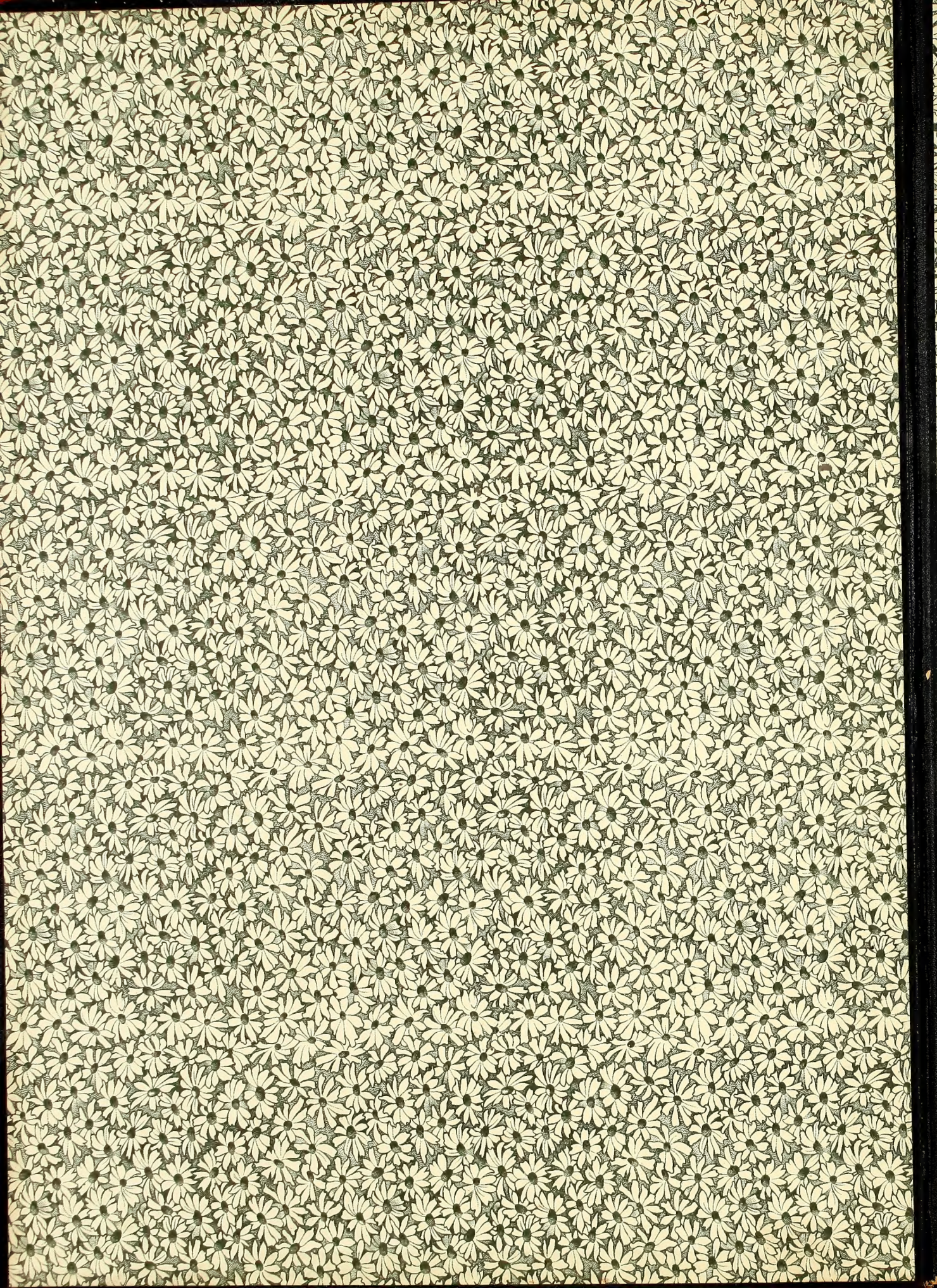
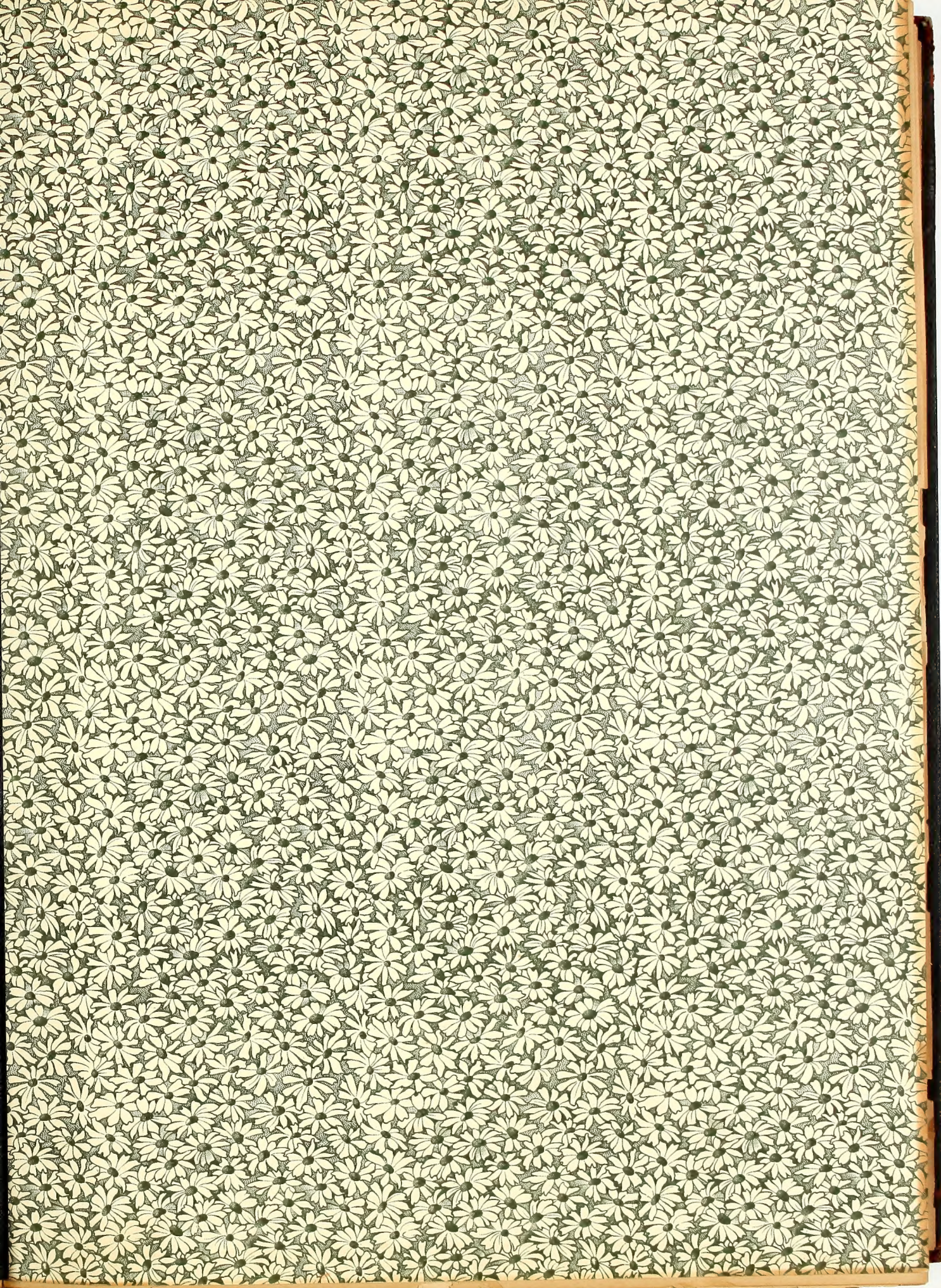




THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

No. 1.

Elgin, Ill., January 6, 1912.

l. 61. (New Series Vol. 61.)

AROUND THE WORLD

Africa's Slave Traders Aroused.

y's war in Africa has directed public attention to nter of the reprehensible slave trade on that conti- Stanley called it "the open sore of the world," and ne might, after being confronted by the unspeakable rs and cruelties of the unholy traffic. Benghazi, a in the interior of Tripoli, is said to be the strong- of the slave trade. Almost every citizen of the town gaged in that business, and these Arabs have now d forces with the Turks against Italy,—not that they any particular affection for Turkish rule, but be- they fear that Italian dominance will mean the end eir business. It is the same thing the world over. aten the forces of evil, and they seek allegiance with movement that promises protection from possible n.

A Pleasure-Mad Generation.

ne people of Kansas City during the year ending Nov. pent a total of over $5,000,000 for the various amuse- ts of the city. Four summer amusement parks had attendance of 2,308,780, and collected $738,799.60 in nittance fees. Seventy moving picture shows sold 92,000 tickets, netting $820,250. Twelve theaters were ended by 456,000 persons, who paid $1,690,200. Fifty blic dance halls admitted 320,000 who paid $144,000. er excursion boats, pool-rooms, etc., swelled the total the sum above stated, making an average of $20 for ch man, woman and child in the city. Truly, this is pleasure-mad generation. And yet, in the light of story as well as by the plain language of God's Word, is not hard to discern the fate of the inveterate pleas- e seeker.

Compulsory Military Service for Women.

In all seriousness Germany proposes to enforce mili- ry service upon women to the extent of assigning them o the hospital, transport, provisionary and clothing de- artments. It is alleged that the clamorous agitators for omen's rights at the polls are in hearty accord with the roposed plan, hoping that such a measure will insure the peedy realization of their long-anticipated hopes. But hink of the mothers and daughters of the land being orced to a participation in military activities along the ine indicated above! The finer passions and higher ideals of womanhood are doomed to extinction if militarism is allowed to invade the sanctity of home and snatch away its most priceless treasures. Is the prophet's vision of a coming era of peace ever to be realized by earth's na- tions? Can we do aught to that end?

Why Degeneracy Abounds in France.

Much has been said about the alarming increase of mor- al corruption in France, and it is no wonder that the bet- ter elements of that nation stand aghast at the hideous showing,—apparent to the most superficial observer. Those who have given the matter much anxious thought can assign no other reason for the deplorable condition, than the persistent determination of the French Govern- ment to crowd out all that, in any way, savors of religion. The name of God has been deliberately eliminated from all their school textbooks. In a manual for the special use of their teachers Christianity is described as "inferior to Buddhism, prayer as a useless evaporation of en- ergy and religion as a soothing opiate, not a healing med- icine." Noting the shameless denial of the Word and its Divine Author, we need not wonder that infidelity has largely increased, and that in consequence "iniquity doth abound."

Lack of Sound Religious Teaching in Colleges.

That the influence and teaching in many American col- leges are decidedly irreligious,—especially so in State in- stitutions,—is a fact that is becoming more and more ap- parent. It should also open the eyes of many parents, who send their children to these nonreligious schools, only to reap the bitter regret that erroneous thoughts and principles have poisoned the minds of their loved ones. A prominent magazine recently investigated a number of leading colleges, with the view of ascertaining the extent of the false teaching disseminated. We quote from its report: "In hundreds of class-rooms it is being taught daily that the home as an institution is doomed, that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards; that the change from one religion to another is like getting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress; and that there can be, and are, holier al- liances outside the marriage relation than in it." We need not remind our readers that the one safe course to pursue, in the education of our children, is to entrust them to our own church schools, where their religious welfare is thoroughly safeguarded.

Only 22,000 Church Members in Wyoming.

Competent authority assures us that in Wyoming's to- tal population of 145,000, there are only 22,000 people in any way identified with a church. Of this number more than half are Roman Catholics,—the remainder being al- lotted to various Protestant bodies. It is claimed that the reason for so small a number of professing Christians is found in the lack of proper and systematic effort to ex- tend the gospel proclamation to the wide expanse of fron- tier territory. Cities and towns, too often, are over- crowded with evangelistic agencies, while country dis- tricts are left churchless, and often without any means of grace whatever. Wyoming, by the way, is not the only State thus affected, for many of the other States would make a similar showing if the actual facts were known. Not all great mission fields are, by any means, across the briny deep, nor are all the heathen in the far-off lands of Asia and Africa.

Muscovite Rule in Tabriz, Persia.

The appointment of a Russian governor and chief of police for Tabriz, a leading city of Northwestern Persia, and the financial control of its municipal affairs by Russia, are preliminary steps towards complete control now be- ing taken by the invaders from the North. The official journal announces that "punishment will be meted out to the defiant Persians," and, judging by the reports of bar- barities and wanton cruelties, already inflicted upon the unsuspecting populace of Persia, in the districts now oc- cupied by Russia, they are likely to live up to their prom- ise. Great Britain has been vainly appealed to by the constitutional element of Persia, to restrain the Russian invaders. There will be no interference with the plans of Russia unless the interests of British India should, in any way, be jeopardized. Self-interest, first and foremost, is the most important point kept in mind by the modern diplomat, and this is emphasized, if necessary, by the gentle persuasion of sword and cannon.

The Power of a Song.

Perhaps mankind has yet to learn the marvelous power of a heartfelt song upon the vilest and most hardened heart. In Chicago four men are now occupying cells in "murderers' row" of the county jail, awaiting the doom that is to befall them unless the Governor's clemency changes the death penalty to life imprisonment. Recently a noted singer visited the gloomy corridors of the jail, and sang a touching old-time Christmas carol. The pris- oners were not oblivious to the sweet message. Long- forgotten emotions of the heart were stirred, as with tear-blinded eyes they gazed upon the young woman, whose voice has charmed great audiences on both sides of the Atlantic. At the close of the carol there was a hush, then the urgent request for another song. As the church song "Noel" resounded through the prison corri- dors and cells, the condemned men knelt in awe and prayer, and thus the singer left them. Truly, the worst of men are not altogether bad, even as the best of us are not wholly good. Melody melts the heart and opens the fountain of tears, and happy is he who can give to others the priceless boon of heaven's messages in sacred song.

Why Love Grows Cold.

Recently a Chicago pastor, upon interrogating a hun- dred men in his territory, found that seventy had at one time been members of some church, many of them in offi- cial position. The "Northwestern Christian Advocate," in commenting upon the matter, suggests that there was doubtless an evident failure upon the part of the church people to follow them up, and keep them in touch with church influences. On the other hand, the reasons for the backsliders' failure in church attendance are trivial indeed: "Just got out of the habit;" "Pressure of busi- ness breaks up my Sunday;" "Churches bore me; what's the use?" "I am selfish about my Sundays; and want the whole day for rest and relaxation;" "I have much to do at home." One did not go because he "disapproved the teachings of the church," and another because he "felt out of place, ill at ease, like an intruder" in the church. Two things are plainly evident in the deduction of the reasons assigned: (1) The "wandering sheep" is too often neglected by the "ninety and nine" within the fold. (2) We need a genuine revival in the matter of church- going,—less "forsaking the assembling of ourselves to- gether, as the manner of some is."

Kansas Farmers Protesting.

The most enticing and captivating literature, sent out by "Uncle Sam," in order to enlist recruits for army and navy, has been referred to in these columns. The beauty and charm of a soldier's and sailor's life are portrayed in the most eloquent language possible, while entrancing pictures add force and proof to the arguments adduced. A number of Kansas farmers, however, are protesting most vigorously, and are writing to the War Department in no uncertain language. One of these objectors puts it this way, "I want you to stop sending literature, adver- tising the navy, into my home. I want my son to stay with me. It might make trouble if you keep sending your pernicious literature. He might take it into his head to be a soldier or a marine, which would not suit me at all, for I want to raise him right." The Kansas farmers can not be censured for their position in this matter. They are for peace, and do not care to have their sons identi- fied with the savagery of warfare and all the evils thereby encouraged.

Behind the Prison Walls.

We note that the publishers of the "Gospel Trumpet" have entered upon a most commendable plan of bringing cheer to the lonely prison cells throughout the country. Having secured the needed permission from the officials in charge, they propose to furnish an appropriate "wall motto" to each cell where, unhindered, the gospel mes- sage thus given will do its allotted work. The last thing seen by the prisoner at night, and the first upon awaken- ing, will be the words of the wall motto, and it will not be without effect, we may rest assured. Right in this con- nection we are impressed with the thought that our read- ers might make a most excellent use of the "Messenger" by sending it to the lonely dwellers behind the bars. It needs but a slight expenditure to send the paper to a num- ber of prisoners, and the great benefit, thus given them, can not be estimated. Many of us can not, perhaps, per- sonally, visit those in prison, but all of us can give our share towards having the "Messenger" visit them each week, with its words of cheer and comfort.

The Fleeting Glory of All Things Earthly.

A most vivid picture of the truth that this world is rap- idly passing away, and that even man's proudest achieve- ments are soon consigned to oblivion, is afforded by the disposal of the elaborate machinery that was purchased by the noted De Lesseps Company for the building of the great canal at Panama, which our Government is now finishing. Recently the first installment of the De Lesseps machinery, implements, etc., sold to a Chicago wrecking company as junk, was received by the con- signees, and soon the entire lot of material, that repre- sents an original outlay of upwards of $10,000,000, will be added to the company's scrap-pile. Thus it is seen that the work of the great and enterprising Frenchman, begun with the brightest of prospects, faded as does the glory of many other human inventions. Even man's proudest achievements can not long survive the ravages of time's countless changes. Happy is he who realizes that, after all, he is but a traveler to a better land, and can tarry here but for a night. The fleeting character of all that is earthly may well be a solemn reminder that only heaven is real, as an abiding home for man,—a city whose Builder and Maker is God.

Critical Times in China.

So rapidly are important changes being wrought in the "Celestial Empire," these days, that the limited space of these columns can not hope to chronicle every detail of the momentous happenings. Under date of Dec. 28 it is announced that Mongolia, a province which almost equals China proper in size, will be given its independ- ence, and that Turkestan, hitherto a vast dependency, will be cut off from China. Both of these countries will pass under Russian influences, and will practically become the Czar's dependencies. If, later on, Russia should see fit to annex them, there would not, very likely, be any serious objection by the other powers, for most of them, proba- bly, have plans of their own, for similar aggression. As to the future government of China, it has now been de- cided by both sides to the controversy, that a national conference, representative in character, is to determine whether China shall become a republic or remain a mon- archy. Meanwhile the great world powers are interested spectators, wholly intent upon guarding their alleged rights and privileges, should a possible division of the an- cient empire afford an opportunity for territorial acquisi- tions. What impression will the so-called "Christian na- tions" leave upon the questioning mind of the average Oriental?

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

For the New Year.

Begin the year with God, my friends;
Begin with him the year.
Step boldly out in untried ways
With courage and good cheer.
He sees the way, he knows the path
O'er mountain-top or vale.
He'll lead thee with his own right hand,
With him thou canst not fail!
A glad new year, if here or there,
This year to thee shall be,
So free from every anxious care,
If he but leadeth thee.
—Mrs. Mary B. Wingate in Christian Herald.

Why We Believe in Christianity.

BY JAS. H. MORRIS.

In Five Parts.—Part One.

In these days of scientific research, when the Bible has been under the critic's knife, we need to be sure in our own minds, whether we have any reason to give to the man who honestly inquires what evidence there is, for our Christianity, to stand. Is our system better than Mohammedanism? Is it superior to Buddhism? In what way does it transcend Zoroastrianism?

These are only a few of the thousands of questions that are being asked by honest men as well as by skeptics. What are our answers? Do you say that you are a Christian because your parents are? The Mohammedan says the same, but that doesn't prove the truth of either system. When interrogated, do you say you believe just "because"? That is not very satisfying to an inquiring mind and it does not, in the least, demonstrate the superiority of Christianity over other systems. Men who go to the land of Confucianism must have some more plausible reason than that.

Allow me to present, what seem to be seven plausible reasons for believing in Christianity, rather than any other system.

Reason Number One.

Because of its code. It is based on the Word of God. We have the expression "Word of God" used in at least five places in the New Testament,—once by Mark, in 7: 13, and four times by Paul in Rom. 10: 17; 2 Cor. 2: 17; Heb. 4: 12; and 2 Thess. 2: 13. These passages should be sufficient to justify the faith of the weakest Christian. But lest they do not satisfy, let us look farther.

We are not inquiring into the method of the inspiration but the *fact* of it. One scripture should be enough to establish that fact, *i. e.*, 2 Tim. 3: 16, which reads, "All scripture is given by inspiration of God." The New Testament writers also claimed inspiration: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2: 13). Let that suffice for the inspiration, and next let us inquire into the authenticity of the Book.

First of all we wish to answer some objections which have been brought against the Book:

(1) The lack of harmony between the Bible and Science. The Bible lays no claim to being a textbook on science. It professes and teaches spiritual truth. The Bible must be judged by its primary purpose. Hence, in using illustrations from nature, it would state them as they seemed to be. We speak of the sun rising when we know it to be the center of the solar system, and when we know that the earth revolves around it. We are not called in question for not being scientific in these statements.

There is a supposed contradiction in numbers in 1 Sam. 6: 19 and Judges 12: 6. This may have occurred in two ways,—from the mode of notation among the Arabians or from the error of the transcriber. After you have studied Hebrew a few months you will see how easy it would be accidentally to substitute one Hebrew letter for another, which would make quite a difference in the numbers.

Now let us examine some of the positive proofs:

(1) We have, today, copies of the Bible in print, dating as far back as the middle of the fifteenth century.

(2) We have manuscript copies as far back as the middle of the fourth century. At the time these copies were printed, the scholars had over 2,000 manuscripts. That ought to be enough to show the Bible's authenticity.

(3) We have the writings of the Church Fathers. If we connect them, the system is complete. The Church Fathers bridge the chasm between the first and the fourth centuries. Sir David Dalrymple says that he found every verse of the New Testament, but eleven, in the Church Fathers.

Most of this refers to the New Testament, but when Jesus was here he quoted from the Old Testament and not always from the same book. One time he quotes from Deuteronomy, next from Isaiah, then from Jonah.

Besides all this internal proof, we have worlds of external evidence, of the authenticity of both the Old and the New Testaments. We need only to go to Josephus for a statement concerning Jesus. Archæology, every few months opens some new mine of information for the Bible student. If you remember the reference in our Bible to Cyrus, and then learn that today we have secular history which corroborates that history, you will have your faith made stronger.

Again, in like manner, take the account of Sennacherib coming to Jerusalem, and history corroborates that too. In connection with Tiglath-pileser, Esarhaddon, etc., the Assyrian king list, as given in the Sacred Record, is almost complete, coinciding with history. Whenever the two accounts came in contact, the Bible record agrees with history. Is that not proof enough from the external point of view?

Almost every religion has its sacred books, but none can lay claim to such a series of proofs of their inspiration and authenticity. Many of them are simply the compilations of uninspired men and have no unity whatever. As an example I cite you to the Koran (Mohammedan Bible).

Let me close with a reply to a skeptic who would not believe the Bible because he did not know the authors of the different books. He was asked who was the author of the multiplication table, but he could not tell. He still insisted on using it, however, even though he did not know who formulated it. His answer was that he used it because it proves itself true by its work.

In like manner we use Christianity and believe in it because it proves itself to be true by its work. Scientific men are inconsistent when they use many things in their work which are assumptions, and then require a proof for every Bible statement or book.

Louisville, Ky.

What Does the Church Stand For?

BY E. C. OVERHOLTZER.

As we are, just now, especially interested in the proper attitude towards other denominations, and specifically regarding rebaptism, it may be instructive to know the experience which the Christian church, here in Berkeley, is having with a similar problem. The Christians, ever since their organization, have contended strongly against admitting any one into their church fellowship who has not been immersed. Only last year the question was hotly discussed in their General Conference. For the past four years the Christian church here has quietly received, without baptism, members from other churches who were never immersed.

Lately the matter has come to an issue, and the minister has caused it to be published, far and wide, by delivering six sermons in favor of the change. The ministers of all the other denominations here have sanctioned and encouraged his attitude, as forging another link in the chain of fellowship, binding the churches closer together.

Let us note a few of his arguments, which I will give in substance: "The Christian church regards members of other churches as Christians, for we invite them to commune with us. Why, then, should we not admit them into fellowship without immersion, since their previous baptism made them Christians? Christ baptized no one, and he gave no command to baptize till just before his ascension. It was merely an initiatory rite into the Apostolic church (which should not be identified with the Kingdom), and surely no one can be so literal as to suppose that water baptism washes away sins. If you take Ananias' language literally you must be an extreme literalist, and the Christian church is not so in other things. For instance, any scholar knows that we are not observing the Lord's supper as it was observed in the Apostolic church, but you all accept our present method as more in keeping with twentieth century ideals. Christ evidently took a supper in the evening, and why do we not, if we are consistent literalists?"

The minister might have, just as truly, made a parallel argument on baptism, *for any scholar knows that trine immersion was the original mode in the Apostolic church.* But he was well aware that such an admission would upset one of the fundamental doctrines of the Christian church. However, the radical step he has taken is upheld by a majority of his church, and is almost certain to make a change in the doctrine of the entire Christian church. The minister, himself, is a finished scholar, who has seen clearly the logical outcome of the doctrine held by his church. Open communion, and other things they advocate, logically lead to the obliteration of denominational lines.

The question now comes to us of the Brethren church: What attitude shall we maintain toward other denominations, so that we may be consistent, and may not, in the future, be driven to surrender any scriptural teaching? Whenever we contemplate any changes, let us consider this question and be sure that we are not committing ourselves to a course that, in the end, will destroy our identity.

When we decline to fellowship those of other persuasions, it does not mean that we are judging them as individual Christians, but that the church has the *duty* of defining, in accordance with the Word, the requirements for membership. We do not "dechristianize" any one by refusing him fellowship, but we can admit only those who can dwell with us as one in Christ Jesus.

Bro. Wieand, in his Bicentennial address on "Higher Spiritual Life," has given about the most consistent statement as to who are real Christians: "When we are living up to all the light we have, then the blood of Jesus Christ atones for all the rest. But just as quick as you and I fall short of what we know to be right, and do not live up to the light we have, there is a hindrance in the way of the efficacy of the blood of Christ keeping us clean and pure in the sight of God."

This is a personal matter between us and our God. Let us judge ourselves, that we judge not others harshly. *Who will cast the first stone?*

University of California, Berkeley, Cal.

Why Be Identified With the Church?

BY J. EDWIN JONES.

Curious ideas obtain among men concerning the church and her mission in the world. And these ideas, many of them taking from the church her prestige and influence, are unfortunately, not confined to men and women outside of her ranks. This article is not intended to be a definition of what the church is, rather is it an attempt to say, partially, what is and what is not to be expected by those who identify their lives with her.

The church offers no easy road to affluence nor assurance of a living without work. The rebuke that the Master gave those self-seekers who followed him after the miracle of the loaves and fishes, holds today, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." Every person who looks for personal gain because of church connection will sooner or later discover his mistake; and will quite readily be discerned by his associates. To every such person the flesh-pots and vegetables of Egypt will appeal with greater force than the "bread from heaven." "Our soul loatheth this light bread" is the disappointed expression of many who enter the church with an improper conception of what the church purposes to do.

The church is not an insurance company or a benefit association, though even before the church was instituted in its present form David could say, concerning God's people, "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." The principles upon which the church rests are conducive to health and affluence, and the motive is too low which makes these desirable results paramount. And, indeed, the sordid soul which makes these motives the basis of reformation, will doubtless fail to receive any benefit worth while from his Christian experience.

While the church furnishes the cleanest moral and social atmosphere and the best environment to foster and develop the social instinct, it is not the business of the church to entertain. While the social world is straining every nerve and racking their brain for some new fad or foible to excite and entertain, the church needs but to recognize her limitations and opportunities, to save her labors and activities, not to entertain but so to instruct her devotees that from their devotions and activities, directed by a proper conception of life, they need no excitement or novelty to find real enjoyment. A proper conception of life, such as the church purposes to give, will so transform our ideals that the work which once was drudgery will be approached with new motives and performed with a pleasure and enjoyment possible only to him who believes that "all things work together for good to them that love the Lord; to them that are the called according to his purpose."

The church is not a political party that purposes by legislation to stem the tide of evil and force men to be pure. If we study the genius of the apostolic church we must be impressed with their singular freedom from interference or coöperation with the governments of the people to whom they carried the gospel. Their Gospel was not a Gospel that purposed to transform the world by mixing with its policies and thus outvote and compel reformation, but by being in the world but not of it, to take out of its system a people for his name. To drag the fair name of Christ into the political arena is to dishonor him; for nothing is farther from the example of his life, or the spirit of his teachings. He says emphatically, "My kingdom is not of this world."

If the mission of the church is not economic, social or political, what is it? And if one gives his life to the church what may he reasonably expect in return? Peter's question was a reasonable one, "Lord, we have left all and followed thee; what shall we have therefore?" The spirit and genius of the Gospel makes the declaration with which Peter prefaces his question an absolutely essential condition before one need expect any real beneficial results to accrue to him from the church.

Economics, politics and the social life are exacting, but, to embrace them all, would require no more devotion than to become a Christian,—a member of Christ's body, the church. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Peter's question becomes legitimate only when his assertion becomes actual. No institution makes demands so imperative and uncompromising; and none can compare with it in what it promises, nor approach it in what it actually does for those who are willing to lose themselves in its activities. "My God shall supply every need of yours, according to his riches in glory in Christ Jesus" (Philpp. 4: 19). "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come" (1 Tim. 4: 8). "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1: 7). "There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10: 29, 30).

In this scripture two things are especially noticeable; the blessings of the Christian life, though they be increased a hundredfold, are yet interspersed with persecutions; and that the "fullness of joy" can find its perfect fulfillment only in "the world to come."

The church is independent of and above politics; yet her members are the most loyal citizens. The church does not purpose to entertain, yet the result of entire devotion to her is joy and peace that passeth understanding. The church does not flaunt itself as a benevolent society; yet its very atmosphere is conducive to longevity, comfort and affluence, but that these statements may be verified in individual experience, it is necessary that one recognize the exacting demands of discipleship, and make Jesus Christ the actual Lord of his life. If the frivolous and exciting things, produced by the world for its amusement, occupy our thoughts, and command our time and support, we may neither claim the promises of God nor expect to be filled with satisfaction in his church service. But if this scripture, "In him dwelleth all the fullness of the Godhead bodily; and ye are complete in him," is accepted as an eternal verity, and inspires our longings and activities, then will the church become to us what she should be,—the primary and dominant force in our lives, directing and occupying our activities, purifying our hearts through the dominance of its head, inspiring in us a hope for a glorious transformation when her Head and Bridegroom will come to take her to himself.

Larned, Kansas.

"A Request."

BY NOAH LONGANECKER.

It is requested that the following queries be considered:

1. "Did those who died in the Father's dispensation die in their sins?
2. "Why was the Son's dispensation so long delayed?
3. "Why was the Son's dispensation necessary?

God is a Spirit. Spirit is indivisible, hence Christ truly said to Philip, "He that hath seen me hath seen the Father." Again, "And, lo, I am with you alway, even unto the end of the world." So whatsoever the Father did, he did *through* the Son, by the Holy Spirit, and *vice versa*.

1. "Did those who died in the Father's dispensation die in their sins?" Not if they *believed* in the *promised* atonement. Such were saved by faith in a *promised* Savior. We are saved by faith in a *revealed* Savior. They looked *forward* to the cross. We look *back* to the cross. See 2 Tim. 1: 9, 10; 1 Peter 1: 19, 20; Rev. 13: 8. Jesus Christ was appointed in the Divine purpose from the foundation of the world to redeem man by his blood. God accepted him as "the Lamb slain from the foundation of the world." Through the foreknowledge of God the Father this could all be. Were this not so, how could Heb. 11 be true? Christ and him crucified in the mind of God "the everlasting Father."

A voluminous essay might be written on query No. 1. The querist desires "very much to have more light on this subject." The Bible texts cited above certainly are clear on said query. We merely aimed to answer said query, and not to write an essay.

2. "Why was the Son's dispensation so long delayed?" This query, like the former, is not an idle one. We all believe that "in due time Christ died for the ungodly." Paul says, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Hence the law must first be given "that sin by the commandment might become exceeding sinful." What is recorded from Genesis to Matthew is given that we might know the exceeding sinfulness of sin, so as to produce repentance, and also to show the absolute necessity of the atonement by the death of Christ. Well did Isaiah say, "For precept *must* be upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little." The Jews had the law and prophets; hence they were without excuse when Christ came. But still, how few Jews believe! But God left not himself without a witness. When we consider all that Paul wrote on this question, we, like he, must conclude that "in due time Christ died for the ungodly." There must be both *precept* and *example* that all might know and comprehend. In this we may well say, "Faith cometh by hearing, and hearing by the word of God." Paul and Peter both knew something about the longsuffering of God. 2 Peter 3: 15 says, "And account that the longsuffering of our Lord is salvation." If we study the Bible from this standpoint we will praise the Lord that the Son's dispensation was so long delayed. The precepts, prophecies, types, etc., referring to Christ's nativity, must all be fulfilled, to prepare for the Son's dispensation. We note but one: "The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come."

3. "Why was the Son's dispensation necessary?" The three dispensations are necessary, and are so intertwined that they go "*hand in hand.*" But after all, "the Father *originates* all things. The Son *executes* all things. The Holy Spirit *consummates* all things." If the Father had prepared a body, and the Son had not offered it, there would not have been an atonement, and hence no salvation. We need not tarry here. This fact is overwhelmingly clear to all. But suppose Christ would have been put to death in the flesh, and not "quickened by the Spirit," what then? Paul's answer is, We all would be yet in our sins, hence the necessity of the dispensation of the Holy Spirit. We observe this order in the creation. We especially observe it in the work of redemption. God the Father, God the Son, God the Holy Spirit, is the creed of the Bible.

Hartville, Ohio.

A Strong Movement Toward Better Organization.

BY S. N. M'CANN.

The Church of the Brethren holds the doctrine that ought to win, and will win, when we are once compactly organized.

We are weak in our ministry, not for lack of ministers, not for lack of talent, not for lack of those who are willing to sacrifice, but for lack of compact organization.

We are weak in the pastoral work of the church because we are weak in our methods of organizing and directing our ministry.

We are weak in our school and college work, and unless some clear and definite plan is devised for properly organizing, systematizing and coördinating our schools and colleges, we will grow weaker instead of stronger. We are weak, as a church, in the power to hold and develop good, earnest Christians out of our children. They are being lost to the church every year. If we would hold our own, not making a single convert outside of our children, we would increase much more rapidly than we do now.

Better organization for work and of workers will solve this problem practically, We lack in our family devotions. How many homes there are, among the Brethren, where the family altar is not known! Still more there are, where there is no blessing asked at the meals by father or mother, where God's Word is never read to the family. Is it any wonder that children are indifferent on religious matters? Better organization will solve this trouble, and make happier and better homes. How many congregations there are, in our Brotherhood, that seldom, if ever, have a prayer meeting? There is but little spiritual life, and hence no means of developing the life so much needed. Better organization will help to solve this trouble.

We lack in money properly to carry on the work of the church in general as well as in our missionary work. This is not because the Lord has not blessed us with this world's goods, not because our brethren are miserly, but because we are not properly organized to teach the needs and develop the spirit of giving. We lack in men who are willing to take up the work on the various fields calling for help. This is not because we do not have the men, nor because they are tied to the world more than to Christ, but because we fail to teach in such a way as to bring out the claims of the Gospel upon them. Better organization will solve this problem for the church.

We are glad that the Annual Meeting of 1911 has set in motion a plan for better and more compact organization,—a plan that will solve many of our present troubles if the churches and Districts will only appreciate the plan and make it operative. We hope it

may be made operative along its several lines, as urged by the Mission Board through Annual Meeting. The plan is as follows:

Petitions from the General Mission Board.

To Conference of 1911:

1. In carrying forward our missionary work, we are finding difficulty to secure sufficient young ministers to meet our needs, and we now ask you to grant us the privilege to recommend consecrated young lay-brethren, if necessary, for the foreign mission field.

Answer: Request granted.

2. With a view of securing unity, coöperation and the fullest efficiency of each congregation, whereby the church shall be enabled to fulfill its mission to the world, the General Mission Board submits to the Annual Conference of 1911 the following plan for approval:

I. That a committee of three or more, who are actively interested in missions, preferably representative of the several organizations of the congregation, be appointed in each congregation by the church in council, whose duties shall be in coöperation with the elder or pastor:

1. To develop the home and foreign missionary interest, by the use of literature, missionary meetings, mission study or otherwise.

2. To have some system of giving by every one, along the scriptural lines of cheerful, proportionate and weekly giving, and to solicit all personally to this end.

3. To promote personal service and devotion in the life of the individual.

II. That the District Mission Boards appoint a District Secretary to be approved by the District Meeting, whose duty shall be to assist congregations to organize, adopt, and make operative the plan herein outlined. That the Secretary report annually to the District Meeting and to the General Mission Board.

III. It shall be the duty of the General Mission Board to assist in every way in making effective this work, through correspondence, traveling secretaries, tracts or otherwise.

Answer: We approve the paper.

The Recommendation of Annual Meeting.—Purpose.

That each local church in the Brotherhood, in council, appoint three representative brethren from among themselves,—preferably active workers. These workers to be such as will work in harmony with the elder or pastor in charge. Unless the several congregations, throughout the Brotherhood, take this matter up, and act in harmony with the recommendation of the Annual Meeting, they will miss a great opportunity for aggressive work on apostolic lines. If our congregations are careless or indifferent about hearing the advice of our highest authority in the church, on such an important matter as this, how can we expect to grow, either spiritually or numerically?

I look upon this movement as one of the greatest in our church for many years. I know of no action, taken by an Annual Meeting, that means more for the church of the future than this step towards better organization of the work for Jesus.

The purpose of thus organizing is to secure unity, coöperation and the fullest efficiency of each congregation, whereby the church shall be enabled to fulfill its mission in the world. To secure unity is in harmony with Christ's great prayer for the church. If each local congregation will do what it is asked to do, in appointing three members to help to develop the church along the lines recommended, there will be a phenomenal growth in strength both spiritually and numerically. Think of this whole Brotherhood working unitedly along the lines urged by Annual Meeting, every congregation moving as one man to forward the cause for which the church was founded by Jesus! Think what a mighty power for the world's conversion we could and would be! If the prayer of Jesus, for us as a Brotherhood, is ever answered, it will more completely unite on the great gospel principles which help to make us living members of Christ's body. United action never meant more to school officers, teachers and students, never meant more to the head of an army, with his officers and men, than it means today to the Church of the Brethren. Our Great High Priest and King prayed for, urged and commanded unity of action over eighteen hundred years ago. Today he can lead his children on to victory, as surely as ever in the past, but only when they are united in the great cause for which he lives and reigns.

With the trumpet call from Jesus urged upon us by our Annual Meeting, is there an elder in charge of a congregation who will not fall into line and organize his people for better and more united work?

The call presses not only union in sentiment but cooperation in works. There can be no coöperation without organization. A congregation may accomplish something along the lines suggested in a haphazard way, but the work, will, at best, be only spasmodic without proper organization. We should look not only to the unity of a congregation but to the unity of the whole body, the church, and this can only be accomplished when we organize so as to coöperate in the great work of the church's purpose in the world. A local congregation may be united, so as to accomplish good work in its own prescribed territory, but, without coöperation with other local churches, its sphere of work is narrow and must become selfish. The doom of many local churches is decay and death because they have no broader field than the boundary line of their local organization. May we organize for the purpose of coöperation with the whole church!

It is in this coöperation that the fullest efficiency of any local congregation is brought out. Efficiency can no more come to a local congregation that concentrates all its energies upon itself, than efficiency can come to an individual who lives for himself alone. The individual who centers all his thoughts and cares upon himself, becomes narrow, selfish and very restricted in his field of usefulness. A congregation, like an individual, must become cosmopolitan, to bring out its best and sweetest powers for Christ.

It is the mind and heart that feels the throb and pulse beat of the whole world, that dies to self and can be used of God to his glory. Just so the local congregation can rise to power and efficiency in God's hands when it begins to die to self and live for the fallen race of mankind.

Bridgewater, Va.

The Homeless One.

BY WEALTHY A. BURKHOLDER.

"Birds have their quiet nests,
Foxes their holes, and man his peaceful bed.
All creatures have their rest—
But Jesus had not where to lay his head.

"And yet he came to give
The weary and the heavy laden rest,
To bid the sinner live,
And soothe our griefs, to slumber on his breast."

When our Lord was here on earth, faithfully fulfilling his mission, going from place to place to give comfort to the sorrowing, to heal the sick, and to strengthen the weak, people followed him. At one time the crowd was so great that he entered a boat and taught them from that.

No doubt then, as today, there were some who followed for the "loaves and fishes," but not all. Many sought him because they felt they needed help and the strength which he alone could give. A certain scribe came to him and said, "I will follow thee whithersoever thou goest," and it was then that the Master uttered these pathetic words, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head" (Matt. 8: 20).

Can it be possible, we think, as we read the touching words, that such a Friend of men and women had no home,—no place to rest, and yet was the owner of the universe? "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof" (Psa. 50: 10-12).

Living and working among the common people, in order to carry out the great plan of redemption, Christ no doubt often became very weary. Cheerfully he ate the common, plain diet of the people, when he could have lived in luxury.

Was there ever, then, such condescension? Never! No doubt many, who read of his homeless condition, think, if they had been there how gladly they would have administered to his wants. We feel we should like to have given him the most comfortable chair, and a soft, easy bed on which to recline at night, after climbing over the hills of Palestine during the day. Like Martha, we feel we would have prepared him a plentiful meal as well, as, like Mary, we sit at his feet and listen to his gracious words. We can honor the Master today by doing these acts of love and mercy for his followers,—his needy children,—and the ambassadors who are in his stead, carrying the Bread of Life to a needy world. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (Matt. 25: 40).

Dr. March, in his book, "Walks With Jesus," commenting upon "home-life in Capernaum," has this to say: "Knowing what we do of the home-life among the poor where Jesus dwelt, and of the throngs which pressed upon him when he appeared in public, we do not wonder that he tried, many times, to be alone. He rose in the morning a great while before day, stepped silently from the room where the sleepers lay about him, and went out into the open air into some solitary place to pray. . . . He must needs go out to waste places among the hills to be alone, because there was no privacy in the house, no separate room for guests or for members of the family. During the day he must talk all the time. He must be watched and stared at and listened to by rude and eager and idle people every moment. Wherever he went, the most wretched and pitiable creatures cried after him. The blind, the deaf and the dumb were thrust in his way. The lame, the paralyzed, and the lunatic, blocked up the road and besought his help. To have any time for rest and for rallying his overtaxed mind and heart, he must go away to the solitude of the hills; he must be alone all night with his Father."

Such was the environment of our Lord as he went up and down among the hils of Palestine, giving comfort to those who were in distress, and in every way possible helping the helpless. He set the example in that particular, as well as in all others, and he would have his professed disciples follow in his footsteps. The world today contains the same kind of people, and when we will, we may do them good.

"The crowd had left him—they had homes;
The beggar, even, who all day roams
In search of charity, had some shed
Where he could creep and lay his head.
But far upon that mountain height
Was one who knelt and prayed all night;
The dews fell cold upon his brow,
Bent low in supplication now!"

Newburg, Pa.

Pastoral Care for Students.

BY A. G. CROSSWHITE.

In this article it is proposed to treat the pastoral question from a different angle, but to confine ourselves to the problem as it touches the religious life of the student body. It is taken for granted that our boys and girls are in our church schools of their own volition, and that their chief aim is to pursue a literary course. But could they not obtain what they want eleswhere, and, in many instances, at less cost? Surely they could, but have they not been taught that it might be at the peril of their souls?

The environments at secular institutions are not conducive to spiritual growth and development, and the very appearance of students at our college doors is a challenging appeal for spiritual protection, and that, too, with all the vehemence that the word implies.

Under our present church polity we are somewhat handicapped in affording this protection. It will be remembered that members can hold their "certificates of membership" for six months before they are invalidated; and, where students desire to take advantage of the "statute of limitation," they can virtually remain in a suspended condition the major part of the school year, for, should there be a delicacy about resuming connection with the home church upon their return from school, the same condition prevails, and their spiritual life is jeopardized again.

The better way, in the judgment of the Board, is to give them "pass letters," or credentials, that admit of a certain degree of pliability, thus enabling the elder or pastor to make certain notations in these recommendations that the regular form does not admit of. Where there are regular school pastors, these students could be placed under their spiritual watch-care at once; and peculiarities might be specified which would enable them immediately to come in touch with the inner life of the student body.

It is the daily contact that counts, and a thorough acquaintance will beget a confidence which no amount of discipline can turn to useful account. To be more explicit, our plan virtually apprehends a *school church*, but not, by any means, independent of the local congregation in which the school is located. Indeed, it could not be thought of in that light, for the entire management and teaching force are under the supervision of the local church or churches in the strictest sense.

But the case of students is different, for most of them are not permanently located and this is our strongest argument for restricted liberty in local church government, in such cases. Transients should not have equal suffrage with the permanent membership, chiefly from the consideration of an imperfect knowledge of the situation. For instance, it is unjust to vote an obligation upon the church for others to meet, and it is just as inconsistent for the church to elect to office these transients or require their time and services. It is constitutionally wrong to impose taxes without privilege of representation, and strict representation we have shown to be impracticable from the foregoing arguments. There is only one of two things logically correct,—students must either have pastoral care in school or be deprived of one of their most sacred privileges. In no case, however, should they feel that the home church has no claim upon them during this period.

When we consider the safeguards that have been thrown around our several schools, we dare not look upon such a course of procedure with more suspicion than upon the unsatisfactory methods now employed. Indeed, it is the psychological solution of the question of saving our children to the church and, when accomplished, will bring school and church nearer together.

The end sought is to ease the burdens of the local church and place greater responsibility upon the school management, and thus establish a mutual coordination of controlling forces. This can be accomplished only by school and church uniting in selecting the pastor. With a system of District ownership and supervision, and a united sympathy for our schools, the circle of responsibility would be thus widened and ere long patronage and financial aid would come as naturally as that afforded to any other worthy cause.

Without it they must continue to be permissible on the ground of self-support, and therefore self-government. This we can not afford, for the cause is too close to our hearts, and we have already lost too much bright talent that we might now be using!

The METHOD of bringing this about, as well as the FINANCING of the project, is quite beyond the scope of our vision or power, but we are perfectly willing to bide the time of intelligent, prayerful consideration, feeling that sentiment is growing, and general satisfaction prevails where the pastoral system has been tried.

Flora, Ind.

Why Men Turn Back, or the Wrecked Life.

BY W. M. HOWE.

DID you ever know a bright boy, well favored by his father,—to the extent of being started in business with a few thousand dollars,—but who, for one reason and then another, did not make the business go, but, on the contrary, with spells of dissipation, hurried the sheriff's notice to his door? In this world of sin what a lot of sad stories could be told of men of means and marked ability who have fallen, who have lost not only their money but their morality and all their manhood!

But the saddest story this old world has to tell is the story of the man that has failed spiritually, that has fallen away from Christ and the church and has made shipwreck of his spiritual life. Why do men go back to the world after having tasted of the good things from heaven?

There are boys whose parents never professed Christianity. The whole family is both in the world and of the world. They know only carnal pleasures. If they are not shown the new and better joys of the Christian life, they are quite sure to return to the "flesh pots" of the world.

There are boys in so-called Christian homes who grow into manhood without training or with the poorest kind. They are not altogether unlike the above. They have little or no strength of character. Unless they have extra care, they will surely drift away from holy things.

The evangelist is sometimes to blame. He does not cause his converts to count the cost as Jesus did when he emphasized the doctrine of self-denial, therefore the babes in Christ are not put in the way to secure a blessing, and they often return to former pleasures. But, again, there are evangelists of a serious type who preach too much law and too little Gospel. The converts are impressed with the former, rather than the latter, and they, too, miss the path to blessing. They are likely to become discouraged and turn back.

But how strange it is that so many brethren and sisters sit around, busily criticising the brother who has labored with them as an evangelist, and the new converts who,—they seem to have many reasons to fear,—will not stand the test of time! Is it not evident that, the more poorly the evangelist has done his work, the more certainly there is a work for the home folks and the more ready they should be to do it?

Let it be well known that the home folks will have an abundance to do when the evangelist does his best. See how some "walked no more after" Jesus. Read the Book of Galatians and see how some apostatized even though Paul was their evangelist. It was the teachers that followed Paul that did the mischief.

So nowadays, when the evangelist goes home, even if his work was the best, very much depends on those that remain to teach the young converts that they might be led into deeper truths and to higher spiritual ground.

Suppose the conversion of a soul is indeed genuine. Then he has a spirit to work and has new and cleaner motives to back up all his activities. How utterly discouraging to him to note the lukewarmness and the indifference that sometimes abound! How disgusting to this newborn child of God if, indeed, he sees evidences of jealousy, envy and hypocrisy. Let us never forget how grieved the Lord is when we cause one of these little ones to stumble.

There is always a reason when men turn back and thus make a wreck of their spiritual life. The reason, be it known, is always too poor. It will never excuse the backslider. But with him those who still retain their names on the church roll but who, in any way, cause weaker ones to stumble, will be held accountable as surely as those whose names are removed from the records of the church.

Johnstown, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

JUNIATA COLLEGE BIBLE INSTITUTE.

The Annual Bible Institute of Juniata College will be held January 12 to 21, 1912.

President I. Harvey Brumbaugh will give an address January 12, at 7:30 P. M.

Following is the daily program:

8:40 A. M., Library Period.

9:25 A. M., Chapel.

9:45 A. M., Book of First Corinthians.—D. W. Kurtz.

10:30 A. M., Hebrew Poetry. Book of Psalms. Exilic and Restoration Periods.—A. H. Haines.

2:00 P. M., Sunday-school Period.—T. T. Myers, Leader.

2:45 P. M., The Gospel of Divine Fatherhood, Truth, Liberty, Love, Forgiveness, Happiness, Faith, Prayer, Suffering, The Kingdom.—D. W. Kurtz.

3:30 P. M., The Book of Hebrews.—T. T. Myers.

4:15 P. M., Church Activities and Development.—Discussion by able speakers.

7:30 P. M., Evangelistic Sermons.—J. H. Cassady.

In the "Sunday-school and Church Activities and Development" periods, the following topics will be discussed: Sunday-school Management, Sunday-school Pedagogy, Missions in the Sunday-school, The Superintendent, Teacher-training, the Organized Adult Bible Class, Temperance, Christian Giving, Missions, Education, The Pastor, Evangelization, The Laymen's Movement. The following brethren have been asked to take a leading part in the discussions: M. G. Brumbaugh, Jas. A. Sell, W. M. Howe, J. C. Stayer, W. S. Long, C. O. Beery, J. J. Shaffer, Ardie Wilt, A. J. Culler, O. R. Myers, A. H. Haines, E. M. Howe, Ross Murphy, Edgar Detweiler, P. J. Blough, H. A. Spanogle, John Bennett, J. T. Myers, W. J. Swigart, F. F. Holsopple.

The singing will be in charge of Prof. B. F. Wampler, of the College.

The Sisters' Mission Band, of Huntingdon, will hold their annual meeting on Saturday Jan. 13, at 2 P. M.

Remember, the Institute will have its opening session of Bible Study on Friday, Jan. 12, at 9:45 A. M.

A rare opportunity is offered to all who want to get more of the Book, and a greater inspiration for the work. Come for the first period and get all of the Institute. If you cannot do this, come and get all you can. Churches and Sunday-schools would do well to send representatives. The Lord bless his work and workers here and everywhere!

T. T. Myers.

Huntingdon, Pa., Dec. 25.

BIBLE INSTITUTE AT BRIDGEWATER COLLEGE.

The Annual Bible Institute of Bridgewater College, Va., will be held from Monday, Jan. 22, to Friday, Feb. 2, 1912.

Schedule of Work.

The Sermon on the Mount.—Eld. S. N. McCann.

Missionary Studies in the Acts.—Eld. I. S. Long.

Talk on Our Work in India and Our Trip to Babylon.—Effie V. Long.

Experiences in the Orient.—Eld. S. H. Flory.

Galatians (an Exegetical Study).—Eld. S. N. McCann.

Sunday-school Pedagogy.—Dr. E. C. Bixler.

Our School Work and Our Church Work.—John S. Flory.

Evangelistic Services.—Eld. I. S. Long.

Missionary Day—Friday, January 26.

Our District Work and its Possibilities.—Eld. S. I. Flory.

Development of Our Mission Work.—Eld. John F. Driver.

What We Can Do?—Miss Mae Albright.

Why the Foreign Field Invites?—Prof. C. W. Ronk.

The Joys of the Missionary.—Mrs. Effie V. Long.

The Outlook in India.—Eld. I. S. Long.

College Day—Friday, February 2.

The College and the District.—Eld. W. H. Sanger.

Our Young Ministers and the College.—Eld. M. J. Cline.

The Modern Trend of Education.—Prof. J. C. Myers.

The College and Church Loyalty.—Mrs. Rebecca Bowman.

Without the College, What?—Eld. C. E. Long.

The College and Our Young People.—Eld. John T. Glick.

Tuition free.

Room and board in College (to a limited number), per week, $3.00.

Single meals, 15 cents.

All are invited to take their meals at the College dining room. Proceeds from these meals will be applied to the fund for aiding young ministers. Eat at the dining room and help a worthy cause!

Application for room and board should be made as early as possible. Address, Bridgewater College, Bridgewater, Virginia.

BIBLE TERM AT ELIZABETHTOWN COLLEGE, PA.

The twelfth annual Bible Term at Elizabethtown College begins Jan. 11, and continues ten days. Eld. Galen B. Royer will preach evangelistic sermons each evening. Bro. Royer will also teach two periods daily, his subjects being "The Holy Spirit" and "The Parables of Our Lord." Eld. J. Kurtz Miller will give daily instruction in "St. John's Epistles" and "Messages of Great Bible Chapters."

Several trustees will assist in teaching. Eld. Jesse Ziegler, President of the Board, will give five lessons on "Prayer." Eld. S. H. Hertzler will teach "Romans." Bro. J. H. Keller will teach from "St. Mark's Gospel."

Of the members of the faculty, Prof. H. K. Ober will instruct in "Sunday-school Pedagogy;" Lydia Stauffer will give lessons in "Psalms," and Kathryn Miller will conduct a class in Vocal Music.

Special programs, known as the "Educational Program," "Sunday-school Program," and "Missionary and Temperance Program," will be given Jan. 13, 14 and 20, respectively.

A circular, giving further information regarding items of expense and accommodation, will be cheerfully mailed to any one applying for it.

D. C. Reber.

Dec. 26.

Tongues may lie, but eyes never do. If you have learned how to interpret their short-hand lexicography truly, you will always get the facts. The eye is a mimic stage where the soul acts out its moods, emotions, plans and purposes in swift and silent magic, like the illuminated sheet that receives the shadows from the lantern slide when all the rest of the room is dark.

THE ROUND TABLE

Thoughts on the New Year.

BY EDGAR M. HOFFER.

AGAIN the Lord has permitted us to live to see another new year. We know what has happened in days gone by, but we do not know what will occur before another year draws to a close. We can not see into the dim future, and we are glad that God has made it thus.

It is good for all of us to make resolutions, but we should not neglect to live up to them. Eld. John Kline, of Virginia, whose sacred memory is still living in the minds of many, made the following resolutions on Monday, Jan. 1, 1838, "I now resolve to do all the good I can this year,—to shun all evil in thought, word and deed, as far as I can; to learn all I can of wholesome truth; to make the best use I can of what I learn and know; to do all this with an eye single to the glory of God and the good of mankind."

Can we not learn good lessons from Bro. Kline's resolutions? Let us be earnestly engaged in the Master's service. There is a work for us all to do. We can well afford to do our best to win souls for Christ and the church. We want to be loyal to our God.

The year 1912 may have many blessings and golden opportunities in store for us. Let us ask the Lord to guide us by his Holy Spirit.

We live in a land of peace and plenty. Our Brethren did not always enjoy a land of peace. During the Civil War some of the members of our Beloved Fraternity endured many persecutions. Those were dark days. Eld. John Kline, of sacred memory, thus wrote in his diary, on Jan. 1, 1861, "The year opens with dark and lowering clouds in our national horizon." He further wrote: "Secession means war, and war means tears, and ashes, and blood."

We hope that all of us will be real missionaries throughout this year. We believe that many sinners will come home to God. We may see the first day of this year, but will we see the close of it? We can not tell. But it is absolutely certain, that many of our beloved brethren and sisters will enter the Great Beyond before the year closes. There may be some aged elders among the number, as well as among those who are today preaching the Word, and are in the prime of life.

We all enjoy to see a New Year's Day, but, after all, we feel that we will not always abide in this world. How true it is that "we all do fade as a leaf"!

"To thy saints, while here below,
With new years new mercies come,
But the happiest year they know,
Is the last, which leads them home."

Elizabethtown, Pa.

The Darlow Home, Kans.

BY MOSES DEARDORFF.

IT was my happy lot, while conducting meetings at Darlow, to make my home with the members of this institution, which has been opened for the comfort of our aged brethren and sisters. Nearly nineteen years have passed since this Home was opened, bringing comfort and rest to our aged saints.

Bro. and Sister J. H. Showalter, as superintendent and matron, respectively, are surely well adapted to these very important places of trust in the Home. Firm in discipline, yet they are pleasant and most obliging to the fathers and mothers in Israel. A suitable variety of well-cooked food is served on their tables, and every department of the Home is in a most sanitary condition.

Here I learned more of the real benefits of our Old Folks' Homes than I ever knew before. We, who are blest with children and side companions, may forget to think of the loneliness of old age,—such as is experienced by our members that are unable to engage in the activities of life. Their views and tastes have undergone a great change. They have but little in common with others. The most sacred emotions of their hearts are among the scenes of the past. Lovers and friends have been taken from them and laid in the grave. Their talk is of past days and scenes. Their hopes are centered upon the future, when they expect to meet the loved ones gone before,—never to be separated.

Who would not lend a helping hand to make old age pleasant, and bring about such conditions as will cheer them in their last days?

Not an unkind word was spoken by anyone during the twenty-five days spent with them. They are happy together in this beautiful Home. Nice groves, lawns and evergreen trees help to make this Home quite attractive and pleasant. The churchhouse is but a few rods from the Home and these dear aged saints attended nearly all the services. This Home is truly a pleasant place for our aged veterans.

Nineteen years have passed since our last visit here. Many of the dear saints, who then worshiped with us, have passed to their reward. Among these are Bro. Enoch Eby and wife, Brother and Sister Keedy, Isaac Emmert, and others. Others, again, have moved to other parts of the Brotherhood. We think of our dear sister, Aunt Hettie Engle, now of Broadway, Ind., who was then sexton of the church, and also the donor of the 120 acres of land on which this Home is located.

Yale, Iowa.

The Kingdom of God.

BY QUINCY LECKRONE.

"SHOW us the kingdom," was the anxious thought of the pomp and pageantry loving Pharisee, as Christ went about, teaching that the kingdom was at hand. It blasted their fondest expectations when he said, "The kingdom of God cometh not with observation."

They had misjudged the nature of the religion that Christ was teaching. They thought it should consist of outward forms and show. They thought it should be Judaism, heralded by phylacteries and trumpets. When Jesus said, "The kingdom of God is within you," or else you do not have it at all, they were dumbfounded.

They failed to recognize that religion is a matter of truth, being accepted in the heart, and that Christianity consists of the forms and ordinances that Christ taught, by which this religion is shown.

It is the same today. The two are essential to each other and inseparable. You may have a religion without Christianity, and you may have the form of Christianity without religion, but each is useless without the other.

Truth is the great sea containing God's thought. Creeds and isms are the bays, walled in by man's thought. They may be decorated by Christ-taught forms of godliness and the ordinances of his house, but he who makes it the chief aim of his life to show loyalty to them, has retired his bark from the sea of truth, cast his anchor and sealed himself up with a form of godliness while he denies the power thereof.

The kingdom of God is within us. Christ in us and we in Christ,—this is our hope of glory.

Religion in the heart makes necessary the outward forms of godliness and the ordinances, otherwise the truth within us can not grow into a temple fit for God's dwelling place.

Outward forms and ordinances are as the scaffolding to a building that is being erected,—useless when no building is being done, but indispensable when the work is going on.

Forms and ordinances lift us to the throne of glory, provided the kingdom of God (his truth) is within us. If it is not, we receive from Christianity only a form, —a scaffolding,—with which we can erect no building.

Are we in the sea where God fills us with his Spirit-laden truth, or have we sought a harbor in the bay, where the form without the spirit lulls our starving souls to sleep?

Royersford, Pa.

Cost of Saving Souls.

BY I. J. ROSENBERGER.

To discuss the cost of saving souls seems a strange subject indeed; but it is going the rounds, both from the pulpit and press. The Rev. William A. Sunday is credited with giving the estimated cost of a soul saved in Boston to be $405. Some one says: "The question, *'What shall a man give?'* " seems to have been rephrased in the evangelist's mind into, *"What shall a man receive for saving a soul?"* The efforts to get money at these meetings being about equal to the effort to get souls, I feel justified in saying that the failure to get money would be as mortifying, if not greater, than the failure to get souls. I copied from a daily, the report of two recent meetings held in Ohio cities, by prominent evangelists: "First meeting, 7,000 conversions; donations to the evangelist, $14,000 for six weeks' work. The second meeting, 1,700 conversions, donations, about $3,500, for five weeks' work." This professional evangelism is becoming not only objectionable, but offensive to considerate minds. Is not this one way of "heaping up treasures?" James speaks of these in the last days, but he adds: "Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you." Let it be kept in mind that our works will follow us. The foregoing extortion is entirely incompatible with the distress and crying needs of the poor, right in those very cities. Paul tells us twice, in 1 Cor. 9, that he declined even the support that he had allowed to others. Besides, only about half, and at times much less than half, of the number reported converted ever show up after the meeting closes. This leaves the field in a most discouraging condition, to be attended to, later on, by legitimate methods.

Covington, Ohio.

CHRISTIAN WORKERS' TOPIC

Every Foe of God Faces Failure.

Jer. 36: 20-32.

For Sunday Evening, Jan. 14, 1912.

I. The Word of God Is—(1) Eternal. It "abideth forever" (Isa. 40: 8; 1 Pet. 1: 23). (2) It is written in hearts (Jer. 31: 33; Heb. 8: 10). (3) It is firmer than heaven (Matt. 24: 35). (4) It will meet us in the last day (John 12: 48).

II. All Attempts to Destroy It Have Failed.—(1) Jehoiakim (a) cast it into the fire (vs. 23, 24); (b) would not hear intercession (v. 25); (c) was punished (vs. 29-31); (d) was overruled (v. 32). (2) Also the Jewish rulers (Acts 4: 13-19; 5: 29-40). (3) The same is true today.

III. Its Enemies Are Punished.—(1) In this life (Prov. 13: 13; Jer. 36: 29-31). (2) In eternity (Rev. 22: 18, 19).

Praise God for his Word and its power to withstand opposition, and pray that it may continue to be glorified.

Questions.

1. Why do you believe the Bible to be indestructible?
2. What class of people try to destroy it, and why?
3. Name penknives that are used to destroy it today.
4. Speak of the great debt of gratitude we owe to God for the Bible and its preservation.

PRAYER MEETING

The World-Wide Call, "Go Ye."

Matt. 28: 19, 20.

For Week Beginning Jan. 14, 1912.

1. Christ's Definite Assurance.—"All authority hath been given unto me in heaven and on earth." That being true, the Lord's embassadors go out with all authority in heaven and on earth back of them. They are assured of the rightfulness of their Master to send them out on this great work. It is from one whose power supersedes all thrones and dominions, and before whose authority even kings must ultimately bow. Every true follower of Jesus has the guarantee that, in his work of hastening the kingdom of Jesus Christ in the world, he has all authority back of him. He is in the Master's work; he is about his "Father's business;" and his justification to engage in this service comes from One to whom was given "all authority in heaven and on earth" (John 14: 12-24).

2. An Urgent Responsibility.—Christ's messengers have a clear and decisive assignment: "Make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." This commission shows where they were to go and what they were to do. There is to be no cessation in their activity until all the continents, and all the dominions, and all the islands of the seas shall be converted unto the Lord. The truth must enter the heart and produce conviction. Men must give up their sins, be renewed in mind and heart, renounce the world, and make profession of their faith in Jesus (Mark 16: 15, 16).

3. An Encouraging Guarantee.—"Lo, I am with you always, even unto the end of the world." Christ's presence with us, in all our labors, is sufficient assurance that our labor will not be in vain in the Lord. He will be with all who go forth bearing, in his great name, his own authoritative commission. Christ is at the head of the column, and carries the banner to victory (Heb. 12: 1, 2).

HOME AND FAMILY

Two Boys and a Cigarette.

Two bright little fellows, named Harry and Will,
Were just the same age and the same size until
One day in their travels it chanced that they met
A queer little creature, surnamed Cigarette.
This queer little creature made friends with the boys,
And told them a story of masculine joys
He held for their sharing. "I tell you," quoth he,
"The way to be manly and big is through me."
Will listened and yielded; but Harry held out.
"I think your assertions are open to doubt,"
He said, "and besides I'm afraid I'd be sick."
"Afraid!" echoed Will, "oh, you cowardly stick!
Well, I'm not afraid, look a-here!" As he spoke
He blew out a halo of cigarette smoke.

Five years from that meeting saw them again,
The time had arrived when they both should be men,
But, strangly enough, although Harry boy stood
As tall and as strong as a tree in the wood,
Poor Will seemed a dwarf; sunken eye, hollow cheek,
Stoop shoulders, proclaimed him unmanly and weak.
With thumb and forefinger he listlessly rolled
A cigarette, smoothing each wrinkle and fold,
And the smoke that he puffed from his lips, I declare,
Took the form of a demon and grinned from the air.
And it said, "See that wreck of a man that I made
Of the boastful young fellow who wasn't afraid."

—Ella Wheeler Wilcox.

Being a Good Mother.

BY NETTIE C. WEYBRIGHT.

In a conversation, not long ago, concerning woman's duties and privileges in church work, a young mother said, "I used to wish I could talk in public and write like so many others, but I've given that up long ago. My only ambition now is to be a good mother." My first thought was, "How could church work and thinking along spiritual lines hinder any woman in being a good mother?" Indeed, could it be other than a decided help in the great work and responsibilities of Christian motherhood?

For years I have noticed that those mothers that studied and thought much on religious subjects, doing what good they could in their humble fields of labor, were by far nearer my ideal of good mothers, than were those whose all-absorbing question seemed to be, "What are others wearing this summer and how are they dressing their children?" We are far too likely to be very proficient doing fancy work and much *unnecessary* sewing, and hardly capable of properly teaching the Sunday-school lesson to our children.

But what constitutes a good mother? Notice, I do not say, "The ideal mother," for the term "ideal" is discouraging to many of us. It is, seemingly, so far from our grasp that we become discouraged in the attempt to reach it. But the *good mother*,—the one whose children shall rise up and call her blessed, and whose husband trusteth in her,—let me describe her, in part at least, by illustration.

It was my good fortune,—a special Divine blessing I should say,—to have had for my school-mates two children whose mother I shall ever consider a *good mother*. Surely her works praise her, and shall live long after she is gone. God only knows the good done by one who seeks only to glorify God in all her life and activities. She was a Christian,—she trusted God. She loved the Church and was very anxious that her children's lives be good examples to the world. She was an *intelligent* Christian, being able to give a reason for the hope within her, as the apostle advises. Her interests were world-wide. She knew the spiritual needs of the world, and was willing to do all in her power to meet them. She lived a simple life,—not that of a society leader and club enthusiast,—but the better life of a *good mother* and a faithful, efficient church worker. She attired herself "as becometh a woman professing godliness," and her little ones were examples of neatness and intelligence. Her home was a veritable haven of rest for the poor, sick or discouraged ones. Those most unfortunate received her tenderest care.

Although a writer of rare ability, an able contributor to the church literature, her writing was by no means all intended for the press, but, aside from the letters to her children, that failed not to contain the best of a loving mother's Christian counsel, there were many sick and discouraged ones that received the blessing of a letter from her, cheering them and leading them into more of the riches and sweetness of the life "hid with God in Christ Jesus." She was educated, though not a graduate of any university. Her criticism of any literary production was valued highly. She was ready and able to counsel her children,—from the most trivial sentiment to matters of most vital importance in their young lives. She was capable of doing any phase of Christian work, and, if necessary, help her husband prepare his sermons. Hers was a life of true piety, and her chief desire was to see others love and serve her God. She was and *is* a truly virtuous woman. We need to pray for more such mothers. The home, the church and the world need them.

There is all too little attention paid to the higher things of life. Until mothers realize that their highest, noblest duty is to raise their children for Christ and the church, there will fail to be a much higher plane of thinking and living among the younger generation. Mothers who spend their deepest thought and most arduous toil on the fashionable dressing of their little ones, are *not* fulfilling the Master's will that their children be brought up in the nurture and admonition of the Lord.

When will we awake to a sense of our duty? We realize our children's physical wants and exert most strenuous efforts to meet them. Some even understand their mental need, and work late and early that their children may be well educated, but how few seem to know that their spiritual life is the one to be mostly concerned about? The soul's cry deserves our most careful and prayerful labor.

An education is not indispensable to the Christian mother,—though a very great help indeed, for many of our *very best* mothers never trod college halls. What is needed is more real spirituality, more sincere Bible study, and less light reading, thinking and conversation. Undoubtedly we need more earnest prayer, a greater interest in church work and in her welfare. God can then make the most humble mother a most noble example of Christian motherhood.

Syracuse, Indiana.

The Poor.

BY LUCINDA STOUFFER.

It is not only in cities that we find the poor neglected. We are continually in touch with the needy. "For ye have the poor with you alway, and whensoever ye will, ye may do them good."

The poor are too often censured for ill-management. Our Savior makes no criticisms because of these weaknesses. True, it is more pleasant to assist those who make their utmost efforts to help themselves, and do not depend upon assistance. Often help can be given in other ways besides that of contributions financially.

Our help should be a loving service, and not so much from a standpoint of duty and even necessity. Reluctance in giving adds *much* to the needy ones' real distress. To neglect the poor is to neglect one of the best means of grace. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." Again, "He that hath pity upon the poor, lendeth to the Lord, and that which he hath given, will he pay him again." So says Solomon. Do we believe this?

To neglect the poor is to neglect God. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Jesus says the above, and Solomon also says, "He that oppresseth the poor, reproacheth his Maker." Anyway, at *best* we are only *stewards*. The most substantial way to help the poor is to *live* with them in our hearts and sympathies,—to *feel* ourselves on a common level with them.

No reference should be made to riches or poverty to remind them of their needy condition. To exhibit rich wardrobes is anything else but comforting to them. How about wearing the like? Such a course has a tendency to prompt them to overreach their income, in order to cope with the display shown by others. What a waste of energy! Both extremes are evidences of folly in the extreme.

How about extravagantly-furnished homes discouraging the poor?

A certain ex-governor of one of the States made the humble request while upon his death-bed, to have a very common monument to mark his grave. When the sons asked him, *"Why so?"*—he remarked, "So the poor can have one like it." What an example of simplicity from an eminent man! God will, in his own good time and way, have equality to reign.

Arcanum, Ohio.

Time.

BY IDA M. HELM.

Time! What a little word, with only four letters, yet fraught with incalculable meaning! Seconds, minutes, hours, days, weeks, months, years,—how swiftly they bear us on, with unseen wings, to the boundless shore of eternity! How little we realize the preciousness of time, as it bears us onward! "Now" is all the time of which we have the promise. Now is the time for us to work,—ere long we will have passed from time to eternity. The apostle says, "Knowing the time, that now it is high time to awake out of sleep,"—the sleep of sin.

Eternity, what hast thou in store for the children of men? The solemn answer is, "As they build in time, so shall they live in eternity." "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—*Jesus.*

What thoughts cluster about the word *time!* It is a priceless gift. God has given it to us as a precious season in which to prepare for eternity. It is the vestibule in which we are all getting ready to enter the great beyond. When life's sun sets for us we will either enter the mansions of glory through the golden gate at the right, or we will sink into the bottomless pit at the left,—a horrible dungeon from which the smoke of the fires of torment ascends forever and ever,—an agonizing region prepared for the devil and his angels.

The year 1911 has passed, and with it more than forty million souls have passed from time to eternity, and many, many of them died before they reached middle age. Go to the cemeteries and read the ages recorded upon the gravestones. See how many died ere life's sun reached its meridian! When the grim messenger called, they went, as we all must go, whether we are prepared or not, to meet the Great Judge of all the earth. As we live so shall we die; as we die so will we go to the judgment. We are dictating our doom every hour, and the recording angel is keeping a true record of every thought, word and act of our lives.

As we look back over the past year, how many of the three hundred and sixty-five days have been spent in wrong and sin,—days in which jealousy, strife, anger, hatred and other evils predominated in our lives? How the crimson lines glare at us from among the golden lines written in our "book of life"! We can not recall them now; they are gone forever. But the present is ours, in which we may write only with letters of gold,—deeds, words and thoughts of love, charity, kindness, peace, hope and righteousness.

Let us stop to think of the great work to be done for the Master! Think of our own needs and the needs of our fellow-men! Think of the millions who are yet out of Christ, and learn the value of time. It can be measured only by the priceless souls of men and women.

"Time, triumphant with the spoils of the past, employs his fatal scythe in cutting down and burying the sons and daughters of Adam." It is not the will of God that one soul should be lost. "Behold, now is the accepted time; behold, now is the day of salvation."

Ashland, Ohio.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THIS week Bro. D. L. Miller begins Bible Land talks at Pasadena, Cal.

NEXT week we hope to publish the queries intended for the Annual Meeting.

OUR correspondent at Payette Valley, Idaho, reports eight recent accessions.

DURING the revival at Rock Creek, Kans., conducted by Bro. C. S. Garber, seven were added to the fold.

AT Coulson, Va., five came out on the Lord's side as the fruits of a series of meetings held by Bro. Joseph Bowman.

LAST week Bro. Moses Deardorff began a series of meetings in the Larned church, Kans., six miles south of the city.

THE series of meetings in Woodbury, Baltimore, Md., conducted by Bro. B. B. Garber, closed with six conversions.

ON another page we are publishing the announcement of the Juniata College Bible Institute, beginning Jan. 12 and closing Jan. 21.

THE annual Bible Institute of Bridgewater College, Va., begins Jan. 22 and closes Feb. 2. The program will be found on another page.

BRO. W. L. HATCHER, of Indiana, changes his place of residence from Portland to Summitville, and takes charge of the Summitville church.

BRO. CARL W. RARICK, of Indianapolis, Ind., called at the MESSENGER sanctum a few days ago. This was his first visit to the Publishing House.

BRO. REUBEN SHROYER devoted two weeks to evangelistic work at the Union church, Ind., closing on Christmas evening with five accessions.

BRO. D. M. ADAMS, of Scalp Level, Pa., should now be addressed at Cerro Gordo, Ill. He entered upon his pastoral work, at the latter place, the beginning of the year.

BY special request we are publishing, on another page, the announcement of the Bible Term at Elizabethtown College, Pa., beginning Jan. 11 and continuing ten days.

BRO. GALEN B. ROYER, who has just returned from Cerro Gordo, Ill., reports a very interesting Bible Institute, which lasted four days. In the Institute work he was assisted by Bro. Jas. M. Moore, of Chicago.

WE are requested to repeat the announcement of the dedication of the new church at 807 Coburn Street, Akron, Ohio, Jan. 21, beginning at 10:30 A. M. Bro. James Murray, Chairman of the District Mission Board, will deliver the address.

BRO. D. L. MOHLER, of Leeton, Mo., called at the MESSENGER sanctum on Tuesday of this week. He was on his way home from Camden, Ind., where he had spent eight days in a Bible Institute. He spoke very highly of the members at Camden, and the Christian spirit they manifest.

ACCORDING to reports published in the MESSENGER it would appear that during 1911 one hundred and four were baptized in India, eleven in Canada, ten in Sweden and two in China. This means 127 accessions in the foreign fields.

THE Sunday-school Institute of Northeastern Ohio, to be held in the First Church of the Brethren at Akron, is announced for Jan. 23 to 25. Brethren I. B. Trout and D. H. Zigler will have charge of the work. The program will be found on page 16.

BRO. E. M. CULLER, late of Canada, and Bro. Robert Dillon, of Camden, Ohio, accompanied by their wives and two small daughters, visited the House last week, and called at the MESSENGER sanctum. They are spending the winter in Bethany Bible School.

THERE has been a wonderful religious awakening at Georgetown, Ohio. Bro. B. F. Petry delivered forty sermons during a very interesting revival and eighteen persons were added to the church by confession and baptism. One was restored to fellowship, and two await baptism.

BRO. J. G. ROYER writes us from the Maple Grove church, Ind., saying that he had just spent a week's hard work in a Bible and Sunday-school Institute, and had baptized four Sunday-school scholars. At present he is at Bourbon, and next week goes to North Manchester for a fortnight.

SISTER IDA C. SHUMAKER, one of our missionaries to India, is contributing some interesting articles to the Meyersdale, Pa., *Republican*, her home paper. She has a very fascinating way of telling about her recent visit to a pagan temple, on the summit of an historic mountain in sight of Bulsar.

BRO. ANDREW HUTCHISON, who may now be addressed at 3207 Monitor Avenue, Los Angeles, Cal., says that he is planning to remain on the Pacific Slope until the early part of April, and will then move on toward York, Pa., preaching at such points on the way as may be arranged for. He hopes to reach York in time for the Annual Meeting.

BRO. CHAS. W. EISENBISE, our agent at Kingsley, Iowa, writes us that last year fifteen copies of the MESSENGER went to his congregation, but this year the paper will go into fifty homes,—practically every member in the congregation having access to it. This is certainly a fine showing, and tells what can be done when a thorough canvass is made. We are grateful for the increase.

THE editor of one of our exchanges says that most of the effective preachers come from weak churches. If this is true, then weak churches may be deserving more credit than they have been receiving. But we are wondering how the theory fits the Church of the Brethren. Do most of our efficient workers come from weak congregations, and from families of little note? There may be something in the theory.

BRO. CHAS. W. EISENBISE, Kingsley, Iowa, who was with the W. R. Miller party, captured by the Bedouins south of the Dead Sea, Palestine, permits us to read a letter from the United States consul at Jerusalem, wherein it is stated that the claims of the party, on account of losses sustained in consequence of robbery, have not yet been settled by the Turkish Government, and that the outlook for such a settlement is not promising. He also says that the claims of Mr. Forder, guide of the party, have not been settled, the report to the contrary, notwithstanding.

WE notice that Bro. M. W. Emmert, of Mount Morris College, is to hold a Bible Institute at Mount Carroll, this State, beginning Jan. 12 and continuing three days. A Bible Institute should be held in every congregation in the District, lasting from one week to ten days, and the church at Mount Carroll is to be commended for the step taken, even if her Institute is to continue but a few days. Our churches are not making enough of Bible Institute work. Series of meetings are good, but they will accomplish only the more if prefaced or supplemented with some good Bible Institute efforts.

ON page 16 will be found an important notice from Bro. C. M. Wenger, Annual Meeting Treasurer. It will be seen that Bro. Wenger, as a collector, is doing splendid work. He not only collects what is due from each State District, but he goes about it quietly and in a systematic way, and at the end of the fiscal year makes a report that can be easily understood. His method of collecting funds might prove helpful to some of the District Treasurers.

WE are told of a minister in one of the States, east of Illlnois, who is doing his best to have people believe that all churches are man-made, and that Jesus has no regularly-organized church. The idea is to have men and women profess religion, and then turn them adrift, so far as church organizations are concerned. Intelligent people, who believe what is in the New Testament, usually pay no attention to preaching of this sort. All one needs to do, to settle the question in his own mind, is to turn to the word "church," in any good concordance and see how often it is mentioned by the inspired writers. It is named not less than 100 times. We read about the church at Jerusalem, at Rome, at Antioch, at Ephesus, and about the Seven Churches of Asia, to say nothing of the scores of others referred to either directly or indirectly. How any one can honestly believe what is carefully recorded in the Word of God, and yet affirm that all churches of every class are man-made, is certainly one of the mysteries. And,—what is still more mysterious,—some, who claim to understand the New Testament, will permit such false teaching to disturb them.

A MINISTER writes us that he sometimes officiates at love feasts, where he sees sisters at the table wearing gold rings and other articles of jewelry, and wonders what is his duty under the circumstances. Should he early seek an opportunity properly to instruct such sisters in the way of the Lord more perfectly, or should he permit them to go on violating the Scriptures unrebuked? He realizes that we are living in an age when it is thought wise to permit the devout and erring to dwell together in the church, and leave the separating of the faithful from the wayward wholly to the angels. He knows that it is becoming unpopular for a pastor to rebuke, even in the mildest possible form, cultured sisters who disregard the instructions of Paul and Peter respecting Christian adornment. He is an honest man, and under the circumstances hardly knows what to do. We would advise him to consider what James says (5: 20): "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." One who disregards the plain teachings of the New Testament, respecting the wearing of jewelry, certainly is a sinner in one sense at least, and needs to be converted. Then Paul says, "Woe be unto me if I preach not the Gospel." Possibly the pastor in question, as well as some other pastors, can preach some unpopular parts of the Gospel a little plainer than they have been doing. The man appointed by the Holy Ghost to watch over the Lord's flock, will not fail to rebuke sin, nor will he neglect any of the members of his flock. He will find some unpleasant duties, but if he is a faithful steward in the house of the Lord, he will neglect no duty, however unpopular or painful the task may be.

A Message for 1912.

As representing the interest of the Church of the Brethren, the MESSENGER enters upon another year with the purpose and policy of former years. And while this is true, it does not mean that we are to be content with our present attainments. A paper can grow in purpose as well as in policy, and without growth there is no such a thing as going on to perfection. So far as the present year is concerned, let going on to perfection be at least a part of our plans.

Never, for a moment, have we entertained doubts regarding the principles for which the church stands, but we have thought that in some instances, at least, we might put more spirit and zeal into our work. In our teachings there should be no lack of concern for the New Testament requirements. In fact, our teaching can never be too thorough along this line. But

while not neglecting the externals, might it not be a splendid policy to give more attention to the spiritual side of our plea? In our judgment we have, in a measure, fallen below the mark, respecting the spiritual side of our teaching and practice. As an advance step, the MESSENGER would suggest that we give fully as much attention to the spirit of the principles for which we contend as to the principles themselves. A movement of this type would certainly be regarded as going on to perfection. It would be contending for the faith once delivered to the saints, both in form and spirit.

As another consideration, we suggest the advisability of carefully adjusting ourselves to the conditions that we must meet. There should be no change in our plea for the whole Gospel, but we may need to put into operation better methods of reaching the people with our plea. For church government we are splendidly organized, but our organization for work is not what it might be. We are not getting the best out of our ministers, nor are we getting the best out of the membership of the church. We are probably not getting as much out of our Sunday-school force as we should. Then, there are the Christian Workers, a large, undeveloped and untrained force. We are wondering if our District Mission Boards might not be brought up to a higher point of proficiency. The opportunities for these boards are marvelous.

Our schools are practically in their infancy. They have grown, that is true, but they have not been developed. They have been doing some hard and efficient work, but we have not yet decided just what we purpose doing with them. They can continue to live and work; they may even grow. What is the church going to do with them? This is one of the questions we must dispose of, whether we think we are ready for it or not. In this connection we may mention the Bible work in our schools. The way our young members are taking hold of Bible study is simply marvelous. It shows what a fine body of young people we have in the church, and what attraction the Scriptures have for them. This is a most hopeful outlook for the Church of the Brethren. Here is a wonderful opportunity for developing workers for the future.

The Annual Conference, an old institution among us, is unconsciously undergoing changes, and this, too, without any intelligent, directing influence. It is simply taking care of itself, and we have no way of knowing just what it may grow into, during the next generation. For more than a century it has been largely judicial, but, in the way of attraction and influence, the educational feature is gaining the ascendency. This growth is not being directed; we are simply letting it work out its own destiny. Possibly this may be the better way, but it is a condition that certainly deserves some consideration.

But our real problems relate to the ministers and elders. Ours has been the free ministry system, while the care of the churches has been entrusted to the elders, assisted by the official body. But our ministerial system is undergoing an evolution, and is gradually working out a policy of its own. The supported ministry is becoming the rule in a number of the State Districts, just as fast as suitable men can be secured to take charge of the pastoral work of churches. This not only curtails the free ministry policy, but it measurably affects the eldership and the official board. As regards the supported ministry, it is with us to stay, and we can do no more than to regulate it. But the eldership and the official board need attention. Church discipline and the feeding of the flock, subject to the counsel of the church, however, ought to be directed by the local elders and the official board, consisting of the ministers and deacons. The pastor, when permanently located, should become an active assistant, and when an elder, may very properly be regarded as the logical leader. But what we are saying on the point does not clear the atmosphere, for the reason that some things need to be worked out along this line.

Our foreign mission work is one of the great problems on our hands. We now have fifty missionaries in the foreign field, with indications that we are to have more as soon as they can be procured and prepared. This means increased appropriations for the support of the workers, and the work in which they are engaged. It means even more, for we must soon have schools, in some of these foreign fields, to educate and prepare native workers. It is not wise to depend wholly on American workers. We ought to have scores of well-indoctrinated natives at work, but it is going to take time and money to train them.

But this leads up to the money question,—a question that is already receiving attention. Our work is growing, and our giving must also be increased, not alone to sustain the work in other lands, but to meet the demands of our own home fields, for the work in these fields is also enlarging. Not only so, but the supported ministry, into which we are drifting, will require additional funds. All of this not only calls for greater liberality, but it calls for more education and system along these lines.

We must not overlook the great, undeveloped strength there is in the laity. A more faithful body than that represented by the laity of the Church of the Brethren can not be found in all this country. It is a force that, when once set in motion, may accomplish wonders. Just how to develop and utilize the force to its full capacity is an unsolved problem.

This message would not be complete did we not call attention to a phase of our temperance movement that needs to be handled with wisdom. We have entered the temperance conflict for the common good of humanity, and mean to do what we can to help put the saloon out of existence. But in carrying out the purpose, there is danger of our people being drawn into politics. In fact, there are localities where members have been led to do things, in the interest of partyism, that have proven a discredit to the church and the nonworldly principles for which she, as a body, stands. Just how to throw our full influence on the side of the temperance movement, and yet escape political entanglements, is something that has not yet been made clear to all of our earnest temperance workers.

From what we have so far said it will be seen that all of our problems are not yet solved; nor have all of our methods been worked out. There is still plenty for us to do, in the way of adjusting ourselves to present conditions, while still remaining true to our New Testament principles. But, while doing this, it stands us in hand to labor most earnestly for the unity of all of our churches, knowing that united we shall succeed with our whole gospel plea, but divided we shall fail.

Accessions for 1911.

BRO. EDGAR M. HOFFER, of Elizabethtown, Pa., makes it his business to keep tally on the number of accessions to the church reported in the MESSENGER. Here is his report for 1911:

Months	Baptized
January,	533
February,	308
March,	342
April,	336
May,	277
June,	254
July,	294
August,	444
September,	506
October,	531
November,	702
December,	690
Total,	5,217
During the year there were reclaimed,	302
Total baptized and restored,	5,519

These figures do not measure up with the figures given by Bro. John H. Topper for 1910. He reported 6,037 baptized and 361 reclaimed, making a total of 6,389; or 879 more than reported by Bro. Hoffer for this year. We also have a report from Bro. Topper for 1911, in which he says there were 6,887 baptized, and 378 restored to fellowship. His figures, we think, are rather large. Our accessions, all told, for the year, hardly exceed 6,000,—not as large as reported for some years, and yet larger than reported for others. This means about six accessions for each congregation. Not making any allowance for deaths, or the loss of members by expulsion or otherwise, we have a gain of a little over five per cent. The net gain, of course, would be another question. While the increase is not what we would be pleased to see, still it means much in the way of building up the membership of the church. The net increase will probably exceed that of most religious bodies in the United States.

An Idea.

WE hear much said about ideas. We all have them at times. At least we say so, and we have them. Some may be very crude and undeveloped, even in our own mind. One of the old and, perhaps, one of the shortest definitions of what an idea is, is "a mental image." It is a thing that we create in our own mind. It is visionary and will remain so until it is developed into a tangible form, so that it can be seen and made real to the human senses. The interesting part about ideas is the development of them. As long as they remain mental images they can be of no benefit to any one outside of the satisfaction that the mental vision of them gives to the one that creates them. There are a great many ideas which never get beyond this stage. We often speak of visionary people. They are men and women who are continually hatching out ideas that they do not and can not make tangible and real. The images they have are not developed sufficiently to make them comprehensible to others, and therefore can have no value. And yet, from ideas have grown all the inventions and practical things in all ages, that have been for the betterment of the world.

The other day we read an interesting Christmas story, in which a kind-hearted old colored man promised to get for a poor family of white children a "regular nigger Christmas." This brought so much joy and expectation to the hearts of the little people that he was determined they should not be disappointed. They asked so many questions as to what this "nigger Christmas" was made up of, naming such things as they had heard of as belonging to a treat of this kind. Among other things they asked, "Can we have snow?" "Yis, chillin," he said, "you shall have snow and plenty of it." "Yis," he soliloquized, "dey hopes to have a 'regular nigger Christmas' as fine as de ones up norf, snow included."

Now, as they lived down south, there was no chance for snow, so the old colored man was puzzled as to what he would do. While firing his boiler at the salt mill, he was planning how to get the snow. All at once he commenced laughing and singing, "I's got an idea," and the problem was solved. Lying around in the salt mill were heaps and heaps of salt white as snow. Having this mental image before him, he went to work and materialized his idea into snow, so that on Christmas night he had ready, for the white-faced "chillin that had come down from de norf," a full-fledged "nigger Christmas," with the snow included,—the development of an idea after the same process by which men and women of advanced culture do the same thing.

Sometimes we call these ideas that come to us, air castles, because they expand so rapidly that they burst, and there is nothing left. Did you ever have a good time in blowing soap bubbles, seeing them soar upward and then disappear? Well, this is a good picture of many of the ideas that come to us; but not all, else we would be a set of heathen today without any of the magnificent, materialized ideas that have brought to us worlds of blessings,—so many that we fail either to number or appreciate them.

But let us come down to our own personal experiences and see if they will not prove very interesting to us. Of course, our ideas come to us as an outgrowth of what the development of our senses bring in. Had we no sense we, of course, could have no ideas. They do not grow as do acorns, apples and nuts, on trees. Some ideas come with vividness and force, but are of slow growth and are shy bearers. One main idea, in some cases, gives a man a sufficiency to engage his attention and energies during all his lifetime. Such ideas, however, often give birth to attendant ideas which are accordant, and grow up together as a beautiful whole. Of this kind of ideas, like angels of light and blessing, we have had many, and we have great reason to thank God for them.

Years ago an idea came to us which proved to be the mainspring of our life. This idea was the publishing of a religious paper, into which we entered with all

the energies and powers of our mind and body. In the development of this idea, two more came to us,—one the organizing of a home or local church, the other that of building up a church school. In the developing of these we united with others who held similar ideas and, like the disciples of old, in the upper room, we worked together with one accord. Through the blessing of God and Divine Guidance, we continued in the development of these ideas; and they grew, and continued to grow, into a very happy and significant materialization.

It was during the time of these developments that our good brother, Wilbur Stover, caught the idea of foreign misions. So mightily did the idea and spirit take hold upon him that there was nothing else he could do that would ease his conscience or satisfy his soul. We, with a large number of others in the church, caught his idea, or vision, and said, "We will help in developing this idea."

Others also caught the religious publishing idea and the church school idea. Men, during the process of development, seeing that we were all working along the same line and for the same purpose, said: "Let us unite our efforts and make a strong push, a steady push, and a long push to tear down the strongholds of sin, and build up mightily the kingdom of Jesus Christ in this world." And we did it and, God helping us, let us continue to do it.

Now, as a closing thought, let us see what we have, as the outgrowth of these ideas, in the course of their development. We have a large and well-equipped Publishing House. We have some nine or ten church schools and colleges. We have strong and well-organized Home and Foreign Missionary Boards. We have a growing church, with improved church buildings, Sunday-schools, Bible classes and trained teachers, prayer meetings and Christian Workers' Meetings. It does seem to us that we have great reasons to be encouraged, as we see and remember what the Lord has done for us. And as new ideas and new visions come to us, let us carefully examine them, to be sure that they are from the Lord, and then push ahead in the Lord's work, so that it may be said of us: "Our sons and our daughters are prophesying, our old men are dreaming dreams, and our young men are seeing visions." H. B. B.

Topics for Articles.

Since a number of our good thinkers would like to have topics on which to write, we suggest the following:

1. Why I Believe the Bible.
2. Why I Belong to the Church of the Brethren.
3. When Is a Man Converted?
4. How Did Christ and the Apostles Manage Their Finances?
5. The Second Coming of Christ.
6. When Is One Justified by Faith?
7. What Is Faith?
8. How May One Know He Is Converted?
9. What Is New Testament Simplicity?
10. In What Way Is Christ the Friend of Sinners?
11. The Distinction Between the Church and the World—What It Should Be.
12. In What Way Does the Doctrine of Nonconformity Apply to Our Homes?
13. What Is the Baptism of the Spirit?
14. Does the Spirit Speak to Us Direct, or Through the Word?
15. What Is Repentance?
16. In What Way Does a Good Education Help a Minister?
17. How Best Manage Where There Are Several Preachers in a Congregation?
18. When Is One, in the Light of the New Testament, Sound in the Faith?
19. Will We Know Each Other in Heaven?
20. How Can Sisters' Aid Societies Do Most Good?
21. How Revive the Run-down Churches?
22. What Can the Laity Do to Help the Church?
23. In What Way Does Christ's Blood Cleanse from Sin?
24. What Are Good Church Manners?
25. What Is Essential to an Ideal Love Feast?
26. How Can the Family Altar Be Restored?
27. What Class of Tracts Do Most Good in Mission Fields?
28. Best Method of Raising Money for Church Expenses.
29. What Is a Doctrinal Sermon?
30. What Does the New Testament Teach Regarding the Posture in Prayer in Public Worship?
31. How May Christians Manifest Joy?
32. What Do With Members Who Persist in Absenting Themselves from Church Services for Months at a Time?

Sister Churches.

Can we consistently refer to churches of other denominations as sister churches?

Churches of the same denomination are sister churches, but those of different denominations are not. All Methodist churches are sister churches, but a Baptist church does not regard a Methodist congregation as a sister church. In fact, the only way for a Methodist church to be regarded as a sister church among the Baptists is for all of the adult members to be immersed. It will be noticed that the Catholic bishops do not refer to Protestant churches as sister churches, nor are Protestant ministers disposed to speak of the Catholics in that manner. There is no more reason for our people referring to the churches of other denominations as sister churches, than there is for regarding the daughters of different families as sisters. Since we will not receive members of other churches without rebaptizing them, will not commune with them, nor permit them to commune with us, it is a grave piece of inconsistency to designate their churches as sister churches. Sisters in the flesh spring from the same family, and not from different families. This principle is true as it applies to churches. The custom of calling churches of different denominations "sister churches" comes from a false notion regarding Christian charity. Such churches may, in a sense at least, be neighboring churches, and it would be proper to so designate them. However much they may differ, they can be neighborly, and that, too, without having any special dealings with each other in church matters. All churches should be one in Christ Jesus, but this can never happen until they are all moved by the one Spirit to accept the "one Lord, one faith and one baptism," set forth in the New Testament.

Our Neighbors' Lights.

There are plenty of people who spend more time looking around to see if their neighbors are letting their light shine than they ever think of devoting to their own light. In fact, they get so busy looking after the lights of others that they do not know whether their own is shining or not. Each Christian man is expected to look after his own lighthouse, and keep his light burning so brightly that his neighbors can see his good works without having them specially pointed out. The Master did not tell his followers to concern themselves so much about their neighbors' lights as actually to forget their own, but he said: "Let your light so shine before men, that they may see your good works." When we let our light shine we may rest assured that others will follow our example. True, we may naturally be concerned more or less about the lights of others, but most people have all they can see after properly if they give their own lights the needed attention. And what is true of them, in this particular, may be true of their next-door neighbor.

When the Lord Gets the Best.

The reason some men of only ordinary talent accomplish much for the Lord is because the Lord gets all there is in them. They dedicate themselves wholly to the Master, and serve him with soul, mind and body. Men of fine ability often divide themselves up, dedicating themselves to business, literature, society and religion. In this case the Lord may get one-fourth of what is in such men, literature another fourth, business one-fourth, while the other fourth goes to society. Such men may be strong and brilliant, but for the Lord's cause they are not as valuable as fully consecrated workers of even half the ability. The reason the world succeeds is because there are plenty of people who give their full strength to the interest of the world. Whenever the church can commend a body of men who will give all there is in them to the cause they represent, then the religion of Jesus Christ is going to prosper as it never prospered before. With a large per cent of church members dividing up their strength, giving half to their Master and the other half to some other interest, the Christian religion does not have a fair chance, even at the hands of its friends. The church needs more wholehearted men and women, such as are willing to dedicate themselves fully to the Lord, and give him all there is in them.

Visit of the Wise Men.

It is remarkable how little some well-informed people know about some parts of the New Testament. As wide-awake a paper as the *Ram's Horn*, in its Christmas number, published a picture of the Wise Men presenting their gifts to the child Jesus in the stable where he was born, whereas the gifts were not presented until months after the incidents of the stable occurred. It is said, in Matt. 2: 11, that when the Wise Men reached Bethlehem, they found the child with his mother in the house. It would appear that soon after the birth of Jesus, Joseph secured ample accommodations in a house for his little family, where they set up housekeeping. About forty days later the child was taken to the temple at Jerusalem, to be presented to the Lord, as it was the custom of the Jews. After this the family returned to their temporary home at Bethlehem, where they were found by the Wise Men. During the night following this visit, Joseph took the young child and his mother and departed for Egypt, and a year or two later, returned to his permanent home at Nazareth, where the child grew to manhood.

Absence of Queries.

Glancing over the Minutes of the District Meeting of Southeastern Kansas, held last October, we note that no mention is made of queries and for that reason we infer that there were none presented for consideration. A meeting of this sort should be none the worse off on account of the absence of queries, provided due and intelligent attention is given to other matters of importance. As the years come and go we may expect fewer questions regarding church policy, while more attention will be given to pushing out along the lines of our approved activities. Our people are becoming well unified. We are understanding each other better than we did a decade ago, and after a few adjustments of some of our minutes, that are practically obsolete, and a little evening up of things, here and there, we shall be in a position for some aggressive work, that will make our District Meetings exceedingly interesting.

Marks of Confidence.

One of the congregations in the Northwest recently did a sensible thing. A choice was held for a minister, and the lot fell on a young brother who happened to be absent, attending school. The elder of the congregation where the newly-elected minister was attending school was instructed to have the young brother installed, and this was attended to with as little delay as possible. This shows that the congregation had confidence in the young brother, and was willing to trust the installation services to others. It is far better than for the brother to have been called to the ministry while away from his home congregation. Were more work of this kind done, congregations in which our schools are located, would never feel disposed to set temporary students apart to the work of the ministry.

Sickness a Blessing.

One time when Spurgeon was sick, and grew extremely anxious to get before his people, he said, that if he ever got back to the pulpit again, he was going to eliminate from his addresses every shade of embellishment, and preach the plain, simple Gospel. If a spell of sickness does this much good for a preacher, then it would be a splendid thing if hundreds of ministers could be blessed with some sickness. They need something to induce them to preach the plain, simple Word of God, as the great Master intended it should be preached. Oratorical embellishments may charm and delight men and women, but they do not convert the sinner from the error of his way.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

FROM VYARA, INDIA.

Delhi's Festivities.

The Delhi Durbar is close at hand and all India is astir. It is reported that Bombay has almost doubled her population for a few days. Thousands have entered the city to give a royal welcome to King George and Queen Mary. Elaborate decorations have been arranged, as well as an extensive program. But at Delhi the most important events of the royal visit are staged. Neither money nor labor has been spared to make the event a grand success and to make a lasting impression on the minds of the people of India.

Sad, however, to think that, at the same time when thousands of dollars are spent on royal balls and festivities, there will be millions of people in want in the famine-stricken districts. However, because of the scarcity of fodder, etc., the army maneuvers have been restricted. No doubt the whole event will tend to strengthen the arm of the British Raj in India, and help much to win the confidence of the people.

Scarcity of Feed for Cattle.

Never, since coming to India, have we seen so many cattle as we have during the past few months. There being a great scarcity of fodder over a very large area to the north of us, has brought thousands of cattle to these parts. First they were taken into the forests, but neither cattle nor man could stand the change of climate, and the malaria season. Thousands of cattle have been deserted by their owners, while many have died. Others were brought out of the forest, which soon caused Songhad and Vyara to become overstocked, and the public grazing lands eaten bare. Quite a number of extensive land-owners here have taken cattle for the half, agreeing to pasture them till the coming rains next June.

A Brahman's Degradation.

So many cattle coming into these parts, has made it hard for the people who are living here. Often their crops are destroyed. In some localities it has been so bad that the people could not put out their winter crops. One of our Christians had a plot of rice entirely destroyed.

Lately a Brahman Desai came to us. Formerly he was a well-respected employé of the Government, receiving a good salary. Few men in this District are better known than he is. But his story is a sad one. Like many another, he fell into the devil's trap. His work led him into the devil's den, the liquor shop, and little by little he formed the habit of drinking. In time he resigned his position and went to farming. His wife died, whereupon he fell into the ways of the common people, becoming with them a drunkard. He also took to taking ganji and opium. His chattel property slipped out of his fingers and now, at best, he has but a small farm, a yoke of oxen and a cart. Few men have opened up to us their life history as this man has. He says that he is on his last pegs, that there is no hope for him in Hinduism, and that he comes to us, realizing that his only hope is in Christianity. Of course it is not hard to see that circumstances have driven him to us, and yet he is a worthy object for love and sympathy. We told him at once that if he comes hoping for financial aid, he had better go, but that if he comes seeking salvation and reformation of life, then he can stay. Here, in my office, he at once tore his sacred thread and handed it to me, saying that he had no use for it any longer. We are giving the man a chance to prove his sincerity.

A Glorious Meeting.

Last Sunday was a big day for us here. We had, for some time, been thinking that it would be well for us to call our Christians together from the villages, occasionally. Not having any room large enough, we built an arbor. We arranged to have our first meeting the last Sunday of this month. Several came in from Songhad, others from Vyara and surrounding villages, while several dozen came in with Bro. Nathaohai, from Karanjvel, and the villages on that side. After Sunday-school and preaching services we gave them a maund,—40 pounds,—of rice and dhal, which they cooked, and all together, as one family or village, ate heartily. Our first thought was to have each one bring his own food, but in order to keep down caste prejudice and localisms, we thought it best to give them their food, the first few times.

While the food was being prepared, we gathered together those who were applicants for baptism. Much of the time was spent in giving them further instruction, and preparing them for the temptations and opposition sure to come. After all had eaten, we came to the arbor, and listened to a good, spicy talk from Bro. Vishwasbhai, in the Gamterda language This is, in the main, a corrupted form of the Gujerati. There is enough difference, however, that a stranger, though knowing the Gujerati, would have some difficulty to understand the people when talking among themselves. Then we had the usual service prior to baptism, but adapted to conditions. We next proceeded to the river bank, where baptism was administered by the writer to seventeen. Some of these are bright and promising, while others are like some I have seen at home,—of the type that do not make so much spiritual advancement. These seventeen came from six different villages. A very pleasing thing to us was to see all, excepting one or two of those formerly baptized at Karanjvel, at this meeting.

Opposition of a Village Official.

The Parsees, Varnia, and village officer, had heard of the proposed meeting, and tried their best to keep the people from coming. The latter called the villagers on Friday, and kept them sitting around all day, without transacting any business whatever. His aim was to catch them on Sunday, but the people arose early and cleared out before he got a chance to call them.

This village officer has had it his own way for a long time. Were we anxious to cause him trouble, we could find plenty of witnesses, but this we will not do unless he persists in stirring up opposition. A. W. Ross.

Vyara, Surat, India, Dec. 1.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Chico.—We closed a series of meetings last evening, that had been in progress since Thanksgiving Day. Eld. A. Hutchison conducted the meetings and gave us strong gospel sermons. As an immediate result we had three additions during the meetings, and today several more are ready to come into the church. The good seed that has been sown will certainly bring a still greater harvest. We closed the meetings with a communion service,—the first of the kind ever held in Chico. The house was filled with very attentive and earnest lookerson, and deep impressions were made on the minds of the people. Joy and gladness was added to our communion service by the presence of a number of our brethren and sisters from the Live Oak congregation. Among them were Brethren Pullen, Hartman and Hylton.—Bertha G. Kerr, R. D. 2, Chico, Cal., Dec. 18.

CANADA.

Fairview.—Our council was held Dec. 3, with our elder, Bro. M. N. Rensberger, presiding. Our Sunday-school officers were elected for one year, with Bro. W. H. Heckman as superintendent. Two letters have been granted since our council.—Jennie L. Heckman, Mutrie, Sask., Can., Dec. 22.

Pleasant Valley.—Our church met in special council Dec. 18. Bro. Geo. Strycker and wife were with us. It was one of the most pleasant councils the writer was ever privileged to attend. Sister Ida Brubaker being unable to attend, the meeting was held at her home for her special benefit. She was also anointed just prior to the meeting. Bro. Peter Brubaker was advanced to the eldership. The church decided to elect a minister and a deacon. The lot fell on Bro. A. J. Brubaker as minister, and Bro. Elmer Frantz as deacon. They, with Bro. Peter Brubaker and his wife, were installed into office by Bro. Strycker. The church chose Brethren J. N. Overhultz and Peter Brubaker as her presiding elders for the next two years. Bro. Strycker gave us three interesting sermons, which were much appreciated.—Hannah F. Dunning, Bulls Head, Alberta, Canada, Dec. 19.

ILLINOIS.

Cerro Gordo.—Our council was held Dec. 16. The following officers were elected for 1912; Sunday-school superintendent, Harry Leedy; president of Christian Workers' Meeting, Herbert W. Mohler; corresponding secretary (Messenger correspondent), Anna Leedy. A resolution favoring international arbitration was adopted. Revival meetings are to begin Jan. 14. Bro. J. W. Lear, who has been pastor of this church for eight consecutive years, and elder for four, closes his work at the end of this year, to be succeeded by Bro. D. M. Adams, of Scalp Level, Pa. We are praying for an onward and upward movement in the Master's cause for the coming year.—Cyrus Wallick, Cerro Gordo, Ill., Dec. 20.

Mansfield.—Our church met in council Dec. 23, with Bro. S. G. Nickey presiding. Officers were elected for the new year. Bro. Taylor Combs was elected Sunday-school superintendent; Sister Mamie Lykins, president of the Christian Workers' Meeting; Sister Ruth Swartz, church clerk. Bro. Nickey expects to move to Nebraska soon, hence another elder was chosen to take his place.—John J. Swartz, Mansfield, Ill., Dec. 24.

Sterling.—We met in regular members' meeting on the evenings of Dec. 11 and 18. Bro. Chas. Cosey was chosen Sunday-school superintendent, and Sister Mabel Snavely, secretary. Our Sunday-school missionary is Sister Lillie Frantz. A number of church officers were also supplied. The outlook for the work is encouraging. We had a Christmas program today which was well attended. We are planning for a temperance program in the spring. Our church might well make "temperance Sunday" a special day in every quarter.—Lillie A. Frantz, 310½ Ninth Avenue, Sterling, Ill., Dec. 24.

IOWA.

Grundy County church held her council Dec. 20, our elder, Bro. I. W. Brubaker, presiding. One letter was granted. We expect our series of meetings, in connection with Bible work, to begin Jan. 7, Bro. J. F. Souders assisting us. Bro. C. E. Schrock was reëlected superintendent of our Sunday-school. Sunday morning, Dec. 24, the services will be given to Christmas thoughts and work, and in the evening, at Christian Workers' Meeting, there will be similar exercises. On Christmas Day a sermon on the same subject will be given. We are making preparation to build a new house of worship, here at the main church, and shall try to get more help in the ministry at Grundy Center. Our Thanksgiving offering of over $42 was sent to the Minneapolis Mission. Last Sunday an offering of over $17 was taken for St. Joseph, Mo. We are now in the midst of a singing class, which is quite well attended, conducted by Bro. D. R. Beard.—Hannah C. Messer, Grundy Center, Iowa, Dec. 22.

Panther.—Our council convened Dec. 16. Church and Sunday-school officers were chosen for the coming year. Bro. J. B. Spurgeon was reëlected presiding elder for two years. The emigration spirit is in our midst, and seven families have been granted church letters. Bro. Geo. Studebaker began a series of vocal music lessons for us, but, on account of ill health, had to close and return home. The District Sunday-school Institute is to be held in this church sometime during January, with Bro. G. M. Lauver, of Bethany Bible School, as instructor. We anticipate a large attendance and some earnest work.—A. M. Stine, Adel, Iowa, Dec. 18.

NEBRASKA.

Falls City.—The primary scholars of the Sunday-school gave their Christmas program this morning, and were given a treat. Through the earnest efforts of the teacher, Sister Blough, the class has almost doubled its size. Our pastor, Bro. W. W. Blough, then gave us an excellent Christmas discourse. It was listened to by a large and appreciative audience.—Nellie Knisely, Falls City, Nebr., Dec. 24.

Highline.—Bro. J. J. Tawzer, of Arcadia, Nebr., came to us Dec. 9, and began a series of meetings. The sermons were interesting and practical. We are encouraged by the prospect of having Eld. S. G. Nickey, of Cerro Gordo, Ill., to locate here soon.—Katie E. Hoffert, Moorefield, Nebr., Dec. 21.

South Beatrice church met in council Dec. 16. Our elder, Bro. Jacob S. Dell, presided. Bro. Lee Baughman was chosen superintendent of our Sunday-school for the coming year. We also met on Thanksgiving Day for services. We had some good talks on the right kind of thanksgiving. An offering of over $40 was taken, which was divided between the missions in Kansas City and Omaha.—Lydia Dell, Beatrice, Nebr., Dec. 18.

OHIO.

Beech Grove.—Our series of meetings, conducted by Bro. H. L. Fadely, closed on Sunday morning, Dec. 17. He preached twenty-six very inspiring sermons. Good interest was manifested throughout these meetings, resulting in five dear ones coming out on the Lord's side. Others are near the kingdom. —E. S. Hollinger, R. D. 1, Hollansburg, Ohio, Dec. 19.

Hickory Grove.—Our revival services at West Charleston closed last Monday evening with a love feast. There was a very good representation of the home members, and all enjoyed the meeting. Bro. John Neher, our revivalist, officiated. He was with us two weeks, and preached eighteen Spirit-filled sermons. He also did much visiting in the community. Three were baptized.—W. W. Peters, Tippecanoe City, Ohio, Dec. 24.

Prices Creek church met in council Dec. 9, with Eld. Joseph Longanecker presiding. The visiting elders with us were Brethren Wm. Minnich, David Hollinger, and Henry Baker. Church officers were elected as follows: Bro. Joseph Longanecker, elder; Bro. W. A. Petry, correspondent. Bro. Wm. Glunt was reëlected as a member of financial committee. Christian Workers' officers were elected, with Sister Mandilla Petry as president. An election for deacons resulted in the choice of Brethren C. A. Baker and W. V. Petry. They were duly installed by Bro. Wm. Minnich. We had services on Thanksgiving Day. An appropriate sermon was given by Bro. Luther Petry, after which a collection of $16.05 was taken for the benefit of the Bethany Bible School.—Mrs. Mae Wandle, West Manchester, Ohio, Dec. 22.

Salem church began a series of meetings on the evening of Nov. 26, and closed on Sunday evening, Dec. 17. Bro. Michael Flory, of Illinois, assisted in the meetings. He delivered twenty-six sermons and gave one talk to the Sunday-school. He held forth the Word with simplicity and power. Two were buried with Christ in baptism.—Josephine M. Folkerth, Union, Ohio, Dec. 21.

West Dayton church met in council Dec. 21, our elder, D. S. Filbrun, presiding. Elders Aaron Coy, A. L. Kiepinger and J. W. Beeghly were present. One letter was received and seven were granted. Bro. W. C. Baker was reëlected as church trustee for five years. The following church and Sunday-school officers were elected for 1912: Bro. I. L. Erbaugh, clerk; Bro. Chas. Van Scoyk, treasurer; Bro. Chester Cooper, Messenger agent; the writer, correspondent. Bro. Chas. Van Scoyk was elected superintendent of the Sunday-school; Sister Maude Aswell, secretary. The Sunday-school officers will appoint the librarian and chorister. Prior to our meeting a dear sister was received by baptism.—Cordie Murray, 2020 W. Third Street, Dayton, Ohio, Dec. 23.

OKLAHOMA.

Guthrie church met in council Dec. 16. Elders N. S. Gripe and D. E. Cripe were with us and gave their assistance, which we appreciated very much. Bro. Gripe presided over the meeting. Church and Sunday-school officers for the coming year, were elected as follows: Bro. N. S. Gripe, elder; Bro. J. B. Nininger, Sunday-school superintendent. Two letters were granted. Bro. Gripe remained with us over Sunday and gave us three inspiring sermons. Next Sunday we expect to have a Christmas program by the children.—Birdie R. Lehman, Guthrie, Okla., Dec. 18.

Pleasant Plains church met for council Dec. 16. We elected our church officers for the coming year as follows: Bro. H. Booze, elder; L. Booze, treasurer; Sister Effie Hammerstead, correspondent; Bro. J. M. Ford, Messenger agent; Bro. Jacob Fike, Sunday-school superintendent. A free-will offering of $5.50 was taken for Bro. James Neff, of California. One letter was granted and one received. Bro. I. H. Miller is to begin a series of meetings for us Dec. 31.—Hulda Prentice, Aline, Okla., Dec. 19.

PENNSYLVANIA.

Dry Valley.—Our church has been enjoying a feast of good things from Nov. 2 to Nov. 17. The meetings were conducted by Bro. Frank Lightner. He preached some very instructive sermons, and labored very earnestly while among us. There were five accessions to the church, and the members have been greatly strengthened. Sinners were warned to flee the wrath to come. Bro. Lightner did not shun to preach the whole Gospel in its primitive purity.—J. D. Ellinger, Maitland, Pa., Nov. 19.

Elizabethtown.—On the evening of Dec. 2 Bro. John C. Zug, one of our ministers, opened a series of meetings and continued until Sunday evening, Dec. 17. We feel that the laity has been greatly inspired and encouraged, and three young people, outside of Christ, have asked for admission into the fold. Dec. 21 we met in church council. After two appeals for subscriptions to the new churchhouse at Stevens Hill, one of our outposts, had been made, we were still indebted to the amount of $700. This evening our elder, Bro. S. H. Hertzler, made a strong plea to meet this debt and dispose of the same and in less than half an hour the brethren and sisters pledged themselves for sums ranging from $1 to $135, and cleared all the indebtedness. We certainly rejoice to see so many who are willing to contribute so liberally for the King's business, and we surely hope that the efforts at this place may continue to increase.—C. M. Neff, Elizabethtown, Pa., Dec. 23.

VIRGINIA.

Botetourt.—Bro. Isaac Frantz, of Ohio, began a series of meetings at Troutville Dec. 3, and continued until Dec. 19, preaching, in all, twenty sermons. The weather was almost perfect and such crowds were never seen there before. The interest was unbroken. He preached with great power and earnestness. Twenty-three professed faith; seventeen have already been baptized, and one awaits the administration of the sacred rite. Two were restored. Bro. Frantz endeared himself to many hearts, which was manifest at the closing service. We met in special council at Troutville, Dec. 9, with Eld. T. C. Denton, moderator. We were grateful for a talk by Bro. Frantz, who spoke to us like a father. There was much business in the form of committee work, reports of officers, and reëlection of officers for the ensuing year. Bro. D. P. Hylton was reëlected clerk; Bro. R. G. Layman, church treasurer; Bro. C. W. Kinzie, mission treasurer. The present correspondent was reëlected. The special feature of the meeting was the perfecting of the organization of our ministerial forces, that more effectual work may be accomplished.—Mrs. W. K. Murray, R. D. 1, Roanoke, Va., Dec. 21.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Kerman.—We left our old home at Newville, N. Dak., Nov. 20, for a new one at this place. A few miles out from Kerman is the Brethren Colony. There is a fine country around here, and quite a few members have settled here. One room in the schoolhouse has been arranged for services. Since we are here we have had several special meetings; one on Thanksgiving morning, when Bro. Betts preached a good Thanksgiving sermon. In the evening Bro. Bowman gave us a good examination sermon, after which thirty-two members surrounded the Lord's tables. Bro. Betts officiated. On Sunday after Thanksgiving a Thanksgiving program was arranged for the children. The town Sunday-school came out to help. Their exercises were in charge of Mr. Sanford. Sister Minnie Sharrah had charge of the exercises here. The little folks did their part well and enjoyed it. This was in the morning. In the afternoon we had Sunday-school. The collection that was taken is to be used for Home Missions. Every one present had an enjoyable day. We had many things to be thankful for during the past year.—Ella Deeter, Kerman, Cal., Dec. 18.

Laton.—I am now in the Oak Grove congregation. I shall be here about eight days,—Jan. 1 to 10. My address will be 3207 Manitou Avenue, Los Angeles, Cal. If I remain well, I am to leave California the early part of April, planning to spend a little while at the place I call home (McPherson, Kans.). Then I shall move on toward York, Pa. I hope to attend the Conference there. My health is good. Jan. 15, 1912, I will be seventy-six years of age.—A. Hutchison, Laton, Cal., Dec. 21.

Long Beach.—Dec. 15 we held our council. It was the time for electing a full corps of church officers for the coming year. Eld. W. E. Trostle presided. The newly-elected officers were: Bro. Geo. F. Chemberlen, elder; Bro. A. L. B. Martin, pastor; Bro. H. V. Wall, church clerk; Sister Julia Wall, correspondent and Messenger agent; Sister Catherine Harley, Sunday-school superintendent A full corps of Christian Workers' officers was also elected, and also a temperance committee. One letter of membership was read, and some letters were granted. Eld. J. S. Snively filled the appointment on Sunday, Dec. 17, in Bro. Martin's absence.—J. M. Shively, Long Beach, Cal., Dec. 18.

Stonyford.—The little band of members at this place enjoyed a quiet love feast on Saturday evening, Dec. 18, at the home of the writer. Bro. I. L. Feightner, of Elk Creek, was with us, and assisted in the services. We have two appointments at present.—W. E. Whitcher, Stonyford, Cal., Dec. 20.

COLORADO.

Denver church met in regular council on Thursday evening, Dec. 21, with Eld. A. C. Daggett presiding. We decided to hold a members' meeting once each month. Our Sunday-school and Christian Workers' officers were elected for the coming six months. We decided to add the home department and cradle roll to our school the first of the year. We decided to purchase "Kingdom Songs," for our use in the coming revival. On the evening of Dec. 24 our Sunday-school gave an interesting Christmas program.—Blanche A. Long, Arvada, Colo., Dec. 25.

First Grand Valley.—Bro. A. C. Root began a revival effort at this place Dec. 10. Our love feast was held Dec. 16, which was a very enjoyable and spiritual feast. Many of the members from adjoining churches added to the interest of the meeting. Prior to the love feast Bro. A. C. Root was advanced to the full ministry. Elders S. Z. Sharp and J. A. Stouder performed the ordination service, after which Eld. A. C. Root officiated at the love feast. The revival meetings continued until the evening of Dec. 24. Bro. Root is an earnest worker in the Master's cause, and gave us interesting sermons. There were no accessions, but we trust the good seed sown will bring forth fruit later.—D. M. Click, Grand Junction, Colo., Dec. 28.

Lowland congregation met in council Dec. 24, with Bro. J. C. Groff presiding. As our elder, B. E. Kesler, of River Bend, was not present, on account of impassable roads, we had but a small representation, but the meeting passed off very pleasantly and beneficially. New officers were elected for the coming year, as follows: Sunday-school superintendent, Homer H. Cohun; writing clerk, Sister Lila Sheldon; church treasurer, Bro. Harris Sheldon; chairman of Temperance Committee, Bro. R. C. Lake; church correspondent, Sister Sadie Groff; elder, B. E. Kesler.—Sadie Groff, Wayne, Colo., Dec. 26.

FLORIDA.

Herndon.—Dec. 9 Bro. J. V. Felthouse began preaching in Mr. Howard McKillip's house, the furniture having been taken out, and seats arranged. Having just received a dozen Hymnals from the Rock Run church, Ind., as a donation, the air was filled with music. Could the contributors have been here, they would have been richly repaid for the sacrifice. Bro. Felthouse preached powerful sermons, and we were so greatly built up that we unanimously agreed to be organized into a congregation, and hold a love feast, during the latter part of January, 1912.—Isaac Cripe, Herndon, Fla., Dec. 21.

IDAHO.

Fruitland.—As our Sunday-school at this place had accumulated considerable surplus cash, the following appropriations were made last Sunday: Of the general fund $25 was appropriated to help in securing carpet for the church aisles. Of the missionary fund $20 was appropriated to District Missions, and $20 to the Bethany Bible School. We have recently organized a teacher-training class, with the writer as teacher, and Bro. E. B. Sargent, secretary-treasurer. We have an enrollment of twenty-four to start with. We adopted the Brethren Edition of "Training the Teacher" as our textbook.—S. J. Kenepp, R. D. 1, Payette, Idaho, Dec. 20.

ILLINOIS.

Decatur (First Church of the Brethren).—We met in council Dec. 18. Bro. George Miller, our elder, was with us; also Brethren D. J. Blickenstaff and Turner. Bro. J. W. Lear was elected as our elder for one year; Sister Lear, superintendent of the Sunday-school; Sister Mary McClure, secretary; the writer, superintendent of the home department and church correspondent; Bro. Barnhart, president of the Christian Workers' Meeting; Sister Howard Garber, president of the Sisters' Aid Society; Sister Barnhart, assistant.—D. W. Cripe, 1443 W. Dee Street, Decatur, Ill., Dec. 22.

Martin Creek.—Bro. C. A. Gruber of Jeffersonville, Ill., preached at the courthouse in Fairfield Dec. 17, to a very attentive audience. Bro. G. O. Stutsman is to preach at same place Saturday, Jan. 6, at 7 P. M., and Sunday, Jan. 7, at 2 P. M. The interest seems good at this point.—J. J. Scrogum, Fairfield, Ill., Dec. 20.

Mount Carroll.—This has been a busy week for us. On Thursday night Bro. P. R. Keltner, our elder, was with us and conducted a business meeting. Officers were elected for the Sunday-school. The spirit of the meeting was most excellent. On Friday afternoon a dear sister was buried with Christ in baptism. This morning we had our Christmas program. This evening we had talks appropriate to the occasion. A most profitable hour was spent. Bro. M. W. Emmert will be with us Jan. 12, 13 and 14, to conduct a Bible Institute. All of our services are growing in interest.—Alice Garber, Mount Carroll, Ill., Dec. 24.

Polo church met in quarterly members' meeting Dec. 14, with thirty-two members present. All business passed off pleasantly. Sunday-school officers were elected for another year. Bro. Emmert, of Mt. Morris College, will hold a Bible Institute Jan. 5, 6 and 7. We are having song practice every Friday evening with a good attendance. We are making fine progress in singing.—Martha S. Gilbert, Box 669, Polo, Ill., Dec. 25.

INDIANA.

Camp Creek.—Bro. J. W. Kitson, of Ft. Wayne, Ind., conducted protracted meetings from Dec. 3 to Dec. 17. He delivered eighteen good sermons. One young lady was baptized, Dec. 20 we held our council. Our collection was $18.30. Bro. John W. Shively was reëlected as elder of the church. We elected our Sunday-school officers, with Sister Ruah Shively as superintendent, and Sister Bertha Stahley, secretary.—W. E. Shively, R. D. 9, Bourbon, Ind., Dec. 25.

Fort Wayne.—Last Sunday evening a special Christmas program was held by the Sunday-school scholars. It consisted of songs, recitations and essays, and was very interesting, about seventy-five taking part. Our school, this year, shows a wonderful increase in scholars, there being over twice as many scholars as last year at this time. After the program, eighty-seven treats, consisting of a box of candy and an orange, were distributed to the scholars. This was one of the most successful programs ever held in this church, and the members especially wish to thank Sister Katie Neher, who has come to work with us, for the earnest and noble work she has been doing.—George F. Bender, 1814 Gay Street, Fort Wayne, Ind., Dec. 26.

Huntington City church met in council, with Eld. J. D. Mishler presiding. Five letters were read and received, and one letter was granted. The reports of the secretary and treasurer were read and accepted. As Sunday-school officers for the next six months we elected Bro. Wm. H. Weybright, superintendent; Bro. Elden Shoemaker, secretary. Sister Lulu Pauling was chosen president of the Christian Workers' Meeting; Sister J. B. Bailey, president of our Sunday-school home department. Bro. J. D. Mishler was retained as elder for 1912. Bro. Grover L. Wine and wife have charge of the city work. Though Bro. Wine and wife may feel somewhat disappointed in not going to India, as anticipated, still there is a great field of work here in the city, and their help is needed in Home Mission work.—John B. Bailey, 700 Guilford Street, Huntington, Ind., Dec. 28.

Lower Fall Creek.—We met in council Dec. 16, with Bro. Arthur Hoppes presiding. Brethren J. Shepherd and E. O. Norris, of the Beech Grove church, were with us, our elder, Bro. Frederick Fessler, having resigned his charge as elder of this church, on account of his advanced age. This we regret, as he has done a good work for us in the past. Bro. J. Shepherd was chosen to take his place for one year. Bro. Hoppes preached his last sermon for us Dec. 17, going from here to other fields of labor.—Wretha Krall, R. D. 42, Pendleton, Ind., Dec. 22.

Upper Fall Creek.—We met in council yesterday, with our elder, Bro. L. W. Teeter, as moderator. Officers were elected for the work for another year, with Bro. Howard Martin as Sunday-school superintendent; Bro. John Miller, church secretary; Bro. Henry Swain, treasurer; Bro. David Miller, Gospel Messenger agent; the writer, correspondent. Bro. Swain's time, as treasurer of the cemetery, having expired, he was reelected. Brethren Martin and David Miller are our auditing committee. Bro. Teeter offered his resignation as elder of our church, as circumstances will not permit him to give us proper attention. We reluctantly agreed, under the circumstances, but asked him to defer the matter until the next council in March, to which he readily agreed. We decided to hold our spring love feast May 25. We expect Bro. A. C. Young to hold a series of meetings for us at Middletown, beginning Jan. 27. We are looking forward to enjoyable meetings and a spiritual feast. Bro. Martin preached for us at Middletown last Sunday.—Florida J. E. Green, Box 125, Middletown, Ind., Dec. 24.

IOWA.

Albia.—Eld. Abraham Wolf, of Udell, Iowa, was with us over Sunday and preached three inspiring sermons for us, which were greatly enjoyed by those present. We are still conducting our Sunday-school, and have preaching every Sunday.—Samuel Miller, 39 Tenth Avenue West, Albia, Iowa, Dec. 26.

Coon River.—Our series of meetings, conducted by Bro. D. W. Wise, closed last evening. The attendance and interest were good to the last. Bro. Wise's earnest, forceful manner of presenting Gospel truths wins admirers wherever he preaches. Three were baptized Dec. 24. Others are counting the cost. We are going and praying for further fruits from this effort.—J. D. Haughtelin, Panora, Iowa, Dec. 26.

Iowa River.—I am now in the Old Folks' Home near Marshalltown. I came here Oct. 25, and like it very much. The brethren and sisters, as well as the superintendent and his wife, are very kind to me. While I am getting old, I am blessed with fair health, so that I can be about nearly all the time. We have a beautiful Home here, and I shall try, by the help of God, to feel contented.—Joanna Mason, Marshalltown, Iowa, Dec. 24.

KANSAS.

Abilene.—Our council was held at the Navarre house Dec. 7, with Bro. Geo Manon, our elder, presiding. Five certificates of membership were received and two granted. We elected church and Sunday-school officers for the coming year. Bro. Geo. Manon was chosen as our elder in charge; Bro. C. A. Shank, assistant elder; Bro. M. Ohmart, clerk; Bro. David Strole, treasurer; the writer, superintendent for the Navarre Sunday-school; Bro. Chas. Kauffman, secretary-treasurer. We also elected a Sunday-school Board composed of five members, —the superintendent and assistant to be members ex officio, —which will have charge of our Sunday-school work. We have ordered one hundred of "Kingdom Songs" for the Navarre house, and expect to have Bro. David Ikenberry, of Quinter, Kans., with us soon, to conduct a singing class.—Roy Rock, Enterprise, Kans., Dec. 19.

Independence.—We spent the greater part of the past two years in the employ of the Mission Board of the Southeastern District of Kansas, and our association with the Board has been pleasant. While we had some great discouragements to meet, as we went about from place to place, yet we had cause for much rejoicing. We have realized, keenly, the need of more consecration. We have now closed our work for the Mission Board, and will again enter the evangelistic field (the Lord willing), where we hope to be able to respond to the many calls for revival meetings, which we received during the last two years.—Chas. A. Miller, 323 South Eighteenth Street, Independence, Kans., Dec. 26,

McPherson.—Dec. 22 the McPherson Sunday-school enjoyed a "giving" program. The chapel was tastefully and appropriately decorated. The program pictured, very instructively for the children, the scenes of the "Nativity." The cash collection amounted to $50.75, of which $21 was sent to Bro. Neff, and $10 to Bro. Frantz, of Wichita, Kans.; the balance,—less the cost of shipping the produce, bedding and clothing to the Kansas City, Kans., and St. Joseph, Mo., Missions,—we gave for Home District Mission work. The donations, comprising twenty-six dressed chickens, 250 pounds of flour, and bedding and clothing in large quantities, were divided equally between the two Missions.—Sarah W. Harnly, McPherson, Kans., Dec. 25.

Paint Creek.—We met in council Dec. 23, with Eld. Ruff presiding. The church voted to retain the present solicitors for another quarter. We expect Bro. Yearout to commence our series of meetings for us Jan. 13. Dec. 3 a number of the members gave a surprise donation party to Bro. Ruff and family. All enjoyed a good, social time, and felt that it was good for us to be there. We hope we may become more united and do better work for the church in the future. Dec. 24 the Sunday-school scholars were treated to candy and nuts. Our school is moving steadily along, though the attendance is not so large as it should be. We hope for better interest in the near future.—Annie Richard, Uniontown, Kans., Dec. 27.

Pleasant View.—Nov. 18 Bro. Moses Deardorff began a series of meetings. Continuing until Dec. 13, he gave us twenty-nine sermons. While there were no accessions, we know that some were almost persuaded. Bro. Deardorff labored earnestly and faithfully, and we feel encouraged and strengthened to discharge our duties more faithfully.—Wilmer Keedy, Darlow, Kans., Dec. 20.

Ramona church held her Thanksgiving services as usual. An offering of $12 was given to an aged brother and sister. The Sunday following Bro. F. C. McCune came to hold a series of meetings, but, on account of sickness at home, was only able to preach eight sermons for us. We were very sorry to have him leave. The meetings were well attended and much interest was manifested. Three souls accepted Christ, and the members were much encouraged.—J. H. Long, Ramona, Kans., Dec. 20.

Rock Creek.—Dec. 3 Bro. C. S. Garber, of St. Joseph, Mo., commenced a series of meetings, which he continued until Dec. 22, closing with a love feast. Thirty communed. Seven souls put on Christ. Others were almost persuaded. Dec. 12 the church met in council. Officers were elected for the new year. Union and harmony prevailed.—J. J. Hoover, Sabetha, Kans., Dec. 26.

Salem church met in council two weeks ago, and all church business was dispo d of satisfactorily. Services were also held on Thanksgiving Day. Our Christmas services were a grand success. The exercises consisted of recitations by the little folks, followed with singing by the "Busy Bee" class. Then every one was served with Sunday-school Christmas candy. We gave our elder, Bro. L. E. Fahrney, a liberal cash donation. The "Busy Bee" class also gave him $10.—Josephine McConnele, Nickerson, Kans., Dec. 28.

Topeka.—We met in council Dec. 22, with our elder, C. J. Hooper, presiding. Since Bro. Hooper tendered his resignation as elder in charge, Bro. I. H. Crist, of Kansas City, was chosen for one year. Our Sunday-school officers were also chosen for the coming year. Bro. Harley Taylor was elected superintendent and Sister Eva Symmes, secretary. Sister Lena Overstreet was chosen president of Christian Workers' Meeting for six months. A local committee was appointed to work in our city, securing homes for the homeless and neglected children. A donation of $10 was made to the Child Rescue work.—Minnie Mariner, 321 Oakland Avenue, Oakland, Kans., Dec. 26.

Victor.—Our church met in council Dec. 9. Eld. A. C. Daggett presided. Three letters of membership were granted. We will have our next love feast April 27. It was decided to have a course of lectures after our love feast, conducted by Bro. Studebaker, of McPherson, Kans., in place of a series of meetings in the spring, and then have a longer series of meetings in the fall. Officers for Sunday-school and Christian Workers' Meetings were elected. The writer was chosen Sunday-school superintendent; Sister Erma Martin, secretary; Sister Eva Dees, president of the Christian Workers' Meeting; Sister Violet Good, secretary. Our Christian Workers are supporting a native worker in India. On Thanksgiving Day we had a very spiritual service by Bro. Williams. A collection of $16 was taken for Bethany Bible School, of Chicago. We had our love feast Dec. 2. Bro. J. H. B. Williams, who was conducting a series of meetings at the time, officiated. The tables were well filled with home and visiting members. Bro. Williams closed a three weeks' series of meetings last Sunday evening. Our meetings were well attended. We had good, spiritual meetings. Bro. Williams was not afraid to preach the truth. Many were made to think about their soul's salvation.—Angenora Dees, R. D. 1, Covert, Kans., Dec. 20.

MARYLAND.

Denton.—Nov. 30 we met in Thanksgiving services. Eld. G. S. Rairigh conducted the services. The offering amounted to $15.67. Dec. 3 we held our semiannual missionary meeting. Eld. J. H. Beer gave us a very helpful sermon. Our missionary collection amounted to $13.25. Dec. 17 we held our temperance meeting. Bro. J. J. John, of Union Bridge, Md., lectured for us both morning and evening on "The Evils of the Liquor Traffic," and "Why We Should Diligently Work for the Temperance Cause." Both lectures were surely very interesting.—Edna P. Pentz, Tuckahoe, Md., Dec. 20.

Meadow Branch.—We were favored with a fine day when Bro. P. J. Blough, of the Annual Meeting Temperance Committee, gave his well-received temperance talk to a large congregation in our Westminster church Dec. 17. The offering of $10.52 will be devoted to the furtherance of the temperance cause. The writer gave a special talk, recently, to the Meadow Branch Sunday-school children on "The Real Christmas Spirit," after which 150 pound-boxes of candy were distributed. The Messenger agent has been busy with renewals. Our wide-awake members seem to think that they can not afford to be without the cleanest and best church paper printed. Our Christian Workers' Meeting in Westminster recently reorganized by electing Bro. John T. Royer, president; Sister Lou Royer, secretary.—W. E. Roop, Westminster, Md., Dec. 28.

Woodberry (Baltimore).—The church never enjoyed a better series of meetings than we have had for the past two weeks. Bro. B. B. Garber was with us in these services, closing Dec. 17. Six came out on the Lord's side. Others are strongly convicted, but can not, as yet, fully surrender. The members received much encouragement to press on in the good work.—Maggie Sappington, Baltimore, Md., Dec. 24.

MICHIGAN.

Sunfield.—On Thanksgiving Day we had services which were much enjoyed. Our elder, H. W. Smith, gave us a good sermon. Dec. 2 our church met in council, with our elder, H. W. Smith, in charge. Church officers were elected as follows for the year: Bro. H. W. Smith, reëlected elder; Bro. Isaac Hoover, trustee; Sister Viola Meadow, treasurer; the writer, correspondent. Bro. J. W. Killian began a series of meetings for us Dec. 13, closing on the evening of the 24th. He preached fourteen sermons in all. Owing to bad roads, the attendance was small. There were no accessions, but some were made to think very seriously. The members were greatly strengthened.—Mrs. Nicholas Frantz, Sunfield, Mich., Dec. 27.

MISSOURI.

Kansas City (First Church of the Brethren).—We had a special Christmas program on Sunday forenoon, after which a dinner was served in the basement. One hundred persons partook of chicken and turkey to their entire satisfaction. A treat for the children followed the dinner. A marked improvement is noticed in the efforts of the children on the program. Then, too, a fifty per cent increase in the number of those that stayed for the dinner encourages the workers.—T. C. Nininger, 5921 St. John Avenue, Kansas City, Mo., Dec. 27.

Little Brushy congregation met in council Dec. 13, with Eld. H. J. Lilly presiding. On account of the death of our clerk and treasurer, the writer was chosen clerk and church correspondent, and Sister Mary Adamson treasurer and solicitor. It was decided to unite the Poplar Bluff congregation with the Little Brushy congregation. Bro. Lilly was chosen as our elder for the coming year. On Sunday, Dec. 24, the new union church, here in Bombauer, was dedicated. The Brethren helped to build it and although we would be much better pleased to have a Brethren church, we are truly thankful for this, and trust that some good may be done for the Master.—Ida Mohler, Rombauer, Mo., Dec. 27.

Nevada.—On Christmas Day Eld. Leander Smith preached a sermon on the "Birth of Christ." It was enjoyed by all who heard it. The attendance was small. Many people would

rather feast on the unrighteous mammon of the world than on the spiritual food that God gives through his dear Son. Our collection for World-wide Missions was $3.30. Bro. Smith is doing all he can to stimulate a missionary spirit in our people. —Mary Wine Smith, 230 N. Oak Street, Nevada, Mo., Dec. 26.

South St. Joseph Mission.—The writer closed a series of meetings at Langdon, Mo., Dec. 17, with best of interest. There is only one church building in the town, and that seems to be a union house. Six different denominations are represented there, and neither one has a minister. We have five members there, and unitedly all have asked us to hold services for them every second Sunday of the month.—E. N. Huffman, 502 Kentucky Street, St. Joseph, Mo., Dec. 23.

NEBRASKA.

Enders.—We had expected to hold a series of meetings in November, conducted by Bro. A. J. Smith, of Kansas, but on account of Bro. Smith's illness, it was postponed. At present we are planning to hold our meetings in January, to be conducted by Bro Edwin Jarboe, of Red Cloud, Nebr., and followed by our love feast. On Thanksgiving Day the Brethren and friends met at the church. In the forenoon we had a short session, at which a number spoke of especial blessings for which they, as individuals, are thankful. We also had devotional exercises. At noon we had lunch in the basement. In the afternoon we enjoyed a good program. Our offering amounted to $11.54, and was placed in the hands of a committee, to be used in charitable work. On Saturday we held a council to elect officers for next year. Bro. Henry Flory was reëlected clerk; Bro. Edwin Flory, treasurer; Bro. Sharp, president of the Christian Workers. He was also chosen Sunday-school superintendent, and Sister May Flory was reëlected Sunday-school secretary. Our missionary committee is Claude L. Sharp, Alta Baily and Orrilla Ogle. Owing to a shortage of crops, the church is facing a financial stringency, but we are planning to enlarge our work for the following year.—Orrilla C. Ogle, Enders, Nebr., Dec. 22.

Sappy Creek.—Dec. 23 we met in council, Bro. Levi Snell presiding. Nearly all the members were present. We elected officers for the coming year, with Bro. Levi Snell as our elder; Bro. Chas. Robert, church treasurer; Bro. Arthur Chapman, clerk; the writer, correspondent and Messenger agent. We had a fine meeting. The young members, who united with the church a few months ago, are going to work in earnest. We also started a Christian Workers' Meeting a few weeks ago, which is progressing. Good interest is manifested.—Walter Chapman, Sappy Creek, Nebr., Dec. 23.

NEW JERSEY.

Amwell and Union Churches.—A love feast was held in the Bethel church on Saturday evening, Nov. 4. Bro. J. Kurtz Miller conducted the meetings, assisted by Brethren H. T. Horne and M. B. Miller. The following Sunday evening Brethren M. B. Miller and H. T. Horne were ordained elders. Eld. J. K. Miller, of Brooklyn, delivered an excellent message on this occasion. Eld. F. B. Fitzwater, of Princeton, N. J., was also with us. Nov. 7 the three New Jersey churches met in council. Eld. M. C. Swigart, of Philadelphia, came to us at this time. It was decided to get the "Brethren Hymnal" for each of the churches. Arrangements were made to begin a series of meetings Jan. 1. We expect Bro. W. H. Miller, of Hanover, Pa., to preach for us. Bro. E. F. Nedrow will hold meetings in the Sand Brook church, beginning Jan. 28. Bro. Miller, of Brooklyn, has promised the Bethel congregation a two weeks' series of meetings sometime next summer.—Dora H. Hoppock, Sergeantsville, N. J., Dec. 28.

NEW MEXICO.

Sunshine congregation met in council Nov. 25, Eld. Samuel Weimer in charge. Our clerk, Charles Maxcy, having been called to his reward, Sister Mattie Collins was elected to the clerkship. One letter was granted. We are expecting Bro. C. H. Brown, of Clovis, to hold a series of meetings for us in the near future.—Miriam Maxcy, Yeso, N. Mex., Dec. 24.

NORTH DAKOTA.

Cando.—At our council, our present elder, Bro. J. D. Kesler, was retained for another year. A church trustee and all the other necessary church officers were elected for another term. Bro. Charles Kensinger was elected Messenger agent, Sister Mary Miller and the writer, church correspondents. Collections were taken for various good purposes at our Thanksgiving services, at the Sunday-school, and at our Christian Workers' Meetings. Our winter weather, this month, was pleasantly mild, and the health of this community is good.—M. P. Lichty, Zion, N. Dak., Dec. 23.

Salem church met in council Dec. 16, with our elder, Bro. J. W. Shively, presiding, assisted by Eld. A. M. Sharp, of Egeland, N. Dak. Considerable business came before the meeting. Six letters were granted and two received. We reorganized our Sunday-school for another year, with Bro. A. B. Hollinger, superintendent, and Bro. W. F. Cripe, secretary. The following church officers were elected for one year: Bro. W. F. Cripe, clerk; Bro. W. H. Rhodes, treasurer; Bro. D. A. Hufford, Messenger agent; the writer, Messenger correspondent. We also held an election for a minister and one deacon. Bro. W. F. Cripe was elected to the ministry and Bro. D. E. Gingerich to the deacon's office. These brethren were not ingerich to the deacon's office. These brethren were not installed, for the reason that in the one case the wife of the one chosen was absent, and in the other the brother has not yet accepted the office, though we hope he will. We think our church is in a prosperous condition. Bro. G. W. Stong is our only resident minister, besides our resident elder, Bro. J. W. Shively.—J. W. Cripe, Newville, N. Dak., Dec. 25.

Surrey.—Bro. J. E. Joseph preached our Christmas sermon, after which a collection of $15 was taken for a widowed sister in our own congregation. We gave a treat to the scholars of the Sunday-school this morning, at the close of the lesson. Our midweek prayer meeting, started a few weeks ago, continues to grow in interest. Our Thanksgiving offering, of about $14, was sent to Bethany Bible School.—Manerva Lambert, Surrey, N. Dak., Dec. 24.

Turtle Mountain church met in council Dec. 16. The meeting was opened by Bro. John Deal. Our elder, Bro. Brubaker, of Ellison, N. Dak., presided. Five letters of membership were received and four granted. Officers for the coming year were elected as follows: Sister Saloma Fisher, clerk; Bro. Will Anderson, treasurer; Sister Maggie Cloud, Messenger correspondent; Bro. Will Anderson, trustee; Bro. Rhenus Kuntz and Sister Florence Anderson, members of the Home Mission Board; Sister Gertrude Gardener, Brethren Fred Shroeder and Chas. Strietzel, members on the temperance committee. Sister Mary Hoffman is superintendent of the Perth Sunday-school; Sister Orpha Fisher, secretary-treasurer. Brethren Samuel Cloud and Chas. Strietzel were elected to the deacon's office. As Sister Strietzel was not present, the installation was deferred indefinitely. Bro. Deal preached for us on Saturday evening, and Bro. John Brubaker preached for us on Sunday morning. On Sunday evening, after Christian Workers' Meeting, we elected officers for the coming year as follows: Bro. Fred Shroeder, Sister Mary Hoffman and Sister Orpha Fisher. —Ida C. Fisher, Perth, N. Dak., Dec. 20.

OHIO.

Brookville (Ohio).—Dec. 18 we came to this place, just having closed a three weeks' series of meetings at the Salem church. We began meetings here on the evening of the 18th. The attendance and interest were fair, considering the very rainy weather and the condition of the roads. This is a new organization, being a part of the old Wolf Creek church. Eld. D. M. Garver had charge of the work until quite recently, when Eld. J. C. Bright moved into the town of Brookville as pastor of the church there. He now has charge as overseer also. The membership is located among a very thrifty class of farmers and business men, which gives the church a very bright outlook. The members are quite active in the work, and have a good field in which to labor. True, they are not without opposition nor competing organizations, but these merely put snap and vim into their work. Actuated by charity and Holy Ghost power, seasoning their efforts with grace, and taking the Word as their counsel, a great work can be done at that place. I shall remain with them till about Jan. 8 or 12.—M. Flory, Girard, Ill., Dec. 23.

Canton.—Our church met in council Dec. 23. Our presiding elder, Bro. S. Sprankel, of Massillon, Ohio, was present; also Eld. James Murray, of Sterling, Ohio, and Eld. Noah Longanecker, of Hartville, Ohio. Bro. Longanecker presided over the meeting. Bro. Jacob Weirick was ordained to the eldership, and the writer was advanced to the second degree of the ministry. Officers for the ensuing year were elected as follows: Bro. Milton Taylor, Sunday-school superintendent; Sister Nora Royer, secretary; Bro. Milton Taylor, president of the Christian Workers' Meeting; Sister Mary Royer, secretary. Sisters Savilla Taylor and Jennie Royer have charge of the home department and the cradle roll. The writer has been chosen as Messenger correspondent.—Adam H. Miller, Louisville, Ohio, Dec. 25.

Charleston Mission.—Dec. 9 Bro. W. J. Heisey, of West Milton, Ohio, came to our place on a visit. While with us, he gave us sixteen Spirit-filled sermons. He surely preaches the Word with power and in its purity. May we all pray more for the young ministers, that they may be a blessing to the church in future years. Sinners were warned to flee the wrath to come. Saints were much encouraged.—Emma Heisey, R. D. 6, Chillicothe, Ohio, Dec. 25.

Christmas at the Brethren's Home at Greenville.—This is always a very interesting time. The aged ones are very much like children. They look forward to this time with great anticipations. By mail and express, two or three days previous, came little gifts, such as handkerchiefs, aprons, stockings, cards, and boxes of various kinds of eatables. These put sunshine into every heart. We were also remembered by three of our leading merchants, who gave a gift to each one. Since last Christmas four inmates have been called to their long home. We now have twenty-nine brethren and sisters and seven children. The health is excellent at this writing.—G. W. Minnich, Greenville, Ohio, Dec. 27.

Defiance.—Bro. Joel A. Vancil, of Hamlin, Ohio, came to this place Dec. 10, intending to hold a series of meetings, but owing to the condition of the weather he only preached eleven sermons for us. The meetings closed on Monday night, Dec. 18. He expects to return in the near future to continue the meetings for two or three weeks.—Pearl Brown, R. D. 10, Defiance, Ohio, Dec. 28.

Eversole.—On Christmas Day we met to celebrate the birth of our blessed Master. An offering of $5.55 was taken for the orphans at Greenville. Bro. Noah Beery delivered a very appropriate sermon. This was Bro. Beery's last sermon before leaving for Bethany, where he expects to spend at least one term. This sermon was the third farewell address given at this place within the last six weeks. Aug. 20 Bro. Homer Bright gave us a very instructive and inspiring sermon. His wife also gave us a very interesting talk, on their future prospects in China. Nov. 23 Bro. Bright's father, Eld. John Calvin Bright, delivered his farewell address. He spoke of the many pleasant years he had spent with us, and the many changes that have taken place during this time. We feel that we have many good things to be thankful for. Bro. Bright was our housekeeper from 1897 until one year ago. He has now located in Brookville, where he will have charge of the church.—Clara Erbaugh, R. D. 2, New Lebanon, Ohio, Dec. 28.

Fort McKinley.—Dec. 24 we had with us Eld. John Smith, of Trotwood, Ohio. Bro. Smith preached to us a most interesting Christmas sermon. At his advanced age, and after spending almost fifty years in the ministry, Bro. Smith is still very active.—Jesse F. Coy, 320 West Third Street, Dayton, Ohio, Dec. 28.

Georgetown.—Never has there been such an interest and awakening in the Church of the Brethren at this place as the one that has just occurred in the past four weeks, when Bro. B. F. Petry, of the Upper Twin congregation, began a series of meetings Nov. 23, and closed Dec. 21. He preached forty sermons, held a number of cottage consecration services, and also visited in many homes. If his being among us had resulted in nothing more than the deepening of our own spiritual lives, and the setting of a higher standard of conduct for all, the efforts would have been worth while. Eighteen precious souls were received by baptism, one reclaimed and two are awaiting baptism. Eleven of these are heads of families and eight are Sunday-school scholars. Many are counting the cost. We had a glorious outpouring of God's Spirit all through the meetings, with the best of interest and very large crowds. Our combined council, of the Salem and Ludlow districts, was held at this place Nov. 18. Bro. A. J. Johnson was elected Sunday-school superintendent; the writer, reëlected president of the Christian Workers' Meeting. We have organized a home department. Sister Anna Stutsman, of Pittsburg, Ohio, is assisting us with a singing class each week.—Mary Weisenbarger, R. D. 2, Laura, Ohio, Dec. 27.

Marble Furnace.—Bro. J. O. Garst came to this place Dec. 9. He delivered eighteen sermons while with us, but on account of the inclemency of the weather and the membership being somewhat scattered, the attendance was small. Bro. Garst preached the Word with power. Five were buried with Christ in baptism. The church has been much strengthened. Bro. Garst's work among us has been of much influence. He was called to May Hill to conduct Bro. Harry Murphy's funeral.—Quinter Ramsey, R. D. 5, Box 12, Peebles, Ohio, Dec. 25.

Middle District.—Bro. William Swinger, of Trotwood, Ohio, came to us Dec. 3 and began a two weeks' series of meetings. The attendance was good, considering the inclement weather. There were two accessions and two reclaimed. We think the Spirit is still working. Our regular council was held Dec. 14. Bro. Jacob Coppock is our elder for two more years. Other officers such as trustee, correspondent, Sunday-school superintendent, etc., were reëlected.—C. V. Coppock, R. D. 3, Tippecanoe City, Ohio, Dec. 26.

North Star.—We have just closed a very interesting series of meetings, conducted by Eld. Ira E. Long. The weather conditions were not so favorable, but the attendance was fair, considering everything. Our brother preached the Word with power. The church at this place is greatly built up. Three were received by baptism. We have a pool in the churchyard, where baptism is administered, and two of the applicants received the sacred rite after the evening services. It was an impressive sight. At our council, Dec. 2, our Sunday-school and church officers for the coming year were elected. All officers except trustees were advanced one year. At the advice of our elder, Bro. S. Z. Smith, we had Bro. Long conduct our Sunday-school installation services. The duties of our Sunday-school workers were laid before them clearly, and they were made to feel the responsibility of their work.—Lydia E. Miller, R. D. 2, New Weston, Ohio, Dec. 23.

Red River.—Bro. B. F. Honeyman came to us Dec. 2 and began a series of meetings, continuing until Dec. 24. He preached twenty-nine sermons. The members were greatly revived, and sinners were warned to flee the wrath to come. Three were baptized and one reclaimed. Dec. 17 Bro. Honeyman talked to the children. About sixty-five children were present, besides the [illegible]vn-up people. Many lasting impressions were made. De[illegible]6 we met to elect superintendents for the Sunday-school. [illegible], Edward Miller was elected superintendent. The attenda[illegible]e was good, considering the inclemency of the weather. We feel much encouraged.—J. W. Hocker, R. D. 2, Arcanum, Ohio, Dec. 25.

Trotwood.—Our congregation met in council Dec. 20, with our elder, Bro. D. M. Garver, as moderator. The visiting brethren were Elders L. A. Bookwalter and John W. Beeghly. Both of these brethren gave us very encouraging talks. Three letters of membership were received and eleven were granted. The treasurer, clerk, and one trustee were reëlected. The writer was chosen as church correspondent. Our Sunday-school superintendent and assistant were also reëlected. The other Sunday-school officers will be appointed on Sunday, Dec. 31, after which all the Sunday-school officers will be duly installed. We decided to have song services every other Sunday evening, to be conducted by Bro. Thomas Karns.—Elizabeth Waybright, Trotwood, Ohio, Dec. 27.

OKLAHOMA.

Prairie Lake.—Bro. I. H. Miller, of Nashville, Okla., came into our midst Dec. 17 and preached eight soul-cheering sermons, which we enjoyed very much. Bro. Miller gave very interesting talks. We live in the southern part of the Prairie Lake congregation, eighteen miles southeast of the church. We have not had any meetings at this place for over a year, and when some one preaches for us we appreciate it.—J. E. Sale, Aline, Okla., Dec. 28.

PENNSYLVANIA.

Carson Valley.—Our church met in council Dec. 16. Brethren David Sell and O. V. Long were present with us as adjoining elders. The regular business was transacted, after which the election of one deacon took place, which resulted in Bro. L. R. Hoover being chosen. Brethren D. G. Brubaker and Blair Hoover were advanced to the second degree of the ministry. Bro. L. T. Holsinger, of Indiana, will hold a series of meetings for us, beginning Jan. 4. Our Sunday-school held a Christmas entertainment Dec. 24. A very interesting program was given. Our Sunday-school has an enrollment of about 150 pupils, while our attendance varies from eighty to ninety in winter, and from 100 to 125 in summer.—Elsie Hoover, Duncansville, Pa., Dec. 28.

Midway.—Our church met in council Dec. 26, with our elder, Jno. Herr, presiding. Bro. L. S. Mohler led in the devotional exercises. Quite a volume of business was disposed of. It was decided to rebuild the shed at Midway. One was received by letter. Bro. Wm. A. Forry and the writer were elected superintendents of the Lebanon and Midway Sunday-schools, respectively. Bro. Levi S. Mohler has just opened a series of meetings at Midway. The attendance and interest are increasing. Bro. Rufus P. Bucher has promised to conduct our series of meetings in Lebanon, to begin Jan. 21.—A. H. Brubacher, R. D. 7, Lebanon, Pa., Dec. 26.

Notice.—The new church of the Brethren in Shrewsbury, Pa., will be dedicated on Jan. 21. It is a brick structure, 40x70 feet in size. Bro. Jos. A. Long, of York, Pa., will deliver the dedicatory address.—J. H. Keller, Shrewsbury, Pa., Dec. 27.

Pleasant Hill.—We met Dec. 23, in quarterly council, with Eld. David Hohf presiding. We decided to have our spring love feast at this place April 27, at 4 P. M. We also reorganized our Sunday-school at this place for the ensuing year. —Amanda K. Miller, R. D. 2, Spring Grove, Pa., Dec. 23.

Rockton.—At our council our elder, Bro. Abram Fyock, was with us. We were pleased to see him. It is quite a task to come to this place from Johnstown every three months. Our next council will be the first Saturday in March at the Rockton house.—Elizabeth Hollopeter, Rockton, Pa., Dec. 22.

Rouzerville church held a Christmas service on Tuesday evening, Dec. 26. The services were largely attended. Bro. Henry Bare, of Waynesboro, Pa., our able superintendent, arranged the program.—Dollie Brown, R. D. 1, Rouzerville, Pa., Dec. 26.

Spring Creek.—Dec. 23 we had special services at this place. Ministers from other congregations were Elders J. H. Witmer, H. B. Yoder, Brethren Rufus Bucher, Thomas Patrick and A. M. Kuhns. After the services seventeen were baptized by Elders J. H. Longanecker and S. Z. Witmer. This was a day long to be remembered.—Edgar M. Hoffer, Elizabethtown, Pa., Dec. 25.

Tulpehocken church met in council Dec. 18, Bro. John Herr presiding. Several certificates of membership were granted. The superintendents of the several Sunday-schools were chosen for the ensuing year. We also organized a Sisters' Aid Society, and elected officers for one year. Bro. I. N. H. Beahm is now engaged in a very interesting series of meetings at the Heidelberg house, to continue several weeks.—F. L. Reber, Richland, Pa., Dec. 21.

TENNESSEE.

Limestone.—Dec. 24 Bro. Sherfy Randolph preached for us. He also preached a good sermon on the birth of Christ on Christmas Day, and Bro. P. D. Reed gave an interesting talk. One dear sister united with the church.—Anna Arnold, Telford, Tenn., Dec. 28.

TEXAS.

Bethel church met in council Dec. 23, our elder, G. E. Wales, presiding. Church, Sunday-school and Christian Workers' officers were elected. Sister Minerva Strohm and Bro. Lee Dadisman are superintendents of the Sunday-school; Bro. Ralph Strohm, secretary and treasurer; Bro. T. J. Miller and the writer, choristers. Our Sunday-school is growing in interest and attendance. The average attendance for the past quarter was forty. Bro. Lee Dadisman is president of the Christian Workers' Meeting. A special program was rendered by the Christian Workers' Band, on Sunday evening, Dec. 24.—Grace Wales, Kenedy, Texas, Dec. 25.

VIRGINIA.

Bluefield.—Bro. J. O. Boone, of Ferrum, Va., came into our midst Dec. 9, and preached four much appreciated gospel sermons for us. Bro. Boone is to be commended for the efficient work accomplished by him in building up churches under difficulties and opposition, in fields where little is known of the doctrine of the Brethren.—Irene A. Boone, Bluefield, Va., Dec. 24.

Brick.—Bro. H. J. Woodie, of this congregation, began a series of meetings at Bonbrook Dec. 10, and preached twelve interesting sermons. One was made willing to put on Christ

(Concluded on Page 16.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

KANSAS CITY, KANSAS.

Dec. 18 the Mission Board met with the members of our South Side Mission for the purpose of organizing the members into a new church. Eld. I. L. Hoover was moderator. The members all expressed themselves as willing to work with the General Brotherhood. The new territory is two miles east, two west and three north and south, and embraces all of Kansas City, Kans., south of the Union Pacific Railroad, part of the city lying south of the Kansas River, and all of Rosedale. The new church was named the "Mission Church of the Brethren of Kansas City, Kans." The organization has a membership of seventy-six. An unusual condition must be met

in this congregation. Not one of the members was raised in a home of our members, but all came to the Brethren from other churches and from the world. While they are a willing body, they must be taught and developed. By appointment of our Mission Board, wife and I will move into the Mission church and continue in the work for another year, the Lord being our helper. We are very thankful to those who have remembered us with donations and clothing. What has been accomplished in planting a second church of the Brethren in Kansas City, is largely due to the cooperation of many loving hearts and hands. May the Lord bless all to his glory!

I. H. Crist.

12 North Ferree Street, Kansas City, Kans., Dec. 21.

COLORADO CITY MISSION.

The members of the Colorado City church met in quarterly council Aug. 16. Eld. A. C. Daggett, president of our Mission Board, presided. Ways and means were considered through which we might secure the remainder of money, needed to erect our contemplated house of worship. The hall in which we now worship is inadequate to our needs, being poorly ventilated and not accessible for a series of meetings, as it is used during the week by several different lodges.

We are looking forward to the time when "a great door and effectual" may be opened whereby we may be enabled to proceed with the building.

Church, Sunday-school and Christian Workers' officers were elected for the ensuing terms, beginning Jan. 1. Solicitors for District and General Mission funds were also chosen.

It was decided to enlarge our Sunday-school by adding a home department and cradle roll.

We have a little band of live wire members and though without a located pastor at present, the work is being carried on in the best possible manner.

Bro. J. C. Groff, of the Lowland congregation, preaches for us every two weeks, morning and evening, which we appreciate very much.

Bro. Daggett remained with us over Sunday and gave us two refreshing sermons. We are anxiously looking forward to the time when our efficient Mission Board will be enabled to secure the right man to aid in the work at this place, and we can again have regular preaching service.

The temperance cause is gaining ground, and we hope, ere long, to be able to report the absence of the saloons, and new business enterprises established in their stead, that will be a blessing to our people and city, instead of a curse.

Bettie Root.

535 Ehrich Street, Dec. 19.

AN IDEAL WAY OF DOING MISSION WORK.

As a Brethren church we like to think on mission work, like to talk about it, like to do it, or see or read of some one else being engaged in it. In my judgment, we think, read, talk and preach three times as much on this subject as we did when I was but a child in the church. I am also sure we can not do too much of it.

There are different ways of doing mission work. Most every way is a good way if wisely directed. One way of doing mission work is for a church to have some outposts and to look after them carefully. Much good has been done in this way. Another way is for a District to have an evangelist in the field and keep him as busy as time and strength will permit. And still another way is to select a spot suitable for mission work, and to develop it. Much wisdom must be used in selecting the spot, and of this kind of mission work I wish you to think while you are reading this article.

Just now I am in such a field, helping to conduct meetings. It is at Slifer, Iowa, in the Northern District of Iowa. In my judgment a more suitable place than this could not soon be found. The soil is of the best, and not so high in price yet, running from $125 to $150 an acre. The place is a station on the Rock Island Railroad, with only a depot, an elevator, a store, a few coal bins and a schoolhouse. Recently a neat little churchhouse, large enough to seat 150, has been erected. It has good seats, a nice basement, a fine furnace, a baptistry and gas lights. In my judgment it is just as it ought to be to make it attractive, comfortable and convenient. A finer class of people you can not soon find. They are to be commended for their activity in the work, their hospitality, their promptness in church services, and their good behavior. We find, in this community, an unusual number of people who make no profession, especially among the men. While not commendable, there is a reason for it.

Eld. J. Q. Goughnour, after a careful and prayerful consideration, consented, with his companion and six children, to leave a good home, many friends and relatives, a fine church, a well-graded school where his children would have the best of school privileges, and to move to this place. He willingly took upon himself and family the responsibility of soliciting the community for money to build a churchhouse, and, after building it, to give his energy and time to the development of a church. Bro. A. B. Woodard, yet active in church work, and Bro. J. E. Ikenberry, well advanced in years, are his colaborers in the ministry. Bro. J. N. Goughnour, a man of business ability, has moved here to take charge of the store, and will be quite a help to the church.

Is this not ideal mission work? Several hundred such places ought to be worked in our District, and would be if we had the right kind of men, and all had a mind to work. My young brother or sister, if you are interested in such work, here is an opportunity for you to be useful,—to do mission work and to get a home. Older people can also locate near this church home and be helpful in the mission work.

Frequently we hear our people say, "We do not believe in foreign mission work." If not, here is a place to show that you actually believe in home mission work. This house is not all paid for. Could not some good brother and sister be persuaded to write out a check and forward it to Eld. J. Q. Goughnour, Slifer, Iowa, thus helping to share the burden and enjoying the blessing? Yes, this is ideal mission work but, as the Salvation Army puts it, "much grace, grit and many greenbacks are needed." May God's choicest blessings ever rest upon this little band of workers and this church!

W. H. Lichty.

Waterloo, Iowa, Dec. 18.

SOUTH LOS ANGELES, CALIFORNIA.

Sunday evening, Nov. 26, Rev. F. M. Moody, Field Secretary of the State Commission on Marriage and Divorce, gave a strong address on the evil of divorce, and plead for the Gospel standard of marriage. Our pastor held services on Thanksgiving Day, on which occasion a collection of $19.51 was taken, three-fourths of which was sent to Bro. Neff, of Springville, Cal., and one-fourth to the campaign work against the saloons in Los Angeles. On Friday evening we met in council. Eld. W. H. Wertenbaker was elected as our elder and pastor for the coming year; Bro. Asa Trostle, superintendent of the Sunday-school; Bro. Albert Crist, president of the Christian Workers' Meeting. Sister Lena Swank was retained as a worker for the mission at Sixty-first and Wall Streets. Bro. W. H. Wertenbaker was appointed to solicit for funds for the mission, and prospects are favorable for a permanent location soon. Bro. Harvey Snell, our District Sunday-school and Christian Workers' Secretary, conducted a Convention Dec. 10. Interesting talks were given by our workers in the morning and in the afternoon. Bro. Snell gave us a very instructive object lesson at the mission. In the evening he preached a sermon at the church. We greatly appreciate Bro. Snell's work among us.

Clara B. Custer.

1236 East Forty-Sixth Street, Dec. 14.

LIGHTS AND SHADOWS.

The tragic experience of Naomi, as told in the Book of Ruth, is often overlooked, because of the faithful and virtuous life of her daughter-in-law, Ruth. Yet, perchance, the writer of this excellent narrative aimed to keep Naomi's sorrow in the background, that the trustful and noble life of Ruth might shine out all the brighter. How often is the pathetic answer of Naomi repeated in this life, "I went out full and the Lord hath brought me home again empty"? Not only was this the experience of the Prodigal Son and other young people, but older ones, too, go out to do life's battles and lo, "Death," on his pale horse, strikes some of them down, like he did Elimelech and his two sons, and Naomi has to return alone.

Pardon this personal application. Nearly a dozen years ago my dear wife and myself left Southern Illinois with nearly all of our children, and what few personal effects we had, and settled in this beautiful valley. Sometimes smiles were meted out to us, at other times tears were our portion. As to Naomi's home death came, so he came to our family circle, and now the silent (though unassuming) granites keep vigil over the precious dust of a baby girl that was called across the silent river nearly ten years ago, and the faithful wife, who was laid away in much sorrow, only a few months since. Like sorrowing Naomi, I am preparing to return to Illinois,—for awhile at least. And while the dust of earth does not hide all of my loved ones, yet I am compelled to go back alone. I aim to leave here Feb. 1, and go by way of Newton and Independence, Kans., and Joplin and St. Louis, Mo. If any churches or isolated places should wish my services for a few or more meetings, please let me know at Rocky Ford, Colo.

Granville Nevinger.

Rocky Ford, Colo.

MARKLE, INDIANA.

Our church met in council Dec. 16, with Eld. D. B. Garber presiding. Two letters of membership were received. It was decided to have Bro. T. C. Murray, of North Manchester, Ind., with us in the near future, to assist in mission work. Bro. D. B. Garber, our home minister, is to conduct our next series of meetings, with an evangelistic singer to assist in the work. Church officers were elected for a term of one year, as follows: Bro. Levi Heasten, treasurer; Sister Pearl Brumbaugh, clerk; Bro. Dan Funderburg, Messenger agent; the writer, correspondent. A committee of three, Brethren Levi Heasten, Dan Funderburg and Sister Cora Ewert, were appointed to look after the financial part of the church work.

Sunday-school officers were also appointed for a term of one year, with Brethren Chas. Poorman and Dave Brumbaugh as superintendents; Sister Ruth Ewert and Bro. Chas. Edgar, secretaries. All teachers and officers are to be duly installed into their respective positions Jan. 1. Dec. 23 special Christmas exercises will be given at the Christian Workers' Meeting by the young people and the children of the Sunday-school.

Our Christian Workers' Meeting is increasing in number, and also in a spiritual way. Besides the presidents, to oversee the meetings, we have elected a wide-awake officer, Sister Cora Ewert, to arrange the program a week ahead, so that each one appointed can be prepared. She also arranges special programs for special days, such as Christmas, which add interest to the Sunday-school and church work. By having this extra provision, our Christian Workers' Meetings are progressing. The Christian Workers' topic book is used in preparing the program and often a recitation or some special song is given, pertaining to the topic used.

Our Sunday-school is also improving since it was reorganized, last November. All seem to have been aroused to a sense of their duty, and many new pupils are added to our school, especially to the young men's class (boys at the age of twenty). It makes our hearts rejoice in the Lord to see the young men gathered in the Sunday-school, for ere long they will have to take up the work of the church. Eight scholars have only recently been added to this class.

Lillian Earhart.

Markle, Ind., Dec. 20.

THURMONT, MARYLAND.

Our church agreed to hold a series of meetings in our Thurmont house, to be conducted by the home ministry. Brethren L. J. Flohr, B. C. Whitmer and the writer began the meetings on Thanksgiving evening, continuing until Dec. 17. The attendance was good, and the meetings grew in interest. The efforts of the ministry improved with the improved interest of the hearers. Both became more interested in each other.

The united effort of the ministry in any community means much for successful work. While no baptisms blessed our efforts, yet we learned the blessed fact that there is a time to work, and to trust for the future. The meetings also showed the ministry where spiritual work is needed among the members. This is hard to do when we have an evangelist who is not so familiar with local conditions. Upon the whole, I believe more and more in a united effort at home first, and then to call the evangelist later. The next meeting, now in the near future, should be held by a strong gospel evangelist. We may then look for an ingathering. The vineyard of growing fruit must soon be gathered, or there will be a loss. Brethren and sisters, let us awake and lead our churches to a happy success!

John S. Weybright.

Thurmont, Md., Dec. 21.

NORTH MANCHESTER, INDIANA.

We met in council Dec. 9. Our elder, Bro. Otho Winger, presided. One letter was received and two granted. The sexton and ushers were chosen for a year. Bro. Henry Ohmart was chosen as our Messenger agent; the writer, corresponding secretary. The report of our finance committee was accepted. We decided to adopt the free-will offering plan for one year. A committee of Brethren Otho Winger and J. W. Miller are to secure an evangelist for next year's revival work.

We decided that the first Sunday of each month be known as "Home-coming Day,"—that special efforts be made and an invitation given on that day, so that those away from Christ may feel that the church doors are not only open during revival services, but at all times. We trust that many, during the coming year, may experience "Home-coming Day" for themselves.

Our resident minister, Eld. C. T. Eiler, has been in poor health and unable to attend services for nearly two months. His health is now improving, and we hope he will soon be able again to worship with us.

Edith Miller.

R. D. 5, North Manchester, Ind., Dec. 12.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Everts-Rohrer.—By the undersigned, Dec. 24, 1911, at the home of Bro. H. H. Rohrer, near Canton, Ill., Mr. Earl Everts and Miss Nina Rohrer, both of Canton, Ill.—S. G. Bucher, Astoria, Ill.

Fikel-Henderson.—At the home of her parents, Mr. and Sister John Henderson, Markle, Ind., by Bro. D. B. Garber, Dec. 14, 1911, Mr. Dean Fikel, of Pennville, Ind., and Sister Jessie Henderson, of Markle, Ind.—Lillian Earhart, Markle, Ind.

Lind-Spaulding.—By the undersigned, Dec. 14, 1911, at the home of the bride's parents, Iowa, La., Monroe W. Lind, of Wadsworth, Ohio, to Sister Adelia Spaulding.—J. F. Hoke, Roanoke, La.

Miller-Hilker.—By the undersigned, at his residence, Dec. 26, 1911, Mr. Claude Miller, of Hanover, Pa., and Miss Sina Luella Hilker, of near Smiths Station, Pa.—Wm. H. Miller, Jacobs Mills, Pa.

Wagner-Morningstar.—By the undersigned, at his home in Batavia, Ill., Dec. 21, 1911, Bro. Oscar W. Wagner and Sister Fern Morningstar, both of Bethany Bible School, Chicago, Ill.—E. E. Eshelman, Batavia, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baker, Andrew M., born Jan. 16, 1828, near Brookville, Montgomery Co., Ohio, died, after a short illness, of pneumonia, Nov. 28, 1911, aged 83 years, 10 months and 12 days. Bro. Baker was united in marriage to Margaret Myers Jan. 30, 1851. This union was blessed with four sons and four daughters. One son preceded him. He leaves his aged companion, three sons, four daughters and one brother. He was a kind and affectionate husband and father. Bro. Baker and his wife united with the church fifty-six years ago, remaining faithful until death. A few days prior to his death he desired to be anointed, and called for the elders of the church. The writer, assisted by Eld. D. H. Keller, of Chicago, attended to this solemn rite. Services were held at the Sugar Grove house, in the Upper Twin church, on Thanksgiving Day. Interment in the cemetery near by. Services by the writer, assisted by Bro. Keller. Text, 1 Thess. 4: 14.—D. S. Filbrun, 1343 West Fifth Street, Dayton, Ohio.

Boose, Sister Rebecca, died Dec. 14, 1911, in the York congregation, Pa., of old age, aged 77 years, 11 months and 8 days. Services by L. Elmer Lease and Rev. E. F. Wiest. Text, Job 5: 26. Interment at Greenmount cemetery in this city.—A. S. Hershey, York, Pa.

Calvert, Bro. Joel, born near Samantha, Ohio, Aug. 31, 1830, died Oct. 21, 1911, aged 81 years, 1 month and 20 days. He was the eighth of a family of eleven children,—nine sons and two daughters,—born to Robert and Sally (Stretch) Calvert. His parents came from Virginia in 1817. His grandfather, Frank Calvert, and his grandmother, whose maiden name was Dewitt, were also of Virginian ancestry. Joel Calvert was married to Anna Guthrie Hixson March 28, 1866. Three sons and one daughter graced their home. The mother, two sons and one stepdaughter preceded him to the better world. When he was a young man he united with the Church of the Brethren, in whose welfare he was much interested. His father was one of the pioneers who did much to establish his church in this part of the country in its early history. He devoted his long and useful life to its needs. He served the church as deacon for many years. He was a man of great activity and vigor when in health, but endured his long season of confinement most patiently. He was always cheerful and genial. His helpless condition was due to rheumatism. His death was caused by Bright's disease.—Annie Calvert, Bell, Ohio.

Farrel, Sister Sophia (nee Moomaw), daughter of Philip and Martha Moomaw, born in Ross County, Ohio, Oct. 7, 1836, died Dec. 17, 1911, on the farm of her son, near Rainsboro, Ohio, aged 75 years, 2 months and 10 days. She was united in marriage to Allen Farrel July 25, 1855. To this union were born six children, all of whom are living but one, who died about twenty years ago. Her husband died in 1898. Since that time she has lived with her son. Five years ago Sister Farrel became injured in an automobile accident. Since that time she has been a constant sufferer, but bore all with patience and fortitude. She united with the Church of the Brethren in 1870, and has been a faithful servant of Jehovah. Although deprived of regular church privileges by distance, she read her Bible and lived a consistent Christian life. Services by the writer, assisted by Rev. J. H. Davis, of the M. E. church. Text, Matt. 12: 49, 50 and John 14: 1-3. Interment at Rhoad's cemetery.—Van B. Wright, Sinking Spring, Ohio.

Geib, Sister Martha, nee Pfoutz, died in the Tulpehocken congregation, Pa., Oct. 18, 1911, aged 60 years, 7 months and 16 days. Interment at Heidelberg. Services by Eld. Jacob Nissley.—F. L. Reber, Richland, Pa.

Kauffman, Helen Elizabeth, daughter of Ira D. and Grace A. Kauffman, born July 1, 1911, died Dec. 16, 1911, aged 5 months and 15 days. She leaves a widowed mother. Services Dec. 17 by Eld. G. B. Heeter.—J. L. Hibner, Monticello, Ind.

Kline, Sister Rebecca, daughter of Michael Kline, died at her home in Richland, Pa., Nov. 16, 1911, aged 82 years, 5 months and 28 days. She was confined to her bed for more than two years. Services by Eld. John Herr at the Millbach church.—F. L. Reber, Richland, Pa.

Kline, Sister Eliza, wife of Bro. John Kline, died near Myerstown, Pa., Sept. 23, 1911, aged 75 years, 3 months and 16 days. Deceased was a patient sufferer for a long time. Services at Heidelberg by Eld. John Herr and Eld. J. W. Myer.—F. L. Reber, Richland, Pa.

Knupp, Sister Anna, died at her home in the bounds of the Linville Creek congregation, Rockingham Co., Va., Nov. 19, 1911, aged 82 years. She united with the church many years ago, and held out faithful. She leaves three sons and three daughters. Services by the Brethren. Text, 2 Sam. 14: 14.—Catherine R. Kline, Broadway, Va.

Layser, Bro. Joseph, died at his home, near Richland, Pa., of a complication of diseases, Nov. 3, 1911, aged 67 years, 1 month and 23 days. He is survived by a widow and eight children. Services at the Tulpehocken church by Eld. John Herr.—F. L. Reber, Richland, Pa.

Ream, Sarah, nee Horner, died Dec. 3, 1911, in the bounds of the Spring Creek church, Bucks Co., Pa., aged 76 years, 2 months and 23 days. She lived with her son, James Ream, at Brick Tavern. The family lost a kind mother and the church a devoted sister. Services by the writer. Text, Job 3: 17.—J. M. Booz, Souderton, Pa.

Roof, Sister Lizzie F., wife of Bro. Elmer Roof, died of Bright's disease Dec. 15, 1911, in the bounds of the Beaver Creek congregation, Rockingham Co., Va., aged 32 years, 6 months and 28 days. She was the daughter of Robert and Sister Rebecca Skinner, and was married to Bro. Roof over two years ago. During her illness she was anointed. Sister Lizzie lived a noble Christian life, and was active in church and Sunday-school work. She was the teacher of the primary class in the Beaver Creek Sunday-school for a number of years. She is survived by her husband, parents, two half-brothers and a half-sister. Services at Beaver Creek by Brethren M. B. Miller and A. S. Thomas.—Nannie J. Miller, Bridgewater, Va.

Watters, Bro. Daniel, born in Cambria County, Pa., Feb. 13, 1832, died in Hudson, Black Hawk Co., Iowa, Dec. 11, 1911, aged 79 years, 9 months and 28 days. He was married to Mary Snider July 7, 1853. In 1855 they came to Iowa, traveling by boat from Pittsburg to Muscatine, and locating in Linn County. In 1878 they moved to Black Hawk County, locating on a farm near Hudson, at which place his wife died Jan. 18, 1883. To this union were born thirteen children. Twelve of them survive. One of them died in infancy. Eleven were present at the funeral. Bro. Watters was united in a second marriage to Mrs. Sarah McCarthy, who survives. Early in life he accepted Jesus as his Savior and associated himself with the Church of the Brethren. For many years he served faithfully in the deacon's office. In his private life he was a man of pleasing address, friendly to all. He was a man of strong convictions and great moral courage. With faith, hope and trust unwavering he passed to his reward. Services by the writer, assisted by Eld. Jas. A. Sell, in the South Waterloo church. Text (Bro. Watters' own selection), 1 Peter 4: 12-18. Interment in the cemetery near by.—A. P. Blough, 1315 Grant Avenue, Waterloo, Iowa.

Wolf, Henry, born Dec. 25, 1830, in Lebanon County, Pa., died Nov. 23, 1911, aged 30 years, 10 months and 28 days. His wife, three small children, two sisters and two brothers survive him. Interment in the Cedar Hill cemetery at Fredericksburg. Services in the Brethren church by Bro. J. W. Meyer. Text, Mark 14: 38.—H. M. Frantz, R. D. 5, Myerstown, Pa.

Bible Biographies for the Young

By Elder Galen B. Royer.

These little volumes are highly praised by many excellent judges of good literature. The life story of each character is told in a simple yet entertaining and highly instructive manner. The artistic beauty of each book is enhanced by numerous illustrations. If you are interested in the lives of great Bible characters, read this



LIST OF TITLES.

Joseph the Ruler.
Samuel the Judge.
Moses the Leader.
Jesus the Savior. Vol. 1.
Jesus the Savior. Vol. 2.
Daniel the Fearless.
Ruth the True-Hearted.
David the King.
Esther the Queen.
John the Baptist.
Elijah the Prophet.
Abraham the Faithful.

A set of these little books should find their way into each and every well-planned library. Average number of pages per book is 175. Bound in cloth. Artistic cover design.

Per copy, postpaid, ...30 cents.
Set of 12, postpaid, ...$3.25

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

Don't Forget

to order your Sunday-School Supplies for the

First Quarter.

Our General Catalog

1912

It will afford us a pleasure to mail you this 128 page catalog if you will only ask for it. If your friends would like one, send in their names and addresses also. IT IS FREE.

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.



DID YOU EVER WANT SOMETHING THAT YOU COULDN'T GET?

The BEAUTY BOOKLETS

are what you want, and this is the place to get them

Their name gives an idea of their attractiveness, but they must be seen to be appreciated. Into each volume are gathered selections which are the cream of the writings of a certain author. You don't have to buy a complete set of the author's writings and pick out the best—the best is already picked out and put into a handsome booklet, 3½x5 inches, bound in good cloth, with gold title on side. Can be mailed in an envelope and makes an appropriate gift.

Look at the following titles and then say whether or not you can afford to do without them:

The Rain.
Scripture Memory Gems.
Lowell Memory Gems.
Holmes Memory Gems.
Shakespeare Memory Gems.
Bryant Memory Gems.
Longfellow Memory Gems.
Whittier Memory Gems.
Browning Memory Gems.
Wordsworth Memory Gems.
Lincoln Memory Gems.
Franklin Memory Gems.
Emerson Memory Gems.

10c each; $1.00 per dozen.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

THE 1912 ALMANAC

contains a vast amount of valuable information and should be in every home. SEND IN YOUR ORDERS NOW.

PRICE ONLY TEN CENTS

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

MISSIONARIES WANTED

You don't have to go to India or China or Africa and endure privation and suffer hardship to be a missionary. You can do the best kind of missionary work right at home, and you won't need any preparation or previous training either. All you need to do is to use a little of your spare time and a little of your surplus cash.

One of the best missionaries to the home that we know of is the Gospel Messenger. It preaches several sermons each week to each and every person that reads it, besides containing interesting bits of news and timely articles on up-to-date subjects.

This paper does not have the circulation that its worth deserves; possibly the reason for this is that a good many people do not know of its value, and thus are not aware of the benefit they are missing.

OUR PROPOSITION IS THIS

We will offer the Gospel Messenger for only 50 cents a year if sent into homes where there are no members of the Church of the Brethren. This fact of course is to be mentioned when sending in your orders. The General Mission Board will pay the deficiency.

Why not take advantage of this special offer and BE A MISSIONARY? If each present subscriber would send in but ONE subscription we would double our list, and the good derived could not be estimated.

Will You Be a Missionary?

BRETHREN PUBLISHING HOUSE :: :: :: ELGIN, ILL.

TABLE OF CONTENTS.

Editorial,—
A Message for 1912, ... 8
Accessions for 1911, ... 9
An Idea (H. B. B.), ... 9
Topics for Articles, ... 10
Sister Churches, ... 10
Our Neighbors' Lights, ... 10
When the Lord Gets the Best, ... 10
Visit of the Wise Men, ... 10
Absence of Queries, ... 10
Marks of Confidence, ... 10
Sickness a Blessing, ... 10

Essays,—
Why We Believe in Christianity. By Jas. H. Morris, 2
What Does the Church Stand For? By E. C. Overholtzer, ... 2
Why Be Identified with the Church? By J. Edwin Jones, 2
"A Request." By Noah Longanecker, ... 3
A Strong Movement Toward Better Organization. By S. N. McCann, ... 3
The Homeless One. By Wealthy A. Burkholder, ... 4
Pastoral Care for Students. By A. G. Crosswhite, ... 4
Why Men Turn Back, or the Wrecked Life. By W. M. Howe, ... 5

The Round Table,—
Thoughts on the New Year.—Edgar M. Hoffer. The Darlow Home, Kansas.—Moses Deardorff. The Kingdom of God.—Quincy Leckrone. Cost of Saving Souls. —I. J. Rosenberger, ... 6

Home and Family,—
Being a Good Mother.—Nettie C. Weybright. The Poor.—Lucinda Stouffer. Time.—Ida M. Helm, ... 7

Notes from Our Correspondents.

(Concluded from Page 13.)

in baptism, and others seem near the kingdom.—Ollie Ikenberry, Wirtz, Va., Dec. 26.

Pleasant Valley (First District of Virginia).—Our church met in council Dec. 16. Eld. Wyatt Reed presided. One letter of membership was granted. Quite a lot of business came before the meeting, but was postponed until the next meeting. The following Sunday evening Bro. J. S. Showalter, of Roanoke, Va., began a series of meetings and labored much for the Master, while giving us eleven sermons. He made twenty-five visits from home to home, which were much appreciated. Two were baptized. We feel the church has been much benefited by his good sermons.—Peter Hylton, R. D. 3, Floyd, Va., Dec. 26.

Bedoak Grove.—Bro. J. S. Showalter, of Roanoke, Va., began a series of meetings for us Dec. 9 and continued until Dec. 17. He preached twelve good sermons. One was baptized. The attendance was good, considering the rain and mud we had, a part of the time. The church was strengthened and sinners warned. We will have preaching services on Christmas Day. Bro. Showalter went from here to Pleasant Valley, Va., where he is now holding a series of meetings.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., Dec. 20.

WEST VIRGINIA.

Shiloh.—We met in council Dec. 16, with Eld. Obed Hamstead as moderator. After Scripture reading and prayer, the business was pleasantly disposed of. Bro. Hamstead returned home on Sunday.—Alice M. Bolyard, Kasson, W. Va., Dec. 25.

Sugar Lands.—We met in council Dec. 9. Eld. John Fike, assisted by Bro. Albert S. Arnold, presided. Two deacons were elected at our September council, Brethren William A. Jennings and Guiser Helmick, who were duly installed. A fine sermon was preached at 7:30 P. M. by Eld. John Fike. On Sunday forenoon Bro. Albert S. Arnold ably addressed us. —Lizzie B. Jennings, Thomas, W. Va., Dec. 23.

NOTES NOT CLASSIFIED.

Live Oak.—Our church met in council Dec. 16, with Eld. W. R. Brubaker presiding. Six letters were received. Nov. 4 Bro. I. M. Hylton was advanced to the second degree of the ministry. Our churchhouse was started by hauling six loads of sand for the foundation. Several of our brethren attended a love feast Dec. 17 at the Chico church. Here we met Bro. Andrew Hutchison, whom we had not met for years.—P. S. Hartman, Live Oak, Cal., Dec. 21.

Ashland church met in council Dec. 23, with Eld. M. C. Lininger as moderator. Officers were elected for the coming year. Bro. S. E. Decker is our elder; Sister Lizzie T. Detweiler, Sunday-school superintendent; Bro. Bufford Miller, president of the Christian Workers' Meeting. We decided to have a series of meetings, commencing Jan. 7. Eld. Harman Stover, of Butte Valley, Cal., is to serve us. Our Sunday-school and Christian Worker collections of Dec. 24, amounting to $15, will be sent "to help Bro. Neff cut down a tree."—Cora B. Decker, Ashland, Oregon, Dec. 25.

South St. Joseph Mission.—We held our children's exercises on the evening of Dec. 24. It was one of the best children's services we have had for some time. At the close of the services the children were given a candy treat. Our series of meetings began on Christmas night, and is being conducted by the writer, since Bro. T. A. Eisenbise, who was to hold the meetings, was unavoidably detained. The interest and attention are reasonably good. Today we commenced to hand out baskets of provisions to our poor. We also expect to supply many of them with the Gospel Messenger for one year. We have been looking into the situation of our many poor and find it very distressing indeed. We happened in one home where there were eight children. The mother being unable to care for all of them, the city has assumed charge of three of the children which naturally distresses the mother very much. She also told us they were suffering from the lack of sufficient covering for their beds.—E. N. Huffman, 502 Kentucky St., St. Joseph, Mo., Dec. 29.

Twin Falls.—Sunday, Dec. 24, the Sunday-school gave a very appropriate Christmas program. At the close a liberal collection was taken in behalf of the Child Rescue work of Idaho and Western Montana. After that a treat was given to all present. Our Sunday-school is increasing steadily and we shall soon have to provide more room.—Ella Fahrney, 761 Second Avenue, N., Twin Falls, Idaho, Dec. 27.

Empire.—Bro. D. L. Miller and wife came to this place Dec. 2, and began a series of meetings, which closed Dec. 21. Bro. Miller gave us strong, spiritual sermons, proclaiming God's Word with much power. Twenty-two precious souls came out on the Lord's side and were baptized. One was reclaimed. The meetings were well attended and good interest was shown. On Sunday evening, Dec. 17, Bro. N. Suchart was advanced to the eldership. On Sunday, Dec. 24, a Sunday-school Convention was held in the Empire church. Our District Sunday-school Secretary, Bro. S. G. Hollinger, was with us. Some very important problems of the Sunday-school were well discussed. It was a very profitable meeting, and those present enjoyed the day very much.—Myrtle M. Julius, R. D. 3, Box 213, Modesto, Cal., Dec. 26.

Raisin.—Bro. A. L. B. Martin, of Long Beach, this State, came among us a week ago, and while sojourning among us, getting acquainted with the churches on the coast, he preached each evening to good audiences. His excellent sermons were much enjoyed by all present.—Emma Saylor, Raisin City, Cal., Dec. 24.

Payette Valley.—Since our last report one more was added to the church during the meetings in Payette, making a total of eight, all adults. In the evening of Dec. 24 the Fruitland Sunday-school gave a well-prepared Christmas program, consisting of recitations, select readings, Christmas carols, songs, etc. After the program the teachers distributed a treat, consisting of candy and nuts, given to all present. There were over one hundred persons in attendance. The next evening the Payette Sunday-school rendered a similar program, the treat having been distributed in Sunday-school the previous day.—S. J. Kenepp, R. D. 1, Payette, Idaho, Dec. 27.

Boise Valley.—Dec. 24 Bro. T. A. Robinson gave us a good sermon. In the evening the young people and children rendered a good Christmas program, after which Bro. Robinson again preached for us. On Christmas Day we met for worship. Twelve brethren and sisters took part in the exercises. We were especially glad for the talks of our young members. During the year just closing we had two communions and one revival meeting. One District Meeting was also held in this church. We baptized ten and reclaimed one. Our present membership is ninety-two. We have six regular weekly services at the church, besides those at our mission points.—Jennie S. Brower, Meridian, Idaho, Dec. 26.

Santa Fe church met in council Dec. 21. Elders J. D. Rife and Geo. Swihart were present. Our elder, Amos Kendall, presided until his successor was chosen. Eld. J. D. Rife was chosen presiding elder for one year. Six letters were accepted and one letter was granted. Our elder called a special council for Dec. 28. The elder made a report to the church, which was accepted. Nov. 4 Eld. Geo. E. Deardorff, of Brethren, Mich., began a series of meetings, continuing for two weeks. He delivered his excellent discourses with zeal and power. The interest and attention were good throughout the meetings.—F. P. Hostetler, Bennetts Switch, Ind., Dec. 29.

Los Angeles.—Friday evening the children of the Boyle Heights Mission rendered a very good program. Their recitations and songs pertained to the birth of Christ. On Sunday morning the Los Angeles school gave a Christmas program. Bro. M. M. Eshelman followed with a talk on "How Things Were Done When I Was a Boy." In the evening the Santa Fe Mission rendered a very good program to a full house. We are encouraged to see the amount of work being done at our mission points, where some faithful brethren and sisters are laboring each week.—Eva M. Frantz, 3101 N. Broadway, Los Angeles, Cal., Dec. 26.

Union.—Bro. Reuben Schroyer, of New Berlin, Ohio, was with us over two weeks in a revival meeting. He preached the Word with great power, and gave us some very spiritual as well as practical sermons. The meeting closed on Christmas night with five accessions by baptism. Bro. Shroyer left us in very ill health. We trust that God will bless him for service yet many years. Since our last report one has been restored. An aged sister recently called for the elders and was anointed.—A. Laura Appelman, Plymouth Ind., Dec. 29.

Santa Ana church met in council Dec. 21. Our elder, Bro. S. G. Lehmer, presided. Considerable business was transacted. It was decided to have Bro. Andrew Hutchison hold a series of meetings for us, beginning Jan. 21. Our Sunday-school was reorganized with Bro. Mark Carl as superintendent, and Bro. Clark Kibble was elected president of the Christian Workers' Meeting. Bro. B. F. Masterson will be our elder for the coming year.—Alta Colbert, 704 West First Street, Santa Ana, Cal., Dec. 30.

Patterson.—Since our last report we have enjoyed a visit by Bro. J. N. Gwin, who preached for us Dec. 16, both morning and evening. He was greeted with a good crowd of attentive listeners. Our Sunday-school is moving along nicely and is in a good, healthy condition. Bro. S. F. Sanger gave us two excellent sermons Dec. 23, which were listened to with marked attention. We were glad for the presence of these brethren. The Lord could use more workers here, and especially an energetic minister, and more good Sunday-school workers. We have had several inquiries about this country and will be glad to answer many more.—O. S. Gilbert, Patterson, Cal., Dec. 26.

ANNUAL MEETING TREASURER'S NOTICE.

All the State Districts, except one, have paid their full quota of 2 cents per member for 1911, together with all arrears for the years 1907 to 1910, inclusive. I want to thank each District Treasurer for his faithful and prompt response.

A one cent per member quota will be collected for 1912, which, I believe, will meet the expenses for the ensuing year. The one cent per member quota for 1912 is now due, and I ask, as a favor, that each District Treasurer remit his quota on or before May 1, 1912, at which date my books close for the fiscal year.

C. M. Wenger,
Annual Meeting Treasurer.
1207 Miami Street, South Bend, Ind.

NORTHEASTERN OHIO.

The Fifth Annual Sunday-school Institute of Northeastern Ohio is to be held in the First Church of the Brethren, 807 Coburn Street, Akron, Ohio, Jan. 23-25.

TUESDAY EVENING, JAN. 23.

6:45, Devotional.
7:00, Sunday-school Management and Problems.—I. B. Trout.
8:00, The Teacher and Teaching.—D. H. Zigler.

WEDNESDAY, JAN. 24.

Forenoon Services.

9:00, Song Service.—In charge of Mrs. A. F. Shriver.
9:30, Bible Study in the Sunday-school.—D. H. Zigler.
10:30, Church Doctrines and Ordinances.—I. B. Trout.

Afternoon Services.

1:30, The Teacher and Teaching.—D. H. Zigler.
2:30, Sunday-school Management and Problems.—I. B. Trout.
3:30, Half-hour Question Box.—Bro. Zigler.
6:30, Song Service.
7:30, Our Sunday-school Work.—D. H. Zigler.
8:00, Doctrines and Ordinances.—I. B. Trout.

THURSDAY, JAN. 25.

Forenoon Services.

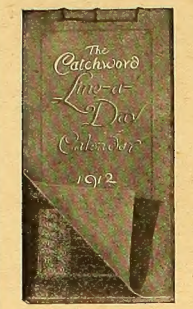
9:30, Bible Study in the Sunday-school.—D. H. Zigler.
10:30, Sunday-school Management and Problems.—I. B. Trout.

Afternoon Services.

1:30, Doctrines and Ordinances.—I. B. Trout.
2:30, The Teacher and Teaching.—D. H. Zigler.
3:30, Half-hour Question Box.—I. B. Trout.
6:00, Song Service.
7:00, Value and Equipment of the Country Sunday-school.—D. H. Zigler.
8:00, Sunday-school Management and Problems.—I. B. Trout.

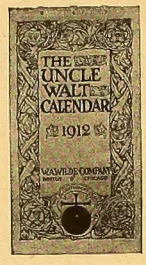
"Kingdom Songs" will be used in the song services.
Committee: D. R. McFadden, O. H. Bechtel, C. H. Murray.

CATCHWORD LINE-A-DAY CALENDAR.



This calendar contains an inspiration motto hand-lettered and set within a decorative border, for each week. Below is the weekly calendar, with the Line-a-Day feature for engagements, birthdays, etc. Each page is perforated at the top. Week by week the pages can be torn out, giving one a fine collection of sentiments by the world's best writers, as well as a diary of the year. Size, 6¼x12¼ in. printed in two colors, 53 pages and cover; each in a brown box. **Each, 50c**

THE UNCLE WALT CALENDAR.

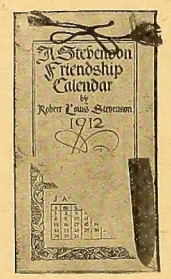


"Walt Mason is the Poet Laureate of the American Democracy. He is the voice of the people."—William Allen White.

Walt Mason (Uncle Walt) is a limited de luxe edition of all that was funniest and sweetest in Mark Twain and Eugene Field and a dozen others we all love. This calendar contains 53 (one for each week) of Walt Mason's prose poems, regarding which the Hon. Champ Clark writes, "We need more of his kind of philosophy—better to sing a jubilate than a miserere." Artistically designed and printed in two colors, with the calendar form for the week on each page. Size, 6x11 inches, 53 pages and cover; each in a brown box. **Each, 50c**

HOLLY CALENDARS. A very artistic calendar made of Onyx Bristol. Repousse finish with designs of holly heavily embossed and in natural colors, a silk cord and tassel is tied in a pretty bow at the top of the calendar. Size, 4¼x13¼ inches, with a pretty calendar pad at the bottom of the card. Pad is 1½x3 inches. Assorted designs. Each in envelope for mailing. **20c**

STEVENSON FRIENDSHIP CALENDAR.



No one ever wrote more beautiful of friendship than did Robert Louis Stevenson. This calendar gathers up 12 of his choicest sayings about friendship and offers them month by month for your use and mine. Each quotation is hand-lettered and set within a decorative border, with a hand-lettered calendar pad below. This Friendship Calendar is printed in three color on a double thick "Willow" stock (made to order for this calendar) with heavy deckle edge at bottom, tied with silk cord and tassel and encased in an attractive brown box. Size, 6x11 inches. **Each, 50c**

BOOKLOVERS' BLOTTERS, a calendar for 1912. These blotters are not intended to wipe out friendships, but to bind them closer and to make them more lasting. They consist of twelve bookish quotations artistically set within a broad decorative border. Under each quotation is a calendar form for one month, the series of twelve blotters serving a triple purpose—the conventional protection from soiled fingers and ruined stationery, a delightful companion for book-loving people, and a convenient calendar. Size, 3¼x5½ inches, printed in two colors on grey blotter. The set of twelve blotters packed in a neat box. **Per set, 25c**



CATCHWORD BLOTTERS, calendar for 1912. This blotter-calendar is similar in make-up to the Booklovers' Blotters, and contains a fine selection of friendly sentiments, hand-lettered. Printed in two colors on India blotter. A dainty gift for a friend at an inexpensive price. Size, 3¼ by 6 inches. The set of twelve blotters packed in a brown box. **Per Set, 25c**



BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51.) Elgin, Ill., January 13, 1912. No. 2.

AROUND THE WORLD

A Governor in the Penitentiary.

It was one night only that Governor Hooper, of Tennessee, spent voluntarily in prison, but it was a practical test, not without some salutary lessons. He got new ideas about prisoners and their treatment, and is free to say, "After all, a prison is a terrible place, however humane the management and conditions. It shall be my purpose, hereafter, to do all I can in the reform of convicts, and turn them out better citizens." As the first step toward improved conditions Governor Hooper proposes the immediate establishing of a school for the younger prisoners especially, believing that adequate training will go far to start the mind in right channels. Proper environment and training are important factors in all reform work,—a fact that can not be emphasized too strongly.

Russia Legislating Against Liquor.

Perhaps none of the so-called civilized nations is so fully given to the use of intoxicants as is Russia, and any effort for the better, however insignificant it may seem to be, is worthy of commendation. The recent enactment by the Douma prohibits the sale of liquor in all Government works and institutions, and also in all places of public amusement. Instruction is to be given in all schools as to the harmfulness of alcoholic stimulants. While this, perhaps, is not so far-reaching as might seem desirable, it is, nevertheless, a good beginning, and shows that the members of the Douma have the best interests of the country at heart. Two often the legislative bodies, —even in some of the States of our own country,—are more anxious to cater to the liquor interests than to the general welfare of the people.

Conflicting Interests in China.

While a number of China's provinces have signified their preference for a republican form of government, with Dr. Sun Yat Sen as president, the indications for a general acceptance of that plan by the remaining provinces is somewhat problematical. Under date of Jan. 5 renewed hostilities, near Hankow, province of Hu-Peh, are reported, and hundreds of lives have been sacrificed on the bloody field of battle. Dr. Sun Yat Sen, as provisional president of the proposed Chinese republic, has issued a manifesto to the foreign powers, in which he takes a most hopeful view of present prospects, and gives definite assurances as to the safety of the persons and property of foreigners in China. He also asks the aid of foreign nations "for the consummation of the plans which they have so long been vainly urging upon the people of China."

"Oil upon Troubled Waters."

Most agreeable it is, to note that New York, by its establishment of the "Domestic Relations Court," is effecting many most satisfactory reconciliations in the troubled world of matrimonial experiences. Hundreds of divorces have already been averted, and with added attention to the work, still better results bid fair to be obtained in the future. The judges are chosen for their rare tact, patience and understanding of the frailties of men and women. They try to settle the cases that come before them in the capacity of peacemakers, rather than as representatives of legal action. Many an unhappy matrimonial venture has been adjusted by the mutual promise of both parties to "bear and forbear." So successful, in this respect, is the New York court of conciliation that other cities are introducing the same plan. Removing the causes for divorce will ere long largely diminish the business of both divorce lawyer and divorce court.

A New British Representative for Egypt.

Great Britain, in its supreme jurisdiction over the affairs in the Land of the Nile, has appointed a new representative to guard British interests in that country. Viscount Kitchener, of Khartoum, has been assigned to the responsible position, and has already assumed his duties, succeeding the late Sir Eldon Gorst. His task is not an easy one. He is in a land full of strife and unrest, where the tendencies to national self-rule are daily becoming more aggressive, and where the recent developments concerning Tripoli and Morocco suggest the feasibility of demanding popular representation and complete independence. Lord Kitchener, while known as "the man of iron," is possessed, nevertheless, of much native shrewdness, which leads him to a most tactful adjustment of pending difficulties, and a happy avoidance of possible friction. His management of affairs will doubtless be satisfactory to Great Britain and, at the same time, meet the best possible ends in the development of Egypt's resources. One might well wish that more of our spiritual leaders today would administer the business of the Lord's house in an equally efficient manner. Tactfulness, coupled with a high degree of spirituality, is often sadly lacking in those who attempt to subserve the best interests of the church.

The Just Retribution of a Scoffer.

That the Lord even today most effectually brings to naught the evil devices of the wicked, is shown in the life of W. C. Brann, founder of the atheistic "Iconoclast," and in the quite different career of his son, who is now an active and most efficient minister of the Gospel. W. C. Brann during his life did all that was possible in the maligning and breaking down of truth and righteousness. Possessed of a wonderful talent, his was a gifted pen, and his assaults upon the world's standards of religion and morality were clothed in the most beautiful language. His blows struck the harder because he attracted the admiration of every eye. His hope was that his son would continue in the same work of destruction, but through an overruling Providence it now appears that the father's confident hope will be blasted, and that the son will probably do more in the building up of the Living Word than his father was ever able to demolish. The Lord still reigns!

Fruitage as Well as Beauty.

In the United States the planting of trees along the wayside, for their natural beauty as well as their shade, is a recognized part of the good roads program. In Germany the authorities go a step farther, for in many parts of the country, for mile after mile, the roadways are lined with the best of fruit trees. These are leased annually, in sections, to the highest bidder, the proceeds more than maintaining the most excellent macadamized roads. During the fruit-ripening season ample police protection by bicycle-mounted officers is given the lessees. We glean an important thought on real efficiency from the practice above alluded to. Christ expects all his followers to be wise stewards of that wherewith he has entrusted them. Resources are placed at our command, but the question of making the most of them must be solved by ourselves. It is not so much a large amount of available working funds, as a wise and profitable use of them that will demonstrate our real efficiency.

Mayor Gaynor's Arraignment of Ministers.

When, recently, a New York Ministerial Association invited Mayor Gaynor of that city to address them, he complied with their request, though not, perhaps, as they anticipated. We give a few extracts, well worth remembering: "How does your influence as ministers, affect the community? Do you reach out among the unfortunate and the lowly, and lift them up? When I go to the churches of this city, only half full, and look at the fine pews, and carpets, and cushions, and see that but few, if any, of the world's toilers are there, I wonder if your church, after all, is not a flat failure in reaching those who need it most." What Mayor Gaynor said to the New York ministers, may well be taken to heart, in a wider and still more extended sense, by every city worker in our own ranks. Unless we, as a church, reach out to even the poorest of the community all around us, in the most helpful way, we are not living up to our highest possibilities, nor to the example of the Great Teacher.

An Unwarranted Accusation.

Too often there is altogether too much thoughtless and malignant disparagement of the children of ministers, and, more particularly, their sons. Judging by the carefully-compiled data of "Who's Who in America?"—an annual, publication of undoubted authority,—it is seen that of those, deemed worthy of mention in its pages, one name in twelve is that of a minister's son. There are eighteen times as many ministers' sons mentioned as those of other professional men. Among men renowned in English history, an investigator found 1,270 sons of ministers, 510 sons of lawyers, and 350 sons of doctors. Of the forty-eight foreign members of the English Academy of Science one in every six was reared in a minister's home. Speaking of this matter, it must also be remembered that heartless critics are often far more ready to note even the slightest discrepancy in the conduct of ministers' children than to appreciate their many virtues. Upon the whole it would be well if all concerned would learn to look for the best in ministers' children and all others, remembering that even the best of us are not perfect in God's sight.

Practical Peace Promulgation.

Most encouraging is the present reaction in favor of a more general recognition of peace principles in England. The much to be regretted friction with Germany, especially during the adjustment of the Morocco difficulty, has naturally left considerable irritation on both sides of the water, but Sir Edward Grey now proposes that there be a long season of "diplomatic repose," in regard to matters of difference, and that both countries endeavor to forget past vexations. While this suggestion is good enough, so far as it goes, it does not reach the seat of the trouble, which, as a London religious journal suggests, is found in estranged hearts. The journal suggests that Christians of both England and Germany give themselves to most earnest and sincere prayer in behalf of peace and good will. It urges all to cease talking about an "inevitable war," and to have faith in the better and not the worse tendencies of human nature. The point is well taken, and worthy of general application to all phases of human misunderstandings and bitterness.

The Bible Was Not Removed.

At the recent Milwaukee convention of the "Gideons," —the association of Christian traveling men,—some interesting facts were brought out in connection with their Bible distribution to hotels, during the last few years. So far more than 108,000 Bibles have been placed in American hotels, and most gratifying are the results reported from all parts of the country. Only a very few hotels have refused admittance to the Sacred Volume, and most of the hotel men are heartily in accord with the movement. One of the Gideons told of a guest at a South Dakota hotel, who insolently ordered the porter to remove the Bible from his room. This was brought to the attention of the proprietor, who promptly requested the guest to remove himself from the hotel, saying, "A man who has so little respect for the Word of God can not stay with me." All honor to any man who, in the courage of his convictions, will constitute himself a champion of the Eternal Word,—man's greatest treasure,—which "shall not pass away," even though heaven and earth be removed.

Considerate Treatment of Missionaries.

A most encouraging feature, in connection with the present disturbances in China, is the fact that the missionaries, as a rule, have been accorded the most amiable and respectful consideration that could be given under the circumstances. Revolutionists and imperialists alike have been anxious to express assurances of protection. At Kutien the leader of the Reform Society, Sia Husi, expressed his great satisfaction with the efforts of the missionaries located there, acknowledging that the people of the town and vicinity had been greatly helped, in every way, by the instruction received. He commended the missionaries for the many schools, orphanages, hospitals, and similar institutions, established throughout the country, and hoped that the country would soon settle down to a new and better condition than ever before. The more we note the real success of missions, the more we see that it consists in the actual and tangible results accomplished in the lives of the people. "Come and see" is, as of old, the constant challenge of missions to an unbelieving world.

The Homeless on the Wind-Swept Streets.

With the ushering in of the new year, various sections of the country, and especially the northwestern portion, have been swept by icy blasts, bringing in their train distressing scenes of woe and desolation. While the well-to-do are not greatly affected by the inclemency of the weather, the poor and homeless are made to realize its full severity. This was most vividly shown in our western metropolis on New Year's Eve. While Chicago's society people were reveling in banquet halls and restaurants, intent upon the customary festivities of the season, at a lavish outlay of money, hundreds of men,—homeless, cold, and hungry,—were forming into a line on a wind-swept street, to partake of a roll and cup of hot coffee, donated each night by the large-hearted Malcolm McDowell to the "down-and-out" of humanity. Only a part of the men enjoyed the luxury of an overcoat, and many of them, after their frugal meal, knew of no place where to lay their head, the Municipal Lodging House and other places of the kind being already overcrowded. Thus they were forced to walk the streets till morning. If, perchance, a homeless one sank by the wayside, there was but the brief mention in next morning's daily, "The body of an unidentified man was found frozen in a doorway." Surely, "The destruction of the poor is their poverty," but at whose hands will the solemn reckoning be required?

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Our Own.

SELECTED BY ANNA LESH.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex "our own"
With look and tone
We might never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come home at night!
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah, lips with the curve impatient!
Ah, brow with that look of scorn!
'Twere a cruel fate
Were the night too late
To undo the work of morn.

—Margaret E. Sangster.

Recommendation of Annual Meeting.

BY S. N. M'CANN.

In Two Parts.—Part One.—Work, and Plan Work.

"To develop the home and foreign missionary interest, by the use of literature, missionary meetings, mission study or otherwise."

THE great central thought of Christ's coming is pressed in this sentence. His last command was, "Go ye therefore, and make disciples of all the nations." No church can be alive to this command until a healthy sentiment has been developed. Literature, placed in the homes of those who read, develops interest along the lines presented in the literature. If people read politics their interest grows along political lines. If they read agriculture, horticulture, apiculture, they become interested, more and more, along the lines of the subject pursued. If a man reads law or medicine he soon becomes interested in law or medicine.

This is doubly true of the Christian who reads along missionary lines, because of the influence of the Spirit and of Christ's teaching upon this line of work. Most Christians who are not interested in missions are not informed. To know, is to be interested in proportion to the information possessed. Many who are ignorant of the possibility of missions are not willfully ignorant. All they need is proper opportunity to know, and they will become earnest workers for Christ.

Each local committee is not only responsible to get literature within the reach of the members of the church, but it is also responsible to see that missionary meetings are held, so as to awaken missionary sentiment in the people in general. It is in the missionary meeting that children are awakened and made to see the work to be done. It is here that young people are stirred with zeal for the Master's cause. Many churches have no missionary meetings simply because there is no organized system by which such meetings are called. The present plan will give opportunity for every local church to have one or more missionary meetings each year. If this plan is made operative in all the churches, the future holds bright prospects for the Church of the Brethren. It would take a prophet to tell what great work will be done for the Master, in the next generation or two, if the present plan were made operative.

Again; this local committee is not to be content with mere sentiment; they are to encourage mission study. The Christian who is awakened is to be led to the study of missions.

Why should not our church become a great missionary church? Its Founder, the Lord Jesus Christ, was a missionary. Paul, the great apostle, was an active missionary. He spent his life in forwarding the cause of Christ. Many of our old brethren were missionaries after Paul's type. They went out into the byways and preached often at great sacrifice.

They spent time and money to forward the cause they loved, without ever complaining or murmuring. They often went on foot or horseback, but today we must use different methods of travel and different modes of presenting the old, old story of the cross. We need better and more united organization to accomplish the work required at our hands. The Lord will hold us responsible for any great opportunities and now is the time to start to organize for the work. The congregations that fail to heed the call of Annual Meeting, and organize, are standing in their own light. If therefore, the Light that is in thee be darkness, how great is that darkness?

"To have some system of giving by every one, along scriptural lines of cheerful, proportionate and weekly giving, and to solicit all personally to this end."

How many churches are struggling to get the money necessary for their actual running expense? Their treasuries are always empty and the Lord's work is suffering. Why should there be such conditions in a land which the Lord has blessed with plenty and to spare?

It is because there is no system in giving. Without some plan by which money is collected, there will be only a few that give, and these only as necessity drives them to it.

The Annual Meeting urges that some system of giving along gospel lines be put into operation by every congregation. This gives liberty to choose whatever system a congregation may agree upon along gospel lines. The point is to have a system and to work by it. That system is to reach every member,—none to be excused.

No member is too poor to enjoy the privilege of helping to carry forward the Lord's cause. Christ did not excuse the poor widow from giving but rather commended her liberality. Perhaps many are excusing themselves from contributing to the Lord's treasury who are much better able to give than the poor widow whom Christ commended.

What will become of excuses when we stand before Jesus, who sees and knows even our secret thoughts?

The Annual Conference urges a system that will excuse none. The poor, the rich, the young, the old, are all to be included. Many young members are excused from giving because their parents give. This is wrong to the young members. They lose the blessing of the grace of giving. They grow up without feeling that they are a part of the church working force. The best time to form the habit of giving is lost. Giving in after life is hard to learn and many never get away from their early training. The young members should be given an opportunity to make some money, and then encouraged to devote at least a part of what they make to the work of the church. The church interests thus become theirs at least in part; its needs are more readily seen. Giving grows to be a joy in proportion to their love for the church, and for the work that it is to do in the world. I am glad that the plan of Annual Meeting reaches even the young members, and enlists them in the work of giving.

This plan contemplates cheerful, proportionate giving. That means giving as the Lord has prospered us, —not of necessity but willingly, not by compulsion but of a ready mind. To give in this way means a blessing upon the giver,—rich, full and abounding. This kind of giving means a converted heart which makes giving a pleasure. To be *compelled* to give means giving grudgingly. Grudgingly to give dwarfs the soul, converts the giver into a miser and injures the church.

The giving is not to be spasmodic, not an occasional gift, when some stirring appeal has been made. It is to be regular, a weekly giving, for so the Word of God directs. This is the only kind of giving that means much in the life of a Christian. It is the only kind of giving that will form the habit of giving. It is really the only kind of giving that can always be cheerful giving. It is the one way of giving that develops a love for giving. It is not the big amounts given that bless the church and make her efficient, but the regular, weekly gifts of every member.

These regular weekly gifts from every member are like the little grains of sand that make the great mountains, or like the little drops of water that make the mighty oceans. No single member of the body can accomplish much, but when every member works in harmony, the will of God is manifest.

That this kind of giving may become a reality, the Annual Conference says that the committee of each local congregation is to solicit all personally. This means work for the committee, but it is work according to the gospel system and must succeed. If the Brotherhood will hear the call of Annual Meeting, and act, there will such a revival sweep over the church, in the near future, as has never been known in her history.

If this call to better and closer organization and work is heeded, there will follow, in the near future, not only a revival of spiritual power, but such an ingathering into the fold as will make great rejoicing on earth and in heaven. To fall into line is to forward the work beyond what we can comprehend; to fail is to retard the work and dwarf the cause of Christ.

Bridgewater, Va.

Why We Believe in Christianity.

BY JAS. H. MORRIS.

In Five Parts.—Part Two.—Reason Number Two.

BECAUSE its source is God through Christ, ours is a living faith. Since the Mohammedans have a sacred literature and the Buddhists have a sacred literature, we must go farther than simply saying that we have a sacred literature. We have, besides that, a Christ,—an eternal, unchangeable, omniscient, omnipotent Christ.

Let us compare the Founder of our Christianity with the founders of some other religions. In Mohammedanism we find an account of the birth of Mohammed, and especially of his youth. His own biographer says of him (Mohammed) that he was, for some time, a complete maniac. Mohammed says of himself: "I hear a strange sound; I see a light; I fear the evil spirits are making sport of me." He began to fear for his reason. The founder of a religion and insane, a maniac who believes evil spirits are after him, and yet men will follow him and his system!

Buddhism has as its founder a man Gotama (Buddha) who could not rest at ease after he grew to manhood. At twenty-nine he fled from his home, leaving wife and child and the glittering world, and became a mendicant. He preferred the yellow robe to the purple robe of state. Since Buddha does not claim incarnation but supreme enlightenment, we must see whether his claims are justifiable. One statement is sufficient to show him holding false claims: "He found no place for such a being as God, but he believed in gods as the Hindus did."

For Zoroastrianism we can say about the same as for the other two, and so all the way around the cycle of heathen, man-made religions. Zoroastrianism was begun by a man named Zoroaster. Some men consider him only a mythical character but let us allow, as we did for the others, a real existence for him. He has arranged a wonderful system of divinities and priests, but that does not prove his divinity as a founder.

Let us now examine the Founder of our system, and see wherein he is greater:

(1) We have an account of his birth. It was different from that of any other child, "Conceived by the Holy Ghost."

(2) We have an account of his baptism. All other people that were baptized went about their business without any special manifestations, but before this man got away from the water, the heavens were opened unto him and he saw the Spirit of God descending like a dove and lighting upon him: and a voice from heaven said: "This is my beloved Son in whom I am well pleased."

(3) In this Book which we have proved true, we read an account of four men going up into a mountain, and there appeared two men who had been away from

this earth for a number of years. Only upon one (Jesus) of these six men, did the Spirit descend and of him did the voice say: "This is my beloved Son, in whom I am well pleased. Hear ye him."

(4) In the prophecies we read of one that should come and preach to the poor, etc., and we find Jesus reading that portion and saying: "The Spirit of the Lord is upon me, because he hath anointed *me* to preach the gospel to the poor: he hath sent *me* to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

(5) Many men could see the bodies of other men, but of none was it ever said: "He did not commit himself to them for he knew what was in man." When he came to a certain place he asked them (his disciples), "Why reasoned ye along the way?" He was omniscient. In Matt. 28: 18 he is reported as having said: "All power is given unto me in heaven and in earth." It would be a bold assertion were it not true.

(6) We must pass by many prerogatives of his and name but one more,—the crowning one,—the resurrection. We can not go into the intricate proof which it has been necessary to work out for some skeptical minds, but we state here, as a fact, that Christ arose from the dead. Does any other system even claim the resurrection of its founder? In his resurrection he conquered the last enemy,—Death. Never before nor since was it said that "I lay down my life that I might take it again. . . . I have power to lay it down, and I have power to take it again."

Above all, the testimony of the Father, concerning the Founder of our system, is of most importance and weight. Read sometime the seventeenth chapter of John's Gospel and in it you will find that the Father loved Christ from the foundation of the world; that he sent him into the world; that he dwelt in him; that he gave him all power; that he gives believers to him; and that he *glorifies* him. What an array of testimony for the Founder of the system, which every Christian has espoused! That is scarcely a beginning of what we could offer. Those are things that were written of his earthly career of thirty-three years. How much would we have if we had his whole life and works! "The world could not contain the books."

Brother, friend or skeptic, can you find another system,—Shintoism, Taoism, New Theology, or what not, that has such a Founder? I am going to stand by Christianity, God helping me, until a greater is found!

Louisville, Ky.

Notes and Jottings on Recent Sunday-School Lessons.

BY I. J. ROSENBERGER.

THOUGH our Sunday-school lessons for 1911 have now closed, I want to notice the lessons in Ezra and Nehemiah. When Israel's time for their return from their bondage came, God had two necessary things ready, a king willing to let the captives go, and a man,—Zerubbabel,—ready to lead them over that long, lonely desert road to their home city. How interesting to remember that God had named this heathen king, Cyrus, long before his birth, designating him as the prime mover in rebuilding the temple! Good Josiah was named, and the work he would do, hundreds of years before *he* was born. Surely, such a God is marvelous, "and his ways are past finding out." It is said, "The Lord stirred the spirit of Cyrus." God gets little or no good of men, unless his Spirit stirs their spirit.

I. Zerubbabel's Part.

Notice the wisdom in his order of effort: (1) "The people gathered as one man" *(united)*. (2) "They set the altar on its base" (prayer). (3) "They offered burnt offerings" (worship). Their services were "morning and evening" (twice each day). The order of their devotion, prefacing their work, is worthy of imitation.

God's Work Always Meets With Opposition; Theirs Was From Two Sources.

First.—Their opposers proposed a union effort, saying: "Let us build with you; for we seek *your* God as *ye* do; and we sacrifice to him since the days of Esar-haddon." Listen to their uncompromising reply: "But Zerubbabel, Jeshua and the rest of the chief of the fathers said: Ye have nothing to do with us to build an house unto our God; but we *ourselves* will build together unto the Lord God of Israel, as king Cyrus hath commanded us." A law to Israel was: "Thou shalt make no covenant with them nor their gods." The gospel teaching on this line is: "Though we or an angel from heaven preach any other gospel to you than that *we* have preached unto you let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you, than that *ye have received*, let him be accursed."—*Paul.* Again, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds."—*John.* These ought to settle the question of the propriety of brethren joining in union services, either preaching, prayer or union Sunday-school conventions. These do not teach all the Gospel: which is so sternly enjoined upon us again and again, followed by a sore penalty for not doing so. These union efforts will at least weaken the faith of the weak, and we are sure to lose out in our simple life and the simplicity of pure Gospel worship. I favor union on a gospel basis. Zerubbabel's example is vivid proof against this so-called union worship, just as Paul's example in Acts 19 is vivid proof for rebaptism. Follow God's servant in each, and we will be safe, *infallibly* safe. How thoroughly well furnished is the servant of God for every good work!

Second.—Having failed in mingling with God's people, to pollute their doctrine, their enemies make another effort,—*coercion.* *"They made them to cease by force."* This latter cruel method, the devil employed for centuries, but for some time he has employed a more tactful method, and his success has been amazing; yes, alarming! Satan now gently mingles with the people, imitating and polluting the people and the service. Paul tells us that "Satan is transformed into an angel of light . . . his ministers have transformed *themselves* into the apostles of Christ . . . as ministers of righteousness." We read of the synagogue of Satan, the table and cup of devils, hence the devil has a full outfit, and he is making a good showing. The house was finished by order of King Darius, and dedicated with joy. King Hiram was a factor in the first building of the temple; and King Cyrus and Darius were important factors in rebuilding it. God often makes wicked men his servants in aiding in his work, yet they are not allowed any of the saving benefits, because they were simply servants and not sons. It is sons,—heirs,—that will receive heirship, and not servants.

II. Ezra's Part.

Ezra was a ready scribe and a priest of his people in Babylon. His devotion and zeal moved him to action in behalf of the suffering cause in the city of his fathers. King Artaxerxes issued a decree, giving permission for the people to go, led by Ezra; and to take the necessary funds, giving Ezra recourse to the provincial treasuries. The amount is said to have been $2,000,000. Besides this there were costly vessels. These were weighed out to twelve men who, when they arrived at Jerusalem, accounted for them by weight. This indicates that the Lord's work is done with accuracy. The talents given us are all numbered,—one, three, or five. All will have to be accounted for in that final reckoning. Every work will be brought into judgment, with every secret thing. We are much inclined to overlook the little things. Not so with God. He notices thoughts,—secret things. The hairs of our head are numbered. He guards the least commandment. The giving of a cup of cold water in the name of a disciple will get due notice. Solomon said that the little foxes destroyed the vines in his day, and they do now.

On Ezra's arrival they offered burnt offerings. The funds were paid over, the letters to the governors were read; and there was joy in the camp; but the people seemed to have come to Ezra at once with their grievances, as follows:

1. *"The priests and Levites have not separated themselves from the people of the land."* Is not that one of the leading sources of trouble in the church today, with that class and kind? I never knew a trouble of any consequence, in which the priests and Levites of the church were not involved. The rule is, loyal officials lead a loyal body. All causes of divisions, and divisions themselves, are led by the priests and Levites of the church.

2. *"The holy seed have mingled themselves with the people, . . . taken strange wives."* Upon receiving this message, Ezra rent his clothes, plucked the hair of his head and beard, and sat astonished. In that devout prayer on his knees he said: "I am ashamed and blush to lift my face to thee, my God." After a season of fasting and prayer they assembled to adjust the matter. They said: "Let it be settled according to law." That was the right basis. Ezra made a proclamation, giving them three days to come to Jerusalem and report their cases for settlement. Their failing to do so would be at once followed by their expulsion. Ezra did not allow them three months nor three years, for he knew it was wicked for sinners to procrastinate. It would be wicked to allow the righteous to engage in sin. "Evil *men* wax worse and worse," so does *evil* wax worse and worse; the longer the worse.

Ezra read the outline of their settlement thus: (1) "Make confession unto the Lord God." (2) Separate yourselves from the strange people of the land. (3) Separate from your strange wives. The committee was Ezra, with certain chief of their fathers. They sat faithfully in session for over two months,—a lengthy session of committee work! The wise thing to do is to see that the committee's work is accepted and carried out. So did the Jerusalem committee sent to Antioch.

III. Nehemiah's Part.

Nehemiah was a captive in Susan, and was promoted to be the king's cupbearer. He received the following sad news of the city of his fathers: "The remnant that are left of the captivity there in the province, are in great afflictions and reproach; the walls of the city are broken down, and the gates thereof are burned with fire." This sad news threw Nehemiah in great distress, and, like a faithful servant, he took the matter to the Lord in prayer. Nehemiah named the cause of his grief to the king. Nehemiah was given a leave of absence, with letters to the different governors for material to rebuild the walls. Zerubbabel had rebuilt the temple; Ezra had replenished the treasury, deposed the disloyal priests and, with a strong hand, had dissolved the illegal marriages. The foregoing was all right and well done; but, why all this distress? I answer: The city was without walls, and an oriental city without walls is like a church without government, hence the work is not all done. What pressing need there is of walls,—government,—for this our modern city, the church! We do not so much need a Zerubbabel for our temple, the church that Christ *himself* built. We are in some need of an Ezra, to set things in order that are out of order, but we are in most *pressing* need of a Nehemiah, to rebuild shattered walls. Many of her gates are gone, and I suppose they have been burned. Do I not voice the sentiment of the reader, when I say that the churches around us have well nigh lost every vestige of their government? They live in a city without walls. May there not be some in our own beloved Fraternity trending in that direction?

Covington, Ohio.

Wreck Number One.

BY W. M. HOWE.

MAYBE the man was not sane, from all viewpoints, whom men called crazy because he took his little family out driving in a nice new carriage behind his five-year-old *colt*.

This busy and successful merchant had bought a yearling that he fancied and he made it comfortable in his empty stable, where it was well fed. It ran in a vacant lot, where it chose greens to its liking and where it drank fresh water from a mountain stream. The colt developed into a beautiful creature. It had nothing to do but to eat, drink, sleep, kick at the flies, and play with its merchant master a minute each day at noon. An aged neighbor was employed to groom it regularly and well.

This merchant was not a farmer, but his wife owned a farm and from it, to their doors, came produce of every kind. In their estimation the colt cost them nothing, while it was maturing rapidly into a full-grown horse.

The merchant knew as well as the average man that farmers generally "break" their colts, but for this he had not found any time. He never really thought of going out of his way to find time to train his colt. It was an exceptional colt. After he had fed it, cared for it and played with the beautiful creature for years, he felt that they could not know each other better or trust each other more implicitly.

Certainly, he had often thought of hitching his faithful "Dobbin" to the buggy. Indeed, he wondered when he would find time. When his wife and little son and daughter urged him to buy a carriage at once and give them also the joy of the first ride behind their pet, he consented. The outfit was entirely new,—horse, harness, driver and all. How proud they were when they started out of the village over a road that the young horse had never seen! They had gone but a short half mile when from behind a hill some innocent sheep came suddenly into view. Dobbin at once became unmanageable. In a moment he behaved so unlike a pet and apparently gave abundant evidence of possessing any other quality than that of faithfulness.

Other horses were employed to bring them home. Three bruised bodies, containing as many broken hearts, and having more than one broken bone, were helped back to their comfortable home. The lifeless body of the mother was brought by other friends. All this *happened* because a fine, well-fed and well-groomed pet was not *well* cared for, not trained, not "broken."

This merchant was never called crazy before. In the eyes of his neighbors this was the one big blunder of his life. Even he admits that twice over he acted most foolishly. He not only failed to train (break) his colt, but he foolishly expected the colt to act like an old horse.

Many of my readers will coincide with the critics of this man, who acted so unwisely. But now we desire to press close to our hearts a question about those boys and girls in your homes and mine. Must not those little ones be trained as surely as the colts in our barns? Do we not find it an easy task to feed, to clothe, and even to educate them in the schools that are at our doors? But how many of us are fully as diligent when it comes to training them for Christ and the church? The world expects the former. Does that make it easy? God expects the latter which, indeed, includes the former. With his Spirit we may be sure that whatever he asks is easy to perform.

We are made to wonder how many broken-hearted fathers and mothers this old world has, just because the boys and girls did not get, in their early years at home, heaven-born impressions of sacred duties and holy things. Untrained boys and girls may be trusted no farther than untrained colts.

Johnstown, Pa.

Annual Meeting Papers.

THE following is a list of the papers, so far as received, to be presented to the Annual Conference, at York, for consideration. If there are other papers, they should be sent us without delay:

DEFERRED BUSINESS.

The Rebaptism Question.

From the Danville church, by the consent of the District Meeting of Northeastern Ohio, to the General Conference of the Church of the Brethren of 1910: Will this Conference grant that all persons who have been baptized by trine immersion, according to Matt. 28: 19, and for the remission of sins, according to Acts 2: 38, and by an administrator who believes such baptism scriptural, may be received into the "Church of the Brethren" by the right hand of fellowship and kiss of charity, after the usual instructions are given and assented to?

Answer.—Referred to a committee of three, with instructions to investigate the whole subject of rebaptism and report to next Annual Meeting.

Committee: J. C. Bright, Jesse C. Ziegler, John Heckman.

Committee's Report for 1911.

We decide that members of other churches, who have been baptized by trine immersion according to Matt. 28: 19, who are in harmony with us as to the nature and design of baptism, whose motive is a closer fellowship with Christ, may be received into the Church of the Brethren without rebaptism; provided, first, that the former baptism shall have been performed by a church whose regular form of baptism is trine immersion; second, that they fully assent to instructions usually given to applicants, according to Minutes of Annual Meeting, Art. 7, 1886, page 19 of "Classified Minutes"; third, that they shall be willing to receive the laying on of hands accompanied with prayer (if it has been neglected) and be received into the church by the right hand of fellowship and the salutation of the holy kiss.

All former decisions in conflict with this decision are hereby repealed.

Committee: John Calvin Bright, Jesse Ziegler, John Heckman.

Answer.—This question was recommitted and the committee enlarged by two members viz., E. B. Hoff and J. H. Longenecker.

Report of Rebaptism Committee for 1912.

The New Testament plainly teaches that those who believe, repent and are baptized by trine immersion for the remission of sins have the promise of the gift of the Holy Spirit, and thus come into fellowship with the people of God (Mark 16: 16; Matt. 28: 19, 20; Acts 2: 38-42).

We urge the churches to teach faithfully and observe this doctrine, and be cautious in receiving others into the Church of the Brethren without rebaptism.

Committee: John C. Bright, Jesse Ziegler, John Heckman, J. H. Longenecker, E. B. Hoff.

Voting and Politics.

We, the Sacramento Valley church, petition Annual Meeting, through District Meeting of Northern California, to give a restatement of our attitude toward voting and politics in general.

Passed to Annual Meeting.

Answer: Decided to commit this paper to a committee of three brethren to report to next Annual Meeting the attitude of the Church of the Brethren on voting and politics.

Committee: W. M. Howe, G. W. Lentz, D. N. Eller.

Report of the Committee.

1. It is evident that the governments of this world are ordained of God, and that it is our duty to pray for them and in all things to render unto them their dues (Matt. 22: 21; Rom. 13: 1-7).

2. However, the church of Jesus Christ is no part of this world system. The child of God is to be in the world but of the church, furthering her interests, raising her standards and enlarging her borders (John 17: 15, 16; 18: 36).

3. We, therefore, urge the Brethren not to allow themselves to become entangled in politics, nor even interested in a way that would lessen their zeal for the salvation of souls, or in a way that might militate against their usefulness in the church (2 Tim. 2: 3, 4).

4. We advise that Brethren neither vote nor accept an office of any kind, unless they are convinced that by so doing they can render more acceptable service to God and to the church.

5. We urge that the brethren shall accept no office, the performance of the duties of which would require the use of physical force or which might compromise, in any way, the nonresistant principles of the Gospel of Christ (Matt. 5: 38, 39; John 18: 36).

6. We recommend that, when moral questions are at issue, the Brethren may present themselves at the polls and cast their vote for peace, for purity, and for righteousness, at every opportunity, but always as becometh men professing godliness.

Committee, W. M. Howe, G. W. Lentz, D. N. Eller.

NEW BUSINESS.

Northern California.

1. The Empire church petitions Annual Meeting through District Meeting of Northern California to decide that no deacon or minister who uses tobacco shall exercise in his office as long as he continues its use.

Passed to Annual Meeting.

2. The Empire church and also the Raisin church ask District Meeting to call for Annual Meeting to be held in the District of Northern California in 1913.

Sent to Annual Meeting.

Idaho and Western Montana.

The members in the above sections apply to Annual Meeting of 1912 to be received as a new District.

Middle Indiana.

We, the Monticello church, ask Annual Meeting through District Meeting to grant State Districts the right to locate Annual Meeting in another State District, where it can be done by mutual consent of both Districts.

Sent to Annual Meeting.

Northern Illinois and Wisconsin.

1. In order that those connected with our schools and colleges, which have become an important factor in our church life and work, may enjoy the advantage of attending Annual Conference, we petition Annual Meeting, through District Meeting, to set the second Tuesday in June upon which to open the business sessions of our Annual Meeting.

Answer.—Request granted and we ask Annual Meeting to fix the day named upon which to open the business of Conference.

Passed to Annual Meeting.

2. Whereas, the holding of our Annual Meetings on fairgrounds and in theaters is not consistent with the simple life, and detracts from the spiritual advantages we should enjoy, and whereas the acoustic properties of many of these places are so defective that but few can hear the speeches made, we ask Annual Meeting, through District Meeting, that hereafter our Conferences be held on grounds dedicated to religious assemblies or in cities where auditoriums with good acoustic properties may be had. Answer.—Request granted.

Passed to Annual Meeting.

3. Whereas, under the present plan of holding Annual Meeting, Standing Committee is changed every year, much to the hindrance of its most effective work, we therefore ask Annual Meeting, through District Meeting, to decide that members of the Standing Committee be elected for a term of three years, except those first elected under this plan. The acting Standing Committee, when this passes Annual Meeting, shall determine by lot one-third of its membership, which shall serve three years, one-third two years and the remainder one year. An elder serving three years shall be ineligible for three years. All decisions in conflict with this are hereby repealed.

Answer.—We request Annual Meeting to adopt and make effective this plan for electing Standing Committee.

Passed to Annual Meeting.

4. Northern Illinois and Wisconsin petitions Annual Meeting of 1912 to decide that the place of locating our General Conferences shall be decided by the delegate body instead of the Standing Committee.

Passed to Annual Meeting.

5. Northern Illinois and Wisconsin asks for Annual Meeting for 1913, and if petition be granted, said meeting, by the consent already obtained of the elders of Northern Indiana, will be held at Winona Lake, Indiana.

Passed to Annual Meeting.

6. With a view of more efficiently developing the ability of our young people and directing effort along organized lines, we, the Elgin congregation, through District Meeting, petition Annual Conference of 1912 to appoint a committee of three brethren to formulate plans for a general organization of the Christian Workers' Society; this committee to report plan for adoption at Annual Conference of 1913. Answer.—Petition granted.

Passed to Annual Meeting.

Northern Iowa, Minnesota and South Dakota.

In view of the fact that there is a grave danger today of the minister of the Gospel not being sound in "the faith which was once delivered unto the saints" (Jude 3), but rather after the manner of 2 Tim. 4: 3, 4; and, whereas the needs of the church require that they be fully equipped for their work, according to 2 Tim. 2: 15, we, the Root River church, petition the District Meeting of Northern Iowa, Minnesota and South Dakota to ask Annual Conference to authorize the appointment, or election in each State District of a committee of three elders who shall not only do the work of the Ministerial Committee authorized by Annual Meeting of 1906 (page 826, Compiled Minutes of Annual Meeting), but shall also determine upon the spiritual and educational fitness of all persons called to the ministry, in keeping with a test to be provided by Annual Conference. Passed to Annual Meeting.

Middle Missouri.

1. Inasmuch as there is a growing interest in the work of caring for orphans and homeless children in some of our church Districts, and much good is being accomplished thereby, while in other Districts no organized work is being done; also, as the plan for such work adopted by Annual Meeting of 1910 does not provide for making effective the recommendations made, Sec. 1, 3 and 7, the Warrensburg church petitions Annual Meeting, through District Meeting, to provide for carrying out those recommendations by appointing a General Committee of three brethren from various parts of the Brotherhood to work under the following additions to the plan adopted in 1910:

(1) That members of this committee shall be appointed for three years except those first appointed, who shall serve respectively one, two and three years, and until a successor be appointed.

(2) That they shall work to create sentiment in favor of caring for orphans and homeless children, and assist in organizing for such work where Districts have not so provided, all to be done in harmony with the needs of such Districts and methods there adopted.

(3) That they shall keep in touch with the work throughout the Brotherhood, study the various methods in use, and encourage the general adoption of the best methods found among our own workers or elsewhere.

(4) That they shall publish, according to Sec. 7, plan of 1910, such information as they find will be helpful to the Child Saving cause.

(5) That the expenses of the General Committee shall be provided by those in sympathy with the work, to be secured as provided for in Sec. 5, plan of 1910, or such other means as are found advisable and as are in harmony with the usages of the Church of the Brethren:

Passed to Annual Meeting.

Oregon.

The members in this State will apply to the Annual Meeting of 1912 to be received as a new District.

Tennessee.

1. Inasmuch as the Annual Meeting claims to make nothing mandatory except that for which they have a "thus saith the Lord," we ask, therefore, for the authority for making a two-cent levy on each member, and refusing to allow a delegate to represent District when the levy has not been paid.

Answer: Passed to Annual Meeting.

2. Three calls for Annual Meeting in the Tennessee District—one 1913, one 1914, and one 1915. The call to be made for 1914 or as soon thereafter as can be had.

Passed to Annual Meeting.

Eastern Virginia.

1. We, the Nokesville church, petition Annual Meeting through District Meeting to say whether Brethren may exhibit live stock—as horses, cattle, sheep, hogs, poultry, etc.,—under chartered organizations especially authorized for such purpose or purposes; and under what conditions.

Answer.—Passed to the Annual Meeting.

2. We, the Nokesville church, petition Annual Meeting through District Meeting to say whether Brethren, on Sunday, may deliver milk to families, and to the railway stations for city use, and under what conditions.

Answer.—Passed to the Annual Meeting.

Washington.

1. The members in this State will apply to Annual Meeting of 1912 to be received as a new District.

2. We, the elders of the District of Washington, in a body assembled, ask this District Meeting to call for the Annual Meeting of 1913, to be held in the District of Washington.

Passed to Annual Meeting.

Texas and Louisiana.

Inasmuch as the majority of the ministers of the Church of the Brethren are farmers and:

Whereas said ministers are nonsalaried and receive no monetary compensation for their services and:

Whereas the Southwestern Clergy Bureau has refused ministers, who are farmers, the courtesy of a half-fare certificate and:

Whereas said debarment is a reflection on our ministry and on the Church of the Brethren as a people,—

We, the Roanoke (La.) congregation of the Church of the Brethren, request Annual Meeting, through District Meeting, to appoint a committee of two brethren to confer with the Southwestern Clergy Bureau, to the end that all of the active ministers of the Church of the Brethren, who have no other business except farming, may be extended the courtesy of a half-fare clergy certificate, that thereby our ministers may be placed on an equality with ministers of other denominations, and that said discriminations and reflections against the Church of the Brethren and her ministers may be removed.

Sent to Annual Meeting.

Rebaptism.

BY W. R. DEETER.

This seems to be a puzzling question to many, and I admit that there are some things not so clear to me,—that is if we admit alien baptism, and receive persons into the Church of the Brethren who have been baptized by one who is not identified with our people.

To illustrate: A man unites himself with our people, is elected to the ministry, and in due time is authorized to administer the ordinances,—baptism with the rest,—but in the lapse of years he becomes unfaithful. The church attempts to discipline him, but he will not hear the church and is finally disfellowshiped. He goes across the street and identifies himself with another body of people, who baptize by trine immersion and for the remission of sins, just as we do. He preaches and baptizes for them; later some of these same persons ask for fellowship with us on the baptism received at the hands of this deposed man. If we admit them, we recognize the work of a man whom we deposed for being unfaithful, and we do not recognize our own work in deposing him.

Our civil government does not do things so loose as that. Suppose a man is elected to the judgeship, and takes the oath of office. He is authorized to administer the oath of allegiance to foreigners and does much of it. Let this same judge become unfaithful to his trust, and he is impeached. If the impeachment is sustained, he is deposed from office. Should he not recognize the impeachment, but go on administering the oath of allegiance to foreigners, would the civil government recognize the validity of his work after the date of his impeachment? It certainly would not. Suppose some of these same men would ask to exercise the right of suffrage, their vote would certainly be rejected.

The fraternal orders would not recognize the work of a deposed member. Is the church the most plastic organization in the world? If we recognize baptism administered by those not in fellowship with us, may not these same persons administer the communion for us? May they not ordain elders for us?

Where is the limit? I can not see the end. I am puzzled. If there is nothing in the administrator we will have to change our church polity, for we have been authorizing men to administer the holy rite of baptism,—at least we told them so,—but if they had that authority before, we added nothing either to their authority nor their responsibility. We all want to be right and do the very best for the church. We do not want to reject an old usage just because it is old, nor accept a new one just because it is new. On this question we can afford to move slowly.

Milford, Ind.

How to Make Sunday-school Teaching More Effectual.

BY CORA CRIPE BRUBAKER.

In the first place, there needs to better preparation on the part of the one teaching. This is the age of specializing. In every line of work, men are being trained to do special things, and become specialists along their particular line.

A few years ago a man could be a preacher, doctor, carpenter, mechanic, or farmer, all combined, a sort of Jack-of-all-trades, and be considered a capable man; but that day is fast passing away, and the man who expects to keep abreast of the times and gain recognition for himself, must make special preparation for some special work and throw his whole soul and being into that work.

And, slowly, but surely, I believe, the great Sunday-school movement is grasping this idea too, and it will not be many years before no teacher will be permitted to teach in her schools until he has had special training.

How sad, and yet how true, the statement of our Lord that "the children of this world are wiser in their generation than the children of light," for, instead of the world setting the example, the church should have been the first to do so, seeing that no vocation in life is quite so important, quite so far-reaching, as that of soul-winning.

But I thank God that the church is falling into line, anyway, and with the eyes of a prophetess, I foresee great things in store for us along that line.

The day is not far distant, I firmly believe, when every teacher, from the adult to the primary, shall have had some special training for his particular work, before being permitted to teach a class in our Sunday-schools. You have only to glance around about you, in your own schools, to realize the dire need of this. When men and women come up to God's house and stand before their classes, having scarcely glanced at the lesson beforehand, and there, with the Quarterly in hand, stumble through the precious half-hour assigned for *teaching*, how can it be otherwise than that the teaching will have but little effect upon the child?

Some one has likened the Quarterly to the frying-pan,—to be used only in the kitchen in preparing the meal, and not brought on the table to serve the food. Just as you, my dear superintendent, would be insulted, should your wife serve the beefsteak in the frying-pan, so should you be insulted to see one of your teachers serve God's Word to dying men, in his frypan,—the Quarterly!

Insist that the Bible, and it alone, be seen in your school-room. That alone will compel your teachers better to *prepare* themselves for their teaching. If you want to hasten the day, when Sunday-school teaching shall be more effective, organize training classes in your schools, and invite those desiring to teach, to enter such a class, and to be trained for their work.

In the second place,—and I suppose I should have put this first,—allow no teacher to teach in your school who is not a Christian. Work of so sacred a nature should *never* be left in the hands of the unconverted! It may be that such a teacher has even taken a course in a training class, yet I cannot see how any one can attempt to do *effective* work, without carrying out the things he tries to teach.

Precept amounts to very little if the example does not precede it. The pupil *never*, or very seldom, reaches a higher plane of morality and spirituality than the teacher. The argument that teachers who were not Christians at the start have been converted because of their work as teachers, has little weight with me. While there are a few teachers, here and there, who have been won to Christ, by teaching a Sunday-school class, have you ever reckoned the experience of the pupils? Are you sure that some of those pupils would not have been saved, had they had a *Christian* for a teacher?

Another means of doing more effective work in our Sunday-schools is, for each teacher more fully to realize his great high-calling in Christ Jesus.

Too many teachers seem to feel that they have accomplished all that is required, when they keep the children entertained, orderly, and fill in the time. And so they come before their classes with scarcely a thought of the important work devolving upon the teachers. They forget these children are as plastic clay in their hands, to be moulded into whatsoever shape they will.

I believe strongly in a consecration or dedication service at the beginning of each year, when teachers are chosen to take classes for the new year.

I believe that at such an installation service the new teachers should be called to the front and there, in the presence of the entire school, the pastor should conduct a consecration service with them, and they should thus be installed in their office, that a deeper realization of the importance of their work might be forthcoming. This would wonderfuly prepare them for more effective work in their classes.

Ah yes, how much more there might be accomplished, God alone knows, should every person, standing before a class, be fully consecrated to that work!

If this were really true, there would never be such a thing as a class without a teacher. *No*, for he would never fail to be at his post, unless it were a physical impossibility, and then he would provide a substitute. That thus more effective work could be accomplished, goes without saying.

Not only should a teacher be devoted and consecrated to his duties on Sunday, but much may be done in the other six days of the week. Before leaving the class-room, he should take note of all absentee scholars. Then, during the coming week, he should make them a personal visit, to ascertain the reason for their absence. If he finds it *impossible* (note, I say "impossible" to visit the child, he can, at least, write him a letter, and let Uncle Sam carry it to the child's home.

In no case should the teacher allow weeks to roll by without finding out why any one of his scholars is absent.

Let a child once realize that he is *missed*, and can not remain away without causing his teacher much anxiety and concern, and he will be found in his place each Sunday, ready for whatever his teacher may have to give him. Nothing will gain and hold a child for your class so surely as the knowledge that *you* LOVE him, and that no sacrifice is too great for you to make for him.

Not only should a teacher visit his absentees, but much lasting benefit may result from an occasional visit to *each* home. How can a teacher do *effectual* work unless he acquaints himself with the homelife of his pupil?

In the home he finds the *real*, every-day, out-and-out child,—the genuine boy or girl (for you know, even boys and girls have Sunday manners that they don, as they leave the parental roof, and maintain during their absence therefrom).

So it is very essential that you know the child *in his home*, if you expect to get close to his heart and life, to mould his life effectively for the Master!

Then, during the week, a thorough-going teacher will constantly be on the lookout for apt illustrations whereby he may attract the child-mind and lead it in his own chosen way. The blackboard, maps, sand-table, topics of history, etc., all serve, in a large degree, to bring the truth home to the mind of the child.

Wise, indeed, is that teacher who is able to turn current events and happenings of interest to boys and girls into spiritual food and thought!

His thought, from his first wakening moment to the last of the day, should be, "How can I bring this great truth home to the heart of the child?" His eyes, his ears, his mind, yea, his entire body, should be so completely saturated with it that he will, in very truth, be a living example of consecration to service,—such an effectual life as shall commend itself to every human being, and secure the approval of our Blessed Lord and Savior, Jesus Christ!

Burlington, Ind.

THE ROUND TABLE

The Critic's Reward.

BY FLORA E. TEAGUE.

SCENE: An applicant at heaven's gate desiring admission from St. Peter.

Ap.—"Oh, Mr. Peter, I want in. Won't you let me in, please?"

St. P.—"Who are you and why do you want in? You haven't on the robe of righteousness, and there is nothing about you I recognize as belonging to those who enter here."

Ap.—"I am Mr. P—. I did not belong to the church down yonder. There were too many in it who were hypocrites and did not practice what they preached. But I can't stand it with this crowd I have been sent with."

St.P.—"Why, man, that is the crowd you certainly belong to. That is the crowd you associated with down below, since you did not belong to the church. You ought to find congenial associates with them surely."

Ap.—"Yes; but I had some good neighbors around me who did belong to the church and I liked to be with them best, even if they did talk religion all the time or try so hard to get me to attend church and Sunday-school."

St. P.—"Your own words condemn you. You admit you enjoyed Christian company better than that of sinners. What made them better? Was it not the church and their religion? What did you talk about when they tried to get you to their church services?"

Ap.—"Oh, I told them about the faults of those who were already in the church, of how unfair the rules of the church were, of how it wanted to take away about all of a man's liberty, and—well, things along that line."

St. P.—"Well, my dear man, that habit has probably so grown upon you that you can not shake it off now. We could not tolerate anything like that here. You would make discord and unhappiness in heaven, were I to let you in. No; you will have to go to the place assigned you. There you will find many others just like you. They, too, stood just outside of the church constantly watching for the weakness of her members and then gloated over and criticized them. You must reap what you have sown."

And slowly and sadly St. Peter closed the gate and poor applicant, suffering a gnawing of conscience, only known in Hades, went slowly down to his doom.

Lordsburg, Cal.

The Deacon Again.

BY J. D. HAUGHTELIN.

THOUGH I never was a deacon, I was much interested in Bro. Yereman's article on page 798 of the GOSPEL MESSENGER. My experience being confined principally to the western frontier, is different from his.

In installing deacons we have tried to impress on them the importance of their office, that the success of the church, both spiritually and temporally, depends largely upon their faithfulness. With us the deacons are the trustees of the church property. They care for it, keep it in repair, etc. Our finance committee plans for the raising of funds, etc., subject to the approval of the church. After the plans are thus agreed upon, it is the business of the deacons to execute these plans. Prior to the love feast they are visited. They then attend to the visit, report to the council, provide and arrange for the feast without special instruction, unless they ask for it, which they sometimes do. They are at all times to be on the outlook for cases of need and destitution; not only among our own members, but among others as well, and in urgent cases to give temporary relief if need be.

In cases where there is trouble between members, ministers should keep aloof, as much as possible, to avoid censure and thus losing their influence. This requires deacons to do some very unpleasant work, at times. An elder on the frontier once created quite an impression by saying, "Deacons sometimes have to act as scavengers,—to clean up other people's dirty work." Of course, the elder might have said all this in a more graceful way; but at any rate, deacons may have stars added to their crown by being faithful, even when performing some very unpleasant duties.

Not only deacons, but all other members should feel that they have something to do. Our Sunday-school superintendents and Christian Workers' presidents give the young members duties to perform. Sometimes little boys and girls engage in public prayer or lead a Christian Workers' Meeting. Jesus "gave authority to his servants, and to every man his work, and commanded the porter to watch" (Mark 13: 34). Our deacons should be vigilant, patient and industrious men, and we should help them to feel the importance of their office, "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (1 Tim. 3: 13).

Panora, Iowa.

A Lesson on Rebaptism.

BY ANDREW ESKELDSON.

CAN we not learn a lesson from the dispute which Paul and Barnabas had (Acts 15) that will help us to settle the rebaptism question?

Paul and Barnabas were both good men. Both served the same Lord; they had the same faith, and practiced the same baptism. They were both zealous workers, so much so that they had both hazarded their lives for the name of the Lord Jesus Christ, but a disagreement arose between them, about the method of carrying on the Lord's work. Barnabas wanted to take Mark along to the work, but Paul did not think it best to do so, "and there arose a sharp contention, which caused them to part asunder one from the other" (Acts 15: 39).

In keeping with the above, in spirit at least, it would seem that the Brethren did the best that could be done under the circumstances when they parted asunder, several years ago, on account of being unable to see alike, but is it not probable that a mistake was made, after the church had divided into the three parts, to regard them as that many separate churches?

Let it be observed that although Paul and Barnabas disagreed to such an extent that they could not work together, they still belonged to the same church. They did not allow their differences to hinder the work of the Lord. Though they disagreed about the method of carrying on the work, they still worked for Christ, and each recognized the work the other was doing.

Now, if two preachers can belong to the same church and work for the same end, though differing to so great an extent as not to be able to work together, can not two or more bodies of people, provided they remain loyal to gospel principles, do the same?

Supposing that Paul had refused to recognize the work of Barnabas, after they separated, and Barnabas had refused to recognize the work of Paul, each rebaptizing those whom the other had baptized, what a confusion they would have started! But is not this the very thing we are doing when we rebaptize persons who have already been baptized by ministers who formerly were members of the Brethren church, but withdrew on account of a difference of opinion regarding methods?

Ramona, Kans.

Reverence for the Lord's Prayer.

BY S. S. W. HAMMERS.

FOR a number of years, up to the last decade, we noticed that in the Brethren church, when a brother made the general prayer, another brother followed in great solemnity with the Lord's Prayer. During the past few years we noticed a great change. The brother making the general prayer will, at the end of the general prayer, proceed with the Lord's Prayer so hurriedly that we can scarcely understand it to be the Lord's Prayer. It just appears as if he were trying to get through with this,—the greatest of all prayers,—as quickly as possible. We think that the brother making the general prayer should not repeat the Lord's Prayer, unless he uses the same reverence and care in said prayer as in his general petitions. To use the Lord's Prayer as if he were trying to get it out of the way in the quickest possible time, destroys the reverence of the prayer.

A Tender Gift.

BY JNO. CALVIN BRIGHT.

The Gospel Visitor and I were born the same year. My father, a young minister of the Bear Creek church, Ohio, was a subscriber from the start and continued to the end. He preserved the papers and had them bound. When, after his decease, we were dividing his more immediate personal property, we came to these volumes. One of my brothers said: "John Calvin is a preacher. None of the rest of us will ever be preachers. Let us give them to him." As he voiced the kindly sentiments of their brotherly hearts, it was no sooner said than done. For twenty-two years they have been much appreciated.

Brookville, Ohio.

GREAT sorrow and great joy are equally deaf to reason; consequently we find the extreme of poverty and the extreme of riches equally irreligious.

CHRISTIAN WORKERS' TOPIC

The Promised Shepherd Has Come.

Psa. 23: 1-6; 24: 7-10.

For Sunday Evening, Jan. 21, 1912.

"He maketh me to lie down in green pastures;
He leadeth me beside the still waters."

I. As Shepherd He Is—(1) "The Good Shepherd" (John 10: 11, 14; Isa. 40: 11). (2) "The Great Shepherd" (Heb. 13: 20). (3) "The Chief Shepherd" (1 Pet. 5: 4).

II. He Came as Prophet.—(1) "He hath anointed me" (Luke 4: 18; Isa. 61: 1). (2) "A Teacher come from God" (John 3: 2). (3) He foretold things to come (Luke 19: 41-44).

III. As King.—(1) He was so acknowledged (a) by the wise men (Matt. 2: 2); (b) by Nathanael (John 1: 49); (c) by the multitude (John 12: 13); (d) and written on the cross (John 19: 19). (2) He is acknowledged as "Lord of lords, and King of kings" (Rev. 17: 14).

"Thou great Shepherd of the sheep,
Lead thou me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone!"

Helps.—(1) Who is a shepherd? (2) Who was the first shepherd (Gen. 4: 2)? (3) In what ways is Jesus a good Sheep-keeper? (See John 10: 3, 4, 9, 14 and 27, 28 and 11 and 15.)

Song.—"All hail the power of Jesus' name."

PRAYER MEETING

What Is It to Be a Christian?

Acts 26: 24-29.

For Week Beginning January 21, 1912.

1. Man's All-Important Duty.—Paul's powerful appeal to Agrippa brought forth a frank recognition of known duty, but no immediate change of conduct, just as thousands today seek in vain to reconcile their conduct with their better training and knowledge. Convinced of the efficacy of the atoning grace of Jesus Christ, as taught them by good religious training in their youth, they have lived wholly inconsistent therewith. Many church members are no better in their conduct than some of those who make no pretensions. Let it be remembered that the Christianity that has Agrippa's opportunities and yet leads only Agrippa's life, can have only Agrippa's answer, and his eventual destiny (2 Tim. 3: 1-5; Gal. 6: 7-10).

2. Conviction Not Always Conversion.—Granting that the arrow of conviction had brought consternation to Agrippa's sensibilities, it failed to produce the much to be desired conversion to a Christed life. It is one thing to be moved by a proclamation of the Gospel, but it is an entirely different thing to make confession of Jesus Christ, and strive, by divine grace, to live a life hid with Christ in God. Hundreds of people are touched during great revivals, and, under the earnest pleadings of some sincere ambassador of the Lord, make profession of their faith, only to drop back again into the old life of indifference, when the better impulses of the hour have passed away. The momentary uplift has been, without a doubt, a blessing to them, but it is not the real Christian life that endures to the end, fights the battles and gains the crown. It is not enough to "see visions and dream dreams." There must be a genuine transformation of character, a real regeneration through the power of God. There must be union with Jesus Christ. True Christians are those of whom Christ can say, "I am the vine, ye are the branches." That is the essence of Christianity (John 15: 1-8; 1 John 3: 1-3).

HOME AND FAMILY

The Evening Prayer.

In the twilight of my days,
In the evening of the years,
Life unto my saddened gaze
Seems a vision veiled in tears.
All the knowledge fades away
That I vainly thought to keep;
As a little child I pray:
"Now I lay me down to sleep."

I have wandered far from thee
Since that childish prayer I said,
And the lips that taught it me
Have been gathered to the dead;
Yet her face I seem to see
When the evening shadows creep,
And again, as at her knee,
Pray thee, Lord, my soul to keep!

Softly fades the lingering light;
Lo! the last beam leaves the skies;
And I watch, amid the night,
For the evening star to rise.
Far beyond the bounds of space
I may drift ere day shall break;
Let me see my mother's face
If I die before I wake!

Darker grows the gathering gloom,
While my soul its vigil keeps
With the memories that loom
Up from life's unsounded deeps.
When upon a sunless strand
I shall hear the surges break,
Ere I near the nameless land,
Pray thee, Lord, my soul to take!

—Maria Conway Oemler, in the Independent.

The Set of a Soul.

BY ELIZABETH D. ROSENBERGER.

Like the winds of the sea are the ways of fate
As we voyage along through life;
'Tis the set of the soul
That decides its goal
And not the calm or the strife."

THE calm, peaceful days, when it is a joy to be alive and dream of happiness, come and go; the days of strife, when cloud and rain, wind and storm make the hours desolate, leave us sad and weary. But neither should make us swerve from our course. To choose and abide by one's choice goes to make a chord in human harmony, it helps to harmonize the plans of others.

The set of the soul decides the goal, and that is a comfort where changing conditions make life hard. Too often we say that the tide is set steadily away from us and we struggle with all our powers to pull against its force. Then it is the set of the soul that helps us to make for the harbor. Always there is some current or some shallow channel or dangerous shoals that makes it doubly hard to pull through. And always it seems as if it should not be so, as if there were no need of this added difficulty.

It is very evident that men were not put into this world to bask among ideal conditions. God gives us the real, the actual, with all its imperfections, and asks us to make out of it our ideal. And it is hard, when we are cast down and discouraged, to see that the struggle, to make things better, the set of the soul towards the Happy Islands, is what makes life worth while. One thing that Jesus never did was to complain about his hard conditions. And if you will think, for a minute, you will admit that they were as hard as yours or mine. But he worked steadily among men, and he talked much of the ideal, with a word, here and there, about the difficulty of coming up to our ideals. Let the set of the soul be towards things pure and of good report, but do not complain because you can not come to it all at once. Remember that you are only given imperfect material and to make it better is precisely what you are here for. Take your material and make something. Follow out your own design, and the joy of achievement will be yours.

When we see that one life is manifestly greater in its results and power than another, we always look for its secret in some cause that will seem commensurate with such a remarkable result. Often we shall find it in the set of the soul. It is not the skill and inventiveness to do something utterly different from everybody else that makes the victorious life, but that little element of doing what everybody does, but doing it a little longer and loving a little more. Let us not only fulfill an obligation but let us do a little extra, uncovenanted, supplementary work, and it will ennoble and enlarge the service.

Jesus asked the weary to come to him and rest. That invitation is needed in these days by men and women. Older civilizations have their established customs which are kept. Men and women find their work cut out for them and they take their appointed place. But in America "the old order changeth." Men are pushing forward and hustling, doing five years' work in one, and succeeding as if by magic. Women have left the appointed niche of an older civilization. They have so many duties and interests, so many conflicting claims upon their time that they waste much nervous force in debating and wondering whether they have taken the right path or not. We all know the woman whose mind changes with each passing moment. She is a menace to the peace of her friends. Vacillating between equal interests, she finally loses the power of decision. Her sail is set due east and then due west and she loses will-power by her indecision.

We need to consider our limitations. Out of life's plenitude there are some things which are ours by right and others which belong to some one else. Our talents vary. There are things which one does well and others which one does indifferently. Here is our test. Have we the strength to look at our gifts and decide to cultivate only those which are our inherent possession, leaving some coveted talent lying useless? Will we discard the thing which we know we can only accomplish with great loss of nervous energy and too much effort? Do we wisely conclude to do the things which nature intended us to do? It is heroic to give up the many things we want to accomplish and substitute a meager array,—the things we can honestly do well. We can and should enjoy our work, whatever it is. The promise to well-doing is happiness. The most commonplace routine is affected pleasantly by a strong, brave spirit.

"We may find the waiting bitter, and count the silence long,
God knoweth we are dust, and he pitieth our pain;
And when faith has changed to fullness and the silence changed to song,
We shall eat the fruit of patience, and shall hunger not again."

Covington, Ohio.

Immortal Hope.

BY KATIE FLORY.

How often our earthly aims and plans, which we hope to accomplish, are defeated, blasted, blighted and crushed to the earth! We falter, wonder and exclaim in amazement, "I can not see why!"

When life seems dark, and our hold on these transient and earthly things apparently slips from our grasp, we can, in full assurance, look up to God, and away from this mortal, decaying and disappointing life to the immortal, ever-abiding, unchanging one to come. We "have a strong encouragement, who have fled for refuge to lay hold of the hope set before us: which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil."

Our hope is set on the living God,—heaven itself,—and such a hope is truly an anchor for our souls. Such a hope is solid and firm, and all these earthly, angry billows can not tear us from that to which we have anchored.

Hope is the expectation of something not yet realized. "For in hope were we saved: but hope that is seen is not hope; for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it."

Our hopes for the unseen and eternal things are many. We hope to be victors in the battle for the right; we hope to meet our loved ones on the other shore; we hope to enjoy heaven with all its meaning and glory. We are "looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ."

The Christian life is full of hope, and were it not for the hope of eternal life, we would hardly make the effort we do in our Christian activities. No other life is so joyful and happy and full of encouragement. Then, why should any one, who has begun the race, ever feel like quitting and living only for self and this world?

Paul says, "If we have only hope in Christ in this life we are of all men most pitiable." "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him."

We cry out in praise to God and say, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." And then the riches in glory that are yours and mine, "unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

"O, to have no hope in Jesus,
No friend, no life in Jesus,
O, to have no hope in Jesus,
How dark this world must be!"

"Be strong and let your heart take courage, all ye that hope in the Lord."

Union, Ohio.

SISTERS' AID SOCIETIES

DES MOINES VALLEY, IOWA.—The Sisters' Aid Society of this church met for reorganization Dec. 7. Sister E. Berkey was elected president; Sister Eva Sage, treasurer; Sister R. Meyer, secretary. We hope to do a great deal of sewing for the poor, especially through the winter.—Lydia Bell, Ankeny, Iowa, Dec. 13.

NAVARRE, KANS.—Since our last report we sent five sacks of clothing to the Kansas City Mission, consisting of 210 pieces of ready-made garments, five comforts and one quilt. We sold one comfort for $2.76, and sent a donation of $2.28 for mission work. Some of the clothing, such as women's and children's coats, underwear, dresses, shoes, and boys' and men's clothing, was donated. Our meetings have an average attendance of nine. We received $19.22 for our treasury, and the expenditures were $17.03, which leaves $1.19 in the treasury.—Dessie Strole, Secretary, Hope, Kans., Dec. 22.

EAST WENATCHEE, WASH.—Our Sisters' Aid Society met Dec. 21 and effected an organization. Sister R. W. Buntain was reëlected president, and the writer, secretary. During the past six months we met in regular sessions, with an average attendance of six. We sent a box of clothing to the Tacoma Mission; also $5 in money. In sympathy for Bro. Neff and family, it was decided that we send them $5. The amount of money, remaining in the treasury at the beginning of the six months, was $20.29; total, $41.93; amount expended for goods and charitable work, $23.79, leaving $18.14 yet in the treasury. We made twenty-six garments and eight comforts during this time. We hope to have a better attendance in the future, thereby being able to accomplish more work for the Master.—Vinnie A. Sellers, Wenatchee, Wash., Dec. 26.

DONNELS CREEK, OHIO.—Our Sisters' Aid Society met Dec. 13 at the home of Sister Mary Roof. We reorganized by electing the following officers: Sister Minnie Smith, president; Sister Emma Funderburg, vice-president; the writer, secretary; Sister Elsie Winget, treasurer. During the past year we held twenty-one meetings. Seven of these were all-day meetings, the others afternoon meetings, with an average attendance of ten. We quilted one quilt, knotted two comforters and made children's clothing. We sent a box to the Mission at East Dayton, Ohio, consisting of little girls' dresses, boys' pants and waists, underwear, stockings, prayer coverings, and two comforters. We received at regular collections, $18.01; received as donations, $5.50; balance from last year, $19.79; spent for material and clothing, $34.47, leaving a balance of $8.83 in the treasury at this time.—Ruth Dresher, R. D. 2, Springfield, Ohio, Dec. 18.

APPANOOSE, KANS.—We give a report of the Sisters' Aid Society for the year 1911. Dec. 6 we reorganized, with Sister Sarah Flora as president; Sister Hannah Wright, vice-president; Sister Minnie Shoemaker, superintendent; the writer, secretary-treasurer. During the year 1911 twelve meetings were held, with an average attendance of eighteen. We made 135 garments, 7 comforts, 6 quilts, 35 prayer coverings; donated 264 garments, 3 comforts, 1 quilt and 3 pairs of shoes to the Kansas City Mission. We also sent $15 to the Kansas City Mission to buy clothing for the poor, and gave $20 for the support of an orphan in India. We also gave $5 of our birthday money and $4 in clothing to a poor family here among us. Money earned during the year, $82.42; expenses, $44.01, leaving a balance of $13.40 in the treasury. As we enter upon the year of 1912, we hope and pray that we may be able to do more and better work for Jesus than we have in the year 1911. It is our wish and desire that all the Sisters' Aid Societies may accomplish a more effective work for the Master's cause.—Rova Flora, Overbrook, Kans., Dec. 18.

VICTOR, KANS.—We organized our Sisters' Aid Society Jan. 12 by electing the following officers: Sister Hutchison, president; Sister Talhelm, vice-president; Sister Lizzie Balm, treasurer; Mary E. Daggett, secretary. During the past year we have held nineteen meetings, with an average attendance of ten at each meeting. Our plan, when we organized, was to have all-day sessions once every two weeks, on account of our members being scattered over a large portion of territory. A good deal of work has been done. Three quilts and four comforters were completed. A sack of clothing, consisting of thirty-three garments, was sent to the Sheridan Home, Arvada, Colo., besides various other things that have been made and some work donated. During the year we have received $22.80; have paid out $19.04, and at present have $3.76 on hand. This is only a small beginning, but we have had many enjoyable meetings, and we trust that we have been able to help some through our services. We hope to push out and do more profitable work this coming year.—E. M. Daggett, Covert, Kans., Dec. 30.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. S. C. MILLER, Editor of the *Inglenook,* begins a series of meetings at McLouth, Kans., next Sunday morning.

BRO. C. S. GARBER is engaged in a protracted meeting at Roann, Ind., so writes our correspondent, Bro. I. E. Warren.

THE Spring Creek congregation, Pa., is growing. Thirty-three entered the fold by confession and baptism during 1911.

THE new church at Bachmanville, Dauphin Co., Pa., is said to be a splendid building, and will soon be ready for dedication.

THE Bible Institute at North Manchester, Ind., is in session this week. We expect to hear of a full attendance and a good interest.

BRO. J. T. MYERS, late of Philadelphia, is now residing at Oaks, Greentree congregation, Pa. We regret to learn that he is not in good health.

BRO. GALEN B. ROYER is at Elizabethtown, Pa., this week, where he is to assist in the special Bible term and deliver evangelistic addresses each evening for ten days.

AT the late District Meeting of Texas and Louisiana Bro. K. G. Tennison was chosen a member of the Standing Committee. One paper is sent to the Annual Meeting.

TURN to page 32 of your Brethren Almanac for 1912, and enter the name of Bro. J. H. Fike as elder of the Shipshewana church, Ind., in the place of Bro. J. H. Schrock.

DURING a series of meetings at Morrill, Kans., sixteen were born into the kingdom, and one was restored to fellowship. The meetings were held by Bro. S. E. Thompson.

THE Old Order Brethren have located their Annual Conference for 1912, on a farm near Englewood, about ten miles north of Dayton, Ohio. The meeting will be held May 27 and 28.

As the fruits of a series of meetings, held by Bro. A. M. Laughrun, nineteen were added to the church at Hawthorne, Tenn., and three await baptism. Three were restored to fellowship.

ON Sunday evening, Dec. 24, ten were received into the Germantown church, Pa., by confession and baptism. Eight of these are said to have been boys from one of the Sunday-school classes.

BRO. M. M. ESHELMAN, of Los Angeles, Cal., writes us that he is spending a few weeks at Merced, his State, and that before returning he may spend a week among the mountains at Ashland, Oregon.

BRO J. A. DOVE, of Cloverdale, Va., is booked for a series of meetings at 1523 Hastings Street, Chicago, beginning Jan. 21. Commencing on the 14th, and continuing during the week, preparatory services will be held by some of the home workers, in view of the approaching revival.

SINCE the last of October twelve have been added to the fold by confession and baptism in the Buena Vista congregation, Va., three of the number, however, belong to the Arnold's Valley Mission.

BRO. W. R. MILLER is at Lewistown, Pa., where he is to remain during the week. This will complete ten weeks of steady work, and during the time he is said to have addressed not less than 30,000 people.

EIGHTEEN soul-cheering discourses were delivered in the Mountain Valley church, Tenn., by Bro. R. B. Pritchett, and twelve were induced to put on Christ in baptism, while three await the rite. Three were restored to fellowship.

CHURCHES desiring old-fashioned singing schools during the summer months may do well to write Bro. J. E. Miller, Mount Morris, Ill. He is in touch with parties who will be available for that line of work from June to September.

THE committee on church representation, composed of Brethren I. B. Trout, D. L. Mohler and Manly Deeter, met at Elgin last week, to consider the paper submitted to them by the last Annual Meeting. Their answer to the paper is not yet completed.

BRO. L. T. HOLSINGER, of Rossville, Ind., has arranged to move to Muncie, Ind., and to take charge of the work at that place. The members at Muncie are to be congratulated. As a preacher of the Gospel Bro. Holsinger is a man of recognized ability.

SHOULD there be any members in or near Red River County, Northeastern Texas, they will please communicate with Bro. John A. Eshelman, who may be addressed at Annona, in the county named. Bro. Eshelman has just located in Texas, and is anxious to get in touch with the nearest congregation of Brethren.

ON page 20, this issue, we are publishing all the papers, intended for the Annual Meeting that have reached our desk. Should there be others, we will be glad to publish them at the earliest date possible. Any mistakes that may be discovered ought to be corrected before the papers are arranged for the Conference Booklet.

UNDER date of Dec. 17 Bro. J. M. Blough writes us from Gibraltar, and reports a delightful voyage across the Atlantic. While on the ocean he wrote a good article for the MESSENGER, that will be given to our readers soon. He and Sister Blough are probably in Jerusalem at this date, and if all goes well they should reach India in February.

SOME of the York (Pennsylvania) papers are publishing very complimentary remarks regarding the approaching Annual Meeting, and are urging the raising of the necessary funds to defray the expenses. It is estimated that 25,000 or 30,000 people will attend the Conference. This estimate, of course, should include those in the immediate community.

ONE of our correspondents mentions a Sunday-school that presented to each scholar who read the New Testament through during the year, a good copy of the book. This was certainly an appropriate gift. We hardly see how anything could be more fitting. It is certainly to be more highly commended than the giving of presents possessing no real value.

BRO. H. C. EARLY, who is now at North Manchester, Ind., for two weeks, is planning to take up pastoral work in Washington, D. C., the first of February. After reaching the city he may be addressed at 808 C. Street, S. E. A few days ago he tendered his resignation as elder in charge of the Mill Creek congregation, Va., where he has lived and labored for twenty-three years.

BRO. J. V. FELTHOUSE, of Seminole, Fla., would be pleased to communicate with some elder, now in the State, or who expects to be in the State any time during the winter. He needs assistance in organizing a church, and for that reason wishes to get in touch with other elders. We suggest that all the elders now in Florida, or those who expect to visit that part of the South soon, at once communicate with Bro. Felthouse.

ON account of a shortage of crops in Western Kansas scores of members have borrowed money on which to live until another crop can be raised, and yet they do not slacken up in the least on their donations for mission work. They seem to think that it is just as proper to borrow money for the Lord's cause as it is to borrow for their own comfort.

BRO. J. E. MILLER, President of Mount Morris College, has from time to time been urged to conduct series of meetings in different parts of the Brotherhood, but the pressure of other duties has prevented him from doing much along that line. He has, however, planned to devote considerable of his time to revival work during the coming summer, and those desiring his services may do well to communicate with him at an early date.

THOSE who have the Brethren Almanac for 1912 will please turn to page 54 and paste, or enter the following, in place of the Sunday-school Advisory Committee given: "Sunday-school Board: Lafayette Steele, Walkerton, Ind., Chairman; Levi Minnich, Greenville, Ohio, Vice-president; D. H. Zigler, Broadway, Va., Treasurer; H. K. Ober, Elizabethtown, Pa.; James M. Mohler, Leeton, Mo. I. B. Trout, Elgin, Ill., Secretary." Through a misunderstanding this information was not entered.

BRO. I. C. SNAVELY has arranged to close his labors as pastor of the church at Naperville, Ill., April 30. After that date he purposes to engage in Bible Institute work in different parts of the Brotherhood. The church, at her late council, appointed a committee, of which Bro. Snavely is foreman, to secure another pastor. A committee was also appointed to consider plans for building and purchasing a parsonage. The members at Naperville are fully convinced that each congregation, supporting a pastor, should have a good parsonage.

HARDLY a week goes by that we do not receive several letters containing expressions like the following, which happened to reach our desk the same day: "It seems to me that the GOSPEL MESSENGER is improving its reading matter each week."—*H. A. Stahl, Glade, Pa.* "I'm thoroughly convinced of the fact that the MESSENGER is growing better each year, and I can not understand how it is that some of our members take no interest in it."—*Jacob H. Hollinger, Washington, D. C.* It is encouraging to learn that our patrons are appreciating the paper, and nothing would please us better than to be able to improve the contents as the weeks come and go.

NOT much news reaches us regarding our missionaries in China. We learn, however, that after debarking they made their way to Tien Tsin, stopped a few days at a hotel and then moved into rented quarters, where they settled down to the study of the language, it being unsafe for them to attempt to enter the interior. In the meantime Bro. Crumpacker, wife, and the sisters with them, came to Tien Tsin and took up their abode. This was deemed wise, for so long as the trouble continues in China it will not be safe for missionaries to go beyond the protected ports. In time we trust to have some definite information regarding their experiences and the outlook for their work.

BRO. EDGAR M. HOFFER, of Elizabethtown, Pa., reads the MESSENGER with pencil in hand, and makes note of much that is overlooked by others. He sends us the following, showing the result of his reading of the paper for 1911. There were 107 brethren elected to the ministry during 1911, as reported through the GOSPEL MESSENGER, 99 ministers were advanced to the second degree of the ministry, 83 ministers were ordained to the eldership. There were 223 deacons elected, and 70 died. Of 44 ministers that died, thirty-two were elders. The oldest minister to die was eighty-seven, and the youngest was twenty-two. Eleven of them were over eighty years of age. During the year 378 brethren died, and 533 sisters were called home, making a total of 911. One hundred and eighty-nine of them were below fifty years of age, and 448 were from fifty to seventy-five years old. Twenty-five were over ninety years of age.

INSTEAD of a special Bible term being held at Mount Morris College this year, Bro. M. W. Emmert is devoting the month of January to Bible Institutes in the different congregations in Northern Illinois. We do not know how many churches have arranged for these Institutes, but the idea is certainly a good one, and we would like to encourage it. The more of this kind of work we do in the local churches, the more life are we going to find among our people.

The Origin of Christmas.

AN elder in Ohio writes us for information concerning the origin and history of Christmas, and especially does he wish to know what evidence there is in support of Dec. 25 as the day of the birth of the Child Jesus.

The Christians of the early centuries of our era seem to have concerned themselves very little about the date of the Savior's birth. The Christmas festival, as observed at this time, was wholly unknown to them. If they knew the date of the Master's birth they failed to leave any record of the fact. It is thought that Clement of Alexandria, in the early part of the third century, makes a slight reference to the event, but aside from this there are no clear traces of the Christmas festival before the fourth century. The festival is of Western or Roman origin, and found its way into the East after the middle of the fourth century. In an address made by Chrysostom, A. D. 386, he refers to Dec. 25 as the day of the Nativity, saying that the festival had recently been introduced into Antioch.

The early Christians were more concerned about the time of the Master's death and resurrection than they were about the exact time of his birth, and while they made much out of the former, they, in a public way, attempted nothing respecting the latter. There is no real satisfactory evidence in support of Dec. 25 as the day when Jesus entered into the world. The theory rests wholly on tradition. The mere facts, however, that the Western church agreed on this date, and that it was readily accepted by the Eastern part of Christendom, carries some weight in the minds of not a few. And yet historians place little reliance upon the tradition offered in its support.

The New Testament is silent as regards the exact time of the Savior's birth. All we know is that it happened at night, while the shepherds were still watching their flocks in the fields. It is thought by some writers that the shepherds would hardly remain out with their flocks so late in the season, and for that reason it is held that the visit of Joseph and Mary to Bethlehem may have taken place in October. In support of this theory a good deal might be said, but since the Christian world is practically united in celebrating Dec. 25 as the day of the Master's birth, we may do well to let it rest at that.

When the festival was once fully introduced, it became popular with the Christian churches, and has been growing in popularity ever since. The habit of giving presents originated in Rome, and has become well nigh universal. The early Germans are responsible for the Christmas tree, which may be regarded as a remnant of the old Teutonic nature worship.

While the celebration of the Nativity serves an excellent purpose in the way of reminding us of the birth of the Redeemer of the world, still it is being shamefully abused in all parts of Christendom. It ought to be regarded as a day of special joy. Men and women of every class should rejoice that a Savior has been born into the world, but the masses are losing sight of the spiritual or religious side of the festival, and observe it because of popular sentiment rather than because of what it should signify to them.

Retrospective and Prospective.

THE amount of things that come to us during the last few weeks of the year, as we commence doing our budgeting, looking towards the annual closing, is both surprising and wonderful. Into it we crowd our retrospects and prospects, as they are so dependent one upon the other that they can not be divorced. It is this crowding that intensifies our interest in what we, with different feelings and emotions, term the closing of the year.

The business world enters upon the scene largely in the retrospect, taking inventories of stocks in hand and the "left-overs," that the gains and losses may be properly rated, and that the balance-sheet may show satisfactorily on the gain side. That is, if the business is to continue along the same lines, and under similar conditions.

This includes the whole business world, in all of its branches and varied forms, or under its multiform conditions. If we could see, hear or understand the fears, anxieties and suspense that are involved in many of these balancings, we would realize more fully why it is that many of our business men and firms are said to have no souls. It is because their souls are so absorbed in their thinking and struggling that they lose their personalities and become nothing more than money-making machines.

We were told, not long ago, of one of this kind of men. He seemed to have only one line of thought, one life purpose,—to make money,—and he made it successfully. His pastor called to see him, because his name was on the church book. He was very busy, so he handed the minister a thousand-dollar check, saying: "My business is to make money; yours, to save souls. I have no time to attend to your business. I commit my soul into your care. I hope you will be as faithful in your charge as I am trying to be in mine." That minister, with his thousand dollars, had quite a charge on his hands, to save the soul of such a parishioner, and yet there are not a few of them. And still their case is not quite as hopeless as those who expect their ministers to save their souls without paying *anything*. There are two mistakes entertained by those claiming to be Christians. The one is, to expect to purchase salvation on a money basis; the other, to expect salvation without paying anything toward it.

As the year closes it will be well for the business world, in making their inventory, to study well and carefully as to whence comes their stock in trade. It has been well said that no man can make a real business success without taking in with him Jesus Christ as a partner. If he is a partner, it is only right and square that he should receive his share of the dividends or profits. A careful thinking along this line will be in season with the closing of the year's business.

As we take into consideration our church work or business, we include the retrospective and the prospective as well. The church of Jesus Christ is a large corporation, with the Christ as its Head or President. The business of this corporation is to save the world from the destructive power of sin. The only way to do this is to try to persuade every man and woman, every son and every daughter, to become members of this corporation.

This corporation has been in operation all the years, and this year, just closing, what has been our success, —our gain? On which side of the sheet will our balance be found? It surely ought to be on the gain side, when we consider the work that has been done,—the number of evangelistic meetings held throughout the churches, and the additions reported,—it ought to be encouraging. But, then, obituary notices add up quite a list, too. Adding to this list the entirely too large list of disowned members, will make a saddening decrease on the list of members as a whole. But still we are made to hope that the additions will make a fair show over that of former years, so that the retrospect will be a pleasing feature for the closing year, and add joy and sweetness to our Holidays, to which we look forward with so much gladness of heart.

Then, too, the growth of the missionary work, as we move forward, entering the doors that are being so providentially opened into almost every country and kingdom in the world, is most surprising. We now have the glorious Christmas-tide in all of the isles and nations of the earth, as well as in the great ships which span the seas. These things, with the growth of the temperance cause, and the "peace on earth and goodwill to men" movement, make our prospective year a shouting joy to our hearts and give us a gladsome hope that the Star of Bethlehem is surely moving eastward and that soon we may have the happy privilege of seeing the now grown Babe of Bethlehem not in the manger, but in his heavenly kingdom where he has prepared eternal mansions for all his loving children. Holy and blessed be his name!

In our home work our closing weeks have been lovingly pleasant. Our preaching services, Sunday-schools, prayer meetings, Christian Workers' Meetings and Bible classes have been uplifting and soul-satisfying.

And now we are looking forward hopefully to our coming Bible Institute of ten days, which will open on Jan. 12, 1912. This we hope to make one of our very best Bible Institutes yet held. We have arranged to have with us some of our very best Bible instructors, and Sunday-school workers. All subjects that pertain to church work, as now needed in our broadening fields of Christian effort, will be considered. In addition to the work and study as has been outlined, there will be special programs on the Sunday-school, Missions, Christian Giving, Temperance, Education, The Pastor, Evangelization, and kindred subjects, thus making it interesting and profitable to our ministers, Sunday-school workers, Bible students and all others who are in any way interested in church work. Bro. B. F. Wampler, vocal music instructor in Juniata College, will have charge of the singing, and all who wish can attend the regular music classes of the college free of charge. All who attend will be provided with homes free of charge, except table board, which will be given in the college dining hall at twenty cents per meal.

In conclusion we suggest that each congregation make it possible and easy for at least one of their ministers to attend, and that each Sunday-school do the same thing for their superintendent and as many of the teachers as possible. Many of our ministers and workers are giving their services free of charge. Surely their work ought to demand enough appreciation to help them to do better service for you. Let every one become sufficiently interested to either come himself, or help others to come, or do both. If our churches are to grow and prosper, the members must expect to be the active helpers in the forward movement. If it does not suit you to preach, teach, lead and superintend in your church work, help those who can and are willing to be your substitutes, and the Lord will bless you as his fellow-laborers.

All, young and old, are invited to come and enjoy this Institute and the evening revival services, which will be conducted by Eld. J. H. Cassady, of Johnstown, Pa. The management will do its best to make it interesting and pleasant to all who may come, and we will be glad to be crowded on this occasion.

H. B. B.

The Great Problem of the School Question.

WHO can tell what it is? Who knows? The whole school question in the Church of the Brethren, it may be argued, is yet in the problematical stage, and I suppose many would agree to this. This makes the question all the more perplexing. To single out the great problem of a subject involving many problems, is a problem of itself. The question, then, is not an easy one.

Thirty-five years ago, when the church was practically without high schools and colleges, and when the need for such schools was beginning to be keenly felt, the problem was, how to get them and establish them. This was the question, and it was considered a big question. The imperative need of higher education, under the church's control and influence, to meet the demands of the future, was becoming more and more a conviction on the part of wise leaders and forecasters of future conditions, that could not be dealt with in silence. But what should be done? That was the question.

A few heroic men offered a solution. They launched the school business in a small way,—not a college at first. The spirit became contagious. It spread. Others followed. After the experimental stage was passed, as it was then regarded, schools multiplied at a rapid rate. And the preparatory schools grew into the pretension of colleges. Since the Huntingdon Normal School, now know as Juniata College, began in 1874, eleven others have entered the field,—now twelve in all. These twelve schools are

all owned and controlled by the Brethren, are running as such, and are all looking to the church for support; for where else can church schools look? Twelve schools to serve a little church of 100,000. Think of it! Unreasonable! A moment's reflection will convince you that the supply of schools has outrun the demand.

In the beginning the problem was, how to get the schools. Now the problem is, what to do with the excessive number. This is the great problem of the whole school question at present, as I see it; and a big problem it is. Who is able for the solution?

Twelve are three time as many schools as a church needs, the size of the Church of the Brethren. Two in the East, one in the Middle West, and one in the West, would fully meet the needs. Three schools, suitably located, might do it. As it is, we have a dozen struggling schools,—all in the greatest need of means, and all powerless to grow into strength under present conditions, all without a future. If the number did not exceed the demand, then we might hope to grow them into strong, well-equipped, well-manned, well-endowed colleges; but as it is, the outlook is not hopeful. The membership is beginning to feel discouraged, college-burdened, and under this constant financial strain, which, they feel, is undue and unnecessary, with no promise of relief in sight, many of them are growing away from the schools rather than toward them, unfortunate as it is; for without the cheerful support of the membership, the schools can not run. That's settled.

What's to be done to relieve the situation? That's the question. What can be done? It is useless to lament the mistakes of the past, except to profit by them. That there have been great blunders, even the most sanguine will not deny. And to attempt to continue on with the present excessive burden, until some or all the schools smash up, would be the greatest blunder of all; it would not be less than a calamity. Then, in the spirit of seeking the best interest of the whole school question and the whole church, without local prejudice and partiality, let us seek for relief,—at least let us consider the question.

Is consolidation of the schools feasible? Is it advisable? The strongest reasons in favor of it are increased efficiency, less expense in the whole, and the renewal of hope and cheerful coöperation. The strongest reasons against it are property considerations, the probable reduction of the number of our own children in Brethren schools, and local preferences.

It is easy to see how a church, overtaxed with the number of its schools, would increase their efficiency by reducing the number to its needs. They could be better equipped in every way. Better work could be done with less expense. The proportion of the students in Brethren schools that take regular college work is too small to justify the equipment of nine colleges, as we are attempting at present. And this is what makes the expenses so heavy. When the college departments were added to the schools, then they began to fall in debt in running expenses, because there is not enough of such work to justify it, financially.

If all were of one mind to consolidate the twelve schools into four, or even six, and if all local preferences were fully satisfied, it could not be done without considerable financial loss. School property nearly always sells below cost; on the other hand, buildings always cost full value. Consolidation would involve both the sale of property and the building of new. And if the number of schools were reduced,—their location placed further from more homes,—it is almost certain that some Brethren, now supporting Brethren schools, would send to other nearby schoods. These are reasons against consolidation; but the advantages gained would fully justify it. And the increased efficiency that would be added to the schools, if the number were reduced to the needs, would largely overcome the objection of parents to sending greater distances.

Or would it be better to coördinate the schools, making them a system of schools? The system might provide one college and one Bible school, each suitably located, and the rest preparatory schools or academies. Or it might be best to have one well-equipped commercial school. Such points would, of course, have to be determined by school-men. The plan comprehends a system of schools with a first-class college as its head; the preparatory schools would be feeders to the college.

There are many strong reasons in favor of this plan and, really, no substantial reasons against it. It has all the advantages of the consolidation plan, and some advantages that consolidation does not have, without the greatest objections to consolidation.

It can be done without financial loss. The school properties would remain as they are, except the one chosen to be the college. That, no doubt, would have to be enlarged. The rest of them would run as academies. Feelings of local preference and pride would not be disturbed, as consolidation would do. The same local interest could be exercised in the academies as in the colleges at present. There could easily be some feeling as to where and which should be chosen to be the college,—the head of the system. But the general good should be sought, and this alone; and our school people have outgrown all considerations less than this, I should think. The greatest good to the greatest number should rule.

This plan overcomes the matter of inconvenience in sending far away, except for the college students. These constitute a comparatively small number, and their college work would come after they are somewhat matured. The younger boys and girls, when they need all the care of both parents and teachers, could attend Brethren schools near home. But the strongest reasons in favor of the plan are efficiency and the wise use of money. It would give a very excellent system of schools. The academies could be the best and the church is in a position to fit up one,—at least one,—first-class college, which would be the nest egg of a future university. What would be undertaken, according to this plan, could be done efficiently. With our nine colleges, one preparatory school, and two Bible schools, we are stranded. We have undertaken more than we can do, and more than we need to do. And the schools, according to this plan, might be self-supporting. If there was but one college, that could be well endowed, and the academies could probably take care of themselves. Any way, the expense of operating the schools would not be near so large as at present. This plan would enable us to provide for a much larger number of students with much less expense, proportionately.

In the event of either consolidation or the coördination of the schools, the church should own the school properties. That would be better even under the present plan. The church should own all the schools, should take the educational work in hand and direct it, and should bear all responsibility.

It was not my aim, in the present paper, to discuss the subject exhaustively. What is said is intended as suggestive; it is intended to launch a discussion of the subject; it invites an expression of views on the subject.

H. C. E.

Wresting Scripture.

It is remarkable how some people will wrest Scripture, so as to make it apparently teach something different from what it was originally intended. The editor of the *Christian Herald* being asked what Jesus meant by the statement ascribed to him in John 13: 14, offered this answer: "This passage it not to be interpreted in the narrow, literal sense, as has often been done by popes and emperors. It means that we must be willing and glad to do the humblest service for each other. In a climate where people wore sandals and where the pervading limestone dust mingled with the dry soil and made foot-washing a daily necessity, it was obviously one of the first services for comfort. In climates where such conditions do not exist, the same object illustration can not apply, though the spiritual application remains." Where is the real consistency of having the Savior mean something entirely different from what he said? He certainly knew how to say just what he meant. If he meant to teach, by the feet-washing service, that his followers must be willing and glad to do the humblest service for each other, why did he not say so, instead of leaving it for others to guess at his meaning? And by the way, if the Scriptures do not mean what they say, then, who is duly authorized to say just *what* they do mean? The excuse is that the dust and the wearing of sandals made foot-washing a daily necessity. Well, suppose that to be true, what does that have to do with feet-washing as a religious rite? If the words he used on the occasion mean anything at all, they certainly mean that Jesus intended that the feet-washing, in which he engaged was intended as a religious institution to be observed by his people. Should the editor of the *Herald* undertake to establish feet-washing as a religious rite, in a certain community, he could do it no more effectually than to do just what Jesus did, as set forth in John 13. Furthermore, no one reading a report of the occurrence would misunderstand the purpose of the example, or the meaning of the words employed. Why not use as much good common sense when interpreting the Scriptures? Why not tell the people plainly that the Master meant his followers to wash one another's feet with the distinct understanding that the spiritual application should always accompany the service?

He Found no God.

A man, after returning from a high-toned church one Sunday, was asked what he found there. He said he found a very small congregation but no God. We are wondering how many might truthfully say the same thing. They go to church on Sunday morning, meet a few well-dressed and fully-jeweled men and women,—rather more women than men,—listen to some aristocratic music, hear a scholarly address, receive the benediction, but see and hear nothing that reminds them of a God. On returning to their homes they think about anything else but the God that they should have worshiped. In a heathen temple the idol is made the most conspicuous part of the service. Remove the idol and the temple will soon be emptied. The reason we have so many empty pews, in costly edifices, is because God is not brought to the front. Make God the most prominent object in our church services and the people will come in great numbers to pay their vows.

Paul's Consistency.

When Paul said that he was made all things to all men, he did not mean to say that he believed one thing on Sunday and something different on Monday. He did not wish to be understood as changing his religious convictions and practices just to suit the tastes of the different people he chanced to meet. He did not wish to convey the idea that he lived the simple life during the week, and fell in with the gaudy fashions of the world on the Lord's Day. He rather wished to be understood as exercising wisdom and tact, in order that he might lead those around him to accept Christ. His manner of expressing himself is simply another way of saying that he employed tact in his work as a minister of the Gospel. In his way of approaching people, and presenting Christ to them, he won the victory over many an enemy of the truth. He understood his Master; he understood the Gospel, and then he understood the people among whom he went as an ambassador of Christ.

The Exemplary Sunday-School Teacher.

Can one who is at enmity with a brother or a sister consistently fill the position of a Sunday-school teacher?

He can, if he does his part in endeavoring to become reconciled to the other party. But if he persists in living on bad terms with one classed as a member of the household of faith, and will pay no attention to the teaching of Matt. 18, and in this way sets a bad example for the pupils in his class and others, the propriety of his further teaching becomes a serious matter. The trouble between the two parties may be no fault of the teacher, but he can at least make an effort to bring about a reconciliation. Matt. 18 says how this may be done, and if he refuses to do his part it properly becomes the duty of the church to take the case under advisement, and see that the two members become reconciled. The church should see to it that her Sunday-school teachers and officers do not become a stumbling-block to others.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

GOOD HOPE, COLORADO.

This church met in council Dec. 23, with Bro. J. H. Kinzie presiding. Officers were elected for the coming year, with Bro. D. B. Miller reëlected as our elder; Bro. E. Bamford, church treasurer; Sister Mary Kinzie, secretary; the writer, Messenger correspondent; Sister Grace Hulse, church chorister; Bro. Chas. Ullery, superintendent of the Sunday-school; Sister Ara Lewis, secretary-treasurer; Bro. Hulse, president of the Christian Workers' Meeting; Bro. Wesley Lewis, secretary-treasurer. Our Sunday-school and Christian Workers' Meeting are not growing as fast as we should like to see, but we hope to have a larger attendance when the weather becomes more favorable.

We observed Thanksgiving Day by a short service. Each one told of the many things he had to be thankful for. A short program was given on Sunday before Christmas. The children spoke a few Christmas pieces, and several selected readings and songs were given. We hope and pray that the new year may bring forth more laborers to help build up God's cause at this place.

Haxtum, Colo., Dec. 28. Maude C. Kinzie.

VERDIGRIS, KANSAS.

Our church met in council Dec. 28. Two letters of membership were received and one granted. Our church and Sunday-school officers were elected for the coming year. Bro. J. S. Leaman was chosen Sunday-school superintendent. Bro. Lantz will be our presiding elder for another year. Bro. C. A. Quakenbush was chosen as Messenger agent and correspondent. Most of our officers were reëlected. We had no services on Christmas Day, but had a special program on Sunday evening, in connection with our Christian Workers' Meeting, followed by a Christmas sermon by Bro. Quakenbush. Bro. Lantz preached at the Madison house in the evening. This being our regular time to take up a missionary collection (which is lifted every two weeks), no special Christmas offering was taken. Our Christian Workers' Band is responding readily to the call for missions, their collection being $3.80 on Sunday evening.

We are much encouraged by the help of our young people. There is much room for many workers here and in Madison. We request any members, especially ministers, who desire city or country locations, to investigate the available opportunities in our locality.

R. D. 1, Olpe, Kans., Dec. 30. Ellen Quakenbush.

FOSTORIA, OHIO.

Dec. 17 we dedicated our new churchhouse. There was Sunday-school at the regular hour, followed by the dedicatory services. The opening exercises were conducted by Bro. S. P. Berkebile, the former pastor at this place. Bro. D. M. Garver, of Trotwood, Ohio, in an able and impressive manner delivered the dedicatory sermon to a large and appreciative audience, taking his text from Psa. 96: 6. Considering the weather, we had a good representation of our home members, as well as some from adjoining congregations.

The church was erected at a cost of $5,300. By means of pledges and other necessary arrangements we were enabled to complete the house, and to dedicate it to the Lord. We hope it may always be used to his honor and glory. The building is a decided improvement over the old one, being a neat structure both inside and outside. It will amply meet the needs of our growing Sunday-school, as we had been crowded in our old church.

The work has been growing for the past few years, and yet we know that the Lord will continue to bless us if we do our part, as more effective work can be done, because of better facilities for work. Bro. D. A. Snyder came here Dec. 18, and began a series of evangelistic meetings. We have splendid crowds each night, with good attention and interest. We hope that much good will be done ere the close of the meetings. There is to be a love feast at the close. Surely, the Lord has done great things for us, whereof we are glad. Leah B. Wright.

426 W. Culbertson Street, Fostoria, Ohio, Dec. 18.

CENTRAL AVENUE CHURCH, KANSAS CITY, KANS.

Dec. 27 we met in council, at which time officers were elected for the next six months; also an elder and a foreman for the year. We had with us Eld. H. L. Brammell, member of our Mission Board, and Eld. Moses Cruea, of Kansas City, Mo. The following officers were elected: Bro. S. P. Haldeman, Sunday-school superintendent; Bro. Elmer Harman, president of the Christian Workers' Meeting; Sister Ella McCune, superintendent of the home department and cradle roll; Bro. D. P. Strole, church correspondent; Bro. W. C. Cook, church trustee. Eld. H. L. Brammell was chosen elder in charge for the next year, with Bro. O. R. McCune as foreman in the absence of the elder.

Letters of membership were granted to Bro. E. F. Sherfy and wife, Sister Alice Waters, and the writer and his wife. During the twenty-two years of our connection with the work at this place, our associations have been pleasant. Since the establishment of our church in the city we never had occasion to call on any one to assist us in adjusting any differences. As a token of respect the church made us a present, valued by us far above the cash value. When it came to taking our membership out of the church where we had labored so long, and of which we had charge since its organization, we felt as though we were going from home with a lonely heart. While we will take up work and reside in a new congregation, we will not be far away and feel that we can associate together and help each other to advance the Master's cause in this large and needy city. May the Lord bless all the Father's children! I. H. Crist.

Kansas City, Kans., Dec. 30.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Reedley.—Our church was made to rejoice when last Tuesday morning an aged brother, past his seventy-fifth year, requested to be baptized. His home is at Hills Valley, about fifteen miles out of Reedley, in the neighborhood of Brother and Sister I. F. Betts. The kindness shown the family by our people at the death of his sister, with whom he had his home, brought him to realize that he had found the church of his choice. Our meetings are now in progress, conducted by Bro. Crist, of Los Angeles. There has been a fair attendance, and our brother has beeen preaching the Word with power. On Christmas Eve the Christian Workers' hour was given to the children. Some very appropriate recitations were given. We praise God for the children, and for the opportunity of bringing them to the front where they may be used in the Master's service.—Susie Michael, Reedley, Cal., Dec. 25.

COLORADO.

Smith Fork.—We met in council Dec. 23, with Eld. Geo. A. Dove as moderator. We decided to hold another series of meetings in about a month. Our last series of meetings did not result as we had prayed it should. Our evangelist was taken with la grippe, so he could not fill his appointments at the time anticipated. He labored very earnestly, however, and much good was done. Bro. Brubaker was reëlected as our elder; Bro. J. G. Dove, clerk; the writer, superintendent of the Sunday-school and Messenger correspondent. We are planning to do more and better work if it is in our power to do so.—W. B. Ely, Crawford, Colo., Dec. 29.

INDIANA.

Bremen church met in council Dec. 23, with Bro. John R. Miller presiding. Bro. Owen Harley was elected Sunday-school superintendent at the Brick house; Bro. William Weaver, superintendent at the Riverside house. Bro. Irvin Weaver was elected to assist in the selection of Sunday-school teachers for 1912. The writer was chosen president of the Christian Workers' Meeting. Bro. Irvin Weaver's wife was received by the church as his helpmeet in the second degree of the ministry.—Monroe Martin, Bremen, Ind., Dec. 30.

Logansport.—Dec. 28, we met in council. Our elder, Bro. J. W. Norris, of Marion, presided. A missionary committee was elected, consisting of the following members: Bro. Edwin Zimmerman, Sisters Josie Hanna and Bertha Oberlin. Sister Will Crook was elected superintendent of the Sunday-school; Bro. Edwin Zimmerman, secretary; also president of the Christian Workers' Meeting. During the past year five souls were added to the fold by baptism and one reclaimed. The work at this place is progressing nicely.—Lottie A. Hirt, 313 Clifton Avenue, Logansport, Ind., Dec. 30.

Nappanee.—Our church met in council Dec. 21, with Bro. David Metzler presiding. We received two by letter. Sunday-school officers for the coming year were elected, with Irvin Duker as superintendent, Sister Mable Rupert, secretary. Christian Workers' Meeting officers for the coming year were elected, with Sister Carry Blocher as president. On Christmas Eve the Sunday-school rendered a Christmas program. The children did splendidly, and we had a crowded house.—B. J. Miller, Nappanee, Ind., Dec. 27.

Rock Run congregation met in council Dec. 23, with Bro. I. L. Berkey as moderator. Bro. J. E. Weaver was reëlected as our elder for the next year. Bro. Henry W. Cripe was chosen superintendent; Sister Pearl Davenport, chorister; Sister La-Vern Day, correspondent. Dec. 24 we had a Christmas program, which was given largely by the children and pleasing to all. We are having a very spiritual revival meeting, conducted by Bro. Walter Warstler. Four have united with the church already, and we hope there will be many more before the close of the meetings.—Jennie Martin, R. D. 10, Goshen, Ind., Dec. 28.

Summitville.—Our hearts were made glad when three of our Sunday-school girls and their mothers decided to walk with the Savior. Bro. Hatcher performed the sacred rite of baptism. Others, we believe, are thinking seriously. We are praying for an outpouring of the Spirit during our meetings sometime in January.—Grace Hiatt, Summitville, Ind., Dec. 28.

Wakarusa.—Dec. 24, Bro. S. J. Burger closed a two weeks' revival at the Baugo house. There were two accessions to the church and the members were strengthened.—Bertha A. Moyer, Wakarusa, Ind., Dec. 28.

KANSAS.

Lawrence church met in special council Dec. 23, preparatory to our love feast, held on Christmas Eve. Our elder, Bro. H. L. Brammell, presided. There were only a few items of business. Two letters of membership were received. The work at this place will be thoroughly reorganized at our next council. The members at this place have labored under discouraging conditions during the past, but since the Mission Board has decided to help us, we look toward a bright future. The new house was dedicated Dec. 10, and we now feel that we are truly blessed in having a good, convenient place of worship. Bro. D. A. Crist, of Quinter, Kans., delivered the dedicatory sermon. Twenty-one surrounded the tables on Sunday evening to partake of the life-giving emblems. The Christmas spirit seemed to be uppermost in each mind, and the meeting was a very enjoyable one. Bro. L. H. Root officiated.—Lola Root, 1305 Haskell Avenue, Lawrence, Kans., Dec. 30.

Oberlin.—Bro. Geo. Eller, of Grainfield, Kans., came here Dec. 3 and held a two weeks' series of meetings, closing with a love feast. He preached the Word with great power. Three dear souls stepped out of darkness into the kingdom of light. Many others were seriously impressed. Our little band of isolated members was made to rejoice, and much built up. Brethren, you who are blessed with two or three ministers, "come over into Macedonia and help us." "The harvest truly is great, but the laborers are few."—J. Y. P. Blickenstaff, Oberlin, Kans., Dec. 30.

Quinter.—A very interesting meeting was held in this church on Christmas Day. Addresses were given by Eld. D. A. Crist and another brother, on the subjects of "God's Gifts to the World" and "Our Duties of Giving Our Service and Substance to the Lord's Cause." At noon all repaired to the basement and partook of the bounteous meal, after which a number of baskets were filled and sent out to those that were not there. The afternoon was spent in recitations, and talks on topics pertaining to the interest of the Sunday-school and Christian Workers' Meeting. A collection of $14.91 was taken, most of which is to be given to the needy ones in our own church and vicinity. The day was profitably spent.—J. W. Jarboe, Quinter, Kans., Dec. 30.

MISSOURI.

Fairview.—We met at our church on Christmas Day. We had an interesting sermon by our minister, Bro. B. B. Hylton. He also addressed us on Thanksgiving Day. At that time we also had talks by other members. All found plenty of things to be thankful for.—Maggie Miller, R. D. 1, Box 17, Macomb, Mo., Dec. 30.

MONTANA.

Gilford.—We expect to organize a Brethren church in the near future, and also to build a churchhouse. There are twenty-six members, with Bro. J. A. Brumbaugh as minister; also two deacons. One minister in the first degree lives twenty-five miles south of us. A notice of the organization will be given as soon as arrangements are made. Pray for us that the Lord's work may prosper in this vicinity.—W. H. Meeks, Gilford, Mont., Dec. 28.

NEBRASKA.

Octavia church met in business meeting Dec. 30, and elected officers for the following year. Bro. M. N. Wine and Sisters A. F. Eberly and Mary Strickler were elected members of our "Missionary Educational Committee." Brethren S. W. Mohler, J. H. Ditzler and M. N. Wine were elected members of our "Temperance Committee."—S. G. Mohler, Octavia, Nebr., Dec. 30.

OKLAHOMA.

Red River church met in council Dec. 28. Our elder, Bro. Joseph Nill, presided. Four letters were granted. Church officers were elected for one year, with Bro. Joseph Nill as our elder; Bro. O. M. Pobst, treasurer; Sister Lizzie Hart, clerk; the writer, Sunday-school superintendent, church correspondent and Messenger agent. Dec. 3 Bro. I. H. Miller, our District Sunday-school Secretary, conducted a Sunday-school Meeting and preached each evening until Dec. 7.—Gay Nill, Hollister, Okla., Dec. 29.

PENNSYLVANIA.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—Dec. 24 we had a most encouraging day for the work at this place. The Sunday-school attendance was 281,—the best it has been this winter. In the afternoon a number of our young people went on errands of good cheer to the homes of the sick, aged and sorrowful. They carried in their baskets fruit, cards and Christmas greetings. Their prayers and songs, which they offered in these homes, made many hearts lighter, feeling the influence and comfort of the Father's precious gift to us. In the evening our pastor, Bro. Peter Bowman, spoke on "The Homeless Christ." When the invitation was given, two young women, in the prime of life, gave Christ a home in their hearts. At the close of the services three mothers, with grown children, were buried with Christ in baptism. On Christmas evening our young people gave a most interesting program of songs and recitations. The church was crowded with parents and children. We feel that the Lord is blessing us in his work.—Mrs. Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Dec. 29.

Philadelphia (First Church of the Brethren, Dauphin above Broad Street).—We held our Christmas exercises on Sunday afternoon, Dec. 24. The program was well arranged and suitable for the day and occasion. One new feature of the program was class offerings. The roll was called, when each class responded with a special offering. Some were for the church, some for the Sunday-school, some for missionary purposes, and others for the sick, poor and discouraged. It was very inspiring, and filled one with the true Christmas spirit. At the close of the services each scholar was given a box of candy. It was one of the best exercises we ever had. In the evening our pastor gave us a very good sermon on "The Meaning of Christmas." At the close of the services one dear sister gave Christ room in her heart and was baptized.—Mrs. Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Dec. 29.

Richfield.—Our series of meetings at this place closed on Friday night, Dec. 22. Bro. D. A. Foust, of Mercersburg, Pa., preached sixteen inspiring sermons, and made a number of visits. The church was encouraged and strengthened.—P. G. Shelley, Richfield, Pa., Dec. 30.

VIRGINIA.

Coulson.—Bro. Joseph Bowman, of Callaway, Va., began a series of meetings at this place Dec. 16 and continued until Dec. 25. He preached fifteen sermons. Three of them were doctrinal. He also assisted at one burial service. Five came out on the Lord's side and others seemed near the kingdom. This was our brother's first visit to this place, but he made many warm friends while among us.—Sarah J. Hylton, Monarat, Va., Dec. 29.

WASHINGTON.

Tacoma.—At our monthly council we reëlected all our Sunday-school officers. Sister Isa Musser was chosen president of the Christian Workers' Meeting. One letter was granted. On Sunday morning the Sunday-school rendered an interesting Christmas program, the closing number being a surprise—a wedding. Bro. Stiverson leaves us again, to hold a revival in the Chewelah church. Bro. H. M. Rothrock will have charge of the services in his absence.—Elsie Garman, R. D. 2, Box 258, Tacoma, Wash., Dec. 30.

Wenatchee.—Our church met in council Dec. 23, with Eld. A. B. Peters presiding. One letter was received and two granted. Bro. L. E. Ulrich was chosen as elder in charge; Bro. L. C. Wise, clerk and trustee; Bro. J. R. Peters, treasurer; the writer chorister and Messenger correspondent; Bro. S. M. Neher, Messenger agent; Bro. D. B. Steele, Sunday-school superintendent; Sister Mamie McMillen, secretary-treasurer. Our series of meetings will begin Dec. 31, to be conducted by our home ministers, Brethren S. Schechter and J. E. Smith. On Christmas Day Bro. Walter Brunton delivered a Christmas sermon for us, and in the evening Bro. A. D. Bowman preached his farewell sermon. He and his family expect to leave in a few days for Fresno, Cal.—Alice M. Peters, R. D. 2, Wenatchee, Wash., Dec. 26.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Boyle Heights Mission.—On the evening of Friday, Dec. 22, Christmas exercises were held at the Mission. The program was rendered almost entirely by the boys and girls of the Sunday-school. As we looked into the bright faces of the children, we could not help but feel that the work at this place was successful. Sister Ora Nine gave a short talk after the exercises. Bro. Hiram Smith has charge of the work, and is very enthusiastic in the Sunday-school cause. —Florence Stutsman, 3231 N. Broadway, Los Angeles, Cal., Dec. 29.

Tropico church met in council Dec. 23, at 2 P. M., with our elder, Wm. Stutsman, presiding. Sunday-school officers were elected for the coming year, with Lucinda Stutsman as superintendent, and Clyde Shively as secretary and treasurer. Bro. Edw. Shively was elected church clerk, and Bro. E. A. Stutsman, treasurer. We had a very pleasant, spiritual meeting. —Lucinda Stutsman, Corner Third and Sinclair Streets, Glendale, Cal., Dec. 29.

COLORADO.

Colorado City.—In my last report I failed to mention that three letters of membership had been received and two granted. At our recent council Sister Anna Hoover was received as a helper to her husband in the deacon's office. Yesterday afternoon our Aid Society elected officers for a term of six months. Sister Anna Hoover is secretary-treasurer of our society. We meet once each week, and one afternoon of each month is devoted to a mothers' and daughters' meeting, which we enjoy very much, and from which we receive many helpful suggestions. We also enjoy the benefit of a teacher-training class, which meets on Wednesday evening of each week, with Sister Clara Michael as teacher. At present we are studying the New Testament division, or the life of Christ, which proves to be intensely interesting. Last Sunday we were again favored with two excellent sermons by Bro. J. Groff, of Wayne, Colo.—Bettie Root, 535 Ehrich St., Colorado City, Colo., Jan. 6.

Smith Fork church met in council Dec. 27, with Bro. George A. Dove as moderator. We elected all of our officers for the coming year. Bro. Brubaker was reëlected elder for another year. Our church building committee was retained for another year. Bro. J. G. Dove was chosen clerk; Bro. L. H. Howell, solicitor and Messenger agent; Bro. W. B. Eby, correspondent and Sunday-school superintendent. We expect to have another series of meetings as soon as we can arrange for it. Our first series of meetings was somewhat interfered with by District Meeting. We hope that we will have a good revival at this place. Those wishing to locate where they can be of use in the Master's vineyard, are invited to come here.—R. A. Saylor, Crawford, Colo., Dec. 31.

ILLINOIS.

Allison Prairie (Illinois).—Dec. 24, the Sunday-school scholars were given a small treat, which seemed to be very much appreciated. We did not have services on Christmas Day, on account of the illness of our elder. Dec. 31, after Sunday-school, we reorganized by electing Bro. Adam Jellison for our superintendent; Sister Oma Jellison, secretary. We also reorganized the Christian Workers' Meeting in the evening by electing Sister Edith Gerhart, president. The program committee are Sister Oma Jellison, Brethren James Crawford and Nelson Johnson.—Flossie Moore Goff, R. D. 5, Box 54, Vincennes, Ind., Jan. 1.

Chicago.—The Hastings Street Christian Workers' Society met on the evening of Dec. 31 for a watch service. The meeting opened at 8:30 and lasted till 12:15. A splendid program was rendered by both the Junior and Senior Societies. Light refreshments were served, after which Bro. E. Sherfy preached a sermon. A unique feature of our program was the lining of hymns before singing them, according to the old custom of the Brethren. This has been our third watch service, but each one has proved more helpful and more interesting than the one before. We feel that it would be a good thing if there would be more such services in the Brotherhood. We start our new year with our new president, Sister Mattie Garrison.—Mrs. Walter C. Frick, 2754 West Twenty-second Street, Chicago, Ill., Jan. 1.

Correction.—In reporting our Thanksgiving offering the types made me say $18.25. It should have been $81.25.—Etta Kreider, Shannon, Ill., Jan. 2.

Mount Morris.—We have just closed a two weeks' series of meetings at the old Silver Creek churchhouse. This is the oldest churchhouse in our congregation, and for years was the center of our religious activities. To the many whose friends and relatives are resting in the well-kept cemetery which adjoins, to the large number who have entered the kingdom by being immersed beneath the crystalline waters down by the willows, or to others who have retired to the shade of the oaks for closer communion, Silver Creek is of sacred memory. Bro. J. M. Smith, of Woodland, Mich., spoke to the edification of all who attended the meetings, and it seems that his efforts, combined with the labors of local workers, may revive the somewhat dormant work at this point.—Charles H. Keltner, Mt. Morris, Ill., Jan. 1.

Oakley church met in quarterly council Dec. 30. Eld. J. W. Lear, of Decatur, met with us. Our Sunday-school was reorganized for the coming year with Bro. V. B. Stutzman as superintendent. Our elder, Bro. D. J. Blickenstaff, offered his resignation, but the church decided to retain him for two years. Five letters of membership were granted. At a previous called council Bro. W. T. Heckman was ordained to the eldership.—Effa Buckingham, Oakley, Ill., Jan. 1.

INDIANA.

Bachelor Run.—Dec. 27 our church met in council at the country house. At a former meeting it was decided to divide the church territory into two separate congregations. The country church decided to hold the name "Bachelor Run." The adjoining elders present were Brethren John Flora, A. G. Crosswhite, J. G. Stinebaugh and Henry Landis. Eld. A. G. Crosswhite was chosen moderator and J. G. Stinebaugh, temporary clerk. Bro. Benj. Ray was chosen as our presiding elder; Bro. Boyd Bechtelheimer, Messenger agent; the writer, Messenger correspondent. Sunday-school officers for the following year were elected, with Bro. Fred Myer as superintendent.—Grace Myer, Bringhurst, Ind., Jan. 3.

Blue River.—Our church met in council Dec. 31, with our elder, Bro. Walter Swihart, presiding. The business was mostly that of electing officers for the Sunday-school and Christian Workers' Meeting. A church treasurer and correspondent were also chosen. We expect to begin our revival meetings about the 15th or 20th of this month. Bro. Dorsey Hodgden is to conduct the services.—Neva Hire, R. D. 1, Churubusco, Ind., Jan. 1.

Elkhart Valley church met in council Dec. 30. Our elder, Bro. Frank Kreider, presided. Two letters were granted. The church adopted "Kingdom Songs" as her songbook for all services. Brethren Frank Kreider, Jacob Paulus and Eli Garber were elected as a committee to secure some one to hold revival meetings for us during the winter of 1912. We are in the midst of a revival at the present time. Bro. I. S. Burns has been with us since Dec. 24, in a series of meetings. One soul has already accepted Christ as her Savior.—William Brubaker, Elkhart, Ind., Dec. 30.

Ft. Wayne church met in council Dec. 29. Our elder, Bro. J. W. Kitson, presided. Eld. J. C. Bright, of Dayton, Ohio, and Eld. D. E. Hoover, of Garrett, Ind., were with us, for which we were glad. Bro. Kitson was again chosen as our elder for the coming year. The Sunday-school officers for 1912 were elected, with the writer as superintendent; Bro. Carl Stover, secretary. Bro. J. Abner will be our church correspondent.—G. F. Bender, 1814 Gay Street, Ft. Wayne, Ind., Jan. 2.

Four Mile.—Bro. Herschel Weaver, of West Manchester, Ohio, came to this place Dec. 16, and remained until Christmas, conducting a Bible class. He taught five hours each day. It was a great help in Bible study to all who attended. —Ethel Brower, Kitchel, Ind., Jan. 5.

Goshen (West Side).—Our church met in special council Dec. 27. Elders Manly Deeter and Eli Heestand were with us. A sister was reinstated. Officers were elected for the coming year, with Eld. C. A. Huber as presiding elder; Bro. Milo Cripe, reëlected church secretary; Bro. Amos Bigler, Sunday-school superintendent. Dec. 31 our reorganization was completed, after which Bro. C. B. Swihart, who is home from Bethany Bible School, delivered an installation address, which was much appreciated by all. The installation services were conducted by Eld. L. P. Kurtz.—Mrs. Osie Brumbaugh, Goshen, Ind., Jan. 1.

Maple Grove.—Bro. J. G. Royer has just closed a very interesting and profitable week of Bible work at this place. Among the many good things that he tried to impress upon our minds was the importance of having a system for our Bible reading, and the value of life at its best. Sunday morning Bro. Royer conducted a very impressive installation service for the Christian Workers' and Sunday-school officers of the coming year. At the close of the preaching services we were made to rejoice because of four Sunday-school scholars enlisting in the Lord's service, being baptized the same day. Sister Nora Shively has been giving us valued instruction in singing. Especially have the children enjoyed her presence here. They have received special training, with good results.—Clara E. Burtsfield, New Paris, Ind., Jan. 1.

Middle Fork.—We met in council Dec. 30. Seven letters were granted, among which were those of Bro. L. T. Holsinger and family, who intend soon to locate at Muncie, Ind. It was decided to send $16.50 of the $32.65 Harvest Meeting collection to the North Manchester College, and the remainder to the Southern District of Indiana. Bro. D. D. Hufford was elected superintendent of our Sunday-school; Bro. Dennis Hufford, president of the Christian Workers' Meeting. On Christmas Eve a program was rendered by the Sunday-school.—Mrs. Florence G. Replogle, Owasco, Ind., Jan. 1.

Muncie.—Dec. 24 Bro. L. T. Holsinger, of Rossville, Ind., came to our place with a view of locating among us. While here he gave us two good Christmas sermons, which were well received. Dec. 31 Eld. George L. Studebaker and wife, of Manchester College, came to us. Bro. Studebaker gave us an excellent discourse on the subject of "New Resolutions." The members all love to meet Bro. Studebaker, as he had charge of the work here for nine years. On the evening of Dec. 31 our District elder preached for us. One dear soul came out on the Lord's side. After the evening services the members took up the proposition submitted to them by Bro. L. T. Holsinger. After a few short talks the proposition was accepted by all the members present. Bro. Holsinger will move here about Feb. 1, to take charge of the work at this place. Our Sunday-school was reorganized with Brethren E. Garrett and Fred Kinzie as superintendents; Sister Mae Kinzie, secretary.—N. J. Paul, 117 South Council Street, Muncie, Ind., Jan. 3.

Pine Creek.—Our one week's Bible school during the Holidays, conducted by Eld. S. S. Blough, closed Dec. 29. The attendance and interest were good during the entire term. He gave us three periods in the forenoon, and one period in the evening, followed by a sermon. His teaching was along the line of different subjects, and he showed himself an efficient instructor. The meetings were very helpful to our church. Bro. Warren Slabaugh, of Bethany Bible School, Chicago, Ill., was with us during this Bible term, and preached for us on Saturday evening at the East house, and on Sunday morning at the Center house. Bro. J. O. Kesler, of North Dakota, was also with us.—M. S. Morris, R. D. 1, Walkerton, Ind., Jan. 5.

Rock Run.—Our church commenced a protracted meeting Dec. 10, and continued until Dec. 28. Bro. Walter Warstler, of Goshen, Ind., did the preaching. Four were baptized. We had splendid meetings. The rain and dark nights and sickness in Bro. Warstler's home did not interfere with the interest and attendance.—I. L. Berkey, Goshen, Ind., Jan. 4.

South Bend (First Church of the Brethren).—We met in regular council, Jan. 1. Four letters were received and two granted. Reports of the various departments of church work for 1911 were read, all of which indicated the general prosperity and increased activity of our church. Two have been baptized since the last report.—Cora V. Wise, 126 N. Lafayette Street, South Bend, Ind., Jan. 2.

Tippecanoe church met in council Dec. 30. Our elder, Bro. Manly Deeter, and Bro. John Stoit met with us. Bro. F. O. Richcreek was advanced to the eldership. He and his wife were both installed the same day. We decided to hold our series of meetings in October, if we can get a minister. Sister Anna Cripe and Bro. Richcreek were chosen as a committee to secure a minister. We retained Bro. Deeter for another year as our elder. The writer was reëlected for another year as church correspondent.—Josiah Garber, Syracuse, Ind., Jan. 1.

IOWA.

Cedar church met in council Dec. 30. Eld. John Zuck presided. The writer was elected Sunday-school superintendent; Bro. Paul Wingerd, secretary-treasurer and president of the Christian Workers' Society, and Sister Mabel Wingerd, secretary-treasurer. The writer was elected church clerk and correspondent.—Frank Meyers, Clarence, Iowa, Jan. 4.

Cedar Rapids church met in council on Tuesday evening, Jan. 2, Bro. Elmer Miller presiding. The usual business was pleasantly disposed of. One letter of membership was received. Our hearts were made to rejoice, on New Year's Day, by receiving into our number three of our Sunday-school boys.—Grace Tisdale, Cedar Rapids, Iowa, Jan. 4.

KANSAS.

Fredonia church met in council Dec. 30, with Eld. E. E. Joyce presiding. Church officers were elected for the following year, with Bro. Joyce reëlected as elder in charge; Sister Alda Bowman, clerk; William H. Sell, treasurer; Bro. Nobel Joyce, trustee; Bro. N. J. Miller, solicitor; Sister Nobel Joyce, solicitor for the Old Folks' Home. The Sunday-school is progressing nicely, with Bro. N. J. Miller as superintendent. We enter the new year with a determination to do more and better work for the cause of the Master than we have done in the year just ended.—Effie I. Young, R. D. 4, Box 78, Fredonia, Kans., Dec. 30.

Monitor church met in council Dec. 30, with Eld. J. J. Yoder presiding. At this meeting all the officers of the church, Sunday-school and Christian Workers' Meeting were elected for the year 1912. Bro. M. J. Mishler was chosen as our elder; Bro. W. H. Klepinger, Sunday-school superintendent; Bro. C. H. Dresher, president of the Christian Workers' Meeting; Sister Olive Yoder, president of the Junior Band; Bro. W. H. Clark, agent for the Brethren Publishing House; Bro. W. H. Yoder, temperance secretary. One letter of membership was received and one was granted. Bro. E. M. Studebaker conducted a Bible Institute during the Holidays, which was a week of good things for all in attendance, but on account of the inclement weather and bad roads the attendance was rather small.—Emma T. Stutzman, R. D. 2, Conway, Kans., Jan. 1.

Morrill.—We have been made to rejoice at this place. Bro. S. E. Thompson held forth the Gospel with telling effect. Sinners were made to repent and saints were made to rejoice for what they have seen and heard. Sixteen were born into the kingdom and one reclaimed. We now number about two hundred and twenty-five, with enough work that no one needs to hide his talent.—Don A. Sawyer, Morrill, Kans., Jan. 2.

Ottawa.—We held our council Dec. 28. Our elder, Bro. P. E. Whitmer, presided. We received two members by letter, and granted two letters of membership. We elected our church officers, with Sister Olive Wheeler, clerk; Sister Martha Blickenstaff, Messenger agent and church solicitor. Bro. Frank Eshelman was elected superintendent of our Sunday-school; Bro. H. B. Wheeler, president of our Christian Workers' Society. Our Sunday-school gave a Christmas program at the church on Sunday evening, Dec. 24. At the close of the meeting we took up a collection of $11 for Bro. James M. Neff, of California. Our midweek Bible meeting is proving to be one of our most interesting services. One of our brethren, F. E. McCune, our District Sunday-school Secretary, left Jan. 1 to attend Bethany Bible School.—Olive M. Wheeler, 722 Olive Street, Ottawa, Kans., Jan. 4.

KENTUCKY.

Harrison County.—Our elder, Bro. E. O. Norris, of Ingalls, Ind., came to us on Saturday evening. At our council it was decided that, from present prospects, a week's series of meetings would be helpful. He is now engaged in conducting the meetings and preaches the Word with power. On Saturday evening, as a fitting close for our year's work of the Berean Band (Bible Readers' Band), we gave a program consisting of recitations and music. Nine of the members had followed the assigned readings and read the Testament through during the year 1911. Several others had read a part of it, but not all. Each one who had finished was given a Testament as a New Year's gift. They voted to begin again and read it through another time. One week before Christmas Sister Anna Zimmerman, at her home, entertained the boys' and girls' classes. A pleasant time was enjoyed by all. On the following Sunday the boys of the class surprised Sister Anna by presenting her with a Testament and Psalms. A few days before Christmas Sister Miller invited her primary class to Mrs. Woodard's home. Every member of the class came, and there, with three of the mothers, the afternoon was enjoyed, and a treat given to the children. Though only nine months old, our Sunday-school will continue through the remainder of the winter.—J. H. Morris, New York Hall, Louisville, Ky., Jan. 2,

MARYLAND.

Monocacy.—Dec. 30 we met in council in the Rocky Ridge house. Our elder, Bro. Thomas J. Kolb, presided. Not much business came before the meeting. One letter of membership was granted. Bro. P. R. Blough, of Hooversville, Pa., delivered a temperance sermon in the Rocky Ridge house. The collection amounted to $4. The writer was chosen church correspondent and Messenger agent.—Allen D. Hoover, Graceham, Md., Jan. 3.

MICHIGAN.

Bronson.—We held our Christmas services on the Sunday preceding Christmas. Bro. I. N. Snowberger preached for us on the subject, "The Gifts and Blessings of God." At the close of the services the writer was much surprised when the brethren and sisters and friends made him a present of a $25 fur overcoat, and supplied his wife with a sufficient amount of money to buy her a valuable present. Dec. 31 we reorganized our Sunday-school for 1912, with Wesley Zimmerman as superintendent. We would be glad to have more workers to locate with us to help in the work. Come and see. —Martin Hardman, Bronson, Mich., Jan. 1.

Carson City.—A very pleasant occasion was enjoyed at the home of Bro. Frank Manache Jan. 1, it being his seventy-sixth New Year's Day. He is a member of the New Haven congregation, Gratiot Co., Mich. Bro. David Baker and wife of the Saginaw congregation, Saginaw Co., Mich., and the writer and wife were invited guests to the bountiful repast and brotherly fellowship. May the Lord bless Bro. Manache and spare him, with us, to see another New Year's Day, continuing to lead us in the path of rectitude.—P. C. Older, Carson City, Mich., Jan. 2.

Sugar Ridge.—Bro. O. P. Haines began preaching for us Dec. 17 and continued earnestly until Dec. 31, with good interest. Four were added to our number by baptism. Others are nearing the kingdom.—Nellie N. Teeter, Scottville, Mich., Jan. 2.

Zion.—Dec. 23 our church met in council at the Atherton schoolhouse. Brethren Ira G. Blocher, L. R. Myers, Will Ritchey were appointed as our Temperance Committee. Sisters Myers and Laura Blocher and Bro. John Ritchey were appointed on the Missionary Committee. Sister Florence Ritchey was chosen as president of the Christian Workers' Meeting; Bro. Ira G. Blocher, superintendent of the Sunday-school for the next six months. We have a fair attendance at our Sunday-school and the outlook is promising. The Christian Workers' Meetings are also well attended, and all other church services. More people are purchasing homes in this vicinity at present. Bro. Garret Bailey is here, looking for a location. He is of Knoxville, Tenn., the former home of our elder, Bro. J. P. Bowman.—W. F. Mason, R. D. 2, Prescott, Mich., Dec. 2.

MINNESOTA.

Hancock church met in council Dec. 30. Sunday-school officers were elected as follows: Bro. R. A. Nofus, superintendent; Sister Merl Glover, secretary and treasurer. Sister Grace Gier is our local temperance committee for the coming year. Four letters of membership were granted. We also decided to curtain off rooms for Sunday-school classes. We feel that this will be a great help in our Sunday-school work. We are in great need of more workers. Anyone wishing to find a place in which to work for the Lord, will be welcomed among us.—Mrs. R. A. Nofus, Hancock, Minn., Jan. 1.

Worthington church has just closed a Bible Institute, conducted by Bro. Richards, of Chicago. Four hours were spent each day, for six days, in Bible study. Bro. Richards also preached four inspiring sermons while with us. Our teacher-training class meets every Wednesday afternoon at the different homes, and is taught by Bro. F. Williams during the absence of the regular teacher.—Minnie Schechter, R. D. 5, Worthington, Minn., Jan. 1.

MISSOURI.

Cabool church met in council at the town house today, with Eld. C. W. Gitt presiding. On account of inclement weather not many were present. Three letters of membership were received and two were granted to young sisters who expect to leave soon for Mount Morris College. Church officers for 1912 were chosen.—Edna Garst, Cabool, Mo., Jan. 1.

Mound church met in council, Bro. Jesse D. Mohler, of Warrensburg, Mo., being with us. Bro. Oscar Wagner was advanced to the second degree of the ministry. A collection of about $8.75 was taken for Home Missions. The elders went to the home of Bro. William Wagner after council to anoint him.—Bettie Enos, Adrian, Mo., Jan. 1.

Oak Grove.—We met in council Dec. 23. Eld. A. Killingsworth presided. Bro. A. Rodabaugh gave a brief talk on 1 Thess. 5. Several new officers were elected. A committee was appointed for the missionary educational work as follows: Sisters Leota Killingsworth, Della Mosser and the

writer. Steps were taken to repair our church. Our Sunday-school and Christian Workers' Meeting are progressing. One letter was granted.—Maud Tracey, R. D. 2, Collins, Mo., Jan. 3.

MONTANA.

Glasston.—We had a Thanksgiving service and sent our collection of about $7 to Bethany Bible School. Last Sunday we had installation services for our Sunday-school officers and teachers for the first six months of this year. At our last council three letters of membership were granted and two received.—M. Alva Long, Big Timber, Mont., Jan. 2.

NEBRASKA.

Juniata church met in council Dec. 28. Our elder, C. P. Hargleroad, presided. Since our last report one letter was granted, and one sister and one brother were received by fellowship. Sister Mollie Kindig, Sister Belle Lemon and Bro. C. E. Lemon were elected as our missionary committee. As our elder wished to be relieved from his work at this place, Eld. Peter Grabill was chosen to take charge of our church for the coming year. No preventing Providence we expect Eld. A. D. Sollenberger to begin our series of meetings Jan. 6.—Mary Liveringhouse, Juniata, Nebr., Jan. 2.

NORTH DAKOTA.

Brumbaugh church met in council Dec. 23. Two letters of membership were received. Our Sunday-school was reorganized, with the writer as superintendent. On New Year's Sunday we met in a special missionary prayer meeting. Many interesting talks and fervent prayers were offered in behalf of foreign and home mission work, as well as for the advancement of the work at this place.—Mary Deal, Brumbaugh, N. Dak., Jan. 1.

Kenmare.—We met in council Dec. 30. Our elder, Bro. J. C. Forney, presided. Much business was disposed of. Officers for the various lines of work were appointed for the coming year, with Bro. J. Harp as elder; Bro. J. Schwartz, clerk; Bro. Boe, treasurer and Sunday-school superintendent; Sister Ruth Dollahan, secretary; Sister Edith Dollahan, chorister; Bro. Schwartz, president of the Christian Workers' Meeting. The last named services are closed for three months, on account of the unpleasant weather. Brethren L. Hyde, Boe and Schwartz were chosen as a Temperance Committee; Bro. R. Harris as Messenger agent; Sister J. Harris as correspondent. —G. I. Michael, R. D. 3, Kenmare, N. Dak., Dec. 30.

OHIO.

Black Swamp church met in council Dec. 30, our elder, Jacob Kiser, presiding. One letter has been received since our last writing. We reorganized our Sunday-school with the writer as superintendent. The Sunday following, Bro George Garner delivered an interesting sermon.—Edith Baker, Lemoyne, Ohio, Dec. 31.

Covington.—We appreciated our revival meetings, held in the Covington church through the years that are past. They were helpful and we could not get along without them, but we have often prayed for a revival that would last the year round, and we do feel that we have had one in the year 1911. We often hear our members say, "We have a revival each Sunday," and so it seems, when there are souls ready to join in with us almost every service and when the congregation is steadily increasing in numbers, while the interest is intense. This year our Sunday-school had a giving Christmas. On Friday evening the school met and reported. Some classes gave as much as $25. One class of girls, taught by Sister Libbie Rench, gave eighteen books, and seventeen dolls, all nicely dressed, to be given to poor children. All the classes entered into the spirit of giving, and potatoes, flour, meat, canned goods, and groceries, were ready for those who had need. It was inspiring. A fine Christmas program was given on Sunday morning by the junior department of our Sunday-school. Twelve have been baptized since our last report.—Elizabeth D. Rosenberger, Covington, Ohio, Jan. 5.

Eagle Creek church met in council Dec. 30. Our elder, Bro. B. F. Snyder, presided. Bro. J. J. Anglemyer was chosen as our pastor for another year; Bro. C. C. Trackler, church treasurer; Bro. H. D. Bame, clerk; Bro. Eleazer Bosserman, Messenger agent; Bro. Wm. Tombaugh, trustee; the writer, correspondent and superintendent of the Sunday-school. We decided to place a baptistry into the church, and also call for the District Sunday-school, and Ministerial Meeting for 1912. We reorganized our Sunday-school today, with Sister Amanda Anglemyer as superintendent of the home department. Last Friday evening about seventy-five members gathered at the home of our pastor, Bro. J. J. Anglemyer and gave him a pleasant surprise. A donation of $54 was given him in corn, money, provisions, etc.—Hattie Bame, Williamstown, Ohio, Dec. 31.

Frankford.—Dec. 30 Eld. Jonas Horning and the writer were called to assist the members of this church (colored) in council and love feast. At this council Sister Mattie Cunningham Dolby, of Wilberforce, Ohio, was installed into the ministry, that she might do more effective work among her own people.—Sylvan Bookwalter, New Paris, Ohio, Jan. 4.

Maumee church met in council Dec. 30, with our elder, Bro. G. W. Sellers, presiding. Bro. Sellers requested to be relieved of his work at this place, as he expects to go West. Bro. John Flory was chosen as our elder for one year.—John Sponseller, Sherwood, Ohio, Dec. 30.

Mohican.—Dec. 24 we closed a short series of meetings, conducted by Bro. J. J. Anglemyer, of Williamstown, Ohio. He preached twelve much appreciated sermons. Although the weather was very unfavorable and the roads bad, there was a good attendance each evening, and good attention was given. There were no accessions, but the members were strengthened. We hope that the good seed has fallen in fertile soil that the fruits may be seen in the future. Bro. Ed. Desenberg, of Ashland, Ohio, conducted the song service.—Lena Leaman, R. D. 5, West Salem, Ohio, Dec. 29.

Straight Creek Valley.—On Thanksgiving Day we had services at the church at 10 A. M. We also organized our Christian Workers' Meeting on that day, by electing Bro. J. E. Overholser as president; Sister Zora M. Setty, secretary. By invitation, our pastor, while on his way to Marble Furnace, for a Thanksgiving sermon at 7 P. M., preached a Thanksgiving discourse for the M. E. people at Conway Chapel at 2 P. M. Our Sunday-school sent an offering of $2 for the support of the State District Sunday-school Institute, held recently at Bradford, Ohio. On Christmas Eve we had a sermon on Luke 2: 7, which was preceded by a Christmas program, prepared and rendered by the Christian Workers. We have organized a cottage prayer meeting, in addition to our other work. Our services are all well attended, and a good interest is manifested. We start out in the New Year with bright prospects before us, "for the people have a mind to work," and God's promises are sure.—Senith R. Setty, Sinking Spring, Ohio, Jan. 4.

PENNSYLVANIA.

Chiques congregation closed a series of meetings Dec. 31. Bro. H. K. Ober preached for us. Nine confessed their willingness to follow Christ,—all Sunday-school boys and girls. The meetings were well attended, considering the weather and bad roads.—Henry S. Zug, Mount Hope, Pa., Jan. 1.

Codorus church met in council Jan. 1. Eld. D. Y. Brillhart presided. One certificate was granted. Eld. E. S. Miller, of Black Rock, and Eld. Daniel Bowser, of York, were with us. An election for two deacons was held. Two of the brethren voted for were a tie, so the church decided to accept the three. The writer was advanced to the second degree of the ministry. All were duly installed except two of the deacons' wives, who were not present. Bro. S. K. Hartman was elected trustee. Sunday-school officers were elected, with Bro. Geo. Keeny as superintendent.—J. L. Myers, Loganville, Pa., Jan. 2.

Georges Creek.—Our church met in council Dec. 30, with Elder Jasper Barnthouse presiding. Five letters were granted. Bro. Barnthouse was chosen elder for another year; Bro. Alfred Johnson, secretary; Bro. David Johnson, treasurer. It was decided, at this time, that each churchhouse in this congregation bear its own expense. Bro. Joseph Cover is our local secretary; Bro. W. A. Townsend is our treasurer; Bro. J. G. Cover is our Sunday-school superintendent; the writer, president of the Christian Workers' Meeting and corresponding secretary.—Clayford Helmick, R. D. 15, Box 22, Masontown, Pa., Dec. 30.

Germantown.—On Sunday evening, Dec. 24, at the close of our service, ten were received into the church by baptism. Eight of these were boys from one Sunday-school class. On Tuesday evening, Dec. 26, the Sunday-school gave a Christmas program, which was interesting and well attended. Twenty-one persons received gifts for attending Sunday-school every Sunday during the year.—Anna Swigart, 6611 Germantown Avenue, Philadelphia, Pa., Jan. 1.

Ligonier.—Bro. J. W. Sanner was reëlected leader of the prayer meeting, with Brethren John and W. E. Wolford as assistants. Bro. William Wolford was elected president of the Christian Workers' Meeting; Bro. Lloyd Penrod, superintendent of the Sunday-school, with Bro. Arthur Wolford, assistant. At the end of three months Bro. Arthur Wolford will be superintendent, and a new assistant will be elected. This has been our custom for a number of years, and we find it works well. During the year 1911 six united with the church from the Sunday-school, and six moved into other congregations. We have a number of young folks in the church, and we try to keep them busy, so that when they leave the home church they will be ready for work elsewhere.—Clare Wolford, Ligonier, Pa., Jan. 1.

Lost Creek church met in council Jan. 1. Bro. J. A. Smith presided. Very little business came before the meeting. The following brethren were appointed as solicitors for the coming year: Bro. C. Pelman, for Richfield; Bro. John Showers, for Oriental; Bro. John Auker, for Freesprings; the writer, for the Cross Road house. Bro. D. A. Foust, of Franklin County, Pa., began a series of meetings at the Richfield house Dec. 9, and continued until Dec. 22. He preached sixteen sermons, in which he gave us the Gospel in all its purity. There were no accessions to the church but some were almost persuaded. The members were strengthened and encouraged.—J. B. Frey, R. D. 2, Box 80, Mifflintown, Pa., Jan. 2.

Meyersdale.—We held a very pleasant council Jan. 1. Eld. D. H. Walker presided. Quite an amount of business was disposed of. The reports of the Sunday-school and other departments of the church were read and accepted. Bro. William S. Miller was reappointed as clerk; Sister Ellen M. Fike was reappointed corresponding secretary; Bro. D. H. Walker was reëlected as our elder. An offering of $696 was given at the council. Our pastor, Bro. D. K. Clapper, preached for us morning and evening Dec. 31, and will also preach for us Jan. 7.—Ellen M. Fike, Meyersdale, Pa., Jan. 2.

Spring Creek.—Thirty-three were baptized during 1911 in our congregation. The oldest was eighty-six years, and the youngest ten years of age. We are looking forward for still greater achievements in 1912. All departments of church work are in a fine condition. Our new church at Bachmanville will soon be dedicated. It is a fine building. The Ministerial Meeting of Eastern Pennsylvania will be held at Spring Creek in November, 1912. Many of us expect to attend the Annual Meeting, and we invite ministers who can do so, to pay our congregation a visit after the Annual Meeting.—Edgar M. Hoffer, Elizabethtown, Pa., Jan. 1.

Springville.—Eld. Jacob Pfautz commenced a series of meetings at the Cocalico house Nov. 28. On Thanksgiving Day we had services at Springville in the afternoon. Our series of meetings closed Dec. 7. The meetings were well attended. Dec. 10 Bro. J. H. Argabright, of Fairview, Mo., commenced a series of meetings in the town of Lincoln. The meetings were well attended. Eight united with the kingdom of Christ. The meetings closed Dec. 23. Dec. 31 the eight converts were baptized at Springville. Jan. 1 our council was held at Springville. Our elder, Bro. John Schlosser, presided, assisted by Eld. John Herr. Bro. A. H. Royer was elected Sunday-school superintendent. Several collections were taken.—Aaron Gibbel, R. D. 2, Ephrata, Pa., Jan. 2.

Summit Mills.—Dec. 24 the Sunday-school at this place rendered a Christmas program to a large and attentive audience. The program was carefully selected and proved to be interesting to all. Dec. 31 our Sunday-school was reorganized for the year 1912, with Sister Ida Saylor and Bro. D. S. Gnagey, superintendents; Bro. Quinter Gnagey, secretary. Much faithful work was done in our Sunday-school during the past year, which, we hope, will bring in a rich harvest in time to come. May 1912 be a prosperous year for the entire Brotherhood.—Olive M. Saylor, Meyersdale, Pa., Jan. 1.

Uniontown.—This church met in council on Monday night, Jan. 1. The Georges Creek congregation has two churchhouses,—"Fairview" and "Uniontown," situated twelve miles apart. From the first of the year each part will decide upon and pay its own expenses, and attend to its own local affairs. The congregation is not divided, except in the financial matters. There was a debt resting on the church, and this was equally divided between the two places. This part of the congregation raised its share on Monday night. We also adopted the systematic plan of giving, daily or weekly, and have a business meeting every month to settle up our business affairs, instead of every three months. We feel that the continual giving is what counts. Eld. Jasper Barnthouse was chosen elder of the congregation, and pastor for the Uniontown division. Brethren H. H. Glover and D. F. Lepley are our Sunday-school superintendents for this year. Sister Emma Lepley is home department and cradle roll superintendent. Bro. D. F. Lepley is president of our Christian Workers. The writer was elected correspondent. Our free-will offering was $17.25. We all feel like doing more and better work for Jesus this year than we did in the past.—Mary C. Barnthouse, 8 W. Craig Street, Uniontown, Pa., Jan. 4.

West Conestoga church held two series of meetings, one in November in the Lexington house, where Bro. Henry Hollinger labored with us. While there are no visible results, we believe good work has been done. In December Brother Hiram Kaylor, of Rheems, labored with us for two weeks. As a result of these meetings three have manifested a willingness to follow the Master.—Henry E. Nies, Lititz, Pa., Jan. 1.

TENNESSEE.

Hawthorne.—Dec. 17 Bro. A. M. Laughrun began a series of meetings at this place. Great interest was manifested from the beginning, regardless of the very rainy weather during most of the time. Dec. 26 Bro. Jesse Clark came to assist in the meetings and they continued till Jan. 1. We had thirty-one Spirit-filled sermons. It was a glorious revival. The members were greatly strengthened and all labored together for a closer fellowship with God, and for the conversion of the unsaved. There were many remarkable answers to the prayer of God's children. The consecration services, each evening, were very impressive and brought rich spiritual blessings. As the immediate visible results of the meetings, nineteen were received into the church by the holy rite of baptism. Three were reclaimed and three applicants await baptism. We believe that others were greatly impressed. We are glad for the good that the Holy Spirit has accomplished through the earnest labors of Brethren Laughrun and Clark. Two have been baptized at Knob Creek since my last report.—Angie Clark, R. D. 5, Johnson City, Tenn., Jan. 2.

Mountain Valley.—Bro. R. B. Pritchett, of Knob Creek, Tenn., accompanied by his wife, came to our church and opened our series of meetings Dec. 16. He preached eighteen soul-cheering sermons. The meetings closed Dec. 30. Twelve were baptized, three reclaimed and three await the rite. Others seem to be very near the kingdom. Good interest was manifested throughout the meetings, and the spiritual food received has greatly strengthened us.—W. H. Wine, R. D. 1, Baileytown, Tenn., Jan. 2.

VIRGINIA.

Bridgewater.—Our congregation met in members' meeting Jan. 1. Our elder, Bro. H. G. Miller, was moderator. Much business was pleasantly disposed of. Two certificates were granted. Dr. John S. Flory gave us a brief history of the work of the past year, and Bro. Emanuel Long gave a short talk on "The Prospects for the New Year." We had a number of reports from different committees, which were encouraging. The Layman's Movement made a favorable report. We expect to continue to raise our funds in this way. Ten dollars was raised for the Anti-Saloon League of Virginia.—Ida Fry, Bridgewater, Va., Jan. 3.

Green Mount congregation met in council Dec. 30. Brethren D. H. and I. N. Zigler, of the Linville Creek church, and Bro. Shaver, from Augusta County, were with us. Eld. J. A. Garber presided over the meeting. Much business came before the meeting and was very pleasantly disposed of. Several committees were appointed for special work. A committee appointed the following brethren as Sunday-school superintendents for our five churchhouses: D. R. Miller, Green Mount; J. W. Myers, Pine Grove; L. D. Wampler, Melrose; J. Earl Shirkey, Mt. Zion; D. B. Garber, Fairview. Correspondents were reappointed. Seven letters of membership were given.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va., Jan. 1.

WASHINGTON.

Mt. Hope church met in council Dec. 30, 1911, our elder, Bro. Amos B. Peters, presiding. We solicited enough funds, toward our new meetinghouse, to complete a neat house of convenient size. We reorganized with Bro. Amos Peters, elder; Bro. J. O. Streeter, foreman; Sister Alice Streeter, clerk; Sister Beryl Streeter, treasurer; Sister Ruby Metcalf, chorister. The writer was appointed as Messenger correspondent. Our Sunday-school was reorganized Dec. 31. The old officers were all retained. Bro. J. U. G. Stiverson, of Tacoma, came to us Dec. 26, beginning a series of meetings. As a result, thus far, one has been restored and two dear young people await baptism. For one of these we have been praying for a long time, and we are expecting more to come. Since our

(Continued on Page 32.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

AMONG ISOLATED MEMBERS.

The Santa Fe church, at one time, was strong, active, wide-awake and far-reaching in its influence. It includes almost eight counties of Southwestern Kansas. There were about a half dozen preaching points in this large territory at one time, traversed by Brethren Geo. Studebaker, Harris and Wyatt. Bro. Studebaker, especially, traveled over its broad prairies in his own conveyance, and did much for the cause of Christ. The Brethren who resided in this homestead country thought it no great undertaking to get up early, on Sunday mornings, to drive twenty-five or thirty-five miles to Sunday-school at ten o'clock, to attend preaching service at eleven, and then to stay for the evening meeting. They felt greatly blessed of the Lord for this Sunday trip.

But now only a few of the many are here. Some have passed over the river of death to their reward. Some have moved to other States. This prosperous country is now very thinly settled, because of the failure of crops and the distance from the railroad. It is owned now by speculators, cattle men, and a few homesteaders.

As our health failed and our daughter, Nellie (Wolf) Hylton, is living here in Grant County, we came here Oct. 1 for the improvement of our health. Eld. J. E. Crist has had the oversight of this church for several years. As he is living so far from the church, he has asked to be relieved as their elder, and his request was granted. We were given the oversight of the church. We attended their love feast Oct. 7, and held a ten days' series of meetings. There were no immediate visible results, but the attendance and interest were good. Since then we have been giving them monthly meetings. The Brethren's doctrine and principles are highly respected here, and throughout all its territory.

After taking charge of the church we determined to canvass the territory, to see how many members there are. Dec. 6, with Bro. P. B. Forney, one of our faithful deacons, we started on our trip of sixteen days. We visited every member we could find, paying the usual visits and preaching as opportunity presented itself. The first day's journey of thirty-three miles brought us to the home of Sister Susan Mosgrove, near Woodsdale. Here we left an appointment for preaching over Sunday at the Harmony schoolhouse. From here we telephoned to Bro. Isaac Sauls, at Dermot, to arrange for preaching on Thursday and Friday evenings. We had a good attendance both evenings. Some of the people came a distance of eight miles. Here, three faithful members are living.

On Saturday we returned to Sister Mosgrove's home, and had preaching on Sunday morning and evening. We had good, attentive congregations. Here the Brethren once had a strong hold, but now only five members live in this community. There is a good opening here for the Brethren. Space will not permit us to name each individual member and place visited.

From here we went on to our southeastern trip to Liberal and visited some other families and members en route. Especially do we mention the two daughters of

Bro. Shively, Mrs. Gill and Sister Kelley, of the Monitor church, Kans.

Three miles northeast of Liberal we stayed all night with Sister Allie McCoid and her devout family, and the next day resumed our journey to Arkelon, Kismet and Plains. At the latter place we have five members. Here we preached one evening in the Baptist church and had a good hearing, considering the bad weather. Here one of our deacon brethren and his wife are living. On account of Sister Stockmyer being ill, they did not get out to church. Our aged Brother and Sister Taylor are quite active and faithful.

From here we went twenty miles to Bro. C. T. Ellsaesser's and preached at their schoolhouse on Sunday at 11 A. M., to a large audience. The people begged us to remain and give them more meetings. The next day there was a very heavy fog, in which about noon we lost our way, but continued in our search for a house until we came to a farmhouse, where we were directed to Bro. Daniel Wise's place. He is the eldest son of our beloved elder, Bro. John Wise, the brother to whom we were traveling.

On we went, after getting our horse fed, and eating our dinner at Sister Lohmiller's home. Here we were caught in a heavy snowstorm. After being detained for two nights and a day, we started for Bro. Forney's home, fourteen miles in the distance. The snow being about eighteen inches deep, and having only one horse to our buggy, we made slow progress. We decided to get an additional horse for the remaining nine miles to our destination, where we arrived at one o'clock the next day.

We have now been here for five days. We are twenty-two miles from home, but can not return because of the deepness of the snow. We traveled in all about 275 miles, had six preaching services and thirty-three prayer services. We found a membership of thirty-three, living from four to fifty miles from the church. We were gladly received and well cared for, and warm invitations were given us to come again and stay longer.

Brethren, we need not be ashamed of the Gospel of Jesus Christ, nor the principles for which the Church of the Brethren stands. The world and the churches of all denominations respect us in our profession, if we stand for its principles. Some of our ministers, I am sorry to say, are sacrificing principles for the sake of getting numbers into the church, and do not contend for the doctrine once delivered unto the saints by Jesus Christ.

Dear brethren in the ministry, for Christ and the Gospel, and the sake of perishing souls, be faithful to the obligation you assumed when you came into the church, and when you accepted your office into the ministry! Teach the whole Gospel and all that the church stands for.

This has been a trip of great rejoicing, because we were impressed by the evident faithfulness of the isolated members. Most of them have not heard a sermon by the Brethren for from three to five years, and yet they are cheerful and have great hopes for the future. We, in our physical weakness, shall try to do what we can, while here, to advance the kingdom of Christ in the hearts of the children of men. C. E. Wolf.

R. D. 1, New Ulysses, Kans.

WEST BIG CREEK MISSION, KANSAS.

We recently enjoyed a splendid revival, conducted by Eld. D. A. Crist, of Quinter, Kans., for two weeks. Bro. Crist held forth the Word with power, followed by a few good, Spirit-filled and instructive sermons by Bro. J. W. Jarboe, of Quinter, Kans. Two were baptized, the members built up, and the community has a better knowledge of the Bible.

Dec. 3 the writer started a series of meetings, four miles southwest of Oberlin, Kans., where a small group of members is living, and where the Brethren had never preached before. The attendance and interest were excellent from the very start. The doctrine of the New Testament, as understood and practiced by the Brethren, was new to them. For a preacher to denounce jewelry, costly raiment, and to maintain trine immersion, feet-washing, the Lord's supper, etc., was a strange thing for them, even to some who had been Christian professors for twenty years. They read and studied the Bible as they never did before.

This is one of hundreds of places where the people are greatly in need of the pure and unadulterated Word of God. Preacher, what will your answer be when you come face to face with God? You live where there are from two to twelve other ministers, you hear others preach more than you preach yourself, and you are financially able. Remember, the Lord has made you a watchman, and has said to you, "Go and preach." Are you doing it? Every one, both preacher and laymember, who prays the Lord to send laborers into the vineyard, should be zealous in the work of gospel promulgation. Are we free from the blood of all men? See Ezek. 33: 6. Bestir yourselves! Behold the fields are ready to harvest, and the cry is, "Come and help us to the light!"

Districts, churches, Christian Workers' Societies, Sunday-schools, you have your representatives on the foreign field. I would not ask you to stop sending men to the foreign field. That is a good work and it is to be commended, but why not have your strong men out in these neglected fields here at home?

Oberlin is a place that needs a good man, and I am confident that by proper efforts there could be a good work done. Three were baptized at our recent meetings, and others are seriously considering the matter of their salvation. The meetings closed with a love feast on Thursday evening, Dec. 21. Thirteen were at the Lord's table.

Write to John Blickenstaff, Oberlin, Kans., for further information. May God bless the work and workers!

Grinnell, Kans., Dec. 25. Geo. R. Eller.

MOUNTAIN VALLEY CONGREGATION, TENN.

The writer was recently called to the above congregation, to assist in a series of meetings. During his sojourn he was brought in touch with valuable items of history, which are doubtless of interest to the Brotherhood at large. The information was given me by a few of its ablest members, principally Eld. P. M. Correll and wife.

From 1840 to 1860 the following families moved from Virginia to this beautiful valley, the so-called "Mountain Valley," because of its being in close proximity to "Boys' Mountain." The Valley is perhaps twenty-five miles in width, and hardly surpassed by any other section in the State, in point of situation and beauty of scenery.

In the early forties the families of Adam Waltonbarger and his brother settled here. In about 1848 Bro. Henry Brubaker came. In 1855 Bro. A. J. Correll, father of Eld. P. M. Correll, made his home in the Valley.

Between the years 1855 and 1859 an organization was effected, with a membership of sixteen. Brethren Henry Brubaker and A. J. Correll were the ministers, and Brethren Daniel Miller, Joel Waltonbarger and Peter Brubaker, served as deacons.

In 1859 a house of worship was constructed, which served its purpose until 1907, when a more commodious and much larger church took its place.

The old church was dedicated on the first Sunday in May, 1860, by Elders John Nead and Daniel Derrick. The dedicatory sermon was combined with the funeral service of Eld. P. M. Correll's mother.

Since the organization of the church to the present, the line of elders in charge was as follows: Henry Brubaker, A. J. Correll, John Brubaker (who died in 1900), and P. M. Correll, who is the elder in charge at present.

The following is a list of Mountain Valley ministers who, by emigration, were lost to the local church: Archibald Thompson, Jonathan Brubaker, Joseph Brubaker, Henry Brubaker and Isaac Billhimer. Scores of the laity also emigrated to other sections. This organization, like all other churches of Tennessee, has greatly suffered by emigration, but, in spite of its isolation from the other Tennessee churches, and many other difficulties and obstacles, it has stood well the never-ceasing emigration, which has gone out from her organization, to help to organize churches on the plains of the Far West.

At present the organization numbers about ninety members, with three ministers. Bro. P. M. Correll is the elder in charge. Brethren S. D. Garber and S. A. Gaby are ministers in the second degree. There are five deacons. Three regular preaching points are sustained. A live Sunday-school and a Christian Workers' Meeting show the activity of the members.

While visiting in the home of Sisters Julia and Barbara Wine, we found an old German Bible that once belonged to their grandfather, Henry Brubaker. This ancient volume dates back to 1765. In size the book is 10½ x15½ inches and seven inches thick. It was owned by Nancy Sensebaugh in 1765. R. B. Pritchett.

Johnson City, Tenn., Dec. 30.

REPORT OF AUDITING COMMITTEE.

This is to certify that Eld. A. C. Daggett and the writer, while in Denver, Colo., audited the books of Bro. H. F. Caylor, secretary-treasurer of the "Denver Church Building Committee," and found them correct. On the following day, Dec. 21, 1911, at a council meeting of the Denver church, Bro. Caylor submitted his final report, which was unanimously accepted. He was then honorably released, and given a vote of thanks for his faithful service. T. E. George.

Burr Oak, Kans., Dec. 28.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Bossert-Metzger.—At their rooms in Elgin, Ill., Dec. 22, 1911, by the writer, Bro. Benjamin H. Bossert and Sister Mabelle L. Metzger, daughter of John E. Metzger, Rossville, Ind.—J. H. B. Williams, Elgin, Ill.

Collins-Harris.—By the writer, at the home of the bride's parents, Franklin Grove, Ill., Dec. 24, 1911, Mr. Chas. C. Collins and Sister Virgilla G. Harris.—E. J. Knouse, Franklin Grove, Ill.

Gish-Martin.—Dec. 24, 1911, by the undersigned, at the home of the bride's parents, Brother and Sister S. W. Martin, Bro. Walter K. Gish, of Elizabethtown, Pa., and Sister Mazie Martin, Ephrata, Pa.—David Kilhefner, Ephrata, Pa.

Harris-Fitzgerald.—By the undersigned, at the home of the bride's parents, W. H. Fitzgerald's, Dec. 25, 1911, Eld. I. G. Harris and Sister Myrtle Fitzgerald, both residing in the bounds of the Murdock church, Kans.—James P. Harris, Murdock, Kans.

Harshbarger-Walker.—By the undersigned, Dec. 20, 1911, at the home of the bride's parents, Brother and Sister C. W. Walker, Bro. John H. Harshbarger and Sister Lillian E. Walker, all of Liberty, Ill.—H. E. Pittman, Loraine, Ill.

Koontz-Cline.—By the undersigned, at the home of the bride's parents, near New Hope, Va., Dec. 24, 1911, Bro. Kenny Koontz and Sister Virtie Cline.—B. B. Garber, Waynesboro, Va.

Mohler-Crosswhite.—By the undersigned, in the Brethren's church, Flora, Ind., Dec. 21, 1911, Bro. Herbert W. Mohler, of Cerro Gordo, Ill., and Sister Estella L. Crosswhite, daughter of Elder and Sister A. G. Crosswhite, of Flora, Ind.—Otho Winger, North Manchester, Ind.

Richwine-Hawbecker.—By the writer, at the home of the bride's parents, west of Franklin Grove, Ill., Dec. 26, 1911, Bro. Ralph E. Richwine and Sister Stella B. Hawbecker.—E. J. Knouse, Franklin Grove, Ill.

Smith-Gillett.—By the undersigned, at the home of the bride's son, Lee Gillett, near Covert, Kans., Dec. 21, 1911, Mr. Hiram Smith and Mrs. Lettie Gillett, both of Osborne County.—Byron Talhelm, Waldo, Kans.

Soule-Snavely.—At the home of Mr. Henry S. Hostetler, No. 751 Newton Place, N. W., Dec. 24, 1911, by the writer, Bro. Asa L. Soule and Sister Laura M. Snavely, all of Washington, D. C.—A. Chambers, 919 N. C. Avenue, S. E., Washington, D. C.

Stephenson-Osborn.—At the home of the bride's son, 3225 Woodland Avenue, Kansas City, Mo., by the writer, Dec. 14, 1911, Lorenzo D. Stephenson and Emily A. Osborn, both of Holton, Kans.—I. H. Crist, Kansas City, Kans.

Sutton-Wakefield.—At the home of the bride's parents, N. Yakima, Wash., by the undersigned [date not given by writer], Noah Sutton and Edna V. Wakefield.—J. Hollinger, N. Yakima, Wash.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baumgardner, Sister Elizabeth, nee Hollinger, born in Darke County, Ohio, Dec. 12, 1860, died of consumption, very suddenly, in Berthold, N. Dak., Dec. 15, 1911, aged 51 years and 3 days. She was married to Bro. W. D. Baumgardner May 24, 1908. She joined the Brethren church when young in years, and lived a faithful Christian life ever since. She leaves a loving husband, an aged father, seven brothers and one sister and four stepsons. She will be sadly missed in the home, the church and the community. Bro. Baumgardner took her back to New Madison, Ohio, and laid her by her mother in the West Branch cemetery.—Bessie Stong, Box 312, Berthold, N. Dak.

Bellaman, Sarah A., daughter of Bro. Daniel and Sister Lizzie Bellaman, died in the bounds of the Midway church, Dec. 14, 1911, aged 18 years, 5 months and 24 days. Pleurisy was the cause of her early death. She is survived by her parents, two brothers and one sister. Services by Eld. Jno. Herr and the writer at the Midway house. Text, Job 16: 22 to 17: 1. Interment in adjoining cemetery.—A. H. Brubacher, R. D. 7, Lebanon, Pa.

Blackwell, Mrs. Edith, died of pneumonia, at her home near Parker Ford, Pa., Dec. 16, 1911, aged 74 years and 1 day. She united with the church May 5, 1900, and lived a consistent Christian life. She passed away praising God. Services in the home by her pastor, the writer, and Brethren J. P. Hetric and Ira C. Holsopple. Text, Psa. 17: 15.—T. R. Coffman, Parker Ford, Pa.

Buchanan, Sister Sarah Elizabeth, nee Pollock, wife of Bro. Samuel D. Buchanan, born in Juniata County, Pa., Sept. 26, 1861, died in the bounds of the Aughwick congregation, Black Log Valley, Pa., Dec. 7, 1911, aged 50 years, 2 months and 11 days. She was married to Bro. Buchanan in 1884, and united with the church in 1885, leading an upright life until death. To them were born five children. The youngest preceded her to the spirit world Feb. 7, 1907, aged 4 years. She leaves her husband, three daughters and one son; also seven brothers and one sister. Two daughters are members of the Church of the Brethren. Services in the Black Log house by the writer. Text, John 14: 1-3. Interment in the cemetery near by.—S. A. Norris, R. D. 1, Shirleysburg, Pa.

Curtis, Sister Nancy, nee Roderick, born in Westmoreland County, Pa., June 29, 1818, died in the bounds of the Bethel Center church, Blackford Co., Ind., Dec. 24, 1911, aged 93 years, 5 months and 5 days. She moved with her parents to Miami County, Ohio, at the age of four years, where she resided until she was married to Dayton Curtis, March 18, 1840. His death occurred in 1898. To this union were born ten children. They came to Indiana in 1847 and settled on the farm where she resided until her death. She leaves six children. She united with the church in 1859, and lived a consistent Christian life. Services by Bro. A. C. Young, of Stockport, Ind. Text, 1 John 3: 1. Interment in the Roderick cemetery near her home.—Annie Rogers, R. D. 24, Matthews, Ind.

Darr, Sister Catharine, died at her late home, in the bounds of the Lower Cumberland congregation, on East Simpson Street, Mechanicsburg, Pa., Dec. 26, 1911, in her eighty-third year. Services at her home by Bro. J. M. Mohler, of Mechanicsburg, Pa. Text, Rev. 14: 13. Interment in the St. John cemetery near Shiremanstown, Pa.—Clarence E. Long, Mechanicsburg, Pa.

Ditmer, Bro. Eli, born near Union, Montgomery Co., Ohio, April 19, 1829, died of paralysis, Nov. 12, 1911, near Georgetown, Ohio, aged 82 years, 6 months and 28 days. He was the son of John and Susan Ditmer, who had a large family, only one of whom is living. He was united in marriage to Anna Swank. Six daughters and three sons were born to them. He leaves two daughters and one son. He was a member of the Church of the Brethren for a number of years. Services by Brethren S. A. Blessing and Jacob Brumbaugh.—Mary Weisenbarger, R. D. 2, Laura, Ohio.

Ely, Bro. George, born April 20, 1861, died at his home in Caldwell County, Mo., Dec. 14, 1911. He united with the church in early life. March 30, 1882, he was married to Sarah Alice Coleman. Soon afterward they moved to Southern Missouri, and twelve years ago they moved to their home near Hamilton where he died. His wife preceded him in death four years. One son died last August. Services at the Baptist church in Hamilton by the writer, assisted by the Baptist pastor. Interment in the cemetery at Hamilton, Mo.—M. E. Stair, Polo, Mo.

Fleming, Samuel, died at the State Hospital in Harrisburg, Pa., Dec. 22, 1911, where he had been an inmate for thirty-five years, aged 73 years, 11 months and 29 days. One brother and one sister survive. Services and interment at Cocklin's church. Services by the writer, assisted by Bro. H. B. Mohler, of Elizabethtown, Pa., and Brethren Adam Hollinger and Jacob A. Miller.—Henry Beelman, Dillsburg, Pa.

Garrett, Charley, died of consumption in the Woodland congregation, Mich., Nov. 15, 1911, aged 24 years. He united with the church a short time before, and called for the elders and was anointed. He leaves a young wife with three children, his parents, brothers and sisters. He died in the triumphs of faith. Services by the Brethren. Text, John 14: 1, 2.—J. J. England, Woodland, Mich.

Handwerk, Sister Annie, nee Saylor, born March 23, 1863, died at her home near Meyersdale, Pa., Dec. 23, 1911, aged 48 years and 9 months. She was stricken with paralysis about eight months ago, from which she never recovered. Sister Handwerk became a member of the Church of the Brethren in early womanhood, and remained loyal to the church until the end of life. She is survived by her father, two brothers and three sisters. Her husband died about three

years ago. Services in the Brethren church at Summit Mills by Bro. G. E. Yoder. Interment in the Lichty cemetery.—Olive M. Saylor, Lineboro, Md.

Helwig.—Howard R., born in Carroll County, Md., May 24, 1874, died at the home of his brother, C. E. Helwig, on George Street, Westminster, Md., Dec. 21, 1911, aged 37 years, 6 months and 27 days. Mr. Helwig was employed by the Western Maryland Railway Company for a number of years. His death was due to tuberculosis. He leaves an aged father, Bro. Geo. F. Helwig, one sister and one brother. His mother, Sister Selene Helwig, preceded him about seven years ago. Services in the Meadow Branch church by the writer, assisted by Elders Uriah Bixler and E. C. Brown. Interment in the cemetery near by.—W. E. Roop, Westminster, Md.

Hofecker, Sister Mary Hofecker, wife of Mathias Hofecker, died Nov. 23, 1911, of apoplexy, aged 57 years, 3 months and 16 days. She lived near Quakertown, Pa., with her family, where they had moved about three years ago from Bedford County, Pa. Her maiden name was Mary Cragger. She leaves a loving husband, three daughters and one son. One son preceded her. Services at her late residence by our pastor, Bro. Ream, and our elder, Bro. Benj. Hottle. Text, Amos 4: 12. Interment in the Springfield Brethren cemetery, Pa.—Daniel B. Booz, Quakertown, Pa.

Hudson, Sarah, nee Geiger, daughter of John and Ruth Geiger, born Oct. 9, 1833, died Nov. 14, 1911, aged 78 years, 1 month and 5 days. She was married to Edwin Hudson Dec. 8, 1850. To this union were born seven sons and one daughter. Two sons preceded her to the home beyond. Her husband died July 5, 1897. She leaves one brother, five sons and one daughter. Services at the Camden Brethren church by Eld. D. M. Byerly.—Eva L. Whitacre, R. D. 1 Portland, Ind.

Miller, Cora May, daughter of Emery and Laura Miller died of pneumonia, in the bounds of the Huntington congregation, Ind., Dec. 29, 1911, aged 15 years, 8 months and 3 days. At the early age of thirteen she united with the Church of the Brethren, and was indeed a very promising help to the Lord's work at this place. She leaves a father and mother two sisters and three brothers. Services by the writer; subject, "Asleep in Jesus" (1 Thess. 4: 13-18).—G. L. Wine, Huntington, Ind.

Norris, Bro. Carl W., born May 21, 1896, in Kosciusko County, Ind., died Dec. 23, 1911, in Marion, Ind., aged 15 years, 7 months and 2 days. He united with the Church of the Brethren May 6, 1906, in Marshall County, Ind., and was baptized by Bro. S. F. Henricks. He was the son of Brother and Sister J. W. and Hulda Norris of the West Marion church. Funeral services at the home by Bro. J. L. Mahon. The remains were then taken to Sidney, Ind., where another service was conducted by Bro. Otho Winger, of North Manchester. Interment at the Spring Creek cemetery.—J. A. Leckron, Jonesboro, Ind.

Polson, Giles Sanford, son of friend David and Sister Elizabeth Polson, born at Wheeling, Iowa, died at Des Moines, same State, Dec. 18, 1911, aged 39 years and 3 days. His wife, father, mother, one brother and one sister survive. At the time of our recent evangelistic effort, conducted by Bro. John Heckman, the deceased applied for baptism, just before being removed to Mercy Hospital, where he was operated upon for appendicitis. Septicemia set in and he went to his reward. Services by the writer. Text, John 11: 25, 26.—Virgil C. Finnell, 1643 Lyon St., Des Moines, Iowa.

Sander, Bro. Jacob, son of John and Annie Sander, born in Wayne County, Ohio, July 28, 1838, died of paralysis at the home of his daughter near Norman, Okla., Dec. 26, 1911, aged 74 years, 4 months and 28 days. He was married twice. His first wife was Susanna Paulus. To this union were born two daughters. One of them died years ago, leaving a little babe which only lived eighteen months. His last wife was Rebecca King, who died about nineteen years ago. Two children were born to this union. One died in infancy. He leaves a son and a daughter; also three sisters. He was a member of the church for many years. He lived a quiet, unassuming life and was respected by all. Interment in the cemetery near Norman, Okla.—Mrs. M. E. Trout, Norman, Okla.

Siders, Sister Annie, died at the home of Bro. Wm. G. Scholl, near Richfield, Pa., Dec. 29, 1911, aged 89 years, less 1 day. Deceased was a faithful member of the Church of the Brethren for many years. At her request she was anointed. She lived alone since the death of her sister, who died sixteen years ago. Interment in the Union cemetery at Richfield. Services in the Brethren church by Bro. Wm. Zimmerman and the writer.—P. G. Shelley, Richfield, Pa.

Sides, Mrs. Elizabeth M., born in Lancaster County, Pa., Aug. 15, 1887, died Dec. 7, 1911, aged 24 years, 3 months and 22 days. She leaves a husband and a little son. Services at the New Providence church by J. W. Myer and the writer. Text, Luke 12: 40.—H. B. Yoder, 343 Charlotte Street, Lancaster, Pa.

Simmons, Sister Polly, died of cancer, at her home in Hawkins County, Tenn., Oct. 1, 1911, aged about 86 years. Her suffering was intense at times, but she bore it all with Christian patience. She was a member of the Church of the Brethren for a number of years, holding her membership in the Cedar Grove congregation, Tenn. She was the last of the family. Services by Bro. W. S. Ledbetter. Interment in the family graveyard.—Barbara Simmons, R. D. 2, Box 37, Rogersville, Tenn.

Simmons, Paul, youngest son of Bro. Jesse and Sister Lucy Simmons, died Dec. 19, 1911, aged about 4 years. While his parents were away from the house, little Paul undertook to start a fire in the stove. In some way his clothing caught fire, burning him so badly that he died the same evening. He was an unusually bright child and will be greatly missed. Services at the home by Eld. Secrist.—Caddie Wagner, Olympia, Wash.

Sink, Bro. Gideon, born in 1855, died at his home near Wirtz, Va., Dec. 14, 1911, aged 56 years and four months. His death was caused by typhoid fever. His wife preceded him in death a few years ago. He leaves a mother, two sisters, four brothers and six children.—Ollie Ikenberry, Wirtz, Va.

Stauffer, Bro. John P., died at his home in Parker Ford, Pa., Dec. 9, 1911, aged 85 years and 5 months. Bro. Stauffer was a member of the church for a number of years. His wife died about nine years ago. Services in the Mennonite church by the writer, assisted by Eld. J. P. Hetric. Text, Philpp. 1: 21.—T. R. Coffman, Parker Ford, Pa.

Swinger, Bro. Isaac, son of Jacob and Martha Swinger, born in Darke County, Ohio, Oct. 30, 1864, died Dec. 19, 1911, aged 47 years, 1 month and 19 days. He came with his parents to Lamotte Prairie in August, 1865. He was married to Amanda J. Lowe Nov. 16, 1890. To this union were born two daughters and one son. His wife and children survive. He also leaves a father, two brothers and three sisters. He united with the Brethren church in 1891. Dec. 7 he was anointed. Services at Oak Grove by Bro. E. S. Gregory, assisted by Bro. J. C. Stoner.—Mary E. Weller, Palestine, Ill.

Wassam, Oscar J., little son of Brother Vinton and Sister Louise Wassam, died of spinal meningitis, in the Lowland congregation, Colo., aged 1 years and 14 days. Services at the home by Bro. Roscoe Lake, assisted by Bro. A. A. Heaston. Text, Matt. 18: 4. Interment in the Lowland cemetery.—Sadie Groff, Wayne, Colo.

Wenger, Sister Annie, born Jan. 10, 1832, died in the bounds of the Lancaster City church, Pa., Dec. 17, 1911, aged 79 years, 11 months and 7 days. She was a consistent member of the Church of the Brethren for many years. She leaves one son and four daughters. Services in the New Providence church by Eld. I. W. Taylor and the writer. Text, John 14: 1, 2. Interment in same cemetery.—H. B. Yoder, 343 Charlotte Street, Lancaster, Pa.

THE GOSPEL MESSENGER
AND
OUR SATURDAY NIGHT

For $1.85 we will send you the Messenger for one year and a copy of Our Saturday Night. This is only 35c for the book which contains 192 pages.

The Gospel Messenger

is a religious paper of superior merit. Our Saturday Night is a book that will interest and help you. The Messenger, being the official organ of the Church of the Brethren, is of special value to members of the church, though many not identified with our Brotherhood read it with interest and appreciation. The things of most vital interest to the church are communicated through the columns of this paper only. Its work is being appreciated more and more, as the increase of the list of subscribers indicates. The Messenger is indispensable as a religious educator and spiritual counselor. One brother says: "It has been a forerunner to conversion and church unity in city and rural districts."

Our Saturday Night

is a collection of the ripe fruit of a master mind. Following are a few phrases from those who have read the book: "Interesting and instructive." "Food for various moods." "Good reading and will do good." "Good from beginning to end." "I am charmed with it." "Replete with warnings, citations, examples and good counsel." What more need be said? You must read it to learn its real merits. Get it now. It is going rapidly.

But Do Not Forget

it is not for sale. A subscription to the Gospel Messenger is the only means of obtaining this charming little volume.

The Messenger one year, $1.50; the book, 35 cents; both, $1.85.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

CHURCH MANUAL
By H. B. Brumbaugh.

This work contains the declaration of faith, parliamentary rulings, burial services, and treats on taking the oath, temperance, nonconformity to the world, and other subjects; in fact it will be found very helpful in many ways to all.

Elders, pastors, deacons, Sunday-school workers and lay members should have a copy for handy reference.

Bound in limp cloth. 64 pages.

Price, ...15 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TRAINING THE TEACHER
BRETHREN EDITION

Twenty lessons on the Bible by Dr. Schauffler.
Ten lessons on the Pupil by Mrs. Lamoreaux.
Ten lessons on the Teacher by Dr. Brumbaugh.
Ten lessons on the School by Mr. Lawrance.

Special Chapters

"How the Bible came to us," by Dr. Price.
"Organizing and conducting a Teacher-Training class," by Rev. Oliver.
The Gist of the Books.
Teaching Hints.

Test questions at the end of each lesson. Review test questions at the end of every fifth or sixth lesson. The official textbook for Teacher-Training Classes of the Church of the Brethren. 272 pages. Cloth bound, prepaid, 50 cents. Paper, 35 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Finger Posts on Life's Highway
Showing How to Succeed in Life
By JOHN T. DALE

A new book, full of pointers which point in the right direction. A book for the young, the middle aged and the old.

The purpose of the author, in gathering the material, during many years, was to assist those who are striving to gain character, intellectual power, business success, and merited esteem of their fellowmen. Out of a long and varied experience he has been able to collect into this volume more than one hundred articles on that many different subjects, touching human life from almost every possible angle. It is not a novel nor a story, nor yet a long and dry treatise upon some abstract subject, but a collection of articles on everyday topics, written in language and style easy to be understood, making the points so clear that the way of a truly successful and happy life is more easily found. The book abounds in words of wisdom, caution and warning.

We have great hopes for the sale of this book, knowing that it will appeal to all classes with equal force, and be the means of accomplishing good wherever it goes. Should any of our readers be interested in taking an agency for it, write us at once. We can offer liberal commission. The book contains 620 pages, bound in cloth. Illustrated. Will be sent to any address, postpaid, for $1.50

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

FIGHTING THE TRAFFIC
IN YOUNG GIRLS
BY ERNEST A. BELL

DOUBTLESS the reading of this book will be a revelation to many. The fact that young girls have been and are being sold and made slaves for immoral purposes is not as yet generally known. This vile traffic has been but recently fully exposed. In this book the facts and horrors of it have been compiled. It tells also of the fight that is being waged against this iniquitous business. Many a young girl who has in times past disappeared never to return became the victim of such as make it their business to buy and sell innocent girls.

ARE YOU INTERESTED?

If you have boys and girls you want to know about the pitfalls that are set for them and be able to prevent their being entrapped. Everyone who is interested in the welfare of the rising generations should read this book. To be forewarned is to be forearmed. This book will do it. It also contains much helpful advice to fathers, mothers, sons and daughters.

The book contains over 500 pages, also 32 half-tone engravings, and can be had in either cloth binding, $1.50, or half morocco, $2.00.

WE WANT AGENTS EVERYWHERE

to sell this book. It is a ready seller, and we have a special proposition to make to you. Write us for terms. There is money in it for you and great good to be accomplished in behalf of the girls and boys in city and country.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

DO YOU WANT
OUR 1912 CATALOG?
ASK FOR IT

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Has Your Renewal for
The Gospel Messenger
BEEN SENT IN?

TABLE OF CONTENTS.

Editorial,—
The Origin of Christmas, ... 25
Retrospective and Prospective (H. B. B.), ... 25
The Great Problem of the School Question (H. C. E.), . 25
Wresting Scripture 26
He Found No God, ... 26
Paul's Consistency, ... 26
The Exemplary Sunday-school Teacher, ... 26

Essays,—
Recommendation of Annual Meeting. By S. N. McCann, ... 18
Why We Believe in Christianity. By Jas. H. Morris,.. 18
Notes and Jottings on Recent Sunday-school Lessons. By I. J. Rosenberger, ... 19
Wreck Number One. By W. M. Howe, ... 19
Annual Meeting Papers, ... 20
Rebaptism. By W. R. Deeter, ... 21
How to Make Sunday-school Teaching More Effectual. By Cora Cripe Brubaker, ... 21

The Round Table,—
The Critic's Reward.—Flora E. Teague. The Deacon Again.—J. D. Laughtelin. A Lesson on Rebaptism. —Andrew Eskeldson. Reverence for the Lord's Prayer. —S. S. W. Hammers. A Tender Gift.—Jno. Calvin Bright, ... 22

Home and Family,—
The Set of a Soul.—Elizabeth D. Rosenberger. Immortal Hope.—Katie Flory, ... 23

Notes from Our Correspondents.

(Concluded from Page 29.)

last council a sister was reclaimed and a daughter baptized. This makes five new ones to help us since our last report. Pray for us for a good work here and that we may go on, ever doing all to the honor and glory of God. Our Sunday-school in Chewelah is doing well.—Pearl Hixon, Chewelah, Wash., Jan. 1.

WEST VIRGINIA.

Bethany.—Bro. I. S. Long came to our place at Ross's Chapel, in the Second District of West Virginia, and gave us two lectures on "India's Great Need" and "The Customs of India." A collection of $6.25 was taken. We hope that these talks will greatly increase the missionary spirit in the hearts of our people.—D. W. Kirk, Ross's Chapel, W. Va., Jan. 2.

NOTES NOT CLASSIFIED.

Reedley.—Dec. 31 we closed a two weeks' series of meetings, conducted by Bro. Crist. The attendance and interest were fair. Bro. Crist preached eighteen sermons. He also gave some very interesting Bible talks, based on Matthew. Three came out on the Lord's side and were baptized. Our Sunday-school has reorganized and is ready to begin the work of the new year. We pray for a deeper spirituality among us,—for more of the charity that "thinketh no evil," so that our work may prosper to the honor and glory of God.—Susie Michael, Reedley, Cal., Jan. 2.

Lake View church met in council Dec. 23, with Bro. George E. Deardorff presiding. Two members were received by letter. Bro. Roy Whitehouse was chosen president of our Christian Workers' Meeting for six months. Brethren C. M. Miller and William Taylor, and Sister Ella Keith, were chosen as a missionary committee. We expect Bro. C. L. Wilkins to be with us in a series of meetings, to commence about Jan. 13.—Ella Keith, Brethren, Mich., Dec. 28.

Berthold.—Our church met in council Dec. 28, with Eld. D. F. Landis presiding. Our Sunday-school had Christmas services on Sunday morning, Dec. 24. We had an interesting program, with very good interest. Bro. J. M. Myers preached for us in the evening, to a well-filled house.—Bessie Stong. Box 312, Berthold, N. Dak., Jan. 7.

South St. Joseph Mission.—We helped our poor this year on Saturday before New Year, instead of on Christmas Day. Instead of serving a public dinner, we visited the poverty-stricken district of our part of the city and took the names and addresses of the very poorest and most worthy we could find. Dec. 30 a few of the brethren and sisters came in and assisted in preparing baskets, and carried them to these homes in a blinding snowstorm. We witnessed many sad sights. Some were almost destitute of food and clothing and coal. At one place we found an aged blind man, who had recently lost his wife, living alone and doing his own work. We found another blind woman living alone, who told us the her neighbor stole her fuel. We found four or five widows with families, trying to support their children. At another place we found two aged people, the wife making a living by begging, as the husband is unable to provide. We had to stoop to enter some of the doors, and after we were inside we could not stand erect in some of these homes. We are giving the Gospel Messenger to some of these families, through the kindness of one of our brethren. This long cold wave is working many hardships among our poor.—E. N. Huffman, 502 Kentucky Street, St. Joseph, Mo., Jan. 5.

Red Bank.—Dec. 24 all services were marked by a manifestation of "good will toward men." This reached a climax during the evening Christmas services, when we felt a sense of the real "joy to the world," to be experienced through Christian fellowship. Our Sunday-school in all departments now numbers about 160. Sister Amanda Shumaker, superintendent of our home department, has, to a great extent, demonstrated the fact that in "hard work" lies much of the secret of success in the Lord's work. Through the efforts of Sister Shumaker and her assistants our home department has an enrollment of about fifty-four members. The services of Brethren W. M. Howe and J. H. Cassady have been promised to us to conduct a Bible class and evangelistic series of meetings, to begin Sept. 9 of this year.—L. R. Holsinger, R. D. 5, New Bethlehem, Pa., Jan. 7.

Hatfield.—Our church met in council Dec. 30. Eld. F. P. Cassel presided. Much business was transacted. One letter of membership was granted. The Sunday-school officers for both Hatfield and Lansdale were elected, with Bro. G. H. Light as superintendent of the Hatfield school, and Bro. Edwin Halterman for the Lansdale school.—Mrs. G. H. Light, Hatfield, Pa., Jan. 4.

Maple Grove.—Our church met in council Jan. 4. Bro. Wertenberger was reëlected elder for one year. It was decided to elect all of our church officers each year, instead of some holding their office indefinitely. Bro. Floyd Miller was chosen church clerk; Bro. Asa Blickenstaff, treasurer; Bro. Clarence Bishop, solicitor; Sister Paulina, Messenger agent; Sister Anna Abbin, correspondent. Sunday-school officers were also elected for the ensuing year, with Bro. J. P. Ankenman as superintendent; Bro. Everett Ankenman, secretary. Our series of meetings will begin the last of January, if everything is favorable. Bro. Ankenman was elected chairman of the temperance committee.—Minnie D. Deeter, Oronoque, Kans., Jan. 4.

El Centro.—Our council met Dec. 30. Much business was transacted. Eld. A. C. Snowberger was chosen as our elder in charge for the new year; Bro. E. S. Strickler, clerk; Sister Anna Strickler, Messenger agent; Bro. W. M. Platt, Sunday-school superintendent; Sister Rose Ebersole, superintendent of the primary department; Sister Emma Platt, superintendent of the cradle roll. We decided to install a mission box for free-will offerings. On the first Sunday of each month there is to be a special sermon for the children, and on these days the regular Sunday-school collections will be used towards the support of Sister Emmert in India. Our birthday offerings are used for the support of an India orphan girl. Feeling the need of more aggressive work in this new and growing field, the church is requesting our District Mission Board to locate a missionary sister among us. The building committee was instructed to investigate further about a church site, and to prepare plans for our new churchhouse, so as to be able to present something definite at our next council. Arrangements will be made soon for a series of meetings, to close with a love feast.—W. M. Platt, El Centro, Cal., Jan. 1.

Holladay.—Eld. S. A. Sanger preached an excellent sermon for us on Christmas Day, the first Christmas sermon probably ever preached in this county. Our love feast, held in August, and conducted by Bro. Sanger, was the first held in this county. Nineteen members were present, all from other congregations except four. After the feast Bro. Sanger remarked that he certainly enjoyed the service, and I think we all did. Bro. G. W. Beahm and family, of Nokesville, Va., moved here the latter part of last week. He preached for us yesterday from Psa. 23. His sermon was short, but interesting and instructive. Bro. Felix May and family, of near Nokesville, Va., moved here the latter part of November. Since then he was called home by the sad news of the sickness and death of his father, an elder in the Nokesville congregation. Bro. John Kane and family, of Fairfax, Va., moved here in September. He is a son-in-law to Eld. S. A. Sanger. —Florence Rodeffer, Holladay, Va., Jan. 1.

Brownsville.—Eld. W. R. Miller came to this place Dec. 26, and for six evenings gave his splendid illustrated lectures on the Holy Land to crowded houses. On Sunday morning he preached an excellent sermon, and in the afternoon gave us an account of his experiences among the Bedouins. Bro. Miller's labors among us have been very helpful to the church and community. We recently elected our Sunday-school and Christian Worker officers for 1912. Bro. S. F. Spitzer was elected superintendent, and Bro. Wilbur S. Jennings, president of the Christian Workers' Meeting. We also organized a Temperance Union, with Bro. P. R. Phillips as president; Sister Nellie S. Jennings, secretary. The writer was elected church correspondent.—Laura E. Jennings, Brownsville, Md., Jan. 2.

Hudson.—Our church met in council Jan. 3, with Eld. J. H. Neher, presiding. The reports of the different solicitors and treasurers were read and accepted. It was time for electing our church and Sunday-school officers for the year. Bro. J. H. Neher was chosen elder in charge for another year; Bro. Noah Blough, treasurer; Bro. F. H. Lyon, clerk and Sunday-school superintendent; Bro. Carl Porter, secretary. We donated $5 of our Sunday-school missionary collection to the India missionary, supported by the Southern District of Illinois. The writer was chosen church correspondent for this year.—Mrs. Ida L. Thompson, Hudson, Ill., Jan. 1.

Kerman church met in council Dec. 30. Considerable business came before the meeting. Our elder, Bro. Samuel Edgecomb, presided. We reorganized our Sunday-school and Christian Workers' Meeting. The writer was chosen Sunday-school superintendent; Bro. Geo. Miller, secretary; Bro. J. Wiatt, president of the Christian Workers' Meeting. We expect to hold a series of meetings as soon as we can get a minister to assist us. The writer was also chosen Messenger agent and correspondent. We shall try to induce every family in the church to take the Messenger, being convinced that much spiritual food may be derived from reading it.—Maria Edgecomb, Kerman, Cal., Jan. 1.

LODGING COMMITTEE NOTICE FOR ANNUAL CONFERENCE, 1912.

The Committee is ready to report the following for lodging on the meeting grounds:

There will be about 100 rooms, 10 by 10 feet, at $3.00; 25 rooms, 12 by 14 feet, at $4.00 each; 12 special rooms, about 10 by 15 feet, at $5.00 each. These rooms are all located in the Main Exhibition Building on the meeting grounds, are properly curtained and fitted with electric lights.

Double springs will be rented at $1.00 each; wire cots at 50 cents; comforts and blankets at 50 cents each, and straw pillows at 15 cents each.

There are only a limited number of these rooms in the above mentioned building, and the Committee should like to receive orders for rooms just as soon as possible. Please do not forget to enclose stamp for reply.

Please state in your letter what furnishings are wanted.

York, Pa., Jan. 5. C. G. Trimmer, Chairman.
A. S. Hershey, Secretary.

HUNTINGDON, PENNSYLVANIA.

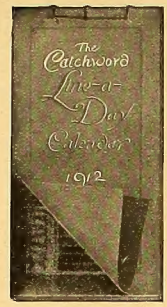
Our church met in council on Monday evening, Jan. 1. Church and Sunday-school officers were elected, and other business was transacted. The Christmas sermon was preached by Bro. T. T. Myers. It was appropriate and inspiring. Everybody seemed to have the Christmas spirit. The greetings at the close of the service were hearty, and all seemed to be happy. The day was spent, by the people here, mostly quietly in their homes. It would certainly be an appropriate day to hold church services, and we hope the time will come when this will be done.

In the evening the Sunday-school gave a program which was good. The children and young people had their parts well prepared, and their efforts were enjoyed by a large and appreciative audience. Our superintendent, Emmert Swigart, had things well planned, and all moved off in a way that was very gratifying. Our Sunday-school is in good working order. There are three adult Bible classes. The two men's classes are taught by Brethren A. H. Haines and O. M. Brumbaugh. A women's class is taught by Sister Florence Myers. These classes are doing excellent work, which is true also of all other classes.

We look forward to our Bible Term, beginning Jan. 12, and the evangelistic meetings, conducted by Bro. J. H. Cassady. Many should enjoy these advantages, and we believe they will. Bro. C. C. Johnson and wife, of Pittsburgh, were here a few days. He preached for us on Sunday morning. His sermon was good, and their friends were glad to see them. Bro. Haines gave us a comforter for the New Year, in the evening, "God with us."

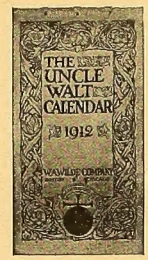
Jan. 3. Eleanor J. Brumbaugh.

CATCHWORD LINE-A-DAY CALENDAR.



This calendar contains an inspiration motto hand-lettered and set within a decorative border, for each week. Below is the weekly calendar, with the Line-a-Day feature for engagements, birthdays, etc. Each page is perforated at the top. Week by week the pages can be torn out, giving one a fine collection of sentiments by the world's best writers, as well as a diary of the year. Size, 6¼x12¼ in. printed in two colors, 53 pages and cover; each in a brown box. **Each, 50c**

THE UNCLE WALT CALENDAR.



"Walt Mason is the Poet Laureate of the American Democracy. He is the voice of the people."—William Allen White.

Walt Mason (Uncle Walt) is a limited de luxe edition of all that was funniest and sweetest in Mark Twain and Eugene Field and a dozen others we all love. This calendar contains 53 (one for each week) of Walt Mason's prose poems, regarding which the Hon. Champ Clark writes, "We need more of his kind of philosophy—better to sing a jubilate than a miserere." Artistically designed and printed in two colors, with the calendar form for the week on each page. Size, 6x11 inches, 53 pages and cover; each in a brown box. **Each, 50c**

HOLLY CALENDARS. A very artistic calendar made of Onyx Bristol. Repousse finish with designs of holly heavily embossed and in natural colors, a silk cord and tassel is tied in a pretty bow at the top of the calendar. Size, 4¼x13¼ inches, with a pretty calendar pad at the bottom of the card. Pad is 1½x3 inches. Assorted designs. Each in envelope for mailing. **20c**

STEVENSON FRIENDSHIP CALENDAR.



No one ever wrote more beautiful of friendship than did Robert Louis Stevenson. This calendar gathers up 12 of his choicest sayings about friendship and offers them month by month for your use and mine. Each quotation is hand-lettered and set within a decorative border, with a hand-lettered calendar pad below. This Friendship Calendar is printed in three colors on a double thick "Willow" stock (made to order for this calendar) with heavy deckle edge at bottom, tied with silk cord and tassel and encased in an attractive brown box. Size, 6x11 inches. **Each, 50c**

BOOKLOVERS' BLOTTERS, a calendar for 1912. These blotters are not intended to wipe out friendships, but to bind them closer and to make them more lasting. They consist of twelve bookish quotations artistically set within a broad decorative border. Under each quotation is a calendar form for one month, the series of twelve blotters serving a triple purpose—the conventional protection from soiled fingers and ruined stationery, a delightful companion for book-loving people, and a convenient calendar. Size, 3¼x5½ inches, printed in two colors on grey blotter. The set of twelve blotters packed in a neat box. **Per set, 25c**



CATCHWORD BLOTTERS, calendar for 1912. This blotter-calendar is similar in make-up to the Booklovers' Blotters, and contains a fine selection of friendly sentiments, hand-lettered. Printed in two colors on India blotter. A dainty gift for a friend at an inexpensive price. Size, 3¼ by 6 inches. The set of twelve blotters packed in a brown box. **Per Set, 25c**



BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 61.) Elgin, Ill., January 20, 1912. No. 3.

AROUND THE WORLD

The Missionary Outlook in Mexico.

Since the new president of Mexico, Mr. Madero, is making most admirable progress in the restoration of orderly conditions, the future prosperity of the country is becoming more and more assured. The president has already given unqualified endorsement to the value of Protestant missions in the spiritual development of his people. His private secretary is an active member of a Protestant church, and does much to further the work of the various missionary enterprises already in the Mexican field. We see nothing to hinder several of our own ministers, and other members, settling in Mexico, and giving mission work by the colonization method a fair trial. The field is within easy reach, and the outlook is as promising as in many far-away lands.

A Good Resolve.

If 1912 is to be one of far-reaching significance, not only to ourselves but to all with whom we come in touch, it is well to set about it at an early date and keep going. Important issues in church and state challenge our thought and attention, but let us not lose sight of our neighborhood relations. The quaint advice of John Bunyan is very opportune at the present moment: "If thou wouldst be a good neighbor, take heed to thy tongue." Our happiness will not be what it ought to be, nor will our influence be as far-reaching, if we fail in our neighborly relations. The apostle's warning, concerning the "bridling of our tongue," is a most important one and all too often forgotten. An ungoverned tongue, let loose in even the most peaceful community, will soon destroy the very best and salutary influences of the church.

Where Prayers Do Not Avail.

It is announced that a leading church in Pelican Rapids, Minn., has arranged to have dancing and card-playing in a side-room of their sanctuary, under the auspices of church leaders. These "parties" are to be opened by prayer and song service and to be closed by a benediction. It is declared by the officials in question that it is the aim of the proposed plan to "bring about clean dances and non-gambling card-playing, so that the young people can be in the safe environments of the church, rather than in questionable places." To ask God's blessing, in prayer and song, upon a gathering so wholly at variance with the teachings of his Word, savors strongly of mockery and an open defiance of his holy name. Evidently "strong delusions" have turned the hearts of many, in these latter days, since they, seemingly, take "pleasure in unrighteousness."

A Downward Move.

The "terminable marriage," as a cure for divorce, is now being strongly agitated in Germany, and the rapidity with which the movement is gaining popular favor is a strong indication that ere long it will be urged in this country also. It requires but a cursory investigation by the earnest Bible student, to discover the utter fallacy of the proposed measure. A marriage which may be "terminated" at the caprice of either one of the contracting parties is in no way superior to a divorce scandal. It goes back to the period antedating Christian civilization and means the degradation of woman, so plainly in evidence at that time. While it is always well to give due attention to various social and economic measures promoting the permanency of the marriage relation, under no circumstances should the high standard of lawful wedlock in any way be debased or made less binding.

Among the Records at Babylon.

Recent discoveries of the wonders of Babylonian civilization, corroborating the fruits of earlier explorations, show that business rules and practices, in that early age, were very much what they are today. Perhaps the most interesting of all the buried records are the contract tablets, kept by a firm of bankers and money lenders, known as "The Sons of Egibi," established at Babylon before the time of Sennacherib,—probably as early as 1,000 B. C. These so-called "brick books," constitute the chief source of our knowledge as to the life in ancient Babylon. "The Sons of Egibi" possessed enormous wealth and influence, and have been designated as the "Rothschilds of the ancient world." They carried on all kinds of financial transactions. They made loans to the state, as well as to private persons, and the finances of the court were entrusted to them for several generations. They collected land taxes, titles and dues for the use of the public roads and paid them into the royal treasury. The various transactions of the firm were noted down on clay tablets, which were stored in great earthenware jars for safety. There they remained, only to be discovered by the explorer of these latter days. Doubtless the business man of that early civilization hardly thought that his records would be so imperishably preserved as to afford a comprehensive insight into the activities of his day. But records are hard to get rid of. Some day each dweller of earth will have to face the record of his life as it will be presented to the Great Judge of all the world, and the revelation of his record will decide his destiny.

A Sad Reflection on Christian England.

It is claimed, on the authority of well-authenticated facts, that the entire district of Lado-Enclave (the highlands west of the Nile between Shambe and Gondokoro), as well as the whole of the Sudan, is turning to Islam more rapidly under the English ensign,—the flag of the crosses,—than under her own flag alone. The Dinkas and other Pagan tribes which, until recently, bitterly despised Islam, are now proving an easy prey to the advance of Mohammedanism. The Moslem troops in the Sudan, with the full consent of Great Britain, are indefatigable propagators of their faith, and the result of their efforts is readily seen. Within the next ten years it will be decided whether the Cross or the Crescent will prevail in that portion of Africa. The supreme opportunity for the Christian church rests in the immediate occupancy of that section, and holding the fort for Christ.

A Christian President for China.

That heathen China, through representatives from eighteen of her provinces, should have made choice of a Christian as the first president of the prospective new republic, seems remarkable indeed. Dr. Sun Yat Sen is the son of a native convert, and not only an earnest believer himself, but also in profound sympathy with missionary achievements and aims. That, in spite of his acceptance of a foreign faith, he has succeeded in winning the confidence of his countrymen, speaks well for his superior qualifications as a leader of his people to higher and nobler attainments. His strength is in his amazing practical sense and his sincere and disinterested devotion to his country and his countrymen. Should he succeed in marshaling all the provinces of China under the banner of the new republic, great and important things may be looked for under his efficient leadership.

A Beloved Employer of Labor.

In sharp contrast with the strained relations, altogether too common between employer and employé, is the hearty accord that prevailed between Mr. R. T. Crane, the Chicago "ironmaster," who recently died, and his small army of men. It shows that a man can achieve success in an industrial enterprise and yet be fair to those who have helped in the work accomplished. To his men Mr. Crane was more like a father than a mere employer. Besides being paid liberal, living wages, all were given, at the end of each year, a share of the profits. He preferred to make a distribution of surplus earnings to those who aided in their accumulation, rather than to found libraries or endow colleges. It is not to be wondered at that by his workers Mr. Crane is revered as one who was truly their friend, nor is it strange that strikes were unknown in his plant. "He that hath friends must show himself friendly."

Much Land Yet to Be Possessed.

By the most accurate estimate there are yet over 1,000,000 square miles of the continent of Africa,—an eleventh of its total area,—that still remain unexplored, and entirely untouched by gospel influences. Though about three-fourths of the unexplored area lies within the limits of the Desert of Sahara, it must not be thought that it is absolutely barren. There are many fertile regions that merely await the magic wand of modern civilization and the ennobling touch of the gospel herald. The largest stretch of Africa's unexplored country, near the seacoast, is in Liberia,—about 20,000 miles,—all within 200 miles of the sea. Then there are other portions, also, the topography of which has not, as yet, been fully delineated. Contemplating the vastness of the work, still to be accomplished, ere the gospel message shall have been delivered to every inhabitant of the globe, one is impressed with the magnitude of the undertaking,—each worker having but a short span of life at his disposal. How many of us are really impressed with the fact that "the King's business requireth haste," and that millions are sinking into Christless graves while we are neglecting to go forth to the vast harvest fields of the world?

The Military Burden of Japan.

The present internal conflict in Japan is largely attributed to the effects of the ostentatious naval display in New York harbor last fall. That exhibition of American prowess seems to have excited the envy of Japanese military enthusiasts and suggested to them a possible rivalry. Japan's resources, however, fail to measure up to her ambitions. Additional army and navy equipment can not be obtained without increasing still further the already grievous burden of taxation. Opposed to such an injudicious move are the nation's real leaders, who have ominous forebodings of an impending uprising, should the burden be made still heavier. A small group of people, who furnish military supplies, are growing rich at the expense of the State, and purchases of further equipment will materially augment their resources. What a pity that our gorgeous parade of battleships should have resulted so unfortunately for the people of Japan!

One Way of Solving a Problem.

Since the increased cost of living has, for some time, been a burning question in the minds of all who are vitally affected by the upward trend, the "American Economic Association" is endeavoring to have President Taft unite the great powers of the world in the creation of a joint commission, to discuss the question in all its bearings. Whatever may be evolved by such an inquiry, one thing is sure,—there will be no real relief until there is an honest effort, by all concerned, to live within their allotted means. That is the solution arrived at, years ago, by European nations, and it is the way out of the difficulty for the people of the United States. The members of our Fraternity have long enjoyed the enviable record of being exponents of the simple life and frugal and economical habits. Thus to live, as a matter of principle, will enable all to keep fully within their resources, and to have something "to give to him that needeth."

A Survey of the World Field.

Judging by the figures submitted in the "Missionary Review of the World," a quite significant showing is made by most of the religious bodies. American missionary societies, including those of Canada, enjoyed, in the last year, a total income of $12,290,000. This is a gain of practically $400,000 over last year, and more than twice the amount raised in 1900. Great Britain, with several thousand dollars short of $9,000,000, shows a decrease of $600,000 from the year preceding, but an increase of more than $2,000,000 over 1900. Christendom, all told, raised $25,300,000 for missions,—only a slight increase over 1910. Native churches on the field, "out of their poverty" gave $5,500,000,—a gain of $250,000. The total number of foreign missionaries is 22,000; native workers, 110,000. Of the 2,300,000 native Christians, now enrolled by the various Protestant bodies, 152,000 were gathered within the last year. Missionary teachers in 31,000 schools are instructing 1,500,000 students and pupils. While these figures may indicate that Christianity, in many ways, is making progress, yet they also show that the most active are not, perhaps, living up to their highest possibilities. Each one of us, as members of the Church of the Brethren, may well ask himself: "What lack I yet, in a fuller consecration to the Lord's service?"

The Money Power in International Affairs.

When, during the most critical period of the Moroccan difficulty, there seemed to be grave danger of a war between France and Germany, it is said that only the refusal of necessary funds, on the part of the money lenders, prevented an outbreak of hostilities. There may have been times in past years, when wars were declared in order to decide the supremacy of contending dynasties. Now, however, it is openly averred that most of the wars are started at the instigation of the moneyed interests,—the financial kings of the world! International politics are a deep and hidden mystery to the rank and file of the people, but many of them are gradually awakening to the fact that the promised glory of national supremacy is only a mere pretext to arouse the patriotic passion and national ambition of the masses, while covering the devices of the financiers to seize upon sources of wealth. Let it be remembered that in the end the people,—and the people only,—pay for the achievements, gained in war, by their blood and their taxes, and it would seem that they ought to have the right to say whether or not they want to continue the costly and unchristian encounters of the battlefield. For the loyal follower of the Prince of Peace the question has long ago been finally and definitely settled,—he disposes of his enemies by making them his friends. Such a love "suffereth long and is kind, and never faileth."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Annual Meeting.

(Some years ago, while on the Annual Meeting grounds, Bro. Jas. A. Sell, of Hollidaysburg, Pa., handed us the following appropriate lines:)

"Is this a shadow, faint and dim of that which is to come,
What shall the unveiled splendor be of our celestial home,
Where waves the golden tree of life and all its streams gush free,
And all is glowing in the light of immortality?"

Why We Believe in Christianity.

BY JAMES H. MORRIS.

Reason Number Three.

We believe in Christianity because of its advocates. It is an axiom in the commercial world that the most valuable articles enlist the best men as agents. That has been true of Christianity because men and women from every walk of life have been enlisted,—men and women who have been willing to live and die for a deserving cause. This power over the human heart cannot be reasoned away.

To make clear what we mean, let us examine a few cases:

(1) The power over such men and women as Simon Peter, Andrew, Dorcas, Mary, Martha, Lazarus, etc. You, no doubt, will say that those were all poor people who expected something for their services. We are not sure how much property Mary and Martha had, but we know that material gain was not their motive.

(2) The power over such men as Zaccheus, a rich man, was truly remarkable. He says, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Then Christ tells him, "This day is salvation come to this house."

(3) The high and the low, alike are touched by gospel power. Men, high in office, and men who held no office,—men high in the social world and men without any special social position are influenced for good. "He hath regarded the low estate of his handmaiden; for, behold from henceforth all generations shall call me blessed. . . . Thou hast exalted them of low degree." As an example we refer to Paul's letter to Philemon in which he says, concerning Onesimus, Philemon's runaway slave: "I beseech thee for my son Onesimus, whom I have begotten in my bonds."

Luke stood high in the professional world,—being a physician of some note. In Col. 4: 14, Paul says: "Luke the beloved physician, and Demas greet you." Of Apollos and Zenas it is said: "Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them."

(4) The black and the white are open to Gospel influences. It is not said that color has anything to do with our salvation. "He came to seek and to save that which was lost." He redeemed us to God from every nation. In Rev. 5: 9 it is said: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of *every* kindred, and tongue, and people and nations." The Gospel is equally applicable to the black man, the white man, the yellow man, the red man, and to the man of whatever color he may be. It has reached all races and colors. It is now affecting men of all races and colors and will so continue.

(5) The Gospel has reached out to all the world, and has as advocates unlearned and learned men. Some people are afraid of education. That class we wish to refer to the life of Paul,—the university man of the New Testament. There is no special virtue in ignorance, but by this we do not mean that God cannot use unlettered men to forward his work, because history shows that many unlettered men have been instruments in God's hands to accomplish wonderful things in the world. On the other hand, if the *same* pious man had a good education, he could do much more. The reason why some men have deprecated the value of education to a minister, seems to be because philosophy,—the crown of education, has led some men to become skeptical. But we are glad to note that many worthy men have used their philosophy in the advancement of God's work.

Let us examine, more particularly the life of Paul, who stands out brightly as an educated advocate of Christianity. After Saul had seen Jesus, he was ready to preach. "His preaching was powerful. He was a man of education. He did not need to learn how to think nor how to speak. He was a master in speech because of training and experience. So long as he confined himself to what he knew of Jesus, he was on safe ground."—*Dr. A. T. Robertson.*

When Saul was converted he was already a theologian. He had been in the hair-splitting business on theological questions, but now he learned that Jesus Christ is what he claimed to be, and that he came to save such men as he was. Of course, he did not lay aside his love for order and analysis when he was converted, but brought it with him. Thus his mighty intellect, too, was converted to Christianity. Naturally he became the first Christian theologian. Read his letter to the Romans, if you wish to see some masterful arguments, cumulatively arranged. Each argument not only follows the preceding one in order, but in importance, driving the nail deeper and deeper. As a Hellenistic Jew, Paul had been open to the best things of Greek culture. This was very beneficial and, in fact, absolutely essential to one who was to become the apostle to the Gentiles. The Greek mind and the Jewish mind were not of the same nature, but Paul knew both.

Paul's education helped to make him the leader that he was in the missionary campaign. It helped him to conquer in the Judaizing controversy at Jerusalem and Antioch. It helped him in that wonderful address to the philosophers on Mars' Hill, at Athens. He does not neglect to show Christ as his Advocate and God as his Father. Paul, in a sentence, waves aside their idolatry and introduces God as the proper Being to worship. Paul's Gospel has become the Gospel of the Christian world because he had learned Christ as he really is.

"We thank God for this man of a nature so intense and an insight so penetrating. Christ never had another servant who so well conveyed the fullness and richness of that Gospel of the happy God, which is the hope of the race, unless John the Apostle be placed by his side, as he ought. One can feel the heart-throb of Paul in his letters and the sharpness of his intellect, the passion of a great soul, all ablaze with love for the lost."—*Dr. A. T. Robertson.*

Brother, are you not better satisfied knowing that Christianity has had such advocates as Paul? It is not a religion for the weak only,—for women and effeminate men. It is not a religion for the poor only,—those that have lost all their money or never had any. It is not a religion for the North-American white men only,—the God-favored ones,—but it is for great and small, high and low, rich and poor, ignorant and educated, every class, for every day, in every trouble, for the past, present and future, as shown by the universality of its advocates.

Louisville, Ky.

Recommendation of Annual Meeting.

BY S. N. M'CANN.

In Two Parts.—Part Two.—Work and Plan of Work.

"To promote personal service and devotion in the life of the individual."

This means a working church, each member in service, working for Jesus. In most congregations the minister, deacons, and a few others, especially appointed, are expected to do the work of the church. According to this plan every member is to be enlisted as a worker. This will multiply the efficiency of the church manifold. It will make it easier for her ministers to preach, easier for the deacons to perform their work, easier for the Sunday-school and its officers and teachers to care for the children and others. Each member engaged in personal service for the Master, means more family altars, more study of God's Word. It means more concern for the lost that may be touched by a word, by a kind deed or by a life of conformity to God's will. It means more concern and care as to the influence that goes out from the life to mould and influence others.

The work is not only to promote personal service, but devotion also. Without devotion the work of the church grows mechanical and formal. The ordinances of the church lose their power to lead up to a closer touch with Jesus, to a separation from the world, and without devotion they become the goal upon which worship centers. They become stumbling-stones to hide Christ from the life without consecration and earnest devotion.

To the devoted soul each ordinance becomes a means of separation from the world and a power of personal touch with Christ. To the devoted child of God every service of the church is a benediction. No sermon is dull, and no prayer meeting a drag to the devoted Christian. The Holy Spirit can not use a Christian who is not devoted. Without devotion a Christian works alone. There is no real touch with Jesus, no manifest influence of the Holy Spirit. To the devoted Christian the Spirit reveals Jesus, and quickens his life by power over self and sin.

Devotion means more meditation with God. It means more time for secret prayer, more time for real communion with God.

If the churches act as recommended, what a work in personal service and consecration must be wrought in the Brotherhood! Time alone can tell the results that must follow if all the churches act upon this advice.

May God put it into the hearts of the elders to organize their churches for this great work. The advice is in harmony with his Word, in all its parts, and must do much good if only observed.

How the Plan is to be Made Operative.

"That the District Mission Boards appoint a District Secretary, to be approved by the District Meeting, whose duty it shall be to assist congregations to organize, adopt, and make operative, the plan herein outlined. That the Secretary report annually to District Meeting and to the General Mission Boards."

This is one of the very important sections of this plan. If this clause is properly and faithfully observed, the churches will fall into line and the work will gradually become operative. The initiative in this work rests with the different District Mission Boards. If they act promptly, and with wisdom, the plan must succeed. It is their duty to appoint a Secretary, to be approved by District Meeting. Much depends upon this Secretary to make operative the plan in the several churches. He should be one of the best men the District has,—a man who will give time and thought to the work in hand, a man who can be away from home to help the churches organize.

If the Mission Boards appoint a man whom the District approves, the churches cannot refuse to receive him. On the contrary, they will welcome him. The churches, generally, will be glad for better organization and better methods of carrying forward this work. The elders will especially welcome better organization for the higher and more aggressive work of their congregations.

The secretary holds a very important and far-reaching work at his command. It is his business to assist local congregations in effecting an organization. This will be comparatively easy if the elder in charge works shoulder to shoulder with him, but if he is indifferent, the work is more difficult. If an elder is indifferent it will often be necessary for the secretary to take the first step and urge the elder to call a meeting for organization. The Secretary's work is not done when an organization is effected; he is to help the church to adopt and make operative the plan. This may call for a second or a third visit and personal effort to make all things work in harmony. To make the plan fully operative, may require years of devoted and patient effort. They will be years well spent, years of effort that will repay all trouble and expense a hundredfold in blessing to the church.

I am glad to say that some of our local churches, here in Virginia, are falling into line with the recommendation of Annual Meeting and are organizing and operating the plan, ready to welcome the Secretary when he is appointed. The Secretary can but rejoice when churches, through their elders, are already organized and at work.

"It shall be the duty of the General Mission Board to assist in every way, in making effective this work, through correspondence, travelling secretaries, tracts or otherwise."

The Secretary has a right to call to his aid the General Mission Board, who promise to assist him in every possible way. This will be a great privilege and a wonderful help to effectual organization. The Secretary is to report progress to the District Meeting and to the General Mission Board yearly. These reports, while they are only a small part of the work, are very necessary. They will show the general status of the Districts in a better and more truthful way than any other method in operation.

May the time speedily come when every Mission Board appoints their Secretary, and when every District Meeting adopts and provides for him to organize every local church into a working power for Christ!

Bridgewater, Va.

Wreck Number Two.

BY W. M. HOWE.

It was a colt just past three summers that the hired hand was breaking. The fall work was done and he had plenty of time to pound the youthful, nervous creature up and down the lane three times a day for a month. When this was done, he concluded that the trained (?) animal was ready to drive. Of this, it seems, he readily convinced the owner of the colt who was to have the privilege of having the first ride behind his "dapple grey." The result was that the farmer had a broken buggy, a broken bone and a good evidence of a spoiled, unbroken colt.

The colt was all right except what the training made him. Many a lover of horses would have been pleased to have had the opportunity to convert the colt into a good safe, family horse,—one that would serve, most acceptably, aged men or nervous women.

But before two suns set, the town papers had published a one-sided account of the affair, in which the colt was blamed more than his unworthy training master, who, by the way, could speak for himself. The story the colt might have told never found its way into print.

The hired man (inhuman) readily continued to find employment on full pay, and probably was permitted by another foolish farmer to "break" (spoil) another good colt. But who wanted the colt save the speculator, who was ready to pay only half price for the once noble creature?

We wonder how far we would have to go to find a score of fathers who believe in training children, but who go at it not unlike the hired man who failed so utterly with the colt. Brethren, to start with the training will last more than a month. It takes "minute men" to do it, but it is far from being a task for a minute. "Begin twenty years before the child is born and *continue* from that time on till twenty-one years are numbered after birth," is not a bad rule. While men and women are training themselves, before they have a thought of children, they at the same time are training their future offspring.

Again; while there are times when the best of parents will not "spare the rod," yet, as a rule, pounding does not pay, whether it be colts or boys that are the supposed offenders. This is exceptionally true when no real offence has been committed. In such a case the inhuman creature that handles the rod is the gross offender and in many cases it might be well if some unseen hand would wrestle the rod from him and turn it on his own back. He must not be at all surprised if, in the case of a colt, the kick comes at once, and in the case of a boy a little later on. "Fathers, provoke not your children to wrath." What fine, noble, big-hearted boys some parents might easily have if they had only grown that kind! There are two ways of training colts and as many, at least, of training boys.

Moral No. 1: Farmer, train your own colts or employ an expert to assist you.

Moral No. 2: Parents, train your boys and girls, and be sure you get God to help you.

Johnstown, Pa.

The Peace Prospect.

BY E. P. YODER.

Never before, in the world's history, has there been a time when the promise of universal peace seemed so near to fulfillment as now. Over nineteen hundred years ago the angelic host burst out, over the Judean plains, with the song of peace and good will to men. A large part of the time since then, has been spent in war and bloodshed,—Christendom having had its share with the rest.

Here and there were bodies of people who endeavored to follow the principles, as taught by Christ, but their own power and influence were comparatively limited. The spirit and teaching of the entire New Testament are against war. Jesus said, "They that take the sword shall perish by the sword" (Matt. 26: 52), and, again, "My kingdom is not of this world, else would my servants fight" (John 18: 36). Peter certainly had good cause for conflict then, if ever.

True, the Savior admonished his disciples to sell their coats and to buy swords, but for any one to use this as an argument in favor of war, shows an evident ignorance of Scripture, for one of the disciples said: "Master, here are two swords," and he said: "It is enough" (Luke 22: 38). What! Two swords enough for eleven men against the Jewish mob? He certainly did not mean that. He meant that they should prepare spiritually for a spiritual conflict.

Evidently they failed to understand this truth as they did almost every truth he endeavored to convey to them. The record of the early church is against war, as it was impossible to find a Christian in the ranks of the Roman army during the first two centuries. When a man became a Christian, he laid down his arms, and, as a result, almost invariably suffered persecution. Many instances are on record of Christians suffering death rather than giving up this principle. As time went on, this gradually changed until at the time of Constantine nothing was thought of professing Christians engaging in warfare.

During the time of the Reformation Catholics and Protestants fought against each other without any misgivings. Various sects arose, most of them at sword's points with the other. Three exceptions may be noted to the general practice, namely, Friends, Mennonites, and Brethren. The saintly Zwingli dying on the field of battle, affords a sad picture indeed!

However, during the course of the last century, and especially during the last half century, a spirit of toleration and mutual forbearance is becoming apparent. Governments are beginning to see the folly and immense expense of warfare, and the brightest intellects are endeavoring to find a solution to this great question. Thousands, yea, millions, of lives have been woefully sacrificed, and many billions of dollars have been spent in this sin against God and man. Christian missions have many times suffered, and the gracious Gospel has been hindered in its glad message of salvation. But now men are thinking that the glories of war cost too much. Instead of nations living at enmity, they are grasping hands in fellowship. July 21 the fiftieth anniversary of the battle of Bull Run was made notable in the cause of peace. Hundreds of soldiers from both sides were there and, forming in line, the "Grey" looking north and the "Blue" looking south, marched towards each other and, grasping hands, pledged eternal friendship, which, we doubt not, was in all sincerity.

The present negotiations between the United States and England and France, mark a most advanced step. No doubt, during the course of the next decade, great strides will be taken in this direction.

However, as we are watching this,—one of many great world movements,—we ask, "What scriptural authority is there for it?" We are obliged frankly to admit that nothing can possibly stand which is not founded upon the Word of God. Let us take an impartial view of the peace movement in the light of the Word. "The entrance of thy words giveth light" (Psa. 119: 130).

1. The Constitution of the American Peace Society, which is a good example of all, after stating its name, reads as follows in Art. II, "This Society being founded upon the principle that war is contrary to the spirit of Christianity, and all true religion and morality, shall have for its object to illustrate the inconsistency of war with this spirit, to show its baleful influence upon all the great interests of mankind," etc. We wish to ask, What is the purpose of the second clause, "All true religion and morality"? Is it not an unnecessary insertion? Is there any true religion or morality outside of Christ? We must admit there is not, at the same time being aware of the fact that some scholarly men tell us that Confucianism has morals worthy of emulation, that Buddhism is religious, and so on, through the list, but all the good is contained in the Gospels and infinitely more in abundance, so the argument fails absolutely.

Again; in stating the object of the Society, nothing is said about advancing the kingdom of God, but it must show the "baleful influence" of war upon "the great interests of mankind." What are those interests? Commercial, primarily, and other things secondarily, or not at all.

2. Any peace proposal which does not definitely recognize the Prince of Peace, is doomed to dismal failure. Isa. 9: 6 reads, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

How can men talk of peace, if, in their congresses, they never take into their counsels, *the* Supreme Counsellor, and never give the least indication of placing the government upon his shoulders whose right alone it is to rule?

3. Let us turn to the Word again. Matt. 22: 37-39, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself." Can number two come before number one? Can real peace with man come before peace with God? Again we must answer, and in the negative. Peace with God always comes before real peace with man. Who is at enmity with God? All those whose backs are turned on Calvary. Those who have not accepted the "one mediator between God and men, the man Christ Jesus" (1 Tim. 2: 5).

4. True peace is always preceded by righteousness. Where is righteousness to be found? Only in Christ. "All *our* righteousness is as filthy rags." What is true of individuals is true of nations.

If, in this brief summary, we find no definite place assigned to the Prince of Peace, upon what must we base our hope? Man without God is a failure. Christ is the only revelation of God to man, and the movement is Christless. We must turn to the Word again for guidance. Isa. 2: 2-4 reads, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow onto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among many nations, and shall rebuke many people." Then, and not till then, "shall they beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

In Nebuchadnezzar's image (Dan. 2: 34, 35), the stone cut out without hands smites the image upon the feet (the feet being typical of the last form of earthly power) and breaks it to pieces. The prophet gives the interpretation in verse 44, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and it shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." In a word, our hope for universal peace is the personal return of the Lord to the earth.

One more reference, 1 Thess. 5: 3, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

Peace of human arrangement plainly contradicts the Word of God. No doubt efforts will continue along

the line of securing universal peace until at least a nominal peace is secured, but not a real and lasting peace, because the only channel for permanent peace is rejected, namely, our Lord and Savior, Jesus Christ.

In conclusion we can not do better than quote a few lines of poetry by Stephen Chalmers:

"Peace!
And the deep leviathan
Gulfing the finny tribes;
The hawk swooping on prey,
Itself the prey of something greater.
The weed choking the flower,
And the giant oak
Crashing to earth, felled by its protegé,
The treacherous parasite!"

"Peace!
Another name for war,
Will the universe stand still,
Or Dives ask his Lazerus to dinner?
Canst dam the flood that wears the rocks,
Or teach
The lion court the lamb?
Not till Millennium!"

103 Powers St., Bellefontaine, Ohio.

The Baptism Question.

BY H. A. STAHL.

THE question before the Conference relates to rebaptizing persons who have received trine immersion at the hands of those who belong to other denominations. The question is: Can they be taken into the "Church of the Brethren" on their baptism? There is no controversy in the Conference on the rebaptism of those who may not have been properly taught in the church. The twelve at Ephesus, of whom there is so much said in the GOSPEL MESSENGER, undoubtedly belonged to this class.

We find that, in weighing the subject, this class has no bearing on the question before the Conference. That question wholly belongs to the individual himself. If he feels dissatisfied with his baptism, and can prove to the church that he lacked true faith and a genuine conversion when he was received into the church through baptism, he has a right to demand a rebaptism, the same as did the twelve at Ephesus.

The vital and only question before our Brotherhood is, Can we legally recognize the validity of *trine* immersion administered for the remission of sins by ministers of other denominations?

I think not. To receive members of other denominations into the "Church of the Brethren" would not bring them into the one Lord, one faith, one baptism, as taught in Eph. 4: 5, neither would it bring them into "the unity of the faith," according to Eph. 4: 13, nor into the common salvation. It would deprive them of earnestly contending for the faith which was once delivered unto the saints (Jude 3). Why? Because the church of Jesus Christ was to be built on the Solid Rock. No high priest nor any other man on the earth was pure enough to baptize either Jesus or the people who were to compose the body of his church. It was of such Divine importance that God sent a special, Divinely-commissioned administrator of baptism in the person of John the Baptist to baptize Jesus and the first converts of his church (Mark 1: 4, 5, 9; John 1: 6).

In the baptism of Jesus, baptism received its heavenly seal by God the Father proclaiming his holy approval in saying, "This is my beloved Son in whom I am well pleased." The descent of the Holy Ghost upon Jesus, while in the water, sanctified the water of the *one holy baptism* for all the world. In proof of my statement I refer you to Isa. 55: 9.

The Father sent John to establish the one and only baptism that was recognized and sanctified by delivering all things into the authority of Jesus (Matt. 11: 27), and to whom he had given all authority (Matt. 28: 18). Christ commanded his church to go and teach all nations, baptizing them with this *one* heaven-sanctioned baptism (Matt. 28: 19; Mark 16: 15, 16). The Church of the Brethren can not afford to allow anything that will possibly lower the standard of that baptism, so Divinely appointed by God himself, and so carefully committed to the church by Christ.

Since every one that is baptized by the heavenly-ordained baptism desires the Divine order of baptism, it is well to remember that only the combined proposition of the Father, and the Son, and the Holy Ghost, has authority to save the baptized, therefore the church should be exceedingly careful to preserve the Divine order, as handed down by Christ himself, in the points of its design, form, mode and authority.

Now, then, if the "Church of the Brethren" will forfeit her high standing and take into her number such as were baptized by other denominations, we verbally say that such a baptism is good enough to save a soul in the church environment where it was first administered. If so, why attempt a transfer of church membership?

The Church of the Brethren has accepted fully the New Testament baptism. Let us stick to it, and not trifle with a doubtful baptism. "Obedience is better than sacrifice." Let us be careful not to sacrifice principle nor doctrine, and not to open a door that can not be closed. Let us stand for Christ and his church!

Glade, Pa.

Storms.

BY JAMES M. NEFF.

THE season is again here when rains fall between the Sierra Nevada Mountains and the Pacific Coast. During much of the summer when you, who live in the Mississippi Valley and eastward, were visited by frequent showers and surrounded by luxuriant vegetation, our hillsides and fields lay parched and brown (except where water is supplied by the devices of man), under continuous weeks of unclouded sunshine. But now we have had a few showers and the grass of our unirrigated pastures is beginning to look up and smile. For some months our green has been in spots, but by the time stern Winter gets you thoroughly in his grasp, our fields and hills will be a charming emerald everywhere.

But the storms? What about the storms? The autumn months come on and we begin to watch for signs of rain. By and by the sky grows hazy. Then fleecy clouds float here and there. Then they begin to gather about the mountain tops. Then I meet my neighbor in the road. He is an old settler. I am a "tenderfoot."

"Well, I believe it's going to storm," he observes.

"Think so?" I return, somewhat surprised.

"Yes; it looks that way," replies the old settler. And then he proceeds to generalize about the heavy storms that often come during a California winter till I am almost frightened at what, it seems likely, we are going to have to encounter.

After my neighbor has passed on, I ruminate as follows: "Can it be that in this particular, too, I have been deceived by the California booster? I thought I had come to a land where there are no storms."

From that time forward I watch the gathering and lowering clouds with increasing anxiety. By and by the whole patch of sky that shows between these hills is thickly beclouded. Gradually the clouds grow heavier and darker and swing lower and lower. Everything proceeds very gently. Then a very light sprinkle of rain begins to fall. This slowly increases till it reaches that sweetly musical pit-a-pat patter that everybody delights to hear. And thus it continues all day long, and all night and well into the next day, every drop soaking its way into the thirsty ground. There is no thunder, no lightning, and scarcely enough breeze to make a curtain flutter before an open window.

Then the clouds lift and break and the sun shines. I walk out to my front gate. Again my neighbor passes, and as he does so he remarks: "Well, we had quite a storm."

And I am astounded at his words. But lest he think I am wanting to argue the case, I simply, reply, "Yes?" and he rides on.

Then I ruminate again: "Can it be possible that this is what these people call a storm? Verily this is another evidence that the same word does not always mean the same thing!"

And my viewpoint of the case is emphasized by the fact that I have lived several years on the high plains east of the Rocky Mountains where the word "storm" has a very different meaning. There I have been frequently aroused in the middle of the night by a raging wind, and on looking out the window from the house or out from under the tarpaulin that covered my bed on the ground under the wagon, as the case may have been, instead of seeing gathering clouds, zig-zagged by flashes of angry lightning, I would be greeted by a serene sky, moon and stars shining brightly, except as obscured by flying dust and sand. At other times the wind would bring angry clouds, rain, hail, thunder and lightning and other electrical disturbances.

Sometimes, on rising in the morning, we would find our outbuildings upset and carried across the alley, and every old tub and bucket and pan and kettle and barrel and hat and rag that had been left loose and outside by the neighbors, the evening before, lodged against our yard fence. Passing up the street I meet a fellow-townsman, all in good humor, who greets me with: "Well, we had a little flurry last night."

There you seldom hear the word "storm." Those people have almost discarded it from their vocabulary. They have enough of the real thing to meet all the demands of the case, so they prefer not to talk about it except as they can give the ugly thing an innocent, harmless-sounding name. Here we are so absolutely without storms that these people must satisfy their storm appetites by calling a thing a storm that isn't a storm at all.

And this recalls the fact that it is not safe to judge of the merits of a thing by the name by which it is called, or the character of a man by the name he bears.

There is a pernicious practice, all too common in our day, of calling evil things by innocent names, and, on the other hand, of calling the most worthy and sacred things by names that are calculated to hold them up as objects of scorn and contempt. It is a way of calling good evil and evil good that is so deadening to the moral sensibilities that it should be most carefully avoided by all good people.

And when a man lives in a community for a series of years, the opinion in which he is held by his neighbors is usually about what he deserves. But so many people refuse to say what they think, and so many think one thing and say the opposite, that it is not safe to pass upon the man's character by what you hear among his neighbors. The first man you talk to may be his father-in-law. The next may be his silent partner in a profitable bargain they are hoping to make with you. The next may be one whose conscience is lashing him for an evil he has done the man you are inquiring about. In either case you will get a prejudiced opinion. "Judge not according to the outward appearance (or the name), but judge righteous judgment." Don't become frightened at a storm until you know it *is* a storm.

Springville, Cal.

"Follow Me; and let the Dead Bury Their Dead."

Matt. 8: 22.

BY RICHARD ARNO DASSDORF.

THESE seem to be strange words to hear from the lips of our blessed Savior,—he who always was so kind to mankind, and who always had compassion on the sorrows of others. Christ never was known, at any time, willfully to inflict pain upon any one.

Now, what is meant by the Savior in this language? One of his disciples (which one we are not told) asked for a leave of absence, for the purpose of going to bury his father. This request was but natural. Why was it refused? Jesus was soon going to leave this earth, and it was necessary for his disciples to be with him, that they might have a personal knowledge of everything he should do or say. They were to carry his work forward after his departure, and as his time was but very short, here upon earth, they needed all the instructions he could give them.

Christ never said or did a single thing, in his short ministry, that did not have its lessons for all times and conditions of man's life. "Follow me" is as practical a precept to us now as ever. To follow our Savior is a command to be obeyed. But when we ask some of our fellow-men why they are not obeying this great command, we hear at once some of the foolish excuses alluded to in Luke 14: 18-20. Just think of

it! One bought a piece of ground, the next five yoke of oxen, and the third had married a wife. Such empty excuses we hear even today.

The master of the house became very angry and rejected those excuse-makers, and filled their place with others. How sad they must have felt! Christ, today, sends this very invitation to us through his servants: "Come, for all things are now ready." Will you come, or will you say: "I want to get more of this world's goods"? You must either accept or refuse. God needs you. His work is great; the laborers are few.

How many of us are dead in trespasses and sin, and are not fully conscious of the fact? We do not understand just where we really are, or we would not be satisfied with our condition. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Do not tarry among the dead. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6: 17). Do not tarry amid the trivial things of life. Cut down the unprofitable tree. For many years you have sought for its fruit and found none.

Friends, what do you hope to gain by your negligence? Will your mansions, beyond death's dark flood, be assured to you while you continue in sin? Are the dead more precious in your eyes than your loving Redeemer, who is so tenderly pleading for you? Will you bury your hopes with your dead pleasures and aspirations?

There is only one ransom for man's soul,—the blood of our blessed Savior. He offers it to you freely, without money and without price. As every one of us must give an account of himself to God, let us be very watchful. We can not come up, in that great day, with the excuse, "Lord, thou hast not given me time and opportunity enough to accept the plan of salvation."

Jones Mills, Pa.

Meditations and Reflections.

BY J. M. BLOUGH.

An ocean voyage, by removing one from his work and friends, affords such an opportunity for thought as one scarcely ever takes amidst his many duties on land. Many times, too, reading is not so pleasant, so one gives himself over entirely to reflection. After a busy furlough of almost eleven months in America, there is plenty of food for thought, and one naturally meditates.

Value of a Furlough.

Does a furlough really pay? I will answer for the missionary only. Certainly so. The splendid climate of America, with care builds up the physical system, and increases the red corpuscles in the blood. The Christian fellowship in many meetings and homes gives one courage and inspiration, especially when people offer their prayers and support. A large asset lies in the many hundreds of friends added to one's acquaintance. The Lord be praised for these sympathetic, helpful friends, scattered all around. Traveling among the churches gives a missionary valuable information about the Brotherhood at large, which should enable him to be a better representative. This ought to serve a good purpose, also, for the work in general.

Missionary Education.

After being in one-tenth of our congregations, scattered over a dozen States, I feel that the one thing needed is a general campaign of missionary education, such as passed upon by the last Conference. Let all who can please act at once! Where there have been mission study, reading, sermons, teaching, etc., the missionary and his appeal are appreciated. At other places the response is meagre indeed. Think of a congregation which, after supporting a missionary for eight years, and a pastor for some years, and doing more than any one else in supporting the Sunday-school missionary, gives in one week's time $500 toward the Bible School in India! They have been enlightened and know how to give and do in the Lord's work.

Church Papers and the Missionary.

It is true that the missionary interest is proportionate to the use of our publications. In the congregations where the *Visitor* and Messenger are largely read, the missionary finds an intelligent and responsive audience, but where these are not read, everything seems dead. No wonder the missionary urges the circulation of our publications. Let the agents of our papers note how they may help the mission cause.

Pastors and Evangelists.

Great is the present demand for efficient pastors and evanglists. The supply is not nearly large enough. With such a condition it seems too bad that young brethren should refuse to accept the ministry, and that some who have accepted follow other professions. What sort of a call do they need? Churches are asking and seeking. What a pleasure to go into a church where a pastor has been doing faithful work! Such a church generally gives more to foreign missions too. We learn to give by giving. We must have good pastors to develop our churches, and evangelists to increase them.

Sheep Without a Shepherd.

In a congregation where there are elders, ministers and deacons, but most of them inactive through age or neglect or jealousy, the members, left to themselves, have become entangled with politics, secret societies, etc., to a pitiable degree. Who will answer for this neglect? Sheep need shepherding.

Church Troubles and Jealousy.

There are entirely too many church troubles among us, robbing us of precious time and energy which are needed to fight the devil. Sad, too, that so many troubles should arise in the official body, and many of them can be traced to jealousy. O jealousy, thou hated, yet ever present enemy of the soul and the church! Better have but one minister or elder in a church than to have more who are jealous of one another and so cause trouble, and neglect the sheep. Root out jealousy.

Bible Institutes.

One of the most encouraging features in our church today is the increased interest in Bible study. For the people who can not go to our schools Bible Institutes are very excellent indeed, both in State Districts and local congregations. Really, I believe that every congregation should have a Bible Institute every year for its own development. It would, no doubt, be a means of life and inspiration and prevent some church trouble.

Our Sunday-schools.

Our Sunday-school work has developed most commendably and the results are all that was hoped. In conversions, in spiritual growth, in teacher training, in promoting the *grace of giving* and Bible study, the Sunday-school workers are to be commended. And many times the missionary instruction, too, has been done in the Sunday-school, and, by the way, there is the rightful place for it. In many of our churches our Sunday-schools are up to the best in the land.

Our Colleges.

After visiting eight of our schools, I am strongly impressed with one thing, *i. e.*, that, instead of each school trying to work out its own salvation, as an independent unit, there should be coördination among our schools, guided and guarded by a capable, authorized Educational Board. To illustrate: Nearly all are trying to do college work and must do it at a sacrifice, for the number of students is too small to pay for equipment and qualified teachers. On the other hand, the students suffer for lack of equipment and the best teachers. How much better if we had just a few centrally-located, well-equipped colleges and would let our other schools be feeders by doing normal and academic work! Of course each needs its Bible Department. Can we not authorize our Educational Board to work to this end?

The Simple Life.

Among our strong points, as a church, must be named our doctrine, our brotherly love and our simplicity. We dare not sacrifice any of these, but I fear that in some localities and among some of our people the last is in danger. Some churchhouses as well as the furnishings of many homes and the clothing of some of our members, are conspicuous for their departure from simplicity. Some articles of dress, meeting the demands of the law, perhaps, are yet not in harmony with the simple life. What does "plain and modest apparel" mean anyway? Is it not true that the trouble is not so much with the language as the wearer's heart? Are you happy in plain apparel? Have you not heard some one say, "I don't want it plain"? The simple life must be rooted in the heart. Law can not sustain it. Moreover, rebellion against law drives to the other extreme. It is the *spirit* that gives life and sustains it in harmony with Christ's humility, as brought out in the gospel message.

Pardon if there has been any unjust criticism or reflection in any of the points mentioned. It is our desire to be helpful,—nothing more. To God be the honor for our successes and to us the shame for our failures.

Gibraltar, Dec. 17.

DISTRICT MEETING OF TEXAS AND LOUISIANA.

The District Conference of Texas and Louisiana convened with the Manvel church Dec. 27, 28 and 29. Bro. K. G. Tennison, of Weatherford, Texas, was Moderator of the District Meeting proper; the undersigned, Writing Clerk; Bro. A. A. Sutter, Reading Clerk. One paper goes to Annual Conference. With but one exception, all congregations were represented. The progress of the church work, during the past year, was reported from practically all points. The future prospects for progressive work, at nearly all points, is good. The next District Meeting will be held at the Nocona church, not far from Ft. Worth, Texas. Bro. K. G. Tennison will represent us on the Standing Committee. Bro. A. A. Sutter, of Roanoke, La., was Moderator of the Sunday-school Meeting. One of the topics of unusual interest was, "How Best Interest Young Men in Sunday-school Work." The writer was Moderator of the Ministerial Meeting. The two especially live topics discussed at this meeting were, "How Can We Make Our Public Meetings More Spiritual?" and "What Should Be the Primary Object in the Sermon?" The meetings closed with a love feast on Saturday evening. The best of spirit prevailed through the meetings, and all present seemed greatly encouraged to do more and better work during the coming year.

Kenedy, Texas, Dec. 30. Lee Dadisman.

MISSION WORK AT MOLINE, ILL.

We have had meetings every two weeks since May 29. The Lord has blessed us much, and we feel that the work, thus far, is just beginning to bring results that can be seen. The denomination, in whose house we are holding our services, is beginning to notice that our work is having its effect in the community. We are only a small band of earnest workers, but are doing what we can. We desire to thank the Mission Board and also the dear Brethren who have so kindly responded to our calls for ministerial help. Every brother who has been among us can truly say that there is a big field here, and much toward building up the Lord's work can be accomplished if more permanency can be assured. Moline, East Moline, Sylvis, Watertown, Rock Island, Milan, Davenport and Bettendorff are all connected by street car service, with a five-cent fare to all these points from Moline, except Davenport, which is ten cents. By proper management and by having mission meetings in these various points at different times, and centering our efforts at one point, a great work and much good could be accomplished. Members, who may be living in communities where work is scarce, could not only benefit the Lord's work by moving here, but could benefit themselves, for there is nearly always a demand for labor of all kinds, on account of the large manufacturing interests. Most of the people in these towns belong to the laboring class who are more likely to accept the Gospel than others. Many of these own their homes, which is made possible by the assistance of the factories. May we have the prayers of all the church in our efforts in this work? O. A. Hoke.

308 Thirty-ninth Street, Moline, Ill., Jan. 2.

CERRO GORDO, ILLINOIS.

Oct. 15 I closed my pastoral work at Scalp Level, Pa., in order to accept the pastorate at this place, succeeding Bro. J. W. Lear, who is now located at Decatur. Bro. Lear served the church here in an efficient manner for eight consecutive years. During said time the Lord richly blessed his noble efforts.

I entered upon my duties as elder and pastor of the church at this place Jan. 1. On our arrival here a cordial reception was given us, as a family, by the members of the church. Many of them expressed their love and appreciation in a tangible way by giving us a liberal donation of fruit, canned goods, groceries, fuel, etc.

The church here is composed of 191 members, most of whom are alive to every good work. An effort is now being made thoroughly to organize all departments of church work. Jan. 2 we met in special council. In this meeting we unanimously agreed to meet on Wednesday evening of each week for prayer and praise service. The pastor will conduct a two weeks' revival, beginning Feb. 4.

Pray for us that the work here may continue to prosper, and that many souls may be won to him who came that we might have life, and have it more abundantly.

Cerro Gordo, Ill., Jan. 8. David M. Adams.

THE ROUND TABLE

Offensive Practices by Preachers.

BY M. M. ESHELMAN.

THE common version says: "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10: 32).

The Revised Version: "Give no occasion of stumbling, neither to the Jews, or Greeks, or to the church of God."

Twentieth Century: "Do not cause offense either to the Jews or Greeks, or to the church of God."

The morning after the intense contest of heated political hatred in Los Angeles, Dec. 5 last, a citizen, though a stranger to the writer, said: "I'm a Christian professor, believe the Bible; but I will never again go to hear a preacher who was perniciously active yesterday. Such left their holy calling and became meddlers."

The Bible text says: "*Give no offense.*" Give no needless offense. No disciple of Jesus is commanded by the Lord to get out and take a prominent part in any political or neighborhood contest where he knows he will lose his influence. It is hard enough, these days, to get hearers to the public assembly; and to give needless offense, that keeps people away from the services of God, is a good deal insufficient in wisdom. To assume that one must get into the contest, or things will go to pieces financially, is just no larger than the dollar: and many of the modern contentions are more over the dollar than over manhood.

The assumption that a disciple of Jesus is not *forbidden* to take part in political contests, is very dangerous. Gambling, horse-racing, card-playing, and other hurtful practices, are not forbidden directly, but they are opposed in indirect scriptures, and by the Spirit of God. For over two centuries the Church of the Brethren, and some other bodies as well, have, by the Word and Spirit, counseled harmless and nonresistant lives in her members; and where these and other holy principles are observed, the great doctrine of nonconformity to the world gets great recognition and also becomes a power to God's cause.

A well-ordered life has great values. No disciple ought to go beyond what Jesus would do if he were here. When he did grace the earth with his personal presence, he observed the doctrine of harmlessness even to refusing a judgeship or to becoming a divider of goods where there was a difference between two brothers (Luke 12: 14). What would he do, if he were here, as to becoming a participant between men for mastery in official position? "He that saith he abideth in him ought himself also to walk, even as he walked" (1 John 2: 6). "Love not the world, neither the things that are in the world" (1 John 2: 15).

Los Angeles, Cal.

Parental Influence on the Religious Trend of Our Children.

BY B. E. KESLER.

I KNEW a father whose whole mind seemed to be set on getting wealth, who taught his boys to trade, to get the better of every bargain, to take advantage of every opportunity to get money. These boys would trade pencils, cards, slates, and knives in school, and would trade shoes, pants, and hats, out of school. As a result these boys grew up to be traders, schemers, tricksters and lovers of money, which "is a root of all evil."

Another mother, whose mind was fixed only on the material and social welfare of her daughters, was rewarded by having her girls early "in society" and keeping "company" long before the girls had passed the grades in school. As a result, those girls were married, and thrown upon the broad arena of life with its cares, trials and varied vicissitudes, without being of proper age, without needed experience, or education,—doomed to a life of servitude, toil and hardships.

In another home one of the parents was much interested in the church. Whether it was the father or the mother that was just the opposite, does not change the case, but, at any rate, there was railing at the church, finding fault with every member except one, and there was always a position taken on the obstinate side. There was always a readiness to oppose any measure to build up the church, and a disposition to take the contrary side in all church work. As a result only a few of the children united with the church; the others grew up to disrespect and despise the church. They went off into infidelity, or sought membership in other churches, and these parents wonder why.

In another family both parents were not only members of the church, but deeply interested in all its activities. It was a rare occurrence for them to be absent from Sunday-school, prayer meeting and the regular preaching services. Of course the children went with them. These parents and children were not only regular attendants on the various services, but also ready to lend a helping hand to any worthy cause, or to furnish means to build up the church by contributions, hearty coöperation, or acquiescence in the work of the church. As a result nearly all of those children became members and active workers in the church, and nobody wonders why. To which of these families do you belong?

River Bend, Colo.

Let Your Light Shine.

BY EDGAR M. HOFFER.

IT was our blessed Master who said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We must have Jesus within us. Then we are in a position to be shining lights to all whom we meet.

Once upon a time a young sister, whose father is a faithful elder in the Brethren church, left her home to visit a town in one of the States bordering on the Atlantic Ocean. It so happened that there were no plain people living in the town where she spent a week, visiting friends. This sister always had a smile for everybody. One day she entered a store in the town where she was visiting. As she entered, the clerks noticed her, as plain people are seldom seen at that place. A young lady clerk was attracted by the young sister's attire, and admired her cheerful countenance. The lady clerk asked the sister where she lived, and they had a pleasant conversation. The lady clerk was so well pleased that she gave the young sister a beautiful present, and told her to take it home as a remembrance of her.

We may all learn a lesson from this incident. This sister left her light shine. She was not ashamed to appear in plain attire in a town far away from her home, where plain people are seldom seen. There are many persons who admire plain people. Let us ever remember that our plain garb stands for something. Then, too, we all should be concerned about the unsaved. When we meet those who admire simplicity in attire, let us speak a few words to them about their soul's salvation. How often we could do some good in this way! Let us remember that:

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore:
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more."

Elizabethtown, Pa.

Music.

BY GEORGE B. DETWILER.

MUSIC is an important part of worship,—one that,—effectually and rightly used,—is a means by which souls may be won for Christ. Should we not then, employ more consideration, as to the way and manner we use it in our services?

Music is soothing to the troubled, it cheers the despondent, and comforts the sorrowing. It is the language of the soul, the medium of praise to our God.

Harmony should characterize all our songs. Loud, irregular singing should be avoided, as it detracts the mind from the One whom we endeavor to praise.

Glendora, Cal.

Family Reunion.

BY EMMA T. STUTZMAN.

BROTHER AND SISTER C. C. THOMPSON, of Ganado, Texas, were made to rejoice during the Holiday week, when their children and other near relatives came flocking in from different States of the Union. They came from Illinois, Missouri, Oklahoma, Kansas and Texas. We regretted that the reunion was not complete, owing to the absence of three daughters and one son. On Christmas Day eighteeen of us partook of a bountiful feast, prepared by our dear aged parents. Father has now passed his seventy-sixth year, and mother her sixtieth. Both are enjoying good health, according to their age, except that father has suffered much during the last three months with his right eye, from which the sight is entirely gone. Some of us had not met for twenty-four years, and we certainly did rejoice in each other's companionship!

Conway, Kans., Jan. 1.

CHRISTIAN WORKERS' TOPIC

The Coequal With God.

John 1: 1-5.

For Sunday Evening, January 28, 1912.

"The Word Was God,"

I. In Duration of Existence.—(1) "In the beginning was the Word" (v. 1). (2) "Before Abraham was, I am" (8: 58). (3) Christ was "before all things" (Col. 1: 17).

II. In Knowledge.—(1) He foretold his death and resurrection (Matt. 20: 17-19). (2) Also the apostasy of Judas and Peter (John 13: 18, 38). (3) He knew the secrets of human lives (John 1: 48; 2: 25; 4: 18; 13: 26).

III. In Power.—(1) "Peace, be still" (Mark 4: 39). (2) "Be opened" (Mark 7: 34). (3) "Be thou clean" (Luke 5: 13). (4) "Come forth" (John 11: 43).

IV. In Giving Gifts.—(1) "Living water" (John 4: 14). (2) "Flesh" (John 6: 51). (3) "An example" (John 13: 15). (4) "Comfort" (John 14: 16, 17). (5) "Glory" (John 17: 22).

Note.—These things are not said of the man Jesus, but of that which **became** the man Jesus.

Song.—"We praise thee, O God!"

PRAYER MEETING

The Absolute Security of the Believer.

Psa. 91: 1-13.

For Week Beginning January 28, 1912.

1. God's Loving Care for His People.—No nation was more highly blessed or more directly "under the shadow of the Almighty" than the Israelites, and this psalm, in part at least, describes God's abounding care during their wilderness wanderings. There was the pillar of cloud by day, and was not its shadow the symbol of the Divine Presence? What had they to fear when a thousand fell at their side and ten thousand at their right hand? Could not Moses, the great lawgiver, when, for forty days, he "dwelt in the secret place of the Most High," have felt those wonderful emotions, described in the first verse of this psalm? What an inspiration to God's trusting child of today, to attain to a like peace of mind and perfect trust (Psa. 46: 1-7)!

2. The Security that God Offers to His Own.—To gain access to the "secret places of the Most High," we do not need to climb to the mountain's top, like Moses, nor to lie down amid the green pastures or still waters, like David. God's angels will hover over us anywhere, "to keep us in all our ways." "The secret of the Lord is with them that fear him." No matter where God's children are,—the Eyes that never slumber nor sleep are keeping guard. "Who is he that will harm you if ye be followers of that which is good?" Wherever we lie down at night, God is there. Wherever we journey, God is near. The Lord is with his people, and it is their privilege to abide under the shadow of the Almighty (Psa. 25: 14; 1 Peter 3: 12, 13).

3. Security Comes Only to Those Who Seek It.—To be absolutely safe we need but fly to God for refuge, throwing ourselves into his protecting arms. A man out on the plains, with the avenger of blood, hot-breathed and bloody-minded, behind him, might believe, as much as he liked, that there would be safety for him within the walls of the City of Refuge, but unless he took to his heels without loss of time, the spear would be in his back before he knew where he was. It is not the knowledge, that there is a City of Refuge, that gives security, but the getting safely inside the walls (2 Peter 1: 10, 11).

HOME AND FAMILY

Had Fortune's Hand My Coffers Filled?

BY D. MAXCY QUELLHORST.

Had fortune's hand my coffers filled,
With bounties rich and grand,
And had I gems of plenteous worth,
And gold at my command,—

I'd build a home for friendless lads,
Who beg from door to door,
I'd crown their lives with such good cheer
They need not wish for more;

I'd gather all the homeless girls,
And keep them pure and sweet,
'Till naught of wickedness or vice,
Could snare their untrained feet.

My gilded doors should open wide,
I'd clasp in warm embrace
The little friendless boy and girl,
And give to each a place.

Around my cheerful fireside,
So cozy and so bright,
Devoted wholly to their needs,
Would be my chief delight.

But since of wealth I've naught to give,
My humble cot shall glow
With such a warmth of love, that all,
Who from my door shall go,

With deeper love for all mankind,
With brighter hopes of heaven,
With greater reverence for our God,
To whom all praise be given!

Auburn, Nebr.

A Laodicean.

BY ELIZABETH D. ROSENBERGER.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3: 17).

"THERE goes Ben Heathcote! He has more holidays than any other working man in this neighborhood. What's the reason?"

"Don't know; never thought about it," replied Charles Marlin, as he took up his dinner pail to go to the factory. "Perhaps he needs more holidays than the rest of us; good-bye, Mary; I must go to work."

"Ben's wife was saying that he had a fine job and she mentioned several outings they meant to take this summer, but things look just about the same around there, and I am wondering a little about them."

"I wouldn't, Mary; it's a bad habit to begin wondering about your neighbors in that way. To set your mind at rest, I'll tell you now, that Ben is one of those men who are satisfied with their job. He's not had a promotion for five years and his wife, too, is one of the easy-going sort. Ben ought to be the foreman in his department. He might have been once, but he never will be now. He'd rather stay where he is than work up to something better. Now I am off." And a good-bye kiss ended this explanation.

And then we, who had overheard this little conversation, began wondering why two contented people should not have a promotion in the family, and why the fact of their being satisfied had left them stranded on a certain level as it were. Dissatisfied people are usually restless, impatient and unhappy, and make those about them miserable. Surely, we do not need to become worried and ill-natured in order to succeed? And then we realized that there is a great difference between being dissatisfied and discontented, and being unsatisfied. Being unsatisfied implies a strong desire for something better than we have known, although we may be submissive and happy in our lot, while one who is dissatisfied is full of complainings and repinings which lead to nothing. A complacent acquiescence to our fate is as ruinous.

We do not like dissatisfied people; they are usually ready to quarrel with Providence and their surroundings. I have always thought of the man who looked at his talent and then mentally compared it with the five or ten that the lord had given to the other men as a weak faultfinder. He did not appreciate what his lord had given. He may have noticed that the man with five talents was doing things, was working hard and enjoying his work, and then his one talent seemed to shrink in size until, in utter disgust and despondency, he took it out and buried it in the earth. He never wanted to see it again.

The man with the one talent was no worse off than the Laodicean who is not conscious of any need. That is the most hopeless state. Nothing was so offensive and reprehensible in the Laodicean church,—which was neither hot nor cold, only comfortable,—as the conceited satisfaction with which it congratulated itself upon the thought that it was rich and increased with goods and had need of nothing, while it was wretched and miserable, and poor, and blind, and naked. It was this boastful attitude that was the offensive and hopeless thing. And sometimes we get some such ideas ourselves. We become inflated with vanity, and our own possessions are greater and grander, in our own eyes, than they really are. We pride ourselves upon our ability and think we are capable of doing great things when any one of our neighbors could inform us of weaknesses which mar our work. No wonder, that Solomon, who knew the weaknesses of human nature, said, "Seest thou a man wise in his own conceit? there is more hope for a fool than for him."

Then we should not be satisfied with our surroundings or our condition. An unsatisfied man is one who sees the narrow walls which hem him in, and who tries to get beyond them. He sees that by hard work and faithfulness he may achieve more than he now has, yet he is submissive to his lot, and believes that all things work together for good to them that love the Lord. Paul was unsatisfied, always there was something more ahead that he was trying to grasp. After he had been at Jerusalem he felt that he must see Rome also. He learned to be content in whatsoever state he was, but the tentmaking only served to support him while he taught the Gospel of Jesus to the people of Corinth and other places. Beaten with many stripes, yet he writes of his desire that the churches may be built up in this most holy faith, and all the blackness of prison dungeons was not sufficient to make him forget a single church in which he had labored; he prayed and wrought for the souls of men unceasingly. He was a thoroughly unsatisfied man and could not rest while there remained a good which he had not attained, or a blessedness of which his people were unaware.

The world owes its progress to the unsatisfied. It is they who find or make a better way. What is a poor man? It is a man whose hard work, from day to day, provides just enough to feed himself, clothe himself and shelter himself. That's all he can do. He is obliged to buckle down to earn enough to keep the animal part of himself alive. He should not be contented if he has the strength to do more than that. It's always right for a man to be contented when he can't help himself, but when it is possible to do more he should be ambitious enough to do it.

"I thank thee Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed.
I thank thee much for bread to live;
I thank thee more for bread to give."

Covington, Ohio.

SISTERS' AID SOCIETIES

NOTICE TO THE SISTERS' AID SOCIETIES.—Please do not send any more girls' clothing to the Colored Home. Explanation will appear later. We are much in need of clothing for boys, ranging from six to sixteen years of age. We are very thankful to those who have so kindly and liberally responded to our call for help. Certainly all that have contributed to the gifts that have added so much to the happiness and comfort of the children, would feel well repaid if they could visit the Home and be present at our devotional exercises, and see what an active part the children take, and hear them pray God's blessings upon all those that are interested in their welfare.—H. C. Long, Superintendent, Arvada, Colo., Jan. 7.

RUSH CREEK, OHIO.—The following is the report of our Aid Society for the year 1911: We have, at present, eighteen members and held thirteen meetings, with an average attendance of ten. Our work consisted of quilting, making comforts, aprons, bonnets and rugs. At our December meeting we held our annual election, choosing as president, Sister Maria Stoner; vice-president, Sister Lizzie Bagwell; secretary and treasurer, Sister Anna Stoner; assistant secretary, Sister Lilly Adcock. We donated, during the year, $39.50 to the following places: To our new church, $25; Circleville church, $5; individuals, $4.50. We received during the year, from different sources, $63.39; spent, in all, $49.44, leaving a balance of $13.95. —Olive Bagwell, Secretary, Bremen, Ohio, Jan. 8.

MEDICINE LAKE, MONT.—Our Aid Society had its first meeting. Officers were elected as follows: Sister J. E. Keller, president; Sister Chalmer Bailey, vice-president; Sister Alice Haines, secretary; Sister M. L. Williams, treasurer. At our first meeting we enrolled ten members, and quilted all day. The offering was $1.45. The society is now prepared to make prayer coverings. There are only a few of us, and we are trying to do as God may direct through his guidance.—Mrs. I. E. Keller, Enterprise, Mont., Dec. 28.

SOUTHERN CALIFORNIA AND ARIZONA.—On Tuesday afternoon, Dec. 26, the Ladies' Aid Society of the above District held a most interesting and profitable meeting at Covina, Cal. The number present, consisting of both women and men, was quite gratifying. The writer was reëlected president; Sister Lottie Neher, of Inglewood, secretary, Sister Hattie Y. Gilbert, of Los Angeles, Cal., read a most excellent paper on the subject of "The Church's Responsibility Towards Charity and Fallen Humanity." A committee was appointed to investigate in regard to starting rescue mission work in Los Angeles. It was also decided to have each society of this District contribute five dollars, or more, toward "The Widows' Home" in India. At the close of the meeting the Covina Ladies' Aid Society gave a free lunch to all present.—Edith Kelm, President; Flora E. Teague, Secretary, Jan. 3.

SUGAR CREEK, OHIO.—The following is the report of the Sisters' and Friends' Aid Society during the year 1911: We held seventeen meetings, with an average attendance of seventeen. The work of one meeting was donated to a worthy sister. The work of another meeting was donated to the church, in the way of sewing carpet and making tablecloths. Our work consists of knotting comforts, making prayer coverings, and wearing apparel. We received $81.40; amount paid out, $62.35; received for birthday offerings, $4.58; amount of donations, $9.78. A box of clothing and $5 were sent to a sister in Wisconsin, and two boxes of clothing to the Chicago Mission. We have $19 in the treasury. The following officers were elected for six months: Sister Mary Plaugher, president; the writer, secretary-treasurer. We feel that our efforts will be blessed in helping the unfortunate.—Joe Early, R. D. 8, Box 42, Lima, Ohio, Jan. 5.

HOWARD, IND.—The Sisters' Aid Society of this church met Dec. 6. After a prayer service, conducted by the president, Sister Cora Brubaker, the report of the work was read. Fifteen meetings were held during the year, with an average attendance of nine. We quilted two quilts, pieced two quilts, made one comforter and twenty-four prayer coverings. We donated clothing to the mission at Denver, Colo. Money received by collection and for work done by the society, with balance from last year, $44.68, of which $14.92 was used to purchase goods. We sent $10 to the Indianapolis Mission, and $5 to the church at River Bend, Colo., to aid in building a churchhouse at that place, leaving a balance of $14.76. The following officers were elected for the coming year: Sister Ida Brubaker, president; Sister Ella Sink, vice-president; Sister Goldie Henry, secretary-treasurer.—Ella Sink, Kappa, Ind., Dec. 20.

SUGAR RIDGE, MICH.—Sisters and friends of the Sugar Ridge church met with Sister Clara Kintner in an all-day session Nov. 23, and succeeded in reorganizing the Society and adopting a new constitution and by-laws. Our little band numbers seventeen. We meet in regular session on the first Wednesday of each month, at the home of one of the members. The Society is endeavoring to raise funds now to carpet the church and buy new window shades. The sister entertaining the Society pays to the Society so much for each garment or article sewed for her, or the day is spent in sewing articles for the Society, to be sold. Today Sister Mary Teeter entertained the Society and three large sacks of clothing were made, ready to send to Missions in Chicago and Kansas City. The free-will offering and new membership fees, today, amounted to $2.68.—Sister Sarah Mohler, President; Sister Flo Ramage Harter, Secretary, Custer, Mich., Jan. 3.

HICKORY GROVE, OHIO.—Our Sisters' Aid Society met in regular meeting Dec. 21 for reorganization, which resulted in electing Sister Fannie Neher as president; Sister Maggie Missigman, vice-president; Sister Effie Peters, secretary; Sister Ella Brumbaugh, treasurer; Sisters Susie Coppock and Nancy Snell, superintendents. The society feels very much encouraged with its work during the past year, having held twenty-five meetings, with an average collection of $2.25 plus, and an average attendance of ten. During the year we sent away one box of summer clothing valued at $19.50, and one box of winter clothing valued at $52, besides $20 in money which we sent to the neighboring missions. Our collections during the past year amounted to $56.49. We spent $42.43. This leaves $14.05 in the treasury with which to start the new year. We hope and pray that God will direct and bless the efforts of this church.—Cinda Neher, R. D. 4, Tippecanoe City, Ohio, Jan. 1.

MOUND, MO.—The following is the report of our Sisters' Aid Society during the year ending Oct. 1, 1911: Our society reorganized Oct. 12, 1910, with Sister Sallie Blocher, president; Sister Bettie Enos, vice-president; the writer secretary-treasurer. We held twelve regular meetings and one called meeting. We have an enrollment of thirteen, with an average attendance of eight. We have made eleven comforts and eighty-two new garments. We did not keep an itemized account of the old garments disposed of. We donated two days' sewing for the needy at home and sent one bundle of goods to the St. Joseph Mission. The remainder of the goods was sent to the Kansas City (Missouri) church. We had cash on hand Oct. 1, 1910, to the amount of $10.78; cash received by donations for work done, $29.03; total for the year, $39.81; expenditures for the year, $29.61; balance on hand Oct. 1, 1911, amounting to $10.20.—Bessie Enos, Secretary-treasurer, Adrian, Mo., Jan. 8.

SUMMITVILLE, IND.—We held forty-six meetings. Eight of these were all-day sessions. Free-will offerings for the year amounted to $16.44, or an average of forty cents for each meeting. Our work consisted mostly of piecing quilts, knotting comforts and sewing by the day, for which we received $1 per day. We received $14.60 for work done, and served lunch at two sales, clearing $16.44 from the same; total, $47.59. We spent $19.20 for clothes for children, so that they could attend Sunday-school; $2.85 for ice cream for the Sunday-school; gave $2.50 to North Manchester College; $2.50 to the St. Joseph Mission, $2.50 for Messengers, and a few other expenses amounting to $52.35. We had on hand, at the beginning of the year, $48.44. A balance of $51.50 is in the treasury. Sister Mary Dair, our vice-president, was called from us in September. Sister Ella Hatcher was chosen to fill the vacancy. Other officers remain the same.—Grace Hiatt, R. D. 26, Summitville, Ind., Jan. 7.

ELK RUN, VA.—Our Aid Society met Dec. 2, and as we decided to reorganize, and start in with the new year, we have only seven months' work to report for the past year. Our new officers are Sister Katherine Showalter, president; Sister Sarah Zigler, vice-president; Sister Ellie Harvey, secretary; Sister Ida Harvey, treasurer. During the past seven months we had an enrollment of twenty-four members. We met seven times, with an average attendance of eleven. Amount of money carried over from last year was $28.17; collections for seven months, $14.32; donations received in goods valued at $3.55; part of them was sold, to the amount of $1.05; remainder in goods on hand. Received for quilts, comforts, prayer coverings and other things sold, $43.79; total amount received, $87.33. Amount paid out for seven months for goods, Larkin goods, helping to build and repair churches, etc., $77.81. Goods on hand valued at $15.00. Cash on hand, $9.52.—Ida Harvey, R. D. 1, Churchville, Va., Jan. 2.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THE Bible Institute at McPherson, Kans., proved to be a spiritual uplift, being attended by forty visitors.

THE new church at New Dale, in the Linnville Creek congregation, Va., will be dedicated next Lord's Day.

ON page 43, this issue, Sister Emma Horning has an article concerning the situation in China, that will be read with interest.

THERE is a movement on foot to divide the large Linville Creek church, Rockingham Co., Va., into two or more congregations.

THE Waterloo church, Iowa, has in contemplation the erection of a new church in the country. A meeting has been called to consider plans.

TURN to your Brethren Almanac, page 33, and under "Ohio" enter A. L. Klepinger for Ft. McKinley, and L. A. Bookwalter for Lower Stillwater.

ON Saturday of this week Bro. D. C. Flory, of Virginia, begins a series of meetings in the Spring Creek congregation at the Annville house, Pa.

DURING some evangelistic work in the Clear Water church, Idaho, by Bro. J. Harman Stover, three applied for membership and four were restored to fellowship.

WE learn that the missionaries, lately sent to China, are to remain at Tien Tsin all winter, and should be addressed at 25 Dickinson Road. A letter to China requires five cents postage.

AFTER a little rest Bro. James Hardy, of 302 South Baltimore Street, Kansas City, Kans., finds his health greatly improved, and he is now ready to aid any church desiring his services in a series of meetings.

OUR correspondent at Daleville, Va., tells us that the members in that place are in the midst of a glorious Bible term, and that, under the influence of the earnest preaching by Bro. Geo. W. Flory, of Covington, Ohio, ten persons have applied for membership.

CONSIDERING the cold weather,—twenty-two and twenty-four degrees below zero,—the special Bible term at North Manchester College, Ind., is being well attended, and the spirit is excellent. Up to last Sunday evening there were nine applicants for membership, and the revival services, along with the special Bible work, continue.

OUR patrons have read what Bro. H. C. Early had to say last week on the school problem. This week Bro. J. M. Blough, of India, makes a brief reference to the same subject. It is a question that has deeply concerned many of our best thinkers for some years, and for the first time it is now brought squarely before our readers. There is more in it than many have been led to think, and what is being said will doubtless interest all of our schoolmen, as well as some others who know little of the inside workings of our educational institutions.

BRO. G. E. YODER is now engaged in a series of meetings in the Shady Grove church, Pa., the congregation in which the late Bro. William A. Anthony resided. His absence from these meetings is keenly felt. In fact, he seems to be greatly missed in the whole territory in which he labored as a minister and an elder.

WRITING from Lewistown, Pa., Bro. W. R. Miller tells us that he has been having some very pleasant times with Bro. Andrew Spanogle, who is now eighty-nine years old, and almost as spry as a man of sixty. Two daughters take loving care of their aged father, and a few days ago accompanied him to Florida, to spend the remainder of the winter.

THE Bible Institute at Blue Ridge College, Md., announced for Feb. 18 to 25, comes a little later this year than usual, but this was rendered necessary on account of securing the services of Bro. I. S. Long and wife. Bro. Long was a member of the college faculty before going to India. No detailed program has been arranged, but those who attend the Institute are assured a week of good things.

BRO. G. W. BURGIN, who is working under the auspices of the District Mission Board of Southern Iowa, seems to know how to go about city work and make a success of it. He spent three years at Ottumwa, where sixty were added to the church by confession and baptism, and is now investigating the situation at Burlington, Iowa, with a view of starting a mission in that city. In his work he is ably assisted by his wife.

IN Greensburg, Pa., there is a small body of members who know no failure. A few years ago they set themselves to the task of building up a church in their city. They erected a small, unpretentious building in which they met to worship, and made the very best of the situation until they could raise money for a better house. This house is now practically completed, and is to be dedicated Feb. 11, Bro. C. C. Ellis delivering the address. It is said that thirty-two have been baptized since the work began, and, judging from what we can learn, every member in the little band can be counted on to do his or her best for the Church of the Brethren in Greensburg. Place a band of workers like this in every city in the country, and live missions and active churches would spring up so fast that the District Mission Boards could hardly keep track of them.

THE Camden church, Ind., is anxious to have the people, living within the bounds of the congregation, read the MESSENGER, and recently sent the names of eleven nonmembers, with instructions that the paper be forwarded to them. Ten of these subscriptions were paid by the missionary treasurer. In this connection we are asking all our patrons carefully to read the short editorial, headed, "An Experience with a Church Paper," found on page 42, this issue. We believe that most of our people have not yet learned the real value of a church paper. Should each of the nine hundred congregations in the Brotherhood raise sufficient money to place ten copies of the MESSENGER in families where there are no members, in their respective neighborhoods, more good would probably be accomplished than by the use of that much money in evangelistic work.

UNDER date of Dec. 4 Sister Sadie J. Miller writes us from Singapore, south of China, saying that so far she had been delighted with her sea voyage. She had the pleasure of stopping at Shanghai, and also at Hong Kong, and at each place was kindly received and pleasantly entertained by the foreign missionaries. At Hong Kong she was prevailed on to deliver an address and was agreeably surprised to see how eagerly the missionaries and others present sought information regarding the work in India. Referring to her experience as a traveler, she says that one year ago, when she left India, she had no thought of ever going around the world alone, but finds it not a difficult thing to do, and she would not hesitate to do it a second time. Nine days after writing she should have been in Calcutta, where she had arranged to meet her sister, Eliza B. Miller.

HUNDREDS of the MESSENGER readers will be pained to learn of the death of Bro. Samual B. Fahnestock, for over twenty years Professor of the Commercial Department, McPherson College, Kans. He suffered an attack of heart failure while swimming in the surf at Long Beach, Cal., Jan. 9, and drowned before help could reach him. His body was recovered by the life guards. He had been suffering from heart weakness for some years, and, accompanied by his wife, went to Long Beach five months ago. Bro. Fahnestock, at the time of his death, was past sixty years of age, was a man of fine literary ability, and possessed rare qualities as a business man.

The Herald of Gospel Liberty, organ of the Christian (New Light) church, thinks there are too many "societies," "movements" and "secretaries" in the church, and that the expense is becoming unendurable. The editor says: "We are getting too much of it, and unless something is done there is going to be a revolt." It is simply a case of over-organization,—an evil with which a number of denominations are afflicted. There is such a thing as organizing an institution to death. We have an editorial on "Over-Organization," already in type, that we hope to find room for in the next issue. There is even danger of our getting too much machinery in our church work.

BRO. J. A. LONG, of York, Pa., writes that the Committee of Arrangements for the coming Annual Meeting is having its share of disappointments. First was the death of Bro. William Anthony, who was expected to render much valuable assistance. Recently the brother selected to superintend the cooking department met with an accident and is disabled. On last Saturday evening another disappointment came in the death of Bro. Samuel Aldinger, who died of a stroke of paralysis. He was a member of an important committee and president of the bank that was to have served the Conference. But in spite of these discouragements, Bro. Long says, the preparations are being pushed and everything will be made ready for the meeting in good time.

THE January number of the *Missionary Visitor* contains some interesting articles, dealing mainly with problems in India. Bro. J. M. Blough has an article of unusual importance, headed "A Bible School for India." He discusses the necessity of such an institution, and then proceeds to set forth the plan for establishing and maintaining the school. As we view it, this is the most advanced step ever taken regarding mission work in any of our foreign fields. The school is needed for the purpose of educating and training native workers. In fact, it ought to have been started ten years ago, and by this time we might have scores of well-informed and well-indoctrinated native workers, properly equipped for a class of work among their own people that can not be done by American missionaries. Bro. Blough's article is to appear in the MESSENGER, and we are certain that it will be read with more than ordinary interest.

THE "Old Sandstone,"one of the most noted landmarks of Northern Illinois, the oldest building of Mount Morris College, was destroyed by fire last Monday. We are not told how the fire originated, but it seems to have cleaned out all the woodwork of the grand Old Sandstone. The students and town people fought the devouring flames heroically, but to no avail. Some of the students saved their belongings, while others lost everything they had in the building. The citizens immediately opened their homes for the students, and they are now properly housed and ready for work. The flames had hardly died away until plans for a new building were being discussed. A mass meeting was called for the same evening, and steps are to be taken for the erection of a greatly improved structure. Now is the time for all the friends of the "Old Sandstone" to come to the rescue, and see to it that the means are furnished to construct a building that will be a credit to the interests that it is intended to represent. Bro. J. E. Miller, President of the school, wires us that class work is moving right along, and everything necessary is being done to bridge over the situation.

Our correspondent at Chico, Cal., says that six have been added to the church at that place since last report. In other ways the congregation is increasing in number, as nine were recently received by letter.

A Clear Head on Doctrine.

One of our ministers in a very interesting letter says: "If there is anything that I am clear on, respecting the rites of the church, it is the design of baptism." He then states that some people become confused by regarding baptism as an ordinance *in* the church, when it is really an ordinance *of* the church, and by Divine authority has been placed at the entrance of the church. Our brother's head is clear on the point he makes, especially when he goes on to state that baptism is something required of the penitent believer in order to be saved, while the ordinances of the house of God are intended for those desiring to remain in the saved state. The sinner believes, repents, confesses Christ and is baptized that his sins may be blotted out and that he may enter the church as a new-born creature. After entering the church he is in a saved state. He is born of the water and of the Spirit, and by virtue of this new birth becomes a child of God, an heir in the household of faith, and the promise of the life eternal is his. But in order to grow in grace, to build up spiritual strength and to prove his loyalty to the kingdom, certain duties are laid upon him, in addition to those relating solely to the moral side of life. There are ordinances that must be observed. These may be designated as ordinances in the church, for the reason that they have been set apart solely for the saved, or for those who are in the church and numbered with the believers. To make a clear distinction between the things to be done in order to enter the church, and those that must be done after one enters the church, is a matter that should not be overlooked when attempting rightly to divide the Word of Truth. Making clear the distinction between being saved from past sins, when the penitent sinner is baptized for the remission of sins, and being saved in the final kingdom, when life's battle is ended, will help thousands to understand the New Testament plan of salvation all the better. Some preachers do not make these points clear in their addresses on the conditions of pardon and salvation, and for that reason the minds of many are confused. There is nothing like having a clear conception of the Word of Truth.

The Law of Giving.

A correspondent wishes to be informed whether the giving of one-tenth of one's income for religious work is a provision of the Mosaic law, or a New Testament requirement. The giving of one-tenth was a custom that prevailed among the Lord's people prior to Moses, and yet it was incorporated in the Mosaic law and became a part of the law by which the Jewish people were governed during the old dispensation. The law was not brought over to the new dispensation, and for that reason is no part of the Gospel regulating giving under Christ. There has been a change of dispensations, a change in the priesthood, and of necessity we must look for a change in the law. Before Christ, the people who worshiped God were under Moses, he being their lawgiver, but now we are under Christ, and by his words we are governed. We are no more under the law, but under grace, that is, under the Gospel.

For the new dispensation a new law of giving has been instituted. It may mean one-tenth of our income, or it may mean less, and at times it may mean more. We are instructed to give as the Lord has prospered us (1 Cor. 16: 2). We are also told that "the Lord loveth a cheerful giver." By these and other Scriptures we are instructed to give cheerfully and willingly as the Lord has prospered us. Under this law of giving there are those who give more than twice as much as was required by the old law. It made no difference how much a man's income was, during the old dispensation, his duty was to give only the one-tenth. Not so under the Gospel. The man who gives as he has been prospered, may sometimes find it his duty to give half of all he makes. Then, on the other hand, in case of sickness, losses and a very small income, one may find it necessary to restrict his giving, for a year or more, to half of the tenth. The law of the New Testament, in this particular, is flexible, adapting itself to the varying individual conditions, and for that reason is better than what is regarded as the Mosaic system. The only thing that can be said against the New Testament law of giving is one's failure to live up to it. If those professing the Christian religion would live up to this new and greatly-improved law as they should, the Lord's treasury would be supplied with more money than could possibly be produced by the tithe system. The New Testament system is a decided improvement over the Mosaic system, but it is not taught and carried out as the Holy Ghost intended it should be.

Among the Churches in California.

This winter finds us again in the Golden State, the land of sunshine and flowers, These are here, but this has been an unusually cold winter, with much frost and ice in evidence. The mercury has established a new record by running down from ten to fourteen degrees below freezing. Young and tender orange trees have suffered to some extent from the freeze. The oldest inhabitant has not known a colder winter.

From Ogden, Utah, to Modesto and Empire, our first stopping places in California, the journey was made over the Southern Pacific railway. In these days one is made to wonder what new things the future is to bring forth in the way of comfort and convenience in railway travel. We now have electric-lighted, steam-heated, steel car trains,—sleeping compartments, dining room, shower bath, barber shop, stenographer, ladies' maid, manicure, and hairdresser all at your service, if you desire to use them, as you speed your way across the continent. It would seem that the maximum of comfort and luxury in travel by rail has been reached.

Immediately after leaving Ogden, the train crosses the celebrated Salt Lake "cut-off." The stretch of water crossed is thirty miles in extent and here is found one of the remarkable feats of engineering of this remarkable age. Eighteen miles of the distance has been made by filling in the lake, and twelve miles by piles driven down to a solid foundation, on which the heavy timbers, cross-ties and track are laid. While crossing the lake by rail,—part of the time out of sight of land,—the thought came to mind, What is to hinder the engineers from constructing a railway across Bering Strait, and making a trip by rail from Paris to New York possible? We are living in an age of wonderful progress. Three years ago the writer said, in these columns, that the day would come when men would fly across the continent, and already Rogers, starting at New York, has winged his way through the air to the Pacific Ocean during the last half of the old year. The Bering Sea project is one of the possibilities of the twentieth century.

At Empire we tarried nearly three weeks and had a most enjoyable and blessed time in meeting with God's people in this recently-organized and rapidly-growing church. This is now the home of Eld. S. F. Sanger, and his home was ours while at Empire. Brother and Sister Sanger, and their daughter, Vesta, did all in their power to make our stay pleasant, and they made us feel that we were members of their family.

The Empire church has had a phenomenal growth. Eld. Jacob Deardorff, the bishop in charge, settled here three years ago and about that time we visited with them. Then there were only four families of our members at the place. Now, after the close of a blessed series of meetings, with twenty-three accessions, the membership numbers two hundred and thirteen. They have a six thousand dollar house of worship and more elders and ministers than they need. Sixteen States and one foreign land are represented in the membership of the Empire church. It will require grace, tact and ability to mould the body into a unit, working together for the Lord. This has already been largely accomplished and is the occasion of much rejoicing. The Brethren, for the most part, seem well satisfied with their surroundings.

At this place, as at scores of others on the Coast, the wisdom of colonization is shown. This subject has often been discussed in these columns, and the only excuse for another reference to it is its importance, and what it has done in building up churches of the Brethren in all parts of the western States. We heartily approve of movements of this kind, for each new colony becomes the center of church activity, and new churches are soon organized. Already the Brethren at Empire are reaching out into new territory, and a church will doubtless soon be organized at Denair, nine miles away. At Patterson a church has been organized, and so the good work goes on. May God's blessings attend it. A word of caution is also necessary. In selecting land for colonies great care should be taken. In many places the water supply is insufficient, and alkali and hard pan abound, making the land almost worthless. Even in the best locations alkali may be found, and care should be taken in selecting land for a home.

A few days were spent very pleasantly at the home of Bro. E. M. Cobb at Raisin City. This is also one among the prosperous colonies of our people. The place has improved rapidly and the church has prospered and grown. At a recent meeting, at which Bro. Cobb did the preaching, twenty-two united with the church. The membership is now one hundred and twenty-five. A new house of worship has been recently erected, the members are well satisfied, and peace and prosperity are found among them.

At Fresno a stop was made to look over the city, see the proposed site for the Conference when it goes to Northern California, and to visit the Fresno church. About one dozen members live in the city, and the work is in the hands of the District Mission Board. Bro. A. B. Bowman, of Wenatchee, Wash., is to have charge of the work, and is probably there now.

At the Reedley church, Eld. J. J. Brower, bishop in charge, a series of meetings was in progress, Bro. D. W. Crist conducting the services, and the Lord blessed the work. Some were added to the church. The membership at Reedley is now about one hundred and fifty. Here the writer had the pleasure of visiting a maternal aunt, Sister Rebecca Price, now in her eightieth year; also Eld. D. L. Forney and family, our former missionaries to India. The pleasure of meeting these dear ones again was mutual, and not soon to be forgotten. We also enjoyed a very pleasant visit with Eld. Samuel Haldeman and wife, whom we have known for many years. These aged saints are now in their ninety-second year. I felt rather boyish, when Bro. Samuel told me that he and his wife united with the church before my birth, and that they were married seventy years ago the coming August, the year I first saw the light of day. It was a benediction to meet with these saints, and hear from their lips evidences of God's goodness. They were both in fairly good health, and may yet have more years to live in this world before the Father calls them home.

Meetings are now in progress at Pasadena, with good attendance and marked interest. May the Lord graciously bless the effort to the salvation of souls!

D. L. M.

The Abominable Thing.

There are a great many things that are abominable in the sight of God, and should be also in the sight of men. If you were to ask what they are, we can answer the whole catalogue of them in the one word, "Sin." And if we were to define sin, we might do it by saying: It is the negation of righteousness, for such it is. All unrighteous men and women are sinners, pure and simple; and all unrighteous things are sinful, no matter how they look, or what they be, and yet, how anxious the world today is to keep it, as a subject for thought or discussion, in the background. Don't think about it; don't talk about it; keep it out of the pulpit, as it is in bad taste to talk about it,—not popular. It only makes people feel bad. It is unpopular and yet the most popular thing of the day. It is being flashed before you in large letters on almost every page of many of our daily papers, emblazoned in attractive style on public posters along the highways, on vacant lots, barn-sides, outbuildings and everywhere,

where it is possible to show it to the public gaze, to induce and corrupt the minds and hearts of the young, as well as of old. But it is done largely under the guise of harmless amusements.

There never has been a time when so much effort to popularize sin,—to place an innocent and attractive face upon sin,—has been made. There is a growing disposition on the part of many to deny the very existence of sin. They would gladly expunge the word from the human vocabulary, or banish its use from human society, and especially from the Christian pulpit.

Not long since a very prominent novel writer, on meeting a friend on the street, said: "Well, I just came home from church. I felt that it would be a good place to go, to while away some of my spare time in listening to a good sermon. And do you believe it? Instead of giving something pleasant and entertaining, the minister was hammering away on that old wornout subject of sin. I simply could not endure it, so I got up and left. I don't see why men of such ability should waste their time and bore their hearers by using such unpopular and terrifying subjects when there are so many pleasant and comforting subjects that might and should be used."

It was this same kind of a feeling and desire that had gotten into the minds and hearts of the Children of Israel, that the Lord was made to say to them, through his prophet Jeremiah: "Oh, do not this abominable thing that I hate." Time and again this faithful preacher had been showing the Jews their sins and what the result would be if they would not turn their hearts away from their sins unto righteousness, but they, too, did not want to hear that kind of preaching. But the time soon came when the ugliness of sin, which they did not want to hear about, met them in a way from which there was no way of escape.

Again, it may be asked: "What is sin?" And again we say: It is the negation of the things that are right. It is the abominable thing which God hates. It is not like a contagious disease,—smallpox, scarlet fever, or other things that come to us against our wishes. It is the things that we do through our own volition; things that we do against our better judgment; things that we know we ought not to do. They are wrong, will do us harm and cause us suffering, loss or disgrace in the end.

How are we to determine what is sinful and what is not? By exercising our best judgment, hearing the speaking of our own conscience, and acting rationally when the decisive moment comes. We seldom act in anything before we pass judgment and make a decision. And that decision is conscientiously made, for good or ill, and we are constantly aware of what we do because we have thought and decided. This we are doing every day. It is our duty to think and consider, because we are responsible beings. How are we deciding? Our decisions, of course, ought always to be on the side of right. Whatever we think, say or do, let it be that which will be for our own physical and spiritual good, the good of others, and the glory of God. Or in the language of the apostle: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." This is a safe rule.

Another very good rule is: Never go anywhere where you feel that you could not invite Christ,—the Master, to go with you. Think a moment! Who would think of asking Jesus to go with him or her into a saloon, a gambling den, or into a secret lodge where the name of Jesus dare not be mentioned? Who would, in going into a dancing hall, think of saying, "Let us first have a season of prayer, and ask God's blessings upon what we expect to do"?

Oh, no, the pleasure-seeking Christian is ready to say: "We would not think of doing such a thing, because the place is not suitable. It would not be expected." Why not? Any place that is suitable for Christians to go is suitable for Jesus to be; and the place that is suitable for Jesus to be, is a suitable place for prayer. Jesus has promised to every Christian to be with him always. That is what he wants to be. And that is what he will be unless we go into the ways of sin and do the things that are harmful, and lead the hearts of men and women into ways that are demoralizing, dangerous and destructive.

It is said,—and truly said,—that the goodness of God ought to lead men to repentance. This goodness is seen and manifested everywhere, and has been through all of the ages. We have this wonderfully manifest in the subject under consideration. "Oh, do not this abominable thing that I hate," which includes all the sins to which man is heir.

God humanizes himself to meet, warn and save us. He does not hate the abominations of the world, because they can in any way endanger or hurt him, but because they endanger or hurt us, whom he loves and for whom he has given and sacrificed his Son. How we wish that this appeal, on the part of God, could be made more impressive upon us all! At the entrance to every sin, into which we are tempted to go, this touching appeal is expressed to us in words that should come to us with a wonderful force. "Oh, do not this abominable thing that I hate." Why should we? How can we take pleasure in the things which we must know God hates? H. B. B.

An Experience with a Church Paper.

A METHODIST church in Toronto, Canada, tried an experiment with their leading church paper. Sufficient funds were appropriated to place the paper in every home where there were members. The result is said to have been splendid, fully justifying the unusual expenditure. At the end of the nine months, the report says, it was shown that there was an increase of attendance at all church services, the prayer meetings especially showing an improvement in numbers and interest; the Sunday-school grew; weekly contributions to the church funds greatly increased, the increase being much more than the amount expended for the paper; and the several branches of denominational work received increased support. From a financial point of view alone the money spent in introducing the denominational paper was an excellent investment. It brought large returns, and the church repeated it for the present year. There was evidence, also, that in ways which can not be tabulated in dollars and cents the influence of the paper in the homes to which it was sent was most salutary. The experiment demonstrated what has been so often asserted, that the reading of the denominational paper bears fruit in quickened religious interest and enlarged sympathy with and support of all the work of the denomination, local and general.

We are not going to urge that money should be appropriated by our churches for the purpose of placing the MESSENGER in each home where there are members, but something should be done to induce more of our members to read the paper. It is generally understood that in congregations where the MESSENGER is not widely read, very little active church life is found. Our real live, working congregations are those where our church literature is read in practically every home. We have some congregations that insist on the MESSENGER going into every home where there are members, and that raise money to pay the subscription of those who are not able to pay it themselves.

Delegates to District Meetings.

THERE comes to our desk a matter that needs attention. We are told of a State District where it has become customary to elect young and inexperienced members as delegates to represent the churches at District Meeting. Sometimes members who have been in the church only one and two years, and know little of the principles of the church and her workings, are chosen instead of members of experience and standing. As a result the District Meetings are now and then practically run by those who are not familiar with the doctrines and principles of the church. A condition of this sort in any State District is alarming, and shows how much some of those, in charge of congregations, have been neglecting their duty. While it is proper to give new members all needed attention, with a view of encouraging and developing them, we should never think of entrusting them with grave responsibilities until they acquire sufficient information and experience to enable them to discharge such duties understandingly and with credit to themselves and to the church. It is the duty of all elders, just before their churches proceed to elect delegates to a District Meeting, carefully to instruct the members regarding the kind of brethren and sisters that should be chosen to serve in that capacity. They should be members who can be recommended for their spiritual life and character, and as being in full accord with the rules and practices of the church, as defined by Annual Meeting. Furthermore, they should be members of more than ordinary intelligence and experience. They should know something about the church, her principles and her work. A careful study of Acts 15 will show that the men who figured in the council at Jerusalem were men of knowledge, standing and experience. Hundreds of our churches need some special instruction on this subject, and the elders are the ones to act as circumstances may demand.

The Attractive Face.

A SISTER who thinks more of her religion and health than she thinks of the demands of a fashionable world, says that she can not understand how a woman, who belongs to a plain church, can spend hours before the glass, working with her hair, and powdering her face until the powder can be seen here and there in spots. Well, it does seem strange that people who wish to give more attention to the demands of fashion than to the teachings of the New Testament should pose as members of a church insisting on plainness. This is one of the things hard to be understood. As for powdering the face, it would seem that a little good common sense, without any religion, should teach women that this is not the best way to improve their looks. When one, in religion, tries to make people believe that he is better than he really is, he is rightly accused of hypocrisy. Should one be censured for saying as much of women who, by the use of powder and paints, endeavor to display a charm which they do not possess? But what of the sisters of a plain church who do such things? We confess that, in the light of the teachings of the apostles and reason, it is hard to understand the principles and motives that lead to this manner of living. If a woman wishes to improve her face,—and it is proper for her to do so,—there are methods for her that are natural, reasonable and consistent. Let her think much about that which is pleasant, beautiful and pure. Let her cultivate a beautiful and lovable mind, live in keeping with the natural laws of health, as well as in keeping with the spiritual laws, and she never need worry herself about an attractive face. As proof of what we are here saying, we call attention to the fine faces of some of the lovely mothers in Israel, who could not be hired to use powder and paints with which to enhance their beauty.

The Brethren Not a Secret Order.

A PUBLIC speaker in Indiana, when defending secret societies, stated that even the Brethren church is a secret body, and referred to what he supposed to be our general practice of always instructing applicants for baptism privately. He said people outside of the church were not permitted to hear these instructions. The gentleman either purposely misrepresented us as a body, or else he did not know what he was talking about. He should have known that we make affiliation with secret orders a test of fellowship, and surely such a religious body can not be regarded as a secret society. Furthermore, it is not the rule to have all applicants for baptism instructed privately. In most revival meetings they are instructed publicly, and not a thing is required of them that is kept from the public. Regarding the doctrine we teach, the practice of the church, and the duties laid before applicants for membership, there is nothing whatever held in secrecy. It is alleged that our council meetings are held in secrecy. They may be private meetings, but they are not secret meetings. Nonmembers having legitimate business in such meetings are never excluded. To illustrate, the unconverted husband of a sister can accompany his wife to one of our council meetings and remain in the meeting until it is over. What is true of our council meetings, is probably true of similar meetings held by other religious persuasions. In a general way they are private, but never secret.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

BIBLE AND SUNDAY-SCHOOL INSTITUTE AT MILLEDGEVILLE, ILL.

Bro. M. W. Emmert, of Mt. Morris, Ill., preached for us on the morning of Dec. 24. Beginning Dec. 25 he conducted a six-days' Bible and Sunday-school Institute. The manifest interest of the class throughout the series of lessons showed a ready and warm response to the earnest efforts of our brother.

Studies in the Life of Christ were given. In this survey especial emphasis was placed upon the most critical situations or turning points of his career. This proved to be a valuable setting for our coming year's Sunday-school lessons.

One period a day was devoted to the history from Malachi to Matthew. The aim was to show how, in this interval of history between the Testaments, all the world was unconsciously preparing for the coming of Christ, under the guidance of the Divine Hand. In this our brother succeeded quite well.

The afternoon was divided between the book of Galatians and a period of devotional study, this latter making a fitting close to the day's work.

Bro. Emmert's work here was a blessing and inspiration to us. He teaches at high tension. His outlines and charts assist much in presenting his studies. Altogether his labors were characterized by a marked spirit of loyalty and devotion to the Word. D. F. Warner.

Jan. 3.

WAYSIDE NOTES.

We are home again from our trip to Eastern Pennsylvania. Nov. 15 the writer and his wife boarded the train to attend the funeral of my wife's brother, Jacob Fry, of Stevens, Lancaster Co., Pa. We arrived there on the 17th. On the 19th the funeral took place at Lincoln. A large number of relatives were in attendance.

After this the writer and his wife began to visit the Fry relatives, and we also had the pleasure of meeting with the brethren and sisters in a series of meetings held at Lincoln, with Bro. Henry Hollinger doing the preaching.

On Thanksgiving morning we preached at the Brethren Home at Neffsville, Eastern District of Pennsylvania. Bro. I. W. Taylor has the oversight of the Home. He knows how to make the home pleasant for the old folks.

Dec. 9, by request of the Springville brethren, the writer began a series of meetings at Lincoln, closing Dec. 23. A wonderful interest was taken, and eight persons were added to the church.

Dec. 24 Bro. Abraham Fry conveyed us over the mountains to Lebanon County, where we had the pleasure of meeting with the Brethren of the Tulpehocken church in the Heidelberg house, in their series of meetings, conducted by Bro. I. N. H. Beahm. By request, the writer preached on Christmas Day.

It is a great satisfaction to meet hundreds of those of like precious faith. We shall never forget the kindness and love of our eastern brethren and sisters.

Fairview, Mo., Jan. 1. J. H. Argabright.

THE LORD'S WORK IN FRESNO, CALIFORNIA.

Though less than one year ago the Brethren began active work in Fresno, Cal., good results have already been accomplished. The first sermon was preached April 9, in the Baptist Mission Chapel, corner of Howard and Davis Streets, with ten or twelve persons in attendance. Here the services were continued till the latter part of May, by the writer, when Bro. Getz and wife, of Los Angeles, came to Fresno, to work under the direction of our Mission Board.

June 1, they opened a Sunday-school in their own house and the preaching services were also moved from the Chapel to the same place. The children were gathered in till there was no room to accommodate others, and another change became necessary.

At the District Meeting in October the Mission Board was authorized to secure lots and put up a house of worship. A lot 75 by 150 feet was secured at the corner of Harvey and Thesta Streets, lumber was soon on the ground, a basement dug, and with the aid of brethren from the four surrounding congregations, Oak Grove, Raisin, Kerman and Reedley, the building was soon enclosed, and in less than two weeks from beginning the work the first service was held in the new church. Later the painting was done, seats built, curtains put in for Sunday-school classes, and electric lights installed. Most favorable conditions seem to be in sight for the future of the Fresno Mission. Brethren J. G. Parrett, J. W. Mishler and others have been very active helpers in all this work. Since Bro. Getz left in October, Bro. Mishler and family have been active in the work of the Sunday-school. We have an average of forty-eight scholars in attendance. For some months ministers from adjoining churches have filled the preaching appointments, until Bro. A. D. Bowman arrives, to take charge of the work, about Jan. 1.

There is an open door for the Brethren in Fresno. There are excellent schools, including a State Normal, and abundant railroad facilities. Factories and packing-houses, as well as families, are always in need of helpers. Carpenters and other mechanics are always in demand. All this presents favorable conditions for Brethren families. Fresno, with its 30,000 souls, needs the pure Gospel and we praise God for the work so well begun. May his name be glorified and souls saved! D. L. Forney.

Dec. 30.

WASHINGTON CITY, D. C.

The close of the year is an unusually busy time with us, as, in addition to the usual rush which comes with the Holidays, there is additional work incident to the closing of the year and the election of officers for the ensuing year. The regular quarterly council convened on the evening of the 1st, at which time Eld. C. D. Bonsack was present; also Elders H. C. Early and A. P. Snader. We were glad to have Bro. Early with us on this occasion, in view of his taking charge of the pastorate early in February. Much business was pleasantly disposed of, including the election of the following officers: Elder, C. D. Bonsack; Clerk, M. C. Flohr; Publishing House Agent, Harry C. Speelman; church correspondent, Mrs. D. E. Miller; chorister, L. B. Holsinger; Sunday-school superintendent, J. H. Hollinger; president of Christian Workers' Meeting, C. G. Heatwole. Two letters of membership were granted and one received. The treasurer's report showed that over $1,500 was contributed by the congregation during the year for the support of the work, $500 of which was for the purchase of the parsonage.

Under the auspices of the District and local temperance committees, we recently had the pleasure of listening to a splendid address by Eld. P. J. Blough. The missionary society also secured Eld. J. M. Blough and wife, to give us several talks on the subject of missions, in which considerable interest has been manifested on the part of a number of our members. During Brother and Sister Blough's visit, a collection was taken, amounting to $22.84, which was sent to the General Mission Board. A mission study class has been organized and we have taken up the study of "China" as a mission field, using as a textbook, "Rex Christus." The Christmas program, held on the evening of Christmas Day, was conceded by many to be the best ever rendered in the local church, practically every member of the primary and intermediate departments taking some active part, their ages ranging from four to eighteen. The work for the year is now thoroughly organized and we hope for large results.

806 C Street, S. E., Jan. 5. Mrs. D. E. Miller.

THE SOUTHERN OHIO SUNDAY-SCHOOL INSTITUTE.

The tenth Sunday-school Teachers' Institute of Southern Ohio was held in the auditorium of the school building at Bradford, under the auspices of the Upper Stillwater congregation, Dec. 25-29, 1911.

The weather was favorable, the interest very good and the attendance large. Nearly every Sunday-school was represented. Brethren I. B. Trout and P. B. Fitzwater were the principal instructors. This was the fourth time each of them was called to assist in this line of work. Bro. Trout gave two addresses on "Sunday-school Management and Problems," two on "Primary Work," and one each on the following topics: "Sunday-school Lessons for 1912," "Possibilities of the Sunday-school," "Boys," "The Church School," "Our Sunday-school Standard," and "The Sunday-school Teacher and His Reward." He had at his command large resources of practical truths, and applications on every one of these topics, which, if carried out in the local schools, can not help but result in more effective Sunday-school work.

Bro. Fitzwater gave one address on "The Religion of the Second Mile," three on "Studies on the Book of Daniel," one on "The Problem of the Four Gospels," three on "Studies in the Synoptics,—Matthew, Mark and Luke," one on "The Christian,—What He Believes and How He Lives," and one on "The Person of Christ."

The address on the latter subject, as well as some of the others, was full of Biblical proofs of the Divinity of Christ. Throughout the Institute, Bro. Fitzwater had his subjects well at his command and led his audience into new fields of thought and research, thus creating a greater interest in Bible study.

The place for holding the Institute was simply ideal. The large auditorium with its five-hundred comfortable chairs, the modern methods for heating, ventilating and lighting, the wrap and toilet rooms, the rest room and free telephone service, and the large basement converted into a dining room, rendered the building unique for the Institute. In addition to this the good people of Bradford and vicinity, with one accord, opened their houses and gave free lodging and the hospitality of their homes to all who came.

Editor Little, of "The Morning Sentinel," was in attendance much of the time, and gave many kindly notices and expressions concerning the work of the Institute. Superintendent Rayburn, of the Bradford Schools, was also in attendance much of the time, and assured our people a hearty welcome to the use of the school building.

We wish to thank all who, in any way, contributed to the success of the Institute.

Invitations for the 1912 Institute are in order.

Committee, Jacob Coppock, Chas. Flory, Levi Minnich.

THE SITUATION IN CHINA.

Our Anticipations.

Many and conflicting emotions have filled our hearts during the last few weeks. We were looking forward, with the highest hopes, to the coming of the new workers. For weeks we had been preparing and planning for their arrival. How we looked forward to the inspiration they would bring from the homeland! We hoped that our days of working alone would be over, for there would be twelve instead of four, to help to bear the burdens.

Our Disappointment.

Bro. Crumpacker went to the coast to meet them, but found that the uprising in the south of China was becoming so general that it was not advisable to take the new workers so far inland, so he came back alone. You may imagine our disappointment. Words cannot describe the regrets of those who have lived alone, as we have, for we did not then suspect we would be called to the coast to be with them.

Making the Best of Things.

We went about our daily duties with as much life as possible, under the circumstances,—healing the sick, teaching the classes and visiting in the homes. The people all knew of the trouble and everybody was restless. They were all very anxious that we should not leave them. The women said to us in several of the homes, "Don't go away, for no one will harm you; they only want to kill the Manchus." The people said they would be so lonesome if we went away.

Yes, no doubt they would be lonesome for they frequently came to our place and told their troubles. Often we would sing and talk and pray together, and they would go away happy.

Prosperity of the Work.

A number of the higher class men of the city were in the men's opium refuge, and more boys were asking for admission to the boys' school than our place would accommodate, so we were renting additional room to do more extensive work.

Seven women had broken off the use of opium at the women's refuge, and we were preparing for that work on a large scale for this winter. The demand for the opium cure is great now, because of the very high price of the drug.

A number of girls were planning to enter the girls' school. On Sunday the men's services were attended by from thirty to fifty, and the women's services by from twenty to thirty. Everything seemed ready for a prosperous year's work.

An Abrupt Move.

Bro. Crumpacker had been home but a few days when we received a telegram from the consul, telling us all to come to Tien Tsin at once. We packed our clothes and bedding and took the train the next morning. Baggage trains had not been running for some time, so we could only take what we could keep in the car with us. We went very unwillingly, every step of the way, you may be sure, for we did not want to leave our work. It seemed like running away from duty. Bro. Crumpacker promised the people he would be back in a few days, if it were possible for him to return.

Arrival at Tien Tsin.

So, after two days, we arrived in Tien Tsin and had the joy of meeting the newly-arrived workers. We have rented places here and are comfortably situated until we can return.

A day or two after we arrived, the trains stopped running and have not run regularly since. Tai Yuen Fu was soon taken by the rebels and the railroad controlled by them. The foreigners at Tai Yuen Fu were not harmed, but after several weeks the condition became too critical, so, after great difficulties, the rebels gave them a special train, and after several days they arrived here.

Bro. Crumpacker's Return to the Station.

After being here for two weeks, Bro. Crumpacker found a way to return to our station, where he is planning to stay as long as it is safe. He says there is no trouble there at present. Most of the women and children from the inland stations have been sent to the coast, but many of the men are still staying at their stations, to protect the property and hold things together, if possible.

Awaiting Developments.

Mission work, as well as everything else, is at a standstill now in China, and we can only wait till the trouble is past. But no time is being lost by the new workers, who have just come, for they are hard at work every

day, studying the language. Indeed, we are all making use of the time in the same way. Thus we will be all the better equipped for work when the storm is past.

At present it looks as if peace were a great way off, but we trust that when peace does come, the doors for mission work will be opened wider than ever before. Pray for the peace of the nations! Emma Horning.

Tien Tsin, China.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Correction.—In my correspondence, last month, I said the Mission Board was starting a mission Sunday-school at Phoenix, Ariz. I since learned that I was mistaken,—that it was the Glendale church instead.—Mrs. L. Fagg, Glendale, Ariz., Jan. 3.

CALIFORNIA.

Chico.—Our church met in council Dec. 29, with Bro. Forney presiding. We elected officers for the current year. Sister McDate was elected church treasurer; Bro. Marion Nine, clerk; Bro. Ray Shively, Sunday-school superintendent; Sister Martha Rothrock, secretary; Sister Bickett, Messenger agent. Since our last report six have been added to the church, and nine members were received by letter.—B. G. Kerr, Chico, Cal., Jan. 6.

Empire.—Our church has recently closed a spiritual series of meetings, conducted by our dear brother, D. L. Miller. He and his good wife spent three weeks with us, giving us twenty-three sermons and Bible Land talks, which resulted in twenty-three precious souls uniting with the church. They range in age from twelve to sixty-five years. We now number 216 members, and have a good church in which to worship. All this has happened in a little over two years, and the prospects are fair for this congregation to be the strongest church in California in a few years. Two years ago, last March, our elder, Bro. J. W. Deardorff, was the first member to locate in Empire, and where the church now stands he could count but four houses. Now one can count about fifty nice homes. Surely, there is a very bright future for this beautiful little town. If there are those who think colonization does not pay, they should pray to the Lord to help them take the right attitude. Yesterday we enjoyed a very pleasant council. We decided to hold a love feast Jan. 27, at 2:30 P. M. This will be enjoyed especially by our new members.—Levi Winkleblеck, Modesto, Cal., Jan. 4.

Glendora.—Our church met in council on the evening of Dec. 30. Our elder, Bro. J. S. Brubaker, presided. Four letters were granted. We elected our church and Christian Worker officers, and reëlected our elder for another year. We will retain our missionary, Sister Sauble, for another year. Bro. Lester Blocher was chosen president of our Christian Workers' Meeting. At the close of our prayer meeting on Thursday evening, Jan. 4, a brother was received into the church by baptism. We have secured Bro. D. L. Miller to hold meetings for us in February.—Mary White, Glendora, Cal., Jan. 8.

Live Oak church met in council Jan. 5. Our elder, Bro. W. R. Brubaker, presided. We discussed the providing of suitable seats for our new church building, which is now under roof. Our Sunday-school is in a prosperous condition. We have one appointment at Biggs. Three others are to be investigated,—one at Pennington, and the others at schoolhouses. We hope we may soon have meetings at all of these places.—P. S. Hartman, Live Oak, Cal., Jan. 7.

Los Angeles.—On the evening of Jan. 15, Eld. S. F. Sanger, of Empire, Cal., will begin a series of lectures in the Berean Auditorium. Jan. 21 Bro. D. L. Miller will commence a series of meetings for us. On Sunday evening, Jan. 28, we will have our love feast.—Eva M. Frantz, 3101 N. Broadway, Los Angeles, Cal., Jan. 2.

Oak Grove church enjoyed a few days' meetings with Bro. Hollinger, the District Sunday-school Secretary, Dec. 26 to 29. Owing to sickness in the family of Bro. Dickey, who was to have been the instructor, we had no Bible Institute. The Sunday-school is starting on a new year's work with good interest and attendance.—Linnie Coffman, Laton, Cal., Jan. 8.

Raisin.—Our church met in council with Eld. Harvey Eikenberry in charge. Three letters of membership were read. We elected church and Sunday-school officers, with Bro. Charles Ross as superintendent; Sister Elizabeth Flickinger, secretary; Sister Sadie Scott, chorister; the writer, Messenger correspondent. Bro. D. L. Miller was with us and preached five inspiring sermons. We were very glad to have him with us. Bro. E. M. Cobb has a Bible class every Wednesday evening, in which much interest is taken.—Emma Saylor, Raisin, Cal., Jan. 10.

COLORADO.

Fruita church met in council Jan. 5, with Eld. S. Z. Sharp as moderator. Sunday-school officers were elected, with Sister Clare Gnagey, secretary. Sister Maud Brown was chosen chorister for church and Sunday-school; Sisters H. Pearl Waltz and Lucile Gnagey, presidents of the Christian Workers' Meeting; Bro. A. L. Gnagey, church clerk; Bro. J. H. Butt, reëlected treasurer; Bro. Jesse L. Keedy, reëlected trustee; Bro. John Austin, Messenger agent; the writer, correspondent. Sisters Fred Burket, Ruth Long, Velma Frantz and Bro. John Austin were chosen as a Missionary Committee. Three letters of membership were granted. We decided to hold a series of meetings soon, to be followed with a love feast. Our Sunday-school gave a very interesting program on Christmas evening.—Helena A. Waltz, Box 203, Fruita, Colo., Jan. 5.

Garfield church met in council Dec. 30. Eld. W. A. Rose presided. New church officers were elected for this year. Bro. A. A. Weaver, of the First Grand Valley church, was elected elder for this congregation; Bro. James Swallow, clerk; Sister Collena Miller, church treasurer; Bro. James Swallow, re-elected superintendent of the Sunday-school; Sister Rebecca Winger, president of the Christian Workers' Meeting; the writer, church correspondent.—Sarah J. Merrill, Palisade, Colo., Jan. 8.

Rocky Ford.—We held our council Jan. 2, with Bro. David Hamm in charge. He was reëlected as our elder for the current year; Bro. John Bjorklund, assistant. Officers for the Sunday-school were also elected for the year. Bro. H. B. Talhelm was reëlected Sunday-school superintendent; Bro. Jesse Weybright, president of the Christian Workers' Meeting. The Sunday-school gave a fine Christmas program, after which the entire audience was given a treat.—Clara Walker Miller, Rocky Ford, Colo., Jan. 9.

CUBA.

Omaja church held special Christmas services the morning and evening of Dec. 24. One was baptized on Jan. 1. Bro. A. Conner and wife, of Manasses, Va., and a niece,—sister of Sister Kathryn Ziegler of India,—are with us for the winter. We are hoping for and expecting other brethren and sisters. They cannot find a better winter climate. All the officers of the Sunday-school were reëlected.—Grant Mahan, Omaja, Cuba, Jan. 8.

IDAHO.

Bowmont.—Our new churchhouse will soon be erected. The foundation is now being laid. The lumber is on the ground, and with the many willing hands that have promised to help us, gratis, we hope, in a few weeks, to have it ready for use. Bro. T. A. Robinson, late of Muscatine, Iowa, preached for us, with grace and power, Dec. 31.—C. A. Williams, Bowmont, Idaho, Jan. 2.

Nampa church met in council Jan. 5, to elect officers for the present year. Church officers were elected for one year. Sunday-school and Christian Worker officers were chosen for six months. Our elder is Bro. J. H. Graybill; clerk, A. E. Riddlesbarger; secretary and treasurer, Edd. Neher; chorister, Sister Riddlesbarger; the writer, correspondent and Messenger agent; Sunday-school superintendents, Brethren Riddlesbarger and C. V. Whallon; secretary and treasurer, Bro. Earl Neher; president Christian Workers, Hazel Garber. One letter of membership was granted.—Amanda Garber, Nampa, Idaho, Jan. 8.

ILLINOIS.

Batavia.—Our church met in council Jan. 5. In the absence of our elder, James M. Moore, our pastor, E. E. Eshelman, presided. Our treasurer reported a deficit,—$25 of which was made up in ten minutes by the ready response of the nineteen members present. The spirit in which this was done was quite encouraging to all. At this meeting it was decided that our pastor continue his services for another year, beginning in July. A series of sermons is being given on Sunday mornings on the doctrines of the church. In the evenings we have a series on the sermon on the mount. Bro. J. S. Zimmerman will conduct a series of meetings for us, beginning the first week of May.—Anna Eshelman, 137 Church Street, Batavia, Ill., Jan. 8.

Cerro Gordo.—The late District Sunday-school and Bible Institute was a rich spiritual feast. The work of Brethren Galen B. Royer, James M. Moore, our District Secretary, I. D. Heckman, and others, was much appreciated. The last Sunday of 1911 Bro. J. W. Lear preached his farewell sermon in the morning and Bro. D. M. Adams presented his introductory sermon in the evening. Bro. Lear's sermon, from 1 Cor. 16: 13, was an exhortation to watchfulness and faithfulness. Bro. Adams' sermon was a New Year sermon,—a call to forget the past and press forward in the line of duty. An interesting series of letters from Bro. B. F. Heckman, of China, is being published in the Cerro Gordo News, one of our local papers. These letters are written to Bro. Heckman's father and mother who live at this place.—Cyrus Wallick, Cerro Gordo, Ill., Jan. 13.

Chicago Sunday-school Extension.—On New Year's Eve the Chicago Sunday-school Extension was crowded with eager faces and grateful hearts. Good-bye was said to the old year, and thanks offered for the many blessings it has brought to all. Cheeringly the song "Joy Bells" resounded in our little gathering at "twelve o'clock." The appropriate consecration service, the hymns and prayers, and last but not least, the nuggets from "The New Year Watch Box," read and discussed, had put everybody into a festive and yet a serious mood. Amid handshakes and sincere well-wishing for a happy New Year, the congregation dispersed. The "New Year Watch Box" is a well-conceived plan, by which good thoughts and resolutions are exchanged. Cards of invitation, to see the "New Year" in at the Sunday-school Extension were distributed all over the neighborhood. On the back of the card each individual was expected to write a suitable poem, some good thought or resolution, etc. All the cards were dropped into a box in the church entry as the people gathered in the evening. Afterwards they were read and discoursed upon from the pulpit. Finally they were sent to the printer and preserved in the form of a leaflet.—August Beck, Chicago, Ill., Jan. 8.

Liberty.—We met in council Jan. 6, with our elder, Bro. J. W. Harshbarger, as moderator. Officers were elected for another year. The writer was chosen superintendent of the Sunday-school; Bro. Cleve Kaiser, secretary; Bro. Fred Arnold, church treasurer; Sister Ola Akers, reëlected Messenger agent; Sister Rosa Kaiser, correspondent.—Mrs. Lillian Harshbarger, Liberty, Ill., Jan. 8.

Pine Creek.—We met Dec. 28 for our council. The weather being very cold the church was not largely represented. We reorganized our Sunday-school for the coming year and re-elected Bro. C. C. Price as our elder. A few vacancies were filled, caused by members moving from our congregation. This winter we have granted ten letters of membership. Among this number were two deacons and their wives, and one elder and his wife. We feel this loss greatly, although there are some other young members moving in. Four letters were presented at our council. On account of cold and stormy weather for the past two Sundays, the attendance at our services has been small.—Bertha M. Stauffer, Polo, Illinois, Jan. 7.

Rockford.—The Lord's people in this city have begun the new year with a hopeful outlook. Recently we held our quarterly council. A most pleasant meeting was had. The Sunday-school was reorganized with a full corps of officers. A review of the various activities of the church, during the year, reveals much to be glad for, though doubtless much more should have been done. Five were added to the church by baptism during the year. The Sunday-school is well attended. Each Lord's Day our rooms are filled with children and friends. Many times our capacities are taxed to the utmost. The preaching services, prayer meeting, and Christian Workers' Meeting are growing in interest and attendance. The increased number of young people at all these services is a most hopeful aspect. With careful teaching, watching and praying, surely a harvest may be reaped in the near future. But the adversary of souls, too, is at work, and our purposes and hopes are in danger. May we earnestly hope and pray! At our recent council plans were partially perfected for a systematized effort of raising funds, that we may contribute to our District Board's financial needs, and thereby, as far as possible, remunerate the churches of the District for the much they have done, in a financial way, for the Rockford Mission. Surely, the Lord has been good to us all, and the churches of the District have been generous, or the little band of faithful believers in this city, with its many possibilities that are now in sight, would not be a reality.—P. R. Keltner, Rockford, Ill., Jan. 12.

INDIANA.

Arcadia.—Our council was held Jan. 6. Owing to the inclement weather not many were present. Officers were elected for the ensuing year, as follows: Sister Zeruah C. Hill, clerk; Bro. John Eller, treasurer; the writer, corresponding secretary; Sister Zeruah C. Hill, superintendent of the Sunday-school; Sister Celia Boyer, secretary. Our Sunday-school is progressing nicely this winter.—Sarah Kinder, Arcadia, Ind., Jan. 8.

Camden.—Our congregation has had many seasons of rejoicing. On Thanksgiving Day Bro. J. A. Mahon came to us and gave us two inspiring sermons, both morning and evening. On Dec. 23 Bro. D. L. Mohler, of Leeton, Mo., came to us to begin a Bible term which he taught during the Holidays, closing on Sunday evening, Dec. 31, with a good interest. The weather during this time was very unfavorable, yet we had a good attendance, and splendid interest was manifested. We feel that Bro. Mohler has sown much good seed in the hearts of our people, and especially the younger members, of whom we have a good number. This is the second Bible term Bro. Mohler has conducted for us, and we feel it is time well spent for the Lord. Our Sunday-school has reserved the collection on the first Sunday of each month for missionary purposes, a part of which we have sent to the Sunday-school Extension of Chicago. Then we have used a part in sending the Messenger into homes of nonmembers, feeling that this is a good way to use missionary money.—Eva L. Whitacre, R. D. 1, Portland, Ind., Jan. 6.

Fosteria.—Bro. G. A. Snider, of Lima, Ohio, came to this place Dec. 18, and began a series of meetings, closing Jan. 1. Bro. Snider gave us strong, spiritual sermons, proclaiming God's message with power. While no one made the good choice, we feel sure that some were almost persuaded. The church has been made to feel the need of a deeper spiritual life. As we enter upon the year 1912 we know it has in store many blessings and opportunities which we hope to improve to the honor and glory of God.—Leah B. Wright, North Manchester, Ind., Jan. 10.

Fountain church met in council Jan. 3. Bro. Arthur Hoppis presided. Two letters were received and two granted. Bro. W. L. Kintner was elected superintendent of the Sunday-school; Sister Gredith Stanley, secretary; Bro. Luther Bedel, trustee until 1915; Bro. J. G. Pherigo, reëlected church treasurer; Sister Ida Kintner, reëlected church secretary; Sister Amy Hoppes, correspondent; Bro. Luther Bedal, Messenger agent. We decided to have a love feast in the spring. As Brother and Sister Ida Hoppis are going to leave us, to go to Portland, a nice quilt was presented to them as a parting gift. Jan. 2 the sisters and friends met at Sister Bedel's home and did the quilting on this donation.—Amy Hoppes, R. D. 2, Box 54, Holton, Ind., Jan. 10.

Goshen (City Church).—Jan. 7 our pastor, Bro. Walter Warstler, gave us two spiritual and interesting sermons. The attendance and interest were good, although the weather was very cold and disagreeable. A husband and wife were made willing to surrender their lives to the Master. About Jan. 15 Bro. Geo. E. Swihart, of Roann, Ind., will begin our series of meetings.—Nina Miller, 1601 South Main Street, Goshen, Ind., Jan. 8.

Harrison County church met in council Dec. 30. Our elder, Edward O. Norris, preached each evening until Jan. 8. Our home minister, Bro. J. H. Morris, was with us each Lord's Day. We had very spiritual meetings. We also had very spiritual prayer meetings each day at the homes of the members. Our church feels much encouraged and built up. Bro. J. H. Morris will preach for us each second and fourth Sunday of the month during the winter. Our Sunday-school and Berean Band meeting are moving along nicely. Sister Bailey, who is afflicted, was anointed by Brethren Norris and Hardin Miller. She now feels greatly encouraged.—Lydia Zimmerman, Dogwood, Ind., Jan. 9.

Manchester church met in council Jan. 2. Six letters were read. An advisory committee was appointed, with whom the elder may confer regarding the work of the church. Others were chosen to assist the treasurer, and to secure a minister to hold meetings next year. At our council a committee was selected to formulate a plan for the better organization of our church forces and to study the advisability of securing a pastor. Their report was submitted and accepted. It was decided that the congregation be divided into six districts. Over each of these districts five persons were appointed for one year, to look after the pastoral, temporal and spiritual needs. The pastoral question will be considered further at our next council. At a previous meeting an offering was taken to supply the poor of our congregation with the Gospel Messenger for one year. At present our special Bible term is in full progress. Those who are attending know what a feast of good things we are having. The stereopticon views of the Orient, given by Bro. David Hollinger, are proving both interesting and instructive. Bro. H. C. Early, of Penn Laird, Va., is engaged in a series of meetings in the chapel. Much interest is manifested. Next Sunday Bro. J. G. Royer will talk to us during the Christian Workers' hour. Considering the cold weather we are glad that so many are attending these meetings.—Ella M. Cottrell, 726 North Sycamore Street, North Manchester, Ind., Jan. 12.

Peru Mission.—Our Sunday-school, Dec. 31, elected officers for the coming six months. We still retain the same superintendent, A. H. Klepinger, who has served us so faithfully since the beginning of our Mission in 1909. During the past year there have been four baptized. Hoping to get into our new church before long, we had no series of meetings in 1911. Our new church, of cement blocks, 40x40, situated on Fifth and Benton Streets, is progressing slowly. We expect to have a series of meetings following the dedication of our church.—Daisy Peters, Peru, Ind., Jan. 4.

IOWA.

Dallas Center.—On the evening of Dec. 24 our Sunday-school and Christian Workers' Meeting gave a well-prepared program. The children and young people of our church seem to enjoy such work, and I am sure that they please their parents, and all those who come to hear them, by their willing coöperation in the work. Our Christian Workers' Meeting was reorganized with Sister Ella Royer as president again. On Christmas evening Bro. Ammon Swope, of Mt. Morris College, began a singing class. He was with us for two weeks, and all those who attended his class enjoyed the work very much. The amount of our collection on Thanksgiving Day, for the Slifer church, should have been $21.25.—Maude A. Myers, Dallas, Center, Iowa, Jan. 9.

Des Moines Valley.—Bro. W. H. Lichty, of Waterloo, Iowa, was with us during the Holidays. He held a Bible term, which was of great benefit to those present. Many were unable to attend on account of the cold and stormy weather.—Lydia Bell, Ankeny, Iowa, Jan. 6.

English River.—Bro. F. G. Edwards, of Mt. Ida, Kans., has just completed a very successful term of vocal music in the South house. His work has been highly satisfactory, and, I hope, beneficial to us all. The weather, part of the time, was cold and stormy, yet the attendance was good throughout. Bro. Edwards is at this time at the North church, to conduct a like term there. Our work here is moving along in an even way. The weather has been very severe, which has kept some from attending services, but with better weather we expect an increase in attendance in each line of church work.—Peter Brower, South English, Iowa, Jan. 9.

Kingsley.—The singing class at the East house, conducted by Bro. Samuel Bowman, of Chicago, closed last Thursday evening, after continuing almost two weeks. The average attendance was about twenty-three. It was not as good as was expected on account of the severe cold weather, and the drifted roads. Bro. Bowman is an able instructor in sacred as well as other music.—Phœbe Foft, Kingsley, Iowa, Jan. 6.

Salem.—Bro. H. D. Bowman, of Chicago, Ill., came to us Dec. 23 and remained with us during the Holidays, giving us a very interesting and instructive Bible term. Sessions were held twice daily, but, owing to the severe cold and stormy weather, the attendance was less than desired. Bro. Bowman labored faithfully among us. We learned many beautiful lessons. Our council was held Jan. 6. Much business came before the meeting. Bro. Floyd and Sister Anna Ramsey have been secured to move into the parsonage at Lenox, to work in the church and Sunday-school. The home ministers will supply the pulpit for the coming year. Bro. D. F. Sink was chosen elder for one year; Sister Jennie Walter, church clerk and corresponding secretary. Our Sunday-school was reorganized recently. Bro. Olaf Caskey is our superintendent; Bro. James Wray, secretary. Since our last report four letters of membership have been received, and two were granted.—Edna M. Wray, Prescott, Iowa, Jan. 8.

South Ottumwa.—We left our home at Corning, Iowa, Jan. 5, to take charge of the work at this place. The members here are quite scattered in various parts of the city. A great field presents itself here for the Master's work. As the shops are not running full time, many men are out of work. Many children are in need of shoes and clothing, and some are sick. We will be glad to receive either money or clothing to assist those in need. Those who have a kindness shown to them, in the form of supplies, appreciate it very much, and come to Sunday-school, where we can work with them and teach them the way of life. We held our council Dec. 31. Our elder, Bro.

Peter Brower, presided. Officers for this year were elected. Bro. Peter Brower was unanimously chosen to continue as elder in charge; the writer, Sunday-school superintendent; Sister Coover, president of the Christian Workers' Meeting. Bro. Burger and family were granted letters of membership. Brethren, pray for us that we may be able to do much for the Master.—A. Leslie Coover, 118 South Moore Street, Ottumwa, Iowa, Jan. 8.

KANSAS.

Bur Oak.—Our church convened in council Jan. 4, with Eld. T. E. George as moderator. Officers for both church and Sunday-school were elected for the coming year. Bro. N. A. Renner was reëlected church treasurer; Bro. Ray Wagoner, clerk; Bro. L. H. Burkholder, reëlected superintendent of the Sunday-school. Our average attendance of pupils, during the past year, was sixty. We also reorganized our Christian Workers' Meeting, with Bro. Ray Wagoner as president. We contemplate holding a series of meetings sometime during the winter. On Sunday before Christmas our elder gave us a very interesting sermon on the different names of Christ, defining each one. Our Christmas offering of $5.26 was sent to Bro. E. E. John, to be used in the Child Rescue work.—Emma J. Modlin, Burr Oak, Kans., Jan. 6.

Grenola church convened in council Jan. 7, with Bro. S. E. Lantz presiding. Sunday-school officers were elected for six months, with Sister Ida Logston as superintendent. Church officers were also elected. Bro. Lantz resigned his charge, and Bro. W. C. Watkins was chosen as our elder for this year. We are planning to hold a love feast May 4, and will hold a series of meetings in October. We have organized a teacher-training class, taught by Sister Alice Boone Lantz. We have a singing class once a week, taught by Bro. W. C. Watkins. We have received six members by letter and eleven by baptism, in the last year and a half, which strengthens our body of workers. We hope others will move into our midst and join in the Christian warfare.—Lydia V. Crumpacker, Grenola, Kans., Jan. 10.

Larned.—Our series of meetings, conducted by Bro. Moses Deardorff, of Yale, Iowa, closed on Sunday, Jan. 7. Two were made willing to accept Christ, and others were deeply impressed. Because of the snow storm, the drifted condition of the roads and exceedingly cold weather the attendance was not what it would have been otherwise. At the close of the meetings an invitation, by unanimous vote, was given Bro. Deardorff to return to us next autumn. On Sunday morning, Dec. 31, two new names were added to our cradle roll, and eight were promoted from the cradle roll to the beginners' class. In the evening the advanced division of the Junior Workers' Band was promoted to the regular Workers' Band,—eight in number, ranging from thirteen to fifteen years of age. They had satisfactorily done the work prescribed for them,—naming the books of the Bible, men, Psalms, and lessons in Bible biography and Bible geography.—Edna Cook, Larned, Kans., Jan. 8.

McPherson.—The Bible Institute at this place has just closed. About forty visitors from a distance enjoyed the Institute with us. We wish many more could have come. Bro. Fitzwater, of Princeton, N. J., was with us eight days. He preached and taught the Word with power. We feel much built up in the faith of the Gospel. Bro. Ellis Studebaker, formerly of Bethany Bible School, assisted in the Institute. Our pastor, Bro. J. J. Yoder, and Dr. Clement also gave valuable assistance during the week. A class in Bible reading, by Sister Haugh, was appreciated by all. We have had many splendid Bible Normals at this place, but this was one of the best, so, brother and sister, you who did not come missed much spiritual food. May God continue to bless the Church of the Brethren and her schools.—Sarah Witmore Harnly, McPherson, Kans., Jan. 9.

MARYLAND.

Long Green Valley.—In accordance with the late ruling of our District Meeting for all our churches in Eastern Maryland, our elder, in an informal but very impressive way, installed our Sunday-school officers elected for 1912, Bro. Roop preached for us both morning and evening, the latter being a well-directed New Year message. Bro. J. M. Prigel, who by this congregation was recently elected to the ministry, preached his first sermon for us Dec. 17. We also had a Christmas and Missionary Meeting Dec. 24. A collection of $3.11 was forwarded to the Home Mission Board. Bro. Prigel, our new cemetery superintendent, has the ground all well graded. The entire cemetery will soon be permanently laid out into burial lots eight by twelve feet. Our next quarterly council will be held Feb. 25.—Ida M. Neuhauser, Gittings, Md., Jan. 4.

MICHIGAN.

Bear Lake.—Our church met in council Jan. 6. Eld. Geo. E. Deardorff was present. Church officers were elected for one year, with Bro. Samuel Younce as elder in charge; Bro. Daniel Sala, clerk; Bro. S. Hufford, treasurer; Bro. Joseph Sala, trustee; the writer, church correspondent and Messenger agent. Bro. Deardorff remained with us over Sunday and preached at eleven o'clock. The attendance was small, on account of snow drifts, etc., but we feel grateful for his effort. We expect Bro. Geo. E. Deardorff to assist us in a series of meetings in April. —W. E. Young, Clarion, Mich., Jan. 8.

Beaverton church met in council Jan. 6, with Bro. Wm. Neff presiding. Bro. Neff was reëlected as our elder for one year. Bro. James Rhinehart was elected church treasurer. It was decided to have Sister Sadie Stutzman, of North Manchester, conduct a singing class in the near future. We also arranged to have sheds built on the church grounds, and to have a furnace installed as soon as convenient. Our Sunday-school has been reorganized, with Bro. Andrew Long and Bro. David Mote as superintendents.—Katie Patterson, Beaverton, Mich., Jan. 6.

Crystal church met in council Jan. 6 to elect officers for this year. Bro. Geo. E. Stone was chosen elder; Bro. J. L. Noll, clerk; Bro. Joseph Lechner, treasurer; Bro. A. C. Young, Messenger agent; Bro. Jacob Witter, trustee for three years; the writer, correspondent. Our Sunday-school was reorganized two weeks ago, with Bro. R. B. Noll as superintendent, and the reëlection of all the former teachers. Bro. Stone installed the Sunday-school officers and teachers last Sunday after Sunday-school. We expect Bro. J. Edson Ulery to begin meetings Dec. 29, to continue ten days. These meetings will be prefaced by a week of prayer meetings. We are having some cold weather, —nine degrees below zero.—W. H. Roose, Vickeryville, Mich., Jan. 9.

Grand Rapids Mission.—Dec. 24 Christmas services were held in the forenoon. A sermon was delivered by Bro. John Mishler, after which a collection of $2 was taken. The program consisted of Christmas recitations and singing, after which Christmas gifts were distributed among the regular pupils, sixty-two being present in all. All received candy and nuts. Our mission room was well filled. All seemed to enjoy the day. Enough provisions were sent in to make twelve Christmas dinners, which were distributed among the poor. Those who feel it their duty to help some poor, needy families can do so by sending their offering to Bro. John Mishler, 902 Sutton Avenue, Grand Rapids, Mich.—A. Overholt, 406 Francis Avenue, Grand Rapids, Mich., Jan. 10.

Harlan.—We met in council Jan. 4, with Eld. J. M. Lair presiding. Four letters of membership were received. Among them were those of Eld. L. J. Thomas and wife and daughter, of Seiling, Okla. We heartily welcome them among us. Three letters were granted. We reëlected our Sunday-school and Christian Workers' Meeting officers, with Bro. A. W. Taylor as Sunday-school superintendent; Sister Ella Patzwall, Sunday-school secretary; Bro. Russell Weller, president of the Christian Workers' Meeting; Sister Chloe Thomas, secretary. We decided to use "Kingdom Songs."—Rosa Weller, R. D. 2, Copemish., Mich., Jan. 8.

MINNESOTA.

Deer Park church met in council Dec. 30. Our elder, Bro. W. H. Elkenberry, presided. After the regular business the following officers were elected for one year: Bro. H. G. Reeve, Sunday-school superintendent; Bro. John Reeves, chorister; Sister Pearl Reeves, church correspondent and Messenger agent; Sister Sarah Elkenberry, secretary and treasurer for Sunday-school.—Mrs. John Reeves, Jr., Barnum, Minn., Jan. 6.

MISSOURI.

Aurora.—On Sunday, Dec. 24, our Sunday-school at this place gave a short Christmas program. Songs and recitations were given by the children, and talks by the older ones. Bro. E. O. Slater and wife, of Springfield, Mo., were with us and did their part. Since we have moved from the City Hall to a home, with our services, our Sunday-school has increased, and we feel somewhat encouraged, but our field is large and the workers are few. We are in need of more laborers.—Salome Harader, Aurora, Mo., Jan. 7.

Kansas City (First Church of the Brethren).—We met in council Jan. 14. Eld. G. W. Lentz presided. Three letters of membership were granted. A local temperance committee of three was appointed. We feel that our congregation is gradually becoming stronger in Christ.—T. C. Nininger, 5921 St. John Avenue, Kansas City, Mo., Jan. 8.

Shelby County church met in council Dec. 30. Bro. Jas. A. Sell, of Pennsylvania, presided. Church and Sunday-school officers were elected. Brethren George Lapp and Cyrus Miles were elected Sunday-school superintendents; Sister Rosa Miles, secretary-treasurer; Bro. Cyrus Miles, church clerk; the writer, Messenger correspondent. Seven letters were received. Eld. Jas. A. Sell and wife are spending the winter in the West. He conducted a two-weeks' series of meetings at this place. He surely knows the Bible and left many precious thoughts with outsiders, as well as with the members.—Nettie Keller, Cherry Box, Mo., Jan. 9.

Shoal Creek.—Bro. N. N. Garst, of White Church, Mo., preached Thursday night, Jan. 4, to an attentive audience. He was on his way home from Arkansas, where he had been holding a series of meetings.—Virgie Argabright, Fair View, Mo., Jan. 5.

MONTANA.

Medicine Lake.—Our church met in council Dec. 30, with Eld. J. E. Keller presiding. Considerable business came before the meeting. We elected church officers for this year, with Bro. J. E. Keller as elder in charge. Bro. Chalmer Barley was elected trustee for three years; Bro. I. K. Mow, clerk; Bro. D. M. Mootheart, treasurer; Sister Cookson and Bro. Chalmer Barley, choristers; Sister Keller, Messenger agent and correspondent. Sister Mary Stutzman reported $10 received from the Walnut Grove Aid Society, of the Johnstown congregation, to be applied to our church erection fund, which was very thankfully received. Sunday-school officers were elected for six months, with Bro. M. L. Williams, superintendent. On account of the inclement weather on Christmas the program was postponed until Dec. 30. The children did their part well. We have a little Paul in Sunday-school, not yet four years old, who recited John 3: 16 quite well. Four letters of membership were read. The best of interest prevailed. The members are all in usual health, excepting our dear young Bro. Barley, who is at this writing in the hospital, undergoing an operation for appendicitis. We hope he may, through God's grace, speedily recover from his illness.—Mrs. J. E. Keller, Enterprise, Mont., Jan. 1.

NEBRASKA.

Kearney.—Jan. 6 the Kearney church met in quarterly council with our elder, George Mishler, of Cambridge, Neb., presiding. On account of severe cold weather not a large attendance was present. One church letter was received and three were granted. Bro. T. F. Evans and Sisters Minnie Forney and Martha May were elected on the Missionary Committee. We decided to hold a series of meetings this spring. Sunday morning the new Sunday-school officers and teachers took their places. Bro. Mishler preached for us on Sunday morning and evening.—Martha E. May, R. D. 1, Kearney, Nebr., Jan. 8.

NEW MEXICO.

Lake Arthur church met in council on the evening of Jan. 6, Eld. Jacob Wyne, of Dexter, N. Mex., presiding. He also preached after the council. We decided to have a love feast in the near future. Bro. Wyne preaches for us the first and third Sundays of each month.—Anna Nihart, Lake Arthur, N. Mex., Jan. 9.

Miami church met in council Jan. 6, with Bro. Wm. Mohler presiding. Seven letters of membership were read. It was decided to send a minister from this church, to look up and hold services for members located near Las Vegas. Meetings are to be held once a month for this quarter, and to be continued if so desired.—Mollie Bolinger, Miami, N. Mex., Jan. 8.

NORTH DAKOTA.

Carrington church met in quarterly council Dec. 30. We had a good attendance. Besides the regular business of the church, Sunday-school officers were elected, with Bro. R. I. Meyers as superintendent. We decided to hold a series of meetings, commencing about June 10; also to have a love feast near the close of the meetings. Our Christian Workers' Meeting was reorganized on Sunday evening, Jan. 7, with Bro. Eddie Shifflet, president, and Sister Lena Horn, secretary.—Anna M. Kreps, Carrington, N. D., Jan. 9.

Surrey.—Our church met in council Jan. 30, with Bro. D. M. Shorb presiding. Much business came before the meeting. We elected new officers for the ensuing year, with Bro. Samuel Sheets as superintendent of the Sunday-school; Sister Rosa Wolf, secretary; Vestal Lambert, Messenger agent; the writer, correspondent. Bro. J. E. Joseph, who has lately moved into our congregation, will be our presiding elder for another year. The Minot members have asked to be organized into a separate congregation. Their request was granted, and the organization will be effected in the near future.—Manerva Lambert, Surrey, N. Dak., Jan. 5.

OHIO.

Baker.—Jan. 10 we met in council, with our elder, G. A. Snider, presiding. Owing to the cold weather the meeting was held at the home of Bro. W. P. Lentz, our oldest member. Church officers were elected for the present year. The Sunday-school was also reorganized recently, and we start out in the new year with the necessary foundation for effective work. Some local and District expenses were met with good contributions. It was decided that our elder should see to getting an evangelist to help us in a series of meetings some time within the year.—Sister Blanche Lentz, Lafayette, Ohio, Jan. 11.

Bush Creek church met in council at Bremen house Jan. 6, with Eld. E. B. Bagwell presiding. Officers were elected for the year, with Bro. Levi Stoner as Sunday-school superintendent; Sister Bertha Bagwell secretary-treasurer; the writer, corresponding secretary. We decided to add a home department to our Sunday-school, with Sister Lizzie Bagwell as superintendent; also a cradle roll, with Sister Olive Bagwell as superintendent. We also decided to organize a teacher-training class.—Mrs. Maria Stoner, Bremen, Ohio, Jan. 6.

OREGON.

Newberg.—Our church met in council Dec. 29. Officers for the ensuing year were chosen as follows: Eld. H. H. Keim, elder in charge; Sister Mattie Dunlap, clerk; Bro. Otis Welsh, Sunday-school superintendent; Sister Grace Moats, president of the Christian Workers' Meeting; the writer, chorister and corresponding secretary. This church observed the instructions of the General Conference, regarding District Mission work in coöperation with the General Mission work, and chose her committee. We will supply our church with "Kingdom Songs." We had a profitable Christmas program.—Sarah A. Van Dyke, Newberg, Oregon, Jan. 1.

PENNSYLVANIA.

Alderson Mission.—Bro. William B. Fretz came and filled the appointments Jan. 6 and 7, giving us two good discourses. We had a reasonably good attendance. Bro. Fretz is to hold a series of meetings at this new point, beginning Jan. 27. He intends to bring some good brother along with him, to help in this great soul-saving work, for in this part of the Lord's vineyard but little is known of our doctrine.—Mrs. E. V. Smith, R. D. 1, Box 50, Alderson, Pa., Jan. 8.

Ephrata church met in council Dec. 19. Bro. H. S. Gibble was elected Sunday-school superintendent. Brethren A. Z. Herr and I. D. Wenger were elected on the Sunday-school advisory board. The following were elected as a Temperance Committee: Brethren J. K. Mohler, Samuel Martin and Levi Keller. As a Missionary Committee, to work up more interest and funds for missionary work we chose Brethren Jerome Miller, J. M. Neff and Miles Keller. We appointed Bro. M. F. Longenecker as one of our ushers. We also decided to furnish funds towards building a bungalow in India.—Levi Keller, Ephrata, Pa., Jan. 8.

Farmers Grove.—Eld. D. A. Foust, of Mercersburg, conducted a series of meetings, commencing Dec. 30, and continuing to Jan. 7. He preached, in all, eleven sermons. The meetings were well attended, considering the bad roads and the cold weather. The Mission Board has charge of this place, and Bro. Foust is a member of the Board. He is not afraid to stand in defense of the Gospel. Our minister, B. F. Lightner, was not with us during the meetings.—Abbie Hassinger, Honey Grove, Pa., Jan. 9.

Hanover church met in council Jan. 3. Our elder, Bro. E. S. Miller, of Black Rock, Pa., presided. Eld. D. H. Baker was present. Two letters were granted and two received. Our Sunday-school has been reorganized for another year, with Bro. S. H. Baker as superintendent; Sister Lucy Allewelt, secretary. At our next council in April we will decide upon the time for our spring love feast. Other special business is to be attended to at our next council.—W. B. Harlacher, Hanover, Pa., Jan. 8.

Johnstown.—Bro. I. Harvey Brumbaugh, the new president of Juniata College, Huntingdon, Pa., spent the last Sunday of the old year with us at the Walnut Grove house. He reviewed the quarter's lessons to the advanced classes at the Sunday-school hour and then preached most acceptably at the morning service. In the evening the Christian Workers' Meeting was favored with a talk by him, after which he addressed, at the regular evening hour for service, the newly-elected teachers and officers of the Sunday-school. Bro. Brumbaugh had been called to give this address, and conduct our first installation services for our Sunday-school. The teachers and officers sat in a body on the front seats, and enjoyed the excellent address to the full. Bro. Brumbaugh will always be welcome in our midst. Our Bible class on the Book of Revelation, which meets on Wednesday evening, is growing each night in interest and attendance. At a recent council meeting Bro. A. J. Strayer and Bro. Geo. B. Wertz were elected deacons.—Wm. Howe, 1012 Bedford Street, Johnstown, Pa., Jan. 9.

Lancaster.—Our love feast was held Nov. 4. The number that partook of the feast was not so large as usual. Fifty more could easily have communed. Bro. Rufus P. Bucher, of Quarryville, this State, officiated. On Christmas evening we held Christmas and missionary exercises as usual. The services were enjoyable and unusually well attended. During the day this congregation remembered thirty-six poor families by sending each a large basket of provisions.—Emma C. E. Landis, 219 College Avenue, Lancaster, Pa., Jan. 8.

Quakertown.—Recently Bro. Miller, of Chicago, Ill., was with us. He preached one week at the Springfield church, and one week at Quakertown, giving us soul-inspiring sermons. Jan. 6 our regular council will be held at the Quakertown church.—J. W. Longacre, Richland Center, Pa., Jan. 4.

Roaring Spring.—Two were received into the church by baptism Dec. 24. Our council was held Dec. 30, and transacted quite an amount of business. Bro. Grover Replogle, who very efficiently filled his office as president of the Christian Workers' Meeting during last year, has been reëlected. Bro. R. D. Murphy, who is doing very effective work for us, has consented to continue in the work until May.—Abram Replogle, Roaring Spring, Pa., Jan. 6.

Upper Cumberland church met in council at Huntsdale, Jan. 6, Eld. S. M. Stouffer presiding. One church letter was granted. Our Sunday-school officers were elected for one year. Bro. H. K. Miller was elected superintendent and Bro. George Armstrong, secretary. A spirit of love prevailed during the meeting.—A. A. Evans, R. D. 8, Carlisle, Pa., Jan. 8.

TENNESSEE.

Beaver Creek church, Knox Co., Tenn., met in council Jan. 6, Bro. J. H. Peterson presiding. We elected Bro. Jos. Peterson as our treasurer. We reorganized our Sunday-school with Bro. J. M. Bailey as superintendent, and Sister Anna Griffith as secretary. One came out on the Lord's side since our last report. —Julia E. Peterson, Fountain City, Tenn., Jan. 8.

Notice.—Inasmuch as the Annual Meeting Treasurer is calling for a one-cent quota per member, now due for 1912, will each pastor or elder, in charge of churches in the Tennessee District, remit as a favor, their quota to the undersigned? Please give this matter prompt attention, so as not to necessitate a personal notice to any one.—James L. Clark, R. D. 6, Box 33, Johnson City, Tenn., Jan. 8.

(Concluded on Page 48.)

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Beekly-Emerson.—Dec. 24, 1911, by the undersigned, Mr. Hubert Beekly and Miss Mamie S. Emerson, both from Waterloo, Iowa.—A. P. Blough, Waterloo, Iowa.

Miller-Harbaugh.—At the home of the bride, in Orange Township, Black Hawk Co., Iowa, Dec. 20, 1911, by the undersigned, Cleveland G. Miller and Sister Nora Harbaugh.—A. P. Blough, Waterloo, Iowa.

Miller-Wagner.—By the undersigned, at the home of the bride's parents, Bro. L. A. and Sister Martha Wagner, near Oakley, Ill., Dec. 27, 1911, Bro. Earl E. Miller, of Waterloo, Iowa, and Sister Cora Wagner, of Oakley, Ill.—A. S. Bingaman, Cerro Gordo, Ill.

Raible-Miller.—By the undersigned, at the residence of the bride's parents, Dec. 27, 1911, Mr. Henry Raible, of Overbrook, Kans., and Miss Lora May Miller, of Lone Star, Kans. —I. L. Hoover, Lone Star, Kans.

Stambaugh-Doak.—At the home of the bride's parents, near Grundy Center, Iowa, Dec. 3, 1911, by the undersigned, Mr. Lawrence J. Stambaugh and Miss Velma Irene Doak.—I. W. Brubaker, Grundy Center, Iowa.

FINANCIAL REPORT

WORLD-WIDE.

Indiana—$1,032.31.
Northern District, Individuals.
Daniel Bollinger, $16; Mrs. Albert Gump, $1; Joseph Weaver, $1, ... $ 18 00
Middle District, Congregation.
Salamonie, ... 997 81
Pearl B. Kingery, $1; Jno. Webster, $3; Ora E. Spitzer, $1; A. B. Hughes, $1; Samuel Bechtold, $1; Lewis Overholser and wife, $2, ...
Southern District, Individuals.
Grace Hiatt, $1; Pearl Silvanus, $1; Luther Petry, $5; Mrs. Mollie Pefley, $1.50, ... 8 00
Maryland—$77.01.
Eastern District, Congregations.
Denton, $36.92; Blue Ridge College, Pipe Creek, $10; Washington City, $22.84, ... 8 50
Libereas Baker, $2.25; L. W. Rinehart and wife, $5, ...
Pennsylvania—$55.39.
Eastern District.
T. F. Imler (marriage notice), ... 50
Western District, Congregation.
New Paris, $13.10. Individuals: Harriet Reed, $20; M. W. Reed, $10; Nancy Madison, $1; Sarah Baker, $2, 46 10
Southern District, Sunday-school.
Three Spring of Perry Cong., $4.14.
Individuals: E. C. Richards, 65 cents; Anna E. Scholl, $1; Louisa Burris, $2; H. B. Harlacher, $1, ... 7 25
Illinois—$55.11.
Northern District.
Sunday-school: Pine Creek, $21; Individuals: Lizzie Stiedebaker, $1; An unknown donor, Elgin, $16, ... 3 79
Southern District.
Congregation: Mansfield, $8.11; Individuals: C. L. and Louisa Strong, $10, ...
Ohio—$39.75. 37 00
Southern District.
Individuals: John E. Gnagey, $10; Jane Miller, $5, ...
Northeastern District.
Congregation: Chippewa, $4.60; Baltic house, Sugar Creek, $1; Sunday-school: Bethel, $1.25; Individual: W. M. Mohn, $1, ... 18 11
Northwestern District.
Logan, Sidney and Bellefontaine Sunday-schools, $6.50; Individuals: J. A. Trackler, $1.50; Nine Individuals, Deshler, $8.90, ...
Iowa—$32.45. 15 00
Northern District.
Congregation: Kingsley, $9.05; Individuals: Julia A. Gilbert, $1; Irvin W. Barto, $1, ...
Middle District.
Individuals: Samuel Schlotman and wife, $5; Wm. H. Myers, $10, ... 15 00
Southern District.
Sunday-school: North English, ... 6 40
Idaho—$15.00.
Individuals: Lizzie Green, $5; Ella Hostetler, $10, ... 15 00
Alabama—$12.15.
Individuals: W. A. Maust, $10.65; W. W. Woodard, $1.50, ... 12 15
Canada—$9.60.
Sunday-school: Sharon, $8.60; Individual: A Sister, $1, ... 9 60
Oklahoma—$7.25.
Individual: C. C. Clark, ... 7 25
Nebraska—$6.40.
Individuals: Brother and Sister Yates, $5.40; Mrs. Mary Luckey, $1, .. 6 40
Virginia—$6.25.
Sunday-school: Mt. Zion, ... 6 25
Arkansas—$5.00.
Individual: Mrs. F. Reed, ... 5 00
Missouri—$5.00.
Northern District.
Individual: Mrs. E. Reddick, ... 5 00
Kansas—$4.00.
Northwestern District: Mrs. Sarah Horting, $2; Northeastern District, (marriage notice), C. B. Smith, 50 cents; Southeastern District, Mrs. Emma Landis, $1; Southwestern District (marriage notice), A. J. Smith, 50 cents, ... 4 00
Tennessee—$3.50.
Congregation: Knob Creek, ... 3 50
Michigan—$3.10.
Individuals: Mrs. Sarah L. Garver, $1; Herbert Morehouse, $1; John L. Myers, $1.10, ...$ 3 10
Washington—$2.00.
Individual: H. H. Johnson, ... 2 00
Wisconsin—$1.00.
Individuals: Mr. and Mrs. J. E. Zollers, $1, ... 1 00

Total for the month, ...$ 1,376 17
Previously reported, ... 18,522 14

Total thus far this year, ...$19,898 31

INDIA MISSION.

Pennsylvania—$50.00
Western District.
Congregations: Garret, $2.90; Pike in Brothers Valley, $12.45; Grove in Brothers Valley, $5.90; Lovejoy, $10; Individual: Mrs. Lena Westover, Mahaffey, 75 cents, ... 30 00
Tennessee—$25.00.
Individual: Chas. E. Weimer, ... 25 00
Idaho—$16.85.
Congregation: Nampa, ... 16 85
West Virginia—$14.29.
Congregation: Nicola Chapel, Shiloh, $4.04; Antioch House, Bethany, $10.25, ... 14 29
Washington—$11.50.
Congregations: Seattle, $8.75; Spokane, $2.75, ... 11 50
Oklahoma—$6.67.
Individual: In Jesus' Name, ... 6 67
Virginia—$5.00.
Second District.
Henry N. McCann, Bridgewater, .. 5 00
Missouri—$5.00.
Northern District, Individuals.
Susie F. Puterbaugh, $4; Raymond Puterbaugh, $1, ... 5 00
Nebraska—$3.00.
P. A. Nickel and wife, Kearney, ... 3 00
Oklahoma—$2.50.
Mildred Vaniman, ... 2 50

Total for month, ...$ 119 81
Previously reported, ... 1,380 69

Total for year thus far, ...$ 1,500 50

INDIA ORPHANAGE.

Pennsylvania—$30.00.
Southeastern District, Sunday-school.
Greentree, ...$ 25 00
Southern, Individual.
Trostle P. Dick, Waynesboro, ... 5 00
Nebraska—$21.00.
Sunday-school: South Beatrice, $16; Individual: A Sister, $5, ... 21 00
Ohio—$20.00.
Northeastern District, Individuals.
E. S. Young and family, Canton, .. 20 00
Missouri—$16.00.
Northern District
Sisters' Aid Society, ... 16 00
Indiana—$30.07.
Southern District, Individuals: Rhea Brower, Kitchel, $2.07; Rinehart Sisters, Four Mile Congregation, $16; Northern District. Sunday-school: Primary Class, Loon Creek, $10; Middle District, Individuals: Lewis Overholser and wife, $2, ... 30 07
Michigan—$11.00.
Sisters' Aid: Woodland, $10; Individual: J. H. Andrews, $1, ... 11 00
Iowa—$5.00.
Southern District, Sunday-school.
South Keokuk, ... 5 00
Illinois—$1.00.
Southern District, Individual.
John D. Wagoner, Cerro Gordo, ..$ 1 00

Total for month, ...$ 134 07
Previously reported, ... 1,739 08

Total for year thus far, ...$ 1,873 15

INDIA INDUSTRIAL.

California—$10.00.
S. W. Funk, Charter Oak, Cal., ...$ 10 00

Total, for month, ...$ 10 00
Previously reported, ... 321 46

Total receipts, ...$ 331 46

INDIA WIDOWS' HOME.

Indiana—$1.00.
Middle District, Individuals.
Lewis Overholtzer and wife, ...$ 1 00

Total for month, ...$ 1 00

Previously reported, ...$ 62 11

Total received, ...$ 63 11

INDIA NATIVE SCHOOL.

Pennsylvania—$30.00.
Southeastern District.
Germantown Sisters' Aid Society, ..$ 30 00

Total for month, ...$ 30 00
Previously reported, ... 223 75

Total received, ...$ 253 75

CHINA MISSION.

Washington—$52.00.
Seattle, ...$ 52 00
Missouri—$9.00.
Northern District, Individuals.
Susie Forney Puterbaugh, $5; Ida P. Hollar, $4, ... 9 00
Oklahoma—$9.17.
In Jesus' Name, $6.67; Mildred Vaniman, $2.50, ... 9 17
Virginia—$6.53.
First District, Sunday-school.
Blackwater Chapel, ... 6 53
Idaho—$5.00.
Brother and Sister Swab, ... 5 00
Indiana—$5.00.
Luther Petry, ... 5 00
Michigan—$1.00.
J. H. Andrews, ... 1 00
Illinois—$1.00.
Mrs. Elizabeth Howe Brubaker, Virden, ... 1 00
Colorado—$0.50.
Mrs. A. W. Ulrich, Ordway, ... 50
Pennsylvania—$0.50.
Southern District, Individual.
Sarah M. Attick, ... 50

Total for month, ...$ 89 70
Previously reported, ... 1,654 75

For the year thus far, ...$ 1,744 45

AFRICA.

Colorado—$0.50.
Mrs. A. W. Ulrich, Ordway, ...$ 50

Total for month, ...$ 50
Previously reported, ... 5 00

Total received, ...$ 5 50

CUBAN MISSION.

Michigan—$1.00.
J. H. Andress, ...$ 1 00

Total for month, ...$ 1 00
Previously reported, ... 2 26

Total receipts, ...$ 3 26

PORTO RICO MISSION.

Pennsylvania—$2.55.
Middle District, Sunday-school.
Dry Valley, ...$ 2 55

JERUSALEM MISSION.

Oklahoma—$6.66.
In Jesus' Name, ...$ 6 66

Total for month, ...$ 6 66
Previously reported, ... 3 00

Total received, ...$ 9 66

COLORADO CITY CHURCH.

North Dakota—$5.00.
Martin Teaborg, Sykeston, ...$ 5 00

Total for month, ...$ 5 00
Previously reported, ... 673 85

For the year thus far, ...$ 678 85

DENVER COLORED WORK.

Nebraska—$43.65.
Octavia Congregation, ...$ 43 85
Michigan—$19.00.
Martha Smith, $3; Josiah Warstler, $1; Jerry M. Cable, $10; E. M. Starboard, $5, ... 19 00
Washington—$15.00.
P. H. Hertzog, ... 15 00
Oregon—$10.00.
L. B. Overholser, Talent, ... 10 00
Kansas—$15.00.
Evert Bowman, $5; Lydia Reiff, $5; J. Y. Brubaker, $5, ... 15 00
Pennsylvania—$10.00.
Western District.
Sisters' Aid Society, Walnut Grove,$ 10 00
Iowa—$5.00.
Mary Man, Unionville, ... 5 00
Indiana—$5.00.
Salamonie, ... 5 00
Ohio—$2.00.
Northeastern District, Individual.
Amanda Sollenberger, Akron, ... 2 00

Total receipts, ...$ 124 85
Previously reported, ... 4,255 19

For the year thus far, ...$ 4,380 04

CHICAGO SUNDAY-SCHOOL EXTENSION.

Indiana—$82.65.
Cedar Lake, ...$ 10 00
Sunday-schools.
Howard, $7; Elkhart Valley, 50 cents; Manchester, $5.77; Monticello, $40; Pyrmont, $9.40; Rossville Sunday-school and Christian Workers' $5.68; Bearcreek, $4.30, ...$ 72 65
Ohio—$48.21.
Sunday-schools.
Toms Run, $7; County Line, $7.10; Science Hill in Freeburg, $21.12; Hickory Grove, $2; Green Spring, Sugar Grove, $1.94; Maple Grove, $6.05; Mt. Zion, $1.25, ... 46 46
Bernice and Bertha Clay, $1; Vernon Winters, 10 cents; Cassie Rutledge, 15 cents; Elgin S. Moyer, 50 cents, ... 1 75
Michigan—$17.14.
Sunday-schools.
Chippewa Creek, $2.05; East Thornapple, $10.09; New Haven, $5, ... 17 14
Pennsylvania—$17.67.
Sunday-schools.
Locust Grove, $10; Kimmel of Middle Creek, $1.40; Mt. Joy, $2.11; Mechanicsburg, $4.16, ... 17 67
Iowa—$10.82.
Sunday-schools.
Frederick City, $1.57; North English, $3.75; Garrison, $2.61; Fredric, 50 cents; Reta and Lewis Barnhart, $2.39, ... 10 82
North Dakota—$35.77.
Sunday-schools.
Zion, $24.25; Cando, $7.20; Kenmare, $2.82; Salem, $1.50, ... 35 77
Washington—$6.85.
Sunday-schools.
Olympia, $3; Sunnyside, $3.85, ... 6 85
Virginia—$7.78.
Sunday-schools.
Bridgewater, $2.64; Cedar Grove, $5.14, ... 7 78
Oregon—$4.50.
Sunday-school.
Myrtle Point, ... 4 50
Kansas—$15.88.
Sunday-schools.
North Solomon, $1.75; Larned, $7.88; Mrs. Della Tigner, $1.25; White Rock, $5, ... 15 88
West Virginia—$1.00.
W. E. Kohne, ... 1 00
Illinois—$9.13.
Sunday-schools.
La Motte, $3; Naperville, $7.13, .. 9 13
California—$4.00.
Sunday-schools.
Inglewood, $1.25; Mt. Hope, $2.75, . 4 00
Oklahoma—$5.27.
Sunday-school.
Wichita, ... 5 27
Minnesota—$4.00.
Sunday-school.
Worthington, ... 4 00
New Mexico—$1.16.
Sunday-school.
Miami, ... 1 16
Nebraska—$2.21.
Sunday-schools.
Beatrice, $1.86; Individual: Arthur Chapman, 35 cents, ... 2 21
Montana—$4.67.
Sunday-schools.
Medicine Lake, $3.67; Enterprise, $1, ... 4 67
North Carolina—$3.20.
Sunday-school.
Melvin Hill Sunday-school, ... 3 20

Total receipts for the month, ...$ 281 91
Previously reported, ... 401 15

Total for year thus far, ...$ 683 06

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Beeghley, Bro. Joseph A., died at his home, in the bounds of the Bear Creek congregation, Md., Dec. 23, 1911, aged 56 years. He united with the church in early life and died in the faith, on his birthday. He leaves two sisters, one brother, his wife, one daughter and two sons. Services in the Center house by Eld. S. A. Miller. Text, Psa. 23, which was Bro. Beeghley's selection.—William A. Spiker, Accident, Md.

Berkey, Bro. David, born near Johnstown, Pa., Oct. 14, 1824, died Dec. 30, 1911, aged 87 years, 3 months and 16 days. He came to Elkhart County, Ind., in an early day. He was a member of the Church of the Brethren over fifty years, was one of the charter members of the Rock Run congregation, and one of its strong supporters. He died of old age and without pain, at the home of his daughter, Mrs. J. A. Riley, Goshen, Ind. He was conscious to the last. One son (a minister) and two daughters survive. Services in the Rock Run church by Bro. Walter Warstler, assisted by Bro. N. B. Heeter. Text, Rev. 21: 7.—I. L. Berkey, Goshen, Ind.

Bonebrake, John M., died at Waynesboro, Pa., December 28, 1911, in his seventy-ninth year. His wife, Annie Frantz, preceded him, and leaves one child,—a son. His grandfather, Conrad, was one of the early settlers in this section of Franklin County, in the eighteenth century. The farm is still occupied by a descendant. His father, Jacob, 1791-1837, and mother, Susanna Hollinger, 1791-1840, were engaged in farming also, near by, and were both taken away when he was quite young. He was a good student, taught schools, engaged in clerking, and was bookkeeper in the bank here for many years, until ailments necessitated his retirement. Many years ago he had made application for membership in the Church of the Brethren, but some circumstance transpired that caused him to unite with the Reformed Mennonite church, and he remained a zealous member thereof. By that church, also, the funeral service was conducted, Bishop Jacob Lehman taking for his text, "I have kept the faith." Interment was made in Green Hill cemetery, near by. And so the writer is bereaved of a beloved uncle.—D. B. Mentzer, Waynesboro, Pa.

Brown, Sister Aletha, born March 31, 1821, died of general debility at the home of Samuel Jennings near Brownsville, Md., Dec. 15, 1911, aged 90 years, 8 months and 15 days. She was a faithful member of the Church of the Brethren for a number of years. Services in the Brownsville church by Eld. Caleb Long. Interment in the burying ground adjoining.—Laura E. Jennings, Brownsville, Md.

Cox, Loyal, son of Brother Perry and Mary A. Cox, died at his home near Alvordton, Ohio, Dec. 29, 1911, aged 12 years, 5 months and 20 days. Services at the Walnut Grove house by the writer. Interment in the cemetery near by.—D. P. Koch, Pioneer, Ohio.

Eye, Bro. Harry P., son of Brother Frank and Sister Jane Eye, died of consumption Dec. 11, 1911, aged 25 years, 10 months and 25 days. He united with the church when he was quite young and remained faithful. He leaves his parents, four sisters and two brothers. This is the third death in the family within the last few years, from the same disease, all young men in the prime of life. Services at the Branch church by Eld. A. S. Thomas, assisted by Eld. J. W. Wine. Interment in the cemetery near by.—Annie R. Miller, Box 104, Bridgewater, Va.

Fishbaugher, Bro. G. W., born in Fillmore County, Minn., June 19, 1863, died at his home, in the bounds of the Root River church, Minn., Dec. 23, 1911, aged 48 years, 6 months and 4 days. In 1884 he was united in marriage to Laura Drury. To them were born three children. The second child died at the age of five months. The other two are living, and are members of the church. In 1888 Bro. Fishbaugher and his wife united with the church, and he was, at his death, a firm believer and a loyal supporter of the Master's work. Dec. 11 he asked for the anointing service. His generous life and kindly deeds made for him a large circle of friends. He was laid to rest in the old family burying ground, where sleep his father and mother, two sisters and little Eva May. Services by the writer from John 17: 24.—J. F. Souders, Preston, Minn.

Geiser, Sister Ann Savina, widow of the late David Geiser, born at Monrovia, Montgomery Co., Md., July 18, 1838, died at Waynesboro, Franklin Co., Pa., Nov. 6, 1911, aged 73 years, 3 months and 18 days. Her illness dates back to nearly two years ago, but toward the closing part of last year dropsy developed as the final cause of her death. Sister Geiser was a devoted and exemplary member of the Brethren church for about fifty years, and to know her was to love her. She leaves four sons and four daughters. Bro. J. S. Geiser, a minister at Baltimore, Md., well known to many Messenger readers, is one of the surviving sons. About a week prior to her death she was anointed with oil in the name of the Lord. Services at her home, South Potomac Avenue, by the writer, assisted by Eld. C. R. Oellig and Rev. George Fulton, of the Presbyterian church. Text, Heb. 11: 16. Interment in Green Hill cemetery.—F. D. Anthony, Waynesboro, Pa.

Hollen, Sister Nancy S., wife of Bro. Adam R. Hollen, born June 27, 1847, died at her home near Bridgewater, Va., Jan. 1, 1912, of pneumonia, aged 64 years, 6 months and 3 days. She had been sick only a few days, and her death was unexpected. She was the daughter of the late Abram Miller. She died on the farm where she was born. She is survived by her husband, four sons and four daughters; also one sister. Services at the Bridgewater Brethren church by Eld. H. G. Miller, assisted by Eld. Emmanuel Long. Text, Rev. 22: 14.—Ida Fry, Bridgewater, Va.

Helser, Bro. Levi, born in Hopewell township, Perry Co., Ohio, March 28, 1825, died at his home near Thornville, Perry Co., Ohio, Dec. 26, 1911, aged 86 years, 8 months and 28 days. Nov. 29, 1855, he was married to Elizabeth Catharine Cover. To this union were born four sons and five daughters. One daughter, aged seven, and one son, aged twenty-nine, preceded him in death. He leaves his aged widow, three sons and four daughters; also one aged sister. Father has been a member of the Church of the Brethren for over sixty years. His chief concern through life has been the welfare of his family and the upbuilding of the church. He was ever ready to contribute to the needs of the church. He will be greatly missed by his family and the church he loved. Services at the Jonathan Creek church by Bro. E. B. Bagwell. Text, 1 Kings, 2: 1, 2.—Clinton Helser, Thornville, Ohio.

Huston, Ida Belle, little daughter of Brother Norman and Sister Clara Huston, died of croup in Thomas, Okla., Dec. 28, 1911, aged 3 years and 3 days. Services in the home by Eld. Jacob Appleman. The bereaved parents and three brothers have the deep sympathy of the entire community.—Ella V. Hutchison, Thomas, Okla., Jan. 3.

Huff, Sister Sophia, nee Trowl, born in Stark County, Ohio, March 11, 1820, died Dec. 30, 1911, aged 91 years, 9 months and 19 days. Nov. 1, 1840, she was married to Abram Huff, who preceded her in death nineteen years ago. Mother Huff united with the Church of the Brethren in her youth, and has always lived a devoted Christian life. She was the mother of three sons and seven daughters. Four daughters preceded her in death. She came to Noble County, Ind., in 1848, and has ever since lived in the Springfield congregation. All of her faculties were good up to the last moment of her life. She always had a great concern for her grandson, Bro. Adam Ebey, missionary in India. Services by Eld. J. W. Kitson, of Ft. Wayne, Ind., in the church near Wakenda. Text, Gen. 35: 29.—Etta Elson, Wawaka, Ind.

Kinney, Sister Cevilla, nee Lint, born near Berlin, Somerset County, Pa., died at her home in Des Moines, Iowa, Jan. 2, 1912, of sclerosis, aged 71 years, 8 months and 6 days. She is survived by three daughters, seven sons and one grandson.

Her husband, Bro. George Kinney, one of the early preachers of the church in this section, has been dead some twenty years. Services by the writer from Psa. 116: 49.—Virgil C. Finnell, 1643 Lyon St., Des Moines, Iowa.

Lentz, Sister Susanna M., died within the bounds of the Midway congregation, Lebanon, Pa., Dec. 27, 1911, aged 86 years, 9 months, and 14 days. She died of general debility. Her husband preceded her in death over forty-eight years. She was a member of the Church of the Brethren for more than thirty years. Four children are dead. Four daughters and one son survive her. Services by Bro. J. L. Wilhelm and Eld. E. M. Wenger. Text, Rev. 14: 13. Interment at Hamlin, Pa.—A. H. Brubacher, R. D. 7, Lebanon, Pa.

Miller, Bro. John, died of old age, at the home of his daughter, in the Green Mount congregation, Va., Dec. 17, 1911, aged 85 years, 2 months and 22 days. His wife preceded him several years. Services at the Mennonite church at Mt. Clinton by Brethren P. S. Thomas and J. A. Garber from Psa. 39: 4.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va.

Morris, Bro. William, died at the home of his daughter, Sister Henry Bright, near Arcadia, Ind., Jan. 6, 1912, aged 78 years, 5 months and 8 days. He was married to Roseann Martin in October, 1860. To this union were born six children. With his wife he united with the Church of the Brethren about forty years ago. His wife and three sons preceded him in death. Three daughters survive. Services in the Arcadia church, conducted by Bro. Joseph Spitzer. Interment in the cemetery near by.—Sarah Kinder, Arcadia, Ind.

Mummert, Sister Nora, died at the home of her mother, near Menges Mill, Pa., Dec. 29, 1911, aged 27 years and 9 months. Services and interment at Pleasant Hill, by Bro. D. H. Baker and the home ministers. Text, Rev. 14: 12, 13.—Amanda K. Miller, R. D. 2, Spring Grove, Pa.

Myers, Bro. Andrew Jackson, born near Timberville, Va., Feb. 23, 1844, died of pneumonia at his home near Pleasant Valley, Va., Dec. 30, 1911, aged 67 years, 10 months and 7 days. He is survived by one son and one brother. Services in the Pleasant Run Brethren church, by Eld. J. M. Kagey, assisted by Eld. Emmanuel Long. Interment in Early's graveyard.—Ida Frey, Bridgewater, Va.

Nally, Sister Annie, nee Maysilles, widow of Bro. John P. Nally, Sr., born near Hagerstown, Md., died at her home near Clarence, Iowa, Jan. 5, 1912, aged 71 years, 9 months and 11 days. Services by the writer. Interment in the Clarence cemetery. She united with the church in her youth and was faithful to the end. Her husband preceded her three years ago. One son, one sister and one brother survive her.—Dr. S. B. Miller, Cedar Rapids, Iowa.

Nield, Sister Rachel C., born Dec. 31, 1853, died of stomach trouble, Nov. 26, 1911, at the home of her niece, Mrs. Annie Reeser, near Brownsville, Md., aged 57 years, 10 months and 26 days. She was a member of the Church of the Brethren for a number of years. Services in the Brownsville church by Bro. N. P. Castle. Interment in the burying ground adjoining.—Laura E. Jennings, Brownsville, Md.

Petre, Bro. Isaac, born April 11, 1845, died at his home in Waynesboro, Pa., Dec. 13, 1911, aged 66 years, 8 months and 2 days. For some time Bro. Petre was afflicted with asthma, and later with dropsy, but through it all he was patient and resigned. The writer and others paid many visits to his home, and there, at his family altar, we enjoyed seasons of prayer that shall never be forgotten. He is survived by his devoted wife, two sons and one daughter, all of whom are members of the Brethren church. Services at his late home, No. 225 Park Street, by the writer, assisted by Bro. H. M. Stover. Text, 1 Cor. 15: 26. Interment in the cemetery adjoining Price's church.—F. D. Anthony, Waynesboro, Pa.

Pool, John Alfred, little son of John W. and Ida M. Pool, born Nov. 8, 1905, died Dec. 5, 1911, aged 6 years and 28 days. He was stricken with malignant scarlet fever, and was sick only three days. He leaves his parents, one sister and three brothers. Interment in the new cemetery near Bourneville, Ohio. Short services at the grave by Rev. R. R. Patterson, of the M. E. church.—Mary Sheely, Lyndon, Ohio.

Ream, Sister Sarah, wife of Garret Ream, died at the home of her son, James F., near Quakertown, Pa., Dec. 3, 1911, aged 76 years, 2 months and 23 days. She was a daughter of John C. and Elizabeth Horner. She leaves a husband and two sons. Interment at the Springfield church. Services by Bro. Jacob M. Booz.—J. W. Longacre, Richland Center, Pa.

Rowe, Bro. Richard, born Sept. 16, 1866, in Posey County, Ind., died of consumption and cancer in the mouth and throat, at his home in Chitwood, Mo., Dec. 20, 1911, aged 45 years, 3 months and 4 days. He was married to Viola Herrin Aug. 9, 1888. Eight children were born to this union. He united with the Church of the Brethren at the age of sixteen. He leaves a wife, three sons and one daughter; also four brothers and one sister. Services in the Methodist church by Bro. W. P. Burress. Text, Rev. 14: 13. Interment in the cemetery near Zincite, Mo.—Anna Fiant, Springdale, Ark.

Rupert, Sister Anna J., nee Shellenberger, wife of Bro. J. M. Rupert, born in the Lost Creek Valley, Pa., Nov. 27, 1850, died of pneumonia near Reedley, Cal., Dec. 16, 1911, aged 61 years and 19 days. The greater part of Sister Rupert's life was spent in Huntingdon, Juniata and Mifflin Counties, Pa., and for a time in the city of Huntingdon. From there they moved to Colorado, later to Canada, and finally to Reedley, Cal. She is survived by her husband and four children. Services by the writer. Text, Philipp 1: 21. Interment in the Reedley cemetery.—D. L. Forney, Reedley, Cal.

Sellers, Sister Elmira (nee Miller), wife of Eld. J. H. Sellers, born near Jeromesville, Ohio, Dec. 14, 1838, died Dec. 15, 1911, aged 73 years and 1 day.—She was reared in North Manchester, Ind. Jan. 19, 1858, she was united in marriage to Bro. Sellers. To this union eleven children were born. Two sons and one daughter preceded her. She leaves her aged husband and eight children. She was raised in the Lutheran faith, but later in life she and her husband united with the Church of the Brethren, in which she faithfully served the church as the wife of a minister and elder until the Master called her from her earthly home, where she had resided since 1861. She was an esteemed lady. Services by Eld. Daniel Wysong, assisted by Eld. E. S. Shively. Text, 2 Tim. 4: 7 (her own selection).—Rose Shively, Bremen, Ind.

Sowers, Sister Catharine, nee Stermer, wife of Samuel Sowers, born April 4, 1847, died Dec. 28, 1911, aged 64 years, 8 months and 24 days. She lived in the bounds of the Upper Codorus congregation, York Co., Pa., up to about the last four months when she, being unable to care for her wants, made her home with one of her nieces, in the bounds of the Hanover church, Pa., where she died. She was a great sufferer from an internal cancer for a number of years, and often longed for the end to come. Interment at Black Rock, Pa., Dec. 31. Services by the writer, assisted by Brethren G. M. Resser and David Smith. Text, Psa. 39: 4.—E. S. Miller, Limeboro, Md.

Thomas, Bro. James F., died at his home in Inglewood, Cal., Dec. 16, 1911, aged 65 years. His death came as a decided shock to all, as he was seemingly enjoying good health up to a few hours prior to his death, which was caused by hemorrhage of the lungs. Services by Bro. J. S. Snively, of Long Beach, Cal., assisted by Eld. Wm. J. Thomas. Interment in the Inglewood Park cemetery. Bro. Thomas served the church many years as a deacon and trustee, and will be greatly missed. He leaves a wife (our Sunday-school superintendent) and two daughters.—Jennie A. Stoner, Inglewood, Cal.

Young, Mrs. Sallie, died near Pernello, Franklin Co., Va., of pneumonia, Jan. 2, 1912, aged 101 years and 3 days. Her husband preceded her in death thirteen years ago. Notwithstanding her age, she was able to attend to her garden, in part, last summer, and visited her neighbors. She was sick only a few days. Text, John 5: 28, 29; 2 Cor. 5 was also read. Services by the writer.—J. O. Boone, Ferrum, Va.

OUR SUNDAY SCHOOL CALENDARS

Something Unique
Much in Little

Each of the twelve calendar pages contains the Lesson Titles for the month, with references, the Golden Texts, and Daily Home Readings. On each page, also, are found brief Bible Quotations, excerpts from the poets and other pithy sayings from eminent men and women.

The calendar is 5x8 inches in size, an eyelet in the top to hang by, and the date figures are of sufficient size to be seen at a distance of ten feet or more.

It is handsome, convenient, helpful. Get one, hang it in a conspicuous place, and it will be a constant reminder and inspiration to you. Very appropriate as gifts to members of the Home Department of your Sunday-school.

Price, each, 10c; per dozen, $1.00; per hundred, $8.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE BRETHREN TEACHERS' MONTHLY

A Help That Helps

None better. So acknowledged by competent critics. Full in the way of general information, such as relates to time, dates, places, geography, biography, etc.

Able writers for different grades, primary, intermediate and adult. These special articles, together with those on the Gist of the Lesson, the Lesson in Everyday Life and the editor's expository words, make it all that might be desired.

Teachers in Brethren Sunday-schools need helps specially prepared for their work. This is what the Brethren Teachers' Monthly gives.

Pastor, Superintendent, see to it that the teachers in your Sunday-school are supplied with this excellent monthly, and they will be able to do better work than would be possible without it. It is concise, comprehensive, practical.

Single copy, per quarter, 16c; three or more copies to one address, per quarter, 13c, each; single subscription, per year, 50c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

LITTLE BOOKS ON MISSIONS

FOUR TITLES:

China and Methodism. By Bishop J. W. Bashford.

Korea: The Hermit Nation. By George Heber Jones

South America: A Mission Field. By Bishop Thomas B. Neely.

The Way of the Lord Prepared. By A. B. Leonard, D. D., Secretary of the Foreign Missionary Society.

Handy volumes by authors who, on account of their wide experience, extensive travels, and personal contact with the work in the field of which they write, are capable of giving exact information. Size 3½x6¼ inches. Gold top, Gold side stamp. Cloth.

Price, postpaid, 39 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

GOLDEN BOOKLETS

Decorated boards with embossed title and design on cover. Photogravure frontispiece. Tinted paper. Something on each page that will help and cheer. One page for every day of the month. Each 50 cents.

A GOLDEN MONTH. By Henry Drummond.

A GOLDEN MONTH. By J. R. Miller.

A smaller book, with beautiful embossed paper cover, tied with ribbon, containing two pages for each day of the week. Illustrated. Each 25 cents.

A GOLDEN WEEK. By Henry Drummond.

A GOLDEN WEEK. By J. R Miller.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

A Journey Around the World

A grand panorama of the world in story and picture.

Reading this book is next to making a tour of the world. It is a tour of the world with the charming description of cities, countries, historic scenes and strange and interesting peoples, as visited by Professor Glee and his party of young people.

Bound in cloth, stamped in colors and gold, over 400 pages and a picture on nearly every page.

Publisher's Price, ...$1.50
Our price, ... .90

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

DAYBREAK IN THE DARK CONTINENT

By WILSON S. NAYLOR

As a mission field, ripe for the harvest, Africa is now attracting unusual attention. This fact makes this book a timely one. No one is better fitted than the author of this volume to furnish a comprehensive treatment of the theme. His travels in Africa have been quite extensive. It is an excellent book for mission study classes. It contains many illustrations, pen sketches, chronological and statistical tables, charts and suggestions, a two-page map, with key and a concise index. It will do any one good to read it. We all ought to know more about the conditions of our fellow beings in heathen lands. This book is a great eye opener. 260 pages, cloth 57c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Peerless Webster Dictionary

Self-Pronouncing

For the Vest Pocket



A strictly up-to-date book for everyday use.

Read what it contains: 51,200 Words and Meanings.
Key to Pronunciation.
Parliamentary Rules.
Postal Information.
Table of Weights and Measures.
Rules of Pronunciation and Punctuation.
The National Bankruptcy Law.
Legal Holidays.
Etc., Etc.

A most valuable pocket companion. This is a book everybody needs and is sold at a price which gives man, woman and child an opportunity to get one. Size, 5⅝x2¾ inches. Bound in genuine Morocco gold edges, indexed.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Training the Teacher

The "Brethren" Edition of this popular textbook has been slightly revised by the authors, and is in strict conformity to the teaching and practice of the Church of the Brethren. There are 227 pages. Cloth bound, stiff covers, sewed, 50 cents; paper, 35 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TWO CENTURIES OF THE CHURCH OF THE BRETHREN

No Brethren home library is complete without a copy of this book. Another book of equal value and interest to the present and future members of the church will not soon be published. In the twenty-five addresses delivered at the Bicentennial Conference, Des Moines, Iowa, 1908, are admirably portrayed the beginnings, persecutions, struggles, growth and development of the church in the Fatherland, Colonial America and the United States; what the church stands for, her higher spiritual life, her relation to the great moral issues of civilization; the work of women in the church; the Sunday school, missionary and educational work; her publications; the noble deeds and sacrifices of the pioneer preachers.

The book is printed in large type and contains 400 pages. The frontispiece shows the portraits of the five Brethren who were chosen by the Annual Conference of 1907 as the Bicentennial Program Committee, and the portraits of the brethren and sisters on the program are found in connection with their addresses, respectively.

A more fitting souvenir gift book from parents to child, or from friend to friend, would be hard to find.

Price, artistic cloth, ... $1.50
Half leather, gilt top, ... $2.50

Brethren Publishing House, Elgin, Ill.

MORE AGENTS Wanted

We want an agent in each congregation to sell "Onesimus" and "The Life of Eld. R. H. Miller." These books are ready sellers and should be found in each home. Agents are sending in favorable reports concerning the sale of these. Is there an agent in your congregation? If not, write us, we can give you something interesting.

If you can't put in full time write anyway; you can make good wages during spare time.

Write us at once for terms and territory.

BRETHREN PUBLISHING HOUSE

Elgin Illinois

TABLE OF CONTENTS.

Editorial,—
A Clear Head on Doctrine, ... 41
The Law of Giving, ... 41
Among the Churches of California (D. L. M.), ... 41
The Abominable Thing (H. B. B.), ... 41
An Experience with a Church Paper, ... 42
Delegates to District Meetings, ... 42
The Attractive Face, ... 42
The Brethren Not a Secret Order, ... 42

Essays,—
Why We Believe in Christianity. By James H. Morris, 34
Recommendation of Annual Meeting. By S. N. McCann, ... 34
Wreck Number Two. By W. M. Howe, ... 35
The Peace Prospect. By E. P. Yoder, ... 36
The Baptism Question. By H. A. Stahl, ... 36
Storms. By James M. Neff, ... 36
"Follow Me; and Let the Dead Bury Their Dead." By Richard Arno Dassdorf, ... 36
Meditations and Reflections. By J. M. Blough, ... 37

The Round Table,—
Offensive Practices by Preachers,—M. M. Eshelman. Parental Influence on the Religious Trend of Our Children.—B. E. Kesler. Let Your Light Shine.—Edgar M. Hoffer. Music.—George B. Detwiler. Family Reunion. —Emma T. Stutzman, ... 28

Home and Family,—
A Laodicean.—Elizabeth D. Rosenberger, ... 39

Notes from Our Correspondents.

(Concluded from Page 45.)

VIRGINIA.

Burk's Fork.—Bro. J. F. Robertson, of North Carolina, came to our place Dec. 30 and preached sixteen sermons for us. Two dear souls came out on the Lord's side. One has been received by baptism; the other awaits the rite. The members seem to be very much encouraged.—Maggie Hylton, R. D. 2, Box 36, Floyd, Va., Jan. 10.

Linville Creek church met in council Dec. 29. A number of visiting brethren were with us from the Green Mount, Flat Rock, Bridgewater and Nokesville congregations. Two letters of membership were given. Brethren J. S. Roller, J. H. Hoover and D. H. Zigler were appointed a committee to investigate and recommend a plan to divide the territory of Linville Creek congregation. Our new church, built on a New Dale lot, will be dedicated Jan. 14. The superintendents for the different Sunday-schools have been appointed. They are planning for better work this year. Brethren Andrew Fitzwater and S. R. Kline had singing at Cedar Run church each evening during the Holidays. They used "Kingdom Songs" and will continue to sing the songs in their Sunday-school. Two young sisters have been baptized since our last report. We close the work of 1911 and open the book of 1912 with pages pure and white. What shall the record be?—Catherine R. Kline, Broadway, Va., Jan. 9.

Pleasant Valley (Second District).—Our church met in council Jan. 1. Eld. Peter Garber presided. The minutes of the last meeting were read and adopted. Quite an amount of business was attended to. Four members were received by letter, and thirteen letters were granted. Bro. B. F. Miller was elected Sunday-school superintendent for the year. Officers for the Christian Workers' Meeting were elected for six months, with Bro. B. F. Garber as president. Eld. S. D. Miller has been retained on the missionary committee.—Ruth E. Williams, Mount Sidney, Va., Jan. 5.

Topeco church met in council Jan. 6. Eld. L. M. Weddle presided. One letter was granted. One brother was received by baptism. Church officers were elected for the coming year. We decided to continue the first and fourth Sunday appointments. Jan. 7 Eld. L. M. Weddle preached an able sermon for us. One was baptized.—Lizzie Spangler, R. D. 2, Box 54, Floyd, Va., Jan. 10.

WASHINGTON.

East Wenatchee.—Dec. 10 the Majestic Valley Sunday-school reorganized as follows: Bro. Ralph Ikenberry, superintendent; Ruth Graybill, secretary-treasurer. We have decided to hold a series of meetings as soon as a minister can be secured.—Elva Whitmer Kale, Wenatchee, Wash., Dec. 30.

Olympia.—On Saturday evening before Christmas we met at the church, when an appropriate program was rendered by the young people. At the close a collection of $32.10 was raised, to be used toward the erection of our new churchhouse, which we need very badly. The following Tuesday we convened in council. We reorganized our Sunday-school and Christian Workers' Meeting. Bro. J. Secrist having received his new book, "Creation, Time and Eternity," he gave us five interesting lectures. He will leave us on Friday for Yakima, Wash., where he will conduct a Bible Institute and also a series of meetings.—Caddie Wagner, Olympia, Wash., Jan. 2.

Tekoa church met in council Dec. 30. Our elder, Bro. H. C. Longanecker, presided. Two were received by letter. Our Sunday-school and Christian Workers' Meeting were reorganized. Bro. R. F. Hiner and Sister Jennie K. Hale were chosen as superintendents; Bro. Karl Linscott, secretary; Bro. Joseph Huffman, president of the Christian Workers' Meeting, and Bro. Mark Erickson, secretary-treasurer. Eld. J. Harman Stover, of California, came to us Jan. 1 and preached for us Jan. 2, 3 and 4. His visit with us was highly appreciated, and we hope that his coming may be more frequent. Jan. 1 about thirty-five of our members gave a grand surprise to our pastor and wife, Brother and Sister Longanecker. After singing several songs we had a short talk by Bro. Stover, and then enjoyed a season of prayer. Then Brother and Sister Longanecker expressed themselves, as best they could, for the good-will shown toward them in their work here. The rest of the evening was spent in social conversation. At 10:30 all started for home, feeling that we had a good start in the new year. We expect Bro. George C. Carl, of Portland, Oregon, to be with us in a series of meetings, beginning Jan. 14.—R. F. Hiner, Tekoa, Wash., Jan. 10.

WEST VIRGINIA.

Maple Spring.—On the morning of Dec. 24 Bro. Jeremiah Thomas, of Bruceton Mills, W. Va., opened a very interesting Bible term, continuing until Sunday evening, Dec. 31. He also preached with great earnestness each evening during the week, and we feel that all have been greatly inspired and encouraged. Quite a number of brethren and sisters from other congregations were present, which made the meeting much more interesting. A collection was taken at the close of the meetings to help bear the expenses of the term.—Pearl A. Hamstead, Egion, W. Va., Jan. 10.

Salem.—We met in council Jan. 6. Bro. Calvin Wolf presided. Considerable business was transacted. Church officers for the year were elected, with Bro. James Thomas, clerk; Eld. Jeremiah Thomas, treasurer; the writer, Messenger correspondent. Missionary solicitors were appointed for the different preaching points in the congregation as follows: Sister May Thomas, for Salem; Bro. John Maust, for Canaan; Sister Estella Guthrie, for Guthrie; Sister Mae Thomas, for Mountain Grove. It was decided to begin a series of meetings Sept. 14 and continue two weeks, with a love feast Sept. 28. Next Sunday we will organize our Sunday-school for the year.—Chester A. Thomas, R. D. 1, Box 10, Brandonville, W. Va., Jan. 8.

WISCONSIN.

Correction.—My recent report of our Thanksgiving offering reads, "$14.25 contributed by the Worden church." It should have been $4.25.—Cora Byer, Stanley, Wis., Jan. 8.

NOTES NOT CLASSIFIED.

White Rock.—Our church met in council Jan. 6. Our elder, Bro. Wyatt Reed, presided. Five letters of membership were granted. The following officers were chosen for one year: Bro. Wyatt Reed, reëlected elder in charge; Bro. Psalters Akers, clerk; Bro. H. M. Reed, trustee; Bro. Wallace Akers, reappointed on the Temperance Committee for three years; Sister Ollie Hurt, chorister; the writer, Messenger correspondent. —Hassie E. Hurt, Copper Valley, Va., Jan. 6.

Weston church met in council Dec. 29, at the home of our elder, Bro. Bonewitz. He is unable to attend services at the churchhouse, on account of his recent illness from pneumonia. Bro. Metz presided. Not many were present on account of it being a very stormy day. A collection of $6.25 was taken for general expenses. A Bible term was considered, but, on account of our financial situation, was deferred.—Ada E. Withers, Weston, Oregon, Jan. 8.

Rogue River church held a special Thanksgiving service Dec. 30. Bro. L. B. Overholser conducted the services, after which an offering of $11.15 was taken, which was given for World-wide Missions. Jan. 6 we met in council, with our elder, Bro. S. E. Decker, presiding. Officers were elected for the following six months. Eld. M. C. Lininger was chosen shepherd of the flock; Bro. William Stump, treasurer; Sister L. B. Minear, clerk; the writer, correspondent. Sunday-school officers were elected, with Bro. L. B. Overholser as superintendent; Sister Velma Fager, secretary; Sister Overholser, president of the Christian Workers' Meeting. The collection for home expenses was $5.40.—Pauline Overholser, Box 25, Talent, Oregon, Jan. 8.

Morrill church met in council Dec. 30. Our home elder presided. The church work was attended to in order. We elected our Sunday-school officers, with Bro. Percy Dage reëlected superintendent.—Ora Carter, Foley, Minn.

Clear Water.—Bro. J. Harman Stover, of Macdoel, Cal., came among us Dec. 13, and while with us preached twenty-two sermons. Three came out on the Lord's side and await the rite of baptism, and four were reclaimed. The church met in council Dec. 26. Bro. J. Harman Stover presided. Thirteen letters of membership were received. Bro. J. S. Lahman was elected as trustee; Brethren Van Kirk Maxcy and John Lind were re-elected Sunday-school superintendents; Bro. Earl Harlacher, secretary. Sister Sarah Sutphin was elected president of the Christian Workers' Meeting; Sister Ethel Maxcy, secretary. Brethren Van Kirk Maxcy and Elmon Sutphin were advanced to the second degree of the ministry, and later they and their wives were duly installed. The writer was reëlected church clerk, Messenger agent and correspondent.—Bertha Eisenbise, Lenore, Idaho, Jan. 8.

Santee.—Our union Sunday-school was reorganized today for the year 1912. The writer was elected superintendent; Sister Mary Johnson, secretary. Our school uses the Brethren literature. The Mission is progressing. Two families of members from San Diego were with us on Christmas. Some are looking this way from the East. We expect to organize a church in the near future. Brethren seeking a new home in a mild climate should see this valley, where they can help the cause and themselves at the same time. We need workers here to help the cause. We have a mild climate, good land, good schools, and are striving to do the Master's work.—E. W. Pratt, Box 52, Santee, Cal., Jan. 7.

Madden View church met in council Jan. 6, with Elder J. H. Graybill presiding. Bro. Graybill was retained as elder for 1912. Other officers were elected as follows: Bro. E. M. Wine, clerk; Bro. J. W. Blickenstaff, treasurer; the writer, correspondent and Messenger agent. Our little church held services in a schoolhouse since our organization, over a year ago. We are now building a churchhouse in the new town of Bowmont.—Mary Blickenstaff, Bowmont, Idaho, Jan. 9.

Daleville.—We are in the midst of a soul-inspiring Bible term. Brother and Sister Long, of India, are here. Their work is fine. Bro. Geo. W. Flory, of Covington, Ohio, is conducting the evangelistic services. Eight came forward and confessed Christ last night, making ten in all to date.—D. N. Eller, Daleville, Va., Jan. 12.

Panora.—We have had the coldest weather Iowa has experienced for over fifty years. The thermometer registered as low as thirty-four degrees below zero, and even lower than that, sometimes. The water works are frozen up at Panora between the mains and the tank. Consumers are supplied scantily by direct pressure through the mains only. A whole train load of cattle was frozen near Council Bluffs, roads and railroads are blockaded, and traffic and traveling are very uncertain. Sunday-school and Christian Workers were delayed in organizing. At Bagley the Sunday-school elected Bro. E. D. Fiscel as superintendent; Sister Frances Ulrich, secretary; Sister Alma Austin, corresponding secretary and treasurer; Bro. Guy Fiscel, chorister. At the Panora house Bro. Chas. H. Knight was elected superintendent; Sister Alma Royer, secretary; Sister Cora Haughtelin, corresponding secretary and treasurer; Bro. Chas. Reynolds, chorister.—J. D. Haughtelin, Panora, Iowa, Jan. 12.

Centralia.—Our church convened in council Dec. 23, with our elder, M. F. Woods, presiding. Christian Workers' Meeting was reorganized, with Bro. Chas. Deeter, president, and Sister Ada Hylton, secretary. Sister Mayme Faidley was elected Messenger agent. As a Christmas offering, one dear young soul gave her life to Jesus and was baptized. Our Sunday-school gave a very appropriate program on Sunday, Dec. 24, and an offering of $3 was taken for mission work.—Anna Myers, Centralia, Wash., Jan. 13.

Panther Creek church met in council Dec. 23, at 10 A. M., with Eld. J. H. Baker in charge. New Sunday-school officers were elected, with Bro. R. C. Bryant as superintendent, and Sister Lizzie Yordy, secretary. Sister Mary Switzer was chosen church correspondent for the year.—Elsie Noffsinger, Benson, Ill., Jan. 11.

Deer Park.—Dec. 30 our church met in council, with Eld. W. H. Elkenberry presiding. Brethren C. D. Reeves and William Dye were elected church trustees; the writer, church correspondent and Messenger agent. We also elected new Sunday-school officers. Bro. Herbert G. Reeves is our superintendent; Sister Sarah Elkenberry, secretary-treasurer. We now have a mission point three miles west of Moose Lake, and hold services every first and third Sunday of each month at 2:30 P. M. The services are well and regularly attended, which is encouraging.—Mrs. Herbert G. Reeves, R. D. 1, Box 34, Barnum, Minn., Jan. 8.

Pleasant View.—We met in council Jan. 6, with Eld. J. S. Zigler presiding. Three were received by letter, and one letter was granted. Bro. Thomas W. Jones was reëlected as our superintendent for this year.—Anna F. Sanger, Box 45, Braggville, W. Va., Jan. 12.

ANNOUNCEMENTS

LOVE FEASTS.

California.

Jan. 27, 2:30 pm, Empire.
Jan. 28, Los Angeles.
Feb. 2, in the evening, Imperial Valley.



The Olive Branch of Peace and Good Will to :: Men ::

By S. F. SANGER and D. HAYS

¶ The doctrine of nonresistance as taught and practiced by the Church of the Brethren has, at different times, brought her members face to face with severe trials and suffering, and even death. But with all that, it has also been instrumental in preserving that abiding faith in God, that feeling of brotherly love, that unyielding fidelity to the teaching of Christ's Gospel, which characterize the true followers of the Prince of Peace. Sustained by the deep convictions as to the right of it, the persecutions and suffering have been endured, and the doctrine remains in the church as one of the fundamentals of true Christianity.

¶ The above named book is a history of the trials and experiences of the Brethren during the War of the Rebellion, together with a brief record of the persecutions of the Brethren in Germany and the early years of the church in America.

¶ The object of the presentation of this history to the public is (1) *that it may be a means of increasing the courage, strengthening the faith and deepening the convictions of the Brethren in relation to this doctrine, and* (2) *that our peace principles, and our relation to the government in maintaining these principles, may be better understood.*

¶ In these days, when the subject of international peace is agitating the minds of men in high places in all civilized countries, a book of this kind is a timely one, and will be read with peculiar interest.

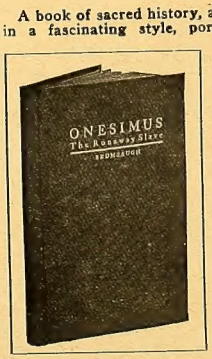
Price per copy **75c**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

ONESIMUS
The Runaway Slave

By ELD. H. B. BRUMBAUGH

A book of sacred history, and biography, which, in a fascinating style, portrays an interesting phase of Eastern life and the condition of Roman Society at the time when Paul wrote his epistle to Philemon. This little volume was not written in a day. Much patient research and careful study are clearly evinced throughout.



Better not begin the reading of it at a time when you have an important appointment near at hand. When once you begin it you will not want to stop short of the end. It is a charming story of an elevating character. Bound in cloth with gold side title.

Price, postpaid, ... **75 cents**

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 61.) Elgin, Ill., January 27, 1912. No. 4.

AROUND THE WORLD

Sweden's Recognition of Woman's Rights.

While England and the United States are still debating the propriety of granting the complete franchise to women, Sweden has cut loose from any old-time traditions and is giving her women the same voting power as the men. Every Swede over twenty-four years of age, and not under any legal disability, now has the right to vote at the various elections, to the general benefit of the country. King Gustaf, a remarkable and far-seeing monarch, declares himself, in a public announcement, as being well pleased with the extension of the ballot to women. He anticipates that a healthy moral tone will be imparted to all pending questions when the women of the country have a chance at their wise disposal.

Catholic Opposition to Bible Distribution.

Not satisfied with crowding the Bible out of the public schools of the country, there is now a concerted effort being made by Catholic leaders to remove the Bibles from the hotel rooms where they have been so favorably received and so greatly appreciated by the traveling public. The plea is made that the version used,—the American Revision,—is "a spurious edition of the Holy Scriptures." While they may succeed, in a few cases, to banish the Bible from the hotels where it is now to be found, they will fail to accomplish their purpose in the many hostelries that are only too glad to have the Sacred Volume in their rooms. It is passing strange that any one claiming to be a Christian should object to the most commendable distribution of the Holy Scriptures, as started by the "Gideons."

Putting Idol Images to Practical Use.

Recent cable reports announce that the reform element of China has so thoroughly lost all reverence for the idols hitherto worshiped, that the large bronze images of their gods are relentlessly demolished, and turned into money. Thus, eventually, the idols will prove of real value to the new Chinese republic by swelling its monetary resources. There is hope for the idol worshiper when he is willing to destroy what he once worshiped, but it is better yet if he can be induced to devote himself, and all his possessions, to the worship of the Living God. With many of the heathen temples converted into assembly halls for the preaching of the Gospel, as has already been done, it would be no more than fitting that the money, coined from the bronze images, be used in the extension of the Gospel to the farthest ends of the Chinese Empire.

Thousands of Chinese Dying.

Under date of Jan. 16 great distress is reported from Manchuria. Thousands of starving people, whose homes and crops were swept away by floods, are dying of cold and hunger in refugee camps. Near Newchwang more than 100,000 people are in dire distress. One of the most unfortunate features is the fact that, owing to the absence of missionaries from the scene of the present suffering, relief supplies at hand can not be adequately administered. It is announced that immediate arrangements will be made by the leaders of the present reform element, insuring that supplies can be forwarded in safety to the suffering ones. It is one of the most distressing features of the present disturbances in China that in some sections her people are so scantily provided with food supplies that thousands must die before adequate help can reach them.

The World's Unrest.

To the lover of peace and harmony, there is something decidedly discordant in the records of the last few days. South America enters the arena of martial contests with two of her States. In a battle in Ecuador one thousand men were slain in the struggle for supremacy, while in a Paraguay encounter two hundred of the nation's soldiers sacrificed their lives in defense of the cause they espoused. Turning to China, we see the ancient Empire still in the throes of political reconstruction. With the reported abdication of the Manchu dynasty, the way seems to be clear for the new republic, provided the northern provinces fall in line with the plans already accepted by the southern provinces. From Germany come the reports of socialistic gains which, while not as large as at first reported, are formidable enough to cause serious apprehension for the future stability of the imperial throne. Surely, we are living in the days of most momentous changes! Amid the many startling developments, from day to day, one hardly knows what will be the next great change. And yet it is well to remember that the God of nations is still at the helm, and to the soul that trusts him fully there is absolute security and everlasting peace.

King Alfonso's Clemency.

The young monarch of Spain, by his commutation of the death sentence hanging over Corral, the leader of the Cullera revolutionaries, has proved anew the tactfulness of his statesmanship. While it is to be regretted that his cabinet, disapproving of such an act of royal clemency, saw fit to resign, there is no question that King Alfonso has endeared himself to the rank and file of his people by the conciliatory course pursued. The day has gone by when tyranny can ruthlessly persecute and punish the leaders of so-called reform movements without a well-advised process of law. In matters of state as well as of church, it is of the utmost importance to be fair and impartial to even the worst transgressor. Generally speaking, it is better to err on the side of mercy than to employ harsh and injudicious measures that can not fail to antagonize and destroy.

The African War Still Continuing.

A severe engagement between Italian and Turkish forces is reported to have taken place near Tripoli, during which hundreds were killed before the Turks were driven back to the desert. Practically no real gains have been made by Italy during the last few weeks, and it is daily becoming more apparent that, by the joint mediation of the neutral powers, a settlement between the contestants will have to be effected ere long. Already steps are being taken by which Germany's foreign secretary, Herr von Kiderlen-Waechter, is to meet the Italian official at Rome for a discussion of possible conditions of peace between Italy and Turkey. By Italy's payment of an indemnity, Turkey is to be compensated for the loss of Tripoli. As history has conclusively shown, again and again, no war has ever been waged, the inciting cause to which could not have been adjusted on a basis perfectly acceptable to all, and without the shedding of a single drop of blood. Emerson truly says: "Learning and art, and especially religion, weave ties that make war look like fatricide, as it really is."

"Somebody Forgets."

Though, during the recent, long-continued cold wave, there was a great deal of suffering in all parts of the country, and especially among the poor of our cities, it is cheering to know that, to a large extent, liberal and generous givers materially mitigated the rigors and hardships of the icy blasts by donations of food, fuel and clothing. The best efforts, however, failed to reach every case. One little waif, from a poverty-stricken section of Chicago, found his way to a mission school and became greatly interested. Some one, desiring to shake the child's faith, asked him: "If God really loves you, why doesn't he take better care of you? Why doesn't he tell some one to send you a better pair of shoes, or coal enough to keep you warm?" The boy thought a moment, then said with streaming eyes, "I guess the Lord does tell somebody,—but somebody forgets." Have we ever thought of it as we should,—that we are the Lord's almoners to those in need? And, knowing our duty, have we been among those who "forget"? Does the "inasmuch" of Matt. 25: 40 inspire us to practical deeds of benevolence?

Much Cause to Rejoice.

While the daily press of the country is apparently taking a great delight in dilating upon the shortcomings and delinquencies of several ministers who recently "fell from grace," but very little notice is taken of the many who, in the faithful discharge of their duties, unnoticed and unheralded by the great outside world, prove themselves to be veritable heroes of faith. To this class belongs a faithful frontier missionary in Alaska who, in the performance of his pastoral duties, covers thousands of miles on snowshoes, with only an Indian guide. At times the mercury goes down to fifty degrees below zero, but the intense cold does not deter the faithful worker. This clergyman is a physician and general helper to the Indians. He advises them in all knotty problems, marries them, and buries their dead. Often he walks hundreds of miles on a single trip, but he counts no effort too great to serve the lowliest member of his flock. The experiences of this and scores of other frontier workers that "count not their life dear unto themselves," go far to atone for the failures of the few, and demonstrate anew the genuineness of the Christian religion.

Important Changes in France.

Some of the recent events in France were well calculated to test the permanency of the republic. Defalcations, involving millions of dollars, in which Premier Caillaux and other high officials were concerned, necessitated an immediate change of the cabinet. It appears that commercial gains, in connection with the late Franco-German treaty, were allowed to be consummated to the advantage of both French and German financiers, but to the serious dishonor of the republic. The new cabinet, under the leadership of Premier Raymond Poinacre, seems to have the full confidence of the people, and there appears to be general rejoicing that a threatening crisis has been safely passed. Once more an important lesson, as to the value of integrity and honesty, has been taught the French people and the world in general. It can not be impressed too strongly, in these days of public and private departures from the path of rectitude.

Improved Methods.

The National Soil Fertility League,—an organization of western men, interested in the improvement of agricultural methods in the United States,—is urging a bill providing federal appropriations for farm instruction under the direction of the State Agricultural Schools. It is planned to bring the best methods, known to scientific agriculture, within reach of every farmer in the United States, and to this end appropriations are asked from the Government, supplemented by similar amounts from each State. This, will, undoubtedly, be conducive to better and more remunerative crops, and thus help the general prosperity of the country most materially. In this connection one can not help but wish that a like zeal might be displayed for the moral and religious uplift of the race. We gladly spend millions for improved methods in farming and the industrial pursuits, forgetting, all the while, that the moral and spiritual improvement of the human race is of far greater value. "With all thy getting, get understanding."

An Important Biblical Discovery.

It is gratifying to know that at least a part of Mr. J. Pierpont Morgan's millions are to further the resources of Bible study. At considerable expense the noted financier has secured practically the entire library, once belonging to the old Coptic Monastery of St. Michael in the Egyptian Fayyum. The interesting discovery of these literary treasures was made some months ago by a company of Arabs, who found the receptacle in which the manuscripts had been hidden by the monks in a time of danger, thus being preserved practically uninjured. Through his agent Mr. Morgan secured nearly the entire collection, and it is now a part of the library that bears his name. Prof. Hyvernat, of Washington, the leading American scholar in the Coptic language, is now at work on a translation of the manuscripts. Most of them, fortunately, are of the Bible, covering a large part of both the Old and New Testaments. Going back to the second century of our era, it is hoped to find, in these ancient manuscripts, much that is of intense interest to the Bible student. The finding of even a single Bible manuscript is always of value; the discovery of a whole library is, unquestionably, truly remarkable.

War's Enormous Burden.

Some remarkable statistics have been gathered by Mrs. Elmer Black, President of the Propaganda Committee of the American Peace and Arbitration League, from which we glean the following: The world powers are now burdened with $35,000,000,000 of debt, mainly due to war and preparations incident thereto. In the United States seventy-five per cent of our annual expenditure is for military purposes. At present the nations of the world are spending $2,000,000,000 a year on armaments to annihilate each other, if need be. At least 16,500,000 men are withdrawn from productive labor to serve in army and navy, entailing a productive loss of nearly $4,000,000,000 a year. For every dollar spent for education England spends $4.25 for militarism; France, $4.30; Austria, $4.50; Italy, $9; Russia, $12. Every nation except Switzerland pays more for militarism than for education,—even our own United States. What the world is spending for war preparation, annually, would keep 32,000,000 young men in educational institutions for an equal period. Each battleship added to the United States navy deprives us of resources that would maintain fifty manual training schools. The mere up-keep of each battleship is $800,000 per year, or $28,000,000 for twenty years, including construction costs. Then it goes to the scrap-heap, and we keep on building more ships. But will we ever learn the utter foolishness of it all?

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Coming Day.

BY D. B. MENTZER.

The day will dawn when trials cease,
And final vict'ry's won
O'er sin, through him who brought release,
'Twas God's beloved Son.

The day will dawn when earthly things
Shall pass fore'er away;
Then let us seek the life that brings
The joys of heavenly day.

The day will dawn when earth shall fade,
And Christ shall come once more;
And we shall gather to his aid
Dwell with him forevermore.

Waynesboro, Pa.

A Bible School for India.

(An Appeal.)

BY J. M. BLOUGH.

AMONG the most pressing needs of the India mission field at the present time is a Bible-school. Indeed, it is very urgent that we establish this school soon, if we wish to meet the demands of the hour in occupying and evangelizing our field. Let us see now just why this is so pressing.

Certainly all will agree that missionaries are still a necessity on the mission field, and will be for years to come. Their work is largely that of organizing, shepherding and training. But a most important factor in real effective mission work is the native worker (or missionary) who fills a place that the foreign missionary can never fill, and without whose help the missionary's work is very inefficient. A missionary can do some work alone, but he can do infinitely more if he has, under his direction, a band of native workers. The most potent work a mission can do is to raise up a good, strong force of native workers from among her own converts, who will be leaders in the church and evangelists among the non-Christian. And this every mission is striving earnestly to do, and in it we dare not fail.

Our mission in India has about sixty workers at the present time, but we ought to have six hundred. What wonderful work we could accomplish with six hundred of our own faithful workers! A mission can not prosper with borrowed or imported workers. We must have our own, but we will not have them unless we raise them up, and this is the work before us. How will we get them?

It is not enough simply to have a large number of workers, but these workers must be trained and consecrated. An untrained worker can do some work, but a trained worker can do much more and can do it better. Every missionary prays that the mission church may become self-supporting and self-propagating, and the best way to answer this prayer is to train up a band of men and women who will become true and efficient leaders in the church. What a noble work!

The sixty workers that we now have are not trained workers, and the fault is not theirs, either; it is ours. We have not given them an opportunity for training, but have kept them at work too closely. They are doing good work for the chance they have had, but what they sorely need is a good Bible training, and preparation of heart to correspond. True, we have not been idle. A Bible course has been arranged and followed for several years. The missionaries have helped their workers for a week or more each year, and sometimes a short Bible term was held at District Meeting, but this is entirely inadequate to meet their needs. We can not hope for much progress while they are responsible for their work at the same time. They have not learned to study in this way. Then we must remember that the opportunities for self-help in India are very meager, for all the Christian literature in the language will fill but one small shelf.

Again, about half of these workers are from the orphanage, so you will know that they are young and inexperienced. They had the advantage of Sunday-school work and daily Bible lessons in the orphanage for years, which is good, of course, but by no means an adequate preparation for mission work. There are many opposing forces in India and many of them intelligent, so that it becomes absolutely necessary that the native worker and missionary be well qualified. A good, intelligent Christian is a very valuable asset in the Christian community. How much more the worker who gives all of his time to the work of evangelism!

Keenly realizing this great need, the field committee of the India Mission on Dec. 13, 1910, decided to establish a combined Bible and Normal Training-school There is no other solution to the problem. This Bible-school we need and must have. Among people of other religions, and other religious books, our converts must know the Christian religion and the Bible well, especially those who are to be leaders. We need teachers, preachers, pastors, evangelists, etc., but we must raise them up and train them. These we now have must come in for more training, and those who are growing up in the Christian community,—the young and hopeful,—must have the advantage of this special preparation.

In the normal training department it is planned to give the students what will prepare them for school-teaching. At present there is but one such school for boys and but one for girls in our language, and there the capacity of the school is so small that only the best can enter. For the others there is nothing, either in the government or other missions. This is a great need that we must meet if no one else does. We are suffering for the lack of this school now.

In asking for a Bible-school now (we ought to have had it before), we are not making a big demand. Through the kindness and foresight of Eld. D. L. Miller and the Mission Board, our church at Bulsar was built for school purposes also, so we already have all the class-rooms that will be needed for years to come. How splendid!

But what we do need are twenty dormitories for the Bible students to live in. Every house in Bulsar is occupied, so we can not hope to open this school until these rooms are built. These rooms are to be permanent, so we propose to build of brick, and for this we ask only $120 for a room. It was hoped that twenty congregations or individuals could easily be found who would gladly give $120 for one room, and thus the call appeared in the GOSPEL MESSENGER, and in the *Missionary Visitor* last May.

But listen! The Sheldon church in Iowa has already promised money for one of them; the Philadelphia church, in Pennsylvania, for two; the Sunday-schools of Western Pennsylvania, after supporting one missionary and pledging the support of another, voted money for one; Bridgewater church in Virginia pledged two, and the students of the college another; an organized Sunday-school class of sisters at Elizabethtown College are raising money for one; at Juniata College, Huntingdon, Pa., the Christian girls obligated themselves for one, and the Whatsoever Band for another, and an energetic layman made himself and friend responsible for one. And so, as the need has been made known, there has been this splendid response, making us sure of eleven of these rooms already. God bless the donors in a special manner and reward them for the sacrifice and interest manifested in this cause. We are rejoiced and make the appeal for only nine more, and feel sure that these will be quickly supplied. I beg your pardon. A brother at Johnstown promised Bro. Royer money for the twelfth room, and so only eight remain. Now, who else wants to share in this splendid work? It is the opportunity of putting money where it will do great good for many years. God bless the work of this school!

Anklesvar, Ind.

Since writing the above, I was very happily surprised, on the last Sunday we spent in America, in the Shade Creek church, Pa. An aged sister gave me her personal check for one room; the Scalp Level Adult Bible Class raised money for one and turned it over; and the Shade Creek church in her Thanksgiving offerings and missionary offerings, this day, made up money enough for a third. Later a brother and sister at Rummel gave one.

Praise the Lord for this response, and may he give a liberal reward to the donors! Now only four rooms remain.—J. M. B.

Representation on the General Committee.

BY JNO. CALVIN BRIGHT.

No sooner was the plan of 1866 adopted, and each State District given the duty to choose her own representatives on the General Committee, than there began to be more and more changes in the representation of that body. It was evident to the most casual observer that the delegates of a State District were more competent to choose their *own* representatives than one or two elders for the whole Brotherhood.

In six years there were less than one-third chosen to succeed themselves on the next or any succeeding General Committee, and this has been emphasized in each succeeding *decade!*

But as there were several Districts that seemed to have only one elder that would do to serve on this most responsible Committee, the Conference decided, in 1891, to limit the time of service to two years out of four. The arguments used in making this limitation were: (1) Share the labors with others, or, if it please you better, share the honors. (2) Widen the experience of more of the elders or bishops. (3) Increase the confidence of the General Brotherhood in the General Committee.

Incredible as it may appear, Conference had considerable difficulty in understanding this regulation, and still more in carrying it out, for the Minutes show that several brethren served three years out of four.

To meet that issue, the Conference decided in 1897 that no brother can succeed himself as a member of the General Committee. This has worked very well. It has brought many new men into active acquaintance with the great problems of church government, and into most pleasant acquaintance and fellowship with each other, as well as procured the most available talent in the church, and assured the fullest confidence in the General Committee.

Now, as less than one-third of the members are sent again, when the Districts have a chance or the right to do so, the second year (sometimes less than one-sixth), why make a rule that TWO-THIRDS MUST GO BACK FOR TWO MORE YEARS? AND THEN, PERADVENTURE, IN SOME INSTANCES, REPEAT THE DOSE?

According to the arrangement proposed, if the elder proves somewhat deficient in talent, unworthy in character, or unfaithful in service, he may serve two more years unless some recourse is taken to annul the former action. And as the State Districts hold their annual sessions with the delegates ready to choose, would it not be more judicious to elect under proper restrictions *each year*, than to try to correct a mistake or misfortune of that kind?

The fact may be stated, in corroboration with the foregoing position, that, in the last quarter of the former century, one hundred and twelve elders only served once, and seventy only twice. Many of these, doubtless, gave as faithful service as those who served oftener. It demonstrates that our Brotherhood believes in dividing the labors, sharing the honors, and thus increasing the efficiency, sufficiency and proficiency of her most influential Committee.

It has been said that there are ofttimes some questions of the preceding year pending that could be handled more successfully if some of the former committee were present. Could not some of the former Committee be called before the General Committee, if needed? This has been done. This would be better than to go to the extreme of the pending query. There may, however, be a better way. I shall discuss that in a later article.

Brookville, Ohio.

Why We Believe in Christianity.

BY JAS. H. MORRIS.

Reason Number Four.

WE believe in Christianity because of its mission,—to save from the power of sin and death. Jesus says, "I come not to call the righteous but sinners to repentance." "For the Son of man is come to seek and to save that which was lost." "Come unto me all ye that labor and are heavy laden and I will give you rest."

If that is the mission, how well has Christianity

fulfilled it? Can it save or is it only the theory and not the practice? Who has ever been saved and when? As preliminary read John 5: 24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; *but is passed from death unto life.*" Paul tells the Colossians that they have been raised and quickened through Christ. Col. 2: 13, "And you, being dead in your sins . . . hath he quickened together with him, having forgiven you all trespasses." Also, to the Ephesians he says about the same thing, "And you hath he quickened, who were dead in trespasses and sins."

Paul then says of himself, when relating that marvelous experience on his way to Damascus: "And I persecuted this way unto the death, binding and delivering into prison both men and women. . . . And it came to pass I made my journey. . . . And I said, What shall I do, Lord? . . . Arise and go into Damascus. . . . The God of our fathers hath chosen thee, that thou shouldest know his will and see that Just One, and shouldest hear his voice. . . . For thou shalt be his witness unto all men of what thou hast seen and heard. . . . Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."

Again, in Gal. 1: 11-17 we read, "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man, . . . but it came to me through revelation of Jesus Christ."

According to Paul's own words, did Christ have any effect upon him? His life at the beginning was against, and at the end was heartily in favor of, Christianity. No, even stronger than that,—Paul must preach that and proclaim it broadcast.

Let us next look at John's experience, as to the converting power of Christianity: "That which we have heard, that which we have seen with our eyes . . . declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ. . . . And this is the message which we have heard from him and announce unto you, that God is Light and in him is no darkness at all" (1 John 1: 1-6). This is the noble testimony of a man who knew the mission of Christianity and how much power it had to carry out that mission.

Not only the Inspired Record, but men since then come to us with the same testimony. In the early part of the second century occurred the martyrdom of Polycarp. As he looked up to heaven, he said: "O Lord God Almighty, the Father of thy beloved and blessed Son, Jesus Christ, by whom we have received the knowledge of thee, . . . I give thee thanks that thou hast counted me worthy of this day and hour, that I should have a part in the number of thy martyrs, in the cup of thy Christ, to the resurrection of eternal life, both of soul and body, through the incorruption imparted by the Holy Ghost. Among whom may I be accepted before thee this day as a rich and acceptable sacrifice. . . . Wherefore also I praise thee for all things. I bless thee, I glorify thee along with the everlasting and heavenly Jesus Christ. . . . With him and the Holy Ghost be glory both now and to all ages. Amen." It surely would be difficult to find a better statement of Christian doctrine outside the Bible!

In the same manner we might go into detail and find thousands of testimonies of men during the first six hundred years of the Christian Era, but these are sufficient to show that the Gospel has met every requirement and has proved itself to be a real saving religion. But, lest you think that all the testimonies are two thousand years old, we will use some of more recent date. The same old power lies in it as ever before, and it saved men in the nineteenth century as surely as it did in the first and second. Luther, in the sixteenth century, was a remarkable example and many others can also bear testimony.

S. H. Hadley, of New York, comes with his testimony, as to how he was lifted from the gutter, from the saloon, even from the very throes of death, a drunkard's grave, and eternal punishment. What stronger proof can we have than the testimony of living men, or men that have lived near our time?

All these are all right and help, but none will convince you of its power like the one you can tell from the heart. Has the Gospel power to save? Yes, it saved me. I have felt its power. I am not now on the downward road. I do not enjoy swearing. I do not enjoy stealing. More than that, I am changed in relation to the universe. Christ is uppermost in my life. The strongest testimony any of us can offer is that the Word saves sinners like we were.

When reading of Beattie's crime, I felt that were it not for the grace of God, I might have been that wretch. Were it not for the grace of God, I might be behind prison bars, or lying yonder in the ditch, or spending my evenings in some den of vice, or gambling hell.

"Now, shall a man who is still under the power and dominion of sin, with this great remedy, which has saved, and is continually saving thousands all around him, entirely within his reach, shall he waste his time in speculations and inquiries in regard to the manner in which Christianity came into the world? No, come at once and secure the remedy. It restored others and can restore you. Come and be saved by it!"

Louisville, Ky.

The South a Great Mission Field for the Brethren.

BY J. M. PETRIE.

That the South is a great mission field for the Brethren, is no longer a question. It is truly a great field, practically untouched by our people. There are thousands of people here who have never heard of the Brethren as a religious body. It has been my privilege to meet people from various parts of the South, and but few have any adequate knowledge of us as a people. I am fully persuaded that if a part of our evangelistic force were to be distributed over the South, a great work could be done.

The people in this part of the South are very well educated. Their social qualities are hard to excel. The population of the rural districts is composed of people in the common walks of life,—not at all aristocratic. They are a church-going people, and much given to singing. It is not an uncommon thing to go into a two or three-room house and find an organ and a variety of music books lying on the table.

Feb. 1, with my family, I arrived in Blount County, Ala., to make this our home. We were prompted to locate at this particular point mainly because of its healthfulness, as wife and I felt the need of a better climate. Since we have located here we more fully realize the need of mission work in this great Southland. The great developed and undeveloped resources of this section make it a very promising place to live. And while its wealth is being rapidly developed, its religious possibilities are very much neglected. I can see no reason why the Church of the Brethren could not do a great mission work here.

This is a good agricultural country. Land is cheap. We plead for some ministering brother, as well as others, to locate among us and help to spread the Gospel news. Who will come?

Dec. 6 Bro. D. H. Zigler, of Broadway, and Bro. I. W. Miller, of Singer Glen, began a series of meetings, continuing until Dec. 17. The weather was very rainy most of the time. The attendance was small, but we felt that the good seed sown by our beloved brother has lodged in some hearts and will, in time, bring forth a harvest. Bro. Zigler preached with great emphasis and power, holding forth to the people the plain doctrines as taught in the Bible and practiced by the Church of the Brethren. May the Lord bless him for his earnest efforts in preaching, and Bro. Miller for his good singing.

Bro. Nead, of the Limestone church, Tenn., came while the brethren were with us, and remained one week. He went from here to Fruitdale, Ala., and thence to a mission point in Mississippi. He promised to stop with us on his return and preach for us. He will be our elder, as he has charge of the mission points in this part of the South. He will come to us twice each year and preach for us.

We kindly invite all members, and especially ministers who may be passing through this way, to stop with us and hold some meetings for us. May the Lord so direct that some minister will make up his mind to locate with us!

Oneonta, Ala., Jan. 10.

The City Church Problem.

BY OLIN F. SHAW.

Some remarks, editorially, in the Messenger recently, by our Office Editor, lead me to give expression to some pent-up convictions on the above topic. After having spent eight of the best years of my life in the closest, vital contact with the problems of city church work, I have no hesitancy in asking for an audience with the church, to be heard on the subject.

The past quarter of a century should have been rich in experience for the Brethren, and should have taught us valuable lessons, and yet I am frank to admit that with us it is as yet an unsolved problem. I make this statement with no sense of shame reflecting upon us, as a denomination, for city church work is no less a problem with our sister denominations than with ourselves, neither is it any less an unsolved problem. As was suggested by our Editor,—to look upon some of our mission points where years of faithful effort have been put forth, and where not a few thousand dollars have been spent, and yet no church, is not a pleasing sight to look upon. Nor is it a whit more pleasing to look upon very strong churches becoming rapidly depleted of their membership, and their pews abandoned, and yet this has also been, and is, the experience of many city churches. I am not preaching the funeral of city work among us. I am emboldened to say that I have faced but not solved every problem and barrier to city church work, and yet I write as one who has the utmost confidence in our ability, both to build and to maintain churches in the city.

The scriptural injunction is that parents shall nurture their children in the chastening and admonition of the Lord. For twenty-five years we have endeavored, by our actions, to reverse this instruction, and have tried to win the parents for the Lord through the children. There is no grander nor nobler cause in the world than that of saving the children, and I would not have us abate our efforts in that direction in the least. Let us love the children as our Savior loved them; let us do all in our power to save them. But the Divine Plan is to save the children through the home and the parents, and it is altogether improbable that any number of years of persistence in our hitherto adopted methods will ever change the Divine Idea. Hitherto we have hoped, and endeavored to build up city churches, by gathering in children and schooling them for membership, and through them to be able to reach the parents. Naturally enough, we have allowed ourselves to think that, as long as there are large ingatherings of children, mission work is prosperous. If there is any one lesson more than another that twenty-five years of experience should have taught us it is that, so far as church-building is concerned, children mean nothing. I speak of city mission work in general.

If I have reasoned well, thus far, then we are face to face with the real problem of the city church, namely, How to interest and to hold the home makers and adults? And a problem it is, too. The task of winning the child is a much more inviting one because much more simple and easier. We may not be ready to accept the proposition now, but sooner or later we must, that the entering wedge,—the key to the conversion of the home,—are the home-makers. Many good impressions may and doubtless have been made, and much good seed sown, but as for practical results in church building, so far they have been *nil*.

To concentrate our efforts, or even to place the major stress upon winning the children, has at least two ruinous effects upon the adults. First, by helping on the already conceived idea that the whole church institution is especially for women and children. If we want to reach men we must appeal to men. Second, it helps parents to excuse themselves when others assume the responsibility of giving to their children religious training.

The man of the present day is a high type of business character,—particularly the American man. He glories in great business enterprises, and this being the case the work of evangelizing the world should be held before men as the greatest undertaking ever set on foot in the history of the world, and as being worthy of the thought and coöperation of the greatest geniuses in the world.

At the age of twelve Jesus was burdened with the thought of his Father's *business*. Of infinitely more importance is it that, in this age of commercialism, and of giants in business ability, our church work be given a thoroughly business aspect. A Sunday-school superintendent advertised a warm doughnut for each new pupil on the following Sunday and got 150 children. Doughnut appeals will never win men for the church.

In the opening up of a new work in any city, let the impression go out from the first that we are here on business,—to build and establish a church. My impression is that the time is here for us to quit going into old, run-down churches, deserted by other denominations, where the abiding impression to the community and to every passer-by is that of an institution just in the throes of death. Nothing is more erroneous than the idea that large and costly edifices, pianos, pipe organs, etc., are necessary to draw people to the churches, and yet it is highly important that we remember that old, run-down churches, halls, and empty storerooms are most uninviting places to people who are considering a church home.

Above all things our places of worship ought to have a *home-like appearance*, and not that of a town or village hall. I am in full and hearty sympathy with the plan of our Office Editor, of endowing, at the beginning, every mission point with sufficient rentable property to make it self-supporting, the title of which shall be vested in the local or General Mission Board, to be diverted to other points at such a time as said church shall be able to stand alone. By this method the money spent at each point could be, in a large measure, if judiciously invested, recovered by the sale of the property.

As population tends rapidly toward urban life, and social conditions become more complicated, the problem of the city church is ever becoming more and more perplexing. Let the church be much engaged in prayer for power and guidance of the Holy Spirit for the salvation of the city.

Dixon, Ill.

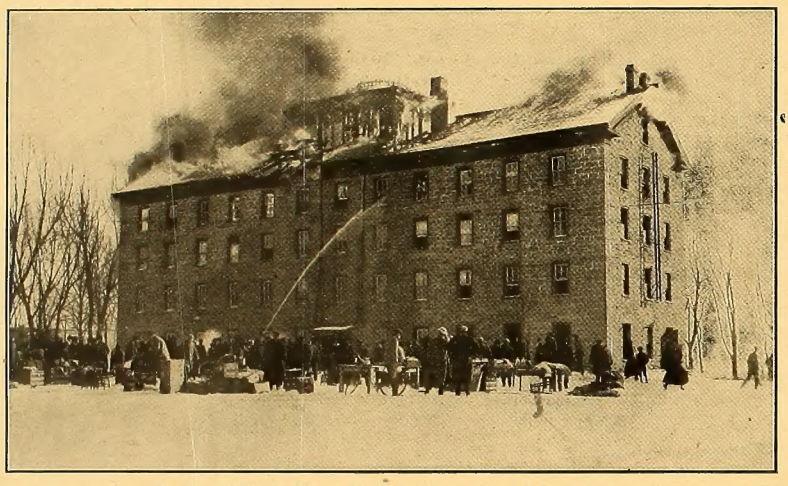
The Burning of Old Sandstone.

BY J. E. MILLER,
President o Mt. Morris College.

JANUARY 15, 1912, will always be a memorable day for Mount Morris College. It was 1:30 P. M. when several noticed the scent of smoke. A hasty examination proved the belfry to be ablaze, and though earnest efforts were made by teachers and students at once, it was soon seen that the fight would be a losing one. The fact that the fire was right by the entrance to the garret was a serious hindrance to successful resistance. The fire company soon came, but the severe cold had rendered some of the hydrants useless. The students rescued what could be saved, but the teachers considering life,—especially, human life,—more valuable than earthly goods, saw to it that none should take unnecessary risks. As a result the loss was very heavy.

But there were several reasons why all rejoiced and did not feel like weeping at the time, even though dear Old Sandstone, so close to the hearts of all who saw it, passed away in smoke. The wind was in our favor, coming from the Northwest. That preserved the other buildings. The disaster came in day-time and not at night. I shudder to think what might have been and only thank our kind Father that he does all things well, even in our apparent misfortunes. No life was lost. No one was hurt. And that was worth more than if the building had been saved and lives lost or even limbs seriously injured. All were ready to lend every help, and showed a sympathy that only disaster could call forth. The homes, all over town, were thrown open and the College was urged to send the homeless boys to them for shelter. The boys were temporarily located, and the following day were assigned to homes for the rest of the year.

How the fire originated is the question. Did a spark fall to the roof? Did the heat of the chimney become too great? Did the chimney have a defect? Who knows? Near the top of the chimney is a black streak which hints at a defect in its structure. How it started and why it destroyed the property, God knows and we have the firm assurance that he does all things well. Even in the day of loss he rules, and he certainly ever rules well. Only the bare walls of Old Sandstone stand out in grewsome outline, while the smoldering embers still send out smoke and a few sparks. Gone but not forgotten, for how could a building that has had so much to do with the making of men great in state and church, cease to be with those into whose very life it had poured their best?



Burning of Old Sandstone, Mt. Morris College, Ill., Jan. 15, 1912.

Bro. Royer used to tell us, "These old walls speak." They do. And now they speak louder than ever. Said a good Methodist sister, whose hairs are gray with many summers, "And what made it so dear to me is the fact that I accepted Christ in that good old chapel." Hers is the memory of many others. All over our Brotherhood are men and women, ministers, missionaries, Sunday-school workers, laymen, deacons, home-builders, teachers, farmers, bankers, merchants, who can bear a similar testimony. Who knows how far the influence of Old Sandstone has gone or will go? As I write these lines, I think of Bro. Royer, whose history is so intimately interwoven with Mount Morris College, a man who spent his life, not in making money, but in making men and women for the Lord's work. Had he wrapped his fortune up in the material of Old Sandstone, it would all be gone. But he made his wealth consist of the men and women he trained, and fire nor time can destroy their work for good. And what I say of him may be said of others, such as Brethren M. S. Newcomer, John Lahman, Jos. Amick, and D. L. Miller, not to mention scores of others.

You want to know the history of Old Sandstone. Here are the dates, but its history is the story of its products,—names familiar in State, like Hitt, Rawlins, Wallace, Cullom; in our own time household names like Stoner, Stover, Myers, Emmert, Lichty, Ross, Diekhoff, Royer, Hoover, Long, Eikenberry, Moore, Hoff, Harnly, Hays, Flory, Highberger, Heckman, Vaniman, Carpenter, Miller, Ryan, Mahan, Lear, Metzger, Horning, Eby, Barwick, Gilbert, Smith, Yoder, Brubaker, Forney, Price, Young, Buck, Bannan, Shute, Piper, Dawson, Shaw, Arnold, Rittenhouse, Nofsinger, Sanford, Newcomer, Clair, Holsinger, Trostle, Canode, Culler, Fike, Falkenstein, Beery, Early, Gibson, Goshorn, Cripe, Gnagey, Shively, Sherrick, Keiser, Blickenstaff, Hendrickson, Neff, Nickey, Petry, Eckerle, Shick, Taylor, Ullom, Yundt, Lahman.

But to return to the dates. The idea of Old Sandstone dates from Sept. 9, 1850, when bids were asked for to erect it. The contract was let May, 1851, work was begun 1852. In 1854 they still needed $6,000 to complete the building, and in 1855 it was completed. It was remodeled in 1896. There it is, in time and dates. But work, not dates, counts.

So much for the past. What of the future? The same evening a mass-meeting was held by the College and citizens, and many speeches were made, showing that though we were down, we were not out, though burdened we were not dead. All expressed hope, believing that, phœnix-like, we would rise from this younger, better and stronger. The citizens immediately started, on their own initiative, a paper to assist the students who lost heavily, and who are in need. Many of the students have asked that this help be given to those who especially need it, as their own home folks will take care of them. It might be well for those who have students with us, to look and see whether they can not help them in some way to replace a part of their loss. Especially should this be an opportunity to help your young ministers whom you have asked to prepare for the work in your home congregation.

The students have formed an organization whose purpose it is to secure funds for rebuilding. The trustees are in session, as I write these lines, and will carefully canvass the ground as to what is the best course to pursue. Bro. D. L. Miller wires as follows from the Pacific Coast:

"One thousand dollars for new building. Cause for rejoicing that no one was injured. Push rebuilding with all possible energy. Your motto good,—'Burned out but never dead.' Misfortune will prove a blessing in disguise. Old Sandstone must rise from its ashes. Hope is always singing, 'It is better further on.'"

We know the work will be pushed because the Lord's work demands it. It is his work and he will not allow it to suffer. Neither do I believe that his chosen will be found lacking. One student said if every student, who ever lived in Old Sandstone, should make an offering, in less than a month funds would be on hand to put up a twentieth century building, with equipment such as our students have in their homes.

The college lost the furnishings for 47 rooms. This must be replaced for school by next fall. Here is a proposition that was made by a former student, who has the interest of the college and of the church at heart: "It will take $50 to fit a room. I believe there are forty-seven churches or Sisters' Aid Societies that will consider it an opportunity to practice their teaching by agreeing to stand for fitting one room." This certainly strikes me as a practical way of aiding at a time of need. I will be glad to hear of such as favor this idea, and give directions as to some of the articles that can be made at home. Others could be purchased by the College in bulk to better advantage. I wish those who wish to share in this matter would write me at once for particulars. Already six rooms, at $50 each, have been pledged on the above plan.

Our Aid Society is busy sewing for the boys, making such articles as they especially need. Nothing has come to the College in years, perhaps at no time, that has called out the sympathy to such an extent and from so many quarters. It is now Thursday and the mail is bringing in word from many quarters, that shows Mount Morris College has a grip that clings not only in prosperity but in the direst calamity. The

girls of the College have organized and they are doing their part towards making the small things for a room that make the room a big thing in a boy's heart. After all we must have a building finished and fully equipped by the opening of school, Sept. 4. Whether to rebuild Old Sandstone, build a New Sandstone, or an Alumni Hall, will be decided later. On building the trustees are fully united. Bro. Miller telegraphs $1,000, the insurance is $5,000. The loss is fully $30,000. This leaves a shortage of $24,000. But we must build for the future. The future will demand more than the past. The trustees expect your support. They know that all the friends of the College will rally to its support. When they call on you, or meet you, give them a glad welcome.

Much might be said. The picture shows you something of the fire. Many pictures were taken and the drug store of our village has post cards by the hundred, sold two for a nickel, all of which will give you the story of the progress of the destructive fire. Above all things, may we not depend on your prayers daily, in this time of apparent loss, that the Lord may be with us and lead us now and always?

Mount Morris, Ill.

Pleasure.

BY I. W. TAYLOR.

THE Bible speaks of two kinds of pleasure,—legitimate and sinful. The drift of humanity, today, would indicate a sign of the last days,—people are "lovers of pleasure more than lovers of God" (2 Tim. 3: 4). The modern conveniences of the present generation, which should serve as a mighty factor in the work of the church, in spreading the Gospel to new sections, and in the building up of churches, are being largely used by the lovers of worldly pleasure. Automobiles and trolley cars are taxed to their utmost, carrying loads of humanity to parks and pleasure resorts, while many of the church pews are empty, echoing back the voice of the minister, who is vainly trying to preach to empty seats. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, . . . but know thou, that for all these things God will bring thee into judgment" (Eccles. 11: 9).

"Folly is joy to him that is destitute of wisdom" (Prov. 15: 21). Paul says, "She that liveth in pleasure is dead while she liveth." Dead, while living,—wonderful thought! The *"Goddess of Fashion"* is being worshiped by its multiplied thousands. The one great aim of many seems to be to decorate the body, and to gratify sinful desires at the expense of millions of money and the lives of thousands of animals and birds. Above all this, the immortal soul is sadly neglected.

Please read the parable in Luke 16: 19 and Eccles. 2. Truly, "The wages of sin is death" (Rom. 6: 23). The conditions named are among the greatest hindrances of the cause of Christianity (Luke 8: 14).

Two questions may be asked: (1) What is the cause of this sad state of things? (2) Where is the remedy to be found?

As an answer to the first question I would say, A lack of teaching against those evils on the part of those who, as ministers of the Gospel, hold the very responsible position entrusted to them.

As an answer to question No. 2 I would offer the following, Let there be more positive, comprehensive teaching against the evils of worldly pleasure, dealing with sin specifically, and let there be more *living* of the *simple Christ-life,* thus showing to the world the true *pleasure* of Christianity.

One of the most deep-seated characteristics of man is to *imitate* others, and desire to have that which is pleasing to the *senses,* therefore there is great need of every Christian living aright, that others *may see,* and long to have that which they are most in need of. As long as the devil can get people to think there is greater joy and pleasure in his kingdom, than the Christians show in theirs, the masses will go that way, flocking together like flies around a candle, until they are scorched to death.

There be many that say, "Who will *show us any good?*" "Lord, lift thou up the light of thy countenance upon us! Thou hast put gladness in my heart, more than in the time that their corn and wine increased" (Psa. 4: 6, 7). "The light of the righteous rejoiceth, but the lamp of the wicked shall be put out."

As a motto for all we offer the following: "By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward" (Heb. 11: 24-26).

Neffsville, Pa.

Afterthoughts on Christmas.

BY CHAS. M. YEAROUT.

THE song of the angels, "On earth peace, good will toward men," as heard by the shepherds in the fields of Judea, has reverberated often in many parts of the earth, but the deep meaning and significance of that proclamation has never reached "all people" yet. What a message: "Behold I bring you good tidings of great joy, which shall be to all people."

If the hundreds of thousands of dollars, spent annually for Christmas trees, mistletoe and holly (relics of pagan superstition and idolatrous worship) by those professing to venerate the Babe of Bethlehem, were given to carry the thrilling message of salvation to those in darkness and superstition, how many poor, benighted souls might rejoice in the saving power and knowledge of the Christ Child, instead of bowing to stocks and images, the workmanship of man's hands! Millions of dollars are spent for Christmas trees,—denuding the mountains of their beautiful forests. Still further sums are spent for superfluous trimmings, that do not add to the reverence and glory of the Babe of Bethlehem, neither do they add to the comfort nor the spiritual uplift of the people. They do not afford warmth nor food to the poor, half-naked and half-starved sufferers that are found all over the world, and especially in the large cities. These millions are spent for decorative objects, to gratify the carnal vision for a few hours, then to be thrown into the junk pile as absolutely worthless. Oh ye, that profess to love the Babe of Bethlehem, is this what the beautiful song of the angels means to you? "Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not?"

"O hasten, happy time, when we
At peace with all mankind may be,
And man to fellowman shall say,
Behold the dawn of that glad day
Which ushers in the Christmas year
With endless love and lasting cheer,
O tarry not, good will and peace
Of Christmas that never shall cease."

Oh, that the spirit of the Christmas song of PEACE might cover the earth, and fill all the people. Many of the nations are rent by revolution and bloody wars. While Christmas cheer of peace and good will is being heralded and proclaimed broadcast throughout all lands, war and revolution are in full blast. The celebration of the world-wide proclamation, "On earth peace, and good will to men," avails but little in the general world uproar. In China, Persia, Italy, Turkey, Mexico, and other places, the sword is drawn, and death, misery, suffering and weeping are filling the lands. Women are being made widows, and children fatherless as a result of cruel war.

Let all that revere the Babe of Bethlehem, and that love peace, unite their moral powers and energies, as a mighty army of peace, and press, with irresistible force, the principles of peace, until great navies and standing armies shall be things of the bloody past. Then billions of dollars, spent by the governments of earth for the propagation of war and the destruction of human life and property can be directed into the channels of PEACE and GOOD WILL to men. Then the banner of the Prince of Peace will be unfurled, and it will wave with resplendent glory and beauty over all lands. Then, and not till then, will the full meaning and significance of Christ's mission to the world be realized by the nations of earth.

"Dear Christmas time, fain would we make
Thy spirit dwell, for all men's sake,
With us throughout all time and lands,
Let open heart and open hands,
Not for one day in each short year,
But the year round, preach far and near
The gospel of good will and peace,
Let joy abound,—may love increase!"

The spirit and intent of Christmas are greatly missed in many of the gifts bestowed at Christmas time. God gave his Son to the world, because the world needed him, hence the Gift was a great blessing to the world, and the world was benefited beyond all estimate by the Gift. Today many of the gifts are worthless, and do the recipients no good whatever, but are often injurious.

Again; the Gift of God was unselfish and impartial, reaching all classes and conditions of the human family. In many instances today, there is selfishness and partiality used in the distribution of gifts on Christmas. The rich give costly presents to those who are amply able to supply their own needs or wants, and often fail to give to those in need, who are not able to buy even the most needful things. Gifts of necessary things to such would prove a great blessing to them, and bring cheer and gladness to their humble homes and hearts.

How many homes are cheerless and how many hearts are sad because of poverty and want! "God bless me, and make me a blessing to them," should be the plea and spirit of those who are blessed with a surplus of this world's goods. If you give only to those who give to you, what thanks have you?

Much of the distress and sufferings of the poor, could be turned into gladness and contentment, if the spirit and intent of God, in giving his Son to the world, were imitated not only at Christmas time, but at all times. Millions of dollars are spent during the Christmas season that do not bring one particle of reverence nor honor to the Babe of Bethlehem, nor do these gifts make the world one whit better.

My brother, my sister, how many of these misspent, wasted dollars did you spend? These wasted millions could have been so directed, and so used, that they would have been an untold blessing to mankind, bringing good cheer, peace, and salvation to many dear souls, for whom Christ suffered and died.

What will the harvest be? What will be the reaping of such sowing in eternity? Thank God and the good people for the Christmas cheer and blessings that are worthily bestowed in Christ's name! May good will and peace continue to roll on until they fill the earth. Then the foolishly spent millions of Christmas display will be dedicated to the extension of Christ's peaceable kingdom.

Morrill, Kans.

MAPLE GROVE CHURCH, WIS.

Our council was held Jan. 6. This closed the business of the church for 1911, and commenced the work for the new year. We elected church and Sunday-school officers for one year. Bro. W. H. Byer was chosen as elder in charge for one year; Bro. Harry Miller, church clerk; Bro. William Mock, church treasurer; Brethren Frank Mock, and C. E. Verbeck were elected as a finance committee; Bro. M. A. Verbeck, Sunday-school superintendent; Sister Evelyn Verbeck, secretary. The church decided to put the work of the Christian Workers' Society into the hands of the president of the society, and the writer was chosen president. Sister Ruth Verbeck was elected Messenger agent; Sister Ada Mock, church correspondent. Considerable business of minor importance was disposed of very pleasantly. Two brethren signified their purpose to tithe their incomes for this year. Especial teaching on tithing is to be taken up at once. The church decided to meet in a special council Jan. 20, to consider the advisability of accepting the District Meeting for 1913, and to make definite arrangements for that meeting, if held there.

The work of the church in general is fully up to conditions one year ago. Some severe trials and disappointments have been experienced by some, but there is an underlying feeling of good fellowship among the members and in the community, which was proven to the writer and family on the evening of Dec. 20 when, on returning from prayer meeting, they found their home occupied by members and friendly neighbors, to the number of seventy. A most happy season was spent socially, and the writer's storehouse was materially replenished. These are certainly oases in our life, never to be forgotten. Our work here is to close April 15, and we hope and pray that the Father may find a more earnest and more able worker for this field. W. H. Greenawalt.

Stanley, Wis., Jan. 12.

THE ROUND TABLE

Our Finances.

BY DR. S. B. MILLER.

Proof of a Practical Plan.

THE request in a late MESSENGER, for articles upon given topics suggested to me the rehearsal of our financial plan,—not to boast of results, but to urge more practical work in church finances.

Our congregation is composed of some forty members, about thirty of whom live in the city and contribute to church finances. The membership is composed of servant-girls, housekeepers, laborers, clerks, business and professional men, nearly all of whom are salaried workers. We have labored, by teaching and example, toward a system of tithing,—one-tenth or more of the income for various phases of religious work, and several are practicing it.

Not all members contribute to every phase of work, but all are expected to aid in the support of the local church expenses. So we ask an assessment of 25 cents or more, per month, per member, to defray church expenses. Two years ago we expended $2,000 in remodeling our church, since which time our expenses are somewhat increased and we now ask for this year 50 cents per month, per member, to defray insurance, janitor, fuel, lights, water, love feasts and Sunday-school supplies.

Sunday-school supplies are paid from the church treasury, so all Sunday-school offerings, together with birthday pennies, go to mission work. For several years past our Sunday-school of about forty average attendance, supported a native worker in India. The past year we increased our offerings and added the support of a missionary to China, which is also our aim for the coming year.

For several years our offering for World-wide Missions is taken on Easter Sunday, following the Easter program by the Sunday-school. This is now our custom,—so understood and so announced. We usually take special offerings on Thanksgiving, Christmas, and Easter, as well as on other occasions as warranted. These, together with the Sunday-school offerings for missions, gives opportunity for all to give liberally, cheerfully, and "as the Lord hath prospered them."

Our offerings for 1911 were as follows: To church expenses, $130; Sunday-school offerings for China missionary, $300; native worker in India, $50; special offerings, World-wide missions, District Mission, Old Folks' Home, evangelist, and several smaller offerings, $270, making a total of over $750. Over two-thirds of this was spent outside of our congregation. The plan has worked well for us, and so we pass it on.

Cedar Rapids, Iowa.

The Ministerial List for 1912.

BY EDGAR M. HOFFER.

THE Ministerial List in the 1912 Almanac contains the names and addresses of 3,049 ministers. This is an increase of 37 names over the list of 1911. We note that 470 ministers live in Pennsylvania, while Indiana comes second with 334 ministers living within her bounds. Virginia has 306 ministers, and Ohio comes next, with 268 ministers. Next in rank we find Kansas, with 212 ministers, while Illinois follows with 192 ministers. A number of these are at Bethany Bible School in Chicago. California has 127 ministers, and West Virginia follows closely with 124 ministers. Iowa has 118 ministers, and Maryland follows with 115 ministers. There are 52 ministers living in foreign countries.

Fifty years ago we did not have so many ministers, but notwithstanding their disadvantages they were faithful, and made many trips over hills and mountains for their Master.

It seems that the Church of the Brethren should accomplish a noble work with 3,049 preachers. But we must remember that these are not all active. Many of them are superannuated, and are waiting to hear the call, "Come up higher." Many of our ministers are young but they are getting ready to take full charge of the work which the older ones are handing over to them.

Every year quite a number of our ministers pass to the Great Beyond. During 1911 forty-four ministers fell asleep in Jesus. Among the number, widely known, we mention the following: Eld. Geo. D. Zollers, of Indiana; Eld. Ephraim W. Stoner, of Maryland; Eld. S. S. Ulery, of Indiana; Eld. J. W. Trostle, of California; Eld. Wm. A. Anthony, of Southern Pennsylvania; Eld. J. S. Mohler, of Kansas; Eld. S. A. Shaver, of Virginia; Eld. Allen Ives, of Washington; and Eld. Jeremiah Gump, of Indiana.

One of the oldest ministers that died last year was Bro. A. D. Garber, of Virginia. The youngest minister that died last year was Bro. Fred L. Clark, of Nebraska, who died at the age of twenty-two years.

Every year in the past has called a number of our ministers to their reward, and 1912 will be no exception. Who will cross the chilly waters during 1912? We know not now. Perhaps some of our aged elders may be called to their reward. Then, again, it may happen that some of our ministers, still in the prime of life, will ere long be called away.

Recently we noticed in the Almanac of 1908 that 211 ministers, whose names appeared in the list of that year, have gone to the Great Beyond. Such is life!

Dear brethren and sisters, will you not pray more for our ministers? Let us all pray more for them, and aid them in any way we can. The Word of God says: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Elizabethtown, Pa.

What He has Done Others Can Do.

BY C. D. FAGER.

DURING the fall I started a preaching point at the County Poorhouse in our community. There are eighteen inmates in the home,—mostly men,—there being only two women. Many nationalities and about as many beliefs are represented. Two are identified with the Church of the Brethren, and one is an applicant for baptism. We soon began to do personal work among them. Some took an interest, and especially one dear aged gentleman, seventy-six years old, who became quite interested. As a result of earnest teaching he has now united his sentiment with us and awaits baptism. Learning that we are opposed to the use of tobacco, he made the firm statement that, by the help of God, he would quit the "dirty habit." While he had been identified with another organization for forty years, he had used the weed for fifty years.

On New Year's Day I went over to greet them, and inquired of the new convert how he and tobacco were getting on. He said: "I have quit. The superintendent came around the other day with cigars, and I told him, 'No, sir, I have quit.'" It has been nearly a month since the good resolution has been made, and I believe he means what he says. He needs our prayers.

Talent, Oregon.

A Shadow on Our National Capitol.

BY JACOB H. HOLLINGER.

SOME months ago, while leisurely strolling through the Capitol Grounds on my way to my place of employment, I was especially impressed with the sacredness of the morning. The trees were full of singing birds; the little grey squirrels, which abound so plentifully in our city parks, seemed to be playing "hide and seek" over the green grass, and up and down the trees. All nature seemed to declare the perfections of God as the morning sun arose in all of its splendor, shedding its bright ray upon the massive stately dome of the Capitol, from which our nation's flag was proudly waving.

At the northwest entrance to the grounds we observed a company of men standing around a cluster of ornamental bushes, while upon the ground, almost concealed by the shrubbery, lay a young woman about nineteen years of age. Her hair was all disheveled, her dress which was once white and of fine texture, was soiled and torn, while her countenance, beneath the marks of dissipation, betrayed evidences of beauty, culture and refinement. She was "dead" drunk and unconscious of the curious gaze of the passers-by, among whom, perhaps, were the law-makers of our land on their way to assume their respective duties in the halls of Congress.

Even though the great Capitol building was being bathed in the morning sunlight, it seemed as though it suddenly became enveloped in a shadow, reflected from the unfortunate scene near its base. This shadow was intensified by the realization that a young girl, just developing into the beauty and nobility of womanhood, had fallen, an innocent victim of the liquor traffic, so near the public entrance to the building, within the walls of which there were being enacted laws, designed to be conducive to the social, political and intellectual well-being of our country. Shadows of this nature shall continue to darken our homes, our respective communities and our law-making institutions just so long as our country's constituents refrain from making the question a decisive issue. Brother, if that had been *your* child, which way would you vote the next time?

323 D Street, S. E., Washington, D. C.

CHRISTIAN WORKERS' TOPIC

The Work of Redemption.

Gal. 4: 1-6.

For Sunday Evening, Feb. 4, 1912.

Christ paid the ransom price (Matt. 20: 28; 1 Tim. 2: 5, 6). He atoned with God and redeemed us.

I. By Taking Away the Adamic Sin (John 1: 29).—(1) For all—under the Law and under the Gospel (v. 5). (2) His atonement saves little children that die. For this reason little children are nowhere in the New Testament spoken of as sinners. (3) No one will be lost on account of the Adamic sin (Isa. 53: 6).

II. By Giving the Gospel as a Means.—(1) To get rid of our own personal sins (Eph. 1: 7; Titus 2: 14). (2) To cleanse, to purify and sanctify us (John 15: 3; 17: 17). (3) To provide for the redemption of our bodies (Rom. 8: 23; 1 John 3: 2).

III. All This Was Ratified by Christ's Death, Making the Gospel a Power.—(1) To save all that believe (Rom. 1: 16). (2) To condemn all who reject it (John 12: 48; 2 Thess. 1: 7-9). (3) There is therefore salvation for all (Luke 2: 10; John 6: 37; 2 Peter 3: 9; Rev. 22: 17).

All who accept Christ's atonement, on the conditions it is offered, will be saved. The conditions are: John 3: 7; Mark 1: 15; 16: 16; Acts 2: 38; 3: 19. How broad, how complete a redemption! If you and I are lost, it will not be because we had no opportunity to be saved.

PRAYER MEETING

Why I Believe the Bible.

John 5: 39; Rom. 10: 17; 15: 4.

For Week Beginning February 4, 1912.

1. Because It Reveals God's Will to Me.—It is not supposable that God would create us in his own image and then cast us adrift in this world without a declaration of his purposes. No father would treat his children in that way. It is reasonable, therefore, that God is ready to hold some sort of communication with his people, and in a form and manner of the most permanent benefit to men. He might do this by angel ministry, through dreams or visions, or by some other agency, but none of these would convey the idea of permanency like a written word,—a word placed on record in a communication we can always have with us. The Bible is, therefore, a necessity, because in no other way can we learn God's will concerning ourselves (1 Peter 1: 23-25; 1 John 2: 3-6).

2. Because It Meets My Need.—While some things, temporally speaking, can be done without a knowledge of the Bible, yet its teachings will go far to help us in a more thorough discharge of all our duties. Amid the uncertainties, disappointments and vexations of life we need a sovereign remedy, and that we find in the Bible alone. It tells us that God loves us, and sent his Son to help us in all the troubles and disappointments of life, to give us a better hope and a fuller love, and to satisfy the innermost longings of our nature. The Bible tells us of the pilgrimage Zionward, relieves our despondencies, brightens our solitudes and enlarges our ideals. It points the way to everlasting peace (Luke 4: 4; Psa. 119: 11, 59, 103, 104).

4. Because It Comforts in Life's Darkest Hours.—No other book can give such comfort in the sick-chamber and on the death-bed. Thousands of Christians have gone down into the land of silence, leaning upon it as upon the arm of a friend, consoled and cheered to the end (2 Peter 1: 3-11; 19-21).

HOME AND FAMILY

Home.

BY ROBERT LEE CAMPBELL.

It may be just a cabin, quite lonely and low,
But still it is home wherever you go;
And there's nothing like knowing wherever you roam
That though but a cabin you still have a home.

You may dine with a king in his palace so grand
And partake of rare foods,—the cream of the land,
But way down in your heart there's a feeling makes known
That crusts are more sweet in a home of your own.

You may live in a mansion surrounded by wealth
And feel that you've gained this position by stealth;
But not so your feelings in the cottage you own
There, with your loved ones, is the sweetest home known.

You may have gay companions and laugh with the rest
But still there is lacking the thing you like best;
You may say you are happy and widely may roam
But still you will sigh for the pleasures of HOME.

Yes, it may be a cabin quite lonely and low
But still it is home wherever you go;
And there may be found pleasures wherever you roam
But give me seclusion with loved ones at home.

Dirigo, Ky.

An Angel Messenger.

BY OMA KARN.

After years of asking and waiting the joy of motherhood came to Elizabeth Manning. In the gray dawn of a winter's morn, a little son was placed in her arms. A priceless human soul,—a bit of life, fresh from God, innocent and pure, untouched by the least taint,—had been given into her care to train up for the service of the Heavenly Father in this life and his glory in the world to come.

Of more than ordinary intelligence, gifted and refined beyond the average, the mother realized, more than many do, the greatness of this charge. High and holy thoughts filled her mind and tears of grateful gladness stood in her eyes, as her first mother-kiss was lightly pressed upon the velvet cheek of her babe.

For three years this precious treasure enriched the home of John and Elizabeth Manning. Sweet and winsome of disposition, he was a child that won the favor of all with whom he came in contact. A bundle of wants, he justly claimed much of the consideration and much of the time that the mother had formerly given to the need of those outside her home. Her social life and much of her charitable work was dropped. She was a true mother. The thought of giving the moulding of this precious life largely into the hands of others, never once entered her mind. To her this training of her child was the highest and holiest occupation that could be given to woman. She made it her entire world. Before its demands all others fell.

And then, one day, all unexpected, the Good Shepherd was heard calling. A short period of cruel suffering and his little lamb was safe within the shelter of the heavenly fold. Bright and healthy in the morning, within a few hours deadly diphtheria did its fatal work. When the shadows of evening fell, the agony of that separation which no human power can avert, had come to this happy home. Elizabeth Manning was left with empty arms, her motherhood but a dream.

She sank beneath the blow. Calm, tearless, and white-faced, without a sound from her lips, she passed through that time of cruel tearing apart. Within her own arms she cradled the tiny sufferer until his last fluttering breath had ceased. With her own hands she prepared and robed the little form for its long, long sleep. With tender, loving touch and charming artistic taste, she twined about it the white rosebuds that were so significant of the life that had budded on earth to bloom in heaven. Without a tear she looked upon the waxen features for the last time. Without a moan she listened to the dull thud of the earth as it fell upon the casket. Still under the spell of this rigid, stony silence, she was led back to the desolate home.

Time brought no relief. Husband, physicians and friends did all that was within their power, to arouse her from the effects of the awful shock,—this vacant-eyed quietude into which it had thrown her. It was all in vain. It appeared as if she were living in another world.

But up in heaven another Eye was watching, and another Love was hovering over the unhappy mother. Just when every one had given up hope of saving her reason, down from the heavenly land came the messenger.

He came to her one winter evening,—the first anniversary of her darling's death. Still as the statue beside her, she lay reclining in an easy chair, watching the changing light and shadows of the open grate fire. Sadly and hopelessly she was thinking of the many, many times she had rested in that same position in that same chair, with her darling in her arms. To her these times had been as times in heaven. Oh, how she longed for the sound of a cooing voice, the touch of wee, clinging hands and the pressure of warm, moist lips against her own. "My child! Oh, my child!" was the pitiful wailing cry that suddenly broke from the lips that hitherto had been mute in regard to her loss.

And then,—out from the land of the angels he came. He stood at some distance from her, one dimpled hand daintily holding his little white robe away from his feet. The plump forefinger of the other hand was thrust in his mouth. His face was flushed and rosy, and his golden curls tousled, as if he had just awakened from sleep. His whole attitude, as he stood there, regarding her with grave, reproachful eyes, expressed wounded feeling, surprise and sorrow. It was such an expression as she had once seen upon his countenance when, laboring under a pressure of severe nervous strain, she had reproved him with unnecessary sharpness for some childish misdemeanor. How vividly that action was portrayed on her memory, and how keen was her regret in regard to it! How the pained, surprised look, that followed, had haunted her! Ah, what atonement she would make for that hasty action, now that he was with her again, her baby, her darling, her son! This time a cry of intense joy broke from her lips as with wide-open arms, she started to go to him.

But, lo! A child stood in her way! A gaunt, stunted little body, with great, sorrowful, pleading eyes that seemed to say "I'm hungry, I'm starving." The eager mother hesitated, stopped, regarded the starving child, then again looked longingly toward her own little one in the distance.

He smiled back at her. With tender, loving promise she at once turned back to supply the need of the nearer child. Only a few minutes' work and abundance was before it. She left him sitting in her own little one's high chair, eating from the dish that had also once been his, and crowing in delight over his silver spoon. One glad glance at his comfort and joy and she turned again to go to her own.

But behold! Another child stands in her way. A neglected, forsaken child, with pinched features, and scanty clothing hanging in shreds about its shivering body. So great is its suffering and so apparent its need that this time the hastening mother does not even hesitate what to do. Tenderly she gathers the emaciated form into her strong arms and, with another fond look toward her waiting darling, turns back again.

Straight to a locked chest of drawers she goes. She takes therefrom little garments,—fine, soft, warm things, over which she had hung in dry-eyed agony many times since their owner had ceased to wear them. Quickly they are transferred to the benumbed form of the little waif in her arms. Soon he is lying in the very abandonment of comfort, on the soft, thick rug, where so often her own boy had played. A little cry of delight breaks from his lips as he stretches out his thin, chilled limbs toward the warmth of the open fire. A moment's enjoyment of the picture he made and again the mother starts to go to her own.

Strange fate! Another child stands in her way. This time it is one upon whom disease has laid its blighting touch. "Sick, suffering, dying" is the pleading cry that seems to smite upon the bereaved mother's heart as her eyes fall upon it.

This time she again falters ere she complies with the demand made upon her. Another yearning look toward the little figure in the distance answers the question that is knocking at the door of her heart. Again she turns back to relieve a tiny bit of the world's suffering. From a hidden recess she brings forth a medicine chest containing remedies such as childish ailments require, and such as every mother knows how to use. With skillful hands and tender feeling she works for hours,—for the child is very sick, nigh unto death.

At last he becomes quiet and free from pain. From a curtained alcove she draws out a little white cot and lays him upon it. Here she leaves him, tucked carefully in, his head resting upon the dainty pillow where so often the head of a dearer one had rested. Then again, with outstretched arms and another glad cry, she starts to go to that dear one.

He has gone. In the place where he had stood was vacancy. With an agonized cry the distressed mother lifted her eyes to the heavens. There, just above the place where her child had stood, was a bright, luminous cloud. Half veiled by its fleecy drapery was a band of angel harpers. In their midst, his face aglow with happiness, was her child. Little gurgling cries of delight seemed to come forth from his rosy, parted lips, as he looked joyously down upon her. It was a sound that made the mother glad,—even joyful.

With this feeling of gladness upon her, she awoke. It was only a dream. But its message was not unheeded, as many hungry ones, many destitute ones and many sick ones will bear witness.

Covington, Ohio.

SISTERS' AID SOCIETIES

MONITOR, KANS.—The Sisters' Aid Society of this church, for the year 1911 reports as follows: We held twenty-two meetings, with an average attendance of six. Money collections amount to $14.27; valuation of comforts and clothing, made and sent to different mission points, $19.15.—Ella S. Eash, Secretary, R. D. 2, Box 16, Conway, Kans., Jan. 9.

FOSTORIA, OHIO.—We reorganized our Sisters' Aid Society Jan. 4, with Sister Lydia Dickey, president; Sister Nancy Witmore, assistant, and the writer secretary-treasurer. During the year twenty-three all-day meetings were h ld, with an average attendance of eight members. Articles made for sale were: Seventy-two aprons, ten quilts, seven comforters, four dust-caps and four clothes-pin aprons. Donations received amounted to $40.45; donations given, $30 to our pastor, $2 for the Messenger, $2.30 for flowers for the sick, one yard of cap goods and a bonnet; price, $1.80. We also purchased the carpet for our new church, costing $5.45, and the pulpit furniture, $45. Expenses were $16.86, leaving the treasury about empty. We were well pleased with our work, and with God's blessings hope to prosper and do much good in his name.—Ella Sellers, R. D. 1, Fostoria, Ohio, Jan. 10.

LORDSBURG, CAL.—The following is the report of our Aid Society from Sept. 14 to the end of 1911: Number of meetings held, twelve; average attendance, seventeen; average offering, 70 cents. We made and furnished material for twenty-two garments for a widow sister and her family. We made fifteen articles of clothing for which we received payment. We made seven comforters and two quilts. We made forty-three articles and sold them for Christmas gifts. We sent to South Los Angeles, for distribution at Christmas, five new garments and 105 old garments and shoes. We sent $10 to the mission at Phoenix, Arizona. We bought a suit of woolen underwear for a sick sister, and also several articles to be used in the church and by the Aid Society. After paying for all material used, we have $7.80 in the treasury.—Mrs. Minnie Eby, president; Jennie Kinsey, secretary-treasurer, Lordsburg, Cal., Jan. 4.

ANTIOCH, IND.—Our Sisters' Aid Society at the Killbuck church was organized Dec. 24, 1910. During last year we convened thirty-six times, with an enrollment of twenty-seven active members and one benevolent. The total number present during the year was 375, with an average attendance of ten. The industrial work consisted of quilting, knotting comforts and general sewing of wearing apparel. We made thirty-four bonnets, quilted eight quilts, made five prayer coverings, knotted two comforters, sewed fifty-four pounds of carpet rags, made forty-five yards of carpet and forty garments. Free-will offerings during the year amounted to $21.29; received $62.49; expenses, $34.48; cash on hand, $35.26. Dec. 28 we reorganized, with Sister Cynthia Miller, president; Sister Katie Millspaugh, vice-president; the writer, secretary-treasuser; Sister Estella Bowers, assistant.—Lulu M. Ritchie, Muncie, Ind., Jan. 9.

WATERLOO, IOWA.—Our Sisters' Aid Society meets every Thursday. Sister Maggie Miller is our president; Sister Phœbe Hasbrouk, treasurer; the writer, secretary. We met fifty times during the year with an average attendance of eleven. We quilted ten quilts, made eleven comforters, sent one sack of clothing to the Brooklyn Mission, and one to Winona, Minn. We donated $37 to seven different persons, sent the Messenger to seven persons, paid $50 towards a carpet for the church, and $16 for the support of an orphan in India. We had on hand Jan. 1, 1911, $77.97; received during the year $97.06; total amount of money received during the year, $175.33; paid out during this time, $143.77; balance on hand Jan. 1, 1912, $31.56. We have a committee to visit the sick and aged sisters. We had nineteen visitors. It has been a busy year. Some wanted quilts made that had to be refused.—Mrs. Estella Lininger, 1137 South Street, Waterloo, Iowa, Jan. 1.

BELLEFONTAINE, OHIO.—Our Sisters' Aid Society met at the home of Sister Mary Mangans Dec. 13, to reorganize. The following officers were elected for the year: Sister Susie Swank, president; Sister Mary Mangans, superintendent; Sister Bessie M. Kaylor, treasurer; the writer, secretary. During the year we held fifteen meetings, with an average attendance of seven. We knotted ten comforters, made five aprons, and did general sewing in private homes. We donated a half day's sewing to a sick lady for her children, sent one comfort to the Brooklyn Mission, gave $5 to District Mission work, and $5 per quarter towards helping to support a minister. The amount received during the year in donations and for work done was $26.10; amount carried over from last year, $16.92; expenses, $29.47; amount in the treasury, $13.65. We have lost two of our active workers during the past year.—Sisters Anna Shawver and Sarah Miller. Though advanced in years, they took much interest in the Aid Society.—Gordie E. Snyder, Bellefontaine, Ohio, Jan. 6.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

OUR correspondent at Noblesville, Ind., reports five recent accessions to the church.

BRO. MOSES DEARDORFF, who is now preaching at Roanoke, La., reports that his meetings are well attended.

UNDER date of Dec. 22 Sister Sadie J. Miller writes us of her safe arrival in India, where she again enters upon her work.

AT her late council meeting, the church in Chicago granted the Chinese members in the city, fifteen in number, permission to hold a love feast.

BRO. J. A. DOVE, of Virginia, began a series of meetings at the Hastings Street house, Chicago, last Sunday, and is to continue at least two weeks.

DURING a series of meetings at Marion, Ind., conducted by Bro. Chas. R. Oberlin, seven decided to identify themselves with the people of the Lord.

DURING the late series of meetings at East Nimishillen, Ohio, conducted by Bro. D. R. McFadden, twelve were added to the church. Three await baptism.

BRO. A. D. BOWMAN is now in charge of the Mission at Fresno, Cal., and would be pleased to hear from members having children or friends residing in the city.

THE series of evangelistic services at North Manchester, Ind., conducted by Bro. H. C. Early, closed last Sunday evening. There were twenty-one accessions to the church.

BRO. D. K. CLAPPER, of Meyersdale, Pa., wishes us to say that his work, as pastor of the Meyersdale congregation, closed Jan. 1, and for a time he will give attention to evangelistic efforts.

BRO. D. C. CAMPBELL, who is still interested in the emigration business, gave the MESSENGER sanctum a short call. He is doing the work formerly entrusted to Bro. Samuel Bock, now retired.

BRO. JOHN JORDAN, of Fruitdale, Ala., an aged elder, closed his labors on earth Jan. 11, and passed to his reward. He was over eighty years old when the call came for him to come up higher.

SOME of our correspondents like the idea of naming subjects on which to write, as we did a few weeks ago, and as a result several good articles have been received. In time other topics may be named.

BRO. T. A. ROBINSON and wife are spending a few weeks at Denver, Colo., and for the present may be addressed at 1109 South Washington Avenue. Bro. Robinson is available for some evangelistic work.

AFTER closing a week's meetings in Pasadena, Cal., where there were several converts and a good awakening, Bro. D. L. Miller went to Los Angeles for a short rest. Eight weeks' steady talking, each evening, was as much as he thought he should risk without a chance to rest up a little.

WE are requested to say that all communications pertaining to lodging for the coming Annual Meeting should be addressed to C. G. Trimmer, Chairman of the Lodging Committee, 565 West King Street, York, Pa.

THE Sunday-school Institute of Middle Iowa will convene in the Panther Creek church, Dallas County, Feb. 14, and continue three days. The program, which reached us too late for this issue, will be published next week.

THE Mission Board of Oregon is looking for a minister and wife, suited to city mission work. They must be well recommended, and those interested should address Henry Brubaker, Chairman of the Board, Newberg, Oregon.

BRO. JAMES M. MOORE, of Chicago, after spending last Sunday at Batavia, called at the MESSENGER office on Monday. He has arranged to devote the summer months to Bible Institute and evangelistic work. Nearly all of his time is spoken for.

BRO. WM. LAMPIN is in the midst of a revival at Lanark, Ill., and is dealing out the Bread of Life in a most interesting way. Bro. Lampin is not doing much evangelistic work this winter, this being the only meeting that he has found it convenient to hold.

SUNDAY, Jan. 14, four young Chinese were received into the church in Chicago. This makes fifteen who have been brought into the fold by means of the Chinese Sunday-school in the city, begun in 1908. So writes Sister Martha B. Shick, 3435 West Van Buren Street.

THE yearly Bible term at Hebron Seminary, Va., will be held from Feb. 9 to Feb. 18. Bro. I. S. Long and wife, Bro. I. N. H. Bealm, and others, will be in charge of the Institute work. Bro. Long will conduct evangelistic services each evening, and a good attendance is anticipated.

BRO. N. N. GARST, who may be addressed at White Church, Howell Co., Mo., thinks that his locality would be a good place for members who are seeking a mild climate and good land. Howell County is in the extreme southern part of the State. Here a small body of members have located. Another body will be found at Cabool, in Texas County, the county joining Howell on the north. Those interested can write Bro. Garst. This part of the South would seem to afford a splendid opening for building up churches.

WRITING from Beyrout, Syria, Jan. 1, Bro. J. M. Blough says: "New Year's greeting to you and the MESSENGER readers. It was too rough to land at Jaffa, so we came on here, and will make our trip through the Holy Land in reverse order. We hope to start for Damascus tomorrow. Much rain here and snow in the Lebanon Mountains. We visited the famous Syrian Protestant College here today. There are nine hundred students. We hope to reach Jerusalem in two weeks. We are well. The Lord bless you for 1912."

WE have a letter from Bro. Archibald Van Dyke, who is now at Holmesville, Nebr. He writes us of the importance of being more spiritually minded, and of the value of humility and sociability. He recently met an old friend who, in the way of education and influence among men, has far outstripped him, and yet he made the aged brother feel perfectly at ease in his presence. Together they talked like old friends, and the enjoyment seems to have been mutual. Treatment like this, says the devout elder, makes old age much more pleasant.

THE following, from Bro. M. J. Brougher, Greensburg, Pa., reached our desk just a few hours after going to press with the last issue: "Please announce that the Greensburg church will be dedicated Feb. 11, at 2:30 P. M. Eld. C. C. Ellis, of Huntingdon, will deliver the dedicatory address. We desire many of the brethren and sisters of other congregations to be with us, to take part in this service. Following the dedication, Eld. J. H. Cassady, of Johnstown, Pa., will begin a series of meetings. The date of the first love feast is March 3, 1912, instead of Feb. 25, as was announced. The hour of love feast is 5 P. M."

BRO. J. W. MAHORNEY, of Cherryvale, Kans., writes us that he has been in that part of the West for forty years, and now, in his old age, having practically worn out in the Lord's service, he finds it necessary to retire from his farm and take life more quietly. We trust that the closing years of his pilgrimage may prove a blessing to others, and that he may find much comfort in a still closer walk with God.

A MISSION point has been opened at Oneonta, Blount Co., Ala., where a few members reside. They are without a resident minister and for preaching services must, for the present, depend on the ministers in East Tennessee. So far as we can understand, this part of the South would be an excellent place for some well-informed, wide-awake minister to locate. For further particulars address Bro. J. M. Petrie, Oneonta, Ala.

BRO. D. H. BAKER, of Hanover, Pa., who is past seventy-two years of age, and preaches practically every Sunday, has just renewed his subscription to the MESSENGER, and has ordered the paper sent to all his children, and also to the almshouse and jail at Gettysburg. By this we infer that he is an all-around man for helping others. When he finds a good thing he believes in passing it on to others.

BRO. P. L. FIKE, of White Church, Mo., writes encouragingly of the outlook for the Church of the Brethren in his part of the State. Four were recently baptized, and he says that they have a good influence in the neighborhood, and will prove helpful to the cause. He feels the need of paid copies of the MESSENGER, to be placed in the homes of those interested in the church and her work. We need a good fund from which to draw for this purpose.

THOUSANDS of our readers will be interested in what Bro. J. E. Miller, President of Mount Morris College, has to say on page 52, about the burning of Old Sandstone. The half-tone, accompanying the article, will be viewed with more than ordinary interest. In due time a new building will take the place of Old Sandstone. Hundreds who have been helped by Mount Morris College, will respond to the call of the trustees, and a better and a more convenient structure will spring into existence.

SISTER PHEBE BELLIS, of Delphia, Musselshell Co., Mont., writes us that she is living very much isolated from the church, and has no way of enjoying services among the people of her own faith. She adds that the part of Montana in which she resides would be a good place for members to locate and build up a church. The country is part prairie and part timber, rendering it desirable for people wishing to keep in touch with timber lands. She has lost track of her daughter, Hannah S. Cady, and would appreciate any information concerning her.

UNDER date of Jan. 4, Bro. Edward C. Cool writes us from Perez, State of Vera Cruz, Mexico, saying that he has located in a delightful part of our sister republic, where he proposes to do what he can to build up a church. Last fall he and his wife sailed from New York to Mexico, and soon after settled down to work, and opened up a Sunday-school for the children. Having no house in which services could be held, they arranged a place for meeting under the outspreading branches of a large tree, and here Bro. Cool preaches the Gospel to all those who feel disposed to attend the services. We may hear more from him later.

BRO. J. N. ELLER, of Botetourt Normal College, Daleville, Va., writing of the late Bible term and series of meetings at that place says: "Our Bible term has just closed. It was the best we have ever had. The missionaries from India, Brother and Sister Long, surely did us much good. The evangelistic services, conducted by Bro. Geo. W. Flory, closed last night with twenty-five confessions. A fine meeting it was. Our school is much strengthened spiritually. I take this opportunity of expressing to you my appreciation of your labors in giving us such an excellent church paper. It seems to us it grows better and better."

Bro. W. R. Miller and wife, of Nappanee, Ind., called at the Messenger sanctum a few days ago. Bro. Miller says that after one talks every day for ten weeks, he feels worn out, and finds it helpful to go home and take a short rest.

Illustrations Wanted.

Last fall, in the doctrinal issue, we published several cuts representing some of the services connected with the Brethren church. Most of our readers seem to have been pleased with the illustrations, but there were those who thought that they did not do full justice to the ordinances they were intended to represent. We can not say that they pleased the editorial management any too well, and we are now taking this method of calling the attention of our patrons to the importance of the Messenger being supplied with some good photographs, representing, to the best possible advantage, all of the ordinances pertaining to the Brethren church. This means baptism, feet-washing, the Lord's supper, the communion, the salutation and the anointing service. The pictures should be taken in such a way as not to interfere with the solemnity of the service they represent. We are not saying who shall take these pictures, nor are we saying in what way we propose to use them, but we would certainly like to have the privilege of examining quite a number. Each photograph should be carefully packed, bear the name and address of the sender, and be forwarded to the editorial department of the Gospel Messenger.

Over-Organized.

While is is good for every institution to be well organized and to be placed on a good, systematic working basis, still there is such a thing as over-organizing, or having too much machinery for the work to be done. The machinery, pertaining to an organization, may become so complicated as to require more skill and force to run it than is required to do the work that the organization is intended to take care of.

In the mechanical line, the more simple a machine, considering the work to be done, the better. But if more power is required to operate the machine than is needed to do the work that the machine is intended to turn out, then the business must be run at a loss. The manager of a manufacturing establishment looks for machines that will do his work, but he does not overstock his establishment. So far as practicable he avoids complications in machinery.

What is true of the machinery in a manufacturing establishment may be true of the machinery of a religious or any other kind of an organization. There may be too much of it. More time may be required to look after the machinery than is required to look after the work which the organization is intended to turn out. All of this means a waste of time and a waste of energy.

We have reached a period in the world's history when there is a tendency to over-organize, or to have too much machinery. There may be too many committees, too many officers, too many divisions, too many heads of departments and too many subordinates. There is such a thing as organizing a church, a Sunday-school, or some other institution, to death. That is, there may be so much machinery that it requires all the force of the body, for which it is intended to run it.

During the last few decades we, as a people, have added a good deal to our church machinery. There came a time when we clearly saw the need of a General Mission Board. Then came the District Boards, the Tract Examining Committee, the Gospel Messenger Advisory Committee, Educational Board, the Temperance Committee, the General Sunday-school Board, Peace Literature Committee, possibly some others not named, and the end is not yet. There is talk of more boards to do this, that and the other thing. It is thought by some that there should be a presiding elder for each State District, that there should be a committee in each State District to direct the election of ministers, and pass on the qualifications of those chosen. It is even hinted that we might have a General Standing Committee,—one ready to act in any general emergency. We have not named the general organization of the Christian Workers, advocated by not a few.

With all of the organizations in operation in the church, along with those in contemplation, it would seem that we are likely to get more machinery than we shall be able to manage to advantage. Now, we are not saying this to criticise, but to lead our people to thinking, for it must be evident that if we would avoid confusion we must do some careful planning as well as some careful thinking.

It will be observed that the multiplying of organizations among us has not been the result of some carefully-laid plans. When the necessity of a new board or another committee arose, the same was appointed and assigned its work. We do not stop to consider how much machinery we have, the amount of time and means required to run it, and what is to be accomplished in the end. Of course, we can keep on at this rate until we get so much machinery that it will take the most of our time, money and energy to keep things in good running order.

Then we call attention to the well-known fact that, in order to handle much machinery in church matters, or anything else, and make a success of it, there must be a general head to direct the operation. It so happens that there is no general head in the Church of the Brethren, aside from the Annual Meeting, and this is in session only a few days in each year. Not only so, but this body is not in a position intelligently to direct, in a harmonious manner, the operation of much church machinery and make a success of it. All the Conference can do is to appoint the boards and committees required, turn various lines of work over to them, and let them, in a measure, work independent of each other, without the advantage of a central head to direct the movements so as to make them a harmonious whole.

In view of what we have been doing in the way of multiplying organizations, more or less general in their scope, and in view of what is before us, it would seem there is just one of two things for us to do, if we would avoid over-organization and confusion. We must so adjust our church polity as to provide for some general heads,—National and State,—or we must study how to simplify our church machinery. A system for a few general heads, like that of some of the denominations, is out of the question. Such a system would clash with our present system of church government at almost every turn. Not only so, but, according to our way of explaining the Word of God, it would be considered unscriptural.

This leaves us but the one course to pursue, and that is to simplify, in every way possible, the machinery pertaining to all of our church work and church activities, general, District and local. We must have all of our organizations, societies, boards and committees form a harmonious whole, and each part work in unison with every other part. We must see to it that all of our church machinery is just as simple as the church itself, and not add a department that is not in perfect harmony with our plan of operation, or, to speak by way of illustration, we must not add wheels that do not line up with the different parts of our accepted machinery.

It should be borne in mind that the Church of the Brethren was, in the beginning, very simply organized. We started out with local organizations, under the local management of the elders, assisted by the ministers and deacons. Later we added the Annual Meeting, and still later formed the State Districts. After this we have the other organizations or activities named. True, we may need more machinery than was needed seventy-five years ago, and we may be able to operate more machinery than our fathers could, but this should not furnish an excuse for over-organizing the church and her activities.

It might be well for us to pause long enough to take our bearings,—to see where we are and to straighten out some things before adding more. At least, we ought not to go on until we become so confused as to make it necessary to suspend operations until some of the machinery can be thrown out. Now is the time to canvass the situation, to determine just what we need, and wherein we can add that which will be helpful.

What of the Times?

Of all things hard to understand, in this world, the most difficult is that of the human mind. Science, philosophy and the research of the most brilliant minds of the ages have gone to their limits and at times are made to stand aghast and in utter confusion at the alertness, the intrigue, the foolhardiness, and the unreasonableness of which the human mind is capable, and to wonder at the extent to which it can go in carrying out its most subtile schemes.

The old adage, "Many men of many minds," is more than true, as we think of the summation of them as a whole,—good, indifferent, low, mean, ignoble, bad, devilish. In life we have all these different shades in active expression.

As the character and color of what we are in the habit of designating "the times," depends on the activities of these varied minds, in their desires and purposes, to determine just what they are and shall be, is one of the greatest problems that we today, and in all time, have to face, deal with, and work out to a satisfactory issue. If we had only the Christ-mind, the regenerated mind, or even the reasonable mind, to deal with, the task would be, comparatively, an easy one, because what such minds would want is the thing that would be the highest good for every other mind.

This is the strangest thing about the whole subject, —to know that men and women will persist in doing things that militate against their own personal highest good in this life, as well as in the life to come. To look at it soberly, we are forced to the conclusion that a large per cent of human-kind are anxious and determined to be unhappy and miserable, or they are too ignorant to know what is for their good, or they are abnormal and insane. We are inclined to believe that the last condition is largely the true one. The parable of the Prodigal Son seems to favor this idea, because he is a fair representative of a tremendously large class of men and women in the world today. Of him it is said: "When he came to himself," showing that, while he was in his profligate condition, he was not his true self. There is a sense in which every sinner may be said to be partially insane. Men and women who do things that result in their own hurt or loss, are not in the right mind.

Jesus Christ came into the world for the purpose of showing and teaching men and women how to do themselves and others good,—make them happy. But as he is no more personally in the world, this work is now to be done by his representatives,—his followers. And the question is: What are we, as Christian men and women, doing? Is the Christian influence and power being felt as a major influence? Is it a growing force that is being felt and noticed by the forces and powers of evil? What kind of an end or condition is it, towards which we are moving? We know that we are moving towards better times, because the time of our salvation is drawing nearer; but the "how" we are not so certain about. If the lump of meal means the whole world of humanity, as we now see it and know it, with its complexity of minds and kinds, and the "leaven" is that of the Christ spirit, we know that the onward movement must be towards the better,—that the desired end will be brought about, not by the destruction of the bad, but by changing it, —by conversion and regeneration.

This seems to be in harmony with the signs of the times. The doors of all the nations are opening to the reception of the Gospel, which is the only power that dispels ignorance, removes darkness and cures insanity. This idea is also in harmony with the will and purpose of the coming of Christ into the world. He comes not to destroy sinners, but to save them; not to destroy sin, but to save the sinners.

The peace movement that seems to be taking hold of the minds and hearts of the people and nations, is also a visible expression of better times coming.

Some are showing signs of discouragement, because the king of the powers of darkness and of evil is being stirred up and growing active in trying to maintain his power and kingdom. But while this should keep us awake,—active and doing,—it should not alarm us, because it is the thing that we should naturally look for. Sin will die hard; the battle will be a fierce one, as we now have it on in the temperance fight. As long

as the whiskey power had undisputed rights it was quiet, liberal,—even in supporting religion. But since righteousness has become aggressive and is making successful attacks on this citadel of sin, the lion has been disturbed in his pleasurable "paw-sucking," and has come forth from his den with a mighty roar. But let him come forth; he is more easily dispatched outside of his den than while sucking his paws on the inside.

So with the war demon. As long as it was left alone, doing according to its own sweet will, its cohorts were at peace, and quiet as far as the craft was concerned. But since the angel of peace is coming forth as the spirit of mercy and good will to men, there has been an awakening in the camp of the emissaries of war, and they are making a terrible howl. There is a class of hangers-on, to the occupation of war, that are of the "baser sort." They are not soldiers that are prompted to warfare through patriotism for their country, but are as a flock of buzzards, waiting to feed on the stuff that accumulates in its paths of destruction.

We had a striking illustration of this thought at the late Peace Meeting, held at Carnegie Hall, where a crowd of lewd fellows of the "baser sort" banded together to break up the meeting. Filled with the spirit of whiskey and the devil, they successfully demonstrated their ugly inwardness. But this only shows that the kingdom of sin is being made to tremble because of its weakening power. As the decisive battle draws nearer, the greater power of the Crucified One will shine forth in all its majesty and force. Then the hosts of sin will be frightened,—paralyzed,—and flee for refuge into the dens of darkness, to await their being called forth to the judgment of the great God, whom they were pleased to dishonor and insult by the lives they lived.

What of the times, you say? They will be all right if we live and labor so to make them. The victory is ours if we stand and work on the Lord's side. "If God be for us, who can be against us?" H. B. B.

Staying by His Flock.

An elder of considerable experience writes us that he would be pleased to have prayer meetings, Christian Workers' Meetings and children's meetings in his congregation, but his official board does not stand with him, regarding church activities of this sort. He now wishes to know whether he should move into a congregation where all these helps are encouraged, and may be enjoyed, or whether he should remain where he is. The elder should stay by the flock over which the Holy Ghost has made him overseer. He is not needed in a congregation where all the activities he names are found. Active preachers and elders should not make it a point in life to seek the most pleasant congregations in which to live and labor. That was not the Lord's purpose in calling them to the ministry. Their place is where there is something for them to do, and we should judge that a congregation, whose official board is opposed to the helpful activities named by our correspondent, is certainly in need of an enterprising elder. Our elder's congregation needs a good Sunday-school, prayer meeting, a Christian Workers' Society, and occasionally some meetings for the little people. The official board should be led to see the importance of these helps, and not stand as a hindrance to the development of the church. We would also suggest that the Messenger be placed in every family where there are members, and in due time the whole church will take on new life and something will be done that may startle the entire community. Again, we should advise the elder to stay by his flock. His people need him.

Need of Doctrinal Teaching.

The little pastoral paper, published in the interest of the church at Huntingdon, Pa., has a sensible article about the needs of more doctrinal teaching in our churches. We quote the following:

"We are firmly convinced that there ought to be more definite teaching of the doctrines of the New Testament in our Sunday-school. There are young members who go to the Sunday-school, but, unfortunately, do not stay for the preaching service. This, of course, is all wrong, but how to remedy this condition of things at present, is a problem. These young people, as a result, never come in contact with any definite doctrinal teaching. For instance, the doctrine of nonresistance. Young sisters get into petty quarrels and say all sorts of ugly things about each other, do not associate, do not speak, etc. This, to a great extent, is the result of a lack of knowledge of the teaching of Jesus. They have forgotten the rule that Jesus gives, and which they promised to follow in case of offenses, when they came into the church.

"The same is true in reference to the doctrine of nonconformity to the world. This subject was presented to them before they united with the church, but since then many of them have not had a word of definite teaching on that subject. As a result, their minds are not impressed with the teaching of the New Testament, and when they buy their apparel they think only of the latest fashion. Then, too, many of our young people, if they were asked why they were baptized by trine immersion could not give an intelligent answer. They happened to come in touch with the church, and came into it, because they felt they ought to belong to a church, but have very little conviction as to the rites and practices of the church. Such a condition of things can never make a strong church. A church is strong in proportion as its membership is strong, and no member is strong until he is firmly convinced that the church of which he is a member teaches and practices the *truth*."

Plaiting the Hair.

In reply to a sister, seeking information regarding 1 Tim. 2: 9 and 1 Peter 3: 3, we state that the "braiding" or "plaiting" of hair, there referred to, does not likely mean the plain plaiting of the hair often seen among school girls in this country, as well as in some other countries. Both Paul and Peter, in the citations mentioned, are instructing devout women to avoid those things that are worn solely for ornamentation, and they have no reference whatever to matters of practical utility. In the time of the apostles it appears to have been customary for fashionable women, when plaiting or braiding their hair, to work into the braids gold threads and other ornaments for display. In fact, some of those who read the original get this idea from the Greek. It is the mixing of the gold with the hair that constitutes the act of ornamentation that is forbidden. It is further held that the same condemnation would apply to the fashionable methods of wearing the hair among the women of this country. It applies to the excessive roaching and rolling of the hair, as well as the wearing of "rats," with a view of ornamentation. Paul and Peter would condemn these unreasonable customs on the ground that they are not in keeping with the simple life taught and exemplified by the Master.

The Country Churches.

Among the Disciples there seems to be a scarcity of preachers for the country churches. Most of the ministers are looking for city pulpits, and that makes it hard on the congregations in the rural districts. The solution of the problem is being discussed in the *Christian Standard*. One preacher, who appears to know something about work among country churches, suggests that, instead of building $10,000 to $250,000 houses to care for one congregation, the "building fund be split one-half, and apply the other half" to State and home evangelization work, and that the country preachers, receiving aid from the fund thus created, be limited to $60 a month. He thinks that, instead of building costly meetinghouses, especially in the cities, it would be much wiser to serve God in less expensive buildings and devote more money to work in the rural sections. In principle he is correct, but how about the plan? Most people are not willing to rob Peter for the purpose of paying Paul, and quite generally is this true of those who furnish the money for Peter. But what to do with the country churches will soon become a problem with us. We spent years trying to work up and develop city missions, and at present we may be doing more for some of these missions than we are doing for the work in rural districts. We can not afford to neglect the country churches. There is too much at stake, but, candidly, what are we going to do for them, especially those that do not have preachers of sufficient ability to command the attention of the people?

Origin of the Devil.

A correspondent finds himself deeply interested in the origin of the devil. He knows who made the sun, moon and stars. He knows who made the earth and formed man, but he does not know who made the devil. We have never given this matter as much consideration as we have some other subjects, but feel like venturing the thought that, since we hear much about the self-made man, it may not be amiss to conclude that we have for our adversary a self-made devil. At one time he may have been an angel of light, but, being lifted up with pride and self-exaltation, he fell from his pure estate, and grew from bad to worse until he has become the real devil described in the Scriptures. No inspired writer has been sufficiently interested in Satan to transmit to posterity a true history of his Satanic majesty. Men, guided by the Holy Spirit, have urged us to resist the devil, to flee from him and to avoid coming under his influence. We shall do well to heed all that the Scriptures have to say about keeping out of the reach of the devil, and not to concern ourselves overly much about his origin and history.

A Prayer for Peace.

If the men composing the distinguished body of lawmakers, sent to Washington, could be persuaded to work in harmony with some of the prayers offered in the halls of Congress, there would probably never be an occasion for a war between the United States and any of the leading nations of earth, and the pending Peace Treaties with Great Britain and France would be approved with as little delay as possible. The following is an abstract from the Chaplain's prayer, House of Representatives, Dec. 21, 1911, copied from the *Congressional Record* by Bro. Jacob H. Hollinger:

"Grant that the unholy strife and contentions of men may be swallowed up in brotherly love; that the world may never again behold the awful spectacle of men seeking to slay each other on the field of carnage; that peace may reign in every heart, in every home, in every land in all the earth, to the glory and honor of thy Holy Name."

A Demand for the Messenger.

Sister Grace Gnagey, 3435 West Van Buren Street, Chicago, writes that she has been doing some work in the Cook County Home, and finds that the Messenger is greatly appreciated by the inmates. She distributed old copies of the paper, but feels that the people among whom she labors ought to have clean copies, direct from the Publishing House, and would be pleased to have us supply her with a few dozen copies each week. This we can not do until some of our generous readers replenish the fund from which we may draw, to pay for the papers sent out in this manner. The demand for papers, to use in prisons and at mission points, has been such as to consume all the money we have so far received for this purpose. May we not hear from those who are abundantly blessed with means?

An Unintentional Deviation.

A sister finds her conscience disturbed because, while away from home, and not having her prayer covering on, she gave thanks at the table, when being called on to do so. She is wondering if she did wrong. She probably did just what most any sister would have done under the circumstances, and, like any prudent sister, will hereafter go to the table better prepared. We never feel like censuring a devout sister for an unintentional deviation of this sort, provided it makes her more thoughtful. But sisters of this type are not the ones about whom we are most concerned. We have hundreds of sisters, and some of them the wives of officials, who, without having their heads covered, offer thanks at their own tables, year after year. These are the ones we are concerned about.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

FRUITDALE, ALABAMA.

Dec. 15 Bro. A. E. Nead, of Limestone, Tenn., came to us, in response to a call made, in order to hold an election for a minister. He began protracted meetings Dec. 17. The weather was so inclement that not many could come out, but those who could attend were greatly interested. Dec. 26 Bro. J. L. Guthrie, of Briceton, Ohio, came to us. Our council was called Dec. 30, with Bro. Nead as moderator. Bro. M. Wine was advanced to the eldership; Bro. Glen W. Petcher, advanced to the second degree of the ministry, and Brethren W. E. White and Raymond M. Lantis were elected to the first degree of the ministry. Our church is in better working order than it has been for a long while. Five were added to the church by letter at our council, two of the five being elders.

We have several calls for preaching out from town, and since our ministerial force is increasing, we hope that much good may be done. Brethren Nead and Guthrie have been preaching on alternate nights. Some are considering their spiritual welfare. Brethren Nead and M. Wine are to begin a series of meetings at Wayne, Mo., Jan. 6, while Bro. Guthrie still continues his work at our churchhouse. We pray that much good may be done by the brethren while here! F. M. White.

Fruitdale, Ala., Jan. 5.

NOTICE TO THE ELDERS AND FOREMEN OF CHURCHES OF WESTERN PENNSYLVANIA.

You, no doubt, remember the action, taken last August, at our special session of District Meeting, in order to square up our account with Bro. C. M. Wenger, Annual Meeting Treasurer. Then it was decided that each congregation pay for that fund at the rate of eight cents per member, which would pay to the end of 1912, provided that each congregation may deduct from that amount the amounts paid during past years, and for which receipts can be shown.

Up to the present time only nine of the congregations have responded. This puts the treasurer in an embarrassing position, as Bro. Wenger wants his money. There is no good reason why every congregation should not be prompt in paying this amount.

According to Bro. Wenger's account we are in arrears $103.14, which should have been paid before Dec. 31, 1911. Since churches can not represent at District Meeting, nor our District on the Standing Committee of Annual Meeting when this amount is not paid, it becomes a matter of the utmost importance. May I not hear from every delinquent congregation at once? Send all amounts to the writer. Jerome E. Blough, Treas.

R. D. 5, Johnstown, Pa., Jan. 15.

DISTRICT BIBLE AND SUNDAY-SCHOOL INSTITUTE OF SOUTHERN ILLINOIS.

The last week of 1911 was one of great blessings for Southern Illinois. All present at our Bible Institute realized that it was one of the best ever held in our District.

The District Sunday-school Meeting is now held in conjunction with the Bible Institute, thus bringing many Sunday-school workers together. The first day was wholly given over to the discussion of Sunday-school topics by speakers from over the District. Bro. Jas. M. Moore arrived in time to enjoy the day with us. In the evening he gave us a splendid talk on "Graded Lessons." Bro. Galen B. Royer also arrived in the evening and gave an excellent address on the Christian Workers' Meetings.

The following day Brethren Royer and Moore took up the work as outlined for them. The Missionary Addresses, given by Bro. Royer, were most impressive. We feel they did our workers much good. One good brother said, "They took some of the 'kinks' out of me, and I see matters different now than I ever did before." The great need of more workers was made quite apparent.

The Sunday-school work, too, was most instructive. Bro. Royer understands the needs of our schools, and knows how to inspire to greater diligence in every department.

In the study of the Parables and the Psalms Bro. Moore impressed every one by bringing out the grand teachings contained in them. It was plainly seen that Bro. Moore is an efficient Bible teacher, and there is a strong demand for him to be with us in our future institutes. His work on "Sermon Illustrations" was much appreciated by the ministers and Sunday-school teachers.

The Institute closed on Friday evening, Dec. 29, with a splendid sermon by Bro. Moore. Every one was loath to leave such spiritual associations.

One of the features noticeable at our Institute was the fine singing from "Kingdom Songs," under the direction of Bro. Daniel Simmons.

The Cerro Gordo brethren did nobly, in caring for the visitors, and they felt they were blessed by the presence of our visiting brethren and sisters.

The full value of the benefits received can hardly be realized by the church that entertains a meeting of such a nature. It is reviving and strengthening to the entire congregation.

It, perhaps, is also true that many do not realize what they miss by not attending. It is hoped that by the time our next Institute is held, many more will have made their plans to attend, and receive the blessings there for them.

May the Spirit be the after-teacher, and may we follow his leading in all our future work! I. D. Heckman.

Cerro Gordo, Ill., Jan. 11.

TO THE CHURCHES OF SOUTHERN MISSOURI AND NORTHWESTERN ARKANSAS.

We believe the time has come when every church should organize itself for more aggressive temperance work. All of us know that "in union there is strength," and that "united we stand, divided we fall." There is untold power in a united effort for the temperance cause. If intemperance maintains such a strong influence in the world by presenting a united front, how much more shall the temperance cause, when promoted by a united effort!

I plead with you, who know the great evils of intemperance, to stand in active coöperation with all the forces now laboring to suppress the liquor traffic. Separate the atoms which make the hammer, and each would fall on the stone as a snow-flake, but welded into one, and wielded by the strong arm of the quarry man, the massive rocks are broken asunder. Divide the waters of Niagara into distinct and individual drops, and they will mean no more than the falling rain, but how different as a united body! Why? Niagara could quench the fire of Vesuvius, and then have some to spare for other volcanoes. The individual strength is increased when we join hands with others who are endeavoring to do the same thing. "One shall chase a thousand, and two shall put ten thousand to flight." Ten thousand are put to flight because the two work in union. Leander Smith,

Sec. District Temperance Committee.

230 N. Oak Street, Nevada, Mo., Jan. 15.

WATERLOO, IOWA.

Dec. 10 the initial program of the City Sunday-school Union was given in our church, there being two sessions,—afternoon and evening. The weather was exceedingly gloomy, with a heavy downpour of rain. This kept most of our country members, whom we very much desired to have present, from attending. But the meetings were fairly well attended, and some of the best talent in the city added to the interest of the meeting. Our church is the only one in this county, having all her members, not in the Sunday-school, in the home department. There were various topics discussed, each one having a special leader. This meeting was a great inspiration to our Sunday-school work.

Our Christmas programs are never alike, but the one recently given was one of the best. The whole Christmas story was given in song and in verse,—different parts by different individuals or classes.

Our last prayer meeting in the old year was a very spiritual one. The subject, "Eben-ezer, Hitherto Hath the Lord Helped Us," called forth some very impressive talks. The last Christian Workers' Meeting, especially the "Review of the Year," by our missionary, Sister Eva Lichty, was also very helpful.

Our council convened in the city church, Jan. 2, with Eld. A. P. Blough presiding. It was decided to send our Thanksgiving offering of nearly $80, from both country and city churches, to help a newly-organized church at Slifer, Iowa. We also decided to call a special meeting to discuss plans, methods, etc., with the view of erecting a new churchhouse in the country. The needs of Bethany Bible School were also presented.

The newly-elected officers for our Sunday-school are Sister Eva Lichty, superintendent of the primary and advanced departments; Sister Florence Burd, secretary. We expect to have a Bible term and revival services in February, to be conducted by Bro. J. J. Yoder, of McPherson, Kans. Lizzie A. Witter.

1002 Randolph Street, Jan. 10.

GREENSBURG, PENNSYLVANIA.

The story of the work at Greensburg sounds like a tale with which God has had much to do.

Only three years ago a young brother came to Greensburg to go into business for himself and God. Because of his consecration and interest, services have been conducted there since that time. Thirty-two have been baptized. Forty-seven brethren and sisters are members of their newly-organized church, and 112 are enrolled in Sunday-school.

They were worshiping, until recently, in a small building (20x30) which they themselves erected. Because of the increased attendance and membership, it was evident that a new church must be erected at an early date. After much sacrifice and careful planning a new building is now entirely completed. Their zeal and consecration are most commendable, and call out the sympathy of all who know them.

Arrangements have now been completed for the dedication Feb. 11. Bro. C. C. Ellis will preach. A number of ministering brethren will be present, to participate in the exercises, at 2:30 o'clock. Large delegations of members are expected to be present from the various churches of the District. Brother J. H. Cassady will begin a revival effort the same evening. Bro. C. M. Blough, of Johnstown, will lead the song service in all these meetings. All brethren, sisters and friends in the District and elsewhere are invited and urged to be present, and to participate in these dedicatory services.

Johnstown, Pa. W. M. Howe, Elder in Charge.

MISSION WORK IN SOUTHERN IOWA.

I recently visited the Ottumwa Mission, and worshiped with the little flock. Bro. Leslie Cover has charge of the work. Both he and his wife are young in years, but start in the work with a determination to make it win, as heretofore. Bro. Geo. W. Burgin and his good family have gone to Burlington, to open up a new Mission there, under the direction of the Mission Board. He is at present canvassing the people and situation very carefully, before he opens a preaching point. He thinks that it is well to be careful, and to begin right, as often a work proves a failure by not starting at the right place. Bro. Burgin and family labored three years in the Ottumwa work, and during this time there were sixty added to the fold by baptism, and the work grew in volume and interest. Two deacons and one minister were elected. One of the deacons has passed over the river. The others are still laboring in the work. During this time some have been lost to the church, and others have gone to other fields of labor, which is a loss to the Mission, but some one else's gain.

Upon the whole, the work in this District starts out with a bright prospect, with much work to be done, and many yet unsaved. We think Bro. Burgin and family will be well equipped for the work in Burlington, and we feel assured it will grow.

The work in Osceola seems to be taking on new life. Bro. Lee Fisher is devoting much of his time to the work there, this winter, and will have the burden of the work upon him from this time.

We have obtained the consent of Bro. Caskey, now of Bethany, but formerly from our District, to start the work in Council Bluffs about the first of May. He has had some experience in the work in Osceola, and since then has had several years' experience and study in Chicago. We shall rejoice to have him and his good family working among us.

We certainly are glad to see some of our young members willing to leave their secular pursuits, and to consecrate their lives to mission work in their own home territory. May the time come when many more will prepare themselves and enter the field, for it is white,—ready for the harvest,—and the laborers are few.

South English, Iowa, Jan. 9. Peter Brower, Sec.

SUPPLY THE MINISTRY.

The General Temperance Committee is recommending to the Brotherhood, through the other Temperance Committees, a variety of the best literature on temperance to be had in all the land.

This Committee is also having published a series of most excellent tracts by our own Brethren. The first edition of these tracts is free to all. The District Committees will be freely supplied. They will send the same to the Local Committees, who will see to it that they are judiciously distributed. Not one minister in the Brotherhood should be missed, when these tracts or any other Temperance literature is distributed.

One of these tracts, a letter with instructions from the General Committee, and a leaflet recommending sources of Temperance literature, are now all in the hands of the various District Committees. The two last named are primarily for the members of the Committees, and there is an abundance for all such members. Should there be a delinquent District Committee in the Brotherhood, let the Local Committee and the ministers urge them to promptness and faithfulness in the discharge of their duties.

Will the District Committees PLEASE PRESERVE literature for Local Committees, yet to be appointed, and then see that such Committees are promptly supplied?

We regret to say that five District Committees have, as yet, failed to report their organizations. For these Districts the literature has been sent, respectively, to the following brethren and sisters: H. J. Lilly, Carlisle, Ark.; S. Z. Sharp, Fruita, Colo.; J. P. Dickey, North Manchester, Ind.; Nellie Morton, Ashland, Oregon; Jno. A. Miller, Oakville, Pa.; Hettie Sanger, Vienna, Va. Let the brethren and sisters in Districts where these brethren live, look to them for supplies.

From the following Districts no Committee has yet been reported: Second West Virginia, Texas and Louisiana, Southwestern Kansas, and North Carolina and Florida. We are now asking for some one in each of said Districts to VOLUNTEER to distribute in their respective Districts the literature which we will be pleased to send them upon application to the writer.

W. M. Howe,
Secretary General Temperance Committee.
1012 Bedford Street, Johnstown, Pa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Fruitdale.—Our series of meetings closed Jan. 14, with two baptized. Jan. 6 Brethren A. E. Nead and M. Wine left Bro. J. L. Guthrie in charge of the meeting at this place, while they went to the Wayne Mission, to begin a series of meetings. On account of inclement weather, however, they had to discontinue the meetings. The Brethren labored very hard while the meetings were in progress. As it snowed nearly every night, the progress of our meetings was somewhat hindered, but those who were close enough to attend the services were greatly built up, and much good was done. We are very fortunate this winter, as two elders have come to us to spend the winter. The East Tennessee District has sent Bro. Nead to investigate the work, here in this part of the South. This makes three elders with us at present, for which we truly praise our Heavenly Father.—Francis M. White, Fruitdale, Ala., Jan. 15.

CALIFORNIA.

Covina church was especially favored by entertaining the District convention of the Sisters' Aid Society, Sunday-school, and Christian Workers, which convened Dec. 26, 27 and 28. All the meetings were good and now it rests with us to put the good things to practice in our respective churches. Our church met in quarterly council Jan. 5, with Bro. Norcross presiding. The church officers for the year were elected. Bro. Harvey Snell was chosen elder. Jan. 11 Bro. Snell gave a talk on missionary work, as outlined by Conference, to work up missionary enthusiasm. Bro. Walter Hepner and Sisters Jennie Brubaker and Grace Runyon were chosen as a committee. A Temperance Committee was also appointed. Bro. Hutchison was present, and we expect him to remain with us over Sunday.—Eulalia Overholtzer, Covina, Cal., Jan. 12.

Denair.—Two letters of membership have been received. Our Sunday-school was reorganized today, with Sister Rosa Peterson and Bro. Hiram Lehman as presidents. We feel much encouraged over the reports of the last quarter; also by the recent visit of our District Secretary, Bro. Hollinger, who seemed well pleased with our little school. We were also much built up by two good sermons, delivered by Bro. A. Hutchison. To others passing this way we extend a hearty invitation to stop with us.—Myrta Leavell, Denair, Cal., Jan. 18.

Empire.—Our church met in council Jan. 6. Our elder, Bro. J. W. Deardorff, presided. Fifteen letters of membership were received and four were granted. The annual visit was given and the members were found to be in peace and union with each other. Bro. Noah E. Royer was elected Messenger agent during Bro. J. Deardorff's absence. Christian Worker officers were elected for the next six months, with Sister Grace Swihart as president; Sister Artilene Garvey, secretary. It was decided to have prayer meeting every Wednesday night. We will hold our love feast Jan. 27, at 2:30 P. M.—Myrtle M. Julius, R. D. 3, Box 213, Modesto, Cal., Jan. 13.

Fresno.—By arrangements with the District Mission Band of Northern California, wife and I are in charge of the work in Fresno. Any of the Brethren who have friends or relatives in the city, will do us a favor by sending name and address. —A. D. Bowman, Fresno, Cal., Jan. 8.

Pasadena.—Dec. 31 Bro. D. L. Miller came to us. In the several Bible Land talks that he gave while with us, he showed many proofs of the truthfulness of the Bible. These were followed by soul-inspiring sermons. The members were strengthened and encouraged. Two have already been baptized and one was reclaimed. Others are awaiting baptism. Bro. Miller labored earnestly and prayerfully, and we believe many others were impressed. The interest throughout the meetings was good. Jan. 7 our District Missionary Educational Secretary, Bro. Harvey Snell, of Covina, Cal., came to us and gave us a vision of the future work, that is possible in the mission field. Bro. Myers and Sisters Vaniman and Olwin were then chosen as a Missionary Committee, to agitate and work up an interest in mission study. Our meetings closed with a love feast Jan. 14. A number of brethren and sisters were with us from adjoining churches. The best of order and interest prevailed.—Bertha Harper, 343 North Mentor Avenue, Pasadena, Cal., Jan. 15.

Sacramento Valley church met in regular council in the new church building Jan. 2, with Bro. Forney presiding. One letter of membership was received. Bro. J. Overholtzer was elected elder, with Bro. W. E. Whitcher assistant; Bro. L. Q. Custer, trustee and treasurer; Bro. John Overholtzer, clerk; Bro. M. N. Overholtzer, Messenger agent; Sister Roda Custer, chorister; the writer, correspondent; Bro. J. F. Fagg, Sunday-school superintendent. We have five regular teachers and two assistant teachers. Bro. John Overholtzer was elected president of the Christian Workers' Meeting; Sister Bertha Lagen, secretary. A vote of thanks was extended to our Bro. Forney for his services and kindly advice.—Sister Eugenie Linville, Butte Valley, Cal., Jan. 4.

COLORADO.

Sterling church met in council Dec. 23. Our elder, Bro. D. B. Miller, presided. Bro. Miller was chosen as our elder in charge for another year; Bro. Jacob Miller, clerk; Bro. R. J. Patterson, treasurer; Sister Hattie North, church correspondent. Bro. Alonzo Turner was chosen superintendent of the Sunday-school; Bro. J. M. Miller, secretary. Christian Worker officers were also chosen, with Sister H. E. North, president; Bro. P. Cyril North, secretary-treasurer. Dec. 24 treats of candy and nuts were distributed to the Sunday-school. In the evening we had a program of songs and recitations appropriate for Christmas Eve. Bro. A. C. Dagget came to us Dec. 23 and preached eight sermons. We held our love feast Dec. 28. Bro. Daggett officiated. Recently one sister was added to the church here by baptism. Jan. 13 the brethren, sisters and friends, to the number of about thirty-five, drove six miles to the home of our elder, it being his forty-fifth birthday. We left a donation with him as a slight token of our love and esteem.—Hattie North, 204 Park Street, Sterling, Colo., Jan. 13.

IDAHO.

Clear Water.—Bro. L. H. Eby, a member of the Mission Board, preached for us on Sunday morning and evening. The members met in special council in the afternoon, with Bro. L. H. Eby as moderator. One was restored to fellowship. Bro. Eby was chosen as our elder for one year.—Bertha Eisenbise, Lenore, Idaho, Jan. 15.

Nezperce church met in council, to organize for the year's work. Eld. L. H. Eby being present, was chosen as our elder in charge for one year; Bro. Iven Jorgans, reëlected clerk; Bro. Frank Fike, reëlected treasurer; the writer, Messenger agent and correspondent; Sister Cynthia Thomas, chorister; Bro. Iven Jorgans, Sunday-school superintendent; Sister Ethel Lehman, secretary; Sister Lizzie Lohr, president of the Christian Workers' Meeting; Sister Lela Greek, secretary; Bro. Arthur Beekly, president of the prayer meeting. Dec. 25 Bro. Eby commenced a ten days' Bible term, giving two lessons each day, commencing with Acts 1, one lesson; second lesson, Eph. 1, followed by preaching in the evening. One was reclaimed, and there are three applicants for baptism. Bro. Eby worked earnestly for the cause of the Master at this place, and left many good impressions. The Master's cause was strengthened.—Wm. H. Lichty, Nezperce, Idaho, Jan. 16.

ILLINOIS.

Hickory Grove.—We had the pleasure of having Bro. M. W. Emmert with us for a short time in Bible study. He came Jan. 15 to conduct a three-days' Bible term, but he could only give us four lessons, as he was then called home on account of the fire at the college. We were very much benefited with what we heard, and regret very much that he could not stay longer. Our Sunday-school is growing in interest and the outlook is bright. Our Christian Workers' and prayer meetings have been somewhat hindered. On account of the cold weather the attendance has been small, but all who attended seemed to be interested. We expect to keep Bro. W. H. Eisenbise as our pastor for this year.—Anna Fierheller, R. D. 6, Mount Carroll, Ill., Jan. 18.

INDIANA.

Beach Grove.—We were made to rejoice on Christmas Eve when one more soul came out on the Lord's side and was baptized on Christmas Day. Dec 24 we reorganized our Sunday-school for one year, with Sister Hattie Shull as superintendent; Sister Ruth Sheppard, secretary. Sunday before Christmas we had ninety-eight in Sunday-school, and gave them a small treat. We expect Bro. W. L. Hatcher, of Smithville, Ind., to begin a series of meetings for us Feb. 17.—Hattie Shull, Ingalls, Ind., Jan. 16.

Beaver Creek.—Bro. Obed Rife preached for us Dec. 23 and 24. Bro. J. L. Mahon began a series of meetings Dec. 25, closing Jan. 17. He delivered twenty-seven good sermons. Our church was strengthened and encouraged through Bro. Mahon's labors with us. One sister was reclaimed and others were made to think of their condition. The attendance and interest were good at all the meetings. The song services were conducted by Sister Hatcher, of Summitville, Ind.—Sarah Hahn, R. D. 1, Pulaski, Ind., Jan. 19.

Bel River.—We met on Sunday evening, Jan. 7, at our West house to reorganize our Christian Workers' Meeting. Sister Orpha Butterbaugh was chosen as our president; the writer, secretary. We are assisting in the support of a native worker in India. We have donated $24. Our Thanksgiving offering of $2 was sent to the Orphans' Home at Mexico, Ind. We also gave $2.50 towards buying "Kingdom Songs" for the church. Bro. Chas. Oberlin, of Logansport, Ind., will assist us in a series of meetings, beginning Jan. 21.—Iva Montel, Claypool, Ind., Jan. 18.

Elkhart.—Dec. 31 Bro. Lafayette Steele was with us at our morning service and installed the Sunday-school officers for 1912. His address was much appreciated. In the evening he gave a practical talk to the joint Sunday-school meeting, held here on "The Sunday-school in Operation." The joint Christian Workers' Meeting, which followed, used "China" as the subject for the evening. The papers were well prepared and we believe were profitable to all. Bro. Isaac Frantz, whom we expected to be with us during the month of January, will not be with us until Feb. 18. The average attendance of our Sunday-school for 1911 was 122; total collection, $311.90.—Mrs. Gladie S. Miller, 141 Garfield Ave., Elkhart, Ind., Jan. 16.

Goshen City church met in council Dec. 20, with our elder, Bro. D. L. Berkey, presiding. All the officers were elected for this year, with Bro. I. L. Berkey as elder; Bro. Mehl Swartz, clerk; Bro. D. R. Yoder, treasurer and Sunday-school superintendent; Sister Flora Gripe, Messenger agent; Bro. Frank Hess, president of the Christian Workers' Meeting; Sister Daniel Logan, president of the Sisters' Aid Society; Sister Lena Hess, superintendent of the home department of the Sunday-school. A Workers' meeting and another teacher-training class were organized. Bro. D. R. Yoder was elected leader of the Workers' meeting, with Bro. John Warstler assistant, and Sister Emma Garver teacher of the training class. On Wednesday evening, June 10, a special members' meeting was called, when two more surrendered their lives for the Master, being baptized the same evening. Our elder gave us a very inspiring talk that evening, together with a few other short but very impressive talks. Our Sunday-school is growing, and the possibilities are great for 1912. By the earnest solicitation of our pastor, Bro. Walter Warstler, we have started another class of young married people, which looks very encouraging to us. The prospect for the new year seems brighter in all the departments than it ever has been during the history of the church.—Nina Miller, 1601 South Main Street, Goshen, Ind., Jan. 17.

Noblesville.—Jan. 7, at our Christian Workers' Meeting, our son and one other dear soul made the good confession, and on Jan. 14 our daughter and two others made known their desire to follow Christ. Several others are near the kingdom.—E. E. Stern, 212 Grant Street, Noblesville, Ind., Jan. 15.

West Marion.—On Sunday evening, Jan. 14, we closed a three weeks' series of meetings with Bro Chas. Oberlin, of Logansport, Ind., conducting the services. Good interest was manifested, considering the very cold weather, which continued for most of the time. As a result of the meetings six were baptized, and two are awaiting baptism. Bro. Oberlin goes from here to the Eel River church, West house, near Silver Lake, Ind.—J. A. Leckron, Jonesboro, Ind., Jan. 18.

White church has just closed a very interesting series of meetings, beginning Dec. 31 and closing Jan. 14. Eld. A. G. Crosswhite, of Flora, Ind., conducted the meetings. Sister Fannie Myers, of Flora, assisted in the song service, which all appreciated. The attendance was good, considering the bad weather.—Leliah Wall, Clarkshill, Ind., Jan. 17.

IOWA.

Des Moines Valley.—Our Sunday-school met for reorganization Jan. 14. Bro. G. E. Goughnour was elected superintendent. The attendance has been poor on account of the cold, stormy weather.—Lydia Bell, Ankeny, Iowa, Jan. 16.

Mount Etna.—Bro. Solomon Bucklew came to this place and held a short series of meetings, commencing Dec. 31 and continuing two weeks. He preached fifteen powerful sermons. Though there were no additions to the church, yet the membership was much built up. He also assisted in holding our council, acting as moderator. He stated that he long had a desire to visit our church and also to preach here a few times, and was gratified to have this privilege afforded him. If there are any others in the Brotherhood that could do likewise, their visit will be very much appreciated. Any of our ministers, looking for a location, are invited to come here and look over the territory. We have no one to preach for us at present, and any one who would agree to take up the work, would be given a partial support, at least. Any of our ministers, traveling over the C., B. & Q. R. R., will please stop off at Corning. At Sink's Livery Barn a conveyance will be given them to come to Mount Etna. The expenses will be paid by us. Please address the writer.—Simon Arnold, Mount Etna, Iowa, Jan. 15.

KANSAS.

Fredonia.—I should like to correspond with members, if there are any located in a general farming country in Texas. I want to change my location, but do not want to go where there is no prospect for an organization of the Brethren. Should like to hear at an early date, as I must locate by March 1.—Wm. M. Young, R. D. 4, Box 78, Fredonia, Kans., Jan. 13.

Independence.—On Saturday evening we met in council with a good representation of members, considering the condition of the weather. Eld. W. H. Miller presided. All business was disposed of quickly and harmoniously. Bro. W. H. Miller was chosen elder in charge for another year; Sister Pella Carson, clerk and correspondent; Bro. J. W. Crumrine, treasurer; Bro. Albert Corn, agent; Brethren J. M. Franklin and Roy Corn, trustees. Sunday-school and Christian Worker officers were elected for six months, with Bro. J. M. Franklin, Sunday-school superintendent; Sister Grace Crumrine, secretary-treasurer; Bro. Roy Corn, president of the Christian Workers' Meeting; Sister Annie Miller, secretary-treasurer. Sister Annie Miller was also chosen chorister for all services. All our services are inspiring and increasing in attendance. One was dismissed by letter. Jan. 6 two were received by letter. Eld. C. A. Miller preached an inspiring sermon, last night, to an interested audience. We also decided to hold monthly members' meetings the first Saturday evening of each month.—Pella Carson, R. D. 2, Box 8, Independence, Kans., Jan. 15.

Kansas City.—We are passing through some new experiences in our city. We have had a long-continued, severe spell of weather. All outdoor work has been stopped for several weeks. Nearly all in our city depend on natural gas for heating and cooking, and when the weather turned cold, at twenty-two below zero, the gas failed, thousands suffered, and a few froze to death. Then, when we were forced back to coal, many had no money, and those who did have, found a coal famine. Since Jan. 14, however, there is coal enough for all. Near us a man was found in bed who had died during the night. In the bed were found five small children with only one blanket over them and no fire. One place we found a widow with four children who stayed in bed two days with no fuel or money. At another place, at nine o'clock at night, we found a sick father with a wife and two children, with no fuel except a few pine boxes and a stove without a door. We found the father with a comforter around him, holding one baby and the mother with the only other comforter around her, holding the other baby. Had we not found them, they would have spent the night that way. Charitable organizations did all in their power when the sudden attack of cold weather came. We had a good supply of bedding, clothing, and some money in our relief fund. We had joy in giving help to about three hundred, but for several days we had to turn all away,—many going away in tears. May the Lord bless those who made it possible for us to give what aid we did.—I. H. Crist, 627 St. Paul Street, Kansas City, Kans., Jan. 16.

MARYLAND.

Frederick City church met in council Jan. 17, with our elder, Bro. G. S. Harp, of the Middletown Valley congregation, presiding. The question of finance was the principal feature of the meeting and occupied considerable time. Our people need more teaching along the line of giving, and sometimes those who contribute least are the worst complainers. The writer was elected church correspondent. The church decided to retain the writer as pastor for another year. Two baptisms in this congregation have not been previously reported. The sewing circle of the church is an active body, and its influence has been felt in more ways than one.—R. A. Nedrow, 121 East Fourth Street, Frederick, Md., Jan. 18.

Hagerstown.—Jan. 17 one applicant,—a father,—made a New Year's resolution to serve the Lord. The rite of baptism was administered after prayer meeting. For this laudable resolve we praise the Lord. We are also glad to report the interest manifested in our Sunday-school. Bro. Chas. Shafer, who has served so faithfully for the past few years, was reëlected superintendent. Our Sunday-school is also increasing in number. Quite a number of classes are raising funds for the enlargement of our Sunday-school room.—Gamma L. Krider, 8 South Mulberry Street, Hagerstown, Md., Jan. 18.

Meadow Branch.—We will hold a special Bible term in the Westminster church, beginning Feb. 18, to continue a week or ten days, conducted by Bro. J. Kurtz Miller and the writer. A number from adjoining and other congregations in Pennsylvania are arranging to be with us. Bring your Bibles and Hymnals with you. Write early to Bro. E. M. Bish, our church clerk, to secure location and board. "Sunday-schol Management and Problems," as well as "Church Doctrines and Ordinances" will be considered. The Bible will be the textbook.—W. E. Roop, Westminster, Md., Jan. 13.

The Eastern District Temperance Committee.—Brethren J. J. John, Robert J. Ridgely and W. E. Roop met recently in Frederick City, and arranged for quite an amount of aggressive work for the current year. Plans were agreed upon by which the public may be more thoroughly taught and aroused as to the nature and consequences of strong drink. Local temperance committees will be provided with literature for the Sunday-schools and for general distribution. We forwarded $22.50 to the Annual Meeting Committee to aid in defraying their expenses. Notice is hereby given to all the elders of the District, and all the Sunday-school superintendents, to forward their respective amounts as arranged for, annually, for the temperance cause, to the undersigned as treasurer of the District Committee. Otherwise no credits for contributions to the temperance work can appear for some of our churches on the annual report to the District Meeting.—W. E. Roop, Treasurer of Temperance Committee of the Eastern District of Maryland, Westminster, Md., Jan. 13.

MICHIGAN.

Long Lake.—Our series of meetings closed Dec. 31. We had intended to continue the meetings until Jan. 1, but Bro. Ulery was hastily called home on Sunday noon. We enjoyed his presence very much and were greatly inspired by the talks he gave. He was with us Dec. 25 and gave three very interesting talks on the "Life of Christ." Each day after this, at 1 P. M. and 7:30 P. M., we had studies from the "Life of Christ." The meetings held in the daytime were at private homes, and in the evening at our schoolhouse. We never had large crowds at any of the meetings, but there were many strangers present who never attended services before, and their attention was a sure proof of the interest taken in the meetings. We have decided to hold services each Sunday evening at the home of Bro. Sowers, about three and a half miles from our place of worship, as some young people near this place manifested much interest in our meetings at the schoolhouse. This will make it closer for them all, and will give us a better opportunity to reach them. Brethren wishing to change location will find it to their best interest to inquire into the opportunities at this place. We can use the services of another minister to very good advantage at this place.—William Bittel, Freesoil, Mich., Jan. 3.

Zion.—At our last council, Dec. 23, three were received by letter and two more were received by letter the other Sunday. We have had some cold, stormy Sundays here of late, yet the people braved the storm to come out to the place of worship, showing their earnestness for the Master. Our number is slowly but steadily increasing. Brethren are coming here to get good homes, and there is room for more enterprising church workers. All inquiries will be answered.—W. F. Mason, R. D. 2, Prescott, Mich., Jan. 16.

MINNESOTA.

Winona.—Bro. D. Warren Shock, of Chicago, Ill., came to us Dec. 23 and began a series of meetings. He preached twenty splendid sermons. Jan. 6 four were born into the kingdom of Christ by baptism, and in the evening twenty-six surrounded the Lord's tables and partook of the communion. Considering the extreme cold weather we had, during the meetings, every one was interested and willing to lend a helping hand. Our elder, Bro. D. H. Keller, was with us and assisted in the meetings. Bro. Shock's labors among us have been very helpful to the church and community. We do not have any money in the Mission at this writing.—Maud Thompson, 465 Olmstead Street, Winona, Minn., Jan. 12.

MISSOURI.

Peace Valley.—Bro. W. S. Ritchey, of Hardy, Ark., came to

us again Jan. 2 and preached at the Weatherly schoolhouse. The weather becoming unfavorable, our meetings closed Jan. 7. All rejoice that four came out on the Lord's side, who are now awaiting the rite of baptism. Some are heads of families. Others were almost persuaded. The attendance and interest were good. Bro. Ritchey preached the last sermon in Peace Valley Jan. 8. His sermons were all interesting and encouraging.—Annie Diedlker, Peace Valley, Mo., Jan. 17.

St. Joseph Mission.—Our church met in council Dec. 28. Church officers were elected for the year. Sunday-school and Christian Worker officers were elected for six months; also Sunday-school officers for the Hyde Park Mission, were elected. The writer and wife were unanimously elected to remain in charge of this mission for 1912. Our series of meetings began on Christmas night and closed Jan. 12. Though the weather was extremely cold,—mercury having fallen as low as twenty degrees below zero,—the attendance and interest were very good. Bro. T. A. Eisenbise, of Morrill, Kans., was selected to hold the meetings, but was unfortunately detained, and was only able to hold three services. The rest of the meetings were conducted by the writer, who preached sixteen sermons. One was restored to fellowship, three were baptized and one awaits the rite of baptism. Bro. J. E. Stanturf conducted services over last Lord's Day, while the writer held services at Langdon, Mo., sixty-two miles north of here, where we now have six members. Jan. 7 a poor invalid girl came to our door, almost frozen, having just been discharged from the hospital. We gave her a welcome into our home, as she was homeless and without friends. We at once began to teach her the way of Jesus more perfectly, and she was the last one baptized during our meetings. We have found her a home with Brother and Sister M. W. Lewis, of Langdon, Mo. At present we have twelve in our family. A brother and sister, and a family of six children have just come to live next door south of us, as soon as their furniture comes.—E. N. Huffman, 502 Kentucky Street, St. Joseph, Mo., Jan. 17.

NEBRASKA.

Beatrice.—We are still pressing forward in the Master's work. We had a program suitable for the season on Christmas Eve, and on Dec. 30 met in council to arrange our work for the year 1912. We again chose Bro. A. D. Sollenberger as our pastor and elder; Bro. E. J. Kessler, Sunday-school superintendent, with a full corps of assistants. Bro. Brice Young is the president of the Christian Workers' Meeting, with Sister Alice Reiff as secretary.—Allie Eisenbise, Beatrice, Nebr., Jan. 17.

OHIO.

Briceton Mission.—Bro. Joel A. Vancil, of Hamler, Ohio, came to this place Jan. 1, to continue the revival meetings which had been closed for a time on account of bad weather and bad roads. He delivered sixteen inspiring sermons. While there were no accessions to the church, the members were very much strengthened. We hope arrangements can be made to have Bro. Vancil preach for us once a month. Bro. L. H. Frowant, of Latty, Ohio, has charge of the work at this place, and is with us one Sunday of each month. Our Christian Workers' Meetings are well attended. Though the mercury was from five to twenty-nine degrees below zero, our attendance was good. Any brother or sister, desiring to do mission work at this place, might donate us the Messenger. We could place ten or twelve copies in homes where an interest has been started. The work at this place owes its start to the Messenger being donated, several years ago, by the Publishing House to a poor sister at this place.—Pearl Brown, R. D. 10, Defiance, Ohio, Jan. 15.

Brookville.—Bro. M. Flory, of Girard, Ill., was with the members of this place in a series of meetings from Dec. 18 to Jan. 7. He gave us many practical sermons which, we hope, will result in much good. One was added to the church by baptism, and others were almost persuaded.—Mrs. Ezra Kimmel, Brookville, Ohio, Jan. 11.

East Dayton.—Bro. Dorsey Hodgden, of Huntington, Ind., came to us Dec. 28, to assist us in a series of meetings. Bro. Hodgden did his part nobly, giving us twenty inspiring sermons and a talk to the children. One dear sister was received into the church by baptism, and others are thinking seriously. The Christian Workers seem to be starting the year anew, by doing more work, and giving others more things to think upon. An enthusiastic Sunday-school was held at this place Jan. 14.—Alice Tippy, 1430 May Street, Dayton, Ohio, Jan. 15.

East Nimishillen.—Dec. 16 Bro. D. R. McFadden, began a series of meetings at the Lake house. Great interest was manifested from the beginning, regardless of the rainy weather and bad roads. At times the roads looked like rivers of mud, yet the attendance was good. The meetings continued at this house until Dec. 31. On New Year's Day he began a series of meetings at the Brick house, continuing until Jan. 14. Bro. McFadden labored hard the four weeks he was with us, dealing out the Bread of Life each evening, and visiting the sick, the wayward and the unsaved during the day. Twelve were received into the church by baptism, and there are three applicants for baptism. Others were greatly impressed. We are glad for the good that the Holy Spirit has accomplished through the earnest efforts of our brother.—A. J. Carper, Middlebranch, Ohio, Jan. 15.

Fort McKinley church met in regular council Jan. 10. Visiting brethren present were J. C. Bright, D. M. Garver, L. A. Bookwalter, D. S. Filbrun and Wm. Swinger. One letter was received and three were granted. We decided to purchase "Kingdom Songs" for use in our Sunday-school. The following brethren were elected to serve one year: Bro. A. L. Klepinger, as our elder; Bro. John Bowser, trustee; Bro. Geo. Mumma, clerk and treasurer; Bro. Galen Etter, Messenger agent; the writer, correspondent. Bro. Walter Holler was elected to the ministry and with Sister Holler duly installed.—Jesse F. Coy, 320 W. Third Street, Dayton, Ohio, Jan. 13.

Lick Creek church met in council Jan. 6. Our elder, Bro. Geo. Sellers, presided. Bro. Sellers asked to be relieved of his labors at this place, on account of his contemplated departure from here in the spring. The following officers were elected for this year: Bro. A. M. Moore, treasurer; Bro. S. A. Miller, trustee; Sister Minerva Kintner, solicitor; the writer, secretary and church correspondent; and Bro. J. W. Keiser, of Alvordton, Ohio, was chosen as our elder in charge for one year.—Wesley Leonard, Bryan, Ohio, Jan. 12.

Silver Creek.—Bro. Wm. Bixler, of East Akron, Ohio, is expected to begin a series of meetings at the Hickory Grove house Jan. 20. A hearty invitation is extended to all the brethren and sisters to attend these services. Bro. D. G. Berkebile, of Delta, Ohio, conducted a two weeks' series of meetings at the Walnut Grove house. Owing to the bad condition of the roads the attendance was not large, but the meetings were spiritual and the members were much strengthened, through the earnest efforts of our brother.—Mrs. Ottie Fisher, R. D. 1, Pioneer, Ohio, Jan. 15.

Toledo Mission.—Jan. 14 Bro. N. K. McKimmey and wife were with us. Bro. McKimmey was our former pastor, and it was a mutual pleasure to meet again. He delivered an excellent sermon from the text "Christ is all and in all." Our dear brother and sister were proving to be a blessing to this church when, on account of Bro. McKimmey's failing health, they were obliged to leave this field of work. Since then he has been suffering greatly, yet it seemed to be a pleasure for him to give us encouraging words. Gradually he kept growing worse, called for the elder and was anointed. The doctor advised him to have another operation, and he is here for that purpose. May the united prayers of God's people help him to regain his strength, that he may be of future usefulness in the Lord's work!—Fay Kaser, 628 Leonard St., Toledo, Ohio, Jan. 16.

OKLAHOMA.

Mound Valley church met in council Jan. 13, Eld. J. Appleman presiding. Three letters of membership were granted. Bro. Appleman asked to be relieved of the eldership of this church. His request was granted, and Bro. A. L. Boyd, of Cordell, Okla., was chosen. It was decided to have prayer meetings at our homes each Thursday evening. We will have preaching on Sunday evenings after Christian Workers' Meeting. Our Sunday-school was reorganized. Bro. T. E. Poyner was elected as superintendent, and Sister Mabel Poyner as secretary.—Elsie K. Sanger, Thomas, Okla., Jan. 15.

Mount Hope.—Our church met in council Jan. 13. Eld. Josiah Lehman, of Guthrie, Okla., presided. Bro. Peter Meek was elected superintendent of the Sunday-school; Sister Clara Howell, secretary-treasurer. Bro. Lehman was chosen elder for this church. We are greatly in need of workers at this place, and would be glad to correspond with any members desiring to change location, and willing to labor for the promotion of the church. Who will come and help us?—Jno. D. Howell, Crescent, Okla., Jan. 18.

Pleasant Plains.—Our series of meetings closed last Sunday evening, which was conducted by Bro. I. H. Miller. Much good seed was sown. The attendance was not very good, on account of the cold weather. The meetings began Dec 31 and closed Jan. 14. Bro. Miller preached fourteen sermons.—Effie Hammerstead, Ringwood, Okla., Jan. 17.

Washita.—Our church met in council one week later than usual on account of cold weather. Our elder, Bro. A. L. Boyd, presided. Two letters of membership were received. Church and Christian Workers' Meeting officers were elected for one year. Bro. J. W. Battey was chosen superintendent of the Sunday-school.—Mollie Yoder, R. D. 4, Cordell, Okla., Jan. 17.

OREGON.

Coquille Valley church met in council January 6. Bro. J. S. Root presided. This being the first council of the year, much business came up for consideration. Bro. J. S. Root was re-elected as our housekeeper for the ensuing year. Bro. Isaac Barklow, Sunday-school superintendent. Christian Workers' officers were also appointed. The writer was chosen church correspondent. Bro. J. W. Barnett, of Bandon, was with us over Sunday, and preached a refreshing sermon.—Cora S. Barklow, Myrtle Point, Oregon, Jan. 13.

Mohawk Valley.—Jan. 4 our elder, Bro. H. H. Keim, came to us, and preached for us that evening. Jan. 5 we had our regular council, Bro. Keim presiding. Our church officers were elected for another year. Bro. Keim was reëlected as our elder; Bro. Henry Royer was appointed superintendent; Bro. Piquet, church treasurer and trustee; Sister Piquet, reëlected chorister; Sister Workman, reëlected clerk; the writer, reëlected church correspondent and Messenger agent. We had a good council. Bro. Keim preached for us on Friday evening, Saturday evening and Sunday morning. Bro. Keim will come again Feb. 16 and will remain with us till Feb. 18. We feel much encouraged for the good work that Bro. Keim has done for us here. We have bright prospects for this church. —Sarah Bricker, Mabel, Oregon, Jan. 10.

PENNSYLVANIA.

Germantown church met in council Jan. 2, Eld. Grater presiding. Much business came before the meeting. Sunday-school and Christian Workers' Meeting officers were elected for the year. Our pastor was chosen superintendent of the Sunday-school; Bro. Walter Swigart, secretary; Sister Alice Martin, president of the Christian Workers' Meeting; Sister Helen Buchanan, secretary. At the close of our evening services on Sunday, Jan. 7, one young lady, a member of the Sunday-school, was received into the church by baptism.—Anna Swigart, 6611 Germantown Avenue, Philadelphia, Pa., Jan. 15.

Midway.—Bro. Levi S. Mohler, of Elizabethtown, opened a series of meetings for us at the Midway house Dec. 23, and continued until Jan. 11. The attendance was good at times, but the weather was against us during the latter part of the meeting. Bro. Mohler does not shun to preach the whole Gospel, and dealt out the Bread of Life faithfully. He devotes his entire time to the evangelistic field.—A. H. Brubacher, R. D. 7, Lebanon, Pa., Jan. 15.

Montgomery.—Our church met in council Jan. 4. Our elder, Bro. Brice Sell, presided. Arrangements were made for a series of meetings for the future, and a committee was appointed to secure a minister to hold same. Bro. Oran Fyock was elected delegate to District Meeting. One was restored. —D. R. Berky, Marion Center, Pa.

Philadelphia (Bethany Mission, 3255 Kensington Avenue). —Sunday, Dec. 31, was a day of great rejoicing. At the close of the evening service, after an intermission of an hour, we had a watch meeting. Many took part in testimony, singing and prayer. As the old year was rung out and the new year ushered in, seven dear souls accepted Christ in their lives, and went home rejoicing in the newly-found Savior. They began this new year by consecrating their lives to the Blessed Master. Last Sunday evening, Jan. 7, five of them were baptized.—Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Jan. 13.

Philadelphia (First Church of the Brethren, Dauphin Street, above Bread Street).—On Sunday, Dec. 31 our pastor gave us two very impressive and heart-stirring sermons. In the evening, after the service, we had an intermission of one hour and a half, after which we had a watch meeting with heart-to-heart talks, singing and prayer. These meetings, while sad, are mingled with joy. By taking a retrospective view, we see much undone that should have been done. Then, too, there is great rejoicing in God's mercy, that we may again newly consecrate our lives to his service.—Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Jan. 13.

Upper Canowago church met in council at East Berlin, Pa., Jan. 6, with Eld. C. L. Baker in charge. One was received by letter, and a letter of membership was granted. We have decided to adopt the taxation system in our congregation. An election was held for four brethren to go from house to house and take the valuation of each member. The following brethren were elected: Brethren Ezra Brown, John W. Lerew, Daniel Stoner and William E. Brough. Jan. 7 we reorganized our Sunday-school for the year, with the writer reëlected as superintendent; Bro. Paul Lerew, secretary. We decided to hold our love feast at the Mummert house May 25 and 26. On Sunday evening, Jan. 7, Bro. S. B. Myers, of near Loganville, Pa., preached for us at East Berlin, and also gave us instruction in vocal music for a few evenings.—Andrew Bowser, East Berlin, Pa., Jan. 16.

Yellow Creek.—We met in council at the Bethel house Jan. 6, and transacted much business. We decided to hold our love feast May 26. The following Sunday-school officers were elected: Bro. Edward Steele, superintendent at Bethel; Sister Blanche Gordon, secretary; Bro. James H. Clapper, superintendent of the Yellow Creek school; Sister Mary Stayer, secretary. Bro. Geo. Batzel was elected president of the Christian Workers' Meeting for this year. Ten were recently added to the church by baptism.—Levi E. Greenawalt, R. D. 7, Everett, Pa., Jan. 15.

TENNESSEE.

French Broad.—Bro. J. C. Bashor, of Jonesboro, Tenn., preached two excellent sermons for us Dec. 25 and 26, which all enjoyed. We would have been glad to have had him with us longer. Our churchhouse has recently been reroofed. We expect to hold a series of meetings about the middle of February, to be conducted by Bro. J. D. Clark, of Jonesboro, Tenn. We are trying to continue our Sunday-school through the winter, but the weather being rough, the attendance is small. Still there are a few faithful ones who go, regardless of bad weather.—Mollie Satterfield, Dandridge, Tenn., Jan. 13.

TEXAS.

Manvel.—Our revival meetings closed Dec. 30. Bro. A. A. Sutter did the preaching. The meetings were quite a success, considering the bad weather. Two were baptized and much other good was done. Bro. Sutter is an able minister.—A. J. Hicks, Manvel, Tex., Jan. 18.

VIRGINIA.

Copper Hill.—Bro. J. H. Wimmer began a series of meetings at Bottom Creek, Dec. 31. He preached eight interesting sermons. The meetings were well attended and the interest good, considering the weather. One came out on the Lord's side, many others were deeply impressed, and the members strengthened. Bro. Wimmer visited many different homes.—Lelia Shaver, Bent Mountain, Va., Jan. 11.

Mill Creek.—A singing class was held at this church during the last week in December, conducted by Prof. B. F. Sink, which was well attended. Bro. I. S. Long also gave several interesting lectures during that time. At our late council Bro. H. C. Early tendered his resignation of the eldership at this place. Bro. Early has labored with us long and faithfully, and it is with deep regret we see him leave us. We know he will be used of the Lord wherever he goes, and our prayers go with him to his new field of labor. We still retain him as our advisory elder. We have now only one acting elder, Bro. Joseph Pence, for a membership of four hundred.—Pearl M. Showalter, North River, Va., Jan. 15.

Redoak Grove church met in council Jan. 13. Our elder, Bro. W. H. Naff, presided. Three church letters were granted. A committee of three was appointed to help to develop more missionary spirit in our congregation,—Brethren Asa Bowman and A. Spangler and Sister Margaret Yates. The petition from the District Temperance Committee was passed upon. We had preaching on Sunday, at 11 A. M., by Bro. Asa Bowman.—Ella Bowman, Box 44, R. D. 5, Floyd, Va., Jan. 15.

Timberville church met in council Jan. 6, our elder, J. Carson Miller, presiding. One letter was granted. All old officers, with few exceptions, were reëlected. Bro. J. A. Zigler was elected penny solicitor for Timberville, and Emmanuel Andes for Mt. Olivet. Brethren D. S. Wampler, C. J. Smucker and D. F. Zigler were appointed to confer with a committee, appointed by Linville Creek congregation, concerning a proposed slight change in the boundary between the two congregations. Bro. Shaver gave us a brief address in behalf of Bridgewater College. The business period was lengthy, but everything moved off smoothly.—A. C. Garber, Timberville, Va., Jan. 17.

WASHINGTON.

Seattle church met in council Jan. 6. Our elder, Bro. C. Fitz, presided. Four letters of membership were granted and one received. Church and Sunday-school officers were elected. We decided to get "Kingdom Songs" for use in the Sunday-school and Christian Workers' Meeting.—Alice Dull, 514 Eighty-third Street, Seattle, Wash., Jan. 18.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

WEST JOHNSTOWN, PA.

On Thanksgiving Day our ward (the Eighth) held a union Thanksgiving service in our church. Rev. Fred Ellenberger preached the sermon. The offering was given to "The Christian Home" of our ward.

During November Eld. J. H. Cassady conducted a series of meetings in our Morrellville house, continuing about two weeks, which resulted in two being baptized. Our members, as well as many others, received much benefit from the Bible Institute, held in this place, a report of which has already been published in these columns.

Having previously decided to call a number of brethren to the ministry, we requested Eld. W. M. Howe, of the Johnstown church, to assist our elders in taking the voice of the church. This was done during the month of December, and in order to give all our members the advantage of these meetings, the voice was taken at all four of our meetinghouses. We found this plan to give general satisfaction, and it also brought good results.

A special council was called for Jan. 4, at the Roxbury house, to announce the result of the election, and to install the newly-elected ministers into office. Brethren William H. Rummel, Calvin Beam, Elmer D. Blue, Haddon Rhodes and F. L. Findley were announced as being the choice of the church. Brethren Rummel, Blue and Rhodes being present, were duly installed. The installation of Brethren Beam and Findley will be attended to later. At the same meeting we decided to elect six deacons in the near future. Bro. C. M. Blough was elected church clerk.

All our Sunday-schools held appropriate Christmas services and gave treats of candy, oranges, etc. These Christmas programs are principally carried out by the children and the younger people, and great credit is due them for the manner in which they acquitted themselves.

Our Sunday-schools have been reorganized for 1912 as follows: Roxbury, superintendent, C. M. Blough, secretary, William Beam; Morrellville, superintendent, C. M. Kimmel, secretary, Luella Strayer; Pleasant Hill, superintendent, F. L. Findley, secretary, Sister Millie Brehm; Viewmont, superintendent, George Peterson, secretary, Bessie Meyers; Kaufman's Ridge, superintendent, Wm. H. Rummel, secretary, —— Rummel.

We are passing through a very severe spell of winter weather, the mercury having registered from twenty to forty degrees below zero on Saturday morning.

Eld. J. H. Cassady has gone to Juniata College, Huntingdon, Pa., to assist in the Bible Term and a series of revival services. Jerome E. Blough.

R. D. 5, Johnstown, Pa., Jan. 15.

IMPERIAL VALLEY, CALIFORNIA.

Our series of meetings, conducted by Bro. S. G. Lehmer, of Los Angeles, Cal., came to a close Jan. 2. He preached thirteen soul-inspiring sermons. Four came out on the Lord's side and were buried with Christ in baptism. Others, we feel, are thinking seriously. The meetings were well attended and the interest was good.

Bro. Harvey Snell, of Covina, Cal., our District Sunday-school and Christian Worker Secretary, preached sev-

eral interesting and instructive sermons. He also gave us a good talk on Sunday-school and Christian Workers' Meeting. Bro. Peter Forney, of Glendale, Ariz., was with us and preached our Thanksgiving sermon, and several other very interesting sermons. Dec. 17 Bro. H. M. Barkdoll, of Glendora, Cal., was with us and gave us a good sermon on "Witnessing for Jesus."

We met in council Jan. 6. Our elder, Bro. C. E. Gillett, presided. Much business was disposed of pleasantly. We elected our church, Sunday-school and Christian Worker officers. Bro. C. E. Gillett was chosen elder; Bro. W. F. Gillett, clerk; Bro. David Calvert, treasurer; Sister Maggie Brown, chorister; Sister Maggie Statler, Messenger agent; the writer, church correspondent. Brethren David Calvert and O. E. Gillett are our Sunday-school superintendents; Sister Addie Brown, president of the Christian Workers' Meeting; Sister Zetta Stephens, secretary-treasurer. Ten have been received by letter since our last report, and one letter was granted. A collection was taken up at the close of the meeting for the Berean Bible School, of Los Angeles, Cal. We decided to have our love feast Feb. 2, in the evening. Minnie E. Gillett.

Holtville, Cal., Jan. 8.

PRAIRIE CITY, IOWA.

Bro. W. E. West, of Ankeny, Iowa, came to us Dec. 10, and for two weeks held forth the words of eternal life, with power. The Holy Spirit was manifest in the meetings. Three came out on the Lord's side. Two were buried with Christ in baptism, and one awaits the rite. We had Bible reading and scriptural verses quoted at each evening, which all seemed to enjoy. Sister West came Dec. 17 and surprised us all. Her cheerful presence brought sunshine and encouragement, which we all appreciated very much.

Bro. Snavely, of Naperville, Ill., began a Bible school Jan. 1, at the close of our meetings, and continued for one week. Not many attended, but those who were present reaped a harvest of eternal truths. Some of our neighbors remarked that his sessions of two and one-half hours were not long enough. His teaching was plain, and intensely spiritual and interesting. He left us with a last ng impression of our responsibility to God, and a greater hungering and thirsting after righteousness. We desire to do more and better work for the Master in the future.

After our Thanksgiving sermon a free-will offering of $46 was taken,—$25 for Bethany Bible School and $14 for World-wide Missions. Later a collection of $9 was taken for the South St. Joseph (Missouri) Mission, to assist in providing a Christmas dinner for the poor.

Our elder, Bro. W. I. Buckingham, is now conducting an interesting series of meetings at Beaver, Iowa.

R. D. 2, Monroe, Iowa, Jan. 9. Jennie Alexander.

FROM TROY MISSION, TROY, OHIO.

The members of the Troy Mission met in business session on Wednesday evening, Dec. 20, with our elder, Sylvan Bookwalter, presiding. There was a good attendance. Plans were perfected to have Eld. S. Z. Smith, of Sidney, Ohio, assist us in a series of meetings, to begin about Feb. 1. During the past year there have been two accessions by baptism, one of which has proved to be one of our best workers.

The Sunday-school was reorganized by electing the writer as superintendent, Sister Naomi Petry, secretary, Bro. Chas. Robbins, treasurer, and Sister Mina Bosserman, chorister. In the Christian Workers' Meeting Sister Oran S. Yount was reëlected president. Both the Sunday-school and Christian Workers' Meeting are steadily growing both in interest and attendance.

On Sunday evening before Christmas the Sunday-school rendered a very nice program, presided over by Sister Bosserman, after which a treat was given the school. Our attendance, at this time, is 52.

On last Sunday, Jan. 7, Eld. Jacob Coppock, of Tippecanoe City, Ohio, delivered an installation address to the incoming Sunday-school and Christian Workers' officers, which was very impressive and, we think, will result in a greater effort for more and better work for Jesus this new year.

The members of the Troy Mission have much to be thankful for, and they appreciate the help extended to them from other churches. Oran S. Yount.

Troy, Ohio, Jan. 8.

DENVER, COLORADO.

At the regular council meeting of the Church of the Brethren in Denver, on the evening of Dec. 21, 1911, the Building and Finance Committee made their final report, and said report having been approved, they requested their dismissal. This request was complied with, and a vote of thanks was tendered them for the energy and interest they manifested in the work. The matter of donations, made by our many friends, was referred to with due appreciation. Their kindly efforts, the self-denial, and the kind words of encouragement, given by those loving ones in the East and the West, the North and the South were thought of and appreciated.

Surely, we can say that the people have been very kind to us and now, to one and all, we send the following resolutions:

Be it resolved, That we tender our sincere thanks to our friends, wherever they may be, for their financial assistance and their kind words of encouragement when we were building our church home, and be it further

Resolved, That we extend to the General Mission Board, the District Mission Board, and the Brethren Publishing House, a vote of thanks for assistance given, and be it further

Resolved, That we extend to our Brethren and friends, when in Denver, a cordial invitation to worship with us in the churchhouse they assisted in building. It will be a pleasure to meet them.

Further, That a copy of these Resolutions be forwarded to the Brethren Publishing House, Elgin, Ill., for publication, and that a copy be placed on the records of the church.

Financial Statement.

Building and Finance Committee, Church of the Brethren, Denver, Colo., Dec. 21, 1911, reports as follows:

Receipts.

March 29, 1907,	Cash in bank,	$ 687.05
	Collected by solicitors,	4,483.90
	Pledges paid,	1,707.00
	Interest paid on pledges,	8.20
	Collected by mail, etc.,	1,125.25
	Certificate of deposit,	600.00
	Interest on certificate of deposit,	18.00
	Loans,	425.00
June 27, 1911,	Mrs. Rebecca Behrman, Cherrelya, Colo.,	1.00
December 8, 1911,	J. B. Deardorff, Brumbaugh, N. D.,	5.00
December 17, 1911,	St. Vrain congregation, Colo., by H. C. L.,	3.00
	Total amount received,	$9,063.40

Disbursements.

	General,	$5,696.84
	Furniture and fixtures,	847.71
	Collector's salary and expenses,	1,177.71
	Stationery and postage,	88.30
	Incidentals,	159.07
	Certificate of deposit,	600.00
	Money loaned,	425.00
	Amount paid out,	$8,994.63
	Balance on hand,	68.85
		$9,063.48
March 2, 1907,	Purchased two lots, $ 510.00	
	Actual expenses to date, 7,969.63	
	Total,	$8,479.63

We have unpaid pledges to the amount of $421.50. All signers have been notified a number of times.

H. F. Caylor,
Secretary-Treasurer Building and Finance Committee.
165 South Clarkson Street.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Burkholder-Miller.—By the undersigned, Dec. 31, 1911, Bro. J. E. Burkholder and Sister Winnifred Miller, both of Ellison, N. Dak.—J. H. Brubaker, Ellison, N. Dak.

Hoffman-Smith.—By the undersigned, at his residence, Jan. 8, 1912, Bro. Frank E. Hoffman, of Collegeville, and Miss Mabel E. Smith, of Pottstown, both of Montgomery County, Pa.—E. F. Nedrow, 737 George St., Norristown, Pa.

Johnson-Olsen.—At the home of Bro. S. F. Brower, Dec. 24, 1911, Bro. Howard W. Johnson and Sister Olga Olsen, both of the Boise Valley church, Idaho.—Jennie S. Brown, Meridian, Idaho.

Lambert-Smucker.—At the home of the undersigned, Dec. 24, 1911, Daniel W. Lambert and Grace B. Smucker, both of Jenner township, Somerset Co., Pa.—B. B. Ludwick, Somerset, Pa.

Littlefield-Sadler.—At the home of Brother and Sister Sadler, Etna, Minn., Dec. 20, 1911, by the writer, Mr. Webber Littlefield and Sister Myrtle Sadler.—J. F. Souders, Preston, Minn.

Snell-Shearer.—At the home of Bro. P. A. Shearer, Auburn, Ill. [date not given by writer], Bro. Samuel J. Snell, of Tippecanoe City, Ohio, and Sister Agnes E. Shearer.—J. M. Masterson, Chatham, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Allen, Clifford, infant son of friend James and Anna Allen, born Dec. 19, 1911, died Jan. 2, 1912, near Wichita, Kans. Services at the home by Bro. J. R. Wine. Text, Matt. 19: 14. Interment in Andover cemetery.—Estella Weaver Wine, Wichita, Kans.

Armstrong, Mrs. Evangel, died of heart failure, in the bounds of the Des Moines Valley congregation, Iowa, Jan. 11, 1912, aged 56 years. She was a member of the Methodist church for eighteen years. She leaves two sons and two daughters. Services by Bro. S. M. Goughnour. Text, 1 Sam. 20: 3.—Lydia Bell, Ankeny, Iowa.

Benedict.—Bro. Jas. Oellig, oldest son of Jas. and Sarah Benedict, born in Franklin County, Pa., Nov. 24, 1861, died in Waynesboro, Pa., of cancer of the stomach, Dec. 10, 1911, aged 50 years and 16 days. He united with the church about eighteen years ago, and was industrious and led a quiet Christian life. He was anointed on the day before his death. He is survived by his widow and six children, three sons and three daughters; also his aged mother, two brothers and six sisters. Services in the Brethren church, Waynesboro, by the writer, assisted by Eld. C. R. Oellig. Text, Psa. 49: 15. Interment in Green Hill cemetery.—F. D. Anthony, Waynesboro, Pa.

Benward, Sister Sarah, born Dec. 23, 1845, died Jan. 8, 1912, aged 66 years and 15 days. She was united in marriage to Oliver Benward Jan. 1, 1861. To this union were born five children. Three preceded her in death. She united with the Church of the Brethren soon after marriage and remained faithful until death. She was a constant sufferer from rheumatism for more than five years. Services in their home at Auburn, Ind., by the writer. Text, John 12: 24.—D. E. Hoover, Box 166, Garrett, Ind.

Brown, Sister Sallie, died of Bright's disease and heart dropsy at her home in the Linville Creek congregation, Rockingham Co., Va., Dec. 21, 1911, aged 56 years. She is survived by her husband, three sons and two daughters. She united with the church while young, and lived a consecrated life. Services by Brethren Jacob Garber and D. Hays.—Catherine R. Kline, Linville Creek, Va.

Bruce, Mrs. Lydia, daughter of Brother and Sister Henry Smith, born in Dekalb County, Ind., Jan. 11, 1864, died Jan. 1, 1912, in the bounds of the Cedar Creek congregation. She was united in marriage to Chas. E. Bruce April 11, 1880. To this union were born three sons and one daughter. One son was called away in his infancy. Mr. Bruce died very suddenly Oct. 22, 1910, and Mrs. Bruce was sick less than twenty-four hours. Services by the writer. Text, James 4: 14.—D. E. Hoover, Box 166, Garrett, Ind.

Carder, Bro. Arthur, son of Thomas and Martha Carder, born April 5, 1831, near Kalida, Ohio, died Jan. 4, 1912, at the home of his daughter near the place of his birth. His entire life was spent in Putnam County. In 1857 he was married to Margaret Wallen, who died in December, 1901. This union was blessed with five children, two of whom survive him. About forty years ago Bro. Carder and wife united with the Church of the Brethren, and lived a consistent Christian life until death. Services by the writer at the United Brethren house at Cascade, Ohio. Interment in the adjoining cemetery.—L. H. Prowant, Box 7, Bricelon, Ohio.

Cassel, Clarence B., youngest son of Sister Hannah Cassel, born April 2, 1892, died in the bounds of the Mingo church, Pa., Dec. 26, 1911, of typhoid fever, aged 19 years, 8 months and 24 days. His widowed mother, one brother and one sister survive. Services by Eld. Jesse Ziegler and Bro. E. F. Nedrow. Text, Luke 7: 12, 13. Interment at the Skippack cemetery.—Elizabeth B. Hunsberger, R. D. 1, Royersford, Pa.

Cline, Sister Mary C., died Dec. 23, 1911, near Stuarts Draft, Va., in the bounds of the Mt. Vernon church. She had been a sufferer from heart trouble, which is supposed to have caused her death. Her daughter, Sister S. Q. Flory, with whom she lived at the old home, found her peacefully sleeping in Jesus, when attempting to arouse her, to come to breakfast. Sister Cline was the wife of Eld. John A. Cline, who departed this life about eighteen years ago. She is survived by a brother, Eld. George Wine, of Sangersville, Va., a sister in Oklahoma, a son in California, Bro. J. W. Cline, and two daughters. Had she lived until Dec. 28, she would have been seventy-five years of age. Sister Cline did much good in the church and community in which she lived and will be greatly missed. Services in the Mt. Vernon church by Bro. W. B. Yount, of Union Bridge, Md. Interment in the cemetery near by, by the side of her husband and two children.—Iota Cox, Waynesboro, Va.

Golladay, Sister Mary L., wife of Bro. Ephraim Golladay, died Dec. 28, 1911, aged 68 years and 6 months. She leaves her husband, one son and four daughters. She was a consistent member of the church and will be missed in the home and in the church. Services by Bro. Carson Miller and the writer.—B. W. Neff, Quicksburg, Va.

Griffith, Sister Eliza, wife of Bro. Thompson Griffith, died on Christmas morning, 1911, in the bounds of the Juniata Park church, Blair Co., Pa., aged 58 years, 10 months and 4 days. She suffered much during her illness, but bore it with patience. She leaves her husband and ten children. Services by the writer, assisted by Brethren J. B. Brumbaugh and Jacob Kinsel.—J. W. Wilt, Juniata, Pa.

Gripe, Sister Maude Olive, wife of Bro. J. H. Gripe, died in the bounds of the Mound Valley congregation, Okla., Jan. 7, 1912, aged 21 years, 9 months and 25 days. She was sick only three days, and died of appendicitis. She united with the Church of the Brethren when she was quite young and remained faithful until death. She is survived by her husband and three children. Services by the writer. Text, Jer. 15: 9.—J. Appleman, Thomas, Okla.

Johnson, Mrs. Jennie, wife of Steven Johnson, died in the bounds of the Chippewa Creek church, Mich., Jan. 5, 1912, aged 39 years. She leaves her husband and ten children. Services by the writer. Text, Amos 4: 12.—J. E. Frederick, Rodney, Mich.

Jordan, Bro. John, born in Franklin County, Pa., April 1, 1831, died at his home, in the bounds of the Fruitdale congregation, Ala., Jan. 11, 1912, aged 80 years, 8 months and 10 days. July 20, 1854, he was married to Barbara Zook. To this union were born three sons and two daughters. Sister Jordan preceded her husband to the spirit world her years ago. Bro. Jordan united with the M. E. church early in life. In 1876 he united with the Church of the Brethren. Soon afterward he was called to the office of deacon. One year later he was called to the ministry, and was faithful until death. Services by the writer, assisted by Eld. J. E. Weaver in the Fruitdale church. The deceased was taken to Nebraska for burial.—J. L. Guthrie, Box 83, Fruitdale, Ala.

Keith, Bertha K., daughter of Bro. Charles and Mary Keith, born in Shelby County, Ohio, Jan. 5, 1892, died at the home of her sister, in Manistee, Mich., Dec. 27, 1911, aged 19 years, 11 months and 22 days. Her death came very suddenly from Bright's disease, which was a great shock to the community. She was loved and respected by all who knew her. Services by the writer, assisted by the home brethren. Text, John 11: 28.—Geo. E. Deardorff, Brethren, Mich.

Kirkwood, Sister Sarah, nee Johnson, died at her home in Clay City, Ind., in the bounds of the Lick Creek congregation, Jan. 5, 1912, aged 27 years and 26 days. She united with the Church of the Brethren Nov. 25, 1906. She was an active and faithful member. She was united in marriage to Charles Kirkwood, to which union were born two sons. Her husband, two sons, three sisters and three brothers survive. Services by the writer. Text, 1 Cor. 15: 22.—B. F. Goshorn, Clay City, Ind.

Koser, Bro. Peter, died at his home in the West Greentree congregation, Pa., Dec. 27, 1911. He was sick about two weeks. He is survived by his wife and seven children. He was a faithful member of the Church of the Brethren for many years. Services at Greentree by the home ministers and Bro. Daniel Wolgemuth, a minister of the River Brethren church. Interment in the cemetery near by.—S. R. McDannel, Elizabethtown, Pa.

Lingafelter, Sister ———, died at her home in Altoona, Pa. [date not given by writer], aged about 69 years. She was a member of the Juniata Park church, Blair Co., Pa. She leaves her husband and children, all of whom are married. Services by the writer.—J. W. Wilt, Juniata, Pa.

Mahood, Sister Letitia, nee Alexander Campbell, born Sept. 19, 1861, in Kentucky, died in Los Angeles, Cal., Dec. 29, 1911, of heart failure, aged 50 years, 3 months and 10 days. She was married to George Percy Mahood, May 8, 1906, at Mobile, Ala. Lately they have been living in this city. Nov. 4, 1911, both united with the church. A Bible class had been taught in their home, and both seemed anxious to learn more about the Bible. Services by Eld. H. H. Ritter. Text, 1 Thess. 4: 13. Interment in the Evergreen cemetery.—Eva M. Frantz, 3101 North Broadway, Los Angeles, Cal.

Martindale, Ruth Elizabeth, daughter of Albert and Elizabeth Martindale, died of organic dropsy, subsequent to a severe attack of inflammatory rheumatism, Jan. 5, 1912, aged 11 years and 6 months. She was a member of the church at Enders, and although unable to lie down for sixty-six days, not a word of complaint escaped her lips. She was a marvel of patience and Christian courage. Conscious that life was slowly wearing away, she talked of the rest soon to be hers forever. Services Jan. 6, by the writer.—David G. Wine, Enders, Nebr.

Miller, Sister Barbara Catharine, nee Wenger, born April 5,

1838, died Jan. 11, 1912, at the home of her daughter-in-law, Linville, Greenmount congregation, Rockingham Co., Va., of the infirmities of old age, aged 73 years, 9 months and 6 days. She had been very frail for several years. She leaves three sisters. Sister Miller was married twice. Her first husband, Jacob Miller, died in 1868. To this union one son was born. Her second husband, Bro. Michael Miller, preceded her ten years ago. She was a consistent member of the Church of the Brethren for many years. Services and interment at the Lindale Mennonite church by Bro. George B. Flory, assisted by Bro. John H. Kline. Text, 2 Cor. 5: 6.—Katie Kline, Broadway, Va.

Mishler, Sister Mary M. Mishler, wife of Bro. William W. Mishler, near Nappanee, Ind., died Dec. 31, 1911, aged 55 years and 1 month. She was united in marriage to Bro. Mishler Jan. 5, 1879. To them were born four sons and one daughter. Three sons and the daughter preceded her in death. Her husband and one son survive. She united with the Church of the Brethren when she was eighteen years old, and lived a consistent life until death. Services were held at the Nappanee church. Interment in the Union Center cemetery.—David Metzler, Nappanee, Ind.

Norris, Bro. Carl W., son of J. W. and Huldah A. Norris, born in Kosciusko County, Ind., May 21, 1896, died at his home in Marion, Ind., Dec. 23, 1911, aged 15 years, 7 months and 2 days. May 6, 1906, Bro. Carl became a member of the Church of the Brethren, and lived a Christian life until death. For two years he had been afflicted with leakage of the heart and bore his affliction patiently. He leaves his parents, three sisters and two brothers. Services and interment at the Spring-Creek church by Bro. Otho Winger. Text, Heb. 13 14.—Nora Ross, Sidney, Ind.

Ramey, Mr. Thomas, born in Virginia, Dec. 26, 1827, died in Union County, Ind., Jan. 8, 1912, aged 87 years and 13 days. His wife and three sons preceded him several years. One son and two daughters survive. He was a member of the Baptist church for nine years. Services at the Cottage Grove church by Eld. Carey Toney, assisted by Eld. C. C. Petry. Interment in the adjoining cemetery.—Ethel Fitsimons, College Corner, Ohio.

Reffner, Bro. Roy Homer, son of Bro. Michael and Catharine Reffner, died at the home of his parents, in the bounds of the Albright congregation, Blair Co., Pa., Jan. 9, 1912, of a complication of diseases, aged 18 years, 11 months and 7 days. Roy was a kind and dutiful son. For about four years he worked with his father in the D. M. Bare Paper Mill, at Roaring Spring, Pa., until a very short time before his death. He was sick in bed only one week. He was a regular attendant at Sunday-school and took an active part in Sunday-school work. He leaves his parents, three brothers and seven sisters. One sister preceded him. Services by Eld. F. C. Dively, of Claysburg, Pa., and James D. Brumbaugh, of Martinsburg, Pa. Text, Isa. 38: 1. Interment in the cemetery near by.—Annie L. Dively, Claysburg, Pa.

Ridenour, Mrs. Keslah, died east of Smithsburg, Md., Dec. 23, 1911, in her 79th year. Her maiden name was Stottlemyer. She is survived by two sons and four daughters, all married. Services were held on the day after Christmas, in the Mount Pleasant U. B. churchhouse, nearby, by the writer, where we also held the services for the husband of the deceased, Jacob Ridenour, about thirteen years ago. These people have been much in sympathy with our church and doctrine, but seem to be too far removed to attend our stated appointments. They ought to be gathered in. May the Lord open the way! Our text was John 19: 27, "Behold thy mother."—D. B. Mentzer, Waynesboro, Pa.

Sellers, Sister Sarah Virginia, daughter of Reuben Sellers, died Dec. 20, 1911, aged 62 years, 5 months and 5 days. She united with the Church of the Brethren in her youth. Services by Bro. J. S. Roller in the Bethlehem church. Interment in the family burying ground.—Catherine R. Kline, Linville Creek, Va.

Siders, Sister Annie, died of old age Nov. 28, 1911, in the bounds of the Lost Creek congregation, Pa., aged 88 years, 11 months and 30 days. She selected her own text, Psa. 31: 10. Services by the writer, assisted by Bro. P. G. Shelley. Interment in the Richfield cemetery. The deceased is not survived by any immediate relatives.—Wm. B. Zimmerman, Bunkertown, Pa.

Smith, Sister Louvary, nee Calhoun, daughter of Brother and Sister Calhoun, of Boyer, W. Va., died of tuberculosis, at the home of her parents, Jan. 4, 1912, aged 34 years and 6 days. She was united in marriage to Edgar M. Smith. To this union were born four children. Two preceded her to the spirit world in infancy. She leaves her husband (at Bartow, W. Va.), and two little children. During her illness she called for the anointing, which was administered, followed by a love feast. She was a kind, sympathetic friend and sister, wife and mother. She died in the triumph of a living faith. Services by the writer. Text, Psa. 116: 15.—John W. Hevener, Hosterman, W. Va.

Stanley, Galen, son of Bro. M. L. and Sister Lily Treadwell, born April 25, 1911, died Dec. 14, 1911, aged 7 months and 11 days. Besides his parents he leaves two brothers. Services by Bro. A. D. Sollenberger, of Beatrice.—Caroline Brown, Lincoln, Nebr.

Sweigart, Mrs. Fannie, widow of the late Joseph Sweigart, of Tiffin, Ohio, died at the residence of her nephew, Mr. C. O. Bloom, of Union Mills, Md., Jan. 4, 1912, aged 78 years. She is survived by two sisters and one brother. During the past five years she has been confined to her home on account of rheumatism, and all this time the Gospel Messenger was her most loved and eagerly read newspaper. The many visits by the ministering brethren, and others, of the Meadow Branch congregation, were always warmly welcomed. She had decided to unite with the Brethren, as soon as physically able to do so. Providence, however, ordered otherwise, and with Christian resignation she accepted the will of the Lord. Services by Brethren S. C. Hoover and L. E. Bennett. Interment in the Westminster City cemetery.—W. E. Roop, Westminster, Md.

Weller, Bro. Henry, born in Stark Co., Ohio, Dec. 26, 1827, died Dec. 11, 1911, aged 83 years, 11 months and 15 days. He moved with his parents to Hancock County when he was but a small boy. Nov. 16, 1849, he was married to Martha Kendall, who a few years later was called home, leaving three children. June 5, 1864, he was married to Adaline Coppley. November, 1875, he and his family moved to Putnam County, Ohio. In 1883 his second wife died, leaving six children. June 26, 1884, he married Augusta Sohlke. To this union were born two children. Bro. Weller leaves a wife and eleven children. Services by Bro. John Flory, of Jewell, Ohio.—D. P. Weller, Continental, Ohio.

Wisler, Sister Louisa, wife of Bro. Cornelius H. Wisler (deceased), born in Elkhart County, Ind., Oct. 24, 1856, died at her home in Nappanee, Ind., Dec. 25, 1911, aged 55 years, 2 months and 1 day. She was first stricken with paralysis Oct. 14, 1911, and again Oct. 23, since which time she gradually grew weaker. She was a daughter of Adam B. and Catherine Miller. In 1873, at the age of seventeen, she united with the Church of the Brethren, in which she remained faithful. April 3, 1881, she was united in marriage to Cornelius H. Wisler, who preceded her in death Jan. 17, 1900. To this union were born two daughters, who survive. She also leaves two sisters, two brothers, four half-sisters and four half-brothers. Services by the home ministers.—B. J. Miller, Nappanee, Ind.

Woodward, Lillie A., daughter of John and Sister Ruth F. Woodward, born in Van Buren County, Iowa, Dec. 30, 1877, died Dec. 31, 1911, at the home of her parents at Briceton, Ohio, aged 34 years and 1 day. She leaves her parents, one brother and one sister. Lillie was an invalid during her entire life, suffering much at times, but always patient and without murmuring. Services by the writer at the home. Interment near Payne, Ohio.—L. H. Prowant, Box 7, Briceton, Ohio.

The Story of the Gospel

By Charles Foster.



A Child's Life of Christ, printed in short, easy words. The language is so simple as to be easily understood by any child. The pictures illustrate the most important scenes. The events as related in the Four Gospels are not repeated, but the details of each event are placed in their proper order, thus making one full, complete and interesting account of the Life of the Master.

The value of this book to those who wish to instruct the young in the truths of the Bible can scarcely be overestimated. Its very general use, and the sale of more than 180,000 copies is proof of its merit and popularity. Bound in fine cloth, stamped in gilt and colors; with ornamental design. One hundred and fifty illustrations. 366 pages.

Price, postpaid, 65 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

KINGDOM SONGS!

THE NEW SONG BOOK

You need it in your Sunday-school, Christian Workers' Meeting and other praise service.

It has been prepared with the view of giving satisfaction and the best songs obtainable were secured. Contains 290 songs.

PRICE:

Single copy, postpaid, ...$ .35
Per dozen, prepaid, ... 3.50
Per 100, not prepaid, ... 25.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FLASHLIGHTS FROM REAL LIFE

BY JOHN T. DALE

Those who have read any of the author's other books will want to read this one. The sketches and incidents given are real flashlights thrown upon things which are worth revealing. The author in his preface says: "Some of the sketches are based on facts which have come within the personal knowledge of the author, others are founded on incidents which have come under the observation of others, but they are all typical of the ever-changing experiences and mutations of life, as the grand panorama of existence moves onward."

Following are a few subjects taken from the table of contents:

Advice to Young Men
The Boy Hero
Dangers of City Life
The Father's Example
The Gullible Girl
The Professor's Advice
Single and Married
The Smoker's Peril
The Young Lawyer's Downfall

The Book contains 205 pages. Bound in cloth.

Price, postpaid, 75c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

The Twelve Apostles

J. W. Wayland

This is the only book of the kind offered to our people, and, indeed, it stands almost, if not altogether, alone as a volume containing the biographies of the twelve men whom the Savior chose as a central group—a nucleus from which all future effort takes its beginning. Ordinarily we think of them as a group. The author of this book portrays them as individuals. To know "who they are and what they did" of the men who were called to a position of such importance and responsibility is not only interesting but helpful to the Bible teacher and student. The book ought to have a place in every Sunday-school library, as well as in that of every minister and Sunday-school teacher. The material for this volume has been obtained at the cost of much thorough and painstaking investigation, and the reader is the reaper of the rich fruitage. 252 pages, bound in cloth. Price, 75 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

Modern Fables and Parables

—OR—

Moral Truth in a Nutshell

This book contains 352 pages and more than 100 fables and parables. The great majority of these are new. Some are old fables and parables recast and covered in modern dress. They present truth in a forcible style, which is also striking, and makes it easily understood and remembered. The application may be made spiritually as well as morally in most instances. In the variety of subjects almost every phase of human life is touched. The illustrations, 75 in number, by Paul Kraff and others, add greatly to the interest and help wonderfully in making clear the meaning. A careful study of these fables and parables will help one to see himself and others in a new light and enable him to live a nobler and happier life.

Price, 65 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

DAYBREAK IN THE DARK CONTINENT

By Wilson S. Taylor.

For centuries Africa has been groping along in spiritual darkness. Is there any hope for the break of day? Read the book. It will tell you of much that has been done, of present conditions and of future prospects. Bishop Hartzell, the writer of the introduction, says,

"The author is exceptionally well qualified to write on Africa. In addition to extensive, previous and subsequent researches, he spent a year, as my travelling companion, diligently studying at first hand (on both coasts and in widely separated sections) the continent and its people."

The book contains a number of illustrations showing the methods of life and the changes that have been wrought by the introduction of Christianity; also several maps which are of great value in helping to make the contents intelligible.

Price, cloth, ... 57 cents

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

TABLE OF CONTENTS.

Editorial,—

Illustrations Wanted, ... 57
Over-organized, ... 57
What of the Times (H. B. B.)? 57
Staying by His Flock, ... 58
Need of Doctrinal Teaching, ... 58
Plaiting the Hair, ... 58
The Country Churches, ... 58
Origin of the Devil, ... 58
A Prayer for Peace, ... 58
A Demand for the Messenger, ... 58
An Unintentional Deviation, ... 58

Essays,—

A Bible School for India. By J. M. Blough, ... 60
Representation on the General Committee. By Jno. Calvin Bright, ... 60
Why We Believe in Christianity. By Jas. H. Morris, 60
The South a Great Mission Field for the Brethren. By J. M. Petrie, ... 61
The City Church Problem. By Olin F. Shaw, ... 51
The Burning of Old Sandstone. By J. E. Miller, ... 52
Pleasure. By I. W. Taylor, ... 53
Afterthoughts on Christmas. By Chas. M. Yearout, .. 53

The Round Table,—

Our Finances.—Dr. S. B. Miller. The Ministerial List for 1912.—Edgar M. Hoffer. What He Has Done Others Can Do.—C. D. Fager. A Shadow on Our National Capitol.—Jacob H. Hollinger, ... 54

Home and Family,—

An Angel Messenger.—Oma Karn, ... 55

NOTES NOT CLASSIFIED

Eel River.—Jan. 14 Bro. G. A. Snider, who conducted our series of meetings at the Brick house in December, preached for us in the morning. Bro. J. H. Wright preached for us in the evening. We appreciated the visits of these brethren among us. At the close of the morning service a collection of $6.15 was taken and sent to Eld. Jas. M. Neff, of Springfield, Cal.—Lizzie Wolfe, Claypool, Ind., Jan. 18.

Valley Bethel.—Our church met in council Jan. 6. Our Sunday-school was reorganized for another year, with Brethren C. B. Gibbs and N. W. Bussard as superintendents. We also had an interesting sermon on Christmas Day by Bro. C. B. Gibbs. Our singing class, during the Holidays, was conducted by Bro. A. H. Miller. Our next regular council will be March 1.—Vena S. Bussard, Bolar, Va., Jan. 17.

Fresno.—Jan. 5 wife and I, with two children, landed here in Fresno, to take charge of the work in the mission field. The outlook is very promising and the field large. The work has been well started. We find a wide-awake Sunday-school, with an average attendance of about forty, with Bro. J. W. Mishler as superintendent. We held our dedicatory services Jan. 14, at 11 A. M., the writer preaching the sermon. At 2:30 P. M. a special Sunday-school meeting, with Bro. S. G. Hollinger, our District Secretary, presiding. These services were well attended by brethren from adjoining congregations and the citizens of Fresno. We ask the prayers of the Brotherhood for the work here in this city.—A. D. Bowman, 627 Fresno Avenue, Fresno, Cal., Jan. 15.

West Greentree.—We began a series of meetings at Greentree Dec. 30, and closed Jan. 15. The meetings throughout were well attended and good interest was manifested in the Word, as delivered by Eld. Jacob Longenecker, who labored faithfully while with us. One young soul came out on the Lord's side, and one was reclaimed.—S. R. McDannel, Elizabethtown, Pa., Jan. 18.

Denver Mission.—Jan. 13 wife and I left Nampa, Idaho, for Denver, Colo. On account of the heavy snowfall in Idaho and Wyoming, our train was delayed ten and one-half hours, but we arrived in time to attend meetings over Sunday at the Mission. While our sons were not yet expecting us, still our coming was a glad surprise. We are now in the midst of a series of meetings, conducted by Bro. John A. Robinson. The spirit of the meetings is good, and the attendance is on the increase. One young man was baptized on Monday, after eight o'clock in the evening. Several more are near the kingdom. We expect to remain here a while, with our sons, and in the meantime will be ready to engage in evangelistic and mission work, and may be addressed as below.—T. A. Robinson, 1109 South Washington Avenue, Denver, Colo., Jan. 17.

Marion.—The writer has just closed a series of meetings at the Mission in Marion, Ind. We found the members very spiritual. Seven came out on the Lord's side. This good work was started with four or five members, one year ago, and now has reached eighty in number. The members have lately been organized into a congregation, with Bro. J. W. Norris as pastor and elder. We feel sure that this year's work will compare favorably with last year's work, under the care of the pastor.—Chas. R. Oberlin, Logansport, Ind., Jan. 20.

Wenatchee.—Our series of meetings, conducted by Brethren S. Schechter and J. E. Smith, closed very abruptly Jan. 15, owing to several cases of smallpox in the vicinity. There were no accessions, but we trust the efforts put forth will result in the enhancement of the cause of Christ.—Alice M. Peters, R. D. 2, Wenatchee, Wash., Jan. 17.

IMPRESSIONS OF McPHERSON COLLEGE BIBLE INSTITUTE.

As one who participated in the good things at the McPherson College Bible Institute, Jan. 1 to 8, inclusive, I am constrained to write some things for the information of those who could not come, and for those others, if such there be, who thought it not worth while to come. The only cold thing about it was the weather. Certainly, the warm welcome, the comfortable firesides, the hospitable and inviting boards, together with the cheerful, patient bearing of the teachers, all united to minimize the discomforts of below zero weather, and make us all glad we were there. If there was one there who failed to get this impression of McPherson church and College, I failed to discover him.

Bro. P. B. Fitzwater's lectures and classes, occupying three hours daily during most of the week, upon the book of Daniel, the book of Matthew, the Biblical Conception of the Kingdom, and Why Four Gospels? were very interesting, and stimulated thought and research for many days to come. He also preached four sermons, "Two-mile Religion," "The Holy Spirit," "The Christian—His Creed and Conduct,—What He Believes and How He Lives," and "The Resurrection of the Body." All these were instructive, Biblical, spiritual.

Bro. E. M. Studebaker, who is one of the Bible instructors at McPherson College, occupied one hour each day with lessons from 2 Tim. 3: 16, 17 and 1 Cor. chapters 12 to 14. He proved himself thoroughly competent to interest and instruct in the great truths of the scriptures under consideration. We learned, through contact with his regular scholars, that he has greatly endeared himself to them.

Dr. J. A. Clement, President of the College, gave a masterful lecture on "Some Characteristics of the Successful Teacher." Himself signally successful as a teacher, his words carried weight and provoked thought, and will doubtless bear fruit in the lives, especially of the young people who were privileged to hear him.

Of the many good things, not the least valuable were the lessons in Bible and hymn reading, given by Sister B. S. Haugh, teacher of Expression in the College. No one could attend these classes and fail to be impressed with the fact that expression is one of the important things for preachers to study. After being under her instruction for one hour, each day, for a week, I feel we will all spend more time studying our hymns and Bible, till we have a clear vision of the setting, before attempting to read in public.

It seems almost incredible that, with the offer of so many good things to about 150 preachers, only about half a dozen responded. The rest of the company, of about forty, from Nebraska, Oklahoma and Kansas, outside McPherson, were laymembers. If congregations knew how they were robbing themselves by failing to send their ministers to such gatherings, more ministers in limited circumstances would be there. And if ministers, financially able, could by some means be made to feel their need, they would not miss these opportunities.

To come in touch with the splendid body of men and women composing the Faculty of McPherson College, to enjoy the hospitality of their homes and get even a limited vision of their ideals and ambitions, is to come away sympathizing with them in their handicaps and difficulties, and praying that their hands may be strengthened in a material way, so that there may continue, in the Great Southwest, an institution in which our sons and daughters may be trained for usefulness in the world and in the church! J. Edwin Jones.

Larned, Kans., Jan. 17.

TWIN FALLS, IDAHO.

To make the year 1911 the banner year in Sunday-school work, our superintendent asked for a Sunday-school cabinet, with whom to confer on all phases of Sunday-school advancement. Our elder, Bro. C. Fahrney, is in sympathy with the work, and gives it his hearty coöperation, and this gives added enthusiasm to all.

We now have nine classes, a total enrollment of 103, and an average attendance of seventy-five. We have a splendid corps of teachers, with a most enthusiastic teacher-training class. We have a good cradle roll department. The home department is organized and ready for work. We have one organized class, and others are contemplating organizing, so that we will soon be a "front line" Sunday-school of Idaho. Our greatest need is graded work in the primary classes, and we are anxiously awaiting the action of the Sunday-school Board.

Jan. 7, the first Sunday in the new year, was held a very interesting installation service, conducted by Bro. S. S. Neher. The service was very impressive, and all were made to realize the great importance of the work before them. May God bless our Brotherhood to make this a banner year for the Sunday-school! Mary Garber.

422 Sixth Avenue, East, Twin Falls, Idaho, Jan. 10.

WATERSIDE CONGREGATION, PA.

In the spring of 1911 a part of the New Enterprise congregation felt the necessity of opening a Sunday-school at this point, to the extent that a school was organized and opened the first Sunday in April. The school grew, and at the present time has been reorganized for the coming year. There are now just about fourscore enrolled. It is our earnest desire that this school may grow and that this may be a place where the Lord loves to dwell. As a result of the labors of Bro. M. J. Brougher with us, in a series of meetings, five were received into the church by baptism. We feel encouraged and strengthened. As Christmas drew near, we began to feel the importance of celebrating the birth of the Dearest Friend the world has ever known,—Jesus Christ the Son of God. On account of neighboring schools, etc., the services were appointed for Sunday evening, Dec. 31. The exercises were most interesting and will not soon be forgotten. We earnestly desire the sympathy and prayers of God's people, that much good may be done here and elsewhere! C. R. Holsinger.

Waterside, Pa., Jan. 7.

ANNOUNCEMENTS

LOVE FE STS.

California.

Jan. 27, 2:30 pm, Empire.
Jan. 28, Los Angeles.
Feb. 2, in the evening, Imperial Valley.

Pennsylvania.

March 3, 5 pm, Greensburg.

Home Department of the Sunday School

The need of the Home Department is not limited to any locality. It is needed in every church no matter where that church may be. It is sadly needed in the great metropolis, with its unchurched millions. It is needed in the towns with their thousands outside of the Sunday-school. It is needed in the village and rural communities, where only a few are indifferent. It is needed in your school. It will work in every community whether city or country, where one or more persons are out of the Sunday-school.

OUR FIFTY-CENT HOME DEPARTMENT OUTFIT.

50 Home Department Leaflets, for use of Visitors in soliciting Members, ... $0.25
50 Membership Cards, ... .15
100 Student's Record and Offering Envelopes .. .30
5 Visitor's Record of Canvass, ... .05
5 Visitor's Quarterlies and Yearly Report Book, ... .05
1 Home Department Superintendent's Report Book, ... .02
6 "What, Why and How of the Home Department," for Superintendents and Visitors, .30
Total, ... $1.12

The Above Outfit for Fifty Cents.

If you are about to organize a Home Department of not over fifty members and five Visitors this outfit contains the supplies usually needed for the first year, with the exception of Lesson Quarterlies.

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

GREAT EPOCHS of SACRED HISTORY
AND THE SHADOWS THEY CAST

By James M. Gray.

Popular Bible studies on the first twelve chapters of Genesis, showing the Primeval History on present and coming events. The book is composed of lectures, originally spoken to large audiences in New York, Chicago and Grand Rapids and previously in Glasgow and Edinburgh. Following are the subjects of the six lectures:

1. When the World Was Made.
2. When Sin Entered the World.
3. When the First City Was Built.
4. When the Flood Came and Swept Them All Away.
5. When the First World-Monarchy Began.
6. When the Last World-Monarchy Shall Appear.

The content of the book is both historic and prophetic. Dr. Gray judges the future by the past. His conclusions are based upon a thorough study of the Bible History and its obvious lessons for future generations. The pernicious teachings of the destructive critics and the fallacies of Darwinian evolution are unmercifully exposed. If you are a Bible reader you will appreciate this book; if you have not been interested in the Book of books, this will create a desire in your heart to read it.

Price, per copy, ... 25c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Post Card Albums

No. 1257. Bound in black imitation leather. Size, 10x13½. Gilt title on side. Holds 400 cards, 4 to a page. Postpaid, ... $1.50

No. 1256. Same binding as No. 1257. Size 9x11. Gilt title on side. Holds 300 cards, 3 to a page. Postpaid, ... $1.25

No. 1255. Same binding as No. 1257. Size, 7¾x9¾. Gilt title on side. Holds 200 cards, 2 to a page. Postpaid, ... $1.00

No. 1262. Bound in paper resembling imitation leather. The front cover is padded and has a pretty design stamped on in gilt. It has the appearance of a higher priced album. Size, 10x13½. Holds 400 cards, 4 to a page. Postpaid, ... 95 cents

No. 1260. Same binding as No. 1262. Size, 7½x9½. Holds 100 cards, 2 to a page. Postpaid, ... 50 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51.) Elgin, Ill., February 3, 1912. No. 5.

AROUND THE WORLD

A Japanese Conference.

The vice-minister of the educational work in Japan, fully convinced that national morality can not advance without coöperation of religion with education, is making preparation for a great gathering of the representatives of the various religious beliefs of the land. Hitherto education in Japan has been strictly secular, without any reference whatever to principles of religion, or to teachings that inspire sublime and righteous thoughts. The proposed gathering would seem to afford an excellent opportunity for the Christian world, to urge the adoption of the exalted teachings of the Bible as a mighty agency in promotion of the moral and religious development of the people of Japan. Such an opportunity is seldom afforded.

Is "Christian Science" to Fail?

It was predicted by many that, upon the death of the founder of the cult, Mrs. Eddy, the society would gradually disintegrate. This, according to the New York "Independent," is already taking place, not so much because of the loss of Mrs. Eddy's strong personal sway, but because of the arbitrary and autocratic rule of the Boston parent society. Already several societies, in various parts of the country, have seceded, and made important changes in their manner of worship. Dissensions within their own ranks are now doing perhaps more to break up the organization from within, than was ever possible by outside antagonism. Most effectively are we shown the truthfulness of the scriptural statement that "a house divided against itself shall not stand."

The Famine in China.

Last week we briefly referred to the distressing conditions in Manchuria. The last few days have brought additional information that reveals conditions even worse than first anticipated, affecting various portions of China. Trustworthy missionary workers have cabled the following: "Two million five hundred thousand famine sufferers. Relief urgently needed. Must rely upon America owing to revolution here. Committee appeals to America for at least a million." Additional emphasis is given to the above by President Taft's official proclamation, in which he appeals to the American nation to come to the rescue of the unfortunate sufferers. Plans for the systematic and efficient distribution of the relief funds, under the personal supervision of American mission workers, have already been perfected, and donors may rest assured that every dollar of the funds will be applied in the best possible way.

The Bible in the Tibetan Language.

While Tibet, long known as the "forbidden country," is gradually being opened to gospel influences, the missionary interests are wide-awake to the urgent necessity of translating the Bible into the language of that country. It is interesting to note, in connection with this proposed translation, that Joseph Tsertan, a Tibetan from the lofty Himalayan mission station of Leh, will be obliged to make a long and wearisome trip to Germany, to assist A. H. Francke, a former Moravian missionary, in the important work. Mr. Tsertan is already on the way, being, perhaps, the first native Tibetan to set foot upon European soil. Nothing could have induced the aged scholar to make so long a journey, were it not that the Bible is dear to him and that he longs to see it in the hands of his fellow-countrymen. To him,—as it should be to all of us,—the Blessed Word is "the power of God unto salvation."

Masonic Pretensions.

Many of the claims, urged by Masons as to the vaunted antiquity of their order, as well as to being a Christian organization, fail to stand the test of strict scrutiny. One of our readers sends us a copy of the "Masonic Home Journal," calling our special attention to one of the articles, in which it is alleged that an ancient Latin manuscript, in the possession of the order, declares that John the Baptist, John the Evangelist, and even Jesus himself, were members of the Essenes,—a Jewish Masonic order! The "Journal" boldly declares: "It would seem that Jesus was a Mason, and so he was,—one of the greatest Masters of Masonry. . . . Read again his sayings, and his work proclaims him the Mason just and upright. . . . Real, genuine Masonry lay deep in his heart." This is the claim advanced by Masonry to promote the influence of the order in Christian lands, and to increase its membership by accessions from the various Christian denominations. In lodges where Jews, Mohammedans, or believers in the various Oriental cults predominate, the Masonic ritual carefully excludes the name of Christ, because it would not be acceptable to them. Whatever boasts may be made by Masonry, as being a Christian institution, fail to be substantiated. Weighed in the balances of Eternal Truth they are found wanting. Jesus emphatically declares, "In secret I have said nothing."

Is It Worth While?

Ever since former Assistant Attorney General Trickett, of Kansas, cleaned out the saloons from Kansas City, Kans., he has received letter after letter concerning that memorable campaign and the results following. The letters from the Continent of Europe and from Canada invariably touch upon the effect it has had upon morals. They are anxious to know what has been the moral uplift. The letters from the various States of our Union, however, always ask the one and selfsame question: "Does it pay?" One is led to wonder whether the all-pervasive dollar has come so close to the eye of the average citizen as to completely obscure every other question at issue. Prohibition is right and always right, no matter which way you view it, and in answering the question, "Is it worth while?" we must remember that the final reckoning of the last and great day of accounts will settle that point most emphatically.

Small Gain by Churches.

According to the carefully-prepared figures of the well-known Dr. H. K. Carroll, the church membership throughout the United States increased only 594,000 during last year,—less than 1.7 per cent. Of this number 230,000 are credited to the Roman Catholic church, the remainder being allotted to the various Protestant bodies. These figures, we presume, represent the actual increase in church membership, after deducting the number who died during the year. On that basis the growth of the Church of the Brethren during 1911 shows an increase of almost four per cent,—a very conservative estimate, remembering that many accessions are not reported in the "Messenger," and hence fail to be tabulated. Considering all things, this showing is far from discouraging, and yet it should not cause any one to rest on his oars,—"at ease in Zion." The fight is on, and the victor's crown will not be won unless we struggle manfully to attain the very best results possible.

Missionaries Must Remain Neutral.

When Christ clearly stated, "My kingdom is not of this world," he gave a precept that applies to his followers in all climes and ages. In the present disordered state of affairs in China, the injunction is peculiarly applicable, since the supporting of either one of the contending factions by missionaries will be sure to lead to serious trouble. Already missionaries in the northern provinces are uttering a vigorous protest against the attitude of missionaries in Shanghai, who are openly supporting the revolution. The Imperialists already suspect that the missions,—especially those under American control,—are inculcating revolutionary ideas. Much as any one may privately desire to see the final establishment of a republic in China, it is clearly out of place, for a missionary on the field, to give expression to his preferences, as favoring the revolutionists. The special work of the missionary is the delivery of the gospel message, leaving political affairs to the disposal of those duly appointed for that work.

The Shifting Element in City Missions.

The slow growth of missions in our cities is, at times, a surprise to those who are not acquainted with the great difficulties encountered, and one of the greatest of these is the continually shifting make-up of the congregations. Only about one per cent of those, connected with the average city mission, are owners of the property in which they live,—so we are told by statistics covering the leading cities. Then, too, the great bulk of those in attendance are wholly dependent upon their daily labor, and often feel inclined to move, should a change in employment make such a course seem advisable. A church is doing uphill work when it must combat a tendency like that,—indeed, it is lucky if it moves forward at all. The only hope for ultimate success is found in a nucleus of really dependable and permanently-located members, who will give stability to the work, and by their consistent life and character, succeed in attracting and retaining the otherwise shifting element within the church,—not for a month or two only, but for many years of mutually beneficial helpfulness.

Mormon Persistency.

So fully apparent is the pernicious activity of Mormonism, of late, that a general campaign of opposition is being urged against them in various parts of the country. It has been conclusively shown, by students of the question, that the Mormon church is simply a great secret society, engaging in criminal practices under the cloak of their religion. The attitude of Mormonism towards moral questions, and its disregard for the laws of the United States, have been shown again and again. Mormon missionaries are now making a systematic canvass of every State in the Union. Every home of the people, rich and poor, educated and ignorant, is to be reached by the doctrines of Mormonism. In view of the erroneous ideas, so freely disseminated, it would seem to be the part of wisdom to give a timely word of warning. This is a time "to cry aloud and spare not," lest many be led astray by these pernicious teachings.

What China Needs Most.

While the sympathies of most people in the United States are largely favoring the reform element of China, it is interesting to note the impartial attitude of the native Christians, concerning the woeful disturbances now confronting them. Pastor Djia, a native minister, in his addresses and other public expressions, does not waste time in discussing the relative merits of either side in the struggle, but pleads for peace,—real peace,—founded upon righteousness. In a recent, impassioned sermon he dwelt upon the deplorable sunken and degraded condition of his people, and entreated them to shake off the shackles of ignorance and of sin. He maintains that the true regeneration of China, as a nation, can most effectually and permanently be wrought by means of the "Christ-regenerated hearts of her people." "From within to the outside," is the advice of the native minister, who puts the utmost dependence upon the efficacy of the Christian religion as the sovereign remedy for China's ills.

A Mighty Stream.

The editor of the "Christian Evangelist," impressed by the appalling amount of intoxicants consumed in the United States, and shamed by the humiliating fact that a total of 2,045,300,000 gallons marks the extent of the nation's degradation, proceeds to give a graphic illustration of the enormous dimensions of the drink evil: "If you will imagine a continuous stream, forty feet wide and a foot deep, extending from St. Louis to San Francisco, you will have a fair idea of what it takes to slake the thirst of the nation's drinkers during but one year. Or, should you construct a reservoir large enough for our 90,000,000 population to stand up in, you could turn this stream of alcoholic beverages into it and drown every man, woman and child in the United States." How gladly we turn, from this glance at the dismal stream of destruction, to a contemplation of the life-giving waters so forcefully described by Ezekiel! It is a blessed thought to every devout heart that the redeemed shall some day behold the river, "the streams whereof make glad the city of our God."

Why Young People Are Led Astray.

In the onward rush of young people from country districts to the supposed advantages of the city, there have been, in times past, but few effective agencies for their moral welfare. James B. Reynolds, an assistant district attorney of New York, calls attention to this most important matter. The city's reception of the country boy or girl is heartless; its treatment of them is not calculated to arouse the finer and higher emotions of the soul. The cheap boarding house supplies little real social life. Many more of the homeless lads are found in the ever-present saloon than in the churches on the one day of the week when they are open. The young men and women, alone in the great city, crave sociability, sympathy and tender solicitude. They mutely plead for these tokens of Christian helpfulness, but often fail to receive the encouragement they should. If the city missions, sustained by the Church of the Brethren, could in some way reach out more effectively to the many thousands of young people who have come to the city from the country districts, a "great and effectual door" to spiritual efficiency might be opened, and many precious young lives might be preserved from the pitfalls now threatening them on every hand. Christ, the same yesterday, today and forever, is still seeking the lost, but he depends upon our feet to do the going, upon our hands to do his bidding, upon our lips to do his warning, instructing and comforting. If we refuse to be workers together with him, how can we claim to be in vital union with him?

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Not Understood.

Selected by Agnes M. Ryan, Manheim, Pa.

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life. And then we fall asleep,
Not understood.

Not understood. We gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall, and live and die,
Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by their narrow gauge,
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mold the age,
Not understood.

Not understood. The secret springs of action
Which lie beneath the surface and the show,
Are disregarded, with self-satisfaction
We judge our neighbors, and they often go,
Not understood.

Not understood. How trifles often change us!
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us
And on our souls there falls a freezing blight,
Not understood.

Not understood. How many breasts are aching
For lack of sympathy. Ah! day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away,
Not understood.

Oh, God! that men would see a little clearer,
Or judge less harshly where they can not see!
Oh, God! that men would draw a little nearer
To one another. They'd be nearer thee,
And understood.

—Thos. Bracken.

What the Word Says.

BY EDWARD FRANTZ.

No. 2.—Jesus' Way Brings Rest.—Matt. 11: 28-30.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

To hear some good people talk of rest and the way to get it, you would think it must be something good to eat; some tangible, material thing, like a piece of pie, that can be handed over by one person to another. Well, did not Jesus say, "I will *give* you rest"? Doesn't that settle it? What's mysterious about that? Nothing, absolutely nothing. But we forget sometimes that there are various ways of giving.

A father may give his son an apple, a farm, or an education, but the three processes are not quite the same. Some things you can give to another by taking them from your pocket and handing them over. But rest does not belong to this class. Other things you give to another by putting him in possession of the means or method by which he can obtain them. The best things are given in this way, and one of these best things is rest.

Now, looking at our text, we see that this is just what Jesus proposes to do. "Come . . . and I will give you rest." And then he goes right on to tell how. He explains the process. Passing by, just for the moment, that forbidding-looking yoke, note, first, his "learn of me" and "ye shall find." See how he offers to give us rest. He will teach us how to find it. We learn from him the method, and then we find it for ourselves. How the infinite wisdom of the Great Teacher appears in every line! Good teaching always consists in showing the pupil how to solve his own problems, rather than in solving them for him directly. So Jesus solves the rest question for us by showing us the method.

And what is that method? Simple, almost beyond belief, as the Divine methods always are. "For I am meek and lowly in heart," he says. Here we have not only the method by which we can find rest, you see, but the very method which he uses himself. He invites us to look at him, and learn from his example. Be meek and lowly in heart, as I am, and you will have rest, as I do.

Of course, we should not assume that the quality of heart, here mentioned, is the only one that contributes to the restful state. The underlying principle is that rest,—real rest,—depends upon the *condition* of the heart,—the quality of the inner life. The "meek and quiet spirit" is an illustration of the principle, an example of the attributes of character which are indispensable to rest.

But the more you study it the more clearly you will see that a more fundamental characteristic could not have been cited. The man with qualities exactly opposite to meekness and lowliness of heart is just the sort of man to know most of that condition which is exactly opposite to rest. Such a man is always feeling slighted, unappreciated. His energy is largely spent in contending for his rights. His spirit is ruffled by a thousand worries that never trouble the meek and lowly-hearted man, and he is about the most miserable being you can find. To possess that Christlike character, a leading element of which is the quality named by Jesus in the great rest-call, is the sure and only guarantee of rest.

And what, now, of that yoke? Let us hope that a merciful Father will forgive the cruel misreading of this text which we have so often heard. Doesn't it make your neck sore yet, to think of it? The trouble here, as frequently, is one of misplaced emphasis. Put the stress on the pronoun, where it belongs, and the whole passage lights up instantly,—"Take *my* yoke upon you," is what Jesus said. It is no extra burden, no additional furniture, that Jesus would impose. He saw the galling yoke the people wore, and how tired it made them, and he wanted them to throw it off and take his instead.

The burden of human life, you see, with its tasks and struggles, is the common lot of all. Our only choice is as to the yoke with which we try to carry it. The common method (yoke) is wearisome, heart-breaking, soul-destroying. Jesus' way is restful, joy-inspiring, character-upbuilding. His "yoke" is his way of living. His "burden" is life lived in his way. No wonder he said the one was easy, and the other light.

How it would lighten up our lives if we could but learn that Jesus' way brings rest.

Lordsburg, Cal.

Why We Believe in Christianity.

BY JAS. H. MORRIS.

Reason Number Five.

We believe in Christianity because of its requirements. That which takes no effort does not mean much to us; it is not much appreciated. We usually get out of an organization what we put into it and no more. He who wants to appreciate a thing must use enough energy to get himself interested in it, at least. In these days of easy getting into the church, we need more real old gospel requirements taught. Why are there so many backsliders today?

The simple answer is, "Because of the ease with which they got into the church." In fact, about all there is to church membership, in many cases, is the name, and when some help is needed the name is withdrawn. Our would-be preachers are responsible for a great part of this, when they come with their picture of the "flowery-bed ways" to heaven and, in fact, no hell, even if any one should miss heaven.

Who would blame an ignorant person (who depends upon the preacher) for not living right? The invitation is usually: "Come into the church and if you don't believe in immersion, a few drops are as good as an ocean." "We just want your name on our roll, because of the influence it will have in the community. Many others will come because you do."

A certain man presented himself to the church and asked whether he might join as an "honorary" member. This becoming a member without any requirements is playing havoc with our churches today. Of course, many more are brought into the church and our church rolls are larger than our congregations. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have 'cast out devils? . . . And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. 7: 22, 23).

Many of these poor, deluded people will be the ones to whom the Lord will deliver that awful sentence. The requirements were not presented and the people never took the trouble to look into them.

We are not living under Old Testament Law, but surely today we need to follow Micah 6: 8, when he says: "What doth Jehovah require of thee, (1) but to do justly, and (2) to love kindness, and (3) to walk humbly with thy God?" There are too many people that stop with one or two thirds of that. A man may be honest and condemned. God wants all three parts lived.

What are the Bible requirements, if those are not? Read the letter to the Hebrews and you will find one that is absolutely essential. "Without *faith* it is impossible to please God." Hence any person who would please God must have faith. "Faith is that something that allows a man to stand in the face of the future without fear." "Faith is the substance of things hoped for, the evidence of things not seen." How can we serve God, if we have no faith in him?

A certain person, when interrogated concerning her uniting with the church, said that she could be baptized to please me, but she didn't believe in it. That would have been without faith, hence not pleasing to God. We must have faith in the promises, faith in the ordinances; faith in our prayers, faith, faith, faith!

We wonder, sometimes, when we see little innocent two or three year-old children sprinkled, how they can believe. Knowing child nature and possibilities, we say it is impossible. Then comes that old text, "Believe on the Lord Jesus Christ and thou shalt be saved." "Faith without works is dead being alone," hence we must conclude that works are required. If your faith doesn't produce works, it is a dead kind, therefore worthless. What kind of works are necessary? The Bible is rather explicit on that point. It pictures out just how a sinner, through the help of God, can return from his way and be regenerated, and walk in newness of life.

The blessed Lord is waiting to receive every sinner that will come back from his sinful ways. He stands ready as a father yearning for a lost boy. When the man has entered the church through baptism, he needs to walk consistently. *Oh, that all professing Christians would do so!* Preachers have to hear it thousands of times, "Your members are not living right." Whether that is simply an excuse or not with some, doubtless with others it is a real hindrance. It is well to walk so straight that when such a thing is said, the minister can honestly say, "I know my members are living right."

Shall I mention in detail how we ought to walk? One sentence will answer it, "Walk worthy of your high calling." If your calling is above the world, ought you be found down in the carnal pleasures, low-down amusements, which are a joy to the worldly-minded? Since your calling is much higher than theirs, your real pleasures too, are higher.

When I see a church member patronizing these low-down, ten-cent shows, and vaudevilles, and things of such a nature, I conclude that he has never been fully converted. In fact I am doubtful whether he was regenerated when he thought he was. How can a Christian enjoy such things? What concord has Christ with Belial? These are only a few of the things that might be said on the requirements of the Bible.

Let us, then, get back to the good old Gospel, or rather, let us not allow ourselves to be drawn from it by the "Higher Criticism," "New Theology," or any other fad that might spring up. The Gospel, with all its requirements, has reached and saved its thousands and it will continue to do it if we will allow it. Whether you are a minister or a layman, will you be one to stand by the Old Book, and make it the man of your counsel and the guide of your life, the lamp of your feet, and the light of your pathway, the instructor of your youth, and the consolation of your old age? Will you make it your friend, companion and all in all? Will you teach it *wholly* and live it just the same at home and abroad?

Louisville, Ky.

The City Pastor.

BY DR. S. B. MILLER.

With the experience of twelve consecutive years in city work, and the personal observation of eight city missions of the Middle West, I am not convinced of our success in city missions. There are some places where the pastor has found abundant opportunities for work, and there are others where his duties seem to be confined to the filling of the necessary appointments for church services.

The pastoral call is and should be beneficial to every family in the church, but with ten or a dozen families to visit, I can not conceive of the full week's time being spent to edification. The calling upon families not associated with the church may occupy some time, but when repeated calls produce no results or interest, the time might be better spent in some other way.

The conscientious Sunday-school superintendent, the teachers, and the leaders of prayer meeting, or Christian Workers' Meeting, should spend as much time in preparation for their work as the minister does in the preparation for a sermon.

If the minister should be paid for his time, why not every other official or teacher who devotes a definite amount of time and energy to religious study and teaching?

It seems to me that the "Men and Religion Forward Movement" is in itself a rebuke to the unsatisfactory results obtained by religious organizations of all creeds, who have been wont to hire a minister or pastor to act as a substitute for them in work which they themselves should have done.

This movement organizes the church activities in all lines,—missions, boys' work, charities, evangelism, Bible study. Every church member is placed on some committee. In fact, it means that the pastor becomes the superintendent of all church activities, and that the members of the church are doing the work,—and why not? Isn't every sinner saved to serve? Can't the laity visit the sick, dispense charity, teach the sinner and do any other service, now delegated to the paid pastor?

If the pastor has brains enough properly to supervise an active congregation, he, like Paul, is also capable of earning with his own hands his support, so as to be chargeable to no man, and doesn't it add real dignity to Christian service? "The elders which are among you," "should feed the flock" (that's preaching the Word, surely); "taking the oversight thereof" (that's superintending or directing thereof), "not by constraint, but willingly" (accepting the office at the request of the church), "not for filthy lucre but of a ready mind" (not for *pay*, but because of ability and a willingness to use the ability to God's glory). To the elders at Ephesus Paul says, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers to feed the church of God,"—"to oversee,"—to direct; "to feed,"—to preach the Word.

"Let the elders that rule well be counted worthy of double honor especially they who labor in the word and doctrine." If the elder is deserving of double honor, evidently other officials and workers are deserving of single honor. The honor of the service shall be to them a reward. Those who devote all their time to the work are evidently worthy of their living. But my observation leads me seriously to doubt the wisdom of the support being given for preaching the sermons, and the week not being spent to profit in visitation, or in doing work that the laity can do as well, and should be trained to do. We have sought to ease ourselves by having a pastor as proxy. It seems to me that the plan of Paul was only to tarry until a church could be started and workers placed in charge.

The sooner a mission point is able to take care of itself, the better for every member there. The longer they are supplied with ministerial help, with little or no expense to them, the worse it is for them. We seldom appreciate properly the things that cost us little or nothing. We must pay the price to get the blessing in any line. The deadest congregations I have known are those who pay a pastor to do the work, while they engage in money-making and fail to realize their part in saving the souls with whom they come in daily contact. The livest congregation is that one in which each one has found some field to labor, and is concerned for the success of not only his part but also for that of the church as a whole.

The work of the Church of the Brethren of this generation will not be done by pastors nor evangelists,—it must be done by the laity,—personal work, visitation, conversation, intercession, and interestedness.

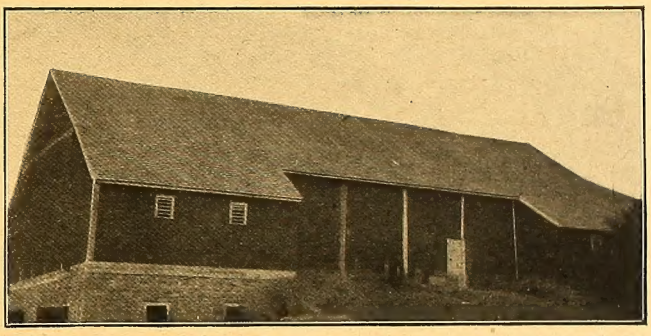
The part of a revival meeting that brings the climax, is the one when souls are turning to Christ. How our hearts would thrill, if every Sunday, or every now and then, an applicant would come forward, requesting church fellowship through the work of some individual brother or sister! It is possible. Why not make it probable? The day of spasmodic evangelism is rapidly passing, and deservedly so, for it is an unnatural condition. The new era is coming, when every member is a worker, and when every one's work is a free-will offering of service, from the pastor downward. Paul felt the dignity of self-support, and labored none the less effectively. Why shall not we support ourselves and serve with a ready mind—and not for filthy lucre?

Cedar Rapids, Iowa.

The Annual Meeting.

BY J. A. LONG.

Touched by the fingers of time, everything experiences an inevitable transformation. With some things the change is good, as is evidenced by marvelous development and prosperity, while other things bear the marks of neglect and decay, the result of which is deterioration and a gradual fading out of existence. This law seems to apply even to affairs pertaining to the church.



Barn on the Dierdorff Farm, Near York, Pa., Where the Annual Meeting Was Held May 24, 1844.

The stupendous figures and facts, concerning our publishing interests, present a marvel of development which speaks loudly the praises of all concerned, and creates within us a feeling of justifiable pride. Not only do we take pride in our magnificent plant, with its modern equipment and its excellent products, but the most cheering thought, which throbs our hearts, is the *fact* that there lies, within our ranks, the possibility of *producing these results*. It is the men and women back of it all, with hearts and hands trained to the service of the Master, who are capable of doing things that count. And to this we turn with feelings of admiration and satisfaction.

This age also records changes too great to contemplate without feelings of sadness, even though some of the good things, gone by forever, are replaced by ideas perhaps better suited to the times. Among these nothing in our church activities is characterized by a greater change than is noticeable in our Annual Meetings. While some of these changes denote intellectual as well as spiritual development, yet there exists the bare possibility that all changes are not improvements.

Herewith we show the photograph of the old red barn which served as a tabernacle for the last Conference held in York County, in 1844, on the Dierdorff farm along the "Big" Canowago Creek, 14 miles from the Conference grounds of 1912. This was, in all probability, the fourth, and very positively the second meeting of the kind held in this section of the country. The other one was held in 1828 on the Kunkle farm, just on the opposite side of the creek.

The old barn referred to still stands as a silent witness of the work of the devoted men and women who made great sacrifices to attend that meeting. In those days the cost of attending the meeting was not so much a consideration as it now is. The matter of time and inconvenience were then the burden of thought. There were no vestibuled Pullman trains sweeping across the continent with marvelous speed. The sound of the automobile horn was not heard, and the whistle of the electric car did not announce the arrival of a new delegation. And if it should be sixty-eight years again until the Annual Meeting is held in this vicinity, who doubts that there might not be ships descending from the clouds, with passengers for the Conference?

How dear to the hearts of those members in 1844 must have been those great issues with which they grappled! And how nobly they upheld the principles of eternal right, so that we today can pose before the world as the exponents of the simple life, and the advance guard of that great army, now marching toward peace, and also the advocates of the temperance cause.

How few are here today, who took part in that meeting! The boys at that meeting are now aged and gray, and most of them have gone to rest. Only one old preacher still lives in that vicinity. Among those who attended this meeting, and best known throughout the Brotherhood, was Eld. John Wise, who was then twenty-two years old. In the first year of his ministry he rode 220 miles on horseback to attend this, his first, Annual Meeting.

In describing this meeting Bro. Wise says that the Moderator was Bro. Geo. Hoke, with Henry Kurtz as Writing Clerk. There was no Reading Clerk, no Standing Committee, no Delegate body. How vastly different the manner of holding Conference now! What an inspiration it would be to us if this old barn could find language to whisper to us of the spirit dominating those in attendance, who traveled over rough roads and mountains and bridgeless streams, with horses tired and worn, to meet together in the spirit of love and devotion! Here they sang and prayed together, and preached the distinctive doctrines and principles of the church. During business sessions they emptied their hearts in an earnest, simple but powerful appeal, in behalf of the cause they represented, and without fear of the stenographer or dread of the press. Who knows whether today some valuable ideas and suggestions are not lost to the church through fear of the record being taken?

The meals served at the meetings of that day were simple and substantial. Strawberries, ice cream, and hot cocoa were not mentioned in the menu. Meal tickets and cafeterias were not known. What an evolution in our Conference? Then, too, in those days they did not "appear to men to fast," and the question arises in our mind, whether it is well today publicly to declare one special day for fasting, while for the other six days we strain the capacity of the caterer to the utmost limit, in attempting to gratify our fastidious appetites. Even with all substantials and luxuries that are provided at our Conference Meetings, some of us thoughtlessly, meaning no harm, leave the Brethren to struggle as best they can, while we seek some first-class restaurant or hotel uptown. A moment's reflection would convince us that in attending these meetings we should first be in sympathy with them, and as long as conditions are sanitary, with quality and price reasonable, it would be becoming to us to contribute our assistance where the benefits accrue to the church.

But we grow! We grow in numbers, in knowledge, and some of us seem to grow in ideas; that is, we get large ideas, we get exalted ideas of ourselves, and in reference to our Conference we become exceedingly tall. The barn idea has passed away. Experience says it is too small, too inconvenient, too incompatible

with conditions of today. And now *prophecy* says that the 1912 Conference will be the last one held in a temporary tabernacle. Not that it is too small or inconvenient, but our minds expand, and we look toward stately halls, magnificent structures,—something in keeping with our numerical and intellectual progress. Perhaps our Heavenly Father would wish his children occasionally to look to the rock out of which we were hewn, and the hole of the pit out of which we were digged. It would remind us as to whose we are and whence we came.

God thought it good, in ancient days, to have his people take an outing for a week once in a year, to leave their luxuriant home, and to dwell in booths, as a reminder of the experience through which their fathers passed. No doubt it did them good and kept them from an abnormal development. May God watch over his children today, and by his love keep us from becoming exalted, teach us to cherish a love for humility, and help us to develop in beauty of symmetry, growing into an acceptable habitation of the Lord!

York, Pa.

Staying By the Work in China.

BY F. H. CRUMPACKER, MISSIONARY.



It was in the last days of October that the writer went from home to meet, at the coast, our new missionaries, and escort them to the interior. At the coast town, ere the vessel arrived with our brethren and sisters, we learned that the rebellion in China was making a general sweep, and because of this the American Consul urged us not to take the new help to the interior at present. At his suggestion we rented a place for them, and soon I was at home again, with my family, in Ping Ting Chou, telling of the outside news that is much easier gotten at the coast than where we live. The Consul and friends had promised to wire us, if need be, and so we rested easy.

We had learned that the uprising, in no way, threatened the foreigners, but still we could not be at perfect ease. Soon a telegram came from our party, saying, "All come to the coast." We telegraphed for the Consul's advice, and at once the first telegram (which, we learned later, was his) was repeated. We worked quicker than the Chinese, for though that was at seven at night, by nine, the next morning, our party of four grown-ups and the baby were on the way to the station, with enough clothing to last all winter, if need be, and our bedding. I was determined to pacify the helpers, in some way, so I promised to return as soon as the family was located in Tien Tsin.

After two days of Chinese traveling accommodations, they were in Tien Tsin, and I was hoping to return at once. Just as I was packing to return, we heard that the rebels had arisen in our own province, Shansi, and had burned the capital and killed the governor. Among other things, they had stopped the railway traffic into Shansi. Still, as my word was out to return at once, I watched for a chance to go. Finally, when, with one of our helpers, I returned to the junction of the Shansi railway with the Peking-Hankow line, I found that there was a great risk in trying to return, for the Imperial soldiers were at the eastern gap of the mountain pass and the rebels were in possession of the pass. To get into Shansi meant to go through the lines of the two contending forces. At the junction, however, we met with a newspaper reporter, who wanted to gain some experience. As I wanted to return home, we agreed to make the trip together.

After passing a night in a house, thoroughly guarded by soldiers, we were off toward Shansi. A provision train was going up to the Imperial camp, so we climbed on. At the camp the train stopped. We were not hindered by the Imperial soldiers, but had about twenty miles before us to the rebel camp. Before us was a country not controlled by any one, for the people had left the villages and it was with difficulty that we could get a couple of donkeys to carry our beds.

We went on foot the rest of the day, and at nightfall came to a place supposedly in the protection of the rebels, but afterwards the scene of a battle in which a number lost their lives. Here we passed the night, and early next morning were on the move again. This place was on the railway and we went at once, anxious to see if there would be any train that day. There being no train, the agent helped us to a push car and hired the coolies to push the car up to the rebel camp,—about six or seven miles away. No sooner were we started than we were met by rebel guards, who were very careful to question us but did not refuse our passage into their territory. Soon, however, we came to the real guard, that was protecting the official in charge of the soldiers at the pass. Here we were put under official escort to the official himself. He was busy, but sent a man to receive us and inquire as to our mission. We explained it all, as best we could. Soon word came out that the general in charge would return to Tai Yuan Fu in a few minutes and we should go as his guests, on his private train. This was good news. Soon we were in the car with the leader of the rebels in Shansi. We talked rather freely with the general who is a well-educated man in western learning, but can not converse in English. After an hour and a half we came to my station, and I left the train with my helper, Bro. Feng, and the reporter, while the general went on to Tai Yuan Fu.

Now, at home again, what was to be done? A few minutes here demonstrated that the place was very restless and very fearful. My arrival in the town was reassuring to all. Soon the whole place knew it, and the report went the rounds, "The foreigner is back and so there will be no fighting at the pass,"—only about thirty-five miles from us. Why did the people here fear so much? Simply because our town was in the only line of retreat to Tai Yuan Fu, the capital, should the rebels be defeated. I was waited on by delegation after delegation, for the next two days. All classes came,—even an appointed deputy from the Chou official.

I did my best to quiet their fears, though I was almost sure that unless a compromise were effected at Peking, the pass would be the scene of a battle very soon. Every day or so I heard of foreigners going toward the coast in the same way that I had come to our home. Soon I got word that all the Tai Yuan Fu missionaries were going through on a certain date. I went to see them at the railway station, and they urged me to go along. "No," I said, "our place is so quiet, and all classes of people and even the official are urging me to stay, and so I shall stay awhile." It is needless to say that our little band of believers and learners were also quite anxious for me to stay, so I gave the twenty missionaries good-bye, and came to my home again.

We were much in prayer as to what I ought to do. I kept busy at what I could do, but all the time we were cut off from the outside. We had no regular mail at all. An occasional man would return after taking his family out, and he would give me a bit of news and go on. Things seemed to be getting more tense all the time. The natives would come running with news of the battle but I tried to keep them quiet and go on with our work. The native is peculiar in that, if there is sign of danger or death, he invariably wants to be at his native home. Many outside people were coming here to their old home. They would bring all kinds of reports. Many people of this place were leaving for their former homes, so far as they could. The natives were not allowed to go over the pass, and therefore many of them could not return home. This made them very restless.

Just after our Sunday morning service on Dec. 10, I got a letter from a party of twenty-three missionaries, saying, "Stranded at the railway here. Come and see us." I left the afternoon to the helpers, and rode to see them. They were fleeing from supposed danger and they had a rebel escort. They had come from Tai Yuan Fu and other places and wanted to go to Tien Tsin. They had word that the fighting had begun at the pass, and they would not allow the train to go any further. They urged me to go with them. I hurried home and had a talk with my helpers, but their pleas made me decide to stay a while longer. Sure enough, the battle was on and the rebels were defeated. Then the very thing happened that we had feared,—the fleeing stragglers came through our town.

During their flight they necessarily lived off the people, who were so frightened that they gave the soldiers anything they wanted. When they came to our town, they were taken care of and fed by the officials here, and urged to hurry on to Tai Yuan Fu. These two days were trying days. The limping, footsore soldiers, some even wounded, came our way. We feared the town would be plundered, as Tai Yuau Fu was, when the rebellion broke out there first. Somehow they did little or no bad work with us, for which we were thankful. Our party of missionaries stayed at the station, in the car, for three days. Then they started out on foot, using the little push cars. By the time they came up to the pass, the Imperial soldiers had taken possession, and furnished them with a train to the junction.

Our town was very restless, those days, for they feared that the Imperial troops would punish them, and thus bring the place to destruction. Many of the people came to me for protection. Some brought their goods, and wanted to leave them with me. Others brought their wives and children, and some came themselves. I took in all that I could and kept praying that the Lord would take care of us. We had no mail, but still I was hopeful.

One morning early, my servants came running, saying that guests had come. I hurried to the gate to find two foreigners,—one a missionary, stationed west of us, and the other the Englishman in charge of the post-office at Tai Yuan Fu. They had come by a by-road over the mountains. They brought me news of my family, and so I was easier for the time. I had sent letters to the loved ones by the party of outgoing missionaries, so I knew that the friends at the coast would soon know I was still safe.

Why should I not go now? Well, somehow the Lord does not let me go. I am still here and things are getting more and more normal, though we are not through with the rebellion. Somehow the Lord is taking care of things, and so long as he does not lead me out, I will stay on. The place is almost a unit that I should not leave. Somehow all feel that if I stay the place is more safe,—not only our own compound but the entire town. Today I have foreign mail but it is two months old and more so. It seems rather stale, but when one has been practically without any news from the outside for a month, it is good to have a paper, even if it is a bit old.

As a direct reminder of the battle, I am doing what I can to help one of the rebels get well who was shot in the shoulder. I think he will recover though it was a close call to him. He is very grateful, for he had thought he would die. He was four days in getting back this far, a trip which we can regularly make in a day. I hope that my staying here will help to save his life,—help to keep the people quiet, and build up a confidence in us that will not be soon shaken. May the Lord continue to lead and keep us now and always! In Jesus' name, and for his sake!

LATER.—At this date, Dec. 24, the province is still quiet and the Lord is keeping us. How long we are to be thus separated from our family and the rest of the workers, we do not know. May the Lord lead, is our prayer these days.—F. H. C.

Where Do You Drink?

BY JAMES M. NEFF.

OUR village, Springville, takes its name from a soda spring that is located here. The waters of this spring are much sought and used for the benefits enjoyed in their use by people suffering from various forms of stomach and other ailments. Then, too, most people consider this water very palatable and many bring their fruit juices or syrups to the spring and with Nature's own carbonated water, each makes up his soda pop according to his individual taste. Much of this water is also carried and hauled away by people who use it in their homes.

And when I see people driving out from the village, nearly every one with a demijohn in his vehicle, filled

from the soda spring, and then remember that many people living back among these hills are almost entirely without religious privileges, and apparently satisfied without them, I sometimes wonder if they never drink from any higher fountain than the soda spring. In fact these people are something of a puzzle to me. I never see them in church and frequently see them working on Sunday, yet they are law-abiding, peaceable, big-hearted and neighborly.

I am out, engaged in something that belongs to my daily round, perhaps attending the stock, firing a brush pile or on the wagon riding along the road. In order to rest my mind or body or both, I lift my eyes from the things that have been engaging me, and my vision rests upon the adjacent hill or mountain. I note its rocks, its trees, its general configuration. I continue to gaze till the top is reached, when my vision reaches up, up into the deep, blue sky. Then my thoughts are with God, and I am better for having looked up. And when I reflect upon this, I think that, perhaps, life in the hills and mountains supplies some spiritual drink and helps these people to be good.

Then I remember that people who enjoy the best of religious privileges, and are regular in their attendance upon public services, sometimes go up to the house of God, where all are supposed to drink at the spiritual fountain, and go away empty. And the difficulty is usually with themselves. The Samaritans said that Mount Gerizim was the only proper place to worship. The Jews said Jerusalem was the only authorized place. Christ said, Believe me, the hour cometh and now is when he who would worship the Father in spirit and in truth may do so in the sanctuary or behind a rock in the woods, on the mountain side, and here he may drink deep and satisfying draughts from the fountain of all good. *Where do you drink?*

Springville, Cal.

No Rebaptism.

BY C. A. WILLIAMS.

1. Because no persons having a living, active faith through which they have been led to repentance (Rom. 2: 4), confession and baptism (Acts 2: 38) need the second washing of regeneration, if the first be done with a pure motive and by the proper mode (Heb. 6: 1), as given in the great commission, which is evidently trine immersion (Matt. 28: 19).

2. Because it is, in reality, a claim to apostolic succession, to say that no baptism is valid that is not administered by the Church of the Brethren, even though their faith, repentance, confession and baptism, both in mode and design, differ not a whit from ours. Such a claim to apostolic succession in ordination, visible ordinances and ceremonies, we can not possibly substantiate. (See page 40, "History of the Brethren.") Nor do we, as a church, lay any claim to apostolic succession in ordination, so far as I know.

3. Because only by our return to the old ways of the apostles and early church fathers,—in their worship and in the visible forms and ceremonies, being led and controlled by his Holy Spirit,—can we lay claim to being exponents of primitive church practices. We learn from the many returns of the Jews, and the many urgent invitations they had to return, that God is pleased and sanctions the return of any believer to his statutes and judgments. I am persuaded that our return is our acceptance with God, and not our claim to apostolic succession of ordination.

4. Because it is not inconsistent with the Word of God to claim acceptance with God when one returns in contrition and sincerity of heart to the visible form of Christianity, evidencing the Spirit-filled heart by a consistent walk, living and conversation. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life" (John 3: 16). "He that believeth and is baptized shall be saved" (Mark 16: 16). "In every nation he that feareth him and worketh righteousness is accepted of him" (Acts 10: 35). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2: 8, 9). No man, no minister, no church, is justified in saying that the salvation of any individual is granted or withheld at their pleasure.

5. Because, if God Almighty was gracious enough in 1708 to sanction the return of eight souls, who covenanted together to take him at his Word, and thus form an organization incorporating the plain injunctions, rites and ceremonies of the Word of Eternal Truth, what of his mercy today? If he was gracious enough to bless those eight souls with heavenly wisdom, the earnest of his Spirit, the freedom from condemnation, the assurance of their justification, the anchoring hope that prompted faithfulness in all things, is he any less gracious today? If our Father would accept into his family and the fellowship of the great Trinity those who, in the organization of that little band of his children, made use of those who had not been following his Word in its fullest comprehension, would he be less gracious today to those who understand his commands and injunctions and have obeyed, in contrition of heart, the literal Word of God, especially in faith, repentance and baptism? Yes, if God could fellowship, commune with, and adopt such as came to him in the eighteenth century, in the same way that penitents came in the beginning of the Christian era, why should the church be more exacting of our brother who desires our fellowship and communion now?

6. Because there are some who, no doubt, would come into the fellowship of the Church of the Brethren if they were not obliged to declare their faith vain, their repentance one needed to be repented of, their confession as sounding brass, their trine immersion an error, their past religious experience a farce, and then turn right around and do identically the same thing over again at the hands of an administrator whose ordination can be traced through only two centuries, with others claiming the same identity.

7. Because the report of the "Committee on Rebaptism" does not open the door of the church wider than God opened the door of grace to a dying world when he said: "Whosoever believeth and is baptized shall be saved." The report of the committee has all the needed safeguards to church admittance. It is most comprehensive, and should forever settle this question of rebaptism in the church.

8. Because, to adopt the report of the committee as it now stands, would be to do the right thing. It will not lower the standard of virtue in the church, and yet it will materially increase the possibility of a larger membership, thereby increasing the working capacity of the church in this awakening of the mission spirit. It will also foster a better feeling between churches whose claims are so nearly identical with ours.

Bowmont, Idaho.

In the Sixties.

BY MINERVA ROOP.

WHILE looking over some old letters, written to father, Jesse Roop, and family, and Aunt Katharine Longanecker, by Sister Sarah Rider Major, Philip Boyle, and others, my heart throbbed with joy to realize the amount of good those aged worthies did during their life, though saying but little about it. This very thought was emphasized in an editorial comment on Bro. H. B. B.'s "Yesterday, Today and Tomorrow," in the GOSPEL MESSENGER.

Sister Major's deep spirituality was accompanied by an eloquence that can not be surpassed. When allowed to penetrate the soul, it led to devotional surrender and greater consecration in every good work.

While, in the early sixties, the destroying power of unrighteous oppression stirred the souls of many, brave leaders were needed in urging the work of liberating oppressed humanity. Some of our brethren had to declare the message of "liberty to the captive" in the midst of hostility. Father gave us a history of the problems that our Brethren had to meet in those days.

The Brethren church at Monrovia was surrounded by soldiers. The ministers had to get passes to get through the army to the church grounds, where they had services every two weeks. Their custom was to read the Scriptures in course, and they usually took their text from the same chapter. The ministers each had their regular appointments to fill at the church.

One minister mostly went on horseback to that place. Frequently the house was well filled with soldiers. On one occasion John 18 was the chapter in course to be read. After this reading the minister felt impressed to use verse 36 for the basis of his remarks. He directed the thoughts of his hearers to the only permanent way of securing righteous peace, for which they were so valiantly striving.

The following week one of his colaborers called on him, saying he had better not come out there, as some of the soldiers were indignant at the thought of any one talking against war. He told the brother he would not go into their camp, but when his turn would come to be at his accustomed place, to teach the Word, he would go in full dependence on him who holds all power in his hands.

He went, and found the church filled with soldiers. He told them what he had been told concerning their statements in regard to him, and he again spoke from the same text, saying that while they were God's ministers in the kingdom of the world, to liberate the oppressed at the command of their captain, he was a minister who had enlisted under Christ, in his kingdom, to carry the message of abiding peace to all the world. He reminded them that while they had come into the sanctuary of the Lord, and uncovered their heads in honor to his instruction, it was his duty to be loyal to his Captain, to deliver his truths to all who would come under its influence.

The subjects of both kingdoms parted in peaceful remembrance of the varied obligations devolving upon them.

New Windsor, Md.

Our Christian Attitude Toward Sin.

BY H. A. STAHL.

IT is necessary that the Church of the Brethren should face the liquor problem, as well as all the other great problems of iniquity that confront her, from a new viewpoint. In the vigor of her youth she began to solve those sins that affect the destiny of the church and nation by deciding, in open Conference, against the sin of *war, pride,* and slavery, as well as against the distilling, drinking, or selling of liquor by her members. Hopefully we look forward to the time when these great evils must be banished from our nation, and when ideal Christianity shall be enjoyed throughout our great republic.

Jesus is a sure antidote for sin. The liquor traffic is not a sin of omission but of submission. A genuine conversion in the church is the only real cure for all the evils that destroy the progress of the Christian church and nation. "When thou art converted strengthen thy brethren." True and lasting strength comes through a genuine conversion. Then, and only then, will our daily life be affiliated with the spirit of the Master.

The church's destiny is determined by the strength of Christian citizenship. The triumphs of victory and the accessories of Christian greatness are bound together in unity and Christian integrity.

The church is weakened by her own immoralities and will be unable to endure the responsibilities of her own prosperity. The ideals of any church can be attained only by the elevation of Christian morals and the elimination of the institutions that retard her progress.

Throughout our own beloved Brotherhood there has been a tremendous fight made against the saloon as well as against the other great evils that confront the church and nation in this day and age.

The bishops and ministers are hurling their anathemas, as so many thunderbolts, against the evils from every side. Public sentiment has been aroused to that extent that they begin to weigh the sin of drink, with all other sins, in the balance, and are found wanting. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

The times of refreshing are coming, brethren. They will solve the liquor sin as well as all the other sins that threaten the nation and the church. The church's influence upon her subjects will be healthful and uplifting, helping men and women out of the mire of their baser passions and placing them on the higher plane of Christian ideals.

(Concluded on Page 76.)

THE ROUND TABLE

An Unbecoming Custom.

BY D. S. MYER.

Have the readers of the Messenger ever thought how unbecoming it is for the proprietor of a business firm to stand outside and converse with other persons, while many customers are already waiting, or are about to enter his place of business? By his negligence and indifference he is detaining his patrons, both on the outside and on the inside of the building. This is an evidence of a lack of good judgment and common sense, and a decided drawback to his business. The same thing applies to the farmer who is careless in the management of his farm.

While the instances cited refer only to temporal affairs they may, nevertheless, serve the purpose of pointing out a spiritual object lesson.

How detrimental to Christianity is the habit that some church members have formed while attending religious services, either church or Sunday-school, if, on arriving at the place of worship, they tarry on the outside, talking about temporal things! The sanctuary of the Lord is the place where the Lord's business is conducted for the benefit of our souls. If we are guilty of detaining hearers on the outside of the church, after services have begun, while earnest people are already engaged in worship, and then enter the house after prayer has been offered, we are not showing the proper respect for the house of the Lord. Then, too, it shows a lack of good culture and a violation of church etiquette. It is especially unfortunate if officials of the church set such an example.

Let us exemplify the language of our Savior, given in Matt. 5: 13-16. Please read, and profit thereby. Let us try to overcome our human frailties and go on unto perfection, until we reach that more perfect state in the glory world. Let us be diligent in our high calling,—"not slothful in business; fervent in spirit; serving the Lord." "Blessed are the pure in heart: for they shall see God."

Bareville, Pa.

"Our Woodpile."

BY SAMUEL BOWSER.

Usually, during the winter and early spring, we aim to chop wood for the cook-stove to last one year. We missed our calculations and failed to have enough, either because we used more, or else because the pile was not as large as usual. Here we are,—out of wood in the middle of winter! We have plenty of trees, and it would be only good exercise to chop the wood now, and, surely, we could chop it faster than we could use it, but here is the "rub," it isn't dry or seasoned. With so much cold weather and snow, it will not season. We can not use it green. What shall we do?

We are writing this for the moral there is in it. The five foolish virgins could have secured oil, and the inference is that they did, but it was then too late. Chopping now will not atone for the present shortage. It was very important that we should have made "sure" (2 Peter 1: 10). We need not beg, nor are we in distress, for we have other resources. We can buy wood or coal. But in a spiritual sense we can not make such amends. Does not the Savior teach us that other resources will not avail when the safety of our soul is at stake (Mark 8: 36, 37)? "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6: 2). Oh, that we all might appreciate our opportunity! Let us ask ourselves: "How shall we escape if we neglect so great salvation" (Heb. 2: 3)?

Hancock, Minn.

"Four Thousand Years' History in One Hour."

BY M. M. ESHELMAN.

Recently I had the pleasure of listening to "the two youngest authors and orators,"—one nine and the other ten years old, both from Australia. Their names are Berenice and Eunice Futterer.

In one hour they, by turns, repeated the unbroken line of sixty-four generations from Adam to Christ, therein showing the origin and fall of man, the antediluvian period, the repeopling of the earth after the flood, the birth, life and death of all the patriarchs, the 400 years of Egyptian slavery, the 40 years of wilderness life, the conquest of Canaan, the 450 years of Judges; the history of the twenty kings of Judah, the 70 years of captivity, the destruction of Jerusalem, and the rise and fall of four great empires.

This is the result of a new and wonderful system of knowing the Bible,—one which the average child, from nine years and upward, can learn in a short time. I hope soon to understand this system, and to be able to do my part in teaching "babes" the history of the most wonderful Book on earth,—the Holy Bible. I shall confine my efforts to local churches. I thank God that I have been permitted to live, to lay hold of a system through which even a child can learn, in a short time, what God has put in his Book, by way of events that have transpired. The very fact that children can so easily know the history of the great events, as given in the Bible, is an inspiration. I have always felt at home among children, and now hope to be helpful to them.

3231 N. Broadway, Los Angeles, Cal.

Pointers.

BY FRANK G. REPLOGLE.

The pendulum of a clock swings from one extreme to the other, so do some people. 'Tis the steady pull and not the swing, however, that counts in religion. By the swing is made a record of the time, but in time we make no record by the swing.

Dissatisfaction bears the same relation to division as a snake does to poison.

The berries grow for those who are not afraid of the briar patch.

Looking around over the crowd while prayer is being offered is certainly not the kind of "watching and praying" that will keep us from entering into temptation.

It doesn't take much manhood to get your own way, but it takes a heap of brains to know what to do with it after you get it.

It takes the gloves of faith to handle the thorns of life.

Theory never cut a string. It takes a knife to do that.

Theology alone never saved a soul. It takes the blood of Christ to cleanse the soul.

A little flame kindleth a big fire, so a small person may make a big fuss.

Owasco, Ind.

The Good Samaritan Spirit.

BY C. D. HYLTON.

It is very encouraging to know that much of the good Samaritan spirit exists in the Church of the Brethren today. We have no means of knowing just how much, since Jesus has said, "When thou doest thine alms, do not sound a trumpet." Still the spirit of helpfulness might be largely developed by a little effort and proper suggestions. It is a fact that often we would do more benevolent acts if we knew when and where. Thousands of us might have let the golden opportunity pass unnoticed, that Mary improved when she anointed the Savior's body with the precious ointment. "She hath done what she could," and no higher tribute could have been paid to any person than that which fell from the Master's lips. It was her last opportunity to bestow a gift upon her Lord. Postponement meant failure. The same truth often applies now.

"Now," is the golden opportunity. The child in the burning building needs rescuing now. The drowning woman needs help now. The destitute wants food now. The discouraged soul needs sympathy now. Of course, we all aim to help some time, but *now* is the all-important time.

Every congregation in the Brotherhood ought to have a look-out committee to hunt up those who are in need of financial or other aid, and every member should be a committeeman, and abound in good deeds to the needy. "This is pure and undefiled religion."

Bloom, Kans.

What 1911 Brought Me.

BY KATE MOOMAW.

The past year brought to me sunshine and also cloudy days, joys and also sorrows. It brought to me a change of locality,—from Missouri to California. It brought to me the death of my dear husband, A. J. Moomaw, who was a great and patient sufferer for the last thirteen years. It brought to me the death of my dear aged father, A. D. Garber, who was a bright sunbeam for nearly eighty-seven years. It brought to me my sixty-first birthday, with all the blessings of the years. I hope I may see more birthdays, and be able to do more for our blessed Master in the future than I have done in the past. I have been made to wonder what various things the year has brought to some of the dear readers of the Gospel Messenger. Think of me and pray for me!

Lordsburg, Cal.

CHRISTIAN WORKERS' TOPIC

Ours Is a "Savior," Not a Mere Helper.

Luke 2: 10, 11.

For Sunday Evening, February 11, 1912.

I. One Who Saves (Jer. 15: 20; Matt. 18: 11).

II. This Savior Is "the Lord Thy God" (Isa. 43: 3, 11; 45: 21, 22).

III. He Saves Us (1) From our sins (Matt. 1: 21; Acts 3: 26). (2) From our temptations (Heb. 2: 18; 1 Cor. 10: 13). (3) From our cares (1 Peter 5: 7; Philpp. 4: 6, 7). (4) From our troubles (Psa. 32: 7).

IV. He Saves Us from Our Enemies (Luke 1: 70-75).

V. He Saves Us from Our Fears (Psa. 34: 4; 91: 5, 6; Heb. 2: 14, 15).

Note.—(1) Jesus came to save men, not in their sins, but from their sins, from the power of their sins. (2) We learn, therefore, that Jesus had a design in coming into the world. He came to save his people. Let praises go up from all hearts for a Savior that is able to save all that come to God by him. And pray for grace to overcome the power of the evil one.

Helps.—(1) What besides saving men from their sins did Jesus come for (John 10: 10)? (2) Why must sinners feel themselves to be unworthy, that they may be saved?

PRAYER MEETING

Self-Centered or Christ-Centered?

Philpp. 1: 21-30; 2: 1-3; 4: 11, 12.

For Week Beginning February 11, 1912.

1. "For Me to Live Is Christ."—No finer specimen of a surrendered life can be given than is stated in the words quoted. Submerging self in the great, boundless love of Jesus, reveals a Christ-centered life that knows only Christ and him crucified. The world might have its heroes,—Paul saw Christ only. He was all and in all to him. Life, to others might mean pleasure, or business, or conquest,—to Paul the prize of the high-calling of God was Christ Jesus. For Paul "to live was Christ, and to die was gain." Blessed thought (Col. 3: 1-4)!

2. "To Die Is Gain."—Flesh and heart, indeed, might fail, but Paul knew that God's grace was his forevermore. What, if he shared the martyr's fate! "Henceforth there was laid up for him a crown of righteousness." Fuller life was just beyond. Grander years lay beyond the dungeon and the executioner's block. Oblivion might shroud his memory, monuments might crumble, and sculptured marble turn to dust, but at God's right hand,—he knew,—there was "fullness of joy and pleasures forevermore." An abiding faith will help us,—the people of today,—to an equally full realization, and constant meditation on God's Word and his wondrous providences will sustain our implicit trust. In our sorrows we may see the bright sunshine of Redeeming Grace, and in the days of joy we will be kept in the pathway of peace (Col. 1: 21-29).

3. The Broader Vision.—Face to face with the eternal verities it will matter but little whether we have gained the whole world and all that it offers. All these things are loss,—eternal loss,—if in their acquisition we have lost our immortal soul. If we are Christ-centered, death is but th portal to celestial bliss. Opportunities that present themselves to our spiritual vision may mean either heaven or hell to us. "Behold I have set before thee an open door," says the Spirit. What are we going to do with it? Let us answer by a surrendered, Christ-centered life (Rev. 3: 8; 1 Peter 4: 1-11).

HOME AND FAMILY

Don't Let the Light of Your Life Go Out.

BY ROBERT LEE CAMPBELL.

Don't let the light of your life go out
Though the flame seems burning low,
Just trim up the wick and add more oil
And brighter the light will glow.

Don't let the light of your life go out
When dark clouds obscure the sun,
They soon will lift and reveal the rift,
Or pass off one by one.

Don't let the light of your life go out
Though afflictions do arise,
There's never a pain that hides no gain
For the man who only tries.

Don't let the light of your life go out
With its song a minor strain,
Let it alone and the major tone
Will blend with the music again.

Don't let the light of your life go out,
There's never a cup of rue
So bitter to sup but in the cup
Is a measure of sweetness too.

Don't let the light of your life go out
When the tempests do arise,
Just trim up the wick and add more oil,
There's a way for the man who tries.

Dirigo, Ky.

"Give Us to Labor Smiling."

BY ELIZABETH D. ROSENBERGER.

AFTER the funeral, the children were spending the night in the old home. The clouds which had been gathering all day were banked in the West at sunset, and now a soft, drizzling rain was falling,—a gentle rain, but the drops fell like lead on the hearts of the children as they thought of the mound under the murky sky.

"It seems as if she must come back," said one in a choked voice. "She was always so glad to have us here, and now, when there is not one of us missing, she lies alone, away from us all."

A long silence ensued. One of the men got up and replenished the fire, then a daughter-in-law went over to the oldest daughter and said, "You always had her; I never knew a mother's care until David brought me here. And I never can tell you what she has been to me. But her old black dress with the white dots in it will always bring before me the things she used to do, to help me out of my many predicaments. I was preserving plums for the first time, and I saw her coming down the road, and I knew her well enough *then* to know that she was coming to help. It was so when we were sick, or if I had some unexpected company. She would come in, and the black print gown looked like an angel's robe to me, as she went straight to the most difficult place, and began to work. And she had time to help so many, that neighbors always sent for her when times were dark or sad. The only thing I want of all that she had is one of her black print gowns." A sob choked her, and she cried unrestrainedly, while the others wiped away the tears that came unbidden.

"You shall have the dress and any other thing you want," said the oldest sister of the family. "I always thought mother had a special place in her heart for you; now I am sure of it." And so the old print dress became one of the treasures, valued by the daughter-in-law for its associations.

The loving mother-heart still in death had inspired a love in her daughter-in-law which changed her entire life. The most sublime impulses of the human heart are always due to this emotion. It is the little leaven which leavens the bread of the world. The hard-working mother, in her dark print gown, was loved and remembered so long as any of those with whom she lived were in this world. Her humble daily tasks were glorified in their memories, her brown hands, calloused with work for those she loved, were never forgotten. Some one says of one who was trying to do her best,

"The hands are such dear hands;
They are so full; they turn at our demands
So often; they reach out,
With trifles scarcely thought about,
So many times; they do
So many things for me, for you—
If their fond wills mistake,
We may well bend, not break."

This mother's love was all that was needed to regenerate her world. Her daily task became of value because love enriched it. So your work and mine becomes a factor to be reckoned with when love impels us. It is odd how the real serious work of our lives is accepted as a matter of course after we are gone. Unless this potent charm of immortal worth is found in what we have wrought, it is of as little moment as a passing cloud or a morning mist. Look at a woman's work! She rises early in the morning and pursues her daily tasks, which are often very heavy. Regularly, for years and years, the washing is done on Mondays, the clothes are ironed and mended, and in their places, by Tuesday evening, the house is regularly cleaned and swept and dusted, the furniture kept in order. She grows nervous and half-sick if something occurs so that she can not carry out the usual routine for even a week or a month. Her friends regard all this of as much importance as she does. Then, when she is gone, all of this work, into which she has poured her very life, is hardly considered worth mentioning. We say, "She was a good manager," or "She was a fine housekeeper." Then we turn to our own little concerns, and forget that an entire life of faithful, daily work, which made this world a place worth living in for some one, has been briefly referred to and then forgotten. Is it any wonder that sometimes women are discouraged and feel that, after all, there is so little to live for? They want to become a factor in this busy world where grand things are wrought, but how? It was a weary, lonely woman who asked some of these questions:

"The day is done, but what have I
That it has brought to me?
The sinking sun may gild the sky—
Why should I stay to see?—
I, that am doomed to merely rise and toil all day, and then
Lie down to troubled sleep awhile, and toil away again?"

Look at a man's work! Every morning he starts regularly at a certain hour and goes through a certain routine, it may be plowing the ground for wheat, or it may be taking orders from customers in a corner grocery,—whatever it is, it's simply got to be done, and he makes a great virtue of doing it. And so do his friends. They speak of his being a solid, reliable man, and so, through the years, he goes back and forth to his work. Everything else is of less moment than the day's toil. When he dies it will be said that he lived on his farm for thirty years, or kept a grocery for fifteen years, and that is about all. Think of the ocean of sweat, and thought, and effort, and worry, that went into his daily work, and we simply take it for granted,—little is said about it. Why is this? Surely it is because most of us have eyes that see not. When something out of the usual routine takes place, we give it a place in our thought and conversation, our friends ask us for particulars, and a community is stirred. Something epochal, or dramatic, is printed in blazing headlines, and many people consider it interesting. It takes a seer, a thinker, to perceive that the most interesting thing of all is the daily work of a common man or woman.

Only the eternal, simple message of John, "Little children, love one another," can lift this daily toil into the realm of interesting things. "My little children, let us not love in word, neither in tongue; but in deed and in truth." Loving each other in deed is only to do the daily, simple things that come to common man or woman to do, and the wise and discerning are those who have learned love's secret. By resting on John's message, out of every toil and affliction, out of every pure joy and every care slowly emerges noble Christian character to sweeten the world and to adorn heaven at last.

Covington, Ohio.

THE man who thinks he knows it all, is the one who does not likely think very much.

SISTERS' AID SOCIETIES

DENVER, COLO.—Our Sisters' Aid Society met in the basement of the church, Jan. 4, 1912, in regular session, to elect officers for the present year. Sister Cora Crisler was chosen president; Sister Blair, vice-president; Sister Ruby Elrod, secretary; Sister Culler, treasurer. We held twenty-five meetings during the last year, with an average attendance of seven, and an average collection of twenty-five cents. Our work consists of making aprons, dust caps and piecing quilts for sale; also sewing and mending for the poor.—Ina M. Stotts, 2602 West Ninth Avenue, Denver, Colo., Jan. 8.

PLEASANT HILL, OHIO.—The following is the report of the Sisters' Aid Society for Jan. 18, 1912: During the year forty-seven meetings were held, with an average attendance of twelve. We made fifty-one caps, nineteen bonnets, eight quilts and four comforters. Dues paid amounted to $3.55; money donated, $7.10. We made and filled 667 pillows, sewed six and one-half days (four days free), and helped various missions, home church work and charities, to the amount of $19.85. We have on hand Jan. 18, 1912, $23.13. Sister Elizabeth Flory is our president; Sister Mary J. Beery, vice-president; the writer, secretary-treasurer.—Emma K. Frantz, Box 26, Pleasant Hill, Ohio, Jan. 18.

LIMA, OHIO.—The following is the report of the Sisters' Aid Society for the year ending December, 1911. We held sixteen meetings during the year, with an average attendance of ten. The work consisted of making comforters, prayer-coverings and aprons. One box of bedclothes was donated to the Brooklyn Mission. Several days' sewing were donated to the needy, and we also distributed some clothing. The amount in the treasury at the end of the year was $12.73. The officers are: Sister Alice Brown, president; Sister Lehman, vice-president; Sister Sarah Miller, treasurer; the writer, secretary.—Lucy Armentrout, 525 North Franklin Avenue, Lima, Ohio, Jan. 17.

ELKHART, IND.—The following is the report of the Ladies' Aid Society of this church for the year 1911: We held twenty-five meetings. There were four all-day meetings, at all of which except one the work was donated. The others were half-day meetings. Our average attendance was seven. Amount of money on hand Jan. 1, 1911, $21.23; received during the year, $23.49; paid out for window shades for the church, for material, etc., $18.74; balance on hand Jan. 1, 1912, $25.88. The society was reorganized for 1912 with the following officers: Sisters Jennie Moyer and A. H. Moyer, presidents; Sister Hendershot, superintendent; the writer, secretary.—Mrs. Gladie S. Miller, Elkhart, Ind., Jan. 16.

BEAVER CREEK, VA.—We reorganized our Sisters' Aid Society Dec. 28, by electing the following officers: Sister Mary P. Click, president; Sister Lydia Evers, vice-president; Sister Elsie Ringgold, secretary; Sister Effie Thomas, treasurer. During the year 1911 we held eleven meetings, with an average attendance of fifteen. Our work consists mainly of making prayer coverings, comforters, quilts and counterpanes. We gave $12 to the Orphans' Home at Timberville, Va.; $5 to help build a church at a mission point; $5 toward furnishing the new hospital at Harrisonburg, Va., and some bedding, prayer-coverings, and $9 to the needy at home. We also made some other donations. During the year we have received $60.22; paid out $55.08, leaving a balance of $5.14 in the treasury at this time.—Ada S. Wenger, Dayton, Va., Jan. 15.

EEL RIVER, IND.—We herewith give a report of our work done from Jan. 1, 1911, to Jan. 1, 1912. During the year we held twelve all-day meetings, with an average attendance of seventeen. The day's work is commenced with devotional exercises. During last year we made nine comforters, two quilts, ten pieces of bedding and eighty-five garments. As donations we received thirty-two outgrown garments, twenty-two yards of outing flannel, thirty-seven and a half yards of calico, seven and one-half dozen buttons, ten spools of thread and two pair of shoes. For outside sewing we received $1.50; for articles sold, $8. We cleared $11.65 at public sale lunches. Free-will offerings amounted to $17.45; money spent for sewing material, $29.84. We sent $8 to the Marion Mission and $5 to the China sufferers. We gave $7.25 to the Home Mission fund. We sent eighteen garments to the Orphans' Home at Mexico. One comforter, one quilt, two sheets, four pillowcases and ten garments were sent to the Brooklyn (New York) Mission. To the needy in our District we gave nineteen and one-half yards of calico, six yards of outing flannel, twenty-one garments, two pair of shoes, and four pieces of bedclothes. We have $25 in the treasury. Officers were elected in December, with Sister Rebecca Montel, president; Sister Anna Beigh, vice-president; Sister Orpha Butterbaugh, superintendent; the writer, secretary-treasurer.—Emma Montel, Secretary, Claypool, Ind., Jan. 10.

MT. VERNON, VA.—Our Sisters' Aid Society met Jan. 11, 1911, and reorganized. Sister Grace Cline was elected president; Sister Eliza Cox, vice-president; Sister Nora Kindy, treasurer; the writer, secretary. During the year we held twelve regular meetings, and three called meetings. We had an enrollment of twelve, with an average attendance of eight. During the year we made twenty-four aprons, six comforters, nine comforter tops, twenty-two prayer coverings and a number of other articles. We received through donations $9.23, besides a lot of material. We gave $5 to the Staunton Mission; $5 to Buena Vista, $5 to District Meeting, $5 to Annual Meeting, $1 to the India Orphanage, and $14 to the poor in our community. We had $18.51 in the treasury at the beginning of the year; money earned during the year, $48.78. Expenses for material, etc., $13.22; donations, $35; amount in the treasury at close of the year, $19.07. Though our efforts have been small, we hope that the Lord will bless us, and all our coworkers, to do greater work for him in the years to come. Since our last report one of our dear sisters and workers has passed to her reward. Her work and contributions, which were generous, will be greatly missed. Our officers for the beginning of the year 1912 are: Sister Rebecca Pannell, president; Sister Grace Cline, vice-president; Sister Nora Kindig, treasurer; the writer, secretary.—Iota Cox, Waynesboro, Va., Jan. 8.

KINGSLEY, IOWA.—The following is the report of the Sisters' Aid Society for this church, beginning Feb. 15, 1911, and ending Nov. 30, 1911. During the year we held nineteen meetings, with an average attendance of twelve. We met every two weeks, and at the close of our meetings we read a chapter and closed with prayer. Our work consists of making children's clothing. We made 100 garments, and bought 204 pieces of fleece underwear; also skirts and overalls. We quilted two quilts and tied eleven comforters. We sent five to the poor and have two for sale. We made four comforters for our merchant, at seventy-five cents apiece, he furnishing the material. We sent two barrels of goods to Winona and three to Minneapolis. Total number of garments made, 669. The value of these goods was estimated at $290.04. We donated two comforter tops. Money paid out, $67.97; money earned, $61.76. Our birthday offering amounted to $7.40, and with it we bought 129 pair of stockings. Our rule is that all birthday offerings must be used to buy small stockings. Many little children's feet are thus made comfortable. It makes our hearts rejoice to see such a good work go on. We adopted a new rule to commence our meetings with the letters of the alphabet. "A" means Sister Atkinson; "B," Sister Beeghly, etc. Our officers are Sister Helen Vanosdel, president; Sister Bertha Elsenbise, vice-president; Sister Mary Lehman, secretary-treasurer. We feel that our work has been good, but we hope to do better in the future.—Jennie Sheeler, Kingsley, Iowa, Jan. 12.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THERE is more good news from the West Marion church, Ind. Seven recently applied for membership.

THE date of the Bible Institute, to be held in Westminster, Md., has been changed from Feb. 18 to Feb. 25.

A PROMISING series of meetings is in progress in Denver, Colo., and eight persons have decided for Christ.

DURING a series of meetings at Leamersville, Pa., in charge of Bro. D. K. Clapper, seven persons applied for membership.

LATE reports show that six were added to the church at Nezperce, Idaho, as the fruits of some recent evangelistic work.

BRO. A. W. ROSS, writing from India under date of Jan. 5, reports twenty-seven baptized on Christmas, making nearly fourscore for the year.

BRO. M. G. BRUMBAUGH, of Philadelphia, Pa., who has not been in good health for some time, is spending a few of the winter months in Florida.

THE revival at Lanark, Ill., conducted by Bro. Wm. Lampin, still continues. Nine have applied for membership. Six of the number have been baptized.

WRITING us concerning his work at Ankleshwer, India, Bro. W. B. Stover says that he administered the rite of baptism to ninety-four persons the day before Christmas.

ON Wednesday of last week, at the close of the prayer meeting at Greensburg, Pa., six persons put on Christ in baptism, making a total of twenty-two accessions since April.

SISTER NORA LICHTY, writing from Umalla, India, reports good health, and much joy among those who have accepted Christ. Eleven were recently baptized. Her letter, along with a report from Bro. A. W. Ross, will be published shortly.

BRO. F. H. CRUMPACKER, our missionary in China, shows commendable zeal in staying right by his work in the midst of much danger. His splendid article on page 68, this issue, will be read with unusual interest. No one should fail to read it.

ALL those prepared to take an active part in the temperance movement should send to Bro. W. M. Howe, 1012 Bedford Street, Johnstown, Pa., for a bundle of temperance literature. The committee in charge of this work is bringing out some good tracts, leaflets and folders against the rum traffic.

WHILE on his recent trip to Elizabethtown, Pa., Bro. Galen B. Royer had the privilege of visiting York, Pa., and looking over the Conference grounds. He is delighted with the location and thinks that the accommodations are going to be as good as any we have enjoyed of recent years. In a well-prepared article, to appear next week, he will have something to say about his visit.

IT is reported that the American ambassador at Pekin, China, has warned his countrymen in that part of the Empire of their great danger, and has instructed them to come to the embassy for protection.

AS one of the instructors, Bro. I. B. Trout, our Sunday-school Editor, spent two days in the Sunday-school Institute of Northeastern Ohio, held at Akron, last week. He was assisted by Bro. D. H. Zigler, of Virginia, and reports a good attendance and also a good interest.

BRO. L. A. BOOKWALTER, of Trotwood, Ohio, wishes us to announce that an Educational Meeting is being arranged for Southern Ohio, to be held in the West Dayton church, Feb. 22, beginning at 9:30 A. M., to which everybody is invited. The program is to be announced later.

ON the last page of this issue will be found a short communication from Bro. J. T. Myers, written while in the Jefferson Hospital, Philadelphia. Sister Myers writes us that she is with her husband, and that means that he is to have the best of care. It is to be hoped that he will soon regain his health.

CHRISTIANS do not always need an expensive church building in which to do a great work. During 1911 forty-seven were added to the congregation worshiping at the Mountain Grove Chapel Va., and now the members are erecting a house, costing less than five hundred dollars.

SOME good work is being accomplished in Chicago this winter. In addition to the Chinese converts, mentioned recently, twelve persons were baptized at Bethany,—the fruits of the Bible School work. Last Sunday evening nine were baptized and received into the church at Hastings Street. These were the fruits of the splendid series of meetings, now being conducted by Bro. J. A. Dove, of Virginia.

BECAUSE some of the missionaries in India have changed location, persons are asking for the new addresses. For the benefit of all we would say that letters addressed to any missionary in India will be forwarded from the old address; or if, at any time, the proper address is not known, simply write, "Care of Brethren Mission, Bulsar, India," and the letter will promptly be forwarded to the proper party.

BRO. S. W. FUNK reports that the Brethren at Glendora, Cal., are doing a good work among the Japanese. They first gain their confidence by teaching them our language, and then lead them up to the study of the Scriptures. The Japanese are eager to learn, and it is found to be a pleasure to help them. We have foreigners all over this country who might be reached with the Gospel, if approached in the proper manner. It is suggested that most of the churches in cities might find plenty of work of this kind right at their own doors.

OCCASIONALLY we have inquiries for literature on the Sabbath question, and to meet this demand we suggest the use of the twenty-eight-page tract, "The Sabbath and the Lord's Day," by Bro. I. J. Rosenberger. The tract was written years ago by Bro. Rosenberger, when he was at his best, and may be regarded as a strong defense of the First Day of the week as the day set apart for worship in the Christian dispensation. Price, two cents a copy, or $1.60 a hundred, postpaid. Those desiring a more extended treatise, should order "Sabbath or Lord's Day," by Dungan. Price, twenty-five cents.

BRO. J. HARMAN STOVER, of Macdoel, Cal., writes: "I think more of my MESSENGER than of any paper coming to my desk. In my last trip into Idaho and Washington, I found several families not taking the MESSENGER. Some of those will not take it this year; others will. I find the Almanac a winning premium. If the Almanac could be given to new subscribers as a premium, it would help." The Almanac is sent to all of our regular subscribers, both old and new, and should there be any who fail to receive it, they will please advise us. We want all of our new subscribers to have the Almanac for 1912. This, of course, does not apply to those who receive the paper under the fifty-cent arrangement.

IT is known to many of the MESSENGER readers that Bro. J. S. Geiser, of Baltimore, Md., is not only a preacher of the Gospel, but a dentist, and also a lecturer on dentistry. He has decided to give up the practice of dentistry, and to devote his time to the teaching of dentistry and the preaching of the Gospel. He thinks the former will not interfere materially with the latter, and at the same time provide for his living.

THE January *Missionary Visitor*, as well as the MESSENGER, week before last, contained an appeal from Bro. J. M. Blough for funds for several rooms in the proposed dormitory at Bulsar, India. The Secretary and Treasurer of the General Mission Board now wishes us to announce that all the rooms have been subscribed for, and the work of the building will be taken up at once. This is a very pleasing response, on the part of those who make possible this most needed building. This information came to our desk after our editorial, "Bible School for India," on page 74, this issue was placed in type.

IT took Bro. W. B. Stover a little less than thirty minutes to baptize fifty-one natives in India by trine immersion. This would indicate that he could baptize one hundred persons in one hour. Baptizing at this rate, the twelve apostles could have administered the rite to the three thousand, on the day of Pentecost, in two and a half hours. They probably called two dozen of the seventy to their assistance, and the rite was performed in less than an hour. The services could have taken place at the north end of the great pool of Gihon, to the west of Mount Zion, and the scene might have been witnessed by one hundred thousand people.

THE Mission Board of Tennessee is looking for a colored preacher to go to Fruitdale, Ala., to do mission work among the colored people in that part of the South. The time has come for us to engage in evangelistic work among these people, and we are glad that the Mission Board having charge of this territory is giving the matter proper attention. Those who know of colored ministers among us,—men who can be depended upon,—will please communicate with Bro. P. D. Reed, Limestone, Tenn. While an elder is preferred, still if we have no colored elders, another minister of efficiency can be used to excellent advantage.

JUDGING from reports coming to our desk, we are led to conclude that in a few congregations more attention is given to the entertaining feature than to the preaching of the Gospel. Men and women will study, toil and spend money, in order to provide for an entertainment, and then treat the regular church services with a strange indifference. They seem much concerned about the attendance at the sociable, but are not in the least disturbed over the small attendance at church. Some of them may spend hours getting ready for the entertainment and yet can not spare the time to attend church. When it comes to a sociable they are alive to everything on the program, but in church they may be dull and indifferent. This entertainment business may be enjoyable; it may even attract, but it is generally overdone, and does not help to develop the spirituality of a congregation. This may be the time to sound the warning note among our own people.

ON another page will be found a good illustration of the Deardorff barn near York, Pa., in which the Annual Meeting was held May 24, 1844. For a number of years it was customary to hold our Conferences in large barns, and we presume the building shown in the picture was about as well adapted for the purpose as any one to be found in the Brotherhood. What Bro. Long has to say, concerning our early Conferences, will be appreciated. All of this is interesting history, and is well worth preserving. We should be pleased to hear from others who can furnish us data relating to some of our Conferences. To most of our readers it will be a matter of interest to see pictures of the buildings in which these meetings were held. During the present year we may publish a good deal of matter of this sort. Those who can furnish pictures and data will please let us hear from them. In each instance address the MESSENGER Editorial Department.

New Testament Methods.

While methods are helpful, they are not everything. One may spend so much time working and testing his methods that he has little time for anything else. And yet wise methods should not be discarded, simply because they are old, for good things sometimes last a long while. It is never proper to let go of a good thing until one is sure of something better. To change just to be changing, may sometimes prove interesting, but the experience does not always prove profitable. Especially should New Testament methods be respected by all those who would remain faithful to the teachings of Christ and his apostles. For one to announce himself more concerned about the salvation of souls than about gospel methods, may seem reasonable to those who do not stop to think, when, in fact, it simply means a zeal without knowledge, and borders closely on unfaithfulness to the Word of God. The New Testament, which should be our guide in all religious matters, tells us not only *what* to do, but in many instances it says *how* things should be done. In these instances the *how* is just as important as the *what*. When a duty is to be performed, method must figure in the act in some manner, and it is only a matter of adopting the gospel method or some other method. As we view it, the gospel method is the only safe one; and the mere fact that it is old cuts no figure. God's way of doing things should be our way; and, having learned his way, should be regarded as the end of all controversy about method. When it comes to our methods, we may change them at pleasure, but gospel methods must stand until the end.

Salvation and Works.

Every now and then we hear of some one, in a sermon, endeavoring to prove that we are saved by faith and not by works. These preachers are usually very indefinite in their statements, and it is at times difficult to understand just what they mean. If by "faith" they mean "faith alone," then their theory is not only unscriptural, but it is not good logic. "Faith without works," says James, "is dead," and, surely, we would not expect dead faith to save a man. True, Abraham was justified by faith, but it was the kind of faith that moved him to go on a three days' journey, in order to do what he was instructed to do. A faith of this sort is not a dead faith by any means. And, by the way, this is the kind of faith that leads to obedience. This is the faith that never falters at any of the New Testament requirements. If those who preach that we are saved by faith and not by works, mean the faith that takes hold of the commandments, then we have an "Amen" for that sort of teaching.

But when they affirm that works have nothing to do with our salvation, do they mean works of the Mosaic law, or do they mean "good works, which God has before ordained that we should walk in them" (Eph. 2: 10)? If they mean the good works, which God has ordained for us to walk in, and say that these, in no way, figure in our salvation, they simply set themselves up against the plain "thus saith the Lord." Or, to make it plain, do they, by the term "good works," mean repentance and Christian baptism? If they do, they simply contradict the inspired Word, for Peter, on the day of Pentecost, told those who inquired after the way of salvation, to repent and be baptized for the remission of sins. But, as a matter of fact, the New Testament ordinances are never called works, and whatever is said by any of the inspired writers about the relation of works to salvation can not apply to the ordinances.

By "works," in the New Testament, reference is generally made to the works of the Mosaic law, and not to the duties enjoined in the Gospel. And since no one is teaching that we are justified, or saved, by the works of the Mosaic law, we see no occasion for preachers putting in so much of their time endeavoring to disprove the theory. It is like setting up a man of straw for the purpose of showing how easily he may be knocked down. Since saving faith includes the duties enjoined upon believers, it follows that any attempt at showing that these duties do not, in any sense, figure in the plan of salvation, is simply playing with words without clearly understanding just what Christ and his apostles taught.

Furthermore, before ministers and others say too much about New Testament duties having nothing to do with our salvation, let them consider very carefully what is set forth in Matt. 25: 41-46 concerning certain persons being sent "into everlasting punishment," simply because they neglected to feed the hungry, clothe the naked, etc. The lesson here taught is too plain to be misunderstood. In our judgment, we can not afford to teach people that they can enter the pearly gates of heaven whether they obey the Gospel commandments or not. Such teaching encourages disobedience.

How Shall We Treat the Old?

Some years ago it was a question with us how we should handle the elders who had become too old to do good work and yet insisted on keeping charge of churches. Time has apparently brought some relief, for there is much less complaint about the condition.

But there is another question which is and always will be with us, and that is how parents shall be treated when they grow childish. We shall do well to consider the question seriously, for as we act in this respect we become better or worse. There is a great difference in the actions and dispositions of people as they grow old: some grow more thoughtful of the wishes of others and strive harder to please, while others think more and more of themselves and care less for the trouble they may make for those with whom they are living and on whom they are largely dependent.

Some of us whose parents were a help in every way in the home find it hard to realize just what others less fortunate have to endure at times. We have heard it suggested that an old person who acts as a spoiled child should be treated as a spoiled child. But that view of the matter never seemed to be the right one. Years ago we read of a father who was making a trough, and his son asked him for what he was making it. The father's reply was that he was making it for the grandfather who was so careless in his eating. The child was not old enough to see the cruelty of such an act, but said it would be nice and that when his father got old he would make him a trough. It goes without saying that the trough was not finished.

Undoubtedly there had been sore trials of the patience, but that was no excuse for such brutality as was contemplated. The trouble with us is that we so often see but one side; we forget the trials and labors that have brought on infirmity; we forget that we may have caused some of it; we forget that we are growing old and that our condition in the years to come may be even worse than that of those of whom we complain; we forget that it is a part of our duty in life to comfort and care for the aged. It is so easy to forget the things we do not want to do.

We do not want to underestimate the burden that some must bear because of childish old people living with them; but we do want them to remember that it is better to bear the load in silence than to sadden the last days of one who has already had enough sorrows. It is very much easier to preach than to practice; but preaching is done in order that there may be more practicing; and preaching is needed on this subject, for none of us are any more careful than we should be in our treatment of those who have borne the heat and burden of the day and are in their decline.

It is simply a question of following the golden rule. Our time of infirmity is coming, and we should do now as we wish to be done by later on. The rule is not a selfish but a righteous one.

Reference is had here to our treatment of the old in our homes—it is well for us to bear all things, or nearly all; for there are some things that cannot be permitted. Yet the danger is that we shall bear too little rather than too much. We need to let patience have its perfect work here as much as anywhere.

When it comes to public work; when the cause for which we stand is injured, then the time for action comes. But even then the action should not be hasty, should not be in a spirit of anger, but in love. If this law were to govern us more, we should not so often complain, for many of our causes of complaint would disappear. Let us think on these things—and act as God would have us do. G. M.

The Two Forces.

Of late we have been reading, with deep interest, a book entitled, "The Unknown Country," in which are given the views of a number of the so-considered "leading ministers," representing about all of the different Protestant churches, on the futurity of the soul, or what follows after death. We don't know just how profitable the consideration of this subject may be to the general reader, but as it is a subject that naturally becomes a part of our thought-life, whether we wish it so or not, we might as well think about it as intelligently as possible.

Fortunately, or otherwise, we find that very few, if any, of the different churches do not have a set, fixed or church-authorized opinion in reference to it. Yet there are two general positions taken, and in these there are side-issues and degrees; and a very general agreement on the part of all is that commendation and happiness will be accorded to those who obey the Divine law, and loss, punishment and misery will be the lot of those who knowingly and willfully disobey. Then differences obtain, also, as to the character and continuity of the punishment that will be meted out to the ungodly.

Some are harsh,—perhaps rash,—and make their expressed opinions smoke and flame, with fire and brimstone, as if our God were a regular mob leader, seeking after righteous vengeance for personal insults received and endured. Others look at the rewards measured out to the wicked in a milder spirit,—in the spirit in which a loving father deals with a wayward son. Still others look upon the punishment that will be inflicted as being remedial in its character, having in it the purpose of finally winning the soul back to God as his ultimate end.

It is not our purpose to look at this part of the subject. As we read and thought on these different views, we were led to think on the things or conditions which brought about the great scheme of salvation and its resultants. And while this line of thought may not be of more general interest than the other, yet it is one that touches all of our personalities, and we can not keep away from it if we would.

The question continually comes to us, "Why are we thus so and so?" And we can not get rid of it without looking for some kind of a solution. We know by our own personal experiences that certain things and conditions exist, and the question that comes to us is, Why are these things so? What are the forces, in and on our own lives, as well as the lives of others, that brought them to us?

To get at least a fair idea of this, we must go back to the time, most mysterious to us, called "the beginning," in which time the Bible tells us that God made man of the dust, and breathed into his nostrils, and he became a living soul. Of this man God said, He is "very good." Here we have man made by God after his image and likeness, a will of his own,—free to exercise, at his pleasure, that will, for his highest good and greatest enjoyment. And that he might do this, God afforded him every possible opportunity by placing him in the Garden of Eden, and surrounding him with everything that would satisfy his natural, moral and spiritual tastes and desires. This Eden was a God-given kingdom to him, all his own, in which to live, and which he was to enjoy with only one law to observe and obey. To disobey this law was to die to the benefits of this kingdom, and to forfeit the love, care and respect of its King. Here begins the exercising of the two forces on the will of the newly-made man. These two forces represent the two kingdoms, in being and action at that time, and in all time down through the ages,—the kingdom of righteousness, whose King is God, and the kingdom of sin, whose king is Satan. In the beginning man was placed in the God kingdom to remain there as a matter of his own free will and choice. He chose to leave it, and became a citizen of the kingdom of sin and Satan. This choice of Adam placed all his seed or heirs with him by heritage, so that every man and woman, born since then, has been born into the kingdom of Satan. And as our first parents, by their own free will, got out of the kingdom of God into the kingdom of Satan, so we now

must get out of the kingdom of Satan into the kingdom of God by our own free will and choice.

These two kingdoms are diametrically opposed one to the other. There is nothing they have in common. Their purposes and interests are direct opposites. To be alive to the one is to be dead to the other. Therefore it could be truly said by the prophet: "Come ye out from among them and be ye a separate people, and I will receive you, saith the Lord."

The kingdom of Satan is ruled by a hard and exacting king, and once in his grasp we can not get loose and out of ourselves. We need help, and that help has been provided in the person of Jesus Christ. He came into the world for this purpose,—to restore that which was lost in Adam, bringing us back and out from our lost condition. When we fully realize our lost condition and are desirous of getting back into the kingdom of God, Jesus is just as ready and willing to receive us as we are ready and willing to return. To become a child of God means a complete surrender,—a dying to the kingdom of sin and a being born into the kingdom of God through his own Son, Jesus Christ.

Between these two forces of sin and of righteousness, Jesus Christ stands as our middle man, or daysman. He stands on the border line, and with one hand reaching over in the kingdom of sin and with the other hand in God's hand, he lays hold upon, draws over, and delivers us from our captivity, and places us safely into the fold of salvation.

When we are saved we are not saved in our sins and sinful environments, but from our sins by getting out of, and away from, our sinful environments. If we are away from home and country, we can not get home or back again by thinking about it, feeling sorry that we went away, or simply wishing we were back again. We must get up and make haste. There is the "Red Sea" of struggle in front of us, and an army (sin) behind us, trying to get us fast and keep us in the Egypt of bondage. In our expression of repentance we endure the struggle, and in our baptism we symbolize our passage through the sea, and thus enter into the kingdom of God as clearly and as assuredly as we leave Europe and enter America by crossing the Atlantic Ocean.

The two forces that touch the lives and feelings of men and women, before they can have the inward consciousness that they have gotten out of the kingdom of sin and into the kingdom of God, make an exceedingly interesting, personal study, because the change can not take place without passing through an intelligent, personal experience.

To those of us who have been made to feel that we have been liberated from this force of sin, it should continue to be a subject of careful thought, remembering that though this force, through the help of the Spirit and the continued presence of Jesus Christ, has been overcome, it is not yet dead. This force is still at work, even with the saints. The battle is still on, and will continue to be, until the victory is won, which will only be at death, so that our "beyond" will be determined by the direction in which we fall at the end of the race. "As the tree falleth so it lieth." If we can have the assurance that day by day we are being led and helped by the force of righteousness, we need have but little concern as to what the future has in store for us. It is sufficient for us to know that where he is there we shall be, and that he is now at home preparing mansions for all those who love him.

H. B. B.

The Peace Treaties and the People.

At this time there is no greater question before the Senate than the Arbitration Treaties, as submitted by President Taft. It is not a political question, but a question pertaining to Christianity. Should these treaties receive the sanction of the Senate, others will be entered into, and the way may then be paved for preventing war between the leading nations, at least. It is unfortunate that Ex-President Roosevelt should attempt to throw his great influence against the adoption of the best peace treaties ever framed. We are asking our patrons to read what the *Independent* has to say regarding the treaties and the situation:

There is no doubt whatsoever as to what the overwhelming mass of the American people think about this matter. They are now quite ready and determined to settle all their disputes with these great sister nations by law rather than war. With the exception of Theodore Roosevelt and Richard Olney, we recall nobody of importance in this country who opposes these treaties. Though initiated by the Republican administration, they constitute no party measure. All the Democratic leaders are on record as supporting them. Andrew Carnegie has done the country a conspicuous service in getting Champ Clark, W. J. Bryan, Alton B. Parker, Woodrow Wilson, Judson Harmon, John A. Dix, William J. Gaynor, Simeon E. Baldwin, Eugene N. Foss and George Gray to come out openly in their favor.

The entire body of Christian ministers of the land have been furnished with material about the treaties by the peace societies. On a conservative estimate more than three-quarters of them have preached and prayed for ratification. Almost all the various denominational conventions have passed favoring resolutions. Every Congregational convention, for instance, north, south, east and west, has sent resolutions to the Senate, urging ratification. Cardinal Gibbons, representing the great Catholic Church, is committed to the treaties, while the Vatican itself is understood to be favorable.

The powerful secular press is almost a unit for the treaties. The press clipping bureaus show that thousands and thousands of favorable editorials have been written.

The leading Chambers of Commerce and Boards of Trade in at least three hundred cities have passed resolutions urging their Senators to vote for the treaties. These cities are not the unimportant ones, but include New York, Chicago, Philadelphia, Boston, Baltimore, New Orleans, San Francisco, St. Louis, Cleveland, Indianapolis, etc., etc. Thousands of business men,—the ones who determine the economic policies of the country,—have written personal letters to Senators.

The labor unions and granges are fully committed to the cause of peace. The workers of the world are at last beginning to realize who are the ones to suffer the horrors of war and to pay the taxes of armed peace.

Probably from every American college and university, presidents, professors and students have been pouring letters and resolutions in upon the Senate.

Every State in the Union has been organized by its public-spirited citizens for peace, while almost every large city has held a ratification mass meeting from which petitions have been forwarded to Washington.

Indeed, all classes and conditions of men have united to make their sentiments known to the Senate. No measure proposed in a generation has been hailed everywhere with such universal delight and enthusiasm.

The people of this country are now in no mood to stand any partisan attempts to play Presidential politics with the treaties, nor have they the slightest sympathy with quibblings and pettifogging over Senatorial precedence. Senators will be held individually and collectively responsible if they attempt to put petty politics or their supposed dignity above the cause of the world's peace. Above all, the Senate should discuss these treaties, not behind closed doors, but in open session. The people would know how their public servants vote and the reasons given therefor.

We remind the Senators that the peace movement is no longer a little "cult of cranks." It is now representative of all that is best in the life of our people. It is directed by some of the ablest men and women in the land and is munificently financed,—not entirely by Mr. Carnegie either.

So let these great and righteous treaties be speedily ratified. The moral and material benefits which will accrue to our nation and to all mankind for this leadership in the cause of the ages will be beyond human computation.

Creation, Time and Eternity.

There has been placed on our desk a book, bearing the above title, with Bro. J. S. Secrist, Olympia, Wash., as author and publisher. This work is well written and shows that its author is not only a forcible and clear thinker, but also a close and careful Bible student. It is a work of many years' labor, and indicates a wide range of reading and careful research along most of the lines treated. The book is devoted to the unfolding of the great fundamental truths, as found in science, nature and revelation, and discusses, at some length, the creation, the origin of man, geology, Darwinism, the history of mankind, the different races, the various periods of the earth, the age of giants, early climatic conditions, the different dispensations, and then enters, with great care, into the unfolding of the types and shadows, along with what they teach, and are intended to represent. The parts in which the six days of creation, the origin of the human race, the age of giants, the period of the mound builders, the prehistoric climatic conditions, and the nature of man, are discussed, will greatly interest even the common reader. In fact, there are few Bible students who will not enjoy and appreciate these early chapters of the book. But these only lead up to a careful treatment of the types and shadows, the cycles of time, the covenants, the seals and the closing scenes of the Book of Revelation. The work, which was printed by the Brethren Publishing House, contains 311 pages, a number of diagrams, and the photograph of the author. It is put up in good, substantial form, and may be had for $1.65, postpaid, by addressing J. S. Secrist, Olympia, Wash., R. D. 2, Box 35.

Bible School for India.

Those who feel deeply concerned about the work entrusted to our missionaries, are interested in what Bro. J. M. Blough, had to say last week, on page 50, about the Bible School for India. This is certainly a wise step and will probably do more for the conversion of souls than any one thing that we have yet undertaken in the interest of foreign mission work. In a good Bible School young converts can be instructed in the Scriptures, thoroughly indoctrinated, and equipped to go everywhere, preaching the Gospel. They will have the language of their own people, will be one of them, and will be able to help a large class that can not be reached by the workers sent from the home land. It is preparing native converts for work among their own people, the course pursued by the apostles and other early Christian missionaries who, after organizing churches placed them in the care of native shepherds just as fast as men could be prepared for the work. It is the course pursued by the ancient Waldenses who, in their Bible Schools, prepared young men for work in the various fields reached by them. It is to be hoped that the school will meet with a liberal support, and soon be in operation.

"Mr." and "Mrs."

We are asked to explain why we apply "Mr." and "Mrs." to members. Why not call all of those who belong to the church "Brother" and "Sister"? We do not knowingly "Mr." brethren. Even when a correspondent prefixes "Mr." to the name of a brother, we substitute "Brother," if we are sure that the party is a member. We think it proper for a married sister to write her name as "Mrs." so and so, giving the initials of her husband. It is her only brief and tasteful way of saying that she is married, and is the wife of the man whose initials she gives. There is certainly nothing unscriptural, or unbecoming about our custom of printing names in this form. John, in 2 John 1: 1, addresses "the elect lady." We think it just as proper for a sister to be recognized as "Mrs.," when the term means something, as it was for John to address a sister as a "lady." This was not accidental with the venerable apostle, for he does it another time in verse five, and then closes the epistle by calling the lady's sister, "thy elect sister." Both were members of the church, and probably sisters in the flesh, and yet he designates one as "elect lady," and the other as "elect sister."

Annual Meeting Petition.

When we glanced over the Minutes of the District Meeting of Nebraska we discovered, as we thought, no query intended for the Annual Conference, and for that reason there was nothing from Nebraska in the list of papers published a few weeks ago, but are now informed that the petition found below was approved, with the understanding that it be presented to the Annual Meeting:

In view of the great need of a more thorough and general organization of our Christian Workers' Society, we, the Omaha congregation, petition the Annual Conference, through District Meeting of Nebraska, to appoint a committee of five brethren to be known as the Christian Workers' Board of the Church of the Brethren, to draft and carry forward, when adopted, plans for the enlargement and development, whereby we may secure

(a) A wider coöperation of the societies at large and more general and definite plans for practical work.

(b) A course of systematic Bible study, especially adapted to our young people, so designed as to better train and develop them along the lines of Christian character building, personal work, soul winning, and general missionary work.

Answer.—This District Meeting grants the petition.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

A GOOD INVESTMENT.

Last spring the Mission Board of Oklahoma let a number of Sunday-schools have dimes to invest, the proceeds to be turned over to the Board. One school received forty-five dimes. The writer has received a draft from one of the ministers at that place. The draft calls for $50.78, as the result of an investment of $4.50. The rate of interest is 1,000 per cent plus, which looks like giving the Lord at least a part of his share, that he might receive his "own with usury." Any Sunday-school in our State District, wishing to "go and do likewise," the present year, can have dimes supplied by addressing the writer, giving a list of the names and the amount that each scholar desires to invest..

I. H. Miller, Treasurer of Mission Board.

Nash, Okla., Jan. 20.

SOME CONDITIONS WE FIND IN CHICAGO.

A Cosmopolitan City.

Chicago is a city of nations. Here are 600,000 Germans; 200,000 Scandinavians, made up of Swedes, Norwegians and Danes; 100,000 Poles; 100,000 Bohemians; 60,000 Russians; 60,000 Italians; 40,000 negroes; 30,000 Dutch; 30,000 French; 12,000 Greeks; several thousand, each, of Croatians, Lithuanians, Roumanians and Hungarians; 3,000 Chinese. God has sent these souls to us. What shall we do with them? Many of these thousands are breaking away from Catholicism and other forms of religion, and because the truth is not given them, are drifting into awful forms of infidelity.

A Multiplicity of Languages.

In one of the few missions of this great city the good Word of God is distributed in forty different languages. Men have been seen standing on the streets amidst the crowds, reading the Word in their own tongue for nearly an hour.

Thousands of these foreigners, men and boys, can be seen crowding the awful vice districts of the city all through the long hours of the night. Perhaps some are not so much interested in these, because they come from other lands, but we see multitudes of our own American boys and men in the same places.

Homeless, Friendless, Penniless.

In one lodging-house district there are between six and ten thousand men, practically all homeless, friendless, penniless, and Christless. Many of these sleep in alleys or in doorways. If they can beg five or ten cents, they secure access to a stall in a lodging-house. A man asked for a penny one night, saying he had four of his own and when asked to show his four, he took from his old clothes four one-cent postage stamps.

We find about two thousand in the County Home and the same number in the County Hospital. Sixty-two people were found living in one apartment, large enough to accommodate seven or eight.

Immorality Abounds.

Another, almost unbelievable, fact is, that there are in the city nearly thirty thousand immoral women. In some sections they are herded, like the stock on the South Side, in houses of vice. Trapped in some other city or in the country, they are bought and sold,—many for less than the value of a worn-out horse. The same souls cost Heaven the Son of God.

These are only a few among the many conditions that could be named.

What Is the Church to Do?

As a church, what shall be our attitude to these conditions? Can we wash our hands and draw our skirts about us and allow this mass of foreigners to drift into a condition worse than the first, or shall we close our ears to the cries of the thousands of poor children who swarm the streets? Shall we warn the boys and men who swarm the streets, buying insanity not only for themselves but for their future wives and children? Four thousand men and boys were counted, passing one corner in one hour, in one section of vice in our city. Shall we help to protect our daughters, five thousand of whom are required yearly to keep up the present conditions as they exist in the city? Many of these poor slaves will tell you that if they had been properly taught in their homes (by their mother) and from the pulpit, they would have escaped disease, misery, sin, death, the potter's field, and hell.

The Awful Grip of Sin.

Sin is the nightmare of the world. Sin is the cause of misery. The world will never be free from misery until it is free from sin. Into the hands of the saints has been intrusted the remedy for sin,—Jesus Christ.

Gospel Opportunity.

Men have stood and listened to the Gospel, on the street, for four hours at one time. What a glorious opportunity and tremendous responsibility is ours! Shall we wait until our son or daughter has fallen, to awaken our interest, or shall we go forth in the power of the Spirit of God,—not to reform men and give them a respectable entrance into hell, but to regenerate them and fit them for heaven?

H. A. Claybaugh.

Chicago, Ill.

THE OZARK MOUNTAIN SECTION.

You, of the North and East, especially, should look to the great mission field of the South. Every State in the South needs your help in church work. To many these great State mission fields can furnish a cheap home.

My special purpose is to call your attention to the country of the foothills of the Ozark Mountains, in Southern Missouri,—the land that abounds with many good opportunities for the man of wealth or limited means. There is a little church, here in these foothills, in Howell County, with a membership of thirty or more, and at this writing there are a few applicants for baptism. This church has one deacon and three ministers. One of these keeps up one appointment per month, the other two have about twelve, and twelve more could be had most any time. This church also has an evergreen Sunday-school and Christian Workers' Meeting. Still better it is that nearly every member is present at its services.

Now, then, whom do we need here? We need laymen, deacons and ministers,—a score or more. Will you write us, to see if we can not get you interested? I am no land agent, neither am I connected with any such agency. Always enclose a stamped, self-addressed envelope. I have no opposition to foreign mission work, but there are millions in the South that should be reached by the Gospel. Yes, in the south part of this State there are nearly a million people who never heard a whole Gospel preached. There are, in the Southern District of this State, about 50,000 people for each active minister to reach. This is not the worst condition that can be found, but is one that should appeal strongly to our crowded churches and to those who are consecrating themselves for the Lord's call.

Bro. W. S. Ritchey has been here twice this winter, and he says if he were a young man, he would love to devote all of his time to the work here. He has done some able work in one of the strongholds of opposition, and has accomplished much.

N. N. Garst.

White Church, Mo., Jan. 16.

EXPERIENCES AMONG MEN.

To understand the problem as the other one must meet it, is always better understood when viewed from close range than from far away. More problems are successfully solved, mentally, when looking at them from a long distance, than when living, moving and being in the problematic atmosphere itself. And so, after having occupied the post of theorist and solution man for distant problems, for a long time, an invitation was received recently, to do some original investigating in a series of meetings.

The invitation was accepted, and it was with pleasure. It was a bright, cheery morning in November, when the writer was found in a Kansas automobile, with a good deacon brother at the wheel, whirling along good roads, up hill and down hill, to the church which was to be the scene of my labors for a few weeks.

Victor church, Osborne County, Kansas, has been in existence nearly ten years. Its beginning was a frontier mission point. Faithful brethren, at the instance of an old-time friend, began the preaching in a schoolhouse. It was virgin soil for our church. In time the seed bore fruit. A few souls were baptized. In 1901 Brother A. C. Daggett began a series of meetings in a neighborhood schoolhouse and labored earnestly. It was a memorable day for future "Victor," when several souls confessed Christ and were baptized. It was "Bradshaw" day, so the story runs, for from that family were most of those baptized. Among these was "Uncle Jim" Bradshaw, as he is everywhere known, formerly a man of the world for all it was worth; now, all these years, a pillar in the church, at whose hospitable door a stranger finds welcome.

Largely at the insistence of "Uncle Jim," Bro. Daggett was induced to move to that goodly land. The work flourished from the beginning. It is not, and never has been, a result of "church extension by colonization," but is a commendable example of church extension by evangelization. Results show it. Of the present membership, reaching about eighty, the large majority are from homes whose ancestry knew nothing of the Church of the Brethren. The four deacon brethren are among the number mentioned. One of the ministers is also. And the church has among those, who have not accepted its tenets, many active friends who espouse the doctrines vigorously, when such are called in question by the unsuspecting one. Practically all the families receive the Messenger. It is an active missionary among their unconverted ones, and they have arranged that all may receive the Visitor during 1912. When a church contributes of its means more than $2 per member for District and World-wide Missions in a year, though the crop failure was complete, we are inspired by the example, and pray for more of the same constituency and a like degree of earnestness.

In such a neighborhood a few weeks were most enjoyably spent. Over hill and prairie, the faithful shepherd and the kind brethren took us, and many were the visits that we made. We found hearts responsive, the brethren in good report and souls close to the kingdom. We found, too, that it is well worth while for any man to get out from the narrow confines of his own well-traveled rut, and hold communion with those who are bearing the brunt of the fight. We found, too, that the Christianity which is making its way into the homes and lives and hearts of the unsaved, is that practical variety, lived by the shepherd and his worthy companion, that makes itself indispensable in the hour of need. Then it was discovered that the hospitable home is not necessarily the palace, but that true hospitality is found in the home where happiness and sweet content dwell together. We also found out that it does not require a large circle of brethren to fill a house, but that it requires much more,—that much more being a good report, known and read of all men. It was with pleasure that the weeks were spent, and seed sown for the Master.

J. H. B. Williams.

Elgin, Ill., Jan. 20.

CHRISTMAS AT ANKLESHWER, INDIA.

We had been getting ready for some weeks, hoping for a great day at Christmas. Then, when Saturday night came, a good number of our people assembled with us, and we had a song service till after midnight. During the singing,—in the after-part of it,—I was examining those who had come in the hope of being baptized on the morrow.

On Sunday morning I continued examining as fast as I could, to be honest in the work, the morning meeting being placed in the hands of Bro. Lellu Jalem. At the close of the meeting it became apparent that there were those present who had been awaiting baptism, though not yet passed upon, and we told them to wait till after dinner. Then we went to the water-side, where fifty-one were buried in baptism with the Lord, the last one being our own little Miriam. Putting my arms around her, we walked out of the water together.

At noon we had a good time. It was like a great big love feast, without the communion part of it, and with, perhaps, less restraint. The feast, and the love, and the enjoyment, and the visitors, made the occasion an enjoyable one, and 225 of us all sat on the floor and ate rice together, with our fingers. Brother and Sister Holsopple were with us, and we were glad for them. I think they were glad too.

Later, we had Sunday-school, followed by additional baptisms, and when, by evening, we counted up the names we had written in the book, we found there were ninety-four who had been baptized. Several had been told to wait till they were a bit more prepared. There were perhaps forty more applicants who should have been present, but for some reason or other, they failed to turn up. They are coming later, is the news received today.

Those fifty-one were baptized in less than a half-hour. Several got into the water together, where Bro. Lellu asked them the questions. So, as soon as one was baptized, and the prayer was finished, he arose, received the right hand of fellowship and the salutation, and was gone. Then another took his place, and I at once began to baptize him, saying, "Thou shalt be baptized for the remission of thy sins," etc. There was no apparent hurry. Everything went forward quietly and rapidly, and our only wish was for a thousand in a day!

Early on Monday morning several of the brethren gathered before our door to sing Christmas songs. Emmert jumped to the organ, and the rest of us awoke to the sound of Christmas carols both without and within, pleasantly harmonizing together both in fact and in spirit. Later I suggested that they sing before the houses of several of the people of the town, not Christians, and see how it would take. "But," I said, "if they offer you anything, say NO." It was a success. They visited three houses, one that of a Parsee, one that of a Jew, and one that of a Hindoo. All asked them if they wanted anything, and to all they said "No." At the house of the Parsee gentleman the folks were so insistent on giving some presents that Miriam said in an off-hand way, "If you think you must give us something, perhaps you might sent it to the bungalow!" That was rather an unexpected turn, but the children received a number of toys as a result. Miriam, Emmert and James were among the singers.

At ten o'clock we had what the children would call the "really Christmas." We had announced before that if anyone wished to present anything to anyone else, he should do so at the meeting, by putting his gift into a big basket set aside for the purpose. This was done quite generally, and we also put things into this basket. So, when we went to the meeting, two large baskets stood in the presence of all. After services the presents were handed out to those for whom they were intended, and all

were thus duly remembered. It was our way of working the spirit of Christmas into the lives of a new and growing Christian community, and we count that the whole Christmas series of three days was a great success.

We count it a great privilege to be at work, thus doing the foundation work for what we feel will be, some of these years, a great structure. We pray that the Lord may give us wisdom to lead and direct our people, to the end that they may grow in grace, and be like the Divine Master, who was the very image and character of God.

Wilbur Stover.

Dec. 29.

Our Christian Attitude Toward Sin.

(Concluded from Page 69.)

The grandest monuments of Christian civilization are its achievements in world-wide missions. Christian ideals and a sainted church life must accompany the missionary into the remote corners of the earth. But back may come the cry: "Unless the church and nation will do away with the open sins, much of the noble sacrifice is a positive loss."

Too long have we allowed our sympathy and kindness to soften the asperity of the facts concerning evil. Christian honor, as well as home and virtue must not be sacrificed for the preservation of evil.

The great need of today is that each Christian worker get to work with a spirit of earnestness, and use every lawful means to exterminate the national and church sins. If all the Christian forces are united, the evils must go, and the holiness of the church will shine out in the dark world bright as the sun, fair as the moon and mighty as an army with banners. May we all stand as a mighty army against all evils and victory will be ours!

Glade, Pa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Glendale.—Last summer a few families moved here from California, who proved to be active workers, and a great help and blessing to the church. The church asked Bro. F. F. Durr, of Pennsylvania, to come among us. He accepted the call at once, and came to our assistance. Bro. Durr visited every member, and is studying the condition and needs of the church. Everything is now moving along pleasantly. Two deacons were chosen at our recent council. We reorganized our Sunday-school, and also organized a Christian Workers' Meeting. We are also holding prayer meetings. The church was greatly revived and went to work with new activity and zeal,—working in union and love for the salvation of the lost. Our Sunday-school has greatly increased in attendance, and continues to increase. The interest is very good at all the meetings. We are also opening a mission in Phoenix, which will be ready for organization by Feb. 11. This will add new responsibilities, and demand greater activity. Those who are thinking of changing location are invited to cast their lot with us, and to help in the good work in which we are engaged. There is a great amount of work to be done here, for the mission field is large and demands our united help and attention.—Levi A. Yoder, Glendale, Ariz., Jan. 22.

CALIFORNIA.

Chico.—This part of the country is just a little different from the East. While the children east of the Rocky Mountains are going to Sunday-school through cold and snow, here in California they go through mud and rain, and it does not make as much difference as you might think. The little folks are on hand, rain or shine, and our attendance is on the increase. On Christmas evening the little folks entertained a well-filled house of interested listeners, who were held spellbound for over one hour by the well-rendered recitations and beautiful songs in praise of the new-born King of Bethlehem. So devoted and earnest were the children that the large audience gave good attention. At the close of the services each of the children received a box of candy, some nuts, and several oranges and apples. The new year, so far, shows bright prospects for our work.—Mrs. Hiram Forney, Chico, Cal., Jan. 21.

Imperial Valley.—I commenced a series of meetings in this congregation on Saturday evening, Dec. 23, and preached fourteen sermons to interested audiences. Four were baptized. The churchhouse is located seven miles from Holtville, Cal., in a thriving country. Here the desert has been made to blossom as the rose.—S. G. Lehmer, 3207 Manitou Avenue, Los Angeles, Cal., Jan. 22.

Long Beach.—Jan. 21 Bro. Harvey Snell, our District Sunday-school Secretary, met with us and gave our Sunday-school a very interesting and instructive talk. He also preached a very acceptable sermon, which was much appreciated by a large and attentive audience. Our Sunday-school has begun the new year with increased attendance, and we are anticipating a prosperous year for this church. Through the death of Bro. S. B. Fahnestock our church has lost an able worker. May the grace of God abide with Sister Fahnestock, and sustain her in her sad bereavement.—Julia B. Wall, 129 Descanso Street, Long Beach, Cal., Jan. 22.

Lordsburg church met in council Jan. 15. Our elder, Bro. E. Forney, presided. Bro. Harry Brandt was reëlected superintendent of the Lordsburg Sunday-school; Sister Ruth Frantz, secretary; Bro. Ernest Vaniman, superintendent of the San Dimas Mission Sunday-school; Sister Hazel Metzger, secretary. Bro. Lynn Blickenstaff was elected church treasurer. Considerable other business was attended to. Sister Ruth Frantz was elected president of the Christian Workers' Society; Sister Vinna Harshbarger, secretary.—Grace H. Miller, Lordsburg, Cal., Jan. 18.

CANADA.

Pleasant Ridge.—Our congregation met in council Jan. 15. Bro. L. Shatto presided. Brethren L. Shatto and Geo. Shamberger were chosen as joint overseers of this church for 1912, after votes were cast twice, and resulted in a tie both times. Sunday-school officers were elected for six months, with Bro. Ira Miller as superintendent and treasurer; Bro. John Eby, clerk; the writer, correspondent. It was found that the baptism of four members, in 1911, had not been reported.—F. E. Pobst, Major, Alta., Can., Jan. 20.

COLORADO.

Wiley church met in council Dec. 30. Officers were elected for the new year. Bro. Homer Ullom was reëlected as elder; Bro. A. J. Ellenberger, clerk; Bro. Daniel Burger, treasurer. As our new churchhouse is not yet enclosed, the snow and cold weather have stopped the work since Dec. 16. We are having unusual winter weather for this part of Colorado. Ten to twelve inches of snow fell during the last week of December, and several inches of it is still here, but is melting fast now. We have arranged with the McPherson College Lecture Bureau to have one of their professors with us, each quarter of the present year, to give us a series of lectures. We anticipate a feast of good things.—Laura V. Ullom, Lamar, Colo., Jan. 23.

ILLINOIS.

Franklin Grove.—The church at this place held a Bible Institute from Jan. 14 to Jan. 21, inclusive. Bro. Zimmerman, of Bethany Bible School, was with us during the entire time, conducting classes along various lines of Bible study each afternoon and evening. Sister Bertha Dutcher, of Sterling, was with us several days, giving three talks and conducting song practice by using "Kingdom Songs." Bro. Ezra Flory, of Sterling, Ill., and Bro. O. F. Shaw, of Dixon, Ill., also assisted us. Each of them gave three talks. We feel that the Institute has been very helpful to us. All the instruction given was interesting and inspiring. The brethren had planned their home duties so that many of them came every session, but some members did not attend and so missed the good they might have gained.—Anna S. Buck, Franklin Grove, Ill., Jan. 26.

Mount Carroll.—Jan. 12 Bro. M. W. Emmert came to us and conducted a three-days' Bible Institute. We had a good attendance, considering the extremely cold weather and prevailing sickness. It was thirty-two degrees below zero on the morning he came. The interest was good, and we feel that it was an excellent preparation for the revival meeting that began on Sunday night, Jan. 14. Bro. John P. Harris, of Virginia, is conducting the meetings. We are having the very best of interest. One dear sister came out on the Lord's side last night. Many others are almost persuaded. Bro. Harris is certainly preaching with power. He is a young man of marked ability. He goes from here to Shannon, Ill., to hold meetings. Our meetings here will continue a little while longer.—Alice Garber, Mount Carroll, Ill., Jan. 26.

Spring Run.—Our church met in council Jan. 20, with our elder, Bro. Urias Blough, presiding. It was decided that Bro. Chas. Walters hold a series of meetings for us in the near future. The time will be set at our next council, April 6. We reorganized our Sunday-school with Sister Della Blough as superintendent; Sister Gladis Blough, secretary. We appreciate that our elder is here with us, so that we can be built up, and labor for the cause of our Blessed Master.—Amanda Schisler, Ellisville, Ill., Jan. 22.

INDIANA.

Bremen.—Bro. John R. Miller, of Nappanee, Ind., came to this place Jan. 14 and began a series of meetings, closing Jan. 21. Bro. Miller gave us strong, spiritual sermons, proclaiming God's message in power. While no one may be the good choice, still we feel that some were almost persuaded. The church has been strengthened and made to feel the need of a deeper spiritual life.—Monroe Martin, Bremen, Ind., Jan. 23.

Indianapolis.—Our pastor, W. Carl Rarick, after having charge of the work here for sixteen months, left us at the close of the year with the intention of attending Bethany Bible School. As yet no one has been secured to take his place. We held our first council of the year Jan. 20. Our elder not being present, Bro. G. W. Hahn presided. The principal business of the meeting was the election of church and Sunday-school officers for the year. All church officers whose terms expired were reëlected to succeed themselves, as follows: Clerk and treasurer, F. M. Bowers; trustee, F. P. Hoffert; Messenger agent, Floyd McGuire; Messenger correspondent, W. A. Lawrence. Sunday-school officers elected were: Superintendent, W. A. Lawrence; secretary, Abbie Manville; treasurer, R. W. Weeks.—W. A. Lawrence, Central Indiana Hospital for the Insane, Indianapolis, Ind., Jan. 22.

Roann.—Our series of meetings, conducted by Bro. C. S. Garber, closed yesterday, with fifteen additions to the church. The meetings were exceedingly well attended, especially considering that a part of the time mercury was about twenty-two degrees below zero. Twenty-four sermons in all were delivered, to which there was no uncertain sound. These services have done us much good, and many lasting impressions were made. We went from here to Ogan's Creek on Sunday afternoon.—I. E. Warren, Roann, Ind., Jan. 22.

Union church has enjoyed another feast of good things. On Sunday, Jan. 21, Bro. J. A. Gump, of Churubusco, Ind., and Bro. Levi Puterbaugh, of Argos, were with us. They, together with Bro. J. F. Appelman, compose the Temperance Committee appointed by our late District Meeting of Northern Indiana, and the purpose of their meeting was to formulate plans by which they might do more effectual work among the churches. Bro. Puterbaugh preached for us on Sunday morning, following the Sunday-school, and Bro. Gump preached in the evening, following the Christian Workers' Meeting. These services were very interesting and much appreciated. Our Sunday-school is increasing in interest and attendance. The average attendance during the year 1911, including the home department, was 100. The Christian Workers' Meeting, the cottage prayer meeting, and the Sisters' Aid Society are all progressing nicely. We are arranging for a rousing Missionary Meeting on Sunday evening, March 31, at which time a special program will be given at the Christian Workers' Meeting. Our Local Temperance Committee is Brethren Andrew Bottorff, William Garl, Ray Welborn.—A Laura Appelman, Plymouth, Ind., Jan. 22.

West Marion.—Since writing last, seven more have united with the church by baptism. Bro. Frank Fisher was with us last Sunday morning. Though, for some reason, he arrived late, he gave us some encouraging thoughts. In the afternoon there were four baptized. In the evening Bro. J. L. Mahon gave us an interesting sermon on "The Power of God, or Who Has the Greater Power,—God or the Devil?" When the invitation was given, three dear souls gave their hearts to God and were baptized on Tuesday evening, our prayer meeting night. Pray for us that we may still continue to gather the lost ones into the fold!—J. A. Leckron, Jonesboro, Ind., Jan. 24.

Winchester.—Bro. S. Z. Smith, of Sidney, Ohio, was with us in a series of meetings Jan. 17. Owing to the extreme cold weather many did not attend. Two applied for membership and were baptized.—Iva Harmeson, Winchester, Ind., Jan. 23.

IOWA.

Coon River.—The Christian Workers of this congregation organized by electing Sister Vina Persons as president, and Sister Pearl Diehl, secretary.—J. D. Haughtelin, Panora, Iowa, Jan. 24.

KANSAS.

Conway Springs.—Our council was held today at the churchhouse in the city. Our elder, Bro. A. J. Smith, presided. A missionary committee of three was appointed; namely, Bro. Arthur Ebersole, Sisters Ida Frantz and Minnie Sipe. The prospect for organizing a mission study class is good. We also decided to have a series of meetings (or a Bible study class) in the near future, at one of the outside preaching points, provided everything works out favorably. Our home series of meetings, this year, will be conducted by Eld. A. J. Smith. The date to begin the meetings has not yet been decided upon. The financial report shows that we remembered various charitable works with donations. The total amount collected and disposed, for all purposes, is several hundred dollars.—J. J. Bowser, Conway Springs, Kans., Jan. 20.

Neosho Valley church met in council Dec. 24, with our elder, Bro. J. S. Clark, of Parsons, Kans., presiding. We had a good meeting. We elected Bro. Amos Wampler, of Fredonia, Kans., as our elder. All of the former Sunday-school officers were retained for another year. We feel thankful to the neighboring churches that our little meetinghouse is now free of debt, and we have one of the best little Sunday-schools in the District. Our enrollment averages about forty-five. Forty-four were out to services last Sunday, in spite of the muddy roads. Any persons coming our way will be welcome to stop over.—J. Holloway, Chanute, Kans., Jan. 22.

Pleasant View.—Owing to the inclement weather, our council was deferred until Jan. 15. Eld. A. F. Miller officiated. Officers were elected as follows: Bro. A. F. Miller, elder; the writer, clerk, chorister and Messenger agent; Bro. W. W. Rexroad, treasurer; Bro. R. D. Showalter, trustee; Bro. J. F. Showalter, solicitor; Sister Gertrude Showalter and Bro. Ray Rexroad, Sunday-school superintendents; Bro. Hugh McMurry, secretary; Sisters Annie Hollinger, Minnie Rexroad and Barbara Showalter, nominating committee for the Christian Workers' Band.—Wilmer Keedy, Darlow, Kans., Jan. 22.

Prairie View.—Our church met in council Jan. 16. Officers were elected, with Bro. J. Wertz as treasurer; Bro. F. Yiengst, solicitor; the writer, clerk and corresponding secretary; Bro. J. Wertz, superintendent of the Sunday-school; Bro. W. Stover, president of the Christian Workers' Meeting. Our series of meetings, which was held sometime in November, resulted in one being baptized. Our home ministers did the preaching.—Louie Yiengst, Friend, Kans., Jan. 22.

Ramona church met in council Dec. 30, with Eld. O. O. Button presiding. Church officers were elected for the year with Bro. Button as elder in charge; Bro. James Neher, clerk; Sister Emma Long, solicitor. Our Sunday-school is progressing nicely, with Bro. A. J. Beckner as superintendent. We enter the new year with a determination to do more and better work for the cause of the Master.—J. H. Long, Ramona, Kans., Jan. 25.

KENTUCKY.

Reno.—Our elder, Bro. J. W. Rogers, of Braggville, W. Va., came on the evening of Jan. 20, and preached three inspiring sermons for us. The attendance and attention were good. One precious soul came out on the Lord's side, and others seem to be near the fold. We are glad to see the people at this place so interested in hearing the Word of God preached, in a way that it has never been preached here before. There are only eight members at this place. We all came from Shrewsbury, W. Va., in September, 1911, and have only had two meetings of the Brethren since we have come here. We hope to have meetings oftener in the future. We expect to organize a prayer meeting, and also a Christian Workers' Meeting and Sunday-school in the near future. Bro. Rogers will come again March 17, if no preventing Providence, to hold a few meetings.—Ella Miller, Reno, Ky., Jan. 22.

MARYLAND.

Baltimore (Fulton Avenue).—We met in council on the bitter cold night of Jan. 5, with a good attendance, but not being able to complete the large amount of work in one evening, we finished our work on the evening of Jan. 19. Our presiding elder, Bro. John A. Smith, was assisted by Eld. S. H. Utz, of New Market, Md., and Uriah Bixler, of Westminster, Md. Bro. Thomas L. Bufter was elected superintendent of the Sunday-school, to succeed Bro. W. D. Ashmore, who resigned. Bro. David Utz was reëlected trustee for a period of nine years. The church decided to advance Bro. B. D. Angle to the second degree of the ministry. Bro. S. I. Bowman, of Harrisonburg, Va., is to begin a series of meetings for us May 5, to close with a love feast May 19. Sickness and death in our congregation, during the past year, have had their effect, and it is very hard to become reconciled to our loss; yet we are trying to look up and go on, knowing that the crown is not in the beginning, neither the middle, but at the end of the race. Brethren, pray that we faint not by the way till he come.—J. S. Geiser, 1607 Edmondson Avenue, Baltimore, Md., Jan. 20.

Westminster.—We decided to change the date of beginning our Bible Institute in this church from Feb. 18 to Feb. 25, owing to the inability of the Blue Ridge College to secure Bro. Isaac Long, of India, on any other dates. Bro. J. K. Miller, of Brooklyn, N. Y., will fill the regular preaching appointment in our Westminster church at 10: 30 A. M., Feb. 25. His subject will be "The Bible." He will then conduct a week or ten days' Institute, with probably morning, afternoon and evening sessions. Everybody is welcome.—W. E. Roop, Westminster, Md., Jan. 25.

MICHIGAN.

Riverside.—Our church met in council Dec. 30. Bro. C. L. Wilkins was with us. He was reëlected elder for one year; Sister Emma Doerr, secretary; Bro. Harve Good, treasurer; Bro. Hiram Pinney, trustee and Messenger agent for one year; Bro. Myraum Burkett, church correspondent; Sister Janet Burkett, chorister. A missionary committee was appointed with the writer for three years, Sister Emma Doerr for two years, and Sister Janet Burkett for one year. We also appointed a committee to see about building a kitchen to our churchhouse. Two letters of membership were granted. Sister Emma Doerr was reëlected Sunday-school superintendent. We organized a Sisters' Aid Society, with Sister Carrie Breed as president; Sister Maud Pinney, vice-president; the writer, secretary and treasurer. We expect to hold a series of meetings sometime in the fall. This was the first council for quite a number of us.—Maggie V. Burkett, R. D. 1, Box 17, McBain, Mich., Jan. 24.

MISSOURI.

Osceola.—We met in council Jan. 20. Eld. T. J. Simmons presided. Brethren Thomas Simmons, Jr., Joe Replogle and Will Phillips were appointed as a Temperance Committee. Bro. A. C. Miller will conduct a series of meetings, to begin Aug. 24 and close with a love feast Sept. 7. Our sisters organized an Aid Society in November, with Sister Marguerite Albright as president; Sister Ettie Hannah, secretary-treasurer. Our work, so far, has been piecing quilts and making children's clothes. We are few in number, but are willing to do anything for the advancement of our Master's work. Our Sunday-school and Christian Workers' Meeting are progressing, in spite of the severe winter weather. It has been colder than we have experienced for many years. Bro. Joe Replogle and Sister Nellie Beardslee are our solicitors for the next quarter.—Elizabeth Lyon, Lowry City, Mo., Jan. 24.

Peace Valley.—Jan. 21 we met at the waterside, where three precious souls received the rite of baptism. Another one is awaiting baptism. A large crowd witnessed the ceremony.—Annie Diediker, Peace Valley, Mo., Jan. 23.

Prairie View.—Our church met in council Jan. 13. Our elder, Bro. W. W. Holsopple, presided. Sunday-school and church officers were elected as follows: Bro. R. H. Lingle, Sunday-school superintendent; Sister Nellie Vogt, secretary; Bro. C. E. Shepp, clerk; Bro. Chas. Mohler, chorister and treasurer; Bro. David Bowman, mission solicitor; Bro. N. S. Goodman, correspondent for the child saving work; the writer, Messenger correspondent. We decided to hold a series of meetings in August.—Neva Shepp, R. D. 3, Versailles, Mo., Jan. 19.

MONTANA.

Glasgow.—The Galpin Sunday-school was reorganized Jan. 7, with Bro. Wm. Burlingame as superintendent; the writer, secretary. The superintendent appointed the teachers. Bro. Tom White was elected church trustee for three years. Brethren Wm. Burlingame and Wm. Biddle were elected last year. Our prayer meetings are held each Wednesday evening. The attendance and interest are good. We hope for still better work at this place. We have a union Sunday-school.—Malinda Blocher Kerst, Glasgow, Mont., Jan. 22.

NEBRASKA.

Juniata.—Eld. A. D. Sollenberger began a series of meetings

at this place Jan. 6. He preached twelve inspiring sermons, but on account of the very cold weather the meetings closed Jan. 15. We hope that Bro. Sollenberger may return in the near future, to continue these meetings when the weather is more favorable.—Mary Liveringhouse, Juniata, Nebr., Jan. 24.

Silver Lake.—On account of extremely cold weather we were not able to have Sunday-school for several Sundays, but today it was pleasant and the school well represented. We elected our officers for the year, with Bro. S. E. Grabill as superintendent; Bro. Lee Grabill, secretary. Teachers were also chosen for each class. Our library is being supplied with new books, from time to time, by the birthday offerings. It was decided to buy a new sectional bookcase, for which funds were readily given. Our librarian, Sister Ida Stouffer, will greatly appreciate the new convenience for her work. On account of the deep snow and bad roads, we have discontinued our Sunday evening services for the present.—Anna Kindig, R. D. 1, Box 37, Roseland, Nebr., Jan. 21.

OHIO.

Cincinnati.—The few members who have been earnestly praying for a mission here in this large, wicked city, are more than happy to announce the progress of a very interesting Sunday-school at the home of the writer each Sunday, at 3 P. M. —Chas. Knoepfle, 4152 Chambers Street, Cincinnati, Ohio, Jan. 21.

Greenwood.—We elected our Sunday-school officers today for one year, with Bro. Perry Cooperrider as superintendent; Sister Ruth Cooperrider, secretary. This is a small school of only thirty members. Bro. Frank Hochstetler, our young minister, is taking hold of the work here in a way that causes us all to hope for brighter things in the future.—Max Hartsough, Glenford, Ohio, Jan. 21.

Loramie.—Dec. 10 Bro. Dorsey M. Hodgden began a series of meetings at this place and continued two weeks. There were no accessions. Our Sunday-school is progressing nicely. Bro. H. H. Helman was reëlected superintendent for the year. We expect to give a temperance program sometime in February. Bro. L. A. Bookwalter will address us at that time. We have organized a teachers' meeting in our Sunday-school. Bro. S. E. Porter will give a special discourse to the young people on the evening of Feb. 11.—Allie Helman, Dawson, Ohio, Jan. 23.

Prices Creek congregation began a series of meetings Jan. 6, with the assistance of Bro. H. L. Fadely, of Middletown, Ind., continuing for ten days. The meetings were then closed on account of severe cold weather and drifted roads. We expect to have meetings again the beginning of August, no preventing Providence.—W. A. Petry, West Manchester, Ohio, Jan. 22.

OKLAHOMA.

Notice to the District of Oklahoma.—The semiannual meeting of your Mission Board will be held at Enid, Okla., March 9, 1912. Any work you wish to have considered by the Board should be in the hands of the secretary previous to that time. Bro. J. R. Wine, of Wichita, Kans., has been secured to take up evangelistic and Sunday-school secretary work for us, beginning March 15. All those wishing his services this year, will please make application at once, and we will arrange the work so as to save traveling expenses, as much so as possible. We should like to have a call from every church in the District, as we hope to reach all; and we also wish to secure a report from each of them.—John R. Pitzer, Secretary, Cordell, Okla., Jan. 23.

Special to Sunday-school Superintendents of Oklahoma, Etc. —I urge you to fill out at once the blanks sent you and send to the address on the card. Penny postage will carry them. The Secretary of the Sunday-school Board says: "Urge your schools to be absolutely prompt in sending to this office a complete report of their schools on the cards you send them." —I. H. Miller, Sunday-school Secretary, Nash, Okla., Jan. 22.

OREGON.

Ashland.—As Bro. Harman Stover could not come to hold our series of meetings for us, as stated in last week's paper, on account of other engagements, and as Bro. M. M. Eshelman, of Los Angeles, Cal., was in our midst for a short time, he was prevailed upon to give us some meetings. The meetings commenced Jan. 14.—Cora B. Decker, Ashland, Oregon, Jan. 22.

Williams Creek.—We held our council Jan. 13. Quite an amount of business was disposed of. We elected all our church officers. Bro. Jacob P. Moomaw was chosen as our elder for 1912; Bro. Bacon Sinday, Sunday-school superintendent; Sister Teeter, secretary; Sister Hoxie, treasurer; Bro. J. W. Teeter, Bible-reading president. We are getting along well. Our Sunday-school and preaching services are increasing in interest, since we have our new churchhouse. We feel very thankful for it, and all of us feel at home. We have preaching every Sunday, and Bible-reading each Sunday night, at seven o'clock. As Bro. Stover said in a previous article, we certainly "enjoy ourselves." Any brother that wants to come and enjoy himself with us, will find that there is plenty of room here to work for the Lord. For further information write the undersigned, who will gladly respond if stamp is enclosed.—J. P. Moomaw, Williams, Oregon, Jan. 22.

PENNSYLVANIA.

Altoona.—Jan. 1 Bro. A. J. Culler, of Philadelphia, began a series of meetings, which he continued until Jan. 14. Bro. Culler preaches very interesting and Spirit-filled sermons. We all feel strengthened and benefited by his being with us. May we strive to discharge our duties more faithfully!—Sadie Morse, 613 Bell Avenue, Altoona, Pa., Jan. 24.

Claar church met in council Jan. 6. Eld. A. J. Claar presided, assisted by Eld. David Sell, of Leamersville, Pa. Officers for the coming year were elected. Considerable other business was transacted. A great deal of interest in church work was shown. Our love feast will be held April 27, examination services at 3:30 P. M.; communion services at 5 P. M.—E. F. Claar, Klahr, Pa., Jan. 22.

Greensburg.—Last Wednesday evening, after prayer meeting, six souls put on Christ by baptism. This makes a total of twenty-two since last April. We hope that many more will unite with the church during the series of meetings, to be conducted by Eld. J. H. Cassady. The meetings are to begin on the evening of the dedication of the new church, Feb. 11.—M. J. Brougher, 126 Washington Street, Greensburg, Pa., Jan. 26.

Harrisburg.—Bro. G. N. Falkenstein, our elder, closed a two weeks' series of meetings on Sunday night, Jan. 14. After strenuous efforts on his part, and contending with severe weather and "hard hearts," the meetings closed without any visible results. The extreme cold weather,—colder than ever recorded here,—was a hindrance to the success of the meetings.—Elton Peterman, 402 Crescent Street, Harrisburg, Pa., Jan. 19.

Lancaster.—Our council was held Jan. 10. Five certificates of membership were received. We decided to engage an instructor to conduct a singing class for us. In accordance with the ruling of Annual Meeting, an election was held for three persons to serve as a Temperance Committee in this congregation. Our city missionary, Sister Elizabeth Miller, reported having visited 215 homes and our local benevolent and criminal institutions during the last quarter. She also distributed 188 garments, and twenty-five pairs of new and second-hand shoes. The work at the Coral Street Mission is growing in a most encouraging manner. The average attendance at Sunday-school is sixty-one. We have preaching services there every other Sunday evening, and a Bible class on Thursday evenings. Sister Lydia Baum, field worker for the Mission, has contributed much to the success of the Sunday-school. Between Aug. 1 and Jan. 1 she made 450 calls in the interest of the work. Sister Baum is a single woman, works for her own support, and has made these calls during her scant leisure time. We will hold a series of meetings, to begin Feb. 18. Bro. Rufus Bucher, of Quarryville, Pa., will be the evangelist. —Emma C. E. Landes, 219 College Avenue, Lancaster, Pa., Jan. 22.

Leamersville.—Our series of meetings opened Jan. 8 and closed last night. The services were conducted by Bro. D. K. Clapper, of Meyersdale, Pa. The interest and attendance were good, considering the very cold weather. Bro. Clapper preached seventeen sermons in all. Four were added to the church by baptism, and three more await the rite. Others are considering the matter and may come in the near future. Bro. Clapper is a minister of marked ability. His preaching was clear, logical, practical and forceful. He and our elder, Bro. D. D. Sell, visited nearly every home in the congregation, besides a number of other homes, and this has not been without its effect. He made friends wherever he went. Our church has received a spiritual uplift through the efforts put forth. Our council was held Dec. 29. We decided to get "Kingdom Songs" for use in the Sunday-school. Bro. Homer S. Benton was elected superintendent of the Sunday-school; Bro. E. H. Claar, church chorister. During the year 1911 a number were added to our church by baptism and letter. We were also called to part with three of our oldest members by death. Our Sisters' Mission Band is increasing in number, as well as in strength. A good interest prevails.—Grace Benton, R. D. 1, Box 14, Hollidaysburg, Pa., Jan. 24.

Lower Cumberland.—An interesting series of meetings was held at Boiling Springs, Pa., conducted by Bro. Albert Hollinger, of Gettysburg, Pa. The meetings closed Jan. 21. Notwithstanding the severity of the weather, much interest was manifested. Three young people applied for baptism.—Clarence E. Long, Mechanicsburg, Pa., Jan. 23.

Reading.—Jan. 8 we assembled in council, and transacted a large amount of business. One letter of membership was read. One member was reinstated during the last quarter. Our Sunday-school officers have been elected for the current year. The writer was chosen superintendent. Some time in February we expect to start a series of meetings at this place, with Bro. Flory, from Virginia, preaching for us. If there are those throughout the Brotherhood, who know this congregation, I feel to say that we are still alive and engaged in the Lord's work, even though it is in a small way and under difficulties at times.—Henry H. Moyer, 834 North Sixth Street, Reading, Pa., Jan. 23.

Royersford.—A series of revival meetings is now being held at the Church of the Brethren at this place, conducted by the pastor, Bro. Quinter Leckrone, who, during the past week, has delivered powerful sermons. The church owes a great deal to the pastor and his wife, for their diligent, faithful work. The best Christmas entertainment, ever given by the Sunday-school at this place, was rendered this Christmas under their instructions.—Mrs. Perry Tyson, Royersford, Pa., Jan. 24.

Spring Creek.—A series of meetings was held at South Annville from Dec. 30 to Jan. 14. Eld. S. Z. Witmer was present two evenings, until Eld. J. B. Shisler, of Harleysville, Pa., arrived, who was present until the close of the meetings. One was baptized recently, at Annville, by Eld. S. Z. Witmer. The writer recently had the privilege of visiting Bro. Christian Bucher one day. He lives near Lebanon, Pa. Bro. Bucher is seventy-eight years of age, and nearly blind. He was elected to the ministry in 1861, and is widely known in the Brotherhood. He is the only brother living yet, of the 1880 Standing Committee.—Edgar M. Hoffer, Elizabethtown, Pa., Jan. 25.

Waynesboro.—Last night I had the pleasure of hearing "a voice crying in the wilderness." It was Bro. G. E. Yoder, pastor of the Elk Lick congregation, Somerset Co., Pa. He is in the midst of a series of meetings in the Brethren churchhouse at Shady Grove, six miles west of this place by the electric line. Two have applied for baptism. Bro. Yoder portrayed a most effective word-picture of sin and the sinner; then showed the beautiful way of holiness. Yesterday, at an official meeting, the writer was appointed church correspondent.—D. B. Mentzer, Waynesboro, Pa., Jan. 21.

SOUTH DAKOTA.

Willow Creek.—Our council was held Jan. 6, at which time the work for the year was well planned. Sister Ellen Haraldson was elected superintendent of the Sunday-school; Bro. Frank Heagley, secretary-treasurer. The library committee, with the librarian, was urged to take up that feature of the school more diligently. Bro. T. Thompson was chosen church clerk; Bro. Hy Horning, treasurer; Bro. S. Haraldson, solicitor; Sister Lizzie Tooker, messenger agent; Bro. G. P. Hurst, Sister Nellie Heagley and the writer, Missionary Committee. Our Aid Society gave an encouraging report for the past year, and the present organization was continued. Arrangements for a series of meetings were left in the hands of a committee. Owing to extremely inclement weather, sickness, etc., our evening services will be discontinued until spring.—Eva Heagley-Hurst, Wetonka, S. Dak., Jan. 19.

VIRGINIA.

Angels Rest.—Jan. 20 Bro. M. J. Dickerson, our elder, came to this church and preached two well-directed sermons to good audiences. We should like to have him with us all the time, for we greatly need a local minister. We are like sheep without a shepherd. Last September Bro. S. C. Thompson preached for us one week. The people were impressed, but no one came out on the Lord's side.—N. F. Kingreo, Lawton, Va., Jan. 26.

Trevilian church met in council Jan. 5, with Bro. I. A. Miller in charge. Four letters of membership were received. The principal business that came before the meeting was the report of the different finance committees and the settling up of the church expenses for the year. As Bro. I. N. H. Beahm has located here recently, Bro. I. A. Miller resigned as elder in charge, and Bro. Beahm will now take charge of the work here. Bro. Miller lives some sixty miles away. Bro. B. F. Glick and Sister Martha Senger were elected Sunday-school superintendents. Sister Martha Senger was chosen president of the Christian Workers' Meeting for the year. On Thanksgiving Day, and also on the last Sunday of the past year, the children and young people rendered an appropriate program. The outlook for the work here is encouraging at present.—Emma Whisler Glick, Trevilian, Va., Jan. 24.

Mountain Grove Chapel.—We met in council Jan. 17. Eld. S. A. Sanger presided. The purpose of the meeting was to make a financial settlement of expenses on our churchhouse. We have a neat little building, costing less than $500. We will dedicate it sometime in the early spring. A letter of membership was granted. During the year 1911 forty-seven were added to the church by baptism. One moved away and one was removed by death. This has been the only death in three years since the work was begun at this place. We now have a membership of 100. Total offerings for the year amount to $15.98. We have adopted the weekly pledge offering for the year 1912. A number have already responded. We are keeping up our Sunday-school through the winter for the first time. The attendance and interest are excellent.—Nelle Wampler, Dyke, Va., Jan. 22.

Pleasant Valley (First District).—Our church met in council Jan. 20. Eld. S. P. Reed presided. One letter of membership was received. Officers were elected for the coming year, with Bro. S. P. Reed as elder in charge. The other officers were reëlected. The following Sunday Eld. Wyatt Reed preached a good sermon from Luke 13: 24.—Peter Hylton, Floyd, Va., Jan. 26.

Seven Mile Ford.—Jan. 19 Eld. W. H. Handy preached an excellent sermon for us. On Saturday, at 10 A. M., we had an official meeting, and at 2:30 P. M. we held our regular members' meeting. Our elder, Bro. W. H. Handy, was moderator. All were in full fellowship. We elected five trustees. No other business coming before the church, we adjourned until 7:30 P. M., when Bro. W. H. Handy gave us a soul-cheering sermon. On Sunday, at 11 A. M. and 2:30 P. M. Bro. J. C. Jones preached for us. Everybody enjoyed the sermons. At 7:30 P. M. Bro. Jones could not be with us, so Bro. Handy preached for us. On Monday, at 11 A. M. and at 7:30 P. M., Bro. Handy again addressed us. All the services were well attended and everybody seemed to be greatly benefited.—Margaret Thompson, R. D. 1, Box 59, Seven Mile Ford, Va., Jan. 24.

WASHINGTON.

North Yakima.—Jan. 21 closed a two weeks' Bible class and evangelistic meetings at this place. Bro. J. Secrist, of Olympia, Wash., conducted these meetings with zeal and earnestness. The Bible class was conducted from 1:30 to 3:30 P. M., with an average attendance of twenty-seven out of the fifty enrolled. The books of John and First Corinthians were discussed with much interest. Truths and facts were brought out and made plain to all. We expect to continue this Bible study by meeting one evening of each week at the different members' homes. At our evening meetings the attendance was good, and all felt greatly benefited by being there. As a result six came out on the Lord's side. At our last service, on Sunday evening, three were baptized and one reclaimed. On Saturday evening Bro. Secrist gave his interesting lecture on "The Unfolding of a World" or "The Evolution of Man." We regretted to have him leave us so soon, as many more dear souls had almost decided to hear the Master's call. Our band of Junior Workers have started an excellent work, which is an encouragement to the rest of us. Surely we have reason to rejoice at the increased interest taken among us.—Amy N. Replogle, 108 North Fifth Avenue, North Yakima, Wash., Jan. 23.

WEST VIRGINIA.

Packs Branch.—Bro. James Riner, of Braggville, W. Va., was with us on Saturday and Sunday, Jan. 20 and 21, and preached two excellent sermons. One came out on the Lord's side.—E. A. Bowlen, Packs Branch, W. Va., Jan. 25.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

ANOTHER YEAR'S WORK.

The Grand Valley church has closed another year's work for the Master. Our kind Father in heaven has watched over the little flock here, and we have enjoyed many blessings. While we have not had everything work out just as we wished, yet, in looking over the year's work and counting the blessings received, we must say that the Lord has been good to us. A few of our members have moved away, but others have come in to fill their places. Death has not entered our fold during the year 1911, nor was there any serious sickness.

The mission work in Grand Junction, under the care of Bro. A. C. Root and wife, is doing fairly well, and we trust that the good seed sown may bring forth a bounteous harvest to the glory of the Lord in years to come. Two members were brought into the church by baptism during the past year in the city of Grand Junction. Brother and Sister Root are good, earnest workers, and we hope that they may have greater success the coming year. May each member of the church strive for a greater degree of holiness in themselves and others, and work for the glory of God, is my prayer! D. M. Click.

Grand Junction, Colo., Jan. 18.

MIDDLE IOWA'S INSTITUTE.

A Sunday-school and Christian Workers' Institute for the above-named District has been arranged, to be held in the Panther Creek church, Dallas Co., Iowa, Feb. 14, 15 and 16. The instructors, Bro. G. M. Lauver and Sister Eva Trostle, are both well known as teachers in Bethany Bible School, and of special ability in their respective lines. The course consists of daily discussions on the following subjects: "Christian Workers' Problems," "Lesson Preparation," "Primary Teaching," "General Sunday-school Problems," "Hymn Leading and Spiritual Song Service," "Church Ordinances." A Bible lesson will be given each day. The program has been worked out with the constant aim of the greatest practical helpfulness. Come, give us your helpful experience also.

Ample provisions are being made by the brethren and sisters of the Panther Creek church to care for all who will come. All trains will be met at Kennedy on Tuesday afternoon, Feb. 13, arriving from the west at 6:45, and from Des Moines at about 5:30. Please notify Bro. A. F. Reiste, of Dallas Center, Iowa, as to when you will arrive, and he will arrange to have your train met at Kennedy.

All things are being made ready. Will you not come to the feast? Do not disappoint the Master and lessen your possible efficiency by the failure to receive the blessings he is sending here for you. A cordial invitation is also extended to those of our neighboring Districts who may arrange to be with us. Marie Jasper.

Ankeny, Iowa, Jan. 22.

MANCHESTER BIBLE INSTITUTE.

A special Bible Institute in any of the Brethren colleges is an occasion which should be made use of by all who desire to be more efficient.

A few weeks ago many were anxiously looking forward to our seventeenth annual Bible Institute. Now we look back and contemplate the results. The program was carried out practically as announced. All the instructors were on hand, and gave splendid instruction.

During the entire time the extremely cold weather was against the work. Such low temperatures have not been known for over twenty-five years. Notwithstanding this, the attendance and interest were good throughout.

Quite a large number of our town people enrolled, though, as usual, it seemed that more should have taken the work. The enrollment from outside congregations was quite representative, covering six State Districts, there being sixty persons in all. A number of others expected to

come and, had it not been for the extreme cold, the number would likely have been doubled.

The large experience of Eld. J. G. Royer enabled him to give very practical instruction in Sunday-school work. His lessons on "Jesus, the Great Teacher," were also very suggestive.

Eld. David Hollinger delivered six of his illustrated Bible Land lectures, which were much appreciated. Sister Hollinger gave two talks on "Home Life" and "Conditions in the Orient." She also assisted with the stereopticon.

Sister Bertha Neher's instruction to primary and intermediate Sunday-school workers was well received. Many will go home better prepared to teach in these grades.

The "Chalk Talks" and "Addresses," by Bro. C. A. Wright, always brought out a good attendance. The burden of his message was: Interest the child; reach him through the eye.

The writer gave one period daily on "Prayer and the Holy Spirit," and one on "The Book of Ephesians."

The period for "Sacred Music," conducted by Sister Stahley, was practical and was much appreciated.

Each evening Eld. H. C. Early delivered strong doctrinal and evangelistic sermons throughout the two weeks. The audience room was usually full, even on the coldest evenings. As an immediate result, twenty-one were received into church fellowship by Christian baptism. We can truthfully say that we had a feast of good things.

Five of the six members of the Board of Trustees were present, and during their sessions considered important problems relating to the future welfare of the college. Their presence is always appreciated.

May we not hope that Manchester College shall enjoy many such blessed experiences? S. S. Blough.

North Manchester, Ind., Jan. 22.

DALEVILLE CONGREGATION, VA.

Six days of Bible School work and twelve days of evangelistic intensity has given this school and patrons an unusual shower of blessings. Bro. I. S. Long and wife gave excellent work along the lines of mission fields, and of missions as found in the Acts of the Apostles. Their work was replete with glimpses of the India field, not usually given by those who have been on the field. Their efforts were much appreciated. May the good Lord continue to bless their work among the churches, and their return to the foreign field.

Bro. Geo. W. Flory, of Covington, Ohio, gave a course of lectures on church work, and in the evenings offered practical demonstrations in the Gospel of soul-winning. Thirty-two accepted their Savior, to walk in newness of life. We feel to commend Bro. Flory's zeal and fidelity to the truth, as being a powerful means to do effectual service in the Lord's harvest field. May the Lord continue to keep him as a gatherer of souls!

A systematic study of the Bible, as a whole, was given by one of the Faculty. Two classes in teacher-training were also conducted by members of the Faculty. The enrollment in these classes was excellent. They were able to cover a half year's work.

The attendance from neighboring counties was unusual, the community interest exceptional, and the student appreciation a commendation. The entire work was a demonstration in thought and deed for souls who know not God, and the awakening of souls that have become drowsy in his service. To the Father, Son and Spirit be all praise and glory! T. S. Moherman.

Daleville, Va., Jan. 18.

PITTSBURGH, PA.

In a city so industrially active as Pittsburgh, there always are two extreme classes in society,—those who have at command great wealth and those who struggle for a bare existence. In our work we come in touch with many of the latter class. The church's interest in this line is to be expressed through our secretary of this department of church activity, as provided for by our lately-adopted constitution. This officer is held responsible for this phase of the work as well as for reports of the same to the congregation's quarterly councils.

We realize that greater things could be accomplished for the Master's cause in this needy field were we not so limited in means. Second-hand clothing is always greatly appreciated. A look into a home where sick and well have been for days without food, and who are insufficiently clothed, should make the coldest heart willing to share the common necessities of life. One of the contributory causes is found in the neglected lessons in industry and economy, which should be taught in every home. Lack of employment and misfortune bring many to these conditions. Truly, "the poor ye have with you always," and there is much joy in doing them good.

During the year the receipts of our Aid Society from industrial work were $45.48. Balance in treasury, at the beginning of the year, $22.40. Expenditures for the year, $50.25. Balance in treasury, $17.63. In addition to this, the Sunday-school has contributed about $25, which has been expended for groceries and clothing for the poor.

1120 Greenfield Avenue, Jan. 14. Mrs. M. J. Weaver.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Bailey-Strohm.—Dec. 28, 1911, at the home of the bride's parents, near Conway, Kans., by the undersigned, Miss Hattie R. Bailey and Oscar E. Strohm.—J. J. Yoder, McPherson, Kans.

Barnhart-Eller.—By the undersigned, at the home of the bride's parents, Bro. C. T. Eller, near Laton, Cal., Dec. 25, 1911, Bro. A. M. Barnhart, of Wenatchee, Wash., and Sister Cassie V. Eller, of Laton, Cal.—D. R. Holsinger, Laton, Cal.

Brubaker-Myers.—By the undersigned, at the home of the bride's parents, Brother and Sister Reuben Myers, near Paola, Kans., Jan. 1, 1912, Bro. H. M. Brubaker, of Conway, Kans., and Sister Pearl Myers, of Paola, Kans.—H. F. Crist, 724 W. Cedar Street, Olathe, Kans.

Burton-Matthews.—By the undersigned, at his home in Udell, Iowa, Dec. 10, 1912, Mr. Harley Burton and Sister Ella Matthews, both of Appanoose County, Iowa.—J. H. Keller, Udell, Iowa.

Hodge-Gibbons.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Alfred Gibbons, near Farmersville, Ill., Dec. 30, 1911, Mr. Russel Hodge and Miss Agnes Gibbons, both of Farmersville, Ill.—J. A. Smeltzer, Girard, Ill.

Long-Slifer.—By the undersigned, at his residence, Hagerstown, Md., Jan. 3, 1912, Mr. Brown C. Long, of Downsville, Md., and Sister Reba E. Slifer, of St. James, Md.—A. B. Barnhart, Hagerstown, Md.

Masters-Brubaker.—At the residence of the bride's parents, Bulls Head, Canada, Dec. 12, 1911, Bro. David Masters and Sister Cora Brubaker.—J. N. Overhultz, Seven Persons, Alta., Can.

Nedrow-Reese.—By the undersigned, at the home of the groom's parents, Dec. 25, 1911, Bro. J. Lloyd Nedrow, of Jones Mills, Pa., and Sister Sadie M. Reese, of Champion, Fayette Co., Pa.—R. A. Nedrow, Frederick, Md.

Protzman-Buckingham.—By the undersigned, at his home in Decatur, Ill., Jan. 7, 1911, Bro. Walter B. Protzman and Sister Effie M. Buckingham.—John W. Lear, Wichita, Kans.

Sewell-Mumert.—At the residence of the bride's parents, Bulls Head, Canada, Dec. 26, 1911, Bro. Roy N. Sewell and Sister Dora Mumert.—J. N. Overhultz, Seven Persons, Alta., Can.

Yount-Geister.—At Elgin, Ill., Jan. 18, 1912, by the writer, Bro. Parker Yount and Miss Matie Geister, both of Elgin.—J. H. B. Williams, Elgin, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Aldinger, Bro. Samuel S., died Jan. 13, 1912, of paralysis, at his home on West Market Street, York, Pa., aged 52 years, 2 months and 3 days. Services at the home by Elders C. D. Bonsack and Joseph A. Long. Text, Matt. 14: 12. Interment in the Greenmount cemetery.—Abram S. Hershey, York, Pa.

Alpeter, Sister Esther Hattie, nee Harmen, daughter of Brother Jacob and Sister Anna Harmen, born Nov. 7, 1878, died of pneumonia at her home near Sugar Creek, Ohio, Jan. 1, 1912, aged 33 years, 1 month and 24 days. She was united in marriage to Alvin A. Alpeter Sept. 6, 1896. To this union three sons and two daughters were born. When quite young, she united with the Church of the Brethren, in which she remained faithful. Her only brother preceded her in death a little over a year ago. Her death is a severe shock to her husband and little children. She leaves her companion, five children, a father and stepmother. Sister Alpeter was a kind neighbor and friend to all. She was an affectionate wife and devoted mother, and will be missed by all. Services by Bro. Edward Shepfer, assisted by Bro. Adam Miller and Moses Mast, of the Mennonite church at Sugar Creek. Interment in the Shanesville cemetery.—Nettie Fair, Baltic, Ohio.

Arnold, Sister Elizabeth, nee Lehmer, wife of Bro. Franklin Arnold, died suddenly, of heart trouble, at her home in Franklintown, Pa., in the bounds of the Lower Canowago congregation, of which she was a member, aged 63 years, 1 month and 19 days. Her husband preceded her three years ago. Services and interment at the Barrens church by Bro. O. W. Cook and the writer.—Henry Beelman, Dillsburg, Pa.

Battsell, Bro. Orrie, died at the home of his brother, George, near Miller's church, Lower Cumberland congregation, Pa., Jan. 6, 1912, aged 22 years, 5 months and 23 days. Services by the writer, assisted by Bro. Jacob H. Miller. Interment in the cemetery at Miller's church.—Wm. Murphy, Carlisle, Pa.

Baker, Bro. Henry H., born April 1, 1857, in Ohio, died Jan. 5, 1912, at the Holy Cross Hospital, Calgary, Alta., Canada. Services at the Pleasant Ridge church by Bro. L. Shatto. Bro. Baker was a member of the Brethren church for about fourteen years. He had not been able to work for several years. He leaves a wife, two sisters, one brother and two half-brothers. His hope was in Christ, and he looked forward to a glorious resurrection.—F. E. Pobst, Major, Alta., Canada.

Barnhart, Mary E., born in Southern Ohio March 29, 1844, died Jan. 15, 1912, aged 67 years, 9 months and 16 days. She was the second eldest of six children. Her father and one brother died in Ohio. They then came to Henry County, Ind., where she married John W. Crull Dec. 25, 1865. The year following their marriage they rented the home farm. In the fall of 1866 they came to Huntington County, and lived in Polk township seven years; then came to the present homestead in Rock Creek township. Three children were born to this union. The oldest one has died. The next to follow was the father, Jan. 20, 1909. After his death his widow remained on the homestead until her death. She was a member of the Church of the Brethren. She leaves one daughter, one son and two brothers. Services at the White church, five miles southeast of Huntington, Ind., by the writer. Text, John 14: 1-3. Interment in the cemetery near by.—Aaron Moss, Huntington, Ind.

Bigg, Marian A., son of Mrs. Louly Bigg, born Oct. 2, 1902, died near Glendale, Ariz., Jan. 14, 1912, aged 9 years, 3 months and 12 days. He leaves a mother, brothers and sister. Little Marian was taken with typhoid fever; later pneumonia set in and ended his life. Services at the Glendale church by the writer, assisted by Bro. Peter Forney. Text, 2 Sam. 12: 23. Interment in the Glendale cemetery.—F. F. Durr, Glendale, Ariz.

Blocher, Earl Franklin, infant son of Brother and Sister Edward Blocher, born Jan. 8, died Jan. 13, 1912. Short services were held at the home of Brother and Sister Chas. Sink, near Flora, Ind., Jan. 14, by the writer, assisted by Bro. Riley Flora. Interment in the Moss cemetery.—Boyd Bechtelheimer, Bringhurst, Ind.

Boyer, Sister Eliza, born in Reading, Pa., May 30, 1854, died of paralysis Dec. 4, 1911, near Mount Hope, Ohio, aged 57 years, 6 months and 4 days. She was united in marriage to Hiram Boyer Dec. 3, 1878. She united with the Church of the Brethren twenty-nine years ago, and lived a consistent Christian life until death. She is survived by her husband, two sons and two brothers. After her death she was taken to the home of her son, in Strasburg, Ohio, where services were conducted by Bro. S. J. Burger. Interment in the Strasburg cemetery.—Nettie Fair, Baltic, Ohio.

Brunk, Bro. Jacob, born in Roanoke County, Va., March 31, 1843, died at Larned, Kans., Jan. 10, 1912, aged 67 years, 9 months and 10 days. He was married to Frances Margaret Kinzie Oct. 8, 1866. To this union were born eight children, of whom four, together with the wife, survive. He became a member of the Church of the Brethren in his youth, and served in the deacon's office about thirty years. The accident which caused his death will doubtless remain a mystery. He went hunting along a stream, near Larned, with a merchant. When last together, he was well and cheerful. After some time, not hearing him, the merchant started in search, and found him lying on the ice, in a semi-conscious condition. After vainly attempting to rally his strength by placing him near a hastily-built fire, he was taken to the nearest house, about a mile distant, where he expired in a short time. He was found to have a cut on the back of his head, as though he had had a fall. Services by the writer and M. Keller.—J. Edwin Jones, Larned, Kans.

Davis, Leon Edward, eldest son of Friend Leslie and Sister Jennie Davis, born at Berthold, N. Dak., Dec. 8, 1907, died in the bounds of the Pleasant Valley congregation, Alberta, Canada, Jan. 10, 1912, aged 4 years, 1 month and 2 days. This little one was called away soon after one o'clock at night,—spasms probably having caused his death. He leaves his parents, two little sisters and a little brother. Services at the home by Bro. J. N. Overhultz.—Hannah F. Dunning, Bulls Head, Alberta, Canada.

Denlinger, Vera Opal, daughter of Orion and Lydia Denlinger, died in the bounds of the Lower Stillwater congregation, Montgomery Co., Ohio, Jan. 1, 1912, aged 4 years, 8 months and 22 days. She was a patient, observing little one, and meekly endured her suffering from appendicitis, which even an operation did not relieve. A few hours before her departure she tried to sing, "We are little builders," and lovingly said, "Good-bye; I am going." She leaves her parents, a sister and three brothers. Services by the Brethren. Text, Isa. 40: 6. Interment in the Ehrstine cemetery.—L. A. Bookwalter, Trotwood, Ohio.

De Veny, Chas. B., died Jan. 13, 1912, aged 32 years. He fell from a building, while painting, and died from the effects of the fall. Services by the writer, assisted by Elders A. Hutchison and S. F. Sanger.—S. G. Lehmer, Los Angeles, Cal.

Endsley, Arthur, son of Bro. John and Sister Ella Endsley, born Sept. 1, 1907, died Jan. 11, 1912, aged 4 years, 4 months and 10 days. Arthur was a bright little boy. He leaves a loving father, mother, three brothers and one sister. Services by Bro. Chas. Oberlin at the West Marion church. Interment at Landessville, Ind.—J. A. Leckron, Jonesboro, Ind.

Garber, Sister Bettie M., nee Sanger, wife of Bro. C. M. Garber, died of pneumonia Jan. 10, 1912, in the bounds of the Beaver Creek congregation, Rockingham Co., Va., aged 68 years, 5 months and 19 days. She was the second wife of Bro. Garber and is survived by her husband, a brother, a sister, a stepbrother, five stepdaughters and two stepsons. During her illness she was anointed. She was a faithful Christian and a regular attendant at church. Services by Brethren A. S. Thomas, M. B. Miller and M. J. Cline. Text, Rev. 22: 14.—Nannie J. Miller, Beaver Creek, Va.

Gill, Bro. Milton E., born April 23, 1865, died Jan. 6, 1912, at his home in Juniata Park, a suburb of Altoona, Pa., of a complication of diseases, which came upon him very suddenly. About thirty-seven hours before his death Bro. Gill was taken ill, while at work in the railroad shops, and was carried to his home. He became a member of the Church of the Brethren at Juniata Park about four years ago. Since he united with the church, his life has been a quiet and consistent one. He felt that he would not live long and was prepared for death. Services in the Juniata Park church, and also at McVeytown, at which place interment was made. The Juniata church misses his place in church fellowship.—Jacob Kinsel, Altoona, Pa.

Gripe, Sister Maude Olive, nee Hall, wife of Bro. John H. Gripe, died at her home in Thomas, Okla., Jan. 7, 1912, aged 21 years, 11 months and 6 days. She leaves three little sons, a husband, her father, four brothers and seven sisters, who feel the loss of a loved one. Services in the Brethren church by Eld. Jacob Appleman. Interment in the Thomas cemetery.—Elsie K. Sanger, Thomas, Okla.

Harshman, Bro. David, born in Tuscarawas County, Ohio, Nov. 14, 1836, died in the bounds of the Sugar Creek congregation, Jan. 5, 1912, aged 75 years, 1 month and 21 days. He was united in marriage to Elizabeth Reynolds March 17, 1864. In early manhood he united with the Brethren church and lived a consistent Christian life until death. The happiest moments of his life seemed to be in the Lord's house. He was an affectionate husband to his invalid wife. Shortly before his death he called for the elders of the church and was anointed. His kindness and hospitality won the esteem and respect of all who knew him. He is survived by his wife, one brother and three sisters. Services in the Reformed church at Fiat, by Brethren Edward Shepfer and S. J. Burger. Interment in the Reformed cemetery.—Nettie Fair, Baltic, Ohio.

Henline, Susanna C., nee Hock, wife of Bro. Franklin Henline, died Dec. 19, 1911, of cancer, aged 56 years, 8 months and 1 day. She leaves a husband and two sons, who mourn the loss of a loving wife and mother. Eleven years ago the family moved from Huntington County, Ind., to Athens, Ala. They returned to Huntington County on a visit Aug. 5, 1910, when she was taken sick at the home of Brother and Sister Simon Bonebrake, where she died. Her suffering was intense at times. She was a life-long member of the German Reformed church, and died in that faith. Services by Bro. G. L. Wine. Text, Philpp. 1: 21.—Tura Bonebrake, R. D. 4, South Whitley, Ind.

Holsinger, Sister Sarah, nee Tobias, born near Clarkshill, Ohio, Jan. 30, 1838, died in the bounds of the Bethel church, Fillmore Co., Nebr., Jan. 14, 1912, aged 73 years, 11 months and 14 days. In 1850 she moved with her parents to Ogle County, Ill. Sept. 19, 1857, she was married to Alexander Holsinger, at Brookville, Ill. To this union were born fourteen children. Eight of them preceded her to the spirit world. She leaves an aged husband, four sons, two daughters, two sisters and three brothers. She was a member of the Church of the Brethren for forty-six years. She moved to Fillmore County, Nebr., in 1873, and was a charter member of the Bethel church. Services by the writer.—E. S. Rothrock, Carlisle, Nebr.

Hower, Samuel J., born Feb. 17, 1838, in Stark County, Ohio, died of cancer in Wabash County, Ind., Jan. 20, 1912, aged 72 years, 11 months and 3 days. In 1861 he was married to Eliza Walker. To this union were born five children, four sons and one daughter. One son died in childhood. Feb. 4, 1888, the wife and mother died. Since then he and two of his sons have lived together in their old home near Roann. He was highly esteemed as a neighbor. Services at the Niconfa Baptist church, north of Roann, by the writer, assisted by Bro. R. E. Burger. Interment in the adjoining cemetery.—I. E. Warren, Roann, Ind.

Keith, Bro. John H., born in Huron County, Ohio, died in Allen County, same State, Sept. 25, 1911, aged 86 years and 5 months. The deceased was married to Eleanor Hill March 30, 1845. To this union were born five boys and six girls. Wife, two boys and four girls preceded him to the other world. Besides the remaining children, a large number of relatives and friends mourn the departure of our brother. Services by Bro. William Guthrie at the Baker church.—Blanche Lentz, Lafayette, Ohio.

Miller, Bro. Samuel Grant, son of Jesse Miller, died Jan. 9, 1912, in the bounds of the Antietam congregation, Pa., aged

43 years, 9 months and 19 days. He is survived by his wife and four small children, an aged father and four brothers. Three weeks before his death Bro. Miller applied for church membership, but being very weak in body, baptism was deferred in the hope that he might regain strength to be taken to a stream. After one week he received the initiatory rite by immersion in a tank in his home, to the joy and comfort of his soul. He died a triumphant death, which affords great consolation to those who mrvice his departure. Services by the writer, assisted by Bro. F. D. Anthony. Text, Psa. 102: 23, 24.—C. R. Oellig, Waynesboro, Pa.

Miller, Sister Ida Belle, daughter of Brother Henry and Sister Sarah Miller, of Alvo, Nebr., born in Cass County, Nebr., May 3, 1888, died at the Central Hospital in Lincoln, Nebr., Jan. 16, 1912, aged 23 years, 8 months and 13 days. About four years ago she entered Dr. Shoemaker's Private Hospital, to take a nurse's training course. Soon after completing her training course she entered the Central Hospital as head nurse, which position she faithfully held until the time of her death. A little over four years ago she became a member of the Church of the Brethren, and ever afterwards lived a consecrated Christian life. Owing to her Christian influence, faithfulness to her work, and her loving and sacrificing principles, her service was much in demand, and sought for by the doctors. She leaves her parents, two brothers and five sisters. Services in the Alvo church by the writer. Text, 1 Thess. 4: 13, 14. Interment in the Alvo cemetery.—S. E. Thompson, 323 North Twenty-second Street, Lincoln, Nebr.

Moyer, Sister Susette, born May 13, 1831, died at her home, in Donaldson, Ind., Jan. 15, 1912, aged 80 years, 8 months and 2 days. She was united in marriage with Minard Moyer May 18, 1852. To this union were born eight children, four of whom are living, together with an afflicted father. Sister Moyer united with the Church of the Brethren thirty-six years ago, and lived a consistent Christian life. Services at the Blissville church, conducted by Bro. J. F. Appelman.—A Laura Appelman, Plymouth, Ind.

Nichols, Sister Rose Emma, born in Madison, Me., Dec. 5, 1851, died Jan. 9, 1912, at the Winona Hospital, Minn., aged 60 years, 1 month and 4 days. In 1862 she moved to Lewiston with her parents. She was married to William Lewis Sept. 29, 1867. She was the mother of six children, two having died in infancy. She was a faithful member of the Church of the Brethren at Lewiston, and loved by all who knew her. She will be greatly missed by her family and friends. Services at the Brethren church in Lewiston by Bro. Jacob Wirt.—Mrs. Lizzie Albert, Lewiston, Minn.

Nill, Daniel, born at Harrisburg, Pa., April 8, 1833, died at his home in Covington, Ohio, Jan. 17, 1912, aged 78 years, 9 months and 9 days. He leaves a wife, five sons and two daughters. He was married to Hannah Shellabarger. Our brother, in his illness, was a great sufferer, which he endured with patience. He was a faithful member for over fifty years. Services by the writer, assisted by Bro. Isaac Frantz.—I. J. Rosenberger, Covington, Ohio.

Row, Bro. Newton William, born in German township, Marshall Co., Ind., Aug. 3, 1886, died Jan. 5, 1912, aged 25 years, 5 months and 2 days. He united with the Church of the Brethren Jan. 1, 1906. One week prior to his death he was anointed by Eld. Jacob Hildebrand, assisted by Bro. Frank Ruple, and died in full faith. The night before his death he requested the prayers of all present. He was united in marriage to Miss Mae Swank April 8, 1911. He leaves his wife, mother, three brothers and three sisters. Services by Bro. Jacob Helstand, of Walkerton, Ind. He took his text from one of the Psalms.—Estella Whiteman, R. D. 23, Box 70, Bremen, Ind.

Royer, Isaac, born in Stark County, Ohio., Aug. 23, 1855, died of pneumonia in Montcalm County, Mich., Jan. 13, 1912, aged 56 years, 4 months and 20 days. He was married to Sister Bollinger Nov. 2, 1892. To this union were born two sons and two daughters. One son preceded him in infancy. The deceased was a kind, devoted husband and father. He leaves a wife, one son, two daughters, four brothers and two sisters. Services by Eld. J. Edson Ulery, of Onekama, Mich. Text, Rev. 6: 7, 8. Interment in the Richland cemetery.—Lottie M. Bollinger, R. D. 2, Vestaburg, Mich.

Stern, Bro. John M., died of a complication of diseases in the bounds of the Chiques congregation, Lancaster Co., Pa., Jan. 16, 1912, aged 77 years, 2 months and 26 days. He and his companion were received into the church by baptism Nov. 21, 1908. He leaves an aged widow and four children. One son lives in Colorado, who was not at his father's funeral. Services at Chiques by the writer and Bro. S. S. Eshelman in the German language, and Bro. H. K. Ober in the English language. Text, Heb. 4: 9. Interment in the adjoining cemetery. —Henry S. Zug, Mount Hope, Pa.

Thomas, Emma Elizabeth, daughter of Daniel and Sister Alice Thomas, died Jan. 16, 1912, at Beavertown, in the bounds of the Spring Grove congregation, Pa., aged 4 months and 28 days. Her parents, six sisters and one brother survive. Services by Bro. S. W. Taylor. Text, Matt. 19: 14.—Mary Buffenmyer, New Holland, Pa.

Trimmer, Sister Celinda Barbara, beloved wife of Bro. William Trimmer, Sr., of 634 West Market Street, York, Pa., died of pneumonia Jan. 6, 1912, aged 71 years, 3 months and 20 days. Services in the Brethren church at York by Eld. Jas. Long and Bro. Daniel Bowser. Text, Job. 16: 19. Interment in the Greenmount cemetery.—Abram S. Hershey, York, Pa.

Underwood, Sister Mary, born Feb. 27, 1849, died Jan. 15, 1912, aged 62 years, 10 months and 19 days. She was married to Bro. William Underwood Nov. 25, 1875. To this union were born seven children. One died in infancy. She united with the Church of the Brethren about fifteen years ago. Services at the Sherwood church, in the bounds of the Maumee congregation, by Eld. G. W. Sellers. Text, Job. 14: 14. Interment in the Sherwood cemetery.—John Sponseller, Sherwood, Ohio.

Wenger, Sister Addie, nee Gilbert, wife of Bro. E. E. Wenger, died at her home in East Milton, Ohio, Nov. 15, 1911, after one year's struggle with cancer, and undergoing a number of surgical operations and other treatments, aged 37 years, 1 month and 29 days. She leaves her husband, two small daughters, her parents and three brothers. Services by Elders J. W. Fidler and S. A. Blessing.—J. B. Deeter, West Milton, Ohio.

Whisler, Sister Amanda E., died Jan. 16, 1912, at her home near Atlanta, Ind., in the bounds of the Arcadia church, aged 56 years, 11 months and 22 days. She united with the Church of the Brethren at the age of sixteen years and remained faithful until the end. She leaves a husband and five children. Two children preceded her in death. Services in the Arcadia church by Bro. Elias Smeltzer. Text, Rev. 14: 13.—Sarah Kinder, Arcadia, Ind.

Winter, Bro. William Lewis, born July 17, 1854, near Union Bridge, Carroll Co., Md., died at his home in Clarence, Iowa, Jan. 18, 1912, aged 57 years, 6 months and 1 day. He is survived by two brothers and two sisters. Services in the M. E. church at Clarence, Iowa, by the writer. Text, 2 Kings 20: 1. Interment in the Clarence cemetery.—John Zuck, Clarence, Iowa.

Young, Bro. William B., born in Ohio April 10, 1827, died at the home of his daughter, Fannie Crouch, in Clarkshill, Ind., Jan. 5, 1912, aged 84 years, 8 months and 27 days. He was united in marriage to Charlotte Johnson Sept. 11, 1851. To this union were born eight children. His wife and four children preceded him in death. Bro. Young and his wife lived to celebrate their golden wedding. Bro. Young united with the Church of the Brethren in 1858, and was elected to the deacon's office the following year. He was one of the charter members of the White church. The only other charter member still remaining, is Deacon Martin Campbell, father of Bro. D. C. Campbell, of Clarkshill, Ind. Bro. Young was possessed of a strong physique and a noble Christian character. Bro. A. G. Crosswhite conducted the funeral services in the Lutheran church at Clarkshill.—Leliah Wall, Clarkshill, Ind.

MISSIONARIES WANTED

You don't have to go to India or China or Africa and endure privation and suffer hardship to be a missionary. You can do the best kind of missionary work right at home, and you won't need any preparation or previous training either. All you need to do is to use a little of your spare time and a little of your surplus cash.

One of the best missionaries to the home that we know of is the Gospel Messenger. It preaches several sermons each week to each and every person that reads it, besides containing interesting bits of news and timely articles on up-to-date subjects.

This paper does not have the circulation that its worth deserves; possibly the reason for this is that a good many people do not know of its value, and thus are not aware of the benefit they are missing.

OUR PROPOSITION IS THIS

We will offer the Gospel Messenger for only 50 cents a year if sent into homes where there are no members of the Church of the Brethren. This fact of course is to be mentioned when sending in your orders. The General Mission Board will pay the deficiency.

Why not take advantage of this special offer and BE A MISSIONARY? If each present subscriber would send in but ONE subscription we would double our list, and the good derived could not be estimated.

Will You Be a Missionary?

BRETHREN PUBLISHING HOUSE :: :: :: ELGIN, ILL.

THE GOSPEL MESSENGER
AND
OUR SATURDAY NIGHT

For $1.85 we will send you the Messenger for one year and a copy of Our Saturday Night. This is only 35c for the book which contains 192 pages.

The Gospel Messenger

is a religious paper of superior merit. Our Saturday Night is a book that will interest and help you. The Messenger, being the official organ of the Church of the Brethren, is of special value to members of the church, though many not identified with our Brotherhood read it with interest and appreciation. The things of most vital interest to the church are communicated through the columns of this paper only. Its work is being appreciated more and more, as the increase of the list of subscribers indicates. The Messenger is indispensable as a religious educator and spiritual counselor. One brother says: "It has been a forerunner to conversion and church unity in city and rural districts."

Our Saturday Night

is a collection of the ripe fruit of a master mind. Following are a few phrases from those who have read the book: "Interesting and instructive." "Food for various moods." "Good reading and will do good." "Good from beginning to end." "I am charmed with it." "Replete with warnings, citations, examples and good counsel." What more need be said? You must read it to learn its real merits. Get it now. It is going rapidly.

But Do Not Forget

it is not for sale. A subscription to the Gospel Messenger is the only means of obtaining this charming little volume.

The Messenger one year, $1.50; the book, 35 cents; both, $1.85.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

CHURCH MANUAL

By H. B. Brumbaugh.

This work contains the declaration of faith, parliamentary rulings, burial services, and treats on taking the oath, temperance, nonconformity to the world, and other subjects; in fact it will be found very helpful in many ways to all.

Elders, pastors, deacons, Sunday-school workers and lay members should have a copy for handy reference.

Bound in limp cloth. 64 pages.

Price, ... 15 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois



The Olive Branch of Peace and Good Will to :: Men ::

By S. F. SANGER and D. HAYS

¶ The doctrine of nonresistance as taught and practiced by the Church of the Brethren has, at different times, brought her members face to face with severe trials and suffering, and even death. But with all that, it has also been instrumental in preserving that abiding faith in God, that feeling of brotherly love, that unyielding fidelity to the teaching of Christ's Gospel, which characterize the true followers of the Prince of Peace. Sustained by the deep convictions as to the right of it, the persecutions and suffering have been endured, and the doctrine remains in the church as one of the fundamentals of true Christianity.

¶ The above named book is a history of the trials and experiences of the Brethren during the War of the Rebellion, together with a brief record of the persecutions of the Brethren in Germany and the early years of the church in America.

¶ The object of the presentation of this history to the public is (1) *that it may be a means of increasing the courage, strengthening the faith and deepening the convictions of the Brethren in relation to this doctrine, and* (2) *that our peace principles, and our relation to the government in maintaining these principles, may be better understood.*

¶ In these days, when the subject of international peace is agitating the minds of men in high places in all civilized countries, a book of this kind is a timely one, and will be read with peculiar interest.

Price per copy 75c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
New Testament Methods, ... 73
Salvation and Work, ... 73
How Shall We Treat the Old (G. M.)? 73
The Two Forces (H. B. B.), ... 74
The Peace Treaties and the People, ... 74
Creation, Time and Eternity, ... 74
Bible School for India, ... 74
"Mr." and "Mrs.," 74
Annual Meeting Petition, ... 74

Essays,—
What the Word Says. By Edward Frantz, ... 66
Why We Believe in Christianity. By Jas. H. Morris, . 66
The City Pastor. By Dr. S. B. Miller, ... 67
The Annual Meeting. By J. A. Long, ... 67
Staying by the Work in China. By F. H. Crumpacker, 68
Where Do You Drink? By James M. Neff, ... 68
No Rebaptism. By C. A. Williams, ... 69
In the Sixties. By Minerva Roop, ... 69
Our Christian Attitude Toward Sin. By H. A. Stahl, 69

The Round Table,—
An Unbecoming Custom.—D. S. Myer. "Our Woodpile."—Samuel Bowser. "Four Thousand Years' History in One Hour."—M. M. Eshelman. Pointers.—Frank G. Replogle. The Good Samaritan Spirit.—C. D. Hylton. What 1911 Brought Me.—Kate Moomaw, ... 70

Home and Family,—
"Give Us to Labor Smiling."—Elizabeth D. Rosenberger, ... 71

NOTES NOT CLASSIFIED

Upper Stillwater.—Dec. 25 to 29 the Sunday-school Institute of Southern Ohio was conducted in our midst by Brethren I. B. Trout and P. B. Fitzwater. They are both Spirit-filled men, and dealt out the precious truths to large audiences. Many expressed themselves as being greatly helped, feeling they would be able to do better work during the year. Dec. 31 Bro. D. G. Berkebile, of Delta, Ohio, began a series of meetings and closed Jan. 21. Bro. Berkebile worked faithfully, giving us twenty-six sermons in all. Although the weather was extremely cold and stormy, the interest was good. Many were made to realize the great need of a Savior. Eleven were baptized,—all of them Sunday-school scholars. Others are near the kingdom. The church is greatly revived.—Ella Cabel, Bradford, Ohio, Jan. 25.

Waynesboro.—Bro. Yoder, of Summit Mills, Pa., closed his series of twenty sermons Jan. 24, at the Shady Grove house, six miles west. The meetings were all well attended. The last was an earnest sermon on "Christians Should Be Separated from the World." The members were much revived. A brother and two sisters were received by baptism.—D. B. Mentzer, Corner of Broad and Third Streets, Waynesboro, Pa., Jan. 27.

Staunton.—We met in council Jan. 25. Eld. E. D. Kendig officiated, assisted by our pastor. Former minutes were read and accepted. Bro. E. D. Kendig was reëlected as our elder; Bro. J. S. Hall, reëlected superintendent of the Sunday-school; Bro. Hall, reëlected secretary; Bro. B. Hartman, church treasurer; Sister Maud Sherfey, assistant; Sister Steffey, church correspondent; Sister Edna Wilkeson, registrar of members; Bro. Gilbert, reëlected president of the Christian Workers' Meeting. One member was added to the finance committee. Brethren B. Hartman, J. S. Hall, and D. Sniteman are the other members who live in town. Our elder, also a member of the committee, lives in the country. The collections taken by the Staunton church during the last six months amount to $227.55, besides $34.16 collected by the Sunday-school during the same time, making a total of $261.71, for the closing six months of 1911. Our pastor, Bro. Miller, and his wife, were chosen to remain with us another year, the time to begin July 1. They have labored faithfully and patiently under adverse circumstances. The church is appreciating their services, and wishes them to continue their work with us. Our council will be held Feb. 3.—E. P. Steffey, R. D. 7, Staunton, Va., Jan. 27.

Nezperce.—Since my last report two more came out on the Lord's side, making five baptized and one reclaimed during our meetings. Those baptized were all Sunday-school scholars.—Wm. H. Lichty, Nezperce, Idaho, Jan. 24.

Fairfax church met in council Jan. 13, with Eld. I. M. Neff presiding. One was received by letter. Much business came before the meeting. Sunday-school superintendents for Oakton are Brethren C. E. Miller and E. D. Miller; Brethren B. F. Myers and E. Jones, reëlected for the Legato Sunday-school; Bro. D. H. Miller, president of the Christian Workers' Meeting; the writer, church correspondent. A committee, appointed at a previous meeting to formulate a plan for consolidating the Christian Workers' Meeting and Volunteer Mission Band, presented their plan, which was adopted and a proper committee appointed to carry out the work. Reports of the various lines of church work were read and accepted.—Kate S. Miller, Oakton, Va., Jan. 22.

Philadelphia (Dauphin Street, above Broad Street).—While our pastor, Bro. D. Webster Kurtz, attended the Bible Term at Juniata College, Bro. W. I. Book, of the University of Pennsylvania, filled the pulpit both morning and evening. These services were very much appreciated. Our pastor gave seventeen lectures while away. Jan. 9 we held our council. Brethren H. H. Funk and J. L. Markley were elected to the deacon's office. Their installation has been postponed indefinitely, on account of the illness of our elder, Bro. J. T. Myers, who is sick in the Jefferson Hospital of this city. We pray for his speedy recovery.—Mrs. Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Jan. 27.

JUNCTION MISSION, OHIO.

Junction is the remnant of a pioneer canal town at the junction of the Miami and Erie, and the Ft. Wayne and Erie canals. It is about ten miles from any railroad station. Situated as it is, at the point where the South Poplar Ridge, Blanchard, Blue Creek and Maumee congregations meet, naturally none of them feels especially obligated to look after the work. It is in the hands of the Mission Board now, and the Board has appointed Bro. L. H. Prowant, of Dupont, as pastor.

It is interesting to trace the beginning of this work. A few years ago a Sister Font moved to this place with her family. Her husband was not a member of our church, nor were any of her children members of the Brethren church. They had no access to Brethren services, living so greatly isolated. Sister Font became impressed with the awful sinfulness of the town and vicinity, and felt that the teaching of the two churches there was inadequate; so she succeeded in interesting some of the Brethren who lived several miles away. They finally succeeded in getting Bro. Jacob Heistand to hold a revival for them, during which some were baptized. They had preaching occasionally until February, 1910, when Bro. John Killian held a series of meetings for them, during which, if I remember correctly, sixteen were baptized. Then they organized a Sunday-school and Christian Workers' Meeting, and have held them regularly ever since. They have had preaching about once a month, also.

Their zeal in this work is very commendable. I have been in organized churches, with members of superior ability and more developed talent, that do not measure up to these people. I received a call about Dec. 1 to conduct a series of meetings, and went there Dec. 9. After preaching eleven sermons I was obliged to close the meetings on account of bad roads and inclement weather, promising, however, to continue the meetings later. I returned Jan. 1 and preached sixteen more sermons. I never preached at a mission point where there were such favorable prospects for effective work in the future. By the united efforts of the members, and under proper pastoral care, I see no reason why there could not be a live and growing church at that place in a short time. The Brethren in general are well respected, and the outside people are teachable.

There are more young people in attendance at meeting than at any mission point I ever preached, and very few of them are members of any church. Our young members seem to be the religious leaders of the place, which speaks well for the future. They walk worthy of their calling, too.

It appears to me that there might have been more attention given to this work by those who could have been a great help, yet, amidst their discouragements, which are not a few, they continue to work and pray. The people are very poor, but are self-sacrificing and zealous.

The Brethren have free use of a churchhouse owned by the English Reformed people, whose congregation has been disorganized. The house is well located and can be purchased at a fair price. In order to give the work permanence, and the workers encouragement, this house should be purchased, either by some one who wants to do a good act, or jointly by the four congregations mentioned. More than half of the members here are young people, between ten and thirty years of age, and they do their part very well. Joel A. Vancil.

Hamler, Ohio, Jan. 18.

AT THE JEFFERSON MEDICAL HOSPITAL, PHILADELPHIA.

I am writing these lines on the sick-bed at the Jefferson Medical Hospital. For ten or more years I have been afflicted with a form of diabetes, which, in its beginning, baffled medical skill, and for awhile threatened life. Through the skill of one of the foremost surgeons and medical practitioners of Philadelphia, and the kindly interest and patient nursing of a dear wife, however, the disease was stayed and nearly eradicated, so much so that after a few months we resumed our usual busy pastoral work as before. Thanks to our dear Heavenly Father, that the disease, which a few months ago again made its attack by causing almost sudden blindness, and manifesting other serious symptoms, is again yielding to skilled medical treatment and kindly nursing at the Jefferson Medical Hospital. To God be the praise for it all! Human help, after all, is only a means to an end, for, in the words of David, "Vain is the help of man," if God's blessing be not upon the means made use of.

We used to think that hospitals were by no means to be desired when one is sick and in need of careful medical attention and good nursing. Experience and observation, however, have taught me differently. More and more are we convinced that good hospitals are a God-send and a blessing to a sick and suffering humanity.

While lying on my sick-bed at the hospital, I received a much-appreciated letter from our dear and greatly honored brother, M. G. Brumbaugh, Superintendent of the Public Schools of Philadelphia, in which these words occur, "Pray for me, as I shall for you." Dr. Brumbaugh wrote the letter, containing the quoted words, in a hurry, just as he was getting ready to take a trip to Florida for his health, he having been in rather poor health for some time. I thought, while reading the letter, and so remarked to my wife, how fitting those words are, "Pray for me and I shall for you." How brotherly, how Christ-like, how true to the words of the Apostle, "Pray one for another, that ye may be healed." Brethren, do we heed the injunction of the apostle? Do we pray for each other as we should? Talk about apostolic succession and apostolic practices along certain lines of the Christian faith,—they are nowhere compared with the practical test of Christian character. "Pray one for another," "Love one another," "By this shall all men know that ye are my disciples if ye love one another."

There are no doubt black-winged angels as well as white-winged angels, but the angels we just now have in mind are of the white-winged family,—letters, yes, letters, long and short, letters whose breath is that of heaven and whose messages are those of good cheer and an earnest wish and prayer that the Lord may spare me and raise me up to health again. Of such,—letters and postal cards,—we received a hundred or more in the last few days. We thank God for them all, and, in the language of Paul, "take courage." J. T. Myers.

Jefferson Medical Hospital, Philadelphia.

Finger Posts on Life's Highway

Showing How to Succeed in Life

By JOHN T. DALE

A new book, full of pointers which point in the right direction. A book for the young, the middle aged and the old.

The purpose of the author, in gathering the material, during many years, was to assist those who are striving to gain character, intellectual power, business success, and merited esteem of their fellowmen. Out of a long and varied experience he has been able to collect into this volume more than one hundred articles on that many different subjects, touching human life from almost every possible angle. It is not a novel nor a story, nor yet a long and dry treatise upon some abstract subject, but a collection of articles on everyday topics, written in language and style easy to be understood, making the points so clear that the way of a truly successful and happy life is more easily found. The book abounds in words of wisdom, caution and warning.

We have great hopes for the sale of this book, knowing that it will appeal to all classes with equal force, and be the means of accomplishing good wherever it goes. Should any of our readers be interested in taking an agency for it, write us at once. We can offer liberal commission. The book contains 620 pages, bound in cloth. Illustrated. Will be sent to any address, postpaid, for $1.50.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

TRAINING THE TEACHER

BRETHREN EDITION

Twenty lessons on the Bible by Dr. Schauffler.
Ten lessons on the Pupil by Mrs. Lamoreaux.
Ten lessons on the Teacher by Dr. Brumbaugh.
Ten lessons on the School by Mr. Lawrance.

Special Chapters

"How the Bible came to us," by Dr. Price.
"Organizing and conducting a Teacher-Training class," by Rev. Oliver.
The Gist of the Books.
Teaching Hints.

Test questions at the end of each lesson. Review test questions at the end of every fifth or sixth lesson. The official textbook for Teacher-Training Classes of the Church of the Brethren. 272 pages. Cloth bound, prepaid, 50 cents. Paper, 35 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE JOURNEYS OF JESUS

A note book for use in Sunday-school and Teacher Training classes. In this little book are given, in chronological order, all the events connected with the journeys of Jesus, as told in the Gospels. It contains seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, with Bible references.

As an aid to home study, for teachers and pupils, it is the best thing you can get. Supply your pupils with copies of this note book and you will have solved the difficulty of procuring home study. The work is especially useful in the Junior and Senior grades, but can be used to good advantage by adult classes, also. Now is the time to get a supply, so that the lessons of the course may be worked out from the beginning.

It will help the pupil to fix in the mind indelibly just the things which are hard to remember, and are yet of greatest importance to a clear understanding of the lessons on the life of Christ as found in the course for 1912.

Price, 10c each; $1.00 per doz.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 61.) Elgin, Ill., February 10, 1912. No. 6.

AROUND THE WORLD

A Mission Boat on the Nile.

On the historic waters of the "River of Egypt," where once the little ark of Israel's deliverer nestled among the bulrushes on the river's brink, a new, fully-equipped mission boat is to pursue its peaceful mission as a proclaimer of the glad tidings to the "sons of the desert." This boat, the "Allegheny," has been built at a cost of $5,000 and will take the place of the "Ibis," used for many years in a like capacity. The new boat is seventy-four feet long. It has a deck, sixty feet long, suitable for holding meetings. There is also ample space for a dining-room, kitchen and bath-room. A barge, in tow of the boat, is to be used for a clinic and a doctor's office. Last year the British and Foreign Bible Society distributed 28,000 copies of the Bible, or portions of the same, in the Nile environment.

The Labor Troubles at Lawrence, Mass.

At this writing the serious strike of the mill workers at Lawrence, Mass., is still not fully settled, though some of the workers have returned to their allotted tasks. The well-meant law of the State, limiting the time of all workers,—men and women,—to fifty-four hours a week, precipitated a most perplexing state of affairs upon employers as well as workers, and at times, of late, the situation has been quite threatening. Investigation has shown that many of the mill-workers are recent immigrants whose wages, averaging but six dollars a week, were still further reduced by the shorter hours stipulated by the recent law. It is to be regretted that a State, wise enough to pass a beneficiary law for the workers, can not also make adequate provision peaceably to arbitrate questions at issue between employer and employé.

The Advancement of the Negro.

That the Negroes, when given a fair chance, are able to hold their own, and develop mentally, morally and financially, has been shown again and again. Recent figures show that the Colored Race, within the bounds of Pennsylvania, owns real estate worth $20,000,000, and that their 359 churches are valued at $3,160,267. This seems to indicate that the Negro is wide-awake, not only to business opportunities, but also to his soul's welfare. It would seem to be imperative that more real help be given everywhere to our colored brethren by the dominant race. During long years of servitude, the Negro had little opportunity to develop the best that was in him. Now, since the way to a better and brighter future is opening up to him, let us see to it that he has the opportunity to enter into the largest measure of usefulness, as a citizen, and as a disciple,—together with ourselves,—of the world's Redeemer.

Increase of Missionary Zeal.

While the United States is still the world's leader in missionary expenditures and in the number of workers on the field, other nations are making progress also. In the great University of Berlin, with its thousands of students, lectures on missions now constitute a regular part of the curriculum. Dr. Richter is the professor in charge, and so large has the attendance become that the great assembly hall of the university, now being utilized for these lectures, is unable, at times, to hold the immense crowds. From Copenhagen, Denmark, comes the report that Mr. C. P. Hansen, a wealthy merchant, willed his entire business to the work of his church, and that thousands of dollars, annually, are thus given to gospel propagation. Both of these instances of furthering mission interests point out the way to others, to make the most of the opportunities within their reach. "Occupy till I come!" says Christ.

Shuster's Experience in Persia.

W. Morgan Shuster will be remembered as the energetic and efficient administrator of Persia's financial system until his marked success caused his abrupt departure at the instigation of Russia. Mr. Shuster is now quite sure that "when in Persia, you must do as the Russians would have you do, or put up with the consequences." Concerning the present status of affairs in Persia, Mr. Shuster says: "It is still on the map, but, except as a geographical expression, Persia has ceased to exist. Today no Government exists in Teheran, except the self-constituted Directory under the prompting of 4,000 Russian bayonets." And thus the ancient land of Persia, which, under the tactful administration of the talented American,—if continued further,—might have attained to the splendor and renown of former ages, has passed under the dominance of Russia, eventually to be made a part of the great empire, though a portion of the territory acquired will have to go to Great Britain in return for her tacit connivance in the wholesale robbery. Bandits and highwaymen, when caught, are punished to the fullest extent of the law. Nations who do the same thing on a larger scale, add prestige to their national honor and glory, in proportion to the territory ruthlessly snatched from their weak neighbor.

An Alarming Outlook.

Dr. James S. Martin, head of the National Reform Association, declares, after a thorough study of Government statistics, that the divorce evil is assuming alarming dimensions, out of all proportion to the relative increase of population. Low wages and the high cost of living, intemperance, attendance at cheap dance halls and degrading shows, and a general ignorance of marital duties and responsibilities, are mentioned as contributory causes of divorce. While, at the present rate, the population of the country increases 100 per cent in twenty-five years, divorces are augmenting at the rate of 300 per cent during the same period. A noted reform worker,—after commending the present movement for uniform divorce and marriage laws throughout the United States,—maintains that, most of all, we need more thorough and effective teaching from the pulpit, and also in the home,—a suggestion that is surely most opportune.

Modern Commercialism.

A lurid sidelight,—bringing out in bold relief the intimate relation between liquor selling and cheap labor,—is thrown on present-day conditions by an eastern manufacturer. In search for a new location for his plant, he opened negotiations with the commercial club of an enterprising little city. Before entering into definite arrangements, he stipulated that conclusive assurance be given him that the city continue her policy of licensing saloons. Pressed for a reason, he reluctantly confessed that in a no-license community he had been unable to secure the necessary supply of woman and girl helpers at low wages. He declared that in temperance communities women and girls do not have to work unless they choose to do so; their husbands or fathers,—as the case may be,—being amply able to support them. Thus it is quite apparent that the greed of commercialism is in close touch with the liquor traffic, and both factors profit by levying toll upon the unfortunate toilers, directly or indirectly affected.

The Crusade Against Child Labor.

The National Child Labor Committee, to whose noble and earnest efforts we have referred before, is still waging a vigorous warfare against those who would rob childhood of its God-given rights and privileges. Theirs are formidable opponents. The employer wants cheap labor, the parent wants the gain,—pitifully small though it be,—to be derived from the child's toil, and lastly the child itself often resents interference. A formidable campaign of education will be required before there can be a hope for better conditions. The problem is not easily solved and yet it can and must be. No country can afford to sacrifice its children to the modern Moloch of commercial greed, by compelling them to toil beyond their strength during the early years of physical development, and such was never the design of our Great Creator. "Lo, children are an heritage of the Lord," says the Psalmist, but many of us do not sufficiently prize the gift of our Heavenly Father. When Christ was on earth, he never forgot the children, and they are precious to him still.

Reform Measures for Germany.

It is reassuring to learn that the recent gains of Socialism in Germany are really not as significant as one would, at first sight, imagine. Socialism in that land is less radical than in the United States. Most of the reforms, demanded by German Socialists, are features of political and social life, long enjoyed by the people of the United States. Local self-government, separation of church and state, free public schools, and a free press are familiar enough to the people of our favored land, but not so to the citizens of the Emperor's realm. One of the most important demands is the lightening of the burden of militarism, which has become almost intolerable. Coupled with this is the insistent plea for a reduction of the cost of living. High import duties have practically excluded all food supplies from other lands, and this has placed the people at the mercy of the home producer. It is to be hoped that the German authorities will profit by the hints, suggested by the phenomenal Socialistic gains, and grant the reasonable requests now being urged. In the end justice and equity must prevail.

Victimizing the Gullible Public.

According to Robert S. Sharp, chief inspector of the Postoffice Department, more than $77,000,000 was obtained during the fiscal year ending June 30, 1911, by promoters of fraudulent schemes. During the year, 3,491 arrests were made, but hundreds of defrauders managed to escape the clutches of the law. The schemes investigated were of endless variety, from the simplest business transaction to the most extensive projects, involving the sale of worthless stock in fake mining companies and imaginary and fictitious institutions, existing only in the minds of the promoters. While it is commendable that our Government takes an active interest in the protection of her citizens against fraudulent concerns, it should be remembered that the best possible security can only be had by an individual exercise of sound business principles and a rigid suppression of the "get-rich-quick" mania, so largely prevalent today. "They that are minded to be rich, fall into a temptation and a snare, and many foolish and hurtful lusts."

The Fate of the Transgressor.

Government officials have been busy, ever since the disposal of the McNamara cases at Los Angeles, Cal., to secure the other participants in the various dynamite conspiracies throughout the country, and under date of Feb. 2 it is reported that thirty or more indictments are to be presented by United States Attorney, Charles W. Miller, to the Federal Grand Jury. The names of the persons involved are kept secret, but doubtless some light will soon be shed on the hundred or more dynamite explosions that have wrought such evident destruction in various places, from the Atlantic to the Pacific. The perpetrators are to be brought to justice without fear or favor. It may seem, at times, as if transgressors could defy the law with impunity, but the day of reckoning is sure to come. "Be sure your sin will find you out," was authoritatively spoken by one of old, and it holds good today. And even though, now and then, the offender may escape the earthly tribunal, he can not hope to evade the unerring sentence of the Great Judge.

Insisting on Better Health Conditions.

Striking for higher pay is a common expedient of the world's workers, though not always attended by the anticipated results, and at best a costly means of settling the matter at issue. A strike for health, undoubtedly, is something not so common, but already the cloak-makers of New York have successfully gained twenty-eight such strikes within a year. The reforms demanded include safety devices against dangerous fire conditions, prohibition of overcrowded work-rooms, plans for better ventilation, better light, and better sanitary surroundings. As each of the world's toilers has the inalienable right to conditions that will conserve his vital resources, there should be no question whatever to granting all reasonable requests along that line. And yet, too often the avarice of modern industrialism imposes conditions upon the workers that are highly detrimental, and a disgrace to a land of civilization. Too often the exalted teaching of the "Golden Rule" is entirely ignored in the management of the average business concern.

A Friend of the Wayward.

More than 1,500 girls out of the many from year to year brought before the various magistrates' courts in New York, might have been lost to all that is good, had it not been for the tactful efforts of probation officer, Miss Alice C. Smith. They are girls who had "departed by one step or perhaps by many from the path of rectitude," but they were in sore need of being "mothered," and it was Miss Smith, the "Friend of the Fallen," to whose tender care they were assigned. Miss Smith, we are told, "does not sob with the fallen; she raises them to their feet." She doesn't waste words in idle regrets, but smiles bravely and says, "Let us talk it over and find out what can be done." To the more than 1,500 young women saved from sin and shame through her agency, Miss Smith has proved a veritable angel of hope and peace, and she is still a tower of strength to the stricken and crushed souls among whom she is working. The first step towards permanent reform is taken when Miss Smith secures employment at living wages for the rescued one, arranging for her necessary training, in order that she may obtain remunerative work. She rightfully argues that there must be proper living conditions, if there is to be the right sort of a life. What a blessing there might arise to this world of ours, were there more women like Miss Smith! "He who converteth a sinner from the error of his way, shall save a soul from death, and shall cover a multitude of sins."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

My Two Homes.

BY MRS. ELIZABETH HICKS PRICE.

I have two homes, two precious homes,
Both dearly prized by me.
The one mine eyes do now behold,
The other I hope to see.

The one I bought with glittering gold,
My earthly home to be.
The other one was bought with blood,
And freely given to me.

In that in which I dwell are friends
Who every grief will share.
In that dear home to which I go,
My nearest friends are there.

The one I view with mortal eyes,
Has beauties rare to show.
The other one I see by faith,
Yet I its glories know.

The one encircled by a wall
Of granite proud to see.
The other hath its walls four square,
Which solid jasper be.

The one has massive iron gates,
Whose sable arms unfold,
To let the weary traveler in,
The other gates of pearl.

The one has walks with pebbles laid,
Most beauteous to behold.
The others are more glorious still,
All paved with shining gold.

The one has flowers of varied hue,
In summer charms arrayed.
The others live throughout the year,
They bloom but never fade.

The one the sun illumes by day,
The moon and stars by night.
The other hath no need of suns,
For God himself is light.

The one lies in a fairy vale,
No name to it is given.
The other lies beyond the stars,
And angels call it heaven.

Mount Morris, Ill.

The York Conference.

BY GALEN B. ROYER.

As June 4, the time of the next Annual Meeting draws near, thought turns to the gathering which means so much to many members of the Brotherhood. The fellowship of kindred minds and hearts, the joys of meeting again, the spiritual uplift, the deeper heart-search, and the stronger resolution to live faithful until death,—all these and more gather around the Conference for the many.

Recently I was permitted to visit York and, through the kindness of Brethren Long and Trimmer, two members of the Committee on Arrangements, we went over the grounds very carefully.

The approach is splendid. A paved street, with good sidewalks leads to the gate. Substantial, good homes cluster near by, showing that people in York take pride in living so near the Fair Grounds, and one wonders why; yet a gate-view of the grounds tells the story at once.

A street car line, direct from the heart of the city, passes the entrance and continues around a small portion of the city and returns, thus permitting the railway to push one car after the other by the grounds in delivering or taking away passengers. They have handled big crowds and are fixed for it. The railroads can stop at another entrance, especially for them, and thus passengers over either the Pennsylvania lines or the Western Maryland R. R. can step from the train to the grounds and proceed at once to Lodging Committee's headquarters.

The city next to the grounds is built up with splendid homes. Not far away is the church of the Brethren, and here the members live. These good homes will be opened to our people, and every comfort afforded possible. Besides this, splendid hotels are in easy access by street car, where the best of hotel accommodations will be available.

The view from the gate of the gently-sloping, seven-acre tract, with its good buildings intended for the Fair, makes an attractive, pleasing and restful sight. The center is open, but around some of the buildings are clusters of shade trees. The crushed-slate walks wind about, making a pleasing impression.

Entering, one comes to the small building to be used by the Committee of Arrangements and Bureau of Information. Hard by is the large Horticultural Building, 40 by 100 feet, well lighted and adapted to the needs set apart for it. Here will be, in one end, the Brethren Publishing House, and opposite to it, the Sunday-school Exhibit. At the other end will be the Postoffice and Baggage Room. There is ample room for these, and they will be so related to each other as to serve our people the best and easiest.

Beyond this come suitable buildings with ample accommodation for serving meals, and lodging those who wish to live on the grounds. The Standing Committee will be splendidly located for their work, for they will be convenient to the Tabernacle, and yet far enough away not to be disturbed by noise.

The Tabernacle is under course of construction now. The new part is 100 by 200 feet, and this joins the "stand," 60 by 200 feet. It will have a water-tight roof, and sides closed down to at least within seven feet from the ground. The Moderator will stand in such a position as to have 100 feet of audience to the right and left, and about 160 feet in front of him. No one can tell beforehand what the acoustic properties of the Tabernacle will be, but it is safe to say they can not be worse than some that have been endured, and there are many chances that they will be very much better.

Indeed, the acoustic properties of the Tabernacle are the only point after which I could put a question mark. As for the balance, there is room in plenty, distance from place to place is not great, no hills, and yet the ground is sloping enough to avoid the gathering of water around buildings, should it be rainy. There is plenty of shade, easy access to get something to eat, to attend to business, to pass to and from the grounds to places of lodging,—the entire outlook impressed me with the thought that the York meeting is going to have a good chance to redeem the Fair Ground meetings from the disrepute they have been enjoying for some recent years.

I should add that at a suitable place, not interfering with Tabernacle services, and yet convenient otherwise, provision will be made for a splendid Bible study session, conducted under the auspices of Juniata College.

The program of speakers for the meetings in the Tabernacle, as far as completed, uses some of the best talent of the church, and the Committee has done well in securing the men who have promised to speak on special subjects.

The City of York, represented by its Commercial Club, is wide-awake. Her citizens are proud of their homes and are doing all they can to make the coming event a red letter one in the history of the church. Indeed, at so early a date as this I was impressed with the unusual enthusiasm and push manifested on every hand. This simply means that everything will be in readiness when the train-loads come pouring into York to enjoy and take part in another Conference.

But for one thing I felt sorry,—the hard labor and great expense that some one must meet in order to make this meeting a success; and yet never have people taken hold more cheerfully, and seemed happier in doing all they can for the meeting than the people of York. To the Committee of Arrangements, so ably seconded by the City through its Commercial Club, unmeasured credit must be given for what we shall, by the grace of God, be permitted to enjoy this coming year at York.

Elgin, Ill.

Tracts.

BY NATHAN MARTIN.

A FEW months ago there called at the writer's home a representative of a popular heresy, "I am introducing," said he, "a system of Bible study," and proceeded with the contents of his book. After we had discussed its doctrines for about an hour and a half, he was well convinced that the prospects of selling a book were poor. Nothing daunted, however, he offered the loan of a copy. This declined, he offered to present a cheap, paper-bound edition. This offer was made several times and as often declined. Finally, on leaving he laid a copy of the cheap edition beside me on the couch. This book has never done any harm, for it found its way to the kitchen fire about as soon as he reached the front gate.

After he had left I fell to meditating,—not on the heresy, for investigation had only confirmed me in my opinion of it, but on the method and zeal used in its promulgation. "Surely," thought I, "if the Church of the Brethren, with the true doctrine, were to spread it with the same sacrifice and zeal, what wonders might be accomplished!"

Teaching has long been recognized as an important factor in creating life in the sinner and stimulating it in the believer. The use of tracts and other literature, considering the range of opportunity, is one of the most fruitful phases of church work. To this work any consistent Christian is adapted. Ministers use them in visiting in the home as well as in public services. Business men enclose them in packages of goods. Housewives give them to the butcher and the marketman. Thousands are yearly enclosed in social and business letters.

The results accomplished by tracts form an interesting history. In New York City a man boarded a street-car. Before taking his seat he handed to each passenger a card containing the words, "Look to Jesus when tempted, when troubled, when dying." Among the passengers was a man who afterward told that he was then on the way to the ferry, intending to drown himself. The card gave him courage to begin anew. Along the Hudson River a man was tearing up a tract which had been handed him. He was in a perfect rage. After he had, as he thought, thrown all the particles into the river, he found that one of them had lodged on his coatsleeve. On this fragment was the word "Eternity." Thinking of the great beyond, stirred his soul.

A woman dropped a tract in the way of Richard Baxter, which led to his conversion. He wrote "The Call to the Unconverted," by which many were brought to God, among others Philip Doddridge. Doddridge wrote "The Rise and Progress of Religion." By this tract Canon Wilberforce was converted. He wrote "A Practical View of Christianity." By reading the latter, Leigh Richmond was converted. He in turn became the author of "The Dairyman's Daughter." What a chain of results!

Dr. Chickering wrote a booklet, "What Is It to Believe on Christ?" Before he died, Dr. Chickering had the names of over seventeen hundred people who had written to him, attributing their conversion to his little work.

One of the quiet ways of rebuking profanity is by means of the tract. The same is true of intemperance, secrecy and infidelity. Col. Robert Ingersoll was lecturing at a certain place to an audience numbering about fifteen hundred people. At the suggestion of one of the ministers of the town eighteen men were stationed at the door of the hall, giving to each person as they went out a copy of a tract, "Will the Old Book Stand?" This proved a powerful answer to the infidel's arguments.

While great results are possible in this line of work, a few suggestions may not be amiss as to their use. Discretion is not any less important than zeal. Much of the prejudice, which today obtains concerning the use of tracts, may be traced to an indiscriminate use of them. Never give out a tract until you have read it yourself. Tracts are very readily divided into two great classes,—those for the believer and those for the sinner. A careful classification of tracts greatly expedites their use.

Some tracts will doubtless be wasted. Many a sermon falls on wayside ground and is devoured by the fowls of the air. Nevertheless the command remains, "Cast thy bread upon the waters" (Eccles. 11: 1). Strictly speaking, there is no waste in God's economy. "Thou shalt find it after many days." "My word . . . shall not return unto me void" (Isa. 55: 11).

While not equal to a living soul expressing itself in a living voice, a leaflet or tract has many advantages.

The following, entitled "The Mission of a Good Book," is equally true of a tract:

"It will go anywhere, sea or land,
Gets into cabin or palace,
Reaches those otherwise unreachable,
Waits its time to be heard,
Is never tired of speaking.

"Travels further and cheaper than any other;
Is unaffected by climate, untouched by fever.

"Once started off, calls for no salary,
Costs nothing to feed or clothe.

"Never changes its voice, and lasts
Forever,—until the fire comes!"

Rheems, Pa.

Why We Believe in Christianity.

BY JAS. H. MORRIS.

Reason Number Six.—Because of Its Conflicts.

An institution that aims to spend the whole round of its existence on "flowery beds of ease," that never finds a mountain in its way; that never comes into conflict with an enemy, although it expects to reach its goal in safety, does not deserve any great honor. If the whole world is pushing it along, of course it will reach its goal, but Christianity has not been such an institution. It has met more opposition than any other institution or movement ever launched upon the sea of time. Some other movements have met either one or more enemies but never did they have to stem the tide alone. In this Christianity stands unequalled. Even the temperance cause has never met so many opponents because money and many government officials are in its favor. Even some professed Christians, by their silence, have registered their votes for the saloon business.

Perhaps we can outline the conflicts under three heads: First, in order of time, if not in intensity, has been the conflict with its half-sister,—Judaism. One of the fiercest persecutions came from this source, with Saul as its leader. He was the one who stood by and held the clothes of the men who stoned Stephen. He was the one who cast his vote against the Christians (Acts 26: 10). He was the one who bound men and women, delivering them to prison (Acts 22: 4). He was the one who got letters from the chief priests to take men and women, and bring them to Jerusalem (Acts 9: 2). He was the one who made havoc of the church of God (Gal. 1: 13). He was the one who did not believe in any half-way measures, but who was going to stamp out the heresy completely. It would be a popular thing to stamp out this vicious heresy, and rescue Pharisaism from future peril. He persecuted in Jerusalem as long as any Christians could be found, and then he turned toward Damascus. "Saul yet breathing out threatenings and slaughter" (Acts 9: 1). He had in him the material for an arch-persecutor and his teaching had been such that he considered the oral tradition to be on a par with the Word of God. Saul was determined to finish the business while he was in it. This red-handed Pharisee began the mob riot and had to meet it when he espoused the cause which he once opposed.

After it had been established that Paul was a Christian minister, he was tested as to his faith in the cause. In Antioch (Syria) after Paul and Barnabas had had some conflicts in Asia Minor, his faith was put to the test. Here the apostles were called in question by the contenders for Judaism. Paul was stoned and dragged out for dead. After all this, when they returned to their home church, they found a spirit of opposition even there. This conflict had to be referred to the leaders in Jerusalem. It was a conflict between spiritual Christianity and formalism; between the real teachings of God and traditions; between heart-felt Christianity and outward ceremony. Though settled formally, the conflict was reopened when some of the Judaizers frightened Simon Peter and Barnabas, by saying that they would report to James their intimacy with those heretics,—Gentile Christians.

What movement or institution ever had a worse conflict! Some of its principal leaders were arrayed as its silent opponents. Brethren, no worse enemy can be found than one who comes from the inside of a movement and knows its inner workings. Thanks be to God that Paul, once an arch-persecutor, finally becomes a loyal, determined, Spirit-guided propagator. He stands firm and by God's help wins the day for Christianity.

In the second place we have the conflict with the Government. The Government opposed Christianity because every religion required a license, and this one never was licensed. It was opposed because it frequently caused unrest and uproar. It caused opposition by its refusal to worship the national gods or the image of the emperor. It was opposed because it was recasting society and Government wherever it went. It was opposed because, in the secret meetings of the Christians, the Government did not know what was being planned against it. For these and other reasons the Government opposed the belief of the Christians and, besides local persecutions, there were some united efforts against it. A great Imperial persecution for ten years, between 250 and 260, by Decius, Gallus and Valerian, almost laid the church waste. Again, from 305 to 311 there was a period of awful persecution. All these and more occurred after Paul's time, and from our New Testament we know how he was opposed during his missionary career. The whole summary is found in 2 Cor. 11: 24-26: "Of the Jews *five* times received I *forty* stripes save one. *Thrice* was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." Paul's life seems to have been almost all opposition, and nothing in favor of it.

The first two of these have somewhat ceased, but the third,—the opposition of the unregenerate heart,—has never ceased, and will never cease as long as men's hearts are unregenerate. The sinner looks upon Christianity about as a person looks upon smallpox or some other contagious disease,—something to be shunned but endured if it seizes him. He will run from it and its ministers; he will build a wall between himself and the minister; he will use every preventive that Satan's doctors can suggest. When he is attacked, and the attack can not be shaken off, he simply submits, thinking that he will bear it if it can not be prevented.

But we are glad to say that where the influence has been strong enough, men, strong men, have broken down, the heart has been cleansed and the men were heard to say: "I don't see why I didn't accept him sooner." "My only regret is, that I have been obstinate so long and my remaining years will be so short."

One young girl, whom I remember, kept away as long as she could, but when she finally surrendered, she became the happiest person in the world. Last year a meeting was being held at which a young man was much impressed. When personally interviewed his answers were, "No, no, no," but we would not accept "no" for an answer, and after prayer he finally surrendered, weeping as a child, and then he could not thank us enough for our persuasion.

The unregenerate heart is continually, persistently and obstinately rebellious, but once broken, it is docile and entirely submissive.

It does not lessen my faith in Christianity in the least to find that some man or woman has absolutely refused to accept it, because were every one who hears, simply to fall before it, we would soon see that God's sovereignty overrules and completely subjugates man's free moral agency. The unregenerate heart will continue to be rebellious, yet Christianity will go on and be the regenerating element in the docile hearts.

Louisville, Ky.

Influence.

BY LUCINDA STAUFFER.

Influence is a power that individuals possess,—a law only fully known by the Allwise Ruler of the universe. We can neither see nor hear it, but the result brings both joy and sorrow that this life fails to measure. Eternity alone must reveal the curse or blessings of this wonderful, silent, all-permeating power.

Not only living beings, but also inanimate objects possess it. Place a rotten apple with a lot of good ones, and see the result. It is easier *seen* than *explained*. We wish, however, to confine it to the human family.

Influence is a power we exert over others, either consciously or unconsciously, by words, actions, and even by our silent thoughts, as shown by our *looks*,—not only immediately but transmitted from generation to generation in echoes that will *never* cease! A certain writer says, "Living we act; dead we speak." We are so surrounded by mortal beings around us that character-forming is continually going on. People's destiny either for eternal happiness or everlasting ruin, is continually at stake. We live, then die, but the good or evil that we have done is not buried with our bodies. We may not want to leave such monuments behind us, but the stern fact remains that we must do so. Parents may be anxiously on the alert for their children's physical needs, but at the same time, neglect their morals, and this soul-murder process is silently going on. May God speed the day when the old saying vanishes, "Let the 'wild oats' be sowed in his young days!"

We will notice the spreading phase of evil influence. For example, let a bad boy lead two others into a saloon, and thus let each one of these do likewise, and it will spread to hundreds, eventually, from the bad example of only one boy. In turn, good influence results likewise. But, unfortunately, good influence is not sought after as eagerly as that of evil. Lamentably true, has this fact long ago been demonstrated, to the pain of many broken hearts.

There is a time, a period, in the life of all, when they earnestly desire to influence their fellow-men for good. We have the instance of the rich man and Lazarus. The rich man, in torment, desiring water to "cool his tongue," is awakened to the fact that he, too, wants to wield his influence to save his five brethren, but it is now *too late!* Who will take warning?

Arcanum, Ohio.

The Temptations of Christ.

BY NETTIE SENGER.

After Christ's baptism the Spirit descended upon him, and in the power of this same Spirit, and maintained under the same Spirit, he was driven into the wilderness, there to be tempted. He had, during his baptism, been declared the Son of God, and was now ready to open up his public ministry. There were some things very vital to his ministry, that must be settled before he started,—and it was done in the lonely desert.

It was while Christ was in the wilderness, fasting forty days and nights, that the tempter (Satan) comes to him. No visible form was seen, yet we find, according to the New Testament, that Satan is a personal being, and so he must have been there.

The temptations recorded are all of a Jewish type. Had he yielded to them he would have pleased the Jews. He would have been just such a Messiah as they would have accepted then and there. He must needs decide therefore, at the beginning of his public ministry, whether he is to please his own people (the Jews) or his Father (God). Such a struggle comes into every life. We must decide whether we stand for God, or for man and his carnal desires.

Satan comes to Jesus and says to him, "Since thou art the Son of God, satisfy your hunger, and make these loaf-like stones into bread, and vindicate this truth to me." Jesus, although divine, was human and needed food to sustain his body. Would he do it? Was this a thought suggested to him, or was it spoken by some one? We do not know, but it was a thought, at least, that appealed to him enough, to think upon, and afterwards to tell the disciples, for the only way in which this record could have been preserved to us, is through Christ's own testimony.

To change the stones into bread would be satisfying to his body, but he thinks of the many who are to follow in his footsteps, who can not use Divine Power to satisfy hunger. He thinks of Israel in the wilderness, whom God trained in that wonderful school. They had no crops, nor had they other labors to engage their time. They had time to meditate on God, that they might be brought nearer to him. Jesus remembers a command given to them, and applies it to himself. He does not take a Messianic text, and ap-

ply it as he does elsewhere in his ministry, but he puts himself in the common role of humanity, and quotes to himself Deut. 8: 3, a scripture for Israel, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." He quotes it, not to Satan, but to himself, and it would be well for us to follow his example,—always meeting temptation by scripture quoted to ourselves.

Satan was conquered but did not give up. If he could induce the Son of God to yield but one little point, he would gain a victory that would mean dishonor to God and the overthrow of his plan, so he boldly takes another course. In a moment of time Satan shows him all the kingdoms of the world and tells him that they are to be his if he will worship him (Satan).

"Was it his to give?" you may ask. It is too true that the world is Satan's,—ruled by him. Jesus came to conquer the world, he wanted it, but not by such methods. Satan probably did not expect Jesus, in a formal way, to fall at his feet and to worship, but he wanted him to take his (Satan's) method for accomplishing his life work. It would have been a short cut to glory, to declare himself ruler of the world and set up an earthly kingdom.

It would have pleased the Jews; they would have flocked to him, and life would have been easy,—no such scorns, trials, nor such a death as he must endure to take the course that God had planned, but he could not afford it, he could not swerve an inch. Perfection, even in the Incarnate Christ, must be reached through suffering, for he became to us a perfect Savior, and put himself so near to us that we can appreciate his sympathies, as we could not have done if he had led an easy life, with no temptations and sufferings.

This was a grave question to be answered, and Jesus feels it keenly. This it was that drove him to fasting, and when we feel it as keenly, we will be found,—at times when our worldly friends are feasting,—with meat that they know not of, which is to do the Father's will.

Again scripture is applied to Jesus' own life. It baffles Satan and he must leave, but he makes another effort to win out. In the first temptation Jesus showed his trust in the Father's care for him. Now Satan thinks, if such trust is his he will have him manifest it. He takes him to the pinnacle of the temple and says, "Since you trust so completely, now cast yourself down, because the Word says God will send his angels to protect."

The people below were assembled for worship in the court and such a public demonstration would have awed the crowd, and he would have had a large following at once. Satan could quote scripture too. He cares nothing for the scripture quoted to him. It is when we quote scripture to ourselves that it counts, but Satan, on this occasion, quotes out of context and makes it seem to say what it does not. Such an act, on the part of Jesus, as suggested by Satan, would have been presumption. God will take care of his own when they are in their lawful sphere, and need it, but he will never, just for carnal gratification, make a show of the power he gives for service.

As Satan is an extremist here, so is he to all the world, and we, like Jesus, must stand firm on the Bible, and not swerve from it an inch to conciliate any opposing powers.

These great questions we, with Christ, must decide. Will we follow in his footsteps, or will we take a short, easy road to glory, and miss it in the end? In time of temptation it is a blessed thing to look to Christ and feel that he understands, because he has endured hard things too. He stands in heaven, interceding for us that we may go straight ahead, enduring what comes to us, and be strengthened by it for larger service. Then, too, when Jesus left for heaven again, he promised to send the Spirit, who is to help us. The same Spirit that helped him to overcome, will enable us to be as sure of success as he was.

3435 Van Buren Street, Chicago, Ill.

THE love of riches is like a fire—it lives but to devour and the more it gets, the more it wants.

The Rebaptism Question.

BY W. H. JOHNSON.

THE real issue is not the validity of John's baptism nor its form, neither is it a question bearing upon the legality of the work of Apollos, but the real question is, Can the Church of the Brethren legalize trine immersion, administered for the remission of sins, by an alien (strange) administrator,—one who has had no connection with us in belief or practice, or else one who stands, in his relationship to the Brethren church, as mentioned in 1 John 2: 19, A. R.? "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: But they went out, that they might be made manifest that they all are not of us."

Upon this point will you excuse me if I say that it would be well to remember the real facts, and not let sympathy dethrone judgment? Bear in mind the answer of the prophet to the Samaritans, who urged federation of worship upon these same grounds. I shall not say that the Church of the Brethren is the only right body in faith and practice, but if you can prove by the Word of God that she is not, I will at once move headquarters, even if it takes a new baptism. Let the Word of God decide the matter.

Now, in order to come squarely at this question, let us examine the power delegated to the church (the bride of Christ and our mother) by Christ, her Head.

I affirm that the Scriptures teach that the church has the power to make any and all laws for the welfare of her children (for such are we) in the absence of her Head, so long as those laws harmonize with the principles left on record for her guidance. This being true, the question is, Can she legalize a baptism (not an alien baptism either in form or purpose) administered by an alien administrator?

A careful search of the Word of God does not so convince the writer, neither does the practice of the early church (outside of the Catholics), nor, yet, is the case of Bro. Alexander Mack a precedent, for in that case the administrator was an *authorized, unbaptized believer*. How can this be made a precedent to admit a baptism by an *unauthorized, unbaptized unbeliever?* I do not believe the church can legalize an act of such importance without logically agreeing that one who is a legal administrator of baptism must also be qualified to administer the other ordinances of God's house. I shall believe it when the chapter and verse have been produced.

Empire, Cal.

Bible Institute at Juniata.—An After-Thought.

BY AMOS H. HAINES.

THE special Bible Term opened Friday morning, Jan. 12, at 9:45 o'clock. At that hour, Bro. D. W. Kurtz, of Philadelphia, began a study of the Book of First Corinthians.

At 10:30, each day, Bro. A. H. Haines, of the Faculty, took up the study of Hebrew Poetry, confining his work more especially to the Psalms of the Exilic and Restoration Periods.

At 2 o'clock in the afternoon, "Sunday-school Problems" were considered. Such subjects as "Teacher-training," "The Adult Organized Class," "Sunday-school Pedagogy," "Missions in the Sunday-school," "The Superintendent and His Work," were given special attenion.

At the 2:45 period Bro. Kurtz presented the Gospel of Divine Fatherhood, Truth, Liberty, Love, Forgiveness, Happiness, Faith, Prayer, Suffering and the Kingdom. At 3:30 Bro. T. T. Myers, of the Faculty, gave an exposition of the Epistle to the Hebrews.

At 4:15 was the period for the discussion of "Church Activities and Development." Under this head "Temperance," "Civic Reform," "The Pastor," "Evangelization," "Christ the Leader," were some of the subjects presented.

At 7:30 in the evening, evangelistic services were held in the Stone church. Bro. John H. Cassady, of Johnstown, Pa., had charge of these services. Almost from the opening of these meetings, souls began to seek and confess Christ. A number united with the church by receiving Christian baptism.

The closing period of the Institute was held on Saturday forenoon, Jan. 20. This was an hour spent in devotion, consecration, and expression of sentiment and lessons gleaned. The meeting was opened with song and prayer. Expressions as follows were given by those in attendance: "This is the best special Bible Term that Juniata has ever held." "The primary purpose of all the teaching and instruction has been to arrive at the truth." "Expressions of thanks and appreciation are due the instructors." "Juniata is open to the truth and wishes to go where the truth may lead her." "The church needs more trained ministers and church workers." "Many should avail themselves of the opportunities for Bible study offered in the Bible courses throughout the entire school year." Many similar expressions were given.

Although the weather was extremely cold,—beyond anything ever experienced in Central Pennsylvania, mercury from twenty-eight to thirty-eight degrees below zero, nevertheless the attendance and enrollment were good,—almost equal to that of last year, and in advance of the attendance a few years ago.

Yes, there is progress in the investigation of truth, in the scientific, philosophical, Biblical and theological realms. Many people are slow to see this, especially along Bible lines. Many of the so-called educated are the greatest barriers to the progress of truth. No one doubts their sincerity; their attitude is due to prejudice and ignorance. When fact and method become established, it seems futile to hold to the worn-out and antiquated. No one of intelligence, today, investigates mediæval thought, save for its historic value. It has no practical value, and yet no library would be complete without this historical storehouse. Their methods and point of view, however, are not studied to be put into practice. From the practical side these are dead. From the historical, only, have they life. Books may be found in every astronomical library purporting to teach that the sun revolves around the earth. This teaching no one now believes, still the subject is of interest, in showing the struggle of the mind to arrive at truth.

To some, these changes seem hard to apprehend when applied to the science of theology and Biblical truth. Literary, historical and Biblical criticism have settled some questions. Certain facts are now established, relative to the nature, character and content of the Bible. To deny these results and to be constantly harping for the old, is like contending for the Ptolemaic as against the Copernican system of the solar system. Some, doubtless, reject these established results, because they are not students and do not know. Others know the established results, but remain neutral for personal gain, policy and from selfishness. These latter are surely unsafe guides for the inquiring and investigating mind. We come back to the standard—"My word is truth," "The truth shall make you free."

Some say, Let us know both sides. Certainly. But when a battle has been fought and won, when all substantial and worthy scholarship are in agreement, it seems futile to be contending for a lost cause. Some such persons are doubtless excusable. But when people have the opportunity to know and investigate truth, modern methods, results, etc., and then refuse to study and investigate, such should surely reserve their judgment until research has been made.

Thanks are due the visiting brethren, who helped to make the Institute a success. Their talks were appreciated.

Huntingdon, Pa.

Sequel to the "Siege and Looting of Kerak."

BY W. R. MILLER.

A LETTER from our guide (Mr. A. Forder), bearing date of "Jerusalem, Dec. 30," reached me at Nappance Jan. 19. In this he states,

"I am just back from two months' stay at Kerak, Maan, Petra and Agaba, and in many camps. Kerak is a complete ruin. Only the Christian houses are standing. The Government property has not yet been rebuilt. Time does not allow me to tell you all I learned about the 'Afterwards at Kerak.' I can only state a few facts.

"The military commander had four hours' notice of what was about to happen, but took it as a false report, and failed to act.

"The Moslems, Arabs or Ismaelites of the district are taxed sixty thousand Turkish liras, to pay for damage and loss incurred. (A lira is about $4.50, which makes the sum total, $270,000.)

"About 1,000 Moslems were killed by the soldiers after retaking Kerak. Most of them were cruelly tortured to death in the presence of the military officials. The dead bodies were eaten by the dogs and wild beasts.

"All the chiefs have been executed or hung. The head of the Mujelly,—the one that we saw on Sunday with the Governor,—is an outlaw, and has yet to be captured; also Swalim-ibn-aly. These two have to be caught, and will be executed on the castle wall. The authorities are waiting their time for these two.

"The Atowneys, with Swalim-ibn-aly at their head, returned to camp in the Ghor-es-Safieh, in the morning after we left, hoping to retake us from the Ghowareneh, and finding us gone had a fight with our friends for allowing us to go. It was good for us that we moved that night.

"Atullah Jaffrey hobbles about by means of a crutch. He has an ugly, suppurating gunshot wound in his leg. There are many like him. This fellow's wound I dressed.

"Our escape, with all our animals, camping outfit, supplies and personal effects, is one of the wonders of the whole uprising, and the Arabs are free in saying that if I had not been with you they would have killed you all, and taken all you had.

"The Government has regained your rifle, but will not give it up; also our tents, and the mule that we gave in the Ghor.

"These are the main facts that I gleaned. The details are interesting and in some ways disgusting. All of that I must tell you when we meet.

"Matters here keep about as usual. The Jews are having a hard time, for the Government is doing all it can to discourage advancement by them. The immigration restrictions are about as in years past. In fact, the Turks are doing many things that will go against the Jews in the long run. The feeling in the land is bitter against the Christians, because of the doings of Italy, and the Government officials have all they can do to keep the peace. The officials, however, have orders to prevent bloodshed or insult to Christians, for they fear the European powers."

Now more than a year has passed since our remarkable experience at Kerak, and our still more wonderful preservation and escape from death. As time has come and gone, and we take a calm, retrospective view of the whole matter, it is very apparent that a veritable miracle was performed, and we are living to tell the story.

The question that appeals to me today is, Why this experience? Was there not some Divine plan in the whole matter? I am most wonderfully impressed with the fact that these people need the Gospel of Jesus Christ, and perhaps this experience will lead in that direction. Even so, Lord, speed the day that they may know of the great love of the Father.

Nappanee, Ind.

Shall the Brethren Vote?

BY J. OVERHOLTZER.

1. All Civil Government is dependent on physical force for the execution of its laws. In pursuing the study of "English Law," some years ago, we found that Blackstone, known as the father of English Law, went to the Bible for the basic principles of human law. However, I assure you, he went to the "Eye for an eye, and a tooth for a tooth" of Moses, and not to the "Resist not evil" of the Savior.

2. The executive department of the Government is sworn to enforce the laws (even to the extent of taking life and liberty), which the legislative part of the Government sees fit to pass, hence it follows that whoever gives his voice in favor of a legislative enactment becomes party to all executive acts necessary to the carrying of said law into effect, even to the taking of life, if its enforcement is resisted.

3. An individual who helps to pass a law, to be consistent should be willing to assist in enforcing that law. In other words, he should be willing to accept an executive office, if urged upon him. Consequently voting and office-holding go hand in hand. If it is wrong, according to the Gospel, to hold Government office, it would seem to be wrong to exercise the right of franchise,—that is, to place duty upon some one else which we would think it wrong to perform ourselves.

4. Voting on a moral issue does not alter any of the above principles. In fact, some phase of morality enters into every election; if those engaging in it really believe that it would better the condition of the country, and that it would thus relieve the oppressed, help the poor, etc. If we vote on all moral issues, we will soon find ourselves voting at every election. And, again, if this generation votes on *some* questions, the next generation will vote on *all* questions, and office holding must come in its wake.

5. Does a vote of "yes" or "no," on a moral question, involve the same principles? Most certainly, because it has all the force of the enactment of law, and would accomplish nothing unless the power of the executive were behind it, which power we *compel* to enforce the law which we have helped to enact, even to the taking of life. The right to petition involves none of these entanglements, but the ballot has the force of law, the petitions but pray for redress, reform, etc.

6. What is our Christian duty and privilege toward wrong-doers of every grade? To teach them, persuade them, warn them. In other words, to use all the powers of moral suasion, and if they are in the church, even cast them out and, in extreme cases, avoid them; but *never*, by *physical force, compel* them to cease wrong-doing, even where the lives of ourselves and our loved ones are involved. If it is wrong to use physical force ourselves, how wrong and cowardly is it to *vote* a duty upon some one else, that we would not perform ourselves!

7. That it would be a grand thing to see wrong-doing stopped, and all of its direful consequences wiped out, we all agree; but if we allow our sympathy to dethrone our judgment, we but join the ranks of the wrongdoers. As Paul would put it, if we do wrong that good may come from it, our condemnation is just. If a desire to suppress evil, which causes untold suffering, would justify a questionable act, then our brethren would have been justified in bearing arms in the Civil War, for certainly the cause was a noble one; but, thanks to our love for the *truth*, they used only such weapons in the cause of freedom as the Gospel allowed (teaching, expulsions, etc.). They were made to suffer the ill-will of both sides in the struggle, just as those who refuse to vote now, on moral issues, are branded as cowards, as were they. But we revere their memory, and may we be true to their noble example!

8. Our entrance into politics (and all voting and campaigning is politics, whether party politics or not) is a step worldward. "Politics makes strange bedfellows." To see some one haranguing against some form of vice with a lighted cigar in his hand, or profanity in his language, suggests what is meant. And, besides, we are almost invariably drawn into the campaign, and why not, if it is a good cause? Why make the other fellow do all the work, and we but say "yes" or "no"?

Brethren, ponder these things well, for the future position of the church on the question of nonresistance depends on how we solve this question. May God grant us wisdom!

Glenn, Cal.

"What Is the Matter with our Churches?"

BY WILLIAM L. JUDY.

That churches are almost empty and theaters always crowded is a common observation. It may be too hot or too rainy to attend church but never so to visit the theater. A minister asked his friend, an eminent actor, why he preached to empty pews, while his friend played to crowded galleries. "Because," came back the reply, "You preach the truth as though it were fiction; I play fiction as though it were truth." And there can be found another part of the answer to the question,—"What is the matter with our churches?"

I have heard Theodore Roosevelt enumerate the demands of good citizenship with a vigor and an enthusiasm that stirred the thousands of hearers to resolve to become better citizens. I have heard Robert E. Speer describe the woeful conditions of the heathen world with an earnestness and power that every one who heard him was moved to go, or help send someone else to go to the benighted people. I have heard William Jennings Bryan picture the horrors of war with such eloquence that one could almost hear the cannon's roar, the groan of the dying, until the vast assembly arose and exclaimed, "We shall have no more war." One word will explain this wonderful effect,—*sincerity*, the burden of my theme.

In these days of higher criticism many ministers have become such higher critics that what little of the Bible they still believe, they have grave doubts about even that. Instead of indulging in their doubts, they should follow good old Mark Hopkins' advice, to believe their beliefs and doubt their doubts. Honest doubting is a good thing; it should not be discouraged; it leads to the truth in the end. But too many allow themselves to take on the doubting habit until they doubt everything.

No minister, however learned, can stand before his congregation and preach with the enthusiasm that is necessary in order to fire his hearers and arouse them to action, if he doubts, even in the least, what he preaches. I would rather listen to an ordinary man telling with unaffected grace and simple earnestness about the truths of God, than hear some learned divine read a scholarly discourse on why Isaiah's prophecies were not prophesied by Isaiah. The sincere expression of the humble worshiper would strike a responsive chord in the human heart and bring ten souls to Christ where the divine's discourse would bring one.

What can explain the marvelous success of Wesley, of Whitefield, of Spurgeon, of Moody? Not that they said something new but that they told the old, old story with such sincerity that men could not help but be moved. We long for the days of the early church, for the zeal and sacrifice of the fathers; those days will have come when pulpits shall cease to be places for the exhibition of learning, and instead become the centers of enthusiasm and the kindlers of the fire of conscientious belief, that will move the most lukewarm Christian. We need a return to the days of gospel preaching, a return to the preaching of the live truth.

Let us not be too severe on the ministers. The laity are also to be blamed. I believe that I am justified in saying *that the greatest hindrance to the Christian church today is its own members, that one-third of its members could be dropped from the lists and better results secured.* It is the member whose church activities go no further than having his name on the church roll. It is the member who hears a temperance sermon on the Sabbath and the next day drops into a saloon just to have a glass of beer that wouldn't hurt anybody. It is the member who on Sunday sits in the front pew, and listens to a sermon on brotherly love, —then, for the other six days of the week, grinds out the lives of his fellow-men in his factory or mill. It is the member who can't afford to drop a nickel into the collection basket, yet on his way home stops to buy a Sunday paper and a supply of cigars and tobacco. Such members as these constitute the greatest hindrance to the Christian church today. Rather one live member of the Gideon type who lives out on week days what he hears on Sundays, than a dozen of the other type, who are Christians but one day in the week, and ofttimes only a small part of that day.

There is one more phase of this subject that I would like to mention. I suppose that there is no other denomination that professes as much as the Church of the Brethren. He who professes much, of him is much expected. Upon reception into membership, our members faithfully promise to abide by certain rules, and assert to believe certain doctrines held essential. My point is simply this,—to make such promises and profess such beliefs, and then to disregard the rules and

(Concluded on Page 92.)

THE ROUND TABLE

In Honor of the King.

BY W. B. STOVER.

DURING the month of December, in India, there has been a great effort, on all sides, to show honor to King George, who has shown honor to India by his visit to the country at this time. Every part of the country is resounding with the praises of the Government, and of loyalty to the King, and one can not help but feel that it is a good thing to stir up feelings of loyalty in this way, when an opportunity arises.

In every city demonstrations were made. In every town and city, at 12 o'clock noon, all the schoolchildren, and tens of thousands of citizens assembled to hear the reading of the proclamation, at the same moment that the King was being crowned in Delhi. It was a soul-stirring moment. It creates enthusiasm, convinces all of the strength of organization, and works out well to the Government. And every schoolboy is wearing a medal commemorative of that day, given him at that time, in honor of the King.

The whole program suggests a Higher King. The whole lavish expenditure suggests the comparative expenditure for the Other King, and the whole definite organization suggests loyalty to the organization under which we are called to work for the Other King. It makes one wonder how meager the expenditure for the Other One can be, and still be acceptable! True, he accepts even the mite of the poor, but it is true, also, that he looks at the heart of all givers. How much mental good feeling does the wearing of the "badge" of the Other King create in the hearts of schoolchildren? It all depends on the training they get. They will love simplicity, and humility, and obedience, if they are taught it, both by precept and example. Loyalty is a great word. It represents a great condition. It is one of the essentials. Loyalty to the church! Loyalty to Our King!

Ankleshwer, India.

An Old-Fashioned Meeting.

BY I. B. WIKE.

IN the Landisville church we spent Jan. 21 in a real old-fashioned meeting. We sang the oldest hymns we could find. We lined them, two lines at a time, and sang them with the long-drawn-out time. No one stood up to lead the song, nor even to beat time. Opportunity was given to all the members to tell what they knew of the ways in which services were conducted, as far back as they could recall, and to relate also, as far as they could remember, what their father and grandfathers had told them, concerning meetings in their day.

I can recall the time when the Salamonie congregation had no churchhouse, when communions were held in the barns belonging to Brethren John Hoover and Jacob Heaston. At those times the barns, or homes, or churchhouses were scarcely large enough to accommodate all the people.

At the Landisville house the Sunday-school and church services lasted from 9:30 A. M. to 1 P. M. I inquired of a number how they enjoyed the meeting and the universal answer was, "Fine." To them the meeting was not too lengthy.

In two weeks,—Feb. 11,—we expect to have a meeting of the same kind in the Clear Creek church, Huntington County, Ind.

These meetings remind us of the time when Elders Daniel Smith, Samuel Murray, John Metzger, R. H. Miller, James Quinter and Henry Davy used to come to the Salamonie church.

Huntington, Ind.

Science and Religion.

BY C. ALBERT HOFFMAN.

WE know that true science and the Bible corroborate each other, yet, because of the many erroneous doctrines associated with the former term, we are justified in feeling suspicious when we hear the word science used.

One of the principles of the evolutionist's theory is the argument of the survival of the fittest. Dr. C. S. Horne, a member of the British Parliament, in a sermon at Winona Lake, Ind., more than met this argument. Dr. Horne said, "Science deals with the survival of the fittest. Religion deals with the revival of the unfit." Is that not an excellent way of wording it? Evolution can only account for man by a cruel and merciless process of the outliving of the strongest. How much farther the grace of God goes in taking sinful creatures, bound by Satan, and regenerating us after the fashion of his own wonderful being!

Spurgeon one time gave a list of the lower animals and said, "You may take these for your parents and grandparents, but my Father is God. I know it and I feel it." We, as Christians, need to know this and feel it also. The Scriptures teach, "We are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." Let us claim our heirship. Let us lay hold of the promises of our Father. We have not because we ask not.

Of course, there is some one trying to break the will and deprive us of our estate. That is Satan's business, but let us heed the teaching of Paul in 1 Tim. 6: 20-21, "Keep that which is committed to thy trust, avoiding profane and vain babblings, and the oppositions of science falsely so called: which some professing have erred concerning the faith."

Manchester College, North Manchester, Ind.

Rebaptism.

BY J. D. HAUGHTELIN.

THE report of the Committee to Annual Meeting of 1912 says that a certain class of persons "thus come into fellowship with the people of God." The term, "the people of God," is generally understood to include all who, with a pure heart and motive, do the best they know, regardless of denomination. The counsel of the Committee, to "be cautious in receiving others into the Church of the Brethren, without rebaptism," is wise. It, however, implies that, if cautious, it may be done. Paul says: "By one Spirit are we all baptized into one body" (1 Cor. 12: 13). If we understand the Old Order Brethren and the Progressive Brethren to be branches of the Church of the Brethren, we can accept their baptism. If I were to follow my sympathies, I would so do. But can we? Long ago I rebaptized a sister who had been baptized by a faction (Shoemaker). She thought she had united with the Church of the Brethren, but later found out her mistake, and then she wanted to be in fellowship with us. She was satisfied with her baptism, and would not consent to a rebaptism unless we would assume the responsibility to God. I had Bro. C. Long (a giant in his prime) as my counselor and yoke-fellow. Considering it to be a very serious and important matter, we assumed the responsibility and she submitted, so that she might fellowship with us. We thought it safe. If she could not, conscientiously, have submitted, what then?

Where such applicants for fellowship are willing to submit to rebaptism, I would so do, but where they could not, conscientiously submit, I, with the Committee of 1912, would say, "Be cautious." Therefore I approve of the report, and I hope it will pass.

Panora, Iowa.

A Unique Revival.

BY DR. S. B. MILLER.

FOLLOWING the "Men and Religion Forward Movement" in this city, one of the churches planned a revival as follows: A list of all adults and young people, who, by reason of association or location, might be considered their legitimate field, was made and twenty committees of two or more members, each, were assigned the various names on the list. Both men and women,—all who would volunteer for service,—were assigned committee work. Work was assigned at the close of service on Sunday evening. On Tuesday evening a praise and prayer service was held at the church, where reports of visits were made and special prayers offered for certain individuals. Names were re-assigned and Wednesday afternoon and evening were given to personal work. Thursday evening there was another meeting at the church for service and reports. Friday and Saturday were given to personal work, and Sunday was devoted to reports and the receiving of applicants into church membership.

Two weeks of this campaign resulted in the best meeting ever held to increase church membership. A number of good church workers were developed, and the entire church was filled with a desire for more aggressive work, and yet there was no evangelistic expense.

A success! And why not? Isn't it ideal, not only to bring souls to Christ, but to develop soul-winners of those who are saved? To endeavor to lead a soul to Christ will require of you a knowledge of the plan of salvation and the ability to "give to every man that asketh you a reason of the hope that is in you." "He that winneth souls is wise." Think on these things!

Cedar Rapids, Iowa.

Do the thing nearest to you and do it well. A better task awaits you when that is done. If you reach the top of the ladder, help the one below you.

CHRISTIAN WORKERS' TOPIC

The Savior of All.

1 Tim. 2: 1-6.

For Sunday Evening, Feb. 18, 1912.

I. He Saves the Lost (Luke 15: 3, 4; 19: 10; Ezek. 34: 11, 12, 16).

II. He Saves All Who Feel Themselves to Be Unworthy of Salvation (1 Tim. 1: 15; Luke 5: 32). The parable of the Pharisee and the publican (Luke 18: 9-14) is a good illustration.

III. He Saves the Helpless (Isa. 40: 29; 2 Cor. 12: 9). Strength is not imparted to those who feel that they are strong. It is when we are feeble and feel the need of aid, that strength comes.

IV. He Saves the Sick (Matt. 9: 12). The proper place for a physician is among the sick. If you Pharisees are such as you think—already pure and holy—you do not need my aid. I am looking for guilty, miserable sinners.

V. He Saves the World (1 John 2: 2; 4: 14; John 4: 42). Notice how he announces his own mission when on earth (Luke 4: 16-21). Have some one read it.

VI. He Saves Now (2 Cor. 6: 2; Psa. 44: 1). This Savior has come. He is ready to save now. "Now is the accepted time."

"Christ is knocking at my sad heart;
Shall I let him in?
Patiently pleading with my sad heart;
Oh! shall I let him in?"

Oh, yes, let him in. Gladly welcome him evermore. Your cares and trials will lighter be.

PRAYER MEETING

The Church as a Witness for the Truth.

Eph. 2: 1-13; 1 Tim. 3: 15.

For Week Beginning February 18, 1912.

1. The Church Is God's Witness in the World.—It testifies to the redemption that is in Christ Jesus. It proclaims the truth that found its highest exemplification in Calvary,—a truth that went to the cross, and met the spear's thrust, and the nail's gash, and the thorn's scars, and man's hate, and the world's scorn,—all these to establish the church, "the pillar and ground of the truth." And men who are brought into it, who have been born again, renewed by the power of this grace, become Christ's representatives to a lost world (1 John 4: 13-15).

2. Actual Work, Only, Counts.—The mere combining of a number of men and women who think alike on religious matters, the building of a house of worship, the holding of services at stated times, does not constitute a church. There must be an aggressive going forth to the great harvest field of the world, a veritable demonstration of the "salt of the earth," the "light that shineth" (Philpp. 2: 14-16).

3. The Faithful Minister.—If the preacher ceases to preach Christ and him crucified, he ceases to be a minister of Christ. If he fails to proclaim the truth as it is revealed in the Gospel of God's dear Son, he ceases to be the Lord's ambassador. When ministers become "wandering stars," they are straying from the God-appointed orbit (1 Cor. 9: 16-23).

4. The Loyal Christian a Faithful Witness.—He who is loyal to his Master "believes all the words written in the book" and so delivers the message to others. His wholehearted, undivided service is given to him "who loved him and gave his life for him." He is "instant in season" and "out of season," ever remembering that faithful witnessing can not fail to bring glorious results in the end (2 Tim. 4: 1-4).

HOME AND FAMILY

One Here and There.

BY E. F. KIDWELL.

Of all we meet in lane or street,
There's but one here and there,—
For self he toils, of self he sings,
Except one here and there.

This world would be a desolate place
But for one here and there,
Whose heart with self has not been filled,—
There's just one here and there.

And this has been the Lord's wise will,
To place one here and there,
Who's counting earthly gain but dross,—
You'll find one here and there.

Weiser, Idaho.

While Waiting for the Train.

BY NORA E. BERKEBILE.

ONE autumn day I was obliged to wait several hours for a car, and I went to the ladies' rest room, where there were easy chairs, and everything necessary to one's comfort while waiting.

My boy was stretched out on the lounge, resting and enjoying himself. In rushed a prim young lady, faultlessly gowned from the top of her pretty head to the sole of her dainty foot. She held a crying child in her arms. My first thought was, "What a pretty mother!" She sat down quickly on the nearest seat, laid the child across her lap and viciously pounded it with her hand. The child screamed and struggled, and she said, "There, you naughty young one; I'll teach you a thing or two!"

But the child was defiant. My own boy was frightened and ran to me, and together we pitied the little boy,—not because he was punished, but because of the way it was done. A mother, a loving mother, has a sorrow on her face while she is giving her child the necessary correction, but there was no sorrow here and the face that I had thought so pretty was changed into the face of a fury.

The door opened, and a little woman, with a young baby in her arms, entered. She gave the babe to the first lady, and picked up the crying child with the words, "Did they just abuse mother's little sweetheart? Come to mother." The child rushed into her arms, and as they went out, the angry woman said, "Well, take him then. Nasty little thing,—spoil him if you will."

She flopped out of the room still angry and I wished then that the young man who is to marry her could have seen this scene. You see, she was not the child's mother but, perhaps, an auntie.

John drew a long breath of relief when she went, and I was so glad to know that the child had a loving mother. A few moments later the real mother and child came in again. His chubby arms were around her neck and he was laughing, and loving her.

Dear little mother, how we loved her, too!

Another day we had a longer wait for a train. It was growing dark when a woman carrying a suit-case, rushed in. A boy about four years of age was with her. She went to a seat in the corner, dropped the suit-case which fell over, and said to the child, "Pick it up! Do you hear me?" A box on the ears was given to help him hear, I suppose. He tugged at it and finally set it up, but not just to suit his mother. Somehow he could not please her. Poor thing! I suppose she was uncomfortable, for her skirt was too tight to allow her to stoop. Her waist was so cramped that she could not bend, and some one had to suffer for it, naturally.

But that poor child! His face looked prematurely old and there was a hunger-for-love look in his eyes. She pulled his cap to the other side of his head, pulled up his collar, made him sit down, and then shook him because he did not sit right. Finally he got up and stood by the window and looked over to where another mother was holding a boy somewhat younger than he. The other child had fallen asleep and his head rested on the mother's arm. As she watched the boy by the window her mother heart went out to him, and unconsciously she clasped her own child closer, and tenderly smoothed his brow.

The other child looked on as if he were wishing some one would love him that way, too. His own mother, as she sat there, so stiff and straight, looked as if she could lead her set in the fashions, successfully preside over half a dozen women's clubs, or lead on to victory a whole army of suffragettes, but, poor woman, she was utterly failing in the greatest thing that had been given her to do,—she was failing to love that little son.

Children sometimes need punishment. They must be taught obedience. Their wills must be directed,—not broken. This one was broken in spirit and, no doubt, because of a lack of love.

We who are mothers come to places when we scarcely know what to do, and can only fall on our knees and ask help from above to guide our little ones aright, but our love for them, these little ones, is a necessary thing and if we love them as we should, there will be more caresses than nagging.

The train came in. We all went aboard but the poor boy was nagged as far as I went with them, and his poor, hungry face comes often before me. I wonder if he is not one of the unwelcome children who so often are seen in homes today.

Defiance, Ohio.

SISTERS' AID SOCIETIES

WEST MILTON, OHIO.—The following is a report of our Sisters' Aid Society since we reorganized, Oct. 11, 1911. We held seven meetings. Two of them were all-day meetings, with an average attendance of seven. Our work consists of making comforters, sewing rug rags and making aprons. Money received for donations and sales of different articles, $23.85. We donated goods to the amount of $12.89; expenses for supplies, $3.39; leaving a balance of $10.57 in the treasury. Sister Delia Brumbaugh is our president; the writer, secretary-treasurer.—Edna Wheelock, West Milton, Ohio, Jan. 20.

SUGAR CREEK, IND. (West House).—Our Sisters' Aid Society met Dec. 21, and reorganized with Sister Carrie Neff, president; Sister Cinda Bentz, superintendent; the writer, secretary-treasurer. We first organized March 10, 1910. Since then we have had twenty-five meetings. We made and sold seven comforters, two quilts and seven bonnets. We sent two boxes of clothing, consisting of dresses, stockings, skirts, shoes, shirts, waists and underwear to the Orphans' Home in Mexico, Ind. Money donated and earned amounted to $40.85; paid out for material and expenses, $27.85, leaving $13 in the treasury.—Oma A. Kreider, South Whitley, Ind., Jan. 15.

UNIONTOWN, MD.—The following is a report of the Sisters' Aid Society of the Pipe Creek church, Eastern District of Maryland: This Society was organized Jan. 28, 1899, and we have been working for the comfort of others each year. Our society numbers 24 members and had an average attendance of 8. We held, during the past year, 13 meetings, and made and sent out 55 new garments, 12 second-hand pieces, and two quilts. Cash amount received during the year, $28.11; paid out in donations and for new material, $20.47; leaving cash on hand, $7.64. There are only a few of us, and we are trying to do some good in the Master's name.—Ida M. Englar, Sec., Uniontown, Md., Jan. 26.

NEW HAVEN, MICH.—The sisters of this church met Jan. 11 and reorganized our Aid Society, with Sister Nettie Huffman as president; Sister Allie Emerick, secretary-treasurer. During the past year we held eleven meetings, with an average attendance of nine. We made ninety garments, donated thirty-one garments, made seven comforters, and quilted one quilt. We donated $20.86, earned $1.75, and paid out for material to make clothing, $23.66. We sent two boxes of clothing to Grand Rapids, Mich., consisting of ninety-two garments, five comforters, and one pair of shoes. We also gave some clothing to needy ones in our vicinity.—Ellen Albaugh, R. D. 1, Middleton, Mich., Jan. 24.

LIBERTY, ILL.—Our Aid Society met Jan. 27 for reorganization, at the home of Sister Harshbarger. Sister Emma Clarey was reëlected president; Sister Hester Harshbarger, vice-president; the writer secretary and treasurer. Twelve members were present. We decided to tax each member ten cents per month. We meet monthly unless we have special work of some kind to do. Expenditures, during the year 1911, $53.89; receipts $17.25. We have an enrollment of twenty, with an average attendance of twelve. We sent a box to the St. Joseph (Mo.) Mission, consisting of clothing and bedding. One of the Sunday-school scholars sent 47 cents. We have $4.86 in the treasury.—Mrs. Rosa Kaiser, R. D. 1, Liberty, Ill., Jan. 28.

EMPIRE.—Our Sisters' Aid Society met in our regular meeting at the church Jan. 11. The following officers were elected: Sister S. A. Julius, president; Sister Sarah Berger, vice-president; the writer, secretary-treasurer. In the past year we have met twenty-five times, with an average attendance of nine; average collection, twenty-three cents. We made and sold eight clothes-pin aprons for $3.50, twelve aprons for $3.35, eleven stocking-bags for $2.75, twenty-three handkerchief bags for $7.60, sold twenty-seven prayer-coverings for $5.70, and five comforters for $11. We received fifty cents for knotting a comforter, $2.50 for quilting, twenty-five cents as a donation, making a total of $45.45. We paid $14.65 for a new sewing-machine, $4.75 for dishes for love feast services, and have a balance of $5.37 in the treasury. The remainder was paid out for material to work with, of which we have quite a good deal on hand at present. We also made ten tablecloths and twelve towels for communion services.—Mrs. A. V. Fraze, Empire, Cal., Jan. 24.

YORK, PA.—The following is the report of our Sisters' Aid Society for the year 1911: Balance on hand Jan. 1, 1911, $7.52; donations during the year, $4.75; money received for articles sold, $75.24; total, $87.51; expenses, $37.76; leaving a balance of $47.32. The society donated as follows: one-fourth ton of coal, two silk bonnets, four pairs of new shoes, and one pair of second-hand shoes, three little boys' suits, two suits of underclothing, three boys' blouses, three second-hand coats and various other articles of clothing. Amount of work completed: Thirty-five aprons, two hundred and fifty-six dusting caps, six wall dusters, four clothes-pin aprons, twelve quilts, five comforters, one overcoat, one coat, and numerous other articles. We held fifty-four meetings, with an average attendance of eight. The officers appointed for the present year are as follows: Sister Ella Heddings, president; Sister Alice K. Trimmer, vice-president; the writer, secretary-treasurer. We also donated to the Home Mission Board $5, and to the Benevolent Society of York, Pa., $5, leaving a balance in the treasury of $37.32.—S. Gertrude Dotterer, 808 West Locust Street, York, Pa., Jan. 19.

BAISIN CITY, CAL.—The following is a report of our Sisters' Aid Society for the six months previous to Jan. 12, 1912. We held fourteen meetings, with an average attendance of fifteen; average collection, 50 cents; total amount received for the six months was $18.45; total expenses, $4.45, leaving a balance of $14. We received from the former secretary and treasurer $28.67, making a total of $42.67 in the treasury. Our work consisted of piecing quilts, quilting, knotting comforters, making stocking-bags and clothespin bags. The new officers for the next six months are: Mrs. Bessie Irwin, president; Sister Emma Saylor, vice-president; Mrs. Carrie Kuns, secretary; Sister Mabel Weaver, treasurer.—Alice Dickey, Secretary-treasurer, Raisin, Cal., Jan. 18.

MILL CREEK, VA. (East Side).—The following is the report of our Sisters' Aid Society from Jan. 1, 1911, to Dec. 31, 1911: We met twenty times during the year, with an average attendance of eleven. Six boxes of material were sent to different places. Money donated, $60.76; birthday offerings received, $9.95; articles sold, $18.05; collections, $36.17 (average collection, $1.81); total for the year, $124.93; money paid into the treasury, $64.17; paid out of the treasury, $47.21; amount of money in the treasury at the close of the year, $14.39. The officers for the present year are as follows: Sister Pearl Bontz, president; Sister Florence Bontz, reëlected vice-president; the writer reëlected secretary; Sister Lena Early, treasurer; Sister Sattie Long, chorister. May we continue in this grand and noble work!—M. Rebecca Burns, Secretary, R. D. 1, Box 77, Penn Laird, Va., Jan. 7.

ROYERSFORD, PA.—The Church of the Brethren at Royersford, Pa., have now an organized body of Christian women who call themselves "The Whatsoever Band," who are doing an excellent work. Our motto is, "Whatsoever your hands find to do, do it," and the president of the Band, Mrs. Quincy Leckrone, has no difficulty in finding work for every hand. It is the aim of our Band to make money for the church and missionary causes in various ways. A quilt was made consisting of about four hundred and fifty names worked on it, and the quilt was given to Sister Leckrone for a Christmas gift from the Band. Shirts are taken from the factory, to be braided, once a week, at the different homes. Aprons, caps and clothing are also made. At the last meeting of the Band, each of our twenty-five members agreed to earn a dollar by March 1, telling at that time how it was earned. A fee of five cents per month is also charged each member. It is our desire, in the near future, to present the church with new Bibles and a new carpet. "Let us be up and doing while it is day, for the night cometh when no man can work."—Mrs. Perry Tyson, Royersford, Pa., Jan. 24.

MARKLE, IND.—Jan. 3 our Sisters' Aid Society met at the home of Sister Cora Ewert to reorganize. New officers were elected, a complete change being made, as all the old officers are sisters who live in town. The following officers, elected for the present year, all live in the country: Sister Lovina Brumbaugh, president; Sister Lina Bowman, vice-president; Sister Della Garber, treasurer; the writer, secretary. Our work during the past year has been mostly home mission work. We donated clothing to poor families for Sunday-school children, a calico dress to a mother, and a comforter to a poor blind woman. A pair of shoes was given to a little boy so that he can attend Sunday-school. We also had the Messenger sent to a devoted young sister, who used to live among us here, but is now in a new section of country where she does not have the privilege of attending services in the Brethren church. We also donated and sent a box of clothing to the Orphans' and Old Folks' Home in Mexico, Ind. The amount on hand March 22, 1911, was $22.29; donations received from that time to Jan. 1, 1912 were $4.79; Total, $27.08; expenditures for the nine months were $13.10; balance on hand Jan. 1, 1912, amounted to $13.98. We trust in God, and we want to do better work during the coming year.—Lillian Earhart, Markle, Ind., Jan. 24.

WASHINGTON, D. C.—The following is the report of our Sisters' Aid Society for the year ending Dec. 31, 1911: We held 41 meetings with an average attendance of 7. We have 22 members enrolled. We made 56 prayer-coverings, 72 aprons, 16 quilts and 2 comforters. We received donations from Manassas Aid Society, Manassas, Va., Waynesboro Aid Society, Waynesboro, Pa., Pipe Creek and New Windsor, Md., Aid Societies, and Sister Barbara Shaver, Mt. Sidney, Va. Balance of cash on hand Jan. 1, 1911, $2.06. Receipts for the year, including fees, donations and goods sold, etc., $85.66; amount of expenditures $72.55; balance of cash on hand Jan. 1, 1912, $15.17. In addition to distributing clothing among poor families, and lending financial aid, we donated $10 to our much-needed parsonage fund. We would be very glad to receive clothing and shoes for children ranging from five to fourteen years of age. We have had many calls during the extreme cold weather. Many come to us for aid, but owing to a lack of clothing and funds, we are unable to help them. Will not some of the good sisters of the District help us with a liberal donation? The following officers were elected for the ensuing year: President, Edith Dern; vice-president, Mrs. D. F. Miller; the writer, secretary and treasurer, Mrs. J. H. Hollinger, 323 D St., S. E., Washington, D. C., Jan. 25.

TIMBERVILLE, VA.—During the year 1911 our Aid Society held twenty-six all-day and seven half-day meetings, with an average attendance of nine. Our work consists of quilting, making comforts, making prayer coverings, bonnets, and half-hands. We have $14.47 in the treasury from 1910; total amount received during the year, $109.70, including fees, donations and collections. We have a balance of $32.80 due us for work done and goods sold. During the year we donated $10 to help paper the Old Folks' Home, and gave $19.25 to the Annual Conference collection; also $5 for wood, $50 toward the parsonage for our pastor, and have in the treasury $4.50. We donated three comforters to needy members, a "sunshine bag" to a sister, containing twenty-five pieces of clothing, dishes, bed clothes, towels, etc., and about thirty yards of cotton. Our society sewed one day at the Old Folks' Home. We made fifty-seven articles. A collection of $1.85 was taken to help paper the Home. We also met at the Orphans' Home one day to sew for the children. A collection of $4 was taken, and a brother donated $1, which was used to buy a wagon for the children. The officers for 1912 are: Sister Lizzie Myers, president; Sister Rebecca Garber, vice-president; the writer, secretary-treasurer; Sister R. M. Driver, assistant secretary-treasurer.—Nina G. Wampler, Secretary-treasurer, Timberville, Va., Jan. 24.

SOUTH BEND, IND. (First Church of the Brethren).—Our Sisters' Aid Society has just closed a busy,—and we hope a profitable,—year's work. We have tried to "be instant in season," by ministering unto the needy. Each of us feels greatly strengthened by the year's work, and the association with those of like precious faith in the homes where we have gone to work has been very pleasant. We had fifteen all-day meetings, with a total attendance of 205; average attendance, nineteen. We made twenty-four aprons, six comforter tops, pieced five quilts, knotted thirteen comforters, and quilted four quilts. We sold twenty aprons, one quilt, and three comforters. Donations received: Two quilts, seventy-five pounds of sewed carpet rags, and fifty pounds carpet rags not sewed. The society donated to a sister and family, one comforter and two aprons; to the Chicago Extension, $5; to Mrs. Singer, one wash boiler (ninety-five cents); to the work of Sister Mary N. Quinter, $10; furnished one boy's room at North Manchester College, $25; electric lights for the First Church of the Brethren, $5; fifty garments to a sister; two days' sewing, making thirty-five garments; sent out eight well-filled baskets for Thanksgiving; gave to poor neighbors twenty-seven garments; to the Kansas City Mission, one barrel of clothing (ninety pieces). During the year we received $70, paid out $47, and have $23 in the treasury. Sister M. W. Kreighbaum is our president; the writer, secretary.—Mary Bartholow Kelley, Secretary, South Bend, Ind., Jan. 23.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

18 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. E. J. SMITH, of Oklahoma, changes his address from Elk City to Enid.

AT this time Bro. C. Walter Warstler is engaged in a series of meetings at the Salem church, Milford, Ind.

BRO. MOSES DEARDORFF, who is still at Roanoke, La., writes that he is booked to do some preaching at Jennings.

THE revival services in Denver, Colo., conducted by the pastor, Bro. John Robinson, closed with ten conversions.

IT has been decided to divide the Salamonie congregation, Ind., thus forming another congregation for the State.

WHEN last heard from, Bro. D. L. Miller was engaged in a series of talks at Lordsburg, Cal., on "Church Government."

BRO. I. H. CRIST, of Kansas City, Kans., has changed his address from 12 North Ferree Street to 731 Packard Street, Armourdale Station.

THOSE who did not receive a copy of the Brethren Almanac for 1912 should let us hear from them. All of our regular subscribers are entitled to a copy free.

SOME fine revival meetings were recently held at McPherson, Kans., Bro. George W. Flory doing the preaching. Twenty-seven were baptized; several renewed their covenant, and some await baptism.

BRO. J. A. DOVE, of Cloverdale, Va., called at the MESSENGER sanctum on Thursday of last week. We certainly enjoyed his brief stay. He closed his revival work in Chicago last Sunday evening, and returned to his home.

BRO. S. CHRISTIAN MILLER, Editor of the *Inglenook*, devoted a few weeks to revival work at McLouth, Kans. The interest and attendance were good, and five persons were added to the church by confession and baptism.

BRO. H. C. EARLY, whose address has been Penn Laird, Va., is now located in Washington, D. C., and should be addressed at 808 C. Street S. E. He has taken up the pastoral duties of the Church of the Brethren in the city.

WE are in receipt of a notice of the death of Bro. Siram May, of Nokesville, Va. After spending a number of years in the ministry he was called to his reward Dec. 26. We are told that he was a very devout man and was widely known as a consistent and faithful preacher of the Gospel. A further notice of his life and labors will appear soon.

THE revival at Hastings Street church, Chicago, conducted by Bro. J. A. Dove, closed last Sunday evening with five more accessions, making fourteen in all. Counting the twelve from Bethany Sunday-school, and we have twenty-six additions during the last few weeks. The meetings closed with one of the best attended love feasts known in the city for a number of years. This has been a fruitful season for the Chicago church.

WE are requested to say that in Bro. Blough's article, "A Bible School for India," it should at the proper place read that the "Gleaners' Bible Class" of the Elizabethtown church, instead of the College, is furnishing money for the erection of the dormitories.

WRITING from Bridgewater, Va., under date of Feb. 1, Bro. John S. Flory, President of Bridgewater College, says: "Our Bible Institute is proving unusually interesting. The attendance is large and the spirit the very best. Three more confessed Christ last night, making seven to date. The work grows in interest."

THE pastor of the Sand Ridge church, Ohio, did a very prudent thing when he, in a public meeting, urged all the members to subscribe for the GOSPEL MESSENGER, and then suggested that those who felt they were not able to pay the subscription price, hand their names to him, and he would see to it that their papers were paid for out of a fund provided for that purpose. He wanted every member of the congregation to have the MESSENGER.

BRO. GEORGE E. YODER writes us that he greatly enjoyed the series of meetings he held at Shady Grove, Pa., and says that there were but few people in the whole town who did not attend the services. This speaks well for the Brethren, for the preacher and for the people themselves. It shows that they are a church-going people and that they are willing to listen to an earnest proclaimer of the Gospel, even though they may not be ready to accept all he teaches. The ingathering was not large, but the conditions for planting good seed were ideal.

A BROTHER wishes to know whether the churches, when electing officers, are to use the last plan given in the "Revised Minutes," or the older plan in the same book. It is rulable that the last plan, given for any kind of work, supersede all other plans. This rule applies to the electing of church officers, or doing any other kind of work. When two plans have been authorized, the last plan should have been followed by a repealing clause, stating "that all previous and conflicting decisions are hereby repealed." In Conference our people have not always been thoughtful enough, regarding matters of this sort, and for that reason we have some contradictory decisions on the Minutes. By use of the repealing clause this could be obviated.

OUR correspondents will kindly permit us again to call their attention to the importance of giving the address of all newly-elected ministers. Not one correspondent in a dozen, when reporting the name of a newly-elected minister, will give his postoffice address. This makes it necessary for us to write for the address, in order that the name can be properly entered in the ministerial list. Writing for a hundred or more addresses, in the course of a year, makes not only a good deal of work for the Editorial Department, but it is a matter of some expense to the House, all of which can be avoided by each correspondent giving the address of each newly-installed minister, when sending the news of such election to us for publication.

WHEN reporting a series of meetings, correspondents sometimes say that there were no visible results, meaning, of course, that there were no accessions to the church. Following most revival meetings there are often other visible results besides the number of accessions reported. The church attendance may have been increased, the spiritual atmosphere may have reached a higher standard, there may have been a decided awakening among the members and others, and the church, as a body, may have been left in a better working condition. A series of meetings that has resulted in this much for a congregation, though there may have been no accessions, certainly has some visible results that should be placed to its credit. Then it may be well to take some account of the seed that has been sown in the community. The hearts of the people may have been well prepared for gospel seed, and in due time the earnest band of believers will reap an abundant harvest, if they faint not. A well-conducted revival is never in vain. There are always visible results, if we look at the right place for them.

ONE of our readers writes us about his elder who, in one of his sermons, said: "Brethren and sisters, do you read the GOSPEL MESSENGER? If you do not, then subscribe for the paper at once." Our correspondent says he likes that kind of an elder. It shows that he is interested in the work of the church, and wants the members of his flock to become equally interested. He further knows that the live-wire members, all over the Brotherhood, read the MESSENGER, and that the more they become interested in our church literature, the more inclined will they be to help along with every good work.

IT has been fully decided to rebuild Old Sandstone, burned at Mount Morris a few weeks ago, but it is not yet known whether the old walls are to be utilized, as they now stand, or whether they will be pulled down and worked into a new and improved structure. The loss sustained is estimated at $30,000, but with the present high price of material it will require $50,000 to replace this building, and the trustees of the college are appealing to the friends of the institution with a view of raising this amount. The purpose is to secure the money at as early a date as possible, so that work on the new structure may begin as soon as spring opens.

FOR years Dr. David Smith, Professor of Theology in Magee College, Londonderry, England, took pleasure in answering difficult and practical questions relating to the Scriptures, the Deity and the Christian life. His counsel was sought far and near by friends, students and strangers. Observing the interest taken in his efforts along this line, he conceived the idea of collecting enough of the questions and answers given to make a book. We have a copy of the book, "Christian Counselor," a neat, clothbound volume of 227 pages, with Hodder and Stoughton, London, New York and Toronto, publishers. As a rule, the questions are well answered, especially can this be said of those growing out of skeptical views. Many a young man has doubtless been helped by these answers.

BRO. P. J. BLOUGH and wife, of Hooversville, Pa., are at St. Petersburg, Fla., for a few months. They seem to be delighted with the genial clime, and are enjoying themselves immensely. Bro. Blough has an interesting article on page 93, this issue, in which he says that a number of our members are spending the winter in that part of the Sunny South,—enough of them to form an interesting little congregation. He is right in saying that we ought to have a churchhouse in St. Petersburg, especially for the benefit of those who find it necessary to spend their winters in a mild climate. But this is not the only place in the South to which a number of our northern people go to spend at least a part of the winter months. They may be found in a dozen counties, and it would be well if they could concentrate at a few points, and aid the resident members to build up the cause. But in due time we may look for this to be brought about.

ON page 93, this issue, we have an interesting communication from Bro. A. J. Peebler, in which he tells how, under great disadvantages, he built up a small, working congregation at Aurora, Mo., and is now trying to build up another at Salt Fork, Okla. It will be observed that he has been doing his work at isolated points, and we are wondering why other ministers can not accomplish as much. We have never advised lay-members, with their children, to settle in localities where there are not good church privileges, but we see no reason why a minister may not locate with a few isolated members, or move into a place where there are no members, and build up a congregation. We have hundreds of preachers who could make a good living and also preach in their own community every Lord's Day. An experience of this sort would be better for any preacher, as well as better for the cause, than to locate in some well-established congregation, where there are more ministers than can be used to advantage. For a minister and a few families, however, to move into a new locality with a view of converting people and building up a congregation, would be ideal mission work. In the way of building up churches in new localities our people have not yet done their best.

Bro. J. J. Cart, of North Manchester, Ind., writes from Charleston, S. C., where he and Sister Cart are spending the winter, expecting, however, to return to Indiana in March. He says that with the exception of five days, at the close of 1911, the weather has been fine. So far as we know, there are no resident members in Charleston.

It is now stated that Bro. S. B. Fahnestock, whose death was mentioned in our columns, a few weeks ago, was not drowned at Long Beach, Cal., as reported by the "Associated Press." He died from heart failure. While standing in the edge of the surf, splashing water over his body, he was overcome, and as he fell an incoming wave carried him up on the sand. When examined, no water whatever was found in his lungs. This statement is verified by those who were present and saw him fall. His obituary will be found on page 93, this issue.

Church Statistics.

We have the church statistical report of 1911, prepared by Dr. H. K. Carroll. The report shows some increase over the report of the year previous, the net gains being a little less than 600,000. There are 2,800 more churches than were given in the report for 1910. The increase, of course, taking the religious denominations as a whole, is far from being satisfactory, and shows that the churches and the ministers are not doing what should be done. The members of all the religious bodies combined foot up to 35,836,190, or considerably over one-third of the population of the country. It may be safe to say that about one-half of the adult population can be classed with the church membership. The Catholics claim 12,575,085 communicants, or a little over one-third of the church membership, as reported, with an increase of 131,565. The increase, in all probability, does not equal the accessions received through emigration. The outlook for the Catholics in this country is not as bright as some may suppose. Cut out the foreign emigration, and figures would likely show a decided decrease. The Methodists, seventeen bodies, have a membership of 6,819,660, which is a net gain of 204,289 over the previous year,—a much greater increase than that claimed by the Catholics. The Baptists,—fifteen bodies,—claim 5,634,556, with a net increase of 31,428. The report credits the Lutherans, twenty-three bodies, with 2,289,897 members and a gain of 46,411. The Disciples, two bodies, whose membership was overestimated last year, report no change, but claim nearly 1,500,000 communicants. They promise to have their statistics corrected by another year. In estimating the gains, our people are classed with the Progressives, Old Order Brethren and Seventh Day German Baptists, and the increase is given as 830, which is far too low, even for our own church alone. But of these statistics we may have more to say later.

Baptizing for Other Churches.

The Messenger is read by hundreds of people who are not affiliated with the Church of the Brethren, and some of them are led, in all sincerity, to ask a number of questions. One reader tells us that he was baptized when only two years old, and has, all along, been satisfied with his infant baptism. However, he is prompted to ask why our ministers are not permitted to administer to penitent believers what we consider New Testament baptism, and let them worship with any church they may feel disposed. This might be urged as reasonable if the other churches referred to would keep the ordinances as they were delivered to us by the inspired writers. In the time of the apostles all churches baptized alike, having the one baptism taught by Jesus, and alike observed the church ordinances. Not only so, but they were associated in Christian fellowship, and regarded each other as members of the one family. Baptism administered in any congregation was considered valid in all the other congregations. This was before denominations, with different forms of baptism, and different forms of doctrine, materialized. The situation is different now, and for that reason our ministers can not consent to administer the true baptism to people who think it proper to set aside many of the New Testament requirements. The baptism we administer is for those who wish to keep the ordinances as they were delivered unto us by men who wrote and spoke as they were moved by the Holy Ghost. True, Philip baptized the eunuch and let him go on his way rejoicing. Since all the churches of his day were modeled after the New Testament plan, the eunuch could consistently affiliate with any of them; and, as stated above, they were parts of the one great body of which Jesus was the Head, having one Lord, one faith and one baptism.

More Thinking.

It may seem a little strange that a man, who has left behind him more than his three-score and ten, should take it upon himself to tell others that they should do more thinking, as nowadays it is supposed our young people do the thinking, while the old people content themselves with musing over the smartness of their sons and daughters.

We remember an elderly gentleman who had a son John, of whom he was especially proud. His son John seemed to be his thought-life, and he spoke of him as if his over-measure of wisdom was more than sufficient to make up for any lack there might be on his part. On entering into conversation with him, he would ask: "Do you know my son John? Well, my son John is right smart."

A wise son is something of which any father may well be proud, because wisdom is a desirable thing, and gives great possibilities, if wisely used. But all smart people do not always do as much thinking as they should, neither is it always the young people that do *all* of the thinking. The fact is, aged people ought to do the better thinking because of the foundational experience.

All rational men and women believe in causes and effects. They look to certain causes to bring about their resultant effects, and the more they think about causes and effects, the more apt they are to do the right thing in all of their relations in life, both in business and in religion, as after every cause there follows a natural and legitimate effect,—shaded, of course, by the surrounding conditions. The great apostle expressed no uncertain philosophy when he said, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." In the seed sown is the cause. In the fruit reaped is the effect. So, in order that we may reap the fruit, or results, we must do some thinking about our sowing,—what kind of seed we sow. And, further, we should well understand the character of the soil and have it well prepared, that the very best of results may follow.

The successful business man not only understands this, but he makes it a careful study. He thinks carefully. In getting and holding patrons, he guards his words, fulfills his promises and lays well his plans. They are all made with a specific end in view. He waits and watches for results, and if they do not follow as he expected, he says, There must be something wrong in the plan, or I failed to understand my man, or did not apply the right effort at the right place or time. He thinks and thinks, until he either finds where the mistake is or sees a better way. He that would have a good harvest must think about, at least, three things,—the seed, the soil, and the time for sowing. There is a time for all things. Out of season the best of things will not succeed.

Now, if these things are important in all of the business relations of life, are they, can they, be less so when we are in the Master's business? As our spiritual successes and failures are of more vital importance to us than are our worldly business relations and callings, surely, we ought to give them our more earnest heed and careful thinking and planning.

As it is in the church of Jesus Christ that we are to do our spiritual sowing and reaping, the first thing we are to think about is this, Are we in our proper field and place for doing the work we wish to do? In the second place, we should be sure that we are not only concerned and willing, but anxious to do the allotted work,—so anxious that it is uppermost in our hearts and minds all the time, that we are continually thinking and planning how we can make our religious calling the greatest success.

As to our sowing, there is but one kind of seed to be sown,—the Word of God. But in the soil and the preparation of it for the seed there are a number of things to be understood. In the sowing there are different methods, and in the care for the young grain there are many means to be used that require thinking, watching for results, and patient experimenting that the very best results may follow. Are we, as members of the body of Christ, and workers in his vineyard, doing these things as carefully as we should?

The Church of the Brethren, as it seems to us, used great care in its adoption of ways and means, in making practical and active the Gospel of Jesus Christ, as understood and believed by its members. Early in its history there were held Conferences, but all of the decisions made and adopted were meant to meet conditions then existing. The decisions thus made were intended only as suggestions and aids to the churches on such subjects and cases for which there were no direct scriptures given. For over a hundred years there were no such things known as "Minute Books," for the very good reason, as the Brethren then thought, that there might be danger in such a publication.

With sad experiences they saw the tendency of creedism, and how easy it was to make decisions that might, eventually, be regarded to be equal with the Word of God itself. It was this kind of decisions in the first centuries after Christ that gradually led the church of that age so far away from the truth that it was made necessary that new organizations be formed, and as a result we have the Church of the Brethren today. As long as we continue to make a proper distinction between the Gospel (or what Jesus has said), and what the church says through her councils, we may be able to escape some of the dangers and departures that befell the primitive churches and early Christians.

In our close thinking we must ever remember that the Gospel, as given by Jesus Christ, is a perfect revelation of God's plan of salvation; and in it, without a single addition made by men or church conferences, is the power of God unto salvation. If every creed and every Minute Book extant in the world were utterly destroyed, the church of Jesus Christ would still continue, and through the Word and the Spirit's power souls would continue to be saved. That this is true, no one can deny.

But while this is true, it is also true that organization is necessary and that Conferences are helpful and essential in forming ways and means to carry out and make the more efficient the gospel plan of salvation, to the saving of souls. It, however, must be remembered that these plans and decisions are made by men of today, surrounded and governed by today's conditions, and therefore, if most wisely formed and made, can remain operative only so long as present conditions remain unchanged.

Here is an element in church decisions that a great many fail properly to consider. They may think enough about the decisions made, but there all thinking ends. If I take a pill as a purgative, I take it for the expected result. If it don't follow I am disappointed. I say there must be a mistake and I demand a change in pills. I think I am concerned. In making church decisions it is done because something is wrong or lacking, and needs righting. The disease is diagnosed and a remedy,—or pill, if you please,—is prepared and given.

But suppose the decision or remedy made and applied does not produce the effect expected and intended, what then? Will we continue in applying an inactive medicine? Some religious physicians do not think. They do not consider that cause and effect belong together. They do not look for effects. They persist in saying that the decision is right, and that the right kind of effects ought to follow. But we, as individuals, would not care to employ such physicians. We would conclude that they have not been reading up and keeping themselves posted in modern practice, and therefore we do not want them to deal with our cases.

Exactly so it is from a religious standpoint. Times and conditions are continually changing; and in all of

our doings,—naturally, morally and religiously,—we must be awake and apt in recognizing this fact. If we do not, we are doing a great wrong to the cause we represent.

We have in our Minute Book a large number of decisions or remedies for our spiritual diseases. Some are like standard remedies in medicine. They continue to be operative and produce the expected results. Others have been affected by changed conditions and are very uncertain in their results, while others should be expunged because they do not, on account of the changed conditions, produce the effects desired.

What is the remedy? More thinking and watching for results. If they are not as they should be, let us change the cure or remedy until we get one that gives satisfactory results. The Great Physician demands this of us. H. B. B.

Reaching the Heart Through the Stomach.

THE editor of the *Herald of Gospel Liberty*, published at Dayton, Ohio, does not believe in trying to reach the hearts of people through their stomachs by means of banquets and sociables. In a recent editorial he says:

> It is a common thing, nowadays, when we fail to get the people to go to church, to get a few together and plan a banquet, or a big supper. Then we get the people there, and the way we do "crow" over the success—we think we have done wonders. The truth is the novelty of a supper, or a banquet, with "speechifying," drew a crowd. The prospect of a good supper and a good time was a drawing card, and the people went—they sat down to eat and rose up to play.

Even the secular editors are rising up and protesting against the growing evil, as it is designated. The editor of the *New Orleans Times-Democrat* is out with a vigorous editorial against the custom, condemning the fact that for every movement we must have a banquet, or a big supper, in order to make a good start. But it remains for *The Presbyterian of the South* to read a lesson to the churches that should make devout men and women think. We quote, with comments thrown in by the editor of the *Herald:*

> "The secular world is growing tired of the eating plan of trying to secure results. Is it any wonder that the church is tiring of it as well?" Then the same editor goes on to say: "The banquet plan has been especially used in connection with the numerous outside movements which have been trying to do the work of God's regular organization, the church. Church people are beginning to put an interrogation mark by the side of nearly everything that comes with a proposition to eat over it," and well it may do so, for it most likely means a departure from the Lord's way of doing his work, and an aping after the way of the secular organizations, and we heartily believe it is time for the church to stand on its own merits. If the church can not win men to Christ by the Gospel, under the power of the Holy Spirit, it seems quite needless to try to win the lost through the stomach—it will fail, and in failing it not only fails, but injures the power and influence of the church in its mission of saving men in Christ.
>
> It is common to say we do these things to get men to hear the Gospel. But do they hear, really hear the Gospel after they are thus induced to attend some "function" held in behalf of the church? Do you suppose that these men of the world do not readily perceive the true inwardness of the whole thing as a sort of a sly way to capture them?

The Strong Support of Secret Orders.

THE reason for the marvelous prosperity, seen in secret organizations, may be traced to the fact they have the united support of the world and the church. With the support of the world alone their success would not be so marked. But thousands of church members come to their aid with their talent, influence, and money, and in this way make the societies what they are. Not only so, but to the extent that church members aid secret orders, to that extent do they weaken the churches. Secret societies and the churches are not on the same side of the great question of the Christian religion. Secrecy, as a rule, is arrayed against Christianity, and in some instances bars Christ from the lodge. Not only so, but secrecy encourages the unbeliever by giving him a home, which, to his mind, serves the purpose of a church home. He can denounce Christ, wholly reject the Christian religion, and yet feel that he has a church home, in which he may enjoy fellowship with those holding to like anti-christian views. And to make the situation still worse, church members, preachers and all, unite with the same body of which he is a member, fellowship him, and make his home their home, and in this way encourage him in his unbelief. He does not throw any of his influence on the side of the church, but church members, including preachers, do throw their influence on the side of his lodge home. It is a clear case of robbing God of what is due his Son and his kingdom, in order to build up and maintain an organization that cares nothing for the religion introduced by Jesus Christ. Not only so, but church members are chiefly instrumental in this robbery. The solution of the problem would be to place the lodge men on one side of the line, and the church members on the other. To bring this about might lead to the expelling of a host of men from most of the churches, but it would put an end to the inconsistency of church members helping to sustain organizations that are arrayed against the churches and their interest.

Voting and Politics.

SINCE the attitude of the church towards voting and politics in general is an open question for the Conference, we shall permit some exchange of views, through the MESSENGER, on the subject, but are not publishing all the articles dealing with the question. We have among us those holding radical views on both sides. While some think it not in keeping with the Gospel for members to go to the polls at all, there are those who would have us enter the political arena in full force. There is a larger body of brethren and sisters who believe that it is perfectly proper for members to go quietly to the polls and vote on any question submitted to the people, provided that in so doing they need not compromise principles. But we are not publishing all the articles received on the question before the Brotherhood. We claim to be a separate people from the world,—a called-out people,—and it does not seem consistent that we should publish in the MESSENGER articles in support of our members taking an active part in the political movements of the day. What is said ought to be somewhat in keeping with our claims as a religious body. Let the subject be discussed, but we certainly do not want to urge our members so far to forget their gospel plea as to become mixed up with the world in politics. While we are not of the world, still it may be a question as to how far consistency will permit us to go in exercising our rights as citizens. And in considering the subject it will be well to bear in mind that there are honest people on both sides, some claiming the right to vote while others hold to the contrary view. Furthermore, those who go quietly to the polls and vote, may not think that all voting is politics and has a worldly tendency. There are two ways of looking at the subject even from the standpoint of being a separate people.

Small Gains in Membership.

THE Methodist Year Book for 1912 shows a gain in membership of 34,214, or less than one per cent. Subtracting the increase of 12,000 in the foreign field, and the gain in the homeland is less than seven-tenths of one per cent. It is a remarkably small showing for a body of people numbering several million souls. This does not mean, however, that there is no life in the M. E. church, but it does mean that the church is barely holding its own. And what is true of the M. E. church is true of other large Christian bodies. But where lies the trouble? Why do not these large denominations increase in membership like they did in the decades gone by? We may be mistaken, but it occurs to us that it is the result of not preaching the plain, earnest doctrine that was preached in the time of the Wesleys and Whitefield. There is too much tame preaching, and too much of the energy of the church is employed in the interest of entertainments and the things intended to please the people. Something else besides the church is made the chief attraction. In this we are not criticising our friends. We are saying the same thing about some of our own congregations. There is not that clear, ringing and forcible Gospel preaching that was heard in the years gone by. We need to get back to the old-time method of telling the people that the Word of God means what it says, and then we must tell them what that meaning is.

Conducting His Own Revival.

THERE is in Elgin a plain, earnest M. E. preacher, Dr. Carpenter, who takes no stock in the sensational revivals of the day. He thinks that all pastors should conduct their own revival meetings, and when a meeting is started it should be continued until it has accomplished its full purpose. He is quoted as saying, in one of his addresses, that it is not a good thing for a church to have some outsider to do its evangelistic work. Revival work is the task of the pastor of the church and its parishioners. "A revival in any church," he says, "cannot be accomplished in any given length of time. It should be kept up until it is done." He then adds, "Ministers holding pastorates, who do not do their own revival work, are not big enough for their jobs." The doctor practices what he preaches, respecting revival work. While pastor of a church in Polo, this State, some years ago, he conducted a revival in his own church that lasted twelve weeks. We are not saying that Mr. Carpenter's ideas are correct in every particular, but we do say that if the pastors of all our congregations would hold more revivals in their own churches, and then have all the members as a united body stand by them, we would probably witness one of the greatest revival movements ever known in the Brotherhood. Not only so, but at the end of the revival season we would have a score of evangelists where we now have one.

Was John the Baptist Baptized?

A SUNDAY-SCHOOL scholar wishes to know whether John the Baptist was ever baptized. So far as can be determined, from the New Testament, it must be evident that John never received the rite of baptism, though he, at one time, felt that it would seem more becoming for him to be baptized by Jesus, than for Jesus to submit to baptism at his hands. This is inferred from the language of John, when he said: "I have need to be baptized of thee, and comest thou to me" (Matt. 3: 14)? While John was never baptized himself, still he brought a divinely-authorized baptism from heaven (Mark 11: 30), and was sent to administer the rite (John 1: 33). It was his mission to prepare a people for the kingdom to be established by Jesus. This he did, not by performing miracles, but by teaching the people and baptizing those who accepted his instructions, and brought forth fruits meet for repentance. He baptized Jesus and, probably, all the twelve chosen apostles. His was a preparatory or introductory work, and for this he was divinely commissioned, and needed no further preparation than that received direct from God. We read that he was a man sent from God (John 1: 6). This tells the whole story regarding his preparation and authority.

Consistency.

SOME one wants to know what we think about an elder who, when away from his home congregation, not only lays aside the order of the church, which all elders are expected to wear, but encourages other officials to follow his example. It is not so much a question as to what we think of that kind of a representative of the church, but we are wondering what the Lord thinks of him. We are wondering what his sensible neighbors think of that way of doing. Then we are wondering just what the members of his own flock have to say about that kind of conduct. Some of the elder's neighbors may not be very favorably impressed with our manner of exhibiting simplicity in attire, and yet they like to see consistency, especially in the life of a preacher. We are not discussing the right or wrong of an order in attire. That is a question of itself, but we are calling attention to the importance of consistency. It occurs to us that reason alone should indicate that the leaders of any religious movement ought to adjust themselves to the requirements of the body of which they claim to be members, and the man who fails to do this exposes himself to just criticism.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

VULI NOTES, INDIA.

Momentous Changes.

By the seventh of this month seven years will have passed since we moved to Vuli. As we look back over these years, we are able to see great changes in the Christian community. Then only a few gathered in our house for worship. Now we have a place of worship which is almost full. Then we had much opposition to meet, and those who had backslidden were our bitterest enemies, but gradually that has decreased, and now, within the last year, we have rejoiced because the lost ones are returning to the fold. Within the past few months five men and one woman have returned, and eight women and three men have been baptized. Two, of these women, having come to live among us, have simply changed their church relationship. Whole families are now in the church, which is the way it should be. As long as the women hold to heathen ways, the Christian church will not be what it should be. The religion of Jesus must first be in the home before the church will be what it ought to be.

Good Advice.

A few days ago an officer came to the village, and gathered the people together. He commenced to talk to them and praise the Christians. He said, "Just look at the faces of the Christians, and see how bright and full of sunshine they are, and then look at your faces and see how they look. Why, they look like monkey faces." This was his way of showing the difference. True, there is a difference, but it was amusing to hear it expressed in that way.

A Pleasant Love Feast.

This week we enjoyed a very pleasant love feast. I think it was the best we ever had in Vuli. There were those who had returned to the fold, those who were new Christians, and those who had more experience in Christ. The Lord was with us and we feel richly blessed.

Missionary Activity.

Jan. 1 Sister Eliza Miller moved to Vuli, and about the middle of December Sister Sadie Miller returned from her furlough. Now the two sisters are together again and will be able to do much good among the people of Vuli and other villages of the Raj Pipla State.

Next week Bro. E. H. Eby's expect to go to Ahwa to visit Bro. Pittenger's for several weeks. They are busy, and are anxious to do all they can before they leave on furlough.

The school work in the villages is progressing nicely. One new school has been opened, and at another village they are asking for a teacher. As soon as it can be arranged, a teacher will be sent to them.

We all are thankful for good health. May we ever use the strength that he gives to his glory! Nora Lichty.

Umalla, India, Jan. 5.

THE WORK AT VYARA, INDIA.

It is with some degree of hesitation that I write these notes. This comes from a realization that it takes more than mere numbers to make a successful work, and that too often the bare mention of a fact may lead to false impressions. However the church is anxious to know the facts and she has a right to know.

Faithful Native Helpers.

But first let me remind you that, aside from the workings of the Spirit in the hearts of men, much credit must be given to our faithful native brethren for whatever may have been achieved. Several of them have been working hard, and many times have taken off our shoulders what otherwise would have been more or less burdensome. Many times have we, in the quiet of our home circle, thanked God for raising up, from unexpected sources, capable, tactful and never-tiring native brethren to help us in this great warfare. Pray for them that, in the many times when they are, by force of circumstances, sorely tried and tempted, they may continue to honor the name that is above every name.

A Year of Blessings.

This has been a year of great joy and much cause for thanksgiving. Nearly fourscore members have come into the fold of Christ, and had we desired merely to make a sensation and count quantity rather than quality, we could have added by baptism many more. We realize that to make disciples is perhaps the easiest part of the Great Commission to fulfill, but Christ gave us a still larger task, that of teaching them and leading them into a higher life in him. Those of us who are here, in the thick of the fight, dealing with a backward, superstitious and ignorant people, realize more and more that once a man is baptized, the task is barely begun. We have just dislodged the rough stone from its place in the quarry, and the task of dressing and shaping it is still before us.

Sunshine and Shadows.

Though the work is opening up most encouragingly, yet we have our disappointments, but how many of these are only blessings in disguise! Often the event of one day that has made us sad, is overshadowed by a most encouraging event the very next day,—one wholly unlooked for, and clearly showing that God works in most mysterious ways. The caste people and Parsees have become considerably agitated over the developments of late, and have tried in every conceivable way to turn the minds of the people against us, but to no effect. In several villages where, from year to year, there was grave oppression from various sources, there has been none to speak of this season. In Karanjvel many of the toddy palm trees are not tapped, since most of the toddy climbers have become Christians and, consequently, refuse to do the work.

Christmas Joys.

Christmas was the banner day for Christianity in these parts. We had arranged to have the people in from the various villages, believing that it would be good to lead the people to make the most of the Christian's great Holiday. Heathen holidays are in abundance, making it all the more necessary for us to lay special emphasis on the Christian Holiday, thus making it truly a holy day. Consequently we decided to have a spiritual feast throughout the day and also to satisfy the inner man by giving them a substantial meal. There were, in all, some 150 or more from the villages, and we soon found that our arbor was not large enough to accommodate all. Consequently we tore out the one side, and there was then plenty of room for all.

The food was prepared almost entirely by Christians, but as far as the common people are concerned, caste distinctions are doomed. Some who, prior to this meeting, were holding off, see the trend of events and are applicants.

Between services a number of applicants were examined and twenty-seven prepared for baptism. The baptismal scene was watched with much interest by the people and added much to the enthusiasm of the day. Next presents were given to the boarding-school children, and some sweets were distributed to the children in the crowd.

Once the food was ready, the men formed, of their own accord, a large circle in the open, there being no other place to accommodate them. The food was dished out to them and they all ate heartily, it being late and some having walked eight to ten miles to attend the service.

Such days give the people a feeling that there is something doing, and they go home with greater hope and courage, better prepared to meet the difficulties that are sure to confront them.

In the evening a number of them filed into town and, going to a tea shop, asked for tea. They got it, but the town people were astonished, knowing that these same people had been drinkers of something much stronger than tea.

In Favor with the Government.

This is a native state and the Government has been suspicious from the start. We have, however, studiously avoided giving offense and the Government, in part at least, is realizing that there is a new force within the community that stands for righteousness. Consequently some correspondence has been addressed to me, regarding some methods to be tried by the Mission for counteracting the drink-evil. Whether we can accept the proposition or not, will depend much on whether the Government will give a helping hand or not. This opens the way for approaching the Government on some other points or irregularities and, we hope, will be the beginning of a better day for the Mission. Heretofore the Mission has been, as it were, a "thorn in the flesh."

May the Lord lead us aright in this great work! It will not be accomplished by man's wisdom, nor by physical power. It is the Spirit that convicts and leads. To God be all the praise and glory! A. W. Ross.

Vyara, Surat, India, Jan. 5.

TWO INCIDENTS IN MISSION WORK IN CHICAGO.

How the Prodigal Daughter Was Found.

Some time ago a daughter, living in one of the far western States, left her home in a very mysterious way. Her parents, who loved her as only parents could, became very anxious, especially when they failed to locate her through correspondence or advertisements.

The mother's anxiety grew until she could not find rest nor peace. Finally, in her despair, she was driven eastward in search of her loved one. Not having any clue as to the whereabouts of her child, she traveled until she came to Chicago.

Upon arriving in the city and telling her story to those who she thought might help her, she was directed to search in the "Red Light District," where hundreds of mothers' daughters are held as slaves.

There is a "light from above" in this awful place,—"The Midnight Mission." To that faithful band this woman went and told her story. With such scant information, as to the location of the girl, they were impressed that all they could do was to take the matter to God in prayer. After a season of very earnest petitioning, one of the missionaries left the prayer room with the mother, to accompany her to the car which would take her to a place for the night.

After the mother was on her way, the missionary, on her way back to the Mission, was stopped by a young girl, who had just come from a business place, and asked who the woman was she had just left. When the girl was asked why she desired the information, she said, "That woman looked like my mother." She was told that for special reasons it could hardly be her mother and she was invited to the Mission for a little conference concerning the matter.

When they arrived at the Mission, the woman was sent for by phone. In a short time she arrived and found her lost and unfortunate daughter. Soon they were on their way home rejoicing.

Letters are coming from mothers in all parts of our land, pleading with the workers to assist them in searching for their lost daughters. This one mother is now concerned about the "white slave traffic" and is anxious to help the few who are fighting the curse. May we not, appropriately, change the well-known song, and sing with these parents, "Where is my wandering girl tonight"?

The Sad Experience of a Hindu.

After a very interesting street meeting, during the past summer, where the crowds of men were told of the One who died to save them, they were invited into the Mission Hall, in the lodging house district.

During the time the message was being given, the speaker noticed what he supposed to be a colored man coming in and taking a seat in the rear. He was in a drunken condition, yet not as unkempt as some are. One of the workers removed his hat, and tried to make him welcome.

He listened very attentively during the sermon and when an invitation was given he was one of the first to rise and come toward the front. On the way he fell on his face in the aisle, but succeeded in rising and coming forward. Then, falling on his face, he began to cry most pitifully and earnestly to God for mercy and pardon. All were amazed at his earnest appeals to the Savior for help.

It was necessary, for some of us, to leave at this time. On our return to the Mission we were anxious to hear his story.

The missionaries had remained with him until he was sober and in his right mind. He then told the following story: He was a native of India, became a Christian while in his home country and received some education. He then had a strong desire to work for the One who saved him, but felt the need of more preparation. After accumulating enough money to accomplish his purpose, he came to America. Upon his arrival in a strange land, among a strange people, he came in touch with some people who were Christians and in whom he had confidence enough to give his money into their care. After making plans for school, he went for his money, and to his surprise, disappointment and almost his destruction, they refused to give up the money, and he was, therefore, unable to get it, not having anything to prove he had given it to them. He thought their Christian profession was sufficient. Because of this sad experience he came to Chicago and tried to drown his sorrow in the fatal cup instead of going to the One who bore our sorrows. In his drunken condition he was led to the street meeting, before mentioned, and from there into the Mission and to the Savior.

He left the following Monday for Michigan, where he hoped to earn money to fulfill his heart's desire, and with the conviction that the Master knew what he was saying when he sent out the twelve and said, "Beware of men."

Among the many excuses we get from those who are not saved, perhaps the most common one is that the churches are full of hypocrites. May we not profit by the exhortation given by the apostle in Eph. 4: 1?

Chicago, Ill., Jan. 27. H. A. Claybaugh.

WORK AMONG THE JAPANESE.

At our last Christian Workers' business meeting it was decided that I should write, occasionally, on items of interest pertaining to the work of the society, and especially concerning the progress of the Japanese work.

While our Sunday-school has increased from about 125 to 175, with upwards of thirty baptisms during the year, the Christian Workers' Society has been pushing out in its work equally well. Among some of the things accomplished is the paying of a part of the expenses of one of our young brethren in Lordsburg College, and starting the work among the Japanese. About six months ago a few volunteers undertook this work. A brother and sister went to Los Angeles, and investigated how the work was begun, and noted the progress being made.

It was learned that a number of leading denominations have been carrying on this work until they have large congregations of Japanese, with regular Japanese pastors in charge. These pastors are very much in earnest, and the converts seem to be happy in their experience with the Christian religion. What a glorious work it is to bring the peace and love of Jesus into the lives of these idol worshipers!

It was learned that the work was begun by starting night schools among these Japanese in the English language, saying nothing about the Bible until their confidence is won. They soon felt that their teachers must have a better religion than they, to do such a generous work for them. Then they began to enquire about the Bible and manifested a desire to study it.

This is the way we began our work in Glendora. We first invited the Japanese to come to night school. Several came the first night. Among the number was a very devoted young man, who became a Christian at Oakland. This was greatly to our advantage in beginning Bible study, which was started after a few lessons, all being very eager to study the Bible after they were able to read. I suppose they would have remained till midnight had the teachers been willing.

It is a great pleasure to teach the Bible to those who are so eager to learn. There were four or five present at Sunday-school the first Sunday. From five to eight are usually in attendance each Sunday. Among the number is a girl in the seventh grade. They have been the banner class in giving every Sunday except twice. We have about ten in the classes during the week, with Bible and song service on one evening, and English the other evening. At present we have six teachers.

Our Christian boy, George, went to San Francisco into business, and another had to leave, but we have gained several new ones. George regretted very much to leave, and we lost much by his going away, but we keep in touch with him through correspondence, and the Lord is blessing the work. We gave them all a nice Christian motto card at Christmas. They give a special offering, once a month, of about $3, which all goes to carry on their work.

We wish to appeal to the churches, all over the Brotherhood, as to their opportunity, possibility, and responsibility in working with the Japanese, the Chinese, and other foreigners at our door, to give them the blessed Gospel of Christ. It will help you as well as them. S. W. Funk.

Charter Oak, Cal., Jan. 20.

"What Is the Matter With Our Churches?"

(Concluded from Page 85.)

forget the beliefs, is more harmful than aught else to the Brethren church.

We point with pride to the past of our church, because our fathers lived up to the full profession of their faith. They believed in plainness, therefore they were plain. They believed in peace, therefore they refused to engage in war, even after they were imprisoned and accused of unpatriotism. They believed in social equality, therefore they opposed human slavery, and set free their own slaves at great financial loss. They professed much; they lived up to their profession. The rest of the world honored them for it. Are we following in the footsteps of our fathers?

769 East Jefferson Avenue, Detroit, Mich.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CANADA.

Sharon church met in council Jan. 6. Our elder, Bro. Shatto, presided. Two letters were granted. Church officers for the year were elected, with Brethren G. A. Shamberger and Luther Shatto as elders; Bro. J. J. Shamberger, clerk; Bro. O. C. Tigner, treasurer; the writer, correspondent. Bro. W. F. Holingburg was elected superintendent of the Sunday-school; Bro. John Rhodes, secretary-treasurer; Bro. Percy Shamberger, president of the Christian Workers' Meeting. At the close of last year $18.80 was left in the treasury, and the church decided to send some of it to World-wide Missions. Jan. 7 being collection day for the mission, a contribution of $80 was given to the Lord's work. May the dear Lord bless the givers. —A. G. Satter, Nanton, Alta., Can., Jan. 28.

COLORADO.

Denver.—Our three weeks' revival, conducted by our pastor, Bro. John Robinson, closed on Sunday evening, Jan. 28. Since my last report two more have decided for Christ, making ten in all. One was restored, five baptized, and four await the rite. On Monday evening a large crowd gathered at the church, to witness an impressive baptismal scene, after which a members' meeting was held. It was stated at that meeting that not since its organization has this church been in such good working order as at the present time. We decided to hold a members' meeting the first Monday evening of each month. Our Sunday-school adopted the Twentieth Century Record System the first of the year. Since that time we have doubled the offering and increased the attendance about forty per cent.—Blanche A. Long, Arvada, Colo., Jan. 31.

Denver.—Our revival meetings, which began Jan. 7, are still in progress. The attendance has steadily been increasing, and the interest is excellent throughout. Bro. Robinson delivers the messages with tact and convicting power. The Lord has heard and answered our prayers. The members are growing more spiritual, and the community is being awakened. Eight dear souls have decided for Christ.—Blanche A. Long, Arvada, Colo., Jan. 25.

Mount Garfield.—We held a very spiritual watch meeting on New Year's Eve. Bro. Salem Beery, of De Beque, Colo., had charge of the meeting. The advisability of organizing a Bible School was also discussed at this meeting, and has since been accomplished, with twenty-one signed members. Sister U. A. Miller is our president, and Bro. A. G. Rust, secretary.—Sarah J. Merrill, Palisades, Colo., Jan. 31.

ILLINOIS.

Mount Carroll.—Our meetings closed on Sunday night with great interest. Two were baptized on Saturday. The members were much built up and strengthened. Bro. Harris gave no uncertain sound, but preached with power. The Mount Carroll church has taken on new life.—Alice Garber, Mount Carroll, Ill., Jan. 30.

Romine church met in council Jan. 27, with the home minister in charge. Two were received by letter. Eld. Andrew Neher, of McCune, Kans., was with us over Sunday and gave a good talk at our meeting. He is here visiting his mother, Mary Neher, who is quite feeble and is past ninety-five years old. Our Sunday-school is progressing nicely, with Bro. John Fradenburg as superintendent.—Lizzie Fouts, Salem, Ill., Jan. 29.

INDIANA.

Mount Pleasant.—We met in council Jan. 27, with Eld. S. D. Stoner in charge. Officers were elected for this year as follows: Bro. R. H. Miller, clerk; Bro. I. H. Huffman, Messenger agent; Brethren D. L. Miller and Mark Ronk, superintendents; Sister Cecil Huffman, secretary; Sister Lina Stoner, president of the Christian Workers' Meeting; Sister Hattie Ronk, superintendent of the Home Department. Bro. D. H. Miller was chosen as a committee to secure a minister to hold a series of meetings the following year.—Lera E. Huffman, New Ross, Ind., Feb. 3.

Salamonie church met in council at the Loon Creek house Jan. 27. Our elder, Bro. Aaron Moss, presided. One letter was read. At our last quarterly council a committee was appointed to look after the dividing of the church into two congregations. The church accepted the report of the committee, and another meeting is to be held at each of the two houses, to elect officers for the new organizations. The dates set are Feb. 16 and 17.—Sarah A. Heaston, R. D. 5, Box 28, Huntington, Ind., Jan. 31.

IOWA.

Dry Creek.—Eld. Olin F. Shaw, of Dixon, Ill., was here on Sunday and preached for us in the morning. We were glad to have him with us, although we were sorry he could not remain longer. Our Sunday-school was reorganized for the year. Sister Jennie B. Miller, who has served so faithfully for the past few years, was reëlected superintendent; Sister Mary Martin was elected superintendent of the cradle roll. We have secured the services of Bro. Geo. Studebaker to conduct a series of vocal music lessons for us, beginning Feb. 18, which, we feel, will be helpful to all.—Ruth E. Werner, Robins, Iowa, Jan. 28.

Fairview church met in council Jan. 6. Eld. O. Ogden presided. Four letters of membership were granted. Church and Sunday-school officers were chosen for the next term as follows: Sister Maud Coons, clerk; Bro. J. M. Burger, treasurer; Bro. John Burger, Messenger agent; the writer, Sunday-school superintendent; Bro. Ross Whisler, secretary. The church decided to support a native worker in India.—J. H. Price, Unionville, Iowa, Jan. 29.

Iowa River.—Our Sunday-school met Jan. 28, to reorganize, with Sister Mary Wheeler as superintendent; Bro. Earl Brooks, secretary-treasurer. We had the pleasure of having Bro. J. J. Brower, formerly of this place, but now of Reedley, Cal., address us after Sunday-school, and also in the evening. The old people at the Home are doing about as well as can be expected, considering the cold weather we have had.—Laura L. Hoffert, R. D. 5, Marshalltown, Iowa, Jan. 29.

KANSAS.

Altoona.—Jan. 19 Bro. J. F. Campbell, of Parsons, Kans., came to the Bell schoolhouse, in the bounds of the Altoona church. He preached twelve spiritual sermons. Most of them were strong doctrinal sermons. The attendance and interest were good at all the meetings. This was the first time many of them had ever heard our Brethren preach. As a result of the meetings, one dear soul is awaiting baptism, and the people have begun to read the Bible. They are also going to hold prayer meetings once a week at the schoolhouse. Much good was done at these meetings.—F. H. Boggs, R. D. 3, Altoona, Kans., Jan. 30.

McPherson.—We had a glorious two weeks' revival, which closed last night with forty conversions. Twenty-seven have been baptized. Some renewed their covenant, and some await baptism. A few students go into other congregations. Bro. Geo. W. Flory, of Covington, Ohio, conducted the services. He preached the Word with power to the upbuilding and strengthening of the church. He is a fearless speaker. Few men hit Satan and his emissaries so hard. He pictured very vividly the sacrifice and suffering of our Lord for a lost world. Our chapel was crowded to its utmost. We praise God for this spiritual uplift.—Sarah Witmore Harnly, McPherson, Kans., Jan. 31.

Wichita church is in the midst of a series of meetings, conducted by Bro. J. W. Lear, of Decatur, Ill. He is preaching the Word with power. A husband and wife came forward last night. Four young people were baptized, recently, at the West Side Mission.—Susie Jacques, 1109 Wabash Avenue, Wichita, Kans., Jan. 29.

MARYLAND.

Long Green Valley.—We met in council Jan. 28. Our elder, Bro. W. E. Roop, presided. Much business was disposed of. The kind, Christian spirit shown, was a pleasant feature of the meeting. It was decided that the cemetery committee determine the price of lots. The finance committee made a good report. One letter of membership was granted. The writer was chosen correspondent and agent for this year. Bro. J. M. Prigel, Sisters Lillie Breidenbaugh and Emma Neuhauser were appointed as a missionary committee. Bro. J. M. Prigel and the writer were chosen delegates to the District Meeting. Our love feast will be held June 15, at 3 P. M.—Ida M. Neuhauser, Gittings, Md., Jan. 31.

Sharpsburg.—Jan. 13 Bro. J. Carson Miller, of Timberville, Va., began a series of meetings, which continued until Jan. 28. Bro. Miller delivered nineteen inspiring sermons. The attendance and interest were good throughout the meeting, notwithstanding the cold weather. One applicant awaits baptism. We pray that the good seed, so faithfully sown, may bring forth a bountiful harvest. Others seem near the kingdom, and the members are much encouraged. Our Sunday-school has adopted our new song book, "Kingdom Songs," and we are much pleased with it. We believe it will be an inspiration in our praise service.—Susie M. Hout, Sharpsburg, Md., Jan. 31.

MICHIGAN.

Bangor.—We closed our series of meetings last Sunday evening. Our dear brother, C. S. Deardorff, was with us, and all enjoyed the impressive sermons he delivered. The community was greatly stirred, one was baptized and one more is to be received. Bro. Deardorff preached eighteen sermons and made seventeen visits. This was very good, considering the severe storm and deep snow. We all felt very sorry when the parting time came.—A. L. Hoover, R. D. 2, Bangor, Mich., Jan. 29.

Thornapple.—Bro. J. W. Killian, of Beaverton, Mich., began a series of meetings for us at the East house Jan. 28. He preached nineteen sermons. Considering the cold weather, the attendance was good. There were no accessions, but we feel some good seed was sown. Bro. W. R. Miller expects to be with us Feb. 12 to 18, in a series of illustrated lectures on "The Bible Lands."—Ora G. Mote, Clarksville, Mich., Jan. 29.

Vestaburg.—A District Sunday-school Institute was held in this church Jan. 6 to 14. Bro. J. E. Ulery gave us four hours of Bible instruction each day; also lessons on "The Teacher," "What and How to Teach," "The Superintendent," "The Child," "The Home." We had a praise service before each lesson, conducted by Bro. Ira Hahn. It was a spiritual feast to all present. Although the mercury ranged from ten to twenty degrees below zero, the services were well attended and the interest good. The average daily attendance was 100. Some drove as far as eight miles, and others walked five miles to be present. Such spiritual instructions can not help but result in good. Many hearts were touched by the gracious truths, and we expect a bounteous harvest for the Lord. —Sarah Long, Clarksville, Mich., Jan. 29.

Vestaburg.—Our Sunday-school and Bible Institute began Jan. 6, with Eld. J. Edson Ulery, of Onekama, Mich., as moderator. Our Sunday-school committee, Sisters Sarah Long and Bertha Albaugh, were with us; also Bro. Ira Hahn, of Mount Morris, Ill., who conducted the song service. Several from other places, were present, and although the weather was very inclement, great interest was manifested by a well-filled house. The meetings closed Jan. 22. Bro. Ulery preached five sermons, in addition to Bible work. Four made the good confession and were buried with Christ in baptism Jan. 28. Bro. Samuel Bollinger officiated. One sister was reclaimed, and others are very near to the kingdom. We feel to thank Bro. Ulery for his interest and consecrated work; also all others who assisted in making the services a success.—Lottie M. Bollinger, R. D. 2, Vestaburg, Mich., Jan. 30.

MISSOURI.

Fairview.—As the weather was unfavorable we could not meet in council on the regular day, so we met Jan. 27. Our elder, Bro. J. B. Hylton, presided. The same church officers were reëlected, with Bro. J. B. Hylton as our elder. We decided to begin a Sunday-school in February, with Bro. J. B. Keith as our superintendent. We collected $3.60. We met again on Sunday and had an interesting sermon by our minister, Bro. B. B. Hylton.—Maggie Miller, R. D. 1, Box 17, Macomb, Mo., Jan. 29.

Mineral Creek.—We met in council Jan. 27, with Eld. James M. Mohler presiding. Letters of membership were granted to Bro. Marion Logan, his wife, two sons, and to Bro. Ira Ikenberry. All of them are going to California. Bro. E. F. Sherfy, of Bethany Bible School, is to conduct a series of meetings for us the latter part of October. A contribution of $4.50 was taken for Bro. Neff. We have also decided to build a churchhouse in Leeton.—Leola Wenrick, Leeton, Mo., Jan. 30.

NEBRASKA.

Afton.—Our church met in council with Eld. George Mishler presiding. The following officers were elected for the year: Bro. George Mishler, elder; Bro. P. J. Hopwood, clerk; Bro. H. F. Aduddell, treasurer; Bro. D. F. Corder, trustee for three years, and Bro. Amos Mishler, trustee for two years; Bro. Jacob Snell, secretary of Foreign Missions; Bro. Levi Beals, Messenger agent; the writer, corresponding secretary. An auditing committee was elected. Christian Worker officers were chosen, with the writer as president; Sister Clara Hopwood, secretary-treasurer. We also elected Temperance and Missionary Educational Committees. Not all the members were present, on account of the bad roads and unpleasant weather. However, the meeting was a success. May our Heavenly Father bless the work and workers for 1912.—Minnie J. Corder, Cambridge, Nebr., Jan. 31.

OHIO.

Coal Creek.—We met in council Jan. 20. Bro. Hahn presided. Sister Delpha was chosen as superintendent of the Sunday-school; Sister Lillie McVey, secretary. Brother and Sister Bucklew are in Iowa, at Bro. Cover's. Sister Bucklew's health has not improved. We hope that they may soon return to be with us. We had a good sermon on Sunday, which did us all good.—Alice Rohrer, Canton, Ohio, Jan. 22.

Correction.—In the communication sent by Pearl Brown, Defiance, Ohio, as published in Messenger of Jan. 27, please read "Junction Mission," instead of "Briceton Mission," as was erroneously stated.—D. A. Font, R. D. 10, Defiance, Ohio, Jan. 29.

East Dayton.—In our notes of Jan. 15 we should have said, "A Sunday-school Meeting was held here Jan. 14," instead of "An enthusiastic Sunday-school was held at this place." On account of sickness the installation of our Sunday-school teachers and officers was postponed until Sunday, Jan. 28. Bro. Fidler conducted the services at 10:30 A. M. A teacher-training class was organized last Friday evening, with an enrollment of twenty.—Alice Tippy, 1430 May Street, Dayton, Ohio, Jan. 29.

Rush Creek (Marion).—At our Sunday-school session of Jan. 28 we reëlected officers for the year, with the writer as superintendent; Sister Fannie Weaver, secretary-treasurer. We also had preaching services both morning and evening. The text for the morning service was Matt. 28: 18; that of the evening service, Luke 14: 7-24. Both subjects were ably discussed by the pastor, Eld. E. B. Bagwell.—Noah B. Mowery, R. D. 2, Logan, Ohio, Jan. 29.

OKLAHOMA.

Elk Lick.—Bro. J. R. Pitzer was with us and helped in some church work at our last council. Bro. A. B. Coover was chosen to the ministry and duly installed. Bro. E. J. Smith was continued as elder in charge. Bro. A. J. Root and family take their leave for Ames, Okla., where Bro. Root will do mission work when called upon. Our elder is also leaving us. He will locate at Enid, to do mission work there, and also at other points as he may be called upon.—E. J. Smith, Enid, Okla., Jan. 29.

PENNSYLVANIA.

Mercersburg.—Eld. S. S. Brumbaugh, of Saxton, Pa., conducted a series of meetings at the Mount Tabor Union church, commencing Jan. 7 and closing Jan. 17. He delivered eleven soul-cheering sermons. Three were induced to accept Christ, and others were deeply impressed. The meetings were well attended, considering the extremely cold weather, snowstorms and drifted condition of the roads.—Mrs. Sarah A. Keller, Mercersburg, Pa., Jan. 23.

TENNESSEE.

Bristol.—We met in council Jan. 27. Bro. D. F. Bowman and wife, Bro. Robert Pritchett and wife, and Brethren Samuel Garst and N. B. Sherfy, of Blountville, Tenn., were with us. We were glad to have these brethren and sisters with us. Bro. Pritchett gave us a good gospel sermon on Sunday at 11 A. M., to an interested audience. The members of this city want them to come more frequently. The yearly report was made. We had one death during the year and two united with the church. We crave the prayers of the brethren and sisters that our little band may hold out faithful.—J. S. Good, 805 State Street, Bristol, Tenn., Jan. 29.

New Hope.—Jan. 14 Bro. A. M. Laughrun preached a very instructive sermon to an appreciative audience. As there is so much sickness in the neighborhood, it was decided to postpone our series of meetings until later. Our Sunday-school is doing very well, considering the bad weather and sickness in the neighborhood.—Laura Saylor, R. D. 7, Jonesboro, Tenn., Jan. 29.

VIRGINIA.

Botetourt.—We met in council at Valley house Jan. 27, with Eld. Geo. Graybill as moderator. Eld. T. S. Moherman gave a very inspiring admonition on "Love." Three letters were received and one letter was granted. The clerk reported forty accessions to our church by baptism, since our last council. As our membership has become so large, there was much discussion about a division into two congregations. Nothing was determined upon, however, as more time was desired for further investigation. A business meeting of the Missionary Circle was held at the close of the council. Two very encouraging letters from Bro. A. W. Ross were read and listened to with much interest.—Mrs. W. K. Murray, Roanoke, Va., Jan. 30.

Burks Fork.—Our church met in council Jan. 20, with Eld. S. E. Hylton as moderator. One was restored to fellowship and one was received by baptism. On Sunday Eld. A. J. Wedgie preached an able sermon for us from 1 Cor. 13: 13.—Maggie Hylton, R. D. 2, Box 36, Floyd, Va., Jan. 31.

WASHINGTON.

Mount Hope.—Jan. 21 closed our four weeks' series of meetings, conducted by Bro. J. U. G. Stiverson, of Tacoma, Wash. Three weeks of these meetings were held at the schoolhouse in

the mountains and one week at the Christian church in town. One was reclaimed, seven baptized, and one awaits baptism. We feel that much good has been done here to help build up the church at this place. Dec. 31 we had a temperance program, followed immediately with a temperance lecture by Bro. Stiverson. We held our love feast Jan. 20 at Bro. Hixson's home in Chewelah. Bro. Stiverson officiated. Twenty-nine surroundede the Lord's table. Brother and Sister Stiverson left us Jan. 22, to go to their home in Tacoma.—Pearl Hixson, Chewelah, Wash., Jan. 29.

Wenatchee City.—We have again secured a place wherein to worship. Jan. 28, at 10 A. M., we met to reorganize our Sunday-school, as it has been about six months since we had to give up our place of worship and abandon our Sunday-school. We reorganized with Bro. L. C. Wise as superintendent; Bro. Galen Leavell, secretary-treasurer; Sister Bertha Wise, chorister; the writer, Messenger correspondent. After the reorganization Bro. J. E. Smith gave us a good, interesting sermon. He also preached for us in the evening, at seven o'clock. Our services will continue at the same time stated above. Should any members be passing our way, we would be glad to have them stop over, and worship with us at any or all of our services.—Lula Hylton Bowers, 18 South C. Street, Wenatchee, Wash., Feb. 1.

WISCONSIN.

Maple Grove.—Our church met in special council Jan. 20, with Bro. W. H. Eyer as elder in charge. The object of this meeting was to make arrangements for the District Meeting of Northern Illinois and Wisconsin, to be held at the Maple Grove church in 1913. A committee of three was chosen. Brethren M. A. Verbeck, C. E. Verbeck and W. H. Greenawalt were authorized to solicit means for building an addition to the churchhouse and attend to its erection. It will be a building 18 by 24 feet in size. The work is being taken up, and some donations have already been received, for which we are very grateful. We have been trying to increase the interest of the Sunday-school. The pastor, together with the superintendent, gave New Testaments to all who were able to repeat the golden texts for the fourth quarter of 1911. Eleven were given,—seven in the primary grade, three in the young people's class, and one in the Bible class.—Ada Mock, R. D. 1, Stanley, Wis., Jan. 27.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

GERMANTOWN CHURCH, PA.

Our present membership is 126. The Sunday-school enrollment is 225, with an average attendance of 140. Our Sunday-school offering for last year amounted to $247.06. We have a home department of 35 members, and a cradle roll of twenty-nine babies. From our home department w sent the Gospel Messenger to eighteen different homes. Much good has been realized by sending the paper to homes where there are no members. Very often we hear it said, "We are glad to get the Messenger." Surely, it is a paper that should be in the homes of all our members.

Our Sisters' Aid Society has a membership of twenty-six members, and is doing a very good work. By them a native school, the "Merkatri school," in the Dangs, is supported.

We have a very interesting Christian Workers' Meeting, using the Topic Books with their subjects. We also use a "text-word" on the lesson, each one reading a verse with that word in it. We find this a help to our meeting.

May the Lord continue to bless the work at this place, and may the old "Mother Church" gather many souls into the fold! It may be of interest to many, to know that our first missionary to India, Bro. Wilbur Stover, went forth from this church. Anna Swigart.

6611 Germantown Avenue, Philadelphia, Pa., Jan. 30.

"ON THE FIRING LINE."

Two and one-half years ago, after many appeals, we concluded to move to Aurora, Mo., to try to build up the Lord's cause there. On arriving, we found five members which, with our family, made eight. We immediately began the work of trying to make a living and doing work for the Lord. Nov. 6 two young souls were baptized. The next spring, April 10, three more were baptized.

In June I was compelled to leave the family and come to Salt Fork, to attend to crops which I had there. I was gone four months and returned to find that the faithful little band had been increased by a new member, who had recently moved in. In two weeks I attended a District Meeting, and filed an application for organization. Nov. 28 Bro. Wyatt, of Joplin, Mo., and Bro. Killingsworth came, and organized us into a working body of about twenty members. We then had a nice little band of workers. We had Sunday-school, preaching and Christian Workers' Meeting every Sunday, and prayer meeting every Thursday. April 30 of the year following we held our first love feast, at which one was baptized.

In June following I again had to leave home and family to attend to my crops, in order to keep up the financial side of the work. This time we were forced to the conclusion that the distance between the financial resources and the soul-saving work was too great,—about 800 miles,—and that the two must, necessarily, be brought closer together. So, upon returning in October, we immediately began preparations to move.

Nov. 15 we bade farewell to our friends and our beloved brethren and sisters, and started for Oklahoma. Our hearts were filled with sorrow at the thought of having to leave the little vine (the church), so young and tender. The work was left in the loving care of Bro. Edwin Harader, a young minister, and Bro. Younce, who, we hope, will be strengthened, and enabled to uphold the work until reinforcements will come to his aid.

We arrived at this place Nov. 28, and are now ready to take up the standard, to march forward in the work at this new point. There are, at present, eight members, scattered over a radius of ten miles. This is going to be one of the hard phases of the work at this place.

We expect soon to be able to start a Sunday-school at a schoolhouse about one mile from us. Then we will try to have regular preaching at least every other Sunday, if not every Sunday. In the meantime we are not idle. We are visiting the scattered members, and endeavoring to get them in the line of battle, so that we soon may begin to see the cause of God moving steadily forward at this place. We have been doing some preaching at a Methodist churchhouse in the neighborhood. Pray for us that we may be able to do much work for the Lord.

We live three and one-half miles east of Salt Fork, or five and one-half miles southeast of Lamont, Okla. Any of our members, passing through, will be heartily welcomed if they desire to stop and examine our country.

Salt Fork, Okla., Jan. 28. A. J. Peebler.

IN SUNNY FLORIDA.

It is now just one week and two days since my wife, Olive Marie, and myself, are calling this sunny part of Florida our home, and what a change from our home in Hooversville, Pa., to "St. Petersburg, the beautiful, where all the time is summer, and where flowers never die." The first few days, while here, were cool. Since then we have had regular Pennsylvania "July weather," the thermometer showing at night from fifty-seven to sixty degrees, and standing from seventy to seventy-four during the day. At noon today, however, mercury stood at eighty degrees. It was pleasant to sit on the porch, and to enjoy the mellow breeze from the bay.

The first Sunday morning we enjoyed services at the First Baptist church. In the evening we worshiped with the Methodists. We were here half a week alone, as we thought. Since then we have learned of at least a dozen of our people, who are here for the winter. While we never met any of them before, still we were glad to meet them, and feel perfectly at home in their company.

Yesterday we attended Sunday-school and church services in the Baptist Temple. Here we found a number of our brethren and sisters. Among them were Brother and Sister A. S. Rosenberger, of Covington, Ohio, Eld. Andrew Spanogle, of Lewistown, Pa., Bro. Benj. Bowman, of Cerro Gordo, Ill., and Bro. Billman, of Dayton, Ohio. Sister Rosenberger teaches a class in Sunday-school.

At this time of the year the town is filled with tourists from all parts of the United States, mostly of the elderly class. The great majority of them are from middle age up to the octogenarian. Persons, not able to endure the cold in the North, flock here for this healthful, mild climate.

A more orderly lot of people you seldom see than the hundreds who crowd the streets in the vicinity of the post-office, awaiting mail from their loved ones. How one appreciates mail from home, when twelve or fifteen hundred miles away!

The way most churches are filled with worshipers, one can not help but believe that at least most of the tourists are Christian men and women. And why should they not be? Only through the goodness of God has it been made possible for them to come here, to escape the northern winters and to be built up in health.

Should the desired health and strength be regained, will God get the glory, and will the newly-acquired bodily vigor be used in his blessed service? We are made to wonder.

This west coast of Florida is warm, healthful and delightful. Nothing can be more enjoyable than a ride through the farm districts, beholding the large orange and grape fruit groves displaying luscious, yellow fruit, and, at the same time, blooming for the next crop.

Vegetables of all kinds are raised here and brought fresh from the garden to our table. However, this is no vegetable country, and should there be a failure in the orange and grape fruit crop, there seems to be little else for the farmer to fall back on.

For winter beauty this town can hardly be excelled, especially if one is attracted by ever-blooming roses, flower-covered vines and all sorts of ornamental shrubbery, as well as palms and every variety of evergreens, growing the year round.

Our people have no church here. Eld. J. V. Felthouse lives but ten miles away. He has asked me to assist him in church work about forty miles north. So there are at least some of our own people living in this sunny clime. How splendid it would be if we had a church in this town, not only for the benefit of the few dozen of our own people who spend the winter here, but that, in this way, we might come in touch with people from the North and South and East and West, who know little or nothing of our own people! Like Peter's sermon on the day of Pentecost, our church influences might favorably impress the people of many States. A vacant lot could be rented at a reasonable rate, and a tent erected that would serve admirably, as no fire is needed in this climate. I believe it would be pleasing to our Master if all, who expect to come South next winter, would have some one, in some way, arrange for public worship, under the auspices of the Church of the Brethren. P. J. Blough.

St. Petersburg, Fla., Jan. 29.

MARKLE CONGREGATION, INDIANA.

Jan. 2 a special council was called to decide upon some system for the financial part of our church work. It was agreed upon to have small envelopes prepared for the weekly offerings, and each member is to receive a number of these envelopes in which to place whatever amount he chooses to give. This is to be done willingly and cheerfully, and to be presented to the treasurer each week, or whenever convenient. Every member also received two pledge cards with his envelopes, on which to state, if he feels so disposed, the amount he feels like giving each week. One of the signed cards is to be given to the treasurer, and the other is kept by the donor. If he does not care to sign these cards, he can place in the envelope, each week, what he feels like giving.

At our last regular council quite a number of the members donated money for the purpose of sending the Messenger into homes where there are no members. The Messenger will be sent into thirteen homes of nonmembers. We are also sending the Messenger to a devoted sister who loves to read the paper, but can not afford to pay for it.

Jan. 24 a teachers' meeting was organized, with Bro. Dave Brumbaugh as president; Sister Flora Funderburg, vice-president; Bro. Harman Fahl, secretary. These meetings are for the purpose of preparing the lesson, by an interchange of views, in order that teachers may be better prepared properly to instruct their classes in the Sunday-school. At these meetings ideas are to be presented for the arrangement of classes and the management of the school, so as not to have any discussion in the presence of the scholars, which, we feel, should be avoided for the benefit of the school in general. The president of the meeting selects the teacher a week ahead, so that he can be prepared to teach the lesson. Thus we hope to gain the best results from the weekly teachers' meeting.

It was decided to enroll the pupils of all the classes of the Sunday-school, and at the close of each quarter to give the roll of honor to the class that has the best average attendance; and also to the class that has the largest collection. This roll of attendance and collection is placed on the blackboard, with the number of each class, and at the end of the quarter the rolls of honor are placed at the top of the blackboard. The Sunday-school enrollment cards are used in each class. Lillian Earhart.

Markle, Ind., Jan. 27.

DEATH OF BRO. S. B. FAHNESTOCK.

Samuel Bigler Fahnestock was born at Covington, Ohio, April 1, 1854. His early life was spent in his native State, where he taught in the public schools, and for a time engaged in the mercantile business. He was educated in the Ohio State University, the University of Kansas, and in the Zanerian Business College, at Columbus, Ohio.

In 1889 he came to McPherson College, as superintendent of the Commercial Department. A few years later, when a reorganization of the College was made necessary by a financial crisis, he became a member of the Board of Directors, and also served as Financial Secretary of the institution. Untiringly he gave his energies to the building up of this institution in general, as well as to the winning of distinction for his own special department. With what ability and success he achieved the desired end, is well known to the people of this community, nor is that knowledge merely local, for as a master of pen art his reputation was national.

He was a member of the Church of the Brethren, having united with this organization Jan. 1, 1882.

June 16, 1881, he was married to Amanda Kaufman, who today, with deep and genuine grief of heart, and yet with noble Christian resignation, mourns his tragic passing. An aged mother, two brothers, other relatives, and a well-nigh boundless circle of truly sorrowing friends also mourn his departure.

A few months ago his failing health compelled his retirement from McPherson College. He went to Long Beach, Cal., where he enjoyed to the full his long-desired vacation in that sunny clime, until called away to his reward. He died Jan. 9, 1912, aged 57 years, 9 months and 9 days. Services Jan. 17 by Bro. Edward Frantz, at McPherson Chapel. Jos. Andes.

McPherson, Kans., Jan. 29.

DIME INVESTMENTS.

In the spring of 1911 the Mission Board gave each of the scholars, who cared to take up the work, a dime to invest in whatever way he wished. Consequently, the investments were varied. Some bought garden seed, potatoes, cotton seed, eggs, or whatever suited the fancy of the individual. By the middle of the summer it was seen that the returns and the report were going to be quite interesting. The proceeds commenced coming in about Thanksgiving Day, and continued until Jan. 1. It was the intention of the Mission Board to give each individual his own time to market his product.

When all reports were in, and the count made, it was seen that for forty-five dimes ($4.50) invested, the return was $50.78. While we think this was very good, considering the dry season we just passed through, we know it is a very small amount of the good accomplished, which can not be figured in dollars and cents. We have a better

interest in missions than we ever had before among our Sunday-school scholars. John R. Pitzer.

Cordell, Okla., Jan. 27.

WEST SIDE MISSION, WICHITA, KANS.

About Oct. 1, 1910, wife and I were called here by our District Board, to take charge of the work. We found a small body of earnest members and a new house of worship. This work, formerly carried on by Bro. Jacob Funk, is yet in its infancy. The mission is located in the western part of the second largest city in Kansas, a growing commercial center.

Nearly every day, in our house-to-house visitation, we meet people who know nothing of the Brethren and their practice. With a mind to work, being aided by tracts and your prayers, we trust that Jehovah will use us in starting a work here that will grow into a strong church.

We have had the pleasure of baptizing five since our arrival here. Others seem almost persuaded. We have the opposition and competition of almost every religious sect to contend with. We must also fight continuously against the devil's stronghold,— "secrecy." About sixty children of various ages are enrolled in our Sunday-school, of whom a large per cent come from nonChristian homes. You, who think it a problem to maintain order with a number of Brethren's children, please think of us in the cities, who must work with a lot of children who have practically no home training and at best are rude and boisterous. Will you help us by your prayers, your good will, and your cooperation? M. S. Frantz.

Wichita, Kans., Jan. 24.

OUR TRIP TO ARKANSAS.

Having been appointed by the late District Meeting to attend to some matters in the Pilot Knob church, Ark., Bro. J. B. Hylton and myself started Dec. 30, 1911, and arrived there the next day. The Brethren had appointed a meeting for the same evening, where we met an attentive audience. In a few days we met with the church in a council meeting, and attended to the business entrusted to us.

The church very much desired us to continue the meetings, as they had been without series of meetings for two years. Bro. Hylton left on the 25th for home, and for the next ten days we preached and visited members and friends. Here is a band of faithful members, and a great work ought to be accomplished among them. There are good prospects for the church, if cared for before the young people take up membership elsewhere.

If you go among them you will be treated courteously. The business men, and others, are anxious to have our people settle in that vicinity. These and other considerations speak well for our Brethren there. May God richly bless the Pilot Knob church in their Christian endeavor!

White Church, Mo., Jan. 25. N. N. Garst.

YORK, PENNSYLVANIA.

At a recent council of the York church, Bro. L. Elmer Leas was chosen superintendent of the Belvidere Avenue Sunday-school, in the western part of the city. At the East York Sunday-school Bro. Jno. K. Pfaltzgraff was chosen superintendent. Our Sunday-schools are in a flourishing condition. The increase in the East York school, during the last year, has been phenomenal. This is a Mission Sunday-school. It was opened only a few years ago, but now has an attendance of two hundred and over nearly every Sunday.

At a recent church council, Bro. Daniel Bowser was advanced to the full ministry.

The different committees, in their preparation for our coming Annual Meeting, are having their work well in hand. The York County Fair Grounds, with the large, splendid buildings, ample acres of shady lawns, and excellent accommodations in the way of transportation to the Grounds by street cars and railroads, should certainly make it an ideal place in which to hold an Annual Meeting. Abram S. Hershey.

Jan. 24.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Kimmel-Phillippi.—By the undersigned, Jan. 29, 1912, Bro. C. R. P. Kimmel, of Morrill, Kans., and Sister Anna Marie Phillippi, of Navarre, Kans.—C. B. Smith, Morrill, Kans.

Shockley-Partch.—By the writer, at the home of Samuel Shockley, near Outlook, Yakima County, Wash. [date not given by writer], Geo. W. Shockley and Dora E. Partch.—D. B. Eby, Sunnyside, Wash.

Spear-Long.—At the home of the bride's parents, by the writer, Jan. 25, 1912, Mr. Robert Spear, of Clarence, Iowa, and Sister Minnie E. Long, of Fredericksburg, Iowa.—W. H. Lichty, Waterloo, Iowa.

Tropp-Hollowell.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Ed. Hollowell, Washington Street, St. Joseph, Mo., Jan. 18, 1912, Mr. LeRoy Tropp, of Stanberry, Mo., and Sister Dora Hollowell, of St. Joseph, Mo.—E. N. Huffman, 502 Ky. Avenue, St. Joseph, Mo.

Ziegler-Kline.—By the undersigned at his home, Jan. 10, 1912, Bro. Levi K. Ziegler, of Ridgely, Md., and Sister Grace Kline, of Lancaster, Pa.—T. F. Imler, Ridgely, Md.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baer, Bro. Noah F., born in Rockingham County, Va., July 9, 1836, died Jan. 19, 1912, in Cashion Okla., aged 75 years, 6 months and 10 days. In January, 1860, he was united in marriage to Mary E. Pullins, who died March 2, 1901. This union was blessed with four sons and four daughters. In the year they were married he and his wife united with the Brethren church, remaining faithful until death. In 1903 he was married to Mary E. Baer, who died in 1905. After that he made his home with his children until his death. Interment in the Bethel cemetery near Mound City, Mo. Services by the writer. Text, Job 14: 10.—G. W. Ellenberger, R. D. 3, Mound City, Mo.

Bell, Lola Viola, daughter of Samuel and Sister Emma High, died at her home near Burlington, Ind., Dec. 27, 1911, aged 23 years, 9 months, and 22 days. She was married to James Bell, who with five children, father and mother, three sisters and two brothers, survives, and has the sympathy of the entire community. The remains were brought to the home of her parents in Flora, and funeral services were conducted in the Church of the Brethren by Eld. A. G. Crosswhite, assisted by Rev. Ballard, of the M. E. church. She united with the church a few days before her death by confession.—E. C. Metzger, Flora, Ind.

Bright, Sister Lucretia C., born near Union, Ohio, Nov. 15, 1881, died near the place of her birth Jan. 15, 1912, aged 30 years, 1 month and 29 days. She was the daughter of Bro. George and Henrietta (Detrick) Wagner. She united with the church about ten years ago, and lived a devoted Christian life until death. She was united in marriage to Bro. Isaac N. Bright Feb. 26, 1903. Two sons were born to this union, one dying in infancy. About two weeks ago she was entirely deprived of her eyesight. Her suffering at times was intense, but she bore it all patiently, and was fully resigned to God's will. During her affliction she called for the anointing service. By this she experienced a great blessing. Her husband, a little son, her father, two brothers and one sister survive her. Services at the Central house in the Salem congregation by Eld. J. W. Fidler, assisted by the home ministers.—Wm. Minnich, R. D. 1, Union, Ohio.

Brubaker, Sister Martha Ann, nee Obenchain, born in Roanoke County, Va., March 1, 1838, died in the bounds of the Macoupin Creek congregation, Montgomery Co., Ill., Jan. 25, 1912, aged 73 years, 10 months and 24 days. She was of a family of twelve children. April 5, 1859, she was united in marriage to Samuel F. Brubaker, who died Sept. 10, 1909. She is survived by five sons and two daughters; also five sisters. She united with the Church of the Brethren in early life, and remained faithful. She received the anointing. Services at the church on their homestead, conducted by the writer, assisted by Jesse Smeltzer. Text, Rev. 7: 13, 14.—M. Flory, Girard, Ill.

Bucklew, Bro. Wm. J., son of Brother George and Sister Mary Bucklew, born in Preston County, W. Va., May 8, 1870, died at the home of his stepfather, Bro. Robert Wolford, in the bounds of the Salem congregation, Ohio, Jan. 8, 1912, aged 41 years and 8 months. He had come to this place only a few weeks ago, in greatly impaired health, having tuberculosis of the lungs. About twenty-four years ago he was married to Sarah Saanholtzer. To this union were born nine children, eight of whom are living, ranging in age from four to nineteen. His wife preceded him a few months. The evening before his departure he called for the elders and was anointed. A short funeral service was held at the home by Eld. Samuel Snell and the writer, after which the body was sent to his sorrowing children in West Virginia. There a funeral service was conducted by Bro. J. A. Parish, of Cumberland, Md.—William Minnich, R. D. 1, Union, Ohio.

Coutz, Bro. Joseph, born Nov. 15, 1843, died at his home in Hillsdale County, Mich., Dec. 21, 1911, aged 68 years, 1 month and 6 days. He was united in marriage to Frances Allen Nov. 24, 1878. To this union were born one son and two daughters. All of them survive him. He was formerly married to Mary Evers. Three children were born to this union, who also survive him. He leaves an aged wife, three sons, three daughters and two brothers. Services by the writer. Text, John 1: 3.—J. W. Keiser, Alvordton, Ohio.

Diehl, Daniel S., died near Uniontown, Md., Jan. 19, 1912, in his eighty-fifth year. His wife, Sister Elizabeth Brown, preceded him nearly thirty-five years ago, and leaves one child. He was a native of Adams County, Pa., but came to this county nearly fifty years ago. He took an active part in public affairs and was held in the highest respect by all. Services were held in the Pipe Creek church by Elder W. M. Wine, assisted by the writer.—W. S. Englar, Uniontown, Md.

Ecker, Sister Mary E., born Feb. 26, 1847, died near Uniontown, Md., Jan. 20, 1912, from diabetes, after a lingering illness, aged 62 years, 10 months and 24 days. She manifested, during her suffering, the spirit of meekness, love and resignation. She leaves four brothers and two sisters. Funeral at the Pipe Creek church Jan. 23, by the writer, assisted by Rev. G. W. Baughman, of the Lutheran church.—W. P. Englar, Uniontown, Md.

Furnas, Sister Anna Amelia, nee Brower, daughter of Eld. J. J. Brower, born in Keokuk County, Iowa, Aug. 26, 1875, died in Reedley, Cal., of pulmonary tuberculosis, Jan. 16, 1912, aged 36 years, 4 months and 20 days. She was united in marriage to Bro. Henry Furnas May 13, 1902. To them were born three daughters. The eldest preceded her in death. She leaves her husband, two daughters, her parents, four sisters and two brothers. She united with the church at the age of sixteen, continuing strong in the faith unto the end, being fully prepared to meet her God. Services by the writer. Text, 2 Tim. 4: 6-8. Interment in the Reedley cemetery.—D. L. Forney, Reedley, Cal.

Gilchrist, Bro. William Dempsey, died of consumption Jan. 8, 1912, at his home in Fairfield, Iowa, aged 57 years, 2 months and 3 days. In 1884 he was married to Gertie Slifer. This union was blessed with five sons and six daughters. Two sons and one daughter died in infancy. He is survived by his wife, five daughters and three sons. He united with the Church of the Brethren in 1890, and died in the faith. Services by the writer in the Free Methodist church at Fairfield, assisted by Rev. Smith, of the said church. Interment in the city cemetery.—W. N. Glotfelty, Batavia, Iowa.

Grush, Bro. John B., died of tuberculosis, in the bounds of the Shade Creek congregation, Cambria Co., Pa., Jan. 19, 1912, aged 33 years, 10 months and 7 days. He united with the church about fifteen years ago. He leaves a wife and two children, with whom he went from their home in Johnstown some weeks ago, to recuperate at the old homestead, where he died. Services by the writer.—W. M. Howe, Johnstown, Pa.

Heagley, Sister Mary, born at Fulton, Ill., Aug. 25, 1855, died at her home near Wetonka, S. Dak., Jan. 13, 1912, aged 56 years, 4 months and 18 days. She was the daughter of William and Priscilla Horning. Oct. 10, 1875, she was married to Henry Heagley. In 1883 they moved to South Dakota, where they have since resided, in the bounds of the Willow Creek congregation. Before her marriage she united with the Brethren church, and has always lived a beautiful Christian life, doing her part nobly, whether in the home or in public work.—Eva Heagley Hurst, Wetonka, S. Dak.

Herr, Sister Mary, died in the bounds of the Spring Creek congregation, Pa., Sept. 29, 1911, aged 71 years, 11 months and 13 days. Her home was near Lebanon, Pa. Her maiden name was Yorty. Years ago she was married to Henry Herr, who preceded her sixteen years ago. She was a member of the Church of the Brethren for a number of years. Services at South Annville by Elders J. H. Longenecker and A. B. Gingrich. Interment in the adjoining cemetery.—Edgar M. Hoffer, Elizabethtown, Pa.

Horst, Sister Elizabeth, died in the bounds of the Spring Creek congregation, Pa., Jan. 16, 1912, aged 64 years, 1 month and 7 days. She was a member of the Church of the Brethren for a number of years. She is survived by her children and several brothers and sisters. Services at Spring Creek by the Brethren.—Edgar M. Hoffer, Elizabethtown, Pa.

Jamison, Bro. William, born in Ross county, Ohio, Feb. 22, 1847, died Jan. 16, 1912, at his home in Elkhart, Ind., aged 64 years, 10 months and 25 days. Services at the home by Brethren Shidler and Pontius, after which the body was brought to Poneto, over Lake Erie, and taken to the home of his son, Elmer Jamison. The funeral was held at the Pleasant Grove church, where services were conducted by Bro. Lewis Huffman. Interment in the McFarren cemetery. He leaves a wife, four sons, five daughters, three brothers and one sister. When he was a small boy he came to Wells County, Ind., with his parents and there resided on a farm. In 1867 he was united in marriage to Emma Popejoy. To this union were born two sons. His first wife died March 23, 1875. In 1876 he was married to Susan McNatt. To this union were born two sons and six daughters. One daughter died in infancy. His wife died in 1895, leaving several small children. On Aug. 28, 1898, he was married to Mrs. Amanda Badder, who survives him, with nine children. Bro. Jamison moved to Elkhart County, Ind., in the spring of 1909, and in the fall of the same year moved to the city of Elkhart, where he died after several weeks of sickness. His occupation was mostly farming. Wherever he lived, he made many friends. He united with the Church of the Brethren about twenty years ago, and lived faithful to his profession.—William H. Shidler, Box 75, Osceola, Ind.

Jehnzen, Bro. Carl, born in Moltsan, Germany, March 30, 1833, died Jan. 20, 1912, in the bounds of the Chippewa Creek congregation, Mich., aged 78 years, 9 months and 20 days. He was one of the first members baptized at this place. Bro. Jehnzen came to America in 1853. He was married to Caroline Ahlgripn, at Cleveland, Ohio, in November, 1853. Three sons were born to this union. In 1856 he moved to Wisconsin, where he was drafted into the army in 1863. After the close of the war, he moved to Michigan and united with the church in December, 1883. He was a consistent member until death. He leaves two sons, a brother and sister. He made his home with his youngest son, William, for several years, where he died.—Laura R. Kepner, Rodney, Mich.

Kauffman.—Sister Elizabeth, died at the home of her son, Joseph E. Kauffman, 131 Cedar Street, Chambersburg, Pa., Jan. 27, 1912, aged 77 years, 4 months and 2 days. She is survived by one son, with whom she made her home. Services by Bro. Peter Lehman, assisted by Rev. J. E. Kieffman. Interment at Thompsontown, Pa.—Blaine Bear, Chambersburg, Pa.

Kinsel, Sister Anna, born in Mifflin County, Pa., Aug. 11, 1821, died at the home of her daughter, in the bounds of the Middle District congregation, Miami Co., Ohio, Dec. 12, 1911, aged 90 years, 4 months and 1 day. She was the daughter of George and Elizabeth (Kuns) Bashore. Her mother died when she was two years of age. At the age of eleven years she came to Miami County, Ohio, with her father and stepmother, with whom she lived until she was married to Bro. John Landis Dec. 20, 1843. He preceded her in death Nov. 30, 1866. To this union were born five daughters and three sons. One daughter and two sons survive her. In April, 1872, she was united in marriage to Jacob Kinsel, and became a kind mother to a large family of children. She united with the Church of the Brethren in her youth, remaining faithful until death. Dec. 4 she hurt her hip and lay for seven days in an almost helpless condition. Then she had a stroke of paralysis, which caused her death two days later. Services by Eld. D. D. Wine, assisted by Bro. J. P. Miller. Interment in the Curtis cemetery.—Anna Knife, R. D. 5, Troy, Ohio.

Lake, Sister Mary, nee Beckner, born in Botetourt County, Va., April 6, 1863, died Jan. 23, 1912, aged 48 years, 9 months and 17 days. She was married to Willis N. Lake March 10, 1886. To this union were born three sons. She leaves her husband, three sons, her parents and one sister. Sister Lake was a member of the church for about twenty years, and lived a Christian life until she was called home. Interment in the Hill cemetery. Services by Eld. John McClane, assisted by the writer. Text, Rev. 14: 13.—A. H. Blocher, R. D. 2, Box 75, York, N. Dak.

Landis, Sister Esther, nee Hollinger, born in Maryland, Aug. 2, 1828, died Jan. 16, 1912, aged 83 years, 5 months and 14 days. She came to Shelby County, Ohio, about fifty years ago. She was one of the charter members of the Loramie Church of the Brethren, always living a faithful Christian life for seventy years. Nov. 28, 1847, she was united in marriage to Moses Landis, of Pleasant Hill, Ohio. This union was blessed with ten children. Her husband and six children preceded her in death. One brother, three daughters, one son and one foster-daughter survive. Services at the Loramie Brethren church by Eld. Isaac Frantz. Text, Isa. 66: 13. Interment in the cemetery near by.—Allie Helman, Dawson, Ohio.

Lehman, Sister Margaret, died of tuberculosis near Salix, in the Johnstown congregation, Cambria Co., Pa., Jan. 13, 1912, aged 18 years, 10 months and 20 days. She was the daughter of Brother and Sister George Gruniing, and leaves besides them a sister and her husband. She was married, baptized, anointed and called to her reward in less than one year. Services by Brethren John W. Mills and A. Fyock.—W. M. Howe, Johnstown, Pa.

Lewis, Sister Rose E., wife of Bro. William Lewis, died of heart trouble, in the Winona Hospital, Minn., Jan. 9, 1912, aged 60 years, 1 month and 4 days. She was a faithful member for a number of years, and much devoted to her family. It was her desire to be restored to health, yet she willingly submitted to the Lord's will. She leaves her husband and four children. Two children died in childhood. Services by the writer, in the Lewiston church. Text, 2 Cor. 5: 1—Jacob Wirt, Lewiston, Minn.

Loe, Helen Darline, born in St. Joseph, Mo., Nov. 25, 1910, died Jan. 20, 1912, aged 1 year, 1 month and 26 days. She accidentally got hold of kidney tablets and ate some, which caused her death. Services at 502 Kentucky Avenue, by the writer. Text, Luke 18: 16.—E. N. Huffman, 502 Kentucky Avenue, St. Joseph, Mo.

Long, Bro. Alexander, born in Westmoreland Co., Pa., Oct. 15, 1843, died at Hopwood, Pa., Nov. 26, 1911, aged 68 years, 1 month and 12 days. Bro. Long was afflicted for six years with a complication of diseases, which finally developed into gangrene. He was very patient during all his suffering. He was a member of the Church of the Brethren and was a firm believer in her principles and doctrine. During his sickness he called for the elders and received the anointing. He is survived by a faithful and loving wife, three brothers and four sisters. Services by his pastor, Eld. Jasper Barnthouse, at his old home in New Haven, Pa. Interment at Connellsville, Pa.—Mary C. Barnthouse, 8 W. Craig Street, Uniontown, Pa.

Looker, Sister Cora D., born in Richland County, Wis., Feb. 10, 1883, died Jan. 22, 1912, aged 28 years, 11 months and 12 days. Oct. 10, 1906, she was married to Roscoe Looker. She united with the Church of the Brethren over two years ago. She suffered much, but through it all her faith in Christ was strong. She leaves a husband, father, mother, sister and a brother. Services by the writer. Text, Psa. 116: 15; 1 Thess. 4: 18.—G. L. Fruit, R. D. 2, Viola, Wis.

McCorkle, Omar Levi, little son of Levi McCorkle and wife, died at his home near Oran, Ohio, Nov. 19, 1911, aged 5 years, 7 months and 19 days. He was stricken with a severe case of throat trouble, and after lingering a few weeks, found relief in his Creator's arms early on Sunday morning. He was a beautiful child and beloved by all who knew him. He leaves his parents, one sister and one brother; also four grandpar-

ents. Under the direction of the Board of Health no funeral services were held. Interment in the Oran cemetery. Bro. U. R. McCorkle officiated. Strvices at the Loramie Brethren church Dec. 31.—Allie Helman, Dawson, Ohio.

McKimmy, Sister Nina E., nee Montgomery, born March 14, 1893, died Jan. 18, 1912, aged 18 years, 10 months and 4 days. She was united in marriage to Bro. Frank McKimmy July 4, 1911. Sister Nina was a faithful member of the Church of the Brethren about seven years. She was anointed by Elders Emra T. Fike and W. H. Cosner Jan. 15. She is survived by her mother, three sisters and one brother. Her father and one sister preceded her in death. Services by Eld. Emra T. Fike. Text, Psa. 27: 13, 14. Interment in the Abernethy cemetery.—Lyla Harvey, Wilson, W. Va.

Nelson, Bro. Thomas F., died of cancer of the stomach, at his home in the bounds of the Dry Fork church, Mo., Jan. 14, 1912, aged 79 years, 11 months and 17 days. He united with the Church of the Brethren only last July, while Bro. C. S. Garber was laboring with us. His wife survives him. Services at the Brethren church by Bro. Geo. Barnhart, of Carthage, Mo. Interment in the cemetery near the church. —Ida E. Teeter, Jasper, Mo.

Nyce, Hannah Maria, born at Dingman's Ferry, Pa., died Jan. 14, 1912, after a four months' illness, at Washington, Kans., aged 76 years, 8 months and 3 days. At an early age she moved to Wisconsin. She left two brothers, one of whom died within a week after her death. Services by Bro. John Gauby. Interment in the Brethren cemetery.—Nora Gauby, Washington, Kans.

Nyce, George William, born at Dingman's Ferry, Pa., died of heart failure at Washington, Kans., Jan. 19, 1912, aged 84 years and 29 days. At an early age he moved to Wisconsin. He leaves one brother. Services by Bro. John Gauby. Interment in the Brethren cemetery.—Nora Gauby, Washington, Kans.

Ober, Bro. Joseph, of the Manor congregation, Pa., born May 6, 1831, died Jan. 15, 1912, in the bounds of the Plum Creek congregation, Armstrong Co., Pa., aged 80 years, 8 months and 9 days. Bro. Ober went to visit his daughter last fall, and took sick and died there. He was thrice married. His first wife was Polly Dick. Two sons and one daughter survive of this union. His second wife was Elizabeth Dick, a cousin of his first wife. Of this union two sons and two daughters survive. The deceased made his home with his sons, Martin and David, of Dixonville, Pa. His third marriage was with Amy Grun. No children survive of this union. Bro. Ober was a faithful member of the church for a long time. He was well versed in the Scriptures and could converse on any Bible subject. Services at the home of his son, David, by Bro. J. W. Fyock, assisted by the writer. Interment in the Taylorsville cemetery.—W. N. Myers, R. D. 3, Clymer, Pa.

Peck, Roy Lewis, son of Brother Ephraim and Sister Mary Peck, died of acute appendicitis, Jan. 17, 1912, in the bounds of the Falls City congregation, Nebr., aged 9 years and 5 months. The deceased was preceded by two sisters, and is survived by his parents, three half-brothers and one half-sister. Services by the writer, assisted by Eld. C. B. Smith, of Morrill, Kans. Text, Heb. 11: 27, "He endured, as seeing him who is invisible." Interment in the Silver Creek cemetery.—W. W. Blough, Falls City, Nebr.

Postma, Ada Claire, little daughter of William and Mary (Flory) Postma, born near Lone Star, Kans., Aug. 31, 1908, died of membranous croup Jan. 1, 1912, aged 3 years and 4 months. Services at the home by Eld. Joseph Rhinehart, of the Old Order Brethren. Text, Matt. 19: 14. Little Ada was sick only a few hours. Interment in the Flory cemetery.—C. A. Ward, Richland, Kans.

Price, Bro. Abram, died at his home near Vernfield, Pa., in the bounds of the Indian Creek congregation, Jan. 12, 1912, aged 63 years, 2 months and 7 days. He was a consistent member of the church for a number of years. His seat at the sanctuary was seldom vacant. His death was a very sad occurrence. The family seeing the horse stable door open, investigated, and found his lifeless body. He had been kicked by a horse, and his neck broken. He leaves a sorrowful wife and fourteen children. Two children preceded him years ago. Services by Brethren F. P. Cassel, J. B. Shisler and R. H. Brumbaugh. Interment in the Indian Creek cemetery.—Hannah R. Shisler, Vernfield, Pa.

Rainey, Bro. Isaac Neff, born July 13, 1840, died Jan. 15, 1912, of Bright's disease, at the home of his daughter, Mrs. Markle, in Westover, Pa., aged 71 years, 6 months and 2 days. He united with the Church of the Brethren Sept. 16, 1911. He was married twice; first to Evelyn Rorabaugh. To this union were born five sons and seven daughters. Then he married Almira Barto. To this union were born two sons. His first wife and two daughters preceded him. He is survived by his wife, twelve children, two brothers and two sisters. Services by the Evangelical minister, Rev. Hershberger. Interment in the Westover cemetery.—Mrs. Lena Westover, R. D. 2, Mahaffey, Pa.

Biffy, Sister Elizabeth, died Nov. 18, 1911, aged 67 years, 1 month and 2 days. Services by Eld. L. D. Caldwell. Interment in the Mount View cemetery, in the Lower Lost River congregation.—J. C. Kohne, Lost City, W. Va.

Rinker, Sister Mary Etta, wife of Turner Rinker, died Dec. 9, 1911, at the Winchester Memorial Hospital, Va., aged 42 years. She is survived by her husband, three children, two sisters and four brothers. Her body was brought to Tom's Brook, where the services were held in the United Brethren church by Bro. J. M. Ryman. Text, Heb. 4: 9. Interment in the cemetery near by.—M. H. Copp, R. D. 1, Maurertown, Va.

Shank, Arthur L., son of Aaron and Bechie Shank, born in Missouri, Feb. 4, 1903, died at Glendora, Cal., Jan. 22, 1912, of membranous croup, aged 8 years, 11 months and 18 days.—Mary White, Glendora, Cal.

Sherman, Bro. Chas. A., died Jan. 15, 1912, aged 24 years, 7 months and 14 days. Services by Eld. L. D. Caldwell and Bro. S. W. See. Interment in the Mount View cemetery, in the Lower Lost River congregation.—J. C. Kohne, Lost City, W. Va.

Shively, Sister Elizabeth, nee Eikenberry, died of paralysis, having been helpless for several years, in Flora, Carroll Co., Ind., Dec. 26, 1911, aged 85 years, 3 months and 25 days. She was born in Preble County, Ohio, and was first married to Bro. Wm. Bowser, who died a number of years ago. About five years later she became the wife of Eld. John Shively, who passed away in August, 1894. She united with the Church of the Brethren at an early age, and remained faithful until death. Services by Eld. A. G. Crosswhite, assisted by Eld. D. M. Adams.—E. C. Metzger, Flora, Ind.

Stauffer, Bro. Jacob, died at the home of Bro. Matthias Price, near Vernfield, Pa., in the bounds of the Indian Creek congregation, Jan. 13, 1912, aged 87 years and 17 days. He went to bed in his usual health and died of paralysis a little after midnight. He and two of his sisters lived together all their lives. One sister preceded him a few years ago. The other sister survives. Services by the home brethren. Interment in Klein's burying ground.—Hannah R. Shisler, Vernfield, Pa.

Wolfe, Stanley Emerson, son of Brother and Sister Ulm Wolfe, died of membranous croup, at his home near Union Bridge, Md., Jan. 22, 1912, aged 10 years. He is survived by his parents, seven brothers and three sisters. The deceased was a member of the writer's Sunday-school class, where he will be greatly missed. Services by Brethren C. D. Bonsack and J. R. Klein.—Edna A. Dotterer, Union Bridge, Md.

Wright, Sister Barbara, widow of Bro. Daniel J. Wright, died of heart trouble, in her home in Bridgewater, Va., Jan. 21, 1912, aged 72 years and 3 months. Her husband preceded her about six years. She was the daughter of the late Henry Whissler, and is survived by one daughter and two sons, all of whom were at her side at the time of death. She also leaves three sisters. Services at the Bridgewater church by Eld. S. M. McCann, assisted by Eld. H. G. Miller. Text, Rev. 14: 13.—Ida Fry, Bridgewater, Va.

OUR SUNDAY SCHOOL CALENDARS

Something Unique
Much in Little

Each of the twelve calendar pages contains the Lesson Titles for the month, with references, the Golden Texts, and Daily Home Readings. On each page, also, are found brief Bible Quotations, excerpts from the poets and other pithy sayings from eminent men and women.

The calendar is 5x8 inches in size, an eyelet in the top to hang by, and the date figures are of sufficient size to be seen at a distance of ten feet or more.

It is handsome, convenient, helpful. Get one, hang it in a conspicuous place, and it will be a constant reminder and inspiration to you. Very appropriate as gifts to members of the Home Department of your Sunday-school.

Price, each, 10c; per dozen, $1.00; per hundred, $8.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE BRETHREN TEACHERS' MONTHLY

A Help That Helps

None better. So acknowledged by competent critics. Full in the way of general information, such as relates to time, dates, places, geography, biography, etc.

Able writers for different grades, primary, intermediate and adult. These special articles, together with those on the Gist of the Lesson, the Lesson in Everyday Life and the editor's expository words, make it all that might be desired.

Teachers in Brethren Sunday-schools need helps specially prepared for their work. This is what the Brethren Teachers' Monthly gives.

Pastor, Superintendent, see to it that the teachers in your Sunday-school are supplied with this excellent monthly, and they will be able to do better work than would be possible without it. It is concise, comprehensive, practical.

Single copy, per quarter, 16c; three or more copies to one address, per quarter, 13c, each; single subscription, per year, 50c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois



Mr. World and Miss Church-Member

A Twentieth Century Allegory.
By Rev. W. S. Harris.

It is a forcible allegory, somewhat after the style of Pilgrim's Progress, but in no sense an imitation of it. Fathers and mothers, it is the book that you should get for your son and daughter, and at the same time read it yourself. You will be stronger for the church after having read it. It illustrates vividly how Satan lures the church member, step by step, from the pure Gospel, till finally he is lost forever.

Illustrated by 18 full-page drawings, the work of Paul J. Krafft.

Price, postpaid, ...75 cents

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

First Steps for Little Feet

By Charles Foster.

This book has been prepared to give children their first lessons in the Bible. It is printed in such short, easy words, and tells with such clearness and simplicity the prospects of Christian faith that little ones of five and six years of age can understand and learn from it. Bible stories are presented and the little learners are carried along through the Gospels—being made familiar with the chief incidents of CHRIST'S LIFE ON EARTH. A list of questions is printed at the close of each chapter or lesson, which may be of great assistance in driving home the lesson. The book contains 328 pages, with colored frontispiece and 148 illustrations. Printed from large clear type. Substantially bound in cloth.

Price, postpaid,.....62 cents

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

DAYBREAK IN THE DARK CONTINENT

By WILSON S. NAYLOR

As a mission field, ripe for the harvest, Africa is now attracting unusual attention. This fact makes this book a timely one. No one is better fitted than the author of this volume to furnish a comprehensive treatment of the theme. His travels in Africa have been quite extensive. It is an excellent book for mission study classes. It contains many illustrations, pen sketches, chronological and statistical tables, charts and suggestions, a two-page map, with key and a concise index. It will do any one good to read it. We all ought to know more about the conditions of our fellow beings in heathen lands. This book is a great eye opener. 260 pages, cloth 57c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Peerless Webster Self-Pronouncing Dictionary

For the Vest Pocket



A strictly up-to-date book for everyday use.

Read what it contains:
51,200 Words and Meanings.
Key to Pronunciation.
Parliamentary Rules.
Postal Information.
Table of Weights and Measures.
Rules of Pronunciation and Punctuation.
The National Bankruptcy Law.
Legal Holidays.
Etc., Etc.

A most valuable pocket companion. This is a book everybody needs and is sold at a price which gives man, woman and child an opportunity to get one. Size, 5¾x2¾ inches. Bound in genuine Morocco gold edges, indexed.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Training the Teacher

The "Brethren" Edition of this popular textbook has been slightly revised by the authors, and is in strict conformity to the teaching and practice of the Church of the Brethren. There are 227 pages. Cloth bound, stiff covers, sewed, 50 cents; paper, 35 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TWO CENTURIES

OF THE CHURCH OF THE BRETHREN

No Brethren home library is complete without a copy of this book. Another book of equal value and interest to the present and future members of the church will not soon be published. In the twenty-five addresses delivered at the Bicentennial Conference, Des Moines, Iowa, 1908, are admirably portrayed the beginnings, persecutions, struggles, growth and development of the church in the Fatherland, Colonial America and the United States; what the church stands for, her higher spiritual life, her relation to the great moral issues of civilization; the work of women in the church; the Sunday school, missionary and educational work; her publications; the noble deeds and sacrifices of the pioneer preachers.

The book is printed in large type and contains 406 pages. The frontispiece shows the portraits of the five Brethren who were chosen by the Annual Conference of 1907 as the Bicentennial Program Committee, and the portraits of the brethren and sisters on the program are found in connection with their addresses, respectively.

A more fitting souvenir gift book from parents to child, or from friend to friend, would be hard to find.

Price, artistic cloth, ... $1.50
Half leather, gilt top, ... $2.50

Brethren Publishing House, Elgin, Ill.

MORE AGENTS Wanted

We want an agent in each congregation to sell "Onesimus" and "The Life of Eld. R. H. Miller." These books are ready sellers and should be found in each home. Agents are sending in favorable reports concerning the sale of these. Is there an agent in your congregation? If not, write us, we can give you something interesting.

If you can't put in full time write anyway; you can make good wages during spare time.

Write us at once for terms and territory.

BRETHREN PUBLISHING HOUSE

Elgin Illinois

TABLE OF CONTENTS.

Editorial,—
Church Statistics, ... 89
Baptizing for Other Churches, ... 89
More Thinking (H. B. B.), ... 89
Reaching the Heart Through the Stomach, ... 90
The Strong Support of Secret Orders, ... 90
Voting and Politics, ... 90
Small Gains in Membership, ... 90
Conducting His Own Revival, ... 90
Was John the Baptist Baptized? 90
Consistency, ... 90

Essays,—
The York Conference. By Galen B. Royer, ... 82
Tracts. By Nathan Martin, ... 82
Why We Believe in Christianity. By Jas. H. Morris, 83
Influence. By Lucinda Stauffer, ... 83
The Temptations of Christ. By Nettie Senger, ... 83
The Rebaptism Question. By W. H. Johnson, ... 84
Bible Institute at Juniata—An Afterthought. By Amos H. Haines, ... 84
Sequel to the "Siege and Looting of Kerak." By W. R. Miller, ... 84
Shall the Brethren Vote? By J. Overholtzer, ... 85
"What Is the Matter with Our Churches?" By William L. Judy, ... 85

The Round Table,—
In Honor of the King.—W. B. Stover. An Old-Fashioned Meeting.—I. B. Wike. Science and Religion.—C. Albert Hoffman. Rebaptism.—J. D. Haughtelin. A Unique Revival.—Dr. S. B. Miller, ... 86

Home and Family,—
While Waiting for the Train.—Nora E. Berkebile, ... 87

NOTES NOT CLASSIFIED

Hickory Grove.—On Saturday evening, Jan. 13, Bro. J. O. Garst, of Dayton, Ohio, began a revival service at this place. He remained with us until Tuesday, Jan. 30, during which time he delivered twenty-two sermons to very encouraging and interested audiences. Ten were added to the fold by baptism and one was reclaimed. We feel that others are near, and we continue to pray for them.—W. W. Peters, Tippecanoe City, Ohio, Feb. 3.

Redondo Beach Mission.—Since our last report the work at this place has been faithfully continued, despite very discouraging circumstances. We praise the Lord for the help sent us, which makes the prospect brighter. The Berean Mission Band of East Los Angeles is sending a Sunday-school worker each week. On last Lord's Day our hearts were cheered by the presence of Eld. B. F. Masterson, of Long Beach, whom the District Mission Board is now sending to us twice a month. He preached two soul-cheering sermons, which were much appreciated.—Oscar Mathias, Redondo Beach, Cal.; Jan. 31.

Bethlehem church met in council Jan. 27, with Eld. D. A. Naff moderator. Bro. S. A. Bowman gave an interesting talk. One letter was granted. Other business was transacted. The Sunday following our council Eld. D. A. Naff preached to an attentive audience. Bro. Samuel Bowman is our Sunday-school superintendent for this year.—N. C. Peters, Boone Mill, Va., Feb. 3.

Colorado City.—Eld. T. A. Robinson and wife, of Denver, Colo., came to us on Friday and remained over Sunday. Bro. Robinson preached for us morning and evening. In the morning his subject was "The Blessedness of the Righteous and the Unblessedness of the Wicked" (Psa. 1). The subject for the evening service was, "The Anointing at Bethany," presenting, in a forceful way, the great love of Mary for the Master, as manifested by her patience, humility and sacrifice. We expect Bro. Wassam, of Wayne, Colo., to preach for us next Sunday morning and evening.—Bettie Root, 535 Ehrich Street, Colorado City, Colo., Feb. 1.

Correction.—In my report of Sisters' Aid Society of the Monitor church, as given in Messenger of Jan. 27, read $95.15 as the valuation of comforts and clothing made and sent to different mission points, instead of $19.05 as there given.—Ella Eash, Conway, Kans., Feb. 1.

Los Angeles.—Jan. 14 Eld. S. F. Sanger, of Empire, came to this place, and preached two excellent sermons. On Monday he began a series of lectures in the Berean Bible School on "Church Government and Ordinances." These lectures were very interesting and helpful to all who attended. On Sunday morning, Jan. 1, he gave us an inspiring discourse from John 6: 68. That evening Eld. D. L. Miller commenced a series of meetings. He preached for us each evening during the week, closing with a love feast on Sunday evening. While there were no accessions, yet we feel that the members were much encouraged and strengthened. We were very sorry that Bro. Miller could not remain with us longer. Having made previous arrangements, he had to go elsewhere. On Sunday night about two hundred members surrounded the tables, and enjoyed a spiritual feast together, Eld. D. L. Miller officiating. Feb. 4 Eld. L. D. Bosserman, of Pasadena, will begin a series of meetings at the Boyle Heights Mission.—Eva M. Frantz, 3101 N. Broadway, Los Angeles, Cal., Feb. 1.

Manassas.—Our council convened Jan. 6. Owing to the cold weather the members were not so well represented. Brethren A. C. and S. C. Harley were elected Sunday-school superintendents; Bro. J. M. Cline, president of the Christian Workers' Meeting. Bro. J. M. Cline, a minister, with his family, has moved into our midst. This increases our membership by five. We have decided to supply each of our members with fifty-two envelopes, in which to put their weekly offering.—Alice C. Blough, Manassas, Va., Feb. 3.

Portland.—Our elder, Bro. Geo. C. Carl, has just returned from holding a series of meetings at Tekoa, Wash. Bro. J. A. Royer took charge of the work during his absence. At our last election of officers for Sunday-school and Christian Workers' Meeting Bro. G. C. Carl was chosen Sunday-school superintendent, and Bro. Harry Hewitt, president of the Christian Workers. Bro. W. G. Carl and wife have returned from Chicago to help in the work. We need young people to help carry on the work.—Nellie Carl, 1125 Albina Avenue, Portland, Oregon, Jan. 31.

Patterson.—After a three months' visit in Illinois, in and around Cerro Gordo, and spending five weeks in Bethany Bible School, we returned to our home in Patterson, Jan. 26, and found our membership doubled in number and in good working order. We have thirty members here now. Our council will convene Feb. 3, and some very important business is to be transacted. While we were in the East, a very serious thing occurred. One Friday evening, at the time appointed for teachers' meeting, the oil stove was lighted by the janitor, but for some reason the meeting was postponed. The janitor, not knowing about it, went home, supposing the teachers would attend to the stove. While no one was present, the stove exploded, setting fire to the ceiling and floor, burning nearly all the paper off the ceiling and a large hole in the floor, but finally the fire went out of its own accord. The damage done was not discovered until Sunday morning, when the house was opened for services. We are glad that Brother and Sister Cyrus Metzger, of La Place, Ill., have located with us. We feel encouraged with our work. We intend to have our love feast some time in March. Come and help us in the Lord's work.—W. F. Haynes, Patterson, Cal., Jan. 31.

Springville.—An interesting series of meetings was held at the Mohler house, near Ephrata, from Jan. 20 to Feb. 2. The meetings were conducted by Bro. Milton Forney, of East Petersburg, Pa. The meetings were well attended, and much attention was paid to the soul-inspiring sermons. Good impressions were made. Three came out on the Lord's side and one is to be reclaimed.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa., Feb. 2.

Bristol.—Our church recently enjoyed a rare feast of spiritual food. Bro. Albert Harrold came to us on the evening of the 27th, and was with us over Sunday. He gave us three good, comforting sermons,—the first we have had for over a year. We were exceedingly hungry for the bread and water of life, and therefore drank in every word he said. His theme was "Man's Attitude to God's Appointment." The illustration of "The Clean Leaf" was most comforting and restful. The attendance was far beyond our expectation, and Bro. Harrold was so well pleased with the interest manifested that he gave us a partial promise of a series of meetings soon. We are in need of a minister to locate among us, consequently would like to hear from any of our ministering brethren contemplating a change in location. To those of the Brethren who are thinking of looking after these cheap farms in Trumbull County, we will say that the church is one mile east of the Bristolville station, and Bristolville station is ten miles north of Warren on the Pennsylvania Railroad. I live one mile east of the church. We hope the young brother from the Camden church, Ind., who was courageous enough to hunt up the location of the church last summer, will decide to locate here, and we cordially invite others to come also, and help in building up this church. At the same time they can make fine homes for themselves.—Frank Swander, Spokane, Ohio, Feb. 1.

BLOOM, KANSAS.

A few members moved into this section of Kansas a few years ago, and in March, 1910, a congregation was organized at this place and called the Bloom church. Eld. G. W. Weddle, together with his family and son-in-law, and a nephew and his family, composed the members living near the village. A young brother and his wife, living about twelve miles southwest, and two families, living fifteen miles north, placed their letters in the Bloom church. Bro. Weddle was selected elder in charge. The organization was effected by electing Bro. Emery Martin, clerk; Bro. Lemon Weddle, treasurer; Sister Cassie Weddle Martin, Messenger correspondent.

A new churchhouse was erected at a cost of about $2,200, and dedicated in April, 1911. The services were conducted by Eld. J. E. Crist, assisted by Brethren E. S. Fox and O. O. John. Bro. Crist then followed with a two weeks' series of meetings.

A short time before the dedication Eld. S. P. Hylton and myself, with our families, moved to this village. We organized a Brethren Sunday-school in April, 1911, with Bro. Martin as superintendent; Bro. Charley Weddle, secretary-treasurer. We also organized a Christian Workers' Band, which was fairly well attended.

We endeavored to keep up two preaching services each Sunday at our home church, and two monthly meetings fifteen miles north. In addition, one of our ministers held three series of meetings away from home. Bro. H. M. Brubaker held a two weeks' series of meetings for us. As we look back over the work of 1911 at this place, we feel that at least a little good has been accomplished. Five have been baptized and seven received by letter, while two letters have been granted. We have had no reëlection of officers since the organization.

The winter, so far, has been one of unusual snow and cold weather, so that our services have been greatly hindered, and we have not yet had our January council. While we hear of some suffering on account of the snow and cold, we have great reasons to thank our Heavenly Father for his goodness to us. C. D. Hylton.

Bloom, Kans., Feb. 1.

NORTH MANCHESTER, INDIANA.

During our Special Bible Term and series of meetings many visitors were with us, but we wish there could have been more. The practical work, given us by Sister Bertha Neher, along with that by Bro. C. A. Wright, will prove very beneficial in solving the many problems confronting our Sunday-school workers.

The classes conducted by Bro. S. S. Blough, and those by Bro. J. G. Royer, on "Jesus, the Great Teacher," were especially helpful to ministers and Bible students. Bro. David Hollinger's illustrated Bible Land lectures and Sister Hollinger's talks, on "Manners and Customs in the Orient," will not soon be forgotten. Sister Cora Stahly had charge of the music. A very interesting missionary program closed our term.

Just nine years ago Bro. H. C. Early was with us in a series of meetings, when thirty-two came out on the Lord's side. During our Bible term he preached eighteen very strong doctrinal sermons. Twenty-one were made willing to accept Christ. Eighteen of this number were from the primary department of the Sunday-school, for which we were made glad. Others were deeply impressed.

We hope to have Bro. Wm. Lampin with us in the near future, to hold evangelistic services. We earnestly hope and pray for the success of these meetings!

Our primary department received a letter from Sister Martha Shick, of Chicago, thanking the boys and girls who helped to make the children under her care so happy during the Christmas time. The many little gifts,—some made by the children's own loving hands, filled many a little heart with joy. An offering was taken to provide them with chairs also.

Our boys and girls are missionaries. They have been supporting a little boy in India, at the annual cost of twenty dollars. May the Lord bless them in the work for the coming year! There are some sick among us, but the visiting committee of the Christian Workers' Society visits them, and the flower committee see to it that they are well remembered during their sickness.

726 N. Sycamore Street, Jan. 26. Ella M. Cottrell.

CATCHWORD LINE-A-DAY CALENDAR.



This calendar contains an inspiration motto hand-lettered and set within a decorative border, for each week. Below is the weekly calendar, with the Line-a-Day feature for engagements, birthdays, etc. Each page is perforated at the top. Week by week the pages can be torn out, giving one a fine collection of sentiments by the world's best writers, as well as a diary of the year. Size, 6¼x12¼ in. printed in two colors, 53 pages and cover; each in a brown box. **Each, 50c**

THE UNCLE WALT CALENDAR. "Walt Mason is the Poet Laureate of the American Democracy. He is the voice of the people."—William Allen White.



Walt Mason (Uncle Walt) is a limited de luxe edition of all that was funniest and sweetest in Mark Twain and Eugene Field and a dozen others we all love. This calendar contains 53 (one for each week) of Walt Mason's prose poems, regarding which the Hon. Champ Clark writes, "We need more of his kind of philosophy—better to sing a jubilate than a miserere." Artistically designed and printed in two colors, with the calendar form for the week on each page. Size, 6x11 inches, 53 pages and cover; each in a brown box. **Each, 50c**

HOLLY CALENDARS. A very artistic calendar made of Onyx Bristol. Repousse finish with designs of holly heavily embossed and in natural colors, a silk cord and tassel is tied in a pretty bow at the top of the calendar. Size, 4¼x13¼ inches, with a pretty calendar pad at the bottom of the card. Pad is 1½x3 inches. Assorted designs. Each in envelope for mailing. **20c**

STEVENSON FRIENDSHIP CALENDAR.



No one ever wr more beautiful of friendship than did Robert Louis Stevenson. This calendar gathers up 12 of his choicest sayings about friendship and offers them month by month for your use and mine. Each quotation is hand-lettered and set within a decorative border, with a hand-lettered calendar pad below. This Friendship Calendar is printed in three colo on a double thick "Willow" stock (made to order for this calendar) with heavy deckle edge at bottom, tied with silk cord and tassel and encased in an attractive brown box. Size, 6x11 inches. **Each, 50c**

BOOKLOVERS' BLOTTERS, a calendar for 1912. These blotters are not intended to wipe out friendships, but to bind them closer and to make them more lasting. They consist of twelve bookish quotations artistically set within a broad decorative border. Under each quotation is a calendar form for one month, the series of twelve blotters serving a triple purpose—the conventional protection from soiled fingers and ruined stationery, a delightful companion for book-loving people, and a convenient calendar. Size, 3¼x5½ inches, printed in two colors on grey blotter. The set of twelve blotters packed in a neat box. **Per set, 25c**



CATCHWORD BLOTTERS, calendar for 1912. This blotter-calendar is similar in make-up to the Booklovers' Blotters, and contains a fine selection of friendly sentiments, hand-lettered. Printed in two colors on India blotter. A dainty gift for a friend at an inexpensive price. Size, 3¼ by 6 inches. The set of twelve blotters packed in a brown box. **Per Set, 25c**



BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51.) Elgin, Ill., February 17, 1912. No. 7.

AROUND THE WORLD

Curtailing Military Expenditures.

Whatever may be thought of the present Congress, its members did a sensible thing regarding the restriction of further war equipment. No "Dreadnoughts" are to be built this year,—to the great chagrin of the war enthusiasts,—and army appropriations are to be decreased by $5,000,000. There is no reason whatever why the United States should follow other nations in the mad race for greater and ever greater armaments. Our peculiarly favorable geographical isolation, our inexhaustible resources, and the sturdy character of our people, are an almost impregnable guarantee against foreign aggression. If we really want peace, it is ours. All we need to do is to mind our own business and act justly toward other nations,—just as we would have them act toward us.

Evangelization of France by England.

There was a time when the English Channel was hardly wide enough to keep the respective nations, on either side of the water, in a friendly, peaceable attitude. Often the clash of arms emphasized the mutual hostility of the contending nations. Recent years, however, have brought about a more amiable feeling, and the present proposal of English church workers, to undertake the evangelization of godless France, is truly remarkable as well as momentous. Of the 40,000,000 French, only 4,000,000 are actual members of the Roman Catholic church. There are only 600,000 Protestants in the country. If the millions of people, now outside of church affiliations, are to be won to the truth, the effort must largely come from the outside, and this the English workers propose to do.

Charities During 1911.

In general beneficence the year 1911 has been one of great fruitfulness, the vast sum of $252,000,000 having been bestowed by American citizens upon various enterprises pertaining to the common good of all. For religious purposes, proper, $105,000,000 was given. For various educational institutions there were gifts aggregating $91,000,000. Other agencies, in promotion of the general welfare of humanity received $51,000,000. It is worthy of note that for the first time, so far as known, religious movements were far in the lead, judging by the amounts donated for their advancement. It is gratifying, indeed, to note the growing spirit of liberality and helpfulness. Many of us, however, have yet to learn the real significance of the precious promise: "It is more blessed to give than to receive."

The Power of a Bad Example.

At present Norway is facing a threatening situation in the labor world. While hitherto labor troubles in that country have never been attended by objectionable excesses, and have usually been brought to a mutually agreeable end, a different state of affairs is likely to prevail in the future. Reactionary and radical leaders in the Norwegian labor world, avowedly prompted by the example of the McNamaras and other labor agitators of their stripe, are openly advocating the use of any and all means,—no matter how destructive,—to further the ends of the workers while a strike is pending. While the good sense of many Norwegian labor leaders will go far to prevent a hasty and general adoption of the unlawful methods proposed, there is, nevertheless, an element of great danger in the unfortunate agitation, engendered by the deplorable example of American dynamiters. How true that "evil communications corrupt good manners!"

Norway's Divorce Law.

Of special note, as the first important public achievement of the newly-enfranchised women of the Norse country, is their recently-enacted divorce law. When a husband and wife desire to be divorced, they must apply to a magistrate for an "order of temporary separation." This requires their immediate appearance before a "Board of Conciliation," empowered to use all means in their power for a speedy adjustment of pending troubles. If harmony can not be restored, a decree of separation for one year is granted. This becomes final at the end of the year if the parties still insist upon separation. No lawyers are required, and the fees range from one to twenty-five dollars only. No public trials, with their unsavory airings of connubial woes, are allowed. The most important part of the law, however, is the provision against deception, regarding life and health of either husband or wife before marriage. Either party suffering from insanity or disease, prejudicial to the marriage relation, or guilty of any crime enumerated by the law, and not making it known before marriage, will by such deception at once annul the contract entered into. Infidelity to the marriage vow, on the part of either husband or wife, constitutes a crime for which the offender is both fined and imprisoned. Our Norwegian friends are to be commended for their practical, positive stand in the matter of sound legislation regarding marriage and divorce.

Sweden's Expulsion of Mormons.

Following the example of Germany and the more recent action of Great Britain, Sweden has passed a stringent enactment, according to which all Mormon missionaries must at once leave that country, and remain outside of her borders. This drastic ruling is made in view of the pernicious teachings of Mormonism,—prejudicial to the best interests of the land. Hitherto more than one-fifth of the Mormon proselytes have been of Scandinavian extraction. The recent legislation by Sweden will be, therefore, a most serious blow to the Mormon propaganda in that formerly fruitful field. The dissemination of the pernicious teachings, peculiar to the "Latter Day Saints," sho ld be met by the most strenuous opposition of pulpit and press in all lands, and most of all in our own beloved country, where too long it has flourished unhindered.

Justice Better than Beneficence.

Last year one of the leading industrial concerns of the United States made a net profit of about eighty million dollars, and the year preceding, forty millions more than last year. In contrast with these princely earnings we are met by the staggering statement that the great company's employés are said to have been paid in wages less than the actual cost of living, notwithstanding the fact that most of them worked twelve hours per day, and seven days per week. Competent judges of labor conditions have testified to the truthfulness of this statement. True, this same concern has pension funds, employé benefit funds, sells stock to employés at reduced prices and other high-sounding beneficent enterprises for its workers. But one is really puzzled to decide whether works of charity, purchased at the expense of starvation wages, are of real benefit to the worker, or of lasting renown to the concern so donating. The spirit and teaching of God's Word pronounce a stern denunciation upon those who "oppress the hireling in his wages."

Russian Oppression.

At a recent session of the Russian Douma a deputy had the courage to suggest that the fifth anniversary of the proclamation of the Russian constitution might fittingly be obs rved by the release of some six hundred editors, unjustly imprisoned. These men, it appears, were unfortunate enough to believe that the vaunted freedom of the press, granted by the Czar, would allow a free discussion of vital questions at issue. They learned to their sorrow that the theory of an imperial edict is altogether different from its practice. Since the granting of constitutional privileges more than 2,000 editors have been imprisoned, and more than 1,500 newspapers, religious and secular, have been suppressed. Under these circumstances one need not wonder at the ignorance of the people. When the greatest educator of the people,—the public press,—is hampered and even suppressed, there are sure to be most woeful results. Ignorance of any kind is always inimical to the best interests of a nation. "My people," says Hosea, "are destroyed for lack of knowledge."

Some Greatly-Needed Legislation.

Bro. A. V. Sager, of Fairfax, Va., calls our attention to some bills now pending in Congress, and others that would be passed if urged by the people. He suggests that our members petition their respective senators and representatives regarding the following: (1) An interstate liquor law, to prevent the nullification of State prohibition laws by outside dealers. Under present rulings, State prohibition laws are largely ineffective, because liquor is shipped in from other points in open defiance of State regulations. (2) The ratification of pending treaties of arbitration between the United States, Great Britain and France. (3) A decision against the reëstablishment of the "army canteen," whereby beer and other intoxicants are sold to soldiers under Government auspices. (Gen. Grant and other high officers are much opposed to the army canteen.) Since the right of petition is open to every citizen and its exercise does not violate any gospel principle, we see no reason why a real effectual influence might not be brought to bear on the questions above referred to. We can not afford to be neutral on these matters at issue.

A New Era for China.

After three centuries of absolute and autocratic rule, the Manchu dynasty yielded up its power, and abdicated the throne of China Feb. 12. The fact was made known in three simultaneous edicts, the first announcing abdication, the second the acceptance of the republic, while the third approves all the conditions agreed upon by Premier Yuan-shih-kai and the republicans. Contrary to expectations, the Manchus did not demand concessions of any kind, thus leaving a free hand for the new order of things. All indications seem to point to the fact that, with the establishment of the republic, orderly conditions will soon prevail again in China. With a representative form of government a great future is before the country. Soon the missionaries will return to their posts, resting assured that "a great and effectual door" is now opened to them in the New China,—"fields white unto the harvest."

Significant Aggression.

While Catholic dominancy in France, Spain, Italy and Portugal has practically been shattered, the Holy See is looking with longing eyes upon the United States, as a possible future stronghold of the Church of Rome. A leading ecclesiastic says: "Since Catholicism in America has developed two or three times as fast as the most prosperous of the Protestant sects, what will not now be its progress! It may, in a quarter of a century, prevail over all the other confessions combined; it may make of the United States, according to a dream that is no longer visionary, the first Catholic nation of the world." In view of the undisguised and unmistakable attitude of Romanism, many religious journals are urging concerted action against further encroachments of Catholic dominance. Aided and abetted by Federal, State and Municipal favors, granted to no other denomination, the Church of Rome feels secure as in no other country, and only the united vigilance of Protestants can check its unwarranted aggression.

A Salutary Warning.

The feeling of unrest, pervading all parts of the world, is peculiarly characteristic of the present age and is not without sinister significance as to the future. Elbert H. Gary, Chairman of the United States Steel Corporation, recently said at a New York gathering that unless capitalists,—rich men, powerful men,—take a lead in trying to improve the condition of mankind, great changes are bound to come, and they will come with a suddenness and intensity that will strike terror to the stoutest heart. Mr. Gary deplored the growing tendency of political demagogues to appeal to the passions and prejudices of the masses, in order to accomplish their own designs, being aided in this attempt by the sensational newspapers of the day. In closing his remarks the speaker pointedly remarked, "We, of great power and influence in the affairs of the country, have not all of us done the fair thing. I appeal to you that, in your dealings with men under you, great care be exercised to do the square thing by them. Mankind has certain inalienable rights, and these can not be ignored except at our peril." What Mr. Gary so well expresses, is nothing less,—in point of fact,—than a recognition of the stewardship for which we are all held responsible.

Interesting Discoveries.

Mr. Paul Pelliot, a young French explorer, has for some months been making investigations in Chinese Turkestan. In a secluded portion of a cavern at Tuan Huang he found silk rolls which proved to be Chinese manuscripts, some of them embroidered by artists of evident skill. It is thought that the rolls have been immured in these grottoes for 900 years. These ancient records, when fully deciphered and translated, as they are sure to be, will tell the story of a civilization that flourished nearly a thousand years ago, and is dead. Recent efforts of archæologists on the Mediterranean island of Crete have unearthed ruins and pottery which prove that civilized people inhabited that island, as well as Greece, as far back as 2600 B. C. The system of drainage and other triumphs of mechanical skill, discovered in the prehistoric city of Gnossus, in Crete, show greater advancement than presented at any other period up to the present. Farther and farther back the life of the human race on this planet is being traced. The earliest known civilization is every now and then eclipsed by a still earlier one. As the curtains of the past are raised by one or the other late discovery, we are afforded a glimpse at conditions that prevailed in the early ages of the earth's history, and yet the complete story of that interesting period,—however charming it may be to us,—is known only to the Great Creator at whose behest all things came into existence.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

If We Only Understood.

SELECTED BY ANNA SHANK.

If we knew the cares and trials,
Knew the efforts, all in vain,
And the bitter disappointments,
Understood the loss and gain,—
Would the grim eternal roughness
Seem,—I wonder,—just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source;
Seeing not, amid the evil,
All the golden grains of good;
And we'd love each other better,
If we only understood.

Could we judge all deeds by motives,
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should.
We should love each other better,
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin
Could we know the powers working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

Kansas City, Mo.

Some Nuts to Crack.

BY S. Z. SHARP.

THE discussion on rebaptism has brought out some facts we never thought of before, and we are not sure that they have all been brought out yet.

NUT No. 1.—Great stress is laid by some on what they term "alien baptism,"—that is, baptism performed by some one who was not himself baptized by one of our authorized ministers. Now, what is to be done with Alexander Mack, who received "alien baptism,"—and we are Mack's descendants so far as our baptism goes? How far down the line is the place where "alien baptism" became genuine baptism? It will not help us out to say that the one who baptized Mack was authorized to do so by the church. That only makes another nut. If a body of unbaptized believers could authorize a person to baptize some one, and that baptism was all right, why can not a body of unbaptized believers now authorize a person to baptize and make that baptism legal, and why should we not accept such baptism now, as well as then?

NUT No. 2.—Does the validity of baptism have anything to do with the administrator? Well, here is a gay young sister who answered all the examination questions correctly and is baptized by a minister who, it is afterwards discovered, was guilty at the time of a gross sin. Did the character of the administrator have anything to do with the act of baptism which, in form, was according to the Word?

NUT No. 3.—A very devout aged sister, sound in the faith as we hold it, is baptized by the same mode and for the same purpose as we baptize, and by a minister who believes in and practices no other mode than the one we practice, but is not identified with our Brotherhood. Now, must we rebaptize this devout and saintly old sister? If the mode, the faith and the purpose, were all right, must we rebaptize this aged sister? If the character of the administrator did not affect the validity of the baptism of No. 2, how can it affect the validity of No. 3?

When is a person received into the church and how? By baptism, or by the right hand of fellowship of the church? Let us try a case. A young brother of fair education is elected to the ministry, but his wife objects to his being installed, claiming it would interfere with his financial affairs. The church never received him by the right hand of fellowship into the ministry, and he is not regarded as a minister. Now, if the right hand of fellowship and not the voting inducts one into the ministry of the church, does not also the right hand of fellowship, and *not* the baptism, induct one into the membership of the church? How do you crack this nut?

NUT No. 4.—If the faith, repentance, baptism, and life of the candidate are all in harmony with the Word of God, *on what particular point do we reject him until he is rebaptized?* Not because he was not rightly instructed, nor that he did not have the right faith and right mode of baptism. You say it was "alien baptism." So is ours, if we go far enough back, and where is the difference?

NUT No. 5.—Who assumes all responsibility of the baptism,—the church, the administrator, or the candidate? Does not the candidate assume all, as, when a member is dissatisfied with his baptism, and we baptize him again, which has often been done in our church?

It should be remembered that the primary object of baptism is to induct persons into the kingdom of God. This is done, first, by right teaching, as was done on the Day of Pentecost; then faith, repentance and baptism followed. Then they "were added to the church," after they were in the kingdom. One born of the water and of the Spirit is entered into the kingdom, but not necessarily into the church, by the same act. The adding to the church is done after baptism, as was done on the Day of Pentecost and as we practice it. One, however, may be born into the kingdom and not come so far as to enter the church militant, as in the case of the eunuch who was baptized by Philip. He may not have had an opportunity to be affiliated with any organized church. When one is in the kingdom, is he not good enough to be received into fellowship into the church without circumcision, as some of the first disciples thought, or rebaptism, as some of us think?

Fruita, Colo.

Personal Evangelism.

BY EZRA FLORY.

THE supreme desire of Jesus is that all men be won back to his Father. "For the Son of man came to seek and to save that which was lost." "Then opened he their minds that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things" (Luke 24: 45-48).

Most of us have often reflected upon those happy times when it was our privilege to see souls return to God. Sometimes it was when a number came together. But more than sixty per cent were times when souls were reached one by one. And a closer conversation with those who came in multiples surprises us to know that nearly all of them were reached by individual effort in some way.

A series of meetings was closing. The last of many splendid sermons was preached and a teacher was still unmoved though, in a general way, interested in the sermons. Some one made a personal appeal to the teacher. It was the well-directed words of that appeal that were used by the Spirit of God to the salvation of that soul.

The Lord would not have every one to speak, just because he has a tongue and a pair of lips, but did it ever occur to you that the vast majority of those who are led to Christ are led to him through personal conversation? The opposite is also true,—that many are kept from Christ by the neglect of the proper conversation at the right time. Jesus redeemed us that we might be personal witnesses for the salvation of individuals (Matt. 28: 19, 20). Remember the testimony of the Gadarean to his home village and the attendant results, "And he went his way and began to publish in Decapolis how great things Jesus had done for him; and all men marveled." Of the Samaritan woman it is recorded, "And from that city many of the Samaritans believed on him because of the word of the woman."

We have come in contact with Mormons who adroitly would turn the conversation to their religion. The lodgeman follows the same course. Paul's conversation sent joy into the hearts of fellow-craftsmen, the sailor, and the barbarian, for he said and lived, "I am not ashamed of the Gospel of Jesus Christ."

The daily opportunities to turn men from darkness to light are ours on every hand,—in the home, in our occupations, on the train. Shall we be so degenerate as to conclude that the minister in the pulpit, or the mission worker, whom we pay, will atone for the unloyalty and worldliness of our not living up to our personal privileges in personal evangelism? "They that turn many to righteousness shall shine as the stars for ever and ever." Remember that the constant Christian life in the home and everywhere is the most powerful conversation for winning souls.

Sterling, Ill.

Why We Believe in Christianity.

BY JAMES H. MORRIS.

Reason Number Seven—Because of Its Victories.

AFTER looking at its conflicts we are now prepared to appreciate its victories. When all seemed to go against it, and the struggle was, seemingly, single-handed, it was a fight to the finish. Everything was to be gained. Territory, etc., was held by the opposing forces. A great problem confronted the Lord's hosts but they nobly won out. Today many of the old foes are simply lying still.

First, the conquering of territory was something to consider. Jesus had said: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in *Jerusalem*, . . . *Judea*, . . . *Samaria* and to the *uttermost parts* of the earth." As yet the territory was very limited and with such an aim before them was almost stunning to their faith. We can not go into details, but see how the Gospel went to Samaria (Acts 8); to the Gentiles at Cæsarea (Acts 10); to Antioch in Syria, Phenice, Cyprus, etc., (Acts 11: 19-21); to Asia Minor (Acts 13 and 14); to Macedonia, (Acts 16-18); in Rome, even by a preacher with chains hanging to him.

After the apostles' time, see it going into Ireland, by the persistence of Patrick, a Briton; into Scotland by the work of Columba, an Irish monk; into Germany by the hand of Ulfilas or Wolf, Willibrord, Boniface, and others; into the East, to a certain extent, among the Persians, by Nestorius and others. We dare not neglect the spread to America and nowadays to China, India and Japan, and by the hand of the missionaries to practically every island of the sea. We could mention its propagators by the thousands among both men and women.

Second, we want to notice some of the things which it won against. It won against the invested interests at Philippi and Ephesus, as well as other places. In Acts 16 we find that a certain crowd of men had a diviner to bring gains for them, and Paul cast out the spirit of divination. Then, of course, the men had him imprisoned, but to no avail because the Lord opened the prison doors and even the jailer was known to fall down and ask, "What shall I do to be saved?" At Ephesus the silversmiths arose against the work, but the Government refused to hear their complaint. These two examples must suffice for that side, as there are so many other victories.

Next, it won against the established religions. We have already seen how hard Judaism fought for its life, but finally had to go down in defeat. Then the battle waged against the worship of Isis, from Egypt, and of Mithra, from Persia.

In our present day Christianity is standing face to face with Mohammedanism, Brahmanism, and Buddhism, and the Christian world is wondering which will win. Judging from past history there is no question whatever, because Christianity has gone everywhere. The only question, it seems to me, is this. Have we men with the courage of a Paul, a Justin Martyr, a Martin Luther, and others? The Old Gospel, in its purity, is the same that Paul preached. It won then, and will now. There are many chicken-hearted, jelly-backed men standing behind the sacred desk today who are afraid to speak against the saloon, because the saloonkeeper pays part of his salary; afraid to talk against the dance because some of

his members like that kind of amusement; afraid to work against the lodge because some of his members belong to it. That kind of compromising never won in Paul's time. It was the whole Gospel and complete separation from the world. This Gospel won against immorality and will win today.

Not all the immorality was in Ephesus, Corinth and Rome. Today our cities are examples of the same sort of vice. It may have some other name but the same extremes are practiced today. Ask some workers or citizens of Chicago, Kansas City, New York, Louisville, or any other large city, what are the vices of the city. Some of them will answer: Vile literature and debasing theaters, boundless sexual immorality (read the story of Nashville girls), unnatural vices, theft, graft, oppression, gambling, drunkenness, etc.

It won against hostile governments. We need not go again into the story of Paul's experience with the Governments. Since Paul's time Christianity has met Government opposition and has conquered. The constitution of the United States has a clause which forbids opposition to the teaching of Christianity in its territories, States and possessions.

When we consider the equipment of the early church, it is more wonderful still. They had no mission boards, no paid missionaries, no churchhouses of their own until after 225 A. D. They had few trained workers. I am made to wonder how it could accomplish so much with so little equipment. How much we ought to accomplish with our rich church members, beautiful churchhouses, educated and trained ministers, well-organized work under such efficient mission boards, our Sunday-school training for personal work, and leading boys and girls to Christ? Everything is in our favor; what can we do? *The Old Gospel will still save as of old.*

You will wonder how the Christians won such signal victories when so sorely persecuted and bitterly opposed. About three things can be said concerning their attitude when persecuted. First, they never tried to win by force of arms. A Christian can not beat the world by using the world's weapons. Second,—and greatest from a personal point,—they heroically and patiently suffered without any resistance. Instead of paying their enemies in their own coin, they showed a spirit of love and helpfulness; they showed a care for the poor and unfortunate; they showed themselves to be better morally than their persecutors, and the society around them; and proved it to be a Gospel of healing to both soul and body.

Again, it seems to me that their zeal for the work commended it to many opposers. When they showed their real belief in it by being willing to die for the cause, it would be more difficult to oppose them. There was victory, victory, victory, on every hand,—not so signal a victory as they sometimes wished or as we wish today, but yet Christianity has never trailed in the dust and never will, because God is at its head and Jesus Christ its propagator.

The third way of fighting opposition was by writing "Apologies." In these Apologies Christians denied the charges of immoralities and political intrigues, and asserted their loyalty to the State. They asked that they might have a fair trial on judicial grounds, and not be condemned because they were called Christians. Above all else, they showed up the superiority of the Christian morals, when compared to those of the world about them. And, indeed, that is our strongest point today, as Christians. If Christians live as the world, what is the use of the world becoming Christian? If a Christian is not a better man than the sinner, why should the unbeliever be asked to change? No change would be necessary. Believe me or not, but when your life and mine are what the Gospel sets forth, we will win as the men of old won, and Christianity will be victorious as always before.

Louisville, Ky.

Voting and Politics.

BY DAVID M. ADAMS.

It is with no thought of controversy that I write upon this subject. My only desire is to arouse, within those who possibly may have never seriously considered the attitude which the Christian should assume toward the ballot box, a deeper appreciation of their duties and privileges as Christian citizens.

There is much in the committee's report on this question that I like, because it is scriptural. On the whole, I like the report as it reads. However, I am very much in favor of reënforcing the sixth section. It seems to me that "peace," "purity," and "righteousness," in this age, demand something stronger on our part than merely to recommend that "Brethren *may* present themselves at the polls," when issues so vital to the welfare of our country and church are at stake. I prefer a stronger term than the word "may." It seems to me that a Christian man is under moral *obligations* to exercise the God-given right of elective franchise in support of "peace," "purity" and "righteousness." It is true that the church of Jesus Christ is no part of the world system, but Christianity insists that man shall recognize his civil rights and privileges, and that he shall fulfill the functions of a true citizen (Matt. 22: 21).

When we take into consideration that the great object for which civil government has been ordained and established is for the protection of every human being, in the exercise and enjoyment of those rights which have been conferred upon him by his Creator, we are greatly impressed with the fact that every patriotic, Christian citizen owes something in return for said protection. It seems to me that it is the height of ingratitude for a man who lives under a system of government which insures to him the blessings of peace and liberty, to refuse or neglect to wield his influence for, or cast a ballot to maintain, the integrity and effectiveness of that system of civil government which guarantees to him those blessings. When a man is guaranteed life, liberty, and the pursuit of happiness by a government ordained of God, he is certainly morally bound to discharge his duty in the protection of his fellow-men. It is his duty to endeavor to shield man from all moral and physical evil by the operation of a righteous and equitable system of civil government, ordained of God, and maintained and perpetuated by Christianized votes.

Political wrangles and contentions should be scrupulously avoided. But this does not mean that we should wink at all manner of political corruption. The weal or woe of any town, city or nation depends largely on the attitude of its men of high ideals and moral and religious worth toward the social and political issues of said town, city or nation. "Rendering unto Cæsar the things that are Cæsar's" implies something more than paying taxes. It implies praying for "Cæsar" and reflecting the sincerity of our prayers by our votes. It implies a vigorous, but lawful, exercise of all our powers in keeping the body politic free from corruption. This we may do by wielding, in a God-fearing manner, our weapon, the ballot. When Christian men refuse or cease to be interested in the affairs of government, political corruption will inevitably follow, and sin and iniquity will hold full sway. "When the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn" (Prov. 29: 2). In thus refusing, it seems to me, the Christian man virtually says that he is satisfied to live under a government maintained and operated by men of immoral and irreligious propensities. We should consider this matter seriously. Might we not become silent partners in the evils of our town or state by virtue of the fact that we have refused or neglected to cast our ballots for men who stood for "peace," "purity," and "righteousness?"

Cerro Gordo, Ill.

The Great Destroyer.

[Last winter the Hon. Richmond P. Hobson, member of Congress, from Alabama, delivered in the House of Representatives, Washington, a remarkable speech of over 10,000 words, concerning the history, and nature of alcohol, and its effect on those using it as a beverage. We have been urged to give the entire address, but as it is too long for the Messenger we have taken the liberty of culling from the speech, feeling sure that what we publish will be appreciated by our patrons. Those desiring copies of the speech may address Mr. Hobson at Washington.—Ed.]

Alcohol in History.

History is a record of a sad procession of world tragedies. Nations and empires, in turn, have risen to greatness only to fall. Before the deathblow was struck from without, the evidence shows, in every case, the ravages of a titanic destroyer within, under whose operations the vitality and strength of the nation were submerged in a general degenerecy.

For centuries the world's philosophers and historians have looked on appalled, overwhelmed. Only in the last few years has science taken up the question. Following her patient, rigid methods, under which nature and life have slowly yielded up their secrets, science has at last cleared up the mystery and identified the great destroyer as alcoholic poisoning.

The Discovery.

The discovery, like most great discoveries, came about almost by accident. During the Boer War it was found that the average Englishman did not measure up to the standards of recruiting and the average soldier in the field manifested a low plane of vitality and endurance. Parliament, alarmed by the disastrous consequences, instituted an investigation. The commission appointed brought in a finding that alcoholic poisoning was the great cause of the national degeneracy. The investigations of the commission have been supplanted by investigations of scientific bodies and individual scientists, all arriving at the same conclusion. As a consequence, the British Government has placarded the streets of a hundred cities with billboards setting forth the destructive and degenerating nature of alcohol, and appealing to the people, in the name of the nation, to desist from drinking alcoholic beverages. Under efforts directed by the Government, the British Army is fast becoming an army of total abstainers.

The Governments of continental Europe followed the lead of the British Government. The French Government has placarded France with appeals to the people, attributing the decline of the birth rate and increase in the death rate to the widespread use of alcoholic beverages. The experience of the German Government has been the same. The German Emperor has clearly stated that leadership in war and in peace will be held by the nation that roots out alcohol. He has undertaken to eliminate even the drinking of beer, so far as possible, from the German Army and Navy.

In the summer of 1909 an international conference on alcoholism was held in London, to which most of the great nations sent scientific men or delegates. Comparing the results of investigation made in all parts of the world, and finding that these results agreed, representative medical leaders of the conference drew up a report in the form of a statement defining the nature of alcohol as follows:

The Nature of Alcohol.

Exact laboratory, clinical, and pathological research has demonstrated that alcohol is a dehydrating, protoplasmic poison, and its use as a beverage is destructive and degenerating to the human organism. Its effects upon the cells and tissues of the body are depressive, narcotic and anæsthetic. Therefore, therapeutically, its use should be limited and restricted in the same way as the use of other poisonous drugs.

It is to be noted that the investigation has been conclusive. The question has passed beyond the experimental stage, beyond the stage of theory, and is a demonstration that is final, like the demonstration that the world is round and not flat.

Alcohol a Poison.

The last word of science, after exact research in all the domains, is that alcohol is a poison. It has been found to be a hydrocarbon of the formula C_2H_6O, that is produced by the process of fermentation, and is the toxin, or liquid excretion or waste product, of the yeast or ferment germ. According to the universal law of biology that the toxin of one form of life is a poison to all forms of life of a higher order, alcohol, the toxin of the low yeast germ, is a protoplasmic poison to all life, whether plant, animal, or man, and to all the living tissues and organs.

Alcohol Has No Food Value.

It is necessary to surrender the old idea, so widespread, that alcohol in small quantities has a food value, and that its temperate use has any benefit. The experience of the railroads has led over thirty-nine great railroads to forbid the use of alcoholic beverages among their employés. While the men thought they were being fortified, experience proved the contrary. Science has supplemented experience by actual

and accurate measurements. If a man drinks one glass of beer, the day on which he drinks it his general efficiency will be lowered on an average of 8 per cent. If he takes three glasses of beer a day, or the equivalent in light wine, for twelve days, his efficiency at the end of the twelve days will be lowered from twenty-five per cent to forty per cent, depending upon the temperament of the man and the nature of the work. In doing mathematical work, like bookkeeping, the loss of efficiency goes above the forty per cent limit; in memorizing the loss goes up as high as seventy per cent. Thus the most moderate and temperate drinking is harmful. No matter in what quantity taken, alcohol remains always a poison.

Alcohol a Narcotic, Not a Stimulant.

In like manner it is necessary to surrender the old idea that alcohol is a stimulant and has medicinal value as such, for it has been found to be a narcotic. What is thought to be stimulation is, in reality, a condition where the higher centers of coördination and control are more affected by the narcotic and, under the paralytic effect, turn loose the lower activities. The real effect throughout is depressive, and all the ideas of medicinal value attaching to alcohol must be abandoned.

Alcohol the Cause of Disease.

The results can be illustrated by taking the effect of alcohol on the white blood corpuscles, the wonderful standing army of the system, whose organized hosts, millions strong, attack and destroy the hordes of disease germs of all kinds that are constantly entering the system through the air we breathe, the food and drink, and through abrasions of the skin. These disease germs, seeking a lodgment,—germs of tuberculosis usually in the lungs, germs of typhoid in the intestines, each kind in its favorite organs or tissues,—are constantly under assault from the armies of the corpuscles. If the latter win from the outset, the germs are thrown off. If the germs win, at first they get a lodgment and multiply, and the person contracts the diseases. If, by repeated assaults, the corpuscles finally win, the patient recovers. If the multiplying hordes of germs win, the patient dies. Nearly all the diseases of mankind, and nearly all the deaths, hang upon the vitality and vigor of the white blood corpuscles.

One Drink Makes the White Corpuscles Drunk.

Under the microscope it was found that even a moderate drink of alcoholic beverage passing quickly into the blood paralyzes the white blood corpuscles. They behave like drunken men. In pursuit they can not catch the disease germs. In conflict they can not hold the disease germs from devouring, and they can not operate in great phalanxes, as they do when sober, against such powerful germs as those of consumption.

Every time a man takes a drink of alcoholic beverage he lays himself open, for a time, to contracting diseases. Every time a man takes a drink, he puts his life in peril. No wonder the mortality statistics show, as they do, that a total abstainer has nearly twice the security and hold on life that the average drinker has and about three times the hold of heavy drinkers and those engaged in the liquor traffic.

If the drinks are repeated, the microscope shows that the fighting powers of the white blood corpuscles are permanently impaired, even when they are not actually drunk. This accounts for the lowered vitality of regular drinkers, even though temperate.

After long-continued drinking, even though temperate, the microscope shows that the white blood corpuscles, with the serum, which contains their vegetable food, continually sucked up by the dehydrating toxin, become carniverous, and begin to feed upon the tissues and organs like disease germs. The favorite tissue food for the degenerate corpuscles are the tender cells of latest development. In the human being the latest development is the brain. The microscope shows the degenerate corpuscles, with the goods upon them, down in their bodies the gray matter of the brain. This accounts for the tremendous mortality among heavy drinkers and for the degeneracy that will be referred to later.

The Great Destroyer.

It is difficult to say, in any particular case, whether having alcohol in the system caused a patient to take a disease or caused a patient to die, and "alcoholism" attributed to men who die in delirium tremens is the only record of death ordinarily kept against alcohol. But the British Government, in conjunction with English life insurance companies, from the records of millions of cases, has been able to determine the death rate of total abstainers and of those who drink.

Statistics, compiled by insurance companies, show that the death rate for the population at large is 1,000 deaths per year out of every 61,215 of the population, and that the death rate of total abstainers is 560 per year out of the same number, and for liquor dealers 1,642 deaths per year out of the same number. These figures, resulting from many millions of cases, can be taken as accurate. They show that 440 deaths out of every 1,000 deaths, nearly one-half of the deaths that occur, are due to alcohol. Applied to this country, there are over 680,000 deaths per year in continental United States, or over 725,000 per year in the United States and its possessions. In other words, alcohol is killing our people at the rate of nearly 2,000 men a day every day in the year.

Alcohol Ten Thousand Times More Destructive than War.

The Army War College at Washington made an investigation of the destructiveness of war. Taking all the wars of the world, from the Russo-Japanese War back to 500 B. C., the War College found that the total number of killed and wounded in battle amounts to about 2,800,000, of which it is estimated that about 700,000 were killed and something over 2,000,000 wounded.

The comparative figures show the appalling fact that alcohol is killing off as many Americans every year as all the wars of the world have killed in battle in 2,300 years.

Applied to the whole white race, we find that alcohol is killing 3,500,000 white men every year, five times as many as have been killed in war in 2,300 years; so that, stated mathematically, alcohol is ten thousand times more destructive than all wars combined. No wonder the Governments investigating the subject have found that war has been only a secondary cause of national decline, and that alcohol has been the real destroyer that has overthrown all the great nations of the past and is now undermining the great nations of today.

Alcohol's Wounded Today are More Than 100,000,000 White Men.

The figures of the British Government and English life insurance companies as to the effect of drinking on longevity are stated as follows:

If a young man at the age of twenty is a total abstainer and remains a total abstainer, his prospect of life is forty-four years and he will live to the average age of sixty-four, but if he is a temperate regular drinker his prospect of life will be thirty-one years and he will live to the average years of fifty-one, after losing thirteen years out of his life. If he is a heavy drinker, his prospect of life is fifteen years and he will die at the average age of thirty-five, after losing twenty-nine years out of his life. Conservative estimates place the number of confirmed drunkards in the United States at something over 1,000,000, of whom 300,000 die every year; the heavy drinkers at over 4,000,000; and temperate regular drinkers at over 20,000,000. A soldier wounded in battle and losing ten years of his life as a consequence would be classed as seriously wounded. The confirmed drunkards and heavy drinkers together, 5,000,000 in number, must be looked upon as mortally wounded and the temperate regular drinkers as seriously wounded, making a total of over 25,000,000 Americans wounded by alcohol today,—more than ten times as many as wounded in all the battles of the world since the dawn of history. The estimates for the white race make over 125,000,000 white men today wounded by alcohol.

The Overshadowing Cause of Crime, Pauperism, and Insanity.

Though at first a tender, loving husband and parent, he will degenerate to the point where he will be cruel to his own flesh and blood. It is conservatively estimated that ninety-five per cent of all the acts and crimes of violence committed in civilized communities are the direct result of men being put down by alcohol

(Concluded on Page 108.)

How May One Know He Is Converted?

BY C. E. TERRY.

THE common understanding of the term "converted" is "a change of character," "a change from the service of the world to the service of God," or "to turn from a bad life to a good one," "to change the heart and moral character from the controlling power of sin to that of holiness."

To *convert* anything means to *change* it. It requires certain processes, depending on what the article is that is being converted. We will not try fully to explain, in this article, the exact process of converting a soul from the sinful ways of life to that of a Christ-like life, but will simply say that, by applying the teachings of Christ to one's life, and following his precepts it will produce this change of character.

The question is, "How may one know he is converted?" First we ask you to turn to Gal. 5: 16-24, where we have a beautiful picture of the works of the Spirit as compared with the works of the flesh.

In considering how a soul is changed from following the works of the flesh to those of the Spirit, we notice, from the reading of the above scriptures, that the works of the flesh are sin, not only in the few cases mentioned here, but "of such like," meaning sin in all its forms.

We also notice that the works of the Spirit comprise every good thing he mentions here, and many more besides. We believe however, that sufficient is given in these few verses to prove to anyone that he is converted, if he does those things mentioned in verses 22 to 24.

Mark 7: 21-23 is another proof of the works of the flesh. For "all these evil things come from within and defile the man." Turning to Eph. 5: 3 and 4, we are warned "not to let this be once named among you." James 3: 14-16 tells us that "these things come not from above, but are earthly, sensual and devilish."

How may we know when the change comes by which we are brought into the new life? To start with, our works will be as described in Eph. 5: 9. All our work will be of goodness, righteousnes, and truth.

The strongest proof of the power of faith is given in 1 John 1: 3, 'And hereby *we do know*, that we know him, if we keep his commandments." In order to be changed from a life of sin to a life of righteousness, one must keep the commandments of Jesus Christ, in place of following the ways of the devil and sin. And, in order to know what these commandments are, we ask those who are in doubt whether they are converted or not, to follow the instruction of John 5: 39. Any one who follows this instruction need not be in doubt.

In conclusion we would say with Paul, in Rom. 6: 16, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey whether of sin unto death, or of obedience unto righteousness?"

Quinter, Kans.

Mission Notes From Bible Lands.

BY J. M. BLOUGH.

FIRST of all we must remember that the Bible Lands are today Mohammedan countries under control of the Turkish Government. This is painfully in evidence everywhere one turns. Mohammedanism is Christianity's greatest foe today, consequently Moslem countries are the hardest mission fields in the world.

Beyrout, Syria.

There are several missionary societies at work here, but the most important is the American Presbyterian, which is ninety years old. Their work is largely educational, reaching all classes. In all these years they have had just a few Moslem converts, and these had to leave the country. Their work is largely among the Syrian Christians of several different sects. They do not count converts from these, for they accept their baptism, which is trine immersion, hence it is practically mission work without any baptisms. They say, "Why should we baptize the Syrian Christians? We accept their marriages, why not their baptism?" What would we do here? We are accepting the marriages of other people right along, even when performed by

the squire, and why not accept their baptism, when it is trine immersion?

We make much of the trine immersion of the Greek Church, and yet, by our present practice, we condemn them. Other churches marvel at us for not accepting the trine immersion of others, yet mission work among these Syrians is very much needed, and they are growing in grace and knowledge.

Here is also the "Mission Press," which sends the Bible in Arabic to all Moslem countries and beyond (Arabic is the sacred language of Moslems). Here is also the Syrian Protestant College, whose campus covers forty-five acres, and upon which there are eighteen fine stone buildings. It is forty-five years old and has sent out 2,000 graduates. They have eight departments of study, and seventy members in the faculty. The 850 students represent fourteen religions, eighteen languages and many countries. All of them sit together in chapel, sing Christian songs, hear the Bible read and prayer offered. While there are no baptisms, yet these thousands of young men are being converted from their old ideas to the Fatherhood and Brotherhood ideas of the Christian religion.

Sidon.

We were not in Sidon but met the missionaries from there. Sidon is decidedly a Moslem town, so much so that the native Christian women, for protection and policy, veil their faces like Moslem women, and on the street some of the missionary ladies also do. Work is exceedingly hard and slow here.

Damascus.

Here is a stronghold for Moslems, and two months ago there was much agitation for a holy war. Christians felt uneasy. The Missions carry on schools, and some Moslem and Jewish children come in, but there are no converts, yet the light, no doubt, is spreading. The hospital work here is very commendable. Damascus certainly is a hard field, yet the few Protestant missionaries press bravely on.

I should give two points of explanation. I am telling only of Protestant Missions. All over Syria and Palestine the Catholics are at work with greater or lesser success. We did not examine into their work, more than to observe what immense sums of money they spend on buildings, and how eagerly they labor to Catholicize the children.

Then, again, it is impossible for a stranger to come into the country and know the men on the streets by their dress. When the Young Turks proclaimed religious liberty, Christians and others, in respect, took to wearing the Mohammedan fez. Some Christians wear it even at the table and in church. One is greatly surprised. Some Jewish boys also wear it. The fez no longer distinguishes the Moslem.

Tiberias.

This is the only town of importance on the Sea of Galilee,—5,000 inhabitants, Moslems, Jews and Christians. The Edinburgh Medical Mission carries on splendid hospital work, and the Gospel is preached daily to all. Though there are no converts from Moslems or Jews, yet they patronize the hospital well. In all the cities and larger towns there are hospitals, and there is no better way of winning friendship.

Nazareth.

Nazareth is a beautifully-located, growing town. Its inhabitants are mostly Christian. There is not a Jew living in Nazareth. The hospital work here is doing splendidly. There are several missions here. The C. M. S. (Church of England Missionary Society) has a fine girls' orphanage. Some Moslem girls begin to come in and there have been some few baptisms, but they had to live at other places. Protestant Christians are few and they are not missionary, so the work is slow. One feels well pleased with Nazareth, but all need true Christianity.

Cana.

Cana is a very small town but has Catholic and Greek churches in it. A school is the only work done by Protestants. It is cared for by the missionary at Nazareth.

Jerusalem, Palestine, Jan. 21.

If you don't want the boy to leave the farm, don't bear down quite so hard on the grindstone.

Enough Said.

BY B. E. KESLER.

It would seem that even to the most inquisitive mind enough has been said in the Messenger, or any place, for that matter, on the rebaptism question.

The question has been most thoroughly and critically examined, in the best of spirit, and, it is believed, with the utmost honesty and integrity of purpose. The arguments *pro* and *con* have been strongly put and most forcibly presented, so much so that, whatever else may be presented, must, of necessity, savor very much of repetition. Hence it would seem that we may as well submit the case, and let the matter rest in the hands of the jury,—the delegates at Conference.

As the matter relates to the pending question, it would appear from the report of the committee,—a body of six intelligent, conservative elders,—we may, under certain conditions, admit to membership those baptized as we were, provided we be *cautious* about it. This, I think, is amply liberal. The question now hinges on about four points of consideration:

1. Does the church want to place herself in the attitude of saying that John's converts,—who knew nothing of feet-washing, the Lord's supper, communion, nonconformity, nonsecrecy, etc., and hence did not believe in them, as we now understand them, and had not received the Holy Ghost, as we now receive him,—were validly baptized? There are hundreds of persons who have been baptized as we were, outside of our church, who are willing to accept and obey these great doctrines and who know very much more about them than John the Baptist's converts did.

2. Was the man who baptized Alexander Mack the only man then living who was scripturally qualified to baptize? If any other was scripturally authorized to baptize, then he may have gotten scriptural baptism outside of his own number of followers, and his organization might have been, in every way, as scriptural as it was, and his baptism valid, to all intents and purposes.

3. If Bro. Mack had been baptized by the Waldenses, by trine immersion, would he have been qualified to baptize his followers? Were those Waldenses scripturally qualified to administer the holy ordinances of baptism? Did the gates of hell prevail against God's holy ordinance until he raised up an obscure, unknown man, whose name even he was unwilling for the world to know?

4. Must baptism, to be valid, come down to us through a royal line of successive ordinations, even through the Pope of Rome, or a patriarch who countenances many corruptions and superstitions which we could not tolerate for one moment? If Bro. Mack or we, even, had to come by baptism in this way, where, in all the world, could he or we have obtained it?

For my part, I am willing to submit the case and abide the decision of the delegates at Conference without further debate. As to those whose work in baptizing we may accept, administering communion, etc., for us, who would object if they would identify themselves, with us, as their converts may, by our committee's report?

River Bend, Colo.

Why Christians Should Practice Plainness.

BY A. J. WINE.

"Plain—without ornament, homely, common, downright, distinct." This is the definition we find in the dictionary. The question is: Why should Christians live that way? There are several good reasons as follows:

1. It Is Economical.—Anything except plainness is wastefulness, and God, through his Son, disapproves of it. See the parable of the unjust steward (Luke 16: 1-13). God is the rich man; we are the stewards entrusted with his goods. We should use our entrusted goods and not abuse them. We should faithfully disburse all that is not necessary for our use, not as our own, but another man's (verse 12), and thereby make to ourselves friends of the mammon of unrighteousness, by using it as directed by the precepts of the Word.

2. Plain Living Is Conducive to the Growth of Christianity and the Church.—Vain display keeps many of the poor from church services, and hence from church membership. Many others, because they see the Christ-life is not exemplified, but only professed, are kept out of the church.

Plain living does not only mean dress, but includes every phase of life. We waste the Lord's money, as well as the strength of our cooks, when we prepare many dishes that tempt the appetite and are fashionable. Then, too, we only eat them to our hurt. There is also great extravagance in building and furnishing our houses. Often we spend money, etc., only to please the eye, and to gratify a perverted taste.

3. Scriptural Endorsement of the Simple Life.—Christ's Sermon on the Mount tells us not to take thought for raiment, etc., "for after all these things do the Gentiles (sinners) seek" (Matt. 6: 25-34). In Rom. 12: 1-2 Paul makes it a little more explicit. It is to make a sacrifice by not conforming to the world, or age, but to be transformed,—to be different,—or to change the form or fashion. This would come under the definition "downright, distinct," for "transform" means being different (1 John 2: 15-17). The command is, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

Notice the things enumerated in the above are not the will of God, hence must be the will of the evil one. 1 Tim. 2: 9, 10; 1 Peter 3: 3-5 are even plainer, if there is any difference, and all can understand who will.

But some have said: "I work and earn the money, and I can do as I please with it." Read Psa. 24: 1, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." It is in harmony with Luke 16: 1-13, and we, with all we have, belong to the Lord, and should use it faithfully.

4. The Better Purpose.—"He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him again" (Prov. 19: 17); "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble" (Psa. 41: 1).

These scriptures teach that, in order to receive a blessing, even in this life, we must continue to do good with that which is entrusted unto us. Then we shall receive that which is our own,—the true riches. (See Luke 16: 11, 12.) Paul's teaching is along the same line. As funds are needed to carry the Gospel to an unsaved world, we must not only give what we do not need for our use and pleasure, but we must sacrifice our own desires for the cause of Christ.

God and Christ sacrificed much, and so did the apostles. Thousands of the early Christians did nobly. The consecrated minister makes many sacrifices and so does the truly consecrated layman. To first gratify our own lusts and desires, and give to the Lord's work what is left,—if anything,—will not bring the blessings of sacrifice. My brother, my sister, do you want to share in the reward for sacrifice? If so, you must sacrifice for the sake of Christ and lost sinners.

If all the members of the Church of the Brethren would live the simple life, and consecrate the money, thus saved, along with other sacrifices to the Lord's work, the different Mission Boards would have plenty of funds and workers too, as they could better compensate those sent out. Many ministers that are at home, working to maintain, feed and clothe their families, could be preaching and doing pastorate work. Not only so, but many more brethren could be called to the ministry and be used to the glory of God.

May we awake to the responsibility that we, as stewards, sustain to God, that we may be more faithful to that which he has entrusted into our care, that his kingdom may spread, that his name be glorified, and that sinners may be brought to a saving knowledge of the Son of God.

Dayton, Va.

It is not the time we spend in praying, but the faith we put into our prayer, that counts.

THE ROUND TABLE

An Examination.—2 Tim. 2: 19-26.

BY DR. S. B. MILLER.

Not all examination is due at communion occasions. The rather, a daily, a frequent, examination is more in keeping with a Christian life. In Paul's time some erred from the truth and not only overthrew their own faith but that of others. That, in no wise, should affect our faith but only put us on our guard. We should remember that the "foundation of God standeth sure, The Lord knoweth them that are his." Paul instructs in points of examination, by which our faith may be strengthened and our hope assured. "Let every one that nameth the name of Christ depart from iniquity."

A man may, and by the grace of God must, "in the name of Christ depart from iniquity." By purging himself from "youthful lusts, avoiding foolish and unlearned questions," he may become a "vessel unto honor, meet for the Master's use, prepared unto every good work."

In place of the negative things put out of his life, he shall substitute "righteousness, faith, charity, peace," "be gentle unto all men, apt to teach, patient, in meekness instructing those who erred from the truth, and increased unto more ungodliness." It is part of the proof of the Christian life, that the believer's faithfulness, meekness and patience may be used of God in regaining those who stray away, that "peradventure God will give them repentance to the acknowledging of the truth, and may recover themselves out of the snare of the devil." "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

We need not only examine ourselves, whether we be in the faith, but we must show our faith by our works of interest, not only in the unsaved, but in those who have become discouraged, and are dropping by the wayside. Our coolness or indifference toward them and their errors will only drive them farther away. Our warm-hearted interestedness in them, regardless of their faults, is the source of their recovery from the "snare of the devil, who has taken them captive at his will."

"Say, is your light shining, my brother?
I pray you, look quickly and see,
For if it were shining, then, surely,
Some beam would fall brightly on me."

Cedar Rapids, Iowa.

An Unintentional Deviation—Again.

BY J. O. CULLER.

In Gospel Messenger No. 4, page 58, the Editor, under the above caption, referred to a sister who was wondering if she did wrong when, while away from home, she gave thanks at the table (having been called on to do so) not having on her prayer covering. On the other hand, some of us are wondering whether it is proper and right to extend the liberty to a sister on any occasion, to offer thanks or prayer when not properly prepared, as instructed by Paul in positive language.

It is true that there may be circumstances that place us in a peculiar situation. Sometimes we hardly know what to do. We have the appearance of selfishness, or a lack of "preference," on the one hand, and the condemnation of the Lord upon the sister, on the other hand.

We should like to caution all sisters who appear under circumstances as stated above, that they harbor no ill-feeling towards those who do not ask them to exercise the liberty in thanksgiving or prayer. Do not think that improper motives are back of such action. More likely they are exercising the wisdom that would insure safety to all parties concerned.

Once a devoted young sister unexpectedly staid to dine with us, and, wishing to give her the preference, I extended her the "liberty." She asked to be excused because she did not have her prayer covering. Then, of course, I felt condemned for asking her.

In another similar case I was very favorably impressed. A young, single Mennonite sister (school-teacher), a stranger to most of the family, came to visit us. At the first meal,—as in the instance referred to above,—I extended to her the usual courtesy (?). She hesitated a moment, then quietly and reverently arose, went to another room where she had her wraps, and immediately returned with a neat, consistent prayer-covering. Now, feeling more fully equipped, she approached the Lord with thanksgiving and blessing.

May God bless the wise and faithful teaching of the rising generation, to carry forward the peculiar and distinguishing doctrines of the Lord Jesus Christ, in demonstration of the proper difference between the devoted Christian and the Christless worldling!

New Paris, Ind.

Bearing with the Strong.

BY FLORA E. TEAGUE.

We are often met with the plea from the weaker ones to "bear with my weakness." Often we do, and then pat ourselves on the back for our charity. But who ever heard the plea from a strong worker to "bear with my strength"? Is it not necessary? I believe there are times when it would be very charitable, indeed, to bear with the strong. There are men of strength of mind and character far in advance of the ordinary person. Such people are our progressive leaders of thought and action. We often say of them, "They lived years ahead of their time," meaning that they were in advance of us ordinarily-gifted mortals. Because we are unable to grasp the great truths they have discovered, and would fain utilize for the good of mankind, we many times severely criticize and condemn them. If they continue to hold to their convictions, we sometimes make a church case out of it. Why should we not bear with their strength of mind and talents, until we catch up with them, as much so as we bear with the weak until they catch up with us?

The strong made the martyrs of the past. The ordinary ones, yea, the weak ones, made the persecutors. In a few decades the slow plodders caught up with the advanced thoughts of the strong. Then it was all right. I plead for the strong minds, the far-seeing, and the far-reaching-out minds. Their minds are God-given. Their advanced thoughts, although not at first well received, will soon be adopted by the rest of us. We may call them "cranks," but great pieces of mechanism are often turned by cranks.

Let us bear with the strength of the strong! Let us not too severely criticize and condemn them until we have fully tested their statements and discoveries. "With malice toward none; with charity for all,"—Lincoln's great rule of life,—let us apply Divine Truth to all the varied relations of life!

Lordsburg, Cal.

Marks on the Window-Panes.

BY FLORA CRIPE.

I recall how it was, years ago in my own home, where two little boys romped and played. Well do I remember saying to them, as I would see them, in their childish glee, making marks on the frosted glass: "Children, don't mark the window-panes while they are frosted. The marks will always remain." Years have passed since then. The home is changed now. The scenes of life have told their own story. The death messenger quietly called and took the baby boy. The husband and father has passed into eternity. The other boy, a young man, is many miles away from home, working his way through college, hoping some day to be a kind physician, giving relief to humanity. While on his last visit home, a year ago, we spoke of the impressions made on the frozen glass, and many were the thoughts suggested.

As the twilight gathers around our lonely door, I sit and think about my boy. I wonder if he is well cared for, these cold nights. When morning dawns, I look out through the frosted glass, and I see the marks that the children made years ago. Then tears come unbidden, but I only brush them aside and feign at happiness, thinking about the time when the promises will be gloriously fulfilled.

Mothers, do not be too particular about the finger-marks. I would not erase mine if I could. They will bring sweet memories in after-years. May our lives, in their purity, be like the snowflake, which leaves a mark but not a stain.

605 Second Street, Goshen, Ind.

Brotherly-Kindness.

BY J. FRANK BOWERS.

When Elder James wrote his thesis on this subject, as recorded in his fourth chapter of James, he sounded the key-note of Christian chivalry. His arguments are to the point. He does not leave us in the dark as to what road to take that will lead to Christian efficiency. In other words,—the man who is trying to do his little part, in this great struggle, needs our smiles rather than our interpretation of the law. And we, who would act as judges in the trying times that come to men, should try to give, to the best of our ability, the real essence of that perfect law. If we would do the things that James would have us do, we would not have the time to do the things he would have us avoid. It is a part of his argument that, by doing our part, we have already commenced to help those who are in need, and, conversely, we are of no help to those who need help until we have become partakers.

Wenatchee, Wash.

CHRISTIAN WORKERS' TOPIC

Our Part in this Salvation.

Isa. 55: 6, 7; 2 Cor. 6: 17, 18.

For Sunday Evening, February 25, 1912.

I. Surrender All.—(1) Burdened with transgression (Matt. 11: 28). (2) Leads to earnest inquiry (Acts 2: 37; 9: 6; 16: 30). (3) And submission to God to obtain his favor (Jas. 4: 7).

II. Trust in God (Heb. 11: 16; Psa. 37: 5).

III. Obey Christ (Rom. 6: 16).

IV. The Conditions Are (John 3: 7; Mark 16: 16; Acts 2: 38; Titus 3: 5).

V. Yield Yourself unto God (Rom. 6: 13).

VI. Then Be a Busy "Doer" (Matt. 7: 21-23; James 1: 22).

We must not only yield ourselves up utterly to God, but we must trust him, and we must walk in obedience to him. We cannot yield unless we trust, and we cannot trust unless we both yield and obey. Pray for grace to make an unconditional surrender; have an absolute trust, and render implicit obedience to our Lord.

Song.—"When we walk with the Lord."

PRAYER MEETING

The Christian Graces.

1 Peter 4: 7-11; Col. 4: 6.

For Week Beginning February 25, 1912.

1. "Be Ye Therefore of Sound Mind, and Be Sober unto Prayer."—A "sound mind" and a sober, prayerful spirit are always commendable. Such a blessed condition holds one near to God,—our only Refuge. Prayer lifts the soul above the sordidness of life, and removes all temptation to a misuse of God-given time. The "sound mind" leads one to look upon life as God's great school-day, preparatory to those immortal years that lie out in the fuller life. Thus the "sound mind" and the "sober prayer" are linked together in holy union while time endures. Such a happy realization makes life worth living,—a "Christian grace" worthy of all emulation, all imitation,—to be sought out and won at all cost (Rom. 12: 1-3).

2. "Above All Things Being Fervent in Your Love Among Yourselves."—"Soundness of mind and soberness to prayer" are the double gate through which the soul passes into the fullness of Christian love and fellowship. This fervency of love, of which the inspired writer speaks, can not be enjoyed where there is not an equally efficient faith, that inspires to the sublimest manifestation of this divine attribute. Such a love transforms everything, for "love covereth a multitude of sins." It teaches us to forget or overlook the weaknesses and imperfections of our fellow-pilgrims. Love gives a new view of everything (1 Cor. 13: 4-13, Am. Rev.).

3. "Using Hospitality One to Another Without Murmuring."—This means not only a generous hospitality by means of our homes and possessions, but also a lavish bestowal of all our varied gifts and graces. All that we have and are we should use "as good stewards of the manifold grace of God." If our gift is that of "speaking," we should speak as "the oracles of God;" if "ministering," we should minister in the "strength which God supplieth." Thus we are richly blest, and God's name is honored because of our faithfulness and loyalty (Rom. 12: 10-18; Heb. 13: 16).

HOME AND FAMILY

Mother's Comfort.

I know a little girlie,
With loving eyes so blue,
And lips just made for smiling,
And heart that's kind and true.
She wears no dainty dresses,
No jewels does she own;
But the greatest of all treasures
Is her little self alone.

Her name is "Mother's Comfort,"
For all the livelong day
Her busy little fingers
Help mother's cares away.
The sunshine loves to glisten
And hide in her soft hair,
And dimples chase each other
About her cheeks so fair.

O, this darling little girlie,
With the diamonds in her eyes,
Makes in mother's heart a sunshine
Better far than floods the skies!
But the name that suits her better,
And makes her glad eyes shine,
Is the name of "Mother's Comfort,"
This little treasure, mine.

—Children at Work.

Where He Leads Me I Will Follow.

BY ELIZABETH D. ROSENBERGER.

"I'll go with him through the garden,
I'll go with him through the garden,
I'll go with him through the garden,
I'll go with him, with him, all the way."

AUNT PEGGY was singing this hymn and doing up her morning work. She had a dusting cloth in her hand as she sang, and the old chairs and corner cupboard were carefully wiped clean before she gathered up her broom and dust-pan and went to the tiny kitchen to cook her bit of dinner.

"It seems to me I went with him through the garden, when Sister Alice was laid away. She was the one who made the living for us both. I knew I couldn't fit and hang skirts as she did, and so I couldn't carry on the dressmaking alone. The dear Lord has mercifully provided so that I have never come to want, but does he want me to leave this little cabin and go into Henry's house?" The sweet old face was lined with care, and the look of puzzled indecision made her seem older than her years.

"I'll go with him all the way."

"It seems as if there must be just a little short piece to go any more now; and I should like to travel on in this dear old place where father and mother ended the journey." But why should Henry and the six children keep coming up before her? Every longing of her heart was for peace and quietness. She longed for rest and if she went to Henry's house, there could not possibly be much of either. "Seems as if I could answer, Here am I, Lord, if he wanted me to come home;" but to go to Henry's house, that was so different!

She had told Henry the day before, when he had come pleading with her to just come into his house, and help him through these first months of loneliness, that she would not even think of it. She had done enough in taking care of their parents and sister. Now she wanted to be left alone. She had never been around many children either, and she most knew she couldn't get along with his six. She had no income, but then she managed to get along somehow and she could not give up her independence.

But the question was not settled yet. Over and over again she had to see Henry and the motherless children, so sadly in need of her. "You know how hard it is for a man in my situation to get any one to even come and oversee things," Henry had pleaded. Henry had always been very kind and thoughtful of her wants. Aunt Peggy had to admit that, if she did stir out of her rooms, it would be for Henry and the children. But was it necessary for her to go?

"Where he leads me I will follow."

It was queer how the old hymn kept singing itself through her mind all day. It did not seem as if she ever again should have any peace unless she did go to Henry's house! Would she be following him who had borne the cross if she refused a mother's care to her own brother's children?

It was a soft, timid little knock that startled her from her reverie at last. She was glad to be disturbed, but when her little niece and nephew stood there, she found the old question was still unsettled. "Come right in, dears, and sit down," she said. And as they walked shyly into the tiny sitting-room she saw that the boy's face was tear-stained,—he had been crying, —and the little girl was doing what she could to comfort him.

"Aunt Margaret, I've brought Willie to you. He's hurt his thumb and it bled a long time and we thought maybe you could make it well?" There was a little questioning note in the child's voice as if she had come only after some inner debate as to whether it was the wisest thing to do.

"Poor little lamb, come right here," and Aunt Peggy took him in her arms and hushed his sobs and held the sore thumb until the child fell asleep on her lap.

In the meanwhile, the little girl had gone into the kitchen and, seeing a pan of peas to be shelled, she sat quietly down and shelled them all. "I wanted to do something for you to help you, and I am so glad that Willie's stopped crying."

"What is your name?"

"Why, don't you know? I am named for you, Aunt Margaret; my name is Margaret!" She made the statement in all the unquestioning faith of childhood, and Aunt Peggy's heart was stirred to its depths. When had any one called her Margaret before? To every one else she was only Miss Peggy or Aunt Peggy, to this little namesake she stood for more. As she thought of the child sleeping on her bed, and then looked at the peas which little Margaret had shelled, she knew that the struggle was over and that her decision was the right one. She would go home with Henry's children and try to take their mother's place. And in that hour it did not seem like renunciation; it was more like a pleasure! The feeling of warm, close relationship with these children was blessed. And Aunt Margaret understood, as she walked home with them, that she needed the children as much as they needed her. They brought joy and warmth and blessing into her life, and she realized with a start that she had been settling down to a dead, cold, selfish looking out for herself alone.

And it is often in this way that a dull, cold life is transfigured. If you find yourself getting out of things and being left alone more than you like, look about you for some one whom you can help in some way, and before you have time to analyze your feelings you will find that you are happier; you have a joy that does not fade, the joy which comes from sacrifice and mutual helpfulness. We all know that the Dead Sea has sterile waters and no fruit on its shore. Yes, it is dead. Although the clear, sparkling waters from the Jordan River flow into it and the snows of Mt. Hermon reach its depths, these living waters become sluggish and heavy after mingling with the waters of the Dead Sea. It is easily understood. All that it gets it keeps, the tributary streams find only a grave here. The Dead Sea is ever receiving,—never giving.

"Oh sea that's dead! teach me
To know and feel
That selfish grasp and greed
My doom will seal.
And, Lord, help me my best,
Myself to give,
That I may others bless
And like thee live."

Covington, Ohio.

Are They Christians?

BY H. A. STAHL.

IN the Christian church is a class of members who, in scores of ways and on scores of occasions, cast a silent, yet unmistakable vote *against* Christianity. Though they utter, ever so loudly, their protest against such a conclusion, nevertheless there stands out the *fact* that "actions speak louder than words." So little do they deport themselves *like Christians* that, seriously, we are led to wonder whether they *are Christians* or not. Giving so little evidence of Christianity (if any at all) by the dear Savior's test: "If ye love me, ye *will* keep my commandments," or by the beloved disciple's supplementary test: "He that doeth righteousness is righteous," we are led to feel and think that by the lack of "fruits" they are unquestionably unregenerate still.

No candid observer, whether he be in the church or out, discovering daily the incongruities and inconsistencies in their lives between Christian *profession* and Christian living, will fail to pronounce the verdict, "They forsook Christianity, having loved this present world."

However, at times they most vehemently declare before God and men to the Savior, "Though I should die with thee, yet *will I not deny thee.*" But as the Word has not *rooted* itself in their hearts, they continue only for a while; "for when tribulation or persecution ariseth because of the Word, by-and-by they are offended." "The fullness of riches chokes the Word and they become unfruitful."

Confessedly, it would be no easy task to draw the line of distinction, and decide as to who are Christians, and who are not. Some, unquestionably, do manifest that they are not the children of God. They give no signs of spiritual life or spiritual vigor in the soul. Their whole life is a living contradiction of the profession they make. They are rarely found at church. They are never seen at the place of prayer. The members of the family are strangers to the family altar, and when gathered around the "family board," spread with the blessings of earth, no spiritual blessing is sought, no thanks escape the lips to the "bountiful Benefactor."

What verdict shall we render concerning them? Shall we call them Christians? Shall we teach them to cherish the *idea* (for it is only an *idea* in the *head*, not a life-power in the *heart*) that they are Christians, and walk with them hand-in-hand through life, go with them to the judgment-seat, and, side by side with them there, hear that irreversible decision, pronounced by the lips of the Great Judge, "Depart from me, I *never knew you*"? Shall we not rather be faithful to them *now* and say, as Peter did to Simon, kindly but earnestly, "I perceive that *thou art* in the gall of bitterness and the bond of iniquity"?

I am assured that such faithfulness shall be rewarded, and from many an anxious sinner there will salute our ears the earnest plaint, "Pray ye to the Lord for me," and a soul shall be saved from a perilous shuffling off of life, under the garb of Christianity.

No sinner will receive his doom with a worse grace, or enter hell in a more pitiful plight, than the life-long, bare-faced hypocrite. To one thoroughly in love with souls for their own worth, how pitiable is the sight of these *professors*, for they are "with one consent making excuses" for the incongruity of their lives as compared with their profession,—offering an incessant palliation for the thousand wrongs to which the flesh is heir. Poor souls! poor deluded ones! How *can* they live *Christian lives*, when there are no Christian desires to actuate them? Let us not ask, How came they to be members? Or, How shall the church get rid of them? Let us, as Christians the rather exercise greater mutual Christian faithfulness. Labor, first, to *save* them where they are. Use all the influence you have to win them to Jesus! Use all the means in your power to make them partakers of Christ! Remember that it is only by this *mutual fidelity* that the church is continued *pure* and thus enabled to accomplish the object of its organization.

Glade, Pa.

SISTERS' AID SOCIETIES

PLEASANT VIEW, KANS.—Our Aid Society is still in existence and we have done a little of the good work during the year 1911. We sent $5 to a sister in Oklahoma, and paid $25 towards the erection of the new churchhouse in Hutchinson, built by the Brethren. We also gave some clothing to the needy in Hutchinson. The average attendance at our meetings was five. We hope to have a better showing for 1912.—Annie Hollinger, Secretary, Hutchinson, Kans., Feb. 2.

STANLEY, WIS.—Sisters' Aid Society of Maple Grove was first organized Oct. 11, 1906. We have met every two weeks. The aim of the society is to do charitable work, and to make garments to sell. We met Oct. 15, 1911, and reorganized our society as follows: Sister Margaret Greenawalt, president; Sister Mary Verbeck, vice-president; Sister Mollie Verbeck, treasurer; the writer, secretary; Jennie Mitchell, superintendent. May the Lord bless our work, here at Maple Grove!—Ada Mock, R. D. 1, Stanley, Wis., Jan. 27.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. HIRAM GIBBLE, of Pennsylvania, changes his address from Lititz to Manheim.

LAST Saturday Bro. J. O. Garst began a protracted meeting at the Painter Creek church, Ohio.

BRO. F. E. MILLER, of Galesburg, Kans., changes his address to 406 Lowe Street, Muscatine, Iowa.

FIVE young men recently confessed Christ at Coulson, Va., and were baptized. An aged father awaits the rite.

BRO. S. C. MILLER, Editor of the *Inglenook*, after an absence of four weeks in Kansas, has returned to his desk.

FOR the next five months Bro. D. C. Hendrickson, of Pittsburg, Ohio, should be addressed at Port Orange, Fla.

THE new churchhouse at Live Oak, Cal., will be dedicated March 24, Bro. Hiram Forney conducting the services.

BRO. J. H. CASSADY is engaged in evangelistic services at Greensburg, Pa. The new church was dedicated two weeks ago.

BRO. WILLIAM MOHLER, of Miami, N. Mex., was with us over last Lord's Day and gave us a very instructive address in the evening.

BRO. A. G. CROSSWHITE, of Flora, Ind., recently visited Mount Morris College. He is a member of the Brethren Educational Board.

BRO. W. J. SWIGART, of Huntingdon, Pa., is conducting revival services at Ardenheim, Pa., and several have made the good confession.

THE program for the Educational Meeting of Southern Ohio, to be held in the West Dayton church, Feb. 22, will be found on page 112, this issue.

THE outlook at Nevada, Mo., is improving. Do not fail to read Bro. Smith's report at the close of page 110, just because it happens to be in fine type.

WE are requested to say that the series of meetings, conducted by Bro. C. Walter Warstler, near Milford, Ind., is being held in the Pleasant View Chapel.

BRO. J. H. MILLER, of Goshen, Ind., says that these cold months are hard on old people. He has been sick a few weeks, being affected by heart weakness.

BRO. A. F. WINE writes us that he is in the midst of a series of meetings in Ft. Wayne, Ind., with four applicants for membership and a growing interest in the services.

BRO. E. J. SMITH is now located at Enid, Okla., and may be addressed at 720 East Maple Street. He writes that it is his purpose to push the Master's work at that place.

BRO. DORSEY HODGDEN is engaged in a series of meetings at Greenville, Ohio. He writes that in eighteen years of evangelistic work he has never experienced so much disagreeable weather as during the present winter.

A VERY interesting series of meetings was held at Wakarusa, Ind., by Bro. David Metzler, of Nappanee. Five were buried with Christ in baptism, and four await the rite.

THE series of meetings in the Blue River congregation, Ind., conducted by Bro. Dorsey Hodgden, closed with six conversions. This was his sixth meeting for the fall and winter.

DURING a two weeks' series of meetings at Middleton, Mich., conducted by Bro. C. L. Wilkinson, nine applied for membership. Six have received baptism and three await the rite.

THE splendid revival in the Goshen City church, Ind., conducted by Bro. George Swihart, resulted in twenty souls being added to the fold,—some by baptism and others reclaimed.

THERE has been no call for the District Meeting in Western Pennsylvania. Those interested will address Bro. Jasper Barnthouse, retiring Moderator, 8 West Craig Street, Uniontown, Pa.

THE revival at the West house, Eel River congregation, Ind., closed with fourteen baptized, two reclaimed and two to receive baptism later. Bro. Chas. Oberlin conducted the services.

UNDER date of Feb. 10 Bro. John Calvin Bright, of Brookville, Ohio, writes us from Memphis, Tenn. We presume he is searching for some of the southern breezes, so much in demand these cold zero days.

NEXT Lord's Day, Feb. 18, is the day set for the dedication of the church at Williamsburg, Pa. Bro. I. N. H. Beahm is to deliver the address for the occasion, and then follow up with a series of meetings.

BRO. LEVI MINNICH, Vice-president of the Sunday-school Board, gave the MESSENGER sanctum a short call last Saturday. He was here in the interest of some literature the Board has in course of preparation.

ON Monday of this week a full half dozen Bethany Bible students called in a group. They expressed themselves as being well pleased with their work, but some of them can not remain in school longer, as duties call them to their home fields.

BRO. D. L. MILLER, who was at Lordsburg, Cal., last week, writes us that he has had the largest audiences that he has seen since reaching the coast. He talked on church government at 2 P. M. and preached in the evening. He is now at Glendora.

INSTEAD of sending to Bro. W. M. Howe, Johnstown, Pa., for your temperance literature, order the same from the Temperance Committee of your respective Districts. We should presume that the Secretary of the Committee would be the one to address.

WE were glad to have Bro. Lafayette Steele, of Walkerton, Ind., with us last Saturday. He is Chairman of the Sunday-school Board, and spent one day in the Sunday-school Department, helping to arrange some Sunday-school literature, to be given out in due time.

UNDER date of Jan. 21 Bro. J. M. Blough writes us from Jerusalem, saying that in spite of the rain and cool weather he and Sister Blough were enjoying their short sojourn in the Bible Lands immensely. His article found on page 100, this issue, will be read with interest.

BEGINNING on page ninety-nine will be found a splendid article on temperance, entitled "The Great Destroyer," being part of a speech made by Hon. Richmond H. Hobson, member of Congress from Alabama. The length of the article should not prevent any one from giving it a careful perusal.

BRO. L. T. HOLSINGER, who is still at Rossville, Ind., writes us that for three weeks he has been watching at the bedside of an afflicted son, who is still quite ill. He feels that for two years the hand of affliction has rested heavily upon his family, and he now says that, on account of the present conditions, he will be greatly delayed in his work at Muncie. He asks for the prayers of the Lord's people.

BRO. J. W. LEAR, of Decatur, Ill., assisted by his wife, devoted three weeks to evangelistic work at Wichita, Kans. As the fruits of the earnest efforts put forth, four were baptized, one reclaimed and one awaits the initiatory rite.

BRO. JOSEPH HARTSOUGH, one of the elders of the Turkey Creek congregation, Ind., passed from earthly scenes Jan. 28, at the age of seventy-five years and nine months. He was a preacher of the Gospel for forty-four years, and was ever ready to do his part in the Master's work.

SEVERAL correspondents report a splendid revival meeting at Juniata College, Pa., conducted by Bro. J. H. Cassady, during and following the late Bible Institute. There were forty-six conversions. This is said to include every young woman in the school, and all the young men but three or four.

BRO. LEWIS B. FLOHR, of Nokesville, Va., called at the MESSENGER sanctum last week. While a minister of the Gospel, he also does some work for the Government, and spent a few days in Elgin, attending to the duties assigned him. In Philpp. 4: 22 Paul refers to certain saints who were of the household of Cæsar, meaning Christians in the employment of the Roman Emperor. We presume that Bro. Flohr, in a sense at least, belongs to the same class of saints, only he is working for Uncle Sam, instead of Cæsar.

BRO. J. S. BRUBAKER, elder of the Glendora church, Cal., died on Sunday evening, Feb. 4. He was a trustee of Lordsburg College, and one among the best and most influential elders in his State District. Not only so, but he was everywhere regarded as a very devout man, had a good influence in the community where he lived, and will be greatly missed in Southern California. The congregation of which he was the overseer, and the community at large, feel their loss keenly. As a mark of its high appreciation of his service, and its respect for him, Lordsburg College dismissed school one day.

JUST before going to press we received notice of the death of Bro. Jesse Y. Heckler, who passed away at St. Joseph, Mo., Feb. 8, at the age of seventy-five years. Bro. Heckler was born in Montgomery County, Pa., Jan. 6, 1834. His parents were members of the Church of the Brethren, and he was reared in the faith of the church. Along with his wife, whom he married in 1857, he put on Christ in baptism in 1861. Ten years later they settled in the Hickory Grove congregation, Ill., where he was called to the ministry in 1874. In 1879 he moved his family to Nebraska, where he continued to reside until a few months before his death. His wife died nine years ago. For two years he served as State evangelist for Nebraska, and in other ways was active in the work of the ministry. In 1893 he was ordained to the eldership.

NEXT Monday, Feb. 19, is the anniversary of Alexander Mack's death. He died in Germantown, Pa., in 1735, or six years after reaching America, and was, at the time of his departure, only fifty-six years old. He was born in Germany in 1679, organized the Church of the Brethren at Schwarzenau in 1708, and in 1729, with nearly two hundred of his members, emigrated to the New World. When he organized the church he was twenty-nine years old, had a good education, was well informed on the religious questions of the day, had a thorough knowledge of the Bible, possessed considerable property, and was considered an interesting preacher, as well as a good writer. With seven others, constituting the organization, he cut loose from the creeds and churches, accepted the New Testament as his rule of faith and practice, and set in motion a movement that led up to the Brethren church. The work he began continues, is growing, and other generations will see it enlarged more and more. Eld. Mack laid a splendid foundation for his religious movement. In fact, he builded far better than he knew. On the approaching one hundred and seventy-seventh anniversary of his death we shall do well to pause a moment, recount his services, retell the story of his splendid life, and rededicate ourselves to the cause for which he lived, labored and suffered.

Bro. W. B. Stover and family are to leave Bombay, India, for the United States, in the early part of March, and all of their mail matter between this and the first of April should be addressed to them at Naples, Italy, in care of Thomas Cook & Son. After that date their address will be Waynesboro, Pa., which place they should reach near the middle of April.

The new missionaries sent to India last fall reached Bombay in December. Brother and Sister Holsopple are stationed at Jalalpor, where they are to study Gujerati, as a necessary preparation for their work. Brother and Sister Kaylor have been assigned to Vada, and are now studying Marathi. This is the field formerly occupied by Bro. Chas. H. Brubaker and wife.

The revival service at Lanark, this State, conducted by Bro. Wm. Lampin, closed with thirteen accessions to the church. Bro. Lampin is said to have done some very interesting and helpful preaching. His work is not sensational, nor does he talk to amuse the people. He does straight-forward preaching of the Gospel,—clearly and forcibly. Not only so, but people come out and listen to him reverently. In a revival meeting there is nothing that draws like the Word of God, when presented with a view of converting the soul.

The Elder in Charge.

We are asked to state the privileges enjoyed by the elder in charge, over and above the privileges accorded the resident elders in the same congregation. He has no privilege or authority at large, not possessed by the other elders, but his local duties and responsibilities are greater. He has been selected to take the lead in all the work of his congregation, pertaining to the duties of the eldership. In the care and management of the flock the other elders are, or should be, associated with him, and if he is wise he will consult much with them. If the other elders are prudent, they will, at all times, respect the leadership of the one chosen to preside over the church as the elder in charge. They will at no time make it unpleasant for him, nor will he attempt to humiliate them by posing as their superior.

In apostolic times a congregation was not placed in charge of an elder, but in charge of elders. We read that "elders were ordained in every church." Paul, on one occasion, called for "the elders of the church at Ephesus" (Acts 20: 17). There were a number of them, and he treated all of them with the same consideration. The apostle never addressed a letter to the elder, or the bishop of a church, but he did, on one occasion, name "the bishops and deacons," jointly, when writing to "the saints in Christ Jesus" at Philippi (Philpp. 1: 1).

From these and other considerations it would appear that, in the time of the apostles, each congregation had its board of elders, and that they cared for the flock jointly, with the understanding that the older, or the more experienced ones, take the lead. In the early history of the Brethren's reformatory movement this was the custom. The elders, or the bishops, or the overseers, as they were sometimes called, of the different congregations, worked together in caring for the respective flocks. No elder was systematically singled out and given the preëminence. In this, like in other parts of their church policy, they were apostolic. Of course, there have been elders who may have abused their office, but this did not, in the least, affect the rule or custom.

It was a wise provision in the apostles, as well as in our early Brethren, to provide for a board of elders for each congregation, and then to associate with them other ministers and the deacons. It has probably been wise to give each congregation the privilege of selecting one of her elders as foreman, but it certainly would not be wise to invest this elder with authority to act independent of the elders associated with him, and we believe we are safe in saying that, when an elder attempts to lord it over his coworkers in the eldership, he becomes a usurper of authority.

And while it is true that most of our congregations are presided over by overseers who are regarded as elders in charge, it is nevertheless a well-known fact that some of the largest and most prosperous churches in the Brotherhood know nothing of such an arrangement. All the elders,—and in some instances a half dozen of them,—work together in feeding and caring for the flock over which the Holy Ghost has made them overseer. While the younger elders learn to esteem and look up to those of age and experience, the older ones treat the others with all due respect and consideration. There is something about this that is not only ideal, but it indicates a high type of love and Christian character in the eldership.

Our Wants and Our Needs.

We get the two words mixed and use the one for the other. It has been said:

> Man wants but little here below,
> Nor wants that little long.

But men in general want about all they can get, and they desire to keep it as long as possible. There are exceptions, of course; but they only serve to emphasize the rule. Man needs but little in this life, and life is short. But even if we use the word need we shall find that it has different meanings for different people. Some think they need what for the majority of us are luxuries not to be hoped for. We think we need what our fathers were deprived of; and sometimes our children think they need things which we could not have had at their age.

In truth, we do not need much to make us healthful, happy and useful. A good many of the things we think we need are really harmful to us. We should feel better, do more, and be better if they were placed entirely beyond our reach. But that was not done in the beginning, and it has not been done since. The good and the bad, the helpful and the harmful, are within our reach, and we are instructed to choose wisely. And it could not be otherwise and we be free moral agents.

Considering only the physical man, we need but few things, though we want thousands. In the struggle to get what he and his family want, a man often wears out his life, and not seldom loses his soul. Many a woman has worked her husband to death and sold herself to do evil in order to secure what she wanted in the way of dress and furniture. Along this line woman is perhaps a greater sinner than man. It is not strange that a man should grow weary of being always urged to get what he knows is not needful. The apostolic injunction to be content with food and raiment is forgotten.

But if woman sins in wanting to make a good appearance, man sins in wanting to gain the power that comes with wealth and position. If the sinning by both in these respects were in the world alone, it would not be so bad; for the desire for display and power are of the world. But such is not the case. It is next to impossible to see any difference between the man and woman of the world and the man and woman who profess to have been born from above and to have laid aside fleshly lusts. And the standard to which all seek to attain is the one set up by the world, the flesh and the devil.

Our wants are many, our needs are few, and the greater part of our life is spent in laboring to secure that which we must soon leave behind us. We have not learned Christ aright when we so labor. We are anxious, overanxious, not only for tomorrow, but for our children and our children's children. We seem to be afraid that they will not be able to make a living for themselves. So we try to make it for them. And in church work we are trying to make it easy for the next generation by laying up a fund which will relieve them of at least a part of their duty to the cause. Or do we feel that our lives are not such as will influence the coming generation to do their duty in spreading the truth? We want in these things what we should not.

To ask men nowadays to be content when they are physically provided for, would be unreasonable, would be to ask the impossible of them. But God does ask, nay, commands, them to be reasonable, not to think so much about the things of this world—not to want so much. Christ said, But one thing is needful, but one thing is of really vital importance; and that one thing is salvation. We need some other things to preserve our lives and enable us to work; but these things are of much less importance, much less worth being careful about than the "one thing."

So far as the things of this life are concerned, the more nearly our wants correspond to our needs, the better it will be for us both now and hereafter. And the command not to labor for the unnecessary is just as positive as any of the commands. Let us think less of what we would like to have, which is not necessary for us. If we would try this the world would be a better and happier place. G. M.

The Brethren's Theology.

Notwithstanding there was a period in the history of the Brethren church when the study of theology was considered a dangerous thing, it was not always so. Perhaps we had better say it was never so in practice, because our ancient brethren were among the best theologians the world ever had. They studied theology most thoroughly and most carefully, and put it in practice as they learned. It is true, they did not have theological seminaries and schools, and did not use as many different books about theology as we now have, but the Book they *did* use was the very best and the most up-to-date.

The prejudice that was engendered against systematic theology was not due to the thing itself, but the *manner* in which it was taught, *what* was taught, as such, the *effects* produced on those who were taught, and a *misconception* of what the term really meant.

Theology was looked upon as a system of study, largely independent of the Bible, and it was assumed that each church or denomination had its own theology, and that, out of the study of their theology, grew their denominational creeds. In this they were not altogether wrong because, in many cases, it was the study of "creedism" rather than of theology proper.

But the teaching and studying of theology has undergone a great change or conversion during the last fifty years. Christian teachers have been gradually coming back to the true meaning of the Word. Theology, proper, means a study about God, and the best of textbooks is the Bible. This, from the beginning of the Church of the Brethren, has been their textbook. Eld. Peter Keyser was an eminent theologian, and so persistently did he study his great "Textbook" that it was said of him, "Should every Bible in the world be destroyed, he could practically reproduce it." In other words, he had measurably memorized the whole Bible, from Genesis to Revelation.

Undoubtedly our ministers have all studied theology in its truest and best sense; and today, as a church, we are second to none in theological lore. The definition for "theology," as given by our best dictionaries, is: "The science of God and his relation to his creatures; the science which treats of the existence, character and attributes of God, his laws and government, the doctrines which we are to believe, and the duties which we are to practice." And where can we go? Where should we go, best to find these things?

We, as a church, have always said, and continue to say, "The Bible is our only creed," and God help us never to say anything else. As long as we, in our schools and colleges, strictly adhere to the simple teachings of the Bible, we are on safe grounds, and need have no fear of swinging away from the true church. Of course, this does not say that we should discard and reject the many good helps which are provided to make Bible study more simple, easy and intelligent, than it would otherwise be. Years ago too much of the studying in most of the theological schools was *about* the Bible, rather than *in* the Bible. And, on the part of too many churches, the teaching was largely to uphold certain dogmas, tenets and beliefs of their own, as set forth in the respective creeds and professions of faith and practice, and we were often made to fear that our church was tending in that direction. Such a course would be dangerous, and would not be in harmony with the views, purposes and principles of the founders of our church. There never was a time, in the history of the church, when we were better prepared to read and understand the Bible and its doctrines than we are today. There is, therefore, no reason why we should hamper ourselves with the past, but we should keep our minds open and free, to accept and practice the simple Bible truths as they

are written and opened up to us by the increasing light which comes to us, as we grow in grace and a knowledge of the truth, through the Holy Spirit.

Because of this feeling being always held by the church, our Annual Conference never felt it advisable to have written a full statement of our faith and practice, and have it accepted and published by the authority of the Conference. It is well that we hold to this position, because we have a creed that is perfect, and needs no changing. The New Testament is the Word of God, as revealed to us by his Son, Jesus Christ, and it alone "is the power of God unto salvation to every one that believeth." It is not only our textbook, in our study of theology, but it is also our only standard for our church government. It seems to us that this is a platform on which we can continue to stand with Divine assurance.

During our late Bible Institute we were more than ever impressed with the fact that our people are not only becoming more fully imbued with the necessity of a more thorough theological study, but more than ever making the Bible, almost exclusively, their textbook. We want to learn and know more about God and his will towards men. And nowhere can we learn this so fully and safely as in the New Testament. There God most wonderfully revealed himself to the children of men by sending his Son into the world, in a way that men and women could see him, converse with him, speak to him, as man to man, associate with him in their homes, and eat together. He was a man among men, who called God his Father, and those, with whom he associated, his brethren, thus bringing himself in sympathetic touch with those whom he came to save.

The teaching we had during the term was largely from the New Testament, and the object was not to see how much could be found to substantiate what we, as a church, believe and practice, but what these scriptures really teach, and then to accept that,—no matter where it leads. If, in thus studying the words of Christ, as given by his disciples, we should find anything that might conflict with some of our former, accepted opinions, what would be the best thing to do? Would we say, "Where Jesus leads I will follow"? Or would it be better to stick to our former belief, and try to conform the Scripture teaching to our own way of thinking?

We believe in the inspiration of the Scriptures. We believe that "the Gospel is the power of God unto salvation," therefore, the only sure and safe thing to do is to accept and follow the truth, no matter where it leads, and how much it may conflict with our former, accepted opinions. We are human and it is possible, for the best of us, to be mistaken and get and entertain wrong conceptions of what the truth really is. Because of this fact we ought always to be willing and anxious to study the Scriptures, and, in doing this, to open our minds and hearts so fully that the Holy Spirit may be able to reveal to us the Word as the Master intended we should see and believe it.

As dearly as we love our church, we love it as such only because we believe it to be the embodiment of the Gospel of salvation through Jesus Christ, so that, when we enter into a prayerful study of the Scriptures, we want to forget all about the Brethren church, or any other church, as a denomination. We try to study it as we would study a father's will, to learn and know what it means to us as an inheritance, and what the conditions are. And this is what the Gospel is to us. It is the Father's will to all who are willing to accept its conditions. It is our Father's will to give us the kingdom, if we are willing to take it,—not on our terms, but according to his will which has been delivered unto us by his Son, Jesus Christ, and has been sealed by the shedding of his blood on Calvary's cross.

Then, as a conclusion, let us study the Scriptures, not to defend the church, as an organization, but to learn and know that we are right with God and living in harmony with his will and purpose. It is the truth that helps us to find the church, and not the church that is to find the truth. It is the grace of God, after living in harmony with the Gospel, that saves us. We are not baptized into the church as an organization, but into Jesus Christ. We need the church as a home in which to live and do service for the Master. But in this home must be found and lived all the elements of the religion of Jesus Christ. It is because of this that we have chosen the Church of the Brethren as our church home. In this home, we believe, are lived and practiced more fully the doctrines, ordinances and usages, as given by the Gospel, than in any other church home of which we know anything; and the closer we continue to walk and live after the Christ, the better, the pleasanter and the safer will be our home, and the more successfully can we help to build up and extend the kingdom of Jesus Christ for the salvation of the world.

H. B. B.

Each Man His Work.

It has been arranged for five ministers, all doing seminary work, to look after the services and work of the First Congregational church, Chicago. This is done with a view of dispensing with the customary pastor. What is given below, regarding the division of labor, may help some of our churches to devise a better working plan for the preachers, than is found in most of the congregations having several ministers. The titles and duties of the five ministers are thus stated:

Head minister—Will oversee the work of his staff and the entire parish; have charge of the preaching service, preaching himself once a Sunday; care for the Wednesday evening service; meet the prudential committee of the church and maintain a minimum of six hours a week office conferences.

Parish minister—Will perform the duties usually devolving on a regular pastor, having oversight of the calling, caring for the weddings and funerals and look after strangers. Will occasionally preach.

Minister of religious education—Will direct the work of the Sunday-school, train teachers and classes for young people in Bible study.

Minister for the parish house—Who will oversee the parish house, now in process of construction, and direct the workers, who will form clubs and other social organizations.

Minister for church music—Will direct three choirs, provide for musical entertainments and give special musical instruction.

Each of the heads of departments is to be definitely related to the theological seminary, whose buildings adjoin the church. The head minister is to be the president of the seminary; the parish minister is to teach pastoral theology; the minister of religious education is to be the professor of religious education; the minister of the parish house is to teach social economics, and the minister for church music is to teach music in the seminary.

The Converted Tongue.

The importance of a converted tongue is brought forcibly to our notice by a letter from an earnest sister, in which she says she is greatly puzzled. Her boy, who is a member of the church, uses profane language, and so does the father. The boy has a chum who occasionally indulges in profanity, and says that his grandfather, a church official, is none too careful in the use of words becoming his holy profession. All of the parties are members of the church. The mother has talked to her boy and his chum, but they in turn, tell her about the failings of the father and grandfather. The mother is puzzled and does not know what is best for all concerned. Such a condition would puzzle any mother, and shows just what may be expected of unconverted tongues. But, candidly, when members of the church indulge in any phase of profanity it must be evident that something is wrong with the heart. We suggest that the mother labor with the father and the grandfather, instead of with the boys. She ought to have a good talk with this aged grandfather. He may not live many years, and if he is addicted to the use of profanity, he is certainly not ready for the judgment. Then, too, he should be told of the bad example he is setting for the boys. A man of this sort needs to be admonished, and possibly he may deserve some sharp rebukes. If, in this manner and by the assistance of one or two others, he can not be converted from the error of his way, his case should be referred to the church, and he should be dealt with as a violator of the plain teachings of the Gospel. The early part of the same course should be pursued with the father, that he, too, may be led to repentance. By thus dealing with the father and the grandfather, the conditions may be so improved as to make it possible to do something for the boys. The mother should not permit herself to be intimidated, or to become discouraged. Let her pray and labor until the desired results are brought about.

Organizing Churches.

For the benefit of parties seeking information about organizing congregations, we state that there is no established usage in the Brotherhood requiring that the elders at District Meeting must be consulted before a local organization can be effected in a State District. Large congregations can divide, and form two or more separate congregations. A congregation, having a large territory, can grant an organization for the benefit of a dozen or more of her members residing in a town, or any other separate part of the territory. A group of members, settling in a new country, where church lines figure but little, can call in two elders of the District, and if the conditions are favorable, an organization can be effected without referring the matter to the elders at District Meeting. In a District where the territory is well covered by large congregations, it may, at times, be wise to consult the elders at District Meeting, when the territory, claimed by several churches, is to be changed for the benefit of a proposed organization. And yet, if all the parties whose territory is thus affected are satisfied, everybody else,—churches, elders and all,—should be. Practically all the churches of the Brotherhood were organized without consulting all the elders of the respective Districts. Where an organization was desired, elders were invited in and the work was attended to in the regular order. All of this may still be done, with the understanding, however, that no advantage is taken of other congregations, and that nothing is done irregularly. What we are here saying does not, in the least, interfere with the privilege of elders at District Meeting appointing committees to effect such organizations as they may see proper to recommend.

Preaching the Word.

When Paul went from place to place he preached the Word. He also told Timothy, a young minister, to preach the Word. In his travels he pretended to know nothing save Jesus and him crucified. He made the Gospel and the saving of souls a special study, and the people who turned out to hear Paul preach knew, before going to church, that they were to be fed on the bread that came down from heaven. They went to the meeting hungry and came away, well fed on the life-giving manna. The apostle knew his Bible and he made use of it. What God promised to the children of men, and what he asked them to do, were his themes. He did not mix secular matters with his religious instructions. He may have talked about religion while making tents, but he did not talk about making tents in his meetings. He was in the work to convert people, and under his preaching hundreds were led to Christ. In order to convert people today we need the same kind of preaching. We need the Word of God in all of its force and completeness. We want to have men and women feel, when they come to church, that they are going to have a feast of good things from the Bible. So far as secular nourishment is concerned, they can get that elsewhere.

Origin of the Word "Missionary."

The Brethren Evangelist, commenting on the origin of the word "missionary," has this to say:

It will be interesting to look into this matter a moment, for in these days no church word is more frequently on the lips of Christ's true followers than this word missionary. The ancient Roman officials in the amphitheater included a functionary named the "missionarius," whose duty is was to stand watching the attitude of the emperor while the gladiatorial conflict was going on. When one of the combatants fell, if Cæsar felt an impulse for clemency, he signaled the "missionarius" his will that the victim should be spared, and the messenger ran down into the arena to convey the dictum of mercy to the victor. The early Christian churches soon borrowed the word from the arena, and it was transfigured, as is every human factor which Christianity touches. The Christian missionary is the only messenger of mercy that the world has known and he is taking his messages wherever man is found.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

OFF TO VADA, INDIA.

Wayside Scenes.

On the night of Dec. 6 Sister Powell and I left for Bombay to purchase some supplies to take along to Vada. The following night we arrived at Palghra, from which station we had a drive of nearly thirty miles.

At Palghra we met two Christian families and two carpenter boys, who were to go with us. Six carts were ordered and loaded with furniture, lumber, food supplies and the native people's household goods.

By two o'clock in the morning the native Christians and the carts were on the way. Sister Powell and I followed a few hours later on a horse tonga.

The Patient Driver.

Knowing how the horses act, sometimes, we felt just a bit uneasy. We had not gone very far until they began their tricks. As we ascended the mountain, where the roadside is very steep, we did not feel very secure when our horses began to back, but we happened to have a driver with unusual good sense. He was no Christian, but he possessed at least some of the Christian graces. He was so very patient (a good lesson for us to learn) that he did not even beat his horses. Instead he jumped down and led his horses. Not only did he lead, but he pulled with all his strength to lighten the load, and he was a cripple at that!

We wanted to walk to help along, but, no, he would not allow it. When finally we **did** walk because we felt uneasy, he took off his little cap and begged us to stay on, saying he would be very careful. But our feelings can not well be imagined when our little driver's pleasant face disappeared, or, as the native would say, "His face had gone down." We felt nervous, and yet, at the same time, our hearts ached because the poor cripple worked so hard to make us comfortable. After we saw how careful he was, our cares vanished. Then we saw how God's hand had been in it, in giving us such a careful driver.

In our thoughts we dwelt much upon our little driver, and we prayed that the light of God's love might shine in his heart, and cause him to become a follower of the One who gave his life for all.

Resting Under the Banyan Tree.

About fourteen miles from Palghra we met our people and carts. All stopped under a large banyan tree and ate a lunch. Soon we were off again for the rest of the trip. Having no more concern about our team, we could enjoy the beautiful views all around us. The hills and mountains are grand, and this song came to my mind:

"Oh, the Pennsylvania hills,
How majestic and how grand!"

Only One Cup.

Not having much drinking water with us, we stopped at a place where they sold tea. Our driver went in, stayed awhile, and as we supposed, drank tea. Then he brought out a cup, but we said, "We ordered two cups." He replied, "They only had one cup." Sister Powell offered it to me. Not thinking, I took it. Not until after I drank it, I thought of the fact that there was but one cup, only, for all to drink indiscriminately. I also wondered how it was likely made. Quickly, however, I stopped my imaginations and enjoyed the scenery around us. No more tea was ordered, seeing there was only the one cup.

Arrival at Vada.

At 3 P. M. we reached Vada, a little weary but not as much so as might have been expected, riding that distance on a springless vehicle, but this is the way our Vada missionaries always have to travel. The Vada bungalow is beautifully situated, but our fellow-workers there have some inconveniences that we do not know about along the railroad.

The bungalow needed some repairing. The mason, carpenter and all worked faithfully, and in two weeks it had more of a home-like appearance than when we arrived.

Arrival of Brother and Sister Kaylor.

All were anxiously awaiting the arrival of Brother and Sister Kaylor, and were glad to welcome them in their midst. Bro. Eby had come with them. He stayed over one day, then we left early on Saturday morning. The horses went well and we made the trip quickly. The drive across the mountain brought back to memory happy days gone by.

Homeward Bound.

My work at Vada having been finished, I was glad to come home,—a foretaste of the joy there will be when our life's work is ended and we can all go home.

Anklesvar, India, Dec. 29. Kathryn Ziegler.

REVIVAL EFFORTS.

The Preparation.

Whenever a church decides to put forth a special effort to save souls, careful preparation on her part is essential. In this work it is well to be in a state of expectancy, to look forward to it, and to pray over all its phases. Speak to other members about it, and labor in its interest. Then, when it is over, you may ever remember it as a success,—a great help in its after-influence upon you.

Union of Effort.

The effort must be a united one. All should realize that the real aim is not only a large ingathering of members, but the **salvation** of souls. With the invitation, "Come to the feast," let us also emphasize the closing words of the message, "for all things are now ready." Bid the sinner get out of the mire, but do more,—show him a clean life and a robe of righteousness.

Spiritual Activity.

Let there be, on the part of all, a manifestation of that deep, spiritual life that will continue to live long after the close of the meetings. If seed is sown under these conditions, the harvest will in time follow. I fear we have been sowing too sparingly of sound, every-day, spiritual life experience, as the Word commands. We have been too much concerned about gathering before the proper time. Wheat half matured is of no benefit for man's use.

Be Punctual.

Then, if you decide to begin services at 7:30, be on time! Come at least at 7:15,—**not** at 7:45 or later. The minister is robbed of his preaching power, to a great extent, if you are careless in this. He who faces the same audience every night for three weeks or longer, becomes very sensitive as to the progress of the meetings, for to him, all look, in a measure, for the ultimate success of the undertaking.

A Spiritual Song Service.

Let the song service be as it ever should, Spirit-filled,—simply the Christ-life, lived during the day, flowing out in melody. Let every leader be where he **can lead.** Nothing appears to hinder more than for a leader to be far back in the audience. We would not have the minister sit some place, equally unsuited, to instruct the hearer.

Your Evangelist.

Do not make the mistake of having the evangelist do visiting all day, but allow him a great deal of freedom, to roam about, or to be alone, as he may choose.

Every minister has his own way of reaching his audience. Some do about all their work in the pulpit, and in the house of God after service. Some can do more by visiting the unsaved during the day. Others locate the seeking ones. The point I want to impress is this: Do not force a man out of his place. He can do but poor work if you do.

Don't Forget the Home Minister.

While we must have evangelists, let us not be so loud in our praises of their work that we forget the efforts of our home ministers. You have given the evangelist words of comfort, but have you remembered your home minister as well? To him you said, "What you preached today did me good." Did you ever tell as much to Bro. John, who has had obstacles and temptations multiplied? He continually breaks unto you the Bread of Life. It is he who ministers at the dying couch of your loved one. To him you must look for consolation in the hour of adversity. To him you go with all your little trials. Do not neglect him.

Much of this lies in the power of every evangelist to control. Every minister called to a new field of labor should endeavor to awaken a greater appreciation of the labors of their home preacher.

These are a few things, gleaned by actual experience in evangelistic work during much of my ministerial life. I have aimed to help the laity, minister, saint and sinner, by suggestions on this subject,—to me, very near at heart,—because of its moulding influence in time to come.

Howe, Indiana. Samuel J. Burger.

AKRON CONGREGATION, OHIO.

The First Church of the Brethren in Akron, Ohio, has had seasons of refreshing lately. Jan. 21 our new churchhouse, built by the Northeastern District of Ohio, was dedicated. Eld. James Murray, President of the Home Mission Board, preached the dedicatory sermon to a full house, using as his text Matt. 16: 18. He impressed upon our minds the solid foundation upon which the church is built, and how firm and secure we are upon that Rock.

Many expressions of praise and thanksgiving were offered to God for the new churchhouse. The members at this place feel very grateful to the dear ones all over the District, who made it possible for us to have this place of worship.

In the evening, following the Christian Workers' Meeting, Bro. Shroyer preached on "The Church as a Treasure Hid in the Field." He told us of the benefits of the church to the world, but also showed how it is of infinitely more value to the one who enters within her borders.

On Monday evening Bro. A. B. Horst, of Bellefontaine, Ohio, preached on "The Christian Graces," followed by Eld. Samuel Sprankel on "The Need of These Graces in Our Lives." The members greatly appreciated these messages.

On Tuesday evening the fifth Annual Institute of Northeastern Ohio convened here. We were favored by having with us Bro. D. H. Zigler, of Virginia, and Bro. I. B. Trout, of Lanark, Ill. Bro. Zigler talked on the following subjects: "Bible Study in the Sunday-school," "The Teacher and Teaching," "Our Sunday-school Work," and "Value and Equipment of the Country Sunday-school." He gave us good, helpful suggestions, which will be of benefit in our Sunday-school work. We feel sure that those who heard Bro. Zigler on these subjects have resolved to be better and closer students of the Bible, and will make an effort to teach it to others.

Bro. Trout treated the following subjects: "Church Doctrine and Ordinances," "Sunday-school Management and Problems," and the last evening a talk on "Boys," which was very helpful to all who are interested in boys.

Many excellent truths and suggestions were given during these meetings. The doctrines of the church were explained so clearly that all present could understand the Bible. The song service, held by Bro. John Bassinger, and others, was an inspiration and help in the meeting.

While the attendance was good, it should have been better. We could not help but wish, while listening to the instruction of these brethren, that every Sunday-school worker in Northeastern Ohio could have heard it. We hope till another year that many more will feel the need of attending. We are impressed with the thought that the Christian's business is to help save the world for Christ. May we each do our part!

The brethren and sisters of the Akron church have been built up spiritually by having the Institute in their midst. We know it will be a help to us in our work in this city.

We ask an interest in the prayers of the dear brethren and sisters. Since we have our new church we have added responsibilities. Some one has said: "We can not all leave our homes to do mission work, but we can all be intercessory missionaries. We can pray for the work."

Mrs. Jennie M. Shriver.

807 Coburn Street, Akron, Ohio, Jan. 27.

SOUTHERN OREGON.

Needing rest and change of environment, I sought the congenialities of members in and around Ashland, Oregon. The congregation in this city is under the care of Eld. S. E. Decker, a careful, judicious overseer, and a man imbued with high ideals of a godly life. He has for helpers Brethren M. C. Lininger and J. A. Miller.

Having been asked to do some ministerial work, I concluded that since the "cure for grief is motion," and that to be "a good transmitter is to allow motion to equal emotion," I would secure the needful rest by doing some preaching. The members of the Ashland church are a bundle of activities in "good works" for necessary uses. They realize that "all motion that takes the form of ecstasy, with no outlet in the way of work, is dangerous," hence the Christian Workers have a strong force in action, and the Sunday-school under the orderly and spiritual care of Sister Lizzie Detwiler, the song maiden of the church, brings excellent and edifying results. It is a good place to live and enjoy all the edifying graces of the Lord's people.

The Talent church, a few miles north, also has an active band of Christians who are being fed pure truths by Eld. Lewis Overholser and Bro. C. D. Fager. I came away quite well rested by the quiet, yet active, spiritual forces of the dear brethren and sisters in the Lord.

Ashland, Oregon, Jan. 29. M. M. Eshelman.

DEATH OF ELD. SIRAM MAY.

Bro. Siram May was born Sept. 19, 1849, in Hardy County, W. Va., died Dec. 26, 1911, in the Nokesville congregation, Nokesville, Va., aged sixty-two years, four months and seven days.

He was married to Sarah Moyers Jan. 2, 1874. To this union were born eleven children, of whom five boys and three girls are still living; also his wife and two brothers. He united with the Ch rch of the Brethren in August, 1879. Soon afterwards he was elected to the ministry and in 1899 was ordained elder of the Lost River congregation. In 1908 he, with his family, moved to the Nokesville congregation, on a farm near the Auburn church, where he conducted most of the preaching services, and gave much assistance to the Sunday-school.

In his younger days, he did much evangelistic work in the mountains, faithfully attending to his church and Sunday-school duties, regardless of weather or distance. He was an able speaker, and the earnestness with which he held forth the terms of salvation, was not without a telling effect. He taught public school successfully for several years, retaining the good will of both patrons and scholars.

Bro. May was a man who commanded the respect of all who knew him. His noble character, deep piety and fatherly manner won for him many warm friends. He was always ready to assist in the advancement of Christianity, both by precept and example, in his own family as well as in the homes of his neighbors. His daily life was a model worthy of imitation.

It is with such men that we are, indeed, reluctant to part. His wife has lost a loving husband, his children a loving father, the church an efficient worker, yet it is God's will and to his will we meekly submit. His funeral services were conducted by Bro. S. H. Flory, assisted by Brethren M. G. Early and I. A. Miller. Text, John 12: 24. Interment in the Valley cemetery. Barbara J. Miller.

Nokesville, Va., Jan. 30.

The Great Destroyer.

(Concluded from Page 100.)

toward a plane of savagery. The degenerating process strikes at the integrity of the reason and is the chief cause of idiocy and insanity. It wipes out self-control, self-respect, the sense of honor, the moral sense, and produces the bulk of tramps, paupers, vagabonds.

Destroys Over Half the Nation's Wealth.

From conclusions drawn from scientific tests, it is conservative to estimate that the heavy drinkers and confirmed drunkards in the United States have their productive efficiency lowered at least seventy-five per cent; that the temperate, regular drinkers, who drink alcoholic beverages every day of their lives, suffer a loss of productive efficiency of fully fifty per cent; that the occasional drinkers suffer a loss of fully ten per cent. This is what Dr. Aschaffenberg proved by his famous test of four German typesetters—drinking men—who averaged a tenth more work when they drank nothing for a day than when they drank even one ounce of alcohol at home in pure wine or beer (the equivalent of over five per cent loss to the Nation). The wide use of alcoholic beverage I estimate as causing a loss of fully twenty-one per cent in the efficiency of the Nation's producers. The production of wealth is at a rate of about $32,000,000,000 yearly; the loss due to lowered efficiency, conservatively estimated in round figures, is therefore fully $8,500,000,000.

Economic Loss of Those Who Are Killed.

It is estimated that each one of the 700,000 men cut off untimely every year by alcohol would have, sober, an economic value of $8,000, making a loss of $5,600,000,000. The Nation last year on account of the lowered efficiency of its producers and the death list was over $14,000,000,000 short in its productiveness. Instead of producing only $32,000,000,000 of wealth, we would have produced without alcohol over $46,000,000,000.

The Burden of Crime, Pauperism, and Insanity.

It is estimated that the cost of providing for the added crime, pauperism, idiocy, and insanity produced by alcohol in the United States paid for by direct taxation exceeds $2,000,000,000 per annum.

The Total Liquor Bill.

The people of the United States last year consumed more than two and one-half billion gallons of alcoholic beverage, paying for same nearly $2,000,000,000, making a toal loss of above $16,000,000,000.

Alcohol Disinherits the Nation.

Summing up the economic losses from the lowered efficiency of our producers, from the death list, from the costs of crime, pauperism, and insanity, and from the liquor bill, the total economic burden laid upon the Nation by King Alcohol, is between sixteen and seventeen billions of dollars, more than half of all the wealth produced by the Nation. If our National Government in a year appropriates $1,000,000,000, though for purposes of uplift, it is criticised for the burdens laid upon the people. Here, in alcohol, we have a ruler that puts upon us a burden of sixteen and one-half billions of dollars for purposes of destruction and degeneracy.

Liberty Is at Stake.

In our great cities, like New York, Chicago, Philadelphia, the ravages upon the average character have been so great, so many degenerates have already been produced, that the degenerate and corruptible vote not only holds the balance of power between the two great political parties and can dictate to both, but actually holds a majority of the votes, so that honest and efficient self-government as a permanent condition is now impossible. As young as our Nation is, the deadly work of alcohol has already blighted liberty in our greatest cities.

At the present rate of growth of cities over country life, if no check is put upon the spread of alcoholic degeneracy, the day can not be far distant when liberty in great States must go under. It will then be but a question of time when the average standard of character of the Nation's electorate will fall below that inexorable minimum, and liberty will take her flight from America, as she did from Greece and Rome.

The Saloon Is an Assassin.

Last year, on an average, each saloon in the United States was the cause of the death of three men. This year each saloon, on the average, will kill three men. Each saloon in the United States, on an average, now has twenty men made heavy drinkers or drunkards, who are mortally wounded. Each saloon, on an average, has one hundred men made regular drinkers, who are seriously wounded.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Glendale church met in council Jan. 31. Officers were elected to take up the Mission Sunday-school work. The mission building being completed, we decided to start the work at once. Bro. Levi Yoder was elected superintendent; Sister Goldie Temby, secretary-treasurer. They had their first Sunday-school session Feb. 4. There were thirty-three scholars present. The workers at that place feel very much encouraged. We will have a series of meetings, beginning Feb. 25. Bro. Jacob Witmore will conduct the meetings. Brethren and sisters, pray earnestly for the salvation of souls and the upbuilding of God's kingdom at this place. March 5 we will hold our love feast. Our Sunday-school and preaching services are well attended.—Mrs. Ada L. Fagg, Box 30, Glendale, Ariz., Feb. 7.

CALIFORNIA.

Lindsay.—Since writing last, several more families have moved to this place, among them a minister, Bro. A. O. Brubaker and wife, of New Mexico. There are now enough members here that we think of organizing soon. There is still room for workers, and we shall welcome them among us. Our Sunday-school is doing fine. Bro. H. M. Stutzman is our superintendent for the coming six months. We have preaching every Sunday, following our Sunday-school. We shall be glad to have members, passing through Lindsay, with us in our services, especially ministers. Inquiries will be answered cheerfully.—Sadie Finch, Lindsay, Cal., Feb. 6.

Los Angeles.—The Lord's work in the Berean Bible School moves steadily onward, with growth in spiritual affairs. There are now nine Chinese scholars enrolled, and, by the way, they are not truant very often. When it is known that each Chinaman must have a teacher, you may know that when all are at work at once in a room, there is business being done there. Lessons are given five nights and on Sunday afternoon of each week. Considerable work is being done in families where the Bible is being taught. Mission work is becoming quite practical through the school. The large cities afford many opportunities to reach the people with the Gospel. It brings rich rewards to the student body who participate in this godly work. —M. M. Eshelman, Los Angeles, Cal., Feb. 9.

Patterson.—Jan. 29 Bro. S. G. Hollinger, our District Sunday-school Secretary, was with us, and we had a very interesting and helpful meeting. Feb. 3 we convened in council. Our elder, Bro. J. Beardorff, and Bro. J. C. Seibert were with us. Quite an amount of business was disposed of. Sixteen letters of membership were read. Sunday-school officers were elected, with Bro. J. J. Reppert as superintendent. The writer was chosen president of the Christian Workers' Meeting. Bro. J. J. Reppert was elected to the deacon's office, and on Sunday, Feb. 4, he and his wife were installed. Bro. W. F. Haines, with his wife, was ordained to the eldership. The sisters will meet to organize an Aid Society this week. Our love feast will be held March 9, at 6 P. M.—Etta Haynes, Patterson, Cal., Feb. 7.

Pomona.—Brethren Dredge and J. Harman Stover recently visited here, both giving us good sermons. Since our last report two have been received by baptism and five by letter.—Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., Feb. 7.

Santee.—Jan. 28 Brethren W. E. Trostle, Harvey Snell and Geo. H. Bashor, members of the Mission Board, were with us. Bro. Snell, our District Sunday-school Secretary, gave a very interesting talk to the children after the lesson was over. Bro. Bashor then delivered a very impressive sermon on "Unity," which was quite encouraging to the members. After the regular services we met in council to organize for the year's work. Our elder, Bro. Geo. H. Bashor, presided. Bro. Bashor was chosen as our elder in charge for one year; Bro. E. W. Pratt, clerk; Bro. E. C. Johnson, treasurer; the writer, church correspondent and Messenger agent. If any members, passing through this part of the country, can stop with us, they are heartily invited to do so. We should be glad to have an elder locate in this valley. Bro. S. A. Honberger, our present elder, will leave us to take up mission work in the East. We feel much encouraged with the good work he has started here, and pray God's blessings upon the work.—Anna R. Hyatt, Box 77, Santee, Cal., Feb. 1.

COLORADO.

Bethany.—Our church met in council Jan. 28. Our elder, Bro. B. E. Kesler, presided. Church officers were elected for this year. One new member was elected on the Temperance Committee. Bro. Kesler was retained as elder in charge for this year. The writer was chosen correspondent.—Francis M. Kinsey, Resolis, Colo., Jan. 31.

McClave.—Our church met in council Jan. 13, with Eld. W. D. Harris presiding. He was reëlected as our elder for the current year; Bro. L. H. Cline, clerk; Bro. Frank Gaskill, treasurer; Bro. R. L. Amos, chorister. Brethren Amos and Peterson were elected to the deacon's office. Bro. Homer Ullom, of the Wiley church, was present to assist in the installation services. Bro. W. C. Watkins, of Kansas, is conducting a singing class with good interest and attendance.—Bessie J. Henard, McClave, Colo., Feb. 1.

IDAHO.

Lost River Valley.—The congregation at this place is moving steadily forward, although we are few in number. We have reasons to believe that we are laying the foundation for a larger congregation in the future. The interest is increasing in the Sunday-school and preaching services, which are being held each Lord's Day. Although at an altitude of nearly 6,000 feet, we are being blessed with a very mild winter, for which we are very thankful. Some of our sister States have not fared so well. The spiritual atmosphere of this valley, however, needs to be thoroughly cleansed. Before the coming in of our little band of workers, a year ago, nothing was known of our people here, but we trust that by the earnest efforts of our able leader, Bro. S. I. Driver, much good may be accomplished. Although we are somewhat isolated from some of our sister churches in this State, yet, with the leading of the Holy Spirit, we will continue in the good work. As the larger congregations in the East and elsewhere are enjoying more pleasant surroundings spiritually, and enjoying their commodious houses of worship, we hope they will not forget to pray for the success of the many little bands of workers scattered throughout the mountain regions of the West. We are laboring under difficulties, but with the help of the Lord we hope to reach the haven of rest.—Rollo Troup, Leslie, Idaho, Feb. 4.

Nampa church met in members' meeting Feb. 2, with Eld. J. H. Graybill as moderator. At a previous meeting five brethren had been selected to consider the best way of raising money in this church. Upon their report the church decided to continue the assessment plan. The report of auditing committee was read and accepted. We were cheered by the presence of Bro. C. A. Williams, of the Madden View church, at our midweek prayer meeting. Bro. Betts, of the Boise Valley church, was present at our council.—Amanda Garber, Nampa, Idaho, Feb. 7.

ILLINOIS.

Lanark.—Bro. M. W. Emmert, of Mount Morris, Ill., was with us Jan. 9, 10 and 11, conducting a Bible Institute. The attendance was good, considering the extremely cold weather. The following Sunday Bro. Wm. Lampin, of Polo, Ill., began a series of meetings, which lasted three weeks. During most of this time we had very cold weather, but nevertheless the people turned out, and the attendance was exceptionally good throughout the meetings. The members were greatly encouraged and thirteen were added by baptism. Last Sunday morning was one of our coldest days, but 191 turned out to Sunday-school. On Sunday evening, Feb. 11, Prof. J. E. Miller, of Mt. Morris, is to fill our pulpit.—Addie Arnold Zuck, Lanark, Ill., Feb. 9.

Martin Creek church met in council Feb. 5, with Bro. C. A. Gruber presiding. We had an all-day meeting which was much enjoyed by all. We attended to the regular quarterly business and organized the Sunday-school for six months. Sister Belle Hyde was elected superintendent; Sister Amelia, secretary. Our series of meetings is to begin Oct. 12 and continue till the 27th. Our love feast will be held Oct. 26, at 3 P. M.—J. J. Scrogum, Fairfield, Ill., Feb. 6.

INDIANA.

Eel River.—The meetings at our West house, conducted by Bro. Chas. Oberlin, of Logansport, Ind., closed last night with a crowded house and good interest. He began Jan. 21, preaching, in all, twenty inspiring sermons. Eighteen came out on the Lord's side, of whom fourteen were baptized and two reclaimed. Two await baptism. Our Christian Workers' Meeting and Sunday-school are increasing in interest and numbers.—Iva Montel, Claypool, Ind., Feb. 7.

English Prairie.—Bro. Geo. Strausbaugh, of Fredericktown, Ohio, was with us in a three weeks' revival service, which closed Jan. 21. We had a very good attendance, although the weather was very severe. Ten came out for Jesus. Eight were baptized, and two await the rite. Sister Etta Cripe was elected as superintendent of the Sunday-school for 1912. We have Bible study each Sunday evening, in connection with our Christian Workers' Meeting. This study is giving us a broader view of our Bible.—Pearl Agley, Howe, Ind., Feb. 5.

Goshen.—Bro. Geo. Swihart, of Roann, Ind., has just finished a very spiritual and inspiring series of meetings at the Goshen City church. He was with us sixteen days. Some twenty souls were baptized and reclaimed. It was manifested by the attendance and quietness, and the interest taken that the people are hungering and thirsting after the true Word of God. The house was filled every night.—Geo. Teegarden, Goshen, Ind., Feb. 9.

Howard.—Our home minister, Bro. Chester Poff, held a two weeks' series of meetings for us, which closed Sunday morning. He preached the Word with great earnestness. We trust that much good seed has been sown.—Goldie Henry, R. D. 1, Kokomo, Ind., Feb. 5.

Kilbuck.—Since our last report Bro. J. A. Miller, of Stockport, Ind., came to the Pleasant Run house in this congregation, and conducted a two weeks' series of meetings. The attendance was excellent throughout. Bro. Miller surely did his part well. The interest increased until the close of the meetings. There were no accessions, but much good seed was sown. Jan. 6 Bro. Emanuel Shank, of Dayton, Ohio, commenced a series of meetings at our Antioch house. The severe cold weather was a hindrance to the progress of this meeting. Good interest prevailed till the close. Jan. 24 one, the head of a family, was added to the church by baptism. Bro. Shank labored faithfully to impress the people in regard to their duty, especially the members of the church.—H. E. Millspaugh, R. D. 12, Muncie, Ind., Feb. 5.

Lower Deer Creek.—We met in council Feb. 3. Eld. J. G. Stinebaugh presided. Bro. B. F. Wray was also with us. Five letters were granted. Bro. J. G. Stinebaugh was chosen as our elder for another year. Church officers were elected for the year, with Bro. Wm. Musselman as treasurer; Bro. John Cripe, trustee; Bro. Ora Spitler, clerk; the writer, Messenger correspondent. Brethren Paul Musselman, Walter Stinebaugh and Sister Ella Dilling were chosen on the missionary educational committee; Sister Ella Musselman and Bro. John Cripe, collectors.—Sadie Hoff, R. D. 3, Camden, Ind., Feb. 5.

Pleasant Valley.—This church met in council Jan. 27, with Eld. I. L. Berkey presiding. Two letters were received and six granted. Christian Worker officers were elected, with Bro. Floyd Cripe, president; Sister Nellie Keyser, secretary. The church decided to call two brethren to the ministry in the near future. Eld. J. H. Schrock and family expect to move to the Shipshewana congregation, where they are very much needed.—Mrs. J. Harvey Schrock, R. D. 5, Middlebury, Ind., Feb. 2.

Wakarusa.—Our church recently closed a very interesting series of meetings, which began Jan. 14 and closed Feb. 2. Bro. David Metzler, of Nappanee, Ind., conducted the meetings. As a result of the meetings, five were baptized and three are awaiting baptism. Bro. Metzler labored earnestly for the cause of the Master at this place, and left many good impressions.—Mrs. Bertha A. Moyer, Wakarusa, Ind., Feb. 5.

IOWA.

Beaver.—The first Sunday in June Bro. W. I. Buckingham, of Prairie City, Iowa, came to hold a series of meetings for us. He remained with us until Feb. 4. On account of the very severe, cold weather, the first week, he only held three meetings, and a few times later several meetings had to be called off. Our brother labored earnestly and preached the whole Gospel plainly. Before the meetings commenced he called on every family in the town, which all appreciated very much. Some people attended these services that were seldom seen there, except on funeral occasions. He gave opportunity to the congregation to help him select texts, he giving the chapter from which he wished to speak. Some of the outsiders took an active part in this. Last Sunday afternoon one dear young sister was baptized. Others were almost persuaded. Bro. Harvey Boyer, of Dallas Center, Iowa, had charge of the little flock here, the past year. His time expired the first week in January; then Bro. D. W. Wise, of Dallas Center, moved among us. He will be our resident minister.—Belle Ruth, Grand Junction, Iowa, Feb. 7.

Des Moines.—Bro. C. W. Lahman, of Franklin Grove, Ill., was in our city on Sunday, Feb. 4, and spoke to our congregation at the morning service, taking for his topic "The Christian College as the Remedy for National and Social Ills." Our city has had more severe winter weather during the past month, than in any like period of its history, according to the local weather bureau. Hundreds of workingmen have been out of employment, and churches and benevolent organizations have been kept busy in relief work. Several families have not been able to renew their subscription to the Gospel Messenger, and we have no fund from which to draw. Other city churches in the Middle West are no doubt experi-

encing similar conditions. Will not some one, who is able to do so, invest some money in the Messenger Poor Fund for this work?—Virgil C. Finnell, 1643 Lyon Street, Des Moines, Iowa, Feb. 5.

KANSAS.

Kansas City Mission.—On the evening of Feb. 2 we met in our first council since the organization of the new church. We had with us Eld. Moses Cruea, of Kansas City, Mo. We had a splendid meeting. The writer, with his wife, and Arthur Marshall and wife, were received by letter. Bro. Elmer Mooney was elected superintendent of the Sunday-school. Sister Crist was chosen superintendent of the cradle roll. Sister Leona Haman is the president of the Christian Workers' Meeting. Our church treasurer is William Haddiz; church correspondent, I. H. Crist; church clerk, Roy Crist. Sister Sarah Crist was elected president of the Helping Hand Society; Sister Leona Haman, secretary-treasurer. Bro. S. B. Howard, Sisters Helen Baker and Eva Mohler were chosen as a local Temperance Committee. In our work in the new church we have conditions to meet not found in many places. In our membership of seventy-five all but three or four came to us from the outside world and from other denominations. Necessarily the whole Gospel is a new experience for them, but nearly all are developing finely and are a loving band of members. All of our members are of the laboring class,—working for their living,—and this winter, with work shut down and much sickness, quite a number must have help. Pray for the prosperity of the mission church of Kansas City, Kans.—I. H. Crist, 731 Packard Street, Armourdale Station, Kansas City, Kans., Feb. 9.

Larned Mission.—Our church has just closed a three weeks' series of meetings, which began Jan. 14 and continued until Feb. 4. These splendid meetings were conducted by Bro. Yoder, of Sabetha, Kans. He preached with zeal and earnestness, and his sermons were greatly enjoyed by all. The attendance and interest were good throughout the meetings, and we trust that the good seed sown will bring forth a harvest to the glory of the Lord in the future. The members were strengthened. May the Lord help us to awake to our duty! We reorganized our Sunday-school at the beginning of the year, with Bro. H. H. Kimmel reëlected as superintendent. Sister Lela Weimert was reëlected secretary. Bro. J. Estel Jones was reëlected president of the Christian Workers' Meeting for the year. The mission work in this church, under the care of Brother and Sister J. Edwin Jones, is progressing nicely. The attendance at Sunday-school is steadily increasing. We have three organized classes in our school. Our prayer meeting is held each Thursday evening, and our teachers' meeting convenes immediately after prayer meeting. We find this is a great help in our Sunday-school work.—Pearl Parker Welmert, 423 East Sixth Street, Larned, Kans., Feb. 6.

Paint Creek.—Our series of meetings closed Feb. 4. Bro. Yearout preached eighteen impressive sermons. His ability of giving Bible references from memory made his teaching plain and clear to all. While there were no accessions, we feel that there was good seed sown that may bring forth fruit in the future. Two letters of membership were received two weeks ago.—Annie Richard, Uniontown, Kans., Feb. 7.

MARYLAND.

Denton.—Our congregation met in council Feb. 2, with our elder, Bro. G. S. Rairigh, presiding. Considerable business came before the meeting. Six certificates of membership were presented and accepted, one being that of a minister. Missionary money amounting to $43.26 was disposed of. We sent $29.63 to the World-wide Mission, and $13.63 to the Home Mission. We decided to hold a series of meetings sometime this fall. Bro. J. Kurtz Miller, of Brooklyn, N. Y., is to conduct the services. Brethren G. S. Rairigh and William Krabill are our delegates to District Meeting; Bro. G. S. Rairigh is our delegate to Annual Meeting. We will hold our love feast on Sunday evening, May 5.—Edna P. Pentz, Tuckahoe, Md., Feb. 7.

Frederick City.—The members of this church met in special council on Saturday evening, Feb. 3. Our elder, Bro. G. S. Harp, of Myersville, presided. Most of the time was devoted to the subject of finance. The raising of funds to defray the expenses of the ensuing year had been given into the hands of the Sisters' Sewing Circle, who, after two weeks' soliciting, gave the report of the progress of their work, which was indeed very gratifying. We men are sometimes put to shame by the zeal with which our active sisters enter into the work assigned them. We are planning for great things in the future, but while it is important to plan our work, it is equally important to work our plan, if we would achieve anything. Bro. Harp remained with us and preached on Sunday morning from Matt. 28: 16-20. He gave us a very practical discourse on "The Mission of the Christian."—R. A. Nedrow, 121 East Fourth Street, Frederick, Md., Feb. 7.

Monocacy.—We elected our Sunday-school officers for the Thurmont house, with Bro. B. C. Whitmore superintendent; Dr. E. C. Teeter, assistant superintendent; Bro. Joseph Moses, treasurer; Bro. D. S. Weybright, corresponding secretary; Sister Jennie Ecker, chorister.—Allen D. Hoover, Graceham, Md., Jan. 28.

MICHIGAN.

Bronson.—Our Sunday-school is moving along nicely. Feb. 4 was the writer's fifty-third birthday. Mercury being very low, we decided to have Sunday-school in our home, and so we spent two hours in Sunday-school and Bible study. We all felt that it was good for us to be thus together. We expect to have another fight, this spring, with the saloon, but it looks as if we were going to win in the battle for temperance. Feb. 19 we expect Bro. W. R. Miller to be with us one week, in a series of Bible lectures. March 3 we will have a temperance program at the church.—M. Hardman, R. D. 4, Box 17, Bronson, Mich., Feb. 10.

Crystal.—Our Young People's Society was reorganized by electing officers for six months, with Bro. J. L. Noll, president; Sister Lulu Noll, secretary. Our Bible term began Jan. 24, with Bro. Edson Ulery as instructor. Bro. Ulery was unable to hold more than one day meeting, besides those on Sunday, on account of his ill health, and it was feared he would be obliged to close the evening meetings also, but he was permitted to continue them with growing interest. There were no accessions, but a number were thinking seriously. We had large crowds, although mercury registered as low as eighteen degrees below zero. It is unfortunate that such an able worker as Bro. Ulery is hindered in his efficient Bible work on account of ill health.—W. H. Roose, Vickeryville, Mich., Feb. 7.

MISSOURI.

Carthage church met in council Jan. 6. Our elder, Bro. Geo. Barnhart, presided. One letter was granted and church officers elected for the year 1912. Our Sunday-school was reorganized, with Bro. Martin Butterbaugh as superintendent. Sister Bussard was chosen Messenger correspondent.—Rosa Pratsman, Carthage, Mo., Feb. 4.

South St. Joseph Mission enjoyed a good sermon by Eld. Jas. A. Sell, of Hollidaysburg, Pa. He has been visiting relatives in the North St. Joseph church. The writer made a visit to the church at Sabetha, Kans., Feb. 3, at Rock Creek the next day in the forenoon, and at Morrill in the evening. Lectures were delivered at each place on city mission work, particularly referring to the system under which this mission is conducted and supported. We met with a hearty welcome, and were given much encouragement. We find a great opening for ministers at Rock Creek and North Morrill, as well as all around St. Joseph. There is much territory yet unoccupied by our Brethren. We could put in all our time, preaching the Gospel to the people in the small towns and rural districts surrounding this city. Even with our best efforts we are only able to occupy a small portion of this great city. "Say not ye, There are yet four months, and then cometh the harvest? behold I say unto you, Lift up your eyes, and look on the fields that they are white already unto harvest" (John 4: 35).—E. N. Huffman, 502 Kentucky Avenue, St. Joseph, Mo., Feb. 8.

MONTANA.

Gildford.—We organized our Sunday-school, with the writer as superintendent; Sister Lula Stayer, secretary. We have an attendance of thirty-five, and much interest is manifested. We hold our services in the homes of the members. We hope to be able to build a house of worship in the near future. We are still short of means. I am no land agent, but if any members want to locate among us, I will be glad to answer any inquiries. Pray for us that we may ever remain firm in the truth of the Bible.—W. H. Meeks, Gildford, Mont., Feb. 5.

NEBRASKA.

Enders.—Bro. J. C. Groff, of Wayne, Colo., began a series of meetings Jan. 2, continuing two weeks and holding a love feast Feb. 3. Bro. Groff preached inspiring and helpful sermons. Two came out on the Lord's side and were baptized, and others are almost persuaded. The members feel benefited and encouraged. The church is in love and harmony. Our Sunday-school is in good working condition, with a quite regular attendance.—Orrilla C. Ogle, Enders, Nebr., Feb. 5.

Highline church met in council Feb. 3, with our elder, Bro. Geo. Mishler, in charge. Three letters of membership were read. We decided to hold a series of meetings this spring. Bro. S. G. Nickey, who has recently moved here, will conduct the meetings. We expect to have a love feast at the close of the meetings. Christian Worker officers were elected, with Bro. Ira Lapp as president; Bro. Carl Nickey, secretary-treasurer; Brethren Ervie Lapp, H. A. Hoffert and Ira Lapp, a temperance committee.—Katie E. Hoffert, Moorefield, Nebr., Feb. 5.

NORTH DAKOTA.

Golden Willow.—In our last report we mentioned that a request for the division of the Wells County congregation had been sent to the District Meeting. The request was granted and we have chosen the above name for our new congregation. Our council for January was postponed till next quarter. Our Sunday-school was reorganized, with Bro. E. B. McCann as superintendent. We are praying for a more prosperous year for our Sunday-school. We have not been able to hold services regularly this winter, because of the severe cold. At present there is much sickness among us. In one home there has been continual sickness for over two months; in another for over six weeks. The Lord has seen fit to restore some whose lives had been despaired of. We are thankful for their restoration to health. At present most of the afflicted ones seem to be on a fair way to recovery.—Ruth W. McCann, Sykeston, N. Dak., Feb. 1.

Minot.—On the evening of Feb. 5 the elders of the Surrey church met with the members in Minot for the purpose of organizing them into a separate church, which shall be known as the Minot church. Bro. D. F. Landis was chosen as our elder for one year. The territory allotted to us not only includes the city of 8,000 inhabitants, but quite a strip of country north and south of Minot. All the regular church officers were chosen, and a members' meeting has been arranged for the first Monday evening of each month. The charter members numbered twenty-seven, however there are others with us whose letters we hope to receive soon. It was my first opportunity to be present at a church organization nand I was very much impressed with the responsibility of the Christian work at our hands to do,—and how best to accomplish it. We hope to build a churchhouse which, I trust, is the small beginning of what we will, by the help of the Holy Spirit, be able to do for the lost souls in this city. Pray for us to this end.—Mrs. J. M. Myers, Minot, N. Dak., Feb. 10.

OHIO.

Covington.—Our pastor, Bro. Geo. W. Flory, has been away from home for some time, holding meetings. We note, with thankful hearts, that souls were saved during these meetings, but we anxiously await his return. The workers,—and we believe that includes most of the members of the Covington church, for each member is trying to be a soul winner for Christ,—are doing what they can. The Sunday-school attendance has been good, the Aid Society, under the leadership of Sister A. F. Mikesell, is actively engaged in all kinds of sewing. Our sistering brethren also put their shoulders to the wheel, and some from adjoining churches have helped us to make our Sunday services a source of spiritual help and strength. We humbly ask an interest in your prayers. We praise God for what he has wrought in this church, and ask his blessing on our daily efforts.—Elizabeth D. Rosenberger, Covington, Ohio, Feb. 6.

Donnels Creek.—Jan. 22 Bro. S. H. Hertzler, of Elizabethtown, Pa., began a series of meetings at the country house. He preached eighteen sermons, closing Feb. 4. Bro. Hertzler conducted a Bible reading each evening, for a half hour before preaching service. The meetings were well attended, considering the extreme cold weather. We, as a church, feel greatly strengthened in the Lord's work. Four have been received by letter since our last report.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Feb. 6.

East Nimishillen.—Our church met in council Feb. 3, with Elders Samuel Sprankel and James Murray and our home ministers present. A home department and cradle roll were organized for the Sunday-school. We decided to hold a series of meetings at the Lake house in May, and one at the Brick house in September. Two letters of membership were granted. Brethren J. T. Kimmel and S. S. Shoemaker were ordained to the eldership at this meeting. One was received into the church by baptism since our last report.—A. J. Carper, Middlebranch, Ohio, Feb. 5.

Maple Grove.—Dec. 31 Bro. James Murray came to us and held meetings for one week. The interest was good, but, owing to the bad roads and so much sickness, the attendance was not so large as usual. One was received by baptism. Jan. 19 the church met in council. Bro. Desenberg was chosen to have charge of the church for another year. Two trustees were elected. It was decided to have our love feast in May, to be preceded by a week's series of meetings.—Mrs. E. E. Desenberg, R. D. 2, Box 23, Ashland, Ohio, Feb. 7.

To the Churches of Northwestern Ohio.—As we are nearing the time of our District Meeting, and have received but little means for mission purposes this year, we therefore urge each church to respond with her full quota, as asked by District Meeting of 1911, at once, before March 31, so that there need be no delinquencies reported at the next District Meeting.—David Byerly, Secretary-treasurer, Lima, Ohio, Feb. 7.

Toledo Mission.—Our Sunday-school meets every Sunday and all are greatly interested. Following the Sunday-school session, Jan. 21, Bro. John McKimmy, of Beaverton, Mich., preached an excellent sermon. It strengthens us spiritually to have the brethren preach the Word of God unto us. Bro. Nathan McKimmy, who has undergone an operation, is much improved, for which we are thankful. He expects to leave the Toledo Hospital Feb. 3. We ask God's blessings on Bro. McKimmy and his wife.—Fay Kaser, 628 Leonard Street, Toledo, Ohio, Feb. 2.

OKLAHOMA.

Elk City.—We regret the departure of Bro. E. J. Smith, our elder, and his family, but hope that their labors will be appreciated at their new home, Enid. Our able brother, Joseph Root, has also left, but we rejoice that he will devote his energies to evangelistic work. Others are also going from us. May the Lord go with them, and may he send us other workers! Temporally speaking, the outlook here is favorable. The ground is soaked and we are very hopeful of a good crop.—A. B. Coover, Elk City, Okla., Feb. 5.

Enid.—I am now located in Enid, Okla., and will help in the mission work here. Any one who has friends in or near the city,—whether members or not,—and desires us to call on them, will please notify us and we will gladly look them up. Bro. Jas. Wine, of Wichita, Kans., will soon be with us. Then we hope to make advancement in the work. Please remember us at the throne of grace.—E. J. Smith, 720 East Maple Street, Enid, Okla., Feb. 7.

North Star (Oklahoma).—Two have been received by letter since our last report. Brethren, pray for the success of our coming series of meetings.—S. F. Niswander, Caldwell, Kans., Feb. 7.

Pleasant Home.—Bro. Joseph Root came to us Jan. 26 from Elk City, Okla., and remained with us until Feb. 6. During this time he preached fourteen soul-inspiring sermons. The house was well-filled at most of the meetings, and his sermons were appreciated by all present. Many were made to

(Concluded on Page 112.)

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Beery-Henricks.—At the home of the bride's parents, Hamlet, Ind., by the writer, Bro. Chester A. Beery, of Cerro Gordo, Ill., and Ola Henricks, of Hamlet, Ind.—Noah H. Miller, R. D. 1, Cerro Gordo, Ill.

Jacobson-Bowman.—By the writer, at his home, Jan. 27, 1912, Andrew Jacobson and Kathryn Bowman.—J. Hollinger, North Yakima, Wash.

Searles-Davies.—By the undersigned, at his home in Panora, Iowa, Feb. 4, 1912, Mr. Frank Y. Searles, of Dawson, and Sister Edna B. Davies, of Panora, Iowa.—J. D. Haughtelin, Panora, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Adkins, Bro. Albert L., born March 21, 1873, died at his home Jan. 28, 1912, near Gatewood, W. Va., aged 38 years, 10 months and 7 days. He is survived by his wife and children. He united with the Church of the Brethren Oct. 10, 1909, and lived a faithful life until death. Although he was unable to lie down for several months, not a word of complaint escaped his lips. He was a marvel of patience and Christian courage. He was conscious that life was slowly ebbing away and talked of the home soon to be his forever. He was anointed some days before his death. Services by Eld. Jacob S. Zigler. Text, Rev. 14: 12-15. Interment in the Pleasant View cemetery.—Anna F. Sanger, Box 45, Braggville, W. Va.

Bacon, Sister Martha Elizabeth, wife of Bro. H. H. Bacon, born in Washington County, Tenn., Jan. 2, 1868, died in the hospital at Knoxville, Tenn., Jan. 20, 1912, aged 44 years and 18 days. She was taken to the hospital Jan. 14, where she underwent a very serious operation Jan. 16. She was the daughter of Bro. Frank and Sister Mary Sellers (deceased). She was married to Bro. Bacon March 5, 1896. To this union seven children were born. Her husband and six children survive. One child died in infancy. She was a faithful member of the Brethren church for about twenty-five years. She was a member of the New Hope congregation, Tenn., and although she lived quite a distance from the church, her seat was seldom vacant. She also leaves a father, three brothers and two sisters. Her eldest child is a girl only fourteen years of age, and will have the care of the five younger children. She called for the elders and was anointed several days before her death. Her remains were brought back to Jonesboro, Tenn., and taken to her home at Leesburg. Services in the Limestone Brethren church by Brethren A. M. Laughrun and J. B. Hilbert. Text, Acts 9: 36. Interment in the cemetery near by.—Laura Saylor, Jonesboro, Tenn.

Blough, Sister Mary, nee Rayman, wife of Bro. David Blough, died of cancer of the stomach, Jan. 25, 1912, in the bounds of the Brothers Valley congregation, Pa., aged 65 years, 9 months and 2 days. She is survived by her husband, three sons and one daughter. She was a kind, sympathetic friend, wife and mother. Services at the Pike house by Eld. D. H. Walker, assisted by Eld. Silas Hoover. Text, Prov. 31: 30. Interment in the adjoining cemetery.—G. S. Rieman, Berlin, Pa.

Brady, Bro. Erasmus, born Jan. 7, 1885, died of pneumonia, at his home near Bull Run, Va., in the bounds of the Fairfax congregation, Dec. 9, 1911, aged 56 years, 11 months and 2 days. Bro. Brady was a native of West Virginia, having moved with his family to this country several years ago. He leaves his wife, one daughter and three sons. Services at the home by Bro. J. M. Kline. Interment in the Brethren cemetery at Oakton, Va.—Kate S. Miller, Oakton, Va.

Burger, Sister Susan, nee Bearinger, born July 2, 1831, in Tuscarawas County, Ohio, died Jan. 22, 1912, at her home near Brighton, Ind., in the bounds of the English Prairie church, aged 80 years, 6 months and 20 days. Early in life she was left an orphan with two other sisters. She united with the Church of the Brethren in 1861, remaining a faithful member for fifty-one years. She was united in marriage to Jonas Burger, who died Dec. 19, 1888. To this union were born three children. One daughter died in 1885. Two sons remain. She was a stepmother to one son and four daughters. Two of them preceded her to the spirit world. Mother Burger was very fond of company, and in her declining years would often talk of her future home. Five children survive her. She was a mother in Israel indeed, a good and helpful neighbor, and a kind and loving mother in the home. Services by Elders Geo. Strausbaugh and N. H. Shutt. Text, John 14: 1, 2.—Pearl Agley, Howe, Ind.

Burns, Bro. D. L., son of Benj. and Belle Burns, born Jan. 3, 1873, died Jan. 27, 1912, aged 39 years and 24 days. He lived and died in St. Francis County, Ark., in the bounds of the St. Francis congregation. He served in the deacon's office, and as Treasurer for the First District of Arkansas a number of years. He was married to Sister Maggie Williams Nov. 22, 1894. He leaves his wife, his mother, a sister and stepson. Interment in the Palestine cemetery. Services by the writer. Text, Job 14: 14.—H. J. Lilly, Carlisle, Ark.

Etter, Sister Elizabeth, born in Franklin County, Pa., Oct. 15, 1840, died at the home of her daughter near Centerview, Mo., Jan. 13, 1912, aged 71 years, 2 months and 28 days. She was married to Bro. Samuel Etter, who died July 1, 1907. Sister Etter united with the Church of the Brethren over thirty years ago and was a faithful member until death. Her beautiful Christian life won for her many friends, and she will be greatly missed by her family and the church she loved. One daughter and one son survive. Brother and Sister Etter came to Johnson County, Mo., in 1883, and they have ever since lived in the Centerview congregation. Services at the church by Bro. Jas. Holloway. Text, 2 Tim. 4: 17.—Elda Gauss, Centerview, Mo.

Forth, Bro. John L., born in Virginia, December, 1836, died in the bounds of the Lawrence congregation, Kans., Jan. 24, 1912, aged 75 years, 1 month and 20 days. He suffered from Bright's disease for a long time. He was married to Sarah Cory Oct. 18, 1861. To this union five children were born. Four of them were boys. His wife and three children survive him. All are Christians. He united with the Church of the Brethren early in life and has been a most devoted Christian. Services by Bro. Leonard Root.—Julia E. Eberhart, 1333 Connecticut Street, Lawrence, Kans.

(Concluded on Page 111.)

FINANCIAL REPORT

During the month of December the General Mission Board received the following donations for the funds under its care:

WORLD-WIDE.

Pennsylvania—$427.17.
Eastern District, Congregations.
Indian Creek, $44.10; Germantown, $21.66; Spring Creek, $21.50; Coventry, $19.60, ... $ 106 86
J. M. Miller, $5; Geo. Brindle, $5; Samuel Rittenhouse, $3.25; Henry Bollinger, $2; Mrs. Geo. W. Ditmer, $1; David Kilhefner, $1; I. W. Taylor (marriage notice), 50 cents, 17 75
Southern District, Congregations.
Pleasant Hill, $30.50; Upper Canowago, $22.99, ... 53 49
Christian Workers, ... 5 00
Mechanicsburg, ...
John F. and Mary C. G. Sprenkel, $200; David Y. Brilhart, $17.22; A Sister, $1, ... 218 22
Middle District, Individuals.
A Giver, $5; Susannah Rouzer, $3.50; Phoebe Zook, $1, ... 9 50
Western District, Congregation.
Montgomery, ... 5 35
W. H. Miller, $10; D. S. Clapper (marriage notice), 50 cents; Wm. H. Miller (marriage notice), 50 cents, 11 00
Illinois—$357.54.
Northern District, Congregations.
Franklin Grove, $82; Shannon, $50.25; Mt. Morris, $47.65; Lanark, $28; West Branch, $25.10; Elgin, $24.16; Milledgeville, $14.16; Waddams Grove, $5, ... 274 32
Sunday-school.
West Branch, ... 1 88
Roy Frey, $5; A Sister, $5; Mary C. Fisher, $5; Wm. Lampin, $5; Galen B. Royer, $3.50; Daniel Barrick, $3; D. W. Barkman, $2.50; Naomi F. Rule, $2; E. E. Eshelman (marriage notice), 50 cents, ... 31 50
Southern District, Congregations.
Pleasant Hill, $18.23; Okaw, $6.36; Woodland, $5.25; Spring Run, $2.10, .. 31 94
James and Hannah Wirt, $10; Benj. Bowman, $2.50; W. H. Strickler, $1.90; B. S. Kindig, $1.50; Miss Lizzie Gergens, $1; S. G. Bucher (marriage notice), 50 cents; H. E. Pittman (marriage notice), 50 cents, ... 17 90
Indiana—$237.45.
Northern District, Congregations.
Blue River, $23.68; Pine Creek, $15.75; North Liberty, $14.43; Baugo, $14.15; Pleasant Valley, $12.65; St. Joseph Valley, $11; Walnut, $10.25; Second South Bend, $10, ... 111 81
J. C. and Lucinda Mellinger, $20; Thomas Cripe, $10; Elias Fashbaugh, $7.50; Mary E. Early, $5; Lizzie Marsh, $1, ...
Middle District, Congregation.
Spring Creek, ... 43 50
Sunday-school.
Burnetts Creek, ... 12 50
James K. Cline, $6; Emanuel Leckrone, $2; W. H. Gaunt, $1.50; Maude E. Reiff, $1; Lillie Earhart (marriage notice), 50 cents; Otho Winger (marriage notice), 50 cents; A. G. Crosswhite (marriage notice), 50 cents; Emma F. Elkenberg, 10 cents, 5 03
Southern District, Congregations.
Howard, $15; Buck Creek, $6; Beech Grove, $4.75; Mt. Pleasant, $3.76, ... 29 51
A Brother, $20; David Miller, $1; B. F. Zimmerman, $1; Miss Susan Metzger, $1, ... 23 00
West Virginia—$236.16.
First District Congregations.
Maple Spring $113.30; Knobley, $21.67; Brookside, $18.75; Brick Ch. —Greenland, $16; Harman, $13.27; Sandy Creek, $10; Gladeview, $4.81, Eliza Hilkey, Laurel Dale, $10; B. F. Wratchford, $5, ... 197 80
Second District, Congregations.
Pleasant Valley, $12; Valley River, $4; Shiloh, $3.11; Mt. Zion, $2.25, .. 21 36
S. M. Annon and wife, ... 2 00
Maryland—$70.81.
Eastern District, Congregations.
Pipe Creek, $29; N. W. Cong., Baltimore, $3.75, ...
"Mt. Airy," $10; Geo. S. Beachley, $4; B. B. Grossnickle, $1; Mrs. Amanda A. Kepler, 60 cents, ... 15 60
Middle District, Congregations.
Broadrun, $40.33; Broadfording, $3.82; Welsh Run, $26.85; Beaver Creek, $11.05; Pleasant Ridge, $3.31, 116 46
A. B. Barnhart (marriage notices), 1 00
Western District, Individual.
Mrs. Barbara Merrill, ... 5 00
Virginia—$146.94.
First District, Congregations.
Mt. Joy, $5; Pleasant Hill, $4.90; Topeco, $4.40, ... 14 30
John W. Jamison, $3; W. H. Lintecum, $1, ...
Second District, Congregations.
Lebanon, $3; Oronoco, $1.11, ... 4 00
Sunday-school.
Chimney Run—Bethel, ... 4 11
Cora V. Garber, $5; N. I. Buck, $3; Esta W. Wilkins, $1; B. B. Garber (marriage notice), 50 cents, ... 1 25
Northern District, Congregations.
Mill Creek, $45.80; Northern District Va., $31.93; Cedar Grove—Flat Rock, $20.05, ... 9 50
S. D. Miller, $9; J. S. Sharpes, $2; J. W. Wine, $2, ... 97 78
Eastern District, Individual.
R. M. Figgers, ... 13 00
Kansas—$131.60.
Northeastern District, Congregation.
Vermillion, ... 3 00
Mrs. N. I. Sowers, $12; Mr. and Mrs. Wm. Pefley, $4; W. B. Devilbiss (marriage notice) 50 cents; I. H. Crist (marriage notice), 50 cents, .. 9 00
Southeastern District, Individual.
B. F. Miller, ...
Northwestern District, Congregation.
Victor, ... 17 00
T. P. Oxley, $1; W. E. Roesch, $1; Byron Talheim (marriage notice), 50 cents, ... 1 50
Southwestern District, Individuals.
J. D. Yoder and wife, $50; C. C. Trostle, $10, ... 41 60
Ohio—$115.67.
Northeastern District, Congregations.
Akron, $8.32; Chippewa, $.52, ..
Mary A. Shroyer, $3; J. O. Thompson, $1; Mrs. Mamie Mead, $1; Kate A. Hower, $1; Noah Horn, $1; Simon Harshman, $1; Rachel Mong, $1; Margaret Letherer, 50 cents; Mrs. Cyrus Young, 44 cents, ... 2 50
Northwestern District, Congregations.
Silver Creek, $18.32; Fostoria, $7.80; Sugar Creek—West House, $3.10; Sand Ridge, $2.03, ... 13 84
John H. Throne, $1; Catherine Deck, $1; Joel Vancil, 50 cents; A Poor Tither, 50 cents, ... 2 50
Southern District, Congregations.
Brookville, $16.83; Beech Grove, $14.11; Upper Stillwater, $4.60, ... 35 54
John E. Gnagy, $15; W. K. Simmons, $3.60; Levi Minnich (marriage notices), $1; Miss Ruth Delk (marriage notices), $1; "A. L." $1; Jacob P. Getz, 50 cents, ... $ 22 10
Missouri—$106.70.
Northern District, Individual.
Mrs. E. Reddick, ... 100 00
Middle District, Individuals.
O. Perry Hoover, $6; Mary M. Cox, 50 cents, ... 6 50
Southern District, Individual.
Cynthia Barnhill, ... 20
Iowa—$103.42.
Northern District, Individuals.
David and Sarah Brallier, $5; S. J. Kepler, $3; Mrs. Royal Gaffin, $1, ... 9 00
Middle District, Congregation.
Cedar, $9.42; Prairie City, $7, ... 16 42
L. S. Snyder, $50; John Rudy, $5; E. L. West, $1; C. K. Burkholder, $1; W. H. Blough, 50 cents, ... 57 50
Southern District, Congregation.
English River, ... 4 00
Sunday-school.
Primary Class, South Keokuk, ... 10 00
Frank Glotfelty, $5; Mrs. H. Kurtz, 50 cents; J. H. Keller (marriage notice), 50 cents; H. N. Butler (marriage notice), 50 cents, ...
North Dakota—$63.35.
Cando, $18.30; Rock Lake, $11.90; Minot, $8.40, ... 38 60
Chas. F. Culp, $10; A Brother, $10; J. M. Fike, $5; Mrs. W. H. Clark, $1.55; Clyde Culp, 25 cents, ... 24 75
Texas—$45.71.
Congregation.
Manvel, ... 20 71
H. D. and Eva Blocher, ... 25 00
Minnesota—$41.90.
Congregations.
Root River, $36.30; Morrill, $5.60, 41 90
California—$33.00.
Northern District, Congregations.
Kerman, $15.60; Sacramento Valley, $15, ... 30 50
Hiram Forney (marriage notice), .. 50
Southern District, Individuals.
James M. Neff, $1; J. M. Cox (marriage notice), 50 cents; M. M. Eshelman (marriage notice), 50 cents, ... 2 00
North Carolina—$32.35.
Congregations.
Brummetts Creek, $7; Mill Creek, $6; Pleasant Grove, $3.35; Melvin Hill, $3, ... 19 35
Individuals.
Mrs. Nellie M. Frisbee, $9; I. W. Bowman, $4, ... 13 00
Idaho—$29.40.
Congregations.
Payette Valley, $25.65; Lost River, $2.75, ... 28 40
Individual.
M. M. Custer, ...
Colorado—$36.48.
Northeastern District, Individual.
John A. Robinson (marriage notice), ... 1 00
Southeastern District, Congregation.
Hartman, ... 50
Sunday-school.
Rocky Ford, ... 11 40
Western District, Congregation.
Mt. Garfield, ... 6 08
Individual.
J. E. Bryant (marriage notice), .. 18 00
New Mexico—$22.00.
Congregation.
Dexter, ... 50
Nebraska—$21.67.
Congregation.
Bethel, ... 22 00
Individuals.
Mrs. Nancy Miller, $4.67; Mrs. M. E. Hildebrand, $3; Mrs. Lizzie Carl, $1, ... 13 00
Oklahoma—$20.57.
Congregation.
Mound Olive, ... 8 67
E. J. Smith (marriage notice), ... 20 07
Oregon—$19.65.
Congregations.
Rogue River, $11.15; Coquille Valley, $7.50, ... 50
Anna Royer, ... 18 65
Washington—$17.50.
A Sister, $15; Sallie Hatfield, $2; Jesse Peters (marriage notice), 50 cents, ... 1 00
Michigan—$10.67.
Congregations.
New Haven, $8.07; Onekama, $2.60, 17 50
Tennessee—$9.45.
Congregations.
Beaver Creek, $5; New Hope, $2.45, 10 67
James McIntosh, $1; Rachel Gross, $1, ... 7 45
Cuba—$8.20.
Congregation.
Omaja, ... 2 00
Canada—$5.00.
Louisa Shaw, ... 8 20
Texas—$2.00.
Mary Spangle, ... 5 00
South Carolina—$1.00.
Miss Amanda Cantrell, ... 2 00
Florida—$1.00.
Mary R. Malphurs, ... 1 00
Wisconsin—$1.00.
Mr. and Mrs. J. E. Zollers, ... 1 00
Louisiana—$0.50.
J. F. Hoke (marriage notice), ... 50
Montana—$0.50.
J. E. Keller (marriage notice), ... 50
Unknown—$10.60.
A Giver, $10; Unknown, 60 cents, 10 60

Total for the month,	$	2,466 96
Previously reported,		19,898 31
For the year so far,	$	22,365 27

INDIA ORPHANAGE.

Pennsylvania—$60.00.
Southern District, Sunday-school.
East York Mission, ... $ 20 00
Middle District, Christian Workers.
Flower and Mission Fund, Altoona, 20 00
Alice E. Long, ... 20 00
Kansas—$51.33.
Northeastern District, Sisters' Aid Society.
Appanoose, ... 20 00
Southwestern District, Sunday-school.
Slate Creek, ... 6 33
J. D. Yoder and wife, Monitor, ... 25 00
Indiana—$40.00.
Middle District, Sunday-school.
Bessie Mertz's Class, Burnetts Creek, ... 40 00
Ohio—$36.67.
Southern District, Sunday-school.
Bethel—Salem, ... 36 67
Idaho—$20.00.
Sunday-school.
Payette, ... 20 00
Nebraska—$10.16.
Sunday-school.
Bethel, ... 10 16
Maryland—$10.00.
Middle District, Congregation.
Beaver Creek, ... 10 00
Oklahoma—$10.00.
Jennie M. Garber, ... 10 00
Illinois—$10.00.
Southern District, Sunday-school.
Centennial, ... $ 5 00
Aid Society
Centennial, ... 5 00
California—$5.00.
Southern District, Sunday-school.
San Dimas, ... 5 00
Illinois—$4.00.
Northern District, Congregation.
Shannon, ... 4 00

Total for the month,	$	257 16
Previously reported,		1,873 15
For the year so far,	$	2,130 31

INDIA MISSION.

West Virginia—$90.49.
First District, Congregations.
German Settlement, $36.25; Sandy Creek, $20.26; Greenland, $14; Beaver Run, $8.17, ... $ 78 67
Second District.
Bethany, $6.25; Bean's Chapel, $5.57, 11 82
Virginia—$30.19.
Northern District Virginia, ... $ 30 19
Pennsylvania—$27.62.
Eastern District, Congregation.
Mingo, ... 11 02
Individual.
Kate Sprenkel, ... 5 00
Western District, Congregation.
Bolivar, ... 4 10
Individuals.
Mr. and Mrs. L. K. Wineland, $5; Wm. S. Weller, $2.50, ... 7 50
Illinois—$14.00.
Northern District, Congregation.
Shannon, ... 9 00
Individual.
Roy Frey, ... 5 00
Indiana—$10.00.
Southern District, Individual.
John Heilman, ... 10 00
Kansas—$7.75.
Northeastern District, Congregation.
Abilene—Navarre, ... 7 75
Missouri—$1.25.
Northern District, Individual.
Mrs. W. M. Eckard, ... 1 25
Maryland—$1.25.
Eastern District, Individual.
A Brother, ... 1 25
California—$0.25.
Northern District, Individual.
Alice Myers, ... 25

Total for the month,	$	182 80
Previously reported,		1,500 50
For the year so far,	$	1,683 30

INDIA NATIVE SCHOOLS.

Indiana—$30.00.
Southern District, Individual.
A Sister, ... $ 30 00
California—$30.00.
Southern District, Individuals.
Mr. and Mrs. J. H. Brubaker, ... 30 00
Iowa—$8.00.
Middle District, Sunday-school.
Hannah C. Badger's Class, Adel, 8 00

Total for the month,	$	68 00
Previously reported,		253 75
For the year so far,	$	321 75

INDIA WIDOWS' HOME.

Kansas—$10.00.
Southwestern District, Individuals.
J. D. Yoder and wife, ... $ 10 00
Indiana—$5.00.
Southern District, Individual.
A Sister, ... 5 00
Pennsylvania—$1.00.
Middle District, Individual.
G. W. Kephart, ... 1 00

Total for the month,	$	16 00
Previously received,		63 71
For the year so far,	$	79 11

INDIA HOSPITAL.

Indiana—$5.00.
Southern District, Individual.
A Sister, ... $ 5 00

Total for the month,	$	5 00
Previously reported,		17 60
For the year so far,	$	22 60

AFRICAN MISSION.

Illinois—$1.00.
Northern District, Congregation.
Shannon, ... $ 1 00

Total for the month,	$	1 00
Previously reported,		5 50
Total for year so far,	$	6 50

CHINA MISSION.

Canada—$22.26.
Congregation.
Fairview, ... $ 22 26
Pennsylvania—$15.00.
Eastern District, Individuals.
Mary A. M. Hostetler, $10; Rebecca Christ, $2; Jonathan G. Reber, $2; Susan Reber, $1, ... 15 00
Indiana—$10.00.
Northern District, Sunday-school.
First S. Bend, Chinese Sunday-school, ... 10 00
Kansas—$10.00.
Southwestern District, Individuals.
J. D. Yoder and wife, Monitor, .. 10 00
Illinois—$8.84.
Northern District, Congregation
Shannon, ... 6 00
Christian Workers
Hastings Street, Chicago, ... 2 84
Ohio—$6.35.
Southern District, Individual.
Elsie Cissner, ... 6 35
Missouri—$6.00.
Southern District, Individuals.
Two Sisters, ... 6 00
Washington—$5.25.
Individual.
H. J. Baker, ... 5 25
North Dakota—$5.00.
Individual.
Chas. F. Culp, ... 5 00
West Virginia—$2.50.
First District, Individual.
Cora V. Shaffer, ... 2 50

Total for the month,	$	91 20
Previously reported,		1,744 45
For the year so far,	$	1,835 65

CHINA ORPHANAGE.

Kansas—$5.00.
Southwestern District, Individuals.
J. D. Yoder and wife, Monitor, .. $ 5 00

Total for the month,	$	5 00
Previously reported,		61 50
For the year so far,	$	66 50

SUNDAY-SCHOOL EXTENSION.

General Fund.

Indiana—$67.89.
Pipe Creek Sunday-school, $20.50; North Manchester Sunday-school, $14.82; Cedar Creek Sunday-school, $10; Camden congregation, $10; Olive Branch Sunday-school, $4.50; Tippecanoe Sunday-school, $3.45; Pleasant Grove Sunday-school, $2.37; Eel River congregation, $2.25, ... $ 67 89
Iowa—$23.90.
Brooklyn Sunday-school, $14.70; Beaver Sunday-school, $5.70; Franklin County, $3.50, ... 23 90
Michigan—$16.10.
Saginaw congregation, $7.10; Crystal Sunday-school, $4; Martin Hardman, $5, ... 16 10
Pennsylvania—$15.10.
Spring Run Sunday-school, $6.80; Sugar Run Sunday-school—Aughwick, $5; Koontz Sunday-school, $3.30, 15 10
Ohio—$27.29.
North Star Sunday-school, $12.29; Science Hill Sunday-school, $1.50; Swan Creek Sunday-school, $8; Baker Sunday-school, $5; Amanda Young's Sunday-school Class, 50 cents, ... 27 29
West Virginia—$13.66.
Eglon Sunday-school, $10.91; Emra T. Fike, $2.75, ... 13 66
Kansas—$6.68.
Walton Sunday-school, ... 6 68
Colorado—$4.20.
Star Sunday-school—Wiley congregation, ... $ 4 20
Maryland—$9.00.
Pipe Creek, $8; Mrs. D. M. Merrill, $1, ... 9 00
Illinois—$8.20.
Mt. Carroll Sunday-school, $3.10; Shannon congregation, $3; Lamotte Sunday-school, $2.10, ... 8 20
Virginia—$6.35.
Dry River, $4.35; Pleasant Hill congregation, Willis, $2, ... 6 35
Nebraska—$2.00.
Glen Rock congregation, ... 2 00
North Dakota—$2.00.
Hebron congregation, ... 2 00
California—$1.80.
Redondo Beach Mission, ... 1 80
Minnesota—$1.45.
Primary Dept., Preston Sunday-school, ... 1 45
Oklahoma—$1.00.
Louise Pierce, 50 cents; Mrs. Frank Pierce, 50 cents, ... 1 00

Total for the month,	$	206 62
Previously reported,		683 06
For the year so far,	$	889 68

Building Fund.

Ohio—$10.00.
Walnut Grove Sunday-school—Silver Creek, ... $ 10 00
Maryland—$10.00.
Pleasant View Sunday-school, ... 10 00
Minnesota—$18.00.
Lewistown Sunday-school, $10; Worthington congregation, $8, ... 18 00
Pennsylvania—$8.00.
Eight pledges, Mechanicsburg, ... 8 00
Alabama—$5.00.
A. M. Clague, ... 5 00
North Dakota—$2.00.
Rock Lily Sunday-school Williston, 2 00

Total for the month,	$	53 00
Previously reported,		165 72
For the year so far,	$	218 72

DENVER COLORED WORK.

Michigan—$49.00.
Arthur Mote, $12; Lewis Christian, $10; Jacob W. Witter, $5; R. B. Noll, $5; A. W. Miller, $5; Edgar Whitmer, $5; Jas. L. Noll, $3; Phoebe M. Oaks, $3; Will E. Roberts, $1, ... $ 49 00
Washington—$50.00.
D. B. Eby, $25; S. Shockley, $5; John Secrist, $10; P. A. Michaels, $5; Isaac L. Myers, $5, ... 50 00
Nebraska—$25.00.
Levi Hoffert, ... 25 00
Ohio—$23.00.
Mr. and Mrs. John S. Rohrer, $2; Levi Eberly, $5; J. R. Myers, $3; J. F. Leaman, $3; Lettie Young, $3; Henry Rohrer, $2; Flora Kessler, $2; Mrs. D. F. Kelley, $2; Isadora Lichty, $1, ... 23 00
Kansas—$20.50.
J. M. Eash, $10; John Dudte, $5; Mr. and Mrs. J. M. Will, $5; Addie Carlson, 50 cents, ... 20 50
Oregon—$5.00.
D. E. Fox, ... 5 00
Oklahoma—$3.00.
John C. Dutfield, ... 3 00
Illinois—$3.00.
Shannon congregation, ... 3 00

Total for the month,	$	178 50
Previously reported,		4,255 19
For the year so far,	$	4,433 69

CORRECTION.

In Financial Report of Temperance Committee as contained in the December Visitor, the credit from "Cerro Gordo, Ill., Sunday-school, per Herbert Mohler, Salem, Va., $27.14," should read "Cerro Gordo Sunday-school, Ill., per Herbert Mohler, Cerro Gordo, Ill., $7.14." This reduces the total receipts, making the same $668.96.

OUR WORK AT NEVADA, MO.

We are made to rejoice when we review the work done here. I took charge of the work at this place June 4, 1910. There were nineteen members enrolled,—only about ten of them active members. A debt of $375 was on the church, and everything seemed very gloomy. We gave ourselves to work as well as to prayer, and in October, 1910, we paid $100 on the indebtedness and interest on the whole debt. We decided last fall to make a stronger effort than ever before. As a result of our special endeavor we are now out of debt. We desire to thank the brethren and sisters who assisted us with their means in removing the debt. The Lord has wonderfully blessed us. Sixteen have been added to our number by baptism,—three by letter and one reclaimed.

We hope to see a strong church at Nevada before very long. We have had very strong opposition here. Our city is filled with saloons, theaters, five-cent shows, etc. We have much to contend with in the preaching of the plain and simple Gospel. Leander Smith.

230 N. Oak Street, Feb. 5.

FALLEN ASLEEP

(Concluded from Page 109.)

Funk, Katherine, nee Wagoner, born in Clinton County, Ind., June 10, 1851, died at the St. Francis Hospital, Wichita, Kans., Jan. 31, 1912, aged 60 years, 7 months and 21 days. She was the mother of Jacob Funk, formerly of Wichita, Kans., but now of Peabody, Kans. In 1875 she was married to Levi Funk. To this union were born four sons and three daughters. One son and one daughter died in infancy. In 1884 they moved to Sumner County, Kans., near Conway Springs, where she resided until her death, with the exception of a few months. Her husband preceded her about eight years ago. Services in the Brethren church at Conway Springs, by Eld. J. J. Troxel. Text, "Blessed are the dead which die in the Lord."—J. J. Bowser, Box 483, Conway Springs, Kans.

Grossnickle, Mary Ann, nee Reed, born near Dayton, Ohio, March 20, 1831, died at the home of her son, Isaac Grossnickle, near Newtonsville, Ohio, Jan. 18, 1912, aged 80 years, 9 months and 29 days. In November, 1849, she was united in marriage to David Grossnickle. To this union three sons and two daughters were born. Two sons and two daughters survive. Her husband and one son preceded her. She was a member of the Old Order Brethren church. Services at the home by Bro. H. T. Lair. Text, "She hath done what she could."—Mary S. Carr, Newtonsville, Ohio.

Hartsough, Eld. Joseph, born in Fairfield County, Ohio, April 26, 1836, died at his home in Gravelton, in the bounds of the Turkey Creek congregation, Ind., Jan. 28, 1912, aged 75 years, 9 months and 2 days. Jan. 22, 1863, he was married to Anna Shrider. To this union were born six children. He moved to Elkhart County, Ind., in 1864, where he resided until his death. In 1866 he was called to the deacon's office, and in 1868 to the ministry. Jan. 10, 1875, his companion was called away by death. Jan. 20, 1877, he was married to Saloma Geyer. To this union were born two children. In 1878 he was advanced to the second degree of the ministry. Nov. 29, 1903, he was advanced to the eldership. In 1906 he took charge of the Union Center congregation, and, after serving as elder in charge for two years, asked to be relieved of the responsibility, on account of his age. He leaves his wife and seven children. One child preceded him in death. He was always ready to do all he could for the Master. His desire was to be found in the Master's service, and he was never absent from church services while health would permit. He was loved by both the aged and the young. Services at the Gravelton house by Bro. P. Stuckman, assisted by the writer. Text, Rev. 14: 13.—H. Wysong, Nappanee, Ind.

Heisey, Harry Witmer, son of Harry and Tillie Heisey, died Feb. 2, 1912, at Pine Grove, Schuylkill Co., Pa., aged 7 months and 14 days. They found the child dead in bed. Services at Chiques, Lancaster Co., Pa., by Bro. A. B. Ruhl and the writer. Interment in the cemetery adjoining the church.—Henry S. Zug, R. D. 1, Mount Hope, Pa.

Holtz, Sister Sallie, nee Knupp, born April 27, 1835, in Westmoreland County, Pa., died Jan. 29, 1912, at her home in Garrison Iowa, aged 76 years, 9 months and 2 days. In 1854 she was married to Tobias Fike. To this union eight children were born, two dying in infancy. Six of them survive. Her husband died Oct. 23, 1871. In June, 1872, she was united in marriage to Bro. John Holtz, who is still living. Sister Holtz was a member of the Church of the Brethren for twenty-five years. Services by Bro. S. B. Miller, of Cedar Rapids, Iowa.—Estella Blough, Garrison, Iowa.

Hunsberger, Sister Hannah, nee Price, wife of Bro. Jacob Hunsberger, died at the home of her relatives at Norristown, Pa., Jan. 27, 1912. She was born Sept. 2, 1837. She was preceded by her husband about eight months. They leave no children. Services in the Brethren church at Hatfield by Elders F. P. Cassel and Hilary Crouthamel.—Mrs. G. H. Light, Hatfield, Pa.

Miller, Bro. William H., died in the bounds of the Middle Creek congregation, Pa., Jan. 24, 1912, aged 78 years, 10 months and 6 days. Bro. Miller served as a deacon over forty years. His wife preceded him to the grave nearly one year ago. He leaves three daughters and two sons. Services by the writer at his home. Interment in the Husband cemetery, Somerset, Pa.—D. H. Walker, Somerset, Pa.

Minnich, Sister Etta May, nee Bowman, born Feb. 11, 1890, at Lemon, Cal., died at Lordsburg, Cal., Jan. 26, 1912, aged 21 years, 11 months and 15 days. Tubercular meningitis was the cause of her death. June 25, 1909, she was married to Leroy Minnich. To this union one son and one daughter were born. The youngest one is only seven months old. She united with the Church of the Brethren at the age of twelve years and remained faithful until death. She was a kind mother and affectionate companion, and a friend to all who knew her. She leaves her husband, two children, her father and mother, four brothers and five sisters. One sister preceded her in death. Services at the church by Eld. J. P. Dickey, assisted by Eld. W. F. England. Interment at Lordsburg.—Grace H. Miller, Lordsburg, Cal.

Myers, Sister Elizabeth, died within the bounds of the Ridge congregation, Pa., Jan. 23, 1912, aged 86 years, 6 months and 28 days. She died from a severe cold, being ill only a few days. She lived all her life in and near Shippensburg, and had been a member of the Brethren church for many years. She is survived by five daughters and one brother. Services at the home of her daughter, Mrs. Samuel Etter, by Bro. D. W. Allison. Text, Psa. 50: 5. Interment in the Spring Hill cemetery, Shippensburg, Pa.—Joseph Barnhart, Shippensburg, Pa.

Richardson, Ray Earl, infant son of Brother and Sister Floyd Richardson, born Jan. 22, 1912, died Jan. 31, 1912. Short services were held at the home by Bro. S. M. Goughnour. Interment at the Brethren cemetery.—Lydia Bell, Ankeny, Iowa.

Starner, Glendon, son of Brother Broda and Sister Lottie Starner, born Jan. 7, 1908, died Jan. 27, 1912, aged 4 years and 20 days. On Saturday morning Bro. Starner went to Plymouth, Ind., about thirteen miles from their home, while Sister Starner, with her three little boys, went to the home of Bro. Starner's parents, at Talma, on the bank of the Tippecanoe River. Though closely watched, to keep them away from the river, Glendon with his brother, Lloyd, aged six, unobserved went upon the ice. When they reached a treacherous spot, the thin ice gave way and both were plunged into about four feet of water. Lloyd held to a protruding log with one hand and the little Glendon with the other, and made a gallant struggle to save him. Finding that he could hold him no longer, he relinquished his hold on the little brother and managed to climb upon the log. He ran to the house screaming and told his mother that Glendon was under the ice. Soon many people were upon the scene, and after twenty minutes' search the body was located about twenty rods from where the accident occurred. Kind hands carried the little form into the house, where every means known to medical skill was resorted to in the hope of bringing the little one back to life, but all in vain. A message was sent to the father, and he was not long in joining the grief-stricken mother at the scene of the accident. Services at the Walnut Brethren church by Bro. J. F. Appelman. Text, Matt. 19: 14.—Emma Foust, R. D. 1, Argos, Ind.

Taylor, Farel Clay, infant son of Homer and Sister Rissie Taylor, born Dec. 29, 1911, died of measles, in the bounds of the New Hope congregation, Washington Co., Tenn., Jan. 23, 1912. Services by Rev. Ketron, of the M. E. church. Interment in the Fairview cemetery.—Laura Saylor, Jonesboro, Tenn.

Worley, Mamie, died in Hanover, Pa., Jan. 23, 1912, aged 13 years, 9 months and 16 days. She was a daughter of J. O. Worley, and a diligent pupil of the Hanover Sunday-school. Services and interment at the Mummert meetinghouse, near East Berlin, by Eld. C. L. Baker, of East Berlin, Pa., and Eld. D. H. Baker, of Hanover, Pa.—W. B. Harlacher, Hanover, Pa.

For the Primary Department
Of Your Sunday School

If you are not furnishing your teachers in the Elementary Grades with our Bible Lesson Picture Roll and Lesson Picture Cards, you should give the matter serious attention now.

BIBLE LESSON PICTURE ROLL.

Each leaf, 27x37 inches, containing a picture, beautifully colored, illustrating the lessons.

These rolls are well mounted, strong and durable. Thirteen leaves in each roll—a leaf for each lesson in the quarter.

Price, prepaid, ...75 cents

PICTURE LESSON CARDS.

A reduced facsimile of the above; put up in sets containing one card for each Sunday; size 2¾x4 inches.

Price, for set, per quarter, ...2½ cents

Many religious truths and Bible incidents can be taught to the pupils of the primary and elementary grades through the use of these pictures, which will be remembered long after the words have been forgotten.

If you have never used these Bible pictures, send us your order today and you will not think of doing without them again.

Brethren Publishing House
Elgin, Illinois

MANCHESTER
COLLEGE

Spring and Summer Normal.

Manchester College is fully equipped for Normal work. It is accredited by the State Board of Education. A complete Training School is located on the College grounds.

Courses in Professional and Common School review subjects. Classes in College subjects given during the summer. Also work in Bookkeeping, Stenography, Penmanship, Vocal Music, Drawing and Manual Training.

Here is a delightful summer school home. The environment is elevating. Expenses very moderate. Spring term opens March 4th; Mid-Spring term April 16th; Summer term May 27th. Each term continues twelve weeks.

For bulletins and particulars, address

MANCHESTER COLLEGE
North Manchester, Ind.

AESOP'S FABLES

A book that never fails to interest both old and young. This edition contains some 140 of the choicest, with eighty illustrations by Ernest Griset and Harrison Weir. One hundred and fifty-six pages. Large clear type. Decorated cloth covers.

Postpaid, ...45 cents

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

Minutes of Annual Meeting
from
1778-1909

This volume contains every known minute of the proceedings of the general conferences held by the Church of the Brethren to the Year of our Lord 1909. Many interesting things relative to the problems of church government and decisions upon methods of solving them, nowhere else published, are here recorded. These Minutes also reveal to the reader the firm stand the Brethren maintained through the years in reference to their opposition to war, intemperance, secretism, worldliness, etc. They also show the change and growth of sentiment in relation to the educational, missionary, and Sunday-school movement in the Brotherhood, and how these departments of work have grown. Taking it all in all, it is one of the books which have a right to a place in the library of every Brethren home. This is a $2.50 book, but in order to bring it within the reach of all the price is placed at $1.75, which is just the cost of manufacturing and postage.

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

CREATION, TIME AND ETERNITY

By J. S. SECRIST

A book devoted to the unfolding of the great fundamental truths as found in science, nature and revelation. The work comprehends a large and most important field of research. Creation, Time and Eternity are subjects fraught with tremendous interest to every member of the human family. The author, evidently, has given much time, thought and research to these subjects. The headings of the chapters as here given, indicate to the reader the contents of the book:

Genesis and Geology Compared; the Origin of Man; the Age of Man; the Seven Covenants; the Seven Kingdoms of the World; Typology; the Church in Bondage; From Egypt to the Promised Land; the Forty Years' Wandering in the Wilderness; the Period of Time from the Conquest of Canaan to the Close of the Age of Types; the Cycles of Time; the Sabbath Year; the Jubilee Year; Revelation; the Threefold Life of Man and Its Powers.

The book is just out. It will interest you, give you much useful information and do your mind and soul good.

311 pages, good white paper, substantially bound in black cloth, title stamped on front cover in gilt.

PRICE, PER COPY, POSTPAID, $1.65.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Our General Catalog
1912

It will afford us a pleasure to mail you this 128 page catalog if you will only ask for it. If your friends would like one, send in their names and addresses also. IT IS FREE.

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

Traits of Character

by
H. F. Kletzing, A. M.
and
E. L. Kletzing, A. M.

The book is divided into four parts: Part 1. Traits of Character Illustrated; Part 2. Marked Manhood and Womanhood; Part 3. Marred Manhood and Womanhood; Part 4. Sidelights.

In Part 1, the truths intended to be taught on the printed page by figure or anecdote, are rendered doubly impressive by the apt illustration appearing in connection therewith.

Part 2, in connection with their portraits, gives brief sketches of the lives of men and women who, by means of great and noble things accomplished, sometimes by making good use of high birth, wealth, good fortune, etc., and again in spite of adverse circumstances, stand out as beacon lights to those who follow them in life's pathway.

Part 3, in a similar way, shows how men and women of bright intellect and strong personality, but lacking in character, have marred their lives by yielding to temptation.

In Part 4, the truths are mostly illustrated in lighter vein, but none the less forcibly brought to the mind of the reader.

Character may be defined as that sum of qualities, which distinguishes one person from another. Some of these qualities, primarily, are doubtless hereditary, but all these qualities are susceptible of development and training. The influences which surround men's lives are character builders. Next to the influence of a living personage over the life of another is that of the books he reads.

The reader of this book will be sure to find it full of helpful material in the way of incident, biography and illustration.

The volume contains 363 pages neatly bound in cloth.

Price, postpaid, ... 90 cents

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

TABLE OF CONTENTS.

Editorial,—
The Elder in Charge, ... 105
Our Wants and Our Needs (G. M.), ... 105
The Brethren's Theology (H. B. B.), ... 105
Each Man His Work, ... 106
The Converted Tongue, ... 106
Organizing Churches, ... 106
Preaching the Word, ... 106
Origin of the Word "Missionary," 106

Essays,—
Some Nuts to Crack. By S. Z. Sharp, ... 98
Personal Evangelism. By Ezra Flory, ... 98
Why We Believe in Christianity. By James H. Morris, 98
Voting and Politics. By David M. Adams, ... 99
The Great Destroyer, ... 99
How May One Know He Is Converted? By C. E. Terry, ... 100
Mission Notes from Bible Lands. By J. M. Blough, .. 100
Enough Said. By B. E. Kesler, ... 101
Why Christians Should Practice Plainness. By A. J. Wine, ... 101

The Round Table,—
An Examination.—2 Tim. 2: 19-26.—Dr. S. B. Miller. An Unintentional Deviation—Again.—J. O. Culler. Bearing with the Strong.—Flora E. Teague. Marks on the Window-panes.—Flora Cripe. Brotherly Kindness.—J. Frank Bowers, ... 102

Home and Family,—
Where He Leads Me I Will Follow.—Elizabeth D. Rosenberger. Are They Christians? H. A. Stahl, ... 103

Notes from Our Correspondents.

(Concluded from Page 109.)

realize the truth. One dear soul came out and was baptized. Others were almost persuaded, but are waiting for a "more convenient season." Bro. Root made many good friends while here.—Samuel Lawver, Omega, Okla., Feb. 8.

PENNSYLVANIA.

Big Swatara.—Our special revival efforts at the different churchhouses have closed. These were golden opportunities, but no soul accepted Christ. The evangelists who dealt out the Bread of Life have done their duty, for they preached with power, and the interest and attention of our young friends never was better. We trust that our church members have been profited by these services, and that we will live more consistent and devoted lives, that others may be impressed with our religion, so that there will be some visible results later.—John J. Shiffler, Union Deposit, Pa., Feb. 6.

Greensburg.—Four more persons have applied for membership at this place.—M. J. Brougher, 126 Washington Street, Greensburg, Pa., Feb. 3.

Huntingdon.—Our church has been strengthened and encouraged by the Bible study of ten days, and the evangelistic services conducted by Bro. J. H. Cassady. He has done a good work, by the help of the Lord, and the church workers were faithful, too, which brings a blessing to us all. Forty precious souls have said they desire to follow Christ. Most of them have been baptized, but some are still to receive the sacred rite. Bro. B. F. Wampler did much to help the work with suitable music. We pray that the Spirit will continue to move, for there are yet others in this community who should come to Christ. Services closed on Sunday evening. Nine were baptized on Sunday. Church and Sunday-school are encouraged because of the new helpers. Bro. Swigart is conducting services at Ardenheim, and several have confessed Christ. We enjoyed Bro. Galen B. Royer's visit with us.—Eleanor J. Brumbaugh, Huntingdon, Pa., Feb. 5.

New Enterprise.—Eld. T. T. Myers, of Juniata College, came to this place Jan. 27, and preached a series of ten doctrinal sermons for us, closing Feb. 4, ably covering the following subjects: "The Holy Scriptures," "The Incarnation," "Holy Spirit," "Prayer," "Faith, Repentance and Baptism," "Feet-washing," "The Lord's Supper," "The Anointing," "Temperance," and "Missions." We held five day sessions, when he taught a class in the Book of Hebrews. In the evening, before services, he gave lessons on the Book of Acts. All these services were very interesting and instructive, and were well attended, although we had zero weather.—W. H. Mentzer, New Enterprise, Pa., Feb. 7.

Notice to the Churches of Western Pennsylvania.—There has been no call for the District Meeting of 1912. If any of the churches wish to have it, they will please make it known. —Jasper Barnthouse, Moderator, 8 West Craig Street, Uniontown, Pa., Feb. 6.

Royersford.—We have just closed a series of revival meetings at the above-mentioned place, by Bro. Quincy Leckrone, which were very helpful and instructive. We had sermons touching on the Brethren faith, as taught by the Bible. The powerful sermons appealed to the church members as well as to the sinners.—Mrs. Perry Tyson, Royersford, Pa., Feb. 5.

Volant.—We are located in Lawrence County, Pa., and are isolated from the church and any members. There are good homes for sale in this part of the country. We would be glad to have members locate here; possibly we might be able to build up a church at this place. I will answer any one who may be interested.—Mrs. Rose Younkins, R. D. 1, Volant, Pa., Feb. 5.

Williamsburg.—Our churchhouse at this place is completed now, and the dedication services are to be held Feb. 18. We expect Bro. I. N. H. Beahm to preach the dedicatory sermon, and then continue meetings for one week. We will have our council Feb. 10, to effect a final settlement and also to organize a Sunday-school in the new church.—J. B. Snowberger, Shellytown, Pa., Feb. 6.

TENNESSEE.

Knob Creek.—Our church met in council Feb. 3, with Eld. D. F. Bowman presiding. The regular business was disposed of. A local temperance committee was appointed. Three were received by letter, and one letter was granted.—Angie Clark, R. D. 5, Johnson City, Tenn., Feb. 6.

Mountain Valley church met in council Feb. 3. Our elder, Bro. P. M. Correll, had charge of the meeting. The writer and wife were chosen to take charge of the "pledge soliciting" of our congregation, which fund is to be used for the support of our District Mission work. Our church is in good working order, with a live Sunday-school and Christian Workers' Meeting. We extend a hearty welcome to all the Brethren who wish to visit us.—W. H. Wine, R. D. 1, Box 13, Baileytown, Tenn., Feb. 5.

VIRGINIA.

Antioch church met in council Feb. 3, with Eld. S. M. Ikenberry presiding. Eld. Riley Flora talked from Col. 3: 2. The Minutes of last council were read and accepted. A committee was appointed to secure a minister to hold a series of meetings at our church sometime during the summer months. On Sunday morning, Feb. 4, at ten o'clock, our Sunday-school met with a good attendance. At eleven o'clock Eld. S. M. Ikenberry preached a good sermon from 2 Peter 1: 19.—Orpha Flora, R. D. 1, Box 56, Rocky Mount, Va., Feb. 5.

Barren Ridge church met in council Feb. 3. Our elder, Bro. Jacob Garber, presided. Two were received by letter and one letter was granted. Eld. C. M. Driver is our delegate to Annual Meeting, and Brethren L. C. Alley and John Harnsberger are our delegates to District Meeting. The District Sunday-school Meeting will be held at the Barren Ridge church April 5 and 6.—William H. Coffman, R. D. 2, Fishersville, Va., Feb. 5.

WASHINGTON.

Tacoma.—Bro. D. B. Eby, of Sunnyside, Wash., preached for us Jan. 28, morning and evening. Bro. F. M. Woods preached on Monday evening. They were here to meet with Bro. J. A. Secrist, they being the other members constituting the Mission Board of this District. Brethren Fitz and Dickey, of Seattle, Wash., were also present at the Monday evening service. Bro. Stiverson, our pastor, is home again, after holding a four weeks' series of meetings at Chewelah. One letter of membership has been received since our last report. Some of our members have moved to Harding. Bro. Rothrock went to preach for them last Sunday.—Elsie Garman, R. D. 2, Box 258, Tacoma, Wash., Feb. 6.

WEST VIRGINIA.

Mountaindale church met in council Jan. 27, with Brô. Jeremiah Thomas in charge of the meeting, and Bro. Geo. Vansickle as writing clerk. Considerable business was disposed of. Bro. Geo. Vansickle was reëlected writing clerk for another year; the writer, treasurer for one year. We decided to hold our series of meetings during the light of the moon in June, to continue a week or two, and close with a love feast June 29. Bro. Jeremiah Thomas gave us inspiring sermons,—one on Saturday night and two on Sunday.—E. F. Sisler, Hazelton, W. Va., Feb. 6.

NOTES NOT CLASSIFIED.

Altoona.—Jan. 19 Bro. J. F. Campbell, our District evangelist, began a series of meetings at the North Brick Plant of Altoona. He preached twelve powerful sermons. This is a hard field to work, as the doctrine of the Brethren is new to most of the people, and the majority of the community belong to secret orders. Yet we believe our brother planted seed that will bring forth fruit for the Master. At least, he got men and women to study the Bible. One young man acknowledged Christ and is awaiting baptism.—F. E. Button, R. D. 2, Altoona, Kans., Jan. 31.

Shannon.—We are in the midst of a series of meetings, conducted by Bro. John P. Harris, of Virginia. The attendance and interest are splendid. We are surely enjoying a feast of spiritual food. Our prayers are that many souls will be led to Christ before these meetings close.—Etta Kreider, Shannon, Ill., Feb. 11.

Live Oak.—Feb. 7 will be the first services in our new churchhouse. Our Sunday-school is still alive to the good work. Bro. Hiram Forney, of Chico, will be with us March 24, to preach the dedicatory sermon. Four more new members have moved here since last report. Bro. Hollinger, our District Secretary, gave us a good talk last Lord's Day evening. His wife was with him. Such people are always welcome.—P. S. Hartman, Live Oak, Cal., Feb. 5.

Correction.—In my communication concerning our meetings at this place, published in Messenger of Jan. 27, the types made me say, "It snowed nearly every night." This should have read, "It rained every night." We have seen no snow here for eight years.—Francis M. White, Fruitdale, Ala., Feb. 8.

EDUCATIONAL MEETING OF SOUTHERN OHIO.

The District Meeting of Southern Ohio for 1911 directed its officers to provide for an Educational Meeting, to be held Feb. 22, 1912. In accordance therewith the meeting has been located in the West Dayton church, corner of College Street and Fourth Avenue. The following is the program:

9:30 A. M.

Devotional.—J. Franklin Brubaker.
Christian Education.—Otho Winger. Discussion.
Sacred Music.—J. Henry Showalter. Discussion.

1 P. M.

A Sectional History of Manchester College: Needs of Manchester College.—Otho Winger. Its Sources of Supply.—Jacob Coppock. Discussion.

Song service led by Brethren J. Henry Showalter and J. A. R. Couser.

Everybody is welcome to this meeting. Provision will be made for those who bring well-filled baskets, that they may share with others. Arrangements have also been made to have meals served at near by restaurants for those who so desire. With its many diverging lines of steam and electric cars, Dayton is easily reached from all points. Take Third or Fifth Street cars west to College Street.

Committee, D. M. Garver, D. S. Filbrun, L. A. Bookwalter, R. D. 1, Trotwood, Ohio.

WOODLAND CHURCH, MICHIGAN.

It has been my pleasure to spend the past week in this church. By a little judicious advertising the church was crowded with interested hearers, from the first night until the closing service last evening.

We, who live down on the main lines of the travel, east and west, do not know so very much of these growing churches north of the ordinary route of travel. It is exceedingly inspiring for one to get outside of this much traveled route, and find enthusiastic, consecrated working bodies of members in these churches,—even more so than we many times find in the much larger congregations.

Eld. J. M. Smith has charge of the Woodland church, and the well-filled house, each evening last week, shows the confidence of this community in the Church of the Brethren, and that a good deal of faithful and judicious work has been done.

Yesterday the attendance at Sunday-school was 114, while mercury was ten degrees below zero in the morning, and near the zero mark all day. The collection amounted to over $3. This was a good record for a country Sunday-school in snow-bound Michigan. The same results may be had at any other place, with a similar amount of real Christian work and consecration.

Woodland, Mich., Feb. 5. W. R. Miller.

ANNOUNCEMENTS

LOVE FEASTS.

Arizona.
March 5, Glendale.

California.
March 9, 6 pm, Patterson.

Kansas.
April 27, Victor.

Pennsylvania.
April 27, 3:30 pm, Claar.
April 27, 4 pm, Pleasant Hill, Pleasant Hill house.
March 3, 5 pm, Greensburg.

THE JOURNEYS OF JESUS

A note book for use in Sunday-school and Teacher Training classes. In this little book are given, in chronological order, all the events connected with the journeys of Jesus, as told in the Gospels. It contains seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, with Bible references.

As an aid to home study, for teachers and pupils, it is the best thing you can get. Supply your pupils with copies of this note book and you will have solved the difficulty of procuring home study. The work is especially useful in the Junior and Senior grades, but can be used to good advantage by adult classes, also. Now is the time to get a supply, so that the lessons of the course may be worked out from the beginning.

It will help the pupil to fix in the mind indelibly just the things which are hard to remember, and are yet of greatest importance to a clear understanding of the lessons on the life of Christ as found in the course for 1912.

Price, 10c each; $1.00 per doz.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FIGHTING THE TRAFFIC
IN YOUNG GIRLS

BY ERNEST A. BELL

DOUBTLESS the reading of this book will be a revelation to many. The fact that young girls have been and are being sold and made slaves for immoral purposes is not as yet generally known. This vile traffic has been but recently fully exposed. In this book the facts and horrors of it have been compiled. It tells also of the fight that is being waged against this iniquitous business. Many a young girl who has in times past disappeared never to return became the victim of such as make it their business to buy and sell innocent girls.

ARE YOU INTERESTED?

If you have boys and girls you want to know about the pitfalls that are set for them and be able to prevent their being entrapped. Everyone who is interested in the welfare of the rising generations should read this book. To be forewarned is to be forearmed. This book will do it. It also contains much helpful advice to fathers, mothers, sons and daughters.

The book contains over 500 pages, also 32 half-tone engravings, and can be had in either cloth binding, $1.50, or half morocco, $2.00.

WE WANT AGENTS EVERYWHERE

to sell this book. It is a ready seller, and we have a special proposition to make to you. Write us for terms. There is money in it for you and great good to be accomplished in behalf of the girls and boys in city and country.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE SPIRIT'S SWORD

For all Ministers and Personal Workers

By Evangelist J. R. Beveridge.

Vest Pocket Size, 2¾x5½x¼ inches; 128 pages; 1,200 Scripture References; 133 Subjects. Special Notes.

Synopsis of Contents.

Importance of Personal work. Personal Experience and Equipment in the Holy Spirit, the Word of God, Prayer and Faith. Personal Conduct in Dealing with Souls. How to Approach Persons. How to Get Cases. The Fundamentals of Salvation. Texts for Christians under All Conditions of Sin. The Natural and the New Heart. The Way of Life and the Way of Death. Hell. Answers to Nearly Every Question Asked by Skeptics, and all Classes of Unconverted. False Hopes Swept Away. Guidance for Those Seeking to Find Christ. The Holy Spirit, Acts to First John. The Divine Nature of Christ. The Human Nature of Christ. A Personal Devil. Bible Readings on Prayer and Thanksgiving.



Price, by Mail, Prepaid.
Red Cloth, Embossed and Stamped in Black, ... 25 cents
Red Morocco, Embossed and Stamped in Gold, ... 35 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51.) Elgin, Ill., February 24, 1912. No. 8.

AROUND THE WORLD

International Conference on the Negro.

Dr. Booker T. Washington, the well-known educator, has issued a call for an International Conference on the Negro, to be held at Tuskegee, Ala., April 17-19, next. It is planned to assemble, at the conference, all the varied workers actively interested, or actually engaged, as missionaries or otherwise, in the education and uplift of the colored race. The conference is to meet at Tuskegee, in order to give ample opportunity for the study of methods employed in that Institute. Visitors will then be able to decide how far the methods, made use of at Tuskegee, Hampton, Carlisle and other schools, can be successfully introduced in similar enterprises. As a means of studying the question in all its bearings, the proposed conference will be of undoubted value.

The New Chinese President.

It is reassuring that conditions in the new republic of China are sufficiently settled that the National Assembly, on the afternoon of Feb. 15, was able to elect Yuan Shi Kai as president. The temporary capital will be at Nanking. Dr. Sun Yat Sen's resignation of the provisional presidency has been accepted by the National Assembly on condition that both he and his cabinet hold office until the new president and cabinet have taken full control. It is gratifying, indeed, that all personal preference, on the part of China's great leaders was so completely obliterated that, in this time of critical importance, they can so fully unite on a safe and sane policy for China's future. If the newly-chosen president and cabinet succeed in retaining the confidence of the nation at large, there are bright prospects for a prosperous future.

A Gift of $1,000,000 for Missions.

A donor who prefers to be known to the Lord only, has recently given $1,000,000 to the American Board of Commissioners for Foreign Missions. The income from this munificent gift is to be applied to the educational enterprises of the Board in foreign lands. The liberal donor can have the supreme satisfaction that, long after he has passed from the scenes of earth, the mission interests, supported by his beneficence, will go on in their work of educating and evangelizing vast numbers of earth's benighted ones. And while but few donors are able to give as liberally as the unknown contributor above referred to, it is cheering to know that all can give "as the Lord hath prospered," which, after all, is the standard that characterizes acceptable giving, and which, if faithfully attended to, assures the "Well done," of the Master.

A Benefactor of the Race.

The recent death of Lord Joseph Lister,—known the world over because of his discovery of a system of antiseptic surgery,—calls renewed attention to his remarkable achievements. He died at the ripe old age of eighty-five years, but his great discovery has been a blessing to mankind for the last fifty years. In the early years of the last century the average hospital was a place of horror. Almost all wounds,—accidental and surgical alike,—underwent a process of inflammation and suppuration, accompanied by much pain, loss of health, and, at times, even of life. It was Lister's efforts and researches that brought about a complete transformation of surgical treatment, and through his discovery thousands of lives have been saved. Men like Joseph Lister may well be called the world's benefactors, for they add to the sum of human happiness by the results of their unselfish toil and devotion.

England's Friendly Visitor.

Considerable interest has been aroused by the official visit of Viscount Haldane, British War Secretary, at the German capital. As anticipated, his mission was one of conciliation, and, if possible, to secure a definite understanding between the two nations. Great Britain, feeling obliged to add to her military equipment at the contemplated ratio, finds herself short of the necessary men by some thousands, and will eventually be forced to introduce compulsory military service. This, however, is distasteful to the average Briton, and would prove a decidedly unpopular measure, should the present administration propose it. The way out, therefore, would be to arrive at an understanding with Germany, whereby both powers would agree to a limitation of military forces and naval equipment. In the interests of peace it is to be hoped that some kind of an understanding will enable both countries to bury past grievances, and to labor for mutually agreeable relations.

A New Translation of the Old Testament.

With great interest are Bible students looking forward to a new English translation of the Old Testament. This version is to be made by a company of the foremost Jewish scholars, who purpose to make the translation upon the basis of the most approved Jewish interpretation of the Sacred Record, and in the light of rabbinical tradition and learning. It is thought that the new translation will, in many respects, be of great value, affording new insight into obscure or disputed passages. The scholarship of the Hebraists in charge of the work is so fully acknowledged that the work promises to be one of rare interest, as well as undoubted accuracy.

Human Achievements.

The "New York Times" is receiving all its European news by wireless telegraphy, and it is said that the dispatches, amounting to over twenty thousand words a week, are transmitted as perfectly as those that are forwarded by submarine cables. It was thought that we had reached the acme of human perfection when cables from continent to continent flashed the news of important happenings in the twinkling of an eye. Now scientists assure us that ere long it will be possible to girdle the globe with the marvelous wireless messages in but a few moments' time. Contemplating this most remarkable evidence of man's achievements, we are impressed anew with the magnitude of the divinely-bestowed power that made all this possible. "The Hand that made us is Divine!"

Only One Day's Work.

Recently the Christian women of Charleston, S. C., became impressed with the importance of doing more aggressive work. Accordingly they met early one morning, and in earnest prayer asked the Lord's blessing upon the work they were about to undertake. Then, two by two, they made a house to house canvass of the city, spending the entire day in the work. When at night they met again, they were able to report more than a thousand names added to the enrollment of their respective missionary enterprises, as donors and active participants for the future. We mention the incident to show what can be done by a united effort. What would be the result if a few earnest sisters in each congregation of our beloved Brotherhood were to make a similarly thorough canvass of the homes in their territory, for the distinct purpose of more fully extending church influences? Undoubtedly there would be an awakening the like of which we have never seen.

The Forty-Eighth State.

When, Feb. 14, President Taft signed the proclamation admitting Arizona to the list of States constituting the Union, the last of the territories on the continent was elevated to statehood. The same day George W. P. Hunt was inaugurated as the first State Governor of Arizona. After promising, in his inaugural address, to give the State a "Golden Rule" administration, he also recommended that the first legislature pass an anti-lobbyist measure, thus protecting itself against undue pressure on legislative measures. He closed his remarks with the following earnest words: "While I shall endeavor to gain some distinction for my administration as one of business, it is not to be a dollar administration. The dollar will not be placed above manhood, nor wealth above humanity." It is to be hoped that our newest State will be all that its able governor is so fondly anticipating. Especially do we hope that his closing remarks will be verified in the future history of the State.

Modern Progress in Rome.

In the very part of the City of Rome where Paul, the great apostle to the Gentiles, is said to have spent the last few years of his earthly career, many ancient waymarks are disappearing at the approach of modern progress. The latest touch of modernism is the proposed construction of a subway, starting from the center of the city, near the Forum, and then proceeding to the city limits as far as "St. Paul's Gate," from which point there will be a traction line built to Ostia on the sea coast. This will give to Rome a double track electric line, affording convenient access to the coast, and adding largely to the transportation facilities. To the student of Bible history the ancient city on the banks of the Tiber will always be of interest because of the aged apostle who hallowed its memory by his saintly presence. As we read of the changes wrought by modern progress, our thoughts revert to the time when he, as the "Lord's prisoner," went to and fro on its streets, and finally died a martyr's death in honor to his Master, and in eloquent testimony to the sincerity of his faith.

A Strong Tribute to the Sunday-school.

Recently Judge Fawcett, of New York, had occasion to sentence a young man to the Elmira Reformatory for burglary, and in the course of his remarks, gave expression to the following: "I find that all attempts to have you go to Sunday-school have failed. In the five years I have been sitting on this bench I have had 2,700 boys before me, and not one was a Sunday-school attendant. Had you gone there regularly, I am sure you would not be before me today." It might be well if ministers and Sunday-school officers and teachers were to take notice of Judge Fawcett's testimony, and give it the widest possible dissemination. We can not impress too strongly the value of the Sunday-school as a promoter of moral strength. "Train up a child in the way he should go," is the apostolic injunction that might well be more generally and faithfully exemplified everywhere.

Lawlessness Must Stop.

That a total of at least forty-eight labor union officials of high rank should be arrested in several of the leading American cities, presents the most serious situation with which organized labor has ever been confronted. Well-substantiated charges of shipping explosives with felonious intent, and otherwise conspiring against the law, are to be preferred against the chief actors implicated. The full scope and nature of the indictments are staggering. It is well, perhaps, to urge that the trial of these charges be awaited with due moderation and patience. No one should allow himself to condemn without proof, or to permit his abhorrence of the deplorable excesses to result in premature condemnation of all organized labor. On the other hand, it is but right that every citizen lend his best efforts and influence to the upholding of fair dealing and righteous principles. Law and order must be maintained.

Reaching the Unemployed.

One of the greatest problems of the age is the providing of work for the large army of the unemployed. While in the United States all efforts of the kind are naturally confined to philanthropic individuals and associations that struggle with the question as best they can, in Germany the matter is systematically attended to. Practically every city, big or little, has its municipal labor bureau, conducted by a committee of practical, hard-headed men, who understand the work confided to them. To that bureau the idle man goes and makes known his wants. His name is taken down, and his past experience and general ability are carefully scrutinized. The employer in search of workmen applies to the same bureau, stating his requirements. As a result, employer and applicant are brought together, to the mutual advantage of all. The plan, with various modifications and additions, has been developed to a high degree of perfection by the committees in the various German cities, until it has largely solved the problem. If a similarly effective plan could be devised for the placing of unemployed ministers in pastorless congregations, a great and perplexing church problem would be effectually disposed of. "Why stand ye all the day idle?" was the rebuke in days of old to those who should have been at work. It is still an opportune inquiry.

A People Without Religion.

So commonly it is asserted that all men have some sort of religion, and worship something,—however low and degraded,—that it is somewhat surprising to hear of an exception to the general rule. Dr. Wilhelm Valez, the geologist of the University of Breslau, Germany, has found, in the interior forests of Sumatra (south of China), a people absolutely devoid of any form of religion, without superstition, and uninfluenced by any thought of the future state. These people, known as Kubus, are scarcely to be distinguished from the small, man-like ape of the Indo-Malayan countries, and yet there is a manifest possibility of mental development, unattainable by the lower orders of creation. The Kubus roam the forests in search of nuts and fruits, waging but little warfare upon the small amount of animal life in their silent and somber land. Intellectual stagnation has, in some way, taken possession of these unfortunate people,—largely due, in the opinion of Dr. Valez, to their utter neglect of exercising their God-given faculties, thus producing a most deplorable atrophy. Their sad estate is a solemn reminder that man can not afford to neglect the cultivation of the powers entrusted to him, lest he retrograde and become utterly inefficient, and it applies spiritually, also. "Neglect not the gift that is in thee, . . . Stir up the gift of God which is in thee," says the apostle to Timothy, and we do well to heed his earnest admonition.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

My Lord and I.

Selected by Nettie C. Weybright, Syracuse, Ind.

I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully.
I could not live apart from him,
I love to feel him nigh,
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as he bids me lean on him,
His help I gladly seek:
He leads me in the paths of light,
Beneath a sunny sky,
And so we walk together,
My Lord and I.

He knows how much I love him,
He knows I love him well;
But with what love he loveth me,
My tongue can never tell;
It is an everlasting love,
In ever rich supply,
And so we love each other,
My Lord and I.

I tell him all my sorrows,
I tell him all my joys,
I tell him all that pleases me,
I tell him what annoys;
He tells me what I ought to do,
He tells me what to try,
And so we walk together,
My Lord and I.

He knows how I am longing,
Some weary soul to win,
And so he bids me go and speak
A loving word for him.
He bids me tell his wondrous love
And why he came to die,
And so we work together,
My Lord and I.

I have his yoke upon me,
And easy 'tis to bear,
In the burden which he carries,
I gladly take a share;
For then it is my happiness
To have him always nigh—
We bear the yoke together,
My Lord and I.

—L. Shorey.

Entertainment and Amusement as Elements of Worship.

BY OLIN F. SHAW.

HAPPINESS and enjoyment comprise a condition of life that is coveted by, perhaps, all people. It would be difficult to conceive how any one could take pleasure in sorrow and unhappiness. The kindly consideration of all of man's needs, and the elaborate provisions made for them, are indications that God designed we should have happiness in its fullness. We may be assured that the tremendous desire of the struggling multitude for enjoyment, at present, is not a condition that is peculiar only to the present age. We may also expect that, as long as the present constitution of things continues, men will not cease to spend millions of dollars in the building of play-houses and pleasure-resorts, of every description, to promote happiness(?). It would not only be a foolish expenditure of time and printer's ink, but it would be unscriptural to attempt to produce any argument here, denying people the right of enjoyment of life.

Many church men and social reformers have long since recognized the momentous importance, both to the church and the state, of providing and educating people to a moral leisure. Many others need a terrific shaking up to bring them to their senses on the subject. This is an issue that the Brethren have not given a great deal of consideration, as a church, from the fact that hitherto we have been a church of the country, and have not come vitally in contact with some of the greatest problems of the church.

Morals have been defined as wisdom gained through suffering. But not necessarily so. The Bible furnishes us a perfect code of morals. And a second book of morals, that ought to be intensely interesting to every one, as well as practical, is the experience of others. As for one's own benefit, it is too late to learn after being unhappily married that the Sunday-school, the young people's meeting, or the prayer meeting are far better places to go, to form the acquaintance of a companion, than either the theater or the ball-room, we shall be exceedingly foolish if we do not learn some valuable lessons from other denominations who have, for several decades, been wrestling with this problem.

In referring to some mistakes that have been made by some churches, and high churchmen, I wish to speak most respectfully, for I have every reason to believe that they have been, in most instances, devout, God-fearing men, who have had at heart the love of God and the burden of souls as we ourselves might boast of having. They have been men burdened with the responsibility of keeping, in some instances, as high as 2,000 souls spiritually alive, including several hundred young people,—a responsibility that angels might well shrink to bear.

A combination of circumstances has militated to bring about an introduction of the elements of entertainment into religious worship. The inbred tendency of human nature leans toward that which is light, and of an amusing, entertaining nature. Then, again, we have the willingness of unscrupulous men and women, to cater to the demands of a pleasure-loving public, and such efforts are already making broad inroads into religious circles. Furthermore, we have to battle with the popular misconception that the maximum of happiness in life lies in the maximum of such experiences. It seemed, too, to good-thinking, well-meaning people, that the danger, in many instances, was not in the amusements themselves but in the unwholesome, ungodly influences under which they were held. Therefore it was proposed to put under a religious influence many things that are entertaining and amusing, which would not only render them harmless, but would make them a means of rescuing many souls for the church.

As an evidence of men's sincerity and faith, in such a course to save people, millions of dollars have been invested in Christendom for buildings and equipment to provide a place of moral leisure, and of entertainment and amusement for people under Christian influence. I refer now to the Young Men's Christian Association movement. At this point I am reminded of the admonition of Christ to the disciples, "Beware of the leaven of the scribes and the Pharisees," by which I do not mean to class Y. M. C. A. workers with the scribes and Pharisees, but that the church shall especially beware of those things that have a religious aspect about them. They have always been Christianity's greatest foes.

It is a fact of the utmost importance that, with the rise of the Y. M. C. A. movement, has come a signal decline of church attendance throughout the cities of the United States. What has happened? The Y. M. C. A. has created a center, outside of the churches, that appealed to the pleasure-loving element of man's nature, and the Y. M. C. A. has been substituted for the church. I say it with great respect for those who, by this means have, in all sincerity, endeavored to do a good work, but the more the Y. M. C. A. cause flourishes, the more will there be a decline in the church-going spirit. The CHURCH is the greatest institution and the most important center in the world, and of a right should be held before the public as such.

During the last half century a large part of the devotional exereises of the public worship in the various churches has been given to the rendering of special musical programs by choirs, soloists, etc., the thought being to keep the ear trained to enjoy good music, to draw large crowds, and to prepare them for the public discourse,—all of which things are good, without doubt. The facts are though, that, if the worship at the house of God is to be reduced to the level of entertainment, there are other institutions, not far from the church, bidding for the entertainment of the public with which the church can not compete, and it may expect to be defeated. In the second place, singing was divinely constituted to be an important part of worship, and a right which belongs to every pew. When it is denied the pew, one of the most attractive features of the public service is removed and many of the laity will lose their interest in the service.

Again; of very recent years church services have been greatly menaced by the five-cent moving picture show. To meet this movement, not a few churches have given over their evening service to a display of sacred moving pictures (if there are such things), with a lecture, or sermon, as they may choose to call it, in connection. The theaters have been quick to grasp the situation and have advertised sacred(?) pictures for Sunday evenings.

Moving pictures, or anything else, of a purely entertaining nature, introduced into church services, can have but one effect,—to lower the services of the church to the level of an entertainment, and to destroy the true devotional spirit that should characterize church-going people. When church-going has been reduced to such a level, the exercises of the church will soon be found too tame, and will be deserted for other places that are more highly entertaining and amusing. There can be no question that, from a scriptural point of view, mere entertainment and amusement have absolutely no place in religious worship. It ought to be plain to all who have thought deeply on the subject, that as a means, either to draw or to hold people in church services, it has proved to be a confessed failure. The house of God is a place for spiritual worship, and for the developing of a devotional spirit. Let us keep it so!

Dixon, Ill.

Organization.

BY W. R. DEETER.

A NUMBER of persons engaged in any line of work will do more and better work if organized. To attempt a piece of work in a disorganized capacity is little better than a mob. If a thousand men in battle, disorganized, would meet the same number well organized, the result would be ten to one in favor of the organization.

Our civil government could not exist without organization. It would be transformed into anarchy. The reason the brewery element has so much influence in our country today is because they are well organized. One reason why the temperance people are accomplishing so little, is the want of united organization. If the temperance people were to organize and work together as the brewery people do, they would sweep everything before them.

I am reading the *Patriotic Phalanx*, which is, or claims to be a straight prohibition paper, but, unfortunately, it fights the Anti-Saloon League more than it fights the common enemy,—the saloon itself. The result is,—lost power.

Under the organized civil government of our country a citizen of this government has the protection of the United States anywhere in the civilized world. This could not be, were we not well organized.

The church could do but little work disorganized, but with her organization she is to carry the plan of salvation to the ends of the earth.

One of the first things Paul would do, after gathering a few members at a point in his missionary tours, was to organize them and set them to work, therefore we have the church at Philippi, at Thessalonica, at Corinth, etc. Each of these organizations was trying to carry out the teachings of Christ and the apostles, not only in observing the ordinances, but in reaching out to help others, contributing largely of their means to help spread the glad tidings to the lost. Where would we be today, in the great cause of missions, without a special organization looking after that special work? Where would we be if we would have had such an organization fifty years ago? Certainly far in advance of where we are today. We have much to encourage us, however, and we should make strong efforts to redeem lost time and opportunities.

It is true our people have done much by immigration, but they would have done more had they been properly organized,—with a well-informed head to direct. In the immigration plan the motive generally was financial gain, and not the spread of the Gospel. It is also true that many good people have been lost to the church by immigration without any special direction, locating far from any organization and in time

becoming alienated from the church and, with their families, lost to the church. A bureau of information and immigration might be a good thing.

In the church's great mission for Christ and the world, she can not be too well organized. Let all, then, work together in one solid phalanx, and we can readily storm the forts of Satan.

Several years ago, on a Sunday morning, after a communion on Saturday evening, we found ourselves crowded with work. After breakfast at the church, we had but little time to set everything in order for morning service. It was then that some one suggested a proper organization of our forces. Accordingly everyone was given his and her work to do, and when all was done we found we were just thirty minutes in getting the house in order, instead of occupying an hour as on former occasions.

At a late council meeting in the Bethel church we arranged for an organization to care for the sick. A deacon was chosen as the head of this organization. If any one is sick, and help is needed to care for the afflicted one, the head is notified. The members having promised to respond to his call, he calls on Bro. A, Bro. B, etc., who unless they have a very good excuse at once respond. This obviates the difficulty of having too many some nights, and none at all at other times. I have known instances where the good wife or mother was completely worn out before help came to the rescue. An organization of this kind will obviate this difficulty.

On one occasion I heard a member of a secret order say, "If the churches would do their duty in looking after their poor and sick, there would be no excuse for secret societies." This is true, but what a reflection on the churches! Will not Jesus say, "I was sick and ye visited me not"? This is the very work that she ought not only be willing, but anxious to do. Christianity is at a very low ebb when the world must organize secret societies to do the work that ought to be done by Christians.

Milford, Ind.

Why We Believe in Christianity.

BY JAS. H. MORRIS.

Reason Number Eight.—In Conclusion.

We believe in It Because of Its Glorious Results.—When the prospective purchaser tests a shop or a manufacturing plant, he does not examine every bolt in the shop and every machine, but simply examines the product that comes from the shop. I am not going to argue that such is not a fair test, or anything of the kind, but I am only going to say that it is the way Christianity is being judged today. We are the products and in the eyes of the world Christianity stands or falls as we are true or false representatives of Jesus and his system. Many people have no other Bible than their professing Christian neighbors.

We can only look at a few of the many results. First, the result upon the nation. What has been the result upon the United States as a nation? Has it made it different from what it would have been, had we been heathen? We are very different, I venture the assertion. Of course, I know that we are not a perfect example of a Christian nation. I know that we send on the same boat missionaries and beer, and perhaps many times as much of the latter as of the former. I know and deeply regret that, from some of our eastern cities, little images are sent to the heathen lands, in order that their people may worship them. I know that while our churches send a few devoted men and women to preach against idolatry and vain display, our own nation spends more for jewelry and fashions than would take the gospel message to the most remote bounds of earth. Remembering all this, I wonder if, in spite of the shortcomings, we have not, after all, some good traits because of our Christianity!

We are not becoming a peace nation as fast as many of us desire, yet, to what can we attribute the peace work, already accomplished? We can only attribute it to the Prince of Peace. Every inch we have progressed, from the old barbarian idea of war, has been gained by our being a Christian nation. When, after the Chinese troubles in 1900, the nations demanded an indemnity for property lost during the Boxer uprising, it was only the United States that handed back her share of the award. Was it not because we are a Christian nation? Today that act is bringing us more real gain than the money would have been to us. Young Chinese are being educated in our institutions, by the use of the funds we returned to China. We are in their eyes a Christian nation as shown by our liberal spirit. Had we been a nation seeking her own immediate welfare, we would have taken the last cent of the indemnity.

In the second place, the effect upon a community is the same as upon a nation. See the people crowding from a godless to a Christian community! An avowed infidel may denounce and speak against Christianity, but when he wants to locate anywhere he is sure to find his home in a Christian community. This may seem rather strange, but you have never seen nor heard of a colony established for infidels, where in the end, a Christian was not wanted. They say there is no God, the Bible a myth, and Jesus Christ a bastard, yet they want to live among men whose lives are living examples of the power of this mythical God.

An interesting incident is told of an English Earl that went to the Fiji Islands, after some missionaries had been working there for some time. Full of his infidel ideas, he sneeringly smiled as he said: "It is really a pity that you have been so foolish as to listen to the missionaries. No one believes any longer in that old book called the Bible, or in that story of Jesus Christ. They have learned better. I am sorry for you."

The old Fiji chief said to him: "Do you see that large rock yonder? Do you see that great oven over there? On that rock we used to mash the heads of the victims, and in that oven we roasted them. Now, if it hadn't been for Christianity, that old Book, and the love of Jesus Christ, which has changed us, you would never leave this spot. You may thank God for the Gospel, for without it, here, you should have been killed and roasted, and we would have feasted upon you."

The Samoans, after a few years' interval, could scarcely realize the great change that had taken place among some of the people on one of the New Hebrides islands. The language had been learned and reduced to writing, and thousands of books were in the hands of the common people. Hundreds of them could read, hundreds of children were in school. Half of the four thousand on the island had become Christian. A little church had been begun and a well-ordered form of government had been established. A law had been passed, forbidding women to be sold into slavery. Farming had been improved, and exporting had been begun. In a word, the people were becoming *civilized*. Mr. Geddie's epitaph tells the story thus: "When he came here, in 1848, there were no Christians here; when he left, in 1872, there were no heathen."

The picture given here, of the people, is one before the Gospel came to them: "The people were all wicked and ignorant and hard-hearted, thieves and liars. They were cruel to women and old people. They believed in spirits and brought offerings to stones. Their only occupations were fishing and fighting." Now the picture is different: "With a population of 84,000, they have forty-six self-supporting churches and 4,300 members. About 50,000 have heard the Gospel. The people are eager to learn, as shown by their order for books: 750 arithmetics, 250 geographies, 750 readers, 750 hymn books, 465 New Testaments and 205 Bible story books." The story of civilization is spelled by the word *Christianity*.

You may speak as highly as you please of your self-made men and how you are self-made, but the greatest half of your success today is due to the civilizing power of Christianity. If you are Irish, thank Patrick and his followers for telling your ancestors of Jesus. If you are Scotch, offer your thanks to Columba, that noble Irishman. If you are German read up the story of your conversion in Ulfilas, or Boniface, or Willibrord. In like manner you can trace your own standing to Christianity in some stages of its development.

In the third place, Christianity has made us personally what we are. Christianity has made us better physical men, better intellectual men, and better spiritual men. Some one will be ready to contest the first point with me and say that the savage man is a better physical man than the civilized man. I do not have time to debate that question, but will simply say that Christianity has modified greatly, for the better, the conditions which make up our homes and surroundings. Compare two homes,—one a Christian and the other a heathen one,—and you will see what I mean. The Christian man knows how to care for the body. Cleanliness is next to godliness, and many homes are soon tidied up when Christ enters. There is a very close connection between filth and dirt and low morals. The clean, well-dressed boy will feel too good to be caught at some low-down trick. The mistaken idea that some men have, that to be good, one must not be clean, is radically wrong.

Of the intellectual and spiritual side of our natures we can not speak in high enough terms. Where Christianity has gone, translations of the Scriptures have made their way. There books and papers abound, and education in its fullness uplifts the people. Many nations can trace their intellectual rise to the missionary who brought the knowledge of Jesus. Education and evangelization go hand in hand, and dare not be separated. In fact, they can not be separated without marring both of them.

Christianity is not a something to be applied as a liniment, but a living germ, to be planted as the mustard seed. As a developing factor, education has certainly proved its worth.

In the moral and spiritual realm Christianity found men at the very lowest. They were politically debased. Their women were no more respected than a good animal. Gladiatorial contests served as amusements. War, war, war, was on every hand. Slavery was to be found everywhere, and corruption, etc., was carried to almost any length. When the little seed of Christianity was planted here, it lifted men to a higher plane. Whatever he is today is due to Christianity. I am glad to say that there are thousands so far above the vices, once common everywhere, as not to be tainted with any of them. Further, the true Christian is not tempted by any of these excesses.

If you do not believe that Christianity can change a person's life, ask Jerry McAuley, W. H. Hadley, Brethren Bruce and Owens, of Louisville. They have been living examples of what Christianity can do. What has it done for you? Maybe you would be in some place of punishment were it not for the influence of Christianity. Where would I be? I don't know.

That is only the earthly side. What are the heavenly results? Every Christian is promised a home in a mansion so beautiful that words can not describe it. John pictured the New Jerusalem in the most fascinating form. How blessed, always to be with Jesus, where there is no night, no sickness, no pain, no parting, etc. "Oh, that will be glory for me." There we may have that crown of glory, in which there are stars to represent the good deeds done in Jesus' name. Is it worth striving for?

Louisville, Ky.

Several Ministers in a Congregation.

BY B. E. KESLER.

I SHALL not presume to say that the following is the *best* way to manage, but it is at least *a* way and the best *I* know. No doubt the answers to this question will vary as do the characteristics of the elders of such congregations.

If I were the elder of such a congregation I would call a meeting of my colaborers and, with their concurrence and help, we would survey our surroundings and determine what points of our contiguous territory might be helped by having preaching services monthly or oftener.

This done, I would proceed to interrogate my helpers, to know just about what work I might reasonably expect from each. Next, I would, with their consent, designate the points agreed upon as preaching places for a stated time, until we might be able to form some idea as to whether it was expedient to continue the work at such designated points. Then I would assign a minister to each of such points, giving him to under-

stand that the spiritual welfare of the people at his point is now largely in his hands, and he is, therefore, largely responsible for their souls' welfare. I would exchange pulpits with them occasionally, allowing each to take his turn at the home churchhouse.

Then I would tell the church to bestow her encouragement profusely upon the less gifted brethren, and not stay away from church if they happened to know that such a brother were to be the speaker for the day. Indeed, while gifted speakers know their gifts, and have the satisfaction of knowing they are gifted, yet a little encouragement, occasionally, from those they serve, will not harm any of them.

The plan being arranged as indicated, next I would look out among the congregation young members, or old, who might be available as helpers at these outstations in singing, teaching Sunday-school, or superintending one, assist in prayer service, etc. These, likewise, would be assigned work, and in a little while we would have our whole force running in full blast.

After we had run the business on this plan for a time,—say twelve months,—we would consider the propriety of exchanging and making a new assignment of workers, where deemed advisable. If a point, after reasonable effort, proved to be unfruitful,—and no doubt some would,—it would be dropped and a new one opened up. It often happens, in mission work, that a new point, opened in near proximity to an old one, will prosper and be a success, while the old one will lag and be a failure.

The last thing I would encourage would be to hire one man on a salary and let the others "rust out" or move out. We can not afford to lose the strength of even our weak ministers in that way. Then, too, if I had material in the congregation for ministers, I would see to it that the church has an opportunity to call them into service, and if we had no work for them in our own congregation, they would, if filled with the Holy Ghost, soon find a place to work.

River Bend, Colo.

Some Phases of the Educational Problem.

BY W. I. T. HOOVER, PH. D.

ANY one acquainted with the history of education knows there have been many educational theories advocated and attempted to be put into operation. Scores of these met the needs of the age and peculiar local conditions that gave rise to them. The present ought to profit by the errors of the past, and avoid them. But in spite of this there are, today, educational fads and fancies, as well as industrial, social, political and even religious fads.

It is a well-known fact, in the scientific world, that from purely local data and too few of them, only incomplete deductions can be drawn. These conclusions may be true enough respecting the data from which they are drawn but they will not hold as even general laws. Another set of data, just as local and temporary, will furnish conclusions that may be true to the data, but are generally in sharp conflict with the former conclusions drawn from the other data.

It is also a well-known rule of investigation that the concrete can not be explained, except in the light of some fundamental principle. This principle is a pure abstraction and, considered in itself, apart from the concrete facts, is barren. The two methods must be taken together, in order to arrive at conclusions valid for life.

The educational world is not yet a unit on the real purpose, or end or aim of an education, and so can not be on the means or methods adopted to realize the end sought. Some of the various ends proposed are: Complete living, good character, knowledge, social efficiency, utility, certain permanent interests, etc. The last two decades have produced an unusually large amount of educational literature. This literature contains not a little nonsense, a good deal of learned trifling, some absurdity, and all of it is interspersed with sound and unsound pedagogical sense. Our own church and college publications, and discussions at the various educational meetings, in the different schools and church District Meetings, furnish many examples of the above characterizations. All are doubtless sincere and honest in their opinions, but the point of view is too limited and the range of knowledge on educational theories is too narrow to draw even valid general principles for our own church brotherhood, to say nothing of the world at large, which we desire to instruct on educational matters. Many of the arguments and conclusions would be amusing if they were not fraught with such sad consequences.

With the author's seventeen years' experience in edcational and church work, he is thoroughly convinced that the supreme educational need of the Church of the Brethren is college-trained men and women. He is sure, also, that the one problem of the church, that is of most importance, is the ministerial problem. Our church constituency has been much benefited by numerous short courses in literary and Biblical studies and also in elocution, penmanship, music, art, bookkeeping, agriculture, etc., but the time has come when we should place these in their true perspective, and go on to educational work that will count for placing the Church of the Brethren on a par, in influence, with all the other great churches.

It were folly to expect that the ministry of the Church of the Brethren, if it remains untrained in a thorough collegiate and Biblical course, can measure shoulder to shoulder with the ministry in other churches. Their ministry is always Biblically trained in college, and a great many have had a seven or eight years' literary course, before they began their Biblical course. While education does not make a saint, it nevertheless is a great power to direct men's lives in right channels and to penetrate deeply into the Bible doctrines. Of course, with increased knowledge goes increased responsibility (Luke 12: 47, 48). It is certain that to an ignorant person God does not reveal profound truth. It requires a keen spiritual insight and a well-educated mind to fathom God's mysteries as contained in the Bible. If the minister knew more of history and the nature of the mind, gained from a study of psychology and ethics, he could direct the forces of his congregation better, and avoid many church "cases" at the council meetings.

Much is being said and written, these days, that we need an agricultural department and a manual training department in each of our schools. This, I believe, is a serious mistake to urge upon the schools. The various departments have each a separate and distinct standard and character of their own. To combine all under one management or corporation is to associate various standards in such a way as to vitiate the very purpose and force of the chief educational agencies involved. Credits from one school will be asked for in another, but they can not honestly be given because the standards are not the same. The various States have splendidly-equipped agricultural colleges and technical schools. The equipment needed for each is very costly. Why, since we have so urgent a need for colleges of liberal arts and Bible, should we weaken our forces, and cripple our institutions, already begun so nobly, by dividing our energies and scatter them over such broad fields, with so small means at our command? Some are even advocating a medical college, and others that we need a university, and so should reduce our colleges to academies, except one or a few, and concentrate our efforts and means to develop a university.

It might be well enough to hint at such an end, but, in the name of common sense, let us give the proper perspective to our college advertising and solicitation for students, and urge that our young people pursue a literary course, as far as possible, before attempting to specialize in commercial work, or public school teaching, or the ministry and the like.

Again; it is urged we have too many colleges on catalogue paper, and too few real ones in concrete operation. Possibly it is true, but why do we have such? Simply because conditions forced us into college pretensions. If those who can, would liberally endow the school nearest to them, it would, as if by magic, become a real college. Our experience has been that of all other denominational colleges, and they are not laughing at us for our pretensions, nor ought we to be ashamed of our own efforts. But let us sit down with stolid determination to win out along the line of developing our schools into well-equipped and well-endowed colleges. Our educational standard and requirements need not be low because we have small enrollment and a small faculty. Were we to cease spending our energies over a lot of short courses in various departments, and concentrate on the longer, literary courses, we should be able to develop into genuine colleges all the sooner.

It is during the undergraduate courses that the youth of our land need personal contact with the teachers. These should be men and women of broad and liberal Christian character and scholarship. The ideal is that no one should teach in a Christian college who is not a Christian. This undergraduate period is when educational and moral habits are formed and a wrong direction under poor teachers and those of loose moral and religious habits may result in utter ruin and infidelity. But by the time the student has gained his baccalaureate degree he should be so grounded in right habits that he will never go astray. Then those who want a professional education in the ministry, medicine, law, teaching, or technological training, will find it safe to attend the great universities, where every advantage for such culture and training is to be had.

It is a fact that only a very small per cent of the graduates of the short courses (notably bookkeeping and stenography) ever secure a position of any account, or are able to retain one when it is gained, because their education is not broad enough. They are too ignorant of the essentials of a business man. These courses are advertised out of their due proportion, compared to the literary college course and all because they pay more than their expenses, the surplus going to maintain the literary department that constantly falls behind financially, if there be no endowment.

But why follow such a wasteful educational policy by building up false hopes in a young person? Why maintain a department for the "exception to the rule" (the few who do succeed)? If the college authorities would give the correct setting to the educational forces at their command, there would be but a very few who would not take a literary course first, and one, too, of such length as to fit them for real effective living.

Another educational policy among us, that is wrong in principle and sometimes mischievous in its results, is the leasing of the school property to a few of the teachers for what they can make out of it. This at once places the school on a commercial basis, and stamps it as a commercial institution like merchandising, banking, etc. In order, then, for the school to be able to pay wages, all sorts of courses are conjured up and advertised to attract pupils. The immature in years and experience do not know the value of a course of study, and so their money and energy are often spent to no real or lasting end. No institution can secure an endowment fund on this basis of organization. With a proper organization of the institution, correlation of courses, judicious advertising, the parent and son or daughter will see the real educational need of the day and endeavor to satisfy it. In this way the true end of an education will be conserved, and genuine colleges will speedily become a verity among us.

Blue Ridge College, Union Bridge, Md.

Worthy Warning.

BY M. M. ESHELMAN.

THE editorial on page 57, in GOSPEL MESSENGER No. 4, is both timely and sensible. Over-organization is within the possibilities of the Church of the Brethren. The electrical forces require tremendous transmitters to give us light and power, and now, with that seemingly marvelous substance,—radium,—which is giving proofs of a new, active and powerful force in light and heating, perhaps there will come a "Radium Day" into the church, as well as an electrical animation.

The danger of over-organization is harmful conflict and declensive formalism. The "emotions" are all right, but they must be hitched to proper "motion." Will this be always done where the intelligences are intensified by so much emotion?

Will the membership be made to feel that organization is a burden? Will *talk* in the assembly be maximum, and *work* among the poor, the needy, the suffer-

ing, the unbelieving become the minimum? God and time will bring the intelligence as to this.

It might be well to reproduce the speech of that fearless, yet faithful, servant of God,—Eld. R. H. Miller,—delivered at the Annual Meeting at Pittsburg, Ohio, concerning "societies" in the church. Some of the abuses are already becoming apparent. "Societies" in the church may yet become a great possible danger. Our wise builders gave us the "Christian Workers," made up of old and young, but already they are called "Young People's Meeting" and "Christian Workers' Society." If we would hold out against partyisms, let us just hold to the name which includes us all.

I remember the day when the work was about all *not* in the hands of the young members. Now let us hold to the ground that it belongs to old and young alike.

We have organized the temperance principles into what are supposed to be practical lines. Let us be careful that these gatherings are not transformed into political clubs.

Are we to have our nonconformity principles organized into working conditions? If not, why not? Well, there are grave doubts about organizing any principle into "societies." God put temperance, nonresistance, nonconformity, and other principles into the church to announce, herald, and proclaim them, and, when received and believed, to live or practice them. If organizing to live them is the Holy Spirit's way, then let them be organized and "made to run the mighty race."

Organization is a good thing, but it requires communication and wisdom to make it spiritually forceful. The church ought to possess wisdom and organized force in sufficient amount to carry forward all her principles without sub-organizations or wheels within herself. Wheels are very useful, but needless wheels engender needless friction. Be sure the wheel you would yet add is needed. The more wheels the more "oil," and the church may come to realize that there are more oil-gatherers than there are pushers and pullers.

Los Angeles, Cal.

The Sunday-school Postoffice.

BY DAVID M. ADAMS.

We have recently made a number of improvements in our methods of conducting the work of the Sunday-school. One of the most profitable things (from a financial standpoint) which we did was to establish a Sunday-school postoffice, in which all members of the school receive their Sunday-school literature. There is also a department in this office where religious tracts may be procured by all those who desire them. A very convenient and accessible room near the main entrance of the church has been furnished with the things necessary for an office of this kind. This addition to our Sunday-school equipment has already proved a decided success. Some of the reasons for establishing it are as follows:

1. There are, in most every Sunday-school, certain persons who do not appreciate our Sunday-school papers. They accept them, however, when offered to them by the librarian, but they leave them lie in their pews. Consequently they are never read by any person. Invariably they are gathered up by the janitor whose duty it is to dispose of them. Nine times out of ten they are committed to the furnace. Every paper that is disposed of in this way means just that much loss to the school,—an expenditure of money, but no person benefited. By the postoffice method this loss can be evaded, inasmuch as the person, having that part of the work in charge, will not post papers for those who do not care to read them.

Again, some Sunday-schools aim to place only one paper in each home. Unless the librarian knows to what family each member of the school belongs, and to whom a paper has already been given, this is impossible. As a rule, a plurality of papers is given to some families, while others receive none. Now this is also overcome by the postoffice method, as only one paper will be posted for each family, a box being provided for each household represented in the school. This method has already saved us several dollars' worth of supplies. It is justifiable from an economical standpoint.

2. It relieves the librarian of a great deal of his or her work, as the papers, etc., can be posted in much less time than it requires to distribute them.

3. It avoids the interruption which both the teacher and class suffer under the old method of having papers, etc., distributed while the class is in session. In a school in which the distribution of literature is made after the lesson has been studied, the postoffice method would economize time which could be more profitably spent.

4. It prevents the pupil from glancing over the Sunday-school papers while the pastor is delivering his sermon, as said papers are not lifted until after the congregation is dismissed. This alone renders the Sunday-school postoffice justifiable.

Cerro Gordo, Ill.

Christian Adornment.

BY JAMES M. MOORE.

The underlying principle upon which proper Christian adornment is based, was set forth by the Great Teacher in Matt. 6: 25, 28-33. Here the members of the kingdom are told not to be over-anxious as to what they shall wear, for there are more important matters that should receive attention.

In Rom. 12: 2 Paul makes clear the attitude the Christian should take to the things of this world in general. In the first place the negative is taken up and we are told to "be not conformed to this world." A study of this word "conformed," in the original language, shows us that it is used in but one other place in the New Testament,—in 1 Pet. 1: 14. Here it is translated "fashioned," and refers to the outward and sinful. A different word is used in passages where anything good is referred to.

Next the positive side is brought out in the exhortation, "Be ye transformed," as the same writer says in 2 Cor. 3: 18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed (or transformed) into the same image from glory to glory even as by the Spirit of the Lord," or in the same way Jesus was transfigured. See Matt. 17: 2. This transformation is to be accomplished "by the renewing of your mind," and the purpose is that in life "ye may prove what is that good, and acceptable, and perfect, will of God."

The above principle was later applied to some of the details of adornment by two of the inspired writers, —by Paul in 1 Tim. 2: 8-10, and by Peter in 1 Peter 3: 3-5. Carefully putting the points mentioned into tabulated form, we have them as follows:

	1 Tim. 2: 8-10.	1 Peter 3: 3-5.
POSITIVE	Adorn.— 1. Modest apparel. 2. Shamefacedness. 3. Sobriety. 4. Good works. Reason.— Becomes women professing Godliness.	(Inward.) 1. Hidden man of the heart. 2. Meek and quiet spirit. Reasons.— 1. Not corruptible. 2. Great price in God's sight. 3. Example of holy women of old.
NEGATIVE	1. Broided hair. 2. Gold. 3. Pearls. 4. Costly array.	(Outward.) 1. Plaiting the hair. 2. Wearing of gold. 3. Putting on of apparel.

Now, in order to get at the true ideal and spirit of these passages, we must look at the points one by one. We shall take the upper or positive group first:

1. *Modest Apparel.* Women are told to adorn, and there is a right way to do this. Modest apparel is neat, clean, plain and simple. It is, therefore, free from the extra puffs and appendages that are put on for the purpose of attracting attention. The worldly women's hats can not be classed as modest apparel. John Wesley referred to them as "scandals of female modesty." The Church of the Brethren has wisely taken a stand against such headdress, and recommended the plain, simple and modest bonnet. Other *modest* headdresses are not prohibited, such as the hood, etc., and at times are found more convenient.

2. *Shamefacedness.* This same Greek word is translated "reverence" in Heb. 12: 28, and is used only these two times in the New Testament. It means, to be just a little reserved, and still with the attitude of self-respect. It is in striking contrast to the forward and brazen-faced attitude of the prostitute.

3. *Sobriety.* Or sound-mindedness. While being cheerful and pleasant, the one who is adorned with sobriety is attractive because of her sterling character, as manifested in her actions. It is the opposite of the giddy attitude of the flirt.

4. The other three points, "good works," "the hidden man of the heart," and the "ornament of a meek and quiet spirit," are all well known as truly becoming to those professing godliness, as are the former ones also. They are incorruptible, and of great price in God's sight. Then, with the example of the holy women of old, we certainly have sufficient reasons for these things.

In the diagram the arrows point upward toward the ideal. It is expected of the Christian that he strive in that direction. If our efforts were being made in the right way, we would be coming nearer the upper group, and farther from the lower one day by day. The only reason for needing the restrictions below is to help some who will not at first be attracted by the ideal. Those who feel these limitations are those who are inclined to drift the wrong way. If the restrictions aid us in getting a start upward they become a blessing, even though they may be unpleasant for the time being. In this negative or forbidden group we find several points:

1. *Braided Hair.* This very likely refers more especially to a probable custom of working into the hair gold threads and other ornaments for display. It does not forbid the simple, convenient and practical methods of putting up the hair. But it would forbid the elaborate, showy methods,—such as puffs, "rats," etc. In fact these methods are so thoroughly adopted by fast women, and seem to find their own home among a questionable class of women to such an extent that, in the eyes of many, they are becoming badges of prostitution. There are many who, if they knew what some of these things so frequently stand for, would certainly make some changes.

2. *Wearing of Gold.* Metals all have their practical uses. But when any metal or jewel is worn or carried for the purpose of adornment, it becomes a violation of scripture, whether it be a ring on the finger or a lavish outlay of expense on the appearance of a watch.

3. *Costly Array, or Putting on of Apparel.* Our clothing should be neat, sufficient and durable. But an expenditure of money beyond this is wasteful and wrong.

This outward adornment can not thrive in a deep, spiritual atmosphere. Its presence certainly interferes with spiritual growth. It is not surprising that it is prohibited.

These special texts are addressed more especially to women. The reason for that is doubtless that, the world over, women are more given to abnormal adornment, one way or the other, than men. It is not that a higher standard is required of women, but that, as the world is in this matter, it will require greater sacrifice for them to come up to the gospel standard than for men. And facts show that women more willingly make their greater sacrifice than men do their lesser one.

But the principle that Christ taught and the principle that Paul rehearsed were for all. And the same methods of practical application are right in one case as well as in the other, so that these points will, in reality, apply to men also, both positive and negative.

As an aid in maintaining simplicity, our Conference has recommended the standing collar coat. It has a number of advantages: (1) It enables us to be known wherever we are seen, and this has its value. (2) It helps to keep us reminded of our profession, and every help is needed. (3) It promotes plainness, getting rid of the seeming need for a tie, which is a putting on of apparel. (4) It lightens the burden of the sisters,

(Concluded on Page 124.)

THE ROUND TABLE

The Annual Meeting of 1844.

BY J. D. HAUGHTELIN.

Bro. Jacob Deardorff, of Panora, Iowa, attended the Annual Meeting at the Dierdorff barn in 1844. He is a nephew of Peter Dierdorff, who then owned the farm where that Annual Meeting was held. He was born about two miles from that place. He was, at that time, a lad of seven summers. The scenes at that Annual Meeting and also those around the Kunkle farm, where the Annual Meeting of 1828 was held, are vivid in his recollections, though now quite old.

Nearly every person, who attended the 1844 meeting came by private conveyance. Every available place to tie a horse or team was occupied. One horse, tied near the middle of a fence rail, or stake, started to run with that rail flying in many uncertain directions, causing, for a short time, in that vast crowd, with so many horses and vehicles, almost as much alarm as a modern railroad accident. The horse was captured before he did much harm, and many felt as though a great disaster had been averted.

The buildings and pasture of the near-by home of his father, Andrew Dierdorff, were filled to their full capacity, in caring for the people and teams, brought together at that meeting.

The devotion and zeal of those pious brethren and sisters of that long ago time made indelible impressions upon his young, pure mind, that clung to him for life and had a wholesome influence in moulding his character and shaping his actions and influence for good in after-life.

In speaking of the impressions and influences of those pious brethren and sisters, and the many changes since then, he says, "Could I attend the 1912 Conference at York, my joy would be complete."

As we now see how *their* zeal and influence extend through the coming generations, so we should remember that we, too, are planting seed that will bring fruit in the generations to come. As our actions are, whether good or bad, so will the result be. A very important truth is couched in Carlyle's forceful utterance, "Every act, every word, every thought of our life affects our future destiny, and that through all eternity."

Panora, Iowa.

A Good Preacher Likes to Preach.

BY D. S. FILBRUN.

Surely, it is not a good indication when a minister of the Gospel of Christ has no relish for preaching. Something of a serious nature must be the matter with him. Evidently he is either not living as he should, or he has ceased to give himself as he ought to study and preparation. I am inclined to the opinion and conviction that every minister who has a real message,—a message from heaven,—to deliver to the world, finds a sincere and heavenly joy in delivering that message. We can readily understand, however, why ministers who have but little or nothing to say, should hesitate to try to say it.

Ministers should cultivate more desire and enthusiasm for pulpit work. Our relish for preaching will increase in proportion as we give ourselves to reading, thinking, praying and righteous living. If we neglect these duties we, as ministers, degenerate into a generation of ignorant men, unfit for the Lord's use. The most consecrated, successful and powerful preachers evidently find joy unspeakable in the truth, which the Lord has entrusted to them, and they find much occasion for rejoicing in the glorious privilege of "making many rich" thereby. The gladsome news of salvation is a veritable "fire in the bones" that will not allow them to rest. They must go and tell the story to a lost and perishing world.

Without a doubt "it is a bad sign" when a minister (only in name) has no relish for the work to which he has been called. If his enthusiasm for pulpit work is at such a low ebb, he should stop and call himself to account. Should he be taking more interest and finding more relish for something else than the preaching of the Gospel, he is in impending danger of becoming "sidetracked" by the world or the flesh, and when he is once off the main track, he may look out for danger ahead.

Dayton, Ohio.

Rebaptism.

BY D. B. GIBSON.

No man ever administered the communion for us, nor administered baptism *for* us, who was not a member of the Church of the Brethren. That is not the question at issue, nor germane to the subject under investigation. I submit a few general questions to our Brotherhood:

1. Is trine immersion administered to a penitent believer, Christian baptism?

2. Was true baptism nowhere in existence until 1708?

3. By what authority did the eight unbaptized confer the right or authority to any one to baptize? They were not a church till organized. A "church," defined, means "a body of baptized believers."

4. Does not the Church of the Brethren recognize the baptism of the eight to be legal? All agree that the administrator should believe in trine immersion for the remission of sins. We are not under the law, but under grace. In 1708 a people, not baptized, started trine immersion as practiced by the Brethren.

5. If an unbaptized man may baptize legally, why could not a man do so who was himself baptized by trine immersion?

6. The question resolves itself into this proposition: A man, to be a qualified administrator of baptism must trace an unbroken line back to the apostles. Do we believe it? Not one will admit it. A Mr. Chrystal, an able exponent of trine immersion who received his trine immersion from a Greek priest, denied the trine immersion by the Brethren, and wanted to baptize our ministers, and have them baptize the members of their churches, but we did not do it. We thought our trine baptism genuine and good. He ignored our baptism because of its lack of apostolic succession.

Now in regard to the administrator. Every branch of our church practices trine immersion. The one who baptizes was himself baptized, and logically gives what he has received. If a man can and did give baptism who had not received it, and Alexander Mack did receive it from the hand of one not baptized, why not accept it at the hands of a man who had been baptized, —a member of a church like the Brethren?

Girard, Ill.

Country Church Problems.

BY J. F. CAMPBELL.

On page 51 of Gospel Messenger No. 4, I read an article entitled, "The City Church Problem." I should like to say that there are problems to meet in the country churches just as well. For the past fifteen years my labor has invariably been in the city. Recently I conducted a few meetings in a rural district, where the Brethren are practically unknown. I found problems equal to those in the city, in some respects, especially in Kansas, where the roads are level, and where ten to fifteen miles to town or city is considered a short drive. The people visit the shows and theaters, and the ways of the lodges are no more new to them than in the city. When a person first becomes a member of a secret order, he places more confidence in it than he does after he has been a member for several years. You can find more people, especially males, members of some order in the country, according to population, than you can in the city.

Recently I conducted a series of meetings in the country and learned that the majority of the people, over sixteen years of age, were members of some secret society. At this same meeting I made the acquaintance of a lady who came from a nearby town to visit in the community, and to distribute literature of some secret society that had recently been organized in the town. She attended the meetings a few times, then came to me and told me her business in that vicinity. After conversing with me awhile and learning the Brethren's attitude toward secret orders, she came to the conclusion that she would postpone the distribution of her literature. I should like to see some of the sisters as energetic in the distribution of the church's literature as some women are in the promotion of secret societies. I tell you, brethren, we have permitted the secret orders to get ahead of us among the people in rural districts. What shall we do?

Parsons, Kans.

Temperance.

BY JOHN BARNHART.

Temperance does not apply to strong drink alone. It means abstaining from the use of intoxicants, but it goes still deeper and means more than that. Temperance is a comprehensive term and includes all the affairs of life. In all the walks of life I like to meet temperate men and women. I like to see them temperate in speech, in prayer, in song, in business and also in attire. I like to see them temperate in their thinking, in eating, as well as in their desires and in their aspirations. "Be temperate in all things," is gospel teaching.

Mansfield, Ill.

CHRISTIAN WORKERS' TOPIC

God Loves Us.

John 3: 16, 17.

For Sunday Evening, March 3, 1912.

I. "God Is Love" (1 John 4: 8). Love is God's nature. It is not a mere attribute of his, but it is himself.

II. When Did God Begin to Love Us?—(1) His love has no beginning and no ending (Rom. 8: 35, 38, 39). (2) It is "an everlasting love" (Jer. 31: 3; Eph. 1: 4, 5). (3) Some think God loves us because we love him, but it is the other way (1 John 4: 9, 10).

III. Why Does God Love Us?—(1) Because he is love (1 John 4: 7, 8). (2) Because he created us, and we belong to him. "A peculiar people," means "private property" (1 Pet. 2: 9; Isa. 43: 1). (3) God does not wait for us to become good to love us. He loves us while we are sinners (Rom. 5: 8; Eph. 2: 4-7). (4) Our sinfulness simply brings out his love in the form of chastening (Heb. 12: 5-10).

IV. Mary and Martha's message was not, "Lord, he who loves **thee,"** but "Lord, he whom **thou** lovest is sick" (John 11: 3). It was Jesus loving Lazarus.

Note (1) You notice that in all these texts it is not our love for **God,** but **his** for **us.** (2) Let us praise God for the **"manner"** of his love to constitute us, depraved sinners, not renowned philosophers or invincible heroes of earth, but **"sons of God"**—sons of the Omnipotent, Everlasting Jehovah.

PRAYER MEETING

The Divine Recipe for a Peaceful and Happy Life.

Philpp. 4: 6, 7.

For Week Beginning March 3, 1912.

1. The World's Restlessness.—In this age of feverish anxiety, quietness seems almost a lost virtue, and "the peace that passeth all understanding" seems to have taken the wings of the morning and flown away. Our national life is thoroughly permeated by the ceaseless grind and worry. We crowd our asylums, hospitals and sanitariums with nervous wrecks. Fortunes and lives and all that is dearest are drawn into the maelstrom of swirling floods, never to rise again. Human machinery may wear out; it has often no chance to rust out. Christ only can cure the soul's restlessness (John 16: 33).

2. The God-Ordained Remedy.—Unconsciously the soul yearns for the soothing balm that stills the anguish of the heart, and brings sweet rest to the troubled spirit. The more we get in touch with God, the less we are in touch with the allurements of this earth, its fascinations, its snares. "Lift up your eyes to the hills." Seek him who crowns the year with his goodness, trust him fully and be at peace. Do not worry! God always has a path through every difficulty. He has the only specific for earth's ills. Trust God! In "everything," no matter what it is,—duty, business, sorrow, care, religion,—"by prayer and supplication" get into the presence of God (Psa. 46: 1-7).

3. God's Promise Is Sure.—"The peace of God," when it guards the entrance to the heart, will not suffer anxiety and worry to open the door. Isaiah assures us, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Our prayer must be one of faith,—an assurance that clings though all else fail. Christ says, "Let not your heart be troubled: ye believe in God, believe also in me." Such a faith lays hold on God but also clings to the Great Intercessor, Jesus (Isa. 26: 3; John 14: 1-4).

HOME AND FAMILY

The Book.

BY EDMUND F. ALBERTSON.

I bring new hope to the darkening world,
From the world of Light Divine;
I show the truth to the mind of youth
On the path of life I shine.

I show to men the ways of God,
And when doubts are loud and strong;
My word gleams out to all in doubt,
And I lead the world along.

So beam the rays from my storehouse old
Like light from the radiant sun,
When the shadows fall, and in silence all
The stars fade one by one,—

Sublime on the highway for the just,
Revealing the hidden truth,
My glory and light, shine out with might,
To all in the paths of youth.

And up to the home of the One who cares,
I point the redeemed, his own;
And the pilgrims of night on their way to light
Shall come to the shining throne.

Butler, Ind.

Sophia Trowel Huff.

BY J. W. KITSON.

In the death of Sophia Trowel Huff, Dec. 30, 1911, the church has lost a faithful sister and an exemplary Christian life. She was known by all the older elders of Northern Indiana as a hospitable, noble witness of "the faith once delivered to the saints."

Sister Huff fell asleep, after three weeks' intense suffering, at the advanced age of ninety-one years, nine months and nineteen days, at the home of her daughter, Etta, and husband, J. H. Elson, one of the present ministers of the Springfield church, near Wawaka, Ind.

Sister Huff was born in Stark County, Ohio, March 11, 1820. She was married to Abram Huff Nov. 1, 1841. After seven years they located on a farm in Noble County, Ind. After Bro. Huff's death, nineteen years ago, she continued to live on the same farm until nine years ago, when she made her home with the above named daughter.

Shortly after their marriage Bro. and Sister Huff united with the Church of the Brethren, and were called to serve the church in the capacity of deacon, which office was "adorned" by their life of faithfulness and integrity till death.

In their home was laid the nucleus of the Springfield congregation, which was organized there in 1850 or thereabouts. While all public services were held either in their house or barn until the present brick structure was erected in 1874, even before organization were they so held, and many were the occasions of spiritual feasting with Eld. Jeremiah Gump, Eld. James Tracy, Eld. Jacob Berkey, and others, in their humble home.

Not only were public preaching services held in that home, but many were the feasts, council meetings, etc., there held. There were elected, to the ministry, Eld. Christian Weaver, Eld. Geo. Domer, etc.

For one of the love feasts Brother and Sister Huff erected, for the comfort of the worshipers, a structure of boards, by drawing upon the piles of lumber at their sawmill on the farm. This was before the erection of a large and commodious barn, in which feasts afterwards were held.

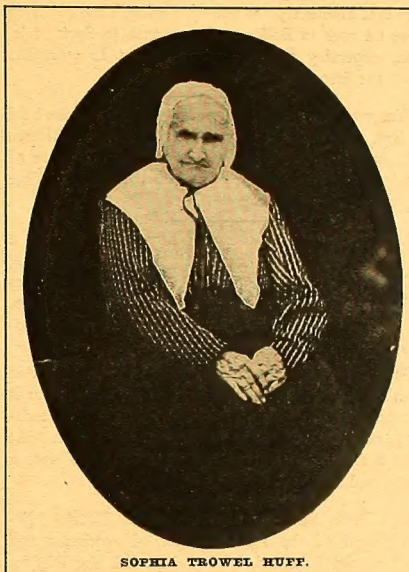
Sister Huff became an orphan early in childhood, and knew well how to perform the duties, not only of women, but of the men in the field, etc. It was during those days of toil that she laid the foundation of strength for future pioneer life on the farm.

She was the mother of three sons and seven daughters, four of whom preceded her. She leaves three sons, three daughters, thirty-one grandchildren, forty-seven great-grandchildren, and one great-great-grandchild,—a numerous posterity. Besides these she leaves many friends, in the church and out, to weep with those who weep.

This sketch will be of more than passing interest when we remember that one of her grandchildren is Eld. Adam Ebey, of Karadoho, India, whose welfare was of much concern to Sister Huff. Then, too, such brethren as Elders W. R. Deeter, I. L. Berkey, John H. Miller, and others, spent many hours in social and religious converse with her.

One remarkable feature of Sister Huff's life was her advanced age, and that, too, in full possession of her mental powers up to the moment of death. Hers has been a long life of devotion to her family and friends. Her last expression, in look and action, was to invite a wayward son to follow her, and it was in his arms that she passed away.

She was a noble example of patient endurance in suffering. When told that it was too bad that she had to suffer so much, she said, "Jesus suffered more for us poor sinners."



SOPHIA TROWEL HUFF.

It will do hundreds of our readers good to look into the honest face of an earnest sister who did her part in helping to build up the cause of Christ in Indiana. True, she was not a literary woman, but in her way of working she exerted an influence that was widely felt and will long be remembered. We shall never know how much the present generation is indebted to the faithful mothers and grandmothers who felt that they could never do too much for the cause they represented. What we are publishing regarding Sister Huff and her labors, is history well worth preserving.—Ed.

How anxious she was, like Paul, to go to her "house not made with hands," after sixty-three years of service for Jesus. Many were her gifts to her Master's cause, though humble.

Services by the writer at the home church near Wawaka, Ind., Jan. 2, 1912. Text, Gen. 25: 8; subject, "Death."

Ft. Wayne, Ind.

SISTERS' AID SOCIETIES

ROOT RIVER, MINN.—The following is a report of the Sisters' Missionary Circle for the year 1911: We held twenty-three meetings, with an average attendance of eight. We paid out during the year $74.36; total amount received during this time, $108.23; balance on hand, $34.97. We sent $10 to the Chicago Industrial work, and gave $10 to the Minneapolis Mission. The following officers were elected for the year: Sister Amy Owens, president; Sister Jane Finckle, superintendent.—Ella M. Ogg, Preston, Minn., Feb. 3.

MISSISSINEWA, IND.—During the year 1911 our Sisters' Aid Society met thirty-six times. We had six all-day meetings, with an average attendance of six. Our work during last year consisted principally of making quilts, comforters and piecing comforter-tops. We fitted up one bed for the Brooklyn Mission, gave $12 to our Charity and Relief Fund, $1 to a needy sister and paid $27.27 for carpet for our church. We had on hand, Jan. 1, 1911, $28.76; received during the year, $36.18; money paid out, $55; balance on hand, $9.24. We reorganized with Sister Melissa Young as president; Sister Kate Studebaker, vice-president; Sister Pearl Shumaker, secretary-treasurer; the writer, assistant.—Lenna Moomaw, Stockport, Ind., Feb. 2.

CENTENNIAL, ILL.—The following is the report of the Sisters' Aid Society of this church, a branch of the Okaw congregation: From March, 1911, till January, 1912, we held twelve meetings, with an average attendance of eight. Dues paid amounted to $11.55. We sold five comforters amounting to $12.50. Our expenditures were $13.75. We sent $10 for the support of an orphan in India. We donated two comforters. In May, 1911, we sent clothing to Decatur, Ill., valued at $15; and in December sent clothing to St. Joseph, Mo., valued at $15.35. We have in the treasury $3.76. Officers were elected for the year 1912, with Sister Lydia Arnold, president; Sister Barbara Roberts, vice-president; Sister Bessie Musselman, secretary-treasurer.—Estella Arnold, Lintner, Ill., Feb. 10.

DENVER, COLO.—The following is the treasurer's report of the Sisters' Aid Society of our church from Jan. 1, 1911, to Jan. 4, 1912: During the year we made seven quilts, thirty-eight aprons, seventeen dust-caps, forty prayer-coverings. The donations amounted to $59.47. We paid out during this time $4.57, leaving a balance of $11.90 for 1912. We are pleased with our work so far accomplished, but hope to do better in the future.—Mary Flory Culler, Treasurer, 251 Broadway, Denver, Colo., Feb. 6.

OTTAWA, KANS.—We reorganized our Aid Society Jan. 23, with Sister Rachel Devilbiss, president; Sister Mary Shomber, vice-president; the writer, secretary-treasurer. During the year we held twenty-two meetings, with an average attendance of seven, and an average collection of forty cents. The total amount, collected for the year, amounted to $56.84. Those who can not meet with us give their donations of money and clothing. Our work consists mostly in making garments and quilts, and in giving aid where it is most needed at home, and to the Kansas City Mission. We paid out, during the year, $45.59 for charity work and church furnishings.—Martha Blickenstaff, Ottawa, Kans., Feb. 6.

ELK LICK, PA.—The following is the report of our Aid Society, organized April 22, 1911: We held fourteen meetings and had sixteen members enrolled. The industrial work we did during the eight months consisted of quilting, making bonnets, prayer-coverings and general sewing of wearing apparel and other useful articles. We donated half a day's work and sewing to several of our sick and aged sisters. We furnished material and made two comforters, two sheets and two sets of pillow cases for the Brooklyn Mission. We have $5.80 cash on hand. Dec. 28 we met and reorganized at the home of Sister Egan. We expect, by the help of God, to do more and better work in the year 1912.—Ella E. Rodamon, Secretary-treasurer, West Salisbury, Pa., Feb. 6.

WOODLAND, MICH.—Our Sisters' Aid Society met at the home of Sister Cora Wise Dec. 28. We reorganized as follows: Sister Gertrude England, president; Sister Lelia Culler, secretary; Sister Cora Flannigan, treasurer; Sister Olla Blocker, superintendent. During the year we held thirteen meetings, with an average attendance of twenty. During this time we tied ten comforters, quilted ten quilts, made and sold fourteen clothes-pin aprons, made twenty-two yards of carpet for a sister in Grand Rapids, sent $25 to the India Orphanage, gave $5 to our elder, to the Grand Rapids Mission, $5, to a church in Kansas $3, and $4.50 for things needed in our church. We received for dues, donations, and work done, $41.81; had a balance on hand from last year of $19.06; total amount received, $60.87; paid out $55.28, leaving a balance on hand of $5.59.—Mrs. Celia Townsend, Woodland, Mich., Jan. 31.

GOSHEN CITY, IND.—During the year our Sisters' Aid Society met forty-four times, with an average attendance of fifteen. We held one all-day meeting. We sold twenty-one bonnets, twenty-two prayer-coverings, quilted and sold eleven quilts and made five comforters. The goods donated are valued at $21.86; valuation of invoice, $25.25; number of families aided, eighteen; sent $10 to the Brooklyn Mission; two bags of clothing to a sister in Wisconsin; amount collected during the year, $14.33. At Christmas a number were remembered in various ways. The aged and shut-ins were each remembered with a postal card, the sick with a blooming plant, and flour and money were given to the needy. The total amount of money paid out for presents, $20.74; total amount paid out during the year, $86.74. The officers for 1912 are Mrs. Dan Logan, president; Mrs. A. D. Miller, vice-president; Mrs. Emma Garver, secretary.—Mrs. Flora Gripe, Assistant Secretary, Goshen, Ind., Feb. 12.

SHANK, PA.—We herewith give a report of our Sisters' Aid Society for the year ending Dec. 31, 1911. We held twelve meetings, with an average attendance of six. Our work consisted of making comforters, prayer-coverings and sun-bonnets. We cleaned house for a sister and sewed a day for her, at which time we made twenty articles. We also papered three rooms for her, gratis, donated two shirt waists to two people, and sent a box of clothing and other articles to a little crippled boy. We made three comforters and donated them to a sister, and bought a bunch of roses to place on the casket of one of our members. Two of our members visited the county jail, almshouse and orphanage, and gave the inmates papers to read. We are covering the aisles of our church with cocoa matting. The collections for the year, for dues and free-will offerings, amounted to $35.26; articles sold, $3.27; total, $38.53; expenses, $37.88, leaving sixty-five cents in the treasury.—Mary F. Johnson, R. D. 4, Greencastle, Pa., Feb. 5.

BROOKVILLE, OHIO.—The following is a full report of our Sisters' Aid Society since Dec. 15, 1910: We held twenty-nine meetings, with an average attendance of twelve. Our work consisted of making garments, prayer coverings, bonnets, comforters and quilting quilts. We also "made over" some clothing. We made 111 garments, 33 prayer-coverings, 3 bonnets, 3 comforters, and quilted 6 quilts. We donated a box of clothing to the Kansas City Mission, consisting of fifty-two pieces. We also sent thirty-four pieces to a poor family in Missouri, gave twenty-two pieces to home missions, and donated $5 for the orphan whom the Sunday-school is supporting. Our collections taken at each meeting amount to $20.88; money received during the year, $41.41; expenses, $28.95; balance in the treasury, $12.46. Our officers for the coming year are Sister Ada Hay, president; Sister Barbara Brumbaugh, vice-president; Sister Dona Hay, superintendent; Sister Mary Bright, secretary-treasurer; the writer, assistant secretary.—Dona Zumbrun, Secretary, Brookville, Ohio, Feb. 5.

FAIRFAX, VA.—Our Aid Society met Jan. 25 to reorganize. The following officers were elected: Sister Mertie Wright, president; Sister Sue Jones, vice-president; the writer, secretary-treasurer; Sister Bertha Bowman, assistant. During the year we held eleven all-day meetings, with an average attendance of eight. We had on hand, at the beginning of the year, $8.16; average collection, $1.12; total amount received during the year, $38.36; expenses, $37.64. Our work consists of making comforters, bonnets, aprons and prayer-coverings. We sent two sacks of clothing to the needy in Greene County, Va., including one comforter. We also bought some necessary articles for use at our love feast, and with the help of the brethren and the Junior Aid Society we bought a new carpet and a foot mat for our church. While our work seems but little, compared to some, yet we are encouraged to press on in the good cause. The devotional exercises of each meeting consist of singing, Scripture reading, and prayer. We have a balance of $8.48 in the treasury.—Kate S. Miller, Secretary-Treasurer, Oakton, Va., Feb. 3.

AID SOCIETIES OF NEBRASKA.—At the present time there are in Nebraska fourteen sewing societies, all doing a good work. During the past year there were three societies inactive, but we think the extreme cold weather has made the work so necessary that there are no inactive societies in existence at present. There has been a steady growth in the work, and we want it to continue, so we ask each of our dear sisters in Nebraska to help a little. We realized there would be shortage in funds to carry on the home work, and we called on the societies in Nebraska to help raise $100 for our District treasury. It was indeed encouraging and inspiring to see the ready response. The amount raised was $86.60. This amount, in addition to the other work of the year, made the most fruitful year for our societies, but we can do more. At the close of our yearly meetings a collection was taken and placed in the hands of our Omaha workers, to be used for the poor. Dear sisters, let us keep up courage and not let the Omaha treasury stay empty very long, for the opportunity to do good is great during this cold weather. May God bless the workers and arouse us all to greater industry.—Emily D. Moore, State Secretary, Feb. 6. (Present address, 40 Linden Avenue, Long Beach, Cal.)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.

Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. D. C. FLORY closed his series of meetings at Annville, Pa., Feb. 11. There were seven conversions.

IT is time for the Clerks of the different State Districts to announce the District Meetings that are to be held the approaching spring.

WE are now informed that the series of meetings in the Blue River congregation, Ind., closed with eight baptized and three awaiting the rite.

THE report of the Committee on Election and Support of Pastors, a paper intended for the Annual Meeting, will be found on page 125, this issue.

DURING the late series of meetings at Adneys Gap, Va., conducted by Bro. C. E. Ellis, of Salem, seven came out on the Lord's side and were baptized.

BRO. NATHAN MARTIN devoted two weeks to revival services in the Lititz house, Conestoga congregation, Pa., and ten young people applied for membership.

BRO. MERLIN MILLER, of Cedar Rapids, Iowa, but for the present attending school in Chicago, gave the MESSENGER sanctum a brief call on Monday of this week.

BRO. P. J. BLOUGH, of Pennsylvania, writes us that he is engaged in a series of meetings at Herndon, Fla., and that the people are very much interested in the services.

THE revival meetings in the Silver Creek church, Ohio, conducted by Bro. Wm. Bixler, closed with six accessions by confession and baptism, and two restored to fellowship.

BRO. JAS. A. SELL writes us from Plattsburg, Mo., where he and his wife have been spending a few weeks. He says that they are both well, and that his eyesight has greatly improved.

BRO. J. F. APPELMAN and wife are in the midst of a splendid revival in the Nappanee church, Ind., the large house sometimes being filled to overflowing. Fifteen have made the good confession and will be received into the fold.

AT the last Annual Meeting several queries were referred to committees, whose duty it is to prepare answers for the same and report at the coming Conference. All such reports should appear in the MESSENGER not later than April 15.

THE Botetourt congregation, Roanoke, Va., is one of the growing churches of the East. At a recent council meeting the clerk reported forty accessions since the previous council. This was an excellent showing for three months. The congregation is getting so large that there is some talk of dividing it.

THE unconverted may pretend not to know much about the Bible, but they understand enough to know that one-half of those whose names are on the church roll are not living up to the teachings of the Blessed Volume. However, the judgment they pass on others may apply to them also on the final day of reckoning.

BRO. C. H. BROWN, of Clovis, N. Mex., conducted revival services at Yeso, ninety miles west of Clovis, and seven applied for baptism, two of whom have not yet received the rite.

BRO. I. S. LONG, of India, is preaching at Hebron Seminary, Va., each evening, and much interest is manifested. Five have applied for membership, with indications that the number will be increased.

DURING the late series of meetings in the Pleasant View congregation, Mich., conducted by Bro. C. L. Wilkins, six young people accepted Christ in full faith and were baptized. Three others are to receive the rite later.

WRITING from Jennings, La., Bro. C. P. Rowland says that his next point will be Spring, Texas. From there he goes to Bolinger, La., thence to Springdale, Ark., expecting to reach his home at Lanark, Ill., about the first of April.

WRITING concerning some evangelistic services, held by Bro. Charles Long, our correspondent at Hinton, Va., says that the members there had the pleasure of seeing ten dear souls received into the church. One was restored to fellowship.

BRO. CHAS. M. YEAROUT, of Morrill, Kans., has a trip to the East in contemplation, for the approaching spring, and would be pleased to hear from churches desiring his assistance in some evangelistic efforts. His preference would be a series of doctrinal addresses.

BRO. B. F. KITTINGER, of Philadelphia, sends us this gleaning for the MESSENGER readers: "Education is a companion no misfortune can depress, no clime destroy, no enemy alienate, no despotism enslave. At home a friend, abroad an introduction, in solitude a solace, and in society an ornament."

BRO. D. L. BURNS, Treasurer of the District Mission Board of the First District of Arkansas and Southeastern Missouri, having died, left the District without a Treasurer, so the Chairman of the last District Meeting appointed Bro. H. I. Buechley, of Carlisle, Ark., to fill the vacancy.

SOME fruitful evangelistic work was done in the Eel River congregation, Ind., by Bro. Chas. Oberlin, who delivered twenty instructive addresses. Eighteen made the good confession and applied for membership. Fourteen received baptism; two were restored to fellowship, and two await baptism.

SISTER CALPERNA R. RENFRO, writing from Big Cabin, Okla., says there are five members at that point, and she thinks it would be a good place for others to settle and help to establish a church. Her family has been in the country one year and they are greatly pleased with the outlook, and the conditions generally.

THE church at Johnstown, Pa., recently elected five brethren to the ministry. They have a practical way of showing how fully they realize that the harvest is great and that more laborers are needed in the field. Before the close of the year we should hear of elections being held in not less than three hundred churches.

BRO. W. B. STOVER writes us that another missionary has come to the Stover family, with the understanding that he is to remain and be reared in the faith of the Brethren. Of course he will, if all goes well, come with the family to Waynesboro, Pa., in April, and before his return, one year later, may have the pleasure of putting his little feet on American soil.

BRO. L. W. TEETER, Hagerstown, Ind., says that he has on hand 185 copies of the one-volume edition of his "Commentary on the New Testament" that he would be pleased to dispose of at very reasonable figures. The plates of the work seem to have been lost, and this may be the last opportunity that our readers will have of procuring a copy of the first commentary ever published by the Brethren. The volume which, by the way, contains nearly 1,200 pages, will be sent prepaid for $1.85. Those interested should communicate with Bro. Teeter at once.

WHILE we favor elections being held in more of our congregations, we realize that we at this time have preachers enough to turn half of the country upside down, if all of them would get in dead earnest about preaching the Gospel. For real active work we can not count on many more tried and true workers than Gideon could muster when he went into battle. We should hold elections, but, candidly, we need something that will stir up a lot of the preachers that we already have on the Ministerial List.

BRO. E. M. STUDEBAKER, whose home is at Fredonia, Kans., accompanied by his wife and daughter, is spending the winter in the South. He is delighted with the climatic conditions at Galveston, Texas, and wonders why we do not have a mission in that city! Many others who, during the winter months, visited various parts of the South and the Southwest, have been put to thinking about our people doing more mission work in this country. There are hundreds of localities where the Brethren are wholly unknown.

BRO. WILLIAM MOHLER, who was with us over one week, was called to Elgin on account of the illness of his daughter, Helen, who died at 1 P. M. on Monday of this week. Sister Mohler, aged nineteen, attended school at Bethany during the winter, and frequently visited her relatives in this city. She was a very devout Christian, greatly loved and respected by all who knew her. The father left on Monday evening with the remains of his daughter, for his home in Miami, N. Mexico. In this sad bereavement the family is assured of the heartfelt sympathy of the members in Elgin, as well as those in Chicago.

WE are just in receipt of the Minutes of the District Meeting of Southern California, held last October. Why no one should have thought of sending us a copy of these Minutes before, we can not understand, especially so since they contain the following paper for the Annual Meeting:

Inasmuch as our present system of getting, instructing, and directing ministers does not meet the deepest needs of the church, will not District Meeting of Southern California and Arizona ask Annual Meeting to appoint a committee of brethren, acquainted with the present conditions and needs of the church, who shall study the question of selection, instruction and direction of our ministers, and make such recommendation to Annual Meeting, as they may deem wise, in the light of their investigation and existing conditions?

Passed to A. M.

IN the MESSENGER we are not in the habit of publishing half-tones in connection with biographical sketches of sisters, but the one appearing in the Home and Family Department, this week, is of sufficient importance to justify a slight deviation from our custom. Then it may do some of our readers good to glance at the type of earnest sisters who, in an early day, took an active part in planting churches in the wilds of the West. These sisters, strong in body, soul and faith, were grand Christian women, and abounded in good works. They had the peculiar faculty of making those visiting their humble homes feel welcome. The church in the future may be blessed with sisters just as noble and as earnest as were those of the past generation or two, but the faithful grandmothers about whom we love to think and talk are never to be excelled.

"SUNDAY-SCHOOL ESSENTIALS," by Amos R. Wells, and published by W. A. Wilde Company, Boston, Mass., is a book of 253 pages, price $1, that should interest Sunday-school workers. It is divided into thirty-nine chapters, and treats nearly every question relating to the work that the Sunday-school is expected to do. The prudent reader can get much help from its hundreds of suggestions; but, like most other works on the subject, it must be studied with judgment. Its author has too much to say in the interest of entertainments, and much of what is offered in the interest of class organization is neither applicable to our schools, or helpful in the long run to the work in which we are engaged. The tendency of the day is to over-organize and to over-entertain, and the teacher who is looking for helpful suggestions needs to exercise judgment, whether reading this well-written book or others of a like character.

WHAT was published a few weeks ago about the Annual Meeting in the Dierdorff barn, near York, Pa., in 1844, stirred up the memories of a number of aged brethren, who, when boys, attended the Conference. Bro. Geo. Mummert, writing from Elkhart, Ind., says that he was born not far from the big red barn, and that he attended the meeting. He adds that there has been a wonderful change from that day to this.

WRITING from Malmö, Sweden, under date of Feb. 3, Bro. J. F. Graybill says that the winter weather has been very beautiful, but quite cold,—possibly the coldest winter experienced for many years. For the next issue he has on the hook an article in which he sets forth the military problem, which our Brethren have to face in Sweden and other European countries. We, in this land of religious freedom, do not realize what blessings we are permitted to enjoy.

BRO. C. A. WORKMAN, a minister in the second degree, is looking for a small congregation in a city of from 2,000 to 6,000 inhabitants in the Central States, east of the Mississippi, where the church does not support her pastor. He wants a place where he can purchase a furniture establishment and run the business. We presume that it is his purpose to help some small congregation while looking after his own finances. He can be addressed at Buckeye City, Ohio.

Useless Sacrifices.

WE were thinking of those made by a great many parents in order that their boys and girls might have advantages and be better fitted for the battle of life. One need not be very old in order to have seen sacrifices made for children who did not appreciate them or profit by them. Nay, more—in some instances the children would have been better off, better able to take their places and earn their living in this workaday world, if they had been made to bear their part of the burden of family support instead of being sent away to fit themselves for a higher sphere. What a stone of stumbling this higher sphere is, and how many lives and souls have been wrecked in an effort to get into it when the seeker's true place was where he was born.

There is no reason why some children should not be sent to school, for some need that to develop the powers that are in them and get them ready for the work which they must do later on. But not all children are to be shoved along and made to believe they ought to get away from drudgery. There have been too many lives shipwrecked by this mistaken idea. Some stones take polish, and some young folks do also; but a man would not try to polish every stone he found; neither will a wise man urge that higher education is for every one. Of course, it is hard to tell just which boys and girls will be helped to a truly higher plane by education. But if honest efforts were made to find out the peculiar capacity of each one, there would be fewer mistakes made, and parents would often be spared the bearing of a burden which shortens the life.

Some time ago we read that of the street car conductors in one of our large cities more were college men than came from any other walk in life. The probabilities are that most of these men came from homes where there was not much spare money; and no doubt many of the parents underwent severe trials in order to give their boys a chance. But it was to no purpose. It does not require rare ability or a college education to enable one to ring up fares on a street car. We are saying nothing against street car conductors—they are needed. But we do wish to call attention to the fact that a college course is not necessary to fit one for the position.

The fault lies with the children, who are often selfish and want to take some way to find the easy places in life; it also lies with the parents who do not know the capabilities of their sons and daughters. They have had a hard struggle, and they imagine that an education is a sort of panacea, and that with it their children will escape some hardships. The unselfish, sacrificing spirit of our fathers and mothers! It ought to make many of us blush with shame. They toiled so hard for us that their hands grew stiff and rough, and their backs were bent with the burdens which we should have helped to bear. And yet we were not satisfied; we blamed them for not giving us more. Are there any such children now? Do all who go from humble homes improve their time? Do they try to make the burden light or heavy, this burden which must be all the heavier because there is one less to bear it?

We believe in education, in thorough education, but not in the same kind or amount for every one. And we have been led to write of education here mainly because it is in trying to educate their boys and girls that parents make the most and the greatest sacrifices. But they sacrifice for other purposes too, and often with little profit. The things that they so earnestly desire are never brought to pass—their sacrifices are largely useless. Yet the willingness to make the sacrifice for the sake of another when knowing how often such sacrifices are vain, is one of the finest things in human nature: it approaches the divine; for the Son was willing to be sacrificed for all men though he knew that but a small part of them would believe on him, and so be benefited.

We would not have parents less willing to sacrifice, but we would have them use as much wisdom as possible, so that good might result. And we would have children less willing to allow or urge their parents to sacrifice for them; more ready to improve to the utmost the opportunities so freely given them, in order that joy may come to those who have done so much. Let us try to realize how selfish we are when our parents are concerned, and let us sacrifice sometimes for them.

G. M.

Gleanings.

—IT was while gleaning in the field of Boaz that Ruth found her greatest harvest. The same is true of the fragments of life, were they as carefully gleaned. The Master, after the miraculous feast on the Galilean shore, was careful that the fragments be gathered, that there be no waste. Do you know that the waste in life would more than feed the world's poor? Lazarus would have been more than satisfied with the crumbs that fell from the rich man's table. The poor Syrophenician woman plead only for the crumbs that fell from the table,—the portion given to dogs. How gladly would the poor wanderers and roving tramps receive the scraps that are often lying around and wasting in our homes!

—Just now, not having any special line of thought to give to our readers, we were made to wonder if a small batch of gleanings would not be acceptable, as a change. They may not be golden in their appearance, but to some, perhaps, quite as digestible and nourishing as edibles of a more pretentious form.

—By the way, we have been enjoying of late, a series of evangelistic meetings,—not so much in the way of crumbs, as the unusual in character, force and real value. Bro. Cassady, in his meetings, gave us four very pointed and strong doctrinal talks, which, we felt, were heard gladly and appreciated by all. His approaches were tactful,—if you do not object to the term,—and his reasoning apt. Of course, he did not try to tell how John the Baptist was baptized, because, as it happens, he is not sure, as yet, that he knows, and what we do not know, we might just as well not try to tell others.

—And this gives us another thought. We have about come to the conclusion that there are a number of things that we can not afford to talk or write about, such as, just when Christ will come, what kind of leaven the woman put into the three measures of meal, why three measures, or just what is to become of the batch of dough when the leaven has done its work, whether it will be sweet or sour, large or small, how it will be baked, who is to eat the bread, etc., etc., and the same as to some of the other parables. While we believe that in all of the parables Christ teaches one grand truth, it seems to us that when we try to make them "run on all fours," we go far towards shading and veiling the real lesson intended to be taught. At any rate, as we think of it, we have come to the conclusion that, when we feel that the Holy Spirit gives us a new light and a better interpretation of certain parables and scriptures, we had better wait a little bit before writing or preaching our new visions, and see if the Holy Spirit flashes the same light and vision into the minds and hearts of other brethren. If not, it will be well to go a little slow and give the Spirit a chance either to open up the truth to others, or else change it in us, as it seems to have done in past experiences.

—A good brother wants to know what kind of preaching is needed in this time and age. Of course, the most direct answer that can be given to such a question is, "Preach the Word." While such an answer is true, in a general way, yet we know that it is not sufficiently complete, satisfactorily to settle the question. We must recognize the fact that there need be two or more kinds of teaching or preaching to meet the Scripture requirements and the wants of the church. Or, perhaps, we had better say, there must be a teaching and a feeding,—a teaching to get men and women into the church of Jesus Christ, and a feeding to keep them in, and make them grow. Jesus says: "Go, . . . teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." While it requires a different teaching to get men and women into the kingdom, from that which is necessary to feed them after they are in, it must be evident to all that in the Gospel we have all that is needed for both. And what is needed in both cases is the simplest possible setting forth of the Gospel facts as given by Jesus Christ, which, Paul says, "is the power of God unto salvation to all who believe." It is the simple teaching of the Christ that satisfies best the sin-laden and hungry soul. Christ has provided such abundant and suitable food for hungry souls that there is no need to go elsewhere for supplies. All we, as ministers and teachers, have to do is to prepare it and give it in the most enticing, digestible and appetizing way possible.

—Right here we have the great problem to meet and solve. In our spiritual appetites we differ as largely, perhaps, as we do in our physical, and the "to know how" is the secret of the successful cook. Even with the family or home cooking there are thousands of mothers who have had puzzled brains and untold headaches to know how successfully to meet the different tastes and wishes of her dependent and expectant flock, as they feed at the family table. And what shall we say? "Many men of many minds; many cooks of many kinds," and when not suited, who is to blame,—the man or the cook? Both, you say. Yes, yes, but then we pity some men the most, because we have too many cooks who have never learned their business, and we are made to say the same of our heavenly-manna eaters. Some of them have very poor cooks to supply their spiritual food,—like the aged sister who said: "We have to eat mighty poor stuff." We sometimes say of our caterers: "It is a pity to have good material spoiled by bad cooking." Our Father has given his ministers the best possible material, and, surely, it is a pity to have it spoiled by bad cooking and indifferent service.

—We are informed that the church Districts of the Middle West are uniting and agreeing to hold the Annual Meeting, when it comes their turn, at Winona Lake. To this we say Amen. And why could not the church Districts east of the Ohio River do likewise? We have Mountain Lake Park on the B. & O. R. R., which has all the conveniences and attractions that could be desired to hold such a meeting, and is approximately central for all the Districts of Pennsylvania, Maryland, Virginia and West Virginia. It has large hotels, hundreds of cottages, tabernacles accommodating three and six thousand, a fine lake, good water, high altitude, and scenery as grand as can be found anywhere in the Eastern and Southern States. What have we to say? Churches favorable to a move of this kind will please bring up a request for it to their next District Meeting and see what can be done towards keeping our meetings out of unsuitable fair grounds and other undesirable places, as well as from incurring unnecessary expenses.

—In some places and under some conditions, a church may get along, perchance, fairly well with four or more elders, and perhaps about the same number of helpers, especially when they are peaceably inclined and work together with one accord,—when the "lion" and the "ox" feed together, and jointly care

for and feed the lambs. We are glad to believe and know that there are many churches whose elders, helpers and pastors are working nicely and peaceably together, both in caring for and feeding the flocks. But the old proverb that "too many cooks spoil the broth," is as true in bunching preachers as it is in cooking. It not only divides the responsibility in an unfortunate way, but it shifts responsibility in a way that not only seriously affects the congregation, but those who minister as well. No man can do his best and be his best without the spur of responsibility resting upon him. It seems to us that the time is coming, and is now here, when every minister ought to feel that he has a charge or church to care for; that he is personally responsible, not only for feeding the flock, but also for gathering them into the fold and keeping them there. When a congregation or flock gets too large for the care of one shepherd, divide it and thus make room for another shepherd. The proper dividing of flocks makes them more aggressive, widens the field for successful work, and also affords greater opportunities and greater possibilities to the newly-placed shepherd, to do better and more effectual work. With no personal responsibility for the care and well-being of the congregation, and an opportunity to preach once or twice a month, how can we expect him to become an efficient worker for the Master?

H. B. B.

Why the Small Increase?

We read of a religious body in the United States that has a Sunday-school enrollment of nearly 4,000,000 scholars, with an increase of 60,000 over the previous year, and yet the increase of membership in the church does not exceed 23,000. With a vast army of Sunday-school workers, thousands of educated pastors, and the best of ecclesiastical machinery at her disposal, it seems strange that there should be such a small growth in the church. An exchange accounts for this discouraging showing by saying that it is the result of a growing disposition to question the integrity of the Scriptures, and the cooling of evangelistic ardor. This is probably correct. The new generation of preachers, turned out by some of the leading universities and theological schools, is not thoroughly rooted and grounded in the inspired Word of God. Some of the preachers do not seem to know whether Moses wrote the Pentateuch or not. They have been made to believe that the story of the flood, the destruction of Sodom and Gomorrah, the fall of Jericho and the experience of Jonah and the whale are all simply folklore, and must be regarded as such. They question the miracles of the Old Testament, as well as those of the New Testament, and even entertain doubts concerning the virgin birth of Jesus and the resurrection of his body. It is simply amazing how many pulpits are filled with men who are weak and unsound in the faith along those lines. We can never expect God to bless the labors of such men in the conversion of souls. Their preaching may be learned, instructive and entertaining, but there is no Holy Ghost in it. The best work in leading souls to Christ is being done by men and women who believe the Bible from cover to cover. Fill the pulpits of the land with men whose hearts are set on believing the Bible, understanding the Word of God, the conversion of souls and the feeding of the flock over which the Holy Ghost has made them overseers, and we shall experience one of the greatest religious revivals ever seen in this country.

The Annual Visit.

An elder writes us concerning the annual visit, and desires some instructions in regard to preparing the deacons for their work, and sending them forth on their rounds among the members. The visit should never be neglected, and, if rightly performed, should prove helpful to all the members. The report of the visit should, in some manner, include all the members composing the congregation. Those who are strong should respond to the visit in words of cheer and encouragement. Those who are weak need to be approached kindly and tenderly. While the visit is intended to prove helpful to the members, it might happen to turn out to the reverse, if not prudently performed. The cold and indifferent must by no means be overlooked. If they can not, in some manner, be restored to a working condition, their case may have to be taken up and acted on by the church. In a sense the visit is intended not only to help each member, but to serve as a spiritual "round-up" of the membership of the congregation. It comes wonderfully near being the yearly roll call of the church. After the close of the visit a congregation should know just how she stands, spiritually and numerically. About the report of the visit there should be something helpful, as well as something inspiring. But much depends upon the way the visiting brethren are started on their work. At a called meeting by the elder in charge, all of the officers of the congregation should appear, and, after a season of prayer, the visit should be reverently extended to each one present. Then all necessary instructions should be given the deacons, and as they go forth let them be the bearers of love and good will to all those belonging to the household of faith. In this connection we would suggest a careful reading of Bro. J. W. Lear's article on "The Annual Visit," found in the last issue of the Messenger of 1911. The article, with such improvements as might be suggested to Bro. Lear, should be put in tract form, and be widely distributed among the churches. We need a good tract on the subject.

Our Schoolmen at Conference.

A few of our well-educated ministers are not pleased with the way questions are disposed of at the Annual Conference. As they view it, most of the delegates are not careful Bible students, while very few of our best educated ministers take an active part in discussing the subjects presented for consideration. As regards the delegates at our Conferences, they measure up well, in the way of intelligence, with the juries selected to pass on the most important legal cases in courts of the country. If the questions before Annual Meetings are not discussed by all the educated ministers, it is their fault, and not the fault of the Conference. Our schoolmen are accorded the same liberty enjoyed by others and there is no reason whatever why a few of them should complain because matters do not go as they think they should. They are at liberty to make speeches, to offer motions, amendments or substitutes, the same as any one else. It is their privilege to draw up papers, pass them up to District Meeting and appear in their support at the Annual Conference. If the Annual Meeting needs improved methods, and some of the well-educated can help her to these better methods, it is their duty to place their suggestions in good form, bring them up for consideration, and let us have an opportunity of studying their merits. For several years we have heard criticisms from schoolmen along this line, but we have always told those approaching us on the subject that they, and not the Conference, should be held responsible for any lack respecting improved methods. Should the Conference refuse to adopt improved methods, when once pointed out and explained, then and not till then should the fault rest with her. Or, to be short and pointed about it, those having improved ways of doing things, should either present their methods for consideration, and then appear at the Conference in their support, or do less criticising.

Descendants of Jacob Hochstetler.

The House has just completed for Rev. Harvey Hostetler, D. D., a history of the "Descendants of Jacob Hochstetler," who emigrated to this country in 1736, or just one year after Eld. Alexander Mack died. The work contains nearly 1,200 pages, and over 200 of these are taken up with a well-arranged index. Over 9,000 families are recorded, and the history of some of the more prominent persons is somewhat extended. A number of illustrations are also inserted, and among them we notice the full-page photographs of Sisters Ida Shumaker and Florence Pittenger, two of our missionaries in India. The work contains considerable information regarding members of the Hostetler family, who belong to the Church of the Brethren. In fact, it would be impossible to prepare a history of the descendants of the original Jacob Hochstetler without saying a good deal about our people. In our judgment the most interesting and instructive part of the splendid work is that portion,—about seventy pages,—devoted to the general history of the early and prominent families. We look upon this as a valuable addition to any library. The book shows great care and skill in preparation, is neatly printed and well bound. Price in cloth, $2.50, half leather, $3, and full morocco, gilt top, $3.50. The work may be ordered of the author, Rev. Harvey Hostetler, Council Bluffs, Iowa.

Wisdom in Preaching.

One of our intelligent evangelists writes us that, in his judgment, some of our ministers are making grave mistakes in their preaching by running down other denominations. This kind of preaching drives members of other persuasions away, and then we lose the chance of reaching them with the full Gospel. While preachers of this sort may be zealous and loyal, they are far from being wise. The fisherman maneuvers to catch fish and not to drive them away. Why can not the preacher of the Gospel exercise as much judgment? While he should preach the Gospel, and be sure that he is preaching it correctly, he should also keep in mind the fact that he is sent forth to disciple or make learners of the people, and not to make enemies of them. Let him gauge his work to suit the conditions under which he is laboring, and do that which will help his hearers to understand the Word. He should study his people as well as his message. It is not sufficient for him to preach the Word, regardless of the way he deals out the truth. He should know what he is doing, and, as much as possible, watch the results of his labors. While there may be times when the embassador of Christ should denounce both men and their sin in the strongest possible terms, it must be understood that he should have at least some regard for wise methods.

May Select Her Own Elder.

Enough letters come to our desk, asking for information regarding this, that and the other point, relating to church matters, as to render it almost advisable to establish a bureau of information. In the absence of the bureau, however, we answer many of the questions, especially those that are not personal. A writer says that when his congregation, being a part of an old congregation, was fully organized, the elder of the mother church remained the elder in charge, and that, too, without consulting the members of the new organization, as to whom they desired to preside over them. He is wondering if a new congregation, having no resident elder, does not have a right to select its own non-resident elder. Most assuredly it has. Every fully-organized congregation should be permitted to select its own elder at the time of its organization. If it has no elder of its own, it may select a nonresident overseer. Some churches select their presiding elders for one year, some for two years, and others for three years. But in each instance the wishes of the congregation should be considered when an elder in charge is to be chosen.

Small Church Attendance. Why?

Some of the pastors in Elgin are endeavoring to ascertain just why there should be such a small attendance at church on Sunday evenings. The question is being considered in the city dailies, and is creating some interest. One pastor says that the reason why people do not attend the services any better is because the churches have been emphasizing everything else except the need of God. They are running some new organizations or catering to some new fad instead of preaching the Gospel. He adds that it is the same in religion as it is in business. The business man who neglects his commercial affairs for something else, has too many irons in the fire, and will find that his business is falling off. Just so in church matters. The church that succeeds is the one that attends strictly to the business that has been assigned to the church. People are hungry for the Gospel, go to church to have their spiritual needs supplied, and ought not to be sent away disappointed.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

MINNEAPOLIS MISSION, MINN.

This winter we have had some very severely cold weather and, as is usual in all large cities, there has been suffering and want. Even those who have hitherto had work, have found themselves among the unemployed, so we are very thankful that spring will come before many weeks.

Our work here, among these people, has seemed very slow, but we believe that the work is and will continue to grow steadily. Feb. 4 one more was baptized, and for this we greatly rejoice. We are indeed glad when some are added to the church at the regular services, not waiting for special meetings. There are several others very close to yielding, and for these we ask you to pray that they may not allow themselves to be hindered in their search for the truth.

Our Sunday-school, this year, has had its largest enrollment. The attendance has been good most of the time, despite the cold weather.

We have received a nice supply of clothing this winter, and this has been very helpful to the poor. We have felt that our hands have been well supplied with the necessary means of clothing the poor. May you remember the work here and its needs, and may we have your prayers to sustain us! Bertha Brunskill.

1210 Twenty-fifth Avenue, North, Feb. 12.

AND THEY BROUGHT TWO OTHERS.

Last Sunday two men came who had been baptized the previous Sunday, in the group of ninety-four, and there were four of them. Two came bringing two others. The first said, "Sahib, we have become Christians. We have brought two others. Wash them too." And I sat down with them to talk, and we five, the four and myself, talked on the things of the kingdom of God. The two were baptized a week ago last Sunday. They do not know a great deal about the church nor about the Bible, nor about religion, but they have caught the key-note to the situation.

I talked with the four. In a minute I knew that the new two were too new. I said they would have to be taught. They said they had brought them to me for that purpose. But after a good while of talking with them, it seemed best that they wait yet, till they know more.

But the key-note of it. One Sunday the two had come to the Lord, and the next Sunday they brought two others! This is the spirit of the Gospel. This is really the spirit of the life of our Master. This is the leading passion in the remarkable life of Paul. And this is the great blessing which so many good people miss entirely, and yet they think they've got it. They have not yet touched the Christ, to know his Spirit fully, who have never brought others to him! It is the mission spirit without which a church is a dead thing. It is the saving spirit of the church,—that which distinguishes it from other religious communities.

Oriental religions keep their blood pure by generation, and refusal to intermarry with outsiders; we keep our blood pure by regeneration, and we gather the outsider into the fold. When Oriental religions have found a good thing, they keep it. When we have found a good thing, we tell it out,—we share it. No wonder the heathen do not understand our motives. It is beyond their way of thinking. A Hindoo could easily welcome and easily understand a nonmissionary Christian. He would tell him to follow his religion. He would do the same for himself. He would say they should all be brothers together,—Hindoos. And the Christian religion would be a sort of a Hindoo caste. But these two raw Bhil converts went and the next Sunday brought two others! Think of it!

Ankleshwer, India. Wilbur B. Stover.

THE CHICAGO CHURCH.

It has been my privilege and pleasure to be associated with the work and workers of the Brethren church in Chicago for a period of two weeks in a special revival effort. During this time I had opportunity to visit in most of the homes of resident members, as well as to survey the field and work of the church.

That efficient work has been and is still being done, is evident from the interest that is taken in all the services, and the influence of the church on the community in which it is located. The latter was quite noticeable as we came in personal touch with those who are not members, but whose children have been gathered into the Sunday-school.

The Chicago church has practically resolved itself into three special fields of effort as regards locality, viz., Hastings Street church, Ogden Extension, and Bethany Bible School.

The latter, while having for its primary object teaching, training and developing Christian workers from a strictly Bible standpoint, is making her work practical by having the students do personal work along various lines of missionary endeavor.

The Ogden Extension Work is growing, and bids fair to become a very helpful factor in forwarding the interests of the church in the above great city.

As to the central or Hastings Street church, quite an amount of zeal and enthusiasm is manifest in all the work, with a strong desire for better organization.

The one lamentable fact just now is, they are without a pastor who can devote his full time to the work of organizing and directing the forces that are available in all of the above departments, to do personal work, which, in our judgment, counts for more than pulpit effort in city missions.

In order that the above need may be satisfied, a committee has been appointed to secure a pastor for the Chicago church, and hoping that we might aid the committee in getting in touch with some good, active minister, who is ready to take up work in which there is great promise, we make this appeal. Should there be those who feel drawn toward taking up pastoral work, we advise that you correspond with Eld. J. M. Moore or Ralph W. Miller, 3435 W. Van Buren Street, Chicago, Ill., who will be glad to give any information necessary, relative to the Chicago work. J. A. Dove.

Cloverdale, Va.

WHAT IS THE MATTER WITH THE CHURCHES?

[Written while in the Jefferson Medical Hospital, Philadelphia.]

That something is the matter with the churches of today is evident to the most casual observer of the conditions of society and the churches. We have reference, of course, more especially to the cities and towns. But even the country churches are not free from the sin and shame we have in mind,—poor church attendance,—while the theaters and the operas, charging even large admission fees, are crowded and patronized by young and old. One only needs to watch and see for himself, to be convinced of the sad condition of things. Crowds of people will be walking together on the streets where a church, theater or opera stand almost side by side, but the great mass of people will crowd the theater or opera, while a few of the more religious and devoted class will turn in at the church. And this is true not only of the non-professing Christian people or the mere pleasure-seeking world, but professing Christians. It is either as above stated or the people will not go to church at all,—one or the other is the fact in the case. Now, evidently something is wrong somewhere. Where and what is the trouble?

An Illustration.

A few weeks ago, on a bright Sunday morning, we were called upon to visit a very sick patient at the Hospital where the writer is now a patient. We reached the city too late to go to services at our own church, so we went to a near by church,—one of the largest in the city,—a Methodist church on the corner of Broad and Arch Streets. We took a rear seat, as the services had well begun. The church edifice is one of the finest in the city. The music was beautiful to listen to and grand in rendition, the sermon was scholarly, practical and good, and the day was all that could be desired to bring out a large congregation of worshipers, especially when the fact is borne in mind that the membership of this church is one of the largest in the city of Philadelphia. To our utter surprise and amazement, only a few over one hundred persons were present. Only about twenty-five men were in the audience. Now, remember, this was on a beautiful Sunday morning. Do you wonder why we ask the question, "What is the matter with the churches?"

The Empty Church.

We mention another case. A few weeks ago wife and I attended a 3 P. M. meeting in one of the large churches in the city. It was during the week of prayer,—so-called. A prominent divine was to address the meeting. It was a beautiful afternoon, and naturally we expected to see a large audience of Christian people. To our utter surprise, however, only about half a dozen ministers and thirty-nine other worshipers were present, so, again, we are made to ask the question, "What is the matter with the churches of today?" "Bad for the churches," you say? But perhaps you think it is overdrawn. You suggest that the sad condition of things to which we have referred is the exception and not the rule, as we sometimes put it. I wish it were so. "But," says one, "is it not true that many churches are fairly well attended?" Yes. But it is painfully true, nevertheless, that the theaters, operas and places of amusements are better attended. What about the still larger class of people who do not go to church at all and who seem to have no use for the church?

The Remedy.

That the great mass of the people do not go to church and do not want to go,—that they prefer the theater or the opera or the various places of amusement, or stay at home and read the Sunday papers and magazines, and the trashy books and novels of the day, is the appalling fact that confronts us every day in church work in the towns and cities. It is this sad condition of things that has to be met and solved. The building of fine churches, the fine pulpit oratory of the day, the magnificent music of finely-drilled choirs, and the elaborate and gorgeous services, have failed,—utterly failed to solve the problem in the case. From New York, in the East, to San Francisco, on the western coast, comes the complaint, "Why do the people not go to church?" And the complaint will continue to come until the churches will become the church of Jesus Christ in the sense of laboring for and saving a lost and ruined world in the full sense that Christ meant his Gospel to be preached and lived by all who accept him as their Lord and Master.

Roosevelt's Suggestion.

Col. Roosevelt, Ex-President of the United States, uttered no little truth when he said, before a recent public gathering of a religious character, "We have need of a Christianity that is, what it was primarily intended to be, —a religion for the people as a whole. . . . Yet most of all should it keep in view the needs and hopes and lives of those whom Abraham Lincoln called 'the common people.'"

It is the common people, yes, the common people, of whom it is said, with reference to our Lord and Master, "The common people heard him gladly," and it is this class, more than any other, to whom the church must look for her recruits and the perpetuity of the truth as it is in Christ Jesus our Lord. When Christians seek the welfare of the common people, not aiming to cater to the rich and the aristocratic, but teaching, preaching and living an earnest, truthful and helpful Christian life, they need no longer ask, "What is the matter with the churches?"

Greater Consecration.

Oh, for power with God and men! Where shall the church get it? Listen, "Not by might, nor by power but by my Spirit, saith the Lord of hosts." This is God's key to the situation. Let the church seek to do God's work in God's own way and the question, "What is the matter with the churches?" will be changed into the joyous invitation, "Come, let us go into the house of the Lord!" So may it be! J. T. Myers.

Jefferson Hospital, Philadelphia, Pa.

BRIDGEWATER COLLEGE BIBLE INSTITUTE.

Our Bible Institute, this year, was looked forward to with more than usual interest. The fact that Brother and Sister I. S. Long were to be with us and assist in the work, was welcome news up and down this valley. Indeed, their coming to us was a veritable homecoming. The College and the Bridgewater church welcomed them back as members of the family, and their stay among us has been a blessing.

The work of the Institute began on Monday, Jan. 22, and was largely attended from the beginning. In fact, the attendance was larger, it is thought, than ever before. The representation from the congregations, too, was more general. Every congregation in one of the Districts supporting the College was represented, and most of those in the others. There were also members in attendance from several other States.

Bro. Long conducted a series of Missionary Studies based on the Acts. In these discourses the wonderful work of St. Paul was outlined, and his special qualifications as a missionary were emphasized. The dignity and possibilities of mission work, as a calling, were held forth, and these talks, as a whole, constituted a loud call to the field.

Sister Long gave daily talks on their work in India, and on their trip to Babylon. All were interesting, and those on the latter subject were entirely new to us. Sister Long has the happy faculty of describing things so that one can see them. A walk through the great palace of Nebuchadnezzar, a visit to the hall in which Belshazzar held his impious feast, and a view of the very walls on which the hand of God wrote that awful sentence, are unusual experiences, yet we had the pleasure of enjoying these word pictures in a most realistic way.

Bro. S. N. McCann made an exegetical study of Galatians. He gave a close analysis of the book and explained its inner meaning. He gave another series of studies on the Sermon on the Mount. In both series he had opportunity to impress many of the cardinal doctrines of the church. These studies were very much appreciated by those in attendance.

Bro. S. H. Flory lectured daily on his recent trip through the Bible Lands. While we have frequently heard here the experiences of travelers in these lands, it has been the general consensus of opinion that we had never heard the story as he presented it.

There were also a few talks on Sunday-school Work, Pedagogy, and on Educational and Church Work.

There were two special programs. Friday, Jan. 26, was Missionary Day. Eld. S. I. Flory, Eld. John F. Driver, Sister Mae Albright, Bro. C. W. Ronk, and Brother and Sister Long were the speakers. Various phases of mission work on the home and foreign fields were considered. A deep interest was manifested in the entire services, and we are sure that genuine missionary sentiment was produced.

The Institute closed Feb. 2 with a College Day program. This was the climax of the entire two weeks. Among

those who took part in the discussions were M. J. Cline, J. C. Myers, Rebecca Bowman, John T. Glick, C. E. Long, H. C. Early, I. S. Long, Effie Long, P. S. Thomas. If the expressions of loyalty, promise and hope by the various speakers, and the large attendance and interest of the hearers, signify anything, there are good things ahead for Bridgewater College. It was an inspiring occasion. I wish I could give some of the good things said, but space forbids.

Evangelistic services were held each evening during the Institute. They were well attended in spite of inclement weather, and the interest was excellent. Brother Long preached with power and the demonstration of the Spirit. The sermons had the good, old-time gospel ring. As a result twenty-three confessed Christ,—nearly all of them students. Of these eighteen have been baptized and others will be received shortly.

After the meetings closed, a fund was started here to help Bro. Long in his work in India. A loan and supply fund, by means of which needed equipment can be secured, and from which small loans can be made to the natives, on occasion, has been found to be an excellent auxiliary to missionary work. The matter was brought to the attention of our people, and in about five minutes over two hundred dollars was raised. Perhaps other congregations will feel like taking up the matter of increasing the fund, and in this way advancing the Lord's work.

Feb. 7. John S. Flory.

Christian Adornment.

(Concluded from Page 117.)

—they say so. They have the heavier burden, and if we can lighten it by taking something upon ourselves, our duty is plain, especially when that thing possesses the other advantages also. Our way would be clear if we saw a sister carrying a heavy suit-case. Here is a similar opportunity, only greater and more far-reaching, and what are we doing?

We need more looking into the Scriptures on this whole question,—more careful teaching along that line,—and then a greater number of officials will be in sympathy with the principle, and the lay-members will be more easily led to seek the gospel ideal.

3435 Van Buren St., Chicago.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

Oneonta Mission.—Bro. A. E. Nead, of Limestone, Tenn., came to us on his way home from Waynesboro, Miss., and Fruitdale, Ala., and preached eleven sermons, holding forth the importance of obeying the whole Gospel. The last sermon he preached here was relative to the ordinances of God's house, as we observe them. His sermons were listened to with marked attention and interest. Many complimentary remarks were made regarding his plain gospel preaching. Everybody seemed anxious for him to return, which will be sometime in August. Our members are greatly encouraged by the interest manifested in the meetings. Three of the meetings were held in the Easley schoolhouse, the rest being held in our own house. Feb. 8 Bro. Israel Hoover and his son Harry came here from Wayne County, Ohio, to look at the country. They went home, well pleased with both country and climate. Who will come next? We have been organized into a band of workers by Bro. Nead, to open a Sunday-school. We hope, by this means, to come in touch with the people of this community. All inquiries regarding this country will be answered as best we can. Please enclose a self-addressed envelope.—J. M. Petrie, Oneonta, Ala., Feb. 10.

ARKANSAS.

Notice to the Churches of the First District of Arkansas and Southeastern Missouri.—As our District Secretary, Bro. D. L. Burns, of Palestine, Ark., has passed to his home beyond, leaving us without a District Treasurer, and as I was Moderator of our last District Meeting, I have, by request, appointed Bro. H. I. Buechly, of Carlisle, Ark., to act as treasurer till our next District Meeting in November, 1912. All, who have not yet paid their Annual Meeting assessment, are requested to do so as soon as possible. They should also attend to their assessmen for our delegate to Annual Meeting, and other expenses, at as early a date as possible, so that all things may be ready.—W. T. Price, Wayne, ..k., Feb. 11.

CALIFORNIA.

Imperial Valley church met in called council Jan. 27, prior to our love feast. The visiting brethren gave in their report. All were in peace and union. Feb. 2 we held our love feast. Forty-three members surrounded the Lord's tables. We were glad to have quite a number of the Brethren from the El Centro church with us. Bro. C. E. Gillett officiated. Some could not attend on account of sickness.—Minnie E. Gillett, Holtville, Cal., Feb. 6.

Lindsay.—In September, 1910, wife and I and a sister moved to this place. We found two members here. After September, 1911, the members began to locate here. Today we have twenty-seven members living around Lindsay. We have a wide-awake Sunday-school, and preaching services each Sunday. We have written for another elder to assist us in organizing a church here. Our attendance today was forty-three. The members in this locality are laboring earnestly in the good cause, but we need more workers. This is a good mission point. The doctrine of the Brethren is unknown to the community here. There is no Sunday law here, and the people do not respect the Sabbath Day very much. "Come over into Macedonia and help us."—P. E. Robertson, Lindsay, Cal., Feb. 4.

Los Angeles.—Last autumn arrangements were made with Sister Ora Nine to work among the Chinese of Los Angeles. At this writing there are nine Chinese receiving instruction in the Berean Bible School, from nine members of the church, under the supervision of Sister Nine. Instruction is given on Sunday afternoons, and on five evenings each week. There are more demands for teachers in family mission work than we are able to supply. When will there be a greater awakening to help those who know not the Lord in his pardoning power? —M. M. Eshelman, 3231 N. Broadway, Los Angeles, Cal., Feb. 12.

IDAHO.

Boise Valley.—Our Sunday-school is striving to reach a higher standard than last year. Our attendance has increased each Sunday this year. Our Sunday-school committee has started a cradle roll, and our young men's and young ladies' classes have organized themselves into working bodies, aiming to do more and better work for Jesus. Already the classes are on the increase.—Jennie S. Brower, Meridian, Idaho, Feb. 5.

Weiser.—We closed a two weeks' series of meetings on Sunday night, with Bro. Gorham, of Payette, Idaho, conducting the services. The attendance was good each night, and the meetings closed with a full house. We had some very spiritual sermons. All the members have been strengthened, and some souls are near the fold.—Malinda Russell, 414 East Commercial Street, Weiser, Idaho, Feb. 15.

ILLINOIS.

Chicago (Hastings Street church).—The work is progressing nicely here. Our Sunday-school still keeps up in attendance. We closed our series of meetings a few weeks ago, which was immediately followed by the communion service. About one hundred and fifty communed. Our meetings were conducted by Bro. J. A. Bove, of Virginia, and were very helpful and uplifting. During the series, twenty-six dear souls were added to the church here, among them some of our Sunday-school children. How glad we are when we see these dear souls coming to Christ! How much the work is needed here in Chicago! Pray for us that we may be able to do much more in the years to come! More young people are coming into the church, and we feel that it is from these, and through these that most of the work will be done.—Dorothy Dyer, 1634 W. 14th Place, Chicago, Ill., Feb. 15.

Kaskaskia.—Our church met in council Feb. 10. Our elder, Bro. D. F. Wagoner, presided. Sunday-school officers were elected for the current year, with Bro. Andrew Watson as superintendent; Sister Mary Lilligh, secretary. Sister Florence Childress was chosen president of the Christian Workers' Meeting. We decided to have a love feast this spring.—Mary Simpkins, Avena, Ill., Feb. 14.

Mulberry Grove.—Our church met in council Feb. 11, at the country house. Our elder, Bro. Henry Lilligh, presided. The same evening our series of meetings began in the town house, Bro. George Miller, of La Place, Ill., doing the preaching.—Mrs. Ida M. Kessler, Mulberry Grove, Ill., Feb. 13.

Waddams Grove.—Feb. 2 Bro. J. E. Miller came to this place to hold a three-days' Bible meeting. On account of the death of one of our sisters, and the extreme cold weather, some were unable to attend, but those that attended were much benefited. We had services morning and evening. On Sunday morning we had a funeral service. Bro. Miller's talk on Sunday evening was, "The Need of Mount Morris College." This only left us four sessions for Bible work. He spoke on the church ordinances. It was something we all needed, and we wished he could have remained with us longer. He expects to hold a series of meetings for us at the Chelsea house next June.—Albert Myers, Waddams Grove, Ill., Feb. 10.

Woodland church met in council Jan. 31. It was the first council meeting of this year. Our elder, Bro. Cyrus Bucher, presided. Five letters were granted. The treasurer gave his annual report, which was accepted. Bro. Chas. Kesler was chosen president of the Christian Workers' Meeting; Sister Edith Bubb, secretary-treasurer. Bro. George W. Ruth, our church secretary, is moving into the Astoria congregation this spring. We are very sorry to have him leave us. He tendered his resignation, and Bro. D. J. Johnson was chosen secretary. Our elder, Bro. Cyrus Bucher, after working with this church for over thirty years, tendered his resignation, which was not accepted. Bro. Theodore Price, of Bowdon, N. Dak., and Bro. Abraham Lind, of Astoria, Ill., assisted at this meeting.—Fannie B. Stambaugh, Summum, Ill., Feb. 12.

INDIANA.

Blue River congregation recently enjoyed a series of meetings, held by Bro. Dorsey Hodgden, of Huntington, Ind. He delivered twenty-five very instructive and interesting discourses. There were eleven accessions, eight of whom received baptism, and three still await the rite. The church has been strengthened, and many others have been made to consider their soul's condition.—Neva Hire, Churubusco, Ind., Feb. 11.

Bethany church met in council Feb. 10, with our elder, Bro. Elias Smeltzer, in charge, assisted by Brethren S. D. Stoner and R. H. Miller, of Ladoga. Bro. Smeltzer was chosen as our elder for another year. Bro. R. H. Miller gave us a fine sermon on Saturday night.—Gertie Harrison, R. D. 1, Lebanon, Ind., Feb. 14.

Camden church met in council Feb. 10. Twenty-nine members were present. Our elder, Bro. D. M. Byerly, presided. Bro. Hoppes, of the Portland church, Ind., was with us. Bro. J. Miller was chosen as our delegate to Annual Meeting; Bro. W. Wiger, alternate. We decided to hold a Bible term, to be conducted by Bro. J. Edson Ulery. A love feast is to be held just preceding our series of meetings, beginning about April 20.—Nellie Whitacre, R. D. 1, Pennville, Ind., Feb. 14.

Eel River.—Our series of meetings at the West house, which began Jan. 21, closed yesterday evening. Bro. Chas. Oberlin, of Logansport, Ind., preached for us. He labored very earnestly and preached the Word with power. Part of the time the weather was very cold and stormy, yet the interest and attendance were excellent. The last few nights the house was crowded. Fourteen were baptized; two await the rite, and two were reclaimed.—Lizzie Wolfe, Claypool, Ind., Feb. 7.

Eel River (West House).—Four more persons have recently been baptized at this place.—Iva Montel, Claypool, Ind., Feb. 12.

Fairview church met in council Jan. 13, with Bro. David Dilling presiding. Two letters of membership were granted. The same evening our revival meetings began, with Bro. Dilling doing the preaching. The meetings continued two weeks, and although the weather was severe, the attendance was good. Five stood up for Christ. One was baptized, but on account of the ice, the others await baptism. One more person stood up for Christ, but some hindrances kept his soul from the house of the Lord. Jan. 26 we held a called council, Brethren Dilling, Barnhart and Wright being present. Bro. John Root was installed into the eldership.—Bessie Guinn, R. D. 21, Buck Creek, Ind., Feb. 11.

Ft. Wayne.—Our church has just passed through a very interesting series of meetings, conducted by Eld. Wine, of Michigan. Bro. Wine began these meetings Jan. 28 and closed them Feb. 11. Three made the good choice and were received into the church by baptism Feb. 11. Others are near the kingdom, and in the near future will be added to the fold. The church was built up spiritually, and interest is being aroused in the minds of nonprofessors. We believe that ere long a spiritual ingathering will be realized.—J. Ahner, Ft. Wayne, Ind., Feb. 18.

Markle.—Our District Mission Secretary, Bro. J. C. Murray, of North Manchester, Ind., was with us Feb. 11, in behalf of mission work. He preached two very instructive sermons while here. The Sunday morning sermon was about missions. In the evening he gave us helpful thoughts on prayer. During the past year our prayer meetings, each week, have been conducted at the church, but since Jan. 1 we have been holding these meetings from house to house, instead of at the church, and especially at the homes of members who are sick, or those who can not attend church services. This is proving helpful to us all. Three homes, where there was sickness, have enjoyed the benefit of the cottage prayer meetings since we made the change.—Mrs. Lillian Earhart, Markle, Ind., Feb. 15.

Middletown.—Bro. A. C. Young, of Stockport, Ind., began a series of meetings at this place on the evening of Jan. 27. He remained with us two weeks, preaching the Word with power. We appreciated his labors among us very much, as it has been several years since we had the privilege of enjoying a series of meetings in this church. Bro. Young made many warm friends while here. He visited some people who are outside of the church. He preached the truth plainly. The attendance increased each night, and the preaching was listened to with much interest. We are certain that some good impressions were made, as some are near the kingdom. The first week the services were not so well attended, on account of there being so much ice that people could scarcely get to the meetings. If more members would move here, and help to build up the work at this place, we believe much good could be accomplished.—Florida J. E. Green, Middletown, Ind., Feb. 12.

Pleasant Hill.—We met in council Feb. 10, in charge of our elder, Bro. Jesse Gump. Considerable business was disposed of. A temperance committee was organized, with Sister Verne Hatch, chairman; Bro. Elmer Pepple, treasurer; Bro. Roy Gump, secretary. A free-will offering was made, which proved quite ample for the church expenses in the future. It was decided to have our protracted meeting in October, and a series of meetings for one week before our love feast, to be held May 4 and 5, at 3 P. M.—Elva A. Bosler, Huntertown, Ind., Feb. 14.

Spring Creek church met in council on Saturday, Feb. 3. Our elder, J. D. Mishler, presided. The following church officers were elected: Bro. John Ross, treasurer; Bro. Aaron Mishler, secretary; Sister Nora Ross, chorister; the writer, correspondent. We decided to hold our love feast at six P. M., May 4. Three letters were granted and four received. —Clara Snell, North Manchester, Ind., Feb. 12.

Summitville.—Bro. W. L. Hatcher closed a series of meetings here Feb. 9. Eleven were baptized, and three await the rite. We feel that others are very near, and might have united with us, had the meetings continued over Sunday, as had been arranged, but on account of diphtheria the services had to be brought to a close. Through the kindness of the health officers we were allowed to have a private baptismal service.—Grace Hiatt, Summitville, Ind., Feb. 12.

IOWA.

Dallas Center.—Bro. Joseph Studebaker, of Flora, Ind., has been with us the past two weeks, conducting a singing class. Much interest was taken in the work, and all who attended were inspired with a greater desire to praise the Lord more perfectly in song. Before closing the work he organized the class, in order that the work might continue to be carried on. Bro. H. L. Royer was chosen as president; Bro. Jesse Zuck, treasurer; Sister Pearl Royer, secretary; the writer, leader; Sisters Mary Hoff and Bertha Walgamuth-Royer, assistants. On Sunday morning Bro. Studebaker gave us a temperance address, which was much appreciated. Jan. 28 Bro. Lahman, of Illinois, was here and talked to us. He came to us in the interest of the rebuilding of "Old Sandstone" at Mount Morris College.—Maude A. Myers, Dallas Center, Iowa, Feb. 13.

South English.—The Mission Board of Southern Ohio will meet in their regular semiannual meeting in Ottawa March 2. All those having business with the Board, pertaining to our mission work, will govern themselves accordingly, and place all such matters in the hands of the Board previous to that time.—Peter Brower, Secretary, South English, Iowa, Feb. 16.

KANSAS.

Fredonia.—Jan. 28, at the close of the regular Sunday morning service, a sister was reclaimed. A collection of $6.50 was taken for Bro. James M. Neff. We have an interesting Sunday-school, with Bro. N. J. Miller as superintendent.—E. E. Joyce, Fredonia, Kans., Feb. 14.

Hutchinson.—We have a good churchhouse at this place, and will soon be ready to dedicate it. Bro. A. G. Miller, of 626 East Sixth Street, has charge of the work here. We are in need of more good workers. If there are any members who desire to change climate, we would be pleased to have them locate among us. Hutchinson is a first-class city, with good railroad facilities. Any information desired will be given, if the writer will enclose a self-addressed, stamped envelope.—A. W. Finfrock, 120 Sixth Street, W., Hutchinson, Kans., Feb. 9.

Independence.—Our monthly members' meeting was held Feb. 3. A home department and cradle roll were organized, with Sister Lena Doyer as superintendent. Feb. 17 Bro. G. Nevinger, of Rocky Ford, Colo., will be here and preach for us until Feb. 25, while on his way to Illinois. Bro. A. Leedy and wife expect to leave us soon for their home in Oklahoma. We regret to have them leave us, but hope that our loss will prove to be the gain of those among whom they locate.—Pella Carson, R. D. 2, Box 18, Independence, Kans., Feb. 15.

Lawrence church met in council Feb. 3, with Brethren H. L. Brammell and I. H. Crist in charge. A considerable amount of business was disposed of pleasantly. A complete reorganization was effected: Bro. H. L. Brammell was re-elected elder for the year. Officers for church, Sunday-school and Christian Workers were elected. On Sunday morning Bro. Brammell gave us an excellent sermon on "Christian Heroes." The sisters of this church have organized a Missionary Society, to meet once each month. The object of this society is to study how to do real work for the church. Sister Barbara Katherman is our president. The Aid Society was also reorganized. While we have been busy in our Society, we are planning to do more and better work, and hope to accomplish much good in the year before us.—Lola M. Root, Lawrence, Kans., Feb. 13.

Sabetha.—Bro. Edward N. Huffman, of St. Joseph, Mo., gave quite an interesting talk on "City Mission Work" at the Rock Creek church, Kans., Sunday, Feb. 4.—J. J. Hoover, Sabetha, Kans., Feb. 7.

West Creek Mission.—On Sunday, Jan. 28, we began a series of meetings at this place, continuing until Sunday, Feb. 11. Eld. S. E. Lantz and Bro. J. E. Shirky, of the Verdigris church, were with us, to assist over last Sunday. Bro. Lantz preached both Sunday morning and evening to crowded houses. Good interest and attendance prevailed throughout the meetings. We rejoice that by the leading of the Father we made another effort at this place. Three influential young lives have made the good choice. Others felt the call very keenly. We earnestly desire the prayers of all the righteous in behalf of the work at this place.—Leona Sherfy, Neal, Kans., Feb. 16.

Wichita.—Our church recently closed a three weeks' series of meetings, conducted by Bro. J. W. Lear and wife, of Decatur, Ill. We were very glad to have Brother and Sister Lear with us. Their personal work, daily visiting and consecration meetings, will long be an inspiration to us. Six dear souls came forward, of whom one was restored to fellowship. Four received the rite of baptism, and one awaits baptism.—Susie Jacques, 1109 Wabash Avenue, Wichita, Kans., Feb. 8.

MARYLAND.

Beaver Creek.—Jan. 25 our elder, Bro. Caleb Long, began a series of meetings in the Mt. Lena union church, at which place we have preaching once each month. Though the weather was very cold, and roads icy, the attendance was good. Bro. Long preached thirteen excellent sermons, preceded each evening with Scripture verse service by the congregation. All took interest in this service, especially two little girls who deserve special mention as having read each evening. One was baptized into the kingdom, and the members were strengthened. Many were made to realize that our doctrine is based on the Bible. The meeting closed with interest Feb. 4. Our weekly Bible class, which is held in the homes, increases in interest and attendance.—Katie S. Grossnickle, Boonsboro, Md., Feb. 11.

Brownsville.—We held our first meeting of the Brownsville Temperance Union on Saturday evening, Feb. 3. Bro. J. J. John, of Union Bridge, Md., was here and gave us a very helpful and practical talk. Bro. Russell Hicks, of near Hagerstown, Md., gave a short talk also. We have enrolled twenty-four members in our new Temperance Union. We expect to hold a public meeting once each month. In this way we hope to do some good and encourage more people to work for temperance. Bro. John also gave us a splendid sermon on Sunday morning, which was very much appreciated.—Laura E. Jennings, Brownsville, Md., Feb. 12.

MICHIGAN.

Berrien.—Our regular council for Jan. 6 was postponed until Jan. 27, on account of the severe weather and drifted roads. Bro. Eli Roose was with us at our council. The following officers were elected for the current year: Bro. Noah J. Weaver, treasurer; the writer, clerk, correspondent and Messenger agent; Sister Jane Weaver, superintendent of the Sunday-school, and Sister Lulu Hagley, secretary. The writer was chosen president of the Christian Workers' Meeting, with Sister Lulu Hagley, secretary. Bro. Swartz has been with us for some time. His work among us is appreciated by all. We hope that better work may be done in this part of the Lord's vineyard during 1912, than was done during the past year.—Grace Weaver, Buchanan, Mich., Feb. 12.

Lake View.—Jan. 21 our home ministers commenced our series of meetings. Bro. C. L. Wilkins came Jan. 23 and conducted the meetings for us, continuing until the evening of Feb. 6, with Bible study during the day. Bro. Wilkins labored earnestly during these meetings for the upbuilding of Christ's kingdom. The interest and attention were good. The members were encouraged in the work. Six of our Sunday-school scholars were received into the church by baptism, and three await baptism.—Ella Keith, Brethren, Mich., Feb. 9.

MISSOURI.

South St. Joseph Mission.—Services were held last Lord's Day by Bro. J. E. Stanturf in the forenoon. In the evening Bro. T. A. Elsenbise, of Morrill, Kans., gave us a Bible Land talk. He also addressed us on Monday evening. Both talks were very interesting to all. The writer spent Sunday at Landon, Mo., holding services for them on Saturday evening, Sunday forenoon and at night. This place is sixty-two miles north of here and is a mission point where five of our members live. Our new Sunday-school, in Hyde Park, is doing well. We also have prayer meeting there every Thursday evening. This forenoon we went calling on the sick. In our eight calls we found nine sick persons. The interest at the church here is very good, as well as at our two mission points. —E. N. Huffman, 502 Kentucky Avenue, St. Joseph, Mo., Feb. 15.

Wakenda.—Our church met in council Feb. 10, with Eld. E. G. Rodabaugh presiding. The following Sunday-school and Christian Worker officers were elected: Bro. Ed. Early, superintendent, with Sister Mary Bowman, secretary; Sister Ida Hollar, president, and the writer, secretary-treasurer. Seven letters were granted. We have secured Bro. R. H. Nicodemus, of Bethany Bible School, to conduct a series of meetings for us the latter part of May.—Grace Bowman, R. D. 1, Box 14, Hardin, Mo., Feb. 12.

MONTANA.

Medicine Lake.—Since our last report two church letters have been received. Our church territory is quite large, as there is only one organized church between this and the Rocky Mountains. We begin the new year with a determination to do more and better work for the Master.—Mrs. J. E. Keller, Enterprise, Mont., Feb. 9.

NEW JERSEY.

Sand Brook.—We held a two weeks' series of meetings, conducted by Bro. E. F. Nedrow, of Norristown, Pa. We trust that a good work has been accomplished.—H. T. Horn, Sand Brook, N. J., Feb. 13.

NEW MEXICO.

Clovis.—Since our last report one more dear sister has been received into the church by baptism. One of our brethren has been called away by death,—the first death among our number since our church has been organized. At this writing, Bro. Brown is in the midst of a series of meetings at Yeso, ninety miles west of here. Bro. I. H. Miller, of Oklahoma, is stopping a few days with us and giving us some splendid sermons.—Minnie B. Rodes, Clovis, N. Mex., Feb. 7.

OHIO.

Jonathan Creek.—Our council was held Feb. 10, with Eld. Samuel Sprankel presiding. This was the time for the reorganization of our Sunday-school, which resulted in choosing Bro. Marion Leckrone as superintendent; Sister Chloe Leckrone, secretary. The first Sunday in April the officers and the teachers are expected to be ready for work. Bro. Noah Snider was elected as trustee for a period of three years. Sisters Ruth Wyatt and Stella Horn were chosen to receive our regular Sunday offering. Our minister, Bro. R. Wyatt, now has his entire family here and has come to stay.—J. S. Leckrone, Somerset, Ohio, Feb. 12.

Lower Stillwater.—Jan. 21 Bro. David Filbrun began a two weeks' series of meetings here, and preached eighteen inspiring sermons for us. The weather conditions were not so favorable, but the attendance was fair, considering everything. The members were greatly strengthened, and sinners were warned to flee the wrath to come. There was one accession to the church. One week prior to our meetings one was received by baptism. Our church met in council Feb. 13, with Eld. L. A. Bookwalter presiding. Two letters were received and two were granted. We have decided to use "Kingdom Songs" in our Sunday-school. As our Sunday-school superintendent and clerk have moved away, we elected Bro. Clayton Whitehead to fill both offices. Eld. L. A. Bookwalter was elected as our delegate to Annual Meeting. Brethren A. W. Oren and B. F. Honeyman are our delegates to District Meeting.—Maude Etter, R. D. 1, Clayton, Ohio, Feb. 14.

Silver Creek.—We met in council Feb. 10. Our elder, Bro. J. W. Keiser, presided. Three were received by letter. We decided to have a love feast this spring. Our church will call for the Sunday-school and Ministerial Meeting, to be held at this place. Bro. Daniel Koch was chosen as delegate to the District Meeting. Bro. Ira E. Long was chosen to hold a series of revival services at the Walnut Grove house next fall or winter, if he can be secured. Bro. Wm. Bixler came to this place Jan. 23, and preached for us until Feb. 10. Owing to sickness, he was not permitted to be present on Sunday and Sunday evening. The home ministers did the preaching. The meetings closed Feb. 11. Six were received by baptism. Two were reclaimed. By the earnest efforts of our brother, others were made to think seriously. The interest and attendance were good during these meetings.—Mrs. Ottie Fisher, R. D. 1, Pioneer, Ohio, Feb. 13.

Swan Creek.—Jan. 21 Bro. C. W. Stutzman came to us, to assist in a series of meetings. He preached sixteen Spirit-filled sermons, closing Feb. 4. The attendance and attention were very good. One dear soul,—a mother,—was buried with Christ in baptism.—Mrs. D. G. Berkebile, Delta, Ohio, Feb. 9.

OKLAHOMA.

Bear Creek.—We met in council Dec. 16, with Bro. W. G. Cook presiding. Our Sunday-school needs were decided upon. The same officers will occupy their respective positions for another year, with Sister J. D. Fisher, superintendent; Sister Underwood, secretary. Bro. J. D. Fisher was chosen Messenger agent. We are sending the Messenger into eleven homes where there are no members. We distributed 100 "Doctrinal" Messengers. We decided to meet again the first Sunday in May.—Nettie Stine, Garber, Okla., Feb. 12.

PENNSYLVANIA.

Albright.—Our church met in council Feb. 3, with Bro. James Brumbaugh presiding. It was decided to hold a love feast this spring. The date has not yet been decided on.—Scott Johnson, Albright, Pa., Feb. 13.

Alderson Mission.—Bro. Wm. B. Fretz, of South Hatfield, Pa., in company with Bro. Jacob M. Booz, of Souderton, Pa., commenced a series of meetings at this place Jan. 27. The meetings closed last night with a full house. They preached sixteen inspiring sermons at the Mission, and three in private homes, where we were welcomed and treated kindly. The attendance and order were good at all the meetings, and the Lord favored us with fine weather. The brethren labored diligently. They were busy during the daytime, visiting in private homes, and thus became acquainted and made many friends among the people here. We believe much good can be done in this way, as well as by preaching. We notice that there is more interest manifested here in our faith than ever before. Some seemed to be almost persuaded, and we hope that a good work may be accomplished in the future. We distributed eighty copies of the Doctrinal number of the Messenger in this neighborhood, leaving one in each home. We wish to tender our thanks to the Mission Board of the Eastern District of Pennsylvania for their remembrance and help in the work at this mission. We ask an interest in the prayers of all God's children.—Mrs. Elizabeth V. Smith, R. D. 1, Box 50, Alderson, Pa., Feb. 14.

Black Valley.—Bro. D. H. Clapper, of Meyersdale, Pa., commenced a series of meetings Jan. 29 at the Union church, closing with sixteen inspiring sermons. He visited fourteen homes. There are only eleven members at this place. One was reclaimed during the meetings. Good seed has been sown, and the members are greatly strengthened in the faith. We hope we shall be able to gather many sheaves into the Lord's garner before long. We had a good attendance, and the singing was good. We had zero weather most of the time.—Rachel Stayer, Everett, Pa., Feb. 14.

Everett.—Our church recently enjoyed a rare feast of spiritual food. Bro. Mahlon Weaver, of Pittsburgh, Pa., came to us on Sunday morning, Jan. 21, and began revival services here. He remained with us until Feb. 11, during which time he delivered twenty-six refreshing sermons. These sermons were much appreciated. Twenty-three were added to the fold by baptism; one is awaiting baptism, and four were reclaimed. One was received by letter. We feel that others are near the kingdom.—Mr. Simmons, Everett, Pa., Feb. 13.

Little Swatara.—We enjoyed a very interesting two weeks' series of meetings at Meyer's meetinghouse, conducted by Bro. Hiram Kaylor, of Lancaster County, Pa. He held forth the Word with power, and we believe much good will result. The attendance was exceptionally large. Another series of meetings will begin Feb. 18, when Bro. Amos Kuhns, of Union Deposit, Pa., is expected to assist in the work.—H. M. Frantz, Myerstown, Pa., Feb. 15.

Marsh Creek.—We met in council Feb. 10, in the Gettysburg house, with Eld. Albert Hollinger as moderator. Our dear brother, Eld. C. L. Pfoutz, was with us. Although he is in his seventy-ninth year, his health is good and his mind clear and active. One letter of membership was granted. Sister Annie Newman and Bro. John Weaver were appointed as solicitors for Home Missions. We decided to hold three series of meetings in this congregation during the year. Our love feast will be held June 15 and 16, at 1:30 P. M.—Ida M. Lightner, 200 East Middle Street, Gettysburg, Pa., Feb. 12.

Meyersdale.—Since our last report we have decided to hold a series of meetings and a love feast. The meetings will begin March 2 and close March 17. Bro. H. S. Replogle, of Shelocta, Pa., will conduct the services. Feb. 11 we were favored with a very good sermon on "Christian Growth," by Bro. G. E. Yoder, who has recently moved within our bounds.—Ellen Fike, Meyersdale, Pa., Feb. 12.

Midway.—Jan. 21 Bro. Rufus P. Bucher, of Quarryville, Pa., opened a series of meetings in the Lebanon house, and continued two weeks. The meetings were well attended, the house being filled, at times, to its utmost capacity. Bro. Bucher gave us sound preaching and we are happy to report ten converts and two reclaimed.—A. H. Brubacher, R. D. 7, Lebanon, Pa., Feb. 5.

New Enterprise church met in quarterly council on Saturday, Feb. 10. On account of the illness of the elder in charge, Bro. C. L. Buck, the meeting was presided over by Eld. L. T. Stuckey. Quite an amount of business was transacted, but all of a miscellaneous character. Among other business we elected Elders D. T. Detweiler and L. F. Holsinger as delegates to District Meeting, to be held at Raven Run. We also chose May 19, as the day of holding our spring love feast.—W. H. Mentzer, New Enterprise, Pa., Feb. 12.

Plum Creek.—We met in council Feb. 10, with Bro. H. S. Replogle presiding. Much business was disposed of. Our love feast will be held May 26, to be preceded by a two weeks' series of meetings. Bro. Frank Ankeny and the writer were elected delegates to District Meeting; Bro. M. H. Kelly, Messenger agent; the writer, correspondent; Bro. Ankeny, clerk. Our congregation lost two members by death last year. We received nine by baptism and two by letter. We raised $595 for church purposes last year. Bro. J. F. Kimmel is superintendent of our Sunday-school. We hope to have Bro. W. R. Miller with us sometime this spring or summer.—H. S. Replogle, R. D. 1, Shelocta, Pa., Feb. 13.

Spring Creek.—Eld. D. C. Flory, of Virginia, opened a series of meetings at Annville Jan. 20, which closed Feb. 11. Seven persons decided for Christ. Eld. Flory preached the Word with power, and his sermons will not soon be forgotten. Bro. John C. Zug will begin a series of meetings at the Spring Creek house Feb. 17. Bro. Zug is an able evangelist, and we always enjoy his good sermons. The old Spring Creek house is standing yet. It is used as a dwelling house now. Eld. John Kline, of Virginia, preached in this house Oct. 25, 1853. Our Spring Creek council will be held at Spring Creek March 4.—Edgar M. Hoffer, Elizabethtown, Pa., Feb. 14.

West Conestoga.—Our congregation held a series of meetings in the Lititz house, beginning Jan. 20 and continuing for two weeks. Bro. Nathan Martin, of Rheems, conducted the services. We had a good attendance, and attentive audiences. Ten have shown a willingness to enter the kingdom. They are all young people,—some only eleven years of age. Three of them are Sunday-school scholars.—Henry E. Nies, Lititz, Pa., Feb. 13.

TEXAS.

Ft. Worth.—We have regular services at this place. Eld. A. J. Wine is with us. He has been here since December. I want to extend my sincere and heart-felt thanks to the good brethren and sisters of Texas and Louisiana for their sympathy and donation to me during my illness. Beginning with Dec. 10 I had slow fever for thirty days. I am now well and able to work and support myself. Bro. A. J. Wine was my nurse. He gave me the best of care and did the preaching for me here. I preached today for the first time since the fourth Sunday in November.—C. C. Derrick, R. D. 6, Box 40, Ft. Worth, Texas, Feb. 10.

Portland.—Jan. 27 Eld. J. A. Miller presided at our council meeting, which was held at the home of Bro. Geo. S. Axtell, on the evening of the 27th. Church officers were elected for one year, and the Sunday-school officers for six months. Bro. Miller gave us two splendid sermons while here. We wish he could come oftener. We have made arrangements with Bro. Dadisman, of Bee County, to come once a month and give us two sermons. We are still praying for a minister to locate among us. Will not some of you ministers, who are not needed where you are, help the Lord to answer our prayers? Two brethren (laymembers),—one from Indiana and one from Illinois,—are here, and being greatly benefited by this climate, one having been afflicted with catarrh and the other with asthma. It is quite a sight to see the green gardens of mustard, spinach, lettuce, onions, cabbage, etc., now flourishing, after having had so much cold weather.—J. L. Porter, Portland, Texas, Feb. 14.

VIRGINIA.

Bridgewater.—We met in regular council Feb. 10, with Eld. H. G. Miller presiding. One letter was received, and fifteen were granted. A sister and a brother were restored to fellowship. We had reports from two mission points in our West Virginia territory; also the financial reports of our church for 1911, all of which were encouraging. We expect to do some needed work on the inside of our church in the near future. We raised $270 for Bro. I. S. Long and wife, to be used by them as a loaning fund in their mission field in India. About $5,700 was raised during 1911 by the congregation for various purposes. The greater amount was used for missionary work, the balance being used for the running expenses of the church. One new church was built in the West Virginia territory jointly by the Cooks Creek and Bridgewater congregations. Our Sunday-school for 1911 had an enrollment of 377 for all departments, there being 289 in the main school, with an average attendance of 176. The total contributions for the year were $268.72, of which $125.95 was used for missions and benevolences. We have ten regular classes. A teacher-training class, which meets once each week, is taught by Prof. J. C. Myers.—Ida Fry, Bridgewater, Va., Feb. 14.

Coulson.—Brethren Norman Reed and Troy Lowe, of Eunice, N. C., came to this place Jan. 29 and began a series of meet-

(Concluded on Page 128.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

REPORT OF COMMITTEE ON ELECTION AND SUPPORT OF PASTORS.

To the Annual Conference, Greeting:

It is in accord with the Scriptures for the church to give support to the ministry (see 1 Cor. 9: 7-14), but we do not find the authority, neither do we deem it to the best interests of the church, for the local congregation to set apart a minister as pastor with support, to the exclusion of other ministers of the same organization; all our ministers should be encouraged to a deeper consecration in their sacred calling.

And more fully to meet the requirements of the growing work, we recommend that each State District appoint and perpetuate, by appointment, a Ministerial Board, according to the following plan:

ARTICLE 1.—Appointment.

The elders at District Meeting assembled shall nominate, for approval by the open Conference, three faithful and efficient ministers, two of whom shall be elders, as the Ministerial Board of the District.

ARTICLE 2.—Term of Office.

The term of office shall be three years; except the first three named, of whom one shall serve one year, one two years, and one three years, as designated in the appointment. All vacancies shall be filled as named in Article 1.

ARTICLE 3.—Duties.

Sec. 1.—They shall acquaint themselves with the ministers of the District, with a view of better distribution.

Sec. 2.—They shall observe the need of the churches of the District in ministerial supply, in order to render aid in securing helpers when necessary.

Sec. 3.—They shall receive all calls from the churches of the District for elders and pastors, and, with the church making the call, secure them when needed.

Sec. 4.—They shall encourage the election of ministers by the local churches when expedient, and inspire all the ministry of the District to that noble endeavor, so well exemplified by the Apostle Paul (see Acts 20: 33-35, 1 Cor. 9: 15-18) and by our church fathers during the past two centuries, that they do not become as the hireling.

Sec. 5.—They shall make a full report to District Meeting, year by year, of the work done, its needs, and such further recommendations as the cause demands.

All decisions in conflict with the foregoing are hereby repealed.

Committee, J. H. Longenecker, D. H. Zigler, T. C. Denton.

ROCKY FORD, COLORADO.

When the above caption is seen by some people, they at once think of a few houses located on a rocky hill, out in the wilds of Colorado, and you may judge of their surprise when they land in the most beautiful and prosperous little city in the West, situated in the most fertile valley of the Arkansas River.

Before the very numerous bridges, that span this treacherous stream, were erected, the early pioneers crossing these plains were invariably directed to the one place where they could avoid the ever-shifting quicksands, and because this special ford was made immune from the quicksands by Nature's deposit of a liberal supply of adamantine rock, it was called Rocky Ford.

In time it became quite a thoroughfare. An early pioneer, with commercial forethought, opened up a little store on the banks of this mountain stream, and prospered. When the Sante Fe extended a branch line from the main line at La Junta (pronounced La Hunta) to Pueblo, it missed the Rocky Ford crossing by a few miles. This store was then moved to the railroad, and naturally carried the historic name with it.

About fourteen years ago the few brethren and sisters who had gathered in and around this noted melon center, were organized into a church, with Bro. J. C. Funder-

the elder in charge. In the spring of 1900 wife and I moved into this congregation. A few years later we located within easy reach of the church, and began active work in the ministry. Later others were called to the ministry and became active and able workmen in the Lord's vineyard.

We rejoiced in the prosperity of the Rocky Ford church and mingled our tears together when the clouds overcast our spiritual sky. It is one of the hard struggles of life to tear loose from the sacred ties that have been hallowed with prayer and reinforced with sweet fellowship. The dear members gave a very substantial token of their love and appreciation of my labors among them, which is valued not only for its intrinsic worth, but as, to some extent, representing the spirit that prompted the offering.

At present I am visiting my daughter, Sister A. N. Goff, and family, at Garden City, Kans. Eld. John Crist is holding a revival here, and the outlook is good for some sheaves being gathered for the Lord's garner.

The Lord willing, I expect to commence meetings at Independence, Kans., Feb. 17. Mail sent to the above-named place, in care of Eld. W. H. Miller, 320 South Eighteenth Street, will reach me in due time.

Garden City, Kans., Feb. 7. G. Nevinger.

SIDNEY, OHIO.

While our pastor, Bro. S. Z. Smith, has been engaged in revival meetings at other places, we have been favored with the presence of other brethren filling the appointments. Bro. Jonas Horning, of West Alexandria, Bro. S. E. Porter, of Bradford, and Bro. I. J. Rosenberger, of Covington, gave us very interesting and instructive sermons.

As a result of Bro. Smith's efforts at Winchester, Ind., two precious souls accepted Christ, and came to Sidney Jan. 21, to be baptized. Feb. 4 a lady, seventy-six years of age, was received by Christian baptism.

Our Sunday-school is progressing nicely. We have an average attendance of one hundred. Our collection for the year 1911 amounted to $217.11. Our collections average $4 per Sunday. Besides buying the supplies for the school, we helped in various ways with the work of the Lord. We gave $25 toward building a churchhouse in Circleville. For souvenirs to a Chicago Hospital we sent $2.54. For General Conference World-wide Mission fund we sent $10.34. A number of other little expenses were also attended to. We have two organized classes. We have a teacher-training class of twenty.

Our pastor, Bro. S. Z. Smith, is now engaged in a series of meetings at Troy, Ohio. Sister Oletha Bomen, of Indiana, is here to help with the work, while Bro. Smith is absent. March 3 we expect Bro. C. L. Wilkins, of Michigan, to begin a series of meetings at this place. We are looking forward to a glorious meeting, and pray God's choicest blessing upon the Sidney church.

Sidney, Ohio, Feb. 12. Mrs. J. M. Brenneman.

PATTERSON, CALIFORNIA.

Our church met in council Feb. 2 with our elder, Bro. J. W. Deardorff, presiding. Sixteen letters of membership were read. Sunday-school officers were elected, with Bro. J. J. Reppert, superintendent; Sister Mary Haynes, secretary. Sister Ella Haynes has been elected president of the Christian Workers' Meeting. Much other business was disposed of. Our love feast will be held March 9, at 6 P. M. We hope that many members from other congregations will be with us. Bro. J. J. Reppert was elected to the deacon's office, and Bro. W. F. Haynes, was advanced to the eldership. On account of the absence of Sister Haynes, the installation service was postponed until Sunday morning at 11 A. M., when these brethren, with their wives, were duly installed. It was a very impressive service. We are looking forward to the time when more members will move among us. Those wishing to change location should investigate our place before locating elsewhere. All correspondence will be cheerfully answered.

Patterson, Cal., Feb. 5. O. S. Gilbert.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Alexander-Donker.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Donker, Feb. 11, 1912, Bro. Roy Alexander, of Prairie City, Iowa, and Miss Mabel Donker, of Knoxville, Iowa.—W. I. Buckingham, Prairie City, Iowa.

Cheeseman-Albin.—By the undersigned, at the home of the bride's parents, Brother and Sister O. C. Albin, Feb. 4, 1912, Bro. Chas. F. Cheeseman, of Portis, Kans., and Sister Anna M. Albin, of Norcatur, Kans.—A. J. Wertenberger, Norcatur, Kans.

Fribley-McFarland.—By the undersigned, at the home of the bride's father, Bro. Chas. McFarland, near Laton, Cal., Jan. 27, 1912, Mr. Maurice Fribley, of Ohio, and Miss Mary McFarland, of Kerman, Cal.—D. R. Hoisinger, Laton, Cal.

Hopper-Rose.—At the home of the bride's mother, near Glade Park, Colo., by the undersigned, Feb. 4, 1912, Albert F. Hopper and Sister Lavetta Pearl Rose.—J. E. Bryant, Grand Junction, Colo.

McDaniel-Beam.—At the home of the bride's mother, Sister Lavina Beam, in Elgin, Ill., Feb. 14, 1912, Sister Grace C. Beam, of Elgin, to Bro. Harvey J. McDaniel, of Smith, Nev. —J. H. B. Williams, Elgin, Ill.

Meyers-Brubaker.—By the undersigned, at the home of the bride's parents, Brother and Sister H. T. Brubaker, near Sterling, Kans., Feb. 4, 1912, Bro. Lloyd Meyers, of Morrill, Kans., and Sister Carrie Brubaker.—S. J. Miller, McPherson, Kans.

Perry-Dickensheets.—By the undersigned, at the home of D. R. Dickensheets, Jan. 21, 1912, Bro. Earl E. Perry, and Eliza A. Dickensheets, both of Grand Junction, Colo.—H. C. Wenger, Grand Junction, Colo.

Sellers—Keeny.—By the undersigned, at the home of the bride's parents, Feb. 11, 1912, Bro. Harry E. Sellers, of York, Pa., and Sister Sarah B. Keeny, of Shrewsbury, Pa.—J. H. Keller, Shrewsbury, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bennes, Dillen N., son of Frank and Sister Bennes, died Jan. 25, 1912, aged 11 months. Dillen was a member of the cradle roll in the Reading Sunday-school. Services by the writer in the Reading church, Columbiana Co., Ohio. Text, 2 Kings 4: 26.—John F. Kahler, Alliance, Ohio.

Berkeybile, William M., born near Delta, Ohio, Jan. 24, 1873, died at his home in Concordia, Kans., Jan. 29, 1912, aged 39 years and 5 days. Cancer was the cause of his death. He was a member of the Presbyterion church. He leaves his wife and two sons, his aged father, Eld. Aaron Berkeybile, three sisters and one brother.—Lizzie Dellenbach, Beattie, Kans.

Boganrief, Sister Sarah L., nee Frederick, born in Montgomery County, Pa., May 10, 1830, died Feb. 1, 1912, at the home of her only son, Harry, near Lena, Ill. In early life she united with the Church of the Brethren, and lived a consistent Christian life until death. Dec. 9, 1856, she was married to Thomas B. Boganrief, who died in January, 1890. To this union three daughters and two sons were born. One daughter and one son died in infancy. One of her daughters lives in Altoona, Pa., and one son and one daughter at Lena, Ill. She also leaves three brothers and two sisters. In 1867 Sister Boganrief and her husband came from Pennsylvania to Jo Daviess County, Ill. The remainder of her life was spent in Jo Daviess and Stephenson Counties, Ill. She was one of the oldest and most respected pioneers in Stephenson County. Services at the Louisa church by Bro. W. G. Elsenbise, assisted by Bro. Ezra Lutz. Interment in the Louisa cemetery. —Albert Myers, R. D. 1, Waddams Grove, Ill.

Bowersox, Sarah Ann, nee Studebaker, born April 16, 1848, died Feb. 3, 1912. She united with the church in 1862, and was married to Bro. B. J. Bowersox Sept. 1, 1868. She leaves her husband, two sons and two daughters, two brothers and one sister. Services at the home of the bereaved by the writer. Text, 1 Sam. 20: 18, latter clause.—Marshall Ennis, R. D. 1, Cement, Okla.

Brubaker, Eld. J. S., born in Preble County, Ohio, March 10, 1854, died at his home in Glendora, Cal., Feb. 5, 1912, aged nearly 58 years. When he was four years old he went with his parents to Indiana, where he was married at the age of twenty-six years to Emma F. Fisher. To this union were born eight children, seven of whom are still living. He united with the Church of the Brethren at the age of twenty-four and was elected to the ministry four years later. He moved to California eighteen years ago and, after spending eight years in the northern part of the State, moved to Glendora, where he resided until the time of his death. He assisted in organizing the Church of the Brethren at Glendora and served as its elder ever since that time. Since the reorganization of Lordsburg College he has been a member of the board of trustees of that institution. Services at the Glendora church in charge of Eld. W. F. England, assisted by Eld. D. L. Miller.—Mary White, Glendora, Cal.

Crist, Bro. J. R., born in Macoupin County, Ill., Oct. 24, 1877, died Feb. 7, 1912, near Garden City, Kans., aged 34 years, 3 months and 14 days. He was sick only a few days. Services at Garden City, Kans., after which the body was brought to Gardner, Kans., his home. The funeral was held at the Methodist church by Eld. Moses Cruea. Text, 1 Cor. 15: 35. Interment in the cemetery near by. He leaves a wife and two children, his father and mother, three brothers and one sister. In March, 1881, he moved with his parents, I. H. and Sarah Crist, to Kansas, and lived in Johnson County until six years ago, when he moved to Western Kansas. He was united in marriage to Daisy Conn Jan. 1, 1902. To this union were born one son and one daughter. He united with the Church of the Brethren eighteen months ago, and expressed himself as being ready and willing to go.—Myrtle Cruea, 1405 Eastern Avenue, Kansas City, Mo.

Crowel, Sister Catharine, nee Zerbe, daughter of Samuel and Elizabeth Zerbe, born Feb. 11, 1845, died Dec. 27, 1911, aged 66 years, 10 months and 16 days. June 19, 1862, she was united in marriage to Davault Crowel. To this union were born three sons and three daughters. One of them preceded her to the spirit world. She united with the Church of the Brethren in early life. She was always loyal and devoted to the church, and firmly believed that she could serve her Master by serving those about her. Her last work on earth was to cool the fevered brow and smooth the pillow of a dying friend and neighbor. Services by Bro. Isaac Frantz at the Upper Stillwater church. Interment in the cemetery near by.—Ella Cable, Bradford, Ohio.

Davis, Arthur J., infant son of Samuel and Sister Jennie Davis, born Dec. 3, 1911, died Feb. 6, 1912, aged 2 months and 3 days. Services by Bro. George Strasbaugh at the North Bend church. Little Arthur was sick only a few days. —Libbie Daugherty, Danville, Ohio.

Dobson, Bro. John W., died in the Dunnings Creek congregation, Bedford Co., Pa., Feb. 1, 1912, aged 74 years, 4 months and 24 days. He was almost blind for several years. About two years ago he was stricken with paralysis, after which he became greatly concerned about his salvation and was baptized while in a helpless condition. After that he got better and could sit in a chair. He rejoiced that the Lord had mercy on him, and permitted him to be received into the church and enjoy the blessings found therein. He called for the anointing, after which he lived over a year. He was confined to his bed in a very helpless condition. He leaves a wife, five sons and four daughters. Services in the New Paris church by this writer, assisted by Eld. J. B. Miller. Interment in the New Paris cemetery.—Levi Rogers, Alumbank, Pa.

Gauger, Bro. Geo. W., son of George and Elizabeth Gauger, born Feb. 20, 1848, died Feb. 5, 1912, aged 63 years, 11 months and 15 days. March 25, 1869, he was married to Leah Kocher. To this union two sons were born. He was a member of the church about 30 years. His wife and two sons survive him. Services by Bro. Joseph Robbins and the writer.—J. W. Fidler, Brookville, Ohio.

Heckler, Eld. J. Y., of the Alvo congregation, Cass Co., Nebr., born in Montgomery County, Pa., died in St. Joseph, Mo., at the home of his son, J. M. Heckler, Feb. 8, 1912, aged 75 years and 29 days. He was united in marriage to Barbara Moyer. This union was blessed with six children, of whom three survive. His wife preceded him to the spirit world nine years ago. It was noticed that his health was failing for the past year, yet he did his share of preaching until three months before his death. He was one of the pioneer members of the Alvo church, and assisted in the organization. Interment in the Brethren cemetery near Alvo, Nebr., by the side of his companion. Services by the writer, assisted by Bro. S. C. Thompson, of Lincoln, Nebr. Text, 2 Tim. 4: 6-8.—J. S. Snavely, Alvo, Nebr.

Hetple, Mrs. Catherine, of Waterford, Westmoreland Co., Pa., died of neuralgia of the heart Jan. 30, 1912, aged 73 years. She was a member of the Reformed church and was buried at the Horners church, Somerset Co., Pa.—Clare Wolford, R. D. 2, Ligonier, Pa.

Holder, Bro. Richard, born in Fauquier County, Va., Feb. 22, 1837, died from heart failure Jan. 12, 1912, aged 74 years, 10 months and 22 days. He was received into the Church of the Brethren thirty years ago, and lived faithful until death. He leaves an aged wife, six sons and two daughters. Interment in the Brownsville cemetery. Services by Eld. Geo. S. Harp. Text, Luke 20: 36.—J. H. Thompson, Brownsville, Md.

Hoover, Mary Ann, nee Miller, born Aug. 19, 1842, in Miami County, Ind., died at her home in Bradford, Ohio, Nov. 28, 1911, aged 69 years, 3 months and 9 days. She was married to Isaac Hoover. To this union were born two sons and two daughters, of whom one son preceded her in 1895. Her husband also preceded her July 9, 1911. In early life she embraced the faith of the Brethren, and in this faith she lived a consistent life for nearly half a century. She called for the elders and was anointed, submitting herself to the will of her Heavenly Father. She leaves one son and two daughters. Services by Bro. J. H. Christian at the Upper Stillwater church. Interment in the cemetery near by.—Ella Cable, Bradford, Ohio.

Hufford, Sister Rosa Jane, nee Vetter, born at Edna Mills, Clinton Co., Ind., May 6, 1862, died in the Oakley church, near Cerro Gordo, Ill., Feb. 4, 1912, aged 49 years, 9 months and 28 days. Her parents were John and Rebecca Vetter. At the age of eight years her mother died, and she was taken into the home of Samuel and Elisabeth Wagoner, near Pyrmont, Ind., who cared for her as foster-parents until she was twenty years old. March 11, 1896, she was married to Reuben W. Hufford, of Macon County, Ill., where she resided the remainder of her life. To this union were born three sons and two daughters. One son and one daughter died in infancy. She leaves, besides the surviving children, a husband, two brothers and one sister. She united with the Church of the Brethren in 1878, in a series of meetings held by Eld. Geo. W. Cripe, and lived a faithful Christian life to the end. She was afflicted for a number of years, during which much time was devoted to her Bible. She was anointed a week before she died, and passed away in the full triumph of a living faith. Services by the writer, assisted by Eld. W. T. Heckman.—D. J. Blickenstaff, Oakley, Ill.

Joyce, Sister Glen Fay, nee Kizer, born in Fulton County, Ind., Oct. 4, 1884, died in the bounds of the Williston congregation, N. Dak., Jan. 29, 1912, aged 27 years, 3 months and 25 days. She was united in marriage to Asa H. Joyce Sept. 25, 1901. To this union were born six children, one an infant just an hour old. Her husband and six children survive; also her father and mother. She was a consistent member of the Church of the Brethren. Services in the Williston church by Bro. W. W. Keltner. Interment in the Painted Wood cemetery. Text, Mark 14: 8.—Mrs. O. A. Myer, Williston, N. Dak.

Kleinhenn, Bro. Frederick J., of the New Haven congregation, Gratiot Co., Mich., born in Ohio, Feb. 24, 1850, died Jan. 30, 1912, aged 61 years, 11 months and 6 days. He lived with his parents until Jan. 1, 1880, when he was united in marriage to Elizabeth Brillhart, of Henry County, Ohio. He came to New Haven township in 1883, and lived in Gratiot County, Mich., the remainder of his life. In 1885 he united with the Church of the Brethren, and died in that faith. While he was visiting his daughter, Mrs. Anna Nelson, in Lansing, Mich., he was stricken with paralysis, having three attacks in two weeks and two days. He leaves a wife, three sons and one daughter, all of Lansing, Mich.; also five brothers and three sisters. Services at Ithaca by Bro. D. Chambers, assisted by Bro. Joseph Sherrick. Interment in the Ithaca cemetery.—Frank Kleinhenn, 138 Allen Street, Lansing, Mich.

Layer, Catherine, nee Niswonger, daughter of John and Susan Niswonger, of Pittsburg, Ohio, born July 17, 1838, died Jan. 29, 1912, aged 73 years, 6 months and 12 days. She was united in marriage to Peter Layer Nov. 27, 1859. To this union were born four sons and four daughters. Her husband, one son and one daughter preceded her. She united with the Church of the Brethren about forty years ago, remaining faithful until death. She leaves six children, four brothers and four sisters. Services at the home of her daughter, Mrs. Ed. Shively, by Bro. Isaac Stutzman, assisted by Bro. Newton Binkley, of Pittsburg, Ohio. Interment by the side of her husband in the Pleasant Hill cemetery.—Ella Cable, Bradford, Ohio.

Livengood, Sister Sarah, nee Young, born in Somerset County, Pa., Nov. 30, 1823, died at the home of her daughter, Mrs. J. W. Barnes, near St. Louis, Mo., Jan. 20, 1912, aged 88 years and 2 months. She was married to John S. Livengood in 1846. To this union were born nine children. Seven of them survive. In 1856 Sister Livengood, with her husband, moved to Minnesota. In 1875 they emigrated to Nebraska. Sister Livengood was a consistent member of the Church of the Brethren for many years. Interment in the Rock Creek cemetery, near Sabetha, Kans., by the side of her husband, who preceded her sixteen years ago. Services by the writer.—C. B. Smith, Morrill, Kans.

Martin, Sister Anna Elizabeth, born in Franklin County, Pa., Jan. 1, 1855, died Jan. 28, 1912, aged 57 years and 27 days. Sept. 12, 1871, she was united in marriage to Thomas C. Martin. To this union were born one son and one daughter. The daughter died in infancy. Sister Martin united with the Church of the Brethren in 1884, and lived an exemplary Christian life until death, which was peaceful and without a struggle. Her husband, one son, one sister and five brothers survive her. Services at the home by Bro. S. B. Miller.—Ruth E. Werner, Robins, Iowa.

Minnich, Sister Sarah, daughter of George and Mary Minnich, born near Covington, Miami Co., Ohio, Sept. 5, 1847, died Jan. 18, 1912, aged 67 years, 4 months and 13 days. She spent her entire life on her father's homestead until six months prior to her death. She underwent an operation for the removal of a cancer, at Dayton, Ohio, after which she was taken to the home of her sister, Susan Diltz, near Bradford, Ohio. She suffered a great deal, but patiently awaited the death angel's call. She was a faithful Christian for the last thirty years of her life. Her father, mother, four brothers and three sisters preceded her. Two sisters survive her. Sevices at the Sugar Grove church by Bro. D. D. Wine, assisted by Bro. Samuel Porter. Interment in the cemetery near by. —Ella Cable, Bradford, Ohio.

Mohler, Margaret, nee Kelber, born in Pennsylvania Oct. 16, 1821, died Dec. 2, 1911, aged 90 years, 1 month and 18 days. Early in life she emigrated to Miami County, Ohio. In May, 1849, she was united in marriage to John Mohler, who preceded her twenty-two years ago. Since that time she has remained on the old homestead, and has faithfully been cared for in the home of her daughter, Sister Joanna Stover. Grandma Mohler had been an invalid for a number of years, but her last illness was due to an attack of la grippe, from which she suffered intensely. Services at the Sugar Grove church by Bro. D. D. Wine. Interment in the cemetery near by.—Ella Cable, Bradford, Ohio.

Morgan, Sister Eleanor, daughter of Absalom and Margaret Bryant, born Jan. 22, 1831, died Feb. 4, 1912, near New Market, Ind. Infirmities of old age caused her death. Three daughters and two sons survive her. She was a member of the Brethren church for about fifty-six years, having united with the church when she was about twenty-five years of age, in Ross County, Ohio, her birthplace. She lived a faithful Christian life, and will be missed by all who knew her. Services by Bro. D. C. Campbell at the White church. Interment in the Union cemetery.—Lellah J. Wall, R. D. 30, Clarkshill, Ind.

Overholser, Bro. John, died in the bounds of the Yellow Creek congregation, Elkhart Co., Ind., Jan. 28, 1912, aged 71 years, 3 months and 26 days. He was married to Christena Stutzman June 27, 1863. To them were born two sons and

five daughters. One son and one daughter preceded him to the spirit world. He leaves an aged wife, one son, four daughters, three brothers and two sisters. He and his wife united with the Church of the Brethren in the fall of 1863. He was a member of the church for over forty-eight years. He served as a deacon since Oct. 1, 1887. He was true to his profession. As a servant in office, he promptly attended to the duties assigned him. He was punctual at church services, often venturing through inclement weather and unfavorable circumstances, physically, to the house of worship. He lived an exemplary life. Services by Elders Hiram Roose and I. S. Burns. Text, Psa. 23.—Irvin Miller, R. D. 5, Goshen, Ind.

Root, Sister Mary Emeline, wife of Bro. William H. Root, born May 17, 1856, near Salem, Henry County, Iowa, died at Sabetha, Kans., Jan. 31, 1912, aged 45 years, 9 months and 14 days. She was married Dec. 18, 1886. Jan. 23 she took sick and on the 28th became unconscious. Upon the advice of her physicians she was taken to the Hospital at Sabetha, Kans., for treatment. Jan. 30 an operation was performed, but failed to have the anticipated result. She leaves a husband, one daughter, two sons and an adopted daughter. She joined the Church of the Brethren in her youth and lived a life consistent with her profession until death. Services at the Brethren church by Eld. C. B. Smith, of Morrill. Interment in the Sabetha cemetery.—Norman R. Fike, Sabetha, Kans.

Root, Bro. William Edward, born in Clinton County, Ind., Dec. 18, 1865, died at Lordsburg, Cal., Jan. 14, 1912, of "pernicious anæmia," aged 46 years and 26 days. June 28, 1891, he was united in marriage to Anna Blickenstaff at Rossville, Ind. To this union one daughter and two sons were born. His wife, one daughter and two sons, two sisters and his foster parents survive him. He gave his heart to the Master when he was twenty-five years old. For many years he was a faithful deacon, always willing and anxious to do his part. Most of his life was spent in Indiana. He and his family moved to Cerro Gordo, Ill., some years ago, and about a year and a half ago they moved to Lordsburg, Cal. He lived an exemplary Christian life, and will be keenly missed by the church and his many friends. Services at the church Jan. 17, at 1:30 P. M., by Eld. J. P. Dickey, assisted by Elders E. Forney, W. F. England, and Bro. Saylor Greyer. Interment in the Evergreen cemetery.—Grace H. Miller, Lordsburg, Cal.

Ruddell, Alice Luella, daughter of Brother and Sister John Dunlap, born in Berrien County, Mich., died at Newberg, Oregon, Jan. 30, 1912, aged 38 years, 10 months and 27 days. She was married to Barton Ruddell March 31, 1889. She leaves her husband, six children, her parents, four sisters and three brothers. She was baptized into the Church of the Brethren when but fourteen years of age. About three weeks before her death she was anointed, and expressed herself as willing to leave this world. Services by Bro. H. H. Keim. Text, "Her sun has gone down while it was yet day."—Sarah A. Van Dyke, Newberg, Oregon.

Shepherd, Mrs. Mahala, nee Walker, wife of Bro. Jacob Shepherd, born Dec. 20, 1835, died Feb. 3, 1912, aged 76 years, 1 month and 13 days. She was married to Jacob Shepherd Nov. 22, 1853. To this union were born three sons and three daughters. One daughter died in infancy. Mrs. Shepherd was a member of the Methodist Episcopal church for fifty-seven years. Her husband was a deacon in the Brethren church. Death was due to a complication of diseases and old age. She was a loving wife and mother, and beloved by all who knew her. Services at the Brethren church, at White Horn, by Mr. Marion Bryant, a Baptist minister. Interment in the White Horn cemetery.—Nora McCollough, R. D. 2, Whitesburg, Tenn.

Shively, Sister Elizabeth, born in Whitley County, Ind., July 19, 1842, died in the bounds of the Pleasant Hill congregation, Ind., Dec. 25, 1911, aged 69 years, 5 months and 6 days. She was united in marriage to Jacob B. Shively Aug. 18, 1864. To them were born five sons and one daughter. One son preceded her to the spirit world. Sister Shively united with the Church of the Brethren early in life, and remained faithful until death. Services by Bro. Peter Stuckman in the Blue River church. Interment in the Round Lake cemetery.—J. A. Gump, Churubusco, Ind.

Smith, Sister Eliza, born in Crawford County, Ohio, Aug. 7, 1838, died at the home of her stepdaughter, Mrs. B. Fisher, Feb. 9, 1912, aged 73 years, 6 months and 2 days. She was married twice. Her first husband died June 26, 1881. Feb. 12, 1883, she was married to Jonas Smith, who died April 12, 1904. She was a member of the Church of the Brethren for many years, and lived a consistent Christian life until death. She leaves six stepchildren, one brother and one sister. Services by the writer. Text, 2 Tim. 6: 8.—J. W. Keiser, Alvordton, Ohio.

Stutzman, Bro. J. W., born near Goshen, Ind., July 15, 1837, died in Girard, Ill., Feb. 15, 1912, at the home of his niece, Mrs. Etta England, aged 74 years, 6 months and 20 days. When he was in health he was very industrious, benevolent and kind. He was cared for, in his last illness, by his nephew and nieces. He had a stroke of paralysis Jan. 10, 1912. Jan. 17, 1912, he united with the church, and remained faithful. Three brothers and one sister preceded him in death. One brother and one sister survive him. Services in the church at Girard by the writer, assisted by Bro. M. Smeltzer. Interment at Pleasant Hill. Text, Psa. 90: 12; Eccles. 12: 13, 14.—M. Flory, Box 314, Girard, Ill.

Wareham, Bro. Martin, born Dec. 28, 1839, died in the bounds of the Albright congregation, Pa., Jan. 26, 1912, aged 72 years and 29 days. He united with the Church of the Brethren and remained faithful until death. He attended church and Sunday-school regularly, and is much missed by all. His wife and one daughter survive him. Services in the Albright church by Bro. Frederick Dively, assisted by Brethren James Brumbaugh and Harry Rasher.—Scott Johnson, Roaring Spring, Pa.

Weiss, Oliver Z., died in Lebanon County, Pa., Feb. 3, 1912, aged 71 years, 8 months and 17 days. He was in poor health for the last seven years, but the immediate cause of his death was apoplexy. He was united in marriage to Roslan Steckbeck. This union was blessed with five sons and four daughters. His wife, four sons and two daughters preceded him in death. Services by the writer and Rev. Leister, of the U. B. church. Text, Job 17: 11. Interment at the Kochenderfer's U. B. church.—A. H. Brubacher, R. D. 7, Lebanon, Pa.

Wilson, Robert Paul, died of pneumonia in the Johnstown congregation, Pa., Feb. 3, 1912, aged 4 months and 12 days. He was the only child of Sister Elsie Viola Wilson and husband, and grandchild of Bro. Levi Foust. Services by the writer.—W. M. Howe, 1012 Bedford Street, Johnstown, Pa.

Wire, Bro. Lewis, born in Ohio, died at Clovis, N. Mex., Jan. 28, 1912, aged about 60 years. He was a faithful member of the Church of the Brethren for a number of years, having served as deacon for some time. He suffered from blood poison a year and a half ago, which made it necessary to amputate one leg. His wife preceded him three years ago. Three sons and two daughters survive him. Services at the Brethren church. Text, 2 Cor. 5: 1. Interment in the Clovis cemetery.—Minnie B. Rhodes, Clovis, N. Mex.

Yeagley, Bro. Samuel, died at his home near Iona, Pa., Jan. 28, 1912, aged 73 years, 1 month and 2 days. He was the father of three sons and two daughters, one of whom preceded him in death. Bro. Samuel had always been a faithful and beloved member, and regularly attended the various services until he was physically unable to do so. Services by Eld. John Herr and Rev. Aaron Gingerich, of the U. B. church. Interment in the adjoining cemetery.—A. H. Brubacher, R. D. 7, Lebanon, Pa.

Young, William Clyde, son of Friends Sydman and Grace Young, died Dec. 21, 1911, in the Dunnings Creek congregation, Pa., aged 10 months and 21 days. Services by the writer in the Holsinger church. Interment in the Mock cemetery.—Levi Rogers, Alumbank, Pa.

KINGDOM SONGS!

THE NEW SONG BOOK

You need it in your Sunday-school, Christian Workers' Meeting and other praise service.

It has been prepared with the view of giving satisfaction and the best songs obtainable were secured. Contains 290 songs.

PRICE:

Single copy, postpaid, ...$ .35
Per dozen, prepaid, ... 3.50
Per 100, not prepaid, ... 25.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

The Story of the Gospel

By Charles Foster.



A Child's Life of Christ, printed in short, easy words. The language is so simple as to be easily understood by any child. The pictures illustrate the most important scenes. The events as related in the Four Gospels are not repeated, but the details of each event are placed in their proper order, thus making one full, complete and interesting account of the Life of the Master.

The value of this book to those who wish to instruct the young in the truths of the Bible can scarcely be overestimated. Its very general use, and the sale of more than 180,000 copies is proof of its merit and popularity. Bound in fine cloth, stamped in gilt and colors; with ornamental design. One hundred and fifty illustrations. 366 pages.

Price, postpaid, 65 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FLASHLIGHTS FROM REAL LIFE

BY JOHN T. DALE

Those who have read any of the author's other books will want to read this one. The sketches and incidents given are real flashlights thrown upon things which are worth revealing. The author in his preface says: "Some of the sketches are based on facts which have come within the personal knowledge of the author, others are founded on incidents which have come under the observation of others, but they are all typical of the ever-changing experiences and mutations of life, as the grand panorama of existence moves onward."

Following are a few subjects taken from the table of contents:

Advice to Young Men
The Boy Hero
Dangers of City Life
The Father's Example
The Gullible Girl
The Professor's Advice
Single and Married
The Smoker's Peril
The Young Lawyer's Downfall

The Book contains 205 pages. Bound in cloth.

Price, postpaid, 75c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois



DID YOU EVER WANT SOMETHING THAT YOU COULDN'T GET?

The BEAUTY BOOKLETS

are what you want, and this is the place to get them

Their name gives an idea of their attractiveness, but they must be seen to be appreciated. Into each volume are gathered selections which are the cream of the writings of a certain author. You don't have to buy a complete set of the author's writings and pick out the best—the best is already picked out and put into a handsome booklet, 3½x5 inches, bound in good cloth, with gold title on side. Can be mailed in an envelope and makes an appropriate gift.

Look at the following titles and then say whether or not you can afford to do without them:

The Rain.
Scripture Memory Gems.
Lowell Memory Gems.
Holmes Memory Gems.
Shakespeare Memory Gems.
Bryant Memory Gems.
Longfellow Memory Gems.
Whittier Memory Gems.
Browning Memory Gems.
Wordsworth Memory Gems.
Lincoln Memory Gems.
Franklin Memory Gems.
Emerson Memory Gems.

10c each; $1.00 per dozen.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

THE 1912 ALMANAC

contains a vast amount of valuable information and should be in every home. SEND IN YOUR ORDERS NOW.

PRICE ONLY TEN CENTS

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Modern Fables and Parables

—OR—

Moral Truth in a Nutshell

This book contains 352 pages and more than 100 fables and parables. The great majority of these are new. Some are old fables and parables recast and covered in modern dress. They present truth in a forcible style, which is also striking, and makes it easily understood and remembered. The application may be made spiritually as well as morally in most instances. In the variety of subjects almost every phase of human life is touched. The illustrations, 75 in number, by Paul Kraff and others, add greatly to the interest and help wonderfully in making clear the meaning. A careful study of these fables and parables will help one to see himself and others in a new light and enable him to live a nobler and happier life.

Price, **65 cents**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
Useless Sacrifices (G. M.), ...121
Gleanings (H. B. B.), ...121
Why the Small Increase? 122
The Annual Visit, ...122
Our Schoolmen at Conference, ...122
Descendants of Jacob Hochstetler, ...122
Wisdom in Preaching, ...122
May Select Her Own Elder, ...122
Small Church Attendance. Why? 122

Essays,—
Entertainment and Amusements as Elements of Worship. By Olin F. Shaw, ...114
Organization. By W. R. Deeter, ...114
Why We Believe in Christianity. By Jas. H. Morris, 115
Several Ministers in a Congregation. By B. E. Kesler, 115
Some Phases of the Educational Problem. By W. I. T. Hoover, Ph. D., ...116
Worthy Warning. By M. M. Eshelman, ...116
The Sunday-school Postoffice. By David M. Adams, ...117
Christian Adornment. By James M. Moore, ...117

The Round Table,—
The Annual Meeting of 1844.—J. D. Haughtelin. A Good Preacher Likes to Preach.—D. S. Filbrun. Rebaptism.—D. B. Gibson. Country Church Problems.—J. F. Campbell. Temperance.—John Barnhart, ...118

Home and Family,—
Sophia Trowel Huff.—J. W. Kitson, ...119

Notes from Our Correspondents.

(Concluded from Page 125.)

ings the following evening, continuing until Feb. 7. Feb. 3 our elder, Bro. S. G. Spangler, of Floyd, Va., came to assist in the meetings and remained till the close. The interest and attendance were excellent. Five were baptized,—all young men, and one, a gray-haired father, awaits the rite. Three of those baptized had applied for membership when Bro. Bowman held a series of meetings in December. Our brethren labored faithfully, both morning and evening. The church is strengthened and encouraged.—Sarah J. Hylton, Monarat, Va., Feb. 7.

Flat Rock (Cedar Grove church).—We met in council Feb. 10. The forenoon session was devoted to the discussion of the topic, "What Should Be the Leading Qualities of the Sunday-school Teacher?" Many good thoughts were presented. It was emphasized that there must be a great "love for the work, and an overbubbling knowledge and conviction of the truth." The question for the next meeting will be, "Does the Sunday-school Sow More Seed, Reap More Souls for Christ, and Require a Better Attendance than Any Other Devotional Service?" In the business session two letters were granted. A call was made for the next District Sunday-school Meeting. Brethren J. D. Wine and J. W. Myers were elected delegates to District Meeting; Brethren J. D. Shaver and B. W. Neff, delegates to Annual Meeting.—John E. Wine, Forestville, Va., Feb. 14.

Nokesville congregation met in council Feb. 3. Our elder, Bro. M. G. Early, presided. Two letters of membership were granted and six received. Eld. E. E. Blough, of Manassas, Va., was with us. Bro. A. K. Graybill was elected president of the Christian Workers' Meeting at Hebron Seminary; Bro. S. H. Flory was elected to the same office at the Valley house. Brethren W. A. Myers and I. A. Miller were elected delegates to Annual Meeting, with Brethren M. G. Early and S. H. Flory, alternates. Our love feast will be held at the Valley house May 11, at 4 P. M. A series of meetings is now in progress at Hebron Seminary. Bro. E. E. Blough preached three inspiring sermons for us. Bro. I. S. Long, of India, then took charge, and will continue the services during the coming week. He will also conduct several periods, daily, of the special Bible term, beginning Feb. 12.—Barbara J. Miller, R. D. 2, Box 2, Nokesville, Va., Feb. 9.

WASHINGTON.

Tekoa church has enjoyed another feast of good things. Bro. George C. Carl, of Portland, Oregon, came to us Jan. 13 and began a series of meetings on the 14th. The meetings closed Jan. 29, with a love feast. About twenty-seven surrounded the Lord's table. The interest and attendance were excellent. The house was filled each night, except once or twice, when the weather was quite disagreeable. Bro. Carl shunned not to declare the whole counsel of God, and the people of our little city were well impressed with his work while here. There were four conversions, and we think that there would have been several more, if our brother could have remained with us longer. On account of ill health, however, he was compelled to close the meetings. The people of our town expressed their desire to have Bro. Carl come back in the near future to hold more meetings. The church has been greatly strengthened and built up in every way.—R. F. Hiner, Tekoa, Wash., Feb. 18.

NOTES NOT CLASSIFIED.

Copper Hill.—Eld. C. E. Eller, of Salem, Va., held a series of meetings at Adneys Gap, a preaching point in this congregation. He preached twelve sermons, during which seven came out on the Lord's side. The ice, six inches thick, had to be cut in order to perform the rite of baptism.—V. T. Wimmer, Copper Hill, Va., Feb. 12.

Hinton.—We are glad to report an increase of interest in the Master's work at this place. Bro. Chas. Long, of the Mill Creek church, recently conducted a series of meetings for us. He preached the Word fearlessly and with power; and with the assistance of a band of noble-hearted young people, much good work was accomplished. The prayer meetings held each night before preaching services were exceedingly interesting and spiritual. The presence of the Holy Spirit was felt in a special way. We had the joy of seeing ten dear ones receive Christian baptism. One was reclaimed. Nearly all of them were young men and women, less than twenty-five years of age. We feel much encouraged. Our two Sunday-schools have been doing a good work all winter, and though the weather has been exceedingly cold, the attendance has kept up well. Bro. H. L. Alley, of Buena Vista, Va., filled our pulpit very acceptably a few weeks ago.—Mae Albright, Hinton, Va., Feb. 12.

FT. WAYNE, INDIANA.

Ft. Wayne has just closed a two weeks' series of meetings, conducted by Bro. A. F. Wine, of Paw Paw, Mich., late of the Chicago pastorate. Bro. Wine's sermons were helpful, inspiring and spiritual,—unmistakable in their meaning by both saint and sinner. We were greatly helped, and many,—apparently more than usual,—were made to think spiritually. As a visible result three were "born of water," and we trust "of the Spirit," at the baptismal services, Feb. 11. Many were in attendance to whom the administration of this ordinance is new. One, now in a local hospital, awaits the rite.

Of late the church here, seemingly, has taken on new lease of life, as the following shows: We found 29 members here Sept. 1, 1910. Since then the additions by baptism have been 11; by restoration, 5; by letter, 19. Letters have been granted to 4, and 2 members have died. We have at present 58 members,—a gain of 100 per cent in membership.

Our Sunday-school has added two new classes and shows a gain of about 35 per cent Jan. 1, 1912. The present attendance is about 70, and is still on the increase. We hope to make it 75 by April 1. Much credit for this increased Sunday-school attendance is due to the untiring efforts of Sister Katy Neher, who has been laboring here for five months.

Since our coming there have been organized a weekly prayer meeting and a teacher-training class, which, with a teachers' meeting, Sunday-school work and preaching services, give us six services each week.

We wish to repeat our request to any one,—member or otherwise,—to send us the names and addresses of brother, friend, or neighbor, who is now living here, or contemplates coming.

It is known that at present there are at least five members here without letters. Whose fault is it? They are fast drifting worldward and will soon be lost to the church. They do not consider themselves under the jurisdiction of the Ft. Wayne church, and little can be done for them without the coöperation of the church in which their membership is held. It would lighten our labors, and materially facilitate such matters, if churches,—and elders in particular,—would look early to the welfare of such erring ones.

Members, especially the young, come to the city seeking employment, and, when caught in the busy whirl of city life, are soon carried away by it. No help can be given by us, unless some information is given.

May the good Lord help you to help the Northern Indiana Mission Board, that is doing so much for the church here. We desire such help only as will enable us to do the work at this place most efficiently.

2508 Gay Street, Feb. 13. J. W. Kitson and Wife.

NEWTON CHURCH, PLEASANT HILL, OHIO.

It has been my pleasure to spend a few weeks in the Master's service in the above-named congregation. We arrived in this church on the evening of Jan. 20. A praise and prayer service was held that evening, to open our most glorious series of meetings.

This being my third effort in a series of meetings in this place, I was already acquainted with the membership, and with a number of the outsiders. Notwithstanding the mercury registered zero weather during nearly the entire time of the meetings, and in spite of the icy condition of the streets and roads, we felt greatly encouraged, all the while, by the interest manifested.

Eld. Isaac Frantz, one of our active evangelists, arranged his appointments so as to be at home, and to assist in the work. We made many calls, visiting in various homes every day. As a result souls were converted and the church was greatly strengthened and built up.

Yesterday, Feb. 16, a goodly number of members and neighbors met at the home of Henry Shell. Being in ill health, he and his companion, with whom he has journeyed through life for over forty-seven years, felt the need of Christian fellowship. Like a great many others they had put off their greatest duty, and so far had rejected the Master's call.

They were both baptized in a prepared pool. To see the joy which this brought to their hearts was a pleasure, beyond our power of expressing. They are nearing their three score years and ten. Bro. Shell said, "I am greatly rejoiced, but, oh, if I had only done this many years ago." How many there are who put off their eternal interest until their life is well nigh spent. Oh, that souls would "remember now their Creator in the days of their youth"!

Bro. Frantz's presence and time given to the meetings were a great help. We wish that more of our elders and ministers would give their time and influence to assist the evangelists in their series of meetings, thereby largely augmenting the results. If the elder or minister, financially, is not able to go, let the church make it possible for him, by coming to his aid.

I made my home during the meetings with Bro. Frantz. His noble Christian wife has been afflicted for some years, but we are truly pleased to inform her many friends that she is improving in health. During this four weeks' series of meetings she only missed three nights, and also attended to her home duties. May God bless this Christian home to the saving of many souls!

We expect to close this most interesting and successful revival service tomorrow evening, Feb. 18. God be praised! Geo. L. Studebaker.

No. Manchester, Ind., Feb. 17.

ANNOUNCEMENTS

LOVE FEASTS.

Arizona.
March 5, Glendale.

California.
March 9, 6 pm, Patterson.

Kansas.
April 27, Victor.

Pennsylvania.
March 3, 5 pm, Greensburg.
April 27, 3:30 pm, Claar.
April 27, 4 pm, Pleasant Hill, Pleasant Hill house.

THE JOURNEYS OF JESUS

A note book for use in Sunday-school and Teacher Training classes. In this little book are given, in chronological order, all the events connected with the journeys of Jesus, as told in the Gospels. It contains seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, with Bible references.

As an aid to home study, for teachers and pupils, it is the best thing you can get. Supply your pupils with copies of this note book and you will have solved the difficulty of procuring home study. The work is especially useful in the Junior and Senior grades, but can be used to good advantage by adult classes, also. Now is the time to get a supply, so that the lessons of the course may be worked out from the beginning.

It will help the pupil to fix in the mind indelibly just the things which are hard to remember, and are yet of greatest importance to a clear understanding of the lessons on the life of Christ as found in the course for 1912.

Price, 10c each; $1.00 per doz.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER
AND
OUR SATURDAY NIGHT

For $1.85 we will send you the Messenger for one year and a copy of Our Saturday Night. This is only 35c for the book which contains 192 pages.

The Gospel Messenger

is a religious paper of superior merit. Our Saturday Night is a book that will interest and help you. The Messenger, being the official organ of the Church of the Brethren, is of special value to members of the church, though many not identified with our Brotherhood read it with interest and appreciation. The things of most vital interest to the church are communicated through the columns of this paper only. Its work is being appreciated more and more, as the increase of the list of subscribers indicates. The Messenger is indispensable as a religious educator and spiritual counselor. One brother says: "It has been a forerunner to conversion and church unity in city and rural districts."

Our Saturday Night

is a collection of the ripe fruit of a master mind. Following are a few phrases from those who have read the book: "Interesting and instructive." "Food for various moods." "Good reading and will do good." "Good from beginning to end." "I am charmed with it." "Replete with warnings, citations, examples and good counsel." What more need be said? You must read it to learn its real merits. Get it now. It is going rapidly.

But Do Not Forget

it is not for sale. A subscription to the Gospel Messenger is the only means of obtaining this charming little volume.

The Messenger one year, $1.50; the book, 35 cents; both, $1.85.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

DO YOU WANT
OUR 1912 CATALOG?
ASK FOR IT
BRETHREN PUBLISHING HOUSE
Elgin, Illinois

If you subscribe for more than one
MAGAZINE
it will pay you to get our special Magazine Catalogs.
BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51.) Elgin, Ill., March 2, 1912. No. 9.

AROUND THE WORLD

Protesting Against Warfare in the Air.

While the ardent military enthusiasts have predicted terrors, never before experienced, upon the introduction of aeroplanes in actual warfare, it is to be hoped that the efforts of the Arbitration League of London may prevent such an unfortunate use of an otherwise useful invention. A memorial has been addressed by the League to the principal nations of the world, and it is hoped that a kindly reception will be accorded it. What could be more appropriate, in this day of broad humanitarianism, than a pledge by every great nation that it will not make military use of flying machines? Many of the world's most sincere and earnest peace workers have signed the petition, hoping that the various nations will give the proposed plan their full support.

Sunday Theaters May Be Closed.

According to a recently-advanced decision by Attorney-General W. H. Stead, of Illinois, the question of closing theaters on Sunday is one of public policy, and can properly be voted upon by the legal voters of any municipality. According to the law, the officials of any city, town, or village, are required to submit the question to a vote, upon petition by a certain per cent of the voters, and if decided affirmatively, will at once put a stop to any further desecration of the Lord's Day by these houses of pleasure and entertainment. Such a move, in any community where the provisions of the law above referred to apply, will be a most excellent means of insuring greater reverence for the day set apart for the Lord's service, and also promote the much to be desired church attendance.

Sixteen Thousand Closed Churches.

The editor of the "Home Field" has been investigating the whys and wherefores of the large number of country churches, throughout the South, in which no preaching is done. He found, to his surprise, that more than sixteen thousand places of worship, controlled by various denominations, are closed throughout the year. Much of this deplorable condition is said to be due to a lack of pastors, but a great share of the responsibility doubtless rests with the membership of the churches, in control of the closed houses of worship. With the revival of agricultural and industrial conditions throughout the South, it would seem that a religious revival might well manifest itself in such a degree of renewed zeal and energy as to open again the sanctuaries that long since were closed, making them once more centers of helpfulness to the surrounding community.

School Fraternities Prohibited in Mississippi.

In full accord with the action of the House of Representatives of Mississippi, the Senate of that State has adopted a stringent "Anti-Fraternity" bill, which makes a clean sweep of all school fraternities, sororities, and the like, so far as institutions supported partly or wholly by the State are concerned. Evidence was brought out, in the discussion of this bill, that shows clearly the pernicious effect of these societies upon the impressionable minds of young people. It was proved that, mentally and morally, there was marked inferiority in students affiliated with these secret orders. The action of Mississippi's Legislature and Senate is, therefore, most opportune and highly commendable. A similar law, passed by all the States in the Union, would add largely to school efficiency and would prove a much-needed curb of the secrecy mania, so largely prevalent in schools everywhere.

War Debts of European Nations.

David Starr Jordan, President of Leland Stanford University, Cal., recently called attention to the fact that European governments, through long years of war and excessive military expenditures, have become so greatly indebted to the "Rothschild" syndicate of Jewish bankers that "it would be impossible to pay them off." It is further alleged that these "world-bankers" have the disposal of international affairs largely in their own hands. If it is to their interest to have war declared by a certain country, they furnish the needed loan. If not, their coffers remain closed. Strange, indeed, that such an enormous power should now be wielded by the Jews, when for centuries they were persecuted in every European country, and even now are bitterly oppressed in Russia. Future years are likely to evolve remarkable complications, by reason of the constantly-growing war debts of the nations, and the equally-increasing financial sway of Jewish banking interests.

The Fatal Cup.

Stretching away, like so many stepping-stones between Alaska and Kamchatka, are the Aleutian Islands, first discovered by the Danish navigator, Behring. He found a hearty, well-developed race of people on the islands when he first set foot upon them. Later on missionaries worked among the islanders, and remarkable progress was attained until liquor dealers appeared upon the scene. With the deadly cargoes of alcohol began the passing of the Aleuts. Today, after less than three generations of contact with liquor, the deadly effect is plainly in evidence. They are doomed to extinction. The fatal cup has been as disastrous to them as to the Patagonians, who, far stronger physically, were also slain by the great destroyer.

Give the Old Book a Chance.

Increasing sentiment in favor of according the Bible its rightful place in the public schools of our country, is coming from many sources not heretofore favorable to such a move. Especially is this true of many educators. Prof. F. Squire Potter, of the University of Minnesota, is voicing the sentiment of prominent schoolmen in suggesting that the Bible be placed on the curriculum of every school as an elective study. This plan, while making such study available to all who desire it, does not make it obligatory upon children whose parents oppose it. It is thought that the proposed plan will prove acceptable to many who would never agree to a method of Bible study made obligatory upon all. An arrangement as outlined above will surely be hailed with joy by all lovers of God's Word.

A Campaign Against Fashion's Foibles.

At last the educators of our country are recognizing the manifest injury done to the real progress of school interests by the encroachments of fashion and vain display. Prominent schoolmen are confronted by the fact that extravagance in dress has become so largely characteristic of the average high school girl, that those in moderate circumstances are practically debarred from the benefits of a higher education, owing to their inability to "keep up with the procession." A vigorous campaign for higher ideals and becoming simplicity of attire is now being planned by several State superintendents. It would seem that in our land of free schools and great possibilities for all, there should be nothing to hinder even the poorest from attaining to the education so essential to success in life's arena.

Inconsistencies of Professed Christians.

The excess to which the wearing of jewelry has been carried by heathen women, has often been commented upon by our earnest missionaries, and often it is no light task to impress the converts from heathenism with the foolishness of the practice. One of our exchanges emphasizes the fact that some professing Christians, while wearing jewelry in moderation, try to get the heathen to give up their excessive jewelry, only to meet with stubborn resistance. The native woman rightly argues that when the Bible forbids the wearing of jewelry it means just what it says,—much or little,—all is condemned. The would-be teacher who would condemn a shortcoming in others of which he is guilty himself, need not be surprised if he fails to accomplish the desired end. Example is better than precept,—in fact it is the most forcible argument we can possibly present in defense of the truth.

Houston's Destructive Fire.

With a property loss of $7,000,000 and more than a thousand people rendered homeless, the conflagration at Houston, Texas, Feb. 21, adds one more instance to the many fire horrors of the past. Many of the city's industrial plants were completely destroyed, depriving many, who are now homeless, of their only means of subsistence. In this connection it may be well to note that the annual losses by fire, in the United States, are well above the $200,000,000 mark, in addition to many precious lives sacrificed in these unfortunate happenings. An effort is being made by some of the States to hold those who are criminally responsible for fires, liable to prosecution. When it is remembered that Chicago's annual fire loss exceeds $6,000,000, while Berlin, Germany, loses only $300,000 in that way, one naturally wonders why this disparity should be allowed to exist. Fire insurance companies insist that carelessness is responsible for most of the fires, and that many of the buildings are not constructed with sufficient care to withstand the onslaught of the destroying element. Temporally as well as spiritually it is of great importance to look well to our manner of building, and to bestow proper care, lest we suffer injury and loss.

The Wiles of the Adversary.

However remiss the Christian world may be in the matter of revivals, Satan is wide-awake all the while and his revivals are continuous. Recently a Cleveland minister announced to his congregation that a noted theater management, having brought out a popular play, were desirous to have the church people judge as to the merits of the play, and that they would furnish enough free tickets to have each member present at the next performance. Strange as it may appear, the minister advised all his members to see the play, assuring them that they would be much pleased and highly entertained. The craftiness of the Prince of Darkness is well illustrated in the incident above given, but the great shame and pity of it is that he can find ministers who are willing to be ready helpers in carrying out his plans. What can we expect of the flock when the shepherds are opening the gates that the wolf may freely enter?

A Commendable Missionary Plan.

In their endeavor to use the best means to reach the desired results, the Methodist Mission in Rhodesia, Africa, is preempting farms of from five hundred to three thousand acres, to serve as centers for Christian civilization and colonization among the savage blacks. Already nearly twenty thousand acres have thus been taken up, and the success, so far attained by this method of colonization, is likely to lead to a more general application of the plan. Financially the method is practically self-supporting, the original outlay being reimbursed by the settlers, as they get able. As a practical object lesson of the Divine promise that "godliness is profitable in all things," we are pointed to these humble converts from heathenism. Ignorant, degraded and vile as they were before their conversion, a wonderful change has transformed their lives and their very homes,—clean, neat and prosperous,—tell the story that "old things have passed away; behold, all things have become new."

Italian Warships Bombarding Beirut, Syria.

It will be remembered that Bro. J. M. Blough gave a brief description of Beirut, Syria, as he visited it on his recent Palestine tour. The peaceful aspect of things at that time was suddenly changed Feb. 24, when a flotilla of Italian warships bombarded the city, killed sixty of its defenseless inhabitants and wounded a large number. Latest reports show that none of the American missionaries were killed or injured, the mission buildings and the American Protestant College being well beyond the reach of the deadly fire of the Italians. This unprovoked attack upon Beirut, a city of 120,000 inhabitants, most of them Christians, was without justification, no chance having been given to the city to arrange for the usual terms of surrender. If Italy should persist in transferring hostilities to Syria and other Turkish possessions in Asia, no one can tell the outcome. The various missionary enterprises would be greatly threatened, to say the least, and in some instances the lives of the faithful workers might be in jeopardy. Italy celebrated the Beirut bombardment as a notable achievement of the present campaign; he who thinks of the wanton slaughter and wounding of defenseless human beings, can not but regard it as inexcusable carnage.

A Critical Hour in Missions.

Hon. James Bryce, British Ambassador at Washington, a man of broad and comprehensive views of international affairs, has been looking at mission interests. Writing to the "International Review of Missions" (Edinburgh) from the standpoint of "a traveler among nonChristian races," he refers to the fact that at the present time the leading powers of the world have, practically, complete jurisdiction over all mission territory. While this insures protection to missionaries, other influences are also at work. Contact with civilized races has wrought sweeping changes among the various nonChristian people. Old customs and, in many cases, old forms of belief, are disappearing, but unfortunately the immorality and inconsistencies of the white race, as manifested by the wily, unprincipled trader and the unrelenting soldier, make often a deeper impression than the consistent life and preaching of the missionary. It is on this point especially that Mr. Bryce raises a voice of warning: "Unless the native races speedily receive some new moral basis of life,—some beliefs and precepts to which they can cling, control their bad impulses and help them to form worthy conceptions of life,—their last state will be worse than the first." In view of the situation, so forcibly presented by Mr. Bryce, should there not be a determined effort to rally all our forces to the battle-cry, "The world for Christ"?

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Faith.

I can not tell how the lilies
From their beds creep up so far;
I can only pluck them gently
And think how fair they are.
I do not know how the planets
Swing out into space so free,
But I know that One controls them,
And that is enough for me.

I know not whence comes music
From the song-bird's swelling throat,
But I feel the heavenly sweetness
That dwells in every note.
I cannot read his purpose,
Nor solve each mystery;
But all that he sends is righteous,
And that is solace to me.

I know that the flowers must wither
And the stars be dimmed some day;
The song will sink into silence
And all things pass away;
But I also know of a Savior,
Whose face I shall sometime see.
He rules with a love eternal,
And that is enough for me.

—Arthur L. Tubbs.

When Is a Man Converted?

BY B. E. KESLER.

MANY of the erroneous views that pertain to this question grow out of the failure to apprehend the nature of the subject and the means by which it is brought about or affected.

Conversion is the result of influences wrought upon the soul by outside agencies, in which the soul is receptive and entirely passive. That this is true will be apparent by reference to a few passages of Scripture: "The law of the Lord is perfect converting the soul" (Psa. 19: 7). "Except ye be converted" (Matt. 18: 3). "Repent and be converted" (Acts 3: 19). "When thou art converted" (Luke 22: 32).

Agencies.

The Holy Spirit is the agent by whom these influences are wrought upon the soul. The Spirit, as the prime factor in this work, uses various agencies and instrumentalities to accomplish the work. Paul was sent to the Gentiles "to open their eyes, and to turn (convert) them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins," etc. (Acts 26: 18).

The Spirit sent Peter to the house of Cornelius (Acts 10: 19, 20), Ananias was sent to Saul (Acts 9: 11) and so on.

Instrumentalities.

Any or all of these agencies, apart from the Word of God, the Gospel of Christ, are utterly unable to convert the soul. This, at first, may not be apparent to the ordinary mind. If the reader is inclined to question, just stop and think a moment. How long has the Spirit been in the world? How long has he had to convert the heathen? How many heathen are still unconverted? Why have the heathen not been converted? Why do you send missionaries to the heathen? If God ever did, does now, or ever will convert, the heathen without the Gospel, why not recall all the missionaries?

Further, if God converts your neighbors, your friends, and your relatives, without the Gospel, why do you set men apart to the ministry? Why have churches? Why have Sunday-schools? Indeed, why be concerned at all about the conversion of the people?

You send a missionary to heathen lands. Those heathen are idol worshipers. They are ignorant of the true God and of any duties towards, or of any relation to him. Your missionary teaches them about Christ and the true God, his love for them, his promises to them, his home for those who love and serve him. He tells them how to serve and worship him, of their duties to him, how to perform those duties, etc. The simple-minded heathen receive, accept and adopt the teaching, perform those duties, and most devoutly learn to refrain from idol worship and to worship the true God of heaven. I ask you, "What is the matter with those heathen? What change has come upon them?" You reply, "They are converted," and truly so.

A Mohammedan missionary comes to our shore. He begins to teach Mohammedanism. In a short while he will gather around him followers of the god of the Koran. What now? Why, he has converts. Some of our people are converted to Mohammedanism.

A Mormon missionary comes along. He scatters tracts; he preaches if an opening can be found; he visits in our homes and talks Mormonism. In a little while the community is shocked at a rumor now circulating. How strange! Who would have thought it? Thought what? Why Mrs. —— has joined the Mormons! She is converted to Mormonism! Strange, isn't it?

Conversion, then, is the result of receiving, accepting, and adopting any system of teaching that changes the thoughts, actions and relation of the individual.

From these illustrations it will be seen that it is possible to be converted to almost any system of teaching, but that all conversions do not bring salvation, and that a conversion that does not result in salvation is worse than worthless, because it makes such conversion harder to be accomplished.

Take an individual who has been converted to a system of teaching. He learns to like it, and that makes it harder to change him.

Conversion that Saves.

"The law of the Lord is perfect converting the soul" (Psa. 19: 7). Such conversion saves. "I have given unto them the words which thou gavest me, and they have received them" (John 17: 8). That is, they are converted. "Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save (convert) your souls" (James 1: 21).

Instead of saying that turning away from sin and turning to God is conversion,—as popularly taught, let it be remembered that the turning is the result of conviction, and not the act of conversion.

When the individual hears, believes, accepts, and obeys the Gospel, he is converted and saved from sin, and no man is fully converted, in the Bible sense, who is not also saved from past sins. "Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin (converted, saved) ye became the servants of righteousness" (Rom. 6: 17, 18). Obedience is the result of incipient conversion, and salvation, or pardon, is its consummation. Do we get the full import of the question:

When Is a Man Converted?

From the foregoing, the question is easily answered. The Spirit through the Word "convicts of sin, of righteousness, and of judgment," and this conviction should not be taken for conversion. The terms are not synonymous, although both are produced by the same means. Conviction may be considered as conversion in the incipient stage.

I once listened to a minister who spent almost an hour in a discourse, trying to prove that Cornelius (Acts 10) was converted before he sent for Peter. Converted to what? Not to the Gospel, for he had not heard it. Not to Christ, for, not having heard of him, he did not believe on him.

Another minister said, "Paul was converted when he was stricken down by the way." If so, he was converted and left in darkness, and with his sins unpardoned, and without the Holy Spirit (Acts 9: 17, 18; 26: 13-16).

Instead of being conversion, these cases were merely convictions. When these men heard, believed, accepted, and obeyed the Gospel as preached by Peter and Ananias, they were converted, and saved from all their past sins, and so it is still,—when one hears, believes, accepts and obeys the Gospel, he is converted, saved, and sanctified.

Only those who have sinned are converted. If a child, on reaching accountability, were to take the right way (and it is possible for a child to do so) and not sin by omission or commission, it would never experience conversion,—any more than it would experience being saved from sin that it had never committed.

Therefore, dear sinner, "except ye be converted and become as little children (who need no conversion), ye shall in no case enter into the kingdom of heaven." "Repent ye therefore and be converted, that your sins may be blotted out."

River Bend, Colo.

"Will We Know Each Other In Heaven?"

BY NOAH LONGANECKER.

THIS is one of the thirty-two topics suggested in No. 1 of GOSPEL MESSENGER. We answer the query with an emphatic *yes*. Reason would tell us that we will not know *less* in heaven than we know on earth. Peter, James and John had never seen Moses and Elijah in the flesh. Moses died over 1,400 years before Christ's transfiguration, and Elijah over 900. Peter, James and John knew both Moses and Elijah. Let the reader bear in mind that the transfiguration scene brings before us the heavenly state.

We know not the year when "Dives," or the rich man, died; but he knew both Lazarus and Abraham. Would any one dare say that those in hell know more than those in heaven? And what makes it the more remarkable, Dives saw Abraham and Lazarus *"afar off."* We know the construction "soul sleepers" place on Luke 16: 19-31, but opinions of men will never change the Written Word. The Bible reader knows that when angels assume a human form and appear among men, they know them by name. Why should not angels know angels? This is given merely as a question.

But 1 Cor. 13: 12, is more than a question. "Now I know in part; but then shall I know even as also I am known." "As also I am known" certainly means "as God knows me." God knows us all by name. Jer. 1: 5 is remarkable. "He calleth his own sheep by name" (John 10: 3).

Some say that 1 Cor. 13 teaches that some things are dark and mysterious to us here, but that all will be made plain in heaven. True; but the text cited above certainly teaches *"future recognition."* Peter, James and John were not yet transfigured; they were yet in the flesh, and yet they knew Moses and Elias who were transfigured. Who will presume to say that they will not know them when they also are once transfigured? Some quote Matt. 22: 30 as proof that there will be no future recognition. "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Do the angels in heaven not know one another? Folly! They even know us, who are yet in the flesh. The passage does teach that in heaven men and women will not marry, nor will they be given in marriage. Like the angels of God, they will be immortal. They will be spiritual beings. They will be free from all human or fleshly passions. Since we are spiritualized, those fleshly propensities will exist no more. Even this text, if properly understood, does teach that we will know one another in heaven.

John teaches, like Paul in 1 Cor. 13: 12, when he says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3: 2). At least to the writer it is plain that we will know one another in heaven.

Hartville, Ohio.

The Delegate Body of the Annual Meeting.

BY JOHN ZUCK.

BY the delegate body of our Annual Meeting we mean, first, the Standing Committee, which is chosen from the various State Districts of our Brotherhood, in the home land and in the foreign fields. They are chosen from the ordained elders or bishops of such Districts where they hold their membership. Second, the delegates which are chosen by the local churches. These may be elders, ministers in the first or second degree, deacons, or laymembers,—brethren or sisters,

—provided they are in the order of the church and supplied with proper credentials.

Now it is not our purpose to go into detail as to the selection, duties, etc., of this delegate body, but to call up some phases of it, as they relate to the disposition of questions submitted to that body.

1. I notice that a delegate on the Standing Committee, representing a State District of one thousand members, has no more power in passing a question than a delegate representing five hundred members, or the lay delegate of a local church representing twenty-five members. The same inequality obtains between the large and smaller local churches. Of course, some of the larger State Districts are entitled to two delegates on Standing Committee.

2. Another phase of the delegate body is, that it is inclined, under present conditions, to be largely local. True, as a rule the State Districts are usually well represented on the Standing Committee, but that can not be said of the local churches, located in remote parts of our Brotherhood, hence the power of deciding questions lies largely with the lay delegates in the territory adjacent to the place where our Annual Conference is held. I believe that the tabulations of our lay delegate body in the past fully justify these conclusions.

3. I observe,—and I think I am correct,—that delegates on the Standing Committee, or from the local churches, are seldom instructed by those whom they are to represent, except on questions that might affect them locally. Now it may be said that a delegate that does not know how to vote on questions that come before our Annual Conference, ought not to be sent, and that may be true, but we have noticed that some very intelligent and good men have differed on some methods of doing church work. For instance, Paul and Barnabas, also James, John, Cephas and Peter (Gal. 2). We have some of this class among us in these latter days, as well. In the heat of debate we may have a Paul, Apollos or Cephas among us who succeeds in getting the floor, and we may be so enrapt by the *eloquence of the man*, as to lose sight of *Christ and the church*. And since there is a possibility of this, and because of the further fact that only a very few can be allowed to speak, in discussing even very vital questions to our Brotherhood, it occurs to us that we might get the mind and feeling of our Brotherhood more fully by securing a canvas of every local church in the Brotherhood upon any *vital question*,—so determined by a two-thirds majority of the Standing Committee.

There was a time in the practice of our Annual Conference, when this was not feasible, when there was no general knowledge of the business of the Conference until it was read in the open session of the meeting. But now, since we have the delegate system, we also have the publication of all questions to come before the open Conference, with the further privilege,—as a rule,—to discuss these questions *pro* and *con* in our authorized church publications, previous to passing upon said questions in Conference. Thus the local churches (which are really the church) could so acquaint themselves with these questions as to instruct their representatives upon them, that the mind and influence of the local church be not lost sight of in the final disposition of the question.

And, further, in the event of local churches being so remote from the place of holding the General Conference that it would be a hardship,—if not an impossibility,—for them to represent by delegate from their own body, they should be allowed to do so by proxy and thus the voice of the entire Brotherhood would be heard. Now there may be some strong objections to this method of getting the voice of the whole church, but I firmly believe that it would be worth the effort to attain the result as stated.

To start with it would be one of the best methods of keeping the isolated and remote churches in touch with the work of our General Brotherhood.

Then, too, it could be made highly educational and unifying, because their voice in such matters is being recognized, and because of such recognition, and their own personal deliberations, the membership would become more interested and thoroughly acquainted with the rules and business of our beloved Zion. It is painfully true that a large per cent of the delegates from the laity, not only go to Conference uninstructed, but with a meager conception of the business to be done there. It does seem to me that our constantly increasing and enlarging territory demands methods to meet these growing conditions of our membership.

I am also impressed with the fact that the move to regulate the membership of the Standing Committee, so as to retain a part of the Standing Committee each year, is a wise move. There was a time when we had to legislate to keep some from being on the Standing Committee almost continuously, but now the pendulum has swung so far the other way that something is needed to retain a good working per cent of Standing Committee men to succeed themselves each year, so as to have the experience necessary to facilitate the business transacted by that body from year to year.

Nothing in these notes is intended to criticise harshly our past or present methods of deciding questions at our Annual Meeting, but, in the spirit of brotherly love, to call attention to some things that have come to us in our moments of calm meditation.

Clarence, Iowa.

My Go-Between.

BY JAMES M. NEFF.

My go-between is hauling wood,—just hauling wood. During the winter the teamster is kept out of the mountains, for the steep roads of these higher altitudes are dangerous, whether icy or wet. And as we, now and then, have winter weather which is unsuitable for camping out at night, I am remaining pretty close at home. Under these circumstances I am spending most of the time, when the weather is fit for me to be out, hauling wood.

Now fuel wood, in proportion to bulk and weight, is about the cheapest commodity handled in this country. Of all the freight carried by our railroads, fuel wood, perhaps, receives the lowest classification. The handling of it generally is sort of a poor man's job, or put in at odd times as a go-between, when there is no other profitable employment to be had. We can't get choppers except in the winter when, as the laborer says, "times are dull." Then they come up from the valley, establish camps in the woods, enjoy the genial climate among these hills, and chop enough wood to "winter them through."

The man who hauls it to market can not afford to do so, usually, only as he has other business that necessitates a trip to town. The wood dealers in the cities are usually transfer companies, or others, who keep teams and expect to find employment for them "between times" in the delivery of the wood.

Now, my brethren in the cities below, who buy their fuel by the bagful, and pay for it at the rate of about sixteen dollars per cord, have perhaps never been so much impressed with the cheapness of the commodity, but they will remember it is not their end of the story that I have started to tell; and, as all know, there is often a wide gap between producer and consumer.

As for myself, I accept hauling wood as my go-between because there seems to be no other outdoor employment here better suited to my condition. I can load and unload wood, when heavier parcels of merchandise I could not handle at all. Cords and cords of this wood I handle, one stick at a time. I move very slowly,—so slowly, in fact, that at the end of the day, after the cost of the horse feed and axle grease are counted out, I have earned no more than half the ordinary wage of a man, working single-handed.

But this all refers to material things, and as to whether or not I have accepted a go-between in my secular work is not of sufficient importance to deserve mention here except as it illustrates a point I want to make.

I have been wondering, brother, sister, whether you have accepted and resigned yourself to a go-between in your spiritual work. I am thinking of your case as something like this: You are a person of many talents and large capacity for service. The Lord has enabled you to do some great things for him. But the opportunity is not always present for performing the large services. Even in your case there are times when you must choose between doing some common, small, ordinary service or doing nothing at all. Are you too proud to do a small service? Have you been so successful in doing great things for the Lord that you feel yourself above spending time on common things?

The fact is, most of us are a little too "choicy" about the work we do. Sometimes we ease our consciences with the excuse that we are not adapted to those lines of work which we dislike. These go-betweens are often unpleasant, humiliating,—just the things we dislike, but nevertheless just the things we ought to do. Do you have a go-between?

Springville, Cal.

The Church of God.

BY P. B. FITZWATER.

In Four Parts.—Part One.

Introductory.

It is passing strange how the human mind will swing as a pendulum, from one conception to another, without settling upon the truth. Sin, ignorance and prejudice are perpetual disturbing factors. Failure to obtain a comprehensive view of things, in their right relations, tends to unstableness, and exposes one to the shifting tempest of the raging heresies of the age.

Perhaps there is no one thing, touching which this is more strikingly true than of the church. I am persuaded that the majority of Christians hold wrong ideas and ideals concerning it, which accounts for their indifference and inactivity. This is always true, as the *ideal controls* the man. If we would secure unity on the part of God's people, and the proper activity and devotion, we must get God's thought concerning his church from the Word of God, dismissing from our minds human thoughts and traditions.

The church is a unique institution. It is unlike all earthly associations. All such are founded upon natural similarities, complements, or aims. The institution of marriage, which is the foundation of the home,—and which, in turn, is the foundation of all social and political institutions, is founded upon the complement of sex. In the church there is no sexual distinction, for in Christ Jesus there is neither male nor female (Gal. 3: 28). The various lodges are select societies, having, as their aims, certain social and material benefits, restricted to those of certain age and financial ability. Children and old people are excluded from membership and some even exclude women. In the church no such distinctions obtain. No one is debarred from membership because of age,—neither because of inability to pay money. No one is too old, nor is any one too young to enjoy the blessings of its fellowship.

There are other *elite* societies, whose membership is restricted to those of a certain degree of culture, social rank, or blood relation. In the church of God no one is too poor and uncultured, neither too rich or too far advanced in educational attainments. In the church we have a real, ideal democracy. The one and *only* condition of membership in it is regeneration. The rich and the poor, the cultured and unlearned, the high and the low, the barbarian, Scythian, Jew and Greek, bond and free, male and female, are received on the ground of faith in the atoning blood of Christ.

In the measure that men know the truth concerning the church and its place, in the plan of God, will he love it, and be willing to toil in it for the glory of God. May its beauty more and more inspire us to devote our lives to its upbuilding, so that, when our Lord shall come for us we shall be ready to meet him in peace and enjoy his presence for evermore!

Its Origin.

Very great error prevails as to time of the church's origin. The church is much narrower than the whole body of the redeemed. There were many saved, before the church had an historical existence and there shall be multitudes saved after the church shall be removed from the earth, and enters upon her heavenly enjoyments.

The church was unknown in its fullness before the time of the apostle Paul. (See Eph. 3: 1-13.) 'Tis true that in the time of the Master's sojourn upon the earth the principles were being laid, and forces were at work which ushered in the church; also men were saved; but these saved men were but so many

units. It was on the day of Pentecost, when the Holy Spirit came down in mighty power and baptized these people, fusing them into the one body, uniting them to Jesus Christ as Head, that the church was formed. Not long after this Paul was granted a special revelation to disclose to the world this glorious institution.

1. Where did it originate? We are told in Eph. 1: 1-9 that it had its origin in the mind of God,—in the eternal counsels of the Godhead. This gives great dignity to the church. All the worldly institutions which are so highly esteemed by men had their origin in the minds of men for selfish ends. The church is differentiated from all such organizations in its glorious origin. In these days, when men are so completely devoting their energies and money to the interests of worldly organizations, we should strive to place, alongside of them, the church which originated in the mind of God, and all who have been regenerated by the Spirit of God, and are under the control of his grace, can easily determine with which to identify their interests.

2. When did it originate? We are told, in Eph. 1: 4, that it was before the foundation of the world. Some of the organizations about us lay claim to a remote origin. Conceding their wildest speculations as to this, they cannot compare, in any way, with the church which originated in the mind of God before the foundation of the world. The church is readily seen to be not an afterthought, but a forethought of God. It antedates, by millenniums, man himself.

3. For what purpose was the church formed? In Eph. 1: 6-9 it is said to be to the praise of the glory of his grace. When God formed the church his actuating motive was his own glory. This truth discovers unto us the fact that God's object, in the founding of the church, in man's redemption, was to display his grace, —to show forth his goodness, and manifest his praise in the world. It ought to be esteemed a glorious privilege to belong to such a wonderful institution,—to work in it, to spend and be spent in its service! Yea, to give one's life for it!

Perhaps the dignity of this institution can be additionally emphasized by drawing a comparison in which our minds shall be made to apprehend, in some measure, the relation of it to God's plan in the universe. We are living in an age in which man's thoughts and purposes characteristically center in themselves. Their chief topic of conversation is, "What we have done" —how the lightning is being harnessed, distance and time are being obliterated by means of the flying machine and wireless telegraphy. The concept lying in men's minds in this age is a big man and a little God. God is a being afar in space,—a mere accessory, to be appealed to in certain exigencies which may arise in life. This should be reversed. Men should be made to see themselves as they really are in the Divine presence.

Man is infinitesimal and God is infinite. There are, approximately, one billion six hundred million people in the world at present. Take the world's most important man from the important affairs of life and he will scarcely be missed, save in his immediate circle of friends. This is seen in the case of President McKinley. When he was shot the nation seemed to think that it could not get along without him. Notwithstanding his being a great and good man one would scarcely have known, outside of his circle of intimate friends that he ever lived.

Man, then, alongside of his fellows, is of small consequence. Let our comparison go beyond man. We gaze into the heavens. We are told that the sun is ninety-three millions of miles away. Had a railway train left the sun one hundred and thirty years before the declaration of independence, it would only be due to arrive at our planet this present year. According to calculations made for me by Prof. Saylor, of Juniata College, if the sun were a hollow sphere there would be enough room therein for one million four hundred thousand worlds like the planet upon which we live. He also informed me that, according to the best information science can give, there are more than one hundred and twenty-five millions of suns like the one which we regard as the center of the solar system. Such facts stagger the strongest imagination.

Immanent with, and transcendent above all worlds and systems, is the eternal God who made them all. The church is the product of his mind. In John 1: 1-5 and Col. 1: 16 and 17 we are told that by Jesus Christ the worlds were made. Further, we are told that, in the execution of God's plan for the church, Christ was made its head. The church is Christ's body, governed by him, and having the honor of his dignified person in abiding fellowship.

In view of the foregoing, God pity the intellect and heart of the man who is unable to discern the difference between the church and the many worldly organizations, which are bidding for the time and money of men today. He who gains the faintest conception of the dignity of the church, will no longer assert that it is all right for crack-brained men and silly women to join, but is too mean for him. He will esteem it a real honor to be a member of it.

Princeton, N. J.

The Songs We Sing.

BY NETTIE C. WEYBRIGHT.

MUCH of the interest in our song service, and much of the good thus accomplished, is due a proper selection of songs. Some favor allowing any one in the audience to make the selections, while others oppose it. There are good points on both sides. This method does very well when a half hour or longer is being spent in singing, but for the singing in the regular services the songs thus selected are often so inappropriate that the spirit of the song is lost, and the good effects of the service, too.

I knew one case in which the song, "Peacefully lay her down to sleep," was a special favorite of one in the congregation, and if permission was given for the selection of a song, he always chose that one. Of course, this did not always suit, but the chorister could hardly refuse to accept it, and it had to be sung. A Sunday-school superintendent, also, seemed to have a special preference for funeral songs, at all times and places, so he almost invariably chose them for the Sunday-school. Whether for opening or closing, Easter Sunday, Christmas, or any other time, one could expect the selection of some such song as "We shall sleep, but not forever," or "Meet me there."

Now, these are excellent songs in their place, and it is doubtless very good, sometimes, to sing songs of heaven, fixing our minds and hearts on the glories of the life beyond, but *not* in *Sunday-school every Sunday*. A little care exercised along these lines can not but prove a benefit to our song services in many places.

If the minister should make his own selections, especially for the song to be used just after the sermon, and name it before he begins preaching, it would spare the chorister the unpleasant duty of hunting a suitable song during the sermon, or choosing beforehand some song having no connection whatever with the sermon of the day.

The mistake is still made, in many places, of "singing to take up the time," during elections, or while taking up the offering, passing the Sunday-school papers, or for the congregation to change places between the Sunday-school and preaching services. This certainly is all wrong. It detracts materially from the singing, from the sacredness of song and the meaning of it. It encourages careless singing, with the mind almost anywhere else than on the song being sung. We should remember that singing is divinely authorized as a part of our worship, that we are commanded to sing with the spirit and with the understanding, which can not be done while the congregation is moving about or doing anything else but singing. More attention should be paid to this part of our public worship. Christians would be strengthened and sinners converted, for the effect of spiritual songs, properly sung, is indeed powerful.

Syracuse, Ind.

IT is next to impossible to drive a horse in a straight line that has been for years grinding in a mill, and it is perhaps easier for the Lord to stop the sun, than it is to turn a man around who has always been in the habit of having his own way. A Scotchman prayed: "Stairt me in the right way, Laird, for ye know I'm very detarmined in me way when I once get a goin'."

Jesus Came to Heal.

A Sermon Preached at the Revival Meeting at Royersford by Bro. Quincy Leckrone. Reported by Mrs. Perry Tyson.

"God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil" (Acts 10: 38).

MY text recognizes that there are diseases spiritual as well as physical,—unbelief, unfaithfulness, worldly-mindedness, greed, pride, envy, lust, jealousy and a host of attendant ailments, all of which are evidences of the oppressions of the devil. God anointed Jesus with power to heal all these. He comes to us with the sovereign remedy and declares that if we will believe in him, accept his Word, and do his commandments, we shall be healed.

These terms seem reasonable, and many accept them and are healed, but, somehow, it seems that many, when healed, do not stay healed. Either through indolence, neglect or undue exposure they suffer so many relapses that their spiritual vitality is so largely weakened as to unfit them for very much, if any, real work in the Master's cause.

These relapses come by disobedience, willful or neglectful, and they grow into chronic ailments for which the church is compelled to pose as a hospital, to soothe their irritated, sensitive temperaments. The ministry knowing their sensitive disposition (and thinking of his bread and butter) is disposed to apply the most soothing lotion, regardless of whether it be a healing remedy or of an anæsthetic nature.

Now the church, in the main, is not a hospital. It was never intended as such. It is the home of the healed, the institution of God, built around "the secret place of the Most High," that his people may ever "abide under the shadow of the Almighty" (Psa. 91: 1), protected from the oppressions of the devil.

But the church has a hospital department and it is often crowded. There is Miss Busybody, who, on returning with her broom from a long and busy day of sweeping at the doorstep of her neighbor's house, found her own doorstep so covered with slush and slime that she slipped and fell, and now she is in the hospital.

See that man limping there! He can hardly walk. He can not get to church often, if at all, he is so lame. He got his lameness by kicking,—kicking at everything that came along. He is on his way to the hospital now.

Then there is another with some sort of throat trouble. He can scarcely talk above a whisper on certain subjects. He can not testify for Jesus at all, neither can he sing nor pray. Do you ask for the cause of his trouble? He got it by yelling so loud during the last campaign for his party principles that he lost the tune of Christian harmony.

Then there are others with grave symptoms,—swelling of the head, heady, highminded, touchy, very sensitive and hard to please. The cause of their ailment is overeating,—gorging themselves with spiritual food,—swallowing it without proper mental mastication. Their whole mental system is surfeited with these good things, and their spiritual vitality has become so dormant that they can not throw off other effete matter. They have the gout. To pour in more sermons and exhortations only aggravates the case. The cure is not found in a change of diet nor in less eating, but in more exercise,—systematic, well-directed, legitimate exercise.

Yes, the hospital patients are numerous and their ailments are of great variety, and too often their ailments are treated in a manner too mild and homeopathic. Such patients do not need sugar-coated, pleasant-smelling "coaxative" pellets, but a stringent, drastic puritanic application of the healing balm, so that, when they are healed, they will know what ailed them and when and how they were healed. The minister, instead of doing so much visiting and coaxing and consoling, should turn his patients over to Jesus and his Word, through which they have an invitation into the inner secret place of the Most High, to the place of sacrifice, where Jesus heals.

If ever there is to be a return to puritanic piety in the church, it will be when every godly father has his pew in the church,—not in the hospital but in the church,—and with his wife and sons and daughters

he occupies it in reverent devotion at each church service.

Jesus heals only when we come to him,—not before and not elsewhere. They stay healed who keep his commandments, walk in his statutes and talk in his language. This consists not only in a knowledge of his Word, held sacred in the heart, but also in attendance upon the outward services he has ordained. Is this labor, is it sacrifice, does it cost something to do it? Surely, but rest is offered only to those who labor and bear heavy loads. "Come unto me all ye that labor and are heavy laden and I will give you rest."

Royersford, Pa.

Pride.

BY NORA E. BERKEBILE.

WEBSTER says, "Pride is inordinate self-esteem, conceit of one's own superiority in talents, beauty, wealth, accomplishments, rank or elevation in office, and which manifests itself in lofty airs and often contempt of others. Insolence, rude treatment of others. Decoration or ornament. That which excites boasting."

So often, when we hear sermons on pride, they touch only on pride of adornment. This, as you see by Webster's definition, is only *one* of the things coming under the name of "pride," but see how many *other* things are mentioned.

Plain apparel should adorn every Christian and an humble spirit should at all times control him. Inordinate self-esteem is pride, and we see this manifested in an ignorant person as often and more so, I feel free to say, than in people who are educated.

Now, when I say "ignorant," I do not mean our dear old fathers and mothers, who never had a chance to go to school, as we have today. They are not ignorant, because they lived up to their opportunities, and encouraged their children to do their very best, in order to gain what they missed.

I know a mother who can scarcely write her name. She had to climb stumps and walk over logs in the swamp, to get to school for several days in the week. Then, because of the work at home, she had to quit school at the age of twelve. She does not always speak grammatically correct, but no mother could take greater interest in her children's education than she does. I call her a wise mother, and all who are like her I admire. But him who has such an inordinate self-esteem as to think he knows all, and has no need of learning anything from books, papers or people, I would call proud and, in a sense, ignorant because of his stubborn prejudice.

For instance: Supposing a brother would oppose the prayer meetings, the Christian Workers' Meetings, and even the Sunday-school, because he fears another's opinion on a Bible question might differ from his own? Supposing he should refuse to permit his children to go to Sunday-school or church, lest they hear something that differs from his own explanation of the Bible, fearing that even in his own church they would be harmed? Supposing he would prefer to see them at a ball game on Sunday, rather than have them learning of Christ? What else can we call such a man than proud,—proud of opinion and full of inordinate self-esteem?

One may be proud of his wealth. Some people will be so proud of their wealth that they think that a poor brother has no rights, even in the church. They look over their broad acres or fat stock with pride, and feel elated because it is all theirs. God's cause gets little of it. Proud of wealth!

Rank or elevation in office is another thing that is mentioned, and we have many Bible examples of that kind of pride.

The humble man will not be insolent and rude, because he feels that others have equal rights on the earth with him; but the man who, in his self-esteem, becomes proud, generally is rude. He has a proud look and swaggering air.

Let us turn to 2 Sam. 17: 23, "And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and got him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father."

When Ahithophel found that the people would not listen to him, and would not do as he said, it touched his pride so severely that he could not endure it. He saddled his ass and went home, and put himself out of the way.

The pride of Ahithophel is seen among us today, even in the churches. If I can not have my way, I will saddle the ass,—my own opinion,—and go home and pout until I destroy my own spiritual influence. We must come down from these exalted opinions of ours, and go to work, even if things are not always just as we think they should be.

The truly educated man,—one who is educated in head, heart and hand,—is a humble man, and he has learned enough to know that he does not know it all, and feels that the counsels of others are helpful. Until we learn that we know so little, we shall be full of this pride,—this inordinate self-esteem.

Defiance, Ohio.

A Great Church Foe in Sweden.

BY J. F. GRAYBILL.

ONE of the much-dreaded foes of the Church of the Brethren in Sweden and Denmark is the compulsory military service. All the young men in Sweden and Denmark, unless physically disabled, are required to take from eight to eleven months' military training, in order to learn the art of war. This time can not be served in one year. The requirement is five months the first year, two months the second year and one month the third year, thus interfering with three valuable years of their life. If they refuse to serve in the army, the law requires imprisonment of not less than the required time for military training, and not exceeding ten years. You may readily see that this is a matter of no little importance to us, and a great hindrance to church work here.

This has a serious effect, not only upon our young brethren, but all young men. If a man, at the age of twenty or twenty-one, applies for a responsible position, the question he must answer is: "Have you served your time in the army?" If the answer is: "I have not," the employer will readily know that the applicant will soon be called to render service to the Government, and he will, therefore, refuse to employ him. This has been the experience of one of our young brethren since we are in Sweden.

Some who think it manly to be loyal to their country, which sentiment is instilled into their minds almost from infancy, present themselves to the authorities at the age of eighteen, which privilege they have, so that the military service will not interfere with their life plan after twenty-one. Some who dread the art of war because of the hardships connected therewith, or for conscience' sake, emigrate to the land of liberty and religious freedom, thus robbing country and church of the young men whom it so much needs. Others, only a few, however, who love their homes, their friends and the precepts of Christ, the Prince of Peace, are willing to suffer persecution for righteousness' sake.

Brethren in the homeland, I know by personal experience that you do not realize what a blessed liberty is yours in the United States. May that liberty continue till Christ comes to receive his bride unto himself! Neither can you fully sympathize with us in this condition. Let me refer to a brother's experience on this question.

Our young brother, Nils Jonsson who is now twenty-one years of age, was called to the ministry in the church in Malmö one year ago. He is a faithful brother and believes that the church's position on the military question is right. He was cited to appear before the proper military officials one year before the "exercises" (drills) which will begin in April. After stating why he could not serve in the army he was offered hospital work, where the bearing of the sword is not required, but the young brother took a firm stand and would not consent.

The church has appealed to the king, stating our position as a church, and pleading to have our minister relieved from this imposed duty. The king evidently referred the matter to the military official who had already exhausted his efforts to persuade the one in consideration. The matter was then referred to one of the state priests in this place. The state priests are supposed to labor for harmony between the Government and its subjects, and therefore have many secular obligations in connection with their spiritual (?) duties. Bro. Jonsson received an invitation to the priest's home which was at once accepted. This afforded a splendid privilege to witness for the faith of the Brethren before one who is considered by many as being of high authority. Our brother gave a scriptural reason for the hope he possessed.

After arguing from the angle of loyalty to the king and country, with no avail, the priest, somewhat after the manner of the enemy in Christ's temptation, offered all kinds of flattering inducements, even to the extent of educating him as a state priest, but all this was in vain. This young preacher is minded like the apostles and faithful men of past ages, who have stood firm on the nonresistant principle. But this will require no little degree of grace and faith.

The church in Sweden and Denmark is not a unit on this question. There are some, even preachers, who think we should obey the laws of the land and those who are in authority. This, we know, is right as long as we are not required to violate the teaching of the King of kings, who has said: "They that take the sword shall perish with the sword" (Matt. 26: 52). Even if one is not required to bear the sword, it is nevertheless an alliance and practice with a movement that does not make for peace, and is therefore against the teaching of Christ. How can one serve God and the king's army at the same time? We can not serve two masters (Luke 16: 13). I am convinced that God does not smile upon military maneuvering.

On the other hand, we have the record in God's Word and in history, of men who were imprisoned for righteousness' sake, and God was with them, and made their imprisonment a blessing to themselves, prisonkeepers and others. This is our prayer for our young brother. If he is imprisoned, may it work out for him a far more exceeding and eternal weight of glory May his persecution prove a blessing to the work in Sweden and a glory to God! Let the church in America pray God to give him courage to remain faithful and cause him, like Joseph and Daniel, to find favor with those who shall have charge over him, that they may give him as much comfort as possible. May they see in him the Christ-life, and be constrained to cry out, "What shall we do to be saved?"

Bro. Nils Jonsson's address is Brogatan No. 8, Malmö. If you brethren want to invest a few minutes' time and a five-cent postage stamp in mission work, write him an encouraging letter. He can read English.

Husargatan 5, Malmö, Sverige.

SOUTH ST. JOSEPH MISSION, MO.

We enjoyed the privilege of having Bro. M. E. Stair, of Polo, Mo., with us Feb. 16, who, by authority of the Northern District of Missouri, is Traveling Secretary for Mission Reading Classes. We organized a class of seventeen members which meets at the church every Tuesday evening preceding the prayer meeting.

The winter has been so long and cold that it has made living conditions very hard for many of our poor members. Yesterday we listened to the story of one poor brother who has a large family and must depend on day labor for something to live on. More than once this winter he went to work without his breakfast. More than once he did not have anything for lunch even.

We now have at least three families who want to locate in the country on a farm in some Brethren community if they can. We would be glad to correspond with some one about getting them out. With the membership of 114 which we have here, only two families have a home paid for. On account of so many men wanting work, the corporations can use them about as they desire. As men become skilled in doing a certain line of work, more work is allotted them, and others are laid off. Many men are compelled to work on the Lord's Day or lose their jobs. Crippled men are often required to do the same work that the strong do. Aged men are refused, when strong young men can be hired. So distressed are hundreds of families that mothers and children are compelled to work in factories to make a living.

We wish we could give our poor Brethren work, but as we do not have it, we must do the best we can. We have enough poor, crippled ones to start an Old Folks' Home in this Mission. E. N. Huffman.

502 Ky. Ave., St. Joseph, Mo., Feb. 23.

THE ROUND TABLE

The First Love Feast.

BY WILBUR B. STOVER.

TONIGHT (Jan. 18) our little Miriam is attending her first love feast at Jalalpor. I would like to be there, but must deny myself of that privilege. Dec. 24 she was baptized.

As I think of it, I recall my own first communion occasion. It was a solemn day and evening. How blessed to commemorate the death and sufferings of my dear Master, and the first time in a life-time! May the Lord ever be as close as he seemed to be that night!

Why is the Lord so apparently near on the first occasion of taking the communion? In the after-years it is not always so. But it ought to be always so. He is near. He wants to continue near. He is ever with us and abides, if we sin not.

The first time is a precious time. The communion of the body and of the blood of Christ! This wonderful sentence! This wonderful fact, "He that eateth of me!" Here it is again, "My Master and my Lord! Help me to imbibe thee! Help me to partake of thy Spirit! Help me to do in fact what I now do in symbol. How unworthy I! And how dull of spirit! How slow to comprehend!" "Lead, kindly Light, lead thou me on!"

There is a difference between the first ceremony, and the second, and the third. The first is symbolic,—an easy lesson. The second is symbolic,—also an easy lesson. But the third,—here the whole Christian world, of all ages, has stood in awe and silent reverence and contemplated "The Mystery of the Elements." And we are partakers of this mystery. We are partners with him.

As the first time, so let the after-times be, only with added solemnity, as with added experience. This is my prayer for my little girl, and for myself, and for you, dear brother in Jesus.

Ankleshwer, India.

No Material.

BY J. C. BEAHM.

"WHY do you not elect a minister?" is sometimes asked. A common reply is, "We have *no material.*"

"No material" certainly would be a great barrier to progress, whether we are going to make a preacher or construct a building. But might there not be many good, large trees, ready for the woodman's ax, to hew out the timber for the building? And if we look well and study the matter carefully, might we not see strong, stalwart men, who, by prayer and tactful teaching, could be brought into the Master's service more closely,—even into the ministry?

In earlier days we had brethren who deemed it unnecessary to place men in the ministry if the home congregation did not need them. But the missionary spirit is fast correcting this error.

What would be wrong with electing to the ministry all the faithful brethren who fill the Gospel requirements? Then, if the mother church does not need their services at home, let them go over the hills and plains, and even into the foreign fields, with the glad message of salvation.

"The harvest truly is great, but the laborers are few."

Bittinger, Md.

"Ye Are the Salt of the Earth."

BY ABRAM S. HERSHEY.

THE "ye" refers to the disciples and true followers of the Christ Jesus of today. Salt is principally used for seasoning and preserving food, and as such is used extensively in all countries. There is a peculiar effectiveness, however, connected with the element of "salt," which is not found in others, and that is, in order to be of value, as a preservative, it must come in *contact* with the thing to be preserved. Please note this point especially. "Ye are the *salt* of the earth,"—the *preservative* element of the earth. How important that we lose not our "savor," our strength, our *power of preservation!*

Let us note the *"point of contact,"* which is exceedingly important in all matters of life. It is the essence of this subject for every Christian man and woman. In order to *preserve* or keep and save the earth or people, we must get in *contact* with the man, the woman and the child, in order to lead them to their God.

Therefore let us see to it that we have the "savor" of the Gospel of Christ in full strength, and thus season our lives, our actions, and our words, with the spirit of the Word, directing many souls heavenward, thus preserving ourselves and them against eternal destruction.

York, Pa.

The Faithful Conductor.

BY JOHN C. WARSTLER.

ALL ABOARD! So shouts the faithful railroad conductor, year in and year out,—daily, hourly, without ceasing. His cry is to get the passengers on board the train.

I often think if preachers, mission workers, and members of the church in general were as faithful in their work, to get the people on board the old ship of Zion, how many more souls might be making their transit heavenward with the Blessed Jesus as their Pilot! Many are on the broad road to an endless hell and eternal destruction who might be saved by the right effort.

Will we not arise and march forward in the path of duty, and reach out and grasp some soul who is about to sink beneath the surging waves of sin?

Let us ask ourselves the question, "Am I about my Father's business?"

Goshen, Ind.

Tracked by Altars.

BY IDA M. HELM.

ABRAHAM, in his travels, sought spiritual as well as material possessions. All along his journey he could be traced by the altars he erected. His inner motive was self-limitation and God exalted and glorified. When everything seemed to go wrong, he trusted God. Patiently he waited for his signal and then passed on. In grassy fields and desert plain he set up altars to worship God.

When our day of life closes, after our having been faithful and obedient to all the teachings of Jesus, and having followed him closely, our life's work can be traced by altars erected to God all along the way. We will not have lived in vain, but we will be permitted to "sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." The disobedient,—we are told,—will be thrust out into outer darkness. "There shall be weeping and gnashing of teeth."

Ashland, Ohio.

Don'ts for Preachers.

The Religious Herald suggests the following "don'ts" for public speakers: "Don't apologize! Don't shout! Don't hesitate! Don't attitudinize! Don't speak in a high key! Don't pace the platform! Don't distort your words! Don't exceed your time limit! Don't indulge in personalities! Don't emphasize everything! Don't praise yourself! Don't tell a long story! Don't sway your body! Don't be 'funny!' Don't fatigue your audience! Don't speak through closed teeth! Don't drink while speaking! Don't fumble with your clothes! Don't be sarcastic! Don't hem and haw! Don't stand like a statue! Don't clear your throat! Don't declaim! Don't speak rapidly! Don't antagonize! Don't fidget! Don't over-gesticulate! Don't wander from your subject! Don't be awkward! Don't address the ceiling! Don't be monotonous! Don't put your hands on your hips! Don't be violent! Don't rise on your toes! Don't forget to sit down when you have finished!" Don't forget these don'ts.

Respecting Our Ministers.

BY MRS. M. C. SWIGART.

Do we show due respect to our ministers? One day a sister told a Catholic girl, with whom she was working, to ask her minister, or rather priest, a certain question. "Oh," said the girl, "we are not allowed to speak to our ministers like that."

Do we show due respect to our ministers in our conversation? When speaking of them, do we say, "Bro. Miller" and "Bro. Jones," or do we say "Miller" and "Jones," and so on? The minister's wife very often goes along, not much noticed, until she does something that does not just suit the taste of some one. Then how quickly she is noticed. Are not these things true? Should they be so?

Philadelphia, Pa.

THE man who is streaked and striped himself, finds his greatest satisfaction in throwing mud at somebody else.

CHRISTIAN WORKERS' TOPIC

In What Way or Manner Does God Love Us?

1 John 3: 1, 2.

For Sunday Evening, March 10, 1912.

I. He Loves Us as a Creator (Isa. 43: 1, 2; 44: 21, 22.) We delight in what we create. We like to show it to our friends. We are God's—"the work of his hands."

II. He Loves Us as Our Redeemer.—(1) "In his love and pity he redeemed us" (Isa. 63: 7-9). (2) "Fear not; . . . saith thy Redeemer" (Isa. 41: 13, 14; Psa. 31: 5).

III. He Loves Us as a Father.—(1) "Thou art my father" (Psa. 89: 26; Isa. 9: 6). (2) "Like as a father pitieth his children" (Psa. 103: 13; Luke 15: 20-24). God is not less tender than the human fathers he has made.

IV. He Loves Us as a Mother (Isa. 66: 13).

V. He Loves Us as a Friend (John 15: 13-15; Jas. 2: 23).

VI. He Loves Us as a Brother (Matt. 28: 10; Rom. 8: 29).

VII. He Loves Us as a Shepherd (Psa. 23: 1, 2; 95: 7; 100: 3; Isa. 40: 11; John 10: 11, 12).

VIII. He Loves Us as a Bridegroom (Isa. 62: 4, 5; John 3: 29; Rev. 21: 9).

IX. He Loves Us as He Loves Himself (Eph. 5: 25-32).

X. He Loves All—Yes, ALL (John 3: 16).

Note.—Notice the little word **"so,"**—so earnestly desirous of our happiness, that he gave his Son as a gift unmerited by us. No wonder we have, "Behold what manner of love," etc. (1 John 3: 1).

Should there be too many texts to use all, select such as you wish explained.

PRAYER MEETING

Money, Men and Prayers—the Three Great Missionary Needs.

Rom. 10: 15, 16; Matt. 9: 35-38; 2 Cor. 3: 1-9.

For Week Beginning March 10, 1912.

1. Dedicating Our Substance.—Each believer, as the Lord's faithful steward, is to give bountifully, for he has received most liberally. God's beneficence to us is an eloquent reason why we should aid him in the great work of the world's redemption. The money should be given as cheerfully as the Lord has given the rains and the sunshine. "Freely ye have received, freely give,"—not grudgingly,—"The Lord loveth a cheerful giver." In all the history of the world the opportunity never was greater than it is today for the Christianizing of heathen lands. But they can not hear without a preacher, and messengers can not preach except they be sent, and the church can not send them without the money, and the money can not be secured unless God's people give liberally (Prov. 11: 24, 25).

2. Sending the Faithful Missionary.—Even angels can not do the part assigned to man as the deliverer of the world-wide proclamation. We have the needs of the home mission field, the pitiful pleas from the lonely frontier and the Macedonian cry of the foreign mission field as the strongest possible incentives to send hosts of willing workers to the ripening harvests of the world-field. Consecrated men should devote all their energy to the work of the kingdom, going forth in full assurance of the "Lo, I am with you." Are we sending the workers (Matt. 28: 19, 20)?

3. The Great Work Needs Our Prayers.—Perhaps this is the greatest and most important of the three essentials, for a praying heart will attend to the other two. He who keeps in touch with God will not want for interest in the Kingdom of God. He will see the need, and will be ready to apply the remedy. A praying church is a giving church, and out of it will come the heralds of the cross. When a congregation goes to the Lord with the tithe of all its members paid, it will not have long to wait for an answer to its prayers (Eph. 6: 18-20).

HOME AND FAMILY

Welcome the Day.

BY J. O. BARNHART.

Oh, welcome the day, this Sabbath of rest,
Come, taste of its joys and thou shalt be blest.
Here Eden's rare flowers their fragrance exhale,
And here flows the fountain whose waters ne'er fail.

Oh, welcome the day when Jesus arose,
He conquered the grave and vanquished all foes,
He scattered the gloom of death's dreary night,
And made it to heaven a pathway of light.

Oh, welcome the day when free from this clay,
Our spirits shall soar on love's wings away,
Though low in the grave our ashes shall lie,
We'll follow the pathway of light to the sky.

Thrice welcome the day when the angels shall come,
At the sound of whose trumpet we'll rise from the tomb
To meet our dear Lord and his saints in the air
And the Sabbath eternal with them we shall share.

Cisco, Ill.

Four-Cornered Duties.

BY ELIZABETH D. ROSENBERGER.

"If you could go tonight, and stay with them, it would be a great relief. You see Mrs. Scott was there this morning, I am going tomorrow night and there are only a few of us neighbors who can do this kind of work." Kindly Mrs. Burns looked pleadingly at her neighbor. She so hoped to persuade her to do her part by their sick friend.

"I'd like to go to oblige you, but really you know I am no account in the sick-room and I don't believe that Allan would like me to go, so I think I shall have to refuse. It will save all complications, you know."

"Yes, I suppose so," answered Mrs. Burns. She was tired, and had so counted on her neighbor, but if she would not, why, there was an end to it. She must try to find some one else who might be willing to stay with a sick mother, for a few hours.

"It is too bad that they could not take her to a hospital. It means so much worry for the neighbors to have a case like this on our hands," concluded the unwilling one.

"Well, you know such things become almost impossible for some people who are hampered and ground down with poverty. I, too, wish she were in the hospital, but the doctor says she must not be moved now, so we shall have to do the best we can," explained Mrs. Burns.

The two women went into their kitchens to finish the work of the morning. Mrs. Burns began to plan to get through with her work, in order to go and sit with the sick neighbor for a few hours that afternoon. It was difficult to do. She expected company for dinner that evening, and then they were all going to a lecture. The probability of her being too tired to enjoy the lecture, was not a pleasing one. But she managed, some way, to do all that was before her, although her husband felt that she had overworked. On their way to the lecture he took occasion to say, "Dear, I am willing to have you do all you can, but this evening you have done more than you should, and you are likely to suffer for it." She passed her neighbor's house. A bright fire, a rocking-chair and some new magazines made up a picture of cozy, homelike living. Her neighbor was drawing the blinds, preparatory to going to bed. "How easily she could have gone in my place," thought Mrs. Burns.

When Jesus was in Capernaum, there came to him a man sick of the palsy, borne of four. Horace Bushnell, in speaking of this, says that there are some four-cornered duties. Each man has a place to fill, and if but one of the four had failed in his task, it would have been almost impossible for the other three to have brought the man to Jesus. The sick and crippled, and those who were anxious to hear, had taken this house in Capernaum by storm. And when the four friends had borne this one, who was utterly helpless, to the house, there was no chance for them to get close to Jesus. Then the four, still working together as they had since they began planning to help the paralytic, quickly decided to open the roof and lower the sick man down before Jesus. What would have happened if one of them had let his corner drop? What would have been the result if one of them had refused to do his part when they planned to open the roof and let him down? Perhaps you think that there was little danger of their doing that. Do you remember that, when Jesus asked the infirm man, at the pool of Bethesda, whether he would be made whole, the man who had been afflicted for thirty-eight years, said, "I have no man, when the water is troubled, to put me into the pool"? He was helpless because he was not borne of four. And many other men are not saved, because no one helps them. Many projects fail for lack of coöperation.

"'Tis a work-a-day world, my brother,
And plenty of work to be done;
We are put here to help one another,
Till the long, weary conflict is done."

There are so many four-cornered duties. The nursing of the sick neighbor was one of these four-cornered services and we have seen how hard it was for Mrs. Burns to do double duty. She could comfortably arrange her own household duties so as to spend a few hours, occasionally, in the home of her sick neighbor, but when her friend refused to take her turn, then Mrs. Burns was carrying her own burden and her friend's; also doing her friend's share of the work. Her friend went on her way serene and smiling, untroubled and happy. Like the priest and the Levite, she kept on the other side of the road, and her neighbor's illness meant no more to her than did the fact that Mrs. Burns was overworking because she had refused to do *her* duty.

In games, he who plays or fights on his own hand, is soon lost, so far as his winning for the team is concerned. If there is anything that justifies the modern games it is the fact that team play is the great lesson of life,—each one learning to a certainty that all must pull together,—that no one liveth to himself.

The four who carried the sick of the palsy were most resourceful. If they could not bring the invalid to Jesus in the ordinary way, they were ready to try some new and unheard-of-plan. This resourcefulness is likely to go with good team work. It often accomplishes the seemingly impossible thing. No crowd could turn back the four. They were united in their efforts. Each corner was firmly held, and so the poor man was healed and bidden to take up his bed and walk.

Four-cornered duties confront us ever so often; what do we do about them? We do just one of two things,—either we carry our corner or we let it drop. If we carry our corner, we help along some plan or work that will help somebody. We need not fear that God will let anything slip by us if we see some four-cornered duty clear through. We are likely to have a great blur of imaginary undertakings but by doing the thing that is at hand, it is wonderful how infinite each tangible duty shows its bearings to be. There are men of ambition who harden their hearts against every appeal of human weakness, frailty or suffering. They pay no attention to the needs that come before their eyes. They never turn away from their strenuous course to help a brother. They have no time to assist in any four-cornered duties. They pay smallest wages and exact the utmost toil and service. It takes too much time to turn aside to help a fainting one. They have no room for pity, and so they become rich and great! But think of the price they pay for their success!

In almost every community there are some who need help as much as the sick of the palsy did. Sometimes it is a feeble-minded boy or girl, who has not wit enough to take his place among others, and the strong are indifferent to his being buffeted and abused by those who are too ignorant or cruel to know better.

In a country literary society, a boy who was mentally defective begged to be admitted. He "wanted to learn to speak pieces." Most of the boys laughed at the suggestion, but one boy, with a manly earnestness, favored receiving him. He said, "This poor boy will do us no harm and we may do him good; at least it will please him and he has so few pleasures." So the lad was admitted. It made him very happy and improved him mentally. This was a Christly thing to do. If there is a bashful girl in the neighborhood or a shy, retiring boy, these are the ones for whom Jesus would have us care most tenderly. Take up one of these, as the four men took the paralytic, and make a four-cornered duty of it. Let them find love, for they need much love to help them be their best selves. Let us go slower because they can not go so fast.

"Alas! for the blind that will not see!
Alas for the deaf that will not hear!
While want and woe and misery
Darken the daylight and stun the ear.
More hope for the heathen with never a creed,
Who basks in God's sunlight, that shines o'er all,
Than the Christians that pass in the hour of need
The poor that starves by the church-yard wall."

Covington, Ohio.

SISTERS' AID SOCIETIES

HAGERSTOWN, MD.—The following is the report of our Aid Society for the year 1911: We convened forty times, with an enrollment of eighteen active members, and an average attendance of ten. We made thirty-eight comforters, and quilted eighteen quilts. We donated $5 to the World-wide Mission Fund, $5 to the City Hospital, $5 worth of clothing and other articles toward helping a brother and his family whose home burned, and $20 for the support of an orphan in India. The amount received during the year in donations and for work done was $47.65; amount on hand from last year, $54.48; expenses, $31.41; leaving a balance in the treasury of $60.58. Jan. 11 we elected our officers, with Sister Lutie Reichard, president; Sister Julia Shaffer, vice-president and treasurer; the writer, secretary.—Nora V. Saum, Hagerstown, Md., Feb. 6.

FAIRVIEW (Blair County), PA.—The following is the report of the Sisters' Aid Society for the year 1911: During the year twenty-four all-day meetings were held, with an average attendance of eight members. We made 238 articles, among which were 126 aprons, 49 caps, 12 bonnets, 5 comforters and 13 quilts. Three boxes of clothing, provisions, and bedding, respectively, were sent to the Brooklyn Mission. The amount of money in the treasury Jan. 1, 1911, was $28.79; received during the year, $177.92; expended, 460.44; leaving $146.27 in the treasury Jan. 1, 1912. The officers for 1912 are as follows: Sister Sarah Shelly, president; Sister Sannie Shelly, vice-president; Sister Julia Shelly, secretary; Sister Flora Shelly, assistant-secretary; Sister Cora Holsinger, treasurer; Sister Maggie Brumbaugh, assistant treasurer.—Flora O. Shelly, Secretary, Shellytown, Pa., Feb. 8.

LEAMERSVILLE, PA.—The following is the report of our Sisters' Mission Band for the year 1911: We held twenty-five meetings, with an average attendance of eight. We met in the Mission Band room every two weeks, or oftener, if we had extra work to do. We close our meetings with a Scripture lesson and prayer. We made four comforters, two quilts, sixty-two bonnets, forty-five aprons and pieced quilt patches. Money paid in during the year amounted to $46.68; money paid out, $82.13; amount in the treasury, $13.69. We gave $15 to the Hollidaysburg Mission toward buying a lot, $5 to a preacher, $2.50 for a Christmas treat, sent one box of bedding and clothing to the Brooklyn Mission, bought matting for our sewing room, which, including other expenses, amounted to $24.52; paid $12 for varnish for the church. We also made other donations and received a few. Death called two of our aged workers away. We elected our officers for the year, with Sister Sarah Sell as president; Sister Florine Snowberger, vice-president; Sister Barbara Benton, superintendent; Sister Pearl Sell, secretary; Sister Annie Diehl, assistant secretary. We hope we may be able to do more work in the future.—Mrs. Annie Diehl, Newry, Pa., Feb. 6.

BRIDGEWATER, VA.—Our Sisters' Aid Society, during 1911, held twelve regular meetings and several called meetings. We have thirty-nine active members, with an average attendance of about nineteen. We made fifty-one prayer-coverings, ten comforters, ten clothes-pin aprons, and fifty-one garments. Twelve rugs, six sheets and twenty-seven pillow-cases were sent to the Old Folks' Home at Timberville, one box of clothing to the Orphans' Home, and one box of bedding to the Brooklyn Mission. We had a balance of $1.50 from last year; received for fees, $25.87; donations, $3.07; birthday offerings, $2.82. Amount received for goods sold, $111.26; total amount received during the year, $144.52. We paid for goods, $71.09; freight charges, $3.39; gave to the India Orphanage, $20; Old Folks' Home, $5; Orphans' Home, $3; to other charitable work near home, $17.22. We pay $3 each quarter to the Orphanage at Timberville. We had $24.82 in the treasury at the end of the year. In December officers were elected for the year 1912, with Sister Sue Floyd as president; Sister Ella Flory, vice-president; Sister Lizzie Thomas, secretary, and the writer treasurer. We feel that our efforts have been small, but we hope that the Lord will enable us to do greater work in the years to come.—Ida Fry, Bridgewater, Va., Feb. 8.

ROXBURY, PA.—The Sisters' Aid Society of this church reorganized Jan. 1, 1912, by electing the following officers for the ensuing year: Sister Lovina Berkley, president; Sister Addie Baumgardner, vice-president; Sister Agnes Mossholder, secretary; Sister M. V. Cassady, assistant secretary; Sister Jemima Dietz, treasurer. The purchasing committee is composed of the president and vice-president of the society. Last year's report is as follows: Twenty-five quilts were quilted, five of which were made by the society, or partly so, three comforters, 110 sun-bonnets, two dust-caps, forty-five aprons (mostly the large work aprons), four clothes-pin aprons, eighteen prayer-coverings (none of these were made in the society meetings, but by two or three individual members in their homes). The same may be said of the aprons and bonnets, as most of them were made outside of our regular meetings. During the year forty-six meetings were held, six of which were all-day meetings; the others were simply afternoon sessions. The average attendance at our weekly meetings was ten; the largest number in attendance at any one meeting was eighteen; the smallest attendance was four. We had regular devotional exercises at each meeting, which plan we heartily recommend as being a great help to such organizations, as it creates much spiritual inspiration. We should be very careful about our conversation at these meetings, and everything should be done reverently. The treasurer's report shows the following: Cash received during the year, $125.66. We paid out a total of $81.22; for carpet for the church, $59.27; to the Christian Home, $5 and a quilt. Individual members also gave groceries, fruit, jellies, etc., to this Home, which is a refuge for homeless children. We are indebted to several of our sisters for quilt tops, muslin, thread, and other useful articles of value to our society. The faithful, untiring and devoted efforts of a few have made our report what it is. At the last meeting of our society for the year we decided to obligate ourselves for one of those $120 rooms, to be built for the Bible School in the India Mission field. The $44 balance in the treasury is to be applied to that purpose, and the remainder is to be paid out of this year's income. May it be said of us that "she hath done what she could."—M. V. Cassady, Secretary, Johnstown, Pa., Jan. 14.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THE GENERAL MISSION BOARD will meet in Elgin April 17.

EIGHT young people recently united with the church at Oak Grove, Cal.

BRO. M. L. HAHN, of Illinois, changes his address from Colchester, to Canton, R. D. 4.

BRO. JOHN E. ROWLAND, of Pennsylvania, changes his address from Mason and Dixon to Waynesboro.

BRO. C. FITZ, of Seattle, Wash., changes his address from 945 North Eighty-first Street to 6748 Palestine Avenue.

THE meetings at Ogans Creek, Ind., closed with five baptized, one reclaimed, and one awaiting the initiatory rite.

BRO. O. P. HAINES, accompanied by three of the Chinese brethren from Chicago, called on us on Monday of this week.

BRO. JOSEPH HOLDER, who may be addressed at Pendleton, Ind., announces that he is now in a position to fill calls for series of meetings.

BRO. S. Z. SMITH is in the midst of an encouraging revival at Troy, Ohio. When last heard from there were six applicants for membership.

WE are publishing the program for the Sunday-school Meeting of Southern Missouri and Northwestern Arkansas, to be held at Joplin, Mo., March 10.

BRO. JOHN P. HARRIS, of Virginia, did some effectual work in a series of meetings at Shannon, Ill. Twelve were baptized, and two restored to fellowship.

BRO. A. P. SNADER delivered nineteen sermons in the Lower Cumberland church, Pa., and seven young people were induced to accept Christ and enter the fold.

A SERIES of meetings was recently held in the Sunshine congregation, New Mexico, and five were received into the church. Bro. C. H. Brown did the preaching.

THE District Meeting of Northwestern Ohio is announced for April 19, to be held at Bellefontaine. The Ministerial and Missionary Meetings will convene the day before.

BRO. F. F. DURR, of Glendale, Ariz., is asking us to announce that the Phœnix churchhouses will be dedicated March 10, Bro. Jacob Witmore, of El Centro, Cal., conducting the services.

BRETHREN H. C. Early, John Calvin Bright and Otho Winger recently visited Juniata College, and a number of members of the Huntingdon church had the pleasure of meeting them.

SOME of the congregations have already chosen delegates to represent them at the York Conference. Too much care can not be exercised in selecting delegates. They should be wide-awake members of experience, well informed, spiritual, and in full sympathy with the purpose, work, and principles of the Brethren church.

BRO. LEMUEL HILLERY, of Goshen, Ind., writes us that his health has somewhat improved, and that lately he was able to attend three services, and on one occasion did some talking.

AFTER spending several weeks in Iowa, conducting classes in music, Bro. Joseph Studebaker returned to his home, at Flora, Ind., the middle of the week. He called at the MESSENGER sanctum.

BRO. J. J. SCROGUM, of Fairfield, Ill., member of the Mission Board of Southern Illinois, called at the MESSENGER sanctum on Saturday of last week. He is traveling as solicitor for the Denver (Colorado) Mission School.

UNDER date of Feb. 4 Bro. J. M. Blough, after a month in Palestine, writes us from Cairo, Egypt, saying, that the next day he and Sister Blough would leave Port Said for India. They probably reached their destination Feb. 16.

A CONGREGATION was recently organized at Herndon, a point in Pasco County, Fla., and about thirty miles north of Tampa. Here Bro. P. J. Blough, who assisted in the organization, held a series of meetings, and five were added to the fold.

FOR the next issue we have a good article from Bro. J. Homer Bright, of China. He says that after an absence of several weeks, looking after the Brethren Mission in the interior, Bro. Crumpacker has been permitted to return to his family at Tien Tsin.

AFTER the dedication services at Greensburg, Pa., Feb. 11, Bro. J. H. Cassady began a series of meetings, which probably closed last Lord's Day with a love feast. The congregations are reported to have been very large, and there were at least twelve confessions.

A GLANCE at a neatly-executed photo card, would indicate that the Brethren at Hagerstown, Md., must have a very tasty and commodious churchhouse. There was a time when we depended upon the pen for a description of a building, but in these days the camera beats the pen.

ABOUT the first of April Bro. P. R. Keltner closes his work at Rockford, this State, and goes to Freeport, to open up a new mission point. His place at Rockford will be taken by Bro. O. P. Haines, of West Dayton, Ohio, but now in Bethany Bible School. He begins his work the first of May.

BRO. MOSES DEARDORFF did a splendid work for the church in Roanoke, La., where he devoted five weeks to revival services. His series of doctrinal addresses put a lot of people to thinking, while his discourse on "Secret Societies" made quite a sensation. Six were added to the fold, and the cause was greatly strengthened.

BRO. SAMUEL M. MILLER, one of the elders of Waterloo, Iowa, was called to his reward Feb. 7, being at the time of his death over seventy-eight years old. Bro. Miller was a faithful preacher of the Gospel, lived a splendid Christian life and exerted a fine influence in the community where he resided for more than sixty years.

BRO. S. R. ZUG, of Elizabethtown, Pa., has a decided advantage over most preachers. Since he was born on Feb. 29, his friends can get up a post card shower on him only every four years. We presume they availed themselves of the opportunity on Thursday of this week, when our brother rounded out his fourscore and ten years.

IT is said that if the farmer proposes to raise good lambs he must see to it that the old sheep are well fed and properly cared for. This may serve as a wise hint to preachers and pastors. To neglect the older members means to weaken the spirituality of the flock. They must be fed upon divine nourishment suited to their age and condition in life. They can not live and thrive on nothing or on that which is in no manner adapted to their needs. Peter was told to feed the sheep as well as the lambs and the pastor who gives all of his time and attention to the younger members of the flock makes as great a mistake as the man who devotes all of his energies to the nourishing of the older ones.

WE presume that, in a former item, on this page, we had Bro. D. L. Miller reach Glendora, Cal., a little in advance of his program. Under date of Feb. 22 he writes us that he is to remain at Long Beach several days; then he goes to Glendora for two weeks and from there he goes to Covina for the same length of time.

PATRICK HENRY, the orator and statesman, was a busy man,—too busy to read the Bible. This was the mistake of his life. On his deathbed, pointing to the Sacred Volume, he said: "There is a Book worth more than all the books that were ever printed, but it is my misfortune never to have found time to read it. It is too late now. I commit my soul to God." But what must the Lord think of people who are too busy to give his Word any thought?

A LATE issue of the *Ram's Horn* contains a striking cartoon, in which the higher critic, from some leading university, is represented as conferring with a group of monkeys in their native jungle, regarding the ancestral specimens of the human race. One monkey is represented as saying: "Oh, that fellow is no relation of mine," while the leader of the group makes Luke 16: 26 assert a scientific truth that has not yet been successfully met. Speaking to the higher critic, he says: "Between us and you there is a great gulf fixed; so that they which would pass from hence to you can not."

The Advocate of Peace says that in the nation-wide campaign for the ratification of the arbitration treaties between this country and Great Britain and France, the World Peace Foundation at Boston has received strong resolutions endorsing the treaties from nearly two hundred boards of trade and chambers of commerce. The cities which these business organizations represent have a combined population of twenty-one millions. The names of these organizations, together with the population of their cities, are given in a valuable pamphlet recently published by the World Peace Foundation, at 29A Beacon Street, Boston.

THE "Psychology of the Christian Soul," by Rev. George Stevens, A. M., with George H. Doran Company, New York, publishers, is a most interesting and instructive book of over 300 pages. The author shows clearly that Christianity in one's life may be the result of an educational process,—that men and women, from childhood, may be educated into what the New Testament demands. The chapter on "The Subconscious" in the development of the soul is well worth mastering. It treats a subject that is little understood, and might be made a most interesting theme for a few discourses in the pulpit. Price, $1.50 net.

WE wish writers would quit sending anonymous communications to the Publishing House. If they do not know it, they *should* know that articles of this kind are not even read, let alone published. People who prepare anonymous matter for publication can rest assured that they are doing the work and spending their postage to no purpose whatever. Not only so, but were we to publish communications without the names of the writers, they would seldom be read. When people go to church they want to know who is doing the preaching and when they read an article in the MESSENGER they wish to know the name of the author.

BRO. GEORGE L. MCDONAUGH, who for more than a quarter of a century has been so well and favorably known to our people, has located at 3108½ N. Main Street, Los Angeles, Cal., where he will look after the interests of homeseekers in the Golden State. For ten years he has had charge of the colonization service of the Union Pacific, and under his supervision a number of prosperous colonies have been located in the West and Southwest. Bro. George is a firm believer in doing mission work by colonization, and he has done much in his chosen line of work. A large number of prosperous churches were established in this way. He has not amassed wealth, but has the consciousness of having benefited many and having done good in the world, and, after all, that is more than money can buy. We wish our brother a happy old age, and a bright and glorious sunset. For years his motto has been: "My Father planned it all."

Bro. A. F. Wine called at the Publishing House a few days ago. He had just closed an interesting series of meetings at Ft. Wayne, Ind., and is now at work in Rockford, Ill. His family will remain in Michigan until the end of the coming summer.

On another page we are publishing a notice of the death of Bro. Jacob Kurtz, son of Eld. Henry Kurtz, founder of the *Gospel Visitor*. When a boy Bro. Jacob Kurtz set type on the *Visitor*, while the paper was printed in the loft of a spring-house on his father's farm, near Poland, Ohio, and he lived to see the publishing interest grow to marvelous proportions among our people. Early in life he was called to the ministry, finally ordained to the eldership and became a faithful and efficient worker in the church.

In Huntington, Ind., the rich girls entered into a contract to dress sensibly, while in school, so as not to discourage the poor girls who were endeavoring to secure an education. This was sensible. In fact, these rich girls display better judgment and manifest more sympathy for the poor than can be found in nine-tenths of the churches of the land. Why could not all church members decide to be plainly attired in religious services? This they should most cheerfully do, with a view of encouraging poor people. It is to be feared that thousands of fashionably-dressed church members are making stumbling-blocks of themselves, and instead of being numbered, in the day of judgment, with those who have helped to save some poor mortal they will be classed with those who spent a greater part of their lives keeping honest men and women out of the church.

Our Relation to Civil Governments.

Among us there may be those who do not have clear conceptions regarding the relation that a non-resistant people should sustain to the civil government under which they live. While the true followers of Christ are subjects of the heavenly kingdom, they are also, in a sense, subjects of earthly governments, and owe allegiance to both, but more to the former than to the latter. Under all circumstances, where there is a conflict respecting duties, the Christian should obey God rather than man. If, however, the government should lay upon him obligations that in no way interfere with his religious principles, it becomes his duty to render obedience to the higher powers. To illustrate: The Christian is taxed the same as any one else, and, since the paying of tax is in keeping with the teaching of the New Testament, it becomes his duty to pay all that is legally assessed against him. Should he, however, be drafted to serve in the army, it becomes his duty as a Christian to refuse to respond to the call of his government in this particular. War is forbidden in the New Testament, and since he is under obligations to obey God rather than man, he should kindly inform those in authority just why it is not proper for him to take part in anything that would lead to the killing or maiming of his fellow-man. If persecution should follow, his faith in his Master should enable him to endure whatever punishment may be laid upon him. But, should his government have respect for his conscientious views regarding war, and show a disposition to assign him tasks that in no manner clash with the teachings of the New Testament, it becomes his duty, as a subject of an earthly kingdom, to perform these labors to the best of his ability. In New Testament times there were Christians who served in Cæsar's household, but they did not serve as soldiers in his army. As civil governments become more enlightened, and more considerate, they will make better provisions for those whose conscience will not permit them to take part in war. Should they be drafted, they can then be assigned duties that in no manner conflict with nonresistant principles. And while all this is true, we should not cease praying for the time when the implements of warfare shall be converted into articles of utility, and when men shall learn war no more.

Chimney Corner Musings.

The room in which we spend most of our winter days,—where we live, read, think and write,—is what we call our library,—the place where we keep our books. We have a south and east exposure, so that we get the best part of the light and sunshine of the indoor days.

On these two sides we have hot water radiators, and on the west side we have an open fire grate which, in the good old times, was called "the chimney corner," so that our workshop is heated on three sides. Thus surrounded, we have been keeping fairly comfortable, as far as temperature is concerned, during the coldest of winter, when the thermometer has been ranging from ten or twelve degrees above zero to twelve or thirty-five degrees below, on the outside.

During this kind of weather we had ample time for reading, studying and thinking. And we are quite sure that the hours and days, thus spent, were not without their enjoyments and some most happy experiences. Especially is this true of our fireplace musings. Talk about your steam and hot water boilers, or your hard coal burners as they radiate their red-hot coal heat through their transparent doors, and defy the cold blasts and snow-storms without! They are all very nice, very good, and body comforting. But for real, old-fashioned comfort and mind inspiration, give me the open grate where the red blaze splutters upward in fiery tongues, as if trying to tell you some of the old back log stories of the long ago.

In the quiet and impressive chimney corner musings, as the outside world closes in around us, we often have the sweetest, most satisfying and pleasing experiences of life. There is something about the environments that brings up and draws out scenes of the past that nothing else will. Just what the psychology of it is, we shall not now attempt to explain. There are things in this world that come to us without any effort or volition on our part, and we accept them as experiences, without asking questions.

The most real and satisfying experiences which come to us are those that we get through our own personal senses. They impress us most deeply and are the most lasting.

We study under teachers. We read the textbooks prepared for our schools and colleges. We read our histories and works on travel and we get fairly vivid pictures of the countries and things described. But, at best, they are only dimly fixed on the tablets of our minds. There are reasons for this. Some of us do not have, to any considerable extent, the art of making word pictures. Others do not have the words to convey to others what they themselves see, in a way that others can catch the picture. Again, others do not have the capacity of interpreting word pictures.

We all have had more or less experience along this line. Years ago, while sitting on the porch of the second floor of the Jerusalem Hotel, we were looking over the crowds,—promiscuous throngs of all nationalities, including the Jews, of course,—as they entered in through the Jaffa Gate. As we first saw them, we got ready to write a word picture or description of what we saw, but as we looked and looked, we became so bewildered and excited that we simply gave it up as a task beyond our powers of description. We looked on in amazement, feeling that there was only one way to see it, and that was to see it for yourself.

We have read, with great interest, the many descriptions of the notable places of Palestine and the Holy Land, but have really *seen* them but once. That was when we had the pleasure of doing it with our own eyes, but that seeing we shall never forget. So indelibly have those scenes been impressed on our mind that frequently, in our evening "chimney corner musings," we start at New York, and cross the ocean, recalling the many interesting and pleasing incidents enjoyed by the way. Again we call at a number of interesting places. Again we see the large cities in England, France, Belgium, Holland, Germany, Denmark, Sweden, Switzerland and Italy. We cross over to Greece, through the Ægean Sea, to Asia. Here we stop at Smyrna, and later on at Beirut. Soon we are over to Damascus, down through Palestine, on down to Egypt, the home of the Pharaohs and bondage-ridden Israel, and then home again. Thus, in a few hours, by our fireside, we make, with deep interest and great pleasure, trips of six months through foreign lands, with almost as much reality as we made the original tour years ago.

And we can say the same of the trips (or some of them) which we have made since. It is what we get from our personal experiences that is most deeply impressed and most easily remembered. But, of course, to get the most out of what we see, we must have open eyes, ears and minds, receptive hearts, and well-defined purposes.

This is a great world in which we live,—great in size, great in wonderful things, great in beauty, and most wonderfully great in its adaptability to human wants. Our Heavenly Father has so diversified his gifts for man, that dull, stupid, and blind, indeed, must be the soul that is not filled to fullness with the good things which are so abundantly provided for all who desire to be full and satisfied.

And what may so wonderfully add to our enjoyment, is the fact that God has made it possible, as we pass along, day by day, to lay in store so much that can be brought forward and used in our hours of leisure, for our fireside musings. As the bee gathers in stores of honey in the summer sunshine, to eat and enjoy during the winter months, and cloudy, cold days, or as the cow fills her stomach with the feed, grass or clover buds, to chew and digest, while resting in the cool shade, so men and women can fill their minds with things that are rare and rich, to think over, digest and utilize for good, in their hours of leisure and rest.

It is not those who spend all their time cramming that get the most out of this world, nor are they the most useful. What we need is more judicious feeding and plenty of time to do careful thinking. Mental as well as physical food needs time for digestion before there can be thorough assimilation and desirable growth.

One thing is sure,—an empty head or mind can not do much practical musing in the chimney corner, nor anywhere else. There should be a happy medium between the full feeding and the careful digestion, in order that there may be a profitable assimilation.

H. B. B.

Some Questionable Kissing.

We have a communication from an elder of splendid standing and fine influence in the Brotherhood, who feels confident that some of our people need a little special instruction in regard to the use of the holy kiss, or the kiss of charity, recommended by Paul and Peter. He calls attention to the habit of saluting members who are suffering from a disease that may be easily transmitted. He refers to his experience of receiving a very cordial salutation from an earnest brother who was recovering from a bad case of tonsilitis. While he knew that it was dangerous to accept the salutation from one suffering in this manner, he did not have the heart to refuse the greeting. As soon as convenient, he submitted to the disinfection recommended for such exposures. Upon his part, especially, he found it difficult to recognize this as the holy kiss taught by the apostles.

A second elder calls our attention to another source of danger. Members suffering from tuberculosis go to one of the many localities in the South and West, recommended for the disease, and continue to extend the salutation to the members they meet, just as though they were in perfect health. This makes it very embarrassing for the members who reside in such localities, for they wish to treat their visitors kindly, and, rather than disturb their feelings by offering a little sensible advice, continue to receive the kiss, thus endangering their health.

While treating the subject, we call attention to the habit, in some instances, of saluting members who are afflicted with a cancer on the face, even in a mild form, and especially when it is near the lips. One who has a disease of this type, even in its mildest form, should, of his own accord, withdraw the salutation, and greet his brethren by a hearty handshake. This is true of those who are suffering from tuberculosis. Whether at home or away from home, among strangers or friends, they should wholly withdraw from the usual salutation. A little explanation upon their part will greatly relieve the situation, and aid in avoiding the danger resulting from diseases that may be easily transmitted. The precautions we are here suggesting

should apply to any disease or malady that is known to be dangerous.

We further suggest the advisability of members exercising a little judgment about saluting those who are seriously ill. It is a common occurrence for many of our people to salute members who are sick with typhoid fever. We have seen as many as half a dozen pass into a sick room and kiss a typhoid fever patient. A practice of this sort is neither good for the patient, nor is it wise for the visiting members. A good, hearty handshake, with a cheerful, sympathetic greeting, will not only be ample for such occasions, but will prove helpful to the sick.

Among some of our earnest people there may be more or less sentiment against what we are here saying, but there are times when sentiment should give way to good, sound reason, especially when health and life itself are at stake. It is not a question to be settled by New Testament requirements, for the Gospel does not deal with this phase of the subject, but it is one that should be disposed of in harmony with good sanitary regulations. The Old Testament has much to say in support of wise, sanitary measures, but since this part of the old law has not been carried over into the new dispensation, we must appeal to the laws of nature, of which God is the Author, in support of most sanitary recommendations.

In the apostolic times there was not so much danger in transmitting disease, by means of the kiss, as there is at present in the New World. In this country we kiss on the mouth; not so in the Bible Lands. All the kissing is done on the cheek, especially upon the part of the men. When two friends meet, each one presents his cheek in turn, to receive the kiss of the other. This was probably the custom in all parts of the East when Christianity was first introduced. As the western or more modern way of kissing on the lips, is less sanitary than the eastern custom, some wise regulation, in case of sickness, is at least advisable.

Some Church Election Problems.

Years ago, we are told, a brother who had been chosen to the deacon's office declined to accept, and was therefore not installed. Later, in dividing up the territory, his membership fell in a new congregation. In an election for a deacon, can this brother be voted for? We answer by saying that he entered the new congregation as a private member and can be voted for the same as any other private member. Had he remained in the mother congregation, where he was elected, the case might be different. But here is another case, requiring a different answer. A deacon has his office taken from him, and afterwards moves into another congregation with a letter as a private member. The trouble, prompting the church to relieve him of his office, having disappeared, can he now be reëlected as a deacon, or must he be reinstated by the consent of the former congregation? He can be reinstated only by the consent of the congregation that relieved him of his office. That congregation holds his office, and when it sees proper can restore the same. In the former case the elected deacon left no office. He never had one. When it was tendered he declined it, and became a member of another congregation as a private member only. The mother church had no claim on him whatever. Not so in the latter case. The church holds the office of the brother and in that way has a claim on him. But we are asked for the chapter and verse in support of what we are saying. Matters of this sort belong to methods, and have for their support reason and custom. As long as a method is reasonable and works well, we see no occasion for exchanging it for some other method.

Prayer and Dancing.

We are requested to say something about a certain popular church in Minnesota that has, under the direction of its pastor, decided to encourage dancing, card parties, and other like entertainments. All such entertainments are to be opened by singing and prayer, and then dismissed with a religious benediction. In this way the pastor proposes to keep the young people together and make his church more popular. The trouble with the pastor is that he has in his congregation a lot of unconverted people, who still think more of the ways of the pleasure-loving world than they think of the religious principles for which they should be expected to stand. Converted people do not call for dances and card parties in the church or anywhere else. Then, why introduce a worldly entertainment, meant for carnality only, with singing and prayer? Would Jesus pronounce a blessing on such a performance? There is not a pastor in America, who would not have the dance and card party called off, if he knew, for a certainty, that Jesus, Paul or Peter would be at the church at the hour named for the entertainment. Once upon a time Peter Cartwright, a venerable M. E. preacher, was asked to take part in a dance held at the hotel where he was stopping for the night. He stepped to the center of the room, called to prayer, and the way he prayed for the Lord to come into the hearts of these pleasure-loving young people, and convert all of them from the error of their way, so effectively impressed them for good that there was no dancing that evening. The members of a church having that kind of a pastor, do not call for a dance more than about once.

Miracle Wheat.

We hear of a certain religious publishing house that is encouraging the sale of what it designates as miracle wheat, for $60 a bushel, or $1 a pound. It is said to be a wonderfully productive grain, was donated to the Publishing House, and already $2,000 worth of the miraculous substance has been purchased by the deluded people. There is no such a thing as a miracle wheat. One might as well talk about miracle potatoes. All wheat grows alike, though some varieties are better than others, and produce more to the acre. It is not some particular variety that invariably produces a large yield but good soil, season and cultivation. Without a good soil the yield must necessarily be small, and if anything is to be regarded as miraculous it is the soil that should be accorded the distinction. But the very thought of miraculous wheat suggests the idea of humbuggery on its face, and the scheme deserves all the censure it is receiving from the public press. However, no guarantee goes with the wheat, and the parties selling the miracle brand of grain can not be prosecuted. The sale will continue as long as the supply lasts, and there will always be people just foolish enough to spend their money that way. It is said that the money is to be used for a good cause, but this thing of deceiving people, in order to secure money for a worthy cause, is only encouraging those who promote fraudulent schemes, for the purpose of enhancing their own personal and selfish interest. Even under the shadow of religion it is breeding other evils that are far-reaching in their results.

Confidence In the Messenger.

It is marvelous what confidence some of our people have in the Messenger as a faithful representative of the principles held by the Church of the Brethren. Some of them have been watching the paper for years, and the more they see of its influence, both in the church and out of it, the stronger becomes their faith. Not a few of them have it sent, from year to year, to all their grown-up children, while others have it sent regularly to ten and even twenty of their neighbors. The District Mission Boards make a free use of the paper at many of their most important mission points. But the greatest evidence of this confidence came to light a few days ago, when a draft for $10,000 came to the House, from one of our faithful brethren, who directed that the money be held by the General Mission Board, as a Messenger Endowment Fund, and that the interest, accruing from year to year, be used in sending the paper, at cost, to people outside of the church. This means that, in due time, the paper will be placed in the homes of hundreds of people who are in no way connected with the church, and eternity alone will reveal the amount of good that may be accomplished. This ten thousands dollars will go on working from year to year, and in time may be the means of establishing a score or more of congregations. The gift not only indicates great confidence, but it indicates a high order of liberality. Among us there are other brethren, greatly favored by an abundance of means, who might easily duplicate the fine donation, and in this way materially enlarge the Messenger's field of usefulness.

Bloodhounds.

Articles published in the Messenger often live for years in the memory of our patrons. A brother writes us concerning an editorial headed, "Bloodhounds," which appeared in our columns in 1895, and again by special request in 1899, page 451. It is said that the article did good at the time it was published, and that it would still prove helpful, should we think proper to publish it a third time. The writer showed how bloodhounds were employed before the war to capture run-away slaves, and how these hounds were kept and trained for that kind of work. Hounds are still kept to run down criminals, and in this manner help to protect society. But there are men and women who make vicious bloodhounds of themselves. They are constantly on the scent of people who make mistakes, or are supposed to have done wrong, and are never happier than when thinking and talking about the errors of others. Set a man of this type to work, searching out and tabulating the good things of the neighborhood, and he will grow dull and tired of the task in less than twenty-four hours. But put him on the track of some weak saint, who is not strong enough to resist some of the temptations,—and especially one whom he has learned to dislike,—and he will soon display all the traits of a brilliant detective. People of this cast are sometimes designated as bloodhounds. In fact, they are more to be dreaded than were the bloodhounds in the time of slavery.

Financial Methods.

It occurs to us that it might be well to call the attention of some of those in charge of the work of our State Districts to the better methods of looking after the finances of their respective territories. Every now and then we are asked to publish notices requesting congregations of this, that and the other District, to pay the amount assessed against them for certain purposes. These notices may be all right, and in a sense they may accomplish the purpose for which they are intended. At any rate, we always publish them, for we wish to do that which will serve the interest of every part of the Brotherhood. But for real successful and quick work there is a better method, and most of the Districts have adopted it. By card, or by letter the elder of each congregation is informed just what is expected of his church, and if the case is urgent, he is instructed to act with as little delay as possible. He is then in a position to bring the matter to the attention of his members, and the obligation is disposed of without any misunderstanding. It is the personal or direct appeal to each congregation that does the work, and in the end renders more satisfaction. The method may involve a little more work for the District officers, and may require more postage, but the splendid results fully justify the additional labor and extra expenses.

Isolated Points.

Some of our readers can not understand why the General Mission Board should send missionaries to the foreign fields and at the same time overlook the many calls for preachers at isolated points in this country. We need only remind them of the fact that the different isolated points, to which they refer, are in the territory of the State Districts, having Mission Boards, whose duty it is to look after the needs of such points. The General Board, however, is doing a good deal of work at isolated points, but it is all done through the different District Boards. Calls for preaching should always be sent to the District Boards, and not to the General Board, and when help is needed it is the privilege of the District Boards to call on the General Board. Instead of the members at neglected or needy points feeling that their interest is overlooked, let them take up their needs with the State Board, in whose territory they are located, and their wants are almost sure to receive due consideration.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

NOTICE TO SISTERS' AID SOCIETIES.

All societies which have not yet sent a report of last year's work to our General Secretary, should attend to this matter promptly. The secretary desires a report of every society in the Brotherhood, so that we may know what is being done by our societies. We kindly ask that each society give this matter prompt attention, so that the secretary can have a full report to read at next Annual Conference, and to publish in the Messenger. Thus far some societies have neglected to send any report. We urge every society to take an interest in this work.

Send all reports to Mrs. T. S. Moherman, Daleville, Va.
Mrs. W. D. Keller,
Ashland, Ohio. President of Aid Societies.

CLARKS, LOUISIANA.

I left Roanoke, La., on the morning of Jan. 26, by the direction of the Mission Board of Texas and Louisiana, to hold some meetings. I have had good interest, until the last few nights. While the attendance was small, I had attentive listeners. One young lady came forward and gave her hand to the church, but her father, a Methodist preacher, objected so seriously that she has concluded to wait a while.

I will remain at this place until the morning of the 10th, when I shall leave for Glen Marrow, to hold some meetings. From there I expect to go to Roanoke and rest a few days, after which I go to Bay City, Texas.

Any one wishing to write me between now and the 25th of this month can address me at Glen Marrow, La., in care of James Blevins. From that date to the first of March I will be at Roanoke, La., and after the first of March at Bay City, Texas, which, until further notice, will be my headquarters for a while at least. Any one desiring my services can address me at that place.

Clarks, La., Feb. 10. Joel Glick.

THE WINTER IN FLORIDA.

Dec. 4, in company with E. W. Landis and wife and Mrs. Bittner, we left Reading (my home being Richland), Pa., for Miami, Dade County, Fla., which is almost at the extreme south end of the so-called "Boot State." Truly, this is a land of sunshine and flowers! In my estimation it is the garden spot of earth.

Miami was a waste fifteen years ago. Now it is a city of 10,000 inhabitants, with beautiful and substantial homes, rich in attractions and great possibilities for the future. Its magnificent hotels accommodate numerous tourists from almost every part of the world.

Biscayne Bay is east of Miami, and the Miami River on the south. Its source is in the Everglades, and it empties into the bay.

The climate is delightful, ranging mostly from sixty-eight to eighty-three degrees. When the thermometer is up to eighty-three degrees, the heat is not oppressive, as the breeze from the bay makes the temperature quite comfortable.

All kinds of vegetation are raised here, though oranges and grape-fruit are not so plentiful this year.

There are several churches here,—Presbyterian, Episcopal, Baptist, Methodist and Catholic, but our people have not as yet located here. Agnes K. Landis.

142 Eleventh Street, Miami, Fla., Feb. 10.

GLADE PARK, COLORADO.

Feb. 2 Bro. J. A. Austin, our Sunday-school Secretary, of Fruita, Colo., Bro. N. F. Brubaker, of Fruita, Colo., and J. F. Swallow, of Palisade, Colo., came among us. Bro. Swallow gave us two inspiring sermons. On Saturday night Bro. J. E. Bryant, of the First Grand Valley church, came also, and gave us three interesting sermons. He led the song service while with us.

Bro. Brubaker remained with us until Feb. 11, dealing out the Bread of Life. The attendance was small, yet the members were greatly revived. On Sunday he preached to a full house on the subject, "The New Birth," and on Sunday evening his subject was, "The Mode of Christian Baptism." One young man said: "I am glad that I was present, as I have never heard the subject explained that way before." He invited Bro. Brubaker to come back again. Bro. Brubaker certainly discussed the doctrine of baptism plainly. One young man has applied for baptism, who formerly belonged to the Christian church.

There are only four families of members living here, this being a new place for the Brethren. Last summer we had preaching every two weeks, for a while, but not so this winter. We have a good, lively mission Sunday-school, and have continued it all winter. Bro. J. A. Austin gave our school a very interesting and instructive talk, which was much appreciated by all.

We are isolated from the church, and should like to have some earnest minister, who wants to change location, move into our midst. We should like to have some good, active members move here, as there are many precious souls to save. We live up in the mountains, 6,800 feet elevation. This is a beautiful and healthful country. Mrs. Vina Rench.

Glade Park, Colo., Feb. 13.

WEST JOHNSTOWN, PENNSYLVANIA.

Feb. 5 our pastor, Bro. J. H. Cassady, returned from Juniata College, Huntingdon, Pa., where he closed his three weeks' series of meetings with forty-six additions. Feb. 8 we met in quarterly council in the Roxbury house, where important business was transacted. Reports were given by the President of the Sisters' Aid Society, the local treasurer, the president of Christian Workers' Meeting, Sunday-school superintendent, and our board of trustees. Our trustees also recommended a number of much needed improvements on our church property.

The reports show that during the year much faithful work was done. We introduced "Kingdom Songs" into our Sunday-school and are much pleased with the book. Eld. W. M. Howe was present at our council and installed Bro. Calvin Beam into the ministry. He also assisted in taking the voice of the church for five deacons. The following brethren were elected: Ephraim Hershberger, Samuel Lambert, Levi Kaufman, M. L. Hoffman and Elmer Rummel. Jan. 23 I had the pleasure of baptizing a dear young sister, who was visiting here from an adjoining congregation.

From our pastor's "Annual Report for 1911," now being gotten out, I will note a few items: Number of sermons preached by our ministers, 410; number of pastoral visits made, including 180 calls on the sick, 689; number anointed, 6; number baptized, 42; number received by letter, 14; number disowned, 2; present membership, 572; number in our four teacher-training classes, 60; number of all kinds of meetings held, 1,286; number of quarterly councils, 12; number of general councils, 3. One brother was ordained to the eldership; five brethren were elected to the ministry, of which number four were installed. Three deacons were elected.

Last Sunday afternoon sixty-seven brethren and sisters boarded the train for Greensburg, to attend the dedication of their fine new meetinghouse. Bro. Cassady remained to help them in a revival meeting. Bro. C. M. Blough has charge of the singing, at least for a while. The members in Greensburg are an earnest, active, devoted band of workers. Jerome E. Blough.

R. D. 5, Johnstown, Pa., Feb. 13.

GRAND RAPIDS, MICHIGAN.

In this city of 125,000 souls, we were not able during the extreme cold weather, fully to relieve those who were in need. We are glad, however, to help them to some extent, at least. The city is also doing much to aid them.

The Sisters' Aid Society has certainly done much in assisting the needy. We have so far distributed nearly 400 garments, and besides this much has been done in supplying the needy ones with food. We will mention a few instances. There is a widow here who has to pay a high rent, and that, too, in advance, to say nothing of the high prices for the necessities of life. The children must be educated. Thus the mother is forced to seek work, leaving her family all day. Upon her return at night she is tired, but even the smallest comforts of life are lacking.

In another family the father and husband has poor health. He has worked only seven days, so far, this year. The mother and children attend a Mission. She said: "We do not have much to eat, but we have our spiritual feasts. If only my husband would attend the services. Perhaps, if he had suitable clothing, he might do so." We furnished him with such as we had. Yesterday he told us he was attending the Mission as much as his health would permit.

In another case a husband deserted his wife and four children. It is necessary for the mother to go out to work every day, except on Sunday, when she bakes bread, etc., for the coming week. Three of the children attend school, and the one six years old remains at home all day in some cold, bleak rooms up-stairs, with no family in the floor below. I wish you could have seen her little face brighten at the sight of a ten-cent doll.

Another mother was confined to her bed with a babe. Her daughter, fourteen years of age, cares for her mother and the seven younger brothers and sisters. We found the children at home from school. Some of them had only parts of stockings, and shoes with no soles. Those who have the comforts of life often hardly appreciate them. It seems as though the city ought to look after such people. We gave them some clothing and reported their needs to the proper officials. It was found that they had bills here and there, and could obtain no credit with the dealers, as the husband drinks. The mother is nearly deaf and cannot talk English.

When you are comfortably sitting by your fireside, richly fed and clothed, remember the poor in the cities. "He that giveth to the poor lendeth to the Lord." We feel thankful to the brethren and sisters who have helped us to relieve the distressed. They that sacrifice cheerfully will receive many blessings. Orpha Mishler.

902 Sutton Avenue, Grand Rapids, Mich., Feb. 11.

GALVESTON, TEXAS.

Leaving our home at Fredonia, Kans., in December, wife, daughter and I made our way to Alvin, Texas, where Mr. H. K. Jonsonbaugh, wife's brother, of Friendswood, took us to his home, where we stayed for two weeks. Here we found that the orange and fig industry, so much advertised by real estate companies, has been meeting serious reverses by low temperature, last winter and this. Jan. 15 we went to Manvel, where we remained with the Brethren one week, enjoying our association with them very much. On Sunday we attended a lively Sunday-school at ten o'clock, listened to a sermon at eleven, and attended Christian Workers' Meeting in the evening.

After spending a week at Manvel, we decided that if we were to come south to live, we certainly would locate not far from Manvel, where the church privileges are good.

Jan. 22 we came to Galveston, and since here I have wondered why, in this city of fifty thousand people, and such a delightful climate, we have no members. I met Dr. A. M. Wassam, 217 and 218 Levy Building, Galveston, a brother of J. J. Wassam, of Colorado. He expressed the opinion that the Church of the Brethren should have a missionary in this city, as there is a great opportunity here to build up the cause. Then, too, the Brethren tourists would have those of like faith with whom to worship. I also met Brother and Sister Heckman, of North Dakota, who have the same opinion. We expect to return home the last of the month. E. M. Studebaker.

Fredonia, Kans., Feb. 8.

FROM THE MISSION BOARD OF NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA.

Feb. 8 the Mission Board met at Sheldon, Iowa, in regular session, at the home of Brother and Sister T. L. Kimmel. A considerable amount of business was disposed of.

Our city workers are laboring earnestly to overcome the strong opposition with which all city workers must contend. May every member of our great District feel that the success of city missions depends largely upon the prayers and encouragement they receive from the members of the District.

Then there are those throughout the District who are calling for some one to come and preach the Gospel to them, but we, as a Board, can not fill all of these calls, because of a lack of funds. Our District evangelist will visit and hold meetings at as many places as he can reach, but it is impossible for him to get to the same place more than once during the summer. The great need is for some one to stay at each of the various points, remaining there until it is fully established, thus making the members strong men and women for God. Then they will be able to bring others to the church. This is practical mission work, and there is much of it needed all around us. Bro. D. Warren Shock is to locate in Minneapolis and take charge of the Mission there, after he closes his work at Bethany Bible School.

Our District evangelist is Bro. W. J. Barnhart, 1210 Twenty-fifth Avenue, North, Minneapolis, Minn. All calls for meetings and Sunday-school Institutes should be made direct to the evangelist, as soon as possible, so that he will have time to arrange his work for the summer, thus being able to visit as many points as possible.

Grundy Center, Iowa, Feb. 12. H. C. Sheller, Sec.

DISTRICT MISSION BOARD OF SOUTHERN OHIO.

Feb. 3, 1912, the Mission Board convened in regular session at the East Dayton church. Much business came before the meeting. Favorable reports from the various Missions were received. Regular preaching services and Sunday-schools were maintained through the quarter, with some increase in attendance.

Especially do we note some improvement in the Southern field. The elders in charge, coöperating with the Mission Board, arranged to have a series of meetings held at each point in Adams and Highland Counties, which has resulted in quite an inspiration to the cause. A number were received by baptism at each point, and a number were restored. The membership was much strengthened, and we predict brighter days to come.

The day was largely spent relative to the Circleville Mission where, under God's blessings and the coöperation of the dear brethren and sisters of the District, and their prayers, we have been enabled to build a house of worship, which is now near completion. Likely it will be ready for occupancy by March 1, except the installing of the furniture. But we find the funds have been exhausted, and we have none available to complete it. We are truly grateful to those who have so willingly and promptly responded to the erection of the much needed building at Circleville, and as the Mission Board is very desirous to complete it without any further delay, may we not appeal to our Dis-

trict again to remember the work, and respond to the call, that there be no further delay? A number of Sisters' Aid Societies have contributed towards its support, and we solicit others in the District also to lend a helping hand.

All funds for the Mission Board should be remitted to the undersigned. C. A. Baker,

Secretary and Treasurer of Mission Board.

West Manchester, Ohio, Feb. 10.

We have no mightier factor in the development of the rising generation than our public schools. Strange it is, however, that the children of foreign-born parents are so largely outstripping American boys and girls in the public schools. The Pennsylvania State Superintendent of Public Instruction, voicing the experience of educators in many other States also, says, "Children of foreign-born parents realize the advantages placed within their reach. Many of them study with a zeal and earnestness which will make them winning competitors alongside of American youths, who waste their time at social functions and in the gratification of self, instead of practicing the self-denial which lies at the foundation of all true success." It is undoubtedly true that our increased wealth has nurtured a love of ease and pleasure, sadly diminishing the strength and vitality of American childhood during school age. Self-denial is spurned, and high ideals are often deprecated. The home life in many American families does not prepare for the severe school-life, demanded in the attainment of present-day business success,—all of which preparation the alien children are willing to make. It is no surprise that in many places the native born are losing out in the race. Saddest thought of all,—the old-time religion,—characterized by strict integrity and absolute honesty,—is largely lost sight of in many homes, with a consequent lack of moral strength in the character of the children, who might have been the hope of a better and brighter future.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Glendale.—We had a very interesting and spiritual prayer meeting on the evening of Feb. 14. Twenty-one members were present, and all seemed to be more at home than ever before. We surely felt the presence of the Spirit. We greatly rejoice that unity and love prevail so manifestly among us. The subject of discussion for the evening was, "Why I Belong to the Church of the Brethren." Some good things were said by the different speakers. Out of the twenty-one members that were present, ten were formerly members of some other church. All of them seem to be better satisfied now than ever before. Bro. Joseph Witmore will be with us from Feb. 25 until sometime in March, to hold a series of meetings. Pray for us that the work may prosper and be a success!—Levi E. Yoder, Glendale, Ariz., Feb. 18.

Phœnix Mission.—We are meeting with success in our mission at this place. The interest is good. The first Sunday thirty-three were in attendance; the second Sunday, forty-four; the third Sunday, sixty-one. Last Sunday thirty-nine children were present. This gives us much good material to work with, and indicates bright prospects for the future. The work is done mostly by the Glendale church, because of the lack of workers at Phœnix. We have Sunday-school every Sunday at 3 P. M., which is the only service we have. Soon the mission will require more services. Already a number have usked us to have preaching. We should also have children's meetings. More workers are needed in Phœnix, to devote their time to the cause. Prospects are so favorable that we dare not neglect the work. Bro. Durr is the only minister, here in Glendale, and he is engaged every Sunday, both morning and evening, so we have no minister for Phœnix. We hope and pray that we will soon be able to have more services each Sunday. We hope that we may be able to establish a good church soon, thus becoming a power for good. Our building is 24x36 feet, and is quite well filled each Sunday. If our Sunday-school continues to grow at the rate it has, thus far, we will soon have to enlarge our house. We expect to dedicate our house March 10, after the series of meetings at Glendale, and may then have a week's meetings. Bro. Durr will preach a short sermon next Sunday, after Sunday-school.—Levi S. Yoder, Glendale, Ariz., Feb. 20.

ARKANSAS.

Hoxie.—Bro. W. L. Woodiel, of Austin, Ark., expects to hold a series of meetings at this place in the near future. This is a mission point. We extend an urgent invitation to the brethren, and especially to ministers, to visit this church. For further information address the writer.—Caleb Altis, Hoxie, Ark., Feb. 19.

CALIFORNIA.

Lordsburg.—The special Bible term at the college closed last Saturday. Two hundred and thirty were enrolled in one or more sessions of this special work, besides the regular college students. Brethren J. P. Dickey, E. Frantz and D. L. Miller were the instructors, and we all were richly fed with spiritual food. The Sunday-school period, each afternoon, under the direction of Bro. Snell, was a special feature. Bro. D. L. Miller preached for us each evening at the church. As a direct result of these efforts, there were four conversions. We feel that we have all been built up in the Christian life. On Saturday evening we lifted an offering of $51.30 for the China famine sufferers.—Grace H. Miller, Lordsburg, Cal., Feb. 18.

Oak Grove.—We rejoice that nine more members have been added to the church at this place. All of them are Sunday-school scholars, from the age of twelve to young manhood and womanhood. Eight were baptized Jan. 18, and one Feb. 4. There have been no series of meetings; only the regular services by the home ministers. We feel to thank God and take courage at this evidence of his Spirit striving with the hearts of men.—Linnie Coffman, Laton, Cal., Feb. 19.

Santa Ana.—Bro. Andrew Hutchison came to us Jan. 21, and preached three weeks at this place, with a fair attendance. A young man and his wife were baptized, and one sister was restored to fellowship. While Bro. Hutchison was here, he anointed one brother and one sister. The sister was anointed on Saturday night, and was out to church on Sunday. The brother is able to be up, but has not been out to services.—Alta Colbert, Santa Ana, Cal., Feb. 18.

ILLINOIS.

Franklin Grove.—The Brethren at this place met in their regular quarterly business meeting on Saturday, Feb. 17, with Eld. C. M. Suter presiding. An interesting report of the annual visit, by our deacon brethren, was given. It was decided that the sisters accept the privilege of "breaking the bread" and "passing the cup" at our communion services. Sister Grace Collins was elected as our Messenger agent. Sister Margaret Madison was reëlected vice-president of our Christian Workers' Meeting. Bro. O. D. Buck was reëlected church chorister. Bro. Frank Wingert was chosen to represent us at the coming Annual Conference. The time for our spring love feast was appointed for Saturday, May 25, beginning at 6 P. M.—Anna S. Buck, Franklin Grove, Ill., Feb. 22.

Hurricane Creek church met in council Feb. 17, with Eld. S. W. Garber, of Decatur, Ill., presiding. On Saturday evening Bro. Garber preached about "The Christian's Divine Association," in which he beautifully portrayed the Christian's fellowship. On Sunday morning he preached on "Modern Heroes," and in the evening his subject was "Temperance." At eleven o'clock on Saturday some of the members met at the residence of Bro. E. F. Kershner, who is afflicted with cancer. He was anointed by Bro. Garber and Eld. Henry Lilligh. A local Temperance Committee was organized, with the writer as chairman; Bro. Harry Borror, secretary; Bro. Chas. Caylor, treasurer.—Oscar B. Redenbo, Pleasant Mound, Ill., Feb. 19.

Macoupin Creek.—Our church met in council Feb. 17, with our elder, Bro. M. Flory, presiding. The representation was good and all business passed off pleasantly. Church officers were elected as follows: Bro. Eli Bowman, clerk; Bro. Levi Brubaker, treasurer. Two letters of membership were granted. The Sunday-school officers this year are, Bro. Clinton Brubaker, superintendent; Bro. G. S. Watson, assistant superintendent; Sister Mabel Wiley, secretary-treasurer; Sister Aurelia Brubaker, librarian. The Sunday-school appropriated $16.83 for additional library books; $10 for distribution of the Gospel Messenger in homes of the community; $15 for the Kansas City Mission. The outlook for the Sunday-school is bright. We praise God for what he has wrought in this church, and ask an interest in your prayers for its future efforts.—Olive M. Smeltzer, Girard, Ill., Feb. 19.

Mount Morris.—Our brief series of meetings has just closed. The twelve sermons which were delivered by Bro. J. G. Royer, were preceded by several evenings of devotional service, and it is hoped that the members were especially prepared for the spiritual feast which followed. Throughout most of the period the weather was mild enough to make the attendance of the aged people of the church and community possible, and each night the presence of an especially large number was a partial manifestation of their appreciation of Bro. Royer's labors during the period of more than thirty years that he has been connected with this church. At this writing, the wife of our aged elder, D. E. Price, is severely afflicted with pneumonia and her recovery seems almost impossible.—Charles H. Keltner, Mt. Morris, Ill., Feb. 24.

Pleasant Hill.—The members of this congregation met at Girard, Ill., Feb. 10 for quarterly council. Five letters of membership were granted. Bro. Charles Gibble was elected president of the Christian Workers' Meeting. The work at Virden seems to be progressing rather slowly. Quite an amount of business was disposed of very pleasantly. Our elder, Bro. W. H. Shull, tendered his resignation, but the church unanimously voted to retain him until his term expires in August.—Mamie Gibson, Girard, Ill., Feb. 18.

Rock Creek congregation met in council Feb. 8, with Eld. S. I. Newcomer in charge. Eld. I. R. Young was also with us. Church duties, including those of the regular March council, were considered and acted upon. Bro. John Miller was elected as Sunday-school superintendent. The church decided to hold a love feast June 22 and 23.—Wayne Gerdes, R. D. 5, Morrison, Ill., Feb. 21.

INDIANA.

Baugo congregation met in council Feb. 17. Our elder, Bro. H. M. Schwalm, presided. We will hold our love feast May 29. Bro. H. M. Schwalm was chosen as our delegate to Annual Meeting; Bro. Harvey Bowers, alternate. Six letters of membership were granted.—Miss Bertha Moyer, Wakarusa, Ind., Feb. 20.

Monticello.—Bro. I. D. Heckman, of Cerro Gordo, Ill., came Feb. 4, to aid us in a series of meetings. He labored with us earnestly for two weeks, giving forth the Word of Truth with power. He delivered eighteen sermons. While no members were added to the church, we feel that Bro. Heckman's earnest sermons were listened to with interest, and we trust that the seed sown may in time bring forth fruit.—J. L. Hibner, Monticello, Ind., Feb. 21

Osceola church met in council Feb. 10. Our elder, Bro. William H. Shidler, presided. We decided to levy a tax on our members, according to each one's valuation, to meet the amount required to pay church expenses. We elected Bro. H. Shidler as our Sunday-school superintendent for this year.—David Motts, Osceola, Ind., Feb. 22.

Union Center (South Union house).—Eld. I. S. Burns commenced protracted meetings here Jan. 28, which closed Feb. 18. During that time he preached twenty-six clear, practical gospel sermons. As an immediate result, four have confessed Christ and are awaiting Christian baptism in the near future. Bro. Burns has endeared himself to the people of this community because of his uncompromising stand for Christ and his blessed Word. We are anxiously looking forward for more fruitage from the seed sown.—J. R. Miller, Nappanee, Ind., Feb. 19.

KANSAS.

Altoona.—Feb. 10 our church met in council, with our elder, Bro. J. S. Clark, presiding. We were all encouraged to continue steadfast in the Master's service and strive to win souls for Christ. We were sorry that we must give up our dear Bro. Clark as our elder. On account of sickness, and other unavoidable hindrances, he had to resign the charge of this church. We elected our church officers as follows for the year 1912: Bro. F. G. Edwards, elder; Bro. F. E. Button, clerk; Bro. Sutcliff, treasurer; Bro. Joel Warner, solicitor; the writer, correspondent and Messenger agent. We also elected our Sunday-school officers, with the writer as superintendent; Sister Cordia Warner, secretary-treasurer. Bro. B. W. Longanecker was chosen as chorister for church and Sunday-school. We have Sunday-school at 10 A. M., and preaching every Sunday, by Bro. Button, at 11 A. M. and 8 P. M. We have Christian Workers' Meeting at 7 P. M. Our prayer meeting is held on Wednesday evening at 7:30 P. M.—F. H. Boggs, R. D. 3, Altoona, Kans., Feb. 19.

Larned church was made to rejoice on Sunday morning, Feb. 18, when four dear souls were received into the church by baptism. Two of them had come forward during the meetings conducted by Bro. Moses Deardorff. Our Sunday-school and preaching services are well attended. Last Lord's Day 112 attended Sunday-school, quite a number coming in later for preaching services.—Mrs. Edna Cook, Larned, Kans., Feb. 20.

Peabody.—Our church met in council Feb. 10. Bro. Jacob Funk presided. We decided to have our love feast May 25.—Alice Depler, Peabody, Kans., Feb. 21.

MICHIGAN.

Long Lake.—We have been holding meetings each Sunday evening at a schoolhouse, near the home of Bro. Sower. We have only had the use of this house since the beginning of the year. The work is very encouraging at this place. While we have no large crowds, yet the interest is very good at these meetings. We began a course of Bible study with the first chapter of Genesis and have followed it to the twelfth chapter. Bro. Sower brings out the truths in an interesting way. Several young people, who attend these meetings, manifest much interest. Our Sunday-school is getting along very nicely. Sometimes, when the weather is pleasant, we have as many as forty in attendance. Our members are very regular at services, except those who live far away, or when the weather is stormy.—William Bittel, Freesoil, Mich., Feb. 19.

Onekama church met in council on Saturday evening, Feb. 17. Considerable business was disposed of, and new church officers were elected. Our former elder, J. Edson Ulery, was reëlected. Sister Ida Sellers was chosen secretary; Bro. E. G. Sellers, treasurer; Bro. Tom Carey, church trustee; Sister Sylva Ulery, president of Christian Workers; Sister Sarah Whitehouse, secretary. The writer was elected as Messenger correspondent and agent. We decided to secure a leader for a two weeks' singing class sometime during the year. The spirit of love and union, shown in the meeting, is to be commended. We are enjoying our church privileges, though our membership is small.—Mrs. Sylva Ulery, Onekama, Mich., Feb. 24.

Thornapple.—Bro W. R. Miller's series of illustrated lectures on "The Bible Lands," conducted Feb. 12 to 18, were greatly enjoyed, and the house was crowded each evening. Our neighbors and friends came for miles around and manifested great interest. Bro. Miller gave a splendid sermon on "Love" on Sunday morning, and in the evening he gave a detailed account of his miraculous escape from the Arabs. During his stay with us we all were more fully convinced of the truthfulness of the Bible.—Ira G. Mote, Clarksville, Mich., Feb. 19.

MISSOURI.

Rockingham.—Our church met in council Feb. 17. Our elder, Bro. E. G. Rodabaugh, presided. Quite an amount of business was disposed of. Five letters of membership were granted. We will have our love feast May 18, at 2 P. M. We decided to have a Bible Institute sometime during the year. The writer was chosen Messenger correspondent. Our series of meetings will be during the latter part of June, to be conducted by Bro. Nicodemus, of Chicago.—Effie Early, R. D. 4, Norborne, Mo., Feb. 19.

NEBRASKA.

Kearney.—Sunday evening, Feb. 18, we closed a two weeks' series of meetings, conducted by Eld. Peter Stuckman, of Nappanee, Ind. He preached eighteen inspiring sermons. Four came out on the Lord's side. Three were baptized, and one awaits the rite,—one an old soldier and his wife. Our aged brother, Aaron Musselman, who is quite feeble, was anointed. Bro. George Mishler, of Cambridge, Nebr., and Levi Meck, of Octavia, Nebr., were with us during a part of the meetings.—Martha E. May, R. D. 1, Kearney, Nebr., Feb. 21.

NORTH CAROLINA.

Chestnut.—Our beloved brother, Eld. E. L. Smith, M. D., of Connellys Springs, N. C., will spend the next two months in the southwestern States,—traveling, preaching and visiting the isolated members, the missions and weak churches. Bro. Smith will give up the practice of his profession and give his whole time to the work of the ministry. His labors will be helpful to the church. He is a plain, practical preacher.—Iva Lee Moore, Chestnut, N. C., Feb. 19.

NORTH DAKOTA.

Notice to the Churches of North Dakota, Eastern Montana and Western Canada.—The Mission Board met at Minot, N. Dak., in January, and transacted considerable business. Among other things we decided, after carefully considering the undesirable place of worship in Minot, either to buy or erect a suitable building, so that the Lord's work may not be hindered. As the money, which has already been donated for the Minot Mission, is being used for the support of a worker and will, at some near future date, be exhausted, we thought to send an appeal to each local church again to donate as the Lord may impress it upon your hearts, that the work may continue and that more souls may give their lives to Christ.—J. D. Kesler, Zion, N. Dak., Feb. 15.

OHIO.

Greenspring church held her business meeting Feb. 5, at the Bethel house. On account of the absence of our elder, L. H. Dickey, our pastor, Bro. S. W. Snavely, presided. Brethren C. Snavely and P. F. Dukes are our delegates to District Meeting. Bro. S. W. Snavely is to represent us at Annual Meeting. Brother and Sister Albert Wolf, of Bethany Bible School, are going to locate among us, to assist in the ministry. We will hold our love feast June 15.—Mary Snavely, Old Fort, Ohio, Feb. 19.

Ludlow.—Jan. 14 Eld. B. F. Petry came to the Pittsburg house, in the Ludlow congregation, Darke Co., Ohio, and began a series of meetings. The meetings closed on the evening of Feb. 11, with the large audience room well filled with very attentive listeners. Eld. Petry's labors were almost wholly directed to the professors of religion, urging them to live on a higher plane of spirituality. Each evening the services were preceded by an hour of special consecration service. There were no accessions, but the members feel that the meetings were a grand success, as the membership has been revived.—Ruth Delk, R. D. 4, Arcanum, Ohio, Feb. 21.

Mahoning.—Jan. 28 Bro. D. R. McFadden came to our East or Bethel house, and gave us a two weeks' series of meetings. He served us zealously, and as a result the church was strengthened and a number made the good choice. Ten were received by baptism, and several are yet to be received. This is the point where Bro. J. H. Kurtz lived, and it was near the close of these meetings that he died. He was much concerned about the success of these meetings. A cold he contracted, while attending these services, resulted in his death. We also have seven applicants for baptism at our Zion Hill house.—A. W. Harrold, Columbiana, Ohio, Feb. 22.

Newton church met in council Feb. 16. Bro. George Mohler was chosen as our delegate to Annual Meeting; Bro. Isaac Frantz, alternate; Brethren Isaac Beery and Jude Grisso are our delegate to District Meeting; Brethren Mohler and Frantz, alternates. Five letters were granted and two received. Jan. 20 Bro. George L. Studebaker came to assist us in a series of meetings, which continued until Feb. 18. Seventeen souls accepted Christ,—mostly pupils of the Sunday-school.—Mary West, Pleasant Hill, Ohio, Feb. 20.

Pittsburg.—We met in council Feb. 17, with Eld Stutsman presiding. Elders John Christian and J. O. Garst were present to assist in the work. Eighteen letters were granted, and two were received. Elders William Royer and Newton Binkley will represent us at the District Meeting; Brethren Lawrence Kreider and Newton Binkley are our delegates to Annual Meeting. One query passed the meeting.—Ruth Delk, R. D. 4, Arcanum, Ohio, Feb. 21.

Reading.—Our church met in special council Feb. 17. Brethren Aaron Heestand, Noah Longanecker, A. W. Harrold and J. F. Kahler were present. Bro. A. W. Harrold was chosen as our elder for another year. Bro. O. C. Hahn was elected to the deacon's office, and duly installed. Bro. Aaron Heestand remained over Sunday with us and preached three very interesting and inspiring sermons. Bro. J. F. Kahler remains as our pastor. We have a good Sunday-school, with Bro. O. C. Hahn as our superintendent. We also have a teacher-training class. Bro. W. W. Stroup is our teacher.—Rena Heestand, R. D. 2, Moultrie, Ohio, Feb. 20.

Richland.—Our council was held Feb. 14. We decided to hold our love feast on June 15, at 10:30 A. M. The writer

was chosen to represent our church at District Conference. Steps were taken to organize a Christian Workers' Meeting. We expect Bro. D. W. Keller to hold a series of meetings for us some time in the fall.—Ira E. Long, R. D. 1, Mansfield, Ohio, Feb. 19.

Salem congregation met in council Feb. 15, Eld. William Minnich presiding. Visiting ministers present were Brethren Jesse Stutsman, Jesse K. Brumbaugh and Joseph Robbins. All business was disposed of pleasantly. Six letters of membership were granted. A committee of three brethren was appointed for a term of one, two, and three years, respectively, to arrange for Fourth of July meetings. Bro. R. H. Nicodemus, of Chicago, Ill., will assist in a series of meetings sometime during the summer. Our elder, Bro. William Minnich, is laboring with the Manheim congregation, Pa., in a series of meetings, at present. One dear soul has been added to the fold by baptism since our last report.—Josephine M. Folkerth, Union, Ohio, Feb. 18.

West Nimishillen.—Our church met in council Feb. 13. Our elder, Bro. Samuel Sprankel, presided. At a previous meeting it was decided to continue the assessment plan of raising money for this church. The brethren, appointed to visit the members in order to receive their valuation, gave a report of their work done. One dear soul awaits baptism, which will be administered next Sunday. On account of the severe illness of the church correspondent at the time, our series of meetings, which began Nov. 26 and closed Dec. 10, were not reported. Many good and lasting impressions were made. In spite of the severe cold weather, our Sunday-school has been fairly well attended, especially by the children.—Clara Young, Aultman, Ohio, Feb. 18.

OKLAHOMA.

Monitor church met in regular council today, with our elder, J. H. Gordon, presiding. The members seemed much united in sentiment, and desired to labor for the advancement of the work of the church. Two letters of membership were granted. We elected a local Temperance Committee, in order to further the cause of temperance in our prohibition State. Our love feast is to be held April 27, commencing at 4 P. M. Some changes were made in the Sunday-school classes, in order to get those of the same age in the proper classes.—Sarah C. Miller, Nash, Okla., Feb. 22.

OREGON.

Mohawk Valley.—Our dear brother, Andrew Workman, has been sick for some time. He called for the anointing and Eld. H. H. Keim, of Newberg, Oregon, anointed him, assisted by Bro. E. J. Miller, of Junction City, Oregon. Our next council meeting will be held April 6, when we expect Bro. Keim to be with us at council, and also preach for us on Easter Sunday. Bro. Keim has been here again and preached two good sermons for us. We are still without a local minister, and are praying that the Lord will send us a good worker. A good, consecrated minister will be kindly received in this church.—Sarah Bricker, Mabel, Oregon, Feb. 19.

PENNSYLVANIA.

Huntingdon.—We greatly enjoyed the visit of Brethren H. C. Early, John Calvin Bright and Otho Winger. While their visit was principally to the school, a number of the members of the church had the privilege of meeting them, and were glad for this opportunity. God is blessing these brethren, and making them a blessing wherever they go. We had an interesting prayer meeting this evening on the subject, "Walking with Jesus," and many good, helpful talks were given from the text, Eph. 5: 10.—Eleanor J. Brumbaugh, Huntingdon, Pa., Feb. 21.

James Creek.—Jan. 27 Bro. J. B. Miller, of Curryville, Blair Co., Pa., came to us and stayed with us until Feb. 12. He preached nineteen sermons, all of which were inspiring. Bro. Miller also conducted a gospel song service period of thirty minutes before each preaching service. This was a soul-refreshing as well as instructive feature of the meeting. The attendance was very good, with a steady increase in numbers from start to finish. While there were no immediate additions to the church, there will doubtless be good results in the future.—J. G. Norris, R. D. 1, Grafton, Pa., Feb. 19.

Johnstown.—The Men and Religion Forward Movement is somewhat stirring our city. Last week we had the evangelistic campaign. Bro. C. C. Ellis, of Huntingdon, Pa., had been chosen as one of the six evangelists for the several districts of the city. Because of his being in the city and not occupied by the Movement, except in the afternoons and evenings, we had the privilege of hearing two excellent sermons delivered by him in our Walnut Grove house. Two of the other five evangelists had been raised in the Brethren church, but are now ministers in other denominations.—Wm. M. Howe, 1012 Bedford Street, Johnstown, Pa., Feb. 22.

Lower Cumberland.—Bro. A. P. Snader, of New Windsor, Md., came to Mechanicsburg, Pa., Feb. 3, and the same evening began a series of meetings in the Brethren meetinghouse at this place. The services were well attended throughout. The meetings closed Feb. 18. Bro. Snader preached nineteen sermons. Seven young souls stood up for Christ and were baptized on Sunday afternoon. In the evening Bro. Snader preached his concluding sermon, after which two more stood up,—a mother to be reclaimed, and her daughter as a candidate for baptism, making nine as an immediate result of these meetings. Bro. Snader is faithfully heralding the Gospel messages, and commanded the earnest attention of his audiences.—Clarence E. Long, Mechanicsburg, Pa., Feb. 20.

Red Bank church met in council Feb. 2, with Eld. H. S. Replogle presiding. Officers for 1912 were elected as follows: Bro. H. S. Replogle, elder; Bro. A. C. Shumaker, secretary; Bro. M. N. Shumaker, treasurer; Mrs. L. R. Holsinger, chorister; Brethren A. D. Hetrick and Meade Shumaker, ushers; Bro. Keiso Hetrick, janitor. We decided to hold our love feast May 5. Bro. A. C. Shumaker was elected delegate to District Meeting. Our attendance in Sunday-school, the last month, was as good as last summer. An Easter program is being arranged for.—L. R. Holsinger, New Bethlehem, Pa., Feb. 17.

Shade Creek church met in council Feb. 10. At this council it was reported by the committee, appointed at the previous council, that by a strong majority vote the members think it better to divide the congregation, forming two congregations because of the large territory to be covered. The new congregations will hold their respective preliminary councils in the Berkey house Feb. 24, and in the Scalp Level house March 2, when each will organize. We held our Missionary and Christian Workers' Convention in the Rummel house on Sunday afternoon and evening, Feb. 18. The Missionary Meeting rendered a temperance program which aroused much enthusiasm. Much spiritual help is gained at these Christian Workers' Conventions for the benefit of our several Christian Workers' Meetings.—J. H. Lehman, Scalp Level, Pa., Feb. 21.

TENNESSEE.

New Hope.—Feb. 11 Bro. J. B. Hilbert preached an instructive sermon to a small but attentive audience. On account of so much sickness in our neighborhood, the attendance at church and Sunday-school is small. Two deaths have occurred in this church since New Year.—Laura Saylor, Jonesboro, Tenn., Feb. 21.

VIRGINIA.

Conicville.—We met in council Feb. 17, with Eld. B. W. Neff presiding. The same church officers were reëlected for another year, with Eld. B. W. Neff as our elder. Bro. J. O. Wakeman was elected as our delegate to District Meeting; Bro. S. D. Long, delegate to Annual Meeting. We also decided to have a series of meetings in the spring, and a love feast. The topical meeting was postponed until the next council, to be held at Wakeman's Grove church May 18. The topic for our next meeting will be, "What Good Can Each One of Us Do in a Series of Meetings?"—Dora A. Kagey, Conicville, Va., Feb. 17.

Mount Vernon.—Our church met in council Feb. 3, with Eld. E. D. Kendig presiding. Much business was disposed of,—mostly financial. The old Mission Board was dissolved and a new one appointed, with the following officers: Brethren Frank Pannell, Robert Kendig, Orville Flory, Omer Jones and William Cox. Our next council will probably be March 17.—Iota Cox, R. D. 2, Waynesboro, Va., Feb. 20.

Pleasant Hill church met in council Feb. 11 for regular services. Bro. A. N. Hylton preached for us. In the evening Brethren N. C. Reed and Troy Lowe, of Eunice, N. C., accompanied by Bro. Samuel Spangler, of Floyd, Va., came to us and remained with us one week, preaching twelve sermons. The church feels greatly encouraged. Two have applied for baptism.—Ruth A. Hylton, Willis, Va., Feb. 21.

WASHINGTON.

East Wenatchee.—Our series of meetings at Majestic Valley, conducted by Bro. C. N. Stutsman, closed Feb. 4. Bro. Stutsman gave us eighteen interesting and instructive sermons. The attendance was fair and much interest was manifested. There were no accessions, yet we feel that much good will result. Bro. Stutsman, with his clearness of expression, and Bible proofs of his statements, was able to command the best attention from both old and young.—Mrs. E. R. Ikenberry, Wenatchee, Wash., Feb. 20.

WEST VIRGINIA.

Packs Branch.—Brethren James A. Riner and Lewis Clower, of Braggville, were with us on Saturday and Sunday, Feb. 17 and 18. Bro. Clower preached an interesting sermon on Saturday evening. Bro. Riner preached on Sunday morning at 11 o'clock. Both sermons were inspiring. The house was full and all paid the best of attention. Much good is being done at this place by the Brethren.—E. A. Bolen, Packs Branch, W. Va., Feb. 22.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SOUTHERN MISSOURI.

The Sunday-school Meeting of Southern Missouri will be held at Joplin, Mo., March 10, 1912.

Forenoon Session.

9: 45, Devotional Exercises.—Bro. Burress.
10: 00, Sunday-school in Session.—Conducted by the Superintendent.
11: 00, Organization.
11: 10, Roll Call of Schools.
11: 15, Reports of the Schools by Delegates.
11: 40, Discussion of Lessons for 1912.—D. W. Teeter.
11: 45, General Discussion.
12: 00, How Raise the Standard of Teaching in Our Sunday-schools?—J. L. Switzer, Estella Hoover.

Afternoon Session.

1: 45, How Promote the Temperance Work in the Sunday-school?—Leander Smith, J. H. Argabright.
2: 00, General Discussion.
2: 40, How Best Lead the Young from the Sunday-school into the Church?—Eld. George Barnhart, John Early.
3: 00, General Discussion.
3: 20, How Infuse the Missionary Spirit into Our Sunday-school?—Elvina Cline, P. G. Fyke.
3: 30, General Discussion.
4: 00, Round Table.—Conducted by the District Secretary.

All the schools in the District are earnestly requested to represent by delegate, if possible; if not by delegate, by letter.

Mary Smith and Emma Wine Committee; A. W. Adkins, District Secretary, 1253 West Main Street, Nevada, Mo.

MISSION WORK IN MEXICO.

About the last of October my wife and I landed in Mexico, near Perez, in the State of Veracruz, for the purpose of doing mission work, in the name of Jesus Christ, for the Church of the Brethren.

Mexico is a great mission field, occupied by a class of people among whom a great work can be done, if our people will take a hold of the matter intelligently. We have been here now over three months and have seen how the people need to be taught. This is why I am moved to talk about the work in Mexico. Here God's creatures are deep down in sin, and scarcely a ray of light has been flashed into their darkness, to lead them upward to God. The Spanish held the people as slaves for over three hundred years and gave them no chance for a mental uplift. They have become disgusted with their images, hitherto worshiped, and now give them to their children to play with. They are looking for something better, and are ready to accept the true God, if we will only come and teach them now, while they are ready to hear the gospel message. The Ethiopian could read, but how could he have understood what he was reading if Philip had not been there to explain? Here, in Mexico, these poor natives can not even read, but all say they are anxious to learn, and they want to learn all about the blessed Savior.

Much good could be done here if we would establish schools and teach these people to read and write, at the same time not neglecting to teach Christ to them, as they are so very anxious to learn about him. At present wife and I, colaborers in the good work, are the only ones here to do the great work. Several others of the Brethren have bought here, but have not located yet. Six ministering brethren,—three of them elders, and one a deacon,—have bought homes here and expect to move in the near future.

I have studied the situation carefully and I am made to wonder why the Brethren church, founded on the Gospel of Jesus Christ, is hesitating to help these poor, benighted souls when they appear so willing to be helped. Are we going to build up this work, or are we going to let other denominations take it up. The Catholics are now planning to build a church within eight miles from this place. Let us take a hold at once, before their religion gets a foothold. What think ye? Thousands of children are growing up in ignorance, and there is no one to teach them!

This is a country where land is cheap, health good, and the people anxious to learn. There is no risk whatever, as to healthful conditions, in starting mission work in Mexico. Many other people, who do not belong to the Church of the Brethren, have located here, and I have not heard of anybody being homesick, and no death has occurred here since I came here.

Without question this is the finest climate that I have ever lived in, and I have traveled through various sections. The temperature seldom falls below fifty-five degrees, and seldom rises above ninety-five degrees. The soil is fertile, and water can be obtained by digging from twenty-five to thirty-five feet.

If there are any who wish to know more about this country, please write me, and I will answer all questions with the greatest of pleasure. We are still holding Sunday-school and other services in nature's great temple, and much interest is being manifested. Come to Mexico and help us!

Edward C. Cool.

Perez, State of Veracruz, Mexico, Feb. 10.

DEATH OF ELD. SAMUEL M. MILLER.

Eld. Samuel M. Miller was born in Somerset County, Pa., May 15, 1833, and died near Waterloo, Iowa, Feb. 7, 1912, aged seventy-eight years, eight months and twenty-two days. He was married at Meyersdale, Pa., to Anna, eldest daughter of Elder E. K. Buechley, March 4, 1855. They resided at Summit Mills, Pa., until the spring of 1858, when they moved to Black Hawk County, Iowa, settling on a farm that became their home for fifty years. His wife died March 27, 1907. To this union were born ten children,—seven of whom survive.

He with his wife united with the Church of the Brethren at Meyersdale, Pa., in 1856. Upon locating in Iowa they connected themselves with the small organization at Waterloo. Increased duties and responsibilities were placed upon them as the years went by. He was called to the office of deacon in 1858, to the ministry in 1862, advanced in 1868, and to the eldership in 1889.

Blest with a strong physique and firm convictions of right, coupled with a moral heroism to stand in defense of his convictions, made him an unconscious leader in thought, and a molder of sentiment for good in the community. His counsels in the church, relative to the administration of church polity, were always wise and safe to follow. Endowed with a keen insight and a broad vision enabled him to take in a situation at a glance. His conclusions would be sane and safe. He represented his State District on Standing Committee on several occasions.

In his home life he was ideal. Being of a very sociable disposition, his home was ever open to all, and many can attest to having shared the hospitalities of his unstinted generosities.

Those of us who have labored with him feel an irretrievable loss in his passing, yet the influence of his life,—his wise counsels and instructions,—remains with us to comfort and strengthen.

Services were conducted at the South Waterloo church, where he had labored and worshiped for so many years. Brethren A. P. Blough, W. H. Lichty and W. O. Tannreuther officiated. Interment in the Orange township cemetery.

"How well he fell asleep!
Like some proud river, widening toward the sea,
Calmly and grandly, silently and deep,
Life joined eternity."—Coleridge.

Waterloo, Iowa. A. P. Blough.

DEATH OF ELD. J. S. BRUBAKER.

In the history of the Glendora congregation or of the town, there have perhaps, not been more sympathizing tears shed and a greater loss felt, than was witnessed at the very large funeral of our beloved brother and elder, Bro. J. S. Brubaker.

While he was able to entertain and instruct an audience in a pleasant manner, yet it seemed that he had a special gift of quietly and gently caring for the flock over which he was made overseer for a number of years. The church at this place has peacefully grown under his care until we have a membership of about 175.

He was born in Preble County, Ohio, March 10, 1854. At the age of four he moved with his parents to Flora, Ind. Here he was married to Miss Emma Fisher, Aug. 1, 1880. He united with the church at the age of twenty-four years, and four years later was elected to the ministry. Eighteen years ago he moved to Central California and ten years later to Glendora.

The Lord prospered him financially, and in return he was a liberal supporter of the work of the church. He was a faithful supporter of Lordsburg College in cash, endowments and personal efforts. He also spent much time as one of its directors since the District owns the school.

He was not only active in his church work but also

took an interest, in a quiet way, in the local affairs of the community. When the city was incorporated he was elected as one of the councilmen, and placed at its head without solicitation on his part.

The city business houses all closed from ten to eleven o'clock on the day of his funeral. The entire community in and out of the church feels the loss of our brother. His even and quiet life has had its effect upon all who have associated with him. "Yea, saith the Spirit, he shall rest from his labors and his works do follow him."

He leaves a kind and loving wife and a noble family of seven children to mourn his loss. All his children are in the church except one. Bro. Brubaker died with heart trouble, which more seriously began to trouble him about two weeks before his death. Eld. W. F. England conducted the funeral services, using as a text, Rev. 14: 13.

Charter Oak, Cal., Feb. 17. S. W. Funk.

BETHEL, INDIANA.

Our church met in council Feb. 17. Our elder, Bro. Manly Deeter, presided. The home ministers were all present. Visiting ministers were Brethren Henry Wysong, Amsa Clem, Walter Warstler and Milo Geyer.

One letter of membership was received. A Christian Workers' Meeting was organized, to be held each Sunday evening, alternately, at each of the two houses in our congregation. The officers elected were as follows: President, Sister Chloe Neff; Vice-president, Bro. Frank Weybright; secretary, Sister Grace Noss; assistant secretary, Sister Ruth Bowser; treasurer, Bro. Royal Neher.

Brethren Levi Neher, Edward Deeter, and James Meloy were appointed as our Temperance Committee. We re-elected Bro. Manly Deeter as our elder.

Bro. Walter Warstler came to us Feb. 1, and conducted a very interesting series of meetings at the Pleasant View chapel. He preached twenty-one impressive sermons, and did much personal work. Our brother proves himself to be an earnest worker for the Lord. Bro. Clinton Callender led the song services. As an immediate result nine were added to the church by baptism, one was reclaimed and one is to be baptized soon. Others were made to feel the need of salvation, and we hope that ere long, they, too, may be brought into the kingdom of Christ. The church has been greatly strengthened. The attendance was good throughout the meetings.

Bro. C. S. Garber expects to be with us at the Milford house in March.

R. D. 1, Milford, Ind., Feb. 19. Mrs. Etta Neff.

WEST MARION, INDIANA.

As we read the good news from the many congregations of the church, we feel like saying something regarding the work in our little Mission. We have no additions to report this time, but think that by next week we can report several. Bro. Aaron Moss was with us yesterday, and delivered two soul-cheering sermons. He is unable to stand on his feet while preaching, so he delivers the message while seated on a chair. Let us all pray for our dear brother that the Lord may again give him strength to proclaim the glad tidings of salvation. The interest, attendance and offerings at this place seem to be on the increase, for which we feel to praise the Lord. Our attendance yesterday was sixty and our collections from the five classes was $10.01. Bro. J. L. Mahon was with us in our Christian Workers' Meeting and added to the interest of the occasion. J. A. Leckrone.

Jonesboro, Ind., Feb. 12.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Harris-Fredrick.—At the home of the bride's parents, Elkhart, Iowa, by the undersigned, Feb. 14, 1912, Bro. Clarence Harris, of Ankeny, Iowa, to Miss Edna Fredrick, of Elkhart, Iowa.—W. E. West, Ankeny, Iowa.

Miller-Bright.—By the undersigned, at his residence, Feb. 14, 1912, Bro. Harvey H. Miller, of New Lebanon, Ohio, and Sister Ida C. Bright, daughter of Eld. J. C. Bright, of Brookville, Ohio.—J. Franklin Brubaker, West Alexandria, Ohio.

Peck-Fritz.—At the home of the bride's parents, Brother and Sister William A. Fritz, by the undersigned, Feb. 11, 1912, Bro. Harvey E. Peck, and Miss Vernie Ailce Fritz, both of Morrill, Kans.—T. A. Eisenbise, Morrill, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Biggs, Bro. William R., died of paralysis at the home of his son, in Summers County, W. Va., Feb. 8, 1912, aged 75 years. Bro. Biggs united with the Brethren church seven years ago, during a series of meetings held by Bros. Chas. M. Yearout, and has ever since been a faithful and devoted member. His seat was seldom vacant at church, when health would permit him to be there. His faithful wife preceded him to the grave a little less than two years ago. He is survived by four children, two sisters and one brother. Interment by the side of his companion, in the Shultz graveyard near the Spruce Run church, where he used to worship. Services at the grave by Bro. G. W. Hutchison.—Lena B. Fleshman, Lindside, W. Va.

Boarts, Bro. William, son of John and Mary Boarts, born Jan. 8, 1886, near Pittsburg, Ohio, died Jan. 31, 1912, aged 26 years and 23 days. In 1906 he was united in marriage to Mary Godown. To this union were born one daughter and one son. About one year ago Bro. Boarts united with the Church of the Brethren, and just a few hours before his death he called for the elders of the church and was anointed. Services by Bro. Newton W. Binkley, assisted by Eld. Jesse Stutzman. Text, Isa. 38: 1.—Ruth Delk, R. D. 4, Arcanum, Ohio.

Bostick, Guy R., born Oct. 17, 1875, near Brookston, Ind., died near Conway Springs, Kans., Feb. 7, 1912, aged 36 years, 3 months and 20 days. He was sick but a short time, of inflammatory rheumatism. He leaves a wife and three small children. He was a kind husband and loving father. He was married Nov. 26, 1903, at Conway Springs, to Sister Mary E. Wrightsman. Services at the Brethren church by Eld. J. J. Troxel. Text, Psa. 103: 17, 18.—J. J. Bowser, Conway Springs, Kans.

Bowser, Sister Barbara, died of dropsy, at the home of her brother, Jan. 17, 1912, aged 85 years, 2 months and 19 days. She was a member of the Church of the Brethren for more than fifty years. She leaves one brother. Services in the Glade Run church by Bro. H. S. Replogle. Text, John 19: 30.—Ida B. Bowser, R. D. 4, Kittanning, Pa.

Brunton, Bro. W. C., born in Tippecanoe County, Ind., Feb. 6, 1834, died of cancer, at Ozawkie, Kans., Jan. 31, 1912, aged 77 years, 11 months and 25 days. Early in life he came with his parents to Adams County, Ill., where he lived until he was twenty-one years of age. He then came to Lewis County, Mo., where he was united in marriage to Sarah Jane Blas, June 8, 1856. To them were born seven sons and five daughters. One son and one daughter preceded him in death. He was a resident of Jefferson County, Kans., about forty-four years, and by his honest, upright life won to himself a large circle of friends. A few months before his death he united with the Church of the Brethren, and found great comfort in the new life, reading the Scriptures and engaging in prayer. Services by Eld. J. A. Root.—H. L. Brammell, Ozawkie, Kans.

Carey, Myrtle, nee Nichols, born April 26, 1882, near Leona, Brown County, Kans., within the bounds of the Wolf River church, of which her parents and grandparents were members, died in the City of Seneca, Kans., Jan. 21, 1912. She was preceded to the spirit world by her mother. She was left an orphan at the age of nine years. From that time she made her home principally with her grandparents, Brother and Sister Boleys, near Sabetha, Kans., where she remained until the time of her marriage to Mr. W. Carey. Removing to Seneca, Kans., they lived there at the time of her death. She leaves husband, father and an infant daughter. Interment in the cemetery at Sabetha at the side of her mother. Services by Eld. William Davis, of Morrill.—Norman R. Fike, Sabetha, Kans.

Chrowel, Sister Elizabeth, died near Lawrence, Kans., aged 75 years, 6 months and 4 days. She was united in marriage to Jacob Chrowel, in Darke County, Ohio, in 1860, and came with her husband to Kansas the same year, residing almost continuously in Douglas County. She united with the Church of the Brethren in her youth, and later identified herself with the Old Order Brethren. She was a great friend to orphan children, as she had no children of her own. She opened her heart and home to twenty-one children, and raised them all to manhood and womanhood except one. Sister Chrowel was a kind mother in Israel. Services at the Pleasant Grove church by Daniel Flory, of the Old Order Brethren church. Text, Rev. 14: 12, 13.—H. L. Brammell, Ozawkie, Kans.

Crist, Bro. John Ray, eldest son of Eld I. H. Crist and wife, of Kansas City, Kans., born in Macoupin County, Ill., died near Garden City, Kans., Feb. 7, 1912, aged 35 years, 3 months and 13 days. He was married to Daisy Conn. To this union were born two children. He was a member of the Church of the Brethren. Two days before his spirit took its flight, he called for the elders of the church and was anointed. Services by Eld. Granville Nevinger, who is now on his way to Illinois. Text, John 14: 1-3. Bro. Crist is survived by his father, mother, wife, two children, one sister and three brothers.—May Goff, Garden City, Kans.

Cutsail, Friend John, died near Plane No. Four, Feb. 7, 1912, aged 72 years. Services by Rev. Keene and Eld. S. H. Utz, in the Pleasant Hill church. Interment in the adjoining cemetery.—C. C. Duvall, New Market, Md.

Dalrymple, Bro. John, born in Clinton County, Ohio, Oct. 6, 1839, died in the bounds of the Prairie Creek church, Wells County, Ind., Feb. 8, 1912, aged 72 years, 3 months and 22 days. He was married in Clinton County, Ohio, to Eliza Ellen Bamebridge, Jan. 31, 1863. To this union eight children were born. Four of them preceded him in death. The mother died in December, 1886. Jan. 2, 1892, he was married to Jane Stitzel, of Smithland, Ind., who survives him. He leaves his wife, four children, one brother and three sisters. He united with the Church of the Brethren about eighteen years ago, and lived faithful till death. Services at the Liberty Union church by the writer.—Lewis Huffman, Mount Zion, Ind.

Deal, Sister Sarah Elizabeth, nee Walker, daughter of Edward and Mary (Brandenburg) Walker, died near Long Corner, Md., of pneumonia, after an illness of only a few days, aged 88 years, 11 months and 15 days. She had been quite feeble for several years, due to paralysis. She was married twice. Her first husband was Alfred Molesworth and her second husband was Benjamin Deal. Both of them preceded her in death. She is survived by four daughters. Sister Deal is the last member of a large family (of the Walkers) to pass to the other world. She was a faithful member of the Church of the Brethren, in the Bush Creek congregation, for nearly seventy years, being one of the charter members. When she was baptized, the above congregation was a part of the Beaver Dam congregation. Bro. Daniel P. Saylor did mission work at this place. Through their labors the present congregation, Bush Creek, was first brought into existence. "Aunt Sallie," as she was called, was, by her example of righteous living and fellowship with the Brethren, neighbors and friends, a great influence in the upbuilding of God's kingdom. Interment in the Pleasant Hill cemetery, Monrovia, Md. Brethren Samuel H. Utz and Howard O. Keen officiated. Text, Rev. 14: 13.—J. Calvin Walker, Monrovia, Md.

Deener, Mrs. Susan R., born March 16, 1836, died Feb. 8, 1912, aged 74 years, 10 months and 22 days. She is survived by five sons and three daughters. Her husband preceded her several years ago. Services in the Church of the Brethren at Brownsville by Bro. N. P. Castle, assisted by Bro. S. F. Spitzer. Text, John 5: 25. She was a member of the "Reformed Church" for many years.—Laura E. Jennings, Brownsville, Md.

Fansler, Bro. William Franklin, born in Mercer County, Ohio, Nov. 8, 1857, died at the home of his youngest daughter, Mrs. Arlon Russell, near Lavaca, Sebastian Co., Ark., Jan. 9, 1912, of complicated heart trouble, aged 54 years, 2 months and 1 day. He was married to Mrs. Esther Ulrey Wagoner Oct. 17, 1878. To this union were born two sons and four daughters. All of them are living and are married. About thirty years ago he united with the Church of the Brethren, and was elected to the ministry about six years ago. His wife, two daughters and one son were with him at the time of his death. The remains were taken to Vera, Okla., the home of his son, Harmon, where services were conducted by Rev. H. J. Starky, of the Friends church. Interment in the Hillside cemetery.—David F. Fansler, General Delivery, Amarillo, Texas.

Ferrana, Bro. John A., died at the home of his daughter near Clarks, La., Feb. 8, 1912, aged 88 years, 1 month and 18 days. Services by the writer. Text, John 14: 3. Interment by the side of his companion.—Joel Glick, Glenmora, La.

Fike, Sister Edith, nee Durst, wife of Bro. Allan H. Fike, died at her home about two miles south of Meyersdale, Pa., Feb. 14, 1912, aged 24 years, 3 months and 28 days. Sister Edith and Bro. Fike were united in marriage by Bro. D. K. Clapper Jan. 12, 1908. She united with the Church of the Brethren May 22, 1909. Since that time she has been a model Christian. During her illness she was anointed. She is survived by her husband and a two-year old daughter. Services at the church by her pastor, Bro. D. K. Clapper, assisted by Rev. Mahn, a minister in the Reformed church at Elk Lick, Pa. Text, John 12: 23, 24.—Ellen Mae Fike, Meyersdale, Pa.

Frantz, Noah W., born near Girard, Ill., Feb. 25, 1869, died at Wichita, Kans., Feb. 1, 1912, aged 42 years, 11 months and 6 days. He was the fourth son of Samuel O. and Magdalene Frantz, of Conway Springs, Kans. Early in life he united with the Brethren church, but later held his membership with the Baptists. He was married to Estella Houseworth in December, 1893. To this union four children were born. His wife preceded him four years. He was married again in June, 1911. His wife, his parents, four children, four brothers and two sisters survive him. He was always kind and thoughtful of others.—Ida Frantz, Conway Springs, Kans.

Freed, Adelbert, son of William and Sister Lydia A. Freed, died Feb. 6, 1912, at the Red Cross Hospital, Montpelier, Ohio, from the effects of an accident, aged 40 years, 11 months and 21 days. He was united in marriage to Miss Pearl Dean. To this union were born one son and one daughter. He leaves a wife, two children, his parents, five sisters and one brother. Services at the Cogswell church by the writer. Interment in the cemetery near by.—D. P. Koch, Pioneer, Ohio.

Gibble, Sister Elizabeth, nee Minnich, wife of Eld. Hiram Gibble, and daughter of the late John and Elizabeth Minnich, died of a complication of diseases, Feb. 2, 1912, at Lititz, in the bounds of the White Oak congregation, Lancaster Co., Pa., aged 70 years, 10 months and 1 day. She was a twin sister to Maria Pfautz, who died lately. She was first married to Aaron Swarr, who preceded her twenty-one years ago. She leaves three sons and two daughters by her first marriage. All of them are married. April 29, 1894, she was married to Eld. Hiram Gibble, who survives her. She was a faithful member of the Church of the Brethren for many years, bearing her affliction and trials with Christian fortitude. Services at the Longenecker meetinghouse by Brethren N. B. Fahnestock, Charles Cassel and the writer. Interment in the adjoining cemetery.—I. W. Taylor, Neffsville, Pa.

Hewitt, Sister Sarah Ann, daughter of Bro. George and Sister Lucinda Clapper, born in Bedford County, Pa., Dec. 10, 1887, died at her home near Sykeston, N. Dak., Feb. 7, 1912, aged 24 years, 1 month and 27 days. She was married to William Hewitt Dec. 3, 1905. To this union were born two sons and two daughters. She was a true and devoted wife and mother, and a faithful member of the Church of the Brethren, with which she united in early life. She had been under the care of a physician for some time, but death unexpectedly claimed her at a time when her condition was considered much improved. She is survived by her husband, two sons, two daughters, her parents, six brothers and three sisters. Two sisters preceded her. Services in the Congregational church at Sykeston by Bro. William J. McCann assisted by Rev. Hiner, of the above-named church. Text, 1 Thess. 4: 13-18. Interment in the Sykeston cemetery.—Ruth W. McCann, Sykeston, N. Dak.

Holder, Bro. Richard H., born Feb. 22, 1836, died of heart trouble, at the home of his son, Richard, in the Brownsville congregation, Md., Jan. 12, 1912, aged 75 years, 10 months and 21 days. He retired early in the evening in his usual health, and was found dead at about ten o'clock. He is survived by his wife, six sons and two daughters. Bro. Holder was a member of the Church of the Brethren for many years. Services at the Brownsville church by Elders George S. Harp and A. B. Barnhart. Text, Luke 20: 36.—Laura E. Jennings, Brownsville, Md.

Hoover, Sister Sarah, nee Johnson, born Sept. 15, 1825, died at the home of her daughter, Mrs. Lehr, Ada, Ohio, in the bounds of the Freeburg congregation, March 28, 1844, she was married to William Hoover, who preceded her about six years ago. Four children survive her. She united with the church in her youth, and remained a faithful member until death. Services at the home of her son in Alliance, Ohio. Interment in the Beech cemetery. Services by the writer. Text, Rev. 13: 14.—John F. Kahler, Alliance, Ohio.

Jordan, Sister Sarah E., nee Huffman, daughter of Brother and Sister A. N. and Mary Huffman, born near Tekoa, Wash., May 31, 1887, died in the bounds of the Sharon church, Alta., Canada, Feb. 2, 1912, aged 24 years, 8 months and 1 day. On the same day her infant died, four days old. Both mother and child were placed in the same casket. She was united in marriage to William Jordan Oct. 18, 1903. She united with the Church of the Brethren in December, 1903, and lived a devoted Christian life until death. She was the mother of five children. Her husband, three children, her parents, five sisters and four brothers survive her. The remains were taken to the Huffman home near Tekoa, Wash., Feb. 9. Services at the Christian church at Tekoa, Wash., by the writer. Text, Job 14: 14.—H. C. Longanecker, Tekoa, Wash.

Keith, Sister Emmaline, nee Miller, daughter of A. W. and Mary Miller, born May 11, 1877, died Jan. 31, 1912, aged 34 years, 8 months and 20 days. She was married to William Keith Sept. 2, 1903. She leaves her husband, father, four brothers and one sister. She united with the Church of the Brethren early in life. She has been a sufferer since she was about fourteen years of age, and has always borne her affliction very patiently. By request she was anointed some time ago. Services by Bro. C. H. Deardorff. Interment in the Harlan cemetery.—Rosa Weller, R. D. 2, Copemish, Mich.

King, Sister Sarah, died at the home of her son, in the Greenmount congregation, Rockingham Co., Va., Jan. 23, 1912, aged 75 years, 3 months and 12 days. Sister King was a great sufferer for some fifteen years. She had been afflicted with rheumatism, which rendered her unable to walk, and for the last few years was almost blind. She is survived by two sons and one daughter. Services at the Cedar Run church by Elders I. C. Myers and Daniel Hays. Text, Psa. 149: 4. Interment in the Cedar Run cemetery.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va.

Lucas, Sister Charlotta, nee Hartley, born March 16, 1832, died at the Old Folks' Home, at Middletown, Ind., Feb. 12, 1912, aged 79 years, 10 months and 2 days. She was united in marriage to Eli Lucas in 1862, and came from Ohio to Indiana in 1874. To this union two daughters were born. One preceded her in death in 1897. Sister Lucas united with the Church of the Brethren in 1889, and died in the bounds of the Bethel Center congregation, Blackford Co., Ind. She was a consistent member until death. She leaves a husband and one daughter. Services at the Brethren church by Bro. J. J. Howard, of Hartford City, Ind., assisted by our home minister, Bro. J. C. Rogers, of Matthews, Ind. Text, Rev. 14: 13. Interment in the Elizabethtown cemetery.—Annie Rogers, R. D. 24, Matthews, Ind.

Mahoney, Sister Susan, died in the bounds of the Everett congregation, Pa., Jan. 27, 1912, aged 84 years, 6 months and 17 days. Services by Brethren George S. Batzel and J. S. Hershberger. Interment in Tatesville, Pa.—H. W. Simmons, Everett, Pa.

Miller, Sister Mary, nee Detrick, died in the Greenmount congregation, Rockingham Co., Va., Feb. 6, 1912, aged 79 years, 3 months and 18 days. Jan. 26 she went from the home of her son, Bro. J. D. Miller, with whom she made her home, to visit her brother-in-law, at Greenmount. Jan. 31 she was stricken with pneumonia, from which she soon died. Sister Miller was born in this congregation, where also she lived and died. She is survived by three sons and two daughters. Her husband preceded her twenty-three years ago. Services by Elders J. A. Garber and I. C. Myers. Text, 2 Tim. 4: 6-8. Interment in the Greenmount cemetery.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va.

Murray, Sister Susan, died of heart trouble and dropsy Feb. 10, 1912, at the home of her daughter, Sister William Myers, who resides at Cearfoss, Md., aged 83 years, 5 months and 26

days. She is survived by four daughters and three sons. A little over two years ago she united with the church at Broadfording, Md., and lived a consistent life, bearing her suffering with much patience. During her sickness she called for the elders and was anointed. Services by Bro. David R. Petre, assisted by Bro. John Rowland. Text, Job 16: 22. Interment in Broadfording cemetery.—Nannie A. Martin, Hagerstown, Md.

Pfautz, Sister Maria, nee Minnich, widow of Bro. Isaac Pfautz (deceased) and daughter of John and Elizabeth Minnich, died of apoplexy, Jan. 15, 1912, at Lititz, in the bounds of the White Oak congregation, Lancaster Co., Pa., aged 70 years, 9 months and 15 days. Her husband preceded her eight months ago. She was a twin sister to Elizabeth Gibble (deceased), and a consistent and faithful member of the Church of the Brethren for many years. She bore her affliction and trials with Christian patience. Five sons and two daughters survive her. All of them are married. Services at the Longanecker meetinghouse by Bro. N. B. Fahnestock and the writer. Interment in the adjoining cemetery.—I. W. Taylor, Neffsville, Pa.

Phebus, Friend Jacob, died in New Market, Md., at the home of his mother, Sister Emeline Phebus, aged 54 years, 2 months and some days. His death was due to heart failure. He is survived by his mother, who was an early member of the Pleasant Hill church, one brother and one sister. Services in the Pleasant Hill church by Eld. S. H. Utz, assisted by Bro. S. K. Utz. Interment in the Pleasant Hill cemetery.—C. E. Duvall, New Market, Md.

Pottinger, Sister Elizabeth, daughter of Jacob and Rebecca Elkenberry, born in Preble County, Ohio, May 4, 1835, died Feb. 5, 1912, aged 76 years, 8 months and 1 day. She was married to Barnett Pottinger in 1853. To this union were born nine sons and four daughters. All of them are living,—six in North Dakota, one in Oklahoma, one in Ohio, and five in Indiana. Sister Pottinger united with the Church of the Brethren about thirty-three years ago, and lived a consistent Christian life until death. She moved to Indiana in 1865. The Sunday evening before her death she was found on her knees, by the side of her bed, in sweet communion with her God. On Monday morning she was feeling rather weak but had no pain, and while her daughter was waiting on her at breakfast, she fell asleep in Jesus. Her Bible was her constant companion. This she loved to read, and it gave her comfort and encouragement in the hope of her eternal home. She was a devoted Christian, a loving mother and a good neighbor. She will be greatly missed in the town where she lived, and in the church where she used to meet to worship God. Services by the writer in the Roann church. Text, Deut. 12: 9.—J. D. Rife, Box 123, Roann, Ind.

Reavis, Enoch, died in Holt County, Mo., Dec. 12, 1911, aged 81 years, 8 months and 13 days. His remains were brought to Ozawkie, Kans., for interment. He leaves a companion and three sons. A short service was conducted at the grave by the writer.—H. L. Brammell, Ozawkie, Kans.

Richards, Bro. Herbert E., born in Macoupin County, Ill., Dec. 3, 1889, died in Rombauer, Mo., Feb. 14, 1912, aged 22 years, 2 months and 11 days. Sept. 17, 1910, he was married to Anna M. Walker. His wife, his mother, one brother and one sister survive. Brother Richards and his companion united with the Church of the Brethren June 18, 1911. He was a faithful member and will be greatly missed. Services by Bro. George Mahler. Text, Rev. 14: 13. Interment in the Black Creek cemetery.—Ida Mahler, Rombauer, Mo.

Roderick, Sister Rebecca, nee Cline, born in Ohio, Sept. 13, 1830, died Feb. 1, 1912, aged 81 years, 4 months and 18 days. She came to the State of Indiana early in life, and has lived on the same farm where she died for sixty-two years. She was the mother of four children. Two sons and one daughter survive. Her husband, David J. Roderick, preceded her in death twenty-three years. Sister Roderick was a member of the Church of the Brethren for twenty-three years, living a consistent life until death. Services at the home by the writer. Text, 2 Tim. 4: 6-8.—J. A. Miller, R. D. 1, Gaston, Ind.

Saum, Sister Mary Catharine, wife of William O. Saum, died very suddenly on Friday evening, Feb. 2, 1912, at her home near Guiners, Franklin Co., Pa., aged 35 years and 25 days. Sister Saum united with the Church of the Brethren about one year ago, and was a consistent member. Services by Eld. D. A. Foust at the Upton church. Interment in the graveyard adjoining the church.—J. D. Wilson, R. D. 5, Greencastle, Pa.

Shockey, Howard Lester, son of Bro. J. J. Shockey, died Nov. 6, 1911, at the home of his father, near Oneonta, Ala. He retired on Sunday night, apparently as well as usual, but when he was called to breakfast, on Monday morning, he did not respond, and was found dead by his stepbrother. He leaves a father, stepmother, one sister, two brothers and one stepbrother. Services at Oneonta by Eld. D. H. Zigler, of Broadway, Va.—Flossie Petrie, Oneonta, Ala.

Shunk, Sister Margaret, nee Null, born March 1, 1839, died very suddenly, of heart trouble, at her home in Sallsbury, Pa., Feb. 2, 1912, aged 72 years, 11 months and 1 day. She is survived by two sons. It seems a strange coincidence that Sister Shunk's husband died in the same manner and on the same day and month as his wife did, just seven years before. Services in the Elk Lick Brethren church by her pastor, Bro. E. J. Egan, assisted by Bro. S. P. Maust. Text, James 4: 14; Luke 12: 15.—Olive Hollinger Egan, Elk Lick, Pa.

Singer, Sister Susan, widow of the late Peter G. Singer, died near Elm, Pa., in the bounds of the White Oak congregation, of heart trouble, Jan. 12, 1912, aged 63 years and 8 months. She was a member of the Church of the Brethren for many years. Her husband preceded her in death five months and one day. He was killed in a runaway accident. Six children survive her. Services at Graybill's meetinghouse by the home ministers. Interment in the cemetery near by.—Anna E. Shank, Manheim, Pa.

Sprankle, Bro. Ephraim J., born near Crystal Springs, Stark Co., Ohio, Jan. 7, 1844, died Feb. 2, 1912, aged 68 years and 25 days. He was united in marriage to Catharine N. Killinger Nov. 30, 1867. To this union two children were born. The mother and children preceded him to the spirit world. He was a faithful member of the Church of the Brethren for nearly forty years. He was afflicted for some time with dropsy and heart trouble. Services at the home by Bro. James Murray. Interment in the Mudbrook cemetery.—Mrs. Clara Young, Aultman, Ohio.

Werst, Sister Mary, wife of George W. Werst (deceased), born Oct. 27, 1833, in Darke County, Ohio, died Jan. 23, 1912, at her home in McLouth, Kans., aged 78 years, 2 months and 27 days. For the past six months she had been in poor health, but two weeks ago she began to fail rapidly, and there was little hope of her recovery from the severe attack. The immediate cause of her death was a general physical breakdown. She was united in marriage to George W. Werst, Jan. 10, 1864. To them were born eight children. Her husband and four children preceded her in death. Three daughters and one son survive her; also one sister living in Ozawkie. Sister Werst united with the Church of the Brethren early in life and lived faithful until death. By her kind, cheerful spirit she won the love of all who became acquainted with her. She spent a number of years near Ozawkie. Services at the Brethren church in Ozawkie by the writer.—H. L. Brammell, Ozawkie, Kans.

Winegourd, Sister Margaret Jane, born Aug. 30, 1842, died Jan. 23, 1912, aged 69 years, 4 months and 23 days. Her husband preceded her fifteen years ago. Seven children survive her. Sister Winegourd was a faithful member of the Church of the Brethren for a number of years. Interment in the Mill Creek cemetery. Services by Bro. C. E. Long.—Pearl M. Showalter, North River, Va.

OUR SUNDAY SCHOOL CALENDARS

Something Unique
Much in Little

Each of the twelve calendar pages contains the Lesson Titles for the month, with references, the Golden Texts, and Daily Home Readings. On each page, also, are found brief Bible Quotations, excerpts from the poets and other pithy sayings from eminent men and women.

The calendar is 5x8 inches in size, an eyelet in the top to hang by, and the date figures are of sufficient size to be seen at a distance of ten feet or more.

It is handsome, convenient, helpful. Get one, hang it in a conspicuous place, and it will be a constant reminder and inspiration to you. Very appropriate as gifts to members of the Home Department of your Sunday-school.

Price, each, 10c; per dozen, $1.00; per hundred, $8.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE BRETHREN TEACHERS' MONTHLY

A Help That Helps

None better. So acknowledged by competent critics. Full in the way of general information, such as relates to time, dates, places, geography, biography, etc.

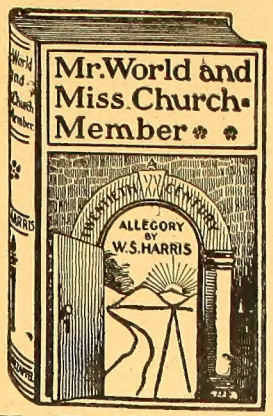
Able writers for different grades, primary, intermediate and adult. These special articles, together with those on the Gist of the Lesson, the Lesson in Everyday Life and the editor's expository words, make it all that might be desired.

Teachers in Brethren Sunday-schools need helps specially prepared for their work. This is what the Brethren Teachers' Monthly gives.

Pastor, Superintendent, see to it that the teachers in your Sunday-school are supplied with this excellent monthly, and they will be able to do better work than would be possible without it. It is concise, comprehensive, practical.

Single copy, per quarter, 16c; three or more copies to one address, per quarter, 13c, each; single subscription, per year, 50c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois



Mr. World and Miss Church-Member

A Twentieth Century Allegory.
By Rev. W. S. Harris.

It is a forcible allegory, somewhat after the style of Pilgrim's Progress, but in no sense an imitation of it. Fathers and mothers, it is the book that you should get for your son and daughter, and at the same time read it yourself. You will be stronger for the church after having read it. It illustrates vividly how Satan lures the church member, step by step, from the pure Gospel, till finally he is lost forever.

Illustrated by 18 full-page drawings, the work of Paul J. Krafft.

Price, postpaid, ...75 cents

BRETHREN PUBLISHING HOUSE, Elgin, Illinois.

First Steps for Little Feet

By Charles Foster.

This book has been prepared to give children their first lessons in the Bible. It is printed in such short, easy words, and tells with such clearness and simplicity the prospects of Christian faith that little ones of five and six years of age can understand and learn from it. Bible stories are presented and the little learners are carried along through the Gospels—being made familiar with the chief incidents of CHRIST'S LIFE ON EARTH. A list of questions is printed at the close of each chapter or lesson, which may be of great assistance in driving home the lesson. The book contains 328 pages, with colored frontispiece and 148 illustrations. Printed from large clear type. Substantially bound in cloth.

Price, postpaid, ...62 cents

BRETHREN PUBLISHING HOUSE, Elgin, Illinois.

DAYBREAK IN THE DARK CONTINENT

By WILSON S. NAYLOR

As a mission field, ripe for the harvest, Africa is now attracting unusual attention. This fact makes this book a timely one. No one is better fitted than the author of this volume to furnish a comprehensive treatment of the theme. His travels in Africa have been quite extensive. It is an excellent book for mission study classes. It contains many illustrations, pen sketches, chronological and statistical tables, charts and suggestions, a two-page map, with key and a concise index. It will do any one good to read it. We all ought to know more about the conditions of our fellow beings in heathen lands. This book is a great eye opener. 260 pages, cloth 57c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Peerless Webster Dictionary

Self-Pronouncing
For the Vest Pocket



A strictly up-to-date book for everyday use.

Read what it contains: 51,200 Words and Meanings.
Key to Pronunciation.
Parliamentary Rules.
Postal Information.
Table of Weights and Measures.
Rules of Pronunciation and Punctuation.
The National Bankruptcy Law.
Legal Holidays.
Etc., Etc.

A most valuable pocket companion. This is a book everybody needs and is sold at a price which gives man, woman and child an opportunity to get one. Size, 5⅝x2⅝ inches. Bound in genuine Morocco gold edges, indexed. **Price, 30 cents.**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Training the Teacher

The "Brethren" Edition of this popular textbook has been slightly revised by the authors, and is in strict conformity to the teaching and practice of the Church of the Brethren. There are 227 pages. Cloth bound, stiff covers, sewed, 50 cents; paper, 35 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TWO CENTURIES
OF THE CHURCH OF THE BRETHREN

No Brethren home library is complete without a copy of this book. Another book of equal value and interest to the present and future members of the church will not soon be published. In the twenty-five addresses delivered at the Bicentennial Conference, Des Moines, Iowa, 1908, are admirably portrayed the beginnings, persecutions, struggles, growth and development of the church in the Fatherland, Colonial America and the United States; what the church stands for, her higher spiritual life, her relation to the great moral issues of civilization; the work of women in the church; the Sunday school, missionary and educational work; her publications; the noble deeds and sacrifices of the pioneer preachers.

The book is printed in large type and contains 400 pages. The frontispiece shows the portraits of the five Brethren who were chosen by the Annual Conference of 1907 as the Bicentennial Program Committee, and the portraits of the brethren and sisters on the program are found in connection with their addresses, respectively.

A more fitting souvenir gift book from parents to child, or from friend to friend, would be hard to find.

Price, artistic cloth, ... $1.50
Half leather, gilt top, ... 2.50

Brethren Publishing House, Elgin, Ill.

MORE AGENTS Wanted

We want an agent in each congregation to sell "Onesimus" and "The Life of Eld. R. H. Miller." These books are ready sellers and should be found in each home. Agents are sending in favorable reports concerning the sale of these. Is there an agent in your congregation? If not, write us, we can give you something interesting.

If you can't put in full time write anyway; you can make good wages during spare time.

Write us at once for terms and territory.

BRETHREN PUBLISHING HOUSE
Elgin Illinois

TABLE OF CONTENTS.

Editorial,—
Our Relation to Civil Governments, ...137
Chimney Corner Musings (H. B. B.), ...137
Some Questionable Kissing, ...137
Some Church Election Problems, ...138
Prayer and Dancing, ...138
Miracle Wheat, ...138
Confidence in the Messenger, ...138
Bloodhounds, ...138
Financial Methods, ...138
Isolated Points, ...138

Essays,—
When Is a Man Converted? By B. E. Kesler, ...130
"Will We Know Each Other in Heaven?" By Noah Longanecker, ...130
The Delegate Body of the Annual Meeting. By John Zuck, ...130
My Go-Between. By James M. Neff, ...131
The Church of God. By P. B. Fitzwater, ...131
The Songs We Sing. By Nettie C. Weybright, ...132
Jesus Came to Heal. By Quincy Leckrone, ...132
Pride. By Nora E. Berkebile, ...133
A Great Church Foe in Sweden. By J. F. Graybill, ...133

The Round Table,—
The First Love Feast.—Wilbur B. Stover. No Material.—J. C. Beahm. "Ye Are the Salt of the Earth."—Abram S. Hershey. The Faithful Conductor.—John C. Warstler. Tracked by Altars.—Ida M. Helm. Don'ts for Preachers. Respecting Our Ministers.—Mrs. M. C. Swigart. 134

Home and Family,—
Four-Cornered Duties.—Elizabeth D. Rosenberger, ...135

NOTES FROM THE FIELD.

Just recently I closed a very interesting series of meetings near Magley, Ind. The weather was extremely cold, which hindered the attendance to some extent. The interest was good and some are near the kingdom. I preached a number of doctrinal sermons, which were well received.

I have conducted one series of meetings each month from September, 1911, until Feb. 11, 1912, preaching 110 sermons in all. The churches visited were alive to the cause of the Master. It was surely a pleasure to meet so many loyal, big-hearted brethren and sisters. I note, however, that some are inclined to follow the world and its pleasures, which tendency destroys the spirituality of the church. Yes, ministers should cry aloud and spare not. Christ's kingdom is not of this world; hence his subjects should not be controlled by the world, but wholly follow Jesus in the narrow way which leads to life eternal.

On account of duties imposed on me by the State District, I can not conduct any more meetings until October next. After said date I will again enter the field. Churches wishing my services should write me early, so that I can arrange my appointments accordingly. Surely, the harvest is great and the laborers are few. Pray that there may be more laborers sent into the field!

New Berlin, Ohio, Feb. 21. Reuben Shroyer.

THE REVIVAL AT ROANOKE, LA.

Some one has defined a revival as "a cleansing and awakening of the church to an apprehension of its normal life in Christ and to service in the unsaved." God has blessed us with such a revival by the earnest efforts of Eld. Moses Deardorff, of Yale, Iowa.

Beginning Jan. 14, he continued for five consecutive weeks, declaring the Word of God in all its force and completeness. A dear young mother, who had wandered from the fold, was reclaimed. Another young mother whose husband has long been praying for her conversion, made the good choice. An estimable young husband and father, for whose conversion a devoted wife and the church have been praying for a number of years, gladly gave himself to the Lord's service. Two young men, just entering manhood, and a young daughter of fifteen, were won for Christ and the church.

The momentous results of these meetings can not be measured by the conversion of these six precious souls. The entire community has experienced an uplift as a result of the earnest preaching of our brother, whose character is marked by tremendous, passionate conviction and earnestness. The good attendance and interest continued unabated throughout the entire forty services, demonstrating the fact that direct, practical, loyal and fearless preaching will attract the reverent attention of the people nowadays as it did a decade ago.

In a series of six doctrinal sermons on the distinctive principles of the church, many who, heretofore, were not friendly toward our faith and practice were enlightened, and we believe that the truth, implanted in the hearts of these very people, will yet lead to their acceptance of the Gospel in its fullness. A powerful sermon against "Secrecy" was listened to by a large and attentive audience. We live in a veritable hotbed of Secrecy, and naturally we expected a storm of criticism from those in sympathy with the lodge. The sermon, however, was endorsed by many outside of our own church. One man belonging to another church is known to have renounced his lodge in direct consequence of the sermon.

A number of special addresses to the young men and women of the community were given. One, to the unmarried, was considered very practical and helpful. If every evangelist in the Brotherhood should make a special address to the unmarried during his series of meetings, impressing upon them the sacredness of the marriage relation, might it not help to solve the great divorce evil of the day?

A special address to the mothers of the community was pronounced the best upon the subject ever given here. Our brother visited the public school, and in his address to nearly one hundred of the boys and girls of our community, dropped seeds of truth, the effects of which, we believe, may be seen in the lives of the men and women of tomorrow.

Our meetings closed with a crowded house, and the closing service will long be remembered by the church, our neighbors and friends. Our brother gave us an effective farewell in the words of Paul (Acts 21: 32), leaving a host of friends. He goes to other fields of labor. Brethren, pray for the prosperity of God's cause in the great Southland! J. F. Hoke.

DEATH OF ELD. JACOB H. KURTZ.

On the afternoon of Feb. 10, 1912, after an illness of four days, with valvular heart trouble, occasioned by a bad cold, Eld. Jacob H. Kurtz, of Poland, Ohio, closed his eyes in sleep to all that is earthly, and his body is now resting beneath the sod and snow, while his spirit has taken its flight to his Maker. His voice is stilled. His place is vacant, and we will see him no more, in this active, busy world.

Bro. Kurtz was born Jan. 20, 1837, and was, at the time of his death, 75 years and 18 days old. His entire life was spent in the country, engaged in rural pursuits, except during the time in which he assisted his father, Eld. Henry Kurtz, in the publishing business as typesetter. He began that work in the year of 1852, when the office of the "Gospel Visitor" was located in the spring-house loft on his father's farm, when he was but fifteen years of age, and he followed his father and the printing press to Columbiana, Ohio, where Eld. James Quinter identified himself with the "Visitor." Bro. Kurtz remained with the office until the spring of 1864, when, having married Harriet Stump, he returned to the old neighborhood and engaged in farming. There he remained until his death.

During all this time he was active in the work of the church. He was called to the ministry Aug. 30, 1861, advanced to the second degree Nov. 9, 1867, and ordained to the full ministry Sept. 24, 1881. For a long time he was the only active minister in the Mahoning church and filled the appointments in both houses of worship. He had the oversight of the church since Nov. 18, 1883.

During his career, while not robust in body, he always remained faithful, despite the conflicts of discouragement, opposition and contention at times abounding in the church. In the face of persecution and ungenerous treatment, he was always hopefully looking forward to better things. He stood steadfast, and earnestly labored to the best of his ability. Surely we will miss him!

From our earliest recollections we think of Bro. Kurtz as being associated with the movements of the Church of the Brethren. In our first endeavors in Sunday-school and church work Bro. Kurtz had a prominent place. While he was not great, he was good; not brilliant, but zealous; not eloquent, but faithful; not educated, yet scholarly; not a disciplinarian, but an exemplar; not aggressive, but earnest. He leaves behind a faithful companion, who stood by him in the conflicts of an elder during fifty-four years of married life; also two sons, three daughters, one brother and a number of grandchildren and friends.

His body was laid to rest beside that of his venerable father, close to the site of the old spring-house which was the beginning of our great publishing interests. Near that memorable spot he rests to await the trumpet sound of the angel Gabriel.

Thus closes the short chapter of a long life, and we turn to the work in hand, sadder and more lonely, profiting by his example and endeavoring to discharge our grave responsibilities in such a way that we may follow him to that haven of bliss and glory that lies beyond the sunset of life.

Funeral discourse by Bro. D. R. McFadden, assisted by Brethren J. F. Kahler, Jonas Horst and the writer.

Columbiana, Ohio. A. W. Harrold.

SPECIAL NOTICE.

The District Meeting of Northwestern Ohio will be held in the Bellefontaine church, South Detroit Street, Bellefontaine, Ohio, on Friday, April 19. Missionary and Elders' Meetings will take place on Thursday. Let every church send a delegate, making sure that the Annual Meeting assessment has been paid, in order that the delegate may be fully qualified under the recent decision of Annual Meeting.

Last year's District Meeting decided that all papers intended for the coming meeting be placed in the hands of the Writing Clerk prior to the meeting, so that copies might be furnished to each of the delegates. Please send all papers to the undersigned, as soon as passed by the church, and in any event not later than April 12.

North Manchester, Ind. Edward Kintner, Writing Clerk.

ANNOUNCEMENTS

LOVE FEASTS.

Arizona.
March 5, Glendale.

California.
March 9, 6 pm, Patterson.

Indiana.
May 4, 6 pm, Spring Creek.
May 4, 5, 3 pm, Pleasant Hill.

Kansas.
April 27, Victor.

Maryland.
May 5, Denton.

Oklahoma.
April 27, 4 pm, Monitor.

Pennsylvania.
March 3, 5 pm, Greensburg.
April 27, 3:30 pm, Claar.
April 27, 4 pm, Pleasant Hill, Pleasant Hill house.
May 5, Red Bank.

CATCHWORD LINE-A-DAY CALENDAR.



This calendar contains an inspiration motto hand-lettered and set within a decorative border, for each week. Below is the weekly calendar, with the Line-a-Day feature for engagements, birthdays, etc. Each page is perforated at the top. Week by week the pages can be torn out, giving one a fine collection of sentiments by the world's best writers, as well as a diary of the year. Size, 6¼x12¼ in. printed in two colors, 53 pages and cover; each in a brown box. **Each, 50c**

THE UNCLE WALT CALENDAR. "Walt Mason is the Poet Laureate of the American Democracy. He is the voice of the people."—William Allen White.



Walt Mason (Uncle Walt) is a limited de luxe edition of all that was funniest and sweetest in Mark Twain and Eugene Field and a dozen others we all love. This calendar contains 53 (one for each week) of Walt Mason's prose poems, regarding which the Hon. Champ Clark writes, "We need more of his kind of philosophy—better to sing a jubilate than a miserere." Artistically designed and printed in two colors, with the calendar form for the week on each page. Size, 6x11 inches, 53 pages and cover; each in a brown box. **Each, 50c**

HOLLY CALENDARS. A very artistic calendar made of Onyx Bristol. Repousse finish with designs of holly heavily embossed and in natural colors, a silk cord and tassel is tied in a pretty bow at the top of the calendar. Size, 4¼x13¼ inches, with a pretty calendar pad at the bottom of the card. Pad is 1½x3 inches. Assorted designs. Each in envelope for mailing. **20c**

STEVENSON FRIENDSHIP CALENDAR.



No one ever wr more beautiful of friendship than did Robert Louis Stevenson. This calendar gathers up 12 of his choicest sayings about friendship and offers them month by month for your use and mine. Each quotation is hand-lettered and set within a decorative border, with a hand-lettered calendar pad below. This Friendship Calendar is printed in three colo on a double thick "Willow" stock (made to order for this calendar) with heavy deckle edge at bottom, tied with silk cord and tassel and encased in an attractive brown box. Size, 6x11 inches. **Each, 50c**

BOOKLOVERS' BLOTTERS, a calendar for 1912. These blotters are not intended to wipe out friendships, but to bind them closer and to make them more lasting. They consist of twelve bookish quotations artistically set within a broad decorative border. Under each quotation is a calendar form for one month, the series of twelve blotters serving a triple purpose—the conventional protection from soiled fingers and ruined stationery, a delightful companion for book-loving people, and a convenient calendar. Size, 3¼x5½ inches, printed in two colors on grey blotter. The set of twelve blotters packed in a neat box. **Per set, 25c**



CATCHWORD BLOTTERS, calendar for 1912. This blotter-calendar is similar in make-up to the Booklovers' Blotters, and contains a fine selection of friendly sentiments, hand-lettered. Printed in two colors on India blotter. A dainty gift for a friend at an inexpensive price. Size, 3¼ by 6 inches. The set of twelve blotters packed in a brown box. **Per Set, 25c**



BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 61.) Elgin, Ill., March 9, 1912. No. 10.

AROUND THE WORLD

Missionary Giving in American Colleges.

It is gratifying, indeed, to note that interest in missions is making commendable advancement in American institutions of learning. Twenty-five years ago the entire gifts of North American colleges for the support of missions in foreign lands were less than $10,000. Since then mission study has become a recognized factor of many colleges, and last year the students and alumni of Yale University alone gave $15,000 for the support of the Yale Mission in China. Fully $131,000 was donated in 1911 by American colleges to the progress of missions in foreign lands. It is this growing interest in missions, so manifest in the colleges of our land, that leads us to look forward with fond anticipations to still greater results in the future.

Secularizing the Church.

Many of the religious periodicals are waging war upon the increasing tendency to drag down the church to the level of worldly entertainment and attraction. One of our exchanges reports that a church in Northern New York enacted a drama in its auditorium, followed by a concert the next evening, concluding with a dance. Sad to say, this is not, by any means an isolated case, judging by the many attempts along the same line in various parts of the country. Is it to be wondered at that thinking people are amazed when, invited to seek eternal life, they see the inconsistent actions of many professing Christians in the wanton desecration of the Lord's house? Of such it might well be said, as of the backsliding church of Sardis, "I know thy works, that thou hast a name that thou livest and art dead."

Protest Against Italy's Beirut Attack.

General indignation pervades the diplomatic circles of Europe by reason of the unwarranted attack on Beirut, to which we referred in our last issue. It is urged that Italy was guilty of a gross violation of international law in failing to give the required twenty-four hours' notice, before proceeding with the bombardment. Then, too, it was the understanding that Italy was to confine her military operations to Tripoli, and was not to interfere with other parts of the Mediterranean coast. Vigorous remonstrances of the powers will probably prevent further incursions into Syria and other territory in that vicinity, but it is hard to tell, from day to day, what may be the varying events, marking the progress of a bitter struggle. War,—intrinsically wrong of itself,—has scant respect for the rights of either men or nations.

A Bible for Mexico's President.

While Mexico, at the present writing, is again passing through the throes of revolutionary uprisings, from which it seems never to be wholly free, it is cheering to know that on a recent occasion President Madero most kindly received the representative of the American Bible Society, together with a committee of the mission interests now working in the southern republic. They presented him with a finely-bound copy of the Bible in the Spanish language, and were not only assured of his great appreciation of the gift, but also accorded a most courteous and cordial reception at his residence. In response to the address of the delegation, President Madero expressed his entire approval of the work being done by Protestant missionaries in Mexico, and hoped that much might be done for the moral and religious uplift of his people by making them more fully acquainted with the blessed teachings of the Bible.

Lawrence, Mass., Labor Troubles.

It was hoped that the conciliatory offer of the Lawrence mill owners, guaranteeing a raise of at least five per cent in wages, would end this most unfortunate strike, to the lamentable results of which we referred in our last issue. Apparentiy some of the workers were ready to accede to the offer made and resume their labors, when it was found that many others of the disaffected ones were not willing to accept the proposition, unless it granted all that was originally asked. March 2 a committee of the strikers presented their grievances before a Congressional committee, which at this writing has not yet rendered its decision. After all, however, the final settlement rests with the parties directly concerned. If the mill owners by their proposed increase are offering as high a scale of wages as they can possibly afford, it would be unreasonable to ask more. It is claimed that labor agitators, by their unwarranted interference, have done much to aggravate the situation at Lawrence, and that, in consequence, calm reasoning has largely given way to injudicious and hasty action. We trust that ere long good judgment will prompt a general acceptance of the proposed terms, and that peace and good will may again prevail in the busy manufacturing city.

A Challenge to the Churches.

A police magistrate in one of the eastern cities suggests that churches, through their membership, undertake, in some definite way, the work of reforming degenerates and other derelicts of humanity whom he will turn over from his court to their ministrations. He also considers it within the sphere of the church to clothe and find employment for the "down-and-out," and other types of the improvident poor. In the magistrate's opinion most of the ills, from which the lower strata of humanity suffer, could be healed by providing them with good food, clothes and shelter. The suggestion of coöperation between religious workers and magistrates is worthy of consideration. In the light of Christ's teachings there is no excuse for any one of his followers to refuse helpful service to those in dire need, if he is able to render it. Perhaps most of us could get new light on this question by reading Matt. 25: 31-46 on our knees.

Administration of Chinese Famine Relief.

The Famine Relief Committee at Shanghai has wisely decided that, instead of donating funds outright, all money expended for the relief of famine sufferers shall be paid out as wages for work done. The labor thus to be performed, under the auspices of the committee, will all be in the way of dike building in the flood regions, thereby preventing future overflows. Workers will be paid a little less than the customary wage scale in Central China, thus insuring that the relief goes to those actually in need, and preventing an influx of laborers from outside districts, who would be sure to come, were the ordinary wage scale in force. Besides the contributions from other lands, —especially the United States,—many of the Chinese in the more prosperous districts are freely responding. The method of administering the funds is certainly a most admirable one, sifting out the unworthy, helping the really deserving, and making, at the same time, a permanent improvement for the future.

"Let Us Alone."

Commenting on the oft-repeated statement that "a majority of Americans are ready to accept prohibition," the "Brewers' Journal" boldly asserts, "America wants nothing of the kind. All it wants is to be let alone." By this, we presume, we are to understand that the liquor interests want to be let alone,—unhindered by any restrictions whatever. However, their demand is not a new and original one. When, nineteen hundred years ago, Jesus entered Capernaum, he was greeted by the same sort of a request by the emissaries of darkness, and "Let us alone" has been the plea of every promoter of evil ever since. With brazen effrontery the liquor advocates of today urge the claims of "personal liberty" and, like the adversary of old, they ask but the one boon, "Let us alone." But can we look on idly while the traffic debauches our youth, ruins the home, and sends its thousands to a drunkard's grave? No, it will not do to let some things alone, for God has pronounced his woe upon them. His wrath is upon all workers of iniquity.

Progress in Central Africa.

What was once known as the "Dark Continent," is such no longer, for modern progress,—all-pervading and widely extended,—has penetrated to the innermost recesses of what was years ago regarded as a land of impenetrable forests and jungles. Only a generation ago the vast region of Central Africa, with its more than a million square miles, had been traversed in part only by a few venturesome travelers and, here and there, by the undaunted missionary. Now practically the whole region has been explored, and already several books have been published, fully describing the entire territory. Accurate maps show river systems, mountains, lakes, cities and towns. Where, thirty years ago, there were but rough trails, there are now 1,200 miles of well-built railways, and more than 1,000 miles more are under construction. Inland rivers and lakes afford fine facilities for steamboat service, and telegraph lines touch all important points. Looking at the marvelous development, one can readily see how, by God's grace, another vast field is made more accessible to the touch of gospel influences. The field is "white unto the harvest."

Great Britain's Striking Miners.

For the time being, politics and all else, was practically lost sight of when, March 1, one million British coal miners decided to enter upon a general strike, with the view of enforcing their demands. While this includes practically all underground workers of England, Wales and Scotland, the effect on all other industries of the country is most unfortunate. A continuance of the strike for even a few weeks will close most of the factories, and suspend most of the railway traffic. What it will mean to the country if still further extended, can not even be conjectured. Undoubtedly it will mean suffering such as the United Kingdom has never known, and likely the existing social fabric will be shaken to its very foundation. The proposed plan of Governmental control of mining interests and other public utilities, is gaining favor, and, under the stress of the present crisis, may possibly be consummated at an early date.

Tumultuous Uprisings in China.

Unexpectedly the fond anticipations for a harmonious progress of the new oriental republic were rudely shaken when, March 1, the mutiny of Yuan Shi Kai's two thousand soldiers in Peking, started a series of uprisings that already covers a large part of the country, and is likely to involve the entire republic. At Peking thousands were slain and a damage of $25,000,000 inflicted by fire and pillage. American and other foreign troops protected the lives of missionaries and other foreigners by sheltering them in the legation buildings. At Tien Tsin the entire native city was burned and looted by mutinous Chinese soldiers, and large numbers were killed. At this writing there is definite assurance that all missionaries at this place,—and that includes the workers of our own church, —are safely housed in the legation buildings, amply protected by American troops. We trust that, by God's grace, they may be kept unharmed amid the tumult and distress of the present uprising!

Persecution of Native Christians in Korea.

We have taken pleasure, from time to time, in chronicling the zeal and earnestness of Korean Christians, and it is sad, indeed, to report that recently the hand of persecution has been laid heavily upon them. The missionaries have been very slow to complain of the treatment, accorded their parishioners at the hands of cruel and ruthless Japanese officers, lest their action be construed as taking sides against the ruling power. The time has come, however, when they can no longer be silent. Wholesale arrests of natives, inhuman torture by burning with red hot irons, hanging up by the thumbs, and other fiendish devices, have become so intolerable that the missionaries are forced to protest against the incredible injustice and outrages to which their people are being subjected. No fewer than 6,000 Christians are said to be incarcerated in Korean jails, under conditions that allow no chance for defense or liberation. Efforts are now being made to enlist the sympathy of the leading powers in behalf of the unfortunate Koreans, and it is hoped that something may be done to hasten their deliverance. Surely the faith of Korean Christians is tested very much like that of believers in the early ages of Christianity. May they hold out faithful!

Gaining a Foothold.

Some weeks ago we spoke of the thorough methods of Mormon mission workers, emphasizing the fact that the systematic efforts employed are so well adapted to the end sought, that an application of the plan to the delivery of the gospel message might serve a useful purpose. As an illustration of one phase of their work we mention that the headquarters for Mormon missionary activity in Denver, Colo., is on Capitol Hill, the finest residence section of the city. The man in charge of the work is fitted, by education and training, to mingle in the best of society, thus gaining ready entrance to the finest homes of the city. It is said that already he has succeeded in making the Mormon Bible a popular book in that section of the city, and a goodly number of converts attest to his earnestness in the work. But his labors are not confined to his immediate neighborhood. He superintends the work carried on in five States by the eighty-five missionaries,—men and women,—who are working under his direction. Moreover, every worker is assigned to a place for which he is best fitted, and the care thus exercised is not without corresponding results. Might it not be well, at times, to profit by the carefully-planned methods of others, when, as shown above, good results are attained? It is always well, carefully to "plan our work," and then to "work our plans" to the best advantage.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Old Meetinghouse on the Hill.

BY JAS. A. SELL.

The old Dry Creek meetinghouse of the Church of the Brethren, situated in Linn County, Iowa, was the first house built in the State. It served its day and generation, and is now in a state of dilapidation. The following was written while visiting there in December, 1911:

When our fathers sought their homesteads,
In this fair and distant land,
Here they reared this humble temple
As a Christian pilgrim band.
At the dawning of the Sabbath,
All their toils were laid aside,
Here they came for rest and comfort,
In their Savior to abide.

Here, in sweet communion blending,
Peace and joy their souls possessed,
And it was to them a foretaste
Of the blissful, heavenly rest.
Here they listened to the message,
Sent in mercy from above,
Telling, in its thrills of rapture,
Of a Savior's dying love.

Here they lingered at the altar,
There the humble love to plead,
And they feasted on God's promise,
Which to them was food indeed.
Here their souls were wafted upward,
In the strains of holy song,
And the music seemed to mingle,
With the pure and heavenly throng.

Here they came for rest and comfort,
On the holy Sabbath Day,
And the service was so pleasant,
All their cares were cast away.
In the time of strong temptation,
When by sin they were allured,
Here they found a consolation
In the strength that was assured.

Here they found the hidden Manna,
At the table of the Lord,
And they sang their sweet hosanna
As they feasted on the Word.
Up to Heaven their souls were lifted,
In communion with the Lord,
And the clouds above were rifted,
As his grace to them was poured.

When their loved ones crossed the river,
And their hearts were bleeding sore,
Here they met for consolation,
Looking to the other shore.
Here they bowed in calm submission,
To the Lord's unerring will,
And, sustained by his sure promise,
Left their dead beneath the hill.

When the Lord descends from heaven
To receive the pure and just,
And he calls through his archangel,
To the slumberers in the dust,
There will be a glorious meeting,
In the house not made with hands,
There the loved of all the ages,
Will unite in happy bands.

Hollidaysburg, Pa.

"What is Repentance."

BY NOAH LONGANECKER.

REPENTANCE is often defined as being godly sorrow. Paul does not thus define it. He does say, "Godly sorrow worketh repentance to salvation not to be repented of" (2 Cor. 7: 10, 11). In verse 10 he says that "godly sorrow worketh repentance." In verse 11 he defines repentance, for he there tells us what godly sorrow worketh in us. Let us, then, consider his definition as given in verse 11: "To feel pain, sorrow, or regret, for what one has done or omitted to do; to be sorry for sin as morally evil," must always precede repentance. So Paul teaches when he says, "Godly sorrow worketh repentance." Godly sorrow "worketh" the following traits:

1. *"Carefulness."* Paul says, "What carefulness it wrought in you." This is not the carefulness that Paul refers to in 1 Cor. 7: 32. Such would be the sorrow of the world. The person who is *"addicted* to vice" must be careful, cautious, etc., or he lacks the first trait or characteristic of that repentance that needs not to be repented of. The man who is addicted to profanity must be very careful or he will continue in the vice. If he is careful, he has the first fruit of repentance. This is true of all other vices.

2. *"Yea, what clearing of yourselves."* Wilson renders "clearing" in the sense of *"Apology."* We like "clearing" better. It is a broader term, and includes "apology" or "confession." We read in 1 John 1: 9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If I steal and afterward repent of the crime, I, of course, will make confession of the sin. But have I cleared myself in this matter? No, verily. I must restore what I have stolen if I would clear myself. The "restoration" doctrine that Jesus recommended in the case of Zaccheus is, in a measure, lost sight of by penitents. Probably it is for the want of proper teaching. Confession and restoration are fruits worthy of repentance. For one to clear himself before God and man means much to the true penitent.

3. *"Yea, what indignation."* Anger mingled with contempt, is the third trait that Paul gives of repentance. The penitent will always "abhor that which is evil." Psalm 51 shows what indignation David had against his sins. Who but a true penitent like Paul, could exclaim, "O wretched man that I am! who shall deliver me from the body of this death" (Rom. 7: 24)? To the penitent, sin has become exceeding sinful.

4. *"Yea, what fear."* A fear of God's displeasure and of the judgment of God. "The fear of the Lord is the beginning of wisdom." Fear is what the sinner needs or he will continue in sin and plunge into eternal ruin. The prodigal is a good illustration of a penitent. It was fear that prompted him to say, "I perish with hunger." Every sinner when he comes to himself will be made to fear.

5. *"Yea, what vehement desire."* With great force and violence. "The kingdom of heaven suffereth violence, and the violent take it by force." Satan will oppose every sinner in every step he takes; and if he be not determined to give up his sins and evil companions, and have his soul saved at all hazards, and at every expense, he will surely perish eternally. In this every penitent sinner has a *"vehement desire."*

6. *"Yea, what zeal."* What a passionate ardor the penitent sinner has, to be delivered from "the body of this death"! The prodigal son, the repentant Zaccheus, and the convicted Saul, were all living epistles of this thought.

7. *"Yea, what revenge!"* Not until the penitent sinner takes *"revenge"* on Satan, the man of sin, can he be delivered. The old man must be crucified. "Our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin." It is not God's plan to order a burial before death. Even poor, ignorant man knows that to do so would be unwise. The Corinthian church had been guilty of a gross wrong. Paul reproved them sharply. They were convicted of their sin. Their godly sorrow for their sin wrought in them a repentance unto salvation not to be repented of. In 2 Cor. 7: 11 Paul defines said repentance. Now hear his conclusion: "In all things ye have approved yourselves to be clear in this matter." The reader will be delighted to notice the system or order that Paul observes in defining repentance. The careful reader will notice from the above that true evangelical repentance implies a change of mind. Note the illustrations of the prodigal son and Saul. Repentance with God implies a *willingness*—or *will*, if you please,—to change his plan or purpose. But with man it implies a change of *will*. Of Saul the Lord said, "It repenteth me that I have set up Saul to be king" (1 Sam. 15: 11, 35). Had Saul been obedient, the Lord would have established his kingdom. As he was disobedient, God changed his purpose. His kingdom was not established in his family.

Hartville, Ohio.

A Good Time.

BY ELEANOR J. BRUMBAUGH.

I THINK no other word in the language is so misapplied as the word "good." You hear people say, "We had a good time," when it was *not* a good time.

Three young men started out one night, saying they would have "a good time." Their first stopping-place was at a saloon, where they made their purchase, took their drink, then started on their dreadful work, to "make an excitement in the town," as they surely did. They set fire to several buildings, destroyed much property, and filled the air with cursing and noise. They made many people unhappy besides being very unhappy themselves. They induced another young man to join them, and went from one dreadful piece of work to another. Not many hours passed until they were in the lock-up, but in the few hours spent in having their good time, they brought clouds of sorrow to many people, besides those in their homes and their friends. Homes and places of business were destroyed that cost the owners many days of hard labor to build. Industrial enterprises were closed, by which many people had gained a livelihood. Some people were driven from their homes by the flames, and the suffering and loss were great.

The four young men are now serving a term of many years in the penitentiary. Of course, the saloons must have patronage, at any cost. The town continues to license these saloons that bring about such dreadful work. How can people be so blind?

Two girls go to an evening entertainment of questionable character, and are started on a life of wrong-doing, and yet they say they had a good time. How can we impress young people with the importance of choosing the really good things of life? We must continue our efforts to keep them in the Sunday-school, teach them in the home, and induce them to love the church. These efforts are not wholly in vain.

Three boys and two girls started out for a good time, one evening. They were children who love the Sunday-school and are interested in good works. They went to a church service where people were trying to induce others to come to Christ. Two of the boys came out for Christ when the invitation was given, and later the others decided to come. They promised to renounce Satan with all his sinful ways, and to live faithful to Christ until death. What a noble resolve! They did, indeed, have a good time, and will continue to have a good time, as their happy faces indicate. They are trying to help people to be better, and are doing a blessed work among their associates.

A girl started out one night, intending to help herself out of this world. She had no home, no money, and poor health. On her way out, she was asked to go into a home where there was a very sick girl, an acquaintance of hers, to care for the girl. She went in and became interested in the suffering girl, who died before morning. From that time on she gave herself anew to Christ, and decided to become a missionary. She worked through weary years of preparation, until the time came for her to go. How happy she was, through all of her trials, in the thought of working for Christ, and helping people who so much need teaching, love, and care!

What wonderful things God does for those who will give themselves to him! She is now helping on a foreign field and her letters tell that she is very happy in the work. She is really having a good time.

I wish we knew better how to teach people that the only way to have a really good time is to give ourselves wholly to Christ and his work, desiring to be used of him in whatever way he will direct us!

Another girl who is a helpless invalid is having a good time,—however unreasonable that may seem,—because she is a happy child of God. She gave herself to him at the age of ten, and has been a worker for him ever since. Work for God does not always mean hurrying here and there. Sometimes it means sitting still, which is harder than going about. This girl is so very patient. She loves to read his Word, and to wait on him day by day. She looked up from her book one day, so happy, and said, in her poor way, "He is coming!" I said, "Jesus coming?" She said, "Yes." I looked at the passage she was reading, and it was 2 Thess. 2. I said, "Yes, he is coming, and we are glad." In that chapter we learn the fate of those who take pleasure in unrighteousness.

Let us teach ourselves and our children to take pleasure in doing right things. This gives the only true pleasure. It is possible for us to teach ourselves in this way, and when we are in league with God, he will help us to learn of him. Let us decide to *love* to

do right things and God will bless us and make us a blessing for such a decision.

A young man asked his father if he might use his automobile, one evening, to take some friends on a trip. His father did not like to refuse, but was afraid to grant the request, knowing the boy's fondness for drink, so he told him he could not consent. The boy waited until a later hour, then took the car out, and took two couples with him. If the boy's friends knew the father's prohibition, they did wrong to go. They took whiskey with them, stayed late, and on the way home failed to use care in rounding a curve in the road. The car ran over the bank, lighting on a pond, frozen over, but the weight broke the ice, let them all down, and all but one drowned.

When will people learn that if they want "a good time" they *must* let strong drink alone? It always gives them a bad time. We should work, and pray to help to hasten the time when all shall know the Lord, and when righteousness shall reign.

"Help, O help us, Lord, we pray,
In this struggle for the right,
Even now, the better day,
Dawns upon our dismal night."

Huntingdon, Pa.

Elijah the Prophet.

BY JOHN M. STOVER.

ELIJAH the prophet, by reason of his position in the history of God's people, and of his striking personality, is one of the most firmly-based characters to be found in the plan and setting of sacred history. Like some other types and characters, he is found both in the plan and structure of the Dispensation of the Law, and in the infinitely larger and farther-reaching structure of Christ's kingdom. Common interpretation, that has been accepted for centuries, has fixed his place in both. And even in these latter days, when a man, in arrogance and blasphemy, assumes the character of Elijah, he calls himself, "The Restorer."

And this is the key-note to his position or character in the great plan of salvation. The silver thread that comes down from that wonderful, awe-inspiring scene on Mt. Carmel, where Elijah, the prophet of God, restored the religion and worship of God to Israel by the convincing trial of fire, runs down through the ages to another impressive scene on another mountain (Mt. Hermon), where the types of the ages and the great Antitype came together.

On that momentous occasion we have Moses as a type of Christ in that he was the leader and law-giver of God's people, and the mediator between them and their God. Then we have Elijah as a type of Christ and as the restorer of God's religion to Israel. Both of these types here met the Lord Jesus Christ, who was the Antitype of both. And it is because of this that he becomes the great central figure of God's plan of redemption for the human family.

With the fading out of that inspiring tableau on Mt. Hermon, the personalities of the two great types, as active characters in the wonderful structure of the plan of salvation, drop out of sight. And from thenceforth, if we seek for the expression of their commissions or activities, we can only find them in the labors of him who is the great Antitype of their personalities, *i. e.*, in the life and person of Christ Jesus, the Lord.

The history of Elijah, the Tishbite, begins with his solemn warning to King Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" (1 Kings 18: 2). Of his ancestry or position in life, before he started on his mission, we know nothing. This wonder-working prophet is introduced to us like Melchisedec of old, the typical high-priest,—without mention of father or mother, or beginning of days.

And thus begins the struggle between the lone prophet of God, on the one hand, and the proud, pagan, idol-worshiping king on the other. Before our mental vision appears the prophet, fed by the ravens by the brook Cherith; the lone widow of Zarephath, with her barrel of meal and the cruse of oil, which failed not all through that long famine; of her little son who died and his restoration to the arms of his weeping mother by the prayer of the prophet. Thus he began his mission as a "Restorer."

The crowning act of the prophet's life was the trial at Mt. Carmel. Elijah boldly presents himself before the king. He reproves him as being the cause of the famine and distress because of his idolatry. He recognizes the authority of King Ahab, however, and requests him to exercise it by giving the order for a national assembly on Mt. Carmel, to prove whether he, the prophet, or King Ahab is the troubler of Israel. Then, to prove to this debased people that Baal is but an idol, and to restore the religion of Jehovah to Israel, and thus fulfill his highest mission,—that of "The Restorer,"—the prophet proposes the trial by fire. In this he gives his adversaries the advantage, because fire was the element over which Baal was supposed to preside.

With one other exception the contest was to be equal. This exception was the overwhelming number of the priests of Baal,—four hundred and fifty priests of Baal, who served in the court of the wicked Queen Jezebel, and four hundred priests of the grove. These were priests of the goddess Ashtoreth, the female divinity, associated with Baal, the rites and ceremonies of whose worship were but disgusting lewdness and moral uncleanness. Opposed to these eight hundred and fifty prophets, stands the lone prophet of God.

The picture is one of the most sublime to be found in the Old Testament Scriptures. The conditions are to be equal. In either case there is an altar, a sacrifice, and each one is to call upon his God to vindicate himself in the sight of the people.

So the altars are built. How the altar dedicated to Baal was built, we do not know. But Elijah's altar was built according to the direction of God. Of course, the prayers and supplications of the prophets of Baal were unavailing. One of the finest pieces of irony extant is the language of the prophet, exhorting them to cry louder because, possibly, their god is asleep or gone on a journey. In spite of their prayers and self-immolations the trial, for them, was a miserable failure. And when they had had the whole day, —time enough so there could be no cavil,—Elijah takes up the gage. Notice the text in all the particulars.

The prophet made no mistakes. The altar was correctly built. The sacrifice was properly placed on it, and to make the service complete, the text says, "At the time of the evening sacrifice," the prophet offers up his prayer,—short and to the point,—and in answer fire comes down from heaven; burns the sacrifice, licks up the water and even the very stones of the altar. There is a complete vindication of the prophet and of his God.

In order to make the victory and the object lesson the more complete, the prophet orders that the false, juggling priests be put to death. Thus Elijah, the "Man of God," brought about a restoration of the true religion to Israel.

This was the crowning act of the prophet's life, though there are many interesting events recorded which took place afterward.

The character of Elijah the prophet, is a sublime one. Full of innate strength and unquestioning faith in God, stern and uncompromising, we find him dealing with the horrible iniquity of his age with an unsparing hand. Death to the prophets of Baal, death to the prophets of the grove, death to Ahab and the wicked Jezebel, death to Ahaziah and his soldiers,—thus shall his great Antitype deal with the wicked and ungodly when he shall come for the last time, "without sin unto salvation."

As the great apostle tells the Thessalonian brethren, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ: who shall be *punished with everlasting destruction* from the presence of the Lord, and from the glory of his power" (2 Thess. 1: 7-9).

That the poor, persecuted prophet stood in high favor with God, none can deny. His experience by the brook Cherith, his many miracles, and last, but not least, of his wonderful experiences,—his translation from time to eternity without paying the mortal tribute of death, prove to us his high standing in the great plan of redemption.

This ends the history of Elijah, the type. With his glorious rapture he passes from the sight of men, to be seen no more until he appears with his pro-type, Moses, and our Lord upon the Mount of Transfiguration. And this scene is the very pivot of the plan of redemption. Moses and Elijah, the two great types, here surrender their commissions to Christ, upon whose shoulders falls the burden of consummating our redemption, and he becomes our Leader, Law-giver and Restorer, Shepherd and Friend.

Bradford, Ohio.

The Ethics of the Dance.

THE editor of the *Brethren Evangelist* does not think that the patrons of his paper need any special warning regarding the modern dance, and yet he ventures to offer the following, which certainly deserves a wide reading:

"The position taken here may as well be defined at once and thus save the reader from going 'clear through' in order to find out what we are 'trying to get at.' The modern dance, according to our way of looking at it, is a TOILET FASHION EXHIBIT OF NAKED ARMS AND SHOULDERS, A DESTROYER OF HEALTH, GRACEFULNESS, MODESTY, AND SPIRITUALITY. These elements of character will disappear if one worships at the shrine of Terpsichore.

"The dance has been designated as a 'break-down.' Exactly that it is, for there are some things it does break down. It breaks down GRACEFULNESS. Silly parents send their children to the dancing school to learn to be graceful, as they say. It is a gross mistake. Most of us who read this article, our parents and our grandparents, learned to be graceful at the sawbuck and the washtub, the carpet sweeper, the broom and the lawn mower. And as a school for gracefulness the dance can not, for a moment, compare with it. Orators and actors do not now go to the French dancing masters and varnished dagoes to learn gracefulness as they did formerly. They have learned better sense and now learn oratory with clubs and dumb-bells in the gymnasium.

"Then the dance breaks down HEALTH. We are constantly told that dancing is healthful. It is not true; everybody knows it is not true. The modern dance is a health destroyer. Is a woman likely to preserve the health which she has or to regain that which she has lost, in an overheated and overcrowded ballroom, cramped into a tight-laced rig which forbids free action of heart and lungs, and almost stagnates circulation, swallowing dust at every gasp, dancing until utterly exhausted, generally not knowing or being willing to admit that she is exhausted, until the collapse comes on the afternoon of the next day; eating a midnight supper, peppered with stimulation, and then going out in the crisp air of early morning in a feverish state of perspiration and exhaustion, to dose the following day, languid and sick? If there were a physician anywhere who prescribes that kind of treatment for health, he would be sent to the insane asylum.

"The dance breaks down MODESTY. Not all who dance will become immodest; of course not, but most will; and all will if they follow it closely enough. The modern dance must be judged by what it actually is, and by its fruits, not by an ideal or fanciful creation. As it is, it is bad; almost always an exhibit to the point of immodesty, and generally to the point of indecency. It is also generally a whiskey barrel of drunkenness, and stands closely associated for life or death with one other institution too vile to name. The statistics of moral overthrow and virtue ruined through the dance are appalling.

"But worst of all the dance breaks down SPIRITUALITY. How could it be otherwise? Have you ever known a dancing man or woman who ever exerted any decided spiritual influence or who ever had a warm and living testimony for Christ? Did you ever know one who was able to bear personal testimony that he was saved? Of course we have known church members who danced, but they were forever silent as to the work of Divine Grace in their own hearts. Have you ever known a dancing church member on whom the pastor could depend for anything? In the pomp

and blaze and blare of such a carnival there is not much to cultivate a love for him who said, ' I am meek and lowly of heart.' The dance is divided, as Cæsar divided all of Gaul, into three parts: one-third is paint and powder, and pride, and parade, and fine clothes; one-third is excitement, feverish exhilaration, exaggeration and stimulation; and one-third is immodesty and downright sensuality. You will search the ballrooms of the world in vain for one influence or motive to meekness or modesty or spirituality. It was characterized by Horace Bushnell as 'contrived possibilities of license which belongs to high society only when it runs low.' "

The Church of God.

BY P. B. FITZWATER.

In Four Parts.—Part Two.—Its Nature.

In view of the confused condition of men's mind, as to the nature of the church, we endeavor to state clearly,—negatively and positively,—its nature.

Most Christian people are at a decided disadvantage when reading the Bible because some teachers are telling them that the church is the kingdom of heaven. Others say that it is the kingdom of God. Still others affirm that the church and the saints of the Old Testament are identical.

A. Negatively.

1. The church is not the kingdom of heaven but is related to it as it will appear at the second coming of Christ, as the Queen of England is related to the kingdom of Great Britain,—the *wife* of the *King*. To say that the church is the kingdom of heaven would be to say that the Queen of England is the kingdom of Great Britain. She is the wife of the king,—not the kingdom. The church is the *ecclesia*,—the called-out. She is Christ's betrothed, and is awaiting the time when she shall become his *bride*. If one will acquaint himself with the meaning of the *kingdom*, as promised to David, set forth in prophecy, and proclaimed by John the Baptist, Jesus, and the twelve, all confusion will vanish. It means nothing more, nothing less, than the Messianic earth-rule of Jesus Christ.

2. The church is not the kingdom of God, but a part of it. We talk and pray about the establishment of God's kingdom. This is of no use, for his kingdom is an eternal kingdom,—it is already established. It is as wide as the universe and as old as God. Take a rough illustration: The *county* is not the State, but is a part of it, and within it. The *State* is not the United States, but a part of it, and within it. The church sustains the same relationship to the kingdom of heaven that the county does to the State. The State sustains the same relationship to the United States that the kingdom of heaven does to the kingdom of God.

3. The church is not made up of Old Testament saints, neither in whole nor in part. The Old Testament saints are saved people but are not members of the church. All saved people in this age are members of the church but not all saved people, in all ages, have been, or shall be, members of the church. The church has, as her *termini*, the cross of Christ and his second coming. It began with the cross and ends with his coming again. The church is related to the Old Testament saints as the bride is related to the friends of the bridegroom. In John 3: 29 we hear the last one of the Old Testament saints asserting himself to be but the friend of the Bridegroom: "He that hath the bride is the bridegroom: but the friend of the bridegroom that standeth and heareth him rejoiceth greatly because of the bridegroom's voice; this my joy therefore is made full."

B. Positively.

I. CONSIDERED POSITIVELY, THE CHURCH IS AN ORGANISM, EVEN AS THE HUMAN BODY IS AN ORGANISM.

Most people view the church as merely an organization but it is vastly more than that,—it is an *organism*.

1. *It is an organism with many members, each member performing its separate function.* A mere multiplicity of organs will not make a body or organism. You may take five hundred hands or heads putting them all together, and you would not have a body. The human body has its many parts,—feet, legs, hands, heart, lungs, head, etc., but it requires them all, in performing their separate functions, to really make a body. Failure to recognize this important principle brings much disorder into the church. The feet want to be head sometimes.

2. *It is an organism whose members coöperate for the life and health of the body.* Members of the church are not units, but parts of an organism. Although the part we have may not afford much occasion for personal display, we should remember that it is essential to the welfare of the body. The foot is not the most beautiful part of the body, but it is a very necessary organ. In the twelfth chapter of First Corinthians we are taught that the most uncomely parts are the most essential. Upon the members which are considered less honorable, we bestow more abundant honor. There must be coöperation between the members in order to the life and efficiency of the body. Wherever there is a real church of Christ there is that love and coöperation which make all outside institutions useless.

3. *It is an organism whose members are sympathetically related.* If one member of the body suffers, all suffer. If we have been baptized into one body, united to Jesus Christ as the head, and to one another by the Holy Spirit, we will be sympathetically interested in each other. When you injure your finger, or any member of the body, you tie it up, doctor it up, so as to get it back to its normal condition. Just so, when one member of the church suffers all the other members suffer with it. The church should understand this, and each member should care for the others as God intended, thereby displacing worldly and evil institutions. The suffering of the one is the suffering of the other. The shame of the one is the shame of the other. The joy of the one is the joy of the other. When one prospers, they all prosper together.

4. *It is an organism the gifts and position of whose members are determined by the sovereign will of God.* The place and gift of each separate member of the church have been determined by the infinite wisdom of God. He made that a head which is fitted to be such, and he made that a foot which is best adapted to be such. If every member in the Christian church were to realize this, there would be no room for jealousy, contention or strife. Every properly-instructed Christian humbly takes his place in the body, and cooperates for the life and welfare of it.

II. IT IS A BUILDING.

1. This building has for its foundation Jesus Christ. The incarnation, the perfect obedience, the vicarious atonement, the bodily resurrection, and the coming gloriously to administer the kingdom are involved in this foundation. Those who deny the Divinity and vicarious atonement of Christ are not members of the church,—they have built upon some other foundation. Let it be known that Unitarians, "Millennial Dawnites," etc., are not Christians, for they have not built on Jesus Christ.

2. The material out of which this building is constructed is men and women of all nationalities. The sympathies of those who really know Christ are truly international and cosmopolitan. The one who does not welcome into a common brotherhood all races, is either not a Christian, or is filled with ignorance and prejudice. Men and women of all grades of morals, dead in trespasses and sins are without hope and without God in the world. In the church there is great variety. The church is built of *stones*, not *bricks*,—there is unity, but not *uniformity*.

3. The architect is the Holy Spirit. He quickens those dead in trespasses and sins, and fuses them into its one body.

4. The tenant of this building is God (1 Tim. 3: 15). The tabernacle was God's dwelling place. When Judaism passed away, the church became God's dwelling place on earth. God just as truly dwells in the real church as he did in the ancient tabernacle. The realization of this will sanctify life's activities.

Princeton N. J.

Ministerial Problems.

BY J. D. HAUGHTELIN.

VARIOUS and different environments bring a variety of questions for our consideration in almost all avenues of Christian endeavor. This applies to the ministry as well as to any other department of church work. I have been especially impressed with the question, "How Best Manage Where There Are Several Preachers in a Congregation?"

Having had a varied experience in a half century's service in the ministry, in one congregation, I will venture to give the result of my observations,—not claiming, however, to tell "how *best* to manage."

When I was first called to the ministry there was no other minister nearer than seventy miles. How my soul did yearn, to hear another minister,—especially on account of my hearers, who, I imagined, were becoming tired of the monotony of the one voice, though I never heard any such intimation. Ministerial visits were few and far between, but they were hailed with joy and a hearty welcome by all.

In time, a trusty, tried deacon, who had generally opened and closed the services,—we, alternately, leading in prayer,—was yoked with me. We had no problem nor trouble. From the start we were willing to labor alternately. If, from any cause, either one felt incapacitated, he reported to the other. It then became *his* duty to take up the work.

Later, other and older ministers moved in. Very naturally, they were expected to do the most of the preaching, for some time. "When, in the course of human events, it became necessary" for us younger home ministers to fall into line, we wanted some understanding, as to when we would be expected to speak. The older ministers, being from the East, looked upon any such definite arrangement with some disfavor, as likely to curtail liberty. They said, "We don't want to be under obligation if we do not feel like speaking, and, again, if, in our infirmity, we feel like speaking, we want the liberty, without trespassing." We soon learned, that when there was a full house, there generally was some one ready to use the opportunity, and vice versa. It worked out good for us younger ministers. It taught us to go "loaded" at all times, to be prepared for an emergency.

In time, we were among the older ones, with a number of younger helpers. Then we suggested a program (for six months at a time), whereby each one, regardless of age, experience, or ability, would be assigned about an equal share of the work in the different preaching places. Under this plan each one is responsible for his appointments. If, from any cause, he can not fill them, he is expected to secure a substitute. This program is confined to the ministers alone. Others do not know who is to preach at any given time or place. "Now there are diversities of gifts, but the same Spirit" (1 Cor. 12: 4).

Aged and infirm ministers are not assigned work away from home, especially in winter time, but are solicited to accompany younger ones whenever they can.

Visiting ministers are always expected to occupy the time, whenever present, but this does not change the program. By using numbers to indicate dates and ministers, we put a six months' program of as many as five different preaching places, on a single page of a vest pocket memorandum book, 2x5 inches. Each minister can carry this with him, daily.

This plan works well with us, and gives the BEST satisfaction of any plan we know of, but we are not claiming it the best extant. If shown something better, we are open for conviction.

Panora, Iowa.

"Mr." and "Mrs."

BY CHAS. M. YEAROUT.

"But be ye not called master: for one is your Master, even Christ; and all ye are brethren."

THE Gospel, as delivered by Christ and his apostles, is a perfect law, and was given for the instruction and government of Christ's followers. The Church of the Brethren consists of sisters as well as brethren, and the New Testament government is applicable to both brethren and sisters. In Christ there is neither male nor female. Christ is the Head of the church, hence the man and the woman stand equal in their spiritual relationship to him. Our union with Christ brings us into the family of God, as sons and daughters, hence brothers and sisters in Christ Jesus.

The words "mister" and "mistress" are derived from the word "MASTER." They are terms used by slaves and servants when addressing those reckoned as their superiors. For Christians to use these terms, when speaking or writing to or of one another, ignores,—to say the very least,—that close spiritual relationship they sustain to each other as brethren and sisters in Christ, and the beautiful spirit of equality and brotherhood, enjoined by Christ, is not recognized.

Our dear editor, in GOSPEL MESSENGER of Feb. 3, page 74, clearly disapproves the using of "Mr." before the name of a brother, but, upon the other hand, approves and encourages the using of the prefix "Mrs." before a sister's name. It seems to me, if there is any wrong or impropriety in using "Mr." before a brother's name, the same wrong or impropriety exists in using "Mrs." before a sister's name, for slaves and servants, who call the man "master," invariably call the woman "mistress." Christ is the Christian's Master, and that should be sufficient for every humble follower of the meek and lowly Jesus.

The "elect, chosen lady" is referred to by the apostle John. "Lady" is applicable to all virtuous women, whether married or unmarried, but "ELECT, *chosen*," plainly and unmistakably indicates the lady's acceptance of Christ, and her union with the family of God. "ELECT, *chosen* sister" plainly indicates a sister in the flesh, also in Christ. "Elect, chosen," is very significant, but mistress has no such signification.

While "Sister Mary Adams" does not specify whether Mary is married or unmarried, it does specify her membership in the Church of the Brethren, and her union with Christ. "Mrs. Mary Adams" indicates her union with or marriage to, a man, but indicates no relationship to the church or Christ.

Paul's manner of using proper names was certainly agreeable to the Holy Spirit, and a wholesome precedent for Christians to follow today. It will be observed that he never uses "Mr." and "Mrs.," or any other prefix, in writing to or about brethren and sisters, but specifies or recognizes their union with Christ by the use of such words as brother, sister, brethren, sisters, sons, daughters, helpers in the Lord, coworkers, etc. (See Romans 16, and Paul's other letters to the churches.)

The ties and relationship that the Christian sustains to the heavenly family are very precious and sacred,—much more so than any earthly tie or relationship, and should be recognized and manifested in our associations one with the other, as well as in our dealings and intercourse before the world. Jesus says: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Using "Mr." and "Mrs.," when speaking to or of our brethren and sisters, while in the presence of the world, certainly does not shed any light, because there is no recognition of the sacred ties of Brotherhood.

If we talk and act like the world, there is no difference manifested between us and the world.

"Mr.," "Mrs.," and other prefixes are quite recent innovations in the Church of the Brethren, and they show not only a departure from the old landmarks, but also a tendency to harmonize with worldly customs and practices. The terms "brother" and "sister" are much more sweet and precious to me because of their signification.

Worldly prefixes are being used among us notwithstanding the New Testament teaching to the contrary. I notice some of our elders are having printed on their envelopes and letter heads that popular "Rev.," preceding their names. "Reverend" is a title that belongs to God only, and not to man (Psa. 111: 9), and no minister or elder is good enough to attach a title of the holy Lord God Almighty to his puny name while here on earth. Such things, however, are being done, and they show whither we are drifting.

I cannot understand why a humble sister in Christ, writing an article for the GOSPEL MESSENGER, should have even a desire to precede her name with MISTRESS. If Christ's injunction as found at the head of this article does not apply here, then his teaching in that verse does not apply to more than half of the church. This I do not believe, but would confidently affirm that it applies to all the members of the church of Christ.

When I see an article in the MESSENGER with "Mrs." preceding the writer's name, I am made to wonder if she is a sister or not. I have no way of knowing, for this prefix, "Mrs.," is not found in the teachings of Christ nor his apostles. "Mary," or "Martha," with the last name added, is scriptural usage and answers all purposes, so far as the writer's union with Christ is concerned, but if the writer desires to proclaim to the world that she is married, of course, "Mrs." signifies that, but nothing more. The Christian woman has a personal, individual identity in the family of God that is not affected by her relations to man. The fact that she is married or unmarried does not alter nor affect her relationship to God through Christ. Hence I do not understand why a sister in Christ should place "Mrs." before her name, when writing for the GOSPEL MESSENGER or for any other paper. Brethren do not place "Mr." before their names as contributors to the MESSENGER. Why should sisters place "Mrs." before theirs?

Morrill Kans.

EDITORIAL REMARKS.

OUR brother misunderstands the real purpose of the editorial to which he takes exception. We did not approve of the use of "Mrs." by our married sisters as a general custom but stated why they could consistently employ the prefix, when using the initials of their husbands. Some sisters never sign their given name in written communications. They prefer to use the given names, or initials, of their husbands. This is their privilege. It would not seem proper that a sister should enter her name as "Samuel J. Smith," for she would be misunderstood. But when she writes "Mrs. Samuel J. Smith," everybody knows just who is meant, and it is certainly her privilege to be understood. True, this way of signing her name to an article does not indicate that she is a sister, neither does Samuel J. Smith's manner of signing his name to what he writes show that he is a brother. This, however, is to be understood, for with few exceptions those who write for the MESSENGER are members. And while the employment of "Mrs." may be considered proper under the circumstances named, we see no reason why our own people, in their writing and conversation, should refer to each other as "Mr.," "Mrs.," or even "Miss." It is far better, and more in keeping with New Testament usages, to say "Brother" and "Sister," as the case may require. In fact, we never knowingly permit "Mr." to be affixed to the name of a brother in our columns. We change the prefix to "Bro." This is also our rule regarding "Rev.," when correspondents refer to one of our ministers as "Rev." We mark out the "Rev." and insert "Bro." We are equally careful regarding the use of "Mrs." and "Miss." If a sister, whose name is given, is referred to as "Mrs.," we change it to Sister. But if her husband's initials or given name is referred to, we let the "Mrs." stand. In keeping with this rule, when printing programs of ministerial and other meetings, we make a number of changes respecting the prefixes. All the "Revs." and "Misses" are marked out, as well as the "Mrs.," where it can be done consistently. Like Bro. Yearout, we think there is too much drifting away from the New Testament usages upon the part of our people along this line. When referring to those of like precious faith, whether in speaking or writing, we should employ prefixes indicating the spiritual relationship. This, however, need not be urged as a point against the exception pointed out in these remarks, as well as in our short editorial in a previous issue. And while saying what appears in this note, we are, of course, aware of the fact that "Mr.," as a prefix, has long since ceased to mean "master," and does not logically apply to what is condemned in the citation found at the beginning of the article, to which we are making reference.—ED.

They Wanted to Give.

BY DAVID M. ADAMS.

DURING my pastorate in a certain congregation that scrupulously avoided lifting a public collection, a number of persons at different times handed me money saying, "You people, for some reason, do not lift a collection, and as I feel like contributing to the church and her work, I will give you this. I would have dropped it into the contribution box, had an opportunity been given me."

How many other persons there were, in my congregation at that time, who felt like giving of their means to further the Master's cause but who were too timid, or had no opportunity to place the same in my hands, will never be known.

As a body of Christian people, will we not be held amenable to our Heavenly Father for the money which certain persons would gladly give to advance the cause of Christ, but which is withheld because we do not make it practical or convenient for them to give it? If they are required to give are we not required to extend to them an opportunity to do so? If they desire to give should we be too scrupulous to adopt some system whereby they may do so conveniently?

Now this is no plea in behalf of lifting a collection at *every* public service. I readily admit that the public collection is, in effect, a public demand on every person in the audience for a contribution, and subjects every person to the necessity of a public refusal to give, or a willing or unwilling compliance with the demand. Self-respecting poor people, who are unable to respond to these public demands for money often stay away from the service rather than to be subject to the shame of failing to give. On the other hand, there are those who are abundantly able to give, but who do so only because they are ashamed to refuse.

Money for religious or charitable purposes, extorted from unwilling hands, may benefit the cause in which it is used, but it will not bring any reward to those who have reluctantly given it.

Would it not be more expedient and ideal to place small boxes in every pew in which each person may place a contribution if he or she desires? This contribution could be given at a certain point in the service, after a moment of silent worship. Even the Roman-Catholic way of placing boxes at the entrance to a church, to receive the offerings of those who wish to give, is far preferable to the method of passing the contribution box, and it has for its precedent the method used at the temple in Jerusalem by divine direction.

The atmosphere of the church should be such as to make it easy and agreeable for the people to attend the services, and convenient and natural for them to become disciples of the Lord.

The church must have money. Without it she can not accomplish that for which she has been ordained. But while this is true, methods for raising money should not become so prominent as to place the worthy poor in an awkward or unpleasant position. However, some method should be adopted that will make it convenient and natural for those to give who desire to do so. Can you think of a better method than the one herein suggested?

Cerro Gordo, Ill.

Justin Martyr's Apology.

BY D. HAYS.

THE Apologies of the Fathers of the Primitive Church were written in defense of the truth of the Christian religion, and in that sense they were doctrinal, and were the means of the propagation of Christianity. When the church entered upon her mission of saving souls, she was opposed by Jewish intolerance on the one hand, and by pagan idolatry and the whole system of Grecian philosophy, on the other. These opposing forces were more or less under the protection of the State and the result was a series of bloody persecutions, instigated by pagan superstition and idolatry, which took alarm at the progress of Christianity.

This long-continued persecution induced Justin Martyr to write his First Apology for the Christians, addressed to the Emperor Antonius Pius. His purpose was to soften the temper of the opposers of Christianity, and to confirm the believer in the truth of the Christian religion.

The Apology is divided into ninety sections and opens with an appeal to justice and reason: "That truth is the thing to be had in the highest honor and to hold the first place in our affections." In the cause of justice he urges that a Christian be not condemned

(Concluded on Page 156.)

THE ROUND TABLE

"Preach the Word."

BY D. H. BAKER.

SINCE reading last week's GOSPEL MESSENGER and noticing an article on page 89, "Baptizing for Other Churches," I feel like relating a few incidents that occurred in my ministry.

About fifteen years ago or more, I was preaching at a certain place. After services a young man came forward and said, "Mr. Baker, would you baptize me and then let me go and make converts in other denominations?" I told him that the Savior taught his disciples: "Go ye therefore, and teach all nations, baptizing them, . . . teaching them to observe all things whatsoever I have commanded you." I asked him if he was willing to be taught the all things. After I had dwelled with special emphasis upon the ordinances he said, "I don't think that it is necessary to observe those ordinances." Thereupon I told him, "I can not baptize you." I then preached the Word to him. When I met him about two years later, I asked him if he was baptized. He told me that he went to a minister that baptized him once backward. I asked him if he looked on baptism as the entrance to the church. "O yes, baptism is the door into the church." "My dear friend," I said, "do you see how you got into the church?" His eyes filled with tears. "I see it," he said. I then preached the Word again to him, but I never met him afterwards.

Upon another occasion I received an urgent letter from a lady, requesting that I come to her place and baptize her two small children; also her brother's baby. I preached a long sermon by letter to her, stating that I could not comply with her request because I could not find authority in the New Testament to sustain infant baptism. I referred her to a number of scriptures, alluding to those who are eligible to receive Christian baptism.

Upon still another occasion I was asked to join a bride and groom in wedlock. When I opened the license I saw that the woman had been divorced for adultery. Then and there I preached to them concerning the exceeding sinfulness of sin they were about to commit. Both of them wept, and promised me they would not marry. About two months later, I saw in a paper that they were married by a justice of the peace.

In conclusion I mention the following circumstance: A couple came to me to be married. The bridegroom was sixty-nine years old, the bride fifteen years. I reasoned with them at length, but they still insisted that I should marry them, and I finally consented. In about four years they parted, so it was evident they erred in not taking my advice. While my remonstrance did not seemingly, do any good, yet it is my duty to continue to preach the Word at all times. I urge my dear young ministers to avail themselves of every opportunity to preach the Word.

Hanover, Pa.

The Best Places for Bible Teaching.

BY FLORA E. TEAGUE.

'TIS an ill wind that blows nobody good," is an old adage we sometimes repeat. Lately it has come to me that it is a fitting one to apply to the deplorable condition of our present laws in regard to the ruling out of the Bible in our public schools. "There is never anything so bad, but that it might be worse," is another old adage I can cheerfully and hopefully apply.

Have we, as parents, recognized that this action on the part of our Government throws back upon us, most forcefully, the injunctions found in Holy Writ in regard to our duty? In far too many homes our duty, in this respect, has been so sadly neglected. Home instruction is almost an unheard of thing now. The family altar is also relegated to the land of the unknown, and now, how is the work to be done? "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Eph. 6: 4). In Deut. 4: 9 and 6: 7 we also have commands for parents, similar to the one above.

Again, the Sunday-school should be on the alert in regard to its duty. We, as members of the Sunday-school, well know the gross neglect and indifference there is in many homes, in regard to instruction from *the* Book. We are aware, too, that the day school can no longer assist us,—so what is our duty in this case? Surely, it is to grasp the great golden opportunity presented us and bring the Sunday-school up to the top notch of efficiency in instruction,—gathering in, securing godlike men and women for teachers; then teaching the Word as the Author would have us teach it. Who knows but that it is, after all, God's plan to have this brought about! Really, would you not rather have the Word taught your child, as you believe it should be taught, than to have comments made upon it, often by misled instructors that will probably mislead your little ones? I would.

Lordsburg, Cal.

With Heads Covered.

BY JULIA A. GILBERT.

IT surely is encouraging, and gives me great joy, when I see that so many of the sisters, whose pictures appear in our literature, have their heads veiled. Surely, a glorious time is coming for the church, when every sister in the Brotherhood is willing to wear this emblem of prayer for Christ,—the church's espoused husband. We should wear it for the sake of God and the angels. The Word of God says that angels are "ministering spirits." Do we need their help? We should wear this prayer veil if we want their ministration. It seems to me that every sister, desiring to honor the Father, the Son and the Holy Spirit, would want the comforting influence of the holy angels, for she has come one step higher, and is in direct communication with God, if her life is right in his sight.

If we appear in the proper attitude of worship, we stand in the place where the priests did under the law, to minister for the Lord. Sisters should not object to wearing the white veil (or cap), for even the priests were to wear a mitre of fine linen, and we are told that, emblematically, "fine linen is the righteousness of saints" (Rev. 19: 8). The prayer veil is a becoming headdress for devout women. How appropriate is the change from the large veils, formerly worn by women, to the plain, neat, modest "cap," that our sisters wear in time of worship!

I hope the time will soon come when our young girls will realize that it is just as important for them to pray with their heads veiled, as it is for boys and men to pray with their heads uncovered. If men stand where Christ does,—with their heads uncovered, in order that prayer may be offered in his name,—should they not rejoice when the sisters manifest equal reverence during prayer and Divine worship, in obedience to their Creator? Let us be loyal, sisters, in properly filling our place in the Divine plan of salvation!

Grundy Center, Iowa.

Hibernating Christians.

BY WM. E. THOMPSON.

THE other day, while digging a hole in the ground, I found several toads, which had worked their way into the earth, to hibernate during the winter. I thought, "How much like some church-members!" In the fall of the year, when the temperature begins to fall, and the north wind to howl around the house, they seemingly can not go to church until spring opens.

How little cold it does take, to keep some people at home on Sunday morning! They can brave the cold to go to town, or to attend some worldly amusement, but to go to church through such a cold wind,—no, they could never do that. God intended that the toad should sleep the long winter through in seclusion, down under the ground, but I read nothing in the Good Book of the hibernating Christian. If *all* the members of a church were to get that hibernating spirit, what would become of the Sunday-school, Christian Workers' Meeting, or preaching service?

What would you think of your minister or Sunday-school superintendent, should they stay at home half or two-thirds of the time, just because the weather did not happen to suit their notion? How pleasant the church work moves along when all are at their post, on time and ready for work!

Conway Springs, Kans.

A Suggestion for Annual Meeting.

BY J. I. MILLER.

ONCE upon a time I attended an Annual Meeting where, it seemed to me, the younger and stronger people were in the majority at the first tables, at meal times. I noticed that there was considerable crowding at the entrance of the dining hall, and that the older and weaker members were crowded back, and were not able to get to the first tables served. This caused some of them to go without their meals, for quite a while,—a thing to which they were not accustomed. Of course, this was not right, and it is to be regretted that a thing of this kind should occur at a Conference like ours. To avoid an injustice of this sort I would suggest that some provisions be made in favor of our older members. Where the dining hall is enclosed, and where there are two or more gates of entrance, a bill board could be placed at one entrance at least, designating the entrance for those more than fifty years old. Then the gate-keeper could restrain young people from going in at that entrance. While he might not be able to judge each one by his looks, we feel that not many members would deceive him.

Roanoke, La.

CHRISTIAN WORKERS' TOPIC

"Sing His Praise in the Congregation."

Psa. 66: 1; 100: 2; 105: 2; 149: 1; Matt. 26: 30.

For Sunday Evening, March 17, 1912.

Song.—"My Faith Looks Up to Thee."

I. We Are Told,—(1) Who shall sing (Jas. 5: 13; Acts 16: 25). (2) What to sing (Eph. 5: 19; Col. 3: 16). (3) What sing for: (a) Speak to ourselves (Eph. 5: 19). (b) Admonish one another (Col. 3: 16). (c) "Minister grace" unto the hearers (Eph. 4: 29).

Song.—"How Sweet the Name of Jesus Sounds."

II. Singing Is to Be Done—(1) Intelligently (1 Cor. 14: 15). (2) As an act of worship (Eph. 5: 19). (3) By all present (Job 38: 7). (4) Each to come with a hymn (1 Cor. 14: 26).

Song.—"Holy Spirit, Faithful Guide."

III. Singing Is to Continue—(1) While we live (Psa. 104: 33). (2) And take up a new song in heaven (Rev. 14: 3). There will be no singing in hell.

Note.—The good old songs of Zion are a blessed help to God's children. They lead to penitence and submission, awaken gratitude, and strengthen faith. In time of affliction and the approach of death, they calm the troubled waves of the soul as Jesus calmed the troubled sea.

Song.—"Jesus, Savior, Pilot Me."

Which one of the four songs is your preference? Why?

PRAYER MEETING

The Value of Right Thinking.

Psa. 1: 2, 3; 119: 59.

For Week Beginning March 17, 1912.

1. Right Thinking as a Character Moulder.—The man who will not think is doomed. No power on earth or in heaven can save him. He must decide to do right, or miserably fail. No man can be good unless he wills to be good. A dead fish may drift down stream, but only a live fish can stem the tide and go against the current. "I thought on my ways," says the Psalmist, "and turned my feet unto thy testimonies." He turned because he thought. If sinful men today would only stop to think! A few moments of sober reflection would turn many a wanderer to the Lord's testimonies (Psa. 119: 15).

2. Right Thinking Must Lead to "Turning."—The "turning" shows that we have thought with a purpose. Men lose themselves in the byways of sin and destruction, because the path which God has placed before them is permitted to go untrodden. If we trace the lives of those who have gone down the broad road to destruction, we will find written on every ruin along the way, "Wrecked through indecision." The human will, of itself, can do nothing, but when man's will and God's will join forces, there is nothing in the heavens above or in the earth beneath that is mightier. "One with God is a majority." Through Christ assisting us we "can do all things" (Philpp. 4: 12, 13; 1 Tim. 4: 15, 16).

3. Right Thinking Must Result in Right Doing.—There is a new heaven and a new earth to the man whom Jehovah has made wise. To the thinker, the door of God's treasury is ever open. God yields his secrets to the man who thinks. To such a devoted believer there is a pathway along which the angels of the Lord come and go. A dream like that of Jacob comes to those only whose waking hours, as well as whose slumberings, are guarded by the God of Abraham (Titus 2: 11-14).

HOME AND FAMILY

Lead Me Aright.

SELECTED BY ANNA LESH.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright—
Though strength should falter, and though heart should bleed—
Through peace to light.
—Adelaide A. Procter.

The Mother.

BY DR. G. H. VAN DYKE.

THERE is a striking agreement between the Bible account of the creation of woman and the deductions of science. The former says that God created the lower forms of life first, later he created man, but last of all woman. So the pronouncements of anthropology are, that the woman is farther removed from the lower animal kingdom, both in bodily characteristics and in mental and spiritual qualities than man is, she being more highly organized in each of the three points mentioned. Science also adds that in physical variations there is less tendency for the female to revert to former animal types than for the male. So it seems to have pleased God more highly to organize the body and spiritualize the mind of his last work of creation than the next to the last. And this is clearly proved in actual life.

The relation between the ideal mother and the family is the most Christ-like on earth. No other can compare with it. She is the real burden-bearer of the household; and it is not sacrilegious to see in her life something of the real Divinity that Christ so fully lived for us, in that "he bore our sins and carried our sorrows." The ideal mother not only binds up each little bruised finger and kisses away the childish tear, but she binds up even the broken-hearted husband. When disappointment, gloom, or financial loss settle down upon the household, the mother, with her spirit naturally hopeful and buoyant, refills the empty heart of her husband "who has safely learned to trust in her." She drinks the cup of disappointment intended for any one of the family and returns for it tranquillity and hope.

This being true, each ideal mother's life is a sad life, for she "bears the sins of many" before God and implores his forgiveness as no one else can. She would take upon herself the disgrace of any in the home that the guilty one might go free. It is the mother who signs her own name to the child's report card, to be returned to school, when others hesitate, because the grades are poor. And *my* mother,—the mother of nine boys and six girls,—lived to take each one of us into adult life. What an infinite number of sorrows were hers! However, she endeared herself to each one of us,—not always promising children,—by treating each of us as her personal friend! And how often she begged the "kind heavenly Father to keep our young and tender feet from the snare of the fowler"! I can still hear it, how "with strong crying and tears," she carried on her heart our childhood sins to God! How often she atoned for them in our behalf! How often she tucked each one of us, in turn, in the cradle that stood next to her bed, with a specially-warmed blanket! Truly she "bore our griefs"! How often she sacrificed her own personal comfort for others!

So, in the multitude of self-sacrifices,—which are often painful,—each day in the true mother-life is seen more clearly, perhaps, than in any other, the real meaning of the vicarious life of Christ. The peculiar value of the mother-life in the home is the result of a special endowment by the Creator. And this is the normal woman.

But all mothers are not ideal mothers, and all wives are not even mothers. There is a great defect, both in the teaching and in the example, before the children of today, wherein the misguided girl becomes as disastrous to the social fabric as the ill-tutored boy is ruinous to the race. Upon the heart of the mother rests the stability of the family, and the integrity of the family measures the strength of the nation. Upon the purity of the father-life depends the permanency of the race. Apply to each one's life this rule,—"What is morally wrong cannot be physically right." We can not have a safe physical standard of action unless it rests securely upon a sound moral basis; and a moral basis must rest upon a deep religious foundation. This is what is most lacking in present-day family training. When religious principles in the home or the church are exchanged for principles of money-getting, there is little wonder that our children are drawn that way by the things which money gets. Commercialism is rapidly taking the precedence, not—only as the central thought in the family life, but even in some churches; and when commercialism steps in, spirituality steps out. An insatiable thirst for gain, and an increasing tendency to neglect religious training in the family, are conditions which should be carefully guarded against.

1525 Hastings Street, Chicago.

Mother's Charms and Influence.

BY HOWARD WEIMER.

ONE of the most stupendous processes of nature,—as shown in its varied agencies and all the preliminary work,—is to the end that she might produce a mother. There never was anything made that is higher.

God intended that the sweetest, purest, and most unselfish relationship in life should be that of a mother. Mother's charms are many and powerful. Where there has been no fear for God, where his law has been outraged, his love unfelt, mother's affections and tenderness have held transgressors by the heart-strings and led them back to God. All that we are, all that we have been able to do, we owe to mother.

One of the most beautiful, sweetest, purest, and sublime scenes of a mother is recorded in the Gospels, when the angel Gabriel was sent from God, to a virgin espoused to a man whose name was Joseph, of the house of David. That virgin's name was Mary, and thus the message comes to her, "Hail, thou that art highly favored, blessed art thou among women. Thou shalt bring forth a son, and shalt call his name Jesus. And he shall be great, and shall be called the Son of the Highest; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Here was a mother whom a whole multitude of angels was not ashamed to greet with a song that, perhaps, they sang all through the ages in heaven. When the shepherds heard this song, they made haste and came and found the mother and the babe, even as it was spoken by the angel, and told to others.

"But Mary kept all these things and pondered them in her heart." The conduct of Mary, in this case, furnishes a most valuable lesson to mothers and to parents. Often parents are anxious to display every qualification and talent of their children. Never had a mother such an opportunity, nay, such a temptation, to display, the gifts of a talented child as did Mary, but she was silent. Yet she was truly concerned, for while she kept all these things, she "pondered them in her heart."

R. D. 5, Winchester, Ind.

SISTERS' AID SOCIETIES

GLENDALE, ARIZ.—The sisters of this church met Dec. 7, 1911, and organized a Sisters' Aid Society, by electing Sister Sarah Wiegold as president; Sister Mattie Coffelt, treasurer; the writer, secretary. Since then we have had weekly meetings at the homes of the members, with an average attendance of six. Our work consists of making comforters, quilts, waists and aprons. For donations and sales of different articles we have on hand $9.45, with some articles on hand to sell.—Mary F. Durr, Glendale, Ariz., Feb. 15.

ALTOONA, PA.—Our Sisters' Aid Society has closed another year's work. We held fifty meetings, with an average attendance of nine. During the year we made sixteen quilts, fifteen comforters, fifty-one aprons and thirteen sun-bonnets. We had $75.60 in the treasury at the beginning of the year; dues received, $13.20; donations, $1.14; received for work done and goods sold, $108.95, making a total of $198.89. We paid $12 for the support of our pastor; benevolent fund, $16; to the India Orphanage, $20; for carpet for the church, $73, and $48.96 for material; total expenditures, $169.96; leaving a balance in the treasury of $28.93. Sister L. A. Kephart is our president; Sister Pearl Kauffman, treasurer; the writer, secretary.—Sadie L. Morse, 613 Bell Avenue, Altoona, Pa., Feb. 22.

BIG SWATARA, PA.—During 1911 the Sisters' Sewing Circle of this place held thirteen meetings, having a total attendance of 110, with an average attendance of eight. We made five quilts, twenty-six aprons and two comforters. We had in the treasury, at the beginning of the year, $10.49; received during the year, $26.30; expenses, $36.29; donations, $10, of which $2.50 was donated by a sister, leaving a balance of 50 cents. We donated clothing to three families at home. Aug. 30, 1911, we sent $5 and a barrel, containing sixteen articles, including three quilts and two comforters, to the Brooklyn Mission, N. Y. We donated $5 to a family at home. Officers for this year were elected as follows: Sister Elizabeth Balsbaugh, president; Sister Fanny Aungst, vice-president; Sister Annie Bashore, assistant secretary; Sister Jennie A. Cassel, treasurer; the writer, secretary.—Katie E. Fackler, Union Deposit, Pa., Feb. 8.

STERLING, COLO.—We organized our Sisters' Aid Society July 6, 1911. The officers are as follows: Sister H. E. North, president; Sister D. B. Miller, vice-president; the writer, secretary-treasurer. We meet every two weeks and have held seventeen meetings. We had three all-day meetings; at other times we met in the afternoon. Our average attendance was seven; average collection, thirty cents. Our work consists of making clothes-pin sacks, dust caps and aprons for sale. We also made and sold one comforter, and besides did sewing for individuals. Total amount received was $22.45; amount paid out for material, $9.70; amount in the treasury, $11.25. We sent the Gospel Messenger to one sister, and distributed some clothing among the poor. We made two bonnets for several poor sisters. In the future we hope to do more and better work for the Master.—Mary E. Daggett, Box 396, Sterling, Colo., Feb. 22.

BROADWAY, VA.—The Linville Creek Aid Society reorganized Dec. 16, 1911. The following officers were elected for 1912: President, Sister Etta Kline; vice-president, Sister Sarah Zigler; secretary-treasurer, the writer. During the year we met twenty-four times, with an average attendance of fourteen. We made most of our money by boxes of drummer's sample goods, donated by a friend. The last year we made $70.89 by selling goods from box. We received $23.75 for articles made and sold. Our total collections were $18.38. Our total receipts amounted to $131.95. Amounts we donated are as follows: Orphans' Home, $24; District Missions, $30; General Missions, $10; helping to build churchhouses, $10; donation to a family whose house burned, $10 and some bed clothing; an invalid sister, $30; educating a girl in India, $8. Total amount paid out, $122. Balance in treasury, $10.60. The year just ended was the most prosperous one since our organization.—Mamie K. Myers, Broadway, Va., Feb. 12.

LA PLACE, ILL.—During the year 1911 our Sisters' Aid Society at this place held eighteen meetings, with an average attendance of ten, under the leadership of Sister Lona Cripe. During this time twenty-six bonnets were made, and two quilts were quilted. We pieced and knotted eight comforters, besides making prayer-coverings and aprons, and sewing one day for a sister. We bought new carpet for the church, and raised enough money to buy paint to paint the church. We also sent one sack of clothing, valued at $22.35, to the Minneapolis (Minnesota) Mission. We received $34.61 by donations and for articles sold. Our expenditures for the year amounted to $32.71, leaving a balance of $1.90 in the treasury. Jan. 4, 1912, we met to reorganize. Sister Dora Shively was chosen president; Sister Lona Cripe, vice-president; the writer, secretary-treasurer. Our meetings are held at the church.—Ellen H. Wagoner, La Place, Ill., Feb. 25.

PARSONS, KANS.—The following is a partial report of the Sisters' Dorcas Society of this church: Sister Ada Bugg, president; Sister Murray, vice-president; Sister Mary Pefley, treasurer. We decided to meet at the church for the past few months. We have much better interest, and have all-day meetings. We quilted fifteen quilts, tacked ten comforters, and made forty-one prayer-coverings. We also made other articles. We received $57 during the past year; also donations and money for articles sold. We help to bear the expenses of the church. We paid $5 toward a series of meetings, and $16 for dishes for use at communion services. We bought a sewing-machine for the society. Last fall we had our church papered and renovated in general. We gave to a needy sister $5 worth of groceries, and sent the Messenger to a dear sister. We have an average attendance of six. We are not accomplishing very much, but are trying to do what our hands find to do.—Mary Pefley, Treasurer, Parsons, Kans., Feb. 13.

BALTIMORE, MD.—We feel that God has blessed our society during the past year. We are few in number, but trust we are strong in the faith, and we hope to become better laborers in the Master's vineyard in the future. We realize that more could be accomplished for the cause of the Master among the poor and needy, were we not so limited in means. Clothing or donations of any kind are always appreciated. We are very thankful to the sisters of the Pipe Creek and Daleville congregations, who remembered us with boxes of clothing and money, which were very acceptable and well used by our missionary sister, Theresa Schneider, 1520 North Stricker Street. In her work she meets with many cases of sickness and distress among the poor and needy. In a large city like Baltimore there are many who need not only food and clothing, but kind words as well. We are often made to wonder why so many of those, who have so much of this world's goods, can close their eyes to the needs of others. They surely know what the Bible teaches: "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble." And again, "Cast thy bread upon the waters, for thou shalt find it after many days." Do we all believe this? We received, during the year, from donations, dues and the sale of aprons and comforters, $63.92. Our expenses were $58.13; balance now in the treasury, $5.79.—Mrs. D. C. Angle, Secretary, 911 North Monroe Street, Baltimore, Md., Feb. 13.

FAIRFAX, VA.—As the Junior Sisters' Aid Society of the Fairfax congregation, which was organized in 1909, has never been reported, I will tell, in a brief way, how we conduct our Aid Society. The members of our society are between eight and sixteen years of age, and while the officers are members of the Church of the Brethren, all others who wish can also join. We hold our meetings once each month, at the homes of the members of the society. We open at 10 A. M. and close at 4 P. M. We do such work as piecing comforters, making aprons, table-spreads, handkerchiefs, etc. Devotional exercises are held at each meeting, directly after luncheon. Each member pays five cents donation at each meeting. At three o'clock the work is put away and we spend the remaining time in juvenile recreation. I now give the report of our past year's work. We held eleven meetings during the year, with an average attendance of seven; total attendance, eighty-seven. Amount of work done: Three hundred comforter squares cut and pieced for diamond squares, fourteen sugar sacks stamped and worked, two aprons, two table-spreads and one handkerchief made. Cash on hand at the beginning of the year, $9.12; received by donations, $3.60; amount of regular collections, $4.17; total amount of collections received, $11.21; expenditures for sewing material, 98 cents. We donated $2 to the Orphans' Home at Timberville, gave 25 cents for flowers for one sister while she was in the hospital, making a total of $3.13 paid out during the year. We have a balance of $8.08 on hand. Officers for another year were elected as follows: Sister Bernice Jones, president; Sister Wavie Miller, vice-president; the writer, secretary-treasurer; Sister Lenna Miller, assistant secretary-treasurer; Sister Etta Miller, chorister. If any one would like to organize a Junior Sisters' Aid Society, we would be glad to give more information, and we hope to see more reports of this kind in the future than we have had in the past.—Cora E. Bowman, Oakton, Va., Feb. 6.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞ All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. ISAAC L. HOOVER, of Kansas, changes his address from Lone Star to Overbrook.

OUR patrons will find some very interesting reading in the Missionary Department this week.

THE District Meeting for Northern Virginia is to be held in the Woodstock congregation, April 4 and 5.

BRO. A. D. BOWMAN, of Fresno, Cal., changes his street address from 627 Fresno Avenue to 2415 White Avenue.

THE fruitful meetings at Nappanee, Ind., conducted by Bro. J. F. Appelman, closed with twenty-six accessions to the church.

BRO. S. Z. SMITH'S well-directed evangelistic labors at Troy, Ohio, resulted in ten accepting Christ and uniting with the church.

A NUMBER of the State Districts are announcing their District Meetings in this issue but from some of them we have not yet heard.

BRO. D. H. HECKMAN, of Quinter, Kans., is to be located at Oberlin, his State, for the purpose of taking charge of the work at that place.

BRO. M. M. ESHELMAN, of Los Angeles, Cal., has arranged to spend the last half of this month in Sunday-school Institute work in Oregon.

THE District Meeting of Idaho and Western Montana is to be held at Fruitland, Idaho, sometime in April, the date to be announced later.

DURING another protracted meeting, recently held in the Turkey Creek congregation, Ind., by Bro. C. S. Garber, nine were added to the fold.

BRO. ABRAM S. ROWLAND, one of the ministers of the Beaver Creek congregation, Ind., passed to his reward Feb. 12, at the age of sixty-six years.

BRO. J. V. FELTHOUSE, Seminole, Fla., would be pleased to have the address of all the members coming into the State. His home is on the peninsula about ten miles northeast of St. Petersburg.

THE District Meeting of Middle Pennsylvania, to be held in the Raven Run congregation, is announced for April 16, at 7:30 P. M. The elders are instructed to meet at 2:30 P. M. the same day.

WE are instructed to say that all requests for lodging at the coming Annual Meeting should be addressed to Bro. C. G. Trimmer, 565 West King Street, York, Pa., while those seeking other information, respecting the Conference, should write Bro. J. A. Long.

THOSE writing any of our missionaries in China, will please address them thus: "Tien Tsin, China." At the lower left-hand corner of the envelope add "Dickenson Road." It is no advantage to address them in care of United States Consul or anybody else. Letters will reach them sooner the other way. The postage to China is five cents.

BRO. A. D. CRIST spent a number of days in the Mission church in Kansas City, Kans., preaching the Word each evening. As the fruits of the efforts put forth seven applied for membership.

BRO. G. W. KIEFFABER, who went from Mount Morris to Sunnyside, Wash., last September, has accepted a position in Lordsburg College, Cal., and has probably already entered upon his new duties.

FROM what Bro. J. S. Secrist, of Olympia, Wash., says it would seem that his book, "Creation, Time and Eternity," is taking well, and quite a number of copies may yet be disposed of. Possibly another edition will be required.

ON Saturday evening, Feb. 3, our missionaries in China held a love feast in Tien Tsin, this being the second feast held, since we began work in the Celestial Empire. A good report of this meeting will be published next week.

BRO. J. J. YODER, member of the General Mission Board, did some very much appreciated work during the two weeks recently spent at Waterloo, Iowa. Eleven applicants for membership were baptized and received into the church.

THE Educational, Sunday-school and District Meetings of the First District of Virginia are to be held in the Johnsville church, April 18 and 19. This means, we presume, that the District Meeting proper convenes on the latter date.

IT has been decided to rebuild Old Sandstone at Mount Morris, the old walls to be utilized as they now stand. These walls are thought to be as solid as they were the day they were finished. Work on the building will begin as soon as sufficient funds are secured for the purpose.

A LATE issue of the *Altoona Times*, Pa., contains a splendid cut of the Brethren church, just erected at Williamsport, accompanied by a good historical sketch of the congregation and the members who have figured more or less prominently in the community. One seldom finds so much valuable information in a single article of only moderate length.

TWO meetings were recently held in Indiana,—one in the Lancaster house, and the other the Loon Creek house,—for the purpose of organizing into two separate churches what has heretofore been known as the Salamonie congregation. The south part of the congregation retains the old name, while the northern part will be known as the Loon Creek church.

HENRY WATTERSON, the veteran journalist of the South, who has been one of the most prominent and effective speakers in the campaign for the ratification of the arbitration treaties, says that "the big-navy advocates who prophesy a period of wars when the nations of the world will be drawn into the fight one after another, are talking 'through their hats.' The idea that war is not eliminable is a relic of feudal times when war was the natural state."

WRITING from Oyannax, France, Bro. Paul Mohler, our missionary in Southern Europe, says that he is getting hold of the French language quite readily, and will soon be able to use the tongue with ease. He considers it a beautiful language, which will open up to him and his family a rich literature, both sacred and secular. He likes his work, and feels that the experience, which enables him to be much of the time out of doors, is proving helpful, both physically and mentally.

THE temperance forces in Ohio are lining up against what is known as the "King Bill No. 4." It would seem that the liquor element is working for the adoption of a measure that will practically deprive the temperance people of what should be regarded as their legal rights, and each temperance advocate is urged immediately to write a letter to his member of the Constitutional Convention, setting forth his convictions. It is thought that Ohio might soon be made a temperance State if the people can be permitted to vote as they would like to vote.

THE last letter to reach our desk from our missionaries in China was dated Feb. 7. They were then well and still enjoying their work, but had no idea just when they would be permitted to go to the interior and enter upon their regular duties. Late reports from Tien Tsin indicate considerable disturbance.

IN a number of the papers mailed last week the age of Bro. S. R. Zug, of Elizabethtown, Pa., was given as "fourscore and ten," instead of fourscore. A few thousand papers were run off before the error was detected. In a journal like the MESSENGER there are ten thousand chances each week to make mistakes, and occasionally we make some of them.

IN the jungles of Africa is a missionary who is doing a marvelous work with a small printing press and an outfit costing not to exceed $500. He taught a few natives how to set type, run the press and do other lines of work in connection with his small establishment. He writes and translates what he thinks will prove helpful to his people, while his native workers do the mechanical work. In this way he furnishes his people with parts of the New Testament, some good hymns, and some very helpful reading matter besides. For the missionary and the people he is serving, the work is inspiring. What is printed is sent to other tribes, scores of miles away, and his field is constantly enlarging. With a $500 outfit, a small room, and a few natives to help him, he is doing more than could otherwise be accomplished by a dozen missionaries. We sometimes wonder if the great value of the printing press on mission fields is not being overlooked.

ONE of the most interesting and the most helpful works coming to our desk, in a long while, is the "Expositor's Dictionary of Texts," in two large volumes, containing outlines, expositions and illustrations of Bible texts, with full reference to an extensive homiletic literature. The work is edited by W. Robertson Nicoll, M. A., LL. D., and Jane T. Stoddart, with the coöperation of the Rev. James Moffatt, M. A., D. D., and published by Hodder and Stoughton, New York (George H. Doran Company), price, $10 net, and fifty cents for transportation. The two large volumes, containing over 1,000 pages each, cover a good portion of the Old Testament, as well as the New Testament. Each text selected is followed by, what may be considered, a brief address, embodying sufficient seed thought for a regular sermon. The work is not doctrinal, nor are the texts, largely used in support of the principles held by the Church of the Brethren, developed just as we would treat them in our preaching, yet the way they are handled will, in many instances, help the careful minister to a good start in preparing an address. In preparing our sermons we have never found much use for the helps usually recommended for preachers, but we believe that we might use a work of this sort to some advantage.

JUDGING from what we can learn, the outlook for a large attendance at the coming Annual Meeting is decidedly encouraging. From many congregations in the West and in the Middle West scores of members will go to the Conference. Not a few of the aged brethren and sisters look upon this as their last trip to the State from which they emigrated years ago, when they started west in search of homes for themselves. They will remain at York until the Conference ends, then go to the sections where they grew to manhood and womanhood, hunt up the spots that were once familiar to them, and, for a few weeks, will live their young lives all over again. To most of them it will be a delightful experience, but to some it may prove a disappointment. The country will not seem like it was years ago. The hills will be higher, the inclines steeper, and all the valleys narrower. The old familiar homes will be occupied by strangers, and strangers' faces will be met at every turn. It may seem almost like a new world, but they will find enough of what they once knew and saw to make the trip helpful. They will return to their loved ones in the West with some of the lovely scenes of youth replaced by their later observations, and then, instead of dreaming about the past they will have visions of the future, and will, in reality, begin life over again

The Messenger Endowment Fund.

In the course of nearly a third of a century many things happen in an editorial room that, if given to the public, would make interesting and entertaining reading. An editor, however, does not spread broadcast everything that comes to his desk, nor does he attempt to make a pen picture of all that he sees. Suggestions are coming to him continually, while scores, from all parts of the land, tell him their troubles, and some even tell their secrets. Like Paul, we now and then hear things that are not lawful to utter.

Some things come to our desk that are anything but pleasant, while there are others that prove helpful and uplifting. Here we often get the first glimpse of a movement that grows from a small beginning to marvelous proportions. From this vantage viewpoint we look out upon this, that and other good work that some earnest souls set in motion, and often wonder what the end will be. We learn, if we watch and wait long enough. We might, in this connection, mention practically every good movement among us, for we have seen the genesis of all of them. Reports of these beginnings often reach us long before the public knows anything about them.

We are just now reminded of an incident that was mentioned last week, when a devoted friend of the Messenger sent his draft for $10,000, to go towards a large Endowment Fund, the interest of which is to be used in sending the paper to hundreds of people not members of the Brethren church. It was on Dec. 18, 1911, that Bro. B. F. Nininger, of Daleville, Va., wrote us in regard to the propriety of having a large endowment solely for the purpose of sending the Messenger to people outside of the church, with a view of leading them to the truth. From this a correspondence started that resulted in Bro. Nininger sending his very acceptable draft.

His letter of Dec. 18 was the beginning, but who can even imagine what good may follow? For generations thousands of homes will be blessed by the coming of the Messenger, and in the course of years a thousand souls may be led to Christ. The possibilities of this fund for good are indeed marvelous. But this $10,000 endowment may be only the beginning of something still greater. Others may be induced to add large sums to the fund. Some may add $10,000, others $1,000, and there may be earnest members who will give only half the amount. And suppose that, as time goes by, the fund should reach $50,000, or even more! Then think of the thousands of families that can be reached by the use of a carefully-edited paper!

Bro. Nininger is no preacher, but he is a Christian man who believes in the principles held by the Church of the Brethren, and has his way of reaching people with the Gospel. He also knows how to make money, and then he knows how to give as the Lord has prospered him. It pays the Lord to prosper a man who gives in this manner for the good of others. Let us pray that, as the Messenger goes into hundreds of new homes, its contents may be only the more carefully guarded, and that it may be the means of leading its thousands to the Fountain of Eternal Truth!

"Old Sandstone" with its Memories of Auld Lang Syne.

Ever since the night when the wires flashed the news across the Continent that "Old Sandstone" had succumbed to the fire fiend, it has been in my mind to write, for these columns, something of the emotions that touched my heart while reading the fateful message of the destruction of the old landmark, endeared to and enshrined in the hearts of so many men and women in this as well as in foreign lands. And now comes a letter from President J. E. Miller, so full of all that I would have said that I am giving it to our readers just as it came, warm from his heart:

Elder D. L. Miller, Long Beach, Cal.

My dear Father:—As I write this in my office, occasionally my eyes turn over to the bleak walls of Old Sandstone. And as I see those walls, I think not so much of the stone and mortar that they consist of as the men and the women who have been moulded there and of the influence the dear old building has had on our church and people. I first saw the College in 1884. I believe you were then the Sunday-school superintendent. You were not such a ready talker as now.

Again, as I think of this, there comes to my mind the long array of names of ministers who once were inmates of Old Sandstone. I do wish I could see before me the procession of these men as they have come and gone since 1879, when first we had the school. And then, if they should be accompanied by the men and women who have been led to the Savior through their influence, what a mighty column they would present! Yes, some of them have been weak in the service, some have gone astray, but, after all, would the faithful not present an inspiring sight?

Should we try to estimate the influence of Old Sandstone, as we see it in the foreign mission field, what an imposing sight that would be! I need not tell you the names of those who have gone to the field. I need not mention how our work in India began. You know this thoroughly and of it you, along with others, have had some part. As I scan the names of those who have worked in India, I see that half of them have been under the influence of Old Sandstone some part of their life. When I look over the list of those in China,—God bless and keep them during this revolution,—four of them were once here too. Truly, Old Sandstone has produced some missionary spirit and some workers.

As I go from church to church and see the large band of Sunday-school workers who once were Sunday-school students in Old Sandstone, I am happy to think that those who were formerly workers in the Sunday-school here have not been unfruitful in producing scores of others to carry on the good work in many, very many congregations. This gives me a good word to say to those who now deny themselves of other pleasures that they may be active in the church work while in college.

Now there comes to my ears the sound of music. What can it be? It is the song of those who found their Savior* in the Old Chapel while students at the college. I can see many of them as they stood in the congregation when the invitation was given, as they walked down the aisle, or as they stepped to another seat to take their schoolmates with them. I could mention their names but the number is so great that you would tire reading them. I can see the ministers, sometimes students, sometimes others, preaching the Gospel in mighty power so that sinners were moved. I think of the prayer meetings, where many learned to pray and speak. I can hear them even now. They are laboring elsewhere, but their influence with us still continues.

I'm thinking of the Old Chapel and its morning services,—the service at which Bro. Royer presided for twenty short but fruitful years. Sometimes the students felt almost too busy to be present, but every absence proved that something had been missed. Those seasons of worship and instruction in principles from the Book, in incidents from life, in matters not found in books, somehow have left an impress on me that will go along to the grave and, I believe, will be a part of me in eternity. I can not leave them. And better far, I do not want to leave them. They have partly made me what I am, and this makes me feel that others have had the same experience. After all, we differ little from others.

Workers, do you ask? Yes, Old Sandstone has furnished many of them. Some one tells me that twenty-one elders of Northern Illinois were students here. In this District the majority of the churches are presided over by former students of Mt. Morris College. Other State Districts also have their full quota. Three of our present college presidents were students in Old Sandstone. Seven of our schools have Old Sandstone students as members of their faculties. The Publishing House claims a goodly number; they are well represented in the list of Sunday-school writers. Our homes everywhere count among them hundreds and hundreds who once were here as students. And these home-builders,—these men and women who lead godly lives in their respective communities,—are, after all, the best output of any institution.

My dear brother, do not think that I am belittling the work of the men and women who were trained in our other schools. I recognize their excellent work and splendid contribution, but I am thinking of Old Sandstone and what it has done. As daily the mail brings in messages from various sources, of reports of canvassers, of inquiries as to our needs and of offers to help, I am made to feel that the spirit of Old Sandstone lives in her sons and daughters and did not perish in her ruins, neither do I count as little the work of those who never were students at any of our schools. God bless all our workers and make them what they should be!

What of the future? That will be what we, as a church, will make it. We have the chance of a life-time. Others planned and worked, and built and taught in the past third of a century for Mount Morris College and her students. Now is the time for us, as a church, to plan and build, to pray and give that we may place before our people, our patrons, what they should have for the next third of a century. We can be liberal in our gifts and plan large things, or we can be niggardly and close our eyes to the future. God gives the opportunity, but he allows men to choose their own course. He gives wealth, but he allows its use to be determined by the possessor while yet in life. He bestows talents but he compels none to use them contrary to their own will. We must either rebuild Old Sandstone or erect a new dormitory. We are just now waiting for an architect in whom we have a great deal of confidence, to direct us in this. We want to do the best, all things being duly considered. We want to save what is worth saving, so that we shall not be guilty of using unwisely any of the funds that our friends are so cheerfully furnishing us. We must have a Science Hall in which to teach General Science, Agriculture and Domestic Science. We should, by all means, have a central heating plant. Do not think we are extravagant. We are simply planning for what our patronage now demands.

All this will mean much work this summer. It will mean much money. But man was made to work, and money was given us to do good. Each of us is here in the world that we may be of use to others. Since our schools are proving a great factor in our church development, why should we not take them under control, man them well, support them as they deserve, and so do the work the Lord has for our church and people. May we build for his glory and not for our own.

Fraternally,

J. E. Miller.

*Not far from 1,000 have been baptized at Mount Morris College.

Yes! The friends of Mount Morris College will come to the help and a building will rise from the ashes of "Old Sandstone" that will be a credit to the church and an honor to those who assist in the work. A third of a century Mount Morris College has been well and favorably known to the Church of the Brethren. Her history is written in the hearts of thousands of students who have gone out from her walls. The next third of a century will be richer in her history than the past. If the principles of the Gospel of Jesus Christ are made paramount, as they have been in the past, a glorious future is in store for the College.

D. L. M.

"Ye Are the Salt of the Earth."

During the cold winter days we do not live in the outside world as much as we are accustomed to do when the sun shines warmer, and the wind blows softer. We spend more of our time indoors, thus making our physical world smaller, but giving larger scope to the mind life, so we see less and think more.

This morning we have been thinking. We do, sometimes, and the thought comes to us with unusual force: What are you doing? Or if we are really part of the salt of the earth, how are we showing it? Christ also says: "Ye are the light of the world." Again the question comes: "How and where are we letting our light shine?"

These great truths are set forth in no uncertain way or language. We know what salt is. We have it in our homes, on our tables. With it we season all of our foods, and preserve our meat. We are well acquainted with it, and are quite familiar with the different purposes for which it is used. Therefore we should be able to make an intelligent application of the spiritual purpose intended by the Master.

"Ye are the salt." The first thought is: Are we the salt? If we are, we ought to know it. How shall we determine it? Well, we suppose the first thing is to know that we have the necessary characteristics of salt. The two prominent qualities of salt are that it readily permeates and mixes with the material in which it is placed. So, for us to be the spiritual salt, we must have, first, the permeating quality. That is, we must readily mix with the people,—not with only a few and those of our own kind. For salt to mix only with salt would not be effective,—would not produce any action,—as it would be salt in salt, the same as water in water, or light in light. Such salting would be of no avail. We, as salt, are to be operative, on and in the element around us, and to continue to operate until the whole mass or body is affected thereby. If we fail in this, we fail to meet the Christ purpose and mission.

This, of course, does not mean that we are to make the earth or world salty, but we are to permeate the world in which we live and those with whom we associate, with the spirit and religion of Jesus Christ as salt and leaven permeate that wherein they are placed.

The other quality of salt is that of preservation. It is placed in our food, etc., to preserve them from decay,—from spoiling and becoming worthless. This we understand well enough, we are sure, to make an intelligent application. Christ has placed his church in this world to preserve it. "Ye are the salt of the earth." To save the world is our mission. It was God's purpose. He so loved the world that he gave his only begotten Son. This Son came. He revealed

the plan of salvation, completed his Father's will, and then committed the work to the hands of his disciples, and through them to their successors and to us. Again, the question comes: What are we doing? Is our salt as active as it should be, or has it become too much diluted to do effective work? Lot, by moving into Sodom, made a failure. He was either too weak, too inactive, or lacked in quality. There was not a sufficiency of preserving power to preserve the city, and it was destroyed. Lot, perhaps, had some of the spirit that, at times, gets hold of some of us, "The city or the world is going to destruction, sure; so we might as well let it go." No, the world will not go to destruction as long as the salt does its work. As long as the church of Jesus Christ exercises its God-given power, the gates of hell shall not prevail against the Christ power. But as soon as his people begin to get weak in the knees and cease being salt of the earth, then, indeed, may trouble begin. "But if the salt have lost its savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden under the foot of men."

God has so ordained that the Gospel, through the Spirit, is the power of God unto salvation and whenever there is salvation there is power. This power is the salt that preserves. When this power fails there will, no doubt, be a decadence in the onward movement of the church of Jesus Christ,—not in harmony with God's purposes and plans, but because his people are not living in the ideal Christian life. The salt has lost some of its savour,—that is, the church of Jesus Christ has failed in its application of the salt to the saving of the world.

We seem to forget that it is the will of God that all men should come to the knowledge of the truth and be saved. If it is God's will that all men should be saved, and the salvation of the world has been placed into the hands of the church, whose fault will it be if the world is not saved?

Some will no doubt say, "It is the people's fault, because they do not want to be saved." Why not? Why is it that there are so many that are so much inclined to sin? Because of the works of the devil, and the temptations which he is placing in their pathway. Very true, but these are the very things which the church of Jesus Christ,—every minister and every true follower of his,—is to fight. We are our brother's keeper. We are all "keepers" of our neighbors and those whom the Lord has placed in our charge. And all the damnable traps and webs that he sets and weaves to catch their feet, hands and souls, we are to help, as far as possible, to get out of the way, or else, if people become ensnared and destroyed, their blood will be required at our hands.

You may say, "Go, warn them of the dangers." Certainly, do all the teaching and warning; but why not minimize the dangers by the way? On riding down a very steep and stony pathway, just north of the Sea of Galilee, our guide was kept busy warning us against falling over large stones and dangerous boulders that had been lying in the way for years and years. We felt it very kind of the guide to warn us, but we asked why these obstructions had never been removed. "Oh," said he, "these people never do anything of the kind. Their motto is, 'Let every fellow take care of himself.'" How much better are we if we preach against the dangers of the bar-room, the saloon, the dance-hall and the cheap shows, and make no effort, even when opportunity is afforded, to help get them out of the way? Sin is aggressive and destructive, and it is not enough for the church meekly and quietly to let it alone. The salt must be applied. The light must be placed where it can shine, and not under a bushel.

Some of our ministers, because they refuse to sign petitions against granting licenses, are patted on the back by the liquor dealers. "Yes," say they, "they are good fellows. They attend to their own business, and let other people alone." The emissaries of Satan are always liars. What is the business of the whiskey men? To make drunkards and destroy souls. What is the business of the minister of the Gospel? To save souls by fighting Satan and his workers.

Which of the two classes attends best to its business,—the licensed saloonkeeper who robs the church of the souls it should labor to save, or the minister who refuses to interfere with the liberties of the whiskey crowd, whose only purpose it is to rob men of their money, their character, their reason and their souls? The answer, to us, looks to be a very obvious one. The highway robbers deprive men only of their money; the others rob men of their money and, in addition, rob them of their homes, their character, and their souls.

No, my brethren, these soul traps that are planted along our streets, to waylay and destroy our young and older men, are a menace to our society and churches and if the salt of the Christian churches were vigorously applied to them they could not exist. But if this salt once loses its savor,—its active force,—wherewith shall it be salted?

It seems to us the time has come for the church of Jesus Christ to awaken to her calling and possibilities, and help the blessed God and his Christ to knock down the strongholds of Satan and build up the kingdom by filling it with the souls for whose salvation Christ died.

H. B. B.

The Exchange of Views.

While the exchange of views on the Rebaptism question is read with interest by many of our people, it is not looked upon with favor by those who have taken an active part in having the Messenger circulated outside of the church. Especially is this true of mission points in the West. Since the paper is being extensively employed in mission fields, it becomes a question as to how far we may be justifiable in discussing our differences through its columns. So far as we can learn, all of our readers at mission points are opposed to the policy, while hundreds in the well-established congregations are in favor of it. The divided sentiment makes the problem a delicate one for the Editorial Management. In our opinion there ought to be some exchange of views on the questions that deeply concern the Brotherhood at large, but the discussion should be conducted on a high Christian plane, and be as thorough as possible, without being drawn out to a tiresome length. Then those wishing to take part in the discussion should be sure that what they offer the reading public is worthy of careful consideration. It so happens, however, that the Rebaptism question has a bearing on some very vital points, in our way of looking at what it takes to constitute membership in the body of Christ, and for that reason some of us may be overly sensitive. We have on hand a number of articles that are being held back with a view of having several appear in the same issue. As far as the articles will permit, we are letting each side have an equal chance.

The Religious Garb.

Some strange things now and then happen. In a few of the States teachers in the public schools are not permitted to wear their distinctive religious garbs. This also applies to the schools in the Philippines, where the educational system is under control of the United States Government. The requirements interfere somewhat with the custom of teachers belonging to the Church of the Brethren, and they are compelled, in some places at least, to disregard our manner of attire, or quit the schoolroom. But something just to the reverse happened in connection with certain Government Indian Schools, where the Indian School Commissioner issued an order forbidding the wearing of the religious garb by Catholic teachers. This stirred up the Catholics in high places, and they appealed to the President, who revoked the order of the Indian Commissioner. Now the Catholic teachers in the Indian schools are permitted to wear their religious insignia, while teachers in the Philippines, whether members of the Brethren, Mennonite or Quaker churches, must lay aside their religious garb while in the schoolroom. While we do not care to criticise the President, still it must be evident, to any thinking person, that the ruling is not fair. If Protestant teachers are to be ruled out of the schoolroom, on account of a special religious garb, let the Catholics be treated in like manner. Then it is strange that our members can not be permitted to teach in the public schools of some of the States, attired as our people usually are, while in the Indian schools, with Government support, the Catholic teachers can wear the religious garb of their respective orders. We again say, that the rulings are not fair. The policy shows a decided partiality.

Rejecting the Word.

Peter was the first Christian to object to feet-washing as a religious institution. It required only a few words from the Master, however, to set him right; but there are thousands having no faith in the ordinance, who can not be set right, even with a repeated use of all there is in the New Testament on the subject. They can readily accept and put into operation practices that are not so much as hinted at in the Inspired Word, but when it comes to what is taught in John 13, nothing can induce them to accept in full faith what the Master enjoined upon his disciples. Why is it that people, who seem to be honest and spiritual, will make this difference between what is clearly taught in the Book and what is not there? In the New Testament there is not the slightest reference to infant baptism, and yet the practice is accepted by millions of people. On the other hand, nothing could be more clearly taught than the religious rite of feet-washing, as referred to in the chapter cited, yet, how few there are who believe in the institution! Those who reject the rite can set aside the plain, specific Word of the Lord, seemingly with an undisturbed conscience. This is one of the difficult problems in life,—one that is hard to reconcile with the sincerity and devotion seen all around us.

Church Ethics.

Disorder in the house of God should never be tolerated under any circumstances. We do not say that those who produce the disorder should be publicly censured or publicly rebuked, but they should be carefully instructed. The elder or pastor of the church should take the members of his flock into his confidence, have a good, heart-to-heart talk with them, and in this way secure their coöperation. The members can properly instruct their children at home, and labor to enlist their interest and sympathy in behalf of good church manners. This should not be spasmodic, but it should be the fixed purpose of the congregation to secure and maintain the best of order from the time services begin until the people in attendance depart to their homes. Having secured the coöperation of all the members and their children, the pastor should give some wholesome instruction publicly, without any reference to the agreement entered into with the members. Well-directed efforts along these lines may, in the course of a few months, bring about the desired results. There may also be instances requiring some sharp rebukes, but this should be undertaken only as a last resort. At any rate, let it be settled that there is to be order in the house of God.

Get Them into the House.

In some localities, where our people hold services, men and boys are in the habit, during the summer season, of remaining outside of the house and spend the time talking. In this way the services are often considerably disturbed. The habit is a bad one, and efforts should be made to have it discontinued. Nothing for good can be accomplished by talking unkindly to those who do these things, but they can probably be induced to enter the audience room and enjoy the meeting if approached by the right person. Some one, having a good influence in the community, might be entrusted with this duty, and instructed to exercise his own judgment as to the better way of approaching the men and boys who persist in remaining outside during the hour for the services. In due time he would probably have all of them in the room, and could then keep an eye on the situation, so as to permit no one to drift into the old habit again. It should, at all times, be understood that the church, as a body, is opposed to having her services disturbed, and will not permit people to idle away the time around her place of worship.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

THE PRESENT CONDITION IN CHINA.

Disturbances Everywhere.

The condition of the trouble in China is anything but flattering. About the middle of December an armistice was agreed upon between the contending parties, upon the suggestion of England's representative to China, to have a peace conference to try, if possible, to settle their differences peaceably. The representatives of both parties met at Shanghai and, after conferring for ten days, were obliged to admit that the conference ended in failure. The representative of the Imperial Government seems to have yielded to the wishes of the republican representative, much to the disgust of Yuan Shi Kai, the premier of the Manchu government. As soon as he found his action derogatory to the Government he represented, he resigned. Then the leaders of each side continued the conference by telegram without getting any nearer to terms of peace.

The Imperial Government has promised all that the republicans have asked for, except giving the reins of government over to them. The republicans seem not to have much faith in these promises though, as the Government is much better at making than fulfilling promises. They have agreed to give the Government largely into the people's hands by agreeing to establish a limited monarchy, and have disqualified the relatives of the Emperor from holding office. They have even agreed to let the question as to the kind of government, to a real representative body of delegates from the whole empire. They only insist that the conference must meet in Peking instead of a more southern city, as the rebels demand.

Critical Conditions.

The armistice has been extended several times already, and, it is thought, will be extended continuously till spring. Meanwhile the affairs of China are in a critical state. The soldiers of each army have not received their pay for some time. Different uprisings have occurred in the Imperial army. About New Year's the uprising at Lanchow was of such large proportion that Peking and Tien Tsin were cut off from the sea for three days. To obviate the recurrence of this the powers now have the way guarded. Tien Tsin is a seaport except for three months in the winter, when shipping is blocked by shallow water and ice. During this time Chingwangtoo is the port of Peking and Tien Tsin. It is about one hundred miles from Tien Tsin and a little north of the mouth of the Pechili River, on which Tien Tsin is located.

Lawless Bands.

And now the interior provinces are largely at the mercy of robbers, many of whom had been soldiers on one side or the other. Look at Shansi, for instance, the province in which our field is located. The rebels held it for two months, and then the Imperialists recaptured it. Many of the rebels left their cause, as they retreated, and became robbers. The new viceroy himself has had no easy time with his men. Of his 1,500 men, 500 recently demanded their back pay. The viceroy promised to give it in a few days, but that did not satisfy their demand and now they, too, are prowling over the province at will. He ordered his loyal men to surround them. They did and fired blank cartridges all night, and their comrades returned fire. No one was killed and the mutineers were allowed to go away the next day unmolested. Many of the natives, even, are leaving for safer places as fast as they can. Everywhere the power of the local authorities is greatly weakened. With all that many robbers have been caught and dealt with heartlessly. The Central Government is not able to better the condition much at present, for they lack means and are without credit. The Manchus have been appealed to and some are now yielding a little of their vast stores, to preserve their tottering seat of power.

Just yesterday a bomb was thrown at Yuan Shi Kai's carriage, killing a mounted guard and wounding twelve others. The premier's position is unenviable, and, because he is choosing the middle course, he is hated by extremists on each side.

Want and Suffering.

Because of drouths and floods, last summer, the condition of the common people has been rendered doubly hard at this time. And when the scanty food and few furnishings are confiscated by the wild, roving rabble, their destitution is appalling. The peace conference did one good thing in mutually agreeing to give a goodly sum for the relief of famine sufferers in the Yangste Valley.

Return of Bro. Crumpacker.

Bro. Crumpacker just came back to us Sunday evening, Jan. 14. He had gone back to Ping Ting Chou after being with us here a few weeks at the beginning of the general uprising. For two months he kept the work going alone, the people showing more interest than usual. A girls' school had just been started before our sisters came away, and only recently over twenty girls have been inquiring about it. The educated men are beginning to come, as never before, to our services and some of them want to enter the opium refuge too. We rejoice for this manifestation of interest at this time, and for Bro. Crumpacker's safe return to us. We sometimes felt a little anxious for him, but now praise him for the results.

Few Foreigners in the Interior.

Only a few foreigners remain in the interior now. There is real danger there now from the large number of robber bands. Over these neither rebels nor the Imperialists have any control. How long this condition will continue, no one is able to say. Neither side seems able nor anxious to push a vigorous campaign and very likely a peaceable settlement will be reached by summer.

Effect on Mission Work.

But what effect does this condition have on the work, on the missionary, on Mission Boards, on the home base? It is true that but few places can be worked now, and much mission work is closed. I fear, too, that missionary ardor for China might smolder at home. Are there not some conditions that lie deeper than these on the surface? Are we only planning and working for today? The fruit-grower plants an orchard now for future harvests. Nor are we idle or losing time, for we are busy with the language. It is a blessing in disguise. Some have entered work before getting much of the language and they have never found time since, and are thus handicapped. Those who have been on the field have opportunity to work here. Of this and other opportunities we wish to speak at some other time.

Greater Religious Freedom.

Old missionaries, with one accord, are expecting greater religious freedom for the people, along with greater national liberty, whatever way the trouble is settled. A great harvest field is ripening in China. Since 1900, China has been open to some extent to western learning and religious teaching. Many of their young men are in colleges in America and Europe, but too many of them, abroad and in China, are not getting the Gospel of Christ. Too many educational positions, here in China, are filled by godless foreigners because not nearly enough Christian educators have applied.

The Opening Field.

Ere we, who came last fall, get the language, the trouble will have blown over and our vast field will lie open before us. We need more workers this year. The language can be studied as readily here as in the interior. In fact, the teachers are better. Many entering Central China take part of their language near Shanghai. Our field needs forty-eight workers for the large towns alone, besides doctors and nurses. There are no Government doctors in China, and there are only six missionary doctors in Shansi,—a State as large as Illinois and Indiana combined, with fully as many people. One doctor out of the six is now home on furlough. Ping Ting Chou is thirty-six hours from a doctor and the station to which Bro. Hilton's go is six days. Our need of two doctors and as many nurses is imminent, and to have a healthy growth we should have as many new missionaries for evangelistic work as last year. More territory can be had north and east of us, but, on the other hand, one point at the southern end of our territory has been taken by another mission, so it becomes us, as a people with the whole Gospel, to bestir ourselves as we never have before. Pray to that end, and may lives and means be offered, manifesting to our Board and to God that we have faith in his promises.

Blessed Promises.

God's assurances to us are greater than Israel had when they prepared to cross the Jordan on foot, or when the walls of Jericho were to fall by simply compassing the city, or when Gideon and the three hundred were promised the victory over the host of the Midianites, for Jesus, commissioning us to take the Gospel to the ends of the earth, said, "Lo, I am with you alway." A few similar assurances are, (1) "If God be for us who can be against us?" (2) "My word shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it." (3) "I shall give thee the heathen for thy inheritance."

J. Homer Bright.

Tien Tsin, China, Jan. 18.

MISSION NOTES FROM BIBLE LANDS.

After all, the most important thing in Bible Lands is not the traditional sites where Jesus walked, performed miracles, died, rose from the dead or ascended, but the power of the living Christ today, in drawing men to himself and making them new creatures. The apostles and early Christians never worshiped these places as some Christians do today.

Jerusalem.

So much has been written about Jerusalem that one hesitates to put his pen down to write a word, yet we cannot pass it by. Jerusalem is a holy city to Jews, Christians and Moslems,—monotheistic worshipers. It is preëminently a religious city, over-religious, I should say, i. e., the profession of religion has gone mad, but heart religion and spirit worship is all too rare (if one is allowed to express an opinion).

Very many Christian sects have established themselves in Jerusalem, such as Greek-Catholics of various orders, Copts, Armenians, Syrians, etc. Many nationalities are also represented. Some of them are erecting very fine churches, monasteries, etc. No less than eight different bodies of Christians claim a share in the "Holy Sepulchre Church," but Turkish soldiers have to guard the place to prevent them from fighting one another. What a commentary on Christianity!

Of all these the Catholics are most active in mission work and in the carrying on of schools. Of Protestant denominations only two are doing work here, viz., the Church of England and the Christian Missionary Alliance (which is not really a denomination at all but only an organization for mission work). The latter is American and free from ritualism. Their work here is new but they are conducting a few schools and are building a church edifice. The Church of England has been here at least sixty-three years. Both the High Church and the Low Church, as also the London Jews' Society, are conducting work. They have fine day-schools, boarding-schools and a hospital, and are well organized to cover the city. The London Society aims to reach the Jews, and in sixty-three years they claim seven hundred converts who, I am told, were gotten chiefly as children, and include baptized infants. Nevertheless the result is most gratifying.

There are some twenty Protestant missionaries in Jerusalem (if correctly informed) who, they claim, are quite sufficient to evangelize the city. At least, in comparison, it is five times as well supplied as our India Mission field. Here, where religionists are so zealous for their own faith and so crowded together and jealous of one another,—yes, hate one another,—we certainly find a very hard field for Protestant missions. Praise the Lord for some success!

Nablus (Shechem).

This town is close to Jacob's well, beautifully situated between Mt. Ebal and Mt. Gerizim, on or near the site of ancient Shechem. It contains 25,000 people, all Moslem but about 700. The Moslems are very fanatic and bigoted. The Church of England Mission here is forty-six years old and they have had only a few Moslem converts and even these had to leave the country. Generally they go to Egypt. By misrepresentation his friends (?) induced one to return, and then quickly deported him to Medina, and the missionaries heard nothing of him afterwards. There are some seekers, at times, but they always come at night, for fear of their friends, and sometimes policemen (Moslems) wait for them outside, and they never return. Yet the missionaries do not despair. They have a fine hospital and a few schools, but the Moslems have started competitive institutions to these.

Bethlehem.

This is a nice, growing town and its people are nearly all Christians (mainly Greek). As at Nazareth, not a Jew lives in the town. Three Protestant Missions are working here. The Church of England has a girls' school, and there is a Swedish hospital. But the largest work is done by the German Lutherans. They have good schools and a large church. Of course their work is chiefly to educate and elevate the Christian community. They have baptized one Moslem widow.

Jaffa (Joppa).

The reputed house of Simon the tanner is just now being converted into a mosque. The Church of England has work here, but the chief work is Miss Arnott's "Boarding School for Girls," which is really an independent work. She died last May, but the school goes on. Most of the girls are Greek Christians, but there are some Jewish and Moslem girls, too, and there have been some converts. They are taught to do fine needlework, by the sales of which they help to support the school.

Jericho.

This is but a small village today, but to my knowledge no Protestant mission work is carried on in it at all.

Cairo, Egypt.

Cairo is the literary capital of the Moslem world. Here is located their famous University where thousands (perhaps 8,000) of men and boys study all the time, preparing to go out into the world, to propagate the religion of the false prophet. Cairo and all Egypt is claimed by the United Presbyterian Church of America as her field, and she has done splendidly in occupying it. In Egypt they have (1910 report) 115 foreign workers, 672 native workers, 116 ministers, 72 organized congregations, 22 self-supporting churches and a membership of 11,200.

Most of their gains come from the Coptic community which is Christian to begin with, but in need of reform. In Cairo they carry on extensive work, especially along educational lines. They established here the first Girls' College in Egypt two years ago. They have lower grade schools also. Here is also their Theological Seminary, training young men for the ministry. We attended their church services here and, to our surprise, found them using an organ in their worship. I understand that in America they do not allow it, but condemn it.

Cairo, Egypt, Feb. 4. J. M. Blough.

Justin Martyr's Apology.

(Concluded from Page 149.)

because he is a Christian but that the charge against him be examined into, then punish the guilty and let the innocent go free. He then makes the following statement: "It shall be my business to lay before the public a faithful memorial of our life and doctrine, that we may not thank ourselves for our sufferings, which, for want of due information, you may inflict upon us; but, then, remember it is your parts and duties . . . to see that when you have heard the cause you are found to judge righteous judgment; for, believe me, you will be without excuse before God for the time to come, if, after you understand the Christian cause, you refuse a Christian justice."

He then refutes the charge of atheism with the proof that Christians worship the one true God, the Father, Son and Holy Spirit. The kingdom of Christ, which Christians expect, and which the heathen ridicule, is not an earthly kingdom. If it were, Justin asks, "How could we so cheerfully meet death?"

In section eight Justin makes the following noble statement: "It is in our power, at any time, to escape your torments by denying the faith when you question us about it. But we scorn to purchase life at the expense of a lie, for our souls are winged with a desire of a life of eternal duration and purity."

Concerning "Swearing not at all" Justin quotes Matt. 5: 37 as the rule for all Christians, and that those who are found not to make his precepts the rule of their lives are to be looked upon as no Christians, let them say never such fine things of his law, for it is not the sayers but the doers that shall be justified.

Justin then quotes freely from the Sermon on the Mount and concludes this section (22) with the words: "But Christians in word only, who talk these precepts but live them not, such, we beg, may smart for their hypocrisy."

But time and space would fail me to enumerate all that Justin gives in defence of the truth. His arraignment of the claims of the philosophers of Greece, the ridiculous character of their gods, the inferior claims of their poets and philosophers as to antiquity and originality, when compared with Moses and the Hebrew prophets is remarkable indeed. He does not close till he describes the nature and act of Christian baptism, and the Eucharist of communion service (which are often referred to by writers). Then, near the close (Section 89), Justin says: "Upon Sunday we all assemble, that being the first day in which God set himself to work upon the dark void, in order to make the world, and in which Jesus Christ, our Savior, rose again from the dead; for the day before Saturday he was crucified, and the day after, which is Sunday, he appeared to his apostles and disciples, and taught them what I have now proposed to your consideration."

Justin Martyr was born at Flavia Neapolis, in Samaria, of Gentile parents, and had successive masters in philosophy,—Stoic, Peripatetic, Pythagorean, and Platonic. When about twenty-three years old, A. D. 137, he was converted to Christianity. He was directed by an aged Christian to go to the Bible as the source of true philosophy. He found it to be as he himself states,—the only sound and useful philosophy. After this he spent most of his time at Rome and devoted all his talents to the furtherance of the Gospel. About A. D. 166 he suffered martyrdom, a pagan philosopher Cresceus, being his accuser and on the simple charge of his being a Christian.

Dr. Schaff thus writes: "The Apologies of Justin, and the Apologeticus of Tertullian, rich with indestructible truth and glowing piety, are read with pleasure and edification to this day."

Yet Justin had his limitations. He wrote along lines assailed by the enemies of the Christian faith, especially addressed to the Emperor, the Senate, and all the people of Rome, and he employed such Scriptural doctrine as, in his opinion, would best impress the minds of those to whom he wrote. We need not look to Justin for a complete system of doctrinal statements, but what he gives is valuable because of its close proximity to the Apostolic age.

Broadway, Va.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Chico.—Our District Sunday-school Secretary, Bro. Hollinger, of Macdoel, Cal., was with us Feb. 18, in behalf of the Sunday-school work. His talk to the children in the morning was very interesting and helpful to us all. We had the pleasure of hearing him again in the evening. We feel benefited and will strive to do more and better Sunday-school work in the future. Sister Hollinger accompanied her husband. It was their first visit to Chico, and we were glad to have them with us.—Bertha G. Kerr, R. D. 2, Chico, Cal., Feb. 25.

Kerman.—Our church has just closed a two weeks' series of meetings, conducted by our home ministers, assisted by Bro. R. Rodes, of Dakota, who is looking up a location here. The members were encouraged and built up spiritually. We believe lasting impressions were made. Our District Sunday-school Secretary, Bro. Hollinger, was with us and gave us good instruction in regard to Sunday-school work. Several members have moved here since last fall.—Marla Edgecomb, Kerman, Cal., Feb. 25.

Long Beach congregation had the pleasure of listening to Eld. D. L. Miller, while delivering a series of Bible Land talks. Bro. Miller preached fourteen sermons for us. His discourses were very interesting and instructive. We feel that much good has been accomplished, and know that much good seed has been sown.—Julia B. Wall, 129 Descauso Street, Long Beach, Cal., Feb. 25.

Pasadena.—Feb. 18 Bro. C. W. Guthrie began a course of stereopticon lectures at the Holliston Avenue Chapel. These lectures were accompanied each evening by short talks on vital religious themes by Eld. W. E. Trostle. Bro. Dredge, of Southern Ohio, who, with his family, is spending the winter in Southern California, preached for us last Sunday morning and evening. The program of the Christian Workers' Union Meeting will be held at this place March 10.—Bertha Harper, 343 North Mentor Avenue, Pasadena, Cal., Feb. 26.

CANADA.

Irricana.—We met in called council Feb. 19. Bro. Shatto, of Nanton, Alta., met with us at the request of District Meeting, and assisted in installing Bro. John Culp to the eldership. This gives us two elders at this place, which is a great help to us, owing to our isolated location.—Ethel Thomas, Box 65, Irricana, Alta., Can., Feb. 23.

COLORADO.

Smith Fork.—Our revival meetings closed Feb. 6, with a love feast. Our evangelist, Bro. Salem Beery, of De Beque, Colo., labored very earnestly and gave us twenty-four soul-refreshing sermons, warning sinners and upbuilding the members. We also held eleven day meetings at the homes of members. As a result of these efforts one was baptized, two restored, and the church was left much stronger than before. About thirty-five surrounded the Lord's tables. Our church is prospering and yet there remains much more than we can do. We need consecrated workers to help us in our Master's harvest. Come over and help us! Our elder expects to leave us for the summer, which will leave us with only one minister, so we want helpers. If there are any ministers looking for a location for the summer, or permanently, we ask you to come to this place to keep our church in a flourishing condition.—W. B. Eby, Hotchkiss, Colo., Feb. 28.

FLORIDA.

Seminole.—We were with the Brethren at the organization of their church, near Phelps, Pasco Co., Fla., and had a very enjoyable time. The meetings following, and the communion which was held on Saturday evening, were a feast of good things. We are continuing to be helpful here too. We have organized a Bible study class that meets at our home once a week, and every one seems much interested. There are fourteen members in the class, mostly young people, but many others also attend who are not members of the class. We are anxious that our teaching shall be according to the will of God, and that it may result in the salvation of souls. We should like to secure the address of every member who comes to Florida, even if it is only for a short time, but we hardly know how to accomplish this. We have had a very delightful winter. Our garden has done reasonably well. Old settlers say the prospects for an abundant crop of citrus fruits has not been so good for years. This year there has been an abundance of rain. We ask an interest in the prayers of the Brotherhood for the work of Christ at this place.—J. V. and S. G. Felthouse, Seminole, Fla., Feb. 25.

ILLINOIS.

Cerro Gordo.—Our series of meetings, conducted by our pastor, Bro. D. M. Adams, began Feb. 4, and closed Feb. 18. We appreciate very much the efforts of our brother, as he labored earnestly to declare the whole Gospel. As a result two were made willing to accept Christ and were buried with him in baptism. Others seem near the kingdom but are waiting for a more convenient season. The church has been greatly strengthened through these efforts.—Anna B. Leedy, Cerro Gordo, Ill., Feb. 23.

Correction.—In the obituary notice of Sister Bogenrief, as published in Messenger No. 8, please read "Hanhah Bogenrief" instead of "Sarah," as there given.—Albert Myers, Waddams Grove, Ill., Feb. 28.

Mount Morris.—On Sunday evening, Feb. 25, Pres. J. E. Miller addressed a large audience in the College Chapel on the subject, "The Relation of the Mt. Morris Church of the Brethren to Mt. Morris College." Throughout the entire period of the history of the College the relation between the school and the local church has been mutually helpful,—each has been greatly benefited by the presence of the other. All the religious services are held in the College Chapel, to which the church has a perpetual right, and schoolmen, students, and other resident members, all work together in the common cause without friction or disagreement. Sister D. E. Price, whose illness was mentioned in my last correspondence, was called to her reward this week.—Charles H. Keltner, Mt. Morris, Ill., Feb. 27.

Mulberry Grove.—Last night we closed our two weeks' series of meetings, which began Feb. 11. It was conducted by Bro. George Miller, of La Place, Ill. Bro. J. E. Wagoner assisted in the song service. Bro. Miller gave us some good lessons. We feel much encouraged to press onward in the good work. One was baptized.—Ida M. Kessler, Mulberry Grove, Ill., Feb. 26.

Shannon.—We are glad to report an increase of interest in the Master's work at this place. Our series of meetings closed on Wednesday evening. Bro. John P. Harris, of Staunton, Va., conducted the meetings. He preached twenty-one powerful and soul-inspiring sermons. We had the joy of seeing fourteen dear ones accept Christ. Twelve received baptism and two were reclaimed. We feel very much encouraged. Bro. Harris went from here to Mt. Carroll, Ill., where he may be addressed until April 1.—Etta Kreider, Shannon, Ill., Feb. 24.

Waddams Grove.—We met in council Feb. 24, with our elder, Bro. P. R. Keltner, presiding. Our love feast was appointed for June 8 and 9 at 2 P. M. We decided to use the "Kingdom Songs" in our Sunday-school and Christian Workers' Meeting. We also decided to do some changing on the inside of the Chelsea meetinghouse, and also to put down a cement walk. Our church attendance has been very good all winter. Several of our members have been afflicted with the mumps this winter. Our young people expect to give a temperance program March 31 in the Louisa house. Bro. David Masters and wife, who were visiting his parents, Bro. Geo. Masters, and other relatives here and in Southern Illinois, left for their home in Canada. Eld. Jacob Delp, of the Yellow Creek congregation, who is past eighty years of age, was also at our council. He came here from Ohio in 1848. He was then a deacon. When the Annual Meeting was held in this church in 1856, he and his wife walked to the meeting three different times, it being a distance of ten miles. He is still hale and hearty, and drives his own horse.—Albert Myers, Waddams Grove, Ill., Feb. 25.

Yellow Creek congregation met in council Feb. 23. Twenty-two members were present. Our elder, Bro. P. R. Keltner, presided. Bro. Andrew Blocher was chosen as our delegate to Annual Meeting, Bro. August Kuhleman, alternate. It was decided to hold our love feast May 25 and 26. Any one going to Annual Meeting at this time is invited to enjoy the love feast with us.—Ruth Blocher, Pearl City, Ill., Feb. 26.

INDIANA.

Anderson church met in council Feb. 24. Our elder, Bro. D. F. Hoover, presided. A local missionary committee was appointed. Bro. Ross Martin was chosen as secretary of the committee. We decided to have a love feast May 4, at 5:30 P. M. Our Sunday-school is growing.—Curtis Hilbert, 3314 Cols. Avenue, Anderson, Ind., Feb. 20.

Bremen church met in council Feb. 24, with our elder, Bro. J. S. Kauffman, in charge. Bro. J. S. Kauffman was chosen as our delegate to Annual Meeting. Bro. William Weaver was chosen to serve on our temperance committee for three years. We will have our love feast May 24.—Monroe Martin, Bremen, Ind., Feb. 28.

Maple Grove.—Our church met in council Feb. 24, with Eld. Chas. Neff presiding. Two members were received by letter and one letter was granted. Our committee to secure an evangelist for our next series of meetings has the promise of Bro. Walter Warstler for next August. We have made arrangements to get the new song book. "Kingdom Songs." Our delegate to the next Annual Meeting will be Eld. C. A. Neff; Bro. James Peters, alternate. Sunday, Feb. 18, Bro. Iverson Mishler gave us a very clear and impressive sermon on the mode of baptism.—Clara E. Burtsfield, New Paris, Ind., Feb. 27.

Nappanee.—Our series of meetings began Feb. 4. The preaching was conducted by the home ministers until Feb. 8, when Bro. J. F. Appleman and wife, of Plymouth, Ind., came to us and continued the meetings until Feb. 25. The interest and attendance were good. A number of times the people could not all get into the house. We had a very spiritual and inspiring series of meetings, and twenty-six united with the church through Christian baptism. The members were greatly encouraged. Bro. Appleman made many friends while here.—B. J. Miller, Nappanee, Ind., Feb. 29.

Nettie Creek.—We met in council Feb. 17. This was the time for reports from the different committees. Two of our ministers and their wives asked for letters to go to other fields of labor. While we feel sorry to have them leave us, we pray God's blessings upon them in their work elsewhere. Our love feast has been appointed for April 27, at 5 P. M., and Oct. 26, at 10 A. M. The writer was appointed trustee of the graveyard at the Brick church.—Chas. V. Miller, Hagerstown, Ind.

Notice.—The churches of Northern Indiana will please note the change in the address of the undersigned Treasurer of the Mission Board of Northern Indiana, from Middlebury, Ind., to Shipshewana, same State.—J. Harvey Schrock, Shipshewana, Ind., March 1.

Ogans Creek.—Our series of meetings, conducted by Bro. C. S. Garber, of St. Joseph, Mo., began Jan. 21 and closed Feb. 9. We had very large crowds. Much interest was manifested, and the members were greatly built up. Many of our friends and neighbors were made to see and understand the Word of God as never before. Five were baptized, one reclaimed, and one awaits baptism. Our council was held Feb. 10. Our elder, Bro. Geo. Swihart, was with us. We had a very good meeting. We decided to have our love feast in the fall. Bro. Swihart remained over Sunday and preached three very deep sermons from the Book of Revelation. We thank our surrounding congregations for their presence and help in our series of meetings.—Metta E. Kreider, North Manchester, Ind., Feb. 27.

Pleasant Dale.—We have closed another very interesting series of meetings, conducted by Bro. Reuben Shroyer, of Canton, Ohio, which began Jan. 25, and closed on the evening of Feb. 11. Bro. Shroyer labored faithfully while among us, and preached the Word with power. There were no accessions, yet we feel that many good and lasting impressions were made. Feb. 24 we met in council with our elder, Bro. Geo. E. Swihart, presiding. Five letters were granted. We regret to have these members leave us. Bro. Swihart earnestly entreated us to relieve him of the care of the church at this place. However, this was not done, and we have re-elected him as our elder for another year. Bro. I. F. Yaney was chosen to represent us at Annual Meeting, with Bro. Thomas Griffith, alternate. Bro. Swihart remained with us over Sunday and preached three powerful and edifying sermons.—Lizzie Baumgartner, R. D. 3, Monroe, Ind., Feb. 26.

Roann.—Our church met in council with Eld. G. E. Swihart presiding. Eld. C. F. Eller, of North Manchester, Ind., also assisted in the work. Eld. G. E. Swihart's time expired as elder of this congregation. The vote of the church resulted in his reëlection, but he did not accept. The writer resigned as church clerk and correspondent.—I. E. Warren, Roann, Ind., Feb. 29.

Salamonie.—Our church met in two special councils,—Feb. 16 at the Lancaster house, and Feb. 17 at the Loon Creek house. The purpose of these councils was to organize into two separate congregations what has been known as the Salamonie congregation. The adjoining elders at these meetings, who assisted in the organizing of these churches, were Elders D. B. Garber, I. B. Wike, and D. R. Hardman. The south part of the former church retains the old name, while the north part will be known as the Loon Creek church. The following officers were elected for the Salamonie church: Bro. Henry B. Wike, elder; Bro. Hampton Zook, secretary; Bro. Alva Winebrenner, treasurer. The officers for the Loon Creek church are as follows: Bro. Henry B. Wike, elder; Sister Nora Paul, secretary; Bro. Samuel Funderburg, treasurer. It was decided that the secretary of each church act as church correspondent. Eld. Aaron Moss, who had been elder of the Salamonie church for about eleven years, resigned. During the time that Eld. Moss had charge of the Salamonie church five deacons and five ministers were elected. We certainly feel that credit is due to Eld. Moss for his services rendered the Salamonie congregation.—Millie Wike, R. D. 6, Huntington, Ind., Feb. 22.

Sugar Creek (East house).—Our church met in council Feb. 24, with Bro. Henry Neff as moderator. One letter was read and fourteen were granted. Several of our members are going to Michigan, to new fields of labor. We reorganized our Sunday-school, with Bro. Perry Yoder as superintendent. Bro. B. F. Emiley was elected as our delegate to Annual Meeting. Our Sisters' Aid Society was organized a few months ago, with Sister Dora Bollinger as president; Sister Emiley, superintendent; Sister Nettie Yoder, secretary. Feb. 25 Eld. Henry Neff and Bro. Frank Emiley were called to the home of Bro. Lewis Holler to anoint him, he being very low with cancer of the stomach.—Ella Wagoner, R. D. 2, South Whitley, Ind., Feb. 26.

Turkey Creek congregation enjoyed another week's meetings held by Bro. C. S. Garber. Nine more souls were born into the kingdom this time. Our church, together with Bro.

Garber, felt that the series of meetings, held last October, had never been completed, as so many precious souls were then so near the kingdom. This makes a total of fifty-three converts during the five weeks he labored for us. Our church meets in regular council on Saturday, March 2.—Mrs. H. H. Hartsough, Nappanee, Ind., Feb. 26.

IOWA.

English River.—Our church met in council Feb. 24. The weather was inclement but the attendance was good. Eld. H. C. N. Coffman presided. Bro. Wallace Blaylock, our accommodating sexton, will continue for another year. Our spring love feast was appointed for May 25, at 4 P. M. Bro. W. D. Grove was elected as our delegate to Annual Meeting; Bro. D. P. Miller, alternate. We have a committee to see after making improvements in our north churchhouse. We expect to hold a series of meetings at each church next fall and winter.—Peter Brower, South English, Iowa, Feb. 29.

Kingsley.—Our church met in council Feb. 26. Our elder, Bro. Wingert, presided. Considerable business came before the meeting. Bro. H. H. Wingert was unanimously reëlected elder for another year. A rising vote of thanks was given him for the past year's service. Brother and Sister Eisenbise were advanced to the second degree of the ministry, and will be installed into that office soon. A committee was appointed to secure some one to hold a series of meetings at both churchhouses sometime this year. We were glad to learn that Bro. T. A. Eisenbise, of Morrill, Kans., expects to visit our pastor and his family sometime this spring, and that he has consented to give us a series of meetings while here. We expect to hold our love feast in connection with those meetings, if possible.—Phoebe Foft, Kingsley, Iowa, Feb. 27.

Waterloo.—This evening closed a most excellent series of meetings. Bro. J. J. Yoder, of McPherson, Kans., was with us for two weeks, holding forth the Word in his powerful, impressive manner. Each afternoon we had a Bible class, and every evening we had evangelistic services. Today was a happy, busy day, including the baptismal services of the eleven applicants. Of this number five were heads of families and one more is to be restored.—Lizzie A. Witter, 1002 Randolph Street, Waterloo, Iowa, Feb. 25.

KANSAS.

Correction.—In my report, as published in No. 8 of Gospel Messenger, a line was accidentally omitted. Supplying the missing part it should have read that "the Rocky Ford church, Colo., was organized with Bro. J. C. Funderburgh as their first minister, and Eld. G. E. Studebaker as elder in charge."—G. Nevinger, Independence, Kans., Feb. 26.

Kansas City.—Feb. 18 Eld. A. D. Crist, of Paola, Kans., came to us, and has preached each evening since, to good congregations and with the best of interest. Thus far seven have come out for the Lord, four being baptized today, with others to be baptized in the near future. Today we are having the worst storm of the winter, which will again cause suffering among the poor, as out-of-doors work will be abandoned again. Pray for the success of our meetings, and that the new organization may become a strong and flourishing church.—I. H. Crist, 731 Packard Street, Kansas City, Kansas (Armourdale Station), Feb. 25.

Oberlin.—Bro. George Eller came to see us in regard to locating a minister here. We rejoice to say that arrangements have been made for Bro. Heckman and family to move here to labor for the Master's cause. Bro. Eller remained with us over Sunday and preached three powerful sermons.—J. W. Blickenstaff, R. D. 6, Oberlin, Kans., Feb. 25.

MARYLAND.

Frederick City.—The writer commenced a series of meetings in this church Feb. 11, and continued until Feb. 16, when Eld. G. S. Harp, of Myersville, Md., came to us. He remained with us over the following Sunday, preaching four very practical discourses. The writer then continued the meetings until Feb. 21. While there were no accessions, the efforts have not been fruitless, for the membership seems greatly strengthened. We regretted the fact that a number of our members, owing to sickness, could not attend many of the services, but the interest was commendable.—R. A. Nedrow, 121 East Fourth Street, Frederick, Md., Feb. 27.

MICHIGAN.

Chippewa Creek.—Bro. Chas. Deardorff, of Harlan, Mich., began a series of meetings at this place on the evening of Feb. 5. He remained with us two weeks, preaching the Word with power. Though the weather was very cold, we had large crowds. Some people attended these services who were never known to attend church before. Bro. Deardorff preached sixteen sermons and made twenty-one visits. One young man made the good choice. He was baptized in the early morning hours of Feb. 18. Bro. Deardorff had intended to remain another week, but on Sunday evening, Feb. 18, after he had preached to a crowded house, he received the sad message that his house had burned down that afternoon, and that he should come home as soon as possible. Thus closed our interesting series of meetings.—Laura R. Kepner, R. D. 1, Rodney, Mich., Feb. 28.

Shepherd.—Bro. Levi Baker, of Bannister, Mich., came to us Jan. 28, and preached eleven soul-thrilling sermons. One person was received into the church by baptism. We are thankful for these meetings. On account of Bro. Baker taking a severe cold he was obliged to close the meetings. We thank the brethren who have come to us during the last two years, and for the good seed sown. We trust God for a bountiful harvest of precious souls in the near future. This is a mission point, with only thirteen members. We have Christian Workers' Meeting and Sunday-school with the Baptists in the Baptist church; also preaching by the Brethren the first Sunday of each month, morning and evening. Bro. C. L. Wilkins has charge.—Mrs. E. M. Marker, R. D. 4, Shepherd, Mich., Feb. 20.

MINNESOTA.

Winona.—This is to inform our many friends that our daughter, Martha Hilary Keller, is fast recovering from the severe operation to which she submitted four weeks ago. We can see the wonderful power of our Heavenly Father in this, and we praise his holy name. I will be here for a time, caring for my daughter. The Mission seems to be in a prosperous condition at this time.—Lizzie Hilary, 552 West Seventh Street, Winona, Minn., Feb. 24.

MISSOURI.

Joplin.—We have decided to have our Sunday-school Convention March 10.—Lettie Thompson, Chitwood, Mo., Feb. 27.

Shelby County.—A ten days' revival meeting, conducted by Bro. John Ernst, of Republican City, Nebr., closed Feb. 23. The weather conditions were not very favorable, but the attendance was fair, and the members were greatly strengthened. Our church met in council Feb. 22, with Bro. Ernst presiding. It was decided to accept the aid of the Mission Board in locating a minister here. It was also decided to organize a Christian Workers' Meeting about April 1.—Mrs. Nettie Kellar, Cherry Box, Mo., Feb. 27.

NEBRASKA.

Alvo congregation is in need of a minister. Our pastor, Bro. J. L. Snavely, is impaired in health, and not able to take charge of the work at this place, as he is advanced in years. Any of our ministers wanting a place to work for our Lord, please write to the undersigned.—H. E. Rasp, Box 93, Alvo, Nebr., Feb. 26.

Arcadia church met in council Feb. 24, with the writer presiding. The deacons gave a very good report of their visit. Our love feast will be held April 5, at 6:30 P. M., four and one-half miles northeast of Arcadia. Bro. A. J. Lybarger was elected as a member on the temperance committee, to fill a vacancy. Our Missionary Educational Committee is composed of Bro. C. V. Stern and Sisters Alta M. Musselman and Eva J. Fike. We are having a lighting plant installed in our church. We have recently opened another preaching point.—J. J. Tawzer, Arcadia, Nebr., Feb. 26.

NORTH DAKOTA.

Englevale.—Our church met in called council Feb. 22. We decided to commence a series of meetings March 3, and will dedicate our church also at that time. Our love feast will be held March 16 and 17. Our elder, Bro. Isaac Miller, is to be with us. We are few in number, and will appreciate to have others with us.—Ladosa B. Smith, Englevale, N. Dak., Feb. 23.

Newville.—Our Aid Society met April 20, 1911, and reorganized, with the writer as president; Sister Miriam Rhodes, vice-president; Sister Mattie Moore, secretary; Sister Frances Shively, treasurer. From April 20, 1911, until Feb. 23, 1912, we held seventeen half-day meetings, with an average attendance of seven. Our sewing consists of wearing apparel. We donated one day's sewing to a sister. Our collections amounted to $16.74; paid out for goods, $12.07. Twenty-seven garments were donated to the society; received for goods sold, $1.87. One sack of clothing was sent to the Kansas Mission, valued at $36.66; balance in the treasury, $6.54. We open our meetings with Scripture reading and prayer. We hope to do better the coming year.—Belle Welch, Newville, N. Dak., Feb. 25.

OHIO.

Baker.—Feb. 25 Bro. C. L. Wilkins, of Middleton, Mich., filled our regular appointments in the morning and also preached in the evening. Bro. Wilkins was born and raised in this congregation, and for a number of years was our minister and elder. A host of friends and relatives welcomed him into our midst again. From here he went to Sidney, this State, where he is now engaged in a series of meetings. Recently $10 was donated from our Sunday-school collections to the poor in Chicago. Other needy places are also sharing in the benefits of this fund, which is commendably large, considering the size of the school.—Blanche Lentz, Lafayette, Ohio, March 2.

Beech Grove.—We met in council Feb. 24. Our elder being absent, Bro. George Stump, Bro. Minnich and Bro. Henry Baker were with us. Bro. Baker presided. Two letters were granted. We decided to hold our love feast May 25, at 5 P. M. We have the promise of Bro. D. S. Filbrun to assist us in a series of meetings this fall. Bro. William Royer was elected trustee. The writer was chosen as Messenger correspondent. Bro. Andrew Petry was elected as our delegate to Annual Meeting. Brethren A. B. Miller and W. S. Hollinger are our delegates to District Meeting. Bro. Lawrence Kreider was chosen as our elder.—Mary Rife, R. D. 1, Hollansburg, Ohio, Feb. 27.

Brookville church met in council Feb. 28, Eld. J. C. Bright presiding. Brethren Samuel Horning and George Erbaugh were the visiting ministers. At this meeting nineteen letters were granted and three received. Our elder appointed Brethren Joseph Robbins, Daniel Kinsel and Ezra Kimmel as a Missionary Committee. Bro. Amza Hay, Sisters Lona Priser and Ruth Brumbaugh are our committee on Christian Workers' Meeting. Bro. J. C. Bright was elected as our delegate to Annual Meeting; Bro. Jacob Kimmel, alternate. Brethren J. C. Bright and Jacob Kimmel are our delegates to District Meeting; Bro. Levi Zumbrum and Sister Sarah Kimmel, alternates. It was decided to start a Bible class, with Bro. J. C. Bright as leader. During the meeting a report was read of the Sisters' Aid Society. A collection of $3.07 was then taken to aid in the work. It was decided that hereafter we will begin our council at 9 A. M. instead of 10 A. M.—Mrs. Ezra Kimmel, R. D. 3, Brookville, Ohio, Feb. 28.

Eversole church convened in council Feb. 4 with our elder, Bro. Samuel Horning, presiding. Elders J. C. Bright, Jonas Horning, John Beeghly and Noah Erbaugh were present. Five letters of membership were granted and two received. Four young members were chosen to solicit for foreign missions, and as we felt the need of more help in the ministry, Bro. Noah Beery was advanced to the second degree. He and his wife were duly installed. Eld. John Calvin Bright officiated. We elected Bro. Samuel Horning as our delegate to Annual Meeting, and Brethren Samuel Horning and Harvey Priser as delegates to District Meeting. We decided to have our love feast May 4, at 4 P. M.; also to have a singing school at this place every Thursday evening. Feb. 4 Bro. J. A. R. Couser, of Peebles, Ohio, began a series of meetings at this place and continued until Feb. 24, which was well attended, with good interest. Much benefit was derived from these services. He also gave us two very helpful sermons and one temperance lecture. A very touching temperance song, which he sang, was much appreciated by all. Since our last report our hearts were made glad, when three precious souls were buried with Christ in baptism. We feel that God's Spirit is still in our midst, and the work is progressing.—Clara Erbaugh, R. D. 2, New Lebanon, Ohio, Feb. 29.

Oakland church met in council Feb. 24, with our elder, J. H. Christian, presiding. Six letters of membership were granted. Bro. H. Z. Smith was chosen as delegate to Annual Meeting, and Brethren H. Z. Smith and S. S. Halladay as delegates to District Meeting. The church decided to hold a love feast May 25. Visiting brethren at this meeting were Brethren Jesse Stutsman, S. D. Royer, J. O. Garst, Lawrence Kreider, Newton Binkley and John Elkenberry. Bro. Joseph Studebaker will be with us soon, to assist us in a singing class.—Maria Miller, Bradford, Ohio, Feb. 26.

Prices Creek.—Beginning Feb. 12, Bro. H. S. Weaver began a Bible School in the Prices Creek house, continuing two weeks. The lessons covered the Book of Matthew. Bro. Weaver worked earnestly, and all in attendance appreciated the lessons very much.—Walter A. Petry, West Manchester, Ohio, Feb. 29.

Troy Mission.—Our mission is in the midst of a good revival, conducted by Bro. S. Z. Smith, of Sidney, Ohio. Six have come out on the Lord's side, and others are near the kingdom. The meetings are still in progress. We are having extremely unfavorable weather.—Oran S. Yount, Troy, Ohio, Feb. 24.

Wooster church met in council Feb. 24. Eld. R. M. Moomaw presided. Three letters of membership were granted. The church decided to send a delegate to Annual Meeting this spring. We also decided to buy little chairs for our infant Sunday-school class. We expect Bro. R. R. Shroyer, of Stark County, Ohio, to conduct a series of meetings for us this coming summer. Bro. Israel Hoover was elected church trustee. Considering the very cold winter, our Sunday-school is progressing nicely under the leadership of Bro. A. C. Buchwalter.—Mary Brubaker, Wellersville, Ohio, Feb. 28.

PENNSYLVANIA.

Chiques.—We held our council at the Chiques house. Sunday-school officers were elected for 1912. Twelve church letters were granted. Our love feast has been appointed for May 28 and 29, 9:30 A. M., at the Chiques house. The missionary solicitors and the Sisters' Aid Society gave their reports. This church decided to have two series of meetings next fall and winter.—Henry S. Zug, R. D. 1, Mount Hope, Pa., Feb. 25.

Davidsburg.—Feb. 17 Bro. Adam Hollinger, of Mechanicsburg, Pa., began a one week's series of evangelistic meetings at the Davidsburg union church. Bro. Hollinger preached nine doctrinal sermons. The interest and attendance increased to such an extent that on the last night the church was completely filled, with the back aisle standing full and some on the outside, at the windows. Many were sorry that our brother could not remain longer. One was born into Christ's kingdom, and others are near. We had excellent song service before preaching, conducted by Bro. H. C. Hollinger, of Dover, Pa.—G. W. Harlacher, Dover, Pa., Feb. 27.

Parkerford.—Dec. 10 an ordination service was held in this church, which was very impressive. Eld. P. J. Hetric had charge of the service. Bro. J. T. Myers, of Greentree, Pa., preached the ordination sermon, after which the pastor of the church, Bro. T. R. Coffman, was ordained to the eldership. Bro. Coffman was the first elder ever ordained at this place.—Mrs. L. B. Keiter, Parkerford, Pa., Feb. 24.

Ridge.—We enjoyed a very interesting two weeks' series of meetings at the Shippensburg house, conducted by Bro. Steerman, of Greencastle, Pa. Bro. Steerman labored earnestly, and we believe much good will result. The church was greatly benefited by his preaching. One was reclaimed, and we feel that others are very near the kingdom.—Joseph Burkhart, Shippensburg, Pa., Feb. 29.

Woodbury.—We met in council Feb. 17. Eld. J. R. Stayer presided. Janitors were appointed for each of the houses. Our love feast was appointed for May 25, at 4 P. M. Two were received by letter. One query is being sent to District Meeting. Eld. J. R. Stayer and the writer will represent this church at the District Meeting.—J. C. Stayer, Woodbury, Pa., March 1.

TENNESSEE.

Limestone.—The church at this place has enjoyed a week's series of meetings, conducted by our home ministers, Brethren P. D. Reed and A. E. Nead. The attendance and attention were good. The brethren preached the Word with power. Our council was held Feb. 24. Not much business was before the meeting. Bro. Nead preached an excellent sermon.—Anna Arnold, Telford, Tenn., Feb. 28.

TEXAS.

Seclusion.—If there are any members who wish to change climate and go where it is warmer and no winter, we would say to them that this is a fine climate with good water. All kinds of vegetation can be grown without irrigation. For more particulars please write to the undersigned.—Mrs. Grace Casner, Seclusion, Lavaca Co., Texas, Feb. 25.

VIRGINIA.

Daleville.—The Educational, Sunday-school, Missionary and District Meetings for the First District of Virginia will be held at the Johnsville church April 18 and 19.—D. N. Eller, Secretary, Daleville, Va., Feb. 26.

Middle River.—We met in council Feb. 24, with Bro. B. B. Garber presiding, and disposed of all the business that came before the meeting. The Home Mission Board gave a report of their work for the year. The time of one of the members having expired, another member was elected. The Sisters' Aid Society made a very good report of their work for the past year. The church adopted the "Layman's Movement" for raising all the money needed for expenses and missionary purposes. Our love feast will be held May 11 at the Middle River church. Our delegates to Annual Meeting are Brethren A. B. Early and J. W. Wright; to District Meeting, Brethren B. B. Garber and D. C. Cline.—J. F. Miller, Grottoes, Va., Feb 26.

Woodstock congregation met in council Feb. 24 at the Val-

(Concluded on Page 160.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

CHURCH ORGANIZED IN FLORIDA.

According to previous arrangement the brethren and sisters in this part of Florida met Feb. 15 at the home of Brother and Sister McKillips, near Phelps, Pasco County, to organize a church. The name of our postoffice is Herndon. Bro. P. J. Blough was chosen moderator for the day. Elders present were Abram Buck, of Santa Rosa, P. J. Blough, of Hooversville, Pa., and George A. Branscom, of South Carolina, who were asked to organize the church. There are twelve charter members here, among them an elder, a minister in the second degree, and one in the first degree of the ministry.

After the discussion of several names we decided on the name "Zion." We wanted a name representing a high ideal. Bro. Abram Buck is our elder for one year. The church elected Bro. Isaac Cripe to the deacon's office. He and his wife were duly installed. Bro. Blough conducted the installation services. Sister Leona Sherfy was chosen church clerk; Sister Mary Sherfy, church correspondent; Bro. Isaac Cripe, treasurer. A committee of three was appointed to ascertain how far our territory extends, to what State District we belong, and whether there are any other congregations in Florida.

We all rejoice very much that we now have a church home, and hope many more will come to this sunny clime, and assist in building up the cause of Christ here. The climate is delightful, and there is much to do. We feel very much encouraged and think that the outlook for the Zion church is very good. The community in general seems to have a warm feeling for the Brethren here.

Bro. P. J. Blough, who is in the South on account of his wife's health, came to the Brethren at this place, Feb. 10, and began a series of meetings next day. Bro. Blough preached ten very interesting sermons. All who attended these services spoke very highly of the benefit they received from them.

On Saturday we had preaching at 10:30 A. M., after which one precious soul was baptized. In the afternoon we had examination services, and in the evening the communion. There were eight sisters and eleven brethren present to enjoy this feast. We were much impressed by the thought that although we gather from different States, far apart, yet we can enjoy the sweet bond of brotherly love that binds us close together, and makes us all rejoice in the God of our salvation. The sisters here accepted the privilege of breaking the bread and passing the cup among themselves.

Sunday was a busy day, with three sermons. In the evening five more precious souls stood up for Jesus and were received into the church on Monday. On Monday evening these meetings closed. Before the brethren separated they helped to organize a Sunday-school, to begin

the first Sunday in March. Bro. Howard McKillips very kindly asked the brethren to consider his house their home until such a time when we can build a churchhouse, which we hope to be able to do soon. Through the kindness and care of Bro. McKillips we had a very pleasant place for all these meetings, recently held at this place. Arrangements have now been made to have preaching services three times each month, Sunday-school every Sunday, and prayer meeting each Sunday evening. We beg to be remembered at the Throne of Grace.

Seminole, Fla., Feb. 21. Sarah G. Felthouse.

THE ANNUAL VISIT AS I SEE IT.

Surely all of us should feel that great importance is attached to the deacons' work in conducting the annual visit, but much depends on the manner of attending to this work. How easy it is for the deacons to take note of all complaints made, and have them brought to the council for settlement, thus giving every member an opportunity to learn of matters that are of no importance excepting to a few! This should never be encouraged, as numberless complaints, brought to the council for settlement, might, by proper direction on the part of those extending the annual visit, be readily settled in the homes.

Let it be remembered that the chief duty of the deacons does not consist in trying to discover errors, but in endeavoring to remedy them,—cause them to be adjusted. Get all the members to see that perseverance and an earnest desire on their part, will, in the end, enable them to attain to, as nearly as possible, the ideal life enjoined by the Bible.

Help those, with whom you come in contact, not to lose heart because they fall. Show them that their ultimate success lies not in never falling, but in rising every time they fall. Labor patiently and lovingly to that end, for "he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5: 20).

Conditional settlement of troubles between members is never advisable. The place to settle difficulties is, first of all, in the heart of one of the parties at issue. Then let him take up the matter with the other, explaining the reason for his coming, stating that he is willing to settle everything as his contestant may wish, without discussion as to the alleged right or wrong claimed by either side. Let him tell the brother that he feels it his duty, as a Christian, to follow Jesus' teaching on being reconciled.

Permit me, here, to relate a little experience in the settlement of a case. My partner in business,—a close friend of mine,—claimed $5 due him when we came to settle up. This, I was positive, I did not owe, and our dispute led to further disagreement. After I united with the church, the propriety of being reconciled came to me so forcibly that I concluded to go to his home with the money, to square up the matter and ask his forgiveness without further argument. Before we parted, we both wept as little children. He said, "Keep the money, and use it for some other purpose." I did use it to the glory of God. As I left him, I was filled with joy unspeakable. The burden of my weary heart had rolled away.

There is nothing in my church experience that gives me more inspiration and love for the members than the visit. Properly made, it is a source of strength and inspiration. It makes one shudder to think of those who have been severed from the church because of the unnecessary exposure of a weakness that might have been overcome. Let us not try to magnify the faults of any one, but rather remove the stumbling-block.

The church visit is important, indeed, to the man whose companion and children are out of the church. The inquiry into his spiritual welfare, and the encouragement thus given him, are of untold benefit to his Christian growth.

In reading over Bro. Lear's article in Messenger No. 52 of last year, concerning the annual visit, my mind very clearly recalled the visits which a colaborer and I made in this congregation, in 1905.

In extending the visit to our membership, which consists of fifteen families, we spent from one and one-half to three hours at each home. As nearly as possible, in each instance, all the household were present and the time in every case, was spent in extending the visit, exhortation, song service, Scripture reading and prayer.

There were two families, in particular, who asked for special prayer in behalf of the unsaved souls in their household. A wife earnestly requested our prayers for her husband, and we were glad to hold him up before the Throne of Grace. Then, also, there was the request of a mother,—a beloved sister in the church,—who, prompted by a mother's love, asked us to beseech the Lord earnestly that all her children might unite with the church. All that were interceded for are now safe in the fold, and a joy, greater than words can express, has come to those homes.

Let us, as deacons, when we set out on this important work, have results in our mind that will unify and strengthen our congregation, and build up the cause of Christ. Let us pray earnestly for the success of our work, and God will graciously hear us and bestow his blessing!

S. E. Netzley.

184 N. Van Buren Street, Batavia, Ill., Feb. 7.

SUNSHINE CONGREGATION, NEW MEXICO.

Under the supervision of the District Mission Board Bro. C. H. Brown, of Clovis, N. Mex., was sent to the Sunshine church, located in South Central Guadalupe County, N. Mex., to hold a series of meetings, beginning Jan. 25. He preached twenty-two sermons. He held some very interesting Bible meetings during the day. Five precious souls were buried with Christ in baptism on the afternoon of Wednesday, Feb. 7, as an immediate result. We believe several others were almost persuaded.

Feb. 8 we called a council, Bro. Brown presiding. We reorganized our Christian Workers' Meeting, electing Sister Mattie Collins, president, and Margaret Maxcy, secretary. We found all the members in peace and union.

At 5:30, the same evening, nineteen brethren and sisters surrounded the Lord's table, and commemorated the solemn ordinances of the house of God, Eld. C. H. Brown officiating. We were very glad to have Bro. William Willoughby and Sister Minnie B. Rodes, of Clovis, present at our feast.

On Sunday night, Feb. 11, our good meetings closed. We greatly regretted that we could not continue another week longer, but the nights being so cool, and the members so scattered, it was thought best to close. Our elder, Bro. Samuel Weimer, and other members, live near Buchanan, twelve miles from Yeso (the place of preaching), which also made it advisable to close meetings for the present. We invite any ministering brethren, passing over the Santa Fe Railroad, to stop off at Buchanan with Samuel Weimer, or at Yeso with Bro. C. L. Maxcy. You will receive a warm welcome and find souls hungering and thirsting for more of the pure Word of God. We have a very sociable class of people here, and thousands of acres of nice level land to homestead yet. We have an evergreen Sunday-school at Yeso, with Sister Almeda Willoughby as superintendent. We have preaching services twice a month by Eld. Samuel Weimer.

Box 6, Yeso, N. Mex., Feb. 20. Mrs. Miriam Maxcy.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Aitken-Bowser.—At the home of the bride's parents, Parsons, Kans., Feb. 21, 1912, by the writer, Mr. Arthur Aitken and Sister Myrtle Bowser, both of Parsons, Kans.—Eld. Andrew Neher, McCune, Kans.

Bennett-Burkhart.—By the undersigned, at his home, Feb. 18, 1912, Bro. Edgar Bennett, of Elizabeth, Colo., and Clotelle Burkhart, of Elbert, Colo.—John A. Robinson, Denver, Colo.

Caskey-Johnston.—By the undersigned, at the home of the bride's parents, near Mount Etna, Adams Co., Iowa, Feb. 14, 1912, Bro. Olaf C. Caskey and Sister Lulu Johnston.—J. M. Follis, Lenox, Iowa.

Mangles-Lantz.—By the undersigned, at the home of Bro. F. M. Howell, Feb. 21, 1912, Mr. William H. Mangles and Sister Olie M. Lantz, both of Salem church, Reno Co., Kans.—L. E. Fahrney, Sterling, Kans.

Underwood-Schultz.—By the undersigned, at his residence, Franklin Grove, Ill., Feb. 14, 1912, Bro. Edward Underwood and Miss Clara M. Schultz, both of Franklin Grove, Ill.—E. J. Knouse, Franklin Grove, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Cline, John Miller, died of a complication of diseases in Linville Creek congregation, Rockingham County, Va., Jan. 4, 1912, aged 39 years, 1 month and 12 days. He leaves a mother, one brother and three sisters. Services at Timberville Brethren church.—A. C. Garber, Linville Creek, Va.

Connel, Sister Mary, born Aug. 14, 1835, died in the bounds of the Spring Creek church, Ind., Feb. 17, 1912, aged 76 years, 7 months and 3 days. She was united in marriage to Bro. Isaac Connel. To this union four sons and one daughter were born. Three sons preceded her. Sister Mary was a faithful member of the Church of the Brethren, and an active worker in both church and Sunday-school. She attended services regularly, and will be much missed. She was always cheerful and gave many words of encouragement. Services by Eld. Daniel Snell and the writer. Interment in the Spring Creek cemetery.—J. D. Mishler, South Whitley, Ind.

Copenhafer, Bro. David, born Nov. 23, 1864, died at his home, in the bounds of the Mingo congregation, Pa., Feb. 5, 1912, aged 47 years, 2 months and 13 days. He is survived by his wife and seven children; also his mother, two sisters and two brothers. Services in the Mingo church by Elders James Shisler and Abram Grater. Text, Lam. 1: 12. Interment in the Mingo cemetery.—Elizabeth B. Hunsberger, Royersford, Pa.

Dillman, Sister Catharine, died Feb. 13, 1912, at the home of her daughter, Mrs. J. W. Showalter, New Holland, Pa., in the bounds of the Spring Grove congregation, aged 82 years, 7 months and 19 days. She was a devoted member of the Brethren church for many years. One daughter survives her. Services by Brethren S. W. Taylor and I. W. Taylor. Text, 2 Sam. 14: 14.—Mary Buffenmyer, R. D. 3, New Holland, Pa.

Eshelman, Bro. John, born in Lancaster County, Pa., June 19, 1849, died in the bounds of the East Nimishillen congregation, Stark Co., Ohio, Feb. 18, 1912, aged 62 years, 7 months and 19 days. He was married to Molly Madlem Oct. 30, 1873. To this union were born four children. He is survived by his wife, four children, six brothers and four sisters. He united with the Church of the Brethren about twenty-two years ago, and lived an exemplary Christian life. The bereaved family and his neighbors will miss him. Services at the Brick church by the home ministers. Text, Psa. 23.—A. J. Carper, Middlebranch, Ohio.

Fike, Bro. Arthur, son of Brother Jacob and Sister Catharine Fike, born March 15, 1877, died of typhoid fever and blood poison (the latter causing his death), at his home near Chasley, N. Dak., Feb. 12, 1912, aged 34 years, 10 months and 27 days. He was united in marriage to Minnie Elizabeth Landis Feb. 26, 1899. To this union five sons and one daughter were born. He was a faithful member of the Church of the Brethren. His death is a severe shock to his companion, aged parents, brothers and sisters, and his little children. Bro. Fike was a kind neighbor and affectionate husband, and will be missed by all. Services at the Bowden Valley church by the writer. Interment in the cemetery near by.—William J. McCann, Sykeston, N. Dak.

George, Bro. David, born in Adams County, Pa., Aug. 21, 1828, died near Franklin Grove, Ill., Feb. 14, 1912, aged 83 years, 5 months and 23 days. He came to Illinois in 1851. In 1855 he returned to his native State and was married to Susannah Reed Jan. 25, 1855. Then he came again to Illinois. Two sons and two daughters were born to them. One daughter survives him. His wife died in 1898. They united with the Church of the Brethren in 1857. The last four years he spent with his daughter, Mary, near Franklin Grove. Services in the Franklin Grove house by Bro. P. R. Keltner, assisted by Bro. C. M. Suter. Text, Rev. 14: 13. Interment in the Ashton cemetery.—Anna S. Buck, Franklin Grove, Ill.

Harding, Sister Eliza Ann, nee Dars, wife of Benjamin Harding, born in Ohio, Dec. 27, 1838, died near Fay, Okla., in the bounds of the Mound Valley church Feb. 17, 1912, aged 73 years, 1 month and 22 days. She leaves an aged husband, the only relative here. Two sisters live in Indiana. Services by the writer.—W. B. Gish, Thomas, Okla.

Harvey, Bro. Thomas P., died very suddenly Feb. 11, 1912, at the home of his daughter and son-in-law, Bro. W. D. and Sister Senie Fauber, in the bounds of the Montebello congregation, Va., where he was spending the winter, aged 85 years, 4 months and 22 days. He had been in declining health for the past few months, but was still able to be around. He ate his dinner at 2 P. M. with the family, and at about 4:30 he died, while sitting in his chair. His daughter was the only one present with him, the husband having gone a short distance to visit the sick. Bro. Harvey was a member of the Church of the Brethren for a number of years, and missed but few meetings. He was the father of ten children. All of them are living. His wife preceded him ten years ago.—E. J. Layton, Montebello, Va.

Horn, Noah, son of Elijah and Harriet Horn, born Dec. 2, 1844, died Feb. 22, 1912, of a complication of diseases, in the bounds of the Goshen congregation, Muskingum Co., Ohio, aged 67 years, 2 months and 20 days. He leaves his wife, his father and mother, one daughter and three brothers. One brother and five sisters preceded him to the spirit world. The deceased was a member of the Church of the Brethren for over forty years. Services by the writer. Text, 2 Tim. 4: 7, 8. Interment in the cemetery near by.—Rufus Wyatt, Somerset, Ohio.

Johns, Harry Robert, son of Mr. and Mrs. Joseph Johns, born July 19, 1910, in Somerset County, Pa., died Jan. 8, 1912, in the same county, aged 1 year, 5 months and 19 days. Services by Bro. Peter Knavel.—J. H. Lehman, Scalp Level, Pa.

Judy, Sister Margaret, wife of Bro. John D. Judy, died Feb. 20, 1912, in the bounds of the South Fork church, at Peru, W. Va., aged 72 years, 9 months and 4 days. She is survived by her husband, three sons and three daughters. Sister Judy has long been an earnest and faithful member of the Church of the Brethren, and will be greatly missed, as her home has always been a home for the Brethren who traveled on their missionary journeys through the mountains. Services at the home by Bro. Jacob A. Garber, assisted by the writer, after which interment was made in the family burying ground near by. Text, Philpp. 1: 21.—I. Wm. Miller, Singers Glen, Va.

Kline, Sister Elsie C., died of pneumonia in the Linville Creek congregation, Rockingham County, Va., Jan. 17, 1912, aged 32 years. She united with the church in her youth and lived a devoted Christian life. She leaves one little son beside her husband, two sisters and two brothers. Services by Brethren D. H. Zigler and J. S. Roller.—Catherine R. Kline, Broadway, Va.

Knepper, Bro. Solomon Milton, died of paralysis Feb. 19, 1912, in the bounds of the Middle Creek congregation, Pa., aged 58 years, 6 months and 27 days. He was united in marriage to Mary Berkley, daughter of Eld. Josiah Berkley, by Eld. Tobias Meyers, Oct. 17, 1875. To this union were born two sons and one daughter. Bro. Knepper was a consistent member of the Brethren church for thirty-seven years, and served as deacon for about twenty-five years. He was highly respected by all who knew him. Services at the Middle Creek church by the writer, assisted by Eld. H. A. Stahl. Interment in the cemetery near by.—Silas Hoover, Meyersdale, Pa.

Laughrun, Sister Julia A., nee Bradshaw, born in North Carolina, Feb. 15, 1850, died of measles, in the bounds of the New Hope congregation, Washington Co., Tenn., Feb. 12, 1912, aged 61 years, 11 months and 27 days. She was united in marriage to S. M. Laughrun, Sept. 15, 1866. To this union three sons and eight daughters were born. All are living except one son, a deacon, who died several years ago at the age of twenty-one years. Sister Laughrun and her husband united with the Church of the Brethren in 1870, and lived a faithful Christian life until death. All her children are members of the Brethren church, the family being composed of two elders, two deacons, and nine sisters in the church. Sister Laughrun was the mother of Eld. A. M. Laughrun, well known over a large part of the Brotherhood. She called for the elders of the church and was anointed the day before she died. She was a devoted wife and mother. Services at her home by Brethren J. C. Bashor and J. B. Hilbert. Text, 2 Tim. 4: 1. Interment in the Fairview cemetery.—Laura Saylor, Jonesboro, Tenn.

Long, William Pym, born in Huntingdon County, Pa., Dec. 3, 1842, died, after many months of profound suffering from a complication of diseases, at his home, Twenty-fourth and Abbott Streets, Falls City, Nebr., Jan. 14, 1912. When he was a child he moved with his father, David Long, to Ogle County, Ill. In 1866 he was married to Hettie Eshelman. To this union eight children were born. Six of them are still living. He also leaves his wife, two brothers and one sister. He came to Nebraska in 1872, and has lived in or near Falls City continuously since then, with the exception of a few months spent in Illinois, and a few weeks in California. Services at the residence by Rev. Kene.— * * *

Lowder, Charles Foster, born in Beamsville, Darke Co., Ohio, Nov. 19, 1885, died at Arcanum, Darke Co., Ohio, Feb. 10, 1912, aged 26 years, 2 months and 21 days. He leaves a father, mother, two brothers and seven sisters. He was an affectionate son and a loving brother. He was afflicted with lung trouble for the past eleven years. He spent two years in El Paso, Texas, endeavoring to regain his health, but all to no avail. Through all his illness he was cheerful and patient. His entire life was devoted to music. He will be much missed in the home and in the community.—Ruth Delk, R. D. 4, Arcanum, Ohio.

McKeever, Francis A., born near Peebles, Adams Co., Ohio, July 29, 1866, died at the Brethren Home, Greenville, Ohio, Feb. 15, 1912, aged 45 years, 6 months and 16 days. He was a member of the Marble Furnace church, and had been in the home eight years when the summons came. He had been afflicted with creeping paralysis for a number of years, and was unable to walk. He was obliged to move about in a wheel chair. His death was caused by erysipelas.—G. W. Minnich, Brethren Home, Greenville, Ohio.

Murray, Bro. David, son of Bro. Fred Murray and wife, died of appendicitis, at his home, in the bounds of the Indian Creek congregation, Pa., Feb. 8, 1912, aged 59 years and 22 days. He was a member of the Indian Creek congregation since boyhood. He is survived by two sisters and two brothers. Interment in the Furgeson cemetery. Services by the writer.—Irwin R. Fletcher, Stahlstown, Pa.

Netzley, Mrs. Joanna, wife of Bro. Samuel E. Netzley, died at her home in Batavia, Ill., Feb. 20, 1912, aged 57 years. She was ill for fourteen months. During most of this time she suffered severely. Her death was caused by a paralytic stroke. She leaves her husband and two daughters; also three sisters. Services at the house by Rev. J. D. Leek, pastor of the Baptist church, and the writer. Rev. Leek delivered the address. Interment in the West Batavia cemetery. The text selected by Bro. Netzley was 1 Sam. 20: 18 (latter clause).—E. E. Eshelman, 137 Church Street, Batavia, Ill.

Noffsinger, Sister Anna Ardell, born near Sidney, Ohio, Sept. 26, 1862, died at her home near Pleasant Mound, Ill., Feb. 23, 1912, aged 49 years, 4 months and 27 days. At the age of two years she removed with her parents to Bond County, Ill., where she spent the remainder of her life. July 4, 1883, she was married to Joel Noffsinger. She is survived by her husband, two sons and one daughter, her aged father, at Ganado, Texas, two brothers and four sisters, one half-brother and three half-sisters. When she was sixteen years of age she united with the Church of the Brethren in the Hurricane Creek congregation at Pleasant Mound, Ill., where she remained a beloved and honorable member the remainder of her life. She was a devoted Christian, and her influence for good was felt wherever she went. Her husband has lost a faithful companion, who was ever ready to make sacrifices for his comfort, the children a loving mother, the church a most consecrated worker, and the community a true friend, who was ever ready to lend a helping hand, give kind words and a pleasant smile to all who were in need of help. She had a quiet and unassuming disposition. Her chief aim in life was to serve God and make her family and friends happy.—Mrs. James A. Smith, Pleasant Mound, Ill.

Polson, Sister Elizabeth (nee Trent), born in Virginia May 15, 1849, died in Des Moines, Iowa, Feb. 15, 1912, aged 62 years and 9 months. With her parents she moved to Iowa some forty-six years ago, coming from Missouri. Some ten years ago, with her husband, she removed to Des Moines where she united with the Church of the Brethren in December of 1907. She is mourned by the husband, one son and one daughter. The eldest son preceded the mother to the spirit world by less than two months. Services by Eld. S. M. Goughnour, assisted by the writer. Interment at Wheeling cemetery, near Pleasantville, Iowa.—Virgil C. Finnell, 1643 Lyon Street, Des Moines, Iowa.

Ripple, child of Mr. and Mrs. Ripple, born in Somerset County, Pa., Sept. 18, 1910, died Feb. 14, 1912, in the bounds of the Shade Creek congregation, Somerset Co., Pa., aged 1 year, 4 months and 26 days. Services by Bro. Peter Knavel.—J. H. Lehman, Scalp Level, Pa.

Robenstine, Ronald Grant, son of Grant and Clara Robenstine, born Dec. 28, 1908, died Feb. 15, 1912, aged 3 years, 1 month and 18 days. Little Ronald and another boy, a few years older, were playing on the river near their home in East Akron, Ohio. The ice broke and he was carried under the ice and drowned. The other child was saved by a dog which was playing with them. Ronald was a bright and obedient child, and his death is a sad blow to his parents. Services by Bro. M. S. Young at the Springfield church.—Alice C. Mumaw, Mogadore, Ohio.

Royer, Sister Hannah, born Nov. 19, 1822, died Feb. 12, 1912, at the Brethren Home, Neffsville, Lancaster Co., Pa., aged 89 years, 3 months and 23 days. She was a consistent member of the Church of the Brethren for many years, in the bounds of the Falling Spring congregation. She was for many years an efficient teacher in the public schools. Services by the writer, assisted by Bro. C. R. Oellig. Interment in the cemetery adjoining Price's church.—Wm. C. Koontz, Shady Grove, Pa.

Shaffer, Sister Harriet, wife of Wellington Shaffer, born April 14, 1832, died Feb. 14, 1912, at the home of her daughter, Mrs. Gay Reese, in the bounds of the Indian Creek congregation, Pa., aged 79 years and 10 months. Services by the writer. Interment in the Franklin cemetery.—Irwin R. Pletcher, Stahlstown, Pa.

Shank, Sister Annie, nee Miller, born Aug. 1, 1849, in Ohio, died at her home, 1412 East Fifteenth Street, Los Angeles, Cal., Feb. 12, 1912, aged 62 years, 6 months and 11 days. Aug. 18, 1870, she was married to Jeremiah Shank. Two sons and two daughters were born to this union. When she was twenty-two years of age she united with the Church of the Brethren, and lived a faithful Christian life in the work of the Lord for forty years. She suffered from cancer for several months. She was conscious that life was slowly ebbing away, and talked of the home soon to be hers forever. Sister Shank will be greatly missed by her family and the church she loved. Her husband, one daughter and two sons survive. Services by the writer in the Covina church. Text, 1 Thess. 4: 3-18. Interment in the Oak Dale cemetery.—Geo. H. Bashor, Los Angeles, Cal.

Showers, Sister Alice E., nee Souders, died Feb. 14, 1912, in Manheim, Pa., in the bounds of the Fairview congregation, of a complication of diseases, aged 41 years, 10 months and 13 days. She is survived by her husband, Bro. Elam Showers, and four children; also three brothers and two sisters. She was a member of the Church of the Brethren for fourteen years, and was a faithful sister. Services in the Manheim house by Bro. S. B. Fahnestock and the writer. Text, Psa. 116: 15. Interment in the Fairview cemetery.—J. B. Brubaker, R. D. 3, Manheim, Pa.

Smoot, Sister Samantha Alice, nee Miller, born in Huntington Co., Ind., Oct. 2, 1861, died in the Salem congregation, Montgomery Co., Ohio, Feb. 16, 1912, aged 50 years, 4 months and 14 days. She was united in marriage to Bro. Frank Smoot Dec. 4, 1887. To this union were born seven daughters, five of whom are still living. She also leaves an aged father, three brothers and two sisters. She joined the Church of the Brethren at the age of sixteen. She was a devoted member and a kind and genial neighbor. She died very suddenly of heart failure. Services by Brethren J. W. Fidler and Samuel Snell. Interment in the Warner cemetery.—Josephine M. Folkerth, Salem, Ohio.

Taylor, Sister Sarah A., born in McConnellsburg, Pa., March 11, 1835, died at the home of her son, Henry Taylor, Aurelia, Iowa, Feb. 18, 1912, aged 86 years, 11 months and 7 days. She was the daughter of Jacob and Susan Detrick (deceased). Jan. 8, 1846, she was united in marriage to William Taylor, who preceded her twelve years ago. To this union were born four sons and three daughters. She is survived by one daughter and two sons. She was a member of the Church of the Brethren since early womanhood. Ten days before her death she was stricken with paralysis. Short services were held in the home at Aurelia, Iowa, after which the remains were sent to Lena, Ill., where services were held in the Yellow Creek church by Bro. Jacob Delp, assisted by Bro. A. Kuhleman. Text, Job 14: 14; 1 Cor. 15: 13-21. Interment in the adjoining cemetery.—Ada S. Delp, Shannon, Ill.

White, Sister Catharine, died in the bounds of the Fairview congregation, Pa., Feb. 16, 1912, aged 86 years, 6 months and 21 days. She is survived by several children. Sister White and her husband became members of the church about two years ago. Her husband died about three months after his baptism. Services at the Fairview house by Brethren S. B. Fahnestock, Allen G. Becker and the writer. Text, John 14: 1, 2. Interment in Hernley's Mennonite cemetery.—J. B. Brubaker, R. D. 3, Manheim, Pa.

Young, Bro. Henry H., died in the Upper Twin congregation, Ohio, Jan. 11, 1912, aged about 75 years. In December, 1857, he was united in marriage to Harriet Elkenberry. He united with the church at that place Nov. 8, 1859. In 1881 he moved to the Four Mile congregation, at which place he was elected to the deacon's office Aug. 1, 1885. In 1906 he moved to Eaton, Ohio, where he died. He leaves a wife, two sons and a daughter. Services by Brethren Carey and J. F. Deaton.—Ethel Brower, Kitchel, Ind.

SUNDAY SCHOOL SUPPLIES
FOR SECOND QUARTER

should be ordered now. Delay on your part may be the cause of inconvenience to you. If your order reaches us early you will receive your supplies in good time. You ought to have them two weeks before the beginning of the quarter. They are now ready. Let us have the order at once and we will send the goods.

The increased demand for our publications from year to year convinces us that they are appreciated. The quantity of Sunday-school Supplies that we are putting out this quarter is in excess of that for any previous quarter.

It is our constant aim to furnish the best helps possible and we are confident that, quality considered, our prices compare favorably with other publishers.

Note prices on the accompanying order blank. If you did not receive a blank on which to list your order use this one.

All the helps and papers named in the order blank are needed in a first class Sunday-school. A careful study of this blank may suggest to you some important lines of work which have not yet been inaugurated in your school.

To Brethren Publishing House, Elgin, Ill., *Date,*.....

Enclosed find $ ..... *for Sunday School Supplies, for quarter ending*..... *to be sent to the following address:*

To ..... *P. O.,*.....

County,..... *State*.....

No. of Copies	Subscriptions may begin at any time but must close with a quarter,—the first of January, April, July or October.	
.....	**Brethren Teachers' Monthly,** 3 or more copies to one address, 3 mos., 13 cts. each, Single copy, 6c., single copy, per yr., 16c., per year, 50c. In clubs of 3 or more to one address, per year 48 cts. each.	$.....
.....	**Brethren Advanced Quarterly,** 5 or more copies to one address, 3 months, 3 cts. each,	.....
.....	**Brethren Juvenile Quarterly,** 5 or more copies to one address, 3 months, 2½ cts. each,	.....
.....	**Brethren Leaflet,** - - 5 or more copies to one address, 3 months, 2½ cts. each,	.....
.....	**Children at Work,** 5 or more copies to one address, **per quarter, 3 cents per copy,**	.....
.....	**Our Boys and Girls,** 5 or more copies to one address, **per quarter, 7½ cents per copy,**	.....
.....	**Our Young People,** 5 or more copies to one address, **per quarter, 10 cents per copy,**	.....
.....	**Bible Lesson Pictures,** on roll suitable to hang up, per quarter, 75 cts., - per year, $2.50,	.....
.....	**Picture Lessons,** one for each Sunday in quarter, per set, 2½ cts., - the year, 10 cts.,	.....
.....	**Fifty Cent Home Department Outfit,** - - - - - - - - - 50 cents	.....
.....	**The What, Why and How of the Home Department,** - - - - - 5 cents,	.....
.....	**Dollar Cradle Roll Outfit,** - - - - - - - - - - - - $1.00	.....
.....	**The What, Why and How of the Cradle Roll,** - - - - - - - - 5 cents	.....
.....	**Secretary's Minute Book,** paper bound, size 4x7 - - - - - - 15 cts. each,	.....
.....	**Twentieth Century Secretary's Minute Book,** Cloth, - - - - - 40 cents	.....
.....	**Secretary's Minute Book,** neatly bound in cloth, size 6 by 8¼ - - - 60 cts. each,	.....
.....	**Teacher's Class Book,** - - - - - - - - - - 35 cts. per dozen,	.....
.....	**Collection Envelopes,** - - - - - - - - - - - 15 cts. per dozen,	.....
.....	**Union Primers,** .....5 cents.....	
.....	**Star Attendance Records, including Stars,** .....per dozen, 40 cts.....	
.....	**No. 200—Cherry and Green Tickets,** .....200 tickets to pack, 15 cts.....	

These Supplies are Ordered for { Sunday School,..... Congregation,.....

Who ordered S. S. Supplies for your School the last time before this? { .....

Name of person making this order,.....

Person to whom this order is to be charged, ...

Post-office,.....

County,..... *State,*.....

Brethren's Advanced Quarterly, single copy per quarter, 5 cts.; Brethren's Juvenile Quarterly, single copy, per quarter, 4 cts.; Children at Work, per copy, one year, 20 cts. Our Boys and Girls, per copy, one year, 50 cts.; Our Young People, per year, 60 cts.

ANY ONE KNOWS that plenty of good music in a Sunday-school is an essential to the best results. Have you read about KINGDOM SONGS, our new song book for Sunday-school, Christian Workers' Meetings, Prayer Meetings, etc.? It is the kind of a book you have been looking for. 290 selections of the best obtainable. Any Sunday-school being amply supplied with copies of the book and making good use of them will, as a result, take on new life.

Kingdom Songs will be used at the Annual Conference at York, Pa. Order them now and become acquainted with the songs so that the praise service will be a spiritual uplift at the Conference.

As soon as possible it should be adopted by all our Sunday-schools.

The book contains a large number of the best and most widely used modern gospel songs, such as have stood the test and will not soon wear out. Along with these are a number of new pieces, fresh and inspiring, some of the "good old hymns" and a few anthems.

The large variety of subjects makes it readily available for any form of religious service. It is especially adapted to Sunday-school and Christian Workers' Meetings.

The book is published in both round and shaped notes. In ordering be sure to state which kind of notes is wanted, and the number of copies of each. Both kinds may be included in the same order at the same price.

Price, per copy, 35c, postpaid; per doz., $3.50, prepaid; per hundred, $25.00, not prepaid.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

TABLE OF CONTENTS.

Editorial,—

The Messenger Endowment Fund, ...153
"Old Sandstone" with Its Memories of Auld Lang Syne (D. L. M.), ...153
"Ye Are the Salt of the Earth" (H. B. B.), ...153
The Exchange of Views, ...154
The Religious Garb, ...154
Rejecting the Word, ...154
Church Ethics, ...154
Get Them into the House, ...154

Essays,—

"What Is Repentance?" By Noah Longanecker, ...146
A Good Time. By Eleanor J. Brumbaugh, ...146
Elijah the Prophet. By John M. Stover, ...147
The Ethics of the Dance, ...147
The Church of God. By P. B. Fitzwater, ...148
Ministerial Problems. By J. D. Haughtelin, ...148
"Mr." and "Mrs." By Chas. M. Yearout, ...148
They Wanted to Give. By David M. Adams, ...149
Justin Martyr's Apology. By D. Hays, ...149

The Round Table,—

"Preach the Word."—D. H. Baker. The Best Places for Bible Teaching.—Flora E. Teague. With Heads Covered.—Julia A. Gilbert. Hibernating Christians.—Wm. E. Thompson. A Suggestion for Annual Meeting.—J. I. Miller, ...150

Home and Family,—

The Mother.—Dr. G. H. Van Dyke. Mother's Charms and Influence.—Howard Welmer, ...151

Notes from Our Correspondents.

(Concluded from Page 157.)

ley Pike house. Our elder, Bro. H. R. Mowry, presided. Two letters of membership were granted. Bro. M. H. Shaver, of Mount Sidney, Va., was with us in behalf of the Bridgewater College. Quite an amount of business came before the meeting and was disposed of in brotherly love. The District Meeting of the Northern District of Virginia will be held at the Valley Pike house April 4 and 5. Brethren J. H. Smith and Jerry Wakeman were elected delegates to this meeting; Bro. Geo. Ritenour and the writer, alternates. The love feast at the Antioch church will be held May 11. There will also be a series of meetings held at the St. Luke church about the same time.—M. H. Copp, R. D. 1, Maurertown, Va., Feb. 26.

WEST VIRGINIA.

Crab Orchard.—Our church met in council Feb. 24. Eld. James Rogers presided. Brethren Samuel Sanger and James Acord were elected deacons, and Bro. James Rogers was retained as our elder for another year. The writer was chosen church clerk. We will meet Sunday, March 24, at 10 A. M., for the purpose of organizing a Sunday-school. We feel that our congregation is becoming stronger in Christ. Bro. J. P. Sutphin, wife and daughter, of Salem, Va., were granted letters of membership from this church.—J. R. Halstead, Crab Orchard, W. Va., March 1.

NOTES NOT CLASSIFIED.

Payette Valley church met in council Feb. 29, our elder, J. E. Shamberger, presiding. Three letters were received and three were granted. The church decided to have the District Meeting in the Fruitland house. Brethren D. J. Wampler and J. E. Shamberger were elected delegates, with Bro. H. A. Kauffman and Sister Mohler, alternates. Four papers were passed to District Meeting, two of which are intended for Annual Meeting. Christian Workers' Meeting at Fruitland was also organized by electing Bro. George Eldredge, president, and Sister Alma Shamberger, secretary-treasurer, to serve the remainder of this year. The term of the present Sunday-school officers was extended to the end of the year.—S. J. Kenepp, Payette, Idaho, Feb. 29.

Troy Mission.—Evangelistic services, which began at this place Feb. 11, conducted by Bro. S. Z. Smith, of Sidney, Ohio, have now closed. Twenty-five sound, practical and much-needed sermons were given. A number of prayer services were held in homes of the aged and sick. Bro. Smith cares not for the rebuffs and criticisms of men, but walks in the fear of God, and preaches the whole Truth, with no uncertain sound. By confession and baptism ten seekers were received into the church, and two wayward ones were restored to Christian fellowship. Of the ten, eight are bright, young and influential Sunday-school scholars. Others were convicted, but were not willing to be converted. The meetings were well attended, even though the union campaign of the town was on. However, we realize that God only can give the increase, and to him we give all honor and praise for this glorious revival service. We feel now that we can do more and better work for Jesus, with a reinforcement of twelve.—Mina H. Bosserman, 24 North Short Street, Troy, Ohio, March 4.

Zion.—The committee for the new churchhouse at this place is busy at work. The plan and also the location for the new house have been decided upon. It is very much needed, as we are unable properly to care for our growing Sunday-school. Although we have had the coldest winter known here for many years, the attendance was good throughout. Last Sunday there were sixty-three at Sunday-school. Eld. Bowman preached from 1 Peter 3: 7 on Sunday morning. In the evening Bro. I. G. Blocher gave us a discourse on "The Temptations of Christ."—Ruth Blocher, Prescott, Mich., Feb. 29.

Goshen ("West Side").—The church at this place met in quarterly council March 2, with our elder, C. A. Huber, presiding. One letter was received. Bro. C. A. Huber was elected delegate to Annual Meeting; Brethren M. D. Stutzman and Wm. Hess, alternates. Our love feast will be held May 25, at 6 P. M. On Sunday, March 3, we greatly enjoyed the presence of Eld. Walter Swihart, of Churubusco, who preached for us both forenoon and evening.—Mrs. Osie Brumbaugh, Goshen, Ind., March 4.

Mohican.—Our church met in council Feb. 24, with Bro. James Murray presiding. Bro. Geo. Wohlgamuth was re-elected as trustee; Brethren J. A. Souder and Curtis Worst were appointed to solicit money for our new furnace, which was recently installed. Bro. Murray was chosen to continue the oversight of our congregation for another year. He remained with us until Sunday and preached an inspiring sermon. His text was taken from 2 Tim. 4.—Lena Leaman, R. D. 5, West Salem, Ohio, Feb. 29.

WESTERN COLORADO.

I have just returned from Glade Park, where I held two meetings. This point is within the bounds of the Fruita church, and is on a high plateau, at an altitude of 7,000 feet. Quite a number of the members are located there, securing their land under the homestead laws. The ministers of the Fruita and First Grand Valley churches have undertaken to give them meetings every two weeks. During the first half of February, Bro. N. F. Brubaker, of the Fruita church, held a series of meetings. One young man united with the church. The meetings are held in a log schoolhouse and the Brethren are the only ones who have attempted to hold regular services there. The soil in that section is very productive, and the dry farming system used is seemingly successful. The members there are hopeful, both from a temporal and spiritual point of view. There are two deacons living in that vicinity, and for a while a minister was located there also. There are prospects of another minister locating there soon.

R. D. 2, Grand Junction, Colo. J. E. Bryant.

LORDSBURG COLLEGE SPECIAL BIBLE TERM.

Beginning Jan. 30 and continuing for two weeks, Lordsburg College students, and all who came to attend the Special Bible Term, experienced and enjoyed the most inspiring periods of Bible study they were ever privileged to attend. An exceptional interest was manifested from the very beginning and continued until the closing session.

The attendance from adjoining churches, as well as from the Lordsburg congregation, was larger than at any other Bible Term ever held on the Coast. The number in attendance, not including the regular student body, at one or more of the sessions, was two hundred and thirty. Each session showed a marked degree of interest. The sessions of the Institute were held in the Auditorium, and at times extra chairs had to be carried in to accommodate the people who seemed so anxious to learn more from the Word of God.

Eld. D. L. Miller's presence and lectures on Church Government and Missions was one of the features of the work that added much to the success of the term.

Eld. Edward Frantz occupied one period each day in giving an exposition of the Sermon on the Mount. Bro. Frantz is a natural teacher and all who came in touch with his work know better than ever before that Jesus came into the world to fulfill the great Divine plan of truth and righteousness.

Eld. J. P. Dickey occupied two periods each day,—one on the Book of Romans and one on Mark's Gospel. His talks on the Gospel of Mark were very helpful to Sunday-school teachers, since the lessons of the present year are largely taken from that book. Many notes were taken and undoubtedly better teaching will be the result of these periods of study.

His teaching in the Book of Romans proved to be one of the most interesting and helpful periods of the school. We all need more and more such personal teaching as Bro. Dickey gave us during these two weeks, that we may know better what God wants and expects of his children. Are we enjoying the great privileges of which we may all partake under grace? Are we accomplishing that which God expects of us as a church and as individuals?

Eld. J. Harman Stover, of Macdoel, Cal., gave several special lessons on personal work. His presence was appreciated by all. Bro. Stover is working in the interest of true education among our people, and believes Lordsburg College should and will occupy its place among us as an institution of learning for the development and strengthening of our young people on the Pacific Coast. The need is great. The cause is the Lord's.

The Sunday-school hour, under the direction of Eld. Harvey Snell, of Covina, brought before the Institute many of our Sunday-school workers. They all did splendid work. Bro. Snell occupied several periods. Sisters Dove Sauble, Grace Miller, Lottie Neher, Edna Neher, and Vinna Harshbarger, and Eld. W. H. Wertenbaker, each had a special message for the Sunday-school worker.

Bro. A. L. B. Martin, of Long Beach, came with a message filled with sunshine from his field of pastoral work.

Sister Stauffer, of Los Angeles, specialized on the Lord's Prayer and suggested many lines of helpful thought.

Professors Dredge, Vaniman and Brubaker each gave helpful talks, which were much appreciated by all in attendance.

Bro. D. L. Miller preached each evening at the church and the throngs of people who attended every service gave evidence of their appreciation of the spiritual food Bro. Miller was giving them. Four were added to the church.

Brother and Sister Miller's presence was an inspiration to us all and their life-work is an incentive to every one to do his best. W. F. England.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 4, 5, Northern District of Virginia, Woodstock congregation, Valley Pike house.

April 16, 7:30 pm, Middle Pennsylvania, Raven Run congregation.

April 19, First District of Virginia, Johnsville church.

LOVE FEASTS.

Illinois.

May 19, 6:30 pm, Milledgeville.

Indiana.

April 27, 5 pm, Nettle Creek, one and one-fourth miles west of Hagerstown.
May 4, 5:30 pm, Anderson.
May 4, 6 pm, Spring Creek.
May 4, 5, 3 pm, Pleasant Hill.

Kansas.

April 27, Victor.

Maryland.

May 5, Denton.

Nebraska.

April 5, 6:30 pm, Arcadia, four and one-half miles northeast of Arcadia.

North Dakota.

March 16, 17, Englevale.

Ohio.

May 4, 4 pm, Eversole.

Oklahoma.

April 27, 4 pm, Monitor.

Pennsylvania.

April 21, 4 pm, York.
April 27, 3:30 pm, Claar.
April 27, 4 pm, Pleasant Hill, Pleasant Hill house.
May 5, Red Bank.
May 5, 6 pm, Clover Creek.



The Olive Branch of Peace and Good Will to :: Men ::

By S. F. SANGER and D. HAYS

¶ The doctrine of nonresistance as taught and practiced by the Church of the Brethren has, at different times, brought her members face to face with severe trials and suffering, and even death. But with all that, it has also been instrumental in preserving that abiding faith in God, that feeling of brotherly love, that unyielding fidelity to the teaching of Christ's Gospel, which characterize the true followers of the Prince of Peace. Sustained by the deep convictions as to the right of it, the persecutions and suffering have been endured, and the doctrine remains in the church as one of the fundamentals of true Christianity.

¶ The above named book is a history of the trials and experiences of the Brethren during the War of the Rebellion, together with a brief record of the persecutions of the Brethren in Germany and the early years of the church in America.

¶ The object of the presentation of this history to the public is (1) *that it may be a means of increasing the courage, strengthening the faith and deepening the convictions of the Brethren in relation to this doctrine, and* (2) *that our peace principles, and our relation to the government in maintaining these principles, may be better understood.*

¶ In these days, when the subject of international peace is agitating the minds of men in high places in all civilized countries, a book of this kind is a timely one, and will be read with peculiar interest.

Price per copy **75c**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

CREATION, TIME AND ETERNITY

By J. S. SECRIST

A book devoted to the unfolding of the great fundamental truths as found in science, nature and revelation. The work comprehends a large and most important field of research. Creation, Time and Eternity are subjects fraught with tremendous interest to every member of the human family. The author, evidently, has given much time, thought and research to these subjects. The headings of the chapters as here given, indicate to the reader the contents of the book:

Genesis and Geology Compared; the Origin of Man; the Age of Man; the Seven Covenants; the Seven Kingdoms of the World; Typology; the Church in Bondage; From Egypt to the Promised Land; the Forty Years' Wandering in the Wilderness; the Period of Time from the Conquest of Canaan to the Close of the Age of Types; the Cycles of Time; the Sabbath Year; the Jubilee Year; Revelation; the Threefold Life of Man and Its Powers.

The book is just out. It will interest you, give you much useful information and do your mind and soul good.

311 pages, good white paper, substantially bound in black cloth, title stamped on front cover in gilt.

PRICE, PER COPY, POSTPAID, $1.65.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51.) Elgin, Ill., March 16, 1912. No. 11.

AROUND THE WORLD

Peace Treaties Only Partially Ratified.

The general treaties of arbitration with Great Britain and France, after being shorn of one of the most vital clauses, were ratified by the Senate March 7. The inexcusable curtailment by the Senate virtually puts an end to the world-wide peace propaganda along the lines proposed by President Taft. The treaties, as ratified, fall so remarkably short of the original intent, that the President will hardly present them for acceptance to the British and French Governments. The unfortunate perversion of the really efficient measures, so well fitted for the furtherance of world peace, is a great disappointment to their originator, and also to the many friends of peace who had fond hopes that the treaties, as originally prepared, might be ratified by the Senate and permitted to accomplish their allotted work.

Power in Perfect Organization.

If there is one thing of which the liquor element can justly boast, it is their perfect organization for efficient and telling work. From the Atlantic to the Pacific there is continually being waged an organized and systematic campaign in behalf of the traffic, and little escapes the notice of the wily promoters, that will, in any way, enhance their interests. The chief reason why temperance people are defeated in so many contests is found in their deficient organization. Temperance workers have yet to learn the great lesson that "faith without works is dead," which, broadly interpreted in the light of temperance requirements, means that fine sentiments without the all-important votes are a failure. Perfect organization implies the best possible use of every opportunity to the general good of the cause.

The Chinese Situation.

Though at this writing the condition of affairs in China has not greatly improved, there are hopes of a more orderly state of affairs in the near future, if the combined efforts of the powers succeed in helping to restore law and order at the chief centers of disturbance. Minister Calhoun is looking after the safety of the American missionaries most energetically, and hopes that the restraining effect of additional troops from Manila will go far in protecting life and property. As to the future, much depends upon the leaders of the reform element in China. If, by the aid of the powers, they can succeed in gaining control over the lawless mobs, now pillaging various sections of China, the future success of the republic is practically assured. This is a consummation devoutly wished for by all who are interested in China's future welfare.

Rome's Activity in Mexico's Troubles.

It is claimed by those who are intimately acquainted with the inside workings of Mexican politics, that the reason why President Madero is experiencing serious troubles with rebellious uprisings, at present, is solely because he refuses absolutely to take dictation from the Catholic priests. It has been demonstrated beyond all question that the Zapata rebellion, and other disturbances, are being financed out of the coffers of the Roman Church. Under the circumstances, therefore, we may readily believe that President Madero's task is not an easy one, by any means. Most deplorable, however, it is, when a church so far forgets her high and holy calling as to plot against the lawfully-constituted ruler of a country by giving aid to his enemies. "The powers that be are ordained of God," says the apostle, and loyal citizenship should be a marked characteristic of every Christian.

A Revival of Honesty Needed.

It is really astonishing to note how lightly the principle of common honesty is regarded by some otherwise very respectable people. A recent press dispatch announces that the Southern Pacific Railroad will be obliged to discontinue the towel service on its trains because $21,000 worth of towels were stolen last year by the traveling public. At the funeral of a noted author in Chicago over two hundred articles,—many of them of considerable value,—were purloined from the residence of the deceased by the ever-present souvenir hunters. In both of these instances those guilty of taking the articles in question would strenuously resent the imputation of having been guilty of stealing, and yet such it was, in plain English. What our country needs most of all, just now, is a wholesome revival of real honesty,—a new realization of the fact that the taint of dishonesty is as pronounced in the veriest trifle, wrongfully taken, as in the wholesale stealing of millions. And we may rest assured that our sin will find us out, for while, indeed, we may succeed in evading detection by our fellow-men, we cannot hope to escape the All-seeing Eye of God, before whom "all things are naked and open."

Our Utilitarian Age.

Critics of the church are not slow to remind the earnest workers that, with the best efforts of pastor and people, they often fail to keep the young people within their ranks and under church influences. It should be remembered, however, that, according to recent statistics, the church is quite as successful, in this respect, as is the public school in its grip on the child. Out of every 1,000 children entering the primary grades, only 263 continue up to the eighth grade, and only 56 complete the full, twelve-year course. The fact of the matter, plainly speaking, is simply this,—the modern mind is so largely given to the mercenary affairs of lite, that to neither church nor school there is accorded the proper consideration. If, in some way, we could impress our young people more fully with the importance of first seeking "the kingdom of God and his righteousness," an essential step toward a closer affiliation with our church work would be gained.

Discovery of the South Pole.

The Royal Geographical Society of England has unqualifiedly accepted Captain Roald Amundsen's claim of having reached the south pole, and the society takes it for granted that he was the first one to attain to the goal. While the daring Norwegian explorer reached the pole as early as Dec. 14, 1911, remaining there until Dec. 17, the report of his achievement was not made known to the civilized world until March 7, when he telegraphed his message from Hobart, Tasmania. Captain Amundsen will at once submit complete charts and detailed information regarding his remarkable discovery, and it is expected that the evidence to be submitted will fully substantiate the claims advanced. That, after nearly 140 years of heroic endeavor by many explorers the much sought after south pole has finally been discovered, is a worthy tribute to the indefatigable determination of modern progress, and reflects no little honor upon the hardy and courageous Norwegian explorer.

Labor Troubles Spreading Throughout Europe.

At present writing there is great danger of a world-wide famine in coal. In addition to the 1,000,000 British coal miners, now on a strike,—as referred to in our last,—nearly 200,000 German miners have suspended their labors, and there is strong probability that French miners will follow suit. The outlook for the future is, therefore, decidedly ominous. In Great Britain a number of factories and mills have already been compelled to close, owing to a lack of fuel, throwing out of employment more than a million men and women. Provisions and necessaries of life, throughout the countries affected, have risen in price to such an extent as to cause extreme distress among the poorer classes. If, as is now feared, American miners join in the European demonstration, commerce and industrial enterprises will be completely paralyzed, and suffering among the poor will reach a most acute stage. Surely, these are troublous times, and happy is he whose trust is stayed on that which endures, rather than the fleeting things of earth.

Increasing Individual Efficiency.

While many of the large corporations regard their employés as so many machines, grinding out a requisite amount of energy for the accomplishment of the stipulated task, there are some, at least, fully awake to the possibilities of a fuller and more adequate efficiency by inspiring nobler aims and higher ideals. In other words, they propose to "humanize" the machine by the infusion of a hitherto scarcely realized sense of intelligent cooperation with the management. Thus the Rock Island railway system, in an earnest appeal to its men, closes with the following significant words: "Choose your food with care; treat decently the body on which your mind depends for its strength and sanity. Above all, feed your mind! Read, study, observe! Remember, too, that, like the engine, you can't do your work unless you stay on the rails and keep where the boss can find you. He would hardly expect you to make your headquarters in a saloon or dive." There is food for reflection in these remarks, and that, too, for men outside of railway circles. Greatest efficiency, physically and spiritually, is found only in a well-ordered organism, "Keep thyself pure!"

Proposed Censorship for New York's Theaters.

It is planned to place the theaters of New York City under control of a board of censors, who have agreed to serve without compensation, in the interest of better morals and a salutary expunging of objectionable stage scenes. Official authority is to be given them in the carrying out of their decisions, hoping thereby materially to modify the immoral and degrading tendencies of the average stage production. The result of their efforts is being awaited with considerable interest. We are not greatly impressed, however, with the possibility of materially improving the average theatrical play. "Can the leopard change his spots?"—asked one of old, and we may well assume the same doubtful attitude concerning the attempted purification of New York's theaters. Lopping off a bad feature, here and there, will not greatly change the baneful effects produced by theatrical performances. They will continue to be, as they always have been,—"of the earth, earthy."

Much Land Yet to Be Possessed.

While not all can sail across the briny deep to be missionaries to those who are yet in heathen darkness, let us remember that, in the words of the poet, "We can have the heathen nearer; we can have him at our door." We were impressed with this when, recently, we saw the statement that a tract, as large as the State of Pennsylvania, is situated in Northern Arizona and extending into New Mexico, in which there is a community of 23,000 people who have never heard the Gospel. These are Indian men, women and children, in total ignorance of the loving Savior, who died that all may have life everlasting. Christ depends on his followers to carry the message to others, but how indifferent many of us are! The district, above referred to, is not, by any means, the only unreached territory in the United States. There are localities within easy reach of many of our organized churches, totally unprovided for with religious privileges. Christ says, "Go." What do you say?

Centenarians Abounding in Bulgaria.

The attainment of a ripe old age,—especially if length of days is blessed with comparative strength of body and mind,—is always of interest. A census of centenarians in the United States is not available at this time, but we have some interesting statistics from several European countries. At the head of all stands the small nation of Bulgaria, which, according to authentic official sources, boasts of 3,883 centenarians,—more than half the number credited to all other countries of Europe. England has but 92, Germany, 76; Roumania and Servia have 1,677. Inquiry into the causes of long life among the Bulgarians seems to show that extreme simplicity of diet, together with other commendable habits, is at least partly responsible for the remarkable showing. We are wondering what would be the practical effect, in real efficiency and length of days, were Christians to recognize their bodies as temples of the Holy Spirit and as instruments in Christ's service. Would it not do away with many "sins of the flesh," and lead to a new consecration, the like of which we have never experienced?

Unjust Discrimination.

From the earliest inception of our republic the newspapers of our land have been important factors in its development. In the various fields of human endeavor,—the trades, agriculture, commerce, manufacturing, and even religion,—the press of the United States has been an educational agency of no mean value. It is most surprising, therefore, that President Taft should urge the adoption of the rate suggested by the Hughes Postal Commission, which would raise newspaper postage from the one cent per pound rate, paid at present, to double that amount. Such a ruling, if passed by Congress, would cause great hardship to many publishers. The Brethren Publishing House would have to pay several thousand dollars more postage on its publications. That would mean a corresponding decrease in the amount usually turned over to our mission interests,—a contingency sincerely to be regretted by all. There is no good reason for the proposed increase of postage. Canada, with environments very similar to those in this country, charges but one-fourth cent per pound for her newspaper postage, and by rigid economy finds the rate sufficient to meet the outlay required. It has been urged with great justice that if the franking privilege,—by the use of which our Washington legislators send thousands of tons of campaign circulars, and the like, to their many constituents,—were annulled, the much deplored postal deficiency would largely disappear.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Nothing but the Love of Jesus.

BY J. O. BARNHART.

What can melt my stony heart,
Nothing but the love of Jesus;
Make the trembling tear drop start,
Nothing but the love of Jesus.

What can all my sins forgive,
Nothing but the love of Jesus.
Bidding me look up and live,
Nothing but the love of Jesus.

What doth bind my bleeding wounds,
Nothing but the love of Jesus.
What in tenderness abounds,
Nothing but the love of Jesus.

What my hungry soul doth feed?
Nothing but the love of Jesus.
And in pastures green doth lead,
Nothing but the love of Jesus.

What will bear me to my home,
Nothing but the love of Jesus.
Where sin and sorrow never come,
Nothing but the love of Jesus.

There eternally I'll sing,
Nothing but the love of Jesus.
And the vaults of heaven will ring,
With naught but the love of Jesus.

Cisco, Ill.

A Few Words to Young Ministers.

BY A. G. CROSSWHITE.

God bless you, every one! Gladly would I put my arms around you, and tell you how much we all love you, and how very much we appreciate your efforts, but this is impossible. Some of you have grown accustomed to your work, while others who read these lines have yet to make a beginning. To you it is an untried field and you hesitate to make the first effort. You must remember that we all had to make the start, and with some of us it was under discouraging circumstances.

The first discouragement that often arises,—and this may almost resolve itself into a temptation,—is a desire to know definitely whether the call is from the Lord. How may we know? Simply by this general statement that Satan has never yet called a man or woman into any kind of Christian service. His strongest efforts are in the opposite direction. You can have no doubt that the Spirit calls *through* the church. For confirmation of the practice of the church read Acts 1: 21-26; 6: 1-6; 9: 17-21; 10: 22; 13: 1-4, etc.

Another suggestion that may, or may not, have come, is an uncertainty as to whether the vote was fairly unanimous. If Christ had stood on such frivolous excuses, we would have had no Savior, and had he sought the favor and appreciation of men, we would today be without a Holy Bible.

Still another doubt may arise, "What are my financial prospects if I enter the ministry?" A much greater problem is confronting you which you have not considered, "How can a man be a *Christian* of any grade, without *faith?*" The Bible is full of self-denial, and when you fully understand this fundamental principle, the question of acceptance and service will be settled.

I have enough confidence in the Church of the Brethren to believe that any minister, who is called of God, will be taken care of, financially, as soon as he fully satisfies the membership that his work for the Master is done through unselfish motives. Again; who is supposed to place an estimate upon his services?

But you say, "I have not sufficient education, nor the means for acquiring one." Let us see. Is your ideal in perfect conformity with God's plan? What is the standard of qualification? The church now has this question admirably in hand, and it is only a question of time until its satisfactory solution will be arrived at. In the meantime continue your preparation with the means at hand, remembering that the men and women who have served their country best, have *made* their opportunity. This is a golden age, and decision is the open doorway between two eternities. The water that once turned the mill has gone on to the sea. The time you waste now will be needed by and by.

It is far more pleasant to suppose that none of these things trouble you, and that you only need a *plan* for the preparation of your sermon. The first thing that I would suggest is a thorough consecration to the work, and to the tasks which God will give you. He will prepare your heart and tongue, if you unquestioningly ask him and trust him, for the message is *his,* not *yours.* He must direct it to his own choosing, and energize it for fruit-bearing. Lean upon him and tell him earnestly that you trust him to the very last breath, and that if you *fail* or *fall* it will be a good place to lay down your armor.

Such manifest faith and courage will be contagious, and your congregation will help you to preach the sermon. Your attitude and bearing will compel your audience to forget your age and inexperience and enter with you into the inner sanctuary of his great treasury.

I would suggest a line of expository work for the beginner. A gospel story, well told and appropriately illustrated, appeals to all classes, and it is the most natural method of sermonizing, but you must study the lesson until, like the structure of the architect, it becomes a reality. It is not enough to *know* the story perfectly; you must *feel* it and make others see the characters in real life and *feel their presence.* I have in mind some fine illustrations from John 4 which relate, in graphic form, the story of the Samaritan woman at Jacob's well and her conversation with Jesus. This is an incident that wrought wonderful results. Following are some of the thoughts presented:

1. A Timely Conference.—At noon.
2. A Glimpse at the Incarnation.—Jesus weary and thirsty.
3. The Depth of God's Riches.—"The well is deep."
4. Human and Divine Agencies for Obtaining Them.—"Nothing to draw with."
5. Christ's Tactful Method of Approach.—"Give me to drink."
6. Character Reading.—"Go, call thy husband."
7. Enlightenment and Tactful Rebuke Produces Action.—"Went her way into the city."
8. The Woman Becomes a Missionary.—"Come, see a man," etc.
9. The Effect in Samaria.—"Many of the Samaritans believed."
10. What Has *Our* Reformation Produced?

Now if this story be selected as a sermon subject, it will be well to have a TEXT and a THEME. The way it appeals to me, my SUBJECT would be, "THE INCOMPARABLE TEACHER;" my TEXT would be the words of the woman, *"Come and see a man,"* etc., and my THEME, "JESUS, THE WATER OF LIFE." I would not aim to reach my *climax* before entering upon my tenth proposition, and would find my scriptural illustrations in Ezekiel's "Vision of the Waters" (Ezek. 47: 1-10), supplemented by a description of the "River of the Water of Life" (Rev. 22: 1-4).

These thoughts are merely suggestive, but no one knows how much I would have appreciated a little help when, as a "boy preacher," I was pushed out into the stream without chart or compass,—so to speak. A thousand times I was well nigh on the brink of despair. There were few young ministers in those days, and helps were scarce but, thank God, the Bible was my constant companion, and the Holy Spirit breathed upon me his choicest benediction. Thus far has he led me, and when my mantle falls off, I pray that it may fall on stronger shoulders, and that the good old ship may move on into a safe harbor.

Flora, Ind.

Faith and Works.

BY M. T. HERMON.

In a letter received, concerning a sermon, the writer says that the minister made it very plain that it is faith which saves and not works. That comes very near making a self-evident fact quite plain. I would not know what else a man could make of it. If a man believes a thing, he has faith. If he does not believe it, he has no faith. If he believes that works are helpful in his religious life, he will go on working. If he does not believe that works are profitable, he, of course, has not faith, and does not work. I do not know what men call "works" when they discuss that proposition. They may be able to make some mental effigy and then proceed to exhibit their powers upon the helpless thing.

James did not preach *works,* any more than did Jesus or Paul. Jesus said: "Neither did this man sin nor his parents; but that the works of God should be made manifest in him." "I must work the works of him that sent me while it is day: the night cometh when no man can work." "My Father worketh even until now, and I work." "The works that I do in my Father's name, these bear witness of me."

Paul says: "So then, my beloved, even as ye have always obeyed not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." "Each man's work shall be made manifest, for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is."

Then James says: "Ye see that by works a man is justified, and not only by faith." Here you need to turn to James 2: 14-26, and read it carefully, sentence by sentence, and weigh it with what Christ and Paul say, and you will at once see that there is no conflict. There is, in every syllable, a logical truth. Read the messages to the "Seven Churches," Rev. 2 and 3, and notice that their rating is for works.

Now you will be able fully to grasp the fact that there is no such a doctrine as salvation by works. Such a doctrine would be an utter contradiction to reason. Even a horse, when he has no faith in his ability to do the work, stops,—balks. Now, since there is no doctrine that we are saved by works, it is clearly apparent that either some one is helplessly ignorant, reprehensibly willful, or sadly deceived. None of these failings could be excusable in this case. It is sad that any man should try to fabricate a doctrine for some other church that he might be able to flay her.

Christ taught: "He that believeth and is baptized should be saved." Philip said: "If thou believest with all thy heart thou mayest." And the eunuch said: "I believe that Jesus Christ is the Son of God. And they both went down into the water, both Philip and the eunuch, and he baptized him." The Church of the Brethren holds to the Bible doctrine that faith, repentance and baptism are essential to the pardon of sins, and membership in the church. Before any applicant is baptized he is asked: "Dost thou believe that Jesus Christ is the Son of God?" If the applicant says that he does, who can dispute him? We take that as an expression of his faith. Some have tried to accuse the Brethren of adhering to a doctrine of works. But you will easily see that the man who believes all things which Christ has said has more faith than the man who believes but few of the things.

The sacraments, which we, somehow, have come into the habit of calling "commandments," are not the Christian's works, neither is baptism "works." Baptism is a divine means to an end,—the pardon of sins entrusted to the church. The following scriptures indicate this: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." "He that believeth and is baptized shall be saved: but he that disbelieveth shall be condemned." "Whosesoever sins ye retain, they are retained." The sacraments are indicative of sacred associations of members with each other and with the holy Trinity.

But there is a doctrine of works. It, however, is outside of the Christian economy. It, nevertheless, has misled many a Bible student and minister. Paul discusses it thoroughly in Romans, chapters 2 to 6 inclusive. As you study those scriptures, set the Jew, the Law and works on the one hand, and Jesus Christ, the Spirit and faith on the other. The Jew, in the main, looked upon the requirements of the Mosaic Law as marks essential to his nationality or race. He saw little or nothing more in it for him than he saw in the Baalites' rite for them. There

was little or no Spirit in it for him, and therefore no faith, as we conceive of faith in Christianity. It had nothing to do with his moral life or his salvation from sin.

From this part of Paul's discussion many people make the mistake of thinking that Paul was trying to argue, out of the Christian doctrine, all sacraments, commandments and ordinances. But you can readily see that he did not mean it that way, neither could he if he would.

I can see that what Jesus and the disciples called "works," all comprehended the same thing,—the natural and concomitant fruits or labors, or products of faith. I like the way some one put this: "We work because we believe." I would add to it, "We do his commandments because we love him, and we observe the sacraments because we enjoy those associations with the church and the Trinity." I am persuaded that every Bible student should read the New Testament till he is able to make a definition of "works" consistent with the doctrine of Christ and the disciples.

There is a doctrine that faith alone saves. While a doctrine of "saved by works" is impossible, yet it is not impossible to have a doctrine of faith alone. There are several evidences of such faith!

1. Jesus says, "Demons believe and shudder." This is a clear example of faith without works.

2. The belief that there is a deity is intuitive; or, in other words, the human instinct. Atheists and infidels have it, therefore they furnish another case of faith without works.

3. By far the greatest per cent of nonprofessors disclaim being either atheists or infidels. They believe that Jesus and Christianity are all right, and they are a third example.

4. In professional circles that doctrine is expressed in a great variety of ways. But most of the agitators of that notion believe their claims. Monasticism is very marked for its faith in Christ, and yet wholly withdrawing itself from all social and outward activities. Christian Science, while it claims some belief in the Christ, yet makes no effort at anything but to effect cures.

The Quaker discards all formalities, and concentrates his mental powers in an effort to comprehend and be subject to spirit.

The Methodist, perhaps, is the loudest, active disclaimant of the virtues of church ordinances, which suggests that he has a notion that ordinances are works, yet he will take the communion sacrament, devote himself much to prayer, and exert himself vigorously to arouse religious sentiment in others. Thus the list goes on, but these will suffice.

If the church sacraments, as instituted by Jesus, could be regarded as works, then those taking only the communion sacrament, or doing any one other Christian act, as effectually violate the doctrine of faith alone as those who devoutly try to do all things that he commanded. I am persuaded that none of these critics have any defined idea of what they mean when they condemn works. Wherefore, this can be emphatically said: The less men think of divine virtues, the less they will do, and the more they believe in the grace of our Lord Jesus Christ, through his commandments, the more they will essay to do. I believe that the converse is fair reasoning,—that the less men do of righteous deeds, the less vital faith they have, and the less they keep of Christian ordinances, the less is their faith in divine virtue. The sin of this fourth class is that, in their effort to do nothing, their faith dies in abstraction. Everybody condemns those who do nothing. We care little for what they claim to believe. We rate them by what we see them do. "My little children, let no man lead you astray; he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7: 21-23; 19: 16-22).

Many men have made what I consider a disastrous mistake by trying to conceive that it is an exalted spiritual attainment to keep entirely aloof from sacraments and ordinances. I am ready to admit that I am sufficiently ignorant of the Spirit, and all his infinite potential, justly to cause alarm. But what I have seen of other men's efforts persuades me that not every man has solved the intricacies of his personality and omnipotence. I am also well persuaded that any one, truly interested, may well take up the New Testament, and with it as a guide, carefully, prayerfully, and patiently work out as practical and as available a product to himself, as most of the learned folly with which I have become acquainted. If you are persuaded to enter into a technical study of the Holy Spirit, start in with John 6: 63, and every day, with reading and prayer, seek out the New Testament relations which reveal its meaning. Let me warn you: Be not led off nor enraptured nor transported by any soaring abstractions, to reap the fate of Icarus. I like those eager, vigorous notions incident to spiritual promptings; but while I know something of the evasiveness of spiritual experiences and visions, I shudder to see a disciple chase the first phantom he sees which looks like Spirit. A surprising exhibition is not necessarily a conclusive demonstration. As we remember that we are disciples we should have the patient confidence to unfold our experiences and observations, rather than *per saltum*.

The Christian is happy to be helpful in every good movement, but he should always be so confident in his reading and prayer, and his spiritual conception, as not to try to ride on every wave of the sea. The Father allows ample time (if well improved) for our full Christian development, and warns us against allowing ourselves to be "carried away by every wind of doctrine" (Eph. 4: 11-16; 5: 1-10).

R. D. 2, Weiser, Idaho.

Posture in Prayer in Public Worship.

BY J. D. HAUGHTELIN.

PRAYER is one of the most important duties of a Christian. Paul directs that "supplications, prayers, intercessions and giving of thanks be made for all men" (1 Tim. 2: 1). "That men pray everywhere" (verse 8). "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles" (Mal. 1: 11).

If we are to pray "for all men," "everywhere," we may sometimes be engaged in impromptu prayer, sitting in a railroad car, walking on a crowded street, or in almost any position or surroundings, regardless of any preliminary preparations, as covering or uncovering the head, posture, etc. God hears and answers such prayers. Note the prayer of Jonah in the fish's belly, and that of the penitent thief on the cross. These are extreme cases, but they forcibly prove the fact.

When we come to a regular prayer service, whether it be in the secret closet, at the family altar, or in public worship, the conditions are changed. "Every man praying or prophesying, having his head covered, dishonoreth his head, but every woman that prayeth or prophesieth with her head uncovered dishonoreth her head" (1 Cor. 11: 4 and 5). The next two verses emphasize this declaration.

In the Bible we find three postures in prayer, viz., standing, kneeling and prostration, or falling on the face. In connection with these several postures we also have bowing, spreading forth the hands, lifting up the hands and eyes. Either of these auxiliaries can be practiced with either posture except the last, , which is, in reality, an auxiliary posture with kneeling, as Luke 22: 41 tells us that Jesus *kneeled,* while Matt. 26: 30 tells us that on the same occasion he *fell on his face,* which makes it clear that he first *kneeled* and then *fell on his face.*

It is well that there is no special prayer posture commanded. This very liberty should encourage us to find the preferable and most acceptable posture, and use it whenever practicable.

In Old Testament times worshipers and suppliants kneeled to show their devotion and adoration. King Solomon's kneeling in prayer, at the dedication of the temple, is made prominent (2 Chron. 6: 13). Daniel kneeled three times a day in prayer, though his life was endangered thereby (Daniel 6: 10). The earnest entreaty of the Psalmist is, "O come, let us worship and bow down; let us kneel before the Lord our Maker" (Psa. 95: 6). The Lord. through the prophet, declared, "Unto me every knee shall bow" (Isa. 45: 23). Paul repeatedly quotes this prophetic declaration (Rom. 14: 11; Philpp. 2: 10). Thereby it is carried over into the New Testament dispensation.

Jesus, in his agony in Gethsemane, "kneeled down and prayed" (Luke 22: 41). Later on his tormentors, mockingly "bowed the knee before him" (Matt. 27: 29) in feigned adoration. Peter "kneeled down and prayed," before he brought Dorcas to life again (Acts 9: 40). At the close of Paul's impressive farewell address at Miletus "he kneeled down and prayed with them all" (Acts 20: 26). Later, after visiting a week with the disciples at Tyre, when the departing time came, the brethren and families accompanied them to the shore where all "kneeled down on the shore and prayed" (Acts 21: 5).

God's reply to the discouraged prophet was, "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal" (Rom. 11: 4) shows that to "bow the knee," whether to God or Baal, is worship. Therefore to refuse to "bow the knee" was to refuse to worship.

With this array of testimony and example (much more might be given), it ought to be clear to any unbiased mind that, in time of prayer, in public worship, whenever expedient to do so, the kneeling posture should be practiced. When not expedient to kneel, by all means stand, if it can be done. If not, pray in any position you are compelled to be, resting assured "that the effectual, fervent prayer of a righteous man availeth much" (James 5: 16).

Simply to bow the head in a sitting posture, in time of prayer in public worship, because it is more convenient, shows a want of veneration, if not something more serious.

Panora, Iowa.

The Church of God.

BY P. B. FITZWATER.

In Four Parts.—Part Three.—Its Walk.

THE church being of heavenly origin and destiny, should maintain a heavenly walk. Our citizenship is in heaven (Philpp. 3: 20). We are strangers and pilgrims on the earth. We should sit loose to the things of the earth and set our affections upon things above (Col. 3: 2). The only effective cure for worldliness is to have one's heart fixed upon the *other* and *upper* world. The believer in Christ should be satisfied with nothing less than a walk and service worthy of his calling. A worthy walk consists of:

I. Unity.

The lack of unity in the church is a burning shame. It weakens her and renders void her testimony. This desired unity can only come through a scriptural knowledge of the true basis of unity. Observe,

1. Some virtues necessary to maintain this unity: Eph. 4: 2 and 3, (a) Lowliness and meekness. Divisions in the church begin with pride. Some one thinks more highly of himself than he ought, perhaps is unwilling to take his true place in the body,—being a foot, he aspires to be a head. Then there must be meekness. This is not cowardice or *craven fear,* but the mastery of one's self in the interests of others,—self-abnegation, issuing in benevolent service. There are times in the church when one must sink his own interests from sight, in order to work together in harmony and unity. (b) Long-suffering. We should forbear one another in love. In order to unity we must *bear* and *forbear.* These are two "bears" which must be kept in every church when a proper unity is to be maintained. They are pretty hard to keep, but it pays to keep them. (c) Earnest effort (Eph. 4: 3). It must be made a matter of thought and earnest effort. Unless there is constant watchfulness, the devil will cause strife and contention, which breaks the unity of the Spirit.

2. The fundamental unities to be kept (Eph. 4: 4-6): (a) The one body (v. 4). This is most impor-

tant. This truth ought to sober every one of us. Every saved person is a member of this one body. Failure to coöperate for the life and interest of that one body is SUICIDAL. (b) One Spirit (v. 4). The agent in the formation of that one body and its conservation is the Holy Spirit. Without him there is death and dissolution. Any suggestion or act which tends to division grieves him, rendering powerless and barren the life of the individual. (c) One hope (v. 4). That one hope is the fullness of redemption at the coming of Christ, to take his betrothed to himself. The loss of this hope has been very destructive to the unity of the church. This hope, made a living reality in the lives of Christian people, will have a powerful effect to unify them. (d) One Lord (v. 5). This one Lord is Christ, the head. If we make *him* lord of our lives, obeying him in all things, there can only be unity. Divisions in the church come as the result of choosing one's own way instead of being controlled by the head,—the Lord. (e) One faith (v. 5). This one faith is not assent to a creed, but a *personal trust* in a *personal Christ*. Failure to grasp this has caused much fruitless contention among Christians. Let it be forever settled that Christian unity is not *assent* to propositions, but *ascent* into Christ's likeness through faith in the *one Lord*. (f) One baptism (v. 5). This *one baptism* is not one method of water baptism, but the one mighty act of the Holy Spirit which fuses believers into one body,—the church. Of course, the Scriptures set forth a definite form of water baptism, but this text does not so teach. (g) One God and Father of all (v. 6). Above all,—over all, through all, and in all is the immanent and eternal God, who has planned all and is shaping all in his church. If every Christian realized this, divisions would cease.

3. Unity is not monotony (ch. 4: 7-11). In the church, while there is unity, there is not an uninteresting monotony. There are diversities of members in the body, with their diversities of gifts. It is not expected that all members of the church look and act alike, no more than one would expect all members of the human body to look and act alike. The foot never can be made to look like the ear or eye. It would be to the disadvantage of the body to have it so. The ignorance of this scriptural and natural truth has brought much harmful contention. Let us forget the past and resolve to make a better future.

II. A Blameless Life,—Unspotted from the World (Eph. 4: 17 to 5: 21).

Being born again, from above, all former lusts and affections will be put away, and the life patterned after Jesus Christ. The worthy walk of the church member means, (a) that he will put away lying (v. 25). He will speak the truth to his neighbor in all things. (b) That he will put away all sinful anger. This does not mean that the Christian does not become indignant at the wickedness of men. God's anger is kindled against all sin. It means that he will not allow himself to be controlled by sinful passion. (c) That he will not give place to the devil (v. 27). The devil is constantly on the lookout for opportunities to cause us to stumble. Our being able to stand is the price of eternal vigilance. (d) That all stealing will be put away (v. 28). The Christian man will not make his living by taking from others. The full comprehension of this will cause many men professing godliness to change their business. (e) That he will be careful as to his conversation (v. 29). He will not allow filthy communications to proceed from his lips. How often our words betray our profession! (f) That all licentious thoughts and practices will be put away (ch. 5: 3-5). (g) That he will put away covetousness (ch. 5: 3). Covetousness is one of the most destructive causes of weakness in the church. Her testimony is annulled by the greed and grasping of her members. (h) That all drunkenness will be put away (5: 18). The indulgence in intoxicating liquors is wrong for a member of Christ's church. (h) That he will be filled with the Holy Spirit (5: 18). This will put a song into his heart and he will be singing Jehovah's praises, unceasingly giving him thanks for all things (vs. 19 and 20).

III. Ideal Home and Family Life (5: 22 to 6: 9).

Husbands and wives (5: 22-23). The wife will render unto the husband loving obedience. She will recognize his headship even as Christ is Head of the church. This is very practical for this age. The women in many places are not walking worthy of Christ. They are assuming authority and power which do not belong to them. Then the husband will love his wife even as Christ loved the church. The measure of this love was the giving of himself to die for it. This demands more of the husband than most of them give. No doubt when husbands love their wives properly they (the wives) will more willingly submit to them.

Parents and children (6: 1-4). Children in Christ will honor and obey their parents. Parents under the control of Christ, as Lord, will see to it that they are brought up in the nurture and admonition of the Lord, not bringing upon them any provocation to wrath.

Masters and servants (6: 5-9). Servants should sincerely and honestly render service to those over them. They should regard the faithful performance of every duty as unto Christ. What a dignity this puts upon service! Then masters should exercise dominion over their servants in the fear of God, knowing that God is their master. With such conditions there could be no conflict between capital and labor.

Princeton, N. J.

The Boy Jesus.

BY I. J. ROSENBERGER.

Review of Sunday-school Lesson.

It seems strange that the first thirty years of the life of Jesus should be a blank, save the circumstance of this lesson. It occurs to me that many of the circumstances of his life would do us good if we but had them; but we are thankful for this one we do have.

1. Jesus Was First a Babe, Then a Boy, After That a Man.—The Record says: "The child grew, and waxed strong in spirit, filled with wisdom." This language implies that Jesus was a well-rounded out child, being of fine spirit and of marked intelligence. I do not think he was a crying or fretting child, but I think he ate, drank, slept and, perhaps, played as do other boys. I do not think he played baseball on Sunday. His noble traits fitted him to become a loving man. Mark calls him a carpenter. Tradition says that he made plows and yokes. How we should like to have visited his shop! His brothers and sisters are named. They must have been a loving family.

2. What Jesus' Parents Did for Their Boy.—These parents spared no pains in the careful rearing of their boy, for the angel had told them of his great future. They used the same care as did Hannah, relating to her boy Samuel. And do you not know, parents, that Jesus has made possible a great future for your child? How needful that your children be raised in the nurture and admonition of the Lord! It is said: "His parents went every year to the feast of the passover." They were regular church-goers. Many boys grow up to learn *some* things, but they do not learn to go to church. Jesus not only learned to go to church, but he learned to love it. When he set out to receive his baptism, he was gone for some time, and had a most marvelous experience. He knew more on his return than he did when he left. The narrative says, "He came to Nazareth where he had been brought up: and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." There are too many boys, who, upon their return from the city or from school, find the old home church too dry a place for them, and they go elsewhere. Not so with Jesus. He not only learned to go to the old home church, but learned to love it. It is said: "He went into the synagogue as his custom was." When a boy he went to the synagogue and read the Bible on the Sabbath. The German version says "Sabbath-school," implying that Jesus went to school on the Sabbath. A school on the Sabbath is a Sabbath-school, hence Jesus, when a boy, went to Sabbath-school.

3. These Parents Lost Their Boy Jesus.—The circumstance of these parents leaving their boy Jesus, when they left Jerusalem, and traveling all day before they found out that they had left him, might be considered a careless act, but, like the Wise Men leaving their star, in each case there were no bad intentions. It was an error of the head and not of the heart. The matter was allowed to pass without reproof, remembering that "all things work for good to them that love the Lord." To the general surprise, Jesus' parents found their lost boy in church. That is not where lost boys are usually found. The parents, with much concern, interrogated their boy, but listen to his manly answer: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" They could not but ponder these wonderful words. This circumstance led them to anticipate the great future of their boy. It is said: "He returned with them and was subject to his parents." Here I see two things: (1) These parents did not allow their bright boy to get control of the home. Some parents, unfortunately, commit this folly. (2) While this boy knew a great deal and, I will venture, was admired by all, he was no spoiled boy. Thousands of smart boys become spoiled, mainly by virtue of their supposed accomplishments. Christ, however, remained an obedient boy in the home.

Covington, Ohio.

Our Obligation to Our Schools.

BY FRED F. GOOD.

BASED upon the early civil and religious convictions of equality, which the fathers of our country planted into the very soil, and breathed into our atmosphere, there has grown up an admirable family ideal that would insure to every child of our land a splendid chance to fit himself for the greatest service, and to carve out a creditable career. It is, indeed, a part of our national conscience that the head of the family holds a sacred obligation, so far as possible, to do more than merely to train the son in the ways of the father as is the time-worn custom in certain quarters of the Old World.

In the future, the young man who desires to be a farmer, a preacher, a teacher, a merchant, or a mechanic, and is not thoroughly trained for the work of his calling, will labor under a far greater handicap than he did in the past. More than ever before, the future will be for the prepared man.

Similar in kind to the obligation which the parent owes concerning the training of the child, is a duty which we, as a church, owe to our church-schools. Our interests in the education of our youth is only half-hearted if we are not deeply and vitally concerned about the material facilities of our schools and the welfare of our teachers. The problem of financial support and endowment is the problem of problems in every growing college. Without money, and lots of it, no college can long continue to grow or even long continue to keep open its doors. Bro. Early has called attention to a serious problem confronting the church, "The proportion of students in Brethren schools that take regular college work is too small to justify the equipment of nine colleges."

Whatever may be said or done, we ought to remember that great things have been accomplished by our schools in the thirty or thirty-five years of their struggling existence and I feel certain that he who is inclined to find fault with the educational work, has never heard of the exceptional sacrifices and the rare examples of unselfish devotion that have enriched the character of the whole school movement, from the beginning to the present hour.

Unswerving loyalty to a great cause always commands admiration and sympathy. Let the critics of our schools familiarize themselves with the long story of the material difficulties, the conflicting interests, the grinding competition and the great-hearted leadership under which the educational spirit grew, and their criticism may, perchance, be transmuted into sympathy and coöperation.

The church owes it to her schools to make conditions possible for those schools to offer to the children of the church the best available equipment for the daily round of business affairs, and especially for the life of larger Christian service. So long as we unitedly hesitate to shoulder this obligation, it is difficult to see how our schools may ever hope to perform their highest mission. If, in some way or other, the church can not take hold and adjust the school situation, to whom shall we turn? If the cause of education is suffering from too many colleges and too much di-

vided effort and too much internal competition, to whom shall we look for the remedy?

Open discussion of the situation and individual proposals will certainly tend to clear the atmosphere for a proper solution. All of the conflicting interests must be carefully and fairly considered. Even though the problem is an exceedingly delicate one it ought to be indelibly impressed upon the minds of all who are deeply interested in our education that, as conditions now stand, the future outlook promises only a situation that will drift on from bad to worse.

If three out of four of our colleges,—the smaller ones,—could be induced to confine their work to preparation for college, it seems that both the institutions themselves and the patrons of those schools might profit greatly by the rearrangement. There can be far less objection, on general grounds, to the existence of well-regulated preparatory schools, in these local communities, than to schools aspiring,—hopelessly,—to grow into the maturity of colleges. Would it not be a decided advantage to the smaller schools if they should concentrate their attention, their talent and their financial resources upon the more promising field of preparatory work? By discontinuing college instruction, these schools could render a greater service to the community which supports them and, in addition, they could assist in making possible the development of a few very creditable colleges.

Perhaps, then, the adjustment that would prove most satisfactory to all parties concerned and would do the greatest good to the greatest number would be to *let the smaller schools confine their work to preparation for college*. The advantages of a clearly-defined program of this sort would be,

1. It would continue to supply the local need for preparatory schools and religious educational centers.

2. It would be least objectionable all around, because it would involve few rearrangements and few readjustments.

3. It would minimize competitive friction and establish a more healthful feeling of cordiality among our schools.

4. It would make possible the development of a few well-equipped colleges.

If some correction is not made, it seems rather inevitable that many of our strong young students will be drawn into other institutions, where they will be lost to the advantages of an education under the steadying influence of the Brethren church.

The solution of the school problem calls for the highest type of loyalty to the church and to the cause of education,—the willingness to sacrifice local and personal preference in behalf of the common good.

The Vermont State Normal School, Castleton, Vt.

The True Missionary Spirit Must Be World-Wide.

BY DAVID M. ADAMS.

THE most common objection to foreign missions is that we have heathens enough at home. That God purposes to have the Gospel preached to all nations, is seldom, if ever, questioned. But there are a great many people who object to what they call the expensive operation of foreign missions, when there is so much "waste land" at home. This objection they urge on the grounds of expediency. Should we not,—they say,—make our own homes godly, Christianize our own land, carry the Gospel to the heathen in the slums of our American cities before we spend large sums of money to carry our yet unappropriated Gospel to those who live in foreign lands? They would have us know that it is contrary to the dictates of reason, an injustice to the unevangelized of our own nation, to preach the Gospel in foreign lands as long as we have any considerable number at home who have not as yet been Christianized.

Our Master has commanded us to "go into all the world, and preach the gospel to every creature," and it is our business to obey, and not try to excuse ourselves on the ground that we have heathen enough at home. To resort to such an excuse is to admit that there are souls at our own doors who are neglected. It reflects on the person who makes it, and involves him in the difficulty of explaining why he does not do more for home missions. As Brooks once said, "It is a plea for indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood." Neglect at home is no excuse for neglect abroad.

Again; to cry, "Heathen enough at home," is to reflect on the primitive Christians,—to question their wisdom and judgment. Who is ready to say that Philip acted unwisely when he went to Samaria before Jerusalem was fully Christianized, or that it was premature, on the part of Peter, to go to Cæsarea? Who would say that it was a demonstration of poor judgment, on the part of Paul, to go to Europe before all Palestine was Christianized? To say so would be to question the wisdom and spirit that actuated and controlled those men of God. However, it would be consistent with the cry, "Heathen enough at home."

If every land must, for itself, have made the very best and greatest possible use of God's Word before it could offer it to any other land, how far would the Gospel have been preached in the world,—in what portion of it? As one has said, "Still on the desolate fields of Galilee or amid the ruins of Jerusalem a few disconsolate and hopeless Jews would be telling each other the unbelieved and unused story of the cross."

The true Christian spirit which is the real missionary spirit, seeks diligently for an opportunity to meet the wants of those about it, but it will not be limited to this circumscribed sphere. It is satisfied with nothing less than the world for its field of operation. The world-wide missionary spirit is the only kind of a missionary spirit that is in harmony with the genius of the Gospel. We may not keep it,—whatever else we do with it. Not to give it to *the world* is to deny it and lose it.

Cerro Gordo, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MORE TEMPERANCE TRACTS.

Another lot of Temperance Tracts has gone to the several Secretaries of the District Temperance Committees for free distribution throughout all parts of their Districts. We trust it is fully understood that the General Committee works only through the District Committees. All Local Committees and other individuals must obtain their supplies from their respective District Committees. For list of same, see Almanac. All the District Committees have now in their possession a valuable lot of literature, which they are supposed to send freely, without any solicitation, to all the Local Temperance Committees. They will preserve some important literature for Local Committees yet to be appointed.

The General Committee deems it wise that not more than one tract be distributed at a time, in the local congregations. We are patiently waiting for a report of perfect organization in all the Districts.

Important! For Temperance supplies and tracts let the following be looked to by those that live in their respective Districts: W. R. Hornbaker, Clifton, Colo.; Ira Kreider, R. D. 1, Box 73, North Manchester, Ind.; H. J. Harnly, McPherson, Kans.; W. C. Prince, Chesnee, S. C.; D. H. Fouts, Surrey, N. Dak.; J. D. Clear, Manvel, Tex.; D. W. Kirk, R. D. 4, Box 30, Fairmont, W. Va.

Four hundred Conference Temperance addresses still remain at the Brethren Publishing House, Elgin, Illinois. We will be disappointed if these are not all ordered by the District or Local Committees before the first of April. They may be had by anybody at five cents per copy; 50 cents a dozen; $2.25 for a hundred. We regret that they have not been all distributed many weeks ago. Let those committees who have not yet ordered any, proceed to do so at once!

W. M. Howe,
Secretary General Temperance Committee.
1012 Bedford Street, Johnstown, Pa.

PERU MISSION INDIANA.

We came to this city Oct. 18, 1909, taking the supervision of the work, which is under the care of the Mission Board of Middle Indiana. Our work has been very much hindered, because of having a very poor place in which to hold our services. It is an upstairs room, poorly ventilated, and in the roughest part of the city. But in spite of the disadvantages and opposition that we have had to contend with, our interest has continued to grow, and we have had an evergreen Sunday-school.

The Lord has blessed our work from time to time, through the power of the Spirit operating upon the hearts of men and women, who have been made willing to unite with the church. So far there have been nineteen baptized, and three reclaimed. We held no series of meetings in 1911, as we were waiting for the completion of the new church. We have felt very keenly the need of a better place of worship, and so we decided to try to raise money enough to build a new church in the city.

After presenting the matter to the Mission Board, the plan met their approval. We also presented the proposition to the adjoining churches, Mexico, Pipe Creek, and Santa Fe. We then undertook to raise the needed funds, and we are glad to announce the results of our effort. We now have the new churchhouse about completed, and will hold our first services in the new church on Sunday morning, March 10. Our dedication services will occur one week later, March 17. The committee of elders, sent by District Meeting, will meet with us on Saturday night, March 16, to organize the Mission into a church. Sunday morning, the 17th, we will have Sunday-school at 9:30, and at 10:30 the dedication sermon will be preached by Eld. Otho Winger, of North Manchester. On Sunday evening we will begin a revival meeting, conducted by Bro. J. W. Norris, of Marion. We are going to be a busy church when we get into the new building. Our church is a cement block building, 40x40, with a basement the full size of the structure.

For the benefit of those who wish to attend the dedication services from out of town, I will say that all cars on the Wabash Valley and Ft. Wayne Road, either local or limited, east or west bound, stop at Benton Street, one square south of the new church. Those coming on the Winona or I. U. T. had better get off at the Broadway crossing, and take a city car east to Benton Street.

We ask an interest in the prayers of all of God's people in behalf of the work in Peru, that God's name may be glorified, and that souls may be won for Christ.

85 E. Fourth Street., Peru, Indiana. S. T. Fisher.

SECOND DISTRICT OF VIRGINIA.

The Eleventh annual Sunday-school Meeting of the Second District of Virginia, will be held in the Barren Ridge church, Augusta County, Friday and Saturday, March 29 and 30.

Friday Forenoon.

Note.—The sessions will begin promptly. Let every one be on time.

10:00—Hymn. Scripture Reading and Prayer by Jacob C. Garber.
10:10—Organization.
10:20—Welcome to the Sunday-school Army.—Geo. A. Phillips.
10:40—Reports of Delegates. Note.—Only three things are asked for in the report, namely: (1) The enrollment. (2) The average attendance. (3) The total collections for the year.
11:00—District Secretary's Report.
11:15—Importance of Gathering Sunday-school Statistics.—H. L. Alley.
11:30—How Keep the Record?—C. D. Sanger.
11:45—General Discussion.

Friday Afternoon.

1:30—Hymn. Scripture Reading and Prayer by Jacob Gochenour.
1:40—Program Method of Opening Sunday-school.—W. F. Walter.
1:55—General Discussion.

The Organized Class.

2:00—Why?—D. H. Hoover.
2:15—How?—O. S. Miller.
2:30—General Discussion.
2:35—Should Boys and Girls Be In the Same Class, and Who Should Teach Them?—E. C. Bixler.
3:00—General Discussion.
3:05—Recitation.—Effie Evers.

Our Big Boys.

3:10—When Do Boys Become Big?—C. M. Driver.
3:20—Why Do We Lose Them?—Mae Albright.
3:35—How Can We Hold Them?—M. A. Good.
3:50—General Discussion.
3:55—Hymn. Prayer by Geo. Wine.

Saturday Forenoon.

9:30—Hymn. Scripture Reading and Prayer by Rufus Kendig.
9:40—Discuss Written Tests in the Sunday-school.—Lera Wampler Miller.
9:55—General Discussion.
10:00—The Church Member's Relation to the Sunday-school.—M. B. Miller.
10:15—General Discussion.
10:25—Recitation.
10:30—Music in the Sunday-school.—D. L. Andes.
10:45—General Discussion.

Concrete Teaching.

10:50—The Blackboard.—J. M. Wright.
11:05—Objects, Etc.—Ollie Kerlin. (She will give a practical demonstration with the sandboard.)
11:20—General Discussion.
11:25—Hymn. Prayer by D. C. Zigler.

Saturday Afternoon.

1:00—Hymn. Scripture Reading and Prayer by S. I. Flory.
1:10—Round Table.—Conducted by A. B. Miller. The Christian Workers' Meeting will be discussed during this period. Bring your problems.
1:50—The Sunday-school Standard and How to Reach It.—P. F. Cline.
2:05—General Discussion.
2:10—Business Period. Hymn. Prayer by A. B. Early.
Music Director, Wm. Harris.

Don't fail to send a delegate. Let each superintendent, teacher and officer plan to attend.

If you do not understand your duty, confer with J. T. Glick.

Should it be impossible to be present, please notify some member of the Committee.

Committee, N. W. Coffman, J. W. Wright, J. T. Glick. Associate members, M. A. Good, Wm. K. Conner.

Notice.—The churches of Idaho and Western Montana will please bear in mind that the time for the coming District Meeting is near at hand, April 17 to 20. Each church is expected to send two delegates. Delegates must be present at place of meeting at 8 A. M., on Thursday, April 18, 1912. Elders' Meeting on Wednesday, April 17, 1:30 P. M. Missionary, Temperance and Rescue Meetings, April 19. Sunday-school, Christian Workers' and Ministerial Meetings, April 20. "The names of all the delegates and all the queries for District Meeting should be in the hands of the District Clerk one month before the District Meeting convenes." We pray that all will be in readiness to attend this meeting, which convenes in the Payette Valley church, and make it the best meeting yet.—A. I. Mow, Weiser, Idaho, May 6.

THE ROUND TABLE

The Pulse of the Church.

BY S. E. NETZLEY.

THE church that has no prayer meeting should, with great concern, feel her pulse and see if it is up to "normal." If less, we had better start a prayer meeting at once, and get the vital forces in good circulation. Members that neglect the "assembling of themselves together," would do well to feel their pulse and not let it get below normal, for remember that spiritually as well as physically, when our pulse is low, our system is out of order, and the light may go out.

The prayer meeting gives life to the church, and the members taking an active part can not help but be inspired by the spiritual atmosphere of a good prayer meeting. Bro. W. R. Miller, preaching on this subject, once said, "I would rather miss preaching service than a good prayer meeting."

When the writer came to Batavia, the Brethren were unknown, and through the prayer meeting can plainly be traced our success here. What a joy thrills me when I recall those good prayer meetings that our members enjoyed even before we had our churchhouse! Especially do I remember a Spirit-filled prayer meeting at which a noble young man decided to unite with the church.

Our meetings were full of the Spirit, as was verified by a Baptist lady who said, "You have the best prayer meeting I ever attended."

I want to express my conviction here that there is nothing that can possibly take the place of a good, spiritual prayer meeting, where *all* can take part. In Col. 3: 16 Paul says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." I have enjoyed such prayer meetings. Have we such today? If not, why not?

I recall a dear brother, whose heart was full of the Spirit, and who never missed a prayer meeting. I always tried to sit as close to him as possible, for it seemed to me that his presence radiated the Spirit within him, and gave me an inspiration to form and utter the things that were in my heart.

I fear we often have too much machinery in our prayer meetings,—not enough singing and praying with the Spirit and the understanding. Let us make our prayer meetings an object for the unsaved.

Sister Harshbarger in a recent article says, "The church doors should not be closed through all the week," and the same applies to our hearts as well Let us all have more fire kindled in our hearts and give it to others as the Psalmist David says, "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy" (Psa. 107: 2).

184 N. Van Buren Street, Batavia, Ill.

Co-partnership.

BY J. F. BURTON.

THE law of human and Divine co-partnership is very evident. We see God working with man in both the material and spiritual kingdoms. Laboring together with him is a universal law. You can not touch humanity anywhere without striking this truth. Human agency and Divine power are everywhere manifested.

It is the combination of God's power and man's efforts that brings things to pass. As an example, man prepares the soil, sows the grain and cultivates the growing crop. God gives the soil, sunlight and moisture, and thus converts the seed, scattered over the broad acres of the earth, into a bountiful harvest. By this wonderful arrangement the teeming millions of the universe are nourished. God and man working together can produce a loaf of bread.

This law holds as firmly with regard to character as it does in regard to material substances. If a man strays from the path of virtue, forms bad habits and gets down into the gutter, there is absolutely no process by which he may come back to respectability, that is not based on his individual effort, strengthened by Divine Power.

Another fact, that demonstrates this copartnership, is seen in God's method to evangelize the world. The great scheme of salvation is to bring the world back to God, but it can not be done independent of human instrumentality. People can not believe except they hear, and they can not hear except one be sent. Here is human agency. The churches which undertake to let God do all the work, are the churches whose work will never be done.

There is great danger of failure on our part in this important work. There are multitudes of people who never heard of Christ, but it is no fault of God, for "Jesus Christ, by the grace of God, tasted death for every man." No missionaries have touched their shores, no gospel message has been declared unto them, yet it is no fault of God. It is only a demonstration of the failure of the human element in this copartnership. Let us gather the harvest, "for we are laborers together with God."

Maxwell, Iowa.

Military Genius Questioned.

THERE was a time when war and military operations were opposed solely by papers published in the interest of the religious bodies contending for nonresistant principles. But conditions have changed. Scores of papers have taken their stand on the side of universal peace, and in opposition to war in all its forms. Many able writers and speakers are helping to mould sentiment in favor of settling all misunderstanding between nations by arbitration, and not a few of them are saying some very hard things against war. Here is something from Israel Smith Clare, that recently appeared in the Lititz, Pa., *Express*, a secular journal:

We always hear of such men as Alexander, Cæsar, Bonaparte, Genghis Khan, Tamerlane, Hannibal, Pyrrhus, Cyrus the Great, Charles the Twelfth, Grant and Lee referred to as military geniuses, as able warriors, etc. In fact, there never was such a thing as military genius. It does not require ability or brains to be a butcher or a wholesale murderer. Anybody can kill by wholesale, either legally or illegally. All that is required for that ghastly work is not brains, or ability, or genius, but lack of pity and want of conscience. All that is needed for such merciless action is a heart of stone, a conscience that can never be moved by pity or remorse—a heart and a conscience that are callous to every sentiment of pity or remorse, that are unmoved by the wails of the wounded and the dying, or by the tears of the widow and the orphan.

There never was such a thing as "civilized warfare." All warfare is barbarous. There can no more be civilized warfare than there can be righteous wickedness. When nations once become civilized and Christianized, there will be no war. There never yet was a civilized or a Christianized nation, and there will not be until war is wholly abolished. When nations once become civilized and Christianized, they will stop building warships and making big guns, and having military and naval schools, and will "turn their swords into plowshares and their spears into pruning hooks." They will then cease to spend seventy per cent of their revenue on army and navy, and will spend it for education and other good things.

As the illustrious Victor Hugo truly said: "The soldier is a hired assassin." That great French writer also said: "The character of a murderer is not changed because, instead of a gallows cap, he wears an emperor's crown." The same great friend of humanity said: "In the twentieth century war will be dead; the scaffold will be dead; national boundaries will be dead; only man will live." Hurrah for Victor Hugo! His head was surely level.

The Days of 1844.

BY BARNET TRIMMER.

IN referring to the "big red barn" on the Dierdorff farm, near the beautiful waters of the "Old Canowago Creek," I wish to say a few words in regard to that time.

I was, at the time of the 1844 Conference, a lad of eleven years. I remember distinctly of being at the meeting. I recollect how people came for miles on horseback, while others came in, what were then called, "Dearborn wagons," with muslin-covered bows.

During the time of the Conference the horses were all turned into one large pasture field, to rest and graze at leisure. I remember a passing remark, "The Brethren must be a good people, for even the horses do not fight at all."

Another incident, I can recall, was that the gathered multitude ran out of bread on Saturday, forcing the good sisters to bake on Sunday. They used the large bake-ovens, built out of doors, in which thirty or more loaves could readily be baked at once. It gave me pleasure to read the article by Bro. J. A. Long, and, if the Lord is willing, I shall try to be one among the many to visit dear old York once more in the Conference of 1912.

Bader, Ill.

Notwithstanding the efforts by many organizations, both in and out of the church, and in spite of the disfavor with which cigarettes are regarded, their manufacture and use are steadily increasing. The factory output, last year, was nearly ten billion, saying nothing of the innumerable number made by the smokers themselves. A fair estimate places the per capita allottment of cigarettes at two hundred a year, which, allowing for the large number of non-smokers, charges an extremely large amount to the actual users. City fire departments and insurance officials recognize a formidable danger in the cigarette because it is often carelessly thrown near inflammable material. The great fire of the Equitable Building, New York, is by latest reports ascribed to a cigarette thoughtlessly disposed of in such a way. Accepting the universal condemnation of the cigarette by the medical fraternity as a settled fact, it would seem to be the part of wisdom to fight the cigarette evil as one of real magnitude. Debasing, morally, and destructive physically, it is especially harmful to the growing boy. "Touch not the unclean thing."

CHRISTIAN WORKERS' TOPIC

Christian Manliness.

1 Cor. 16: 13, 14.

For Sunday Evening, March 24, 1912.

Song.—"Stand up, stand up for Jesus" (Eph. 6: 13).

I. "Watch Ye" (v. 13). (1) Be vigilant against evil (vs. 13, 14). (2) Be not thoughtless (Matt. 25: 13). (3) Be sober-minded, circumspect (1 Thess. 5: 6). (4) Faithfully waiting (Mark 13: 35-37).

II. "Stand Fast" (v. 13). (1) Do not yield to any foe (Eph. 6: 13). (2) Stand united in one spirit (Philpp. 1: 27-28). All real good depends on our stability.

Song.—"Yield not to temptation" (James 1: 12).

III. "Quit You Like Men" (v. 13). (1) Be brave, not timid and cowardly (Eph. 6: 16, 17). (2) Act like full-grown men (1 Cor. 14: 20). (3) Like well-informed Christians (1 Cor. 3: 1). (4) And be strong in the faith (1 Cor. 15: 58).

IV. "Be Strong,"—Fixed and Steadfast (v. 13). (1) Relying on Christ and his promises (Eph. 6: 10). (2) You shall be strengthened for duty (Col. 1: 9-11). (3) Wanting nothing in character (Jas. 1: 4; Heb. 10: 36).

V. Let All Be Done in Love (v. 14).

Song.—"More like thee, O Savior, let me be."

PRAYER MEETING

"I Must Be About My Father's Business."

Luke 2: 49.

For Week Beginning March 24, 1912.

1. "My Father's Business."—If we are children of God,—as we profess to be,—then the Father's business is ours also; the Father's plans are our plans; the Father's revelation of himself to humanity is our revelation of ourselves to humanity,—in love, in mercy, in a spirit of reconciliation, in a devout and resolute endeavor to lift men from a fallen condition to one of nearness to God. As the Father gave Christ to the world, so should we. This is the great mission of him who would be about his Father's business,—the manifestation of Jesus to those who know him not; the revelation of Jesus in our own lives, that others may there read the story of a sinner saved by grace (Rom. 12: 9-21).

2. Only by Close Association Can We Know the Father's Business.—What is more necessary, to a perfect union of effort, than intimate acquaintance with the one whose bidding we claim to exemplify? The Boy Jesus, at the tender age of twelve, was so fully impressed with the tremendous import of the Father's business that he could not help but linger at the sacred shrine where things of the highest spiritual significance might be learned, and also imparted to others. Throughout Christ's earthly career the Father's business was the burden of his heart, and when, through the silent hours of many a night, he communed with the Father in fervent prayer, it was but a struggle for closer union with the loving Father Heart in bringing about the great plan of salvation. We, too, in order to be "workers together with him," need a closer acquaintance with the Father. Whatever duties we discharge in the uplift of mankind, that Christ may be all and in all, is most emphatically our doing of the Father's business. We must needs be "up and doing!" The time is short (Rom. 8: 14-17; Col. 4: 5, 6).

HOME AND FAMILY

The Greatest Common Divisor.

BY ELIZABETH D. ROSENBERGER.

"I WAS that aggravated because the sitting-room floor was all covered with toys and the front hall had not been dusted, that I could hardly invite her in. I felt like saying,—'Go away please, and call some other time.' But, of course, I did not say that." Little Mrs. Hoyt wiped the perspiration from her face with a clean corner of her blue gingham apron and looked distressed.

Her neighbor, Mrs. Clyde, attempted to console her, "Of course, Mrs. Corson has everything tidied up all the time, but she should have. She has no children. I hate to have her find things out of place in my house, but then what can you do? You know everybody has something that they kind o' dote on, and think if people are like that, then they're all right. I confess to having a weakness tow'rds money myself. When folks has a good deal in this world, I don't ask many questions about them; I think they must be about all right. Now with Mrs. Corson, it's neatness. So a person has everything tidied up and clean as a pin, I've noticed she thinks a good deal of 'em. And there's some that goes by good looks altogether. Just so a person is fine looking, they think everything is all right. Of course they must be good and honest too."

"Women who have little children, know that you can't keep things cleaned up all the time when you do all your own work," explained Mrs. Hoyt argumentatively.

"Yes, and them as has no children couldn't see into it if you was to write a cyclopedia, trying to make it clear to them," concluded her neighbor. "I wouldn't worry about Mrs. Corson. Maybe the next time she comes you will have things cleaned up as they should be."

"I hope so, I am sure. I'll have to go; the baby's crying now." And so the neighborly little conference ended.

For that matter, we all have our foot-rules for measuring values. Mrs. Corson took as the greatest common divisor of all the virtues,—that of cleanliness. If people were neat, it must follow that they were well worth her acquaintance; her friends held similar views. They were a congenial company, discussing ways and means for having things more sanitary, or exchanging ideas on cleanliness. Money is not the unit of value; we measure things by our desires, our preferences.

I know a man whose greatest divisor of all earthly possessions is his automobile. When other men invest money in land or stocks, he calculates how many automobile trips they might have taken with that sum. People who do not own machines never interest him, as his chief topic of conversation is the latest car and the improvements which may be confidently expected. In the same way one woman makes fine house-furnishings the one thing that stands out in her life as being of exceptional interest. She considers the money which is spent for books and magazines as wasted in her home. She would much rather have its equivalent in fine chairs or tables.

We live in a time when everybody must do something great. We want to be talked about and read about. We hardly know what to do in order to become famous or at least to gain some public applause. We have a restless craving to do some grand thing. And right here we fail, because God's plan for us seldom includes anything great or spectacular. Jesus says, "I am the way," and he leaves us right in our own homes, surrounded by the people who try us sometimes and love us at other times, surrounded by circumstances which vex us and here we must work out the problem and find the greatest common divisor of our life.

For a poor boy who has only his own physical resources to depend on, the greatest common divisor is work. Let him find his joy in honest endeavor, in hard study. Our colleges, today, are well equipped but it is a question whether the joy of study has kept pace with the opportunities of today. Sometimes it almost seems as if intellectual eagerness were in inverse ratio to the ease and fullness of the opportunities we have. The teacher who has to put much of his time and energy into making his subject superficially attractive enough for his students to elect it, is to be pitied. There are difficulties in the doing of any work that is worth while. First and foremost one's own inertia, or to put it plainly, one's own laziness interferes with the joy of work. No work that is worth while is without drudgery. And so, because it is easier to shirk, easier to drift, we live purposeless and formless lives. But the joy of study has its compensation if we can only believe it. The mind that thinks is capable of deeper and broader thinking. Meditation begets thought. We all understand how a muscle that is left unused, softens and finally atrophies. So it is with mental muscle. If left unused its strength is lost and can not be recovered.

One of the surest ways to become an idler is to lay out a great many magnificent undertakings for one's self. To have some grand scheme on hand, to talk about and become absorbed in, is one way of doing very little. Such people are likely to pass small opportunities for service because this big scheme takes up their time. The great things that people today want to do for God, and the little things they won't do for him, are the amazement of those who are watching us. We shall do more by scheming less. Let us say with Paul, "This one thing I do," and then let us endeavor, day by day, to live a consistent, well-rounded out Christian life. We love those who love us,—so do sinners. We do good to those who serve us well,—so do sinners. We are Christians and the worldly people, looking at us, have a right to wonder curiously, what sign we give of it. Jesus asks, "What do ye more than others?" And that opens up a way of life, which makes it possible to yield our rights, and forgive those who have treated us badly, and to fill in all the places where there are deficiencies with love, and so fulfill the law of God.

"The day grows brief; the afternoon is slanting
Down to the west; there is no time to waste.
If you have any seed of good for planting,
You must, you must make haste.

I would not wait for any great achievement;
You may not live to reach that far-off goal.
Speak soothing words to some heart in bereavement,
Aid some up-struggling soul."

Covington, Ohio.

SISTERS' AID SOCIETIES

SHADY GROVE, PA.—Our Aid Society was organized Aug. 23, 1911, with Sister Ida Stotler as our president, and Sister Annie Fox, vice-president. Our motto is "Bear ye one another's burdens and so fulfill the law of Christ."—Elta R. Hollinger, Secretary, Shady Grove, Pa., Feb. 22.

ASHLAND, OHIO.—The following is the report of the Sisters' Aid Society of the Ashland church for the year 1911: We met twelve times, with an average attendance of eleven. The free-will offering amounted to $6.95. The amount realized from sales of articles made was $21.82. The value of the Christmas barrel was $34.50. The amount sent to the Akron Mission was $25. The amount spent for new material was $10.97.—Mary Lample, Sec., Ashland, Ohio, Feb. 14.

TROTWOOD, OHIO.—We organized our Aid Society Sept. 6, 1911. At that meeting seven were present. Three of them have now gone to their reward. Feb. 28 we held an election of officers for the year. Sister Altha Waybright was chosen president; Sister Lavina Landis, superintendent; the writer, secretary-treasurer. We feel encouraged to go on in the Master's service, with the thought that we have been able to do a little good in the past.—Mary B. Waybright, Secretary, Trotwood, Ohio, March 2.

ENGLISH PRAIRIE, IND.—The following is a report of our Aid Society for 1911: We held twelve regular meetings and a few special ones. Our approximate attendance during the year was 247. We sent three boxes of goods to missions. Money received during the year, $42.14; amount paid out, $40.65; money on hand Jan. 1, 1912, $15.86. Our average collection was $3.50. The officers elected for the year are: Sister Banks Light, president; Sister Etta Cripe, secretary; Sister Elva Agley, assistant secretary; Sister Nora Burger, treasurer. These meetings help not only those who are in need, in cities and elsewhere, but are a great help in uniting the workers at home, by giving them a broader view of the great needs of the cause. Many times nearly forty assemble at these meetings, and thus a feeling of fellowship is developing for the world's lost ones. During the coming year our motto is "More and better work for Jesus."—Samuel J. Burger, Howe, Ind., Feb. 17.

NORTH MANCHESTER, IND.—Our Sisters' Aid Society, during 1911, held eighteen regular meetings with an average attendance of thirteen. At the beginning of the year we had over $21 in the treasury. During the year we had two sales, clearing $31.99. Through collections, sale of quilts and work done we received $24.70. Expenses, not including sales, $50.97. We paid $20 for the support of an India orphan; $5 to Lawrence, Kans., to help build a churchhouse; $5 to the Italian Mission, Brooklyn; $5 to help build a churchhouse, at Brooklyn; sent $2 to a widowed sister at Kansas City. We also purchased a stand for our churchhouse. Two shipments of goods were made,—one to Kansas City, the other to the Orphans' Home, at Mexico, Ind. We elected the following officers in December for the next six months: Sister Sarah Miller, president; Sister Rosa Cripe, superintendent; the writer, secretary and treasurer. We trust we may be able to do more in the future than we have in the past.—Edith Miller, R. D. 5, North Manchester, Ind., March 5.

FRANKLIN GROVE, ILL.—The following is the report of our Sisters' Aid Society for the year 1911: We convened fourteen times, with an enrollment of twenty-five, and an average attendance of twelve. We made six comforters, quilted four quilts, donated $10 to the Brooklyn Mission, sent four sacks of clothing to the Chicago Mission, and did some sewing for private parties. The amount in the treasury at the beginning of the year was $5.96; received during the year, in donations and for work done, $30.24; expenses, $17.27; leaving a balance of $18.93 in the treasury. Jan. 4 we elected the following officers: Sister Mattie Lahman, president; Sister Letha Blocher, vice-president; Sister Mollie Zarger, secretary-treasurer.—Emma Baker, Secretary, Franklin Grove, Ill., March 4.

MYRTLE POINT, OREGON.—Our Sisters' Aid Society reorganized Feb. 22. The following officers were elected: Sister Lizzie Barklow, president; Sister Lizzie Stevens, treasurer. Last year our Aid Society paid $25 to the Bandon church; also papered, painted and ceiled our cookhouse. We have two quilts and two comforters on hand to sell, $5.50 in the treasury, and several other donations. We also organized a new Aid Society, across the river in West Myrtle Point, and elected Sister Ora Barklow as president; Sister Cassie Barklow, vice-president; Sister Myrtle Bonewitz, treasurer; Sister Cora Barklow, secretary. This new Aid Society expects to make bonnets and caps to sell. We hope to do more and better work for Jesus.—Cora S. Barklow, Myrtle Point, Oregon, Feb. 28.

STERLING, ILL.—The following is the report of our Sisters' Aid Society since Aug. 1, 1911. We held eighteen all-day meetings, with an average attendance of eight. Our work consisted of piecing comforter tops, tying comforters, and quilting quilts. We also donated four days' sewing in homes. We donated two comforters and sold two, sent a barrel of canned fruit to the Orphanage in Council Bluffs, Iowa, and gave one pair of shoes to a poor boy. We gave in money $4 toward our parsonage, $2 to Bethany Bible School, and $5 to help rebuild Old Sandstone, at Mount Morris, Ill. We had $7.16 cash on hand Aug. 1. During the six months our receipts were $16.25; we paid out $17.06; balance in the treasury, $6.35. Our officers for the coming six months are Sister Lydia Dutcher, president; Sister Lizzie Grater, vice-president; the writer, secretary-treasurer.—Mrs. Elsie Kilhefner, Sterling, Ill., Feb. 7.

QUINTER, KANS.—The following is a report of our work for 1911: We held nineteen meetings, quilted thirteen quilts, tacked ten comforters, made sixty-four prayer-coverings, and worked one and one-half days sewing carpet rags. We received for work done, $43.55; collections, $6.60; donations, $6.20. We sent one box and two sacks of clothing, with seven comforters, to our colored mission in Denver, Colo., donated two prayer coverings, gave $10 to the treasurer of the building committee here, and other donations amounting to $16.65. Our expenses were $20.60, leaving $9.10 in the treasury, with $4.50 worth of cap goods, three quilts all finished, and blocks enough pieced for six more quilts. Our society made a friendship quilt for Brother and Sister E. D. Steward, just before they left here. We are glad that we can make this report, but hope to do better in the future.—Ida Ikenberry, Quinter, Kans., Feb. 29.

AVILLA, IND.—Our Mission Society is composed of very few members. It is a joint Aid Society of Cedar Lake and Cedar Creek. The members are very much scattered, but they are putting forth an earnest effort to keep the work going. During the past year we met nine times, with an average attendance of nine; total attendance, seventy-three. Our average collection was $1.10; total collection, $9.94. We paid out $3.20, sold one comforter at $1.35, and one at $2.25. We gave to the North Manchester College three comforters and thirteen aluminum tooth-pick holders. We also sent 100 articles of clothing to Chicago to Sister Martha Shick. The Society furnished most of the material for a lunch counter at a sale, the profits of same being used for necessities at the Ladies' Home at North Manchester, Ind. We also sewed gratuitously for different families that needed assistance. Our society goes by the name, "Mission Society," as we consider our labors missionary work. May the good work still go on!—Mrs. Sarah E. Holman, R. D. 3, Avilla, Ind., March 1.

ROARING SPRING, PA.—Our Sisters' Aid Society met in a special business meeting Jan. 24. The work done during 1911, briefly given, is as follows: All-day meetings were held every two weeks during the winter, and half-day meetings were held each week during the summer, with an average attendance of thirteen sisters present. We paid out for carpet for the church $118.41; for dishes, table cloths, etc., for communion services, $20; expenses for goods, etc., $73.99. We donated to the Brooklyn Mission one comforter and quilt, and one comforter to our pastor. We wish to thank those who helped us in our work (even though not in attendance), by donating pieced quilts, etc., and even cash. We thank Sister Anna Dooley and sisters, of the New Enterprise church, for a comforter; also Sisters Anna, Sarah and Hannah Metzker, Anna Rhodes, Maggie Winbower, Mary Miller, Katherine Furry, and Theressa Albright. Officers for the coming year are as follows: Sister Susan Replogle, president; Sister Sarah Replogle, vice-president; Sister Lydia Brumbaugh, superintendent; Sister Katherine Snowberger, treasurer; the writer, secretary.—Elizabeth Barnett, Roaring Spring, Pa., Feb. 20.

POPLAR GROVE, OHIO.—During the year 1911 our Sisters' Aid Society held twelve all-day meetings, and twelve meetings in the afternoons, with an average attendance of nine. Our work consisted of making aprons, clothes-pin aprons, sunbonnets, comforters and different articles of clothing. Some of the clothing was used in our own community, and one box was sent to the South St. Joseph Mission, containing three comforters and thirty-four garments. One box was sent to Sidney, Ohio, containing thirty-three garments, and one box to East Dayton, Ohio, consisting of four comforters and twenty-seven garments. Jan. 1, 1911, we had in the treasury $8.57. The amount received during the year was $35.25; expenditures during the year, $42.49; leaving $1.33 in the treasury Jan. 1, 1912. During the year we purchased a sewing-machine, to be used in our society work. At each meeting we have Scripture reading and prayer. At present Sister Barbara Royer is president; Sister Maggie Halladay, vice-president; the writer, secretary-treasurer. Although the amount of work done seems small, yet we trust some good may result in the name of the Master.—Kathryn M. Royer, R. D. 46, Union City, Ind., March 4.

MIDDLE RIVER, VA.—Following is our report of the Sisters' Aid Society for the year ending Feb. 1, 1912: Twelve meetings were held, with an average attendance of fifteen. Our work was mainly the making of quilts, comforts, prayer-coverings, bonnets, aprons, etc. Four quilts, three comforts, several bonnets, aprons, and a number of prayer-coverings were made. A box of provisions,—such as chickens, butter, and vegetables,—was sent to the mission workers in Chicago. "A bag of sunshine," consisting of clothing, groceries, etc., was given to Sister Anna Garber and family on Thanksgiving Day; also an iron bedstead. A sack, valued at $21.85, containing clothing and one bed comforter, was sent to the Eastern Virginia Mission. A little treat was sent to Sister Dillie Moore at Christmas. Amount in treasury at the beginning of the year, $11.75; received by monthly collections, $33.69; received for work done, $20.34; amount in treasury not accounted for $1.71; total receipts, $67.49. Amount paid out for goods, $15.22; India Orphanage, $20; Brooklyn Mission, $5; Sister Walter Eavy, $1; clothing for a brother and sister at Wayside, $5.24; clothing for Miss Bettie Bunch, $2; Mrs. Pannel, $3; total amount paid out, $51.46. Balance in the treasury, $16.03. Officers for the ensuing year are as follows: Sister Sarah Stoner and Sister Cora Garber, presidents; Sister Barbara E. Norford, secretary; Sister Elsie Flory, treasurer.—Barbara E. Norford, Secretary, Fort Defiance, Va., Feb. 29.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. J. M. MOHLER is in the midst of an interesting revival meeting at Carlisle, Pa.

FROM recent reports we learn that during the year 1911 about 275 persons were baptized in India.

THE notice last week, about the new church at Williamsport, Pa., should have read Williamsburg.

FIVE turned to the Lord during the revival meetings at Painter Creek, Ohio, conducted by Bro. J. O. Garst.

NEXT Sunday morning a series of meetings begins at Elgin, with Bro. J. H. B. Williams doing the preaching.

THE Sunday-school Meeting of the Second District of Virginia will be held at the Barren Ridge church March 29 and 30.

THE District Meeting of Middle Maryland, to convene at Brownsville, is announced for April 17 and 18. The elders will meet on the 17th.

BRO. ADAM HOLLINGER, of Mechanicsburg, Pa., has located at Harrisburg, same State, and will aid in the work of the church at that place.

BRO. J. A. GUTHRIE, of Ohio, who takes charge of the Ross church in Mercer County, changes his address from Ada to Spencerville.

THE new meetinghouse at Live Oak, Cal., will be dedicated March 24, just one year after the Brethren commenced settling in that community.

EASTER for this year falls on April 7, and special articles for the Easter issue of the MESSENGER should be on our desk not later than March 23.

BRO. ISAAC BEERY, of Pleasant Hill, Ohio, has accepted a call from the church at Naperville, Ill., and will enter upon his duties as pastor May 1.

DURING some revival services in the Shiloh church, W. Va., conducted by several speakers, eleven came out on the Lord's side and were added to the fold.

BRO. GEORGE L. STUDEBAKER is engaged in a revival service in the Buck Creek church, Ind. This is the fifth series of meetings that he has held in the congregation.

THOSE using the typewriter, when preparing manuscript for the MESSENGER, will confer quite a favor upon us and our printers by leaving double space between the lines.

THE Brethren at Beech Grove, Ind., have been enjoying some refreshing seasons from the presence of the Lord. Bro. M. L. Hatcher conducted the services and twenty applied for membership.

SISTER SARAH J. BUCK, of Santa Rosa, Washington Co., Fla., wishes information concerning members residing in Lafayette, Suwanee, Hamilton and all counties west of the three counties named. Any members living in the northwestern part of the State should at once communicate with Sister Buck.

IN due time the earnest band of workers in Des Moines, Iowa, is to have a new churchhouse, over $4,000 having already been raised for the building. Bro. Virgil C. Finnell, the pastor, is said to be doing a good work in the city.

UNTIL further notice Bro. D. E. Price, of Mount Morris, Ill., should be addressed at Beatrice, Nebr. Bro. Price only recently buried his wife. He is probably the oldest elder belonging to the eldership body of Northern Illinois and Wisconsin.

APRIL 24 and 25 are the dates announced for the District Meeting of Eastern Pennsylvania, to be held in the Big Swatara church. The elders will meet and organize on the former date, while the business meeting proper will be held on the 25th.

THE District Meeting of Southern Ohio, to be held in the Pittsburg house, four miles east of Arcanum, is announced for April 23, beginning at 8 A. M. The elders are instructed to meet the day preceding at 10 A. M. See special notice on page 172.

THE March number of the *Missionary Visitor* contains the Temperance Bulletin for the first quarter of the year. This bulletin, which, by the way, is No. 7, is packed full of excellent temperance reading in the way of editorials, essays, poems and statistics.

UNDER date of Feb. 16, Bro. J. M. Blough writes us of the safe arrival of himself and wife at Bombay, India, after an absence of fourteen months. He says that they are glad to be at their post of duty, and that, being well and strong, they both feel ready for work again.

SISTER EDITH HILLERY HAY and her husband, of Goshen, Ind., who recently located at Boonville, Ark., would be pleased to hear from any members in that part of the State. They are deeply interested in their spiritual growth and wish to keep in touch with the church.

THE date announced for the District Meeting of Idaho and Western Montana, to convene in the Payette Valley church, is April 18. The elders are to meet the day before, at 1:30 P. M., and several other meetings are to be held in connection with the District Conference.

THE new church at Peru, Ind., is to be dedicated next Lord's Day, March 17, Bro. Otho Winger delivering the address for the occasion. This will be followed by a series of meetings, to be conducted by Bro. J. W. Norris. See special notice of the Peru Mission on page 165.

ELIZA B. AND SADIE J. MILLER, whose station is now at Umalla, India, write that seven women have come to the church at that point. Their conversion will put more women to thinking, and may be the means of others applying for membership. As a rule most of the converts are men, the women being very slow about accepting the Christian religion.

WE can not publish some obituaries and reports of church news received, for the reason that the writers failed to give their names and addresses. In this way several correspondents will be able to account for the non-appearance of the reports sent for publication. Such reports should be repeated, as all anonymous communications find their way into the waste basket.

BRO. P. J. BLOUGH writes us that he is at St. Petersburg, Fla., on account of his wife's health, and that it is their purpose to return to their home at Hooversville, Pa., the latter part of April. He makes the sensible suggestion, that while Florida has an ideal climate, he would advise those seeking homes in the State to come and take a good look at the country before permanently locating.

THE Pennsylvania State Convention of the National Christian Association, giving light concerning secret societies, will convene in the First Free Methodist church at Tarentum, Pa., March 18 and 19. A good program has been arranged for the Convention, and among the speakers we notice the names of Brethren W. J. Swigart and J. H. Cassady, to whom have been assigned leading topics on secrecy.

ONE of our brethren, who has settled in a new locality, says that he has quit answering letters of inquiry about the country, that do not contain stamps for a reply. It may be good to pass this hint all along the line.

BRO. S. Z. SMITH, of Sidney, Ohio, writes us that the members at that place are now engaged in a very interesting revival, with Bro. C. L. Wilkins, of Middleton, Mich., doing the preaching. He requests the prayers of our readers in the interest of lost souls.

BRO. J. E. MILLER, President of Mount Morris College, was with us over last Sunday, and addressed good audiences both morning and evening. In the morning he talked about "Mount Morris College and Its Needs." He is delivering these talks in most of the congregations in Northern Illinois.

THE Gish Fund Committee met at Elgin on Friday of last week and transacted a good deal of business. Some books were approved; some now on the list are to be taken off, and several, presented for examination, were not accepted. Arrangements will be perfected for a reading course, and other ways of aiding our ministers are under advisement.

FROM the Elizabethtown (Pennsylvania) *College Times* we learn that a conference of the school men was recently held at Union Bridge, Md., and that there were present representatives from Blue Ridge College; Juniata College, Elizabethtown College, Daleville College, Bridgewater College, and the General Educational Board. The purpose and outcome of the conference have not yet been made known, but should all these schools decide upon a plan for consolidation, or unite upon some good, harmonious working plan, it would probably be in order, for the schools in the Middle West, to sit up and take notice.

BRO. HIRAM FORNEY closes his labors at Chico, Cal., April 1, and then, accompanied by his wife, leaves for Galveston, Texas, stopping at a few points in Southern California and Arizona. From Galveston they are likely to go direct to New York by boat, and are planning to spend a few weeks in New Jersey and Pennsylvania before the Annual Meeting. After the Conference they are to return to their home at Goshen, Ind. Bro. Forney says that he wants to work for the church just as long as the good Lord will permit him to live. He has great faith in the Word of God, and is by no means ashamed of the Gospel.

The Decatur (Illinois) *Daily Review* says that the sermons being delivered by Bro. J. W. Lear in that city, in his series of meetings, are "exceedingly strong, logical and Biblical, free from slang and sentimentality. They are delivered in an impressive and interesting manner and one feels at once, on hearing him, that the speaker is interested in his fellow-men and anxious that they be saved. It is not the purpose in this meeting merely to add names to the church record but to have men and women and boys and girls genuinely converted." We wish as much could be said of all the sermons delivered at revival services in our churches. We have heard of sermons that were full of slang from start to finish, and as sensational as the preacher knew how to make them. Addresses of this sort may draw crowds, but they are no credit to the church, or the community in which they are delivered.

WE greatly appreciated a call from Bro. J. A. Sell and wife, of Hollidaysburg, Pa. They have been visiting in the West for some months and will soon return to their home. Bro. Sell is by no means a stranger to a printing office, as he, in the way of editorial experience, is the oldest editor now in the Brotherhood. It was in 1866 that he entered the *Christian Family Companion* office as assistant editor, but resigned one year later. Many of his friends regret that he did not continue in the newspaper business, for he is a good writer, cool-headed, and, had he remained with the *Companion*, things would doubtless have gone differently. One year ago his eyesight failed him, and he found it necessary to do just as little reading and writing as possible. He tells us that his eyes are improving, and that, in due time, he hopes to be able again to take up his regular line of work.

Two missionary families leave India for the United States this week. Bro. W. B. Stover sails west and should reach this country by the middle of April, while Bro. E. H. Eby sails eastward with a view of visiting China, and will reach the homeland from the west. This is one instance of two parties traveling in opposite directions and reaching the same place.

Those interested in the financial report published in this issue will observe that so far, during the present fiscal year, there has been received for the World-wide Mission $24,304.31; India Orphanage, $2,580.77; India Mission, $1,817.80; India Native Schools, $373.75; India Widows' Home, $84.79; China Mission, $1,990.20; China Orphanage, $75.00; Church Extension, $15.11; Colored Mission (Denver), $4,-902.82; Sunday-school Extension (Chicago), $1,072.-42; and Building Fund (Chicago), $354.11; making a total of $37,571.08. By a study of these figures one can see how we are contributing to the different funds reported.

In answer to a correspondent seeking information in regard to deeding church property, we state that such property should be deeded to the "trustees (naming them) of the Church of the Brethren at .... and their successors in office." These trustees should be duly elected by the church and an entry made of their election in a book kept especially for recording, from time to time, the business transacted by the church. Trustees may be chosen from the deacons, or they may consist of the deacon body, or they may be selected from the laity. In some instances both the laity and the official body are represented on the Board of Trustees.

Special Music.

Some of our well-known and very devout elders have requested us to say something regarding special music in Christian Workers' Meeting, as well as the music in our regular services. We first call attention to the question as it was disposed of by the Annual Conference of 1910. Below is given the query (No. 12), followed by the answer appended by the Conference:

The Reedley church petitions the Annual Meeting, through the District Meeting of Northern California, to say if it is in harmony with the Gospel, as practiced by the Church of the Brethren, to have special music, such as solos, duets, quartets, etc., in connection with the auxiliary meetings of the church, as Christian Workers' meetings and Sunday-school.

Answer.—Such special music is in accord with the Gospel (Eph. 5: 19; Col. 3: 16; James 5: 13) only when done in reverence and devotion, and we urge our churches towards simplicity and reverence in all our services.

It will be observed that special music is sanctioned only when engaged in with reverence and devotion. When solos, duets and quartets are kept within the limits assigned, they can not be considered out of place in connection with auxiliary meetings; and while this is true, our churches are urged to cultivate simplicity and reverence in all their services.

We do not, by the decision, understand that solos, duets and quartets are recommended for our regular church services. For these services the New Testament would appear to favor congregational singing, and, in fact, this was probably the only type of singing known to the churches of apostolic times. With the early Christians singing was a part of the regular worship. They sang psalms and hymns in the spirit of devotion and worship, and not merely for the purpose of entertaining the mixed audience with their skillfully-executed music. And while all this is true, and there may be times when some special music, like a solo, duet or quartet might be regarded as appropriate, yet we think that such occasions should be regarded as the exception, and by no means as the rule. Possibly in nine-tenths of our congregations this class of music would not be even tolerated at all, in any of the regular church services.

But the Conference meant to lay down a rule that, under certain restrictions, would permit the use of special music in Christian Workers' Meetings, and other gatherings of like character. So long as solos, duets, and quartets render their parts with reverence and devotion, they need not be called into question, criticized or discouraged. But if the music rendered is for mere display, it ceases to be worship and does not come under the head of what Conference has seen proper to sanction. At some of our gatherings, we feel confident, special music is being abused. When a quartet renders a piece of music that is so difficult of execution as to take away the minds of the hearers wholly from the sentiment expressed in the song, we may rest assured that the effort is by no means an act of worship. It is for show. Not only so, but songs are sometimes sung in such a way that nine-tenths of those in the audience can not understand what the words express. They know that the quartet is rendering a difficult piece of fine music, and that is practically all there is to it, and, candidly, that is the most to be found in much of the so-called special music of the day.

Now, we do not wish to be understood as opposing fine and even classical music. There is a place for that kind of music, but the place is not in any of our religious services. In these services we are supposed to sing with the spirit and with the understanding; not simply to be heard, but as an act of worship. It is just as much out of place, in a religious gathering, for a quartet to render a difficult piece of music, merely to be heard, as it is for a preacher to attempt to make a special display of his eloquence. Eloquence is all right in the pulpit, when employed in advancing the interests of the kingdom, but if a preacher trains himself for mere display, then, so far as religion is concerned, he becomes a sounding brass and a tinkling cymbal. His words may be enticing, but as a rule there is no Holy Ghost power in that type of preaching. The principle which governs the preacher in this respect, might well govern those who are called on to render special music in religious gatherings. Let them sing with a view of worship and spiritual edification, and not simply to be heard.

Furthermore, some of those who are not accustomed to special music may find it necessary, on account of deference to the young, to exercise some forbearance. While we may very properly insist on congregational singing in all our regular services, it will not be wise in us to deny those, in charge of the Christian Workers' Meeting, the use of the approved class of music that is intended to be helpful and edifying to them. And while urging charity upon the part of the older members, respecting this phase of worship, we would also encourage due consideration for the older members, upon the part of those who are younger.

The Next Thing.

It used to mean the thing closest at hand, the first thing presenting itself. To do the next thing was to do the first thing one saw to be done. It is good business. We lose too much time and waste too much energy in looking and waiting for the great thing which we imagine is for us to do. One will wait for a chance to get a high position to start with; another takes the "next thing" and goes to work. All of us know which one comes out ahead.

We are inclined to look at mission work in the same way. We imagine there is a kind of glory in converting a heathen in a distant land which is not to be gained in converting the heathen who lives in the same town with us. We must go, or send, to teach the heathen far away; but if we devote all our energy to him, neglecting the one who lives near us, we are not doing as we ought to do.

In at least ninety-nine cases out of a hundred our work lies close to us: we need not seek it afar off. The man or woman who is to leave home and country to do his or her work is the exception. There could be but poor excuses of homes if it were otherwise. The home must be kept Christian, the homeland too. Where is the good of pushing another nation up higher if by so doing we neglect our own and it sinks lower?

Then, too, doing the work that is at hand is the best possible preparation for doing other and greater work, if time shows that we are wanted for some other work. Longing and doing nothing is the poorest possible way to prepare for service. There are a thousand and one things always waiting to be done. There are many places waiting for the right kind of men to fill them—faithful men. We need them down here in Cuba. Every employer of labor needs them.

To neglect the present duty, to take no interest in the thing we are doing, is not the way to get ready for service in greater things. And, anyhow, we believe that most of the longing for greater and higher things, so called, is entirely wrong. God places us in this world, and near at hand is the work he would have us do. When he wants us for something else he will let us know.

One of the greatest curses of our age is the so prevalent idea among us that we are above certain kinds of work. Would David ever have become king if he had refused to keep his father's sheep and had said a job of that kind was all right for a servant but not for a son? Would Lincoln have become president if he had been unwilling to split rails, which was at the time all he could do? These men longed for greater things, but they were busy in the meantime; and being busy was just what got them ready for the work God had ready for them when the time came.

We do not know what is in store for our children; but we do know that they cannot reach their highest capability in any way but by work. And we know, too, that for most of them their work in life must be the common kind that attracts no attention outside of their own narrow circle. But that is no misfortune. They can be just as faithful servants to their Lord; they can live more simply, live more purely, more as God would have them, than they could if more highly exalted—not many high and wise and mighty are called. Our standard of greatness is too often different from God's; and we know his is always right. The sooner we learn to measure as he does, to see great and small as he does, the better it will be for us.

What is the next thing, the nearest thing, for us to do? For you it is one thing, for your neighbor it may be something entirely different. What we need most of all is an opening of our eyes so that we may see what we should do. And yet most of us can see better than we are willing to do. After all, we need most the divine guidance which will help us to see as we should and what we should, and then the divine courage to do the thing which lies next at hand. G. M.

Good and Evil—Which?

In our very being we have been made subjects of choice. The good and the evil are set before us from the beginning. Man was made to understand, by personal experience, what good meant. He was also warned as to what evil would mean, and the results that would follow, should it be chosen. After it was chosen and its results experienced, the Lord continued the privilege of choice to the creature which he had made, and gave him fully to understand that for him to choose the good meant happiness, and to choose the evil meant his disfavor and misery.

From the days of Adam down, good and evil have continually been placed before men and women. The word of choice is continually ringing in their ears, saying: Which will you choose? Which will you have? He places the responsibility of having good or evil entirely upon the people whom he loved, and it was his desire that they choose the good and resist the evil.

Through his early prophet he said: "See, I have set before thee, this day, life and good, and death and evil." This was not to be the choice of one or a few persons, but a nation whose ruler or king was, in some way, directly or indirectly, to be the choice of the people, so that the choice made would represent the people. They were to say who their representative should be, and he would choose for them the thing that they wished, or that would be for their good.

Again, to impress their responsibility in choosing upon their minds and hearts, he says: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing:

therefore choose life, that both thou and thy seed may live."

How could they make this choice of life and blessing? They must do it as a people and a nation, through a representative of their own choice. If they would choose a bad ruler, it would be because they were bad themselves, as a whole,—as a people,—and their choice would be at fault, and therefore they would be responsible for the misery and destruction which they brought upon themselves, so that they would be forced to say, in the judgment, in whatever way that judgment would come, "Holy and righteous art thou, God Almighty, in all thy ways."

This has always been God's most beneficent plan of dealing with his people. It is his most gracious will that all men should be happy and blessed, and he has made it exceedingly easy for them to be so. Good and evil have always been set before them, to choose as they felt inclined. And because good is what God wants us to have, he says: "Therefore choose life." Why not? And if not, why? The reason, the answer, is up to us, where it should be. If God wants us to be good and happy, and we refuse, we should have some kind of a reason to offer, and be satisfied with our own choice.

But you may say that the position you take may be all right as it pertains to former dispensations, but it will not apply to the Christian dispensation in which we live, as Christ says his kingdom is not of this world. Certainly, this is very true. It was not Christ's purpose in coming to set up a temporal kingdom. But while his subjects are being prepared for the spiritual kingdom, which he came to establish, they are none the less in the world. Jesus prayed to his Father in these touching words, "I pray thee not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." God's children, above all others, are needed in the world, because Jesus came into the world to save it, and through and by his people the world must be saved. Jesus came as a light that lighteth every man, and that light has been given to his people that they may be the light to lead men and women unto Christ and salvation. The church of Jesus Christ should make herself prominent and active in everything that is good and uplifting in the world in which we live, always standing firm and strong on the side of every movement that is for the betterment of men and women, and, like the Baptist, prepare them to receive the kingdom of Jesus Christ into their hearts and lives. "As thou hast sent me into the world, even so have I sent them into the world."

Yes, my beloved, we have a most glorious mission in this world. For what are we in the world? If we were not to be active in lighting, leading and saving the world, he would take us out of it; but as he wants the world to be saved,—and the world can be saved only by the light and salt of his people,—he permits us to live only for this purpose. Paul said, after his conversion, that it would have been better for him to have been taken to glory, but for the sake of saving souls it was best for him to remain. My own greatest pleasure in living is that I may still do a little more work for the Master. And when any of us lose this desire, it would be a blessing to us, to the church, and to the world, if we were removed. The Lord does not need and does not want neutrals in this world. Every day grave issues come up before the interested child of God, on which it is his duty to make a choice,—a decision,—cast his vote. He must choose the good and reject the evil, or be a neutral. We can not be honest with ourselves and say we do not know which is the good and which is the evil, and that the Holy Spirit can not or will not inform us.

We boast today, and thank God that we are living in a Christian land, where we have liberty to worship God according to the truth. How did we get this liberty, and how is it that our land, as a whole, is blessed with Christian rulers? The answer is very easy. They were the choice of Christian people. The Lord will give any nation or people Christian rulers if they choose to have them. If a people prefer to have bad laws and bad government, they can have what they want by choosing bad men as rulers.

God allows men, in this world, to have largely what they want. The other day the judges of the court of an adjoining county voted "No license." They have done this now for three consecutive years, and they did it because it was the choice of the people. The church people in that county want to help the Lord to save their boys. When these people pray: "Suffer not our children and husbands to be led into temptation, but deliver them from evil," they virtually say, by their choice in rulers, We will help the Lord by trying to remove as many of the temptations out of their way as possible. In our own county, we are sorry to say, we continue to have the licensed saloons because our people, as a whole, voted that way. We do not mean our Brethren, because we do not vote that way, but enough of the church people voted that way to give the court a majority in favor of the saloons. How such Christians can pray, "Thy will be done on earth as it is done in heaven," we can not understand, as we are quite sure that it is not the will of the Lord to have saloons in heaven.

Paul says that rulers are ordained of God and are ministers for good. God wants us to have good ministers, and through his wonderful grace he has given us the privilege of choice in saying who they shall be. We are glad that our Government puts a string to this matter of choice that exonerates us from doing anything as resultants that will conflict with religious principles. H. B. B.

A Bad Record.

The Christian Standard files some grave charges against the Catholics. It says that Booth, who killed Abraham Lincoln, was a Catholic; Guiteau, the murderer of Garfield, was a Catholic; Carter Harrison, Mayor of Chicago, fell by the hand of Prendergast, a Catholic; Czolgosz, the murderer of McKinley, was known as a Catholic, and Wm. J. Gaynor, Mayor of New York, was attacked by Gallagher, a Catholic. It also asserts that the two McNamaras, lately sent to the penitentiary in California, are Catholics, and probably in full communion. *The Menace* is given as authority for the statement. It is then added that every priest of Rome is pledged to the following:

I denounce and disown any allegiance as due to any Protestant king, prince or state, or obedience to any of their inferior officers. I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants to be damnable, and those to be damned who will not forsake the same.

Among the priests is an order known as the "Society of Jesus" (Jesuits), and each member of this order is said to have taken the following oath:

I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex nor condition, and that I will hang, burn, waste, boil, flay, strangle and bury alive, these infamous heretics; . . . crush their infants' heads against the walls in order to annihilate their execrable race. That, when the same can not be done openly, I will secretly use the poisonous cup, the strangulation cord, the steel of the poniard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do, by any agent of the Pope, or Superior of the Brotherhood of the Holy Father of the Society of Jesus.

So far as we know, the Catholics have never denied these charges. How one can take an oath of this type, and then have the audacity to pose as a minister of the Gospel of peace on earth and good will to men, is past comprehension.

Card Playing in Homes.

In answer to the correspondent who wishes to know whether it would be right for parents to allow their children to play cards, we state, that the Scriptures are emphatic in demanding that parents bring up their children in the nurture and admonition of the Lord, and we are quite sure that those who, in the fear of the Lord, comply with what is required of them, in this particular, will never find any use for cards in their homes. Card playing is not a religious or even an intellectual game. It does not belong to the church or to the Christian school, but it does belong to the world, and is employed by the world in the interest of Satan and his kingdom. We have never heard of card playing leading any one to Christ, but all of our readers have, doubtless, heard of those who have been led astray by cards. When a deck of cards comes into the home it means that the family altar must go out. The students at school, who engage in card playing get low grades in their classes. The preacher who has a number of card playing members in his congregation can always count on small prayer meetings, poorly attended preaching services, and a lack of spirituality among his members. A mother once said that she would sooner have her boys play cards in her home than to have them play cards down town. That may seem reasonable, but the fact is that the mother who encourages her sons to play cards in her parlor simply gets them ready for the playing that they are sure to engage in at some of the dangerous resorts down in the city. One thing is certain,—she helps to keep her boys out of the Sunday-school, out of the church, and may be the means of starting them on the road that leads in the opposite direction from heaven.

What the Isolated May Do.

We hear of a few earnest people of one of the denominations, who settled in a new locality where there happened to be no preacher of their persuasion. They did not wait for a minister to come around before arranging for services, but planned to meet once a week at the home of one of the members, where they read the Scriptures, sang their favorite hymns, and had their seasons of prayer. This paved the way for organizing a Sunday-school, with one of the sisters serving as superintendent. Instead of being led into other churches, where the influence would have been against their religious claims, they kept together and increased in love and faith. By and by a minister was induced to come their way, and such listeners he said he never before met. Not only were the members of his own body present, but their neighbors were there also. He observed that while his people had kept together, and held regular services from week to week, they had also guarded against appearing selfish in the eyes of other religious people in the community, and in that way had built up a fine influence. What these people did might be accomplished by any small group of our members who happen to be isolated. They can have their little meetings, and encourage and help each other until a minister can reach them. And, by the way, a dozen isolated members without a minister can often accomplish much for the cause of Christ by keeping together, and conducting services among themselves. In this way they can lay a splendid foundation for a congregation.

The Wrong View.

Sometimes members may have the wrong view of the situation in their own congregation and are led to ask questions that hardly represent the facts in the case to which they refer. To illustrate: A real earnest correspondent wishes to know whether it is in keeping with the Gospel to hold fornicators in fellowship in the Church of the Brethren. He probably has in mind a case, where a member has been divorced according to Matt. 19: 9, and has married again, but fails to recognize the fact that, at the Conference of 1898, Art. 2, it was decided, that the exception, referred to in the citation mentioned, should receive necessary consideration. If it can be clearly shown that one puts away his wife for the cause of fornication, and marries again, he is not to be regarded as a fornicator, and can be retained in the church. It is probably to cases of this type that our correspondent refers. Beyond this, however, churches are not permitted to go on retaining in fellowship parties who have become divorced and have married again. So far as we know, this rule is not being disrespected by the churches, hence we are justified in saying that fornicators are not knowingly tolerated in the Church of the Brethren.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

OUR PRESENT HOME AT TIENTSIN, CHINA.

Thinking you would like to know something of the town in which we are located at present, I give the following description of Tientsin:

Geographical Description.

This is one of the largest cities in China, being the largest port north of Shanghai. It is about thirty miles from the coast, on the Pei-Ho River, and eighty miles southeast of Peking. It is in a flat country and, more than likely, was on the sea at the time of Christ. It has long had trading advantages, for, besides being on the above-named river, it is also at the head of the Grand Canal, which was completed when the Indian still roamed over America. Besides being a great distributing center, it also became a great military center at the close of the Ming Dynasty, about 250 years ago.

Population and History.

We can not be quite sure of the number of native people here, but the best estimates place it at about a million. It had the unenviable reputation, for a long time, of being the most turbulent and violent, as well as the most hostile city to foreigners in the country. It has been the scene of one massacre and two foreign campaigns in the last half century. In 1858 the combined forces of England and France occupied the city. In 1870 the French Sisters of Mercy and other foreigners were massacred, and during the Boxer trouble, in 1900, the situation in North China was saved when the powers obtained control of Tientsin. The city was then placed under a provisional government of an international nature. It remained under this regime till 1906, when it was handed back to the Chinese authorities, after which the foreign forces were greatly reduced. One of the stipulations of that agreement was that no armed force of the Chinese would be permitted within six miles of the foreign settlements, neither is any one allowed to pass through the settlements bearing arms. The Chinese are allowed, however, a police force to maintain order in the native city.

While Tientsin was under the control of the powers, many important public works were inaugurated, such as wide, macadamized streets, bridges, electric lines, and more substantial buildings. But before these were completed the city had been handed back to the Chinese. The plans, however, were faithfully carried out by the viceroy, Yuan Shih Kai, the present premier of China. Thus another condition of the transfer of power was fulfilled.

Modern Improvements.

Tientsin is now one of the most modern cities of China, with its broad, macadamized streets, planted on either side with trees, its steam rollers and street sprinklers, its handsome iron bridges, its electric lights and street car lines. In place of a wall there is now a broad street, equipped with a street car line around the native city. For a long time Tientsin was the capital of Pechili Province, except when under foreign control.

Concessions to Other Powers.

At Tientsin, as at several other port cities of China, there are some concessions to foreign powers. Up to the time of the Boxer Rebellion there were only three here,—the British, French, and German. Now there are eight, the three older concessions being enlarged, as well as the others granted. There are four on each side of the river now. They are situated southeast of the native city, or toward the sea from Tientsin proper. The older concessions were all on the right bank of the river. Each concession has its own municipal government, yet their regulations are largely similar, and one hardly knows when he is in new territory.

The English concession is the most important, having the majority of the principal banks and stores, though the French concession adjacent has a great many, and the Central Chinese Imperial Post Office. The plans of the first grant to the English were prepared by General Gordon, who aided the Chinese Government in quelling the Taiping Rebellion.

The prettiest spot in Tientsin is Victoria Park in the English Concession. When one has scarcely seen any grass or trees, such as one is used to seeing in America, this little park is indeed restful to one's eyes.

How Navigation Was Helped.

For several years, a decade of more ago, Tientsin could not be approached by steamers because of the silting of the river, and an enormous sandbar at its mouth, so that it was in danger of losing its position as a great trade center. The merchants here were much concerned,—so much so that they had the river dredged and several cuts made, thus shortening the route to the sea. Now, that the water has a freer outlet, less silt settles. This done, the large bar at the mouth of the river still presented a great difficulty. After several plans were tried to remove this obstacle, one was found that was moderately successful. This plan was to drag a channel through the bar by heavy iron rakes. By doing this at intervals, the channel is kept open, and is known as "Ferguson Channel," bearing the name of the originator of the plan. All this permits Tientsin to enjoy a large sea trade, yet it is a closed port for three months during the winter, because of ice and shallow water. From December to March, Chingwangtao is the port of Tientsin and Peking. It is northeast of Tientsin, about one hundred miles by rail on the Pechili Gulf. It is this railroad that the powers are guarding at present, as well as the one from here to Peking.

Mission Interests.

My article would be incomplete without saying something of the mission work done here. There are three churches,—the All Saints' (Church of England), St. Louis (Roman Catholic), and the Union Church (Protestant). Besides these churches there are five missions at work here, and an agency for the China Inland Mission, and agents of two Bible Societies (the British and Foreign Bible, and the Scottish Bible Society).

The Missions working here are the American Board Mission, the London Mission, the United Methodist Mission, Methodist Episcopal Mission, and the Y. M. C. A. There are two Mission hospitals,—the London Mission Hospital, and the Isabella Fisher Hospital of the Methodist Episcopal Mission.

Much good is being done, and yet there is much room for work in Tientsin. Think of but eight churches, with as many more preaching chapels and two colleges, two manual training schools, one intermediate school, and two hospitals for Chicago or even double that amount if Chicago is twice as large!

At some other time I hope to tell of the missionary's business man or agent.

25 Dickinson Road, Feb. 1. J. Homer Bright.

THE DISTRICT INSTITUTE OF MIDDLE IOWA.

A meeting of rare helpfulness and inspiration was enjoyed by those attending our recent Institute, held at the Panther Creek church Feb. 14-16. Bro. Lauver being unable,—on account of illness,—to come to us, his part of the work was taken up very acceptably by Bro. I. C. Snavely, of Naperville, Ill.

Six hours' work was given daily, in three sessions. The Bible teachings, concerning the Holy Spirit,—how obtained, his place in church government, and his work in thrusting forth laborers into the harvest, was developed very impressively in the Bible lessons each morning.

The discussion of Christian Workers' problems,—than which none are more vital,—conducted by Sister Eva Trostle, elicited lively interest. Many helpful ideas were given. "Real Service" will doubtless prove the key to many difficult situations among our societies.

The first hour of the afternoon session was devoted to the consideration of the task which faces every Sunday-school teacher each week,—lesson preparation. In a separate room the primary teachers, with Sister Trostle, looked at the work from the child's viewpoint, while the others studied "Mastering the Material," "Preparation of the Class," and "Presentation of the Lesson," from the adult standpoint, under Bro. Snavely's instruction.

The hour of song, in the evening, was highly appreciated. Sister Trostle demonstrated the possibilities and the real import of song service as an essential part of worship. Our hymns will be more effectively used as message bearers because of this work.

A discourse on the ordinances closed the day's work. The speaker traced their development, from the symbolic ceremonies of the Old Testament, to the consecrational services of the New Testament ordinances. Upon this background a strong sermon on "Christian Adornment" was given.

Nor should we fail to mention the excellent response given to this work, as a factor contributing largely to the success of the meeting. The attendance averaged fully one hundred and fifty each day, the number from other congregations being sixty. All those present entered into each service heartily.

The brethren and sisters of the Panther Creek church deserve commendation for the splendid way in which they entertained the meeting in spite of their disadvantage of distance from the railroad station.

On the closing day, the Institute, at the instance of the local church, contributed an offering of $176.34 for the Building Fund of Bethany Bible School.

Ankeny, Iowa, Feb. 27. Marie Jasper.

WASHINGTON CHURCH, IND.

The Lord is blessing our labors at this place, for which we feel to rejoice. Feb. 24 we held our council. Our elder, Bro. Manly Deeter, presided. Brethren Frank Kreider, Henry Wysong and J. Harvey Shrock, members of the Mission Board of Northern Indiana (under whose direction we are laboring here), were with us at this meeting, and their presence was greatly appreciated.

After disposing of the business that came before the meeting, a man and wife applied for membership through Christian baptism. At the close of the meeting we repaired to a near by stream, and in the presence of a number of witnesses the holy rite was administered. We feel to praise God for the manifestation of his Spirit in our midst. Much good seed has been sown at this place in the past year, but the harvest is only begun. May the Lord help us to continue our sowing, so that the harvest may be a bountiful one!

As we take a retrospective view of our first year's work at the Washington church, which will close April 1, we feel that, in spite of the obstacles confronting us, we have had a prosperous year. When we came here the church was entirely closed to regular church services. A Sunday-school was conducted in the afternoon, with an average attendance of twenty. It was the only service that was held in this church. Now we have preaching each Sunday. Our Sunday-school has an enrollment of nearly 100. During the extreme cold winter months the average attendance has been fifty. A very interesting teacher-training class has been organized and is doing excellent work. Our outlook for the coming summer is very good.

During the past year the additions to the church have been as follows: Ten received by letter, two by baptism. Five letters of membership were granted. We have thirty-six members at present. We feel encouraged with the splendid outlook. May 5 Bro. C. S. Garber will be with us, to conduct a series of meetings. We invite all neighboring congregations to assist us in these services. We need your help. May the Lord continue to bless this church and the work of the entire Brotherhood! Let us ever be faithful workers in the Master's vineyard!

Warsaw, Ind., Feb. 28. Wm. E. Overholser.

OUR FIRST LOVE FEAST IN CHINA.

The workers in China had planned a good many things for us when we would arrive on the field, but because of present conditions here we have as yet been able to enjoy very little of what they had prepared for us. It seems to me that theirs is the greater disappointment. For example, as there are no furniture stores in the interior, Bro. Crumpacker was getting some wood dried for furniture, and already has some chairs made. In this the children were not forgotten, for there are several high stools awaiting them at Ping Ting Chou. Spiritual feasts came in for their share of the plans and among these was one that looked forward to a love feast soon after our arrival.

We were only here about ten days when all the Chinese workers were called to the coast. Then, after two short weeks, Bro. Crumpacker returned to Ping Ting Chou to shepherd the work during this trouble. It was no little task for him to pass the lines of the opposing forces on the way, and God's leading can be clearly seen in this and other instances, where it was necessary for missionaries to travel in the interior. While he was there, the rebels retreated through Ping Ting Chou, and the Imperialists assumed control of the greater part of the province. Bro. Crumpacker was privileged to do "Red Cross" work in treating at least one of the wounded rebel soldiers. But finally, as the province became more largely infested with robber bands, Bro. Crumpacker came out to us again, a few weeks ago, having been at our station alone for nearly three months.

During this time we were thinking of having a feast, and as we expected Bro. Crumpacker out, not later than the Chinese New Year, we concluded to wait till that time. As it was, he came a month sooner, and we had our feast on Saturday evening, Feb. 3.

It was a pleasant evening and everything was well arranged for the service. We had this service, as all our other meetings, in Bro. Hilton's home. They have one room arranged for services, and every morning he has a Bible lesson with our servants.

Thirteen surrounded the Lord's table. It was the second feast our workers on the field have enjoyed, having had a feast with our native brethren at Ping Ting Chou during the past year. The lessons these ordinances teach were again brought forcibly to our minds,—the need of continual cleansing (1 John 1: 7b), the fellowship that abolishes rank as symbolized in the Lord's supper, and the communion of the bread and the cup (a covenant stronger than any blood covenant known). This communion brings to our remembrance, and proclaims to the world, the love of God, so lavishly poured out on Calvary. As we look at these people, this service has a new meaning to us. We are to manifest to them the love of God in Jesus' stead, and lead them to a perfect fellowship, with us, in Christ Jesus. In the midst of our partaking of the sacred emblems we expressed our feelings in song by singing "When I Survey the Wondrous Cross." As a result of our feast we are strengthened for renewed study of this difficult language, and are made to say as Paul, that "as much as in us is" we "are willing" to be used for the cause of Christ in China.

In contrast to our quiet feast there was another across the street, in which some god was being honored by the host who was healed of some disease. He had fitted up a large room on his flat roof with straw mats, and had called his friends to rejoice with him. The clatter of their tin instruments reminded me of a bee-man at home,

trying to get a swarm of bees to settle. When this din would cease, at intervals, one could hear the doleful music made by human voices. They had begun in earnest at noon and continued incessantly till after ten in the evening, when we retired.

May the day speedily come when this people shall know of the One "who healeth all our diseases, and redeemeth our life from destruction, and crowneth us with loving-kindness and tender mercies."

J. Homer Bright.

25 Dickinson Road, Tientsin, China, Feb. 6.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Live Oak.—Feb. 11, 1911, the first brother located at this place, where a new colony is located. A week later several other members came. As the Brethren were entirely unknown, we spent some time in getting acquainted with the people here by attending their services, until the opportunity came for us to rent a nicely-furnished hall, where we held our first Sunday-school and preaching services in the afternoon of April, 1911. Prior to this the Brethren had been invited to preach in the United Brethren church occasionally. Our services increased from the first, till the attendance reached almost the 100 mark. June 12 the members were organized unto a working body, consisting of fourteen members. It was not long until we began to see the need of a church building, and solicitors were appointed to collect funds for that purpose. The necessary money was soon raised and a building 28 x 40, well furnished, and wired for electric lights, was put up. Our first service in the new house was held Feb. 11, just one year from the date that the first brother located here. Our churchhouse will be dedicated March 24. We now have thirty-six members, with four deacons and eight ministers. Three of them are elders. Two outside appointments have been established, and others are in contemplation. Brethren, remember the work and workers at this place, that the influence may be such that souls may be gathered in.—W. R. Brubaker, Live Oak, Cal., March 5.

Lordsburg church met in special council on the evening of Feb. 6, at 7 P. M., to transact some business deferred from our last quarterly council. Eld. W. F. England was unanimously elected as our elder in charge and Eld. J. P. Dickey as assistant. Other items of business were duly disposed of. —Grace H. Miller, Lordsburg, Cal., Feb. 7.

McFarland.—About six months ago the first members came to this place. McFarland is located on the main line of the S. P. R. R., just twenty-seven miles north of Bakersfield in Kern County. We now have a membership of thirteen, including one minister and two deacons, and others are coming. We expect to organize and build a churchhouse soon. Surely, the Lord needs workers here. There is no church of any kind in this locality. We hold our preaching services in a hall every two weeks, and at present are laboring in a union Sunday-school, which was in progress when we came here. With a promising country and a nice class of people, there seems to be a great opening here for the Church of the Brethren. We invite any of the Brethren and sisters, who are thinking of coming to this part of California, to come and help us carry on the Lord's work.—Andrew Blickenstaff, McFarland, Cal., March 3.

South Los Angeles.—Feb. 11 Bro. C. W. Guthrie began a series of illustrated lectures for us, on his trip around the world, continuing one week. The lectures were interesting and instructive. The house was well filled each evening. The following Sunday Bro. Andrew Hutchison, of McPherson, Kans., commenced a series of meetings, giving us ten scriptural and Spirit-filled sermons.—Mrs. W. H. Keim, 2425 Sixth Avenue, Los Angeles, Cal., March 8.

COLORADO.

Fruita.—Our church held special missionary services Feb. 18. Bro. Bryant, of the First Grand Valley congregation, gave us an exceptionally interesting discourse. At 3:30 P. M. the Sunday-school held a meeting for the edification of the teachers and officers, conducted by Bro. Homer Wenger, of the First Grand Valley congregation. Bro. A. G. Rust, of the Mount Garfield congregation, the District Secretary for Missouri, was with us. The Christian Workers had an interesting missionary program, led by Sister Myrl Stouder, after which a number of missionary talks were given. A collection of $15 was taken for mission work. Feb. 24 we had a short evangelistic revival, conducted by Bro. C. H. Austin, which resulted in five accessions to the church. Three members of the local Temperance Committee were appointed. We decided to have a series of meetings, to be conducted by Bro. B. E. Kesler, of River Bend, Colo., commencing April 10. Two letters of membership have been received since last council.—Helen A. Waltz, Fruita, Colo., March 3.

McClave church is still moving along slowly. One has been received by letter since New Year. On account of the unfavorable weather, our different services were not so well attended. One Sunday the weather was so inclement that we did not meet to have services. Bro. L. H. Cline is our superintendent, and Bro. Paul Cline is president of the Christian Workers' Meeting. In the latter part of the year Eld. Watkins, of Grenola, Kans., preached for us three times, and also gave fifteen lessons in singing. He also gave us some interesting Bible lessons. The people of the community were favorably impressed with Bro. Watkins, and they wish he would move here. During these services Eld. G. Nevinger, of Rockyford, Colo., who assisted in the dedication of this church three years ago, stopped off and preached two excellent sermons for us. He was on his way to Illinois. We regret very much to see him leave the District. We are in need of ministerial help. We hope that some may have a desire to locate here, where their services will be appreciated. —W. D. Harris, McClave, Colo., March 4.

Sterling.—Our members were made to feel sad, on the evening of Feb. 25, when we had to say farewell to our mission worker, Sister Mary E. Daggett, who has been here for the past year, working in the interest of the church at this place. We have appreciated her work very much, and we shall miss her. She leaves us to make further preparations to work in the Master's cause. Our Sunday-school, Christian Workers' Meeting and the preaching services are fairly well attended, regardless of the cold and inclement weather.—Mrs. Hattie E. North, 204 Park Street, Sterling, Colo., March 4.

IDAHO.

Boise Valley.—We met in council March 2. One letter was granted. Sister Ottie Rhodes was elected president for Christian Workers' Meeting for six months. Brethren J. B. Wolf and J. F. Ullery were elected delegates for District Meeting. Our elder, who has had charge of the church, resigned his position as such, and Eld. J. H. Graybill was chosen to fill the unexpired term.—Jennie S. Brower, Meridian, Idaho, March 5.

Nampa church met in council March 1. Bro. J. C. Neher was moderator. Sister Graybill, Brethren J. C. Neher and E. E. Garber are the members of our local Missionary Committee, with Sister Graybill as solicitor. Bro. S. L. Gross and Sisters Riddlebarger and Garber are members of the Temperance Committee. Our love feast will be held sometime in May. The date has not yet been decided. Plans for work of a local nature were discussed.—Amanda Garber, Nampa, Idaho, March 5.

ILLINOIS.

Astoria church met in council, Bro. John Harshbarger presiding. Two letters were granted and two letters were received. Church officers were elected as follows: Bro. Harvey Stauffer, clerk; Bro. William Gibble, treasurer. Our love feast is to be held May 28, at 10 A. M. Bro. Abe Lind was elected as delegate to the Annual Meeting. Bro. J. W. Harshbarger, of Liberty, Ill., was reëlected as our elder for another year.—Goldie Powell, Astoria, Ill., March 6.

Big Creek.—Our church met in council March 2, with Eld. D. J. Blickenstaff as moderator. Eld. S. W. Garber assisted at this meeting. The weather was inclement, so that there was a small representation of the members at this meeting. A change was made in our quarterly meetings. They will be held one month earlier, each quarter, than heretofore. Our elder's time expired, but he was unanimously reëlected for another year. Eld. Garber gave us two good sermons on Sunday. The services were well attended.—J. M. Forney, R. D. 1, Parkersburg, Ill., March 5.

Martin Creek.—We have secured the services of Eld. Granville Nevinger, of Rockyford, Colo., to assist us in a series of meetings, beginning Oct. 12. We expect to hold our love feast Oct. 26, at 3 P. M. The new Sunday-school organization begins April 1, with Sister Belle Hyde as superintendent.—J. J. Scrogum, Fairfield, Ill., March 1.

Moline.—Today we organized our Sunday-school, with Bro. O. A. Hoak as our superintendent; Miss Mary Claar, secretary. Thus far we have elected three teachers. We desire the prayers of all the brethren and sisters that much good may come from our efforts.—O. A. Hoak, Moline, Ill., March 3.

Mount Carroll.—We have been enjoying a feast of good things. Feb. 19 Bro. P. R. Keltner, our elder, conducted our business meeting. Bro. John P. Harris preached for us another week. March 5 we held our love feast. Bro. P. R. Keltner officiated. Other ministers present were Brethren Wm. Elsenbise, John Harris and Arthur Bryan. We had a very spiritual meeting. Eight members surrounded the Lord's table for the first time. One member has been received by letter since our last report. Two other members have moved into our midst. The writer has been sick for over a week, and was not permitted to attend these Spirit-filled meetings. —Alice Garber, Mount Carroll, Ill., March 7.

INDIANA.

Arcadia.—Our council was held March 2. Eld. Nathaniel Cripe had charge of the meeting. Bro. John Eller, who was elected treasurer at our last council, desired to be relieved, and Bro. Joseph Kinder was elected in his stead. A Temperance Committee was appointed; also a Missionary Committee. We decided to hold our love feast May 18, at 6 P. M. We expect Bro. Isaac Wike to begin a series of meetings for us May 11.—Sarah Kinder, Arcadia, Ind., March 4.

Beech Grove.—In our revival meetings twenty souls have decided for Christ. Others are near the kingdom. Eld. W. L. Hatcher, of Summitville, Ind., is doing the preaching.—E. O. Norris, Ingalls, Ind., March 4.

Bethany.—Our church met in council March 2, with Eld. James Neff presiding. The visiting ministers present were Brethren W. R. Deeter, Manly Deeter and Otho Warstler. The attendance and the spirit of the meeting were good. Three letters of membership were received, and six were granted. The brethren who made the annual visit reported 159 members visited. All are in the faith and willing to work for a higher standard in the church, both for themselves and others. Bro. James Neff is our delegate to Annual Meeting. A Committee on Arrangements for our District Meeting, to be held next fall, was chosen. We also decided to have a singing class in the near future.—Artie Berkey, R. D. 1, Syracuse, Ind., March 4.

Camp Creek.—The above-named church held a council Feb. 28. Our elder, Bro. J. W. Shively, presided at the meeting. Bro. M. H. Shively was appointed to secure a minister to hold our protracted meetings next winter. We decided to have our love feast June 21 of this year.—W. E. Shively, R. D. 2, Bourbon, Ind., March 2.

Cedar Lake.—We met in council Feb. 25. Several subjects were discussed and disposed of in an orderly manner. Bro. Walter Eldridge was elected treasurer. A committee of four was appointed to solicit the District for general purposes, so as to balance up better for financial purposes. As the members are so scattered, it usually has been the lot of a few faithful ones to keep the work moving. Two members were chosen to look after securing a minister to conduct our revival at this place. The writer is to represent Cedar Lake at our Sunday-school Convention.—Sarah Holman, R. D. 3, Avilla, Ind., March 4.

Correction.—In the notice, concerning the District Meeting of Northwestern Ohio, I should have said that the papers intended for the meeting should be sent me not later than April 1, instead of April 12, however, if your council occurs after the first and you will send me any papers promptly after they are passed by the church, they can at least be copied, so that each delegate may be supplied at the meeting.—Edward Kintner, Writing Clerk, North Manchester, Ind., March 7.

New Salem congregation met in council Feb. 17. Our elder, Bro. John Stout, presided. The annual visit reported that peace and harmony prevail throughout the congregation. We are soon to lose two or three families of members, who are changing location, for which we feel very sorry. We decided to hold our love feast May 4.—Mrs. Maude Jones, R. D. 5, Syracuse, Ind.

North Manchester.—Our church met in council March 2. Our committee reported that they had secured the promise of Bro. J. D. Mishler, to assist us in our revival services next fall. Our elder, Bro. Otho Winger, was chosen as our delegate to Annual Meeting; Bro. C. F. Eller, alternate. We reorganized our Sunday-school, with Sister Edna Cripe, superintendent; Sister Treva Elkenberry, secretary. A committee, consisting of Bro. Earl Binnie, Sister Lina Delaughter and the writer, was chosen to coöperate with the District Mission Secretary. Brethren Nathaniel Miller and Walter Boyer, and Sister Lofa Elkenberry, were chosen as a Temperance Committee.—Edith Miller, North Manchester, Ind., March 5.

Notice.—All Sunday-school superintendents of Northwestern Ohio are requested to send in their reports to the Secretary as soon as possible, to avoid delay and unnecessary expense. Most of them have done so, but some are still looked for. "A hint to the wise is sufficient," hence we do not expect it necessary to write further.—Mary L. Cook, Dist. Secy. of Northwestern Ohio, College Box 44, North Manchester, Ind., March 5.

Portage.—Bro. William Hess, of Goshen, Ind., closed a brief series of meetings at this place. He preached nine sermons, besides doing some personal work. Considering the bad roads and unpleasant weather, the attendance and interest were very good. Two were baptized, and we believe that others are near the kingdom. The church feels encouraged.—Mrs. Kate Peterson, R. D. 2, South Bend, Ind., March 5.

Somerset (Vernon house).—We met in council March 2. Our elder, Bro. E. S. Brubaker, presided. Bro. J. F. Frantz assisted in the work. Both arms of the church were well represented. Bro. E. S. Brubaker was reëlected elder for another year. Sisters Mary Timble, Mary Winger and Emma Winger were chosen as a Temperance Committee. Bro. O. C. Rife is our delegate to Annual Meeting; Bro. Elzworth Weimer, alternate. Bro. Mahlon Winger is to secure a minister to hold a series of meetings at the Cart Creek house, and Bro. Elzworth Weimer is to secure one for the Vernon house. —Oma M. Rife, R. D. 13, Box 21, Converse, Ind., March 4.

Upper Deer Creek church met in council March 2, Eld. John Flora, of the Howard church, being with us. Much business was transacted. Bro. Jacob Cripe was elected as our delegate to Annual Meeting. Bro. C. W. Poff, of the Howard church, held services for us on Saturday evening and Sunday and Sunday evening.—Minnie A. Mummert, R. D. 16, Walton, Ind., March 4.

White church met in council March 6. Eld. L. M. Dunbar was moderator. Bro. Ira Fisher was elected delegate to the Conference, with Bro. E. P. Dunbar, alternate. Our love feast will be held May 25, at 4 P. M. Eld. D. C. Campbell will act as overseer of this church until after our love feast. Our presiding elder will then be chosen at our spring council for a year. Our council will be held May 22, at 8 A. M.—Lellah Wall, R. D. 30, Clarkshill, Ind., March 7.

Yellow River.—Our church met in council March 2, with Eld. E. E. Shively presiding. Our next love feast will be held on the evening of June 8. The writer was reëlected church clerk for one year. We will hold our next Harvest Meeting July 28.—Edith Rohrer, R. D. 2, Plymouth, Ind., March 4.

IOWA.

Dallas Center.—Our church met in council March 2. Eld. C. B. Row officiated. We will hold our love feast May 28 and 29, beginning at 2:30 P. M. Bro. H. L. Royer was chosen as our delegate to Annual Meeting; Bro. C. B. Row, alternate. We expect to have our series of meetings in August or September and a Bible Institute during the winter. We also organized a teacher-training class in our Sunday-school.—Maude A. Myers, Dallas Center, Iowa, March 5.

Ottumwa.—We have just begun a series of meetings at our home church, South Ottumwa, Iowa. Our first meeting resulted in one accession. Notwithstanding the heavy snow, the house was well filled. We have outlined a number of doctrinal addresses for the coming week.—S. L. Cover, 118 S. Moore Street, Ottumwa, Iowa, March 3.

KANSAS.

Appanoose church met in council March 4. Eld. C. W. Shoemaker in charge. Eld. P. E. Whitmer, of Ottawa, and Eld. G. A. Fishburn, of the Overbrook church, were with us to assist in the business. Two letters of membership were received. Our clerk was instructed to correspond with a minister to conduct a series of meetings in the fall. Eld. Shoemaker was reëlected elder in charge of our congregation for two years. Brethren Oscar Wiggins and John Beckner were chosen to the deacon's office and, with their wives, were duly installed. Bro. Whitmer gave two good sermons on Sunday, but on account of the condition of the roads and weather, the attendance was small.—Ada E. Beckner, Overbrook, Kans., March 4.

Bloom.—For nearly three months we have had but a few meetings at our church on account of the inclemency of the weather. Dec. 19 a snow fell nearly two feet deep; then followed much zero weather. Other snows fell and the snow had not all disappeared Feb. 25, when about twelve inches more fell, and the wind blew from fifty to seventy miles an hour. We had never experienced anything like it, and hope never to again. Then followed ten days of foggy, cold weather and at this writing (March 5), the snow has not melted a particle. It has been a good winter to read and meditate. And if Satan does control the weather, as some declare, we may turn these cold days into a blessing.—C. D. Hylton, Bloom, Kans., March 5.

Independence.—Bro. G. Nevinger, of Rockyford, Colo., recently delivered ten powerful sermons for us. The weather was very unpleasant, and consequently the attendance was very small. But the meetings have not been in vain. Some deep impressions were made, which will result favorably. Bro. Nevinger is an able minister, with a good delivery. Churches intending to hold a series of meetings will make no mistake in securing him.—W. H. Miller, 320 South Eighteenth Street, Independence, Kans., March 5.

Parsons church met in council March 7, with Bro. Will Lehman presiding. All business was attended to with the best of feeling. We have decided to organize a cradle roll. Our love feast will be held April 21.—Mary Sharshel, Parsons, Kans., March 8.

MARYLAND.

Bush Creek.—We decided to meet for council March 30, at 9:30 A. M. We will hold our love feast May 18, at 1:30 P. M.—C. E. Duvall, New Market, Md., March 4.

Meadow Branch.—Two young men, aged twenty-two and fourteen years, respectively, were baptized here since our last report. The Bible Institute, held in our Westminster church by Eld. J. Kurtz Miller and the writer, with two sessions daily, from Feb. 25 to March 3, inclusive, was a great spiritual uplift to the congregation and others who were with us. The presence of Bro. Isaac Long, of India, during one session, was much appreciated. It closed with a full house. One decided for Christ, and more are to follow. The class, as a unit, voted to have another similar Bible term one year from now. A liberal offering was given for World-wide Missions. The local Temperance Committee recently held a meeting in the interest of more aggressive temperance work. The local churches and Sunday-schools of the District are now responding with their annual contributions to the District Temperance Committee. The annual report of this work will be read at the District Meeting, soon to be held in Baltimore City. So far the Washington City church is in the lead, in contributions for the great temperance cause. Some churches have not been heard from at all this winter in the interest of this work. A teacher-training class is about to be organized by our members in Westminster.—W. E. Roop, Chairman of the Committee, Westminster, Md., March 5.

Monocacy.—Eld. I. S. Long gave a talk on "India" to a fair-sized audience, in the Thurmont house, on the evening of March 29. The collection for mission work amounted to $3.—Allen D. Hoover, Graveham, Md., March 5.

Pipe Creek.—We met in council March 2, with Eld. C. D. Bonsack presiding. Five letters of membership were received, and six were granted. Eld. Bonsack was reëlected to serve this church for another year. Brethren W. M. Wine and Alfred Englar are our delegates to District Meeting. The report of our finances shows a creditable balance in the treasury. Considerable business was pleasantly transacted, and a number of baptisms reported. Our Sunday-school is growing, especially the home department and the cradle roll. Our next council will be held May 4, at 1 P. M., and our love feast, May 18, at 2 P. M.—Eliza I. Englar, New Windsor, Md., March 4.

MICHIGAN.

Lake View church met in council March 2, with Bro. George E. Deardorff presiding. Two members were received by letter. Church officers were elected for one year, with Bro. George E. Deardorff as elder; Bro. L. A. Eby, clerk; the writer, church correspondent and Messenger agent. We decided to have our love feast May 25, at 3 P. M.—Ella Keith, Brethren, Mich., March 5.

New Haven church met in council March 2. Our elder being absent, Eld. Daniel Chambers presided. Church officers were elected as follows: Bro. D. E. Chambers, clerk and trustee; Bro. G. E. Emerick, treasurer; Sister Ruby Chambers, chorister; the writer, reëlected correspondent. We will hold our love feast June 22, beginning at 10 A. M. A committee was appointed to correspond with Bro. W. R. Miller, asking him to give us some lectures the week following our love feast. We decided to take up an offering to assist Bro. C. H. Deardorff, whose home was burned. A large amount of other business was disposed of.—Allie L. Emerick, R. D. 2, Middleton, Mich., March 4.

Sunfield.—Our church enjoyed very much the illustrated Bible Land talks by Bro. W. R. Miller. The lectures were well

(Concluded on Page 176.)

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Flora-Kinsey.—By the writer, at the home of the bride's parents, Bro. A. C. Kinsey and wife, Boone Mill, Va., Feb. 17, 1912, Bro. Willie E. Flora, and Miss Ethel Kinsey.—L. A. Bowman, Callaway, Va.

Fralin-Tucker—Bushey-Fralin.—By the undersigned at his home, Feb. 28, 1912, Bro. Henry F. Fralin, of Summerfield, Kans., and Sister Gertrude G. Tucker, of Beattie, Kans., and Mr. Roy H. Bushey, of Beattie, Kans., and Sister Ada F. Fralin, of Summerfield, Kans.—Ira H. Frantz, Beattie, Kans.

Grimes-Rose.—By the undersigned, at the home of the bride, Feb. 25, 1912, Bro. Robt. Grimes, of Atchee, Colo., and Sister Gertrude May Rose, of Fruita, Colo.—Jas. A. Stouder, Fruita, Colo.

Krabill-Conrad.—By the undersigned at his home, Feb. 22, 1912, Noah Krabill, of Louisville, Ohio, and Sister Emma Conrad, of Smithville, Ohio.—D. F. Stuckey, Paris, Ohio.

Replogle-Metz.—At the home of Bro. G. E. Replogle, 108 North Fifth Avenue, North Yakima, Wash., Feb. 26, 1912, by the writer, Bro. Lester D. Replogle, of North Yakima, Wash., and Sister Jessie Metz, of Lake Park, Iowa.—S. H. Miller, Sunnyside, Wash.

Scholes-Long.—At the home of the bride's parents, Brother and Sister Jacob Long, in Panora, Iowa, Feb. 25, 1912, by the writer, Mr. Charles Scholes and Miss Emma L. Long, both of Panora, Iowa.—J. D. Haughtelin, Panora, Iowa.

Surratt-Burger.—At the home of the bride's parents, Mr. and Mrs. S. M. Burger, Feb. 22, 1912, Bro. Wm. Surratt, of Waterloo, Iowa, and Sister Lulu Burger, of Bentley, Alta., Can.—S. M. Burger, Bentley, Alta., Can.

Sweitzer-Baer.—At the home of the bride's parents, Brother and Sister D. B. Baer, near Robins, Iowa, Feb. 28, 1912, Mr. Earl E. Sweitzer, of Waterloo, Iowa, and Miss Evelyn Baer, of Robins, Iowa.—D. W. Miller, Robins, Iowa.

Tinsley-Flora.—At the home of the bride's parents, Bro. J. W. Flora and wife, Callaway, Va., by the writer, Sept. 3, 1911, Mr. William H. Tinsley and Miss Blanche Flora.—L. A. Bowman, Callaway, Va.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Angle, Lucy J., of the Back Creek congregation, near Brandt's church, born March 10, 1862, died Feb. 29, 1912, aged 49 years, 11 months and 19 days. She leaves a husband and eight children. Two children preceded her. She leaves one brother and three sisters. She was a kind mother, an affectionate companion and a friend to all who knew her. She called for the elders and was anointed several days before her death. Her remains were taken to Welsh Run for burial. Services by Elders Zuck, Foust and Neikirk.—Pearl Heckman, R. D. 1, Williamson, Pa.

Barb, Bro. Joseph S., born March 5, 1850, died Feb. 21, 1912, in the bounds of the Bristol congregation, Ohio, aged 61 years, 11 months and 16 days. In the afternoon of Feb. 19, while attending to his cattle, Bro. Barb slipped on the ice and fell with his stomach across a stick which was frozen in the ice. No serious results were manifested for several hours, but finally he began to suffer pain and became very restless. On the afternoon of Feb. 21, shortly after dinner, he passed away without a struggle, almost unnoticed by the friends in the room. Bro. Barb lived his entire life on the old homestead where he had been reared. He united with the church in 1875, and continued faithful until death. Services in the Disciple church at North Bristol by Bro. Albert Harrold. Text, 1 Thess. 4: 13. The deceased leaves a widow and one sister. Interment in the Barb and Gale lot in the North Bristol cemetery.—Frank Swander, Spokane, Ohio.

Blocher, Sister Mary A., died at her home, in the bounds of the Ridge congregation, Pa., Feb. 19, 1912, aged 58 years, 3 months and 9 days. She was a member of the Brethren church. Her husband and three children survive her. She was a sister to Eld. J. D. Garnes (deceased), of the Upper Cumberland congregation, Pa. Services by Brethren D. W. Allison and M. Overholtzer. Interment in the cemetery adjoining.—Joseph Burkhart, Shippensburg, Pa.

Bowser, Bro. Isaac, died at his residence near Klahr, Pa., Feb. 19, 1912, aged 53 years and 24 days. He leaves a wife and two children, an aged mother, four brothers and three sisters. Bro. Bowser was married to Julia Walter Sept. 7, 1882. Shortly afterwards both of them united with the Brethren church. He was elected to the deacon's office in 1890, in which capacity he served until he died. Services by Eld. D. A. Sell at the Lower Claar church. Interment in the cemetery adjoining.—E. F. Claar, Klahr, Pa.

Burkholder, Sister Elizabeth A., nee Raffensberger, died at her home near Clear Springs, Pa., Feb. 23, 1912, of gangrene, aged 67 years, 11 months and 25 days. She was the widow of Abram Burkholder, who preceded her a little over two years ago. One son also preceded her. Three daughters survive, who mourn the loss of a kind mother. Sister Burkholder was a consistent member of the Brethren church for many years. During the last three years of her life she endured intense suffering until relieved by death. Services by Bro. W. G. Group and Eld. C. C. Brown. Interment in the Latimore cemetery by the side of her husband.—Ruth Group, York Springs, Pa.

Caley, Sister Sarah E., nee Smith, born in Huntington, Ind., Jan. 28, 1849, died Feb. 23, 1912. She lived in Huntington, Ind., until her marriage, June 2, 1870, to John W. Caley. The family moved to Williams County and settled on a homestead three and one-half miles west of town. Sister Caley had been ill for only a few days from an attack of pneumonia and asthma. The best medical attention was given her, but to no avail. She was a devout Christian woman, whose life was spent in making other people happy. She was held in high esteem by all her friends. A sorrowing husband and five children survive her. The children were all at the funeral. Services by Rev. Hartsock in the Methodist church at Ray. Interment in the cemetery three miles west of town.—A. B. Caley, Ray, N. C.

Claar, Sister Daisy, died at the home of her father, F. M. Dively, near Klahr, Pa., Feb. 18, 1912, aged 26 years and 26 days. She leaves a husband, two children, her father, one brother and four sisters. Sister Claar was married twice. Her first husband was killed while crossing the railroad about four years ago. Services by Eld. Brice Sell. Interment in the Claar cemetery.—E. F. Claar, Klahr, Pa.

Egolf, Brother John William Henry, son of Henry C. and Angeline (Heintzelman) Egolf, born Sept. 13, 1887, died within the bounds of the Blue River congregation, Ind., Feb. 25, 1912, aged 24 years, 5 months and 12 days. Bro. John sustained a hard fall five years ago, from which he never recovered. He gradually grew worse until he became practically helpless. He united with the Church of the Brethren two years ago. He leaves a paralyzed mother, three brothers and five sisters. Services by the writer at the Christian Chapel. Text, Acts 4: 12.—Walter Swihart, Churubusco, Ind.

Eikenberry, Harold, died of spinal meningitis in LaPlace, Ill., in the Okaw congregation, Feb. 2, 1912, aged 4 months and 13 days. He was the only son of Bro. Amos and Sister Lizzie Eikenberry. Harold lived long enough to endear himself to the hearts of his parents and friends. Services by the writer from Job 1: 21. Interment in LaPlace cemetery.—Geo. W. Miller, Cerro Gordo, Ill.

Elliott, Dorothy Alice, infant daughter of Mr. and Mrs. Frank Elliott, died at her home near Kenmare, N. Dak., Feb. 25, 1912, aged 5 weeks. Services in the Brethren church at Kenmare by Bro. James Harp, assisted by Bro. G. I. Michael. Four of our young sisters acted as pallbearers. Interment in the Rose Hill cemetery, near the church. Text, 2 Kings 4: 26.—Jennie Harris, Kenmare, N. Dak.

Flory, Sister Katharine, nee Keller, born in Germany July 11, 1867, died at her home near Jewell, Ohio, Feb. 21, 1912, aged 44 years, 7 months and 11 days. She was married to Bro. Geo. Flory Feb. 2, 1890. To this union were born two sons and two daughters. One daughter preceded her to the spirit world seventeen years ago. Sister Flory united with the Church of the Brethren twenty-three years ago, in which she lived a faithful member until death. She leaves a loving husband, two sons and one daughter, three sisters and one brother. Services by Eld. L. H. Dickey. Text, Philpp. 1: 21.—Jennie Flory, Jewell, Ohio.

Funk, Sister Catharine, nee Butterbaugh, born in Kosciusko County, Ind., July 24, 1842, died at her home near Hammond, Ill., Jan. 20, 1912, aged 69 years, 5 months and 26 days. She was united in marriage to Samuel Funk Oct. 20, 1883. She was the daughter of Samuel and Catharine Butterbaugh. Of a family of all except three have preceded her. She was a faithful member of the Church of the Brethren for many years. She was brought to North Manchester, Ind., for interment. Services by Eld. Samuel Leckrone. Text, 1 Cor. 15: 57.—Lizzie Wolfe, Claypool, Ind.

Gayman, Bro. Jonah, of near Center church, Upper Cumberland congregation, Pa., died at the Hahnemann Hospital, Philadelphia, Pa., Feb. 24, 1912, aged 46 years, 7 months and 9 days. Bro. Gayman's family have been sorely afflicted. Besides the father, two daughters and a son have passed away within the last four months. He is survived by his wife, four daughters and one son. Services by Eld. Samuel Stouffer from Job 5: 6, 7 and Rom. 8: 37. Interment in the Center cemetery.—A. A. Evans, R. D. 8, Carlisle, Pa.

Gibble, Bro. Benjamin E., died Feb. 21, 1912, at his home, Manheim, Pa., in the bounds of the White Oak congregation, Pa., aged 69 years, 8 months and 25 days. Bro. Gibble was a well-preserved man until a week prior to his death, when he suffered a paralytic stroke, from which he never recovered. He was a member of the Church of the Brethren for many years. He is survived by his wife, Maria (nee Minnich), three daughters, one sister and one brother. Services by the home ministers, assisted by Bro. William Minnich, of Ohio, who is conducting a series of meetings in the Brethren church at Manheim at this time.—Anna E. Shank, Manheim, Pa.

Hartman, Sister Sarah, died at her home in Bridgewater, Va., Feb. 21, 1912, aged 77 years, 10 months and 12 days. She was sick only about two hours before her death. She is survived by two sons and two daughters. She and a little granddaughter lived alone. Services by Eld. Emmanuel Long, assisted by Rev. W. K. Conner, at the Bridgewater Methodist church. Interment in the Greenwood cemetery. Text, Heb. 9: 27.—Ida Fry, Bridgewater, Va.

Heaston, Mary, wife of Bro. Alonzo Heaston, died of pneumonia, in the bounds of the Lowland church, near Wayne, Colo., Feb. 14, 1912, aged 49 years, 9 months and 17 days. She gave her heart to the Master early in life and lived an exemplary Christian life. She leaves a husband, five sons and five daughters. Services at the home (on account of several of the members of the family being ill) by Bro. J. C. Groff. Text, Mark 14: 8. Interment in the Lowland cemetery.—Sadie Groff, Wayne, Colo.

Hollinger, Bro. J. B., died Feb. 22, 1912, aged 73 years, 3 months and 21 days. He is survived by a widow, one son and six daughters. Bro. Hollinger had left his home to help his nephew prepare for a sale. While assisting to haul a load of wood, the wagon upset and threw him against the fence. He was unconscious and so remained until he died. Services in the Replogle church by Eld. J. B. Miller, assisted by Rev. F. M. Brown and the writer. Text, Psa. 89: 48.—J. C. Stayer, Woodbury, Pa.

King, Sister Amelia, died at the home of her nephew, Francis King, near Rehrersburg, Pa., Feb. 13, 1912, within the bounds of the Little Swatara congregation, aged 66 years, 11 months and 16 days. She had been suffering from cancer for several years. Sister King united with the church a few months ago. Services at the Ziegler house by Eld. E. M. Wenger and Bro. J. W. Myer. Interment in the adjoining cemetery.—J. P. Deardorff, Rehrersburg, Pa.

Klingelsmith, Sister Dolly, daughter of Brother and Sister J. W. Burkholder, born in Miami County, Ind., Jan. 29, 1893, died at the home of her parents, near Brethren, Mich., Feb. 24, 1912, aged 19 years and 26 days. About two and one-half years ago she was married to Bro. Harrey Klingelsmith. To this union were born two children. One child preceded her in death Jan. 10, 1910. She united with the Church of the Brethren at Brethren, Mich., and has lived a faithful life ever since. Feb. 11, 1912, she called for the anointing. She leaves a loving husband, one daughter, her parents, five brothers and four sisters. Services at Brethren, Mich., by the writer, assisted by Brethren Frank Gilbert and Isaac Deardorff. Text, Rev. 22: 14.—George E. Deardorff, Brethren, Mich.

Landis, Sister Ellen, died at the Brethren Home, near Huntsdale, Pa., Feb. 25, 1912, aged 50 years, 9 months and 17 days. She was a daughter of the late Eld. Daniel Landis, of the Lower Cumberland congregation, Pa., in which congregation she also held her membership, and where she united with the church by baptism quite a number of years ago. She was a consistent member, and had the friendship and favor of all who knew her. While she yet lived in Lower Cumberland, Sister Landis was affected by a stroke of paralysis about six weeks before her death, and being unable to wait upon herself, she was removed to the Brethren Home near Huntsdale, where she remained until death. Services at Mechanicsburg, Pa., by Brethren J. M. Mohler and Henry Beelman, of the Lower Cumberland congregation. Text, Amos 4: 12. Interment in the cemetery adjoining the Mohler meetinghouse.—Clarence E. Long, Mechanicsburg, Pa.

Lindeman, Bro. Franklin D., son of Brother David and Sister Sarah Lindeman, born in Somerset County, Pa., June 30, 1862, died Feb. 13, 1912, aged 49 years, 7 months and 13 days. He was a sufferer from tuberculosis. His wife, one son and one daughter survive him. Bro. Lindeman united with the Church of the Brethren in early life. He received the anointing service several days before he died. Services in the Church of the Brethren at Summit Mills by Bro. G. E. Yoder, assisted by Eld. Joel Gnagey. Text, John 9: 4. Interment in the Lichty cemetery.—Olive M. Saylor, Meyersdale, Pa.

Miller, Bro. Solomon, born in Ohio, Oct. 4, 1826, died at the home of his daughter, near Goshen, Ind., Feb. 16, 1912, aged 85 years, 4 months and 11 days. He came to this country when a small boy. He was united in marriage to Barbara Mishler. To this union were born one daughter and two sons. His wife and one son preceded him a few years ago. He united with the Church of the Brethren a number of years ago. He leaves one daughter and one son. Services by Bro. Frank Kreider from 2 Cor. 5: 1-6, assisted by other brethren. Interment in the cemetery near by.—Mrs. Osie Brumbaugh, Goshen, Ind.

Miller, Sister Lydia, died at the home of her daughter, Sarah Trulender, New Enterprise, Bedford Co., Pa., Jan. 20, 1912, aged 81 years, 7 months and 13 days. She was a cripple and an invalid for many years, but was well cared for by her only daughter. Services in the New Enterprise church by Elders D. T. Detweiler and L. F. Holsinger. Interment in the Replogle cemetery at Woodbury, Pa.—W. H. Mentzer, New Enterprise, Pa.

Minnich, Sister Susanna G., widow of the late Abraham Minnich, died Feb. 20, 1912, at the home of her son-in-law, Jacob Fahnestock, in the bounds of the White Oak congregation, Lancaster Co., Pa., aged 90 years, 7 months and 17 days. Her death resulted from general debility. Her husband died about twenty years ago. One son and two daughters survive her. Services at the Manheim church by the home ministers.—Anna E. Shank, Manheim, Pa.

Mohler, Helen Mary, daughter of Eld. Wm. Mohler, born in Warrensburg, Mo., May 8, 1892, died in Elgin, Ill., Feb. 19, 1912, aged 19 years, 9 months and 11 days. She accepted Christ as her Savior and united with the Church of the Brethren at the age of twelve years. She spent the fall and winter terms at Bethany Bible School, and it was her desire to spend her life in mission work. Her remains were taken to Miami, N. Mex., the home of her parents. Services Feb. 22 by the writer. Her Christian life and noble ambitions exerted an influence for good on all who knew her.—Frank W. Gibson, Springer, N. Mex.

Over, Sister Leah, died Feb. 26, 1912, aged 78 years, 1 month and 26 days. Her husband preceded her nine years ago. She leaves three sons and three daughters. Services in the Replogle church by Eld. J. B. Miller, assisted by Eld. J. R. Stayer and the writer. Text, Psa. 116: 15.—J. C. Stayer, Woodbury, Pa.

Pond, Sister Elizabeth, nee Horning, born in Philadelphia, Pa., Dec. 11, 1826, died Feb. 27, 1912, in Kansas City, Kans., aged 85 years 2 months and 16 days. She died without any suffering. Services by the writer in the Central Avenue church. Text, Rev. 14: 13. Interment in the Mount Hope cemetery.—I. H. Crist, 731 Packard Street, Kansas City, Kans.

Ralston, Sister Sarah, nee Driver, of Churchville, Va., born Oct. 23, 1844, died Feb. 17, 1912, aged 67 years, 3 months and 24 days. She was married to Bro. John H. Ralston forty-one years ago and is survived by her husband and four children. She was a consistent member of the Church of the Brethren for many years. Services in the Elk Run church by Eld. A. S. Thomas, of Spring Creek, Va., assisted by the home brethren and Rev. W. C. White, of the Presbyterian church. Text, 2 Tim. 1: 12.—Sarah C. Zigler, Bridgewater, Va.

Ridenour, Bro. Wilbur Harold, died in the bounds of the Prices Creek church, Ohio, Feb. 27, 1912, aged 13 years, 5 months and 25 days. He suffered from but a very brief illness, and death was unexpected. Harold and one of his little sisters were baptized last autumn. Services by the brethren from Job 30: 23.—Walter A. Petry, W. Manchester, Ohio.

Rowland, Bro. Abram S., died in the Beaver Creek congregation, Md., Feb. 12, 1912, aged 66 years, 8 months and 9 days. Three days previous to his death he was stricken by paralysis, lapsing into unconsciousness, in which condition he passed away. He was a member of the Church of the Brethren for many years, serving in the ministry quite a number of years. He was united in marriage to Susan Friedley, which union was blessed with ten children, eight of whom, together with his wife, survive. Among the surviving children is Sister Gertrude Emmert, of India. Services in the Long Meadow church by Bro. F. D. Anthony, assisted by Eld. Caleb Long. Text, 1 Cor. 15: 26. Interment in adjoining cemetery.—K. Mae Rowland, Hagerstown, Md.

Rynard, Stella, nee Shenk, wife of George Rynard, died at her home near Huntsdale, Pa., Feb. 16, 1912, aged 38 years, 7 months and 6 days. She is survived by her husband, her mother, three sisters and one brother. Services at the Huntsdale church by Brethren John Miller and David Allison. Text, 1 Sam. 20: 3. Interment in the cemetery at Huntsdale.—A. A. Evans, R. D. 8, Carlisle, Pa.

Sanders, Bro. John, born in Bremen, Germany, April 14, 1834, died in the Bethany congregation, Second District of West Virginia, Marion County, Feb. 24, 1912, in his seventy-eighth year. Bro. Sanders came to America at the age of fourteen years, a fatherless and motherless boy. He had a half-brother in America, but never got to see him. Bro. Sanders was married to Mary Jane Nuzum in 1853. To this union six sons and three daughters were born. Five of them are living and four have died. His first wife (a sister) died in March, 1892. He married Hannah Vincent in 1893, who still survives him. He was a consistent member of the Church of the Brethren for about thirty-seven years. He was a good husband, a kind father, and an esteemed citizen. He will be sadly missed. His home was always a home for the Brethren. His seat in church was seldom vacant when he was able to be present. His suffering was of long duration and at times intense, but he bore it patiently and prayed for the time to take his departure. When death came, he passed peacefully away. Services by the writer. Text, John 11: 25; Rev. 20: 6.—Z. Annon, R. D. 1, Thornton, W. Va.

Sell, Bro. Daniel S., died at his mountain home near Salemville, Bedford Co., Pa., Feb. 18, 1912, aged 69 years, 4 months and 24 days. Bro. Sell united with the church when quite young and remained faithful until death. Services in the Salemville Brethren church, New Enterprise congregation, by Brethren D. T. Detweiler and L. F. Holsinger. Interment in the graveyard near the church.—W. H. Mentzer, New Enterprise, Pa.

Sherfey, Hobart McKinley, son of Sister Sallie Sherfey, died in the Pleasant Valley congregation, Washington Co., Tenn., Jan. 21, 1912, aged 15 years and a few months. A few years ago he fell and injured his head, which finally caused his death. He made a profession three years ago but never joined any church. His father (Bro. S. H. Sherfey) preceded him six years ago. Besides his mother he leaves six sisters, one brother and two half-brothers. Services by Bro. J. C. Bashor. Interment in Pleasant Valley cemetery.—Effie Edith Miller, Jonesboro, Tenn.

Shively, Linna Alvin, son of Daniel E. and May Shively, died of pneumonia in LaPlace, Ill., in the Okaw congregation, Jan. 29, 1912, aged 1 year, 4 months and 14 days. He leaves father, mother, two brothers and four sisters, who will miss him very much in the home. Services by the writer from Matt. 19: 14. Interment in Frantz cemetery.—Geo. W. Miller, Cerro Gordo, Ill.

Smouse, Mr. George, died at his home in Waterside, Bedford Co., Pa., Feb. 24, 1912, aged 59 years, 8 months and 23 days. Services in the Waterside Brethren church, New Enterprise congregation, by Eld. D. T. Detweiler. Text, Psa. 39: 4. Interment in the Replogle graveyard on the hill near the church.—W. H. Mentzer, New Enterprise, Pa.

Snider, Sister Elizabeth, born in Frederick County, Md., Sept. 1, 1832, died at the home of her son, John Blickenstaff, Jan. 10, 1912, aged 77 years, 3 months and 20 days. In 1852 she was married to John Ezra Blickenstaff, Oberlin, Kans. To this union were born eight sons and three daughters. Her husband and one daughter preceded her in death. In 1880 she, with her husband and family, came to Nebraska, where she lived until 1908. Since then she has lived with her sons. Sister Snider united with the Church of the Brethren early in life and was a true Christian and faithful church worker to the end. She was a constant sufferer for seven long months. She bore it patiently, and always looked forward to the time when there would be no more suffering and all would be joy and happiness with the Lord. Services at the home of her son, John, by Eld. R. S. Palmer, of the Church of Christ. The remains were taken to Beatrice, Nebr., for burial, by the side of her husband, at their old home. She leaves eight sons and two daughters. Five sons were present at the funeral.—J. W. Blickenstaff, Oberlin, Kans.

Stock, Sister Maria, nee Deardorff, died Feb. 20, 1912, at the Brethren Home near Carlisle, Pa., of paralysis of the heart, being sick only four days, aged 89 years, 6 months and 24 days. Aunt Maria was conscious to the last. She called for the elders and was anointed. Awaiting the coming of the Master, she called the inmates of the Home to her bedside, and gave them all good-bye. Sister Stock was the daughter of the late Andrew Deardorff, of Franklin Grove, Ill., and a sister of the late Daniel Deardorff, of the same place. She is survived by two brothers. She united with the church when

she was young, and remained a consistent member all her life. Services at the Home by Bro. W. I. Sheaffer, of Huntsdale, Pa., Feb. 22. Next day her remains were taken to New Oxford, where services were conducted in the German Reformed church by Eld. D. H. Baker, of Hanover, Pa., whom the deceased had asked (fifteen or more years ago) to preach her funeral sermon. He was assisted by Mr. Korn, a German Reformed minister, of New Oxford, and Bro. C. C. Brown, of East Berlin, Pa. Interment by the side of her husband, who preceded her many years ago.—D. E. Brown, Steward of the Home, Carlisle, Pa.

Walker, Bro. Joseph S., died at his home in Ottumwa, Iowa, Feb. 26, 1912, at the age of 53 years. He had been in poor health for the last two years. He leaves a wife and seven children, three brothers and three sisters. Services by the writer. Text, Psa. 90: 12 and Eccles. 12: 13-14. Interment in the Ormanville cemetery.—S. L. Cover, 118 S. Moore Street, Ottumwa, Iowa.

Wimmer, Sister Gay D., died of consumption, in the bounds of the Red Oak congregation, Floyd County, Va., Feb. 16, 1912, aged 24 years, 7 months and 26 days. She and her husband united with the Church of the Brethren by baptism May 6, 1905. Twelve days before her death she called for the elders and was anointed. She was a consistent member and loved by all who knew her. Her husband and two children survive her. An infant child preceded her. When Sister Wimmer was quite young, her mother died. Her grandfather, Mr. Walter Richard, raised her and her two sisters. After short services, interment was made in the Richard burying ground.—Ella Bowman, R. D. 5, Flory, Va.

Winand, Sister Leah, died of pneumonia, at her home near York Springs, Pa., Feb. 23, 1912, aged 82 years, 8 months and 25 days. She was the widow of the late Eld. Geo. Winand, who died about three years ago. She leaves three daughters and one son. Sister Winand was a loving mother. Services by Eld. C. C. Brown and Bro. W. G. Group. Interment in the Latimore cemetery by the side of her husband.—Ruth Group, York Springs, Pa.

Witwer, Marvin Bosserman, eldest son of E. R. and Alice H. Witwer, born Jan. 31, 1910, died Nov. 28, 1911, aged 1 year, 9 months and 28 days. The child had always been in good health until about three weeks ago, when diphtheria took a death grip upon him. During this time he bore his suffering patiently and cheerfully, often clapping his little hands and waving at some one that he knew, who was permitted to look at him through the window. A short time before his death his side was paralyzed, after which he suffered untold agony until death relieved him of his suffering. His parents and his little brother will very much miss the little jewel that had such a large place in their hearts and home. His four grandparents also survive him.—Mrs. E. R. (Bosserman) Witwer, Bradford, Ohio.

Weyand, Bro. Ross, died at the home of his father-in-law, Lorenzo Walter, near Klahr, Pa., Feb. 23, 1912, aged 21 years, 7 months and 2 days. He leaves a wife, his parents, five brothers and four sisters. Services by Eld. F. C. Dively. Interment in the Claar cemetery.—E. F. Claar, Klahr, Pa.

FINANCIAL REPORT

The General Mission Board begs to acknowledge the receipt of the following donations to the funds under their care, for the month of January, 1912:

WORLD-WIDE.

Pennsylvania—$333.00.

Eastern District.
Missionary Meeting, Bible term, Elizabethtown, ... $ 20 65
Big Swatara, $36; Schuylkill, $4, 40 00
Chas. C. Brown, $10; Miss I. F. Price, $10; Abram Fackler, $5; S. S. Lint, $3; S. Frances Harner, $2.40; Peter Biser, $1.20; A Sister, $1; Cassie and Fanny Yoder, $1; T. F. Imler (marriage notice), 50 cents; E. F. Nedrow (marriage notice), 50 cents; James Kurtz (marriage notice), 50 cents, ... 35 10
Southeastern District, Individuals.
Jos. Fitzwater, $3; Mrs. Kate Smith, $1.20, ... 4 20
Southern District, Individuals.
J. J. Oller, $20; D. E. Brown, $10; Martha J. Martin, $7.50; Celia Yost, $5; Solomon Strauser, $5; Amos P. and Lizzie Keeny, $5; H. J. Shallenberger, $5; Alice Trimmer, $5; A Brother and Sister, $3.75; C. W. Reichard, $3; J. S. Harley, $2.50; John H. Smith, $2; Amanda Beeler, $2; Sarah A. Baker, $2; G. W. Harlacher, $1.50; Susie Walker Resser, $1; Mrs. Barbara Morganthall, $1; Ellen Strauser, $1; Solomon G. Shallenberger, 50 cents, ... 92 75
Middle District, Congregations.
Spring Run, $6.41; Fairview, $2, .. 8 41
Annie E. Miller, $5; John R. Stayer, $3; John Snowberger, $3; Samuel R. Snyder, $3; C. L. Buck, $2; Marietta Brower, $2; Aaron Teeter, $2; T. T. Myers, $1.50; Isaac Replogle, $1.20; Mrs. Reuben Chilcott, $1; Geo. S. Myers, $1; John H. Zook, $1; James C. Wineland, $1, ... 28 70
Western District, Congregations.
Elk Lick, $15.69; Husband House—Middle Creek, $7, ... 22 69
Samuel C. Johnson, $25; S. J. Miller, $6; Caroline Meyers, $5; Mary Johnson Miller, $5; Wm. H. Koontz, $5; Herman Rummel, $5; H. L. Griffith, $8; Linda Griffith, $5; Joel Gnagey, $3; J. W. Rummel, $2; Sarah A. Johnson, $1; B. B. Ludwick (marriage notice), 50 cents, ... 80 50

Indiana—$277.80.

Northern District, Congregations.
Walnut, $24; Rock Run, $19.76; Portage, $13.50, ... 57 26
Christian and Susan Schrock, $15; Jacob B. Neff, $10.05; J. F. Appelman and wife, $10; David Whitmer, $10; Melvin D. Neff, $10; S. B. Reppert and wife, $9.32; J. O. Culler, $6; Christian Stouder, $5; Eliz. S. Metzger, $3; Nettie Johnson, $2.50; Mrs. Ida M. Keck, $2.50; Hamon Hoover, $2; D. B. Hartman, $2; I. L. Berkey, $2; Daniel Whitmer, $2; Enos W. Bowers, $2; Emanuel P. Pefley, $1; Samuel E. Good, $1; John S. Kauffman, 50 cents; Lanah Hess, 50 cents, ... 96 37
Middle District.
Bible term, North Manchester, .. 19 20
Wabash, ... 14 25
Sunday-schools.
Sister Emma Amick's Class, Burnetts Creek, $12.50; Salamonie—Lancaster, $10.56, ... 23 06
Daniel Karn, $2.50; Orville P. Clingenpeel, $2; John W. Hoover, $1.25; Isaac H. Shultz, $1.20; J. D. Rife, $1.20; M. E. Miller, $1; Andrew Fouts, $1; John H. Cupp, $1; Emma Fair, $1; James Himelick, 50 cents; W. F. Neal, 50 cents; S. A. Haines, 20 cents, ... 13 35
Southern District, Congregation.
Nettie Creek, ... 9 00
Sunday-schools.
Rossville, $21.18; Birthdays—Nettie Creek—Brick Sunday-school, $5.93; Oda Mitchell's Class—Maple Grove, $3.50 ..... 30 61
Wm. Stout, $5; Chas. W. Ross, $3; Henry C. Shultz, $1.20; Catharine Bowman, $1; Levi S. Dilling, $1; Amanda Widows, $1; Jeremiah Latshaw, $1; Dennis Hufford, 50 cents; John E. Miller, 50 cents; John E. Metzger (marriage notice), 50 cents, 14 70

Iowa—$224.10.

Northern District, Individuals.
Eph. Lichty, $34; J. S. Albright, $10; L. W. Kennedy, $10; H. E. Slifer, $10; Samuel Fike, $12; Jacob Lichty, $6; J. J. Berkley, $6; Edward Zapf, $5; Conrad and Louisa Messer, $5; Henry S. Sheller, $5; C. Frederick, $4; U. S. Blough and wife, $4; W. A. Blough, $3; E. M. Lichty, $3; Mrs. Rebecca Hess, $1.75; J. J. Hershberger, $1.50; Jonas D. Sweitzer, $1; A. W. Miller, $1; A. P. Blough (marriage notices), $1; Hannah Messer, $1; W. H. Lichty (marriage notice), 50 cents; I. W. Brubaker (marriage notice), 50 cents; Vinton Artz, 50 cents, ... 125 78
Middle District, Congregation.
Panther Creek, ... 11 75
Sunday-school.
Iowa River, ... 9 97

Maryland—$92.18.

D. W. and M. A. Hendricks, $25; Mrs. M. E. Loudenslager, $7; John G. Fleckner, $6; Amos E. West, $5; W. E. West, $5; D. W. Miller, $5; Franklin Rhodes, $4; D. Frye, $3; Eliz. Fahrney, $2.50; Ezra Fahrney, $2.50; C. Z. Reitz, $1.20; C. S. McNutt, $1.20; Martin Buck, $1, ... 68 40
Southern District, Congregation.
Salem, ... 3 00
Individuals.
E. M. Henry, $3.50; W. G. Caskey, $1.20; J. H. Keller (marriage notice), 50 cents, ... 5 20

Ohio—$209.42.

Northwestern District, Congregations.
Sugar Creek, $69.50; Greenspring, $17, ... 86 50
Christena Leedy, $10; John R. Spachi, $5; John Hane, $3; Lydia Dickey, $1.50; Mrs. David Berkebile, $1.20; L. E. Kauffman, $1.20; J. W. Smith, $1; Joseph S. Robison, $1; Mrs. Altha Keith, $1; Bessie M. Kaylor, $1, ... $ 25 90
Northeastern District, Individuals.
Dr. Geo. H. Irvin, $29.34; Isaac Brumbaugh, $10; Geo. M. Weidler, $6; Melanchton Stauffer, $5.38; Geo. Shannon, $5; Philip and Eliza Priser, $2.50; John Dupler, $1.20; Sadie Moherman, $1; Clara Woods, $1, ... 61 42
South District, Sunday-school.
Hickory Grove, ... 10 00
Mary Ockerman, $6; Levi Stoner, $5; Sarah Stoner, $2.50; C. M. Smith, $2.50; Elizabeth Stauffer, $1.20; C. Teeter, $1.20; W. H. Folkerth, $1.20; David Brenner, $1.20; Eli Niswonger, $1.20; John H. Rinehart, $1.20; John O. Warner, $1.20; Jesse K. Brumbaugh, $1.20, ... 25 60

Virginia—$177.72.

First District, Congregations.
Germantown, $6.50; Antioch, $1, ... 7 50
Sunday-schools.
Birthdays—Troutville, $7.28; Chestnut Grove—Pleasant View, $5, ... 12 28
Thomas Harrow, $2; T. S. Moherman, $1.80; C. J. Clingenpeel, $1, .. 4 80
Second District, Congregation.
Bridgewater, ... 24 36
Wm. H. Sipe, $10; Noah W. Beery, $5; Jacob L. Zimmerman, $5; Mary S. Zimmerman, $2.50; Jane A. Zimmerman, $2.50; D. M. Good, $2.50; D. S. Thomas, $2; Lella R. Flory, $2; Mrs. J. W. Harmberger, $1.66; D. S. Neff, $1.50; John S. Flory, $1.50; James R. Shipman, $1.50; Lethe A. Lisley, $1.20; J. M. Garber, $1.20; Samuel L. Huffman, $1.20; Mrs. J. W. Huffman, $1; Chas. H. Wampler, $1; M. G. Sanger, $1; Mollie Foster Aleshire, $1; D. C. Cline, $1; John L. Driver, $1; Jacob H. Cline, $1; John S. and L. Barbara Garber, $1; Eliz. A. Andes, $1; Katie M. Showalter, $1; Eliz. R. Showalter, $1; Sue Earman, $1; S. I. Stoner, 70 cents; S. Frank Cook, 66 cents; Nannie O. Humbert, 50 cents; A. B. Glick, 50 cents; A. J. Miller, 30 cents; John D. Huddle, 27 cents; J. S. Wright, 25 cents; Lucy E. Evers, 25 cents; Mary R. Evers, 25 cents; Martha F. Evers, 25 cents; M. D. Hess, 25 cents; Sarah A. Knisely, 25 cents; Bessie V. Wampler, 10 cents; Nannie A. Wampler, 10 cents; Barbara Ann Wampler, 10 cents; Nannie A. Brower, 10 cents, .. Northern District, Congregation.
Mill Creek, ... 57 93
B. W. Neff, $5; John H. Kline, $5; Samuel Garber, $3; David W. Wampler, $2; Joseph F. Driver, $1; J. G. Kline, $1; J. N. Smith, $1; Anna Wampler, $1; Hugh R. Flory, $1; Benjamin Miller, 50 cents; Rebecca F. Miller, 50 cents; Mary F. Miller, 50 cents; Madison Kline, 50 cents; P. J. Craun, 50 cents; Benjamin Cline, 50 cents; Susannah Flory, 50 cents; John F. Wampler, 50 cents; L. S. Miller, 50 cents; D. R. Miller, 25 cents, ... 24 50
Eastern District, Congregations.
Nokesville, $6.50; Manassas, $5.60, Samuel Glick, $6; Geo. W. Shaffer, $2; Ella L. Myers, $1; Eliz. Harley, 50 cents, ... 11 10

California—$132.85.

Northern District, Individuals.
D. L. Forney, $3; T. N. Beckner, $2.60; Mrs. W. H. Stempel, $1; Sarah J. Beckner, $1; Franklin Davison, $1; D. S. Musselman, $1; D. R. Holsinger (marriage notice), 50 cents, ... 9 60
Southern District, Congregations.
Lordsburg, ... 10 10
M. D. Hershey and wife, $56.75; Mary M. Hepner, $10; Magdalena Myers, $5; David Eikenkraff, $5; Collin Puterbaugh, $5; Ira G. Cripe, $5; Martha J. Gray, $4; J. L. Minnich, $3; Eliz. Forney, $3; S. Bock, $1, .. 97 75

Illinois—$117.01.

Northern District, Congregations.
Pine Creek, $8; Milledgeville, $1.50, Wm. Wingerd, $12; L. J. Gerdes, $7; E. Weigle, $5; John Weber and wife, $5; John C. Lampin, $5; Levi S. Shively, $5; Martha J. Shively, $3; Belle Whitmer, $1; A. L. Mote, $1.20; P. H. Graybill, $1.20; Jennie S. Harley, $1.20; John W. Lutz, $1; E. J. Knouse, $1; Daniel Metz, $1; J. H. B. Williams (marriage notice), 50 cents; Reuben and Sarah Faringer, 40 cents; A. H. Stauffer, 50 cents; Sally Kimmel, $1, ... 26 50
Southern District, Congregations.
West Otter Creek, $7.30; Oakley, $2, ... 9 30
Christian Workers.
Girard, ... 8 81
Eliz. Henkes, $5; Frank Ettnyer, $5; Atta C. Eikenberry, $2.50; Isaac Eikenberry, $2.50; D. C. McGonigh, $2.50; Owen D. Cripe, $1; J. W. Lear (marriage notice), 50 cents; J. M. Masterson (marriage notice), 50 cents; A. L. Bingaman (marriage notice), 50 cents; J. A. Smeltzer (marriage notice), 50 cents, ... 20 50

Maryland—$92.18.

Eastern District, Individuals.
Annie R. Stoner, $25; Caleb Long, $20; Alfred Englar, $17; Mrs. Sallie Wingerd, $3; David M. Young, $1; Amos Wampler, $1; A. Chambers (marriage notice), 50 cents; R. A. Nedrow (marriage notice), 50 cents, . Middle District, Congregation.
Beaver Creek, ... 68 00
Mary L. Stouffer, $2.50; Barbara E. Stouffer, $2.50; Jonas E. Flook, $2.40, Western District, Individuals.
John A. Merrill and wife, $5; Mrs. Lewis Miller, $2, ... 9 78

Canada—$86.40.

Sunday-school.
Sharon, ... 7 40
Malinda Swartz, $2; Elder J. N. Overholtz, $1, ... $ 3 00

Missouri—$64.03.

Northern District, Individual.
South St. Joseph, ... 9 06
S. B. Shirkey and wife, $5; John C. Van Trump, $5; E. N. Huffman (marriage notice), 50 cents, ... 10 50
Middle District, Christian Workers.
First Church, Kansas City, ... 3 62
Mary A. Eshelman, $5; Wm. H. and Nannie C. Wagner, $5; Susan Moomaw, $1.25; L. P. Donaldson, $1, ... 12 25
Southern District, Congregation.
Nevada, ... 3 35
C. W. Gitt, $25; Cynthia Barnhill, 25 cents, ... 25 25

Colorado—$64.73.

Southeastern District, Congregation.
Hartman, ... 69
Sunday-school.
Rocky Ford, ... 5 08
John M. Heckman, ... 45 00
Western District, Congregation.
First Grand Valley 6 96
Sunday-school.
Grand Junction Mission, ... 7 00

Kansas—$57.69.

Northeastern District, Individuals.
Mr. and Mrs. Pefley, $8; Enoch Derick, $1; L. Hoover (marriage notice), 50 cents; H. F. Crist (marriage notice), 50 cents; C. B. Smith (marriage notice), 50 cents, ... 10 50
S. E. District, Christian Workers.
Verdigris, ... 26 94
Fannie Stevens, $4.75; Susan Cochran, $1, ... 5 75
Southwestern District, Individuals.
James P. Harris and wife, $5; G. W. Crissman, $5; S. M. Brown, $2.50; Mrs. Lena Peel, $1; J. J. Yoder (marriage notice), 50 cents; James P. Harris (marriage notice), 50 cents, ... 14 50

West Virginia—$25.75.

Northern District, Individuals.
Alex. Evans, $3; Charles Hamstead, $2; R. E. Reed, 65 cents, ... 5 65
Second District, Individual.
A Brother, Simpson, W. Va., ... 20 10

Washington—$23.50.

Sunday-school.
Winners Class, North Yakima, ... 8 00
Mother and boys, $5; W. C. Lehman, $6; C. Plitz, $2.50; Julia Palmer, $1; D. B. Eby (marriage notice), 50 cents; J. Hollinger (marriage notice), 50 cents, ... 15 50

North Dakota—$33.50.

Brumbaugh, $8; James River, $7, ... 15 00
Henry Kile, $5; Elizabeth Kile, $3; J. H. Brubaker (marriage notice), 50 cents, ... 8 50

Michigan—$21.14.

Sunday-schools.
Woodland, $15.94; Lakeview, $2.50, Herbert Morehouse, $1.50; Perry McKimmy, $1.20, ... 18 44

Oklahoma—$13.95.

Washita, ... 2 70
Individuals.
C. C. Clark, $5; In Jesus' Name, $2; W. P. Bosserman, $1.20; Wm. P. Bartholom, $1; Sarah Merkey, $1, ... 3 75

Oregon—$11.75.

Ashland, ... 10 20
S. Breuer, $1; E. R. Wimes, 75 cents, ... 10 00

Nebraska—$4.75.

Christian Workers.
Bethel, ... 1 75
P. A. Nickey and wife, ... 2 25

Denmark—$3.92.

Sunday-school.
Sindal Brethren, ... 2 50

Louisiana—$2.00.

Lafayette Sutphin, ... 3 92

Florida—$2.00.

Clay Dilion, $1; Isaac Garst, $1, .. 3 00

Wisconsin—$1.00.

Sarah Yoder 2 00

Tennessee—$1.00.

Joseph Carey, ... 1 00

Idaho—$0.50.

Jennie S. Brower (marriage notice), 50 cents, ... 1 00 50

Texas—$0.50.

Mrs. Mary Hanna, ... 97 75 50

Minnesota—$0.50.

Elsie Souders (marriage notice), .. 26 50 50

Unknown—$1.00.

Unknown, ... 1 00

Total for the month,	$ 1,974 69
Previously reported,	22,365 27
For the year so far,	24,339 96
Less corrections,	35 65
	$24,304 31

INDIA ORPHANAGE.

Pennsylvania—$153.00.

Eastern District, Sunday-schools.
West Conestoga—Lititz, $30; Elizabethtown, $20, ... $ 50 00 9 20
Miss F. Price, ... 20 00
Southern District, Individual.
In Memory of S. Homer Sieber, .. 20 00
Middle District, Individuals.
David Koones, $20; "Jani Moti," $10; Edgar Sell, $4, ... 34 00
Western District.
Meyersdale Mission Circle, ... 20 00
W. H. Blough and wife, ... 9 00

Illinois—$46.15.

Northern District, Individual.
Lizzie Clair Studebaker, ... 20 00
Southern District, Sunday-schools.
Sunday-school Classes, Oakley, $16; Sugar Creek, $10.15, ... 26 15

Iowa—$41.00.

Northern District, Individuals.
Chas. W. Eisenbise and wife, .. 20 00
Aid Society.
Waterloo Sisters, ... 16 00
Southern District, Sunday-school.
South Keokuk, ... 5 00

Maryland—$40.00.

Middle District.
Hagerstown Missionary Association, ... 20 00
Hagerstown Ladies' Aid Society, 20 00

Indiana—$28.00.

Northern District, Sunday-school.
First South Bend, ... $ 8 00
Middle District, Sunday-school.
Flora, ... 10 00
Aid Society.
North Manchester Sisters, ... 10 00

Ohio—$27.00.

Southern District, Sunday-school.
Pittsburg, ... 20 00
Mrs. Carrie Taylor, ... 7 00

Nebraska—$21.00.

Sunday-school.
Beatrice, ... 20 00
A Sister, Octavia, ... 1 00

Virginia—$20.00.

Second District.
James R. Shipman's Sunday-school Class, Bridgewater, ... 20 00

California—$20.00.

Northern District, Sunday-school.
Sacramento Valley, ... 20 00

Idaho—$20.00.

Christian Workers.
Nez Perce, ... 20 00

Michigan—$15.31.

Sunday-school.
Woodland, ... 15 31

Washington—$14.00.

Sunday-school.
Berean Class, N. Yakima, ... 14 00

Colorado—$5.00.

Western District, Christian Workers.
First Grand Valley, ... 5 00

Total for the month,	$ 450 46
Previously reported,	2,130 31
For the year so far,	$ 2,580 77

INDIA MISSION.

Ohio—$75.00.

Northeastern District, Individuals.
David and Sarah Shively, ... $ 75 00 14 50

California—$23.55.

Southern District, Christian Workers.
South Los Angeles, $20; Egan, $3.55, ... 23 55 5 65

West Virginia—$6.60.

First District, Congregation.
Allegheny, ... 6 60 20 10

Sweden—$2.65.

A Christian Worker, ... 2 65 8 00

Maryland—$1.05.

Eastern District, Sunday-school.
Katie S. Grossnickle's Class, Boonsboro, ... 1 05 15 50

Total for the month,	$ 108 85
Previously reported,	1,683 30
For the year so far,	$ 1,792 15
Plus correction,	25 65
	$ 1,817 80

INDIA NATIVE SCHOOLS.

Maryland—$30.00.

Eastern District.
Washington City Miss. Society, .. $ 30 00 3 75

Virginia—$18.50.

Northern District, Sunday-school.
Juvenile Classes, Linville Creek, .. 18 50 10 20

Iowa—$3.50.

Middle District, Sunday-school.
Ida E. Book's Class, Adel, ... 3 50 10 00

Total for the month,	$ 52 00
Previously reported,	321 75
For the year so far,	$ 373 75

INDIA WIDOWS' HOME.

Washington—$4.68.

Sunday-school.
Sunflower Class, N. Yakima, ... $ 4 68

Ohio—$1.00.

Northwestern District, Individual.
Mrs. Lovella Z. Crim, ... 1 00

Total for the month,	$ 5 68
Previously reported,	79 11
For the year so far,	$ 84 79

CHINA MISSION.

North Dakota—$70.00.

Sunday-school.
Pleasant Valley—Sunshine, ... $ 10 00
Mahlon P. Lichty, ... 60 00

New Mexico—$50.00.

Sale of house, Lake Arthur, ... 50 00

Illinois—$2.55.

Southern District, Congregation.
Oakley, ... 2 55

Florida—$1.00.

Isaac B. Garst, ... 1 00

Pennsylvania—$0.50.

Southern District, Congregation.
Upper Codorus, ... 50

Nebraska—$0.50.

A Sister, Octavia, ... 50

Total for the month,	$ 154 55
Previously reported,	1,835 65
For the year so far,	$ 1,990 20

CHINA ORPHANAGE.

Ohio—$3.00.

Northeastern District, Individual.
Cyrus Young, ... $ 3 00 34 00

Nebraska—$0.50.

A Sister—Octavia, ... 50 20 00

Total for the month,	$ 3 50
Previously reported,	66 50
For the year so far,	$ 70 00

CHURCH EXTENSION.

Oklahoma—$3.00.

Monitor, ... $ 3 00 20 00

Total for the month,	$ 3 00
Previously reported,	13 11
For the year so far,	$ 16 11

COLORED MISSION.

Illinois—$266.25.

Daniel Mohler, 50 cents; Preston

Arnold, $1; Mary Smith, 50 cents; E. A. Shively, 50 cents; A. L. Turney, $2; John D. Wagner, 25 cents; J. B. Metzger, $1; D. M. Bobb, $1; Isaac Elkenberry, $10; Amos Wrightsman, $5; Isaac Blickenstaff, $5; Laura N. Deakins, $1; Viola Frantz, $5; Ida Elkenberry, 50 cents; Hattie Elkenberry, 50 cents; Viola Landis, $1; Emma Wheeler, $1.75; D. M. Adams, $1; David Heckman, $5; J. Hugh Heckman, $1; Peter Gara, $5; H. Mohler, $1; Stephen Shively, $1; P. B. Eshelman, $3; O. D. Cripe, $5; A. L. Bingaman, $5; Elizabeth Hawver, $1; Barbara Cripe, 50 cents; Alice Cripe, 50 cents; Elizabeth Hendricks, $25; Samuel Hendricks, $25; H. E. Leedy, $1; J. G. Fulk, $10; O. R. Turney, $2.50; Rilla Turney, $2.50; Sarah E. Bobb, $5; Daniel Heckman, $1; A Brother, $1; Frank Christner, $1; T. M. Calvert, $50; Emma Borden, $5; Sarah Obenchain, 75 cents; Albert Obenchain, 50 cents; Susan Gerhart, 50 cents; Dailey Crawford, $1; Emma E. Williamson, $15; Walter McBride, $5; Elizabeth Waker, 50 cents; Rebecca Fitzpatrick, $1; Mary B. Weller, $5; Minnie Swinger, $1.50; Rebecca Winger, $2; A Brother, $1; A Brother, $1; M. S. Seymour, $5; Amy Fitzpatrick, $1; J. C. Stoner, $15; Geo. Eble, $10; Oscar Ridgely, $5; Jonas Rothrock, $1, ... $ 266 25

Michigan—$68.00.

D. E. Chambers, $25; Wm. Smith, $15; Wm. Patzwall, $5; J. M. Lair, $5; Philip Probst, $5; Alice Whitehouse, $5; Frank Huffman, $5; Bertha Frantz, $1; Edith Frantz, $1; Monroe Williams, $1, ... 68 00

Nebraska—$48.00.

P. T. Grabill, $25; Daniel Burkhard, $10; M. A. and Mary F. May, $5; Eli Bowers, $5; Ida Stauffer, $3, ... 48 00

Oregon—$29.88.

Minnie Hermann, $10; Geo. B. Adams, $5; Wilber Barklow, $4.88; Roy Stevens, $1; C. H. Barklow, $3; Thomas Royer, $1.60; Jessie Barnett, $1; Guy Barnett and wife, $2; Edna Stuntz, $1; Loyal Settles, 50 cents, $ 29 88

Ohio—$27.00.

S. R. Garver, $20; Bertha Ruble, $5; J. A. Souder, $2, ... 27 00

Iowa—$16.50.

J. N. Weaver, $10; L. E. Miller, $5; B. E. Gardner, $1.50, ... $ 16 50

Washington—$2.50.

Don H. Messamer, ... 2 50

Kansas—$1.00.

H. E. Myers, ... 1 00

Total for the month, ... $ 459 13
Previously reported, ... 4,433 69

For the year so far, ... $ 4,892 82
Plus correction, ... 10 00

$ 4,902 82

SUNDAY-SCHOOL EXTENSION.

General Fund.

Pennsylvania—$43.53.

Maple Spring Sunday-school, $15; Ligonier Sunday-school, $5; Montgomery Sunday-school, $3.93; Fairview Village Sunday-school, $2; Mt. Joy Sunday-school, $5.20; Children, Rockton Sunday-school, $1.65; Chickies Hill Sunday-school, $1.75; Chickies Aid Society, $5; Morgan Gindlesperger, $1; F. C. Darr, $1; Nellie Horner, 50 cents; Mary C. Blough, 70 cents; J. E. Critchfield, 50 cents; Gelen R. Blough, 30 cents, $ 45 53

Iowa—$36.36.

Panther Creek Sunday-school, $33.21; Cedar Sunday-school, $3.15, .. 36 36

Ohio—$32.70.

Price's Creek—Castine Sunday-school, $13.50; 18 members, Painter Creek Sunday-school, $9.45; Hickory Grove Sunday-school, $7.50; Bremen Sunday-school Class No. 3, $2.25, ... 32 70

Indiana—$10.27.

Rossville Sunday-school, $4.77; Spring Creek Sunday-school, $3.50; Three Children, Mississinewa Cong., $2, ... 10 27

Virginia—$23.99.

Barren Ridge Sunday-school, $10.26; Fairview Sunday-school, $5.08; Chestnut Grove—Pleasant View Sunday-school, $6; Flat Rock Cong., $2.30; Nokesville, $1.35, ... $ 23 99

Michigan—$23.61.

Sugar Ridge Sunday-school, $9.11; Woodland Sunday-school, $7.76; Onekama Sunday-school, $4.07; New Haven Sunday-school, $2.67, ... 23 61

Illinois—$7.00.

Salem Sunday-school, $5; Lamotte Sunday-school, $2, ... 7 00

North Dakota—$6.82.

Kenmare Sunday-school, $4; Carrington Sunday-school, $2.82, ... 6 82

Kansas—$5.00.

Frank Sargent, ... 5 00

Nebraska—$3.01.

Alva Congregation, ... 3 01

Maryland—$2.00.

Children of Beaverdam Sunday-school, ... 2 00

Oregon—$0.25.

E. R. Wimes, ... 25

Total for the month, ... $ 194 54
Previously received, ... 889 68

For the year so far, ... $ 1,084 22
Less corrections, ... 11 80

$ 1,072 42

BUILDING FUND.

Pennsylvania—$32.00.

Elizabethtown Sunday-school, $10; Elizabeth Meyer, $10; Lizzie K. Eshelman, $10; F. N. Groff, $2, ... $ 32 00

Iowa—$26.23.

Birthdays—Ivester Sunday-school, $16.23; Greene Sunday-school, $10, 26 23

Indiana—$26.82.

Salamonie-Lancaster Sunday-school, $10.58; Lancaster-Salamonie Cong., $6.92; Mexico Sunday-school, $7.32; La Porte Congregation, $2, ... 26 82

Illinois—$9.48.

Lamotte Sunday-school, $2.17; Ralph Landis, $2.60; Centennial Sunday-school, $3.95; Mabel Beery, 76 cents, ... 9 48

Ohio—$10.00.

Sugar Grove Sunday-school, ... $ 10 00

Kansas—$6.00.

Belleville Sunday-school, ... 6 00

Michigan—$6.63.

East Thornapple Sunday-school, $5.63; Walter P. Moore, $1, ... 6 63

Maryland—$5.00.

Daniel Baker, ... 5 00

Iowa—$1.43.

Winchester Sunday-school, ... 1 43

Total for the month, ... $ 123 59
Previously reported, ... 218 72
Plus corrections, ... 11 80

Total for year so far, ... $ 354 11

CORRECTIONS.

The donation of $10.00 from Camden congregation, Indiana, credited in the February Visitor to Sunday-school Extension, General Fund, should have been credited to the building fund.

Under the head of India Orphanage in the financial report given in the January Visitor, the donation of $10 given by the primary class of Loon Creek Sunday-school, Indiana, should have been credited to Middle Indiana instead of Northern District.

The donation of $10 credited to Wm. H. Myers under World-wide Missions, from Middle Iowa, in the January Visitor should have been credited to Denver Colored Work.

Under World-wide Missions in the January Visitor the donation of $25.65 credited to Payette Valley, Idaho, should have been placed to India Mission.

Mrs. H. Kurtz, Iowa, should have been placed under Middle Iowa, Coon River congregation instead of under Southern Iowa, in the World-wide report in the February Visitor.

The donation of $1.80 from Redondo Beach Mission should have been credited to the Sunday-school Extension Building Fund instead of the General Fund as was done in February Visitor.

The amount credited to Garrett congregation, Pa., in January Visitor should have been credited to Garrett Sunday-school, Berlin congregation.

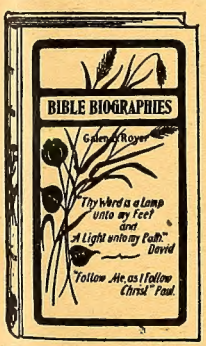
Abraham the Faithful

Twelfth Volume of the Bible Biographies

By Galen B. Royer

Here is a new book in attractive binding that will please and instruct along right lines.

The book is well bound in cloth, with beautiful cover design. The book contains 181 pages, with a number of illustrations.



Contents of Book

Birthplace, Early Life, Shechem, Canaan, Egypt, Lot's Choice, Lot Rescued, "Like Stars," A Solemn Covenant, Hagar, Circumcision, Pleading for Sodom, Fire and Brimstone, Isaac Born, Ishmael Cast Forth, A Great Trial, Sarah Dies, Isaac and Rebekah, "Gathered to His People."

You will readily see, from the above contents, that this volume is of much interest to all, and especially to boys and girls.

Price, per single copy, prepaid, ... $0.30
Price, per dozen, prepaid, ... 3.25

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

KINGDOM SONGS!

THE NEW SONG BOOK

You need it in your Sunday-school, Christian Workers' Meeting and other praise service.

It has been prepared with the view of giving satisfaction and the best songs obtainable were secured. Contains 290 songs.

PRICE:

Single copy, postpaid, ... $ .35
Per dozen, prepaid, ... 3.50
Per 100, not prepaid, ... 25.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

DAYBREAK IN THE DARK CONTINENT

By Wilson S. Tayler.

For centuries Africa has been groping along in spiritual darkness. Is there any hope for the break of day? Read the book. It will tell you of much that has been done, of present conditions and of future prospects. Bishop Hartzell, the writer of the introduction, says,

"The author is exceptionally well qualified to write on Africa. In addition to extensive, previous and subsequent researches, he spent a year, as my travelling companion, diligently studying at first hand (on both coasts and in widely separated sections) the continent and its people."

The book contains a number of illustrations showing the methods of life and the changes that have been wrought by the introduction of Christianity; also several maps which are of great value in helping to make the contents intelligible.

Price, cloth, ... **57 cents**

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

Modern Fables and Parables

—OR—

Moral Truth in a Nutshell

This book contains 352 pages and more than 100 fables and parables. The great majority of these are new. Some are old fables and parables recast and covered in modern dress. They present truth in a forcible style, which is also striking, and makes it easily understood and remembered. The application may be made spiritually as well as morally in most instances. In the variety of subjects almost every phase of human life is touched. The illustrations, 75 in number, by Paul Kraff and others, add greatly to the interest and help wonderfully in making clear the meaning. A careful study of these fables and parables will help one to see himself and others in a new light and enable him to live a nobler and happier life.

Price, **65 cents**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

The Lord Our Righteousness

By Eld. S. N. McCann.

That this little book is the result of earnest, thoughtful, prayerful study and investigation in search for truth must be acknowledged by every careful reader. A brief quotation from the author's preface will give a better conception of the burden of the contents than any attempt at a description:

"The contents of this little volume grew out of my fruitless efforts to justify myself by mere works. These efforts led me to a more careful study of the Word of God and thus to better light."

A careful, prayerful reading and study of this book, accompanied by a comparing of it with the Word, is sure to bring the conviction that both the letter-of-the-Word and the faith-alone classes of people are on dangerous ground, and that the willing-mind class are on the right road.

The first three editions of the book were quickly exhausted and still the orders came. Hence this fourth edition. The book contains 128 pages, bound in cloth, stiff covers.

Price, ... **50 cents**

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

ONESIMUS

The Runaway Slave

By Eld. H. B. Brumbaugh.

¶ A new book of 159 pages in which we have presented a charming story of the days of Paul the Apostle. Many years have been spent in bringing together the material for this fascinating and realistic sketch of Onesimus and his experience among the Christians of Colosse and Rome.

¶ After a careful perusal of this book you cannot but have a new interest in Paul and his several Epistles. In fact you have here an interesting and entertaining Commentary on the Epistle of Paul to Philemon.

¶ This book will be read with interest and profit by hundreds of young people and every student of the New Testament will enjoy every one of its nineteen chapters.

Cloth bound. Artistic side title. Clear type. Short chapters.

Price, postpaid, ...75 cents

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

TABLE OF CONTENTS.

Editorial,—
Special Music, ...169
The Next Thing (G. M.), ...169
Good and Evil,—Which (H. B. B.)? 169
A Bad Record, ...170
Card Playing in Homes, ...170
What the Isolated May Do, ...170
The Wrong View, ...170

Essays,—
A Few Words to Young Ministers. By A. G. Crosswhite, ...162
Faith and Works. By M. T. Hermon, ...162
Posture in Prayer in Public Worship. By J. D. Haughtelin, ...163
The Church of God. By P. B. Fitzwater, ...163
The Boy Jesus. By I. J. Rosenberger, ...164
Our Obligation to Our Schools. By Fred F. Good, ..164
The True Missionary Spirit Must Be World-wide. By David M. Adams, ...165

The Round Table,—
The Pulse of the Church.—S. E. Netzley. Co-partnership.—J. F. Burton. Military Genius Questioned. The Days of 1844.—Barnet Trimmer, ...166

Home and Family,—
The Greatest Common Divisor.—Elizabeth D. Rosenberger, ...167

Notes from Our Correspondents.

(Concluded from Page 172.)

attended, considering the severe, cold weather we had. We were more deeply impressed with the truthfulness of the Bible. March 2 we held our council, with Eld. H. W. Smith in charge. Two letters of membership were received. Bro. Jacob Hoover, Sisters Viola Meadow and Fanny Hoover were chosen as our Temperance Committee. Sisters Mae Clark and Erba Gorham and the writer were chosen for the Missionary Committee.—Mrs. Nicholas Frantz, Woodbury, Mich., March 4.

Woodland.—Our council should have been held Feb. 24, but, on account of inclement weather and drifted roads, was postponed until March 2. Our elder, Bro. J. M. Smith, presided. Two letters of membership were received and one was granted. It was decided to hold our love feast May 18, at 6:30 P. M. Bro. J. M. Smith was chosen as delegate to Annual Meeting; Bro. G. F. Culler alternate. The writer was chosen correspondent for one year.—Martha Smith, Woodland, Mich., March 4.

MINNESOTA

Worthington.—We met in council March 2. Eld. J. Schechter, Jr., officiated. One brother was received back into the fold, and was granted a letter of membership. Bro. J. Schechter, Jr., was chosen as our delegate to Annual Meeting; Bro. Chas. E. Wolff, alternate. We decided to have a series of meetings shortly after the Annual Meeting; also a singing class at the same time, to be followed by a love feast. The writer was elected superintendent of the cradle roll.—Minnie Schechter, Worthington, Minn., March 4.

MISSOURI.

Bethany.—We continue to have our preaching services here each first and third Sunday of the month. We also preach each fourth Sunday in a schoolhouse four miles distant. Many seem much interested in our plea for a whole Gospel. We also had services Feb. 11, after which baptism was administered to a young sister. We have an inviting field in this great Southwest.—F. L. Baker, R. D. 2, Conway, Mo., March 4.

Nevada.—We are glad to report that our church has enjoyed a visit from Eld. Jas. A. Sell, of Hollidaysburg, Pa. While with us he preached three inspiring sermons. We feel that we have been strengthened. His health is fairly good. May the Lord bless him and give him many days to spend in his service.—Leander Smith, 230 N. Oak Street, Nevada, Mo., March 4.

Peace Valley.—Our church met in council March 2. Our elder, Bro. P. L. Fike, presided. He was reëlected for another year. Christian Workers' Meeting officers were reëlected for the next three months. The writer was chosen president. We decided to have our love feast June 8.—Annie Diedlker, Peace Valley, Mo., March 4.

NEBRASKA.

Alvo.—Our church met in council Feb. 24. Bro. A. E. Thompson, of Lincoln, Nebr., presided. As our elder wished to be relieved from his work here, Bro. A. E. Thompson was chosen to take his place for this year. The same Sunday-school officers were reëlected, with Bro. D. C. Rasp as superintendent. The same Christian Worker officers were chosen, with Bro. Archie Miller in charge. Brethren Archie Miller, Henry Miller and C. D. Rasp were chosen solicitors for the coming year. Some other business was pleasantly disposed of. The writer was chosen Messenger agent.—Hattie E. Kear, Alvo, Nebr., March 5

Lincoln church met in council March 1, at 7:30 P. M., our pastor, Eld. S. E. Thompson, presiding. We had a very good meeting and did considerable business. Our church here is small, but we are all in peace and love. We set the time for our love feast for May 26 in the evening.—Caroline Brown, Lincoln, Nebr., March 4.

OHIO.

Akron.—We met in council March 2. In the absence of our elder, James Murray, and Bro. A. F. Shriver (who is attending Bethany Bible School), Bro. Claude Murray officiated. Three members were received into the church by letter. We decided to hold a series of meetings in November. On Sunday evening, March 3, Bro. Zimmerman, of Juniata, Pa. (who is visiting his son here), preached for us. Our Sunday-school work is very encouraging, the attendance having been more than one hundred for several Sundays past. We have organized a Sisters' Aid Society, which meets every two weeks. Our teacher-training class, formerly taught by Bro. C. Murray, is now taught by Sister Emma Rohrer. We meet weekly. We again urge you to send names of friends, living in the city, who might become interested in our church.—Mrs. Jennie M. Shriver, 807 Coburn Street, Akron, Ohio, March 4.

Ashland.—At a called council, March 3, our church decided to hold a series of meetings, beginning Oct. 12, to be conducted by our pastor, Bro. W. D. Keller. We also decided to hold a love feast this spring, probably in May. Our Sunday-school is prospering. A teacher-training class has just been organized, to be taught by Sister W. D. Keller.—David Bailey, R. D. 9, Ashland, Ohio, March 4.

Blue Creek.—Our church met in council March 2, with Eld. John Flory presiding. The following church officers were elected: Bro. D. M. Kyser, trustee; Bro. M. C. Leslie, clerk; Bro. Wm. Stombaugh, treasurer; Sister Elma Kyser, solicitor; Bro. Leo Stombaugh, member of the Temperance Committee. We also elected our Sunday-school officers, with Bro. M. C. Leslie as superintendent; the writer, secretary. Two letters of membership were received. Bro. L. H. Prowant was chosen as our delegate to District Meeting.—Sylva Stombaugh, Paulding, Ohio, March 4.

Donnels Creek congregation met in council at the country house March 2. Eld. S. R. Peifer presided. One letter was received,—a minister in the first degree. Six letters were granted. Bro. Howard Eidemiller is our delegate to Annual Meeting; Bro. J. D. Sandy alternate. Brethren Drue Funderburg and J. D. Sandy were chosen as delegates to the District Meeting; Brethren D. S. Dredge and Roland Leatherman alternates. It was decided to hold a series of meetings at the country house in August. On Sunday, March 3, three were received by letter.—Leslie Winget, R. D. 1, Box 173, Springfield, Ohio, March 4.

Hickory Grove.—March 2 we held our council at West Charleston. A goodly number were present, with Bro. Jacob Coppock officiating. The reports from the visiting brethren were very encouraging and helpful. We were impressed that we need more such social feasts. Brethren Jacob Snell, C. A. Studebaker and the undersigned were reëlected to the offices of treasurer, clerk, and correspondent, respectively. Bro. Coppock was chosen as our delegate to the Annual Conference; Bro. E. C. Funderburg and the writer are delegates to District Meeting. A committee was chosen to figure on providing Sunday-school rooms for the two houses. We decided to hold our love feast May 25, at ten o'clock. Since New Year we have been holding services at each of the houses every Sunday, and we like the plan very well.—W. W. Peters, Tippecanoe City, Ohio, March 4.

Logan church met in council today with our elder, Bro. A. Miller, as moderator. We decided to hold our love feast May 25, at 7 P. M. We expect to begin our Christian Workers' Meetings the first Sunday in May. The following officers were elected: Eld. A. B. Horst, president; Sister Flossie E. Mohr, secretary-treasurer. Eld. A. B. Horst is our delegate to Annual Meeting; Bro. Henry Royer is our delegate to District Meeting. We expect Bro. L. T. Holsinger, of Rossville, Ind., to be with us in a series of meetings about the first of August.—Bertha L. Yoder, R. D. 5, Box 16, Bellefontaine, Ohio, March 2.

Notice.—The churches of Southern Ohio are hereby notified of the approaching District Meeting, to convene April 23, at 8 A. M., in the Pittsburg house of the Ludlow and Painter Creek congregations, located four miles east of Arcanum. Further particulars, as to transportation facilities, will be given later. The Elders' Conference will convene the day preceding, at the same place, at 10 A. M. By action of the District Conference, all queries intended for the District Meeting must be in the hands of the retiring Secretary ten days before the time of the meeting.—D. S. Filbrun, Secretary, 1343 West Fifth Street, Dayton, Ohio, March 5.

Rush Creek church met in called council at the Bremen house March 2, with Bro. Sylvan Bookwalter, of New Paris, Ind., presiding. The church unanimously decided to retain Bro. E. B. Bagwell as our pastor for at least four months, and we hope that arrangements can then be made for the entire year. Bro. Bagwell has been living on a farm, but will now move to town, where he can do more pastoral work. Recently he has been sick, but his health is now improving slowly. He gave us an interesting talk this morning on Job 1: 9. The work here is prospering. Our new church is free of debt. Our Sunday-school and Sisters' Aid Society are both alive and doing good work. We realize that the Lord is blessing us. Our teacher-training class is getting along nicely, with Bro. Levi Stoner as teacher.—Mrs. Levi Stoner, Bremen, Ohio, March 3.

Stonelick church met in council March 2. The election of Sunday-school officers for the following year resulted in the choice of Sister Sarah E. Grossnickle as superintendent, and Sister Mary S. Carr as secretary and treasurer. The writer was also elected church correspondent for one year. We have an interesting evergreen Sunday-school. We have preaching each Sunday by our minister, Bro. S. P. Grossnickle.—Mary S. Carr, Newtonsville, Ohio, March 4.

PENNSYLVANIA.

Indian Creek.—Our church met in council March 2, with Eld. J. M. Price presiding. The members did nobly in replenishing the treasury. Brethren Elmer Moyer and R. H. Brumbaugh will represent the church at District Meeting. Bro. Brumbaugh will also represent the church at Annual Meeting. The sisters elected Sister Rosa Young as assistant superintendent, and Sister Sallie Price as treasurer of the Willing Workers' Sewing Circle. Our love feast will be held May 4, at 2 P. M.—Hannah R. Shisler, Vernfield, Pa., March 4.

Mingo church met in regular council March 2. Our elder, Bro. Jesse Ziegler, presided. Three letters of membership were granted. The officers for the Mingo Sunday-school were elected, with Bro. Harry Ziegler as superintendent. Sister Mary S. Ziegler was chosen missionary solicitor. Bro. Peter Smith was chosen delegate to Annual Meeting, and Brethren Samuel Gottshall and William Gottshall as delegates to District Meeting. We decided to hold our love feast May 18, at the Mingo house.—Elizabeth B. Hunsberger, R. D. 1, Royersford, Pa., March 4.

Notice.—The District Meeting of Eastern Pennsylvania will be held in the Big Swatara church at Hanoverdale, April 24 and 25. The Elders' Meeting and the organization will be on the 24th; the business session on the 25th. Railroad arrangements will be announced by the local church.—Samuel H. Hertzler, Clerk of District Meeting, Elizabethtown, Pa., March 4.

Notice.—The District Meeting of the Middle District of Pennsylvania will be held in the Raven Run congregation, beginning Tuesday, April 16, at 7:30 P. M. The elders will meet the same day at 2:30 P. M. The time of the trains will be announced later by the Raven Run people.—J. C. Swigart, Secretary, Mattawana, Pa., Feb. 26.

Shade Creek.—We met in council Feb. 17. Though the congregation is now divided, the upper part is still known as "Shade Creek." With Eld. Levi Rogers, of New Paris, Bedford Co., presiding, all business was pleasantly disposed of. Officers for the year were chosen: Bro. S. W. Knavel, treasurer; Bro. Milton Weaver, secretary.—Stella Penrod, R. D. 1, Windber, Pa., March 4.

Shellytown.—Feb. 18 our new church in Williamsburg was dedicated. The services began at 10 o'clock, at which hour the house was well filled. Bro. I. N. H. Beahm had charge of the services, assisted by Brethren S. I. Baumbaugh, L. B. Benner, W. H. Holsinger, J. H. Brumbaugh and others. The text used by Bro. Beahm was, "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133: 1)! The subject was ably discussed. One important feature of the meeting was the raising of $1,935 to liquidate the debt on the house. Since the amount was subscribed for in full, there are strong hopes that the debt will be canceled in the near future. Bro. Beahm held forth the Gospel strongly for one week, and the result was that one young sister put on Christ in baptism.—J. B. Snowberger, Shellytown, Pa., March 2.

West Greentree.—We held our regular council March 5, with Eld. D. M. Eshelman presiding. Quite a number of certificates were granted. One young soul applied for membership. Three brethren were appointed to work up missionary sentiment in the District. We decided to have a series of meetings in August. Brethren D. M. Eshelman and Hiram Kaylor are our delegates to Annual Meeting; Brethren S. S. McDannel and Nathan Martin, delegates to District Meeting. Our love feast is to be held April 29 and 30, at 10 A. M., in the Greentree church. At present we are engaged in a very interesting series of meetings at Rheems, conducted by Bro. Wm. Miller, of Hanover, York Co., Pa. The regular sermon is often preceded by a fifteen or twenty minutes' talk on doctrinal points of the Bible. Most of the people come early, in order to get the first part, and then stay for the regular sermon. One has thus far come out on the Lord's side.—S. R. McDannel, Elizabethtown, Pa., March 8.

TENNESSEE.

Jonesboro.—The Brethren had services at their place of worship here yesterday. Bro. J. C. Bashor did the preaching. Owing to inclement weather, the congregation was small. They were well entertained by Bro. Bashor. We hope the Brethren surrounding the town will be with us at these meetings. There will be preaching here April 7, at 10 A. M.—N. T. Lorimer, Jonesboro, Tenn., March 4.

Piney Flats.—Our church met in council Feb. 24. Our elder, Bro. A. M. Laughrun, presided. Bro. J. D. Clark, of Jonesboro, Tenn., was elected as our elder for a year.—Lola Barr, Piney Flats, Tenn., March 4.

VIRGINIA.

Midland.—Our church met in council March 2, with Eld. M. G. Early as moderator. Several visitors were present from other congregations. Eight letters of membership were received and two were granted. Bro. Dennis Welmer was elected as our delegate to Annual Meeting; Bro. J. A. Hinegardner, alternate. Our love feast will be held at the Midland house May 18, at 4 P. M. We will have a series of meetings at the Midland house in August, and one at the Mount Hermon house in September. A committee of three was appointed to solicit funds for the Eastern District Mission, namely, Bro. Anzi Weimer, Sisters Carrie Chambers and Mabel Hollinger. The writer was appointed church correspondent.—B. B. Switzer, Midland, Va., March 4.

Notice.—The Sunday-school Meeting of the Second District of Virginia will be held at the Barren Ridge church, March 29 and 30. Those coming by rail over the B. & O. R. R. will be met at Verona March 28, if they will notify Bro. R. P. Key, R. D. 2, Fishersville, Va.—N. W. Coffman, Fishersville, Va., March 5.

Sangerville church met in council March 1. Our elder, Bro. J. W. Wine, presided. Eld. H. G. Miller, of Bridgewater, Va., Eld. A. S. Thomas, M. B. Miller and M. J. Cline, of the Beaver Creek congregation, were present. Three letters of membership were granted. A Committee of Arrangements was appointed for District Meeting, to be held in the Sangerville house April 18 and 19. Bro. M. A. Good was present and gave a report to the church of his work in this congregation, in the interest of Bridgewater College. Our visit meeting will be April 4.—Annie R. Miller, Box 104, Bridgewater, Va., March 4.

WASHINGTON.

Sunnyside.—We regret the removal of Brother and Sister Kieffaber from our midst. They came to us last fall, Bro. Kieffaber being a teacher in the public school of Sunnyside. He recently resigned to take up work at Lordsburg College, Cal. He conducted an interesting Bible study for us at the Outlook churchhouse during the Holidays. Since that time he preached every two weeks at the Outlook house. Before his departure he preached four inspiring sermons for us, beginning Feb. 24 and closing Feb. 27. The weather was fine and the attendance good. The members were greatly strengthened. Three came out on the Lord's side, and were baptized. May the good Lord bless Brother and Sister Kieffaber in their new home!—G. P. Partch, Outlook, Wash., March 1.

WEST VIRGINIA.

Shiloh.—Our protracted meetings began Feb. 14. On Feb. 17 our elder, Bro. Obed Hamstead, came and assisted the home ministers, Brethren J. B. Shaffer, Noah Fike and Lee Haller. The best of interest was manifested during the meetings. Eleven souls were buried with Christ in baptism. Two were reclaimed. On the 24th we held our council. Much business was transacted. The church collected $72 and subscribed for church expenses. The members are much revived. Our meetings closed March 7. Bro. Hamstead, left March 2 for Morgantown, to attend a love feast before his return home. Our Sunday-school is progressing fine, with Bro. Noah Fike as superintendent. Much good has been done through the Sunday-school.—Alice M. Bolyord, Kasson, W. Va., March 4.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 4, 5, Northern District of Virginia, Woodstock congregation, Valley Pike house.

April 16, 7:30 pm, Middle Pennsylvania, Raven Run congregation.

April 17, 18, Middle Maryland, at Brownsville.

April 18, 8 am, Idaho and Western Montana, Payette Valley church, Idaho.

April 19, First District of Virginia, Johnsville church.

April 23, 8 am, Southern Ohio, Ludlow and Painter Creek congregations, Pittsburg house, four miles east of Arcanum.

April 24, 25, Eastern Pennsylvania, Big Swatara church, at Hanoverdale.

LOVE FEASTS.

Illinois.

May 19, 6:30 pm, Milledgeville.

May 25, 6 pm, Franklin Grove.

May 28, 10 am, Astoria.

Indiana.

April 27, 5 pm, Nettle Creek, one and one-fourth miles west of Hagerstown.

May 4, 5:30 pm, Anderson.

May 4, 6 pm, Spring Creek.

May 4, 5, 3 pm, Pleasant Hill.

May 4, New Salem.

May 18, 6 pm, Arcadia.

May 23, 6 pm, Salamonie.

May 24, Bremen.

May 25, 6:30 pm, Upper Fall Creek, two and one-half miles east of Middletown.

May 25, 4 pm, White.

May 25, 6 pm, Goshen (West Side).

May 29, Baugo.

Iowa.

May 28, 29, 2:30 pm, Dallas Center.

May 25, 4 pm, English River.

May 25, 26, 10 am, Dry Creek.

May 25, Brooklyn.

Kansas.

April 21, Parsons.

April 27, Victor.

May 19, Conway Springs (or Slate Creek).

May 25, Peabody.

Maryland.

May 5, Denton.

May 11, 2 pm, Meadow Branch.

May 18, 2 pm, Pipe Creek.

May 18, 1:30 pm, Bush Creek.

May 19, Baltimore (Fulton Avenue).

Michigan.

May 11, 10:30 am, Thornapple, East house.

May 18, 6:30 pm, Woodland.

May 25, 3 pm, Lake View.

Missouri.

May 18, 2 pm, Rockingham.

Nebraska.

April 5, 6:30 pm, Arcadia, four and one-half miles northeast of Arcadia.

May 26, Lincoln.

Ohio.

May 4, 4 pm, Eversole, Wolf Creek house.

May 11, 10 am, Swan Creek.

May 18, 4 pm, Bear Creek.

May 25, 7 pm, Logan.

May 25, 2 pm, Oakland.

May 25, 10 am, Hickory Grove.

May 25, 5 pm, Beech Grove.

Oklahoma.

April 27, 4 pm, Monitor.

May 25, 5 pm, Paradise Prairie.

Pennsylvania.

April 21, 4 pm, York.

April 27, 3:30 pm, Claar.

April 27, 4 pm, Pleasant Hill, Pleasant Hill house.

April 29, 30, 10 am, West Greentree, at Greentree house.

May 4, 2 pm, Indian Creek, Montgomery County.

May 5, Red Bank.

May 5, 6 pm, Clover Creek.

May 18, Mingo, Mingo house.

May 19, New Enterprise.

May 22, 23, 1:30 pm, Fairview, Fairview house.

May 25, 4 pm, Woodbury.

May 25, Carson Valley.

May 25, 26, Upper Canowago, Mummert house.

May 26, Plum Creek.

May 26, Yellow Creek.

May 28, 29, 9:30 am, Chiques, Chiques house.

Tennessee.

May 4, 3 pm, French Broad.

Virginia.

May 11, Woodstock.

May 11, Middle River.

May 11, 4 pm, Nokesville, Valley church.

May 18, 4 pm, Midland, Midland house.

May 18, Brick.

Washington.

April 13, Tacoma.

West Virginia.

June 15, Maple Spring.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51.) Elgin, Ill., March 23, 1912. No. 12.

AROUND THE WORLD

China in the Throes of Secession.

Conditions in China,—since the somewhat favorable outlook of a few days ago,—have suddenly changed for the worse. Nation-wide dissensions are causing disturbances of the gravest magnitude, there being not less than six hostile armies in the field at the present time. China's great provinces,—never closely united nationally,—are holding divergent views as to future policies, and no Government force, present or prospective, is capable of terminating the serious disorders. Diplomatic representatives of the Powers have no hopes that the present administration at Peking can possibly unite the diverging elements of the country into one harmonious whole. Whether, under these conditions, mission work can be resumed in the near future, as recently anticipated, seems at this writing to be somewhat uncertain.

How a Medical Missionary Gained the Day.

The strategic city of Kuweit, in Arabia, recently opened to the Gospel, was for many years barred against all Christian influences, though time and again persistent missionaries endeavored to gain a foothold. Finally a medical missionary, connected with a nearby mission station, happened to meet the Sheik of Kuweit in another city. The doctor won this official's confidence by his discreet and courteous demeanor, and finally was entrusted with a difficult surgical operation, by which the daughter of the Sheik was providentially restored to health. After that, nothing was too great a favor to be bestowed upon the doctor who had proved himself so skillful. Permission was readily granted the entire band of mission workers to enter the long-forbidden city, to plant the banner of King Emmanuel. Tactful skill opened the door.

Even a Victory May Be Disastrous.

Those who have thought that the strained relations, existing between Great Britain and Germany up to a few weeks ago, might result in a deadly conflict, have perhaps hardly weighed the matter in all its bearings. A war between two nations, as formidable as the two in question, would be so calamitous during its progress and in its ultimate results, that it is practically out of the question. A financial expert at Berlin, thoroughly conversant with military matters, puts the initial cost of a four months' campaign at $5,000,000,000 for Germany alone, with further expense for an extension of the war period. He argues that even the most signal victory would mean financial ruin for the conquering nation. For commercial reasons alone neither Germany nor Great Britain can afford to go to war. It would be a deathblow to foreign trade.

A Waldensian Church in Rome.

The history of the Waldensians is a record of persecution so cruel and unrelenting that it may rightfully be said, "Its annals are written in blood." That they survived the terrible ordeal is wonderful indeed. But stranger still is the fact that at the very spot in Rome, where years ago a faithful Waldensian, Pastor Pachale, was burned at the stake by papal edict, a substantial church is now being erected for the promulgation of evangelical truth. How remarkable that Catholic intolerance must now submit to the erection of a Waldensian church almost in the very shadow of the Vatican! Surely, the faithfulness of these persecuted people has been most signally rewarded! Now the very teachings, so bitterly opposed by the Papal Hierarchy, are to be proclaimed boldly and undismayed. Surely, the "wrath of man" can not prevent the ultimate triumph of truth and righteousness.

Fifty Thousand Girls Lost Annually.

We are assured, on the authority of Gen. Theodore Bingham, formerly Commissioner of Police in New York, that "fifty thousand young women and girls are lost in the United States every year. They simply drop out of existence." While many of those, who are thus lost to sight, hope to engage in honorable lines of employment, often they are disappointed, or suddenly thrown out of work, and when the tempter approaches with his wily arts, they are ensnared and lost. Thousands of ambitious young women from country districts seek the cities every year, hoping to better their condition and, perhaps, to help the parents at the old home. Lacking experience and resources, these unsuspecting ones are approached by unscrupulous men who, while pretending to direct them to a hotel or to the home of their friends, lure them into a house of shame. When these unfortunates once enter such a place, it may well be said, "Abandon hope, all ye who enter here," for escape is practically impossible. Should not the warning voice of the church be heard more frequently on this great question? How would you feel if your daughter were among the 50,000 unfortunate girls lost annually?

New York's "Houses of Prayer."

One of our exchanges refers to a movement, organized by a number of earnest Christian workers in New York City. They have established what they term "Houses of Prayer" in which, on Saturday afternoon and evening, as well as on Sunday, there will be religious instruction given by competent leaders, whose efforts are supplemented by earnest seasons of prayer and consecration. The aim is to deepen the spiritual life of the workers, and induce others to share the same blessed privilege. We are impressed with the thought that in most of our congregations more time might well be given to prayer and a deeper work of consecration. Most of us are busy people,—too busy, at times, to pray as we should. And yet, there is no agency at the disposal of the church that is more potent, nor fraught with richer blessings, than the seasons of communion at a throne of grace.

Anarchy Again Asserting Itself.

Once more we were reminded of the proverbial insecurity of him who wears a crown, when March 14 an anarchist made an attempt on the life of King Victor Emmanuel of Italy, at Rome. Twelve years ago his father was slain by an assassin identified with the same lawless band, whose hand is against all constituted authority. That the recent venture failed, is only attributed to the poor marksmanship of the assassin, but the incident is, nevertheless, a renewed evidence of the great danger, continually confronting all persons of authority and influence. Anarchistic plottings, like a hidden volcano, are continually threatening the peace of the body politic, and their secret workings become known only at times when the fatal bullet or dagger strikes down the man who has incurred the hatred of the lawless gang. As emissaries of the powers of darkness, the anarchists have amply proved by their deeds whose they are and whom they serve. "By their fruits ye shall know them."

A Loss to the Nation.

In the resignation of Dr. Harvey W. Wiley, the celebrated pure food expert, "the American people sustain the greatest loss in a generation." That is the opinion of those even who for years have openly antagonized his work, though associated with him in the same department,—Secretary Wilson and Solicitor General McCabe. The people,—so far as they have come in touch with Dr. Wiley's earnest efforts in their behalf,—are unanimous in their great appreciation of his successful campaign against food adulteration and noxious preservatives. Dr. Wiley felt obliged to resign simply because, in the enforcement of the pure food law he was perpetually hindered by his superiors, thus allowing manufacturers of misbranded or adulterated foods and drugs to escape punishment. Other serious charges are also made by Dr. Wiley. His unfortunate experience, however, is not an unusual one. From times immemorial the promoter of right principles has been obliged to pay the penalty of opposing evil,—the persecution of those whose interests he imperils.

Consistency Is a Jewel.

We are often reminded of the fact that nothing is more befitting a people, laying claim to average intelligence and good sense, than the manifestation of due consistency in all they undertake. We are told that in Portland, Oregon, one department of the city administration granted a number of liquor licenses "because the city needed the revenue." Not long after, another department official of the city became impressed with the fact that the efficiency of his employés was largely minimized by the drinking habits to which they were addicted. He then made the ruling that a further frequenting of saloons by city employés would be sufficient cause for instant dismissal. We have here a perplexing and inconsistent state of affairs, characteristic not only of Portland, Oregon, but of many other American cities. With one hand a municipality licenses the selling of liquor, and with the other it arrests and punishes the unhappy wretch who is made drunk in the dens of iniquity, legalized by public authority. In most things the American people are fairly consistent, but in this matter of licensing the sale of liquor and then punishing the victims, they are woefully inconsistent.

Emperor William Opposes Racing.

When, recently, the German Emperor's son,—who as crown prince is destined to be the country's future ruler,—proposed to open racing stables, the Emperor at once issued his peremptory objection to such a disposition of yielding to the enticements of the race course. Not only did he object on the ground of extravagance, but more than all else because of the wrong example set before the citizens of the country, and because it would give offense to that large element of his subjects who are opposed to horse racing. The principle which prompted the ruling, above referred to, is susceptible of ready application to various phases of our church life. Many questionable practices, engaged in by our members, may well be abstained from by reason of the needless expense involved, the bad example upon others, and the evident offense given to the church at large. It is well, at all times, to "be blameless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Italy's Great Mistake.

Recent travelers in Italy report that the pending war with Turkey is the one subject entirely engrossing the attention of the people. It is the common opinion that the conquest of Tripoli will prove a veritable source of wealth to Italy. There is not the faintest intimation of civilizing the Arabs, nor is there a word said concerning the imparting of gospel principles to the benighted people of that land. Instead of plans for the uplifting of Tripoli's natives, numerous schemes are being promoted to exploit the various resources of the proposed addition to Italy's domains. Even maps have already been published, showing the various uses to which the different sections of Tripoli are best adapted. All this again verifies the oft-repeated assertion that war and all that is incident thereto, appeals merely to the brutal and mercenary impulses of man, to the utter sacrifice of the finer qualities of the soul. It is altogether likely that Italy will pay most dearly for her coveted African possession which will not, for some time yet, pass fully under her control.

Further Discoveries in Italy's Buried Cities.

Recent excavations at Pompeii, laying bare a quarter of the ancient city, untouched heretofore, are reported to have yielded a most interesting and valuable collection of archæological treasures. Decisive orders of the Italian Government will largely restrict further excavations in either Pompeii or Herculaneum, so far as attempts of foreigners are concerned. This ruling will, for the present, stop the contemplated excavations in that portion of Herculaneum not as yet laid bare. The syndicate of scientists that was arranging to do this work is composed mainly of foreigners, and will therefore be unable to proceed with the work as long as the decision of the authorities is enforced. From the scenes of active life, as shown in these buried cities of past ages, the earnest student can gain much that is of rare interest and instruction. He can see how the love of ease and luxury sapped the vitality of the people, and how, when overwhelmed by the sudden eruption of Vesuvius, they were caught in the very acts of licentiousness that had characterized their lives.

Cannibalism in Persia Due to Famine.

Right now, while China's famine is assuming proportions too great, even, for the organized charity of the entire world, we are confronted by an equally pressing call for the benevolence of American and other Christian nations, to save the lives of starving Persians. While the number affected is not so great as that in the Chinese famine district, the starving ones are in an equally desperate plight. It appears that ravages of the Kurds,—and even of regular Turkish troops,—in raids across the Persian border, near Urumia, last year, prevented the planting of crops, thus leaving the region practically devoid of food supplies. Recent riotous military excesses devastated more than thirty towns in the region of Hamadan. It is in this district that the lack of food has driven the desperate people to cannibalism,—the bodies of their dead serving as food for the living. One is reminded strongly of the harrowing conditions that prevailed in the city of Samaria while the Syrian army besieged the city, and yet, in these days of abounding charity and greater and more adequate transportation facilities, it hardly seems right that conditions like the above should be allowed to exist. The American Red Cross Society has with commendable promptitude taken steps to receive contributions, and apply the same to the relief of the unfortunate sufferers in Persia.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

If We Knew.

BY MARY A. GIGAX.

If we knew the pain and sorrow,
That the coming days may bring,
Would we toil on bravely, darling?
Would we ever care to sing?
Ah! I think the voice would falter,
And the eye grow often dim,
And the music hold the cadence
Of a sad complaining hymn.
If we knew! Ah! God, who loves us,
Hides the future from our sight.
Trust it all to him, my darling;
In his hands 'twill all come right.

Yes, thank God! the clouds are hidden
That the days to come may bring;
In the sunshine of today, dear,
Let us journey on and sing.
Let us pluck the flowers, growing
In the grass about our feet,
And forget the briars, darling,
Till their thorns we chance to meet;
If we knew! Ah! God, who loves us,
Hides the future from our sight,
Trust it all to him, my darling;
In his hand 'twill all come right.

Let us face the way before us
With a faith that's brave and strong,
And go journeying onward, darling,
With a hopeful, helpful song.
Many a strain may lose its gladness
In the minor notes of pain,
But, remember, after shadows
Will the sunshine come again.
If we knew! Ah! God, who loves us,
Hides the future from our sight,
Trust it all to him, my darling;
In his hands 'twill all come right.

927 Main Street, Grand Junction, Colo.

"The Letter Killeth."

BY GEO. W. BURGIN.

THERE is a disposition, on the part of man, to try to give a reason why he does not obey God in all his commands, and it is strange how many will try to justify their course by the Word of God. For this reason we often hear this quotation, "The letter killeth but the spirit maketh alive" (2 Cor. 3: 6). It seems to me only another way of saying, "I do not want to obey God's Word. There are things in it I do not like. I don't think them necessary unto salvation." Then they will say, "Did not Paul, that good apostle of old, say, 'The letter killeth'?" Yes. "Then, that settles it, for you can always bank on Paul. He always means just what he says, and says just what he means."

I also think so. Let us see, then, what Paul says. To whom is he talking, and what he is talking about?

In the first place we find there were many Judaizing teachers in Corinth, who were teaching the people that it was necessary to be circumcised and keep the whole law. But Paul says, "It is not necessary," for that belongs to the law.

Look again at what he says in 2 Cor. 3: 6, "Who also made us sufficient as ministers of a new covenant: not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." We see that there is a new covenant and an old. Paul calls the old "the letter," and the new "the spirit." Again, in Rom. 7: 6, "So that we serve in the newness of the spirit, and not in the oldness of the letter." Here, again, Paul is speaking of the old covenant as the letter, and of the new as the spirit. I think these scriptures are plain.

Now, the next and most important question is, Can it be possible that there are some commandments in the New Testament which, if we obey them, will kill? This is what we say when we quote 2 Cor. 3: 6 as an excuse for not obeying the commands of the Bible. We read in 2 Tim. 3: 16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." We notice here that *ALL* scripture, not just part but ALL, is inspired of God, and that it is *ALL PROFITABLE*. We also learn, in the seventeenth verse, by it the man of God becomes perfect, and that from it (the Word) he gets his ability to work; so from this we would be inclined to believe that the Apostle Paul would say, "It is necessary to obey all the commands of the new covenant."

Let us ask ourselves a few questions: If God does not mean what he says, what does he mean? Who will tell us? If part of the Word, if obeyed, will kill, which part is it? Can we know, or are we left in the dark? Now these are very important questions, for our eternal salvation depends on our obedience to Jesus Christ, and how are we to know when we are tending towards life or when we are going downward to death? If some people's idea of Paul's language is correct, are we left to grope in the dark, not knowing where we are going? Thank God, *NO*, we can know when we are right with our God, but this is only when we obey his Word and meet the conditions of salvation. We need not guess for one moment, for when we obey the Word to the letter, God will surely save us.

Again; we learn that all scripture is given through the instrumentality of the Holy Spirit, for, says Jesus in John 16: 13, "Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come."

Again; in John 14: 26, Jesus plainly says, "But the Comforter even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said unto you." Let me cite you also to 1 Cor. 2: 9-14.

Not only is the Holy Spirit the Author of revelation (the Written Word of God), but he is also the Interpreter of what he has revealed. Now we have learned the office and work of the Holy Spirit. Did he fill his office? We would say, "Yes." Then, if he did, he directed the apostles, in giving to the world the message of salvation. Now, seeing we have the eternal Word of Truth by the direction of the Holy Spirit, is it possible that part of that Word, if followed closely, will kill, and the other part give life? Is the Holy Spirit a fountain from which flows life and death at the same time? God forbid! Now, brethren, let us be honest and deal fairly with our God and with his Word, for this same Word will judge us at the last day. Seeing we have the judge with us, should we not be careful how we obey the judge? Let us look at some of the commands of the New Testament and find, if possible, those commands that will kill, for we all want life and not death.

I believe that every command of God was given for the good of man, and that all have life in them. Now for the commands. Jesus and all the apostles taught that man should "repent." If I should obey this command to the letter, being careful to do just what the Word says, will it kill me? You will say, "There is no other way to get the Spirit of God and get life." If I should have perfect faith, doing just what the Word says, will it kill me? You will say, "There is no other way to get the Spirit of God and get life." If I should have perfect faith, doing just what the Word says, will it kill? Again you will say, "No." Jesus says to Nicodemus, "Ye must be born again. Except a man be born of the water and of the Spirit, he can in no wise enter into the kingdom of God." Nearly all the apostles taught that we should be baptized. Now, if I obey these commands, will they kill? You will be compelled to say, "It is necessary to be baptized."

I am told to "love my enemies." Now, if I should do this, would it give life or death? You will answer, "It will give life, for every one that hates his brother is a murderer." Now, the best way to obey this command will be to see how Jesus treated his enemies, and do like he did. Again I am told to wash my brother's feet. Jesus says, "I have given you an example that you should do as I have done to you." We are to do as Jesus did. What did he do? He took water and washed the disciples' feet, and wiped them with a towel. Then he told them to wash one another's feet. How? With love in the heart, for that is the way Jesus did, and the Word says we are to do like he did. If I follow my Master and the Word to the letter, will it kill?

To follow Jesus is always life. There is no death to the one that follows Jesus to the letter, for he came to bring life. He is all-wise, and he knew just what we need that we might have life, and have it more abundantly. The apostles tell us we are to salute the Brethren with a holy kiss. Is there life or death in this one command? Did you notice the kind of a kiss? "Holy." Is there any better way of expressing my love to my brother than with a kiss? And so we might look at all the commands.

But, says one, have I not seen people that were baptized, that washed the brethren's feet, that saluted the brethren with a kiss, that ate the Lord's supper, and yet they were just as dead and formal as a person could be? They had no life in them. I say, Amen; so have I. But what killed them? Why do they not have life? Did the obeying of the commands of God's Word hinder them? Or were they not already dead before they did what the Master told them to do? And, again, this dead fellow you are hiding behind, and saying, "The letter killeth," did he love his enemies? Did he pray? Was he kind? Was he genteel? Was he loving? Was he good to the poor? In short, if he had obeyed the commands of Jesus to the letter, he would have had the attributes of Jesus, and there would have been no deadness in his life, for Jesus was and is Spirit and life.

My brother, it is not the letter of the Word that kills, for the Word was given through the Holy Spirit, and he can not give anything but life, but the thing that kills is our own stubborn wills, our pride, our lusts, our envy, our covetousness. It is sin that kills, —not God's Word. No man can have full life and spirit, except he obeys God in his Word. God does not deal in nonessentials. The Word was given that we might know the way of salvation. All the commands of the New Testament are given for our good, and whenever I fail to obey them I am robbing myself and not God. He knows all about me. He knows what I need that I might grow, that I might have life. Let us walk in the footsteps of the Son of God, and ours shall be the kingdom of heaven.

1802 Madison Ave., Burlington, Iowa.

Covenants.

BY W. R. DEETER.

A COVENANT is an agreement, a contract or a coming together. Where there is a covenant there are two or more parties, one is the covenantor and the other the covenantee. Among men the rule is that both parties are covenantors and covenantees, that is, both parties propose conditions, and both receive propositions. One party, however, may be so far above the other, that he will be the only covenantor and the inferior party be the only covenantee.

There have been a number of covenants between God and man. God is always the covenantor and man is always the covenantee. God made a covenant with Noah and the post-diluvian world, guaranteeing to them "seed time and harvest, cold and heat, summer and winter, and day and night" (Gen. 8: 22). "And I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth" (Gen. 9: 11). The pledge of this covenant was the rainbow. In this covenant God was the covenantor, Noah and the post-diluvian world were the covenantees.

God also made a covenant with Abraham concerning the land of Canaan, guaranteeing to him and his posterity that land for an inheritance. "And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17: 7, 8). As a pledge to this covenant God gave them circumcision. The Lord said, "It shall be a token of the covenant betwixt thee and me" (Gen. 17: 11).

Men make covenants with men. Jacob and Laban made a covenant by which Laban conceded rightful ownership of certain persons and property to Jacob.

They built a stone pillar to witness their contract (Gen. 31: 43-46).

Jonathan and David made a covenant of friendship. This was to preserve the life of David from the murderous assaults of a jealous king, and was confirmed by an oath (1 Sam. 20).

The law given on the mount is called a covenant. "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water, and he wrote upon the tables the words of the *covenant*, the ten commandments" (Ex. 34: 28).

In contrast with this covenant Paul speaks of a "better covenant." Referring to the new dispensation he says, "He (Christ) is the mediator of a better covenant, which was established upon better promises" (Heb. 8: 6). Paul tells us that the old covenant was faulty and that the new is better. It is better every way. The old was a shadow, the new is real. Moses was the mediator of the old, Jesus of the new. From the descendants of Levi and Aaron came the high priests of the old, Christ is the high priest of the new. The old offered the blood of animals on the altar for their own sins, and the sins of the people,—Christ offered his own blood for the sins of the people. Unlike the old priests, he had no sins to atone for. The old was for a certain family and nation, the new is for every man, woman and child that will accept the conditions. The old covenant guaranteed an earthly Canaan, the new guarantees a heavenly Canaan. The old was carnal, the new is spiritual. The old had its bloody rites and ordinances, the new does not require the bodies and blood of slain beasts, but our own bodies as a living sacrifice, holy and acceptable unto God, which is our reasonable service. "By him therefore let us offer the sacrifice of praise to God, continually, that is the fruit of our lips, giving thanks to his name." "But to do good and to communicate forget not, for with such sacrifices God is well pleased."

Milford, Ind.

The Church of God.

BY P. B. FITZWATER.

In Four Parts.—Part Four.—Its Mission.

THE mission of the church is a most glorious one. The plan for it, and its execution, was with a definite object. The failure to perform its function has, in some measure, paralyzed its vital nerve. This failure is largely due to ignorance of her real mission. The best way to get the church to enter vigorously upon her work is to arouse her to see just what her mission is. Her mission is twofold,—service and manifestation.

I. Service.

1. Witnessing. This is the main function of her service. Witnessing is telling *what* one *knows*,—nothing more, nothing less. Of what is the church to witness?

(a) She is to witness that the Holy Scriptures are true and infallible—that they *are indeed* the Word of God. She is to contend, with an unflinching devotion, for the *faith once for all* delivered to the saints (Jude 3).

(b) She is to witness to the Deity—of Jesus Christ and his vicarious atonement. She must testify earnestly that salvation is not by works of righteousness which men have done, but by faith in the finished work of Christ, who, in obedience and suffering, stood in the room of his people,—who was made sin for us that we should be made the righteousness of God in him (2 Cor. 5: 21).

(c) Then she must witness of Christ's second coming to take his own unto himself and establish his glorious kingdom upon the earth. She must witness concerning his execution of judgments upon the devil and all wicked men. A church which fails to witness concerning these things, *ceases to be a church*,—she has no right to exist. In fact, such a church becomes a synagogue of Satan. In short, the church is a missionary institution, constantly giving up its own life and pleasures to help and save others. She is to go out to lost men and women with the message of life and salvation in Christ. In order to do this it is required that men and women give systematically and liberally of their means for the carrying on of this great work.

2. Building up believers in Christ. Her duty is to provide such instruction and means of worship as to develop, to the largest extent, those who accepted Christ. The standard is the *stature of the fullness* of Christ. The church is responsible for the best means possible for the development of its members.

3. Sending forth workers for Christ. She is to be self-perpetuative. Those who have tasted of Christ are, in turn, to tell others of his saving grace.

4. Praying and interceding for all men (1 Tim. 2: 1). This is a much neglected service. If the church would but arise in the exercise of her God-given power, what wonderful things might be accomplished in his name!

II. Manifestation.

This has reference to the present, first of all. Dense darkness has settled down upon the world, causing its inhabitants to grope in utter helplessness. Christians are to be light-bearers, to show the people how to walk, so as to escape the pitfalls which have been placed before them, for their ruin. Only in the measure that we are holding the truth in Christ and are filled with the Holy Spirit, will we be able to shine for him. Then, in the ages to come, God will manifest his grace to the astonished universe through the church,—those which have been saved from the wreck and ruin of mankind. It will be a wonderful thing to have God in that day point to us,—sinners saved by grace,—as proof of his amazing grace.

The Destiny of the Church.

We have seen that the church had a heavenly origin,—in the mind of God,—before the foundation of the world. Its mission is working together with God in the salvation of lost men. Its destiny is the most exalted.

1. The church is ultimately to be like Christ. In regeneration its members are made partakers of the divine nature (2 Peter 1: 4). That nature, moulded and shaped by the Word of God, made operative by the Holy Spirit, shall ultimately be conformed to the image of Christ. Though the believer now doth not appear like Christ, when Christ shall appear, he shall be changed in a moment, in the twinkling of an eye (1 John 3: 1-3; 1 Cor. 15: 52) into the likeness of Christ. It is a glorious privilege to have a work begun in you which shall eventuate in the likeness of the One who is the fairest among ten thousand and the One altogether lovely.

2. The church is finally to be made the bride of Christ. She is now his betrothed. When he comes and changes our vile bodies like unto his glorious body, he will join us unto himself forever. Just as the bride is one with the bridegroom, and abides with him in blessed union, so members of the true church have the assurance that they shall be united to Jesus Christ with an inseparable union. Then, with the exchanges of mutual love, we shall enjoy our Savior through the eternal ages.

3. The church shall finally be exalted to the highest heavens with Christ. When his mediatorial work is completed, he shall be exalted higher than all heavens, and we shall be with him, for we are his body. The body enjoys no less distinction than the head, for the union is inseparable.

Now a word as to the practical side. The church has done much for the world. Wherever its influences have gone during its nearly two thousand years of history, it has proven to be good for the race. Its members have gone out, giving up home, friends, native land, wealth, prospect of worldly honor, sacrificing health, and giving up life itself in order to bless mankind. Its influence has changed the world. Without its influence the world would not be a fit place in which to live. It has set woman free and made her to stand by man's side as his equal. It has done much for the home. Through its sanctifying influences the home becomes a type of heaven itself. Its influence has gone beyond the home to society and the nation itself. Contrast Turkey with Great Britain and the United States and the lesson is learned.

The Christian church should be held up in such a way that its members can see its dignity, so as to cause them to fall into line, and faithfully perform their duties, that men and women, in darkness and misery, might be set free from sin's thralldom and brought back into fellowship with God, to the glorification of his great name.

Princeton, N. J.

Elder William Albert Anthony.

BY IRA F. W. ANTHONY.



IN placing the name of my late father, Eld. William Albert Anthony, of Shady Grove, Pa., before the readers of the GOSPEL MESSENGER, I do it with no desire that the glory of his life, so richly spent in his Master's cause, may reflect any honor whatever on my unworthiness, but I do it with the hope that the proverbial sincerity of his life, and the loyalty of his devotion to the great cause may be an inspiration to higher living and "vaster issues" to the MESSENGER family.

It is not the purpose of this article to tell of the boy unschooled at twenty-one who, in his bare feet, stole into a back alley of Hagerstown, Md., on an autumn morning of 1880, and bought himself a pair of shoes with his summer's earnings, to wear to one session of Linden Seminary of that city, the only institution of higher learning that he ever had the privilege to attend, and died a public school teacher of twenty-five years' experience in both Maryland and Pennsylvania and a holder of a life certificate to teach in the latter State; to tell of the young man who, single-handed and alone, met life and died one of the most influential men in a whole county; to tell of the lad who gave his father all he earned until he was twenty-one, and died the owner of a comfortable accumulation; to tell of the man of action, who at his death was one of Southern Pennsylvania's strongest church workers, a prominent educator, a fire insurance agent, representing two companies, a truck farmer, a moderate scrivener, a leader of music, a correspondent for a weekly newspaper, the sole agent for the Brethren Publishing House in the Falling Spring congregation, and secretary of the Mission Board of the Southern District of Pennsylvania; but it is simply my purpose in this attempt to tell the story of my father's thirty-two years of untiring effort in behalf of Christ's cause through the medium of the Church of the Brethren.

My father was born of pure German lineage. Both his parents were devoted members of the Church of the Brethren. He was the third in a family of six boys and five girls and his vacant chair marks the first breach in the family circle. He united with the church of his forbears on Sunday, Nov. 2, 1879, at the age of twenty-two, during a series of meetings conducted by Eld. Silas D. Hoover, now of Somerset, Pa., at the Long Meadow meetinghouse in the Beaver Creek, Md., congregation. His determination to become a Christian was made with a force of decision that so peculiarly characterized him throughout his life, for from the day of his baptism, if his life be a fit standard of judgment, he continued to grow in grace and influence.

After four years of membership, at the age of twenty-six, he was called to the ministry by his home congregation, on Saturday, May 19, 1883, and was raised to the second degree of this office by the same congregation on Sunday, May 23, 1886.

In the meantime he wooed and won the affections of Miss Annie Friedley, eldest daughter of John and Catherine Friedley, of Franklin County, Pa., and you will pardon the natural admiration of a loving son, when I say that this woman, now the care-worn mother of two grown sons, the one a machinist, the other a high school principal, is one of the purest and most self-denying women of God's creation, with a hand willing to do for others to a fault. Their life together was ideal and I, as a son, can never pray for anything more in a wife nor hope to be anything more as a husband. I say it with all sincerity because I am proud to inherit an uncompromising hatred for hypocrisy.

Leaving his parents he moved to the Greencastle community, Pa., in 1888, to be near his wife's widowed mother, then in declining years, and in the care of a younger daughter, now the wife of Eld. J. E. Shrader, of the Falling Spring congregation, Pa. Becoming established there, with the exception of a few inconsequential changes, he lived in the Greencastle community the remainder of his life.

Developing, early in his ministerial career, the power of a forcible speaker and of a deep, clear and practical thinker, he soon rose to first place among the clerical force of the Falling Spring congregation.

He was called to the elder's station on Saturday, May 10, 1902, at the Hade meetinghouse in the above-named congregation. It is said that his ordination was called for by his fellow-members of the Mission Board of the Southern District of Pennsylvania, namely: J. A. Long, York; Henry Beelman, Dillsburg; Samuel Stouffer, Greenspring; Lemon Pfoutz, Gettysburg. These men recognizing his true worth and regarding him as a leader even among themselves, gave him the commission of an elder,—that for which his whole soul yearned, "an untying of his hands," as he expressed it. Their reward was his unstinted love.

Evangelistic work had a strong attraction for him, and during his life he held twenty-four series of meetings, his first series being conducted at Brownsville, Md., in 1887, and his last, at Clay Lick, Pa., from Nov. 1-15, 1908. He was not one of the hippodrome type of evangelists, and those whom he won for Christ were usually masters of the will and not slaves of the emotions. He was a great admirer of the Old Testament, and of the fundamental doctrine of "Love thy neighbor as thyself" of the New Testament, and was also a loyal patron of the doctrines of the Brethren. Being possessed of a strong, melodious voice, he could inject fire into any meeting, whether in a series or at a conventional assembly, by the spirited way in which he led the music and many a time has he both preached and led the music during a two weeks' revival. This is a talent that is indeed rare, and this happy combination made his services much sought after as a revivalist.

But I must hasten to the most important feature of his whole church career, his connection with the Mission Board of the Southern District of Pennsylvania. He was elected to this body in April, 1896, in connection with Eld. J. A. Long, of York. These two brethren served five consecutive terms of three years each, and were reëlected for another term in the spring of 1911. At the time of his death he was Secretary of this board and Eld. J. A. Long was president. Bro. Long states that "his outbursts of enthusiasm and determination to 'do something' were frequent." As to the "barriers in the way of the work," Bro. Long says, "Sometimes we complained, sometimes we wept, and sometimes we laughed at each other's chagrin; but we always arose, buckled on the armor, put up a bold front, and persevered and conquered."

During his service on this board three new and permanent Missions were established,—at Hanover, McConnellsburg and Chambersburg, the credit of establishing the latter two resting almost solely on his untiring efforts. In opening the McConnellsburg work he drove sixty miles, crossing a large mountain *en route*, every four weeks. He built up a lively membership and erected a nice church at a cost of $2,000.

His most recent work was the building up of the Chambersburg congregation as whose elder he died. Beginning with a scattered membership of 14, in 1908, he succeeded in establishing it as a separate congregation in 1910, with a membership of 55 and a new $4,700 church and shoved his energy into building up strong church accessories, such as a Sunday-school, a Christian Workers' Meeting, a Wednesday night prayer service, etc.

I have gathered, from his remarkably-kept church diary, that he spent only thirty-five Sundays at home, during his twenty-eight years in the ministry, on account of inclement weather. He used to say, "We're not sugar nor salt; we won't melt." In this age, tending to a dislike for church service, can there be found a better example of faithfulness to duty than such a life's record? He was an indefatigable worker and during the course of one Sunday I have known him to teach a Sunday-school class, preach the morning sermon, drive twelve miles to an evening service, give a talk at Christian Workers' Meeting, preach the evening sermon, and go into the school-room the next day. You may say that he was an old-time preacher and talked from so-called inspiration! Not so; he always spoke from carefully-prepared notes, and every discourse was the result of extended reading and studied selection.

His attendance at the Annual Meetings was always a great treat to him and he would sit and plan his trips months ahead, with boyish eagerness. It was his extreme pleasure to have attended the following meetings, representing his home District on the Standing Committee at those printed in italics: Hagerstown and Frederick, Md.; Mexico and Harrisburg, Pa.; Harrisonburg and Roanoke, Va.; Naperville, Ill.; Bristol, Tenn.; Bellefontaine, Ohio; *Carthage* and *St. Joseph, Mo.;* and *Los Angeles, Cal.* He always returned from these meetings with a heart full of good things for his people.

He was a profound admirer of nature and I have even known him to drive out of his way to show a bed of beautiful flowers to my mother. He had a rare sense of honor and I never knew him to be accused of driving a sharp bargain. He was constantly beleaguered by book agents, lightning rod venders, and other traffickers for testimonials, but he never bartered his good name for any of their proffered rewards. He possessed a delicate play of humor and readiness of retort that made him rather unusually interesting in conversation. How painfully well do I remember how his face would flush with deep emotion as we planned my future! We were just like boys together. He was proud of my mean attainments in life and I was overly eager to be the worthy son of a worthy father. As a father he was tenderly strict, yet indulgent almost to a failing. His devotion to his church was something indeed beautiful. Possessing the talent and ability that makes many men rich, he exercised them only to the extent of comfort. He had a passion for children, this having endeared him to many whose instructor he had once been. He was a friend of education, a strong advocate of missions, leaving to the Mission Board of Southern Pennsylvania two hundred dollars, the same to be delivered at the final division of his estate. I am not so blinded by filial indulgence that I can say that "e'en his vices leaned to virtue's side," for he displayed that unmistakable evidence of human frailty,—the ability to err,—but one thing is supremely evident, throughout his life, and that is, his greatest luxury was doing good to others.

It has been a task to crowd the story of a life, bounded by such remarkable activity, as that of my father, into the space allotted to me by the editor, and if I am, to any extent, an interesting stylist, I have been unable to show my talent here; therefore I crave pardon for presenting the facts of such an interesting life in such a broken and convulsive style. The suddenness with which the taper of life winked out Sunday, July 23, 1911, has previously been described in these columns, and I can only add that "when his summons came to join that innumerable caravan, that moves to that mysterious realm, where each takes his chamber in the silent halls of death," he approached his grave, "sustained and soothed by an unfaltering trust, like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

Strasburg, Va.

Delegates to Annual Meeting.

BY DAVID M. ADAMS.

Inasmuch as a number of our local congregations will at their regularly quarterly council to be held in April elect their delegates to the Annual Meeting, to be held at York, Pa., it may be profitable for us to consider, in the meantime, some of the traits and qualifications essentially characteristic of a really desirable representative. In "Revised Minutes," pages 10 and 11, we have certain qualifications set forth which every delegate should possess. Concerning the qualifications therein specified, the writer shall have nothing to say. They are not open for discussion. No local congregation has any right to disregard them. But there are certain traits or characteristics which a proposed delegate may or may not possess, concerning which nothing is said on the uniform credential certificate adopted a number of years ago by Annual Conference. Concerning these, each member is permitted to exercise his or her judgment. Therefore I beg to submit to the reader a few qualifications which, in my humble judgment, the representatives of our local churches at Annual Conference should possess.

1. He or she should be a close and diligent reader of our church literature, especially the Gospel Messenger, the main organ of the church. There are *even* ministers,—and I would not be surprised if there were some who have served as delegates to Annual Meeting,—who do not take and read our church paper. I believe it is unwise and unsafe for the church to send, as delegates to Annual Meeting, men and women who have not enough interest to take the church paper, and to keep posted in the work of the church. The queries coming before the Conference, as a rule, are ably and extensively discussed in the Messenger, and the person who does not read it is not, in the fullest sense of the term, qualified to represent his congregation at the General Conference where he or she is expected to exercise the right of franchise when said queries are submitted to the delegate body. I say this in view of the fact that most of the local churches send their delegates to the Conference uninstructed. The delegate should be in touch with the rise and progress of the various churches of our beloved Brotherhood, and have a knowledge of the actual conditions of the religious world. The Messenger is the medium by and through which this knowledge can be acquired. No politician that is worthy of the name is in favor of sending a man as a delegate to a political convention who does not study, in a measure at least, the political issues of the day. Shall the children of this world be wiser, in this respect, than the children of light? Nay verily! In casting about for a delegate we should select (all other *important* qualifications being equal) the person who has made the problems confronting the Christian church a careful study.

2. It seems to me that a delegate to our Annual Conference should be a person who is not only identified with, but actively engaged in the work of the Sunday-schools, Christian Workers' Meetings, etc., of the local congregation which he or she represents. If the church wishes to keep pace with the rapid strides of the age in which we are living, if she wishes to adopt the best possible, legal methods for propagating and disseminating the truths of God's Word, if she wishes to bring the young and rising generation into a saving relationship with the Redeemer of the world, and if she wishes successfully to counteract the social and political evils of the day, she must have as delegates, to represent her at Annual Conference, men and women who are in sympathy with the avowed and specific purpose of our various church auxiliaries to such an extent as will constrain them to cast their vote in support of measures which have been framed for the purpose of advancing and reënforcing the various departments of church work.

3. They should be interested in the foreign as well as the home missionary work of the church. I do not believe any person has ever seen Jesus Christ who has not seen him as the Savior of the world. You may see a Christ, if you like, who is the Savior of America, but you have never seen the principal glory of the Christ until you have seen him as the Savior of the world. If he is the Savior from sin in Chicago, he is the Savior from sin in Bulsar and Tien Tsin. Therefore we should not jeopardize our foreign missionary work by sending persons as delegates who are not in sympathy with it, and, consequently, do not contribute financially to its support. Such members can not represent the church intelligently at Annual Conference where questions involving our foreign missionary interests are frequently discussed and finally decided by the delegate body.

4. The future welfare of the church demands that the delegates to Annual Meeting be a generous, self-sacrificing people. All questions pending in Conference should be decided strictly upon their merits. They should be submitted to a body composed entirely of delegates who, under all circumstances, are willing

to be actuated by the Holy Spirit,—men and women who are not governed by their preconceived opinions or their stereotyped ideas of the eternal fitness of things.

It is not fair to presume that a person who in the past has given sparingly of his or her means for advancing the cause of Christ will, unless influenced or prevailed upon by what is said or done in the Conference, vote for the passage of a measure that involves a large expenditure of money. That they will be favorably influenced by what is said or done, is a matter of chance,—to say the least. We need persons to serve as delegates who love to sing and act the hymn of consecration, "All for Jesus, holding nothing for my own."

While we can not, authoritatively, require a delegate to subscribe to anything more than that which is stated on the regular credential paper, yet it may be wisdom on our part to give the above qualifications due consideration before casting our vote for a certain person to represent the church's interests at Annual Meeting.

Cerro Gordo, Ill.

Seeing and Saying.

BY JAMES M. NEFF.

I WAS twenty-one years of age when I first had the privilege of visiting the office whence was issued one of our church publications. This was the GOSPEL MESSENGER office at Mount Morris, Ill. I remember being introduced to a young sister who had been a compositor in the office for several years, having removed, I think, with the *Brethren at Work* office from Lanark, Ill. On hearing mention of my name,—already familiar to her through my contributions to the church papers, which she had often put into type,—she expressed surprise at my youthfulness. "Indeed!" she exclaimed, "I supposed James M. Neff was a man of fifty years." I understood that her allusion referred to the time covered by my writings and, perhaps, to the subjects that interested me, and not so much to the *ability* with which I wrote.

"A man of fifty years"! What a misfit those words then were, as applying to me! And how long a time ago that seems to have been! And I have never deserved to be honored by such a designation till now. I have just passed the fiftieth anniversary of my birth. For more than thirty years I have been writing for our church periodicals. There was a time when subjects, exegetical and doctrinal, interested me, and I enjoyed their discussion. Now you read nothing of the kind from my pen. Most of my waking hours are now spent out upon the road, or among the rocks and hills and trees and flowers, and about all I can do with my pen is to say what I see, or to jot down some of my experiences, and the impressions I get from what comes under my immediate observation.

Were you to ask me to write upon some intricate question, I should be obliged to decline. Most of my library is in the care of friends at Clovis, New Mexico, and I am without the means of preparing myself for writing upon such subjects. Many of these books are old companions and I love them, and would have them with me here, but I am without the strength to use them. My vitality is so reduced that I find study and research in books practically out of the question.

It was something more than twenty-five years ago that Bro. D. L. Miller and I stood together at the root of one of the old maples in the college campus at Mt. Morris, Ill. I was spending about fourteen hours each day at my books, and putting into my work all the ambition and enthusiasm of youth. The conversation, of course, very naturally turned upon my books, for Bro. Miller was always in sympathy with the boys, and ready to talk with them about their work. In the course of his remarks he intimated that the time would come in my life when I would feel like devoting less time to my books. And I remember that it was with some effort that I suppressed a feeling of resentment at the suggestion. I could see nothing but laziness that would *ever* induce a man to slacken his pace in his search for truth and knowledge, and I did not feel that I ought to be accused of laziness. While life lasted, *I* would *always* work, thought I. How much better he knew than I! And this is but one of the *many* dreams of youth that have vanished before my eyes and left me staring in disappointed wonder.

Boys, let me urge you to cultivate the gift of saying what you see. The time may come when you will not be able to talk about anything except the things you feel and see. The letters of appreciation and encouragement that come to me from everywhere lead me to believe that many people may be blessed by written stuff which, from some points of view, may appear almost too commonplace to deserve notice.

Humanity is one great family. Everybody else is interested in you. Do not keep from your fellows the richest experiences of your life by failing to cultivate the gift of telling what you see and feel.

Of course, there is such a thing as talking too much. I do not mean that you should follow *my* example. If every one rattled away with his pen as I do, our editors would soon be buried beneath a mountain of manuscript. On the other hand, he who is always seeing and never saying, is robbing his fellow-men of many good things that are due them and that will help to make the world happier and better.

Springville, Cal.

All Families Blessed in Christ.

BY D. E. CRIPE.

To Abraham the promise was made that in his seed all the families of the earth should be blessed (Gen. 12:3). This promise includes every family that has lived, from the time of Adam down to the end of the world. In some way the seed of Abraham,—Christ,—was to be a blessing to each one of them.

This could not have been a temporal blessing. Already, at the time when the promise was made, many families had died and returned to dust. Thousands more were to tread the earth and die before the time that the promised seed should be made manifest. In no possible way could the blessing have been a material or a temporal one. The promised blessing, then, must be a spiritual one, which could come to them long after they had died the natural death in the flesh. Yet, how can this blessing be so general, so universal, that every family will share in it?

The explanation has often been made, If the people of the ancient world looked forward to the promised Messiah in faith, they should obtain salvation by it. This might apply to the Jews, God's chosen people, for his prophets did frequently foretell the coming of the Savior, and they looked eagerly forward to that event. Yet even the Jews had few books. Many of them could not read; there were generations when the Law was not read to them, and most likely they heard little of the Messiah. Some were dispersed among other nations, where they heard neither the Law nor the prophets.

To the Gentile world, even in the time of the Jews, the coming of the Messiah was not preached. Some of the most enlightened ones, who came in touch with the Jews, had a dim knowledge of the promised Savior, but most of them knew little about him. How could they believe without a preacher? Then there were heathen, idolatrous nations, who knew nothing of God or of his promises.

The people who lived before the flood knew perhaps least of the coming of the Messiah. The only promise given in their time was: "The seed of the woman shall bruise the serpent's head." We are not told that this promise was ever explained to them, or that the Word of God was preached until the time of Noah. Yet, when we consider the many centuries which had elapsed from Adam to Noah, and the great age to which people lived at that time, the population before the flood may have been as large as it is in our day. How could these unnumbered millions of people believe on him of whom they had not heard, or hear without a preacher?

Perhaps the apostles wondered how the many who had died, and so long had been wrapt in the sleep of death, could be blessed in the Christ, the Son of God. At least they learned in some way the plan of their salvation, for Peter refers to it in a manner which indicates that it was clear to his mind, and that he did not look upon it as a mystery at all. He says: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached to the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing" (1 Peter 3).

In the fourth chapter he again refers to the same subject, and makes it clear that what he has said does not apply to the Antediluvians only, but to those who were dead. "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." This is sometimes understood to mean those who are dead in sin. Where is the sinner that is not "dead in sin"? Yet two classes are spoken of, and those constituting one of these were not dead. The ones who are dead are to be "judged according to men in the flesh," which proves that this has reference to those who were not in the flesh.

The plainest and the simplest rendering of these two passages is, that Christ went by the Spirit and preached to the spirits in prison—to the disembodied spirits of those who had died previous to this time. This included the Antediluvians, as well as the dead of later ages. As to the time when this preaching was done, it was most likely immediately after the death on the cross. To the penitent thief he said, "Today shalt thou be with me in Paradise." This thief was neither better nor worse than every one who had died before his time, and there is no reason why his spirit should not have gone to the same place as the other spirits. Christ, who knew, called this place Paradise, and he, too, would be there. This may have meant a place of rest, a temporary abode of disembodied spirits. Here Christ could preach to all of them at the same time. The object was to give them an opportunity to accept him, that they, too, might be judged after—or in the same way as—men in the flesh. That the words which he had spoken "might judge them at the last day."

There is nothing difficult of belief, or unreasonable about this. It was as easy for Christ, by the Spirit, to preach to disembodied spirits as it was for him in the flesh, to preach to men in the flesh. Nothing can be more in harmony with the love and mercy of God than that those who had been so unfortunate as to live and die before the Son of God was revealed on earth, should now have the opportunity in the spirit prison to hear the preaching of the Messiah, and have the privilege of accepting him now. They also had the same opportunity of rejecting the offered terms of mercy that men in the flesh have.

At the time Jesus was born in Bethlehem there was perhaps not a learned Jew in Judea who did not believe in the promised Messiah. Yet when he came, as the meek and lowly Jesus, few would accept him. No doubt, in the earlier ages many wicked, cruel Jews had faith in the promised Savior, yet died in their wickedness. Now, when he went to them in the spirit world, his meekness and lowliness may have been as unlike the mighty King whom they had expected, and they were as much disappointed, as were the living Jews when he came, who rejected him. To accept him now, in the purity and innocence of his character, they were compelled to see the sinfulness of their own past lives and repent of them. This applies as well to those who were in the spirit world as to those who were still in the flesh.

Some good people are afraid to accept this application of the language of Peter lest some in our day will be led to believe that if they do not accept Christ in this lifetime they may have another opportunity in the spirit world. This doctrine does not teach such a hope at all. Those who had died before the time of Christ had no other opportunity to accept him. Those who live after the time he came in the flesh must accept him while they are here in the flesh, or not accept him at all. Each person is given but one opportunity. Our time is now; this is our day of grace. If ye hear his voice, harden not your hearts.

Stillwater, Okla.

THE ROUND TABLE

Mary Ella's Message to the Preachers.

BY MARTHA B. LAHMAN.

SISTER MARY ELLA was entertaining the ministers of the church one day. At the dinner table the conversation naturally drifted to the subject of preaching. It seemed to her that every one of them had a particular reason for not wanting to do much preaching. They all seemed bent on obeying Rom. 12: 10, "In honor preferring one another," but ignored 2 Tim. 4: 2, "Preach the Word."

Their hostess was by nature a timid woman. It was a neighborhood joke that she was afraid of a setting hen, but she was not afraid to deliver a message to a whole roomful of preachers, if she felt it her duty.

As there seemed to be a pause in the conversation, she said: "Brethren, pardon me, but I believe you do not appreciate your calling. It seems to me you ought to be anxious to preach when your turn comes. If I were a man and in the ministry, I think you would have trouble to keep me from preaching. When I go about my household duties, feeling that I am doing more than my share, my work drags, and I am unhappy. But when I recognize that it is a privilege and an opportunity to be a home-keeper, my heart is light, and I sing as the dishes clatter in my pan, and as I trip from room to room with my broom. I rejoice that the cobwebs are being brushed from my brain."

Did these men change the subject of conversation? No, but they all seemed interested in the chicken bones they were picking just then. And to make a long story short, the following Sunday morning, when one of the party arose in the pulpit, he prefaced his discourse with the following remarks: "Brethren, friends and co-workers, I stand before you this morning with a new idea. I've had a message. It came from a woman. I have taken my medicine and I feel better. Heretofore I have been fearful that I would do more than my share. Men and women are dying in their sins all around me. I am glad now to preach, though one soul alone be saved through my life-long effort. Intercede for me that I may never take a relapse."

And then he preached with a power not his own. He preached repentance for the remission of sins, but he took his text from Ezra 7: 10, and he preached with the weight of souls on his mind.

There was no unnecessary nodding that morning, no glancing at the hands of the clock, though the sermon was lengthy. And who knows but Mary Ella got some of that credit put to her account in the ledger of the recording angel. Moral: "If the shoe fits, wear it."

Franklin Grove, Ill.

Self-Denial Week.

BY WILBUR B. STOVER.

IN accordance with our Indian custom of having a self-denial week once a year, in order to increase the collection for the work of the Master, we at Ankleshwer are having it this week. Next Sunday is our love feast.

On Monday there came to me a mixed case for settlement. There were Bhils and Boras and Brethren in it. Some Boras had entered the house of a Bhil and beaten him. Hearing his cry, other Bhils came running and beat the Bora, so that he got the worst of the bargain. The Brethren were witnesses to the whole thing.

The Bhil sued the Bora, and the Bora sued the Bhil. It was threat facing threat, and both were fearful of the probable outcome, so they came to me, in the morning of the day set for the trial, and asked me to intervene. I asked if they would agree to my decision in the matter, and they said they would not have come had they thought otherwise. So I took the evidence briefly, and decided to fine the Bora one rupee and the Bhil one-half rupee, and to take the money, as this is self-denial week, and put it into the collection box. All agreed. Happily they paid the money and set out to the magistrate with a letter from me, asking that the case be withdrawn from court, since a compromise had been made between the parties. Of course, this pleases the magistrate, as peace is the end sought, and it saves him a deal of extra trouble for nothing. There is another Bora who was not here, —a man with red whiskers,—to whom we sent word that he, too, was implicated, and should also bring a rupee for the collection box. Although he has not been heard from yet, I expect he'll do it, and so the work keeps on growing.

Ankleshwer, India.

In Old Age.

BY W. H. STRICKLER.

THERE are many who have passed the age of youth and beauty, and are now denied the pleasures of that smiling season. They are descending into the vale of declining years, impaired in their health, depressed in their fortunes, bereaved of their friends, their children, and, perhaps, of their still more tender associations. What joys can this world afford them? It is, at best, but a dark and dreary waste, through which there do not shine many rays of comfort.

Every enticing prospect of ambition is now at an end. Long experience has taught mankind that realization is often quite different from the fond anticipation entertained by the open, generous soul of youth. Sad disappointment has rendered the heart almost inaccessible to new friendship. The principal incentives to our activity are taken away, when they for whom we labor are cut off from us,—they who animated and sweetened all the toils of life.

Where, then, can the soul find refuge? It is found only in the refuge of the religion of Jesus Christ. There we are admitted to the presence of saints and angels, to those prospects of eternal bliss which alone can warm and fill the heart. Happy is he who can retain a tender feeling towards humanity amid the perplexities of life. Happy is he whom misfortune has softened, thus rendering him more delicately sensible to the appeal of the unfortunate, and a true friend of the needy.

Loraine, Ill.

"Confessing Christ."

BY ADA BRUMBAUGH SPEICHER.

"O to have no hope in Jesus,
How dark this world would be!"

THE thought of what Christ has done, is doing and will do for us, cheers us in this ofttimes dreary life, and yet we hear so little praise and recognition of God's power in the common talk and planning of many of his professed followers. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

During that siege of sickness, when you felt your strength failing, and when you yielded yourself to God's will, to whom did you ascribe the strength and health you regained again? Who is it that aids you in the daily toils of life, and sometimes almost miraculously works out perplexing troubles when you feel that of yourself you shall fail?

Christ answers prayer surely and sometimes very quickly. Then we should be thankful, and show our appreciation by confessing him, and telling of his goodness and helpfulness. This confession should be a part of our conversation, for Paul says, "Let us be not, therefore, ashamed of the testimony of our Lord."

It may seem a very small work just to confess Christ in this way, to our friends in our daily talk, but the good done in that way only Christ can record.

Friedens, Pa.

The Joys of a Man Who Received His Sight.

BY M. M. ESHELMAN.

NO marvel that the man whom Jesus healed of blindness, after being pursued by unbelieving Jews, said: "I know that whereas I was blind now I see." It was the voice of inward joy! So with our dear brother, Eld. B. B. Whitmer, of Conway Springs, Kans. Hear him: "The operation of removing the cataract was entirely successful, and I can now see to read the smallest print. O I can not explain how I felt when I first put on spectacles! It seemed to me like a new world. It was like magic. I could not grasp or understand the wonderful change! I can say, 'Gratitude, praise and thanksgiving be to him who gives sight, the Donor of all good.' I am entering upon my eightieth year. How many blunders I have made!"

The exuberance of joy from the soul of a man with restored sight is beyond the reach of apprehension by those who always have seen with good eyes. Take care of your eyes. Never rub them flatly. Keep them round, and have the use of them all the days of your life.

Los Angeles, Cal.

FAILURE is the curse of God on a weak resolve, and defeat is the self-created result of the powerlessness of aimlessness. "Whosoever will, may."

CHRISTIAN WORKERS' TOPIC

Missionary Lesson.—India.

Isa. 6: 1-12.

For Sunday Evening, March 31, 1912.

Special Prayer for Our India Workers.

I. Missionary Gems from India. (See Our Young People.)

II. Reading.—"So Much to Do at Home."*

III. Essays.—(a) "India"; (b) "Does India Need Christ?"

IV. Short Talks on (1) What Duty Do We Owe Our India Workers? (2) What Special Work Can We Do for India? (3) Are We Doing Our Full Share Unless We Help Them? (See 2 Kings 7: 9; Ezek. 3: 17; 33: 6).

V. Biography.—Wm. Carey.

VI. Round Table. (Ask questions by number.) (1) Who Were Our First India Workers? (2) When Did They Begin Work in India? (3) How Many Workers Do We Now Have There? (4) Where Are They Located? (5) Name Them. (6) How Many Stations Do They Have? (7) How Many Converts? (8) What Are the Lines of Work Being Carried On?

Special Song. Many Special Sentence Prayers for the India Workers.

Note.—Let the leader make special preparation for this program. Assign the essay topics to such as have access to encyclopedias, geographies, etc. Consult Our Young People of March 16 and 23.

*Secure leaflet free from General Mission Board, Elgin, Ill.

PRAYER MEETING

Christ's Resurrection and What It Means to Us.

1 Cor. 15: 1-28.

For Week Beginning March 31, 1912.

1. The Resurrection a Blessed Certainty.—If any fact, not merely of Christianity, but of history,—stands on an impregnable foundation, this does. But it does not stand alone. It affixes a seal of certainty upon the whole system of teachings of which it is the great center and heart. Not myths, nor fables, nor allegories, nor deductions of human logic, constitute our faith. We KNOW what we believe,—the divine, infallible truths, certified to us by the Spirit of God (1 Thess. 4: 13-18).

2. The Resurrection Insures that Our Sins Are Forgiven.—Many believers are puzzled and clouded with doubt and fear as to their Divine acceptance. They are conscious of their shortcomings, and they wonder whether after all, they will be deemed worthy of entering the pearly gates. But all this fear is swept away by the blessed truth that all who truly accept Christ as their Savior, and were in spirit crucified, and buried, and raised with him, are now leading a resurrection life. They are, in fact, sharing Christ's glorious life,—their life being hid with Christ in God (Rom. 6: 6; Col. 2: 12; 3: 1-3). They are heirs of God and joint heirs with Jesus Christ, and waiting only for the day of full and final deliverance and glorification (Rom. 8: 16, 17, 29, 30; Eph. 1: 3-7).

3. The Resurrection Certifies to Us the Reality of Heaven and Its Fellowships.—The risen body of the Lord must needs have an abiding place, and so, likewise, there is a home for disembodied spirits of the saints,—a city of God, prepared for those who love him. We greatly need to cherish the comfort of this precious Easter truth. We think too little of the place our Lord has gone to prepare for us. Our inheritance is real and can not fade away (1 Peter 1: 3-7).

HOME AND FAMILY

He Cares.

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high,
And we have safety, for he is nigh;
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord doth care.
—From Christian and Missionary Alliance.

Some Information for Girls.

BY H. A. CLAYBAUGH.

On Christmas Eve it was our privilege to minister to some girls and women who had fallen from virtue, and now are fast sinking into the mire of degradation and sin. As we looked into their faces, some that were beautiful, others that had been, but now bore the marks of sin, and realized that death awaited their diseased bodies and souls, in a few short years, and knew that agents were searching this and other lands for others to take the places of these lost ones, we were constrained to ask the question, "Why are all these girls living immoral lives and what can be done to help these and stop the flow of girlhood into harlotry and prostitution?" We do not look at this great question from the girls' side, because man has nothing to do with it. We believe that, back of every girl's downfall, some place, somewhere, there is a man. It is a gross injustice to womankind that the man, who is responsible for the awful conditions of many girls, can go on in society, commanding and receiving respect, while his victims are disgraced and cast out. Many times a girl's own mother is loath to own her as her child after she has fallen. Furthermore, we believe that the lowest and most dangerous enemy of society is the man who buys and sells women, and lives from their decaying bodies. Much is being circulated, in this and other lands, concerning this problem, but not enough has been said or done as yet. After studying the conditions for some time, we find that the causes vary almost as much as the unfortunate ones who are falling. However a few prominent ones will be mentioned.

Economic Conditions.

Economic conditions rank among the ones at the head of the list. Girls are not needed in many homes, hence are compelled to seek employment in stores, factories, as servants in other homes, etc. They work for very low wages, averaging from five to six dollars a week. One girl, who worked for six dollars a week, said she paid three dollars for meals, two dollars for a room and sixty cents car fare and that she was compelled to live in sin to make enough extra money to meet her expenses.

Home Conditions.

The social conditions in the homes are in many cases responsible for the girls leaving. In many homes the fathers are drunkards and sometimes the mothers. These families are usually in very limited circumstances and this discourages the girls, as they are growing and see others more favorably situated than they. The poorer classes usually have large families, and the older ones are put to work very young. Reports from one hundred sixty-eight girls from one institution show that thirty were daughters of drunken fathers, eight had drunken mothers, twenty had fathers of vicious habits, twenty-four had fathers who had left home, sixteen had mothers who were immoral, twelve had brothers or sisters of bad characters, eleven were illegitimate, and ten had been cruelly treated. Diseases, which many children contract from their parents, is another reason for their leaving home. Children are allowed to be out late at night, and in many cases the parents do not know where they are, or what time they return home. Instances are known where mothers have actually sold their own children into vice and prostitution.

Lack of Teaching.

Another reason why girls lose their virtue is a lack of moral and hygienic teaching. This is a very important part of our subject and very difficult to solve. In the home we should find the key to this problem, but usually the door is locked and no key. In many homes where this teaching could be given we find it sadly neglected. How much of the future of our little ones depends on the teaching or lack of it in the homes! Here the tender plants should receive impressions which shape very largely the future life. What an ideal condition exists when mother is willing to lay aside some of the cares of the home, and enter into the confidence of her child, and unfold to her some of the mysteries of her nature! What scene could be more desired, than to find mother and daughter spending many hours together, perhaps on the lawn or by the fireside, talking over some of the things which every girl has to face in life, and should be able to come through victoriously, overcoming the temptation of the evil one?

In many homes, especially in the city, we can not hope for this ideal condition. Can we find those who are willing to sacrifice the joys of a real mother's heart, and the comforts of an ideal home, in order to come to the city and to live among the less fortunate ones, and be mothers to them in that larger way? This would be not only an evidence of human but divine love. "The Son of Man came to minister." This has been seen, tried and proved helpful. What a joy comes to a child of the slums or to a stranded girl, when she finds one who is a *real, true* friend!

Love for Ease and Luxury.

Another reason that might be mentioned is found in a class of girls who do not want to work, but love fine clothes and jewelry. One girl, when questioned, said she did not know how to work and did not care to learn, but if she could find anyone who would give her a support, she would live a life of decency. It is a sad condition when we see those who would rather sell their bodies than work for an honest living.

Craving Excitement and Change.

Another cause,—especially characteristic of country life,—is found in the fact that many girls have a longing for excitement and a change from the old routine of life. They get tired of going to the same old barn and milking the same old cows every morning and evening. They hear very little talked about except the state of the weather and its relation to the crops. They are tired of the simple life, among the beauties of nature, the singing birds, the green fields and the beautiful forests. They hear of the many interesting things which are to be seen and heard in the city. They are allured by the thought of having a position as clerk in a large store, making money and therefore being independent. The many features of social life in the city, of getting married and having a city home, appeal to them. We are praying that more of our good girls from the country will give their lives to the Master, and be willing to help in the great cause of righteousness in both city and country, but it is a sad day, in many a country girl's life, when she leaves her country home for any other purpose.

Procurers Through the Country.

This leads us to one of the avenues through which many girls go downward to destruction. When this craving for excitement and change is present in the life of a girl, she is open for an opportunity to gratify her desires. Along comes an agent of some kind, who travels through the country in fine attire. He looks very much like a man,—this wolf in sheep's clothing. He paints a brilliant picture of the pleasures and advantages of city life, the independence which it affords, or, perhaps, he may make a proposal of marriage, but wishes to go to the city to have the ceremony. Mary, who has been acquainted with neighbor John, and knows he has a fine character, concludes he is only an ordinary fellow, and she decides to go where the deserts blossom as the rose. Many times mother and father, anxious to see their daughter prosper, give their consent, though totally ignorant of the true facts. The wretch takes his victim, breaks his promise and sells her at auction, the highest bidder being the buyer, whether Jew, Chinaman, Frenchman or American.

Railway Stations.

Another place girls are trapped is at railway stations, while waiting for trains, or at the end of their destinations, waiting for friends to meet them. In some foreign lands warnings and instructions are posted in public waiting-rooms, cautioning against the temptations and dangers. In and around these places can be found both men and women looking for girls who are innocent, or who look lonely. They offer assistance or some other device to carry out their plans. Girls should learn never to make friends with men or women who are strangers, nor should they entrust themselves to their care. Better wait and suffer hunger or cold or disappointment, than go in a cab with a stranger, and land in a house of prostitution. This is one of the places where the well-meaning and respectable girl needs to use much care.

Stores and Factories.

We next come to conditions as they exist in relation to girls in large stores and factories. The stores are visited by many of these wretches, both male and female, who enter into conversation with girls, telling them of the many things they are missing, because of such a strenuous life. Cases are known in which these procurers have been aided by the girl's employers in securing them for vicious purposes. Girls also see the many buyers coming into the stores and notice how much better they are dressed than they can afford. These girls, because of small wages, are compelled to live in small, dark rooms, sometimes in lodging houses, and lunch at cheap restaurants. In the evenings they are met by one who promises to show them a *good* time.

Dance Halls and Theaters.

This brings us to the next place where many girls pass on the downward way. It is reported that one hundred thousand people visit the cheap theaters in Chicago every day. In some of these places vile pictures are shown, and other scenes are depicted which could not be printed or described. This gives many girls the "stage fever," believing that this life is easier than working twelve hours a day in a department store, and many are caused to sin by the rough element which is always found around these places.

The dance halls do more in supplying the houses of vice, perhaps, than any other one source. There are in Chicago nearly three hundred of these places, many of which are directly connected with saloons. In one of these halls were found about four hundred women and girls, many ranging in age from seven to twelve years, and they remained until 1 A. M. All classes of girls can be found here, from the highest ranks of society to the professional prostitutes. In another place were found about seven hundred girls, about one-third of whom were intoxicated. As in the other places, there are found those who are seeking whom they might devour. From what can be seen and heard of the dance, it is a disgrace to society, a place where young people get together, not that they enjoy dancing so much but to serve as excuse for other purposes. Take away the mixing of sexes from the dance,—that is, have males dance together and females likewise,—and we believe that the degrading and demoralizing business will decrease in a marvelous way.

Parks and Pleasure Trips.

Other places where girls go for pleasure, and meet with temptations, are both public and private parks and on excursion boats. The dangers here are about the same as have already been mentioned.

Employment Offices.

Employment offices are, at times, not what they ought to be. When girls apply for work they are directed by the agent to degrading positions, and sometimes to lives in houses of vice.

Pleasures Turn to Despair.

We find very few women or girls who desire, in the beginning, to lose their virtue, to have diseased bodies, shorten their lives perhaps twenty-five years, and land in the hospitals, the potter's field, and perdition, yet we find that this is the end of the way in which many enter when they wish only to have fine clothes, jewelry, a little pleasure at a dance, a trip on a pleasure boat, a soda at an ice cream parlor, a social glass at a party, or are promised a happy home in the city.

A Solution.

Some might ask, What are girls to do? Are they not expected to have any pleasures or recreation?

(Concluded on Page 188.)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. JOHN L. KLINE, of Indiana, changes his address from Akron to Decatur, R. D. 2.

BRO. WILLIAM STUTSMAN, of Tropico, Cal., has changed his place of residence to Elgin, Ariz.

BRO. P. R. KELTNER, of Rockford, Ill., called at the MESSENGER sanctum on Tuesday of this week.

THE fruitful revival at Beech Grove, Ind., closed with twenty-two baptized and five restored to fellowship.

THE District Meeting of the Second District of Virginia will be held at the Sangerville church April 18 and 19.

A MEETING in the Cedar Lake congregation, Ind., conducted by Bro. J. W. Kitson, closed with five persons uniting with the church.

BRO. JAS. A. SELL has reached his home at Hollidaysburg, Pa. He writes us that he enjoys being seated at his own desk again.

SEVEN were recently added to the fold as the fruits of a series of meetings in the North Star church, Okla., conducted by Bro. C. S. Garber.

BRO. A. L. GORHAM conducted evangelistic services at the Winchester church, Idaho, and eleven were added to the fold by confession and baptism.

BRO. D. R. MCFADDEN closed a two weeks' series of meetings held at the Zion house in the Tuscarawas church, Stark Co., Ohio, with six accessions.

WRITING from St. Petersburg, Fla., Bro. J. P. Blough says that he and Sister Blough expect to reach their home at Hooversville, Pa., the first week in April.

THE Brethren in Southern Pennsylvania are to convene in District Meeting at Waynesboro, April 10. The elders are requested to meet the day before, at 10:30 A. M.

THIS is Bro. I. B. Trout's week to be at Elgin, but we regret to state that he is confined to his home at Lanark, with a bad case of diphtheria. We hope for a speedy recovery.

WITH Bro. J. H. B. Williams doing the preaching, the Elgin church is in the midst of an interesting revival service. The meetings may last two weeks, if the conditions prove favorable.

BRO. C. W. LAHMAN, of Franklin Grove, Ill., called at the MESSENGER sanctum last week. He is canvassing a number of the churches in Northern Illinois in the interest of Mount Morris College. The fund solicited is for building purposes necessitated by the burning of "Old Sandstone."

BRO. I. B. WAGONER, of Chicago, will soon move to Red Cloud, Nebr., and take charge of the pastoral duties, while Bro. J. Edwin Jarboe, heretofore in charge, will give his time to outside engagements. Those desiring his services in evangelistic work will confer with him at Red Cloud.

THE District Meeting of Western Pennsylvania, to be held in the Middle Creek church, is announced for April 10, beginning at 8 A. M. The elders should meet the day before at 9 A. M.

So long as the Brethren continue to teach and insist on New Testament simplicity in attire, our sisters need never worry themselves about Easter bonnets. For this we should certainly praise the Lord.

WE are told that a congregation may soon be organized at Ft. Lauderdale, Dade Co., Fla., a city of 2,500 population, and that later in the season another may be organized at Arcadia, in De Soto County.

A GLORIOUS revival was held in the Little Swatara church, Pa., by Bro. Amos M. Kuhns, who is said to have preached the Word with marked ability. Thirty-seven confessed Christ and are now awaiting baptism.

AT Reading, Pa., there was much rejoicing over the homecoming of a number who gave their hearts to Jesus during a series of meetings recently held by Bro. D. C. Flory. There were eight baptized and three reclaimed.

THE date for the meeting of the General Mission Board has been changed from April 17 to Wednesday, April 10. As usual, the meeting will be held in the Committee Room, on the third floor of the Publishing House, beginning at 8 A. M.

ON Monday of this week Bro. A. C. Wieand, President of Bethany Bible School, called on us. This was the first time he had been in our office since he returned from the Bible Lands, and it was indeed a pleasure to have him with us, even for a short time.

WE are sure that our patrons will read with interest what is said on page 179 about Bro. Wm. A. Anthony. He was a man not only rooted and grounded in the faith, but he was an efficient and a most diligent worker. A thousand men like Bro. Anthony would do a marvelous work in this or any other country.

THIS week Sister Lahman, on page 182, tells us how a sister, who invited the ministers of her congregation to her table, took the liberty of reading them a lesson that gave them a new vision of the preacher and his responsibilities. Possibly there are other ministers who might be helped in like manner by an "after-dinner talk."

NEXT week we shall publish the program for the Educational, Sunday-school, Temperance and Missionary Meetings of the First District of Virginia, to be held in the Johnsville church, beginning at 9:30 A. M., April 18. The elders will be in session the day before and, as stated in the program, a sermon will be delivered in the evening by Bro. C. E. Eller.

THE members at Greensburg, Pa., have many reasons for rejoicing. Following the dedication of their new church, they entered heart and soul into a revival, conducted by Bro. J. H. Cassady, who delivered thirty-two strong addresses, in the greater part of which he treated doctrinal questions. As the fruits of the earnest efforts put forth, fifty-nine confessed Christ, forty-six of whom received baptism, while others await the rite.

THE church at Greenville, Ohio, has just passed through a soul-cheering revival, conducted by Bro. Dorsey Hodgden. There were thirty baptized, and three reinstated. Nineteen of the applicants came out on one evening near the close of the meeting. The members, who entered into the revival services in good earnest, feel that they have been greatly blessed, and that, while among them, Bro. Hodgden did a splendid work.

IN some of the mission fields strong efforts will be made to unify all Protestant mission work, so as to do away with the appearance of church divisions, and render coöperation possible. Just how to accomplish this while the different missions continue to teach the doctrine of their respective churches, is the real problem. This problem, however, may be solved by all parties agreeing to make the New Testament the rule of their faith and practice.

OCCASIONALLY some one reports news for the MESSENGER that is not strictly correct. In such reports people who do not belong to the church are designated as members. We are requested to make certain corrections, respecting a report of this sort from the West. We may not comply with this particular request, but if there is more of it we may find it necessary to point out a few of the misleading reports.

WE learn of a large Sunday-school that has been ordering its juvenile supplies from another publishing house, thinking that we are not prepared to furnish that class of Sunday-school helps. We wish to inform our patrons that we publish a full line of Sunday-school literature, and are in a position to fill orders for any helps that may be needed. It will not be necessary for any of our schools to look elsewhere for their lesson helps. If they write us we are sure that we can supply them with everything needed to carry on Sunday-school work successfully.

BRO. JACOB C. FUNDERBURG, who went from Lordsburg, Cal., to Eustis, Lake Co., Fla., last October, writes us that he has just purchased a churchhouse at Seneca, five miles east of Eustis, and now purposes to gather a body of members around the place and establish a Brethren church in that part of the State. While Bro. Funderburg is engaged in the fruit industry and is very much pleased with the outlook, he is also interested in the work of the church, and will be pleased to communicate with those who would like to aid in establishing another congregation in the Sunny South.

THE regular time for the Annual Meeting of 1913 falls on May 13, the earliest date for the Conference during the present century. In 1856 the meeting was held at Waddams Grove, Ill., May 10, and in 1845 in Roanoke County, Va., May 9. Only one other time does history show that the Conference was held May 13, and that was in 1815, the place being White Oak, Pa. But in that year May 13 fell on Saturday. Never before, in the history of the Annual Meeting have two thirteens come together in this manner, viz., 1913 and May 13. Had we any faith in unlucky numbers we might easily borrow some trouble over the dates as they relate to the Conference next year. Those calling for the meeting in 1913 have probably not thought of this coincidence.

OUR last letter from Tien Tsin, China, was written Feb. 20, on which date Brethren Crumpacker and Hilton had planned to start to the interior to investigate the conditions and, if deemed advisable, secure quarters for all the missionaries. It was then thought that it might be safe to enter their field of labor three weeks later, but a number of things have happened in China since the letter was written, and we feel sure that our missionaries have not yet ventured into the interior, but it is to be hoped that the way for them to enter upon their work will soon be opened up. In the meantime they should be addressed at Tien Tsin, China, 25 Dickinson Road. Should they leave Tien Tsin before their mail reaches the place, it will be forwarded to their new location. For the next issue we have a good article from Bro. J. Homer Bright.

BRO. G. M. LAUVER, one of the teachers in Bethany Bible School, passed away early last Sunday morning, after an illness lasting more than two months. Our people shall certainly miss Bro. Lauver. He was not only an earnest and self-sacrificing man, but he was a man of considerable scholarship. Few men among us had a better acquaintance with Biblical literature. Ecclesiastical history, however, was his specialty. For some years he taught Greek, had a good knowledge of Latin, and had given considerable attention to Hebrew. No one ever questioned his consecration, his loyalty to the church, or his ability as a preacher and a teacher. For Bible and Sunday-school Institute work his services were in considerable demand. He was only a little over forty years old, and had his health not failed, he might have continued his work as a preacher and a teacher for twenty years. In the western part of the Brotherhood the loss will be keenly felt. He leaves a consecrated wife and four children. Memorial services will be held at Bethany Bible School next Sunday morning at 11:30.

THE manager of a certain firm, doing business for public, stated that the firm invites and even welcomes investigation and criticism, but criticism only after investigation. This is sensible. There are people who take it upon themselves to criticise the work of others without first making any investigation whatever. This is not fair. It is not justice. People who have no disposition to investigate matters that they wish to criticise should know that they can best serve the purpose of their creation by holding their peace.

A SISTER who thinks that much more could be said in the MESSENGER about family prayer, is wondering what can be done in the way of restoring the family altar. She would like to see a number of articles on the subject. In fact, she suggests that it might be a good idea to devote one entire issue to the value of prayer in the family. While a few articles on the subject would do good, and would be appreciated, nothing would help in restoring the family altar so much as a few good sermons in each congregation on family prayer. This is one of the topics on which the pulpit has too long been silent.

Among the Churches in Southern California.

IT may be said that, generally speaking, the churches of Southern California are in a prosperous condition. Nearly all of the fifteen congregations show an increase and in some this increase has been very large. Long Beach doubled its membership last year by conversions and in other congregations numbers were received into the fold of Christ.

The report of the last District Conference shows the membership of the District to be one thousand three hundred and fifty-three, with one hundred and thirty-two baptisms during the year. The same report shows that there are eighty-four ministers, of whom forty-four are elders, in the District. If equally distributed, this would give three elders each, to fourteen congregations and two to the remaining one. The churches here do not lack for elders.

Among the ministers there are a few, owing to the infirmities of age, on the retired list. But omitting those who are superannuated there are still enough ministers to allow one for every twenty members in the District. If this large ministerial force were properly distributed, and each one working with might and main for Christ and the church, the increase in membership would be largely augmented. In addition to this large ministerial force, the brethren of Southern California are reinforced each year, during the winter months, by an increasing supply of elders and ministers from the Eastern States. These are made welcome and given work, but at the same time there is a subconscious feeling which occasionally finds expression in a quiet way, that the visiting ministers are too numerous for the best interests of the ministerial force located on the Coast. These are ready and willing to work, but the opportunities are not as frequent as one could desire.

When will the Church of the Brethren learn to utilize and conserve its latent ministerial forces? That the best church in the world should have an unorganized ministerial force, is an anomaly of the age in which we live. We elect our ministers and then practically turn them loose to shift for themselves. Our next Conference, at York, Pa., in June, will have this most important question to consider. Let us hope that a helpful solution of the problem may be found and that we may speedily come to direct and conserve our ministerial forces. If this is done, great good will result.

The mother church at Covina, Southern California, built the first house of worship in the State District in 1888. At that time Covina was the only organized Church of the Brethren in the District. The membership was not much above the half hundred mark, and there was not a Brethren Sunday-school in the entire State. Southern California now has twenty-four live, wide-awake Sunday-schools, with an enrollment of about two thousand scholars. The offerings for the last year were over nineteen hundred dollars. The Sunday-schools of the District support a missionary in India. The membership of the Covina church is not as large as it once was. The high price of land, —orange groves bringing over three thousand dollars an acre,—makes it impossible for those of moderate means to buy. A number of our members have sold out and have sought cheaper land elsewhere.

The Glendora church suffered a severe loss during the winter in the death of her efficient elder, Bro. J. S. Brubaker. He was a man of high Christian character and of sterling worth, and is greatly missed not only by the church but by the entire community. He was a faithful servant of God, generous, kindhearted and loving in his disposition. His kindly oversight of the church was appreciated by the entire membership. The Lord called him from his labors at a time when the church and his dear family needed his service and his care. He left the church in a prosperous condition and it can be truthfully said that the Glendora church is in peace and union. Bro. Wm. Lampin held a series of meetings here last winter, and twenty-seven united with the church.

The Lordsburg church is now the banner congregation in Southern California. It has a membership of three hundred and sixty-one. The ministerial force is thirty-two, fifteen of whom are elders,—perhaps a few more than are really needed. Several of the elders are superannuated, and then the College, located at Lordsburg, calls a number of ministers to the place. This is true of all our college churches. But when our ministerial problem is solved, there will be a better distribution of our preaching forces. The Lordsburg College is prospering, and the brethren say that the prospects for the future were never better and brighter. The church needs a college on the Coast, and Lordsburg should have the hearty support of all the churches in its territory. The attendance for the current year is one hundred and thirty,—an increase of more than thirty per cent over the last year. The special Bible term, held in February last, was the largest and most enthusiastic meeting of the kind ever attended by the writer.

The Brethren in Los Angeles are pushing out in their work. The Santa Fe Mission will doubtless soon be organized into a church, and the Boyle Heights Mission is doing well. The South Los Angeles church is also doing work outside, and will have a church-house very soon, for their prosperous Mission. Soon there will be five organized churches in the city. The Berean Bible School is now having the advantage of its new building. This is well adapted to the purpose for which it was constructed. There are apartments which are rented for light housekeeping, students' rooms, recitation rooms and a large chapel. It is a fine structure and is a credit to those who furnished the means to build it. In January last Bro. S. F. Sanger gave a series of lectures on church government and the ordinances. These were instructive and interesting. It would be well if more attention were paid to these subjects.

Pasadena is a city of millionaires and wealthy men and women. It has a population of thirty thousand, and it is said that there are no less than five thousand automobiles, or one to every six of the population, in the city. The church here has to contend with conditions produced by great wealth. It is one of the noted leisure, rest and pleasure cities of the Coast. The members are not discouraged and the church is growing. They have one mission and are talking of enlarging their house of worship. Their large Sunday-school demands more room.

Ten days were spent with the church at Long Beach and the time was spent, by request of the members, in telling the Bible Land story. The church here is growing rapidly. At the beginning of the previous year the membership totaled forty-nine. Last year forty-nine were converted and added to the church. Not often is it that a church doubles its membership in a year by baptisms. Long Beach is one of the famous resorts on the Pacific Coast. It is stretched along the ocean beach, which affords one of the finest bathing places either on the Atlantic or the Pacific In the winter Eastern tourists come here by the thousands and spend the winter, and in the summer the California people spend the heated term enjoying the cool sea breeze and bathing along the beach. It is a pleasure resort and our brethren must meet the environments and watch carefully lest they be influenced by them.

The present winter will long be remembered in California on account of the extremes in the weather. In December a cold wave of unusual severity came. In some places the oranges and lemons were frozen on the trees, entailing heavy loss to grove owners. I was told of one who lost twenty-five hundred boxes of lemons by the freeze. Not within the memory of the oldest inhabitant has such a freeze occurred. The cold wave was followed by an unusual drought. From the tenth of January until the first of March, no rain fell, —and this in the rainy season! It was warm and dry. The weather was ideal for the tourists, and they made good use of it. The Los Angeles *Times* claims that not less than seventy thousand tourists visited the State during the present season. The drought gave farmers and ranchmen deep concern. There was no snow on the mountains for the summer supply of water, and the hills and fields were brown and sere. March came in with indications of rain, and then came the downpour. It fell gently on the parched earth until from six to eight inches came down and soaked the ground. Now all nature smiles, and everybody is happy. A great calamity has been averted. "O that men would praise the Lord for his goodness, and his wonderful works to the children of men!"

How quickly the four months allotted to be spent in California passed away! As we turn our faces to the old home again, we thank God for his protecting care. It was a busy winter and we shall enjoy the rest at home, earned by the strenuous labors of the four months. The Lord gave the strength and ability and blessed the labors, weak though they were. To his name be all the honor and glory. D. L. M.

Not a Case of Napping.

What is the matter with the Office Editor? Has he gone over to the camp of the enemy, or has he been napping? In Gospel Messenger March 2, in an editorial review of "Psychology of the Christian Soul," he says: "The author shows clearly that Christianity in one's life may be the result of an educational process,—that men and women, from childhood, may be educated into what the New Testament demands. The chapter on the 'Subconscious' in the development of the soul is well worth mastering. It treats a subject that is little understood, and might be made a most interesting theme for a few discourses in the pulpit."

If Christianity may be the result of an educational process, where is the place of the Bible doctrine of regeneration? Christ said that "except a man be born again" (or from above), "he can not see the kingdom of God" (John 3: 3). This, observe, he said to Nicodemus, a thoroughly educated man,—a religious teacher, high in the religious activities of that day. In reasoning on this he discloses the fundamental necessity of the new birth, when he declares, "That which is born of the flesh is flesh" (John 3: 6). Following this, he issues his binding imperative, "Ye must be born again" (v. 7).

Paul discloses the same truth in Eph. 2: 1-3, when he declares that before regeneration the Ephesians were "dead in trespasses and sins," "and were by nature the children of wrath, even as others." He further declares that these had been changed by having been quickened by God.

If the position of the book, commended by the Editor, be true, then poor Jesus and Paul are back numbers. One does not need to read far into the Scriptures to discover that his position is contrary to the truth of Divine Revelation. If his position be true, it is time that we turn our churches into schoolhouses, and dismiss our preachers who are not psychologists, and employ expert pedagogues, versed in the principles of psychology.

The main effort of those who would substitute education for regeneration is to square up their evolutionary philosophy with the Bible. It is to desupernaturalize regeneration,—to eliminate the supernatural from our Christian experiences.

If we have a right to the name "Christian," we must accept, as our absolute standard, the Bible which Christ endorsed, and wherein our philosophy and psychology conflict with it, the Bible must square up our philosophy and psychology, and not philosophy and psychology desupernaturalize our Bible.

Again, the Editor's suggestion that the "subconscious," in the development of the soul, might be made the theme for a few discourses in the pulpit is most objectionable. He admits that this is a subject little understood. Has it come to this that the preacher is to preach on themes of human speculation, "little understood," when the only commission from heaven is "Preach the Word?"

Let it be noted that I am not speaking against right education, and the right use of the very best psychology.

We have lost much through ignorance and neglect along this line, but for God's sake do not swing to that extreme which will prove absolutely fatal. P. B. Fitzwater.
Princeton, N. J.

Remarks.

It is not a matter of the Office Editor going over to the camp of the enemy or being caught napping. It is simply a case of reviewing a book on psychology,—the science of the soul,—and then having one read into the review ideas not contemplated. It is one thing to endorse psychology unreservedly, as a science, and quite another to mention approvingly a few good suggestions that may be gathered from a work on the subject.

However, there is nothing more clearly taught in the New Testament than the fact that Christianity in one's life may be the result of an educational process. The apostles themselves were thoroughly educated in the school of Christ. The years spent with their Master enabled them to understand all that was possible for them to learn prior to being endowed with the Holy Spirit on the Day of Pentecost. The training received helped them to comprehend the nature of the new birth,—a process that Nicodemus, without a course of instruction, could not understand. Later, however, he learned his lesson, and became a disciple. It was education along Gospel lines that resulted in the apostles being regenerated,—being born from above, born of water and of the Spirit. Had it not been for the educational process through which they passed, in the school of the best of all teachers, they would have remained strangers to Christianity.

When Jesus sent his apostles into all the world, they were to teach, instruct and disciple the people. This they did by preaching the Gospel. To some this teaching was foolishness, while to others it was the power of God. Wherever the apostles went they planted the Word of God, the seed of the kingdom, in the hearts of the people, which resulted in making disciples,—learners,—then believers, and finally new creatures. They were regenerated,—born again,—all because of an educational process peculiar to the New Testament dispensation.

This idea of educating men and women into what the New Testament demands is nothing new. Even Timothy, whose training began in childhood, grew right up into Christianity. He accepted Christ in faith, repentance and baptism just as fast as his home schooling, followed by the preaching of Paul, enabled him to understand his duty. All over the Brotherhood may be found members who, from childhood, were educated into what the Gospel demands of them. Some of them never knew anything else than to believe what the New Testament teaches. They may have received their schooling in their homes, in the Sunday-school, or in the preaching services. The place and manner does not figure. It is an educational process all the same, leading up to the new birth.

This long-established principle of educating men and women into what the Lord would have them to do and to be, does not argue in favor of turning our meetinghouses into schoolhouses, dismissing the preachers and employing scientific experts to teach the people. It means to go right on in the good, old way of discipling the people, or making learners of them, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It also means to continue the educational process, teaching them to observe all things the Master has enjoined upon his followers. This was the rule long before any one ever dreamed of designating the process as so much science.

Well, there is something interesting to the careful Bible student about subconsciousness, an underlying principle that may have its influence on consciousness without seeming to act. But we need not further consider the subject in this connection. It opens up a field of thought too broad to be discussed in an ordinary newspaper article. We merely referred to it in our literary notice, with a view of interesting those who delight in questions of that character.

What the Love of Dress Does.

Mrs. Gertie Driggs, who has just been pardoned from the California State penitentiary at San Quentin, after serving eleven months of the five years for which she was sentenced, makes some startling statements regarding the causes that result in so many women being sent to the penitentiary. Mrs. Driggs seems to be a very brilliant woman, but her love for money and fine clothes led to crimes that placed her behind the prison walls. After being released she is reported to have said:

"Love of dress and the many changes in the fashions are the greatest cause of crime among women."

During her imprisonment, Mrs. Driggs devoted her time to studying women and the causes that had brought them there. She resolved that when she secured her liberty she would devote the rest of her life to helping womankind and to point out the lesson learned in prison.

"There are three causes for crime, I discovered while I was a prisoner. The first is ignorance, the second is liquor and the third and greatest is the love of pretty clothes and the constant changing of fashions.

"Eighty-five per cent of the women serving sentences in San Quentin have reached there through their desire to dress well and to keep up with the ever-changing styles. It is not in the women's department alone that fashion has claimed its victims. In San Quentin are hundreds of men, serving sentences because they felt obliged to get money for their wives, who believed that to be fashionably dressed was the only thing in the world. Their incomes were not sufficient and soon the husband found that he must secure money to pay the dressmaker's bills,—then temptation,—and then disgrace and prison.

"There were between twenty-five and thirty women in San Quentin while I was there. From early morning until the lights were out one heard nothing but dress.

"You would think that these women would be little interested in the latest frills,—these women who are obliged to wear their striped dresses day after day, only changing to their blue flannel suits when visitors called. But this is not so. The magazines most perused by them are those pertaining to style.

"They long for freedom,—merely that they may be able to indulge their vanities for the pretty things of life. This is true of the great majority. With a few it is different.

"I have asked so many of the girls who were there: 'Why have you come to this?' I have been answered every time, 'Well, I wanted pretty clothes.'

"The pity of it,—and though punishment has been meted out to them, they still long for the very things that have led them from their friends, their homes and to disgrace."

Lowering the Standard.

Do we overestimate the spiritual standing of our people, or are some of our correspondents mistaken in what they write us? We are told that some of our young ministers in a few localities take part in church oyster suppers, the "grab-bag" performance, card parties and other like doings, common in religious circles among the popular denominations. We are told that occasionally a member is found at a dance. Now, it is hard for us to believe all this. We can hardly understand how an elder, who permits such things, can be regarded as a faithful overseer. Generally speaking, we presume that one Christian has as good a right to eat oysters for supper as another has to eat fish, but it is the purpose or association that has much to do with a thing. And so it is with the church festival, or the church oyster supper. It is done to make money, often turning the house of God into a place of amusement, and indicates a low plane of spirituality. Our people have always stood opposed to such entertainments, as well as the grab bag and like performances. In fact, we have lived above such things, and for any of our ministers, or any of the laity, for that matter, to countenance or take part in entertainments of this character, indicates a lowering of our standard in the estimation of the more devout members of the church, as well as in the estimation of the world. And, by the way, we are not alone in opposing this type of church entertainments, for they are strongly opposed by some of the ablest preachers and the most influential religious papers in the country. "A little leaven leaveneth the whole lump," and it will be well for the more consecrated of our people to unite their efforts in purging out this semi-worldly entertainment business wherever found.

How Men Are Prospered.

Once upon a time we said in an address, and possibly may have repeated it in the Messenger, that there are some wealthy men who should thank the devil, rather than the Lord, for their great riches. Now we are asked to rise and explain, for some think that we may have included all prosperous men and concerns in our denunciation. By way of explanation we state that it is generally conceded, in Christian circles, that the man who obtains his wealth by fraud and unfair means does not prosper because the *Lord* helps him, for the Lord never blesses a man in his dishonest methods. In this country there are thousands of men whose fraudulent methods in business enable them to accumulate vast fortunes. They care little for law or justice. Their aim is to make money and become rich. Every possible advantage is taken of their workmen, as well as their customers. They know no Golden Rule; their only policy is the rule of greed. Would any one say that the Lord is prospering such men in their pursuit of wealth? On the other hand, there are those, who, while serving the Lord, make money and become wealthy, but they do it honestly, having due regard for the rule of right and the welfare of their workmen. They make their money honestly and then give to the Lord's cause as the Lord has prospered them. Abraham was a man of great riches, but he served the Lord, did things on the square and the Lord prospered him. So it may be said of other religious men who have accumulated wealth. They were honest, did an honest business, and could, in all good conscience, thank the Lord for their temporal as well as their spiritual prosperity.

Some Land Schemers.

We often feel like exposing some of the land schemers in this country. We happen to know of a company that is advertising and selling land, in one of the Southern States, for $30 an acre that, for farming, trucking and fruit raising is not worth thirty cents an acre. Hundreds of people purchase these lands without seeing them and only when it is too late do they learn that they have been swindled. It is always wise for those of moderate means never to purchase land in any country without either seeing it, or having it examined by some one who is known to be responsible for what he says. Men who have plenty of money need no advice from us regarding matters of this sort. They usually know how to look after their own interest, but it is astonishing how some of the land schemers are duping the wage earners. This last winter has been a rich harvest for them. The cold weather made hundreds discontented, and they were ready to invest in anything that promised better conditions. Well, they are all much poorer because of their experience, while the schemers are much richer.

The Restatement.

Every now and then some one asks us to explain, in detail, the attitude of the Brethren regarding certain phases of the dress question. Our rule is to refer such parties to the decision of the Conference of 1911, Art. 4, where will be found "a clear, concise restatement of our position" on the question of Christian attire. The restatement embraces eleven sections and is intended to "supersede all else in the Minutes on the subject of dress." Here all matters are sufficiently specified to answer every practical purpose, and beyond this the Messenger does not presume to instruct. We prefer to direct those especially interested to the carefully-prepared restatement of the Committee, as accepted and passed by the Conference.

Don'ts for the Laity.

A minister, who has read the "Don'ts for the Preacher," published a short time ago, sends us some don'ts for the laity:

Don't be late to church.
Don't expect the preacher to do all the singing.
Don't sleep in church. Home is a better place to sleep.
Don't whisper in church.
Don't study your hymn book while the minister is delivering his message.
Don't try to find out how each one at church is dressed.
Don't be more attentive to the door than you are to the preacher.
Don't permit your children to run out and in while at church.
Don't listen to a sermon just to find fault with it.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

FROM OYONNAX, FRANCE.

This is now our third month in Oyonnax, and we are just beginning to find our tongues in the new language. It is surprising what a complicated structure a language is. He who would really master a modern language certainly has a good big task on hand. But if we are faithful, it will not now be long until we can speak much more freely with the people. We have a good teacher, who watches our accent carefully, which insures that when once we can speak the language freely, we shall have a good accent.

The condition of the Mission is not at present what it promised to be at first. Many who came before Christmas, stopped when the Christmas exercises were over, but we are confident that when we can once talk to the people in their own language, there will be some ready for the Gospel.

Our prayers go up especially for guidance in every step that we take. We are already looking forward to the time when we must decide on our own location for work, and praying that when the time comes for us to move, our way may be clear. Will you not pray also, brethren and sisters, that we may make no mistake? The winter is passing very pleasantly in Oyonnax, but we have never expected our stay in this place to be more than temporary.

The health of all the workers is as good as could be expected, and our weekly workers' meetings for prayer and Bible study, are a source of spiritual strength to us all.

We are glad for the reports of good meetings in the churches in America, and rejoice over the great ingatherings in India. May Our Lord bless and use his people everywhere to his glory! Paul Mohler.

Feb. 16.

PREACHING THE GOSPEL.

The day before had been a busy day, and this morning had dawned, finding my heart filled with the thought that more than yesterday this day must witness preaching. I have too many other things going. There is not enough preaching.

Just then a man came saying that there was trouble in his village,—would I help? I always answer "yes" to that kind of a proposition, and so I sat down to listen to the story. It was a case of the upper millstone crushing the lower one, and a little wisdom and more guidance would settle it all right. But it took time.

Before that was finished, the man came saying the trouble of yesterday was to come before the court this afternoon. "Will you please come? Yes, you must help us out, for without you we can do nothing!"

So I sat down and wrote a few short letters of inquiry, and sent men to see what the answer would be. Then I sat down to do the next quarter's Sunday-school lesson No. 2, and was getting a good start when the word came, "Yes, you must come at once, for the matter is not to be postponed at all. They are guilty of theft, the whole lot, and the patel is laughing, and the village people are making all manner of fun of us. What can we do, what can we do?" "Sahib, the men did not steal, they are not guilty. It is a false and malicious charge, intended to humiliate the Christians and you; that is the whole plot. Can't you see through it?"

"Yes, I can see. But the thing is to make the authorities see. Evidence is needed. We have no evidence that is worth a pie. However, we will trust in the Lord to establish the right, and see what can be done."

In court I asked the magistrate to give me the privilege of defending the case, according to law, which he did. The charge was clear. The witnesses were many. The men were innocent, but how could we prove it?

The first witness said he had caught the men stealing the fodder from his field. Caught them at midnight! They were four men, and he was alone. On being cross-examined he said he went out there at that time of night to tie up fodder since it ties better in the night than in the day. The guilty men had a field of fodder near his field. They did not attempt to run when he caught them. He did not beat them. It was no custom to carry two sheaves home at the close of day.

The second witness said about the same as the first, but on cross-examination he said that the first man struck the accused whereupon one ran! The three stood. Then another came, my companion, who is also willing to testify that they were stealing. He knew them too. It was dark. We had no lantern. They came close up. They made no other attempt to get away. It is a custom to take home two sheaves of fodder at the close of a day's work,—not a law, just a custom. No one objects when it is done.

At that stage of the proceedings the magistrate dismissed the accused without hearing the further evidence.

We came home. I told the brother with me to see where the men remained so long, lest they would celebrate the victory after the Bhil fashion and get drunk, rather than in the Christian fashion and have prayer. He returned quickly, saying, "They are coming, just now."

Here they came,—the whole company, with a good number of others, Christians from the same village. And as it was settling towards the night time, we had a rousing prayer and praise meeting on our little front veranda, and the men went happily off home.

Days come and days go. I can hardly keep even with the work I have laid out to do. I get very little preaching done. In the evening I am weary. But, somehow or other, I believe what I am doing is pleasing to the Master, and if the Lord Jesus were here now, and were among the people as he was once, he would do just what I am doing,—only a little more. And so our preaching, while it is not what we would, perhaps, choose, yet the common people are hearing us gladly, and coming to us daily. Often we are weary, but always are we happy.

Ankleshwer, India. Wilbur B. Stover.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

INDIANA.

Bachelor Run church met in council March 6. Our elder, Bro. Benjamin Wray, presided. Brethren A. G. Crosswhite and Henry Landis, of Flora, Ind., were with us. Two letters of membership were granted, and one received. Bro. Riley Flora was elected delegate to Annual Meeting; Bro. Benjamin Wray, alternate. Brethren Fred Myer and Chas. Sink, Sister Edna Allbaugh and the writer were elected as our Home Missionary Committee. The Financial Committee gave a favorable report.—Grace Myer, Bringhurst, Ind., March 7.

Salamonie church met in council March 2. Our elder, Bro. H. B. Wike, presided. We decided to hold our love feast May 23, at 6 P. M. Eld. Wike was chosen delegate to Annual Meeting; Eld. O. C. Ellis, alternate. One letter of membership was granted. The church selected a temperance committee, as has been decided by Annual Conference.—Hampton Zook, R. D. 6, Huntington, Ind., March 8.

Turkey Creek.—Our church met in council March 2. Our elder, Bro. Henry Wysong, had charge. Two letters were received and eleven were granted. Bro. Harvey Hartsough was chosen delegate to Annual Meeting. We had an enjoyable meeting.—Bessie Butterbaugh, Nappanee, Ind., March 8.

IOWA.

Brooklyn.—Our church met in council March 1. Eld. J. I. Diehl presided. He was reëlected for the ensuing year. Bro. Perry Brunk was elected delegate to Annual Meeting; Bro. John Werner, alternate. Our love feast will be held May 25, to be followed by a missionary meeting the next day. Our committees for District Meeting, to be held this fall, are getting busy, and we are looking forward to be able to enjoy the meeting.—Rose Connell, Brooklyn, Iowa, March 8.

Dry Creek church met in council March 6, Bro. D. W. Miller presiding. We decided to hold our love feast May 25 and 26 at 10 A. M. Our singing class, conducted by Bro. Joseph Studebaker, of Flora, Ind., closed Feb. 25, after continuing two weeks. Those who attended the class enjoyed the work very much. Bro. Studebaker spoke to us each Sunday morning, while with us, which was very much appreciated. Before closing the work, he organized the class, which expects to meet once a week for song-service. Sister Jennie B. Miller was chosen as our leader.—Ruth E. Werner, Robins, Iowa, March 7.

MISSOURI.

Nevada.—Eld. James M. Mohler, of Leeton, Mo., while on his way to the Sunday-school Convention, stopped over with us a few hours and visited some of our sick and disabled members, which was much appreciated. We are glad to have any of the Brethren, who are passing through here, stop with us a while, especially ministers.—Leander Smith, 230 North Oak Street, Nevada, Mo., March 9.

Farrenburg.—Bro. Mahler, our pastor, came to us March 1, so as to be with us March 2, in council. One of the subjects discussed was the advisability of setting apart a tract of land for the purpose of raising garden truck, poultry, etc., dedicating it to the Lord, and sending the proceeds to the Mission Board. This seemed to meet with approval, and no doubt the Board will hear from us during the year, concerning this effort. Our pastor gave us three soul-stirring sermons. March 4 he went from here to the East Prairie church, to preach in the evening. Upon his return he gave us another good Gospel sermon. Through his earnest preaching, greater interest is manifested. We purpose to have a series of meetings in the near future. The writer recalled Bro. D. L. Miller's recent experience, when thirty brethren and sisters and friends dropped in on us March 3. The writer was reminded that he has come to the seventy-first mile-post in his journey through life. He hopes that his last days may be spent wholly in the Master's cause!—N. W. Eisenbise, Farrenburg, Mo., March 7.

Shoal Creek.—Our church met in council March 2. Our elder, Bro. J. B. Hylton, presided. Bro. W. R. Argabright was appointed president of our Christian Workers' Meeting. Bro. Hylton stayed with us until Wednesday, and preached five inspiring sermons.—Virgie Argabright, Fairview, Mo., March 7.

South St. Joseph Mission.—The spiritual part of this work is progressing nicely. It would be difficult to find a body of members as willing to work as they are here. Many of them are willing to lead in prayer, and publicly tell of the blessings with which the Lord has favored them. Last Sunday evening, at the close of services, one precious soul came forward for membership, who was baptized on Tuesday evening, before the session of the Mission Reading Class.—E. N. Huffman, 502 Ky. Ave., St. Joseph, Mo., March 7.

MONTANA.

Nashua.—March 3 Bro. Keller, of Medicine Lake, Mont., came to us. That Sunday we were to have services at Mrs. Wingard's home, but on account of inclement weather and bad roads, it was impossible to get there. In the afternoon nine of us met at the home of Brother and Sister Glen Mahugh. Bro. Keller's sermon was greatly appreciated, especially by those of us who have been away from the church so long. Bro. Keller has promised to be with us again, in a few weeks. It has been arranged to have meetings here once a month, for which we feel truly grateful.—Maud Cripe, Nashua, Mont., March 6.

OHIO.

Bear Creek.—Our church met in council March 6. Our elder, Bro. J. W. Beeghly, presided. Two letters of membership were received and three were granted. Our love feast will be held May 18, at 4 P. M. Our delegate to Annual Meeting is Eld. J. W. Beeghly; Brethren Parker Filbrun and Josiah Eby are our delegates to District Meeting.—A. M. Smith, R. D. 14, Dayton, Ohio, March 8.

Painter Creek.—Bro. J. O. Garst came here to assist us in a series of meetings, beginning Feb. 10, and continued until March 5. He gave us thirty-three sermons, besides an address at our Children's Meeting, March 3. The interest and attendance were good throughout. At each service Bro. Garst's message was full of interest, and very instructive, thus greatly benefiting the membership. Five were added to the fold. Four of these were members of the Sunday-school,—three of the main school, and one of the home department.—Levi Minnich, Greenville, Ohio, March 7.

Poplar Grove (Ohio).—March 2 our church met in business meeting, with our elder, Bro. S. W. Blocher, presiding. A great amount of work was brought before the meeting. Much interest was manifested toward the Sunday-school. We expect to organize a teacher-training class in the near future, with Eld. B. F. Sharp as instructor. Sister Meda Bowman was chosen as superintendent of the home department and the cradle roll. On account of the severe winter and bad roads our Sunday-school was not so well attended as usual, but there are bright prospects for a splendid attendance as soon as conditions are more favorable. Since our last report five letters of membership were received, and thirteen were granted. Arrangements are being made to hold a singing school as soon as the schools are closed. Eld. B. F. Sharp was chosen to represent us at the Annual Conference. Brethren C. R. Stockdale and J. R. Halladay will serve as delegates to District Meeting.—Kathryn M. Royer, R. D. 40, Union City, Ind., March 4.

Swan Creek.—Our members met in council Feb. 2. Our elder, Bro. D. G. Berkebile, presided. Our elder was chosen as delegate to District Meeting; Bro. John Stutzman, alternate. We decided to have our love feast May 11, at 10 A. M., at the East house.—Clara Clark, R. D. 9, Archbold, Ohio, March 5.

PENNSYLVANIA.

Carson Valley.—Our congregation met in council March 2, Bro. L. B. Benner opened the meeting. The regular financial business was attended to. Bro. L. B. Benner was elected delegate to Annual Meeting, and Brethren L. B. Benner and F. E. Brubaker were elected delegates to District Meeting. We decided to hold a series of meetings, beginning Oct. 19. Officers were elected for Christian Workers' Meeting. Our Sunday-school is very well attended. Bro. L. T. Holsinger, of Rossville, Ind., held a refreshing series of meetings for us, beginning Jan. 4 and closing Jan. 19. Two united with the church by baptism, one was reclaimed, and one is awaiting baptism. The attendance was good, notwithstanding the severity of the weather.—Elsie Hoover, Altoona, Pa., March 6.

Fairview congregation met in council March 4. Our elder, Bro. Hiram Gibble, presided. Eld. H. S. Zug was with us. Considerable amount of business was disposed of. Ten letters of membership were granted. It was decided to have services at Strickler's Union church every eight weeks. The following Sunday-school officers were elected: Bro. J. B. Brubaker, superintendent; Bro. William Gibble, secretary. The sisters decided to accept the privilege of breaking the bread and passing the cup at our communion services. Our deacon, Bro. Elmer Heisey, and his wife, Bro. Henry Bomberger and wife, and Sisters Katie and Gussie have left us, to spend some time in California. We will hold our love feast May 22, at the Fairview house. The writer was chosen church correspondent and Messenger agent.—Mrs. Annie Balmer, Manheim, Pa., March 6.

Harrisburg.—Feb. 23 the official board, together with some of their wives, met at Bro. H. D. Widder's to extend the semiannual visit and discuss the welfare of the church. Sister Garland was authorized to conduct Christian Workers' Meetings for the year. Our council will be held April 11, at 7:45 P. M. Another minister, Bro. Adam Hollinger, has come among us from Mechanicsburg, Pa. We extend a hearty welcome to Bro. Hollinger and family. The subject of his first sermon preached here was "The Price of the Gospel."—Elton Peterman, 402 Crescent Street, Harrisburg, Pa., March 5.

Johnstown.—We have a live-wire Sunday-school at the Walnut Grove house, with an enrollment of 515 members and three organized classes. Our young people's "Bethel" class rendered a missionary program at our Meadowvale cottage prayer meeting last Thursday evening. The exercises were much appreciated, and an offering of $18 was given. The private house was full of eager listeners. The program would have done justice to a crowded building of any size.—W. M. Howe, 1012 Bedford Street, Johnstown, Pa., March 5.

Snyder.—Bro. Geo. Batzel, of the Yellow Creek church, began a series of meetings in the Snyder church, an arm of the Snake Spring Valley congregation, Feb. 24. He preached eleven sermons. As an immediate result three were added to the church by baptism and one was reclaimed.—D. M. VanHorn, Everett, Pa., March 6.

Spring Creek.—We met in council March 4, with Eld. J. H. Longenecker in charge. We had a busy day, but love prevailed. Three letters were received, and twelve were granted. We sent one paper to our District Meeting. We will hold a special council at Palmyra March 16, at 1:30 P. M., to consider some important business. Bro. John C. Zug conducted a series of meetings at Spring Creek, and we rejoiced to see dear ones come home to the Lord.—Edgar M. Hoffer, Elizabethtown, Pa., March 5.

TENNESSEE.

French Broad.—We met in council March 2. Eld. Jacob Wine presided. Our love feast will be held May 4, at 3 P. M.—Mollie Satterfield, R. D. 5, Dandridge, Tenn., March 5.

Pleasant View.—Bro. Samuel Garst came to this place Feb. 12 and preached twelve soul-inspiring sermons, which resulted in three additions to the church. Bro. A. M. Laughrun preached a part of another week, and baptized seven young members. The church was revived very much, through the efforts of our two young ministers.—J. T. Swiney, Jonesboro, Tenn., March 7.

VIRGINIA.

Brick church met in council March 2, with Eld. Riley Peters presiding. Three letters of membership were received, and three were granted. Two committees were appointed to secure some one to hold a series of meetings next fall. Brethren H. W. Peters and J. B. Naff were elected as delegates to District Meeting. We will have our love feast May 18. It was also decided to have the Sunday-school Institute at our church this year.—Ollie Ikenberry, Wirtz, Va., March 5.

Summit church met in council March 2, with Eld. Peter Garber presiding. Our church duties, including those of the regular March council, were considered and acted upon. One letter of membership was granted. Brethren Wm. Craun and Guy Brown were elected Sunday-school superintendents for the Glade church. A committee was appointed to secure a minister to conduct a series of meetings at the Glade church sometime during the year. The writer was appointed correspondent.—Elizabeth F. Miller, Mount Crawford, Va., March 8.

Topeco church met in council March 2. Eld. A. N. Hylton presided. A collection was taken for the Bluefield churchhouse. Our delegates to District Meeting are Brethren Willis Burgess and N. E. Weddle; alternates, Bro. Gilbert Hylton and Sister Minnie Harmon. Our Sunday-school was organized, with Bro. N. E. Weddle as superintendent. The Sunday following Bro. Samuel Hylton, of Indianapolis, Ind., preached an interesting sermon for us. Two young men were received by baptism.—Lizzie Spangler, R. D. 2, Box 51, Floyd, Va., March 8.

Some Information for Girls.

(Concluded from Page 183.)

Our hearts were saddened, a short time ago, when we visited a large institution, which stands for morality and virtue, to find a bowling alley, boys playing pool, and several large dance halls. What a sad day for the church of Jesus Christ when she brought into her borders these things! Better leave the children out than use these things to get them and keep them within our borders.

It is not the Christian's duty to improve the conditions of the dance hall, the theater, or other places of destruction, but it is ours to furnish homes for the homeless, mothers to the motherless, encouragement to the discouraged, *true* recreation and pleasure to the weary, instruction or teaching to the ignorant, sufficient wages to the employed, and the kindly rebuke to the silly foolish ones, and expose the criminal who is seeking whom he may devour, and it is last and most important to give the Gospel of our Lord and Savior Jesus to all.

3435 Van Buren St., Chicago, Ill.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Austin.—We met in council Dec. 17, 1911. Bro. H. J. Lilly was chosen as our minister for 1912. Sister Alice Woodiel was elected church treasurer and clerk; Sister Emma Moss, solicitor; the writer, correspondent; Bro. Clay Woodiel, Sunday-school superintendent; the writer, secretary; Sister May Witcher, teacher of the advanced class; Bro. Fiatt Woodiel, teacher of the juvenile class, and Sister Emma Moss, teacher of the infant class.—Josie Woodiel, Austin, Ark., March 13.

Booneville.—We are now located in the mountains of Western Arkansas. This appears to be a very fine country, and our home town, Booneville, is a live and thrifty place, with a population of 3,000 souls. So far as we have been able to find, there is only one of these 3,000 who has ever heard the true Gospel preached. What an opening for those who are willing and anxious to work for the Master! We two alone can not do much, especially so since our health was impaired, previous to our locating here. We much need the actual presence and personal help of others of like precious faith among these people. There are so many of you in the North and so few in the South. Is there not some one who will seriously consider this need and this plea, and thereupon decide to further the interests of Christ's kingdom at this place? Should any be interested, write to us, enclosing a stamp for reply, and we will promptly give you information.—Jas. A. and Edyth Hillery Hay, Booneville, Ark., March 14.

CALIFORNIA.

South Los Angeles.—Our church met in council March 8. Our elder and pastor, Bro. W. H. Wertenbaker, presided. We decided to hold our love feast May 26. Brethren W. H. Wertenbaker, Daniel M. Stauffer and W. H. Keim were continued as the committee to select a location for a mission. Sister D. L. Miller was with us at our monthly members' meeting, Feb. 23, and favored us with an interesting talk, which was fully appreciated by all present.—Mrs. W. H. Keim, 2425 Sixth Avenue, Los Angeles, Cal., March 11.

CANADA.

Fairview.—Our church met in council March 2. Our elder, Bro. Melvin Rensberger, presided. Bro. E. Culler, of Bethany Bible School, was also present. Two letters were granted. Sister Olive Baker, president of the home department of our Sunday-school, gave a report of the work of the fourth quarter: Number of lessons studied, 143; offering, $4; enrollment in classes, eighty; enrollment of cradle roll, thirty-seven. Our series of meetings will be held sometime during the summer. Brethren D. A. Peters and W. H. Heckman are to secure a minister to conduct the meetings. The date will be set whenever it will be convenient for a minister to come.—Jennie L. Heckman, Mutrie, Sask., Canada, March 11.

DISTRICT OF COLUMBIA.

Washington City.—Recently we were favored with visits by Bro. Otho Winger, of North Manchester, Ind., and Bro. H. B. Mohler, of Elizabethtown, Pa., who preached both morning and evening. We are also glad to inform our readers that Bro. Early entered upon his duties as pastor, early in February. Sister Early has not arrived, as yet, but we hope to have her with us within a short time. Since the report of the Sisters' Aid Society was published, Sister Oda S. Flora has been elected president of the Society. Many calls for help have been received, owing to the extreme cold weather. To some of these calls, no doubt, we could have given no response, were it not for the assistance rendered by outside congregations in sending us clothing. The Society at Elizabethtown, Pa., recently sent us a splendid assortment of clothes and shoes, which was much appreciated. Since our last writing, death has called away one of our number, and one has been received by baptism. Two letters of membership were received.—Mrs. D. E. Miller, 806 C Street, S. E., Washington, D. C., March 9.

IDAHO.

Notice.—The District Meeting of Idaho and Western Montana will be held in the Payette Valley congregation, at the Fruitland churchhouse April 17 to 20. I will send an announcement later in regard to the place, to which those, wishing to attend, will buy tickets, as well as concerning arrangements for meeting them.—J. C. Himler, Secretary of Committee, Fruitland, Idaho, March 12.

ILLINOIS.

Cherry Grove church met in council March 7. Five letters of membership were granted. Bro. Chas. Delp was chosen delegate to Annual Meeting. Bro. O. P. Shaw solicited the members for the benefit of Mount Morris College. He also attended our council and assisted in the work, which was much appreciated. He also gave us two spiritual sermons. We have secured him to hold a series of meetings in September.—Mrs. Chas. Shidler, Lanark, Ill., March 11.

Hickory Grove.—We met in council March 7, with Eld. W. H. Eisenbise presiding. A goodly number were present. Bro. J. H. Crouse was elected delegate to Annual Meeting. We will hold our love feast May 18 and 19, at 6 P. M. Bro. John P. Harris, of Virginia, was with us March 10, and gave us two excellent sermons. We had a full house, both morning and evening.—Anna Flerheller, R. D. 6, Mount Carroll, Ill., March 11.

INDIANA.

Beaver Creek.—Our church met in council March 9, with our elder, Bro. Norris, presiding. Bro. Norris preached for us on Saturday evening and also on Sunday morning and evening. Each sermon was delivered with power. All the services were well attended, and the interest was good.—Sarah Hahn, R. D. 1, Pulaski, Ind., March 13.

Eel River.—Our church met in council March 10. Five letters were received and ten granted. The church appointed Temperance and Finance Committees. Brethren Amos Freed and Roy Mishler are our delegates to Annual Meeting; Brethren Samuel Leckrone and E. M. Leckrone, alternates. Feb. 25 Bro. S. S. Blough, of North Manchester, Ind., preached two inspiring sermons for us.—Lizzie Wolf, Claypool, Ind., March 13.

Howard church met in council March 9, our elder, J. W. Flora, presiding. Two letters of membership were received. We elected a local Temperance Committee as well as a local Missionary Committee.—Goldie Henry, R. D. 1, Kokomo, Ind., March 12.

Kewana.—Our council was well attended. Bro. I. B. Wike presided. Quite an amount of business came before the meeting. Our quota for mission work and Old Folks' Home was collected. New officers for the Sunday-school were elected, with Bro. D. Henricks as superintendent. We also chose officers for a Missionary Committee, with Sister Alice Hilflicker, president; Sister Susie Gibbs, secretary. The appointment of a Temperance Committee was discussed, but no organization was effected. The question was postponed until our next meeting.—W. Wilfert, Delong, Ind., March 11.

Ladoga church met in regular council March 9, with Eld. E. N. Goshorn in charge. Much business was disposed of. Our series of meetings, to be conducted by Bro. Frantz, has been deferred for two weeks, owing to conflicting engagements elsewhere. A church historian was appointed, Bro. D. L. Stoner being chosen for that work. Bro. D. F. Peffley constitutes our Missionary Committee. The letters of Bro. and Sister D. L. Stoner were received and accepted. Bro. Stoner preached for us on Sunday.—Lula Goshorn, Ladoga, Ind., March 11.

Laporte church met in council March 9. Eld. William Hess presided. One was received by letter, one restored to fellowship, and six letters were granted. Our love feast will be held at the Ross house, May 18, at 6 P. M. The Ross Sunday-school gave a missionary program Feb. 25. The offering amounted to $5. Sister Mary McCormick was elected president of the Sisters' Aid Society, Sister Alma Replogle, vice-president; Sister Flora Riley, secretary-treasurer.—Rachel C. Merchant, R. D. 9, Box 126, Laporte, Ind., March 11.

Lick Creek.—Our congregation met in members' meeting March 9. Our elder, Bro. L. T. Holsinger, presided. Two letters of membership were granted. A sister asked to be restored, which will be attended to in the near future. The former Ministerial Committee was excused, and a new committee appointed, consisting of Brethren J. C. Mitchell, Fred Boomler and W. H. Silvius. Our Christian Workers' Meeting was organized, with Sister Bessie Kieffaber as president; Sister Ezra Miller, secretary. Bro. Holsinger preached a splendid sermon on Sunday.—Bessie Kieffaber, Coal City, Ind., March 11.

Mexico church met in council March 7. Visiting brethren present were D. M. Byerly, J. W. Norris, and J. C. Murray. Bro. J. K. Elkenberry was advanced to the second degree of the ministry. Bro. A. D. Lair was elected delegate to Annual Meeting. Bro. Irh Fisher and Sister Mertie Graft were chosen as our Sunday-school superintendents. We decided to organize a home department in the Sunday-school, and Sister Grace Stouffer was elected as superintendent. Bro. Marion Miller was elected chairman of our Christian Workers' Meetings, and Sister Gelia Pugh as president of the Sisters' Aid Society. Missionary and Temperance Committees were also appointed. The building committee for the new churchhouse in Peru were relieved of their responsibility, as the house is completed and will be dedicated March 17. We decided to separate the Peru Mission from the Mexico congregation, and a church will soon be organized in the city.—Bertha I. Fisher, Mexico, Ind., March 8.

Mississinewa.—We met in a members' meeting last Saturday. One was received, and one was dismissed by letter. Bro. A. C. Young was elected delegate to Annual Meeting, with Bro. J. A. Miller as alternate. Five of our ministers were chosen as a "committee on committees," to arrange for the District Meeting, which is to convene here next October. A committee of three was chosen to arrange for an old-fashioned singing school at our Union Grove house, as soon as possible. An offering of $98 was given for church expenses, and a committee of two was appointed personally to solicit the members who had not contributed anything. We decided to have a communion May 25, at 6 P. M. Our Union Grove Sunday-school is progressing quite well, under the supervision of Bro. Ralph G. Rarick.—John F. Shoemaker, Shideler, Ind., March 10.

Pipe Creek.—Our regular council meeting was held today. Bro. Peter Houk presided. Six letters were granted and two received. Our love feast will be held May 25, at 4 P. M. Bro. Peter Houk was elected delegate to Annual Meeting. Bro. Martin Huffman was elected a member on the Program Committee for the joint District Sunday-school Meeting; Bro. Jacob Wissinger, church trustee.—W. B. Dailey, R. D. 8, Peru, Ind., March 14.

Pleasant Grove.—Our Sunday-school department is increasing in interest and membership. We have organized our classes on the age graduation plan. We have sixteen babies on our cradle roll. A number were lately promoted to the beginners' class. The home department is interested in her nine members. The teacher-training class is proving a spiritual uplift. The members are catching glimpses of a large vision of the Bible school's needs and possibilities. Plans are being made for a special program for the "Review." March 7 will be "Missionary Day." At present evangelistic services are being conducted by Brethren W. A. Popejoy and Roy Mahon, assisted by the writer as director of music.—Marguerite Bixler Garrett, Bluffton, Ind., March 10.

Salem.—Our church met in council March 2. Four letters were granted. The following church officers were elected: Sister Emma Ransbottom, secretary; Sister Melvina Mitchell, treasurer; Brother Floyd Ransbottom, Messenger agent; the writer, correspondent; Bro. Lerch, church trustee.—Clyde Joseph, R. D. 16, Culver, Ind., March 10.

Springfield.—In reorganizing our Sunday-school Bro. James Young was elected superintendent and Bro. Homer Young, secretary. Our spring love feast will be held May 25. We have the promise of Bro. P. W. Stuckman, of Nappanee, Ind., holding a series of meetings for us next November.—Etta Elson, Wawaka, Ind., March 12.

Syracuse church met in council March 9. Our elder, Bro. Manly Deeter, had charge of the meeting. Quite an amount of business was transacted in two hours' time. The church was well represented. The annual visit was reported. Most of the members expressed their willingness to labor for the upbuilding of the cause of Christ. Forty-five members were reported in all. The writer was chosen clerk, and Bro. Yoder as trustee. Our Sunday-school is moving along nicely. We have a good attendance of small children. Every one seems to know his place. There is a good deal of sickness and some deaths in our community this winter, especially among the older people.—Mrs. Irve Neff, Syracuse, Ind., March 11.

Union church met in council on the afternoon of March 9, with Bro. S. F. Henricks, moderator. Quite an amount of business was attended to in a Christian spirit. Our delegate to Annual Meeting was chosen. There were six letters of membership received and read. The pulpit in our church will be arranged so as to make it more convenient for the speaker. We have organized another "teacher-training" class in our Sunday-school, with Sister Dora A. Henricks as teacher. We have found this training work to be very helpful to the church in the way of securing more efficient workers in the different departments of church work. Our Missionary Meeting will be held on Sunday evening, March 31.—A. Laura Appelman, Plymouth, Ind., March 12.

Wabash church met in council March 7, with Bro. E. S. Brubaker in charge. Brethren John Strausburg, Obed Rife, and Sister Eliza Weimer were with us. We decided to hold a love feast June 8, at 5 P. M. Bro. E. S. Brubaker will be our elder for another year; Bro. Will Harris, treasurer; Sister Anna Haynes, clerk. A committee was appointed to secure a minister for a series of meetings. We also appointed a Temperance Committee. Two letters were received. Bro. John Frantz will be our Sunday-school superintendent.—Lula Crumrine, R. D. 9, Wabash, Ind., March 8.

IOWA.

Beaver.—Our council was held March 9, with Bro. D. A. Wise in charge. Most of the members were present. We decided to have a birthday offering box in the Sunday-school, the proceeds to be sent to the Old Folks' Home at Marshalltown, Iowa. We will have our love feast May 18 and 19, at 2 P. M. Instead of having preaching services every Sunday evening, we will have Bible study on one Sunday evening, and have a Christian Workers' Meeting when we have preaching.—Belle Ruth, Grand Junction, Iowa, March 11.

Des Moines Valley church met in council March 7, Bro. S. M. Goughnour has moved to Des Moines. A cradle roll department was recently added to the Sunday-school, with the writer in charge.—Lydia Bell, Ankeny, Iowa, March 12.

Des Moines.—At our recent members' meeting our next love feast was set for Sunday evening, May 19. Our Sunday-school workers decided to arrange to hold a teachers' meeting at least once a month, from this time forth. With the successful carrying out of this phase of our work, we will have attained to the rank of a front line Sunday-school. Eld. S. M. Goughnour, of Ankeny, Iowa, has come into our midst and will make this his future home. We are indeed glad to have his assistance in the work here. Not only should we have ten times as many workers in this city as we now have, but they should be enabled to devote their entire time to sowing and reaping in the Master's great field. There are more than 50,000 people in this city alone, who are not attending any church or Sunday-school. Careful, painstaking, personal work will be required to interest them in any religious work. Through the liberality of an earnest Iowa brother we are placing the Gospel Messenger in twenty-five more homes. Many of these are poor people who know of the paper, or at least of our church, and are glad for the opportunity to read its pages for the next year. The Building Committee have secured a lot for our new church, and if the soliciting of funds can be completed in time, will likely begin active building operations in May of this year. The new location is at the corner of East Sixteenth and Des Moines streets, one block south of our present location.—Virgil C. Finnell, 1643 Lyon Street, Des Moines, Iowa, March 16.

Iowa River.—Our church met in members' meeting March 7. Bro. Joseph Newcomer was chosen delegate to Annual Meeting. One letter was granted. Our church has suffered much, during the last few years, from deaths and emigration, but the remaining few are trying to be faithful. We have arranged with Bro. Virgil C. Finnell, of Des Moines, Iowa, to conduct a series of meetings for us in June.—Mary E. Wheeler, R. D. 7, Marshalltown, Iowa, March 11.

Monroe County church met in council March 9. Our elder being absent Bro. Willis Rodabaugh presided. Four letters of membership were granted. We decided to hold a series of meetings this fall. The same Sunday-school officers will serve for the next three months. Bro. Harvey Bruere was elected president of the Christian Workers' Meeting. Bro. Arthur McMullen was appointed home solicitor. Several of our members are moving away this spring, which we very much regret, as we need their assistance.—Lydia Bruere, Frederic, Iowa, March 11.

Panther Creek.—We met in council March 9. Our elder, Bro. J. B. Spurgeon, presided over the meeting. Elders Irving Haughtelin, of Panora, and C. B. Rowe, of Dallas Center, assisted in the work. A church treasurer and clerk were chosen. Bro. A. M. Stine was elected delegate to the Annual Meeting. May 25 was the date set for our love feast. Our ministers were authorized to secure some one to conduct a Bible term next winter, during or near the Holidays. The members of the Colfax M. E. Chapel, having requested the members of Panther Creek to appoint some one to superintend a Sunday-school for them, Bro. D. F. Walker was appointed to that work April, 1911. At the end of six months he was chosen as superintendent by them. The ministers of the Panther Creek church, upon invitation, are also holding preaching service at the M. E. Chapel once every two weeks. Although the attendance is not large an excellent interest is shown.—Etta Spurgeon, Adel, Iowa, March 9.

South Keokuk church met in council March 9. Our elder, D. P. Miller, was present to assist Bro. Butler who presided. We decided to hold our love feast June 22, at 2 P. M. We expect to hold a series of meetings to begin the first week in October, if possible. The cold weather and deep snow have affected the attendance at Sunday-school this winter, but with the coming of spring we expect a normal attendance again.—D. F. Shelly, Ollie, Iowa, March 11.

KANSAS.

Morrill.—Our church at this place met in council March 6. Our elder, Bro. C. B. Smith, presided. Sister Rosa Wagner was chosen president of the Christian Workers' Meeting; Sister Lottie Flickinger, secretary. One was reclaimed, and six letters were granted. Bro. C. B. Smith was elected as delegate to Annual Meeting. We will have our love feast May 26. Bro. Roy Eisenbise handed in his resignation as superintendent of the Sunday-school, and Bro. T. A. Eisenbise was elected in his stead. The church has decided to install electric lights in the near future.—D. A. Sawyer, Morrill, Kans., March 6.

Ozawkie.—We met in council March 9, with Eld. J. A. Root presiding. As there was very little business to come before the meeting, some time was devoted to Scripture reading, exhortations and prayer. We were favored, recently, with a lecture and two helpful sermons by Bro. O. H. Yereman, of Kansas City, Kans. His labors with us were greatly appreciated.—H. L. Brammell, Ozawkie, Kans., March 11.

Protection.—Feb. 11 we commenced a series of meetings in Clark County in a schoolhouse. The people seemed hungry for the Word of Life, and gave good attention. We had a good attendance. Three were added for baptism.—B. F. Brubaker, Protection, Kans., March 9.

Washington Creek.—Our church met in council March 9, with Bro. C. A. Ward presiding. Two letters were granted and three received. Our church will not be represented at Annual Meeting this year. Our missionary collection was $1.50. Our Sunday-school and Christian Workers' Meeting are moving along nicely. Bro. L. H. Root, of Lawrence, Kans., was with us March 10, and gave us an illustrated sermon on the parables of Christ.—H. W. Behrens, R. D. 1, Lone Star, Kans., March 13.

KENTUCKY.

Harrison County.—One week prior to our love feast Eld. E. O. Norris came to this place and preached every evening during the week. On Saturday evening, Feb. 17, our council was held, preparatory to our love feast. At this council one dear brother, E. W. Zimmerman, was restored to fellowship. On account of some of our officers moving from this community, Sister G. Miller was elected clerk; Sister Lillie Bailey, assistant superintendent of the Sunday-school, and two new teachers were appointed. On Sunday evening we held our

love feast, which was an enjoyable feast. The house was almost filled with young people, who manifested great interest and attention. Our Sunday-school and Young People's Sunday evening services are doing nicely. We have preaching each second and fourth Sundays. These services are well attended, especially by the young people.—J. H. Morris, New York Hall, Louisville, Ky., March 14.

MARYLAND.

Frederick City church met in council last evening. In the absence of our elder, Bro. G. H. Harp, the writer, presided. Considerable business was disposed of. The writer was chosen delegate to Annual Meeting; Brethren George Gittings and George B. Hoke, delegates to District Meeting, with Brethren J. W. Wolfe and the writer as alternates. Our members are awakening to the fact that more aggressive work is expected of them individually.—R. A. Nedrow, Frederick, Md., March 14.

Locust Grove church met March 9 and held a trustee meeting in the morning, and a council meeting in the afternoon. Eld. A. P. Snader presided. Brethren David Klein and William Baker are our delegates to District Meeting, and Bro. J. O. Williar, delegate to Annual Meeting. Bro. A. P. Snader and J. O. Williar, were chosen to take the oversight of this church for two years.—Maggie E. Ecker, Mount Airy, Md., March 12.

Meadow Branch.—Our church met in council March 9. Our elder, Bro. Uriah Bixler, presided. Two letters of membership were granted. Much business was transacted. Bro. B. B. Garber will hold a series of meetings at Meadow Branch next fall. It was decided that another Bible Institute be held in our Westminster church, similar to the one just closed, next year. The date of our spring love feast was changed from May 11 to May 25, to begin at 2 P. M. Our elder, and another one whom he shall choose, are our delegates to Annual Meeting. Brethren William A. Roop and John T. Royer, Jr., are our delegates to District Meeting. As solicitors, to collect our pro rata for the Home Mission Fund, we appointed Sister Lucinda Haines and Bro. E. C. Brown. The Meadow Branch Sunday-school donated $10 to World-wide Missions, to be used in the India mission field, and also $5 to our local temperance cause. The committee made a very favorable report of its work, as did also all others that had reports to present. Brethren William A. Roop, John Royer, Jr., and Amos Wampler were appointed as a committee to formulate plans and secure estimates for either remodeling or rebuilding our old stone churchhouse at Meadow Branch.—W. E. Roop, Westminster, Md., March 12.

Piney Creek.—Our church met in council March 9. Our elder, Bro. J. H. Utz, presided. Four letters of membership were granted. Eld. J. H. Utz is our delegate to Annual Meeting; Brethren Birnie Shriner and Geo. Bowers are our delegates to District Meeting. Bro. Birnie Shriner is our Sunday-school superintendent. We decided to hold a series of meetings in May. Bro. Andrew Hutchison is to preach for us. We also decided to put new seats in our church. Bro. B. F. Lightner, of Gettysburg, Pa., came Feb. 25, and preached for us morning and evening, which was very much appreciated.—M. Ella Ecker, Taneytown, Md., March 11.

Sharpsburg.—The District Meeting of Middle Maryland will be held at Brownsville, April 17 and 18. The elders will meet on the 17th. There will be a doctrinal sermon in the evening.—John E. Otto, Secretary, Sharpsburg, Md., March 8.

MICHIGAN.

Fairview.—Feb. 25 Bro. D. G. Berkebile closed a two weeks' series of meetings. He preached eighteen inspiring sermons. Four came out on the Lord's side, and one was restored to fellowship. An aged sister was anointed. Our church met in council March 9. Our elder, Bro. J. W. Kiser, presided. Four letters were granted and two received. Bro. B. F. Roback will represent us at District Meeting. We expect to hold a series of meetings sometimes in August.—Eva McKimmy, R. D. 4, Blissfield, Mich., March 11.

MINNESOTA.

Lewiston.—Feb. 27 Bro. J. F. Souders began a series of illustrated lectures on "The Bible Lands," which continued one week. These lectures were entertaining and instructive, and appreciated by all. During the day he gave some Bible lessons, which were helpful. Bro. Souders delivered splendid sermons on Sunday morning and evening. Through his efforts we were all more fully convinced of the truthfulness of the Bible.—Mrs. Lizzie Albert, R. D. 1, Lewiston, Minn., March 11.

MISSOURI.

Fairview.—Our church met in council March 9. Our elder, Bro. J. B. Hylin, presided. A committee was appointed to see after putting a new fence around the graveyard. A collection of $5 was taken. The following Sunday we heard an interesting sermon by our elder.—Maggie Miller, Macomb, Mo., March 11.

Mound Valley.—We have been here since October and have had preaching only twice. We are located near Harrisonville, in a fine country, thickly settled, and have a neat little churchhouse. This congregation is composed of fifteen members. We have no deacon. There is plenty of missionary work here to do. How we all long for some one to help us! We need a good, lively speaker to revive the people and get them to attend services. There is no church near here outside of the Brethren, and one Mennonite church.—Rose Whitmore, Harrisonville, Mo., March 9.

Spring Branch.—Our church met in special council March 9. Our elder, Bro. L. B. Ihrig, presided. We failed to have our regular council in January, on account of bad weather. Owing to the large amount of business we had to dispose of, we thought best to take our lunch with us and have an all-day meeting. Ten letters of membership were received. The members of our Temperance Committee are Brethren Jacob Ihrig, John Rash and the writer. We reorganized our Sunday-school, with Bro. John Rash as superintendent; Sister Mary Stull, secretary. Bro. L. B. Ihrig was elected president of the Christian Workers' Meeting. The sisters organized an Aid Society. Our series of meetings and love feast will be held the latter part of August. We decided to get Bro. G. W. Lentz to conduct our meetings.—Lessie V. Ihrig, Avery, Mo., March 9.

MONTANA.

Glasston.—Our church met in called council Feb. 10, to consider the advisability of joining in with the people of this community to build a union churchhouse. The regular business of our council, which should have met March 2, was transacted. Two letters of membership were read, and one was granted. Already about six hundred dollars in money and labor has been subscribed for the new church.—M. Alva Long, Big Timber, Mont., March 5.

NORTH DAKOTA.

Berthold.—Bro. J. M. Myers, of Minot, N. Dak., came to us again and delivered two very interesting sermons, which were appreciated by all. We have organized a Christian Workers' Meeting, with Sister Rosa Berry, president. We also have prayer meeting every two weeks. Our Sunday-school is progressing nicely, with a good attendance. Mrs. Bessie Stong, Box 312, Berthold, N. Dak., March 7.

Cando.—Our council met at the Cando house March 9. Fourteen letters of membership were granted. The severe cold of this climate is causing many of our members to seek homes in the South and West. This church will not be represented at our coming Conference. We expect to hold a revival meeting at Cando in July.—Mrs. George K. Miller, Cando, N. Dak., March 12.

Englevale.—Our series of meetings, conducted by the writer, still continue with good interest. People are inquiring, and some are coming nine and ten miles. We have been preaching some doctrinal sermons. The people say they never before heard the Scriptures explained the way the Brethren do. Pray for the success of our meetings.—J. R. Smith, Englevale, N. Dak., March 13.

Minot.—Our church held the first monthly members' meeting on the evening of March 4. Bro. Landis read Matt. 5 to us. We decided to have an Easter program. We also discussed plans for building or securing a churchhouse. We did not have much other business.—Mrs. J. M. Myers, Minot, N. Dak., March 6.

OHIO.

Lima church met in council on Friday evening, with our elder, Bro. G. A. Snider, presiding. A committee was appointed to secure a minister for the coming year. Bro. S. Y. Early was elected delegate to District Meeting, with Bro. S. A. Armentrout, alternate. We expect Bro. C. L. Wilkins, of Middleton, Mich., to conduct a series of meetings in November. A committee was appointed to confer with the Bellefontaine and Sidney churches, to hold a union Sunday-school Meeting here July 4.—Minnie Jacobs, 620 Linden Street, Lima, Ohio, March 11.

Lower Miami.—Our church met in council March 7. Arrangements were made for the installing of a Sunday-school library. Delegates were elected for Annual and District Meetings. Some plans were adopted to govern our Christian Workers' Meeting to do more efficient work. March 5 we closed a very interesting series of meetings in the Ludlow church, Painter Creek house. The meetings continued for three and a half weeks. There were some accessions. This is a very large congregation, with a number of zealous workers. March 9 we came to the Lexington church to begin a series of meetings. Eld. Allen Ockerman is the elder of this congregation. The meetings here will complete six series of meetings that it has been our pleasure to hold this winter.—J. O. Garst, R. D. 6, Dayton, Ohio, March 11.

North Poplar Ridge church met in council March 9, with Bro. John Flory as moderator. Bro. S. P. Berkebile was chosen as our representative for both District Meeting and Annual Meeting, and Bro. Jacob Flory as alternate for District Meeting. We decided to hold our love feast June 15.—Jennie Flory, R. D. 2, Jewell, Ohio, March 9.

Notice.—The District Meeting of Northwestern Ohio will be held in Bellefontaine April 19. The Missionary and Educational Meetings will be held on the 18th.—G. A. Snider, Moderator, R. D. 5, Lima, Ohio, March 13.

Notice.—The following information may be of advantage to those wishing to attend the District Meeting of Southern Ohio, April 23. Those wishing to go by way of the D. and U. and Big Four R. R. will leave Dayton at 7:20 A. M., transfer to the Big Four at Arcanum, at 9:04, going east to Pittsburg, and arriving at 9:10, or you may leave Dayton by the same route at 2:50 P. M. and change to the Big Four at 5:56 P. M., and arrive at Pittsburg at 6:02 P. M. Those wishing to use the traction lines will observe the following: Going over the Dayton and Northern Electric Railway you will connect at Arcanum with the Big Four, going east as above indicated. Going over the Dayton and Covington line you will connect with the Big Four, going west, at Ludlow Falls, at 8:01 A. M., and 3:35 P. M. Going over the Dayton, Troy and Piqua line you will connect with the Big Four at Troy, going west, at 7:44 A. M., or 3:13 P. M. Service on traction lines every hour. In connection with the above information, I take the liberty to urge, as the retiring Chairman of the Committee on Credentials, that all delegates from the local churches be on time. No delegate should lose his vote in the organization of the meeting. Those coming by rail can get there on time only by going the day preceding the meeting.—D. S. Filbrun, 1343 West Fifth Street, Dayton, Ohio, March 13.

Pleasant Valley (Ohio).—Our church met in council March 9, with our elder, Bro. Samuel Blocher, presiding. Brethren W. K. Simmons and Ezra Noffsinger were the visiting ministers. Two letters of membership were granted. Bro. Frank Weimer was chosen as delegate to Annual Meeting. Sisters Hettie Mote and Ida Sell are our delegates to District Meeting. It was decided to hold a series of meetings in August, at the Valley House with a love feast. Brethren John Jones and W. E. Weaver were appointed to solicit the congregation for money to repair the Valley and Jordan houses.—Claude Mikesell, R. D. 41, Union City, Ind., March 16.

Prices Creek church met in council March 9, Eld. Joseph Longanecker presiding. Two members were received by letter, and six were relieved by letter. Bro. Joseph Longanecker was chosen as delegate to Annual Meeting. Brethren Andrew Miller and Hershel Weaver were chosen as delegates to District Meeting. Brethren Hershel Weaver and Walter V. Petry were appointed as a local Temperance Committee. Their address is West Manchester, Ohio. Our love feast was appointed for Oct. 19, at 10 A. M.—Walter A. Petry, West Manchester, Ohio, March 12.

Upper Stillwater.—Our church met in council March 2. Our elder, Bro. D. D. Wine, presided. Brethren J. H. Christian and Henry Smith assisted in the work. Thirteen letters were granted and two were received. Our church accepted an invitation to take part in a joint Sunday-school Meeting with the Oakland church, June 4. Bro. J. M. Stover was elected as delegate to Annual Meeting; Brethren John Ikenberry and N. C. Bookwalter, delegates to District Meeting; Brethren Noah Detrick and John Mummert, alternates.—Ella Cable, Bradford, Ohio, March 12.

OKLAHOMA.

North Star (Okla.).—Feb. 25 Bro. C. S. Garber came to us and labored with us until March 10. Although the weather and roads were bad, we had a fair attendance and the best of attention. Seven were added to the fold. Six of the number are young in years. Many others were strongly convicted of sin, and quite a number expressed their intention to unite with some church in the near future. On Sunday evening twenty-one members surrounded the Lord's table. We feel sure that if Bro. Garber could have stayed with us for another week, quite a number would have been added to the fold. Brethren, continue to pray for the work at this place!—S. F. Niswander, Caldwell, Kans., March 11.

PENNSYLVANIA.

Big Swatara.—Our church met in council at the Hanoverdale house. Much business was disposed of. The various solicitors reported $111.25 collected for missions during the year. The deacons reported 311 members in the congregation. Sunday-school officers were chosen, for 1912, for four houses. Brethren G. H. Aungst and David Baker are our delegates to District Meeting; Brethren J. H. Witmer and A. M. Kuhns, delegates to Annual Meeting. Bro. C. B. Miller was elected to the ministry. Elders J. H. Longenecker and S. Z. Witmer, of the Spring Creek congregation, Pa., were the committee having the election in charge. Brethren A. M. Kuhns, C. B. Miller and J. J. Shiffler are our Temperance Committee. Arrangements for the District Meeting for Eastern Pennsylvania, to be held in our church April 24, were made by appointing a committee to take the work in charge. Our love feast will be held at Hanoverdale May 23 and 24, at 10 A. M. Some church letters were granted.—John J. Shiffler, Union Deposit, Pa., March 12.

Brothers Valley.—Eld. Tobias Myers came into our midst and preached two sermons for us,—one at the Grove house, and the other at the Pike house. Although Bro. Myers is more than fourscore years old, yet he enjoys good health, and takes a great interest in church and Sunday-school work. The Sunday-school at the Pike church continues during the winter, with fairly good attendance.—G. S. Rieman, R. D. 1, Berlin, Pa., March 11.

Dunnings Creek.—Our church met in council March 8. Considerable business was disposed of. Our delegates to District Meeting are Brethren T. B. Mickel and the writer. Brethren Geo. H. Miller, S. G. Whitaker and Allen Harbaugh were elected as a Missionary Committee. We reorganized our Sunday-school at the Holsinger house by electing Bro. T. B. Mickel, superintendent. Our love feast will be held at the New Paris church May 3, at 4 P. M.—Levi Rogers, Alumbank, Pa., March 10.

Falling Spring church, Franklin Co., Pa., met in council March 2. Business before the church was disposed of pleasantly. Three series of meetings were planned for during the coming year. Our love feast will be held at the Hade house May 25, at 10 A. M. This place is not far from the place where the Conference will be held. Any of the Brethren will be welcome to spend the day with us.—J. H. Brindle, Kauffman, Pa., March 12.

Little Swatara.—Bro. Amos Kuhns, of Union Deposit, Pa., recently closed one of the most glorious revivals that this congregation has ever experienced. Bro. Kuhns truly preached Christ and him crucified. The attendance was unusually large and attentive. Thirty-seven dear souls confessed Christ and are awaiting baptism. We also enjoyed a very pleasant council March 11. Our elder, Bro. E. M. Wenger, presided. Considerable business was transacted. The church granted seven certificates. It was decided to build a large shed at the Merkey house. Our dear aged brother, Bennevelle Gibble, being very much interested in the improvements of our church property, was again in the lead by subscribing amply towards the same. Brethren David K. Merkey, C. R. Boeshore and Emmanuel Merkey were appointed as a soliciting and building committee. Brethren J. W. Meyer and Ira D. Gibble are our delegates to District Meeting. Brethren E. W. Edris and H. C. Ziegler are our delegates to Annual Meeting. In compliance with the request of the District Temperance Committee, to appoint a local Temperance Committee, the church selected Bro. C. R. Boeshore, J. M. Klein and H. M. Frantz. Our love feast will be held May 2 and 3, at 10 A. M., in the Myers house.—H. M. Frantz, R. D. 5, Myerstown, Pa., March 14.

Lower Cumberland.—We met in council at the Baker meetinghouse, near Allen, March 14. Eld. Henry Beelman, of the home congregation, was moderator. Much business was transacted. Bro. Bealman was chosen as delegate to Annual Meeting; Brethren William Murphy and Jacob A. Miller, delegates to District Meeting. Eleven certificates of membership were granted. Our love feast will be held June 8 and 9, at 10 A. M.—Clarence E. Long, Mechanicsburg, Pa., March 14.

Maple Spring.—On Sunday morning, March 10, Bro. F. F. Holsopple, of Huntingdon, Pa., addressed us on "The Evils of Intemperance." His discourse was listened to with a great deal of interest. A collection was lifted for the support of that work. Bro. J. A. Myers, of Huntingdon, was also with us, a few weeks ago, and gave us two very interesting sermons. Our newly-organized teacher-training class is doing nicely, with Bro. N. H. Blough as teacher. A husband and his wife were baptized at this place since our last report.—Wm. D. Rummel, Holsopple, Pa., March 12.

Notice to the Churches of Western Pennsylvania.—The District Meeting of Western Pennsylvania will be held in the Middle Creek church at Somerset, Pa., April 10, commencing at 9 A. M. The elders will meet the day before at 9 A. M., this being the only call received. The Brethren at Middle Creek will give notice stating the particulars of said meeting.—Jasper Barnthouse, 8 West Craig Street, Uniontown, Pa., March 11.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).—Feb. 23 Eld. C. S. Miller, of Huntingdon, Pa., preached for us on Sunday morning, which we much appreciated. On Wednesday evening, Feb. 28, our newly-elected deacons, Brethren J. L. Markley and H. H. Funk, with their wives, were duly installed into office. The ceremony was conducted by our Elder, Bro. J. T. Myers. Two letters of membership were received since our last report.—Mrs. Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., March 7.

Quemahoning.—Our church met in council March 2, with Eld. S. P. Zimmerman presiding. Brethren S. P. Zimmerman and C. W. Blough were elected delegates to Annual Meeting; Brethren J. W. Rummel and the writer, delegates to District Meeting. Two letters of membership were granted. We had the pleasure of hearing a letter read to us from Bro. Quincy Holsopple, our missionary in India.—Mrs. W. H. Blough, R. D. 2, Boswell, Pa., March 8.

Reading.—On Sunday evening, amid sobs and tears and great rejoicing, Eld. D. C. Flory, of Waynesboro, Va., closed a series of meetings at this place, which has been going on for two weeks. Eleven have been made willing to walk with God in newness of life. Three of these are to be reclaimed and eight are applicants for baptism, the latter all being Sunday-school scholars. This congregation has been much strengthened and built up during these meetings, and rejoices much over the homecoming of our sons and daughters. There are those who seem to be counting the cost and with whom the Spirit is still working.—Henry H. Moyer, 834 North Sixth Street, Reading, Pa., March 16.

Scalp Level church met in special council March 2, to organize as a new congregation. As previously stated, Shade Creek congregation has been divided into two parts. The following officers were elected: Treasurer, Jonas A. Weaver; clerk, J. H. Lehman; auditors, W. G. Seese, C. S. Knavel and J. L. Hoffman; corresponding secretary, Grace Clapper; Temperance Committee, Geo. Fyock, Harvey Knavel and Jonas Dilling, recording secretary, C. S. Knavel. It was decided at this meeting that we accept the call to hold the Bible Institute of Western Pennsylvania at this place, in December of this year. This congregation expects to secure the help of a pastor in the near future. Since our last report, one has been added to the church by baptism.—V. Grace Clapper, Scalp Level, Pa., March 14.

Shade Creek was lately divided into two congregations, the older part retaining the original name. The other division met at Scalp Level March 2, and decided to be known as Scalp Level. We elected our officers for the year as follows: Bro. Jonas A. Weaver, treasurer; Bro. J. H. Lehman, clerk; Sister

(Concluded on Page 192.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MISSION AT TROY, OHIO.

On the evening of Feb. 11, the writer met with a score or more brethren and sisters, who had banded together for a revival of deeper grace in seeking out and bringing in the lost. Only a few unconverted citizens came out at first, but as the meetings continued, the number increased, and during the three weeks' series of meetings, despite the cold weather and much ice, the house was well filled many times.

Seven years of experience in mission work has proven beyond doubt that many times our good people who move in from country churches must be converted to methods applicable to city conditions, which differ from those in the country. It was our purpose to give the people a larger vision of saving souls. For ten days we made an effort to direct the message to the members, and we were

much pleased to find them anxious to know and do that which would bring victory.

As I labored in the pulpit, and in the homes of the city, I was persuaded to believe that a large and fruitful church can be built up in Troy. If Southern Ohio will support the work, I am quite sure of glorious results. The Lord has not promised us prosperity, until we do our best.

Troy needs a pastor and wife, who can give all their time to the work. Bro. Oran Yount and wife have charge of the work at the present time and are doing well, considering their opportunities. No one man can build up a city church unless he can devote the greater part of his time to it. Brethren with large farms and plenty of bank stock could well lay up treasure in heaven if they would support a brother here in the home field. The Mission Board is aware of this ripening field, and their hearts are burning to furnish the needed help. Their resources, however, are limited. Could the cry of lost souls be heard this side of the judgment, how changed would be our attitude toward a lost world!

Sister Mina Bosserman has been placed at Troy in mission work, by the Mission Board, and I am constrained to say that if all our people were as willing to sacrifice, proportionately, as she is, the Lord would at once verify his promises as he did to Israel. The windows of heaven would be opened, and he would pour out such a blessing that we could not contain it. I am quite sure that Sister Bosserman is doing much for the people and the Lord in Troy.

The Lord wonderfully blessed our united efforts in the meetings of three weeks. He gave us ten souls by baptism, and two were reclaimed, ranging in age from ten to sixty-five years. Brethren and sisters vowed to be more fully consecrated to the Lord's work. I am very hopeful of a prosperous church being built up at Troy. If the members are directed by the Holy Spirit, I know that glorious results will follow. S. Z. Smith.

Sidney, Ohio, March 7.

COVINGTON, OHIO.

We eagerly scan the pages of the Messenger for news from the different churches. We are glad when we see that souls are coming into the kingdom, and we are happy when we find peace and prosperity in Zion. So we are glad when we can give a good report. Since our last notes were given, several precious souls have been baptized and more are near making the great decision.

The second anniversary of Bro. George Flory's pastorate took place recently. It was a stormy day,—showing hard,—but that made no appreciable difference in the attendance. The church was crowded. We found that when Bro. Flory came to us, two years ago, we had about 270 members. During the two years we have added 174 members, making our total membership at this time 411. Of our number 19 have died and 14 have moved away.

We had put in many years of hard work in our Sunday-school, trying, by every means in our power, to keep our young people and hold them in the church, so dear to all of us. But two years ago we had only about 300 as the total enrollment, including the cradle roll and the home department. Today we find our total enrollment numbers 709, and, oh, the joy of seeing the boys and girls remaining for church services and many of them actively engaged in church work! They enjoy staying for the sermon as much as we older ones do; and we pray that many of them may do great things for God in the years to come.

Bro. Flory took for his text, Rev. 2: 8. His subject was "A Live Church." He brought things new and old from the treasury of God's Word. He asked us to consider what God says about our duty. Here are a few of his points: "When you listen to God, feathers and furs and satin gowns disappear. People who are not 'up on a thing are usually down on it.' You can not defeat the devil by sitting on a mountain and reading the twenty-third psalm. You can not care for the sick, feed the hungry, and clothe the naked by saying prayers and singing songs. The world is not bothered about your profession; it is looking for your practice. Don't be a knocker, a grouch, or a Pharisee. Get down where there is something to do; get busy saving souls." How we wish we had space to give more of this sermon. It was decided that Bro. Flory hold a series of meetings for us.

Elizabeth D. Rosenberger.

BLOOM, KANSAS.

In August, 1908, my husband and I, with my brother, L. C. Weddle and family, located near the village of Bloom, we being the first members of the Brethren in this vicinity. There were at this time, however, two families of members living about fifteen miles north of us, and one family living twenty-five miles southwest of us. One year later Eld. G. W. Weddle and family, with his nephew, Bro. N. E. Weddle and family, moved into our midst. Bro. A. C. Keller and wife located twelve miles southwest of here, near Minneola, Kans.

March 5, 1910, the brethren and sisters met at the home of Bro. G. W. Weddle, to be organized into a congregation. Eld. J. E. Crist, of Friend, Kans., conducted the organization. Bro. G. W. Weddle was chosen elder in charge; Bro. Emry Martin, clerk; Bro. L. C. Weddle, treasurer; Sister L. C. Weddle, Messenger correspondent. Our membership at this time was eighteen. Two brethren were called to the deacon's office at this meeting. Our first love feast was held in the spring of 1910 in a schoolhouse near Bloom.

We had a reëlection of our officers March 4, 1911. The writer was chosen Messenger correspondent at this meeting. A churchhouse was begun in the fall of 1910, and was dedicated April 2, 1911. During the year 1910 five were received by letter and one by baptism. In 1911 eight were baptized, eleven received by letter, and five letters were granted.

Although we have not increased in numbers as fast as we desired, we feel that some good has been accomplished. This winter has been one of much snow and very low temperature, but we all have been well cared for by our Heavenly Father, and have many reasons to be thankful to him. We trust that during the year 1912 many souls may be gathered in for our Master.

Bloom, Kans., March 2. Cassie W. Martin.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Sissel-Maust.—By the undersigned, at the home of the bride's parents, near Carleton, Nebr., March 7, 1912, Bro. Calvin F. Sissel and Sister Blanche Alda Maust, both of the Bethel church.—Edgar Rothrock, Carlisle, Nebr.

Steel-Heisel.—By the undersigned, at the home of Bro. John Heisel, near Empire, Cal., Feb. 20, 1912, Calvin Steel and Sister Iva Heisel, both of Empire.—J. W. Deardorff, Modesto, Cal.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bodkin, Sister Cora E., daughter of Brother John and Sister Sarah Bodkin, born Sept. 22, 1875, died in the bounds of the Hiner congregation, Highland Co., Va., Feb. 26, 1912, aged 36 years, 4 months and 4 days. Sister Cora was sick only a few days with pneumonia. She is survived by her husband, Bro. Robert Bodkin, three sons (one a babe only a few months old), her parents, three sisters and five brothers. She united with the Church of the Brethren Aug. 13, 1909, and lived a faithful Christian life. Her exemplary life and zeal for the Master won others for Christ. She will be sadly missed. Services at the home by Bro. J. W. Hess. Text, Rev. 14: 13. Interment in the family burying ground.—Annie R. Miller, Box 104, Bridgewater, Va.

Body, Herman Charles, born Nov. 14, 1882, died of typhoid fever, Jan. 18, 1912, at the Eagle Hospital, State Center, Iowa. He leaves his wife, three children, his parents, three brothers and two sisters. Services in the Presbyterian church, at State Center, by Bro. F. M. Wheeler.—Mary E. Wheeler, Marshalltown, Iowa.

Brown, Bro. James P., died March 7, 1912, of a complication of diseases, in the bounds of the Mt. Vernon congregation, near Stuarts Draft, Va., aged 65 years, 6 months and 17 days. He leaves a companion, seven sons and three daughters,—two children having preceded him. He also leaves a brother and three sisters. He was a sufferer for several months but bore it with Christian patience. Services at the Mt. Vernon church by Bro. J. R. Kindig and Rev. Boyd, of the Presbyterian church. Interment in the cemetery adjoining the church.—Iota Cox, R. D. 2, Waynesboro, Va.

Buffenmyer, Bro. Henry, died in the bounds of the Elizabethtown, Pa., church Feb. 29, 1912, aged 83 years and 3 months. He was blind about fifteen years, and entirely helpless almost two years. He was a consistent member of the Church of the Brethren over fifty years. His third companion and three children by his first marriage are left to mourn their loss. Services at Kreider's church, conducted by Eld. S. R. Zug and Brethren Levi S. Mohler and Chas. Cassel. Text, Gal. 6: 9. Interment in the adjoining cemetery.—Stella W. H. Buffenmyer, Rheems, Pa.

Burkholder, Bro. Abram C., died from the effects of a stroke of apoplexy at the home of his brother, D. C. Burkholder, Newburg, Pa., in the bounds of the Barren Ridge congregation, Feb. 23, 1912, aged 77 years. He died on his birthday. Bro. Abram came into our home twelve years ago. He was of a very quiet and genial disposition, and endeared himself to all with whom he came in contact. While the Church of the Brethren had always been his preference, it was only last August that he was received as a member. He seemed greatly to enjoy his short Christian life, and while he could not get to the church during the cold weather, he much enjoyed the preaching services held once a month in our home. He had been very well all winter, and we had no idea that he would leave us so soon. He fell asleep without a struggle. Services by Bro. C. F. Hosfelt, who had baptized him. Interment in the family plot in the Poglesanger cemetery. He is survived by one brother.—Wealthy A. Burkholder, Newburg, Pa.

Byerly, Catharine, wife of Bro. Jacob Byerly, died in her home in Fletcher, Ohio, March 2, 1912, aged 89 years, 2 months and 7 days. She was the mother of eleven children, seven of whom are yet living. Bro. Byerly, her husband, served as an earnest deacon in the old Lost Creek church. The deceased died in the home where she had lived for fifty-eight years. She was beloved by all. Services by Eld. I. J. Rosenberger.—Priscilla Weddle, Casstown, Ohio.

Christian, Sister Talitha, nee Heckman, born Feb. 11, 1843, died of paralysis, at her home in Salem, Ohio, Feb. 25, 1912, aged 69 years and 14 days. She was united in marriage to Samuel B. Christian Feb. 18, 1864. To this union were born three sons and two daughters. In May, 1877, she, with her husband, united with the Church of the Brethren, living a consistent, Christian life. She leaves, to mourn her loss, five children, a brother and a sister. Services at the U. B. church in Salem by Brethren D. M. Garver and B. F. Honeyman. Text, Job 38: 17. Interment in the Warner cemetery.—Josephine M. Folkerth, Union, Ohio.

Christian, Samuel B., born in Union Township, Miami Co., Ohio, Nov. 30, 1843, died at his home in Salem, Ohio, Feb. 7, 1912, aged 68 years, 2 months and 7 days. At the age of seven years he moved with his parents to a farm near Phillipsburg, Ohio, where his boyhood days were passed, helping to care for the farm. Feb. 18, 1864, he was united in marriage to Miss Talitha Heckman, to which union were born three sons and two daughters, all of whom survive. In May, 1877, he, with his companion, united with the Church of the Brethren, of which he remained a faithful member. Services at the U. B. church in Salem by Brethren D. M. Garver and B. F. Honeyman. Text, 1 Cor. 15: 35. Interment in the Warner cemetery.—Josephine M. Folkerth, Union, Ohio.

Clayton, Wm. H., born Aug. 26, 1842, died in Basic City, Va., March 4, 1912, aged 70 years, 7 months and 20 days. Interment in the Pleasant Hill cemetery. Services by Bro. B. B. Garber, of Waynesboro, Va. Text, Job 5: 26. Bro. Clayton was a member of the Church of the Brethren for about twenty-five years.—Thomas A. Humphreys, Harriston, Va.

Copenhaver, Walter Laverne, infant son of Friends Luther and Mollie Copenhaver, born Sept. 2, 1911, died of a tumor of the brain March 4, 1912, aged 6 months and 2 days. He leaves his parents and five sisters. Services and interment at Piney Creek by Elders George Bowers and Thomas Ecker. Text, Luke 18: 16.—M. Ella Ecker, Taneytown, Md.

Detrich, Sister Elizabeth, born Dec. 7, 1836, died Feb. 22, 1912, at the home of her daughter, Ella Shelly, Laura, Ohio, aged 75 years, 2 months and 16 days. She was married to John Detrich in 1863, who preceded her six years ago. To this union were born six sons and four daughters. Two children preceded her. Five sons, three daughters and one stepson survive her. She was a good mother. Shortly before her death she called for the elders and was anointed. She was a member of the Church of the Brethren for forty-seven years. Services by Bro. N. W. Binkley, assisted by Jesse Stutsman.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio.

Eavey, Bro. Samuel, died of heart trouble in the bounds of the Barren Ridge congregation, Augusta Co., Va., March 4, 1912, aged 57 years, 6 months and 16 days. He was a consistent member of the Church of the Brethren. He leaves a dear companion and six children; also two brothers and one sister. Services by Bro. Justus Cline, assisted by Brethren Geo. A. Phillips and C. M. Driver. Interment in the Barren Ridge cemetery, where rest five of his children.—Wm. H Coffman, Fishersville, Va.

Eavey, Lelia Ethel, daughter of Bro. Samuel Eavey, died Jan. 19, 1912, aged 19 years, 5 months and 19 days. Services by Brethren Justus Cline and George A. Phillips. Interment in the Barren Ridge cemetery.—William H. Coffman, Fishersville, Va.

Ellinger, Lucia, died in Basic City, Va., Feb. 25, 1912, aged about 50 years. Services at Forest Chapel, Va., by Bro. B. B. Garber. Interment in the cemetery near by.—S. F. Scrogham, Basic City, Va.

Englar, Sister Elizabeth, widow of the late Bro. John Englar, of Medford, Carroll Co., Md., died at her home March 4, 1912, of heart trouble and general debility, after being confined to her bed about a week, aged 92 years and 14 days. She was a faithful member of the Church of the Brethren for many years. She leaves two daughters and one son. Services by the writer and Eld. C. D. Bonsack at the Pipe Creek church. Interment in the cemetery near by.—A. P. Snader, New Windsor, Md.

Ferrel, A. D., died near Crimora, Va., Feb. 17, 1912, in his eightieth year. Services at Forest Chapel by Bro. B. B. Garber. Interment in the cemetery near by.—S. F. Scrogham, Basic City, Va.

Flohr, Sister Christiana, nee Green, wife of Smith Flohr, died near Fountaindale, Pa., Feb. 25, 1912, aged 71 years, 7 months and 9 days. Sometime ago Mrs. Smith sustained a severe fall, which caused her much suffering. Pneumonia developed later and caused her death. Services in the Methodist church, at Fountaindale, by Eld. T. J. Kolb and Bro. J. S. Weybright. Sister Flohr and her husband united with the Church of the Brethren fifty years ago. She is survived by her husband, two sons and one daughter.—Allen D. Hoover, Graceham, Md.

Gorman, Sister Clara, nee De Long, born April 17, 1854, died March 4, 1912, in the bounds of the Strait Creek Valley congregation, Ohio. She was baptized June 25, 1887, by Bro. Oliver Yount. She was united in marriage to Bro. Geo. S. Gorman Oct. 4, 1890. Her husband, two sisters and one brother survive her. She was a faithful member of the Brethren church and loved to see the church prosper. She suffered greatly for more than three years. Sometime ago she fell and broke her thigh. Through all her sickness and pain she bore her suffering with fortitude and courage. She prayed fervently to be relieved of pain by death.—Van B. Wright, Sinking Spring, Ohio.

Hofecker, Bro. John A., son of Matthias Hofecker and the late Mary G. Hofecker, died Jan. 22, 1912, aged 18 years, 4 months and 2 days. He was sick only a few days with quinsy. Bro. Hofecker moved from Bedford County, Pa., about three years ago, to Bucks County, near Quakertown, Pa. He is survived by his father and three sisters. His mother died Nov. 23, 1911. Services by Bro. Spidle at his father's residence. Text, John 13: 7. Interment in the Springfield (Brethren) cemetery.—Daniel B. Booz, Quakertown, Pa.

Holler, Bro. Lewis, born in Ohio Oct. 16, 1851, died March 3, 1912, aged 60 years, 4 months and 15 days. He united with the Church of the Brethren at about the age of fifteen, and died in the faith. Services at his home church, Tunker, Ind., by Bro. H. J. Neff. Text, 1 Cor. 15: 35-45. He leaves a wife and six children.—Ella Wagoner, R. D. 2, South Whitley, Ind.

Kenton, Sister Catharine H., nee Heflebower, born in Clark County, Ohio, died in Kansas City, Kans., March 3, 1912, aged 79 years. About thirty-three years ago she united in marriage to Richard Kenton. Since her marriage she was a resident of Kansas, and lived in Kansas City for twenty years. She united with the Church of the Brethren sixteen years ago. At one time she had considerable property, but met with reverses. In the flood of 1903 she lost the last of her earthly possessions, and since then has been cared for by the church. Services in Kansas City. Text, 1 Cor. 15: 35.—I. H. Crist, Kansas City, Kans.

Lenhart, Sister Rhoda C., born in Floyd County, Va., Nov. 3, 1827, died Feb. 8, 1912, aged 84 years, 3 months and 5 days. She was a faithful member of the Church of the Brethren for nearly twenty-five years. Prior to that she was a member of the Lutheran church. In 1856 she was united in marriage to Conrad Fertig. To this union were born three daughters. Her husband died Oct. 3, 1861. In 1867 she was married to Sebastian Lenhart. To this union was born one daughter. For the past two years Sister Lenhart has suffered much, being an invalid from the effects of a fall. She is survived by four children. Services by Bro. D. R. Hardman, of Montpelier, Ind., at the Maple Corner church. Interment in the Jones cemetery, near the Sugar Grove house.—Mary E. Ratliff, Montpelier, Ind.

Lewis, Bro. Samuel, born Nov. 16, 1844, died Feb. 29, 1912, near Hoernerstown, Pa., aged 67 years, 5 months and 2 days. He is survived by three children. His wife died a number of years ago. Bro. Lewis was a faithful member of the Brethren church until death. He endured intense suffering for a long time, which was caused by cancer of the stomach. Services by Elders J. H. Witmer, J. H. Longenecker and Bro. Thomas Patrick at the Hanoverdale house. Interment in the adjoining cemetery. Text, John 16: 20.—John J. Shiffler, Union Deposit, Pa.

Lisey, Bro. William, died of a complication of diseases, at the Brethren Home at Neffsville, Pa., Feb. 10, 1912, aged 86 years, 2 months and 4 days. He was a member of the Chiques congregation, but since his wife died, Sept. 11, 1906, he has been at the Home most of the time. Services at the Home by Brethren Hiram Gibble and I. W. Taylor. Interment in the Chiques cemetery by the side of his wife.—Henry S. Zug, Mount Hope, Pa.

Lorimer, Sister Rhoda S., daughter of John and Amanda Lorimer, born Feb. 18, 1872, died Feb. 22, 1912, aged 40 years and 4 days. She professed faith in Christ a number of years ago and joined the Brethren church, in which she lived a consistent Christian life. A number of years ago she became afflicted with epilepsy. She bore her affliction patiently, and spent a great portion of her time studying God's Word.—N. T. Lorimer, Jonesboro, Tenn.

McKee, Elizabeth, born in Washington County, Md., Dec. 25, 1828, died March 6, 1912, at the home of her sister, Sister

Rowland, at Renwick, Iowa, with whom she had made her home for about thirty years. In early life she united with the Lutheran church, to which faith she always held. She leaves two brothers in Maryland, an invalid sister in Illinois, and one sister who so faithfully cared for her through her long illness.—F. M. Wheeler, Marshalltown, Iowa.

McMullin, Vera Irene, infant daughter of Brother Arthur and Sister Grace McMullin, born Jan. 25, 1912, died Feb. 11, 1912, aged 17 days. Services at the home by Bro. Willis Rodabaugh.—Lydia Bruere, Fredric, Iowa.

Noffsinger, Sister Ella Ardella, nee Thompson, daughter of Corydon and Ellen Thompson, born near Sidney, Ohio, Sept. 26, 1862, died of smallpox in the bounds of the Hurricane Creek congregation, Bond Co., Ill., Feb. 16, 1912, aged 49 years, 4 months and 20 days. She was married July 4, 1880, to Joel Noffsinger. Her husband, one daughter and two sons survive. Sister Noffsinger united with the Church of the Brethren early in life, and lived faithful until death. The only memers of the family at the Noffsinger home, at the time of Sister Noffsinger's death, were her husband and her daughter, who was quarantined with her parents. The fact that some of the members of the family were not permitted to go to the home after Sister Noffsinger's death, and that the funeral had to be strictly private, make the death one of the most pathetic in the history of this church.—Oscar B Redenbo, Pleasant Mound, Ill.

Peffley, Bro. Jesse, born Oct. 14, 1840, died Feb. 16, 1912, aged 71 years, 4 months and 2 days. His wife died twenty-four years ago. They had six children. Five of them are living. Services by Brethren Thomas Patrick and Amos M. Kuhns at Sand Beach, Pa. Interment in the Hanoverdale cemetery. Text, 1 Thess. 4: 13-18.—John J. Shiffler, Union Deposit, Pa.

Peterson, Bro. George W., born in Madison County, Ill., Oct. 13, 1841, died Feb. 19, 1912, aged 70 years, 4 months and 6 days. He moved to Cerro Gordo, Piatt Co., Ill., in 1866, where he has since resided. He was married to Mary Kell, of Madison County, Ill., Feb. 4, 1867. To this union nine children were born. He united with the Church of the Brethren in November, 1890, and remained a faithful member of the church until death. Services by Bro. J. W. Lear, assisted by Bro. D. M. Adams. Interment in the Cerro Gordo cemetery. —Anna B. Leedy (per H. E. Leedy), Cerro Gordo, Ill.

Richards, Mrs. Lena, nee Ware, wife of Webster Richards, born Dec. 9, 1879, died Feb. 12, 1912. She was baptized June 5, almost three years ago.—Mrs. Mary A. Ehser, R. D. 2, Box 62, Montalba, Texas.

Sinecker, Sister Catharine, born in Franklin County, Pa., Jan. 22, 1836, died Feb. 29, 1912. She was united in marriage to Hiram Kershner, Feb. 22, 1859. In 1872 they moved to Kansas and later to Oklahoma. Five children were born to this union. Four of them are living. One daughter died in early childhood. A number of years ago the deceased united with the Brethren church, in which she lived a faithful member until her death. Services by the writer, at the home of the deceased. Text, Rev. 14: 13.—J. A. Root, Ames, Okla.

Saylor, Sister Amanda Ella, eldest daughter of Eld. E. S. and Susan Rothrock, born Nov. 20, 1874, near Parkersburg, Richland Co., Ill., died of peritonitis March 2, 1912, near Carleton, Nebr., aged 37 years, 3 months and 12 days. She was united in marriage to J. O. Saylor Feb. 2, 1896. To this union were born five sons. The youngest is a babe seven days old who, with the husband and parents, one sister and two brothers, survives. When Sister Saylor was thirteen years of age she united with the Church of the Brethren, and has lived an earnest and active Christian life. She was highly esteemed in the community where she lived. Services by the writer, assisted by Eld. James Flory, of McPherson, Kans. Text, Heb. 9: 27, 28; Rev. 14: 13.—A. D. Sollenberger, 1507 High Street, Beatrice, Nebr.

Stonestreet, Bro. John, died [date not given] in the bounds of the Cedar Creek congregation, Ind., aged 52 years, 6 months and 7 days. He leaves a wife, three sons, two daughters and three sisters. Services at the Cedar Creek church by the writer. Text, Eccles. 7: 2.—David E. Hoover, Garrett, Ind.

Teeter, Sister Nancy, daughter of Brother Martin and Sister Christena Shultz, born in Blair County, Pa., Feb. 13, 1828, died in the bounds of the Buck Creek congregation, Henry Co., Ind., March 2, 1912, aged 84 years and 18 days. When she was four years old her parents emigrated from Pennsylvania and settled near Hagerstown, Ind., where she grew to womanhood. She was united in marriage to Isaac Teeter Aug. 24, 1845. Soon after their marriage they united with the Church of the Brethren. Their home was blessed with eight sons and two daughters. Her husband preceded her in death April 14, 1903. Since then she made her home with her son, Eld. L. L. Teeter, on the old homestead, where she and her husband settled March 20, 1866. She was a true, devoted wife and mother, a faithful member of the church, and a sympathizing neighbor and friend. She is survived by four sons, one daughter, one brother and one sister. Services in the Buck Creek house by the writer, assisted by the Brethren.—George L. Studebaker, North Manchester, Ind.

Updyke, Susannah C., daughter of David H. and Esther Shultz, born March 9, 1857, died March 6, 1912, aged 54 years, 11 months and 27 days. She was married to Samuel K. Updyke March 31, 1874. To this union one daughter was born, who died twelve years ago. She leaves her husband, seven brothers and one sister. For a number of years she was a devout believer and a faithful member of the Church of the Brethren. Services at Lancaster, by Eld. H. B. Wike, assisted by Eld. Daniel Shideler.—Hampton Zook, R. D. 26, Huntington, Ind.

Warner, A. Miles, died Jan. 22, 1912, aged about seventy years. His death occurred suddenly. He dropped on the sidewalk, about 200 yards from his residence, at Westminster, Md. A near-by doctor was summoned at once, but could afford no aid. He was a retired merchant, and appeared to be in usual health. His wife, Sister Sallie C., who was about five years younger, preceded him to the spirit world two years ago. Two daughters and one son survive them. Services at the house by Elders C. D. Bonsack and Uriah Bixler, assisted by Rev. W. H. Hetrick. Interment in the Meadow Branch cemetery.—W. E. Roop, Westminster, Md.

Wimmer, Sister Gay D., died of consumption, in the bounds of the Redoak Grove congregation, Floyd Co., Va., Feb. 16, 1912, aged 24 years, 7 months and 26 days. She and her husband united with the Church of the Brethren about seven years ago. Twelve days before she died she called for the elders and was anointed. An infant preceded her in death. Her mother died when she was quite small. Her grandfather, Mr. Walter Richard, raised her. She leaves a husband and two children, a father and some brothers and sisters. After a short service at the home of her grandfather, interment was made in the Richard cemetery. Eld. W. H. Naff conducted the services.—Ella Bowman, R. D. 5, Box 44, Floyd, Va.

Wolfkill, Sister Eva S., died at the home of her daughter, Catharine Otto, in the bounds of the Lewistown congregation, Pa., March 6, 1912, aged 68 years, 6 months and 26 days. She had been blind for several months and had a cataract removed from one eye, which restored her sight. She never fully regained her health after the operation. La grippe set in and she lived only a few weeks. Sister Wolfkill had been married three times. Her second husband was the late Eld. Joseph R. Hanawalt, of the Spring Run congregation. Services in the Brethren church in Lewistown by the writer. Text, 2 Tim. 4: 6. Interment in the cemetery at Dry Valley, Pa.—S. A. Swigart, R. D. 1, Lewistown, Pa.

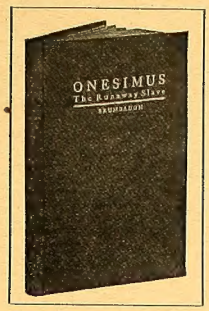
Wright, Wallace Victor, infant son of Brother and Sister Lloyd F. Wright, of near Crimora, Va., born May 25, 1910, died March 3, 1912, aged 1 year, 9 months and 22 days. Services at Forest Chapel, Va., by Eld. J. C. Garber, of Staunton, Va. Interment in the cemetery near by.—S. F. Crogham, Basic City, Va.

ONESIMUS

The Runaway Slave

By ELD. H. B. BRUMBAUGH

A book of sacred history, and biography, which, in a fascinating style, portrays an interesting phase of Eastern life and the condition of Roman Society at the time when Paul wrote his epistle to Philemon. This little volume was not written in a day. Much patient research and careful study are clearly evinced throughout.



Better not begin the reading of it at a time when you have an important appointment near at hand. When once you begin it you will not want to stop short of the end. It is a charming story of an elevating character. Bound in cloth with gold side title.

Price, postpaid, ... **75 cents**

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.



DID YOU EVER WANT SOMETHING THAT YOU COULDN'T GET?

The BEAUTY BOOKLETS

are what you want, and this is the place to get them

Their name gives an idea of their attractiveness, but they must be seen to be appreciated. Into each volume are gathered selections which are the cream of the writings of a certain author. You don't have to buy a complete set of the author's writings and pick out the best—the best is already picked out and put into a handsome booklet, 3½x5 inches, bound in good cloth, with gold title on side. Can be mailed in an envelope and makes an appropriate gift.

Look at the following titles and then say whether or not you can afford to do without them:

The Rain.
Scripture Memory Gems.
Lowell Memory Gems.
Holmes Memory Gems.
Shakespeare Memory Gems.
Bryant Memory Gems.
Longfellow Memory Gems.
Whittier Memory Gems.
Browning Memory Gems.
Wordsworth Memory Gems
Lincoln Memory Gems.
Franklin Memory Gems.
Emerson Memory Gems.

10c each; $1.00 per dozen.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

THE 1912 ALMANAC

contains a vast amount of valuable information and should be in every home. SEND IN YOUR ORDERS NOW.

PRICE ONLY TEN CENTS

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

The Twelve Apostles

J. W. Wayland

This is the only book of the kind offered to our people, and, indeed, it stands almost, if not altogether, alone as a volume containing the biographies of the twelve men whom the Savior chose as a central group—a nucleus from which all future effort takes its beginning. Ordinarily we think of them as a group. The author of this book portrays them as individuals. To know "who they are and what they did" of the men who were called to a position of such importance and responsibility is not only interesting but helpful to the Bible teacher and student. The book ought to have a place in every Sunday-school library, as well as in that of every minister and Sunday-school teacher. The material for this volume has been obtained at the cost of much thorough and painstaking investigation, and the reader is the reaper of the rich fruitage. 252 pages, bound in cloth. Price, 75 cents.

□

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

The Story of the Gospel

By Charles Foster.



A Child's Life of Christ, printed in short, easy words. The language is so simple as to be easily understood by any child. The pictures illustrate the most important scenes. The events as related in the Four Gospels are not repeated, but the details of each event are placed in their proper order, thus making one full, complete and interesting account of the Life of the Master.

The value of this book to those who wish to instruct the young in the truths of the Bible can scarcely be overestimated. Its very general use, and the sale of more than 180,000 copies is proof of its merit and popularity. Bound in fine cloth, stamped in gilt and colors; with ornamental design. One hundred and fifty illustrations. 366 pages.

Price, postpaid, 65 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Post Card No. 26

Old Germantown Church

A beautiful souvenir card of the church at Germantown (Philadelphia), Pa. This was the first church in America built by the Brethren, and has a very interesting history. The card is finished by the "Photo Chrome" process, in colors. Our new stock has just arrived from the factory in Germany and we are prepared to give your orders prompt attention.

Price, per pack of six, ...15 cents
Two packs, ...25 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
Among the Churches in Southern California (D. L. M.), 185
Not a Case of Napping, ... 185
What the Love of Dress Does, ... 186
Lowering the Standard, ... 186
How Men Are Prospered, ... 186
Some Loud Schemers, ... 186
The Restatement, ... 186
Don'ts for the Laity, ... 186

Essay,—
"The Letter Killeth." By Geo. W. Burgin, ... 178
Covenants. By W. R. Deeter, ... 178
The Church of God. By P. B. Fitzwater, ... 179
Eld. William Albert Anthony. By Ira F. W. Anthony, 179
Delegates to Annual Meeting. By David M. Adams, .180
Seeing and Saying. By James M. Neff, ... 181
All Families Blessed in Christ. By D. E. Cripe, ... 181

The Round Table,—
Mary Ella's Message to the Preachers.—Martha B. Lahman. Self-Denial Week.—Wilbur B. Stover. In Old Age.—W. H. Strickler. "Confessing Christ."—Ada Brumbaugh Speicher. The Joys of a Man Who Received His Sight.—M. M. Eshelman, ... 182

Home and Family,—
Some Information for Girls.—H. A. Claybaugh, ... 183

Notes from Our Correspondents.

(Concluded from Page 189.)

Grace Clapper, secretary. We have two ministers and six deacons.—Peter Knavel, Scalp Level, Pa., March 9.

Tyrone.—After a week's series of meetings three were received into this church by baptism. We praise God for what he has wrought in this church, and ask an interest in the prayers of the faithful for future efforts.—Effie Wertz, Tyrone, Pa., March 8.

VIRGINIA.

Sangerville.—The District Meeting of the Second District of Virginia will be held at Sangerville, Va., April 18 and 19. Those coming by train will be met at Spring Creek by notifying Bro. G. E. Garber, R. D. 2, Bridgewater, Va.—J. W. Wine, Dayton, Va., March 12.

White Rock.—We convened in council March 2. Our elder, Bro. Wyatt Reed, presided. Much business was brought before the church. Two letters of membership were granted. Brethren Norman Reed and Troy Lowe, of Eunice, N. C., came here March 2 and preached five soul-inspiring sermons. One precious soul came back to Christ, and the members were strengthened very much spiritually. Bro. Wyatt preached an excellent sermon for us on Sunday, March 3, on "Temperance." We decided to hold a series of meetings sometime this summer.—Hassie R. Hurt, Copper Valley, Va., March 11.

WASHINGTON.

East Wenatchee.—Our church met in council March 9, with our elder, Bro. J. J. Filbrun, presiding. All business matters were rapidly and commendably disposed of. Four members were received by letter, and three letters were granted. Sister B. F. Elkenberry was elected president of the Christian Workers' Meeting at this place, and Sister Elva Kale, president for the Christian Workers' Meeting at Majestic Flat.—Mrs. O. V. Sellers, Wenatchee, Wash., March 12.

North Yakima.—Our church met in council March 6. We decided to hold our love feast April 27, at 6 P. M. April 28 there will be a union meeting of the congregation at this place and the one at Sunnyside. The Sunday-school Meeting will be held from 10 to 12 A. M., and the Christian Workers' Meeting from 2 to 4 P. M. We are now engaged in a missionary canvass of a part of our city. Splendid result has been reported and a number were added to the Sunday-school, with promise of others. March 3 we had rally day exercises, with an attendance of ninety-two at Sunday-school.—Amy N. Replogle, 108 N. Fifth Avenue, North Yakima, Wash., March 9.

Spokane.—Our church met in council March 2, with Bro. R. Hiner, of Tekoa, Wash., presiding. We were glad to have with us also Bro. O. Lahman, who had been very seriously ill for several weeks. We decided to be represented at Annual Meeting by letter. Our local Mission Board gave us some favorable reports in regard to locating a pastor at this place, in the near future. We will have our Temperance Meeting March 17, at which time Bro. J. Eby, of Sunnyside, Wash., will be with us. Bro. R. Harris gave us two soul-inspiring talks the Sunday following our council.—Royal Force, 418 Southeast Street, Spokane, Wash., March 6.

Sunnyside church met in council March 9. Eld. S. H. Miller presided. All business was disposed of very pleasantly. We decided to hold our love feast May 11.—Mrs. M. E. Oswalt, Sunnyside, Wash., March 11.

Tacoma.—Since our last report two precious souls, a mother and her son, have come out on the Lord's side. Some of the members are moving about fifteen miles from the church. They organized a Sunday-school and have preaching occasionally. Our love feast will be held April 13.—Mrs. Elsie Garman, R. D. 2, Box 258, Tacoma, Wash., March 5.

WEST VIRGINIA.

Harman congregation met in quarterly council March 9. Our Sunday-school was organized to begin April 1, with Bro. Clay Harman as superintendent. We decided to paint our churchhouse. It was also decided to hold a series of meetings and a love feast sometime next autumn. The time is to be set by the minister who will do the preaching. Our elder, Jonas Fike, presided and while here gave us three most excellent sermons.—Cora Harman, Box 91, Harman, W. Va., March 12.

Maple Spring.—Our church met in council March 2, with Eld. Jonas Fike presiding. Quite an amount of business was disposed of. Three letters were granted and three received. It was decided to elect Sunday-school teachers for life. Bro. Jonas Fike resigned as presiding elder of this church. The same right was then given to all the elders in the congregation. Brethren Marshal Wolf and Linzley Teets are to be advanced to the second degree of the ministry at our June council. It was decided to have meetings in June, to be followed by a love feast June 15. Our fall love feast is to be held Oct. 5.—Pearl A. Hamstead, Elgon, W. Va., March 9.

Pleasant View.—We met in council March 2, with Eld. J. W. Rogers presiding. One was received by letter. Eld. J. S. Zigler is our delegate to District Meeting; Brethren J. W. Rogers, E. L. Clower and the writer, alternates. Eld. J. S. Zigler is our delegate to Annual Meeting; Bro. L. M. Clower, alternate. We expect Bro. S. D. Miller, of Mount Sidney, Va., to be with us the latter part of August, to conduct a series of meetings.—Anna F. Sanger, Box 45, Braggville, W. Va., March 6.

NOTES NOT CLASSIFIED.

Notice to the Churches of the Southern District of Ohio.—All those who are in arrears with their dues, or have any business for the Brethren Home at Greenville, Ohio, should send it to the Secretary on or before April 10, as the secretary's books will be closed on the above-named date, to make out reports for the District Meeting, March 16.—A. B. Miller, Secretary-treasurer, Eldorado, Ohio, March 18.

To the Churches of Southern Pennsylvania: The District Meeting of the Southern District of Pennsylvania will convene in the churchhouse of the Brethren in Waynesboro, on Wednesday, April 10. Elders' Meeting the day previous at 10:30 A. M. Train leaving Harrisburg on C. V. R. R., at 5:10 A. M., arrives in Waynesboro at 8:30 A. M. Train leaving Harrisburg at 7:25 A. M., arrives in Waynesboro at 10:40 A. M. Western Maryland R. R. trains arrive at 7:58 and 11:50 A. M. and 2:47 and 7:23 P. M. Committee on homes will provide for all who come.—D. B. Mentzer, Waynesboro, Pa., March 7.

Okaw.—We had a very pleasant council here last Saturday. Bro. Noah Miller will represent this church at the Conference this year. Brethren Elmer Wagoner, Oscar Beery and Sister Maude Cripe were appointed members of our Missionary Committee, to work with our District Missionary Secretary. Bro. William Lampin preached for us twice last Sunday. He is here this week, working in the interest of Mount Morris College. Bro. Zimmerman, of Bethany Bible School, is to conduct revival services here this fall.—Elizabeth Elkenberry, Lovington, Ill., March 7.

Frederick City.—Bro. I. S. Long and wife, of India, came to this church March 2, and remained with us over the following Sunday, giving talks on India each evening. He also preached for us on Sunday morning. The talks were very interesting and animating. We feel that a realization of the real condition of these poor, benighted creatures will stimulate renewed interest in the mission cause. An offering of $45.57 was lifted for the benefit of the work in India.—R. A. Nedrow, 121 East Fourth Street, Frederick, Md., March 11.

Thornapple congregation met in council March 7, at the west house. Our elder, Bro. S. M. Smith, presided. Considerable business was disposed of. The report of the annual visit was given. Three letters were received and eight granted. We would be glad to correspond with any members who think of changing location. The price of land here is quite reasonable. Our love feast will be held at the east house, May 11, beginning at 10:30 A. M. Bro. S. M. Smith was chosen as our delegate to Annual Meeting, with Bro. P. B. Messner, alternate.—Ora G. Mote, Clarksville, Mich., March 8.

Paradise Prairie church met in council March 2. Our elder, Bro. N. S. Gripe, presided. We reëlected our Sunday-school officers for the next six months, with Bro. W. H. Corrier as superintendent. We decided to have our love feast May 25, at 5 P. M.—Jane Morris, R. D. 1, Coyle, Okla., March 5.

Lake Arthur church held her love feast on the evening of March 2. Fourteen members communed. Our elder, Bro. Jacob Wyne, officiated.—Anna Nihart, Lake Arthur, N. Mex., March 6.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 4, 5, Northern District of Virginia, Woodstock congregation, Valley Pike house.
April 10, 8 am, Western Pennsylvania, Middle Creek church, at Somerset.
April 10, Southern Pennsylvania, at the Waynesboro church.
April 16, 7:30 pm, Middle Pennsylvania, Raven Run congregation.
April 17, 18, Middle Maryland, at Brownsville.
April 18, 8 am, Idaho and Western Montana, Payette Valley church, Idaho.
April 18, 19, Second District of Virginia, Sangerville.
April 19, First District of Virginia, Johnsville church.
April 19, Northwestern Ohio, at Bellefontaine.
April 23, 8 am, Southern Ohio, Ludlow and Painter Creek congregations, Pittsburg house, four miles east of Arcanum.
April 24, 25, Eastern Pennsylvania, Big Swatara church, at Hanoverdale.

LOVE FEASTS.

California.
April 27, 2 pm, Oak Grove.
May 26, South Los Angeles.

Illinois.
May 18, 19, 6 pm, Hickory Grove.
May 19, 6:30 pm, Milledgeville.
May 25, 6 pm, Franklin Grove.
May 28, 10 am, Astoria.

Indiana.
May 25, Springfield.
April 27, 5 pm, Nettle Creek, one and one-fourth miles west of Hagerstown.
May 4, 5:30 pm, Anderson.
May 4, 6 pm, Spring Creek.
May 4, 5, 3 pm, Pleasant Hill.
May 4, New Salem.
May 13, Manchester.
May 18, 6 pm, Arcadia.
May 18, 19, 2 pm, Beaver.
May 18, 6 pm, Laporte.
May 18, 6:30 pm, Portland.
May 18, 6 pm, Beech Grove.
May 23, 6 pm, Salamonie.
May 24, Bremen.
May 25, 6:30 pm, Upper Fall Creek, two and one-half miles east of Middletown.
May 25, 4 pm, White.
May 25, 6 pm, Goshen (West Side).
May 25, 6 pm, Mississinewa.
May 29, Baugo.
May 29, 4 pm, Pipe Creek.

Iowa.
May 18, 6 pm, Prairie City.
May 19, Des Moines City.
May 28, 29, 2:30 pm, Dallas Center.
May 25, 4 pm, English River.
May 25, 26, 10 am, Dry Creek.
May 25, Brooklyn.
May 25, Panther Creek.

Kansas.
April 21, Parsons.
April 27, Victor.
May 19, Conway Springs (or Slate Creek).
May 25, Peabody.
May 26, Morrill.

Maryland.
May 5, Denton.
May 25, 2 pm, Meadow Branch.
May 18, 2 pm, Pipe Creek.
May 18, 1:30 pm, Bush Creek.
May 19, Baltimore (Fulton Avenue).

Michigan.
May 11, 10:30 am, Thornapple, East house.
May 18, 6:30 pm, Woodland.
May 25, 3 pm, Lake View.

Missouri.
May 18, 2 pm, Rockingham.

Nebraska.
April 5, 6:30 pm, Arcadia, four and one-half miles northeast of Arcadia.
April 8, 7:30 pm, Omaha Mission, Twenty-second and Seward streets.
May 26, Lincoln.

Ohio.
May 4, 4 pm, Eversole, Wolf Creek house.
May 11, 10 am, Swan Creek.
May 18, 4 pm, Bear Creek.
May 25, 7 pm, Logan.
May 25, 2 pm, Oakland.
May 25, 10 am, Hickory Grove.
May 25, 5 pm, Beech Grove.

Oklahoma.
April 27, 4 pm, Monitor.
May 25, 5 pm, Paradise Prairie.

Pennsylvania.
April 21, 4 pm, York.
April 27, 3:30 pm, Claar.
April 27, 4 pm, Pleasant Hill, Pleasant Hill house.
April 29, 30, 10 am, West Greentree, at Greentree house.
May 2, 3, 10 am, Little Swatara, Meyer's house.
May 3, 4 pm, Dunning's Creek, New Paris church.
May 4, 2 pm, Indian Creek, Montgomery County.
May 5, Red Bank.
May 5, 6 pm, Clover Creek.
May 18, Mingo, Mingo house.
May 19, 6 pm, New Enterprise.
May 22, 23, 1:30 pm, Fairview, Fairview house.
May 23, 24, 9:30 am, Conestoga, Bird-in-Hand house.
May 23, 24, 10 am, Big Swatara, at Hanoverdale.
May 25, 4 pm, Woodbury.
May 25, Carson Valley.
May 25, 26, Upper Canowago, Mummert house.
May 25, 10 am, Falling Spring, Hade house.
May 26, Plum Creek.
May 26, Yellow Creek.
May 28, 29, 9:30 am, Chiques, Chiques house.
June 8, 9, 10 am, Lower Cumberland, Mohler house.

Tennessee.
May 4, 3 pm, French Broad.

Virginia.
May 11, Woodstock.
May 11, Middle River.
May 11, 4 pm, Nokesville, Valley church.
May 18, 4 pm, Midland, Midland house.
May 18, Brick.
May 18, 3 pm, Lebanon.
May 18, 4:30 pm, Elk Run, Moscow house.

Washington.
April 13, Tacoma.
April 27, 6 pm, North Yakima.
May 11, Sunnyside.

West Virginia.
May 11, 12, Spruce Run.
June 15, Maple Spring.

THE JOURNEYS OF JESUS

A note book for use in Sunday-school and Teacher Training classes. In this little book are given, in chronological order, all the events connected with the journeys of Jesus, as told in the Gospels. It contains seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, with Bible references.

As an aid to home study, for teachers and pupils, it is the best thing you can get. Supply your pupils with copies of this note book and you will have solved the difficulty of procuring home study. The work is especially useful in the Junior and Senior grades, but can be used to good advantage by adult classes, also. Now is the time to get a supply, so that the lessons of the course may be worked out from the beginning.

It will help the pupil to fix in the mind indelibly just the things which are hard to remember, and are yet of greatest importance to a clear understanding of the lessons on the life of Christ as found in the course for 1912.

Price, 10c each; $1.00 per doz.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

CREATION, TIME AND ETERNITY

By J. S. SECRIST

A book devoted to the unfolding of the great fundamental truths as found in science, nature and revelation. The work comprehends a large and most important field of research. Creation, Time and Eternity are subjects fraught with tremendous interest to every member of the human family. The author, evidently, has given much time, thought and research to these subjects. The headings of the chapters as here given, indicate to the reader the contents of the book:

Genesis and Geology Compared; the Origin of Man; the Age of Man; the Seven Covenants; the Seven Kingdoms of the World; Typology; the Church in Bondage; From Egypt to the Promised Land; the Forty Years' Wandering in the Wilderness; the Period of Time from the Conquest of Canaan to the Close of the Age of Types; the Cycles of Time; the Sabbath Year; the Jubilee Year; Revelation; the Threefold Life of Man and Its Powers.

The book is just out. It will interest you, give you much useful information and do your mind and soul good.

311 pages, good white paper, substantially bound in black cloth, title stamped on front cover in gilt.

PRICE, PER COPY, POSTPAID, $1.65.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE CURSE OF DRINK

BY ELTON R. SHAW



If you want to see the liquor traffic in its true light, as portrayed in story, incidents, illustrations, pointed paragraphs, poetry and song by more than twenty men and women in various walks and professions in life, read this book. It will make clear to you, as no other book yet written or compiled could do, the economic, political and social ills growing out of the sale and use of intoxicants. It contains many true stories of drink's awful tragedies and gives in brief and pointed paragraphs the pithy utterances of many men and women who have put their lives into the struggle for the overthrow of a giant wrong. The matter in the book is conveniently classified, making it easy to refer to any phase of the subject desired. It is a book that will appeal to all classes of people. A copy of it should find a place in every home.

The size of the book is 6-½x9-¼ inches. It contains 544 pages besides the halftone illustrations and is printed on good paper.

Price per copy, cloth, $1.75; half morocco, $2.50.

BRETHREN PUBLISHING HOUSE
ELGIN - - - ILLINOIS

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51.) Elgin, Ill., March 30, 1912. No. 13.

AROUND THE WORLD

A Memorable Anniversary.

It was on Oct. 28, 312, that Constantine the Great—some time after his conversion to Christianity,—succeeded in repulsing Maxentius, thus becoming the sole ruler of the Roman Empire. That historic incident was practically the beginning of Christian Europe. The anniversary of the great event is to be celebrated in Rome, this year, by the building of a Christian chapel and other appropriate ceremonies. The incident is worthy of special recognition, however, not only in Rome, but in other parts of Christendom also, for great and momentous issues have grown out of the decisive event. The world's later history might have been entirely changed, had Christianity in that early era been driven away from Europe and turned to eastern lands.

Hopeful Conditions in Southern China.

A ray of light seems at this writing to pierce the gloomy outlook of the situat'on in China, as referred to last week. The Republican troops of the southern provinces maintain a loyal attitude to the accepted leaders of the nation, which promises much for orderly conditions in the near future, provided the northern provinces can be induced to assume a like attitude. Much, of course, will depend upon the tactful coöperation of the Powers. If they, as expected, accord due recognition and moral support to the leaders of the new republic, a feeling of permanence will be given to the work of reconstruction, and gradually we may hope to see the lawless disorders, characteristic of the last few weeks, give way to a united effort for a better and more prosperous China than ever before.

Russia's Widespread Famine.

Added to the famines already referred to in China, India and Persia, the cable messages bring most distressing reports concerning the 31,000,000 famine sufferers in Russia. The Central Aid Committee in St. Petersburg, which has finally been permitted by the Government to arrange for the receipt and distribution of relief funds, is issuing a strong appeal to the nation, and also to other countries. The pittance of but two and one-half cents will save the life of a famine sufferer for one day, and it is hoped that the generous response, already elicited, will arouse a still more general participation in this much-needed work of charity. Not the great gifts from the few, but the heartfelt gifts of the many, will supply the required relief for the starving people of Russia in this hour of dire extremity. Our prayers for the needy can be given a very practical turn by our own ready response.

High Prices the World Over.

Social and economic conditions, throughout the entire world, are disturbed at present, as they never were before. Facts and figures concerning the high cost of living have recently been gathered by United States consuls, and transmitted to Congress by the President. The fact is clearly shown that the increase of prices in the ordinary necessities of life, during the last decade, is most pronounced, and in extent is world-wide. With this fact in mind, we can readily understand the social unrest and discontent of labor, so strikingly apparent everywhere. While living expenses have materially increased, wages have not always kept pace, and we need not wonder that there is serious dissatisfaction in many places. It would seem that there is much wisdom in the proposed plan of having an international commission to study the situation as it exists, and suggest a remedy.

Temple of Philæ to Be Moved to America.

Seemingly authentic telegraphic reports assure us that the famous ruins of the Temple of Philæ, Egypt, have been purchased by Mr. J. Pierpont Morgan, and that, at a total expense of $8,000,000 the entire structure is to be removed, piece by piece, to the United States, to be restored in all its ancient splendor. The temple, on its original site, is threatened with destruction, owing to the rise in the level of the Upper Nile, as a result of the enlargement of the Assouan dam. Already the ancient edifice is partly submerged, and the completion of the dam extension is likely to obliterate the historic ruin, if not speedily removed. While the ancient temple, if transferred to the shores of the New World, would doubtless prove of intense interest to students of history and archæology, we wonder whether, in view of the many unsaved millions of earth, there might not a more profitable expenditure be made of the vast sum involved in the purchase contemplated by Mr. Morgan. Immortal souls are going down to Christless graves who might be easily reached with the gospel story, were there a keener realization of wise stewardship, on the part of the wealthy, like Mr. Morgan, as well as the humbler givers.

America's Earliest Civilization.

Recent explorations in the mountainous district of Vilcapampa, Peru, by a Yale University scientific expedition, have yielded some interesting results. On a plateau, 2,000 feet above the valley of the river Urubamba, the explorers found remnants of a hitherto unknown city, called by the natives Macchu-pichu. All indications seem to point to the fact that the city was built by pre-Inca peoples,—predecessors of those whom Pizarro, the Spanish adventurer, conquered in 1533. Ruins of temples and other buildings, constructed of artistically-cut white granite, display peculiar and interesting carvings, very similar to those found today in Egyptian tombs and palaces. Who these ancient people were, we do not know. It seems obvious, however, that a race, originally from the Far East, set foot upon the American continent long before the advent of the later civilization, encountered by Pizarro in his campaign of conquest.

Cause and Effect.

In reading the pages of our great dailies, one is made to wonder how it is possible that so many criminals enter upon their career of depravity while still in their teens. Something, evidently, is amiss in their early training. The recent conviction of three young men in Chicago, who, under the influence of liquor, wantonly committed murder, arouses interest, naturally, as to the home surroundings that would produce such deplorable delinquency. We do not have far to go to ascertain the cause. The same daily that records the verdict by which the young men are condemned to long and weary years in the penitentiary, also relates how as many as 700 women meet day after day in a public hall and, after paying an admission fee of fifty cents, play cards for stylish gowns that are offered as prizes. Need we wonder at increasing crime at a tender age, when mothers are so lost to shame and parental responsibility as to neglect home duties and the needful training of their children? Well may we ask, What of the future?

Fighting Pernicious Teachings.

Realizing the real danger of a further increase of Mormon activity in the United States, a national crusade has been entered upon, under the direction of the "American Civic Reform Union." It is planned to stir up sentiment in favor of an amendment to the United States Constitution, by which polygamy will be made a crime against the best interests of the Union. This will facilitate the extinction of the vicious practices of Mormonism by enabling the Government to try offenders in courts not subject to Mormon control. The present policy of "Latter Day Saints" seems to include the well-planned colonization of Western States, so as to elect enough of their men as representatives, to give them the balance of power in the halls of Congress. By this means they hope to prevent governmental interference with the polygamous practices which, of late, are secretly gaining considerable headway among them again, and which are justly arousing a most pronounced indignation among the advocates of moral purity.

A Monument That Endures.

We may erect imposing monuments upon the graves of our beloved, but in the end the costliest marble will crumble and cease to serve its purpose. Not so with a memorial that endures as the years come and go. A New York man recently instituted a valuable memorial to his young wife, who died after one brief year of happy married life. He arranged that in the Pennsylvania town, once her home, there will always be a trained nurse at the service of the entire community in any case of serious illness or accident. The service is perpetually guaranteed to the village by a fund, the income of which furnishes the necessary means. This praiseworthy memorial to the departed one has already proved its value in other ways, not anticipated by the donor. The common interest in the proper administration of the benefaction has brought about a most commendable spirit of helpfulness and coöperation, such as was never experienced before. Old feuds and jealousies have disappeared as if by magic. After all, it needs but a touch of real love to bring joy to all, and to insure the lasting remembrance of those whom we leave behind. Such memorials are possible to even the humblest Christian. As he loves, so is he remembered.

A Commendable Resolution.

Both houses of Congress have passed a resolution, authorizing the President to prohibit the sending of war supplies into any American country in which domestic dissensions prevail. The enactment has special reference to the present troubles in Mexico, and will doubtless have a most salutary effect. It is the peculiar misfortune of the different Latin-American countries to be embarrassed by frequent revolutions. Many of the past uprisings could have been nipped in the bud, had not the "sinews of war" been supplied by dealers of war equipment in the United States. For the future there is every assurance that greater quietude will prevail in our sister republics to the south,—at least so far as the efforts and kind offices of our Government are concerned. To this end, also, the present tour of Mr. Philander C. Knox, Secretary of State, will likely contribute, for, as he visits the different countries, he voices a message of peace and good will to all.

Journalistic Sensationalism.

Now, since peace is restored once more, among the agitated toilers of Lawrence, Mass., by the conciliatory terms of the mill owners, it is but right to deprecate the fact that many of the harrowing details of the strike period were greatly exaggerated by the sensational press for the specific purpose of arousing the sympathy of the general public, and, incidentally, to increase the sales of their papers. Many of the seemingly pathetic pictures, shown by these journals, were representations of carefully-manipulated groups, showing in their make-up a far greater degree of abject misery and destitution than ever really existed. It has been urged that public sympathy can not be aroused unless the newspaper reports of such occurrences be made as lurid as possible. The assumption is erroneous from start to finish. The absolute truth, concerning any matter of public interest, is not only productive of the best results in the end, but the only justifiable course to pursue.

The Fight Against Obscene Literature.

If there is one warfare to which there should never be a cessation, it is the battle against obscene publications. In this struggle the lead has for some years been taken by Mr. Anthony Comstock, of New York. He entered upon his efforts in 1872, and with never-flagging energy he has continued his work up to the present. During the forty years of ceaseless effort 3,547 persons have been apprehended, and more than 135 tons of pernicious literature has been destroyed. A total of nearly three million immoral and soul-degrading pictures has been given to the flames, and nearly 100,000 pounds of pamphlets and circulars have been withdrawn from circulation. All this has meant a hard and arduous conflict with the disseminators of corrupt books and pictures. In raiding the various establishments it was found that these dealers were well supplied with catalogues of the different colleges, utilizing the names there given, in the extension of their business. The downfall of many a promising student has been traced to a single obscene book, pamphlet or picture, and it would seem that only eternal vigilance is the price of immunity from the blight of corrupting literature.

A Native's Estimate of Christianity.

At the last annual meeting of the British and Foreign Bible Society, held at Bombay, India, great interest was aroused in behalf of more effective Bible distribution, and many who had not, as yet, made profession of Christianity, were deeply impressed by the stirring addresses. One of the thoughtful investigators of the claims of Christianity, as emphasized at the meeting of the Bible Society, gave, through the columns of the Bombay "Gazette," a frank statement of the impressions he received at the gathering. We quote a brief extract: "As 'the proof of the pudding is in the eating,' so the greatness and nobility of Christianity will come home most effectually to the people of other faiths, if it is exhibited in the life and conduct of its professors. They will further be confirmed in their esteem of this religion if they can clearly perceive, in the Indian converts, generally, a higher standard of life and character." No better definition of the actual and tangible results of real Christianity can be given than is stated in the brief extract above quoted. Christ himself says, "By their fruits ye shall know them," and it is obvious that a profession of Christianity, unsupported by a consistent life and character, is but a mere sham, a hollow pretension, readily discernible to all who are brought in touch with it. It is well to "profess," but let us not neglect to demonstrate, beyond all question, that we "possess."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Hold Fast.

BY J. O. BARNHART.

Amid the cares and griefs I feel,
And woes that o'er my spirit steal;
Above the angry waves that roll,
A voice keeps saying to my soul,
"Hold fast, hold fast thy faith, hold fast,
For soon the tempest will be past.
The waves can never overwhelm,
For Jesus' hand is on the helm."

When in the dungeon of despair,
Deprived of sun and light and air,
I take up promise's bright key,
And find my way to liberty.
"Hold fast, hold fast! the key hold fast,
Or soon thy liberty is past.
Thy soul's chief enemy is near,"
Is still the warning that I hear.

Oft, when the battle rages long,
Forgotten is the heavenly song,
But when my helper near me falls,
Our Captain of Salvation calls.
"Hold fast, hold fast! thy strength hold fast,
For soon the struggle will be past.
Oh, never lay thine armor down,
Lest some one take thy starry crown."

Beneath the noontide's scorching heat,
With aching brow and weary feet,
I fain would give my labor o'er,
That faithful voice I hear once more.
"Hold fast, hold fast! thou canst not yield,
Until the sun sets on the field.
And then its last departing ray,
Shall light thee to eternal day."

Cisco, Ill.

Some Objections to Feet-washing Answered.

BY B. E. KESLER.

At the request of a very dear brother I submit answers to the following "Eight Reasons for Not Observing the Washing of One Another's Feet."

1. Feet-washing Is Not a Command or Perpetual Ordinance (Matt. 28: 19, 20).

Well, what is it then? Can anybody tell? But let us see. Jesus said, "Ye ought to wash one another's feet," and further, "Ye should do as I have done to you." He had just washed their feet. What else should they do but wash one another's feet as he told them to do? How about him who hears these sayings of Christ and "doeth them not" (Matt. 7: 27, 28)?

Suppose it were not a command, what of it? Is it not one of his sayings?

You say, "But Jesus said 'ought' and 'should.'" Well, what of that? The unfaithful servant "ought" to have improved his talent but did not. The result was "weeping and gnashing of teeth" (Matt. 25: 24-30). "So ought men to love their wives," and, "Beloved, if God so loved us we ought also to love one another." But how about it, if we do not? "We should obey the laws." But if we do not, then what?

Referring to these words, Webster says, "Both express duty or obligation, but ought is the stronger."

Harvey, in his English Grammar, says, "Should is used to denote that the act expressed is not dependent upon the doer's will but upon that of another" (p. 181, Rem. 2). Then it is not optional with the doer, whether he does what Jesus said he "should" or not.

Further, if this is true, and it is, and "ought" is still stronger, and Webster says it is, then, how much does it lack of being a command?

The facts are, "should" is the potential of duty or obligation, and "ought" is imperative, hence it is a command to all intents and purposes. Jesus said, "If a man love me he will keep my words,"—command or no command.

2. Feet-washing Was a Cleanly Social Custom of Respect (Luke 7: 36-50).

The scripture cited does not prove the statement but the reverse. Hear Jesus, "I entered into thy house; thou gavest me no water *for my feet.*" Why didn't he if "it was a social custom of respect," especially since "the Pharisee desired him that he would eat with him"? Would he invite so honorable a guest, and neglect so reasonable a service, if it were a customary practice? Surely not.

3. It Was a Household Act of Courtesy, Prudently Exercised and Consistent with Saintly Relations (1 Tim. 5: 5-13).

The scripture cited presents the case of a widow indeed, and desolate, homeless, and without visible means of support. In order to be "taken into the number" to receive the charity or assistance of the church, among other things she must "have washed the saints' feet." Now, if it was a religious rite, regularly kept and observed in the church, it is easy to see how she may have washed the saints' feet without humiliating herself or sacrificing her dignity and self-respect. But, on the other hand, if it were a "household act of courtesy," as this objection states, then, pray, what opportunity had she to meet the requirements? She had no home of her own, being a "widow indeed and desolate." Did she have to go from house to house, and beg the good sisters to let her wash their feet so that she might meet the requirements upon which she might obtain aid from the church? Was she to sacrifice her sense of dignity and self-respect by most shamefully humiliating herself? This is too absurd and yet this is the only alternative if this objection be true.

Besides, is it reasonable that such penalty should be laid on a Christian woman for not doing what ordinary ungodly sinners do without penalty? Furthermore, all the conditions, here enumerated, are religious duties, and not carnal observances or social customs.

4. Jesus Used This Social Custom to Teach Humility, a Fine Ministerial Quality (John 13: 3-12).

If, as a social custom, it taught humility, and if it existed as a social custom, then the apostles would already have been taught that lesson. But does not Jesus want his people still to be humble? And if Jesus could and did teach humility by washing feet, can we and do we not teach the same lesson by doing the same thing?

But how about those who teach this lesson of humility and yet do not wash feet as Jesus did?

5. The Example Was Not to Establish an Ordinance, But to Teach Ministers to Prefer Each Other in Honor (John 13: 13-17).

The scripture says nothing about such far-fetched inference, but suppose it be true, then what? Ought not ministers to be taught the lesson of preferring one another still? And if Jesus could teach the lesson by washing feet, can not we? How could we teach it better? And do not all of God's people need to be taught this lesson?

6. In a Country Where Dress Admitted of It and Where Shoes Were Not Worn, Feet-washing Was an Unconventional Act (Gen. 18: 1-8).

Admitting this, it does not prove that the feet-washing of John 13 was an unconventional act. There is no similarity between the feet-washing of Gen. 18: 1-8 and that of John 13.

7. It Was Not an Act of Piety to Be Subject to Forms Which Operate Against That Grace Which Should Strive for Perfection (Heb. 6: 1-5).

It is futile for any grace, without obedience, to strive for perfection. Perfection can only be obtained through obedience, and feet-washing, as taught in John 13, is a part of the gospel system of obedience, demanded of Christians. But if it were not an act of piety, was it an act of carnality? It was one or the other. Did Jesus teach his people to observe carnal duties? Furthermore, was it not through obedience to "that *form* of doctrine delivered them" that the Roman Christians were made free from sin (Rom. 6: 17, 18)? Then a form of doctrine is necessary and an essential factor of every grace that will ever attain unto the grace of perfection (Heb. 6: 1).

8. To Wash the Feet Often Is a Duty to Health and Cleanliness, Which Custom Everywhere the Bible Emphasizes (Gen. 19: 1-3).

Feet-washing for health and cleanliness is commanded nowhere in the Bible, but only incidentally mentioned. It cannot be shown that God ever gave it as a command for such a purpose, but he did command it as a religious rite or ceremony, with a penalty for disobedience (Ex. 30: 17-21; John 13: 8, 14, 15; 1 Tim. 5: 10).

After considering all of the many flimsy excuses that are put up by even professing Christians against the teaching of our Savior, one is made to wonder why those, who profess to love him, strive so hard to keep themselves and others from doing what he says they "ought" to do and "should" do. Oh, for more of the true spirit of love, and a willingness to obey the blessed Jesus, among his professed followers!

River Bend, Colo.

A Peculiar Famine.

BY A. G. CROSSWHITE.

"Behold, the days come, saith the Lord God, that I will send a famine in the Land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8: 11).

The prophet here foresees a condition that confronts us, right now, and all the optimism at our command cannot make "white black nor black white," neither can it offer a reasonable apology for the suppression of the Gospel.

The average sermon of today deals with Scripture about as much as Shakespeare's plays do with present day thoughts, and to maintain a creditable attendance at church services it is necessary (?) to resort to schemes far more degrading than that which caused our Savior to drive the hypocrites out of the temple. Some claim that Catholic influence has driven the Bible out of the public schools, but it is more logical to conclude that higher criticism, begotten of "big-headedness" is at the bottom of it. As Drummond would say, "The most insignificant prig, nowadays, takes great liberties in the realm of thought."

There are so many translations and versions of the Bible that, even when quotations are attempted, we are puzzled to know whether they are correct or not. The exegesis must be in keeping with modern thought and expression, and, after going through several metamorphoses, a good portion of the old-time ring is taken out and we are hungry still.

It will be a great time of rejoicing for Satan and his imps when politics, social events and home-made anecdotes absorb the preaching hour, and when the Bibles purchased are too costly for ordinary use. The *popular* preacher or teacher is the man who caters to "itching ears" and prophesies "smooth things."

The singing, too, which is a very important part of divine worship, can be appreciated only by the harmony of its parts, for the words are as undistinguishable as those attempted by the caller of trains in our large union stations. How far shall *we* participate in the popular customs in the suppression of "the truth, the whole truth, and nothing but the truth"? It is time to get our bearings.

The Samaritans were especially in the prophet's mind when these words were uttered, but, when everything is considered, it will be more tolerable in the day of judgment for them than for us.

Call me what you may, fellow-preachers, but if we would study scripture harmony and *human* harmony with God's divine purposes *more*, and theory and popular methods *less*, our places of worship would fill up and the "times of refreshing from the presence of the Lord" would be realized.

Flora, Ind.

Origen.

BY D. HAYS.

After Justin Martyr the other most distinguished Apologists were Origen, Tertullian and Augustine. As we wish to notice Gnosticism,—that "subtle and dangerous form of error" in its early and fateful effects upon Christianity,—we will take Origen who was born A. D. 185, and died in 254, the "illustrious scholar and thinker," "the pioneer in systematic theology that led the way into many grave and speculative errors,—a compromise with Platonic philosophy and Gnosticism."

Origen was a Greek, born in Alexandria and, like Justin, was both learned and philosophical in matter

and style, and labored to prove the truth of Christianity by showing its adaptation to the intellectual wants of mankind, while, at the same time, he was only too willing to concede to the Greek philosophy a certain affinity to the Christian religion. This was especially true of Origen. Born and educated in Alexandria, the home of Gnosticism, with such instructors as Clemens, who was excessively attached to metaphysical theology, and Ammonius Saccas, who undertook to bring all systems of philosophy and religion into harmony,—with such teachers in such a school in which he, in 203, became the chief in the catechetical department, it is not at all surprising that Origen made concessions to the new philosophy, and though he won many eminent men of the Gnostic and Platonic schools to Christianity, yet according to Mosheim, "this new species of philosophy imprudently adopted by Origen and other Christians, did immense harm to Christianity, for it led the teachers of it to involve in philosophic obscurity many parts of our religion, which were, in themselves, plain and easy to be understood, and to add to the precepts of the Savior not a few things of which not a word can be found in the Holy Scriptures."

Bishop Kaye, in his "Introduction to the Life and Writings of Justin Martyr," has this to say: "Among the Fathers one party appeals to Justin as expressing the sentiments of the primitive Christians on some of the fundamental articles of our faith, while another regards him as having exerted a most fatal influence over the interests of religion by introducing into the church a confused medley of Christianity and Platonism, to the exclusion of the pure and simple truths of the Gospel."

The chief fault with Justin seems to have been that "he had dipped into nearly every sect in philosophy," which largely influenced his life and writings. According to Mosheim, "This (new) philosophy was adopted by such of the learned at Alexandria as wished to be accounted Christians, and yet to retain *the name, the garb, and the rank* of philosophers. The *title* and *dignity* of philosopher so much delighted those good men that, *when made presbyters, they could not abandon* the philosopher's *cloak* and *dress.*"

Mosheim continues: "The cultivation of philosophy by Christian teachers greatly displeased those who were attached to the ancient, simple faith, as taught by Christ and his apostles; for they feared what afterwards actually happened,—that the purity and excellence of divine truth would suffer by it. Hence the Christians were divided into two parties, the friends of philosophy and human learning, and the opposers of them. The issue of the long contest between them was, that the advocates of philosophy prevailed."

The principal errors ascribed to Origen are (1) "The preëxistence of human souls, and their incarceration in material bodies for offences committed in a former state of being." (2) "The preëxistence of Christ's human soul, and its union with the divine nature anterior to the incarnation of Christ." (3) "The transformation of our material bodies into ethereal ones at the resurrection." (4) "The final recovery of all men and even devils through the mediation of Christ" (Mosheim).

When Origen gave these utterances to the world, he evidently dipped his pen into the fountain of Gnosticism, of which the best commentary is given by Paul as a warning to Timothy: "Avoid profane and vain babblings and oppositions of science (gnosis) falsely so called." One of the main points of the Gnostic system was the denial of the incarnation of Christ. They could not believe that a Divine Nature could unite with a material body. Here is the beginning of anti-Christ according to 2 John 7, "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ."

The result: The blending of pagan philosophy, Gnosticism, and Christianity, according to Mosheim, caused that "the noble simplicity and the majestic dignity of the Christian religion were lost, or, at least, impaired, when these philosophers presumed to associate their dogmas with it, and to bring faith and piety under the dominion of human reason." Thus paganism made its mark on Christianity, and the church felt obliged to make concessions to the pagans to mitigate their opposition, and facilitate their conversion. This marks the rise of anti-Christ,—a persecuting power under the name of Christianity. The spirit of meekness, love and forbearance was lost to the dominant party in the church and those who held the true faith and the simplicity of the Gospel, had to retire into comparative obscurity, persecuted, misrepresented by the dominant class. This brings us to the church of protest in the wilderness which we will consider in our next.

Broadway, Va.

Drastic Action in Adornment.

BY G. L. WINE.

THE following is a clipping taken from a daily paper of Huntington City, Ind. It shows the conclusion that was reached among the high school girls of the city, concerning their manner of dressing. Many of the girls that come from the wealthier homes have heretofore persisted in dressing so elaborately that the poorer class of pupils could not afford the expense to dress so as to feel at ease in the presence of the richer ones and so would drop out of school before the four years were completed. The basis of the wealthy girls' actions is solely from the standpoint of keeping the poorer class in school and making them feel at home. In this the girls have dared to do a thing that the popular churches of our land will not do in order to reach the poor, needy souls about them. If these girls could dress plainly simply that the poor girls might obtain an education, could we not do it for the sake of perishing souls and for the glory of God?

While this plan is not given as a standard for us, very many of us would do well to put away our worldliness and follow some of the standards that they have here set. Note the abandoning of the low-neck, short-sleeve dress, and styles that show vulgarity. These girls decide to wear articles for comfort, and not for show, and propose to have a natural complexion (doing away with powder and paint). Dear sister, does your record for the Master appear as good as this?

Furthermore, they have a committee to make these rules effective. Should less be expected of the church?

At a meeting of the girls of the Huntington high school it was resolved, among other things, to discontinue wearing shoes or slippers with French heels and to wear comfortable shoes with medium or low heels. It was also resolved that "the complexion, eye-brows, and eye-lashes shall be entirely natural." The resolutions drawn up by the girls, in line with their movement for simplicity in dress in school, follow:

Resolved: That no silk or velvet dresses or any dress elaborately trimmed with the aforesaid material or beads shall be worn to school.

That no low-necks or short sleeves shall be worn during school hours.

That the dresses shall be comfortably fitted and show no vulgarity, whatever.

That no silk, lace or embroidered hose be worn in school.

That comfortable shoes with medium or low heels and sensibly shaped, shall be worn hereafter. French heels are certainly barred. White shoes may be worn in spring and fall.

That no rolls or fancy ornaments shall be worn in the hair dress. And the hair dress shall be simple and girlish.

That no bands more than one inch in width shall be worn around the head, and be it also resolved, that no hair ribbon more than one and three-fourths yards in length shall be worn, and that shall be tied in a single bow. Those wearing two ribbons shall have no more than one and one-fourth yard in each.

That no extreme articles of jewelry, whatever, shall be worn during school hours.

That hats shall be made simple, suited to the individual's own style, void of any fancy feathers or elaborate trimmings of any sort.

That fancy hand-bags of any sort whatever are superfluous to a school girl and must not be carried to school.

That the complexion, eye-brows and eye-lashes shall be entirely natural.

That sailor suits, shirt waists and skirts, or any other simple dress, the girl may have already, shall be worn in school.

These rules will be posted in conspicuous places so that all may read them. Any violation of these rules will be subjected to the disapproval and comment of the committee.

Huntington, Ind.

Posture in Prayer.

BY JAMES M. MOORE.

THE New Testament is our guide in the Christian life, and to it we must look for any authority on the above question. There are just about forty cases of prayer recorded in the Gospel, where some bodily position is more or less definitely mentioned. A number of these indicate custom only,—such as the magi falling down to worship the infant Jesus (Matt. 2: 11), and the leper kneeling down to Jesus as he was pleading for a cure from his dreaded disease (Mark 1: 40).

For real authority, however, we must look to three classes of texts: (1) The example of our Lord himself or cases he directed; (2) Instances where Jesus in his words recognized some posture in prayer; (3) The example and teaching of the apostles and the early church. From these we can get as definite a conclusion as we shall find anywhere. Several bodily attitudes are found:

1. *Sitting.* In Matt. 14: 19 and Mark 6: 40, 41, in connection with the account of the feeding of the five thousand, we are told that Jesus (1) commanded the multitude to sit down on the grass, and (2) he "took the five loaves, and the two fishes, and, looking up to heaven, he blessed and brake," etc.

In Luke 22 we have the account of Jesus sitting down and the twelve apostles with him (verse 14). While here he took the cup and also the bread and gave thanks for them (verses 17 and 19). This account, together with Matt. 26: 20, 26 and Mark 14: 18, 22, 23, indicates a possibility and, maybe, a probability that the sitting or reclining position was assumed in the giving of thanks at the communion.

After the resurrection our risen Lord walked to Emmaus with the two, and then went into the home to tarry with them. While there we are told, in Luke 24: 30, that "as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them."

2. *Standing.* Jesus, in Mark 11: 25, says: "And when ye stand praying, forgive," etc. This expression very clearly recognizes the standing posture as acceptable. Also, according to Luke 18: 13, the publican was standing when he offered the prayer that brought a blessing to himself. His posture was largely the same as that of the Pharisee, but there was a decided difference in the attitude of heart.

In Rev. 7: 9-12 John saw the saints standing before the throne, praising God and the Lamb, and the angels fell down and worshiped. A similar case is recorded in Rev. 15: 2-4 where the victorious ones were seen standing and singing praises.

3. *Kneeling.* The closing prayer of Stephen's life was offered while he was kneeling (Acts 7: 60). Peter, in praying over the body of Dorcas in Joppa, kneeled down (Acts 9: 40). At the close of that farewell meeting at Miletus, with the elders of the church at Ephesus, we are told that Paul "kneeled down and prayed with them all" (Acts 20: 36). Then, after the seven days with the believers at Tyre, just before the farewells, Paul and these saints "kneeled down on the shore, and prayed" (Acts 21: 5). Paul, in his letter to the Ephesians (3: 14) says: "For this cause I bow my knees unto the Father," referring to a posture almost, if not altogether, the same as the kneeling.

4. *Prostrate.* When Jesus sought the quiet of Gethsemane for that final struggle we are told that in the sorrow of his soul, having left his apostles, "he went a little farther, and fell on his face, and prayed" (Matt. 26: 39; see also Mark 14: 35). Luke 22: 41 says he kneeled down, both expressions evidently referring to the same as the present oriental custom of kneeling first and then falling upon the face.

Peter having come into a realization of the power of Jesus in the great draught of fishes, "fell down at Jesus' knees" (Luke 5: 8).

In Rev. 5: 8-10 John saw the four living creatures and the four and twenty elders fall down before the Lamb and sing a new song. Then again, in verse 14, "the four and twenty elders fell down and worshiped him that liveth for ever and ever." See also Rev. 19: 4.

The angels, in Rev. 7: 11, are seen to fall before the throne on their faces, and worship God.

5. *Lifting up Hands.* In 1 Tim. 2: 8 Paul says: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." The lifting up of the hands seems to have been used in connection with either the kneeling or standing in prayer. See 2 Chron. 6: 13.

The above texts naturally bring us to several conclusions:

1. The sitting or reclining posture was assumed in giving thanks for or blessing food. It was never recognized for any other occasion.

2. The standing posture is in harmony with gospel teachings, but its use probably indicates that it is more especially adapted to praise.

3. The kneeling posture was much more largely used by the apostles and the early church,—those who knew our Lord's teaching on this and other subjects.

4. The lifting up of hands was considered an important part of the posture in prayer, especially when these hands were free from guilt and consecrated to the service of God.

5. The falling down on the face, or prostrate posture, was assumed in cases of great earnestness or a deep feeling of humility. It certainly has more of a place today than is generally given to it.

6. The condition of the heart is the great point in prayer. The posture is important only as it assists us in getting the heart into the proper attitude before God. And that which Jesus and the apostles found helpful in their various circumstances should certainly commend itself to us as Christians.

3435 Van Buren St., Chicago.

The Kingdom of God.

BY C. D. HYLTON.

THE careful reader of the MESSENGER has observed that there is a difference of opinion existing in the church, relative to a very important doctrine, and those who attended the special Bible Term at McPherson, Kans., last January, were taught ideas differing from our former teaching on the same doctrine.

A certain writer has said, "Be not the first by whom the new is tried, nor last to lay the old aside." The teaching on the setting up of the kingdom of God, as prophesied by Dan. 2: 44, seems to be variously understood. Many years ago I heard a brother preach on the above text, and he stated that Jesus "set up" the kingdom of God while he was here on earth. From youth up I have been taught that doctrine, and in my ministerial work I have been conforming to the same teaching. Some teach that the kingdom was set up on the Day of Pentecost, and I believe that most all the Christian churches teach that the church is the kingdom of God, set up on the earth. I am wondering, if this be true, why there is such a lack of harmony in the teaching and practice of those who, it is claimed, make up the church. I must confess there have been some clouds overshadowing the teaching, to my mind.

When did the stone smite the image (Dan. 2: 34), and when did the kingdom of God "break in pieces and consume all these kingdoms" (v. 44)? These are questions puzzling to me. This prophecy savors of conquest, might and violence, but the ministry of our Savior was peaceable. As prophesied by Isa. 42: 2, 3, "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and smoking flax shall he not quench: he shall bring forth judgment unto truth."

I can see no "breaking in pieces" nor consuming earthly kingdoms in Christ's ministry. Taking the position advocated by some of our teachers, that the kingdom is yet to be set up, relieves the situation, and throws light on the prophecy of Daniel. Then we shall look for the kingdom to be set up when Jesus comes as *King of kings, and* LORD OF LORDS, and casts the beast and false prophet into a lake of fire burning with brimstone. The wicked armies are then destroyed, and Satan is bound and cast into the bottomless pit (Rev. 19: 20, 21; 20: 2, 3). Then "The kingdoms of this world are become the kingdoms of our Lord, and his Christ; and he shall reign for ever and ever" (Rev. 11: 15).

I can not reconcile the present disturbed condition of the kingdoms and nations of this world with the thought that Christ is now ruling them. I am rather inclined to the idea that Satan, God's adversary, is "prince of this world" now, and will remain until the armies of God come to displace him, as stated above. There will be a glorious time for the faithful when God's will "will be done in earth as it is (now) in heaven."

The parable of the nobleman going into a far country to receive for himself a kingdom, and return (Luke 19: 12), evidently refers to Christ's going back to the Father. He is to receive that kingdom while he is gone. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25: 31). "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (v. 34) will be the welcome extended to the faithful. This must be the kingdom of God, for which we should pray, "Thy kingdom come." The subject is worthy of consideration and investigation.

Bloom, Kans.

The New China.

BY J. HOMER BRIGHT.

CHINA has been called by men in and out of missionary circles "The Sleeping Giant." Is the great giant now being roused from her long sleep? Yes, China is making great changes, even in her form of government. In a way changes have been rapid and yet, on the other hand, some things have transpired very slowly.

Many Lives Lost.

It is sad to reflect on the many lives that have been lost, yet, considering the size of the nation, the revolution has been almost a bloodless one. Their proverbial conservativeness is seen in the time it took to announce the abdication of the throne, for it was more than a fortnight after abdication was most certain, that it was formally announced. The delay was due to the fact that the Empress Dowager wanted to be sure that the transfer could be made with but little rupture, and that the young Emperor would be assured of his bounty.

The Man of the Hour.

The one man to whom the throne and its adherents seemed willing to entrust this stupendous task was their late Premier, Yuan Shi Kai, and the Southern provinces, very wisely, through their assembly, agreed to choose the same man as their president, provided he would practically ignore the dictatorship given him by the throne. The provisional president, Dr. Sun Yat Sen, resigned in his favor, so Yuan Shi Kai seems to be the "first in the hearts of his countrymen," and second only to the "Grand Old Man" of our nation,—George Washington.

The Cause, the Present Danger.

The uprising began in Sse Ch'uan, the largest Province of China proper, lying in the Southwest, because the throne intended to nationalize the railroads. As this interfered in local interests in railroads, they rebelled. This was fanned into a nation-wide uprising by the cry, "Down with the Manchus." The hatred for their rulers has been growing for more than two centuries. Their rule has, indeed, been narrow and bigoted. The people's conception of the nation is that it belongs to the Emperor, and that the taxes were rent money they were compelled to pay him. Their patriotism has been for their Province rather than for their nation or country. Thus local interest, like the initial cause of the present trouble, may result in a jangle among the States or Provinces. As taxes are levied because of the obligations incurred by the civil war, the promises to the throne, and the manipulation of the new government, on the one hand, and the lack of pomp and display of a monarchial government on the other, the new government may grow into disfavor. Because of this local patriotism, and the hatred for taxes, China is apt to be, as Franklin once said of the colonies that became the United States, "one nation today" and eighteen or twenty-three tomorrow.

A Fitting Emblem.

The new flag of China suggests, what is now necessary for it to maintain its integrity,—a coalescing of the peoples that compose the nation. The flag contains five large stripes. *Red* has been placed at the top representing the old "Han" people of China (the bulk of the nation). Next is *yellow*, representing the Manchus, the present ruling class. In the center is *blue*, representing the Mongols of Mongolia and Turkestan. It is followed by *white*, which represents the Mohammedans, and at the bottom is *black*, the national color of Thibet.

The Reception of the New Regime.

The throne was abdicated Feb. 12, Dr. Sun Yat Sen resigned Feb. 13, the assembly at Nanking unanimously elected Yuan Shi Kai Feb. 14, and Feb. 15 was made a national holiday. This, we are told, was observed in the southern provinces, but in the north little attention was paid to it. This quiet acceptance, on the part of the Provinces favoring a monarchical form of government, is regarded as a decided advantage to the new government.

In our part of Tientsin I noticed two new flags on the 15th. On the 17th I saw at least half a score more. Since the 18th, the Chinese New Year, one can see flags flying everywhere. Not a single yellow flag with the old dragon on it has been in evidence. The shops were closed on their New Year's Day, and many were closed longer. As I walked up the street, on the way to church, I was forcibly reminded, by their New Year festivities of the Sunday observance in the average city at home.

The Empress' Decree.

The Empress Dowager has ordered all Manchus, especially the princes of the Imperial family, to adhere to the new regime. Yuan Shi Kai has issued decrees to all Governors of Provinces, informing them of the change and charging them to maintain order and protect the foreigners. He has also warned the populace to cease robbing and pillaging, and has appealed to the soldiers to maintain dignity in their ranks, and refrain from robbing.

During the New Year festivities, which last fifteen days, or until the feast of Lanterns, held on the fifteenth of their first month, we may expect trouble to arise from the robbers or reactionaries. This past, we can hope for the cessation of the period of unrest, and the resumption of confidence, business, and missionary activity.

Prospects for Missionary Work.

More indications point toward permanent peace than otherwise. Workers of different missions are already planning to return to their stations immediately after the Chinese New Year season. Some have even gone before the New Year, including a lady missionary or two. Our consul has even now said it was safe for men to go to the interior. This is significant, coming from one who is averse to missionary effort. Your Mission is awake to its opportunity, we think. Today, Feb. 20, Brethren Crumpacker and Hilton started to Shansi, to investigate conditions and rent quarters for Bro. Hilton's and Sisters Hutchison and Cripe in the new station we are about to open. Bro. Crumpacker will remain at Ping Ting Chou, where his wife hopes to join him in a few weeks. Should conditions continue gradually to grow quiet, we feel quite sure we can all go in as soon as the weather is warm enough to travel with small children, which will be about April 1.

Our Prayer.

Our prayer is that as this New Year marks the beginning of the new republic in China, it may also mark the opening of the hearts of this people to the Gospel of Jesus Christ,—that as the people by custom get new clothes, and strive to cancel old debts, they may also be led to throw off their mania for gambling, etc., and be clothed upon with morality, taught by Jesus himself. And last, but not least, that our beloved Brotherhood may do even more for the salvation of China than ever before, that neither men nor means be spared, but that doctors and nurses, evangelists and educators be sent to bring about the needed moral uplift of China.

25 Dickinson Road, Tientsin, China, Feb. 20.

Notes from Ankleshvar, India.

BY J. M. BLOUGH.

Two days ago our long journey came to an end when we landed in Bro. Stover's home, here at Ankle-

shvar. Before we went on furlough, our home was at Bulsar, but we have been transferred to this place, while the Stovers take their furlough. Where our work is there is our home and we are happy.

Last Sunday we spent with the Brethren at Bulsar, and it was a great joy to us to meet and worship with them again, after an absence of fourteen months. We found the church in good condition and busily planning to take care of the District Meeting, which is to meet here in March. The work of the orphanages and the industrial shop is going very nicely. The number of children is rapidly decreasing, for most are grown up and able to support themselves,—a time that all have been waiting for.

At Bulsar we found Sister Powell and Bro. Kaylor's, as they were forced to leave Vada some weeks ago, on account of plague. It is reported to be abating. Here we were also glad to find Bro. E. H. Eby's who had come for a visit, but we were sorry to find their oldest son sick with fever. As the fever would not go down, his father took him to the hospital in Bombay. Later the mother and father also had some fever and went to the same place for treatment. They had all been vaccinated the preceding week, preparatory to sailing for America, and we hope it may be nothing serious,—perhaps the result of the vaccination. All are praying for them. A few others of the mission family, who had been sick, are improving. Those of you who have never lived in a small community like ours, can not appreciate how the sickness of one affects us all.

Then, on our way, we stopped a day at Jalalpur, where Sister Quinter and the Holsopples live. We found them all well and happy. The Widows' Home here is a blessing every day to all who are unfortunate enough to be left without a support. As Christian widows may marry again, so, every now and then, there is a wedding. This keeps the number small, and always makes room for others to come in any day, as necessity requires.

Last Sunday was the love feast, here at Ankleshvar, and they report a very nice feast. Bro. Lichty officiated. About 150 communed,—many for the first time. You will remember that by the grace of God and the hard work of the workers here many have united with the family of God during the last year. The development of these and the winning of others is the work before us, and in this we beg the prayers of all.

The mission work, all around, is growing and the Christian religion is coming favorably before thousands of people. At many places the demand for the missionary's sympathy and help brings plenty of people to his door continually, which always is much more desirable than if the missionary has to hunt up the people by going to their homes and villages. It shows a demand which insures an open heart for the message. God be praised for the entrance upon this second stage of our mission work!

We are exceedingly thankful to our kind heavenly Father for bringing us safely to our home and work without delay or mishap and shall not cease to praise him for his abounding mercies. We praise him also for answered prayers all along the way.

Prayer.

BY GEO. L. STUDEBAKER.

No doctrine of the Bible is more prominent than that of prayer. Prayer has always been a characteristic of God's people. Prayer is an instinct of the soul. The Lord was more specific in teaching us *how* to pray than he was in teaching us that we *should* pray. To omit prayer is to neglect one of the ordained means of strength for life's great conflict.

Prayer is not optional. I *must* pray if I am a true disciple, and an obedient child. If I can not pray, regarding prayer as a privilege, then I must pray as a duty. To pray to God is to *ask* God, and the more simple and child-like the asking, the better.

Christ encourages us to pray by assuring us an answer to our prayers. "Everyone that asketh receiveth." Christ refers to the fact that parents will give good gifts to their children, as an encouragement to prayer. Furthermore he refers to our depravity, assuring us that even we, who are depraved, "being evil," know how to answer prayer. He tells us, "How much more shall your Father which is in heaven give good things to them that ask him?"

There are several essential characteristics of effectual prayer. We should pray in faith. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21: 22). We often pray and receive not because we "ask amiss."

We should be simple in our prayers. It was the simple prayer of the publican which the Lord commended, rather than the long, self-righteous prayer of the Pharisee.

We should live what we pray. It is the fervent, effectual prayer of the righteous that avails. The life lived by parents, husbands, wives and neighbors often hinders prayers, and renders them ineffectual (1 Peter 3: 7).

We should greatly feel the need of that for which we pray. Our children ask us for what they feel they need. We may know their needs before their asking and their asking prompts us to answer their prayers. So our Heavenly Father knows our needs, and he encourages us to ask, and assures us that he will supply all our needs (Philpp. 4: 19).

Various postures, no doubt, were assumed as God's people anciently prayed. Various are the postures of this day. Two postures are used among our own people,—the standing and kneeling. Some one has said that the sitting posture signifies indifference, the standing respect, and the kneeling posture reverence. May we always, as much as possible, use the reverential posture (Psa. 95: 6).

We are always to pray (Luke 18: 1). Anciently God's people had their hours of prayer. They allowed nothing to keep them from their "hour of prayer." We are to pray without ceasing.

A servant girl being asked, by a ministerial gathering, how she prayed without ceasing, gave the following answer: "In the morning as I open my eyes I pray, 'Lord, open thou mine eyes of understanding, that I may behold wondrous things out of thy law.' While I am dressing I pray, 'Lord, clothe me with the robe of righteousness.' As I make the fire I pray, 'Lord, kindle in my heart the fire of love.' As I wash, I pray, 'Lord, wash me in the fountain opened up in the house of David.' As I prepare the morning meal I pray, 'Lord, feed me on the Bread of Life.' As I sweep I pray, 'Lord, sweep out of my heart everything that would be displeasing to thee.'

While we are encouraged to pray, and we pray to a Father who feels with us and is willing to supply our needs, we are not to suppose that everything we ask of him shall be given to us. We are as children,—ignorant of our real needs, therefore we should train our hearts to say, "Not as we will but as thou wilt."

Our prayer should be real and spiritual. God will give the Holy Spirit to them that ask him. May we live up to this great privilege, and enjoy the many blessings accorded us through prayer!

N. Manchester, Ind.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE WINCHESTER MISSION, IND.

It is now nearing the close of the third year, since a Sunday-school was organized at the Winchester Mission, in a small but commodious schoolhouse, one mile west of Winchester, Ind.

We started the work here with twelve members. At present we have twenty-two members, and feel the loss of two families of Brethren, who moved out during the past year, very keenly. There is plenty of room here for others. This is an excellent farming district, with Winchester as the county seat and a population of over five thousand.

The schoolhouse is located a quarter of a mile from the Orphans' Home, and the little orphans are glad indeed to come to Sunday-school. They have their lessons well prepared,—more so than many of the other children, and they are always glad to receive Sunday-school literature, "Our Boys and Girls," and "Our Young People." Here is an excellent opportunity to sow good seed on good ground.

Last fall Bro. Joseph Studebaker was with us in a two weeks' singing school. We felt much strengthened by his efforts. At the same time we raised enough money to purchase a lot in Winchester, on which we expect to build, the Lord willing.

March 11th Sister Jeff Rape, of Farmland, Ind., requested to be anointed. Brethren Sharp and Blocher, of the Poplar Grove church, Ohio, officiated in the service, a few of the members attending the administration of the sacred rite. Sister Rape enjoyed the service very much, and is at present able to be up and around in the house.

R. D. 5, Winchester, Ind., March 19. Howard Weimer.

LOST RIVER CHURCH, WEST VIRGINIA.

Our church met in council March 2. Elders L. D. Caldwell and Henry Moyers, and Bro. S. W. See were present. Four letters of membership were granted. Bro. L. D. Caldwell is our delegate to Annual Meeting; Bro. Henry Moyers, alternate. Brethren S. W. See and J. F. Caldwell are our delegates to District Meeting; Bro. Henry Moyers, alternate. The Sunday-school officers remain the same as last year.

We have carried on our Sunday-school all winter, and neither of the superintendents has missed a Sunday on account of the cold and inclement weather. This is the first time we tried to run a Sunday-school all winter. We use the Brethren's Sunday-school literature.

Bro. I. N. H. Beahm conducted a series of meetings for us in October, and there were eight additions to the church.

We are building a new churchhouse in the Lost River congregation, at Crab Run. The old log-house was too small and inconvenient. May the Lord bless our labors in building up his kingdom! J. Frank Caldwell.

R. D. 1, Box 46, Dovesville, Va., March 11.

ST. PETERSBURG, FLORIDA.

We have now been several months in what is known as the "Sunny South." We have spent most of our time in and about St. Petersburg. We have, in this short time, learned that many statements relative to this peninsular State are hyperbolical. We have had more cloudy and cool weather than comfort could wish for. Of course, we have many delightful days, the temperature ranging from seventy-two to eighty degrees. The coldest weather we experienced, while south, was thirty-six degrees, at a point a considerable distance from the bay. The temperature in this low altitude chills about as much as ten to twenty degrees lower in the North, where the air is drier and lighter. In some parts the coldest of the season showed a drop to twenty-seven degrees on the thermometer. Thin ice was formed on the edge of ponds. Snow is almost unknown here, but frost appears and the more tender plants are nipped considerably. The statement, "Beyond the frost line," must be accepted for what it is worth. There was, however, no real freeze here since 1895, when scores of orange groves were practically ruined, and hundreds of people, thoroughly discouraged, left the State, causing much of it, even today, to look forsaken. It is slowly being reinhabited by people from all parts of the country. This statement is confirmed by the fact that a country district school of fifteen pupils represents seven States.

I am receiving numerous letters from brethren seeking a warmer climate, and inquiring as to the advisability of disposing of their homes in the North and locating in the "Sunny South." It would not be expedient for me to answer all their questions through the Messenger. Suffice it to say that wisdom should certainly keep anyone from so doing until he has carefully, for himself, investigated the many conditions peculiar to this low, sandy State. You want to know something about the soil. See for yourself what it will and what it will not produce. When one is here a few months, he knows more than before he came, but not nearly as much as he ought to know. Before I would buy for myself a home, either as an investment or otherwise, I would want to live here a considerable while and know for myself, rather than to accept the flowery statements of those who have property for sale. Living here at least a year before investigating, would probably be the safest proposition. "Things are not always what they seem."

Whether many or few of our brethren and sisters are thinking of locating in this Southland, I wish you would carefully consider the vicinity of Herndon, as our people have an organized church there. After all, what would any one, either with or without children, want in a community without church privileges? Soil, church, school, and congenial environment, as well as climate, must enter into the wise selection of a home, if life is to be happy, abounding in joy and peace in the Holy Ghost. No one knows how he longs to worship with his own people in his own home church until he is denied that privilege a few months. Worshiping with other denominations means something, but it is not what our hungering souls long for.

This large State is one vast mission field, where our beloved church is practically unknown. Consequently no one needs to fold his hands. There is work to do all around. Preaching, teaching and living the whole Gospel in this Southland is a blessed privilege for those who are dissatisfied with the northern climate, and unable to endure its cold. P. J. Blough.

St. Petersburg, Fla., March 12.

THE ROUND TABLE

"Render Therefore to All Their Dues." Rom. 13: 7.

BY FLORA E. TEAGUE.

We, lay members of the church, sometimes perceive and then criticise jealousy among the ministers. While this is a most deplorable condition for the leaders of the flock to fall into, yet I wonder whether the laity are not largely to blame for this state of affairs. Let us see. Some one is gifted with a winning presence, another with a special kindness of heart, another with great hospitality, another with fine evangelistic powers, and another with great oratory. All of these gifts and talents attract and please, whether separate or combined. The result is more or less popularity for the owner, and the reception of many words of praise. And should a brother, possessing one or more of these powers, come to us and hold evangelistic services in which many souls are saved, how gladly we open up our homes to him, and reward him richly (?) for his services!

On the other hand, the faithful home teacher and minister, who, for many years, has carefully fed, led, and taught the flock, and had the soil well prepared to receive the eloquent wooings of the evangelist, receives no special praise, honor, or remuneration. He may have passed many sleepless nights, burdened with the weaknesses of his flock and the responsibility resting upon him. He may have spent time, strength, and labor in visiting his parishioners, and preparing good, substantial, spiritual food for them, yet it is all taken for granted that such is his business. Is it any wonder if his heart is often sore, and weary, and aching, for some manifestation of appreciation?

Again; a brother comes to us to assist in Christian uplifting. He is strong in the faith and has ability in teaching along helpful doctrinal lines, thus building up, strengthening and assisting the church, as much or more than the successful evangelist, though he may not have succeeded in bringing any or many souls into the fold. Yet we feel somewhat disappointed. We do not manifest so much friendship for him as we did for the other, and the purse made up for him is rather lean and lank.

Again; do we need to wonder that this dear worker goes away heartsick, and fighting against jealousy and some other evil thoughts? Oh, beloved, let us render unto all their dues, and not have so much respect for some persons, rather than others, as to become partial.

Lordsburg, Cal.

More Bishops.

BY WILBUR STOVER.

It was my privilege to attend the Methodist Quadrennial Conference at Baroda, a few weeks ago. The question arose as to whether they ought to ask the Home Quadrennial for another missionary bishop or not, and a warm discussion followed.

Some thought that they ought to ask for more bishops. Why not? It means more influence, more power, more work. If the three bishops do good work, the four will be able to do more good work. They favored four. The present three are doing well, but they are crowded to the limit, and their fields are immensely large. A bishop needs to get among the people that they may know him, see him, and love him and the church he stands for. "Why," said one brother, "if we do not have more bishops, souls will go to hell because of the lack! Work will remain undone that he could do, and we must simply have him!" And so ran the discussion.

The other side thought that three bishops were doing their work well, and that it was the part of wisdom to let well enough alone. To demand more bishops would be to infer that the present three bishops are unequal to their task, are getting ready for the retired list, and that the church is getting ready to retire them. Those who want to be bishops themselves, may suggest the need of more, but we have enough as it is. One brother said that it had been suggested by a native brother in his district that it was clear who was needed. This caused laughter. Then he added, "I declined." And there was much laughter. So the discussion ran,—first one way and then the other.

The native representation all wanted the extra bishop, and when the vote was taken it was carried for the extra man, and they went on to the next business,—happily, cheerily, and contented. Those who were on the losing side said, "It has been decided the other way, and that is all there is to it. We agree with the decision of the meeting."

I was glad to be there. It is good to see how other folks settle their questions and dispose of their differences. We often may learn a lesson.

Ankleshwer, India.

Locked out of Church.

BY NETTIE C. WEYBRIGHT.

While traveling through some parts of the West, we spent one Sunday in Salt Lake City, Utah, the noted Mormon center. The chief attractions for tourists in the city are the Mormon Tabernacle and Temple. One can view the massive architecture of the Temple from a distance, but no one but faithful Mormons may enter the gates of its sacred precincts. So the point of supreme interest for us was the Tabernacle.

On Saturday we had been kindly shown through the wonderful building, so we purposed to attend church there on Sunday. There were services at the different churches in the city at nearly all hours of the day, so we attended at several other places; then went to the Tabernacle. The service previously attended had lasted a little longer than we had planned for, so we reached the Tabernacle a few minutes late. The doors were locked, but we waited, thinking that after the opening exercises they would be opened for us and other would-be spectators, waiting outside. We could hear the singing of the choir of five hundred or more voices, and the music of the grand pipe organ, the largest, or second largest, in the world, it is said. We could hear some one speaking inside,—but still the doors remained closed.

The crowd outside kept growing larger and larger. There were many who, like ourselves, did not know they could not enter if they were a minute late. But the fact remained, we could not enter, neither could we see inside. The greatest pleasure of it all was thus not ours to enjoy. After waiting about an hour, we left, keenly disappointed, of course, but wiser.

We wondered if our people could be trained to be more prompt in church attendance if this plan were adopted. Then, too, we could not help but think how awful it will be for the poor lost soul to be disappointed when heaven's gate will be found closed, and the entrance to eternal glory forever barred.

Syracuse, Ind.

The South as a Mission Field.

BY J. L. GUTHRIE.

Nov. 9, at the advice of our physician; we left our home in Ohio for the South. We feel that we have been benefited, as we are gaining, and we think that in a short time we shall be restored to our former health.

Our first stop was in Middle Tennessee. The Crowson church is located about six miles west of Lawrenceburg. We found a little band of believers there, and labored for them four weeks. We were made to rejoice in the God of our salvation when sinners came flocking home. The Crowson church is cared for by Elders C. W. Davis and A. M. Bashor.

Our next point was Fruitdale, Ala., where we met Eld. A. E. Nead, of Tennessee, who was preaching the Word of God. We are very glad that we had the privilege of meeting Bro. Nead.

At present I am, with Eld. R. J. Shreve, of Michigan, here at Foley. We are preaching in the Missionary Baptist church. Bro. Shreve has located here.

This is a very fine climate. I am very much impressed with the South as a mission field. We, as a people, ought to have a strong force of missionaries in the South, for I believe that in a few years we could have strong churches here. The harvest is great but the laborers are few. Why does not the General Mission Board look after the South as they do after India or China, and place good brethren and sisters here? Just think of the thousands of souls here that never have heard the whole Gospel, as the Brethren preach it! Remember, there is no church of the Brethren for a radius of three hundred miles! Do you, my brother and my sister, not think that something ought to be done?

The little band at Fruitdale is supplying at least five different points. It is impossible to tell of the need here in the South. Who will make a sacrifice for the Lord's cause in this Southland?

Foley, Ala.

CHRISTIAN WORKERS' TOPIC

The Protected Life.—Easter Lesson.

Matt. 6: 25-34.

For Sunday Evening, April 7, 1912.

I. God's Many Birds.—(1) Are fed with suitable food (v. 26). (2) Very few perish in winter. (3) Go to school to them, O man (Job 12: 7, 8).

II. God's Beautiful Lilies.—(1) How frail they are (v. 30; 1 Pet. 1: 24). (2) How free from care (v. 28). (3) How fair and how fine (v. 29; Hosea 14: 5). (4) How instructive (v. 29; Isa. 40: 6-8).

III. God's Children.—(1) How dependent (v. 28; John 15: 5). (2) Yet how well cared for (Psa. 37: 23-25, 29). (3) How little need for anxiety (v. 32; 1 Pet. 5: 6, 7).

IV. Let Heaven Be First.—(1) In affection (Col. 3: 1-3). (2) As object of pursuit (v. 33; John 6: 27). (3) In the morning of each day (Psa. 5: 3; Eccles. 12: 1).

Note.—(1) Men often feed on birds, but they seldom feed them; yet, they are fed, we know not how. "Your heavenly Father feedeth them." He knows all the wild fowls of the mountains better than we know the tame ones at our own barn door (Psa. 50: 11). (2) Solomon was very magnificent, but he came far short of the beauty of the lilies. A bed of tulips outshines him.

Song.—"I have found a friend in Jesus."

PRAYER MEETING

How Can I Help Our Church Attendance?

Psa. 84: 1-4; 100: 1-5.

For Week Beginning April 7, 1912.

1. Exemplify the Blessing You Have Gained.—Nothing is more forcible, in convincing others, than to show visible, tangible results of our church-going. If you show to others that your attendance at the Lord's house has wrought within you that intense soul hunger for God,—a longing for the worship of his house,—as expressed in the eighty-fourth psalm, they will feel constrained to do likewise. David opens to us a door of vast possibilities. His passionate longing for the house of the Lord should awaken within us a like desire for the prosperity of Zion,—an activity that seeks expression by earnestly working to have God's house filled with earnest listeners. Sensational methods will not have a permanent or salutary effect in the much-to-be-desired increase of church attendance. Only our personal, heart-to-heart influence upon our brother man will prompt him to seek the fellowship of kindred spirits in the Lord's house (1 Peter 2: 9-12).

2. Show the Joy of Your Salvation.—Nothing is more attractive than the abounding joy of a Christed soul. The church, whose members have a doleful and castdown appearance, will have a small attendance. We are commanded to "make a joyful noise unto Jehovah" and "serve him with gladness." We are exhorted to "come before his presence with singing" (Psa. 103: 1-5.)

3. Be of One Accord.—The open secret of the success of the Gospel on the Day of Pentecost is seen in the second chapter of Acts. The disciples "were all together in one place," "They continued with one accord." A oneness of faith and spirit and speech will be an attraction so strong that many, who, as yet, know not the love of Jesus, will gladly come to the house of the Lord. Nothing can stand against a united church (Psa. 133: 1).

TOPICS FOR PRAYER MEETING.

For Week Beginning	Second Quarter, 1912.
April 7,	How Can I Help Our Church Attendance? ..... Psa. 84: 1-4; 100: 1-5
April 14,	The Christian's Attitude to the World, 1 John 2: 15-17
April 21,	Success That's Worth While, ...Daniel 6: 1-5; 25-28
April 28,	Christian Testimony That Counts, ...John 1: 29-42
May 5,	Some Things That Hinder, ...2 Tim. 3: 1-5
May 12,	What Can I Do to Help Others? .....John 1: 46-51
May 19,	Is My Name Written There? Rev. 2: 17; Luke 10: 20
May 26,	Ways of Facing Trouble, ...Psa. 11; 46: 1-7
June 2,	Dare to Do Right, ...1 Tim. 6: 11-16; 2 Tim. 4: 7, 8
June 9,	How Can I Help to Increase the Power of the Church? .....John 15: 1-17; Eph. 4: 7-16
June 16,	Temptations We May Avoid, ...James 4: 1-8
June 23,	Walking as Children of Light, ... Eph. 4: 25-32; 5: 1-14
June 30,	The Christian's Relation to His Fellow-Members, ...Matt. 18: 15-17; Rom. 12: 4-18

HOME AND FAMILY

The Birds Go North Again.

Oh, every year hath its winter,
And every year hath its rain—
But a day is always coming
When the birds go north again.

When new leaves swell in the forest,
And grass springs green on the plain,
And the alder's veins turn crimson—
And the birds go north again.

Oh, every heart hath its sorrow,
And every heart hath its pain—
But a day is always coming
When the birds go north again.

'Tis the sweetest thing to remember
If courage be on the wane
When the cold, dark days are over—
Why, the birds go north again.

At the Ford of Jabbok.

BY ELIZABETH D. ROSENBERGER.

Mr. Arter was executor of his father's estate. Most of the business had been attended to in a strictly business-like manner, and now there remained the final settlement with the heirs. Mr. Arter was thinking his way through it. There seemed much to think about. He was a just man, one who dealt honestly with all men, and he was eminently successful. As a boy he had persuaded his father to give him an education. There were two other boys in the family and all wanted to go to school. Perhaps they did not care enough about it, perhaps the impulse had not been strong enough, but Mr. Arter found himself trying to think that an education would have made but little difference in the financial condition of his brothers. Anyway, here was his difficulty. He was rich,—the only one of the family who had made much money. His father's estate was not large. Should he leave his portion of it to be divided among the others, or should he take his share? Of course he had a right to his share; he had cut wood and milked cows and worked as hard as any of them, in his boyhood days, but they were all battling for a competence against many odds. Hadn't he battled too? Yes, he had struggled harder than any of them, when he made his way through the counting-house, from one position to another. It was only a matter of a few thousands anyhow; but so strongly had the habit of making all he could, bound him, that it actually hurt to give away a few thousands he might keep.

He got up and walked back and forth through the long library and pondered. How the past came before him! His little brothers and one sister,—how proud they all were of his success! How they had loved each other in the long ago when his mother had kept them together, when all their interests and sympathies were one. Oh, the memories of those days when life was young and they were happy.

It was growing late and tomorrow he must meet them all, and if he wanted to he could make them happy by dividing his share among the three. Should he do it? He sat down in the easy chair that always stood close to the grate and his thoughts went back to the little church where they all formerly went, every Sunday. How earnestly the preacher exhorted them to seek first the kingdom of God, and how solemnly he promised that all these things should be added to them. Perhaps that did not mean wealth and honor; they had come to him, however. He glanced at the luxurious appointments of his library, and thought of the stables, equipped according to modern ideas. His brother John was trying hard to educate all his children, and it meant a struggle. Well, he was not coming any nearer to a decision by thinking over all these family affairs. The fire was out in the grate, and somewhere in the dying embers he saw that what he had wanted to do all along was the generous thing,—the giving up of his own share to the other three to make their burdens lighter. "They shall have it all, and more too, if they need it." was his final resolve.

But what of the conflict that raged in his soul until he saw that he wanted to be generous, magnanimous, and give to them out of his own abundance? It was one of those times when we wrestle not against principalities nor powers but against the forces that lie in wait before the city of Man-soul. It was the conflict for spiritual supremacy which we must all face,—the contest that is unavoidable. Mr. Arter felt that he had lived for the things of this world, but now conscience made her demands, and he had no peace until he yielded. Most of us must face such an hour sometime.

"Ah! give. The road you tread has no returning,
But stretches onward into endless night;
Then give your life, your joy, your gold, your learning,—
Lift high your lamp of love and give its light."

A long time ago a man waited by the brook Jabbok. He had a large company with him, but he had sent them on ahead. He had been busy planning for days how to conciliate his brother. They had parted when they were boys,—parted in anger. He remembered it all perfectly. Their mother had been at fault and she had contrived to cheat the elder brother out of both the birthright and the blessing which were his by virtue of the fact that he was the elder brother. Alone, there in the darkness, it is likely that he asked himself, "What gain did the birthright bring me?" So far it had meant but little; he had left home immediately after the blessing had been given him. He had slept on a pillow of stone. But the angels had found him even there and, looking back, he saw that God had helped him in spite of his unworthiness.

Jacob did not want to think of these things. It is likely that he tried to stifle the voice of conscience which was clamoring to be heard. He may have said, "Leave me alone, I have always been able to get through and manage my affairs; now I can still do so, do not trouble me." And then it may be that he remembered that he had steadily grown richer, while his employer had become poorer. Large herds of goats and camels were even now on the other side of the brook, to be given as a present to his brother Esau. Oh, it was a conflict between the Divine power of God and the baser self of Jacob, and all night he struggled against self-surrender, as he paced the sands at the ford Jabbok. Jacob had usually had his own way and that made it so much harder to yield.

And then, at the break of day, the fight for spiritual supremacy ended in the surrender of Jacob. He gave up his will, but he went with halting step all the days of his life. Jacob was a new man but a cripple. It was the price of his self-surrender. Oh, we must serve in some way that hurts; death is the price of life, and life is not in the getting but in the giving. God help us, one and all, to see that sin is transgression and inevitably leads to suffering,—that there comes an hour when we must reckon with the past, and, no matter how much we try to evade it, there is no escape.

Covington, Ohio.

SISTERS' AID SOCIETIES

MEYERSDALE, PA.—The following is a report of the Sisters' Missionary Society for 1911: We held eight meetings, with an average attendance of eight. We have twenty-one active members. We had on hand June 1, 1911, $16.17; received during the year in monthly collections, cash sales and donations, $44.20; balance in the treasury, $10.37. We gave to a worthy brother and sister at home $5, and towards furnishing a room in the Brooklyn parsonage, $45. Our officers for the coming year are Sister Ellen Barndt, president; Sister Lizzie Cober, vice-president; Sister Ida Fike, secretary-treasurer.—Sue E. Just, Meyersdale, Pa., March 9.

SALEM, OHIO.—The following is the report of our Sisters' Aid Society for the year 1911: We convened nineteen times, with an average attendance of ten. Our work consisted of making prayer-coverings, comforters, and children's clothing, such as dresses, boys' waists and trousers, for mission purposes. We sent one box of clothing to Dayton, Ohio, and one to Chicago. At eleven of our meetings we did home sewing. We made winter clothing during the summer, and summer clothing during the winter. We had $21.02 in the treasury at the beginning of 1911; received during the year, $31.60; money expended, $39.62, leaving $13 in the treasury January, 1912. The officers for this year are as follows: Sister Katie Flory, president; Sister Martha Evans, secretary; Sister Alice Rinehart, treasurer.—Martha Evans, Secretary, Union, Ohio, March 18.

BLACK RIVER, OHIO.—The following is the report of our Sisters' Aid Society for the year 1911: The election of officers resulted in choosing Dora Garver as president; Sister Melissa Dague, superintendent; the writer, secretary. We held fifteen meetings during the year, with an average attendance of ten members. The society donated dinner for two sales and made $32.33. We sent $5 of this amount to a widow, and the remainder is to go toward buying carpet for our church. We sent a box to the Brooklyn Mission, containing everything to furnish a bed, except the mattress. We also sent $20 for the support of an orphan in India. Our work consists mostly of making sun-bonnets and aprons, piecing and quilting, and sewing for any persons who care to hire us. We have a balance of about $10 in the treasury.—Effie Orr, R. D. 2, Spencer, Ohio, March 4.

OZAWKIE, KANS.—Our Sisters' Aid Society has closed another year's work. We held forty-eight meetings, with an average attendance of six. During the year we quilted ten quilts, made three comforters, and pieced and joined a quilt. Dues received amounted to $8.35; donations, $1, and blocks for a quilt top. We received $1.50 for a comforter, $2.50 for a quilt, 88 cents for goods sold, and $19.05 for work done; total, $32.28. We paid $7.90 towards helping to build a sister's house, and gave $3 to aid another sister; sent $5 to the Colorado Mission; paid $13.70 for dishes to be used in our church, and $3 toward other church expenses, leaving a balance of $4.75, Jan. 1, 1912. We are few in number, but are trying to be faithful in what our hands find to do.—Louisa Quiett, Secretary, Ozawkie, Kans., March 15.

KANSAS CITY, KANS.—The following is our report for 1911:' Jan. 1 we had $15.57 on hand. We held thirty-three meetings, with an average attendance of nine. Total amount received for work done was $149.10; donations received, $3.60; expenses for material, $38.40; money donated, $22.17; amount on hand Dec. 4, 1911, $20.18. We did quilting, tied comforters, and made garments. A record was kept of the garments made. Sister I. H. Crist was president; Sister Ruth Barnes, secretary-treasurer. In January, 1912, our Aid Society reorganized, with the following officers: Sister Mary Miller, president; Sister May Harman, vice-president; Sister Ruth Barnes, secretary-treasurer; the writer, assistant secretary-treasurer. We want to do better work this year than we have ever done before, and to this end we will work.—Garnet Haldeman, Assistant Secretary-treasurer, Kansas City, Kans., March 14.

FAIRVIEW, VA.—During the year 1911 our Sisters' Aid Society met twenty times, with an average attendance of twelve. At the beginning of the year we had $18.06 in the treasury. During the year we received, by collections, $18.34; for goods sold from sample boxes, $6.30; for prayer-coverings, $4.13; total amount received, $55.67. We gave two comforters to persons whose houses burned down, and $5 to a brother whose house burned, donated $1 to the St. Joseph Mission, and $3 to an orphanage. We also donated $30 to the New Dale church for a society room, and sent the Gospel Messenger to a sister; total amount donated, $40.05; total expenses, $9.05, leaving $6.57 in the treasury at the end of the year. The following officers were elected for the year 1912: Sister Barbara Roller, president; Sister Leah Zigler, vice-president; Sister Mattie Zigler, treasurer; the writer, secretary; Sister Willie Yates, assistant secretary. By the help of the Master we will try to do more and better work in the future.—Elizabeth L. Zigler, R. D. 1, Box 11, Broadway, Va., March 16.

JONATHAN CREEK, OHIO.—The following is a report of the Sisters' Aid Society of this church for the year 1911: We held fourteen all-day meetings, with an average attendance of twelve members, eight visitors and three children. Our work consisted of making comforters, quilting quilts, making dust-caps, washcloth-holders, aprons and sun-bonnets. At the beginning of the year we had $60.94 in the treasury. During the year we collected $104.02; paid out for material and general expenses $34.91; donated $25 to the Akron Mission; gave $20 for the support of an orphan in India; sent $12.75 to the Akron Mission as a Christmas donation for poor children; paid out $26 for articles needed for our home church; donated a dress and coat worth $11.13; total amount of money expended, $129.79, leaving a balance of $35.17 in the treasury Jan. 1, 1912. We also donated six sun-bonnets, twelve aprons and four comforters, valued at $12.44. We have devotional exercises at each meeting, consisting of Scripture reading, singing and prayer. The officers for the year 1912 are Sister Dillie Snider, president; Sister Mary Snider, vice-president; Sister Nellie Helser, secretary; Sister Bessie Leckrone, assistant secretary; the writer, treasurer.—Mary Dupler, Thornville, Ohio, March 8.

LOON CREEK, IND.—Our Sisters' Aid Society reorganized with the following officers: Sister Sarah A. Heaston, president; Sister Phebe Paul, superintendent; Sister Nora M. Paul, secretary-treasurer. During the past year, ending March 18, 1912, we met seventeen times, with an average attendance of ten. We made and sold twenty-two sun-bonnets, four comforters, and two quilts. We also did some quilting for other people. We gave $15 to the Old Folks' and Orphans' Home at Mexico, Ind., $2 to help a poor family, and sent a sack of clothing and one comforter to the Mexico Orphans' Home. A committee was appointed to attend to the needs of the poor in our District, and also to collect money from members who do not attend our meetings. The members of this committee are Sister Charlotte Potts, Laura Eckman and Catharine Moss. The financial report for the year is as follows: Money carried over from last year, $12.70; received during the year by donations, $1.54; received by collections, $13.60; received for work done, $22.15; total amount received, $37.29; total amount, with last year's surplus, $49.99. We had $34.31 expenses during the year, leaving a balance of $15.68 in the treasury at this time. We are certainly thankful to the sisters who have helped so faithfully in this work.—Nora M. Paul, Secretary-treasurer, Huntington, Ind., March 18.

NEW CARLISLE, OHIO.—The following is a report of our Sisters' Aid Society for the year ending March 7, 1912: We held thirty-two afternoon meetings, with an average attendance of eight. Our work consisted of making clothing for the poor, and sewing for families wherever help was needed. One box of clothing, containing seventy-six pieces, was sent to the Kansas City Mission. One box, containing two comforters and 100 pieces of clothing, was sent to Chicago, and twenty garments were given to the Troy Mission. We also donated to the needy ones at home one comforter, seven garments and a Bible. During the year fourteen yards of goods, thirteen dozen buttons, eighteen garments and a Bible were donated to the Society. We had $6.19 in the treasury at the beginning of the year; offerings received at regular meetings, $17.38; amount donated to the society, $27; making a total of $50.57. Our total expenses were $31.82, leaving a balance of $18.75 in the treasury. The following officers were elected for the coming year: Sister Rachel Credelbaugh, president; Sisters Carrie Taylor and Ethel Denlinger, superintendents; Sister Harriet Credelbaugh, treasurer; the writer, secretary. We hope we may be able to do more work in the future than we have done in the past, and pray that more may become interested in this work.—Cora Swartz, New Carlisle, Ohio, March 16.

MORRILL, KANS.—Our report for the Sisters' Aid Society for the last six months of 1911 is as follows: Officers were elected in August, with Sister Wm. Flickinger, president; Sister Mart Myers, vice-president; Sister C. B. Smith, treasurer; the writer, secretary. We held twenty meetings, with an average attendance of eight. The largest attendance was fourteen; the smallest, six. Those who attended are mostly the older sisters, and they do quilting only. We meet at the church in summer, and at private homes during the winter. We meet one afternoon every week, unless we are rushed; then we meet oftener. We had $6.78 on hand when the books were turned over, and took in $20.70. Some sisters donated 65 cents, sent $5 to Bro. J. M. Neff for a Christmas present, to Sister Thompson, $3, to the St. Joseph Child Rescue work $1, and to Sister Wolfkill 25 cents. We had 50 cents incidental expenses; total amount of money spent, $12.20; balance on hand, $15.28. We sent three bags of clothing and papers to Kansas City, and quilted eleven quilts. Our society was reorganized on New Year. There was only one change in officers made. Sister Landes was chosen vice-president. A number of sisters donated patches. When all can not quilt, some do piecing. Our efforts seem small, but we hope they will do good. It is the little things that count. Opportunities improved or neglected will shape the destiny of every human being.—Mrs. H. E. Bowers, Morrill, Kans., March 5.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THE Stony Creek church, Ind., has eight applicants for baptism.

SIX young people recently united with the church at Mercersburg, Pa.

OUR correspondent at Beatrice, Nebr., reports nine recent accessions to the church.

BRO. C. P. ROWLAND writes us that he is in the midst of an interesting series of meetings at Springdale, Ark.

SEVEN were added to the church during a two weeks' series of meetings, by Bro. C. S. Garber, near Caldwell, Kans.

BRO. J. W. LEAR closed his revival services in Decatur, Ill., with two reclaimed, four baptized, and others awaiting the rite.

BRO. J. H. BAKER has changed his place of residence from Roanoke, Ill., to Smithfield, Pa., and should be addressed accordingly.

THE churches in Northern Indiana have had some fine ingatherings this season. So far about 300 have been added to the fold.

DURING the revival at Homestead, Mich., conducted by Bro. Chas. H. Deardorff, four put on Christ in baptism, and two were restored to fellowship.

THE date of the District Meeting in India was March 15, and by the middle of April we are likely to learn something about the business transacted.

BRO. MANLY DEETER, of Milford, Ind., writes us that the church at that place is in the midst of a good revival, with several applicants for membership.

THE Brethren in the vicinity of Egeland, N. Dak., have decided to move their country house into town, and fit it up for the different lines of church activities.

WE understand that the District Meeting of Western Pennsylvania, to convene in Somerset April 10, will be held in the Assembly Room of the Court House.

THOSE having friends or relatives in Bartlesville, Okla., will please send their names and street numbers to Bro. Isaac Hymer of that place, addressing him at Box 515.

BRO. H. W. STRICKLER, of Loraine, Ill., who is now quite old, and has been preaching the Gospel for a number of years, says that he hopes to attend the Annual Meeting at York.

SISTER I. E. DUGAN, writing from Lamont, Alberta, Can., would be pleased to get into communication with members living in her part of the Northwest. Her place of residence is about forty miles northeast of Edmonton.

AFTER a year of steady and very pleasant labor in the East Dayton Mission, Ohio, Bro. J. W. Fidler has decided to locate at Brookville, Ohio, where he may now be addressed. He is in a position to devote most of his time to evangelistic work, and will be pleased to hear from the churches desiring his services.

A CORRESPONDENT in this issue reports a revival meeting, held in the Windfall church, Ind., some weeks ago, resulting in fourteen entering the fold by confession and baptism.

WHEN last heard from, Brethren Crumpacker and Hilton, of China, were at their mission point in the interior, making the necessary preparations for the other workers to follow later.

SPLENDID results followed the revival work by Bro. Isaac Frantz, at Elkhart, Ind. Twenty-two put on Christ in baptism, while twelve returned to the fold and were restored to fellowship.

THE MESSENGER of April 13 is the last issue in which reports from committees, intended for the Conference of 1912, can appear. All such reports must be published on or before April 15.

ON account of her failing health Sister Emma Horning is leaving the China mission field, for the present at least. She sailed March 8, and should reach this country on Thursday of next week.

THE Spring Creek congregation, Eastern Pennsylvania, which has a membership of 475, has decided to divide and form three congregations. One congregation will retain the old name, while the others will be known as Annville and Canowago churches.

WE have a letter from Bro. D. F. Eby, East Akron, Ohio, one of the oldest ministers in the State. He is too feeble to attend the regular services this winter, but he reads the MESSENGER, keeps posted on the doings of the church, and is interested in the work of the Brotherhood.

BRO. P. F. ECKERLE, of Lanark, writes that Bro. I. B. Trout is improving slowly and that the quarantine at his home will be raised this week. He has the appearance of having been a very sick man, and it may be a matter of a week or more before he will be strong enough to come to Elgin.

BRO. C. E. WOLF, late of New Ulysses, Kans., may now be addressed at Denair, Cal. He is in California for his health, and will do what he can for his Master while he sojourns with the Father's children on the Pacific Slope. At present there are fifteen members at Denair, and others may locate there in due time.

BRO. J. C. HIMLER, of Payette, Idaho, R. D. 1, wishes us to say for him that all parties coming to District Meeting of Idaho and Western Montana will please buy tickets to Ontario, Oregon, where they will be met by automobile or other conveyance, and taken to Fruitland where the meeting is to be held. Those coming will also notify Bro. Himler.

THE members and their friends at Elgin are enjoying delightful and helpful revival services. Bro. Williams is delivering some timely and forcible addresses. There is nothing sensational or foolish about his manner of conducting the services. His talks are serious, spiritual, and appeal to the higher aspirations of his attentive hearers.

A LETTER mailed at Tientsin, China, March 1, and coming by way of Siberia and London, reached our desk March 25. With a fast mail service over the long Siberia road, the communication should have reached us inside of twenty days. In time we shall have this fast service, but even with the present facilities the Siberia and London route beats the Pacific route several days.

AFTER Easter we shall publish a number of articles on some of the questions coming before the Annual Meeting. At this time we have articles on "Voting," "Ministerial Support," and "Rebaptism." Instead of having them strung out in different issues we shall probably group them, having those on the "Supported Ministry" in one issue, those on "Voting" in another, and so on, to the end. Of course, we can not publish all the communications we have on these questions. There are too many of them. But we shall make an impartial selection, so as to have both sides as well represented as the matter on hand will permit.

THE new church at Hutchinson, Kans., will be dedicated April 7, Bro. J. J. Yoder delivering the address. He will be assisted in the services by Bro. Andrew Hutchison, who is to follow in a series of meetings. The church is located on Eighth and Ford Streets, five blocks north of the Santa Fe Depot, and six blocks east of Main Street. Those attending from a distance are requested to bring their "Kingdom Songs." A further notice, which reached us too late for this issue, will appear next week.

UNDER date of March 19 Bro. Andrew Hutchison writes us from Mount Garfield, Colo., where he was, at the time, engaged in a series of meetings. This week he is in the Grand Junction congregation, expecting to leave there about April 4 for Hutchison, Kans., where he is to begin meetings on the 7th. After a brief stay at his home at McPherson, he goes to Piney Creek, near Taneytown, Md., to engage in revival work until it is time to start to the York Conference. After the close of the Conference he is booked for a series of meetings in Shrewsbury, Pa.

BRO. L. E. KELTNER, of Boise, Idaho, has met with quite a misfortune in the burning of his house, and all its contents. The fire was discovered at ten o'clock at night, after it had spread over the whole of the upper part of the building. Seizing her children and rushing down the stairway, Sister Keltner escaped from her room only a few minutes before the blazing roof fell in. Nothing was saved,—not even wearing apparel. Bro. Keltner writes us that not a book of his library could be taken from the burning building. The friends of the family, along with others, will sympathize with them in their great loss.

HERETOFORE each delegate sent to the Annual Meeting has been receiving free a copy of the Conference Booklet, but in the future everybody, excepting the members of the Standing Committee, will be required to pay five cents a copy. A free copy to more than 400 delegates means a loss of over $20 to the House. We have never been able to realize, from the sale of the Booklets, what it costs to publish them, and by the delegates paying for what they get we may possibly come out even. As soon as the Booklet is printed a copy will be sent free to each member of the Standing Committee, the same as heretofore. The Conference Booklet is greatly appreciated by our people, and these days we would hardly know how to conduct the Annual Meeting without it.

LAST Sunday morning it was our privilege to be present in the largely-attended and well-conducted services held at Bethany Bible School, in memory of Bro. G. M. Lauver. The services were in charge of the trustees and managers of the Institution, viz., Brethren A. C. Wieand, E. B. Hoff, and James M. Moore, and were spiritual, appropriate and touching throughout. Bro. Lauver had been connected with the school first as a student, and then as one of the teachers, almost from the beginning, and had become most thoroughly identified with the work. In his remarks, Bro. Wieand said that the departed brother's preparations for conducting his department were so broad and so thorough that it would be difficult to find a man to fill his place, as he would have filled it had he lived. For another issue we are promised a more extended notice of his life and labors.

WE have great sympathy for the isolated members who can not attend preaching services, or enjoy the society of other members. Not a few of them write us of their hardships. We are in receipt of a letter from a young sister in Virginia, who says that she lives seventeen miles from the regular place of preaching, and that not for years has she been permitted to hear any of our ministers, or to mingle with those of like precious faith. She, however, realizes that she can not improve matters for the present, and has made up her mind to remain faithful to the church and its principles, to do the best she can, and to be as contented as possible with the situation. She reads the MESSENGER and her Bible, and in this way keeps her soul nourished and her strength renewed day by day. Surely, the Lord will bless and comfort isolated members who remain faithful to the end!

PROGRAMS for the Conference Booklet of 1912 should be sent to Bro. J. A. Long, York, Pa., who, after endorsing them, will forward the same to us. This is done to avoid confusion. Financial reports, and any other matter, intended for the open Conference, may be sent direct to the MESSENGER Department, Brethren Publishing House.

AT Foley, Ala., we have three members residing, and they think this would be a good point in the South for a few other members to locate and assist in building up a church. A consecrated minister, who understands the Bible and knows how to preach its truths, is very much needed. Those interested can communicate with Sister Ida Shreve, Foley, Ala.

The Basis of Union.

AMONG careful writers considerable is said regarding the basis of Christian union, it being conceded that there can be no union of the different Christian bodies without certain fixed principles on which to unite. In the minds of those who have given the matter any thought whatever, it is settled that there can be no union between the Roman Catholic and the Protestant bodies; neither can the Greek church, numbering millions of communicants figure in the movement.

Whatever is done must be engineered by the Protestant denominations, and these are divided into two leading divisions that can not easily be brought together. One division, composed of a number of denominations, holds to affusion in baptism, while the other part, representing some large and influential organizations, hold to immersion, and will recognize nothing short of a water burial as New Testament baptism. Neither division seems disposed to yield to the other, respecting the mode of baptism, and there the matter of Christian union rests.

If those holding to affusion would unite, and those holding to immersion could agree on some basis of union, the problem, in part, might be solved. In this event we would have about four large religious bodies, viz., the Greek church, the Roman Catholic, the Protestant, No. 1, practicing immersion, and the Protestant No. 2, administering affusion for baptism. In such a classification, the Brethren and a few other small bodies would have to be counted out. This phase of the union question, however, we are not to consider just at this time.

But while canvassing the situation for a reasonable basis of Christian union, it appears not to have occurred to the advocates of this union that the New Testament might be made the sole basis. On this it would seem that all Christian bodies should be able to unite. What the Book teaches should be observed, and what it does not teach should, of course, not be required. We are quite sure that if the apostles could come from their graves, to take the lead in such a movement, they would demand that the New Testament be made the basis of any union movement that might be entered into. In fact, it would be the only consistent thing they could insist upon.

To most any unbiased mind this must appear as the only logical conclusion. And since the idea so forcibly appeals to every thinking person, why should not the advocates of Christian union at once accept it and urge it as the only feasible basis for the union of all Protestant bodies? It is the only thing that is reasonable, and the only basis against which serious objections can not be lodged. In fact, no one would ever think of filing objections against the New Testament as a basis of Christian union.

Family Pride.

ALL of us believe that blood will tell. We believe it, or at least act upon it, more for stock than we do for people. And it may be that it counts for more in stock than in people; for the purely animal life is much simpler than the human life, and is not affected by the mind as man is. But, be that as it may, the subject does not receive in some respects the attention it deserves.

There is enough pride taken in the family; more than enough in ancestors who did something. And it sometimes seems that the more degenerate a family becomes, the more the members of it talk of their ancestors. Maybe they do that to divert attention from themselves. We used to know a man who could not boast enough of the fact that he came from another branch of the family than some who bore the same name. His family may have been good, better than the one upon which he looked down—I don't know. But if it was so, his guilt is all the greater; for the others are doing something, and he went to his death prematurely because he was a drunkard.

Ancestors do not save or damn us. They are a help or a hindrance, according as they have influenced us in the right or the wrong way. If they have done well, we ought to be proud of them; but we ought not to be satisfied to do nothing more than talk about what they did. Their doing well places upon us the obligation to do as well, or better. If they were failures and we feel ashamed of them, there is all the more reason why we should make a success. We don't want our descendants to be ashamed of us.

There are a good many titles running around seeking alliance with the all-powerful dollar; and the title, in a great many instances, is all there is. No man bears it. In the long ago some of his family did something to secure a title; and he is content to let it go at that. He would not put forth an effort to do honest work. His title has a market value, and he is willing to sell it to the highest bidder. And the shame of our country is that it has families who are willing to exchange their daughters and their dollars for one of these titles. And then they boast of it, instead of feeling ashamed to have taken a moral leper into the family. The dollar aristocracy is as bad as some other kinds, if it is not worse; for the dollar has such a corrupting influence.

But a certain amount of family pride is all right. It is good to know that our parents and grandparents were good people. It gives one a standing with oneself and with others. When, however, the pride of the family is of such a kind as to lead one to think more of the past and its achievements than of the present and its duties, the pride is of the wrong kind; for, in all that is important in life, a man must make his own place. Birth and wealth are accidents, and may be to one's advantage or disadvantage. They count for nothing in the final summing up of our lives. The question then will not be as to who our ancestors were, what they had or did, but as to ourselves, what we have done—good or bad.

Most families are disappointing. Those which are so full of pride usually have the best part under ground. And probably most of us have had relatives of whom we had no reason to be proud. It could not be otherwise, man being free and fallible. We cannot help our birth: we could not choose the family we should be born into. But we can influence the generations yet to come. It is better to think of them and of our relation to them than of our relation to the dead. The latter profits us nothing; the former may be made to profit us and our children much every way.

There is one family in which every member has a right to take pride; and it is one, too, into which each one has the privilege of being born—the family of our Father in heaven. Here man's choice comes in. Other families are considered important; but they are of the earth, earthy. Even the best of them pass away. Not so with this family. It is ever the same, ever the best. Birth into it is not an accident; one is not an heir to its titles and its riches without doing something. If we thought more of this family, more of making it larger and truer to its Father we should have done something of which to feel proud. G. M.

Rewards.

SOMETIMES it seems to us we get too good,—so good that we misinterpret the very foundation principles of the Christian life, and thus miss the idea on which true religious service is based.

In our morning reading we had these words of the Master: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward" (Matt. 10: 41).

As we read, the thought came to us, What is meant by this? A reward for what? Just preceding this Jesus says to his disciples: "He that receiveth you receiveth me." And following our first quotation he says: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." In the first case we have a reward promised on "receiving," and in the second, a reward promised on "giving." Taking the two together, we have a reward promised for Christian service rendered.

Now, we are often told from the pulpit that we should not labor (do our service) for reward,—that we should think about it, but keep it in the background as a low and unworthy motive,—a motive that is beneath the consideration of a true child of God. Say they, The promptings to all true service and labor ought to be "love." Yes, certainly, the love part is all right. A lady was heard speaking unkindly about her neighbor, and was told: "You ought to love your neighbor as yourself." She said, "Love what?" She failed to see anything in the neighbor to love, and therefore could not love. Was she right? She could not until she could see something in that neighbor to love, neither can we. Love must have a background, and we can not love until we get this background. God has made us in this way, and therefore he provides for us in the way in which he has made us. Therefore, he promises to reward us for all the good we do. To receive a prophet, as such, means to do him service; to receive a righteous man, as such, is to do him service. And as God promises a reward to prophets and righteous men for service, so he promises a reward to those who receive and help those who are doing service for the Lord.

This truth is corroborated by Matt. 10: 42, where the reward is promised to those who *do* things. We believe that the Lord loves *loving* Christians, but we believe that he loves *doing* Christians better. While there may be some reward for the loving Christians, we believe there will be a greater reward for the working ones.

But you may say that working and serving for a reward is a low aim in Christian service. Why should it be a low aim? Does not Jesus say that the laborer is worthy of his hire? He surely does. Even the ox that treads out the corn is to have his share. We would call a man mighty mean who would drive and pull his team of horses all day and refuse to give them their proper food as needed.

But, again, if we would say that love should be the only motive in service, what do we love for? Get down to the bottom of it, and what do we find as the source of this love? Reward paid in advance. While we were yet sinners Christ died for us. He paid our debt of sin which we could never have paid ourselves. When we learn this wonderful truth, what should we do, as reasonable men and women? Should we love him, and why? Certainly, we should love him, because he has already rewarded us a thousand times for all the service that we can possibly render to him, should we give to him every day and every hour of our lives.

We are not unmindful of the fact that the grace of God is a free gift, and that the gift of God is eternal life. But we are also persuaded that this gift of salvation is not ours until we accept it on the terms on which it is offered. Though this salvation is called a *free* gift, —and in a very blessed sense it is,—yet it is offered to us on conditions of service with a promise of reward attached to it. That it is the Father's good pleasure to reward his children for loving service, is fully shown both in the Old and the New Testaments. And you shall not lose your reward, for "your reward shall be great in heaven." "The laborer is worthy of his reward." "He shall reward every man according to his works." We might quote many other passages, showing that the Lord holds out rewards as incentives to service. The fact is we do not believe that the feeling or emotion, which we are pleased to call love, can originate in the heart of man independent of the expectation or hope for reward, in some phase or other, either directly or indirectly. Reward means an equivalent for services rendered; and we

love and are willing to render the largest service for the things that give us the largest reward,—that afford us the greatest amount of real pleasure and enjoyment for the longest period of time. So is our love measured. We love some people more than others because, in some way, we get more from them. They give us more service,—more reward,—so that love comes from or after service. And as reward may be, and often is, in the form of service, it should not be hard to see the relation that the one sustains toward the other.

We fail, in the study of this subject, in not discriminating between salvation possible and salvation real. The salvation by grace, through Jesus Christ and as a gift of God, is the salvation possible. The salvation real is the salvation that we make ours by accepting it on the terms offered. This is done by faith, repentance and baptism. These bring us into a saving relation with Jesus Christ, and prepare us for doing acceptable service in his church, and afford us the opportunity of building our Christian structure on the sure foundation, Jesus Christ. As we build, work and do service, so our reward will be. So Paul understood and wrote in his letter to his Corinthian brethren, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Here we have a salvation, and a salvation coupled with a reward. Is there any difference? Yes, the first one had respect to the reward. He was thinking about it and working to that end, and he gets what he was working for and looking for. The other was satisfied with the foundation, and that is all he got. And, finally, we have in Rev. 22: 12, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Yes, if God promises a reward for the faithful he expects us to work to that end. And why should we not do so? H. B. B.

The Temperance Conflict.

THE people in Indiana are having some warm times over the temperance question. The other day a great meeting was held in Clinton County, attended by a number of our members. The purpose of the gathering was to create sentiment in favor of State-wide prohibition. The Chairman of the Convention introduced Attorney Emerson E. Ballard, of Crawfordsville, who made a strong speech. Among other things he said:

I am not a minister; not a politician; not an office-holder; and not a candidate for any office under the sun; but a plain, blunt man who speaks earnestly against the worst institution in America—the saloon, that institution, nourished by avarice and crime, which is more powerful, more criminal and more influential than any other institution with which the citizenship of our country has to deal; that institution which wastes more wealth, makes more criminals and paupers, and sets the pale lines of want and fear on the faces of more children than all the tariffs and ship subsidies in the whole world, and, worst of all, makes cowards of our public men. That institution which joins the brothel in running day and night in the manufacture of appetite and passion, and over which the American flag still floats; and so long as this banner of freedom, which has been handed down to us washed with its tears and baptized with the blood of martyrs, floats over this institution, it is no time for a man who loves his country to keep silent.

He was followed by Col. George B. Lockwood, editor of the *Marion Chronicle*, who delivered a thrilling address, of which the local press says:

He told several incidents which stirred the blood of every one present. One of these occurred within his own city of Marion a few weeks ago, when a mere boy called a man to his door and shot him dead. In court, a few days later, the demand was made that the boy's life should be forfeited for his deed, but the judge refused, saying that the boy was not all to blame. Another incident occurred at Michigan City, a few years ago, when Col. D. A. Coulter was with the speaker on the pardon board for the State's prison. Among others before the board came a boy of sixteen, the criminality of whose face predetermined the fate of his appeal. But they let him plead his case. The boy said: "I am not to blame. I was born in a brothel, and my father I never saw. I grew up over a saloon, where I learned to steal, while other children were in school and at play. I am not to blame." Possibly the most telling incident the Colonel related was the reason for his intensely personal hatred of the saloon, which dates back a few years to the time when he followed the best man he ever knew to his grave. This man had put his life on his country's altar and had fought through the Civil War. In his coat he wore his medal of honor—the bronze button of the G. A. R. In the saloons of this man's town another man was crazed by drink and, driving recklessly down the street, ran over this old soldier and killed him. The victim of this accident was Colonel Lockwood's father, and thereupon the son swore eternal enmity against the American saloon. Everyone in the audience silently and sadly agreed he had just cause.

Mr. Lockwood believes that now is the crucial time in liquor legislation in Indiana and that if the people fail to vote as they think, this year the brewery machine will get such a hold on them that they will be tied for years.

This is the kind of talking that is going on all over the country. Earnest men are pleading for conditions that will save the boys as well as the men. One would think that the liquor traffic could not stand against such earnest pleading, but the devil with all his wiles is behind the saloon. The forces are organized and there is plenty of money. It is a fight for the life of the saloon on the one side, and the good of humanity on the other. It is a great conflict between righteousness and unrighteousness, and it is unfortunate that those who take the name of Christ upon them are not united in opposing the greatest curse known to modern history. If all the church members in the United States were to stand together in their opposition to the liquor traffic, they would soon be able to rid the whole country of saloons. Will they stand together? That is the question of the hour.

Criticising One's Own Church.

THE preacher who makes it his business to praise other churches and criticise the members of his own church might do well to take to himself what Jesus one time said to Peter: "When thou art converted, strengthen thy brethren." It would seem that there are a few ministers of this type among us. They are better at whipping the Lord's sheep than they are at feeding and encouraging them. They have many good things to say about the denominations around them, but very few compliments for those who belong to the household of faith. Hearing them preach, one is led to think of the foolish man who attempts to pull down the house sheltering his own family. Ministers who do things of this sort deceive themselves, and sometimes others, by posing as liberal and broad-minded men. They may be liberal, but they are far from being broad-minded. Men of broad information do not pull down their homes on their own heads. They look after the work entrusted to them and let others do the same. And, by the way, we do not elect and install ministers to abuse, criticise and run down the mother church, and the sooner we let those who indulge in this kind of business know it, the better it will be for them as well as for the church. Let them give their time and talent to feeding the flock of God, and doing what they can to build up the cause they are authorized to represent. As for other denominations, they will be looked after by their own preachers, and should one of them become so inconsiderate as to neglect his duty in this particular, he will be given to understand that he must either change his course for the better, or look elsewhere for sympathy and support.

Forms of Bequests.

FOR the information of those wishing, at their death, to leave money to the General Brotherhood, this form of bequest is recommended:

"I also give and bequeath to the General Mission Board of the Church of the Brethren ..... Dollars, for the purpose of the Board, as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease."

Below we give a form of devise for those wishing to leave real estate:

"I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the Board, their successors and assigns forever, for the purpose specified in their charter."

The better way, however, is for donors to avail themselves of the benefits of the annuity plan. Property in the form of money or real estate may be turned over to the General Mission Board and the donors receive annuity on the same as long as they live. Should a brother see proper to turn $10,000 over to the Board, and should he live ten years, each six months he will receive his annuity, and he need never be concerned about the uncertainty of the matter.

Neglecting the Poor.

CHRIST never criticised or abused the poor and weak who gathered to hear him preach, or to receive some blessing from him, but he did, at times, severely censure and rebuke the rich and influential, because of their sins and hypocrisy. He always had an encouraging word for the poor and helpless, and that is why he was so greatly loved and respected by the common people. But conditions have changed. Now the rich and strong receive the praises, while the poor and disheartened are neglected. Even among our own people the rich and influential sometimes receive far more attention than do the poor. They are invited to more meals, and receive more compliments than we would ever think of bestowing on poor members. In fact, they are made to feel that they are wanted in the church, and everything possible is being done to make the church home pleasant for them. Are we in the habit of doing as much for the poor? Does the church extend to them the same welcome that she accords to those of wealth and culture? Study the situation a few weeks, and you will learn that this picture is not overdrawn. Some may think that the poor do not notice this difference, but they do, and some of them, at times, feel greatly discouraged because of the partiality shown.

Efficient Delegates.

GLANCING over one of the most influential religious journals in this country, we notice the photographs of seventy delegates to a general conference, and in the whole group there is not a man of inferior talent. Judging from the pictures, we are led to conclude that each delegate is a strong man, mentally and spiritually, and that he was selected on account of his special ability. This shows wisdom, for in any conference the best talent in the church is needed. And what is true of the conferences in other religious bodies, should be true of ours. We need, on the Standing Committee and in the delegate body, the best members to be found in the church. When the members at Antioch decided to represent in the Conference at Jerusalem, they selected the strongest men in the congregation for their delegates, and every Bible student knows what valuable service they rendered. All of our congregations, as well as all of the State Districts, will do well to follow the example of this church, regarding the selecting of delegates.

Looking for a Place to Baptize.

THE man who preaches the Gospel, as the Master intended it should be preached, will soon be looking around for a place to baptize his converts. This was the experience of Philip when he held his first protracted meeting at Samaria. He had not preached long until some water was needed in which to baptize both men and women. This was also his experience in preaching the Word to the Ethiopian eunuch. There was a demand for baptism. Were Philip to conduct a great revival in some of our large cities, there would be as much demand for water as there was at his wonderful meeting in Samaria. The reason the great evangelists of today do not need any water to complete their work is because they do not preach like Philip did. They have in the New Testament the same Gospel that Philip preached. There is the same Holy Spirit to bless the work, but the preaching is different, and this accounts for the absence of baptism.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

FROM TROY MISSION, OHIO.

The members of the Troy Mission have been made to rejoice over the meetings conducted by Eld. S. Z. Smith, of Sidney, Ohio, which closed on the evening of March 3. Bro. Smith came to us Feb. 11, and delivered twenty-five well-chosen sermons, fearlessly denouncing sin and unrighteousness, and holding up, in all its beauty, the peace and joy found in Christ.

Ten were baptized, ranging in age from a little girl of ten years to a father and mother of sixty-five. One aged mother, who had left her Master's service for thirty-five years, came back, while a young sister, eighteen years old, sought to be restored by an open confession. Tears flowed freely, as we were made to feel the presence and manifestation of the Holy Spirit. We enjoyed scenes that words fail to express and that pen can not picture, but that left never-failing impressions.

Our membership has been strengthened, our working force has been increased and we start on a new era of work for Jesus in the Troy Mission. Surely, the Lord has blessed our efforts and heard our prayers! To Bro. Smith we owe much for his sacrifice and earnest and tireless efforts in our behalf. We give God all the praise!

Troy, Ohio, Oran S. Yount.

MINNEAPOLIS, MINNESOTA.

Feb. 25 our hearts were saddened by the first death among the membership in Minneapolis since the Mission was started here. Our afflicted brother, Edward P. Furtney, of 3330 Thomas Avenue, N., passed on that day to his reward above, after an illness of about three years, —as a victim of tuberculosis.

About a year ago the workers here found our brother in a hospital, and were glad to know that he was already seeking the Way of Life. After the necessary teaching he readily and gladly accepted Christ as his Lord, and he was baptized as one of the first converts in the work here. Twice he called for the anointing service, and though his hope, that it might be the Lord's will to spare his life, was not realized, yet he received much blessing from the service and was resigned to the Father's will. He was a little more than thirty-six years of age, when called to his reward.

To those of our State District, who made it possible for us to minister to our brother and his family, it will be an inspiration to greater service, to know that our afflicted brother often greatly rejoiced by reason of the helpfulness and kindness so graciously administered to him and his family. W. J. Barnhart, Pastor.

1210 Twenty-fifth Avenue, N.,

FROM MIDDLE IOWA.

The outlook for mission work in Des Moines City is hopeful. Our Board, as it is organized, is trying to look after the work all over the District, to the best of its ability. In our field are the cities of Des Moines and Muscatine. In Des Moines, with its thousands of souls, more than two-thirds of the people do not attend church or Sunday-school. What a wonderful field for work! Why should not the Brethren sow the Gospel seed? A fund for the new churchhouse in that city is being raised, and $4,100 has already been pledged. Many of the Brethren are responding liberally. Bro. Virgil C. Finnell has had charge of the work there for one year.

Bro. John E. Moore, a young minister, also located in the city, is attending the Still College. At present he goes to Adelphi, a village near the city, where there is a union chapel, and there he is sowing the seed of the Gospel as understood by the Brethren. Bro. Ira Fadely, a young minister, is also located in the city, and helps in the Sunday-school. He makes himself useful at a schoolhouse about twelve miles east of the city, where a Sunday-school was being conducted last summer, and where the Brethren have had occasional preaching services for more than thirty years. Eld. S. M. Goughnour, who holds himself in readiness to enter the evangelistic field, has also recently moved to the city.

Bro. Finnell has so completely organized his work and workers that almost everyone is busy. Some of the Sunday-school classes of boys and girls, from eight to ten years old, are organized with a secretary and treasurer, and are helping to swell the fund for the new churchhouse. With all this effort the Mission Board is looking forward to the time when the new house will be dedicated, and that soon after the Lord will be so abundantly blessing this point that the members will be partially or wholly able to support the work themselves.

The work at Muscatine, now in charge of Bro. F. E. Miller, who has recently located there, is much more hopeful at present than it has been. Bro. Miller and his wife are winning many friends, and we trust they will be able to do much good. W. E. West.

Ankeny, Iowa,

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Glendora.—Feb. 28 Eld. D. L. Miller and wife came to us and Bro. Miller gave us a very interesting and instructive Bible Land talk. The remaining ten evenings he gave us some of his inspiring sermons, which were highly appreciated by good audiences. Some evenings the people came through drenching rain with which California has been blessed for the last two weeks.—Mary E. White, Glendora, Cal., March 14.

Patterson church met in council March 2. Our elder, Bro. J. W. Deardorff, was with us. Much business was disposed of. Some business was deferred until a more suitable time. Our love feast was held March 9. Eld. S. F. Sanger officiated. He also preached for us on Thursday and Friday evenings preceding the love feast, and remained over Sunday. One young man came out on the Lord's side and will be baptized on Wednesday evening. Our Sunday-school and Christian Workers' Meeting are growing in interest and attendance. We are glad to have Eld. E. B. Lefever and family locate with us, as we need more workers.—Etta B. Haynes, Patterson, Cal., March 16.

Tropico.—Quite a change has been made in the membership at this place. Recently Eld. Wm. Stutsman and family, and his son and wife, moved to a new place, Elgin, Arizona. Bro. C. Fishel and family will follow, thus leaving the membership somewhat reduced in number. Good workers, desiring a pleasant place to live, and desiring to associate with a faithful band of helpers, should communicate with S. S. Garst, Glendale, Cal. He is the only preacher now here, as the writer will be absent in Oregon, engaged in holding Sunday-school Institutes. The Tropico church is strong in faithfulness to Christ and his church principles.—M. M. Eshelman, Tropico, Cal., March 16.

INDIANA.

Beech Grove.—We have just recently closed a glorious revival. Bro. Wm. H. Hatcher, of Summitville, came to this place Feb. 17, and preached twenty-eight sermons for us. As a result of these efforts, twenty-seven came out on the Lord's side. Twenty-two were baptized and five reclaimed. Twelve of these baptized were Sunday-school scholars. One unusual and beautiful feature of these meetings was that two whole families came out on the Lord's side. In both instances the children came first, and then the parents. Bro. Hatcher preached some strong, plain Gospel sermons. The last Wednesday evening he was with us he preached a sermon on "Secret Societies," and gave gospel reasons why the Brethren church stands against secret orders. We could not find seats for all the people who attended these services. He also preached on "Trine Immersion," which put people to reading and searching the Gospel, to find out whether these things be so. Our church met in council March 2. Our love feast will be held May 18, at 6 P. M. Our church solicitor was reElected for another year. Trustees were also chosen. Brethren Sheppard and Norris were appointed a committee to procure a minister to conduct our next series of meetings. We have a wide-awake Sunday-school, with 145 present last Sunday.—Hattie Shull, R. D. 38, Ingalls, Ind., March 16.

Manchester church met in council March 14. Eight letters of membership were read, and fourteen were granted. Reports of various committees were submitted to the church and accepted. A committee of three was appointed to look after the temperance interests; also a missionary committee. It was decided to send Bro. S. S. Blough as our delegate to Annual Meeting; Bro. J. Bruce Book, alternate. It has been thought best to have two love feasts during the summer, the first to be held May 13. The pastoral question was discussed again. It was left in the hands of a committee to investigate the possibility of securing a pastor for our church. Our elder, Bro. S. S. Blough, gave us words of exhortation along the line of plainness of attire, and adhering more closely to the teachings of the church.—Ella M. Cottrell, 726 North Sycamore Street, North Manchester, Ind., March 15.

Portland.—We met in council March 2. Our elder, Bro. Daniel Byerly, presided. Two letters were received. Our church is in good working order. A local Temperance Committee was appointed. We have a live Sunday-school and Christian Workers' Meeting. In connection with the Christian Workers' Meeting it was decided to meet and organize a teacher-training class. The church has adopted the missionary box. Our love feast will be held May 18, at 6:30 P. M., to be followed by a series of meetings, conducted by Bro. Arthur Hoppis.—Eliz. Grafmiller, Portland, Ind., March 14.

Union Center.—Our church met in council March 9. Eld. J. R. Miller presided. Our membership at present is 250. The general business was disposed of very pleasantly. Several letters were received and several granted. A local Temperance Committee was appointed. Bro. Ira Eisenhour was elected as our delegate to Annual Meeting. Since our last report the work has been moving along nicely. The Christian Workers' Meeting has been especially interesting, so far this year. —Minerva Eisenhour, Nappanee, Ind., March 15.

West Marion.—Since our last two have been added by baptism, one reclaimed, and three received by letter. Bro. Albert Wright, of North Manchester, was with us yesterday, and delivered two soul-cheering sermons. We have a very interesting Sunday-school, with an increased attendance. We have five classes in our school. Our attendance yesterday was 73 and our collection was $7.30.—J. A. Leckrone, Jonesboro, Ind., March 18.

OHIO.

Fostoria.—March 10 we closed a two weeks' series of meetings, conducted by our pastor, Bro. C. A. Wright. He preached the Word with power and gave us some spiritual and practical lessons. Two of our Sunday-school scholars were baptized. Others are thinking seriously. We hope for more fruit from the seed sown. Our members met in council March 11. Eld. J. C. Witmore presided. One query was sent to District Meeting. Brethren C. A. Wright and F. Hamilton were chosen to represent us at the District Meeting. Bro. J. I. Lindower was reElected clerk and Bro. J. B. Bashore, treasurer. We decided to have a love feast sometime this spring. A committee was appointed to arrange for a series of meetings to be held sometime in the future. Brethren J. I. Lindower, Albert Schubert and Rolla Miller have been chosen as members of the Temperance Committee. Sisters Mary Hanna, Mabel Caskie, Lela Sellers and the writer were chosen members of the Missionary Committee. We hope to do some effectual work in our locality. A special missionary program will be given March 31. A good program has been arranged, to which all are invited.—Leah B. Wright, 426 W. Culbertson Street, Fostoria, Ohio, March 16.

Palestine church met in council March 14. Bro. Henry Baker presided. Elders Granville Minnich and Moses Hollinger, and Bro. Solomon Bollinger assisted in the meeting. One letter of membership was granted. Bro. Henry Baker will represent our church at Annual Meeting. Brethren I. N. Royer and Noah Baker are our delegates to District Meeting. Steps were taken to create more interest in our Sunday-school work. It was decided to organize a cradle roll and a home department. Hereafter "Kingdom Songs" will be used as our song book.—Elizabeth Baker, R. D. 3, Greenville, Ohio, March 16.

OKLAHOMA.

Enid.—Our Mission Board met with us the 9th inst., and put in a full, busy day, looking after the interests of the District. They seemed well pleased with the work at this place, so we go on with renewed energy in our work. Unfortunately we have no permanent place of worship, but hope to overcome this difficulty in the near future. Those who have Messengers, Inglenooks, or books, they would like to give us for distribution, and also to be placed in our public library, will please send them prepaid. We can use quite a number of them. If we had the funds we would order some regular subscriptions, which would, no doubt, do more good. Our District Evangelist, Bro. J. Wine, and his family, have now located among us, and while he will be quite busy with the District work, we are glad for the help of his companion in our work here. May the Lord bless the mission work everywhere.—E. J. Smith, 720 East Maple Street, Enid, Okla., March 13.

Guthrie church met in council March 9. Our elder, Bro. N. S. Gripe, presided. We decided to have our love feast June 9, to be preceded by a two weeks' series of meetings, if we can procure the services of our District Evangelist at that time. We intend to use "Kingdom Songs" in our services. While our Sunday-school is not so large as some, it is interesting. When the weather gets warmer, we hope to have a better attendance and more interest. At the beginning of the year we decided to utilize the first Sunday of each month as "missionary Sunday" in our school, by using the collection of that Sunday for missionary purposes. By doing this we hope to create more of a missionary spirit in our Sunday-school, as well as in the church. Bro. Gripe remained with us over last Sunday, and gave us a splendid sermon in the morning.—Berdie R. Lehman, Guthrie, Okla., March 14.

PENNSYLVANIA.

Conestoga.—We met in council March 14. At a former meeting our elder, Bro. I. W. Taylor, handed in his resignation, and Bro. S. H. Hertzler was chosen to fill his place. Bro. Hertzler presided at this meeting. Much business was disposed of. One was received as an applicant for baptism. Seven letters of membership were granted. The brethren are moving on slowly towards building a new churchhouse at Bareville. Bro. D. S. Myer was reElected superintendent of the Bareville Sunday-school; Bro. Paul Myer, secretary. Brethren S. R. Wenger and Myer Weaver are the presiding officers of the Earlville Sunday-school. The church elected Brethren Alvin Wenger, William Frankford and Reuben Myer as members of the Temperance Committee. Bro. Hershey Groff is our delegate to Annual Meeting; Brethren Diller Myer and Hershey Groff, delegates to District Meeting. Our love feast will be May 23 and 24, at 9:30 A. M., at the Bird-in-Hand house.—Mrs. Sallie Pfautz, Bareville, Pa., March 15.

Perry congregation met in council Feb. 2. Seven letters were granted. This caused us to lose a deacon and a minister in the second degree. We were sorry to have them leave us, but pray God's blessings upon them in their new homes. At a special council, held later, one was reclaimed. Our Sunday-school was organized with Bro. M. D. Snyder as superintendent, and Sister Minnie Hope, secretary.—Alton J. Shumaker, Blain, Pa., March 7.

Rockton.—We met in council March 2. Our elder, Bro. Abram Fyock, was with us, and in the evening went to the Greensburg house, where we had services over Sunday. Quite an amount of business was transacted. Eld. Jason B. Hollopeter was elected delegate to District Meeting; Bro. D. P. Kirk, alternate. Eld. Jason B. Hollopeter is also our delegate to Annual Meeting; Eld. Abram Fyock, alternate. Two deacons were elected. Bro. Walter Brubaker preached for us Feb. 25. In the afternoon of March 24 services will be held in the home of Sister Beer. Sister Beer greatly enjoys these services. She is in her seventy-ninth year, and is unable to attend services at the church. To those who would like to know something about our contemplated, new church building, we would say we are still laboring to that end, contributing our mites. The church will not, however, be built this year. We are still asking God to open the way for the building of this much-needed house of worship.—Elizabeth Hollopeter, Rockton, Pa., March 16.

White Oak.—We recently closed a two weeks' series of meetings, conducted by Bro. William Minnich, of Ohio, in the Manheim house. His sermons were inspiring, and the attendance and interest were good. Two young men applied for baptism, and one wants to be reinstated. Our council will be held March 14.—Hiram G. Minnich, R. D. 3, Lititz, Pa., March 14.

VIRGINIA.

Beaver Creek.—Our church met in council March 8, with Eld. A. S. Thomas presiding. Eight letters of membership were granted. At present we have 356 members in our congregation. Last year we lost, by letter, death, etc., thirty members, but gained fifty others. The young members were granted the privilege of conducting a prayer meeting, which will be organized in the near future. We expect to have a Sunday-school Meeting here March 31, at 10 A. M. Feb. 17 we had an old folks' song service, which was largely attended and enjoyed by all present.—Nannie J. Miller, R. D. 2, Bridgewater, Va., March 16.

Elk Run church met in council March 9, with Eld. D. C. Zigler presiding. Much business came before the meeting, but was disposed of pleasantly. One letter was received and ten were granted. One member was restored to fellowship. We expect to hold a love feast at the Moscow church May 18 at 4:30 P. M., preceded by a series of meetings, conducted by Bro. N. W. Coffman, of Fishersville, Va. We have recently adopted the "Laymen's Missionary Movement" in our church, which, we think, will prove very satisfactory. Bro. W. H. Zigler was elected delegate to Annual Meeting. Brethren S. L. Huffman and D. H. Smith are our delegates to District Meeting. Bro. S. L. Huffman was also elected as Sunday-school superintendent.—Sarah C. Zigler, R. D. 1, Churchville, Va., March 11.

Lebanon church met in council March 9, preparatory to District Meeting. Our elder, Bro. S. D. Miller, presided. Much business was disposed of. Four letters were granted. Bro. B. W. Huff was chosen superintendent of the Sunday-school. Bro. D. L. Andes is our delegate to Annual Meeting; Bro. J. C. Garber, alternate. Our delegates to District Meeting are Brethren D. L. Andes and J. C. Garber, with Brethren B. W. Huff and S. I. Cline, alternates. Bro. D. L. Andes is our delegate to Sunday-school Meeting, with Bro. J. C. Garber as alternate. Our love feast will be May 18, at 3 P. M.—S. Estella Garber, R. D. 1, Mount Sidney, Va., March 11.

Mountain View.—Jan. 27 Eld. W. H. Handy commenced a series of meetings for us, and on Feb. 1 Eld. Henry Sheets met with us. He remained until the close of the meetings, Feb. 7. We had very interesting services, considering the severe cold and blustry weather. He preached eighteen inspiring sermons, and held seven prayer services at private houses. Our members have been greatly revived, and sinners are deeply impressed.—W. R. Suit, Volney, Va., March 13.

Spruce Run.—March 9 we met in council, with Bro. C. E. Eller presiding. We will retain Bro. Eller as our elder in charge for 1912. Bro. Wm. Fleshman is our delegate to District Meeting; Bro. Chas. McDaniel, alternate. We will hold our love feast May 11 and 12. We reorganized our Sunday-school, to begin with the second quarter. Bro. Eller gave us two excellent sermons.—Lena B. Fleshman, Lindside, W. Va., March 11.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Foley.—Bro. J. L. Guthrie, of Fruitdale, Ala., recently delivered eighteen strong sermons for us at this place. We had a good deal of rainy weather, consequently the attendance was small, but the meetings have not been in vain. We believe a great work could be done here if we had a good, active young minister to take charge of the work. There are only three members in this locality.—Ida Shreve, Foley, Ala., March 18.

CALIFORNIA.

Fresno.—Since our last report four members have located with us,—at least for a while,—making at present seventeen in the city. Among the recent arrivals are Bro. J. R. Rhoads and wife, of North Dakota. This gives us much appreciated help in the ministry and Sunday-school. The interest in our services is increasing.—A. D. Bowman, Fresno, Cal., March 15.

Live Oak.—We met in council March 16. Our elder, Bro. W. R. Brubaker, presided. Two members were received by letter. We decided to hold a series of meetings, to be conducted by Bro. A. G. Fillmore, our home minister, beginning April 20, and closing with a love feast. Our Sunday-school officers were reëlected for nine months. At present we have three places of meeting, and have three sessions each Lord's Day; also a midweek prayer meeting, with Bro. J. C. Cline as leader. We have Christian Workers' Meeting at 6:30 P. M. each Lord's Day, with Bro. A. A. Hartman as president.—F. S. Hartman, Live Oak, Cal., March 18.

Patterson church has great reasons to rejoice, for on the evening of March 13 two young men from our Sunday-school were baptized, and we feel that others are near the kingdom. We now have thirty-five members.—Etta B. Haynes, Patterson, Cal., March 19.

Reedley church met in regular council March 9, with Eld. J. J. Brower presiding. Quite an amount of business came before the meeting. We decided to build an addition to our churchhouse. A building committee was accordingly elected, and solicitors were appointed to go to work at once. We want the building completed as soon as possible. Requests came to us from the members at Lindsay and McFarland, asking that they be allowed to organize at both places. There are upwards of thirty members at Lindsay, and about twenty at McFarland. The request was granted, and Eld. D. L. Forney and Bro. J. J. Brower will meet with them in the near future, to help them with the organization. Our Sunday-school is progressing nicely.—Susie Michael, Reedley, Cal., March 14.

CANADA.

Pleasant Valley church met in council March 16, with Bro. J. N. Overhultz presiding. Four members were received by letter. Sunday-school officers for the present year were elected, with Bro. A. J. Brubaker as superintendent, and Sister Myrtle Mummert, secretary-treasurer. We will have our love feast June 15, at 6 P. M.—Hannah Dunning, Bulls Head, Alberta, Canada, March 17.

COLORADO.

First Grand Valley church met in quarterly council March 16. Our elder, Bro. J. E. Bryant, presided. One letter was granted. We decided to appoint a local Temperance Committee. Bro. A. G. Rust, of Clifton, District Secretary of Western Colorado and Utah, helped the church to select a committee of four, to attend to the local work of this territory. Bro. A. Hutchison is expected to begin a week's series of meetings in the Grand Junction Mission, beginning March 26.—Mrs. C. L. Heiny, Grand Junction, Colo., March 21.

IDAHO.

Twin Falls.—On Friday morning, March 15, we met in business meeting. The members were all in peace and union, as reported by the visiting brethren. The session was long, and much business was disposed of. On account of bad roads during this season of the year, it was decided to pay the annual visit in the fall. Many of the members are moving into the country. Hereafter we will hold our business meetings in the daytime. Bro. J. S. Flory was elected delegate to District Meeting; Bro. H. A. Swab, alternate. Our elder appointed Sisters Jennie Wolf and Emma Neher and Bro. Earl Fasnacht as a Missionary Committee, and Bro. E. N. Flory was appointed as a member of the Temperance Committee. We rejoice that the church is awake to the great problems of the day. Arrangements were made for a series of meetings to be held next fall. Our love feast will be held May 19.—Mary Garber, R. D. 1, Twin Falls, Idaho, March 18.

Weiser church met in council March 16. Eld. L. H. Eby presided. Sister Daisy Yant was reëlected Messenger agent for another year. Bro. Hall was elected as trustee. Brethren Byers and Rhodabaugh are our delegates to District Meeting, to be held at Fruitland, Idaho, next month. Brethren Willis Peterson and Hall were our delegates to the Sunday-school meeting. Our love feast will be held June 13.—Malinda Russell, 414 East Commercial Street, Weiser, Idaho, March 18.

Winchester.—Bro. A. L. Gorham, of Payette, Idaho, came to us Feb. 24. Feb. 25, at 11 A. M., Bro. Elmon Sutphin, of the Clear Water congregation, preached for us. Sunday evening, Feb. 25, Bro. Gorham commenced revival meetings here, and preached every evening until March 10. We had song service one-half hour before preaching. We had only eleven members. During the meetings eleven were baptized. Three of them are Sunday-school scholars; the other eight are four husbands and their wives. Bro. Gorham labored earnestly for the saving of souls. Three other members have moved into our congregation. We organized our church in February, 1911, with only thirteen members. Last fall two of them moved away. We held our love feast on Monday evening. Twenty-six members surrounded the Lord's tables. Bro. Gorham officiated. A baptistry has been built on the church lot. Our membership now is twenty-five. We have an evergreen Sunday-school, with a home department, a cradle roll, and one organized class.—Amanda E. Flory, Winchester, Idaho, March 13.

ILLINOIS.

Blue Ridge.—We met in council March 16. Eld. Wm. Heckman had charge of the meeting. One brother was reclaimed. Bro. J. Lightcap was elected delegate to Annual Meeting; Bro. Comes, alternate.—John J. Swartz, Mansfield, Ill., March 16.

Decatur.—Eld. J. W. Lear has just closed an interesting series of meetings at this place. Two wandering ones have returned to the fold, and four have been baptized. Some are still awaiting baptism. Others are under conviction and anxious to know more about the truth. A number of discourses were devoted to an exposition of the Apocalypse. This series of sermons will be continued in the regular Sunday evening services.—S. W. Garber, 1556 North Broadway Street, Decatur, Ill., March 20.

Dixon.—Our members met in council March 18. Bro. O. F. Shaw presided. Eld. A. M. Suter assisted at this meeting. Bro. O. F. Shaw was elected delegate to Annual Meeting, with Bro. D. A. Rowland as alternate. Bro. Harry Joynt was elected secretary of the Christian Workers' Meeting. Brethren Harry Joynt, T. E. Hults and Samuel Forney were elected deacons at this meeting. Bro. Harry Joynt was installed at this time, but the other brethren will be installed at some future time. Our love feast will be held May 19, at 6:15 P. M.—Mrs. Emma Boyd, Dixon, Ill., March 20.

Sugar Creek.—Our congregation met in council March 16. Four letters of membership were received. Bro. J. M. Masterson was reëlected as our elder for another year. Sunday-school officers were elected for another year. All services will be held at the Pleasant View schoolhouse each Sunday, from now on, except the second Sunday of each month, when services will be held at the Sugar Creek church. The greater part of the membership is located nearer the first mentioned point. The appropriation for the "Home" at Girard, was met by each member, thus far, very gratefully.—Anna E. B. Shearer, Auburn, Ill., March 18.

Woodland.—Our Sunday-school decided to use all the collections for the year 1911 for mission purposes. We give the following account: Collections for the first quarter, $4.71; second quarter, $8.29; third quarter, $11.91; fourth quarter, $4.88. We received 50 cents for two picture rolls, $6.31 from the primary class, $12.21 for the Chicago Extension Fund, and $12.61 from the home department; total amount received, $60.42. This money was sent to the various missions as follows: Sunday-school Extension at Chicago, $12.21; to the Sunday-school Board at Elgin, Ill., $1.96; to Bro. I. D. Heckman for District Sunday-school work, $5; to the District Secretary, $4; to Bro. C. Gibson for the temperance cause, $1; towards the support of a missionary in India, $15; to the India Orphanage, $5.31; to World-wide Missions, $15.94; total amount of money sent to missions, $60.42. Bro. George H. Stambaugh is our superintendent.—Fannie B. Stambaugh, Summum, Ill., March 12.

INDIANA.

Anderson.—Arrangements have been made for a series of meetings in this congregation, to begin April 16. Bro. I. B. Wike, of Huntington, Ind., is to do the preaching. This series of meetings will be held in connection with our communion May 4.—Curtis Hilbert, 3314 Cols. Ave., Anderson, Ind., March 17.

Buck Creek.—Eld. Geo. L. Studebaker, of North Manchester, Ind., came to our place March 2, to conduct a series of meetings, which he continued until March 17. He preached the Word with power. He also gave us excellent lectures on "The Book of Revelation," and "The Second Coming of Christ." On account of inclement weather and sickness in our community, some of the meetings were not so largely attended, but the interest was good from start to finish. Two precious souls put on Christ in baptism, others seem to be near the kingdom. During Bro. Studebaker's stay with us we met in council March 9. His presence at our council was much appreciated. Three letters were granted. Our love feast will be held May 18, at 7 P. M. We reorganized our Christian Workers' Meeting, with Sister Cora Ammerman, president, and Sister Sadie Swoyeland, secretary.—Phebe E. Teeter, Mooreland, Ind., March 18.

Clear Creek church met in council March 16, Eld. I. B. Wike presiding. Sunday-school officers were elected for the next six months, with Bro. J. R. France, superintendent. As a missionary committee Brethren J. H. Neff, J. A. Miller and H. W. Colclesser were chosen. The treasurer's report showed forty dollars in the treasury, and all claims paid except our dues to the Bible Department of Manchester College, $6.90, which he was ordered to pay. An offering was taken for Bro. James M. Neff, of California, amounting to $6.25, and more is being subscribed.—J. H. Neff, Huntington, Ind., March 18.

Elkhart City.—Bro. Isaac Frantz, of Pleasant Hill, Ohio, began a series of meetings at this place Feb. 19, and continued preaching the Word with power until March 14. Although the weather was inclement much of the time, the interest and attendance were excellent throughout the meetings. As a direct result of these meetings thirty-five confessed Christ. Twenty-two were baptized, twelve reclaimed, and one awaits baptism. Among those baptized were a husband and wife, aged, respectively, seventy-two and seventy-eight years. Another grandfather is sixty-two years old. The remainder represented almost every period in life, from nine years upward.—(Mrs.) Gladie S. Miller, 141 Garfield Avenue, Elkhart, Ind., March 18.

Leon Creek church met in council March 16, our elder, Henry B. Wike, presiding. Brethren Jacob H. Shideler, Joseph Hoover and Anderson Potts were elected as church trustees. Brethren Elmer Shultz, Ward Zook and Monroe Friedley, with their wives, were installed into the office of deacon. This church, being but recently organized, will not send a delegate to Annual Conference until recognized by District Meeting. Our communion meeting is to be held in the fall. The tax levy was raised from fifteen to twenty cents per hundred. We also raised the tax per member from one dollar to one dollar and twenty-five cents.—Nora M. Paul, Huntington, Ind., March 18.

Pine Creek.—Our church met in council March 16, at the Center house. Our elder, Bro. Daniel Wysong, presided. The visiting ministers present were Elders Henry Wysong, J. F. Appelman and John Markley and wife, who recently have located in our congregation, near the Center house. Six letters of membership were received, among them that of Eld. John Markley and wife. Seven letters were granted. Bro. C. F. Rupel is our delegate to Annual Meeting; Bro. A. M. Rupel, alternate. Our next council will be held June 15, at the East house.—M. S. Morris, R. D. 1, Walkerton, Ind., March 21.

Summitville.—Our regular council was held a week later than usual, because Bro. Hatcher was away in a series of meetings. Several items of business were pleasantly disposed of. Brethren Lan. Dawson, Jesse Eccles and Ores Hiatt were installed into the deacon's office. Brethren A. C. Young and F. W. Ranck, of the Mississinewa church, and Bro. D. W. Bowman, of Anderson, had charge of the work. There was also an election held for a minister. Our communion will be held May 6, at 6:30 P. M.—Grace Hiatt, Summitville, Ind., March 18.

Stony Creek.—We met in council March 16, with our elder, Bro. Wm. Burcham, presiding. Much work was attended to. Brethren D. T. Bailiff, J. A. Stern and the writer were appointed as a Missionary Committee. March 17, at the morning services, one dear soul came out on the Lord's side, and one sister was reclaimed, which makes seven accessions to the church this year.—E. E. Stern, 212 Grant Street, Noblesville, Ind., March 18.

Tippecanoe.—March 16 we met in council. Our elder, Bro. Manly Deeter, not being present, Eld. F. O. Richcreek presided. The visit reported the members as being in peace and union. Bro. Peter Stuckman, of Nappanee, Ind., will hold our series of meetings next fall. We decided to have prayer meeting every two weeks, when there is no preaching. We also expect to organize a singing class as soon as we can get a teacher. March 17 Bro. I. S. Grady, of Goshen, Ind., gave us a short talk.—Josiah Garber, R. D. 3, Syracuse, Ind., March 18.

Upper Fall Creek.—Today we met in council with Bro. L. T. Holsinger as moderator, assisted by Bro. L. L. Teeter, of Buck Creek. Bro. L. W. Teeter was not present, as he had offered his resignation as elder in charge at our last council. His desire was granted today, and Bro. D. F. Hoover was chosen for one year. Bro. Howard Martin is our delegate to Annual Meeting; Bro. David Miller, alternate. Our fall love feast was set for Sept. 28, at 10 A. M. Bro. David Miller was chosen church treasurer for one year. Bro. Swain is our treasurer for the cemetery. Bro. Fadely preached at Middletown last Sunday. We will have meetings at the old church every fifth Sunday, when there is no other call. Bro. Hoover preached the funeral of Uncle George McWilliams in the old churchhouse last Tuesday.—Florida J. E. Green, Middletown, Ind., March 23.

Windfall.—Our church met in council with our elder, Bro. Nathan Cripe. Our love feast will be held May 25. We have decided to build an addition to our meetinghouse. Our revival meetings commenced Dec. 26, and closed Feb. 1. There were nineteen applicants for membership, fourteen of whom have been baptized. The meetings closed with good interest. Bro. Joseph Spitzer conducted the services. We have a good Sunday-school, with from fifty to ninety scholars. We have Sunday-school every Sunday morning at 9:30.—Marion Ryan, Sharpsville, Ind., March 20.

Yellow Creek church met in regular council Feb. 24, our elder, Hiram Roose, presiding. Three letters were accepted. Bro. Harvey Schwalm was selected as our delegate to Annual Meeting; Eld. Hiram Roose, alternate. Feb. 25 Bro. Peter Stuckman came to us and aided us in a series of meetings. Four sisters were made willing to serve Jesus. Others were made to realize their condition.—Irvin Miller, R. D. 5, Goshen, Ind., March 20.

IOWA.

Coon River.—Our church met in council March 16. Our elder, Bro. Irving Haughtelin, presided. The deacons reported their annual visit. The elder, in company with a deacon, visited the isolated members, of whom there were about a dozen. They are so scattered that it required over 400 miles of travel. Their visits were much appreciated by these isolated members, most of whom are aged and infirm. The brethren said that their labor and expense were amply compensated. Three letters of membership were granted. We decided to have our love feast May 18. We will have an all-day meeting on the Fourth of July. We have arranged to have a sermon in the forenoon, a program in the afternoon, and a short program and a sermon in the evening. A committee has been appointed to arrange the programs and manage the services.—J. D. Haughtelin, Panora, Iowa, March 18.

Franklin.—Our church met in council March 16. Eld. J. D. Bowers, of Lenox, Iowa, has, with his family, moved into our midst to help us in our work. The first Sunday in April we will begin to have services every Sunday at 11 A. M.; Sunday-school at 10 A. M., and Christian Workers' Meeting every Sunday evening. Plans were made for a series of meetings to begin Sept. 22, and close with a love feast. Five letters of membership were granted lately. A light-plant has been installed recently in our churchhouse, which is quite an improvement.—Jemima Kob, R. D. 4, Leon, Iowa, March 18.

Garrison.—We met in council March 16, with our elder, Bro. H. A. Gnagy, in charge. We decided to hold a love feast May 18, beginning at 11 A. M.—Miss Estella Blough, Box 204, Garrison, Iowa, March 19.

Osceola church met in council March 1, with our elder, Bro. D. P. Sink, in charge. Sister Emma Folger was re-elected church clerk, and the writer church correspondent. We also reorganized the Sunday-school. It was decided to have a love feast May 25; also a series of meetings in the fall, preceding our District Meeting. The work of the church and Sunday-school is doing nicely.—Ora B. Gnagey Fisher, R. D. 2, Osceola, Iowa, March 17.

Prairie City.—We met in council March 9. Our elder, Bro. W. I. Buckingham, presided. Our members were well represented, showing their interest in the work. Five letters of membership were accepted. Bro. Ulery, wife and daughter, of Wisconsin, have recently located among us. Bro. Ulery is a deacon. Bro. D. A. Wolf (a minister) and wife have also located here. We are glad for this help in the Master's cause, and most heartily welcome them all. We miss Bro. Amos Moomaw in our services, and hope he can soon be with us again. We are glad to have Bro. Reed, who recently returned from Bethany, with us again. Bro. Fred McLellan and wife arrived here from Nebraska on the 9th. Bro. McLellan is also one of our ministers and we appreciate his help very much. Bro. Walter Young was elected treasurer; Chester McCune, clerk; Bro. Benj. Niswander, trustee. A Committee on Program was chosen for our Temperance and Missionary Meeting. Bro. Fred McLellan will preach the missionary sermon. Sister Katie Buckingham is our delegate to Annual Meeting. Bro. D. A. Wolf has been selected as teacher for the Bible school this year. Our series of meetings will begin Sept. 1. The writer, assisted by the members of the church, is to select a minister to conduct the same. Our love feast will be held May 18, at 6 P. M.—Jennie Alexander, R. D. 2, Monroe, Iowa, March 14.

KANSAS.

Mont Ida.—Our church met in council March 16. One letter was received, and Christian Worker officers were elected for one year. Sister Nannie Studebaker was chosen president. Our love feast will be held June 1, at 6:30 P. M., and the following Sunday we expect to have a Sunday-school Meeting, to begin at 9:30 A. M. The children's program is to begin at 10:30 A. M., to be followed by an address on Sunday-school work by our District Secretary. The afternoon will be given to topical work. A basket dinner will be served at the church. We also intend to have a series of meetings, to begin Sept. 15. Our elder, Bro. F. G. Edwards, is to procure an evangelist.—John Sherfy, Mont Ida, Kans., March 17.

Pleasant View.—We are enjoying a monthly series of lectures by the professors and ministers of McPherson College. They have volunteered their services free (traveling expenses, only, being charged for) to any of the churches of Southwestern Kansas, during the school term at the college. I think we, as churches, should take advantage of this golden opportunity to increase our knowledge of the Master's work. Their object is to get their school in closer touch with the churches. Feb. 18 Bro. J. H. Harnly delivered two able addresses. His subject in the morning was "Loyalty to the Church," in the evening, "Where Are We?" In both discourses Bro. Harnly manifested his ability to preach the Word, though he is not a minister. March 18 Bro. E. M. Studebaker was with us. In the morning he ably spoke on the subject, "The Kind of Workers God Wants," in the evening, "The Man With a Vision." These lectures were given under the auspices of the Christian Workers' Band, and at each meeting a collection is taken to pay the expenses.—Wilmer Keedy, Darlow, Kans., March 18.

St. John.—Bro. G. D. Hylton came to our place Feb. 4 and began a series of meetings, continuing until Feb. 18. He preached seventeen sermons, causing many to be seriously impressed with the truth. We know that Bro. Hylton's efforts were instrumental in binding our membership closer together in Christian brotherhood. We met in council Feb. 24. Bro. G. W. Weddle presided. Our church decided not to send a delegate to Annual Meeting this year. It was agreed to have a special council in April, for the purpose of electing a minister. Our love feast will be held April 27, at 6:30 P. M.—O. O. John, St. John, Kans., March 17.

Salem.—We met in council March 16, with a fair attendance. We elected all our church and Sunday-school officers, and all business pertaining to the church was looked after. Bro. Chas. McGonigle was reëlected superintendent of the Sunday-school. Bro. L. E. Fahrney was elected, almost unanimously, as our elder in charge. Our love feast will be held May 20. We arranged for a series of meetings to begin Oct. 20, with Bro. Crist to conduct the services.—Josephine McGonigle, Nickerson, Kans., March 18.

KENTUCKY.

Rim.—Our elder, Bro. J. W. Rogers, of Braggville, W. Va., met with us again in the evening of March 12, remaining with us until the 18th. He preached seven inspiring sermons. The attendance and attention were fairly good. March 17, after the services at 11 A. M., one sister was baptized, and three more dear souls are awaiting baptism. We expect to have meetings again sometime in April.—Ella Miller, Rim, Ky., March 21.

LOUISIANA.

Bolinger.—Bro. C. P. Rowland, of Lanark, Ill., who has been spending the winter in the southern part of the Louisiana and Texas mission field, came to Bolinger Feb. 28, and preached until March 11, except a few nights when we had very rainy weather. His sermons were listened to with great interest

Mill towns are not noted for a large attendance at church. More attention is being paid to secret order meetings. Bro. Rowland left us March 12 for Northwestern Arkansas, where he will hold some meetings, and then return home.—M. S. Bolinger, Bolinger, La., March 13.

MARYLAND.

Brownsville.—At our council, March 2, we elected Brethren N. P. Castle and John Bowlus to represent us at District Meeting. Bro. John Bowlus is our delegate to Annual Meeting. Bro. C. H. Steerman began a series of meetings in the West Brownsville house March 3. He labored faithfully for two weeks, and closed with good interest and a crowded house. Three put on Christ in baptism and others are counting the cost.—Laura E. Jennings, Brownsville, Md., March 20.

MICHIGAN.

Beaverton.—A very interesting series of meetings was held at the Arbutus schoolhouse by Eld. John Killian, of the Beaverton congregation. He preached fourteen sermons in all. Six came out on the Lord's side. The attendance and attention were good, and we surely enjoyed the meetings.—Mrs. Jerome Nash, R. D. 2, Beaverton, Mich., March 19.

Long Lake church met in council March 9. Eleven members were present. Bro. J. E. Ulery, our elder, presided. Sister Ulery was also with us. One letter was granted. This leaves us with fifteen members. At our last council the church authorized the trustees to look for a church site. Some attention has been given to this, but they have not yet decided upon anything definite, though prospects are favorable. We also selected a committee to secure a minister to conduct our series of meetings sometime this coming summer. We aim to get a tent, if we can, in which to hold our revival. Bro. J. E. Ulery and wife came to our place on Friday evening, and remained over night. We surely enjoyed their visit with us.—Daniel Landis, R. D. 2, Freesoil, Mich., March 13.

MISSOURI.

Joplin.—Our Sunday-school held a convention last Sunday. Owing to the unpleasant weather, the attendance was small, but we had an interesting meeting, with Bro. Adkins as our moderator. Bro. J. M. Mohler, of Leeton, Mo., gave an interesting talk on "How We Should Carry on the Sunday-school Work." Bro. Argabright, of the Shoal Creek congregation, preached for us on Sunday and Monday nights. Sister Wine was here from Nevada, Sister Miller from Carthage, and Brethren Harvey and Switzer were with us from Carthage. The meeting did us much good.—Lettie Thompson, Chitwood, Mo., March 15.

Notice.—I arrived home from a two weeks' series of meetings, near Caldwell, Kans., which is near the Oklahoma line, in which seven put on Christ in baptism. I have had some difficulty with throat trouble, but am now able to be at my next series of meetings, which is in Milford, Ind., beginning March 17. The Lord willing, I am planning to go to the Annual Meeting at York, Pa., and it may be possible for me to hold two series of meetings in the East after the Conference if any of the churches so desire. I may be addressed at Milford, Ind., in care of W. R. Deeter, or at my home address, as below.—C. S. Garber, 5317 Swift Avenue, St. Joseph, Mo., March 16.

NEBRASKA.

Beatrice.—Last Sunday nine dear souls were received into the church by baptism. One sister, who has been a faithful member in the church for a number of years, was made happy to see her husband and two sons enter the fold of Christ. Rev. Oscar Lowry, of Cedar Bluffs, Iowa, held meetings here during February that certainly did much good in the city. We gladly welcome Bro. D. E. Price, of Mount Morris, into our midst.—Allie Eisenbise, Beatrice, Nebr., March 19.

Silver Lake.—Our church met in council one week later than the regular date, on account of stormy weather and bad roads. Our elder, Bro. P. T. Grabill, presided. Sisters Belle Grabill and Lucy Kindig and the writer were elected as a Missionary Committee. Our love feast will be held May 18, at 6 P. M. Our collection for home missions amounted to $6.45.—Anna Kindig, R. D. 1, Box 37, Roseland, Nebr., March 11.

NORTH CAROLINA.

Fraternity church met in council March 9, with Eld. C. R. Faw presiding. Three letters of membership were received. Eld. J. F. Robertson was elected delegate to District Meeting. Bro. J. P. Robertson was reëlected Sunday-school superintendent for another year.—Emma Spaugh, R. D. 1, Winston-Salem, N. C., March 9.

NORTH DAKOTA.

Egeland church met in council March 9. As our elder, Bro. J. D. Kesler, was absent, Eld. A. M. Sharp presided. On account of the extreme cold weather, our last quarterly council was postponed. Several letters of membership were granted and one accepted. Our church officers were elected for another year. We have felt for some time that our work at this place has been handicapped for lack of a churchhouse. We decided to move our country churchhouse into town. Sunday-school officers were elected for six months, with Bro. G. W. Shively as superintendent, and Sister Blanch Sharp, secretary. We also decided to use "Kingdom Songs" in our Sunday-school. The interest is growing in our Sunday-school and church work, which is indicated by the increased attendance and collections, and the spirit of helpfulness. The Sunday-school will give an Easter program.—Gertrude Sharp, Egeland, N. Dak., March 18.

OHIO.

Bellefontaine church held her quarterly business meeting March 9. Our elder, Bro. B. F. Snyder, presided. We decided to hold a series of meetings next November or December. On account of sickness we did not have a series of meetings last winter. Our delegates for District Meeting are Bro. E. P. Yoder and Eld. B. F. Snyder. We decided to have Eld. B. F. Snyder ask the District Mission Board still to retain Bro. E. P. Yoder in the work here.—Louella Crim, Bellefontaine, Ohio, March 18.

Eagle Creek church met in council March 18. Our elder, Bro. B. F. Snyder, presided. We will hold our love feast May 18, at 10 A. M. Bro. J. J. Anglemyer was elected delegate to Annual Meeting; Bro. E. Bosserman, alternate. Sisters Lydia Freed and Hattie Bame are our delegates to District Meeting. We expect Bro. David McFadden, of Smithville, Ohio, to hold a series of meetings for us sometime next fall. Our elder remained with us over Sunday and gave us an excellent sermon on Sunday morning.—Hattie Bame, Williamstown, Ohio, March 18.

Lexington.—Bro. J. O. Garst came to us March 9, and commenced revival meetings on Sunday morning, March 10. We are sorry to report that the inclemency of the weather prevented a more general attendance, but are glad to say that Bro. Garst has not been hindered in giving us the pure Gospel of Jesus Christ. Our love feast will be held April 14, at 5 P. M.—L. E. Ockerman, Hillsboro, Ohio, March 17.

Middle District church met in council March 14. Bro. Jacob Coppock presided. Bro. John Gump was also present. Two letters of membership were granted. We elected one brother on the Finance Committee, and also our delegates to District and Annual Meetings. Our love feast will be held May 11, at 2 P. M.—C. V. Coppock, Tippecanoe, Ohio, March 18.

Palestine.—Today Eld. Moses Hollinger, of New Madison, Ohio, came to West Branch and preached for us at 10:30 A. M. He went to the Brethren Home at Greenville, Ohio, and preached to the inmates at 2:30 P. M., returning to his home church in time for services at 7:30 P. M. He had traveled twenty-eight miles with horse and buggy, though in his eighty-fourth year.—Henry Baker, Greenville, Ohio, March 18.

OKLAHOMA.

Big Creek church met in council March 16, with our elder, N. S. Gripe, presiding. One letter was granted. Our love feast will be held May 18, at 5 P. M. Officers for Christian Workers' Meeting were elected for six months, with Bro. Harvey Fillmore as president.—Mollie Fillmore, Cushing, Okla., March 21.

Salt Fork.—March 3 we met at our new schoolhouse to organize a Sunday-school. It was considered best to organize a union school, but we hope that sometime in the future we will be able to have a Brethren Sunday-school. We were able to introduce the Brethren literature,—at least for a trial. Bro. Peebler was chosen superintendent. The first Sunday the weather was very unfavorable, but there were twenty-seven in attendance. The next Sunday we could not meet on account of meningitis prevailing in the neighborhood. Last Sunday we met with at attendance of fifty-seven. Bro. Peebler followed the Sunday-school with a sermon on "Preach the Word." He will preach every other Sunday.—C. Clemma Peebler, Salt Fork, Okla., March 15.

OREGON.

Coquille Valley.—Our Sunday-school superintendent, Bro. Isaac Barklow, and eleven zealous teachers, with their assistants, organized a teachers' meeting, with Bro. J. F. Stevens, as teacher or leader. We meet every Thursday evening to prepare the lesson for the following Sunday. Our prayer meeting has increased in attendance to nearly fifty. Many of them are young people and almost all of them take an active part in each meeting.—Sister Cora S. Barklow, Myrtle Point, Oregon, March 14.

PENNSYLVANIA.

Fairview church met in council March 4, with our elder, Bro. Hiram Gibble, presiding. Bro. H. S. Zug was with us. Considerable amount of business was transacted. Twelve letters of membership were granted. It was decided to have services at Strickler's every eight weeks. Our Sunday-school was reorganized with Bro. J. B. Brubaker as superintendent. Our deacon, Bro. Elmer Heisey, and wife, and Bro. H. B. Bomberger and family, have left for California. The sisters agreed to accept the privilege of breaking the bread and passing the cup at communion services. Our love feast will be held May 22 and 23, at Fairview. The writer was chosen church correspondent and Messenger agent. Our delegate to Annual Meeting is Bro. J. B. Brubaker. Brethren H. B. Gibble and John W. Zug, are our delegates to District Meeting.—Mrs. Annie Balmer, Manheim, Pa., March 4.

Johnstown.—Recently we held our teacher-training class graduating exercises. The class was composed of one minister, two deacons, and two sisters. The older deacon who graduated is past fifty years old, while the youngest sister graduate is in her fourteenth year. The State Sunday-school rules had to be suspended that she might be granted a diploma. Ordinarily only those over sixteen years of age are permitted to graduate. Bro. Norman Berkley, a minister of the West Johnstown congregation, living near the Moxham churchhouse, where this class was conducted, taught the class, while he himself also pursued the course and graduated as a member of the class. The undersigned addressed the class on Sunday evening, and presented the diplomas.—W. M. Howe, 1012 Bedford Street, Johnstown, Pa., March 22.

Manor church met in council today at Diamondville. Bro. J. W. Fyock presided. Much business was pleasantly disposed of. We considered the propriety of trying to build up some of the waste places in the congregation, by calling more helpers to the ministry. One was received by letter. Bro. J. W. Fyock is our delegate to Annual Meeting; Bro. W. N. Myers, alternate. Brethren S. S. Fyock and W. N. Myers are our delegates to District Meeting, with Brethren Harvey Holsopple and A. C. Ober, alternates. We appointed a committee to arrange for a series of meetings, to be held at each place of preaching, and also other places if it is thought advisable. Our love feast will be held June 30; at 10:30 A. M., in the Penn Run house. Our examination services will be held at 6 P. M. Our Sunday-schools and teacher-training classes are doing nicely.—Lizzie Swartz, Lovejoy, Pa., March 16.

Meeting Grove.—We met in council March 18. One certificate was granted. One brother was reclaimed since our last report. Bro. R. P. Bucher is our delegate to Annual Meeting. Brethren Fasnacht and P. M. Habecker are our delegates to District Meeting. Our love feast will be held May 25, at the Grove house.—Mary P. Habecker, Quarryville, Pa., March 23.

Mountville.—We held our council March 13, at the East Petersburg house. Our elder, Bro. H. E. Light, presided. Much business was disposed of. Brethren H. E. Light and William Zobler were elected delegates to Annual Meeting, and also to District Meeting. We decided to have our love feast at the East Petersburg house May 15 and 16, at 10 A. M.—Milton G. Forney, R. 8, Lancaster, Pa., March 19.

Notice.—The District Meeting of Western Pennsylvania will be held in the Middle Creek congregation, at Somerset, in the Assembly Room of the Court House, April 10. The elders are to meet the day before at 9 A. M. "Kingdom Songs" will be used. Members are requested to bring their books with them. Lodging will be free, as far as possible, but the meals are not free. The Committee of Arrangements desires that those who wish to secure lodging write to William Spicher, R. D. 2, Somerset, Pa. Trains arrive at Somerset, over the P. W. and S. R. R., from Latrobe, at 12 M. and 8:30 P. M.; on the B. and O. R. R. they leave Rockwood at 7:05 and 11:20 A. M., and 4:55 P. M., and arrive at Somerset at 7:35 and 11:44 A. M. and 5:19 P. M. Trains leave Johnstown at 6 A. M. and at 2 and 5:20 P. M., and are due at Somerset at 7:35 A. M. and 3:45 and 6:02 P. M.—Silas Hoover, Somerset, Pa., March 23.

Notice.—District Meeting of Eastern Pennsylvania will be held in Big Swatara congregation at Hanoverdale house, April 25. Elders' Meeting will be held the day previous at 10 A. M.; organization at 3 P. M. Arrangements for transportation are as follows: Those coming by train will be met at Swatara Station, and by trolley at Swatara Hill, April 24. Those coming on trains leaving Reading at 7 A. M. and 12:29 P. M., from Harrisburg, will take trolley at 8 A. M. and train at 12:55 P. M. April 25 train, leaving Reading at 7 A. M., and trolley leaving Harrisburg at 8 A. M. Any desired information given on application to the writer.—A. M. Kuhns, Clerk, Union Deposit, Pa., March 24.

Reading.—Since our last, one more dear soul has come out on the Lord's side, making twelve in all. Since the beginning of 1912 we have noticed a spirit of revival in our midst, and we are praying earnestly that the Spirit may continue with us, to keep us faithful, and actively engaged in the Lord's work. We plead for an interest in the prayers of every true child of God.—H. H. Moyer, 834 N. Sixth Street, Reading, Pa., March 15.

Spring Creek church met in council at Palmyra, March 16, with Eld. J. H. Longenecker in charge. Eld. S. R. Zug was present also, and we were very glad to see him. It was decided to divide our large congregation of 475 members into three congregations. Councils will be held to organize as follows: At Spring Creek, March 23; Annville, March 25; Canowago, March 27. Eld. S. Z. Witmer impressively dwelt upon the fact that our congregation worked in unity and love for many years, and he offered a fervent prayer that God would continue to lead us.—Edgar M. Hoffer, Elizabethtown, Pa., March 18.

Spring Grove church met in council March 16, at the Kemper house. Bro. S. W. Taylor was elected delegate to Annual Meeting, and Brethren I. W. Taylor and Frank Weitzel are our delegates to District Meeting. Sunday-school officers were elected, with Bro. A. L. Hecker as superintendent. Brethren S. W. Taylor, A. G. Wanner and Frank Weitzel were appointed as a Temperance Committee. Our love feast will be held at Spring Grove May 21, services beginning at 9:30 A. M.—Mary Buffenmyer, New Holland, Pa., March 17.

Springville.—Our church met in council March 16, at the Mohler house. Eld. John Schlosser presided, assisted by Eld. John Herr. Three members were received by letter, and nine letters were granted. Brethren Albert Evans and J. Bitzer Johns were elected delegates to Annual Meeting. Brethren A. J. Evans and Samuel Frymyer are our delegates to District Meeting. Three members were appointed on our Temperance Committee. Our love feast will be held May 22 and 23. One was baptized lately.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa., March 22.

West Conestoga.—Our church met in council March 11. One was restored. Twenty-two certificates were granted. We elected our Sunday-school officers for another year. Bro. Clayton Myer and the writer were elected delegates to Annual Meeting. Brethren John Myers and Geo. Schreiner are our delegates to District Meeting. We decided to hold our love feast March 28 and 29.—Henry E. Nies, Lititz, Pa., March 18.

TEXAS.

Alvin.—Having secured the old school building for Sunday-school and church purposes, we met March 17 to organize our Sunday-school, Eld. M. H. Peters also being present. The writer was elected superintendent, and Bro. Russell Chambers, secretary-treasurer. We have an enrollment of twenty-five, and hope soon to double the number. Alvin is a thrifty little town, centrally located, between Houston and Galveston, on the Santa Fe R. R., surrounded by many well-kept truck farms and gardens. We earnestly request any brethren, passing this way, to stop with us.—William U. Wagner, Alvin, Texas, March 18.

Ft. Worth.—This church (formerly Saginaw) met in council March 7. Eld. A. J. Wine presided. Two letters were received and one granted. We organized our Sunday-school, to commence the beginning of April. Bro. S. Wine was elected superintendent. Bro. C. C. Derrick, our pastor, was chosen teacher of the Bible class. Eld. J. A. Miller, of Manvel, Texas, was with us on Sunday and preached an excellent sermon.—M. C. Wrightsman, 1639 S. Henderson Street, Fort Worth, Texas, March 9.

VIRGINIA.

Fairfax.—The graduating exercises of our teacher-training class were held in the Oakton church March 17. There were six graduates, with a program containing the following topics: "The Primary Age," "Adolescence," "The Trained Teacher," "What the Teacher Should Do," "The Church's Supreme Opportunity," "Lest We Forget." After the consideration of these topics, the diplomas were presented by Eld. J. M. Neff. Mr. Houston, State Secretary of the Training Department, made a short address. A public collection was then taken to assist the class in procuring a teachers' library.—Kate S. Miller, Oakton, Va., March 21.

Mount Hermon.—We met at the usual time for preaching services, but no one was present to preach for us, as we have no resident minister. Ministers to preach for us are supplied from Franklin County. We reorganized our Sunday-school, to begin with the second quarter.—J. H. Wells, Bassett, Va., March 11.

Notice.—If any information is wanted by the elders of the Standing Committee of the Northern District of Virginia, they should address Bro. F. P. Spigle R. D. 2, Maurertown, Va. All local trains will stop at the Fahnestock house for the District Meeting April 4 and 5, about 200 yards from the church grounds. All parties who want to engage lodging should write to Brethren W. L. Crabille and Oscar Bauserman, R. D. 1, Woodstock, Va.—M. C. Copp, Maurertown, Va., March 22.

Notice.—The annual Stockholders' Meeting of the Old Folks' Home, at Timberville, Va., will be held at Harrisonburg, Va., in the Brethren church, April 20, at 10:30 A. M. The elders of the different congregations are requested to urge the stockholders to be in attendance and represent their stock.—Benj. Cline, North River, Va., March 19.

Pleasant Valley (First District).—Brethren N. C. Reed and Troy Low, of North Carolina, came here Feb. 23 and preached eleven sermons for us at this place, and eight sermons at Reedsville. One was baptized. Our members met in council March 16. Eld. Michael Reed presided. Eld. Wyatt Reed is our delegate to Annual Meeting; the writer, alternate. Bro. Merrit Reed and the writer are delegates to District Meeting; Sisters Elizabeth and Mollie Reed, alternates. The day following, Eld. R. T. Akers preached an interesting sermon, taking his text from 1 Cor. 5:6.—Peter Hylton, R. D. 3, Floyd, Va., March 18.

Redoak Grove church met in council March 9, with Eld. M. I. Dickerson presiding. Two letters were granted. Brethren Abe Spangler and Jacob Rutrough were elected delegates to District Meeting; Brethren Asa Bowman and Willie Vest, alternates. Eld. W. H. Naff was chosen to take charge of this church for three years. He will also be our Sunday-school superintendent this year. On Sunday, at 11 A. M., Eld. J. E. Keith preached a good sermon on "Darkness and Light."—Ella Bowman, R. D. 5, Box 44, Floyd, Va., March 11.

WEST VIRGINIA.

Sugar Land church met in council March 9, with Bro. Albert S. Arnold as moderator. Everything passed off nicely.—Lizzie B. Jennings, Thomas, W. Va., March 18.

Wiles Hill.—Our series of meetings, conducted by Bro. William McKimmy, of Beaverton, Mich., commenced Feb. 17. Feb. 27 we held our preparatory council, with our elder, Bro. Jasper Barnthouse, as moderator. Our deacons reported everything very favorable, and March 2 we held our love feast. Brethren William McKimmy and Obed Hamstead, of Oakland, Md., officiated at the services. Thirty-nine members surrounded the Lord's tables. It was decided that our brother should continue the meetings one week longer, and through his earnest efforts six came out on the Lord's side. Three were baptized and three await the rite. We are thankful for the good work which has been accomplished, and the members all feel strengthened. At our council it was decided that the brethren and sisters consider the propriety of having a minister move into the Mount Union congregation. Our free-will offering amounted to $13.50. Bro. William McKimmy left this place March 11, for a visit to his home at Oakland, Md. He expects to return to his home at Beaverton, Mich., about April 20.—Mary Wolf, 364 Beechurst Avenue, Morgantown, W. Va., March 18.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches".

GREENSBURG, PA.

Feb. 11 was a day of rejoicing for the Greensburg church. On this day the new church was dedicated. Eld. C. C. Ellis, of Huntingdon, Pa., preached the dedicatory sermon. The large audience which crowded the church listened with the best of attention to the interesting and well-delivered discourse. The call for subscriptions on that day was responded to very cheerfully and liberally.

In the evening of Feb. 11, Eld. J. H. Cassady, of Johnstown, Pa., began a series of meetings, which continued for four weeks. During this meeting there were fifty-nine

confessions. Thus far forty-six have been baptized; others are awaiting baptism.

Among those who were baptized is a family in which three generations are represented,—the grandparents, one son, two daughters, one son-in-law, one daughter-in-law, and four grandchildren. During the meeting five were anointed.

The climax of our meetings was reached on the last Sunday, March 10. The preparatory sermon to the love feast was preached at the morning service. During the afternoon there were three baptisms and two anointings (making a total of five anointings during the meeting). In the evening about one hundred and twenty members surrounded the Lord's table,—the first love feast ever held in Greensburg. The large audience that gathered viewed the scene with the greatest respect and reverence.

The two important factors in this meeting were the doctrinal preaching and the efficient singing. Eld. Cassady preached thirty-two strong sermons, the greater part of which were doctrinal. The steps into the "kingdom," the ordinances of the "kingdom," and the duties of Christ's people were clearly shown, while modern evils were denounced with emphasis. Bro. Chas. M. Blough, of the Roxbury congregation, Johnstown, Pa., led the singing. He is an efficient leader, can get good results from the congregation, and can cause the expression of a hymn to wield an influence upon the listener. At present, arrangements are being made for a singing class which Bro. Blough will instruct.

We now have a membership of ninety-eight. We are very grateful to God for the way he has blessed us, and we ask the prayers of all of his people that the good work may continue to grow. M. J. Brougher.

126 Washington St., Greensburg, Pa.

WAYSIDE GLEANINGS.

We closed our meetings at Independence, Kans., Feb. 25. I was entertained in the Christian home of Eld. W. H. Miller and his wife. Bro. Miller's aged parents are sharing the comforts of his home, and it was a beautiful sight to see Eld. W. H. Miller wheeling his dear, helpless mother four or five blocks to the house of praise. After seeing this and other tokens of filial love, manifested toward these aged soldiers of the cross, I could well believe the statement made by Mother Miller that her son, W. H., had never given her a cross word in his life.

I was much impressed with the sacrifice for the cause of our blessed Master that Brother and Sister Miller are making. I wonder how some of our brethren of means can hoard their multiplied thousands of dollars, and allow such loyal members to bear so much of the burden alone.

While on my way to Columbus, Kans., a very intelligent young lady, when she learned, incidentally, that I belonged to the Church of the Brethren, stated that her grandmother lived and died a member of the Brethren church, and if she could be as good a woman as her sainted ancestor, she, too, would join our church. How a noble example, like that of Abel, although dead, yet speaketh! When the clouds of life's battles are all cleared away and "and roll is called up yonder," some of the most star-bedecked crowns will sparkle upon our mothers in Israel. You can not do too much for your faithful wife or loving mother, while in the flesh. It is better to strew their path with flowers while they are living, than to lavish the costly blossoms upon their caskets and their graves.

In the vicinity of Columbus I visited my brother and sister in the flesh. A few months ago my brother lost his faithful son in a sad accident, in the Du Pont Powder Mills at Zurich, Kans. I held three meetings at the little town of Badger, and tried to console the bereaved parents, but, like Rachel of sacred story, they "would not be comforted, because he is not."

At St. Louis I made a short visit with my sister and her husband. He has been quite a lodge man, but his enthusiasm is abating somewhat. He asked why we objected to our brethren affiliating with the lodges, as lodge officers read the Bible and always open with prayer. Of course, I gave him my reasons. He volunteered to tell me that one of their favorite pastimes was beer drinking. Then he gave me this narrative: At one time he belonged to the United Workmen, Modern Woodmen, and the Knights of Pythias, but as he had to work for a living they "froze" him out of the two former ones. He aimed, however, to stick to the latter at all hazards, even if it did deplete his small bank account. He is on the shady side of threescore and five, and to give up now would be to lose nearly all of his money paid in.

He also told of an interview he had with a Modern Woodman not long since, who spent all of his time in organizing woodcraft lodges and soliciting recruits for the same. When he told the above agent that he had quit the Modern Woodman lodge, the organizer slapped him on the shoulder and said that was sensible. When the agent was asked why he would say that and still hold to his membership with the lodge, he replied that it was to his advantage, as he was getting a good salary for his work. He concluded by saying that young men were foolish for uniting with them, as they were getting "shaky" and he was very doubtful if the young men of today would realize anything from their investments. I do not consider that the above case is an isolated one, or that it has been overdrawn, either. My brother-in-law said that nearly all of the fraternal societies were doubling their assessment and thereby "freezing out" their poorer members.

I am making my home with my daughter and family, Brother and Sister H. G. Albright, at Decatur, Ill. Eld. J. W. Lear has charge of the work here and seems to be the right man for the place. I aim to respond to such evangelistic calls as may come to me, and would also assist in the regular services anywhere I am needed in this District, if the necessary arrangements can be made. Until further notice my address will remain here at Decatur. G. Nevinger.

Decatur, Ill., March 13.

MUSCATINE, IOWA.

Jan. 29 wife and I came to this place, to take up the work under the direction of the Mission Board of Middle Iowa. We found here, in and around the city, nearly thirty-five members. Some of these are very earnest, zealous workers. The church here was once more prosperous, but, on account of the strike of the "button union," together with others things, the membership has been decreased in number.

The attendance at Sunday-school and other services has been increasing during the last month. Our average attendance at Sunday-school for the month of February was thirty-five.

March 2 the members met in council. Our elder, Bro. W. E. West, of Ankeny, Iowa, was with us and presided over the meeting. Considerable business came before the meeting, but was disposed of very pleasantly. The Holy Spirit seemed to exercise the controlling power over the meeting.

Sunday-school officers were duly elected, with Bro. M. C. Wiestby as superintendent. The cradle roll and home departments were added to the school, with Sister Bessie Miller as superintendent of the cradle roll, and the writer superintendent of the home department.

Church officers were also elected for one year. Bro. West was retained as our elder. The other officers were reëlected, with the exception of church correspondent and agent for the Brethren Publishing House, which duties fell on the writer.

Reorganization of the Christian Workers' Meeting was also effected, with Sister Emily Wies, as president.

Bro. West remained with us over Sunday and gave us two well-fitting sermons. Brethren, pray for the work here! F. E. Miller.

406 Lowe Street, March 4.

FIRST DISTRICT OF WEST VIRGINIA.

The Annual Educational, Sunday-school, Missionary and District Meetings of the First District of Virginia, will be held in the Johnsville church, Montgomery County, Virginia, April 17-19.

The elders of the District will meet at the church, for the purpose of organizing and preparing business for District Meeting, April 17, 2:30 P. M.

At 7:30 P. M. a sermon will be preached by Bro. C. E. Eller.

Subject: The Ministry of Reconciliation.

EDUCATIONAL MEETING.

Thursday, April 18, 9:30 A. M.

J. A. Dove, Moderator.

1. Educational Possibilities.—T. S. Moherman. Fifteen minutes; General Discussion, ten minutes.

2. How Can the College Best Serve the Church? (a) In attaining to a Higher Standard of Christian Character in Her Membership.—J. W. Rogers. Fifteen minutes; Discussion, ten minutes. (b) In Promoting Our Distinctive Church Principles.—J. H. Garst. Fifteen minutes; Discussion, ten minutes.

3. How Can the Churches of the District Assist the School Most in Maintaining Courses of Study That Will Provide for Such Intellectual Training as Is Offered by Well-equipped Non-sectarian Schools and at the Same Time Develop the Highest Standard of Morality and Christianity?—P. S. Miller. Fifteen minutes; Discussion, ten minutes.

4. The Need of Special Bible Schools and How Can We Create a Greater Demand and Interest for Them?—Joseph Bowman. Fifteen minutes; Discussion, ten minutes.

SUNDAY-SCHOOL AND TEMPERANCE PROGRAM.

Thursday, April 18, 1:00 P. M.

Wm. Elgin, Moderator.

1. The Sunday-school a Missionary Factor.—J. T. Layman. Ten minutes; Discussion, five minutes.

2. The Teacher: (a) His Preparation; (b) Responsibility.—J. F. Robinson. Ten minutes; Discussion, five minutes.

3. The Advantages of an Evergreen Sunday-school.—N. H. Garst. Ten minutes; Discussion, five minutes.

4. How Can We Raise the Moral and Spiritual Standing of Our Boys and Girls?—Wyatt Reed. Ten minutes; Discussion, five minutes.

5. Child's Nature—How to Direct It.—D. P. Hylton. Ten minutes; Discussion, five minutes.

6. Individual Responsibility in the Temperance Movement.—Riley Peters. Ten minutes; Discussion, five minutes.

7. The Temperance Problem as It Relates to the Sunday-school.—L. M. Weddle. Ten minutes; Discussion, five minutes.

3:45 P. M. The Delegates sent to District Meeting by the several churches of the District will meet the Committee on Credentials.

MISSIONARY MEETING.

Thursday Evening, April 18, 7:30 P. M.

S. M. Ikenberry, Moderator.

Missionary Address, by Secretary of District Mission Board. Subject: "Our Duty to the Unsaved." Missionary Offering.

DISTRICT MEETING.

Friday Morning, April 19, 9:00 A. M.

All parties going by rail from the East should arrange to take the train leaving Roanoke for the West on the Virginia road at 7:25 A. M., on Wednesday, April 17, and stop off at Ellett. All parties from the West will also come on the Virginia on Wednesday, arriving at Ellett about 5:00 P. M. Arrangements will be made to meet and convey those arriving on these trains to the place of meeting. In order to make sure of conveyance, don't fail to notify John Shepherd, R. F. D. 1, Catawba, Virginia, on or before April 5.

Committee, W. H. Naff, C. S. Ikenberry, D. N. Eller.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Allaman-Metzger.—By the undersigned, at the home of the bride's parents, Cerro Gordo, Ill., March 7, 1912, Bro. Noah H. Allaman and Sister Minerva M. Metzger.—David M. Adams, Cerro Gordo, Ill.

Goff-Lilly.—By the undersigned, in the Kaskaskia church, Ill. [date not given by writer], Bro. Granville Goff and Sister Mary Lilly.—D. T. Wagner, Beecher City, Ill., March 10, 1912.

Lichty-Blough.—By the undersigned, at his home, at Falls City, Nebr., March 10, 1912, Bro. Robert Lichty and Miss Lillian Blough, both of Waterloo, Iowa.—W. W. Blough, Falls City, Nebr.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Badsky, Sister Mary, nee Beard, born Oct. 29, 1826, at Gross Hessen Darmstadt, on the Rhine, near Frankfort, Germany, died Feb. 27, 1912, after an illness of ten weeks. She came to America in a sailing vessel when she was six years old. Her parents located at Baltimore, Md. A short time afterward they moved to Franklin, Va., where she was married, at the age of sixteen, to Frederick Badsky, of Hanover, Germany. In 1852 they emigrated to Wabash County, Ind., and in 1866 to Douglas County, Kans., where she has since lived. Five sons and five daughters were born to this union. Seven of them are living. At an early age she became a member of the Church of the Brethren, and has persistently clung to the faith all her life. Services at the Washington Creek (Kansas) churchhouse, seventeen miles from Lawrence. Interment in the Collier cemetery. Bro. I. L. Hoover, of Overbrook, Kans., conducted the services, assisted by Bro. L. H. Root, of Lawrence. Although grandma was getting to be very old, she was an extremely patient sufferer. She was a patient, yet aggressive, follower of Christ.—Lola Root, Lawrence, Kans.

Beasecker, Sister Martha, born in Erie County, Pa., in 1835, died March 18, 1912, at the home of her daughter, Mrs. Samuel Hartzog, of South Bend, Ind., aged 75 years, 4 months and 6 days. She was a member of the Church of the Brethren for many years. Her husband, Samuel Beasecker, preceded her in death June 6, 1888. Five children survive her. Services in the Goshen City church by her pastor, Bro. Walter Warstler. —Mrs. Edith Warstler, 126 Wilson Avenue, Goshen, Ind.

Brightbill, Sister Susan, nee Eisenhauer, wife of Adam Brightbill, died at her home near Hamlin, Lebanon Co., Pa., Feb. 24, 1912, aged 67 years and 3 months. She was married Aug. 20, 1860. This union was blessed with six sons and two daughters. All of them survive her. Sister Brightbill was a true and devoted mother, and a faithful member of the Brethren church for many years. Services by Bro. Amos Kuhns, of Union Deposit, Pa., at the Union meetinghouse. Interment in the family vault. Text, 1 Thess. 4: 13-18.—Henry M. Frantz, Myerstown, Pa.

Brower, Sister Annie, daughter of Eld. John and Elizabeth Brower, born in Augusta County, Va., March 9, 1852, died at her home, near Navarre Kans., Feb. 24, 1912, of cancer, aged 59 years, 11 months and 15 days. Her parents and two sisters preceded her in death. She united with the Church of the Brethren while young, and ever remained faithful. She leaves five sisters. Services by the home ministers.—Benj. Forney, Navarre, Kans.

Brower, Bro. Enoch, born in Preble County, Ohio, Feb. 27, 1822, died at the home of his son, Laban, March 11, 1912, aged 90 years and 13 days. He was united in marriage to Margaret Dillmon April 1, 1843. In June, 1844, he and his companion united with the Church of the Brethren. He was a faithful Christian, a loving father and husband, and was respected by all who knew him. His wife and two sons survive him. Text, Rev. 14: 13. Interment in the Mound Hill cemetery. Services by the writer at the home, assisted by Bro. B. F. Petry.—J. F. Deaton, R. D. 10, Eaton, Ohio.

Bushong, Barbara Catharine, born in Hancock County, Ohio, near Williamstown, May 24, 1837, died at the home of Brother and Sister William Tombaugh March 10, 1912, aged 74 years, 9 months and 16 days. At the age of seventeen months she was left without a mother, but a kind aunt took her into her home, where she received the best of training and care. Eight years ago she made her home with Brother and Sister Tombaugh, living with them until the time of her death. Fifty years ago she identified herself with the Church of the Brethren. She was always an earnest Christian, interested in the welfare of her church, and the salvation of souls. Services at the Eagle Creek church by her home ministers, E. Bosserman, J. R. Spacht and J. J. Anglemyer.—Jesse J. Anglemyer, Williamstown, Ohio.

Calvert, Sister Susan, nee Couser, born in Ohio, Dec. 14, 1854, died at her home near Holtville, Cal., aged 57 years, 9 months and 2 days. She was married to Bro. W. Q. Calvert Jan. 30, 1872. Eleven children were born to this union. Two died in infancy, and one son later on. She had weakness of the heart for four years. In December, 1911, she took a cold, which seemed to settle on her lungs. Sister Calvert was a professed follower of Jesus from childhood, and united with the Church of the Brethren in May, 1872. She suffered much during her last illness, but never murmured. Some time ago she called for the elders and was anointed. Her husband, four sons and four daughters survive her. Services in the Imperial church by the writer. Text, Rev. 14: 13. Services were also held in the Inglewood church by Brethren Isaac and W. J. Thomas, assisted by others. Interment in the Inglewood cemetery.—C. E. Gillett, Holtville, Cal.

Carmichel, Sister Sarah Ann, nee McFarlin, born Oct. 20, 1832, near Clarksville, Ohio, died Feb. 25, 1912, at Washburn, Ill., at the home of her sister, Martha Brann, aged 79 years, 4 months and 5 days. In 1852 she was united in marriage to John S. Davis, who died Jan. 25, 1871. To this union seven sons and two daughters were born. Later she was married to Bro. Hardin Carmichel. He preceded her to the grave Oct. 28, 1909. She leaves two sons, one sister and one brother. She was a member of the Brethren church for many years, and was ever ready to do her duty to the church as a true follower of Christ. Services at the Presbyterian church, Washburn, Ill., by the writer. Text, Rev. 7: 14.—D. E. Eshelman, Low Point, Ill.

Earnst, Rebecca, died at the home of her son-in-law, Bro. Matthias Grimm, of Berwick township, near Abbottstown, Pa., Feb. 20, 1912, aged 94 years, 6 months and 19 days. Having accidentally broken her thigh bone, the shock was too great for her age, and caused her death. She was a member of the Lutheran church. Interment at the Mummert meetinghouse. Services by Rev. Frederick Sternot (Lutheran) and Eld. C. L. Baker.—Nellie I. Baker, East Berlin, Pa.

Evers, Sister Mary C., widow of Bro. Samuel Evers, died of

paralysis March 2, 1912, in the bounds of the Beaver Creek congregation, Rockingham Co., Va., aged 48 years, 6 months and 1 day. She was sick about a week, during which time she was anointed. She was a member of the Church of the Brethren for a number of years. She was a daughter of Bro. Daniel and Sister Caroline Craun. One daughter, one son, four brothers and four sisters survive her. Services at Beaver Creek by Brethren A. S. Thomas and M. B. Miller.—Nannie J. Miller, Bridgewater, Va.

Funk, Christopher, born June 3, 1854, in Kosciusco County, Ind., died very suddenly in the bounds of the Okaw congregation, Ill., March 8, 1912, aged 57 years, 9 months and 5 days. He was united in marriage to Betsy I. Veech Jan. 31, 1884. To this union one son was born, who lives near Oakley, Ill. He also leaves three sisters. Mr. Funk was visiting at the home of his uncle, near Hammond, Ill., where he died. Services at the Brethren church, at La Place, by the writer. Text, John 19: 30; Rom. 14: 12; Rom. 2: 6. Interment in the La Place cemetery.—Geo. W. Miller, Cerro Gordo, Ill.

Glick, Bro. Minor S., son of Bro. A. B. and Sister Bettie Glick, died of pneumonia, March 2, 1912, in Washington, D. C., aged 27 years, 2 months and 25 days. He was born in Rockingham County, Va., but had been in Washington several years, while employed in the United States mail service. His body was brought to the home of his father and buried at Beaver Creek. He was a member of the Brethren church since his boyhood. He is survived by his wife and baby, his father, three sisters and one brother. This is the third death in the family within the last six months. Services by Brethren A. S. Thomas and M. J. Miller.—Nannie J. Miller, Bridgewater, Va.

Gushwa, Sister Ellen, born in Richland County, Ohio, Nov. 8, 1833, died in the bounds of the Pine Creek church, at the home of her daughter, Mrs. Dan Steel, near North Liberty, Ind., Feb. 28, 1912, aged 78 years, 3 months and 20 days. Nov. 14, 1866, she was united in marriage to John Gushwa, who preceded her in death. She is survived by one daughter, three sons, two stepdaughters and one stepson. Sister Gushwa was a faithful member of the Church of the Brethren for many years. Services in the Pine Creek congregation, East house, by Eld. Jacob Hildebrand. Interment in the Fair cemetery. Text, 2 Cor. 5: 1.—M. S. Morris, R. D. 1, Walkerton, Ind.

Hahn, Bro. Adam, born in Hoshfelt, Germany, Nov. 12, 1837, died March 11, 1912, aged 74 years, 2 months and 29 days. Bro. Hahn came to America in 1851 and located in Grantsville, Md., but at the time of his death resided at Meyersdale, Pa. He was united in marriage to Sarah Griffith March 29, 1860. To this union one son and one daughter were born. He was baptized in 1866. One daughter preceded him in death sixteen years ago. His wife and one son survive him. Services at the church by Bro. D. K. Clapper. Bro. Hahn selected Rom. 14: 8 for his funeral text. Interment in the Union cemetery.—Ellen Mae Fike, Meyersdale, Pa.

Helmick, Bro. Abraham B., born Feb. 15, 1842, in Pendleton County, W. Va., died March 10, 1912, of paralysis, aged 70 years and 24 days. He died at his home in Tucker County at Sugar Lands. He was married to Catherine Mullenix, who preceded him thirty-five years ago. To this union were born one daughter and three sons. One son preceded him in infancy. He was then married to Prudence Ware, who preceded him twenty-three years ago. To this union were born two daughters and four sons. One son preceded him. He then married Ida Knapp. To this union were born five daughters and two sons. At the age of forty-three years he became a member of the Brethren church and was chosen to the office of deacon. He leaves a wife and fifteen children, one brother and one sister. Short services at the house. Services at the church by Elders Jonas Fike and Albert S. Arnold. Text, Rev. 14: 13. Interment at the home farm.—Lizzie B. Jennings, Thomas, W. Va.

Hockenberry, Bro. Job, died at his home in the bounds of the Arcadia congregation, Ind., March 14, 1912, aged 89 years, 3 months and 4 days. His wife and five children preceded him in death. Five children survive. He was a member of the Brethren church for about sixty-five years. Services in the Arcadia church by Bro. Joseph Spitzer. Interment in the cemetery near by.—Sarah Kinder, Arcadia, Ind.

Holsinger, Sarah K., daughter of Bro. H. R. and Sister Sallie Holsinger, died very suddenly of membranous croup Feb. 25, 1912, in the bounds of the Ridgely church, Caroline Co., Md., aged 8 years, 4 months and 8 days. Because of the nature of the disease, interment had to be private, in the Denton cemetery. Memorial services March 10 by the home ministers. Text, Rev. 21: 1.—Deborah King, Ridgely, Md.

Jacobs, James Edward, infant son of Bro. Oscar Jacobs and wife, died at his home near York, Pa., Feb. 24, 1912, aged 1 year, 2 months and 14 days. Interment near the Mummert meetinghouse. Services by Bro. S. S. Miller.—Nellie I. Baker, East Berlin, Pa.

Jones, Mrs. Ethel, born Dec. 21, 1879, in Ingam township, Franklin Co., Iowa, died in her home at the same place March 2, 1912, aged 33 years, 2 months and 10 days. She was sick only a few days. She was a good mother, a faithful wife, and a kind neighbor. She was the oldest daughter of Mr. and Mrs. W. C. Tucker. Her husband, six children, her parents, four sisters and six brothers survive her. One little daughter preceded her to the spirit world. She will be missed by all who knew her. Services in the Brethren church by the writer, assisted by J. R. Allen. Text, 2 Tim. 4: 6-8.—P. J. Sutter, Hampton, Iowa.

Joyce, Sister Katie, nee Wygant, wife of Eld. E. E. Joyce, born in Dunn County, Wis., Nov. 12, 1863, died March 11, 1912, aged 48 years, 3 months and 29 days. She was married to Bro. E. E. Joyce Nov. 22, 1880. To this union six sons and five daughters were born. Her husband, ten children, an aged mother, six brothers and two sisters survive her. She united with the Brethren church July 10, 1888, and lived a faithful member until death. She selected Psa. 23 as her funeral text. Services by the writer, assisted by Bro. A. Wampler. Interment in the Fredonia cemetery.—Andrew Neher, McCune, Kans.

King, Sister Amelia, daughter of Jacob and Judith King, born Feb. 21, 1845, died at the home of Francis King, near Rehrersburg, Pa., Feb. 13, 1912, aged 66 years, 11 months and 16 days. Sister King was a great sufferer for many years, being afflicted with cancer. She united with the church some time ago, and remained faithful until death. Services in the Ziegler house by Brethren E. M. Wenger and Jacob Meyer. Interment in the adjoining cemetery. Text, 2 Tim. 4: 7, 8.—Henry M. Frantz, Myerstown, Pa.

Lapp, Mary Ellen, daughter of Brother Oliver and Sister Maria Lapp, born Jan. 30, 1912, died March 4, 1912, aged 1 month and 4 days. Services by Bro. S. G. Nickey; assisted by Bro. H. A. Hoffert. Text, Mark 10: 13-17.—Katie E. Hoffert, Moorefield, Nebr.

Miller, Bro. John, born in Wayne County, Ohio, Oct. 3, 1827, died in Huntington City, Ind., March 7, 1912, aged 84 years, 5 months and 4 days. He was united in marriage to Sarah Seidner March 19, 1850. To this union eight sons and five daughters were born. His wife and three sons preceded him in death. In 1898 he was united in marriage to Mrs. Elizabeth S. Mishler. Early in life he was converted and united with the Evangelical Lutheran church, and later with the Winebrennarians (Church of God). After still further study and investigation, he united with the Church of the Brethren in 1879, in which faith he continued until death. During his late sickness he called for the elders of the church and was anointed, from which he seemed to receive much benefit. For some months he was in poor health, but only during the last eleven days of his life was he confined to his bed. He leaves a wife, ten children and one sister. Services in the Clear Creek church by Eld. J. H. Wright.—J. H. Neff, Huntington, Ind.

Murray, Sister Sarah, nee Bauders, wife of Eld. Jacob Murray, born May 22, 1836, in Westmoreland County, Pa., died March 2, 1912, of pneumonia, in the bounds of the Chippewa congregation, Wayne Co., Ohio. She was united in marriage to Jacob H. Murray May 3, 1857. To this union were born two sons and three daughters, all of whom, with her husband, survive her. She united with the Church of the Brethren in 1862, and remained a faithful member until death. Services by Bro. A. I. Heestand. Text, Mark 4: 35. Interment in the East Chippewa cemetery.—Florence Ebie, R. D. 1, Creston, Ohio.

Paul, Mattie, born in Virginia, Jan. 25, 1828, died at the Brethren Home, Greenville, Ohio, March 10, 1912, aged 84 years, 1 month and 15 days. She came here from the Wolf Creek congregation in 1903. She was blind for six or seven years, but was contented with her lot.—G. W. Minnich, Greenville, Ohio.

Petty, Bro. Isaac, born Aug. 4, 1832, died of a complication of diseases March 12, 1912, aged 79 years, 7 months and 8 days. He leaves eight sons and two daughters. Bro. Petty came to the Brethren from the Evangelical church about thirty years ago, and was ever faithful. About two weeks before his death he called for the anointing, which was administered. A few hours before his death, in a very weakened condition, he called for his Bible. Turning to Jeremiah, he read a portion of the first chapter, then, bowing his head, with his children about him, in fervent prayer, he bade them farewell and passed into the great beyond. Services at the Antioch house at Millersport, Ohio, by Eld. R. Wyatt. Interment in the cemetery near by.—Jesse D. Leckrone, Millersport, Ohio.

Puterbaugh, Bro. Aaron, son of Samuel and Elizabeth Puterbaugh, born in Cass County, Ind., Oct. 23, 1849, died at his residence near Onward, Ind., Feb. 21, 1912, aged 62 years, 3 months and 28 days. March 25, 1875, he was united in marriage to Catharine Shively. To this union four children were born, three of whom, with his wife, survive him. Bro. Puterbaugh had a stroke of paralysis about three years ago, but had, to some extent, regained his strength. While attending to some of the chores about his home, he was stricken with paralysis of the heart, and died suddenly. He was a member of the Church of the Brethren for about thirty-five years. His life was in harmony with his Christian profession. Services by Eld. Peter Houk, assisted by Rev. Roscoe Smith. Text, Job 7: 6; subject, "The Web of Life."—Martin H. Huffman, Onward, Ind.

Reynold, Bertha Ellen, died Feb. 22, 1912, at the home of her parents near Abbottstown, Pa., aged 17 years and 10 months. She leaves a husband and an infant son; also her parents and brothers and sisters. Interment at the Mummert meetinghouse, near East Berlin, Pa. Services by Eld. C. L. Baker and Bro. Henry Miller.—Nellie I. Baker, East Berlin, Pa.

Royer, Bro. Wm. H., died suddenly of acute stomach or bowel trouble, at his home in the bounds of the Meadow Branch congregation, Md., March 4, 1912, aged 51 years, 3 months and 6 days. His faith in his Savior and the church of his choice was warm and strong, and he attended services regularly. His first wife, Sister Cora, preceded him to the spirit world some years ago. This union was blessed with four daughters and two sons, all of whom are living. His second wife (Sister Bruce), their son and daughter, his parents, three sisters and four brothers, also survive him. Services in the Meadow Branch church by Eld. Uriah Bixler. Text, Luke 12: 40. Interment in the Meadow Branch cemetery.—W. E. Roop, Westminster, Md.

Scott, John Franklin, born in St. Clair County, Mo., Sept. 16, 1884, died at his home in Redlands, Cal., March 2, 1912, aged 37 years, 5 months and 16 days. He united with the church on Thanksgiving Day, 1911. He leaves a devoted companion and three little children, his father and two sisters. —Mary E. White, Redlands, Cal.

Stewart, Bro. Amos, born in Salem, Ind., March 10, 1845, died at Ida Grove, Iowa, March 1, 1912, aged 66 years, 11 months and 21 days. He was the youngest of a family of seven children, three of whom preceded him in death. Two brothers and one sister survive him. Bro. Stewart had made his home with his brother Frank, at Ida Grove, for some time before his death. He was afflicted with inflammatory rheumatism for a number of years, and for the past two years was confined to his bed, but bore it all very patiently. Bro. Stewart united with the Church of the Brethren about twenty years ago, and continued in the vineyard of the Master until he was called home. Services by Bro. H. H. Wingert. Text, 2 Cor. 5: 1. Interment in the Battle Creek cemetery.—Phœbe Fort, Kingsley, Iowa.

Stoner, Bro. Henry X., died Feb. 15, 1912, at his residence in this city, aged 64 years, 9 months and 23 days. He was ill of pneumonia about one week. He was the son of Andrew Stoner and was reared on a farm south of town. He was married in 1877, to Sister Elizabeth Burger. Besides his wife he leaves an aged mother-in-law, Sister Susan Burger, a sister of the late Eld. Jacob F. Oller; also a married daughter, and two sons at home. Bro. Stoner united with the church forty-seven years ago and was a faithful member. Services in the church by Bro. F. D. Anthony, assisted by Bro. H. M. Stover. Text, Prov. 12: 28.—D. B. Mentzer, Waynesboro, Pa.

Swoveland, Bro. Henry, born in Lancaster County, Pa., March 24, 1829, died Feb. 24, 1912, in the bounds of the Buck Creek congregation, Ind., aged 82 years and 11 months. At the age of seventeen he came with his parents to Indiana, and March 17, 1853, he was married to Sarah Yankey. To this union seven sons and four daughters were born. Three sons and one daughter preceded him in death. He leaves a faithful companion, four sons and three daughters; also one brother and three sisters. Bro. Swoveland and his companion united with the Church of the Brethren in 1879. Services by Elders Abraham Bowman and D. E. Bowman. Interment in the Mooreland cemetery.—Phebe E. Teeter, Mooreland, Ind.

Trimmer, Sister Celinda Barbara, daughter of the late Henry and Christiana (Leckrone) Weigle, of near New Oxford, Pa., born Sept. 17, 1840, in West Manchester Township, York Co., Pa., about four miles northwest of York City, died Jan. 6, 1912. She was the eldest of a family of six children, three of them preceding her in death. Sister Trimmer's ancestors were strict Lutherans, and it was a great sacrifice for her to break away from her early Christian teaching and her kindred, to unite with the Church of the Brethren. In 1859 she moved, with her parents, to Hamilton Township, Adams Co., Pa., two miles northwest of New Oxford, Pa., where they purchased a farm. April 23, 1861, she was married to William Trimmer, of near Gettysburg, Pa. They went to housekeeping on a small farm near his parents' home. Oct. 16, 1862, father was drafted to serve as a soldier in the Civil War. During his absence a little babe was born, which died a short time afterwards. In 1874 father united with the Brethren church. This caused mother to search and study the Scriptures more closely, and in August, 1875, while on her bed of affliction, she was taken from her bed to be baptized. She recovered from her sickness so speedily that she did not need to return to her bed, but was able, from that time forth, to attend to her household duties. Mother was a bright and intelligent woman. She could read the German, as well as the English language, exceptionally well. She read much in her Bible. Nov. 8, 1911, she was taken very ill with an attack of pneumonia, but had recovered, when immediately after this, she had a severe attack of catarrh of the stomach, which caused her death. She passed away very peacefully. She is survived by her husband, two sons and two daughters, one brother and one sister. She had selected her own funeral text and hymns, and desired that the home ministers do the preaching. Eld. Joseph A. Long, of York, Pa., officiated, using Job 16: 19 as his text. Interment in the Greenmount cemetery, York, Pa.—Emory P. Trimmer, Waynesboro, Pa.

MANCHESTER COLLEGE

Spring and Summer Normal.

Manchester College is fully equipped for Normal work. It is accredited by the State Board of Education. A complete Training School is located on the College grounds.

Courses in Professional and Common School review subjects. Classes in College subjects given during the summer. Also work in Bookkeeping, Stenography, Penmanship, Vocal Music, Drawing and Manual Training.



Here is a delightful summer school home. The environment is elevating. Expenses very moderate. Spring term opens March 4th; Mid-Spring term April 15th; Summer term May 27th. Each term continues twelve weeks.

For bulletins and particulars, address

MANCHESTER COLLEGE
North Manchester, Ind.

FLASHLIGHTS FROM REAL LIFE

BY JOHN T. DALE

Those who have read any of the author's other books will want to read this one. The sketches and incidents given are real flashlights thrown upon things which are worth revealing. The author in his preface says: "Some of the sketches are based on facts which have come within the personal knowledge of the author, others are founded on incidents which have come under the observation of others, but they are all typical of the ever-changing experiences and mutations of life, as the grand panorama of existence moves onward."

Following are a few subjects taken from the table of contents:

Advice to Young Men
The Boy Hero
Dangers of City Life
The Father's Example
The Gullible Girl
The Professor's Advice
Single and Married
The Smoker's Peril
The Young Lawyer's Downfall

The Book contains 205 pages. Bound in cloth.

Price, postpaid, 75c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

CHURCH MANUAL

By H. B. Brumbaugh.

This work contains the declaration of faith, parliamentary rulings, burial services, and treats on taking the oath, temperance, nonconformity to the world, and other subjects; in fact it will be found very helpful in many ways to all.

Elders, pastors, deacons, Sunday-school workers and lay members should have a copy for handy reference.

Bound in limp cloth. **64 pages.**

Price, ...15 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
The Basis of Union, ... 201
Family Pride (G. M.), ... 201
Rewards (H. B. B.), ... 201
The Temperance Conflict, ... 202
Criticising One's Own Church, ... 202
Forms of Bequests, ... 202
Neglecting the Poor, ... 202
Efficient Delegates, ... 202
Looking for a Place to Baptize, ... 202

Essays,—
Some Objections to Feet-washing Answered. By B. E. Kesler, ... 194
A Peculiar Famine. By A. G. Crosswhite, ... 194
Origen. By D. Hays, ... 194
Drastic Action in Adornment. By G. L. Wine, ... 195
Posture in Prayer. By James M. Moore, ... 195
The Kingdom of God. By C. D. Hylton, ... 196
The New China. By J. Homer Bright, ... 196
Notes from Ankleshvar, India. By J. M. Blough, ... 196
Prayer. By Geo. L. Studebaker, ... 197

The Round Table,—
"Render Therefore to All Their Dues." Rom. 13: 7.—Flora E. Teague. More Bishops.—Wilbur Stover. Locked Out of Church.—Nettie C. Weybright. The South as a Mission Field.—J. L. Guthrie, ... 198

Home and Family,—
At the Ford of Jabbok.—Elizabeth D. Rosenberger, .. 199

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 4, 5, Northern District of Virginia, Woodstock congregation, Valley Pike house.
April 10, 8 am, Western Pennsylvania, Middle Creek church, at Somerset.
April 10, Southern Pennsylvania, at the Waynesboro church.
April 16, 7:30 pm, Middle Pennsylvania, Raven Run congregation.
April 17, 18, Middle Maryland, at Brownsville.
April 18, 8 am, Idaho and Western Montana, Payette Valley church, Idaho.
April 18, 19, Second District of Virginia, Sangerville.
April 19, First District of Virginia, Johnsville church.
April 19, Northwestern Ohio, at Bellefontaine.
April 23, 8 am, Southern Ohio, Ludlow and Painter Creek congregations, Pittsburg house, four miles east of Arcanum.
April 24, 25, Eastern Pennsylvania, Big Swatara church, at Hanoverdale.

LOVE FEASTS.

California.
April 27, 2 pm, Oak Grove.
May 26, South Los Angeles.

Idaho.
May 19, Twin Falls.

Illinois.
May 18, 19, 6 pm, Hickory Grove.
May 19, 6:30 pm, Milledgeville.
May 19, 6:15 pm, Dixon.
May 25, 6 pm, Franklin Grove.
May 28, 10 am, Astoria.

Indiana.
April 27, 10 am, English Prairie.
April 27, 5 pm, Nettle Creek, one and one-fourth miles west of Hagerstown.
May 4, 5:30 pm, Anderson.
May 4, 6 pm, Spring Creek.
May 4, 5, 3 pm, Pleasant Hill.
May 4, New Salem.
May 13, Manchester.
May 18, 6 pm, Arcadia.
May 18, 19, 2 pm, Beaver.
May 18, 6 pm, Laporte.
May 18, 6:30 pm, Portland.
May 18, 6 pm, Beech Grove.
May 18, 7 pm, Buck Creek.
May 18, 7 pm, Walnut.
May 23, 6 pm, Salamonie.
May 24, Bremen.
May 25, 6:30 pm, Upper Fall Creek, two and one-half miles east of Middletown.
May 25, Windfall.
May 25, 4 pm, White.
May 25, 6 pm, Goshen (West Side).
May 25, Springfield.
May 25, 6 pm, Mississinewa.
May 26, 6:30 pm, Summitville.
May 29, Baugo.
May 29, 4 pm, Pipe Creek.

Iowa.
May 18, 6 pm, Prairie City.
May 18, Coon River.
May 18, 19, 11 am, Garrison.
May 19, Des Moines City.
May 25, 4 pm, English River.
May 25, 26, 10 am, Dry Creek.
May 25, Brooklyn.
May 25, Panther Creek.
May 25, Osceola.
May 28, 29, 2:30 pm, Dallas Center.

Kansas.
April 21, Parsons.
April 27, 6:30 pm, St. John.
April 27, Victor.
May 4, 6 pm, Bloom.
May 19, Conway Springs (or Slate Creek).
May 20, Salem, at Nickerson.

Maryland.
May 5, Denton.
May 18, 2 pm, Pipe Creek.
May 18, 1:30 pm, Bush Creek.
May 19, Baltimore (Fulton Avenue).
May 25, 2 pm, Meadow Branch.
May 25, 1:30 pm, Brownsville.

Michigan.
May 11, 10:30 am, Thornapple, East house.
May 18, 6:30 pm, Woodland.
May 25, 3 pm, Lake View.

Missouri.
May 18, 2 pm, Rockingham.

Nebraska.
April 5, 2:30 pm, Arcadia, four and one-half miles northeast of Arcadia.
April 8, 7:30 pm, Omaha Mission, Twenty-second and Seward streets.
May 18, 6 pm, Silver Lake.
May 26, Lincoln.

New York.
April 7, 4 pm, Brooklyn, 354 Sixtieth Street.

Ohio.
April 14, 5 pm, Lexington.
May 4, 4 pm, Eversole, Wolf Creek house.
May 11, 2 pm, Middle District.
May 11, 10 am, Swan Creek.
May 12, 6 pm, Landessville.
May 18, 4 pm, Bear Creek.
May 18, 10 am, Eagle Creek.
May 18, 3 pm, Donnels Creek, New Carlisle house.
May 25, 7 pm, Logan.
May 25, 2 pm, Oakland.
May 25, 10 am, Hickory Grove.
May 25, 5 pm, Beech Grove.

Oklahoma.
April 27, 4 pm, Monitor.
May 18, 5 pm, Big Creek.
May 25, 5 pm, Paradise Prairie.

Pennsylvania.
April 21, 4 pm, York.
April 27, 3:30 pm, Clear.
April 27, 4 pm, Pleasant Hill, Pleasant Hill house.
April 29, 30, 10 am, West Greentree, at Greentree house.
May 2, 3, 10 am, Little Swatara, Meyer's house.
May 3, 4 pm, Dunning's Creek, New Paris church.
May 4, 2 pm, Indian Creek, Montgomery County.
May 5, Red Bank.
May 5, 6 pm, Clover Creek.
May 15, 16, 10 am, Mountville, East Petersburg house.
May 18, Mingo, Mingo house.
May 19, 6 pm, New Enterprise.
May 21, 9:30 am, Spring Grove.
May 22, 23, 9:30 am, Springville, Mohler house.
May 22, 23, 1:30 pm, Fairview, Fairview house.
May 23, 24, 9:30 am, Conestoga, Bird-in-Hand house.
May 23, 24, 10 am, Big Swatara, at Hanoverdale.
May 25, 4 pm, Woodbury.
May 25, Carson Valley.
May 25, 26, Upper Canowago, Mummert house.
May 25, 10 am, Falling Spring, Hade house.
May 25, Mechanic Grove, Grove house.
May 26, Plum Creek.
May 26, Yellow Creek.
May 28, 29, 9:30 am, Chiques, Chiques house.

Tennessee.
May 4, 3 pm, French Broad.

Virginia.
May 11, Woodstock.
May 11, Middle River.
May 11, 4 pm, Nokesville, Valley church.
May 18, 4 pm, Midland, Midland house.
May 18, Brick.
May 18, 3 pm, Lebanon.
May 18, 4:30 pm, Elk Run, Moscow house.

Washington.
April 13, Tacoma.
April 27, 6 pm, North Yakima.
May 11, Sunnyside.

West Virginia.
May 11, 12, Spruce Run.

EASTER SUPPLIES

Easter Post Cards

706.—The cards in this series are embossed on a very pretty colored background with flowers and varicolored eggs as ornaments. On four of the designs the young chick is represented as just having come out of the shell. On the other two a number of little chicks are playing with a stalk of grain. **Per pack of six cards, all different, 10c; three packs for 25c**

707.—This series is somewhat similar to No. 706. Instead of the broken egg-shell various kinds of flowers are more prominent in this one. There are some very unique designs in this series making exceedingly attractive post cards. **Per pack of six cards all different 10c; three packs for 25c**

8083.—A handsome postal in colors. Printed in many colors on a green metallic finish card. A little chick is standing on or near an egg shell. Assorted designs of violets, forget-me-nots, daisies and clovers. Each card with Easter greeting in white. **Per pack of 4 cards, assorted designs, 10c**

9006.—An attractive card. Unique designs consisting of brightly colored Easter eggs, rabbits, etc., interspersed with trees and plants. Four very pretty designs, absolutely new. **Per pack of 4 cards, assorted, 10c**

No. E26.—Easter Greeting cards printed on purple background, very heavily embossed. Exceedingly pleasing designs. Make an exquisite remembrance card. **Per pack of six, all different, 10c; three packs, 25c**

114.—Sunken panel. An Easter card that will please. The colorings being white, green and purple. The designs are very appropriate for Easter, showing a gilt cross and Easter Lilies with Scripture verses or Rock of Ages and the light breaking through the clouds with the Lord's Prayer. Five designs. May be used as a postal. **Per pack of 6 cards, 10c; for two packs 15c**

556.—A handsome blue tinted card. Heavily embossed, with fine coloring and a pretty egg-shaped bangle, in the center of which is a beautiful landscape. Sprays of forget-me-nots, violets and lilies. A post card in four designs. **Per pack of 4 cards, ... 10c**

1161.—A very pretty series. Absolutely new. A large white or blue cross is entwined with passion flowers or Easter lilies. A very pretty landscape or an open book is pictured in the center of the cross. Easter greeting on each card. Embossed post card in 6 designs. **Per pack of 6 cards, 6 designs, 15c; two packs 25c**

8079.—Floral beauty. An artistic border of white on a green metallic background. A profusion of violets, lilies and leaves. An appropriate Easter greeting printed in white on each card. Size 3⅝ by 5½ inches. Three designs. **Per pack of 4 cards, assorted, 10c**

1300.—Floral cross Easter greetings. Silver background, with a book containing appropriate greetings, surrounded with a cross made of flowers and other loose flowers. The greetings are in form of a short poem. **Per pack of 5 cards, three designs, 10c; three packs for 25c**

711.—The distinguishing feature of these cards is a silver cross. The cross is surrounded by heaps of beautiful flowers of different sorts. The cards have borders of various tints, also contain suggestive Easter greetings. **Per pack of five cards, all different, 10c; three packs for 25c**

712.—Similar to No. 711. However, the flowers are not of the same variety, and there are different greetings. These cards are very desirable and will be much appreciated as an Easter remembrance. **Per pack of five cards, 10c; three packs for 25c**

No. 1289.—On a silver panel is a bouquet of flowers. Behind the panel, and partly hidden is a cross, of different tints. The borders of the cards are festooned and draped with silver cords, while below is the Easter greeting, artistically lettered. **Per pack of six, three designs, 10c; three packs for 25c**

No. 1292.—A cross also forms the background for this series. Bunches of flowers and the cross are arranged neatly together. The body of the cross is colored, while it is edged with silver. Card is white. **Per pack of six, three designs, 10c; three packs for 25c**

No. 1296.—The body of these cards is a delicate tint of purple, with a silver border. A white cross is dimly outlined and embossed in the card. Most prominent is a spray of Easter flowers, some entirely open, some only buds. Greetings in silver or white. **Per pack of six, two designs, 10c; three packs for 25c**

1287.—Basket of flowers and cross. This series is somewhat similar to No. 1300, except that the body of the card is white, and the cross is of a different pattern. A basket of beautiful flowers stands in front of the cross, and two short Easter wishes accompany the picture. Three varieties. **Per pack of 5 cards, 10c; three packs for 25c**

7715.—Silver crosses. Printed on a dark green card with a silver border. In the center of each card is a silver cross entwined with violets. An embossed postal. Easter greeting on each card. Six designs. **Per pack of 6 cards, assorted, 15c**

1298.—Eggs and chrysanthemums. There are three designs in this series. In the first are seen two eggs in a bed of chrysanthemums; in the second, a little chick is just peeping out of one of the eggs; and in the third, the chick is entirely out and the egg lies broken in the bed of flowers. Accompanied with fitting greetings. **Per pack of five, 10c; three packs for 25c**

Easter Cards

276.—Easter crosses. A cross-shaped Easter card. Two very beautiful designs. Handsomely printed with an embossed border in gold. Texts: "Rejoice in the Lord," and "He is Risen." Size, 4x6 inches. **Per pack of 2 cards, 10c; three packs, 25c**

1153.—Four elegant designs of Easter cards in many colors, heavily embossed, showing a wreath of flowers. At the bottom is a chick just peeping from a colored egg. Easter greeting in red. A card that will please the children. **Per pack of 4 cards, 4 designs, 10c; three packs, 25c**

3131.—Vase and egg basket. A four-variety series, printed on a white card. Each variety contains a basket, filled with colored eggs. Back of this stands a tall vase of colored glass, displaying from the top of it a beautiful bouquet of flowers. These flowers are of different varieties. A very handsome and appropriate Easter card. **Per pack of 5 cards, 10c; three packs for 25c**

3130.—The golden egg. A tinted card, containing a gilt egg, standing on end. Within this egg, looking out from the broken shell, stands a little boy or girl, surrounded by beautiful flowers, and displaying a handsome bouquet. In front of the child are an egg and a chick. **Per pack of 6 cards, 4 varieties, 10c; three packs for 25c**

7580.—Egg-shaped card. Each card contains the face of a bright-eyed, red-cheeked little girl, wreathed in beautiful flowers. Each card a different tint. The card represents the egg and the little girl looking out through the broken shell. **Per pack of 6 cards, all different, 10c; three packs for 25c**

3136.—Lambs, chicks and eggs. White card with silver border and decorations. Something quite unique. On each card are represented lambs, chicks and eggs. Each variety shows the lambs and chicks, assuming different attitudes toward one another, being apparently engaged in conversation. **Per pack of 6 cards, all different, 10c; three packs for 25c**

3135.—Chickens, chicks, boys and girls. A tinted card, with gilt border. In one the little girl, rooster, hen and chicks are singing from a book; in a second, the rooster steps proudly around with the little chicks, the little boy getting away with his pockets full of eggs; in a third, the little girl puts a cap on the rooster's head, and in the fourth the little boy coming with his egg basket to gather the eggs, finds the big rooster guarding the door. **Per pack of five cards, four designs, 10c; three packs for 25c**

8727.—Rabbits and eggs. White rabbits are playing around different colored eggs. The cards are also decorated with grass and lilies of the valley. Lithographed on grey background, with a silver border. Size, 3½x4½ inches. **Per pack of 6, three designs, 10c; three packs for 25c**

7577.—A series of four designs, ten cards in a pack. All are embossed in colors on a background of silver. The main feature is a group of chickens, both large and small, and overhead is a wreath of violets, asters, etc. They are regular post card size, and can be used as such if desired. **Per pack 10c**

3134.—These are white cards, with gold border. They are lithographed and embossed. Three chicks in a broken egg shell surrounded by branches of pussy willow. Quite unique. **Per pack of 5, four designs, 10c; three packs for 25c**

3133.—Four designs in this series, consisting of chicks, rabbits, eggs and an egg basket. The top of the card is festooned with red and blue flowers. The picture is inclosed in a silver circle, and a short greeting is at the bottom. **Per pack of five, 10c; three packs for 25c**

67.—An exceptionally fine series of six designs, three of them showing the mother hen in the midst of her brood of newly born chicks; in the other three the chicks are represented as being without the mother among the broken egg-shells. The pictures are printed on fine cards, in colors. On the face of each card is printed an appropriate Scripture text, making them not only handsome but highly suggestive. Size, 3x6 inches. Ten in a pack. **Per pack 10c**

Easter Folders



No. 833.

833.—Contains a beautiful landscape on the cover outside. Underneath is a stem of flowers. Around the landscape is a silver border. On the inside are four lines of poetry. Each folder comes in an envelope. **Each 5c**



No. 850.

850.—This is another very artistic folder, in white, silver, green and purple. The colors are delicately shaded. Embossed and printed on stiff cardboard. Some author contributes a few lines to the inside. Each one is enclosed in an envelope for mailing. **Each 5c**

Easter Booklets

744.—A dainty little booklet, size about 2x6 inches, embossed and with carved edges. On the front cover is a cross wreathed in flowers. On the first page are greetings with place for the name of the sender. Inside is a short poem, expressing the sentiment of the Eastertide. Each booklet tied with a silk cord and inserted in an envelope. **Each, 10c; three for 25c**

681.—This is one of the prettiest articles we have in our Easter line. The front cover contains two lines of the words and music of a well-known Easter song, surrounded by a purple border and flowers. The inside contains greetings and an excerpt from some famous poet. The quality of paper used for this booklet is above the ordinary. It is tied with a purple silk ribbon. Each one is placed in an envelope. **Each 15c**

744.—An attractive booklet of four pages, with cover embossed and with fancy edges. A golden cross with flowers decorates the front cover. A place inside for the name of the sender, also a short poem. Tied with a silk cord. **Each, 10c**

4995.—An eight page booklet, besides covers, on heavy glazed paper, entitled "A Holy Easter." Consists of a beautiful poem, interspersed with flowers and one full-page engraving, an angel carrying white flowers. On the front cover is a cross with two angel heads. The booklet is tied with a silk lavender ribbon. Size, 3 x 5 inches. **Each, 15c**

4619.—Another very pretty booklet entitled "The Lord Is Risen Indeed," somewhat similar to No. 4995. The prevailing color is purple. The front page contains a purple cross in front of which is a spray of lilies of the valley. Eight pages besides covers, tied with silk ribbon. **Each, 15c**

2400.—On the first page of cover is an oval shaped picture of a large church and two small houses. At the top are two bunches of white flowers. The surface of the front cover is roughened. The title of the poem is "Easter Peace." Two of the inside pages are devoted to artistic decorations. Eight pages, tied with silk cord. **Each, 15c**

7437.—An Easter sunburst. An elegant Easter booklet tied with a silk cord. Front cover has effect of a framed picture, with the frame outlined in gilt, highly embossed. In the center are beautiful sprays of violets in natural colors. Embossed cross of gold. Inside pages are illustrated. An appropriate Easter Poem on inside. Size, 4¼ x 6½ inches. Each in separate box. Eight pages. **25c**

7442.—Easter hope. A magnificent cut edge booklet of eight pages and cover. Tied with a silk cord. Front cover is of dark gray cardboard, mounted thereon is a pretty floral design of crocuses, printed on delicately tinted green cardboard. Lettering in silver. Gilt edges. Size, 4¼ x 6½ inches. Each in separate box. **25c**

BRETHREN PUBLISHING HOUSE, :-: Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51.) Elgin, Ill., April 6, 1912. No. 14.

AROUND THE WORLD

The Message of Easter.

FROM the earliest days of Christianity the recurring anniversary of the resurrection of Christ has been observed with becoming solemnity and with abounding joy. In the primitive church it was one of the special days for the administration of baptism. The occasion was made, in every way, one of the highest significance, and the spirit of the day was reflected in the deeply devotional attitude of the believers. Early historians assure us that any pending difficulties or animosities between members of the flock were forgiven and forgotten amid the joys of the glad resurrection day. The faithful greeted each other with the kiss of peace and the joyous salutation, "Christ is risen," to which the happy response was, "He is risen indeed." This latter custom is still kept up in Russia. We are wondering whether the church of today is deriving the same spiritual benefit from the hallowed Easter Day as did the saints of the early days of the church. Might there not be a fuller realization of our blessed privileges, a kindlier feeling toward each other, and a greater consecration to the work confided to our hands by the Blessed Master? "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

"How Blest the Tie That Binds!"

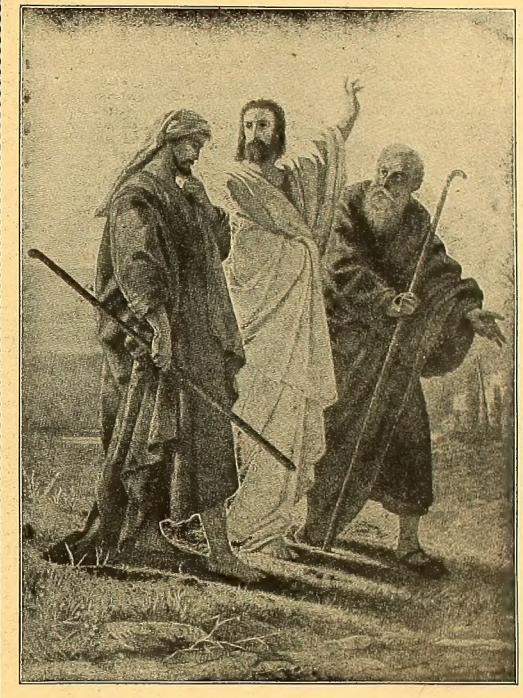
Those who remember the bloody strife of some years ago, between Briton and Boer on the gory battle-fields of South Africa, will be greatly surprised that the hard problem of reconciling the former foes has made most remarkable progress. It is a matter of profound gratification that the leading men on both sides are deeply convinced of the folly of their former animosities and, guided by Christian principles, are honestly striving to apply the tenets of the Sermon on the Mount to the demands of the situation. At a great congress, recently held at Bloemfontein, General Botha, the presiding officer of the gathering, expressed the hope that influences, inspired by the teachings of Christ, might radiate from that assembly and that a feeling of brotherly kindness would "sweep South Africa clear of racialism." How admirable that the "United States of South Africa" can, after the days of bitter struggle, agree to drop all animosity, and resolve to be guided by the "Golden Rule" principles of Christ in the cordial and close relationship of a federation of states, unitedly working for the common good of all!

The Greater Work of Today.

This year marks the seven hundredth anniversary of the "Children's Crusade," one of the most remarkable episodes of all history. In 1212 large bands of children,—50,000 boys and girls, in all, so historians assure us,—started out from France and Germany to recover the Holy Sepulchre at Jerusalem. Itinerant priests, who started the movement, promised the children divine assistance and miraculous intervention, but the progress of the undertaking was marked by a harvest of suffering and death. The remnant of the weary and travel-worn children who actually reached Jerusalem were taken captive and sold as slaves. How futile it all seems now, in the light of a better knowledge! And yet, how reassuring that the spirit of daring to stand up for Christ and his cause, is not only alive in the children of today, but that it shows itself in a far more effectual way among the millions of young Christians who are honoring the army of the Lord by their most devoted and exemplary service!

The Strangers at Our Gates.

During the ten years from 1900 to 1910 more than 8,000,000 immigrants landed on the shores of our country. In Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Michigan, Illinois, Wisconsin, Minnesota, North Dakota, South Dakota, Montana and Utah, the immigrants and their children are outnumbering the native population. In thirteen States they constitute from one-fourth to one-half of the population, in six they form one-tenth to one-fourth of the population, and in all the Southern States the proportion of foreigners is constantly increasing. Will the motley influx of immigrants,—mostly from Southern Europe,—be a blessing or a bane to our republic? That depends upon the influences with which they come in contact. In many cities the foreigners are practically left to themselves, and, in consequence, are not reached by the vivifying influences of Christianity. The 250,000 Poles in Chicago, for instance, have organized classes, each Sunday, both for children and adults, to study Ingersoll and Voltaire, and almost no Protestant mission work is being done among them. Under these conditions they not only spurn religious influences, but are readily led into anarchy and kindred excesses. Since the foreigner is among us, and is here to stay, our duty as Christians is plain, and can not be shirked. We must Americanize and Christianize the millions that have come to us from other lands, lest they threaten the stability and welfare of our republic. Here is foreign mission work at our very door,—a needy field well within our reach.



EASTER EVENING—THE WALK TO EMMAUS.

"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them" (Luke 24: 13-15).

Pennsylvania Miners Quit Work March 31.

When 170,000 miners in the anthracite regions of Pennsylvania left the mines at midnight of March 31, the first step was taken in the stoppage of coal production throughout the United States. The suspension was ordered because of the operators' refusal to grant the union demands for increased pay, and is merely the beginning of what is likely to be a prolonged and bitter struggle between the miners and mine owners. Union officials assert that the shutting down of the mines will cause a loss of 7,083,000 bushels of anthracite a month, and will mean a financial sacrifice of $350,000 to the miners for every day they remain out. At this writing there are hopes that the 300,000 bituminous coal miners may possibly remain at work, pending a settlement of their alleged grievances. Plans are also being made to have the arbitration plan, so effectively used some years ago, applied to the present dispute, hoping that it may lead to an early settlement. No good purpose is served by a strike when a mutually agreeable adjustment can be so easily effected.

Great Improvement in the Congo.

While, with the death of King Leopold, of Belgium, there has been most notable improvement in the conditions of the poor Africans of the Congo, it must not be forgotten that the united protest of Christians everywhere has largely assisted in the most desirable change. The fervent prayers of the believers, in addition to effective remonstrances through the various Governments, have surely proved their value. Rev. J. H. Harris, of the British Anti-Slavery Society, who has recently made a tour of the entire district, reports that for the present the old-time atrocities have practically ceased, but that only continued vigilance will protect the natives from the oppression and cruelty of the "rubber concession" owners. The greed of these exploiters is a sad reflection upon the so-called Christian civilization to which they lay claim.

Prospective Settlement of English Strike.

Several weeks ago we made reference to the strike of the English coal miners, still in progress. Two features of the agitation are worthy of mention. In the first place there is an utter absence of the lawlessness and intimidation so frequently found in labor difficulties elsewhere. Then, again, there is a readiness to yield to conciliatory measures, for they are willing to give due consideration to the provisions of the minimum wage bill, enacted by the Government for the special benefit of the mine workers. The bill became a law March 29, when it received the royal assent, and simultaneously balloting by the coal miners throughout the British isles was begun. This is to decide whether work should be resumed, pending the adjustment of the wage scale by the district boards, provided for in the bill. While the result will not be officially known till April 4, there is every reason to hope that the Government's plan will meet the requirements so fully as to be readily accepted.

Maine Is to Hold the Fort.

It will be remembered that for some months the united forces of the liquor interests, assisted by unlimited funds, have been concentrated in the State of Maine, to secure the passage of the proposed amendment to the constitution, involving a change from prohibition to local option. The measure, however, in spite of the strong efforts mustered in its behalf, failed to obtain the necessary vote during the recent session of the Legislature. Apparently Maine's legislators were not to be caught napping, and so prohibition will continue to be the accepted policy in that State for years to come. The law may not have done for the State all it should have done in past years,—indeed, its lax enforcement almost jeopardized its future permanency,—but nevertheless State prohibition, even when only indifferently administered, is the most effective means of curbing the liquor traffic and eventually annihilating it.

Conserving Our Natural Resources.

While some one has truly said, "The woods were God's first temples," it is also true that much of the charm, lent to nature's leafy bowers, is due to the presence of our feathered friends, whose sweet melodies resound through the green aisles of nature's sanctuary. It is in due appreciation of these two great gifts to man by our beneficent Creator that most States of our Union set apart a day when not only the planting of trees, shrubs and vines about the homes, along the highways, and elsewhere, is especially encouraged, but when the protection of birds is also given proper attention. April 19 has been designated as Arbor and Bird Day for Illinois and, if observed as intended by the authorities, will doubtless do much to achieve the desired end. As a nation we have much to learn as to the proper conservation of the resources confided to our care. Our beautiful forests have, as a rule, ruthlessly been destroyed, without a thought of replanting for future needs. Our song-birds have been snatched from their nests to gratify the demand for fashionable, plumage-decked millinery. Doubtless we could make great improvement along these lines. Barren hillsides planted in trees would certainly add largely to the country's prosperity, while better protection for our birds would be amply repaid by the extermination of thousands of noxious insects.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Atonement Made by Christ.

BY JAS. A. SELL.

In the morning of time, as the climax of the great Creator's skill and wisdom, he, from the dust of the earth, formed a being whom he not only endowed with intelligence, but gave him part of his own attributes. This creature, called man, possessing intelligence and a soul that was undying, and having a capacity for happiness, was given a choice place as a home. Here he was to live in innocent and sinless bliss and perfection.

The place was called Eden. It was a perfect Paradise, with walks and shady bowers and fruits and fountains and flowers and everything else to round out and make a complete and happy existence. When out of man's being there extended the unsealed end of a chord of love, that yearned for companionship, even this want was supplied in taking from his own body a member out of which a suitable mate was formed. This satisfied his longings and completed his happiness.

The happy pair were given possession of their delightful home. They were given full right and privilege, with one single exception. This restriction was an opportunity for an evil power that also had an existence, and it was at once taken advantage of. The story of the fall is old and well known and need not be repeated here.

The tempter succeeded. God's law was violated. His justice was offended. Man sinned and is proved guilty. The deed is committed and he can not change it. He can not repair the wrong. The penalty of a violated law is upon him and he can not remove it. He can urge no claim. He has forfeited his home and his right to the tree of life and must leave his pleasant home. He lost the sweet fellowship that he had with his Great Creator. He goes forth to perpetuate his kind, and struggle to maintain his existence in a sin-cursed world. His doom affects not only himself, but also his numerous progeny.

This is called original sin, because here it had its origin, and it passed upon all men, "even over them who had not sinned after the similitude of Adam's transgression." Now, unless some way can be provided to mend the breach, or make a reconciliation, so that justice can be satisfied, or mercy extended and still maintain the dignity of justice, the whole race of mankind will be lost. But God, who is love, and rich in mercy and infinite in wisdom, soon devised a plan that, when consummated, would meet all the difficulties, and enable him to show mercy and extend pardon to the guilty, and vindicate his law and satisfy his justice, just the same as if the sinner himself had suffered the full penalty of the law.

This was the reason why "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." Christ became the "propitiation for our sins; and not for ours only, but also for the sins of the whole world." He "bore our sins in his own body on the tree." The Savior said of himself that he came "not to be ministered unto, but to minister and give his life a ransom for many." The apostle said, "There is one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all," "reconciling us unto God," being made a "curse for us." The climax is reached where Paul says in Rom. 5: 10, 11, "For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

The great central truth around which every other clings, is the atonement made by Christ. All the assurance we have, of mercy, has its source there. Every promise of pardon to the penitent is based upon it. Our justification is grounded here. All the invitations, and assurances of favor and encouragement, given by our Savior, are supported by this doctrine.

Christ by his death on the cross atoned or made reconciliation for original sin. We are not now accountable for Adam's sin. We were "afar off" through a sin that we did not commit, and we are "made nigh" by one who "bore our sins in his own body on the tree." We are now the redeemed of the Lord because Christ took our place,—became our substitute and made peace through the "blood of the cross." We can now be saved because an atonement was made. The debt is paid and we are free. Sin is not now imputed since there is no personal transgression. The innocent infants in their death are saved by virtue of Christ's death. We are responsible for our own sins,—sins that we commit,—and if we comply with the conditions laid down by Christ, these will be pardoned. The conditions are: (1) To feel that we are sinners. (2) To confess the sins. (3) To be penitent and ask for pardon. (4) To believe on Christ. (5) To obey his commandments. When these requirements are complied with, we are saved from past sins, and are then required to walk in a newness of life.

"Go on unto perfection." "Sin no more." These passages do not imply that we are saved regardless of what we may afterwards do. They simply mean that our past sins are forgiven. The atonement made by Christ originated in the love of God for his fallen creatures and is an expression of his benevolence. It is intended for all mankind and is as free as the light of Heaven, or the air that we breathe.

If we are ever so happy as to stand on the "sea of glass mingled with fire," and there are given to us the "harps of God," the burden of our song will be the atonement. "And they sang a new song, saying: Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation" (Rev. 5: 9).

An atonement was necessary: (1) Because Adam sinned. This was original sin. (2) God's law was violated, and he was displeased. (3) The withering curse was pronounced upon all the world. (4) Man was estranged from God. (5) A wrong was committed that man could not amend. (6) Man had no claim to urge. (7) Man could not repair the wrong. (8) He could not remove the penalty. (9) Christ became our substitute and died for us, thus making an atonement that through him God can exercise mercy and pardon towards the guilty in a way that is consistent with justice and the honor of law. (10) The atonement meets the claims of justice and makes pardon as effective as punishment. (11) Through the atonement the guilty are relieved and can feel as free as if they themselves had suffered. (12) The atonement overcomes all the difficulties and intricacies that separated man from his Maker and offers pardon and mercy. At the same time it maintains the dignity and honor of God's character and law to the wonder and admiration of heaven and earth. (13) Since Christ died and made the atonement, penitent sinners,—penitent because of their own sins,—can meet at their altars and sing in joyful rapture,

"Jesus paid it all,
All to him I owe,
Sin had left its crimson stain,
He washed it white as snow."

Hollidaysburg, Pa.

EASTER PRAYER.

Our Father, we pray that thy victorious spirit may lift us up into the light of this day, as into the light of morning. Our life and immortality are revealed in thy Son, Jesus Christ. Help us to enter triumphantly upon our eternal inheritance! Forbid that we should walk thy world with the downward look, when the light of the knowledge of thy glory lies all about us and is within us! May our inner life be sustained and illuminated by the consciousness that we are now thy children, and it doth not yet appear what we shall be; but our birthright is to become like thee, and see thee as thou art! May every earthly experience be invested with this transforming light! May we accept with serenity the denials and sorrows of life, knowing they are but for a moment! Their brevity and shadow disclose, as they pass, the abiding strength and beauty of the spirit. Help us to take lightly into our hands the values of earth and time, ready, at any moment, to let them go! May our desires be attempted and chastened by the knowledge of our true riches! All things are ours,—the life that now is and that which is to come. In the presence of the heavenly and eternal, may we be ashamed of the cares of life which often bow us to the earth. We would not be servants but children. May the duties of life be to us, not the toil of a slave, but the service of an immortal child about his Father's business, so may our daily path lie always in the light of thy face and under the guidance of thine eye. We pray that we may not grieve for those whom thou hast taken to thyself. May we rather keep much in their company, entering into their joy and victory. We would be held back from pursuits unworthy of us, and from pleasures which enslave us by an abiding sense that we belong to that heavenly company. Grant that this consciousness of a great cloud of witnesses, the redeemed and the glorified, may lift us to larger vision, gird our spirits for nobler purposes and steady us for endurance and sacrifice. If, at any moment, the light of eternal life grows dim, and our hearts faint, turn our eyes to him, the Captain of our salvation, who has led captivity captive. In his life death is swallowed up in victory. May his name be glorified in us now and evermore. Amen.—Selected.

Ten Commandments for the Sunday-school.

BY J. E. MILLER.

1. Thou shalt allow nothing to come in the way of thy obligation to the Sunday-school.

2. Thou shalt not speak lightly of the Sunday-school and its work, either to thy wife or thy husband, thy children or thy servants, thy friends or thy neighbors, but thou shalt magnify this institution of the church.

3. Thou shalt study thy lesson regularly and diligently, so that thou mayest be able to teach it to others in thy home, recite it in class, and, when necessary, teach it, and especially shalt thou live the lessons daily.

4. Thou shalt use the quarterly and the commentary, the Sunday-school paper and other helps, but thou shalt always place the Bible over and above, before and beneath all these, and thou shalt test their teachings by its truths.

5. Thou shalt not belittle the officers and teachers in their work in any way, nor at any time, but thou shalt hold up their hands, pray for their success, and always render every possible assistance.

6. Thou shalt come to the Sunday-school with the Bible in thy hands and its truths in thy heart, an offering for the cause and a prayer on thy lips.

7. Thou shalt cheerfully take part in the singing, lead in prayer, read a scripture, or repeat a verse whenever the opportunity is offered.

8. Thou shalt not absent thyself from the Sunday-school, either to salt thy cattle, prepare thy Sunday dinner, read the morning paper, study thy week-day lesson, balance thy books, rest from sinful overwork, spin thy automobile, go visiting, or for any other like excuse, but thou shalt be in thy place regularly and on time.

9. Thou shalt not be selfish with the blessings of the Sunday-school, but thou shalt share them with thy family and thy servants, thy friends and thy enemies, thy neighbors and the strangers within thy reach,—all these shalt thou invite and bring and welcome to the Sunday-school.

10. All these commandments shalt thou do and observe, that thy soul may grow fat and rejoice in its Savior, others be saved and blessed in well-doing, the Sunday-school grow and prosper, the community be bettered, souls be saved and trained for the Master's service, and the church receive the ingathering that will justly follow thy good works.

Mt. Morris, Ill.

Who Is He?—John 9: 36.

BY J. EDWIN JONES.

An Easter Reflection.

It seems fitting, on this day in which we commemorate the climax of our Lord's earthly life, that we attempt, with our dim vision and limited vocabulary, to discover who he is, about whom all the world is moved. The vocabulary of earth seems to have been exhausted, in the attempt of the Spirit of God to reveal to us the person and work of him "in whom dwelt all the fullness of the Godhead." And we stand with bared head and reverent attitude as we endeavor, from the meager details necessary, because of our dullness and stupidity, to grasp the wonder and the beauty of the Christ.

The Scriptures reveal to us, concerning the Son, that he was "born of the seed of David, according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1: 3, 4, A. R. V.). John carries us back to the period before the foundation of the earth was laid, when the stars were being swung into their orbits, when the sun and moon were spoken into existence; when the earth was receiving her embellishment, prior to the advent of man. We are led back to the mist and haze of the dawn of the material universe and are told that Jesus was there. Impossible of comprehension! Glorious in its very bewilderment! We are pleased to discover the effort to present the Christ of our quest in a more tangible and comprehensive form.

Turning to the Gospel according to Luke and Matthew, we are reminded of the fact that, concerning God or any manifestation of him, there can be no common-places. Enigmatical as the language must have been, when Isaiah first proclaimed the sign of Immanuel's wondrous birth from a virgin, the very presence of its fulfillment yielded no more readily to human wisdom or reason. If we expect the wondrous story to become self-explanatory or amenable to worldly wisdom, we are destined to disappointment. The world by its wisdom knew not God, but he is revealed to spiritually-minded men in Christ by the Holy Spirit.

So we shall not cloud our vision by doubt, but open our eyes to the wondrous light from heaven. We shall listen in rapture to the splendid chorus of the angelic host. We shall allow our hearts to be impressed with the reverent worship of the humble shepherds. We shall uncover our heads in worship with the Wise Men of the East, and rejoice with them as we are led by his luminous star. We shall be stirred with the thought that as an infant his presence was sufficient to disturb and affect the lives of king and peasant, wise and simple, each in his own way. We will allow ourselves to marvel with the doctors in the temple at his sagacious questions and answers. We shall, with the parents, allow our minds to be filled with these significant events, and await with eagerness the development of events in a career that had so auspicious a beginning.

So silent and uneventful are the years that the world, interested in the trivialities and cares, incident to it, seems to have forgotten the stirring incidents of thirty years before. Quietly, one day, Christ appeared to John Baptist, and demanded baptism. Reverently submissive, John acceded to his request, and Christ returned, in the power of the Spirit, into Galilee. So when, one Sabbath morn, from the quiet home life he stepped into the synagogue and proclaimed himself the fulfillment of the Messianic hope, they, too, asked the question, "Who is this?" Not alone were his own kinsmen and fellow-citizens skeptical, but Nathanael is reported as saying, "Can there *any good thing* come out of Nazareth?"

So, like many of those simple-minded fishermen and peasants, we follow him, as the rapid and interesting events of his remarkable life unfold the depth and glory of his wonderful character. We see him and that little band of faithful companions, now riding the crest of a great wave of popular approval, now engulfed in an angry sea of passionate humanity. Unmoved by the praise or blame of a people whose inmost souls he knew, he steadily pursued his way of compassion and love for those who were self-righteous, ignorant, indifferent or hostile. The love of innocent children, the undisguised admiration and worship of the multitude, who had felt the spell of his magic touch or the inspiration of his presence and gracious speech, the loyalty of the inner circle of chosen disciples, yea, the confirmed and accumulating hatred of his avowed and vindictive enemies,—these all attest to the beauty and integrity of his character. Alike in the chambers of the sick, and in the banquet hall of the wedding, in comforting the penitent or denouncing the self-righteous or the hypocrite, his unassuming dignity won for him the admiration of friends and the fear of his enemies.

We shall discover somewhat of an answer to our query if we listen to his answer to the disciples of John,—Go and tell John what you saw and heard,—the deaf hear, the blind see, the lame walk, the lepers are cleansed, the dead are raised to life, and glad tidings are preached to the poor, yes, blessed are all those who are not offended in me. So we witness the accumulating mass of his miraculous deeds,—all of love and mercy, none for exaltation or exhibition of self, and in our search for adequate words to express our thought, we appropriate the confession of Peter, "Thou art the Christ, the Son of the living God." And as we approach the mysterious in his example and words, and see the multitude leave him in disgust, and as we hear him say, "If ye believe not my words, believe me for the very works' sake," we are so enamored of his person and his gracious deeds that we again cry with Peter, "To whom shall we go? thou hast the words of eternal life."

Stirring Events.

A multitude is in Jerusalem. The words of Paul are illuminated when he said to Agrippa, "This thing was not done in a corner." And the multitudes who had assembled for the feast joined the multitude of the disciples and with palms and branches and garments they paved the way for his entry into Jerusalem while they cried, "Blessed is the king that cometh in the name of the Lord." And with the authority of a king he entered the temple, overthrew the tables of the money-changers, drove out the traffickers and rebuked them for misusing his Father's house. We wonder with them by what authority he does these things. But he silences our questionings by deftly revealing to us the shallowness of our conceptions and reasonings.

The events of that wonderful week are remarkable indeed. As Christ he looked into the face of death, into the faces of those who hated him without a cause, as he denounced those who opposed themselves, and comforted and strengthened those who loved him,—who can picture or comprehend those wondrous events? Dark and quiet was the night that became lighted by the torches, and disquieted by the voices of the rabble, led by the traitorous disciple into the Garden of Gethsemane. "Friend, betrayest thou the Master with a kiss?" Blinded, they fall backward, but, recovering, they lead him away. Where is the King? Where is the authority? Where is the power? "He took upon him the form of a servant,—and became obedient unto death."

They mistreat him, they falsely accuse him, they crown him with thorns, they spit upon him, they scourge him, they lead him out to Calvary. Between two thieves they lift him on a tree toward heaven. "He bare the sin of many and made intercession for the transgressors." They wag their heads, they pierce his side, the earth quakes, the sun refuses to shine. They smite their breasts and confess with us, "Surely this was the Son of God." They take him down and place him in a tomb.

On the third day of sorrow and gloom we see the women at the tomb. The distress,—already most severe, it still more increased, "They have taken away my Lord and I know not where they have laid him." Then Mary is overwhelmed with the magic of that voice as the Master says, "Mary." "Master," she cried, and is told, "Go tell." 'Twas a wonderful thing when he brought Lazarus back, but when he personally demonstrated the truth of his own words, "No man taketh away my life. I lay it down, that I may take it again," there was begotten in the breasts of the disciples of every age a living hope that we some day shall share that wondrous mystery, and be raised incorruptible.

So we linger with him, and the two on the way to Emmaus. We note how he gives to them the key that for themselves and for us will reveal the splendid secrets of it all. "And beginning from Moses and from all the prophets, he interpreted to them, in all the scriptures, the things concerning himself." With joy we go with him to the side of Olivet! With awe we gaze at his disappearing form. With a heart, incapable of receiving at once the wonderful message that "this same Jesus shall come again as ye have seen him go," we fall at his feet and acknowledge him as the Lord of our life. And as the perplexing things of life surround us, we cry with the beloved disciple, "Even so come, Lord Jesus."

Larned, Kans.

He Lives! He Lives!

BY B. F. M. SOURS.

I am telling the joy of the ransomed who sing
  The victory of their King.
I am telling how night and the clouds passed away
  Before the perpetual day.
O Master, O Master, the battle was sore!
O Master, my Master, the battle is o'er,
  And the winter, for blossoms of May!

'Twas the darkness of death, 'twas a death-burdened breath—
  'Twas the horrible darkness of death!
'Twas the lurid death-flame, 'twas our sins' load and blame,
  That there quenched his life's shuddering flame.
And he lay,—tell it out!—tell it over again!—
He lay perished and dead in the vale of the slain,
  In my grave of remorse and of shame!

As if death would break prison to rise and away,
  Roman guards in the still garden lay;
As if death were alive, and would challenge to flight,
  They were there ready armed for the fight.
Rome's invincible warriors lay where they fell,
For an angel of God smote them quickly, and well
  Do we hail the glad end of the night.

For the Master—my Master—was Victor, and we
  Have Life in his victory.
Death vanquished, he rose ere the break of the day,
  To scatter my darkness away.
O Jesus, thou Living One, by me adored,
I rejoice in the heritage—thou art my Lord,
  And this is thy glorious day!

I am singing the psalm of life's wonderful balm
  O'er a sea all a'sparkle and calm.
He who said, "Peace, be still!" and to whose Monarch-will
  The wild billow was calm as a rill,
Rose on this happy morn, ere the roses were born,
Or the wheat and the tares did the acres adorn,
  And we worship, and trust in him still.

He lives! ah, he lives! and the life that he gives
  Is the life that forever lives.
He rose, and he wrought the new life for me—
  It is immortality!
I love him! I love him! O soul athirst,
The bars of the prison of Death he burst,
  And arose in victory.

And so do I fall at the feet of my Lord,
  By earth and by heaven adored.
I worship the Christ as my Risen King
  To whom the angels sing.
O Jesus, my Master, hold me fast
To share in thy victory now, and at last
  Where harps immortal ring!

Mechanicsburg, Pa.

The Family Altar.

BY DAVID M. ADAMS.

Experience and observation have taught me that in many communities the practice of family worship is on the decline. In fact, it has so nearly died out that when mentioned the term itself sounds strange and far distant to many ears. This is deplorable, indeed.

Many worldly fathers and mothers can trace their spiritual decline back to the day when they began to neglect the family altar. It was a busy day, and it was not meant that the neglect of such an important matter should become an every-day occurrence, but for some reasons all the days thereafter seemed to be busy ones, and the matter of neglect finally became a habit. This was a private matter. It was not known outside the family circle, and for a time they continued to discharge their public duties in the house of God. But one neglect leads to another, and now they have drifted back into the world and are seldom seen in a Christian assembly.

We can not overestimate the importance of family worship. Where Christ is, evil can not thrive. Take him into the home as a constant Companion. Talk with him daily by reading his inspiring Word. Consult him on every important question. By so doing your soul will prosper and grow strong, as the body does on its daily food. Your home will be kept in harmony with the church, and you will be made more fully to realize your dependence upon God. When your children go out into the world, an influence will follow them to keep them close to God, or, if they wander into sin, to bring them back to him whom father and mother delighted to worship.

As I view it, the time of day set apart for family worship is not so particular, provided it is not at an hour so late that the chilren, on account of their great desire to retire for the night, say, "Amen," at the close of the prayer, with a feeling of relief. At a time when the members of the family are longing to sleep, family worship, to a great extent proves unprofitable. Select an hour most suitable to the conditions of your home, and do not permit anything to interfere with that arrangement. If it is left to be done at any time, it is likely to remain undone.

Let the family worship be simple and best adapted to the particular needs of the individual family. If the children are old enough to read, let each have a copy of the Scriptures; then let father, mother, children, and everybody in the house,—visitors, domestics, and all,—read verse about until the lesson for the day has been read. After a few comments on the same, let all kneel and engage in a season of fervent prayer.

Let the family altars be rekindled and it will not be long until the Christian church will take on new life, and society in general will be spiritually benefited.

Cerro Gordo, Ill.

Ashamed of the Gospel.

BY DR. S. B. MILLER.

Shame.

Man is a creature of reason, of passions, and shame is a sentinel on action to give manifestation of approval or disapproval, according to the conscience. Shame is the record of right or wrong, in so far as we recognize conduct. The blush mantles the cheek whenever we are conscious of some overt act not within proper bounds. Some children are ashamed of their parents, their dress or manners, and are shocked at any public recognition of them as parents. Some children are ashamed of the simple, honest religious life of the parents, and the church they represent. The children, in turn, seek opportunity for pride and a display of clothes and ceremonies.

Paul, at one time, held the clothes of Stephen, giving assent to the stoning and had no compunctions of conscience, apparently, in so doing. Later in life he blushed with shame at the very recollection of his persecution of the Christians, and designates himself as the chief of sinners because of his zeal in trying to exterminate this hated sect. Then he would have been ashamed to acknowledge Christ as his Savior, now he not only gladly publishes his declaration of faith in him, but boldly asserts that he is not ashamed of the Gospel of Christ.

The Gospel.

Paul had a very clear conception of the Gospel as the plan of salvation, and its relation to sinful men. First, because of its being revealed to him by Christ. "I certify, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Christ." Moreover, this Gospel which he preached, in which they believed, by which they were saved, was the death, burial, and resurrection of Jesus Christ, as revealed in the Scriptures. To the Roman brethren he reveals the plan in its application to sinners, changing them to new creatures in Christ Jesus.

As Christ died *for* sin, so man should die *to* sin. As Christ was buried, so man is buried with him in baptism. Like as Christ was raised up from the dead, even so we, also, should walk in newness of life. Thus, by our faith in Christ's death, as a ransom for sinners, we die to sin, and are buried with him in baptism for the remission of sins, that we, being made free from sin, become the servants of righteousness. Then, having embraced the Gospel in its doctrines of salvation, it becomes us to "walk worthy of the vocation whereunto we are called," "to keep the ordinances as delivered unto us" by the Word of God, "to contend earnestly for the faith once delivered unto the saints," that we may have "our fruit unto holiness and the end everlasting life."

The Declaration

"I am not ashamed of the Gospel of Christ,"—not ashamed to believe in it as a man. His reason approved of it. His experience justified his faith in it. His understanding had been enlightened and strengthened by it. His eternal hopes rested upon it. In fullest confidence, after many years of experience in its soul-satisfying results, he could write, "I am not ashamed, for I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

Not ashamed to profess his faith before the world, he had borne witness in Damascus, Jerusalem, Antioch, Tarsus, Ephesus, Philippi, Thessalonica, Berea and Corinth. He was willing and ready to preach the Gospel at Rome also. Before orators, statesmen, philosophers, poets,—anybody,—he was willing to testify. Anywhere, everywhere, he was ready to profess his faith in the Gospel of Christ.

Paul was not ashamed to be a minister, a preacher of the Gospel: "I thank Jesus Christ our Lord, that he counted me faithful, putting me in the ministry," "that I should preach among the Gentiles the unsearchable riches of Christ." To Paul it was no burden to preach. He was a messenger with a message, not his own but committed to him. He said, "Woe is me if I preach not the Gospel." Yea, he was ready to believe it, profess it, teach it, preach it,—to suffer and die for it, "for I am ready not only to be bound, but also to die for the name of the Lord Jesus." His only boast was that of a gospel preacher, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The Power of God.

The Gospel of Christ is the "power of God unto salvation to every one that believeth." The apostles and disciples were commanded to tarry in Jerusalem until empowered by the Holy Ghost, and then to be witnesses of his resurrection,—the basic thought of the Gospel. The power of the Spirit, to convict of sin, of righteousness and of judgment, was manifest wherever the gospel story was and has been told. "Faith cometh by hearing, and hearing by the word of God." "Whosoever believeth on him shall not be ashamed," for "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Oh, the power of the Gospel! Well might we be ashamed, if it were without power in men's lives, if it were powerful only to destroy, if its power were manifested to a favored few, if its salvation were a matter of wealth, knowledge, education, ease and luxury, while millions are without its grace, if it required learned, cultured preachers as its exponents!

The apostles were feeble, powerless vessels, but by the Spirit of God they were messengers of a powerful Gospel,—even unto salvation "to every one that believeth," for "whosoever shall call upon the name of the Lord shall be saved." "For we cannot but speak the things which we have seen and heard." We have seen the reformed lives, the new creatures in Christ Jesus. We have heard their testimony of the power of God, and having believed on him "they are not ashamed." And we have not only seen and heard, but *felt* that same power in our own lives!

When we consider what we were, and what we might have been, and then, by the grace of God, what we are, we, too, with Paul, can say, "I am not ashamed of the gospel of Christ," for it is "the power of God unto salvation to every one that believeth."

Cedar Rapids, Iowa.

The Easter Angels.

God hath sent his angels
To the earth again,
Bringing joyful tidings
To the sons of men.

They who first at Christmas
Thronged the heavenly way,
Now beside the tomb door
Sit on Easter day.

Angels sing his triumph,
As you sing his birth,
"Christ the Lord is risen,
Peace, good will on earth."

God has still his angels
Helping at his word,
All his faithful children,
Like their faithful Lord.

Soothing them in sorrow,
Arming them in strife,
Opening wide the tomb doors
Leading into life.

Father, send thine angels
Unto us, we pray;
Leave us not to wander
All along our way.

Let them guard and guide us,
Whereso'er we be,
Till our resurrection
Bring us home to thee.

—Phillips Brooks.

From Bridgewater College.

BY JNO. S. FLORY.

Our Spring Term has opened with splendid prospects. The work of the session, thus far, has been exceedingly pleasant and regular. An increasingly large number of students is each year entering upon the longer courses of study, which is a cause of satisfaction to the management.

The convocation services for the Spring Term were held on Monday afternoon, March 12. The speakers were Prof. W. T. Sanger of the College faculty, Superintendent John H. Booton, of Luray, Va., and Prof. J. M. Coleman, of Beaver Falls, Pa. Each gave a helpful, practical address. We have found the uplift of these services very great. They are stimulating to the student body and are enjoyed by all.

Feb. 14 and 15 a committee of the General Educational Board was with us, consisting of Brethren H. C. Early, Jno. C. Bright, and Otho Winger. They seemed to be very much at home in our midst. In the class-room, in the chapel services, in the college dining room, in our homes,—everywhere their presence was enjoyed. Their conferences with the Trustees and Faculty and their chapel talks were encouraging and helpful.

Feb. 22 and 23 we enjoyed a visit from Prof. T. W. Shannon, the noted lecturer on social purity. He was formerly an evangelist and met with excellent success

in his work. Recently, however, he has given all his time to the social purity movement, feeling that in this way he can perform a larger and more needed service than in the evangelistic field. In all he spoke eight or nine times while here,—sometimes to mixed audiences, sometimes to men alone, sometimes to women alone. His lectures were, in some respects, a revelation. The pure, chaste language and dignified expression with which he handles a delicate subject was a surprise to many. Interest increased as the services progressed, and there were requests for additional meetings which could not be provided for. We feel that he brought us an important message.

The substance of his lectures is printed in several volumes, "Perfect Manhood," "Guide to Sex Instruction," "Sour Grapes," etc. They are delightfully written and put out in inexpensive bindings, which brings them within the reach of all. They deserve to be widely circulated and read. They will do much good.

From March 12 to 16 Prof. J. M. Coleman delivered a series of lectures at the College on Social Ethics. Prof. Coleman has made a special study of social conditions and problems, not only in this country but also in some of the countries of Europe. He speaks, therefore, from a broad range of observation and experience. His lectures have a fine ethical tone and are delivered in simple but dignified language. They increase our respect for law and our reverence for divine institutions. The ideals that he upholds, a state so permeated by the spirit of Christianity that present-day evils will be largely eliminated, is certainly worth working for. His work among the colleges and universities brings his message to those who can be instrumental in bringing them to realization. We have experienced an uplift from Prof. Coleman's lectures, and we commend his efforts, to teach higher ideals of life to the young men and women of our country.

Our Teachers' Normal will begin April 9, and continue to the end of the term. During the last eight weeks of the session we will have a considerable number of teachers from the public schools with us. We give special work for them at this time. We are glad to have them among us. As a rule they are an earnest, industrious lot.

We expect to close the session so that our people can attend the York Conference the first week in June.

Bridgewater, Va.

Notes from China.

BY J. HOMER BRIGHT.

Spring Approaching.

THE weather has been real spring-like here, for the past two weeks. For several mornings the fog was so heavy that it fell from the trees in large drops, and one day it turned into a light rain. Just yesterday, on returning from a short trip into the country, we saw several farmers or gardeners preparing the ground for a spring crop. At one place we saw several plots that have already been planted. Tientsin is about the same latitude as Cincinnati, and it seems that the crops are being put out rather early, considering the swampy nature of the soil.

China's Problems Not All Settled.

China's problems are not all settled yet. We hear new rumors almost daily. This has been true ever since we landed on Chinese soil. During the struggle we would first hear of the progress of the rebellion and the unrest at Peking, then of the reverses of the rebels and large loans that the throne was about to make. On the one hand the Imperialists were recapturing interior provinces and even secured Wuchang and Hankow, a great center of the rebellion; on the other hand Nanking was captured by the rebel forces.

Abdication of the Dynasty.

A peace conference was agreed upon to convene at Shanghai. Very soon we were shocked to hear of the rupture between the Premier and his representative, and the final failure of the conference. During the armistice each side was transporting troops to points of vantage, thus giving a new meaning to an armistice. As each period of the armistice would draw to a close, it looked as if hostilities were imminent. The new republic, as the rebellion termed itself, would not accept anything short of abdication of the Manchus. Once this looked probable, when some young princes frustrated the project. Both sides seemed partially to doubt the one man to whom they looked to make the transfer possible. When the premier barely escaped a bomb outrage, then it was that China seemed to be on the verge of a greater crisis and that negotiations would be completely broken. But at this juncture a memorial to the throne from the majority of the officers of the imperial army, requesting that further hostilities be avoided by abdicating, showing the hopelessness of the government's position, made it certain that China would be freed from the yoke of her foreign dynasty.

Christians Favorably Received.

It was over two weeks from that time till the abdication was formally announced. During the negotiations between the Premier in behalf of the throne, and Dr. Wu Ting Fang in behalf of the Republic, we were told one day that the negotiations would soon be completed and on the next we were shown how a stubborn hitch on some question bid fair for the resumption of hostilities. And when the negotiations were finally completed and the new government ushered in, almost simultaneous with their New Year, there was still a question how it would be received in the North. Their quiet acquiescence was taken as proof of their favor of the new regime. But now, for the past week, here in Tientsin, there have been daily demonstrations welcoming the new Republic. Many prominent men have now discarded their queues. Even Yuan Shi Kai is reported to have been relieved of his by his private secretary. Now there is a fad for things foreign, and their application of them is often grotesque. At a recent political gathering a pianist was secured who played some very solemn religious tunes to the evident satisfaction of the company.

Disturbing Rumors.

You will surely be gratified to learn that a delegation of native Christian leaders was cordially received by Yuan Shi Kai recently. He recognized the value of missions and their schools to China, and assured them of full religious freedom for China. When invited to attend a religious conference, a few days later, though unable to go himself, he sent a representative, who, after eulogizing the work of missions, reiterated the president's views that religious freedom would be enjoyed in China. May we not pray that China's new constitution may have a clause in it granting religious liberty?

Abrupt Changes.

But just now we again hear rumors of trouble. Some of the princes have gone into Manchuria to work up their interests. We also hear that Japan and her old enemy, Russia, have connived together to relieve the new Chinese republic of Mongolia and Manchuria, for some of the Manchu princes, but ultimately for themselves. But we pray that these and other threatening storm-clouds may soon blow over as many have, during the past three or four months.

Sister Horning's Return to America.

Just now we are thinking of the loss the Brethren Mission in China sustains in having to lose a worker she needs so badly. Though this is not the Mission's first experience, yet it is felt very keenly, as the women's work is opening up so beautifully. Sister Horning will start for America March 8, and arrive in America about April 4. Sister Metzger will soon be able to do some of the work Sister Horning had planned, but her hope and great field was to reach the young girls in a school for them. Now her responsibility is increased and some of the work must suffer. We are hoping and praying that Sister Horning's health will be speedily restored, and that her valuable assistance will yet be felt among the women in China.

A Joyous Surprise.

Mingled with our disappointment is joy from another source. A promising native brother has been led to us. We expect to baptize him on Saturday, March 2. He has been the Chinese teacher for six of us and has taken some lessons in a class conducted by Bro. Hilton on Friday evening. He has also studied Matthew in English, with Bro. Heckman. He was reared in a Christian home and completed a college course in a mission school near his home. He has taught in mission schools for seven years, but came to Tientsin about a year ago to get more English, and an opportunity to enter a college in England or America, that he might, at its completion, secure a good Government position. The battles he has fought with self are remarkable. He now wants to be a worker for Christ and is willing to do this for half of what he is now getting as a Mandarin teacher. His going with us to Shansi will take him farther away from home, with much less pay,—something that will be hard for his relatives to understand. Pray for him that he may remain steadfast! I hope that you may, in time, become better acquainted with him. I am wondering if his zeal will not put many to shame.

To the Interior.

When we last heard from Brethren Crumpacker and Hilton, they were well and meeting with a hearty reception at the villages they have so far visited. They felt gratified at the condition of the work at Ping Ting Chou. Truly, the prayers offered for that work there during this time have been answered. We are hoping we will be able to go to the interior by the last of March, but do not fear that your letters will not reach us. They can easily be forwarded. None were lost during the trouble, for all finally found their way to us here at Tientsin.

25 Dickinson Road, Tientsin, China, March 1.

The Conqueror.

BY J. O. BARNHART.

Oh, Grave, where is thy victory? Oh, Death, where is thy sting?
I catch a gleam of yonder shore, I hear the angels sing:
The glory of eternal day has swallowed up the night;
All sorrows now give place to joy, and Faith is lost in sight.

The Lord of Life is Lord of Death, and reigns eternally,
And we will love and trust him here, till we his glory see,
For we have seen the Morning Star dispel the night of gloom,
And see the rainbow through our tears, now arching o'er the tomb.

The gates have opened wide their doors, the King has entered in,
O'er all the realms of glory, his dominion to begin,
And all who love and trust him here, that glory, too, shall share,
Who keep the faith shall conquer death, and reign forever there.

Christ is the Conqueror. Unto him the praise belongs.
Raise your songs of triumph high, swell the chorus of the skies,
Christ has gained the victory!

Cisco, Ill.

ANKLESHWER NOTES.

Among our Christians, at several of the outstations have been held evenings of song. There is a good deal of life in these meetings, and they continue to a late hour, but we have joined in with the brethren in good faith, knowing that something is required to get them into a new spirit and out of the old lethargy. These song meetings go well into the night. The last two went on till after midnight,—one of them till two in the morning.

As there is absolutely no program, the song meeting is open for anything that is good, for times of prayer, or for preaching. At the last meeting, after a little while of preaching, the question was asked, how many had a word to say concerning their newly-found religion, and about a dozen from different villages arose to respond to the call. Their testimonies were very simple, and some of them very sincere, and appreciated by all the people.

We are rejoicing over the fact that Brother and Sister Blough have come, and are now with us at their station, which is to be theirs for the year 1912. They come full of health and vigor, and we are glad for them. To be here is to love the work, and then to go away is to take that love with you. Those only are disinterested who do not

(Concluded on Page 220.)

THE ROUND TABLE

Representation on General Committee and from the Local Churches.

BY JOHN CALVIN BRIGHT.

THE delegates on the General Committee are limited to one year and can not succeed themselves at the next Annual Conference. This is referred to as the extreme in that direction. Not so. Several years ago a query asked that an elder should only be eligible for the General Committee one year in six. To make him eligible for only one service in a life-time would be the extreme in this direction.

A feeling is manifest that in some way, somehow, there should be some members of the Committee on the following Committee. Sometimes there are twenty of the former Committees represented on one of our General Committees, but none from the previous year. Now this can be remedied without running off to the other extreme. Let the following answer or substitute be the rule: "No elder can serve more than two years in succession on the General Committee." This will remove the objection, give new men and new blood on the Committee, and keep confidence in that responsible body.

And why not make the same rule in the delegates from the local churches? Why send the same delegates ten, twenty or more years in succession? If churches have not more than two members that are eligible, there is something inherently wrong with the character of the membership, or with the rules and regulations that determine their eligibility.

A rule of this kind would awaken the members to their privileges and duties, and would give them a much wider range and vision and responsibility. Besides it would stimulate more careful investigation, produce a greater stock of discretion and wisdom in the delegate body, and induce more respect to and stability in her decisions.

Brookville, Ohio.

"They Don't Go Together."

BY VIRGIL C. FINNELL.

ONE day last week a member of our congregation was placed in the Iowa Methodist Hospital, of this city, for medical treatment and the care of trained nurses.

The patient had scarcely been helped into the room until the matron arrived at the door, and began filling an enrollment blank with information concerning the new inmate. Among the questions to which she was writing answers was this: "Member of what church?"—followed immediately by "What lodge?"

Having been informed that the patient was a member of the "Church of the Brethren," she at once proceeded to write "None" in the next blank space. Upon being asked her reason for so doing, she replied, "Oh, we have had many of your people in this institution, and we have learned that the name of your church is never accompanied by that of a lodge. They don't go together."

As I heard this testimony, it was made clear to me that the brethren and sisters who have, from time to time, received care and treatment in this particular institution, were preaching the truth, as we believe it, in no uncertain language. They have made a record that shall not soon be erased.

1643 Lyon Street, Des Moines, Iowa.

She Didn't "Cuss" on Sunday.

BY JACOB H. HOLLINGER.

SOME time ago, while making some calls, one Sunday afternoon, in connection with our Sunday-school work in this city, I was approached on the street by two little girls, about five and eight years of age, respectively. Upon asking them whether they were good and obedient girls, the older one evidently thought she would win favor in my estimation by advising me of the fact that the younger one "cussed," and, upon interrogating her as to this astounding accusation, she frankly replied, "Yes, sir, I 'cuss,' but I don't 'cuss' on Sunday."

We, of course, commend the little girl for her honest acknowledgment, and for her high regard for the Sabbath, but at the same time we are naturally pained to hear of one, so tender in years, as having acquired the habit of profanity. However, this little girl, while still in the innocent period of childhood, has about the same conception of right living as many of more mature years who are "extremely religious" on Sunday, while during the ensuing week their social deportment, the character of their conversation and their business relations are entirely out of harmony with what they profess on Sunday.

It is this "Sunday religion" that is causing many a man and woman, on the outside of the church, to question the Christian integrity of those on the inside. If the principles of right living are appropriate and applicable on Sunday, they are no less so on any other day, therefore let us not allow our religion to evaporate on the way home from church service.

323 D Street, S. E., Washington, D. C.

The Resurrection and the Life.

Here and now Christ is the Resurrection and the Life; and now he triumphs over death and the grave; here and now he is a living and triumphant Redeemer. He does not simply give resurrection life, but he is the Resurrection and the Life. He possesses it evermore in himself; he bestows it evermore on us. There is a profound comfort in the further assurance that those who believe in him shall never really die. Were ever more majestic words spoken than these which came from the lips of the divine Christ? These words have come down through all the centuries as words of matchless sweetness, and marvelous power. They have dried the tears from many eyes; they have banished sorrow from many homes.

Narrowness of View.

BY JAMES M. NEFF.

I DON'T know when or where it was, but I read somewhere once that the more one goes around, the less likely he is to become a "crank." Increased weakness has confined me to the house most of the time, for a number of days, and the monotony of this quiet life, as compared with what I have been used to, brought the above quotation to mind.

It is a rather trite paradox the writer has built, by putting a double meaning into his words, but I understand him to mean that the more limited the sphere of one's life, the more narrow his views are likely to be, and *vice versa*. But, however it is to be attained, my conclusion is that a broad range of view is a desirable acquisition. We should try to look at our neighbor's acts from the view-point of his own environments and controlling influences. It helps us to understand each other better, to sympathize with each other more, and to love each other as brethren should. It makes us charitable, and it makes it easier for others to love us.

Scrupulously to avoid compromise with evil on the one hand, and to avoid being regarded by our neighbors as strait-laced, narrow or uncharitable on the other, requires great grace and a heart full of love. May the Lord give us these in full measure!

Springville, Cal.

The Hearse.

BY ROSIE S. MYERS.

THE driver of a village hearse, on his return from a funeral, halted at our gate to adjust some matters about his team. It was only a few moments, yet long enough to start my mind on a train of meditation that I could not readily shake off.

The thought came to me that sometime,—perhaps in the not far distant future,—the same vehicle may stop at our gate, not on an errand of its own, but to convey my lifeless remains to their last resting place. How true that there is a time coming when all of us will need a casket, a hearse and an open grave! An involuntary tremor steals over us when we behold these vehicles of modern construction conveying the departed ones along the highway! They leave in their wake feelings of sublimity and awe, something akin to those that overtake us when the shroud and the coffin are brought into the home. We feel God's presence very near to us at such times.

We all have had experiences of this sort, for who is it that has not lost a friend? Very few are the homes into which death hath not entered. It is well, perhaps, that we have these occasional reminders that "we have no continuing city here," lest we be wholly swallowed up with the things that pertain to this life, and neglect to make preparations for the world to come.

If we are Christ's true followers, none of these things ought to move us or cause us to fear death as a king of terror. God's wrath and displeasure are visited upon those who do not love and serve him, as his Word so plainly declares to all.

Curryville, Pa.

CHRISTIAN WORKERS' TOPIC

Lessons From Animals.

Psa. 104: 10-14, 18-22.

For Sunday Evening, April 14, 1912.

I. The Birds: Provision (Matt. 6: 25, 26). God gives them life, the greater blessing; surely he will sustain it.

II. The Sparrow: Care (Matt. 10: 29). The Father directs. Therefore it falls only by his permission.

III. The Ants: Industry, Foresight, and Economy (Prov. 6: 6-8).

IV. The Lion: Strength (Prov. 30: 30). There is nothing more majestic and deliberate than the walk of the lion.

V. The Eagle: Training (Deut. 32: 9-12).

VI. The Sheep: Trustfulness (Psa. 23: 1, 2).

VII. The Dove and the Serpent: Purity and Wisdom (Matt. 10: 16). The dove is an emblem of innocence. The wisdom of the serpent lies in not needlessly throwing himself into danger.

VIII. The Ox and the Ass: Faithfulness (Isa. 1: 3). Here man's disobedience is compared with the most heavy and stupid of animals; and he is set below them. The ox and ass know the manger of their lord, by whom they are fed, not for their own, but for his good. But man, chosen by the favor of God, and promoted to the highest dignity, acknowledges not his Lord and his God.

PRAYER MEETING

The Christian's Attitude to the World.

1 John 2: 15-17.

For Week Beginning April 14, 1912.

1. Problems That Confront Us.—Indifference to the great questions that concern the welfare of the human family is wholly unbecoming the true Christian. Christ expects each of his followers to be a tower of strength to the weak and heavy-laden,—a shining light to those who are in darkness. Christ did not pray that the Father take the disciples out of the world, but that he keep them from the evil so prevalent everywhere. Remembering the important work to which we are called, why should we fail to measure up to the fullest extent of responsibility that the Lord rightfully expects of us? The world's moral uplift, the highest welfare of the human family, the proper training of the rising generation, and many other questions of paramount importance, are to be solved by the Christian people of the land. As salt of the earth and shining lights to benighted souls we must do our allotted task (Matt. 5: 13-16).

2. Battling Against Worldliness.—To keep in the line of duty, without being entangled in the delusive snares of worldliness, is no slight task. It is a battle that brings out either the best that is in us or the worst,—not only once or twice, but daily and hourly, while life lasts. Worldliness is the bane of consecrated service. It dims the vision of the unseen, paralyzes faith, and chills the heart of love. We have great need to bestir ourselves, lest we be overtaken by the fatal intoxication of sensual pleasures, so dear to the worldling. Only by feeding on the Word of God and keeping constantly in fellowship with Jesus Christ by prayer, will our fires of zeal abound to the salvation of a dying world and our own preservation from the evils of worldliness (Eph. 6: 12-18; Titus 2: 11-14).

HOME AND FAMILY

Song of the Flowers.

I love the little crocus that comes with April showers,
It lifts its face up to the sun with earliest of spring flowers:
You are so bright and dainty, although you are so small,
I think when I look down at you, "God made and loveth all."

A letter came this morning, would you know what I read?
"Robins and snow-birds both are here, for spring has come," it said.
'Twas from a little lame girl, who dearly loves the flowers;
Their sunshine creeps into her heart and cheers her lonely hours.

Like all the birds and flowers that hail with joy the spring,
We children join our song of praise to every living thing;
We're happy like the flowers, and joyous like the birds,
But big folks know that Easter joy cannot be told in words.

—Belle Ballou.

In the Long White Ward.

An Easter Story, Selected by Ethel Fitsimons.

THE conductor smiled as he rang up twenty fares on the Ross Park car. He would have been a churlish conductor who would not have smiled. It was balmy out doors as if the very approach of Easter had put to rout the long dreary winter. All along the river bank, on well-kept lawns, there were patches of soft, tender green. Inside the car there was more green. The twenty passengers hailed from the Lady Lindsey School, and nineteen pairs of arms were tucked about pots wound in green crepe paper. Each pot held a tall stalk of Easter lilies.

The car stopped before the hospital and the twenty girls climbed the long flight of steps leading to the low brick building that straggled over the hilltop. At the end came Miss Mary, the principal's daughter, and Honor Wesley. Honor brought no flowers, for she was saving her money for a visit to New York.

"All right," said Miss Mary, "probably there will be lilies enough to go around. There are seldom more than eighteen or nineteen beds occupied in the long white ward."

Honor was left alone while her schoolmates tip-toed about among the patients. She had not imagined she could feel lonely here. She was,—she was lonelier than any of the women in the narrow beds. On the small table, beside each bed, stood a pot of lilies. There were smiles on pinched faces and wan faces that flushed rosily. Honor felt ashamed, then Miss Mary came hurrying to her.

"Honor," she said, "I'm so sorry. We are short just one pot of lilies. It is for a poor old lady at the end of the ward. I'm going to telephone for another pot to Farlow's."

"Let me go for it, Miss Mary; let me give it to her."

Miss Mary looked at Honor keenly. "Are you sure you can afford it? Won't it break in on your trip to New York?"

"No, it won't," and the girl's face grew scarlet. "I am so glad there was one bed too many."

"So am I, Honor," said Miss Mary.

The girls were waiting by the hospital door when Honor jumped off the car with her arms about a green-wrapped pot.

"I believe she has grown during her ride up from town," thought Miss Mary, but she said: "Honor, I've arranged with the matron to let you visit with the old lady till five o'clock. I think it will do you good to know her. I'll send Miss Brown for you."

When Miss Mary reached the school she went to her mother's room and shut the door. She told her mother, she believed she had found somebody in the hospital who would teach Honor Wesley more than they could.

"I'm terribly disappointed in the girl," said the sweet-faced old lady, who sat by the window, sewing. "I've just had a letter from Honor's guardian about her New York trip. He sent her a check, last week, for a hundred dollars for the two weeks' holiday, yet she could not afford a pot of lilies. It could scarcely have meant a bit of self-denial to Honor."

"I have great hopes of Honor," said Miss Mary.

Every girl at the table glanced at Honor when she took her seat. Her face was flushed rosily. Honor was one of the quiet girls of the school; tonight she seemed more silent than usual.

The chatter dealt with the visit to the hospital and the people there. Then the chatter leaped to the Easter vacation. A group of the girls were going, with Miss Mary as chaperon, to Old Point Comfort, others to spend their two weeks' holiday in New York. The girls with homes not too far distant were wild with delight at the thought of seeing fathers and mothers and brothers and sisters. Honor was the only girl who did not join in the general anticipation. Her neighbor, roguish Mollie Cable, rallied her on being tongue-tied.

Each evening, after tea, the pupils of Lindsey School were permitted to have a chat with the principal. Honor was the first to claim her tonight and before the conversation had begun, Honor burst into tears.

"I never really loved anybody in my life, except my grandmother," said Honor, in a choked voice. "When I was a little thing,—four years old,—I was left alone in the world. Mother and father were lost at sea. I remember being told how the great ship went down and that they would never come back. I don't believe I understood what it meant. Grandmother came for me from California to Connecticut and took me home with her. We had nobody in the world but each other. One morning I went to call her and she did not answer. She lay with her eyes closed; she was smiling, her snowy curls straggling over the white pillow. I could not believe it,—that she had left me quite alone."

The lady gathered the sobbing girl into her arms as if she had been a little child. Honor lifted her head and dried her eyes. "That happened three years ago," she said. "I was just thirteen. I did not know I had a heart, the sort of heart grandmother used to live in, till today. When I stood there alone, in the long white ward, without a blossom to give to anybody, I saw myself as I am,—selfish and hard and rebellious. I would have given every penny I had in the world to give my grandmother a happy half-hour, and yet I would not spend a dollar on these poor sick people. When I saw the old lady at the end of the ward, I bent down and kissed her. We had a long talk. She has no relatives. She was alone, and they found her nearly dead with pneumonia. She told me of one thing she wants more than anything else in the world. She was born and brought up in Arbutus. On Easter Sunday they celebrate the fiftieth anniversary of a little church there. When she was a girl she sang the dedicatory hymn. She was married there. The doctor thinks by Saturday she will be well enough to travel."

"Well, Honor, dear, what can we do for her?" asked the principal.

"That is what I wanted to ask you. I would rather go to Arbutus than New York, and I have plenty of money to take good care of Mrs. Truitt, and I would like to have you be my guest."

The principal drew the girl to her and kissed her. "I will be happy to go with you, Honor."

What an Easter Sunday that was in Arbutus! A throng had gathered from far and near.

The Easter service was a beautiful and solemn one. A gray-haired rector, who preached the first sermon in the new church, aided the young pastor. After the doxology there was a short after-service. The old rector's voice came brokenly, most of all when he led to the place of honor in the choir an old, snowy-haired woman. "Mrs. Truitt," he said to the congregation, "whom a few of my people will remember." The congregation held its breath. There was almost a note of triumph as she sang:

"To this temple, where we call thee,
Come, O Lord of Hosts, today;
With thy wonted loving-kindness,
Hear thy servants, as they pray;
And thy fullest benediction
Shed within its walls alway."

It is four years since that Easter Sabbath. I saw Honor Wesley yesterday. She leaves next week, with her adopted grandmother, whom we all love and honor, to make her home in New York. She has chosen as her calling, to share her life and wealth, her sweet womanliness, gentleness and spirituality, with the sick, the helpless, the hopeless, the forsaken of a great city. God speed you, Honor!

SISTERS' AID SOCIETIES

GREENE, IOWA.—The Sisters' Aid Society at this place met twelve times during 1911. We had all-day meetings, with an average attendance of fifteen workers. There were no meetings during the busy season. We sewed five days for members. The work of two days was donated. Five comforter tops were pieced, eleven comforters tied, four quilts quilted, and about 100 garments made. Some of them were sold. Ten garments and two comforters were given to a family here, seventy garments were sent to the Minneapolis Mission, Minn., and a coat and gloves were bought and donated here. Money received from donations, for work done, and from the sale of goods, amounted to $31.80; expenses, $15.96. Our officers for 1912 are Sister W. H. Hood, president; Sister Etta Flora, vice-president; Sister Lizzie Landis, secretary.—Sadie Du Boise, Greene, Iowa, March 13.

DALEVILLE, VA.—The following is a report of our Sisters' Aid Society for 1911: We met eight times, with an enrollment of seven, and an average attendance of five. We made two comforters, twelve prayer-coverings, nine aprons, seven fancy bags, and also did some sewing for private families. At the beginning of the year we had $13.61 in the treasury, and received $9.15. We used $5 to send the Messenger to homes where we thought it would be appreciated, and might be the means of doing some good; donated $5 to the Brooklyn Mission, $5 to the Baltimore Mission, and also sixty articles of clothing, valued at $15. Total amount paid out, $20.68, leaving $2.08 in the treasury. Our officers are Sister Ida Ikenberry, president; Sister Minnie Ikenberry, superintendent; Sister Nettie Woodson, assistant superintendent; the writer, secretary-treasurer.—Mrs. D. N. Eller, Daleville, Va., March 22.

DORRANCE, KANS.—We reorganized our Sisters' Aid Society March 19, 1911, with Sister Emma Sprinkle as president; the writer, secretary-treasurer. The total attendance during the year was 144. We made and sold five quilts, and did some quilting for other people. We also made one comforter and twenty-nine sun-bonnets, besides some other small articles. We began our year's work with an empty treasury. Our expenses amounted to $14.98, paid to our church treasurer and for window shades for the churchhouse $6.75, to the Mission Board, $10, leaving $4.92 in the treasury. We also have one quilt on hand. We sent two sacks of second-hand clothing to the Colored Home at Arvada, Col., and also one new comforter; a total value, $25. Although we are few in number, we feel happy that the work we have accomplished was done for a good purpose.—Sarah A. Shenk, Dorrance, Kans., March 15.

ASHLAND, OREGON.—During 1911 our Sisters' Aid Society met fifty-one times, with an average attendance of seven. Our work consisted principally of making comforters, doing plain sewing, and making prayer-coverings. We bought screens for the church windows and one screen door, costing $12, bought and made a dress (costing 75 cents) for a Sunday-school scholar, sent the Messenger to one family for $1.85; and gave a dress pattern (costing $3.50) to a sister. We did other plain sewing and donated the work. Total amount of money received during the year was $36.23; spent for the work mentioned and supplies for work $30.55; leaving a balance of $5.68 in the treasury. We also have six comforters left. We reorganized our society Jan. 4, 1912, with Sister Lydia Morton, president; Sister Cora Decker, vice-president; the writer, secretary-treasurer.—May Decker, Ashland, Oregon, March 7.

BEAVERTON, MICH.—The following is a report of our Aid Society for the past year: We held twelve meetings, with an average attendance of ten members. Our officers for the present year are Sister Ada Early, president; Sister Nash, superintendent; Sister J. L. McKimmey, treasurer; Sister Mina Van Dyke, secretary. Our work consists mostly of making quilts and comforters, aprons, clothes-pin aprons, prayer-coverings, and sewing carpet rags. We also have the Larkin goods for sale. We took in $104.17 during the year. We have used most of this money at home. Last year we bought paint and had our churchhouse painted. We made a number of donations to the needy. We also have $40 in the bank, to help towards building the church sheds, and a balance of $3.77 in the treasury. Our last meeting was held at the home of Bro. John McKimmey, March 7, with a good attendance.—Mrs. Archie Van Dyke, Beaverton, Mich., March 10.

SABETHA, KANS.—Our Sisters' Aid Society has closed another year's work. We held forty-one half-day meetings, and two whole-day meetings, with an average attendance of seven. During the year we quilted ten quilts, tied six comforters, and did two days of other sewing for a sister. We had $11.96 in the treasury at the beginning of the year; dues received, $17.75; money received for work done and comforter tops sold that were donated to the society, $19; making a total of $48.71. We paid $11.80 for window blinds for our church, donated $3 to the minister's wife, sent $5 to Bro. J. M. Neff, $1 to the St. Joseph Mission, paid $1.25 for a cupboard in the basement of our church, $2.10 for other expenses and small donations; total, $24.15, leaving a balance of $24.56 in the treasury. The following officers were elected: Sister Sarah Cook, president; Sister Anna Yoder, vice-president; Sister Maggie Kreitzer, secretary-treasurer.—Clara Cristenson, Sabetha, Kans., March 18.

LEWISTOWN, PA.—The following is the report of our Sisters' Aid Society from Nov. 2, 1910, to Dec. 20, 1911: We have thirty-six members enrolled, with an average attendance of eight. We held twenty-eight meetings during the year. Our work consists of piecing and making comforters, aprons of different kinds, clothes-pin, button and shopping bags, and belts. Dec. 20 we held our annual election. Sister Brininger was elected president; Sister Zook, vice-president; Sister Catharine Sangle, treasurer; Sister Caroline Ruble, assistant; Sister Ella Rothrock, secretary; Sister Flo Spanogle, assistant. We sold articles valued at $206.47; dues collected, $56.10; donations, $6.25; amount paid out for material, $30.10; sent $20 to the India Orphanage, $5 to Sister Blough, donated $30.75 to our church for a baptistry, and $106.20 toward our Sunday-school rooms, amounting to $192.05, leaving a balance of $76.77 in the treasury.—Mrs. Ella Rothrock, Secretary, R. D. 3, Lewistown, Pa., March 5.

HUNTINGTON CITY, IND.—The following is the report of our Sisters' Aid Society for 1911: We met Jan. 18, and the following officers were elected: Sister Paul, president; Sister Bailey, vice-president; Sister Brumbaugh, superintendent; the writer, secretary-treasurer. We close our meetings with Scripture reading and prayer. During the year we held nineteen meetings, with an average attendance of six. We made fifty-five aprons, twelve sun-bonnets, nine dust-caps, seven clothes-pin aprons, quilted four quilts, knotted eight comforters, and sewed ten pounds of carpet rags. We sent a box of clothing and one comforter to the Old Folks' Home at Mexico, Ind., and gave two comforters to a family that lost their goods by fire. We received $54.30, paid out $10.60 for linoleum for the little folks' Sunday-school room, gave $5.43 to aid the poor, and spent $16.74 for material used in our work, leaving $21.54 in the treasury.—Cora E. Colclesser, Secretary, 736 Byron Street, Huntington, Ind., Feb. 18.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THE General Mission Board will be with us on Wednesday of next week.

BRO. J. P. KRABILL, of Ohio, changes his address from Bluffton to Prairie Depot.

BRO. T. C. ROOT, of Ames, Okla., should hereafter be addressed at McWillie, same State.

FOR next issue we have a report of the Annual Meeting Committee on Labor Unions.

BRO. A. W. ROSS, of Vyara, India, reports twelve natives recently baptized at his mission station.

LAST Sunday there was a baptismal service at Bethany Bible School, three receiving the sacred rite.

BRO. I. B. TROUT is recovering from his severe siege of diphtheria, and we hope to have him with us next week.

HAS your life been such as to induce any one to come to Christ? This is a question for each of our patrons.

WE were favored with a call from Bro. Isaac Rairigh, of Woodland, Mich. We were glad to have him with us.

BRO. S. M. GOUGHNOUR, of Iowa, changes his address from Ankeny to 1318 East Sixteenth Street, Des Moines.

BRO. C. WALTER WARSTLER closed his evangelistic services at Forest Grove, Ind., with five accessions to the kingdom.

BRO. WILLIAM MILLER conducted a series of meetings at West Greentree, Pa., and fifteen young people applied for membership.

BRO. J. G. ROYER began a series of meetings at the Ogden Mission Chicago, last Sunday morning and will continue a week or more.

THE District Meeting of Eastern Pennsylvania, to be held at Woodbury, Baltimore, Md., is announced for April 15, beginning at 2 P. M.

THE revival at Meyersdale, Pa., conducted by Bro. Harvey S. Replogle, closed March 22, with twenty-nine baptized and seven returning to the fold.

THIRTEEN were recently led into the water and received baptism at Reading, Pa. Two await the rite, and two others wish to be restored to fellowship.

BRO. J. W. FIDLER, who is now located at Brookville, Ohio, writes us that he spent four years with the East Dayton church, instead of one as stated last week.

DURING some recent revival work in the Covington church, Ohio, conducted by the pastor, Bro. Geo. W. Flory, thirty-one decided for Christ and were added to the fold.

WRITING from her field of operation at Bulsar, India, Sister Ida Shumaker, under date of Feb. 23, says that she is enjoying her work more and more, is kept busy, and is therefore happy.

BRO. SILAS HOOVER remained over three Sundays with the Johnstown congregation, Pa., preaching in the Maxham house. Eleven applied for membership, and all but two have received baptism.

THE membership at Lancaster, Pa., is increasing in a most satisfactory manner. A few days ago thirteen entered the church by confession and baptism, while five others await the sacred ordinance.

BRO. J. G. ROYER spent two days in Elgin, last week, and while here called at the MESSENGER sanctum. We spent a busy hour with him, talking over matters relating to the church, its work and development.

BRO. GROVER WINE and wife, who are said to be whole-souled workers, were with the members at Huntington, Ind., a few weeks, in a series of meetings. Three were baptized, one reclaimed, and one awaits baptism.

THE committee on "Voting and Politics," not being pleased with its report, published sometime ago, sends us another to take the place of the former, in the Conference Booklet. The revised report will appear next week.

MAIL addressed to Sister Mary Quinter, Bro. Quincy and Sister Kathren Holsopple, Jalalpor, India, should also have on "Surat District," in order to insure prompt delivery. There are a number of Jalalpors in India, hence this request.

BRO. EZRA FLORY, of Sterling, Ill., gave the MESSENGER sanctum a short call, on his way home from Ohio. His physician said he needed a rest from mental work, and he thought that his old home would be about as quiet a place as he could find.

BRO. H. W. KRIEGHBAUM, of South Bend, Ind., who has not been in good health for a year, is now suffering with heart trouble, being confined to his bed the greater part of the time. It is thought that with the return of warmer and more pleasant weather he may improve.

BRO. A. B. MILLER, of Staunton, Va., has been called to the pastorate of the Hagerstown congregation, Md., and will enter upon his duties about the middle of June. On account of his wife's health Bro. J. C. Flora, the present pastor, has closed his labors with the congregation.

IN some way each congregation ought to arrange for a regular correspondent, whose business it is to send such church news as should appear in the MESSENGER. Were this done we would not be receiving two and three reports concerning the same meetings, as is too often the case.

IN the Obituary Department we may not publish much concerning the war experience of those who, before their conversion, served in the army. All of our members are soldiers of the cross, and it is much more helpful to read of their experiences while serving in the army of our Lord and Master.

ONE of our ministers, who is doing a good work in his community, says that the people he can not reach with his preaching he proposes to reach with the MESSENGER. He gets as many as possible to subscribe, and those who are unable to pay for the paper he aids to whatever extent it may be necessary.

THE revival services in Elgin, conducted by Bro. J. H. B. Williams, closed last Sunday evening. We had good weather for these meetings, the attendance was encouraging and the spirit excellent. All of our members, as well as others, experienced a spiritual uplift. Two applicants await baptism, and one is to be restored to fellowship.

A GLORIOUS revival, conducted by Bro. D. L. Miller in the Covina church, the mother church of Southern California, closed last Sunday evening with sixteen accessions. There is great rejoicing among the members. Bro. Miller wires us that he would like to have continued the meetings longer, but he is anxious to attend the Mission Board Meeting here at Elgin next week. He is now on his way home.

BRO. JOHN E. METZGER, of Rossville, Ind., our Field Agent, will soon begin canvassing in Southern Ohio and from that part of the Brotherhood work eastward, reaching York, Pa., in time for the Annual Meeting.

WRITING from Empire, Cal., under date of March 26, Bro. S. F. Sanger says: "Eld. Aaron Julius, one of the ministers of the Empire congregation, passed away last night, after a few weeks' illness of a complicated character. He is the first of our ministerial band, of this congregation, to fall from the ranks. He was about sixty-eight years old."

FOR most of the converts, these days, we must look to the Sunday-school. Here boys and girls are taught the Word of God. In their hearts is placed the seed of the kingdom, and in due time they can be led to Christ. Hence the importance of giving the Sunday-school work the best possible attention. It is in deed and truth the nursery of the church.

ONE of our regular correspondents is asking us to explain why we fail to publish what he reports about the number of members expelled by his congregation from time to time. We think that news of that sort is not edifying. It is encouraging to learn of sinners turning to the Lord, but we can not see that any good will result from reporting the number who violate their baptismal vow and go back to the world.

BRO. FRANK SWANDER, of Spokane, Trumbull Co., Ohio, says that, on account of the cheap lands advertised in parts of Ohio and Indiana, some of our people are settling in sections where we happen to have no churches. He thinks that before purchasing property it would be best for them to inquire about church conveniences, and, should they do this, they may be able to so locate themselves as to enjoy church privileges.

WE have an opening in the Publishing House for a brother, eighteen or twenty years old, to learn a good-paying trade. He must be a member of the church in good standing, and one who can withstand the alluring temptations of a city life. One accustomed to city life preferred. Do not respond to this call unless you are in a position to work up to something permanent, and the application should be made in your own handwriting. Address, Business Manager, Brethren Publishing House.

BRO. W. E. WEST, of Middle Iowa, has a good way of clinching some things that he says and does. Referring to church festivals and sociables, he says: "I am of the opinion that every church in our District should set her foot down upon them firmly. In soliciting for the new churchhouse in the city of Des Moines, I made it a point with the business men of the city to tell them we were coming just this once, and that they would not be troubled with some one coming to sell them a ticket to a sociable."

IT is very unfortunate when a church decides not to be represented at its District Meeting. It is unfortunate for the church as well as for the District. By all means each congregation should have at least one delegate in her District Conference. If a church should feel herself too poor to pay the expenses of her delegate, she might possibly encourage some one to volunteer his service and expenses. Let the importance of representation be emphasized and encouraged. We can not run District Meetings without delegates.

WE wish to urge upon our people the importance of all the ministers, and especially the elders and pastors, attending the District Meeting in their respective Districts. The absence of any minister from his District Meeting is unfortunate, not alone for the preacher, but for his congregation as well as for his District. These gatherings have an educational tendency. They broaden the minds of ministers, inspire them in their labors and keep them in touch with every department of church work. Not only so, but the presence of a number of active ministers insures a good meeting. Let the laity encourage her preachers to be present at their District Meeting from year to year, and wherein it is necessary some of their expenses might be provided for.

We exceedingly regret to learn that our esteemed correspondent, Bro. J. D. Haughtelin, Panora, Iowa, is suffering from a severe case of facial paralysis, which has seriously affected his eyes and mouth. For this information we are indebted to the *Des Moines Capital*, of March 25. Bro. Haughtelin has been preaching the Gospel for more than fifty years, and is looked upon as one of the best-informed preachers we have in Iowa.

Bro. J. G. Royer tells us that the church at Mount Morris thought it would be wise to make use of home talent in her late series of meetings, and that he was greatly surprised at the interest the community took in the services. He is of the impression that most of the revivals in the Brethren church should be held by the home ministers, and feels confident that the results, in the long run, would prove eminently satisfactory.

The South Bend (Indiana) *Daily* has set apart a column for the use of the people wishing to express their views on various questions, secular and religious. We have a clipping from the column, containing the views of a vigorous writer concerning entertainments in the churches. He holds that the house of God has been set apart for a holy purpose, and that it is a sin to use it for any purpose not strictly religious. He would have this to apply to Christmas trees, festivals, or anything else intended for mere entertainment. It is good that sound religious teaching can have a place in a secular paper.

Under date of March 1 Bro. Jesse Emmert writes us from Bulsar, India, saying that, on account of sickness, it would be necessary to postpone the District Meeting which was to have convened March 15. At the time of his writing Sister E. H. Eby and her eldest son, H. M., were in the hospital at Bombay, suffering from smallpox. Bro. Eby himself was down with pneumonia. The worst is doubtless past, and in due time we may expect to hear of the recovery of the afflicted ones. Even should they have recovered rapidly, they could not sail on the date for which arrangements had been made. They must come later. For further particulars we refer the readers to Bro. W. B. Stover's communication on page 213, this issue.

The Doctrine of the Resurrection.

Paul has well said that if Christ be not risen, then is our faith vain (1 Cor. 15: 17). He understood that the whole structure of Christianity rested on the one question of Christ's resurrection. To establish this one claim meant the end of all controversy regarding the divine origin of the Christian religion. So, wherever the apostles went, they endeavored to show clearly that,—while their Master was crucified and actually placed in the tomb, after having been pronounced dead,—on the third day he came alive from the grave. This became the burning question in all their leading addresses. To induce people to accept their teaching on this point, meant their conversion.

The doctrine of the resurrection was their problem, and it is also the problem of our day. We have no greater task before us than to convince men and women that Jesus came alive from Joseph's tomb. They may believe that such a man lived, that he taught the principles set forth in the New Testament, that he was put to death and buried, but they will not admit the fact of his resurrection. Some of them will reason against the claim from a scientific point of view. Others ascribe the claim to mere tradition, while still others dismiss the whole story as so much folk-lore.

We may have new problems, but this is an old one, and the battle around the tomb rages as fiercely as it ever did. To settle the question today means just as much as it meant in the time of Paul. The resurrection figures no less prominently in the present claims of Christianity than it figured over eighteen hundred years ago, and, like the apostles to the Gentiles, we can still truthfully say that if Christ be not risen, then is our faith vain.

True, we are each year reminded, by the Easter festival, that Jesus arose from the dead; but do all those who celebrate Easter actually believe in the resurrection of the Founder of our religion? It is known that thousands of them do not. If they did, they might be led to accept him as their Savior. And the fact that they do not accept him must be taken as evidence of their lack of faith in the resurrection.

In view of this condition it occurs to us that we need to make special efforts to convince men and women of the truthfulness of the resurrection, and the more thoroughly this is done, the greater is going to be the success in the evangelistic field. We do not preach enough of this phase of our doctrine. We make enough of Easter, but we do not emphasize the importance of the resurrection of the Master as we should. We need to do something to show that we believe most thoroughly in his resurrection, and if we thus believe we are certain to demonstrate our faith by the lives we live and the interest we take in the one great question.

Folk-Lore.

These are things of old,—some are quite old,—back of our grandfathers, back of the discovery of America, back of the Christian Era. In the days of Abraham they had their traditions, handed down from their fathers. Many of them are like Melchisedec,—without beginning of years or ending of days. As a rule they are groundless and harmless, and yet, and yet,—in many cases they have exercised a charm and a force on the destinies of men and women down through the ages. Paul tells us that he was exceedingly zealous of the traditions of his fathers. Even after his conversion, in the early days of his ministry, he strongly commended some of these, but ignored them in his later years. His Christian experience was a growth, as it must be with all of us. If we would remember this in reading his writings, we would be enabled to interpret them more sanely, and avoid some of the seeming contradictions.

Of course, our folk-lore of later times was of a somewhat different character, yet traditional all the same, and has been handed down from father to son, and mother to daughter in much the same way. They constitute the unwritten history of the world in their earlier stages.

Ground-hog or Candlemas Day has connected with it a tradition of long standing, quite beyond our ken. The saying is: "If the ground-hog comes out Feb. 2, and sees its shadow, it returns to its winter home and remains there for a period of six weeks," which means that we are to expect cold winter until after the expiration of that period. The truthfulness of this saying ought to be determined from the number of people who believe in it, and the number is very much greater than we would suppose. We were told by scores of people, during the last month, that we need not look for pleasant weather until the allotted time expires. This year the belief has proven good as far as our own immediate part of the country is concerned, but we suppose it would be somewhat subject to variations, owing to conditions and different latitudes.

"Up-and-down signs," according to popular beliefs, have many adaptations, and produce conditions that have much to do with success and failures in agricultural life, both on farms and in gardens.

When yet a boy on the farm, one of our duties, aided by an older brother, was to build and keep in repair the fences which, at that time, were built of rails in the zigzag style, then known as the "worm" fence. Under each corner was laid a flat stone, if it could be had, to keep the lower rail off the ground, thus preserving it from early decay. And, according to our teaching and belief, the longevity and standing depended much on the sign being up or down when the fence was laid. If it was built in the down sign, of course, it would soon begin to sink downward,—cornerstones and all,—into the ground. This meant much to us, as builders and caretakers, as the longer the fence stood, the less work it meant for us. So we made it our practice to build our "worm fences" in the up sign. But, to complete the fence and keep it from blowing down, it was necessary to cross two stakes over each corner and place heavy rails on top of the first part laid up, and in the crosses made by the stakes, thus placed on the corners. For the placing of these stakes it was necessary to make a hole in the ground, to admit the lower end of the stakes, in order to hold them to their places and keep the fence intact. Now, in order that these stakes might be inclined to go downward, instead of upward, we always planted them in the *down* sign.

In the minds of many the up and down of the sign had much to do with almost every phase of farm life. All kinds of grains were sown in the down sign. This rule included also the planting of trees and many of the vegetables, excepting turnips, cabbage, potatoes and such other vegetables as grow near the surface, or on top of the ground. They were planted in the up sign.

The advent of March was also of significance. In our boyhood we were always told that the coming of spring time depended largely on the manner of the incoming of March. The saying is, "If March comes in like a lion it goes out as a lamb." As our March here came in with a storm, a bluster and a roar, we are looking for the lamb, and how glad we will be not to be disappointed, as we are hungering and thirsting for the soft and warm breezes of sweet springtime which we all so dearly love and enjoy.

The longest day meant much to the boys of long ago, because that was the day when fish were most hungry and were found swimming over each other to get a first chance at the well-baited hook, as soon as it was dropped into the tempting salmon hole, or any other hole that was deep enough to hide the hoped-for fish, when there were none elsewhere within biting range. It is always preferable to fish in deep or cloudy water. It is an occupation in which faith and hope form a very prominent element, as faith is the substance of things hoped for, the evidence of things not seen. It is only in deep or cloudy water that we can exercise a fullness of faith while fishing. And fishing is an occupation that is adapted to all ages,—none too young, none too old. The little boy with his little rod, line and pinhook, enjoys it as fully, as the aged grandpa. Even ministers are not free from its allurements. We know of ministers who are almost as fond of fishing for fish as they are for men. We don't know that the Master ever fished for fish (unless he did when he was a boy) but it was because he had not the time to spare. He did, however, give his sanction to it by telling his disciples where the best place was to catch fish,—"on the right side of the ship." And we now tell our readers that the best time to catch them is on the longest day.

Finger nails were supposed to be cut on Friday. This may not be so much for the special good of the finger nails as the good luck it brings to those who attend to it on this special day and time.

We have given these few instances out of the scores that might be named, to show how carefully we attend to some of these little things while we neglect the many good things that mean so much to us all.

We now give the best tradition of all, "Neglect not the assembling of yourselves together as the manner of some is." About the others we have nothing to promise, but keep this one and it will give the best of luck in this life as well as in the life to come.

H. B. B.

New Testament Officers.

We are asked where the Brethren get the Scripture for the first, second and third degrees of the ministry. It so happens that we have no third degree in the ministry. What some erroneously designate as the third degree is the eldership. The New Testament most clearly teaches that there should be elders in every congregation. These elders are sometimes called bishops, or overseers, this being the meaning of the Greek word from which the word "bishop" is translated. The term "pastors" in Eph. 4: 11, means shepherds and refers to the elders. Those in charge of the seven churches in Asia were designated as angels, instead of elders, bishops or pastors. So, taking it as a whole, the different congregations, in the time of the apostles, were in charge of devout men, variously designated as elders, bishops, shepherds, pastors or angels,—quite a variety of names for one office.

Among the Brethren this officer is generally called "elder," sometimes "bishop," and occasionally "overseer" or "housekeeper." In addition to the elder, we

have ministers in the first degree and those in the second degree. The latter may be regarded as a regular New Testament minister, chosen and set apart, as directed by Paul in 2 Tim. 2: 2, where he says: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." He is also referred to as an "evangelist" in Eph. 4: 11; Acts 21: 8; 2 Tim. 4: 5. An evangelist is a "publisher of glad tidings," or one duly commissioned to preach the Gospel. There is no New Testament authority for the term "second degree." It is employed as a matter of mere convenience, to distinguish a fully-authorized or endorsed minister from one who may be regarded as a teacher (Eph. 4: 11); or one who is being proven, or tested, or a beginner in the ministry. We apply, to these beginners, the term "first degree" for the same reason that we apply "second degree" to the others, as a matter of mere convenience. It would be just as well if we should designate one as a teacher and the other as a preacher. The teacher becomes a preacher whenever he is fully set apart and authorized to do the work of an evangelist. Ours is the New Testament method of having three orders in the ministry, only we do not, in every instance, call New Testament things by New Testament names.

Annual Meeting Assessment.

Some of our people are a little disturbed over the Annual Meeting assessment, it being understood that the State Districts failing to pay their quota, can not be represented on the Standing Committee. One brother says that some of the congregations in his State will not pay their part of the amount assessed by the Annual Meeting Treasurer, and for that reason the District itself is unable to comply with the request of the Conference. He would like to know what should be done under the circumstances. There ought to be no difficulty about solving this problem. Let it be understood that the amount assessed against the State be paid by the Treasurer of the District, out of the funds in his hands. In order to secure funds for the various departments of District work, let all the congregations be assessed on the basis of the property owned by the members. Should some of the churches fail to pay their apportionment they can be seen after as the District Meeting may direct. Having a common District Fund, provided in the manner suggested, it would be the duty of the District Treasurer to pay the Annual Meeting assessment at any time the bill is presented, thus avoiding the complications caused by a few churches being a little slow about paying their dues. This is the way the business is attended to in most State Districts, and it is giving good satisfaction. For a District Treasurer to wait until he is notified as to the amount assessed against his District, and then have to inform each congregation as to the amount it should pay to settle the account, is a very slow and awkward way of raising a small amount of money. The other method is far superior. And, by the way, if any of our patrons of experience, who have studied this matter thoroughly, have any suggestions to offer, regarding the best methods of raising and employing money for District purposes, we shall be pleased to hear from them.

Encouraging Those Opposing Us.

Our attention has been called to a condition that may be found in more congregations than one. Our people may be at work in a little town, where there are churches doing everything in their power against them. We are set for the defense of the Gospel, are putting forth our best efforts in the interest of the New Testament order of Christianity, and in a general way are attending strictly to our own business, and yet there are those who will, in the name of religion, persuade our weaker members to engage in things that we do not tolerate. Not only so, but they offer our young members positions in their choirs, in order to get them to attend their services, and in other ways make use of them to advance the interest of their own churches. While all of this is unfortunate, as well as unfair, it only leads up to what follows: Sometimes, when one of these churches, known to be working against us in the manner stated, starts up a revival meeting, we have members who are just imprudent enough, and just thoughtless enough, to go forward, to help and encourage them in their work. They do this when, at the same time, they know, or should know, that they are working against the best interests of their own church. Such members, with their names enrolled on our church book, do us much more harm than they could possibly do were they outside. We are not saying this with a view of encouraging selfishness upon the part of our members, but for the purpose of bringing to light some inconsistencies that need to be publicly exposed. We believe in treating other religious bodies kindly and fairly, but when one of them undertakes to overthrow our work, and some of our own members aid in the undertaking, it is time for us to see to it that these members are instructed more perfectly regarding the importance of Christian consistency.

Old Fogies.

Every now and then we hear some one talking about "old fogies." Sometimes we hear the expression in the pulpit, and in some localities it is common in gatherings where good-meaning people happen to differ. As a rule, the term is employed by religious people more than any other class. A church member, who probably thinks a little more highly of himself than intelligent angels think, calls his brother an "old fogy," just because he fails to see things as they appear to him. The man who indulges in this kind of talking does not stop to think that a few years later he, too, will be called an "old fogy" by some one, just about as impolite as himself! Each generation has its share of men who are just enough puffed up to show a marvelous lack of Christian courtesy, when it comes to dealing with people who happen to think differently from what they have learned to think. Personally, we admire the man who has an honest and clear way of presenting his views, even if we happen to know that he is in the wrong; but when he applies to us the objectionable epithet, simply because we have a different view of the subject under consideration, we can not help losing respect for him. One may excuse ignorance, and even a lack of good, common sense, but it is hard to excuse impoliteness in the man who claims to live and move on a higher intellectual plane than the common run of mortals. If people must differ, let them do it honestly and manly, and not apply to each other insulting epithets. It occurs to us that it is not only unchristian, but it is exceedingly impolite for one church member to call another an "old fogy." Members of the household of faith ought to have too much respect for the heirs of the kingdom to speak of each other in that manner.

What the Catholics Propose.

The Protestant churches have good reasons for opposing the Roman Catholics in this country. It is well understood that the Catholic church poses not only as a religious body, but as a political body also. It wishes to say how everybody should worship, and would be pleased to dictate all the laws of the land. It is the fixed aim of the Catholics to secure political ascendency in the United States, with a view of regulating our religion and schools, as well as framing our laws. The *Catholic World*, of New York, recently said: "The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendency in this country. All legislation must be governed by the will of God, unerringly indicated by the Pope. Education must be controlled by the Catholic authorities, and under education the opinions of the individual and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the church, even to war and bloodshed," This is the policy of the entire priesthood, and from the Pope down, through all the grades, they are working with this end in view. Should they get control of this country, we might look for the conditions now found in other countries under Catholic influences. We would have a priest-ridden country for sure, to say nothing of the persecutions, to be carried on against those who would not accept the Catholic faith. One has only to read the history of Italy, Spain, Portugal, Mexico, the Philippine Islands, Cuba, and the Central and South American countries, to learn what would happen to our beloved land, were the Catholics placed at the head of affairs.

Anchored to Sinful Habits.

Illustrating religious thought by means of cartoons may not be the most refined way of presenting the truth, but it is sometimes a very forcible way. A recent issue of the *Religious Telescope* contains a cartoon, in which a boatman is struggling manfully at his oars, with a view of reaching the cross on the other shore, while his boat remains securely anchored to a great sinful habit. The man may tug at his oars until he is worn out, but will never be able to reach his Master until he weighs his anchor and gets away from his sinful habits. We have hundreds of people who, while on the ocean of time, are working hard enough at their religion, but their anchors remain fastened to some great sin. They may spend money and time in the interest of their religion, but they are making no progress. Death is likely to find them where they started when they entered the church. They may be zealous enough; may abound in a class of good works; may be making noise enough, and creating enough sensation, but they do not go on to perfection. There may be some religious exercise on their part, but there is no growth. All of this may be attributed to the anchors that continue imbedded in sinful habits. Might it not be well for each of us to institute a careful examination, so as to ascertain what is really hindering our progress in the Christian life?

Influenced by the Garb Law.

A correspondent, referring to the school garb law, says that it does not take very much law to induce some members to discard the usages of the church respecting the matter of attire. He cites a case in a State having a garb law, where two sisters, engaged in teaching school, changed their plain manner of dressing, saying that the change was insisted on by the school trustees. It is said that when the trustees learned what had been reported about them, the two teachers came wonderfully near losing their positions. There are hundreds of trustees who prefer to have plainly-attired teachers in the schoolroom, and will not enforce the garb law unless they are urged to do so. We have scores of teachers in the schoolroom who have not been disturbed by the garb law. They go on about their business, live out their profession, and let the garb law take care of itself. It can be said, to the credit of some teachers, that it would take a good deal of law to induce them to lay aside the form of attire the church has seen wise to recommend to her members. Whenever we hear of members changing a little here and a little there, simply because there happens to be a little legislation on the subject, we are reminded of what one correspondent says about it not taking much law to induce some members to dispense with the usages of the church.

Adam.

A Messenger reader wishes to know whether Adam was a living being before God breathed into him the breath of life. It is said that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2: 7). By this we are to understand that Jehovah formed man of the earth and there was no life in the body, thus formed, until the Creator placed it there. The body, in all its parts, was completed, but there was no life in it. The organs were not put into motion until the breath of life from Jehovah entered the nostrils of the lifeless form. Then it is said, the man formed became a living soul. That is, the body entered upon its existence as an object of life. Before it was an object, but not one of life. Adam's life must be dated from the moment his Maker breathed into his nostrils the breath of life, and not from the moment the form of the body was completed. We are not told how long a time his body was in forming, nor are we informed of the process through which it passed. We simply know that it was formed and began to live when the parts were set in motion by the breath of Jehovah.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

DES MOINES CITY MISSION, IOWA.

At the request of my fellow-members on the Mission Board for Middle Iowa, I shall give some information about the work and conditions in this city.

Des Moines is a bustling city of 100,000 people, only forty per cent of whom make any religious profession,—surely a needy field for earnest endeavor. Among these nearly all the denominations are represented. The District has maintained a Brethren mission in the city for a number of years and some earnest, self-sacrificing work has been done. A churchhouse was purchased and a number of our dear brethren,—E. B. Hoff, H. R. Taylor, S. B. Miller, G. A. Shamberger and A. C. Snowberger,—have successively put forth their best efforts in behalf of the work. Bro. Virgil C. Finnell has now entered upon his second year as pastor in charge, with Bro. W. E. West, of the Des Moines Valley church, as bishop. At present there are three other ministering brethren located in the city. Bro. S. M. Goughnour has recently taken up his residence here, with a married daughter,—Sister J. A. Smith. While feeling the ravages of age, he is still full of zeal for the Master's cause and does considerable preaching, but prefers not to be in charge of regular appointments. Bro. J. E. Moore is bending every energy toward securing the necessary schooling, to equip himself as a physician. He has charge of a Sunday-school and preaching point each Lord's Day at a point several miles out of the city. Bro. Ira D. Faidley is also located here, but his duties as a laboring man keep him tied closely, thus leaving most of the preaching to be done by the regular pastor.

The present churchhouse being badly out of repair, inadequate and poorly adapted to the needs of the work, the District authorized the building of a new house suited to the present and future needs. Committees have been appointed, and the District is being solicited to procure the necessary funds. The solicitors are making commendable progress and it is hoped that in due time the mission will be quartered in a good, substantial building and that the work may be greatly prospered.

As previously stated, Bro. Virgil C. Finnell is pastor and is doing excellent work. The total membership in the city is now sixty-nine, an increase of thirteen during the past year. The members are well organized for work,—twenty-seven of the number having definite tasks in connection with the church, Sunday-school and Christian Workers' Society. Of the membership, there are eleven who live not less than eight miles from the church. Even then the attendance at the Sunday preaching service has averaged over fifty, with a gradual increase of strangers and non-members. One year ago there were only twenty-four subscribers to the Messenger—now there are about seventy-five, and sixty per cent of this number goes to those not members. Thus the good seed is being sown and our hope and prayer is that in God's own good time we may have a strong, self-supporting congregation in this western metropolis.

A. M. Stine, Sec. City Work.

Adel, Iowa, March 2.

THE MISSION FIELD OF WESTON, OREGON.

Feb. 16 we left our home for Weston, Oregon, to hold some meetings for the Brethren, as previously arranged for. This mission point is presided over by Eld. John Bonewitz, who moved here some years ago because of his wife's health, and to open the work in this place, as it was entirely new to the Brethren. For more than seven years he has labored in this field, sowing the seed of the Kingdom of Heaven amid many trials and discouragements, which at times seemed hopeless, but our brother has never given up the work, while others seemed to be discouraged, and now a brighter day seems to be dawning for the Weston church.

The two weeks' series of meetings was well attended by all the people of the town and surrounding country. The merchants, banker, and business men, generally, closed their places of business to attend the meetings. The other three churches of the city also suspended their services. The spacious house, which has been built for the Brethren since here,—40x60 in size,—was almost too small, at times, to accommodate the earnest listeners to the truth. The writer will long cherish a warm place in his heart for the good people of Weston, Oregon.

This little city, of perhaps 1,500 inhabitants, situated in the eastern part of the State of Oregon, at the foot of the foot-hills of the Blue Mountains, in the heart of the great wheat belt, over 2,000 feet above sea level, is favored with a mild climate. Within three miles of Weston the snow was two feet deep, while the ground was bare at Weston. Six miles up the mountain lives Bro. C. W. Metz, who holds forth the Word at a schoolhouse in that place, but, owing to stress of the weather in the mountains and the sickness of Sister Metz, they were prevented from attending the services.

At Walla Walla, in the southeast corner of Washington, lives Sister Lizzie Mosier. She holds her membership in this church and was with us at the closing of the meetings. For years she has lived alone, as a member of the Church of the Brethren at this place. Truly may it be said to her credit that she has not drifted from her plain Christian attire, or her faith in the church. All these years she has been praying and hoping that some one would come to Walla Walla and open the work for the Master in that prosperous city.

This section is in the heart of the famous wheat belt, and any one desiring further information concerning this place, with a view of opening a mission point for the work of the Master, will do well to write to her at 948 Edith Avenue, Walla Walla, Wash.

Throughout this whole section there is a great field, ripe for the Master's harvest, though there is also a downward tendency to infidelity and all manner of carnal worldly things to contend with. In almost every school district they are building Grange Halls, and using them as centers of social gatherings, dance halls and all manner of banquetings, revelings and abominable idolatry. Yet among all these, you will find those who are "hungering and thirsting for the true Bread and Water of Life."

If we could divide ourselves into a hundred men, we could profitably be filling just such calls for the bleating lambs out in the mountains. Less money-grabbing, pleasure-seeking and destructive cares of life, for some of us, would mean more souls for Jesus, and a better approval for us in the end.

J. S. Secrist.

Olympia, Wash., March 13.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

INDIANA.

Greentown.—Our members met in council with Eld. Peter Houk in charge. Bro. I. B. Wike, of Huntington, Ind., will conduct a series of meetings for us in August. We decided to have preaching services each Sunday, following the Sunday-school session, and also in the evening, on the second and fourth Sundays of each month.—Frank R. King, R. D. 2, Greentown, Ind., March 23.

Landesville.—We held our council March 7, with Eld. I. B. Wike in charge. Our love feast will be held May 12, at 6 P. M. We elected officers for our Sisters' Aid Society, with Sister Julia Endsley as president; Sister Elda Lee, secretary; Sister Nora Kitch, treasurer. One letter was received. Our Sunday-school is progressing nicely. We have prayer meeting every Wednesday evening. Our local Missionary Committee has been organized and is commencing work. Our revival services will begin in the Anderson church about April 16.—Adelia Endsley, Landess, Ind., March 23.

Walnut.—Our church met in council March 16, with Eld. John Dickey presiding. We decided to hold our communion May 18, beginning at 7 P. M. Our Harvest Meeting will be held Aug. 4. A Christian Workers' Meeting was organized with Bro. Russel Rohrer, president, Bro. Ora Burroughs, secretary. Bro. Levi Puterbaugh was elected delegate to Annual Meeting, and Bro. Howard Dickey, alternate. Sunday-school officers were elected, with Bro. Frank Mowiser as superintendent, and Bro. Ora Burroughs, secretary. Bro. Arlie Bodey was reappointed church clerk for one year and the writer Messenger correspondent for the same time. Perry Rohrer and Millard Dickey were chosen librarians. Three letters have been granted since our last report. Bro. D. W. Hostetler was with us in council and preached for us the following Sunday forenoon and evening.—Emma Foust, R. D. 11, Argos, Ind., March 19.

IOWA.

Libertyville.—We met in council March 2. Eld. W. N. Glotfelty presided. Bro. Ross Smith was elected clerk; Bro. Geo. Peebler, treasurer; the writer, Messenger correspondent. Two letters of membership were granted. It was decided that our council be held May 30. Our love feast will be held sometime in May.—Rosa Glotfelty, Libertyville, Iowa, March 21.

KANSAS.

Bloom.—We met in council March 18, with our elder, G. W. Weddle, presiding. One letter was granted. Our love feast will be held May 4, at six P. M. Brother and Sister M. Keller, of Larned, were present at our meeting. Bro. S. J. Miller, of McPherson, is to be with us May 5 for a lecture. The following church officers were chosen for one year: Elder, G. W. Weddle; clerk, Bro. Emry Martin; treasurer, Bro. L. C. Weddle; Messenger agent, Bro. C. D. Hylton; correspondent, Sister Cassie Martin; chorister, Sister Alda Hylton. The following Sunday-school and Christian Workers' officers were chosen for six months: Superintendent, Bro. E. Martin; secretary-treasurer, Bro. Cecil Thomas; president of Christian Workers' Band, Bro. N. E. Weddle; secretary-treasurer, Sister Pernie Hylton.—Cassie Martin, Bloom, Kans., March 19.

Hutchinson Mission.—Our little band is still increasing in number. The hard winter was somewhat of a hindrance to the work. Several services were small in attendance while on two evenings there were no services on account of the extreme cold. Our enrollment of children is increasing rapidly. We have a good location for the growth of a good, healthy Sunday-school. We are in need of more workers and teachers. We appreciate the help that is here, but could make good use of still more. We will dedicate our new church April 7. Bro. J. J. Yoder, of McPherson, will preach the dedicatory sermon. Bro. A. Hutchison will assist, and continue with a series of meetings for several weeks following the dedication. We are looking forward to a spiritual uplift from our meetings. Those coming from a distance to the dedication would do well to bring with them their Kingdom Songs, as we do not have as many books as may be needed. The church is located on Eighth and Ford Streets, five blocks north of the Santa Fe depot and six blocks east of Main Street.—Andrew G. Miller, 626 East Sixth Street, Hutchinson, Kans., March 23.

Vermillion church met in council March 23, our elder, Bro. John Eby, presiding. Needed repairs of our church building were decided upon. We expect to hold our love feast May 25, to begin at 6 P. M. We decided to have a series of meetings this fall.—Lizzie Dellenbach, Beattie, Kans., March 23.

MICHIGAN.

Berrien.—We were somewhat disappointed when we learned on Saturday that Bro. Swartz could not be with us March 17, but were pleased when Bro. Howard appeared on Sunday morning and gave us two helpful and interesting talks. The Christian Workers are preparing a special program for the missionary lesson on India. The regular church council will be held April 6, at 10 A. M. All the members are requested to be present.—Grace Weaver, Buchanan, Mich., March 23.

Homestead.—We have just closed a very interesting series of meetings at this place. Bro. Chas. Deardorff, of Harlan, Mich., preached for us. He labored earnestly and gave us strong sermons. The meetings commenced March 2 and closed March 19, with short services on the 18th before baptism, when four dear souls united with the church, and two were reclaimed. We now have fourteen members enrolled here at Homestead. We think this would be a good locality for a minister to locate. There is cheap land here, and if any of the Brethren are thinking of changing location, we should be pleased to have them consider this place. There are many precious souls to save in this vicinity. The Harlan brethren preach for us every two weeks, giving us three sermons each time. Any who wish information regarding land and the prospects for the Brethren church here, should address the writer.—John V. Kay, R. D. 2, Benzonia, Mich., March 23.

Sugar Ridge.—March 3 our church met in council, with Bro. J. Edson Ulery as moderator. The regular order of business was followed and promptly disposed of. One member was received by letter. The church selected Bro. John M. Lair as our delegate to Annual Meeting. This church decided to appoint a Missionary Committee as follows: Bro. Arthur Cable was chosen to serve for three years, Sister T. R. Harter for two years, and Sister Edith Mohler for one year. Our Sunday-school superintendent, our pastor, and the teachers of the Sunday-school, are to constitute a permanent committee, whose duty it shall be to serve the Sunday-school as an Executive Board. Other minor points of business received prompt attention. Bro. Ulery preached for us on Saturday evening, and gave us two sermons on Sunday.—Tho. Ramage Harter, Custer, Mich., March 18.

OHIO.

Deshler.—Our church met in council March 16. Bro. David Lytle is our delegate to District Meeting. Bro. Floyd Melott was elected superintendent for one year. We decided to have a series of meetings in May, or possibly later.—Esther Dishong, Deshler, Ohio, March 20.

Rome church met in council March 9. Eld. L. H. Dickey presided. As Bro. Dickey's time had expired, as elder in charge of this congregation, Eld. H. V. Thomas was chosen as our elder for one year. Considerable business was transacted. Three letters were granted. The following church officers were elected: Bro. S. S. Bame, trustee and solicitor; Bro. J. A. Newcomer, treasurer; Bro. S. H. Schubert, Messenger agent. Bro. D. N. Schubert was chosen delegate to Annual Meeting; Brethren H. V. Thomas and S. H. Schubert, delegates to District Meeting. Our love feast will be held June 8. Bro. V. V. Thomas was chosen leader of the Christian Workers' Meeting for three months; Bro. J. A. Newcomer, superintendent of the Sunday-school.—Mrs. J. A. Newcomer, Alvada, Ohio, March 22.

PENNSYLVANIA.

Mercersburg.—Our members rejoiced when six precious souls were made willing to accept Christ and were baptized March 17. They range in age from eleven to sixteen years. All of them are Sunday-school scholars at the Mount Tabor union churchhouse. The Brethren have services there every two weeks.—Sarah A. Keller, Mercersburg, Pa., March 21.

VIRGINIA.

Christiansburg.—Our church met in council, with our elder, W. H. Naff, presiding. Bro. Isaac Reed and Sister Sarah Martin were elected delegates to District Meeting. They are to vote for a division of the District. Our former treasurer, Bro. J. W. Poff, resigned, and his son, John, was elected to serve in his place for the rest of the present year. The treasurer is hereafter to report at each church meeting the funds on hand. He is not to pay funds without an order from the church, written and signed by the clerk. The treasurer is to take a receipt from the party or parties to whom he pays bills. We decided to ask Bro. C. M. Yearout to hold a series of meetings for us sometime this spring. We decided to hold the Sunday-school Convention at this place, providing Bro. C. W. Ikenberry can get the people of Christiansburg to take care of two-thirds of the people. No one is to serve on the program who fails to comply with our principles of plainness. Our next council meeting will be May 18. Brethren A. Janney and John Poff, Jr., were elected superintendents of our Sunday-school.—W. L. Spangler, Christiansburg, Va., March 16.

Harmon.—Eld. Henry Sheets and the writer went to the Peat Creek church March 2, held seven meetings, and attended to some church work. Then we went to the Blue Ridge church and held eight meetings. Five united with the church.—W. H. Handy, Mouth of Wilson, Va., March 18.

Linville Creek church met in council March 16, with a number of brethren and sisters from Timberville and the Green Mountain congregations present. We gave one letter of membership and received one. The committee, appointed at the council, Dec. 29, to investigate and recommend a plan to divide the territory of the Linville Creek congregation, submitted their report and plans. They were accepted. Linville Creek cedes to Timberville a strip of territory across the north end of the congregation, including the Old Folks' Home, Orphans' Home, the Plains house, and a half interest in the Mt. Olivet house, with sixty-five members. Bro. S. R. Kline was appointed to succeed Bro. W. C. Hoover, whose time expired on the Sunday-school Committee. Bro. J. S. Wampler was appointed to succeed Bro. John Huffman, whose time expired on the Educational Committee. Our delegates to Annual Meeting are Brethren C. E. Nair and D. H. Zigler, to District Meeting, Brethren J. S. Wampler and Joseph Mason. Brother and Sister I. S. Long, missionaries from India, came to us March 16, and held seven meetings in the congregation. The services were interesting and instructive. Many people come to hear the message they brought. A collection of $63.16 was taken for General Missions.—Catherine R. Kline, Broadway, Va., March 21.

Pleasant Valley.—We met in council March 16. Eld. Peter Garber presided. Eld. H. G. Miller was with us and gave us several interesting talks during the day. Quite an amount of business was attended to. One letter was granted. Our delegates to Annual Meeting are Brethren Peter Garber and P. F. Cline; alternates, Brethren M. H. Shaver, H. M. Click and D. A. Cline. Brethren B. F. Miller and M. H. Shaver were chosen delegates to District Meeting; Brethren J. W. Wright and P. F. Cline, alternates. One query was sent to District Meeting. A call will be made for the District Meeting of 1913. Our love feast will be held May 25, at 3 P. M. We will have a series of meetings sometime next fall. It was decided to take a special collection for the benefit of the District Mission Fund, and $26 was raised. Sister Bessie Driver was chosen as our delegate to the Sunday-school Meeting; Bro. B. F. Miller, alternate.—Ruth E. Williams, Mount Sidney, Va., March 19.

Rolling Creek.—We met in council March 16. Bro. R. L. Suit presided. All the members present are in full fellowship. We were sorry that our elder, Bro. W. H. Handy, could not be with us. Bro. Suit gave us a splendid talk, prior to the church meeting. On Sunday Bro. J. C. Jones preached a very interesting sermon at 11 A. M. One united with the church. The attendance was very good.—Margaret Thompson, R. D. 1, Box 59, Seven Mile Ford, Va., March 18.

Saunders Grove.—Our church met in council March 16, with Eld. Samuel Crumpacker presiding. Two letters of membership were granted. The writer was elected delegate to District Meeting.—Jennie Saunders, Goodview, Va., March 20.

ANKLESHWER NOTES.

(Concluded from Page 213.)

know the joys of telling the Gospel to those who are yet without the fold.

As we prepare to leave the field for the time being, our hearts fill up and we feel it were better, if we could, to continue right here. But, then, the needs are such that we must withdraw from the scene of action for a time, and we do so, knowing that those who take up the work are likely to do it with more skill and more zeal than we have manifested. May the Lord bless them, and direct them, and give them all they desire, which is a great deal in a needy field, where opportunity is everywhere.

We have talked it all over, and we have agreed that it is the best we can do to tell the whole story and keep nothing back; Bro. E. H. Eby is very ill with pneumonia in the Hospital at Bombay. So, also, at the same hospital are Sister Emma Eby and their boy, H. M., with smallpox. We are all much in prayer for them, and are hoping for the best. But no one can tell. We are all so much under pressure, too, for the work, that we scarcely know what is best to do next. Bro. Quincy Holsopple and wife have gone to Bombay, to stay there, that they may call on the patients in the hospital morning and evening, and report to us all how they are daily. They will put up at the Home of the Missionary Alliance people, where our folks often stop when in Bombay. If you have not received a cablegram before you see this in the Messenger, you may know that all has gone well. We keep nothing back now. We pray for the best.

We are arranging that the tickets for the sailing of Bro. Eby's should be canceled with Thos. Cook & Son. At best they can not sail at the date set,—about March 22. If they get well quickly, they will need time to recuperate in a hill station before the voyage is undertaken. And with the ship company we can not hold the date unless we are sure. Bro. Holsopple will be able to visit Bro. Eby in Hospital and have prayer with him there, but he can not see Sister Eby nor H. M. It is doubtful if he knows how ill she is, and if she knows how ill he is. That we have to leave with the nurses and physicians.

Ankleshwer, India, March 1. Wilbur B. Stover.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Oneonta.—We have organized a Sunday-school at this place. March 2, Bro. Raymond Lantis and wife, of near Dayton, Ohio, came to make their home here. He is a young minister in the first degree. We are receiving many letters of inquiry, in regard to this country. I would say to all: Come and see. We now have four brethren and five sisters at this place. We have already had two calls for preaching. At present we have preaching services in our house and at Bro. Schockey's place, alternately. We will have Sunday-school in our house, to begin with. We desire the prayers of the Brotherhood in our behalf. Our neighbors are kind to us, and accord due consideration to our religious views. We are glad for this, and feel that this is a good field for the Brethren.—J. M. Petrie, R. D. 3, Oneonta, Ala., March 25.

CALIFORNIA.

South Los Angeles.—Sunday morning, March 17, we were permitted to listen to the "wonders of the century," from Australia,—the two youngest authors and orators in the world, ten and eleven years of age, who lectured on 4,000 years of Bible history in one hour. They are known as the "Fütterer family." The little children, Eunice and Bernice, demonstrate seemingly impossible memory feats. The simple chart system enables a child to repeat history who knows not even a line of Scripture. These children are wonders in their grasp of the Bible, and this is what we all need.—(Mrs.) W. H. Keim, 2425 Sixth Avenue, Los Angeles, Cal., March 25.

Tropico church met in council March 23. On account of the weather conditions and other hindrances, we have had a small attendance at the services, so far, making it difficult for a minister to arrange his work to suit the needs of his hearers. Hartman is a new town, with some good business houses, an alfalfa mill, a bank, a hotel and two churches.—C. D. Hylton, Bloom, Kans., March 24.

Sterling church met in council March 23. Unity prevailed throughout the meeting. One dear young sister was reclaimed. We decided to give the collections, taken at Sunday-school on Temperance Sundays, for the temperance work. Our love feast was appointed for May 29. Those going through Sterling, on their way to Annual Conference, are cordially invited to stop and attend our feast.—Hattie E. North, 204 Park Street, Sterling, Colo., March 24.

ILLINOIS.

Lanark.—Our pastor, Bro. I. B. Trout, has had a siege of diphtheria for the past three weeks, but the quarantine has been lifted, and the family is out again. In another week we hope to have him with us in our services. We have decided to have our love feast on Sunday evening, April 28, at 6:30. During the month of March one elderly sister was restored to fellowship, and two young sisters were baptized.—Addie Arnold Zuck, Lanark, Ill., March 30.

Mount Morris.—The members of this church met in the College Chapel, Tuesday evening, March 19, in the capacity of quarterly council. In the past it had been the custom to hold these meetings on Saturday forenoon, and the new time, Tuesday evening, was an experiment, but, if we dare pass our judgment upon the fact that the attendance at the last meeting was five times as large as at the previous one, we may safely conclude that the newly-chosen time is preferable. The business disposed of was in no way controversial, but all related to the peaceable upbuilding of the church. It was decided to increase our ministerial force by the election of two ministers in the near future,—one to be chosen for the special purpose of aiding in the work at the Silver Creek house. Years ago the religious activities of our people in this community centered about this old stone building, and the revival of interest there, at this time, is welcomed by young and old, alike. For the good of those who worship there, as well as others to whom the place is sacred, it was decided to hold a love feast there this spring, in addition to the regular one which will be held in the chapel.—Charles H. Keltner, Mt. Morris, Ill., March 26.

Panther Creek.—We met in council March 21. Our elder, Bro. J. H. Baker, presided. One letter was received and two were granted. We decided to hold our love feast during the month of May, the date to be set later. A committee was appointed to secure a teacher to conduct a singing class in vocal music during the summer. Eld. J. H. Baker has resigned his position in this congregation and will go to Smithfield, Pa. We shall miss him. Eld. S. W. Garber, of Decatur, Ill., was chosen as our presiding elder for six months.—Mary F. Switzer, R. D. 3, Roanoke, Ill., March 22.

Pine Creek church met in council March 21. On account of a severe snowstorm on Wednesday, there were but twelve members present. Our elder, Bro. C. C. Price, presided, and the meeting was a very pleasant one. A greater part of our church officers were reëlected. Bro. C. C. Price was elected as delegate to Annual Meeting. Brethren Ira Butterbaugh and Wm. Davis, with Bro. C. W. Stauffer as alternate, were chosen as delegates to District Meeting. Six church letters were granted and two have been received recently. We decided to have our love feast on the evening of May 18, at 6 P. M.—Sister Bertha M. Stauffer, Polo, Ill., March 26.

Polo congregation met in council March 21, with thirty-four members present. Our elder, Bro. John Heckman, presided. Bro. Heckman was chosen as our delegate to Annual Meeting; Bro. John Burner, alternate. It was decided to hold our love feast June 8, at 6:30 P. M. We elected our Christian Workers' officers for the rest of the year.—Miss Martha S. Gilbert, Polo, Ill., March 22.

INDIANA.

Elkhart City church met in council March 26. One letter of membership was granted. We decided to hold two love feasts this year. May 9 was decided upon for the spring feast. March 24 we enjoyed two missionary sermons by Bro. J. F. Appelman. A collection of $26.54 was taken for the World-wide mission fund. Bro. Scrogum was also with us on Sunday and gave a short talk concerning his work for the Colored Mission in Denver. He spent several days among us, soliciting funds for this work. The Christian Workers' Meeting gave a good missionary program on Sunday evening, so it was truly a missionary day among us. One young sister expressed her desire to prepare herself for mission work.—(Mrs.) Gladie S. Miller, 141 Garfield Avenue, Elkhart, Ind., March 28.

Forest Grove.—Bro. C. Walter Warstler, of Goshen, Ind., closed a series of meetings at this place on Sunday evening, March 24. He preached eighteen sermons, besides doing some personal work. Considering the bad roads and unpleasant weather, the attendance and interest were very good. Five were baptized and others are near the kingdom. The church feels encouraged.—Lucretia Hershberger, R. D. 3, Middlebury, Ind., March 25.

Goshen City church met in council March 27, with our elder, Bro. Isaac Berkey, presiding. Six letters of membership were received and seven were granted. Bro. D. R. Yoder was elected delegate to Annual Meeting. Bro. John Warstler was elected church clerk, to succeed Bro. Mehl Swartz, who, we regret to say, is going to move to the country. We also decided to have our pastor, Bro. C. W. Warstler, hold a two weeks' series of meetings in April, to close with a love feast May 2. Recently two surrendered their lives to the Master.—Miss Nina Miller, 1601 South Main Street, Goshen, Ind., March 30.

Harrison.—March 22 by request, Eld. E. O. Norris, of Ingalls, Ind., came to anoint Sister Mary Baker at this place. He was assisted by Bro. Jonathan Greenhalge, of Anderson, Ind. They remained with us over Sunday, but on account of the inclement weather we had only one service. Our evergreen Sunday-school and Young People's Meeting are progressing nicely. Our pastor, Bro. J. H. Morris, of Louisville, Ky., preaches for us each second and fourth Sundays of the month.—(Mrs.) Hardin Miller, Dogwood, Ind., March 26.

Monticello.—Our church met in council March 23. Our elder, Bro. David Dilling, presided. Four letters of membership were granted. Three members were appointed as a Temperance Committee. Sister Grace Kauffman was elected delegate to Annual Meeting. Our love feast will be held May 25, at 7 P. M. Our monthly missionary meeting was held on Saturday evening. Bro. J. C. Murray, who has been appointed by the State District to work in the interest of missions, was with us March 24 and delivered two sermons, showing the need of more consecrated effort and systematic giving. Bro. J. F. Appelman, of Plymouth, Ind., has promised to be with us April 14.—J. L. Hibner, Monticello, Ind., March 25.

Nappanee.—We met in council March 21. Our elder, Bro. David Metzler, presided. Considerable business was disposed of. Six members were received by letter, and four letters were granted. Among those dismissed by letter is our elder and his wife. Bro. Daniel Wysong will represent our church at Annual Meeting; Bro. John Geyer, alternate.—B. J. Miller, Nappanee, Ind., March 26.

Solomon Creek (Bethany).—Our congregation met in special council at the Bethany house. Our elder, Bro. James Neff, presided. Brethren James and Raleigh Neff were chosen delegates to District Meeting. The committee on arrangements for District Meeting made their report. Our love feast is set for June 8. We should be pleased to have other brethren and sisters with us on that occasion.—Artie R. Berkey, R. D. 1, Syracuse, Ind., March 28.

Stony Creek.—Two more have come out on the Lord's side in our church here. There are eight now awaiting baptism, which will be performed on Sunday, March 31.—E. E. Stern, 212 Grant Street, Noblesville, Ind., March 24.

Wabash.—In my report of March 8 it should read "Bro. Elza Weimer," instead of "Sister Eliza Weimer."—Lula Crumrine, Wabash, Ind., March 26.

Union City.—Our congregation met in council March 21. Our elder, Bro. W. K. Simmons, had charge of the meeting. Bro. Ezra Noffsinger was elected delegate to Annual Meeting. Brethren W. K. Simmons and Joel Zumbrum are our delegates to District Meeting. Recently we held a special council for the purpose of advancing ministers and electing deacons. Bro. David Hollinger, of Greenville, Ohio, and Bro. B. F. Sharp, of Poplar Grove, Ohio, were present. Brethren W. P. Noffsinger and Amos Cook were advanced to the second degree of the ministry, and Brethren Rufus Mangas, J. T. Hay and Earl McFarland were elected to the deacon's office.—Geo. Netzley, Union City, Ind., March 30.

IOWA.

Curlew.—Our council was held March 9. Bro. Arthur Brallier was present, and consented to give us a few evening meetings, by which we were greatly encouraged. We have planned for a series of meetings in May, to be conducted by Bro. Pyle, provided we can secure him. Our love feast is to be held June 1. Owing to distance we have decided not to represent at Annual Meeting this year. One was restored.—Maude R. Whitmer, Curlew, Iowa, March 24.

Grundy County church met for council March 26, our elder, Bro. Brubaker, presided. One letter was received. Bro. H. C. Sheller was chosen delegate to Annual Meeting, with Bro. C. E. Schrock as alternate. Our love feast will be held May 4. A local temperance committee was chosen. We also decided to request a member of our District Temperance Committee to help us in a temperance meeting, to be held in the near future. A representative for "Child Rescue Work" was chosen, in accordance with the request of our District.—Hannah C. Messer, Grundy Center, Iowa, March 27.

Spring Creek church met in council March 2. We decided to hold our love feast June 15 and 16.—Ferne Miller, Fredericksburg, Iowa, March 24.

KANSAS.

Central Avenue (Kansas City).—We met in a pleasant business meeting last evening, with our elder, Bro. H. L. Brammell, presiding. Our former elder, Bro. I. H. Crist, of the South Side church, Eld. G. W. Lentz, of the Kansas City, Mo., church, and Eld. Benj. Forney, of Navarre, Kans., were also with us. We decided to hold our love feast May 19. We appointed two new members on our Local Temperance Committee, as two of the old members have left the congregation.—W. P. Strole, 827 Ohio Avenue, Kansas City, Kans., March 30.

Larned.—Our council, which had been deferred on account of inclement weather, was held March 23, Our elder, Bro. M. Keller, presided. Eld. Bowser was chosen superintendent of the Sunday-school. Two letters of membership were granted. Our love feast will be held May 4, at 2 P. M. Bro. J. Edwin Jones will represent us at Annual Meeting. Eld. Moses Deardorff has consented to hold a series of meetings for us sometime after the middle of October.—Edna Cook, Larned, Kans., March 27.

Notice to the Churches of Southwestern Kansas and Southern Colorado.—The presiding officers of the District Meeting, having been authorized as a committee to designate a place for the next meeting, have decided to locate it in the Slate Creek church, Conway Springs, Kansas.—H. M. Brubaker, Writing Clerk, Conway, Kans., March 27.

MARYLAND.

Beaver Creek.—Our church met in council March 16. Our elder, Bro. Caleb Long, presided. Eld. John Otto was present also. Bro. George Cerrott is our delegate to District Meeting, and Bro. Harry Rowland is our delegate to Annual Meeting. Brethren Samuel Reese and Frank Kaylor were elected to the deacon's office, and with their wives were duly installed Our love feast will be held May 18, at 2 P. M. We will have a three weeks' series of meetings in this congregation, in the Beaver Creek, Long Meadow and Chewsville houses. We decided to use the Sunday-school collection each Christmas for mission. Eld. Caleb Long was reëlected to serve this church for another year.—Katie S. Grossnickle, Boonsboro, Md., March 27.

Beaver Dam.—Our church met in council March 16. Brethren J. D. Engle and Thomas Albaugh were chosen delegates to District Meeting; Bro. Thomas Metz, alternate. Bro. D. O. Metz will represent our church at Annual Meeting. We organized our Sunday-school, with Bro. D. O. Metz as superintendent. It was decided to use the "Kingdom Songs" in our Sunday-school.—Edna A. Dotterer, Union Bridge, Md., March 25.

Broadfording church met in council March 21, with Eld. John Rowland presiding. Owing to the inclement weather only a few members were present. Bro. C. M. Hicks was chosen delegate to District Meeting and Eld. J. F. Neibert, delegate to Annual Meeting.—Nannie A. Martin, R. D. 1, Hagerstown, Md., March 25.

Hagerstown.—Sunday, March 24, was a feast day for the Hagerstown church. Bro. C. D. Bonsack, Union Bridge, Md., preached for us in the morning. In the afternoon, at 2 o'clock, a special Sunday-school service was held. In the evening, at 7:30, a temperance program was rendered. The speakers included Bro. C. D. Bonsack, Bro. J. C. Flora, pastor, Bro. W. S. Reichard, this city, Dr. V. M. Reichard, Fairplay, Md., Bro. W. Clay Wertz, Waynesboro, Pa. The interest was good. The attendance was not as large as usual, due to the inclement weather. Bro. Flora expects to leave us about April 1, on account of Sister Flora's health. This we regret very much. Bro. Flora has proven himself an earnest worker indeed, and as they go from our midst, our best wishes and prayers accompany them. Bro. A. B. Miller, of Staunton, Va., who has been called to the pastorate of the Hagerstown church, will take up that work about June 15. May the blessings of our Heavenly Father be upon Brother and Sister Flora, as they leave us, and upon Brother and Sister Miller as they come here to this field of labor! May the Christ-like spirit so rule in the hearts of every member of the Hagerstown church that as one united band we may labor for the salvation of men and the glory of God!—Gamma L. Krider, 8 South Mulberry St., Hagerstown, Md., March 26.

Monocacy.—We held our council March 23. The members were fairly well represented. Eld. Thomas J. Kolb presided. We sent three papers to District Meeting. Brethren Jesse P. Weybright and W. E. Forney are our delegates to District Meeting. Our delegate to Annual Meeting is Eld. Thomas J. Kolb; Bro. B. C. Whitmore, alternate. We decided to hold several series of meetings this spring and summer. Our love feast will be held at the Thurmont house May 4, at 2 P. M. One certificate was received and one was granted. Our next council will be held Aug. 10.—Allen D. Hoover, Graceham, Md., March 24.

NEBRASKA.

Cambridge.—Sister Mary Snell, wife of Bro. Levi Snell, was anointed by Bro. George Mishler on Sunday morning. Her health was much impaired, but we are glad that she is improving at this writing. For several Sundays we have had no Sunday-school nor church services, on account of the cold weather and drifted roads. Last Sunday the weather was pleasant and we enjoyed Sunday-school and church services again. We decided to send half of the collection of the primary classes to the Omaha Mission, and half to Bro. Neff. Our Christian Workers' Meeting was much enjoyed in the evening; subject, "Sing His Praise in the Congregation." Our series of meetings will begin the first part of April, to be conducted by Bro. Rosenberger.—Minnie J. Corder, Cambridge, Nebr., March 20.

NEW MEXICO.

Clovis church met in council March 4, with our pastor, C. H. Brown, presiding. Officers for our Sunday-school were elected for the coming year, with Bro. A. J. Rodes, superintendent. Bro. W. A. Willoughby was elected president of Christian Workers' Meeting. Brother and Sister A. J. Rodes are attending the spring term at Lordsburg College and are greatly missed in our church work.—Nora Brown, Clovis, N. Mex., March 29.

NORTH DAKOTA.

Englevale.—Our church began a series of meetings March 3, which closed March 19. Bro. J. R. Smith preached for us during this time. Bro. D. M Shorb, of Surrey, N. Dak., assisted in our council. Bro. Henry Kile was elected to the deacon's office, and with his wife was duly installed. Bro. Shorb officiated at our love feast, and preached the dedicatory sermon March 17. He preached for us one week with power. The interest and attendance were good. Some people came ten and fourteen miles to attend the meetings. We have been greatly strengthened spiritually, and some unconverted ones are thinking seriously.—Ladosa B. Smith, Englevale, N. Dak., March 30.

Turtle Mountain.—Our church met in council March 16. Our elder, Bro. Brubaker, could not be with us. Eld. John

Deal, of Brumbaugh, N. Dak., presided. Two letters of membership were granted. Sister Jennie Fisher was elected delegate to the Sunday-school Meeting. Sunday-school was organized for the West house, to begin April 7. Bro. Samuel Cloud was elected superintendent; Sister Florence Anderson, secretary. Our love feast will be held July 27. Arrangements have been made for Bro. C. S. Garber to hold a series of meetings for us in July. Bro. Chas. Strietzel was duly installed into the deacon's office. We have organized a teacher-training class with Bro. Blocher as teacher. The class is doing nicely.—Maggie Cloud, Box 48, Perth, N. Dak., March 21.

OHIO.

Black Swamp.—Bro. Wm. Bixler came to us March 16, to hold a series of meetings. He preached twelve Spirit-filled sermons. On account of the inclement weather he closed sooner than he expected. There were no accessions but the church was built up spiritually. One was received by baptism previous to the meetings,—a dear young sister, one of our Sunday-school scholars, who is lying very low with tuberculosis. She also received the anointing by Bro. Bixler. —Edith Baker, Le Moyne, Ohio, March 24.

Bristol.—We have had a good meeting at this place. Bro. Harrold was with us for a short time. The attendance was good, and much interest was manifested. Some hearts are hungering and thirsting after righteousness. Bro. Harrold delivered the truth in its primitive purity. Our next appointment is April 13. We have bright prospects for a series of meetings in June. A number of brethren in various localities have written to me in regard to changing their location. Please remember that our church is located ten miles north of Warren, and one mile east of Bristolville Station. Bristolville is on the Pennsylvania Railroad.—Frank Swander, Spokane, Ohio March 24.

Canton congregation met in council March 23, with Eld. S. Sprankel presiding. We decided to hold a series of meetings, beginning May 19. Bro. Sprankel consented to preach for us. He also remained over Sunday and preached an excellent sermon March 24. We were agreeably surprised, on the morning of March 17, to have Bro. S. M. Friend, of Lodi, Ohio, with us in our services. He gave an instructive address to the Sunday-school, and also preached an interesting sermon for us. Bro. Friend formerly resided here, and his visit was much appreciated.—A. H. Miller, R. D. 3, Louisville, Ohio, March 25.

Greenville church met in council March 15. Our elder, Bro. Hollinger, presided. We were glad to have Eld. Jonas Horning with us, who was interested in the work and the building of the churchhouse in this city. Bro. Hollinger was elected delegate to Annual Meeting. Bro. Allen Weimer and Sister Hollinger were chosen delegates to District Meeting. Four letters were granted and ten received, since our last report. We are glad for those who are moving into our midst, and appreciate their help. There is a great work for us to do at this place. Our young members are quite helpful in looking after those who are not in the Sunday-school. We organized a teacher-training class at the beginning of the year, with Sister Hollinger as leader. Our Sisters' Aid Society has been quite busy during the winter, in looking after those in need.—(Mrs.) Anna Witwer, Greenville, Ohio, March 20.

Notice.—The church at this place is desirous of securing a pastor to begin work about August 1. He may have time partly to support himself if he so desires. There is an active working church here of nearly one hundred members, among whom there is excellent talent, willing to be used and assisting in all departments of the work. Any one contemplating coming to this city, to serve as pastor, may correspond with the writer.—Eld. J. C. Witmore, N. Union Street, Fostoria, Ohio, March 27.

Special Notice.—Those expecting to attend the District Meeting of Northwestern Ohio, to be held in the Bellefontaine church April 18 and 19, will please note the following: Those coming on the Big Four R. R. will go one block east and five blocks south, to reach the church. Those coming on the Toledo and Ohio Central will go one block east, then three blocks south to reach the church. Those coming on the traction line will go one block west, then five blocks south to reach the church. Elders' Meeting will be held on Thursday at 9 A. M., a sermon will be preached at 10 A. M., and the Missionary Meeting will convene at 1 P. M. Those coming on Wednesday evening will come direct to church, where lodging will be assigned.—B. F. Snyder, Bellefontaine, Ohio, March 29.

OKLAHOMA.

Cement.—Our church met in council March 16. Bro. M. M. Ennis, our elder, presided. Two letters were granted. All the old officers were retained, with the exception of our elder, who wishes to be relieved on account of defective hearing. Eld. F. E. Marchland was chosen to fill his place for one year. —(Mrs.) Jennie Joy, R. D. 2, Cement, Okla., March 25.

Washita.—The members and friends at this place planned to surprise our ministers, Brethren A. L. Boyd and Pitzer, March 20 the men with their teams and disc, and the sisters with their baskets of eatables and sewing bags, went to Bro. Boyd's home and prepared his ground for the spring crop, while the sisters did the necessary sewing for Sister Boyd. Seventy-four were present on this occasion. The following day, March 21, the brethren with their teams went to Bro. Pitzer's home and prepared his ground for the spring crop. Brethren Boyd and Pitzer are doing a great work here for the Lord. The Washita church, with a membership of nearly 100, is situated six and one-half miles southeast of Cordell, Okla., in a fertile country. We have an evergreen Sunday-school, with a large attendance, and much interest is manifested by the young members. Last Sunday evening the young people and intermediate classes, under the management of Bro. Pitzer, gave a review of the past year's work as they had studied it in class. The exercises were enjoyed by all present. Some good seed is being sown in the hearts of these young people, and the church is hoping to reap a good harvest.—W. D. Romine, Cordell, Okla., March 25.

PENNSYLVANIA.

Canowago.—As the Spring Creek congregation was divided recently into three congregations, this section met in council March 27, at the Canowago house to effect an organization. Elders S. R. Zug and S. H. Hertzler were present. Eld. Hertzler was moderator. Elders Longenecker and A. B. Gingrich, and Brethren A. D. Bucher and John C. Zug were also with us. We decided to name our congregation Canowago. We selected Eld. S. Z. Witmer as the overseer of this congregation. Bro. Jacob W. Brandt was elected to the deacon's office. He, with his wife, was duly installed. Bro. John S. Brubaker is our clerk; Bro. Jacob W. Brandt, treasurer. We took a collection of $92.50, with which to begin our church treasury. The writer was chosen Messenger correspondent. Three letters were received and one was granted. We have a membership of 112. Our ministers are Elders Daniel Hollinger and S. Z. Witmer and Bro. Aaron H. Hoffer. Brethren John F. Boozer, J. B. Aldinger, William Gruber and J. W. Brandt are our deacons. We have two churchhouses. Brethren Hiram Gibble, Henry Westheafter and J. S. Risser were appointed to be our missionary solicitors.—Edgar M. Hoffer, Elizabethtown, Pa., March 27.

Fairview met in council March 2, with Eld. W. H. Holsinger presiding. Brethren W. H. Holsinger and M. H. Brumbaugh are our delegates to District Meeting, with Bro. J. B. Snowberger, alternate. Bro. Joseph Sollenberger is our delegate to Annual Meeting, with Bro. M. H. Brumbaugh, alternate. Our love feast will be held May 4, and our council April 27. —J. B. Snowberger, Shellytown, Pa., March 28.

Johnstown congregation has had a refreshing revival season at the Moxham house. Eld. Silas Hoover came to us Jan. 28, and remained over three Sundays, preaching in a way that proved a great blessing to the church. Eleven souls took a stand for Christ, nine of whom have been baptized.—W. M. Howe, Johnstown, Pa., March 25.

Lancaster.—March 23 thirteen persons were received into the church by baptism. Five more are awaiting the administration of the sacred ordinance. This increase in our number is the result of the three weeks' series of meetings, which closed March 10, conducted by Bro. Rufus Bucher, of Quarryville, Pa. The interest and attendance throughout were very good. The attendance on the last two Sunday evenings was exceedingly large.—Emma E. Landis, 219 College Avenue, Lancaster, Pa., March 25.

Lost Creek.—Our congregation met in council March 23, with our elder presiding. Two letters were received, and three were granted. Eld. George Strawser was elected delegate to Annual Meeting, and Brethren Joseph Smith and John Shellenberger, delegates to District Meeting. Our love feast will be held May 18 and 19, at 2 P. M., at the Goodville house.—J. B. Frey, R. D. 2, Box 80, Mifflintown, Pa., March 24.

Meyersdale.—Our series of meetings, conducted by Bro. Harvey S. Replogle, of Shelocta, Pa., began March 2 and closed March 22. We had very large crowds. Much interest was manifested, and the members were greatly built up. Twenty-nine put on Christ in baptism, and seven were reclaimed. During Bro. Replogle's stay with us we had two special meetings for men and one for women, which proved very beneficial. Bro. Replogle, assisted by Bro. D. K. Clapper, visited in most of the homes of the members. Two deaths have occurred in our church since New Year.—Ellen Mae Fike, Meyersdale, Pa., March 26.

Midway.—Our regular council was called to order by our elder, Bro. Herr, who presided. Eld. Wm. H. Oberholtzer was also present and assisted in the work. Quite a volume of business was transacted. Two church letters were received and eight granted. Two were reclaimed. Our love feast will be held May 14 and 15, at Midway, at 9:30 A. M. Brethren Wm. A. Forry, Grant Yeagley and Saml. K. Wenger were appointed as a local Temperance Committee. Bro. A. Z. Brubaker and the writer were elected delegates to Annual Meeting; Brethren Henry M. Patches, Wm. A. Forry and Martin Heisey, alternates. Brethren Wm. A. Forry and Martin Heisey are our delegates to District Meeting; N. P. Gibble and A. Z. Brubaker, alternates. At our special council, April 2, an effort will be made to increase our ministeral force in Lebanon.—A. H. Brubacher, R. D. 7, Lebanon, Pa., March 25.

Notice.—The District Meeting of the Middle District of Pennsylvania will be held at the Raven Run church April 16 and 17, beginning at 7:30 P. M. The Elders' Meeting will be at 2:30 P. M. All passengers change trains at Bedford and Huntingdon. Trains going southward leave Huntingdon as follows: 7:40 train arrives at Clarks at 8:32 A. M.; 2 P. M. train arrives at Clarks at 2:55 P. M.; 5:40 train arrives at Clarks at 6:36 P. M. Trains going northward leave Bedford as follows: 9:03 train arrives at Clarks at 10 A. M.; 1:50 train arrives at Clarks at 2:48 P. M.; 4:43 train arrives at Clarks at 5:41 P. M. We would suggest that the elders come on the morning trains.—[Name and address of the writer not given.—Ed.]

Notice.—For the District Meeting of Western Pennsylvania, to be held at Somerset in the Assembly Room of the Court House, April 16, the B. & O. R. R. Co. has authorized its agents to sell tickets at the rate of two cents per mile, in each direction from Johnstown, Pa., Connellsville, Meyersdale, and intermediate stations, to Somerset. Return tickets are to be sold April 9 and 10, valid for return passage to and including April 12.—Silas Hoover, Somerset, Pa., March 26.

Parker Ford.—Our council was held March 16. Our elder, Bro. J. P. Hetric, presided. Considerable business was disposed of. Our pastor, Bro. T. R. Coffman, was elected as our delegate to Annual Meeting. We will have our spring love feast May 25, at 6:30 P. M.—(Mrs.) L. B. Keiter, Parker Ford, Pa., March 25.

Reading.—Sunday was a big day for this congregation. In the morning a grey-haired mother and her son were again received into fellowship, the work being in the hands of our elder, E. W. Wenger. In the afternoon the rite of baptism was administered at Black Bear (a country town) to those that accepted Christ during the series of meetings, conducted by Eld. D. C. Flory, of Virginia. Thirteen followed Jesus into the watery grave, two of them having stood for Christ at a series of meetings in Stonetown, a town in the vicinity which is being worked under the direction of the Mission Board, by Bro. D. W. Weaver, by whom baptism was administered. Two more are awaiting the adjustment of their case in order to be reclaimed. This makes a grand total of seventeen. There was greater earnestness manifested by the members in the way of attendance and inducing others to come, than we have ever before experienced in any of the efforts made at this place. We trust that this revival spirit may continue to work and operate on the hearts of the people in this city, and that many more will be added to the church.—Henry H. Moyer, 834 N. Sixth Street, Reading, Pa., March 26.

Spring Creek.—We met in council March 23, at the Spring Creek house. Since the old Spring Creek congregation has been divided, it was necessary to reorganize the above-named division,—Elders S. H. Hertzler and John Herr presiding. Eld. J. H. Longenecker was elected elder in charge, who then appointed Bro. Wm. E. Glasmire as writing clerk, and Bro. George Hopper as treasurer. An election for one minister and two deacons was then held, the lot falling on Bro. Frank S. Carper as minister, and Bro. Milton Basehore and Harrison Gipe as deacons. The church also decided that the elder in charge appoint a Temperance Committee of three brethren, two Look-out Committees, one Messenger Committee, and four missionary solicitors. Our delegates to Annual Meeting are Brethren J. H. Longenecker and George Hopper; to District Meeting Brethren Andrew Klendenen and George Henry. The writer was appointed Messenger correspondent. Our love feast will be held May 21 and 22, at 3 o'clock, at Spring Creek. A good spirit prevailed throughout the meeting. Our weekly prayer meetings are well attended and spiritual. This is also to be said of the Sunday-schools.—H. S. Gipe, Palmyra, Pa., March 25.

Welsh Run.—Our church met in council March 16, with Eld. D. M. Zuck presiding. Three letters were granted. Bro. L. E. Elliott is our delegate to District Meeting. Our love feast will be held May 21 and 22, at 1:30 P. M. March 17 six were received into the church by baptism, as the result of a series of meetings, conducted by Bro. Brumbaugh at the Mount Tabor union churchhouse.—Mary Fries, R. D. 2, Mercersburg, Pa., March 25.

West Greentree.—In a recent series of meetings, held at Rheems, conducted by Bro. William Miller, of Hanover, Pa., fifteen young persons accepted Christ. These, with a few others, eighteen in number, applied for membership at our regular services on Sunday, March 24, and were baptized the same day. Our Sunday-school at Greentree opens April 7.—S. R. McDaniel, Elizabethtown, Pa., March 28.

TEXAS.

Montalba.—Eld. J. A. Miller, of Manvel, Texas, recently held two services for us. We were much encouraged. We now have seven members living near here. We have a good, live Sunday-school, and there is a strong sentiment in favor of the Brethren, but what we need most is a good resident minister. —John Barnhart, Montalba, Texas, March 30.

Pleasant Grove.—March 17 Eld. J. A. Miller was with us and preached two sermons. In the afternoon the members met in council at the home of Bro. T. J. Long. Bro. I. N. Park is to represent this church at Annual Meeting. May 25 we expect to have our love feast, which will be preceded by a week's series of meetings. Feb. 20 Eld. C. P. Rowland, of Lanark, Ill., came into our midst. He was with us one week, preaching five sermons for us. The meetings were not so well attended on account of sickness in the community, yet his time was well spent in visiting the sick and placing the doctrine of our church before the people.—Nannie Bonds, R. D. 1, Spring, Texas, March 21.

VIRGINIA.

Bethlehem church met in council March 23, with Eld. D. A. Naff as moderator. Bro. B. T. Naff gave us some excellent admonition. One certificate of membership was received, and three were granted. We organized our Sunday-school, with Bro. Samuel Bowman as superintendent. Brethren D. A. Naff and L. A. Bowman were chosen delegates to Annual Meeting; Bro. B. T. Naff alternate. Brethren Samuel Bowman and C. O. Flora are our delegates to District Meeting. We are arranging for a home department in our Sunday-school this year. Bro. E. F. Bowman was appointed clerk, and the writer, correspondent.—Effie M. Peters, Boone Mill, Va., March 25.

Botetourt.—We met in a very important council at the Troutville church March 23, with Bro. D. N. Eller as moderator. "The History of the Brethren Church" was the subject of a short but very interesting talk, given by Bro. D. P. Hylton. One letter was received, and one was granted. A request was granted to the members of the Back Creek church, a point in the Botetourt congregation, to solicit funds to build a churchhouse. Brethren D. P. Hylton and J. S. Crumpacker are our delegates to District Meeting; Brethren R. G. Layman and C. S. Ikenberry, alternates. Brethren J. A. Dove and D. N. Eller were elected delegates to Annual Meeting; Brethren D. P. Hylton and T. C. Denton, alternates. Our love feast will be held at the Valley church May 4, at 4 P. M. After council the Mission Circle held its regular business meeting, at which time two very interesting letters were read from Bro. Ross.—(Mrs.) W. K. Murray, Troutville, Va., March 24.

Burks Fork.—Our church met in council March 16, with Eld. Joseph Hylton presiding. One was received by letter. Bro. A. J. Weddle was elected delegate to District Meeting; Brethren P. M. Weddle and S. E. Hylton, alternates. We re-elected our Sunday-school superintendent, Bro. C. H. Hylton. On Sunday Bro. S. A. Hylton delivered an able sermon to a large audience. Maggie Hylton, R. D. 2, Box 36, Floyd, Va., March 25.

Cooks Creek.—This church met in council March 23. Brethren Emmanuel Long, P. S. Thomas and W. K. Conner were with us. The report of the visit was encouraging. Delegates to Annual Meeting are Brethren J. M. Kagey and L. S. Miller. Brethren J. S. Sharpes and B. S. Landes are our delegates to District Meeting. Bro. I. S. Long was with us March 26 and 27, in three meetings, delivering the gospel message in his usual interesting way. The Dayton and Hinton Grove Sunday-schools continue all the year. The other two will begin with the second quarter.—S. I. Bowman, Harrisonburg, Va., March 29.

Copper Hill.—Our church met in council March 23, with Eld. C. E. Eller, of Salem, Va., to assist us in the work. The attendance was small, as the weather was very bad. Bro. D. H. Shaver was chosen delegate to Annual Meeting. Brethren Eugene King and John Stump were chosen delegates to District Meeting. Two committees were appointed to attend to some church business until the next council. Other business was transacted. As our elder's time had expired, he asked to be relieved of the oversight of the church. We have three elders in our congregation, and so the church elected him as an assistant with the other elders. Our next council will be at Bottom Creek.—V. T. Wimmer, Copper Hill, Va., March 25.

Mount Jackson church met in council March 23. Eld. S. P. Reed presided. One letter of membership was received, and one was granted. Elders S. P. Reed, J. F. Keith and Michael Reed were chosen to take charge of next year's work. Delegates were appointed to Annual and District Meetings. Money was collected for Annual Meeting expenses. The writer was appointed Messenger correspondent. March 24 was set for a temperance lecture but on account of the rough weather it was postponed until some future date.—Lydia C. Duncan, R. D. 1, Sowers, Va., March 27.

Mt Vernon church met in council March 16, with Bro. J. R. Kindig presiding. Bro. Wm. Pannell was chosen as our Sunday-school superintendent. Bro. J. R. Kindig was chosen as delegate to Annual Meeting, with Bro. S. I. Flory, alternate. Brethren James Loving and S. I. Flory were chosen delegates to District Meeting, with Brethren Wm. Pannell and Robert Cox alternates. Bro. Wm. Pannell was chosen to represent us at the Sunday-school Meeting. Bro. John Forrer was appointed to assist in the Sunday-school work at White Hill.—Iota Cox, R. D. 2, Waynesboro, Va., March 24.

Salem.—Our church met in council March 16, with our elders, Brethren B. W. Neff and N. D. Cool, presiding, assisted by Bro. D. P. Wine. We elected delegates to District and Annual Meetings. We also elected and installed Bro. O. L. Hausenfluck into the deacon's office. March 6 and 7 Bro. I. S. Long and wife, of India, gave us two interesting talks on "The Mission Field and Work in India."—Mitylene Dettra, Vancluse, Va., March 23.

Valley Bethel.—Our church met in council March 2. Eld. A. A. Miller presided. A goodly number of members were present. Brethren A. H. Miller and Perry Ginger are our delegates to District Meeting; Brethren C. B. Gibbs and J. D. Showalter, alternates. The Ministerial Meeting of the Second District of Virginia will be held here in August. We have an interesting Sunday-school.—Vena S. Bussard, Bolar, Va., March 25.

WASHINGTON.

Centralia.—Since our last report three have been received by letter and one by baptism. We decided to hold our communion May 4. Our Sunday-school and Christian Workers' Convention is to be held May 5. Bro. Harman Stover gave us four soul-cheering sermons last week. Next Sunday Bro. Stiverson, of Tacoma, will be with us and give us a temperance sermon.—Anna Myers, Centralia, Wash., March 28.

Olympia.—On the evening of March 21 Bro. J. Harman

(Concluded on Page 224.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

HELP NEEDED.

How dull our ears, and how blind our eyes, to the spiritual needs of man! No one could be so cruel as to remain quiet, or inactive, should he hear this same call from some one who is in physical danger. The sympathetic part of man would at once respond should there be a little child in danger of being harmed by some vicious animal.

We have personal knowledge of a panther sneaking upon a group of playing children, here in the West, when the mother, braved by the awful sight, sprang to their rescue, just in time to save them from destruction. But do we realize that there are other dangers threatening our children's souls, that are here also? We do not recognize

them, for they are in disguise. It takes a greater effort to see this spiritual danger. Will you hear while we try to impress upon you the need that exists in this one town of about 2,600 souls, here in the West?

Bandon is a thriving little seaport town, with about five hundred and fifty children enrolled in public school, but only about two hundred and fifty, including adults, are enrolled in the Sunday-schools. There are two five-cent theaters running in full blast every night, proving themselves the church's greatest foes. Seven saloons and about twelve different secret orders are also here.

We might gather more into the Sunday-school had we the needed material for teachers. If the dear young workers of crowded congregations would hear the Master's command to go into the harvest field, we might be able to reach needy souls. Many are calling for preaching, here in the West, and seem to be spiritually hungry. There is a large field here. We are praying that God may direct some one to come and help us in the great cause here, be it a Sunday-school teacher, or whatever kind of worker. Our work is new, but we feel it a very encouraging place to build up a church. Chelsea M. Barnett.

Bandon, Oregon.

GREENVILLE CHURCH, OHIO.

The members at this place are still working for the Master, and have great reasons to be thankful for the blessings received during the past year. The rebuilding of our churchhouse has proved a great help in our Sunday-school work. The attendance has increased materially, and it has also given us facilities for improved work in our class rooms.

The elder in charge of the congregation called a special members' meeting Feb. 13, to inaugurate plans for more effectual work in our series of meetings, which are about to begin. A prospective view of our field was presented, suggestions made as to visiting in private homes, and personal workers were encouraged to improve every opportunity, in order that our united efforts might result in great good for the Lord's cause.

Feb. 17 Eld. Dorsey Hodgden, of Huntington, Ind., came to assist us in our meetings. He preached to large audiences in his plain, practical manner for nearly four weeks. During the early part of the meetings three of our Sunday-school scholars were received into the church by baptism, and one sister was reclaimed. A number of others were standing just on the borderline of the church. After three weeks had passed by, "the Lord made his face to shine upon us," and on Sunday evening, as the closing hymn was sung, nineteen converts gave their hearts to Christ.

A special benediction from heaven seemed to rest upon us at that hour, and every heart was touched by Divine influence. Our meetings continued for a few evenings longer, and ten more were added to our number, making, in all, thirty baptized and three reclaimed. Bro. Hodgden's labors among us were greatly appreciated by all who attended these meetings. Our prayers have been more than answered, and to God we ascribe all the honor, praise and glory! Catharine Hall.

Greenville, Ohio, March 15.

PRESCOTT, MICHIGAN.

Four years ago, the first members,—Bro. W. F. Mason and wife,—moved here, later some others came, and during the last year a number have come, so that we now have forty-five members living quite near together. This, the Zion church (with Eld. J. P. Bowman in charge), ana our evergreen Sunday-school, are not yet one year old. During the last three months, while the weather was the coldest for years, our school averaged 60. Although the mercury continued low, there was very little wind, and there were but two days when the roads drifted. The zeal of our brethren, in driving through the deep mud to Bro. Petry's meetings, in October, and the hearty cooperation in starting the new churchhouse, are commendable.

There is a great work here for the Brethren. So far there have not been adequate church and Sunday-school privileges in the community. The schoolhouse, where we have our four services each Sunday, is crowded. Brethren, you who can come and help, here is a wonderful opportunity for you, and we need your help. So many, especially children, are looking to us for Sunday-school privileges, that the workers here are not able to meet the needs. Are there not active Christian workers who will come to this Northland, to help in the noble work of saving and training souls?

This country has many natural advantages,—fine climate, good soil, nearness to markets, etc., that it will rapidly fill with people. The opportune time for the Brethren church is right now. Ours will be the first churchhouse in this township. It will be built on the direct road from West Branch to Tawas City on Lake Huron, thirteen miles from the former town, and twenty-three miles from the latter. There is no church of any denomination nearer than eight miles. The house will be located in the center of our colony,—none of our band being farther than three miles away.

Prescott, Mich., March 18. Ira G. Blocher.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Fesler-Brandt.—At the bride's home, March 14, 1912, by the undersigned, Bro. Dean A. Fesler, of Covina, and Sister Margaret Brandt, of Lordsburg, Cal.—J. Z. Gilbert, Los Angeles, Cal.

Fradenburg-Metcalf.—At the home of the bride's parents, Brother and Sister Metcalf, near Fairman, Ill., by the undersigned, March 17, 1912, Bro. Jesse Fradenburg, of Salem, Ill., and Sister Bertha Metcalf, of Fairman, Ill.—Geo. W. Miller, Cerro Gordo, Ill.

Shirk-Gardner.—At the home of the bride's uncle, Mr. Stanton, March 13, 1912, by the writer, Bro. Frank Shirk and Miss Olive Gardner, both of Holbrook Center, Colo.—David Hamm, Rocky Ford, Colo.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bitner, Rachel Deal, born in Somerset County, Pa., in 1842, died March 8, 1912, near Collins, Jasper Co., Iowa, where she had lived over forty years. She was more than 69 years old at the time of her death. Three sons survive her. She was a member of the Lutheran church since her youth. Her husband preceded her one year, one month and seventeen days. Services by the writer. Text, Rev. 21: 1-5.—W. E. West, Ankeny, Iowa.

Crumrine, Bro. George, died at the home of his son, in the bounds of the Neosho church, Neosho Co., Kans., March 14, 1912, aged 76 years, 8 months and 1 day. Six sons and one daughter survive him. His wife preceded him to the spirit world about six years ago. Bro. George was a faithful member of the Church of the Brethren for many years. He had many warm friends in the vicinity where he lived. Services by the writer in the Brethren church.—J. F. Campbell, Parsons, Kans.

Eberly, Abraham Flory, infant son of Brother Charles and Sister Ella (Flory) Eberly, born Dec. 19, 1911, died of catarrhal pneumonia at the home of his parents, near New Providence, in the bounds of the Mechanic Grove congregation, Pa., March 14, 1912, aged 2 months and 25 days. His parents and his little sister survive him. Services by the home ministers. Interment in the Mechanic Grove cemetery.—Mary P. Habeckeer, R. D. 3, Quarryville, Pa.

Eby, Sister Sarah, nee Wise, born in Montgomery County, Ohio, Feb. 10, 1839, died Dec. 18, 1911, aged 72 years, 10 months and 8 days. She united with the Church of the Brethren about thirty-seven years ago, and remained faithful till death. She is survived by one son. Services at the home church, at Tunker, by Bro. J. D. Mishler, assisted by Henry Neff.—Lottie Hummel, South Whitley, Ind.

Etter, Elizabeth, daughter of Samuel and Christina Ulrich, born in Stark County, Ohio, June 17, 1850, died at her home, near Mogadore, Ohio, March 10, 1912, aged 61 years, 8 months and 22 days. She was married to Jacob Etter, Dec. 19, 1868. To this union were born four children. One son died in infancy. The husband, one son, and two daughters survive. Services and burial at the Springfield church, conducted by Eld. S. S. Shoemaker.—Alice C. Mumaw, Mogadore, Ohio.

Fausnaugh, Henry, born in Fairfield County, Ohio, Aug. 25, 1832, died March 16, 1912, aged 79 years, 6 months and 19 days. He united with the Church of the Brethren in 1867, remaining a devoted member. He leaves an aged wife, seven children, and three stepchildren. Services by Enos Fisher.—L. A. Fisher, Bangor, Mich.

Frazer, Albert M., died Feb. 28, 1912, at the home of his brother-in-law, Mr. Stiffenpole, at Bridgeport, Pa., aged 40 years. Services by the writer at the Mount Joy house. Text, John 5: 14. Interment in the cemetery near the church. He is supposed to have been a member of the U. B. church.—B. B. Ludwick, Mount Pleasant, Pa.

Frick, Bro. Joseph, born in Lebanon, Pa., Oct. 26, 1834, died at his home in Brimfield, Ohio, March 9, 1912, aged 77 years, 4 months and 12 days. In 1867 he married Sister Fanny H. Helman. To this union were born nine sons and three daughters. His wife and ten children survive. He was anointed about ten days before his death. Services, conducted by Eld. Charles Kinsley, were held at the Springfield church. Burial in cemetery near by.—Alice C. Mumaw, Mogadore, Ohio.

Fuller, Sister Elizabeth, daughter of William and Lovina Hodges, born in Franklin County, Va., in 1823, died at Burr Oak, Kans., March 19, 1912, aged 89 years. Sister Fuller was married twice. In 1841 she was united in marriage to Thomas J. Forbes, who died in 1879. To this union five children were born. One of them preceded her to the grave. She came to Kansas in 1892, and was united in marriage Nov. 27, 1893, to Alvin Fuller, of Burr Oak, who died in 1895. Since that time she has resided continuously with her daughter, Sister H. Boitnott, at whose home services were conducted by Eld. T. E. George. Bro. George had also anointed her about one week prior to her death. Sister Fuller united with the Church of the Brethren in 1889, and remained faithful to the end. Interment in the Brethren cemetery east of Burr Oak.—Emma J. Modlin, Burr Oak, Kans.

Garvin, Sister Samantha, nee Moyers, born Nov. 24, 1834, died March 14, 1912, near Spencer, Clay Co., Iowa, aged 77 years, 3 months and 20 days. Her parents moved to Indiana when she was a child. She was united in marriage to Andrew J. Garvin Feb. 22, 1852, who preceded her two years ago. They first settled in Iowa, near Greene, then moved to Waterloo, and then to Clay County, near Spencer, where they resided for the last twenty-seven years. To this union four children were born. All of them survive. They united with the Church of the Brethren shortly after their marriage and remained faithful until death. Sister Garvin suffered a great deal during the last year, and it was her desire and prayer that she might go to her reward. Services by the writer. Text, 2 Tim. 4: 7, 8. She had chosen this text ten years ago.—Geo. H. Brallier, R. D. 2, Curlew, Iowa.

Gilbert, Bro. Abraham, born in Hagerstown, Md., Nov. 6, 1840, died Feb. 26, 1912, aged 71 years, 3 months and 20 days. July 30, 1861, he was united in marriage to Miss Keziah Wolfe. To this union eight sons and four daughters were born. Six sons and three daughters survive. His wife died Nov. 1, 1910. In 1864 he and his companion united with the Church of the Brethren at Polo, Ill., and remained faithful until death. In 1865 they came west with their family to Emporia, Kans., and located on a farm, which has been his home ever since. Bro. Gilbert was afflicted for many years from the effects of palsy. He was bedfast for three months. He had another stroke before he died. Three weeks before his death he called for the elders and was anointed. Services at the Grand View church. Text, Job 14: 1. Interment in the Hayworth cemetery by the side of his wife.—Susie M. Peters, Chanute, Kans.

Grove, Sister Charlotte Louise, of Waynesboro, Franklin Co., Pa., died Feb. 20, 1912, in her fifty-eighth year. She is survived by a husband, Martin Grove, three sons and one daughter. Sister Grove was a member of our church for many years, and was devoted to the service of our Lord. Services at her late residence by Eld. C. R. Oellig, assisted by Brethren M. A. Jacobs and F. D. Anthony. Interment in Green Hill cemetery.—D. B. Mentzer, Waynesboro, Pa.

Haines, Abraham, born in Montgomery County, Ohio, Feb. 4, 1844, died in Elkhart County, Ind., Feb. 21, 1912, aged 68 years and 17 days. When he was seven years of age he came with his parents, Allen and Mary (Overholser) Haines, to Huntington County, Ind. He was united in marriage to Malinda Longsdorff Oct. 22, 1865. Seven children were born to this union. Three preceded their father. Bro. Haines left his home on the morning of his death in his usual health. After eating his dinner at the railroad round-house, he walked to the door and sank to the floor a corpse. Interment in the Elkhart cemetery. He became a member of the United Brethren church thirty-three years ago, and lived a devoted life. His pastor, Rev. Lake, officiated at the funeral. His wife, three sons, one daughter, two sisters and one brother survive him.—B. F. Paul, Arcanum, Ohio.

Hair, Sister Susie, died of tuberculosis of the lungs, at the home of her stepfather, Bro. Christian Griffith, aged 45 years, 9 months and 16 days. She united with the Church of the Brethren about nine months before her death. Services by the writer at the home of Bro. Griffith. Text, Luke 23: 28.—B. B. Ludwick, Mount Pleasant, Pa.

Hansford, Sister Elizabeth, died in the bounds of the Marsh Creek congregation, Pa., Jan. 19, 1912, aged 78 years. Interment by the side of her husband in the Fairfield cemetery. Services by Eld. C. L. Pfoutz.—Ida M. Lightner, Gettysburg, Pa.

Holl, Bro. Eli, died in the bounds of the West Nimishillen church, Ohio, March 1, 1912, aged 53 years, 4 months and 1 day. He was married to Sister Florence Powlus Feb. 21, 1882. He united with the Church of the Brethren in 1881, was elected to the deacon's office Aug. 8, 1897, serving faithfully until death. In a family of eleven children he was the first to be called away. He is survived by two sons, one daughter, an aged mother (since passed away), six brothers and four sisters. Services and burial at the Springfield church, conducted by Brethren Samuel Sprankel and M. S. Young.—Alice C. Mumaw, Mogadore, Ohio.

Hummel, Ralph Lee, died of spasms, in the Johnstown congregation, Pa., March 23, 1912, aged 26 years, 1 month and 18 days. Several years ago, in an accident, he was the victim of a fractured skull, which resulted in his being subject to spasms. He is survived by three brothers, six sisters, and the mother. Sister Mary Jane Hummel. Services by the writer.—W. M. Howe, Johnstown, Pa.

Joyce, Katy, nee Wygant, died at her home near Fredonia, Kans., March 11, 1912, aged 48 years, 3 months and 29 days. She was born in Dunn County, Wis., and married to Elisha Edward Joyce, Nov. 22, 1880. To this union were born six boys and five girls. She united with the Church of the Brethren July 10, 1888, and lived a faithful member until death. She leaves a husband, ten children, two grandchildren, an aged mother, six brothers and two sisters. Services by Eld. Andrew Neher, of McCune, Kans.—Addie Studebaker, Fredonia, Kans.

Kepner, Sister Angeline F., nee Williams, born in Virginia Jan. 9, 1852, died at the home of her son, William, in the bounds of the New Haven congregation, Mich., March 16, 1912, aged 60 years, 2 months and 7 days. At the age of eighteen she united with the Church of the Brethren, in which she ever remained a faithful member. At the age of twenty-three years she was united in marriage to Jacob Kepner, a minister, who preceded her eight years ago. To this union one son and two daughters were born. One son and one daughter, seven sisters and two brothers survive her. Sister Kepner was a kind and affectionate mother. Services by the writer at the Crystal church. Interment by the side of her husband.—Geo. E. Stone, Crystal, Mich.

Long, Sister Louisa (nee Hay), was born in Bedford County, Pa., Dec. 12, 1835, and died at Des Moines, Iowa, March 19, 1912, of heart failure, aged 76 years, 3 months and 5 days. She is survived by one son, one daughter, two brothers and two sisters. The husband and one daughter have been dead several years. She united with the Church of the Brethren some forty-five years ago, while living in the Arnold's Grove congregation, Ill. Her remains were interred temporarily in a vault at Greenwood cemetery, and will be removed to Dallas Center, Iowa, in the near future, at which time and place memorial services will likely be held. Services by writer from 1 Sam. 2: 3.—Virgil C. Finnell, 1643 Lyon Street, Des Moines, Iowa.

Lowack, Mrs. Sophia, born at Loudonville, Ohio, died in the bounds of the Marble Furnace congregation, Ohio, March 18, 1912, aged 49 years. She leaves a husband, a stepson, four brothers and three sisters. On the night of her death she was apparently in perfect health, but at midnight she was in the cold embrace of death. She was baptized when she was young, but the date of baptism and denomination are not known. She was married to Henry Lowack March 8, 1903, at Mansfield, Ohio. Services at the Marble Furnace church by the writer, assisted by Bro. J. A. R. Couser, of Peebles, Ohio. Text, Matt. 24: 44.—Van B. Wright, Sinking Spring, Ohio.

McCann, Sister Aermintie, daughter of James and Elizabeth Wolf, born in Upshur County, W. Va., Sept. 10, 1869, died of typhoid fever March 15, 1912, at her home near Sykeston, N. Dak., aged 42 years, 6 months and 5 days. She was married to Bro. H. O. McCann in 1894. To them were born eleven children. She leaves her husband, ten children, her aged parents, two brothers and four sisters. One child, one brother and two sisters preceded her in death. At the time of Sister McCann's death three of their children were very low with the same disease. Services by the writer, assisted by Bro. George Clapper. Text, Heb. 13: 14.—Alfred Kreps, Carrington, N. Dak.

O'Brien, Violet L., daughter of Mr. and Mrs. Thos. O'Brien, died of pneumonia in Pitcairn, Pa., March 5, 1912, aged 10 months and 2 days. She leaves father, mother, a sister, and two brothers. Services by the writer. Text, Rev. 14: 5. Interment in the cemetery of the Reformed Church.—M. J. Brougher, 126 Washington Street, Greensburg, Pa.

Pletcher, Bro. Milo J., born in Lock township, Elkhart Co., Ind., March 19, 1890, died in the bounds of the Baugo congregation, Ind., March 15, 1912, aged 21 years, 11 months and 26 days. Services by Bro. Frank Kreider, assisted by Bro. H. M. Schwalm. Text, Psa. 116: 15. He was married to Lizzie M. Metzler Nov. 5, 1911. His affectionate wife, his dear parents and a kind brother survive him. He united with the Church of the Brethren Feb. 14, 1909, and lived in the faith of our Lord until death.—Bertha A. Moyer, Wakarusa, Ind.

Ramsey, Bro. Thomas Quinter, son of I. F. and Letitia Ramsey, died in the bounds of the Marble Furnace congregation, Ohio, aged 24 years, 3 months and 3 days. He united with the Brethren church at the tender age of eleven years. For the last two years he served the church satisfactorily in the deacon's office. His death was a hard blow to his parents, as he was the youngest of a family of eight children. All of them were present at the funeral, except one sister who lives in Michigan. Though afflicted all his life, he was patient, and was held in high esteem by all who knew him. Short services were held at the house, followed by another service, by the writer, at the church, half a mile away. Text, Rev. 14: 13. Bro. Van B. Wright also made some fitting remarks. Then his brothers carried his body a short distance to the grave, where interment was made.—J. A. R. Couser, Peebles, Ohio.

Royer, Bro. Peter, born in Carroll County, Md., Oct. 22, 1829, died March 17, 1912, near Baders, Schuyler Co., Ill., aged 82 years, 4 months and 22 days. He was tne son of Christian and Mary Royer, the eldest of a family of nine children. All of them survive, except one sister. Bro. Royer was married to Elizabeth Keller at Hanover, York Co., Pa., Feb. 9,

1854, by Bro. Andrew Miller. To this union eleven children were born. His wife and five children preceded him in death. Three of them died in infancy. Seven daughters and one son grew to maturity. One son and five daughters survive. Bro. Royer and his wife united with the Church of the Brethren in the fall of 1854, remaining consistent members until death. Services in the South Fulton house by the writer, assisted by Bro. J. C. Demmy. Text, John 14: 1-3. Interment in the South Fulton cemetery, near by.—A. H. Lind, Astoria, Ill.

Sheets, Sister Eliza J., died March 14, 1912, aged 86 years, 7 months and 28 days. She is survived by three daughters and one son. She made her home with her son, John A. Sheets, for the past seventeen years. Two years ago, in January, she fell and broke her hip, and has been confined to her bed ever since. During the past several months she suffered untold misery, but bore it very patiently and longed for the time to come when she could go to rest. She was always a very faithful sister. Services at the Marsh Creek house. Interment beside her husband in the Marsh Creek cemetery. Her husband preceded her almost forty-eight years ago. She has always lived in the Marsh Creek congregation since she became a member of the church, which was more than fifty years ago. Services by the home ministers.—Ida M. Lightner, Gettysburg, Pa.

Smith, Sister Sarah, nee Detrick, died in the Oakland congregation, at the home of her parents, near Horatio, Darke County, Ohio, March 10, 1912, aged 31 years, 11 months and 25 days. She was united in marriage with Ronzo Smith June 27, 1909, to which union was born one son. She was a faithful member of the Church of the Brethren for about fifteen years. She was one of a family of seven children, two sisters having preceded her. She leaves a husband, one son, father, mother, two sisters and two brothers. Services at the Oakland church by Brethren J. H. Christian and S. E. Porter. Interment at Harris Creek cemetery.—Maria Miller, Bradford, Ohio.

Snapp, Sister N. J., nee Heizer, born in Augusta County, Va., May 27, 1840, died at Lingleville, Texas [date of death and age not given.—Ed.]. She was married to G. W. Snapp May 6, 1858. To this union four sons and three daughters were born. One son died in childhood. Sister Snapp's husband died July 9, 1907. They emigrated to Texas in November, 1882, and settled in Erath County, near Lingleville, where they are buried. They were members of the Church of the Brethren at Concord, Rockbridge Co., Va. They remained firm in their belief and exemplified it in their everyday life.—R. S. Heizer.

Snider, Bro. Abraham, born in Miami County, Ohio, Sept. 2, 1834, died in the bounds of the Mississinewa congregation, Delaware Co., Ind., March 9, 1912, aged 77 years, 6 months and 7 days. March 5, 1866, he was married to Malissa Jane Johnson. To this union eight children were born. Early in life he united with the Church of the Brethren. He leaves three sons and one brother. Services in the Royerton church by Bro. A. C. Young, assisted by Bro. V. B. Browning, and Rev. Max Shaffer.—John F. Shoemaker, Shideler, Ind.

Snider, Bro. Alexander, born in Miami County, Ohio, Jan. 26, 1826, died in the bounds of the Mississinewa congregation, Delaware Co., Ind., Nov. 17, 1911, aged 85 years, 10 months and 11 days. When he was about eight years old, he moved from Ohio to Indiana with his parents, Joseph and Catherine Snider. He was united in marriage to Nancy J. Sherry, March 15, 1849. To this union one son and one daughter were born, the latter being the wife of Eld. Jacob W. Rarick, of this place, and the mother of Bro. W. Carl Rarick, recently of Indianapolis, Ind., but now of Chicago. He united with the Church of the Brethren about sixty years ago, and was elected to the deacon's office early in life. He served the church faithfully until prevented by old age. He was very successful in life, and the church and the community will miss him greatly, as he was very charitable. He was anointed a few months before his death. His wife, two children and two brothers survive him. Services by Eld. W. R. Deeter, of Milford, Ind., assisted by Rev. Max Shaffer, of the Christian church. Text, Num. 23: 10.—John F. Shoemaker, Shideler, Ind., March 20.

Sproles, Goldie Catherine, infant daughter of B. F. and Sister Carrie Nead Sproles, born Dec. 9, 1911, died of measles Feb. 12, 1912. Services by Rev. Patty. Interment in the Bluff City cemetery.—Samuel H. Garst, Blountville, Tenn., March 20.

Stover, Sister Sarah Katherine, nee Swartz, born in Franklin County, Pa., May 7, 1852, died March 20, 1912, at her home in Mansfield, Ill., aged 59 years, 10 months and 13 days. She was married to William McFerren Jan. 21, 1875. They came to Illinois in the spring of 1875. The husband died in August, 1880. Sister Sarah was then married to D. E. Stover, of Illinois, Feb. 3, 1883. She united with the Church of the Brethren in her eighteenth year, and lived a consistent Christian life. She was ever ready to administer to the needy, sick and afflicted. She leaves her husband, five brothers and one sister. Services by Bro. J. C. Lightcap. Interment in the Brethren cemetery near Mansfield.—John J. Swartz, Mansfield, Ill.

Taylor, Sister Caroline, died of Bright's disease, at her home in the bounds of the Ridge congregation, Pa., March 18, 1912, aged 60 years, 4 months and 29 days. She was a patient sufferer for more than a year, and most of the time could not lie down. She is survived by her husband and children. She was a zealous and exemplary Christian. Services in the home by the writer, assisted by Brethren Hosfelt and Allison. Texts, Job 7: 3 and Rev. 21: 25. Interment in the Fogelsanger cemetery.—Joseph Burkhart, Shippensburg, Pa.

Trimmer, William Kenneth, infant son of Brother Emory P. and Sister Mamie (Falsgraf) Trimmer, late of York, Pa., now Waynesboro, died Feb. 27, 1912, aged 1 month and 16 days. Services on the evening of Feb. 28 by Eld. C. R. Oellig. Interment at York next day.—D. B. Mentzer, Waynesboro, Pa.

Webb, Sister Frances, died of pneumonia, in the Johnstown congregation, Cambria Co., Pa., March 10, 1912, aged 95 years and 12 days. She was a life-long member of the Church of the Brethren. She was married twice. Her first husband was Abram Wieland, and her second husband was John Webb. She leaves a son and two daughters. Services by Abram Fyock.—W. M. Howe, 1012 Bedford Street, Johnstown, Pa.

Wolfe, Sister Nancy, nee Campbell, affectionately known to a large circle of friends as "Aunt Pink," born in Tippecanoe County, Ind., March 7, 1865, died in Lafayette, Ind., March 15, 1912, aged 47 years and 8 days. She was reared in this county, but in 1885 moved with her brother Charles to Monmouth, Kans. She united with the Church of the Brethren in 1886, and in 1887 was married to Bro. E. M. Wolfe, a minister in the Brethren church. In 1906 they moved to Macdoel, Cal., where her husband died soon afterwards. About a year ago she came to Lafayette, Ind., to visit relatives, and also for surgical treatment. A difficult but successful operation was performed last August, and for a time she seemed to rally. Her sister, Mrs. Rose Harter, who has been her constant companion during her illness, then took her to her Chicago home for the winter. In January she had two other operations in the hope of saving her life. She leaves one son; one son died in infancy. Her aged father, four brothers and three sisters survive her. Services by Eld. J. H. Wright at Clarks Hill, Ind.—D. C. Campbell, R. D. 1, Colfax, Ind.

Young, Bro. Samuel, born April 2, 1848, died March 11, 1912, aged 63 years, 11 months and 9 days. He was united in marriage to Sister Mary Ann Smith Sept. 26, 1869. To this union were born four sons and three daughters, who, with his wife, survive. He also leaves four brothers and three sisters. He united with the Church of the Brethren in 1869, and was elected to the deacon's office May 3, 1887, in which capacity he served faithfully until death. Services by Elders James Murray and Samuel Sprankel, at the Springfield church.—Alice C. Mumaw, Mogadore, Ohio.

OUR SUNDAY SCHOOL CALENDARS

Something Unique
Much in Little

Each of the twelve calendar pages contains the Lesson Titles for the month, with references, the Golden Texts, and Daily Home Readings. On each page, also, are found brief Bible Quotations, excerpts from the poets and other pithy sayings from eminent men and women.

The calendar is 5x8 inches in size, an eyelet in the top to hang by, and the date figures are of sufficient size to be seen at a distance of ten feet or more.

It is handsome, convenient, helpful. Get one, hang it in a conspicuous place, and it will be a constant reminder and inspiration to you. Very appropriate as gifts to members of the Home Department of your Sunday-school.

Price, each, 10c; per dozen, $1.00; per hundred, $8.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE BRETHREN TEACHERS' MONTHLY

A Help That Helps

None better. So acknowledged by competent critics. Full in the way of general information, such as relates to time, dates, places, geography, biography, etc.

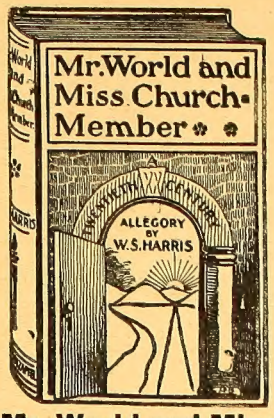
Able writers for different grades, primary, intermediate and adult. These special articles, together with those on the Gist of the Lesson, the Lesson in Everyday Life and the editor's expository words, make it all that might be desired.

Teachers in Brethren Sunday-schools need helps specially prepared for their work. This is what the Brethren Teachers' Monthly gives.

Pastor, Superintendent, see to it that the teachers in your Sunday-school are supplied with this excellent monthly, and they will be able to do better work than would be possible without it. It is concise, comprehensive, practical.

Single copy, per quarter, 16c; three or more copies to one address, per quarter, 13c, each; single subscription, per year, 50c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois



Mr. World and Miss Church-Member

A Twentieth Century Allegory.

By Rev. W. S. Harris.

It is a forcible allegory, somewhat after the style of Pilgrim's Progress, but in no sense an imitation of it. Fathers and mothers, it is the book that you should get for your son and daughter, and at the same time read it yourself. You will be stronger for the church after having read it. It illustrates vividly how Satan lures the church member, step by step, from the pure Gospel, till finally he is lost forever.

Illustrated by 18 full-page drawings, the work of Paul J. Krafft.

Price, postpaid, ...75 cents

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

First Steps for Little Feet

By Charles Foster.

This book has been prepared to give children their first lessons in the Bible. It is printed in such short, easy words, and tells with such clearness and simplicity the prospects of Christian faith that little ones of five and six years of age can understand and learn from it. Bible stories are presented and the little learners are carried along through the Gospels—being made familiar with the chief incidents of CHRIST'S LIFE ON EARTH. A list of questions is printed at the close of each chapter or lesson, which may be of great assistance in driving home the lesson. The book contains 328 pages, with colored frontispiece and 148 illustrations. Printed from large clear type. Substantially bound in cloth.

Price, postpaid,.....62 cents

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

DAYBREAK IN THE DARK CONTINENT

By WILSON S. NAYLOR

As a mission field, ripe for the harvest, Africa is now attracting unusual attention. This fact makes this book a timely one. No one is better fitted than the author of this volume to furnish a comprehensive treatment of the theme. His travels in Africa have been quite extensive. It is an excellent book for mission study classes. It contains many illustrations, pen sketches, chronological and statistical tables, charts and suggestions, a two-page map, with key and a concise index. It will do any one good to read it. We all ought to know more about the conditions of our fellow beings in heathen lands. This book is a great eye opener. 260 pages, cloth 75c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Peerless Webster Dictionary

Self-Pronouncing

For the Vest Pocket



A strictly up-to-date book for everyday use.

Read what it contains: 51,200 Words and Meanings.
Key to Pronunciation.
Parliamentary Rules.
Postal Information.
Table of Weights and Measures.
Rules of Pronunciation and Punctuation.
The National Bankruptcy Law.
Legal Holidays.
Etc., Etc.

A most valuable pocket companion. This is a book everybody needs and is sold at a price which gives man, woman and child an opportunity to get one. Size, 5⅝x2⅝ inches. Bound in genuine Morocco gold edges, indexed. **Price, 30 cents.**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Training the Teacher

The "Brethren" Edition of this popular textbook has been slightly revised by the authors, and is in strict conformity to the teaching and practice of the Church of the Brethren. There are 227 pages. Cloth bound, stiff covers, sewed, 50 cents; paper, 35 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TWO CENTURIES OF THE CHURCH OF THE BRETHREN

No Brethren home library is complete without a copy of this book. Another book of equal value and interest to the present and future members of the church will not soon be published. In the twenty-five addresses delivered at the Bicentennial Conference, Des Moines, Iowa, 1908, are admirably portrayed the beginnings, persecutions, struggles, growth and development of the church in the Fatherland, Colonial America and the United States; what the church stands for, her higher spiritual life, her relation to the great moral issues of civilization; the work of women in the church; the Sunday school, missionary and educational work; her publications; the noble deeds and sacrifices of the pioneer preachers.

The book is printed in large type and contains 400 pages. The frontispiece shows the portraits of the five Brethren who were chosen by the Annual Conference of 1907 as the Bicentennial Program Committee, and the portraits of the brethren and sisters on the program are found in connection with their addresses, respectively.

A more fitting souvenir gift book from parents to child, or from friend to friend, would be hard to find.

Price, artistic cloth, ... $1.50
Half leather, gilt top, ... 2.50

Brethren Publishing House, Elgin, Ill.

MANCHESTER COLLEGE

Spring and Summer Normal.

Manchester College is fully equipped for Normal work. It is accredited by the State Board of Education. A complete Training School is located on the College grounds.

Courses in Professional and Common School review subjects. Classes in College subjects given during the summer. Also work in Bookkeeping, Stenography, Penmanship, Vocal Music, Drawing and Manual Training.



Here is a delightful summer school home. The environment is elevating. Expenses very moderate. Spring term opens March 4th; Mid-Spring term April 16th; Summer term May 27th. Each term continues twelve weeks.

For bulletins and particulars, address

MANCHESTER COLLEGE
North Manchester, Ind.

TABLE OF CONTENTS.

Editorial,—
The Doctrine of the Resurrection, ... 217
Folk-Lore (H. B. B.), ... 217
New Testament Officers, ... 218
Annual Meeting Assessment 218
Encouraging Those Opposing Us, ... 218
Old Fogies, ... 218
What the Catholics Propose, ... 218
Anchored to Sinful Habits, ... 218
Influenced by the Garb Law 218
Adam, ... 218

Essays,—
The Atonement Made by Christ. By Jas. A. Sell, ... 210
Easter Prayer, ... 210
Ten Commandments for the Sunday-school. By J. E. Miller, ... 210
Who Is He?—John 9: 36. By J. Edwin Jones, ... 211
The Family Altar. By David M. Adams, ... 212
Ashamed of the Gospel. By Dr. S. B. Miller, ... 212
From Bridgewater College. By Jno. S. Flory, ... 212
Notes From China. By J. Homer Bright, ... 213
Ankleshwer Notes. By Wilbur B. Stover, ... 213

The Round Table,—
Representation on General Committee and from the Local Churches.—John Calvin Bright.—"They Don't Go Together."—Virgil C. Flinnell. She Didn't "Cuss" on Sunday.—Jacob H. Hollinger. The Resurrection and the Life. Narrowness of View.—James M. Neff. The Hearse.—Rosie S. Myers, ... 214

Home and Family,—
In the Long White Ward.—An Easter Story, Selected by Ethel Fitsimons, ... 215

Notes from Our Correspondents.

(Concluded from Page 221.)

Stover, of Butte, Cal., who is visiting the churches of the Northwest in behalf of Lordsburg College, Cal., gave us a call. He preached an excellent sermon for us. On the evening of the 26th we convened in quarterly council, Bro. Secrist presiding. Two letters of membership were read. Brethren Sherman Stooky and C. A. Wagner were chosen delegates to the Sunday-school and Christian Workers' Convention, to be held at Centralia. We decided to have a teacher-training class, conducted by Bro. Secrist. A plan was presented and discussed for our new churchhouse.—Caddie Wagner, Olympia, Wash., March 27.

WEST VIRGINIA.

Beaver Run.—At our council, March 2, it was decided to have our love feast Oct. 12, to be followed by a series of meetings, conducted by Eld. S. K. Fike, of Cordova, Md.—G. S. Arnold, Burlington, W. Va., March 25.

Berkeley.—We met in council March 23, with Bro. John E. Otto presiding. Five letters were received and one granted. Brethren F. M. Miller and William Lowry are our delegates to District Meeting, and Sister Lucy Miller is our delegate to Annual Meeting. The writer was chosen Messenger correspondent. We decided to have one brother ordained to the eldership. Our church has decided to vote against the liquor traffic in this State.—C. L. Miller, Martinsburg, W. Va., March 27.

ANNUAL MEETING LODGING COMMITTEE.

We have yet a few $3 and $4 rooms not taken. These rooms are large enough for four persons to sleep in. We can furnish double bed springs at $1, and wire cots for 50 cents; comforters and blankets, 50 cents each; straw pillows, 15 cents; chairs, 25 cents each. These rooms are in the main building, with good floors. Those desiring any of these rooms will please send in their order at once. C. G. Trimmer, Chairman.

York, Pa., March 25.

OUTING OBSERVATIONS.

Wife and I have just returned from a two months' visit to Southern Florida, spending most of the time at St. Petersburg. Here we found about eighteen or twenty members from different parts of the Brotherhood, temporarily sojourning for the winter. We were much impressed with the need of a weekly social or prayer meeting for the members and others, who would attend, but being somewhat of a late comer, I did not wish to urge or take the initiative in the matter myself.

I feel that some effective missionary work could be accomplished in this way, if an organization were effected, with a permanent place to assemble together. What an inspiration and strength would come to us from such meetings!

The members generally attended divine services at some of the different churches of the city, and some were active helpers there. Let us not barter away our opportunities!

South Bend, Ind., March 28. C. M. Wenger.

FROM COVINGTON, OHIO.

It is just one year since we dedicated the new church at this place. The brethren thought it most fitting to have a short series of meetings at this time; and selected our pastor, Bro. Geo. W. Flory, to preach for us. We can remember the time when we thought that most of the people of Covington were church members. But the recent work in our church has been a revelation in this respect; we have found many families that do not attend church anywhere. They have no desire to go to church, and we have tried to reach this class. In our series of meetings we were especially successful in gathering in some families who had not been in the habit of going to church.

Thirty-one decided for Christ, and amid much rejoicing were added to the church. We had the largest crowds we have ever had at a meeting. We only had one Sunday night service during this short series of meetings, but the crowd on that evening was estimated at over a thousand. There is great inspiration in such services. Pray for us that we may be equal to these great opportunities!

March 27. Elizabeth D. Rosenberger.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 10, 8 am, Western Pennsylvania, Middle Creek church, at Somerset.
April 10, Southern Pennsylvania, at the Waynesboro church.
April 15, 2 pm, Eastern Maryland, Woodbury church, Baltimore.
April 16, 7:30 pm, Middle Pennsylvania, Raven Run congregation.
April 17, 18, Middle Maryland, at Brownsville.
April 18, 8 am, Idaho and Western Montana, Payette Valley church, Idaho.
April 18, 19, Second District of Virginia, Sangerville.
April 19, First District of Virginia, Johnsville church.
April 19, Northwestern Ohio, at Bellefontaine.
April 23, 8 am, Southern Ohio, Ludlow and Painter Creek congregations, Pittsburg house, four miles east of Arcanum.
April 24, 25, Eastern Pennsylvania, Big Swatara church, at Hanoverdale.

LOVE FEASTS.

California.

April 27, 2 pm, Oak Grove.
May 26, South Los Angeles.

Colorado.

May 29, Sterling.

Idaho.

May 19, Twin Falls.

Illinois.

April 28, 6:30 pm, Lanark.
May 11, 6:30 pm, Elgin.
May 11, 12, 2 pm, West Branch.
May 18, 6 pm, Pine Creek.
May 18, 19, 6 pm, Hickory Grove.
May 19, 6:30 pm, Milledgeville.
May 19, 6:15 pm, Dixon.
May 25, 6 pm, Franklin Grove.
May 28, 10 am, Astoria.

Indiana.

April 27, 10 am, English Prairie.
April 27, 5 pm, Nettle Creek, one and one-fourth miles west of Hagerstown.
April 28, 5 pm, Huntington.
May 2, Goshen City.
May 4, 5:30 pm, Anderson.
May 4, 6 pm, Spring Creek.
May 4, 5, 3 pm, Pleasant Hill.
May 4, New Salem.
May 9, Elkhart City.
May 12, Manchester.
May 18, 6 pm, Arcadia.
May 18, 19, 2 pm, Beaver.
May 18, 6 pm, Laporte.
May 18, 6:30 pm, Portland.
May 18, 6 pm, Beech Grove.
May 18, 7 pm, Buck Creek.
May 18, 7 pm, Walnut.
May 23, 6 pm, Salamonie.
May 24, Bremen.
May 25, 7 pm, Markle.
May 25, 7 pm, Monticello.
May 25, 6:30 pm, Upper Fall Creek, two and one-half miles east of Middletown.
May 25, Windfall.
May 25, 4 pm, White.
May 25, 6 pm, Goshen (West Side).
May 25, Springfield.
May 25, 6 pm, Mississinewa.
May 26, 6:30 pm, Summitville.
May 29, Bauo.
May 29, 4 pm, Pipe Creek.

Iowa.

May 4, 6 pm, Grundy County.
May 18, 6 pm, Prairie City.
May 18, Coon River.
May 18, 19, 11 am, Garrison.
May 19, Des Moines City.
May 25, 4 pm, English River.
May 25, 26, 10 am, Dry Creek.
May 25, Brooklyn.
May 25, Panther Creek.
May 25, Osceola.
May 25, 4 pm, Libertyville.
May 28, 29, 2:30 pm, Dallas Center.

Kansas.

April 21, Parsons.
April 27, 6:30 pm, St. John.
April 27, Victor.
May 4, 6 pm, Bloom.
May 4, 10 am, Quinter.
May 4, 2 pm, Larned.
May 19, Conway Springs (or Slate Creek).
May 19, 7 pm, Kansas City, Central Avenue church.
May 20, Salem, at Nickerson.
May 25, Peabody.
May 25, 6 pm, Vermillion.
May 26, Morrill.

Maryland.

May 4, 2 pm, Monocacy, Thurmont house.
May 5, Denton.
May 18, 2 pm, Pipe Creek.
May 18, 1:30 pm, Bush Creek.
May 18, 2 pm, Beaver Creek.
May 19, Baltimore (Fulton Avenue).
May 25, 2 pm, Meadow Branch.
May 25, 1:30 pm, Brownsville.

Michigan.

May 11, 10:30 am, Thornapple, East house.
May 18, 6:30 pm, Woodland.
May 25, 3 pm, Lake View.

Missouri.

May 18, 2 pm, Rockingham.

Nebraska.

April 5, 6:30 pm, Arcadia, four and one-half miles northeast of Arcadia.
April 8, 7:30 pm, Omaha Mission, Twenty-second and Seward streets.
May 18, 6 pm, Silver Lake.
May 26, Lincoln.

New York.

April 7, 4 pm, Brooklyn, 354 Sixtieth Street.

Ohio.

April 14, 5 pm, Lexington.
May 4, 4 pm, Eversole, Wolf Creek house.
May 11, 2 pm, Middle District.
May 11, 10 am, Swan Creek.
May 12, 6 pm, Landessville.
May 18, 4 pm, Bear Creek.
May 18, 10 am, Eagle Creek.
May 18, 6 pm, Donnels Creek, New Carlisle house.
May 25, 7 pm, Logan.
May 26, 2 pm, Oakland.
May 25, 10 am, Hickory Grove, West Charleston house.
May 25, 5 pm, Beech Grove.

Oklahoma.

April 27, 4 pm, Monitor.
May 18, 5 pm, Big Creek.
May 25, 5 pm, Paradise Prairie.

Pennsylvania.

April 21, 4 pm, York.
April 27, 3:30 pm, Claar.
April 27, 4 pm, Pleasant Hill, Pleasant Hill house.
April 29, 30, 10 am, West Greentree, at Greentree house.
May 2, 3, 10 am, Little Swatara, Meyer's house.
May 3, 4 pm, Dunning's Creek, New Paris church.
May 4, 2 pm, Indian Creek, Montgomery County.
May 4, Fairview, Blair County.
May 5, Red Bank.
May 5, 6 pm, Clover Creek.
May 9, 10, 3 pm, Annville.
May 14, 15, 9:30 am, Midway.
May 15, 16, 10 am, Mountville, East Petersburg house.
May 18, Mingo, Mingo house.
May 18, 10 am, Back Creek, Upton house.
May 18, 19, 2 pm, Lost Creek, Goodville house.
May 19, 6 pm, New Enterprise.
May 21, 9:30 am, Spring Grove.
May 21, 22, 3 pm, Spring Creek.
May 21, 22, 1:30 pm, Welsh Run.
May 21, 22, 10:30 am, Ridge.
May 22, 23, 9:30 am, Springville, Mohler house.
May 22, 23, 1:30 pm, Fairview, Fairview house.
May 23, 24, 9:30 am, Conestoga, Bird-in-Hand house.
May 23, 24, 10 am, Big Swatara, at Hanoverdale.
May 25, 4 pm, Woodbury.
May 25, Carson Valley.
May 25, 26, Upper Canowago, Mummert house.
May 25, 10 am, Falling Spring, Hade house.
May 25, Mechanic Grove, Grove house.
May 25, 6:30 pm, Parker Ford.
May 26, Yellow Creek.
May 26, Plum Creek.
May 28, 29, 9:30 am, Chiques, Chiques house.
June 8, 9, 10 am, Lower Cumberland, Mohler house.

Tennessee.

May 4, 3 pm, French Broad.

Texas.

May 25, Pleasant Grove.

Virginia.

May 4, 4 pm, Botetourt, Valley church.
May 11, Woodstock.
May 11, Middle River.
May 11, 4 pm, Nokesville, Valley church.
May 18, 4 pm, Midland, Midland house.
May 18, Brick.
May 18, 3 pm, Lebanon.
May 18, 4:30 pm, Elk Run, Moscow house.
May 25, 3 pm, Pleasant Valley.

Washington.

April 13, Tacoma.
April 27, 6 pm, North Yakima.
May 4, Centralia.
May 11, Sunnyside.

West Virginia.

May 11, 12, Spruce Run.
June 15, Maple Spring.

THE JOURNEYS OF JESUS

A note book for use in Sunday-school and Teacher Training classes. In this little book are given, in chronological order, all the events connected with the journeys of Jesus, as told in the Gospels. It contains seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, with Bible references.

As an aid to home study, for teachers and pupils, it is the best thing you can get. Supply your pupils with copies of this note book and you will have solved the difficulty of procuring home study. The work is especially useful in the Junior and Senior grades, but can be used to good advantage by adult classes, also. Now is the time to get a supply, so that the lessons of the course may be worked out from the beginning.

It will help the pupil to fix in the mind indelibly just the things which are hard to remember, and are yet of greatest importance to a clear understanding of the lessons on the life of Christ as found in the course for 1912.

Price, 10c each; $1.00 per doz.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

CREATION, TIME AND ETERNITY

By J. S. SECRIST

A book devoted to the unfolding of the great fundamental truths as found in science, nature and revelation. The work comprehends a large and most important field of research. Creation, Time and Eternity are subjects fraught with tremendous interest to every member of the human family. The author, evidently, has given much time, thought and research to these subjects. The headings of the chapters as here given, indicate to the reader the contents of the book:

Genesis and Geology Compared; the Origin of Man; the Age of Man; the Seven Covenants; the Seven Kingdoms of the World; Typology; the Church in Bondage; From Egypt to the Promised Land; the Forty Years' Wandering in the Wilderness; the Period of Time from the Conquest of Canaan to the Close of the Age of Types; the Cycles of Time; the Sabbath Year; the Jubilee Year; Revelation; the Threefold Life of Man and Its Powers.

The book is just out. It will interest you, give you much useful information and do your mind and soul good.

311 pages, good white paper, substantially bound in black cloth, title stamped on front cover in gilt.

PRICE, PER COPY, POSTPAID, $1.65.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE CURSE OF DRINK

BY ELTON R. SHAW



If you want to see the liquor traffic in its true light, as portrayed in story, incidents, illustrations, pointed paragraphs, poetry and song by more than twenty men and women in various walks and professions in life, read this book. It will make clear to you, as no other book yet written or compiled could do, the economic, political and social ills growing out of the sale and use of intoxicants. It contains many true stories of drink's awful tragedies and gives in brief and pointed paragraphs the pithy utterances of many men and women who have put their lives into the struggle for the overthrow of a giant wrong. The matter in the book is conveniently classified, making it easy to refer to any phase of the subject desired. It is a book that will appeal to all classes of people. A copy of it should find a place in every home.

The size of the book is 6-½x9-¼ inches. It contains 544 pages besides the halftone illustrations and is printed on good paper.

Price per copy, cloth, $1.75; half morocco, $2.50.

BRETHREN PUBLISHING HOUSE
ELGIN - - - ILLINOIS

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51.) Elgin, Ill., April 13, 1912. No. 15.

AROUND THE WORLD

The Millennium Not Here Yet.

Japan's annual balance sheet tells the same old and sad story, which mankind has often heard before, but whose warning it has never as yet heeded. Before the war with Russia the debt of the empire was only $206,626,500. Now it is $1,108,861,500, an increase, per capita, from $5.12 to $25.75. An indebtedness of more than a billion dollars is not a heavy load for such nations as the United States, England or Germany, but it is a staggering burden for such a small country as Japan. As we think of her poor and struggling people, our pity goes out to them, and our prayer ascends to the Lord of Hosts, asking him so to incline the hearts of his people that they might labor more earnestly for the early advent of the glorious reign of peace among earth's nations.

Discrimination Needed.

Strong disapproval is being voiced in Methodist and Presbyterian circles against the defiant manner in which the old-time views of the Bible, the supernatural manifestations, and even the Divinity of Jesus Christ, are completely set aside in some of the literature and textbooks, used in connection with their courses of graded Sunday-school lessons. It appears that the "new theology" is given full sweep in these lessons, and the effect upon the child-mind cannot be other than disastrous. We take occasion here to reiterate what we have tried to emphasize before, that we, as members of the Church of the Brethren, need to exercise the utmost care lest, in the use of Sunday-school literature other than our own, false views of religion be implanted in the minds of our children.

Kentucky's Appreciation of Education.

When Kentucky authorities learned that over 23,000 negroes emigrated from the State during the past ten years, they at once set about to ascertain the cause. Realizing that such a wholesale departure of workers meant serious loss to the State, they were not long in discovering that the chief cause was a lack of educational facilities. Public sentiment was aroused at once. Accordingly Lexington, Ky., has just completed the finest public school for negroes in the South. The building, erected at a cost of $80,000, will provide for 450 pupils. Other cities and towns in Kentucky are also arranging to provide better educational facilities for their colored people. It will be money well spent. Communities,—and churches as well,—will be gainers in every sense of the word, when they provide most liberally for the educational requirements of their constituency.

Decreasing Illiteracy.

Ignorance is no credit to any people, and the recent assurance, given by a census bulletin, that illiteracy in the United States is decreasing, is doubtless gratifying to all. At first thought it might seem impossible that illiteracy, in this country of popular education, could ever be a serious problem, and yet the census enumerators have found that there were, in 1910, more than 5,500,000 persons, over ten years of age, who were unable to read or write. In 1900 the percentage of illiterates was 10.7; in 1910 it was but 7.7,—a remarkable change for the better. And while the attainment of the common branches of education by our entire population is a much-to-be-desired end, it should not be forgotten that the higher knowledge of Christ and him crucified is of still greater value. How true the words of the apostle, "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

Threatening Dangers.

In a true spirit of helpfulness the Ohio Penitentiary, at Columbus, publishes a small weekly paper, full of interesting and instructive reading for its nearly sixteen hundred inmates. Many copies also find their way to the outside, and for some time the Messenger office has been favored with a copy. In a recent number attention is called to the serious dangers threatening present-day society, and in no uncertain language the writer calls attention to the lax system of divorce and marriage, the cradleless nurseries, and the lamentable deficiency in the educational work of the country, which gives no place to Christ in the moral training of the rising generation. The writer pertinently remarks: "Only by restoring Christian principles in all things can society be saved from approaching the low level of pagan Rome in the muddiest stage of its existence. Like decadent Rome, we are falling into thriftless lives. We love pleasure instead of work. Recreation we need, but not dissipation." These are words of truth and soberness, which, in the light of the sad experience of the hundreds of inmates in the penal institution, publishing the little journal, come to us with startling emphasis. Many Christians, alas, have drifted from their moorings,—having "left their first love."

Productive Efficiency of Abstainers.

For some years the brewing interests of our country have paid enormous sums to the press of the country to advertise the benefits of their various products. The boast is made of beer, in general, that it increases physical health and mental vigor. If the assertion were true, facts would sustain it, but, unfortunately for the brewers, the evidence is all to the contrary. Prof. Helenius, of Helsingfors, Russia, says that in the copper mines of Knockmahom more than eight hundred out of the entire force of 1,000 employés have taken the total abstinence pledge, and that, after doing so, their annual productive efficiency was increased by nearly $25,000. They did more and better work, and with less fatigue to themselves. It is hardly necessary to add that the experience above given can be duplicated again and again in the industrial establishments of this and other countries.

The Struggling Nations.

But little advancement is being made towards a final settlement of the contention between Turkey and Italy. Neither contestant in the bitter struggle is ready to yield. Italy claims to have "annexed" Tripoli and Cyrenaica, and will enter into peace negotiations only upon the basis of that admitted and irreversible fact. Turkey denies any legal basis of Italian ownership in Tripoli, and offers stubborn resistance to further aggression. Meanwhile England and France could easily terminate the war by their firm insistence upon a speedy settlement, but neither country can afford to antagonize its Mohammedan subjects in Africa and elsewhere. Germany and Austria, united with Italy by the bonds of the Triple Alliance, are bound to support Italy's claims, but hesitate to offend the Turks because of important concessions in Asia Minor. Thus the war drags on, and the end is not in sight, as yet. It is a weary struggle, without glory for Italy, and of no advantage whatever for Turkey.

Churchill's Ill-Advised Speech.

Well may the Wise Man say that "grievous words stir up anger," for since the recent injudicious speech of Winston Churchill, the just indignation and resentment of Germany have been aroused against the supercilious attitude of Great Britain. Previous efforts, looking to a better understanding between the two aggressive nations, were having a most salutary effect, when the arrogant and uncalled-for remarks of Mr. Churchill aroused renewed irritability. He made the definite statement that under any circumstances Great Britain's navy would be maintained sixty per cent stronger than any navy Germany might build, but that any decrease in naval construction by Germany would be followed by a corresponding decrease in Great Britain. Such utterances are not calculated to promote friendly relations. That even international peace may be threatened by the injudicious utterances of an unbridled tongue, is most emphatically demonstrated by the incident. "Behold how great a matter a little fire kindleth!"

The Wages of Sin.

Most forcibly one is reminded, now and then, that the Bible precept, "Whatsoever a man soweth, that shall he also reap," is being verified in everyday life. A few months ago a society lady of New York left her husband to take up with a young admirer, whom she married after her former companion had secured a divorce. Discord and bitterness, however, characterized the ill-mated union, until it was ended by their own hands. To a friend the unhappy woman said, shortly before her sudden departure: "You and I may laugh sometimes at old things like the law and religion when they say, 'Thou shalt not.' We may think that phrase was written for old fogies. But there comes to all of us the knowledge at some time, that law and religion are right. What they say we shall not do, we can not do without suffering. The wages of sin is death." We may have read illustrations of this unchangeable truth by the score, and may have seen the proof of it in every morning's daily, but seldom do we see so sincere a confession, nor is the sentence written in such blazing letters of condemnation.

Protestantism in Italy.

Of late years an increasing advance of Protestantism is noticeable in many parts of Italy, and in this campaign of introducing evangelical truth, no agency has been more effective than the open Bible. One of the most effective ways of reaching the people of Italy is to supply Bibles to Italian Protestants who return to their homeland from the United States. With these Bibles in their mother tongue, to distribute as they find opportunity, a potent weapon is placed in their hand, and it is being used most effectively. Already many Catholic priests are seeking more light, and quite a number have severed their connection with the church. For such the "Savonarola Institute" has been established at Rome, to afford needed training in various pursuits, by which these ex-priests may gain an honorable livelihood. Thus, in the very stronghold of Romanism, the light of God's truth is bringing conviction to earnest hearts.

Will the Pope Leave Rome?

Several influential Catholic journals are discussing the possibility of a removal of the Holy See from Rome. The eventual acquisition of Palestine by Italy, as an outgrowth of the war with Turkey, has given rise to the persistent rumor that Jerusalem might possibly be made the headquarters of the Papacy. On the other hand, the "Western Watchman," a Catholic paper of influence, suggests that as the "Crucified Head of the church turned to the Gentiles when rejected by his own, so the Pope might possibly follow his Divine Master in this respect. If Italy finally shows herself unworthy of the successor of Peter, he will go elsewhere." Catholic countries in Europe having ceased to be congenial centers of Romanism, it is claimed by those conversant with the facts, that the future Pope will be chosen from the ranks of the American Cardinals, and that, in consequence, America will be the future seat of the Papal Hierarchy.

The Insufficiency of Human Law.

That man-made law, at best, is full of imperfection, and even with the best of legal talent can not always be made to apply to the cases in question, was illustrated most forcibly in Chicago, the other day, when the indicted meat packers, after a ten-year series of trials and court expenses of over $1,000,000, were adjudged "not guilty" of the charges preferred against them. While, apparently, there was ample reason to call the wealthy packers to account, under the specifications of the Sherman anti-trust law, there were also, somehow, loopholes in sufficient number to let them escape the penalty imposed. Such, at best, is human law, however carefully it may be framed, and it is with a feeling of absolute reliance that we turn to the unchanging principles of Divine Law, by which the impartial Judge of all the earth will, on the last great day, allot the destiny of every human soul. Knowing that righteous judgment will be pronounced upon us, according to the precepts of God's Holy Oracles, "what manner of persons ought we to be in all holy conversation and godliness?"

Our Destroying Floods.

Despite the fact that scientific management of our large river systems, at a comparatively moderate expenditure, would practically obviate the distressing floods that periodically threaten life and property in our river districts, but little has thus far been accomplished in this most desirable undertaking. Elaborate plans have been made, from time to time, by Government experts, fully providing for the large volume of water accumulated during the spring freshets, that, under present arrangements, can not be confined to the proper channels. So far, however, not very much has been achieved in the actual solution of the question, though the required expense would be fully compensated by the more effective protection of the threatened territory. At this writing more than twenty thousand people in the various flooded districts are homeless, and half that number have fled from threatened homes. Ten States are affected by flood conditions, and property loss, amounting to over ten millions, is reported from the various sections involved. We marvel at the apparent indifference that seems to possess the people who, though continually exposed to a known danger from floods, fail to avail themselves of easily-applied provisions that might insure their safety. And yet, they are no more foolish than the multiplied millions who, while sailing amid the countless dangers of life's troubled sea, fail to make use of the God-ordained means of safety that will insure their happy entrance into the haven of rest.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Tarry with Me.

BY JAS. A. SELL.

"They constrained him, saying, Abide with us: for it is towards evening and the day is far spent. And he went in to tarry with them" (Luke 24: 20).

Tarry with me, O my Father,
While upon my pilgrim way,
For my life is often dreary,
And I long to see the day.
With thy presence life is sweeter,
All my cares are laid aside,
With my head upon thy bosom,
I would in thy love abide.

Tarry with me when I'm tempted,
For I need protecting power,
I am weak but thou art mighty
Tarry with me every hour.
Keep me from the paths of error,
Put good thoughts within my heart,
May I love thy truth most precious,
From its precepts ne'er depart.

Tarry with me in life's duties,
That my life may useful be,
All my burdens are made lighter,
As in them thy face I see.
Take my hand and lead me, Father,
All my strength must come from thee,
If thy helping power sustain me,
Then my life will useful be.

When the weight of years is resting
On my weak and tot'ring form,
Tarry with me, lest I falter,
When I meet the trying storm.
When my strength through age is failing,
And life's pleasures lose their charm,
May the peace that passeth knowledge,
Keep my heart from all alarm.

When my weary life is ending,
Tarry with me through the night,
As the darkness thickens round me,
With thy presence all is light.
When the conflict is all ended,
Take my spirit home to thee.
Thy great name shall have the praises,
Throughout all eternity.

Hollidaysburg, Pa.

The Heart and its Treasure.

BY QUINCY LECKRONE.

In spite of all that is said of the depravity of human nature and the desperate wickedness of the heart of man, yet the heart is the best thing in all the world. Sin-stained, yet of great value; desperately wicked, yet its recovery is the more urgent.

Why did Christ treat with such profound respect every specimen of humanity? There were none too low and none too sinful. It was because they were immortal. Immortal beings should seek immortal goods. Christ warned us against treasures on earth, and pointed us to a richer, better class of goods.

A jeweler may have rings of plain gold, and rings set with diamonds. Bringing these out in order, allures us to make a purchase. He holds them up in contrast, and speaks of their relative values. With the same motive Christ sets forth the reason for his appeal, when he says, "For where your treasure is there will your heart be also" (Matt. 6: 21). He does not imply that the one class of goods soon perishes, while the other is immortal, but that the heart will rise or sink as the possession is above or beneath. The question in the choosing is, Is the thing fit to occupy our heart? Will the pursuit of it keep us in a world fit for us to live in?

There are two worlds in which we may live,—a world of outward things and a world of outward living; a world of inward things and a corresponding living. Outward things are no part of this life; with or without them a man is just the same. We all admit that inheriting a million adds nothing to our being. It is just as true of possessing rank, office, honor or fame.

Once, when Wendell Phillips was making a great speech, holding, spellbound, as with a magic wand, a vast audience, suddenly a hostile mob broke into the hall, jeering and threatening. His friends had to hide him away to prevent violence, yet he was none the less great within himself, when hid away.

Socrates was not less great when condemned by the assembly than when presiding over it.

Our Lord was conducted in triumphal procession into Jerusalem and offered the homage due a king, but five days later he was led out by the same street to the place of crucifixion, yet, all the while, he was the same princely Son of God and King of glory. He was poor; he had no office. When the people tried to make him king, he walked away and told them they were mistaken. He lived in things of higher value. His treasures were not of earth. Outward things were no part of his being.

It is often said that the rich will go out of this world empty-handed. It is a solemn, sad thought for those who are wedded to their money, but the more solemn thought is that one may go out empty-hearted, having neither treasures of this world or of the next. But why go out with nothing? Simply because nothing was laid up.

Jesus seemed to think that the worst thing that could befall a man in life was, to have his heart living in the wrong world.

Treasure? What is treasure? It is what man holds dear, what he loves supremely, what he seeks, what he aims at,—his chosen end or chief good.

Since we have bodies, we have appetites. We need food. When we are tired, we need rest. When rested, we need exercise. We must have these things or we can not live. Is this living in the lower world? No, not necessarily; not at all, but if one lives only and for these, and denies everything higher, he is only a beast. Well may we seek higher things, and make our heart a jewel case to store the higher things.

Why is it that a man's heart is where his treasure is? How does this exalt or degrade him? One must think about his business. If he does not, it will go to ruin. Do his business or his possessions exalt or degrade him? The artist works in the clay, but his thought lives in the vision far above the mud that his hands handle.

When Tiberius, in imperial robes, was disgracing the name of the Cæsars with his carnal infamy, up in the Syrian hills a youth (Jesus of Nazareth), living in humble drudgery and daily toil, occupied with common things, was thinking far above the tools he used. He was culturing a richness and a wealth of soul which at last cried out, "Lo, I come to do thy will, O God."

A child may be in a transport of joy over a toy, or in a transport of grief when it is broken. You call its outburst childish, but not so when it is at the deathbed of its mother.

The wail of the world is heard in notes of sorrow at the loss or lack of lower things. But out of the din you may hear a note that tells of thoughts of higher things: "O wretched man that I am; who shall deliver me" (Paul)? "Have mercy on me, O God" (David). You need not ask what were their jewels, or where their treasures were laid up.

The man that is shocked at seeing a fine, thoroughbred horse trudging along, dragging a plow, seems all unmindful that he himself, who should be a partner with the angels of mercy, in acts beneficent, is trudging on, living only in lower things. The load must be drawn, the burden lifted, the work done, but it should be done with hands, not with the higher energies of the royal spirit. The things we work in become trash only to the mind that finds in them the end of its aim.

When is a man ruined? When he has lost his job, or his property? No, not then, but when he chooses the lower things. The angels may have wept over him long before his friends ceased to call him prosperous. The fall of the soul is like the lightning from the cloud; it is all over before it makes any noise in the world. Judas, who loved the money bag, in his last cry of despair rang out the warning, "Beware; where your treasure is there will your heart be also!"

But there are happier voices. They speak from two worlds,—from the midst of the battle on earth and from the other shore. These are voices of victory from hearts who have received their treasures long laid up in heaven.

Royersford, Pa.

How May Christians Manifest Joy?

BY KATIE FLORY.

There are no other people in this wide world so happy as the Lord's own. If we manifested the spirit of joy more in our daily Christian living, would not religion be more attractive and inviting to the unsaved, who sometimes look upon religion, with its duties and services, as hard, cold, and formal,—the way it is rendered unto the Most High?

The "Man of Sorrow" knew, too, the deepest of joys, and it could be read in the calm, quiet, and undisturbed features of his noble face. He *rejoiced* in the Holy Spirit, and prayed at the same time, thanking his Father that he revealed his truths to the babe-mind. Here he expressed his joy in prayer. Why did he spend hours in communion with the Father? Was it not because of the joy and deep satisfaction it brought to his soul? Has this not been *your* joy, has it been mine? If it has not, we miss what was Christ's truest enjoyment.

How sweet to talk to Jesus, and then to know that he listens, has heard us, and has granted and will grant our petitions! Such fellowship will shine out in unconscious beauty and gladness, serenity of character, and Christian conduct. Holy, godly, prayerful lives are continual sources of joy.

We may express ourselves in many ways to show that we are really happy in the Lord. "Is any merry? let him sing psalms." David, the sweet singer, often calls upon us to praise God through the medium of song, and another tells us to sing with the Spirit and understanding. Who of us would want to tell another not to sing or smile, or laugh or say, "Praise the Lord," "My Savior, O, my Savior," or similar expressions, when coming up out of the baptismal stream, or when revived by a refilling and baptism of the Spirit? True, none of us would. Why not hear such expressions from the heart more frequently? There are joys to be known, all along the way,—not only once or twice. Have you had an answer to prayer? You have had and are very happy. But did you think to thank the Lord for it?

We rejoice when we see sinners come to Christ. Let us tell them we are glad, and give them a hearty handshake and a welcome.

Let us go about our religious duties, which have been placed upon us, not carelessly and half-heartedly, but willingly, cheerily, steadily, for this is winsome, inviting and convincing to others, and shows that we truly love the Lord and his work.

One of the fruits of the Spirit is joy. After the disciples had been persecuted they "were filled with joy and the Holy Spirit." Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day, and *leap* for joy: for behold, your reward is great in heaven."

There is much difference between a Christian's happiness and his way of expressing it, and that of the worldling. "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." It is the deep things of God, in which the souls of the redeemed revel and delight. It is the study of his Word, meditation upon it, living it and giving it to others, which brings us everlasting joy. Because of these happy, wholesome joys let us in turn live in unselfish ministry and service to mankind about us.

"Rejoice in the Lord always: and again I will say, Rejoice," for "the joy of the Lord is your strength."

Union, Ohio.

The Educational Interest of the Church.

BY OLIN F. SHAW.

From a Churchman's Point of View.

The foundation for the educational interest of the church has not only been laid long but has been laid deeply. There can be little doubt that the proposal, "Let us create man in our own image" looked to the intellectual as well as the spiritual development of man. The end was contemplated from the "beginning," and in creating in man a highly intellectual form of being, the needs of the church were doubtless contemplated.

There are strong reasons for believing that the church was to be made up of a highly intellectual type of character. The Mosaic law, to teach, instruct, and to tell their children, was not only explicit, but was insistent and even strenuous, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Prof. Kennedy, writing in Scribner's "Bible Dictionary" on the subject of ancient Jewish education (especially from the latter synagogue worship), writes, "The Bible became the spelling book, the community a school, religion an altar of teaching and learning. Piety and education were inseparable."

In fact, to be opposed to instruction was not to be a true Jew. One ancient church father goes so far as to say, "Not to teach a boy a trade is to teach him to steal,"—a bit of wisdom by which many fathers of the present day might well profit. The sacred literature of the ancient Jews is said to contain a catena of pedagogic principles without parallel in ancient literature.

It is a matter of some importance to note, in a study of the history of the growth and development of education, that education began in the home. There is little trace of anything in the nature of a public school, until comparatively recent times before the coming of Christ. Worthy to note, also, is the fact that primarily education was, largely, if not wholly, of a religious nature. These two facts should be matters of the most profound importance to us, in consideration of the evident truth that in the educational movement, as it came from the hands of the Creator, the major stress was placed upon religious education. Give men and women any amount of schooling, without adequate religious training, and they may not only grow coarse and lack refinement, but may become brutal, barbarous, and heathenish. And from a further consideration we deduce that the Divine idea of education emphasizes the home training and education as the most important that one receives in life,—a fact that is equally true of all students and pupils today as it was thirty-five hundred years ago. Considering that this is true, how can we have cultured, refined children coming from homes with ignorant, uncultured, superstitious parents? Considering that woman is the natural, God-appointed teacher (as she is), and the tremendous influence she has in molding character (as she has), what manner of mothers ought we to have in our homes?

Observe, also, that when the educational movement extended beyond the home, it was taken up by the church, the priests being the first teachers. Near the beginning of the Christian era there were, in all probability, some large schools and universities, not especially under religious influence,—a fact which most likely accounts for a few of the early church fathers so bitterly condemning education. Following this period comes the great stretch in the world's history which we know as the Dark Ages,—a period of dense ignorance, when illiteracy so predominated that it was difficult to find a man who was able to read or write his own name. It would be well for opposers of education to compare the moral and spiritual condition of the world at that time with more enlightened ages. As light began again to dawn, and the people gradually emerged from this condition again, Europe became dotted with schools and universities. They were wholly and entirely church institutions. Soul culture was the thought uppermost in education.

Upon this basis were the schools of America founded. Upon this basis were the colleges and universities of America practically maintained up to a date as late as the middle of the last century. The heads and founders of our educational institutions were largely, if not altogether, ministers. The faculties were made up, in a large measure, of ministers; and if not ministers, at least Christian men and women.

Since 1850 some rapidly-growing influences have been developing in educational circles, tending worldward rather than churchward. Chief among these are the rapid growth and development of the high school, in practically every American town and city, together with the large and growing State normals and universities, built and maintained by State appropriations. In these institutions not only is the moral and religious education overlooked and ignored, but tutors and instructors are employed without regard to religious principles. There exists, among the boys, in high school circles of many cities, a moral condition, to which the average parent of the city is blind, to say nothing of our country people who are rapidly becoming patrons of the high school. It is a condition of such a serious character that a description of it would not make good reading for the general public. Under no circumstances can the church be screened from the most violent criticism if she fails to provide suitable places for the moral and religious training of her young people, and turns them over to such institutions to receive their education. I do not see how any parent who has at heart the good of his child,—if not of the church,—can escape most severe censure in the sight of God, when he turns over his child to such institutions while the church provides suitable places for them.

When we recall that fifty years ago we were a church with practically no schools, the phenomenal growth of school sentiment will seem little less than marvelous. If there is danger of an over-amount of intelligence in the church, the time is probably here now to begin to call a halt. Such a condition is not conceivable. The universe is God's abiding invitation to study and research. There are tremendous areas in the field of research that are yet unexplored, and God has set no bounds to research except that we shall proceed reverently. The capabilities of the soul are infinite and unlimited in development; and yet I am not especially advocating higher education.

If the number of schools has grown to the extent where, by a right and proper patronage of them, there are not sufficient students to justify the present number, there should be a reduction. We have not, however, reached that place. If all of those who should be candidates for academic or college education were in school, there would be plenty of students fully to justify all. What we need is not fewer schools but more patronage. If the financial ability of the church is overtaxed, and she is not financially able to maintain all of her schools, then it is time for a reduction. Fortunately there is not such a condition. There is an abundance of means but a lack of consecration. The amount spent for automobiles, this coming year, would give any one of our schools a handsome endowment fund.

If the more largely-attended schools do more efficient work, then a policy of centralization is in order; the reverse, however, is true. The larger the school, the less is the personal contact and personal instruction, and, necessarily, the more lax is the discipline. Personally I should say that 500 students should be the maximum for any of our schools. By centralization we should be able to reach and interest a proportionately smaller number of the church in schools, and in addition, if the territory around each is thoroughly worked, there will not only be patronage sufficient for each, but it will become one of the most valuable means, in the hands of the church, of bringing ourselves into intelligent contact with the world around us.

On some of the most vital issues of the school problem both school and church are becoming a unit. It is perfectly clear to those who have thought deeply upon the subject, that all of our schools can not be colleges. There is also an evident and recognized need of *some schools* to do college work, and perhaps *one* university. This condition would of itself necessitate a chain of schools doing *academic* work, and this for two reasons: Our boys and girls are being graduated from the country schools at from 12 to 16 years of age; and if they are then to be sent to the adjoining towns and cities to do their academic work, by far the larger per cent of them will never enter our colleges. As a churchman, vitally interested in the future of the church, I shall never give my consent to the closing up of our academies, and turning this part of our education over to the high schools, for the reasons set forth herein above. And I again insist that loyalty, both to the church and the child, will not permit our parents to take such a course.

There are some lessons that the history of education has to teach us, to which we dare not close our eyes. There should always be the very closest vital relationship between church and school. The church should not only recognize schools as church schools, but should take them under her fostering care and see that they are properly financed. On the other hand, the schools should take the church into her counsel, (as I think they are inclined to do) that the schools may be managed in the best possible way to meet the needs of the church. The schoolmen, after being four to eight years in college and university work, and then going into the class room, are not in a position to know the needs of the church like the men on the field, neither are the churchmen on the field in a position to grapple with the big school problems, hence the importance of coöperation. I raise no protest against a special Bible school, where those who wish to do so may specialize in Bible work. Doubtless it has its place, but I do most solemnly protest against the Bible department being minimized, or withdrawn from any of our institutions, whether academy or college. Whatever other steps might be taken, none would be more fatal to the church.

Dixon, Ill.

"The Tobacco Problem."

BY NOAH LONGANECKER.

"And the books were opened: and another book was opened, which is the book of life" (Rev. 20: 12).

We have (1) the book of nature; (2) the book of conscience; (3) the book of Divine Providence; (4) the book of Divine Revelation. All these will be opened at the final judgment. We will only refer to the first and last of said books, in considering the above problem.

1. The Book of Nature. Nature has its laws. Every law, when violated, has its penalty. Were the boy who takes his first chew of tobacco to obey the teaching of the book of nature, he would never take the second. The book of nature loudly tells him, "You violated the law of nature, hence you must suffer the penalty." This is universally true, unless the boy has inherited a perverted nature. Even then—as a rule—nature speaks loudly. John Ellis, M. D., gives the following: "Physicians are beginning to understand that not only many serious diseases, such as cancer of the mouth and throat, heart failure, and failure of the stomach, defective sight, etc., are frequently caused by the use of tobacco, etc." Why should the book of nature not be opened in the final judgment?

2. The Book of Divine Revelation. The Bible certainly will be opened. What the Bible condemns now, it will condemn then. Satan tempted Eve to partake of the forbidden fruit. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof" (Gen. 3: 6). "Good for food," *"Lust of the flesh,"* "Pleasant to the eyes," *"Lust of the eyes,"* "Desired to make one wise," *"Pride of life."* She transgressed and fell.

Christ came to redeem. He also was tempted by Satan:

1. "If thou be the Son of God, command that these stones be made bread." *"Lust of the flesh."*

2. "If thou be the Son of God, cast thyself down." *"Lust of the eyes."*

3. "And showeth him all the kingdoms of the world, and the glory of them." *"The pride of life."*

In 1 John 2: 16 we read, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." These and other passages make it plain that the lust of the flesh is no less an evil than the lust of the eyes, and the pride of life.

The reader will remember that the lust of the flesh is always mentioned first. The writer has asked scores of those who use tobacco why they use it. With but few exceptions they answer, "I like it; my flesh craves it. I formed a habit to use it, and can not do without it." Very few tell us that they use it as a medicine. The sequel is plain to all. The habitual user of tobacco yields to "the lust of the flesh." Hence Annual Conference is on the side of the Bible when it says that those who use tobacco have no right to reprove

those who yield to "the lust of the eyes, and the pride of life." This is the true principle of Christ's teaching. We believe that our reasoning above is correct. Then Christ solves the tobacco problem in Matt. 7: 3-5. See also Titus 2: 12; 1 Peter 2: 11.

Hartville, Ohio.

The Ministry.

BY DR. S. B. MILLER.

Introduction.

[This series of articles has come from meditation and study regarding the query for Annual Meeting, as published in a late Messenger, relative to appointing a committee and establishing an educational and spiritual test for brethren chosen, or to be chosen, to the ministry. I want to say, first, that I am in sympathy with our present plan of choosing officials, and, secondly, opposed to the query as published. I admit there is room for improvement, and I believe there has been, and will continue to be, improvement in methods and men, relative to supplying the church with its messengers,—the ministers.]

In Four Parts.—Part I.—The Man Choosing the Office.

THE minister,—a messenger of God, ambassador for Christ, a servant of his fellows! Blessed office! Precious title! "How beautiful are the feet of him who bringeth good tidings, that publisheth peace!" God had only one Son and he made him a minister! "He came not to be ministered unto but to minister, and he gave his life a ransom for many." A life not only of service but of sacrifice, a ransom. Those were difficult times, when Jesus came, and not less difficult are they today! Those were days of defiant consciences and not less so today! To every young man comes the question of a *life investment.* He has a limited amount of capital,—a few short years of time,—ten, twenty, thirty, mayhap fifty years for service, and to us, in retrospect, how short those years! A limited amount of capital indeed!

A man's ability may be extraordinary or average. He may have inherited a fine physique as well as mental possibilities. What shall he do? What business or profession? What can be his best, surest, truest investment? No young man can face life as an *investment,* without facing the ministry! Not that every young man may become a minister, but that he must, if faithful to himself and his Christ, give some consideration to the ministry. "Lord, deliver us from the unhappy desire of becoming great."

If our desire be to live for the furtherance of the world's good, the bringing in of the kingdom of God, to live for an aim and end worth while, the ministry of the Gospel of Christ will be our choice,—not *seeking* the office but *choosing* the office as the greatest sphere of service in the world.

There is no vocation in life which calls for such strength of manhood, such force of character, such ideals of service. The ministry of the Gospel is challenged today as always. The enemies of Christ are quietly sapping the foundations of faith. Christianity is under the strain. The Gospel is leaping from wave to wave in the storm of opposition. He who would glorify God on earth can make every effort count in the ministry. Every age must re-adjust itself to the truth. This is true in business, law, medicine, and equally so in religion. There is a call for strengthening the forces of righteousness, a noble task, an endeavor worthy of the very best in man. Why not enter the conflict? Why not choose the ministry?

Perhaps we, as officials, or as churches, are in a measure to blame for the dearth of ministerial aspirants. We have published our burdens and enlarged on our trials until young men are discouraged. We have discouraged aspirants with the thought that the church must first choose the officer, when in reality God must first call, the party accept by choice, and the church ratify by the Spirit.

It has not been uncommon, when a young brother conforms to the order of the church, becomes active in Sunday-school and Christian Workers' Meetings, that whisperings are heard, "He wants to be a preacher." Praise God, yes, and why not? The boys discuss with us their plans for the farm, business, teaching, perhaps the law, and we may never have suggested to them the ministry! We are to blame, if, in any wise we have failed to magnify the office of the ministry. Moses was not so. "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." And I would God that every young brother would feel the Spirit of God upon him, choose the ministry, and, while waiting for the church's ratification of his choice, work as the Spirit might direct!

The minister is God's messenger and must speak for God to man. There is the eternal need of a prophet's voice, warning and calling to a new life in Christ Jesus. Every great age in history is the creation of a prophet or preacher, and we, today, are partakers of the new life, ushered in by the prophets of God,—his messengers and ministers to men. The human heart needs its intercessor today as much as ever,—the human heart, hand and voice to direct, teach and intercede for us. Sin is just as shameless and tragical as in the days of Eden. There are more drunkards' graves and drink-cursed children than in the days of Noah. There are more mothers, weeping for their children, than in the days of Rachel. There are more guilty consciences than in the days of David. There are more spending money for that which is not bread than in the days of Isaiah. There are more little graves in the cemetery than in the days of the Shunammite. There are more divorced and remarried than in the days of Herod. There are more accepting bribes than in the days of Judas. There are more keeping back part of the price than in the days of Ananias and Sapphira. There are more trying to buy happiness than in the days of Simon.

Oh, the heart-hunger, crying out after God! The struggling manhood, beaten back, cast down, rising to fight again! Oh, the need of a man of God, whose hand is gripped by the eternal hand of God, who came not to be ministered unto but to minister,—to give his life a ransom for his fellow-men! To show by precept and example that, if every object of life is realized, if every desired change is accomplished, no great happiness can be ours, until the heart is right with God, through the blood of Jesus Christ, our Savior!

Oh brethren, let us magnify the office of *our choice!* Let us cease speaking of our discouragements and hold up the office of the ministry as the greatest aspiration for every young man, to be worthy to serve therein. Brethren of the laity, I would that all you were ministers, that God would put his spirit upon you, and that you would dedicate your lives to his service, and that, by the ratification of the church, by direction of the Holy Ghost, you, with us, might say with Paul, "I thank him who enabled me, even Christ Jesus our Lord, for that he counted me faithful, putting me into the ministry."

Cedar Rapids, Iowa.

Are You Freezing the Young Minister?

BY J. E. MILLER.

IT was some years ago when a certain congregation called a young man to the ministry. He was just in the twenties and to some of the middle-aged ministers he seemed rather young and risky. In their minds there was a question as to his possible good judgment. They discussed the question among themeselves and thought it was too bad that they must listen to such a boy in the pulpit. The boy never knew what they said but he had reason to believe that his standing was questioned by the older brethren.

Years passed by. These middle-aged brethren grew into older years, the young preacher grew into middle life. Some of the older brethren even had died and passed to their home beyond. One day this young preacher, now in middle life, met one of these older brethren at a love feast. They both preached. In fact, they, as well as all others, seemed to enjoy the services. After the feast was all over, the aged brother came to the once young brother and said, "My dear brother, I want to tell you something. When you were young, and new in the ministry, some of us used to say, 'Has it come to this that we must be taught by that dude boy?' But since I have learned to know you, and as I listen to you preach and see you conduct the communion services, I want to say to you that I love you, and I am so gad that I have lost all that distrust I once had. God bless you in your work." And then both sat down and talked it all over. They had learned to know each other and in knowing they learned to have confidence also.

Would it not have been better, both for the young brother and for the older brethren, too, had they lived more in each other's confidence earlier in their lives? Probably the young minister had a number of shortcomings. It would be only natural that such be the case. But to hold him off at arm's length and to show no confidence, would certainly not help him develop in the better parts of the ministry.

Who knows how many young ministers have been lost to the church because they were not blessed like Timothy, with a father in Israel, to direct them and to show confidence in them, and to help them over the hard places? Hard places, did I say? Yes, the hard places, for there are many of them for the young man who takes up this great work. When the young minister has done his best and yet has come far short of doing what he would, when he knows that the older minister could fill the pulpit so much more acceptably, not only to him but also to the congregation and to themselves, when he goes home to his own room and there weeps over his own failures, then is the time he needs the arm of an older minister thrown around him and his words to encourage him to go on in the work. How often have you given to the young minister this needed encouragement? He needs it. It will help and besides do you good also. Try it!

Mount Morris, Ill.

"Election and Support of Pastors."

BY CHAS. M. YEAROUT.

THE committee, in their report to the Annual Meeting, after stating, "It is in accord with the Scriptures for the church to give a support to the ministry," go on further to state, "But we do not find the authority, neither do we deem it to the best interests of the church, for a local congregation to set apart a minister as pastor with support, to the exclusion of other ministers of the same organization. All our ministers should be encouraged to a deeper consecration in their sacred calling."

The object which the church has in view, in calling a brother to the ministry, is to have him preach, and when the church advances the brother to the second degree of the ministry, she imposes grave responsibilities upon him, authorizing him to make appointments for preaching and fill them within the territory of the home congregation; to administer the ordinance of baptism to penitent believers; to solemnize marriages; in short, to perform all the duties of an ordained elder, except installing officers in the church, ordaining elders, or presiding over council meetings where official members are tried. The church, in giving the charge to those about to be ordained to the eldership, among the solemn duties enjoined, impresses the following: "It will be your duty to faithfully preach the Word."

In our church government each local congregation recognizes and respects the work of all other congregations throughout the Brotherhood, hence to be a minister in one arm of the church, is to be recognized as such throughout the Brotherhood. How can a minister discharge the duty of preaching the Word, when the church hires a pastor to do all the preaching in her territory?

I suppose the reason why the committee "did not find the authority" for a congregation, having several ministers and elders, to set one of them apart as pastor with a support or salary (for most of such pastors receive a salary), to the exclusion of the other ministers, was, because such a thing was unknown in the history of the apostolic church. The early church, succeeding the apostles, was unknown to such a practice, and almost two centuries of the history of the Church of the Brethren is absolutely silent of any such departure from the apostolic practice. I am aware, however, that a few congregations of today, without precedent or authority, either in the Gospel or in the usages of the Brethren church, have hired ministers as pastors, who do all the preaching themselves, and ignore the other ministers and elders, whom the church commissioned and set apart to the ministry of the Word.

I am in favor of the report of the committee, for the following reasons: 1. Because it recognizes the long-established order of the church, and encourages all local congregations to elect to the ministry faithful young men, to preach the Gospel and carry for-

ward the work of soul-saving, as outlined in the plan of salvation. A hireling ministry or pastorate is, in a large measure, opposed to the various congregations calling young men to the ministry.

2. Because it recognizes that beautiful equality in the ministry of the church, so essential to the peace and union of the church. A hired pastorate destroys that equality and unity that should characterize the ministry of Christ.

3. Because it recognizes the right of the Holy Spirit to set apart men to the ministry and eldership in the church to carry forward the work of the Heavenly Master without a money consideration.

4. Because, for a congregation with several ministers, to hire one of them as pastor, to do all the preaching, does violence to the commission and charge of the other ministers, given them by the church, for every minister is supposed to preach and work in his home congregation, but a salaried pastorate takes this privilege away from him. Every true minister is called of God to preach the Word, and I would be exceedingly slow, in either word or action, of doing anything that would interfere with his carrying out this God-given right or privilege.

5. Because a salaried pastorate will revolutionize the government of the Church of the Brethren, as regards the ministry, and will prove to be the open door to a popular salaried ministry. Our present government, in ministerial intercourse and helpfulness to one another, "preferring one another," has been a promoter of love and union, and, under the hand of Almighty God, has proved a great success during the last two hundred years.

6. I am in favor of the committee's report, because it disapproves of a salaried ministry, which is in direct harmony with the teaching and practice of the church from the beginning, but approves of a supported ministry which is scriptural and right.

But, says one, "What is the difference between a supported and salaried ministry?" The difference is as great as that of a minister preaching for money, and one preaching for the love of souls. "Salary," —"The recompense or consideration stipulated to be paid a person for service, usually a fixed sum to be paid by the year, as to governors, magistrates, settled clergymen, instructors of seminaries, or other officers, civil or ecclesiastical. When wages are stated or stipulated by the month, week or day."—*Webster's Unabridged Dictionary.* Salary implies the receiving of *pay* for labor done, receiving the price asked or agreed upon for preaching done, whether by the day, week, month or year. "Support, to maintain with provisions, and the NECESSARY MEANS OF LIVING; as to support a family; to support a son in college; to support ministers of the gospel."—*Webster's Unabridged Dictionary.*

Salary, then, is the specified, agreed upon, sum of money, to be paid for a year's preaching, regardless of how much wealth or property the preacher may have. He receives a money consideration now for his preaching. To support a minister and his family is simply to provide or furnish the necessary things of life. There is no financial contract further than promising to provide for the necessary wants of the minister and his family while he gives his time to the work of the church. The first works for the salary or compensation, the latter receives a needed support in order that he may give his time and labor to the work of the Master. While working earnestly and faithfully for the Heavenly Master, the minister, in accordance with the teaching of God's Holy Word, has reason to expect a living or ample support from the church for himself and family.

It is true, that sometimes the support is meager, and the needs are not supplied. So much the worse for the church which fails to live up to, and carry out, the teaching of God's Word. "Do ye not know that they which minister about holy things live,—feed,—of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." But will the faithful minister quit if the church fails to do her duty in providing for himself and family? No, surely not; he will do all he possibly can for the Master's cause, and trust in God for better things by and by.

The priests, under the former dispensation, lived upon the free-will offerings of the people; they received no specified sum or financial consideration for their service; they lived off the things of the temple, and while this arrangement of God was respected and lived up to, the service was reverential, and God was honored by it. But as soon as the priesthood began seeking a money consideration for their services, irreverence, formality and idolatry followed, and misery and destruction were the final outcome of doing God's service for a money consideration. "The heads thereof judge FOR REWARD, and the priests thereof TEACH FOR HIRE, and the prophets thereof DIVINE FOR MONEY: yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountains of the house as the high places of the forest" (Micah 3: 11, 12).

The above sad condition existed in the Jewish church when Jesus was on the earth. Hear his emphatic words, "Make not my Father's house an house of merchandise." The Christian minister's calling is one of sacrifice. The Master lived a life of sacrifice. He had not where to lay his head. Let us go forth and carry his glad message of salvation without a money consideration.

Morrill, Kans.

Reports for Annual Meeting.

Report of Committee on District Meetings.

Query.

We, the Washington City church, petition Annual Meeting of 1911, through District Meeting of Eastern Maryland, to allow each organized church having two hundred members or less, two delegates,—and one additional delegate for each additional hundred members or fraction thereof,—to District Meeting. Any and all decisions of Annual Meeting conflicting herewith are repealed.

Answer.—Petition granted and paper sent to Annual Meeting.

Answer: Referred to a committee of three to report to the next Annual Meeting. Committee: I. B. Trout, D. L. Mohler and Manly Deeter.

Committee's Report.

Each church of two hundred members or less should be represented at District Meeting by two delegates. Churches of over two hundred members may have an extra delegate for each additional two hundred members or fraction thereof. The delegates thus chosen shall constitute the voting power of the District Meeting. All decisions that in any way conflict with this decision are hereby repealed.

Signed, I. B. Trout, Manly Deeter.

This report was delayed on account of Bro. I. B. Trout's sickness, and in order to keep within the date limit set by Annual Meeting, we find it necessary to publish the same before hearing from the third member of the committee.—Ed.

Ministers as Colonization or Immigration Agents.

We ask Annual Meeting through District Meeting of Northern Illinois and Wisconsin, to decide that when a minister becomes an active land, colonization or immigration agent, or a promoter of doubtful business enterprises, he shall not exercise in his office while so engaged, but his office shall be in the hands of his congregation and should he give up the business, the congregation shall decide whether he may again act in his official capacity.

Answer.—Because of the evils connected with said business we so decide.

Answer of District Meeting.—Passed to Annual Meeting.

Answer: Referred to a committee of three to report to next Annual Meeting. Committee: J. E. Miller, S. H. Hertzler, Frank Fisher.

Report of the Committee.

We, your committee appointed by the Conference of 1911, submit to the Conference of 1912 the following:

1. Since to relieve a minister of his office without specific charges of wrongdoing, or giving him a chance to defend himself is contrary to our general church policy, we can not grant the request, but urge all of our ministers to respect Annual Meeting decisions as found in Revised Minutes, Art. 8, page 188, and Art. 9, page 63 of the Appendix.

2. Since Annual Meeting provides that a brother elected to the ministry be instructed to serve the church wherever needed (Revised Minutes, Art. 6, page 113, Appendix, page 53),—

We decide that any minister, desiring to assist his brethren in grouping themselves into neighborhoods in new countries, shall make such request known to the Elders' Meeting in his State District. If the elders in Elders' Meeting think that the brother's service as a minister are needed and can be made more profitable to the church in a missionary way by colonization, they shall appoint a committee to meet in council with the local congregation in which the minister holds his membership, and if the local congregation, in council with the committee, consents to his request he can so exercise, in connection with his ministry, with the view of making his services from the missionary standpoint more profitable to the church.

3. The local congregation shall decide as to what is a "doubtful business enterprise." Those not respecting the judgment of the local congregation on this point shall be dealt with as disobedient and if they persist in a hurtful enterprise, may be relieved of the ministry.

4. The local congregation has the right at any time, whenever thought proper and more profitable to the church, to cancel the privileges given any brother in a colonization or business line.

Signed, J. E. Miller, S. H. Hertzler, Frank Fisher, Committee.

THE DEBATE.—AN EXPLANATION.

Not having time to reply to all inquiries by private letter, I wish to say, in regard to publishing the Miami, Tex., debate, that it now seems to be a doubtful proposition.

For some cause, unknown to me, the reporter has not, as yet, transcribed it.

I have written him kindly twice, enclosing my letters with return card envelopes, but have no reply from him. He told the Brethren there, about two months ago, that he would transcribe the matter soon. Then I wrote him the second letter, to know how soon I might expect it, but got no reply.

I am unable to state why he is so slow. There is an impression that he is not capable, but as he is a court reporter of seven years' experience (so he said), it would seem that one who can report lawyers' speeches certainly could report a preacher's discourse. We used a few Greek terms, and these could be verified for him.

Now, just how to proceed next, I have not decided. We have advance orders, amply sufficient to make the publishing of the book a safe proposition. We will, therefore, put the book into the hands of the printers just as soon as it is turned over to us by the reporter. You need not ask any more questions until further notice is given.

River Bend, Colo., April 4. B. E. Kesler.

SONG SERVICES.

After working a few weeks in the Oakland church, near Bradford, Ohio, I came to the Upper Deer Creek church, my old home congregation, and held a two weeks' singing school with the dear members of that church. This is the former home of our lamented brother, Wm. S. Toney, who is still greatly missed. Eld. Jacob Cripe is alone in the ministry. On Sunday, March 31, Eld. Cripe preached an excellent sermon. The music for Sunday-school and preaching services was especially good. In the evening, for two hours, we had a song praise service as the closing exercises of the singing school. The house was full of anxious learners and listeners.

My work during the past winter, in Iowa, Ohio and Indiana, has been very pleasant, and I hope will result in much good for the Sunday-schools and church services of the future. I feel there is a great need for better and more inspiring song services in churches all over the Brotherhood.

I will next go to Virginia, and expect to attend the District Meeting of the First District of Virginia, to be held in the Johnsville church, Montgomery County, Virginia, April 17, 1912. I will then remain in the East, endeavoring to work for the Master in as many of the churches as I can until Annual Conference.

The new book, "Kingdom Songs," is giving good satisfaction and is much the best book ever published by our Brethren Publishing House for the Sunday-school, Christian Workers, and praise services. It should be adopted by all our churches, as fast as possible, so as to have a uniformity of song books in our general church work. Joseph Studebaker.

Flora, Ind., April 3.

SUNDAY-SCHOOL AND BIBLE INSTITUTE WORK IN OREGON.

Having been given an indefinite leave of absence from the duties in the Berean Bible School, Los Angeles, Cal., I have accepted labor under the care of the Oregon District Mission Board, with the view of encouraging the work in Sunday-schools, and giving some attention to other Biblical lines.

At this writing I am helping the members in Ashland. Each evening is given to the graces of the Holy Spirit. The Sunday-school efforts here are under the direction of Sister Lizzie Detwiler and other efficient workers, and the Lord is blessing his cause. It is free from cancerous influences, and the Word is being taught with power and love of the truth.

I expect to visit Mohawk, Newberg, Portland, Myrtle Point, Bandon, Talent, Williams Creek and Weston before the District Meeting in September, next. In connection with the Sunday-school interests, the Acts of the Holy Spirit, as recorded in the Book of the Acts of the Apostles, will be given. Spiritual teaching, with Sunday-school developments, give great glow and radiance to faithful members, and bring home to sinners the imperishable values of the knowledge of God. I trust that in the churches which I shall have the pleasure of visiting, the fellowship of love may abound. May we by prayer and consecration enter with renewed vigor upon this hallowed, godly cause and effort! My address during this work will be Ashland, Oregon. M. M. Eshelman.

THE ROUND TABLE

Reports for Annual Meeting.

"Voting and Politics."

1. It is evident that the governments of this world are ordained of God, and that it is our duty to pray for them and in all things to render unto them their dues (Matt. 22: 21; Rom. 13: 1-7).

2. However the church of Jesus Christ is no part of this world system. The child of God is to be in the world but of the church, furthering her interests, raising her standards and enlarging her borders (John 17: 15, 16; 18: 36).

3. His citizenship being in heaven (Philpp. 3: 20, R. V.), the child of God sustains the attitude of a pilgrim (1 Peter 2: 11) to the affairs of state. Though subject under God to the man-made laws of the country (Rom. 13: 1), yet, with love and holy zeal, he presses on others the requirements of the law of God. He aims at individual regeneration (Rom. 12: 1, 2) by the grace of God, rather than at civic reformation through legislation and enforcement of law. He pleads for that reformation which is the result of regeneration (2 Peter 1: 5, 6) and not for an enforced reformation while the hearts of men remain untouched by the grace and Spirit of God (John 17: 9).

4. We, therefore, urge the brethren not to allow themselves to become entangled in politics, nor even interested in a way that would lessen their zeal for the salvation of souls, or in a way that might militate against their usefulness in the church (2 Tim. 2: 3, 4).

5. We advise that brethren neither vote nor accept an office of any kind unless they are convinced that by so doing they can more completely fill their mission in the world relative to themselves, to their fellow-men and to God.

6. We urge that the brethren shall accept no office, the performance of the duties of which would require the use of physical force or which might compromise, in any way, the nonresistant principles of the Gospel of Christ (Matt. 5: 38, 39; John 18: 36).

Signed by W. M. Howe, G. W. Lentz, D. N. Eller, Committee.

Labor Unions.

Whereas, Annual Meeting has advised strongly against members uniting with Labor Unions, but has not strictly forbidden it in its last decision (see Art. 9, 1908), therefore we, the Reading church, ask District Meeting:

(1) Whether some leniency can be shown members who, in the judgment of the local church, have joined the Union, not because they were in sympathy with the Union, but for the sake of obtaining work in a city where labor is closely organized?

(2) Is it allowable for brethren who are contractors, to sign the "Union Wage Scale"?

(3) Are brethren justified in belonging to relief associations or beneficiary societies?

Answer by the Committee.

After a careful consideration of the above queries your Committee submits the following:

1. We consider the first two questions answered satisfactorily in Annual Meeting Minutes, 1908, Art. 9.

2. Members may belong to relief associations and beneficiary societies when by doing so they violate no gospel principle.

Signed by H. C. Early, A. P. Blough, I. H. Crist, Galen B. Royer, A. L. Wright, Committee.

A Lesson of the Flowers.

BY JAMES M. NEFF.

Our little girls are chasing over the meadows, climbing the hills and scrambling over the rocks, these days, in search of the wild flowers that are springing up everywhere; and the discovery of the first specimen of every new variety is hailed with a shout of joyous surprise. Here are the poppies and violets and buttercups and snowdrops and many others that I can not name. And besides these there are flowering trees and shrubs scattered in wild profusion all over these hills. I sit down and meditate upon these flowers, and I ask, Why did God make the flowers? And then I answer, He made them to gladden the hearts of children. Then I say, What a gentle tenderness must characterize the love of our Heavenly Father!

Then I walk out into the pasture and here I find the hillsides one boundless bed of bloom, and I almost pity the poor cattle which seem to have little thought except for the satisfaction of their physical appetites. And I walk out among the cattle, expecting to see them spurn the presence of the flowers and seek only the green grass blades that are springing up beneath. But to my surprise I find them eagerly reaching for the flowers. How they do devour the blossoms! When I try to estimate how many they eat in a minute, I almost wonder there should be any left by nightfall. Then again I ask, Why did God make the flowers? And I answer, To provide feed for the cattle. Then I say, How wise and provident is our Heavenly Father!

Then my thoughts turn upon life with what some describe as its ceaseless grind of burdens and trials. And my heart says, What matters it if there are afflictions to bear, and sorrows to meet, and disappointments to suffer, so long as we have a Father who is so wise and kind and gentle and tender? To rest our heads confidingly upon his bosom is to experience a freedom from all earthly cares, and a present foretaste of heavenly peace. And this peace is so wonderful!

Springville, Cal.

Ponce de Leon.

BY JOSEPH H. CLAPPER.

On Easter Sunday, a great many years ago, a Spanish explorer, named Ponce de Leon, landed on the shores of Florida, in search of a "magical fountain," in which as he fondly hoped youth might be restored.

After searching for some time, and probably bathing in scores of streams, this old man, who had crossed the hilltop of life, and whose hairs were growing more silvery, started for his native land, convinced that there is no fountain in which man may become young again. Thanks be to God that by his grace there are myriads of these fountains, where a man, in the proper frame of mind, properly bathed by a duly-authorized administrator, may become young in spirit, though old in years.

Sad it is, however, that these life-giving streams flow past the homes of many, the sun of whose lives is fast sinking behind the evening horizon, and who yet do not realize the stupendous power which lies embodied within them, nor duly value the important part which they play in the settlement of their future destinies.

Yellow Creek, Pa.

The Boyish-Looking Preacher.

BY JOHN F. SHOEMAKER.

After reading the article from the pen of Bro. James M. Neff, in a recent Gospel Messenger, in which he mentions what was said about his appearance thirty years ago, I can not refrain from giving my experience the first time I saw him.

I attended a love feast at the old Sugar Grove church, near Covington, Miami County, Ohio, and noticing a brother, whom I took to be a beardless youth, sitting among the ministers, I inquired of a brother, "Why is that boy sitting with the preachers?" The reader can imagine my great surprise when the good brother said, "Why that is Bro. Jimmie Neff and he is one of our preachers!" I was so deeply impressed with the boyish-looking preacher, that, to the best of my recollection, I have read every article that has appeared in the Gospel Messenger under his signature for, lo, these many years.

The main thought I gather from Bro. Neff's writing is to be content with our lot and endeavor to make the best out of life, even though we are in the midst of adversities.

Shideler, Ind.

Putting Yourself in the Place of Another.

BY MIRIAM ULREY.

Our inability to do this, is the foundation of the downfall of man. We see this inability manifested in various ways,—in our Government, in our schools, and in our churches.

In our Government it is clearly shown in the recent labor troubles. Labor unions have even gone to the extreme of destroying lives and property. Their excesses are, at the present time, demanding the attention of the nation.

The recent troubles in the Philippines, concerning the educational system on the islands, under the control of the United States Government, illustrates the point under consideration. Requirements were made that are inconsistent with certain principles of our church,—all for the want of being able to see from the view-point of another.

But the saddest instance of inability of putting one's self in the place of another, is seen in the church,—the most sacred institution on earth. If love and union are emphasized in God's law, I am sure that in the church this law should predominate.

I am glad that the church has made a marked improvement along this line, and that we find fewer inconsistencies and less selfishness today than we found years ago. I hope that ere long we may be able to overcome these hindrances that tend to impede the progress of our church.

Let us each study ourselves, and see if we are viewing these hindrances from a selfish standpoint, or whether we are considering the conditions of the other person's environments. Let the laity study all questions from a general viewpoint. Let the pastor make a thorough investigation of his church. By discovering wherein these inconsistencies lie, we may be better able to press forward in the work, and much more good will be done for the church and for the unsaved souls.

North Manchester, Ind.

CHRISTIAN WORKERS' TOPIC

Samuel God's Errand Boy.

1 Sam. 3: 10-19.

For Sunday Evening, April 21, 1912.

Note.—Let the first part of this meeting, after the opening, be a Bible reading without any comment. Assign, in advance, each of the eight divisions to be read in turn. (See Neh. 8: 8.) The reading all done, comments should follow.

I. Hannah's Prayer (1 Sam. 1: 9-18).

II. A Boy Lent to the Lord (1 Sam. 1: 24-28).

III. A Boy in God's House (1 Sam. 2: 18, 19).

IV. God's Call to Samuel (1 Sam. 3: 1-9).

V. Samuel's Answer (1 Sam. 3: 10).

VI. Samuel's Errand (1 Sam. 3: 11-18).

VII. Samuel Honored (1 Sam. 3: 19-21). 1. "The Lord was within him" (v. 19). 2. "None of his words fall." Whatever prediction he uttered, God fulfilled. 3. Faithful Samuel was "established to be a prophet of the Lord" (v. 20). "Them that honor me, God will honor."

VIII. Samuel's Rule of Life (1 Sam. 12: 24). 1. (a) "Only fear the Lord"; (b) "Serve him"; (c) "In truth"; (d) "With all thy heart." 2. And don't forget "how great things he hath done for you."

Learn: (1) That early piety will be the greatest honor of young people, and bring them, as much as anything, and as soon, into reputation. (2) That when the aged Eli was rejected, young Samuel was established; for God will never leave himself without a witness, nor his church without a guide.

PRAYER MEETING

Success That's Worth While.

Daniel 6: 1-5; 25-28.

For Week Beginning April 21, 1912.

1. The Kind of Success That Develops the Best That Is In Us.—Daniel was not a mushroom product of court life, elevated to a station of responsibility because of royal favor. There was within him the sort of capability, generated in the school of character-moulding experience, that commands success wherever opportunity presents itself, and goes on to higher attainments. This may be done in even the humblest vocation. The toiler can be honest, and true to his trust; he can do his work well,—his very best,—though his task be a lowly one. His work well done makes the man an unqualified success (Matt. 25: 21).

2. A Better Conception of Our Responsibility to God and to Our Fellow-men.—That's a boon well worth having Daniel felt it most keenly, and so may every Spirit-filled soul today. To remember that we are but trustees of that which God has permitted us to possess, and that God expects us to use our prosperity to bless our fellow-men, and show forth his glory, is to take advantage of our success and use it for good; to make our own community better, and help those about us (Matt. 5: 16).

3. We want the Success That Makes Society Better, and That Leaves the World Happier.—Daniel gave to the world the rich legacy of a life that touched others for good, and the same privilege may be ours today. The individual who uses his prosperity to brighten the homes and hearts of others, dry the eyes of the sorrowing, lead the erring to the truth, put a smile on the cheek of distress, and bring cheer to the hovel of poverty, is sure to be a real blessing. He has made a success of life, even though no stately shaft should ever mark his resting place when he is gone. The world has a tribute for the man who has taken a thorn out of the path of a little child (Matt. 25: 34-40).

HOME AND FAMILY

The Happy Laugh of a Child.

BY D. MAXCY QUELLHORST.

Of all the gifts of nature's store
There's nothing half so sweet,
As the rippling laugh of a little child
And the sound of little feet.

Why is it, when we're sore oppressed
And everything goes wrong,
That a cheery laugh—from a little child,
Will bring to our lips a song?

Sometimes, when sorrow's heavy hand
Our spirits crush beneath,
A pleasant word or a friendly smile
From a friend will bring relief.

Then why go through this world so cold,
Our face so glum and sour,
When a cheery laugh and a pleasant smile
May gladden the weary hour?

'Twill help the one who tried to walk
Adown life's weary road,
Who, but for the friendly smile that we gave,
Would have sunk beneath the load.

Then give to each a pleasant smile,
Instead of an ugly frown.
It will help to lighten the heavy load,
That's weighing our loved ones down.

When life with its burdens seems so drear,
And clouds our way o'erspread,
One thought of a smiling face we have loved,
Or a word of kindness said,—

Will lift us to a higher plane,
Black clouds will flee away,
And we'll answer back with a joyous smile,
And night will give place to day.

Then, at the close of life's long day,
We all shall be reconciled
To him, whom we'll thank through eternity
For the happy laugh of a child.

Auburn, Nebr.

In Ivory Palaces.

BY ELIZABETH D. ROSENBERGER.

A LONG time ago, the Queen of Sheba heard of King Solomon. Their kingdoms were some distance apart, but rumors of the wisdom, the riches, the splendor of the capital at Jerusalem kept coming to this queen, until at last she decided to go and pay a visit of state to this king, and see for herself whether the description of his power was overdrawn.

We can fancy how much care and thought she gave to this journey. The undertaking was attended with considerable excitement, her people were anxious for her safe return, and hoped that she might enjoy her novel experience. She really came to prove Solomon with hard questions. If he could answer them, she would be able to judge of his wisdom. So she set out with a very great company. Her camels bore spices, gold and precious stones in abundance. Day after day they traveled until they came to Jerusalem. As often as we have read the description of her visit, in the ninth chapter of Second Chronicles, yet we come back to it with a new wonder, each time, at the open-hearted admiration of this queen for the capital and the treasures which surpassed her own.

First we are told that she found that Solomon could answer all the difficult questions the queen asked. Nothing was hid from him, and she recognized his surpassing wisdom. Then he may have taken her into the ivory palaces, for she saw the house which he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and she saw how affairs of state were managed by this powerful king. After this the gold and silver, the sumptuous appointments of the palace, the terraces made of algum trees, and the ivory throne with a footstool of gold, were all accepted as the natural setting for so wise and powerful a king.

But the most wonderful part of this eventful visit, to my mind, lies in the enjoyment the queen had, in all these things, without showing the slighest envy or jealousy. Women are peculiarly liable to attacks of envy or jealousy, when confronted with the success or splendor of another. But this queen of Sheba gave unstinted praise to the king whose kingdom and possessions so far surpassed her own. She had heard a true report in her own land and now, since she had come and seen his capital, she found that not half of his greatness had been revealed to her. Solomon was greater than his fame. She considered his servants and his ministers highly favored in serving so great a monarch, and she blessed the Lord God whom he served. And we believe that she went home to her own throne happy and contented, although her own palace was poor and mean, when compared to that of King Solomon.

It is a great thing to be able to appreciate the possessions of another. It is greater still to be able to enjoy the things which go to make up the fame or good fortune of some friend. It is easy to appreciate the things of friends who have less than we have, but when, by some stroke of fortune, they forge ahead of ourselves, what words of praise and commendation can we then give them in all sincerity? Are we so small that we let jealousy and envy have full sway? If we are jealous we shall say ugly, disparaging things, for which a day of repentance is coming. If we are envious and jealous, we never throw open the door of our hearts wide enough to take in the beauty or riches or greatness of another. The Queen of Sheba was magnanimous and large-hearted, able to enjoy what belonged to a neighboring ruler. Let us get away from the smallness, the bigotry, the narrow selfishness that makes us only enjoy that for which we have a deed, or that which is actually ours, or that which belongs to some one in my own family. Think of this the next time your neighbor goes by in a new automobile, while you trudge along on foot. To envy him leaves you miserable; to be glad because he is happy will enrich your whole nature.

One worker, in a settlement district of a large city, spoke of the poor women in a tenement, crowding around one who had brought home a number of parcels. They wanted to "help unwrop them." All seemed happy because one of their number was fortunate enough to get some things she needed.

I know a poor man who got more enjoyment out of life than many rich people do, just because he learned this lesson early in life. He could enjoy the success of his friends without a hateful thought. He could admire whatever they bought without the slightest envy or jealousy. He was such a good, companionable man, that all doors were opened to him. He seemed to have more than his share of happiness and contentment.

Look at the riches we can enjoy without a title-deed! The beautiful grounds and parks of this country are open to us. The beauties of plants and lawn and flowers and trees are ours. They belong, by right, to the eye that can properly appreciate them. The singing brook, the sloping valley, the song of birds, all appeal to him who has eyes to see the beauties of nature and the mind to appreciate them.

We know of one woman who was a church member, but she found it impossible to regard the things of others with pleasure. When she read the verse, about life "consisteth not in the abundance of things which a man possesseth," she felt that if she could have the things she longed for she would find happiness. When she called on her neighbors their things excited her discontent. "Why should Mrs. Brown redecorate her house when it is far more beautiful now than mine is?" she would think.

Now, as the wheel of fortune sometimes takes a whirl, it so happened that a large sum of money was left to this church member. Then, little by little, she began to try to outshine her neighbors.

It made her happy to possess the finest house, the richest clothes. In a short time she lost her desire for the things of God. She gave herself up to gayety, dress and social life, and other young women envied her, in turn.

One day, as she was traveling, the train was wrecked, and she was carried into a dingy, comfortless station and told, by the physician in charge, that she could not live. She gazed with dim eyes on the dirty walls and at the stove, stained with tobacco. Then she asked the doctor, "How long have I to live?" "Only an hour or two at the most," answered the doctor pityingly. "Is that all that is left?" she asked, and then she lay silent as if thinking. She was sinking fast and the doctor gave her a stimulant. After a few moments she turned to him, "Oh how different it all appears now! To think of what I might have done with my money and time. Maybe God gave it to me to help the poor and sick but I squandered it, and now I must go to meet him!" The doctor lifted her into a more comfortable position. "I thought it would be such a great thing to spend money as I saw other people do, and so I led the fashion. Now,—now,—it is—too late!" And she lay dead in his arms.

"We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

"The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown."

Covington, Ohio.

THE religion that is very noisy on Sunday, is often very quiet all the rest of the week.

SISTERS' AID SOCIETIES

BRADFORD, OHIO.—Our Sisters' Aid Society, of the Upper Stillwater church, met at the home of Sister Marla Porter, March 6, to reorganize. The following officers were elected for the year: Sister Maria Porter, president; Sister Amanda Mack, vice-president; the writer, secretary-treasurer. We met twelve times during the year, with an average attendance of nine. Thirty persons were enrolled. Of these we received our birthday dues as collections. We received $16.10 for work done; collections, $14.06; paid out for dry goods, etc., $6.60. We made donations toward building churches and helping the needy, $22.70, leaving a balance of $9.22 in the treasury. —Orpha Mae Mack, R. D. 2, Box 39, Covington, Ohio, March 30.

GOSHEN, IND. ("West Side").—During the past year, ending Feb. 22, 1912, our Sisters' Aid Society met twenty-five times. Sixteen all-day meetings were held, with an average attendance of thirteen. Collections at these meetings, $15.48. We received for materials sold, and for labor, $21.22. Four entire days were given to the sick and those upon whom the cares of life fall heavily. Donations to missions, individuals, etc., $66.46. Offerings, labor, donations, materials sold, $68.80. This leaves $7.90 in the treasury. Our reorganization resulted as follows: President, Sister Sarah Cripe; vice-president, Sister Amy Gardner; treasurer, Sister Mary Haldman; secretary, Sister Bertha George.—Mrs. Osie Brumbaugh, Goshen, Ind., March 9.

KANSAS CITY, MO.—The following is a report of our Sisters' Mission Band for the year 1911: We held forty-three meetings, with an average attendance of about six. We made 134 garments, quilted fourteen quilts, and made twenty comforters. We received $122.69; paid out for material and other expenses, 74.09; gave $10 to the church treasurer, $1.50 to the District Treasurer, and $34.92 to charity. We donated five comforters, and have material on hand valued at $15, and $2.18 in the treasury. The following officers were chosen for 1912: Sister Mollie Lentz, president; Sister Oral Stephenson, vice-president; the writer, secretary-treasurer. May the Lord add his blessings.—Prudence Miller, 6238 Hughe Street, Kansas City, Mo., March 23.

MEXICO, IND.—The following is a report of our work for the year 1911: The officers for the year were Sister Diana Himelick, president; Sister Harriet Bond, vice-president; the writer, secretary-treasurer. We finished 288 garments during the year, besides sewing carpet-rags, quilting quilts, knotting comforters, etc. The general average attendance was twelve. Money received by donations and for work done, $51.82; expenses, $21.06. We sent $5.00 to the Brooklyn Mission, and gave $5.00 to Bro. James M. Neff, leaving $20.76 in the treasury. Although the amount of work done seems small, we trust that some good may result in the name of the Master, and that more can be done in the future.—Louie Greer, Mexico, Ind., March 30.

SUNNYSIDE, WASH.—The following is a report of our Aid Society for 1911: Ten all-day meetings were held, with an average attendance of six. Our work consists mostly of making garments and piecing comforts. We now have ready about thirty new garments, to send to the Orphans' Home at Seattle, Wash. We also made and sold twelve aprons. We donated two days' sewing. During the year we purchased a sewing machine to be used in our society work. Our officers are: Sister A. H. Partch, president; Sister M. E. Oswalt, vice-president; Sister C. O. Biddle, superintendent and treasurer; Sister Danta Boyd, secretary. Although the work done seems small, yet we trust that some good may result in the name of the Master.—Mrs. M. E. Oswalt, Sunnyside, Wash., March 24.

WEST DAYTON, OHIO.—Our report of the Sisters' Aid Society, of the College Street Brethren church for six months, ending March 6, 1912, is as follows: Sept. 7 we had $9.85 in the treasury; basket collections and sales amounted to $19.46; total amount in the treasury during the six months, $29.31; paid out for material, $8.57; donated $4.00 to the Chinese Brethren; to a sister $3.00; total donations, $7.00; total amount paid out, $15.57, leaving $12.24 in the treasury. Thirteen meetings were held. The largest attendance was nineteen; the smallest attendance, five; average attendance, thirteen. We are very much encouraged with the success of the work, and feel thankful to all who assisted, in any way, in this good work. May God help us all to do more work in his vineyard!—Minnie Abshire, secretary-treasurer, 1829 West Second Street, Dayton, Ohio, March 30.

HARRISBURG, PA.—During the years 1910 and 1911 our Sisters Aid Society held nineteen meetings, with an average attendance of eight. We open our meetings with devotional exercises. Our work consists of making aprons, dust-bonnets, broom-bags, sewing carpet-rags, quilting, and making comforters. By selling the above-mentioned articles we received $86.03; for monthly fees, $23.35; donations, $1.25; balance on hand, $138.98; total, $249.66. We paid out for material, $25.67; donated $100 towards getting carpet for our church; to the church treasury, $50; to the West End Mission, $5; to the church in Washington, D. C., $2; leaving a balance of $66.99 in the treasury. We also donated some clothing and five pair of shoes to the needy. Our officers for the coming year are: Sister Ellen Hoffer, president; Sister Lizzie Eshelman, assistant; Sister Ella Brindle, treasurer; the writer, secretary.—Annie E. Sipe, 228 South Seventeenth Street, Harrisburg, Pa., March 15.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. SAYLOR G. GREYER, of California, changes his address from San Dimas to Redondo Beach.

WRITING from Vyara, India, under date of Feb. 28, Bro. A. W. Ross says that he recently baptized seven natives.

BRO. T. A. ROBINSON, who is at Denver, Colo., at this time, should be addressed at Maxwell, Iowa, after April 28.

THE General Mission Board is with us this week, and in our next issue we may have something to say concerning the deliberations.

NEXT week we shall probably publish a few articles on "Voting and Politics,"—a question awaiting the attention of the coming Conference.

WE should have the names of all the members of the Standing Committee, chosen by the spring District Meetings, at the earliest date possible.

HAVING closed work in the schoolroom for the season, Bro. B. E. Kesler, of River Bend, Colo., is now engaged in a series of meetings at Fruita, his State.

BRO. H. B. BRUMBAUGH, a corresponding editor at Huntingdon, Pa., writes us that he has been sick for three weeks, and is just now able to do some writing.

THE Brethren are pushing the collection of funds to erect the contemplated church edifice in Des Moines, Iowa. Bro. W. E. West writes us that $6,000 are assured.

BRO. C. E. WOLF is now located at Denair, Cal., and writes that the members at that place hope to organize soon, and may possibly build a meetinghouse during the summer.

THE revised report of the committee on "Voting and Politics" will be found on page 230, this issue. The report of the committee on "Labor Unions" is given on the same page.

THE Sidney church, Ohio, has enjoyed another feast of good things. Bro. C. L. Wilkins closed a revival there March 24, with nine baptized, one awaiting the rite, and six reclaimed.

UNDER date of March 15 Bro. W. B. Stover wrote us that he was in Bombay, India, and would sail that day. Accompanied by his family he should reach the United States this week.

WE must once more remind our correspondents of the importance of giving the address of all newly-elected ministers, when reporting their names along with church news. In one day, last week, we had to write four letters reminding correspondents of their neglect in this particular.

GENERALLY speaking, chain letters are a nuisance, but there comes to our desk one that we feel like endorsing. It is a letter written in the interest of temperance in the home, as well as in the community and the nation. The arguments and facts presented are well chosen, and the letter should put a host of people to thinking.

BRO. J. D. HAUGHTELIN is recovering from the effects of a facial paralytic stroke. Under date of April 3 he writes us saying that he is improving slowly, but at times suffers considerably.

BRO. DANIEL H. LONG, an elder in the Pipe Creek church, Miami Co., Ind., closed his earthly labors March 30, after a few weeks' illness. He died of heart trouble, and was, at the time of his departure, a little over sixty-seven years old.

THE District Meeting of India was held at Ankleshwer March 11. One paper goes to the Annual Meeting. Bro. I. S. Long, now in the United States on furlough, will represent the District on the Standing Committee, Bro. W. B. Stover being alternate.

ON page 229 this issue will be found two committee reports for the Annual Meeting that reached us too late to appear with two others on page 230. So far as we know, this completes the list of reports on papers intended for the Annual Meeting.

BRO. JAMES M. MOORE, who was with the Brethren at Batavia over Sunday, called at Elgin on Monday. He reports that the contract for enclosing the new building for Bethany Bible School, Chicago, has been let, and that work will be commenced immediately.

THE large congregation in Roanoke County, Va., known as the Botetourt church, with a membership of over 700, has been divided into three bodies. It is said that the three parts are still held closely together by the ties of perfect brotherly love and sweet fellowship. Well could the Master say of this congregation: "By this shall all men know that ye are my disciples," *because* "ye love one another."

ALL matter for the Conference Booklet should reach us not later than May 1. Five days sooner would be better. We notice that some of the District Meetings are held as late as April 23, 24 and 25. This means quick work to get the queries to Elgin in time for the Booklet. If practicable, the Booklet should be completed and mailed to the members of the Standing Committee by the middle of May.

BLUE RIDGE COLLEGE, located at Union Bridge, Md., and Bridgewater College, at Bridgewater, Va., are to be consolidated, and the enlarged institution, to be known as Blue Ridge College, will be located at Bridgewater. This will enable the Brethren in Maryland and Virginia to maintain one of the best equipped and the best patronized colleges in the Brotherhood. The friends of both schools are to be congratulated. They have done the wise thing, and we are sure that great good will come from the change. The consolidated institution will certainly have a fine field to draw students from.

IN this issue will be found two articles, one being the first installment of a series discussing the "Election and Support of Pastors," a question that is to be considered and passed on at the next Annual Conference. Both writers are practically on the same side of the question, so far as their lines of thought touch each other. We have other articles of like character, but since they are on the same side, we think it not necessary to give them. There are other subjects to be considered in future issues, and as fully as possible we shall limit one issue to a subject. We do this to avoid the appearance of much controversy.

BRO. B. F. HECKMAN writes us from Tientsin, China, under date of March 9, saying that all was going well with the missionaries at that date. It is understood, by us here in the Publishing House, as well as by all the missionaries on the different fields, that there is to be no wiring unless something serious, or of unusual importance, happens. The absence of a cablegram means that the missionaries are getting along all right and are able to take care of the work entrusted to them. Should anything serious happen, we will know of it, here in the office, within a few hours, and the information will at once be given to the MESSENGER readers. It requires only a few hours to get news to the Mission Board headquarters from either India or China.

WE urge the clerks of all spring District Meetings immediately to send us the queries intended for the Annual Meeting. Do not wait until your Minutes are printed, or even sent to the House for printing, but make a careful copy of the queries and mail them to us within a day or two after your meeting closes. It is important that we have these papers early, so they can be published in the MESSENGER, and then appear in the Conference Booklet.

WE had a very interesting Easter service at Elgin last Sunday morning. In the evening two precious souls were baptized. Our people are making some needed improvements on their church. By means of folding doors three splendid Sunday-school class rooms have been provided in the large west room. A new hard wood floor has been laid in the audience room, a new pulpit constructed, and the aisles as well as the pulpit neatly carpeted. A number of other improvements are to be made.

BRO. B. E. KESLER, of River Bend, Colo., writes us that he is having some trouble about getting his reporter to transcribe the debate he held with a Disciple minister in Texas, last fall, and for this reason he can not tell just when the discussion will be published. See his notice on page 229, this issue. And, by the way, this is not the first time that a reporter has failed to transcribe a debate that he was employed to report. In September, 1866, Bro. James Quinter held a four days' discussion in Macoupin County, Ill., with an able Disciple minister by the name of L. B. Wilkes, of Springfield, Ill. The Brethren employed a stenographer who promised to report the discussion, but for some reason he could never be induced to furnish the copy as agreed upon. There are some mysteries in this world.

IF the Annual Meeting of 1780 was held at the usual time, then something very unusual occurred just one week later. In that year the Conference convened in the Conestoga church, Pa., and Pentecost fell on Sunday, May 14. As was the custom, the "Big Meeting," as it was then called, was held either on Saturday, May 13, or Monday, May 15. At any rate, on the Friday following, May 19, was the darkest day ever known on the Western Continent. Throughout a large part of what is now the United States, the heavens became dark, causing intense alarm among the people, as well as the brute creation. The darkest hours were between ten o'clock and noon, and the general darkness did not disappear during the whole day. Candles had to be lighted at midday, and many of the people feared that the world was coming to an end. The cause of the darkness is probably unknown, though some think that it was due to a large quantity of volcanic dust in the atmosphere. It was the week following the Conference that the dark Friday occurred, and our own people, as well as others, were doubtless deeply impressed.

UNDER the circumstances, the members in Philadelphia, Pa., and vicinity, would naturally expect us to explain why the announcements of the Sunday-school and Missionary Meetings of Southeastern Pennsylvania, New Jersey and Eastern New York were not published in the MESSENGER. March 22 there came to the House a communication from our efficient Philadelphia correspondent, Sister Sallie B. Schnell, a well-prepared notice, announcing the meetings referred to, for April 3 and 4, to be followed by a feast on the evening of the last date. The same notice mentioned two accessions to the church at the Bethany Mission, and then gave specific instructions regarding the place of meeting and the care of visitors. It so happened that this notice, by accident, went into the Business Department, along with some business matter accompanying it, and the mistake was not discovered until the afternoon of March 26,—several hours after the issue for the week had been placed on the press. The next issue was not placed on the press until April 2, and that was too late for the notice to be of any benefit to those interested. It is an unusual thing for a mistake of this kind to occur, especially one so serious. We can do no more than to express our regrets, and ask the pardon of those in any manner embarrassed or inconvenienced.

The Palmyra (Pennsylvania) *Citizen*, of recent date, contains a very interesting history of what has been known as the Spring Creek church, lately divided into three congregations. Matter of this sort appearing in secular journals has much to do in keeping our claims before the public, and for such favors, upon the part of the editors and publishers, we should show proper appreciation. We are always glad for copies of publications containing information regarding the Brethren or any work in which they may be engaged.

MARCH 29 Fanny Crosby, the blind hymn writer, celebrated her ninety-second birthday. In an interview on the occasion she is quoted as saying: "I never fret, never worry, never think disagreeable thoughts, nor find fault with any one or anything. If in the whole world you can find a happier mortal than I am, bring him to me—I want to shake his hand." Here is the secret of her long, happy and successful life. By eliminating worry, fretfulness and disagreeable thoughts, her mind is in a condition to do its best, And what Mrs. Crosby has done, by thus filling her soul with sunshine, may be done by every reader of the MESSENGER.

The New Birth.

IN his talk with Nicodemus (John 3: 5), Jesus told this gifted ruler of the Jews just how one may enter the kingdom of God. Here is his statement: "Except a man is born of water and of the Spirit, he can not enter into the kingdom of God." By "born of water," in this instance, baptism is meant. It can mean nothing else. To be born of the Spirit means not alone the receiving of the Spirit, but it includes "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (1 Peter 2: 23). The Word of God,—the seed of the kingdom,—is received in the heart. With this seed the Spirit's work and the new birth, resulting in a new creature, follows. It is to be born from above,—born of God, born of the Spirit. This must be understood in connection with what James (1: 18) says: "Of his own will begat he us with the Word of truth." It will be seen that the begetting was with the Word of truth, and in this work the Spirit had his part.

In a sense it is a twofold birth,—born of water, born of the Spirit. It is a water baptism and also a Spirit baptism. In the water baptism the body is completely enveloped. In the Spirit baptism the soul, or the spiritual man, is brought completely under the influence of the Spirit. But back of this Spirit baptism is the Word of God in the heart, making the new birth possible, and because of this it can well be said that the new creature is born from above. But the birth of water and the birth of the Spirit must be considered jointly. They go together. There is no separating them, with the blessed promises following.

Jesus makes the birth of water and of the Spirit essential to an entrance into the kingdom. We enter this world through the material birth, but the kingdom of God must be entered through the spiritual birth, that is, born of water and of the Spirit. One whose heart is not right with God might possibly be born of water, and yet not be born of the Spirit. Man may administer the rite of water baptism, but God, through Jesus Christ, his Son, administers the Spirit baptism, and it is never applied where the conditions are not right. Then, on the other hand, according to the rule laid down in the New Testament, those who would enjoy the birth of the Spirit must, in faith, after due repentance, be born of water. To refuse or willfully to neglect the latter, simply means to block the way for the former. People who are not willing to be baptized into Christ can not expect to have the Spirit complete his work in their regeneration.

To enter the kingdom through the new birth is to enter the church that Jesus purchased with his own blood. The kingdom of God is composed of the subjects of the kingdom. This kingdom is entered through the new birth. One enters the kingdom of God the same way that he enters the church of which Jesus is the head. The people constituting the kingdom are those who belong to the body of Christ.

Speaking of present conditions, there is no difference between the church of God and the kingdom of God, or between the latter and the church of which Jesus is the Head. The members of this church are the subjects of the kingdom, and, in fact, the only subjects to be found in the kingdom are those who are, in the sight of God, members of the divinely-recognized church.

The doctrine of the new birth was hard for Nicodemus to understand, and, judging from the way the subject is treated in these latter days, it is equally difficult for some of the present generation to comprehend. By the masses it is either overlooked, willfully ignored, or explained in such a way as to lead thousands to think that they can enjoy the blessings of being born of the Spirit without being born of water, thus not only putting asunder what God hath joined together, but attempting to obtain the blessing connected with the new birth, without doing what Jesus told Nicodemus would be required of those who are to enter into the kingdom.

The Baltimore Conference.

THE Baltimore Conference of the Methodist Episcopal church, South, is now holding its 128th annual session at Roanoke, Va. It is one of the oldest Conferences of the church. It covers the District of Columbia, Maryland, West Virginia and a part of Virginia, and the territory is divided into seven Districts,—Baltimore, Washington, Winchester, Rockingham, Roanoke and Moorefield. Besides the ministers, as pastors of the local churches, each District has a general superintendent, known as the presiding elder, usually a man of experience and ability.

The annual report made to the Conference is most instructive to those interested in religious work. The number of ordained ministers is 225, the number of local preachers is 77, and the total number of members in the Conference is 60,000. On this basis each ordained minister is expected to serve, on an average, 266 members; or, adding the local preachers, there is one preacher to 200 members. The number of ministers is small in proportion to the membership. It is remarkable that a membership of 60,000, widely scattered, can be served by so few ministers. But they are closely organized and their work thoroughly systematized, and it is remarkable what can be done with a small force under such conditions.

In the Church of the Brethren there is one minister to about 30 or 35 members, and still the impression is widespread that there are too few ministers. As a matter of fact the number of ministers runs very high in proportion to the size of the church. The need is not so much more ministers as the need of closer organization and better system. It is true, of course, that all men having the qualifications should preach. If they are not needed as elders and pastors, they are needed as missionaries.

It is both interesting and profitable to study things by comparison, and there are a few things in the report to which I wish to call attention. The Sunday-school, the additions to the church and the contributions are the features that interested me most.

There are 607 Sunday-schools reported, with an enrollment, all told, of 55,932, which places the Sunday-school membership over 4,000 below the church membership, and is not a favorable showing. The Sunday-school membership should always exceed the church membership, and so it does in the Church of the Brethren, but not nearly so much as it should.

The number of baptisms reported is 2,874, but of this number 1,510 are infants, leaving only 1,364 adult baptisms. The rate of increase, it will be seen, is remarkably low. Counting the baptism of both infants and adults, it is less than 5%. Counting only the adults,—which is the proper thing to do, I should think,—the increase is just a fraction over 2%. It is remarkable. At this rate the Baltimore Conference, I should think, would not be able to hold its own. All losses by death, backsliding and expulsions are to be covered by the 1,364 additions, and that number will hardly account for the losses in a body of 60,000, it seems to me. And this appears all the more remarkable, when one considers how closely organized and well-equipped the Methodist church is,—especially her evangelistic spirit,—also her high social respectability. The Methodist church comprises over one-fourth of all the Protestants of the States, which gives her tremendous influence.

The Church of the Brethren far exceeds this rate of growth, as small as she is, as much as it means to become one of her members, and as little as some think she is doing. Really, while not as much is done in comparison with what could be done, yet the yearly additions, if all were reported, must equal at least 7% of the church body. This is nearly one and one-half times as high as the report above, counting infants and all. If only the adults are counted, it is at least three times as high. This comparison looks good; it is encouraging, and doubly so since it is with the biggest, strongest, best-equipped church of our country. The rate of increase, last year, by all the churches of the States, including the Roman Catholics, was less than 2%. So, on total comparison, the Church of the Brethren leads.

The report makes an excellent showing in contributions, distributed as follows: Superannuated preachers, $22,000; widows and orphans of preachers, $19,050; foreign missions, $17,087; domestic missions, $13,502; church extension, $8,466; Western Virginia Conference, $545; American Bible Society, $1,056; support of presiding elders, $12,933; support of pastors, $147,938; support of bishops, $2,668; to education, $5,329. That's a splendid sum for a 60,000 membership. It is an average of $4.17 per capita, counting the rich and poor, black and white, all together. And it must be borne in mind that this membership embraces many poor people. And whatever else may be said of the Baltimore Conference, it must be said that their people are liberal; they give freely.

At this point in the comparison the Church of the Brethren falls behind. And yet it is my judgment that her membership represents more wealth, on the per capita basis, than the Baltimore Conference. If our people would give with this liberality, over $400,000 would be raised annually for church work. It is not known just what is given, all told, but it is certain that it falls below this sum.

What's the matter? Is the membership not concerned? The answer, I believe, is chiefly in one thing,—there has been but little effort to develop the spirit to give, and to impress it as a duty along with other Christian duties. Let the elders of all the churches wake up and let a campaign of education be instituted, and the result will be most gratifying. Standing for what our people do, why should we fall below a high standard in any good work? H. C. E.

Spiritual Gifts.

AT our late church meeting Eld. W. J. Swigart presided, and, as an opening lesson, read the twelfth chapter of Paul's First Letter to the Corinthians. It was a familiar scripture to most of us and, no doubt, all had read it often. We are quite sure that we did,—and yet, at this time, we were impressed with the reading as never before. We thought of it during the meeting. We could not get away from it. So we read it carefully after we got home, and that only increased our interest in what Paul says, why he said it, to whom he said it, and the purpose for which he said it. During the night we continued to think about it, and we assure you that, when we read some of Paul's writings intensely, questions arise that are not very easily answered.

The first one was: "How readest thou?" And, do you know how many, very many, there are to whom this question is pertinently applicable? The world is filled with, what we may call, circumscribed readers. This is especially true of Bible readers. We are hedged about by our creeds, confessions of faith and church beliefs. As we open our Bibles to read, we think of the church to which we belong, and its beliefs and doctrines. Of everything we read, that seems to harmonize with our faith and practice, we say, in our minds, "Yes, that is right, that is the way we believe and do." Anything we find that does not correspond with our belief, we simply omit or pass it by without giving it special thought because—because what? Well, because it is outside of our hedged-in limitations.

This is more or less true of every church and sect

of Christendom,—no matter how strongly we may assert and declare that the Gospel of Jesus Christ is our only creed, and that our faith and practice are founded alone on the "Word of God."

We have, long ago, when reading the Bible, tried to put aside all preconceived opinions, and endeavored to forget to what church we belong, that we might be the better able to have the help of the Spirit, and thus see and understand the truth, and to know what the will of the Lord is, as to what we should be and do. That we have always succeeded in doing this, we don't know.

With this very long introduction we, at once, enter upon our subject, "Spiritual Gifts," as found in the twelfth chapter of First Corinthians. Paul here says: "Now concerning spiritual gifts, brethren, I would not have you ignorant." This is an open and clear statement about which there need be no difference of interpretation, if we can decide to whom it was addressed. If it was addressed to and intended for the special benefit and well-being of his Corinthian brethren at that time, and under conditions that then existed, then we can readily understand the whole chapter. But if it was intended to be general and for all time, then we are at sea, and are forced to the conclusion that the church of today is devoid of some of the spiritual gifts and has lost wonderfully in the exercising of the inherent power that belongs to such gifts.

When we consider that the Gospel of salvation was from God and revealed through his Son Jesus Christ to his called, accepted and prepared witnesses, we can readily see that Paul was not called to any new revelations. That time was past. The scheme of salvation was completed and sealed with his own blood. And cursed was to be the man who would either add to or take therefrom. That Paul's call was through the interposition of Jesus Christ,—that he gave him personal and direct evidence of being the Christ, we can readily admit. Also, that he was called directly of the Lord, to preach the Gospel,—not any new Gospel, or new revelation, but the Gospel that he delivered to his disciples while living,—we can also accept. Neither did Paul claim, at any time, that any part of his mission was to bring anything new or different from that which had already been given. Indeed, by his own statement he contradicts any such claim, when he says: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." This Gospel that the apostle here refers to is not his own Gospel as delivered to him, but the Gospel of Christ, as delivered to the chosen disciples.

If we accept this view, then may we have a better key to the interpretation, not only to the perplexing parts of this very interesting chapter, but to all of Paul's letters, which he wrote to the different churches.

Paul was a man of the times, and he lived and labored for the people of his day and generation. That there were special spiritual gifts for special purposes, in his day, is evident. These gifts were all given by one and the same Spirit. And they were given for a special purpose, at the time given, and were given to every man to profit withal. They were as follows: The word of wisdom, the word of knowledge, faith, the gift of healing, working of miracles, the gift of prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of languages. All these gifts were given to different persons having suitable qualifications to make them profitable in developing and pushing forward the great work that was being introduced among these Corinthian people.

The church, at this time, was in its formative period, and at a fever heat, and to establish and maintain it, in its simplicity and power, the Apostle resorted to special means, within the range of gospel doctrines, by giving to special persons the gifts, as enumerated above,—to such of the brethren as would use them to the best possible advantage. Considering the complexity of the character of those new converts, and how easy it would be for them to misconstrue the design and purpose for which these gifts were bestowed, he was the more careful to explain, and show them that they were not to be used for selfish aggrandizement or exaltation, as did one of old, or to be used in a mercenary spirit, as do some of our modern religious enthusiasts, who claim to have received these spiritual gifts, and who are using them in a way that they can not be of profit to the cause of Christ. Why should there be given to a congregation of men and women, all of one language, the gift of tongues, when they all have a language that is fully understood by all present? Wherein could be the profit? And why should men and women pretend to speak in an unknown tongue, in such congregations of people? Even if intelligent and God-fearing persons had such a power, they would condemn themselves in using it, because they could not help but feel that it were done only for a vain show. God never did, and never will bestow the gift of tongues, to be used for any such vain and empty purposes.

We, not long since, attended a meeting of a congregation of people who claimed that they were in possession of all these gifts, as named by Paul, and the whole time of their meeting was spent in trying to prove, to us weak saints, that they had this power, and that we did not have it because of our lack of faith. They did not perform any miracles in our presence, but they had, in the meeting, those upon whom miracles had been performed, and they testified to the power of this gift, as experienced upon their bodies. There were also present those who really did speak in tongues. There were three of them, each one having a different tongue. As none of us present understood the tongues used, we were curious to know why they used such tongues. The answer was, that they were the gifts of the Spirit and were given as a sign that they were called of God.

As they did not, themselves, understand the languages which they used, and as we could not see that there could be any profit in such use of gifts, we had reasonable doubts as to the source from which they came. That the Lord has power to bestow such gifts, when they can be used to profit in the furtherance of his cause, we don't doubt for a moment. We further believe that in Paul's time these gifts were used to profit. And, we still further believe that, as the formative period of the Church of Jesus Christ is, long ago, past, and the doctrines and principles of the church are now fully known and understood, there is no such need today, and all we have to do is to preach the simple Gospel, as given by Jesus Christ,— believing the promise which he has made, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." H. B. B.

When Called to Preach

We have a letter from a brother who thinks the Lord has called him to preach, and yet his congregation will not recognize the call, and for that reason he is not permitted to do what he considers his duty. Possibly this brother is mistaken about his call. He may have a notion that he would like to preach, and, in fact, he may have a strong feeling in that direction, but this need not always be regarded as a special call. It seems a little strange that the Lord would call a consecrated brother to the ministry, and then not be able to impress the fact on the minds of the most devout, the most consecrated and most faithful members in the community where this brother resides, and where he is best known. In most instances those who persist in saying that they have been called of God to preach and can not, by their manner of life, favorably impress their congregation, are not usually ideal men for the ministry. Of course, this must not be looked upon as an invariable rule, and yet there are not as many exceptions as some have been led to think. And while this is true, there are plenty of congregations that seem not to be able to discover the splendid ministerial talent that is rusting out right in their midst. They may have among them young brethren who, with proper training, could be developed into efficient ministers, but the church refuses to call them to the work. Our advice to young brethren, who feel impressed with a desire to preach the Gospel, is, to say nothing to any one about it. In a quiet way they can go on with their studies, and at the same time make themselves useful in the Sunday-school and the Christian Workers' Meeting, but they should not cultivate a disposition to bore people with their much talking. If the congregation in which they hold their membership should seem to have no special use for them, let them move into a small congregation, where help in the Sunday-school and other lines of church activity is needed, and will be appreciated. If they are the right kind of men, are loyal to the church and her principles, are pious and discreet, the Lord and the church may, in due time, have something special for them to do. It is all right for any consecrated brother, who loves God and obeys his commandments, to place himself where the Lord will not find it difficult to reach him, in case he is needed.

Clubbing the Sheep.

One of our exchanges contains a cartoon in which a minister, with a "big stick" in hand, is represented as clubbing his Master's sheep. Instead of having for his guidance the instruction of the great Shepherd, "Feed my sheep," he has for his motto, "Club my sheep." The cartoon does not misrepresent the real situation. There are hundreds of pastors who make a specialty of clubbing the sheep, and have done so much of it that they have become experts at the business. They not only spiritually maim some of the sheep, but they occasionally club the life out of them. We have known members to be mistreated in this manner until they became discouraged and finally left the flock. They were driven out into the cold world and wandered far away, only to be devoured by the enemy of their souls. Jesus never intended that his sheep should be treated after this manner. All of those in charge of flocks are instructed to feed the sheep, and watch over them for their good. The shepherd who feeds his flock well, and who looks after the sheep tenderly, may rest assured that he is doing the very thing the Master wants him to do. Feeding the flock, however, does not mean to entertain the members of the body of Christ on the things of this world. It means to supply their needs by the proper use of the Word. To all of them this Word is nourishment, and, when properly administered, is certain to produce fine spiritual health.

Copyrighted Articles.

Occasionally our patrons send us for use in the Messenger clippings of articles that have been copyrighted. Such articles are generally good, and some are *par excellence*, but, being secured by copyright, we can not have them appear in our columns without special permission. We notice one, especially, by Elbert Hubbard, entitled, "The Desire for Peace." One seldom reads a stronger plea for peace on earth and good will among men. The writer says that the plain, working people in all civilized lands do not want to fight. They want to be let alone, so that they can attend to their business and enjoy their homes and their friends. It is the hired superiors, the men who live off of the common working people, who stir up strife and get nations arrayed against each other. But what is the remedy? Educate the people to hate war and to love peace. Teach them to admire the Golden Rule. When we get to teaching peace methods in our schools, instead of militarism, we may look for wars, with all their evils, to disappear.

Helping the Preacher.

The little band of members, composing the Washita congregation, Okla., know how to show their appreciation for the work done by their two preachers, who happen to be farmers. One day, a few weeks ago, the brethren with their farming implements went to the farm of preacher B., and put in the day getting his ground ready for the spring crop. The sisters, with their well-filled dinner baskets and their sewing bags, accompanied the brethren, and put in the day sewing for Sister B., and looking after the meals. The next day the same program was carried out on the farm of Bro. P. Just such work as this, in rural districts, is what strengthens the hands of the ministers, helps the members, and convinces the neighbors that there is something in the Christian religion.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

SOUTHERN MISSOURI.

The following is a report of the first quarterly Sunday-school Convention for 1912, held at Joplin, Mo., March 10:

After an interesting Sunday-school session, the organization was effected, with Bro. A. Adkins as moderator, and Sister Emma Wine, clerk. Only three schools, represented by delegates, responded to the roll call, and one by letter. Owing to the inclement weather the attendance was not so large, but much interest was manifested by all present.

Bro. James M. Mohler gave several interesting and instructive talks, which were much appreciated. Bro. Switzer ably discussed the subject, "How to Raise the Standard of Our Teachers." We were told to organize teacher-training classes in every school, and, if possible, have separate rooms for the classes.

A bountiful dinner was served to all, after which the temperance work of the District was discussed. We were told to get the missionary spirit into our own hearts, lives, and pocketbooks. Then there will be little trouble of getting it into the schools. We should teach by example as well as by precept. The young people should have some work to do in the Sunday-school. All the members should coöperate to get the young into the church.

The round table topics were instructive, and nearly all took part in the discussions. Bro. Mohler gave a talk on "The Work of the General Mission Board." After singing and prayer we adjourned to meet at 6:30 P. M. for Christian Workers' Meeting.

We all felt that it was good to have been there, and returned to our homes with a renewed zeal, and a desire to do more and better work for the Master in the Sunday-school. Our congregation has only a few members, but they are willing and zealous in the Lord's work.

Joplin, Mo., March 24. Emma Wine.

SANDRIDGE CHURCH, OHIO.

We met on Sunday, March 17, and reorganized our Sunday-school for the ensuing year by reëlecting Bro. J. E. Roberts as superintendent, and Bro. Clarence Bennett, secretary.

The church met in council on Saturday, March 23. Our elder, Bro. David Lytle, was present, assisted by adjoining elders, Brethren D. P. Weller and John Flory, the latter being president of the District Mission Board. An election was held for a minister and a deacon, resulting in the choice of Bro. W. J. Roberts as deacon. No minister was elected. The writer was received by letter as a minister in the first degree. Bro. Roberts, with his wife, was duly installed in the deacon's office, and the writer was advanced to the second degree of the ministry.

A petition to the church from Bro. L. H. Prowant, pastor of the Blue Creek church, asking for our pastor's help at the Junction Mission this summer, was granted. We decided not to be represented at District Meeting and Annual Meeting this year. The clerk was instructed to ask Bro. C. A. Wright, of Fostoria, Ohio, to conduct a revival for us this summer, the preferable time being in August. As Eld. Lytle's time had expired, a choice for elder resulted in his reëlection for one year. The writer was instructed to try to get Bro. W. R. Miller for a series of lectures this summer.

After a discussion of our financial situation, both District and local, all other business was deferred until the next council. We think we will need to have a members' meeting in the near future. Our brethren feel jubilant over the condition of affairs. All unite in saying that our late gathering was one of the best meetings of the kind they ever enjoyed. Each of our members received a special letter from the pastor, urging their presence, and they loyally complied. Several were hindered from being present on account of sickness.

The outlook for the future of the Sandridge church is very hopeful. Brother and Sister Berkebile, our returned missionaries, are to be with us in the near future, and we expect to begin a singing school of at least two terms, about May 1, with Sister Zoe Early, of Lima, Ohio, as teacher. Later we will have Bro. W. R. Miller's splendid, illustrated lectures, and then follow those with a rousing revival, to be conducted by Bro. C. A. Wright. Our ambition is to arouse this community to its best spiritual interests. Our dear brethren here feel that the Lord is blessing the church with new life. We need the united prayers of all the brethren and sisters, that the Lord's work may prosper in this community.

Hamler, Ohio, March 26. Joel A. Vancil.

SIDNEY CHURCH, OHIO.

The writer arrived at Sidney, Ohio, March 2, and began revival services the following Sunday morning. We soon learned that the church had an organized prayer band, which had met several times prior to our arrival, in special prayer services, for the success of the meetings. Special prayer services were held several times each week during the meetings. By the united and consecrated efforts put forth, the windows of heaven were opened, and the Lord blessed our labors. The meetings continued three weeks, and fifteen precious souls were born into the kingdom of God. Some who had wandered away from the fold came back. Some who were members of other denominations decided to cast their lot with the people of God, where they can obey the whole Gospel. In spite of the unfavorable weather, the interest was most excellent from start to finish.

The members of the Sidney church have the respect and confidence of the citizens in general. Some of the most prominent citizens attend their services. The church there is growing spiritually, as well as numerically. The official body works together harmoniously, to keep the members in line with our Gospel principles, and in harmony with the decisions of Annual Meeting.

The Mission Board of Southern Ohio is to be congratulated for placing such efficient, consecrated and self-sacrificing workers in charge of the Sidney Mission as Brother and Sister Smith, who are laboring earnestly for an ingathering of precious souls. Brother and Sister Smith have had charge of this mission for the past seven years, and they certainly seem to be the right persons in the right place. C. L. Wilkins.

Middleton, Mich., March 25.,

VYARA, SURAT DISTRICT, INDIA.

Not much time for writing today. Bro. Pittenger's just arrived from the Dangs. They left home several days ago, arriving here just now. These are busy days, and days too that take some thought and heavenly wisdom to meet the many delicate problems that come up. Just this morning three men came running, saying that one of our Christians accidentally shot a cow, supposing that it was some wild animal. It was after dark. He has settled for the cow, but a Parsee is causing him to be arrested on grounds that he has no right to use a gun, here in the Gaekwar State. He has a license in British territory, where he is a resident, and the fact that many people here do have guns openly, may make the case a bit interesting. Of course, we do not intend to uphold him in his carelessness, but for that he has already gotten his punishment in having to pay for the cow. At the bottom of it is a desire on the part of the Parsees and others to persecute Christians and break up the work. Case after case has come to our notice, of beating, etc.

Yesterday we had council and elected a Board of Trustees in whose name small properties such as are needed in the villages, will be procured. The Native State gets excited over the expanding work of the Mission, and every time a permission is sought for building a house in the villages, the situation is tense. Then, instead of asking for permission to build a house for our worker, we will ask through this Board for permission to build a place of worship. With this the workers' room will be built and the difficulty bridged. They can not refuse a place for worship.

We baptized five yesterday and two weeks ago seven,—in all twelve during this year.

But the work of teaching and indoctrinating in the fundamentals of religion is the most important. To make disciples will be comparatively easy, but to build them up into strong Christians is the hard work.

We are very busy, too, with building work, but it is moving on nicely. We are reasonably well, though tired. The outlook for the work, in spite of persecution, is very hopeful. Nothing preventing, we hope to get away next spring. A. W. Ross.

March 8.

THE MISSIONARY'S BUSINESS MAN.

What We Buy and Where.

Many of you likely wonder what we have to eat and wear and how we obtain it. We can get meats, fruits and vegetables in their season, that are common in the locality in which we live. These are somewhat similar to what we have been used to at home, but in less variety and available for a shorter period. Very rarely, if ever, are things shipped in from other parts of China, even, to the interior towns. At the port cities, such as Tientsin, we can obtain all the luxuries of civilization, as well as in the home land. Missionaries have found that they can best retain their health, in the trying climates of the mission field, by living on good plain food, and as nearly as possible as they did at home. Many of the things that a missionary uses have to be purchased at one of the ports, or in some foreign country. He finds in China that many of the things he needs are sold at fabulous prices in the ports, so he must minimize his needs to keep within the limits of his allowance. Then, again, he finds that he can do better by making many of his purchases at home, especially so since one of the large mail order houses has befriended the missionary by securing for him a very low shipping rate. So, to a large extent, your missionary is enjoying in his home what you do in yours, minus the extras.

Our Agent's Duty.

When our shipments arrive, some one must see to getting them through the customs, the missionary being many miles away in the interior. This has given rise to the missionary's business agent. This man, being a resident of the port, knows where purchases can best be made. In fact, the agent sees to all the business that the missionary may have, outside of his local station, and thus saves for him much valuable time, and, in many instances, some money as well. Besides, his suggestions to the new missionary are very helpful.

Our Board has very wisely secured an agent for your China missionaries. Were we to be deprived of an agent, I am sure we would all quickly realize what a real help he is to our missionary work. The sum paid is insignificant, considering the value received, being between eight and nine dollars for each missionary, depending upon the rate of exchange. We are especially grateful for the agent's help at this time, for we have had some of our baggage stored there without much cost. Some of you likely know what storage means in the cities.

The Scope of Agencies at Tientsin.

The idea is not news. It is almost as old as missionary work in the interior. All of North China is supplied from Tientsin, including parts of Shantung and Honan. The China Inland Mission has an agent here for its workers of North China. He does the business for a hundred of their missionaries and for sixty workers of other missions besides. Next is the Union Business Agency that looks after the wants of one hundred and fifty-two missionaries of six missionary societies. Eighty more of two other missionary societies have another agent, and thirty or forty more, of still another mission, are supplied by their treasurer, who resides here in Tientsin. A few small missions and one of more extent are without a representative at the coast, and they have no little difficulty in getting some of their business done. One of their missions must either come or they can do as one of these missions is doing, impose it upon some good-natured native dealer here. The foreigner must generally be paid well for what he does. The agents have long hours, and none but those who have the spirit of missions can be found willing to take up this work.

The China Inland Mission furnishes rooms at their agency for their missionaries stopping here. At our Union Business Agency this is done to a very limited extent. Our agency is operated by the North China Tract Society to the sad neglect of their tract work. They are doing this to cancel an indebtedness on their property, and there is only a bare possibility of their continuing the agency work once that is done.

Our Hope.

It seems to me we ought to have an agency here of our own, especially so since it is gradually becoming more difficult to become associates in the present agencies. As, according to the Shanghai Conference of all missions represented in China, the port cities are open territory for missionary work, could we not have mission and agency work combined for a time? True, the agency work would retard our missionary effort somewhat, yet this could be done for a while. Our hotel bills would be cancelled, and that expense could go toward the mission work being done here. To this could be added our agency fees. These two items, for the past year, would pay the rent for a half year for quarters for both a mission and an agency.

Our present stay here has been the means of rescuing one soul from the whirlpool of wealth and fame, besides giving us a most promising native helper in the person of our Chinese teacher, Mr. Yin Han Chang. Such a mission here would be both a gateway to our missions in the interior and a portal to eternal happiness to many of these poor Chinese. J. Homer Bright.

25 Dickinson Road, Tientsin, China, Feb. 27, 1912.

A LETTER TO THE AFFLICTED.

Dear ones for whom Christ died:—When we lose the use of a limb, or if some power of the mind becomes impaired, we look for the work that is best suited to us. Some of you are in bed, not able to work. Some are in a chair, unable to walk. How I should like to visit you personally, and, if I could, bring a word of cheer or comfort. Since I can not, a letter is the next best thing.

Here sits my mother, unable to do anything but to read. How grateful she feels for the use of her left hand to hold the Messenger, a book, or a letter from a loved one. Do you sometimes censure some one for not writing or calling? To us, who are well, the time passes so rapidly, but we desire to do more for the sick. Perhaps, if you could begin to walk around, as you once did, you would find so much to do that you, too, would neglect the unfortunate.

Does the time move slowly? Do you wonder why you must continue to live on when your work seems to be done? Do your long to go where all pain and aches are

over? You can not tell how much influence goes out with a smile from your happy, contented face. Perhaps the ones who care for you need the lessons that come through such work. Then you are of some use yet. Let us look at it as prison life.

Not all who have been locked behind prison bars have committed vile deeds. In Acts 12 we read how Peter was snatched from his work for the Master and put in prison. The church could not understand it, but they did not cease praying until Peter was released. Could we have had these beautiful lessons of God's power without Peter's prison life? Are we trusting God as Peter did? Is the church praying now, as it did then?

In Acts 16 we find Paul and Silas singing and praising God in prison. Would the keeper of the prison have been induced to live a better life, had the apostles rebelled against a prison life?

Then, dear, afflicted ones, try to find some little work that you can yet do for the Master. Can you not say with Paul in 2 Cor. 4: 17, "For our light affliction, which is but a moment, worketh for us a far more exceeding and eternal weight of glory"?

Let us resign all to God's divine will, and if he sees that we can best serve him in prison, let us be contented until he calls us from a world of suffering. My prayer ascends to the Throne for each afflicted reader.

Trevilian, Va. Martha Click Senger.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Glendale.—Eld. Jacob Witmore and wife, of El Centro, Cal., came to us Feb. 24, and Eld. Witmore began a series of meetings Feb. 25. We had services each evening for three weeks. Eld. Witmore labored earnestly. Five dear souls accepted Christ. Four of them are Sunday-school scholars; the other one is a Spanish brother, who seems to be deeply in earnest and very anxious to learn more of the Christ-life. March 7 we had our love feast. Forty-two members partook of the sacred emblems. Some friends were present who had never before witnessed such a scene, and were very much impressed. March 6 we had a members' meeting, prior to our love feast. It was decided to elect a minister from our number, and Bro. Levi S. Yoder, formerly of Nappanee, Ind., was elected. He was installed into office March 10. Eld. Witmore leaves here to hold a series of meetings at the Phoenix Mission in Arizona.—Ada L. Fagg, Glendale, Ariz., April 1.

CALIFORNIA.

Egan.—We met in council at our country church, with Eld. Samuel E. Yoder presiding. The main business was concerning the building of the new house in Hemet. The report of the Building Committee was accepted, and the brethren were instructed to push the work. Our young people are preparing to give an Easter program. Our Sunday-school is evergreen. We have organized a Sisters' Aid Society. Several members have recently moved into our midst, and others are enquiring about our section of California. We extend a hearty invitation to come and see this place. We are anxious to have our valley settled with Christian people, and we shall especially appreciate those of our faith. We will gladly answer any person wishing special information.—Mary Yoder, Hemet, Cal., March 27.

Santa Ana.—Our church met in council March 30. Our elder, Bro. B. F. Masterson, was moderator. We had a very pleasant meeting. Our love feast will be held April 27, at 4 P. M.—Alta Colbert, Santa Ana, Cal., April 1.

South Los Angeles.—On Sunday baptism was administered to one, and another was reclaimed. In the evening a temperance program was rendered. On Friday afternoon, March 29, Sister D. L. Miller again addressed our mothers at our monthly mothers' meeting. Her talk was very instructive and appreciated. March 31 was set apart for decision day in our Sunday-school. Special prayers were offered in behalf of the unsaved, resulting in four confessions for Christ. All of them are Sunday-school scholars.—(Mrs.) W. H. Keim, 2425 Sixth Avenue, Los Angeles, Cal., April 1.

COLORADO.

Denver church met in council April 1. We were glad to have with us Bro. W. H. Hood, of Greene, Iowa. Bro. John Robinson presided. Fourteen letters were read, most of them being from members residing forty miles north of the city. On account of the St. Vrain church having been disorganized recently, their letters were placed here. We decided to start a reserve fund, by using one-third of all the money passing into the treasurer's hands for that purpose. We decided to use the birthday offerings, collected by our Sunday-school, for the support of a native worker in India. We also decided to place a sanitary drinking fountain into the church. Sister Daisy Yoder, president of our Christian Workers' Meeting, having returned to her home near Limon, Colo., to regain her health, Bro. Harry Catherman was chosen to fill the vacancy. Sunday morning, March 31, Bro. Hood gave us a helpful sermon on "The Story of Zacchæus." In the evening the Christian Workers gave a well-rendered missionary program on "India," after which Bro. Robinson delivered an impressive missionary sermon. An offering was taken for general mission work. Our pastor has been giving us much food for thought and encouragement in a series of doctrinal sermons, each Sunday morning, and a revival sermon each Sunday evening.—Blanche A. Long, Arvada, Colo., April 2.

Wiley.—March 30, at 2 P. M., our church met in council, and enjoyed a very pleasant meeting. Considerable business was transacted, preparatory to taking up the work in Wiley, when the churchhouse is completed. Sunday-school and Christian Worker officers were elected, with Sister Lulu Ullom, superintendent; Sister Mary Burger, secretary; Bro. Chas. Oxley, president of the Christian Workers' Meeting; Sister Katie Ellenberger, secretary. A Sunday-school Board, consisting of our elder, superintendent, assistant superintendent and two others, was appointed to select teachers. We decided to order four and a half dozen more "Kingdom Songs." We hope now to be ready to have our dedication services May 5, but much depends upon the condition of the weather. If any of the brethren en route to the Conference could arrange to spend a Sunday or more with us, we should be glad to hear from them.—Laura V. Ullom, Lamar, Colo., April 1.

ILLINOIS.

Cerro Gordo church met in regular council March 28, with our elder, Bro. D. M. Adams, presiding. One letter of membership was granted. We expect to hold our love feast May 23. Bro. D. M. Adams will represent our church at Annual Meeting. We decided to hold a series of meetings sometime this fall. Our Sunday-school appreciates, very much, the letters we have been receiving from our missionary, Bro. B. F. Heckman, of China.—Anna B. Leedy, Cerro Gordo, Ill., March 31.

Salem.—Our elder, Bro. G. W. Miller, of Cerro Gordo, came February 15 to attend our council, but on acount of the muddy roads and sickness among the members we held no council. However, two letters were granted. Our Sunday-school will begin April 1, with Bro. J. W. Hershberger as superintendent. February 31 Eld. J. H. Baker, while visiting his daughter, addressed an attentive audience. He lived here years ago. April 1 he left us to go to Smithville, Pa., where he will make his future home. We will greatly miss him, here in Southern Illinois.—Jacob Hershberger, Salem, Ill., April 4.

INDIANA.

Bethel Center.—Our church met in council, with Bro J. C. Rogers presiding. March 31 we organized our Sunday-school, with Bro Milton Cook as superintendent, and Sister Pearl Frint, secretary.—Annie Rogers, R. D. 24, Matthews, Ind., April 1.

Killbuck church met in council March 23. On account of the illness of Bro. I. E. Branson, our elder, Bro. Lewis Childs presided by special request. We appointed our spring love feast for May 11, at 6 P. M., to be held at the Antioch house. The business of the day was disposed of satisfactorily to all present.—H. E. Millspaugh, R. D. 12, Muncie, Ind., April 3.

Middle Fork congregation met in council March 30, with Eld. J. H. Wright presiding. After working among us for two years, Bro. Wright has gone back to North Manchester. The committee to secure a minister has so far been unsuccessful. A Missionary Committee, consisting of Brethren John E. Metzger and Amos Cripe, and Sister Vernie Metzger was appointed. Five letters were granted. Bro. Frank G. Replogle was chosen as delegate to Annual Meeting; Brethren Amos Cripe and D. D. Hufford, alternates.—Florence G. Replogle, Owasco, Ind., April 3.

Notice.—See page 13 of last District Meeting Minutes of Southern Indiana, under "Request." The request, there referred to, was granted, but the needed information was not placed in the Minutes. Please send remittances to D. B. Garber, Treasurer, Markle, Ind.—D. E. Bowman, Hagerstown, Ind., April 1.

Pleasant Valley.—This congregation met in special council March 23, to elect two ministers. Brethren Cyrus Steel and Ira Weaver were elected. Bro. Weaver, with his wife, was duly installed at this meeting, and four were born into the kingdom, as the result of a series of meetings by Bro. Walter Warstler, of Goshen, Ind., near Middlebury, in the Rock Run congregation. We expect Bro. C. S. Garber, of St. Jose h, Mo., to begin a series of meetings at our Valley house next Sunday evening, April 7.—J. H. Fike, Middlebury, Ind., April 1.

Four Mile.—Bro. Otho Winger, of North Manchester, Ind., was at this place on Sunday, March 31. He preached for us in the morning, and gave a temperance lecture in the evening. Both efforts were very much appreciated. A collection was taken for temperance work.—Ethel Brower, Kitchel, Ind., April 2.

Rock Run.—Our church met in council March 30. Bro. I. L. Berkey presided, assisted by Bro. N. B. Heeter. Five members from the Goshen City church were received by letter. Bro. N. B. Heeter was elected delegate to Annual Meeting; Bro. Chas. Cripe, alternate. We decided to hold our love feast May 23.—Lavern Day, Goshen, Ind., April 1.

Santa Fe church met in council March 21. Eld. J. D. Rife presided. We decided to have a fall communion. May 19 was selected as the date for our joint Sunday-school Convention. Temperance and Missionary Committees were chosen. Bro. Sherman Kendall was chosen delegate to Annual Meeting, and the correspondent alternate.—F. P. Hostetler, R. D. 19, Bennetts Switch, Ind., April 1.

South Bend (First Church of the Brethren).—Our church met in council April 1. In the absence of our elder, Bro. Krieghbaum, who has been ill all winter, our pastor, Bro. M. Clyde Horst, presided. Several letters were granted and Bro. Horst was elected delegate to Annual Conference. The chief matter of business was relative to our rapidly growing Sunday-school. It has outgrown our church capacity. A committee has the matter of larger quarters in hand, to report at a special council.—Cora V. Wise, 126 N. Lafayette Street, South Bend, Ind., April 3.

Upper Deer Creek church closed a successful term of music lessons March 31, conducted by Bro. Joseph Studebaker, of Flora, Ind. Our joint Sunday-school Convention will be held June 9.—Minnie Mummert, R. D. 15, Walton, Ind., April 2.

West Marion.—At our council we decided to have a series of meetings, commencing the fore part of June, and to have our communion service June 29. Yesterday we had the pleasure of listening to two inspiring messages by Bro. Joseph Rife, of Roann, Ind. He gave us an interesting talk on the missionary lesson in our Christian Workers' Meeting. We had a good attendance at services. Our Sunday-school report was as follows: Attendance, 71; collection, $7.30. A special offering for a poor widow amounted to $3.50.—J. A. Leckron, Jonesboro, Ind., April 1.

IOWA.

Albia.—Eld. Abraham Wolf, from Udell, Iowa, was with us over Sunday and preached two sermons. We have no regular services here now. Any members passing this way are invited to stop with us, especially ministering brethren, as the field is large and the laborers are few. We have our regular Sunday-school here every Sunday.—Samuel Miller, 39 Tenth Avenue, Albia, Iowa, April 1.

Des Moines.—At our monthly business meeting, held last evening, it was decided to begin our Mission Study Class with a survey of conditions in China, using "The Uplift in China" as our text. The meetings will be held on Thursday evenings at the church and will, in a measure, take the place of our mid-week prayer service. The treasurers of church, Christian Workers' Society and Sunday-school each reported our finances to be in a healthy state. Our fall love feast was set for Sept. 1, to be followed by a series of evangelistic services, conducted by Bro. John F. Burton, of Maxwell, this State. The voice of the church was taken in the choice for a deacon. The installation will take place at a later date.—Virgil C. Finnell, 1643 Lyon St., Des Moines, Iowa, April 3.

Grundy County church met in special business meeting April 2, Bro. I. W. Brubaker presiding. A committee of arrangements for our coming District Meeting was chosen. Christian Workers' Meeting has Brethren F. O. Sheller and Roy Kennedy as associate presidents. A local missionary committee was chosen to represent this church. We decided to have a series of meetings as soon as we can, after the District Meeting. We expect the new churchhouse to be completed before district Meeting. Our Sunday-school is preparing for an Easter program.—Hannah C. Messer, Grundy Center, Iowa, April 4.

South Waterloo.—Our church met in council March 26. Our elder, Bro. A. P. Blough, presided. Three letters of membership were received and two were granted. Brethren Samuel Switzer, Mark Knop and Orville Hamer were installed into the deacon's office. Our revival meetings will be conducted by Bro. James M. Moore, immediately after the Annual Meeting. Our love feast will be held at the close of the second week. Bro. W. O. Tannreuther is our delegate to Annual Meeting; Eld. A. P. Blough, alternate.—R. W. Lichty, R. D. 1, Waterloo, Iowa, April 1.

KANSAS.

Altoona.—March 30 our members met in council with our elder, Bro. F. G. Edwards, in charge. We decided to hold our love feast May 25, at 7 P. M. We will begin a series of meetings May 19, and continue until after the love feast. We also decided to have a Sunday-school Meeting June 8. We received two by letter.—F. E. Button, R. D. 2, Altoona, Kans., April 3.

Burr Oak.—Our church convened in council March 30, with Eld. George as moderator. The treasurer's report was read and accepted. Our love feast will be held May 25, at 2 P. M. We decided to have a series of meetings sometime during the summer, providing a minister can be secured.—Emma J. Modlin, Burr Oak, Kans., March 30.

Dorrance.—Arrangements have been made for a series of meetings at this place, to begin May 18. We also decided to have a love feast June 1, at 10:30 A. M. At the called council one letter of membership was granted. The Mission Study Class has about completed "India Awakening." Some of our aged sisters have not been with us at the church services during the winter months, so we have house-to-house prayer meetings on Friday evenings. The regular prayer meeting is held at the churchhouse on Wednesday evening.—Alma Feller, Dorrance, Kans., April 2.

Garden City church met in council March 30. Eld. J. E. Crist presided. As some of our members are moving away, we greatly feel the need of many more workers here. Our elder preaches for us twice a month. We have Sunday-school and Christian Workers' Meeting every Sunday. Our love feast is set for May 18, at 7 P. M. All members who come will be welcomed heartily.—May Goff, 106 North Sixth St., Garden City, Kans., April 4.

Lawrence church met in council March 28. Eld. H. L. Brammell presided. The Mission Board held its regular spring meeting in Lawrence on the 28th, and so we were favored with their presence at the council. They gave us some helpful instruction in regard to mission work.—Lola Root, Lawrence, Kans., April 1.

McPherson.—April 1 our church met in council. Our elder, Bro. E. E. John, presided. We had a very pleasant and profitable meeting. We decided to hold a love feast sometime this spring. We elected Bro. Ellis Studebaker as our delegate to Annual Meeting; Bro. F. A. Vaniman, alternate. This church decided to have a pastor again next year. A committee was appointed to secure a minister, as our present pastor, Bro. J. J. Yoder, can not serve us next year. A committee was also appointed to find more preaching points for our student ministerial force. Since our last report, nine letters have been received. We are having splendid church services. Our pastor is giving us some most excellent sermons. The Christian Workers' Meetings are well attended and inspiring. Our prayer meetings are good.—Sarah Witmore Harnly, McPherson, Kans., April 1.

Monitor.—We held our council March 30. Four were received by letter. Our love feast will be held May 4, beginning at 6 o'clock. On account of the extremely bad roads and weather during the greater part of the last quarter, the attendance at our regular services has been small. We hope that with the coming of a more favorable season the attendance and interest will again increase.—Emma T. Stutzman, Conway, Kans., April 1.

North Solomon.—We met in council March 23. A committee was appointed to secure a minister to hold a series of meetings this fall. Our spring love feast was appointed for May 18.—Lewis Naylor, Portis, Kans., April 1.

Pleasant View.—Our church met in council March 30, with Bro. A. F. Miller as moderator. One letter was granted. We will hold our love feast May 11 and 12, at 4 P. M. We expect some neighboring ministers to be with us at that time. We decided to hold a Bible Institute sometime in November, to be followed by a series of doctrinal sermons. The clerk was instructed to correspond with a few of the evangelists. The writer handed in his resignation as president of the Christian Workers' Meeting, which was accepted. According to our new plan a leader is elected for three months, who leads each meeting. We think it a more proper way of preparing one or more for better and higher service. The writer was chosen for the first three months. We were pleased and encouraged by the presence of Eld. A. J. Smith, of Conway Springs, Kans., who gave us an able discourse on Sunday morning. We are glad to have members stop over with us and give us a few encouraging words.—Wilmer Keedy, Conway Kans., April 1.

Victor church met in council March 23, our elder, Bro. A. C. Daggett, presiding. It was decided to have our love feast May 4, preceded by a two weeks' series of meetings. We elected a Temperance Committee, as well as an Educational Committee.—Mrs. Angenora Dees, Covert, Kans., March 29.

MARYLAND.

Baltimore (Woodberry).—Our church met in special council March 31, Eld. T. S. Fike presiding. Two were received by letter, and one sister was reclaimed. Committees were appointed to make arrangements for the District Meeting of the Eastern District of Maryland, to be held April 15 and 16, at the Woodberry church. Those arriving in Baltimore at the Union Station, will take the Electric Park or Mount Washington car and get off at Thirty-sixth Street and Falls Road. Those getting off at Camden Station will board the Roland Park car and get off at Thirty-sixth and Roland Avenue.—Anna B. Smith, Baltimore, Md., April 1.

Bush Creek.—We met in council March 30, at 9:30 A. M. Eld S. H. Utz presided. Business was transacted preparatory to our love feast, to be held May 18, at 1:30 P. M. Eld. S. H. Utz and the writer were elected delegates to District Meeting. Bro. S. H. Utz was chosen delegate to Annual Meeting. Two were reclaimed, and one more is to be restored. We have six applicants for baptism.—C. E. Duvall, New Market, Md., April 1.

Manor church met in council March 30, our elder, J. E. Otto, presiding. One certificate of membership was given and one received. Bro. J. E. Otto was chosen as our delegate to Annual Meeting. Brethren Jos. Rowland and Samuel Nickle are our delegates to District Meeting. Bro. C. D. Coffman was reëlected superintendent of our Sunday-school. Our love feast will be held May 11, beginning at 4 P. M.—M. Portia Rowland, Fair Play, Md., April 2.

Sams Creek.—Our church met in council March 28, with our elder, A. P. Snader, in charge. Two letters of membership were granted. The church decided to hold two series of meetings,—one at the country house and one in New Windsor. The dates are not yet decided upon. The date of our fall church meeting will be Sept. 7, and our annual love feast will be held Sept. 21. Brethren Charles Strine and Augustus Harmon are our delegates to District Meeting, and Bro. A. P. Snader is our delegate to Annual Meeting.—Minerva Roop, New Windsor, Md., March 29.

MICHIGAN.

Zion church held her quarterly members' meeting March 23. Plans were perfected to secure means for the new churchhouse. Our love feast is appointed for June 15, at 10 A. M. Owing to our isolation, the help of ministers and others will be appreciated.—Ruth Blocher, Prescott, Mich., April 1.

MISSOURI.

Cabool.—We met in quarterly business meeting March 30, at the country house. Our elder, Bro. C. W. Gitt, presided. Our ministering brethren feel the need of more help, as their time is all taken up in the home church, and calls are coming from other places which would make promising mission points, but can not be attended to with so little help. An election for a minister was held, and Bro. Charles Bogart was chosen and installed. Our love feast will be held May 25.—Elvina Cline, Mountain Grove, Mo., March 31.

Mound church met in council April 2. Bro. D. L. Mohler, of Mineral Creek, who was passing through this way, stopped off and attended our meetings. He conducted the opening exercises and gave a very interesting talk on the Mission

Band work, which the Annual Conference recommends. This being our regular time for the reorganization of our Sunday-school and Christian Workers' Meetings, we organized this time for only nine months, so that hereafter we can commence with the new year. Bro. Ira Enos was chosen superintendent of the Sunday-school; Sister Irma Witmore, secretary-treasurer. We also decided to have an honor roll in our Sunday-school. Owing to the shortness of our crops, and sickness among our number, we decided not to be represented at the Annual Meeting this year. Our church secretary, Bro. Jacob Whitehead, who has served this church for over twenty years, resigned. Bro. Arthur Garvey was chosen to fill his place for one year. Sister Bessie Enos was appointed president of the Christian Workers' Meeting.—Bettie Enos, Adrian, Me., April 2.

MONTANA.

Medicine Lake.—March 30 our members met in council, with Eld. J. E. Keller presiding. Considerable business was pleasantly disposed of. Our Christian Workers' Meeting was reorganized for one year, with Sister William Swank, president; Bro. Roger Cookson, secretary-treasurer. Our church decided to have a two weeks' series of meetings, to begin July 13. Our love feast will be held July 20, and our Sunday-school Convention July 21. Those who are coming to these meetings by rail will please notify Brethren Wm. Swank and Harris Clark. Address them at Enterprise, Mont. If any ministering brethren in the East, expecting to attend the District Meeting of North Dakota, Canada and Eastern Montana, could give us their services for a two weeks' series of meetings, to begin July 13, please correspond with Eld. J. E. Keller, at Enterprise, Mont. Two letters of membership were received. Our dear sister, Mary Stutzman, has gone to the hospital at Rochester, Minn., for treatment. If there are any brethren or sisters living in the city, she would be pleased to have them call on her at that place.—(Mrs.) J. E. Keller, Enterprise, Mont., April 1.

NEBRASKA.

Juniata.—Our church met in council March 28. Our elder, P. T. Grabill, presided. This church is to be represented by letter at our coming Conference. Sister Anna Blankenbiler, Sister Marjorie Liveringhouse and Bro. Alfred Marchand were elected as a Local Temperance Committee. On account of failing health and bad roads, Bro. Hargleroad has been unable to preach for us very regularly this winter. We have not had Sunday evening services for over one year. We appointed Sister Belle Lemon to try to secure a minister for this place as soon as possible. Our membership is about thirty. We have an evergreen Sunday-school which is progressing nicely. Bro. W. R. Weaver, the District Missionary and Educational Secretary, was with us March 20 and 21, to assist us in organizing, and putting into operation, the plan for raising missionary funds. The church at this place is very favorably impressed with the plan, and respond cheerfully.—Mary Liveringhouse, Juniata, Nebr., April 1.

Kearney.—March 23 our members met in council, with our elder in charge. Six letters were granted. March 17, after services, a collection of $6.31 was taken for the Omaha Mission. March 22 Bro. M. R. Weaver, of Omaha, came to us in the interest of mission work of the State. His plan of raising funds was well taken. He also preached three inspiring sermons. One was baptized on Sunday evening, March 24.—Martha E. May, R. D. 1, Kearney, Nebr., April 1.

NORTH DAKOTA.

Ellison.—Bro. William H. Eller, our colaborer in the ministry, has just returned from a visit with his folks at North Manchester, Ind., and from the hospital at Ft. Wayne, Ind., where he submitted to a surgical operation for appendicitis. He is recovering nicely. He and his family will soon remove to Montana, where they intend to make their future home.—J. H. Brubaker, Ellison, N. Dak., April 3.

James River church met in council March 9. Our elder, Bro. D. H. Niccum, presided. We intend to hold a series of meetings in June, to be followed by a love feast Bro. Niccum is to secure a minister to aid us in our meetings. We reorganized our Sunday-school, with Bro. J. L. Newton as our superintendent, and Sister Mary Umphlet, secretary. Two trustees were appointed for the church and cemetery. The writer was chosen church clerk. Ten letters have been granted since our last report.—Martha Newton, Bordulac, N. Dak., March 30.

Kenmare.—Our church met in council March 30, with our elder, Bro. James Harp, presiding. Quite an amount of business was disposed of. One member was received by letter. We expect Bro. J. E. Miller, of Mount Morris, Ill., to be with us in July, to conduct a series of meetings, which will begin July 13 and close with a love feast.—Jennie Harris, Kenmare, N. Dak., April 3.

Salem church met in council March 16, with our elder, Bro. J. W. Shively, in charge. We decided to hold a series of meetings the latter part of June, to be conducted by Bro. Dove, of Virginia, if we can get his services. A love feast will be held at the close of the meetings. Our clerk reported the church property free of debt, and the church will be dedicated sometime in the near future. We have a good Sunday-school, which seems to be increasing in number and in interest.—J. W. Cripe, Newville, N. Dak., March 31.

Surrey.—Our church met in council March 30. Our elder, Bro. J. E. Joseph, presided. There was a call for help from the deacons, which the church granted. Bro. A. R. Reiff was chosen to the deacon's office and, with his wife, duly installed. We have arranged for an Easter program to be rendered by our Sunday-school.—Minerva Lambert, Surrey, N. Dak., April 2.

Williston church met in regular council March 14, with our elder, D. F. Landis, of Minot, in charge. A committee was appointed to arrange for a Fourth of July meeting. A Missionary Committee was elected as follows: Bro. W. W. Keitner, Sister Lora Marsh, and the writer. Our committee is busy preparing an Easter program.—Mrs. O. A. Myer, R. D. 2, Box 101, Williston, N. Dak., April 2.

OHIO.

Akron.—March 31 we closed uplifting revival meetings, conducted by Bro. David McFadden, of Smithville, Ohio. The meetings lasted two weeks. Three were added by baptism. On Easter Sunday appropriate exercises will be given by the children.—Jennie M. Shriver, 807 Coburn Street, Akron, Ohio, April 2.

East Dayton Mission.—March 31 was a beautiful day, and many children came to Sunday-school. Sister Dacie Baldwin is still working earnestly among the children. The pupils of the Sunday-school will give their Easter exercises next Sunday evening. On Sunday evening our Christian Workers rendered a missionary program, as outlined in the topic book. An interesting feature of this meeting was a message which Sister Mary Quinter had sent to our workers. She described her work there in the Widows' Home. A vote of appreciation was extended to Sister Quinter for her message. After the meeting, a collection was taken for the benefit of the work in India. We regret much to say that last Sunday closed the work of Brother and Sister J. W. Fidler at this place. They have labored faithfully here for the past four years. In the morning Bro. Fidler spoke on "Christian Love," and in the evening he delivered an excellent missionary sermon.—Alice Tippy, 1430 May Street, Dayton, Ohio, April 1.

Lexington church met in council March 29, with Eld. Allen Ockerman presiding. Our church decided to be represented at District Meeting this year by letter. Eld. J. O. Garst closed his revival efforts with us March 24. The members are much encouraged, but there were no additions. Today a dear sister was restored. Our love feast will be held April 14, at 5 P. M.—L. E. Ockerman, R. D. 3, Hillsboro, Ohio, April 1.

Lima.—Last Sunday we were made happy to see one soul, a husband and father, confess Christ in baptism. Quite recently two letters of membership were received and one granted.—Minnie Jacobs, 620 Linden Street, Lima, Ohio, March 31.

Salem church met in council March 28, with Eld. Wm. Minnich presiding. Sixteen letters of membership were granted and one letter was received. Bro. Harvey Snell, of Covina, Cal., will assist in a series of meetings sometime during the coming winter. Brethren Wm. Minnich and Samuel Snell will represent the church at the Annual Meeting, and Brethren Albertis Bucklew and E. E. Brumbaugh at the District Meeting. Three queries were sent to the District Meeting.—Josephine M. Folkerth, Union, Ohio, March 31.

Sidney.—Bro. C. L. Wilkins, of Middleton, Mich., came to us March 4 and began a series of meetings, which closed March 24. He preached twenty-six sermons. The interest and attendance were excellent. There is an increase of interest of the Master's work at this place. Nine were received by baptism, one awaits baptism, and six were reclaimed. Nearly all were young men and women. Others seem to be near the kingdom. March 25 we held our council. Five letters of membership were received and three were granted. Brethren E. L. Hoover, Knepp and Puterbaugh were chosen as our Temperance Committee. Brethren King, Knepp and Warren Brenneman constitute our Finance Committee. Sister Cora Smith was chosen superintendent of the Sunday-school. Brother and Sister Smith were chosen as our delegates to District Meeting, with Brethren J. M. Brenneman and Warren Brenneman as alternates. Bro. S. Z. Smith was elected delegate to Annual Meeting; Bro. J. M. Brenneman, alternate.—Sadie Brenneman, Sidney, Ohio, April 1.

Strait Creek Valley church met in council March 30, at 2 P. M. with our pastor, Bro. Van B. Wright, as moderator. More than a dozen articles of business came up for consideration, all of a local nature, which were disposed of. Our pastor also gave a general report of work done while with us. Bro. Wright will represent us at the District Meeting, to be held at Pittsburg, Ohio. Our love feast will be held April 13. On Sunday we reorganized our Sunday-school, with Bro. Lewis A. Wright as superintendent; Bro. J. H. Rhoads, secretary. Bro. Wright will remain with us another year. Our attendance is increasing steadily. Last night we had a well-filled house. —Senith R. Setty, Sinking Spring, Ohio, April 1.

Sugar Creek.—Our church met in council March 2, with Bro. William Fisher as moderator. One sister was restored to fellowship. We expect Bro. G. S. Strausbaugh to conduct a series of meetings in May, with Bro. Bassinger to assist us in music. Our love feast will be held May 26, at 5 P. M. We reorganized our Sunday-school, with Bro. Jesse Domer as superintendent, and Sister Eva Lantz, secretary. Bro. William Shutts was elected church trustee.—Nettie Fair, R. D. 1, Baltic, Ohio, April 3.

Trotwood.—Our church met in council March 27, with Eld. D. M. Garver presiding. One letter was received and six were granted. Brethren Norman Conover and Thomas Karns were elected delegates to District Meeting, with Brethren D. M. Garver and Wm. Swinger, alternates. Bro. D. M. Garver was elected delegate to Annual Meeting. The church decided to have our home communion on Easter evening, April 7. Bro. J. G. Hollinger, of Greenville, Ohio, is to give his illustrated Bible lectures here, sometime in the near future. The church decided to send in a request for the District Meeting, to be held here in 1913. A committee was appointed to arrange with the adjoining congregations for a Fourth of July meeting. We feel that the interest in our Sunday-school and church work is growing.—Elizabeth Waybright, Trotwood, Ohio, April 1.

OKLAHOMA.

Mount Hope.—Bro. J. R. Wine came to our place March 16 and began a series of meetings, which continued until March 31. Bro. Wine's labors have been the means of binding our little band of members more closely together in Christian union. The attendance at our meetings was hindered to some extent, but when the weather was pleasant we had a good attendance. On Sunday, March 24, we had a Sunday-school Meeting, at which topics relative to Sunday-school work were discussed. Many good thoughts were presented. We regret that Bro. Wine had to leave us so soon, as some seemed to be almost persuaded. We extend a special invitation to any members, passing through here, to stop with us. We should like to have members locate in our community to help us in the work here.—John D. Howell, Crescent, Okla., April 1.

Thomas.—We met in council March 30, with our elder, Bro. A. L. Boyd, presiding. One letter was granted. A committee was appointed to secure a minister to hold a series of meetings in the early fall, at which time we will have our love feast. It was decided to hold a joint Sunday-school Convention with the adjoining churches, to be held at Thomas May 19. We were glad to have Bro. Boyd remain with us over Sunday and preach both morning and evening.—Ella V. Hutchison, R. D. 3, Box 25, Thomas, Okla., April 3.

OREGON.

Ashland church met in council March 23. One was restored. A collection of $50 was lifted for our church improvements. Brethren M. M. Eshelman and Hiram Smith, of Los Angeles, Cal., were with us. Bro. Eshelman is giving us some valuable lessons on "The Holy Spirit," each evening, which will continue until April 1. The attendance and interest are good.—Cora B. Decker, Ashland, Oregon, March 30.

Weston.—Our interesting series of meetings closed March 3. Bro. Secrist, of Olympia, Wash., labored earnestly with us for two weeks. We had a love feast at the close of the meetings. Three came out on the Lord's side. The attendance and interest were good. If any of our brethren and sisters are looking for a new locality, we would gladly welcome you among us.—Ada E. Withers, Weston, Oregon, April 2.

PENNSYLVANIA.

Alderson Mission.—March 2 and 3 Bro. Wm. B. Fretz, of South Hatfield, Pa., filled the regular appointments. He also preached in a private house. His labors were much appreciated. Appointments for March 30 and 31 were filled by Bro. Samuel Hertzler, of Elizabethtown, Pa. He gave us two splendid sermons. We had splendid attendance and the best of order. Bro. Hertzler made another appointment for April 27 and 28.—(Mrs.) Elizabeth V. Smith, Alderson, Pa., April 3.

Annville.—Our church, which was formerly a part of the Spring Creek congregation, met in special council at the Annville house March 25. The purpose of the council was chiefly to organize. Eld. John H. Witmer, of the Big Swatara congregation, and Eld. Samuel Hertzler, of Elizabethtown, Pa., were the committee having charge of the organization. Bro. A. B. Gingrich was elected elder of this congregation, and also as our delegate to Annual Meeting, with Bro. A. D. Bucher, alternate. Brethren H. B. Hollinger and Jacob Heagy were elected as our delegates to District Meeting. Among other officers elected were the following: Bro. J. H. Gingrich, treasurer; Bro. Jacob Heagy, clerk. Brethren Cyrus Winters, Elmer Minnich and Aaron Gingrich were chosen members of the Temperance Committee. One letter of membership was granted, and one was received. Our love feast will be held May 9 and 10, at 3 P. M. March 24 eleven were received by baptism.—I. J. Kreider, R. D. 4, Lebanon, Pa., March 26.

Back Creek.—Our church met in council at the Upton house March 16, with Eld. David Foust presiding, assisted by Eld. William C. Koontz, of the Falling Spring congregation. At this meeting Bro. Albert Niswander was elected to the ministry, but owing to the absence of his companion the installation was deferred until some later date. We decided to hold our love feast at the Upton house May 18, at 10 A. M. Eld. David Foust was chosen delegate to Annual Meeting; Bro. D. H. Neikirk and the writer, delegates to District Meeting. Six letters of membership were received, and thirteen were granted.—J. D. Wilson, R. D. 5, Greencastle, Pa., March 27.

Chiques.—At our regular meeting March 31, at the Chiques house, we received six by baptism,—all of them Sunday-school scholars. On account of painting the Chiques house, we will have all the services at the Mount Hope house, until the Chiques house is finished. Three were received by letter.—Henry S. Zug, R. D. 1, Mount Hope, Pa., April 1.

Ephrata church met in council March 2, our elder, David Kilhefner, presiding. Seventeen letters were granted. Brethren Samuel Kulp and Harvey Gibbel were elected delegates to Annual Meeting. Brethren Samuel Kilhefner and John Kilhefner are our delegates to District Meeting. Our love feast will be held on June 15 at 4 P. M.—Levi Keller, Ephrata, Pa., April 4.

Everett church met in council April 1, with Eld. J. S. Hershberger in charge. Bro. William Steele was elected delegate to Annual Meeting, and Brethren J. S. Hershberger and J. E. Reitz are our delegates to District Meeting. Bro. L. D. Rouser, who has been the treasurer of our church for many years, asked to be relieved, and Bro. W. Z. Burket was elected to fill the vacancy. Bro. J. W. Brumbaugh was elected secretary. We decided to hold our love feast May 26. We expect Bro. M. J. Weaver, of Pittsburgh, Pa., to move here in the near future and become our resident pastor.—J. W. Simmons, Everett, Pa., April 1.

Hatfield church met in quarterly council March 30. Eld. F. P. Cassel presided. Two letters of membership were received and one was granted. We decided to have a series of meetings at Lansdale, and to hold our love feast May 25. Our elder, F. P. Cassel, was elected as delegate to Annual Meeting. Brethren William Fretz and Frank Munsinger are our delegates to District Meeting. A walk recently constructed by the church, from Hatfield to the Hatfield house, will, it is hoped, increase our audiences.—Mrs. G. H. Light, Hatfield, Pa., April 2.

Indian Creek (Trout Run).—Our elder, Bro. E. K. Hochstetler, conducted our council March 30, at the County Line house. Bro. Floyd Nedrow, with his wife, was installed into the ministry. Brethren Benjamin Keefer, and William Barns and wife, were installed into the deacon's office. The following Sunday, our elder preached a most interesting sermon at the Trout Run church. We organized our Sunday-school at the Trout Run house, with Bro. Samuel Murray as superintendent. May 18 we will begin a two weeks' series of meetings at the same house. Bro. D. K. Clapper will hold the meetings.—Richard Arno Dassdorf, Jones Mills, Pa., April 1.

Jacobs Creek.—We held our quarterly council March 30. Two members were received by letter, and three letters were granted. Bro. B. B. Ludwick was elected delegate to District Meeting; also to Annual Meeting. We decided to have a love feast sometime in June.—Laura R. Neiderhiser, R. D. 2, Mt. Pleasant, Pa., April 1.

Johnstown church met in council at Walnut Grove March 28. Bro. Abram Fyock presided. Bro. David Shumaker, of Moxham, was installed into the ministry by our pastor, Bro. W. M. Howe. We elected two delegates to Annual Meeting, and also two to District Meeting.—(Mrs.) George B. Wertz, Walnut Grove, Johnstown, Pa., April 1.

Lewistown.—Our church met in council at the Maitland house March 30, with Eld. S. J. Swigart presiding. Three letters of membership were received, and two letters were granted. Brethren H. A. Spanogle and John Steinbarger were chosen to represent us at the District Meeting, and Eld. S. J. Swigart was chosen delegate to Annual Meeting. This church decided to hold a love feast May 4, at 5 P. M., in the Maitland house. The following evening, May 5, Bro. J. B. Miller, of Woodbury, will begin a series of meetings in the Lewistown house.—Sarah Breininger, Lewistown, Pa., April 1.

Lower Canowago.—We held our council at the Bermudian house March 27. Our elder, Bro. H. Cook, presided. The day was fine and we had a fair representation. Much business was disposed of. Fourteen certificates were granted. We collected $25 for the Old Folks' Home. Brethren Chas. Altland and Jacob Brenneman are our delegates to District Meeting; Brethren Alexander Brodbeck and Israel Emerick, alternates. Brethren O. W. Cook and Chas. Altland are our delegates to Annual Meeting; Brethren Alexander Brodbeck and Jacob Brenneman, alternates. Our congregation, adjacent to the York church, was solicited to furnish helpers for the work of the Conference, and quite a number responded. Our Sunday-school was reorganized at the Bermudian house. Bro. Harry Hollinger is the superintendent; Sister Anna Trimmer, secretary. We will hold our love feast Sept. 28 and 29, at 10 A. M. Our next council will be Aug. 31, at 10 A. M., in the Bermudian house.—G. W. Hariacher, Dover, Pa., March 30.

Lower Cumberland.—Eld. J. M. Mohler, of Mechanicsburg, Pa., began a series of meetings in Carlisle, Pa., February 26, and concluded the same March 17. He preached twenty-four sermons, resulting in two applicants for baptism, which was attended to without much delay. Strong impressions were made upon others, whose coming is awaited with much interest.—Clarence E. Long, Mechanicsburg, Pa., March 28.

Maiden Creek.—March 30 our congregation met in council, with Bro. William Oberholtzer presiding. Among other business, a Temperance Committee was elected, consisting of Brethren Edwin Ernst and Benjamin Fox and Sister Edna Reber. Sunday-school officers were also elected, with the writer as superintendent, and Sister Edna Reber, secretary. Brethren J. G. Reber and Benjamin Fox were chosen as delegates to District Meeting. We have plans for a series of meetings, to be held next fall. Our love feast is to be held in the Mohrsville house May 25 and 26, at 10 A. M.—(Mrs.) S. S. Beaver, Shoemakersville, Pa., April 3.

Marsh Creek.—Our church met in council March 30. Eld. Albert Hollinger presided. Eld. C. L. Pfoutz will represent us at the Annual Meeting, and Brethren B. F. Lightner and Daniel Kreider, at the District Meeting. We send two papers to District Meeting, and one to Annual Meeting. We reorganized two Sunday-schools,—one at the Marsh Creek house, with Brethren E. K. Leatherman and Harry Weaver as superintendents, and one at the Friends Grove house, with Brethren Daniel Kreider and Edward Cline as superintendents.—Ida M. Lightner, Gettysburg, Pa., March 30.

Midway.—At a special council of the church, held in Lebanon, April 2, two members were received by letter and one was restored. Elders J. H. Longenecker, E. N. Wenger and William H. Oberholzer were present. Bro. Wm. A. Forry was elected to the ministry, and Bro. Allen G. Edris was elected deacon. Bro. Longenecker installed both brethren with their companions.—A. H. Brubacher, R. D. 7, Lebanon, Pa., April 4.

(Concluded on Page 240.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE PASSING OF GRANDMOTHER STOCK.

Those who have visited the Old Folks' Home of Southern Pennsylvania, will remember a very cheerful old soul, whom all at the Home called "Grandmother." They will also remember how she would sing some German hymns, if requested to do so.

During the past few months I received several calls to see Grandmother, who felt she would not be here long. Sickness of my husband prevented me from going. Then,

on the evening of Feb. 21, a card came saying she had passed away.

I well remember the morning when Grandmother came to the Home. Notwithstanding her great age she was a bundle of good cheer, and remarked to me, "I knew you were not ready for me yet (the heating plant was just then being installed) but I am here anyway and will make the best of things." And she did, and many pleasant hours we spent together. She was a remarkable woman, and tried to do her work well.

She told me much of her life work and of some of the hard places she encountered. As I wrote her letters to her friends, I learned much of her filial affection. Her maiden name was Deardorff, and she came from a family well known in the Brotherhood. When the Messenger would come she would say, "Look quick if there is anything in it from brother Mosie," her brother, Moses Deardorff, of Iowa, was her youngest brother.

Recently, when I read of the interesting meeting he held in the South, I regretted at once that Grandmother would not see that account, having died the week when it appeared.

Grandmother also spoke often, and had me write, at her dictation, tender letters to her brother in Denver, Colo., who was not in the church, but who was doing much for her.

In August her feeble hands wrote me a tender letter, telling me how she wanted to see us all and how she would never forget us. It was a remarkable letter to be written by one in her ninetieth year, and we laid it away as a relic.

Grandmother was buried on Friday, Feb. 23, at New Oxford, Pa. The same night death came to our own home and took from us "Uncle" Abram, whom we will so greatly miss. Grandmother's death seemed to affect him, and the last conversation I had with him was in regard to the old people passing away at the Home.

Newburg, Pa. Wealthy A. Burkholder.

QUINTER CHURCH, KANSAS.

Our church met in council, March 23, with Eld. D. A. Crist presiding. We decided to hold our love feast May 4. Bro. T. B. Oxley was elected Sunday-school superintendent, to fill the vacancy of Bro. J. J. Clark, who will soon leave us for his home in Tennessee. Bro. J. R. Mohler and the writer were chosen as a committee to secure a minister, to conduct a series of meetings next fall. One member was received by letter, and ten letters were granted. Bro. D. H. Heckman was advanced to the second degree of the ministry. He expects to move, with his family, to Oberlin, Kans., to take up the work at a mission point in the Maple Grove congregation. Bro. Heckman is a very zealous and consecrated brother, and the best wishes of the members of this church go with him.

For the past five years the Brethren of this church have been holding Sunday-school six months of the year at Sharp's Mission schoolhouse. At the beginning of the present year it was decided to make it an evergreen school. Bro. William Wells was elected superintendent, with a full corps of teachers and officers. On account of the severe weather only a few sessions have been held. With the coming of spring we hope to see the good work pushed forward.

It is our intention to have preaching services twice a month or oftener. As a visible result of the work done, five have been baptized, and there are bright prospects for the future. One of our greatest needs is a larger house in which to hold the services. We hope, also, to see other new fields of labor opened up in the near future. J. W. Jarboe.

Quinter, Kans., March 25.

MARKLE CHURCH, INDIANA.

March 16 our regular council was held. Bro. D. B. Garber presided. Much interest was manifested throughout the meeting, although not a great number were present.

Letters were granted to Brother and Sister U. J. Harris. We will miss their faithful service, but wish them God-speed in their work in the Loon Creek congregation.

Our love feast will be held, May 25, at 2 P. M. The sisters have decided to accept the privilege, granted them by Annual Meeting, to break the bread and pass the cup at communion services. Bro. D. B. Garber was elected delegate to Annual Meeting; Bro. George Cline, alternate. Brethren David Brumbraugh, Daniel Funderburg and Levi Heaston were appointed as a Temperance Committee. Bro. David and Sister Pearl Brumbaugh are to procure more song books for our next protracted meeting. Sisters Pearl Brumbaugh and Cora Ewart were elected presidents of our Christian Workers' Meeting. Sister Cora Ewart is to arrange the programs a week in advance, so that all assigned to a place on the program, may be fully prepared for their respective duties. March 31, the entire time of the Christian Workers' Meeting and also the preaching services will be devoted to a missionary program, hoping thereby to create a stronger missionary spirit within us. (Mrs.) Lillian Earhart.

Markle, Ind., March 22.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Amspacker-Worley.—In Hanover, Pa., March 29, 1912, by the undersigned, John L. Amspacker to Sister Annie Worley, both of Hanover, Pa.—D. H. Baker, Hanover, Pa.

Bashore-Benner.—By the undersigned, at 1412 East Fifteenth Street, March 24, 1912, Mr. Ananias J. Bashore and Isabelle Benner, both of Los Angeles, Cal.—Geo. H. Bashore, 3115 Manitou Avenue, Los Angeles, Cal.

Coles-McClain.—By the undersigned, at the home of the bride, near Waldo, Kans., March 24, 1912, Mr. Leonard Coles and Sister Bessie McClain, both of Osburne County, Kansas.—Byron Talhelm, Waldo, Kans.

Fisher-Gnagey.—By the undersigned, at the home of the bride's parents, Waterloo, Iowa, Feb. 25, 1912, Brother Lee M. Fisher, of Osceola, Iowa, and Sister Ora B. Gnagey, of Des Moines, Iowa.—S. M. Goughnour, Des Moines, Iowa.

Marriott-Frantz.—By the undersigned at the home of the bride's parents, near Wenatchee, Wash., Feb. 20, 1912, Mr. Walter D. Marriott, of Huntley, Mont., and Sister Bertha E. Frantz, of Wenatchee, Wash.—L. E. Ulrich, Wenatchee, Wash.

Montz-Richmond.—By the undersigned, at the home of the bridegroom's parents, March 6, 1912, Bro. Roy A. Montz and Sister Emma Richmond, both of Grand Junction, Colo.—A. G. Rust, Clifton, Colo.

Scrogum-Ames.—By the undersigned, at the home of the bride's parents, Brother and Sister David Ames, Girard, Ill., March 24, 1912, Bro. Steward S. Scrogum, of Fairfield, Ill., and Sister Dora E. Ames, of Girard, Ill.—J. A. Smeltzer, Girard, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Ackley, Hiram A., died March 10, 1912, aged 63 years, 2 months and 6 days. He came from Iowa to Oklahoma eight years ago. He is survived by his wife, one son and one daughter. Bro. Ackley united with the church three years ago and remained faithful until death. Services by the Brethren. Interment in the Cement cemetery.—(Mrs.) Jennie Joy, R. D. 2, Cement, Okla.

Baker, Sister Myrtle Luetta, wife of Bro. Leo Baker, died of pneumonia, at her home near East Berlin, Pa., March 12, 1912, aged 22 years, 5 months and 27 days. She was a consistent member of the Church of the Brethren. Her husband and two small children survive her; also her parents, brothers and sisters. Interment in the Mummert cemetery. Services by Elders C. L. Baker and C. C. Brown.—Nellie I. Baker, East Berlin, Pa.

Blaxton, Bro. Henry, died at his home near Linwood, Md., Feb. 8, 1912, aged 72 years, 6 months and 7 days. Interment in the Pipe Creek cemetery. Services by Eld. C. D. Bonsack and Ezra Senseney.—Eliza J. Englar, New Windsor, Md.

Bonebrake, Edgar Allen, died Feb. 11, 1912, aged 1 year and 11 days. He was the son of Bro. Cyrus and Sister Mamie Zody Bonebrake. On the morning of Jan. 30 this child was found in his bed, peacefully sleeping in the embrace of death. Enlargement of the liver ended his life. Services by Eld. C. R. Oellig. Text, Mark 10: 13-16.—D. B. Mentzer, Waynesboro, Pa.

Burger, Sister Mary E., born in Holmes County, Ohio, near Baltic, March 7, 1865, died in Smithville, Ohio, March 22, 1912, aged 47 years and 15 days. She was united in marriage to Benj. F. Burger Dec. 22, 1889. To this union one son was born. She leaves her husband, one son, her aged mother and one brother. Her father and three brothers preceded her in death. Sister Burger united with the Church of the Brethren at the age of twelve years, and lived a faithful member until death. Her remains were brought to her brother and sister-in-law, Brother and Sister Frank Taylor, near Lakeville, Ind. Services in the Pine Creek church, at the East house, by Eld. Jacob Hilderbrand. Interment in the Fair cemetery. Text, 2 Tim. 4: 6, 7, 8.—M. S. Morris, R. D. 1, Walkerton, Ind.

Burkholder, Sister Rebecca, née Fullem, wife of Emanuel Burkholder, deceased, died March 11, 1912, at the home of her daughter, Mrs. Jerome Yoder, about seven miles northwest of Meyersdale, where she had her home for sometime. She was a consistent member of the Church of the Brethren for many years. She bore many afflictions, yet very patiently. Death came to her as a welcome messenger at the age of 76 years, 2 months and 2 days. She leaves many friends and relatives. Services at the Center church, March 13, conducted by her pastor, Bro. G. E. Yoder. Interment on the home farm by the side of her husband.—Olive M. Saylor, Meyersdale, Pa.

Corbin, Olive, nee White, born near Grant, Iowa, March 26, 1868, died March 19, 1912, aged 43 years, 11 months and 23 days. She was married to John W. Corbin Jan. 28, 1885, at Atlantic, Iowa. To this union were born ten children, three dying in infancy. She was converted twenty-three years ago, and afterwards united with the Church of the Brethren at Mt. Etna, Iowa, remaining a faithful member ever since. She has been in poor health for over two years, being confined to her bed for over fourteen months. Her suffering, though intense, was borne with patience and faith. Services at the Baptist church at Grant, Iowa, by Rev. Hollingshead. She leaves a husband and seven children.—N. A. Hollingshead, Carbon, Iowa.

Crandell, Bro. Thomas, died at his home in Grand Rapids, Mich., March 25, 1912, at the age of 71 years. In 1873 he was united in marriage to Miss Mary Emmons of Penn, Mich. To this union were born two sons and one daughter, the companion and one son having preceded him. He was a member of the Church of the Brethren for about thirty years. He was anointed and expressed himself as being ready to go to his reward. Services by the undersigned, assisted by Bro. Jonas Overholt.—J. L. Mishler, Grand Rapids, Mich.

Ebling, Sister Elizabeth, nee Balsbach, born Sept. 12, 1878, died March 11, 1912, at her home near Bethel, Berks Co., Pa., aged 33 years, 5 months and 29 days. She was united in marriage to Bro. George Ebling. This union was blessed with eight children. The youngest was nine days old at the time of the mother's death. Sister Ebling united with the church when she was quite young, and always manifested a strong interest in church and Sunday-school work. Services at Merkey's meetinghouse by the home ministers. Interment in the adjoining cemetery. Text, Isa. 40: 1.—H. M. Frantz, Myerstown, Pa.

Fazel, Sister Susan, born in Montgomery County, Ohio, Nov. 4, 1818, died Feb. 23, 1912, aged 93 years, 3 months and 19 days. In childhood she moved with her parents, Brother Peter and Sister Esther Pippinger, to Carroll County, Ind. Dec. 13, 1838, she was married to Henry Fazel, and in 1853 they moved to Richland County, Wis. Soon after, her husband died, leaving one daughter and five sons. All of them preceded her in death except one son. One son and two sisters survive her. In her youth she united with the Church of the Brethren, and was a faithful member until death. Services in Orion, Wis., by Rev. W. T. Walker.—S. S. Fouts, Salem, Ill.

Frantz, Dorothy Elizabeth, died in Sterling, Ill., March 23, 1912, aged 7 months and 3 days. Being left motherless when four months old, the bright little one was adopted by Brother and Sister Frantz.—Ezra Flory, Sterling, Ill.

Funk, Sister Susanna, born near Cider Valley, Wayne Co., Ohio, Aug. 10, 1829, died in the bounds of the Mohican church near Lattisburg, Ohio, March 16, 1912, aged 82 years, 7 months and 6 days. March 25, 1852, she was united in marriage to Isaac G. Myers. To this union six sons and two daughters were born. She is survived by five sons and one daughter. Her husband preceded her to the spirit world March 2, 1907; also two sons and one daughter. Sister Funk and her husband united with the Church of the Brethren thirty-five years ago. She was afflicted for nearly five years, but bore her affliction with patience. Her faith became stronger until she was called to her reward. Services at the Mennonite church by Bro. A. I. Heestand, assisted by Bro. David Worst. Text, Mark 4: 35. Interment in the Mennonite cemetery near the church.—Lena Leaman, R. D. 1, West Salem, Ohio.

Hardy, Sister Mary E., born June 10, 1835, died March 24, 1912, aged 76 years, 10 months and 5 days. Sister Hardy was anointed. She could not read, but it was her great delight to have some one read the Bible for her. Services at the home by the writer. Text, Mark 14: 8, first clause.—C. L. Miller, Martinsburg, W. Va.

Heisey, Bro. Hiram, youngest son of Bro. Andrew Heisey and wife, died in the hospital in Philadelphia, aged 20 years, 1 month and 26 days. He was operated upon for appendicitis and lived only about one week after the operation. Deceased came to the church while very young, and at times took an active part in Sunday-school work. Some of the songs he learned when a child, brought much comfort to him on his deathbed. He is survived by his parents, three brothers and two sisters. All but one brother are members of the Church of the Brethren. Services March 17, at the Brethren church in Elizabethtown by Brethren S. H. Hertzler, D. M. Eshelman, Hiram Kaylor and S. S. Shearer. Interment in the Elizabethtown cemetery.—S. R. McDannel, Elizabethtown, Pa.

Holsinger, John H., son of Eld. C. S. and Mary Holsinger (deceased), died of aortic heart trouble, at the home of his sister and brother-in-law, Bro. W. F. White, near Laton, Cal., March 18, 1912. He leaves one sister, in whose home he was tenderly cared for during his last illness; also one brother. Interment in the Oak Grove cemetery. Services by Eld. Harvey Elkenberry, of Raisin, Cal.—Linnie Coffman, Laton, Cal.

Hoover, Bro. Enoch, born in Stark County, Ohio, November 2, 1831, died in the bounds of New Salem church, Kosciusko County, Ind., March 11, 1912, aged 80 years, 4 months and 9 days. At the age of twenty-one years he came to Kosciusko County, Ind., with his parents. He was united in marriage to Harriet Tom March 26, 1847. To this union were born six children, all of whom survive him except one. Early in life Bro. Hoover and wife united with the Church of the Brethren. Their children are all faithful members of the church. Bro. Hoover was a very considerate man, fairly successful financially, but liberal with his means. He loved his church and was grieved when trouble came to it. He was buried in the cemetery near his residence. Services by Bro. John D. Mishler, assisted by the writer.—W. R. Deeter, Milford, Ind.

Keyser, Sister Ella, wife of Mr. Samuel Keyser, died of heart trouble, in the bounds of the Broadfording church, Md., March 7, 1912, aged 47 years, 2 months and 9 days. Sister Ella was much afflicted during her latter years, but bore her suffering with Christian fortitude. She is survived by her husband, seven sons and four daughters. Services by Brethren C. M. Hicks and J. K. Neibert. Text, 2 Tim. 4: 7. Interment in the Broadfording cemetery.—Nannie A. Martin, Broadfording, Md.

Landis, Mrs. Julia, wife of Abraham Landis, died [date not given by writer] at Ft. Wayne, Ind., at the age of 78 years, 8 months and 27 days. Her husband preceded her twelve years ago. She was the mother of five daughters and one son. Services by the writer, assisted by Bro. Jacob Ahner, at the Clear Creek church, five miles north of Huntington, Ind.—Dorsey Blodgden, Huntington, Ind.

Manier, Bro. Daniel, born near Harrisburg, Pa., April 16, 1834, died at Cliffside, N. J., March 17, 1912, aged 77 years, 11 months and 7 days. At the age of nine years he moved with his parents to Kosciusko County, Ind. There he was married to Mariah Hamman. To this union five sons and four daughters were born. Three sons and three daughters preceded him in death. One daughter and two sons survive. When he was a young man he and his wife united with the Church of the Brethren, and he remained a faithful follower of the Master until death. Services by Levi Stoneburner. Text, 1 Cor. 15: 55.—P. F. Richcreek, North Webster, Ind.

Miller, Sister Annie E., died March 18, 1912, at her home at Brandt church, Back Creek congregation, Pa., age 36 years, 5 months and 29 days. She was confined to her bed with lung trouble for many months, but bore all her sickness very patiently and some time before her death she was anointed, submitting herself to the will of her Father. She leaves a husband, four sisters and three brothers. Two dear little children preceded their mother to their heavenly home.—Pearl Heckman, R. D. 1, Williamson, Pa.

Mishler, Nancy, née Priser, daughter of David and Margaret Priser (deceased), born near Phillipsburg, Montgomery Co., Ohio, Nov. 17, 1837, died near North Manchester, Ind., March 3, 1912, aged 74 years, 3 months and 17 days. Dec. 11, 1856, she was united in marriage to John Mishler. To this union four sons and three daughters were born. The father and one son died some years ago. Three sons, three daughters, one brother and two sisters survive. Nancy Mishler united with the Church of the Brethren in 1850, but later united with the Old Order Brethren. Interment in the cemetery beside her husband.—C. W. Priser, Lordsburg, Cal.

Mohler, Sister Mary, née Risser, born in Pennsylvania, Dec. 5, 1833, died at the home of her son, Bro. J. R. Mohler, near Quinter, Kans., March 17, 1912, aged 78 years, 3 months and 12 days. She was married to Bro. J. S. Mohler Nov. 11, 1852, who preceded her in death four months and seventeen days. Sister Miller and her companion united with the Church of the Brethren in 1853. She lived an exemplary Christian life till the Master called her home. She was the mother of four sons and four daughters. Four sons and three daughters survive her. Services in the Brethren church at Quinter, Kans., March 19, by Eld. D. A. Crist, assisted by Bro. Henry Ward. Text, Rev. 14: 13. Interment in the Quinter cemetery by the side of her husband.—J. W. Jarboe, Quinter, Kans.

Moore, Conrad Elmer, son of Elmer and Luella Moore, born Feb. 5, 1908, near Lawrenceville, Ill., died of diphtheria March 21, 1912, aged 4 years, 1 month and 6 days. He leaves his parents, one sister and one brother. Short services at the grave by a Methodist minister.—Anna Moore, Lawrenceville, Ill.

Morris, Bro. J. H., died in the bounds of the Mountain Valley congregation, Tenn., March 22, 1912, aged 52 years and 4 months. He was married to Nancy Bible. To this union were born seven children. Three of them preceded him in death. He leaves a wife and four children. Services by Eld. P. M. Correll, assisted by Bro. S. A. Gaby. Interment in the church cemetery.—W. H. Wine, Baileyton, Tenn.

Neher, Jacob F., born near Springfield, Ohio, April 22, 1830, died of paralysis at his home in Virden, Ill., March 14, 1912, aged 81 years, 10 months and 22 days. At the age of about twenty he united with the Church of the Brethren. Nov. 18, 1855, he was united in marriage to Sister Margaret Shull. To this union four sons and one daughter were born. He emigrated with his family to Illinois in 1866 and located in Sangamon County. His wife died May 25, 1886. He was united in marriage to Sister Lucinda Icker, of Macoupin

County, Ill., Aug. 21, 1889. His wife and two stepchildren survive. Services at the Baptist church in Virden, Ill., by Charles Gibson. Interment in the Pleasant Hill cemetery.—Isaac Neher, Loami, Ill.

Newcomer, Solomon, died of heart failure at his home, Beaver Creek, Md., March 5, 1912, aged about 72 years. A number of years ago Mr. Newcomer attended our series of meetings, was converted, and joined the Lutheran church, of which he was been a faithful member ever since. He is survived by a faithful wife, a member of the Church of the Brethren. He was held in high esteem by all who knew him. Services in the Beaver Creek church by Mr. Bush and Eld. Caleb Long, from John 14:2.—Katie S. Grossnickle, Boonsboro, Md.

Reemsnyder, Sister Sarah, born in Lancaster County, Pa., Oct. 17, 1828, died at New Berlin, Ohio, in the bounds of the West Nimishillen congregation, March 14, 1912, aged 83 years, 4 months and 27 days. She was married to Manasseh Hall Sept. 1, 1849. To this union were born seven sons and four daughters. Sister Reemsnyder was a consistent member of the Church of the Brethren for more than fifty years. She is survived by six sons and four daughters. Her husband and one son preceded her to the spirit world. This mother was a model sister in the church. Services by the writer, assisted by Brethren R. R. Shroyer and E. S. Young. —Samuel Sprankel, Massillon, Ohio.

Sale, W. A., born in Rockbridge County, Va., Oct. 16, 1844, died at the home of his daughter, Reba Matthews, in Roanoke, Bedford Co., Va., March 21, 1912, aged 67 years, 5 months and 5 days. He united with the Baptist church when he was about twenty years old, and lived in that faith for many years; then he joined the Christian Science people, and died in that faith. He had a very quiet and genial disposition, and endeared himself to all with whom he came in contact. We had not met for thirty-three years until July 15, 1911, when he spent some time with us, and we enjoyed his visit very much. He leaves two sons and one daughter, and two brothers. Interment at Longwood, Bedford Co., Va. —J. E. Sale, Aline, Okla.

Sheffer, Sister Mary, née Bosserman, wife of Bro. Edward Sheffer, died at her home in East Berlin, Pa., March 12, 1912, aged 82 years, 5 months and 5 days. She had been a member of the Church of the Brethren for many years. She enjoyed the services of God's house and was a regular attendant at church until about a year ago, when she became feeble. She leaves a husband and one son. Interment in the Hampton cemetery. Services by Eld. C. L. Baker.—Nellie I. Baker, East Berlin, Pa.

Shrider, Bro. Barnhart, born in Somerset, Perry Co., Ohio, Jan. 30, 1829, died March 24, 1912, aged 83 years, 1 month and 24 days. He was united in marriage to Mary Stoner Oct. 14, 1858. To this union three children were born. One daughter preceded him in death. He united with the Church of the Brethren at the age of thirteen years, and has lived a faithful life ever since. He served the church as a deacon since he was twenty-four years of age. Last October he was stricken with paralysis, from which he never fully recovered. He leaves his faithful wife, one son and one daughter. Bro. Shrider moved to Michigan about thirty years ago, and died at the home of his daughter, Sister Sarah Arnold, near Coleman, Mich. Services by Eld. J. W. Killian. Text, Rom. 22: 1, 2. Interment in the Riverbaum cemetery.—Forest R. Riley, Loomis, Mich.

Speigle, Manasses, born in Stark County, Ohio, June 8, 1847, died March 27, 1912, aged 64 years, 8 months and 19 days. At the age of sixteen he came to Hardin County, and has resided in this county nearly all of the time. In 1874 he was united in marriage to Elmira Ream. It was a happy married life that these lived. Twelve years ago Mrs. Speigle passed away. Two children were born to this union,—a son and a daughter. The son died in infancy. The daughter, Mrs. Frank Zehner, with her husband, have, for the past years, given a good home to Mr. Speigle. It was at their home in Ada that the end came in a very peaceful manner. About thirty years ago, Mr. Speigle became a member of the Church of the Brethren. In this organization he lived a very faithful Christian life. It was a life that is a credit to any man's profession. His last days were spent in hopeful expectation of something better, and with the faith that he manifested in the atoning blood of Jesus, we feel that he has gone home to be with the friends who have gone before.—Jesse J. Anglemyer, Williamstown, Ohio.

Stoner, Bro. Jacob, died Feb. 21, 1912, at his home in Union Bridge, Md., aged 71 years, 9 months and 6 days. After the services, held in the chapel of the Blue Ridge College, and conducted by members of the Faculty, interment was made in the Pipe Creek cemetery.—Eliza I. Englar, New Windsor, Md.

Teets, Sister Mary Susanna, née Fike, wife of Ishmael Teets, born March 9, 1887, died in the bounds of the Maple Spring congregation, Preston Co., W. Va., March 29, 1912, aged 25 years and 20 days. She was the daughter of Bro. Amelias and Sister Elizabeth Fike, and was united in marriage to Samuel Teets July 16, 1905. To this union were born two daughters and one son. Two daughters preceded her. Sister Teets united with the Brethren church fourteen years ago, and lived a faithful life until death. Six days before her death she called for the elders and was anointed. She had been in failing health for some time, but was able to be about her household duties until a little over a week before her death. She leaves a loving husband, an infant son, her father, stepmother, two sisters, two half-sisters and two half-brothers. Services in the Maple Spring house by Brethren D. B. and A. S. Arnold, after which interment was made in the Maple Spring cemetery.—Pearl A. Hamstead, Eglon, W. Va.

Troyer, Eldon Hoyt, born Sept. 5, 1911, died March 14, 1912, at Big Timber, Mont. He leaves his parents and two brothers. Services by the writer in the Methodist church at Big Timber. Text, Mark 10: 13-16.—M. Alva Long, Big Timber, Mont.

Warner, Bro William A., born in Seneca County, Ohio, March 9, 1851, died at his late home, eight miles northeast of Lyons, Kans., March 21, 1912, aged 31 years and 12 days. He moved with his parents from Ohio to St. Joseph County, Mich., in 1852, when that country was comparatively new, where he grew to manhood. Dec. 4, 1872, he was united in marriage to Louisa E. King, of Three Rivers, Mich. To this union were born three sons and one daughter. The widow, three children, three sisters and three brothers survive him. Mr. Warner came to Rice County, Kans., March 3, 1878, and bought the home where he died, and where the family still resides. He united with the Brethren chuch in 1895. Bro. Warner had the universal confidence and esteem of his neighbors and every one who knew him. He was upright and honorable in all of his dealings, a kind father and an affectionate husband, and will be greatly missed in the community. Services in the home March 24 by Bro. Henry Brubaker, after which interment was made in the Grace cemetery, at Lyons, Kans. —H. T. Brubaker, Sterling, Kans.

Wenger, Christian R., born Feb. 13, 1852, in Lancaster County, Pa., died March 14, 1912, at Hesston, Kans., aged 60 years, 1 month and 1 day. He was united in marriage to Mary H. Pfautz Jan. 21, 1875. To this union seven children were born, all of them being present at the time of his death, except one son, who preceded him to the spirit world five years ago. He leaves a wife, six children, and also other near relatives. Interment in the Trousdale cemetery. Services by Bro. Kinzie and the writer.—U. S. Royer, R. D. 1, Newton, Kans.

Workman, Bro. A. J., born in Ohio Aug. 14, 1836, died of heart trouble in Eugene, Oregon, March 15, 1912, aged 75 years, 7 months and 1 day. He leaves a wife, one son, two daughters and two stepdaughters. He was a member of the Brethren church for forty years. Services by Bro. H. H. Keim at the Mohawk Calley church. Text, Luke 12: 40. Interment in the Mabel cemetery.—Sarah Bricker, Mabel, Oregon.

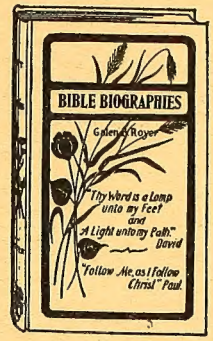
Abraham the Faithful

Twelfth Volume of the Bible Biographies

By Galen B. Royer

Here is a new book in attractive binding that will please and instruct along right lines.

The book is well bound in cloth, with beautiful cover design. The book contains 181 pages, with a number of illustrations.



Contents of Book

Birthplace, Early Life, Shechem, Canaan, Egypt, Lot's Choice, Lot Rescued, "Like Stars," A Solemn Covenant, Hagar, Circumcision, Pleading for Sodom, Fire and Brimstone, Isaac Born, Ishmael Cast Forth, A Great Trial, Sarah Dies, Isaac and Rebekah, "Gathered to His People."

You will readily see, from the above contents, that this volume is of much interest to all, and especially to boys and girls.

Price, per single copy, prepaid, ... $0.30
Price, per dozen, prepaid, ... 3.25

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

DAYBREAK IN THE DARK CONTINENT

By Wilson S. Taylor.

For centuries Africa has been groping along in spiritual darkness. Is there any hope for the break of day? Read the book. It will tell you of much that has been done, of present conditions and of future prospects. Bishop Hartzell, the writer of the introduction, says,

"The author is exceptionally well qualified to write on Africa. In addition to extensive, previous and subsequent researches, he spent a year, as my travelling companion, diligently studying at first hand (on both coasts and in widely separated sections) the continent and its people."

The book contains a number of illustrations showing the methods of life and the changes that have been wrought by the introduction of Christianity; also several maps which are of great value in helping to make the contents intelligible.

Price, cloth, ... **57 cents**

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

CHURCH MANUAL

By H. B. Brumbaugh.

This work contains the declaration of faith, parliamentary rulings, burial services, and treats on taking the oath, temperance, nonconformity to the world, and other subjects; in fact it will be found very helpful in many ways to all.

Elders, pastors, deacons, Sunday-school workers and lay members should have a copy for handy reference.

Bound in limp cloth. 64 pages.

Price, ... 15 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Modern Fables and Parables

—OR—

Moral Truth in a Nutshell

This book contains 352 pages and more than 100 fables and parables. The great majority of these are new. Some are old fables and parables recast and covered in modern dress. They present truth in a forcible style, which is also striking, and makes it easily understood and remembered. The application may be made spiritually as well as morally in most instances. In the variety of subjects almost every phase of human life is touched. The illustrations, 75 in number, by Paul Kraff and others, add greatly to the interest and help wonderfully in making clear the meaning. A careful study of these fables and parables will help one to see himself and others in a new light and enable him to live a nobler and happier life.

Price, **65 cents**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois



The Olive Branch of Peace and Good Will to :: Men ::

By S. F. SANGER and D. HAYS

¶ The doctrine of nonresistance as taught and practiced by the Church of the Brethren has, at different times, brought her members face to face with severe trials and suffering, and even death. But with all that, it has also been instrumental in preserving that abiding faith in God, that feeling of brotherly love, that unyielding fidelity to the teaching of Christ's Gospel, which characterize the true followers of the Prince of Peace. Sustained by the deep convictions as to the right of it, the persecutions and suffering have been endured, and the doctrine remains in the church as one of the fundamentals of true Christianity.

¶ The above named book is a history of the trials and experiences of the Brethren during the War of the Rebellion, together with a brief record of the persecutions of the Brethren in Germany and the early years of the church in America.

¶ The object of the presentation of this history to the public is (1) *that it may be a means of increasing the courage, strengthening the faith and deepening the convictions of the Brethren in relation to this doctrine, and* (2) *that our peace principles, and our relation to the government in maintaining these principles, may be better understood.*

¶ In these days, when the subject of international peace is agitating the minds of men in high places in all civilized countries, a book of this kind is a timely one, and will be read with peculiar interest.

Price per copy **75c**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
The New Birth, ...223
The Baltimore Conference (H. C. E.), ...223
Spiritual Gifts (H. B. B.), ...223
When Called to Preach, ...224
Clubbing the Sheep, ...224
Copyrighted Articles, ...224
Helping the Preacher, ...224

Essays,—
The Heart and Its Treasure. By Quincy Leckrone, ...226
How May Christians Manifest Joy? By Katie Flory, ...226
The Educational Interest of the Church. By Olin F. Shaw, ...226
"The Tobacco Problem." By Noah Longanecker, ...227
The Ministry. By Dr. S. B. Miller, ...228
Are You Freezing the Young Minister? By J. E. Miller, 228
"Election and Support of Pastors." By Chas. M. Yearout, ...228
Reports for Annual Meeting, ...229

The Round Table,—
Reports for Annual Meeting. A Lesson of the Flowers. —James M. Neff. Ponce de Leon.—Joseph H. Clapper. The Boyish-looking Preacher.—John F. Shoemaker. Putting Yourself in the Place of Another.—Miriam Ulrey, ...230

Home and Family,—
In Ivory Palaces.—Elizabeth D. Rosenberger, ...231

Notes from Our Correspondents.

(Concluded from Page 237.)

Perry (Farmers Grove).—We met in council March 23. Our elder, Bro. D. A. Fouts, presided. Bro. B. F. Lightner and wife were also with us. The deacons reported the annual church visit. Sister Annie Gibbons was elected church solicitor for home missions; the writer, church correspondent. Bro. Otho Hassinger was elected superintendent of the Sunday-school. Our church decided to hold a love feast Aug. 17 and 18, at 2 P. M. Our members are awake to the fact that more aggressive work is expected of them.—Ethel Delhi, Honey Grove, Pa., March 28.

Plum Creek.—We had the pleasure of having Bro. Jerome E. Blough, of Johnstown, with us March 10. He preached two very acceptable sermons. We expect to have Bro. P. J. Blough begin our revival meetings May 11, to continue over the love feast, May 26. Two of our Sunday-school teachers will be away working this summer.—H. S. Replogle, R. D. 1, Shelocta, Pa., March 29.

Rockton.—Bro. D. K. Clapper, of Meyersdale, Pa., is to begin a series of meetings at the Rockton house, in this congregation June 8. In my last notes I meant to have the delegates to District Meeting appear as follows: Eld. Abram Fyock and Bro. Jason B. Hollopeter; Bro. Dallas B. Kirk, alternate.—Elizabeth Hollopeter, Rockton, Pa., March 30.

Scalp Level congregation met in council at the Scalp Level house March 24, our elder, Bro. Peter Knavel, presiding. Four certificates of membership were granted. We decided to hold our love feast June 16. Preparatory services will be held at both houses (Windber and Scalp Level) at 10:30 A. M. Bro. Peter Knavel was elected delegate to the Annual Meeting, and Brethren A. S. Hoffman and D. S. Clapper will represent us at the District Meeting.—V. Grace Clapper, Scalp Level, Pa., April 1.

Shade Creek church met in council March 30, Bro. Wm. Fry presiding. We have decided to support a pastor, but as yet have no one definite in view. A series of meetings will begin April 13 at the Ridge house. Our love feast will be May 26. Delegates to Annual Meeting are Brethren A. G. Faust and Wm. Fry, with Bro. J. L. Weaver as alternate. Delegates to District Meeting are Bro. J. L. Weaver and Bro. L. D. Rose.—Stella Penrod, R. D. 1, Windber, Pa., April 3.

VIRGINIA.

Angels Rest.—March 30 Bro. Asa Bowman, of Red Oak Grove, came to our place and preached three well-directed sermons to attentive audiences. On Saturday, at 3 P. M., the members met in council, and disposed of a little business. When the vote was taken for a delegate to District Meeting, it was a tie between Bro. George Keffer and the writer. We should like to have Bro. C. M. Yearout to stop off at Eggleston, Va., on his way to the Annual Conference, and preach for us at Mount View.—N. F. Kingrea, Lawton, Va., April 1.

Beaver Creek church met in council March 23. Eld. Henry Reed presided. One letter was granted. Brethren N. T. Boothe and the writer are our delegates to District Meeting; Brethren N. S. Mannon and Abijah Boothe, alternates. Eld. Jesse Boothe is our delegate to Annual Meeting; Bro. G. O. Reed, alternate. Bro. Noah Boothe gave us an excellent sermon on Sunday.—Enoch Reed, Dulany, Va., April 1.

Bethel.—Our church met in council March 23, with Eld. A. F. Pursley presiding. Two were received by letter. Bro. F. P. Rannes was chosen superintendent of the Sunday-school. The dividing of this congregation was considered. This was formerly a branch of the Mount Joy congregation. It will now be known as the Bethel church. Bro. A. F. Pursley was chosen as our elder for the present year; the writer, clerk and Messenger correspondent; Sister E. A. Sumner, treasurer; Sister S. A. Thompson, Messenger agent. The writer was chosen delegate to District Meeting. Bro. S. C. Thompson and wife, of Oakvale, W. Va., have located in our community. Bro. Thompson is a minister in the second degree. We feel that he will be a shepherd to the flock.—J. W. Sumner, R. D. 1, Eagle Rock, Va., April 2.

Johnsville church met in council March 30, with Eld. D. C. Naff presiding. Bro. J. H. Garst was with us. One letter was received. Bro. J. T. Shepherd was reëlected as our superintendent for this year. Brethren J. T. Shepherd and Bucher Spangler were chosen delegates to District Meeting; Bro. George Gannan and Sister Abbie Turner, alternates. Sister Annie Layman and Bro. Eleazer Brunk were appointed to solicit money for mission work. Brethren Bucher Spangler and Owen Wells were elected to the ministry, and Brethren Eleazer Brunk and Marshall Shepherd were elected to the deacon's office. Bro. D. C. Naff was elected as our elder for this year. The District Meeting will be held here April 17 to 19.—Berta Dallas, McDonald Mill, Va., April 1.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 15, 2 pm, Eastern Maryland, Woodbury church, Baltimore.

April 16, 7:30 pm, Middle Pennsylvania, Raven Run congregation.

April 17, 18, Middle Maryland, at Brownsville.

April 18, 8 am, Idaho and Western Montana, Payette Valley church, Idaho.

April 18, 19, Second District of Virginia, Sangerville.

April 19, First District of Virginia, Johnsville church.

April 19, Northwestern Ohio, at Bellefontaine.

April 23, 8 am, Southern Ohio, Ludlow and Painter Creek congregations, Pittsburg house, four miles east of Arcanum.

April 24, 25, Eastern Pennsylvania, Big Swatara church, at Hanoverdale.

LOVE FEASTS

California

April 27, 2 pm, Oak Grove.
April 27, 4 pm, Santa Ana.
May 4, 2 pm, Kerman.
May 25, Glendora.
May 26, South Los Angeles.

Colorado.

May 29, Sterling.

Idaho.

May 19, Twin Falls.

Illinois.

April 28, 6:30 pm, Lanark.
May 11, 6:30 pm, Elgin.
May 11, 12, 2 pm, West Branch.
May 11, 4 pm, Mount Morris, at College Chapel.
May 12, 6:30 pm, Sterling.
May 18, 6 pm, Pine Creek.
May 18, 19, 6 pm, Hickory Grove.
May 19, 6:30 pm, Milledgeville.
May 19, 6:15 pm, Dixon.
May 23, Cerro Gordo.
May 25, 6 pm, Franklin Grove.
May 28, 10 am, Astoria.
June 8, 6:30 pm, Polo.
June 8, 9, 2 pm, Waddams Grove.

Indiana.

April 27, 10 am, English Prairie.
April 27, 5 pm, Nettle Creek, one and one-fourth miles west of Hagerstown.
April 28, 5 pm, Huntington.
May 2, Goshen City.
May 4, 5:30 pm, Anderson.
May 4, 6 pm, Spring Creek.
May 4, 5, 3 pm, Pleasant Hill.
May 4, New Salem.
May 9, Elkhart City.
May 11, 6 pm, Killbuck, Antioch house.
May 12, Manchester.
May 18, 6 pm, Arcadia.
May 18, 19, 2 pm, Beaver.
May 18, 6 pm, Laporte.
May 18, 6:30 pm, Portland.
May 18, 6 pm, Beech Grove.
May 18, 7 pm, Buck Creek.
May 18, 7 pm, Walnut.
May 18, 1:30 pm, Bush Creek.
May 23, Rock Run.
May 23, 6 pm, Salamonie.
May 24, Bremen.
May 25, 7 pm, Markle.
May 25, 7 pm, Monticello.
May 25, 6:30 pm, Upper Fall Creek, two and one-half miles east of Middletown.
May 25, Windfall.
May 25, 4 pm, White.
May 25, 6 pm, Goshen (West Side).
May 25, Springfield.
May 25, 6 pm, Mississinewa.
May 25, 6 pm, Four Mile, White Water house, four miles northeast of Connersville.
May 26, 6:30 pm, Summitville.
May 29, Baugo.
May 29, 4 pm, Pipe Creek.
June 8, 5 pm, Wabash.
June 8, Yellow River.
June 8, Solomon Creek, Bethany house.

Iowa.

May 4, 6 pm, Grundy County.
May 12, Cedar Rapids.
May 18, 6 pm, Prairie City.
May 18, Coon River.
May 18, 19, 11 am, Garrison.
May 19, Des Moines City.
May 25, 4 pm, English River.
May 25, 26, 10 am, Dry Creek.
May 25, Brooklyn.
May 25, Panther Creek.
May 25, Osceola.
May 25, 4 pm, Libertyville.
May 28, 29, 2:30 pm, Dallas Center.
June 1, Curlew.

Kansas.

April 21, Parsons.
April 27, 6:30 pm, St. John.
May 4, 6:30 pm, Victor.
May 4, 6 pm, Monitor.
May 4, 6 pm, Bloom.
May 4, 10 am, Quinter.
May 4, 2 pm, Larned.
May 4, Salem, at Nickerson.
May 11, 12, 4 pm, Pleasant View.
May 18, Fredonia.
May 18, 5 pm, Ramona.
May 18, 7 pm, Garden City.
May 19, Conway Springs (or Slate Creek).
May 19, 7 pm, Kansas City, Central Avenue church.
May 25, Peabody.
May 25, 6 pm, Vermillion.
May 25, 26, Altamont.
May 25, 5 pm, Abilene, Holland house.
May 25, 7 pm, Altoona.
May 25, 2 pm, Burr Oak.
May 25, 6:30 pm, Verdigris, Madison house.
May 25, 7 pm, Ottawa.
May 26, Morrill.
June 1, 6:30 pm, Mont Ida.
June 1, 10:30 am, Dorrance.

Maryland.

May 4, 2 pm, Monocacy, Thurmont house.
May 5, Denton.
May 11, 4 pm, Manor.
May 18, 2 pm, Pipe Creek.
May 18, 1:30 pm, Bush Creek.
May 18, 2 pm, Beaver Creek.
May 19, Baltimore (Fulton Avenue).
May 25, 2 pm, Meadow Branch.
May 25, 1:30 pm, Brownsville.

Michigan.

May 11, 10:30 am, Thornapple, East house.
May 18, 6:30 pm, Woodland.
May 25, 3 pm, Lake View.

Missouri.

May 18, 2 pm, Rockingham.
May 25, Cabool.
June 8, Peace Valley.

Nebraska.

May 18, 6 pm, Silver Lake.
May 26, Lincoln.

Ohio.

April 13, Strait Creek Valley.
April 14, 5 pm, Lexington.
May 4, 4 pm, Eversole, Wolf Creek house.
May 11, 2 pm, Middle District.
May 11, 10 am, Swan Creek.
May 12, 6 pm, Landessville.
May 18, 4 pm, Bear Creek.
May 18, 10 am, Eagle Creek.
May 18, 6 pm, Donnels Creek, New Carlisle house.
May 25, 7 pm, Logan.
May 25, 2 pm, Oakland.
May 25, 10 am, Hickory Grove, West Charleston house.
May 25, 5 pm, Beech Grove.
May 25, 4 pm, Sugar Creek, three miles north of Lima.
June 8, Rome.

Oklahoma.

April 27, 4 pm, Monitor.
May 18, 5 pm, Big Creek.
May 25, 5 pm, Paradise Prairie.
June 9, Guthrie.

Pennsylvania.

April 21, 4 pm, York.
April 27, 3:30 pm, Claar.
April 27, 4 pm, Pleasant Hill, Pleasant Hill house.
April 29, 30, 10 am, West Greentree, at Greentree house.
May 2, 3, 10 am, Little Swatara, Meyer's house.
May 3, 4 pm, Dunning's Creek, New Paris church.
May 4, 2 pm, Indian Creek, Montgomery County.
May 4, Fairview, Blair County.
May 4, 5 pm, Lewistown, Maitland house.
May 5, Red Bank.
May 5, 6 pm, Clover Creek.
May 5, 6 pm, Roaring Spring.
May 9, 10, 3 pm, Annville.
May 11, Glade Run.
May 14, 15, 9:30 am, Midway.
May 15, 16, 10 am, Mountville, East Petersburg house.
May 18, Mingo, Mingo house.
May 18, 10 am, Back Creek, Upton house.
May 18, 19, 2 pm, Lost Creek, Goodville house.
May 19, 6:30 pm, Altoona.
May 19, 6 pm, New Enterprise.
May 21, 9:30 am, Spring Grove.
May 21, 22, 3 pm, Spring Creek.
May 21, 22, 1:30 pm, Welsh Run.
May 21, 22, 10:30 am, Ridge.
May 21, Canowago and Spring Creek (two congregations unite their love feasts).
May 25, 26, 10 am, Maiden Creek, Mohrsville house.
May 25, Hatfield.
May 25, Warrior's Mark.
May 26, Shade Creek, Berkey house.
May 26, 5 pm, Upper Dublin, at Ambler.
May 26, 6 pm, Everett.
June 8, 9, 10 am, Lower Cumberland, Mohler house.
June 11, 12, 9:30 am, Tulpehocken, Heidelburg house.
May 22, 23, 9:30 am, Springville, Mohler house.
May 22, 23, 1:30 pm, Fairview, Fairview house.
May 23, 24, 9:30 am, Conestoga, Bird-in-Hand house.
May 23, 24, 10 am, Big Swatara, at Hanoverdale.
May 25, 4 pm, Woodbury.
May 25, Carson Valley.
May 25, 26, Upper Canowago, Mummert house.
May 25, 10 am, Falling Spring, Hade house.
May 25, Mechanic Grove, Grove house.
May 25, 6:30 pm, Parker Ford.
May 26, Yellow Creek.
May 26, Plum Creek.
May 28, 29, 9:30 am, Chiques, Chiques house.
June 8, 9, 10 am, Lower Cumberland, Mohler house.

Tennessee.

May 4, 3 pm, French Broad.

Texas.

May 25, Pleasant Grove.

Virginia.

May 11, Woodstock.
May 11, Middle River.
May 11, 4 pm, Nokesville Valley church.
May 18, 4 pm, Midland, Midland house.
May 18, Erick.
May 18, 3 pm, Lebanon.
May 18, 4:30 pm, Elk Run, Moscow house.
May 25, 3 pm, Pleasant Valley.
May 28, 4 pm, Botetourt, Valley church.

Washington.

April 27, 6 pm, North Yakima.
May 4, Centralia.
May 11, Sunnyside.

West Virginia.

May 11, 12, Spruce Run.
June 15, Maple Spring.

KINGDOM SONGS

Is the song Book that is to be used at

THE ANNUAL CONFERENCE

to be held this Spring at York, Pa.

Those in charge of the arrangements for the Conference have recognized the worth of this song book and because of this fact they have decided to adopt it as the Conference Song Book.

It proved a wonderful success last year at St. Joseph and after another year of use and satisfactory service there is every reason to believe that this year its success will be even more pronounced.

This song book has been introduced into a great many congregations all over the Brotherhood, and those who have used it will be right at home when it comes to singing at Annual Meeting this year. If you do not have it in your congregation, better get it now and practice up on the songs contained in it so as to be acquainted with them. We want good uplifting singing at the Conference, and this cannot be done if you see the songs there for the first time.

Aside from the fact of getting ready for Annual Meeting, you should have this book in your services for your own good. From the reports that we have received from those using the book we are assured that it has been productive of added zeal and spirituality in the singing.

Owing to the fact that we are not considered as competitors we have been able to collect into this song book what is really the cream of all that is found in other books of a similar character. This makes the book one of the highest type.

Send 35 cents for a sample copy today and be convinced that it will pay you to have Kingdom Songs in your services.

The book is printed in both round and shaped notes. Shaped notes are sent unless otherwise specified.

Price, per copy, postpaid, 35 cents.
Price, per dozen, prepaid, $3.50.
Price, per 100, not prepaid, $25.00.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FLASHLIGHTS FROM REAL LIFE

BY JOHN T. DALE

Those who have read any of the author's other books will want to read this one. The sketches and incidents given are real flashlights thrown upon things which are worth revealing. The author in his preface says: "Some of the sketches are based on facts which have come within the personal knowledge of the author, others are founded on incidents which have come under the observation of others, but they are all typical of the ever-changing experiences and mutations of life, as the grand panorama of existence moves onward."

Following are a few subjects taken from the table of contents:

Advice to Young Men
The Boy Hero
Dangers of City Life
The Father's Example
The Gullible Girl
The Professor's Advice
Single and Married
The Smoker's Peril
The Young Lawyer's Downfall

The Book contains 205 pages. Bound in cloth.

Price, postpaid, 75c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51.) Elgin, Ill., April 20, 1912. No. 16.

AROUND THE WORLD

Some Interesting Statistics.

According to statistics gathered by the United States Brewers' Association, based upon the 1910 census, Ohio has one saloon for each 398 population, California has one for each 132; Montana has one for each 135; Mississippi has one for each 2,000. Other States closely adhere to the average of one saloon for about 140 people, with the exception, of course, of the States where prohibition prevails. The recent action of the Ohio Constitutional Convention, in session at Columbus, Ohio, limits the number of saloons in that State to one for each five hundred inhabitants. This proviso, while good so far as it goes, fails to reach the desired end. We need more than mere limitation, for only the entire annihilation of the traffic will do away with its iniquitous results.

Christianity Leads.

It is a fact that has been proved again and again that only Christianity has power within itself to evolve principles of righteousness that demonstrate the wonderful power of the Gospel. Other so-called religions, at best, can only copy the superior excellency of the Christian religion. The most recent evidence of this is seen in a decision of the Buddhists of Japan, to undertake the establishment of a woman's college, patterning it after those so generally established by the various Christian missionary organizations in heathen lands. And this is, by no means, the only instance of adapting Christian institutions to the needs of Oriental cults. Mohammedans, even, are seriously considering the introduction of various features, distinctively Christian, in order to retain their influence in communities where Christian missions are flourishing.

Progress of Christianity in India.

A religious census of the people of India is taken once in ten years, and that of 1911 has just been published. It shows that, among the 315,000,000 inhabitants of India, Christianity has increased much faster than the general ratio of increase of population. In 1901 the Christians numbered 2,923,000; in 1911, 3,870,000,—nearly a million more. Deducting 200,000 Christians of European descent, we have 3,670,000 native Christians. Belonging to the various Syrian churches, there are nearly three-quarters of a million adherents,—a good increase over the previous enumeration. Of greatest importance, however, and far superior to mere figures, is the fact that Christianity has actually become the leavening power that is gradually permeating the entire life of the people, raising them to that higher plane made possible only by the teachings of Christ.

Religious Decline.

An English writer, in summing up his views concerning the causes that contribute to the prevalent decline in religious fervor, gives the following: "(1) Neglect of the Bible, of family prayers, of grace before meals, etc. (2) Desecration of the Sabbath. (3) Failure to (a) deny ourselves; (b) to give alms in secret; (c) to love one's neighbor as one's self. (4) Bad books. (5) Unscriptural divorces. (6) Lack of religious teachings in public schools." There is undoubtedly much truth in the criticism of the writer, alluded to above. It illustrates, most emphatically, the need of thorough teaching on Bible principles and means of grace. A prophet of old sadly acknowledged, "My people are destroyed for lack of knowledge," and, judging by the spiritual decline of these latter days, no time should be lost in arousing the Lord's hosts to renewed activity in the great battle.

A Serious Lack in Our Schools.

Quite recently there have been demonstrations of a most lamentable lack of Bible knowledge at several leading American schools, as evinced by a failure of their students to answer the most simple questions. During a recent examination at Lake Forest Academy, near Chicago, a hundred boys were asked to name the twelve disciples of Christ, and yet not one of them was able to impart the desired information. They could glibly answer the most abstruse and knotty questions connected with their other branches of knowledge, and the reason was obvious,—they had made them a study. Not so the Bible. It is a well-known fact,—though citizens of Illinois confess it to their shame,—that in the schools of Chicago and other cities of the State the names of the Deity must not be mentioned. Only recently a teacher in one of the Chicago schools taught her pupils a nature song, in which reference was made to God as "the Father." The parent of one of the children was greatly incensed because of this alleged introduction of religion into the school and, atheist as he was, he proceeded to the school, and cursed and swore, regarding the matter, in the presence of both teacher and pupils. Do you ask, What was the outcome? A reprimand of the teacher, and stern orders that such songs must cease, but not a word of censure for the atheistic critic who profaned the name of God, and violated common decency.

The Secret Workings of the Lodge.

Now, since the tumult of the conflicting elements in the labor world of Lawrence, Mass., has largely subsided, it is well, perhaps, to inquire into some of the causes that made the struggle so bitter and long-continued. It is not surprising, perhaps, to learn that secret orders, as represented by two of the leading organizations, were mainly responsible for many of the deplorable conditions at Lawrence, and that they engendered bitter animosities against the capitalists. It would seem to be high time to arouse the nation concerning the danger of these oath-bound bodies, and especially should the churches take an active part in the campaign against secrecy. It is to be regretted that but few religious bodies, besides the Church of the Brethren, are waging a determined fight against secret orders. This evil is a real menace to the country and demands the united opposition of the forces of righteousness.

Railroads and Temperance.

It has conclusively been demonstrated that railroads, as a matter of self-protection, must demand habits of temperance on the part of their employés. As a matter of fact, the head officials, even, have found it advisable to set a good example by banishing liquor from their luxurious private cars. With the increasing number of dry counties in the different States, the temperance question is assuming a new phase, so far as selling liquor on trains is concerned. With a dry county to be traversed, every now and then, it seems impossible to keep within the lawful sphere of selling liquor, and so the railroads have practically decided to discontinue the sale of intoxicants everywhere. While it is, with them, probably, a mere matter of policy rather than principle, it shows, nevertheless, that the question is largely settling itself. The railroads have learned by sad experience that liquor is a foe to good railroading.

Sweeping Condemnation of Cards.

Recent expressions by medical experts, on the evils of card-playing, are unanimous in the utter condemnation of the practice. They tell us that card-playing should be discouraged not merely from the viewpoint of the church, but from that of the physiologist. We are told, "The story which attributes the invention of playing cards to the necessity of amusing a mad King of France, is not without foundation. Appealing, primarily, to the unbalanced mind, the inveterate playing of cards soon reduces that of a better quality to the same level. Cards are comparable, in every way, to the habit-forming drugs, and lead surely to the neglect of every sane and healthy recreation, to say nothing of business and professional duties." These words of warning, from medical practitioners of undoubted ability, should serve to strengthen the opposition to card-playing, so strongly urged by our most consecrated church leaders.

A Day of Rest for the Toilers.

At present a nation-wide campaign is being waged to obtain one day of rest in seven for industrial workers, who hitherto have been denied that privilege. The work is being pushed forward under the auspices of the "Federal Council of the Churches of Christ in America," and bills are being prepared for the Legislatures of the various States. The proposed bill for New York State includes the following: "No person, partnership, firm, corporation, municipality, . . . may require or permit any employé to work on Sunday, unless within the next succeeding six days, during a period of twenty-four consecutive hours, . . . he be given a day of rest." This proposed enactment,—which will likely be passed in other States of the Union also,—while not attempting to do away with Sunday labor altogether, gives the workers at least an opportunity for a day of rest. Under our complex civilization it seems almost impossible to suspend all labor on Sunday. If, however, such Sunday workers are given a day of rest during the ensuing week, the time might profitably be spent to the religious benefit of those concerned, and in some degree, at least, atone for the lost privileges of the previous Sabbath.

Prolonging Human Life.

Medical experts claim to prove beyond all question that during the last half century an average of about twelve years has been added to the duration of human life. Much of this very desirable result has been gained by a better knowledge of preventing and treating infectious diseases. Then, too, the benefactions of several noted philanthrophists have served to establish institutions of research, by which the pathological study of diseases is not only made possible, but by which comprehensive courses of treatment for the mitigation and eventual cure of dire diseases are made available to even the poorest. It should not be forgotten, however, that godliness, as promotive of the best possible conditions for both body and mind, is an important factor in length of days. There is a definite promise to those who fully yield themselves to the precepts of the Lord. "Long life and peace shall they add unto thee."

More Exalted than the Lowly Nazarene.

According to "The Pilot,"—the organ owned by Cardinal O'Connell, of Boston,—the three highest dignitaries of the Roman Church in this country,—Cardinals Farley, O'Connell and Gibbons,— while they are "at heart patriotic Americans and members of an American hierarchy, yet they are, as Cardinals, foreign princes of the blood, to whom the United States, as one of the great Powers of the world, is under obligation to concede the same honors that they receive abroad." This arrogation of power and privilege probably accounts for the fact that, at a recent banquet in Boston, Cardinal O'Connell claimed a seat next to President Taft, though ordinarily this honor should have been accorded to Governor Foss, as chief executive of the State. How radically does this spirit of exaltation differ from the lowly attitude of him of whom the prophet said: "He is despised and rejected of men; a man of sorrows and acquainted with grief, . . . he was despised, and we esteemed him not."

The Crusade Against Opium.

Most effectual progress in the world-wide prohibition of the opium traffic was made by the "International Opium Conference," held recently at The Hague. Hereafter the mere possession of opium is to be made illegal, unless the possessor can prove that it is to be used medicinally. To the credit of our country be it said that our attitude on the opium question has, at all times, been in advance of that of other nations, and it is to be hoped that it will so continue. China is struggling hard to shake off the shackles of the debasing drug, and every possible support to that end should be given her by the other nations. The concerted action effected by the international agreement above referred to, might well be applied to other evils of the day, such as the liquor traffic, the war entanglements, etc. A brighter day for humanity will dawn when a universally effective movement takes hold of every available means to drive out the enemy of righteousness from the strongholds in which he is now en-

Some Lessons We Learn.

When the United States undertook the construction of the great Panama Canal, it was considered a momentous task, not so much because of the constructional difficulties of the work, but because of the deadly climate, which, it was feared, would prove disastrous to the lives of the workers, just as it had done in the case of their predecessors,—the De Lesseps Company. With commendable thoroughness, however, the United States Canal Commission proceeded to change the disease-breeding conditions found on the Isthmus, until the canal zone has now become one of the most salubrious sections of that latitude. The transformation is not at all mysterious, and the method used is applicable to other countries also. It is merely a combination of science, energy and cleanliness. These great factors, practically applied, solved the question confronting our canal builders, and are of value wherever applied. The world is gradually learning some valuable lessons. Most diseases,—perhaps all,—are preventable by some method. First of all, nature's laws must be learned and respected. Transgression of the immutable laws of nature, by either the individual or society, incurs the penalty that is inevitable. And what is true of physical ills is equally true of spiritual ailments. As children of God we must seek to gain needed knowledge, in order to ward off threatening spiritual illness that enfeebles and destroys. A lack of proper discernment,—the apostle tells us,—is responsible for the sad condition in which so many find themselves,—"Many are weak and sickly among you, and many sleep."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Will They Be Waiting for Me?

Selected by Elizabeth Rawlins, Hinsdale, Ill.

As I think of the past and the present,
Of the friends who have long gone away,
Of the loved ones who still surround us,
Who will leave us in mourning some day.

Then my thoughts turn to the future,—
When my work on this side shall be o'er,
And my spirit released from its bondage,
Will take flight to that beautiful shore.

Will the loved ones be there to receive me,
As I float from my body of clay
Weak from the change called transition,
Will they come to conduct me away?

I now see their presence, so often
At night times, in visions I see
The loved ones now gone before me—
I am sure they are waiting for me.

So I take up my life's trials and duties,
And live the best life that I know;
Keep building and moulding my spirit
Through the good I can do here below.

That which we call death is but changing
And again we'll meet those whom we love.
And that, as we have lived in this earth life,
So shall our spirits shine up above.

The Ministry.

BY DR. S. B. MILLER.

In Four Parts—Part Two.—The Office Choosing the Man.

In presenting this subject, I prefer first to consider Bible records, especially in view of the thought of a committee to examine and to pass upon the educational and spiritual qualifications of the candidate for office, or the choice of the church.

Jesus himself, while being well versed in the law and prophets, was not a graduate from the schools of learning of his day, but was full of the Spirit of God. In selecting his disciples and apostles so far as we know they were not educated men. At least Peter and John, even after his three-years' instruction, and the outpouring of the Holy Ghost, were still considered unlearned and ignorant men by their hearers, but the same hearers took knowledge of them that they had been with Jesus, and the spirit gave them great power in witnessing of the resurrection of Jesus.

Jesus himself thanked God that the spiritual things were revealed unto babes (the disciples) and were hidden from the wise and prudent. "Not many wise men after the flesh are called, for God hath chosen the foolish things of the world to confound the wise, —that no flesh should glory in his presence." This was God's plan, so far as educational fitness seemed essential in the calling.

The first choosing of officials by the church took place in Jerusalem. The qualifications were a personal knowledge and experience of the things to which they were to bear witness, especially the resurrection. Two nominations were made and the vote decided for Matthias. The next election was that of the so-called "seven deacons" at Jerusalem,—two of whom were ministers or preachers of power, subsequently. The multitude of disciples,—the church,—made the selection, and the qualifications were "men of honest report, full of the Holy Ghost and wisdom,"—and the apostles accepted the selections made by the church. Stephen, at least, must have felt a "call of God," for he was "full of faith and power" even before his election.

The next official deserving notice is Saul the persecutor, who became Paul the Apostle. Struck down on his Damascus journey, God *called him* to be a chosen vessel to the Gentiles. Straightway after baptism and instruction from the disciples, he "preached Christ in the synagogues,"—accepted God's call to the ministry. Then his three years' sojourn in Arabia, return to Damascus, then to Jerusalem, where Barnabas stood sponsor for him before the apostles, and he preached boldly in Jerusalem. In a vision God calls him to leave Jerusalem, because they would not accept his testimony there, and God again affirmed his call to the Gentiles. The brethren knew of the Grecians' plot to slay Paul in Jerusalem, and hurried him away to Cæsarea; thence to Tarsus. Barnabas was sent by the church at Jerusalem to go as far as Antioch, and, after seeing the fruitful harvest at hand, went to Tarsus after Paul. After about eight years of teaching, preaching as opportunity offered, the church at Antioch, through the Holy Spirit's direction, laid hands on him and authorized him as a minister for foreign work.

In his travels he discovers a young man, Timothy, "who was well reported of by the brethren at Lystra and Iconium,"—two churches, not a committee. This young man Paul took with him as a helper, teacher, preacher or minister, and sometime later, somewhere, he was called definitely to the work, and felt the gift of God. Paul himself laid hands on him as a minister, "that as a son with the father, he hath served with me in the gospel."

Other instances might be cited, but these suffice to show that men were of "good report of the brethren," "filled with faith," "full of the Holy Ghost," before receiving the call of the church. Men felt and responded to God's call, and the church, in time, ratified the work by the Spirit's direction, no person interfering in the church's choice. I feel, personally, that no man should accept the call of the church until he has felt the call of God. He whom God calls, and who accepts the call to service, will prove his call by service to the best of his ability, as opportunity offers. Such a call the church is bound to recognize, and no man nor committee of men should come to either give assent nor dissent. It is not only unscriptural, but is manifestly the work of man's wisdom, to plan a test, and to appoint a committee to examine supposed applicants, or those whom the church calls. No man, nor set of men, dare say what can be accomplished by some brother, filled with the Spirit of God, feeling his call to active service, and following the leading of the Spirit to fields of labor, even so that the church, as a body, can recommend him to the world as one "of good report," "full of faith and the Holy Ghost." "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

It is not alone what qualifications or preparation has been made before the call, but also very materially what, under the inspiration of the Spirit and Word may be done in proving his ministry. What weak vessels God has used for his work, even in our own day and time! Yet, behold, what God hath wrought through them! And how much more might have been done had we all yielded to him a complete service! Let us, in nowise, hinder those whom the churches may call, but let us the rather give ourselves more diligently to their encouragement, in progress, in grace and doctrine. "For who hath despised the day of small things?"

Yes, even more. Let us hold before our young brethren the thought of the ministry as the greatest work in the world. Let the church keep eyes and ears open, and hearts in tune with God, that when the Spirit directs we may respond in calling to the ministry, those whom God has called, and verified the call by giving qualifications essential to the work of the ministry.

Cedar Rapids, Iowa.

Vyara Notes, India.

BY A. W. ROSS.

No doubt most of the Messenger readers would be glad to hear from us oftener. We are not forgetful of the kind interest of the home church, but we do find many things, requiring our time and attention, consequently we are not always able to write as often as we should like to.

Just now we are in the midst of building operations which require a good deal of attention. Besides this the evangelistic work has developed considerably, which has brought on persecution, giving us more concern.

Seeing the activities of the Mission, and that numbers were becoming Christians, led those, who have been living off the people, to seek some way to stop the work. The Chief Magistrate became a tool in their hands and made himself busy censuring the people for becoming Christians and threatening to confiscate their property. It was clearly contrary to rules and regulations for an officer to interfere with the religious rights of the people, and seeing that this was only the beginning of similar further endeavors, we hurriedly gathered the facts, and taking nine of the village men with us, Bro. Vishwas Bhai and I went to Baroda to see the Sir Subha, who is third in the King's Council. He heard my story and promised to warn those in authority not to interfere with the religious rights of the people. He also thanked me for making a private presentation of our grievances, rather than an open, formal complaint.

Whether at home or abroad, it pays to make haste slowly. Too many have gained the ill-will of the people and those in authority by boldly pressing their claims. Oftentimes the exercise of a little patience will gain the desired end and, at the same time, preserve friendship, which is a most valuable asset.

However, we find ourselves in a difficult place. Though we have not had trouble with the officers since, yet the devil does not stop there. His agencies are many, and so are his tricks. There is a certain company here which owns thousands of acres of land and also deals in timber extensively. This company has been a virtual dictator in all matter relative to its work and its relations to the people. The amount of its oppression is considerable. In fact, from time to time complaints have gone up to the Baroda offices, but generally the company, by hook or crook, has succeeded in escaping without serious injury.

When Bro. Nathabhai was placed in Chakdara, little did we think that the development of the work would soon throw us in serious contact with this "lion of the district." The people have become Christians, and more are to follow. Seeing this, the company is making a bold stroke to squash the work. Other Parsees and other oppressors are with them in sentiment, and give active coöperation. What the results will be remains to be seen. There have been many cases of beating our Christians, and now we find ourselves trying to free one who was handcuffed and brought in. He is out on bail, but he will have to be freed from the false charge preferred against him.

It looks now as though the company is anxious to squash the case, but only to get a better one to gain the desired end.

Most truly the situation is such as to demand divine wisdom and guidance. The work is the Lord's and he will protect his own. He is our Refuge and Strength. In these trying times we find our three main helpers to be of great use to the cause. We praise God for them, and the other good helpers whom he has sent us.

The outlook for the work is very hopeful in spite of persecution. On Sunday, the 18th, I went out to Karanjvel and baptized seven more. There and in several villages, a few miles out from Vyara, there are many who want to become Christians. We appreciate the words of Paul more and more when he said, "A great door and effectual is opened unto me, and there are many adversaries."

Just today an educated man came in from a new village, where none of us have ever been. He says that several others with him want to become Christians and that in time the entire Aboriginal population will be Christian. This is the talk among the people, and I think there is grounds for believing that this will become true in a large measure. Even the devil and his advocates, seeing the trend of events, prophecy it. Let us take courage and look to him who giveth the victory!

May the Lord guide us aright in these trying times, and raise up a people for himself that will stand for the right, and bring great glory to the name of Jesus our Savior!

Later.—Since writing the above, we held a council with sixty-four members present. A board of trustees was elected, for the purpose of making it more easy to carry on the necessary work in the villages. The Mission is foreign, and so we intend magnifying, more and more, before the authorities, the idea of the indigenous church. Instead of asking Government for permission to build a mission house in the village, this

board of trustees will ask for permission to build a prayer house, emphasizing the church idea rather than the mission idea, and we hope that thus the Government will be less agitated, or, at least, will have less grounds for refusal. Five more were baptized.

Vyara, Surat, India, Feb. 28.

Middle Pennsylvania—Historical.

BY GEORGE S. MYERS.

PENNSYLVANIA is virgin soil for the Church of the Brethren in America. An asylum from the persecutions they were experiencing in Europe was found here. The first church organization of the Brethren in America was in this State and it has kept continually in the advance, numerically, up to the present time, until now about one-fifth of our membership is in Pennsylvania.

For convenience we are subdivided into five State Districts. The purpose of this paper is to trace the history of the Middle District as at present constituted. Originally all of the State between the Alleghany Mountains and the Susquehanna River constituted the District, but in 1893 the Southern District was formed and has since continued as a separate District. The Middle District is composed of twenty-eight churches as follows: Ten in Bedford County, eleven in Blair, five in Huntingdon and two in Mifflin.

The earliest authentic records of the Brethren in Bedford County date back to 1755. In 1762 a number of the settlers in "Morrison's Cove" were murdered by the Indians, among the number some of the Brethren. In 1777 another massacre took place. At this time, probably, an organization had already been effected, as one of the Brethren, by the name of Neff, was disowned for shooting an Indian at Neff's Mills, now Roaring Springs, Blair County, Pennsylvania.

The earliest organization probably was known as the Yellow Creek church, in the vicinity of what is now New Enterprise. Tradition speaks approvingly of a minister by the name of Samuel Ullery, who lived in this neighborhood and died in 1820, his place of burial being one of the early graves in the cemetery at that place. From territory belonging to the Yellow Creek church, the Clover Creek church was formed in the northern end of "Morrison's Cove," where the Annual Meeting was held in 1863. Towards the close of the century Brethren were living in Mifflin County, but it is unknown at what date an organization was effected. A Brother Miller,—one of the ancestors of Bro. Moses Miller, of Cumberland County,—was a minister among them. This was known as the Lewistown congregation. The foregoing churches included all of the territory now embraced in the Middle District at the opening of the nineteenth century.

By the middle of the nineteenth century the following churches had been organized: Frankstown or Duncansville, Aughwick, Warriors Mark, Snake Spring and Hopewell. At the close of the century the following had been added: James Creek, Woodbury, Spring Run, Altoona, Huntingdon, Claar, Tyrone, Everett, Raven Run, Fairview and Bellwood. Since the advent of the twentieth century the following organizations have been formed: Artemas, Ardenheim, Roaring Springs, Leamersville, Stonerstown, Juniata Park, Riddlesburg, Hollidaysburg and Albright.

Five Annual Meetings have been held in this territory,—at Aughwick in 1839, at Yellow Creek in 1840, at Aughwick in 1855, at Clover Creek in 1863, and at New Enterprise in 1877.

This District has not only been active in organizing churches, but has been among the foremost in the consideration of many questions that affected the progress of the church at large. The Sunday-school work has been well provided for and there is a very effective District organization. The first foreign missionary to be supported by the Sunday-schools of any District was sent out by Middle Pennsylvania. The cause of education has had strong supporters among us and a number of our Brethren who have been officers and teachers in the various schools of our Fraternity received their early training here.

In 1849 Bro. Jacob S. Miller opened a select school in Bedford County. In 1861 Brother S. Z. Sharp took charge of Kishacoquillas Seminary in Mifflin County, and was principal of the school for several years. In 1876, what is now known as Juniata College, was opened with Bro. J. M. Zuck as principal. This school has continued uninterruptedly ever since. Fully fifty per cent of the present ministry of the District are or have been teachers.

The power of the press was early recognized as a factor in the church's development. In 1864 the first weekly religious paper, the *Christian Family Companion* was launched. This was followed by the *Pilgrim*, also a weekly, in 1870. These are both continued in the GOSPEL MESSENGER of today. In connection with this the advantage of reporting and publishing the proceedings of the Annual Meeting was first asked for and strongly supported by the District, until the privilege was granted. The present plan of holding our Annual Meetings, making the voting power to consist of a delegate body, originated in this District and, like the reporting question, was only adopted after years of earnest discussion.

Five of twenty-eight churches in the District were developed through the care of the District Mission Board and seven of the workers in the India field should be credited to the District, or rather to Juniata College, where they were prepared for the work they are now so faithfully performing. A healthy missionary spirit dominates the District.

The recent crystallization of the temperance sentiment in the church by the appointment of a General Temperance Committee is a result of the active temperance sentiment in this District by approval of Annual Meeting.

The special consideration of the dress question as it has been in evidence for the last few years, resulting in the very satisfactory conclusion adopted by Annual Meeting of 1911, was the result of a petition from this District.

Geographically our District is small. Numerically we have about 4,000 members. Among them are some of the most active, loyal and devoted brethren and sisters in our Fraternity. As they have shared in the past in directing the policies of the church in its onward progress in the world, may the Holy Spirit continue to control our energies in the future, that our influence may count for good in the lives of the Master's children everywhere!

Curryville, Pa.

As to Voting.

BY CHAS. W. EISENBISE.

NOT a few honest, sincere Christians have sought to know their relation and obligations to this question. It is worthy our most earnest and prayerful thought and consideration. Controversy has no place in a matter so momentous.

If it displeases God when I place men in official positions who will make laws to conform with his divine principles of right, I ought to refrain. If, however, my efforts would go to that end, in harmony with his good will, I would certainly want to please him.

As to office-holding, we need not be alarmed. Under present conditions the duties of few, if any, offices are such as do not conflict with God's principles of right. In these a Christian can not exercise. The Word settles that. However, in a government of righteous officials the duties of no office would conflict with Divine principles of right, so a Christian can hold any of them consistently.

Paul teaches that God has ordained the powers that be and we take it they were ordained for righteousness. The present rulers of our nation will never instill righteous methods and laws into this government. Who will? At the present rate, how long will it take the Church of the Brethren to do so? We have doubtless drifted away from what God ordained. Shall we come back to his standard?

That office-holding will follow voting, as a matter of course, is wholly foreign to the facts, for if a canvass were made of our brethren who vote now and have for years past, the result would be a surprise to many. We have however, few, if any office-holders in our ranks.

It is true that our English law was taken from the "eye for an eye" portion of the Mosaic law, but as Christ's followers are we not to do as he did? He replaced this "objectionable" part of the old law with a new and perfect one,—the righteous "resist not evil" law of the Gospel. Are we to do less? I think I am correct in saying that professed Christians are in the majority in this country, and the individual voter is the law-maker. Shall the 'Christ law-maker' of today repeal the present unjust and wicked laws by new ones, pure and holy? Or shall we leave them grow more wicked or, what is worse, let Romanism step in and rob us of our religious liberty, public schools and free speech? They are well-organized and so ought we to be.

Suppose I refrain from voting, feeling that if I would vote, to be consistent, I must help to enforce the laws (by physical force if need be) if called upon for that purpose. Holding this view am I less consistent in paying my taxes that, knowingly, go to support the State Militia, who, by physical force and *murder* enforce the present wickedly-inclined laws? But Christ teaches me to pay my taxes. Would it, after all, be very far from the spirit of Christ to place godly men in charge of national affairs, to enforce present good laws, to repeal the bad laws, and place new ones on the statutes in harmony with his purpose, to save the many thousands *we do not now in any way touch* and, perforce of present laws, can not touch?

To be consistent, if we do not vote, for the reason last named, what is our duty in regard to a disturbing element in our religious services? Our present custom, I believe, is, to call the officers of the law to quell by physical force, such disturbances, and secure for us our rights under the laws that some one else has made. Why ask others to do what we believe would be wrong for us?

We pay our taxes as Christ taught when he said, "Render therefore unto Cæsar the things that are Cæsar's." As a Christian I pay my taxes (to Cæsar) and all my brethren as individuals do as much. Together with these same brethren, I may own a material church property, on which we do not pay taxes. Would it not be consistent to pay taxes on the property we hold collectively, when Christ orders the individual tax? If each, as individuals, owe it, why not as a collective body of the same individuals? Do we owe that only which is demanded of us? How does Christ's teaching, concerning the second mile and the coat and cloak, apply here? Taxes on material property surely belong to the government (Cæsar), just as our worship belongs to God. If the church property is exempt because it belongs to God, our individual property belongs no less to him, so that would be exempt also, but Christ says, "Pay your taxes." Are we not under obligation for this exemption? Is not church and State here united? This gives Rome a stronghold here. Shall we pay our tax on church property and then vote that Rome do likewise?

Were we living under a Roman Emperor, our duties, as citizens, would differ vastly from those under our republic. Were Christ here today I think a "temple-cleansing" scene greater than either of his former ministry would take place.

It is either right or wrong for Christians to make good laws. If right, then it is wrong not to so do. If wrong, then it would seem equally wrong to accept, in any form or manner, any privilege or protection under the government.

Kingsley, Iowa.

Ought a Christian to Vote?

BY J. HARMAN STOVER.

THESE are fundamental principles of demand and supply, upon which every activity of human life rests, and from which flows every human blessing. "Every good gift and every perfect gift is from above" is true, but they come not in the unusual manner, as manna, but by that other first law of cause and effect, found in Gen. 2: 15, "To dress it and to keep it," as the price of his eating, or, after the fall, when Adam was down and out (Gen. 3: 19), "In the sweat of thy face shalt thou eat bread." The principle laid down by Deity is, No man is entitled to enjoy a privilege or a blessing if he refuse to pay for its cost. No creature

is entitled to something for nothing, is the sense of the Eternal. For there is no human blessing or happiness short of obedience to this law, graciously given through the creative genius of God, to maintain righteousness in the earth. It was given then, and is sustained today, for with him is no variableness, neither shadow of turning.

The Application.—The fundamentals of human life are religious, social, industrial, educational and political. Man can no more get away from any one of these, or live in and enjoy any to the exclusion of the others, than he can sever an arm, leg or nose and *fully* enjoy life.

And if he draws happiness from all these Divinely-established sources, he is equally obligated *pro rata,* to sustain the same whether it is to draw upon his time, means and influence for the church, the community, the school, or upon his muscle, for the bread he eats or, last but not least, his voice (vote) to maintain the safeguard to all other things named.

No man has a right to eat who will not work; neither has a man a right to protection to life, liberty and property, who refuses the good office and power of his voice (vote) expressed at every opportunity. No man has a right to draw his check upon a bank where he refuses to deposit his funds.

It seems to me entirely out of harmony with God (whose every manifestation in nature is law) to think that we are secure in our pursuit of happiness, exempt from the necessary obligations which sustain law, or free from all regulations which make such conditions possible.

It is more inconsistent to think that God has, in the economy of grace, ordained that the church of Christ should be a parasite upon the body politic, than it is individually to assume responsibility of lending a hand in the maintenance of civic righteousness.

The safeguard of all our liberties,—religious, social, industrial, educational,—is vested in the political, if the powers that be are ordained of God. And so there are some who must be empowered as personal exponents of the law. The law is only put in force through human instrumentality. The Scriptures declare, "Powers that be are ordained of God," and "Rulers are not a terror to good works, but to the evil" (Rom. 13: 1-3), and that the law is good if a man use it lawfully.

Now it is a strange theology that admits the necessity of government (the church and the individual often appealing to it for protection as Paul did to Cæsar), and yet admits of no possible provision in its economy for the salvation of the custodians of that government, admitted to be necessary to protect the other,—the citizen of the kingdom of grace.

Strange condition! A civic who in the discharge of Divinely-ordained government, is cut off from all clemency or provisions of grace,—protecting his neighbor of salvation,—thus devoting his life only to bear punishment, while the neighbor is basking in eternal bliss.

Now, no one believes this but, putting our interpretation upon certain detached literal scriptures, apart from their contexts, we build a theology for consistency's sake, which, when put to the test, is found to be the most inconsistent. So did the Pharisees in relation to Sabbath-keeping, and tithing mint, anise and cummin, omitting the weightier matters, judgment, mercy and faith.

I can not expand "My kingdom is not of this world" into an unqualified "hands off" everything good as well as bad in the political field, any more than in the industrial field. The Master taught as strongly to "render to Cæsar the things that are Cæsar's," as he taught to render to God the things that are God's. If my vote will help to make Cæsar's rule conserve the cause of God's people, I owe that vote to God and to Cæsar and to the cause.

The fact remains that no man can neglect an opportunity to raise his voice (vote) against an evil, and not have it count on the other side. A good vote,—neutral on a positive side,—counts one on the negative side.

Six brethren in a wet or dry contest refused to vote. The town went five votes wet. To which side did they lend their influence? Was there rejoicing in heaven because of these neutrals? Which class of citizens approved their course, the righteous or unrighteous? Why did one of the saloonkeepers say to one of them, "You are the kind of Christian I like"? My answer to all of these questions is, There is no retreat from a plain duty without bearing the consequence.

Decision and action are unavoidable. Indecision and neutrality are decision and activity in transversion.

Macdoel, Cal.

Walking with God.

BY WEALTHY A. BURKHOLDER.

Our lives are compared to a pilgrimage. We are pilgrims on a journey to a better land. We sometimes sing, "We'll work till Jesus comes, and then be gathered home." The Bible is very emphatic in regard to this pilgrimage, and tells how those who profess to be Christians should walk and deport themselves.

"Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gen. 5: 16). The nature of this walk is not hard to determine when we recall the fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." Beautiful fruits! Lives characterized by them have attained to a high state of perfection. A life controlled by love is one that suffers long and is kind, a gentle life, strong in faith, one that is meek and temperate. From such a life will radiate a holy and benign influence upon all for good.

We are to walk in the light. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7).

How beautiful is Christian union and fellowship! Christian fellowship can only prevail where love and peace predominate, and where the truth is believed and practiced. There is no true fellowship where there is strife and ill will. Those are fruits of the flesh and are carnal. If we walk in the light as he is in the light, there will be a wonderful illumination, far surpassing the lights that have been placed in the heavens to brighten up this world. It is the light of the Spirit of God which will make every heart bright and joyous.

Again we are told to walk in love. Love seeks the good of all, and when love has control of the heart, and Christ reigns supremely within, the outward life attests the fact. How bright and joyous the world seems to be when all evil and hatred have vanished. Then, instead of hunting for faults in our fellow-beings, we see only their good traits. Charity will cover many mistakes.

Then we are to walk in the truth. We are to search for the truth and, when found, live in it. There is much error in the world, but we are glad to know there is truth.

"Sanctify them through thy truth. Thy word is truth" (John 17: 17). This clearly teaches us that truth has a sanctifying and purifying influence, and that if we make the truth, which is God's infallible Word, our guide, we will not be led astray. Truth makes the Christian exclaim like the Psalmist David, "He maketh me to lie down in green pastures, and leadeth me beside the still waters."

Every action of life should be permeated by truth, to walk as the Master would have us walk. It is to be feared that there are few so holy, so devout, so consecrated as to attain to such a state of perfection, although this is what is enjoined upon all who profess to be his disciples. The Christian is to walk in faith. The command is, "Grow in grace," and when such is the case, the growing stronger in the Christian life will help to increase the faith and confidence in God, believing that he will perform all his promises.

Think of faithful old Abraham, on his journey to Mount Moriah, to offer his only son at the command of God. There were such wonderful possibilities bound up in the life of that son, but the command was, "Go," and Abraham did not stop to inquire why it must be so. It would seem, to our human vision, entirely too hard, too much of a sacrifice, but the old patriarch trusted and obeyed. And he was rewarded for his fidelity, and the life of the son was saved.

So it is today. We can not always understand why things are so, but we can exercise faith, believe and obey, and know that all will be well.

The promise is that when we have fully complied with the terms of the Gospel, and have walked as Christ and the Father walked, there is in store something still better. In Rev. 3: 4 we have this cheering language, "And they shall walk with me in white, for they are worthy."

How consoling the thought that, after walking through this world, battling with the tempter and the discordant elements for which the world is noted, and coming out of "much tribulation," at evening time it shall be light, with all darkness passed away! The promise is to those who overcome. Christ says he will not blot our name out of the Book of Life, but will confess us before the Father and his holy angels. Such will be permitted to walk the golden streets of the heavenly Jerusalem where they shall never stumble nor fall.

Newburg, Pa.

Tientsin Burned and Looted.

BY B. F. HECKMAN.

It was Sunday morning, March 3, that we first heard of the news. During the night some of our party heard the rather sudden and unexpected departure of the American troups across the street from us, but no one knew the purpose. Early in the morning I went over to inquire of those, left at the barracks, what it all meant and there learned that Peking had been looted and burned, and that the foreign legations at the capital were in danger. All of the American troops had been dispatched there except a few who were left to guard the barracks in Tientsin. We were also told that the native city of Tientsin had been burned and looted during the night, but that the extent of the disaster was not known.

As Bro. Bright and myself went to the Methodist Mission, to attend services in the forenoon, we met many rickshaws and truck-loads of people and their effects, getting away from the native city. Many had the good fortune to save their effects; others had lost everything and were escaping with their lives. At the close of the service the native pastor announced his intention of preaching in the native city in the evening, when one in the congregation gave the information that it would be impossible, since that part of the city was in such an uproar. Thus it was that we got the first news, but we did not think it safe to investigate for ourselves, for no one knew just how soon further trouble might be expected.

The following day we went to the native city on the tram car, and as we went along we noticed the immense crowds that were on the streets, and upon inquiry learned that they were awaiting the execution of some of the looters. Some had already been executed and there were to be more. Such occasions are made public, to serve as a warning to any who might be thinking of doing the same thing. We did not ascertain the number of those beheaded, but their heads were left for the public to see. This sort of thing was not to our liking, and so we did not remain to see the executions that were to take place.

We went on to the parts of the city which had fared the worst in that night of terror. The largest shops were in ruins, with a lot of poor people digging about in the burning debris to find anything that might be of value. Practically all of the large business houses had shared the same fate. They had been first looted and then burned. Just why they were burned after being looted, no one can tell. Many of the merchants were killed when they refused the looters free access to their stores, and not a few people were burned to death, or wounded, in the fire that followed. The exact number will probably never be known. Besides these, hundreds were made homeless. The extent of the loss has been estimated at Taels 10,000,000 ($6,500,000), for all the principal business places were burned. It was a rather sad sight to see the formerly prosperous business houses reduced to ashes. We had been in some of these same stores to do our buying, but now they are no more. Some of the smaller places escaped. Their doors had been walled up with brick, and a notice posted to the effect that the place had been looted and nothing was to be

found inside. This was intended as a blind rather than an actual fact.

The work of that night seems to have been well organized, for looters were working in different parts of the business section of the city at the same time, and fires were started in as many portions of the city simultaneously. Those who saw the fires spreading so rapidly say it was a terrible sight, especially the way the sky was lighted by the flames. Practically nothing could be done to stop the fires or keep them from spreading. The policemen who were to protect the city rather helped the looters, so that everything had gone wild. The soldiers who started the looting in Tientsin came from Peking, but after it was once begun, they were assisted not only by the city police but also by the baser element of the city, who are always ready to do what mischief may present itself. The soldiers were the most dangerous, for they carried arms. They had been requested to give up their arms some time before, but their reply was that the ammunition had been supplied by the Manchus and that the republic had no right to it. The disbanding of the soldiers, collected by the Imperials and the rebels, presents a difficult problem to the new government.

In the looting of Tientsin only one foreigner was killed. He was a German doctor who had been visiting a friend in the native city, and who was there while the trouble began. They remembered another friend in danger, and with a small company of German soldiers started to the rescue. All went well until their return, when they were exposed to the fire of the robbers, and Dr. Schreyer was shot and killed. No other attempt was made upon any foreigner, and the concessions were not at all disturbed by the looters, nor was any attempt made to enter them. Of course the Powers, represented here, have placed the city under martial rule, and everything is being done to prevent anything of the sort to occur. We have been quite safe all the time. Our part of the city is patrolled night and day. It has been arranged that foreign troops are to patrol the native city also. Native troops are not allowed within twenty li (about 6 or 7 miles) of Tientsin according to the agreement made at the close of the Boxer trouble. Just recently a party of native soldiers attempted to enter the city armed, but the foreign soldiers on guard would not permit them until they should give up their arms.

The reason for the recent trouble is just a little difficult to ascertain, but the most reasonable one is that the soldiers have not been paid for several months and now, that the war is over, it is the purpose to reduce their pay. It has been about $3 gold, and an attempt to reduce it further seems to have brought about dissatisfaction, which has manifested itself in this attempt to loot, and thus gain what they consider belongs to them. Several other cities have shared the same fate as Tientsin. Just what is in the future, we do not know, but we are trusting in our Heavenly Father to order these things as they ought to be. Your prayers are needed in behalf of suffering China.

Tientsin, China.

Church Government.

BY NOAH LONGANECKER.

We here mean the church of Christ, which is a religious assembly called out from the world by the doctrine of the Gospel, to worship the true God in Christ Jesus, according to his Word. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty" (2 Cor. 6: 17, 18). "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18: 4). These are a few of the many texts that we might quote, but the thoughtful reader will at once perceive what is meant by the above statement. We have, (1) The *invisible* church. "Christ is the head of the church" (Eph. 5: 23). (2) The *visible* church (Rev. ch. 2 and 3). These are *local* churches. Acts 2: 47 means the *universal* church, so also does Eph. 5: 23-27.

Government is the direction or controlling of the actions or conduct of men by established laws. These control both by *regulation* and *restraint*. Government is from God, and is necessary for the unity and perfection of his people. The rules given in God's Word are founded on principles. In government the principles on which laws are founded is called "*The Constitution.*" The principles on which all ecclesiastical laws are founded exist in heaven. They exist in God.

In all true government we have three branches: (1) *Legislative.* (2) *Judicial.* (3) *Executive.*

The *legislative* branch is the power that enacts laws. In ecclesiastical government the legislative power is invested in God *only*. In church, man is not allowed to legislate. If he does, unity and peace are lost. Confusion and ruin soon follow. O how solemn is God's warning to those who add, or take away! "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22: 18, 19). We give the lengthy quotation because of its importance. No "*Pope*" dare legislate.

The *judicial* branch is the power that interprets and applies God's laws. The executive branch is the power that executes, or carries God's laws into effect. The *judicial* and *executive* branches are entrusted to the church, which power must always *coöperate with God.* (See Acts 15; Matt. 18: 17-20; 1 Cor. 5: 4, 5, 13; 1 Tim. 5: 20; 2 Thess. 3: 6.) Permit us to quote 1 Cor. 5: 4, 5, "In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

From this we learn that the design of expulsion is, (1) The purity of the church. (2) The reformation and restoration of the offender. "*That the spirit may be saved in the day of the Lord Jesus,*" will bear to be repeated with emphasis. The church dare not legislate, nor dare she neglect to enforce the judicial and executive branches of church governments. If she does, disunion and ruin will follow. See the messages to the Seven Churches of Asia.

As in Eli's family, so in the church. "For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (1 Sam. 3: 13). Parental, civil, and ecclesiastical governments are of vital importance.

Hartville, Ohio.

The Guest of Honor.

BY FLORA E. TEAGUE.

Should the information come to us that a noted personage, possessing an honored character and a most lovable personality, desired to make an indefinite stay in our home, what a scurrying there would be to have everything made as clean and beautiful as we were able! The best for our honored guest, we would feel, was none too good. We would seek to know our guest's likes and dislikes, and then provide for him accordingly, as best we could. Some, like Martha of old, would worry over trying to entertain the physical part; others, like Mary, would be absorbed in getting and giving the higher and better things.

Well, the great Father of the universe, the greatest King of kings, has the most royal Prince as a Son,—a Son who possesses the most lovable character, a Son whose sympathies exceed the greatest sympathy of man, and he has asked and is still continuing to ask us to favor him by entertaining his Son. The Son is also standing at the door of our hearts, pleading for permission to enter. Will we let him in? The great and notable personages of this world would not need to stand thus pleading. Can we not feel that the Savior of men is the greatest and most desirable guest of all?

Many of us have been prepared, consciously and unconsciously, for his reception. Our God-fearing and worshiping fathers and mothers have first led off in our preparation. After them came the ministers of God and our Sunday-school teachers. Through them all we were taught what an enviable guest was waiting to come in to us. After several unkind and impertinent spurnings of him, after several indecorous slammings of the door in his face, his loving patience with us, his persistency, and our beginning to feel the need of him, led us gradually to open up our doors and invite him in. The result was the greatest joy and peace we had ever known. We then tried to find the best ways of entertaining our Precious Guest, whose welcome with us increased as he remained. In seeking ways and means of adding to his pleasure, we find him the best helper, and we realize that he is doing the entertaining rather than we. The longer he remains, the easier it grows for us to befriend him. He seems as one of us. To let him depart now would bring sorrow unspeakable. He helps us to bear our burdens, he finds ways and means by which we may entertain him when otherwise it might be a perplexing problem. He enables and encourages us to invite other guests into our home to meet him. He is by no means exclusive in his choice of those guests. He seemingly is as glad to have the very poor and needy come as the wealthiest and most influential. With our table headed by him, and many guests, we have such a joyous feast that we wish it might never end.

My "Honored Guest" can be yours. He is waiting at your door as he so long waited at mine. He wants to bring the greatest joy and happiness you have ever known. He can be yours by simply and sincerely saying, "Yes, Lord, come in, come in!"

Lordsburg, Cal.

OMAHA, NEBRASKA.

We have just closed a very interesting meeting. Bro. George Mishler and his wife, of Cambridge Nebr., came to us March 27 and continued with us till April 7. Bro. Mishler preached fourteen sermons in all. So far we have baptized six, and four are awaiting the rite. Two of these came out during a large union revival held in Council Bluffs, Iowa,—just across the river from the City.

On Sunday we baptized four girls. Three were of one family and we were praying that the mother, who was under deep conviction, might consent to come with her children. Apparently she did not yield, yet she came and helped to prepare and care for her daughters. On Sunday night, after services, she came to us and said she wanted to be baptized. She said that, after seeing her girls baptized, she simply could not be satisfied. So we arranged for the service the next day and she came, bringing her fourteen-year-old boy with her and we baptized them both. Now we are praying, and we ask all who may chance to read this, to unite with us in prayer that the father may be convicted and decide for Christ, making a united family in the Lord.

We held our love feast on Monday night, April 8. Twenty-eight surrounded the tables. Quite a few were hindered by various causes from being with us. Eld. A. J. Nickey, of Kearney, Nebr., officiated, assisted by Eld. George Mishler.

M. R. Weaver.

2517 Lake Street, April 9.

GUTHRIE, OKLAHOMA.

We enjoyed a series of good meetings, conducted by our District Sunday-school Secretary, Bro. J. R. Wine. He came among us on the evening of April 2, and remained with us during the week. We had preaching each evening, and a consecration meeting at 7: 30. This was a new feature for some of us, but it gave us all a chance to present our wants and desires in the meeting. Then we had about ten or fifteen minutes' song service, which was followed with preaching by Bro. Wine.

Yesterday we had a good Sunday-school at 10 A. M., conducted by our superintendent, Bro. J. B. Nininger, and preaching services at 11 A. M., by Brethren Wine and N. S. Gripe. At noon a basket dinner was served. At 2 P. M. we met to consider many interesting topics, which were helpful to all present. "The fruit of the Spirit is in all godliness and righteousness and truth."

April 6 our elder, Bro. N. S. Gripe, of the Paradise Prairie church, came to us, and remained with us during the Sunday services. His presence in the meeting was very helpful and much appreciated. Bro. John D. Howell, a minister in the Mount Hope church, and his daughter, came on Sunday morning and assisted in the meeting. They made a fourteen-mile drive in time for Sunday-school. His help and presence were highly appreciated. Bro. J. Lehman also sacrificed much time to attend these services, as he was present every evening with his family, though it was a seven and one-half miles' drive coming and returning. This ought to put some members to thinking who have only a short distance to the church and either do not attend regularly, or not at all. Our services were fairly well attended, with the best of interest.

J. H. Neher.

1116 East Harrison Street, Guthrie, Okla., April 8.

FINANCIAL REPORT

The General Mission Board acknowledges the receipt of the following donations to the accounts under their care for the month of February, 1912:

Virginia—$190.38.
First District, Congregations.
Botetourt, $81.75; Oak Grove—Peters Creek, $17.68, ... $ 99 43
J. Layman, $8; G. A. Moomaw, $3; L. A. Bowman, $1; Mrs. F. D. Kennett, $1, ... 13 00
Second District, Congregation.
Bridgewater, ... 47 65
S. N. Wine, 25 cents; E. G. Wine, 25 cents; Benj. F. Miller 15 cents, .. 65
Northern District, Individuals.
W. F. Sherman, $10; P. S. Thomas, $3, ... 13 00
Eastern District, Congregation.
Fairfax 16 40
B. F. A. Myers, ... 25
Pennsylvania—$187.18.
Eastern District, Congregations.
Chiques, $34.25; Denton, $25.63, ... 59 88
Sunday-school.
Peach Blossom—Eastern 20 00
H. Hutchinson, $10; H. B. Horst, 50 cents, ... 10 50
Southeastern District, Congregations.
Coventry, ... 29 60
Miller C. Landis, ... 15 00
Southern District, Individuals.
A Sister—Lost Creek, $2; J. H. Keller (marriage notice), 50 cents, ... 2 50
Middle District, Individual.
D. S. Snyder, ... 2 00
Western District, Congregation.
Georges Creek, ... 10 00
Mary A. Kinsey, $5; I. G. Miller, $1.20; A. Sister—Jacobs Creek, $1; A Poor Widow, 50 cents, ... 7 70
Indiana—$123.13.
Northern District, Congregation.
New Salem, ... 33 20
A Sister, $10; Mary Lammadee, $2.50, ... 12 50
Middle District, Sunday-school.
Salamonie—Loon Creek, ... 10 93
"K. K." $5; Mrs. Ida Harp, $2.50; A Sister, $2; G. W. Butterbaugh, $1; Mrs. Lizzie Fisher, $1, ... 11 50
Southern District, Individuals.
R. Cunningham, $30; Samuel D. Stoner, $25, ... 55 00
Ohio—$53.85.
Northeastern District, Congregations.
Black River, $14.02; Chippewa, $4.70, ... - -
Mrs. K. A. Sleppy, ... 18 72
Northwestern District, Sunday-school.
Lick Creek, ... 3 00
Congregation.
Lick Creek, ... 28 63
Southern District, Individuals.
Emanuel Shank, $1.50; J. Franklin Brubaker (marriage notice), 50 cents, ... 1 50
Iowa—$52.00.
North District, Individuals.
J. M. Albright and wife, $25; Mary Tisdale, $3; N. W. Miller, $6; Geo. A. Lininger, $3; Julia A. Sheller, $2; Barbara M. H. Sonafrank, $1, ... 2 00
Middle District, Sunday-school.
Dry Creek, ... 40 00
W. I. Buckingham (marriage notice), 50 cents; W. E. West (marriage notice), 50 cents; D. Haughtelin (marriage notice), 50 cents, ... 10 00
Southern District, Individual.
J. M. Follis (marriage notice), ... 1 50
Illinois—$36.00.
Northern District, *Individuals.*
An Unknown Friend, Elgin, $21; Sister Anna Fry, $5; Ella Brunskill, $3; A Sister, $2; Mrs. Wm. Wingerd, 50 cents; E. J. Kmouse (marriage notice), 50 cents; J. H. B. Williams (marriage notice), 50 cents, ... 32 50
Southern District, Individuals.
A Giver, $3; Noah H. Miller (marriage notice), 50 cents, ... 3 50
North Dakota—$21.62.
Sunday-school.
Prairie Home, ... 5 12
A Brother, $10; J. H. Stauffer, $5; D. F. Landis, $1.50, ... 16 50
Kansas—$19.70.
Northern District, Individuals.
J. F. Hantz, $5; A Brother, $1; T. A. Eisenbise (marriage notice), 50 cents, ... 6 50
Southeastern District, Individuals.
D. W. Shidler, $6.25; Andrew Neher (marriage notice), 50 cents; D. N. Longenecker, $4, ... 7 75
Northwestern District, Individuals.
A. J. Wertenberger (marriage notice), 50 cents; B. M. Peterson, 25 cents, ... 75
Southwestern District, Individuals.
Frances B. Ulery, $1.50; Laura E. Folger, $1.20; Sarah Minick, $1; S. J. Miller (marriage notice), 50 cents; L. E. Fahrney (marriage notice), 50 cents, ... 4 70
Canada—$18.80.
Sharon, ... 18 80
Denmark—$15.70.
The churches of Denmark, ... 15 70
California—$11.50.
Northern District, Individual.
S. Beeghly, $10; R. D. Holsinger (marriage notice), 50 cents, ... 10 50
Southern District, Individual.
S. S. Honberger, ... 1 00
Wisconsin—$11.00.
Jacob Winkler and wife, $10; Mr. and Mrs. J. E. Zollers, $1, ... 11 00
West Virginia—$11.00.
First District, Individuals.
Catherine Harner, $8.50; Mena Cassady, $2; A. A. Rotruck 50 cents, ... 11 00
Washington—$10.00.
Adeline and J. Shock, $5; J. A. Fainter, $3.50; J. B. Simmons, $1; J. Hollinger (marriage notice), 50 cents, ... 10 00
Texas—$7.00.
C. C. and E. J. Thompson, ... 7 00
Oklahoma—$5.00.
A. W. Austin 5 00
Maryland—$4.00.
Eastern District, Individual.
John D. Roop, ... 3 00
Western District, Individual.
Perry Bowser, ... 1 00
Michigan—$2.50.
Herbert Morehouse, $1; G. Sprang, $1; Sarah Long, 50 cents, ... 2 50
Colorado—$1.50.
Northeastern District, Individual.
John A. Robinson (marriage notice), ... 50
Western District, Individuals.
H. C. Wenger (marriage notice), 50 cents; J. E. Bryant (marriage notice), 50 cents, ... 1 00
Tennessee—$1.00.
Effie E. Miller. 1 00
Minnesota—$1.00.
Bernice Ashmore, ... 1 00
Oregon—$1.00.
Mrs. Alice Christlieb 1 00
Montana—$1.00.
W. E. Swank, ... 1 00

Total for the month, ... $ 755 86
Previously received, ... 24,304 31

Total for the year, ... $25,060 17

INDIA ORPHANAGE.

Indiana—$55.00.
Northern District, Sunday-school.
Maple Grove, ... $ 10 00
Middle District, Sunday-school.
Birthdays—Flora, ... 20 00
S. L. Fahrney and wife, ... 20 00
Southern District, Individual.
A Sister in Christ, ... 5 00
Pennsylvania—$46.00.
Eastern District, Sunday-school.
Beginners' Department — Parkerford, ... 20 00
Christian Workers.
Parkerford, ... 20 00
A Brother and Sister, ... 1 00
Southern District, Individual.
Trostle P. Dick—Antietam, ... 5 00
Illinois—$40.00.
Northern District, Individual.
A Sister, ... 40 00
Ohio—$20.00.
Northwestern District, Sunday-school.
North Poplar Ridge, ... 20 00
Nebraska—$20.00.
Sunday-school.
Octavia, ... 20 00
Idaho—$20.00.
Sunday-school.
Winchester, ... 20 00
Oklahoma—$10.00.
Jennie M. Garber, ... 10 00
Washington—$8.00.
A Brother and Sister, ... 8 00
Virginia—$6.66.
First District, Sunday-school.
Topeco, ... 6 66
Kansas—$5.00.
Northwestern District, Individual.
Ella E. Greenough, ... 5 00
Michigan—$5.00.
Sunday-school.
Sunfield, ... 5 00
West Virginia—$1.00.
First District, Individual.
Catherine Harper, ... 1 00

Total for the month, ... $ 236 66
Previously received, ... 2,580 77

Total for the year, ... $ 2,817 43

INDIA MISSIONS.

Virginia—$63.00.
Northern District.
The District, $20; Mill Creek congregation, $43. ..... $ 63 00
Washington—$16.00.
A Brother and Sister, ... 16 00
Kansas—$7.00.
Northeastern District, Sunday-school.
Nora Gauby's Class,—Washington, 7 00
Pennsylvania—$4.00.
Eastern District, Individuals.
A Brother and Sister. 2 00
Middle District, Individuals.
Miriam M. Clarr, $1; Elder Michael Clarr, $1 ..... 2 00
Ohio—$2.00.
Northeastern District, Individuals.
Mrs. M. W. Printz, $1; Birdella Printz Thompson, $1, ... 2 00

Total for the month, ... $ 92 00
Previously received, ... 1,817 80

Total for the year, ... $ 1,909 80

INDIA NATIVE SCHOOLS.

Indiana—$30.00.
Southern District, Individual.
Mary J. Smith, ... $ 30 00
Washington—$8.00.
A Brother and Sister, ... $ 8 00

Total for the month, ... $ 38 00
Previously reported, ... 373 75

Total for the year, ... $ 411 75

INDIA WIDOWS' HOME.

Washington—$8.00.
A Brother and Sister, ... $ 8 00
Illinois—$5.00.
Northern District, Individual.
A Sister, ... 5 00
Pennsylvania—$2.00.
Eastern District, Individuals.
A Brother and Sister, ... 2 00

Total for the month, ... $ 15 00
Previously reported, ... 84 79

Total for the year, ... $ 99 79

INDIA INDUSTRIAL WORK.

Illinois—$17.72.
Northern District. Sunday-school.
Hastings St., Chicago, ... $ 17 72

Total for the month, ... $ 17 72
Previously reported, ... 331 46

For the year, ... $ 349 18

CHINA MISSION.

Washington—$20.00.
A Brother and Sister, ... $ 20 00
Kansas—$7.00.
Northeastern District, Sunday-school.
Nora Gauby's Class, Washington, .. 7 00
California—$5.25.
Southern District. Sunday-school.
Class No. 3, Santa Ana, Sister David Wilford, teacher, ... 5 25
Ohio—$5.00.
Northeastern District, Individual.
Geo. S. Throne, ... 5 00
Pennsylvania—$3.00.
Eastern District, Individuals.
A Brother and Sister. 1 00
Middle District, Individual.
Sara Replogle, ... 2 00
Virginia—$3.00.
First District, Congregation.
Botetourt, ... 3 00
Indiana—$3.00.
Southern District, Individual.
A. J. Bowers, ... 3 00
North Dakota—$2.00.
U. G. Forney, ... 2 00
Idaho—$1.32.
Sunday-school.
Birthdays—Welser, ... 1 32
Michigan—$1.00.
Herbert Morehouse, ... 1 00
Illinois—$0.37.
Southern District, Individual.
Alice Rohrer, ... 37

Total for the month, ... $ 50 94
Previously reported, ... 1,960 20

Total for the year, ... $ 2,011 14

CHINA ORPHANAGE.

Washington—$5.00.
A Brother and Sister, ... $ 5 00
Indiana—$5.00.
A Sister in Christ, ... 5 00

Total for the month, ... $ 10 00
Previously reported, ... $ 75 00

Total for the year, ... $ 85 00

CHINA FAMINE FUND.

Iowa—$55.00.
Northern District, Individual.
A Brother, ... $ 50 00
Southern District. Congregation.
English River, ... 5 00
California—$61.33.
Southern District. Congregation.
Lordsburg, ... 51 33
Individual—A sympathizer, ... 10 00
Tennessee—$25.00.
Chas. E. Weimer, ... 25 00
Pennsylvania—$12.00.
Eastern District, Individuals.
A Brother $3; a Sister, $1; a Brother and Sister, $2, ... 6 00
Southern District, Individual.
Alice M. Winand, ... 2 00
Middle District, Individual.
In his name, ... 4 00
Kansas—$8.20.
Northeastern District, Sunday-school.
Overbrook, ... 3 60
Northwestern District, Congregation.
Dorrance. 4 60
Virginia—$3.65.
Eastern District, Sunday-school.
Low Union, ... 3 65
Missouri—$2.50.
Middle District, Individual.
Etta Fahnestock, ... 2 50
Illinois—$2.00.
Southern District, Individual.
A Giver, ... 2 00

Total for the month, ... $ 169 68
Previously reported, ... 933 82

Total for the year, ... $ 1,103 50

JERUSALEM MISSION.

Illinois—$2.00.
Northern District, Individual.
A Sister, ... $ 2 00

Total for the month, ... $ 2 00
Previously reported, ... 9 66

Total for the year, ... $ 11 66

CHURCH EXTENSION.

Maryland—$1.00.
Eastern District, Individual.
W. H. Swan, ... $ 1 00

Total for the month, ... $ 1 00
Previously reported, ... 15 11

Total for the year, ... $ 16 11

AFRICAN MISSION.

Pennsylvania—$1.00.
Middle District, Individual.
G. W. Kephart, ... $ 1 00

Total for the month, ... $ 1 00
Previously received, ... 6 50

For the year, ... $ 7 50

SOUTH AMERICA.

Ohio—$1.00.
Southern District, Individual.
Sara Bigler, ... $ 1 00

Total for the month, ... $ 1 00
Previously reported, ... 4 00

Total for the year, ... $ 5 00

DENVER COLORED.

Illinois—$480.05.
A Sister $2; Sarah Rutt, 50 cents; Joseph Burck, $1; Jennie Hoak, $2; Ezra Strong, $1; Wolf and wife, 50 cents; John Decker and wife, $1; Hannah C. Cochenour $1; O. J. Shumaker, $1; Catherine Shumaker, $1; L. M. Kilhefner 50 cents; G. E. Whisler, $2; Peter Frantz, $5; O. F. Shaw and wife 50 cents; Mrs. J. H. Clemmer, $2; John Heckman, $5; A Brother, $5; A Sister, 50 cents; A. M. Shaw, 50 cents; Eliz. Snyder, $1; John H. Gilbert, $5; Mrs. A. J. Stauffer, 50 cents; Benjamin Wolf $1; Emma Spickler, $1; J. C. Lampin, $3; Lizzie Gilbert, $1.50; Albert Gilbert $5; Geo. W. Brown, 25 cents; Franklin Shepley, $1; Wm. Lampin, $5; Nathan Sanders and wife $5; A Brother, $5; Sarah Wolfe, $6; E. J. Knouse, $5; Mrs. J. H. Cupp, $1.50; Mrs. C. Buck, 25 cents; A. M. Reiff, $1; O. N. Miller, $5; Abram Hawbecker, $10; Harry Hawbecker, $5; L. R. Fiscel, 50 cents; Elmer Cline, $5; Margaret Madison, $1; Mary E. Murphy, $2; M. D. Winert, $3; I. J. Tuttle, $2; Ella Barkley, 50 cents; O. D. Buck, $1; L. E. Sanders, $5; J. F. Zarger, $2; D. E. Yeager, $5; Mrs. Sarah H. George, $20; J. S. Hildebarger $5; C. W. Lahman, $5; R. J. Farringer, $5; C. M. Suter, $1; J. W. Buck, $5; F. E. Wingert, $1; Ida M. Price, $2; Sarah A. Myers, $5; A Brother, 50 cents; Hannah L. Orner, $5; P. Summer, $1; Mrs. N. C. Miller, $10; D. W. Barkman, $10; Scott Wingert, $1; M. Sollenberger, $2; J. E. Wolfe, $5; C. C. Price, $5; J. P. Heckman, $2; G. S. Holsinger, $5.25; Hollinger, 50 cents; Geo. Stauffer, $1; J. H. McPherson, $1; Thomas C. Summer, $1; Silas Fry, 30 cents; Wm. M. Davis, $5; J. M. Price, $15; H. B. Maysiller and wife, $1.50; Chas. Davis, $10; C. E. Metzger, $1.50; A. E. Metzger, 25 cents; Eli Wagner, $1; John Elkenberry, $2; R. W. Edgecomb, $1; J. L. Shively, $1; J. H. Turner, $5; J. W. Cripe, $2; L. A. Elkenberry, $5; Chester A. Beery $1; Isaac Shively, $5; S. C. Shively, $1; G. W. Miller, $5; Jacob B. Miller and wife, $2; Harvey Longenecker, 50 cents; E. F. Buckingham, 50 cents; N. H. Buckingham, $2; H. Landis, $2; Lester F. Beery, $5; Uri Miller, $2; S. A. Cripe, 25 cents; John Arnold, $25; Mrs. L. F. Beery, $1; Mary Chesterman, $1; Eli A. Cripe, $1; Wilson Miller, 50 cents; J. J. Friesner, $1; Ira Leedy, $5; L. L. Cripe, $1; Henry Metzger, $1; Charlie Crawford, 50 cents; Oren Eikenberry, $5; S. S. Miller, $25; Grace Crawford, $2; Wm. Landis, $1; Henry Keiffer, $1; Victoria Root, $1; C. T. Rittenhouse, $2; Anna Siders, $1; C. Barnhart and wife, $6; T. M. Combs, $1; Menno Stauffer, $2; W. A. Claudin, $2; Clara Spidler, 25 cents; G. D. Brown, $5; John F. Schultz, $2; Isabel Mulenix, 50 cents; Wm. Blough and wife, $2; Noah Blough and wife, $5; J. W. Lohr, $1; Bennett Snavely, $5; Abraham Blough, $5; Mollie Bilbray, 50 cents; F. H. Lyon, $1; Rachel Forney, $2; C. W. DeVault, $5; Susanna Frantz, 25 cents; Levi and Mattie Blickenstaff, $2; J. W. Wagoner, 25 cents; Charles Landreth, $1; Jacob Hamm, $1; Catherine Hamm, $1; Etta Hamm, $1; Noah Blickenstaff, $25; Jay Workom, $2; W. H. Wagner, $2; W. H. Girl, $1; V. B. Stutsman, $2; W. T. Heckman, $10; Aaron Hufford, $5; Rachel Hufford, $5; I. D. Heckman, $2, ... $ 480 05

Kansas—$99.80.
Laura E. Folger, $3; S. P. Crumpacker, $5; D. S. Hoerner, $5; Scott Valley Cong., $4.58; Grendola Cong., $3.22; J. M. Hilkins, 40 cents; H. C. Smith, $1; F. R. Smith, $2; Mt. Ida Aid Society, $5; J. B. Studebaker, 50 cents; F. G. Edwards, 50 cents; J. S. Masterson, $1; Lee Harader, $1; Julia Frame, $1; Chas. D. Moss, $1; F. E. Wise, $1; W. C. Watkins, $2.50; F. H. Boggs, 50 cents; J. S. Varner, $2; L. G. Longenecker, $1; W. V. Reeve, $1; B. L. Longenecker, $1; L. Longenecker, $1; L. M. Musser, $2.50; C. H. Pierce, $2; B. F. Miller, $2; D. W. Miller, $2; Z. A. Harhofer, $1; J. L. Fouttz, $1; Frank Waas, $5; L. M. Rath, $5; N. J. Joyce, $10; Jessie Studebaker, $1.50; John Schul, $10; A. J. Davis, 50 cents; J. Kirkham, 10 cents; Wm. Kirkendall, $2; C. W. Flickinger, $5; M. Ohmart, $5; John S. Eby, $1, ... 99 80
Washington—$103.00.
M. E. Oswalt, $5; A Brother and Sister, $10; G. W. Dorman, $25; C. E. Holmes, $1; E. D. McMiller, $5; M. F. Woods, $5; Asa Miller, $1; E. I. Shock, $5; D. E. Quesinberry, $5; B. F. Brooks, $5; J. F. Penrod, $10; L. C. Wise, $20; S. R. Roney, $5; Ada M. Early, $1, ... 103 00
Michigan—$88.93.
Frank Bollinger, $3; Harvey Good, $2; Ezra Kintner, $4; Levi Baker, $3; H. A. Weller, $5; J. A. Duncan, $5; Otto C. Townsend, $5; Thomas Carey, $4.93; John A. McKimmy, $5; Daniel Shopbell, $5; J. E. Frederick, $2; J. R. Snavely, $4; Oscar Flanigan, $5; Chas. M. Miller, $3; Isaac Mothersill, $5; David Drushal, $3; Riley Stump, $3; Nettie Miller, 50 cents; I. C. Good, $2; Owen Smith, $2; E. Mote, $5; Wm. Pollington, $2.50; Isaac Hoover, $10, 88 93
Ohio—$83.00.
Ray Helser, $10; D. M. Helser, $10; D. W. Martin, $25; Sarah Kremer, $5; D. S. Longanecker, $1; M. G. Moomaw, $2; Jonas Horst and wife, $5; Mrs. S. S. Syler, $10; J. A. Steele, $5; Joseph Harrold, $5; Allen Toms, $10; Mrs. G. H. King, $5, ... 93 00
Oregon—$41.62.
R. J. and C. E. Moats, $5; A Sister, $5; W. M. Stump, $5; Daniel Root, $2.50; C. H. Ellis, $4; I. C. Hopkins, $10; Wesley Barklow, $5; John Barklow, $5; Wilber Barklow, 12 cents, ... 41 62
Iowa—$31.00.
J. M. Albright, $10; Morris Langer, $5; J. H. Brower, $4; W. E. Jennings, $2; W. H. Miller, $5; Elmer Miller, $5, 31 00
Indiana—$30.00.
R. Cunningham, ... 30 00
Nebraska—$27.00.
A. J. Frey, $5; Eliz. Grabill, $5; J. H. Heiny, $5; Levi Snell, $5; J. H. Snell, $2.50; W. E. Flory, $4; T. L. Demasee, 50 cents, ... 27 00

Total for the month, ... $ 994 40
Total for the year, ... 5,897 22

LAWRENCE CHURCHHOUSE, KANSAS.

Missouri—$33.00.
Sister N. J. Roop, $10; Allie Hall, $1; Lizzie Culp, $1; Mrs. Saxton, $1; S. B. Stucky, $10; T. C. Nininger, $10, $ 33 00

COLORADO CITY CHURCHHOUSE.

Ohio—$2.50.
Mrs. Hannah Lutz, ... 2 50
Kansas—$5.00.
P. N. Wingert, ... 5 00

Total for the month, ... $ 7 50
Total for the year, ... 702 22

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.

Indiana—$27.75.
Four Mile Sunday-school, $15: Copper Creek Sunday-school, $11.75; Catharine Hostetler, $1, ... $ 27 75
Nebraska—$15.75.
Octavia Sunday-school, ... 15 75
Pennsylvania—$14.15.
Rouzerville Sunday-school, $8; Easton Sunday-school, $4; Spring Creek Sunday-school, $2.15, ... 14 15
Michigan—$7.76.
Beaverton Sunday-school, ... 7 76
North Dakota—$6.00.
Brumbaugh Sunday-school, ... 6 00
Virginia—$5.00.
Sunnyside Sunday-school, ... 5 00
California—$4.75.
Intermediate Class No. 1, Glendora Sunday-school, ... 4 75
Iowa—$4.70.
Grundy Center Sunday-school 4 70

Total for the month, ... $ 85 86
Total for the year, ... 1,158 28

Building Fund.

Indiana—$55.95.
Pleasant Valley Sunday-school, $19; Maple Grove Sunday-school $13.47; Blue River Sunday-school, $8.54; Arcadia Sunday-school, $5; Class 2, Arcadia Sunday-school, $5; Ogans Creek Sunday-school, $4.84; Edward Nelson, $1, ... $ 55 95
Pennsylvania—$37.00.
Elk Lick Sunday-school, $10; Baker Sunday-school, $10; Mrs. Sallie A. Helman, $15; Mary A. Kinsey, $2, ... 37 00
Nebraska—$11.25.
Logan Grove Sunday-school, $2; J. H. Hardman and wife, $2; Benton Andrews and wife, $1; Stephen B. and Kate Andrews, $2; Emma Root, $1; Susan Hemminger, $1.25; A Brother and family, $2, ... 11 25
Ohio—$10.00.
Bremen Sunday-school, $5; Richland Sunday-school, $5, ... 10 00
Oregon—$10.00.
Classes 1 and 2 Rogue River Sunday-school, ... 10 00
Kansas—$10.00.
Wade Branch Sunday-school, ... 10 00
Missouri—$5.00.
N. W. Eisenbise, ... 5 00
Michigan—$5.00.
Mr. and Mrs. Arthur Mote, ... 5 00
Maryland—$3.00.
Mountain Dale Sunday-school, ... 3 00

Total for the month, ... $ 147 20
Total for the year, ... 501 31

CORRECTION.

A mistake in addition occurred last month in the China Mission account. The total receipts for December should have been $124.55 instead of $154.55. The report this month is reduced accordingly.

HOME AND FAMILY

The Lost Brothers of the Alleghanies.

The following beautiful poem was written by our lamented brother, George D. Zollers, while in South Dakota, after reading the story of the lost brothers.—Jas. A. Sell, Hollidaysburg, Pa.:

I have read the sad, sad story,
Of the boys who went astray,
Death's victims in the forest,
On the dreary, dismal way.

Deep in the tangled wildwood,
Where the woodland minstrels sing,
No mother could caress them,
No sweet home voices ring.

Alone the brothers wandered,
Down death's dark and gloomy vale,
While dimmer grew their vision,
Their visages more pale.

Night spread its grim, weird curtains,
Deep as the shades of death,
But angels watched the slumb'rers,
'Mid their departing breath.

Oh, home, in deeping mourning,
Oh, weeping ones, refrain!
Your boys will come with gladness,
In the far-off home again.

The kindred ties are severed,
In this lone waste of sin,
But the good and pure shall triumph
Where shadows never dim.

Bound for the Homeland.

BY ANNA M. HUTCHISON.

As the Sunday morning of March 10 dawned upon our little band of China workers, it was with regret we realized that we must soon bid farewell to our dear Sister Horning, who that day was to set sail for the homeland. Little did we think, as we landed on China's shores Oct. 18, that we should so soon bid farewell to one of our workers here,—one of the few who was already so well prepared to carry on the active work of the Mission. But while we can not always understand all the workings of Divine Providence, we believe that our Heavenly Father doeth all things well, and we meeky submit to what seemed to be the inevitable. We trust that by rest and efficient medical aid our sister may speedily be restored to health and to the work for which her heart yearns, and to the people who have learned to know and love her.

Three years of diligent application had given Sister Horning a good working knowledge of the language, and already several avenues of practical work had been opened up by her among the Chinese at Ping Ting Chou, with bright prospects for the future. But political troubles arising, the work was suddenly brought to a standstill, and she, with the rest of the workers, sought refuge in the coast city of Tientsin. Here we were permitted to spend four very pleasant months together, and as the time drew near for our sister's departure we were loth to have her leave us, yet, at this opportune time, while we can not be at our mission stations in the interior, we are glad that she can avail herself of this opportunity to get the much needed medical aid and relief from her suffering.

The morning of her leaving several of us accompanied her to the station, Bro. Heckman and Sister Metzger going on with her as far as Tonkgu, where she took the boat for Japan, whence she will change for the ocean steamer.

As we returned home, after bidding our sister goodbye, and committing her to the care of an All-wise Father, we could not help but breathe an earnest prayer that, somehow, God might use her, while in the homeland, to stir up the hearts of many others in behalf of this needy but neglected people, so that, when the way opens up for us to go into the interior, we might have a strong force to go in and occupy the many stations in our own territory that are waiting for the Gospel of Christ.

The rest of our party are well and working hard at the language. The revolution does not interfere with our language study in the least, and though we are busy, we are happy every day, and in spite of the surrounding political troubles we are made to realize the promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." On the same afternoon of our sister's leaving, Yuan Shi Kai took the oath of office at Peking, as the first President of China, and so, with this advance step, all missionaries have hopes of being able soon to return to their stations in the interior.

Tientsin, China, March 12.

The Artist's Inspiration.

BY EDYTH HILLERY HAY.

RAPT and tense, with eyes fixed upon the canvas before him, sat a man,—an artist. Growing rapidly beneath the deft, even strokes of his brush, was a picture of rarely-witnessed beauty, yet, as it neared completion, a perplexed expression clouded the artist's face.

"What is it that is lacking?" he mused, pausing momentarily in his work. "Truly this is my best effort, but,—. And I had thought to make this the last one." Again a frown darkened his brow. "Ah," he finally exclaimed, "I have it; I have painted a most beautiful face,—that is unmistakable,—but there have been no battles fought in that life, there have been no victories gained. There has been no sorrow, no suffering, by which the true are tried. There is no purpose, no determination, shown in that dainty, rose-bud mouth. There is no strength of character visible upon that brow. There is,—yes, there is, some soul in those eyes, but their liquid depths reveal only mirth and happiness,—nothing deeper. Ah, wait!"

The shadows deepened, but the artist did not heed them. Swifter and swifter flew the hand which wielded the brush, and at last he breathed a sigh of relief. "'Tis finished," he whispered, "though it is imperfectly done,—as all human work is,—it is undoubtedly my masterpiece of art."

But what was the change upon the canvas? The face was plainer,—much plainer,—but still beautiful. The cheeks had lost some of their youthful bloom, and about the sad, sweet mouth were traces of deepest suffering. The noble brow was eloquent in itself, but the eyes,—those mirrors of the soul,—how changed! A world of sorrow, half concealed,—a world of joy, half revealed. The whole countenance was suffused with a warm, radiant light of the most perfect human love,—for, clasped in her arms with tiny head nestling against the mother-heart, in deeper shading, was a little child,—her flesh, her blood!

Yes! the artist had caught the one inspiration needful to make his last painting his best.

It is shocking to find how many abnormal women the civilized world contains! They regard motherhood as a mere life of toil and drudgery.

And the true mother, with her life so beautifully rounding out, whose face beams with that unselfish joy as she hears the patter of tiny feet, or feels the pressure of trusting baby hands,—she wonders how the childless woman can ever be content!

Booneville, Ark.

SISTERS' AID SOCIETIES

CANTON, OHIO.—During 1911 our Sisters' Aid Society held twelve regular meetings, and several called meetings. We made bonnets and aprons, and also quilted seven quilts during this time. The last year we gave toward the Akron churchhouse $25, and for the support of two orphans in India $40. We also sent two quilts and a comforter and some other bedding to the Brooklyn Mission. Our aim is to strive for more and better work in the future.—Ida A. Moomaw, Secretary, Canton, Ohio, April 7.

DECATUR, ILLINOIS (First Church of the Brethren).—The report of our Sisters' Aid Society for ten months of the year 1911 is as follows: We held twenty-one meetings with a total attendance of 151, and an average attendance of 7. Our total collections amounted to $33.65; money expended, $22.90; paid to the church fund, $10; turned over to the treasurer of the present society 75 cents, making a total of $33.65. Three days of sewing were donated.—D. W. Cripe, 1441 West Decatur Street, Decatur, Ill., April 8.

ANNVILLE, PA.—"And this is the confidence we have in him, that, if we ask anything according to his will, he heareth us" (1 John 5: 14). With this confidence the sisters of this church met Feb. 29 to organize their society. The following officers were elected: Sister Katie Basehore, president; Sister Annie Minnich, vice-president; Sister Emma Yake, secretary; Sister Sue Zeigler, treasurer. Sixteen members have thus far been enrolled, and we hope that much good may result from it.—Isaac J. Kreider, R. D. 4, Lebanon, Pa., March 31.

GLENDORA, CAL.—We herewith give the report of our Sisters' Aid Society for the year 1911: We made 196 garments, donated 176 articles, and distributed 238 articles. We received $28.91, and distributed $22.91. Our largest attendance was forty, and the smallest attendance was five. Our largest collection was $2, and the smallest collection 15 cents. We held twenty-six meetings, three of them being all-day meetings, with an average attendance of seven. We made twenty-three comforters and one quilt. Feb. 23 we sent thirty-one garments, one comforter and $5 to the Los Angeles church in California. Feb. 23 we sent $10 to the Redondo Mission, and Dec. 15 we sent forty-five garments to the same place. We also sent a box, containing 178 garments, to Los Angeles. Sister Effie Norcross is our president; Sister Mary White, vice-president; Sister Anna Netzley, superintendent; the writer, secretary-treasurer.—Ida Sterling, Box 314, Glendora, Cal., April 9.

PITTSBURG, OHIO.—The following is the report of our Sisters' Aid Society for the year 1911: We held sixteen all-day meetings, and thirty half-day meetings, with an average attendance of nine. Our work consisted of piecing quilts, quilting and making clothing. We sent one box to the Sidney Mission, $5 to the Brooklyn Mission, $5 to the St. Joseph Mission, and $5 for work at home, leaving $21.80 in the treasury. Our officers for the year are as follows: The writer, president; Sister Ella Delk, vice-president; Sister Sarah Sollenberger, superintendent; Sister Rosa Foreman, assistant superintendent; Sister Anna Sollenberger, secretary-treasurer.—Dora Binkley, Pittsburg, Ohio, April 3.

CHRISTIAN WORKERS' TOPIC

David the Giant-Killer.

1 Sam. 17: 42-50.

For Sunday Evening, April 28, 1912.

Note.—Let the first part of this meeting, after the opening, be a Bible reading like that of a week ago.

I. David, the Shepherd Boy (1 Sam. 16: 4-13).
II. David and His Harp (1 Sam. 16: 14-23).
III. Philistines and Israelites (1 Sam. 17: 1-3).
IV. The Giant's Challenge (1 Sam. 17: 4-11).
V. David's Question (1 Sam. 17: 20-26).
VI. David's Trust and Courage (1 Sam. 17: 32-37).
VII. The Giant Killed (1 Sam. 17: 42-50). If we are going to kill giants we must have power; not material, but spiritual. We can get this power only from God. Every giant can be killed by the power of God. Do not think that David alone had a fine chance to distinguish himself. You have quite as good a chance today. Here are the giants of **fear** and **temptation, disobedience** and **bad temper,** and many others. These are all waiting to kill you; and they will do it, if you don't kill them.

Here Are Helps.—Faith (Psa. 25: 2; Isa. 12: 2; Acts 27: 25). Fearlessness (Psa. 3: 6; 46: 2). Our weapons (Matt. 4: 4; 2 Cor. 10: 4; Eph. 6: 17). Giants (Matt. 16: 24; Jas. 3: 8; 4: 6).

Questions.

1. Why do we call David the giant-killer?
2. Why did he kill Goliath?
3. What giants do we all have to fight?
4. Did David ever have to fight Giant Envy? Giant Hate? Giant Selfishness?
5. What weapons did he use?
6. What weapons must we use?
7. How can we best fight our own giants?

PRAYER MEETING

Christian Testimony That Counts.

John 1: 29-42.

For Week Beginning April 28, 1912.

1. Emphatic Testimony.—John's first exclamation, when he saw Jesus coming, was: "Behold, the Lamb of God, that taketh away the sin of the world" (verses 29-36)! This was the "voice of one crying in the wilderness," and this was his first witness-bearing. What a fine tribute to Christ's power among them! He testifies with an emphasis that admits of no misinterpretation. Jesus is declared to be the sin-bearing Lamb, predicted long ago,—the Paschal Lamb, whose blood, sprinkled on the lintels and the doorposts of home and heart, means salvation to those thus sheltered (1 John 4: 13-16).

2. Personal Testimony.—The testimony that really counts must be based on personal knowledge and experience. A man who knows of the doctrine, and of its power in his own life or observation, can speak of it; and one must know something of the power of the Spirit in his own life before he can become a witness to that power. The moment John saw Jesus he said: "I have seen, and have borne witness that this is the Son of God" (verse 34). If we desire to gain a like personal conviction, we must needs seek some retired place of prayer, some corner where we can commune with the Lord in secret, and keep it up (1 John 5: 1-10).

3. Personal Work.—One's best testimony is his work. "By their fruits ye shall know them." Andrew's first find was Jesus; his next find was his brother (verse 41). Whatever the effort may have been,—he landed the one he was most interested in, the one he was most anxious to have "come and see." He began his personal work at home,—reaching out from the center to the circumference of the circle. It's a good suggestion for personal work. The one next to us is the person we want to reach. Such activity is the testimony of personal work, which, in the end, counts far more than the most flowery speech in the prayer meeting. We want to bring men into the kingdom and bring the kingdom into the hearts of men (1 Cor. 9: 19-23).

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. C. D. FAGER, of Oregon, changes his address from Talent to Ashland.

BRO. WM. H. MILLER, of Pennsylvania, should be addressed at Hanover, R. D. 4, instead of Jacobs Mills.

WE have notice of the death of Bro. John Metzler, of Wakarusa, Ind., an aged minister, who fell asleep April 12.

BRO. C. D. BONSACK, of Union Bridge, Md., is to conduct a series of meetings at Bridgewater, Va., during the month of August.

THE address of Bro. Frank Kreider, Secretary of Mission Board of Northern Indiana is changed from R. D. 4, Goshen, Ind., to R. D. 3, same place.

The Mount Morris Index says the trustees of the college have $24,000 available for the rebuilding of Old Sandstone, and it now looks as though work on the structure may begin soon.

THIS week the Financial Report takes the place of the Round Table Department. The crowded condition of the pages set apart for church news and correspondence makes this necessary.

AT the late District Meeting of Western Pennsylvania Brethren J. H. Cassady and H. S. Replogle were chosen members of the Standing Committee. Two papers go to the Annual Meeting.

OUR last communication from China is dated March 22, at which time the missionaries were still at Tientsin, and in good health. Bro. Hilton had just returned from the interior, and reported everything quiet at the old mission point.

THE second annual Sunday-school Meeting of the Northern District of Virginia is to be held in the Mill Creek church, Rockingham Co., May 10 and 11. An interesting program has been prepared, which we shall take pleasure in publishing at an early date.

THE editor of *College Life*, the school paper for Bridgewater College, Va., has a knack of picking up and shaping interesting editorial items. His news department for the March issue reads almost like a page from a church paper. While the news is mainly local, still, in a way, it is general.

BRO. H. C. EARLY, after attending the late Board meeting in Elgin, went direct to Washington, D. C., his present place of residence. He is planning to give the work in the city considerable attention during the summer, having among other things a series of doctrinal sermons in contemplation.

MANY of our readers who have personally met the promising band of our Chinese brethren in Chicago, will regret to learn that one of their number,—Bro. Hoy Ping,—was called to his eternal home April 5. Though in active membership with the church only since Jan. 13, 1912, he endeared himself to all by his child-like faith in his Savior and his consistent Christian life. He leaves an aged mother in far-off China.

ON his last trip to Elgin, to attend the General Mission Board Meeting, Bro. J. J. Yoder was accompanied by his son, Dayton, a young brother, who desired to visit the Publishing House, and see a little more of the world. They returned to their home at McPherson, Kans., via Chicago.

BRO. J. F. APPELMAN, of Plymouth, Ind., our General Traveling Secretary, called at the House last week, and while here conferred with the General Mission Board. He will now give his full time to the work of the Board, and we are sure that he will be kindly received by our people wherever he goes.

BRO. L. W. TEETER, of Hagerstown, Ind., did not tarry long in Elgin after the close of the Board Meeting. Though spending most of his time in his home congregation, of which he is elder in charge, he is kept exceedingly busy. He has a large flock, and takes a decided interest in the work entrusted to him by the Holy Ghost.

WHILE in Elgin, attending the Board meeting, Bro. Chas. D. Bonsack kept himself so busy that we had little opportunity of interviewing him on anything. However, it is reported that the church in Chicago is endeavoring to secure him as pastor, and should it succeed we shall have the pleasure of meeting him more frequently.

BRO. HENRY SHAMBERGER, of Medicine Lodge, Kans., passed into the spirit world March 26, at the age of sixty years and seven months. He was an elder in the church, a man of good pulpit ability and a faithful defender of the principles for which the Brotherhood stands. A further notice of his life and labors will be published later.

IT looks as though the coming Annual Meeting may have plenty to do. The papers carried over from last year mean a good deal of business, to say nothing of those coming up from the District Meetings. Along the line of church polity we could get along with fewer queries, but we certainly need more papers dealing with practical questions.

AN error in the official Minutes of the Southern District of California and Arizona led to the statement in a recent number, that forty-nine had been added to the Long Beach church the preceding year. The error is noticeable, because the figure should have been one. It is hoped that the church named will make up the number the coming year.

A VERY interesting series of meetings has just closed in the Omaha church, Nebr., the services being in charge of Bro. George Mishler, of Cambridge, Nebr. So far six have been baptized, and four more are awaiting the administration of the sacred rite. Deep impressions appear to have been made among those in attendance, and further additions are likely to result.

BRO. EDGAR M. HOFFER reports that the Sunday-school at the Canowago house, Pa., recently completed the forty-seventh year of its uninterrupted existence. What an opportunity those years must have afforded in character molding and teaching the gospel story! Doubtless much of the church's real progress may well be ascribed to the faithful Sunday-school workers of the Brotherhood.

WE are informed by the officers of the District of Nebraska that their next District Conference is to be held Sept. 25, 1912, in the Pioneer church, at Enders, Chase County. The Lincoln church had made a call for the meeting, and it was so assigned in the Minutes of the 1911 Conference, but later on withdrawn by the church. Those interested will please note the change as above given.

THE outlook for the recently-organized church at Peru, Ind., is quite promising. With a new meeting-house, eighty members, and a growing Sunday-school a good work certainly ought to be done. After the dedication services, March 17, Bro. J. W. Norris began an interesting series of meetings and continued three weeks. Thirteen persons were baptized, six reclaimed and several await baptism.

BRO. D. L. MILLER, who spent two days at Elgin last week, as presiding officer of the General Mission Board, is looking quite well, and feels none the worse because of his strenuous evangelistic work, preaching 140 sermons while on the Pacific Slope. He tells us that he has nothing on the string until the Annual Meeting, where he is booked for an address.

THE pulpit at Roaring Spring, Pa., will be vacant after May 5, and the congregation is seeking a pastor. The church, with a membership of 162, is said to be in a prosperous condition, has a large, growing Sunday-school and a good church edifice, with all necessary facilities for auxiliary work. For further particulars address Bro. R. D. Murphy, Roaring Spring, Pa.

IN this issue we are publishing two articles on the "Voting and Politics" question, both on the same side of the issue. Though we have other articles along the same line, we do not think it necessary to give more space to the subject. Other subjects are waiting attention. Next week, or the week following, the "Rebaptism" question will be considered by several writers.

THE MISSION BOARD of Texas and Louisiana is making an effort to secure Bro. Moses Deardorff, of Yale, Iowa, for at least a year's work in the mission field of their District. Fully convinced that the whitening harvest of that section of the great Southland demands special and continual attention, they are anxious to meet the issue confronting them as fully as possible.

BRO. SOLOMON BUCKLEW, for many years the active elder of the Coal Creek church, Ill., has resigned from the duties of the office, and Bro. M. L. Hahn, who recently located near Canton, has assumed charge of the congregation. It is encouraging to note that, while the old standard-bearers retire from the strenuous duties, so cheerfully discharged in their more active years, others are ready to take up the work and carry it to successful completion.

BRO. ISAAC S. LONG and Sister Effie V., his wife, of India, spent two days in Elgin last week, visited every department of the Publishing House, and showed a decided interest in the work in which we are engaged. Sister Effie will be remembered as the writer of a charming series of articles for the MESSENGER, giving an account of a trip she made to the ruins of Babylon, in company with her husband and others. Bro. Long preached for our people on Wednesday evening, April 10, and his inspiring discourse was greatly appreciated by all present. From Elgin they went to Chicago, to spend a week or ten days with the Bethany people.

LAST Sunday was a special day with the members and friends at Elgin. It was the occasion of the semi-annual, joint meeting of the Sunday-school and Christian Workers of Chicago, Naperville and Batavia, with those of our own congregation. Bro. I. S. Long, who came out from Chicago, for the occasion, delivered an excellent address at the morning service. The Sunday-school Meeting was held in the afternoon, and some splendid talks were given on the Sunday-school from the scholar's standpoint, from the teacher's standpoint and from the minister's standpoint. The evening was devoted to an address on "The Battle Against the Bible," under the auspices of the Christian Workers.

IN this issue our correspondent tells us that the church at Beaver Creek, Va., has decided to secure speakers, who are members of the church, to deliver addresses in their Temperance Meetings. This is not only sensible, but it is consistent. Why should we call on those of other persuasions to deliver the addresses in our Temperance, or special Sunday-school and Christian Workers' Meetings when we have plenty of efficient talent for that line of work in our ranks? All over the Brotherhood we have men and women capable of delivering creditable addresses on any question in which our people are interested, and to go outside of the church for speakers on special occasions, is certainly no credit to the class of students turned out by our educational institutions.

We note that Bro. E. F. Nedrow has moved from Norristown, Pa., to Lake Ridge, Tompkins Co., N. Y. He should be addressed hereafter at R. D. 9, Ludlowville, Tompkins Co., N. Y. If this change of location means the gaining of a new foothold in the Empire State, we are sure that our readers will join us in wishing the best of success to the new undertaking. There are thousands of people in the State of New York, as well as elsewhere, who should be fully informed as to our faith and practice.

Death of an Only Son.

It is said that "Death loves a shining mark," and this saying was fully exemplified in the death of our dearly-beloved brother Quinter Bosserman, only son of Eld. L. D. and Sister Anna Bosserman, of Pasadena, Cal., on the 19th of last month. Quinter was in his twenty-first year when the Lord called him home. He was the only child of his loving parents, and to them the blow is a very heavy one. At the tender age of nine, before wandering from the Father's house, he gave his heart to Jesus. It was at Mount Morris, eleven years ago. When he was asked his reason for wanting to be baptized, he answered promptly: "Jesus says, 'He that believeth and is baptized shall be saved,' and I want to be saved." A brother present said: "You need question him no further. He is one of God's little ones." He lived an exemplary Christian life, and was an active and interested church worker. In the Sunday-school and Christian Workers' Meeting he was always a willing, cheerful and helpful servant. He did not aspire to leadership, but was willing to work wherever he could be useful and helpful. He will be missed, for he was highly respected and deeply loved by all who knew him. Brother and Sister Bosserman will have the heart-felt sympathy of all who know them. May God comfort their hearts and give them the blessed assurance of meeting Quinter on the other shore! D. L. M.

Standing Committee for 1912.

[So far as reported]

1. Arkansas, First District and S. E. Mo., ...H. J. Lilly
2. California, Northern, ...J. W. Deardorff
3. California, Southern and Arizona, ...J. P. Dickey
4. Colorado, Western and Utah, ...By letter
5. Denmark, ...Not represented
6. France, ...Not represented
7. Idaho and Western Montana, ...———
8. Illinois, Northern and Wisconsin, ...I. B. Trout
9. Illinois, Southern, ...J. W. Lear
10. India, First District, ...I. S. Long
11. Indiana, Middle, ...A. L. Wright, Frank Fisher
12. Indiana, Northern, ...David Metzler, Wm. R. Deeter
13. Indiana, Southern, ...L. T. Holsinger
14. Iowa, Middle, ...W. I. Buckingham
15. Iowa, Northern, Minn. and S. Dak., ...J. F. Souders
16. Iowa, Southern, ...G. W. Burgin
17. Kansas, Northeastern, ...H. L. Brammell
18. Kansas, N. W. and N. E. Colo., ...A. C. Daggett
19. Kansas, Southeastern, ...John S. Clark
20. Kansas, S. W. and S. Colo., ...M. Keller
21. Maryland, Eastern, ...———
22. Maryland, Middle, ...———
23. Maryland, Western, ...I. W. Abernathy
24. Michigan, ...C. L. Wilkins
25. Missouri, Middle, ...T. J. Simmons
26. Missouri, Northern, ...G. W. Ellenberger
27. Missouri, S. and N. W. Ark., ...J. B. Hylton
28. Nebraska, ...D. G. Wine
29. North and South Carolina and Georgia, ..S. P. Jones
30. North Dakota, E. Mont. and W. Can., ..D. F. Landis
31. Ohio, Northeastern, ...Noah Longanecker
32. Ohio, Northwestern, ...———
33. Ohio, Southern, ...———
34. Okla., Panhandle of Tex. and N. Mex., ...E. J. Smith
35. Oregon, ...Geo. C. Carl
36. Pennsylvania, Eastern, ...———
37. Pennsylvania, Middle, ...———
38. Pennsylvania, S. E., N. J. and E. N. Y., ..J. P. Hetric
39. Pennsylvania, Southern, ...———
40. Pennsylvania, Western, J. H. Cassady, H. S. Replogle
41. Sweden, ...Not represented
42. Tennessee, ...A. M. Laughrun
43. Texas and Louisiana, ...K. G. Tennison
44. Virginia, First District, ...———
45. Virginia, Second District, ...———
46. Virginia, Eastern, ...S. A. Sanger
47. Virginia, Northern, ...———
48. Washington, ...F. M. Woods
49. West Virginia, First District, ...Jeremiah Thomas
50. West Virginia, Second District, ...A. C. Auvil

The Mission Board Meeting.

The General Mission Board, consisting of Elders D. L. Miller, chairman, H. C. Early, Chas. D. Bonsack, L. W. Teeter, J. J. Yoder and Galen B. Royer, Secretary, met in Elgin April 10, and worked from 8 A. M. until 9 P. M. The session for the next day began at 7 A. M. and closed at 4 P. M. The budget for this meeting is said to have been the heaviest in ten years. Bro. I. S. Long and wife, of India, were in the mission room most of the time, and listened with interest to the proceedings.

On this occasion an unusual number of private sessions were held, with only the members of the Board present. It is the custom of the Board privately to discuss the qualifications of applicants for mission work, or to discuss the special conduct of any member on the field in like manner. The same course is pursued when employing editors or the business manager, and when much of this becomes necessary,—like it did at this meeting,—considerable time is taken up with that class of work.

The first important item of business, awaiting the attention of the Board, was the advisability of opening up regular missionary and evangelistic work in Cuba, and an effort will be made to secure the services of a well-informed, judicious elder, under middle age, to be intrusted with the undertaking. While the industrial feature was considered at considerable length, nothing of the kind will be undertaken at present.

A medium, devoted in part or in whole, to Child Rescue work, was very fully discussed, and held over until the meeting of the Board on the Conference grounds at York, Pa.

Hardly a meeting goes by that the Board does not keenly feel the need of a closer relation with the District Mission Boards. A District Board may show a lack of interest in the work at certain points within the bounds of its territory, or the reasons for the attitude of a District Board in its relation to some city mission in its territory may be unknown, or there may be friction between a mission point and its District Board, or a District Board may disregard the appeals of isolated sections of the Brotherhood, where mission work should be done, and for which the General Board is willing to furnish the money. The General Board has no way of reaching these conditions and remedying the situation. The gap between the two boards is too wide, and an effort will be made so to adjust our missionary machinery as to eliminate this gap.

While much time was spent discussing the work in India, there is little of interest to be reported in these notes. The work is moving along nicely, and the field is constantly broadening. The workers hold their own District Meeting and direct their affairs very much as they may be directed by a District in this country, excepting that a report of the proceedings is transmitted to the General Mission Board.

Bro. A. C. Wieand, of Bethany Bible School, Chicago, spent a few hours with the Board to explain his plans for preparing his series of graded lessons for our Sunday-school work. This, in part, was done two years ago, but on account of the ill-health of Bro. Wieand, work on the system had to be postponed until the present. The preparation of the lessons will now go forward as fast as circumstances may permit, and it is hoped to have some of the grades ready for the coming year. The matter is, however, to be further considered on the Conference grounds, in the presence of the General Sunday-school Board.

On account of the unsettled conditions in China, no additional provisions for the mission were made. The missionaries will take care of the work in hand, so far as it can be looked after, with a view of the necessary future considerations. A school for Chinese girls has been proposed, but the project must be continued under advisement.

The outlook in Sweden and Denmark is encouraging, and Bro. J. F. Graybill, missionary in charge, is pushing the work as fast as circumstances will permit.

The Senior Editor, Bro. D. L. Miller, was instructed to say something regarding the Mission in France, now in charge of Bro. Paul Mohler. His article on the subject will be prepared and published in due time.

Sister Mattie Shick was before the Board in the interest of mission work among foreigners in the United States. She is making a specialty of work along that line in Chicago and is meeting with splendid success. The Board is taking the matter under advisement, and may be heard from later.

It looks as though the Jerusalem Mission may yet materialize, and in the course of a few months we hope to have something definite to say concerning the plans for the work, as well as regarding the minister to be placed in charge.

In answer to a request, presented for consideration, the Board decided that it could not countenance the use of instrumental music in churches on any of the mission fields under its management. The Board gives out no uncertain sound on this question.

A number of prospective missionaries offered their services for work in the foreign fields. Some of them were accepted and in due time will be announced for the approval by Annual Conference.

The Board is not exempt from its share of offers to take part in various financial propositions with the promise of fine returns for the support of mission work. As a rule, these propositions look well on paper, and few meetings pass by that one or more of them does not have to be politely declined. We may be pardoned for suggesting that the Board be excused from considering propositions of this sort. Even should it be induced to become a party to some financial undertaking, it would be so severely criticized as to necessitate its immediate withdrawal.

The Manager of the Publishing House made a very satisfactory report, indicating that a large business is being done, and that everything is managed skillfully. The Manager, along with all the editors of the various publications, was reëlected for another term.

The following appropriations were made for mission work in the Districts named: Idaho, $500; Oklahoma, $200; Southwestern Kansas, $500; Nebraska, $600; Middle Iowa, $275; and Southeastern Kansas, $150.

Loans on meetinghouses were authorized as follows: Centralia, Wash., $700; Coquille Valley, Oregon, $800; Lowland, Colo., $200; Raisin City, Cal., $1,500, and Slifer, Iowa, $500. The Board did not have enough funds on hand to make large loans. In fact, the purpose of the Church Extension Fund is to assist in the erection of churches of moderate cost.

The Board will hold its next meeting at York, Pa., during the Conference week, at which time considerable deferred business will be taken up for further consideration.

A Day.

What is a day? The most common thing in the world. It is an established part of our existence,—of our being. There is nothing that seems so familiar to us, and yet, how few of us could give a personal, satisfactory definition of it,—what it really is and means to us!

As a general definition, a day is a period of time consisting of twenty-four hours, beginning and closing at midnight. As a rule, twelve o'clock at night is a time without beginning and without ending, consciously, because it begins and ends in that part of the night when we, in our normal condition, are supposed to be enjoying our best and quietest sleep.

In this respect our day gives an apt and beautiful figure of our life, as we come in and as we go out, with the life day between.

But our thought was to say something about the day as we live it,—as we begin it in the morning, live it during the day and close it in the evening. Can we do it? At best it must be in a very personal and yet, in a very general sense,—personal because each one has his or her own individual experience, and general in the sense of application.

Let us see! Who shall the example be,—the young, the middle-aged or the aged ones? The latter have the advantage of experience, and, therefore, present the best average life,—one in which custom and habits are best formed and fixed. Any day of the year will do as a basis, because certain things, as to being and doing, are about the same,—such as begin-

ning, doing and closing. The variations consist largely in the "betweens."

Let us begin with the man of mature age, as he spends a day of springtime. It is morning. The first rays of the sun are illuminating the eastern sky with their light, red and gold. The birds are holding their matinee of song to honor the dawning of a new day. Gently the sweet harmonies touch the sleeper's ears and slowly the bonds of slumber loosen. Finally the consciousness of the outside world breaks in, and our man of the day is awake, and what is the first thing he does? He enjoys the new morning light as it flashes in upon his vision. His soul is thrilled with the bird songs that greet his ears, and his first thoughts are directed to God as the Preserver, the Sustainer and the Giver. Why not? O, how sweet are the first fruits of the morning, as they come forth from a truly grateful heart! "Lord, in the morning thou shalt hear my voice. To thee will I direct my prayer. To thee do I lift up mine eyes."

Following this he rises from his couch of slumber, and robes himself with the garments of the day for duty and labor. He goes out to enjoy the fresh morning air and attend to the small duties that belong to the true Christian home,—a touch here and a touch there, as taste and culture may dictate. Life and beauty everywhere are reaching forward, to be noticed and admired, and if we fail to do and see, we disappoint nature and the God that made things beautiful for our pleasure.

The call is now made by the loved ones of the home, "Breakfast is ready," which means that it is the time for morning worship. The family is gathered, the Book is opened, and a paragraph, a chapter, or, perchance, a favorite psalm, is read, followed by a season of devotion. Does it pay? We say, Yes. The best thing we ever did. And we ought to know, as we have been trying it for the last forty-five years or more. We began it when we began homekeeping. And today we came to this hour, as the best one of all the day. Indeed, we don't see how we could spend the day without first meeting with God in this special way, to seek his guidance, help and blessing.

Following this comes the morning meal. While the time of devotion, the first meal from God, is for the spiritual man, the second or the material meal is for the physical man. Both come equally from God, therefore should be received with the same degree of thankfulness. Having been the recipients of both of these, the man is thoroughly furnished and prepared to go forth to meet the common duties of the day, whatever they may be, and this means very much indeed, —more than many of us realize, or in any way appreciate. It means walking and working with God.

At this going out we have represented the divine agencies of life. Every man has his own vineyard in which to enter and labor, and the results depend upon the way in which the time is utilized, and the amount of energy and wisdom exercised in the labor. Every man is to be rewarded as his works shall be. The busy world now moves, and he that would be in the swim must, in wisdom, move with it till the noonday bells ring and the whistles blow. The time for the midday meal has come and the cling and the clang of labor closes. The time for physical supply and rest has come, and none can afford to neglect the call. It is the Father's arrangement and he knows best. This is another of the sweet recesses of the home life. Here the whole family can come into social contact around the table upon which is spread the frugal meal, when all can feel, as the motto on the wall expresses it, "Jesus Christ is the Head of this House, the Unseen Guest at Every Meal, the Silent Listener to Every Conversation." The conversational element is a very important feature in the eating, and adds much to the healthfulness and enjoyment of the occasion. There is no loss in the time we take to eat. We should not eat because of habit, but for a purpose, and the more of the purpose we can get out of it, the greater will be the benefits derived therefrom.

Following the eating we have the noonday hour of rest. An old and a very good adage runs thus: "After breakfast, work a while; after dinner, rest a while; after supper, walk a mile." The virtue of this adage may not be so evident to all, but there are many to whom it should apply to great advantage, especially to those who have passed the zenith of life, and are hopefully and pleasantly looking homeward. But there are certain conditions, essential to human life, and if not satisfied in the occupation of the individual, they must be supplied in habit. Rest and labor must be intelligently intermixed, in order that life may reach a reasonable standard of success.

Again follows a season of labor, and then follows the eventide. The sun hides its face behind the mountain tops and everything in nature seeks repose and quiets down. And now the old evening hymn, that was so frequently sung by our fathers and mothers, comes to us in its most forceful interpretation:

"The day is past and gone,
The evening shades appear.
Oh, may we all remember well,
The night of death draws near!"

Leaving out the sad pathos of the latter part, we have in it an expression of the most gladsome part of the day, the time of the homecoming,—the children from their schools,—the laboring men homeward bound, with their tools, the plowman from the field, the business men from their desks,—all, all seeking the light of home with sweet thoughts and glad hearts. Oh, blessed eventide that brings the broken families together, to enjoy the sweet fellowship, intended for them by the Heavenly Father! A day spent in hopeful labor, and an evening at home together means joy indeed. God give us this kind of days everywhere, and all the time! H. B. B.

Fifteen Million Catholics.

According to Mr. Kennedy's "Catholic Directory," 1912 edition, there are at present 15,015,569 Catholics in the United States. Fifteen million Catholics! Think of it! One-sixth of our population are Catholics, counting every man, woman and child. Who can comprehend the meaning of fifteen million? It is beyond comprehension, the number being so great, and who can comprehend the influence of such a body under thorough organization and discipline?

The Directory states also that a year ago the Catholic population of the States was 14,618,761, the gain for the year being 396,808. Ten years ago it was 10,976,757, showing an increase of 4,038,812 for the decade. Twenty years ago the Catholics numbered 8,615,185, showing that within the last twenty years they have nearly doubled.

There are 17,491 Catholic priests in the United States and 13,939 Catholic churches, of which 9,256 have resident priests, the other 4,683 being mission points.

Again, the Directory shows that there are fourteen archbishops, twenty titular archbishops, 97 bishops, 2 archabbots and 15 abbots in the States. Furthermore, there are 83 seminaries, with 6,006 students preparing for the priesthood; 229 colleges for boys and 701 academies for girls. The parochial schools number 5,119, with an attendance of 1,333,786. There are also 289 orphan asylums, caring for 47,111 orphans.

Including the children in parochial schools, orphan asylums, academies, colleges and other charitable institutions, the grand total of young persons under Catholic care and influence amounts to 1,540,049.

This summarized statement certainly presents some interesting facts. As large and well-equipped as the Catholic church is, it is remarkable how its rate of increase has grown less, and very much less, in the last years. Within the last twenty years the gain is 97 per cent, and over; for the last ten years it is 36 per cent, and over; while for the last year it falls a fraction under 3 per cent, which is about the rate of net gain by the Church of the Brethren.

It is difficult to explain the great loss in the rate of increase during the last years. It probably lies chiefly in two things. Denominational competition has grown sharper with the years and there is a growing indifference to religion by the masses. Of this growing condition there can be no doubt, it seems to us, and the explanation is chiefly in this fact.

Cardinal Gibbons, the distinguished Catholic dignitary, remarks: "I fear that we are all forced to admit that, in a certain sense, there is a decline of religious faith in this country, for we see evidences of it on all sides. There is nothing so sacred as not to be denied by some one. In regard to matters of religion, we see in an ever-increasing number a great deal of indifferentism. What are the causes of this? I feel that it is largely due to the want of respect for the Sacred Scriptures, to worldliness, to rationalism, or the rejection of the principle of authority, to the inordinate love of wealth, pleasure, and honors, and lastly to our system of education, according to which the education of the school must be independent of religion. These, and others, too numerous to mention, are, to my mind, the causes of such religious indifferentism in this country."

If the Catholic church feels this way, there is certainly much more ground for the Protestant churches to be concerned. If the Catholics, with their big church and heavy machinery, feel that the indifference and worldliness of the sinner are hard to overcome, what about the Protestant churches, as small as they are, and as loosely organized and feebly-equipped in comparison with the Catholic church, considering each alone, and especially, what about the Church of the Brethren?

Do you know that the Catholics constitute three-sevenths of all the professed Christians of our country? They are fifteen million of the thirty-five million. Do you know that the Catholic church is two and one-half times as big as the biggest Protestant church in the United States,—the Methodist church with all its branches combined? Do you know that the Catholic church had, in round numbers, one million more additions last year than all the Protestant churches combined?

What does this mean? What does it mean to us? If it means anything at all, it means that at the present rate the United States will become a Catholic country, unless the Protestant churches wake up to the situation and put on new strength. The Catholics are so diligent in the interests of their church, and there are so many Catholics in high office in the government, with an eye single to the interests of their church, that, taking it all in all, they are already a tremendous power to reckon with. And if the Catholics grow into such numbers that they can control the affairs of the government, it may not be well for those who dissent from their views. The situation, looking at it broadly, is such as to inspire great interest and effort on the part of those who cherish liberty of conscience, it seems to us. The Catholics are hungry for power, and they have their eyes turned toward America. Let us beware! H. C. E.

Misleading Experts.

This thing of turning pulpits over to experts in religious reform movements sometimes proves exceedingly embarrassing. A short time ago Paul M. Strayer, social expert, was permitted to deliver an address in the Trinity M. E. church, Denver, Colo. To the humiliation of the pastor and the consternation of the regular church-goers, the expert said that the churches would never succeed in keeping boys and men out of saloons until pool-rooms, dancing-halls and billiard-halls could be associated with the churches. He would have people worked into the church through the pool-room and the dancing-hall. Well, suppose churches could be induced to provide pool-rooms, dancing-halls and billiard-tables. The next cry would be for the religious (?) saloon, and it would not be long until the devil would be running the church, with all these up-to-date attractions, as completely as he is now running the licensed saloons with all of their attending evils. To overcome this worldward movement, the preachers can do no better than to fight these evils with the Gospel, and gather around them a strong band of men and women who are not of this world, and are willing to stand for the right. The way to compete with the saloons is not to appropriate their attractions and make them a part of the church machinery, but to meet the issue fairly and squarely with truth and righteousness. The mere fact that the church says prayers over dances and billiard games, does not eliminate the evil tendencies. Such attractions belong to the kingdom of Satan, and he will continue to collect his tolls on them whether they are run by the church or the saloon.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

THE LITTLE MISSIONARIES.

Today is the day we set out for home. We look forward lovingly to those whom we hope to see, but we also remember those whom we leave. Our hearts are full.

Now the question is up to us properly, whether to be separated from each other,—Mary and I,—or to be separated from the children for their education. It is a missionary problem.

In our way it seems best that the mother stay with the children, for a few years, in the homeland, and that the father return alone to the field. But it is not good for man to be alone, and most good women do not feel to do it that way.

In one way it seems best that the children have proper arrangements made for them, and that they remain at home. That is good for the health and morals of the children, and health and morals are very important. Rather have no children than to be unable to raise them for the church. But they lose the home influence, and we lose hold on them. Both are essential.

They might grow up without special education. Of course they might. But should they? The days are on us when a good education is a long step towards accomplishing the desired end.

It is a serious problem, but, as in everything else, we will do what seems best and trust that the Lord lead us all the way.

W. B. Stover.

Bombay, India.

THE 1912 DISTRICT MEETING IN INDIA.

In 1911 it was decided to hold our next District Meeting at Bulsar, but measles broke out in the Orphanage about the time the meeting was to convene, so it was thought wise to hold it at Anklesvar instead. The Missionary, Sunday-school, and Workers' Meetings will be held at Bulsar at a later date, when we hope to have as many of our people together as possible. The meeting that convened at Anklesvar March 11 consisted of ten delegates from six churches, and a goodly number of missionaries, along with the members of the local church.

Bro. Blough was chosen Moderator, and Brethren D. J. Lichty and Govind Kengan served as English and Gujerati Secretaries.

The first query was from Anklesvar, in which the much-vexed divorce question was involved. It is not strange that some were disposed to ask for greater laxity and that it be made easy for man and wife to part, but when the vote was taken it was decided that the teaching of Christ on this point was best, so we are satisfied to leave it where the Bible puts it.

Another query from the Anklesvar church asked for a committee (preferably an elder, a deacon, and a sister) to revise the list of questions asked at the time of the annual visit, and that said committee be ready to report at next Annual Conference. The query was passed on to Annual Meeting.

Other business was as follows: J. M. Blough was chosen to serve on the District Mission Board, and Bro. I. S. Long, with Bro. Stover as alternate, as member of 1912 Standing Committee. The request of the Vyara church to entertain the 1913 meeting was granted.

Umalla, India. D. J. Lichty.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Covina church has enjoyed a season of refreshing from the presence of the Lord. Bro. D. L. Miller began his Bible land talks March 14, continuing for several evenings. He gave us soul-inspiring sermons, closing on the evening of April 1. Sixteen precious souls gave their hearts to God. Four await the rite of Christian baptism. The church was greatly strengthened.—Eulalia Overholtzer, Covina, Cal., April 1.

Fruitvale.—We met in council March 30. Eld. M. E. Andrews presided. One letter was granted. The writer was chosen correspondent, to fill Sister Ella R. Webster's place, who was called home to Pennsylvania on account of the sickness and death of her mother.—Alice Myers, Bangor, Cal., April 1.

Glendora.—On the evening of March 30 the Glendora church convened in quarterly council to select an elder to fill the vacancy caused by the death of our dear brother, J. S. Brubaker. Brethren W. F. England and Isaac J. Harshbarger, of Lordsburg, assisted in this work. Bro. Harvey Barkdoll was chosen as presiding elder, with Bro. S. W. Funk, assistant. We decided to hold our love feast May 25. The ministers are to secure some one to hold a series of meetings prior to our feast.—Mary E. White, Glendora, Cal., April 2.

Lindsay.—The work is still prospering at this place. March 17 Elders J. J. Brower and D. L. Forney, of the Reedley church, assisted us in organizing our church into a working body. Twenty-four letters were presented. Others are here who will hand in their letters later. We decided to call this the Lindsay congregation. Eld. I. S. Brubaker was chosen housekeeper for one year; Bro. H. M. Stutzman, clerk; Bro. Alpheus Brubaker, treasurer; Sister Ada Brubaker, chorister; Sister Laura Finch, assistant; the writer, correspondent. March 30 we met in our first council. A committee was chosen to find a suitable location for a churchhouse. At the present time we are using the Advent church in town, which is very acceptable, but too small to accommodate us for any length of time. We will be glad to have others, who feel to do so, locate with us, and help the cause along.—Sadie Finch, Lindsay, Cal., April 4.

Los Angeles.—On Friday evening, March 29, we convened in council, with our elder, D. W. Crist, in charge. As some of our church and Sunday-school officers have moved to other localities, it was necessary to fill the vacancies. Brethren R. P. Lehmer, H. G. Iman and O. E. McGee were appointed as a Missionary Committee. It was decided not to send a delegate to Annual Meeting.—Eva M. Frantz, 3125 N. Broadway, Los Angeles, Cal., April 3.

Raisin City church met in council March 31, Eld. Harvey Elkenberry presiding. Bro. Elkenberry was reëlected as our elder for the ensuing year. Fourteen letters of membership were received during last quarter, and four were granted. Bro. Bowman, of Fresno, gave us a much appreciated sermon on Sunday morning. We have a wide-awake Sunday-school. Last Sunday there were 147 present. Collection, $4.31. A Bible class, under the instruction of Bro. Cable, is making fine progress. The County Superintendent,—Mrs. Wakefield, of Fresno, was with us March 13, and gave us words of encouragement. Our class has the largest enrollment (35) of any in the county and the largest per cent of young men of any class in the State. We are covering more work in less time than any other class. We also have good interest in our young people's meeting.—Emma Saylor, Raisin, Cal., April 3.

Santee.—Bro. G. H. Bashor, of Los Angeles, came to us March 30 and preached for us in the evening, and also on Sunday morning after the Sunday-school, and on Sunday evening. His sermons were feasts of good things. We made arrangements to have cottage prayer meetings every Wednesday night. If there are any members who would like to locate where their help is needed, we should be glad to have them come here. We need more earnest workers. We have no resident minister at present, and would be glad to have a minister locate here. This is a nice valley and a fine climate. —Anna R. Hyatt, Box 77, Santee, Cal., April 4.

COLORADO.

Denver.—We have been at Denver since March 4. At this time I am holding some meetings for our colored members in this city. They number about fifteen, and have two ministers who seem to be very zealous. It is a joy and an inspiration to preach to these people. After April 28, we expect to be at Maxwell, Iowa, for a while, ready to engage in evangelistic work. The work is prospering nicely, here in the Mission, and we regret to leave the kind members.—T. A. Robinson, Denver, Colo., April 4.

Good Hope.—Our council met April 1, at the home of Bro. E. Bamford, with Eld. D. B. Miller presiding. Our church decided not to be represented at Annual Meeting this year. We will begin our Christian Workers' Meeting again. On account of the extreme cold weather and bad roads we have had no meetings during the winter months. We are arranging for a short Easter program to be rendered next Sunday, along with our Sunday-school.—Maude C. Kinzie, Haxtum, Colo., April 3.

Grand Junction.—March 25 Bro. Andrew Hutchison, of McPherson, Kans., came to us and preached until April 3, preaching, in all, eleven sermons. The attendance and interest were good. On Sunday night he gave a very interesting talk in our Christian Workers' Meeting, which added much to our missionary program. We feel much strengthened and pray that the many good seeds sown may bring forth fruit to the honor and glory of God. Our prayer is that the Lord may give him many more years of usefulness in his cause.—Emma Root, 726 W. Main Street, Grand Junction, Colo., April 6.

KANSAS.

Abilene church met in council at the Holland house, April 4. Our elder, Bro. Manon, presided. Three letters were granted. Brethren Chas. Shank, Benj. Forney and John Burkholder were appointed as a committee to secure a minister to hold a series of meetings at the Holland and Navarre houses this fall, and also one in Abilene sometime during the summer. Bro. J. F. Hauntz was chosen delegate to Annual Meeting, with Bro. Benj. Forney, alternate. Sister Mary Omart was appointed solicitor for the Navarre territory, to fill a vacancy caused by the resignation of Sister Sommer, who has been in poor health for some time. Our love feast will be held May 25 and 26, at the Holland house.—W. A. Mourer, Elmo, Kans., April 4.

Altamont.—Our church met in council March 31. Our elder, Bro. J. S. Clark, was with us and gave us an interesting and inspiring sermon, which we all appreciated, as we have not had a sermon at this place for over three months. At our council we decided to meet half the expense for a minister to come twice a month, the Mission Board to pay the other half. We are thankful to the Lord that Brother and Sister B. S. Miller have located with us, and pray that others who are seeking a new location will decide to come here.—Pearl Morrison, Altamont, Kans., April 4.

Fredonia church met in council March 30, Eld. William Johnson, of Wichita, presiding. Our love feast is to be held May 18, followed by a Sunday-school Meeting next day. On Sunday, March 30, Bro. Johnson favored us with a very interesting and instructive discourse on the life and character of Eld. James Quinter.—Addie Studebaker, Fredonia, Kans., April 4.

Ottawa church met in council March 22. Our elder, Bro. P. E. Whitmer, was assisted by Eld. G. M. Throne. We granted one letter of membership. Bro. S. C. Devilbiss was chosen to represent us at Annual Conference. Our church treasurer resigned and Bro. A. J. Puterbaugh was elected treasurer. We decided to hold a series of meetings during the coming fall or winter, and Bro. W. B. Devilbiss was instructed to secure an evangelist. The Missionary Committee, suggested by General Mission Board, was appointed as follows: Sister Mary Shomber from the Sunday-school, Sister A. Throne from the Sisters' Aid Society, and Sister Olive Wheeler from the Christian Workers' Meeting. We had a good missionary meeting on the evening of March 21. We believe that, as a whole, our church is becoming more interested in missions, and will prove more active and helpful along that important line of work. We expect to hold our spring feast during the latter part of May.—Olive M. Wheeler, 722 Olive Street, Ottawa, Kans., April 6.

Ramona church held her council March 30. Bro. John Mellinger presided. Bro. John Strohm expects to be with us this summer and will do some preaching for us. The members seemed much united in sentiment, and desire to labor for the advancement of the church. We decided to hold our love feast May 18, at 5 P. M. Our series of meetings will begin about Dec. 1.—J. H. Long, Ramona, Kans., April 6.

Verdigris.—Our church met in council April 4, which had been postponed one week, on account of bad weather and bad roads. Eld. P. G. Edwards, of Mont Ida, and W. C. Watkins, of Grenola, were with us. Bro. John Sherfy was ordained to the eldership. One letter of membership was received and two were granted. On account of Bro. J. S. Leaman and his wife leaving for a year's visit, it became necessary to elect a Sunday-school superintendent, church trustee and church treasurer. Bro. J. C. Clark was chosen to the first two offices, and Bro. G. E. Shirky, to the latter. The first service of our love feast will begin at 6:30 P. M., May 25, at the Madison house. We expect to have a Temperance Meeting, sometime this summer, at the Madison house. The date has not yet been decided upon definitely.—C. A. Quakenbush, R. D. 1, Olpe, Kans., April 5.

OREGON.

Weston church met in council March 30. Our elder, Bro. John Bonewitz, presided. Sunday-school officers were elected for another year, with Sister Ella Bryson as superintendent. We reorganized our Christian Workers' Meeting, and enjoyed a splendid meeting on Sunday evening, although we were few in number. Our series of meetings, conducted by Bro. J. S. Secrist, began Feb. 17 and continued two weeks. The attendance was good throughout, and great interest was manifested. The Word was held forth in its primitive purity. Two sisters and one brother put on Christ in baptism. Others are thinking seriously. After the close of our meetings a love feast was held, and we realized great blessings.—Olive Nevin, Weston, Oregon, April 4.

PENNSYLVANIA.

Canowago.—Bro. H. K. Ober delivered two temperance sermons in this congregation recently. At our council we elected Eld. A. Z. Witmer as our delegate to Annual Meeting. Brethren Aaron Hoffer and John Bonzer are our delegates to District Meeting. Brethren Edward Ream, John Baker and Samuel Risser are the members of our Temperance Committee. We will hold our council twice a year. Bro. John Baker is our clerk, and not Bro. John S. Brubaker, as was stated in my last report. As our new church at Bachmanville is not quite finished, the Canowago and Spring Creek congregations will hold their love feast together at Spring Creek May 21.—Edgar M. Hoffer, Elizabethtown, Pa., April 6.

Licking Creek.—Our congregation met in council at the Stone Bridge church March 23, with Eld. John A. Myers presiding. Bro. John Mellott was elected delegate to District Meeting, to be held at Brownsville, Md., April 17 and 18. A Sunday-school was organized at the Pleasant Ridge church, with Bro. John Mellott as superintendent.—Maggie Mellott, Pleasant Ridge, Pa., April 7.

Tulpehocken church met in council March 18. Eld. John Herr presided. Five church letters were received and eight were granted. One was reclaimed. Bro. Harvey Frantz was appointed Messenger agent. Committees were appointed to look into the feasibility of erecting new churchhouses, both at Richland and Schaefferstown. Brethren Charles Ziegler, Jacob Dillman and David Layser were elected on the Local Temperance Committee. Our love feast was appointed for June 11 and 12 at the Heidelberg house. Bro. John Herr will represent us at Annual Meeting; Brethren Wm. Oberholtzer and Benj. F. Zug at District Meeting.—F. L. Reber, Richland, Pa., March 30.

TENNESSEE.

Boones Creek.—Bro. Chas. M. Yearout, of Morrill, Kans., came to this place March 15, to begin a series of meetings, which continued until March 31. He gave us nineteen good gospel sermons, which were greatly appreciated, and much good seed was sown. One precious soul was made willing to unite with the church. Others seemed almost persuaded. We trust we shall be able to gather many sheaves into the Lord's garner at this place before long. April 1 Bro. Yearout preached an interesting sermon at the Knob Creek church, after which he left for Christiansburg, Va., where he is to conduct some meetings.—Mary White, R. D. 4, Jonesboro, Tenn., April 4.

TEXAS.

Bethel church met in council March 27, our elder, G. E. Wales, presiding. We decided to hold our love feast sometime in May. The date will be announced later. Visiting members will please notify Bro. G. E. Wales, Kenedy. Three Sunday-school scholars have applied for membership, and will be baptized on Sunday, April 7.—Grace Wales, Kenedy, Texas, April 4.

WASHINGTON.

Mt. Hope church met in council March 30, with Bro. J. O. Streeter presiding. We decided to have Bro. I. S. Snavely, of Bethany Bible School, come here during the coming winter, and give us a term of Bible study. We appointed a committee to arrange a program for the coming Fourth of July. We are thinking of changing the place of our Sunday-school in town from Bro. Hixson's home to the Christian church.—Pearl Hixson, Chewelah, Wash., April 3.

VIRGINIA.

Botetourt.—The members of this congregation met in special council at Troutville March 30, with Eld. D. N. Eller as moderator. The special feature of the meeting was the division of our congregation, having a membership of over 700. On account of our large territory and membership, it was thought, by a large majority, that more thorough and effectual work could be accomplished by dividing into small territories. As a result, we now have three bodies instead of but one,—all with one great aim in view. Because of the perfect brotherly love and sweet fellowship that have prevailed during the past years, it was a little hard for some to become reconciled to the change, but they were willing to sacrifice self for the good of the cause. Our love feast will be held May 28, instead of May 4, as was mentioned in a previous Messenger; services to begin at 4 P. M. We hope to have Eld. J. G. Royer, of Illinois, with us on that occasion.—(Mrs.) W. K. Murray, Roanoke, Va., April 3.

Harrisonburg church held her annual visit council March 29. Our elder, P. S. Thomas, presided. The church is in a good working condition. One sister was reclaimed at this meeting. A few weeks ago one young sister was baptized. Our communion is to be held May 25. Delegate to District Meeting is Bro. J. D. Garber; alternates, D. B. Grisso and D. M. Wetsel. Delegate to Annual Meeting is Eld. P. S. Thomas; alternate, J. D. Garber. Bro. Isaac and Sister Effie Long were with us March 24 and 25. Bro. Long gave us two sermons and Sister Long gave us one talk. Large and appreciative audiences attended these meetings. We would have been glad for them to have stayed longer, and hope they may come to us again.— Mary Wampler Wilson, W. Market Street, Harrisonburg, Va., April 4.

Mill Creek church met in council March 30, Eld. Joseph Pence presiding. It was decided that we have our series of meetings this year in the month of August. Bro. I. S. Long will preach for us and conduct a Bible class each day during the meeting. Superintendents for the Mill Creek Sunday-school for this year are: Dr. C. P. Harshbarger and Bro. T. I. Bowman. Primary department, Sisters Hattie Harshbarger and Mary Showalter. Superintendents for the Mt. Pleasant Sunday-school, Bro. Samuel Wisman and Sister Hattie Wampler. Superintendents for the Sunnyside Sunday-school, Brethren K. M. Diehl and Cleveland Saufley. It was decided to hold a love feast this spring, but the exact date has not yet been decided upon. The second annual District Sunday-school Convention of the Northern District of Virginia will be held at the Mill Creek churchhouse May 10 and 11.—Pearl M. Showalter, North River, Va., April 5.

Sangerville church met in council April 4, with our elder, Bro. J. W. Wine, presiding. The visiting brethren gave a report of their work. More than 400 members were visited, and a very good report was made to the church. Ministers present from other congregations were Elders Emanuel Long, H. G. Miller and W. H. Conner, from the Bridgewater congregation, and Elders A. S. Thomas, J. D. Glick and M. J. Cline from the Beaver Creek congregation. Each one gave good instruction, which we appreciated very much. Eld. J. W. Wine and Bro. J. W. Hess were elected as our delegates to Annual Meeting, with Brethren M. G. Sanger and A. J. Miller, alternates. Brethren A. L. Miller and A. J. Miller were elected delegates to District Meeting, with Brethren M. G. Sanger and C. D. Sanger, alternates. Bro. J. Carson Miller has been secured to conduct a series of meetings at the Sangerville house sometime this coming fall, probably in October.—Annie R. Miller, Box 104, Bridgewater, Va., April 6.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Fruitdale.—Our church met in council April 6. Our elder, Bro. J. L. Guthrie, presided. Four letters were granted to Bro. John E. Weaver and family, of Goshen, Ind. They had come to spend the winter with us, and assisted very much in the work here. We truly wish others wanting to spend the winter in a mild climate would do likewise. Our love feast is set for April 27, at 5 P. M. Our Missionary Field worker gave a report of the work being done, and we feel greatly encouraged.—F. M. White, Fruitdale, Ala., April 9.

ARIZONA.

Glendale.—I wish to add a few words more to what has been reported about our meetings, conducted by Bro. Jacob Witmore, of McPherson, Kans. We consider Bro. Witmore an able defender of Gospel principles, as taught and practiced by the Church of the Brethren. At the request of the writer Bro. Witmore consented to have his name used as one who would be willing to give his time to evangelistic work. His address, at present, is El Centro, Cal. Though we are unable to report a large number of conversions at this place, the people have a much better understanding of our doctrine than they had before Bro. Witmore came. Several united with the church by baptism, one being a Mexican. The Brethren here think he is the first one of that nationality baptized by our people. We have thousands of people here who are practically without Christ. The Spanish language is not difficult to learn. Other denominations, like ourselves, are little concerned about those people. Why not start a mission here, or somewhere in the State?—F. F. Durr, Glendale, Ariz., April 1.

Phoenix.—After Bro. Jacob Witmore closed a series of meetings in the Glendale church he went to Phoenix and conducted a series of meetings there for two weeks. He preached the Gospel very boldly. Two souls became willing to give their lives to the Lord, and others are also thinking of taking the same step. Our Sunday-school is doing very well. We are also having preaching at Phoenix every Sunday, from now on.—L. S. Yoder, Glendale, Arizona, April 6.

CALIFORNIA.

Chico church met in council March 29, with Bro. H. Forney presiding. Bro. E. W. Pratt and wife, of Payette, Idaho, were received by letter. Bro. Pratt is a minister in the second degree. We hope they will decide to locate with us. At present they reside at Orland, Cal. Bro. W. H. Pullen, of Live Oak, Cal., was chosen as our elder for the present. Two church trustees were also chosen. Bro. Forney was chosen as our delegate to Annual Meeting. Bro. J. S. Strole, Secretary of our District Mission Board, was with us March 31 and informed us that the Board had not, as yet, found any one to take up the work at Chico. The writer was chosen church correspondent. Brother and Sister Forney left us April 1.—Anna Kline, Chico, Cal., April 8.

Kerman.—Our church met in council March 30. Our elder, Bro. Samuel Edgecomb, presided. We had a good meeting. Six letters were received. We decided to have a love feast May 4, at 2 P. M.—Maria Edgecomb, Kerman, Cal., April 6.

Santa Fe Mission.—The work at this place is moving along finely. Today (Easter) the children rendered a very acceptable program, after which Bro. Geo. Bashor, the superintendent, gave an appropriate talk. Our Sunday-school attendance is on the increase. For several Sundays we have gone beyond the one hundred mark. Last Sunday there were 137. Today 183 were present, and the collection was $6.15. The people in this particular locality are in limited circumstances, but they are earnest, willing to learn, and seem to appreciate the efforts of the brethren and sisters among them. —Hattie Y. Gilbert, 3300 Griffith Avenue, Los Angeles, Cal., April 7.

COLORADO.

Rocky Ford.—We met in council April 6, with Eld. David Hamm and Bro. Bjorklund in charge. Bro. B. E. Keller will begin a series of meetings May 1, to be followed by our love feast May 18. Brethren Jacob Hamm, John Shofford, Gilbert Miller and O. C. Frantz were chosen to the deacon's office. We expect to have a Fourth of July meeting this summer. We will also have a Sunday-school Meeting in the near future. One has been baptized since our last report.—Clara Walker Miller, Rocky Ford, Colo., April 12.

FLORIDA.

Zion church met in council April 6, at the home of Bro. J. H. McKillips, near Herndon. Bro. J. V. Felthouse, of Seminole, Fla., presided. The committee which had been appointed previously, to find out to what State District Florida belongs, presented its report. According to the evidence presented, Florida does not belong to any State District. Brother and Sister Felthouse were appointed as a committee to correspond with the General Mission Board in regard to our situation. One letter of membership was received. We have regular councils. Our next council will be July 6. Bro. Felthouse preached for us on Saturday night, and also gave us three very interesting sermons on Sunday. We have an evergreen Sunday-school at this place. Our prayer meeting is progressing nicely. Much interest is manifested.—Mary Sherfy, Greer, Pasco Co., Fla., April 9.

IDAHO.

Madden View.—Our church met in council April 5, with our elder, Bro. J. H. Graybill, presiding. Sister Wesson was chosen delegate to District Meeting, and Sister Hosack, alternate. A Temperance Committee of three was appointed. Since the dedication of our new church in Bowmont, March 24, we have two union Sunday-schools. Our members are few in number, yet all are laboring earnestly.—Mary Blickenstaff, Bowmont, Idaho, April 6.

Nampa church met in monthly members' meeting April 5. A deacon and his wife were received by letter, and one letter was granted. Brethren J. H. Graybill and J. C. Neher are our delegates to District Meeting. Our love feast will be held May 4, at 7 P. M.—Amanda Garber, Nampa, Idaho, April 8.

Nezperce.—Our church met in council, with Bro. B. J. Fike, our foreman, presiding. The clerk reported no unfinished business. The treasurers of the church, Sunday-school and Christian Workers' Meeting read their reports, which were accepted. Work on the basement wall for the new church has been commenced, which will be built as soon as the weather will permit. The house will be finished during the summer.—Wm. H. Lichty, Nezperce, Idaho, April 9.

Winchester.—The members of this church met in council March 28. Bro. Walker presided. The members were all present except five. Eld. Longenecker's time had expired, and Eld. Levi Eby, of the Fruitland church, was chosen as our elder in charge for one year. Bro. Harry Kole was re-elected treasurer. Bro. John Wilsey was reëlected trustee for three years; Bro. Dallas Price, clerk; the writer was re-elected Messenger agent and corresponding secretary. Our church will be represented at District Meeting by letter.—Amanda E. Flory, Winchester, Idaho, April 4.

ILLINOIS.

Batavia church met in council April 6, with our elder, James M. Moore, presiding. One letter was received. Bro. Moore was reëlected as our elder for another year. Sister Kathryn Barkdoll was chosen as delegate to Annual Meeting. Our love feast will be held May 18, at 7:30 P. M. The first week in May Bro. J. S. Zimmerman will begin a series of meetings. On Easter morning the Sunday-school had Easter and cradle roll exercises, at which time three babies were added to the cradle roll. Some of the mothers were present with their little ones. After the program Bro. Moore gave a helpful talk to the mothers. In the evening Bro. Moore preached on the meaning of Easter.—Anna Eshelman, 137 Church Street, Batavia, Ill., April 8.

Bethel.—Our church met in council April 3, with our pastor, Bro. L. C. Snavely, presiding, as our elder was unable to be present. Our present pastor ends his work here May 1. Bro. Isaac Beery is then to have charge. We elected a Missionary Committee, consisting of Bro. Beery, Sister Dessie Shiffler and the writer. It was also decided that this same committee visit the Consumptive Sanitarium, near here, and arrange to have services there every few weeks, if a way is opened up. Our love feast will be held May 12, at 7 P. M., to be followed by a series of meetings by Bro. James M. Moore. On Sunday morning, April 7, the children gave an Easter program, and the evening program was rendered by the Christian Workers, closing with a talk by Bro. J. G. Royer.—Bessie M. Netzley, 328 Center Street, Naperville, Ill., April 9.

Coal Creek.—Our members met in council, and one brother was restored to the fold. Bro. Bucklew has given over his eldership to Bro. Hahn, who has located near Canton. Our Sunday-school was organized, with Bro. C. O. Johnson as superintendent, and Sister Maud Shoemaker, secretary. Bro. Johnson was elected to solicit for the Old Folks' Home. Brother and Sister Bucklew have returned to their home in Illinois, after being absent a few months. Sister Bucklew's health is poor and her sight has failed, but she is better at present. We are glad to see them in their home again.—Alice Rohrer, 806 North Main, Canton, Ill., April 8.

Decatur (First Church of the Brethren).—We met in council April 4, with Bro. J. W. Lear presiding. Six members were received by letter. We had a pleasant meeting. Our revival began Feb. 18. Bro. J. W. Lear preached thirty-four soul-winning sermons. Nine were received by baptism, two were reclaimed, and one is awaiting the rite. Our church is much revived. Our Easter program was rendered today. The children did their part well in speaking and singing.—D. W. Cripe, 1443 West Decatur Street, Decatur, Ill., April 8.

Sterling.—March 31, at 7:30 P. M., our Sunday-school gave a fine temperance program, which was largely attended, especially by the children's parents. Our Sunday-school reached the 100 mark in the forenoon. We have an enrollment of 129. April 1 our church met in council. The report of the annual visit showed the church to be in good working condition. Sister George Whisler will represent us at the Annual Meeting. Our pastor gave us good admonition in regard to our conduct and adornment, and also read the report of the Dress Committee, with comments. Our love feast will be held May 12, at 6:30 P. M.—Lillie A. Frantz, 310½ Ninth Avenue, Sterling, Ill., April 6.

INDIANA.

Bethel.—Bro. C. S. Garber closed an interesting series of meetings, lasting three weeks. Eighteen were received into the church by baptism, two await the rite, and three were restored. All the services were well attended, especially by the young people.—(Mrs.) Etta Neff, R. D. 1, Milford, Ind., April 8.

Camden.—Bro. J. C. Murray, our Missionary Secretary for Middle Indiana, delivered two excellent sermons for us April 7.—Nellie Whitacre, R. D. 1, Pennville, Ind., April 11.

Correction.—In Messenger No. 14, Page 220, Nappanee notes, the statement is made: "Among those dismissed by letter is our elder and his wife." It should read, "An elder and his wife."—B. J. Miller, Nappanee, Ind., April 8.

Elkhart Valley church met in council March 30. Four letters of membership were received and two were granted. A love feast was appointed for June 22, at 5 P. M. Bro. J. L. Peterbaugh was elected to succeed himself on the Finance Committee for three years. The writer was elected delegate to Annual Meeting.—Frank Kreider, R. D. 3, Goshen, Ind., April 8.

Ft. Wayne.—Our church convened in council March 29, with Eld. J. W. Kitson in charge, assisted by Eld. Schrock, a member of the Mission Board of Northern Indiana. A great deal of business was disposed of. A love feast has been appointed for this spring. In our church work we are impressed with the importance of the fact that all members going from one congregation to another should be provided with letters of membership, so that the church in which the members locate may get them into a working condition. We extend an invitation to all members, desiring a change of location, to move into our midst. Our city is supplied with various manufacturing establishments, which give employment to all classes of labor.—J. Ahner, 2346 Walton Avenue, Ft. Wayne, Ind., April 7.

Ladoga.—Our church has experienced a great spiritual uplift in our series of meetings, conducted by Eld. Isaac Frantz, of Ohio. Very inclement weather hindered the work seriously, but the meetings closed on Easter evening with a good attendance and interest.—Lula Goshorn, Ladoga, Ind., April 8.

North Liberty congregation met in council April 6. Our elder, Bro. Daniel Whitmer, presided. One letter of membership was granted. Bro. Whitmer was chosen delegate to Annual Meeting, with Bro. Daniel Hartman as alternate. Our Harvest Meeting will be Aug. 10, at the Oak Grove house. Our love feast will be Oct. 12.—Dortha D. Foote, North Liberty, Ind., April 10.

Palestine.—Our church met in council March 9. Our elder, Bro. D. M. Byerly, presided. Our love feast will be held Oct. 12. Arrangements were made for a series of meetings, to begin prior to our love feast. April 1 we met and organized our Sunday-school. Bro. G. O. Bridge was elected superintendent.—Maggie Bridge, Reynolds, Ind., April 8.

Ridge Schoolhouse.—We had the privilege of hearing an inspiring sermon by Bro. Heistand March 30. He is to be with us again April 28.—(Mrs.) George Carbiener, R. D. 23, Bremen, Ind., April 8.

IOWA.

Cedar Rapids.—We met in council April 2. Our elder being absent, Bro. S. B. Miller presided. The date of our love feast was set for May 12. We will not be represented at Annual Meeting this year. One letter of membership was granted. As is our custom, an Easter program was rendered on Easter Sunday, followed by our offering for World-wide Missions, amounting to $47.59. Since our last report one sister has been added by baptism.—Grace Tisdale, Cedar Rapids, Iowa, April 8.

Franklin County church met in council March 23, Bro. Harvey Gilliam presiding. We reorganized our Christian Workers' Meeting. We decided to have a series of meetings at the time of our love feast, June 22. The meetings are to precede and follow the love feast. Bro. Gilliam gave us two interesting sermons on Sunday following the council.—F. K. Allen, R. D. 2, Dumont, Iowa, April 8.

Indian Creek.—Our church met in council Feb. 24. Our elder, Bro. C. W. Rowe, presided. It was decided, at this meeting, to hold a love feast May 25 and 26.—Bertha M. Enfield, Maxwell, Iowa, April 8.

Ottumwa.—We closed our series of meetings March 19. Considering the bad weather, our meetings were good. One brother was restored to fellowship. One was baptized, and one awaits baptism. Others are made to feel the need of Christ. The Mission Board of Southern Iowa met with us March 30. As our elder was not able to be with us at our council, held on the evening of March 30, Bro. D. F. Sink, of Lenox, Iowa, presided at the meeting. We decided to have our love feast May 5. Bro. Sink preached two soul-inspiring sermons on Sunday. We hope to have some good brother hold a series of meetings this fall.—S. L. Cover, 118 South Moore Street, Ottumwa, Iowa, April 5.

Salem church met in council April 6. Eld. D. T. Sink presided. Two letters were received and two were granted. We will hold our love feast at the Salem house June 1. A series of meetings at the Salem and Lenox houses will be held this fall. Our Sunday-schools at both houses are progressing nicely, with Bro. O. C. Caskey and Sister Anna Ramsey as superintendents.—Jessie L. Walter, R. D. 3, Lenox, Iowa, April 8.

Sheldon church met in council April 6, with Eld. J. E. Ralston presiding. We decided to hold a series of meetings, and close with a love feast June 29. Bro. Ralston was elected delegate to the Annual Conference; Bro. J. O. Kimmel, alternate. About $100 was subscribed at the council for the Building Fund of the Bethany Bible School. Sunday-school officers for the next six months were elected, with Bro. C. E. Kimmel as superintendent; Bro. M. L. Kimmel, secretary. Since our last report one member has been received by letter.—Theda Kennedy, Sheldon, Iowa, April 8.

KANSAS.

Belleville.—We met in council March 30. June is the time set for our love feast. Solicitors were appointed for the year. Bro. Warren Gish is the District solicitor, and Sister Mary Ball is solicitor for World-wide Missions. We expect to have a series of meetings next September, to be conducted by Bro. Feller, of Dorrance, Kans. Eight letters have been granted since our last report. Six of them were for members who united with us last October, during our series of meetings.—Susie R. Williams, Rydal, Kans., April 8.

Grenola church convened in council April 7. Our elder, Bro. W. C. Watkins, presided. We are planning to have a revival the latter part of July. Bro. Wm. Kinzie will conduct the meetings. Bro. A. J. Crumpacker preached for us last Sunday morning and evening. We expect Bro. Crist, of Garden City, to preach for us next Sunday. Our teacher-training class will continue, with Bro. W. C. Watkins as teacher. Our love feast will be held May 4.—Lydia V. Crumpacker, Grenola, Kans., April 11.

Independence.—We met in council April 6, with Eld. W. H. Miller presiding. Our love feast will be held May 5. We hope to have many from other churches enjoy the meeting with us. We expect to hold a series of meetings next fall. Eld. C. A. Miller has been appointed to secure a minister to conduct the services. On Easter Sunday Eld. W. H. Miller went to Liberty to preach for the members there, who seldom get to attend preaching services. Eld. Miller also delivered two soul-cheering sermons at the home church.—Pella Carson, R. D. 2, Box 8, Independence, Kans., April 11.

Maple Grove church met in council April 4, with our elder, Bro. A. J. Wertenberger, presiding. We decided to hold our love feast May 25, and to have a series of meetings sometime next fall. Two letters of membership were granted. Bro. Asa Blickenstaff was chosen church trustee. The writer was chosen Messenger correspondent.—Lizzie Miller, R. D. 1, Norcatur, Kans., April 8.

Newton church met in council April 7. Our elder, Bro. M. J. Mishler, presided. Considerable business was disposed of. Seven members were received by letter. We decided to have a love feast May 12, at 6:30 P. M. A Temperance Committee of three was elected, namely, Sisters June Chapple and Grace Schul, and Bro. Gilbert Royer. Easter was a great day with us. Bro. Mishler preached an excellent Easter sermon on Sunday morning, which was enjoyed by a good-sized audience. In the evening the children of the Sunday-school rendered a very interesting and instructive Easter program, after which Bro. Mishler addressed us. The writer came to Newton last January, to do missionary work, feeling that the inclement weather we have not been able to see very much fruit as a result of our labors, until the last few weeks.—Grace E. Schul, 203 West Tenth Street, Newton, Kans., April 9.

Osage church met in council April 7, with Eld. H. Shideler presiding, in the absence of Eld. W. H. Leaman. Letters were granted Bro. B. S. Miller and wife, who moved to Altamont. The Osage church is sorry to lose them.—D. W. Shideler, McCune, Kans., April 8.

Paint Creek.—On account of bad weather our council was deferred until April 6. Church officers were elected, with Bro. I. G. Spitler as treasurer; Sister Mabel Moore, clerk; Brethren Dugging, M. Richard and A. J. Davis, trustees. Sister Spitler will be our Sunday-school superintendent for nine months, and Sister Pearl Richard, secretary-treasurer. Since our last report we have organized a Christian Workers' Meeting, with Sister Pauline Moberly as president, and Sister Pearl Richard, secretary-treasurer.—Annie Richard, Uniontown, Kans., April 9.

Scott Valley church met in council April 6. As our elder, Bro. C. A. Miller, was not present, Bro. R. F. Smith presided. Very little business came before the meeting. Our love feast will be held May 25, at 6 P. M. A committee of three was elected to secure an evangelist to conduct a series of meetings this fall. We decided to hold our teacher-training class on Sunday afternoon. A Sunday-school scholar, twelve years old, has applied for membership. He expects to be baptized next Sunday.—Purnia Smith, Waverly, Kans., April 8.

LOUISIANA.

Roanoke congregation met in council April 6. One member was received by letter and three letters were granted. May 18 is the date of our love feast. We decided to cooperate with the president of the District Mission Board in a move to secure Bro. Moses Deardorff, of Yale, Iowa, for at least a year's work in the mission field of the District of Texas and Louisiana. If successful, he is to assist us in a series of meetings in winter of 1913-14.—J. F. Hoke, Roanoke, La., April 6.

MARYLAND.

Hagerstown.—The Hagerstown church met in council April 5, Bro. W. S. Reichard presiding. Three letters were granted and six were received. During the past year $100 has been contributed to foreign missions. Bro. Arthur Thomas was elected clerk, and Bro. Chas. Shafer was reëlected treasurer. Bro. D. Victor Long and the writer were chosen as delegates to the District Meeting, and Bro. W. S. Reichard as delegate to Annual Meeting. Our love feast will be held May 16.—Gamma L. Krider, 8 S. Mulberry Street, Hagerstown, Md., April 8.

Longmeadow.—On Sunday, April 7, we were favored with an interesting Easter sermon by Dr. P. D. Faburney, of Frederick City. The same day we reorganized our Sunday-school with Bro. H. R. Rowland, superintendent, and Sister Mabel Sneckenberger, secretary. Some time ago we gave $7.50 to Home Missions.—K. Mae Rowland, R. D. 6, Hagerstown, Md., April 8.

Middletown Valley congregation met in council April 6. Eld. Geo. S. Harp presiding. We decided to hold our love feast May 11, at 2 P. M. Brethren Geo. S. Harp and T. F. Grossnickle were elected delegates to Annual Meeting, and Brethren J. C. Leatherman and T. F. Grossnickle will represent us at District Meeting. One member was received by letter and two were reinstated. Our Sunday-school is progressing nicely, with Bro. I. R. Stotelmyer as superintendent. —C. W. Frushour, Myersville, Md., April 8.

MICHIGAN.

Beaverton church met in council April 6. Our elder, Bro. William Neff, presided. Fourteen members were received, and letters were granted to three. Among those received by letter were three deacons and their wives. We decided to have a love feast in June. Arrangements were made to secure a

minister to hold our series of meetings this coming fall and winter. A committee of five was chosen to draft a plan by which we might have a system of raising money to meet the expenses of the church. It was decided that the deacons organize, in order to work more systematically. The same was decided for the ministerial force. Three young people await baptism.—Katie Patterson, Beaverton, Mich., April 6.

Crystal.—Our church met in council April 6, at 2 P. M. We will have our love feast June 1, at 6 P. M. We are not sending a representative to Annual Meeting this year.—W. H. Roose, Vickeryville, Mich., April 8.

Marlan (Marilla house).—April 7 we reorganized our Sunday-school, with Bro. George Funderburg as superintendent. On account of so much sickness during the winter our school was small, but it is increasing again in number and interest. Nine more members have moved here, making twenty-five members in all for this place. We were also very glad for the presence of Eld. Aaron Moss and wife, of Huntington, Ind., in our services. Bro. Moss gave us two very interesting sermons.—Ota E. Moss, R. D. 1, Copemish, Mich., April 8.

Marlan church met in council March 30. Eld. J. M. Lair presided. Four letters were received. The treasurer's yearly report was read and accepted. Our love feast will be held May 18, at 3 P. M. We also decided to have a singing class in connection with a series of meetings sometime this summer, or in the fall. Church officers were elected for another year, with Bro. J. M. Lair as elder, and Bro. J. L. Thomas, foreman.—Rosa Weller, Copemish, Mich., April 8.

Sugar Ridge.—We met in special council April 10. Our elder, Bro. J. M. Lair, presided. One sister was reclaimed. Our love feast will be held May 15, at 6 P. M. Business of a local interest was disposed of.—F. R. Harter, Custer, Mich., April 11.

MISSOURI.

Kansas City (First Church of the Brethren).—We met in council April 4. Our elder, Bro. G. W. Lentz, presided. Visiting ministers present were Bro. Ira Witmore, of Adrian, Mo., and Bro. O. R. McCune, of the Central Avenue church, Kansas City, Kans. We appreciated their help very much. This was the time for the reorganization of our Sunday-school and Christian Workers' Society for the ensuing year. Bro. T. C. Nininger was chosen superintendent of the Sunday-school, and Bro. Abbie Wolford, secretary. Sister Prudence Miller was chosen president of the Christian Workers' Meeting, and the writer, secretary. We decided to have a love feast May 26. A report of the Sisters' Mission Band was read, which showed that much work had been done along that line. The work at this place is progressing very nicely, and all feel encouraged to do more and better work the coming year.—Ellen Jordan, 111 North Mersington Avenue, Kansas City, Mo., April 5.

Prairie View church met in council April 6. Our elder, Bro. W. W. Holsopple, presided. Bro. D. Bowman was chosen as our presiding elder for two years. Bro. D. L. Mohler was with us and preached three interesting sermons.—Neva Shepp, R. D. 3, Versailles, Mo., April 9.

South St. Joseph Mission met in council April 6, with a good representation of the members present. Bro. J. S. Kline acted as elder in charge. We decided to have our love feast April 27, at 7:30 P. M. We had a very pleasant Easter service by the children, following the Sunday-school on Easter Day. At night Eld. J. S. Kline delivered an address on the resurrection. It was quite a task to find suitable garments, that the children might appear before an audience to recite. Our Aid Societies should remember that Missions need clothing for the poor, in summer as well as in winter. We can use a quantity of pants and waists for boys, and dresses for girls.—E. N. Huffman, 502 Ky. Avenue, St. Joseph, Mo., April 10.

MONTANA.

Milk River Valley.—We met at 10:30 A. M. for Sunday-school, and for preaching services at 11:30. In the afternoon we had an Easter program, which was a success. We have an attendance of sixty. We meet each Lord's Day at the homes of the members and friends for Sunday-school and preaching services. Bro. J. A. Brumbaugh does the preaching, but he needs some help. The people here take a great interest in all our services.—W. H. Meeks, Box 155, Gildford, Mont., April 10.

NEBRASKA.

Alvo.—The health of our pastor, Bro. J. L. Snavely, being impaired, he is unable to attend to his pastoral duties. Brother, hear the Macedonian call and come to Alvo and help us!—H. E. Rasp, Box 93, Alvo, Nebr., April 8.

Arcadia.—This congregation held a love feast last night. On account of sickness, bad roads and recent high water, which removed a number of bridges across the Middle Loup River, only three-fourths of our membership was present, and no visiting members. The services were conducted by the home ministers. As this feast was held on Good Friday, the sacredness of the occasion impressed itself upon us the more.—J. J. Tawzer, Arcadia, Nebr., April 6.

Beatrice.—Last Sunday morning we had a stirring temperance program during the preaching hour, after which a dear young sister was baptized. Today we had our council. Three letters of membership were granted. Bro. C. H. Price is our delegate to Annual Meeting; Sister Lizzie Price, alternate. April 14 we will hold our love feast, at 7 P. M. The church here was shocked to learn of the death of Bro. Quinter Bosserman, at Pasadena, Cal., who formerly was active in our services here. Brother and Sister Bosserman have our deepest sympathy in the great sorow which has come to their home.—Allie Elsenbise, Beatrice, Nebr., April 8.

Bethel church.—April 7 we celebrated the seventh anniversary of the Bethel church. The first part of the program was taken up by the children, who gave Easter recitations and other exercises, after which Bro. Harry Teeter gave a short history of the Sunday-school at this place. Eld. E. S. Rothrock then gave a history of the Bethel church since the organization. At first the services were held in a sod house, later in schoolhouses until they built the first church. The services closed with an address by our pastor, Eld. Edgar Rothrock. At present we have a membership of about 135. A number, who live at a distance, hold their membership at this place. Our council met March 23. Our teacher-training class and singing class meet on Wednesday evening of each week.—Sudie Flory, Carleton, Nebr., April 9.

Enders.—We held our council April 3. The condition of the roads prevented our having council at the regular time. Almost every member was present. The District Meeting is to convene at this place in the fall. We are on the Omaha and Denver Transcontinental Automobile Route. We are looking forward to a series of meetings in May, to be conducted by Bro. I. C. Snavely, of Naperville, Ill.—Orrilla C. Ogle, Enders, Nebr., April 6.

Notice to the Churches of Nebraska.—Inasmuch as the Lincoln church has withdrawn her call for next District Meeting, this is to certify that, according to the decision of last District Conference, it will now be held in the Pioneer church, at Enders, Chase County, Nebr., Sept. 25, 1912. The Pioneer church extends a hearty invitation to all, and a large attendance is desired.—George Mishler, Moderator; J. J. Tawzer, Reading Clerk; M. R. Weaver, Writing Clerk, April 9.

South Beatrice.—Our congregation met in council April 6. Not many were present on account of the bad roads. Several Sundays we had no Sunday-school nor preaching services. Eld. James Gish was elected delegate to Annual Meeting, and Bro. Daniel Frantz, alternate. Six letters were granted and five were received. Yesterday we had Easter exercises, which we all enjoyed. It was a beautiful day and we had a full house.—Lydia Dell, Beatrice, Nebr., April 8.

NEW JERSEY.

Sergeantsville.—Our council was held March 9, with our presiding elder, Bro. J. Kurtz Miller, of Brooklyn, N. Y., in charge. It was unanimously decided to hold a joint council with the Amwell and Union churches, to be held at the Sand Brook church, N. J., May 25, at 2:30 P. M. Our love feast will be held in the same church May 26, beginning at 6 P. M. Eld. J. Kurtz Miller and Bro. E. S. Young are expected to be with us at these meetings. We have an interesting cottage prayer meeting each Wednesday evening. At the beginning of the new year we organized a Ladies' Aid Society with the following officers: The writer, president; Sister Elizabeth Miller, vice-president; Sister Jennie Stull, secretary; Sister Agnes Dilts, treasurer; Sister Dora H. Hoppock, Sister Miller, and Sister M. Alyce Horne, superintendents of the sewing circle. Our society has increased to thirty. We meet on the first Saturday afternoon of each month at the parsonage. We recently purchased the new Brethren Hymnal for our church services, which is giving splendid satisfaction.—Mrs. Jennie F. Green, Sergeantsville, N. J., April 8.

NORTH DAKOTA.

Bowdon Valley.—Our church met in council March 30. Our elder being absent, Bro. T. B. Price presided. Three members were received by letter. We will begin our series of meetings June 15 and close with a love feast June 29, at 6 P. M. Bro. Daniel Deardorff will conduct the meetings. We elected Bro. M. A. Whisler as our Sunday-school superintendent for one year. Bro. Ed. Fike was elected delegate to District Meeting.—Mrs. Minnie Fike, Chaseley, N. Dak., April 8.

Berthold.—We met in council March 3, with Eld. D. F. Landis in charge. We elected Sunday-school officers, with Sister Rosa Beery as superintendent, and Sister Eleanor Beery, secretary. We also elected a Temperance Committee of three. We decided to have a series of meetings immediately after our District Meeting. Eld. S. S. Petry and wife, of Chicago, Ill., are with us again.—Bessie Stong, Box 312, Berthold, N. Dak., April 8.

Pleasant Valley.—We met in council April 6. Our elder, Bro. Amos Blocher, presided. Bro. William Bixler, of East Akron, Ohio, has been secured to conduct a series of meetings, beginning June 15, to be followed by a love feast. Brethren Amos Blocher and Isaac Miller were chosen delegates to District Meeting, with Brethren Thomas Allan and Wm. J. Church, alternates. The writer was chosen delegate to District Sunday-school Meeting. Five were received by letter. We have an interesting little Sunday-school in the York house; also one at the Domer schoolhouse.—Bertha B. Allan, York, N. Dak., April 6.

OHIO.

Blanchard.—The members of the Blanchard church met in council April 6. Our elder, Bro. D. P. Weller, presided. Our love feast will be held June 1, at 5 P. M. Bro. Jefferson Shafer was elected trustee; Bro. Floyd Clevenger, superintendent; Sister Eulala Brant, secretary; the writer, Messenger agent and correspondent. Bro. Elmer Prowant is our delegate to District Meeting. We decided to have a series of meetings, to begin about Oct. 1.—Everett Weller, Continental, Ohio, April 8.

Lick Creek.—Our church met in council April 6. The attendance was good. Bro. George W. Sellers presided. Bro. J. W. Keiser agreed to serve as elder of this church during the following year. Letters were granted to Bro. Sellers and wife, who intend to go to Washington soon, and one was granted to Bro. Arthur Sellers, who is going to North Manchester, Ind. Bro. Clyde Miller was elected delegate to District Meeting, with Bro. Clyde St. John as alternate. Our love feast will be June 22. We expect to have a series of meetings this fall. Bro. Wesley Hire was chosen as our Sunday-school superintendent.—Wesley Leonard, Bryan, Ohio, April 8.

OKLAHOMA.

Elk City.—We met in council March 16. In the absence of our elder, Bro. Clapper presided. The writer was chosen clerk. Eld. J. R. Pitzer, of Cordell, Okla., was selected to take the oversight of our church for the ensuing year. Our attendance is very much diminished by many moving away, but we are doing what we can to maintain the interest. We have Sunday-school and preaching twice every Lord's Day. We will hold our love feast April 27.—A. B. Coover, R. D. 3, Elk City, Okla., April 8.

Red River church met in postponed quarterly council April 1, our elder, Jos. Nill, presiding. Eld. F. E. Marchand, of Cement, Okla., was with us. Two letters were granted. We decided to have preaching every two weeks and Bible reading every alternate Sunday after Sunday-school. Bro. O. M. Pobst was continued as insurance solicitor.—Gay Nill, Hollister, Okla., April 4.

PENNSYLVANIA.

Bolivar.—Our church met in council March 30, with Bro. S. U. Shober presiding. Bro. Rhinehart was elected superintendent of the Sunday-school. The time for our elder and pastor has expired, but as this is a mission point, we hope we will be favored with the necessary help. Our church is working together in the vineyard of the Lord for the salvation of souls.—Russell Betts, Box 184, Robinson, Pa., April 8.

Canowago.—Forty-seven years ago a Sunday-school was organized at this place. The school is well attended still, with Bro. Jacob Brandt as superintendent. The primary department has been in the efficient charge of Sister Ada G. Witmer for ten years. At present she is assisted by Sister Naomi Hoffer. One of our Sunday-school scholars recently gave her heart to Jesus. Our dear elder, Bro. S. Z. Witmer, attends our Sunday-school frequently, and gives us many words of encouragement.—Edgar M. Hoffer, Elizabethtown, Pa., April 10.

Chess Creek.—We met in council March 30. Our elder, Bro. S. P. Zimmerman, presided. We decided to hold a love feast either the latter part of May or the first of June. Bro. John Haag was elected to the deacon's office. Bro. T. G. Memasters was elected as delegate to the District Meeting, but on account of sickness the alternate, Bro. Joseph R. Kitchen, will go. The writer was chosen correspondent.—Joseph R. Kitchen, R. D. 2, Mahaffey, Pa., April 8.

Codorus church met in council April 8. Eld. D. Y. Brillhart presided. Eld. Brillhart and Bro. I. M. Bowser were elected delegates to the Annual Meeting, and Brethren J. H. Keller and I. M. Bowser, delegates to District Meeting. The collection for Home Missions amounted to $30.35. Two were added to the church by baptism since our last report. Our love feast will be held April 30 and May 1, at 10 A. M.—J. L. Myers, Loganville, Pa., April 8.

Germantown church met in council April 1. In the absence of our elder, Bro. Grater, Bro. M. C. Swigart presided. Bro. M. C. Swigart was chosen delegate to Annual Meeting. Our Sunday-school rendered an Easter program on Easter Sunday. Our Easter offering from the Sunday-school was $44.—Anna Swigart, 6611 Germantown Avenue, Philadelphia, Pa., April 9.

Meyersdale.—Our church met in council April 6, with Eld. D. H. Walker presiding. Quite an amount of business was disposed of. One letter of membership was granted. Bro. D. K. Clapper will be our delegate to Annual Meeting. Brethren D. K. Clapper and B. B. Dickey are our delegates to District Meeting. Bro. D. H. Walker preached a very good Easter sermon for us on Sunday morning. On Sunday evening Bro. L. J. Flohr, of Maryland, preached for us.—Ellen Mae Fike, Meyersdale, Pa., April 10.

Middle Creek.—We met in council April 5. Our elder, Bro. Silas Hoover, presided. Our delegates for Annual Meeting are Elders Silas Hoover and H. A. Stahl. Brethren R. T. Hull and J. W. Wegley are our delegates to District Meeting. Our love feast will be held May 26. Our council prior to the feast will be held May 16.—Carrie Walker, Rockwood, Pa., April 7.

Norristown.—The Christian Workers rendered an interesting missionary program March 31. At the close, a collection was taken for the India workers. Bro. Elmer Nedrow, who was our pastor for two years, has been sent by the Mission Board of the Eastern District of Pennsylvania to Lake Ridge, Tompkins Co., N. Y. We regret very much to have Brother and Sister Nedrow leave us. Bro. E. M. Detweiler, of New Enterprise, Pa., is now to be our pastor. At our recent council Bro. E. C. Harley was elected to represent our church at Annual Meeting, and Brethren E. C. Harley and Leonard Taylor are our delegates to District Meeting. Three members were elected as a Temperance Committee, and the writer as church correspondent.—Emma N. Cassel, 723 West Marshall Street, Norristown, Pa., April 11.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—April 1 we held our council. Our elder, Bro. J. T. Myers, presided, assisted by our pastor, D. W. Kurtz. Much business was transacted. This was the time for the election of officers for another year. One letter was granted and one was received. We will send our pastor and elder as delegate to Annual Meeting; Sister Eva Groff and Bro. William Davis, alternates. March 31 was a spiritual feast day for us. In the morning our pastor gave us a powerful sermon, and at Sunday-school we observed Decision Day. In the evening our pastor preached a convincing sermon on "Why Join the Church?" A young man and lady accepted the invitation to unite with the church. Our love feast will be held May 2, at 7:30, sharp.—(Mrs.) Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., April 6.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—On Wednesday evening, March 28, at the close of our prayer meeting, a grandmother was buried with Christ in baptism, and the following Sunday evening, at the close of the services, a mother and her son entered the fold of Christ through baptism.—(Mrs.) Wm. H. B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., April 6.

Red Bank.—Our attendance at the various services in church continues to grow, both in number and in interest. The future prospects at present look better than at any time during the past year. An Easter cantata was rendered April 7.—L. R. Holsinger, New Bethlehem, Pa., April 8.

Uniontown.—Our council was held in Uniontown March 30. Considerable business was disposed of. Elders Alpheus Debolt and Jasper Barnthouse are our delegates to Annual Meeting, Brethren S. C. Johnson and W. M. Townsend are our delegates to District Meeting. Our series of meetings is to begin in June and close with a love feast.—Mary C. Barnthouse, 8 W. Craig Street, Uniontown, Pa., April 8.

Upper Canowago.—Our church met in council at the Hampton house April 6. Our elder, Bro. C. L. Baker, presided. Three certificates of membership were granted, and four were received. Bro. William E. Brough was chosen treasurer; Brethren Jacob C. Brown and Ezra Bowman, trustees; Brethren S. S. Miller and W. G. Group, delegates to District Meeting, with Brethren Daniel Stoner and S. M. Lehigh as alternates. Brethren S. S. Miller and C. C. Brown are our delegates to Annual Meeting, with Brethren W. G. Group and S. M. Lehigh as alternates. We adjourned to meet at the Mummert house on Ascension Day, preparatory to our love feast to be held at the same place May 25 and 26.—Andrew Bowser, East Berlin, Pa., April 9.

Upper Cumberland church met in council at Huntsdale April 6, 1912, Elder Samuel Stouffer presiding. Six letters were granted and one was received. Two deacons were elected and installed: Bro. Robert Swartz on the north side, and Bro. Harry Sheaffer on the south side. Eld. Samuel Stouffer is our delegate to Annual Meeting, and Brethren H. K. Miller and W. I. Sheaffer are our delegates to District Meeting. Our love feast will be held May 22 and 23.—A. A. Evans, R. D. 8, Carlisle, Pa., April 8.

TENNESSEE.

Beaver Creek.—Our members met in council April 6. Bro. J. Henry Peterson presided. We decided to have a love feast June 1, at 2 P. M.—Julia E. Peterson, Fountain City, Tenn., April 9.

TEXAS.

Nocona church met in council April 6. The time for our District Meeting is Aug. 7. Our Sunday-school is progressing nicely.—Maggie Molsbee, R. D. 5, Box 2, Nocona, Texas, April 8.

VIRGINIA.

Antioch.—Our church met in council April 6, with Eld. Riley Flora presiding. Eld. S. M. Ikenberry read Matt. 6, after which he gave a short and interesting talk. A collection was taken for District Mission work. Eld. S. M. Ikenberry was elected delegate to Annual Meeting, with Bro. J. Bowman and J. A. Naff as alternates. Brethren H. A. Flora and J. A. Naff were chosen delegates to District Meeting, with Brethren C. D. Bowman and Isaac Peters as alternates. On account of a funeral our Sunday-school and preaching service were postponed until four o'clock, when we met and had an interesting Sunday-school, followed with an inspiring discourse by Eld. L. E. Brubaker on "The Resurrection."—Orpha L. Flora, R. D. 1, Box 36, Rocky Mount, Va., April 10.

Beaver Creek.—We met in council April 5, with Eld. J. D. Glick presiding. The brethren gave a good report of the annual visit. The ministering brethren from adjoining congregations gave good talks. The Missionary Committee reported $56 in the treasury, which will be turned over to the District

(Concluded on Page 256.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

TWO BITS OF GOOD NEWS.

I here send two instances in which our Brethren are highly commended for their stand in the temperance fight in this State, which were brought to my place of business by outsiders.

The first is from Fostoria, Ohio, where, since a union revival, held there this winter, the temperance forces have been busy. Fostoria is at the junction of three counties, two of which are dry counties and one is wet, and consequently they have saloons in the part of the city that lies in the wet county and none in the part that lies in the dry counties. Recently the drys got up a petition for the purpose of making the corporation dry, regardless of the counties in which it lies. But through unscrupulous threatenings and bluffings of various kinds there were enough persons frightened into removing their names that the petition was annulled. The drys are, however, renewing the fight. Fostoria has two newspapers,—one a dry and the other a wet advocate. The dry element solicited the coöperation of the ministers of the city, as they are usually so enthusiastic in the mass meetings and other gatherings in behalf of the cause, but, to their discredit, all but one seemed to be unwilling to go on record by having their say appear in print, where it would reach out to others besides the sympathizers. This one had never been

heard of before, nor had there been popular mention made of him in public. To the surprise of the forces on both sides, one day there came out, in the dry paper, a letter two columns long, vindicating the cause of the drys in no uncertain sound, even attacking the enemy on his own ground, and putting the strongest and most masterful arguments at naught in so clear and conscientious a manner that the most ardent advocates of the wets were confounded. I was surprised, and no doubt you will be, to learn that the brave little preacher was none other than our dear brother, C. A. Wright, of 426 Culbertson St., Fostoria, Ohio, pastor of the First Church of the Brethren in Fostoria. I would to God that every one of the ministers of the Church of the Brethren could be as courageous in the cause, yet as humble and unpretentious.

The county of Miami voted last week on the wet or dry question, and went dry, and the correspondent to the "Toledo Blade" said that "the Dunkard Brethren seldom go to the polls, but they turned out to a man this time and carried the victory by a large majority." This shows what we, as a church, can do if we stand out for what we believe. The foe is watching our every move and is becoming alarmed at the fact that we are awakening to a sense of our duty. Brethren, let us work against liquor every time we get a chance. It is our only hope if we ever expect to conquer this accursed traffic. Remember, the time is coming this fall when the questions will be for us to settle, "Shall I vote?" and "For whom shall I vote?" Let us each take this as a matter to our Heavenly Father and decide in the light we receive. It seems to me we should throw away any party affiliation we have held in the past and come together (as a church) and throw our support to the platform that is trying to suppress sin, intemperance, graft, war, white slavery, etc. I have very little, if any, patience for the professing Christian who tries to be active in church work and yet makes no effort to suppress evil or the cause of the evil. Let us take a lesson from the foregoing instances and, when the issue faces us this fall, advance in a solid phalanx for the platform that is against this evil. There is no use in having temperance committees, and talking and preaching and contributing to temperance work, etc., and yet vote contrariwise or not at all. Joel A. Vancil.

Hamler, Ohio, March 29.

HUNTINGTON CHURCH, INDIANA.

Our members met in council last evening. Our elder, Bro. J. D. Mishler, presided. Some letters were received and some were granted. We gladly welcome members into our midst, because we need their help. There are so many temptations in this city that it takes much watching to prevent the enemy of souls from creeping in among the flock and leading the tender lambs astray. Our delegates to Annual Meeting will be chosen later. We decided to hold our love feast April 28, at 5 P. M. The treasurer's report showed that the church is financially in good condition, and so also the Sunday-school and the Aid Society, which is doing a good work.

Bro. Grover Wine and wife, who had given their life to mission work, but on account of Sister Wine's health could not go to the foreign field, have charge of the work at this place. They closed a very successful series of meetings March 17. Three were received by baptism, one was reinstated, and one awaits baptism, which will be performed in the near future. Bro. Wine preached twenty-five well-prepared Gospel sermons, and during the week made pastoral visits, which greatly renewed and strengthened the members of this congregation.

Brother and Sister Wine are consecrated, whole-souled mission workers. While they may be somewhat disappointed in not being able to go to the foreign field, yet there is a great deal of home mission work that needs attention, and we are glad to have them with us.

Some sick members have called for the elders and were anointed, and are now recovering from their illness. Some have passed peacefully to the great beyond.

John B. Bailey.

700 North Guilford Street, Huntington, Ind., March 29.

EL CENTRO, CALIFORNIA.

The El Centro church met in council March 30, at 10 A. M., with our elder, Bro. A. C. Snowberger, presiding. The locating and building committee reported that a suitable church site has been purchased. Plans for a building 30x48, with a kitchen 12x20, were presented and accepted. This house will give us an auditorium 30x40, and four class rooms besides.

We have been receiving contributions from some of the churches of our District, but still lack considerable of having enough to commence the building. It is our desire to build this spring yet, if possible.

Failing to secure the services of an evangelist, the church called upon the home ministers to conduct our previously-arranged series of meetings. The work was placed in the hands of the writer, and the meetings are now in progress, with an encouraging attendance and good interest. They will be closed with a love feast on Sunday evening, April 14, at which time the church has decided to cast her vote for a minister.

El Centro, Cal., April 2. W. M. Platt.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Christiansen-Werner.—At the home of the bride's parents, Brother and Sister E. A. Werner, near Robins, Iowa, by the undersigned, April 3, 1912, Mr. Lawrence Christiansen, of Hickman, Nebr., and Sister Helena Werner, of Robins, Iowa. —D. W. Miller, Robins, Iowa.

Driver-Richard.—By the undersigned, at his home, April 7, 1912, Mr. Clyde C. Driver and Miss Selma I. Richard, both of Lima, Ohio.—S. P. Early, 764 W. High Street, Lima, Ohio.

Maust-Lambert.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Isaiah Lambert, Carlisle, Nebr., April 2, 1912, Bro. Frank M. Maust and Miss Ella Laura Lambert, both of this community.—Edgar Rothrock, Carlisle, Nebr.

Nedrow-Lichty.—By the undersigned, at the home of the bride's parents, Bro. and Sister C. J. Lichty, Carleton, Nebr., March 19, 1912, Bro. Jay Nedrow and Sister Jennie Mae Lichty, both of the Bethel church.—Edgar Rothrock, Carlisle, Nebr.

Williams-Towsley.—By the undersigned, at the home of the bride's mother, April 5, 1912, Bro. Ira Monroe Williams, of Custer, Mich., and Sister Lorena Towsley, of Ferris Center, Mich.—C. L. Wilkins, Middleton, Mich.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baum, Sister Mary Elizabeth, nee Stuckey, wife of Bro. Samuel Baum, from near Lyonsville, Pa., in the bounds of the Big Swatara congregation, born Jan. 6, 1848, died March 16, 1912, aged 64 years, 2 months and 10 days. She was sick only a short time, and her sudden death was a great shock to the church and the community, for she was a faithful sister, wife and mother. She is survived by her husband and seven children. Three children preceded her in death. Interment at Hanoverdale, Pa., by Eld. John H. Witmer and Bro. Amos M. Kuhns. Text, Matt. 13: 16.—John J. Shiffler, Union Deposit, Pa.

Berger, Sister Mary, died of a complication of diseases March 22, 1912, aged 47 years and 15 days. She united with the Church of the Brethren at the age of twelve years. Her husband and one son survive. After short services at the home, by Brethren Jas. Murray and A. I. Heestand, her remains were taken to the Sugar Creek church, her home congregation, where services were held by Bro. A. I. Heestand. Text, Mark 4: 35. Interment near Lakeville, Ind.—Florence Eble, Creston, Ohio.

Bowser, Bro. Absalom, died of a complication of diseases, in the bounds of the Glade Run congregation, Pa., March 25, 1912, aged 68 years, 9 months and 20 days. He leaves his wife, four sons and three daughters; also three brothers and one sister. Services by Bro. H. S. Replogle.—Ida B. Bowser, R. D. 4, Kittanning, Pa.

Bratton, Sister Sarah, born Dec. 15, 1835, in Washington County, Md., died at the home of her son-in-law, Bro. William Bratton, April 3, 1912, aged 76 years, 3 months and 17 days. She was first married to Samuel Rorabaugh. One child was born to this union. In 1865 she was married to Bro. William Bratton, Sr., who preceded her to the spirit world a little over a year ago. One daughter was born to this union. Sister Bratton united with the Church of the Brethren in Mount Carroll, Ill., twenty-two years ago. Services by Bro. John P. Harris, assisted by Bro. Israel Cripe. Text, Heb. 11: 10; 13: 14.—Alice Garber, Mount Carroll, Ill.

Bright, Nancy, nee Mowery, daughter of John and Lucy Mowery, of Hocking County, Ohio, born Dec. 19, 1850, died March 30, 1912, aged 61 years, 3 months and 11 days. She was united in marriage to Joshua Bright forty-seven years ago. She moved with her husband to Allen County, Ohio, and later to Adams County, Ind., where she resided until her death. To this union were born fourteen children. Husband, two sons and two daughters preceded her to the spirit world. Four sons, six daughters, four brothers, one sister and one half brother remain She was a member of the Brethren in Christ church, and lived a consistent Christian life. Her last words were spiritual advice to her children. Services by Solomon Good, assisted by Bro. Jacob Heller. Interment in cemetery near by.—W. H. Landis, Elgin, Ill.

Brower, Bro. William Henry, born in Preble County, Ohio, in the bounds of the Four Mile congregation, Aug. 22, 1849, died in Richmond, Ind., April 4, 1912, aged 62 years, 9 months and 12 days. He was united in marriage to Sarah Moss Dec. 23, 1869. To this union three children were born. His wife, three children, one brother and one sister survive. Services at the home in Richmond by Eld. Cary Toney. Interment in the Earlham cemetery.—Ethel Fitsimons, College Corner, Ohio.

Burger, Lucy, nee Lower, wife of Bro. Oliver B. Burger, died at her home near Baltic, Ohio, March 3, 1912, aged 30 years and 3 months. She was united in marriage to Bro. Burger April 7, 1905. Two daughters were born to this union. She was a member of the German Reformed church. Her husband, two little daughters, her parents, four sisters and three brothers survive. Services at the Brethren church near Baltic by Bro. Edward Shepfer and Rev. G. A. Dreibelbies, of the German Reformed church. Interment in the cemetery near the church.—Nettie Fair, Baltic, Ohio.

Carbin, Sister Ollie, wife of Bro. John Carbin, died within the bounds of the Mount Etna congregation, Iowa, March 20, 1912 (age not given). She was a patient sufferer from cancer for over a year. She was the mother of seven children. Services by Rev. Hollingshead, of the United Brethren church.—Simon Arnold, Mount Etna, Iowa.

Cline, Sister Lydia, died in the bounds of the Mill Creek congregatfon, Va., March 29, 1912, aged 76 years, 2 months and 10 days. She lived in the Timberville congregation until the last three years of her life. She was cared for by her niece, Sister Bettie Harshbarger, at whose home she died. Her parents, brothers and sisters all preceded her in death, but quite a number of nephews and nieces survive her. She was a woman of a quiet disposition and a strong Christian character. She was commonly known as "Aunt Lydia," and loved by many. Services by Brethren J. M. Kagey and C. E. Long. Interment in the Mill Creek cemetery.—Pearl M. Showalter, North River, Va.

Cooper, Sister Sarah, wife of Samuel Cooper, died at her home, of fever and old age, March 9, 1912, aged 83 years. Her husband preceded her several years ago. She was the mother of three children. All of them preceded her in death. She was a consistent member of the Church of the Brethren for twenty-six years. She leaves one daughter-in-law and seven grandchildren. She was a good mother and loved by those who knew her.—Enoch Reed, Dulany, Va.

Dawson, Sister Mary Jane, died of paralysis at the home of her daughter, Sister Frank Bashor, near Raisin City, Cal., March 12, 1912, aged 72 years, 4 months and 15 days. She was married in Illinois to Thomas Dawson, in September, 1863. To this union were born six children. Three of them survive. She united with the Church of the Brethren in 1899, and remained faithful until death. Services in Raisin City by Eld. Eikenberry. Interment in the Inglewood Park cemetery.—Emma Saylor, Raisin, Cal.

Dickey, Sister Hannah, nee Smith, born at Westminster, Md., June 21, 1816, died at her home at North Manchester, Ind., April 1, 1912, aged 95 years, 9 months and 10 days. She was the mother of seven children. Eighteen years ago her husband preceded her to the spirit world. After his death she with her daughter, Ella, moved to Nead, Miami County, Ind., where she resided for about eleven years. In 1904 she moved to North Manchester, Ind., where she lived until her death. At an early age she united with the Church of the Brethren and remained faithful. The remains were taken to Argos, Ind., for interment. Services by Bro. Puterbaugh.—Ella M. Cottrell, 726 N. Sycamore Street, North Manchester, Ind.

Driver, Bro. Benj. F., born in Augusta County, Va., April 8, 1859, died at the home of his son-in-law, Mr. Hugh Clark, near Sangerville, in the bounds of the Sangerville congregation, Augusta Co., Va., April 1, 1912, aged 72 years, 11 months and 23 days. He was a faithful member of the Church of the Brethren for a number of years. During his sickness he called for the elders of the church and was anointed. Six sons and four daughters survive him. His wife preceded him seven years ago. Services and interment at Sangerville by Eld. H. G. Miller, assisted by Eld. Geo. W. Wine. Text, Rev. 22: 14.—Annie R. Miller, Box 104, Bridgewater, Va.

Ehert, Bro. Jacob Adam, born in Gleborn, Germany, July 1, 1827, died March 31, 1912, aged 84 years and 7 months. April 27, 1854, he was united in marriage to Mary Louisa Heckler. To this union one son and five daughters were born. His wife died June 2, 1892. He was a devoted member of the Church of the Brethren for thirty-seven years. Services at his home, in Andrews, Huntington Co., Ind., by the writer. Text, Psa. 116: 15.—G. L. Wine, 627 Guilford Street, Huntington, Ind.

Fitzwater, Bro. William F., born in Hardy County, Va., Jan. 15, 1842, died at the home of his daughter at Elk City, Okla., March 30, 1912, aged 70 years, 2 months and 15 days. Bro. Fitzwater was married to Emma Shafer in March, 1866. To this union two children were born. His first wife died Feb. 2, 1869. April 2, 1872, he was married to Elizabeth Snyder. Four children were born to this union. His second wife died March 30, 1877. Then he was married to Emma Halterman Dec. 1, 1879. To this union eleven children were born. She died May 7, 1910. Five children preceded their father to the spirit world. He united with the Church of the Brethren when thirty years of age, and lived a faithful life. About thirty years ago he moved to Missouri, settling in the Rockingham congregation. Thirteen years ago he came to Elk City, Okla. He was one of the first members of the church in this country. He was elected to the deacon's office, in which capacity he served faithfully. Services by the writer at the home of his daughter. Interment in the Elk City cemetery.—Sherman Clapper, R. D. 7, Elk City, Okla.

Garett, Thomas Jefferson, born April 12, 1848, in Henry County, Ind., died April 1, 1912, at Ponca City, Okla. He was married to Susan Feasel June 3, 1877. To this union seven children were born. Four of them are living. Services by Bro. D. E. Cripe, of Stillwater, Okla. Text, Philpp. 1: 21.—M. Wealand, Ponca City, Okla.

Holderman, Eld. Christian, born in Wayne County, Ohio, Jan. 13, 1840, died in the bounds of the Dry Fork congregation, Jasper Co., Mo., March 10, 1912, aged 72 years, 1 month and 27 days. He was a faithful minister in the Brethren church. He was married to Susanna Martin in 1862. To this union three sons and five daughters were born. One son and two daughters preceded him to the spirit land. His wife and all the children living were at his bedside when he passed away. Bro. Holderman came from Ohio thirty-two years ago and was an elder in quite a number of churches. About four years ago he was stricken with paralysis from which he never fully recovered. It terminated in chronic interstitial nephritis. He was an earnest worker. Services by Eld. George Barnhart and William M. Harvey.—D. W. Teeter, Jasper, Mo.

Horn, Bro. Simeon, son of Elijah and Harriet Horn, born Dec. 20, 1848, died March 31, 1912, aged 63 years, 3 months and 11 days. He was married to Malinda J. Williams. To this union two sons and two daughters were born. One son died in infancy. His wife preceded him to the spirit world about twenty-four years ago. Services in the Goshen church, Muskingum Co., Ohio, by Eld. Rufus Wyatt. Text, 1 John 3: 1, 2.—J. S. Leckrone, Somerset, Ohio.

Howdyshell, Bro. John, died in the bounds of the Sangerville congregation, Va., April 2, 1912, aged 79 years, 11 months and 4 days. He was a member of the Church of the Brethren for several years. His wife died about nine months ago. Several children survive. Services and interment at the Branch church by Bro. M. G. Sanger.—Annie R. Miller, Box 104, Bridgewater, Va.

Julius, Eld. Aaron, born in Yorktown, Pa., Feb. 4, 1847, died at Empire, Cal., March 26, 1912. When he was seven years old his parents moved to Naperville, Ill. In 1866 he attended college at Plainfield, Ill. March 7, 1867, he was united in marriage to Salina Frye. Nine children were born to this union. Two of them preceded him in death. In 1872 he united with the Church of the Brethren. Two years later he was elected to the deacon's office, and in 1879 he was called to the ministry. In the early fall of 1895 he and his family moved to Dos Palos, Cal., where he was ordained to the eldership. Here he organized a small church. May 3, 1905, he and Eld. David Snyder organized the Stanislaus church, where the Empire church is now flourishing. Two years ago he, with his wife and daughter, moved from Dos Palos to Empire, where he resided at the time of his death. He lived a noble Christian life and was loved and respected by all. His wife, three sons, four daughters, and his mother (aged ninety-one years) survive him. Services by Brethren Sanger, Deardorff and Gwin. Text, 2 Cor. 5: 3. Interment in the Modesto cemetery.—J. N. Gwin, Modesto, Cal.

Lee, Sister Anna L., nee Spengler, died in the bounds of the Prices Creek congregation, Preble Co., Ohio, April 3, 1912, aged 35 years and 12 days. She united with the church when she was young. Her husband, four small children, two brothers and three sisters survive her. Services by the Brethren.—Walter A. Petry, West Manchester, Ohio.

Long, Eld. Daniel H., son of Jacob and Barbara Long, born in Montgomery County, Ohio, Aug. 28, 1844, died of heart trouble after a few weeks' illness, in the bounds of the Pipe Creek congregation, Miami Co., Ind., March 30, 1912, aged 67 years, 8 months and 2 days. He came to Miami County with his parents when he was five years old, and lived here nearly all his life. He was united in marriage to Abba A. Smith of Cass County, Ind., Sept. 8, 1864. To this union eight children were born. Six of them survive. His wife passed away Dec. 30, 1904. Then he was united in marriage to Amelia Zook Brumfield, Aug. 25, 1906, who survives him; also one brother and one sister. He united with the Church of the Brethren about forty-five years ago, and lived a faithful life. In 1887 he was called to the ministry, and was ordained to the eldership Dec. 14, 1905. Services by Bro. Gorman Heeter, assisted by Bro. Peter Houk.—W. B. Dailey, R. D. 8, Peru, Ind.

Meek, Don Galen, infant son of Bro. V. R. and Sister Grace Meek, born June 4, 1911, died at the home of his parents in Enid, Okla., March 25, 1912, aged 9 months and 21 days. Little Galen's death came very unexpectedly, being caused by heart failure. He leaves his parents and an adopted little sister. Services at the home by Bro. J. R. Wine, assisted by Bro. J. H. Gordon. Text, Mark 10: 14; 2 Sam. 12: 23. Interment in the Enid cemetery.—Sarah C. Miller, Nash, Okla.

Miller, Sister Sarah, nee Kurtz, of Kauffman, Franklin Co., Pa., died March 28, 1912, in her seventy-eighth year. She is

survived by her husband, S. G. Miller, and three sons, two of them being ministers in the Brethren church. Sister Miller was a member of the church for about fifty years. She was an earnest reader of the Gospel Messenger, and knew what was going on in the Brotherhood. Text, 1 Thess. 4: 14. Her favorite hymn was No. 526 in the Brethren Hymnal.—Paul Robert Miller, New York City, N. Y.

Miller, Sister Carrie Almeda, daughter of Friend Jesse and Sister Ida Miller, born Sept. 9, 1892, in Kosciusko County, Ind., died in Nappanee, Ind., Jan. 27, 1912, aged 19 years, 4 months and 18 days. She united with the Church of the Brethren Feb. 23, 1908, and remained true until death. She leaves her parents, two brothers and five sisters. Services at the church in Nappanee by the undersigned.—Daniel Wysong, Nappanee, Ind.

Myers, Bro. Daniel J., born in the Greenmount section of Rockingham County, Va., March 19, 1850, died in his home at Harrisonburg, Va., April 1, 1912, aged 62 years and 13 days. Until about fifteen months ago Bro. Myers lived within the bounds of the Cooks Creek congregation. He was married twice. His first wife was Elizabeth Wenger. To this union eight children were born. Two sons and five daughters survive. His second wife, who survives him, was Mrs. Alice Shumate. No children were born to this union. Bro. Myers was a devoted member of the Church of the Brethren for many years. A few weeks prior to his death he was anointed. Services in the Harrisonburg Brethren church by Bro. S. I. Bowman, assisted by R. G. Hammond, of the U. B. church.—Mary Wampler Wilson, West Market Street, Harrisonburg, Va.

Nincehelser, Dale Alton, infant son of Bro. George and Sister Hettie Nincehelser, nee Reed, born Dec. 11, 1911, died March 25, 1912, aged 3 months and 12 days. Services by the writer at Navarre, Kans.—Benj. Forney, Navarre, Kans.

Pfaltzgraff, Bro. Cornelius, of near York, Pa., died of pneumonia, March 24, 1912, aged 63 years, 8 months and 17 days. Interment in the Greenmount cemetery, York, Pa. Services in the Brethren church on Belvidére Avenue by Brethren Joseph Long and Daniel Bowser.—Abram Hershey, York, Pa.

Ringle, Bro. William, born in Seneca County, Ohio, April 28, 1839, died March 25, 1912, aged 72 years, 10 months and 27 days. He was united in marriage to Magdalena Rodgeb. Five sons and one daughter were born to them. Two sons preceded him to the spirit world. Soon after their marriage they moved to Michigan, where they lived for about eight years; then returned to Ohio and settled near Attica, where they lived to celebrate their fiftieth wedding anniversary in February, 1911. His wife died May 7, 1911. Bro. Ringle's health was exceptionally good all winter, yet he kept telling his friends that his time would be up about the first of April. He was sick about four weeks. Bro. Ringle united with the Church of the Brethren in his youth, and lived a consistent life. Services by Eld. L. H. Dickey, of Fostoria, Ohio, in the Baptist church at Attica, Ohio. Interment in the cemetery near by. Text, Psa. 39: 4.—Lydia Dickey, Fostoria, Ohio.

Rogers, Sister Jane, born in Ohio, March 22, 1834, died in Nappanee, Ind., March 19, 1912, aged 77 years, 11 months and 27 days. She came with her parents from Ohio to near Nappanee in 1852. In 1853 she was united in marriage to Zeno Rogers, who preceded her thirty-six years ago. To this union two sons and one daughter were born. One son died while young. Sister and her husband united with the Church of the Brethren in 1854, remaining faithful to the end. She leaves one son, one daughter and one sister. Services at the church here in town by the writer.—Daniel Wysong, Nappanee, Ind.

Rohrer, Bro. Samuel, born in Montgomery County, Ohio, Dec. 18, 1826, died at the home of his son Ammon, in the bounds of the Walnut congregation, Ind., March 29, 1912, aged 85 years, 3 months and 11 days. In 1850 he was united in marriage to Rebecca Shank, of Ohio. To this union five sons and two daughters were born. The mother and two daughters preceded him in death. In 1852 he and his wife settled at Peru, Miami Co., Ind. Later he moved on a tract of land near Bunker Hill, where he lived for about forty years. The latter years of his life were spent at the home of his son Ammon, in the Walnut congregation. At an early age he united with the Church of the Brethren, living a faithful Christian life until death. He leaves five sons. Services in the Baptist church at Bunker Hill, Ind., by Eld. Frank Fisher. Text, 1 Cor. 15: 26.—Emma Foust, Argos, Ind.

Sigler, Sister Sarah, died April 4, 1912, aged 83 years, 8 months and 2 days. She is survived by one daughter and three sons. She made her home with her youngest son. Just three weeks before her death she fell and broke her hip. She suffered untold misery. Sister Sigler was a member of the Little Walnut congregation fifty-two years. Services by Bro. W. R. Harshbarger, of Ladoga. Text, Luke 23: 28.—Alta Carmichael, R. D. 5, Greencastle, Ind.

Smith, Zenas Albert, son of Brother and Sister Mahlon Smith, born Aug. 28, 1905, died of diphtheria March 27, 1912, aged 6 years, 6 months and 26 days. Short services were held by Bro. J. Schechter, Jr., at his home near Reading, Minn. Interment in the Brethren cemetery.—Minnie Schechter, Worthington, Minn.

Thomas, Bro. Abraham F., born in Brandonville, W. Va., Oct. 15, 1830, died March 27, 1912, at Mount Etna, Iowa, aged 81 years, 5 months and 12 days. He died of hemorrhage of the brain. He had been married three times. All three of his wives preceded him to the grave. He had six children. Two of them died while young. Bro. Thomas always lived a faithful Christian life. Services by Bro. Bucklew.—Simon Arnold, Mount Etna, Iowa.

Whitcher, Arthur, son of Bro. Reuben H. and Sister Barbara D. Whitcher, born in Carroll County, Ind., June 8, 1885, died of peritonitis at the Methodist Episcopal Hospital at Indianapolis, Ind., April 4, 1912, aged 26 years, 9 months and 26 days. He leaves his parents, one brother and one sister. Two brothers and one sister preceded him to the spirit world. He made his home in Indianapolis, Ind., for five years. His remains were brought to the home of his parents at Monticello, Ind. Services by Eld. G. B. Heeter. Interment in the cemetery near the Brethren church.—J. L. Hibner, Monticello, Ind.

Workman, Sister Elizabeth, nee Bender, born in Ashland County, Ohio, March 27, 1846, died March 17, 1912, in the bounds of the Loudonville congregation, Ohio, aged 65 years, 11 months and 20 days. She was married to Alonzo Workman Feb. 2, 1864. Her husband, six children, one brother and one sister survive her. Sister Workman was a devoted wife and mother, and a member of the Brethren church for over forty years. She died very suddenly of heart failure. Services at the Plum Run churchhouse by Bro. Aaron Heestand. Interment in the near-by cemetery.—(Mrs.) Jennie Roseborough, R. D. 17, Perrysville, Ohio.

Young, Vera Viola, born Oct. 5, 1911, died March 21, 1912, aged 5 months and 16 days. She leaves her parents and two sisters. Services at the home by the writer, assisted by Bro. N. O. Troyer. Text, Job 1: 21.—M. Alva Long, Big Timber, Mont.

Zimmer, Bro. Florian, born in Baden, Germany, Aug. 24, 1832, died April 5, 1912, aged 79 years, 7 months and 11 days. With his father, two brothers and one sister he emigrated to America in 1853, locating in Noble County, Ind., where he died, in the bounds of the Springfield congregation. He was reared in the Roman Catholic faith. He and his wife united with the Church of the Brethren in 1866, in which faith he fell asleep. Bro. Zimmer was married Oct. 4, 1859, to Mary M. Sheneman who, with one sister and six daughters, survives him. Three children preceded him in death. Services by the writer near Wawaka, Ind. Text, Isa. 38: 10, first clause. Interment in the cemetery five miles southeast.—J. W. Kitson, Ft. Wayne, Ind.

TRAINING THE TEACHER

BRETHREN EDITION

Twenty lessons on the Bible by Dr. Schauffler.
Ten lessons on the Pupil by Mrs. Lamoreaux.
Ten lessons on the Teacher by Dr. Brumbaugh.
Ten lessons on the School by Mr. Lawrance.

Special Chapters

"How the Bible came to us," by Dr. Price.
"Organizing and conducting a Teacher-Training class," by Rev. Oliver.
The Gist of the Books.
Teaching Hints.

Test questions at the end of each lesson. Review test questions at the end of every fifth or sixth lesson. The official textbook for Teacher-Training Classes of the Church of the Brethren. 272 pages. Cloth bound, prepaid, 50 cents. Paper, 35 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois.

The Twelve Apostles

J. W. Wayland

This is the only book of the kind offered to our people, and, indeed, it stands almost, if not altogether, alone as a volume containing the biographies of the twelve men whom the Savior chose as a central group—a nucleus from which all future effort takes its beginning. Ordinarily we think of them as a group. The author of this book portrays them as individuals. To know "who they are and what they did" of the men who were called to a position of such importance and responsibility is not only interesting but helpful to the Bible teacher and student. The book ought to have a place in every Sunday-school library, as well as in that of every minister and Sunday-school teacher. The material for this volume has been obtained at the cost of much thorough and painstaking investigation, and the reader is the reaper of the rich fruitage. 252 pages, bound in cloth. Price, 75 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

WAR VERSUS PEACE

By Jacob Funk

The subject treated in this book is one which, more than any other, vitally concerns the civilized nations of the world, and the interest in it is growing. It is important that the people be intelligent on this subject. All need to know just the things that are herein given. The following subjects are taken up:

The Causes of War, The Evils of War, The Cost of War, A Brief History of the Peace Movement, and Ways of Advancing Peace.

The information concerning each of the above subjects is give in brief form and in a style which makes it interesting reading. It contains the cream of facts gleaned from many historical works, reports of conventions, published articles, etc.

The reading of the book gives one a clear vision of the horrors of war, the enormous cost in money and human life of it, and is sure to inspire greater zeal in the hearts of the people in the peace movement. It deserves a wide circulation.

175 pages, bound in cloth.

Price, per copy, 75c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

CREATION, TIME AND ETERNITY

By J. S. SECRIST

A book devoted to the unfolding of the great fundamental truths as found in science, nature and revelation. The work comprehends a large and most important field of research. Creation, Time and Eternity are subjects fraught with tremendous interest to every member of the human family. The author, evidently, has given much time, thought and research to these subjects. The headings of the chapters as here given, indicate to the reader the contents of the book:

Genesis and Geology Compared; the Origin of Man; the Age of Man; the Seven Covenants; the Seven Kingdoms of the World; Typology; the Church in Bondage; From Egypt to the Promised Land; the Forty Years' Wandering in the Wilderness; the Period of Time from the Conquest of Canaan to the Close of the Age of Types; the Cycles of Time; the Sabbath Year; the Jubilee Year; Revelation; the Threefold Life of Man and Its Powers.

The book is just out. It will interest you, give you much useful information and do your mind and soul good.

311 pages, good white paper, substantially bound in black cloth, title stamped on front cover in gilt.

PRICE, PER COPY, POSTPAID, $1.65.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

MISSIONARIES WANTED

You don't have to go to India or China or Africa and endure privation and suffer hardship to be a missionary. You can do the best kind of missionary work right at home, and you won't need any preparation or previous training either. All you need to do is to use a little of your spare time and a little of your surplus cash.

One of the best missionaries to the home that we know of is the Gospel Messenger. It preaches several sermons each week to each and every person that reads it, besides containing interesting bits of news and timely articles on up-to-date subjects.

This paper does not have the circulation that its worth deserves; possibly the reason for this is that a good many people do not know of its value, and thus are not aware of the benefit they are missing.

OUR PROPOSITION IS THIS

We will offer the Gospel Messenger for only 50 cents a year if sent into homes where there are no members of the Church of the Brethren. This fact of course is to be mentioned when sending in your orders. The General Mission Board will pay the deficiency.

Why not take advantage of this special offer and BE A MISSIONARY? If each present subscriber would send in but ONE subscription we would double our list, and the good derived could not be estimated.

Will You Be a Missionary?

BRETHREN PUBLISHING HOUSE :: :: :: ELGIN, ILL.

TABLE OF CONTENTS.

Editorial,—
Death of an Only Son (D. L. M.), ... 249
Standing Committee for 1912, ... 249
The Mission Board Meeting, ... 249
A Day (H. B. B.), ... 249
Fifteen Million Catholics (H. C. E.), ... 250
Misleading Experts, ... 250

Essays,—
The Ministry. By Dr. S. B. Miller, ... 242
Vyara Notes, India. By A. W. Ross, ... 242
Middle Pennsylvania—Historical. By George S. Myers, 243
As to Voting. By Chas. W. Eisenbise, ... 243
Ought a Christian to Vote? By J. Harman Stover, .. 243
Walking with God. By Wealthy A. Burkholder, ... 244
Tientsin Burned and Looted. By B. F. Heckman, ... 244
Church Government. By Noah Longanecker, ... 245
The Guest of Honor. By Flora E. Teague, ... 245

Home and Family,—
Bound for the Homeland.—Anna M. Hutchison. The Artist's Inspiration.—Edyth Hillery Hay, ... 247

Notes from Our Correspondents.

(Concluded from Page 253.)

Mission Board. We decided to have a temperance program, using the temperance speakers of our own church. We gave $5 to help the members of the Madison church to get seats for their house of worship. Fourteen members have been received by letter since our last council. Our Sunday-school Meeting, held March 31, was well attended.—Nannie J. Miller, R. D. 2, Bridgewater, Va., April 10.

Bridgewater.—Our congregation met in council April 6, with Eld. H. G. Miller as moderator. Several brethren were with us from adjoining congregations and assisted in the meeting. The report of the visit was encouraging. Eleven letters of membership were received and two were granted. Our delegates to Annual Meting are Elders S. N. McCann and H. G. Miller. Brethren D. S. Thomas and A. M. Miller are our delegates to District Meeting. A committee has been appointed to investigate the propriety of building a churchhouse near the college. We expect Bro. C. D. Bonsack, of Union Bridge, Md., to conduct a series of meetings for us in August. Our love feast will be held May 11, at 4 P. M.—Ida Fry, Bridgewater, Va., April 8.

Mine Run church met in council April 6. Our elder, Bro. I. A. Miller, presided. We are to have the District Sunday-school Meeting here this year, in May. Bro. Abram Miller and wife, of Augusta County, were with us in our council. Bro. Miller preached for us on Sunday. We have two Sunday-schools in our congregation,—one at Mine Run, with Brethren J. W. and G. M. Quann as superintendents, and one at Belmont, with Bro. Jacob Rodeffer as superintendent.—R. Anna Britton, R. D. 1, Box 21, Rhoadesville, Va., April 8.

White Rock.—We met in council April 6. Our elder, Bro. Wyatt Reed, presided. One letter of membership was granted. We organized our Sunday-school, to begin April 14, with Sister Bertha Reed as superintendent. Brethren Wesley Bishop and W. B. Dulaney were chosen delegates to District Meeting; Bro. Asa Burnett, Sisters Mettie Akers and Ollie Hurt, alternates.—Hassie E. Hurt, Copper Valley, Va., April 8.

WEST VIRGINIA.

Accident.—Bro. William McKimmey, of Beaverton, Mich., came to this place to visit his old home and relatives. While here, he held a series of meetings, which began March 14. He gave us thirteen good sermons and one temperance sermon. One came out on the Lord's side. Our school closed March 29. We had a temperance entertainment, at the close of which Bro. Ezra Fike gave us a good temperance talk. He preaches for us once every month. We organized our Sunday-school March 31, with Bro. James Biddinger as our superintendent.—Iida Biddinger, Eglon, W. Va., April 6.

Mount Union.—We met in council April 2, with Eld. Jasper Barnthouse as moderator, at the Wiles Hill churchhouse. The meeting was opened with devotional exercises. Considerable business was attended to. Bro. Jasper Barnthouse was reëlected elder for one year. Our minister, Bro. W. J. Hamilton, was elected elegate to Annual Meeting. Brethren Ezra A. Wolfe and Arthur Bailey were elected delegates to District Meeting, to be held at Somerset, Pa. Bro. Arthur Bailey was elected Messenger agent for one year. The church called for a minister from a distance to come to the Mount Union and Wiles Hill churchhouses once a month. The selection of ministers were Brethren Obed Hamstead, R. T. Hull, Emery Fike, S. M. Annon and Ezra Fike. We will have a Bible term at the Wiles Hill church early in the fall. A committee of five was chosen to arrange for a Bible term. Our free-will offering amounted to $20.55.—Mary Wolfe, 364 Beechurst Avenue, Morgantown, W. Va., April 6.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 23, 8 am, Southern Ohio, Ludlow and Painter Creek congregations, Pittsburg house, four miles east of Arcanum.

April 24, 25, Eastern Pennsylvania, Big Swatara church, at Hanoverdale.

LOVE FEASTS

California.

April 27, 2 pm, Oak Grove.
April 27, 4 pm, Santa Ana.
May 4, 2 pm, Kerman.
May 25, Glendora.
May 26, South Los Angeles.

Canada.

June 15, 6 pm, Pleasant Valley, one and one-half miles west of Bulls Head, Alberta.

Colorado.

May 18, Rocky Ford.
May 29, Sterling.
June 1, 6 pm, Wayne.

Idaho.

May 4, 7 pm, Nampa.
May 19, Twin Falls.

Illinois.

April 28, 6:30 pm, Lanark.
May 4, 6:30 pm, Girard.
May 11, 6:30 pm, Elgin.
May 11, 12, 2 pm, West Branch.
May 11, 4 pm, Mount Morris, at College Chapel.
May 12, 7 pm, Bethel.
May 12, 6:30 pm, Sterling.
May 18, 6 pm, Pine Creek.
May 18, 19, 6 pm, Hickory Grove.
May 18, 7:30 pm, Batavia.
May 19, 6:30 pm, Milledgeville.
May 19, 6:15 pm, Dixon.
May 23, Cerro Gordo.
May 25, 6 pm, Franklin Grove.
May 25, 1:30 pm, Yellow Creek.
May 28, 10 am, Astoria.
June 8, 6:30 pm, Polo.
June 8, 9, 2 pm, Waddams Grove.

Indiana.

April 27, 10 am, English Prairie.
April 27, 5 pm, Nettle Creek, one and one-fourth miles west of Hagerstown.
April 28, 5 pm, Huntington.
May 2, Goshen City.
May 4, 5:30 pm, Anderson.
May 4, 6 pm, Spring Creek.
May 4, 5, 3 pm, Pleasant Hill.
May 4, New Salem.
May 9, Elkhart City.
May 11, 6 pm, Killbuck, Antioch house.
May 12, 7 pm, Indianapolis, First Church of the Brethren, 57 North Germania Avenue.
May 12, Manchester.
May 12, 6 pm, Landessville.
May 18, 6 pm, Arcadia.
May 18, 19, 2 pm, Beaver.
May 18, 6 pm, Laporte.
May 18, 6:30 pm, Portland.
May 18, 6 pm, Beech Grove.
May 18, 7 pm, Buck Creek.
May 18, 7 pm, Walnut.
May 23, Rock Run.
May 23, 6 pm, Salamonie.
May 24, Bremen.
May 25, 7 pm, Markle.
May 25, 7 pm, Monticello.
May 25, 6:30 pm, Upper Fall Creek, two and one-half miles east of Middletown.
May 25, Windfall.
May 25, 4 pm, White.
May 25, 6 pm, Goshen (West Side).
May 25, Springfield.
May 25, 6 pm, Mississinewa.
May 25, 6 pm, Four Mile, White Water house, four miles northeast of Connersville.
May 26, 6:30 pm, Summitville.
May 29, Baugo.
May 29, 4 pm, Pipe Creek.
June 8, 5 pm, Wabash.
June 8, Yellow River.
June 8, Solomon Creek, Bethany house.

Iowa.

May 4, 6 pm, Grundy County.
May 5, 6 pm, Ottumwa.
May 12, Cedar Rapids.
May 18, 6 pm, Prairie City.
May 18, Coon River.
May 18, 19, 11 am, Garrison.
May 19, Des Moines City.
May 25, 4 pm, English River.
May 25, 26, 10 am, Dry Creek.
May 25, Brooklyn.
May 25, Panther Creek.
May 25, Osceola.
May 25, 26, Indian Creek.
May 25, 4 pm, Libertyville.
May 28, 29, 2:30 pm, Dallas Center.
June 1, Curlew.
June 1, Salem, Salem house.
June 15, 16, Spring Creek.

Kansas.

April 21, Parsons.
April 27, 6:30 pm, St. John.
May 4, 6:30 pm, Victor.
May 4, Grenola.
May 4, 6 pm, Monitor.
May 4, 6 pm, Bloom.
May 4, 10 am, Quinter.
May 4, 2 pm, Larned.
May 4, Salem, at Nickerson.
May 5, Independence.
May 11, 12, 4 pm, Pleasant View.
May 11, Prairie View.
May 12, 6:30 pm, Newton.
May 18, Fredonia.
May 18, 5 pm, Ramona.
May 18, 7 pm, Garden City.
May 19, Conway Springs (or Slate Creek).
May 19, 7 pm, Kansas City, Central Avenue church.
May 25, Peabody.
May 25, 6 pm, Vermillion.
May 25, 26, Altamont.
May 25, 5 pm, Abilene, Holland house.
May 25, 7 pm, Altoona.
May 25, 2 pm, Burr Oak.
May 25, 30 pm, Verdigris, Madison house.
May 25, 7 pm, Ottawa.
May 25, 6 pm, Scott Valley.
May 25, 6 pm, Maple Grove.
May 26, Morrill.
June 1, 6:30 pm, Mont Ida.
June 1, 10:30 am, Dorrance.
June 1, 2 pm, Belleville.

Louisiana.

May 18, Roanoke.

Maryland.

May 4, 2 pm, Monocacy, Thurmont house.
May 5, Denton.
May 11, 2 pm, Middletown Valley.
May 11, 4 pm, Manor.
May 18, 2 pm, Pipe Creek.
May 18, 1:30 pm, Bush Creek.
May 18, 2 pm, Beaver Creek.
May 19, Baltimore (Fulton Avenue).
May 25, 2 pm, Meadow Branch.
May 25, 1:30 pm, Brownsville.
June 15, 3 pm, Long Green Valley.

Michigan.

May 11, 10:30 am, Thornapple, East house.
May 25, Berrien.
May 15, 6 pm, Sugar Ridge.
May 18, 6:30 pm, Woodland.
May 18, 3 pm, Harlan.
May 25, 3 pm, Lake View.
June 1, 6 pm, Crystal.
June 15, 10 am, Zion.

Missouri.

April 27, 5 pm, Spring River, at Aurora.
May 18, 2 pm, Rockingham.
May 25, Cabool.
May 26, Kansas City, First Church of the Brethren.
June 8, Peace Valley.

Nebraska.

May 18, 6 pm, Silver Lake.
May 26, Lincoln.

New Jersey.

May 26, 6 pm, Sergeantsville, Sand Brook house.

Ohio.

May 4, 4 pm, Eversole, Wolf Creek house.
May 11, 2 pm, Middle District.
May 11, 10 am, Swan Creek.
May 18, 4 pm, Bear Creek.
May 18, 10 am, Eagle Creek.
May 18, 6 pm, Donnels Creek, New Carlisle house.
May 25, 7 pm, Logan.
May 25, 2 pm, Oakland.
May 25, 10 am, Wyandot.
May 25, 10 am, Hickory Grove, West Charleston house.
May 25, 5 pm, Beech Grove.
May 25, 4 pm, Sugar Creek, three miles north of Lima.
June 1, 5 pm, Blanchard.
June 8, Rome.
June 15, 10:30 am, Richland.
June 15, 10:30 am, Green Spring, Sugar Grove house.
June 15, 10:30 am, North Poplar Ridge.

Oklahoma.

April 27, 5 pm, Fruitdale.
April 27, Elk City.
April 27, 4 pm, Monitor.
May 18, 5 pm, Big Creek.
May 25, 5 pm, Paradise Prairie.
June 9, Guthrie.

Pennsylvania.

April 21, 4 pm, York.
April 27, 10 am, Antietam, Prices house.
April 27, 3:30 pm, Claar.
April 27, 4 pm, Pleasant Hill, Pleasant Hill house.
April 29, 30, 10 am, West Greentree, at Greentree house.
April 30, May 1, 10 am, Codorus.
May 2, 3, 10 am, Little Swatara, Meyer's house.
May 2, 7:30 sharp, Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).
May 3, 4 pm, Dunning's Creek, New Paris church.
May 4, 2 pm, Indian Creek, Montgomery County.
May 4, Fairview, Blair County.
May 4, 5 pm, Lewistown, Maitland house.
May 5, Red Bank.
May 5, 6 pm, Clover Creek.
May 5, 6 pm, Roaring Spring.
May 9, 10, 3 pm, Annville.
May 9, 7:30 pm, Germantown.
May 11, Glade Run.
May 12, 6 pm, Johnstown.
May 14, 15, 9:30 am, Midway.
May 15, 16, 10 am, Mountville, East Petersburg house.
May 18, Mingo, Mingo house.
May 18, 10 am, Back Creek, Upton house.
May 18, 19, 2 pm, Lost Creek, Goodville house.
May 18, 19, 3 pm, Reading.
May 19, 6:30 pm, Altoona.
May 19, 6 pm, New Enterprise.
May 21, 9:30 am, Spring Grove.
May 21, 22, 3 pm, Spring Creek.
May 21, 22, 1:30 pm, Welsh Run.
May 21, 22, 10:30 am, Ridge.
May 21, Canowago and Spring Creek (two congregations unite their love feasts).
May 22, 23, Upper Cumberland.
May 22, 23, 9:30 am, Springville, Mohler house.
May 22, 23, 1:30 pm, Fairview, Fairview house.
May 23, 24, 9:30 am, Conestoga, Bird-in-Hand house.
May 23, 24, 10 am, Big Swatara, at Hanoverdale.
May 25, 4 pm, Woodbury.
May 25, Carson Valley.
May 25, 26, Upper Canowago, Mummert house.
May 25, 10 am, Falling Spring, Hade house.
May 25, Mechanic Grove, Grove house.
May 25, 6:30 pm, Parker Ford.
May 25, 26, 10 am, Maiden Creek, Mohrsville house.
May 25, Hatfield.
May 25, Warrior's Mark.
May 26, Shade Creek, Berkey house.
May 26, 5 pm, Upper Dublin, at Ambler.
May 26, 6 pm, Everett.
May 26, Yellow Creek.
May 26, Plum Creek.
May 26, Middle Creek.
May 28, 29, 9:30 am, Chiques, Chiques house.
June 8, 9, 10 am, Lower Cumberland, Mohler house.
June 9, 5 pm, Brothers Valley.
June 9, 4 pm, Hanover.
June 11, 12, 9:30 am, Tulpehocken, Heidelburg house.
June 15, 4 pm, Ephrata.
June 15, 1:30 pm, Marsh Creek.
June 16, 6 pm, Scalp Level, Scalp Level house.

Tennessee.

May 4, 3 pm, French Broad.
June 1, 2 pm, Beaver Creek.

Texas.

May 25, Pleasant Grove.

Virginia.

May 11, Woodstock.
May 11, Middle River.
May 11, 4 pm, Bridgewater.
May 11, 4 pm, Nokesville Valley church.
May 18, 4 pm, Midland, Midland house.
May 18, Brick.
May 18, 3 pm, Lebanon.
May 18, 4:30 pm, Elk Run, Moscow house.
May 18, Mount Vernon.
May 18, Green Mount.
May 25, 3 pm, Pleasant Valley.
May 28, 4 pm, Botetourt, Valley church.

Washington.

April 27, 6 pm, North Yakima.
May 4, Centralia.
May 11, Sunnyside.

West Virginia.

May 11, 12, Spruce Run.
June 15, Maple Spring.

HOME DEPARTMENT
of the
Sunday School

The need of the Home Department is not limited to any locality. It is needed in every church no matter where that church may be. It is sadly needed in the great metropolis, with its unchurched millions. It is needed in the towns with their thousands outside of the Sunday-school. It is needed in the village and rural communities, where only a few are indifferent. It is needed in your school. It will work in every community whether city or country, where one or more persons are out of the Sunday-school.

OUR FIFTY-CENT HOME DEPARTMENT OUTFIT.

50	Home Department Leaflets, for use of Visitors in soliciting Members,	$0.25
50	Membership Cards,	.15
100	Student's Record and Offering Envelopes	.30
5	Visitor's Record of Canvass,	.05
5	Visitor's Quarterlies and Yearly Report Book,	.05
1	Home Department Superintendent's Report Book,	.02
6	"What, Why and How of the Home Department," for Superintendents and Visitors,	.30
Total,		$1.12

The Above Outfit for Fifty Cents.

If you are about to organize a Home Department of not over fifty members and five Visitors this outfit contains the supplies usually needed for the first year, with the exception of Lesson Quarterlies.

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE JOURNEYS OF JESUS

A note book for use in Sunday-school and Teacher Training classes. In this little book are given, in chronological order, all the events connected with the journeys of Jesus, as told in the Gospels. It contains seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, with Bible references.

As an aid to home study, for teachers and pupils, it is the best thing you can get. Supply your pupils with copies of this note book and you will have solved the difficulty of procuring home study. The work is especially useful in the Junior and Senior grades, but can be used to good advantage by adult classes, also. Now is the time to get a supply, so that the lessons of the course may be worked out from the beginning.

It will help the pupil to fix in the mind indelibly just the things which are hard to remember, and are yet of greatest importance to a clear understanding of the lessons on the life of Christ as found in the course for 1912.

Price, 10c each; $1.00 per doz.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Only 50c

THAT'S ALL

Look here next week

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51.) Elgin, Ill., April 27, 1912. No. 17.

AROUND THE WORLD

The Fateful Tragedy of the Atlantic.

Never was there an ocean craft launched with brighter anticipations and a more absolute assurance of its superior construction than the ill-fated "Titanic." Built at a cost of $10,000,000, and intended to accommodate 2,500 passengers and a crew of 860, it boasted of being the largest steamer afloat,—882 feet in length and 94 feet in width at the widest part. Its ten decks were provided with every necessary convenience for the comfort of its passengers. When, on Wednesday, April 10, the "Titanic" started from Southampton on its first voyage, there were 2,300 souls on board, and prospects seemed bright indeed for a pleasant voyage and, as it was hoped, a new record in speed. Despite the known danger at this time of the year, the shorter northern route was decided upon. On Sunday, the fifth day out, wireless messages brought the warning that threatening icebergs must be watched for in the region south of Newfoundland,—known by sailors as the "Graveyard of the Atlantic," because of the many wrecks that have strewn its troubled waters. Disregarding all this, however, it appears that the "Titanic" rushed on at its full speed of about twenty-six miles per hour. At about 11:30 on Sunday evening an iceberg was sighted, and before the course of the vessel could be materially changed, or its speed slackened, it had struck on a submerged portion of an icy crag, which tore away a large part of the ship's bottom and side. At once the wireless apparatus flashed signals of distress to all vessels within reach, and a response from the "Carpathia," only sixty miles away, promised assistance as soon as the wreck could be reached. Providentially the message was received by the "Carpathia's" operator just before he decided to retire for the night. There would have been no response to a later call. Meanwhile lifeboats were hurriedly lowered from the "Titanic,"—women and children being given the preference in the assignment to boats. As only sixteen of these, however, were available, nearly sixteen hundred of the passengers and crew were left to their fate on the rapidly sinking vessel. To insure greatest safety, the boats were rapidly pulled away from the "Titanic," but before they were far away, at about 2 A. M., there was heard a series of explosions from bursting boilers. Later faint strains of "Nearer, My God, to Thee" were wafted from the ship to the departing boats, and then, in a final plunge forward, the vessel sank beneath the icy waters. Naught was left to mark the scene of the tragedy save a few pieces of floating wreckage. Near break of day the "Carpathia" arrived, picked up the boat-loads of drenched and chilled survivors, and made them comfortable. At 9:25 on Thursday evening the little company of 705,—mostly women and children,—arrived in New York, and silently and tearfully made their way to the dock, where kind hands ministered to their wants.

Brave Hearts and True.

Amid the distressing gloom, caused by the tragedy of the "Titanic," there is at least a gleam of light and a noble consolation for those who are most sorely stricken. How glorious the brightness of heroic sacrifice, of unflinching courage in the face of certain death, of love and devotion that thought naught of self and cared only for the welfare of others! All honor to the men who stood back while the boats were being filled, and death rose to engulf them! Cheerfully they worked in helping to get the women and children into the boats, and many husbands and fathers took their last lingering look at loved ones, and bravely cheered them on their way to safety, though their heart was breaking. Perhaps we do not always realize just how much true nobility there is in man, until a great crisis brings out the reassuring fact that the highest virtues are not the idle fancy of the visionary but the actual heritage of a host of earnest souls in the various walks of life. When the supreme test comes, they are ready to do and dare, and, if need be, to sacrifice life itself. The world is better because of these lessons of unselfish devotion. Those of us who are walking today in the enjoyment of God's favor and blessing, ought to walk all the more erect because of the worthy example that has been given by those who now lie in the depths of the sea. Going onward with greater consecration in the achievement of our appointed task, we may rest assured that the "Well done" of the Master will be the all-sufficient, glorious reward of all who sincerely love him.

Will the Lesson Be Heeded?

That the "Titanic," contrary to all warnings, rushed into the dangerous iceberg region with undiminished speed, seems to be a well-attested fact. Though this may not have been the personal preference of the captain, he was bound to carry out the plans of the management in making a record-breaking trip. Speed has been subordinated to safety, apparently, to satisfy the demand of the public for ships that cross the Atlantic in the shortest possible time. Of the threatening conditions of things at the scene of the collision, upon his arrival, the "Carpathia's" captain says, "On all sides of us were icebergs; some twenty were one hundred to two hundred feet high; there were also numerous small icebergs or 'growlers.'" Into this battle array of sure destruction, the "Titanic" had been driven at top-notch speed through the darkness of night. To have escaped unscathed would have been a miracle. With the managing director of the line on board, there seems to have been an avowed desire to break past records,—a pride which "goeth before destruction." And then the lamentable lack of lifeboats! It is admitted that not a life need have been lost, had there been boats enough, and the inquiry naturally arises, "Why was there not a sufficiency of boats for all?" The steamer companies plead there is no room left for an ample supply of boats after providing the luxurious appointments demanded on the modern liner. The traveling public insists upon tennis courts, swimming pools, private decks, sun parlors, etc., and thus it came about that safety appliances were reduced to the smallest dimensions, and entirely inadequate to a crisis such as befell the "Titanic," and may be the fate of other steamers. Clearly, there is sound sense in the proposed demand that the safety of passengers must not be subordinated to either a desire for reckless speed, or insistence upon palatial surroundings.

Canada's Welcome to Settlers.

If the plans of the Canadian Pacific Railroad are carried out as now proposed, many farmers from the United States will doubtless avail themselves of the inducements to settle on the Canadian plains. The company is ready not only to sell farms on ten years' time, but also to loan from $2,000 to $2,500 to these settlers, allowing ten years for repayment of the sum loaned. The company expects to spend $500,000 in this way the first year, but later on will extend the plan to accommodate all who come within the required specifications. While this offer may possibly induce some of our people to follow the example of those who already have settled in Canada, we trust that all of them will go with a firm resolve of extending the borders of the Kingdom in whatever portion of the Dominion they may chance to locate. Mission work by immigration has proved its value, and always will, if we do our allotted part.

Church Literature.

Beyond all question there is a well-defined field for the denominational paper, and the fact is duly recognized by the various organizations. While the smaller bodies, like our own, find themselves amply served by but one official paper, others have a number of them, distributed to meet the wants of the various sections of their territory. Few of the larger organizations, however, succeed in making their journals a distinct financial success, and some can hardly make both ends meet. The Episcopal church, with over 1,000,000 members, has but a total of 50,000 subscribers for their various official organs,—a very small number of readers compared with the respectively far greater Messenger circulation among our 90,000 members. It is claimed that secular papers have well nigh crowded out the denominational paper in many families of the popular churches, robbing them of much needed spirituality.

A Life for Others.

Posterity seldom denies the tribute of honorable remembrance to those who have given themselves to the welfare of others. It is but right, therefore, to refer to the remarkable career of Clara Barton, who at the age of ninety years was recently called to her reward. Her merciful ministrations during the Civil War won for her official recognition and a nation's profound gratitude. The founding of the National Red Cross was also largely due to her efforts. The Franco-Prussian War was the next scene of her activities, and later on there was the Johnstown flood, the Russian famine of 1892, the Armenian massacres of 1896, the Cuban campaign and the Galveston flood. She cheerfully gave her life to the hungry, the homeless and the suffering,—an example worthy of emulation. They are all too few "who do not count their life dear unto themselves," and are ready to suffer if need be.

South Carolina Forbids Race-Track Gambling.

Any measure that tends towards greater morality is a gain not only to the people immediately concerned by the enactment but to the country at large, that thus receives an object lesson of no mean value. Recently the Legislature of South Carolina passed a bill making race-track gambling unlawful in that State. As might be expected, the most powerful influences at the command of the race-track gambling element were enlisted against the passage of the bill, and even after it was passed, much pressure was brought to bear upon Governor Blease to have it vetoed. To the honor of the State, however, be it said that the Governor duly attached his signature, and the bill becomes a law July 1. We are impressed with the thought that many most excellent enactments might readily be passed by the Legislatures of our different States, were there a greater degree of coöperation among the promoters of righteousness, to request due consideration and passage of such measures. Our Christianity should manifest itself in a more practical way than it often does.

The Victories of Peace.

The coming June will complete a century since the beginning of what we hope will ever be "the last war with England." Another war with our British kinsmen is as improbable as would be a renewal of our ever-to-be-deplored Civil War. For many years we have enjoyed perfect peace with our Canadian brethren to the north of us, with nothing to mar the real harmony of the dwellers on either side of the boundary. How admirable if a like spirit would characterize all nations of earth! It was this spirit of peace that found expression in the lately-proposed arbitration treaties which, unfortunately, were shorn of their power by an unsympathetic Senate. But public insistence upon the final passage of a series of arbitration treaties, as originally planned, will doubtless include many other countries, and we may confidently expect a notable victory for peace.

Destruction of the Great Chinese Wall.

Perhaps no feature of old-time China is more distinctly characteristic of the extreme exclusiveness of its people in former days than the Great Wall of China, extending over hill and dale for a distance of fifteen hundred miles. It was built at an early age for the express purpose of keeping out all invaders from that part of its northern frontier, but has long since outlived its usefulness. It has now been determined to tear down this old relic of the past, and employ the vast amount of good material in paving the roads of the adjoining territory. Many of the heathen temples are also being converted to better purposes. Some are being utilized as mission schools, while others are being dedicated to the worship of the living God. May the last-named changes be emblematical of China's ultimate and universal acceptance of gospel privileges!

Russian Activity in Persia.

Ever since the dismissal of Persia's American financial manager, Russia has continued its work of aggression. Every sign of disorder in northern Persia is made a pretext for additional occupation of Persian territory. Recent boundary disputes between Persia and Turkey are also engaging the attention of Russia, and the proposed acquisition of 10,000 square miles of disputed territory by Turkey, is seriously objected to. Germany has been promised important railway concessions in this district, and it is quite likely that Emperor William is behind the proposed movement, giving it the requisite backing. One is really astonished when, looking at the various nations, we see them plot and scheme to add to their possessions at the expense of the weaker country. It is a fine illustration of the selfish adage "Might makes right."

Results of Japan's Recent Conference.

Some time ago we made mention of the memorable conference which was called by the Japanese authorities in the interest of better moral conditions in the empire. Representatives of Buddhism, Shintoism and Christianity were invited to the gathering. It is encouraging to note that the able and masterful pleas, urged by the Christian speakers at the Conference, were not without lasting results. At the present time a better opportunity than ever before is afforded for the aggressive demonstration of Christian principles. The unfair treatment, often accorded to Christian missionaries in the past, has given way to a respectful attitude. Surely, "a great and effectual door" has been opened for Christian effort in the Mikado's domains.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Praise Jehovah, O My Soul!

BY MARTHA CAMPBELL.

Hallelujah, praise Jehovah!
O my soul, Jehovah praise!
While I live I'll praise Jehovah,
To my God sing all my days.

Put no trust in earthly princes,
No man's son whose help is vain;
Soon his breath and thoughts forsake him,
Back to dust he turns again.

He that hath the God of Jacob
For his help, is truly blest.
He whose hope is in Jehovah,
He upon his God doth rest.

'Tis the Lord who made the heavens,
Earth and sea and all therein.
He will keep his truth forever,
Rights of all oppressed maintain.

He gives food to those that hunger;
To the blind restoreth sight.
He gives freedom to the prisoner;
Makes the bowed to stand upright.

He the righteous loves, and safely
Keeps the stranger. He's a stay
To the fatherless and the widow,
But subverts the sinner's way.

Evermore Jehovah reigneth!
Through all ages he is King.
Even he thy God, O Zion,
To Jehovah praises sing!

The Ministry.

BY DR. S. B. MILLER.

In Four Parts.—Part Three.—The Minister Serving the Church.

In presenting the minister as serving the church, and as servants of Christ, through the church, serving the world, my mind is directed to Paul as an ideal minister and so shall I attempt to present his life for our consideration.

1. *A Definite Experience of Conversion.*—There is nothing more assuring to the minister himself, (and many times does he need this assurance), than to know definitely the power of God unto salvation to him that believeth, to know that his very life has been definitely changed by the spirit of God, to know that the things he once loved he now hates, that he is a new creature in Christ Jesus, and not only has this definite experience, but that he glories in telling it, that others may be led to believe in Christ and his power to save. How often does Paul refer to his experiences in Christ!

2. *A Man of Prayer.*—A daily experience of confession, thanksgiving and intercession not only for himself, but individuals, churches and the unsaved, and also to desire the prayers of others in his behalf,—to know the value of prayer, to feel the power coming through intercession of others. Paul's Christian experience began in prayer, his activities were fed and strengthened by it, and his influence was a power in developing the prayer life in his followers.

3. *A Spirit-Directed Man.*—How fully surrendered Paul was to the Spirit's leading! Led by the Spirit to Damascus, to Arabia, to Jerusalem, to Tarsus, to Antioch, to the mission fields, to Jerusalem, to Rome! He walked in the Spirit, was led of the Spirit, lived in the Spirit,—bearing the fruit of the Spirit! Blessed experience and example! His was a will so completely surrendered to Christ that he literally lived therein,—"Not my will but thine be done,"—only tarrying until assured that the Lord had called and was directing his labors. How blessed to go where he wants me to go, to say what he wants me to say, to do what he wants me to do, to be what he wants me to be! I surrender all. Blessed service! Who would not desire it?

4. *Humble.*—"The least of all the apostles, who is not worthy to be an apostle!" What self-abasement! To the elders at Ephesus he could say, after three years of service for them, "Ye know from the first day that I came into Asia after what manner I have been with you at all seasons, serving the Lord with all humility of mind and with many tears and temptations." To the church at Corinth he wrote, "I was with you in weakness and in fear and in much trembling, and my speech and my preaching was not with enticing words of men's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." How the messenger is hidden by the message!

5. *Faithful.*—To the elders at Ephesus he said, "Remember that by the space of three years, I ceased not to warn every one night and day with tears. I kept back nothing that was profitable unto you. I have not shunned to declare unto you all the counsel of God."

6. *Sympathetic.*—He endeared himself to the various churches where he lived and labored. The elders of Ephesus "wept sore" at their parting with him. He had labored among them "night and day with tears" for the space of three years. At Tyre the brethren, wives and children accompanied him beyond the city, where the parting prayer meeting was held. At Cæsarea their parting so affected Paul as to say, "Ye break mine heart." What a sympathetic nature! How great was his affection for Timothy, his son in the faith! Oh, for more ministers who can touch the heartstrings of God's people and, by the power of the Spirit, unite our hearts in bonds of love and affection!

7. *A Personal Worker.*—"I have taught you publicly and from house to house" at Ephesus. At Corinth he abode in the house with Aquila and Priscilla, working as a tentmaker and "reasoned in the synagogue every Sabbath and persuaded the Jews and Greeks." At Rome "Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ."

8. *Unworldly.*—"I have coveted no man's silver or gold or apparel." Godliness with contentment is great gain. We brought nothing into this world and it is certain we can carry nothing out and having food and raiment let us be therewith content." "I have learned in whatsoever state I am, therewith to be content." "Let your conversation be without covetousness and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee." What an inspiration in this day of greed and graft!

9. *Independent.*—There is nothing definite stated as to how Paul existed in the earlier years of his labors for Christ. Possibly he lived on what was inherited by him as an estate. At any rate we first learn of his needs when at Thessalonica, wherein later he wrote to the Philippians, commending them, that "no church communicated with me as concerning giving and receiving, but ye only, for even in Thessalonica ye sent once and again unto my necessity." While at Thessalonica he labored "night and day because," as he said, "we would not be chargeable unto any of you." At Corinth he labored at tentmaking and "preached in the synagogue on the Sabbath day." At Ephesus "these hands ministered unto my necessities and to them that were with me. I have shewed you all things how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus how he said, It is more blessed to give than to receive." There's the secret! Grateful for all the help rendered to him, but his blessing came in giving the Gospel to others.

10. *Singleness of Purpose.*—"Though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me, yea woe is unto me if I preach not the Gospel. If I do this willingly, I have a reward. What is my reward then? That when I preach the Gospel I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. I have made myself a servant unto all men that I might gain the more." There's his purpose, not money, not glory, but souls! His reward hereafter is a "crown of righteousness which the Lord, the righteous Judge, shall give me at that day." His great desire was, "to finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." "I thank Jesus Christ, our Lord, for that he counted me faithful, putting me in the ministry!"

What an example of service to the world for Christ's sake! A personal experience of salvation; a life sustained by prayer and directed by the Holy Spirit; humble, faithful, and sympathetic, a worker in public and private; the world crucified unto himself, and he crucified to the world; independent of support, yet grateful for the fruit of the Spirit as manifested in support; a singleness of purpose in life to magnify the office entrusted to him, and thus be worthy to hear the applaud, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Cedar Rapids, Iowa.

Crippled Power.

BY OMA KARN.

It is told of Jenny Lind, the great soprano, known the world over as the "Swedish Nightingale," that quite early in life she dedicated her marvelous gift of song wholly to religious and charitable work. She felt that it had been given to her for this purpose, and for quite awhile no persuasion could move her from the stand she had taken.

But such talent as was hers did not long escape the notice of the managers of the leading concert halls of the old world. As a result a most tempting offer was made to this rarest of musicians. She hesitated, deliberated, possibly looked long and wistfully backward and forward along the way to which the Spirit told her, she had been "called,"—then fell a victim to the lure of worldly gain. Those who knew her intimately say that the damage wrought to her life purpose by this season of concert-stage service, was irreparable. 'Tis true, she, to the time of her passing away from this world, continued to use her magnificent voice for the aid of the needy and for the pleasure and relief of the sick and the suffering, but this was no more the ruling passion. By sacrificing her convictions, as to what she ought and ought not do, she crippled her mighty power.

To many of us the approach of the tempter is made in much the same way. We are tempted to become false to some principle. We deny our inmost heart convictions for something that is dear to the carnal mind. Deep down in our heart something whispers, "It is wrong." In various ways God speaks to us, warning us of our danger. Still we look, and we long, and even hesitate, all the time resolutely crushing down the voice that is pleading with us. We reason that "just this once,"—just a touch of the forbidden fruit—will do us no harm. Alas! Soon we are biting into it.

The effect upon our spiritual life is at once noticeable. Resistance against future onslaughts is weakened. The open acknowledgment of right principle and conviction is no longer a delight. Much of the fire and the force that have heretofore moved us is gone. Even though we, ourselves, may be unaware of our lack, and even though our most intimate friends are unaware of our departure from long-cherished principles, yet the fearful loss in our ability cannot be hidden. The teacher who, while away from home among strangers, yields to the temptation to attend a theatrical performance, will scarcely be able ever again convincingly to teach the harm of play-house recreation to her class. The Christian man, who, while alone in the city, gets thirsty, and slyly, by the rear door route, finds his way into a saloon, to indulge in a glass of beer, or steals away with a bottle of "Old Bourbon" concealed beneath his coat, is not likely to produce a telling effect in his next speech before the temperance committee. The minister who, to please some of his young people, takes part in a Sunday game of croquet, will not succeed in very forcibly impressing his hearers with the necessity of reforming our present lax customs in regard to Sabbath keeping. The trite saying, "Justice avenges each slight," never proves truer than in this matter of compromising with conviction. Our hearers miss the moving force, even though they are unconscious of its cause.

We should be as watchful and as well armed against the approach and the assault of this stealthy spiritual foe as in material life we would be against the attack of some housebreaker or ruffian of whose object we

are aware. He really is one of our most dangerous enemies. His reasoning, that such a small deflection of principle is an unimportant matter and easily placed in the background of life, is only one of the strategic moves he uses to effect an entrance. We can, if we will, listen to his sophistry, and, as a result, cripple our power for good, and set in motion a long procession of regrets and wrestlings, and unpleasant personal problems, or we can meet the sinister sweetness of the lure with a firm, uncompromising "No."

And then, oh, the wide, wide field of influence that opens out before us! Who of us, in his right mind, will not choose the clear, high levels of the land entered by way of this stout refusal, instead of the miry slough into which our fearful, halting, guilty "Yes" will place us?

Covington, Ohio.

Reinforcements to the Work in China.

BY WINNIE E. CRIPE.

ALTHOUGH our little Mission in China has had some disappointments and difficulties during her brief history, many of which have demanded more wisdom than was vested in the little band of workers here alone, and it was only as God directed that the victory was won and the closed path before was opened, so also she has had experiences with respect to the joy and blessing side of life. While there are, indeed, circumstances and experiences that test the strength of our missionaries both physically and spiritually, there are also blessings and joys, difficult to describe. Of one of these I wish to tell the brethren and sisters at home, that they may rejoice with us.

Those of us, who have so recently come to the field, felt that at best it would be some time before we could get into real service, and when we were delayed in Tientsin we felt that our work was still farther removed, that we must wait the longer. But though we could not see what God had in store for us, in the near future, it seemed that he was leading, and that our part was simply to follow. All along our way, as we journeyed toward our new field of labor, we were conscious of the fact that our first work upon arrival here would be to get a working knowledge of the language. I do not say to *master* it, for that is an unheard of thing with a foreigner, in his relation to the Chinese language. In view of this fact, and knowing something of the difficult task before us, and that we could not hope to do it in our own strength, we began to pray that our Father, who had called us out and promised to be with us to the end, would aid in the details of our work. We prayed very definitely that, in the choosing of a language teacher, one might come to us who could help us and whom we might help.

As soon as we arrived here, and found it would be necessary to remain indefinitely, it was decided to secure a teacher at once, that no time be lost. Accordingly, on the second morning, a man, by the name of Yin Han Chang, who had been highly recommended, called at the hotel at which we were stopping until rooms could be secured, to see if we would employ him. There was some difference between us, concerning his pay for the work, but when he called the second time, a bargain was made and it was decided he should begin work the following week.

Mr. Yin came to us as a stranger, recommended by a stranger. At our first lesson we felt impressed with his ability to teach. He spoke good Pekinese and some English, and seemed very kind and genteel. As time wore on, we were very busy with our study and almost forgot how we had prayed, and hardly realized that God might have had a hand in sending this man to us, since he was already a Christian, a member of another Mission in another province.

One evening, during our daily devotions, as one of our party led in prayer, mention was made of our teacher, that if, in any way, we might influence him to live a better Christian life, we might recognize God's leading in it. This reminded us of our former request and that it might be possible that Mr. Yin had come in answer to it. At least we determined, from henceforth, to be on the alert if opportunities came.

It was not long after that he, upon observing some differences between us and those of other missions he had known, began asking questions. These were answered as well as we knew how to explain to him, and constantly he would request Bible proof for our argument. From the first he seemed to have implicit confidence in God's Word, and as each new truth came to him, he asked for teaching of our doctrine. We told him we would not teach our doctrine apart from the Bible. So it was planned he should come for a daily lesson, and he seemed glad for the opportunity.

In the meantime we were able to ascertain some very interesting facts concerning his life. We found that he was a man who had been a student from childhood, both of Chinese classics and of the Bible, his parents having been Christians. He is a man about thirty years old, and has a wife. His baby boy is about one year old. He has had more than an ordinary education, having graduated eight years ago from the Mission School at Ching Tu Fu, at which time he had conferred upon him about the equivalent of an A. B. degree. During the eight years following his graduation he has been teaching,—the first two years in village schools and six years in mission schools.

Just here it would be interesting to give a bit of Chinese custom. I think there are few people who place a higher value upon education and fame than the Chinese people do. It is the desire, and often the prayer of every mother that she may have a son, hoping he may become famous. When it is possible for several in one family to become such, the parents receive the more honor; otherwise the one most promising is selected, and every other member of the family spares neither strength nor means to make this one a man that will bring a great name to the family.

In Mr. Yin's home he was the fortunate one. It seems the entire family were building high hopes on his success. Less than a year ago he came to Tientsin to study a required amount of English, preparatory to taking the examination for an official. In the meantime it was necessary for him to do some teaching to bear his expenses. He had a great ambition to learn English well, knowing that it would increase both his honor and wealth. He has since confessed that his first seeming interest was based upon a hope that we might, in some way, aid him to go to America, where he could continue his study. As the teaching continued, we did not cease to pray, especially when we guessed where he stood. We could not hope to reach him of ourselves, but we saw that, though he had seemingly lost interest in religion, he was open to teaching, and we felt he had been sent to us. We could only give him God's Word, but we knew that it is "sharper than a two-edged sword" and that if we used it rightly, the Spirit could complete the work. And he has. The teacher became an earnest inquirer and finally requested baptism. For several reasons we felt it best to postpone the rite indefinitely. His regular Bible study was continued, however, and special lessons on the doctrines, as believed and practiced by the Brethren church, were given him from a Bible standpoint. We felt he still needed more teaching and that he was not yet ready for baptism, though we did not then know of the severe temptations and testing he must first meet.

When he asked why we wished to postpone his baptism, we replied that there was much doctrine he needed yet to know, and also that he must be strong enough to stand when once he took the step.

About this time his friends, who are prominent business and educational men here, learned of his interest in this new doctrine and, upon his informing them of his intentions, they began to ridicule him. They said he was foolish. One of them, his English teacher who had been very kind to him and whom he esteemed highly, told him he was acting babyish, that, after teaching and persuading others for several years to become Christians, it would hardly be right to be rebaptized himself. They told him that he was being tempted of Satan.

About the same time he received a letter from his home, which contained nearly the same sentiment. It was not only full of ridicule, but touched one of the most tender spots in a real Chinaman's heart. It accused him of being unfilial to his mother and family. We had previously asked him what he would do if his people objected, to which he replied by quoting Matt. 19: 29. But to meet the real issue was a more trying task. I recall vividly how he sat relating these things, and with eyes full of tears and lips quivering he said, "It's very hard; if it wasn't your best friends it wouldn't be so bad." He asked what he should do, and we asked him if he knew what the Bible said, and whether he believed it. To this he replied that he did. Then we told him it was for him to decide with God. As he arose to leave, he paused at the door, saying, "Please, you all pray for me."

The following days brought difficulties he could not have borne alone, and he repeated his request for prayer. He had much faith in prayer, and one by one he seemed to surmount each obstacle. Just at the time when we had decided that at his next request for baptism it should be granted, he seemed very heavily burdened again. He said that another of his language pupils had recommended him to a Government school, here in Tientsin, where he could teach and also resume his former study, and in three years' time he could be sure of a very honorable government position. Just at the same time another mission school made him a special offer to teach in their school, and a repeated call came from one of the schools in which he had been teaching. All this came with great force, touching the weakest spot in his heart,—that of wealth and fame,—and it almost seemed as if he would fall. However, he came to consult us about the matter again, requesting very earnestly that our Mission would pray for him. It seemed almost as if "Satan desired to have him, to sift him as wheat," but it was marvelous how the Father heard and answered. As peace came to him again, he said, "Now I am sure God wants me to work for him, I have tried so often to get away and he won't let me. It is very dangerous to fight against God; money is not important now. I must do his work. I do not know what it is, I only know that he wants me to work." He seemed to make a complete surrender. In speaking since of his test he said, "I think God wants me to trust *him* more, and must try me. I think my entering the Brethren Mission is like the camel going through the needle's eye. God must have known I was too weak to stand it all at once. If I had known at first how hard it would be, I would not have tried to join your Mission. It has been very heard, but the best is, God takes each trial away when another comes, so I can bear it. Just think how God must love me!"

It is needless to say that as he asked now for baptism, it was readily granted. Preparations were made and on Saturday afternoon, March 2, if you could have been in our part of Tientisin, you might have seen a small party in rickshaws, wending their way out to a chosen, secluded spot in the country, where, away from public curiosity, our brother was buried in baptism. It was a beautiful scene as Bro. Bright led him out into the small body of water among the rice fields, a scene we shall not soon forget. As he arose from the water and came out, his face beamed, and he said, "My heart is very warm now." When we returned to our homes, we met in a brief service of praise and prayer, to give him a welcome as a brother among us. He seemed so happy and said he had peace now, no matter what happened. He had felt quite anxious before, because, in many places, Chinese men were being beheaded because they had cut off their queues. Now he felt it didn't matter what happened, he was ready. He said, "This is my birthday."

Dear brethren and sisters, what does this mean? What does it mean to you, to us, to our work here, to secure unreservedly the services of such a man? What does it mean to our station where *now* we are needing a teacher for our boys' school? He is very eager that his wife and family accompany him to our station in Shansi.

We are made to feel that our stop in Tientsin has not been in vain, and that not only God has been working, but that there have been some faithful ones in the homeland also. Surely, this is "Jehovah's doings, it is marvelous in our eyes."

Will you not now pray for Bro. Yin, that he may be strong, and become a power for the work in China? Pray for China in this critical time and for all our work here, however God may lead in the future.

Tientsin, China, March 10.

Preach the Word.

BY LEANDER SMITH.

THE time has come when we must have our church doctrine preached faithfully. Many young members do not know the teachings of the church. Then when they are admonished because of their violation of our principles, they come with the pitiful excuse that they have never been taught our doctrine.

Now, since our church is governed by scriptural injunctions, it is the duty of all elders and ministers to forego mere pulpit display, but the rather preach the Gospel as the apostles did,—with Holy Ghost efficiency.

Let us be wise to win souls! God wants holy men in the pulpit, more so than those of mere intellectual power. "Preach the Word." Do not fear being called a "back number." Truth is eternal! Reject the popular fads! Preach faith, repentance, baptism, obedience, importance of obeying the ordinances, nonresistance, nonconformity, church government, etc.

Some say there is less Gospel preached now than fifty years ago. How is this? Brother minister, are you filling your vocation and calling by preaching the Gospel and by beseeching sinners to be reconciled to God? Study the Gospel prayerfully, and it will grow upon you. Advance to the firing line! Contend earnestly for the faith once delivered to the saints! Unsound mathematics will wreck a bank, and unsound theology will destroy a soul. Preach the doctrine of man ruined by the fall and redemption by the "blood." Beseech sinners in Christ's stead to be reconciled to God. Warn sinners persistently, or they will perish, and their blood will be at your hands.

"New theology" will not make new men, nor save them. Preach Christ crucified, not merely for "social betterment," but for "salvation from sin and ruin." The frivolity of the church in social functions is due, in part, to a lack of seriousness and earnestness in the pulpit. Break the affinity of the church with the world.

God organized the church by Jesus Christ, not as a confederacy of societies, but as a consolidated body with a maximum of power and a minimum of machinery. Beware of the current craze for church amusement. Our motto should not be, "Let us eat and drink, for tomorrow we die." If the church will not live by freewill offerings, let it die. Let us never resort to multiplied ecclesiastical celebrations and worldly feats, designed to jolly the world and cheat the Lord out of his day.

Do not offer religion on the easiest terms. Do not rob the Lord of his holy day by introducing all sorts of worldly celebrations into the church! The time has come when the whole Gospel should be heard from every pulpit in the Brotherhood. Our grand old doctrines have too long been neglected, until they are strange to some of our young members. "Preach the Word," so that our young people will know their duty and may be living epistles, known and read of all men.

The responsibilities of ministers are truly great, but, listen, "They that turn many to righteousness shall shine as the stars forever and ever."

230 N. Oak Street, Nevada, Mo.

Is Christianity the Result of an Educational Process?

BY P. B. FITZWATER.

THE issue raised in my strictures upon the editorial review of Steven's "Psychology of the Christian Soul," in GOSPEL MESSENGER of March 23, pp. 185 and 6, was not squarely met by the Editor's "Remarks," in the same paper. Therefore it becomes necessary to go more fully into the matter. In doing so I first call attention to the Editor's inconsistencies, and then plainly state the issue with its defense.

I. The Editor's Inconsistencies.

1. He says, "It is simply a case of reviewing a book on psychology and then having one read into the review ideas not contemplated." Observe, in reply, that it is not a matter of "*reading into*," but of understanding the simplest of statements in the English language. I quote again the Editor's statement in the review, "The author shows clearly that Christianity in one's life may be the result of an educational process." If the Editor did not mean what this plain English made him say, why did he not in his "Remarks" confess that he did not mean what he said? That would have put an end to the controversy. Instead of that he rolled up his editorial sleeves, and used nearly a column to defend just what I understood him to say. Again, it is not about psychology proper, but a certain phase of it,—"Psychology of the Christian Soul," which is only a few years old, and touching which there are no assured results as yet, or, indeed, ever can be, for the supernatural enters into it, and is, therefore, removed from observation. One should at least wait till the air clears up in this region before expressing an opinion, for the miraculous is of such a nature as to spring surprises at any time.

2. Again, with reference to the "subconscious," the Editor says: "We merely referred to it with a view of interesting those who delight in questions of that character," when in his "Review" he said it "might be made a most interesting theme for a few discourses in the pulpit." Why don't he plainly say that he made a mistake? I agree with him in his "Remarks" that there is something interesting in it to the Bible student. Yea, I go farther, and say that it is *profitable*, but that differs immensely from suggesting that the preachers make it a theme for "several discourses in the pulpit." A minister might just as well discourse upon current events, literature, or any branch of science, as this. Perhaps better, for he would likely be able to speak more intelligently upon them. The *Word of God*, and THAT ONLY, should be discoursed upon in the pulpit. Against the suggestion of anything else I am bound to protest.

II. The Issue Stated.

Is Christianity in the soul the result of an educational process, or is it supernatural,—the result of having been wrought upon by the Holy Spirit of God,—created anew in the likeness of God? To the superficial reader the distinction may seem slight, but when noted in its bearing upon modern thought, it is very great.

I posit that Christianity in the soul is the result of a supernatural experience,—the act of God upon the soul, and not an educational process. In defense of this, I adduce the following arguments:

1. Man by nature is a child of wrath (Eph. 2: 3); "dead in trespasses and sins" (Eph. 2: 1); most wicked in heart (Mark 7: 21, 22); can not discern the things of the Spirit of God (1 Cor. 2: 14); is at enmity with God (Rom. 8: 7, 8).

2. Man is utterly unable, of himself, to change from that condition (Jer. 13: 23; John 6: 44, 65; Rom. 9: 16).

3. Man is made a new creature, is born again, by a creative act of God (Eph. 2: 10; 4: 24; 2 Cor. 5: 17; John 1: 12 and 13).

4. Christ issued the categorical imperative when he said, "Ye must be born again" (John 3: 7). Be it remembered that this was said to a man who had been most carefully educated in the Law of God, and was a teacher of that Law. His declaration was not arbitrary, for in the sixth verse he discloses its underlying philosophy. He says, "That which is born of the flesh is flesh." Since human nature is such through the fall of man, it requires the sovereign act of God to make him a new creature. Paul, in Gal. 5: 19-21, gives us a catalogue of the works of the flesh, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." This is what man by nature essentially is. The best that education can do is to shape and develop what man already is. The etymology of the term "*educate*"—*to lead out*, shows that it is but the bringing out of that which is in the man. It is thus seen that, after you have done your best with education, you only have *educated flesh*.

Now, I grant that educated flesh is to be preferred to uneducated flesh but, so far as God is concerned, he is not pleased, for they that are in the flesh cannot please God (Rom 8: 8). Education has an important place, but that place is after regeneration. Christian education takes the new creature and shapes and develops it for God. The preacher's business is to preach the Gospel. The Spirit of God uses the Word of God in the regeneration of the soul. Paul says it is "the power of God" (Rom. 1: 16). Peter says that through knowledge of God we are made partakers of the Divine nature (2 Peter 1: 4).

The apostles were not educated into the new birth, but were regenerated and then educated. In their writings they set forth their experiences. For this very reason we must accept their teachings on this point. The fact that Timothy and many thousands of children in Christian homes are saved through the influence of God's Word, is a very strong point on my side of the contention. It shows what a silent and powerful influence the Word of God has, when made active by the Spirit in the regeneration of the soul. It should be borne in mind, also, that in these very same homes are those who have been educated equally as well, but still are unsaved. If it were a matter of education, all who are educated would be saved. The whole breaks down when you eliminate the supernatural.

In conclusion, let me insist that the issue for which I am contending is *vital* and *fundamental*. Why any one who believes in the Scriptures and the supernatural should contend against this, I am unable to surmise. In the world of philosophy,—falsely so called,—and popular thought, I understand full well why it is debated, for it is the final effort to square up their evolutionary philosophy with Christian experience. There is absolutely no way to do that but to de-supernaturalize regeneration. It was because of this that, in my former stricture upon the Editor's review, I raised the question, "Has the Editor gone over to the camp of the enemy, or has he been napping?" Those who are the worst enemies of Christianity insist that Christianity in the soul is the result of an educational process. The Editor contends for their doctrine, yet denies that he is in their camp. On the other hand, he insists that he has not been *napping*. I do not believe that at *heart* the Editor is in the camp of the enemy, but he is in a field where he has not made thorough investigation, and therefore he is wrong,—both scripturally and scientifically. The rational and moral thing to do is to confess it.

Princeton, N. J.

Editorial Remarks.

ON receiving the above, our first thought was to return the communication and have the writer eliminate the controversial feature, but on second thought we decided to let it appear as written. We, however, permit a correspondent to criticize us more severely than we would permit him to criticize the writings of some one else.

In these remarks we shall pay little attention to what is said about confessing that we did not mean what we said, rolling up editorial sleeves, waiting until the air clears up, confessing we made a mistake, not meeting the question fairly, going over to the camp of the enemy, etc., etc. Remarks of this character may seem a little spicy, but they contain no arguments.

There is probably little difference between Bro. Fitzwater and ourselves, regarding the scriptures he cites, or the general application he makes of the different citations. It is argued that there can be no new birth, no regeneration and no adoption into the family of God without the instrumentality of the Word and the work of the Holy Spirit. The Word and the Spirit figure in every case of conversion. About this there can be no controversy. There is probably just one point of difference, and that is the part which an educational process may play, respecting the Christianity in one's life. He thinks that "Christianity in the soul is the result of a supernatural experience,—the act of God upon the soul." This is just what we believe; but he adds that it can not be the result of an educational process. Here is where our little difference comes in. We would put the educational process and the supernatural,—or the act of God upon the soul,—together. This was set forth with all necessary clearness in our former remarks.

We are not writing in support of a science, nor are we attempting to explain any part of a science. It so happened that in reading a book on psychology we

were impressed with a thought that is often advanced by observing people who know little or nothing about science, viz., "That Christianity in one's life may be the result of an educational process, that men and women from childhood may be educated into what the New Testament demands."

We were led to make this statement by what the author said concerning the methods employed by the Catholic priests in training Catholic children. The Catholic priests say that if they can have the children until they are seven years old, they care little who has them after that; they are Catholics, and will so remain. Now, everybody knows that to be true. Education along Catholic lines makes the child a Catholic. The same principle will prove true in any religious training. Whatever religion one may have embraced may be the result of an educational or training process. As stated in our former remarks, this training may be done in the home, in the Sunday-school, in the preaching services, and in a Bible School.

In the Church of the Brethren there are hundreds of members whose religion came to them through an educational process, generally home education, or home training, however. They can not remember the time when they did not love and believe in Christ. They can not remember the day when they did not believe in all the New Testament institutions and principles that they knew anything about. It seems to us that there is no evading this. Observation and experience teach it. It may be verified in almost every community, for hundreds of our readers have experienced the very thing that we are describing.

But, in saying all this, we are not teaching that the Word and Spirit are not playing their part. The reason why some men and women from childhood may be educated into what the New Testament demands is, because the Word and the Holy Spirit aid in the training. And so effectually does the Spirit, through the Word, do his work in the hearts of some children that the new birth to them is an easy process. To them the whole process of regeneration seems almost in harmony with their natures. It is not a conversion, however, without the divine influence that figures in all other instances of conversion.

It occurs to us that there was no occasion for either misunderstanding what was said in our literary notice, or for attempting to read into the statement that Christianity in one's life is the result of an educational process independent of divine aid. We happen to understand enough about the claims of some writers on psychology to know that they would substitute education for regeneration, and in this manner square up their so-called evolutionary philosophy with the teachings of the Bible. But what we said does not commit us to this theory. We think we understood what we were writing about, but it may be that our very plain English was not understood by our brother.

It will be observed that while this controversy grew out of a literary notice of a work on psychology, the question on our part has not been considered in the light of psychology. We have been in the editorial chair a little too long to be led into a controversy over a science that is hardly out of its swaddling clothes. But we presume we have both had an equal say and there is no occasion for continuing the controversy. —Ed.

Better Ears—Better Tongues.

BY EZRA FLORY.

If God would get more chance at our ears, we should have better taught tongues. "The Lord Jehovah hath given me the tongue of them that are taught. . . . He waketh morning by morning, he waketh mine ear to hear as they that are taught. The Lord Jehovah hath opened mine ear, and I was not rebellious neither turned away backward" (Isa. 50: 4, 5).

Again, "Sacrifice and offering thou hast no delight in. Mine ears hast thou opened" (Psa. 40: 6).

And now note Moses, "And when Moses went into the tent of meeting to speak with him, then he heard the Voice speaking unto him from above the mercy-seat that was upon the ark of the testimony, from between the two cherubim; and he spake unto him" (Num. 7: 89).

Moses sought the *right place,* assumed a right *position,* and a right *disposition* in his coming to talk with Jehovah.

A proper knowledge of God's Word is necessary for better tongues. "The entrance of thy words giveth light." "We can not but speak the things which we saw and heard." "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works."

A clean life is a large advance towards anointed ears and a loosed tongue. Isaiah's cry when he got a vision of God, and of course of himself also, was, "Woe is me! for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips." It was a live coal from the altar, borne by a seraph that touched his lips and prepared him.

Paul counseled Timothy to be a clean vessel (2 Tim. 2: 21). Peter admonishes women to live in a chaste and reverent manner, so as to reach the unbelieving husbands (2 Peter 3: 1-6). Moses' life was such in the home of his father-in-law that he was not embarrassed in inviting him to go with them to the Land of Promise (Num. 10: 29). The Gadarene (Mark 5: 19) was a valuable witness at home. Look at Samuel's challenge of honesty (1 Sam. 12: 1-5) and ask yourself again, "Does my life tie my tongue in testimony or hinder one soul from entering into the kingdom?" And the whole creation waits expectantly "for the revealing of the Sons of God" (Rom. 8: 19).

Sterling, Ill.

FREEPORT, ILLINOIS.

For the third time in our ministerial duties wife and I are located in a city with our church work in its very beginning. Only recently the writer preached his farewell sermon in Rockford, Ill., where, with his wife, he has tried to labor for the past six years, and where the Lord's hand has been rich in blessings. A good house of worship has been erected, and forty members have been organized into a church. The Sunday-school has grown from but a few to proportions that tax to fullest capacity the churchhouse and also the teaching force.

The Lord has been good to the Rockford Mission. May he continue to bless it, and may his Spirit be with the workers who are to direct it in the days to come!

Only they who have had like experience, can know how sore is the trial, to break away from the many dear friends, and to bid farewell to a work with which one has been associated. We shall miss the congenial surroundings, and the services that are regularly established. We fondly think of the hundred or more children that were such a prominent factor in the Rockford work. We have them all in mind in our home devotions.

Freeport is a city of nearly twenty-five thousand inhabitants. There are at least seven of our churches within twenty miles or less of our new home. The Brethren have never held services here. Though, at different times, steps were taken to start a mission here, yet the project for some cause, was delayed each time before the plans could materialize.

We are here by the direction and counsel of the Mission Board of Northern Illinois. We know not just how the Lord is going to lead us. The way is not clear. Aside from the few members who reside here, there is nothing to begin with, but we have come to do the Lord's bidding, and he will direct. We hope, in time, to settle on a location to concentrate our efforts. We mean to purchase a lot and to build a house of worship. The District is blessed with an earnest, active Mission Board, and the members of the District are willing to loosen their purse strings when urgent financial needs must be provided for. We hope, at once, to start a fund for this work, and any donations from any one in the District will be greatly appreciated.

Today Sister Warner, wife of Bro. D. F. Warner, of Milledgeville, who is in one of our hospitals, having submitted to a critical surgical operation, was anointed. This marks our first official service since coming to this place, three days ago.

P. R. Keltner.

April 19.

McPHERSON, KANSAS.

For some years the trustees, faculty and voters of McPherson College have felt the need of a closer and more mutual relationship between the College and the several State Districts and churches which patronize the College. The question of enlarging the Board of Trustees and distributing the new trustees throughout the Districts which are immediately contributing to the College, and between whom and the College the relationship should be much closer and more mutual, has been under advisement for some years, and at the late Annual Meeting of the voters of McPherson College, held Feb. 6, 1912, it was voted unanimously to amend the charter, so as to increase the number of trustees from five to fifteen, and make the President of the College an ex-officio member of the Board.

The following Brethren now constitute the Board of Trustees of McPherson College: Ex-officio, Dr. J. A. Clement. Members whose term expires 1913: Eld. J. J. Yoder, president, McPherson, Kansas; Dr. H. J. Harnly, secretary, McPherson, Kansas; Walter Hornbaker, Grand Junction, Colo.; Eld. E. G. Rodabaugh, Stet, Mo.; J. F. Sanger, Thomas, Okla. Members whose term expires 1914: F. P. Detter, Vice-president, McPherson, Kans.; J. N. Dresher, McPherson, Kans.; J. S. Gabel, Lincoln, Nebr.; Eld. A. C. Daggett, Covert, Kans.; Albert Sawyer, Morrill, Kans. Members whose term expires 1915: F. A. Vaniman, treasurer, McPherson, Kans.; Eld. Wm. A. Kinzie, Lone Star, Kans.; Gideon Shirkey, Madison, Kans.; Eld. James Gish, Holmesville, Nebr.; Eld. James M. Mohler, Leeton, Mo.

The faculty is being much strengthened for next year. There will be at least three and probably four members with Doctor degrees, and a number with Master degrees.

Many improvements are being planned. During the summer the Auditorium Gymnasium is to be finished, and several new recitation rooms are to be made out of the old gymnasium room in the main building. The city sewer system will be extended to the College, which will make the sanitary conditions much more satisfactory.

A campaign is being planned to raise $100,000 new endowment. The attendance, this year, is larger than for several years, and the present College senior class numbers fifteen,—the largest in the history of the institution.

The first meeting of the enlarged Board is called for May 10-11. It is hoped, by these forward steps, to make McPherson College that power and influence within the church for which it was founded, but in order to accomplish this, it must have the hearty support of the church, both in patronage and financial support.

H. J. Harnly,
Secretary Board Trustees.

April 13.

NORTHERN DISTRICT OF VIRGINIA.

The Second Annual District Sunday-school Meeting of the Northern District of Virginia is to be held in the Mill Creek church, Rockingham County, Va., May 10 and 11.

FRIDAY, MAY 10, 1912.

Forenoon Session.—9:30 A. M.

1. Praise Service, Scripture Reading, Prayer.
2. Organization.
3. What Scriptural Authority Have We for the Sunday-school?—P. S. Thomas (30). Discussion.
4. Hymn.
5. Our Sunday-schools: (a) Individual.—By Delegates (1). (Note—The delegate will report the number enrolled in the main school, the average attendance, the total collections, the number of conversions, and the number of points reached in the "Standard." (b) Summary.—By District Sunday-school Secretary (20).
6. Hymn.
7. The Work of the General Sunday-school Board and Our Part in It.—D. H. Zigler (25). Questions.

Afternoon Session.—1:15 P. M.

1. Praise Service.
2. Scripture Verses—Prayer.
3. Sunday-school Class Organization: (a) What Is It?—J. S. Roller (12). (b) How It Helps the Sunday-school and the Church.—Michael J. Zigler (10). (c) Dangers Connected With It.—B. S. Landes (10). Discussion (10).
4. Hymn.
5. The Home Department and What Ours Is Doing.—S. L. Garber (10) and Others (3). The Cradle Roll and Ours at Work.—Mrs. P. S. Thomas (5) and Others (1). (Note—All the home departments and cradle rolls in the District are expected to represent and take part in the above discussions.)
6. Hymn.
7. How Grow and Maintain a Hearty Sunday-school Sentiment.—J. Carson Miller (35).

Night Session.—7:30 P. M.

1. Scripture Reading and Prayer.
2. Temperance and Missions in the Sunday-school.—C. S. Ikenberry. Discussion.

SATURDAY, MAY 11, 1912.

Forenoon Session.—9:00 A. M.

1. Praise Service, Scripture, Prayer.
2. Teacher-training.—C. S. Ikenberry (40).
3. Hymn.
4. The Sunday-school Teacher's Equipment.—S. D. Zigler (15).
5. When Is the Sunday-school Lesson Successfully Taught?—Austin C. Garber (15).
6. Hymn.
7. How I Use My Quarterly as a Pupil.—Noah Wampler (10).
8. Recitation.—Pauline Harshberger (5).
9. When Begin the Study of the Lesson.—Dr. C. P. Harshberger (10).
10. Hymn.
11. The Importance of and How to Maintain the Teachers' Meeting.—Catherine Kline (20).
12. Round Table.—J. W. Wampler (30).

Afternoon Session.—1:15 P. M.

1. "Come, Praise the Lord."
2. Is the Parent or the Child Responsible for the Indifference on the Part of Our Young People Towards Sunday-school Work?—W. E. Kohne (15), C. E. Long (15).
3. Hymn.
4. How Best Conduct Children's Day Programs.—J. M. Kagey (15).
5. The Aim and Need of Christian Workers' Meetings.—Jos. M. Crabill (15). Discussion.

Bro. C. W. Roller will direct the music.

Let every Sunday-school have a delegate in the meeting. A full attendance of superintendents, officers, teachers, and Sunday-school workers generally, is much desired. Home department and cradle roll superintendents will please see that their departments are represented in the meeting. Speakers who find it impossible to be present will notify committee.

Committee, J. F. Wampler, W. C. Hoover, L. S. Miller, J. W. Wampler, District Sunday-school Secretary.

THE ROUND TABLE

Vocal vs. Instrumental Music for Worship.

BY JOSEPH STUDEBAKER.

SINGING is no more regarded as a luxury, for today it is found to be a real necessity in public worship. As a means of discipline, there is no church work more helpful than vocal music. In fact, it has been designated as the "divine art." It disciplines the emotions, refines the feelings, restrains the passions, and quickens the heart to nobler impulses and more generous motives. It gives an exercise to the faculties of the mind, the purpose of which is the cultivation of the heart. If the heart be ennobled, it makes any one a better Christian. It has been said: "Train the hand of man, and he becomes a magnificent brute; train the hand and the head, and he becomes a magnificent scoundrel; train the hand, the head and the heart, and he becomes a magnificent specimen of true manhood."

Singing trains the heart of the true worshiper. Educate (train) the hand and head without the heart, and one becomes an intelligence without a conscience, a thinker and reasoner without a soul, a schemer whose only redeeming trait of character is fear of punishment. He is a most dangerous man in society. His learning has made him unfit to be trusted. It may make him an outcast, hunted by the law. It has fitted him for the penitentiary and the scaffold. But educate the heart also and then man has a conscience and a soul so cultured as to regard the rights and feelings of others. His daily work is honorable, for he is a good citizen and a good Christian, because he honors God.

The hand, the head and the heart should be trained, but if only one is taught, let it be the heart. It is the honest heart that makes the world sweet, that makes society enjoyable. It is the honest heart and willing hand that makes happy homes, ennobles society, and prevents crime. It is much better to prevent crime than to punish for crime. Singing has for its aim the culture of the human heart; hence this plea for vocal music vs. instrumental music in worship.

Flora, Ind.

Promptness.

BY KATIE FLORY.

THIS is a trait we should all cultivate if we are not in possession of it,—prompt to obey, prompt to serve, prompt to pay, prompt in every duty whether great or small.

There are the weekly services to be attended. How annoying to true worshipers to hear the swinging of the door, the dull patter of feet and the removing of wraps! Instead, how much more reverence and solemnity would be produced if all were on time and comfortably seated when the first hymn is announced! It was Jesus' custom to go to the synagogue every Sabbath Day. One time he was given the Book Isaiah, from which to read. Had I lived then, I would be sorry to think I was late, and that I did not get to hear him read that sixty-first chapter of Isaiah.

Why not be prompt to pay our honest debts when it lies within our power to cancel them? Why not be free and happy, instead of being continually nagged with the thought of not having paid our just dues, whether to the Lord or to individuals? The Lord was poor in this world's goods, but he somehow managed to be free from owing any man. See Matt. 17: 24-27. Paul says, "Owe no man anything, save to love one another." This is a debt we can never get done paying. Let us, then, be prompt and ever ready to pay it!

When the Lord calls us to some humble service, why not promptly obey instead of halting, wondering why, or whether to go or not? Peter toiled all night and caught nothing, but at Christ's command he said, "I will let down the net." His prompt obedience brought him a great blessing. We miss the blessing while we delay to obey. Let us not be slow and hesitate, when called upon to work for Jesus, however small or humble that service may seem to be. Let us promptly, willingly and cheerfully do the best we can, and blessing will be ours.

Union, Ohio.

The Sunday-school Teacher.

BY IDA M. HELM.

IF there is one factor in the Sunday-school of more importance than another, it is the teacher. An unfaithful teacher may make void in his class the work of an efficient pastor and an able superintendent. The teacher stands before his class as a leader in Christ's place. He is to teach for him, to be his messenger, and an under-shepherd for the Good Shepherd. While the teacher stands before his class, the Lord stands looking on. He knows whether we are faithful in teaching dying men and women the words of everlasting truth, or whether our teaching fails to convey the message of salvation in its true light.

Jesus bled and died to save the pupils in our classes, and the seeds we sow in the hearts of living souls will bear fruit. We shall meet the results before the throne of God. The responsibility resting on the teacher is incalculable. He is responsible to God for the souls entrusted to his teaching. The lives of our pupils are and will be interwoven with other lives, and thus our teaching will reach other persons, and influence them. It is possible that one may teach so that the Word of God may be of no effect to his pupils.

Let us pause and consider our responsibility! Let us sit down alone with Jesus, and talk over the matter. Let us live in closest intimacy with Christ every day, and strive to become well acquainted with all of the Bible. Jesus said: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you."

Ashland, Ohio.

Bible Study in Our Homes.

BY DULCIE L. COVER.

WE often hear the question asked, "Why are so many of our children lost to the church?" Have we ever asked ourselves the question, "Do I study and teach my children the Bible as I should?" This is a question that each one should ask himself. We should read the Bible daily,—not merely read it, but *study* it, *teach* it, be *anxious* about it, read it *carefully*, and read it *humbly*. Let us teach it to our children while we have them with us.

A very good way for conducting family worship, which should be observed in each and every home daily, is to make a study of the Bible, so that each child can take part. Let one member of the family lead in singing one or two hymns. Have a short prayer by mother, father or child. Have a certain scripture lesson, and let one member of the family teach one night, another the next night. After the lesson is over, have one or more prayers; then let all unite in the Lord's Prayer.

On Tuesday evening it is well to study our lesson for prayer meeting. On Friday and Saturday evenings it might be well to study our Sunday-school lesson; also our Christian Workers' topic.

By this plan each member of the family has something to do, and thus they become interested. Prepare the lesson the same as you would a school subject. The doctrine of the beloved church can be well planted in the minds of our children in such a way that, as they grow older, they will not depart from it.

118 S. Moore Street, Ottumwa, Iowa.

Pride.

BY J. H. MILLER.

THIS seems to be one of the leading sins of the age. Solomon says, "Pride goeth before destruction, and a haughty spirit before a fall."

When a philosopher was asked what the great God was doing, he replied, "His whole employment is to lift up the people who are humble and to cast down the proud." There is no sin that God disapproves of more than pride. Look at the history of Pharaoh, Haman, Nebuchadnezzar, Herod, etc. Pride was the downfall of those strong men. Pride is the outgrowth of ignorance, in a general way. We can conceive of nothing so little or ridiculous as pride. "Pride breakfasted with plenty, dined with poverty and supped with infamy."

Pride and poverty, when combined, make a man's life uphill work. Broadcloth will sometimes hide a ragged shirt. Oh, the pangs of pride! How much slavery it imposes upon its unhappy victims! Pride will pinch the feet and squeeze the body out of its natural shape.

While pride is the offspring of ignorance, humility is the child of wisdom. Of all the beasts of the field none is so gentle and harmless as the lamb. Of all the fowls of the air none is so guileless as the dove. God appeared to Moses in a bush, not a lofty tree.

Goshen, Ind.

TALKING about charity beginning at home, is one of the ways by which we show that we have none.

CHRISTIAN WORKERS' TOPIC

Lessons from the Life of Samuel.

1 Sam. 12: 1-6, 13-25.

For Sunday Evening, May 5, 1912.

Note.—Like the preceding meeting, make the first part of this one a Bible reading.

I. A Mother's Influence (1 Sam. 1: 19-28).
II. Youthful Piety (1 Sam. 3: 1-11).
III. A Preacher (1 Sam. 7: 1-6).
IV. The Self-effacing Servant (1 Sam. 8: 22; 12: 19-25).
V. Reprover of Kings (1 Sam. 15: 10-22).
VI. Willing to Withdraw (1 Sam. 15: 34, 35).
VII. Samuel Honorably Acquitted (1 Sam. 12: 1-6). What we are at the end is a great deal truer test of living than what we have or what we have done.

Bible Helps on Consecration (Rom. 12: 1; Acts 6: 6; 13: 2, 3; 1 Thess. 5: 23; Psa. 40: 7, 8).

Bible Helps on Teachableness (Luke 8: 15; Jas. 1: 19; Prov. 15: 31).

Learn.—(1) Many a life is left incomplete, because it has not been surrendered to the Master. (2) Religious training is the best safeguard against the evils that beset the young. (3) Samuel was not a person without temptations, but he was prepared to withstand them.

Questions.—(1) What good influences did Samuel inherit? (2) What evil examples had he to overcome in his environment? (3) Tell of one instance of Samuel's prayers. (4) How did Samuel show his unselfishness? (5) What lessons does Samuel's life teach you? (6) How does God speak to us today?

PRAYER MEETING

Some Things that Hinder.

2 Tim. 3: 1-5.

For Week Beginning May 5, 1912.

1. Abounding Iniquity All Around Us.—As in the days of Paul, the Christian of today is surrounded by sin and wickedness. The daily paper reminds us in every issue that Satan still hinders the progress of the Kingdom. His cunning devices of today are similar to those of old, though he may give them a new appearance, now and then. Satan is still going about like "a roaring lion," "seeking whom he may devour." If it were possible he would deceive the very elect (1 Peter 5: 8, 9).

2. Beware of the "Little Sins."—After all, it is not the big sins, so defiantly flaunted in the newspapers of our land, that do most to destroy peace and happiness. It's the so-called "little sins" that hurt hearts and despoil our homes of tranquillity and trust, and keep us from our triumphs. And it is not so much the things we do, as the things we leave undone that alienate lives and kill affections. Love never dies save of neglect. "Starved to death" might be written of many a gentle and gracious love. "Killed by little unkindnesses" might be the epitaph in many a household romance. For one who is killed by cruelty, there are thousands that are hurt beyond healing by thoughtlessness, which is the worst sort of unkindness. It is passing strange, and pathetic, nevertheless, that so many of us, who call ourselves Christians, should be lacking in the little amenities that make life sweet and strong and satisfying (2 Peter 1: 5-11).

3. Avoid Hindrances by a Close Study of God's Blessed Book.—"We ought to give the more earnest heed to the things that were spoken, lest at any time we should let them slip." It is the easiest thing in the world to let things "slip," or to "drift away from them." To neglect is to lose. Omissions are the cause of most "accidents." Just to put off is to fail. "Almost" is the father of regret and remorse (Heb. 2: 1-4).

HOME AND FAMILY

Over the River.

SELECTED BY JAS. A. SELL, HOLLIDAYSBURG, PA.

The following beautiful song was one of my favorites in younger days. Memory will not permit it to die. It is here reproduced, in the hope that some one, who has the talent, may set it to music:

Over the river the crystal stream flows,
Over the river the tree of life grows,
Over the river the lone pilgrim goes,
Through the dim portals of death.
Close by our threshold the dark angel stands,
Beckoning us on with his pale, trembling hands,
Chilling our breath with his cold, icy bands,
Chilling each quivering breath.
Over the river, over the river,
Over the river the streets are of gold.

Over the river the streets are of gold,
There are enjoyments and pleasures untold,
Over the river time never grows old,
Bearing the burden of years.
There all our sighing and sorrow shall cease,
Hushed by the chorus of heavenly peace,
Over the river thrice happy release,
We shall be free from our fears.

There every tear shall be wiped from our eyes,
There, where the sunlight of glory ne'er dies,
Lighting forever those fair upper skies,
Eden's glad plains to adorn.
Over the river, fair kingdom of light,
There heaven's mansions forever are bright,
Over the river there cometh no night,
Long as eternity's morn.

Family Worship.

BY ELIZABETH D. ROSENBERGER.

THE hour was a bit late, but father got the old, worn Testament and read the chapter which he had marked from the last reading. Then he and mother, the children and the hired man knelt down, and father prayed earnestly that all might do right and walk in straight paths for that day. He asked strength for the conflict and patience when it was needed and then, with a request for a blessing on the poor, the sick and the needy, everywhere, the prayer was concluded.

And this was done every morning. The reading from the Testament, and the prayer, someway started the day. The Testament was read through a number of times. Beginning with the first chapter in Matthew, each chapter was read in turn until we came to the last one, in the Book of Revelation. The daily portion of God's Word, thus read to the children, was a reminder to them of the will of God in their lives. More than that, a verse or a sentence given by father sometimes was just what one of the family needed. The mind needs food as well as the body, and so the words of Jesus fed those children spiritually from day to day.

We hardly realize how good a book the Bible is! Most of us place a large measure of dependence upon it when we think of matters that pertain to eternity. The promises of Jesus take our fear of death away and we rely upon it for our hope of eternal happiness. But we need it even more to live by.

It is an oft-repeated complaint that children get no religious instruction in the home today,—that there is no time for it. But important as is the teaching of Scripture verses, the religious atmosphere of the home is even more so. If, every morning or evening, the entire family kneel down and pray together, the children are not likely to think of religion as something to be kept for Sunday use alone. They know that it it mother's religion that keeps her kinder and gentler than the neighbor who never goes to church. Depend upon it, your children have the keenest sense of moral and religious values! They see that you are not a gossip, that you do not give way to impatience and injustice, and they love you the better for it. So long as the intimate life of the home continues, the children will follow our example rather than our words.

God has permitted men to make full experiment of every possible manner of conduct, and then he lets us see how far below the Bible standard some of these things are. Then we come back to the Old Book, and we lay it on the table and resolve again that it shall be the rule of our life and conduct—the only thing by which we are willing to gauge the future character of our children. The Bible must be studied with the honest purpose of living out its teachings, and when a chapter is read for mutual benefit, and all unite in prayer, there is a moral and spiritual uplift for the family.

There is untold blessing in this keeping close to a family altar. The Jews were taught to teach God's truths and his dealings with men to their children,—to speak of them when they were together in the house. And so, in the family circle today, father reads of the child who came to earth long ago with a God-sent message and a lesson. This message is the best to which man has ever hearkened—the message of peace, not vain ambition, nor fullness of wealth. The lesson is simple,—that the world spirit is a false one and, appealing to our pride, misleads us all. Only by coming to Jesus do we find the blessedness of living.

The blessed inspiration of a morning prayer for God's help lingers all through the day. It makes the difficulties easier, the work lighter. Christ taught that men ought always to pray, and not to faint; and the kingdom of God grows as we obey him. When parents once realize the power of prayer, they will not refuse to have a family altar. Here are the children growing up in a world of temptation! The love of a mother can not keep them from danger; only God can help them to stand firm. Then, if night and morn the Bible is read, and all, on bended knees, ask God for the protection he has promised, is there any better way to shield them from the evil of the world?

At the family altar you give the souls of your children into God's keeping. Out of your prayers, framed by the conditions of the hour, the children will gain a knowledge of needful things and of God's love for them. It is a blessed truth that the children who have been brought up in a home where daily prayer was made for them, seldom leave off praying for themselves. A prayerless family makes it hard for those children to learn to pray, and few of them ever do learn. No one can talk much with God without showing that there is fellowship between him and God.

We plead that you pray with your children regularly. The gates of time will swing behind you, before long. Then the important thing will be, What does God think of us? Are we his children, and have we brought our children to him for his blessing?

"O thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod,
Lord, teach us how to pray."

Covington, Ohio.

Little Things.

BY MARTHA CLICK SENGER.

SOME people often get discouraged in their work for the Master, because they think the little they can do is of so small account that no good will ever result from it.

"In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies tonight.

"Mine to hold or mine to use,
Mine to keep or mine to lose,
May I not do what I choose?

"Ah, the gift was only lent
With the Giver's known intent,
That it should be wisely spent.

"And I know he will demand
Every farthing at my hand
When I in his presence stand."

Can we, then, afford to let opportunities go by carelessly and unimproved, because the work seems too small? Even the hairs of our head are numbered, and God notes every sparrow that falls. Surely, he will not entrust us with a great work when we do not faithfuly perform the little duties at our hand. The widow's mite was considered a great gift, because of her motive and the sacrifice she made. Not so with us, my brother and sister, when the amount we give is so meager that we do not miss it.

After all, the great things are made up of little things. That short, but pressing, invitation that all should return to the evening services, was partly the cause of a full house. You attended the Methodist meeting because some one said: "Come to our church this afternoon." You want to attend the Baptist service again because the minister shook your hand so warmly and said: "Glad to have you with us. Come again." "A word fitly spoken is like apples of gold in pictures of silver." An unguarded, hasty word may cause a heart wound. That kind word, spoken to one needing sympathy, helped and encouraged more than we can know. Then, too, that card, or letter sent, prompted by love, carries with it a message worth more than the time and money spent on it. There may be only a little dispute between the father and mother about the correction of their child, but the little mind is quick to observe that the parents' efforts are not united.

Let us look after and improve the little details in life! Let us gather up the sunbeams, reflected all along our path, and not scatter thorns, but roses, for our reaping by and by! "Work for the night is coming!" Scatter God's truth around! Sometime Christ will come to earth again. Friends, how will he find us?

"Wilt thou thy arms be folding in lethargy and ease?
Or wilt thou be found unfolding the knowledge of truth and peace?"

Trevilian, Va.

SISTERS' AID SOCIETIES

EAST THORNAPPLE, MICH.—The following is a report of the Sisters' Aid Society: We met thirteen times, with a average attendance of seventeen. We sent boxes of clothing and provisions to the St. Joseph Mission in Missouri, Grand Rapids Mission in Michigan, and did charitable work near home, amounting to $61.08. During the year we made 155 garments, sewed fifty-four and one-half pounds of carpet rags, knotted three comforters and quilted five quilts. We had $13.17 in the treasury at the beginning of the year. We have reorganized this year, with Sister Lydia Smith as president; Sister Elmira Thomas, superintendent, and the writer, secretary-treasurer.—Ora G. Mote, Clarksville, Mich., April 1.

FT. McKINLEY, OHIO.—The following is the report of our Sisters' Aid Society for 1911: Officers for this year, Sister Lizzie Miller, president; Sister Bertha Keller, vice-president; Sister Ollie Kiplinger, superintendent; Sister Mary Mumma, treasurer; the writer, secretary. During the year we held twenty-two meetings, with an average attendance of eight. Our work consisted of quilting quilts, making comforts, aprons, sun-bonnets, prayer-coverings and clothes-pin aprons. We received during the year $32; expended for materials, $12; donations amounting to $10. This leaves a cash balance in the treasury of $10. Our donations to the poor were comforters, prayer-coverings, aprons and one bonnet. We hope we may be able to do more in the future, and pray that more may become interested, and help in this work.—Mrs. R. A. Etter, R. D. 1, Dayton, Ohio, April 6.

BETHEL (NAPERVILLE), ILL.—Feb. 24, 1912, we reorganized our Aid Society, with Sister Emma Shiffler as president, and the writer, secretary-treasurer. During the year we held sixteen meetings, with an average attendance of six. We made nine comforters, about eighty new garments, bought fifteen suits of underwear and fifteen pairs of stockings. The sisters each donated one or two pounds of carpet rags, to make a carpet for the Sunday-school room in the basement. We sent a bag of articles to Chicago, one to St. Joseph, Mo., and one to Grand Rapids, Mich. With the donations received we buy goods to be made into garments, all of which we give to the poor. We do not sell any of the things we sew, as we feel we can do more good by helping the needy ones. We received $25.32 in cash, and our expenses amounted to $25.32.—Bessie M. Netzley, 328 North Center Street, Naperville, Ill., April 9.

MECHANICSBURG, PA.—We reorganized our Sisters' Aid Society, and the following officers were chosen: Sister Hettie Gibble, president; Sister Effie Stambaugh, vice-president; Sister Sarah Galley, treasurer; the writer, secretary. We met three whole days and forty half days, during the past year, with an average attendance of nine. We made and sold forty-two bonnets, twenty-two aprons, twenty-three wall dusters, six clothes-pin bags, quilted six quilts, made and sold four comforter tops. For the above articles we received $40.02: collections, $14; money in the treasury from April 1, 1911, $40.04: total, $94.06. During the year we paid out for material, $15.67; money donated to missions, $11; total, $26.67; balance on hand at present, $67.39. We also sent a barrel of clothing and bed clothing to the Baltimore Mission, consisting of 120 pieces, valued at $40, which is not counted in this year's report.—Lizzie Derrick, Secretary, Mechanicsburg, Pa., April 8.

PAINT CREEK, KANS.—Our Aid Society for the year ending March 3, 1912, reports as follows: We held ten meetings, with an average attendance of six. Our work consists mainly of making new garments and comforters. During the year we made seventy-two garments and sixty-two comforters. We sent thirty-two garments to the St. Joseph Mission, twelve garments to a needy friend, and have twenty-six on hand. We received $2.20 for caps and goods sold, and $1 was donated. We received $19 for serving sale dinners. We had $18 on hand at the beginning of the year; amount paid out for goods at the beginning of the year, $28.96; donated $10 to Brother and Sister Ruff, and have a balance of $32.25 on hand. Officers were elected, with Sister Ruff as president; Sister Isa Ruthrauff, vice-president; the writer, secretary-treasurer. We decided to purchase one dozen hymnals for the church; also one new lamp.—Pauline Moberly, Redfield, Kans., April 8.

NORRISTOWN, PA.—The report of the Ladies' Aid Society of this church is as follows: During the year thirty-five meetings were held, with an average attendance of six. Their work has been largely for the uplift and rescue of the needy in our own city. Many have been given food and clothing by individual members who do not want their names published. Some of the articles made and sold are aprons, quilt tops, rugs, etc. At present they have considerable stock on hand. During the year $19.71 was received by payment of dues. Cash expenditures for goods, etc., were $16.59; amount in the treasury at present, $42.59. During the year five orphan children have been rescued and given Christian homes. They are as follows: Paul Antes, aged nine years; John Antes, aged seven years; Margaret Antes, aged five years; Florence Antes, aged four years; Robert Antes, aged eighteen months. May the Lord richly bless the work of the Aid Society.—Hattie M. Nedrow, Norristown, Pa., April 8.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞ All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. S. I. NEWCOMER, of Lanark, Ill., gave us a short call a few days ago.

SISTER EMMA HORNING, late from China, is now at her home in Fruita, Colo.

BRO. L. R. PEIFER, of Springfield, Ohio, preached in the Elgin church last Sunday evening.

BRO. G. E. YODER, pastor of the church at Meyersdale, Pa., was recently ordained to the eldership.

QUITE recently nine were baptized in the Geiger Memorial church, Philadelphia, and others await the rite.

THE members composing the Dry Run congregation, Va., have the building of a new church under advisement.

THE Auditing Committee, composed of Brethren L. R. Peifer, R. E. Burger and P. F. Eckerle, is with us this week.

BRETHREN P. S. Miller and D. A. Naff have been chosen to represent the First District of Virginia on the Standing Committee.

FIVE were recently added to the North St. Joseph church, Mo., by confession and baptism, making ten since the beginning of the year.

BRO. O. P. HAINES, of West Dayton, Ohio, has become pastor of the church at Rockford, Ill., and will soon enter actively upon his duties.

BRO. E. H. EBY and family left India April 20, and will reach this country in time to attend the Annual Meeting. They come by way of Naples.

THOSE who think of attending the Annual Meeting at York, Pa., should preserve the railroad announcements which we are publishing on the next page.

AT the late District Meeting of Eastern Maryland Bro. T. S. Fike was chosen Moderator, Bro. C. D. Bonsack, Reading Clerk, and Bro. M. C. Flohr, Writing Clerk.

BRO. J. R. SMITH, of Englevale N. Dak., is planning to spend the coming winter in Kansas, and would be pleased to communicate with churches desiring his services in revival work.

AT the approaching Conference, Middle Pennsylvania will be represented in the Standing Committee by Brethren T. T. Myers and Brice Sell. The District sends one paper to the Annual Meeting.

BRO. J. T. MYERS, of Phœnixville, Pa., has recovered from his late sickness sufficiently to do some church work. One week ago he assisted in the ordination of Bro. M. C. Swigart, of Germantown.

IT might be well to remember that coöperation and not rivalry should characterize whatever societies or movements are organized by the church. Any organizations that compete with each other to their mutual loss, will in the end disastrously affect the body under whose auspices they are supposed to labor.

BRO. WILLIAM BIXLER, of East Akron, Ohio, who is booked for a series of meetings in the York church, N. Dak., beginning June 15, says that, while in the State, he can hold a few other meetings if his services are desired.

BRO. I. B. TROUT is not yet strong enough to take up his full line of work. He came on from Lanark last week and spent two days in his office. His late sickness pulled him down a good deal, and it will take time for him fully to regain his health.

SISTER ELIZABETH D. ROSENBERGER, our efficient correspondent who, with her husband, Dr. Rosenberger, spent the winter in St. Petersburg, Fla., recently returned to her home at Covington, Ohio. They left the South about the middle of the month.

BRO. MOSES DEARDORFF writes us that the members at Yale, Iowa, have funds enough to complete and furnish their new church. Since he is not engaged in evangelistic work at present, he purposes to devote a few months in helping to erect the building.

ON Friday of last week we enjoyed a pleasant call from Bro. D. D. Culler, of Mount Morris College. He reports that plans for the rebuilding of Old Sandstone are nearing completion, and that in due time we are to have a remodeled building on the College Campus that will be a credit to Northern Illinois.

WE are booking orders for the Conference Booklet to be mailed about the middle of May. Every member of the church should have a copy, so as to know just what is coming before the Annual Meeting for consideration. Price, only five cents. Let pastors or elders consult their churches as to how many copies are wanted.

AN Aid Society in one of the eastern churches has given a practical turn to its organized efforts by finding acceptable homes for five orphan children. No better work could be engaged in by our sisters than the placing of homeless children into Christian families where they will be reared to lives of usefulness. Moreover, the Lord's special blessing attends all those engaged in this work of "setting the solitary in families."

LAST Sunday, at the noon hour, Bro. S. S. Blough, Dean of the Bible Department, Manchester College, Ind., preached the Baccalaureate sermon at Bethany Bible School, Chicago. The meeting was largely attended and the address was listened to with marked attention. It was a pleasure to scores of our people in Northern Illinois to meet Bro. Blough again, and to hear him preach. The school at Bethany closes on Thursday of this week.

THE District Meeting of Northern Virginia is reported as having passed off pleasantly. Bro. P. S. Thomas was chosen as a member of the Standing Committee. For the second member,—the District being entitled to two,—there was a tie between Brethren J. M. Kagey and J. A. Garber, and the meeting adjourned without breaking the tie. We await further instructions before entering the name of either on the Standing Committee list.

BRO. P. R. KELTNER has closed his connection, as pastor, with the church at Rockford, Ill., and is now at work in Freeport. This makes the third city missionary effort for him in Northern Illinois. He built up the church at Sterling, and also the church at Rockford. In each city we now have a good meetinghouse and a live congregation. We trust he will meet with equal success in his new field. He may be addressed at Freeport, Ill., General Delivery.

The Indian Witness for Feb. 13, published at Calcutta, India, contains the address of Bro. W. B. Stover, delivered before the M. E. Central Missionary Conference of India. In his address Bro. Stover showed tact and courtesy, without compromising his religious principles. He stated briefly why we, as a religious body, can not fully affiliate with other religious movements, and yet it is our purpose to remain on friendly terms with the different Christian bodies, especially on the mission field.

BRO. J. D. HAUGHTELIN has practically recovered from the effects of his attack of facial paralysis. His physician says his abstemious habits greatly aided his recuperative powers and consequent recovery.

THE late District Meeting of Eastern Maryland was held in Baltimore, and it is said to have passed off very pleasantly. One paper goes to the Annual Conference, and Bro. H. C. Early was chosen to represent the District on the Standing Committee.

BRO. W. R. MILLER writes us that at the age of sixty-two he has decided to go "back to the soil for second manhood, and a little something to grow old on." He left Nappanee, Ind., for his little fruit farm at Onekama, Mich., where he purposes to raise fruit for a living and preach the Gospel for the good of souls.

MEMBERS appointed to prepare programs for Sunday-school, Ministerial and other meetings, frequently write us for some suggestive topics. We usually refer such parties to the printed programs that appear in the MESSENGER from time to time. Those who watch up these programs will find a number of timely and appropriate subjects. Each State District has its own problems and needs, and these should by no means be overlooked.

IN the next issue we shall publish not less than five articles on the Rebaptism question, both sides being represented. We do not make use of all the manuscript we have on the subject, there being nine articles left,—enough to fill the Essay Department of one issue, but we trust that the selections made from the essays on hand will prove satisfactory to all parties, for we are sure that the very best have been chosen. All of the nine articles omitted happen to be on the same side, and we think would add little that is new. So far as we can see, this will end the discussion on the Rebaptism question until we meet in Annual Conference.

WORD has just come to this office that Bro. Wilbur B. Stover and family expected to arrive in New York City over the Cunard Line, S. S. *Panonia*, on Wednesday of this week. They will quietly remain at Waynesboro, Pa., till Conference time. In this connection it may be announced, again, that the General Mission Board, instead of having a missionary on furlough go hither and thither, according to calls from the churches, they will have each one work a District complete, before going elsewhere. The work is to be conducted in such a way that in due time all the Brotherhood can be visited before there will be any repeating of visits in any given territory.

BRO. ANDREW HUTCHISON, writing from Hutchinson, Kans., says: "May 2, the Lord willing, I shall leave home for Frederick, Md., be there one week, and then go to Taneytown, Md., where I will remain in the Piney Creek congregation until May 27. Then I will go to York, Pa., the place where the Conference for 1912 is to be held. Soon after the Conference closes I will begin work in Shrewsbury, Pa. If I continue able to work, I will spend a few months in the East. Those who may desire my services, will please report to me at the Annual Meeting, so that I can arrange my program. But it is not likely that every one can have first choice as to time, etc."

ON the first page of this issue we are publishing a brief account of the most distressing calamity known in the history of ocean navigation. In view of this, as well as of hundreds of other marine disasters, it may be consoling to think of the time when the sea shall give up her dead (Rev. 20: 13). The sea holds marvelous secrets. Its bottom is strewn with thousands of wrecked vessels of ancient and modern type, and the last one to find a resting place beneath the ocean was properly considered the finest ship that ever plowed the great deep. We think of the millions of human beings that are entombed in the lakes, seas and oceans of earth. Then, again, we think of more than a thousand people singing their own funeral song, "Nearer, My God, to Thee," as was done by those who went bravely to their watery grave last week. Well may we look forward to the time when the sea shall deliver up her dead and divulge her secrets.

We are told of a certain gentleman who had all of his children educated in one of the Brethren Colleges. He admired the simplicity of our people and thought it would be helpful to have the children spend some years in college under that kind of influence. In due time the children graduated and then applied for membership in the church of their father's choice. For baptism however, nothing short of trine immersion would satisfy them. So they were baptized just as our people perform the rite, and though not of us, their baptism is the same as ours.

Years ago, while Bro. James R. Gish was engaged in mission work, in Arkansas, he wrote us about the "milk and water" gospel that was being preached all over his part of the country, but as for himself, he said, he preached the old Jerusalem Gospel,—a Gospel that includes all there is in the New Testament. He persistently affirmed that a diluted gospel made Christians so much like the people of the world that "one could not tell one from the other." It takes the Jerusalem Gospel,—the unadulterated Word,—to make men and women strong in Christ Jesus.

Two Classes of Members.

Some ministers, instead of devoting their energies to preaching the plain Gospel, as set forth in the New Testament, and insisting on the converted obeying the Gospel, are puzzling their brains over a plan that will permit them to hold as members men and women who do not care to obey the full Gospel. A minister in an Illinois city, by the aid of his best thinkers, has hit on a plan that will solve the problem, as he thinks. The plan provides for two sets of members. We might call one the preferred class, and the other the common class. The former consists of the penitent believers who are immersed, while the latter are made up of people who desire to affiliate with the congregation, but are not willing to be immersed. They are willing to risk sprinkling or pouring, or get along without either. Such a congregation is actually in existence, and has published its constitution. The preferred members alone can vote on changes desired in the constitution, but in other respects the common members enjoy all the rights and privileges of the church, including voting and holding office. Practically the only difference between the two classes is that one class is immersed and the other is not. One class wills to do what the Gospel demands, respecting the mode of baptism, while the other class wills to do otherwise. This is regarded as one way of encouraging people who are not quite willing to love God and "keep his commandments." But, candidly, are all these people,—the common as well as the preferred,—to be considered members of the body of Christ? If so, then it follows that one may get into Christ without being baptized into him. If this be true, then it further follows that baptism cuts no figure whatever in the plan of salvation, as set forth in the New Testament, and consistency would require that it be dispensed with, and all the members be classed as one body. This shows to what end a looseness in church policy will sometimes lead. Unless we miss our guess, the so-called ingenious scheme will defeat its own purpose, and well it should, for it is not Gospel.

The Ring Ceremony.

We are asked to say whether it is right and consistent for a minister of the Brethren church to solemnize marriages, with the ring ceremony. In this country it is often customary for the officiating minister to place the ring on the bride's finger. Some years ago one of our plain ministers, being drawn into a ceremony of this sort, placed the gold wedding ring on the finger of the bride to the amazement and surprise of the few members who chanced to be present. Word was soon passed over the neighborhood that the minister could no more preach against the wearing of gold, for by his own deliberate action he had sealed his own mouth. If, in the pulpit, he would say anything about wearing jewelry, the minds of the hearers at once reverted to the ring ceremony incident. His only remedy was to appear before his congregation, make a confession of wrong-doing, and thus rid himself, so far as possible, of the inconsistency that had sealed his lips.

The New Testament forbids the wearing of gold for ornamentation, and a gold ring is as much of an ornament as an ear ring, a breastpin, or a bracelet. The minister who places a forbidden article on another, encourages the wearing of it, and, in fact, becomes a party to whatever wrong there is in the act of wearing the article. Not only so, but he who does things of this sort lends his influence in favor of wearing ornaments, and can never consistently preach the part of the Gospel recorded in 1 Tim. 2: 9. He has simply tied his tongue and sealed his lips. The members of his congregation can wear all the jewelry they please, and he dare not say a word against it without being reminded of his own inconsistency.

There are two places in the experience of the minister where he often weakens. One is at funerals, and the other is at weddings. A preacher will sometimes do and say things at a funeral that squarely contradict the very principles for which he earnestly contends in his regular preaching services. We refer to the nice things he says about the life of the one whose funeral he preaches, when, at the same time, he knows, and everybody else knows, that the party lived an ungodly life to the day of his death. At weddings a minister frequently yields to the demands of custom that he knows to be out of harmony with the doctrine he preaches and the life he lives. He may preach a strong sermon against the wearing of jewelry, discipline his members for violating this part of the Gospel, and a few days later, at a wedding, politely place the gold ring on the finger of the bride. This done, he lifts his hands and prays God to bless the work that he has done, while others look on and say in their hearts, "Weak, inconsistent preacher,—by his act at a wedding he is contradicting the preaching he does in his pulpit."

Papers for the Annual Meeting.

Western Pennsylvania.

1. A petition from the West Johnstown church of the Brethren through the District Meeting of Western Pennsylvania to the Annual Conference at York, Pennsylvania: Inasmuch as many good queries from the churches have been sent to Annual Conference each year, and often queries having excellent merit, but the committee has been compelled to have them returned to the churches on account of some technicality in the wording or some other minor defects, and thereby the excellent merit of the query is lost or deferred, year after year, therefore: We, the West Johnstown Church of the Brethren, petition Annual Meeting, through District Meeting, to so decide that the Standing Committee be given the authority so to change the wording of the query as to render it acceptable to Standing Committee, and more worthy to be placed before the Conference. Also, that when two or more queries appear before the Committee on the same general subject, they be given the authority to combine into one query, the meritorious parts of all said queries, so that the Conference may have the best thought of all the queries relating to the same subject combined into one.

2. We, the Greenburg Church of the Brethren, petition Annual Meeting through District Meeting to appoint a Committee of three or five competent brethren, whose duty it shall be to arrange and compile a commentary of the Bible, interpreting the Bible as believed and practiced by the Church of the Brethren. That this Committee's expenses be borne by the General Mission Board, or as the Conference may deem wise, so that the selling price of this Commentary can be made very reasonable, that it may have a wide circulation.

India.

The Ankleshwer church requests that a committee of three (preferably an elder, a deacon and a sister) be appointed to revise the list of questions asked on the church visit, said committee to report to the next Conference. The District Meeting of the First District of India decided to pass the query on to Annual Meeting.

Middle Pennsylvania.

The Woodbury church requests District Meeting to forward to Annual Meeting the following:

Whereas in Sec. 8, of the Committee's report on the dress question, as passed by Annual Meeting in 1911, it is made the duty of the official body of the church to teach the simple Christian life in dress; and, whereas this may or may not be done, as the officials may determine, and may be done successfully or unsuccessfully, as they may have ability or inclination, would it not be well to authorize some intelligent and continuous scriptural instruction through the "Gospel Messenger," or otherwise, by the best qualified talent of our Brotherhood, in favor of plain dressing and plain living, thus assisting in diverting the minds of our people away from the vanities and frivolities of this intemperate age?

Eastern Maryland.

We petition Annual Meeting, through District Meeting, to grant, to the General Educational Board, the privilege of coming directly to the Conference for counsel in matters pertaining to its work, without coming through the local church and District Meeting.

Answer.—We grant the petition. Sent to Annual Meeting.

Railroad Arrangements for the York Conference.

The different representatives, appointed by Conference to make railroad arrangements for the coming Conference at York, Pa., have faithfully sought to secure the best possible rates for the meeting, and the following is now announced for the different associations:

Trunk Line Association.

One and one-half first-class limited fare, with minimum of $1 for the round trip from points in Maryland, District of Columbia, Virginia, West Virginia and points in Pennsylvania west of and including Lancaster and Reading, Pa., and south of and including Sunbury, Pa., going and returning via the same route only, and over which one-way tickets are generally sold. Tickets sold and good, going May 29, 31, June 1, 2, and 3, and returning to reach original starting point not later than June 10.

Return limit of 30 days may apply from territory west of Chicago, St. Louis, Memphis and New Orleans.

Stop-overs will be allowed only at regular stop-over points, for a period not to exceed ten days within the final limit of the ticket.

Central Passenger Association.

Open rate of two cents per mile in each direction from points in the Central Passenger Association territory. Sale of tickets May 29, 31, and June 1, with final return limit to reach original starting point not later than midnight of June 10. Stop-overs will be allowed only at regular stop-over points.

Western Passenger Association.

Open rate of two cents per mile in each direction from points in Western Passenger Association territory, east of and not including Colorado. From joint Western Passenger Association and Central Passenger Association territory, tickets to be sold on May 29, 31, and June 1 with final return limit to reach original starting point not later than midnight of June 10. From other points in Western Passenger Association territory, tickets are to be sold May 28, 30, 31, with final return limit to reach original starting point not later than midnight of June 26. Tickets to be limited for going passage, commencing date of sale, and for continuous passage in each direction. Standard form "S" tickets to be used and to be validated by agent of terminal line at York.

Southwestern Passenger Association.

Interested lines have individually announced reduced rate of two cents per mile in each direction from all points in Missouri, Kansas, Arkansas and Oklahoma (under the jurisdiction of this Association) to the eastern gateways of this Association, added to the fares tendered therefrom, to York, Pa., and return, account of the above occasion; tickets to be sold May 28, 30, 31 with final return limit to reach original starting point prior to midnight of June 26.

Trans-Continental Passenger Association.

Because this association has two classes of rates eastward during the summer to meet the demands of many of the conventions held, persons should apply to their ticket agent who will give them full information. There is a rate of $72.50 from Pacific coast points to Chicago and $70 to St. Louis, as instance of the rate offered. At these points passenger can purchase ticket to York, Pa., on terms tendered by the Associations east of these points.

Our people will note that the rate is not quite as low as usual. The members of the Committee, appointed by Conference, and especially Bro. W. M. Howe, have tried hard to secure longer time limits and cheaper fares, but did not succeed. The Associations have assured us that they are giving us as good terms as they are granting to any conventions this season.

D. L. M.

To What Extent Are We Responsible?

Reference is had to the mistakes and failures of our children. There are two views of the matter; one that we are very little to blame if they go wrong, and the other that it is all our fault. The first sets their doings down to predestination—they went their way because it was the way marked out for them. If all parents could accept that view, they would be much

more comfortable, for they would be relieved of one of their greatest responsibilities. But most of them cannot believe any such doctrine; and so the care of the child, the concern for its temporal and spiritual welfare, is always present.

It seems to us that all the mistakes of the children may be grouped under three heads—inheritance, outside influence, home influence. As to the first of these, there has been quite an awakening in recent years. Certain tendencies are inbred, and may be strengthened or weakened. This was recognized in the care of stock long before it received anything like the attention it deserves for human beings. Men said that blood tells long before they acted as if they believed it. And it does tell; but blood is not everything.

The outside influence part of the question does not receive the attention it deserves. But God recognized it long ago. His instructions to the children of Israel show that very clearly. His instructions on the subject are no less emphatic in the New Testament, though not given so much in detail. His children are not to be yoked together with unbelievers; with some they are not even to eat. We incline to believe that environment counts for much more than inheritance. The temperance workers have brought this before us very clearly. The place of evil resort in a neighborhood is Satan's stronghold; and if it remains there he is sure to get some of the children from the best homes. All of us have seen this demonstrated over and over again.

And last, but by no means least, comes the home influence. What is it? This comes under environment, but is even more important than outside influence. The home, especially during early childhood, the most impressionable time of life, has full control of the child. Faults of inheritance may to some extent be corrected; the character may be fortified against the outside attacks that are sure to come. If the home life during these years fails to make the right impression, we cannot but expect outside influence of an evil kind to mar or destroy that which is dearest of earthly things to us.

We parents of the present day are very busy with the affairs of life. We feel in duty bound to make more than a bare living for those dependent upon us. Sometimes we are more careful to keep the weeds out of our corn than to keep them out of our children's hearts. To do the former is right and necessary: to fail to do the latter to the best of our ability is sinful. We don't know what bad seeds have been sown in the soil in which all kinds grow so readily. And instead of being an excuse for doing nothing that is an additional reason why we should always be on guard. We are not responsible for all the seed sown in the hearts of the children, for we cannot always be with them; but we are very largely responsible for the kind we let grow there. It is infinitely worse to let weeds grow in the heart than in our fields.

If church and State are to be what the wisest and best have ever wished them to be, what God would have them be, we must feel our responsibility for the proper training of those who are to take our places in the very near future. To say we cannot destroy unknown seeds is worse than folly. To fail to do our utmost to cast out evil is sin. The more we look at the question the larger our responsibility will appear; and it is a responsibility which we dare not shirk. May we take it up in a way becoming Christian men who are willing to do their whole duty.

G. M.

Jonah and the Whale.

For years a certain class of men have offered various excuses for not accepting what the Bible says about the whale swallowing Jonah. It is said that the throat of the whale is too small to admit of the swallowing of a man, while it is further maintained that a man could not possibly live, for any length of time, in the stomach of a great sea monster, and that in less than one day he would be fully digested. It remains for Prof. George McCloskie, of Princeton University, to offer an explanation that meets every objection yet urged against the Bible narrative. We quote the following from a communication of his that appeared in a recent issue of the *Independent:*

1. While the original words of the Scripture will equally apply to lung-breathing and to gill-breathing fishes, the facts of the narrative indicate lung-breathers; either the sperm whale, or the rorqual, or one or two other kinds of whales which inhabit the Mediterranean.

2. The words inaccurately rendered "belly," are not the words for stomach; but the word used in the Old Testament is sometimes rendered "bowels," as of any internal organ, and that in the New Testament will answer for any cavity or sac in the body. Whalers usually miscall the parts, speaking of the wind pipe as an intestine and fancying that the air-sac is the belly or stomach.

3. The whale's air-chamber is as large as an ordinary bedroom, extending from chin to chest, so as to make the neck bulge in front with a thick muscular wall which is sometimes wrinkled in front, and with an entrance from the large wind pipe, large enough to admit any modern prophet who ventured that way.

4. There has been some mystery as to how the mother-whale manages to shelter her young during tempestuous weather at sea. In mediæval times it was reported that the young found refuge in air-chambers close to the mouth of the mother. Abbe Grosier informs us that whales can take in two of their young when weak. Hence we may infer that Jonah's presence would not greatly incommode the animal. The "blowing" of the whale, and its habit of coughing when stranded, may help the exit of its guests.

5. The Prince of Monaco in his famous exploring voyage found that large animals sometimes escaped alive from harpooned whales (he supposed from their stomachs, but we may be certain that they had been in the nuchal air-sacs, if they came out alive).

(Jebb's Sacred Literature, 1820, advanced the theory that Jonah's asylum must have been in the "thoracic," that is nuchal, air-sac. But his theory has been hitherto overlooked.)

Such an adventure as Jonah's might be repeated at any time, and if fairly reported should be accepted without any theory of its being miraculous.

The Divorce Question.

One of our elders finds himself a little confused upon the divorce question. Some of the members, he says, do not understand it alike. Some of them think that the expression found in the Messenger, page 170, about not retaining in fellowship parties who have become divorced and have married again, implies that a member might be permitted to obtain a divorce and retain his membership, provided he would not marry again. We explain by saying that the Annual Meeting decided, in 1898, Art. 2, that, according to the teachings of the New Testament, "a divorce can not be obtained except 'for the cause of fornication'" (Matt. 5: 53). This limits our members to a divorce for one cause only. A husband and wife may, under some circumstances, live apart, but the one can not sue the other for a divorce and be retained in the church. Nothing can be clearer than this, and that is just what the Annual Meeting decision means. It can mean nothing else. It positively prohibits a member from securing a divorce from a companion who is a member, and still being retained in the church. It completely settles the divorce question between members. But, on the other hand, one who has been divorced for some other cause besides fornication, may apply for membership, and be received on condition that the party promises to remain unmarried during the lifetime of the divorced companion. Also, an unbelieving husband may divorce a wife, who is a sister, or vice versa. Or a brother might secure a divorce from his wife, a member, and, being expelled for disobedience, the wife, though divorced, could be retained in fellowship. It was to this class of divorced members that the editorial in question refers. Such members, as stated, can be divorced and still be retained in the church, provided they do not remarry, but this does not mean that one who is already a member can secure a divorce from a companion who is a member, and still be retained in full fellowship.

Human Ideas.

A reader who is not pleased with some things we publish says he hopes "the Messenger will cease to publish human ideas." So long as we have contributors who are human beings, we presume that we will have to publish some human ideas. This, however, reminds us of the distinguished clergyman, who, without being consulted, was announced, by the pastor, to preach in his church the next Lord's Day. At the appointed hour the clergyman appeared in the pulpit, and, after saying that he proposed to preach the best sermon ever delivered in that auditorium, proceeded to read the Sermon on the Mount, beginning with the fifth chapter of Matthew and closing with the seventh. At the conclusion of the reading he called to prayer and pronounced the benediction. Here was a sermon without one human idea in it. Now and then some one sends us an article made up of Bible quotations from start to finish. No reader would expect to find human ideas in an article of this sort. But when we print an article in which the writer sets forth his views on this, that, or the other subject, we may rest assured that we are publishing some human ideas. Not only so, but those who insist on us eliminating human views, have plenty of human ideas of their own, that they would be pleased to have us publish. It is quite natural, for a very zealous Bible student, to think that his views are in perfect accord with the Sacred Record, while those who differ from him have ideas that are wholly human. He may possibly be right, but so long as he is human himself he would better not say too much about the fallibilities of those who choose to differ from him. It may be well to bear in mind that human beings, even of the most select type, do sometimes make mistakes.

Preaching Without a Salary.

While it may be true that many of the ministers of the popular churches preach merely because of the good salaries they enjoy, there are exceptions, now and then, that prove that money is not always the all-important object. A noted Methodist minister at Evanston, Ill., recently announced that in the future he will preach without a salary, and will permit no collections to be taken in his behalf. He resigned from a position, yielding a salary of $2,500 a year, expecting hereafter to devote his labors to places where a free Gospel will prove best adapted to the circumstances. This minister, like hundreds of preachers in the Church of the Brethren, probably has private resources sufficient for his needs, hence does not require either support or salary. Workers of that kind, independent of church support, might do a wonderful amount of good at places that can not now be supplied with the needed ministerial help, owing to a lack of mission funds.

Solemnizing Marriages.

We are asked to say whether a marriage, solemnized by a justice of the peace, is lawful in the sight of God. Other conditions being right, such a marriage is certainly right in the sight of God. It should be borne in mind that the Bible does not say how a marriage shall be solemnized. That has been left for the different governments to settle. They say what shall constitute a lawful marriage in their respective domains, and, so long as they do not attempt to legalize that which the Bible condemns, their rulings should be respected by the Lord's people. And while a marriage solemnized by a civil officer, duly authorized to officiate, is lawful in the sight of God and the church, it is certainly more fitting for Christians to have their marriages solemnized by a minister of the Gospel. In fact, most people prefer to have ministers officiate on such occasions.

Church Architecture.

Looking over the illustrations of meetinghouses, in some of our religious exchanges, we observe an absence of the "battlement" style of church architecture. This is certainly a credit to the denominations represented. There is obviously no fitness in a church edifice, erected in honor of the Prince of Peace, having the appearance of some mediæval military castle; and especially should this style of architecture be placed under the ban by churches that are known to be opposed to militarism in all its forms. Church edifices should stand for peace, and consistency would dictate that they should, in a measure at least, resemble that for which they stand. The battlement style of architecture represents militarism, and is wholly unbecoming places of divine worship.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas. .....Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

FROM TIENTSIN, CHINA.

What of the missionary aspect? During the past few months most missionaries have come to the coast. Expeditions were sent after some who tarried longer, and then a few could not be induced to leave the work in their care. At least two of these parties had to make the long, dangerous journey on horseback. Thirty were brought out from Sinanfu, the capital of Shensi (which lies west of our province Shansi), in the early part of January. The other party just recently brought out ten from north Shansi (our province). The latter were especially in danger of robber bands infesting their territory. Part of their journey was made through places that had suffered the ravages of war, or that of pillaging.

Just now word comes from a missionary in South Shansi, saying all is becoming quiet and that all missionaries can come to stations on the main roads, but that only the men should venture to the stations more remote, at present.

On March 13 we received a telegram from Brethren Crumpacker and Hilton, from Ping Ting Chou, saying, "Quiet here." They likely first learned of the trouble Tientsin had experienced, and its spread, when they had returned to Ping Ting Chou. A card was also received from them today, written while they were down in the region of our next prospective station. They say that all is peaceful and quiet in our territory, so far as they have traveled, and that the people know little about the revolution. Some even inquired as to the nationality of the rebels they were hearing about.

Early Sunday morning, March 10, Sister Horning started on her homeward journey. We had a little prayer service with her on the previous evening. Those accompanying her to the station learned by experience of the rigid rules now in force in the city. No one is allowed on the streets from 11 P. M. to 6 A. M., in the concessions. The streets are cleared at 8 P. M. in the native city. As the train left at 6:15 A. M., they had to make the two-mile walk to the station at an early hour. Bro. Heckman and Sister Metzger accompanied her to the boat, which was anchored at Taku bar, ten miles from Toughn, the nearest railway station, forty miles from Tientsin. They saw her to the boat, and she then started on her homeward journey. Just now we all have our faces turned that way with her, praying that she may have a safe journey and that her health may be speedily restored.

This is the second experience of the kind your China mission has had. We can ill afford it, even now, but very soon we all hope to be by the work again. We can only pray that her stay among you will increase your zeal in the spread of the Gospel, and that many, too, will be made willing to come and work in this very needy field. Pray for our Chinese brethren here and there, that they may be much used in the salvation of their people!

We have been having cooler weather for the past two weeks. Like in America sometimes, the cool weather is extending later than usual. On Tuesday, March 19, we had the worst dust storm we have yet witnessed in Tientsin. Everything in our homes partook of the reddish-yellow hue of the soil. We were indeed thankful that it only lasted a day.

Bro. Hilton just returned a week ago from the interior. It is a matter of praise that our territory has not been touched by the rebellion or looters. The people seem to be daily becoming more open to missionary work. Our brethren were hurried back from their trip to Ping Ting Chou by the news of the trouble here and at Peking and elsewhere, so they were not able to rent any property where they had hoped.

A large market town, about seventeen miles from Ping Ting Chou has invited us to begin work there. A man, who had been in the opium refuge at Ping Ting Chou, now lives there. He has gone back to opium, but he and twenty others are anxious to take the cure. A market town is a good place to reach people from villages around for great distances, as they come to buy and sell.

Then the condition at Ping Ting Chou is still more encouraging than ever before. Word had just come to them of the establishing of the republic at their feast of lanterns, March 3, so they had a great mass meeting and spoke of the benefits the new regime would bring. They also said they must learn of the foreigner's God. Had it not been for a few of their old men, their gods would have been cast out of the temples then. As it was, no incense was burned in the main temples during the New Year festivities. Their gods are being left severely alone.

What greater call for more missionaries is needed? Our field is greatly in need of doctors and nurses. The maintenance of the health of your missionaries, already on the field, only augments that call.

Every message from the foreign field is but another call for more men, more means, and greater consecration to the Lord's work wherever his children are found. May the Lord hasten the day when every member of the Church of the Brethren is a missionary in the true sense of the term!

J. Homer Bright.

25 Dickinson Road, Tientsin, China, March 22.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Empire.—Our church met in council April 6. Our elder, Bro. J. W. Deardorff, presided. Ten letters of membership were received, and six were granted. Eld. C. E. Wolf and wife, of Kansas, placed their letters in this church, but are located at Denair, Cal., at present. Church officers were elected for the coming year, with Bro. S. F. Sanger as our elder in charge, and Eld. J. N. Gwin, assistant elder. Bro. Aaron Bechtel was chosen writing clerk; Bro. J. F. Eller, treasurer; Bro. John R. Neff, church trustee; Bro. J. F. Eller, chorister; Bro. Noah Royer, Messenger agent; the writer, correspondent. Sunday-school offices were elected for the next six months, with Bro. Noah Royer as superintendent, and Sister Vesta Sanger, secretary. We have nine classes in our school, and teachers were selected for each class. There was a call for more help in the ministry, and Brethren J. F. Eller and Harvey Livingston were elected and installed on the following Sunday morning. A local Temperance Meeting is to be held at the Empire church in the near future. A committee of three was appointed to look after the work. We decided not to send a delegate to Annual Meeting this year.—Myrtle M. Julius, R. D. 3, Box 213, Modesto, Cal., April 10.

Long Beach church met in council March 15, Eld. George F. Chemberlen presiding. March 31 the Christian Workers rendered a special program. As one feature of this, Bro. G. F. Chemberlen, of Covina, gave us a temperance talk, which was much appreciated by all. On Easter Sunday our Sunday-school rendered a special Easter program, after which a collection was taken for the purpose of assisting the Gideons in placing Bibles in every room of the hotels and apartment houses of our city. The report of our Sunday-school secretary for the first quarter showed an average attendance of 106, and a total collection of $45 for the quarter.—Julia B. Wall, 129 Descauso Street, Los Angeles, Cal., April 12.

INDIANA.

Fountain church met in council April 6. Eld. E. O. Norris presided. Bro. David Richard was also present. We postponed our love feast until fall. Our Easter exercises for the children were much enjoyed. Bro. Norris came to us April 4 and remained until April 8. We had some good meetings. Three came out on the Lord's side. Two were baptized and one is awaiting baptism.—(Mrs.) Amy Hoppes, Holton, Ind., April 10.

Indianapolis (First Church of the Brethren).—Our council was held April 6. In the absence of our elder, Bro. S. A. Hylton presided. Several matters, of interest to the local church only, were discussed and decided. Four letters were granted. It was decided to hold our next love feast May 12, at 7 P. M.—W. A. Lawrence, Central Indiana Hospital for the Insane, Indianapolis, Ind., April 12.

Somerset (Cart Creek).—Bro. Otho Winger, president of North Manchester College, was with us on Easter Sunday. He preached an inspiring sermon on "The Resurrection." The church at this place has secured the services of Bro. I. B. Wike to conduct a revival here, beginning Sept. 1.—Emma Winger, R. D. 10, Marion, Ind., April 11.

MICHIGAN.

Bear Lake church met in council April 6, with Eld. Samuel Younce presiding. Sunday-school officers were elected, with Bro. Daniel Sala as our superintendent, and Sister Inas Younce, secretary. We expect to begin a series of meetings April 20, and close with a love feast May 4.—W. E. Young, Clarion, Mich., April 12.

Berrien church met in council April 6, with Bro. Kreider presiding. We decided to have our love feast May 25. Bro. Hess was with us on Sunday, April 14, for the official meeting. He gave us a very helpful and inspiring talk in the morning, and upon special request consented to remain for the largely-attended evening meeting. A special council will be held May 11, to arrange for our love feast.—Grace Weaver, Buchanan, Mich., April 15.

OHIO.

Bush Creek.—We met in council April 13, with Eld. E. B. Bagwell presiding. On account of sickness, some of our members could not be present. We sent one paper to District Meeting. Sister Lizzie Bagwell was elected delegate to District Meeting, with the writer as alternate. While at the District Meeting, Bro. Bagwell will try to secure an evangelist to conduct a series of meetings for us sometime in the near future.—(Mrs.) Levi Stoner, Bremen, Ohio, April 13.

Ft. McKinley.—Our church met in council March 27. Our elder, Bro. A. L. Klepinger, presided. Three letters were received, and two were granted. Bro. A. L. Klepinger was chosen to secure a minister to conduct our series of meetings sometime this fall. Brethren Walter Holler and W. J. Keller were elected delegates to District Meeting, and Bro. A. L. Klepinger, delegate to Annual Meeting. The matter of building a new churchhouse is to be considered at a special council.—Jesse F. Coy, 320 Third Street, Dayton, Ohio, April 12.

Toledo Mission.—April 7 we had an excellent sermon by Bro. C. W. Stutzman, at our home. The large audience gave the best of attention and interest.—Fay Kaser, 628 Leonard Street, Toledo, Ohio, April 12.

West Dayton.—April 7 Bro. S. A. Blessing, of West Milton, Ohio, gave us a very instructive sermon on "The Resurrection." In the evening an Easter program was rendered, mostly by the children. At our regular council Eld. D. S. Filbrun was chosen delgate to Annual Meeting; Bro. I. L. Erbaugh, alternate. Brethren D. S. Filbrun and D. W. Kneisley were chosen delegates to District Meeting.—Cordie Murray, 2020 West Third Street, Dayton, Ohio, April 11.

Wyandot.—Our church met in council April 6, with Eld. L. H. Dickey presiding. Four letters of membership were received, a deacon and his wife being among the number. Bro. Dickey was chosen as our elder for another year. Bro. L. B. Newcomer will represent our church at District Meeting. Our Sunday-school was reorganized, with the writer as superintendent. The writer was also elected church clerk and correspondent. Our love feast will be held May 25, at 10 A. M. —Mary L. Cook, Nevada, Ohio, April 13.

OKLAHOMA.

Guthrie.—Sunday concluded a feast of good things for our church. Bro. J. R. Wine and wife, of Enid, Okla., came to us April 2, and continued their meetings until Sunday night. These services were a source of much help and encouragement to all who attended, and we trust that a like interest will attend their further efforts here, in June. On Sunday afternoon we held our Sunday-school Meeting. Several members from adjoining churches were with us and ably assisted in discussing the various topics. We appreciated their help very much. Our love feast will be held June 9.—Birdie R. Lehman, Guthrie, Okla., April 11.

Leedy.—We left Independence, Kans., March 7, stopped over at Thomas, Okla., one week, and preached one sermon near that place. Here I preached in sod schoolhouses, dugouts and tents thirteen years ago. It is now a prosperous church. We arrived at Leedy, Okla., March 15. Here, in 1898, I organized the first Sunday-school and preached the first sermon in that part of the country. We are forty miles from any organized church. There are six members near Leedy. A new town, started last June, has a population of 600. We have a good country, cheap land, good soil, and a convenient market. The opportune time for the Brethren church is right now. Come and see our country! We need some good workers. For further information write me, enclosing stamp.—A. Leedy, Leedy, Okla., April 13.

OREGON.

Mohawk Valley.—We met in council April 6, with Eld. H. H. Kelm presiding. Bro. Henry Royer was elected trustee. Our elder, Bro. H. H. Kelm, was chosen delegate to Annual Meeting. Our next council will be held July 6. We had a pleasant council. We enjoyed our Easter services, which were followed by a basket dinner. After dinner we had another good sermon, delivered by Bro. Kelm. We now have hopes that a minister will locate with us soon.—Sarah Bricker, Mabel, Oregon, April 13.

Rogue River.—We met in council April 6. Our elder, Bro. M. C. Lininger, presided. Five letters were granted. Our love feast will be held June 1, at 6 P. M. Brethren Hiram Smith and M. M. Eshelman stopped with us for a week, and delivered some very good sermons.—Pauline Overholser, Talent, Oregon, April 13.

PENNSYLVANIA.

Antietam.—The District Meeting of Southern Pennsylvania convened in this congregation, at the Waynesboro house, April 10. Bro. J. M. Mohler, of Mechanicsburg, Pa., preached in demonstration of the Spirit and of power from Jer. 5: 3, after which the delegates organized as follows: Bro. E. S. Miller, Moderator; Bro. C. L. Baker, Assistant Moderator; Bro. J. M. Mohler, Reading Clerk; Bro. P. D. Anthony, Writing Clerk. The delegates representing the nineteen congregations composing this District numbered thirty-two. Brethren Chas. R. Oellig and David A. Foust were chosen to represent the District on the Standing Committee. All business of the meeting was disposed of in time to permit most of the delegates and visiting members to return home the same evening. The evening following Bro. D. Elmer Miller, of Cedar Rapids, Iowa, preached very acceptably from Psa. 34: 5.—P. D. Anthony, Waynesboro, Pa., April 11.

Brothers Valley.—Our congregation met in council April 5, at the Pike house. Eld. D. H. Walker presided. Six letters were granted. Our delegates to Annual Meeting are Brethren D. H. Walker and W. G. Schrock. Brethren P. U. Miller and A. J. Beeghly were elected delegates to District Meeting. Our love feast will be held June 9, at 5 P. M. We expect to have a series of meetings prior to our love feast.—G. S. Rieman, R. D. 1, Berlin, Pa., April 11.

Hanover church met in council March 20. Eld. E. S. Miller presided. Brethren C. L. Baker and S. S. Miller were present. Bro. Wm. H. Miller was chosen as our presiding elder. Nine were received by letter, and three letters were granted. Bro. Wm. H. Miller was elected delegate to Annual Meeting. Bro. H. S. Baker and the writer were elected delegates to District Meeting. Our love feast will be held June 9, at 4 P. M.—W. B. Harlacher, Hanover, Pa., April 13.

Ligonier.—We met in council April 6, to plan for a baptistry and several Sunday-school rooms, to be built in the church. Brethren W. E. Wolford, J. W. Sanner and J. A. Wolford were appointed to formulate plans, and present them to the church for approval. Bro. P. J. Blough is our elder for another year. Brethren J. W. Sanner and J. A. Wolford were elected delegates to District Meeting. Sisters L. C. Beam and Margaret Miller are our delegates to Annual Meeting. We will have a series of meetings in June, to be conducted by our elder, or some one whom he wishes to choose. The meetings are to be followed by a love feast. After hearing the treasurer's report, we saw the need of replenishing the treasury, which was attended to at once, liberally. Bro. Blough preached for us on Sunday morning. In the afternoon we gathered at the home of Bro. Jacob Wolford, who has been in poor health for some time, and wanted to be anointed, which was administered by Brethren P. J. Blough and J. W. Sanner.—Clare Wolford, R. D. 2, Ligonier, Pa., April 12.

Reading.—On the evening of April 8 we met in council, presided over by our elder, E. M. Wenger. Bro. David W. Weaver, who has labored with this congregation for a number of years, and who was on leave of absence for the year ending April 10, tendered his resignation, which was accepted. The fact that he is located quite a distance in the country, away from the work in this city, was the reason for this action. However, he still holds his membership in this congregation, and was chosen to represent us at the Annual Meeting. Bro. Henry S. Kline and John Kline are our alternates. The writer and Bro. Edward Hoffman will represent the District Meeting, with Bro. Allen H. Longenecker as alternate. Our love feast will be held May 18 and 19, commencing at 3 P. M. We have just passed a blessed Easter season, both in the church work and in the Sunday-school. We had with us Bro. H. K. Ober, of Elizabethtown, Pa., who gave us a very practical talk on the unfolding life. Our regular teachers' meetings, which have been postponed on account of the Easter arrangements, will again be taken up with renewed zeal.—Henry H. Moyer, 834 North Sixth Street, Reading, Pa., April 8.

Somerset.—The District Meeting of Western Pennsylvania was held in the Assembly Room of the Courthouse in Somerset, April 10. It is a fine, large room for the use of religious meetings, lectures, etc. Forty-four delegates and twenty-seven elders were present. A large crowd of other people also attended this meeting. The spirit of the meeting was very good. Eld. Jasper Barnthouse was chosen Moderator, assisted by Eld. D. H. Walker. The writer was elected Writing Clerk, and Bro. M. J. Weaver, Reading Clerk. Two new congregations, Greensburg and Scalp Level, were organized during the year. The Mission Board asked for $1,500 to carry on the work of 1912. Two papers were sent to Annual Meeting. Bro. H. S. Replogle was elected a new member on the Mission Board. Elders J. H. Cassady and the writer were elected delegates to represent our District on the Standing Committee, with Elders A. Fyock and E. K. Hochstetler as alternates.—H. S. Replogle, Clerk, Shelocta, Pa., April 12.

West Johnstown.—Since our last report one was baptized. Local quarterly councils have been held at our four places of worship, and much important business was transacted. Our delegates to Annual Meeting and District Meeting are Brethren J. H. Cassady and A. U. Berkley. We are sending five queries to District Meeting. Several of them are intended for Annual Meeting. A number of certificates were granted. Our love feast will be held May 12.—Jerome E. Blough, R. D. 5, Johnstown, Pa., April 7.

White Oak.—Our church met in council March 14. Our love feast will be held May 29 and 30. Bro. Nathan Fahnestock was elected superintendent of our Sunday-school, and Bro. Peter Snavely, secretary. We have an enrollment of 100, and hope to double the number. Brethren Hiram Gibble and Nathaniel Minnich were elected delegates to Annual Meeting. Brethren Harvey Eberly and Samuel Graybill are our delegates to District Meeting. Brethren Harvey Eberly, Aaron Graybill and John G. Hershey were appointed a Temperance Committee.—Hiram G. Minnich, Lititz, Pa., April 15.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Springdale.—April 1 Bro. J. P. Rowland closed a three weeks' series of meetings. One was baptized and one is awaiting baptism. A love feast was held at the home of Brother and Sister Dagley, for the benefit of the new converts. A prayer meeting has been organized, to be held on Sunday evening.—Viola Wheeler, Springdale, Ark., April 18.

CALIFORNIA.

Covina church met in quarterly council April 5, with Bro. Snell presiding. The business which came before the meeting was quickly disposed of. We are trying to arrange for another series of meetings in the fall. The baptistry is to be placed inside the churchhouse. The four who were awaiting baptism had it administered April 7 by Bro. Snell. On the morning of April 14 Sister Stauffer, of the Berean Bible School, gave us a talk on the Philistine country, and in the evening told of the capture of her party by the Bedouins. She was listened to very attentatively. Her talks being very instructive, were much appreciated.—Eulalia Overholtzer, Covina, Cal., April 16.

El Centro church met in council April 13, to hear the report of the visiting brethren, and to make final arrangements for our love feast on the following day. Bro. Frank Ebersole was called to the deacon's office and, with his wife, was duly installed. Eld. C. E. Gillett, of near Holtville, one of our neighboring congregations, conducted the installation service. He also officiated at our love feast. More than forty members surrounded the tables, and a good audience was present, many of whom had never witnessed the observance of these ordinances before. One sister has been received by baptism since our last report. Our Sunday-school is growing, and our membership is increasing in spirituality.—W. M. Platt, El Centro, Cal., April 15.

Empire.—We held our council April 6. The evening before about twenty-five of the officials met in session, with Eld. J. W. Deardorff presiding. This council was one of the best we have ever attended. On Easter Sunday our Sunday-school at Denair rendered an Easter program, appropriate to the occasion. Each pupil did his part well. At 11 A. M. the writer preached a sermon on "The Resurrection of Christ." When an invitation was extended to those who wished to accept Christ, two young sisters and one young brother responded. April 14, at 2:30 P. M., they were buried with Christ in baptism. A large and attentive crowd was present. Many of the people had never seen the Brethren baptize. We had announced our baptismal services in the city papers. Brethren, let us not be backward in announcing our special services through the press. Let us present the Gospel to the people, for we are God's messengers.—C. E. Wolf, Denair, Cal., April 15.

Live Oak.—Bro. H. Forney was with us March 24 and preached the dedicatory sermon in the morning. He also preached in the evening. Both sessions were well attended with good interest. Our love feast will be held May 4.—P. S. Hartman, Live Oak, Cal., April 18.

South Los Angeles.—March 31 a missionary program was rendered by our young people. Several splendid essays and talks were given. The following Sunday an Easter program was rendered by the pupils of our Sunday-school. Our contribution on that day amounted to $13.49, which was dedicated to the Mission Fund. Bro. J. Z. Gilbert, of the East Los Angeles church, preached an effective Easter sermon. One more of our Sunday-school pupils has confessed Christ. Bro. C. W. Guthrie, who spent some time in our midst, has gone to Arizona, temporarily, hoping to regain his health, but does not expect to be entirely idle in the Master's service.—(Mrs.) W. H. Keim, 2425 Sixth Avenue, Los Angeles, Cal., April 16.

CANADA.

Irricana church met in council March 30. Eld. Weaver presided. We decided to have a two weeks' series of meetings, commencing June 23, providing we can get a minister to conduct same at that time. We elected our Sunday-school officers for another year, with Sister Gump as superintendent, and Sister Lela Culp, secretary-treasurer. Our little band is still growing slowly. There is a great work to be done in the Far North.—Ethel Thomas, Box 65, Irricana, Alta., Can., April 13.

COLORADO.

Lowland congregation met in council April 10, with our elder, Bro. B. E. Kesler, presiding. Quite an amount of business was disposed of. Three letters of membership were received. Our love feast will be held June 1, at 6 P. M. The District Meeting will convene at this place in October.—Sadie Groff, Wayne, Colo., April 12.

CUBA.

Omaja.—Our church held a very enjoyable communion service March 31. Eighteen were at the tables. Bro. A. Conner officiated. We had interesting special Easter services on Easter Sunday morning.—Grant Mahan, Omaja, Cuba, April 10.

DISTRICT OF COLUMBIA.

Washington City.—A large amount of business was disposed of at our recent quarterly council, April 1. Four church letters were received and one was granted. A paper, having to do with one phase of the work of the Educational Committee, was passed to the District Meeting. Eld. H. C. Early and Bro. J. H. Hollinger are our delegates to the District Meeting, and Bro. Early represents us at the Annual Meeting. An election for two deacons resulted in the choice of Brethren Harry Speelman and H. H. Burkitt. Installation service will be held later. Our love feast will be held May 19, at 7 P. M. Brother and Sister Long, from India, were with us over Sunday, April 7. Their talks were much appreciated and we believe have done much toward reviving the missionary spirit. The offering for World-wide Missions on Sunday evening amounted to $15.82.—Mrs. D. E. Miller, 806 C. Street, S. E., Washington, D. C., April 11.

IDAHO.

Clear Water.—Our members met in council April 6, with Bro. Elmon Sutphin as moderator. Two letters of membership were granted, and two were received. Considerable business was disposed of. Bro. J. S. Lehman was chosen to represent this church on the Missionary Committee; Sister Ethel Maxcy is to represent the Sunday-school, and Sister Maud Frantz is to represent the Christian Workers' Meeting. Sister Lehman was chosen superintendent of the home department of the Sunday-school. Bro. Elmon Sutphin was elected as our delegate to District Meeting. March 26 the Christian Workers rendered an inspiring missionary program, after which a collection of $7.20 was taken for the India Mission.—Bertha Eisenbise, Lenore, Idaho, April 18.

Twin Falls.—March 31 our Christian Workers gave a very inspiring missionary program. The work and workers of India have always been very dear to our hearts, and since Sister Sadie Miller's visit to us last fall, we can much better appreciate their great need. The Sunday-school rendered an Easter program, which surpassed all previous efforts, and the attendance was larger than ever before. Easter has taken on a deeper spiritual meaning.—Mary Garber, R. D. 1, Twin Falls, Idaho, April 13.

ILLINOIS.

Lamotte Prairie.—Our church met in council April 13. Four members were received by letter. Bro. J. C. Stone was appointed delegate to Annual Meeting, with Sister Florence Seymour, alternate.—Mary E. Weller, R. D. 2, Palestine, Ill., April 15.

Liberty church met in council April 6, with our elder, Bro. J. W. Harshbarger, presiding. Not much business was considered, but all was disposed of in love and union.—(Mrs.) Rosa Kaiser, R. D. 3, Liberty, Ill., April 13.

Oak Grove church met in council March 23. Bro. L. Wine was chosen superintendent of our Sunday-school. We decided to hold a love feast this spring. Bro. S. Garber, of Decatur, Ill., will begin a series of meetings for us April 20.—D. E. Eshelman, Low Point, Ill., April 15.

Rockford.—Last Sunday Bro. P. R. Keltner preached his farewell sermon to a crowded house. He had won many friends during his six years' pastorate here. There has been, upon the whole, a slow, but steady growth in both church and Sunday-school. The attendance at Sunday-school last Sunday was 123. On account of an epidemic of typhoid fever, the attendance at the services, for the last few months, has greatly decreased, and some of our members are still indisposed. Bro. Keltner and wife go to Freeport, to begin mission work there. They are succeeded here by Brother and Sister O. P. Haines, formerly of Dayton, Ohio, now of Bethany Bible School, Chicago. A spiritual members' meeting was held April 8. Most of our members, now numbering thirty-seven, were present. This is a pleasant place to labor but, like all mission points, there is much to do, and there are perplexing problems to meet.—Goldie E. Swartz, 1015 Winnebago Street, Rockford, Ill., April 18.

Yellow Creek.—We held our council prior to our love feast, April 10. Our elder, Bro. P. R. Keltner, presided. Brethren A. Kuhleman and H. H. Keltner were chosen delegates to District Meeting. Bro. Milton Kuhleman was elected secretary-treasurer of our Sunday-school. Our love feast will be held May 25, at 1:30 P. M.—L. Studebaker, Kent, Ill., April 12.

INDIANA.

Logansport church met in council March 28. Our elder, Bro. J. W. Norris, presided. Bro. Kerney Eikenberry, of Mexico, Ind., was also with us. Seven church letters were granted. Bro. William Zimmerman was chosen delegate to Annual Meeting. We decided to hold our love feast May 25, at 6 P. M., at the Adamsboro house. Since spring has come, the attendance has increased in our Sunday-school and preaching services.—Gertrude Oberlin, Logansport, Ind., April 18.

Maple Grove.—The average attendance at our Sunday-school for the first quarter has been fifty-nine. The collections, both for missionary and general purposes, have been above the average. We expect still better results the next quarter. Two have united with our church, through the influence of the good meetings around us.—Clara E. Burtsfield, New Paris, Ind., April 19.

Somerset (Vernon house).—Bro. J. L. Mahon, of Vanburen, Ind., was with us April 14. He preached two inspiring sermons, which were very much appreciated.—Oma M. Rife, R. D. 13, Converse, Ind., April 16.

IOWA.

Bagley.—Our Sunday-school is doing well. Last Sunday we had a collection of over $159, to assist in building a new churchhouse in Yale. Three have been baptized since our last report.—C. K. Burkholder, Bagley, Iowa, April 17.

Goon River.—Two more were baptized at Bagley last Sunday. During my illness, two weeks ago, one was baptized at the same place that failed to be reported. The Bagley Sunday-school took up a special collection last Sunday for the Yale churchouse, amounting to over $150.—J. D. Haughtelin, Panora, Iowa, April 16.

Fairview.—Our church met in council April 6, with our elder presiding. Two letters of membership were granted. We decided not to represent by delegate at Annual Meeting this year. Our love feast will be held June 1, at 4 P. M.—John H. Price, Unionville, Iowa, April 16.

Mount Etna.—We held our council April 15. As our elder in charge has moved to Burlington, Iowa, Bro. John Follis was chosen to take his place. We are moving on in the Master's work as best we can. Two letters of membership have been granted and several of our number have died within the last six months. We have not yet appointed a time for our love feast, on account of being uncertain as to securing help in the ministry. Brethren, come over and help us to carry on the Lord's work.—Simon Arnold, Mount Etna, Iowa, April 20.

Muscatine.—Our church met in council April 14. We decided to use the "Kingdom Songs" book in our services. Our love feast was set for June 9, at 6:30 P. M. All trains will be met on the 8th and 9th. Our next regular council will be held in the evening of June 8. Our teachers' meeting will meet once a month. A collection of $2.50 was taken a few weeks ago, by the Christian Workers' Society, for India Missions. We are using our Sunday-school collection, each month, for the Old Folks' Home at Marshalltown.—F. E. Miller, 406 Lowe Street, Muscatine, Iowa, April 15.

Ottumwa.—We had an Easter program for the children April 7, which all seemed to enjoy. The parents, also, were seemingly much impressed. We believe some good will be the result. Last Sunday night, after services, one dear soul put on Christ in baptism. Our love feast is set for May 5.—S. L. Cover, 118 South Moore Street, Ottumwa, Iowa, April 17.

Prairie City.—Bro. Morris Eikenberry, of Dallas Center, Iowa, was with us in March, and gave us two excellent discourses. Bro. Wm. West, of Ankeny, Iowa, and Bro. Virgil C. Finnell, of Des Moines, Iowa, were with us last week, soliciting money for a churchhouse in Des Moines. On Wednesday evening Bro. Finnell gave us a talk on "The City and Its Needs." These brethren are very busy at present. We need more brethren like them. Bro. D. A. Wolf was chosen as our Bible class teacher. Bro. James Bowie gave us a good, practical talk on the Sunday-school lesson last Sunday, and Bro. D. A. Naff gave us a good sermon.—Jennie Alexander, R. D. 2, Monroe, Iowa, April 11.

KENTUCKY.

Bim.—Bro. R. B. Pritchett, of Johnson City, Tenn., met with us on the evening of April 13. He preached three inspiring sermons. One brother was baptized. Large crowds attended these meetings. We have an interesting Sunday-school and a good prayer meeting at this place. We expect to have Bro. Pritchett with us again in the near future.—Ella Miller, Rim, Ky., April 17.

MARYLAND.

Ridgely church met in council April 10. Our elder, Bro. T. F. Imler, presided. Eld. S. K. Fike and Bro. Wm. Sanger, from the Codorus church, were present also. Two letters were granted and two were received, one being that of the wife of Bro. Ziegler, our young minister, who was also installed into office with him. Brethren D. P. Holsinger and Elmer Crouse were called to the deacon's office. Bro. Crouse not being present, the installation of these brethren will have to be deferred until a later date. Our Christian Workers' Meeting was reorganized, with Bro. H. R. Holsinger as president. Brethren T. F. Imler and L. K. Ziegler are our delegates to District Meeting. Bro. T. F. Imler will represent us at Annual Meeting. Two papers will be sent to District Meeting, and one to Annual Meeting. Our love feast will be held May 12, at 4 P. M.—Deborah King, Ridgely, Md., April 15.

MICHIGAN.

Coleman church met in council April 13, at the home of Bro. Perry Arnold, who presided over the meeting. We decided to have a series of meetings and a love feast in June. We intend to secure the tent, owned by this District, for our meetings.—Forest R. Riley, Loomis, Mich., April 16.

MINNESOTA.

Deer Park.—We met in council March 30. Our elder, Bro. W. H. Elkenberry, presided. We will begin a series of meetings April 28, and close with a love feast. Our elder resigned as elder in charge, and Bro. Bowser, of Hancock, was chosen to take his place, providing he will accept.—(Mrs.) Herbert G. Reeves, Barnum, Minn., April 14.

MISSOURI.

Deepwater church met in council April 13, with Elders T. J. Simmons and L. B. Ihrig, present. The former presided. Quite an amount of business came before the meeting. Brethren Robert Rapp and Charles Davis were called to the deacon's office, but one of them could not yet see his way clear to accept. Bro. Simmons was chosen as our elder for the next two years. Sisters Mamie and Sadie Fahnestock were appointed solicitors for the next quarter. Bro. John Pippinger is superintendent of our Sunday-school.—Roxie M. Bray, R. D. 32, Montrose, Mo., April 16.

Kansas City.—Easter morning dawned bright and fair. At 10 A. M. we had Sunday-school, after which a temperance program was given by the Sunday-school, in charge of the Local Temperance Committee of this church. The exercises were well attended, and the program was certainly ideal. Our District Sunday-school Secretary, Bro. Kenney Landis, of Adrian, Mo., was present. In the evening we held a Christian Workers' Meeting, which was followed by a round table talk, conducted by Bro. Landis. He gave us an excellent talk on "The Sunday-school," its relation to the church, etc. Ours is a banner Sunday-school. Teachers and officers, and the pupils as well, are wide-awake and energetic in the Sunday-school work. If any desire a complete copy of our temperance program, as it was rendered, they may procure same by writing to Bro. T. C. Nininger, 5921 St. John Avenue, Kansas City, Kans.—Ellen Jordan, 111 North Mersington Avenue, Kansas City, Mo., April 14.

Nevada.—Our church met in council April 13. Our elder, Bro. Leander Smith, presided. Our love feast will be held May 4. We decided to have a week's series of meetings prior to our love feast, to be conducted by Bro. Leander Smith. We decided to have a Bible term in August. Our Sunday-school is increasing in interest. The enrollment is larger than last year. The attendance at all our services is very good, considering the bad weather we had, and prevailing sickness in our town.—Mary Smith, 115 South Elm Street, Nevada, Mo., April 16.

Pleasant View.—Our congregation met in council at the Bethany house April 13, with Eld. J. H. Mason presiding. Two letters of membership were granted. We reorganized our Sunday-school, with Bro. Albert Pence as superintendent. We will hold our love feast June 1.—Lena Temple, Stet, Mo., April 16.

Shelby County.—Our church met in council April 6, with Bro. C. Steffen presiding. We are still trying to locate a minister here. Bro. Steffen is not able to fill his appointments every time, but he does as much as his physical strength will permit. We have preaching services every first and third Sunday of the month. We did some other business, and will organize our Christian Workers' Meeting next Sunday, if the weather is favorable.—Nettie Heller, Cherrybox, Mo., April 13.

Smith Fork church met in council April 13. Bro. John Sturgis presided. Considerable business was attended to. Our elder, Bro. J. S. Kline, sent in his resignation. It was not accepted, but the church was declared void of an elder. Bro. Perry Williams was installed as a minister. Our love feast will be held May 25, at 6 P. M. Sister Emma Winn was chosen church correspondent. We decided not to send a delegate to Annual Meeting this year.—Emma Williams, Plattsburg, Mo., April 18.

NORTH CAROLINA.

Mt. Carmel church met in council April 13, with Eld. Henry Sheets in charge. At the close of the services a dear young sister stood up for Christ, and was baptized the same evening. On Sunday, at 11 A. M., Bro. Sheets preached a good sermon.—Bettie Jones, Scottville, N. C., April 15.

NORTH DAKOTA.

Golden Willow church met in council April 6, with our elder, Bro. W. J. McCann, in charge. One brother was reclaimed. We decided to meet May 10 to plant trees on the grounds to which the church is to be moved. Our attendance at Sunday-school and church is increasing since the warm weather has come. Sickness continues among us. In one home there has been constant sickness since Dec. 1,—at times three or four being under the care of nurse and doctor at the same time. We have lost two of our number by death, and several have moved to other places, so that we are few in number.—Ruth McCann, Sykeston, N. Dak., April 11.

Ray church met in council April 6, with Eld. John Hartsough presiding. We decided to hold a series of meetings in Ray, to begin June 16, and close with a love feast June 29. We will also hold an all-day service at the church, three miles west of Ray, July 4. Bro. J. M. Myers came to us March 21 and held one week's series of meetings. On account of the condition of the roads, the attendance was not so large, but those who were able to attend the services were greatly strengthened.—T. E. Gordon, R. D. 9, Wheelock, N. Dak., April 16.

Rock Lake.—Our church met in members' meeting April 4. Several important items of business were attended to. Several letters of membership were granted, and a few were received. Bro. W. A. Deardorff and family are again with us and help much in our services. Sister Maud Deardorff was chosen correspondent to the Messenger.—J. H. Brubaker, Ellison, N. Dak., April 15.

OHIO.

Black Swamp church met in council April 13. Bro. Jacob Kiser presided. Considerable business was disposed of. Bro. S. D. Baker was chosen to represent us at District Meeting. We reelected our church officers, with Bro. George Garner as secretary; Sister Ella Garner, clerk; Bro. L. W. Crago, treasurer; the writer, correspondent. We decided to have a series of meetings sometime during the year. Bro. Kiser remained over Sunday and preached a very acceptable sermon.—Edith Baker, Le Moyne, Ohio, April 17.

Strait Creek.—We held our love feast April 13. Owing to sickness, a few of our members could not attend. The blessings attending the meeting were certainly bountiful, and enjoyed by all present. Bro. J. G. Couser, of Nebraska, officiated, assisted by Bro. J. A. R. Couser, of Peebles, Ohio. Our Sunday-school had an attendance of fifty. Large audiences greeted Bro. Couser on Sunday morning and evening. We are happy in the Master's service, and he is blessing the efforts of our people here.—Van B. Wright, Sinking Spring, Ohio, April 15.

OKLAHOMA.

Washita.—Our church met in council April 6. Bro. J. R. Pitzer presided. We had a pleasant and profitable meeting. Our love feast will be held May 25. In regard to our collections, we decided to observe 1 Cor. 16: 2. Brethren Batterwiltfong and D. L. Brubaker were appointed to receive and distribute our offerings. Our churchhouse is well filled each Sunday, the members are active, and the Sunday-school is growing. Our elder, Bro. A. L. Boyd, gave us a helpful sermon on "Child Saving Work" March 31. An offering was given for that work. March 23 we had an interesting recital on Bible topics by our young folks, as a result of special class work for 1911, conducted by Bro. J. R. Pitzer.—La Meta Dawson, Cordell, Okla., April 15.

OREGON.

Coquille Valley church met in council April 6, with Bro. J. F. Stevens as moderator. The petition from the Bandon congregation, for the privilege of organizing themselves into an organization of their own, was granted. Bro. Noah Bonewitz and Sisters Cora S. and Pearl Barklow were appointed Christian Worker officers. Our mission box, containing $7, was opened, and the money will be used for District mission work. The Sunday-school birthday box contained $4. This we decided to send to Bro. Keltner, of Boise, Idaho, whose house was burned sometime ago. An additional collection of $5 was also taken.—Cora Barklow, Myrtle Point, Oregon, April 20.

Williams.—Our council was held yesterday. We still desire that members, looking for a home, visit our country. If you can not visit us, write me and I will give you information concerning our church and the country, if a stamp is enclosed.—Jacob P. Moomaw, Williams, Oregon, April 14.

PENNSYLVANIA.

Elk Lick.—We held our council March 30. Our elder, Bro. L. A. Peck, presided. Considerable business was transacted. The members voted unanimously to retain our present pastor for another year. Bro. Egan and the writer were elected delegates to our District Meeting, and Bro. Egan is also to represent this church at Annual Meeting. Our Sunday-school is growing in interest and numbers. The organized adult Bible class, under the efficient management of Bro. M. S. Maust, bids fair to become an active agency, that will mean much to the school and the church. May 6 Bro. W. M. Howe is to be with us in a week's series of meetings, prior to our love feast, to be held May 12.—Olive Hollinger Egan, Elk Lick, Pa., April 18.

Canowago.—It was stated in the Messenger of April 20 that the Sunday-school here completed forty-seven years of uninterrupted existence. That needs an explanation. The Sunday-school here was organized forty-seven years ago. (See page 261 of "Two Centuries of the Church of the Brethren," Bicentennial addresses. There you can see the record of the Canowago Sunday-school.) Later the school was abandoned. In 1893 the school was again started through the efforts of Brethren J. B. Aldinger and S. Z. Witmer. Since then the school has been in session during the second and third quarters of each year.—Edgar M. Hoffer, Elizabethtown, Pa., April 20.

Germantown.—We had an interesting meeting last Sunday morning. Elders J. P. Hetric and A. L. Grater and the writer met with this church and ordained their pastor, Bro. M. C. Swigart, to the eldership. It was an interesting service. Bro. Swigart and his wife are both earnest workers in the Germantown congregation, and the church and Sunday-school are both prospering under their active management. In the evening of the same day the writer was present at the church services in the Geiger Memorial Church. Nine young people were baptized at the close of the services. Others are to be baptized this coming Sunday evening. The present pastor, Bro. Culler, did the baptizing.—J. T. Myers, Phœnixville, Pa., April 18.

Harrisburg.—Our church met in council April 11. Our elder, Bro. G. N. Falkenstein, presided. Brethren S. R. Zug and J. H. Longenecker were also present. Bro. Falkenstein was selected as our elder for the next three years. Brethren A. H. Hoffer and Adam Hollinger will represent us at District Meeting, and Brethren H. D. Widder and Adam Hollinger are our delegates to Annual Meeting. Our love feast will be observed May 5, at 3 P. M. Children's meeting will be held the same day at 10 A. M.—Elton Peterman, 402 Crescent Street, Harrisburg, Pa., April 16.

Little Swatara.—Our Sunday-school Secretary, Bro. H. K. Ober, gave the Sunday-school at Frystown, Pa., quite an unexpected call on Sunday, April 14. He spoke very forcibly of the great value of the child, of its possibilities and accomplishments under proper supervision by the parents and the Sunday-school teacher. His talk was very interesting. Bro. Ober was accompanied by Bro. John Herr, who also gave a very instructive talk on "The Sabbath and the Christian Sabbath or Lord's Day," and proper observance of the same. Eight certificates were received, recently. We had an enjoyable meeting on Good Friday, conducted by our home ministers. Our attention was called to many things wherein we could improve in keeping this day more properly.—H. M. Frantz, R. D. 1, Myerstown, Pa., April 15.

Montgomery church met in council April 6. In the absence of our elder, Bro. Oran Fyock presided. Letters of membership were granted to Brother and Sister D. R. Burkey, who are moving to Purchase Line in the Manor congregation. June 9 was set for our love feast. The writer was chosen corresponding secretary. We reorganized our Sunday-school April 7. Bro. Richard Cassady was chosen as our superintendent.—(Mrs.) Frank Fyock, R. D. 1, Rochester Mills, Pa., April 15.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—We had special services all day on Easter Sunday. The afternoon was given over to the Sunday-school children. In the evening, at the close of the services, four united with the church in baptism. The following Monday evening one young lady was baptized. Our pastor, Bro. D. Webster Kurtz, has been in poor health for some time, but still kept on attending to his duties. He was threatened with nervous prostration and, at the advice of his physician, has moved with his family to the old home of his wife, Stephney Depot, Conn., for a quiet rest. We pray that he may soon return well and strong, for he is greatly needed.—(Mrs.) Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., April 19.

Pittsburgh (First Church of the Brethren, Greenfield Avenue and Montclair Street).—The attendance of a much-scattered though very faithful and harmonious membership at our Sunday-school and regular church services during the past winter, has been very healthy and encouraging. Since the extreme cold weather has ceased, the attendance at all the services has increased. Our pastor, Bro. Weaver, with a number whom he has interested in the work, has been very busy in various lines of church activities. The last Sunday evening of each month is given over to a special program, either Missionary, Temperance, Peace, or Labor and Aid. The programs are in charge of the respective secretaries of these phases of Christian service. On Easter morning we had an appropriate program, participated in by both children and adults. After the services on Easter evening, three were baptized. We all rejoiced in witnessing this baptismal scene, as we have been privileged to do on several occasions during the winter. This church is growing steadily and healthfully, both in numbers and in specific phases of activity. At present we have a membership of 188. On Sunday evening, May 12, we expect to hold our love feast; examination services at 11 A. M., and the love feast proper at 7 P. M. We welcome all visiting members.—Lena Mohler Johnson, 1006 Greenfield Avenue, Pittsburgh, Pa., April 15.

Pleasant Hill church met in council April 8. Eld. David Hohf presided. Four letters of membership were received. Brethren S. K. Jacobs and Henry R. Miller are our delegates to District Meeting. Eld. David Hohf is our delegate to Annual Meeting. We will have our love feast April 27, at 4 P. M. Eld. I. W. Taylor, of Elizabethtown, Pa., has promised to be with us on that occasion.—Amanda K. Miller, R. D. 2, Spring Grove, Pa., April 12.

Springfield church met in council April 6. Eld. John Herr presided. Much business was disposed of. Sunday-school officers were elected for the ensuing year, with Bro. A. S. Hottle as superintendent, and Sister Annie Ackerman, secretary. Brethren Allen Mohr and Jacob Holsinger are our delegates to District Meeting. Brethren Benjamin Hottel will represent our church at Annual Meeting. Bro. George W. Sherman, who moved from the Reading church into the bounds of the Springfield church, presented his certificate, which was accepted. Two members who moved to Reading, Pa., were granted letters of membership. Our love feast is to be held at the Springfield church May 18, at 2 P. M. Eld. Benjamin Hottel donated fourteen acres of land to be added to the burial ground.—J. H. Longacre, Rich Hill, Pa., April 15.

Summit Mills congregation met in council April 5, with Eld. Joel Gnagey presiding. Elders Joel Gnagey and George E. Yoder were chosen delegates to District Meeting. Bro. Yoder will also represent our church at Annual Meeting. Our love feast will be held May 26. Bro. G. E. Yoder was recently ordained to the eldership. He will continue his pastorate in this congregation for another year. We have an evergreen Sunday-school, which was well attended during the winter months. Much interest is manifested.—Olive Mabel Saylor, Meyersdale, Pa., April 16.

Uniontown.—At our prayer meeting, last night, two young ladies were baptized. Several have moved here recently. Our series of meetings will commence June 15, to continue two weeks. Our love feast will be held at the close of the revival.—Mary C. Barnthouse, Uniontown, Pa., April 18.

TENNESSEE.

Pleasant View.—At our council on Saturday, Bro. D. F. Bowman, of Knob Creek, Tenn., gave us some good admonition, and on Sunday he preached an excellent sermon to an attentive audience. On Saturday we received one sister by letter. We have a good Sunday-school which, seemingly, is in a growing condition.—N. T. Larimer, Jonesboro, Tenn., April 14.

VIRGINIA.

Dry River.—Our annual visit council met at this church April 13, with Eld. J. D. Glick presiding. The visiting brethren, George Wine, of Sangerville, and H. C. Miller, of Bridgewater, gave us very interesting talks. Two letters were received and five were granted. One sister was reclaimed. Bro. M. J. Cline was reëlected as our pastor for another year. Brethren Abram Thomas and M. J. Cline were elected delegates to Annual Meeting. Our love feast will be held May 18, at 4:30 P. M. We expect to have a new church building sometime in the near future. The church we now use is a union meeting-house. A committee was appointed to see the other parties and make arrangements for a new house. Our dear sister, Mae Albright, who has been working with us for the last three years, has been called home on account of sickness in the family. Our branch Sunday-school at the "Tollgate" is progressing very nicely, with Bro. Ernest Coffman as superintendent. The school is preparing a temperance program, to be rendered sometime in the near future. Bro. S. N. McCann was with us on Easter Sunday and gave us three very encouraging sermons.—Mattie Long, R. D. 1, Box 58, Hinton, Va., April 16.

Evergreen church met in council April 13. Eld. S. A. Sanger presided. Bro. G. A. Maupin was with us. We will hold our love feast May 18. The Sunday following our love feast we will dedicate our new churchhouse, Mountain Grove Chapel. Eld. H. C. Early is expected to be with us at the love feast and preach the dedicatory sermon. The writer was elected superintendent of the Sunday-school at this place. Brethren David Knight and Alonzo Shifflett have been chosen superintendents of the Mountain Grove Sunday-school. Sister Ellen Wampler and the writer were elected delegates to Annual Meeting.—Nelie Wampler, Dyke, Va., April 15.

Green Mount.—Our congregation met in council at Mount Zion March 29. Eld. J. A. Garber presided. Three letters of membership were granted and one received. Our love feast will be held May 18. Bro. I. S. Long and wife gave us several good talks on India. As there were so many calls for clothing for the poor in this city, last winter, our Sisters' Aid Society is making garments for the coming winter.—Katie Kline, Broadway, Va., April 11.

Port Republic.—The District Meeting of the Northern District of Virginia met in the Valley Pike church, Woodstock congregation, Va., April 4 and 5. There were no queries for Annual Meeting. The election of delegates on the Standing Committee resulted in the choice of Bro. P. S. Thomas, with Brethren J. M. Kagey and J. A. Garber as alternates.—Joseph Pence, Clerk, Port Republic, Va., April 15.

Bethel.—Bro. I. N. H. Beahm was with us again at his regular appointment. He has been absent for some time. Bro. U. S. Campbell filled the appointments until March 24, at which time he could not get here on account of the rain. We had bad weather almost all winter. We could not keep up our Sunday-school, so we reorganized last Sunday, with the help of Bro. Beahm. He gave us a fine Easter sermon. Bro. W. B. Cunningham is our superintendent, and Sister Carrie Sprouse, secretary. We would be glad for more workers in our Sunday-school.—Maggie R. Cunningham, Box 19, Shipman, Va., April 16.

Timberville church met in council March 30, our elder, J. Carson Miller, presiding. Two letters were received and two were granted. We considered the propriety of annexing some territory, formerly in the bounds of the Linville Creek congregation. The territory in question is very near the Timberville church, and borders on the south side of the Timberville congregation. For this reason the two congregations have been considering the transfer. Linville Creek consented at last council, and at our meeting, today, we readily accepted the territory. Sixty-five members are in the territory which was transferred.—A. C. Garber, Timberville, Va., April 12.

WASHINGTON.

North Yakima.—Sunday morning, April 14, instead of our regular preaching service, we held an election for a deacon, Bro. Revie Miller being chosen. We rejoice at the increased interest taken in our Sunday-school. The 100 mark has been reached, with an attendance of 115 last Sunday. Since our last report one soul has been received by baptism. April 23 we will meet in a special council, prior to our communion meeting, to be held April 27.—Amy N. Replogle, 108 North Fifth Avenue, North Yakima, Wash., April 18.

WEST VIRGINIA.

Bluefield.—Bro. John W. Miller, of Grottoes, Va., came to us March 9. He preached his first sermon March 10 and continued preaching until March 24. His efforts were appreciated. March 15 we met in council with our elder, D. Newton Eller, presiding. Two sisters were received by letter. The annual visit was reported and all our members were found in faith and in sympathy with the principles of the Brethren church. Bro. C. E. Boone, who had been previously elected to the office of deacon, was installed. He was also chosen as delegate to District Meeting. Bro. John C. Dixon was appointed as our representative to Annual Meeting.—Mrs. C. E. Boone, 715 Carolina Avenue, Bluefield, W. Va., April 7.

Pine church met in council April 6. Bro. H. N. Kelly presided. We elected a Temperance Committee of five. Bro. John M. Leatherman was elected as delegate to the Annual Meeting. Bro. Chas. Martin is our delegate to the Ministerial Meeting. One sister was received by letter. We decided to hold our love feast Oct. 19. Our series of meetings will begin sometime in November.—Robert A. Rinker, Purgitsville, W. Va., April 8.

Smiths Chapel.—Bro. D. N. Eller came to our place April 13, conducted one council and preached two sermons, which we all enjoyed. We have not had much preaching this winter. We trust our brethren will remember us this coming year with more help. We reorganized our Sunday-school, which we hope may prove very helpful.—C. J. Kahle, Box 64, Littlesburg, W. Va., April 14.

Fairview.—Our congregation was visited by Bro. William McKimmey, of Beaverton, Mich., April 6 and 7. He gave us three practical sermons. On Sunday night he delivered a very able sermon from Col. 3: 11, "Christ is all and in all."—Lyla Harvey, Bayard, W. Va., April 16.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A WIDE-AWAKE SUNDAY-SCHOOL.

The Sunday-school at Bagley was organized in January, 1911, and has been doing good work. The attendance is not so large as in many places, but their zeal for the Master's cause is intense. They keep a well-filled treasury and are helping in many good causes. May 7 a vote was taken, and the Sunday-school decided that their collection for April 14 should be given to the Building Fund of the Yale church for a new churchhouse, which is to be erected in the near future. The amount raised was $161.50. This school has been taught the blessings received in giving to the Lord's cause. The dear children put in their mites, the parents encouraged them, and the God of all comfort blessed them. God loveth a cheerful giver. May their dear souls be enriched day by day as they grow to maturity! Moses Deardorff.

Yale, Iowa, April 15.

THE WORK IN THE SOUTH.

Through my writing in the Messenger, several have donated Messengers and yearly subscriptions, and thus a great many people in this field have been reading our literature. It may be interesting to note the outcome.

Bro. J. L. Guthrie has been with us for some time, and Bro. John E. Weaver, of Goshen, Ind., also spent the winter at this place. People reading the Messenger have begun to call for preaching, so there had to be some one to do the work. Bro. A. E. Nead, of Limestone, Tenn., came to us Dec. 16. These three elders, seeing the great need of workers, held an election. Two brethren were chosen to the ministry, but one has already left us, since then. We have opened up three mission points, mainly by the influence of the Messengers we had placed in those localities. If we had the financial resources to extend the work, we could open up still more places. The yearly subscriptions have expired for a number of the people, but I have heard their expressions how they enjoyed reading the Messenger.

As to the good done, I need but mention that two united with the church during our series of meetings, and we feel sure of five more coming soon, at one of our new points. At one place the house was crowded, and all could not get in. If time had not been limited, the house could have been filled the second time.

We have three members living south of us, at Foley, Ala. Bro. Guthrie was with them a while and preached for them. As stated in a recent issue of the Gospel Messenger, Bro. Guthrie and I see the great need of a worker being in the field here. We truly need an elder in the work here all the time. Personally I think that Bro. Guthrie would be a good man for the place.

I regret that, while I have been instrumental in causing the Messenger to be placed in these homes, we are not able to follow it up with preaching. It is not only the white people, but also the colored people who have been reading, and the call comes from them also. So far, however, we have not been able to do anything for them except to furnish them reading matter. But we are trying to do the best we can, as our Heavenly Father gives us strength. We are a little band of fifty-five members, with four ministers. We have Sunday-school, Christian Workers' Meeting, and two sermons each Sunday at our churchhouse. At three points we have preaching twice each month. At two places we preach once each month, and we will open up another soon. So you can see we are busy, but the Macedonian call comes, and who will heed it? Brethren, pray for the work here! F. M. White.

Fruitdale, Ala., April 10.

PERU CHURCH, INDIANA.

March 16 marks the time of a very important event in the history of the Peru church. In the new church edifice, during the evening of the above date, the City Mission was organized into a church, with a membership of sixty souls. The organization was conducted by Elders J. C. Murray, Peter Houk and J. G. Stinebaugh, who had been specifically appointed for the work by the District Meeting. The following officers were chosen: Trustees, B. B. Keeport, William Britton and Philip Nicodemus; treasurer, William Erb; clerk, Ira Miller. Bro. S. T. Fisher, deeply feeling the weight of new responsibilities, was, with his faithful wife, ordained to the eldership.

On Sunday morning, March 17, the members and friends of the new church gathered early for the dedicatory service. Sunday-school was conducted at the usual hour with about four hundred present. The offering was $10.50. For the service following all available space was occupied and many were unable even to find standing room. A spirited song service was led by Bro. Joseph Studebaker, of Flora, Ind. A scripture lesson was read by Eld. George Swihart, of Roann, Ind. The opening prayer was offered by Eld. J. C. Murray, of North Manchester, Ind. Pastor S. T.

Fisher briefly reviewed the effort of the Mission, indicating how grateful they were for the new temple of worship, about to be dedicated. He then introduced Eld. Otho Winger, President of Manchester College, who delivered the dedicatory address in his forceful and unaffected manner. As a basis for the address he chose the story of Jacob's experience at Bethel, found in Gen. 28: 10-17.

Following the sermon Pastor S. T. Fisher made a statement of the financial conditions, showing that the neat, well-arranged church edifice had been built for $5,000. He then stated the amount of the indebtedness, and after a little effort the neat sum of $407 was pledged, leaving an indebtedness of $200, which was temporarily assumed by the Mission Board.

On the evening of the dedication a revival was begun in the new building by Eld. J. W. Norris, of Marion, Ind. The meetings continued for three weeks with most extraordinary attendance and interest. The effort was richly rewarded by a spiritual revival within, and by twenty-two accessions from without. Six of the number were reclaimed, thirteen have been baptized, several yet await the rite, and quite a number are near the fold.

With the new building and a membership of over eighty inspired to action, the new organization has a bright outlook and should be the gleaner of many souls. The Sunday-school has recently gained over a hundred per cent, and if the school continues to grow as we hope it will, rooms in the basement will be fitted for classes. The praiseworthy credit for the good conditions that exist here belong chiefly to Brother and Sister S. T. Fisher, for their efforts have been untiring and most self-sacrificing in more ways than one.

What has been done here can be duplicated in many other places; in fact, if the church lives up to her duty she must go into the cities where so many souls are hungering for the Bread of Life. E. E. Frantz.

Peru, Ind.

FROM THE FRONTIER IN WASHINGTON.

March 24 the writer, accompanied by Bro. E. S. Murray, went about fifteen miles to visit an isolated sister, who has not met any of the Brethren for a number of years. Three hours' ride up the mountain road, which led around deep ravines and high hills, brought us to where the tall pine, fir and tamarack trees were growing on either side. Here we found the depth of the snow to be three feet. We crossed "Buzzard Lake" on the ice and with some difficulty reached our destination. We had a pleasant visit with the sister and her husband, left an appointment for preaching, and returned home the same day. They told us of two other members in the opposite direction, living in equal isolation. We hope to visit them in the near future.

People have settled in nearly every place where homestead lands are to be had, and we are not surprised that many of our Brethren are among these settlers. We are interested in these members and what they may accomplish for the Lord. We have quite a number of congregations in this great Northwest, and hope and pray that many more may be established.

We have now been ten years on the frontier, and wish to mention two mistakes which brethren often make in seeking new homes.

To start with, it is certainly a mistake for brethren, especially lay-members, to locate where it is hardly possible that others will follow. Your children will likely drift away and be lost to the church, even if you remain faithful yourself.

Another mistake, which many brethren make, is found in the opposite extreme,—to locate at a place where too many others have already settled. We have counted the names of thirteen ministers in the Almanac, all living at one point, here in the West, while there is such a pressing need for workers everywhere.

Dear brother, do you contemplate a change in location? If so, will you not ask the Lord to guide you where your services are most needed? We have some encouraging prospects here, and hope that others will come and help us to build up a church here.

Our little band of eight members has taken an active part in a union Sunday-school, which we helped to organize on our arrival here, two years ago. So far we have had a steady increase in the attendance. Sister Allie Murray has been our efficient superintendent since last fall. We have two preaching services each month. The remaining Sundays are occupied by a minister of another faith. We have also a little prayer meeting, conducted in the homes of the members. We are very desirous to have a minister come and hold a series of meetings for us. B. E. Breshears.

Omak, Wash., April 1.

DEATH OF ELDER HENRY SHAMBERGER.

Bro. Shamberger died at Los Angeles, Cal., March 26, 1912, aged sixty years, seven months and five days. He was of the Shamberger generation of Maryland. I often heard Bro. Jacob Shamberger preach when I was a mere boy. He was an uncle to Eld. Henry Shamberger, the subject of this sketch, and a brother of George Shamberger, now living in Canada, who is known to the Brotherhood as having held several successful debates in defense of the "doctrine of the Brethren."

In the spring of 1887 Bro. Shamberger and his father, then a minister in the second degree, also his brothers, George and Jesse, moved to Barber County, Kans., and built up a congregation of about fifty members, known as the Mingona church. When the strip now known as Northern Oklahoma, was opened for settlement, many of the members took up claims there. At that time his father had gone to his reward, and his brothers, George and Jesse, moved back to Nodaway County, Mo., whence they came. While the Mingona church, because of the many removals, was disorganized, Henry still held the fort. He stood strong for the doctrine of the Brethren. We have proof of this in the fact that five of the six children who survive him are working members of the church, in the face of being reared in a community where there is no organized Brethren church.

A few years ago a union churchhouse was built in his community, and his neighbors said that he took his turn at preaching, in the new house, as he also did in the schoolhouse, close by, before the church was built. The people always knew where he stood, for he gave no uncertain sound. As a token of their appreciation of his work as a Sunday-school teacher, the members of his Bible class bought a wreath of flowers and placed it on his coffin.

During the last years of his life he suffered from pernicious anæmia. A few weeks before his death he went to Los Angeles, Cal., in search of better health, and there his faithful life ended. He was quite successful in treating cancers. While he did not advertise his skill in this, yet, once in a while, he would take up a case by request, so far as his farm duties would permit.

The family of Bro. Shamberger, and Bro. Joseph Glick and his daughter, are the only members now left of the old Mingona congregation, near Medicine Lodge, Barber Co., Kans. The eldest son, Jesse, expressed to me his belief that the Brethren might build up the work there again by sending some minister through the Mission Board. They are not financially able to do much themselves.

Conway Springs, Kans., April 13. H. H. Bowser.

A REMINISCENCE.

Two years ago I was pleasantly situated in the Pecos Valley, N. Mex., on a claim, in possession of a bunch of cattle, vainly trying to make myself believe that I was fulfilling my mission to the glory of God. I simply preached once each Sunday in Lake Arthur, but I confess I felt a little as I imagine Jonah did, while shrinking from duty. So, when the Mission Board of Oklahoma, Panhandle of Texas and New Mexico, wrote to me repeatedly to take charge of the work at Clovis, I finally consented. I realized full well the financial loss I would sustain, but I thank the Lord that our temporal loss has been more than met by eternal riches in the heart and soul.

I moved to Clovis in November, 1910, where I found a little band of thirteen earnest, loyal members in and near Clovis, and a few scattered members, from thirty to fifty miles away, to look after. Preaching services were very poorly attended. My wife, daughter Nora and myself worked together, with God's faithful children, to build up the cause of Christ at this place. The first year, up to the time of the District Meeting, six were baptized. Two others were refused the privilege of uniting with our church by their parents. We now have a live, wide-awake Sunday-school, and a very interesting Christian Workers' Meeting. We feel that the Lord has greatly blessed us, and we rejoice that he has made us a blessing to others. As a rule we have large, attentive audiences at our meetings, which inspires me to pen these thoughts. May the blessings of God attend his loyal workers everywhere!

Clovis, N. Mex. C. H. Brown.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Bauermaster-Mostoller.—By the writer, at the home of the bride's parents, Brother and Sister A. F. Mostoller, April 7, 1912, Bro. Claude R. Bauermaster and Sister Orpha G. Mostoller, both of Berlin, Pa.—A. J. Beeghly, R. D. 5, Somerset, Pa.

Fyock-Fyock.—By the undersigned, at the home of the bride's parents, Brother and Sister J. W. Fyock, of Lovejoy, Pa., April 4, 1912, Bert Fyock, of Grant township, Indiana Co., Pa., and Sister Bessie Fyock, of Lovejoy, Pa.—W. N. Myers, R. D. 3, Clymer, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Aungst, Bro. Ezra C., born July 28, 1879, died April 7, 1912, at the Harrisburg Hospital, Pa., where he had undergone an operation for appendicitis, aged 32 years, 8 months and 10 days. He was a useful young man in the home, in the church and in the community. He leaves a wife and two interesting little daughters; also his aged parents, Brother and Sister John Aungst, three brothers and one sister. He was the first one of the family, and the youngest son, to pass into the other world. Services and interment at the Paxton house, in the Big Swatara congregation, Pa., by Brethren J. H. Witmer, A. J. Shope and J. A. Landis. Text, 1 Thess. 4: 14.—John J. Shiffler, Union Deposit, Pa.

Bailey, Bro. Joseph M., born Sept. 27, 1859, died at his home in the Beaver Creek congregation, Knox Co., Tenn., March 31, 1912, aged 52 years, 6 months and 4 days. He had measles over a year ago, and as a result his lungs were affected and he was never able to do any more work. He was a deacon in the church for many years, well versed in the doctrine of the Bible and always contended for its truths. He leaves a wife, six sons and one daughter. One daughter preceded him in death nearly a year ago. About one month before he died he called for the elders of the church and was anointed. Services at the Brethren church by Brethren J. Henry Peterson and I. C. Whitson, after which interment was made in the Brethren cemetery of the Beaver Creek church.—Julia E. Peterson, Fountain City, Tenn.

Bush, Sister Jane, nee Heazer, born Aug. 23, 1849, died in Seattle, Wash., April 4, 1912, aged 62 years, 7 months and 11 days. She was married to Augustus Bush Dec. 22, 1870. One son was born to this union. After having lived in Illinois for four years, this family moved to Iowa, and from Iowa to Kansas, where Bro. Bush was elected to the deacon's office. They came to Washington in 1906, locating at Trinidad. Two sisters preceded the deceased. She leaves a husband, one son and one brother. Sister Bush united with the Church of the Brethren while she was young, and always lived an exemplary Christian life. She was taken to Seattle in January, 1912, for treatment of a complication of diseases, where she died. Her remains were brought to Wenatchee, and interment was made in the East Wenatchee cemetery. Services by Eld. J. J. Filbrun. Text, 2 Tim. 4: 6, 7.—Vinnie A. Sellers, Wenatchee, Wash.

Daniels, Albert, died from the effects of an accident in the coal mines at Monongahela City, Pa., March 26, 1912, aged 39 years. His body was brought home to Mount Pleasant. He leaves a wife, one son, his mother, brothers and one sister. His mother is a consistent member of the Church of the Brethren. Services at the Mount Joy church by the undersigned. Text, Job 5: 7. Interment in the cemetery near by.—B. B. Ludwick, Mount Pleasant, Pa.

Davis, Bro. Theodore Humphrey, born at Wyoming, Stark Co., Ill., Sept. 10, 1845, died at his home near Abilene, Kans., March 22, 1912, aged 66 years, 6 months and 12 days. He moved to Kansas on the farm he homesteaded, where he lived for forty-three years. April 30, 1871, he was married to Christiana Dehaven. To this union were born four daughters. Three of them died in infancy. His wife died Oct. 5, 1877. Feb. 2, 1881, he was married to Anna Trimmer, near East Berlin, Pa. He united with the Baptist church at the age of eighteen years. In 1871 he united with the Church of the Brethren, in which he remained faithful until death. He served in the deacon's office for the last thirty-seven years. He leaves a wife, one daughter, one sister and two brothers. A short time before his death he called for the elders and was anointed. Interment in the Navarre cemetery. Services by Elders John Humbarger and B. Forney.—Benj. Forney, Morrill, Kans.

Godfrey, Sister Mamie Estella, daughter of Bro. Levi K. and Sister Matilda Godfrey, born March 29, 1893, died at the home of her father, in the bounds of the Codorus congregation, Pa., March 27, 1912, aged 18 years, 11 months and 28 days. She died after a brief illness of nearly two weeks. She bore her sickness very patiently. A short time before her death she was anointed, submitting herself to the will of the Father. She was a consistent member of the Church of the Brethren for some years. She is survived by her father, stepmother, four sisters and two brothers. Her mother and three sisters preceded her to the world beyond. Services at the Codorus church by Eld. Jacob M. Myers and Bro. S. B. Myers. Interment in the adjoining cemetery.—Samuel C. Godfrey, R. D. 1, Red Lion, Pa.

Graham, Sister Mary Catharine, nee Spitler, born in Darke County, Ohio, near Greenville, Sept. 15, 1859, died in the bounds of the James River congregation, Ohio, March 31, 1912, aged 52 years, 6 months and 15 days. She moved from Ohio to Wabash County, Ind., in childhood. She united with the Church of the Brethren at the age of fifteen, and always lived a consistent life. She was united in marriage to D. M. Graham July 8, 1878. To this union were born three sons and one daughter. All of them were with her when she died. Sister Graham was anointed the evening before her death. She died peacefully and happy. Services at the James River church by Bro. Alfred Kreps, assisted by Brethren D. H. Nicum and Anfield Shiflet. Text, Psa. 8: 4. Interment in the James River cemetery.—(Mrs.) J. W. Schlotman, Carrington, N. Dak.

Holsinger, Sister Margaret A., nee Correll, born in Bedford County, Pa., Dec. 16, 1849, died April 5, 1912, at the home of her daughter in Scalp Level, Pa., aged 62 years, 3 months and 20 days. At an early age she united with the Church of the Brethren. Her husband, Bro. David R. Holsinger, preceded her in death about eight years ago. She was the mother of twelve children, eight of whom survive her. Services by Bro. Albert Berkley.—V. Grace Clapper, Scalp Level, Pa.

Jackson, Mrs. Matilda Lee, born in Seneca County, Ohio, June 7, 1836, died at the home of her sister, Mrs. S. B. Mann, of Clyde, Ohio, April 11, 1912, aged 75 years, 10 months and 4 days. Death was due to the effects of pneumonia. Nov. 1, 1855, she was married to Hiram E. Jackson, who preceded her about seven years ago. She spent most of her life in St. Joseph County, Indiana. While her home was never blessed with children of her own, yet many homeless ones found shelter under her roof and fondly called her mother. Services April 13, 1912, at 2 P. M., from the First Church of the Brethren, South Bend, Ind., by the writer, assisted by F. K. Dougherty, of the Grace M. E. church. Text, 2 Cor. 5: 1. Interment in Bowman cemetery near by.—M. Clyde Horst, 1530 Virginia Street, South Bend, Ind.

Kinney, Bro. Samuel, born May 19, 1837, died March 29, 1912, in the bounds of the Albright church, Pa., aged 75 years, 10 months and 10 days. Services in the Albright church, and interment in the adjoining cemetery.—Scott Johnson, Roaring Spring, Pa.

Kope, Bro. Abraham, died at Middletown, Pa., March 31, 1912, aged 78 years, 2 months and 17 days. He was a sufferer for several years, but bore it patiently. With him life was always a severe struggle, notwithstanding his industrious habits. Bro. Kope is survived by his second wife and two daughters by his first companion. Services at Middletown and Harwoodale, Pa., by the home ministers. Interment at the latter place.—John J. Shiffler, Union Deposit, Pa.

Messimore, Bro. E. D., died at Canton, Ohio, April 8, 1912, aged 59 years, 7 months and 21 days. He leaves two sisters and two brothers. Soon after the death of his parents, which occurred in his early childhood, he was overtaken by an affliction that rendered him an invalid for the greater part of his life. For many years he found a welcome home with his foster parents, Brother George and Sister Adaline Risely, who preceded him to their eternal home. He had deep spiritual convictions, and was long a faithful member of the Church of the Brethren. He suffered much, but his cheerful optimism was a lesson to all. Interment in the Freeburg cemetery. Services by the writer. Text, 2 Cor. 5: 1-4.—D. F. Stuckey, Paris, Ohio.

Myers, Bro. Daniel J., died at his home in Harrisonburg, Va., of a complication of diseases April 1, 1912, aged 67 years and 13 days. Bro. Myers lived in the bounds of the Cooks Creek congregation for a number of years, but spent his last few years in Harrisonburg. A few weeks prior to his departure he called for the anointing, which gave him much consolation. Bro. Myers was twice married. Besides his devoted wife he leaves five daughters and two sons, all by his first marriage. He also leaves two sisters and three brothers. Services were held in the Harrisonburg church, conducted by the writer from Rev. 14: 12, 13, assisted by

Rev. R. G. Hammond, of the U. B. church. Interment in the Weaver cemetery.—S. I. Bowman, Harrisonburg, Va.

Pennypacker, Sister Harriet S., nee Stauffer, died at her home near Parker Ford, Pa., March 30, 1912, after a lingering illness, aged 75 years, 10 months and 20 days. She united with the church in 1859, and in 1861 was married to Henry S. Pennypacker. To this union two sons were born, who survive her. Brother and Sister Pennypacker were the chorisers of the Sunday-school and church for many years. Bro. Pennypacker faithfully served the church as deacon, and was also one of the trustees of the church. In seven years Sister Pennypacker missed services only twice on account of sickness in the home. Services in the home by the writer, her pastor. Text, Psa. 116: 15, assisted by Eld. J. P. Hetric. Interment in the Oak Grove cemetery.—T. R. Coffman, Parker Ford, Pa.

Porter, Samson T., born in Brush Creek township, Highland Co., Ohio, died in the bounds of the Strait Creek congregation, same State, April 7, 1912, aged 70 years 3 months and 4 days. He leaves a wife, two sons and two daughters, and also some brothers and sisters. His principal ailment was Bright's disease. In March, 1865, he was united in marriage to Martha A. Bowles. He belonged to one of the pioneer families of the county. Mr. Porter was inclined to the faith of the Church of the Brethren, although he had not yet united with the church. He was a very influential citizen, and a liberal giver to every call when help was needed. Services at Cedar Chapel (M. E. church) by the writer, assisted by Given Kesler, of the Mennonite church, at Harriet, Ohio. Interment in the cemetery near by. Text, Neh. 2: 6.—Van B. Wright, Sinking Spring, Ohio.

Foy, Bro. George, born in Hoy Ping, Canton Province, China, in 1891, died in Chicago, Ill., in the Presbyterian Hospital, April 5, 1912, aged 21 years and 13 days. He lived in America about three and one-half years. He entered the Chinese Sunday-school at Bethany Bible School sometime last fall. He accepted Christ as his Savior and was received into the Church of the Brethren by baptism Jan. 13. His simple, childlike faith in the crucified Redeemer seemed to bring peace and joy into his life. He leaves an aged mother in China. Services by the writer, assisted by Moy Gwong (interpreter) at Bethany Bible School, March 7. Interment in the Chinese cemetery at Rose Hill, just outside of Chicago.—E. F. Sherfy, 3435 W. Van Buren Street, Chicago, Ill.

Rinehart, Sister Rebecca, daughter of William and Sister Hixson, born in Preble County, Ohio, Oct. 19, 1834, died April 7, 1912, at the home of her son, Dr. S. O. Barwick, Elkhart, Ind., aged 77 years, 5 months and 18 days. She was one of seven children. Her first marriage was to James Edward Barwick. To this union six children were born. One daughter and two sons died in childhood, and a son, Henry Milton, died about four years ago, while he was editor of the Inglenook. She is survived by two sons and one sister. Her first husband died in 1876. In March, 1881, she was married to Bro. Enoch Rinehart, of Preble County, Ohio, who died in 1895. Her life was spent in one locality until she was well advanced in age. She was highly respected as a faithful Christian sister. She united with the Church of the Brethren about thirty-five years ago, and continued faithful to the end. Services at the home of her son, Dr. S. O. Barwick, by the writer, assisted by Bro. Eli Heestand and Rev. Fisher. Interment in the Mennonite cemetery near the city.—W. R. Deeter, Milford, Ind.

Sample, Bro. Charles, died April 5, 1912, in the bounds of the Kansas City Mission, Kans., aged 35 years. Some time ago his wife united with the church. He was under conviction and said he would follow his wife's example, but delayed too long. He died unexpectedly. He leaves a wife and eight children. Services in the Mission church. Text, James 4: 14.—I. H. Crist, Kansas City, Kans.

Shank, Sister Anna Magdalena, born in Montgomery County, Ohio, Aug. 17, 1889, died April 9, 1912, aged 22 years, 7 months and 22 days. She was united in marriage to Edward J. Shank March 9, 1911, with whom she lived happily until death. She recently professed faith in Jesus and was received as an applicant for church membership into the Church of the Brethren. She was patient and resigned to the will of the Lord. Her husband, her parents, two brothers and four sisters survive. Services by Brethren Daniel Garver and J. W. Beeghly at the Bear Creek church.—Sarah M. Smith, Dayton, Ohio.

Sheets, Sister Sallie, died at the home of her son, Eld. Henry Sheets, in the Mt. Carmel congregation, Alleghany Co., N. C., April 1, 1912, aged 91 years and 17 days. She was stricken with paralysis five days before she died. She joined the Brethren church in her youth and lived faithful till death. She was the mother of eleven children. Her husband preceded her about twelve years. Services at the Brethren church by Eld. W. H. Handy, of Mouth of Wilson, Va. Interment in Mt. Carmel cemetery.—Bettie Jones, Scottville, N. C.

Shidler, Sister Eva Orilla, nee Coyle, born near Freeburg, Stark Co., Ohio, July 16, 1879, died March 31, 1912, aged 32 years, 8 months and 15 days. She united with the Church of the Brethren in her youth. She was noted for her true Christian piety. Sept. 14, 1905, she was united in marriage to Emory Shidler. This union was a happy one. Sister Shidler was the only child of Daniel and Sister Coyle. The parents lose a faithful and obedient child, the husband a kind and loving wife, and the church a good, exemplary member. Her affliction was inward goiter, which was not considered serious until only a few days before her death. Services in the church at Freeburg.—J. F. Kahler, 2627 Sunun Avenue, Alliance, Ohio.

Smith, Friend John Calvin, an inmate of the State Asylum at Harrisburg, Pa., for a number of years, died at that institution April 2, 1912, aged 44 years, 11 months and 24 days. Interment at the Chestnut Grove cemetery. Services by Bro. W. G. Group.—Ruth Group, R. D. 1, York Springs, Pa.

Swihart, Robert, son of Brother Jesse and Sister Grace (Bowers) Swihart, died within the bounds of the Blue River congregation, Whitley County, Ind., April 1, 1912, aged 8 months and 7 days. He leaves father, mother, five brothers and one sister. Services at the Blue River church by Eld. Jesse Gump. Interment in the Chapel cemetery.—Walter Swihart, R. D. 1, Churubusco, Ind.

Wampler, Bro. Samuel, died of paralysis in the Barren Ridge congregation, Augusta Co., Va., April 3, 1912, aged 74 years, 5 months and 24 days. He was a member of the Church of the Brethren for a number of years. He was married twice. His first wife was Mary Grove, daughter of the late Isaac Grove. Four sons and five daughters were born to this union. Seven of them survive him. His first wife died twenty-six years ago. Later he was married to Sister Lydia Sniteman. To this union one son was born. Services by Bro. B. B. Garber. Text, Job 20: 30. Interment in the cemetery at this place, by the side of her companion and two children.—Wm. H. Coffman, R. D. 2, Fishersville, Va.

Zollers, Miss Maria R., youngest daughter of Eld. Geo. D. and Sarah M. Zollers, born in Mt. Carroll, Ill., July 6, 1883, died at the Mayo Brothers' Hospital, Rochester, Minn., April 6, 1912, aged 28 years and 9 months. Death was due to heart failure, caused by an operation for goiter. The bereavement is especially sad because of the tragic death of the father, less than a year ago. The deceased united with the Church of the Brethren at an early age, and lived a consistent life until the summons came. In the church as well as in the home she will be greatly missed. She is survived by her widowed mother, two sisters and three brothers. Services by the writer from the family residence, 619 N. Cushing Street, South Bend, Ind., April 10, 1912, at 1 P. M., and later at the Second Church of the Brethren near by. Text, 1 Cor. 15: 49. Interment in Riverview cemetery.—M. Clyde Horst, 1530 Virginia Street, South Bend, Ind.

THE BALTIMORE & OHIO RAILROAD

FARE from CHICAGO to YORK, PA., and return for the ANNUAL MEETING

$29.00

Dates of sale May 31 and June 1st and 3rd. Return limit, on tickets sold west of Chicago, 30 days. Route via Cumberland and the Western Maryland Ry.

Liberal stop-overs permitted

For information address

B. N. AUSTIN, G. P. A. Chicago. or **W. A. PRESTON,** T. P. A. Chicago.

AN OUTLINE *of the* FUNDAMENTAL DOCTRINES *of* FAITH

BY D. WEBSTER KURTZ.

A Unique Book That Will Meet a Long Felt Need.

This little book contains in as brief form as possible a statement of the fundamental doctrines of the Church of the Brethren in their application to the daily lives of its members.

There are a great many people who join the church, especially in the larger cities and in places where there is not an over-abundance of members of the church, who know very little about the teachings and doctrines of the church to which they pledge their allegiance. To such this book will be a valuable asset.

The book will very adequately fill the place of a catechism in indoctrinating new converts. It is too small to permit of lengthy discussion or defense of the principles laid down, but is simply a statement of the doctrines, with sufficient explanation to make the book readable.

Such a book as this will be valuable to all the members of the church, in making them more acquainted with her teachings and thus uniting them in more concerted spiritual activity in church work.

It is fresh from the press. Contains 60 pages, printed on extra quality paper, and bound in light brown cardboard with neat cover design. On the fly-leaf are spaces for the name of the person to whom the book is presented, also date and place of baptism, and the name of the donor.

The book is worthy of a wide distribution. ORDERS RECEIVED NOW. Price 25 cents.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

The JOURNEYS of JESUS

By W. CARL RARICK

THE purpose of this work is to give a plan whereby each pupil will work out for himself from the Gospels the Journeys of Jesus and record them in such a way that he will remember them. It is a note-book for the journeys of Jesus, containing seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, also all the events in chronological order with their Bible references.

It is a most helpful booklet for the Junior, Intermediate and Senior classes in the Sunday-school in fixing in the minds of the pupils the facts concerning the travels of Jesus during his ministry.

Price per single copy, ... **$ .10**
Per dozen, ... **1.00**

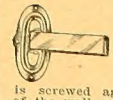
BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Training the Teacher

The "Brethren" Edition of this popular textbook has been slightly revised by the authors, and is in strict conformity to the teaching and practice of the Church of the Brethren. There are 227 pages. Cloth bound, stiff covers, sewed, 50 cents; paper, 35 cents.

BRETHREN PUBLISHING HOUSE Elgin, Illinois

Picture Roll Bracket



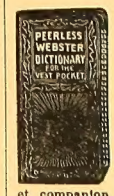
Suspend the roll from the wall so that the leaves may be quickly and conveniently turned. The bracket consists of a metal fixture which is screwed against the plaster of the wall or where more convenient, to a post, door or window jamb. Attached to this is a hollow, swinging arm. This arm is a sheath in which a portion of the wooden frame of the Picture Roll is forced, holding it firmly in a horizontal position, either against the wall to the right of the bracket or to the left of it, or at any angle with it. The swinging and turning takes but an instant. No other plan is so quick or convenient. When not in use the chart is always out of the way. **Price 25c postpaid.**

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Peerless Webster Dictionary

Self-Pronouncing

For the Vest Pocket



A strictly up-to-date book for everyday use.
Read what it contains:
51,200 Words and Meanings.
Key to Pronunciation.
Parliamentary Rules.
Postal Information.
Table of Weights and Measures.
Rules of Pronunciation and Punctuation.
The National Bankruptcy Law.
Legal Holidays.
Etc., Etc.

A most valuable pocket companion. This is a book everybody needs and is sold at a price which gives man, woman and child an opportunity to get one. Size, 5¾x2¾ inches. Bound in genuine Morocco gold edges, indexed. **Price, 3C cents.**

BRETHREN PUBLISHING HOUSE Elgin, Illinois

FIVE HUNDRED SCRIPTURAL ANECDOTES

BY HAROLD F. SAYLES.

A hand book for preachers, teachers and Christian Workers. With the aid of this book you will be able to give good, interesting illustrations and in this way impress your subject upon the hearers. Alphabetically arranged according to subjects.

Price, postpaid, ... **22c**

BRETHREN PUBLISHING HOUSE, -:- ELGIN, ILLINOIS.

OUR SUNDAY SCHOOL CALENDARS

Something Unique
Much in Little

Each of the twelve calendar pages contains the Lesson Titles for the month, with references, the Golden Texts, and Daily Home Readings. On each page, also, are found brief Bible Quotations, excerpts from the poets and other pithy sayings from eminent men and women.

The calendar is 5x8 inches in size, an eyelet in the top to hang by, and the date figures are of sufficient size to be seen at a distance of ten feet or more.

It is handsome, convenient, helpful. Get one, hang it in a conspicuous place, and it will be a constant reminder and inspiration to you. Very appropriate as gifts to members of the Home Department of your Sunday-school.

Price, each, 10c; per dozen, $1.00; per hundred, $8.00

BRETHREN PUBLISHING HOUSE Elgin, Illinois

THE BRETHREN TEACHERS' MONTHLY

A Help That Helps

None better. So acknowledged by competent critics. Full in the way of general information, such as relates to time, dates, places, geography, biography, etc.

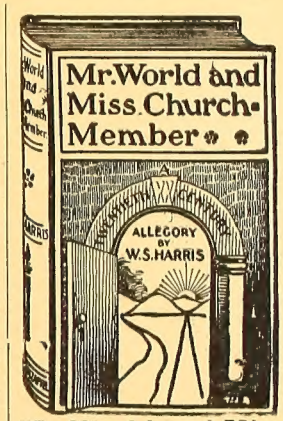
Able writers for different grades, primary, intermediate and adult. These special articles, together with those on the Gist of the Lesson, the Lesson in Everyday Life and the editor's expository words, make it all that might be desired.

Teachers in Brethren Sunday-schools need helps specially prepared for their work. This is what the Brethren Teachers' Monthly gives.

Pastor, Superintendent, see to it that the teachers in your Sunday-school are supplied with this excellent monthly, and they will be able to do better work than would be possible without it. It is concise, comprehensive, practical.

Single copy, per quarter, 16c; three or more copies to one address, per quarter, 13c, each; single subscription, per year, 50c.

BRETHREN PUBLISHING HOUSE Elgin, Illinois



Mr. World and Miss Church-Member

A Twentieth Century Allegory.

By Rev. W. S. Harris.

It is a forcible allegory, somewhat after the style of Pilgrim's Progress, but in no sense an imitation of it. Fathers and mothers, it is the book that you should get for your son and daughter, and at the same time read it yourself. You will be stronger for the church after having read it. It illustrates vividly how Satan lures the church member, step by step, from the pure Gospel, till finally he is lost forever.

Illustrated by 18 full-page drawings, the work of Paul J. Krafft.

Price, postpaid, ... **.75 cents**

BRETHREN PUBLISHING HOUSE, Elgin, Illinois.

First Steps for Little Feet

By Charles Foster.

This book has been prepared to give children their first lessons in the Bible. It is printed in such short, easy words, and tells with such clearness and simplicity the prospects of Christian faith that little ones of five and six years of age can understand and learn from it. Bible stories are presented and the little learners are carried along through the Gospels—being made familiar with the chief incidents of CHRIST'S LIFE ON EARTH. A list of questions is printed at the close of each chapter or lesson, which may be of great assistance in driving home the lesson. The book contains 328 pages, with colored frontispiece and 148 illustrations. Printed from large clear type. Substantially bound in cloth.

Price, postpaid, ... **.62 cents**

BRETHREN PUBLISHING HOUSE, Elgin, Illinois.

TABLE OF CONTENTS.

Editorial,—

Two Classes of Members, ... 265
The Ring Ceremony, ... 265
Papers for the Annual Meeting, ... 265
Railroad Arrangements for the York Conference (D. L. M.), ... 265
To What Extent Are We Responsible (G. M.)? 265
Jonah and the Whale, ... 266
The Divorce Question, ... 266
Human Ideas, ... 266
Preaching Without a Salary, ... 266
Solemnizing Marriages, ... 266
Church Architecture, ... 266

Essays,—

The Ministry. By Dr. S. B. Miller, ... 258
Crippled Power. By Oma Karn, ... 258
Reinforcements to the Work in China. By Winnie E. Cripe, ... 259
Preach the Word. By Leander Smith, ... 260
Is Christianity the Result of an Educational Process? By P. B. Fitzwater, ... 260
Better Ears—Better Tongues. By Ezra Flory, ... 261

The Round Table,—

Vocal vs. Instrumental Music for Worship.—Joseph Studebaker. Promptness.—Katie Flory. The Sunday-school Teacher.—Ida M. Helm. Bible Study in Our Homes.—Dulcie L. Cover. Pride.—J. H. Miller, ... 262

Home and Family,—

Family Worship.—Elizabeth D. Rosenberger. Little Things.—Martha Click Senger, ... 263

NOTES NOT CLASSIFIED

Osage.—The church was favored with two interesting sermons Sunday, April 14, by Bro. Andy Crumpacker, who was here representing McPherson College. Our congregation expects to begin a series of meetings April 28, to be conducted by Eld. Geo. Manon, of Gypsum City.—D. W. Shideler, McCune, Kans., April 19.

Miami church met in council April 6. Bro. Mohler was chosen to serve us another year as elder. Bro. C. B. Smith, of Morrill, Kans., will be with us in August, to assist in a revival service. Quite an interesting program, on Easter Sunday, was rendered by the Sunday-school. Our school continues to be wide-awake and is progressing nicely with Bro. Joseph Lapp, superintendent. A union convention, of several Sunday-schools near here, will be held at Miami, May 5.—Mrs. Mollie Bolinger, Miami, N. Mex., April 19.

Baltimore (Fulton Avenue).—Feb. 11, at the close of the preaching services, Bro. Benj. D. Angle was advanced to the second degree of the ministry by our presiding elder, Bro. John A. Smith. April 7, in a special council, we decided to hold our spring council April 30, at 8 P. M. Two were received by letter. A very interesting service was held on the evening of Easter Sunday. Bro. S. I. Bowman, of Harrisonburg, Va., is to begin a two weeks' series of meetings for us on Sunday morning, May 5, which will close with a love feast May 19. The past winter has been an exceedingly hard one on our little band, yet we are pressing on in the hope of still better and brighter and greater work for Jesus.—J. S. Geiser, 1607 Edmondson Avenue, Baltimore, Md., April 21.

ANNOUNCEMENTS

LOVE FEASTS

California

May 4, 2 pm, Kerman.
May 4, Live Oak.
May 25, Glendora.
May 26, South Los Angeles.

Canada.

June 15, 6 pm, Pleasant Valley, one and one-half miles west of Bulls Head, Alberta.

Colorado.

May 18, Rocky Ford.
May 29, Sterling.
June 1, 6 pm, Wayne.
June 1, 6 pm, Lowland.

District of Columbia.

May 19, 7 pm, Washington City.

Idaho.

May 4, 7 pm, Nampa.
May 19, Twin Falls.

Illinois.

April 28, 6:30 pm, Lanark.
May 4, 6:30 pm, Girard.
May 11, 6:30 pm, Elgin.
May 11, 12, 2 pm, West Branch.
May 11, 4 pm, Mount Morris, at College Chapel.
May 12, 7 pm, Bethel, at Naperville.
May 12, 6:30 pm, Sterling.
May 18, 6 pm, Pine Creek.
May 18, 19, 6 pm, Hickory Grove.
May 18, 7:30 pm, Batavia.
May 19, 6:30 pm, Milledgeville
May 19, 6:15 pm, Dixon.
May 23, Cerro Gordo.
May 25, 6 pm, Franklin Grove.
May 25, 1:30 pm, Yellow Creek.
May 28, 10 am, Astoria.
June 8, 6:30 pm, Polo.
June 8, 9, 2 pm, Waddams Grove.
June 22, 23, Rock Creek.

Indiana.

April 28, 5 pm, Huntington.
May 2, Goshen City.
May 4, 5:30 pm, Anderson.
May 4, 6 pm, Spring Creek.
May 4, 5, 3 pm, Pleasant Hill.
May 4, New Salem.
May 9, Elkhart City.
May 11, 6 pm, Killbuck, Antioch house.
May 12, 7 pm, Indianapolis, First Church of the Brethren, 57 North Germania Avenue.
May 12, Manchester.
May 12, 6 pm, Landessville.
May 18, 6 pm, Arcadia.
May 18, 19, 2 pm, Beaver.
May 18, 6 pm, Laporte.
May 18, 6:30 pm, Portland.
May 18, 6 pm, Beech Grove.
May 18, 7 pm, Buck Creek.
May 18, 7 pm, Walnut.
May 19, 4 pm, Ft Wayne.
May 23, Rock Run.
May 23, 6 pm, Salamonie.
May 24, Bremen.
May 25, 7 pm, Markle.
May 25, 7 pm, Monticello.
May 25, 6 pm, Logansport, Adamsboro house.
May 26, 6:30 pm, Upper Fall Creek, two and one-half miles east of Middletown.
May 25, Windfall.
May 25, 4 pm, White.
May 25, 6 pm, Goshen (West Side).
May 25, Springfield.
May 25, 6 pm, Mississinewa.
May 25, 6 pm, Four Mile, White Water house, four miles northeast of Connersville.
May 26, 6:30 pm, Summitville.
May 29, Baugo.
May 29, 4 pm, Pipe Creek.
June 8, 5 pm, Wabash.
June 8, Yellow River.
June 8, Solomon Creek, Bethany house.
June 21, Camp Creek.
June 22, 5 pm, Elkhart Valley.
June 29, West Marion.

Iowa.

April 27, 4 pm, Pleasant Hill.
May 4, 6 pm, Grundy County.
May 5, 6 pm, Ottumwa.
May 12, Cedar Rapids.
May 18, 6 pm, Prairie City.
May 18, Coon River.
May 18, 19, 11 am, Garrison.
May 19, Des Moines City.
May 25, 4 pm, English River.
May 25, 26, 10 am, Dry Creek.
May 25, Brooklyn.
May 25, Panther Creek.
May 25, Osceola.
May 25, 26, Indian Creek.
May 25, 4 pm, Libertyville.
May 28, 29, 2:30 pm, Dallas Center.
June 1, 4 pm, Fairview.
June 1, Curlew.
June 1, Salem, Salem house.
June 9, 6:30 pm, Muscatine.
June 15, 16, Spring Creek.
June 22, 6 pm, Franklin County.
June 29, Sheldon.

Kansas.

May 4, 6:30 pm, Victor.
May 4, Grenola.
May 4, 6 pm, Monitor.
May 4, 6 pm, Bloom.
May 4, 10 am, Quinter.
May 4, 2 pm, Larned.
May 4, Salem, at Nickerson.
May 5, Independence.
May 5, McPherson, evening service.
May 11, 12, 4 pm, Pleasant View.
May 11, Prairie View.
May 12, 6:30 pm, Newton.
May 18, Fredonia.
May 18, 5 pm, Ramona.
May 18, 7 pm, Garden City.
May 19, Sabetha.
May 19, Conway Springs (or Slate Creek).
May 19, 7 pm, Kansas City, Central Avenue church.
May 25, Peabody.
May 25, 6 pm, Vermillion.
May 25, 26, Altamont.
May 25, 5 pm, Abilene, Holland house.
May 25, 7 pm, Altoona.
May 25, 2 pm, Burr Oak.
May 25, 6:30 pm, Verdigris, Madison house.
May 25, 7 pm, Ottawa.
May 25, 6 pm, Scott Valley.
May 25, 6 pm, Maple Grove.
May 26, Morrill.
June 1, 6:30 pm, Mont Ida.
June 1, 10:30 am, Dorrance.
June 1, 2 pm, Belleville.

Louisiana.

May 18, Roanoke.

Maryland.

May 4, 2 pm, Monocacy, Thurmont house.
May 5, Denton.
May 11, 2 pm, Middletown Valley.
May 11, 4 pm, Manor.
May 12, 4 pm, Ridgely.
May 16, 4:30 pm, Hagerstown.
May 18, 2 pm, Pipe Creek.
May 18, 1:30 pm, Bush Creek.
May 18, 2 pm, Beaver Creek.
May 19, Baltimore (Fulton Avenue).
May 25, 2 pm, Meadow Branch.
May 25, 1:30 pm, Brownsville.
June 15, 3 pm, Long Green Valley.

Michigan.

May 4, 6 pm, Bear Lake, at Clarion.
May 11, 10:30 am, Thornapple, East house.
May 15, 6 pm, Sugar Ridge.
May 18, 6:30 pm, Woodland.
May 18, 3 pm, Harlan.
May 25, 3 pm, Lake View.
May 25, Berrien.
June 1, 6 pm, Crystal.
June 15, 10 am, Zion.
June 22, 10 am, New Haven.

Missouri.

May 4, Nevada.
May 18, 2 pm, Rockingham.
May 25, Cabool.
May 25, 6 pm, Smith Fork.
May 26, Kansas City, First Church of the Brethren.
June 1, Pleasant View.
June 8, Peace Valley.

Nebraska.

May 18, 6 pm, Silver Lake.
May 26, Lincoln.

New Jersey.

May 26, 6 pm, Sergeantsville, Sand Brook house.

North Dakota.

May 25, 6 pm, Surrey.
June 29, 6 pm, Bowdon Valley.
June 29, Ray.

Ohio.

May 4, 4 pm, Eversole, Wolf Creek house.
May 11, 2 pm, Middle District.
May 11, 10 am, Swan Creek.
May 18, 4 pm, Bear Creek.
May 18, 10 am, Eagle Creek.
May 18, 6 pm, Donnels Creek, New Carlisle house.
May 25, 7 pm, Logan.
May 25, 2 pm, Oakland.
May 25, 10 am, Wyandot.
May 25, 10 am, Hickory Grove, West Charleston house.
May 25, 5 pm, Beech Grove.
May 25, 4 pm, Sugar Creek, three miles north of Lima.
June 1, 5 pm, Blanchard.
June 8, Rome.
June 15, 10:30 am, Richland.
June 15, 10:30 am, Green Spring, Sugar Grove house.
June 15, 10:30 am, North Poplar Ridge.
June 21, 5 pm, Maple Grove, four miles north of Ashland.
June 22, Lick Creek.

Oklahoma.

May 18, 5 pm, Big Creek.
May 25, 5 pm, Paradise Prairie.
May 25, 5 pm, Washita.
May 25, Cordell.
June 9, Guthrie.

Oregon.

June 1, 6 pm, Rogue River.

Pennsylvania.

April 29, 30, 10 am, West Greentree, at Greentree house.
April 30, May 1, 10 am, Codorus.
May 2, 3, 10 am, Little Swatara, Meyer's house.
May 2, 7:30 sharp, Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).
May 3, 4 pm, Dunning's Creek, New Paris church.
May 4, 2 pm, Indian Creek, Montgomery County.
May 4, Fairview, Blair County.
May 4, 5 pm, Lewistown, Maitland house.
May 5, 3 pm, Harrisburg.
May 5, Red Bank.
May 5, 6 pm, Clover Creek.
May 5, 6 pm, Roaring Spring.
May 9, 10, 3 pm, Annville.
May 9, 7:30 pm, Germantown.
May 11, Glade Run.
May 12, 7 pm, Pittsburgh, corner of Greenfield Avenue and Montclair Street.
May 12, 6 pm, Johnstown.
May 12, West Johnstown.
May 12, Elk Lick.
May 14, 15, 9:30 am, Midway.
May 15, 16, 10 am, Mountville, East Petersburg house.
May 18, Mingo, Mingo house.
May 18, 10 am, Back Creek, Upton house.
May 18, 19, 2 pm, Lost Creek, Goodville house.
May 18, 19, 3 pm, Reading.
May 18, 2 pm, Golden Willow.
May 19, 6:30 pm, Altoona.
May 19, 6 pm, New Enterprise.
May 19, 6 pm, Chess Creek, Five Points house.
May 21, 9:30 am, Spring Grove.
May 21, 22, 3 pm, Spring Creek.
May 21, 22, 1:30 pm, Welsh Run.
May 21, 22, 10:30 am, Ridge.
May 21, Canowago and Spring Creek (two congregations unite their love feasts).
May 22, 23, Upper Cumberland.
May 22, 23, 9:30 am, Springville, Mohler house.
May 22, 23, 1:30 pm, Fairview, Fairview house.
May 23, 24, 9:30 am, Conestoga, Bird-in-Hand house.
May 23, 24, 10 am, Big Swatara, at Hanoverdale.
May 25, 6 pm, James Creek.
May 25, 4 pm, Woodbury.
May 25, Carson Valley.
May 25, 26, Upper Canowago, Mummert house.
May 25, 10 am, Falling Spring, Hade house.
May 25, Mechanic Grove, Grove house.
May 25, 6:30 pm, Parker Ford.
May 25, 26, 10 am, Maiden Creek, Mohrsville house.
May 25, Hatfield.
May 25, Warrior's Mark.
May 25, 26, Aughwick, Germany Valley house.
May 26, Shade Creek, Berkey house.
May 26, 5 pm, Upper Dublin, at Ambler.
May 26, 6 pm, Everett.
May 26, Yellow Creek.
May 26, Plum Creek.
May 26, Middle Creek.
May 26, Summit Mills.
May 26, Lancaster.
May 28, 29, 9:30 am, Chiques, Chiques house.
May 28, 29, West Conestoga, Middle Creek house.
May 29, 30, White Oak, Graybill house.
June 8, 9, 10 am, Lower Cumberland, Mohler house.
June 9, 5 pm, Brothers Valley.
June 9, 4 pm, Hanover.
June 9, Montgomery.
June 11, 12, 9:30 am, Tulpehocken, Heidelburg house.
June 15, 4 pm, Ephrata.
June 15, 1:30 pm, Marsh Creek.
June 16, 6 pm, Scalp Level, Scalp Level house.
June 30, 10:30 am, Penn Run.

Tennessee.

May 4, 3 pm, French Broad.
June 1, 2 pm, Beaver Creek.

Texas.

May 25, Pleasant Grove.

Virginia.

May 4, 3 pm, Timberville.
May 11, Woodstock.
May 11, Middle River.
May 11, 4 pm, Bridgewater.
May 11, 4 pm, Nokesville Valley church.
May 18, 4 pm, Midland, Midland house.
May 18, Brick.
May 18, 4:30 pm, Dry River.
May 18, 3 pm, Lebanon.
May 18, 4:30 pm, Elk Run, Moscow house.
May 18, Mount Vernon.
May 18, Green Mount.
May 18, Evergreen.
May 25, 3 pm, Pleasant Valley.
May 28, 4 pm, Botetourt, Valley church.

Washington.

April 27, North Yakima.
May 4, Centralia.
May 11, Sunnyside.

West Virginia.

May 11, 12, Spruce Run.
June 15, Maple Spring.
June 29, Mountaindale.

ANNUAL MEETING CREDENTIAL BLANKS

Should be used by every delegate to the York General Conference. The proper Credentials printed in neat form. Authorized by Annual Conference. Church clerk should be supplied with these blanks as this is the only form that will be accepted by the Credential Committee at Annual Meeting.

PRICE PER DOZEN, 10c.

District Meeting Credential Blanks, same as above for delegates to District Meeting, per dozen, 10c.

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

ONLY 50 CTS.=THAT'S ALL

A Clean Magazine for the Home. Regular Price $1.00 Per Year

From *May 1st to July 4th* we offer you the Inglenook for 50c per year. Subscribe as many years in advance as you choose. This offer has never before been made and now is open only until July 4th.

The Inglenook

is a strictly reliable magazine, dealing with the problems of the Home. The contributors are competent writers. The articles are short, snappy and readable. It is brimful of life. If you have not seen the Inglenook recently, ask for a sample copy.

This offer is open to everybody. We are willing to let our paid up subscribers take advantage of this offer and subscribe as many years in advance as they choose.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

OPPORTUNITY COUPON

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

Enclosed find ..... for which please send the INGLENOOK to my address for ..... years.

Name .....

Town .....

State .....

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51.) Elgin, Ill., May 4, 1912. No. 18.

AROUND THE WORLD

Increasing Anti-War Sentiment in Colleges.

Most encouraging to every lover of peace is the growing sentiment against war among the students of our colleges. At the annual Oratorical Contest of the Illinois Intercollegiate Association, held at Galesburg, Ill., on the evening of April 26, two of the orations were masterful efforts in behalf of peace promotion, and one of them, "Prevention of War," by F. S. Sorrenson, a student of Mount Morris College, received the first award. The school, as well as the student who so worthily represented his Alma Mater in the excellent oration, are to be congratulated, not only because of the distinction attained, but also upon the selection of a topic so opportune and vital in these days when nations are groaning beneath the excessive burdens of increased armaments.

Mohammedans Contribute $1,000,000.

An interesting sidelight, as to possibilities that may yet ensue ere the Italo-Turkish war has run its course, is thrown on the situation by the reported collection of more than $1,000,000, contributed by Mohammedans towards the war fund of the Sultan. We see in this the close fellowship which exists between all followers of the "False Prophet" throughout the world. In all centers with great Mohammedan populations protest meetings against the war have been held, and devotees of Islam in China and India have, through special delegates, given assurance of their loyalty to the Sultan. Resolutions were adopted at a special mass meeting of Mohammedans at Aligarh, India, strongly condemning the attitude of Italy, which, as they declare, admits of no defense.

Liberality of a Chinese Christian.

Sometimes the self-sacrificing generosity of a poor native puts to shame the Christians of the homeland who, amid the comforts and resources afforded them, are often lamentably lax in giving to the Lord's work. A touching story is told of a poor, aged Chinaman, belonging to the decrepit ward of a pauper hospital at Knala Lumpor. By unceasing toil of many years, in weaving baskets, he had finally earned twenty dollars, and half of this sum he gladly gave as a freewill offering to God. He would have given, like the widow of old, "all his living," had he not been urged to place the remaining portion in trust, with one of the older Christians, against the day of his burial. Well may we say, in the contemplation of such liberality, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?"

China's Antiquity and Immensity.

Of seventy nations, mentioned in ancient history, only two survive today. One of these,—ancient Israel,—is scattered throughout the earth, awaiting the Lord's own good time for their national restoration; the other is China. Have you ever thought that there are more people in China than, all told, in the four continents,—Africa, North and South America and Oceanica? Every third person born into the world is of Chinese parentage. Place them side by side, joining hands, and they will girdle the globe ten times at the equator. Let them form a mighty procession of pilgrims, marching before you at the rate of 2,000 every day and night, and you will hear the sound of their weary footsteps for five hundred years. China is said to be "a bundle of unsolved problems." Let us rather say that, in the light of present developments and prospects, it is a country of untold possibilities.

The Book of World-Wide Fame.

Judging by the latest annual bulletins of the British and American Bible Societies, there is now practically no country on the globe in which the Bible may not be sold unhindered. Roman oppression can not prevent its sale under the very shadow of Dante's tomb in Ravenna, Italy. Among the rubber-gatherers at the upper waters of the Amazon, the Bible is prized as no other book. Along the Hedjaz railway which, running southward from Damascus, enters the holy cities of Islam, the Bible is sold in the face of the most stubborn opposition vainly urged against it by Mohammedan intolerance. Five thousand miles east of St. Petersburg is Yakasutsk, on the River Lena, one of the coldest places in the world, but even here the indefatigable colporters of the Bible Society go from house to house with the Blessed Message. No achievement, recorded in the annals of history, is more illustrious than the heroic and self-sacrificing labors of these Bible distributers who, with no other immediate reward than the consciousness of duty well done, carry the Blessed Word to the most distant and obscure parts of the globe.

Helpful Religious Convictions.

Most gratifying is the testimony of the Paris "Temps," the leading journal in the French language, in ascribing the calm demeanor, the spirit of self-sacrifice, and the thoughtfulness for others, as shown on the fateful "Titanic," to the inherent religious convictions of the English-speaking passengers and crew on board. While not all, of course, were imbued by the highest religious principles, though they cheerfully took their stand among those who went down to a watery grave, yet it must be admitted that a goodly number of the noble band were deeply impressed by the religious fervor which delights in a perfect exemplification of the "love that seeketh not her own." Surely, a self-seeking life has been given a stern rebuke. If Christian principles can make those professing them, unflinching heroes in the prospect of sure destruction, surely they are worth having, and the French Editor is entirely correct in giving honor where it is most worthily bestowed.

Crime and Bad Literature.

When, upon the recent arrest of a youthful delinquent, inquiry was made as to his previous career, it developed that yellow-backed literature of the lurid variety formed the bulk of his reading matter. Fired by the determination to emulate the career of "Tracy the Bandit," he shot in cold blood a playmate, who had given him no occasion whatever for the rash act. We are made to wonder whether parents will ever wake up to the importance of safeguarding the literature within reach of their children. There are plenty of good books and papers,—in addition to the Bible,—that are read with the most intense interest by the average boy, and it is detrimental to his best interests to be negligent in this most important matter. We are careful, indeed, as to the physical well-being of our children, and guard most jealously the very food they eat. Why not be equally concerned about the mental activities, and that which influences them? "As a man thinketh in his heart, so is he."

Promoting Friendly Relations.

While the prevailing dissensions between capital and labor are arousing considerable concern among those who are deeply concerned in the welfare of our country, much may be done by the tactful and conciliatory attitude of those who have learned "better things" in the school of Christ. In several notable instances, recently, it was shown that there need be no friction between employer and employé, provided both sides are willing to be governed by principles of right and equity,—doing unto others as they wish to be done by. In the case of a large manufacturer, who died some months ago in Chicago, there was such a tender solicitude on the part of the great-hearted employer that even now he is sincerely mourned by the large army of workers who looked up to him as a father rather than as a stern master. Such should be the ideal relation of employer and laborer and, if more generally adopted, would closely approximate the admirable cordiality existing between Boaz and his workers, described so touchingly in the Book of Ruth.

New York and Bombay.

Hitherto Americans have prided themselves, with characteristic optimism, that the most serious problems distressing the "Old World" have no real foothold, as yet, in this land of marvelous opportunity. It is surprising, therefore, to learn that an expert on sociological conditions affirms that New York City stands first in the list of the world's badly-congested cities. There are a number of blocks, 200x800 feet in size, in which from 2,500 to 4,800 persons are living, and one block, in the negro district, holds 5,000. Bombay is the next worse city, while London stands third. There is the one redeeming feature to New York's congestion, however,—that, despite the evil conditions of its city slums, there is abundant opportunity for a gradual uplift, by means of the better environments surrounding the city. It must not be forgotten, of course, that, as long as city congestion is allowed to exist, it means the breeding of social disease,—a serious problem that cannot be ignored. It is thought that the real solution of the latter question must be found in the thorough evangelization of the lower strata of the great city,—a work but slightly entered into heretofore, but of the most vital importance in the redemption of the submerged tenth.

The Love That Did Not Fail.

When, recently, the German steamer, "Bremen," passed some miles south of the scene of the late "Titanic" disaster, a large number of bodies were seen floating on the water, all of them equipped with life preservers. Having succumbed in the struggle with the icy waters, they were driven hither and thither by wind and waves. The corpse of a young woman was seen, tied to a large steamer chair. Partly submerged as it was,—only the head and shoulders being visible at times,—the woman still clasped, in a loving embrace, the body of her little child. Her name, perhaps, will always remain unknown, but those who saw her silent form, together with that of her darling child, were deeply impressed by the thought that there is nothing so precious, so self-sacrificing, as a mother's love. When the prophet Isaiah desired to impress upon us the love of the Father, he could think of no grander nor more convincing simile than to say, "As one whom his mother comforteth, so will I comfort you."

Discouraging Outlook in Madagascar.

It was hoped that, with the arrival of the new Governor-General, the situation on this island, to the east of Africa, and under French control, would materially improve, so far as the outlook for Christian missions was concerned. Unhappily, this is not the case. The well-known hostility of France to all Christian efforts is being most emphatically shown by the irksome regulations now being insisted upon, which threaten the complete destruction of all Christian mission work on the island. No meetings whatever, of a public nature, are permitted, which restricts all missionary activity to individual work only. It will be remembered that the missionary history of Madagascar is a most interesting one. Many of the natives in past decades proved their allegiance to the truth by gladly giving up their life in attestation of the faith, while heathen queens laid the hand of persecution heavily upon them. It now appears as if the scenes of past martyrdom are to be reënacted in these latter days.

Was There Revelry and Feasting?

Some interesting details, concerning conditions aboard the "Titanic," are cropping out during the senatorial investigation of the recent sea tragedy, but, if reports are true, no statement is more distressing than the alleged testimony of Lewis Klein, a member of the crew. He affirms that on the fatal Sunday evening, when repeated warnings as to threatened danger from icebergs should have demanded the most scrutinizing and exacting watchfulness and decreased speed, a banquet was given by a leading official of the line, and that there was much wine drank on the occasion. The hilarity of the banqueters seems to have suggested that responsibility, for the time being, was not recognized as it should have been. That men, entrusted with the grave responsibility of guarding the safety of thousands of human lives, could so far forget themselves as to yield to the fatal cup, is deplorable indeed, but only another evidence of the age-old fact that, under the influence of intoxicants, man may think lightly of the most sacred trusts.

Beneficence Wisely Bestowed.

Not all are blest with a sufficiency of this world's goods to exemplify as fully the words of Christ, "It is more blessed to give than to receive," as did Dr. D. K. Pearsons, who died April 27. We have referred at times to his munificent gifts to several of the smaller struggling schools. He desired to be his own administrator, preferring, while still living, to make proper distribution of the millions, confided to his care, thus avoiding all possibility of legal entanglements and a final defeat of his intended purposes. To give away his entire possessions of over $7,000,000 where they would be of the greatest value, was the highest measure of his public-spirited ambition, and his days were lengthened until he had achieved the desired end. Dr. Pearsons believed in the attainment of wealth only that it might be used in the service of others, which, after all, is a lesson that many have not yet fully learned. He had no faith in post mortem giving. His philosophy was, "Give while you live." He contended that, with the many opportunities for judicious giving, it is an actual disgrace for anyone to die rich. Imbued by his desire of helpfulness to others, Dr. Pearsons was an exponent of the simple life, caring nothing for the superficial glitter of modern society, but centering his affections upon the things that are eternal. His last moments, at the Sanitarium in Hinsdale, Ill., were spent in fervent prayer, and thus he passed away to the "things unseen."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Rejoice!

BY B. F. M. SOURS.

Beautiful, beautiful morning!
Over the vales and the mountains,
The merriest, merriest redbirds a'wing
Are filling the pastures with joy while they sing—
Beautiful, beautiful daybreak!
Over the fields of red clover
The sunlight is thrilling all nature with joy,
With gladness no shade can destroy.

Beautiful, beautiful dawning!
Over my spirit is daybreak:
The love of the Father illumines my way,
The bright "Sun of Righteousness" thrills the glad day!
Beautiful, beautiful sunshine!
Over the fields and the wild birds,
The angels are bending in bright happy throngs,
And singing victorious songs!

Beautiful daybreak of gladness!
Once it was dark as the midnight,
But over the dells rang the heavenly bells,
And daybreak below the glad heaven foretells.
Beautiful robins of summer—
O in my heart they are singing!
The bluebirds of joy are a'wing, and I love
These echoes from heaven above.

Heavenly Father, I love thee!
Thine are the vales and the mountains,
The fountains of sparkle, the crystalline rills,
And all the sweet joy that my rapt spirit thrills.
All the glad birds of the wildwood,
All the sweet blossoms of springtime,
Their voices upraise to rejoice all the days,
And carol their anthems of praise.

Mechanicsburg, Pa.

The Ministry.

BY DR. S. B. MILLER.

In Four Parts.—Part Four. The Church Serving the Minister.

And what shall the church render in service to the ministry for the proper appreciation of service given? There are several things which the church can and should do "for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

1. *Temporal Support.*—Much, very much, has been written in reference to the support of the ministry, and justly so. "The laborer is worthy of his hire." "The Lord hath ordained that they which preach the gospel should live of the gospel." "For our sakes this is written, that he that ploweth should plow in hope." "If we have sown spiritual things is it a great thing if we reap of your carnal things?" Though Paul was determined to receive no support from the Corinthians, how grateful was he to the churches of Macedonia for the help they rendered him! And later he regretted his folly and admonished that, as the Corinthians abounded in faith, utterance, knowledge, diligence, and love to him, that they might abound also in the grace of giving. But so sure as man can not live by bread alone, so sure must the minister have more than a share in the carnal things. That is a part, but only a part.

2. *Pray for the Minister.*—"Finally, brethren, pray for us that the word of the Lord may have free course, and be glorified, and that we may be delivered from unreasonable and wicked men, for not all men have faith." "They have not all obeyed the gospel" who have heard it. "Strive together with me in your prayers to God for me, that I may be delivered from them that do not believe, and that my service may be accepted of the saints." "Continue in prayer, withal praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ." "Praying always with all prayer and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel." Here a definite line of prayer is asked for,—that the Word of the Lord may have free course, and be glorified, that utterance may be given boldly to make known the mystery of the gospel,—that my service may be accepted of the saints,—that I may be delivered from wicked and unreasonable men who do not believe. Brethren, pray for us, as a definite part of your service to us, as we try to serve you.

3. *Spiritual Growth.*—"I have no greater joy than to hear that my children walk in the truth." "We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, that you might be filled with the knowledge of his will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God," "that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." These be the desires of the minister for his people. How wonderfully helpful to the minister to see them being realized as the results of his service! How earnestly and prayerfully could he continue to labor by seeing the fruits of his labor! This, your service, brethren, to the minister is a manifestation of the fruits of the Spirit.

4. *Honor.*—"Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine,—for the laborer is worthy of his reward. Against an elder receive not an accusation but before two or three witnesses." Here Paul admonishes Timothy in two distinct lines of honor to elders. Be slow to hear accusations against them unless well supported by witnesses and to show honor by remuneration for faithful service in word, doctrine or ruling. "Obey them that rule over you and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy and not of grief." Honor the minister by obeying the teachings of the Word and the rule and counsel of the church. How the minister's work could be lightened and his weary heart strengthened by showing honor in obedience! Show him honor in deference to his position as servant of the church! Respect his words, be slow to accuse or find fault. Minister unto him of your carnal things. A little thoughtfulness on your part will greatly lighten his burdens and inspire him to greater service. "Bear one another's burdens and so fulfill the law of Christ." Hold up the hands of those serving in the office, that all may more highly esteem the ministry. Then shall we be able to encourage others to consider this work as the greatest opportunity in the world to use the talents given, and bring honor and glory unto him who died that we might live.

Cedar Rapids, Iowa.

Knocking a Predecessor.

BY DAVID M. ADAMS.

It is not difficult to disparage the work of a predecessor. It requires but little talent, is always a mark of poor breeding, and, almost without an exception, a symptom of envy and jealousy. Any occupation or profession in life affords an opportunity to engage in it. But the person to be considered at this time is the pastor. Let us consider a few ways in which he may proceed to discredit the work of his predecessor.

1. By criticising the method he pursued in doing certain kinds of church work. A pastor should adopt the very best possible methods for executing the work of the church. Changes in methods can be made, however, without reflecting on the former pastor's way of doing things. They should not be made with undue haste, or be pushed with such earnestness as would seem to imply that the former pastor lacked good judgment. It should be remembered that in all probability he had his strong points as well as his weak ones. By exercising a little common sense, all necessary changes in methods can be made without reflecting on the former pastor's judgment or ability.

2. By his demeanor toward the particular friends or confidants of his predecessor. If certain members frequently commend the work of the former pastor, the present incumbent can readily conclude that he had his admirers. A recognition of this fact may create within his heart a disposition to "knock." Here caution should be exercised. While he may not admire the way and manner in which the people praise his predecessor, any more than the singing of David's praise was admired by Saul, he should, by no means, follow Saul's course to get even. He should scrupulously avoid becoming estranged from those who may have been the pets of the brother whom he has succeeded. Every pastor should strive to be impartial, treating every member with the same degree of love and respect. If he treats the supposed pets of his predecessor with coldness and indifference, he is on a fair way to have pets of his own, selected, however, from a different circle of friends from that of his predecessor. After all, a man's self includes the love and affection for him which exist in the hearts of others. Therefore one of the ways to strike at a predecessor is to strike at the friendly feelings which exist in the hearts of others for him.

3. By commenting upon the lack of proper spirituality in the church, as a body, in a way that suggests that the former pastor did not do his duty. Had he done his duty,—the implication is,—the church would be in a better spiritual condition, the congregations larger, and a greater effort would be made, on the part of each individual member, for the salvation of souls.

When, in the regular course of events, the time comes for the present pastor to leave his charge, in all probability his successor will find plenty to criticise. The work of the best will admit of improvement. Besides it does one no good to disparage the work of another, neither does it edify any person or build up the work in which one is engaged to throw a shadow over the work done by a predecessor.

Cerro Gordo, Ill.

The Call of the Ministry.

BY J. FRANK BOWERS.

Perhaps no question of the day is of more importance than the "Call of the Ministry." It has called long and loud, and, yet with this amount of calling there is a woeful lack of true volunteers. It has not only affected our church, but every other denomination has had this same problem to solve. We want to see if we can determine why this is the case. There must be a reason, and we believe there is.

Away back, two thousand years ago, or perhaps a little later, a writer of Sacred Writ gives, in a nutshell, the key to the whole situation. Very simple indeed, you will say, but let us see. Study so you will become a worthy workman; so that your calling will not suffer; so that you will be able to improve social conditions—and eventually, as the outcome of your efforts, there will be a strong and rigid body of followers of the true life. This, the fruits of the man, who took time to improve his talents. Not exacting very much, we will say, and, by the way, nothing more than his duty, if he expects to develop what the Creator gave him.

But we hear from all sides that such a course takes time, and time I do not have. That is an injustice to Father Time. If we want time we must make it. One of the greatest ministers this world knows anything about, spent the best part of his life in preparation. He was not ready to give his message to the world until he had proven his ability. And so it is with every other man; he can not give to the world that which he does not have. A man is no greater than his preparation.

What has all of this to do with the "Call of the Ministry"? Here it is. We have many men called to the ministry, but we have too few who have accepted the "Call of the Ministry." Taking it for granted that the writer, quoted above, knew what he was talking about; and that our greatest minister followed this principle, we certainly will have to admit that a man called to the ministry must make some preparation.

Perhaps the method we use in selecting our ministers has something to do with the present conditions. I, for one, believe it has. A better method, it appears to me, would be for us to adopt the method used by the apostles in choosing a member to take the place of Judas. The Annual Conference could authorize a

method to follow, that would work out satisfactorily to all churches. Something of this nature: Give the elders and deacons the power to select, from their number, members, who, in their judgment, would be willing to accept the "Call of the Ministry." And then place these names before the church body for approval, with the understanding that they are to be elected without a dissenting vote. Something of this nature would revolutionize our ministerial forces, and place the "Call of the Ministry" on a higher plane.

Let the selection be as we have it, or any other method, as far as that is concerned. We will have to change the present conditions existing among our forces, if we are to be a wide-awake twentieth century church. We have many churches crowded with ministers, who have not accepted the "Call of the Ministry," simply because it was not within their reach. Perhaps you will ask, Why? Here it is. A man can not do those things he has not prepared to do. Preaching the Gospel is the highest calling of the day, and for that very reason, men must be prepared if success is to be obtained.

Preaching the Gospel is a business, a profession, and I, for one, can not see how a minister can work six days of the week at manual labor, and then fill the pulpit, creditably, on the seventh. No man can do justice to his financial interests, and no man can do justice to his higher calling, if his time is divided. I firmly believe that the solution, in a large degree, at least, will be met when we give our ministers the place of the ministry in its true way. Suppose we make use of "upkeep," "support," or some other name, rather than salary. That word, for some reason or another, is a little hard to get around, and I suggest that we drop it from our vocabulary.

Yes, and we hear that Paul worked at his trade, while preaching. But, we do not want to lose sight of the fact that Paul sat at the feet of a Gamaliel, one of the strongest teachers of the day, and that Paul had a good education. He had something to fall back on. Preaching the Gospel is nothing more than a rigid exposition of what we know concerning the Gospel, the Book of books. The more we know of that Book, the more we will have to tell to men and women who should know. The mind is the controlling factor of our make-up, and if it is not trained, we come short that much.

The Bible is given to the poor as well as to the learned. That is true. Education is not given to men to turn the teachings to mean something other than was intended, but education is given to men,—it is needed by men,—to give them power to preach what the Bible teaches. In this day of commercialism, men must have power. Men must have training if they are expected to go out and do work intrusted to them. The doctrines of our church suffer, many times, because ministers have not made a careful study of our ordinances.

Again, preaching the Gospel is a vocation, and not an avocation, as many have it. One minister is all one church needs. As suggested by a writer, not so long ago, too many ministers spoil the general efforts.

If the foregoing is correct, regarding the "Call of the Ministry," how are we to raise the standard? In the first place a minister should have a good education. A normal education (a college education would be better), or its equivalent, should be required, and then a good, strong Bible Course. There are many ministers elected to the ministry who are not able to attend school. For these there should be means provided whereby they can attend school. If the church places this burden upon them, it should help to give them the proper training. If this is impossible, the church should see that the minister has plenty of good books. This, however, is a makeshift, and the best results can not be obtained. The minister who accepts the "Call of the Ministry," will see that he has the necessary training.

Here are some of the things a minister should observe: First, he must know what kind of a text to use. Second, he must have a good outline, and stay by that outline, until he has developed, step by step, the principles involved, and finally reached the climax. He must deliver a well rounded out discourse,—one that is full of rich meat, and one that will stir the indifferent, arouse the slumbering, lift the faltering, console the sorrowing, and help those who are mastering the cause, to go on into higher graces. All of these are at his hand, and what a multiplicity of chances to deal out the Bread of Life to the needy if he has really accepted the "Call of the Ministry!"

In his training he does not want to lose sight of the fact that he must master the principles of delivery. In other words, he must have a good drill in elocution. He should know how to read the Bible in an effective way. Special attention must be paid to hymn reading. Sometimes a well-chosen chapter, carefully given, is a sermon in itself. And then his voice needs special training. A squeaky voice should be avoided, a loud, shrieking voice is out of the question, but a well modulated voice is a jewel. Cultivate it!

Gestures play an important part in the delivery of a sermon. Some ministers rarely use them, while others are fairly alive with all kinds of motions,—and some that are not given in the right manner. In fact, a few, well-directed gestures are all that is needed. If the delivery, the voice, is all right, and a well worked out sermon is at hand, he will be able to give something without much effort on the part of his arms and feet.

The proprieties of the pulpit should be studied fully. For a minister to change from one side to the other side every few minutes is very tiresome to the audience. He does not need to remain at one place. No one can tell just where he should stand. There are great speakers who stand in one place during almost their entire discourse. A minister must work these things out for himself, but good usage should be cultivated if he wants to secure the best results.

So much for the man who has accepted the "Call of the Ministry,"—now the general working part of the church. Take the song service, for instance. A minister should, by all means, have his songs selected before coming to church. Some songs fit his sermon much better than just any number. And, by the way, the song service, I fear, has lost some of its value. We have forced the good old tunes, with their good old hymns to the background, and given preference to the "hippoty-hoppity" tunes, with lighter verse. The church needs a good chorister. And if it does not have some one capable, it should make arrangements to qualify some one in its congregation.

The prayer service is of vast importance. I fully believe that a member should be notified beforehand if he is expected to lead in prayer. This will give him time to collect his thoughts, and enable him to be in a better frame of mind to ask for the things the minister has been trying to give. It will, I believe, relieve us of so much repetition in prayer making. A general prayer does not fit every sermon, or every service. Stock prayers, those on hand for years, should be given over to prayers down-to-the-minute. And this will never be overcome until people make more use of prayers. How easy it is to detect a prayer coming from a person who lives by his prayers, or one who prays as he lives!

Our services should be more methodical. That is, we should have a definite purpose in view,—not only to meet to sing, pray and preach, but each meeting should have something definite to accomplish. This will come only as the minister has fully accepted the "Call of the Ministry."

Wenatchee, Wash.

From Jerusalem to Jericho.

BY GEO. L. STUDEBAKER.

THE question which brought out the circumstance of this lesson should be asked and considered with much seriousness. Eternal life can be had. It is the "gift of God through Jesus Christ our Lord" (Rom. 6: 23).

We purpose, however, in this article, to notice the characters mentioned who were passing from Jerusalem to Jericho. All the four men went down the same road. One was unfortunate and fell among thieves. You have passed safely down the road of education, business, sociability, wealth, etc. Don't brag of your escape, and find fault with the one who has been less fortunate.

The "certain man" represents to us a poor Jew in distress. He had been abused by robbers. This honest Jew was about his business,—traveling peaceably from Jerusalem to Jericho. He fell among thieves and was robbed of his raiment, wounded and left half dead. Here is an opportunity for some one whom God had blessed to be a blessing (Gen. 12: 2).

The second character mentioned is the priest. He came down the same way. He saw the poor, unfortunate man. He represents the man who is a member of some fraternal society. The unfortunate man not being a member of his order, he does not feel himself under any obligations and "passed by on the other side." Had this poor Jew been an order man and had he given him a "sign of distress," he would have been duty-bound to have stopped and administered unto him. Many would be the poor, unfortunate ones around us, without help, if all depended upon the fraternal societies.

The third man mentioned is the Levite. One would think that a man with such a sacred name would render the needed help. He "came and looked on him." There are many such people who are anxious to go and look on the unfortunate. They become an object of curiosity for them. But after satisfying their curiosity they, too, "pass by on the other side." What does it profit, if you do not give the needy ones the things required?

The next character named is a "certain Samaritan." As he journeyed he came to the place. He saw the poor, unfortunate man, and his big heart of love and sympathy was "moved with compassion." He went to him not out of sheer curiosity, but out of love. The kindness of this man was of the Spirit, and not merely of the letter. His benevolence was not hindered by any prejudice of nationality, order, or social standing. The unfortunate man was an entire stranger to him, but he did not shrink responsibility on that account.

The poor sufferer was a Jew and while "the Jews had no dealings with the Samaritans," yet he did not exclaim, "Let him die, for all I care," and pass by on the other side. Here we have represented true, genuine Christian love. Secret society leaders are loud in praising the noble acts of the Good Samaritan, and would have people believe that the order men are represented by this Samaritan. Not so; the orders are represented by the priest and the Levite. The Samaritan represents the Christian.

He who taught this parable is the Exemplar of its beneficent doctrine. He is the Good Samaritan indeed, and to be a Christian is to be Christ-like. If our benevolence would be of the highest order, we must exercise it after the pattern of Jesus, our Great Exemplar.

The Good Samaritan accompanies his aid with a gift. True benevolence loosens the pursestrings. He took out two pence and gave them to the host, saying, "Take care of him, and when I return I will repay thee." Ancient writers say that these two pence represent the two great laws of charity, "Love to God and love to man,"—our neighbor.

Let us willingly administer to the wants and needs of our fellow-man as we are passing "from Jerusalem to Jericho," knowing that inasmuch as we do this to the least of these, our brethren, we do it unto Jesus. May our lives be such as to prove ourselves neighbors in deed!

North Manchester, Ind.

The Saloon and Business.

BY R. C. SMITH.

IN recent local option campaigns, all over this State, the "wets" have put up the argument that the "dry" regime hurts business. By business, I mean the sale and exchange of legitimate merchandise and the necessities of life. This has been a powerful argument for the wets and a pitfall for many hitherto dry men. They have collected a great amount of data in their effort to prove that bank receipts have decreased, that large retail merchants complain of a decline in sales, that various counties are failing to make necessary improvements due to a lack of funds, and they present a large array of other facts. It is claimed that dry towns do not attract the country people and residents of smaller towns, as the wet towns do.

Now comes the question to the unbiased investigator, Are these things really true? And if they are true, what attitude shall I take? A brief discussion of this subject, together with some actual business experience in towns first dry, then wet, is timely.

In the first place, do not be hasty in accepting an argument, in any particular case, as being true beyond doubt. In these days men draw conclusions before making complete investigation. Because two things happen at the same time, is not sufficient reason for saying that one is the cause of the other. It may be, and then again, it may have nothing to do with it. Suppose a bank goes to the wall when a new mayor is elected. Expert investigation will most likely show that the bank had been on the decline for some time before. It is well to be sure of sufficient facts to prove a conclusion, and then to see to it that the conclusion is the logical result of the facts.

So we see that the argument may often be proven false by insufficient or misinterpreted evidence. Now, furthermore, as a result of business experience, I have observed at least three things of vital importance to the business man in the wet towns where I have been engaged.

1. In our own business and in others I know, there has been no change in the amount of business done, that might, in any way, be attributed to the change from dry to wet. Seasonable fluctuations occur, and other changes, due to different causes, but none that I would honestly refer to the liquor trade.

2. I observe that payments are a great deal more irregular than formerly and also smaller in amounts. This appears to be due unquestionably to the large amounts directed into liquor channels.

3. I have observed a marked immigration of profligates. These are not only a stain on the community, but also a great source of trouble to the business man.

These three observations, in my judgment, are sufficient to disprove the argument from the business man's viewpoint.

But suppose that, in some cases, the argument does hold? Well, what difference ought that to make to honest, well-meaning men? After all, what *is* really worth while? I am reminded here of a Bible incident, related in Luke 8: 26-40. Here we have the account of Jesus meeting the man possessed of many devils. The man begged to be released of their power, whereupon Christ, true to his mission, caused them to leave the man and enter a herd of swine nearby. The herd immediately "ran violently down a steep place into the lake and was drowned." But what a blessing that the man was freed from the power of the evil spirits! He sat at the feet of Jesus and desired to follow him.

Now we would consistently think that there would be great rejoicing at the happy outcome of this miracle. We would suppose that Christ would be overwhelmed by numbers of other possessed persons, for relief from the power of their evil spirits, or by friends of such unfortunate ones. Let us see! We find "they besought him to depart from them." Why? Because Christ was hurting the "swine" business. The people saw only the destruction of the "swine" and feared that more animals would be so destroyed. Consequently, overlooking the good work done, the people asked Christ to depart from out of their midst.

This leads us to the statement, What should be our rule of action? Should it be swine or men? Men or money? If it is hogs (or money) then the people were justified in their request. If it is the welfare of men, then they were ridiculously wrong. The world to this day has not yet solved this problem. Governments and their laws are trying to hold both views. But, thanks to the church, we are getting a little closer every day to the standard of men. We will sometime be ready to say, "No matter if the saloon does bring certain advantages, it must go if it has a detrimental effect on the lives of men." Christian teaching today should question everything as to its effect on the life and morals of men, and this is the only sane and safe standard by which to measure the saloon.

302 S. Prospect Street, Marion, Ohio.

THERE are a good many men who never do anything to help the world until they get out of it.

Old Age.

BY J. H. MILLER.

"No snow falls lighter than the snow of age, but none is heavier for it never melts." The Scriptures represent old age by the emblem of an almond tree, which bears blossoms of the purest white. We are told that "the almond tree shall flourish," implying the time of its fruition. Thus in old age the head shall be hoary and resemble the whiteness of snow. The hoary head of an aged pilgrim never changes; he can not regain his lost youth. The old veteran may sing the songs of his youthful days, wishing to be a boy again, and he may keep on singing, but every day will add to his years. He may look backward, with an eye of longing, to the early scenes of his childhood, but notwithstanding all this, he moves on toward the silent city of the dead. He may spend his last days in thinking upon past scenes, but he can only look upon them as a man who would gaze upon his home from the deck of a departing ship, which carries him farther and farther away. Poor old man! When in this sad plight, he can do little more than humbly submit to the ordeal of death.

The snow of winter comes and spreads its white sheet over the earth. Valleys and mountains alike are covered, but soon the springtide of the year comes to us, and then all is green and smiling again. Not so with the aged, tottering soldier of the cross. Irresistibly he is drawn to his last resting place,—the tomb. It will be said: "He has lived and died, then to be absorbed by the eternal darkness that will hold his body till the resurrection morn." How blessed the thought that those who die in the Lord will find that there is no age in heaven!

Many have a strong desire to remain young. They dread to see old age come upon them. A child of God, however, fully consecrated to his service, never looks upon old age with terror, but with delight. His soul yearns for the land of the blest. How happy are those who have washed their robes and made them white in the blood of the Lamb!

The world in general bows down to old age, and listens with deference to its opinions. While the aged need the tender care and solicitude of those younger in years, they well deserve the ministrations of love. Can there be a more pleasing sight than a venerable old man, surrounded by his children and grandchildren, all of whom pay due respect to the aged pilgrim as he leans upon his staff? His children are proud of their honored father, while his grandchildren affectionately surround him, and entertain him with their innocent prattle. They love the grandfather no less than they love their father.

(Coneluded on Page 284.)

THE REBAPTISM QUESTION

"Rebaptism."

BY L. W. TEETER.

THE report of 1911 Conference makes me say: "There is no other baptism but that which is administered by the Brethren church" (p. 78). If the reader will substitute the word "*like*" for "*but*," in the above quotation, he will have the idea I had *then*, and have *now*. This statement is true, because the church knows more about the baptism administered by her own authority, than it is possible for her to know about the baptism administered by any other authority. As proof of this statement I offer the fact that, wherever a baptism is reported anywhere, administered by the Brethren church, the validity of such baptism is not questioned by any member in the entire Brotherhood. All are confident that such baptism is all right. For illustration: When baptisms of the natives in our most remote mission fields, as China or India, are reported in our periodicals, we at once thank God that so many precious souls are being saved, and that our mission fields are prospering. We gladly accept those dear souls as our *own* beloved brethren and sisters, though we never saw them, and scarcely hope ever to see them, this side of the great, final gathering.

But not so if our missionaries should report that so many souls were admitted into the church on *alien* baptism. Such a report would at once create general dissatisfaction throughout the Brotherhood, chiefly, because it would not have been the best that might have been done. They might have been baptized. The best *alien* baptism in the world, administered by trine immersion, and for the remission of sins, and as a condition of the reception of the Holy Spirit, and as a means of the new birth, and adoption into the family of God, and as a symbol of soul-cleansing, is still not as efficient and satisfactory, to make one a member of the Church of the Brethren, as is her own baptism, administered by her own authority, in the regular way and order, according to our Lord's commission (Matt. 28: 19).

In harmony with this position we have no account in the New Testament of any one being received into the church by an alien baptism, and no authority or method by which it may be done. Besides, it is much safer, and far more logical, and more in accord with the New Testament to require of applicants for church membership a sufficient confession of faith and penitence, with the necessary instruction and qualification, and their covenant with the church, *prior* to baptism, than *after* baptism which would be necessary if an alien baptism were accepted. Furthermore, I doubt whether a New Testament principle can be pointed out, justifying the reception of persons into the church, differently from the regular way and order it teaches.

If, therefore, we can find no permission or principle in the New Testament justifying the reversing of its order of receiving persons into the church, we shall assume a great risk, and be in danger of incurring the displeasure of its Author. So the Church of the Brethren is under no obligations to God to receive any alien baptism under the New Testament teaching, but she is under obligations to baptize penitent believers under the New Testament teaching.

Neither is she required, either to condemn or approve any alien baptism. Likewise other denominations are under no obligations to either approve or condemn the baptism which the Church of the Brethren administers. All this is true because, organically, the various denominations are not sufficiently related safely to accept each other's baptisms. This is self-evident because they all differ, more or less, in faith and practice, and because they did not consult with each other and unite when they began their existence.

The Church of the Brethren is directly responsible to God for the way she accepts and practices the teachings of the New Testament. The same is true of all other denominations. If, then, the Church of the Brethren would accept the baptism of any other denomination, she would assume the responsibility of the denomination whose baptism she accepts, and, in doing so, would place herself into a condition in which she could not defend herself, or justify the act by the New Testament teachings. This would be a very unfortunate condition for the future of the church. She has enough responsibility of her own to bear.

Now, since no denomination now existing can reasonably claim and prove a regular, literal, organic apostolic succession to the present, and since there exists but one monument of the apostolic church, namely "The New Testament of our Lord and Savior, Jesus Christ," there is, therefore, but *one* legitimate way to assemble a church body, especially since the "Middle" or "Dark Ages," and that way is to do as Alexander Mack and his faithful associates did at Schwarzenau, Germany, in the year 1708. They restored the apostolic church practice in their body. The present Church of the Brethren claims a regular organic succession, from that little body of *eight*. If so, then the present church should now hold inviolate the fundamental principles which those eight so diligently, carefully and prayerfully sought out as a basis to restore and establish a spiritual successor of the apostolic church. Referring to that little body, Alexander Mack said on one occasion, "We have, indeed, no new church, nor any new laws; but, in simplicity and true faith, we desire to remain with the old church which Christ instituted through his blood, and to follow the commandment which was from the beginning," etc.

In forming this church, those "eight persons con-

sented together to enter into a covenant of a good conscience with God," etc. Notice here that "these 'eight persons' covenanted and united together as brethren and sisters into the covenant of the cross of Jesus Christ to form a church of Christian believers" *prior to their baptism* into a church body. They also agreed *unanimously*, that the New Testament requires that a follower of Jesus Christ must be planted into his death by a "threefold immersion into the water bath of holy baptism."

As to the authority to baptize, Mack said: "And as Christ himself chose the apostles, so likewise the church of the Lord, as the body of Christ, ever since chose such as they thought fit, and these also baptized," etc. He quotes also Cyprianus and other pious men of the primitive church, as having required of one who would baptize, "a true, sound faith in Christ, and a proper appointment by the church to that office." Likewise, Alexander Mack himself, when he was asked to baptize his seven associates, requested baptism by the church *before* he would baptize them. To this the *eight again agreed;* and by fasting and prayer and casting lots decided which should baptize him for the church, before he should baptize the rest. (See Mack's Writings.)

If, then, that little church of *eight*, at Schwarzenau, was so very cautious, in its attempt to restore again apostolic baptism, using every means and precaution to be correct in it, and since the present Church of the Brethren owes its existence, in part at least, to that body, the present church should, therefore, uncompromisingly hold to the New Testament principles assumed by it, in their organization.

Lastly. The New Testament teaches that Jesus Christ is the Bridegroom, and that his church is his espoused bride. (See John 3: 29; 2 Cor. 11: 2.) When the bride has made herself ready, then the marriage will occur (Rev. 19: 7-9).

So, in the personal absence of our Bridegroom,—Christ,—it pleased him to commit to his bride his Word of negotiation, to fill out the body,—the church,—which is to constitute his wife, in the end (Matt. 28: 19, 20; Mark 16: 15, 16). Now notice! His bride,—the church,—is to do the negotiating *for him*, —the Bridegroom,—according to his Word. Then, under the proper conditions, she is herself, to administer the soul-cleansing ordinance of baptism, "the washing of water by the word" (Eph. 5: 26).

This was his own provision, "that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish" (Eph. 5: 27).

Now, concluding, I must say, if our Great, Pure and Holy Bridegroom is so precise,—so particular as to the character and purity of his bride,—should not the bride,—the church,—be as precise, as particular to carry out the word of the Bridegroom, that she might please him well, and command his admiration at the marriage?

Hagerstown, Ind.

Safe Ground.

BY J. L. SWITZER.

YEARS ago I read a forcible tract, issued by the present Office Editor of the GOSPEL MESSENGER, called "Safe Ground."

It was an excellent and well-written exhortation to the Brotherhood to cling very closely to "the Sure Word of Prophecy," to discard that which might be doubtful in our doctrine, or discipline, or practice, and avoid the deviations, however slight, from the safe path, the straight and narrow way, and accept only that which is "infallibly safe."

It went far, in my younger years, to intensify my entire confidence in the solid foundation upon which our consistent practice is laid. It gave me confidence in the care and wisdom exercised by the church, to move cautiously and patiently along, with an eye single to God's glory. It taught me to avoid contamination by the devious and shifting winds of doctrine that were, and are, everywhere constantly blowing their poisonous breath around us. I was glad and made stronger when the brethren said, "To teach you thus is to us not grievous, and for you it is safe."

To be safe,—to be sure of your premises,—is indeed very desirable. To dwell hard by the "Old Landmarks,"—to hew to the line,—to be thoroughly grounded and settled,—to be steadfast, unmovable, always abounding and yet not overstepping the bounds of safety and propriety in this fast age, is to me a mark of divine wisdom and virtue, and a sure evidence of being planted upon "the Solid Rock of Ages."

Now, applying this Safe Ground to the baptismal controversy, what do you think must be the wise thing to do? If every applicant is baptized by the church and others are not, is that infallibly safe? Is it ground that we all must agree is infallibly safe? I am very sure that we do not all agree that it is.

The question of whether these applicants are Christians or not does not enter into the controversy at all. Only God can see the heart. We can not judge them. We can not know.

Then, as we can not know, is it safe for us to presume, and, presuming, throw down the barrier Jesus has given us, as a line of demarkation between the church and the world? Does not that look like removing one of the old "landmarks"? The middle wall of partition between Jew and Gentile was broken down, but was ever the baptismal partition between the world and the church broken down? Is it safe for us to do so? Infallibly safe? Lay one hand upon your Bible and the other upon your heart and answer.

But there is one thing, dear members, in which I have long thought we are remiss and negligent. Every organized church should provide a convenient and comfortable place for baptizing. The act of baptism requires immersion in water by a properly-authorized administrator, but that water need not be miles away in a frozen stream, with no conveniences for changing garments and with needless exposure to the weather. The Bible does not demand this, and hence the churches should everywhere see to it that needless hardships are not required. It is no part of the cross of Christ, and we should not presume to place "our cross" upon the applicant. Now, if the baptismal ordinance were made as pleasant as possible for all penitent believers, who wish to be buried in baptism, the ordinances would scarcely be objected to by any who made application, notwithstanding the fact that they may once before have been immersed.

Carterville, Mo.

Some More Nuts to Crack.

BY JAS. A. SELL.

1. JESUS CHRIST was the Founder of the Christian church and he was baptized by an unbaptized administrator. The only qualification stated is that he was "sent of God." If a man "sent of God" was qualified to administer the rite of baptism in the establishing of the church, he would certainly have an equal right to administer it in reëstablishing it. The main point to be determined is when is a man "sent of God"? The Word says that "he that is sent of God speaketh the things of God, for God giveth not the Spirit by measure unto him." The conclusion follows that he that does not speak the things of God is not sent of him and does not receive his Spirit. Surely such an one is not a proper administrator. Believing or practicing in part does not meet the case.

2. Neither Christ nor any of his apostles, in one single instance, ever recognized the work of any one outside of their own organization. The reason is obvious. To recognize the baptism of others because the form is the same, is throwing the bars down and admitting all other rites when the form is the same.

3. A brother was deposed of his ministry and membership because of adultery. He soon found a home in a church whose faith and practice are very similar to the one from which he was expelled. He preached and baptized his converts by the same mode, and for the same purpose as before. Now, if we receive his converts on his baptism, we are recognizing his work while out of the church, but, at the same time, will not tolerate him. This nut is supposed to be cracked by saying that some of our own administrators turn out badly. The logic of this conclusion is that as we recognize one wrong thing to be right therefore another wrong is right. The cracking is poorly done, and the "goodie" is not in sight.

4. The installing of a brother into the office of the ministry, and the receiving of members into the church by the right hand of fellowship rests wholly upon a custom of the church that is not supported by one single command of the Divine Master and is, therefore, immaterial, and has no relevancy to the case of baptism. The Savior said to his appointed representatives, "Go *ye* and baptize."

5. If the administrator in baptism contributes nothing to the ordinance, by a parity of reasoning we may say that he likewise contributes nothing to any other ordinance, or, in other words, the sacredness of an ordinance does not depend upon the administrator. If so, why not, then, call upon the most convenient person to administer the rites of the church? To refuse this is to admit that the administrator does contribute something.

Hollidaysburg, Pa.

Alien Baptism.

BY I. J. ROSENBERGER.

PROPOSITION.—*The Scriptures do not recognize alien baptism.*

Christ's disciples baptized for him. (See John 4: 2.) Christ, in his last commission, bid his apostles to teach and baptize (Matt. 28: 19, 20). During the apostolic period members of the church did the teaching and baptizing. When the sick are to be anointed, the elders are to be called (James 5: 14). We are left without a single instance of aliens being called to administer in the church.

There are some striking points of analogy between Christ's baptism and Alexander Mack's baptism. I name them as follows:

1. Each was baptized by an unbaptized administrator.

2. Of each it can be said: "The kingdom of God is within you." "John was filled with the Holy Ghost from his mother's womb, and was sent of God."

3. Both were prime movers in setting up the kingdom,—John in the beginning of the Christian dispensation, Alexander Mack in setting up the visible organization out of the scattered ruins of the church in the wilderness.

4. Each administrator had the proper faith, and was in fellowship.

5. Each of their efforts was followed by most signal proofs of God's benediction.

6. Both were exceptions to rules that followed.

7. And last, but not least, neither one was an alien baptism.

Acts 19, speaking of the twelve, furnishes us with a case of alien baptism. Paul knew that neither Christ nor the Holy Spirit sanctioned such, hence he at once proceeded to reteach and rebaptize them. That was orthodox then; it *alone* is orthodox *now*. Apollos, in Acts 18, was in some need, but he was not in need of rebaptism. Luke says that he knew the baptism of John. He had embraced the doctrine, he had received John's baptism, and all who received John's baptism were baptized by John. He was at the head of a mission,—personal,—and not a dispensation. When his personal work was done, he ceased. He had no one baptizing for him. Hence Apollos was baptized by John.

Exceptions.

John, in his baptizing, and the man that baptized Alexander Mack, were exceptions, but *were absolute necessities. They were accepted.* The twelve in Acts 19 were an exception *but no necessity; hence were rejected.* Paul at once inquires into the particulars of the case. David eating the shewbread was *an exception, but the act was a necessity, and therefore approved.* King Jeroboam standing at the altar burning incense *was an exception, but not a necessity; hence God rejected it.* The priests, the Levites, were to administer at the altar in offering sacrifices; but Elijah, the prophet, administered on Carmel in contest with Baal's prophets. It was an exception, but evidently a necessity, and *God accepted the offering*, and wonderfully blessed Elijah's effort. Alien baptism is an exception, BUT NO NECESSITY; therefore it will stand rejected, because, by divine appointment, the ordinances are to be administered by officials of the church alone.

Covington, Ohio.

THE ROUND TABLE

Little Things.

BY FLORA E. TEAGUE.

By actual observation I have been led to the conclusion that, in many cases, it is the little things that count. Early this morning,—Easter,—a number of our college boys and girls paraded the streets of our village, singing the glorious news of the resurrection. As they sweetly sang on my street corner, a spirit of peace, joy and thankfulness hovered over my soul.

While this act was a soul-refreshing one to saints, it was also a means of bringing before the minds of the careless and indifferent ones a knowledge of the risen Savior of mankind. Their only thought and aim, perhaps, for the glorious Easter was to see how many eggs they could eat, or what they might engage in as a pastime for the day. The sweet singing would have a tendency towards uplifting their souls, too, methinks.

It was only a little deed of kindness, but I felt as if the angels must have sung more sweetly the Lord's praise in heaven, when the young saints on earth were trying to sing it here as best they could.

The Primary Department in our Sunday-school conducted the opening exercises on Easter Sunday. Many of the children had handfuls of beautiful flowers and gave a flower salute with them. Afterwards the primary superintendent called for the names of the sick in our town. When the names had been given, volunteers among the children were asked to deliver bouquets to these sick ones. Many were ready to respond. Again I thought, It is only a little thing, but were I one of the sick ones, how full of gratitude my heart would be to be remembered in such a manner!

Our Aid Society often holds an all-day meeting at the church, because of the abundance of work. On those days light refreshments are served by each sister bringing in one or two dishes of some nourishing food. A feeble sister, who lives alone and frequently feels lonely, was invited in one day to partake of the luncheon and hour of sociability. She came and spent a pleasant day. It was only a little thing, but a kind heart prompted by love was the means of bringing some joy to the lonely one, who, in the days of her strength, had been a most active worker. And so the opportunities frequently come to us for doing little deeds of kindness. May we ever be ready to grasp them and thus make ourselves as well as others happy!

Lordsburg, Cal.

"Continued Standing Committee."

BY SAMUEL BOWSER.

It has been felt and expressed by many that it would be a good thing always to have on the Standing Committee some members of the Committee of the previous year. This can not be done under our present system, under which no one is eligible to succeed himself. We do not like to change the system because of its good qualities, by reason of which it was inaugurated. It is a question how to gain the point desired without losing what we have.

I offer the following: Let the Districts continue the present usage. Then let the Standing Committee select from their ranks a given number,—say fifteen or twenty, who shall continue on the Committee the following year. So continuing each year, the Districts whose representatives are chosen to hold over, would again be represented by brethren whom they had themselves chosen, and they would not need to elect new ones for that year.

I like the idea of the Standing Committee to choose them, because no one else is in a position to know so well the nature of the business on hand for the year, that requires or calls for some of the present Committee to be present next year, and as to who would be best suited to be continued.

Then, too, it would not disqualify such a brother fully to represent his District the next year, but would rather be a help. Knowing, during the entire year, that he is expected to serve again, he could be alert to every feature that would be of chief value for his District.

It is true that this might, and necessarily would, deduct a little from the present idea of "frequent changes," but this would be of no consequence, and would be regained by having *strong* and *experienced* men, which, undoubtedly would be far better than "frequent changes." I have full confidence that the God-fearing men selected by our Districts for the Standing Committee would choose none other.

Hancock, Minn.

Helping God.

BY FRED HUBER.

There are numerous ways in which we can help God. We can go to distant lands and proclaim the love of God to the poor heathen. If we can not do that, we can be missionaries at home and tell our neighbors. Jesus said: "Go into all the world and preach the Gospel to every creature." Brethren and sisters, let us get to work. Having so many opportunities, we ought to be able to accomplish something. God will surely hold us responsible for lost opportunities, therefore let us use every opportunity to do good.

Here is one way by which we can help God: The General Mission Board publishes tracts relating to the doctrines of the church, and also other tracts, relating to temperance, secret societies, etc. Send for a list of the Brethren's publications and tracts, and distribute them. The apostle said that whatsoever we sow, that shall we also reap. "He that soweth to the Spirit shall of the Spirit reap life everlasting." "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Since there are so many ways in which we can help God, let us get to work, and work faithfully. Many souls may be lost through our indifference and delay. Let us lay up treasures in heaven, so that, when this earthly life is past and we must appear at the judgment bar of God, where the books will be opened, the great Judge may say unto us: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" . . . "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40).

Goshen, Ind.

Texts and Smallpox.

BY JAS. A. SELL.

An eccentric old brother once lived next door to a minister, who invited him to come to his services. The brother replied that he would if the minister would preach from the text, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

The preacher replied that he did not see anything in the text from which he could preach a sermon.

"Well," said the brother, "I will not go to hear you."

A short time afterwards, the preacher told him to come, and he would preach from his text. After it was done the brother was asked what he thought of the sermon. The reply was, "If the text would have had the smallpox, the sermon would have been in no danger. They were too far apart."

Hollidaysburg, Pa.

Heart Pictures.

BY OMA KARN.

There are some people to whom it is natural to be always seeing the pleasant side of life. Others come into possession of this enviable characteristic only through habit. And it can become habit. The will can be trained, in this respect, as well as any other. We little realize how much future enjoyment we are storing up when we close the door to the unpleasant occurrences, and resolutely turn to the pleasant things that so wistfully entreat our attention.

And every day has its pleasant occurrences! Moreover much that seems unpleasant would present just the opposite aspect if we would but view it with the right kind of vision. In the very thing that is most trying will be found something winsomely sweet and beautiful. If, at the end of the day,—even one of these days when we have the blues so shamefully,—one were to set memory to work and sum up the pleasant and unpleasant happenings of the twelve hours just passed, we will, if we have been impartial in our estimate, find that the pleasant things outnumber the unpleasant. Try it some time and see!

It is well to remember that one of God's best gifts to us is the power to see and remember these pleasant things. It is the artist that paints "the beautiful pictures that hang on memory's wall." Every day these pictures are being painted on the walls of our hearts. It is these we will have to look at when our laboring days are over, and when the sun of our earthly existence is going down. Will it not pay best to employ "Artist Pleasant"?

Covington, Ohio.

CHRISTIAN WORKERS' TOPIC

Lessons from the Life of David.

1 Sam. 18: 2-16.

For Sunday Evening, May 12, 1912.

David's victory over Goliath introduced him to Saul the king. High honors were heaped upon him, and in equal proportion perils overtook him. Our lesson passage gives evidence of both.

I. David's Sudden Rise.—(1) The slaying of Goliath (1 Sam. 17: 49-51). (2) The friendship of the king's son (1 Sam. 18: 1). (3) Introduced to the king (v. 2). (4) Promoted (v. 5). (5) His popularity (vs. 6, 7).

II. Perils Come.—Singularly enough, (1) They began with the king (v. 8). (2) Envy was the great element (v. 9). (3) Its manifestation (v. 10). (4) The deadly weapon thrown (v. 11). Here David's life was exposed to the greatest danger; but God, in his preserving providence, delivered him.

III. The Spirit That Actuated David,—(1) Enabled him not to be over-elated by his prosperity. He acted "wisely" (v. 5). (2) He did not return evil for evil (v. 14). (3) His words to Saul show good for evil (1 Sam. 24: 9-11). The spirit manifested by David is commendable and comforting. The secret of it all is, that "the Lord was with him."

We Note—(1) How strange the scene! The father, the enemy; the son, the friend. One palace contained both. (2) In the day of prosperity we may rejoice; but let it be with trembling (1 Cor. 10: 12). (3) Trust in the Lord in the days of evil. He alone can shield us (1 Pet. 3: 13). "Without me ye can do nothing."—Jesus.

PRAYER MEETING

What Can I Do to Help Others?

John 1: 46-51; 1 Peter 3: 8-17.

For Week Beginning May 12, 1912.

1. Get in Personal Touch.—To influence others most effectually, you must meet them face to face. The glad tidings of an atoning Redeemer and of pardoning grace must be brought close home to your friend and brother. Get people to attend services by your persistent, personal solicitation. The personal touch is the all-important means to win others, and this includes every avenue by which we may influence them. Personal work seeks to reach some one in a personal way, to study the best way to bring him to an open profession of faith in Christ, or at least to bring the matter to his attention most forcibly (1 Peter 2: 12).

2. Have a Working Knowledge of the Bible.—The ultimate appeal is "Thus saith the Lord." No question about that, but in order to use the Word aright at all times, and under varied conditions, one must be familiar with the texts that fit the conditions of the one to whom the worker is talking (2 Tim. 3: 16).

3. Be Tactful!—Not every individual can be approached from the same angle. Some can be reached through their intellect, some through their affections, some through their bereavements, and some through any one of the other varied phases that characterize human life. There is a path to every heart, and there is a hand that can open the closed door leading into it (2 Cor. 5: 9-11).

4. Be Spirit-Filled!—When the Spirit dwells within, there will be a manifestation that impresses others. Those who handle fragrant flowers are sure to carry the perfume with them. He who has been with Jesus in the upper room until the tongues of fire have rested upon him, will speak as an apostle of God, and will have the confidence of those to whom he speaks. Men will "take knowledge of him that he has been with Jesus." The one who can prevail with God at the mercy-seat, will be the one to be used by God (Rom. 8: 14-17).

HOME AND FAMILY

Teach Me the Way.

Selected by Mary V. Harshbarger, McPherson, Kans.

Teach me the way, O Christ, teach me the way!
I am so weary of this worldly life—
So weary of contention, pain, and strife,
I'm groping in the darkness, day by day,
And earnestly I seek to know the way.
I'm diligently reaching for thy hand,
To guide my footsteps to a fairer land,
Teach me the way, O Christ, teach me the way!

Teach me the way, O Christ, teach me the way!
Though others may misjudge me, thou art just,
Thou knowest all,—in thee I put my trust,
Help me to say, "Forgive them," and to be
Each day, dear Savior, more and more like thee,
O gentle Shepherd, hear me as I plead.
I give to thee my all,—I do indeed!
Teach me the way, O Christ, teach me the way!

Teach me the way, O Christ, teach me the way!
May I not seek for honor, riches, fame,
But ever seek to glorify thy name,
My highest aim in life, O let it be,
To live for Christ, uplift humanity.
Upon thy tender, gentle, loving breast,
There, blessed Jesus, let my soul find rest,
Teach me the way, O Christ, teach me the way!
—Made Morrison Cook.

A Few Moments With Our Aid Societies.

BY A. G. CROSSWHITE.

THERE have always been more or less objections to new things as they found their way into our beloved church,—"INNOVATIONS" they were called,—and that is a fitting term yet. It is evident that some of our loyal brethren and sisters could see farther ahead than others, and their warnings and prophecies were always kindly received by a certain class, while to others they seemed as an "idle tale," and not until the wolf came and did its damaging work did they realize that "wisdom is the better part of valor." A tested recipe is worth more than a volume of speculative theories, founded upon assumption.

It must be admitted, again, that certain warnings, given years ago, by those who are now "resting from their labors," have been needed and many of them heeded. They were *prophetical* in their nature, for no such things had impressed them as sad realities. Many things were not in themselves so objectionable as the apprehension of unfavorable results. To be more explicit, it is doubtful if any fault would ever have been found with SISTERS' AID SOCIETIES if they had continued as they began, having as their object the helping of the poor and needy at home and abroad. This, from the start, proved to be a great auxiliary to the church work, and many received aid who would have been overlooked by the church in general, and by the deacons in particular. Not for the world would we discourage their humble, self-sacrificing labors, for it would be difficult to establish any kind of a society that would fill the place they now occupy; but it is the *tendency* that we are to notice in this paper.

In other denominations these societies began the same way they did with us, but by and by *money* came into the treasury too slowly and a *few* had the load to carry, which was very discouraging. The principle upon which they builded was apostolic, the motive pure, and the disbursements commendable, but CONCERTED ACTION WAS WANTING. Consequently something else had to be done or the work must cease. It was then agreed to give ENTERTAINMENTS, ICE CREAM SOCIALS, OYSTER SUPPERS, etc., under the auspices of the Aid Societies, at a nominal cost, and thus extract money from young and old by tempting the appetite both as to food and social enjoyment.

Why not? Had not the church set the example? This is only too true, and be it said to the shame of some of them, that when they saw they were playing a losing game, they temporarily sidetracked to allow the evil to proceed under different management, and thus shift responsibility. What is the difference, whether you are principal or accessory in evil doing?

But now, having proceeded so far, it will be necessary to show, by logical arguments, that these entertainments are wrong in principle, or my claims are unjust, and the foregoing statements are open to severest criticism.

In the *first* place, the church is the highest and holiest organization known to man. This church is composed of believers, having for their Head the Lord Jesus Christ, and for their government his revealed will (1 Tim. 3: 15; Eph. 1: 22; 4: 15; Col. 1: 18; John 7: 17).

In the *second* place, all the auxiliaries of the church, of whatever kind, should be appointed by the church, and, therefore, be under her direct control and advisement.

My *third* argument is that the church, from the very nature of her divine origin, is not dependent, for support, upon an income of doubtful propriety; and what is true of a whole is likewise true of its correlated parts. The Gospel provides the PLAN for her subsistence and government and such means as those mentioned are not mentioned as a source of revenue.

My *fourth* argument is based on the apostolic injunction, *"Be ye not unequally yoked together with unbelievers,"* etc. (2 Cor. 6: 14). These social functions have that tendency; for general bids must extend general courtesy and open doors, and these conditions subject entertainers to open criticism. "Let not then your good be evil spoken of" (Rom. 14: 16).

The *fifth* argument is, that such entertainments purport to give *"value received,"* which, if true, reverts the burden upon the entertainers, consequently no gain here, from a financial standpoint.

In looking over the reports of the various Aid Societies it will be observed that the *"average attendance"* is much too low when the church membership is taken into consideration. There are reasons for this, and *one* reason will answer the inquiry on general principles,—LACK OF COÖPERATION. But this does not satisfy the earnest, interested inquirer, and we must look farther for the solution to the problem.

It may be that the organization is too independent of the church. It is obvious that the church will not take much interest in an enterprise that she has had no voice in creating in any other than a *financial* way, however worthy the cause may be. Some are just as deeply interested in her highest possibilities as others are passive and neutral and, yet, this latter class will give of their means liberally, when approached privately or in a congregational offering.

The question of finance enters so largely into the machinery of Aid Societies that we must consider it from that angle, and the question of how to get money and then to use it to the glory of God, is now, and always has been, the all-absorbing topic with our sisters.

Let this question be settled, and the reports will henceforth read quite differently. That the sisters are willing to work and that, too, at *sacrifice* wages, need not enter into the discussion, for those points are settled.

Another feature of the work that must engage our attention is that the field of operation has lengthened and broadened and the demands upon our Aid Societies have greatly multiplied during the last few years. This has come about in different ways: (1) More teaching along this line of charitable work. (2) By a systematic canvass of needy fields. (3) A broader vision of the church's opportunities. (4) Solicitation from outside sources, etc.

Our good sisters are pained at heart when they must face these conditions with an empty purse. Plans for raising these funds have not kept pace with increasing demands and, of all the church's worthy auxiliaries, the Aid Societies have preserved the most antiquated financial system. Viewing the situation from this angle, our object is to aid you in adopting a plan by which you may better aid somebody else. If you caught the force of our foregoing arguments, you can readily see that *the church must stand back of you*, and this she will do if the organization and general management of the Society is given fully into her hands. And, right here, it might be well to state that this brief discussion of the plan of organization, methods of operation, etc., come as a result of questionable methods being employed, to some extent, by our Aid Societies in raising money to carry on their work, such as "Oyster Suppers," "Ice Cream Festivals," etc. I write this, dear sisters, out of a heart of love, so please do not conclude that it is given in a spirit of fault-finding, for God knows that we are in hearty sympathy with the work, when carried on right.

You have your "CONSTITUTION" and "BY LAWS" and these regulate the *social* features of your gatherings, but human nature is such that the social side, unchecked, would finally predominate.

In conclusion allow me to suggest a plan which will materially assist you in increasing your finances: (1) Appoint a committee personally to solicit money and other necessities from those who do not attend Society. (2) Solicit nonattendants to do charity work in their *homes*. (3) Get your elder to take an offering for this cause as often as occasion demands. (4) KEEP YOUR TREASURY PRETTY WELL DRAINED, and a number of pressing demands before you, and then DON'T BE TOO MODEST TO PUSH YOUR CLAIMS.

5. Make a report of your work, in general, at least once a year that the church may know what you are doing. This report should be made, likewise, through the GOSPEL MESSENGER and each Society should keep in close touch with the General Committee through its Secretary.

It sometimes happens that you can not all agree as to what cause your aid shall be applied. In that case DIVIDE YOUR FUNDS, but by all means preserve harmony and good will. If you decide to devote so much to church debts or supplies, let that be *special*, and let all work as unitedly as for any other cause. In all cases be broad minded enough to respect the judgment of others.

"The grace of our Lord Jesus Christ be with you all. Amen" (2 Thess. 3: 18).

Flora, Ind.

SISTERS' AID SOCIETIES

BELLEVILLE, KANS.—The sisters of our church met on Thanksgiving afternoon of 1911, to organize an Aid Society. The following officers were elected for six months: Sister Addie Steward, president; Sister Susie Williams, vice-president; Sister Susie Kinzie, secretary-treasurer. Thirteen meetings have been held, with an average attendance of ten. The collections amounted to $8.46. Two boxes, one sack of clothing and five comforters have been sent to the Kansas City Mission. May the Lord help us all to do more work in the future for the cause of Christ!—Anna M Kuhn, Rydal, Kans., April 18.

BARREN RIDGE, VA.—The following is the report of our Sisters' Aid Society, ending Dec. 28, 1911: We held ten meetings, with an average attendance of nine. Oct. 26, 1911, we reorganized our society as follows: Sister Elsie Alley, president; Sister Ella Harris, vice-president; Sister Bessie Crickenberger, treasurer; the writer, secretary. Our work consists mostly of making comforters, clothes-pin aprons and prayer-coverings. We donated three comforters to the Brooklyn Mission Home. We also made and gave some clothing to the needy here at home. During the year 1911 we received $21.90. Our expenditures were $16.05, leaving a balance of $5.85 in the treasury. While our work seems but little, compared to some, yet we feel encouraged to press on in the good cause.—Beatrice E. Harris, R. D. 3, Staunton, Va., April 8.

CARSON VALLEY, PA.—The following is a report of our Sisters' Aid Society, organized June 17, 1911: Sister Annie Hoover is our president; Sister Ida Benner, vice-president; Sister Elsie Hoover, secretary; Sister Hannah Dell, treasurer. We have also a selling and buying committee. We have an enrollment of seventeen members, with an average attendance of seven. We held seventeen meetings. We made twenty-five prayer-coverings, eighteen bonnets, eighty-five aprons, two comforters, one quilt, four boys' waists and three cushions. Our total collections for the year amount to $25.60; expenditures, $16.05; balance in the treasury, $9.55. One day was spent in the work for Bro. Blair Hoover's family, who left us today for a new field of work in New Mexico.—P. Pearle Brubaker, Duncansville, Pa., April 11.

WAYNESBORO, PA.—The Sisters' Mission Sewing Circle was reorganized Jan. 3, 1912, with the following officers: Sister Bessie Stover, president; Sister Susan Foutz, vice-president; Sister Susan Shank, superintendent; Sister Annie Emmert, assistant superintendent; Sister Nettie Bare, recording secretary; the writer, corresponding secretary; Sister Elizabeth Rinehart, treasurer. During the year sixty-three meetings were held. Highest number present at any one meeting, nineteen; smallest attendance, one. We had an average attendance of eight, and a total attendance of 521. Cash offerings for the year amounted to $41.70; received $44.02 for sewing; expenses and gifts in cash, $84.79. Our work consisted of making fifteen quilts, one comforter, three bonnets, three broom-bags, two shirt-waist protectors, and one petticoat. A white quilt was quilted as a surprise for our worthy president, to show, in part, our appreciation of her loyalty and devotion to the work. This year, the same as last, we are paying the expense of a telephone in the home of our elder. His labors of love are highly appreciated by his flock. I pray that we may all see our duty as Paul enjoins in 1 Cor. 9. Once a month we send flowers, fruit, etc., to an unfortunate sister, who was once an active member of our circle, but whom sickness has compelled to leave our town for another, where she is in an institution. We continue to support two India orphans. At Thanksgiving we sent provisions, clothing and cash to Brooklyn, N. Y., and Washington, D. C. At Christmas time donations of clothing, cash and provisions were given to worthy ones. We should like to have done more, and hope that each new year may be better than the preceding one.—Florence Hess, Secretary, Waynesboro, Pa., April 8.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞ All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

SIX were recently added to the church at Covington, Ohio.

AT the close of the evening service in Elgin, last Lord's Day, one was baptized.

SEVERAL Annual Meeting queries, not heretofore published, will be found on page 284.

BRO. L. H. DICKEY has been chosen a member of the Standing Committee from Northwestern Ohio.

IDAHO and Western Montana are to be represented on the Standing Committee by Bro. J. H. Graybill.

BRO. S. N. MCCANN has been chosen to represent the Second District of Virginia on the Standing Committee.

BRO. LEANDER SMITH, of Nevada, Mo., has changed his address from 230 North Oak Street to 115 South Elm Street.

SOUTHERN PENNSYLVANIA will be represented on the Standing Committee by Brethren C. R. Oellig and D. A. Foust.

FIVE of the Sunday-school scholars at Ozawkie, Kans., were recently received into the church by confession and baptism.

BRO. O. P. HAINES, of Chicago, should hereafter be addressed at 818 Morgan Street, Rockford, Ill. He is now pastor of the Rockford church.

THE Brethren at Batavia, Ill., are in the midst of a series of meetings, with Bro. J. S. Zimmerman, of Waterloo, Iowa, doing the preaching.

BRO. W. B. STOVER and family reached New York on Friday morning of last week, nearly two days late. They are all glad to see the homeland once more.

EASTERN PENNSYLVANIA sends one paper to the Conference. Brethren F. P. Cassel and I. W. Taylor will represent the District on the Standing Committee.

OUR correspondent for the Botetourt congregation, Va., wishes us to say that the love feast in the Valley church, announced for May 28, will be held May 18, beginning at 4 P. M.

THE late District Meeting of Southern Ohio was very largely attended, there being about one thousand persons present. The spirit and tone of the assembly were excellent. Brethren John Calvin Bright and B. F. Petry were chosen to represent the District on the Standing Committee.

A NUMBER of the railroads are arranging to accommodate those who wish to attend the Conference at York, Pa., but so far the Baltimore and Ohio and the Pennsylvania lines are the only ones that are advertising in our columns. These are good roads and can be depended upon for good service. We call special attention to the advertisements found on pages 287 and 288.

IN the Pleasant Valley congregation, Valley house, Ind., a revival is in progress, with twenty-five applicants for membership, and two reclaimed. Bro. C. S. Garber is doing the preaching.

IT has been decided that Brethren P. S. Thomas and J. A. Garber represent Northern Virginia on the Standing Committee. Brethren J. M. Kagey and J. Carson Miller are the alternates.

BRO. JOHN HECKMAN, of Polo, Ill., who attended the late District Meeting of Southern Ohio, says that the members in Pittsburg, where the meeting was held, certainly know how to entertain their guests.

NEXT week we shall publish considerable information concerning the approaching Annual Conference, to convene at York, Pa., June 4. The program for the entire meeting, along with other matter of importance, will be given.

BRO. W. C. RARICK, formerly in charge of the Mission in Indianapolis, Ind., was with us over last Sunday, and gave us two helpful sermons. He was accompanied by his wife and babe, and went from here to Muncie, Ind., expecting to spend the summer on his father's farm.

NOT a week goes by that we do not receive a clipping regarding church entertainments, that we are asked to expose. We have said some very plain things regarding the way the Lord's house is desecrated all over this country, and may have something more to say later. We are just in receipt of a strong article from one of our city pastors, who shows up the inconsistencies and evil consequences resulting from church entertainments. The article is to appear next week and will undoubtedly be read with a good deal of interest.

IT is reported that the ship on which Bro. W. B. Stover and family crossed the Atlantic, passed a number of large icebergs, but managed to steer clear of them. This year there seems to be an unusual number of these floating masses of ice, and they are rendering navigation between the two continents quite dangerous, especially along the northern route. Some of the icebergs are very large, being miles in extent, often reaching the height of 200 feet, and extending fully that far below the surface of the sea. A vessel driven at great speed, crashing into one of them, is almost sure to go to the bottom of the ocean, as did the *Titanic* a few weeks ago.

ELD. JOHN KLINE left no photograph but there are scores of people living who saw him. We wish those who remember how he looked would make a drawing of him as his features are remembered or select a picture resembling him, and send the same to us. A score of drawings, or selected pictures, from different persons, would help us to form some idea regarding the appearance of the remarkable man. We should like to know the color of his eyes and hair. His height, weight, and general appearance should be given. We should like to learn something of his pulpit habits, his manner of presiding over a Conference, and his manner of life in general.

THOUSANDS of our people are preparing to attend the Annual Meeting at York, Pa., which opens on Tuesday morning, June 4. The Standing Committee, however, meets at 8 A. M., on Thursday morning, May 30, and on the evening before regular preaching services will begin in the tabernacle. Wednesday evening Bro. J. G. Royer is booked for an address to the Standing Committee. It is expected that every member of that body will be present, along with others who will come early, so as to get all the good possible out of the meeting. Services will be held on Thursday, and each day following until the opening of the Conference proper. Bible Institute work will begin on Monday evening, May 27, and continue each day and evening until the close of the Conference. The program is a most interesting one, and indicates that those who attend the meeting are going to have the pleasure of listening to some splendid addresses.

BRO. B. F. MASTERSON, of Long Beach, Cal., has arranged to spend the summer in Pennsylvania, and should, until further notice, be addressed at Spring Grove, Pa., R. D. 2, Box 14.

THE church at Mount Morris Ill., has decided to change the date of its feast from May 11 to May 18, beginning at 4 P. M. Bro. I. S. Long was with the church over the third Sunday in April and did some very acceptable preaching.

BRO. C. L. BUCK, of New Enterprise, Pa., passed into the beyond April 16, after a long and useful life in the ministry. He was a man of fine Christian character and delighted in the service of his Master. To him the Christian religion was a pleasure, and whatever burdens were laid upon him were borne cheerfully.

BRO. JOHN R. SNYDER, one of our special contributors, who has been engaged in the newspaper work for six years, has returned to Bellefontaine, Ohio, and may now be addressed at 805 North Main Street. He writes us that he expects to attend the Annual Meeting and will have charge of the Conference edition of one of the York dailies.

ON the next page will be found an editorial by Bro. D. L. Miller on Rebaptism, which appeared in our issue of Dec. 10, 1904, and is now given to our readers a second time, by special request. The request was submitted to Bro. Miller, who finally consented to have the article republished. The closing part has been so readjusted as to fit the question now before the Brotherhood, and we suggest that it be read in connection with the four communications found on pages 276 and 277. For some months the subject has been ably considered by a number of our contributors, both sides being equally represented. It is one of the questions about which our very best thinkers honestly differ, and though we may continue to differ, this difference need not, in the least, affect the unity of the church. And while we have on hand a number of unpublished articles, treating the same question, it occurs to us that it will not be necessary further to continue the discussion.

IN this issue we are publishing over 220 love feast announcements for the month of May, and nearly seventy of them will be held on Sunday, the 25th. These feasts will extend across the nation from the Atlantic to the Pacific, and while engaging in the services of the evening, at any particular point, those at the table may realize that scores of other feasts are being held practically at the same hour. Over 200 feasts in one month does not look as though the churches are failing to keep the ordinances as they were delivered to us by the apostles and those who followed in their footsteps. And while this is true, there are thousands of churches, of the different persuasions, where the New Testament form of doctrine, respecting the love feast, is overlooked. Yet these churches respect the Brethren for their loyalty to the Gospel, as they understand it. Let us keep the feast in the spirit as well as in the letter, knowing that the two must go together if we would enjoy the promised blessing.

LAST week, in the Advertising Department, notice was given of Bro. D. Webster Kurtz's little booklet, "An Outline of the Fundamental Doctrines of Faith." Here most of the doctrine held by the Brethren is treated in an interesting and an unusual manner. The author does not follow the usual method of approaching and considering the different doctrines and principles discussed, but approaches them from other viewpoints. It is a look at the old fundamental doctrines through new eyes. This makes the little work more than ordinarily interesting. The booklet is primarily intended for new converts, and in this respect will help to fill a long-felt want. In our judgment, it will appeal strongly to the students in our schools, and to others who have cultivated a taste for the better grade of literature. In literary construction some of the paragraphs are exceptionally fine, and yet simple enough to be understood by the casual reader. Most people will read the booklet through at one sitting. Price, twenty-five cents. Address Brethren Publishing House.

The Danger Side.

THAT there is a danger side to every good thing in life, must be evident to all and the better the thing is, the harder and the more defiantly is the danger side pressed and pushed.

When God prepared the Eden home for man, we picture in our own mind that it must have been an exceedingly lovely place,—almost beyond human conception. But at that time there was no standard for human appreciation, neither was there an apparent danger side, so that it was not really known until it was revealed through actual experience. True, it was told our first parents that if they would eat or even touch the "forbidden fruit," they should die, but what would that mean, especially after the enemy told them that there was a mistake somewhere? Perhaps it was intimated that they misunderstood, because God knew that the eating of the fruit would have the very opposite effect. Instead of dying, their eyes would be opened, and they would see and know things which they could never otherwise understand. This was the first seed of the danger side that was planted in the human heart, and it has been growing ever since, and will continue to grow until the author of all danger is destroyed.

As good and evil are opposites one of the other, wherever good is found, there evil is present to counteract and destroy its force and virtue, so that we need not and should not be surprised to find a danger side lurking around and trying to destroy the effectiveness of the very best things that God would have us do. Indeed, anything in which there may seem to be a danger side should cause a doubt to arise in our minds as to its propriety and goodness, as Satan will not allow any good thing to be made active and effective without his challenge and effort to weaken and destroy. It is when God's people are not doing much, or anything, that Satan is quiet and does his sleeping.

As said before, there is a danger side to every good thing that we may have or do in this world. Just for a moment, think about it! Can you think of any good thing that may not have more or less danger connected with it? There is a danger side to eating, to sleeping, to working, to business, to talking, to singing, to praying, to preaching, and even to attending church. But because of this ever-present danger side, shall we cease doing these things? Certainly not.

What we want to know and more fully understand is this, that while it is God's great purpose and desire to save souls from the power of sin and make them eternally happy in the world to come, it is equally apparent that the purpose of Satan is to destroy souls, make them miserable in this life and send them to eternal ruin in the world to come.

These thoughts came to us in the consideration of the subject of the pastorship, as now being so generally accepted by our church. The question now being considered in the minds of many of our brethren is this: Is there any danger connected with the introduction of the paid ministry? Why, yes, to be sure there is, but too many of us are looking at the danger side and thus overlooking the real issue, or the good side. The fact that there is a danger side connected with the pastorship and its effectiveness, should be no argument against its careful and discreet introduction. There may be a very much greater danger in our failure to introduce it. The fact is, that in many cases there must either be pastors installed, or churches be disorganized. And which will be the better thing to do, there can be no question.

But the greater question seems to be as to how these pastors are to be cared for. Shall they be supported at the pleasure of the congregation which calls them, or shall they be given a stipulated amount per month or year,—as may be agreed upon by both parties? For the sake of having a difference in terms, we call the first a "supported ministry" and the second a "salaried ministry." On which of the two sides, do you suppose, would be the less danger? Who can tell us? We farm, and we need a man to do our farming. I don't want a hireling because the danger is that he will measure his work by the wages he is to receive, therefore we start out to find a man who is willing to work for us on the promise that we support him and his family. What do you think of such business methods? Do you suppose that we would find a man that would enter into such a bargain? And if we could, do you think we would want him? And should we employ a man on such conditions, how long, do you suppose, we would get along in peace and how long would satisfaction be rendered to both parties? We are very sure that, as the employer, we would not like to try to fill such a contract; indeed, we would not be willing to undertake it. Such a method might do for angels, but hardly for human beings. At least that is our mind about it, as we see it. Let us look at the subject, that we may be able more clearly to see where the real danger side comes in.

Christ was rejected by many because he was expected to be different from other men, and so we are disposed to look at our ministers. A minister is, and should be, a man among men. He may have a wife and children. This means that he must have a home and home belongings. He needs money for food, clothing. The children must be educated and given the same advantages and privileges that are had and enjoyed by other children. That they may have all these things, the minister must have the same opportunities of obtaining these things, as have the lay members. But if the church that calls them to the ministry says that he was called to serve the church by giving his time, energy and talents to the church in ministry and service, then, of course, as a matter of equity, justice and right, the church must give him a support that will make his advantages and those of his family equal to those of the best of the congregations by whom he is employed. We say this because those, who have the qualifications to make a good minister, would also have the qualifications, as a rule, to make good business men, and should be so classed.

Now the question comes, How shall this just and equitable support be given and who shall say how much it shall be? We all say that both parties should have a voice in the matter. The minister should know and say how much it would require to give him and his family a comfortable living, a home, and enough to feed, clothe and educate the family in such a style as is enjoyed by the well-to-do of the membership. After knowing this, the church should decide whether or not they are able and willing to meet the demands. This makes it a matter of choice on both sides. The church gives it as a free-will offering and the minister receives it as a free-will offering. A full understanding is had, which leaves no room for controversy or misunderstanding. It seems to us that in this way a great danger of trouble is obviated, as to what a satisfactory support means. The minister knows exactly what he is to expect and receive, and so with the church. They know what support is needed and they give it, and the obligations and expectations of both parties are thus fully met.

Of course, there may be some danger connected with this idea or plan, but not as much, it seems to us, as there would be in trying to support a minister and family without any understanding as to the character and amounts of what the support should be. Personally, we would not be willing to be a party to a support of this kind. We would see danger of trouble and misunderstanding from start to finish.

We believe in a supported ministry when conditions demand it, but we believe that the support should be reasonable, equitable and just, and any plan by which this can be done most satisfactorily, and attended with the least danger of misunderstandings and resultant trouble, we will be pleased to have accepted.

H. B. B.

Rebaptism.

THE question of rebaptism resolves itself into this form, "Shall those who have received baptism for the remission of sins, and the promised gift of the Holy Ghost, according to the form given in the commission, by an administrator not a member of the Brethren church, be received into full fellowship without being baptized again?" On this question difference of opinion obtains, hence the question is open for discussion in a kind, brotherly spirit.

Our Brethren, from the first, were led by the Holy Ghost, through a careful study of God's Word, to accept trine immersion as Christian baptism. Believing that "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted of him," they at once and forever discarded all claims to the shadowy and illusory dogma of apostolic succession. Not having a Peter to call upon, they received, at the first, the initiatory rite into the church by an unbaptized believer. This was an act of the greatest significance at a time when apostolic succession was so generally accepted, as was also the other equally erroneous dogma of baptismal regeneration. To these consecrated men and women,—Spirit-filled and Spirit-led as they were,—the man that feared God and worked righteousness was believed to have been accepted of him, and hence a proper administrator, even if he had not received the rite of baptism from priestly hands regularly ordained for that work. And who will say that they were not right in their conclusions?

The history of the church in this country shows that she was led to allow considerable liberty of conscience on this subject, and for more than two-thirds of the last century members were received into fellowship without being rebaptized.

On the subject of trine immersion for unbaptized converts, the church gave no uncertain sound. In 1790 the Conference decided that the bread of communion should not be broken with any minister of the church who, contrary to the views held, should baptize backward. But keeping in view the absolute unreliability of all claims to apostolic succession, they received into church fellowship those who had been immersed by other denominations without rebaptism. In 1804, over a hundred years ago, it was advised,—and in those days advice was the rule,—that those received into church fellowship from the English Baptists should receive "in all things good instructions according to the Scriptures; and when they believe and are willing to obey from the heart that form of doctrine according to the counsel, they ought to be baptized according to the proper order" ("Revised Minutes," page 21, Art. 7, 1804).

Our godly fathers did this in the hope that when those who came thus were more fully taught in the way of the Gospel, they would become willing to accept and live in accord with the doctrine of the church on the form of baptism.

The liberty allowed in practice will be made apparent by a decision of the Conference early in the last century which reads as follows:

1827, Art. 3 and 6.—Concerning receiving persons who have been baptized in the proper manner by other denominations. Considered, that those who have been received before with the laying on of hands (and prayer), we receive with hand and kiss; and those on whom the laying on of hands had not been observed we should receive by the laying on of hands, etc. ("Classified Minutes," pp. 158-59).

Later advice was given which clearly set forth the practice of the church at the time the decision was made.

1838, Art. 13.—Whether persons that have been baptized formerly elsewhere with a threefold immersion, could be received among us as members without baptism or not? Considered almost unanimously that when such persons are satisfied with their baptism having been performed in the right manner, they may be received as members without baptism, yet with stating to them the order (rules, principles) of the Brethren and the laying on of hands. If they should, however, desire baptism, it might be granted to their satisfaction ("Classified Minutes," p. 159).

It was not until the middle of the century that a stronger decision was made on the question, when, in answer to the query, whether we ought to receive any persons into the church without baptism, having been baptized by any other order of people, the following decision was given:

"Considered, that this Yearly Meeting advise to be very careful in this matter, and give it, as their unanimous conclusion, that it would be better to admit no persons into the church without first being baptized by the Brethren" ("Classified Minutes," p. 160, Art. 5, 1848).

This decision satisfied the church for more than a third of a century. Under such careful and well considered advice sufficient liberty was given, a conservative course was pursued, and some were received into the church without rebaptism. One of my earliest

recollections of the church is connected with receiving a member of the River Brethren church into fellowship without rebaptism.

One of the interesting cases on record is that of the "Bowman Brethren" of Tennessee. J. A. Bowman had been a minister among the Brethren and organized a church of his own, receiving members by trine immersion. Later these asked to be received into the fellowship of the Brethren. A committee was appointed by the Conference of 1866 to visit these applicants. The decision of the committee, composed of twelve brethren, pillars in the church, and whose names stand today for loyalty to the doctrines of Christ, among whom were such men as Daniel P. Saylor, John Metzger, J. P. Ebersole, John Wise, and Henry Kurtz, was to receive all who desired to unite with the church without rebaptism who returned prior to Oct. 1, 1866. When the committee reported to the Conference the following year, their report was amended by striking out the date limiting the time to return, and it was then accepted by the Conference ("Classified Minutes," p. 372, Art. 11, 1866; "Annual Meeting Report 1883," pp. 98-101).

It was not until 1883, when the church was passing through the throes of a most unfortunate, and ever-to-be-regretted division, when our Old Order and Progressive Brethren withdrew from us, when our leaders could not coolly and calmly consider this question, that a decision was rendered, closing the church against all, unless baptized by a legally-authorized administrator of the Church of the Brethren. A query of the following import was presented and answered:

> Is it right, according to the Gospel and the order of our general Brotherhood, to receive members into the church who have been baptized by expelled ministers, or such as have left the church and joined in with the "Old Order" or "Progressive" churches, without rebaptizing them? If this is understood to be right, how will it be with those who have been baptized by ministers who have never been baptized into our church, and were never known as members of the body? This petition was considered by Annual Meeting and the following answer given to it: We decide that none can be received into the church without being baptized by a legally authorized administrator of the Church of the Brethren ("Revised Minutes," p. 22, Art. 3, 1883).

So the liberty so long enjoyed and so carefully guarded as to make the practice of the church absolutely safe, was denied, and a change made in the faith and practice of the church which had continued for one hundred and sixty years, at the same time, to say the very least, casting a serious reflection on the baptism of Alexander Mack. For, according to all the laws of logic, if no one can be received into the church without being baptized by a legally-authorized administrator of the Church of the Brethren, then it follows, as night follows day, that Alexander Mack was not legally baptized, and if his baptism was illegal, then those whom he baptized were not legally immersed.

Logically the decision of 1883 is a direct argument against the legality of our baptism, and this without reflection on those who made the decision. Those were days when men's souls were tried and they had been more than human had they not been influenced by their environments. Those of us who passed through the bitterness of division, separation and the breaking of the strong Christian ties of affection, now only a sad memory of the past, know best what it all meant. The decision was not made because of dissatisfaction with the existing order, but evidently because of the turbulent times through which the church was then passing. It was wholly anticipatory, for at that time neither Old Order nor Progressive Brethren were seeking admission into the church. The movement was in the other direction. A careful study of the Report of 1883 will show the then existing feeling, and the query was not passed without strong protest on the part of some of our able Brethren.

The decision caused our dear Brother Hope, at that time in Sweden, many misgivings. He had found, in that country, a community of earnest seekers for the truth. They had taken God's Word and had been led by the Holy Ghost to accept the faith and practice of the Brethren church. They had been baptized by trine immersion and were willing to accept fully the teachings of the Gospel, and Brother Hope received these into church fellowship prior to the sweeping decision of 1883. When it became known in Sweden that such a decision had been rendered, it created a good deal of uneasiness, and it was only in after-years that some of the members, rather unwillingly, gave assent to it.

The answer to the query hindered the mission work in Canada. A body of our members had settled in that country a number of years ago. The elder, Brother Cober, passed away and the little body of believers, isolated from the church, had to some extent affiliated with the River Brethren, but when they heard our Brethren preach they were willing to come to us and fully accept the faith and practice of the church. The decision referred to kept the Missionary Board from acting in the matter, and after a time these Canada Brethren all united with another body.

The New Testament gives two instances where the baptized had not received the Holy Ghost. Acts 8: 14-17. On these the apostles only laid hands, and the gift was given them. Acts 19: 1-7 relates how Paul found twelve disciples at Ephesus who had not received the Holy Ghost. Only they had been baptized "unto John's baptism." Paul explained to them that John's baptism was unto repentance and faith in Christ. "When they heard this they were baptized in the name of the Lord Jesus." These twelve were disciples. How long they had been in the church is not known. The case is parallel with the practice of our fathers. They received those who had not been properly immersed, and when they fully taught them and they desired it, as did these twelve, they were baptized for the remission of sins by trine immersion.

John's baptism was unto repentance and faith in Christ. The baptism of the Lord Jesus was for the remission of sins and the gift of the Holy Ghost. We are not baptized into the name of John but into the name of the Father, and of the Son, and of the Holy Ghost. A parallel case would be if a man of today were to baptize in the name of John the Baptist, as the sect of Johanen Christians is said to do. Hence, when the apostles had fully instructed these twelve disciples, he rebaptized them, just as our Brethren believed and practiced for 160 years in the United States.

Study the following parallel case. Two ministers in the Brethren church, William and John, held precisely the same views regarding questions disturbing the church. They did not believe in missions, they were opposed to Sunday-schools and ministerial meetings and other methods of advancing church work. William withdrew from the church and found a church home with the Old Order Brethren. John remained with the church. Both continued to preach and to baptize. They both believed alike, had the same spirit and baptized in the same manner and for the same purpose. Later William is received into the church again. Some of those he baptized also applied to be received. The question is whether the work of these two men does not stand alike in the sight of God.

In what I have written no reflection is intended to be thrown on the dear brethren from whom I differ. They are godly men, whose opinions are as valuable as any in the church. I love them and respect them with love and respect borne of many years of labor together in the cause of the Master. But I appeal to them, and especially to the Conference of 1912, not to reaffirm the sweeping decision of 1883, thus closing the door by which our fathers came into the church.

Let the report of the committee of 1912 be adopted. It is conservative and is the result of two years of careful, painstaking research by able, faithful brethren. It reads as follows:

> The New Testament plainly teaches that those who believe, repent and are baptized by trine immersion for the remission of sins have the promise of the gift of the Holy Spirit, and thus come into fellowship with the people of God (Mark 16: 16; Matt. 28: 19, 20; Acts 2: 38-42).
>
> We urge the churches to teach faithfully and observe this doctrine, and be cautious in receiving others into the Church of the Brethren without rebaptism.

This report, if adopted, will take us back to the carefully-guarded and safe advice of 1848. Let us allow some liberty of conscience to those who have been baptized by trine immersion as we have been, and who desire to unite with us in church fellowship. Let us leave to the congregations where all the facts of individual cases are known the right to move carefully, but to move. Let us give to the General Missionary Committee the right, if bodies of believers are found who have come to the truth as our Brethren came to it, nearly two centuries ago, to receive them into church fellowship. Let us remove the shadow that has been thrown, unintentionally I verily believe, on the baptism of our fathers, for they were without doubt led by the Holy Ghost to adopt the very best plan to build up the Master's cause in the world. Once before, in the matter of mode of feet-washing, we departed from and returned again to the practice of these Spirit-led men. Let us do this as unto the Lord and not as unto men, and God's blessing will follow, and numbers of honest, godly men and women will come to us in loving Christian fellowship and will have occasion to bless the Conference of 1912.

D. L. M.

Special Music.

Some of our congregations are having a little trouble over the music question in their religious services, and write us for suggestions. We have a long letter from the elder of a good-working congregation where an attempt has been made to introduce solos and quartets into their prayer meetings, and other special meetings. The matter came up in the council meeting, and the members voted strongly against what they considered an innovation. Those favoring special music insist upon their privileges in this particular, and refer to the decision of the Annual Meeting of 1910, Art. 12, which says: "That such special music (solos, duets, quartets) is in accord with the Gospel (Eph. 5: 19; Col. 3: 16; Jas. 5: 13) only when done in reverence and devotion." Churches, in the decision, are further urged to labor for simplicity and reverence in all their services. It will be observed that the decision does not favor solos, duets and quartet singing in our regular services, but special music is permitted in the auxiliary meetings. Now we should like to make a suggestion to this congregation and others, that are disturbed over the special music question. Since the Conference has said that special music is in keeping with the Gospel when rendered in reverence and devotion, let the young people be permitted to employ some of this class of music in their Christian Workers' Meetings, and to a limited extent in the Sunday-school exercises. This would be in keeping with the decision of the Annual Conference and should prove encouraging and helpful to the younger members. In prayer meetings special music would seem wholly out of place. There is nothing so inspiring in such meetings as the good, old-fashioned hymns. Furthermore, we would not encourage the use of solos, duets and quartets in our regular services. These meetings are intended for the church as a family. All should be urged to take an active part in the song service, and, so far as possible, the services should be characterized by simplicity and reverence.

The Conference Offering.

It is time for our readers to begin thinking about the offering to be lifted at the Annual Meeting. As near as possible, every member in the Brotherhood should have a part in this collection, and 90,000 members, giving fifty cents each, should mean at least $45,000 at the Conference offering. But fully one-half of our members should not stop at fifty cents each. They should not think of giving less than $1. A thousand or more can give $5, and hundreds should donate $10. Some can and will give more than this. We sometimes talk about a large collection at the Annual Meeting, but, to speak candidly, we have never secured at a Conference as much as our people are capable of giving. The donations of those who attend the Annual Meeting ought to average more than $1 each. With ten thousand members on the grounds we ought not to think of raising less than $20,000. Add to this what should be secured by the collections in the home congregations, and the offering might easily reach a large sum. All of this can be brought about by the right kind of teaching between this and the Annual Meeting.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

TO THE CHURCHES OF THE DISTRICT OF OKLAHOMA.

Our Sunday-school Secretary is now in the field, making a tour of the churches, and we hope that he may visit every church that has not already been visited this year. He is ready to hold a Sunday-school Meeting at each point, and also other meetings, if so desired. It is our plan that he visit each church on his route, so as to make as little traveling expense as possible. This will also save time. For this reason he can not have the churches set the time for his coming, but must visit them in their order.

Isolated members, and others, wishing meetings, will please notify the writer, and we will do all we can to accommodate you. John R. Pitzer, Sec.

Nash, Okla., April 21.

FROM THE WASHINGTON CITY CHURCH, D. C.

We had a full house at both appointments yesterday. At the morning service we had the first of a series of doctrinal sermons, to continue for ten or twelve weeks. It is planned to have the doctrinal sermons at the morning service and evangelistic sermons in the evening. The announcement of this plan seems to have aroused interest.

Before the service, yesterday evening, a middle-aged lady, a wife and mother, was baptized. This is the second baptism within the last few weeks, and others seem near. In fact, the outlook seems very hopeful. Six were added by letter, of late.

The capacity of our churchhouse has been about reached, particularly so in the work of the Sunday-school. Often, at the regular preaching service, the space of the auditorium is occupied, and for the growing needs of the Sunday-school more room, with better equipment, will soon be needed. The Sunday-school work should and must be well provided for in every way.

The congregation was represented by delegates at the District Meeting of the Eastern District of Maryland, held in the Woodbury church, Baltimore, April 15 and 16. A delegate has been chosen, also, to represent the congregation at the General Conference to be held at York, Pa.

806 C Street, S. E., April 22. (Mrs.) D. E. Miller.

ANKLESVAR NOTES.

It seems strange and lonesome here, with all the Stovers gone, and no doubt it seems strange to them, to be somewhere else than here, but they have certainly earned a furlough, and they need it very much, also. Their second term of service has lasted over nine years, which is long for this climate, and especially hard for the children.

On the 12th we had a committee meeting here, and Bro. Stover served us yet as chairman part of the time. For the last five years he has served the Field Committee as chairman, and surely we will miss him very much. He always bore his share of the burden willingly, and much more, too. The committee had many interruptions, so its work lasted two days.

On the 13th, at ten o'clock, the brethren and sisters assembled for a farewell meeting in honor of Bro. Stover's. At noon, when it was time to go to the station, a large company of village Christians gathered together to join the procession, and as they went they sang all along the way, while Bro. Stover's followed slowly in a cart. At the station the crowd was increased by Hindus, Parsees and Mussulmans,—personal friends of Bro. Stover. They brought flowers in abundance and showed their respect by putting garlands about their necks and bouquets in their hands. It was a great pleasure to see all classes vie with one another in showing their respect to the missionary who loves them, and has done much to help those in need. Especially did the poor village people feel that Bro. Stover was their first friend in the country, and truly he did more for them than any other one here. Others despise them, but Christians pity and help them. The parting was a sad one and will not soon be forgotten.

On the 15th they sailed away from Bombay. Only Sister Alice Ebey and myself were in the city, and we did not see them sail, as the steamer started late in the evening. They left us happy, and we pray that they may reach you in happiness and safety.

We were in the hospital twice to see Brother and Sister Eby and their son, and we are glad to report that all are improving very nicely. I was glad to find them so happy. Under such conditions some people would be inclined to grieve, but they were rejoicing, like Paul, and counting their blessings. Praise the Lord for such faith and peace as the true Christian has, and such joy! Bro. Eby will leave the hospital tomorrow but the others will have to wait a while longer.

On the 27th the Gujerat Missionary Conference will meet here. About twenty-five missionaries are expected.

On the 13th Bro. Pittenger's and Sisters Eliza Miller and Himmelsbaugh went to the hills at Panchgani for a short vacation. J. M. Blough.

March 22.

GRAND RAPIDS MISSION, MICHIGAN.

I have had the privilege of attending the Brethren Mission at Grand Rapids for the past seven months. We have fine attendance at Sunday-school, and all seem very attentive. Our regular attendance is from forty to fifty. We have teachers' meeting every Sunday evening. We had an Easter program which was very interesting. The little children and the young ladies of the Salvation Army Home, as well as the older folks, took an interesting part in the program. Our attendance on Easter Sunday was seventy-six, and our collection was $2.64.

There are very many poor and destitute children in this city, who can not go to Sunday-school because they do not have suitable clothing to wear. Brother and Sister Mishler visit all such, encourage them, and so arrange that they can come to our Sunday-school. They seem much pleased to go where they can hear the blessed Gospel of Jesus Christ. When Brother and Sister Misher take clothing to those poor families, how the faces of these needy ones brighten up!

Please remember Brother and Sister Mishler, for they have been faithful in the work committed unto them. Members from the State District of Michigan will please supply Bro. John Mishler with the needed donations.

Fay Leatherman.

902 Sutton Avenue, Grand Rapids, Mich.

COLORADO CITY, COLORADO.

We are glad to state that our Mission Board has succeeded in securing Bro. Ernest Sherfy, now of Bethany Bible School, to take charge of the work in this city. We know him to be an earnest worker, and we trust that by our united efforts great good may be accomplished in Jesus' name.

We have many poor in the city, and, because of the long, severe winter, many do not have the needed comforts of life, and on account of these conditions our work is measurably hindered. We know of a number of children who would be in the Sunday-school, but can not come for the lack of suitable clothing. We have reached out, in our limited way, and as a result some are regular attendants at the Sunday-school who would not be there otherwise.

We are wondering if there are not some in our dear Fraternity who, if they knew of our needs, would not be glad to help us by sending articles of good clothing, such as you would not be ashamed for your own children to wear,—dresses, aprons, boys' waists, shirts, suits, caps, shoes, stocking, etc.,—for ages ranging from four to fourteen years. New goods would be very nice, and how gladly the mothers would thus provide necessary clothing.

While attending our County Sunday-school Convention, recently, I was impressed with the truth of a statement made by Rev. Franklin, of Colorado Springs, in speaking on the subject of "The Sunday-school Forward Movement." He said: "It is not enough that we give our old clothes, and have pink teas and rummage sales. What we really need is more of the sacrificial spirit." We should give of our earthly goods till we feel it, and lay our lives upon the altar of humble, loving service to God and our fellow-men, which would bring the results for which we are looking. Bettie Root.

535 Ehrich Street, Colorado City, Colo., April 18.

DISTRICT MINISTERIAL BOARDS.

On page 125 of Messenger, dated Feb. 24, 1912, is found the report of the Annual Meeting Committee on "Election and Support of Pastors." We favor the report in the main part and concede that it is sound and, in part at least, scriptural, but we fear that if said report is adopted without amending it will fail in reaching the results desired, for the reason that it provides for a District Committee without conferring any more authority or power upon that body than any individual member of the church already enjoys.

This is seen when we read Sec. 4 of Art. 3, which says, "They shall encourage the election of ministers by the local churches when expedient, and inspire all the ministry of the District to that noble endeavor, so well exemplified by the apostle Paul (Acts 20: 33-35; 1 Cor. 9: 15-18) and by our church fathers," etc.

Having been a member of what has been called a "District Ministerial Distribution Committee," for several years, we have found that to encourage elections is not enough. Unless a committee has some authority to order elections "when expedient," nothing will be accomplished. I submit the following reasons:

A District may have three, four, or more, congregations that have no local pulpit service. In the same District may be several congregations with four or five ministers, but they are permanently located, and no committee can move them to the place where they are needed, and, further, these same satisfied churches may have abundant material for additional ministerial help, that, if elected, could be moved and located where needed. But these churches, not needing the additional help, no amount of "urging" or "encouraging" elections will cause them to elect workers for other fields. The individual members of these congregations have no knowledge of the need of their remote sister church, and the officials are often indifferent, if not actually opposed.

Here, then, is where authority is needed. This is safeguarded by the first article, which has these words, "Three faithful and efficient ministers, two of whom shall be elders." Would such a course jeopardize our democratic church government? Is a committee of any use without power?

Then, too, the report is not complete, inasmuch as it does not provide for funds to defray the necessary traveling expenses, incurred by a committee when engaged to go about in the District to "encourage and inspire" all the ministry of the District, which would be the only method that could be used. Our worthy Editor has tried the method of writing, and while much may have been accomplished, much more is needed.

Yes, Brethren, let us have confidence enough in each other to trust one another, when empowered by authority, to accomplish that which is so greatly needed, and let us provide more workers. In our State District we need twenty or more additional workers. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Trusting and praying that the Annual Conference of 1912 will accept the report of their Committee in a still more comprehensive form, I submit the above for your consideration. A. W. Harrold.

Columbiana, Ohio.

THE FIRST BRETHREN CHURCH ON THE PACIFIC COAST.

In 1853 Philip Baltimore and others came over the plains and mountains with ox and horse teams from South Bend, Ind., and settled between Albany and Lebanon, Oregon, in Linn County. In 1854 Bro. Daniel Leedy arrived, and being an active minister, soon began to herald the Gospel of eternal freedom. He was from Jefferson County, Iowa.

By next year quite a number of members were living near Lebanon and Albany, hence a communication was sent to the Annual Meeting, asking power and privilege to organize a church. Bro. Leedy was only in the first degree of the ministry, but the Standing Committee did not permit this to stand in the way of giving needed advice and authority to Bro. Leedy. A letter, signed by Eld. Henry Kurtz, the secretary of the committee, was received, giving the necessary authority, and in 1856 the Lebanon church was duly organized, and went to work as the first Brethren church on the Pacific Coast. The church prospered nicely, and in 1883 a substantial house of worship was erected in the country, and is still there ready for the new effort now being begun by the Mission Board of Oregon.

Among the ministers who once worked here were Brethren Daniel Leedy, M. M. Bashore, Jacob Bahr, Joel Sherfy and Harvey Sherlock. In the course of human events "wolves" scattered the sheep, and for a number of years the churchhouse was used by the Mennonites. Recently the Mission Board of Oregon engaged Bro. Hiram Smith, of Los Angeles, Cal., to revive the work. April 2 Eld. Henry Brubaker, of Newburg, Oregon, Chairman of the Mission Board, met Bro. Smith and the writer at Albany and together we called upon the few members in and around Albany and Lebanon, and found about fifteen faithful members. Among them is Sister John J. Baltimore, in Albany, who came across the continent when three years of age. Sister Blount, and others also show that, in all their trials, they never forsook the Brethren.

Bro. Smith located in Lebanon and at once entered upon his work of visiting the isolated members. He is now making a house-to-house visitation, for which he is specially equipped. He is being met by people who once were members, and others whose parents were members. Still others seem to be glad that gospel teachings have again come within their reach. Should these lines be seen by any isolated ones within Bro. Smith's reach, they can write him at Lebanon and he will find joy in calling and giving them comfort.

The writer will begin his work of teaching the Acts of the Holy Spirit in the Book of Acts the evening of May 8th, in Newburg, Oregon.

There are great stretches of country that ought to be occupied by active members of the church. With fine land, excellent climate, and possibilities for soul-saving on all hands, the members of Oregon ought to take concerted measures to make known the resources of the State, so that those who want to change residences might settle together and have good church facilities. Organized effort would produce good results. Isolated efforts give the ministry much hard work, and there is but slow progress. Concerted or "pull-all-together" efforts are the best in any calling. M. M. Eshelman.

3231 N. Broadway, Los Angeles, Cal.

Old Age.

(Concluded from Page 276.)

Children in the home keep us from growing old. A poor, aged couple, with no one to love them, is a most pitiful picture. Why should we speak of the aged in a mournful strain? An honorable old age is a beautiful picture, even as the almond tree is charming in its snowy whiteness. Should we sigh at the approach of death, while life is ebbing away? Oh, no! Let the old rejoice that their pilgrimage is well nigh run. If any feel inclined to weep, let it be the young, at the long succession of cares that are still before them.

Let us, then, welcome the snow, for it is the emblem of peace and rest! As the old father's steps begin to falter, as his eyes grow dim, as his ears become dull of hearing, as his mind begins to wander, and as his memory is short and treacherous, he begins to realize that soon he must leave this tenement of clay and go to a world where there is no age, no sickness, and no sorrow. Before him is a world where the beauties of heaven will be experienced in all of their glory, where the aged will be young, and mount up as on eagle's wings.

Goshen, Ind.

"Lest Thou Be Consumed."

BY D. B. MENTZER.

We do not realize what dangers, seen and unseen, beset us in "the life we now live," neither are we aware of the dangers along our spiritual pathway. We are, therefore, advised by our gracious Lord to "watch and pray,"—watch the dangers and pray for delivering grace.

The words first quoted occur in that very interesting narrative of the experience of the nephew of Abraham,—Lot,—and his family, in the city of Sodom. At their first settlement they enjoyed the simplicity and freedom of country life, but later on they drifted into the city. Here they were in the midst of the attractions, the indulgences, the extravagances, the pride, the follies, in a word, the sins of city life. One of the most remarkable things in this connection is that there was but

One Godly Family

in a large city. But this might be repeated in our time. However, it is even more remarkable that the All-Holy on high would not forsake them even when they took the risk to locate amid such threatening dangers! It stirs one's emotions to read the sensational account of Lot's last night in Sodom. Almost "overcome of evil." But for the intervention of angelic messengers, bearing the power of the upper world, all would have been consumed in this most dreadful destruction of the city.

No wonder we read in our book of Holy Scriptures that "the things that were written aforetime were written for our learning." Our advantages are very great today. We can learn from the years and the generations that have passed, and by this are brought in closer touch with the heavenly world. How many of us do realize how far man has strayed away from God and divine things? Not so very many, if it depends upon how people live. Paul found the secret of right living, for he said, "The life I now live, I live by the faith of the Son of God." Is this your mind, my dear reader? If so, then our human life will be second in our purposes and our endeavors.

Lot and his family knew better. Their teaching in earlier years was of the right kind, but

They Had Become Indifferent.

Yet God did not forsake them, and heaven was moved to get them to a safe location. Angels were sent to their home among the wicked for a faithful relative's sake. These angels "turned in unto Lot," and they said, "The Lord will destroy this city." They persuaded and urged, and said, "Up, get you out of this place." But they lingered as though there were no necessity for action. But we gather from the narrative that the blessed angels "laid hold" upon them, and all of them. They had to be led out of the city, and we can picture each angel going between each two, leading them toward safety.

And so the Lord would have us go to them that are in danger. He would have us warn them, entreat them, and, with loving touch, bring them out and start them in the right direction, "the highway of holiness." 'Tis a blessed thing to keep up our "first love" in Christ. How humble we were, how resigned, how willing to follow Jesus in his gentle commands! And we felt that everybody should enjoy such a blessed experience. Have we been growing in this grace, or have we been losing ground? If losing, let us take the angel-word, "Up, get out of this place" and flee to the place of safety, the foot of the cross. Here we shall learn the cost of our redemption, the value of a soul, the source of spiritual strength.

Believers Need Help.

I need it. You need it. I can help you. You can help me. We can reciprocate. "Then they that feared the Lord spake often one to another." "Pray for one another." "Bear ye one another's burdens." Believers are too often wanting in exhibiting a tender, loving interest in the spiritual welfare of those of "like precious faith." We ought to be more communicative with good words and acts. "Evil communications corrupt good manners." That is a true adage. And we may also say, *"Good communications cultivate good manners."*

Starting in "the narrow way" of the heavenly life, we either grow strong or weaken. What a tower of strength is a man or woman in Christ, who is "strong in the faith" of the Gospel of our precious Lord! Many a one, who is weak in profession, because of indwelling conflicts or outward trials, is kept from falling altogether by the influence of one whose faithful example shines on the pathway that leadeth unto life eternal. Let us care more for one another, that we may all be stronger in the grace of our Lord. Then the world, with its deceptive enticements, will have less and less influence upon our lives, and we shall be more and more consecrated to the blessed service of our Heavenly Father.

Sin consumes but holiness refines and purifies, and makes our lives what our gracious God designed them to be. We are called into a holy life, separate from sin and sinners. Everyone of us is in danger of falling short of the fruition of our hope in Christ. O Christian, be watching, "lest thou be consumed." You are nominated, by virtue of your faith and baptism, for a home at your Heavenly Father's right hand, therefore, make your election sure.

Waynesboro Pa.

Annual Meeting Papers.

Southern Ohio.

1. We, the Salem church, petition District Meeting to petition Annual Meeting of 1912, to repeal Art. 9 in the report of the Dress Committee, passed at Annual Conference of 1911.

Answer.—This meeting decides to modify the section to read thus: That those who do not conform to the methods herein set forth, but who manifest no inclination to follow the unbecoming fashions and whose conduct is becoming a follower of Christ, be dealt with in love and forbearance, and that every effort be made to save all to the church. But if, after every effort has been made, they, in an arbitrary spirit, refuse to conform to said methods, and follow the foolish fashions of the world, they shall be dealt with as disorderly members, and in dealing with such cases, both the salvation of souls and the purity of the church should be kept in view.

Passed to Annual Meeting.

2. We, the Salem church, ask Annual Meeting of 1912, through the District Meeting of Southern Ohio, to decide that members of the Church of the Brethren shall not wear neckties, inasmuch as some congregations allow them and others do not, thereby causing disturbance.

Passed to Annual Meeting.

First District of Virginia.

To the Annual Meeting of 1912: The First District of Virginia, with a membership of fully 4,100, and with seventy elders, and forty-three organized churches, embracing a very large territory, including portions of Virginia, West Virginia, and North Carolina has, for the sake of convenience, and in order to do more efficient District work, agreed at its last District Meeting, held April 19, 1912, to divide into two Districts, subject to the approval of the Annual Meeting. The said division is to go into effect fully about the beginning of the year 1913. The most northern division has a membership of fully 2,100 and retains the name, First District of Virginia. The most southern division has a membership of fully 2,000, and is to be known as the Southern District of Virginia.—P. S. Miller, Moderator. J. A. Dove, Secretary.

Second District of Virginia.

We, the Church of the Brethren at Bridgewater, Va., request the Second District of Virginia to ask Annual Meeting at York, Pa., to fix the second week of June as the regular time to open the business session of our Annual Conference work.

Answer: Request granted. Sent to Annual Meeting.

Eastern Pennsylvania.

We ask Annual Meeting, through District Meeting, to reconsider section nine of Dress Committee's report of 1911, and so amend as to read as follows:

Section 9.—That those who do not fully conform to the methods herein set forth, but who manifest no inclination to follow the unbecoming fashions, and whose life and conduct is becoming a follower of Christ, be dealt with in love and forbearance and that every effort be made to save all for Christ and the church. But if, after every effort has been made, they in an arbitrary spirit refuse to conform to said methods and follow the foolish fashions of the world, they shall be dealt with as disorderly members, and in dealing with such cases both the salvation of souls and the purity of the church should be kept in view.

Request granted and passed to Annual Meeting.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Lordsburg church met in council Tuesday evening, April 9, at 7:30 o'clock. Our elder, Bro. W. F. England, presided. Considerable business was attended to, but we were not able to dispose of it all. We will meet on Thursday evening, April 18, at 7:30 o'clock, to finish the business. Bro. Jesse Brandt was elected president of the Christian Workers' Meeting. Eld. W. F. England is our delegate to Annual Meeting.—Grace H. Miller, Lordsburg, Cal., April 20.

Santee.—Bro. J. Z. Gilbert, of Los Angeles, was with us on Sunday and delivered a very interesting sermon from Psa. 4: 3. We have our Sunday-school at 10 A. M., and preaching at 11 A. M. Every second and fourth Sunday in the month some of the Brethren from Los Angeles preach for us, thus helping our work until we get some resident minister here. We hope some one may come this way soon. We have some inquiries about the country. There is plenty of room and opportunity to teach the whole Gospel. We welcome all members coming this way. Our prayer meetings, every Wednesday night, are well attended, and much interest is manifested by all.—Anna R. Hyatt, Box 77, Santee, Cal., April 19.

COLORADO.

McClave church met in council April 13. Our elder, Bro. W. D. Harris, presided. The deacon brethren gave a report of their annual visit. Our members are in peace and union. Our elder was appointed to select a minister to conduct a series of meetings for us sometime during the summer. Our love feast will be held probably the last of May or the first of June. One letter was received and two were granted. The writer was chosen church correspondent for the remainder of the year.—Bessie Cline, McClave, Colo., April 19.

ILLINOIS.

An Explanation.—The funeral of Sister Anna Ardell Noffsinger was preached on Sunday, April 21, by Eld. Henry Lilligh, of Mulberry Grove, Ill., assisted by the writer. It will be remembered that Sister Noffsinger died several weeks ago, of smallpox, hence the funeral could not be held until several weeks after her death.—Oscar B. Redenbo, Pleasant Mound, Ill., April 22.

Woodland.—On Easter Sunday the Astoria, Canton and Woodland churches held an Easter Sunday-school and Temperance Meeting at this church. It was a fine day and a large crowd was present. We had a very good program. It was edifying and enjoyable. Nearly all brought their dinners and enjoyed a good, social time. On account of the bad roads, the temperance sermon was preached in the Astoria town church by Bro. Solomon Bucklew.—Fannie B. Stambaugh, Summum, Ill., April 16.

IDAHO.

Payette Valley.—One was received by letter since our last report. The District Meeting of Idaho and Western Montana, which was held in Fruitland April 17-20, was well attended, and much enjoyed by all present. The Brethren began to arrive on the 15th, and we had preaching each evening during the week except on Thursday evening, which was devoted to the closing session of the Conference. We had, in connection with the District Meeting, a Sunday-school Meeting, a Christian Workers' Meeting, a Missionary and Temperance Meeting, a Ministerial Meeting, a Bible School, and a Child Rescue Meeting. All of these were edifying. The next District Meeting will be held at Nampa. Eld. J. H. Graybill, of Nampa, will represent the District on Standing Committee.—S. J. Kenepp, Payette, Idaho, April 22.

INDIANA.

Blue River.—Our congregation met in council March 23. April 14 the Sunday-school Convention of the Ft. Wayne, Cedar Lake, Cedar Creek, Pleasant Hill and Blue River churches was held at our church. Every one named on the program was present, and many good thoughts and suggestions were received. We will hold our love feast June 1, at 3 P. M.—Gertie M. Hire, Churubusco, Ind., April 22.

Burnetts Creek church met in council April 13, our elder, G. B. Heeter, presiding. Three letters were granted and three received. Our communion is to be held June 15. Our delegate to Annual Meeting is Bro. G. B. Heeter; alternate, Bro. Ora Delanter. March 31 Bro. John H. Mourer was ordained to the eldership.—Bessie N. Mertz, Burnetts Creek, Ind., April 24.

Harrison County.—On account of the illness of his mother, Eld. N. E. Baker, of Wichita, Kans., was called home April 4. Each Lord's Day he has preached some refreshing sermons, which we enjoyed very much. Our regular minister, J. H. Morris, is with us each second or fourth Sunday. Our Berean Band workers are having some very interesting programs. Our Sunday-school is moving along nicely. Though we are few in number, yet the Lord is with us.—(Mrs.) Hardin Miller, Dogwood, Ind., April 22.

Portage.—Our church met in council at the South house April 13. We decided to have our Harvest Meeting at the North house Aug. 17, and our love feast at the South house Oct. 19.—(Mrs.) Kate Peterman, R. D. 2, South Bend, Ind., April 22.

Sampson Hill.—Our elder, Bro. E. O. Harris, paid us his first visit, as our shepherd, and preached April 20 and 21. Although the weather was stormy and other hindrances were in the way, we had a good meeting.—W. L. Ross, R. D. 5, Shoals, Ind., April 22.

IOWA.

Coon River.—A short time ago, at a called council, an urgent

demand was made for a soliciting committee, to solicit funds to build a new churchhouse at Yale. It was granted. April 20, at a special council, the committee reported ample funds pledged and partly collected, to build and furnish the contemplated house completely. They asked for a Building Committee with authority to build. Though a conservative element questioned the advisability of building two churchhouses within five miles, at this time, the request was granted. The Lord willing, Coon River congregation will soon have a third house of worship. May God impress upon each individual member the importance of the spiritual part of the growing work and our personal relation thereto.—J. D. Haughtelin, Panora, Iowa, April 21.

Slifer.—On the evening of Easter Sunday we had a very interesting program, consisting of songs, recitations and exercises by the little ones. This is our first attempt at getting up a program, and we were very much gratified at their willingness to help on the program. We had a full house and many expressions of appreciation were given by those present. Some of them were there for the first time since our house has been built. We had a sermon at 11 A. M. on "The Immortality of the Soul," and after the evening program a sermon on "The Resurrection." Both were delivered by J. Q. Goughnour. We are much in need of more helpers in our Sunday-school and for our programs. This is a new place, and much work is to be done. Our Sunday-school is gradually increasing in attendance, and we believe we will soon have a very good attendance and an interesting school.—(Mrs.) Clare Goughnour, R. D., Gowrie, Iowa, April 23.

KANSAS.

Hutchinson Mission.—April 21 Eld. J. A. Hutchison closed a two weeks' series of meetings, following the dedication. Bro. Hutchison, as usual, preached the word in its fullness. Those who heard him expressed themselves favorably concerning his preaching. Many said they never heard the Bible taught so thoroughly. The secret order question is quite a consideration among many of the city day laborers. Bro. Hutchison's gentle, spiritual way of handling the subject, gave rise to sound thinking. Owing to the new location and previous unsettled places of worship, our work has not as yet been established. All our meetings are growing in interest and attendance. One of our young Sunday-school scholars made the good choice and put on Christ in confession and baptism. While there were no more evidences of ripening seed, we rejoice to know that the seed, which was sown, will mature in God's own time. May the Word ever be sown faithfully, that in God's own time he may claim his own.—Andrew G. Miller, 626 East Sixth Street, Hutchinson, Kans., April 24.

Larned church met in preparatory council April 20, prior to our love feast, to be held May 4. We had a pleasant and profitable meeting. We decided to give our elder, who devotes much of his time to the Master's cause, a partial support.—Edna Cook, Larned, Kans., April 22.

Overbrook.—Our members met in council, with Eld. George A. Fishburn presiding. Two letters of membership were received. A Temperance Committee was appointed. We decided to hold a series of meetings this fall, beginning Sept. 8. Bro. F. E. McCune is to do the preaching.—Emma Fishburn, Overbrook, Kans., April 6.

Ozawkie.—Our church met in council April 13. Eld. J. A. Root presided. We are to have new song books and a course in vocal music. April 21 five of our Sunday-school girls were received into the church by baptism. They range in age from fifteen to nineteen years, and are of splendid parentage, and we are sure their lives and influence will be a blessing to our community. Our Sunday-school and Christian Workers' Meeting are interesting and helpful. We were recently favored with four helpful sermons by Bro. Wm. Tigner.—H. L. Brammell, Ozawkie, Kans., April 23.

MARYLAND.

Long Green Valley.—Bro. C. D. Bonsack has agreed to give us two weeks' series of meetings, beginning June 9. We feel greatly blessed in securing Bro. Bonsack to hold our meetings. We will have our love feast June 15, at 3 P. M. Our next council will be May 18.—Ida M. Neuhauser, Gittings, Md., April 23.

MICHIGAN.

Onekama.—Our church met in council April 6. We will have our love feast June 16. We shall ask for the District Meeting of 1913. The members have also decided to do some Sunday-school Extension work, so have organized two rural Sunday-schools,—one north and one south of Onekama. This, with our regular services, keeps us quite busy. Bro. M. M. Sherrick, of Mount Morris, Ill., was with us April 14, and gave us a most excellent address on Psa. 106: 15. Brother and Sister W. R. Miller have located here, and we will appreciate their help very much.—Mrs. Syiva Ulery, Onekama, Mich., April 24.

MISSOURI.

Log Creek church met in council April 20. Bro. J. E. Ellenberger resigned the oversight of this congregation, and Bro. D. A. Shirk was chosen elder for the following year. We expect Bro. Chas. Miller, of Independence, Kans., to be with us in a series of meetings from Aug. 10 to 24.—Bernice Stair, Polo., Mo., April 24.

St. Joseph.—We had quite an increase in attendance at our Sunday-school today. This bids fair to remain permanent. At the close of the preaching services five decided to unite with us. Four of them are heads of families. This makes ten additions (five by letter), since Jan. 1.—J. S. Kline, 2919 St. Joseph Avenue, St. Joseph, Mo., April 18.

MONTANA.

Milk River Valley.—We expect to hold our love feast May 25, at 4 P. M. Our examination service will be at 6 P. M. Our membership is somewhat scattered, but we hope that all will be present, together with many others, especially ministers. Local passenger trains arrive, from the East, at 10: 15 A. M., and from the West, at 5: 50 P. M. All coming by rail will be met, if they notify the undersigned.—W. H. Meeks, Lock Box 155, Gildford, Mont., April 22.

NEBRASKA.

Bethel.—Eld. M. R. Weaver, of Omaha, was with us April 16, 17 and 18, in behalf of the District, working up a unified plan of raising missionary money for the District. Bro. Studebaker, of McPherson, Kans., is expected to be here May 3. Our love feast will be held May 4, at 6: 30 P. M. April 7 we celebrated the thirty-seventh anniversary of this church, instead of the "seventh anniversary," as was stated in a previous issue.—Sudie Flory, Carleton, Nebr., April 23.

NORTH DAKOTA.

Brumbaugh.—At our regular council two letters of membership were granted. A committee was appointed whose duty it is to arrange programs for Temperance Meetings. We expect to begin revival meetings about June 15. Bro. J. H. Brubaker, of Ellison, N. Dak., will conduct the services. At a late council we decided to hold a love feast on the evening of July 3. July 4 a temperance program will be given.—Mary Deal, Brumbaugh, N. Dak., April 24.

Surrey.—We had a very interesting Easter service at our church on Sunday morning, April 7. After a well-rendered program by the children, Brethren J. E. Joseph, D. T. Dierdorff and D. M. Shorb gave short talks, instead of the regular Sunday morning service. We all enjoyed the services. Bro. J. E. Joseph preached in the evening.—Manerva Lambert, Surrey, N. Dak., April 13.

OHIO.

Covington.—We are at work and each week brings its own special privileges and duties. Our elder, Bro. John Heckman, of Illinois, presided over our recent council. Much business was transacted. The sermons he preached, while here, won the hearts of our people, and the pervasive power of the Holy Spirit was felt in our midst. His earnest, forceful admonitions are remembered and heeded. Last Sunday was a full day. We had Sunday-school in the morning, followed by a wedding service. The entire congregation remained for preaching service. In the afternoon we had a funeral, and then baptism. Six were baptized. We also had preaching services in the evening.—Elizabeth D. Rosenberger, Covington, Ohio, April 25.

Donnels Creek.—The Christian Workers' Society at the country house gave a temperance program on Sunday evening, April 21, after which Bro. S. A. Blessing, of West Milton, Ohio, spoke against the evils of intemperance. Bro. Blessing talked on temperance at the New Carlisle house on Sunday evening, April 14. Bro. S. A. Bookwalter, of Dayton, Ohio, was at the country house April 16, and gave us a talk on the temperance question.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, April 26.

Maple Grove church met in council April 19. Bro. Desenberg presided. Our love feast will be held May 26, at 5 P. M., four miles north of Milton, in the Maple Grove house. It was decided to do some necessary repairing to our church building. Bro. Desenberg was chosen delegate to Annual Meeting, and Bro. Wiley, alternate.—(Mrs.) E. E. Desenberg, R. D. 7, Box 23, Ashland, Ohio, April 22.

West Milton.—Our church met in council April 18. Eld. S. A. Blessing presided. After hearing the report of the annual visit, which was very encouraging, the congregation decided to hold a love feast May 30, at 2 P. M.—R. C. Wenger, R. D. 1, Union, Ohio, April 26.

OKLAHOMA.

Paradise Prairie.—We enjoyed a series of good meetings, conducted by our District Sunday-school Secretary, Bro. J. R. Wine, who came among us on the evening of April 8 and remained a while. We had preaching each evening. Some of our members were hindered from attending the services on account of sickness. We had good, interesting meetings. April 14 we had a Sunday-school Meeting. Some interesting topics were discussed, which were helpful to all. At the evening services four dear Sunday-school scholars came out on the Lord's side and were baptized April 21. All were little girls.—Jane Morris, R. D. 1, Coyle, Okla., April 22.

Pleasant Plains.—Our church will hold a love feast May 25. Since our last report five members have been received by letter, two of them being ministers,—one in the first degree, and one in the second degree. We have organized a Christian Workers' Meeting, with Bro. J. M. Ford as our superintendent. —(Mrs.) Hulda Prentice, R. D. 3, Aline, Okla., April 22.

Ripley.—We enjoyed a series of meetings, conducted by our District Sunday-school Secretary, Bro. J. R. Wine. The meetings commenced on the evening of April 15 and continued each night during the week. On Sunday we enjoyed a good Sunday-school, conducted by our superintendent, Bro. F. Holderreed, and preaching at 11 A. M., by Bro. Wine. At noon a dinner was prepared at the church. At 1: 30 P. M. we met again, and an interesting program was rendered. Many helpful thoughts were presented. During Bro. Wine's stay he visited in twenty different homes of the Brethren. One was restored to fellowship. Bro. J. H. Neher, of Guthrie, Okla., was with us over Sunday and conducted the song service. May God's richest blessings attend our brother in his work, as our District is large and there is much to do.—Louis Holderreed, Ripley, Okla., April 25.

TENNESSEE.

Hawthorne.—April 20 we met in members' meeting at this place. Eld. D. F. Bowman gave a short, instructive talk. We will hold a love feast here May 18, at 2 P. M. Bro. Bowman preached for us again in the evening, and on Sunday Bro. Chas. Sterke preached to an attentive audience. The Brethren Sunday-school, which was organized here a year ago, is progressing nicely, and the interest seems to be increasing.—Angie Clark, R. D. 5, Box 33, Johnson City, Tenn., April 23.

VIRGINIA.

Christiansburg.—Bro. Chas. M. Yearout came to this place and began a series of meetings on the 20th. He preached seven sermons. One came out on the Lord's side and is to be baptized later.—W. L. Spangler, Christiansburg, Va., April 22.

Fairfax.—Our church met in council April 13. Eld. I. M. Neff presided. One was received by letter. Bro. W. H. Sanger will represent us at the Annual Meeting. A Workers' Meeting has been organized, which meets each Friday night to study the Sunday-school lesson, with Bro. J. R. Leatherman as teacher. Our love feast will be held June 15, at 6 P. M. The Sunday-school Meeting of the Eastern District of Virginia will be held at the Mine Run church, Orange County, May 11.—Kate S. Miller, Oakton, Va., April 27.

Manassas.—Our council was held April 6, at the Bradley house. Eld. E. E. Blough presided. All business was quietly and pleasantly disposed of. Bro. Ira Runion and Sister Mary Maphis were elected superintendents of the Bradley Sunday-school. Bro. E. E. Blough was elected delegate to Annual Meeting, and Bro. S. C. Harley, alternate. Bro. William K. Conner will hold a series of meetings at Bradley sometime during the summer. We have not secured a minister yet for Canon Branch. Our love feast will be held May 25, at 5 P. M. Our weekly offering system began with February, and proves to be quite satisfactory. We hope to more than triple our offerings, over the former years, by this system. We expect our elder, Bro. A. Conner, and wife, to return home from Cuba soon. They seem to have enjoyed the mild climate exceedingly.—Alice E. Blough, Manassas, Va., April 25.

Notice.—At a recent meeting of the joint Mission Board of the Second, Northern and Eastern Districts of Virginia the following organization was effected: Bro. S. A. Sanger, President; Bro. B. B. Garber, Treasurer; Bro. J. M. Kagey, Secretary. All communications and remittances for the Joint Board should be forwarded to Bro. J. M. Kagey, Dayton, Va. The Board, to look after the interests of the Northern District of Virginia, is organized as follows: Bro. D. H. Zigler, President; Bro. J. Carson Miller, Secretary; Bro. J. M. Kagey, Treasurer. All business pertaining to the Northern District Mission work should be addressed to the undersigned.—J. Carson Miller, Secretary, Timberville, Va., April 27.

Peach Grove.—Our church met in council April 20. Considerable business was disposed of. We have arranged to hold our love feast June 8, at 4 P. M. We also made arrangements for a series of meetings to be held sometime in the fall. Since our last report Brother and Sister Long, of India, made us a visit. They gave us two services, which were much appreciated. A collection of $8 was taken for the India Mission. —Daisy A. Cool, Winchester, Va., April 24.

Rolling Creek.—April 20 our church met in council. Bro. R. L. Suit was elected moderator, and he gave us a splendid church lecture. On Sunday, at 11 A. M., Bro. J. C. Jones preached a very interesting sermon, which everybody seemed to enjoy. One brother will be baptized next Saturday in the afternoon. We expect to hold a union meeting June 30, which will be conducted by Bro. J. C. Jones. Our church work is moving along nicely.—Margaret R. Thompson, R. D. 1, Box 59, Seven Mile Ford, Va., April 23.

Walnut Grove church met in council April 20. Our elder, Bro. J. G. Lewis, presided. Bro. Jerry Thompson, of Rolling Creek, Smyth Co., Va., was with us, soliciting funds towards paying for their churchhouse and lot. Our little congregation,

(Concluded on Page 288.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DEATH OF ELD. JOHN METZLER.

Eld. Metzler was born in Mahoning County, Ohio, March 24, 1833, and died near Wakarusa, Ind., April 12, 1912, aged 79 years and 19 days. He was united in marriage to Elizabeth Stauffer Feb. 8, 1857. To this union were born six sons and four daughters. Three sons and one daughter preceded him in death. He united with the Church of the Brethren May 15, 1859, and in 1866 located in the Baugo congregation, Elkhart County, Ind. Here he was elected to the ministry Jan. 15, 1870, and ordained to the eldership Jan. 20, 1883. He, in a large measure, had charge of the Baugo church some years before his ordination, as the church had neither a resident elder, nor did they elect one to have charge. He continued his charge until he resigned, on account of old age, in 1901.

When he took the oversight of this congregation we had no churchhouse. During his charge two churches were built, the one in the country, the other in Wakarusa. During this time our first Sunday-school was organized, and the church has had its seasons of prosperity and adversity. During his active ministry he was called to do considerable work beyond the limits of the Baugo congregation, holding series of meetings, assisting in councils, preaching funerals, solemnizing marriages, and having charge of other churches. His diary shows that in the thirty years, from 1872 to 1903, he preached about 284 funeral sermons, solemnized about 127 marriages, and baptized about 104 persons. I knew him to leave his reaper in the harvest field, and the threshing machine in his own barn, to go and preach funerals, while he lived on an eighty-acre farm and was burdened with considerable indebtedness. Yet the Lord prospered him better than some who made the things of this world their chief aim. He always took our church paper and looked for its arrival with anxiety, being disappointed if the mails failed to bring it at the usual time. This had a good influence on the writer.

Eld. Metzler believed that the success of the church largely depended on keeping a good official force of ministers and deacons. We have seen him very much grieved when, after the church decided to hold an election for a minister, the noble work was hindered by the private influence of others. He regularly attended the District Meetings. Though much interested in the proceedings of those meetings, he seldom, if ever, took part in discussions. He used to say, "If there is something you would like to have said, you generally need not wait long until some one will say it." In character he was kind, peaceful, longsuffering and forgiving. He would rather suffer wrong than do wrong. If one would do him a wrong he could meet that one the next day with a smile. During the last six years he did not exercise in the ministry. His articulation had become defective by paralysis. He, however, was very anxious to be present at meetings, and his seat was seldom found vacant until the beginning of this year, when he was not able to attend church any more. His last disease was softening of the brain. During the last three months he gradually grew weaker, without pain, and at last, as in a sleep, he peacefully passed away. Shortly before his death he made arrangements for his own funeral, requesting that Eld. Frank Kreider should preach his funeral sermon.

Wakarusa, Ind. Christian Metzler.

BETHANY MISSION, PHILADELPHIA, PA.

April 3 and 4 we held the first Sunday-school and Missionary Meeting of our new District (Southeastern Pennsylvania, New Jersey and Eastern New York) at our mission, 3255 Kensington Avenue. Every church in the District was represented, and over one-hundred workers attended. The theme of the Sunday-school program was "Personal Evangelism." Bro. W. G. Nyce's address was to the point, and Sister Quincy Leckrone gave a very good essay on "Value of Class Organization in Intermediate Classes."

The sectional conferences were conducted by the following: Sister S. B. Croft, "The Elementary;" Bro. P. R. Markley, "The Boys;" Sister Bertha Lindsay, "The Girls;" Bro. Ira C. Holsopple, "The Adult Classes."

In the evening Prof. J. Lincoln Hall led the song service, which filled us with the Spirit and prepared our hearts for the forceful and enthusiastic address by Eld. P. B. Fitzwater on "The Sunday-school as a Missionary Factor in the World." The round table was conducted by Bro. W. S. Price.

Thursday morning was devoted to missions. The addresses given by Brethren A. J. Culler, D. Webster Kurtz, W. G. Nyce and M. C. Swigart have burnt themselves into our hearts and left lasting impressions, which, we believe, is the beginning of a great missionary work. The discussions which followed brought out the need of more missionary meetings and a Bible Institute in our new District.

Monthly meetings for the ministers in our city and Schuylkill Valley have been arranged for, and it is hoped that every minister in the District can attend them. The

first one was held in the First Brethren Church on Monday afternoon, April 15. It was decided to have an annual Bible Institute. The first one will be held at Greentree, in connection with our District Meeting on Saturday, Sept. 21. There will be special Bible work on Sunday, Monday and Tuesday, the Ministerial Meeting on Wednesday, and the District Meeting on Thursday, Sept. 26.

We pray that our people may become awakened to the great need of missionary work which lies before us. We all feel that this meeting was a great success, building us up spiritually and filling us with great zeal.

In the evening we had a blessed feast and communion service. Bro. D. Webster Kurtz officiated, assisted by Bro. A. J. Culler. We all felt refreshed and blessed for having been there. We missed our elder, Bro. J. T. Myers, who could not attend these meetings on account of ill health. Bro. J. Kurtz Miller was also kept away on account of the death of his mother.

(Mrs.) Sallie B. Schnell.

1906 North Park Avenue, Philadelphia, Pa., April 19.

DENAIR, CALIFORNIA.

We are now located in the sunny clime of California, enjoying its sunshine and its balmy breezes. It is, indeed, quite a change from Southwestern Kansas. We left our daughter there March 11, when there was from one to ten feet of snow. The severity of the weather was very trying to us, as our health is poor. But since arriving here, March 15, we feel to praise the Lord for a noticeable improvement in our health.

On arriving at Empire we made our first stop with Eld. S. F. Sanger, and were very nicely cared for. On Sunday I went with Bro. Sanger about twelve miles northwest, for Sunday-school and preaching services in the forenoon. Bro. Sanger preached an able sermon for us. Bro. Albert Fraze, a young and faithful deacon, took us in his carriage. By the way, Bro. Fraze is one of our Iowa boys. At this place about six members are living. It is only about seven miles from Modesto, the county-seat of Stanislaus County. On Sunday evening we had the privilege of meeting with the Brethren in their nicely-arranged churchhouse, and preached for them.

On Tuesday Bro. Sanger took us out to Denair, where we have a few faithful members and a nice little Sunday-school. They are a part of the Empire congregation. The Brethren have been preaching for them at 11 A. M. on Sunday, having the services in Bro. Winter's house.

March 24 was our first Sunday here, and we were, indeed, more than satisfied to meet with the members, and see their zeal and determination to carry on the cause for the Master. On Sunday evening we met at Sister Mahoney's home and organized a Christian Workers' Band, with Bro. Don Messaemer as president. Now we all, with one mind and purpose, carry on the Lord's work, as he may direct us with his Spirit.

March 18 we had our first regular meeting, using the missionary lesson given in the Booklet. Each one that was assigned a part on the topic did well, and much interest was taken in our missionaries and their stations of work, both in the talks and in the prayers. We hope to organize here soon and build a churchhouse this summer, so that we may be in a position to do more aggressive work for the Lord.

C. E. Wolf.

Denair, Cal., April 1.

GOLDEN WEDDING ANNIVERSARY.

Tuesday evening more than a hundred members and friends of Eld. S. Z. Sharp's congregation gathered at the Sharp home. The event was in honor of their golden wedding anniversary. The bride and groom of fifty years, attracted by the sound of many voices, appeared on the scene, and invited the people with their well-filled baskets into their home.

Eld. Joseph Hanawalt united the lives of these people in McVeytown, Pa., fifty years ago. Only a very few witnessed the happy event. The contracting parties were members of the Church of the Brethren at the time of their marriage, and soon afterwards his call to the ministry came. Later he was advanced to the office of elder, and has acted in that capacity at various places for a number of years. They began and finished a portion of their school work in Millersville, Pa. Bro. Sharp received the A. M. Degree at Jefferson College, and the Degree of LL. D. at Mt. Morris College.

At the time of their marriage Bro. Sharp was principal of Kishacoquillas Seminary. He was next connected with the State Normal, in Millersville, Pa., and later became one of the professors in Maryville College, in Tennessee. The people directly interested in Ashland College elected him as their president for a number of years. Several years later he was among the professors of Mt. Morris College, and was chairman of the faculty there. Next he was called to McPherson College as its president, and while in the State of Kansas served as State Geologist. For a number of years he was a member of the American Association for the Advancement of Science. He also took special work under Professor Shaler, of Harvard University, and Professor Trousdale of Vanderbilt University. He has been a student all his life, and is, at the age of seventy-six, a man of remarkable brilliancy.

Sister Sharp has, through these fifty years, stood by her husband, and encouraged and aided him whenever an opportunity presented itself. She has been a kind and faithful mother to their children. She, too, has passed her seventieth birthday and is nearing the seventy-fourth milestone of her life. To know her is to love her.

Fruita, Colo. A. Lucile Gnagey.

MUNCIE MISSION, INDIANA.

Since our last report Bro. L. T. Holsinger has located with us. We very much appreciate the plan that our brother has adopted to build up the work here.

We held our council April 4. Quite an amount of business came before the meeting. The church decided to have a council each month, instead of every three months. Eld. I. E. Branson had charge of the meeting. Two letters of membership were received and one was granted. On account of the severe illness of Bro. Fred V. Kinzie, who came from the Brethren Publishing House to this city, to accept a position in the Interstate Automobile Factory, some were prevented from being present, and thus the council was not very largely attended.

Bro. Kinzie was stricken with an acute attack of appendicitis, suffering much at times. He was removed from his home to the Home Hospital where an operation was performed. Before he went on the operating table he called for the anointing service, which was attended to by our pastor, assisted by the writer. Bro. Kinzie had great faith in God, trusting that he would raise him up, and he now hopes to be out in a few days.

Our church services and Sunday-school are increasing in attendance. Bro. Holsinger will probably conduct a series of meetings for us sometime in May. Last Sunday, after the evening services, one soul (a husband and father) was buried with Christ in baptism.

We feel grateful to the District Mission Board for their assistance in securing Bro. Holsinger. His discourses are very much appreciated by all. May God add his blessings to the work here, is our prayer!

N. J. Paul.

1306 Macedonia Avenue, Muncie, Ind., April 23.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Brown-Pike.—By the undersigned, March 27, 1912, at the residence of the bride's parents, Brother and Sister J. S. Pike, Mr. John Brown, of Ellison, N. Dak., and Miss Alice Pike, of Rock Lake, N. Dak.—J. H. Brubaker, Ellison, N. Dak.

Myers-Reeves.—By the undersigned, at the home of the bride's parents, Brother and Sister Alfred H. Reeves, Barnum, Minn., April 10, 1912, Bro. F. B. Myers, of Mt. Pleasant, Pa., and Sister Ann S. Reeves, of Barnum, Minn.—C. D. Reeves, Barnum, Minn.

Steel-Peters.—At the residence of the bride's parents, Brother and Sister Jonah Peters, in Empire, Cal., April 2, 1912, by the undersigned, Bro. Alvin Steel, and Sister Alice Peters, both of Empire.—J. W. Deardorff, Modesto, Cal.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Albright, Sister Susan, nee Strickler, born at Chambersburg, Pa., died at her home in Grundy Center, Iowa, April 13, 1912, aged 93 years, 2 months and 25 days. She was married to Jacob Albright in 1839. To this union six children were born. Her husband died Jan. 29, 1908. This aged couple spent nearly seventy years of wedded life together. Sister Albright united with the Church of the Brethren in 1841, and lived a faithful and devoted Christian life for over sixty years. She was blessed with a bright, clear mind until the end of her life. Interment in the Ivester cemetery. Services by the writer.—I. W. Brubaker, Grundy Center, Iowa.

Amos, Sister Della Frances, born July 29, 1874, died April 15, 1912, aged 37 years, 8 months and 26 days. She was married to J. W. Amos March 1, 1891. To this union two sons and two daughters were born. She leaves her husband, three children, her mother, four brothers and three sisters. At the age of sixteen she united with the Church of the Brethren and was an earnest worker for the cause. Services by Bro. C. W. Gitt. Interment in the family cemetery near Dunn, Mo.—Edna Garst, Cabool, Mo.

Baker, Sister Verna May, daughter of Brother William Baker (deceased) and Sister Mary Baker, died April 4, 1912, at her home in the bounds of the Black Swamp congregation, near Moline, Ohio, aged 13 years and 11 months. She suffered several months with lung trouble, but bore her sickness patiently. Her mother and three brothers survive her. She united with the Church of the Brethren and was baptized Feb. 21, 1912. March 14 she was anointed. Services by Eld. Willis Stutzman. Text, Job 14: 15. Interment in the Walbridge cemetery.—Edith Baker, Lemoyne, Ohio.

Balsbach, Sister Leah, nee Wenger, born Oct. 3, 1840, died at her home near Frystown, Pa., April 2, 1912, aged 71 years, 6 months and 29 days. She was united in marriage to Bro. Moses Gibbel. This union was blessed with four sons and four daughters. Bro. Gibbel preceded her to the spirit world about thirty-three years ago. Then she was married to Bro. Benj. Balsbach, who preceded her seven years ago. Sister Balsbach was a devoted member of the Church of the Brethren for many years. Services at the Frystown meetinghouse by Brethren Jacob Pfautz and E. W. Edris. Interment in the adjoining cemetery. Text, Matt. 25: 10.—H. M. Frantz, Myerstown, Pa.

Beck, Sister Mary Ann, nee Schroyer, born in Center County, Pa., Dec. 11, 1838, died of a lingering illness, in the bounds of the Sugar Valley congregation, at the home of her daughter in Carroll County, Pa., April 13, 1912, aged 73 years, 4 months and 2 days. She was married to Jonathan Beck Jan. 22, 1857. To this union four sons and four daughters were born. Her husband, two sons and two daughters preceded her in death. Three brothers and a sister survive her. Sister Beck united with the Church of the Brethren in 1879, and remained a faithful follower of the Master until death. Services by Rev. Ralph Smith, assisted by Rev. John Stover, of the United Evangelical church. Text, John 14: 2. Interment in the cemetery beside her husband.—Ada Douty, Loganton, Pa.

Boone, Sister Phœbe Mary, daughter of Joseph and Jane Heckman, born near the Bethlehem church, Franklin Co., Va., died of paralysis, at her home in the bounds of the Antioch congregation, Franklin Co., Va., April 5, 1912, aged 72 years, 6 months and 10 days. She was paralyzed about five days before her death, during which time she was entirely speechless. Sister Boone was united in marriage to Bro. George H. Boone April 7, 1859. About fifteen years ago she united with the Brethren church. Their home was blessed with one son and six daughters. The eldest and the youngest daughters preceded her in death several years. Her husband, five children, two brothers and one sister survive. She lived to see four of her children unite with the Church of the Brethren. Sister Boone will be sadly missed in the home and in the church, especially by the poor, as she was always ready and willing to help those who were in need. Services at the home by Elders Riley Flora and L. E. Brubaker. Text, John 5: 25-29. Interment in the family burying ground.—Orpha L. Flora, R. D. 1, Box 36, Rocky Mount, Va.

Brumbaugh, Sister Ruth White, died April 4, 1912, at Huntingdon, Pa., aged 29 years and 4 months. She was the adopted daughter of J. B. and Eleanor J. Brumbaugh. Interment at James Creek. Although afflicted sorely for many years, she was a happy child of God, and bore her suffering with wonderful patience.—E. J. B., Huntingdon, Pa.

Edwards, Deleta Agnes, only child of Friends Aaron and Hettie Edwards, died April 8, 1912, aged 3 months and 25 days. Services at the Summit church by Eld. Peter Garber. Text, Matt. 18: 3. Interment in the cemetery near by.—Elizabeth F. Miller, Mt. Crawford, Va.

Emmert, Sister Catherine, nee Long, born in Pennsylvania, Nov. 11, 1845, died at her home in Los Angeles, Cal., April 4, 1912, aged 66 years, 4 months and 23 days. She was a sufferer from diabetes for several years, which, with a complication of diseases, finally caused her death. Oct. 11, 1866, she was married to Andrew Emmert. To this union were born four daughters. Three of them survive her. At the age of eleven years she became a member of the Church of the Brethren and has ever lived a true Christian life. About two weeks before she died she called for the elders and was anointed. Her devoted husband, Grandpa Emmert, as he was known by us all, was taken ill at the time of her last sickness, and has been confined to his bed ever since. Services at the church by Eld. D. W. Crist. Text, Luke 2: 25-32. Interment in the Evergreen cemetery.—Eva M. Frantz, 3125 North Broadway, Los Angeles, Cal.

Fisher, Bro. David, died April 11, 1912, at his home near Wirtz, Va., aged 75 years, 9 months and 27 days. He suffered from heart trouble for some time. He was a faithful member of the Church of the Brethren. Services by Bro. D. A. Naff. Text, 2 Cor. 5.—Ollie Ikenberry, Wirtz, Va.

Garner, Sister Catherine, born in Wood County, Ohio, Oct. 11, 1855, died April 14, 1912, aged 56 years, 6 months and 3 days. She was united in marriage to Bro. William Garner Oct. 18, 1874. To this union were born two sons and two daughters. She united with the Church of the Brethren in May, 1888, and lived a consistent Christian life. Sister Garner was anointed. She leaves a husband, two sons and two daughters. She was stricken with paralysis more than a year ago, but the immediate cause of her death was pneumonia. She bore her sickness patiently. Services at the Black Swamp church by Eld. C. W. Stutzman. Text, John 14: 1-3. Interment in the Walbridge cemetery.—Edith Baker, Lemoyne, Ohio.

Harry, Isabella L., daughter of John and Isabella Madden, born in Westmoreland County, Pa., Aug. 4, 1842, died in the bounds of the Mohican congregation, near Rousburgh, April 13, 1912, aged 69 years, 8 months and 9 days. She leaves her husband, one son and one sister. Services at the home by Bro. David Worst. Text, Job 14: 14. Interment in the Mohican cemetery.—Lena Leaman, West Salem, Ohio.

Johnston, Bro. Thomas, born June 20, 1844, in Lancaster County, Pa., died at his home near Mount Etna, Iowa, April 1, 1912, aged 67 years, 10 months and 18 days. He was married to Isabella Thomas June 18, 1877. Six sons and three daughters were born to this union. One son died in infancy. Bro. Johnston was anointed March 27. Services by Bro. John Follis.—Simon Arnold, Mount Etna, Iowa.

Jones, Harley Horton, son of Charlie and Sister Sarah Jones, born in Johnson County, Mo., Sept. 15, 1900, died in Nevada, Mo., April 19, 1912, after two weeks of severe suffering from gangrene. Two days before his death he was taken to the hospital and both legs were amputated just above the knees, with the hope of saving his life, but the disease had too far advanced. He was a bright boy and had many friends. He was a regular attendant at the Sunday-school, and will be missed by his class. Services by Eld. Leander Smith. Text, Zech. 8: 5. Interment in the Click cemetery.—Mary Smith, 116 South Elm Street, Nevada, Mo., April 22.

Kensinger, Catherine, nee Molsbee, born in Hawkins County, Tenn., Oct. 20, 1817, died in Blount County, Tenn., Jan. 25, 1912, aged 94 years, 3 months and 5 days. She was baptized on her ninetieth birthday in the Cedar Grove church, Tenn., by her brother, Eld. Abr. Molsbee.—Sarah C. Malory, Rogersville, Tenn.

Kershner, E. F., died at his home at Pleasant Mound, Ill., April 17, 1912, aged 55 years, 10 months and 14 days. Bro. Kershner was born June 3, 1856, in Darke County, Ohio. He came to Bond County, Ill., in 1890, and has lived here continuously since. He was married on July 4, 1892, to Miss Melissa Dixon, of Pleasant Mound, who, with one daughter, Ethel, survives. He is also survived by three brothers and four sisters, living in Indiana and Ohio. He united with the Church of the Brethren in July, 1910, and lived a faithful and consistent Christian life. He was afflicted with cancer and suffered intensely for a long time. The funeral was preached by Eld. J. W. Lear, of Decatur. Interment in the Noffsinger cemetery.—Oscar B. Redenbo, Pleasant Mound, Ill.

Lehman, Bro. Moses, born Nov. 10, 1876, in what is known as "Mud Valley," south of Astoria, Ill., died April 18, 1912, at his home in Vermont, Ill., aged 35 years, 5 months and 8 days. He was united in marriage to Addie Brown Sept. 26, 1895, who was his faithful companion until death. He leaves his wife, his parents, one sister and three brothers. The disease which eventually brought about his death made its first noticeable appearance in the fall of 1909, and slowly but surely undermined his health. He suffered very much pain but bore it with fortitude. His wife, his mother and his sister were at his bedside when he peacefully passed away. Services by Bro. Chas. Walters, assisted by Bro. Samuel Bucher. Interment in the Woodland cemetery.—Goldie Powell, Astoria, Ill.

Meek, Don Galen, son of V. K. and Grace (Smith) Meek, born in Enid, Okla., June 4, 1911, died of heart trouble, March 25, 1912, aged 9 months and 21 days. Little Galen was a sweet, loving child, and is greatly missed in the home. Services at the home by Bro. James R. Wine, assisted by Bro. J. H. Gordon. Text, Luke 18: 16. Interment in the Enid cemetery.—Estella Weaver Wine, 605 East Maple Street, Enid, Okla.

Musselman, Bro. Aaron M., born in Lehigh County, Pa., April 7, 1836, died of heart failure at his home in Kearney, Nebr., April 14, 1912, aged 76 years and 7 days. In 1856 he was married to Elizabeth S. Landis. To this union eight children were born. Three of them survive. In 1866 he moved with his family to Carroll County, Ill. In 1876 his wife died, and in 1877 he was married to Catherine R. Prowant. To this union were born five children, of whom four still survive. In 1887 he moved to Sheridan County, Nebr., and in 1894 to Kearney, Nebr., where he spent the remainder of his life. He filled the office of deacon faithfully for about forty-four years. He was always considered a good counselor. He

is survived by his wife and seven children. Services at his residence by Eld. A. J. Nickey Text, 2 Tim. 4: 7, 8. Interment in the Kearney cemetery.—A. P. Musselman, Arcadia, Nebr.

Kelley, David, born near Salem, Montgomery Co., Ohio, March 5, 1846, died near Greenville, Ohio, March 28, 1912, aged 66 years and 23 days. Aug. 2, 1869, he was united in marriage to Rosetta Dunlap. To this union were born two sons and two daughters. Later he was united in marriage to Mary E. Myers. To this union were born four children. Several years prior to his death he suffered intensely from a large, cancerous growth in the face, but endured it patiently. He leaves six children and three brothers. Services in the Abbottsville church by Rev. Lawrence and W. C. Kreider.—Levi Minnich, Greenville, Ohio.

Norris, Bro. Ira M., born Dec. 18, 1827, in Noth Lawrence, N. Y., died at his home in Juniata, Nebr., April 17, 1912, aged 85 years and 4 months. He was united in marriage to Laura A. Adams, Dec. 2, 1853. To this union were born three sons and one daughter. His wife, one son and one brother survive him. Bro. Norris united with the Church of the Brethren three years ago. Services by Eld. P. T. Graybill, assisted by Bro. Leonard, a Baptist minister. Text, 1 Sam. 20: 3. Interment in the Juniata cemetery.—Mary Liveringhouse, Juniata, Nebr.

Pyle, Sister Lydia, nee Sheets, born Feb. 2, 1828, died March 26, 1912, aged 84 years. She lived in the bounds of the Jacobs Creek congregation, Westmoreland Co., Pa. She was a faithful member of the Church of the Brethren for sixty years. She was the mother of eight children. Her husband and children survive. Services by the writer.—R. T. Hull, R. D. 3, Somerset, Pa.

Raffensberger, Sister Amanda, died March 24, 1912, aged 70 years. Mother died just about one hour before my son, Paul, aged ten, and I, arrived at her home, in the bounds of the Hanover congregation, Pa., after a long, seven-days' journey from Bangor, Butte Co., Cal., too late. March 1 it was three years that we gave her the last good-bye at our home in the McPherson church, Kans., where mother made us a five-months' visit. Father and mother united with the church soon after their marriage, fifty years ago. Father passed to his reward over thirty years ago. A daughter and two sons also preceded her. Two sons, one daughter (the writer) and one sister survive. Three weeks before her departure she attended church and was in her accustomed place. Two weeks later she had a stroke, rendering her left side and limbs helpless. She also had a hemorrhage of the brain and Bright's disease. Mother, like many of our plain, quiet sisters, made many sacrifices the world may never know. She read the New Testament daily by which was her "constant comfort," as she often said. She directed who was to preach her funeral, and where she wanted to be buried. Services at the Mummert meetinghouse, eight miles from Hanover, by Brethren David Baker and William Miller, of the Hanover church.—Ella R. Webster, Hanover, Pa.

Schisler, Bro. John, Jr., born near Loganville, York Co., Pa., Dec. 4, 1833, died April 10, 1912, aged 78 years, 4 months and 6 days. He was confined to his bed ten days, and died of paralysis. In 1853 he, with his parents, drove from Pennsylvania to Illinois. In 1855 he was married to Matilda Fitz. To this union were born eight children. Six of them survive. Mr. Schisler was one of the pioneers of Fulton County, having lived on his farm, southeast of Astoria, for about thirty years. Here he was respected by his neighbors and friends because of his honesty and upright living. He was always ready to lend a helping hand. For the past twenty-three years he resided in Astoria. Services by Bro. Solomon Bucklew, of Canton, Ill. Interment in the South Fulton cemetery.—Goldie Powell, Astoria, Ill.

Shellenberger, Sister Martha, wife of Bro. Henry Shellenberger, deceased, died at her home in Altoona, Pa., April 10, 1912, aged 70 years. Sister Shellenberger was a consistent member of the Church of the Brethren for many years. Her husband died last October. She is survived by one son and four daughters. Services in the Altoona church by Bro. W. S. Long.—Sadie L. Morse, 613 Bell Avenue, Altoona, Pa.

Swartz, Sister Esther, nee Fouts, born Sept. 2, 1825, died of Bright's disease and other infirmities at the home of her daughter, Sister William A. Stewart, April 12, 1912. She was united in marriage to John I. Swartz in 1855. He preceded her fifteen years ago. One son and one daughter were born to this union. She leaves one son and one daughter, one stepson, one stepdaughter, and one sister. She united with the church at an early age. Services in the Brethren church at Pyrmont, Ind., by Eld. Daniel Dilling, of Monticello, Ind. Text, 2 Tim. 4: 7. Interment in the Pyrmont cemetery.—Mary E. Stewart, R. D. 21, Buck Creek, Ind.

Swihart, Robert, son of Brother Jesse and Sister Grace Swihart, born July 24, 1911, died April 1, 1912, aged 8 months and 7 days. He leaves his parents, five brothers and one sister. Services by the writer at the Blue River church, Whitley Co., Ind.—Jesse A. Gump, Churubusco, Ind.

Throne, Bro. Clifton, only son of Brother and Sister Jefferson Throne, born in Williams County, Ohio, Aug. 13, 1886, died from the effects of an operation for appendicitis at the Grace Hospital, Detroit, Mich., April 15, 1912, aged 25 years, 8 months and 2 days. He was united in marriage to Lena Marks, Sept. 6, 1908. One son was born to this union. He leaves his wife, one son and his parents. Early in life Bro. Throne united with the Church of the Brethren, and was a faithful Christian until the Lord called him home. Shortly after his marriage he was elected to the deacon's office, and was always ready and willing to perform his Christian duties. He was a kind and loving husband and father, and was loved and respected by all who knew him. Services by the writer, assisted by Bro. D. M. Rittenhouse. Text, 2 Cor. 5: 1.—J. W. Keiser, Alvordton, Ohio.

Winand, Amanda, daughter of Mrs. Hennan, died April 8, 1912, aged 71 years, 4 months and 11 days. Interment in the Latimore cemetery. Services by Brethren Chas. Brown and S. H. Lehigh.—C. C. Brown, East Berlin, Pa.

Wise, Arthur J., Jr., son of Bro. A. J. and Anna Wise, died in Seattle, Wash., April 13, 1912, aged 4 years and 14 days. Services by the Brethren in the Bleitz undertaking parlors. Interment in the Mount Pleasant cemetery, Queen Ann Hill, in this city.—C. Fitz, Seattle, Wash.

Witmer, Sister Susan, widow of the late Martin Witmer, died at the home of her son-in-law, H. F. Eberly, in Denver, Pa., in the bounds of the Springville congregation, aged 78 years, 2 months and 27 days. She was a consistent member of the church for many years. Four sons and five daughters survive; also five sisters. Services at the home of her son, Abram Witmer, in Rothville. Interment in the Lutheran cemetery adjoining the church. Eld. John Schlosser and I. W. Taylor officiated.—Aaron R. Gibbel, Ephrata, Pa.

Yates, Edith M., daughter of Bro. A. J. and Ida C. Yates, died at the home of her parents, near Herndon, Va., in the bounds of the Fairfax congregation, March 20, 1912, aged 3 years, 11 months and 11 days. Edith was a bright, interesting child. She had been afflicted with nervous trouble about two years, which developed into dropsy a few weeks before she died. She leaves her parents, three brothers and five sisters. Services in the Dranesville church by Eld. I. M. Neff. Interment in the Herndon cemetery.—Kate S. Miller, Oakton, Va.

Ziegler, Mark, son of Bro. Harry and Sister Mary Ziegler, died in the bounds of the Mingo congregation, Pa., April 10, 1912, aged 1 year, 8 months and 10 days. His death was caused by peritonitis, followed by an attack of measles. He was sick only a short time, but his suffering was pitiful. He was a very bright little boy. He leaves his parents, two sisters and one brother. Services at the Mingo house by Eld. F. P. Cassel, assisted by Brethren P. A. Smith and Joseph N. Cassel. Text, Rom. 8: 28.—Elizabeth B. Hunsberger, R. D. 1, Royersford, Pa.

THE BALTIMORE & OHIO RAILROAD

FARE from CHICAGO to YORK, PA., and return for the ANNUAL MEETING

$29.00

Dates of sale May 31 and June 1st and 3rd. Return limit, on tickets sold west of Chicago, 30 days. Route via Cumberland and the Western Maryland Ry.

Liberal stop-overs permitted

For information address

B. N. AUSTIN, G. P. A. Chicago. or **W. A. PRESTON,** T. P. A. Chicago.

Training the Teacher

The "Brethren" Edition of this popular textbook has been slightly revised by the authors, and is in strict conformity to the teaching and practice of the Church of the Brethren. There are 227 pages. Cloth bound, stiff covers, sewed, 50 cents; paper, 35 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

BIRD'S-EYE VIEW OF THE MINISTRY OF CHRIST

A most excellent harmony of the Gospels in pamphlet form, arranged by A. W. Vaniman. It is in fact what its title indicates—

a bird's-eye view of the ministry and life of our Savior as related by the four Gospel writers.

TO THE BIBLE STUDENT IT IS INVALUABLE.

It gives a grasp of the events of the life of Christ, in their chronological order that will prove helpful at all times. The events are all approximately dated and the different periods are divided off accurately. It is of convenient size to place in your Bible, where it will be always useful.

The subject is treated in the best and the most compact form of anything we have ever seen.

Price 15c per dozen.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

CHURCH MANUAL

By H. B. Brumbaugh.

This work contains the declaration of faith, parliamentary rulings, burial services, and treats on taking the oath, temperance, nonconformity to the world, and other subjects; in fact it will be found very helpful in many ways to all.

Elders, pastors, deacons, Sunday-school workers and lay members should have a copy for handy reference.

Bound in limp cloth. 64 pages.

Price, ...15 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE JOURNEYS OF JESUS

A note book for use in Sunday-school and Teacher Training classes. In this little book are given, in chronological order, all the events connected with the journeys of Jesus, as told in the Gospels. It contains seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, with Bible references.

As an aid to home study, for teachers and pupils, it is the best thing you can get. Supply your pupils with copies of this note book and you will have solved the difficulty of procuring home study. The work is especially useful in the Junior and Senior grades, but can be used to good advantage by adult classes, also. Now is the time to get a supply, so that the lessons of the course may be worked out from the beginning.

It will help the pupil to fix in the mind indelibly just the things which are hard to remember, and are yet of greatest importance to a clear understanding of the lessons on the life of Christ as found in the course for 1912.

Price, 10c each; $1.00 per doz.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Has Your Renewal for

The Gospel Messenger

BEEN SENT IN?

ONLY 50 CTS.=THAT'S ALL

A Clean Magazine for the Home. Regular Price $1.00 Per Year

From *May 1st to July 4th* we offer you the Inglenook for 50c per year. Subscribe as many years in advance as you choose. This offer has never before been made and now is open only until July 4th.

The Inglenook

is a strictly reliable magazine, dealing with the problems of the Home. The contributors are competent writers. The articles are short, snappy and readable. It is brimful of life. If you have not seen the Inglenook recently, ask for a sample copy.

This offer is open to everybody. We are willing to let our paid up subscribers take advantage of this offer and subscribe as many years in advance as they choose.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

OPPORTUNITY COUPON

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

Enclosed find ..... for which please send the INGLENOOK to my address for ..... years.

Name .....

Town .....

State .....

TABLE OF CONTENTS.

Editorial,—
The Danger Side (H. B. B.), ... 281
Rebaptism (D. L. M.), ... 281
Special Music, ... 282
The Conference Offering, ... 282

Essays,—
The Ministry. By Dr. S. B. Miller, ... 274
Knocking a Predecessor. By David M. Adams, ... 274
The Call of the Ministry. By J. Frank Bowers, ... 274
From Jerusalem to Jericho. By Geo. L. Studebaker, ... 275
The Saloon and Business. By R. C. Smith, ... 276
Old Age. By J. H. Miller, ... 276
"Rebaptism." By L. W. Teeter, ... 276
Safe Ground. By J. L. Switzer, ... 277
Some More Nuts to Crack. By Jas. A. Sell, ... 277
Alien Baptism. By J. J. Rosenberger, ... 277
"Lest Thou Be Consumed." By D. B. Mentzer, ... 284
Annual Meeting Papers, ... 284

The Round Table,—
Little Things.—Flora E. Teague. "Continued Standing Committee."—Samuel Bowser. Helping God.—Fred Huber. Texts and Smallpox.—Jas. A. Sell. Heart Pictures.—Oma Karn, ... 278

Home and Family,—
A Few Moments with Our Aid Societies.—A. G. Crosswhite, ... 279

Notes from Our Correspondents.

(Concluded from Page 285.)

though poor, decided to help them with $10.—S. E. Lewis, Jr., Taylor's Valley, Va., April 22.

WASHINGTON.

Centralia.—Our church convened in council March 30, with our elder, Bro. M. F. Woods, presiding. Two letters of membership were received. Bro. A. A. Myers and Sister Mayme Faidley were chosen delegates to the Sunday-school Convention, which convenes May 5 at Centralia. Bro. J. S. Secrist will begin a revival April 23, to continue until our love feast. The home department of the Sunday-school gave a very encouraging report. Our Sunday-school is increasing in number very rapidly.—Anna Myers, Centralia, Wash., April 23.

Tacoma.—At our spring love feast Eld. D. B. Eby, of Sunnyside, Wash., Eld. M. F. Woods, of Centralia, Wash., and Eld. J. S. Secrist, of Olympia, Wash., were the visiting ministers. A number of members from adjoining churches were present also. Bro. Secrist preached the examination sermon on Saturday evening, and also preached for us on Sunday morning. Bro. Eby officiated at the feast, and broke the Bread of Life to us on Sunday evening. Next Sunday evening we are to have a Temperance program by the Christian Workers, and a lecture by our pastor, Bro. J. U. G. Stiverson.—(Mrs.) Elsie Garman, R. D. 2, Box 258 Tacoma, Wash., April 16.

WEST VIRGINIA.

Ghent.—If there are any of our members living in or near Waverly, Sussex Co., Va., they will confer a great favor by writing me, stating how many and what are the prospects for mission work. It might also be of interest to them.—M. P. Snuffer, Ghent, W. Va., April 25.

Packs Branch.—Bro. James A. Riner, of Braggville, W. Va., preached for us on Saturday evening and Sunday, April 20 and 21. After services on Sunday he administered the ordinance of baptism to one brother.—E. A. Bowlen, Packs Branch, W. Va., April 23.

WISCONSIN.

Worden church met in council April 19, with Eld. John Heckman presiding. We appointed a Finance Committee to take under advisement the finishing of the kitchen, and painting the church on the outside. We appointed Brethren O. W. Henderson and Chas. Turner to secure a minister for a series of meetings. Bro. Heckman's time having expired as presiding elder, we elected Bro. James M. Moore. Two letters of membership were received and one was granted. Three young sisters were received into the church by baptism March 27. We have not had any services in the church for a few days, on account of painting the church on the inside.—Cora Byer, Stanley, Wis., April 24.

ANNOUNCEMENTS

LOVE FEASTS.

California.
May 25, Glendora.
May 26, South Los Angeles.

Canada.
June 15, 6 pm, Pleasant Valley, one and one-half miles west of Bulls Head, Alberta.

Colorado.
May 18, Rocky Ford.
May 26, 11 am, Denver.
May 29, Sterling.
June 1, 6 pm, Wayne.
June 1, 6 pm, Lowland.

District of Columbia.
May 19, 7 pm, Washington City.

Idaho.
May 19, Twin Falls.

Illinois.
May 11, 6:30 pm, Elgin.
May 11, 12, 2 pm, West Branch.
May 12, 7 pm, Bethel, at Naperville.
May 12, 6:30 pm, Sterling.
May 18, 4 pm, Mount Morris, at College Chapel.
May 18, 6 pm, Pine Creek.
May 18, 19, 6 pm, Hickory Grove.
May 18, 7:30 pm, Batavia.
May 19, 6:30 pm, Milledgeville.
May 19, 6:15 pm, Dixon.
May 23, Cerro Gordo.
May 24, 6 pm, Panther Creek.
May 25, 6 pm, Franklin Grove.
May 25, 1:30 pm, Yellow Creek.
May 28, 10 am, Astoria.
June 8, 6:30 pm, Polo.
June 8, 9, 2 pm, Waddams Grove.
June 22, 23, Rock Creek.

Indiana.
May 9, Elkhart City.
May 11, 6 pm, Killbuck, Antioch house.
May 12, Manchester.
May 12, 6 pm, Landessville.
May 12, 7 pm, Indianapolis, First Church of the Brethren, 57 North Germania Avenue.
May 18, 6 pm, Arcadia.
May 18, 19, 2 pm, Beaver.
May 18, 6 pm, Laporte.
May 18, 6:30 pm, Portland.
May 18, 6 pm, Beech Grove.
May 18, 7 pm, Buck Creek.
May 18, 7 pm, Walnut.
May 19, 4 pm, Ft. Wayne.
May 21, Pleasant Valley.
May 23, Rock Run.
May 23, 6 pm, Salamonie.
May 24, Bremen.
May 25, 7 pm, Markle.
May 25, 7 pm, Monticello.
May 25, 6 pm, Logansport, Adamsboro house.
May 25, 6:30 pm, Upper Fall Creek, two and one-half miles east of Middletown.
May 25, Windfall.
May 25, 4 pm, White.
May 25, 6 pm, Goshen (West Side).
May 25, Springfield.
May 25, 6 pm, Mississinewa.
May 25, 6 pm, Four Mile, White Water house, four miles northeast of Connersville.
May 26, 6:30 pm, Summitville.
May 29, Baugo.
May 29, 4 pm, Pipe Creek.
June 1, 3 pm, Blue River.
June 8, 5 pm, Wabash.
June 8, Yellow River.
June 8, Solomon Creek, Bethany house.
June 15, 7 pm, Burnetts Creek.
June 21, Camp Creek.
June 22, 5 pm, Elkhart Valley.
June 29, West Marion.

Iowa.
May 5, 6 pm, Ottumwa.
May 12, Cedar Rapids.
May 18, 19, 2 pm, Beaver.
May 18, 6 pm, Prairie City.
May 18, Coon River.
May 18, 19, 11 am, Garrison.
May 19, Cedar Lake.
May 19, Des Moines City.
May 25, 4 pm, English River.
May 25, 26, 10 am, Dry Creek.
May 25, Brooklyn.
May 25, Panther Creek.
May 26, Osceola.
May 25, 26, Indian Creek.
May 25, 4 pm, Libertyville.
May 28, 29, 2:30 pm, Dallas Center.
June 1, 4 pm, Fairview.
June 1, Curlew.
June 1, Salem, Salem house.
June 9, 6:30 pm, Muscatine.
June 15, 16, Spring Creek.
June 22, 6 pm, Franklin County.
June 29, Sheldon.

Kansas.
May 11, 12, 4 pm, Pleasant View.
May 11, Prairie View.
May 12, 6:30 pm, Newton.
May 18, Fredonia.
May 18, 5 pm, Ramona.
May 18, 7 pm, Garden City.
May 18, 11 am, North Solomon (Creek Portis).
May 19, Sabetha.
May 19, Conway Springs (or Slate Creek).
May 19, 7 pm, Kansas City, Central Avenue church.
May 25, Peabody.
May 25, 6 pm, Vermillion.
May 25, 5 pm, Abilene, Holland house.
May 25, 7 pm, Altoona.
May 25, 2 pm, Burr Oak.
May 25, 6:30 pm, Verdigris, Madison house.
May 25, 7 pm, Ottawa.
May 25, 6 pm, Scott Valley.
May 25, 6 pm, Maple Grove.
May 26, Morrill.
June 1, 6:30 pm, Mont Ida.
June 1, 10:30 am, Dorrance.
June 1, 2 pm, Belleville.

Louisiana.
May 18, Roanoke.

Maryland.
May 5, Denton.
May 11, 2 pm, Middletown Valley.
May 11, 4 pm, Manor.
May 12, 4 pm, Ridgely.
May 16, 4:30 pm, Hagerstown.
May 18, 2 pm, Pipe Creek.
May 18, 1:30 pm, Bush Creek.
May 18, 2 pm, Beaver Creek.
May 19, Baltimore (Fulton Avenue).
May 25, 2 pm, Meadow Branch.
May 25, 1:30 pm, Brownsville.
June 15, 3 pm, Long Green Valley.

Michigan.
May 11, 10:30 am, Thornapple, East house.
May 15, 6 pm, Sugar Ridge (Custer).
May 18, 6:30 pm, Woodland.
May 18, 3 pm, Harlan.
May 25, 3 pm, Lake View.
May 25, Berrien.
June 1, 6 pm, Crystal.
June 15, 10 am, Zion.
June 16, Onekama.
June 22, 10 am, New Haven.

Missouri.
May 18, 2 pm, Rockingham.
May 25, Cabool.
May 25, 6 pm, Smith Fork.
May 26, Kansas City, First Church of the Brethren.
June 1, Pleasant View.
June 8, Peace Valley.

Montana.
May 25, 6 pm, Milk River Valley.

Nebraska.
May 18, 6 pm, Silver Lake.
May 26, Lincoln.

New Jersey.
May 26, 6 pm, Sergeantsville, Sand Brook house.

North Dakota.
May 25, 6 pm, Surrey.
June 29, 6 pm, Bowdon Valley.
June 29, Ray.
July 3, Brumbaugh.

Ohio.
May 11, 2 pm, Middle District.
May 11, 10 am, Swan Creek.
May 18, 4 pm, Bear Creek.
May 18, 10 am, Eagle Creek.
May 18, 6 pm, Donnels Creek, New Carlisle house.
May 25, 7 pm, Logan.
May 25, 2 pm, Oakland.
May 25, 10 am, Wyandot.
May 25, 10 am, Hickory Grove, West Charleston house.
May 25, 5 pm, Beech Grove.
May 25, 4 pm, Sugar Creek, three miles north of Lima.
May 26, 5 pm, Maple Grove, four miles north of Ashland.
May 30, 2 pm, West Milton.
June 1, 5 pm, Blanchard.
June 8, Rome.
June 15, 10:30 am, Richland.
June 15, 10:30 am, Green Spring, Sugar Grove house.
June 15, 10:30 am, North Poplar Ridge.
June 15, 6 pm, County Line.
June 21, 5 pm, Maple Grove, four miles north of Ashland.
June 22, Lick Creek.
June 22, Fostoria.

Oklahoma.
May 18, 5 pm, Big Creek.
May 25, 5 pm, Paradise Prairie.
May 25, Pleasant Plains.
May 25, 5 pm, Washita.
May 25, Cordell.
June 9, Guthrie.

Oregon.
June 1, 6 pm, Rogue River.

Pennsylvania.
May 5, 6 pm, Clover Creek.
May 9, 10, 3 pm, Annville.
May 9, 7:30 pm, Germantown.
May 11, Glade Run.
May 12, 7 pm, Pittsburgh, corner of Greenfield Avenue and Montclair Street.
May 12, 6 pm, West Johnstown.
May 12, Elk Lick.
May 14, 15, 9:30 am, Midway.
May 15, 16, 10 am, Mountville, East Petersburg house.
May 18, Mingo, Mingo house.
May 18, 10 am, Back Creek, Upton house.
May 18, 19, 2 pm, Lost Creek, Goodville house.
May 18, 19, 3 pm, Reading.
May 18, 2 pm, Golden Willow.
May 18, 4 pm, Raven Run.
May 19, 6 pm, Roaring Spring.
May 19, 6:30 pm, Altoona.
May 19, 6 pm, New Enterprise.
May 19, 6 pm, Chess Creek, Five Points house.
May 21, 9:30 am, Spring Grove.
May 21, 22, 3 pm, Spring Creek.
May 21, 22, 1:30 pm, Welsh Run.
May 21, 22, 10:30 am, Ridge.
May 21, Canowago and Spring Creek (two congregations unite their love feasts).
May 22, 23, Upper Cumberland.
May 22, 23, 9:30 am, Springville, Mohler house.
May 22, 23, 1:30 pm, Fairview, Fairview house.
May 23, 24, 9:30 am, Conestoga, Bird-in-Hand house.
May 23, 24, 10 am, Big Swatara, at Hanoverdale.
May 25, 6 pm, James Creek.
May 25, 4 pm, Woodbury.
May 25, Carson Valley.
May 25, 26, Upper Canowago, Mummert house.
May 25, 10 am, Falling Spring, Hade house.
May 25, Mechanic Grove, Grove house.
May 25, 6:30 pm, Parker Ford.
May 25, 26, 10 am, Maiden Creek, Mohrsville house.
May 25, Hatfield.
May 25, Warrior's Mark.
May 25, 26, Aughwick, Germany Valley house.
May 26, 5:30 pm, Johnstown, Walnut Grove house.
May 26, Juniata Park, Blair County.
May 26, Shade Creek, Berkey house.
May 26, 5 pm, Upper Dublin, at Ambler.
May 26, 6 pm, Everett.
May 26, Yellow Creek.
May 26, Plum Creek.
May 26, Middle Creek.
May 26, Summit Mills.
May 26, Lancaster.
May 28, 29, 9:30 am, Chiques, Chiques house.
May 28, 29, West Conestoga, Middle Creek house.
May 29, 30, White Oak, Graybill house.
June 8, 9, 10 am, Lower Cumberland, Mohler house.
June 9, 5 pm, Brothers Valley.
June 9, 4 pm, Hanover.
June 9, Montgomery.
June 11, 12, 9:30 am, Tulpehocken, Heidelburg house.
June 15, 4 pm, Ephrata.
June 15, 1:30 pm, Marsh Creek.
June 16, 6 pm, Scalp Level, Scalp Level house.
June 30, 10:30 am, Penn Run.

Tennessee.
May 18, 2 pm, Hawthorne.
June 1, 2 pm, Beaver Creek.

Texas.
May 17, 2:30 pm, Bethel.
May 25, Pleasant Grove.

Virginia.
May 11, Woodstock.
May 11, Middle River.
May 11, 4 pm, Bridgewater.
May 11, 4 pm, Nokesville Valley church.
May 18, 4 pm, Midland, Midland house.
May 18, Brick.
May 18, 4:30 pm, Dry River.
May 18, 3 pm, Lebanon.
May 18, 4:30 pm, Elk Run, Moscow house.
May 18, 4 pm, Botetourt, Valley church.
May 18, Mount Vernon.
May 18, Mount Zion, Green Mount congregation.
May 18, at 4 pm, Mill Creek.
May 18, Evergreen.
May 25, 3 pm, Pleasant Valley.
May 25, 5 pm, Manassas.
June 8, 4 pm, Peach Grove.
June 15, 6 pm, Fairfax.

Washington.
May 11, Sunnyside.

West Virginia.
May 11, 12, Spruce Run.
June 8, Vancleevesville.
June 15, Maple Spring.
June 29, Mountaindale.

PENNSYLVANIA LINES
—TO—
General Conference
Church of the Brethren
YORK, PENNA.
May 29, 31, June 1, 1912

For the accommodation of delegates and friends to the General Conference, Church of the Brethren, to be held at York, Pa., May 29, 31, June 1, 1912, good returning June 10, special round trip fares will be in effect over Pennsylvania Lines via Pittsburgh and Harrisburg.

Round trip fare to York from Chicago via Fort Wayne Route, $30.80; via Pan Handle Route, $29.00.

Besides the reduced fare to York round trip tickets to Atlantic City and New York, through York, Baltimore, Washington and Philadelphia, permitting stop-over at York, June 4 to 7, will be sold beginning June 1 via either Fort Wayne or Pan Handle Route as follows:

Chicago to Atlantic City and return, $29.25; to New York and return, $30.00. Good returning thirty days including date of sale.

Full particulars furnished upon application to

C. L. KIMBALL
Assistant General Passenger Agent
CHICAGO, ILL.

KINGDOM SONGS

Is the song Book that is to be used at

THE ANNUAL CONFERENCE

to be held this Spring at York, Pa

Those in charge of the arrangements for the Conference have recognized the worth of this song book and because of this fact they have decided to adopt it as the Conference Song Book.

It proved a wonderful success last year at St. Joseph and after another year of use and satisfactory service there is every reason to believe that this year its success will be even more pronounced.

This song book has been introduced into a great many congregations all over the Brotherhood, and those who have used it will be right at home when it comes to singing at Annual Meeting this year. If you do not have it in your congregation, be.ter get it now and practice up on the songs contained in it so as to be acquainted with them. We want good uplifting singing at the Conference, and this cannot be done if you see the songs there for the first time.

Aside from the fact of getting ready for Annual Meeting, you should have this book in your services for your own good. From the reports that we have received from those using the book we are assured that it has been productive of added zeal and spirituality in the singing.

Owing to the fact that we are not considered as competitors we have been able to collect into this song book what is really the cream of all that is found in other books of a similar character. This makes the book one of the highest type.

Send 35 cents for a sample copy today and be convinced that it will pay you to have Kingdom Songs in your services.

The book is printed in both round and shaped notes. Shaped notes are sent unless otherwise specified.

Price, per copy, postpaid, 35 cents.
Price, per dozen, prepaid, $3.50.
Price, per 100, not prepaid, $25.00.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., May 11, 1912. No. 19.

AROUND THE WORLD

Matrimonial Alliances.

A writer in the "Gospel Advocate" calls attention to the prevailing indifference, on the part of many parents, concerning the matrimonial alliances of their children. It is urged that often there is more concern as to the amount of money involved than as to the kind of man or woman in the case. The writer's remarks are fully verified by the records of our divorce tribunals, as they, from week to week, grind out their grist of decisions, in settlement of domestic infelicities. While, perhaps, it is not always possible to avoid unhappy marriages, yet parents could do much to impress the sacredness of the marriage vow upon their children. By proper guidance and vigilant oversight much might be done to avoid the threatening pitfalls.

A Testimony from an Unexpected Source.

When David uttered his comforting assurance, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread," he hardly thought, perhaps, that any one would ever question his statement, so evidently based, as it was, upon perfect trust in the Divine Protector. And yet some otherwise good people have, at times, seriously doubted whether God's care is sufficient to supply the needs of those who depend wholly on him. Here, however, is a testimony from a source where we would least expect it. A radical Socialistic paper, in a recent issue says: "It seems to be well established that everything will be all right if you 'get rignt with God.' Did you ever see a really religious man who was a pauper?" One thing is sure,—God is true to his promises. His Word is sure and steadfast.

Faithful to the End.

The British Court of Inquiry to determine responsibility for the "Titanic" disaster, opened its sessions May 2, and expects to make a most searching investigation. The Court's unstinted praise has already been bestowed upon the engineers who, faithful to their duties until the end, kept the electric lights of the ship burning that the rescue of as many as possible might be effected. Not one of the engineers was saved. Far down in the bowels of the ship, intent upon their work, they knew that for them there was no possible escape, but they willingly faced death that others might live. Thus, again and again, we are reminded that humanity's greatest gains are purchased by the vicarious sacrifice of some one who is willing to suffer and die for the welfare of others. John says: "We ought to lay down our lives for the brethren,"—love's highest test.

Religious Topics in Magazines and Dailies.

There is abundant reason for thankfulness in the fact that some of the leading dailies and magazines are of late giving considerable attention to religious matters. It is truly remarkable how, at times, some question of vital importance is handled by them without fear and favor. A recent issue of a prominent Chicago daily severely denounced increasing worldliness in the churches of our land, contending most earnestly that the moral strength and fiber of our nation is absolutely dependent upon the religious activity of the church militant. It is clear that the better periodicals of our land are gradually realizing the fact that there are better things to fill their columns than the sensational and immoral happenings to which column after column is often devoted. There is great power in the press of our land. May it become, more and more, "a savor of life unto life."

The Flood Victims.

So largely has public attention been riveted upon the recent ocean disaster, that the tragic conditions along the Mississippi have, to some extent at least, been lost sight of. With commendable promptitude the Government, acting through the War Department, is arranging to provide food and shelter for 160,000 people for another month, at least. It is not possible, perhaps, for the general reader to form an adequate picture of the extent of suffering and loss, occasioned by the recent floods, and yet the facts and figures are sufficiently large to arouse universal sympathy. Perhaps those who live outside of the territory, periodically threatened by the destructive waters, are not so fully impressed with the imminent danger, so common to that section, and yet the strong tie of human brotherhood, that unites all sections of our beloved country, should prompt a united demand for better protection against these devastating floods. One of the best constructive engineers, connected with the river and harbor department, declares that for $12,000,000,—the cost of a single "dreadnought," effective protection might be given to the dwellers in the Mississippi Valley.

Cruelty to Prisoners.

It has been well said that "man's cruelty to man makes countless thousands mourn," and this startling truth is vividly brought to mind, in reading recent accounts of the atrocious treatment accorded the prisoners in some of the State penitentiaries. Particularly are the penal institutions of Michigan, Oklahoma and Kansas censured for their inhuman methods of punishment, savoring largely of the intense cruelty of the Middle Ages. So excruciating has been the torture in some of the cases that finally death mercifully relieved the sufferer. While our penitentiaries are supposed to be places for reform, most of them are said to make a man worse than when he entered. The few notable exceptions in humane prison management conclusively show that there really is an approved way to reform even the worst criminals. Too long have we been guilty of abuse and shameless cruelty. Why not try the giving of a "square deal," and make reform possible?

Can There Be a "Desirable Saloon"?

One of the favorite arguments made by liquormen recently, is the specious plea for a "desirable" saloon. They readily acknowledge the disreputable character of many dens in which liquor is sold,—for the very appearance of them is sufficiently revolting to convince even themselves,—but now they come out boldly, at meetings of their various associations, and say, in all earnest, "The low dive must go; we must make the saloon desirable." And, wonder of wonders, they have succeeded in making some very good people believe that the saloon may possibly be made respectable, and that the temperance reformers may well join them in this laudable effort! Be it remembered that the misery of the drunkard's starving family is in no way abated by the fact that he patronizes a so-called "desirable saloon." The liquor den, like the leopard of which the Bible tells, "changeth not its spots." Every one is a brand of the pit, and no amount of glossing over can hide the tell-tale marks of infamy.

Destroying Dangerous Weapons.

About one year ago the State of New York passed an enactment, according to which it is unlawful to sell a dangerous weapon to anyone who has not obtained an official permit for such possession. Nevertheless many weapons are found on criminals when arrested. Recently a large collection of confiscated revolvers, rifles, knives, etc., amounting to over $8,000, was taken out to the open sea and dumped into the briny deep. While formerly it had been the practice to sell at auction any weapons secured by the police, the authorities wisely concluded that such disposal in a measure defeats the ends of justice. Undoubtedly the promiscuous carrying of deadly weapons has been the cause of countless assaults and wanton murders. The wholesale destruction of weapons, as above referred to, forcibly reminds one of the salutary disposal of the "books of magic" at Ephesus, which, to the renewed mind of their possessors, were of no further use, though "fifty thousand pieces of silver" are said to have been their reputed value.

The Battle Is On.

With the recent conviction and fine of a Christian Science healer in New York, for treating patients without a medical license, the question will be brought to a final issue in the higher courts. On the one side will be the regular physicians who, after long and toilsome years spent in preparing for their profession, argue that the competition of Christian Science healers is neither fair to them, nor safe for the public. On the other side are the Christian Scientists, with the claim that the healing of diseased humanity, as a part of their religion, is justified by the Bible. It will now remain for the highest tribunals of our land to determine whether such so-called healing can be engaged in as a gainful occupation, without endangering the well-being of those who may submit themselves to such treatment. The claim is made by medical practitioners that in several well-authenticated cases fatal results attended the alleged treatment of Christian Science healers, because all recognized and established rules of medical treatment were utterly ignored. The final verdict of the highest courts will be awaited with interest. It will, undoubtedly, settle a bitterly-contested question.

A Stern Arraignment.

The General Conference of the Methodist Episcopal church, which commenced its deliberations at Minneapolis, Minn., May 1, has some important questions to deal with. Bishop Cranston, in his opening address, referred to the fact that several hundred thousand names are dropped annually from their church enrollment simply because of some one's neglect. Discussing the conditions, now confronting most churches, he said, "The maze of Sunday revelries in city and country, and the craze for cheap amusements, for orders, clubs, fraternities, and sports, exclude religion from the thought of all classes and ages." The truth of Dr. Cranston's reasoning is fully apparent to all who have watched the trend of present-day Christianity. Worldliness is not only threatening the sanctity of the Sabbath, but is likely to destroy the vitality of our most sacred religious principles, if we allow the corrupting influence to gain ground in our hearts.

Japan's Sunday-school Army.

Of far greater value than military prowess or the most lucrative commercial achievements are the large numbers of Sunday-school children throughout the Nipponese domains. When, upon the occasion of a recent celebration, thousands of bright-eyed pupils from the various mission Sunday-schools of Japan's capital marched to the grounds of the imperial palace, there to sing the songs they had learned, it was the harbinger of a better and brighter day for Japan,—a time when higher ideals will lead to more exalted conceptions of morality, and when Christianity, in all its glory, shall transform the life of the nation. Many who saw the pleasing demonstration, above alluded to, could well remember the time when Christianity was unknown in Japan, and they could also recollect the later period when, by imperial edict, the acceptance of Christianity was forbidden on pain of death. Now religious liberty prevails. How true that "God moves in a mysterious way, his wonders to perform"!

The Lake Mohonk Peace Conference.

While, amid the prevailing national and international manifestations of unrest, it may seem almost useless to speak of peace promulgation, yet it is well, in view of the approaching third Hague Conference, to keep alive the great issue that bespeaks love and good will to all men. May 15-17 will be held the eighteenth annual Conference on International Arbitration, at Mohonk Lake, N. Y., at which gathering distinguished men from many countries will discuss the most vital methods by which peace and arbitration of pending international differences may be duly considered and accorded their just recognition. It seems unfortunate that on a question, so great as this, there should be so little coöperative action by those most vitally interested. Including the Church of the Brethren, there are at least four great religious bodies that fully recognize the importance of the anti-war principle. If they could, in some way, add the combined strength of their influence to the organized peace movements, already in effective and well-equipped operation, a great and far-reaching work might be accomplished. There need be no compromise of our distinctive principles,—simply a strong and united effort for the right.

The Better Way.

College authorities have for years endeavored to do away with many reprehensible adjuncts to school life, chief of which has been the practice of "hazing," i. e., subjecting the new student to various indignities,—often painful and even dangerous to life. "The Baptist Reflector" tells of a new and better way. Two country boys who by dint of hard work, had found their way to college, were only able to secure a scantily-furnished room, in which they boarded themselves. They expected to be "hazed," and, sure enough, they were not disappointed. One evening they were waited upon by a committee of sophomores who ordered them to go to a distant part of the college. Returning, later on, to their humble abode, they were struck with amazement and yet with joy, on seeing their quarters transformed by being nicely furnished, and even a well-supplied book-case was not forgotten. In the closet was also an ample supply of provisions to reënforce their meager larder. We quote the little incident as a hint to others. There are students in perhaps all of our church schools to whom a surprise of the helpful sort would not only be most cheering, but the givers, also, would reap a rich reward. "It is more blessed to give than to receive," says Christ, but how many of us are willing to test the Lord's promise?

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Our Duty.

BY FREDERICK GEORGE SCOTT.

The great world's heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear that message, and to speak the living word,
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathways of the seas?
Can we shut up our compassions? Can we leave our prayer unsaid,
Till the lands which Hell has blasted have been quickened from the dead?

We grovel among trifles and our spirits fret and toss,
While above us burns the vision of the Christ upon the Cross;
And the blood of God is streaming from his broken hands and side,
And the lips of God are saying, "Tell my brothers I have died."

O Voice of God, we hear thee above the shocks of time,
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay
When God commands obedience and love has led the way.

—Regions Beyond.

Church Festivals, Sociables and Suppers.

BY J. W. LEAR.

THE above caption does not stand for anything new. Some churches have had them, as auxiliaries to their work, for many years past. They have strong support in many churches, and the more worldly the church becomes, the larger number of advocates may be found. In a body of members highly spiritual, there seems to be no demand.

The plea that we hear made is of a double character,—social and financial. The former is generally made by the giddy and foolish, who think more of fun and amusement, than they do of religion. The latter is generally made by those who are too stingy to give of their means for the Lord's cause.

I would point out the dangers of the supper from a social standpoint as follows:

1. The tendency toward creating caste among the members. It is exceedingly difficult to have these social gatherings, in any form, without fostering the party spirit among the people. With all the care possible some one will feel slighted. They will have their sympathizers, and then trouble begins. If, then, the event has been in the name of the church, or some auxiliary of the church, the matter becomes grievous.

2. Petty jealousies and strife are often the issue of these sociables. It is almost certain that in these social gatherings preferences will be shown,—unintentional or otherwise. Then, if the carnal is not dead or at least fast nailed to the cross, hatred, malice, evil speaking, etc., will be the fruitage.

3. It begets and fosters a spirit of frivolity among the members, robs the religion of Jesus Christ of its sacredness, and, when held in the churchhouse, lowers the sanctity of the place. When we begin to foster the idea that the church is a place of entertainment, instead of a place of worship and instruction, we have made a long step toward indulging in spiritual fornication.

The only feast that will eliminate these dangerous tendencies, and at the same time foster that filial tie which should exist between the members of the body of Christ, is the feast of love, instituted in the upper room in Jerusalem by the Lord, just before his passion. The more spiritual we are, the more enjoyment we receive from it.

The disastrous tendencies associated with the supper from the commercial side are just as patent. I will call attention to a few of them as follows:

1. There is not a spark of business principle in that method of raising money. It is puerile and extremely silly. Paul said he put away childish things after he became a man. The idea of giving something to the church, and then buying it back at a fabulous price, in order to get some money for the treasury, is surely beneath the dignity of the Christian.

2. It makes a parasite or common beggar out of the church. The real object of the transaction is to get up an entertainment, carrying with it a little excitement, that will appeal to a class of people who ordinarily do not contribute to religious organizations. It is a plan to get some of the devil's money to run the Lord's cause, for the simple reason that the followers (?) of Christ are too stingy to pay the expenses themselves. This class of people would like to enjoy a religious blessing, if they could get somebody else to pay the fees.

3. The social is often turned into a contest, and sometimes into a raffle under the disguise of respectability. A cake is sold at a fabulous price to some young fellow, who is bidding wildly against an opponent, because it happened to be baked by a pretty girl, belonging to the society.

4. When the tamer methods get old, and fail to bring the crowds, or bring in the money, corrupt practices are often resorted to. I could mention some that I have seen advertised, but they are too indecent to speak of in this article. When we think of these things being done in the name of holy religion, we are made to blush at such open ribaldry.

5. The method is an unholy alliance with the powers of darkness and a compromise with the world. It lowers the dignity and standing of the Christian church. Even persons of a good degree of common sense, who make no profession of religion, would denounce such a system, and refuse to relate themselves to an organization, fostering the like.

6. The method of raising money is absolutely unscriptural, and feeds the spirit of covetousness. "Give as the Lord has prospered you," "Give and it shall be given to you," "The Lord loveth a cheerful giver," "It is more blessed to give than to receive," are scriptures which plainly define our relation to the financial question in the church. This giving should not be done grudgingly, but of a willing mind.

I have no objections to feasts, when gotten up with the proper motive. Luke 14: 12-14 is the method described by our Lord, and if followed could not help but result in great good. But for the church to introduce the popular festival, either for pleasure or profit, would mean to invite trouble into our ranks. Many of the other denominations incorporated these methods, and are suffering unto death as a result.

530 Stuart Avenue, Decatur, Ill.

Shall We Have an Educational and Spiritual Test for the Ministry?

BY J. F. SOUDERS.

I AM very much in sympathy with the several queries coming before the 1912 Conference, looking toward a uniform test as to the educational and spiritual fitness of those called into the ministry. First, because we have always had such a test, whether we knew it or not. The queries call for a uniform test, provided by the General Conference. Hitherto each local congregation determined on the education and spiritual fitness of the one chosen, for, am I not correct in saying that both were considered when the choice was made?

Since the standard will necessarily differ in different congregations, and since our ministry is more or less transient, a grave need is felt that we should work together toward securing better coöperation. Such a course will be in line with our present method along other lines, perhaps of less importance, at least fraught with less responsibility, e. g., we have a uniform test for applicants for church membership, a uniform test for those desiring to observe the communion, why not of the ministry?

In the second place the Scriptures require both an educational and spiritual test of those entering the ministry. Consult 1 Tim. 3: 2-4 and Titus 1: 7-9. We may quibble, and suppose, and make long-drawn-out arguments against the matter, but the facts nevertheless remain that the Scripture demands as much of us, as ministers of the Gospel.

Again; such a test spells improvement in the ministry, just as an educational test improved our common school system, or a civil service test our government service. An improved ministry spells an improved church. We sometimes measure, or seek to ascertain, the working capacity of the ministry and of the church by what a few may be able to do. We must strike an average, and from this reckon.

Now we have a number of able ministers, both educationally and spiritually, but let us strike an average of all those whose names appear in the Almanac, and where are we? Herein is a weak spot in the Brethren church.

Furthermore, such a test will assist in eliminating, by substitution, a number who are making the ministry a side issue, or who seem disposed to be indifferent and even place a premium on ignorance. Paul insisted on Timothy giving some attention to "reading," to "study," to "meditation," in order that he need not be ashamed and that his profiting might appear to all (1 Tim. 4: 13; 2 Tim. 2: 15).

It is gross stupidity to suppose that Paul or the early church countenanced anything that savored of an ignorant ministry. "To teach" and "to preach" are familiar terms, in Scripture as well as in church history, and to do either one must have some educational and spiritual ability. Were the apostles ignorant men? Who said so? True, the Jewish Sanhedrin accused them of being "ignorant and unlearned," but of what? Why, of the "traditions," of course. But we may as fittingly say today that a man is ignorant and unlearned if he does not have a "D. D." degree, or is not a member of one of the learned professions. The facts are, that the Galileans had educational advantages, and, with a teacher like Jesus, the twelve came to measure up to both the educational and spiritual demands laid upon them.

The Church of the Brethren, let me say in conclusion, has assumed such proportions, and, at the same time has entered into such lines of Christian activity when too much stress can not be laid on the development of its ministry along spiritual and educational lines. It is, therefore, to be devoutly wished that the Conference of 1912 weigh this question carefully and candidly, and especially by those who love the church and are deeply interested in its progress.

Preston, Minn.

Home Mission Work.

BY D. E. CRIPE.

HOME mission work is generally understood to mean the preaching of the Gospel where we have no members, or where the membership is weak, for the purpose of making converts, or building up the Church of the Brethren. If this is the meaning of home mission work, then our brethren have always believed in mission work.

It is sometimes stated that mission work among the Church of the Brethren is of recent origin, and that many of our old Brethren did not believe in it. This is not a fair statement of the case, and does the old Brethren an injustice. Our preachers of long ago made more sacrifices and endured more hardships for the sake of preaching the Gospel where it was not well known, than any one is doing in the homeland today. In making conversions, and in building up churches they accomplish more, in proportion to their number, than we are doing with all our systemized efforts today.

They were, perhaps, a little afraid of the big word "missionary," but it is very likely that they were more afraid of the result of placing so much power in the hands of a few members, called a "Missionary Board," than they were of the work itself. Possibly they may have foreseen dangers that we even yet are slow to realize. One result of this organizing has been to put a stop to voluntary missionary efforts. In those days, when the Spirit laid it on a minister to go and preach the Word, he went. Now, when a call for preaching comes, it is shifted to the shoulders of the Mission Board and all others feel free. The minister waits till the Board calls him to go,—and perhaps they never call him.

Of all the offerings of the Church of the Brethren, probably nearly one-half goes into the hands of the Home Mission Boards. They are all honest men and are making the best use of this large sum of money they can. Yet no one can investigate the home mission work of the different Districts without feeling discouraged with the results. The number of converts made, and the churches built up, are far below what they ought to be. Strong Districts that spend thousands of dollars each year in home mission work, do not report a single convert some years. Others report so few converts that each one cost the District almost a thousand dollars. In the majority of Districts each convert costs one hundred dollars or more. As to the building up of churches, and the reviving of perishing churches, the records are not so definite, but they are not encouraging. These records show that by far the best results obtained are from efforts put forth in towns and cities.

It looks as though our homeland should be a fruitful field for mission work. The people speak our language; their ways are largely our ways; the Church of the Brethren is generally well spoken of, and there is no real prejudice against us. The mass of people—all we can hope to reach—have already some knowledge of the Bible, and believe in Christ as a Savior. Why, then, are the results so meager and unsatisfactory?

One reason, perhaps, is, we sow the seed too thin. Two or three meetings once a month seldom accomplish much. Then, too, while the seed is germinating, the watchful care of the husbandman is needed, that the enemy do not sow tares. The preacher is needed there all the time, not just while he is preaching the sermons. Possibly the seed may not always be the best for that particular soil. The seed is the Word, but no one can preach all of the Word at one place in a few sermons. Most people believe the Scriptures in a general way. If we want them to accept the whole Gospel, we must preach to them the parts they do not already believe,—the portion of the Word that others do not preach. It is useless to preach to them generalities which every one believes,—perhaps even drawn from the Old Testament. "How can they believe without a preacher?" And how can they believe the parts of the Gospel we want them to believe, unless we preach those parts to them?

It may be that we do not always select the most promising field in which to sow the seed. The farmer who sows his wheat on a rocky hillside instead of fertile land, when he has both, is not showing much wisdom. One soul is worth as much as another, and the best place to work is the one most promising in souls. The Savior told his disciples that if the people refused to receive them in one place they should go to another.

Sometimes mission work is done year after year at a certain point, because a few isolated members are there, even when no visible results are obtained. In this way much time and money are used to little purpose. It would be cheaper for the Mission Board to buy the farm which holds these members to that one spot of earth, sell it to one who is not a member, and buy a farm for them near some live church, and then use this mission money where results can be obtained, than it is to keep wasting money where it does no good. The Gospel should be preached everywhere "for a witness unto them," but if they will not accept it, it is useless to try to compel them to come.

In the country a preacher will often have better influence with the working people around him if he lives on a farm, and works a part of the time, than if he has nothing special to do through the week. The Board can rent a small farm for him, and here he can live without paying rent, do a little farming, and in this way partly support himself, so that the burden on the mission treasury will not be near so heavy as if he does no work, or is continually traveling from one point to another. Besides, his work in building up a church will be all the more effective for the close touch with which labor brings him to working people.

The plans and methods of doing home mission work have never been much discussed in public, having been almost entirely entrusted to the Mission Boards. As long as the yearly auditing committee found their books straight, no questions were asked. But the Districts are awakening to the fact that we must have results. If large sums of money are spent to make converts, and no converts are reported, the work is not regarded as a success. If the present methods fail to bring the desired results then it is time to try other methods. No doubt Mission Boards who feel the responsibility of their work, would gladly welcome suggestions which will enable them to accomplish more and better work.

Stillwater, Okla.

Dead Church Members.

BY JACOB FUNK.

It does not require a very close examination to reveal the fact that there are too many inactive church members, and too many inactive local congregations. This is not only true of the Brethren church, but seems universally true of the different denominations.

In speaking to a pastor of another persuasion, he said that in his own congregation, of more than three hundred members, he could number the real active, consecrated members of his church on the fingers of his hands. While we trust that this is greatly in excess of the proportion of inactive workers in our own church, it is nevertheless true that we have entirely too many of the indifferent sort.

There is a reason, and the reason is not that the pastor does not happen to be a young, polished college-bred, silver-tongued man. Youth, refinement, education, and a loose tongue are poor recommendations for pulpit power when these are the *only* qualifications.

Neither does the reason lie in the style of church building in which the people may be worshiping. Barn-like structures, unpainted buildings and straight-backed seats are ofttimes blamed for more than their share of the fault of inactive church members.

The trouble lies much deeper than these things. The fault is found in too many dead church members. When you see a congregation of members, be it large or small, that is careless or indifferent, you may know that either in pulpit or pew, or perhaps in both, there is somebody dead.

Now, dead bodies can not move of themselves. One day, several years ago, wife and I went hunting. In a small bunch of grass we saw a rabbit sitting. I said to my wife, "Here is your chance." She took the gun, aimed carefully, and shot, but the rabbit did not move. "Try it again," I said, and she did so, with the same results. "Now," I said, "let me have the gun, and I will show you how to shoot." I took careful aim and fired, but still the rabbit did not move. I walked nearer and nearer toward the rabbit, and finally gave it a kick, and, behold, the rabbit had been dead for several days. The shooting had been all right, but the rabbit could not move because it was dead.

The same condition may exist in many churches. Preachers can not preach. Deacons can not perform their duties, lay members refuse to work, all because they are dead. These do not need polished sermons, modern church buildings, fine-spun, theoretical dogmas, nearly as much as they need the quickening power of God to come into their hearts and lives, and make them alive again.

While it is true that dead bodies can not move of themselves, it is equally true that live bodies are ever in motion. The squirming, kicking, crying baby is a good example. You can not hold it still. Imagine trying to keep Peter from preaching when, on the Day of Pentecost, his Spirit-filled life, beholding a multitude of unsaved people, demanded action. Prison bars, wild beasts, demons,—nothing could keep these men quiet who had come in contact with God's quickening power.

Perhaps you have come in contact with some church members, and when you left them you felt as if you had been inspecting an iceberg. Others with whom you meet give you an inspiration that demands immediate action. The difference is that one was dead, and the other a living power for God.

Persons born of God are not sitting around waiting for things to happen,—they are *making* things happen. They are preaching, living, working examples of God's wondrous power over men.

If the man in the pulpit is dead, either convert him or remove him. If the congregation is dead, either demand a heart-renovating, Spirit-filling or tell them to get out. Dead bodies are obnoxious. When our friends die, we bury them. Their very presence would be a menace to our welfare. So, in the spiritual realm, dead bodies are a positive hindrance, and they should either be made alive again or else be removed. To tell *how*, will be the subject for another article.

Peabody, Kans.

Our Duty to the South in Missionary Endeavor.

BY D. H. ZIGLER.

In traveling through the South, one is surprised at the small representation our people have in this part of our great country, and as call after call comes for preaching, astonishment will supplant all other emotions of the heart, if in the future no more is done by us in the evangelization of our fair Southland than has been done in the past.

Here are large States, with millions of population, using our own language under our own flag, at our own door, who practically know nothing of us as a Fraternity. South Carolina, Georgia and Mississippi have not a single organization of our people within their borders, while North Carolina, Florida, Alabama, Louisiana, Texas, with other States adjoining, have but small bands of believers, here and there, holding aloft the banner of our Master as exemplified by the Church of the Brethren. Truly it may be asked, Why should such conditions continue?

In times past, widely different were the experiences of our fathers, and some apology can be offered for the delay of their message of peace to the people. In the days of slavery, the anti-slavery views of the Brethren were resented on every hand by interested parties. Now the slave is free, and every thoughtful man in the South is glad it is so.

Again, following the years of the war between the States, there was a period of strong prejudice against any innovation from the North. Now the war is over, and everybody is pleased that the Union was held intact. The experiences of those days are rapidly being forgotten, and Christian teachers from any part of our country are most kindly received.

Many of us can recall the time when the tide of emigration was strongly westward and the surplus energy of the large eastern churches was borne to the western plains to establish churches in that great domain. Now, attracted by the cheap lands, business opportunities and the mild climate, the tide is turning southward and rapid, indeed, is the development of that country. Among the new arrivals are some of our members. There are other people also who have left former environments and are looking for a church home. To many of these our church is well and favorably known and they would gladly join in with us, were an opportunity given. At some places no worship whatever is held. Here and there no work has ever been started, but at more points it has been abandoned for various causes. In a large number of well-constructed churchhouses no religious worship is conducted whatever. There are said to be as many as 16,000 of these abandoned churches in the South. Generally speaking, there is a remnant of worshipers who would gladly welcome the minister who is willing to preach to them. Certainly the opportunity is a great one and we should use it.

It is not the purpose of this article to discuss the causes that have led to the abandonment of worship at so many places. Yet, briefly, a few statements may be given that we, as a people, may profit thereby. The following summary, with a few words of explanation, is sufficient to a good understanding of the situation: Unwise location of the church edifice, discord among the worshipers, the tendency toward worldly amusements, the inability of the membership to meet the financial demands of the ministry, and a lack of ministerial supply. These reasons cover, in a general way, the destructive influences. The first named is a decided hindrance in Christian work. Either of the others is very hurtful among any people. So far as the above statements touch the ministry, it can be

readily seen how the local organizations are brought in direct competition with each other. The wealthier churches may be able to secure ministers while their less fortunate brethren may not be able to do so. On the other hand, the church as a whole finds an opponent in the many industrial enterprises that can offer greater financial inducements to the young man looking about for a choice of vocation, therefore the business schools have a good patronage while the theological seminaries are less favored.

As an illustration of this truth, the reader is referred to the admission of a well known Southern Ministerial Board, that states it has demands for 1,000 ministers it is unable to supply. The Church of the Brethren, united in the work, with a ministry well competent to serve, and with an organization to call others to the work, could accomplish much for the Lord among these people.

From every viewpoint one is impressed with the importance of winning these churchless ones for Christ. Possibly more than ten millions of them are living without any church affiliation, and, with the rapidly-increasing population, this unconverted host will soon become millions more. How urgent, then, is the call of salvation for these unsaved, and for the broadening of the kingdom of Christ on our American shore! And the work may be accomplished, if we unite in using the means at hand in a wise, energetic way.

In the first place, the members migrating to the South should be helped to accomplish the most possible good in their new homes. They should be strongly encouraged to settle in wisely-selected localities, in sufficient numbers to make a working body, and as soon as these bands develop sufficient strength, they should be organized into churches. The new organizations, thus formed, will at once become bases from which to work the surrounding districts. In this way many of our ministers who would use their lives to greater good for the church and humanity, could have an opportunity to do so. A number of the strong churches should follow the example recorded in Acts 13: 1-3, and set apart some of their best workers to take up the cause in this field, who, under wise supervision, could labor mightily for the Lord.

A work so great should not be left to the adjoining State Districts alone. As a rule, they are doing what they can, but they are not strong, numerically, and they are overwhelmed with calls near at hand. Therefore, if financial aid is given, helpers must be sent, or the cause will continue to suffer.

In conclusion, these words of encouragement are added for those who have this charge in hand. In our own Southland is an opportunity for the Church of the Brethren, easy of access and as promising, in far-reaching results, as may come to her from any clime. The words of the Lord, "Behold, I have set before thee an open door, and no man can shut it," are certainly true. May the day speedily come that he may get great glory because of this truth!

Broadway, Va.

A Message to the Rich.

BY JAS. A. SELL.

My rich brother, I mean you. Yes, but who is rich? No one, it seems, has money enough until he has some more, and the more he gets the poorer he feels. And this condition goes on and on, and when large amounts are accumulated the possessor settles down into a selfish gratification, in all the ease and luxuries that this world can afford. Now, when you are so situated that you can retire to a mansion, or seek out congenial climates for the alternate seasons of heat and cold,—spend lavishly and still have plenty, you are rich, and you are the man that I want to speak to.

As a minister I am told to "charge them that are rich in this world that they be not highminded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life."

Take notice! This is from God's own Word. Read it over again. Ponder it! You are told not to "trust in uncertain riches." But you *are* to trust in the "living God," you are to "do good." You are to be "rich in good works," you are to be "ready to distribute," "willing to communicate."

The way to "trust in God" and do the things here commanded is to put your surplus money in his hands. He will take care of it and his name will be honored, souls benefited and you will be rewarded. Notice what is said, "Laying up for themselves a good foundation against the time to come." "That they may lay hold upon eternal life." This, surely, is encouraging to the rich.

Your attention is respectfully called to what Bro. B. F. Nininger, of Daleville, Va., did in giving $10,000 to the Publishing House as an endowment fund for the distribution of the Gospel Messenger. By his generous act, in giving so liberally, and his wise choice in the disposition of what he gave, he is making it possible to use the best talent that now is, or ever will be, in the church, to work on and on when he is gone to his reward, to "lay hold on eternal life." By it he "being dead yet speaketh." He will leave the world a better place because he lived in it, and by what he has done he is making it possible for others to do what he could not do, and they could not have done without him. This is a monument to his memory and honor that shall stand

> "When victor's wreaths and monarch's gems,
> Shall blend in common dust."

Go and do likewise! God has prospered you, and all you have is his. For you to use it alone, to gratify your own desires, is to live in pleasure, and to leave what is left to others who had better not have it, or, still worse, to go where it helps along the wickedness of the world, will not be pleasing to the Lord, and he can not say, "Well done, good and faithful servant!" Be careful that you do not live like that other rich man who "fared sumptuously every day" and at last found himself in a place that was too warm for comfort.

There is another thing you should consider. We have brethren in the ministry who are men of force, who could have made a success in business and who, had they turned their time and talents in that direction, could have amassed fortunes equal to yours, but they threw their opportunities aside, and devoted their splendid ability to advancing the cause of the Blessed Redeemer. Now they are approaching old age with little or no money or property to depend upon for support or comfort in the decline of life. If they did only that which was their duty, how is it with you? Does the Lord require more of one than of another? How about the parable of the talents? Remember, the Master is coming to reckon with his servants. The gain in the trading is for him, not for yourself. He is not going to say to the selfish rich people, "Well done, good and faithful servant."

The Lord has given you a talent to make money. You devoted your time to business and prospered, and it is now "up to you" to put your money to work. If you wish to share in the reward, you must share in the self-denial and labor. If you would wear the crown you must bear the cross.

The work of the church can not be carried on successfully without money, and those who have it are the ones who must give. The Lord has entrusted to his servants an abundance of money for all purposes. All they have to do is judiciously to apply it and a great work can be done.

Some things belonging to the work of the church should be endowed, others are better without it. Among the ones needing endowment are the schools, mission work, orphanages, old people's homes, and the Publishing House. One of the most powerful forces to instruct, refine and make the world better and win it for Christ, is Christian literature. This is the branch that Bro. Nininger has made choice of to advance with his splendid gift. Many, in the years to be, will bless his name and the day in which he lived.

All our church projects are grandly organized and are doing good work, but their power and influence could be wonderfully expanded were they endowed. Praise the Lord, the money is coming. Bro. Gish gave $50,000; Bro. Houser, $80,000; Sister Geiger, $25,000, Bro. Nininger, $10,000, and there are still others.

Now, my good brother, when I tell you to turn over some of your bank account or one or more of your farms to the church, to be used to advance its interests in the world, I am simply reminding you of your duty, and assisting in shielding you from a very great danger. Hear what God says about it: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil; which, while some covet after, they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee these things and follow after righteousness."

> "When wealth into virtuous hands is given,
> It blesses like the dews of heaven,
> Like heaven it hears the orphan's cries,
> And wipes the tears from widow's eyes."

Hollidaysburg, Pa.

The Messenger of April 13.

BY D. C. MOOMAW.

[Hundreds of our patrons, who attended the Annual Meeting twenty years ago, will remember D. C. Moomaw, of Roanoke, Va. He was a very interesting speaker and generally took an active part in the work of the Conference. For some years he has been identified with the Progressive Brethren, but reads the Messenger about as closely as most of our people, and every now and then he tells us what he thinks about the paper. Under date of April 14 he writes us a letter that he would be pleased to have us publish. We are sure that what he says will interest most of our readers. We give his letter below.—Ed.]

I have just finished reading the issue of April 13 and must write you that it contains some beautiful gems,—"Apples of gold in pictures of silver." Bro. Neff's "Lesson of the Flowers" is rich in faith and trust. He sees the footprints of the Father in all the works of nature. Then Sister Rosenberger talks of "Ivory Palaces" as one who has dwelt there. Would that our worldly, empty sisters could see *"God's Palaces"* and rest a little there, as Sister Rosenberger has done. I clipped it out and sent it to a beloved friend who is giving her heart and soul to "this evil world" as the poor woman did of whom mention is made in the article.

Dr. S. B. Miller's "The Ministry" is altogether pure gold. If the succeeding three parts fulfill the promise of the first, please register my name for 100 copies of it in tract form. If all the prophets of the Lord would thus dispense the spiritual riches with which their hearts are stored, what a "refreshing from the presence of the Lord" would ensue! I can not mention all the points of special merit. I can not paint a sunbeam or gild the glory of the setting sun in an evening sky.

Bro. J. E. Miller's "Freezing Young Ministers" was more pertinent when I was a boy than it is now. It was will-nigh tragic then to seem to feel the faintest impulse to mention the fact that "The gospel was the power of God unto salvation" in a public assembly if the speaker happened to be on the sunny side of forty. Consequently there were few Timothys then, because there were few fathers like "our beloved brother Paul."

The communication of Bro. Olin Shaw contains the keynote to all Collegiate and University work. To separate the coördinate culture of the heart and mind in high school work, is to assassinate religion and deify the mind, and heaven and earth are robbed of their choicest treasures, and the way to destruction is paved with bluster, worthless lives and desolate hearts. Let a thousand of the young men and women of the schools commit the article to memory and recite it at the next "Bible Institute." You will hear more of the same "good stuff" from Bro. Shaw, I opine. The statistician of the issue, Eld. H. C. Early, did the cause good service in his comments of "The Baltimore Conference." This array of statistics is full of lessons and suggestions and is eminently worthy of special study. Read it again, brethren, and draw some practical conclusions therefrom.

The third paragraph contains the full-blown flower and fruit of our weakness of the ministerial system and Eld. Early gives the needed advice as to the remedy. We should like to see him elaborate it more pointedly.

The editorial on "The New Birth" rings right royally, Christlike, apostle-like in our hearts. The subject has become second-class in ministerial and periodical effusions and the Lord's heralds can not do

better than to resurrect it, brush off the dust of semi-skepticism, burnish it with the Spirit of God that first proclaimed it in John 3: 1, and return it to its place as the basis of all religious life and work. A hundred thousand copies of the GOSPEL MESSENGER of April 13, distributed on the waters of this present, rushing, human tide, would bear much fruit to the glory of God.

Roanoke, Va.

Atonement or "At-one-ment."

BY D. WEBSTER KURTZ.

THE subject of the atonement is one of the fundamental doctrines of faith, and rests upon the doctrines of God, man, sin and Christ. Possibly no subject has been discussed more, and surely no subject has ever been treated with so much haziness and so many inconsistencies. The reasons for this muddle of thought, which usually creates more heat than light, is because men do not go to the Scriptures for their doctrines, but to the creeds, the hymns, and philosophies.

"The Doctrine of the Atonement" (or, better named, Salvation or Reconciliation, at-one-ment) *must* be studied in the light of the above-named doctrines.

God is love. God is immutable, unchanging in his love and mercy. He is perfectly good and holy. His righteousness and holiness are always expressed through love. God always was loving and kind, unchanging in his purposes and his character.

Man is made in the image of God,—a son of God. A perfect man is one with God in character, in love, mercy, goodness, holiness, etc. A perfect son of God is obedient to God in all things.

Sin is selfishness. Sin alienates man from God. Sin does not change God, nor does it change God's loving attitude toward man. But sin is where man follows his own selfish will, instead of God's will, and hence man is alienated from God. Or, better, man has voluntarily turned away from the Father, and his pathway leads to self-destruction.

Christ is the perfect man,—the first-born Son of God, through whom God has revealed his mind, his loving character, his seeking lost humanity to win them, to constrain them by his love to come back to the Father. "God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses" (2 Cor. 5: 19).

The atonement is the reconciliation,—NOT of God to man but,—of *man to God*. God is always the same. Man has gone away from God and must be reconciled to God. Man is not *one* with the Father in his sin, but he is to be constrained to obey God and his commandments. Then he will be "one with the Father," in character and purposes and motives,—a son of God (Matt. 5: 44-48).

In the history of religion there are three distinct notions regarding the atonement:

1. *The Heathen.* This is atonement proper, whence the word comes. The heathen conceive of God (or the gods) as being angry, or jealous, or indifferent, and by means of sacrifices, burnt offerings, incantations, etc., they can magically work upon the feelings of the gods and atone, propitiate, appease them. That is, they make the gods favorable to man,—bring the gods on man's side.

2. *The Legalistic Idea.*—This finds its classic example in Judaism. This theory rests upon the contract or covenant idea. God made a covenant with Abraham and his seed. He has given laws. Now, if these laws are kept *literally* (no matter about the spirit) God must save or reward the people according to contract. This is a commercial idea of salvation,—so much pay for so much work. This idea always leads to egoism and self-righteousness,—the kind that Jesus found in the Pharisees. It is the legalist who kills the prophet.

3. *The Reconciliation or At-one-ment.*—This is taught by Jesus and Paul. Jesus' work was not to change God's mind, but to change man's mind. He came to seek and to save lost humanity. He came in absolute obedience to the Father. He was "God in Christ," reconciling man to God. Jesus' message began "Repent, for the reign of God is at hand." Man is to regain his birthright—sonship—which he lost through sin. This can be done through Christ, who is the way, the Truth and the Life,—who reveals God's grace and forgiveness, who condemns man's sins, and asks man to "repent and believe," and the loving Father will abundantly pardon.

Notice the following scriptural texts, which are fundamental for this subject: "God is love." God always was Love and always will be. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life" (John 3: 16). The words of Jesus, repeated again and again: "The Father and I are one." That is, *one* in purpose, *one* in character, *one* in motive, *one* in act and deed. "God was in Christ, reconciling the world unto himself, not reckoning unto them their trespasses" (2 Cor. 5: 19). God's mercy is shown in Luke 15, the parable of the "Prodigal Son," which should be called "The Parable of the Forgiving Father." "By grace have ye been saved" and "For by grace have ye been saved through faith; and that not of yourself, IT IS THE GIFT OF GOD; not of works, that no man should glory" (Eph. 2: 5, 8).

Then see the texts on repentance and faith which are numerous. These texts show that the entire doctrine of salvation rests upon the three following statements: (1) God's part is grace, forgiveness. (2) Christ's part is the revelation of God's grace and forgiveness, the condemnation of man's sins, the constraining of man to repent, confess and be reconciled to the Father, who is waiting to forgive. (3) Man's part is faith, with all that goes with faith.

The words "propitiation," "atonement," "ransom," "purchase," etc., are used *practically* and not *theologically* in the New Testament. They are figures of speech, borrowed from heathen life and religion to make clear to the heathen converts what is the practical result of faith in Christ. Nowhere did Paul use these terms in a theological sense, but always in a figurative sense. Nowhere does Christ or Paul ever intimate that Christ's life or death made any change in God's mind, but always for man. Christ died for *us*, not to appease the wrath of an angry God, for God was always the loving, merciful Father to Jesus. Jesus' death was the price of love, the sacrifice which is the measure of love. Christ's death condemned sin and showed the extent of God's love, which he revealed in Christ. Christ's work was to make man *one* with God,—the reconciliation,—the at-one-ment. Christ's blood is efficacious for man, not magically to work on God. Christ never tried to get God on man's side, but to get man on God's side.

The trouble with the world was not with God, but with man. Man must "repent and believe." Then God's grace is sufficient for him. Christ is the incarnation of God's love, of God's grace, of God's suffering for man that man might be reconciled unto the Father.

2260 N. Park Avenue, Philadelphia, Pa.

"What Is the Baptism of the Spirit?"

BY NOAH LONGANECKER.

CHRIST says, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit *to them that ask him?*" When Jesus was baptized by John in Jordan, he was praying when he was coming up out of the water. "The heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

An example has a peculiar power over and above the naked precept; hence Paul says, "Be ye followers of me, as I also am of Christ." When Paul, like Jesus, was to be baptized, Ananias said unto him, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, *calling on the name of the Lord.*" All should be taught, when being baptized that they should call on the name of the Lord in order to receive the Holy Ghost.

This gift of the Holy Ghost, the Bible calls "the baptism of the Holy Spirit." If the administrator and the applicant observe the example and precept of Jesus, the baptism of the Spirit will always follow water baptism. Jesus said unto Nicodemus, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

If to be born of water here is water baptism, then to be born of the Spirit is surely the baptism of the Spirit. Peter says, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The baptism of the Holy Ghost is frequently called the gift of the Holy Ghost. (See Acts 11: 16, 17.) Paul says, "For by one Spirit are we all baptized into one body" (1 Cor. 12: 13). Again, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6: 3)? "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5: 17).

To be born of the Spirit implies all this. Christ was crucified in the flesh but quickened by the Spirit, so, when the old man of sin is crucified with him, and is buried by baptism into his death, where his blood was shed, we receive the baptism of the Spirit, who will apply the blood of atonement to our souls, and thus wash away our sins. And as "we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Then says Paul, "As many of you as have been baptized into Christ have put on Christ." Hence we are new creatures in Christ Jesus, and have the divine nature, for we have been "born of the Spirit." All that are born of the Spirit are "filled with the Spirit."

Our topic is not, "What was the baptism of the Spirit on Pentecost," but, "What *is* the baptism of the Spirit?" The baptism on the day of Pentecost was *extraordinary*, to prepare God's people for an *extraordinary* work. On Pentecost the convicted Jews asked the apostles, "What shall we do?" "Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

This gift, here promised to *all* that will seek for it, is the baptism of the Spirit. All that have this baptism have the unction or anointing of the Spirit. All such have received the sealing of the Holy Spirit whereby they may know that they are God's children, and joint-heirs with Christ. And being filled with the Spirit, they have the earnest of the Spirit.

While we thus write, we do not mean to say that the terms "baptism," "anointing," "seal," and "earnest," all mean the same thing. The one thing that every individual, as well as the church, needs is the baptism of the Spirit. If we all would tarry more at the Throne of Grace, we would all have more power with God and men. We must not conclude that if we have been once filled with the Spirit, that no more is needed. Paul says, "Be filled with the Spirit." The apostles had a special filling of the Spirit on Pentecost to a *high degree*, and yet they had other special fillings for some special work. (See Acts 4: 8, 4: 31, 9: 17, etc.) *"The Spirit-filled life"* is only possible as we have a continual filling of the Spirit. The reader will bear with us for deviating from our topic. Cornelius and his household, as well as the Pentecostians, all received the baptism of the Spirit in an extraordinary and special way, for an extraordinary and special purpose. We have tried to show how the promise is to us and our children.

Hartville, Ohio.

Are We Awake to Our Responsibilities?

BY J. L. MISHLER.

LUKE 14: 23 says, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." A highway is a public thoroughfare, on which all classes of people travel,—the rich as well as the poor, the high as well as the low, the lame, the halt, the blind. Here the vilest sinner as well as the most spiritual saint are to be found. Hedges are of

(Concluded on Page 300.)

THE ROUND TABLE

The Family Altar.

BY GERTRUDE GUMP.

WHAT is the home without the family altar? Why should there not be family prayer daily? I believe that from homes where the family altar has not been recognized as a place where father, mother and children can daily come humbly before God in praise and thanksgiving for his manifold blessings,—come a large majority of the religiously indifferent boys and girls who care little or nothing for the worship of God. If, in every home in the Brotherhood, the family altar had its place, we would see father, mother and children more closely united, and many more of our wayward boys and girls would be workers in the church. We know that family worship, when properly conducted, has a great influence over our children.

A little girl went home with one of her schoolmates, to stay over night. When she came home, the next day, she said to her mother: "Mamma, I don't want to stay over there all night again!"

The mother asked, "Why, my child, what is wrong?"

The little girl replied: "Because they don't pray, and I am afraid to stay where they don't talk with God." I fear that we, as parents, are not doing our duty to God or to our children when we willfully neglect to avail ourselves of so great a privilege. We surely would be very impolite if, when our friends give us gifts, we would receive them without thanking the donor, and yet, how many, who profess to be Christians, go on, day after day, receiving many bountiful blessings, and yet never take time to thank God, the Giver of all good! How it must grieve the great heart of him who said unto his disciples, when he found them sleeping, "Why sleep ye? Arise and pray, lest ye enter into temptation" (Luke 22: 46).

I fear that those who do not improve the blessed privilege which they might enjoy, by coming daily before God around the family altar, are neglecting the one thing needful to keep them from the temptations of this world. Daniel opened his window toward Jerusalem and prayed three times daily, though, by so doing, he endangered his life. We, today, can enjoy this blessed privilege without any fear of being molested or harmed for so doing, but we fail to appreciate blessings that we can enjoy, which the Christians in the past did not have. Brethren and sisters, let us wake up to our duties and privileges. May every home set up the family altar to the upbuilding of the church and to the glory of God!

Swan, Ind.

The Security of the Upper Air.

BY OMA KARN.

THE other morning some crumbs, thrown out from the dining room door, attracted the notice of a little sparrow. Hopping down from his perch on the grape arbor, he proceeded to enjoy himself, feasting on this unexpected repast. He was not long permitted to enjoy this in peace. Some noise disturbed him. At once his head was erect and his senses alert. An instant of comprehension and—whir-r-r—, he was up and away, just as, from behind a clump of pineys, the dark, sinuous body of "Duke," our neighbor's cat was raised, arched ready for a spring.

Wise little bird! What an example you set before us! When in danger from your foe, straightway you fled to the safe security of the upper air! Not east, west, north or south, but straight upwards, where no harm could possibly reach you. Like the dove, you owed your "safety to the wing, your victory to flight."

And why are we so slow to follow this example? Our soul has been furnished with wings. With these we can mount upward above everything that can harm or distress us. They will swiftly carry us to better help than our own weak strength. Too often, when in danger of being overcome by outward circumstances and inward struggle we seek to escape by running instead of flying. We seek earthly instead of heavenly aid. The result is much the same as in the case of God's people of old, when they tried to escape trial by fleeing on horses,—we only flee from one trouble into another.

The Moslems have a beautiful saying which they use in common conversation, "I take refuge with God." This is our privilege with regard to whatever menaces that peace of mind without which we can not grow like the Father. It should be our first impulse, in the face of whatever brings disturbance. Absolute safety from our crafty, spiritual foes is to be found nowhere else. Had the sparrow hidden in the nearby shrubbery, what might have been its fate?

Covington, Ohio.

Jewels.

BY WM. E. THOMPSON.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3: 17).

JEWELS here refer to those who have feared the Lord,—those who have lived righteous lives, whose names have been written in the book of remembrance.

A jewel is a precious stone. We notice that jewels and God's children resemble each other in many ways.

Jewels are beautiful, so the Christian is beautiful, gentle, peaceable, loving.

Jewels shine, so the Christians shine as lights in the world, by which many a poor wanderer has been guided and directed towards home.

The jewel has to be cut and polished, in order to bring out its beauty and value, so the Christian has to be cleansed by the precious blood of Christ, throwing off all forms of sin in order to shine forth more brilliantly.

Jewels are costly, so we have cost our Maker very much. We have cost the life of his own dear Son.

Jewels are carefully preserved, so we are kept by the power of God. He is continually watching over us and keeping us from harm and danger.

I am glad we may all be his jewels, and I am sure we shall want to be one of his jewels when he comes to gather them up. As the stone is carved and polished, so we must rid ourselves of everything that would hinder us from shining forth as his children.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Conway Springs, Kans.

Emulation.

BY HENRY SHIDELER.

THE word "emulation" is mentioned twice in the Bible,—once in the singular, in a good sense (Rom. 11: 14), and once in the plural, as one of the lusts of the flesh (Gal. 5: 20). The word "ambition" is akin to emulation, and is at present more commonly used. This passion is more especially noticeable in politics than in religion. In religion it is difficult, except by close observation, to discriminate between ambition and zeal. Zeal is an enthusiastic devotion, and works for the Lord by seeking to lift others above himself. Ambition exalts itself, prefers itself in honor, wealth, and position, and is particularly desirous of vainglory.

Bro. L. W. Teeter says: "One who is in the habit of holding himself above others, provokes them to criticise and censure him; he is at the same time tempering himself to become easily affected by envy at seeing others receive more attention than himself." McCosh says: "Ambition is the grasping power combined with the thirst for fame." Nordhoff says: "Teach yourself to despise ambition; it is one of the meanest passions." May the Lord deliver us from an unrighteous ambition, and an overanxious desire for human applause!

McCune, Kans.

Not Prepared.

BY DAVID M. ADAMS.

A CERTAIN brother, who had been elected to the ministry several years ago but, as yet, had made no effort to discharge the duties placed upon him by the church, recently said to me, "I am not prepared to perform the duties of a minister. A man should not attempt to preach unless he is *fully* prepared." Such expressions are frequently made, not only by certain brethren in the ministry, but by deacons, Sunday-school officers and teachers, etc.

To be prepared to discharge religious duties should be one's great aim in life. Preparation is the goal for which we should strive. But I seriously question whether any man is *fully prepared* to discharge the religious duties devolving upon him. I doubt whether he has any right to expect to be. Be this as it may, he has no right to defer action until he is. In the midst of the multiplied duties of life we must get such preparation as we can, and enter upon our duties as we are.

Those who do the things that need to be done as best they can at the time, are learning and developing day by day in that school of preparation in which action and experience are efficient teachers.

"Stay not to sharpen your weapons,
Or the hour will strike at last,
When, from dreams of a coming battle,
You may wake to find it past."

Cerro Gordo, Ill.

IF you are in doubt as to whether you have religion or not, ask your wife; she knows.

CHRISTIAN WORKERS' TOPIC

The Blight of Intemperance.

Hab. 2: 15-17.

For Sunday Evening, May 19, 1912.

I. Intoxicating Liquors Lead to (1) Shame. See Noah (Gen. 9: 21). (2) Folly. See Ahasuerus (Esther 1: 10, 11). (3) Defeat. See Ben-hadad (1 Kings 20: 16-20). (4) Sacrilege. See Belshazzar (Dan. 5: 1-5). (5) Eternal rejection (1 Cor. 6: 10).

II. Intoxicating Liquors Destroy the Body, (1) By hardening the brain. (2) By weakening the heart. (3) By poisoning the blood.

III. Intoxicants Seriously Affect the Mind, (1) By impairing the memory. (2) By unseating the reason. (3) By perverting the judgment.

IV. Intoxicants Damn the Soul, (1) By deadening the conscience. (2) By depraving the passions. (3) By weakening the will. (4) By generating vice and crime.

V. Some Facts.—(1) "One-half of all the idiots in the asylums come from drunken parents." (2) "Fifty per cent of the criminals, and eighty per cent of the prostitutes likewise have alcoholic parentage." (3) "One part alcohol in 1,000 parts water will kill plants if watered with it; while 10 parts alcohol and 1,000 parts water will kill fish."

Questions.—What is the Christian's attitude: (a) to intoxicating liquors; (b) to drinking men; (c) to those who make and sell intoxicants; (d) to the polls?

PRAYER MEETING

Is My Name Written There?

Rev. 2: 17; Luke 10: 20.

For Week Beginning May 19, 1912.

1. The Home Beyond.—The desire for immortality is universal. It is a longing of the soul that would not have been given to man, were there not to be a fulfillment sometime, somewhere. From childhood to old age, in our moments of quiet meditation, we are dreaming of the glory land beyond the stars. Clear enough it is, then, after all, that we are not wholly of the earth,—earthy. Man was created out of the ground, but the spirit within, implanted by the Great Creator, looks forward to scenes beyond the veil. Man is the only "being with the upturned face,"—the only one that can claim kinship with the Father above, by reason of Divine Acceptance. We long for better things, as we realize the insufficiency of earthly things (2 Peter 1: 10, 11.)

2. Our Record in Heaven.—Longing for the home beyond, it is but natural that man should like to be assured that his name is written on the imperishable scrolls of the archives of heaven. The fear that, perhaps, we might fall short of being counted worthy of that great privilege, clings to even the best of us. As we look at ourselves in the light of Divine Revelation, and discover our utter sinfulness in the sight of the Great Judge, who does not look upon sin with the least degree of allowance, we almost despair. Then it is that our beloved Redeemer,—the great Mediator,—comes to us as the propitiation for our sins, and gives us every right and privilege belonging to us, as members of the family of God (Eph. 3: 14-21).

3. The Cloud of Witnesses.—In our pilgrimage heavenward we are not left to our own resources. "Seeing we are compassed about with so great a cloud of witnesses," and "looking unto Jesus," we may well press on with renewed vigor to ratify our "right to the tree of life" and to the mansions prepared for those whose names are written in the great Book of Life (Heb. 12: 1, 2).

HOME AND FAMILY

A Hive of Bees Worth Keeping.

BY EDWARD S. PERRINE.

Be patient, be watchful, be lowly, be mild;
Be wise as Solomon, be meek as a child;
Be studious, be thoughtful, be loving, be kind;
Be sure you make matter subservient to mind.

Be cautious, be prudent, be truthful, be true;
Be courteous with all, be familiar with few;
Be temperate in pleasure—excess is a crime;
Be careful of conduct, of money, of time.

Be cheerful, be hopeful, be grateful, be firm;
Be peaceful, benevolent, willing to learn;
Be courageous, be gentle, be liberal, be just;
Be cleanly, be humble, because thou art dust.

Be penitent, circumspect, sound in the faith;
Be active, devoted, faithful till death;
Be honest, be pure,—transparently pure;
Be Christ-like, be prayerful, and you'll be secure.

Fits of Anger.

BY ELIZABETH D. ROSENBERGER.

We are interested in this subject from the teacher's side. In the schoolroom, the teacher has opportunities to study the children and if she would govern wisely, there are many things she must know. Teachers are not natural enemies to children, although some mothers seem to consider them so. A teacher's task is easier if she has the friendship of the mother, and how the children enjoy having mother and the teacher together in friendly conversation! It does appear sometimes as if mothers are slow to admit that a teacher who has a large number of boys and girls under her care, day after day, has opportunities of knowing some things about children that parents are slow to recognize, but such is the case. We have known a child to unburden its heart to a wise and kind teacher rather than to a dear mother,—we do not know why. We only know it as a fact.

Remember this, it helps in both school and home discipline when parents and teacher pull together. The mother who visits a schoolroom learns that John, who has been called slow and dull at home, has the faculty of sticking to his studies and making good grades, while George, who is so quick and witty, is not willing to make the effort and so is content to make only passing grades. She learns then that when John seems sullen, it may be because of some injustice done him, and so she tries to prevent the others from teasing John. When children get angry, there is a reason; and as teachers it rests upon us to find the reason. All the punishment in the world will not prevent the child from getting angry if the *cause* remains in full force.

The most frequent cause of anger is injustice. A child has a keen sense of injustice. Where there are a number of children, a certain child may feel that the teacher is not fair to him. He may watch the teacher as he speaks more kindly to some other boy, and grants a coveted privilege to a classmate, after denying him the same privilege. Result,—an infuriated boy. Another form of injustice is when the boy is accused of doing something which he claims he never did. It may be hard to get at the facts in the case. You may think the boy is withholding some facts, in order to get out of being blamed. But if he says he did not, the wise teacher will take his word for it. You can not prove what his motive was, and it is better to err a hundred times on the side of thinking him better than he is, than once on the side of thinking him worse.

There is no discipline that can take the place of that gained by children who join their comrades in play on the schoolground. They gain self-control. It is in play that the child learns the spirit of fairness, and to give and to take. Ill temper gets them into trouble with other youngsters, so they learn to keep their tempers in check. They find that the boy who takes hard knocks with a smiling face is the one who wins, and so they try to adopt the Spartan method for themselves. No boy likes to be outdistanced by a rival and so he learns to do things well and to control his temper.

The one motive usually assigned for getting angry is the desire to have his own way, and we, as teachers, are ready to admit that this is often the case, but what then? If the strong-willed boy insists upon having his own way, does it follow that he is in the wrong? Have you ever thought that children *ought* to desire to have their own way? If they do not, they never will amount to anything. And in most cases they ought to *have* it too. Oh we know that it sometimes means a little inconvenience to teachers or parents, but we should not deal with children unless we are willing to put up with some inconvenience. The boy is usually ready to do battle in behalf of his own superiority, and this quality is God-given. It will help fit the boy to do a man's part in life.

One mother, who recognized the force of this, advised her children how to do, and then left them free to follow her advice or not,—just as they chose. They were perfectly free to reject her advice, but, after some experience in the discomforts and the losses which followed when they took their own way, regardless of anything else, they came often to their mother for advice, and were easily governed.

The will of a child is a sacred thing. And we are a long time in learning to respect it. If the will of a child is broken or conquered, or is subject continually to the will of another, it makes little difference by what means this is done,—the result is permanently injurious. Such children lack initiative; they do not want to take up any responsibility, and they have but little conscience regarding right or wrong. They are likely to be troubled only about being found out in doing wrong. It is a sad fact that many of these children drift into the criminal class.

We look around us and see the evil results of clumsy interference in children's lives. A boy is made to do some one thing because his parents have set their hearts upon his being a businessman or a teacher, and he would rather farm. So we see the square pegs in round holes, and if anything leads to irritability it is the doing of something for which we are not fitted. The Pharisees of old were inclined to pause when they were reminded that haply they might be found fighting against God. Let us all ponder this when the child wants to do some one thing and we would rather see him engage in a different vocation. It is ill to fight against the thing that God may have put into the heart of the boy. In these strenuous days the boy needs all the help you can give him.

"Consecrated! Set apart!
Oh endow each parent's heart
With the wisdom, love and truth
That shall guard its tender youth.
Feeling it belongs to thee,
Consecrated let it be!"

Covington, Ohio.

Patience in Suffering.

BY C. W. GUTHRIE.

From the beginning to the end of our experiences on earth, we are all subject to suffering. It has been so all through the ages, and will continue to be so, to the end of time, or until Satan, who brought sin and suffering into the world, is bound and cast into the bottomless pit. While sin was, and is, the direct cause of suffering, yet it does not necessarily follow that all who suffer do so because of their own sins. Thousands are suffering today because of their own sins, and as a just punishment for their evil and wicked deeds, but others suffer because of the shortcomings of their ancestors. Still others suffer because of faulty environments.

But there are very few people in this world who are called upon to suffer as has my Aunt Nancy Miller, the subject of this article, who lives in Preston County, W. Va., and who is now eighty-four years old. In referring to a few of her experiences, and describing her patience in suffering, I trust it may help some one more patiently to endure whatever may come to him.

Aunt Nancy has been a sufferer for sixty-three years, and has been confined to her bed most of the time. The first five years her suffering was so intense that she could not endure the jar caused by any one walking across the room, so her bed was suspended by four ropes from the ceiling. Later she was able to sit up for a short while at a time, covering a period of a few years. Then, for forty years more, she was confined to her bed, and only within the last few years has she been able to leave her bed at short intervals.

Five years ago, when I visited her, she was able to walk out to the dining-room to take her meals,—something she had not been able to do for over fifty years. But this privilege was not hers very long, for, unfortunately, she fell and injured herself, which put her back to bed with added suffering.

Last year, when I visited her again, she was able to walk around the room, but a recent message informed me that she fell once more, and this time dislocated her arm.

During all these years she has patiently endured extreme suffering in such a remarkable manner, that no one, to my knowledge, ever heard her complain. Surely she has manifested a marvelous Christian character!

She was baptized by Eld. James Quinter when she was about seventeen. A few years later the misfortune befell her that has caused her to suffer during the remainder of her life, and which will likely continue until the Lord calls her to a world where suffering is unknown.

While she was entirely helpless, for over fifty years, she directed her household affairs. She knew where every article in the house was located. When a new hired girl came to the home, Aunt Nancy could tell her where to find anything desired, and she directed what should be done.

Until about eighteen years ago she lived in her own home, after which she and her husband made their home with their only daughter. The husband, during all these years, cared for his afflicted wife most tenderly, until five years ago, when the Lord called him home, and thus another great affliction was added to the lot of the suffering one.

For over a year I have been under the care of a number of physicians, and have so greatly suffered, at intervals, as frequently to despair of my life. Even now I am under the care of a specialist, here in Arizona, but when I think of what Aunt Nancy has been called upon to endure, I feel as though I ought scarcely to mention my affliction.

While it is hard, with ambition without strength, to sit idly by when there is so much to be done, yet many have been called upon to do so, and we should feel that through it all there is a Divine purpose,—if we are his, and that the Lord doeth all things well.

Wellton, Ariz.

SISTERS' AID SOCIETIES

DEER PARK, MINN.—Our sisters met at the home of Sister Blanche Reeves April 19, 1912, and organized an Aid Society. The following officers were elected: Sister Pearl Reeves, president; Sister Blanche Reeves, vice-president; the writer, secretary-treasurer. The time set for our meeting is every two weeks. Although our number is small, we hope that some good may be done by our efforts.—Mrs. Mary Flora, R. D. 1, Barnum, Minn., April 21.

WOOSTER, OHIO.—During the year 1911 our Sisters' Aid Society held seventeen meetings, with an average attendance of twelve. Our work consisted of quilting, making comforters, clothing and gloves. We sent $10 for the Akron meeting-house; a box of clothing, a comforter and some shoes to the Kansas City Mission; a barrel of clothing and catables to a poor widow and family in Canton, Ohio, and to another widow a comforter, besides several other little donations. Our collections for the year amounted to $38.01; received for goods sold, $15.50; expenses, $26.61. We have $19.16 on hand, besides two comforters valued at $8, and one quilt, valued at $2.50; also some clothing.—Odessa Gerber, Wellersville, Ohio, April 24.

MANASSAS, VA.—We herewith give the report of our Aid Society for the past year, ending with March. We held ten regular meetings, with an average attendance of six. Our work consists of making prayer-coverings, bonnets, aprons, quilting, piecing and making comforters. We received $26.14 for work done, which we used for various benevolent purposes. We sent a sack of clothing to Greene County. Our work seems small, compared with that of some others, but we feel like pressing on. April 4 we reorganized. Sister Lizzie Hottle was elected president; Sister Mary Harley, vice-president, and Sister Sallie Tomasson, secretary-treasurer.—Alice C. Blough, Manassas, Va., April 25.

SCALP LEVEL, PA.—The following is a report of our Sisters' Aid Society for the year ending March 27, 1912: We held forty-five afternoon meetings and three all-day meetings, with an average attendance of eleven. We had a balance of $57.59 in the treasury from last year; received this year for quilting, $42.90; for monthly dues, $12.90; for sunbonnets, $11.25; total, $124.64. We paid $16.03 for material; for remodeling the basement of our church, $58; sent a box of bed clothing to the Brooklyn Mission, and had $50.61 in the treasury at the end of our year's work. We are certainly thankful to the sisters who have helped us in this work. March 20 officers were elected for another year as follows: Sister Mary Blough, president; Sister Ellen Spencer, vice-president; Sister Pollie Hoffman, secretary-treasurer; Sister Lizzie Ripple, assistant secretary-treasurer. Since opportunities improved or neglected will shape the destiny of every human being, it is our most earnest desire that more of our sisters attend these meetings as opportunities come to them. —Mary M. Blough, Scalp Level, Pa., April 11.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

SIX recently united with the Spring Creek church, Pa.

BRO. DAVID M. ZUCK will represent Middle Maryland on the Standing Committee.

BRO. ISAAC THOMAS and wife, of Inglewood, Cal., are spending the summer at Lost River Valley, Idaho.

WE are now booking orders for the Full Report, price, twenty-five cents. May we not hear promptly from those who wish copies of the publication?

THE Conference Booklet goes to press this week, and should be ready to mail a few days later. All of our patrons should have a copy. Price, five cents.

DURING a series of meetings in the Pine Glen congregation, Pa., conducted by Bro. J. B. Miller, eight came out on the Lord's side and were added to the church.

BY referring to the special program on last page, this issue, it will be observed that the Bible Institute work at York, Pa., will begin on Sunday afternoon, May 26.

THE Conference Booklet will be sent free to members of the Standing Committee, but all others, including delegates from local churches, will be required to pay five cents a copy.

IT is claimed that about $75,000,000 is put into church buildings each year. This means about $1,000,000,000 for church edifices every thirteen years,—an enormous sum of money indeed.

BRO. L. U. KREIDER, of Omaja, Cuba, has arranged to return to Indiana, and until further notice should be addressed at North Manchester. He is also planning to attend the Annual Meeting at York.

IT is said that if 60,000 members of the Brethren church would band together, 10,000 of them giving each ten cents a week, 20,000 five cents a week, and 30,000 two cents a week, they could raise over $135,000 a year for missions. Is it too much to say that we waste more money than that? Let each one do a little figuring for himself.

NEXT week Bro. W. B. Stover will tell our readers how the people on his boat, while in midocean, were kept posted regarding the Titanic disaster. So far as news is concerned, we have reached an era in the world's history when there is practically no more sea. Great ships, a thousand miles apart, can communicate with each other, and at the same time keep in touch with distant shores.

WE learn that two of the York dailies will make a specialty of Conference news during the Annual Meeting, viz., *The Gazette* and *The Dispatch*. Bro. Virgil C. Finnell, of Des Moines, Iowa, will have charge of the reports for the former, and Bro. John R. Snyder, of Bellefontaine, Ohio, for the latter. The price of each paper for ten days will be twenty-five cents, and orders for the same may be sent to either of the brethren named. The papers are to be mailed each day.

WE have arranged with Mr. James Abbott to report the proceedings of the coming Conference, and our patrons may rest assured that the Full Report for 1912 will be as acceptable as the report of any previous meeting.

IN this issue will be found the program for the different services during the Annual Meeting week. This program, with a few corrections that did not reach us in time for this paper, will appear in the Conference Booklet.

BRO. D. L. MILLER, accompanied by his wife, spent a part of two days in Elgin last week, having come over to confer regarding business connected with the House. He has been sick much of the time since the Board Meeting, and was not feeling well while with us. He is planning to attend the Conference, being much interested in some of the questions that are to be considered.

OUR correspondent at Centralia, Wash., writes that Bro. Isaac L. Myers, of that place, was very pleasantly reminded of his seventy-first birthday April 4, when the postman handed him 140 letters and cards, containing words of love and cheer from many old-time friends and associates. Every communication received was a source of pleasure and comfort to the aged soldier of the cross.

BRO. F. F. DURR, pastor of the church at Glendale, Ariz., wishes to suggest that it might be well for members, desiring to locate in that part of the West, to confer with some of the Brethren at Glendale before purchasing property. These brethren are not engaged in the land business, but they understand the situation, wish to do what they can for our people, and at the same time build up a strong church.

THE two Annual Meeting papers, one from Southern Ohio and the other from Eastern Pennsylvania, published on page 284, last issue, read as though they both originated from the same source. They are evidently the work of one mind. Respecting Conference queries, a thing of this kind does not often occur, and a number of our readers are wondering how it happened in this instance. They can rest assured that we printed the papers just as they came to us from the two Districts.

AN earnest brother remarked, in a recent prayer meeting talk, "Don't pray for more power if your greater need is to be hitched up to some worthy enterprise for which you have plenty of power." Too many of us are anxious to do the great things that win the world's applause, but God does not mean that all of his children should "pose in the lime-light." The lowly duties, the lifting up of the weary and discouraged ones, and all else that adds to the sum of human happiness, should beckon us to a line of activity for which we are amply equipped, but which is, alas, too often neglected.

ONE of our correspondents fittingly observes that a homelike church is a mighty power for good. While that is true, it should not be forgotten that a building, of itself, however neatly constructed, can not impress itself upon the chance visitor as favorably as do the members who worship there from Sunday to Sunday. If they are friendly and cordial, with a warm welcome for strangers, with a tender sympathy for each other, with a sincere effort to promote fraternal acquaintance, the family spirit will be unmistakable, and the church will prosper because it makes the best possible impression upon those within its reach.

BRO. I. S. LONG writes us from the home of Bro. S. P. Berkebile, Defiance, Ohio, saying that, since leaving Elgin, he and Sister Long had visited Bethany Bible School, Mount Morris College, Manchester College and other places of interest. He adds that it does one good to visit our schools, and see the splendid work they are trying to do, and to come in contact with the fine body of students in attendance. He says our schoolmen are a noble and self-sacrificing set of workers. Bro. Long was booked for a few addresses at Covington, Ohio, last Lord's Day, and by the close of this week will be at his old home in Virginia.

THERE are 913 congregations in the Brotherhood. This means that fully 900 churches should contribute to the Conference offering. Let each church lift a collection and send the same to the General Mission Board, Elgin, Ill. This should be done either next Sunday or the Sunday following.

ONE of the encouraging features in the increasing activity of our "Sisters' Aid Societies" is the great diversity of their benefactions. Whatsoever their hands find to do they do with their might. A Pennsylvania society remembers an afflicted sister,—a former member of their little band of workers,—with occasional donations of flowers, fruit, etc. This may not seem to be a great thing, and yet, to the lonely sister these loving donations are very precious indeed. It is cheering to be remembered by our old friends.

ONE of our exchanges says that for successful work in cities, or anywhere else, the pastor should be able to count on an audience, each Sunday morning, averaging half of the membership of his congregation. Well, we are wondering about the half of the membership that can not be counted on in the services. We are wondering if the Lord is counting on them in heaven. If only half of the members of the congregation attend services, we are wondering if the other half is to be saved, or whether that half of the flock is to be lost. It seems to us that there is something radically wrong about a church that has to be discounted fifty per cent.

WE hear of a large congregation where the Sunday-school scholars remain for preaching, and as a result the services are well attended by the older people, and conversions are reported every Sunday or two. This is as it should be all over the Brotherhood. Not only should each teacher remain for the preaching service, but these teachers should urge those of their classes, who can do so, to remain. Were this done, we would have larger congregations and much better results. If we would succeed in our work we must, in some way, get rid of the big gap between the Sunday-school and the church. The two must be brought closer together.

WE are requested to announce that the Annual Convention of the National Christian Association, opposed to Secret Societies, will be held May 23 and 24 in the Second United Presbyterian church, corner of Sixty-fifth Street and Parnell Avenue, Englewood, Chicago. Take South Side Elevated, Normal Park car, Englewood Branch, and get off at Sixty-fifth Street Station. Leaders in the reform from several of the States East and West,—some of them seceders,—will speak upon the influence of fraternal insurance, labor unions, the Masonic and other lodges upon school life, home and church interests, and civic environments.

IN the Johnstown congregation, Pa., there are five houses of worship, and a correspondent has been appointed for each one, with the understanding that the reports for the MESSENGER do not conflict with each other. It would be helpful if this plan could be put into operation in all the congregations, where there happen to be two or more houses. To have two or three persons reporting from the same congregation, often duplicating the news, makes the situation exceedingly unsatisfactory. Especially is this the case when one party sends a feast announcement and another calls for a correction, or sends the announcement differently.

The Gospel Herald, issued by the Mennonite Publishing House, Scottdale, Pa., contains a splendid hint for those who advertise bonnet goods. After referring to a catalogue in which goods of this class have been listed, the editor says, there is nothing mentioned in the catalogue "fit to make bonnets of. Our idea of plain clothing is that it should be made for service, and not for display. We know no better description of 'modest apparel' than that given in 1 Tim. 2: 9." The editor is correct. A great deal of the material advertised under the name of plain clothing is for display rather than for comfort, and our people will do well to profit by the hint which the *Gospel Herald* saw proper to give.

It is not usual for a father and his son to serve on the same Standing Committee, but that is to happen at the York Conference. Bro. L. H. Dickey will represent Northwestern Ohio, while his son, John P. Dickey, has been chosen to represent Southern California and Arizona.

At the approaching Conference there will be a number of our active missionaries. We name Bro. W. B. Stover and wife, Bro. E. H. Eby and wife, Brother and Sister I. S. Long, Bro. S. P. Berkebile and Nora, his wife, and possibly Sister Emma Horning, of Fruita, Colo. Bro. Long is serving on the Standing Committee, while Bro. Stover is booked for the special missionary address on Monday afternoon.

Problems for City Churches.

The most of our city churches are up against the problem of popular entertainments. There are the theaters, five-cent moving picture shows, street fairs, and semi-religious entertainments in the fashionable churches. Something of the kind is going on nearly every evening, and not a few of the weaker members are drawn into performances wholly unbecoming their profession. These weak members influence others and in the course of a few months the congregation has on hand the unpleasant task of setting a number of erring members right. The pastors of these churches are deeply concerned about the better way of solving the problem, so as to save as many a possible. Of course, many suggestions are offered. Some are good, while others are wholly out of the question. To adopt the policy of other churches, and throw our church doors open for festivals and sociables, with a view of keeping our young people in closer touch with the church, is simply to become partakers with the popular churches in their sins. Not only so, but it means the training of our young members for worldly pleasures, rather than for spiritual worship in the house of God. We would suggest sound conversion and a liberal outpouring of the Holy Spirit as the solution of the problem. Men and women who are truly born from above, —regenerated, sanctified and made new creatures in Christ Jesus,—are not disposed to seek places of amusement for their entertainment. Instead of looking for plans that will enable us to compete with the world in the entertainment business, suppose we do more plain preaching, more careful teaching, and labor more earnestly to convert the indifferent ones from the error of their way.

The Form of Baptism.

Speaking of the form of Christian baptism, the *Signs of the Times* says that, "trine immersion began away back in the early days. So also did sprinkling. We do not know where the first single immersion was practiced."

The editor is correct in saying that trine immersion began away back in the early days. He might have said that its origin can not be found this side of the introduction of Christianity. When Jesus sent his apostles into all the world, to preach the Gospel to every creature, he told them to baptize penitent believers "into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28: 19). The ancient churches in all parts of Christendom understood this to mean the threefold immersion, and that is why we find trine immersion in all the early churches, both in Asia and in Africa, as well as in Europe. And so thoroughly did the threefold idea take hold of the Christian mind, that when attempts were made to introduce pouring, in case of sickness, the water was poured three times. No one dreamed of pouring the water once only.

This triple immersion,—the only mode of baptism in existence during the early centuries of the Christian era,—was regarded as "one baptism," it being understood that the "one baptism," mentioned by Paul in Eph. 4: 5, was the same as the threefold immersion taught by Christ in Matt. 28: 19. The early Christians regarded this baptism as a burial as well as a planting or a birth. They could see nothing in a burial, planting or birth, as a figure, that was not fully met in the threefold immersion. Like Chrysostom, the learned Greek preacher and student, the Christians everywhere looked upon it as "one baptism, in three immersions of the body."

The editor of the *Times*, however, should know that single immersion can be traced no farther back than about the middle of the fourth century. It was then regarded as an innovation and did not gain much headway until after the middle of the seventh century, and failed to become anything like general until after the beginning of the sixteenth century. These facts are so well attested by historians that it is fruitless to attempt to produce any credible evidence to the contrary. Not only so, but even today the threefold form of baptism is so thoroughly fixed in the minds of those holding to immersion that, taking it the world over, more than nine-tenths of those immersed are dipped three times. Single immersion is not only of late origin, but the number who accept it, as compared with those who hold to triple immersion, is almost insignificant.

Agitators.

This is a profession or calling that always has been well filled. By this we mean, that there always has been a great sufficiency of men and women who are ready and willing to be leaders, professedly, to help men and women to a square deal in life. Some of these are sincere and righteous in their purposes. Others may think they are, but ofttimes are mistaken because they measure their fitness by a wrong standard; others, because they are in want of a position, and not able to fill any of those already made, find it convenient to make one after their own liking.

There always have been conditions in this world that have made agitation necessary, and such a state will continue to be. But while agitation, under such conditions, is a good thing, and essential to the well-being of the peoples, it is most wonderfully abused by those who seem to think that unto this end they have been born, and for this purpose they have come into the world.

Because of the almost universal tendency of men to get into positions of their own liking,—"soft snaps," as the saying runs,—there seems to be a very general effort made to create positions more for the purpose of accommodating such aspirants, than for the good to be accomplished by them. This is true of the Government, of the church, and of all the different organizations with which the world is flooded today. And into all of these organizations the agitator must find a place. If a place is not found for him, he goes out on a rampage, either to find or make one. The latter often, to him, seems to be an easier and quicker way to ease and fame. He finds a great abuse and a great need somewhere, and he begins to agitate it. He diligently studies his subject and, through human cunning and shrewdness, he obtains a following. Organization follows and, of course, as it is expected, and as he expects, he is made the leader. A new position is made and filled. But to make it a success, agitation now begins in earnest. The following must be enlarged; the membership must be increased, because this new leader can not "suck a living out of his fingers." Therefore there must be a membership large enough that the initiation fees and monthly dues will make a sufficient sum to support the leader and meet the other demands of the association.

The Government is a prolific source for creating positions to be filled. Every new law enacted, or change made, requires a new set of men to fill the new places thus made. Some may be justifiable, while others seem to be of more benefit to the men who fill the positions than to the public at large.

Politics also afford a large field for agitators. They surely stir up things new and old, fair and foul, and for the good of social life, common decency, our current literature, and true manhood, we could fondly wish that the political agitator was no more.

And what shall we say for the church of Jesus Christ, as being a prolific field for the agitators? Though we have but one Christ and one Gospel, we have hundreds of divisions, splits, and sects, all founded on the same Gospel and believing in the same Christ. Why, and wherefore? And the end is not yet.

It would be very interesting, indeed, if we could get at the bottom facts. The desire to be leaders would probably be found at the bottom of nine-tenths of the whole crew. What poor mortals we be! And how exceedingly sweet and pleasant it seems to be for us to have our own way! How diligently we seek after some pretext whereby we may obtain and exercise it without coming out and plainly saying so! In many cases it is not the importance that we place on the essentiality of the thing, about which we differ, but the desire on our part to have our own way. Our church agitators have not been splurging and disputing nearly so much on the differences of our doctrines and fundamental principles, as on the ways and means by which these doctrines and principles are made effective to the salvation of souls. These things are too often made stool pigeons, by and through which selfish ends can be reached and gratified.

What was wrong with the reforms during the times of the Reformation, that it seemed necessary that each reformer,—or largely so,—should be the head of a church, or form a denomination of his own? The difference in their belief in Jesus Christ and his plan of salvation was so little that there should have been no trouble whatever of working harmoniously together, and remaining in the same fold. But they did differ on the subject of forecordination, the nature of the Eucharist, "salvation by faith alone," "free grace," and kindred subjects. On these they differed with a vengeance. They wrangled, they disputed, they agitated and exaggerated until moles became mountains, so they could not walk and worship together. Each gathered to himself his admirers and followers. As a result, separate organizations followed, and continued to follow, until today we have sects and isms by the scores, and room for scores more, if a similar course is to be pursued.

The agitators, exaggerators and extremists are still being born. All they need, to get followers, is a little bit of encouragement. If we are to continue to divide up into sects until there is no more room for difference of opinion, as to means to ends in making the Gospel of Jesus Christ most effective, we see no place to stop until Jesus comes.

And as some seem to think and preach that Jesus will not come until the church has so wasted away that there is no more a sufficiency of saltiness left to preserve it, the quickest way to bring to pass the long-expected event is to encourage more division. Of course, we all should know that Jesus did not come to divide his people into little sects and parties, but to unite them into one body, and then earnestly labor to keep them there. For this he labored and for this he prayed. It seems to us that our own church has had enough of the agitators' work, and the sad experience of the divisions that resulted therefrom, to call a halt. Instead of exaggerating and magnifying our petty differences, as to means and ends, why not spend our zeal, study and efforts to unify us as a people, and show, through a Christ-loving spirit, how wonderfully we stand united on the fundamental principles of the Gospel of salvation? As long as we can stand fully united on these foundation principles, there is no reason in the world why such relations should be severed, or divisions encouraged. H. B. B.

To What Purpose.

At a rather late date the church became actively interested in missions. Since the time of awakening good progress has been made. But we have not stood still in other respects. The church now, in a great many places, stands for something far different from what it did thirty or forty years ago; and the change, in the opinion of a large number of members, has not all been for the better. In a number of localities—and some of these the very ones to which the church naturally looks for leadership—there have been wide departures from the faith of our fathers. For one thing, there is extravagance; and this has led to worldly ways of raising money to meet expenses. Tainted money is not good for a Christian church; neither is money obtained in the wrong way good.

We are moving, drifting. If present conditions continue, in a few years we shall be an entirely differ-

ent people from what we are; and we shall not be better. There will be little or nothing to distinguish us from the churches which do not claim to be primitive, simple, apostolic in faith and practice. The question that naturally comes to one's mind is, To what purpose are we seeking to lead people to accept the whole Gospel, if we ourselves are going to let its most distinctive features go? What is the use of it all? Why not leave the work to others already in the field, or join them? Hundreds of thousands of dollars are spent every year by the churches to keep up a distinction where there is no difference of any consequence. It is a waste of money which might be used to enlighten the heathen,—if we enlighten them when we give them false ideas of the teachings of the New Testament.

It is a serious matter for us. We are started on the third century of our history. During the first two centuries the church in the main stood firmly for the doctrines of Christ and the apostles. But of late years the younger and more aggressive element have become impatient that the church moved so slowly in her work; and, like the Jews of old, they have insisted on trying new ways, ways of those by whom we are surrounded and who seem to be doing more. And so we have in places brought into God's house the devil's own way of raising money. Men are led to believe they are giving for the Lord's work, when in reality they are only buying something to satisfy or gratify a fleshly appetite. To do such things in our houses of worship is utterly and eternally wrong. The gift which costs nothing is not the kind that God wants. To secure money in wrong ways to carry on the work of the church is going worldward instead of Christward; and we ought not even to think of doing such a thing. And if we were more consecrated, willing to deny ourselves the luxuries that are harmful to soul and body, there would be no need of resorting to un-Christlike methods of securing the money needed for the work. There is plenty of money in the church to carry on the work at home and abroad; but it has not yet been consecrated to him through whose blessing we have it. Will a man,—a body of men, a church,—rob God? Yes, every day; and then in a Pharisaic spirit claim to be more obedient to God than other people.

It is time for us to ask ourselves in all earnestness what we are going to do, which way we intend to travel. Are we, at this late date, to resort to the methods of those whom we have so long called worldly? What are we going to teach those whom we seek to convert? That it is right to have fine houses and furniture and clothing and all procurable luxuries for our tables? And that when we have spent our money for these things it is right for us to resort to any and every way to raise money? If we are to do this, we have failed to learn Christ aright. The church is no place for that which is unconsecrated. A man may make money from a lunch counter, and then give the money to the church; but to take the lunch counter into the church in order to make money is wrong, even if the money is to be used in mission work; for we are not to make God's house a house of merchandise.

At best, we come far enough short of what we should do and be; and the same will be true of those whom we convert. We cannot be too careful how we live, what kind of an example we set those who have not known our God and Savior. Our time here is short; but during that time we may set in motion forces that will be a blessing or a curse to the church. God help us so to live that the works which follow us may be pleasing to him. God help us so to teach that we shall not mislead one soul that is seeking him. God keep the church free from questionable methods of raising money to carry on his work at home or abroad. G. M.

Not a Money-making Proposition.

In the Brotherhood we have at this time not far from two hundred ministers who are supported by the congregations they serve, or by the Mission Boards employing them. A few are receiving a mere support for their work, while the most of them receive stated amounts. It may be safe to say that the average support of these ministers is about $500 a year, or less than $2 for each working day. By this it will be seen that the supported ministry in the Church of the Brethren is by no means a money-making proposition. It means a bare support, with little prospects of an income of any sort in old age. It means self-sacrifice, not only when engaged in active labor, but to the end of the minister's earthly pilgrimage. The farmer or mechanic who works six days in the week, and preaches on Sunday, is also sacrificing for the cause of his Master, but as a rule he is able to lay up at least a little for his declining years. Especially is this true of the enterprising farmer, while the mechanic may own a home at least. But the preacher who gives his entire time to the work of the ministry, and holds himself in readiness to go where he can do the most good, is not likely to accumulate property. Whatever may be said, regarding his motives, one thing is certain, he can hardly be accused of preaching for money. One may run a farm, a store, or a bank for profit, but no one in the Brethren church is likely to take up the work of the ministry for the money there is in it. The sacrifice he must make in order to succeed in his calling should indicate that he is prompted by motives that are at least creditable.

Christian Workers' Meeting.

We hear of a Christian Workers' Meeting that has been practically abandoned by the church members of experience. The young people,—many more outsiders than members,—meet each Sunday evening only to have a good time. The meetings are managed largely by the unconverted, and the religious feature has been almost wholly eliminated. This may be an extreme case, and yet there may be places where the conditions, slightly modified, might easily be duplicated. When the Conference granted permission to organize Christian Workers' Meetings, it was never contemplated that they should be made semiworldly. It was the design of the promoters that these gatherings should be religious, but managed in such a way as to interest and help the young people. It was understood that the leading officers should be members of the church, that they should be chosen by the church, and that all parties should keep the welfare of the church, as well as the interest of the young people, in view. This can never be done in a community where the members of knowledge and experience make it their business to absent themselves from all such gatherings. While nothing should be done to interfere with any good and acceptable work that the Christian Workers may see proper to engage in, enough of the more experienced brethren and sisters should be in constant attendance to guard the services against practices that might lead to evil. Not only so, but let those of experience take as much part in the services as prudence should dictate.

Intelligent Teaching.

Among the papers going to Annual Meeting, published last week, is one from Middle Pennsylvania calling for more intelligent and careful teaching on the dress question. The necessity of teaching along this line is becoming more and more apparent. After the question was submitted to the committee, a few years ago, there was a decided check all over the Brotherhood in our teaching on nonconformity. Fewer sermons on the subject were preached, and fewer articles, treating the question, appeared in the Messenger. There was a disposition to leave everything largely with the committee and the good sense of the members individually. Then, after the final report of the committee was adopted it was thought best to leave the matter rest for a season and, in a measure, it is still resting. But to leave it rest longer means to defeat the very purpose for which the committee was appointed. We need teaching, and we need it badly, but it must be intelligent and consistent teaching. Some of the teaching should be done through the Messenger, but more of it must be done in the local congregations. In addition to what may appear in the Messenger, from time to time, we should have some well-prepared tracts, treating the subject in a clear, careful, and logical manner. These tracts should be widely distributed in all the congregations, and an effort should be made to get the literature into the hands of every member. There is nothing like a good tract for reaching people in their homes.

The Need of Missionary Sermons.

We hear of a State District where many of the elders in charge of the churches make no arrangements whatever for missionary sermons. They will not discourse on the missionary themes themselves, nor do they encourage others to take up the subject. In their congregations are scores of earnest members who would like to see something done in the interest of a greater missionary sentiment in their respective communities, but as their leaders fail to do their duty along missionary lines, missionary sentiment is left to take care of itself. We do not mean to say that an elder is under obligation to preach in favor of some *special* line of mission work. He has a right to his views regarding methods, but he has no more right to overlook what Christ and the apostles taught about preaching the Gospel to every creature than he has to ignore any of the New Testament institutions. Furthermore, we ought to be just as diligent about calling the overseer of a flock to account, for neglecting the missionary sentiment in his congregation, as we are about rebuking an elder who would neglect the ordinances of the house of God. If his congregation does not care to take an active part in foreign mission work, he should see that they be encouraged to do only the more for the home fields, and if the members under his care are not taught to give as the Lord has prospered them, he should, in a large measure, be held responsible for their neglect of duty.

The Standing Committee.

The coming Annual Meeting will be asked to so amend our present manner of electing the members on the Standing Committee, as to have each one, after the system gets properly in motion, elected for a term of three years. This means that one-third of the District elect members one year, another third the next year, and so on. We have no disposition to discuss this question, but wish to suggest that, instead of the above, we so amend the present plan as to permit any elder to represent his District three years in succession, provided his District sees proper to have him succeed himself. This would make an election necessary each year, the same as now, and at the same time would permit a District to return the elder who served the year before, if she should feel so disposed. The plan would enable some of the members of the Standing Committee to hold over, for the District having strong men on the committee might want to retain them as long as possible. At least, the plan would give them that privilege. If a District should feel disposed to make a change before the three years are up, it could do so without embarrassment. Furthermore, what we here suggest would tend to avoid complications, and enable the different State Districts to select, each year, the best men for the place.

Peace Is Coming.

One of our exchanges voices the sentiment of the masses when it says that peace on earth must come and wars must stop. The advanced races are coming to a point in civilization when they will not stand for war. Even trade unionism will help stop it. The missionary movement will stop it. Trade will stop it. Science and arts will stop it. The "trusts" will stop it. The bankers will stop it. The inventors will stop it. Real Christianity will stop it. Mr. Carnegie will stop it! Money talks, and those millions of Mr. Carnegie say something. They are hearing it in Europe, even above the hammering of the dreadnought shipyards. Life is the problem of the common people. Common people don't stir up strife. Common people starve and suffer when the war-lords play. The common people are having an influence. There are millions of them, and they are going to take their stand against war. In fact, they will soon refuse to fight, and one may rest assured that, if those who stir up strife between nations have to do the fighting, very little of it is going to be done.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

AN INVITATION

Is extended to all temperance workers to meet in conference with the various Temperance Committees of the Brotherhood in the "tent" on the Annual Meeting Grounds, York, Pa., at 5:30 on Monday evening, June 3.

W. M. Howe,
Secretary General Temperance Committee.

MOUNT MORRIS COLLEGE MISSIONARY SOCIETY.

The Missionary Society at this place has rendered its monthly programs regularly during the past winter and spring months. Our last meeting, April 14, was addressed by Bro. D. L. Miller. In his familiar manner he sketched in outline the foreign missionary record of the Church of the Brethren, contrasting the past and present. We are happy to know from what small sum the resources of our General Mission Board have grown to nearly one million dollars. However, the feeling of emulation disappears when it is statistically demonstrated that our church is not living up to its possibilities financially. On a fair average each member is worth $1,500. At present not more than half of our congregations are contributing to missions. On the basis of these possibilities, a vision of what the future may be, overwhelms us with a sense of the responsibility involved, in taking advantage of the magnificent opportunity to do a full share in evangelizing the world for Christ.

Bro. I. S. Long was in Mount Morris over Sunday, April 21. During his appreciated visit, he gave us an estimation of the splendid work our representative, Bro. D. J. Lichty, is doing in India. Our missionary is uniting efficiency with consecration, to win souls for the Master.

Why, then, should any member of our Society hesitate about remitting the amount of his pledge when it falls due? It must be only an oversight. But such oversight is causing our treasurer, Bro. J. P. Holsinger, Mt. Morris, Ill., embarrassment about meeting the payments to which we have obligated ourselves. Bro. Miller suggested that members of the Society adopt the plan employed by the native brethren, in contributing to the new churchhouse at Bulsar. There they do without one or more meals, each week, and then place in the church treasury money equal to the actual cash value of the omitted meals. The plan is simple and feasible.

At any rate, let us meet our payments for which we are liable in Jesus' name. The Lord's work requires vigilance and persistence. We must not be weary and fainting.

J. Hugh Heckman.

Mt. Morris, Ill.

IDAHO AND WESTERN MONTANA.

The above States have just held their District and kindred meetings, convening in the Fruitland, Idaho, church, with a strong representation from our various churches. The meeting was officered with Eld. J. H. Graybill, Moderator; Eld. J. C. Neher, Reading Clerk, and S. S. Neher, Writing Clerk. It having been but nine months since our present District was formed, considerable thought was given to the conditions and needs of our field. A number of queries to Annual Meeting were considered, resulting in sending two. Many of the vital topics of the day were considered and acted upon. Perhaps the most important of these was a recommendation from the Mission Board to the effect that a traveling church and Sunday-school missionary be placed in our field. The railroads have agreed to give free transportation to such a worker. This phase of work was readily received by the meeting, and the Mission Board hopes soon to have a brother appointed for such a work.

Following the District Meeting came in order the Missionary Meeting, Temperance Meeting, Child Rescue Meeting, Sunday-school and Christian Workers' Meeting, Ministerial and Bible School Meeting. The interest manifest in all our topics was of the best, the one trend of thought being "The field is the world," and our personal duty to it. The devotional atmosphere was excellent, and so powerful was the spirit manifest, at times, that brave hearts could not speak, but were silent in tears. This completion of the first year's work of our District must mean a stepping-stone toward the conversion of the world.

The committees are as follows:

Mission Board: L. H. Eby, Payette, Idaho; David Betts, Nampa, Idaho; S. S. Neher, Twin Falls, Idaho.

Sunday-school and Christian Workers' Meeting: E. B. Sargent, Payette, Idaho; Jennie Brower, Meridian, Idaho; C. A. Williams, Nampa, Idaho.

Ministerial and Bible School: L. E. Keltner, Boise, Idaho; J. E. Shamberger, Fruitland, Idaho; A. L. Gorham, Payette, Idaho.

Orphan Children's Rescue: C. Fahrney, Twin Falls, Idaho; A. L. Gorham, Payette, Idaho; T. J. Beckwith, Payette, Idaho.

Temperance: L. E. Keltner, Boise, Idaho; Julia Graybill, Nampa, Idaho; J. F. Ullery, Nampa, Idaho.

Twin Falls, Idaho, April 22. S. S. Neher, Clerk.

DISTRICT MEETING OF NORTHWESTERN OHIO.

This year's District Meeting was held April 19 in the Bellefontaine church, not far from the grounds where the Annual Meeting of nine years ago was held. An inspiring and enthusiastic Missionary and Educational Meeting, the day before, paved the way for a harmonious and spiritual District Meeting. An organization was effected by choosing Eld. D. G. Berkebile to preside, with Bro. C. A. Wright as Reading Clerk. The undersigned was chosen as Writing Clerk, with Bro. S. P. Berkebile as assistant.

The forenoon session was largely spent in listening to reports from the Mission Board, from the Trustees of our Old Folks' and Orphans' Home, etc. The District Mission Work is in a very prosperous condition, and a number of churches now have a minister located in their midst, where before there were none. The Sunday-school Secretary's report included every school in the District, and showed a gratifying increase of about 30% in the number of conversions, the total being 104.

But few papers came up for consideration, and these were soon disposed of. The proposition to enter into an agreement with the surrounding Districts to hold Annual Meeting at some central point, when granted to these Districts, was favorably acted upon. Our delegate to Standing Committee is Eld. L. H. Dickey, with Eld. G. A. Snider, alternate. The meeting of 1913 is to be held at the Pleasant View house in the Sugar Creek church, near Lima, Ohio. Edward Kintner.

North Manchester, Ind., April 27.

MARKLE, INDIANA.

At a recent Sunday evening service the regular time for our Christian Workers' Meeting and the preaching service was devoted to an interesting missionary program. Quite a number were present from other denominations in our town. A collection of $4.50 was taken for foreign mission work.

Our Sunday-school teachers' meeting and the prayer meeting have been combined, both being held the same evening. The meetings will perhaps continue a little later in the evening, but we hope they may be of more interest. A missionary meeting will be organized also in the near future, and this, with the four organized Sunday-school classes, will give all who can possibly do so a chance to attend services on each evening of the week.

Our Sunday-school seems to command the greatest interest of all our services at present. Some time ago we decided to keep an enrollment of the school, and at the end of each quarter to bestow an award of honor to the class having the best attendance, and also for the best collection. Sister May Poorman's class, No. 3, a class of boys and girls of about twelve years of age, received the award of honor for the last quarter. Bro. Harmon Fahls' class, No. 6, a class of young ladies about twenty-one years of age, received the award of honor for the last quarter, the money raised amounting to $11.18. Bro. Fahls' class also received the award of honor in collection for the quarter ending Dec. 31, 1911, the amount being $11.31.

With our enrollment system we hope to encourage the work of the school, and hope that it may be of interest to all in attendance. Mrs. Lillian Earhart.

Markle, Ind., April 27.

ANNUAL MEETING INFORMATION.

Preparations Being Completed.

The time for the great Conference of 1912 is fast approaching, and preparations for the same are rapidly nearing completion. The Tabernacle, the largest, perhaps, that has ever been built for the purpose, is nearly ready to be occupied; it is 200 by 160 feet, and so constructed that the speaker can be readily seen and, we think, clearly understood from every section of the room.

Fine Grounds—Easily Accessible.

The Agricultural Grounds, upon which the meeting will be held, is a beautiful tract of seventy-one acres of green sod, and an abundance of shade trees and gravel walks, all lying close against the city, with fine, paved streets running to the entrance of the grounds. A more attractive site can not be easily found for such a meeting, with such fine street car and railroad service. There are about a hundred miles of track, and a hundred cars to move the crowds to and from the meeting, and these afford a fine opportunity for going into the city, and to and from places of lodging in the city and suburban towns.

Good Accommodations.

As far as a social success is concerned, it needs only fair weather to determine that matter. The financial side depends largely upon how well the efforts of the Committee of Arrangements are appreciated by our visiting Brethren and friends, and how well they will patronize our eating and sleeping establishments. Here is our only hope, but we will perform our part of the contract cheerfully and leave every one to do what is right in his own opinion.

Fine Railroad Facilities.

The railroad facilities are good. The Western Maryland, which connects with the B. & O. from the West, and the Norfolk & Western, from the South, pass within a half a block from the grounds, and all trains will stop at the Richland Avenue entrance. All trains on the Pennsylvania Railroad from New York, Philadelphia and Lancaster, and from Frederick, Md., will also stop at the same entrance.

How to Reach the Grounds.

Passengers coming over the Pennsylvania Railroad from Harrisburg and the West, and from Baltimore and Washington on regular trains, will take the trolley at the Union Depot direct to the Conference, and all persons coming on special trains over the Pennsylvania Railroad will be brought to the grounds, to the Richland Avenue entrance, above mentioned.

A Hint to Those Who Come.

No one need be worried, as there is no difficulty in easily getting from the railroad to the place of meeting. Keep cool, be polite and courteous, and you will find polite men in the police force and street car service to care for you when you make your wants known. There is no need of the bustle and confusion so often seen at moments of excitement. Show the people of York that you have traveled before, and if one car goes without you, wait calmly a few moments for another, as they will get you to the same place in due time.

Hospitable Homes.

Hundreds of homes are opening up for entertaining lodgers at reasonable prices and it would be the part of wisdom if all persons, contemplating a trip to Annual Meeting, would write as early as possible to Bro. C. G. Trimmer, 565 West King Street, who has charge of the lodging, and make certain of a good home, either in a family or in the apartments on the grounds.

The Conference Postoffice.

There will be a postoffice established, with four daily deliveries and five collections, meeting all fast trains out. Mails leaving York at 7 P. M. for the West, will be in St. Louis at 7 P. M. next evening, etc. The office will be open from 8 A. M. to 7:30 P. M. All persons attending the meeting should have their mail addressed to Conference Grounds, without fail, as it will aid very materially in getting letters to their proper place promptly.

Telephone and Telegraph Service.

Excellent local and long distance telephone service has been provided for, and we wish especially to call attention to the telegraph service, which interests many from a distance. The Western Union Telegraph Company will have an office at the entrance of the grounds, under the management of a competent operator. Messenger service will be one of the important features on the grounds, so that a message, as soon as received, can be taken direct to the Tabernacle and promptly delivered. All persons should register with the Information Bureau, as soon as located, that they may be easily found when wanted for any purpose.

The Conference Bible Institute.

We are anticipating an excellent Bible Institute, conducted by the Bible Department of the Juniata College. The Institute opens in the City church on Monday evening, May 27, and will continue in the church until Thursday afternoon, when this service will be removed to a large tent on the Conference Grounds, where it will be continued to the end of the Meeting with three sessions daily. All persons, attending the Bible Institute in the church, will be accommodated with boarding on the Conference grounds, only a few blocks away from the church.

Inspiring Song Services.

We are aiming to make the song service the most enjoyable and spiritual feature of the Annual Meeting at York. In looking up the Conference program, it will be seen that there are quite a few periods apparently blank. All periods, not otherwise designated, are intended for song service. We have engaged several Brethren of unquestioned talent, into whose hands the music is entrusted, and we feel confident that all will go from the meeting well pleased. J. A. Long,

Chairman of the Committee of Arrangements.

800 West Locust St., York, Pa.

A REMINISCENCE.

[Inadvertently, a part of the following communication, as published in Messenger No. 19, was overlooked in copying. We herewith republish the article complete.—Ed.]

Two years ago I was pleasantly situated in the Pecos Valley, N. Mex., on a claim, and in possession of a bunch of cattle, vainly trying to make myself believe that I was fulfilling my mission to the glory of God. I simply preached once each Sunday in Lake Arthur, but I con-

fess I felt a little as I imagine Jonah did, while shrinking from duty. So, when the Mission Board of Oklahoma, Panhandle of Texas and New Mexico, wrote to me repeatedly to take charge of the work at Clovis, I finally consented. I realized, full well, the financial loss I would sustain, but I thank the Lord that our temporal loss has been more than met by eternal riches in heart and soul.

I moved to Clovis in November, 1910, where I found a little band of thirteen earnest, loyal members in and near that place, and a few scattered members, from thirty to fifty miles away, to look after. We also found a good little Sunday-school, but preaching services were very poorly attended. My wife, daughter Nora and myself worked, together with God's faithful children, to build up the cause of Christ at this place. The first year, up to the time of the District Meeting, six were baptized, and two were reclaimed. This year I baptized seven in and near Clovis, and also two at Hanley, thirty-three miles away. By the consent of the Mission Board I held a series of meetings at Thomas, Okla., where twelve were baptized. I also held a few meetings at Yeso, ninety miles west of Clovis, where five were baptized. Two others were refused the privilege of uniting with our church by their parents.

We now have a live, wide-awake Sunday-school, and a very interesting Christian Workers' Meeting. We feel that the Lord has greatly blessed us, and we rejoice that he has made us a blessing to others. As a rule we have large, attentive audiences at our meetings. The interest shown inspires me to pen these thoughts. May the blessings of God attend his loyal workers everywhere!

Clovis, N. Mex. C. H. Brown.

Are We Awake to Our Responsibilities?

(Concluded from Page 293.)

a very thorny nature, which well signifies sin in all its various forms, from the smallest to the largest. This would include all classes of travelers who are in sin, from the moral man who is a sinner by omission, to the lowest sinner who transgresses by commission.

Now the question arises, has the Church of the Brethren reached this stage of Christian duty, or are there still more summits for us to attain to? Well, some one says, "Surely we are almost on the top round of the ladder. Just see our missionaries! Have they not endured many trials and sufferings? Have they not risked their lives for the Gospel's sake?" Why, most assuredly, but are there not many unexplored districts in our home land? Do we reach the cities as we ought to? And when we *do* begin work in our cities, do we explore the hedges, or do we want to stay close to the highways where the sins are not so great? Invariably we are located along the suburbs, in a sort of a happy, go-easy place, where the hedges are not so bad.

Are we awake to our responsibilities? When we visit missions in the slums, and see how eager these poor fallen victims are for the Gospel, and how ready they are for some one to show kind feelings toward them, we can not fail to reach a helping hand.

Let me give you an actual fact (not a story), which was related to wife and me personally. Some years ago a fine young lady from the State of Indiana married a man who, she supposed, was a gentleman, and no doubt was, at the time the solemn vow was made. They started out in their married life with bright prospects before them. The husband had considerable means at his command, through the kindness of a mother. In a few years this happy little family moved to Grand Rapids and the husband, now a father, secured employment on the railroad. Soon he was receiving good wages, but ere long Satan's agent influenced him to drink, and soon the monster demon gained full control. He went from bad to worse until all his money was gone, and the poor, aged mother was left to be cared for by a charitable institution. The good wife, in order that he might hold his position, and pay his debts, agreed to mortgage her household goods, hoping still that she might be able to reform him, but all to no avail. A short time after, he left and never returned.

Now comes the pitiful part of this story. This home was now blessed with four children, with no one but a lonely, heart-broken mother to care and provide for them. Her mother died when she was one year old, and her father when she was seven years old, and she had not a relative in the city. Her beautiful furniture she could no longer call her own, for there was now a heavy mortgage resting upon it. There was now only one thing for her to do, if she would keep her children together, and that was work, and hard work at that. Leaving her children alone all day, she would do general house work, etc., thinking that possibly she might be able to lift the mortgage. She soon realized that she would be unable to even keep up the interest, and that sooner or later the worst would come. On her return home, one evening, after a hard day's work, she found that the mortgage holder had come and removed everything out of the house but the children. By hard work she secured a place to stay all night, in a small room with one single bed. In this room she lived one week till other quarters could be secured. For five weeks this woman would arise at two o'clock, and work in the market till five, go home and get breakfast for herself and her children, and then work all day at her regular places, previously arranged for.

This mother has now been struggling for five years, and not until recently has she received help from the city. God has blessed her with a strong and healthy body, a will power and the love that a mother should have for her children. Do you get the true picture of this home? Once a home of plenty; now poverty-stricken. Once a home where each other's joys and sorrows were shared; now a lonely mother struggles through life. Brother, sister, who, do you think, is to blame for all this? Has some one neglected his duty? Surely, we will have to say, This is only one of thousands of such pictures, of which the cause can be traced to strong drink. Where can we reach them? Occasionally we find one of these unfortunates traveling on the highways, and we perform what we consider our Christian duty towards them (?), but how about the hedges? Here is where they have their dens. Here is where the devil and his angels gather, and unite their efforts to bring new recruits from the ranks of pure boys and girls and men and women. Does it pay to reach out to these unfortunates? Jesus says, "One soul is worth more than the whole world." Do we struggle sometimes more to gain one dollar than we do to gain one soul? What if it were your son or daughter and some one would be willing to rescue them? Surely, they are somebody's sons and daughters.

Grand Rapids, Mich.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Fruitdale.—April 27 we held our love feast, and as we were in need of more deacons, the church decided to hold an election for two. The votes were so close that three of our young brethren, Jacob A. Miller, Roy Clague and Wilbur Kinsey, were chosen. We surely had a good love feast. About forty members communed. April 30 Bro. J. L. Guthrie conducted a service for the people at Escatawpa. The attendance was good. He is to go there again this evening. This makes another mission point opened up. On the evening of May 2 our church met to install the newly-elected officers, and to restore one dear young sister to the fold.—F. M. White, Fruitdale, Ala., May 3.

CALIFORNIA.

Lordsburg.—We held our love feast on Sunday evening. Eld. Simon E. Yundt, of Pomona, Cal., assisted by several of our home elders, officiated. About 250 surrounded the Lord's tables. We had a very pleasant, spiritual service. At 11 A. M. Eld. E. Frantz preached the examination sermon.—Grace H. Miller, Lordsburg, Cal., April 30.

Lordsburg.—Eld. Jacob Witmore, of McPherson, Kans., who is now sojourning at El Centro, Cal., is, what I call, a gospel preacher, proven and tried. His success as an evangelist in California, about twenty-three years ago, evidenced this fact, and his good work, recently, at Glendale and at Phoenix, Arizona, has confirmed us in the belief that he has not lost any of his religious zeal and pulpit power, that he is not ready, by any means, to be laid on the shelf, hence I take pleasure in recommending him to the various congregations of the Brotherhood, especially to those congregations that feel the need of doctrinal sermons. He is a brother who is familiar with the teachings of the Good Book, and feels willing to give out his knowledge to others, without any previously-arranged, stipulated price, realizing that the congregations will not financially enrich him, and neither will they turn him away empty-handed. He is now open to calls and prepared to fill them. Address him at El Centro, Cal.—D. A. Norcross, Lordsburg, Cal., April 27.

McFarland.—A number of families of the Church of the Brethren have located at this place recently, and we felt that the time was at hand for more aggressive work. April 21 we met at the home of Bro. Andrew Blickenstaff to organize a congregation. Brethren J. J. Brower and I. F. Betts, of Reedley, came to assist us in the work. Bro. S. A. Honberger, of Santee, and Bro. W. F. Haines, of Patterson, were also with us. Seven letters were presented. Four will present their letters later. One sister was baptized here April 7. We now have twenty-two members at this place. A number of others will move here in a few weeks. We will be known as the McFarland congregation. Our minister, Bro. Andrew Blickenstaff, was chosen elder in charge. Brethren L. A. Elkenberry, E. R. Blickenstaff and Geo. Roby are our trustees; Bro. T. M. Calvert, treasurer; Sister Estella Nill, chorister; Sister Mary Calvert, assistant chorister; the writer, clerk and correspondent. McFarland is a new town, located on the main line of the Southern Pacific R. R. One other denomination holds services here. At present we are having our services in a hall, but we contemplate building a church in the near future. We believe this is a good field for the Church of the Brethren.—Jacob Nill, McFarland, Cal., April 27.

Pasadena.—Since our last report four letters have been granted and five received. A splendid program was rendered on Easter morning, after which an appropriate address was given by Bro. Dickey, of Lordsburg. April 14 Bro. Honberger, of Santee, Cal., preached two splendid sermons for us. He is soliciting in the interest of the educational and orphanage work among the colored people near Denver. He received nearly $110 for this good work. The Lord recently called from our number Bro. Quinter Bosserman, one of our promising young workers. The attendance at our Sunday-school is increasing. Much interest is taken in the midweek Bible class, in the study of the Book of Revelation, for which we are thankful.—Bertha Harper, 343 North Mentor Avenue, Pasadena, Cal., April 25.

Santa Ana.—April 20 we met in special council, preparatory to our love feast, April 27. We had an old-fashioned love feast at 6:30 P. M. About seventy members surrounded the Lord's tables. Quite a number of visiting brethren and sisters were present. Bro. B. F. Masterson, of Long Beach, officiated, assisted by Brethren Lehman and Bashor. On Sunday morning we had our Sunday-school, after which we had a sermon by Bro. Bashor, of Los Angeles. In the afternoon we had a Sunday-school Meeting, presided over by Bro. Snell, of Covina, Cal. Several topics were discussed. At 7:30 P. M. we had an excellent sermon by Bro. Snell. We had splendid services.—Alta Colbert, Santa Ana, Cal., April 30.

COLORADO.

Haswell.—Brethren Harris and Cline, of McClave, Colo., paid us a visit on Sunday, and Bro. Harris preached a soul-cheering sermon. My wife and I are alone at this place, and we have not had the opportunity of hearing the Brethren preach for about three years. We surely feel much encouraged. We ask an interest in your prayers that we may be faithful. If any Brethren should pass through here, we would be glad to have them stop and give them some meetings, for we feel that much good could be accomplished here. —Joseph Taylor and wife, Haswell, Colo., May 1.

IDAHO.

Lost River Valley.—We are steadily gaining in our work here. Today Eld. L. E. Keltner, of Boise, Idaho, was with us. He gave us a strong sermon. His subject was, "Come thou and all thy house into the ark." His sermon was listened to with much interest. Bro. Keltner is here with a view of locating among us if suitable arrangements can be made. The loss of his home by fire, at Boise, does not detract from his interest in the pulpit. He is gaining higher ground and does not shun to warn the people to flee the wrath to come. We are also enjoying the presence of Bro. Isaac Thomas and wife, of Los Angeles, Cal., who will be with us during the summer. Bro. Thomas is still active in the ministry and preaches for us occasionally. Bro. Driver, our resident minister, will be with us yet till fall, when he expects to return to Ohio. It is to be hoped that much good will come forth from this oasis in the desert of sin.—Rollo Troup, Leslie, Idaho, April 28.

ILLINOIS.

Naperville.—April 21 Bro. Hoff, of Chicago, preached for us, after which the church called Brethren Ira Sollenberger and Clarence Yohn to the ministry. They, with Sister Sollenberger, were installed into office. Bro. Hoff had charge of the service. Tuesday evening, April 22, Bro. I. S. Long gave us a very interesting talk on "India and Its Needs."—Bessie M. Netzley, 328 Center Street, Naperville, Ill., April 29.

Woodland church met in council April 24. One certificate was granted. Brethren B. F. Bricker and Will Schisler, and Sister Anna Blickenstaff, were appointed as a Missionary Committee. We decided to hold a series of meetings at each house this fall, and to have our love feast about that time. Bro. C. Walters was chosen delegate to Annual Meeting, and Bro. D. J. Johnson, alternate. Our elder, Bro. C. Bucher, presided at the meeting.—Fannie B. Stambaugh, Summum, Ill., May 2.

INDIANA.

Nettle Creek.—Our church met in council April 13. Two letters were received. Eld. L. W. Teeter and Eld. John A. Miller were elected delegates to Annual Meeting. April 27 we enjoyed a glorious love feast. Nearly 225 members surrounded the Lord's tables. Seven visiting ministers were there. Eld. B. F. Petry, of Ohio, officiated. Bro. Petry conducted a children's meeting the following day. On Sunday Bro. Petry began a series of meetings at the Olive Branch house.—Chas. W. Miller, Hagerstown, Ind., April 29.

Pleasant Valley.—We met in council April 27, at the Middlebury house, with Bro. Isaac Berkey as moderator. Five members were received by letter. Bro. J. H. Fike was chosen as elder. Bro. Cyrus Steele and wife were installed into the first degree of the ministry. Bro. C. C. Cripe was chosen as delegate to the Annual Conference and J. H. Fike alternate. The church decided to call for the District Meeting in 1913. Bro. C. S. Garber has been conducting a three weeks' revival at the Valley house. Twenty-five have made application for baptism and two were restored. The meetings are still in progress. Our love feast will be held May 21.—Della Weaver, Middlebury, Ind., April 29.

South Bend.—Bro. I. C. Eisenhour, of Nappanee, Ind., filled the pulpit for the "Second Church" of South Bend, Ind., on Sunday, April 28. He has consented to serve them one Sunday each month during the summer.—R. O. Roose, South Bend, Ind., April 28.

Spring Creek.—We met in council April 27. Our elder, Bro. J. D. Mishler, presided. Our deacons reported the annual visit. Bro. George W. Snell was chosen delegate to Annual Meeting, with Sister Grace Fox as alternate. Our love feast will be held May 4, at 6 P. M.—Clara M. Snell, R. D. 3, North Manchester, Ind., April 28.

Tippecance.—April 28 Bro. Puterbaugh, of Argos, Ind., talked to us on temperance in the forenoon and evening. We decided to hold our love feast May 18, at 6:30 P. M. —Josiah Garber, R. D. 3, Syracuse, Ind., April 30.

KANSAS.

Eden Valley church met in special council April 27, at 4 P. M., for the purpose of electing a minister. Bro. D. H. Clark, of Seward, Kans., was elected, and Bro. W. H. Beaver, of St. John, Kans., who had been elected to the ministry several years ago, was prevailed upon to accept the office. He and Bro. Clark were both installed into the ministry. Brethren G. W. Weddle and C. D. Hylton officiated. This service was followed immediately by our love feast.—O. O. John, St. John, Kans., April 30.

Erratum.—In the report of Sisters' Aid Society of this church, as published in a recent Messenger, read "two comforters," instead of "sixty-two," as there given.—Pauline Moberly, Paint Creek, Kans., May 3.

Fredonia.—Our Temperance Committee of Southeastern Kansas has arranged to have at least one Temperance Meeting in each local church sometime during the year. We solicit the help of each elder, minister, deacon and laymember to help in this great work of freeing our nation from the greatest curse with which the people have to contend. May the dear Lord awaken the church and people to a sense of their duty!—E. E. Joyce, Fredonia, Kans., Feb. 2.

Kansas Center.—We met in council April 27. Bro. H. T. Brubaker presided. Though the attendance was small, we had a very pleasant meeting. We decided not to hold a love feast this spring.—Lucy V. Boone, R. D. 6, Box 68, Lyons, Kans., April 29.

Topeka.—Eld. I. H. Crist, of Kansas City, was with us on Saturday evening and Sunday morning. He preached two much appreciated sermons. His talk on Sunday morning was especially directed to the children, which they enjoyed very much. Bro. Crist expects to be with us once a month, to break unto us the Bread of Life.—Minnie Mariner, 321 Oakland Avenue, Oakland, Kans., April 28.

MICHIGAN.

Erratum.—In the obituary of Bro. Barnhart Shrider, as published in Messenger of April 13, please note that the funeral text was Rev. 22: 1, 2, and that interment was made in the Riverlawn cemetery.—Forest R. Riley, Loomis, Mich., April 30.

MISSOURI.

Bethel church met in council April 13, Elders S. B. Shirky and G. W. Ellenberger being present; the former presiding. Quite an amount of business was brought before the meeting. We reëlected our Sunday-school officers, with Sister Francis Hildebrand as superintendent, and Bro. Hervin Ellenberger as secretary. Bro. John Whiffle and wife, and their son Ralph, from North Dakota, were received by letter. We decided to hold a series of meetings in the near future. Our love feast will be held May 18, at 4 P. M. Our elder, Bro. G. W. Ellenberger, has been chosen a member on the Standing Committee. The writer is to serve as delegate from this church. Bro. Shirkey remained with us over Sunday, and preached two acceptable sermons.—Emma Crist, Skidmore, Mo., April 29.

Mount Hermon.—Owing to so much rain and snow, we did not get to hold our first council at the regular time. We met for council April 27. Eld. J. B. Hylton presided. We elected officers for the year as follows: Eld. J. B. Hylton was reelected to have charge of the church; and Bro. Walter L. Hylton was reëlected as secretary. Bro. Joel Hylton was chosen treasurer; the writer, Messenger Agent, church correspondent and missionary solicitor. We will not be represented at Annual Meeting this year. The writer was chosen superintendent of the Sunday-school. We will commence our Sunday-school May 5.—N. A. Duncan, R. D. 3, Norwood, Mo., April 30.

Spring River.—Our church met in council at Aurora April 27. Bro. George Barnhart, of Carthage, Mo., our elder, was with us and presided over the meeting. Bro. Harader having moved away, the little flock here was left without a minister, so we decided to hold an election for a minister and a deacon. Bro. A. H. Fortner was chosen to the deacon's office, and Bro. E. O. Slater, of Springfield, Mo., was elected to the ministry. He, with his wife, was duly installed. Sister Slater was chosen church clerk, and the writer correspondent. In the evening fifteen brethren and sisters surrounded the Lord's tables at a communion service. The next day, after Sunday-school, Bro. Barnhart preached to an attentive and appreciative audience.—Sadie Wine Younce, Verona, Mo., April 29.

White.—April 27 wife and I started out to visit a family about twenty miles from our home. We had made previous arrangements, and the man had invited his neighbors to come to his place. So we had preaching in his house on Saturday evening and Sunday at 11 A. M. The rain hindered some from coming, as it rained nearly all day. The man in whose home we preached was raised in the Catholic faith, but is seeking for a church that practices the Bible doctrines. The Catholic church does not suit him. There is one sister living near the place, formerly of Northern Illinois. When we returned home we stayed all night with Brother and Sister Mullen, of Mt. View, and arrived at home on Monday. We wish we could spend more of our time preaching God's Word, as there is such a large field here.—P. L. Fike, White Church, Mo., April 29.

NORTH DAKOTA.

Kenmare.—After our preaching services, last Sunday, one dear soul decided for Christ and was added to the church by baptism, which caused much rejoicing.—Jennie Harris, Kenmare, N. Dak., May 1.

OHIO.

Donnels Creek.—Bro. Geo. L. Studebaker, of North Manchester, Ind., preached at the New Carlisle house on Sunday morning, April 28, and at the country house in the evening. Bro. Oscar Wenger, of Bethany Bible School, preached for us at the country house in the morning of the same day.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, May 2.

Greenville.—The members at this place enjoyed another pleasant love feast on Sunday evening. Bro. Hollinger officiated. Several families could not attend the meeting on account of sickness in their homes. Our Sunday-school has decided to support a native worker in India. As our school grows in number we hope to be able to reach out and do more for the Master.—Mrs. Anna Witwer, Greenville, Ohio, April 30.

OKLAHOMA.

Big Creek.—Our District Sunday-school Secretary, Bro. J. R. Wine, came to us April 15 and gave us excellent sermons each evening of that week. On Sunday, April 23, we had an all-day meeting,—Sunday-school and preaching in the forenoon, dinner at the church and in the afternoon a Sunday-school Meeting. Several interesting topics were discussed. A collection was taken for Home Mission Work. One dear member was restored to the fold.—Mollie Fillmore, Cushing, Okla., May 1.

OREGON.

Newberg.—Our church enjoyed a two weeks' Bible Normal, conducted by Eld. M. M. Eshelman. The first week we studied "The Doctrine of the Holy Spirit," as given in the Book of Acts. The second week we studied "Revelation." The church received new inspiration from these lessons. Bro. Eshelman also gave us much-needed instruction in Sunday-school work. He is working under the direction of the District Mission Board, taking the place of Bro. D. M. Click as District Sunday-school Secretary. He preached an able missionary sermon for us, on Sunday. His meetings closed with a love feast April 21. About sixty members communed. The visiting ministers were Bro. Hiram Smith, of Lebanon, Oregon, and Brethren G. C. and Walter Carl, of Portland. Bro. Eshelman officiated. Since our last report, four members have been received by letter, one was reclaimed, and one was baptized. Several families have moved into our congregation this spring.—Sarah A. Van Dyke, Newberg, Oregon, April 22.

PENNSYLVANIA.

Alderson Mission.—Bro. John C. Zug, of Elizabethtown, Pa., came to our mission point to fill the appointments for April 27 and 28. This was his first trip to this Mission. We had large crowds and good order. On Sunday afternoon we organized our Sunday-school. This is the first time that we have had Sunday-school at the Alderson Mission. The attendance was large enough to make two classes. We feel encouraged in making such a good start.—Elizabeth V. Smith, R. D. 1, Box 59, Alderson, Pa., April 29.

Everett.—The date of our love feast has been changed from May 26 to June 9, at 6 P. M. Bro. M. J. Weaver, of Pittsburgh, is moving to this place the first of June, to become our pastor, and desires to attend our love feast.—H. W. Simmons, Everett, Pa., April 29.

Greensburg church rejoices that on Sunday, April 28, another soul was added to the fold by baptism.—M. J. Brougher, 126 Washington Street, Greensburg, Pa., April 29.

Johnstown.—At our late council we decided to hold our love feast May 26, at 5:30 P. M., in the Walnut Grove house. We expect Bro. J. W. Lear to be with us at that time. We also expect him to preach a series of sermons for us from May 21 to 26. Bro. S. S. Blough, of North Manchester, Ind., will conduct our revival, beginning June 16. Brethren S. W. Pearce and David Shumaker were chosen to represent our congregation at the Annual Conference. The church appointed a local Missionary Committee, to work in harmony with the General Missionary Committee.—(Mrs.) George B. Wertz, Johnstown, Pa., April 28.

Pine Glen.—Bro. J. B. Miller, of Woodbury, came to us March 23, and was with us until April 7. His sermons were very inspiring and helpful, and were much appreciated. Notwithstanding the inclement weather and muddy roads, the attendance was good. The church was built up and strengthened by these meetings. Eight came out on the Lord's side, seven of them being scholars of our Sunday-school. On Easter Sunday seven were baptized. One still awaits baptism. One sister was reclaimed. Our church met in council March 30. As Eld. J. C. Swigart was sick and not able to be with us, Eld. Reuben Myers presided. Eld. J. C. Swigart was chosen to represent our church at both the District and Annual Meetings. Our love feast will be held May 31, at 4 P. M., in the Pine Glen church.—H. Clair Swigart, Mattawana, Pa., April 27.

Pleasant Hill.—We held an enjoyable love feast at this place April 27. Though the attendance was not as large as on former occasions, yet the interest was good. Eld. I. W. Taylor, Brethren I. N. Musser, D. H. Baker and C. L. Baker labored for us. Eld. Taylor gave a very interesting address to our Sunday-school on Sunday morning. The dear little ones were richly instructed by means of object lessons, and the older ones got a morsel too. His talk was followed by Bro. I. N. Musser. Our World-wide Mission collection amounted to $22.90.—Amanda K. Miller, R. D. 2, Spring Grove, Pa., April 30.

Spring Creek.—Our church work is moving along nicely under the new organization. The interest is growing. Our weekly prayer meetings are spiritual and well attended. Six have recently put on Christ in baptism. At present we have two services each Sunday. The interest and attendance are good. Quite a number in our community attended the District Meeting.—H. S. Gipe, Palmyra, Pa., April 29.

Waynesboro.—April 26 Bro. Wilbur B. Stover, wife and children landed safely at New York after their long voyage from India, on the steamer "Panonia." The same evening they arrived in this city at 9:45. The next day our missionary brother attended our love feast at the Price's church, north of this place. The membership of our Antietam congregation, numbering 725, was well represented at the meetings, which closed on Sunday noon. A collection of $112 was taken up for World-Wide Missions. We were certainly glad to have Bro. Wilbur with us, as well as the many other ministering brethren. We had excellent sermons and enjoyed a love feast long to be remembered. Bro. Stover preached in our city church tonight to a very large audience.—D. B. Mentzer, Waynesboro, Pa., April 27.

York.—April 21 we held our love feast in the First Church of the Brethren, King Street and Belvidere Avenue. Over 400 members surrounded the tables. Eld. George N. Falkenstein, of Elizabethtown, Pa., officiated. A number of members who communed with us at our last love feast have "passed over the river," but others have filled their places who enjoyed the love feast for the first time, having been baptized only lately. Good order prevailed during all the services. The churchouse was crowded, and many persons were outside who could not find seats. The Sunday-school and other auxiliary meetings of the church in the city are in excellent working order. The East York Sunday-school, which is a mission Sunday-school, organized a few years ago, averages about 225 in attendance. Arrangements on the Agricultural Grounds in the city, where the Annual Meeting is to be held, are rapidly being completed. The large tabernacle building can be seen miles away from the city.—Abram S. Hershey, York, Pa., April 24.

VIRGINIA.

Linville Creek.—April 13 our church met in council at the Fairview house. Eld. D. H. Zigler presided. Several items, pertaining to the welfare of the membership of this congregation, were disposed of. One letter was granted. A love feast will be held at the Fairview house June 15, at 4 P. M. Bro. S. H. Flory, of Nokesville, Va., has been secured to conduct a series of meetings at the Union Chapel, beginning May 11.—C. E. Bair, Broadway, Va., April 27.

Montebello.—Last Sunday was a very busy day for this church. We had our Sunday-school, Bro. T. P. Harvey's funeral and the evening service. Our church met in council April 29. Our elder, Bro. J. R. Kindig, presided. We had a very pleasant meeting. The time appointed for our love feast is May 25.—E. J. Layton, Montebello, Va., May 2.

Mount Tanner.—Our Sunday-school, which was organized last Sunday, is progressing very nicely. We have fine prospects for a successful school. As there are only a few members at this place, we have to depend largely upon members of other denominations for officers in the Sunday-school. We have only eight members. Three of them are getting old and are not able to attend church regularly. We expect Brethren I. N. H. Beahm, C. M. Driver and J. R. Kindig to preach for us sometime this summer. We shall be glad for their help. Bro. U. S. Campbell preaches twice a month for us, and also helps in the Sunday-school.—Belle Campbell, Box 31, Bryant, Va., April 29.

WEST VIRGINIA.

Mountain Dale church organized a Sunday-school April 1. We have good interest. April 28 Bro. Jeremiah Thomas came to this place and gave us a cheering sermon on Rev. 12: 1-6. He had a long attack of illness, and submitted to a serious operation for appendicitis. We took up a missionary collection of $3.46 for Annual Meeting. We expect Bro. H. A. Stahl to hold a series of meetings for us, beginning June 15. June 22 we expect to have a council meeting to prepare for our love feast, which will be held June 29. Bro. H. A. Stahl is to preach for us.—E. F. Sisler, Hazelton, W. Va., April 30.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

FROM THE FRONTIER OF ALABAMA.

We are living in Foley, Baldwin Co., Ala., the extreme southern part of the State, or nearly so. About ten miles south of this place is the Gulf of Mexico, about twelve miles west is Mobile Bay, and about fourteen miles east is Perdido Bay. The little town of Foley is located at the end of the L. & N. R. R. There are about 400 inhabitants in Foley.

The Brethren have no church here. The nearest Brethren church is about 100 miles from here, located in Fruitdale, Ala. There are only three members here. Bro. J. L. Guthrie came to this place from Fruitdale, and preached several gospel sermons. He handled the Word with power, and it had its effect. There is a strong request for some one to come and give these people the doctrine of the Brethren, or the Bible doctrine as the Brethren understand it.

We have a fine climate. It does not get too cold in winter, nor too warm in summer. The gulf breeze modifies both summer and winter temperatures. The water is as soft as rain water and very wholesome. The country is level, sloping gradually to the coast. There are but very few colored people here. It is a newly-settled country and the colored people own no land here.

I want to say to the brethren and sisters and friends, Do not sell your homes and come here until you first investigate the country for yourselves. Be sure to have enough to keep you for eighteen months or two years, until you can get some land cleared and under cultivation. While we would be glad for our Brethren to locate here, to help us in the Lord's work, I want them to come understandingly. My prayers are that the good Lord will put it into the hearts of the members of the Mission Board to send some one to help us in the cause of the Master.

J. R. Shreve.

Box 84, Foley, Ala., April 28.

DISTRICT MEETING OF EASTERN MARYLAND.

The good brethren and sisters of Woodberry church, Baltimore, Md., entertained the District Meeting of Eastern Maryland April 15 and 16, 1912, and know well how to make one feel at home. It was shown that city churches, even with a small membership, can care for such meetings and provide amply for spiritual as well as temporal necessities. Never shall enough be told of the good things said and done, in connection with the meeting, which showed a very excellent Christian spirit pervading and seasoning every speech and speaker.

At 1:30 P. M., the 15th, the meeting organized as follows: Moderator, T. S. Fike; Writing Clerk, Wm. M. Wine; Reading Clerk, Chas. D. Bonsack. Then the papers from all the churches were read and the meeting adjourned to meet next morning at 9:30.

Promptly at 9:30 Moderator Fike called the meeting to order and, after the usual devotional exercises, Bro. Wine tendered his resignation as Writing Clerk, which resignation was accepted, and by ballot M. C. Flohr was elected.

A committee of last year recommended that local Sunday-school meetings be held, since it seemed unwise, at this time, to have such a meeting separate from the Ministerial Meeting, etc., of the District. Another committee, on ministerial distribution, reported that the paper placed in their hands referred to a committee of Annual Meeting, handling the same subject. The last of the three committees had been directed by District Meeting of 1911 to draft rules to govern that body and to prepare an order of business for District Meeting. They presented their report for consideration, and according to that report the meeting, hereafter, will convene at 1:30 P. M. on the third Tuesday of April and proceed with business. Heretofore, all that could be done the first day was to organize, and to wait until the next morning to get down to business. All of the reports were accepted by the meeting.

The new business consisted of five papers from three churches. Two of these have to do with the General Brotherhood. First, a petition to Annual Meeting to allow the General Educational Board to come directly to Annual Meeting for counsel without coming through the church and District Meeting. The second paper favors looking to a permanent place to hold Annual Meeting in the Eastern District. Bro. Early was selected to represent Eastern Maryland on a committee, consisting of one from each State District, east of the Ohio River, to look up the matter and report back to District Meeting. The other papers were purely of local import. The first authorizes a printed ballot for use of District Meeting. The second arranges for a regular rotation in holding District Meeting. The third was covered by the report of a committee on rules and order, and was returned.

All the different departments of District work made commendable showings. The Home Mission Board has been reincorporated to conform to the name of our denomination, and shall be known in the future as "The Mission Board of the Church of the Brethren of the Eastern District of Maryland, Incorporated."

The Fahrney Memorial Home for the Aged has been doing an excellent work in caring for our aged. It is now free of debt and has a surplus. Sunday-school, Temperance, and all other branches of the work had a place in showing that the District is awaking to her duties and privileges, afforded by High Heaven in fitting and shaping men and women for church work here, and for a home in heaven where meetings and partings are unknown.

Generally, the members of boards and committees were retained for another year. We notice the absence of some of our faithful workers of the past, and note with special regret the vacant chair of Eld. E. W. Stoner, a man of wide experience and well known throughout the Brotherhood, who went to his reward since last District Meeting.

Eld. H. C. Early, pastor of the Washington City church, will represent the District on Standing Committee at York, Pa., Eld. T. S. Fike being his alternate.

The meeting of 1913 will be held with the Brethren of Pipe Creek church, Carroll County, Md., commencing at 1:30 P. M. the third Tuesday of April. May the Lord bless his work done and his workers for further usefulness!

May 1. M. C. Flohr, Writing Clerk.

DEATH OF ELDER C. L. BUCK.

Eld. C. L. Buck, of New Enterprise, Pa., was called to his reward on Tuesday morning, April 16, 1912. He was the eldest son of David F. and Barbara Longenecker Buck, and was born in Morrison Cove, Bedford Co., Pa., July 11, 1843.

When the subject of this sketch was six years old, his father removed to Bairds Cross Roads, later known as New Enterprise, where Charles resided continuously until his death.

He had early business training, and improved his opportunities. He was correct and methodical in all his transactions with his fellowmen, and was respected by all who were fortunate enough to enjoy his acquaintance.

May 7, 1876, he and his companion united with the Church of the Brethren, and on June 13, 1877, he was called to the ministry. Aug. 15, 1878, he was advanced to the second degree of the ministry, and Feb 16, 1887, he was ordained to the eldership. A few years later, following the death of Eld. Joseph Z. Replogle, the care of the New Enterprise church came into his hands, and he continued as presiding elder until his death.

Endowed naturally with aptness and tactfulness, he was at the same time very unassuming, and rather enjoyed the development of leadership among his colaborers in the ministry, than to exercise his authority as it was his privilege. Consequently, his relations with the official body of the church were harmonious and pleasant. He inherited some physical infirmities, and on account of this he could not endure much exposure or violent exercise.

He lived a life of exemplary righteousness, the circle of his activities being largely in his own neighborhood and congregation. He, however, kept abreast of the work of the church at large, and was a ready supporter of all the advanced measures during the recent decades of the church's world-wide privileges. It afforded him great pleasure to have the strong men of the church labor among his people, and quite a number of them can bear testimony to the pleasant seasons of worship enjoyed at New Enterprise.

Promptness was one of his characteristics. It was a rare event with him to be tardy at any service or engagement, when he was expected to be present. Any demand that was made of him, that he felt himself qualified to meet, was cheerfully complied with. His interest in and appreciation of the advantages of the church's publications, in developing the spiritual life of the membership, kept him as the representative of the Publishing House for over twenty-five years. He served as Sunday-school superintendent for about ten years, and from 1902 until 1911 he was Treasurer of the Board of Trustees of the Morrison Cove Home, the official benevolent institution of the Middle District of Pennsylvania.

While his demise was anticipated, it came unexpectedly soon, and on April 19, in the house in which he so frequently worshiped and labored, in the presence of his relatives, neighbors and friends, the last sad rites that the living owe to the dead, were performed, and his body was consigned to the earth, to await the resurrection of the just.

His death occurred on the date of the evening of our District Meeting. By action of the meeting, resolutions of condolence were unanimously passed, as an expression of the loss sustained by the District, and were read at the funeral service.

Bro. Buck served his generation well, and it will be the privilege of the one who will be required to take up his mantle, to follow in the footsteps of a worthy predecessor.

Curryville, Pa., April 27. Geo. S. Myers.

ANNUAL MEETING PROGRAM.

For the Tabernacle, York, Pa., May 29 to June 6, 1912.

Wednesday, May 29, Afternoon.

8:00, Address to the Standing Committee.—J. G. Royer, Illinois.

Thursday, May 30, Forenoon.

10:30, Sermon by B. F. Masterson, California. Subject: "Library of Heaven."

Thursday Afternoon.

8:00, Sermon by C. D. Bonsack, Maryland. Subject: "The Teaching of Jesus on Home Relation."

Friday, May 31, Forenoon.

9:00, Sermon by D. L. Miller, Illinois. Subject: "Christ and the Church."

10:30, Sermon by J. Kurtz Miller, Brooklyn, N. Y. Subject: "A Neglected Grace."

Friday Afternoon.

3:30, Sermon by Wilbur B. Stover, India. Subject: "Among the Common People."

8:00, Sermon by J. A. Dove, Virginia. Subject: "Visions and Dreams."

Saturday, June 1, Forenoon.

10:30, Sermon by S. G. Lehmer, California. Subject: "Truth."

Saturday Afternoon.

2:00, Sermon by I. S. Long, India. Subject: "The Prayer of Moses."

3:30, **Peace Program.**—J. Kurtz Miller, Chairman. Scripture Reading and Prayer. "The Olive Branch of Peace."—Daniel Hays, Virginia. "Why We Should Not War."—P. B. Fitzwater, Princeton, N. J. "Is the Present Peace Movement in Harmony with the Scripture?"—W. S. Long, Altoona, Pa. "Peace from My Viewpoint."—W. J. Swigart, Huntingdon, Pa.

8:00, Evangelistic Sermon by Isaac Frantz, Ohio.

Sunday, June 2, Forenoon.

9:00, **Sunday-school Hour,** in charge of Sunday-school Board: (1) Lesson Material.—P. B. Fitzwater, Princeton, N. J. Lesson Applied.—W. I. T. Hoover, Union Bridge, Md. (2) Young People's Class, 16-20.—R. W. Schlosser, Elizabethtown, Pa. (3) Junior Class, 10-12.—Geo. Weaver, Manheim, Pa. (4) Intermediate Class, 14-16.—Bertha Neher, Milford, Ind. (5) Primary Class, 7-9.—Helen Eisenbise, Mt. Carroll, Ill. (6) Beginners, 3-6.—Mrs. Wm. S. Groff, Philadelphia, Pa.

10:30, Sermon by H. C. Early, Virginia.

Sunday Afternoon.

2:00, "The Atonement and Its Issues."—Walter S. Long, Pennsylvania.

3:30, "Our Relation to Crime."—O. F. Shaw, Illinois.

6:00, "Christian Workers' Meeting," Conducted by J. Kurtz Miller, Brooklyn, N. Y.

8:00, "The Relation of Obedience to Salvation."—I. B. Trout, Illinois.

Monday, June 3, Forenoon.

8:00, **Educational Meeting:**

(1) Our Schools and Colleges as Safe Places to Educate Our Children.—Bridgewater College.

(2) The Correlation of Our Schools and Colleges.—Juniata College.

(3) Pastoral Care of the Students.—Blue Ridge College.

(4) Systematic Financial Support of Our Schools and Colleges.—McPherson College.

9:30, **Sunday-school Meeting:**

Devotional Exercises.

9:45, Our New Teacher-training Book and Why Every One Should Use It.—J. G. Royer, Mt. Morris, Ill.

10:05, Discussion—One-minute Speeches.

10:15, Practical Primary Plans.—Elizabeth D. Rosenberger, Covington, Ohio.

10:35, General Discussion—One-minute Speeches.

10:45, Relation of Our Christian Workers' Society to the Church.—Otho Winger, N. Manchester, Ind.

11:05, General Discussion—One-minute Speeches.

11:15, Proper Sunday-school Organization.—S. H. Hertzler, Elizabethtown, Pa.

11:55, Closing Speeches.

Monday Afternoon.

2:00, **Missionary Meeting:**

Discourse by W. B. Stover, India. Subject: "The Present World-wide Opportunity."

Lifting the offering.

3:45, Sermon by I. J. Rosenberger, Ohio.

6:30, **Child Rescue Meeting.**—Moderator, Geo. W. Burgin, Iowa. Opening Prayer.—P. S. Thomas, Virginia. "Opportunities for Christian Service in the Child Saving Work."—I. W. Taylor, Pennsylvania. "Child Saving as a Missionary Work."—J. F. Appelman, Indiana. The Field.—D. H. Zigler, Virginia. To be followed by volunteer three-minute speeches.

7:45, **Temperance Meeting:**

1. The Moral Effect of the Liquor Traffic.—A. J. Culler, Pa., 15 minutes.

2. Evils Associated with the Liquor Traffic: (a) Cards.—D. M. Adams, Illinois, 5 minutes. (b) Tobacco.—A. M. Sline, Iowa, 5 minutes. (c) Clubs.—J. H. Hollinger, Washington, D. C., 5 minutes. (d) White Slave Traffic.—Geo. W. Flory, Ohio, 5 minutes.

3. "How Does the Saloon Affect the Church?"—T. T. Myers, Pennsylvania, 15 minutes.

4. "How Can the Church Best Operate Against the Saloon?"—W. M. Howe, Pennsylvania, 15 minutes.

Special Music Provided.

Tuesday, June 4, Forenoon.

8:00, Business Session.

Tuesday Afternoon.

7:15, "Gish Fund" Address.—J. H. B. Williams, Illinois.

8:00, Sermon by S. N. McCann, Virginia. Subject: "The Jerusalem Conference."

Wednesday, June 5, Forenoon.

8:00, Business Session.

Wednesday Afternoon.

8:00, Sermon by D. H. Zigler, Virginia. Subject: "Power of the Word."

Thursday, June 6, Forenoon.

8:00, Business Session.

Program for the Brethren Church.

Corner King and Belvidere Streets.

Bible Institute Under the Auspices of the Bible Department of Juniata College, Huntingdon, Pa.

[For full program see page 304.]

Monday, May 27.

8:00 P. M., Bible Institute.

Tuesday, May 28.

2:00 P. M., Bible Institute.
8:00 P. M., Bible Institute.

Wednesday, May 29.

2:00 P. M., Bible Institute.
8:00 P. M., Bible Institute.

The Bible Institute during the remaining portion of Conference will be conducted on Conference Grounds.

Saturday, June 1.

8:00 P. M., Sermon by J. A. Garber, Washington, D. C. Subject: "The Opening of the Books."

Sunday, June 2.

10:30 A. M., Sermon by I. J. Rosenberger, Ohio.
6:30 P. M., Christian Workers' Meeting.
7:30 P. M., Sermon by Chas. M. Yearout, Kansas. Subject: "Purity of Heart: How Obtained."

Monday, June 3.

8:00 P. M., Sermon by Geo. L. Studebaker, Indiana. Subject: "Salvation."

Tuesday, June 4.

8:00 P. M., Sermon by Jasper Barnthouse, Pennsylvania. Subject: "Naaman the Leper."

Wednesday, June 5.

8:00 P. M., Sermon by L. W. Teeter, Indiana. Subject: "The 20th Century New Testament Faith."

Tuesday Afternoon.

2:00, Bible Institute.
3:30, Mothers' Meeting.
7:00, German Sermon by John Herr, Pennsylvania. Subject: "Christliche Tugenden" (Christian Virtue).
8:00, Bible Institute.

Wednesday, June 5, Forenoon.

10:30, Bible Institute.

Wednesday Afternoon.

2:00, Bible Institute.
3:30, Mothers' Meeting.
8:00, Bible Institute.

Program for the Tent on Conference Ground.

Thursday, May 30, Afternoon.

2:00, Bible Institute.
7:00, Bible Institute.

Friday, May 31, Forenoon.

10:30, Bible Institute.

Friday Afternoon.

2:00, Bible Institute.
3:30, Mothers' Meeting.
8:00, Bible Institute.

Saturday, June 1, Forenoon.

9:00 **District Missions:**

1. What Is a Missionary, by Whom Sent and Methods of Work?—D. Victor Long.

2. District Mission Board: (a) Number of Members? Why? (b) Term of Office. (c) Should They Be Elders, Other Ministers, Deacons, Laymembers, or Mixed, and Why?—John Heckman.

3. New Fields, in the Country, in the City; Their Difficulties and How to Meet Them.—W. M. Howe.

4. Occupied Fields: Their Marks of Success.—D. H. Zigler.

5. Questions and Answers Concerning District and Home Mission Boards.

Time for each speaker, 15 minutes. Committee: W. E. Roop, S. H. Hertzler.

10:30, Bible Institute.

Saturday Afternoon.

2:00, Bible Institute.

3:30, **Annual Meeting of the "Educational Association."**—D. C. Reber, Elizabethtown College, President. All Members of the Faculty, Members of the Board of Trustees and of the Educational Board are requested to be present at this meeting. This meeting not open to the public.

6:30, Mothers' Meeting.

8:00, Bible Institute.

Sunday, June 2, Forenoon.

10:00, Primary Department Sunday-school.

Sunday Afternoon.

3:00, German Sermon by J. H. Longenecker, Pennsylvania. Subject: "Busse und Bekehrung" (Repentance and Conversion).

8:00, Sermon by ———

Monday, June 3, Forenoon.

8:30, **Sisters' Aid Society:**

Devotional Services.

"Some Needs of Our Aid Societies, as Seen by the President."

Round Table.

1. Discussion of above topic.

2. How Can the Aid Society Be Made a Greater Benefit to the Local Church?

3. How Can the Aid Society Enlarge Its Field of Opportunity?

4. Methods of Conducting Aid Societies.

5. How Develop the Missionary Spirit of the Members?

6. Period for Asking and Answering Questions Concerning the Work of the Aid Society.

10:30, Bible Institute.

Monday Afternoon.

2:00, Bible Institute.
3:30, Mothers' Meeting.
5:30, Conference between the General and the District Temperance Committees.
8:00, Bible Institute.

Tuesday, June 4, Forenoon.

10:30, Bible Institute.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Harlecher-Frantz.—By the undersigned, at Lewiston, Idaho, April 15, 1912, Bro. Earl Harlecher and Sister Maud Frantz, both of the Clearwater church, Idaho.—Elmon Sutphin, Lenore, Idaho.

Miller-Font.—By the undersigned, at Latty, Ohio, April 24, 1912, Bro. J. Wm. Miller and Sister M. Edna Font, both of Paulding County, Ohio.—L. H. Prowant, Latty, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arnold, Bro. Nathan, died April 12, 1912, at the home of his daughter in York, Pa., aged 78 years, 4 months and 21 days. Interment in the Greenmount cemetery. Services by Eld. Joseph A. Long. Text, Num. 23: 10.—Abram Hershey, York, Pa.

Berry, William Messmore, son of Patterson and Sister Jane Berry, born in Marshall County, Ill., Feb. 15, 1881, and died at Mammoth Springs, Ark., after ten days' illness of spinal meningitis, aged 31 years and 2 months. At the age of five years he moved with his parents to Republic County, Kans., where he lived until less than a year ago, when, with his family, he went to Arkansas. He leaves a wife, three little daughters, father, mother, three brothers and six sisters. Services at the Brethren church, Belleville, Kans., by Rev. H. C. Duckett, of the Presbyterian church. Interment in the adjoining cemetery.—Susie R. Williams, Belleville, Kans.

Bradley, Bro. Tyrannus, died at his home in the bounds of the Monroe congregation, near Lindside, W. Va., April 20, 1912, aged 73 years. Bro. Bradley was in his usual health being at his work all day until five o'clock in the evening, when he was stricken with paralysis, and in eight hours was a corpse. He was married twice. His first wife was Susanna Wickline. Eleven children were born to this union. His second wife was Sister Sarah Shaver, who survives him. He also leaves thirteen children, eight stepchildren, six brothers and one sister. Bro. Bradley was a faithful member of the Brethren church, a true husband, a loving father, and a good neighbor. Services at the home by Bro. G. W. Hutchison, after which interment was made in the Fleshman burying ground.—Lena B. Fleshman, Lindside, W. Va.

Brower, Bro. Charles, died in York, Pa., April 21, 1912, aged 26 years, 4 months and 13 days. Interment in the Greenmount cemetery. Services by Eld. Jos. A. Long. Text, Job 14: 14.—Abram Hershey, York, Pa.

Cline, Bro. Samuel N., born Nov. 15, 1854, died in the bounds of the Mill Creek congregation, Va., April 14, 1912, aged 57 years, 4 months and 29 days. In 1876 he was united in marriage to Sister Sarah Frances Harshbarger, who preceded him in death a little more than a year ago. Six chil-

dren, four sisters and three brothers survive him. He united with the Church of the Brethren at the age of twenty-five years, and remained a loyal member until death. He served faithfully in the deacon's office for twelve years. Interment in the Mill Creek cemetery. Services by Brethren Joseph Pence and Charles Long.—Pearl M. Showalter, North River, Va.

Crews, Caroline V., born May 19, 1836, died in the bounds of the Mt. Union congregation, Pa., April 21, 1912, at the home of her son, S. P. Mitchel, aged 75 years, 11 months and 2 days. She was baptized into the Church of the Brethren in August, 1886, by Eld. G. W. Hutchison, and has lived a consistent Christian life until the summons came. Two sons survive her. Services by the writer from Rev. 14: 12, 13. Interment in the Mt. Union cemetery.—W. J. Hamilton, Morgantown, W. Va.

Custer, John, died near his birthplace, Goshen township, Clermont Co., Ohio, April 17, 1912, aged 72 years, 1 month and 2 days. He was a brother of Sister Lydia C. Lesh. Two other sisters and a brother survive. He was married March 14, 1865. Three children were born to them, who, together with the afflicted wife, are left. He was a patient sufferer for many months. Decay of a bone in his injured right shoulder caused his death. Services at the home by the Goshen M. E. minister. Burial at Milford, Ohio.—Anna Lesh, R. D. 3, Loveland, Ohio.

Flory, Sister Barbara, nee Bowers, born in Darke County, Ohio, in 1830, died April 12, 1912. She was married to Moses Flory July 4, 1852, and moved to Kansas in 1860, where they lived a score of years. Removing to Pasadena, Cal., they lived there until 1903, when they moved to Centralia, Wash. Sister Flory united with the Church of the Brethren in early youth, and lived a consistent Christian life. She received much joy and comfort in the association of those of like precious faith. Services by Bro. M. F. Woods.—Anna Myers, Centralia, Wash.

Halderman, Sister Mary H., nee Peiffer, born in Berks County, Pa., July 2, 1842, died at the home of her daughter, near Morrill, Kans., April 21, 1912, aged 69 years, 9 months and 19 days. She was united in marriage Nov. 6, 1862, to Joseph E. Halderman, of Montgomery County, Pa. She moved with her husband to Brown County, Kans., in 1883. Her husband preceded her in death, Aug. 16, 1887. Sister Halderman united with the Church of the Brethren when about 29 years old and lived a consistent Christian life till death. She bore her affliction patiently, and was always hopeful and cheerful. She was anointed a short time before her death. She leaves five sons and one daughter; one son preceded her in death. Services at the Morrill church by the writer, assisted by Eld. Wm. Davis. Text, Psa. 23: 4.—C. B. Smith, Morrill, Kans.

Kulp, Sister Mary Ann, born Dec. 11, 1834, died at the home of her son, Abram Kulp, near Royersford, Pa., April 16, 1912, aged 77 years, 4 months and 5 days. She was married twice. Services by Eld. Jesse Ziegler, assisted by Brethren Smith, Ziegler and Bowers. Text, 2 Cor. 5: 1. Interment in the Upper Skippack Mennonite cemetery.—Elizabeth B. Hunsberger, R. D. 1, Royersford, Pa.

Lutz, Sister Fianna, died April 19, 1912, in the bounds of the Springville church, at Reinholds, Pa., of gangrene, aged 66 years. Her husband, son, five brothers and three sisters survive. Services by Eld. John Schlosser and Rev. S. Schweitzer (a Reformed Church minister), at Swamp church. Interment in adjoining cemetery.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa.

Moyers, Bro. Henry, died of kidney trouble and infirmities of old age in the Greenmount congregation, Rockingham Co., Va., Feb. 18, 1912, aged 80 years, 9 months and 27 days. He leaves an aged companion, four sons and three daughters. He united with the church many years ago. Services at Cedar Run by Brethren I. W. Miller and J. A. Garber.—Katie Kline, R. D. 3, Box 88, Broadway, Va.

Nifong, Lorenda, nee Watson, daughter of William and Sallie Watson, born in Delaware County, Ohio, Feb. 8, 1809, died at the home of her son James, near Plymouth, Ind., April 16, 1912, aged 103 years, 2 months and 8 days. In 1845 she was married to Jonathan Nifong, and in 1849 came to Marshall County, Ind., where she has lived ever since. About forty years ago Mrs. Nifong became a member of the St. John's German Reformed church. Her two sons and one daughter survive. The husband preceded her in death twenty years ago. In spite of her advanced age, she retained all her faculties until death, except sight, which failed her a few years ago. Services in the St. John's Reformed church by Rev. Smith. Interment in the cemetery near by.—Edith Rohrer, Plymouth, Ind.

Sherry, Sister Elizabeth, daughter of John and Polly Cruil, born Sept. 27, 1838, in Henry County, Ind., died March 21, 1912, in Wayne County, Ind. Aug. 7, 1864, she was married to Bro. George Sherry, and they lived a happy life until his death, July 28, 1900. One son and one daughter were born to this union. In the fall of 1866 she and her husband united with the Church of the Brethren, in which she peacefully fell asleep in death. Services by Eld. L. W. Teeter, assisted by Eld. A. Bowman. Text, Matt. 27: 52. Interment in the Brick church cemetery.—Chas. W. Miller, Hagerstown, Ind.

Sipley, Sister Lydia, died at Shannon, Ill., April 14, 1912, aged 49 years and 16 days. Deceased was born near Polo, Ill., and lived in that vicinity until 1893, when the family moved to Shannon. In the spring of 1906 she united with the Church of the Brethren and was a faithful member. For a few years past she was in ill health. She leaves her husband, her father and four brothers. Services at the Shannon church by the writer.—D. Rowland, Lanark, Ill.

Snider, John, son of Bro. William and Sister Catharine Snider, born Oct. 15, 1849, died April 22, 1912, aged 65 years, 6 months and 7 days. He was married to Elizabeth Alice McClosky Aug. 14, 1875. To this union were born five sons and two daughters. The eldest son preceded him in death. He was a kind father. The neighborhood will lose a good neighbor, and the community a good citizen. Services by Eld. Jacob Cripe.—Artemas Smith, Lincoln, Cass Co., Ind.

Swoveland, Bro. M. N. O. Theotless, born in Indiana March 2, 1891, died of appendicitis April 21, 1912, at the home of his cousin, Sister Charles Davisson, of Burr Oak, Kans., aged 21 years, 1 month and 19 days. He is survived by his father, one brother and three sisters. His mother, one brother and two sisters preceded him to the spirit world. Bro. Swoveland came to Burr Oak in 1908, where he united with the church in 1909, and remained faithful until death. His last suffering was intense. Several days prior to his death he called for the anointing, which was administered by Elders George and Reuel. He expressed full faith in Christ, and died in the full assurance of everlasting joy. Services by Eld. George. Text, "His sun went down while it was yet day." Bro. Swoveland had many friends. Interment in the Burr Oak cemetery.—Emma J. Modlin, Burr Oak, Kans.

Thomas, Sister Mary E., nee Hoffer, born in Kosciusko County, Ind., May 6, 1857, died April 26, 1912, at her home in the bounds of the Camp Creek congregation, Ind. She was united in marriage to Wm. E. Thomas, Oct. 24, 1880. To this union four sons and one daughter were born. One son preceded her to the spirit world. She and her husband united with the Church of the Brethren about twenty-two years ago. Sister Thomas lived a consistent Christian life, being a kind wife and mother. She leaves her husband, four children, two brothers and two sisters. Services by the writer at Stony Point.—Henry Wysong, Nappanee, Ind.

Welbaum, Jesse Irvin, son of Levi and Amanda Welbaum, born near Pittsburg, Ohio, Feb. 5, 1892, died at the same place March 5, 1912, aged 20 years and 1 month. The immediate cause of his death was pneumonia, which he endured patiently. He leaves his father and mother, a sister and a brother. Services at the Painter Creek Brethren church by Eld. Jesse Stutsman. Interment in the Newcomer cemetery. —Levi Minnich, Greenville, Ohio.

THE BALTIMORE & OHIO RAILROAD

FARE from CHICAGO to YORK, PA., and return for the ANNUAL MEETING

$29.00

Dates of sale May 31 and June 1st and 3rd. Return limit, on tickets sold west of Chicago, 30 days. Route via Cumberland and the Western Maryland Ry.

Liberal stop-overs permitted

For information address

B. N. AUSTIN, G. P. A. Chicago. or **W. A. PRESTON,** T. P. A. Chicago.

AN OUTLINE *of the* FUNDAMENTAL DOCTRINES *of* FAITH

BY D. WEBSTER KURTZ.

A Unique Book That Will Meet a Long Felt Need.

This little book contains in as brief form as possible a statement of the fundamental doctrines of the Church of the Brethren in their application to the daily lives of its members.

There are a great many people who join the church, especially in the larger cities and in places where there is not an over-abundance of members of the church, who know very little about the teachings and doctrines of the church to which they pledge their allegiance. To such this book will be a valuable asset.

The book will very adequately fill the place of a catechism in indoctrinating new converts. It is too small to permit of lengthy discussion or defense of the principles laid down, but is simply a statement of the doctrines, with sufficient explanation to make the book readable.

Such a book as this will be valuable to all the members of the church, in making them more acquainted with her teachings and thus uniting them in more concerted spiritual activity in church work.

It is fresh from the press. Contains 60 pages, printed on extra quality paper, and bound in light brown cardboard with neat cover design. On the fly-leaf are spaces for the name of the person to whom the book is presented, also date and place of baptism, and the name of the donor.

The book is worthy of a wide distribution. ORDERS RECEIVED NOW. Price 25 cents.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

ANNUAL CONFERENCE
York, Penn.

Tickets on Sale May 29 and 31 and June 1, 2 and 3, limited to June 16, 1912, via

NORFOLK & WESTERN RY.

Hagerstown and Harrisburg or **Western Maryland Railway** and Gettysburg.

Special thru train Saturday June 1st from Line of **Chesapeake Western Ry.,** accommodating those that will attend from the Valley Districts arriving York 5:30 P. M., via Gettysburg and a **special train** leaving Roanoke 7:15 A. M., same date accommodating those that will attend from the First District and from points along the Shenandoah division.

Circular of round trip fares mailed upon application to

W. B. BEVILL, Gen'l Pass. Agt., Roanoke, Va.

The JOURNEYS of JESUS

By W. CARL RARICK

THE purpose of this work is to give a plan whereby each pupil will work out for himself from the Gospels the Journeys of Jesus and record them in such a way that he will remember them. It is a note-book for the journeys of Jesus, containing seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, also all the events in chronological order with their Bible references.

It is a most helpful booklet for the Junior, Intermediate and Senior classes in the Sunday-school in fixing in the minds of the pupils the facts concerning the travels of Jesus during his ministry.

Price per single copy, ...$ .10
Per dozen, ... 1.00

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THIRTEEN REASONS WHY A CHRISTIAN SHOULD NOT BE A FREEMASON—By Rev. Robert Armstrong.

The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge.

Price, each, ...5 cents

BRETHREN PUBLISHING HOUSE Elgin, Illinois.

PENNSYLVANIA LINES
—TO—
General Conference Church of the Brethren
YORK, PENNA.
May 29, 31, June 1, 1912

For the accommodation of delegates and friends to the General Conference, Church of the Brethren, to be held at York, Pa., May 29, 31, June 1, 1912, good returning June 10, special round trip fares will be in effect over Pennsylvania Lines via Pittsburgh and Harrisburg.

Round trip fare to York from Chicago via Fort Wayne Route, $30.80; via Pan Handle Route, $29.00.

Besides the reduced fare to York round trip tickets to Atlantic City and New York, through York, Baltimore, Washington and Philadelphia, permitting stop-over at York, June 4 to 7, will be sold beginning June 1 via either Fort Wayne or Pan Handle Route as follows:

Chicago to Atlantic City and return, $29.35; to New York and return, $30.00. Good returning thirty days including date of sale.

Full particulars furnished upon application to

C. L. KIMBALL
Assistant General Passenger Agent
CHICAGO, ILL.

Picture Roll Bracket



Suspend the roll from the wall so that the leaves may be quickly and conveniently turned. The bracket consists of a metal fixture which is screwed against the plaster of the wall or where more convenient, to a post, door or window jamb. Attached to this is a hollow, swinging arm. This arm is a sheath in which a portion of the wooden frame of the Picture Roll is forced, holding it firmly in a horizontal position, either against the wall to the right of the bracket or to the left of it, or at any angle with it. The swinging and turning takes but an instant. No other plan is so quick or convenient. When not in use the chart is always out of the way. **Price 25c postpaid.**

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

Psalms, Hymns and Spiritual Songs
Nos. 4 & 5 Combined
By J. Henry Showalter

In choosing a song book for use in public worship, two things should be carefully considered: (1) the words and music, and (2) the binding. As a rule, the price asked for an article is a pretty fair measure of its worth. A song book which, owing to its inferiority, either as to literary and musical merit or quality of binding, must be discarded at the end of a year or two is not worth buying.

Psalms, Hymns and Spiritual Songs met with great favor from the sale of the first edition of No. 1 and has stood the test through the years. In the compilation of each succeeding number only the best selections were duplicated, and each time more of the standard hymns, together with a number of first class new pieces were inserted. Nos. 4 and 5 contain the BEST of the GOOD and NO trash. The hymns appeal to the spiritual and the music is suited to the words. The great variety of subjects makes it available in all kinds of religious services. The chants and anthems make variety possible.

The book is substantially bound in cloth, stiff backs. It will not break when opened, nor fly shut when not held open. It will stay open lying down or standing up or in one's hands.

If you are contemplating a change in song books it will pay you to give this one a trial.

Price, per copy, ...$ 0.50
Price, per doz., ... 5.50
Price, per 100, ... 40.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Destruction of
THE STEAMSHIP TITANIC
THE WORLD'S GREATEST OCEAN DISASTER

The mammoth $10,000,000 floating palace, on her maiden trip, strikes a gigantic iceberg at dead of night and sinks, carrying over

1,500 Human Beings to a Watery Grave

It has no equal in the history of ocean disasters, or in the number or prominence of its victims. Multimillionaires, famous editors and statesmen gave up their lives like true heroes that women and children might be saved.

This brand new book, which is being published, will contain thrilling stories of rescue and privation, awe-inspiring stories from the lips of the survivors, sketches from artists who were on the scene—actual photographs of this terrible disaster.

There is great interest as well as deep sympathy concerning this greatest tragedy, which will insure a sale of hundreds of thousands of this book.

The book when completed will contain nearly 400 pages, profusely illustrated, bound in fine cloth. It will be sent postpaid upon receipt of price—$1.00.

If you are interested in the agency for this book and want to make lots of money right now, write for terms and territory. There is a great harvest to reap for those who will put forth a little effort.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
Problems for City Churches, ... 297
The Form of Baptism, ... 297
Agitators (H. B. B.), ... 297
To What Purpose (G. M.), ... 297
Not a Money-making Proposition, ... 298
Christian Workers' Meeting, ... 298
Infelligent Teaching, ... 298
The Need of Missionary Sermons, ... 298
The Standing Committee, ... 298
Peace Is Coming, ... 298

Essays,—
Church Festivals, Sociables and Suppers. By J. W. Lear, ... 290
Shall We Have an Educational and Spiritual Test for the Ministry? By J. F. Souders, ... 290
Home Mission Work. By D. E. Cripe, ... 290
Dead Church Members. By Jacob Funk, ... 291
Our Duty to the South in Missionary Endeavor. By D. H. Zigler, ... 291
A Message to the Rich. By Jas. A. Sell, ... 292
The Messenger of April 13. By D. C. Moomaw, ... 292
Atonement or "At-one-ment." By D. Webster Kurtz, 293
"What Is the Baptism of the Spirit?" By Noah Longanecker, ... 293
Are We Awake to Our Responsibilities? By J. L. Mishler, ... 293

The Round Table,—
The Family Altar.—Gertrude Gump. The Security of the Upper Air.—Oma Karn. Jewels.—Wm. E. Thompson. Emulation.—Henry Shideler. Not Prepared.—David M. Adams, ... 294

Home and Family,—
Fits of Anger.—Elizabeth D. Rosenberger. Patience in Suffering.—C. W. Guthrie, ... 295

Annual Meeting Bible School.

To be held at York, Pa., May 27 to June 6, 1912, Under the direction of JUNIATA COLLEGE.

[The following reached us after the regular Conference Program, as prepared by Bro. J. A. Long, was already in type. We give it in full, as received from those in charge of the work.]

Sunday, May 26.

2:00 P. M., T. T. Myers. The Book of Colossians.

Monday, May 27.

2:00 P. M., T. T. Myers. The Book of Colossians.
8 P. M., T. T. Myers, The Book of Colossians.

Tuesday, May 28.

2 P. M., T. T. Myers, The Book of Colossians.
8 P. M., T. T. Myers, The Book of Colossians.

Wednesday, May 29.

2 P. M., T. T. Myers, The Book of Colossians.
8 P. M., W. I. T. Hoover, The Unreality of the Spiritual Life.

Thursday, May 30.

2 P. M., W. I. T. Hoover, The Reality and Certainty of the Spiritual Life.
7 P. M., W. M. Howe, The Book of Galatians.

Friday, May 31.

10 A. M., W. M. Howe, The Book of Galatians.
2 P. M., W. M. Howe, The Book of Galatians.
8 P. M., T. S. Moherman, Christian Ideals.

Saturday, June 1.

10 A. M., T. S. Moherman, Realization of Christian Ideals.
2 P. M., D. W. Kurtz, The Doctrine of God.
8 P M., D. W. Kurtz, The Doctrine of Man.

Monday, June 3.

10 A. M., D. W. Kurtz, The Doctrine of Sin.
2 P. M., A. J. Culler, The Care of Young Converts.
8 P. M., S. N. McCann, The Sermon on the Mount.

Tuesday, June 4.

10 A. M., S. N. McCann, The Sermon on the Mount.
2 P. M., S. N. McCann, The First Epistle of John.
8 P. M., A. H. Haines, The Book of Amos.

Wednesday, June 5.

10 A. M., A. H. Haines, The Book of Hosea.
2 P. M., D. C. Reber, The Bible and a College Education.
8 P. M., H. K. Ober, The Student's Need of the Bible.

Thursday, June 6.

10 A. M., Round Table,—Gathering Up the Fragments.

From Sunday, May 26, to Wednesday, May 29, inclusive, the Bible School will be held in the Church of the Brethren in York. Beginning Thursday, May 30, the classes will be moved to the Conference Grounds.

ANNOUNCEMENTS

LOVE FEASTS.

California.
May 25, Glendora.
May 26, South Los Angeles.

Canada.
June 15, 6 pm, Pleasant Valley, one and one-half miles west of Bulls Head, Alberta.

Colorado.
May 18, Rocky Ford.
May 26, 11 am, Denver.
May 29, Sterling.
June 1, 6 pm, Wayne.
June 1, 6 pm, Lowland.

District of Columbia.
May 19, 7 pm, Washington City.

Idaho.
May 19, Twin Falls.
June 29, Nezperce.
July 13, Weiser.

Illinois.
May 12, 7 pm, Bethel, at Naperville.
May 12, 6:30 pm, Sterling.
May 18, 4 pm, Mount Morris, at College Chapel.
May 18, 6 pm, Pine Creek.
May 18, 19, 6 pm, Hickory Grove.
May 18, 7:30 pm, Batavia.
May 19, 6:30 pm, Milledgeville.
May 19, 6:15 pm, Dixon.
May 23, Cerro Gordo.
May 24, 6 pm, Panther Creek.
May 25, 6 pm, Franklin Grove.
May 25, 1:30 pm, Yellow Creek.
May 28, 10 am, Astoria.
June 8, 6:30 pm, Polo.
June 8, 9, 2 pm, Waddams Grove.
June 22, 23, Rock Creek.

Indiana.
May 12, Manchester.
May 12, 6 pm, Landessville.
May 12, 7 pm, Indianapolis, First Church of the Brethren, 57 North Germania Avenue.
May 18, 6:30 pm, Tippecanoe.
May 18, 6 pm, Arcadia.
May 18, 19, 2 pm, Beaver.
May 18, 6 pm, Laporte.
May 18, 6:30 pm, Portland.
May 18, 6 pm, Beech Grove.
May 18, 7 pm, Buck Creek.
May 18, 7 pm, Walnut.
May 19, 4 pm, Ft. Wayne.
May 21, Pleasant Valley.
May 23, Rock Run.
May 23, 6 pm, Salamonie.
May 24, Bremen.
May 25, 7 pm, Markle.
May 25, 7 pm, Monticello.
May 25, 6 pm, Logansport, Adamsboro house.
May 25, 6:30 pm, Upper Fall Creek, two and one-half miles east of Middletown.
May 25, Windfall.
May 25, 4 pm, White.
May 25, 6 pm, Goshen (West Side).
May 25, Springfield.
May 25, 6 pm, Missisinewa.
May 25, 6 pm, Four Mile, White Water house, four miles northeast of Connersville.
May 26, 6:30 pm, Summitville.
May 29, Baugo.
May 29, 4 pm, Pipe Creek.
June 1, 3 pm, Blue River.
June 2, Cedar Lake.
June 8, 5 pm, Wabash.
June 8, Yellow River.
June 8, Solomon Creek, Bethany house.
June 8, 10 am, Eel River.
June 15, 7 pm, Burnetts Creek.
June 21, Camp Creek.
June 22, 5 pm, Elkhart Valley.
June 29, West Marion.

Iowa.
May 12, Cedar Rapids.
May 18, 19, 2 pm, Beaver.
May 18, 6 pm, Prairie City.
May 18, Coon River.
May 18, 19, 11 am, Garrison.
May 19, Cedar Lake.
May 19, Des Moines City.
May 25, 4 pm, English River.
May 26, 26, 10 am, Dry Creek.
May 25, Brooklyn.
May 25, Panther Creek.
May 25, Osceola.
May 25, 26, Indian Creek.
May 25, 4 pm, Libertyville.
May 28, 29, 2:30 pm, Dallas Center.
June 1, 4 pm, Fairview.
June 1, Curlew.
June 1, Salem, Salem house.
June 9, 6:30 pm, Muscatine.
June 15, 16, Spring Creek.
June 22, 6 pm, Franklin County.
June 22, 2 pm, South Keokuk.
June 29, Sheldon.

Kansas.
May 12, 6:30 pm, Newton.
May 18, Fredonia.
May 18, 5 pm, Ramona.
May 18, 7 pm, Garden City.
May 18, 11 am, North Solomon Creek (Portis).
May 19, Sabetha.
May 19, Conway Springs (or Slate Creek).
May 19, 7 pm, Kansas City, Central Avenue church.
May 25, Peabody.
May 25, 6 pm, Vermillion.
May 25, 5 pm, Abilene, Holland house.
May 25, 7 pm, Altoona.
May 25, 2 pm, Burr Oak.
May 25, 6:30 pm, Verdigris, Madison house.
May 25, 7 pm, Ottawa.
May 25, 6 pm, Scott Valley.
May 25, 6 pm, Maple Grove.
May 25, Montebello.
May 26, Morrill.
June 1, 6:30 pm, Mont Ida.
June 1, 10:30 am, Dorrance.
June 1, 2 pm, Belleville.

Louisiana.
May 18, Roanoke.

Maryland.
May 12, 4 pm, Ridgely.
May 16, 4:30 pm, Hagerstown.
May 18, 2 pm, Pipe Creek.
May 18, 1:30 pm, Bush Creek.
May 18, 2 pm, Beaver Creek.
May 19, Baltimore (Fulton Avenue).
May 25, 2 pm, Meadow Branch.
May 25, 1:30 pm, Brownsville.
June 15, 3 pm, Long Green Valley.

Michigan.
May 15, 6 pm, Sugar Ridge (Custer).
May 18, 6:30 pm, Woodland.
May 18, 3 pm, Harlan.
May 25, 3 pm, Lake View.
May 25, Berrien.
June 1, 6 pm, Crystal.
June 8, 7 pm, Saginaw.
June 15, 10 am, Zion.
June 16, Onekama.
June 22, 10 am, New Haven.

Missouri.
May 18, 4 pm, Bethel.
May 18, 2 pm, Rockingham.
May 25, Cabool.
May 25, 6 pm, Smith Fork.
May 26, Kansas City, First Church of the Brethren.
June 1, Pleasant View.
June 8, Peace Valley.

Montana.
May 25, 6 pm, Milk River Valley.

Nebraska.
May 18, 6 pm, Silver Lake.
May 26, 6:30, Lincoln, cor. of Q and Twenty-Second Streets.

New Jersey.
May 26, 6 pm, Sergeantsville, Sand Brook house.

North Dakota.
May 25, 6 pm, Surrey.
June 29, 6 pm, Bowdon Valley.
June 29, Ray.
July 3, Brumbaugh.

Ohio.
May 18, 4 pm, Bear Creek.
May 18, 10 am, Eagle Creek.
May 18, 6 pm, Donnels Creek, New Carlisle house.
May 18, 6 pm, Ashland.
May 25, 7 pm, Logan.
May 25, 2 pm, Oakland.
May 25, 10 am, Wyandot.
May 25, 10 am, Hickory Grove, West Charleston house.
May 25, 5 pm, Beech Grove.
May 25, 4 pm, Sugar Creek, three miles north of Lima.
May 26, 6 pm, Maple Grove, four miles north of Ashland.
May 30, 2 pm, West Milton.
June 1, 5 pm, Blanchard.
June 8, Rome.
June 15, 10:30 am, Richland.
June 15, 10:30 am, Green Spring, Sugar Grove house.
June 15, 10:30 am, North Poplar Ridge.
June 15, 6 pm, County Line.
June 22, Lick Creek.
June 22, Fostoria.

Oklahoma.
May 18, 5 pm, Big Creek.
May 25, 5 pm, Paradise Prairie.
May 25, Pleasant Plains.
May 25, 5 pm, Washita.
May 25, Cordell.
June 9, Guthrie.

Oregon.
June 1, 6 pm, Rogue River.

Pennsylvania.
May 12, 7 pm, Pittsburgh, corner of Greenfield Avenue and Montclair Street.
May 12, 6 pm, West Johnstown.
May 12, Elk Lick.
May 14, 15, 9:30 am, Midway.
May 15, 16, 10 am, Mountville, East Petersburg house.
May 18, Mingo, Mingo house.
May 18, 10 am, Back Creek, Upton house.
May 18, 19, 2 pm, Lost Creek, Goodville house.
May 18, 19, 3 pm, Reading.
May 18, 2 pm, Golden Willow.
May 18, 4 pm, Raven Run.
May 18, 2 pm, Springfield.
May 19, 6 pm, Roaring Spring.
May 19, 6:30 pm, Altoona.
May 19, 6 pm, New Enterprise.
May 19, 6 pm, Chess Creek, Five Points house.
May 21, 9:30 am, Spring Grove.
May 21, 22, 3 pm, Spring Creek.
May 21, 22, 1:30 pm, Welsh Run.
May 21, 22, 10:30 am, Ridge.
May 21, Canowago and Spring Creek (two congregations unite their love feasts).
May 22, 23, Upper Cumberland.
May 22, 23, 9:30 am, Springville, Mohler house.
May 22, 23, 1:30 pm, Fairview, Fairview house.
May 23, 24, 9:30 am, Conestoga, Bird-In-Hand house.
May 23, 24, 10 am, Big Swatara, at Hanoverdale.
May 25, 6 pm, James Creek.
May 25, 4 pm, Woodbury.
May 25, Carson Valley.
May 25, 26, Upper Canowago, Mummert house.
May 25, 10 am, Falling Spring, Hade house.
May 25, Mechanic Grove, Grove house.
May 25, 6:30 pm, Parker Ford.
May 25, 26, 10 am, Malden Creek, Mohrsville house.
May 25, Hatfield.
May 25, Warrior's Mark.
May 25, 26, Aughwick, Germany Valley house.
May 26, 5:30 pm, Johnstown, Walnut Grove house.
May 26, Juniata Park, Blair County.
May 26, Shade Creek, Berkey house.
May 26, 5 pm, Upper Dublin, at Ambler.
May 26, Yellow Creek.
May 26, Plum Creek.
May 26, Middle Creek.
May 26, Summit Mills.
May 26, Lancaster.
May 28, 29, 9:30 am, Chiques, Chiques house.
May 28, 29, West Conestoga, Middle Creek house.
May 29, 30, White Oak, Graybill house.
May 31, 4 pm, Pine Glen (Spring Run congregation).
June 8, 9, 10 am, Lower Cumberland, Mohler house.
June 9, 5 pm, Brothers Valley.
June 9, 4 pm, Hanover.
June 9, Montgomery.
June 3, 6 pm, Everett.
June 11, 12, Buffalo Valley.
June 11, 12, 9:30 am, Tulpehocken, Heidelburg house.
June 15, 4 pm, Ephrata.
June 15, 1:30 pm, Marsh Creek.
June 16, 6 pm, Scalp Level, Scalp Level house.
June 30, 10:30 am, Penn Run.

Tennessee.
May 18, 2 pm, Hawthorne.
June 1, 2 pm, Beaver Creek.

Texas.
May 17, 2:30 pm, Bethel.
May 25, Pleasant Grove.

Virginia.
May 18, 4 pm, Midland, Midland house.
May 18, Brick.
May 18, 4:30 pm, Dry River.
May 18, 3 pm, Lebanon.
May 18, 4:30 pm, Elk Run, Moscow house.
May 18, 4 pm, Botetourt, Valley church.
May 18, Mount Vernon.
May 18, Mount Zion, Green Mount congregation.
May 18, at 4 pm, Mill Creek.
May 18, Evergreen.
May 25, 3 pm, Pleasant Valley.
May 25, 3 pm, Pleasant View.
May 25, 5 pm, Manassas.
June 8, 4 pm, Peach Grove.
June 15, 6 pm, Fairfax.
June 15, 4 pm, Linville Creek, Fairview house.

West Virginia.
June 8, Vancievesville.
June 15, Maple Spring.
June 29, Mountaindale.

Just Half Price

Get your READING MATTER at wholesale rates. LESS THAN ONE CENT PER WEEK is the Liberal Offer We Are Making You

YOU CAN NOT AFFORD TO MISS IT!

THIS first class weekly magazine is published in the interests of the Simple Life. The policy of the Inglenook is to teach plain truths in simple language, so that every member of the family can be profited by every issue. It deals with the problems of life as they are found in the Homes and in the Community.

The contributors are all competent writers who have had experience in their various fields. The articles are short, snappy and readable. Every page carries a message.

We offer you this 32 page magazine which meets the needs of every member of the family, for only 50 cents per year. Regular price $1.00. It is issued fifty-two times per year. This offer positively expires July 4th. Our only reason for making this exceedingly low price on the Inglenook is to double our circulation and thus increase the usefulness of the paper. The merits of the paper alone justify us in this expense.

We know if you subscribe for one year, you will continue to take it. Try it a year. At the expiration of that time we know you will say you have received more than one cent's worth a week. Procrastination is the thief of time. Do not procrastinate. SEND NOW.

ONLY ROOM FOR A FEW

The Inglenook is far superior at present to any previous stage of its existence.
Dr. S. B. Miller, Cedar Rapids, Iowa.

The Inglenook has been improved very much during the last year. I am pleased with the literature it contains. I hope it may reach the home of every Christian. It should be there.
M. J. Zigler, Broadway, Va.

The Inglenook is certainly a timely magazine, and one that should be in the hands of every teacher, preacher and mother. Every one to whom I have shown the same has praised it highly and rightly.
R. P. Babcock, Austin, Texas. Sec. State Board of Health.

Brethren Publishing House,
Elgin, Ill.

Enclosed find 50 cents for which send me the Inglenook one year as per your special offer.

Name .....

Post Office .....

St. or R. F. D. .....

State .....

N. B. Better send one dollar and get it for two years.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., May 18, 1912. No. 20.

AROUND THE WORLD

Helping the Living.

An organized movement in many of our cities bids fair to meet with universal approbation. It aims to honor the dead by helping the living. By this plan the friends of the departed ones do not send flowers which, at best, last but a little while, but in memory of the dead they give the money that the flowers would have cost, to some deserving work of charity, where it will most effectually do its allotted work. The more we think of the plan suggested, the more fully we are impressed with the consistency of its aim. What better testimonial could we offer, to show our sincere regard for departed friends, than to devote our gifts to a living exemplification of the soul's noblest impulse,—love to mankind!

Greater Safety in Ocean Travel.

With commendable promptitude Emperor William of Germany is urging an international conference of Government officials and representatives of shipping companies, to study ways and methods of making ocean travel safer than heretofore. The recent disaster on the Atlantic has aroused public attention as never before, and it may safely be said that most effective regulations will be insisted upon for the future. The conference is to convene at Berlin, and, judging by present prospects, the united support of the maritime Powers will be given the worthy effort. How admirable it would be if, in some way, we could arouse indifferent humanity to a more vivid realization of the ever-present dangers confronting them as, unattended by the Great Pilot, they are attempting to sail the troubled sea of life!

President Yuan's Message.

At present writing China seems to be making strong endeavors to restore law and order. President Yuan Shih-kai has forwarded his first message to the provisional Senate. Abundant assurance is given that the rights of foreigners will be duly respected, and in this there is couched the very satisfactory guarantee that the missionaries throughout China need apprehend no interference whatever. The financial difficulties of the Republic are formidable, but will likely be adjusted by the help of the Powers. The President will, with the restoration of orderly conditions, largely reduce the number of soldiers, which, he says, is entirely too large. In this sensible view he is setting a worthy example to the other nations, who are continually increasing army and navy equipment for a war that may never come.

Expulsion Because of a Failure to Pay Debts.

While moral delinquency, in connection with financial transactions, is becoming alarmingly frequent, there is a commendable revival, among some of the churches, in the direction of strict integrity. Recently the Northeastern Iowa Association of Congregational Churches was called upon to consider the case of a minister who was found guilty of gross irregularities in his financial matters, some of his parishioners having been compelled to pay several hundred dollars because of his misrepresentation. After duly weighing the matter, he was relieved of the ministry and expelled from the church. It is true, doubtless, that deplorable leniency in the past, concerning dishonesty, has brought reproach on the various bodies of believers who, above all things, should "walk honestly toward them that are without," thus being "lights in a crooked and perverse generation."

Dr. Bertillon's Testimony.

That there is a close and logical relationship between alcoholic beverages and disease, seems to be a well-established fact that no longer is seriously controverted by any one. The latest medical authority that rallies to the support of this important fact is found in Doctor Jacques Bertillon, the celebrated criminologist, and inventor of the universally-accepted system of measurements for the identification of criminals. He is heartily in favor of the present temperance movement in France, and declares that abstinence from alcoholic stimulants would be sure to reduce the number of deaths from tuberculosis 1,600 or more, annually. He also claims that largely-decreased fatalities in other ailments would follow the introduction of temperance principles. All this is in perfect accord with the solemn warnings of Holy Writ, which long centuries ago pronounced stern denunciations upon the devotees of the fatal cup.

Thirty Millions for Cigars.

Have you ever made an estimate of the total amount of money spent by the smokers of our land? Upon the authority of a prominent cigar manufacturer we are told that a brand-new Panama Canal could be built each year for the money that is reduced to ashes between the lips of America's cigar smokers. Census reports show that since 1860 the consumption of cigars has increased twenty-fold, while the population has increased only two-fold. It is humiliating to think of this vast amount of money, worse than wasted, while souls, all around us, and in the far-off lands beyond the great deep, are perishing for want of the Bread of Life.

Youthful Offenders in Paris.

For some years the police authorities of Paris have been confronted by the alarming increase of crime among the young. M. Lepine, the Paris prefect of police, took occasion, during his recent address at the funeral of Jonin, a victim of anarchistic violence, to warn against the present-day lack of restraint. He claims that there is too much indulgence of youthful criminals,—that there should be greater efforts "to straighten the twig, so that the tree be not inclined to crime." Unfortunately for France in general, and for Paris particularly, the mainstay of morality and good citizenship was completely destroyed when religion was disparaged by the authorities, and all allusion to it expunged from the public school textbooks. "Whatsoever a man soweth that shall he also reap."

Russia's Battle Against Intoxicants.

Perhaps no European country has been more thoroughly given over to the dominance of King Alcohol than the country of the Czar. Only two years ago the first effective fight against alcoholic beverages was begun, but already there are some visible signs of real improvement. The first "Anti-alcohol Congress," held some weeks ago, was well attended, and productive of good results. Many teachers are giving temperance instruction in the schools, which will be of the utmost value for the future, if intelligently continued. The Synod of the Russian Church,—hitherto a most conservative body,—has awakened to the alarming ravages of alcohol, and is urging its bishops and priests to wage war on the common enemy of the nation. Everywhere the battle-cry is sounded; the Christian can not afford to be idle while millions are perishing,—slain by the great destroyer.

More About the Coptic Manuscript.

Some weeks ago we referred to the valuable collection of manuscripts, found in an ancient Egyptian monastery, and originally purchased by John Pierpont Morgan. One of these, the Coptic translation of the Septuagint of Deuteronomy, Jonah and also of the Acts, was later on purchased by the British Museum, and facsimile copies and translations are now being given to the public. It dates from the fourth century, and is of great value to the Bible student. It is one of the richest Biblical manuscripts in existence and of special importance in the historical study of the Septuagint. It is truly remarkable how, during the last few years, European and native excavators have vied with each other to bring to light long hidden treasures of ancient Egypt, and of chief value is the recent addition, referred to above. God is not slow in producing these witnesses of past ages as they are needed.

Pulpit Themes by the Laity.

Firmly convinced that his congregation has many valuable ideas as to appropriate pulpit topics, the pastor of a flourishing eastern church sent out several hundred requests to his members and others, to ascertain their preference as to important and vital pulpit themes. He was surprised and deeply touched by the universal interest aroused. One man of national prominence gave as his preference "The Cross." The vice-president of a great railroad system answered the request by emphasizing "Christ Crucified." A leading business man epitomized his selection in the striking phrase: "Give us the Word." Judging by the expressions quoted, men really desire the essence of the Gospel itself, rather than the mere opinions of men, or the sensational pulpit topics, so often considered an irresistible attraction by many ministers. It is interesting to note, also that, in the church above alluded to, there was a marked increase in both attendance and interest by reason of the coöperation solicited. It will pay any minister to get in close touch with his people, for only thus can he make his ministry most effective. To reach the hearts of his members, he must know their inner life.

Famine in China Still Continuing.

No organization is better fitted to give authentic reports of present famine conditions in China than the American Red Cross Society. Its officers state that the famine is now at its most acute stage. During the next five weeks, while the new crops are ripening, the need for relief will be most intense. At present the relief committee is employing about 90,000 men on public works, and their earnings are probably saving 500,000 people from starvation. Meanwhile 2,000,000 others are only scantily supplied and many thousands must die unless relief is speedily given. Some of the most distressing scenes are witnessed daily, and it is said that the hardest hearts could not refuse aid to the unfortunate sufferers, were the actual condition brought to their observation in its stern reality.

Do Foreign Missions Pay?

With many people the actual results of any venture are of chief importance. They approve or condemn according to the immediate visible returns of the efforts put forth. Thank God, he does not leave himself without a record! We need but look at the Hawaiian Islands for a telling example of the results of missions. In 1821 the first missionary set foot upon Hawaiian soil. Since then the work of evangelization has rapidly gone forward, and with spiritual growth has come material prosperity also, fully demonstrating that "godliness is profitable in all things." The islands have been richly blessed indeed. The commerce with the outside world now amounts to about $70,000,000 a year. By far the greatest improvement, however, is in the morals and higher ideals of the people. These things speak for themselves. The best answer to the question of our heading is found in the actual condition of things, as seen on the Hawaiian Islands and other foreign fields.

Gathering Up the Fragments.

Much has been said and written upon the value of saving the little things,—often permitted to lie around uncared for, while the more weighty concerns of life engage our attention. In no way, however, has the real importance of this been more effectually impressed upon us than by an actual experience in the public schools of Brussels, Belgium. Some time ago the children were requested by their teachers to gather up, on their way to and from the school, all such apparently valueless objects as old metal, rubber, etc., and deliver their collections daily to their respective teachers. Within only eight months this apparent rubbish has yielded a sum large enough completely to clothe 500 poor children, thus allowing them to go to school. Ninety sick children were sent to sanitariums for treatment. A handsome balance, still remaining, was used in much needed relief work among the poor of the city. The lesson to be deduced from the above is obvious to all. If, in some other way, we could more effectually heed Christ's injunction, "Gather up the fragments that nothing be lost," we might have the needed resources for many undertakings of far-reaching value, which now, for lack of means, must lie dormant or, at best, are greatly crippled in real efficiency. What vast possibilities we miss, simply because we despise "the day of small things."

Gospel Progress in the Face of Hindrances.

Diamonds found in the mud of Africa now adorn the coronets of potentates, but the workmen who originally found them are unknown. So, also, are the hundreds of faithful heralds of the Gospel, who struggled manfully in the foundation work of Christian missions,—little known by the world at large, though the great throngs of immortal souls, rescued from heathenism, have transfigured them into heroes whom the Lord is pleased to honor. Many a missionary of the past has toiled for years without seeing any result of his arduous labors, but he worked on in faith, nothing doubting. And now, by God's grace, we are permitted to see an expectancy and readiness in the acceptance of Christianity, never before seen in the world's history. Already the Lord's ambassadors have penetrated practically every region of the globe. Commercial interests today acknowledge, with ever-increasing fervor, the potent influence of the faithful missionary upon benighted souls, for not until the refining touch of Christianity has opened the way, does the business man think it worth while to enter these new fields. The present reconstruction of the body politic in China is due to the higher and more exalted standard, inspired by mission workers, and what is true of China is also true of other countries where the gospel message has awakened the people to a new life and to higher aspirations.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Their Monument.

[In Memory of the "Titanic" Tragedy.]

Peasant and merchant and millionaire,
Soldier and scholar and man of the sea,
Mourned by the world, they are resting where
No towering monument ever may be;
But the waves that go rolling above them there,
Where the pitiless fogs hover over the tide,
Shall never efface and shall never impair
The glory they gained when they manfully died.

With only an hour in which to pray
Where Death had found them and would not wait,
They sent the young and the weak away,
Intrusting them to the whims of Fate;
Robbed of hope, they had strength to stay
While the helpless ones and the women went,
And the dark sea, rolling till Judgment Day,
Is their ever-enduring monument.

Peasant and merchant and millionaire,
Soldier and scholar and roustabout,
By the torch's fitful and feeble flare
They manfully swung the lifeboats out;
Whispering hopes that they might not share,
They claimed the right of the strong and brave,
And their fame shall live till the last men bear
The last of all heroes to his grave.

Christian and Jew, and humble and high,
Master and servant, they stood, at last,
Bound by a glorious, brotherly tie,
When doubting was ended and hoping past!
They stayed to show how the brave could die,
While their helpless ones and the women went,
And the sea that covers them where they lie
Is their ever-enduring monument.

—Samuel E. Kiser.

The Growing City and Waning Country Church.

BY OLIN F. SHAW.

THE above caption will be somewhat misleading in that the author will deal with the growing city only in so far as it may seem to affect, or be responsible for the decline of the country church. A few figures, hastily gathered from the late census report, will suffice to suggest to us something of the rapidity with which American cities are growing.

The average gain of the United States, for the decade ending 1910, was 20.9 per cent; the average gain of 50 cities of over 100,000 inhabitants was 48 per cent. The average gain of 22 of the most rapidly growing cities of the United States was almost 180 per cent, among which were Oklahoma City which made a gain in ten years of almost 540 per cent. The population of the State of Iowa made a gain of 10.3 per cent, while seven of its leading cities made a gain of almost 24 per cent. Illinois gained 16.9 per cent, while eight of its leading cities gained over 33 per cent. Ohio gained 14.7 per cent, while nine of its leading cities gained over 50 per cent. Pennsylvania gained 21.6 per cent, while eleven of its principal cities gained 31 per cent. We entered the nineteenth century with but one twenty-fifth of the population dwelling in cities, and long before its close one-fifth were dwelling in cities. Now, at the close of the first decade of the twentieth century, it is estimated that one-half of our population are in the cities, with Chicago and New York growing more rapidly than all other parts of their respective States put together.

These facts become matters of the most serious moment, in the first place, because the more dense and congested population becomes, the more difficult becomes the problem of the administration of government, both civil and ecclesiastical. Moreover, the genius that has manned our great institutions in America in the past has been produced in the country. Tenfold more to be deplored are these facts, if, with the rapid growth of the city there should be marked a decline in American country life. In all the past history of the nation there is nothing of which we may be more justly proud than our sons of the soil. A decline in the country life means a decline in the production of that sturdy type of character from which have come our great statesmen, scholars, preachers, captains of industry, etc.

The much mooted question of the country church among all churches and church papers, which is not a fancy but a stern reality, is evidence sufficient of a moral and religious decline in rural districts. And whatever other decline may be noted, nothing means more to the future of both church and state than a decline of the country church. An investigation into the career of a long list of very prominent men revealed remarkable affiliation with the country church in earlier days. The fact that our sons of the soil are found occupying the chairs of the important governmental offices, chairs in the colleges and universities, at the heads of big business interests, etc., would suggest that the soil is losing its highest type of men.

The natural course of events (other things being equal) would be for the landed interests of the rural districts to become smaller in acreage as the population of the State increases. Has this been true? Quite the reverse. The freeholders are becoming proportionately less, and the landed interests of those owning farms has persistently increased. In England this condition has prevailed until the average-size farm is now 800 acres. It is easily conceivable that if the same conditions should prevail in America, we may come to the same unhappy end.

In every community the very best elements of society will be found identified with the church, consequently, whatever robs the society of the rural districts, robs the country church. A large and rapidly increasing per cent of those owning the land of the rural districts, have retired to city life. By their retirement, and by their continued accretion of larger acreage of the farm land, the country districts are left to be occupied, not only by a more unsettled, and, by the nature of circumstances, a less prosperous class of people, but also much less interested in the upbuilding and upholding of the physical and moral welfare of the community, with *its* best product headed cityward. Thus the solution of the problem of the country church may be said to be, in a large measure, the problem of retaining for the future use of the church the better element of its society.

Logically, the first step in this direction would be to recognize that there is a cause for this state of affairs, and, if possible, to remove the cause. In addition to things, later to be noticed, which naturally attract people cityward, the past twenty-five years have been a great era of educating country people cityward. I think I speak advisedly, in stating that, during this time, about nine-tenths of the education has been educating the people toward the city.

The marked rise in the value of farm lands, together with a very popular misconception among young men of the country, has also entered largely into the situation. The impression prevalent among country boys, that to farm successfully one should have at least 160 acres, and under no circumstances less than 80 acres, which means from $24,000 to $40,000 for 160 acres, and from $12,000 to $20,000 for 80 acres in the best farming countries, is wholly a false conception. True, the undertaking to possess a quarter section of land in the Middle West not only looks big to a young man in these days but it is a big undertaking. The facts are, however, that a man and wife, with a good-sized family, can live comfortably, prosperously, and independently on a much smaller tract of land, and such a home and life of independence are within the reach of every ambitious young man of the country.

Contrasted with the later, more or less discouraging outlook is the prospect of a regular weekly cash income, shorter hours, better dress, and more of a general good time in the city, all of which prove to be better in theory than in practice.

Let me restate, in closing, that, judging from the past history of the nation, any decline in the country life of American people should be marked with the most profound concern and that the country church may be a most important factor in determining the future of American country-life. As the first step to reverse the tide of immigration cityward we must cease educating toward the city. This means that the country parents cease to hold city occupations before the young people before entering school, and that they shall cease to use the schools to educate their children for city positions. This will necessitate also some change in the policy of the schools,—some change, to be sure, in the curriculum, but, more important still, the ideals held before the student while in school. Above all things let schools forever cease to hold before country young people positions as stenographers, bookkeepers, clerkships, etc., as inducements to enter school.

It may seem presumptuous to state that country boys need to be taught the possibilities of the soil, yet such is true. It may seem like strange reading but it has been demonstrated that every acre of good, arable land in America is capable of supporting one person. To retain the sons of the soil for the country, let parent and teacher teach them that farming is a business, that farmers are business men, and that every progressive farmer should be a bookkeeper. The rapidly-growing population of America demands more intensive farming, and the country people must be taught scientific methods of farming. In future homes of the most progressive farmers there will doubtless be found a small laboratory.

With the free mail delivery, the rural telephone, and the improved methods of farming of the present day, farming as an occupation was never before quite so independent. The rapid growth in the cities throughout the land has produced an era of high prices for all kinds of farm produce such as was never known by our parents (with the possible exception of war times when the advance was unnatural and only temporary) and which more than offsets the rise in farm lands. Why should not all young people aspire to a home on the farm?

Dixon, Ill.

Seven Reasons Why I Believe that the Bible is True.

BY J. S. SECRIST.

IT was Solomon that said, "The sluggard is wiser in his own conceit than seven men that can render a reason" (Prov. 26: 16). And again, "The fool rageth and is confident."

I have often found it so, not only with the avowed infidel, atheist and unbeliever, but with many would-be believers, church members and even preachers.

Peter says, "Being ready always to give answer to every man that asketh you a reason concerning the hope that is in you" (1 Peter 3: 15). Let me give you seven reasons why I believe the Bible is true.

1. Any boy or girl in school can readily grasp its geography. All the mountains, rivers, seas, plains, countries and cities may be easily located today, and are well known,—just as stated in the Bible,—even the plants, trees and animals are all there.

2. Its histories of the ancient races, kingdoms and empires, with the biographies of their great kings, warriors and prophets, are all true in detail, as far as any evidence that has been found in secular history and researches of modern times.

3. The spade of the archæologist is proving it true today, in unearthing the ruins of the very cities, palaces and temples described, and bringing to light tens of thousands of clay tablets which bear record of the same people and events described in the Bible.

4. In the internal record of the Bible we find within, a library of sixty-six books, composed by at least thirty-six authors, and covering a period of about sixteen hundred years in writing. In these we have a history of this world, purporting to begin with the very beginning of this world's existence, and following it through to its final finished product, from Gen. 1 to Rev. 22. But one theme pervades it all,—God the Father, and Jesus Christ the Son, through whom he made the world. Besides this, it quotes no authority. The thirty-six writings by the various authors are a unit,—testifying the same,—and produce a chain of self-sustaining evidence that never has and never can be broken.

5. Its prophecies are true, in so far as proved by those that have now been fulfilled. It is said that more than three-hundred of the prophecies of Christ in the Old Testament have been fulfilled to the very letter by Christ, as recorded in the New Testament. The complete overthrow of all the nations, prophesied

by Jeremiah, chapter 2: 15-26, the return of the Jews after seventy years (25: 12), with hundreds of other equally striking happenings have been fulfilled to the very jot and tittle. Those not yet fulfilled are yet in the future and will be just as sure as have been the others.

6. The enemies of the Bible are compelled to admit that its teaching is the purest and loftiest on earth. Pilate said, "I find no fault at all in him." Bob Ingersoll admitted the same, adding that his life and teaching was all right, "but you professors do not live up to it." The law of Moses, even up to this day, is the last word in the legal profession and no human code ever devised by any people has approached its perfection. Only the "Law of the Spirit of Life in Christ Jesus" exceeds it in glory.

7. Its ideals of the marvelous unfolding of a world and its inhabitants are perfect, and in perfect harmony with all the laws of nature with which we are acquainted. They bring to us a complete answer to all things, and are satisfying to the hungry soul. Its promises, to those who believe and accept it, are beyond all human conception and are as great and wonderful as he who gave them. In short, I find in it all I want, all I need, to satisfy me and make me supremely happy for time and eternity. I often turn, from all else, discouraged and empty, but never from it. I find its doctrines holy and pure,—more precious than all earth's treasures.

"Its laws are perfect, converting the soul.
Its testimonies are sure, making wise the simple.
Its precepts are right, rejoicing the heart.
Its commandments are pure, enlightening the eyes.
The fear of God is clean, enduring forever.
His ordinances are true and righteous, altogether."

Olympia, Wash.

Does India Need Christ?

BY NORA E. BERKEBILE.

Read at the Fostoria, Ohio, Christian Workers' Missionary Meeting, March 31.

INDIA is a religious land. Everything the Hindoo does is done in the name of religion. The average person in the United States has little conception of a life as saturated with religion as is that of India. Religion covers all life, regulates all movements, fills all thoughts, but, alas, it is not the pure and undefiled religion taught by a self-sacrificing and intensely loving Savior.

According to Sherwood Eddy, "the religion of over eight millions of the aboriginal hill tribes is Animism. This term covers the belief in a life which animates with unequal degrees of power all nature, as well as the body of the individual. Earth, air, water are peopled with spirits which are mostly malicious."

With these, whatever is unusual is set down to the possession of spirit power and is worshiped accordingly. Animals which are feared, or those which are odd, or those which are useful are deemed worthy of veneration. Snakes, monkeys, cows, tigers, etc., dead relatives, and persons who died in a strange way,—all these arouse a mysterious awe. Joined with these is the worship of the dead parents who depend on their survivors for comfort, and who will avenge any neglect or departure from custom. It makes their religion a religion of fear, a religion of custom, and one divorced from moral ethics.

There are over nine millions who worship Buddha, and over two hundred and seven millions of Hindus. Besides these there are Jains, Parsees and more than sixty-two millions of Mohammedans. The Christians number a little less than three millions. Does India need Christ?

In our own village we have come in touch, somewhat, with ancestral worship. Once a year,—I think it is in the month of September,—they have a day set apart for the crows. Early in the morning of that day the women and children may be heard calling the crows. They put out earthen dishes or large leaves full of food and say, "Come, come, come and eat! Come, come, come!" All day the choicest of their own food is placed before the crows which come in flocks, snatch it up, and fly away.

When asked the reason for doing this they say, "It is to feed the spirits of our dead ancestors who have taken the incarnation of a crow." If the crows refuse the food, they think it is because they have done something within the past year to offend the spirits. One of my neighbors felt very sad because the food she put out had been left. She called and called and then, ready to weep, and with a break in her voice, she would call again. Before night the offering was taken and she was happy.

Years ago, after a severe famine in South India, when returning rains brought promise of a bountiful crop, a plague of rats appeared, threatening the harvest. But the villagers could not be persuaded to kill the rats. They said, "Thousands of our people died during the famine. Under stress of starvation they could not keep the caste rules, nor could we bury them as we would like to have done. Hence they are now rats. They took this low birth. Shall we now commit sin by killing our own grandfathers, and uncles, and aunts, and people? No, let them eat, even if we have less."

A poor servant woman who lost her only child, on seeing a dog enter the yard next day said: "O do not drive it away. Its eyes look so kind; it may be that it is my boy come back to me." Does India need Christ?

If a child is sick or dies, the mother thinks the evil one has done it to punish her. They are continually seeing spirits. They warned us to beware of evil spirits in the temple, just in front of our house. They said, "There is a big one there who will kill us all in a few months." Bro. Berkebile said, "Well, let him come. I think I can take care of him."

One boy came and asked for five pins to put in his coat to keep the ghosts away at night.

The Hindoo gods are numbered by the millions, and most of them are obscene or represent immoral characters. In fact, one would not dare describe many of them. The carvings on their idol cars and temples are often loathsome. Their religion drags them down, instead of elevating them. And there are people in America and England who talk of the beautiful philosophy and religion of the East. Some are worshiping the gods of the Hindoos; others, under various names, are teaching this religion which will destroy our morality and our homes, if we give it place in our land. Let us teach people to shun it as the Easterner shuns the cobra.

Their religious teachers, as a rule, are the most immoral of the immoral. Their temples are licensed dens of vice and immorality, and their sacred books are vile.

Our teacher brought us a book of fables which, he said, is one of the best to give one a good idea of the free "colloquial," as it is used by the people. We read a few lessons and then refused to recite from it. It was obscene. He was a well-educated Hindoo and one whom we had learned to respect and like very much. He was kind and respectful, and yet, with all his knowledge and his having come in touch with civilization, he could not understand, at first, why we could not recite from that book. His religion is bad, his gods vile, his literature,—much of it,—is immoral and that is why he could not understand. We did not think less of the man, but we did pity him, and abhor his religion which gave him no higher ideals. Would we be any better if we had not had, for ages back, our Perfect Pattern? How we longed for our teacher to know Christ fully! We read the Sermon on the Mount with him and he thought it the most beautiful lesson he had read.

Then there are the women,—beautiful attractive, and by nature modest, virtuous and pure, yet their condition testifies to the depravity of such a religion.

Buddha rejoiced that he had escaped the three curses of being born in *hades*, or as *vermin*, or as a *woman*. In their sacred code of Manu they consider the slaying of women a minor offense.

When the first lady missionary proposed to a Brahmin that she should teach his wife to read, he replied, "Women have not brains to learn. You can try to teach my wife, and if you succeed I will bring around my cow, and you can try to teach her." Only seven out of every one thousand women in India can read and write, and the majority of these are Christians or those who have come in touch with Christianity.

Then there are the child marriages which Christ's Gospel alone can or will be the means of abolishing from India. At the last census there were 2,273,245 wives under ten years of age, 243,502 under five, and 10,507 baby wives under one year of age.

If the husband of a child wife dies, she is blamed for his death. They shave her head, take off all her pretty clothes and make her the household drudge. If she is beautiful, her life is still worse than all this. Her only salvation is for some one to tell her of Christ and lead her to him. Does not the Indian widow need Christ?

One day, while standing at our dining room door, I heard a shriek and a thud. I looked, and a young wife, of perhaps thirteen or fourteen years of age, was being kicked out of the door of the house, not more than fifteen feet away. Her husband grabbed her by the hair and kicked and pounded her. Bro. Berkebile went up to the fence and insisted that he stop. He did so but rather unwillingly. A few hours afterwards she came over to get some ointment. Her back and shoulders were bruised and the blood was seeping through.

This is what many of the child wives suffer. Just back of our house there lived a family and often and often I have heard the sound of beatings and then the screams of the wife of one of the sons. I have often seen her lying on the back verandah, moaning in heart-breaking anguish, after one of these cruel beatings, and I shudder yet as I think of the sound of those blows and the shrieks of that beautiful girl.

What could we do? Had we gone to the police, he would no doubt have shrugged his shoulders and said, "What can we do? She is his property." They think he may beat his wife or his dog and it is all the same. His cow he regards as holy, but his sacred books teach him that his wife is vile.

The only way we can help these people is to teach them of Christ. When the husband becomes a good Christian, the wife will be loved and not kicked and beaten. There is *no other remedy for her.*

Some of the women looked at my stove. I explained it all to them, and told them how nice it was to cook on and one said, "She can get the dinner quickly, and Saheb does not beat her." The others asked, "Does Saheb never beat you?" I said, "No, never, but it is not because of the stove and my getting dinner on time. It is because he is a Christian, and Christians never beat their wives." Then they wondered how that could be, for they get beaten so often.

Mothers, with little girls of your own, how would you like to send them off to such homes? Do you not think the women of India need Christ?

Christ is the only hope for my heathen neighbor. Could I stand a raw heathen before you and then the same one after he has been transformed by the Gospel, I am sure it would speak louder than all words, and you would say: "Surely India does need Christ!"

Defiance, Ohio.

Down By the River.

BY JAMES M. NEFF.

I WAS sitting on a log down by the river, the other day, and, not being in a mood to do much but to think, I thought of some other folks who were once sitting down by the river,—that is, the captive Jews who sat by the rivers of Babylon. In fact I thought of a good many things as I sat listening to the musical gurgle of the water as it came tumbling and spattering down over the rocks, but 'twould be no use to try to tell you all I thought, or to tell it all at once, so let's just stay down in Babylon a minute. The Babylonians wanted their captives to entertain them with music, but the Jews didn't know any songs except the Lord's songs, and they were intended for worship. To have sung them for the amusement of their heathen captors, the Jews thought would have been sacrilege, so, instead of singing and playing they just hung their harps upon the willows and wept. I had just set fire to an old willow stump and sat watching it burn, and I wondered if it were precisely the same kind of a willow as those upon which the Jews hung their harps.

And all this brought to mind another thing. Once, when I was a boy, word came to our home that Eld. R. H. Miller was going to preach on a certain night in the old church west of North Manchester, Ind. We only lived about nine miles away, and when the appointed time came we were there. Now I was only an average boy and had my full share of weaknesses and shortcomings, but one thing could be said of me,—when I went to church I was usually on the lookout for the preacher and what he had to say.

Bro. Miller read and spoke from this same 137th Psalm that tells about the weeping Jews by the rivers of Babylon. He said Jerusalem was a type of the church, and that the Jew's vow of loyalty to Jerusalem should be expressive of our loyalty to the church. And while life lasts, I suppose I shall remember with what force and power he repeated and drove home the words: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

And if anybody's church loyalty should grow weak he might find a good tonic in the reading of these first six verses of Psalm 137 with Bro. Miller's application in mind.

And if the eyes of any young people should chance to fall upon these lines, let me say that it will pay you to heed what you hear while you are young. Some of these good things may be a help to you at a time in life when you most need help; and then, years after, you may find both pleasure and profit in meditating upon them as you may chance to be sitting on a log down by the river.

Springville, Cal.

Chicago as a Mission Field for the Church of the Brethren.

BY H. A. CLAYBAUGH.

Just a few facts, in the beginning, to answer a question that might be asked. Is there any opportunity or need for our people working in this great city?

Chicago has as many inhabitants as the combined population of Delaware, Florida, Wyoming, Nevada, Montana and Idaho. Three-fourths of them are foreigners. At present there are in the city seven thousand saloons and one thousand churches. Most of the churches have left the sections that contain the masses, and moved to the suburbs. One reason for this is that the few church people have moved from the slums, and the churches follow; another is that the churches were unable to cope with the conditions. The thickly-settled sections are mostly occupied by foreigners, and demand more efforts than an ordinary Sunday service.

One ward has fifty thousand people with only three Protestant churches. In another there are sixty-two thousand people (only four thousand Americans) with only six American churches,—but with three hundred and twenty-one saloons, besides other places of sin. One ward has a saloon for every one hundred and ninety-two persons and a church for every ten thousand three hundred and eight.

The church is continually protesting against the saloon and its evils, and yet it offers no substitute. If we fail to sow grain in our fields, thistles will grow. As long as these places of iniquity furnish free lunch and about one-half gallon of beer(?) for five cents, and the church stands afar off, they will get the people. As we pass these open saloons, they are more repulsive than barnyards or swine-pens. We see men and women engaging in revelry and wallowing in the mire.

These are the places to which thousands of foreigners are introduced, instead of being welcomed by Christian influences into the church of Jesus Christ.

While visiting these saloons and lodging-houses, one evening, we saw a young man who was just entering a saloon. We invited him to go with us to the Mission. He gladly accepted our invitation, waiting on the curb for twenty minutes until we had finished our work. He told us that his bed for the past eight or ten days had been on the floor of a saloon, and that we were the first friends he had met since leaving his home in Russia, many years before.

Some one has said, "If we fail to Christianize the foreigner, he will heathenize us." The hope of the city and the nation, and the eternal destiny of the individuals depends upon our attitude to the millions who are coming to us, or are being sent by Jehovah, from other shores.

The Son of God is waiting in the heavens, judgment on sin is being withheld, souls are plunging over the brink into eternity unprepared.

May the churches awake and let their light shine, and snatch these souls as brands from the burning! When we see the few who are at the rescue, we compare the task to a few who, with their buckets, were, with untiring efforts, endeavoring to remove the mighty Pacific to other quarters; and while along the shore were many times almost overwhelmed by the mighty waves which unceasingly journeyed across the surface of the mighty deep. The call is coming from Macedonia for help! Who will heed?

A few of our people, while in the city temporarily, for educational purposes, have been doing some mission work. We were amazed, in making a summary of our efforts, to see the work done by a united, faithful effort, but were sorry to know that practically all this time and results have been lost, as far as our church is concerned. The results of the effectual work, often done, went to others; and many times we were hindered from doing effectual work for reasons which can not be mentioned here.

In our efforts we meet many friendless and hopeless ones who would gladly turn their lives over to us, but we can not care for them. One man in the Mission said, in tears, that he walked the streets all night to shun the temptation to drink; he was determined rather to starve or freeze than to sin, to get something to eat or to secure a warm place to stay.

We are grateful to the many good people who have opened their doors to us that we might work with them, but we are impressed with the fact that we should be represented in an effective and organized effort.

A review of the great effort made and money spent will convince one that our desires are timely:

Work Done During Past Eight Months.

Bible Classes in Homes (White and Colored).

Number of classes taught,	660
Number of hours spent in work,	1,980

Car-fare, $66.

Work with the Jews.

Number of meetings in night school,	64
Number of classes in homes,	512
Gospels and Testaments given,	50
Number of conversions,	1

Car-fare, $150.

Work with the Chinese.

Number of lessons taught,	450
Number of visits made,	50
Number of conversions,	4

Car-fare, $5.

Hospital Work.

Patients visited,	3,000
Prayers at bedside,	350
Testaments and Gospels given,	120
Number resolved to accept Christ,	50
(Unable to keep in touch with these)	
Chapel services,	32
Number baptized,	2

Car-fare, $60.

Other Work Done at Missions, Etc.

Number of meetings held,	240
Sermons preached,	300
Personal testimonies,	500
Tracts distributed,	25,000
Gospels and Testaments given,	500
Number reached in testimony,	15,000
Personal work done with,	1,500
Visits to lodging-houses,	300
Visits to saloons and police stations,	400

Car-fare, $225.

Summary.

Public Meetings held,	330
Classes taught,	1,600
Number who heard the Word,	15,000
Number worked with personally,	45,000
Gospels given,	720
Number of tracts distributed,	25,000
Number of conversions to our communion,	7

Car-fare, $506.

Advantages in Having a Work of Our Own.

This will contribute much to the solution of the great problem of evangelizing the world. If we, through the Holy Spirit, save these foreigners, we have, as a result, more advantages and blessings than the one great work of saving the soul. Their returning to their native land for service will mean much more than one of our native workers, for several reasons. They are accustomed to the climate, know the language, manners and customs, and their own people are more likely to give them a hearing. They can also be supported, financially, with less expense than a foreigner.

The foreigner of Chicago is more open to teaching than he would be in his home-land, because of a certain timidity, loneliness, and dependence which he invariably experiences.

Another consideration is the help that a work of our own would give those of our own number who are preparing for mission work. One can visit Italy, Russia, Jerusalem, China, and many other lands, right here in Chicago. For these foreigners largely have their own quarters and they bring their manners and customs with them from the native land, and, until taught differently, are typical foreigners, in every respect. Hence it is quite possible for workers to enter their colonies, learn their habits and lives, which knowledge is a great benefit to one who expects to go to their respective homes in foreign countries.

Meeting the Situation.

We have many times wished and prayed that the Brethren had a Mission Home where the needy and promising ones could be given a night's rest, or a meal, and be assisted in securing employment, and a great opportunity also to supply the great spiritual need. We have wished, also, that the church would support leaders who could give their entire time to the work, and assistance to those who are working their way through school, that, instead of working on the railroad, they might be saving souls.

Many doors are now open for service which we can not enter because of our limitations.

We need not wait until wars cease, Governments change hands, or favorable opportunities come, but we must wait until our good people come to the rescue and enable us to enter the great harvest fields with scythe in hand, to gather sheaves for heaven's garner.

3435 W. Van Buren St., Chicago, Ill.

Prophet vs. Priest.

BY DAVID M. ADAMS.

In ancient times it was the duty of the priests to conduct the temple service for the people, plead with God on behalf of others, statedly, or upon special occasions. The duties and functions of a prophet differed from those of a priest. While they had much in common, the primary duties of the former were essentially different from those of the latter. It was the duty of the former unequivocally and fearlessly to discuss the great issues of the times, to point out and denounce the sins of the people, and declare the will and eternal fiats of Almighty God. This the true prophet did without regard to the abuse an indignant people inflicted upon him. In other words, he delivered the message he had received from God without regard to the likes or dislikes of his auditors. On that account the prophet frequently suffered at the hands of those whom he rebuked. With the priest it was not so. It being his business to conduct the temple service, etc., for the people, it is fair to presume that, in a measure at least, he endeavored to conduct said service in a manner agreeable to the people. The godly fear, strength of religious character, utter disregard of the opinions of men, and inflexibility of purpose, so characteristic of the prophet, were sometimes lacking in the priest.

So today we have both priest-preachers and prophet-preachers,—those who aim to please the people and those who aim to please the Lord,—those who draw their convictions from the same place they draw their salaries, and those who draw their convictions from the Word of God,—those who shape their sermons to suit the whims of men, and those who denounce the prevailing and popular sins of the age.

As the ancient prophets suffered, so do many of the prophets of the present day. True, they do not suffer martyrdom, but they are often made to suffer the

censure, vituperation and malignity of a gainsaying and irreligious people.

The amelioration of the moral, social, and spiritual condition of the people of olden times came as a result of the prophet's agitation of needful reforms, and not as a result of the formal religious services conducted by the priests. So today the real advancement of the Christian church, the improvement of moral and social conditions, and the overthrow of national evils come through the prophet-preacher and not the priest-preacher. And for the church today to fill her mission in the world there must be prophets who do not confine themselves to preaching about the faith of Abraham and the necessity of keeping the ordinances of the Gospel, but who fearlessly discuss the vital issues of the present day in the light of truth and justice. Some of these vital issues are pride, child labor, white slave trade, the saloon, political corruption, and sinful amusements. Such preaching advances the church, and prepares her to meet the needs of the age.

Cerro Gordo, Ill.

An Important Educational Need.

BY W. I. T. HOOVER.

The present age, in comparison with all past ages, presents some unique and striking elements. It has been variously denominated,—the age of steel, the age of electricity, the materialistic age, the socialistic age, the age of specialists. It depends entirely on our point of view as to how we shall conceive it. This brief article aims to call attention to only a few points implied in the last term.

A specialist is one who has acquired an adequate knowledge and proficiency of skill in any profession or trade. There are, however, some so-called specialists whose claim to such honors rests solely on some fortunate circumstance. There can be no genuine proficiency in skill without an adequate knowledge of the necessary elements involved in acquiring the skill. But there may be much knowledge without skill in applying the knowledge.

This age is indeed one of specializing in all trades, vocations and professions. The keenest competition is found in all avenues of life, and because of the larger remunerative reward going to the specialist, there is a feverish excitement to become such without due preparation. Hence the one supreme educational need of the present time is a liberal education. This is becoming more and more fundamental in all realms of the thought life, the moral life, the religious life and the concrete life.

There are several factors in a liberal education which are essential, but the one to which I call especial attention is that of being impartial and acquiring the disposition to give a fair and honest hearing to all questions. Too many "jump at conclusions" and give "snap judgments," without taking pains and time to collect sufficient data to warrant any conclusion.

Again; there is often a noticeable disposition to pronounce adverse judgment upon anything that is new, or that conflicts with previously formed notions or practices. Then, when there is a protest against such judgments as being too hasty, the retort is given that the endorser of the new is only begging for time, in order to take advantage of our leniency and credulity. The next step is very likely to result in each party charging the other with being insincere, unfair, and not quite honest with himself or another. Perhaps the only panacea for such ills is to improve the mental life by a liberal education.

One of the most important factors, essential in acquiring this disposition, to be fair as well as to be correct in one's judging, is the imagination. It is the imaging or picturing power of the mind. It is very early developed in the child. It is that power in which life acquires reality. Any and every suggestion the mind attempts to "concrete" or "image,"—that is, to give it substantial reality. This is one reason why it is so difficult to get one to change his opinion. Error, as well as truth, acquires the same reality and hence the same indelibility. Of course, to change one's opinion when thus once acquired, is next to impossible.

The only solution is to acquire a liberal education under competent teachers, who will constantly endeavor to guard the student against forming images or pictures, until enough data are given to warrant it; and especially to acquire the habit of refraining from attempting to form pictures of the purely abstract and unimaginable.

It is a very common occurrence in religious thought to confuse the thinkable and unimaginable. When one finds that he cannot imagine God as a person who is everywhere present at the same time, he is inclined to believe the doctrine of omnipresence irrationable, or not rational, or unthinkable. The noted and oft-quoted Herbert Spencer, is guilty of this fallacy. On the other hand, one may have a relatively clear and distinct picture or image of an object, as of God, and think that the picture really and correctly represents that object. Any other ideas he may get that, in any way, contradict or will not harmonize with this picture, are regarded as erroneous. Hence, when one once recognizes the impossibility of really imaging the abstract, such as man, house, justice, righteousness, truth, he often gets confused about their reality and begins a search for some way to make them more real by trying to find a concrete object embodying the idea. This object will be some ideal one, that is, one with the most positive characteristics that harmonize with his idea of good character. But in the meantime he has not recognized the fact that all ideals are the outgrowth of knowledge. Hence we are forced to return to the thesis we began with, viz., to acquire as broad and liberal an education as possible before attempting to specialize, whether in some trade as carpentering, machinist, farming, or some profession or calling, as the ministry, teaching, etc.

Union Bridge, Md.

Sidelights.

BY ELEANOR J. BRUMBAUGH.

Jesus was once a guest in the home of people living in a village about threescore furlongs from Jerusalem. Cleopas and another disciple had business at Emmaus, so they started on their journey, not by trolley, nor by train, but walking. They talked on the way, not about the price of this or that, but about the things that had been happening in their community,—how the man Jesus of Nazareth had been crucified and buried. They were not talking about the things that too often are on the lips of those who are taking a trip to another town. "We will have a good time today, in this or that place." They go into cigar stores, to the drinking places, and to the other unholy places. But, there are those who talk about the Lord's work, as these two did, and to such he is likely to come. He walks with them, and guides them in their plans.

Jesus might have been so deeply interested in thought that he did not see the two men. Some people are, but do not criticise them. It would be considered, by some people, quite out of place to *speak* to a stranger whom you meet on the way. Let us ask God to show us when to, and when not to, for sometimes we ought to, and sometimes we ought not. Jesus went with the men, and talked with them. They told him about the prophet, mighty in word and deed, how he had been slain, and was now three days in the grave. They related how they had hoped that he was the one that should redeem Israel.

How disappointed they were! And the latest rumor is that some women have seen a vision of angels. They said, "He is alive!" Then he began to tell them that this is the fulfillment of prophecy, and that they ought to believe it. He taught them about the work of God, how he long ago, planned it so, and he expounded to them the scriptures.

Finally they came to their stopping-place, and invite Jesus to abide with them. He accepts their invitation. They prepare the evening meal, and are seated to eat. He blesses the bread, and, according to the custom was not out of place when he broke the bread and gave to them. How courteous!

It is a blessing to have some people as guests, and what a blessed guest Jesus is! Some say, "O, do not invite that crank to stay over night. I get tired hearing the talk about Jesus, and their 'Praise the Lord!' Their prayers are so long." Take yourself to task! Teach yourself to *enjoy* these things, and to take part in them! Let it not distress us if some do say that we are a little fanatical. That does not hurt us. We may impart a blessing to homes where we are guests, and we should aim to do so.

Jesus was recognized by them as the Christ, at that meal and then vanished. The meal was not finished. They left it, and went the same hour to Jerusalem to tell what had happened. They found a company of believers assembled at that late hour, talking over the events of the last few days. They joined them and rehearsed to them how Christ sat with them at meat, and that, when they knew him, he vanished.

While they were telling it he appeared to them,—stood in their midst, and said, "Peace be unto you." They were frightened. He tried to quiet them. He showed them his hands and his feet with the nail-prints. He then asked for something to eat,—another evidence that they had not finished the meal at Emmaus. He ate before them, that they might, in some way, be led to believe that he was indeed the Christ who had associated with them.

Christ was once the host. When two disciples followed him, near where John was baptizing, he turned to them and asked for whom they were seeking. They asked him a question, "Where dwellest thou?" He said, "Come and see," and they went and spent the day with him. I wonder how they spent that day. It was no idle day, for when they left him they began bringing people to him. Simon found his own brother, and brought him to Jesus. The entertainment of that day made impressions on the guests that led them to desire their friends to meet and know this royal host. So they brought Philip and Nathanael and many others to him. At another time Jesus prepared a meal,—did the cooking. It was on the shore of the Sea of Tiberias. He built a fire and baked fish and bread, serving a breakfast to seven people. He invited them to come and break their fast, and he gave them fish and bread. His hospitality was not defective even when he was a really busy man.

What beautiful lessons we have in the life of the Christ. Sometimes we are impatient when interrupted. We say we have no time for others, and miss an opportunity of directing a life into the way of righteousness. Shall we not remember how Jesus took interruptions? A blessed lesson for us!

Huntingdon, Pa.

The Prize or the Penalty, Which Will You Take?

BY C. E. TERRY.

If you were to be offered one hundred thousand dollars in cash, with the alternative that, if you did not take it, you would be sent to the penitentiary for life, how long would you be in deciding in favor of the cash? "But," you say, "there is no one that would be fool enough not to take the cash." It is a sad fact that we see men and women on every hand who have incurred a far greater penalty than prison for life, and yet God, in mercy and grace, not only offers to all a full and free pardon from prison, but offers an infinitely greater prize than one hundred thousand dollars. His salvation is offered as free as the air we breathe.

Now it is up to you, who have not accepted his grace, either to accept this prize, or incur the penalty. There is no alternative, and yet men and women go on, from one year to the other, as if there were no prize to be gained, or a penalty to be avoided.

In Matt. 25: 26 we read these few words, that plainly describe the reward as well as the penalty, "These shall go away into everlasting punishment, but the righteous into life eternal."

Now, in order to gain this life eternal, we will note the conditions upon which it is granted: "Except a man be born again, he can not see the kingdom of God" (John 3: 3). We must not be born of corruptible seed, but of incorruptible, by the Word of God (1 Peter 2: 3). We see plainly, from these scriptures, the great necessity of the new birth.

If man were wholly dependent on self, his chance for the prize would be small indeed. But every one has a Helper that is free to help. Listen! "This is

(Concluded on Page 316.)

THE ROUND TABLE

Duped Again.

BY JAS. H. MORRIS.

DURING the month of February there was taken from Louisville the sum of $5,000, for which no adequate return has been made. It was not taken by a bank robber; a house-breaker, nor a train robber, but by a clairvoyant and spirit-medium. Posing as a doctor, Mr. Buchanan established himself on Broadway. By his incantations he gained the confidence of a number of women,—seventy-five or a hundred, it seems. He told them that he had power to cause money to increase. All that was necessary was to draw your money from the bank, and put it in a small bag (chamois) and hang it to the neck. This a number of the good women did,—one even drawing her whole bank stock and that of her husband ($2,000) and bringing it to the clairvoyant.

After a few days, when the amount should have been four or five thousand, the woman found, to her sorrow, only some old papers in the bag. Others lost two or three hundred dollars each.

Hindoo mysticism, magic, occultism, or whatever it may be called, is a fake. It has left some innocent, hard-working, well-to-do, easily misled people at the bottom of the ladder, financially.

When will people learn that a dollar is and will always be a dollar, no matter how much powder you put on it? In spite of examples of others, men will continue to be duped by the slick-tongued scoundrel who goes over the country for no other purpose.

This, to the unfortunate victims, was a costly experience, but the dollars can be replaced. There is another class in a worse shape,—*the spiritually duped.* It seems that a man may start anything in this world and some one will be ready to go with him. Most of us, in our life time, can remember Dowie's claims; Mrs. Eddy's claims; Mormon claims; and, perhaps, the most recent, "Millennial Dawnism." All these gained their followers and all thinking, careful people can see the falsity of the claims of each. Some of them are still preaching their heresies, and capturing a class of easy, flowery-bed professors. The wicked man does not like the idea of a hell punishment, hence, when the "Russellites," through the "Watch Tower," say, There is no such a place, a rush is made for the man and his doctrine. There are hundreds of good-meaning people who are led astray by this doctrine, and today are on the way to destruction, but don't know it, or don't care, pinning their faith to a man. No man can believe a thing which is false, and thereby make it true. Jesus says: "*In vain* do ye worship me, teaching for doctrines the commandments of men." "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

New York Hall, Louisville, Ky.

The Lost Book.

BY G. H. FRIEND.

"And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses" (2 Chron. 34: 14).

You should read this entire chapter, relating to the interesting story of this lost Book, and notice the commotion which was aroused when it was found. That book of the law had been lost during the wicked reign of Manasseh, Josiah's grandfather. It had lain, either hidden or lost, in the old, neglected temple, for many years.

Shaphan read the book to King Josiah. The king rent his clothes, declaring that God's wrath was poured out upon them, because their fathers had not kept the word of the Lord, to do according to all that was written in the book. Huldah, the prophetess, declared that, because Josiah's heart was tender toward God, the judgments of the book would be deferred until after his death. So Josiah reëstablished the temple service and the Jehovah worship.

I want you to notice that the evil condition of Israel was declared to be the result of losing that book of the law, which was God's book and his gift to the people, given through Moses, to guide them in the way of life and to teach them the secret of happiness. To lose God's Book now would, undoubtedly, result in the same calamity as it did then. To be indifferent and lose the Word of Jehovah, or to reject and destroy it, would be productive of great evil. We are impressed with the thought expressed in the following:

"The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a Paradise of glory and a river of pleasure. It is given you in life, will be opened in the judgment, and will be remembered forever. It involves the highest responsibility, will reward the greatest labor and will condemn all who trifle with its sacred contents."

What a Good Worker Can Do.

BY JAS. A. SELL.

A CHURCH in a certain place was divided into two settlements, each having its own meetinghouse. They were under the same management and the same ministers did the preaching. Conditions were about the same. The services were equally divided and received the same attention. The one place, however, had more life in it than the other had. Everything moved along more smoothly. Jars and discord found no place.

The elder, in speaking of it, said that one brother is responsible for this state of things. He has brought all this to pass. This would arouse wonder in the mind of a stranger. A man that can do all this, that can move a whole community, is surely a man of great influence. He must be rich or a very learned man. But it so happened that he was neither. He was only an ordinary layman. He was a good man. He loved the church. He was interested in its welfare. He loved his fellow-men. He sought opportunities of doing good. He visited the sick. He took an interest in the poor. He was known to tramp all over the neighborhood to announce an unexpected meeting. At the church he was the hostler in the yard and the usher in the house. Strangers, the aged, and women, received special attention. They would be helped out of their conveyance, and have their horses cared for. In the house he was on his feet, moving around like an accommodating clerk in a drygoods store. All who came in were greeted with a smile and a hearty shake of the hand. Strangers were shown to a seat and given a hymn book. This was all done in a natural, easy way and made everybody happy. He was not appointed to do this work. He just had a mind to work, and by his zeal he lifted his end of the church up.

If the entire church were composed of such workers, what a power it would have! The dear brother served his generation well, and has now gone home to enjoy the fruition of the church that he loved and served so well on earth.

Hollidaysburg, Pa.

A Great Remover.

BY H. W. STRICKLER.

I HAVE read somewhere, in a local paper, that "alcohol will remove grass stains from summer clothing." The writer would add that it will not only remove the stains from the garment, but it will remove both summer and winter clothes from the wife and children of the man who drinks strong drink. It will also remove bread and meat from the pantry, and peace from the family. It will remove the pleasant smiles from the face of his wife, bring tears to her eyes, and sorrow to her heart. It will remove the title from the drunkard's home, and bring poverty and shame to his family. It will remove his manhood and put in place thereof despotism and crime. It will remove his reason, and will cause him to murder his wife and slay his children. It will remove man's reason from its highest throne to the lowest regions of despair. It will remove the higher sense of charity to the lowest slums of midnight debauchery. It will remove the life of man and cause him to fill a drunkard's grave.

The blood of Christ, however, is a far greater Remover, for, when properly applied, it will remove all of the above stains. He that will drink of this blood, may have the stains of his sin-blighted soul removed, and it will be made whiter than snow.

Loraine, Ill.

To be sure there are hypocrites in the church; we'd have the millennium at once if it were not so. But that don't prove that they are not serving the same devil whom their critics outside of the church are serving, and going to the same destination.

CHRISTIAN WORKERS' TOPIC

The Wisdom of Temperance.

1 Cor. 9: 24-27.

For Sunday Evening, May 26, 1912.

I. Worldly Wisdom Demands Temperance.—(1) Striving for the mastery (v. 25). (2) Every one who would gain a victory is temperate "in all things." Examples: Business men are careful of their health. The students who carry off the honors of their class are of temperate habits. Great statesmen, orators and writers, attribute their success largely to temperate habits.

II. Heavenly Wisdom Assures It (Luke 16: 8). (1) God's children desire to give their best energies to their Lord. Hence, Heb. 12: 1. (2) They desire to be helpful to others (Matt. 5: 14; Philpp. 2: 15; Prov. 4: 18).

III. Hence they are temperate "in all things" (v. 25).—(1) In eating. (2) In talking—avoiding slang, vulgar stories, tattling and profanity of every shade. (3) In dress—avoiding that which is extravagant and immodest. (4) In reading—avoiding all unnatural stories, cheap novels and highly sensational literature.

Note.—That the Christian may be temperate "in all things," he must (1) give himself wholly to God; (2) renounce all sin and improper attachments—"lay aside every weight" (Heb. 12: 1, 2). Let earnest prayers be offered for grace to realize the value of the interests at stake, and the dangers attendant.

Helps.—(1) How does eating too fast come under intemperance? (2) Does chewing gum and tobacco come under the head of eating? (3) Is gossiping, tattling? (4) Are low love stories unnatural?

PRAYER MEETING

Ways of Facing Trouble.

Psa. 11; 46: 1-7.

For Week Beginning May 26, 1912.

1. Our Troubles Are Character Testers.—Troubles either make or break men and women. Some are prostrated by the troubles they meet; others, by the grace of God, make stepping-stones to higher attainments out of the worst troubles that can befall man. Paul's "thorn in the flesh" was doubtless a sore trouble to him, and yet the grace of God so mightily strengthened his soul life, by reason of the training received, that "third heaven experiences" were granted him (2 Cor. 12: 1-10).

2. "Into Each Life Some Rain Must Fall."—Becoming a Christian is no guarantee against troubles, such as are common to all. Paul said to the Corinthians: "There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." To remember this will always stay our souls in steadfastness. It is when we forget this that we fail (1 Cor. 10: 13).

3. Meet Troubles by the Strength God Gives You.—In full confidence of God's sustaining grace we can face any conflict. Few are the trials of the day that we can not endure. Few are the shadows of the night that we may not grope our way through, or silently possess our souls in peace and quietness, while we wait for the morning. It is forgetting the old, sweet promise that "in the evening time it shall be light" that makes us grow weary, and faint beneath the load. It is forgetting that "it is always morning somewhere" that makes the night seem so endlessly long. There are no denials with God; failure rests only with ourselves. God is able and willing to do the best for us in every time of trouble. Do we appreciate his sustaining grace (2 Cor. 9: 8-11; 1 Peter 5: 6-11)?

HOME AND FAMILY

The Titanic.

[Sung in a Memorial Service at City Temple, London.]

Lord of the everlasting hills,
God of the boundless sea,
Help us through all the shocks of fate
To keep our faith in thee.

When nature's unrelenting arm
Sweeps us like withes away,
Maker of man, be thou our strength
And our eternal stay.

When blind, insensate, heartless force
Puts out our passing breath,
Make us to see thy guiding light
In darkness and in death.

Beneath the roll of soundless waves
Our best and bravest lie,
Give us to feel their spirits live
Immortal in the sky.

We are thy children, frail and small
Formed of the lowly sod;
Comfort our bruised and bleeding souls,
Father and Lord and God.

—Hall Caine in Christian Evangelist.

Appreciation of Children.

BY IDA W. HOFF.

CHRIST recognized the sanctity of child-life and brought to it a blessing by being a child.

"Yet sure the babe is in the cradle blest,
Since God himself a baby deigned to be
And slept upon a mortal mother's breast
And steeped in baby tears his deity."

It is said that the whole New Testament is one long appreciation of Christ, and his spontaneous appreciation of good in all is seen throughout the whole "Gospel Story." Christ responds to the good in every one, even to the unrecognized worth of a child. Mothers gathered round the Savior, seeking a blessing for their children. The disciples would have gruffly put them back, had it not been for the Lord. "He has handed down to us a new ideal of the family, and lifted to a new plane our whole conception of childhood."

We do not fully appreciate the children whom the Father has committed to our care,—a sacred trust. "They do so sweeten and clarify the sham-befogged atmosphere, if we but let them." If we will take time to get acquainted with our children, we will see much to appreciate which we never saw before and we shall also experience "the rediscovery of the child in us."

If we, as parents and teachers, would look upon childhood as a developing and unfolding period, or, rather, a nurture process, how much beauty, joy and comfort we might have! We would appreciate not only their success but we would appreciate what needs a more careful and tender recognition,—we would also appreciate their failures. How the Savior recognized the failures of Peter, and tenderly helped him to overcome!

How we appreciate,—and rightly, too,—the success of our children! How happy are both teachers and parents when report cards contains good grades! But what of the unfolding process of the child when defeat comes, when failure marks his pathway. We are so prone to neglect to appreciate the child, as a man or woman in embryo or as a man or woman undeveloped.

When our children fail in their studies, let us not blame them without investigation. The cause may not arise from mental inability; it may be due to some physical disturbance. When they have put forth their best efforts, and still the tears of failure fall, then is the opportune time to correct and encourage, as well as to sympathize and comfort. "A teacher fails only in failing to bring out of any situation the highest final good of the child."

This is even more disastrous in the moral sphere when the child is not tenderly and wisely directed. A wise one has said that we can make of our children just what we want them to be. Many a battle goes on in a little soul where spirit and flesh are at war. A good child may do a bad deed, thus causing good to bow in defeat, while evil gains the ascendency. At such a time it is unwise,—even cruel,—to make the child feel that it is bad because the act is bad. Then, of all times, he should know that he is mother's child. Bestowing her sympathy and confidence, she should help the child to discern between right and wrong, so that the next time good shall triumph over evil.

What of the other side of the picture, when the child fails to supplant evil with good? Here is Justice John Freschi's answer to this question: "More than we need reform institutions for bad children we need training schools for their incompetent parents. When a child under sixteen years of age transgresses, the parent should be held responsible,—not the child. Parents with incorrigible children should be sentenced to a course of parental study. Then would we be on a high road to the betterment of the social fabric."

Again, we do not appreciate children's failures resulting from physical defects. When a mother becomes irritable we say she is nervous, but when a child becomes fretful we say it is naughty. Why not recognize the same law in the child as in the mother? In other words, why not appreciate the same conditions in both child and mother?

One of the saddest failures,—whether in children or those of larger growth,—results when one loses confidence in himself. It has been said that the most disastrous thing that can happen to any person is to lose confidence in himself. Those mothers who have no belief in themselves need not be disappointed to see this reflected in their children. When children fail after earnest, painstaking effort let us feel for them in their failures, encourage them, and help them to confidence and belief, which is "faith born of patient effort after many defeats." Frœbel very truly says:

"Believe that by the good that's in thy mind,
Thy child to good will early be inclined;
By every noble thought with which thy heart is fired,
The child's young soul will surely be inspired.
And canst thou any better gift bestow
Than union with the Eternal One to know?"

Let us, as Christian mothers and fathers, develop in our children such well-balanced characters that they will demand commendation rather than rebuke! This can be done the most effectually by means of faith in the child, faith in God's Word, prayer and the Holy Spirit's Guidance!

Maywood, Ill.

Character in the Family.

BY SUSANNA TEETS.

HOME is the sure test of character. It has been said that the first year of married life decides the happiness or misery of the coming years, because it is the trial time of the two whose tastes, habits, ideas and peculiarities are brought to a test. Let either the husband or wife be cross, and surely there will be coldness and disunion. The children grow up saucy and savage. Such a home is haunted by ugliness and brawls.

This is not what the family circle should be,—not what God wants it to be. Do not be rude to husband, to wife, to brother, to sister, or to parents! Mother or father, do not scold! You can be firm without scolding your children. You can reprove them for their faults; you can punish them when necessary, but do not get into the habit of perpetually scolding them. It does them no good. They soon become so accustomed to fault-finding and scolding that they pay no attention to it. Still worse, as it often happens, they grow hardened and reckless in consequence of it. Many a naturally good disposition is ruined by constant scolding, and many a child is driven to seek evil associates because there is no peace at home.

Mothers, with their many cares and perplexities, often fall into the habit of fretting, but it is disastrous for them and their children. Watch yourselves and do not indulge in this unfortunate habit. Watch even the tone of your voice, and above all, watch your hearts. Holy Writ tells us that "out of the abundance of the heart the mouth speaketh." Never talk when angry passions inflame your heart. Never suffer your tongue to advertise your bad temper.

Husbands and wives should try to be a comfort to each other. There are ways of keeping true to each other in a loving spirit. We must preserve those feelings and expressions that were so natural to us when we were lovers. We must be affectionate to each other to prove the genuineness of our affection. Those little words that are prompted by love and received in its spirit have a world of significance. These should not be left behind, after the home-life has begun. When one of the loved ones is taken away, memory recalls a thousand things and sayings to regret. Death quickens recollection painfully. The coffin and the green mound are reminders of the past. They draw us farther than we would go. They force us to remember. One never sees so far into human life as when he looks at the silent form of a husband or wife, or at the grave of a dear little one. Our eyes get wondrous clear, then, and we see as never before what it is to love and to be loved. It is a pitiable picture of human weakness when those who love best are treated worst.

Eglon, W. Va.

Mothers and Sons.

IT has been said that the cradle of Methodism was in Susanna Wesley's nursery, and if one looks to see what happened there one finds the busy mother of nineteen children, twelve of whom survived infancy, who found time to give to each child an hour's private converse and instruction each week. Long after he left home, says a writer in *Harper's Bazar*, John Wesley, then a fellow of Lincoln College, wrote back to his mother to ask her to keep his hour in prayer for him and thought of him every Thursday night, as she had been wont to do.

Susanna Wesley is as much the founder of Methodism as was her son. Not only did he inherit her tendencies but, by most carefully planned and arranged intercourse, did she strengthen and develop the latent growth.

Scott says of his mother: "She joined to a bright and happy temper of mind a strong turn to the study of poetry and works of imagination," and he remembers how, as a little lame boy, she would make him read aloud to her Pope's translation of Homer.

Browning writes of his mother, "She was a divine woman," and although the poet's intellectual training was apparently the work of his father—for who can forget those games with parlor furniture of the Trojan War?—yet he inherited his musical talent and artistic temperament from his mother.

One man tells of his mother arousing his determination and energy by teaching him "Herakles" and by his remembering to repeat "Harder and Higher" to himself when temptation to go easy arose.—*Youth's Companion.*

An attempt to disparage the value of foreign missions is being made by the noted "Pastor Russell," of Brooklyn, N. Y., promoter of "Millennial Dawn" theories. He claims that his committee of investigation found some very unsatisfactory conditions in lands where missionaries had labored for many years. While honest investigation may be of value, such an attempt to belittle the work of devoted ambassadors for Christ in heathen lands is most unfortunate. Here are the words of an earnest worker, who, by actual experience, is able to sketch a vivid picture of heathenism: "Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children: It is the heathen world—the people seen in the vision by the prophet—who sit in the region and shadow of death, to whom no light has come, sitting there still through the long, long night, waiting and watching for the morning."

SISTERS' AID SOCIETIES

DODGE CITY, KANS.—The Aid Society of our neighborhood was first organized in April, 1911, as a union society, there being only a few sisters in the community, with a membership of twenty. This society was organized for only six months at a time, but has now been organized for one year. We have quilted five quilts, made seventeen comforters, twenty-seven aprons and ten bonnets. We gave $10 to help some orphan girls through school, and $5 to help the needy in our neighborhood. At the close of the year we had on hand $8.46. We have an average attendance of about ten. Mrs. J. T. Ott is our president; Mrs. Henry Perry, superintendent and treasurer; Mrs. Eunice Blankenship, secretary. We have lost some members during this time. There are fourteen enrolled at present, and we feel that as long as we do our best, the work will prosper.—(Mrs.) John L. Ott, R. D. 1, Dodge City, Kans., April 26.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

WE are mailing the Conference Booklet this week. May we not hear from others desiring copies?

THE members at Cambridge, Nebr., are in the midst of a series of meetings, conducted by Bro. A. D. Sollenberger.

BRO. O. P. HAINES, of Rockford, this State, attended our late feast at Elgin. We were glad to have him with us.

THE mission in Minneapolis, Minn., is now in charge of Bro. D. W. Shock, who may be addressed at 1210 Twenty-fifth Avenue.

WE are requested to state that during the revival meeting at Milford, Ind., in the month of April, conducted by Bro. C. S. Garber, twenty-two united with the church.

DURING the revival at Anderson, Ind., conducted by Bro. I. B. Wike, fourteen came out on the Lord's side. Eleven of the number have been baptized, one reclaimed and two await baptism.

A LATE series of meetings in the Goshen City church, Ind., conducted by the pastor, Bro. C. W. Warstler, closed with ten accessions by confession and baptism, and one restored to fellowship.

ON page 317, this issue, will be found a special notice from the Annual Meeting Lodging Committee. Those who have not yet been assigned lodging may do well to communicate with the committee.

EVERY now and then Bro. P. H. Beery, of Covington, Ohio, calls at the MESSENGER sanctum, exchanges a few words with the editors and passes on. A few days ago he stopped just long enough to say that he would see us at the York Conference.

BRO. B. F. MASTERSON, of Long Beach, Cal., gave us a short call on his way east. He and Sister Masterson will spend the summer in the vicinity of York, Pa., and in October return to their home, via Jacksonville, Memphis, St. Louis and Denver.

BRO. E. J. SMITH, chosen to represent Oklahoma, Panhandle of Texas and New Mexico on the Standing Committee, has decided, on account of his wife's health, not to attend the York Conference, and Bro. A. L. Boyd, the alternate, will serve in his stead.

WE invite special attention to the earnest appeal found on page 315. It is an appeal in the interest of our annual offering, and should move every member in the Brotherhood to action. Read it carefully and prayerfully, and then respond liberally to the call.

ON account of much sickness among the members, and owing to the steady downpour of rain, the love feast at Elgin, last Saturday evening, was not largely attended, but the spirit of the meeting was excellent and proved a blessing to all those who were permitted to take part in the services. Bro. J. G. Royer officiated, and on the next forenoon preached a good sermon on mothers and their influence.

WRITING from Waynesboro, Pa., Bro. W. B. Stover, home from India on a furlough, says: "I can not tell the joy of life, as each day dawns upon us. Our hearts are full, and we continue to dwell in happiness."

EVERY delegate going to the Annual Meeting this year should arrange, on his return, to give his congregation a talk on the Conference and its work. He should take notes while on the grounds, and be prepared for what he may have to say.

BRO. C. H. BROWN, of Clovis, N. Mex., writes that a fine interest is shown in the cause of our blessed Master by the members in his part of the Brotherhood. There is a good opening for mission work in Clovis, a city of about 5,000 souls. A hard struggle on the temperance issue is expected soon, but our people can be depended upon to line up on the right side of the question.

IT is proposed to make our annual offering reach $25,000 this year. This means less than thirty cents per member. Why could not each congregation have its offering average at least fifty cents a member? This would seem small enough. One dollar for each member would be more like giving as the Lord has prospered us, and that is the way the Gospel says we should give.

As usual, the Brethren Publishing House will have a well-equipped office on the Conference grounds, where we shall be pleased to meet many of our patrons, and transact such business as may become necessary. The Business Manager will be in charge, assisted by some of his well-trained clerks. Do not fail to call at the office and examine the assortment of Bibles and other books of interest.

WE have the program of the testimony meeting on Secret Societies, to be held in the Second United Presbyterian church, Chicago, corner of Sixty-fifth and Parnell Avenue, on the evening of May 23, and all day on Friday, May 24. A number of our readers will likely attend the gathering and it will be to their interest to send for the program. Some of the churches are sending delegates. For further particulars write the Association.

LET those who appear at the Lord's table on Saturday evening, May 25, pause a moment and think of the many feasts being held that evening in different parts of the Brotherhood. This means that about 15,000 members will realize a spiritual blessing because they, in faith and spirit, have observed the ordinances as the Master said they should. It is a blessed privilege to even think about so many heavenly places in Christ Jesus.

WHILE Timothy was reared in an ideal family, where the best of manners were insisted upon, still Paul, his spiritual father, thought proper to call his attention to the importance of good behavior in the house of God (1 Tim. 3: 15). Following the example of the apostle of the Gentiles, Bro. W. R. Deeter, on page 317, is making some very timely suggestions to those who may attend the approaching Conference. What he says is well worth careful consideration.

IDAHO and Western Montana sends the following query to the Annual Meeting: "Payette Valley church asks Annual Meeting through District Meeting to require the same restrictions in the tobacco question of the brother to be installed into office as we require of member serving on Standing Committee, or delegate to Annual Meeting, or District Meeting. See Annual Meeting Minutes, Art. 7, 1886; and paper No. 12, 1899; also Art. 1, 1817."

THE financial report for March, found on page 318, this issue, may be studied with interest. With the Mission Board the fiscal year ends with the last day of February, and the present report is for the first month of the new year. It will be observed that for the World-wide Fund the receipts foot up $1,104.82; for the India Orphange, $273.20; India Mission, $38.85; China Mission, $28.61; China Famine Sufferers, $108.25; Denver Colored Work, $293.75; Chicago Sunday-school Extension, $69.50, and Chicago Extension Building Fund, $200.32. We omit several of the smaller funds.

BRO. JAMES M. MOORE visited in Elgin last week, and on Saturday evening commenced a series of meetings in Naperville, this State. He goes directly from the Annual Meeting to Iowa, to engage in revival services in the South Waterloo congregation, beginning on Sunday, June 9.

BRO. J. G. ROYER, on his way to the Annual Meeting, found it convenient to be with us at our feast, as stated elsewhere. He is to stop at a few points in Ohio, then go to Daleville and Bridgewater, Va., where he is booked for a few addresses. After the Conference he will remain in the East until the early part of July, having engagements at several places.

THE price of the MESSENGER, from now until the end of the present year, is only fifty cents. We make this splendid offer with a view of greatly enlarging our circulation, and suggest that our patrons make it known to all those who are not reading the paper. This proposition ought to be the means of adding thousands of new names to the already large list, and we feel sure that it will, if the friends of the MESSENGER will do their part.

DURING the York Conference, as has been the experience at other gatherings, there will be plenty of opportunities for excursions, but we suggest that our people, as much as practicable, put off their side-trips until the meeting is over. They should go to the Conference for the purpose of getting as much good as possible out of the different services, and, at the same time, lend their influence in the interest of everything that will be helpful to the cause they represent.

THE Peace Committee, composed of Brethren J. Kurtz Miller, D. Hays, and W. J. Swigart, appointed by the last Annual Meeting, will hold their first meeting on the Conference Grounds at York, Pa., on Saturday, June 1, at 3: 30 P. M. A number of addresses will be delivered on the peace question. On receiving the Conference Booklet for 1912 it will be observed that in the list of "vacancies to be filled" the Peace Committee does not appear. It was unintentionally omitted. Turn to page fifty of your Booklet and make note of this omission.

WE are urging all who find it convenient to do so, to attend the York Conference and enjoy the services as well as the social privileges. But for those remaining at home we are preparing to publish a newsy report of what may be heard and seen on the Conference grounds. This we shall do under the head of Annual Meeting Notes, and in all probability the report for this year will be a little fuller than in former years. At any rate, we shall do our best to place in the hands of all the MESSENGER readers something that will prove both interesting and instructive reading.

UNDER date of May 8 Bro. Walter J. Barnhart writes: "Having now withdrawn from the pastorate of the Minneapolis Mission to take up the work of District Evangelist and Sunday-school Secretary, I have vacated the parsonage here and am now located at 2110 Irving Avenue, North Minneapolis, of which change of address those who have occasion to correspond with me will please take note. Correspondence concerning the work of District Evangelist and Sunday-school Secretary, as well as that concerning the Child Rescue work of this District, should be mailed to my home address where it will be duly forwarded to me."

WHEN Bro. Wilbur Stover and his family were stopping in Naples he and Emmert made a visit to Rome. They had hoped to see the Roman Catholic ceremony of feet-washing but, owing to the fact that James had fever, they were belated just enough to miss seeing the service. However, they brought with them a copy of the Roman *Herald* of March 30, in the Easter supplement of which there is this paragraph: "Christ, at his last supper not only washed the feet of his apostles, but commanded them to wash one another's feet. In commemoration of this, popes, kings, bishops, superiors of religious houses, and others, wash the feet of some poor persons or of some of their brotherhood on this day."—*The Lavanda.*

THERE is not as much church news in the MESSENGER this week as usual. The weather has been fine for outdoor work, and everybody is too busy to write news or anything else. Well, there is a time for all things, and this is the time to sow if we would reap a bountiful harvest.

AT our late members' meeting Bro. J. H. B. Williams was chosen to represent the Elgin congregation at the Annual Meeting. Bro. S. C. Miller is a delegate to the Anti-secret Meeting, to be held in Chicago May 23 and 24. The church also decided to secure a pastor who can give at least a part of his time to pastoral work.

The Baptism in Fire.

IN Matt. 3: 11, when speaking of Christ, we have John the Baptist saying: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire."

We are asked to say what is meant by the baptism with fire. The American Revised Version says: "He shall baptize you in the Holy Spirit and in fire." John, at the time, was speaking to a mixed multitude, a part of whom would accept his teaching and his baptism, while the other part would not. To the former he would say, "Ye shall, in due time, be baptized in the Holy Spirit," but the latter he gave to understand that, because they would not accept his teaching and would not repent of their sins, the baptism of fire should be their portion. This is clearly set forth in the verse following, which reads thus: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Those accepting the conditions of pardon, as presented by John, would, as wheat, be ultimately gathered into the garner, while those rejecting the conditions would, like chaff, be burned up with unquenchable fire. John's manner of presenting the case, in the presence of both saint and sinner, was a forcible way of describing the destiny of each party, and they evidently understood just what the preacher of the wilderness meant.

Had John been preaching to the righteous alone he would probably have said nothing about the baptism in fire. This is made clear in Acts 1: 5, when Jesus, addressing believers only, is reported to have said: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." In this instance the baptism in fire is omitted, for those to whom the Master was speaking were to be baptized in the Holy Ghost, and not in fire. On the day of Pentecost this was fulfilled when the saints were filled with the Holy Spirit. This filling with the Spirit was the baptism promised by both John and Jesus. The cloven tongues, resembling fire, did not constitute the fire baptism referred to by John. And while there is a refining fire that has its purifying influence in the Christian life and experience, this should not be confounded with the unquenchable fire intended for the wicked.

The Certainty of Salvation.

CAN one know, for a certainty, that he is a child of God? We answer by way of illustration. Years ago we spent weeks with a surveying party in Florida. It became necessary to establish one corner, in order to establish a number of others. Our surveyor said this could not be done as a matter of certainty without a copy of the original field notes, made by the Government surveyors, when the lands were first surveyed. We told him to send for the document. In due time it came, and from it we learned just how the corner in question could be established. The original notes stated that so many feet in a certain direction a gum tree would be found, and so many feet, in a different direction, another witness tree would be found. Cutting into these two trees the ax marks of the original surveyors could be clearly seen. Our surveyor measured the distance, as directed in the field notes, drove his stake, and said: "This corner is established beyond question. No authority but that of the Government can ever change it." Why was this corner correct? Because it was established according to the letter and the spirit of the Government field notes.

The New Testament is the Christian's field notes, and by the Sacred Record he should be able to determine whether he is, or whether he is not a child of God. Here he is told just what to do, in order that he may become a member of the household of faith. In other words, he is told just what to do in order to be saved from his sins. His part in the process of conversion is clearly pointed out, while the part which the Lord proposes to do, is also stated. He should know that if he does his part, the Lord stands ready to fulfill his promise. Having done his part, he should know that he is accepted of God, and is therefore his child, being adopted into his family. He has no more reason to doubt his conversion than we had to question the corner established by the Government field notes.

Not only so, but every saved person is told how to live that he may remain in a saved state, for it is one thing to be saved from our sins and another to live the life of the righteous. God's children, purchased with the blood of his Son, are obedient children. While theirs is a loving Father, he still requires that those who would inherit eternal life must, of their own free will, love God and keep his commandments. Each Christian should know, as a matter of certainty, that he does the will of his Father in heaven. He may be as sure of this as he is of his conversion. The New Testament is his rule of faith and practice, and if he squares his life by what the Book demands of the children of God, he may rest assured that he has not only passed from death unto life, but that he has a divinely-approved title to a mansion in the skies.

Looking After the Parents.

THERE are those who think we should revise our method of doing mission work in cities. It is believed that we have been confining our efforts too much to the children, and have not given sufficient attention to the parents. We have spent thousands of dollars on the children, hoping to reach the parents through them, only to see the children grow to manhood and womanhood and then embrace the religion of the father or the mother. We feel confident that better results could have been realized by working with the parents, with a view of reaching the children through them. Convert the father and the mother, and, as a rule, their children will be won to Christ also.

If we would make our work a success, either in the rural sections or in cities, we must make our appeals to men and women, and present the Gospel in a way that can be understood by them. This was the method of those who did successful evangelistic work during New Testament times. The ambassadors of Christ, in their efforts to save souls, made their appeals to men and women. Their preaching put people to thinking, and they were finally led to accept the truth to the salvation of their souls. The preachers of that day knew that by converting the parents the children would also be won for Christ and the church.

For city work we need strong men and devout women. We need a strong man in the pulpit,—one who understands his Bible and knows how to present its truths to thinking people. These preachers need well-prepared tracts, clearly and forcibly setting forth our plea in the interest of New Testament Christianity. In addition to what they get from the pulpit, the people should have some reading that will help them to understand their duty.

We do not mean that the children should, in any manner, be neglected. We must do all we can for them, but we must quit depending on this way of reaching the fathers and mothers. The Gospel must be taken direct to them and its truths be brought home to their hearts. Men and women must be brought into our Sunday-schools, and supplied with teachers who can command their attention as well as their respect. Instead of devoting all of our energies to gathering up the children in the neighborhood, we must go out after the men and women, and see to it that the exercises are adapted to them as well as to the children.

Nor ought this to be made a secondary matter. It ought to be regarded as primary, and looked upon as one of the real essentials in our city work. Get the men and women into the Sunday-school classes; then treat them as they should be treated, and it will not be found difficult to have them become interested in the preaching services. We feel confident that if we make as great an effort to work men and women into our Sunday-schools as we put forth in the interest of children, we are going to realize far better and more permanent results. We are not only going to bring more people into the church, but in the end we are going to gain more children, and when secured in this way, we can be sure of holding them.

Unfaithfulness.

IN all the walks of life, in every generation of men and women that have lived in this old world of ours, some have proved unfaithful to the confidence and trust reposed in them. This sort of thing began in the Garden of Eden and will end only when sin shall be banished from the universe. Our Blessed Lord and Master selected twelve to be his close associates, his friends and his witnesses in a sinful, confidence-betraying world, and one of these was unfaithful, a thief and a betrayer of the Son of God. He gave himself over to the devices of the devil. Since the days of those who followed Christ for the loaves and fishes, there have not ceased men who have put on the form of angels of light, and have deceived and misled those who put confidence in profession of godliness and faithfulness to the Master. They had a form of godliness but denied the power thereof. The Church of the Brethren has had her experience with false brethren, and will continue to have until the Lord shall come again.

Just now our hearts are pained to the quick, and caused to bleed, because of the unfaithfulness of one of our mission workers in France. Brother Pellet has fallen into the snare of the devil and has proved himself unworthy the trust and confidence placed in him. He seemed to be an earnest and faithful worker, and full of zeal for the cause. Several years ago some complaints were made against him, and the Mission Board had the charges investigated by a committee of elders, then traveling in Europe. They secured interpreters and made, what appeared to them, a very careful and thorough investigation of the case, and decided unanimously that there were no grounds for the complaints. But the committee was at a disadvantage in not understanding the language and it is now apparent that the facts were not obtained. The man is now a self-confessed violator of our confidence. He has been unfaithful in the use of money, has given himself to tippling until he found himself under the influence of strong drink, and has broken the seventh commandment. It is with a sad heart that these words are written, but our members have a right to know the inside of this affair, even if it does wring the heart to write and print them. It may also do good in warning those who stand, to take heed lest they fall. The devil is no less alert today than he was in the Garden, or among the Twelve.

For a number of years the General Mission Board had sought for an elder to go to France and take immediate charge of the work in that country. A brother was appointed several years ago, but he found it impossible to take up the work. When the Mission first opened, it was the advice of those who visited it that an experienced elder be sent over to take immediate charge of the work. The Board tried in vain to get the man, but, until Eld. Paul Mohler consented to go, no one was found willing to take up the burden. If the right man could have been secured years ago, it might have saved us the sorrow we must now bear. But the past is not ours to recall. It is ours to let it bury its dead, and retrieve for better things in the future. Bro. Paul Mohler was sent over last year and, being on the ground and with some acquaintance with the language, he was enabled to get at the real facts in this distressing case.

What will be the outcome of the unfaithfulness of this man? Shall we lose trust in humanity because of the unfaithfulness of the few? Nay verily! This should be an incentive to greater and more careful effort. While the few fail, the many remain faithful.

Thirty years ago the writer was speaking to our sainted Bro. James Quinter about the loss of confidence in men because one of our chief men, a College President, had fallen into sin. The great loss was deeply deplored and it was said: "Whom can one trust now?" The reply has never been forgotten and it has been helpful through many years. It was, "Brother, think of the many, very many faithful men and women who have been faithful and will be faithful unto death." And so, while some fall by the way and make shipwreck of their lives, let us not lose faith, but pity and pray for the fallen that they may be healed.

The work of the Lord will be carried forward until he comes again. As in the past, so in the future, we shall meet with unfaithful workers. While these may locally retard the work and bring discouragement, we should not faint but double our diligence and labor on until the Master comes. By Order of the General Mission Board. D. L. M.

The Waldensian Church.

The Waldensian church is said to be the oldest Protestant body in the world, having been excommunicated from the Catholic church for the first time in 1132. Still, as a people, their history may be traced through the centuries almost, if not quite, to the time of the Apostle Paul. Their ancient home was in the historic Piedmont Valley of the Alps, and here, for a time, they lived and prospered. In their early history they greatly resembled the Brethren, but their changes in faith and practice have been so marked that there is little else than the name and their missionary spirit, to remind one of their former zeal and loyalty to the plain teachings of the New Testament. At present the mother church, confined to the narrow valleys of Piedmont, numbers only about 13,000, divided into sixteen congregations and having eighteen pastors. There are large and influential congregations and colonies in other parts of the world. There are prosperous colonies in France, Switzerland, South and North America. A number may be found in Rome, at which place they are to have a very costly church edifice. As a people they are noted for the interest taken in education and mission work. Their schools are well patronized and are conducted in keeping with their principles. The Waldensian pastors are educated with great care, along literary as well as religious lines. No minister is licensed to preach who does not understand his Bible, the doctrine of his church, and is not willing to teach what the church stands for. With them there is no disposition to tolerate unfaithful pastors. They want preachers and shepherds who are loyal to their principles.

Officials and Tobacco.

We are requested to say what course should be pursued to counteract the influence of a deacon, who not only uses tobacco, but teaches his boys to chew and smoke. It is said that his home smells like a tobacco house, that his clothes are saturated with the odor of tobacco, and that to a number of members he is really offensive. The most logical way to counteract the influence of an official of this sort is not to have that kind of men for deacons. Any congregation can say what kind of officials she needs, and we are sure that all of them prefer deacons, as well as ministers, who refrain from the use of tobacco in any form. And since this is the feeling of the members generally, why not make it a point never to install a church officer who is addicted to the tobacco habit? A number of congregations are doing this already, and the Annual Meeting sustains them in their policy. Where this rule is strictly carried out, the officers, whether they be deacons or preachers, who smoke or chew tobacco, whose homes are contaminated by tobacco smoke, and who become offensive to others, should be called to account by the church, and if they can not be reformed, it would be no more than proper to ask them to tender their resignation. The church official who uses the weed is not only following a very foolish, worldly fashion, but he is setting a bad example, to say nothing of making himself offensive to a number of devout members.

Strange Gods.

While we are carrying the Gospel into other lands, it would appear that strange gods are coming to us. We are told that Los Angeles has a temple to Krishna, Chicago a house of worship dedicated to Mazdaznan, Seattle, another to Buddha, and San Francisco, in addition to its Chinese "josshouses," has now a Hindu temple. There are schools of Oriental religion in the woods and on the mountain slopes, and, like Israel in her idolatrous days, we are building temples not to Baal and Ashtaroth, but to a chain of heathen deities, most of whose names, till now, have been held in abhorrence by the Christian nations of the world. In these places, strange and mysterious rites are conducted by *swamis* and other teachers and it is a significant fact that almost all the devotees are American women, and some of them are rich and educated women, too, at that. Some, who have fallen under the spell of a cunning heathen teacher, part with splendid fortunes, only to find a little later that they have been deceived. There are those who can not believe and conform their lives to the simple teachings of the Bible, but they can readily accept the teaching of some Oriental mystic, whose system of so-called philosophy has nothing about it that is elevating or purifying. This certainly shows the tendency in the human race to retrograde.

Not a Money-Making Concern.

We are asked to say whether it is right and proper for the Brethren Publishing House to accumulate a great fortune and to become known as a wealthy concern. The Publishing House can not, of itself, accumulate a great fortune, for it belongs to the General Brotherhood, and every dollar that comes to the House is for the Fraternity and not for the House. We use enough of this money to pay running expenses and to provide for a small sinking fund, while the rest is turned over to the Brotherhood for missionary and charitable work. For itself, the House is by no means a money-making concern. It makes money for the church, while those who do the work and keep things going get their wages, but nothing more. The House, along with all the funds in charge of the General Mission Board, is owned and controlled by the members composing the Church of the Brethren. Each member, through the delegates sent to Conference, can take part in controlling the House and in directing the work of the General Mission Board. Those in charge may be dismissed, may retire, or pass away, but the House, with all of its great business, remains the property of the Brotherhood.

Electioneering.

Not a year goes by of late that we do not hear of more or less electioneering for members of the Standing Committee, and it would seem that there are some grounds for the reports circulated. It is unfortunate that anything of this kind should happen in any part of the Brotherhood. These reports, showing that some one has been employing unfair methods for the purpose of bringing about certain results, indicate more or less scheming, and, if not checked, will eventually lead to a state of corruption that can not help but prove disastrous. The election of elders on the Standing Committee is the exclusive privilege of uninstructed delegates, and for any one to attempt to influence them may be regarded as proof of a disposition to take advantage of the situation, and do that which the churches themselves would never think of endorsing. We can trust the election of the Standing Committee to duly-chosen delegates and the Holy Spirit, but it will be a sad day for the church when these elders shall be picked by a few men who, in order to carry out their plans, find it necessary to employ unfair methods.

Making No Distinction.

We should like to see the distinction between foreign and home mission work done away with. In the New Testament there is no such a distinction. The apostles were told to go into all the world and preach the Gospel to every creature. This meant the people at Jerusalem as well as those residing in the uttermost parts of the earth. Paul preached the Gospel in Greece, Italy, Asia Minor and other countries, but no one ever looked upon him as a foreign missionary. Philip preached the same Gospel at Samaria and other near-by points, but he was not pointed out as a home missionary. Both of these men were preachers of the Gospel. The same may be said of the apostles and scores of others who went here and there preaching the Word of God. They thought of no distinction between Jew and Gentile, or bond or free. Their business was to carry the Bread of Life to one as well as to the other. We ought to have the same feeling regarding the work in which we are engaged. What is the difference whether we preach the Gospel to the people who live in India or to those who reside in the United States? So far as souls are concerned, there is no difference between those found in Europe and those we find in this country. Can we not avoid making a distinction where there happens to be no difference?

Ideal Simplicity.

There is a disposition, upon the part of some to become a little uneasy on account of a few Annual Meeting papers dealing with a part of the dress question. While the main question was under advisement, for a few years, our people manifested a very fine spirit, and reached a conclusion that seemed quite satisfactory. We wish to remind them of their past experiences and urge them to keep calm, and exercise a little judgment, as well as all necessary patience, and everything will work around as the Lord may direct. It would be a splendid thing, however, if all our members could so live as to make it unnecessary for any one to take thought regarding what we shall put on (Matt. 6: 25). This would be the ideal life, so far as it relates to the dress question, and we would that this principle of simplicity were so thoroughly fixed in our minds as to bring about the desired condition. For this let us both labor and pray, and then, when we meet in Annual Conference, it will not be difficult to reach a conclusion that is in keeping with both the letter and the spirit of the Gospel.

Annual Meeting Location.

It is proposed that the different Districts of Pennsylvania, Maryland, West Virginia, Virginia, Tennessee and North Carolina appoint a committee, one member from each District, with instructions to consider the advisability of securing a permanent place for the Annual Meeting when it goes east of the Ohio River. At its late District Meeting Northern Virginia approved of the movement and appointed Bro. P. S. Thomas to represent the District on the committee, and report the finding at the next meeting. Bro. H. C. Early is also a member of the committee. The idea is a good one, and means that we are to have more suitable places for our Annual Conferences than we have had in the past. With Winona Lake for the Middle States, a place east of the Ohio River for the Eastern States, and a third one west of the Mississippi River, we might feel quite certain of many conveniences each year that can not at this time be assured.

Guarding Our Pulpits.

While the temperance cause is highly commendable, there is danger of our temperance enthusiasm sometimes getting the better of our Christian judgment. We refer especially to the custom, in some localities, of inviting unconverted temperance lecturers into our pulpits. It is really a question as to how far we may go in the way of opening our houses of worship to speakers of other persuasions, but no one should think of turning the sacred desk over to one who makes no religious profession whatever. The mere fact that a lecturer is enlisted in a good cause does not justify this inconsistency. A pulpit that has been dedicated to the cause of the Christian religion should never be surrendered to men who have deliberately refused to accept that for which the pulpit stands. We need to move forward in the temperance work, but we must avoid being led into inconsistencies.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

HOME, SWEET HOME.

Departure from Bombay.

March 15, as previously arranged, we set out from Bombay for home by an Italian steamer. We choose these Italian vessels because they carry us to Naples, where we can change, and with least trouble and least expense come on to New York Another thing about them is that they are less expensive than the English steamers, and especially is it more congenial for you if there are little children in the family.

A Pleasant Trip.

From Bombay to Aden our trip was very pleasant. The sea was smooth, and the weather desirable. Helen (two and a half years old) was teething, which made her quite restless, and, as she refused to come to me, it made an additional burden for Sister Stover. Otherwise, the trip was excellent. We had feared a bit that the weather would be hot in the Red Sea. But it was not. A stiff breeze kept it cool and pleasant all the way, even to Port Said, and we were glad indeed.

The passengers, too, were very congenial. A number of them were missionaries. We had services every Sunday on the ship, and frequently spent an hour on week day evenings in the dining room, singing. Friendships were thus made that will likely continue for some years to come.

Our Stay at Port Said.

At Port Said we determined to see what was the religious influence at work, and so we went first to the Bible Society. A young man attended us there, and very kindly supplied us with such literature as was there for distribution. He also told us that he was a Copt, that there are about 600 Copts in Port Said, and that a Copt church is there, too. We said we would see Copt church.

On the way we went into a large Roman Catholic cathedral. Connected with this is a school and the usual institutions. Further on we went into a large and beautiful church building. We were met at the door by a polite young man, who showed us in. There was then a service in progress. We looked and listened. We could not understand. Very few were in attendance. It was the Orthodox Greek church,—the first I have ever seen.

Then we found the Copt church. There was a service there too. Old men seemed to be in charge, but the young men did the preaching. They manifested zeal in what they said,—not unlike to what we know by experience. We withdrew quietly, for we could not understand. There were a number of us, and the Parsee of the company whispered to me: "These churches here are like Hindus." Then I told him I would explain afterwards, which I did. In the morning we went with a party to see Port Said, as above mentioned. In the afternoon wife and I went to see the same again, and at ten o'clock the ship steamed out into the Mediterranean.

On the Mediterranean.

Leaving Port Said, we leave the East. The Mediterranean waters are colder, are more animating, and the ship is prepared for a different condition. The big punkahs, which swung over the tables as we ate, were removed, and we felt that we were approaching Europe.

The ship came to Catania, where we stopped long enough to come into Messina by night and go by night. We were all sorry, for every one is interested in Messina since the earthquake. The second or third day in the Mediterranean was rough. There is usually a stiff breeze south of Crete. I am a poor sailor, and yield the question without any provocation. But on the evening of this one day, just at supper time, we were all dreadfully sick at once; we couldn't help it, we just had to yield,—all except the baby! But the next day all were on their feet again, and we felt inclined to laugh at the experience of the night.

Arrival at Naples.

When we came to Naples, we were glad, for we had been on the sea eighteen days, and land is always welcome after a sea voyage. At Naples we sought out again our old friend N. Poli, and were welcomed into his boarding-house, in the Parco Marguerito. He is a Waldensian, and so we were enabled to get accommodation at reasonable rates, and, besides, enjoy with him occasions of Christian conversation. His mother-in-law had continued a Catholic, but his wife had come in with the Waldensians. Their six children are ruddy and hearty, the older ones going to school. A woman servant of theirs had withdrawn from the Catholic church, and joined the Salvation Army.

But it was cold there. The room was cold and it was raining. There was no fire, and we scarcely knew how to manage. James got fever too, and that did not help matters at all. But the rain stopped, the sun came out, and James got better The fields were green, the fruit-trees in bloom everywhere, and we were glad.

A Short Visit at Rome.

Emmert and I went to Rome. There was a ceremony of feet-washing on Thursday before Holy Friday, which we wanted to see, but we missed it. We heard about it though. Together we visited the big churches, St. John's Lateran, St. Peter's, St. Mary's Maggiore, and others. We also saw the St. Agnes Catacombs, the Coliseum, Arch of Titus, the Forum, Capitol Hill, and other places. Then we went to the outer edge of Rome, and walked to the River Ennio, which flows into the Tiber. Sitting on the green grass, we talked of the days of long ago. We spent three days there, and would like to encourage any missionary on his way to India to spend time and money enough to see Rome. It speaks volumes of history to you. Good Friday is, I think, the greatest day of all the year to the Catholics, and we were glad to hear the singing, and see something of this day in Rome.

Departure from Naples.

We left Naples by the Cunard Line, on the S. S. "Pannonia," April 10. On the afternoon of the 14th, Sunday, we went ashore, to walk a bit on the streets of Gibraltar. One of the passengers bought a Paris edition of the New York "Herald," which told about the sailing of the wonderful new ship "Titanic," giving a picture of it, and a partial list of the passengers. When several days out at sea, beyond Gibraltar, the wireless message came to our ship that the "Titanic" had struck an iceberg and was sinking.

The Ill-Fated "Titanic."

What a solemn moment that was as we thought, "Even now the ship is sinking!" Later we had the correct information, that it had struck on Sunday night, that the "Carpathia" came to the rescue and gathered up several hundred passengers, but that many were lost, both of the passengers and of the crew. Then we could get no news for several days. Then again news came from the "Carpathia," a sister ship to the "Pannonia," as she was but sixty miles north of us, and on her outward voyage again, telling how many were saved of each class and crew, and giving the names of the missing who were more generally known,—Capt. Smith, Col. Astor, Stead, Guggenheim, and others. From day to day we looked, thinking to see, perhaps, some piece of wreckage, or, perhaps yet, some survivor afloat whom we might pick up. As soon as the news came, our captain wired Liverpool, telling of our whereabouts and progress. Next day came a wire to bend our course some two hundred miles south, so as to avoid the icebergs. And in the evening, about sunset, we saw the ship's stern shift accordingly.

On Saturday we came into a dense fog. Then we felt a bit anxious, for the memory of the ill-fated "Titanic" was ever present with us all. On Sunday morning the wind arose and the fog disappeared, and then we soon saw icebergs,—one large one, supposed to be about twenty miles north of us, and a half dozen "growlers," little ones floating near. One of these little chunks of ice, which only showed its top, was thought to be of about 150 tons weight. They tell us that only about the eighth or tenth part of an iceberg appears above the surface of the water. We felt a bit uneasy, did I say? Yes, but greater than that was our assurance that the Lord was with us, and that his will would be done, that many were praying for our safe voyage and return home, and that we had no need to fear. More, we knew that this incomparable disaster would compel more care everywhere, and with these thoughts we felt we were safe.

Our Annual Offering to the Lord

Paul, at the close of 2 Cor. 9, thanks God for "his unspeakable gift" and for the grace of giving manifested in these members of Macedonia, because "that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." For "this grace" of giving had, through some influence, developed in these members, so that "of their own accord" they gave "beyond their power." The secret lies in the fact that first "they gave their own selves to the Lord" and then it naturally followed that they "abounded in everything." They realized "the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor" that every one who truly believes may pass from poverty unto riches in Christ Jesus. Thus does Paul write in 2 Cor. 8 and 9 and closes with thankfulness for the gift of giving developed in those of Macedonia.

"Would Paul rejoice in my giving?" is a fair question for every Christian to ask himself seriously. Has this grace developed until we have given "beyond our power"? I know that seemingly many calls come to us to give; but we should not forget that many multiplied blessings come to us every day, and what are the calls, scattered through the months, to the blessings every day? If we look about us and count the blessings, the poorest of us are rich; if we look about us and compare what we have with what we should like to have, and have striven to get, the richest of us are poor. And I am fearful that in too many instances this is the manner of estimating the Lord's bounty towards us.

Not only should Paul, if here, have occasion to rejoice in our giving, but much more should we rejoice in being permitted to take part in this glorious work of "spreading the news" to every nation. "How beautiful are the feet of them that bring glad tidings of good things."

The past year on the mission fields under the care of the General Board has been one mingled with concern and with rejoicing. In China our beloved ones have been surrounded with carnal conflict, yet kept safe, while in India the church has increased in numbers and activity greatly. We praise the Lord for all this and every one taking part in this great "bearing of good things" is helping to carry God's love to a world so much needing it. The force of workers on the field has recently been increased, and yet the call is for more. It has developed that during the year just closed the Board used in their work over $6,000.00 more than they received during the same period, and the year upon us will carry heavier expenses. There is much room for a larger "gift of giving," to be manifested everywhere in the churches.

What shall the offering be? See our reverse from growth manifested in the last few years:

1908, Des Moines, ...$23,594.76
1909, Harrisonburg, Va., ... 12,716.36
1910, Winona, Ind., ... 16,482.95
1911, St. Joseph, Mo., ... 13,563.01

We could, if we would, make the offering $25,000.00 this year and be greatly blessed thereby. We can consider our own needs, make the offering less than $15,000.00, and live another year with half a blessing we might have. Will we reach for the larger things of God?

When larger giving is urged, the Board is mindful of the self-sacrificing and earnest giving of the many who have taken a commendable part in this good work. God bless them as he surely is doing. But there are so many congregations who have not, as congregations, given anything for General Missions, and there are so many, many members who have given hardly a silver coin of the smallest size. These are the ones that should be stirred to deepest action and earnest effort. Will you, dear reader, be among the number who show no grace in this work? Will you, dear pastor, having care of the flock, neglect to give opportunity and encourage the membership to give?

The Mission Rooms have tried to send to each pastor a letter about the collection, enclosing material that may prove helpful in holding the missionary meeting. The pastors have been asked to hold a missionary meeting either on the 19th or 26th, and to tell the membership that all those who give a dollar or more may, upon request, receive the MISSIONARY VISITOR for themselves or a friend; that, in case they are not sending a delegate to the Conference, they can mail the offering to the General Mission Board, either at Elgin, Ill., or York, Pa., care of the Conference Grounds.

Now, brethren and sisters, it remains with each of you, as individuals and as congregations, to "show unto them in the face of the churches, the proof of your love" and the "riches of your liberality." For it is written, "He hath scattered abroad, he hath given to the poor; his righteousness abideth forever." "For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all." "And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness."

In Behalf of the General Mission Board,
Galen B. Royer, Secretary and Treasurer, Elgin, Ill.

A Touching Scene.

Sunday, in the evening service, hymns for those at sea were chosen. As the whole dining room, full of people, in all solemnity sang together the hymn with the chorus,

"O Father, hear our cry to thee,
For those in peril on the sea,"

I could not sing. I stood with the singers and wept. All over the world the news of the "Titanic" had flown. This Sunday, in every land, would this hymn be chosen and sung. It is a prayer. No one knows where the peril lies.

Arrival at New York.

We were two days late in reaching New York, but when the ship cast anchor at the Quarantine station, we were exceedingly glad for five good letters of welcome that came on board with the ship's mail. If one wants to do a thing that don't cost much, and is most highly appreciated, write a letter to the brother coming, and put it in care of the ship's company, saying by what ship he is expected, and what date. Then, with the company's mail, your letter is taken, and is delivered several hours before the ship reaches port.

The Greeting of Loved Ones.

My brother, Mitchell, from Waynesboro, Bro. J. Kurtz Miller, and Bro. R. B. Emmert, met us at the wharf. Need we say we were glad, that sometimes we had to brush the tears away, that our joy was full? The afternoon of the same day, Friday, April 26, at 10 P. M., in the rain, we reached home, Waynesboro, Pa.,—mother, brother, sister, the children, the brethren, the sisters, the church. There was a love feast next day at Price's. Here I met loved ones by the hundred. Here were cherry blossoms, peach, pear and apple blossoms, the green grass, the wild flowers, the cheering sun, the spring air. Our children are showing some red on their little cheeks. We are well. Ten years is a long time. Our joy is full.

Mother looks quite aged. We have some gray hairs too. But this is the outward appearance. The Lord looketh on the heart, and our hearts are young. We have constantly spring time within. Tomorrow I will be forty-six years old. Our two older children are in the church. The other three, I trust, in due time will be. Our joy is full. Wilbur B. Stover.

Waynesboro, Pa., May 4.

The Prize or the Penalty, Which Will You Take?

(Concluded from Page 309.)

a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1: 15). Will you accept the prize, when you have such wonderful help?

We sometimes wonder whether the sinner ever stops to think what this prize cost, and the price that was paid before the penalty could be remitted. "The blood of Jesus Christ, his Son, cleanseth from all sin," (1 John 1: 7). In Heb. 9: 22, we read, "And without the shedding of blood is no remission." What do you think of the price? Some ask, Why was such a price paid, that we might have this prize and have the penalty removed? Let us read, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." This not only shows the reason for the price, but also shows the universal scope of the prize, as well as the scope of the penalty.

We said there was no alternative,—that man must either accept the prize or incur the penalty. This we wish to support with this: "He that believeth on the Son, hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him" (John 3: 36).

Surely this shows that there is only one Mediator between God and man, and only one way to God. Brother, sister, let us not only strive to gain this prize, and avoid the penalty, for ourselves, but earnestly strive to help those who are so unconcerned about themselves.

Quinter, Kans.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Raisin City.—We met in special council. We decided to hold a love feast May 25. Bro. W. M. Fike will represent our church at the Annual Meeting. Our elder, Bro. Elkenberry, and his wife expect to take a trip East this summer. We will miss them very much.—Emma Saylor, Raisin City, Cal., May 7.

CANADA.

Battle Creek.—Our members met in council April 19, with our elder in charge. The members were well represented. Three letters of membership were accepted and one was granted. We then elected our officers for this year. Bro. Jacob H. Strycker was chosen treasurer, and Bro. Charles Brubaker, clerk. The other officers remain the same as before. Our love feast will be held June 28, at 4 P. M. Our council for the first of the year was postponed three months. We have passed through a very severe winter, but the health of the people in this vicinity has been very good.—Mrs. Maria L. Swihart, Kelvinhurst, Sask., Canada, May 6.

Bentley.—Each week the Gospel Messenger comes to us as a welcome visitor. We are living somewhat isolated from our dear church. There are four members located here, and we expect others to move here this fall. At present we are attending the Methodist church, but we long for the time when we can have a Brethren church organized here. There is a fine class of people here, mostly all from the United States. Members who intend to locate in the North will do well to investigate this part of the country, as we have a good climate, fine soil, an abundance of water and grass, and land is cheap. Who will come and help us in the Master's work?—S. M. Burger, Bentley, Alberta, Canada, May 6.

COLORADO.

Fruita.—March 31 Bro. Coffman, of the First Grand Valley church, gave us a temperance talk at 11 A. M. In the evening we enjoyed a temperance program, conducted by Bro. A. L. Gnagey, a member of our District Committee. The exercises were well attended and the program was excellent. After this a collection of $3 was taken for the cause. April 5 our church met in council. Our elder, Bro. S. Z. Sharp, presided. Three church letters were received. Sister Emma Horning, our missionary to China, arrived home April 14. We certainly enjoy having her in our midst, and hope her health will soon be restored. Bro. Kesler, of River Bend, Colo., conducted our revival, which began April 12 and continued until April 28. His efforts were greatly appreciated. Two were received by baptism, one by letter, and two await the rite of baptism. The meetings closed with a love feast. Bro. Kesler officiated. About 150 communed. All enjoyed rich blessings. Our Sunday-school continues to be wide-awake and is progressing nicely, with Sister A. L. Gnagey as superintendent.—Helena A. Waltz, Box 203, Fruita, Colo., May 6.

Grand Junction.—May 5, at 11 A. M., we were favored with a lecture by Sister Emma Horning, who recently returned from the China Mission field. The house was well filled and all who were present enjoyed the services. At the close of the meeting an offering of $4.25 was taken for the China work. Our prayer is that Sister Horning's health may so improve that she will be able to return to her field of labor again.—Emma Root, 726 West Main Street, Grand Junction, Colo., May 8.

IDAHO.

Nampa.—We held our love feast May 4. A number of brethren and sisters from neighboring churches were present. Eld. Shamberger, of the Payette church, officiated. He also preached for us on Sunday morning and evening. Other visiting ministers were Brethren S. S. Brower and David Betts, of Boise Valley.—Amanda Garber, Nampa, Idaho, May 8.

ILLINOIS.

Low Point.—Bro. S. W. Garber, of Decatur, Ill., began a series of meetings for us April 20. His sermons were full of interest and well received, as was shown by the increased attendance from the beginning to the close. Our members feel much encouraged. Our love feast will be June 22.—D. E. Eshelman, Low Point, Ill., May 7.

Macoupin Creek church met in council May 4. Our elder, Bro. M. Flory, presided. Our revival is to begin Aug. 4. Bro. A. G. Crosswhite, of Flora, Ind., is to assist us in the meetings. Our Missionary Committee consists of Sister Elizabeth Watson, president; Bro. Clinton Brubaker, and the writer, secretary. Bro. J. A. Smeltzer will represent this church at Annual Conference, with Bro. M. Flory as alternate. Three letters of membership were received. Owing to the bad condition of the roads, it was necessary to postpone our Easter program until April 21, when it was well rendered and enjoyed by a large crowd.—Olive M. Smeltzer, Girard, Ill., May 6.

Oakley church met in council recently. Only a small amount of business came before the meeting. Bro. I. D. Heckman was chosen delegate to Annual Meeting, and Bro. W. T. Heckman, alternate. Bro. Orley Davis was chosen treasurer of our Christian Workers' Meeting.—Effa Protzman, Oakley, Ill., May 7.

INDIANA.

Arcadia.—Our council was held May 4. Elders Nathaniel Cripe and William Burcham were present. Bro. Cripe's time as elder in charge has expired, and Eld. Elias Smeltzer was chosen as our elder for another year. We expect Bro. Isaac Wike to begin a series of meetings for us May 13.—Sarah Kinder, R. D. 15, Arcadia, Ind., May 5.

Camden.—We held our love feast April 20, which was followed by a series of meetings lasting two weeks, conducted by Bro. J. W. Norris. He spoke on such interesting topics as these: "Second Coming of Christ," "Personality of the Holy Spirit," "Conversion or a Proper Turning to God," and many more equally as interesting. Seven have been baptized and four await the rite. The members have been built up and encouraged to press onward.—Nellie Whitacre, R. D. 1, Pennville, Ind., May 8.

Eel River.—Our church met in council May 4. One letter was received and three were granted. The brethren who made the annual visit gave their report. Considerable business was brought before the meeting. A collection was taken, to be sent to Annual Meeting. Our love feast has been appointed for June 8, at 10 A. M.—Lizzie Wolfe, Claypool, Ind., May 6.

Huntington.—I have just closed a series of meetings in Anderson, Ind., which continued two weeks with excellent attendance. The services closed with a full house. Eleven persons were baptized, one reclaimed, and two applicants await baptism. Among the number were two Catholics. Some attended most all of the meetings. May 13 I will begin a series of meetings in the Arcadia church.—I. B. Wike, 661 Cline Street, Huntington, Ind., May 6.

Lower Deer Creek church met in council May 4, with Eld. J. G. Stinebaugh presiding. Five letters were received. It was decided not to send a delegate to the Annual Meeting. Bro. Stinebaugh was appointed to secure some minister to conduct a series of meetings for us. Sister Drusilla Cripe was appointed treasurer to take charge of the birthday offerings which are to be used for the Sunday-school and charity around home.—Sadie Hoff, Camden, Ind., May 6.

Pine Creek.—April 14 we organized a teacher-training class at the Blissville house, with Sister Laura Appleman as teacher. Thirteen members of the class graduated and received their diplomas. Six of them were young people. We had our exercises on Easter evening. Bro. Lafayette Steele gave the class a very interesting address. Sister Appleman certainly did a great work. She is an efficient teacher, and through her efforts the aged and the young received more knowledge of the Bible.—Alice Campbell, R. D. 7, Plymouth, Ind., May 6.

Ridge Schoolhouse.—We again had the privilege of hearing one of Bro. Jacob Heistand's good sermons April 21. We expect him here again May 19.—(Mrs.) George Carbiener, R. D. 23, Bremen, Ind., May 11.

Union Center.—We had a very interesting service at the South Union house on Sunday morning, April 28. One of our young ministers, Bro. John Frederick, dealt out the Bread of Life to a goodly number. His subject was, "What Think Ye of Christ?" After services two were received by Christian baptism. Eld. J. R. Miller officiated. A goodly number witnessed the baptismal scene.—John G. Bollman, Wakarusa, Ind., May 6.

IOWA.

Des Moines Valley (country house).—Bro. C. Lookingbill, of Maxwell, Iowa, preached for us April 21. His sermon was helpful and inspiring. He took his text from Gal. 5: 22. Bro. S. M. Goughnour preached in the evening. Bro. W. E. West is very busy raising funds for the Des Moines churchhouse, and is especially glad for any help on Sundays.—Lydia Bell, Ankeny, Iowa.

Grundy County.—Bro. S. B. Miller officiated at our love feast and remained with us over Sunday. On Sunday morning he gave an interesting sermon to a large audience. Through the efforts of our Missionary Committee we had a nice program in the evening. Bro. Miller followed with a sermon on "Missionary Work." This was our first meeting given through that committee. We look forward to good results from these meetings. An offering was taken, to be sent with our delegate to Annual Meeting.—Hannah C. Messer, Grundy County, Iowa, May 8.

South Ottumwa.—We held our love feast on Sunday evening, May 5. The members in town were nearly all present, except those afflicted or aged. One sister here is 101 years of age, and several others are past the allotted time of life. Our meeting was a feast to the soul, as all were strengthened, and renewed our vows to labor with greater zeal and earnestness in the Lord's cause. Several brethren and sisters from neighboring congregations were present also. The ministers present were Bro. Daniel Holder, of Batavia, Bro. J. H. Brower, of South English, and Bro. Peter Brower and wife, also of South English. One of our young ministers, Bro. Roy Jennings, is making arrangements to attend McPherson College this coming year. We surely will miss him here. One sister has been baptized since our last report. Our Sunday-school is growing amidst all of the city trials.—S. L. Coover, 118 South Moore Street, Ottumwa, Iowa, May 7.

KANSAS.

Bloom.—We held our love feast May 4. Twenty-seven members surrounded the Lord's table, some of them for the first time. Bro. S. J. Miller, of McPherson, Kans., officiated. Brethren Brubaker and Jones, of Protection, Kans., were with us at our feast. We were very glad for the presence of these brethren at this time. Bro. Miller preached for us on Sunday morning and evening. Bro. Miller certainly gave us many things to feast upon. His talks were a feast to the soul. We must all work with renewed effort for the salvation of souls.—Cassie Martin, Bloom, Kans., May 7.

Independence church met in council May 4, with Eld. W. H. Miller presiding. We decided to have a teacher-training class and a teachers' meeting each Sunday afternoon. May 5 we held our love feast. Forty-four brethren and sisters surrounded the Lord's tables. Eld. W. H. Miller officiated, assisted by Brethren C. A. Miller and Joel Eikenberry. We were somewhat disappointed that no visiting brethren were present. Only two sisters, outside of our home congregation, were with us.—Pella Carson, R. D. 2, Box 8, Independence, Kans., May 8.

Larned.—Our church enjoyed another love feast May 4. Our elder, Bro. M. Keller, presided. The attendance was good, though not so large as it would undoubtedly have been, had a severe cyclone not passed through this country the preceding evening. It wrecked and demolished a great many homes, those of a number of our brethren being included. Our elder was among those who sustained such a loss.—Edna Cook, Larned, Kans., May 8.

Salem.—We held our love feast May 4. It was one of the best love feasts we ever held in this church. About sixty-five surrounded the tables. Eld. H. T. Brubaker officiated, and also preached for us on Sunday. Our Sunday-school is moving along nicely. We added another class of young married people, with Bro. C. Trostle as teacher. We feel encouraged in the good work.—Josephine McGonigle, Nickerson, Kans., May 8.

Washington church met in council May 4. On account of the deep snow we could not meet in March. We did the work of both the March and the June councils. Bro. Harvey Gauby, of Morrowville, Kans., Bro. C. L. Dague and Bro. S. M. Gauby, of this place, compose our Temperance Committee.—Nora M. Gauby, Washington, Kans., May 7.

MARYLAND.

Denton.—Our church met in council May 3. Eld. G. S. Rairigh presided. Eld. S. K. Fike and Bro. Caleb Secrist, of the Fairview congregation, were present. One letter of membership was received, and one sister was reclaimed. Our committee appointed to look after the mission point at Greenwood, Del., gave a very favorable report of the work being done. We have an organized Sunday-school here, with an enrollment of forty scholars. Bro. Hahn, one of our young ministers, living at this point, is the Sunday-school superintendent. Eld. G. S. Rairigh was elected as our presiding elder for a term of two years. We decided to have an organized Bible class in our Sunday-school; also a home department and a teacher-training class. We expect to have a Sunday-school convention. The date has not yet been decided upon. Bro. C. P. Holsinger was elected Sunday-school superintendent, and Sister Lula Sanger, president of our Christian Workers' Meeting. We held our communion meeting on Sunday evening, with a full house. About 173 surrounded the Lord's tables. Eld. S. K. Fike officiated. The visiting ministers present were Eld. S. K. Fike, of Cordova, Md., and Bro. L. R. Brumbaugh, of Ridgely, Md. On Sunday morning, prior to our examination service, three young people applied for baptism.—Edna P. Pentz, Tuckahoe, Md., May 7.

Meadow Branch.—Our Westminster Sunday-school has organized a teacher-training class, to be held regularly in the Westminster church. The meeting on Thursday evening, May 2, was well attended, and the lesson for the evening was "The Purpose of the Sunday-school," following the regular course of study, as given in "Bible Institutions and the Sunday-school." The writer has been chosen teacher.—W. E. Roop, Westminster, Md., May 5.

Pipe Creek church met in council May 4, with Bro. C. D. Bonsack presiding. We are pleased to note a marked increase in attendance. Bro. W. B. Yount gave us a short but very good address. Brethren J. J. John and J. Walter Englar are our delegates to Annual Meeting. Sister Anna R. Stoner and Brethren J. Walter Englar and Lewis Green were appointed as our Missionary Committee. Bro. Wilbur Stover is to give us a series of meetings, probably in July. The deacons gave a good report of the annual visit. All our members are in love and peace. We adopted the plan of weekly giving, and expect soon to have this system in working order. We hope for good results.—Eliza Englar, New Windsor, Md., May 4.

Thurmont.—We held our love feast at this place May 4. About 100 members communed. Brethren Lemuel Pfoutz, D. B. Lightner, W. E. Roop and Silas Harp were the ministers present. Bro. Harp officiated, and also preached for us on Sunday morning. Bro. Roop gave us some practical questions to think about. The house was filled with attentive listeners at both meetings.—Allen D. Hoover, Graceham, Md., May 6.

MISSOURI.

Nevada.—Eld. Leander Smith began a series of meetings for us April 27, and continued one week. Six united with the church by letter (two deacons and their wives), and two souls by confession and baptism. We believe that others are considering their soul's salvation. Our membership has been increased, and the members are greatly strengthened. Our love feast was held May 4. Forty members surrounded the Lord's table. Eld. Abel Killingsworth, of Collins, Mo., officiated. We had a spiritual feast. Bro. Killingsworth remained over Sunday and preached two inspiring sermons for us. We feel much encouraged with the work. The Lord is blessing our efforts.—Mary Smith, 115 South Elm Street, Nevada, Mo., May 7.

Rockingham.—Our church met in council May 4, with Bro.

E. G. Rodabaugh presiding. One letter of membership was received. Our Christian Workers' Meeting was reorganized, with Sister Ona Hogan as president, and Bro. Lloyd Nicholson, secretary. We decided to have a singing class sometime during the fall, if we can secure a teacher. Bro. Wine, who is on his way to Illinois, from New Mexico, was with us over Sunday. He gave us three interesting sermons.—Effie Early, R. D. 4, Norborne, Mo., May 6.

South St. Joseph Mission held her spring love feast on Saturday, April 27. All seemed to be in harmony and union, and it was one of the nicest and quietest feasts we have ever attended. Eld. J. S. Kline, of the North St. Joseph Mission, officiated. The feast was much appreciated by all, especially those who communed for the first time. As quite a number of our membership are now in the country, it was a pleasant reunion when all would meet again, and enjoy such a service together. One crippled brother, who is in the hospital, was allowed to attend. His wife, who has been very sick, at Pattonsburg, Mo., and who was anointed a few weeks ago, was also able to attend. Two of our Brethren were not physically able to take part in the service. At present they are almost homeless, and in want of daily necessities. Two of our members are at the County "Poorhouse."—E. N. Huffman, 502 Kentucky Avenue, St. Joseph, Mo., May 1.

NEBRASKA.

Falls City.—We met in council April 22. We decided to hold our love feast June 9, at 6 P. M. Bro. M. R. Weaver was with us April 30 and May 1. His plan for raising missionary money for the District was well received at this place.—Edith Peck, Falls City, Nebr., May 7.

Highline church met in council May 4. Bro. S. G. Nickey is to represent us at Annual Meeting. Our love feast will be May 25. One letter of membership was received. Bro. M. R. Weaver is to be with us May 27 and 28, in the interest of missions. Our Sunday-school and regular services are taking on a new interest since the weather has become more pleasant.—Katie E. Hoffert, Moorefield, Nebr., May 9.

OHIO.

Ash Grove.—Bro. H. Jesse Baker, of North Star, recently preached two well-directed sermons to attentive audiences. We decided to have our love feast June 22, at 2 P. M.—Ida B. Coate, Celina, Ohio, May 5.

Black River church met in council May 2. Our elder, Bro. James Murray, presided. Our church decided to elect Sunday-school officers in council, and also that church officers shall be elected for a term of one year. Two letters of membership were granted. Bro. S. M. Friend is our delegate to Annual Meeting, with Bro. Levi Dague, alternate. Eld. James Murray was again chosen as our elder for one year.—Enos D. Nolt, Lodi, Ohio, May 4.

East Dayton.—We held our business meeting May 9. Bro. D. M. Garver, who was recently appointed as our elder, presided. He gave words of encouragement to all. Brethren J. W. Fidler and W. Swinger were with us also. One letter was read and two were granted. We are glad to have Bro. W. Swinger, of Trotwood, Ohio, to fill the appointments here for the next few months.—Alice Tippy, 1430 May Street, Dayton, Ohio, May 10.

East Nimishillen church met in council May 4, with Eld. James Murray as moderator. We decided to hold our love feast at the close of a series of meetings, to be held in September. Our delegate to Annual Meeting is Bro. S. S. Shoemaker; to Sunday-school and Christian Workers' Convention, Anthony Kinsley. At this meeting two were received into the church by baptism and one by letter. Since our last report eight have been received into the church by the rite of Christian baptism.—A. J. Carper, Middlebranch, Ohio, May 6.

Jonathan Creek.—Our council was held May 4. Our elder, Bro. Samuel Sprankel, was present. Considerable business came before the meeting, which was disposed of. Two letters of membership were received. Eld. Rufus Wyatt is our delegate to Annual Meeting. Eld. Sprankel remained over Sunday and preached for us both morning and evening.—J. S. Leckrone, Somerset, Ohio, May 9.

Painter Creek.—Sunday, April 14, Bro. Isaac Beery, of Pleasant Hill, gave us a very instructive sermon. His subject was "Come." In the evening Eld. Jesse Stutsman gave a very interesting discourse on the subject "Go." Sunday evening, April 28, Bro. S. A. Blessing, of West Milton, delivered the baccalaureate sermon for our Franklin Township high school. His theme was along the line of practical education, including the culture of the heart and intellect. The churchhouse was filled with interested people. Many expressions of approval were given in behalf of Bro. Blessing's discourse. There were seven graduates. Our Ludlow congregation will hold a Fourth of July service at the Pittsburg house. Bro. Nicodemus, of Chicago, has promised to give an address on this occasion.—Levi Minnich, Greenville, Ohio, May 11.

Toledo Mission.—On Sunday we were greatly favored by having with us Bro. Geo. Throne and wife. Bro. Throne preached an excellent sermon, which inspired us to press on in the Lord's work. We were also very glad for his assistance in the Sunday-school and the many good thoughts he presented. May the Lord add his blessings to the work here, that a way may soon be open for greater activity in his service at this isolated place.—Fay Kaser, 628 Leonard Street, Toledo, Ohio, May 8.

Upper Twin.—Our church met in council May 2. Our elder, Bro. J. F. Deaton, presided. Brethren Jonas Horning and Noah Erbaugh were present. Four letters of membership were received. Bro. Robert Dillon was elected delegate to Annual Meeting. There was a call for more help in the deacon's office, and Brethren William Furrey and John Smith were elected. They will be installed ere long. Our love feast will be held Oct. 12, at 4 P. M., to be followed by our series of meetings. Bro. Charles Flory is to do the preaching.—Willie Deaton, Eaton, Ohio, May 4.

OKLAHOMA.

Elk City church held a love feast April 28. Our elder, Bro. J. R. Pitzer, of Cordell, Okla., officiated. Despite the inclement weather, twenty-nine members participated in the feast.—A. B. Coover, Elk City, Okla., April 30.

PENNSYLVANIA.

Clover Creek.—Bro. D. K. Clapper, of Meyersdale, Pa., was with us two weeks and preached seventeen Spirit-filled sermons. His visits were a blessing to all the homes he entered. Three young men accepted Christ during the meetings, and the church in general was revived. All have resolved to live closer to God and be more active in his service. A special collection of $19.05 was taken to aid Bro. Clapper to secure a typewriter for use in his extensive church work.—Mabel Dilling Kensinger, Clover Creek, Pa., May 9.

Codorus.—Our love feast, April 30 and May 1, was well attended, and Elders David Hoff and Daniel Bowser, and Bro. Samuel Jacobs, were with us. Eld. Hoff officiated. A collection of $20 was taken, to be sent to Annual Meeting for World-wide Missions.—J. L. Myers, Loganville, Pa., May 7.

Greensburg.—Our church met in council April 30, at 7:30 P. M., with Eld. Wm. M. Howe presiding. At the opening of the council Eld. Howe gave a very interesting talk on the "Beatitudes." Considerable business was pleasantly disposed of. This being the end of our fiscal year, all the officers, trustees, secretary, treasurer, Messenger correspondent, and home correspondent, were elected, to assume their duties the beginning of the new year, May 1. In addition to the officers elected, the following committees were elected: A Local Missionary Committee, a Local Temperance Committee, and an Auditing Committee. An Aid Society and also a Mission Society, already organized, were endorsed by this council. At a previous council, March 26, the church reluctantly received Eld. Wm. M. Howe's resignation as elder of this church. He was our elder for the past year, but because of not being physically strong, he felt the need of being relieved of this charge. Eld. J. H. Cassady was then called for this year. At the same council, Bro. M. J. Brougher and wife were called to continue their pastorate for another year. Since our last report, two more souls were added to our number by baptism. "Go ye into all the world and preach the Gospel to every creature" (Mark 16: 15).—Mary Brougher, Greensburg, Pa., May 7.

Harrisburg.—Children's Day, including cradle roll exercises, was observed on Sunday. Among the features were three selections by the Moyer quartette, Palmyra, Pa., and an address by Bro. Myers, of Elizabethtown College. We considered it very successful. Our Sunday-school workers may well feel encouraged. Our love feast was observed in the evening. Our elder, Bro. G. N. Falkenstein, and our former elder, Bro. S. R. Zug, were among the seven ministers in attendance. All seemed impressed by the sacredness of the service. May the Lord keep us strong!—Elton Peterman, Harrisburg, Pa., May 8.

Indian Creek.—Our congregation will hold a series of meetings in the Elbethel house, beginning May 18, to continue two weeks. Our love feast will be June 1, at 3 P. M. Eld. E. K. Hochstetler is to do the preaching.—William M. Knopsnider, Freed, Pa., May 6.

Little Swatara.—We enjoyed a pleasant love feast May 2 and 3 at the Meyers house. A number of visiting brethren and sisters shared the blessings with us. Among them were the following ministers: Brethren John Herr, J. H. Longenecker, Levi S. Mohler, Jacob Nissly, Hiram Kaylor, William Oberholtzer, John Zug, Amos Kuhns, S. Eshelman, Ammon Brubacher and Elias Morgan. Bro. J. H. Longenecker officiated. Two precious souls were baptized since our last report. Bro. Henry Hollinger came to us quite unexpectedly May 5, and preached a very interesting sermon.—H. M. Frantz, Myerstown, Pa., May 9.

Lower Cumberland.—Our brother, Eld. J. M. Mohler, of Mechanicsburg, Pa., conducted a series of meetings in the Boiling Springs meetinghouse, which began April 21 and continued until April 28. The stormy weather that we had, during our series of meetings, hindered some from attending

(Concluded on Page 320.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

KANSAS CITY, KANSAS.

On the evening of April 26, the Mission church met in quarterly council. We had a good meeting. Eld. Moses Cruea, of Kansas City, Mo., was with us. Elmer Mooney, our Sunday-school superintendent, having moved away from here, Sister Crist was elected superintendent for the unexpired term. Bro. William Haddix, our church treasurer, also having moved away, Bro. Asa Burket was elected.

It was decided to change the time of our Sunday-school from 3:30 P. M. to 10 o'clock A. M., and to have preaching services at 11 A. M., giving us two sermons each Sunday. Our prayer meeting is held on Tuesday evening and our teachers' meeting on Friday evening. The sisters meet on Tuesday in a live Aid Society. Since the weather is getting warmer our Sunday-school is falling off, because many of the children have no summer clothing. Will the Aid Societies please remember the needs of our Sunday-school children and make it possible for them to come?

We are having much sickness in our part of the city, with many deaths, mostly caused by spinal meningitis,—termed "spotted fever" by most of the doctors. It is a dreaded malady, proving fatal to nine-tenths of the cases, often claiming its victim in a few hours.

731 Packard Street, Kansas City, Kansas. I. H. Crist.

COVINGTON, OHIO.

Last Sunday morning a heavy rain set in, but we had a good attendance at Sunday-school and church. Eld. I. S. Long's were with us. Sister Long gave a very graphic description of the Sunday-school in India. Our children received an impetus towards mission work which they needed. Her words will bear fruit at this place, we trust! Then Eld. Long preached on the subject of "The Cross." He made the road to Calvary plain, and we felt that in order to follow Jesus, self must die. It was a plea for the life of self-denial, and the Holy Spirit revealed much while he was preaching. At the close of the sermon, while singing the hymn, "The Way of the Cross Leads Home," three precious souls came forward and many of the congregation were in tears.

Baptism was administered in the afternoon. In the evening we had our communion meeting. Eld. Long officiated. The meeting was remarkable because so many tables were surrounded by young people, ranging in age from about twelve to twenty. We have never seen so many young people at any love feast. Bro. Long made his remarks so very plain and impressive that all were moved by the solemnity of the occasion. We shall remember Bro. Long for his help at this meeting. Our pastor realizes the responsibility of the guidance of so many precious souls. Pray for us! Elizabeth D. Rosenberger.

Covington, Ohio, May 11.

OUR APPEARANCE AND DEPORTMENT AT ANNUAL MEETING.

Few people fully appreciate the influence of our appearance and deportment at these great gatherings. This is of more importance at our Conference than at places where people do not make as high claims as we do. Members make a mistake when they depart from the adopted order of dress, thinking they will make a more favorable impression upon those who see them.

In ordering our toilet for Conference attendance let modesty, neatness and cleanliness be the governing principle. Every effort at display reflects unfavorably upon us in the estimation of intelligent men and women. I remember seeing a sister at one of our Annual Meetings who had a covering on her head that was neither a bonnet nor a hat, but a kind of "go-between." Many remarks were made about that peculiar head-dress, but not many expressed themselves favorably. She made a great mistake. She would have received much more favorable comment had she worn a head-dress in conformity with that usually worn by our faithful sisters. As the Bible teaches the plain, simple life, and we claim to maintain Bible principles, let us not be ashamed of that kind of a life wherever we go.

Cleanliness is said to be next to godliness. If we want to make a favorable impression upon the intelligent people where these great meetings are held, our toilet must be above reproach. Some years ago one of our ministers preached in the Tabernacle on Sunday. His talk was good, but a change of linen would have added much to the influence of his sermon. It certainly is a pity for a man of ability, after he has spent much time in preparing a message for the people, to spoil it with an unkempt appearance, while water and soap are as plentiful as they are. We are glad that cases of that kind are the exception and not the rule.

The influence of these meetings depends very much on the deportment of the membership in general. The people in and around Winona Lake were very favorably impressed with the Christian deportment of our members. They told me repeatedly that they considered our members as being the best visitors that ever convened there. They found that our members were not hard to please in the homes sheltering them at Winona Lake, that they were not boisterous or self-important.

In a conversation with the gentleman who was postmaster at Winona at the time of the meeting, he said, "Your people are the best I ever came in contact with. If a lady wanted to get her mail, it mattered but little how many men wanted to get theirs,—they would wait patiently until the lady was waited on." Dr. Dickey has also spoken very highly of the deportment of our people.

Another thing that impressed the people at Winona Lake was the devotional spirit of our people. The early five o'clock consecration meetings were largely attended. As many as three thousand people would be in the tabernacle at that early hour in the morning, all eager to take some humble part in the services.

Winona Lake residents were also favorably impressed with the earnestness in the discussions at the Conference, and the Christian courtesy manifested toward an opponent in debate.

These favorable impressions were made on the minds of people, who are above the average in intelligence, and persons who meet and mingle with the most intelligent classes of people.

In our approaching meeting let us endeavor to leave the same favorable impression on the minds of the citizens of York, that lasting good may come, not only to us, but also to the people of York, and that glory may be given to God. Considerate, thoughtful, meditative people are a blessing anywhere. Let us pray that the approaching meeting, in its services and in its deliberations and decisions, may be wholly under the influence of the Holy Spirit! W. R. Deeter.

Milford, Ind.

NOTICE OF ANNUAL MEETING LODGING COMMITTEE.

The Lodging Committee has finished the canvass of the city for lodging. The people, as a rule, have responded liberally at the rate of 25 cents a night for lodging. With the excellent street car service to all parts of the city, persons will have no trouble to go to and from the Conference Grounds.

There are still a few rooms for rent in the "Main Exhibit" Building, at $3 per room, large enough for four persons. Those desiring any of these rooms on the Conference Grounds, will please write the Chairman at once.

C. G. Trimmer,
Chairman of Lodging Committee.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Hoffman-Zimmerman.—At 3133 Lexington Street, Chicago, Ill., May 8, 1912, by the writer, Bro. Sidney E. Hoffman and Sister Lillian R. Zimmerman, both of Chicago.—Albert C. Weaand, Chicago, Ill.

Stauffer-Garst.—By the undersigned, at the home of the bride's parents, Brother and Sister Peter Garst, of Cabool, Mo., April 21, 1912, Bro. Elmer J. Stauffer, of Mulberry Grove, Ill., and Sister Edna Garst, of Cabool, Mo.—C. W. Gitt, Cabool, Mo.

Woods-Shank.—At the residence of the writer, Lodi, Ohio, May 1, 1912, Bro. Paul A. Woods, of Spencer, Ohio, and Miss Eva LaVerge Shank, of Wooster, Ohio.—S. M. Friend, Lodi, Ohio.

FINANCIAL REPORT

The General Mission Board is pleased to acknowledge receipt of the following donations during the month of March, 1912:

WORLD-WIDE.

Pennsylvania—$288.79.
Eastern District, Congregations.
Spring Creek, $79.60; Tulpehocken, $50; White Oak, $30.52; Little Swatara, $20; Mountville, $18.75; West Greentree, $17.95; Springville, $16.66; Norristown, $12.57; Fairview, $11.50; Conestoga, $10.96; Peach Blossom, $6.84, ... $ 275 35
Amanda R. Cassel, $30; Henry E. Nies, $5, ... 35 00
Southern District, Individuals.
S. Z. Dressler, $10; S. G. Shellenberger and wife, $2; Timma Reutschler, $1; D. E. Thomas, $1, ... 14 00
Middle District, Congregation.
Lewistown, ... 19 44
Levi E. Greenawalt, $7; S. C. and Irene Miller, $1.50, ... 8 50
Western District, Congregation.
Husband House, Middle Creek, ... 1 50
Sunday-school.
Rayman, ... 28 00
A Brother, $6; A. R. Kitchen, $1, 7 00
Indiana—$184.90.
Northern District, Congregations.
Elkhart City, $26.57; Bethany, $12.40, ... 38 97
A Brother, $100; Thomas Cripe, $10; Ivan Holderman, $2; Mrs. Nellie Paulmer, 50 cents; John Huntington, 50 cents, ...
Middle District, Sunday-school. 113 00
Burnetts Creek, ... 5 07
Mrs. Priscilla Ohme, ... 2 00
Southern District, Congregation.
Mississinewa, ... 50
Christian Workers.
Indianapolis, ... 3 36
Individuals.
A Brother, $20; A Shut-in Sister, $2, ... 22 00
Virginia—$104.66.
First District, Sunday-schools.
Peters Creek, Oak Grove, $10.89; Germantown—Brick Church, $6, ... 16 89
A. C. Rieley, $5; Emma Southall, $3; T. S. Moherman, $1.80; Mary E. Shickel, $1, ... 10 80
Second District, Congregation.
Barren Ridge, ... 6 80
J. W. Zigler, $1; Fannie S. Miller, 10 cents, ... 1 10
Northern District, Congregation.
Woodstock, ... 7 68
Bettie E. Caricofe, 50 cents; Mattie N. Caricofe, 50 cents, ... 1 00
Eastern District, Congregation.
Nokesville, ... 57 39
Edna D. Miller, ... 3 00
Ohio—$103.20.
Northeastern District, Individuals.
Geo. H. Irvin, ... 65 60
Northwestern District, Individuals.
Jos. and Nancy Kaylor, $10; D. F. Stuckey, 50 cents, ... 10 50
Southern District, Congregation.
Lower Stillwater, ... 22 10
Emma McCorkle, ... 5 00
North Dakota—$100.00.
Individual.
F. D. Saylor, ... 100 00
Illinois—$77.33.
Northern District, Congregation.
Cherry Grove, ...
Mrs. F. Gilbert, $5; J. G. Royer, $1; F. Z. Miller, $1; D. J. Blocher, $1, ... 16 33
Middle District, Individuals.
Bequest Susan P. Landis, $50; Mrs. Elizabeth Verner, $1; J. A. Smeltzer (marriage notice), 50 cents; David M. Adams (marriage notice), 50 cents; Geo. W. Miller (marriage notice), 50 cents; D. T. Wagner (marriage notice), 50 cents, ... 8 00
Maryland—$40.50.
Eastern District, Congregation.
College, Union Bridge, ... 30 00
Individuals.
M. O. Myers, $7.50; Allen D. Hoover, $3, ... 10 50
Iowa—$18.00.
Northern District, Individuals.
T. L. Kimmel, $2; Mrs. Addie R. Knepper, $1, ... 3 00
Middle District, Individuals.
D. W. Miller (marriage notice), 50 cents; J. D. Haughtelin (marriage notice), 50 cents, ... 1 00
Southern District, Congregation.
English River, ... 14 00
Arizona—$25.00.
Salome Yordy, ... 25 00
California—$15.50.
Northern District, Individuals.
A. M. Whipple, $10; J. W. Deardorff (marriage notice), 50 cents, ...
Southern District, Individuals. 10 50
Edmund Forney, $3; O. A. McGrew, $1.50; J. Z. Gilbert (marriage notice), 50 cents, ... 5 00
Oklahoma—$13.35.
C. C. Clark, $10; A Sister, $2.35; A Sister, $1, ... 13 35
Nebraska—$10.89.
Congregation.
Octavia, ... $ 7 39
D. Vasey, $3; W. W. Blough (marriage notice), 50 cents, ... 3 50
West Virginia—$5.00.
First District, Individuals.
Walter and Onida Kahle, ... 5 00
Connecticut—$5.00.
A Sister, ... 5 00
Michigan—$4.20.
Mrs. Clara Moore, $2; J. C. Harrison, $1.20; Mrs. Chas. Hornish, $1, .. 4 20
Kansas—$3.00.
Northeastern District, Individual.
Ira H. Frantz (marriage notices), . 1 00
Southeastern District, Individuals.
Mrs. Hannah Lauver, $1; Daniel Longanecker, $1, ... 2 00
Colorado—$1.50.
Southeastern District, Individual.
David Hamm (marriage notice), .. 50
Western District, Individuals.
James A. Stouder (marriage notice), 50 cents; A. G. Rust (marriage notice), 50 cents, ... 1 00
Texas—$1.00.
Irene B. Rupp, ... 1 00
Wisconsin—$1.00.
Mr. and Mrs. J. E. Zollers, ... 1 00
North Carolina—$100.
D. H. Lewis, ... 1 00
Canada—$0.50.
S. M. Burger (marriage notice), .. 50
Washington—$0.50.
S. H. Miller (marriage notice), ... 50
Total for the month and year so far, ... $ 1,104 82

INDIA ORPHANAGE.

Pennsylvania—$81.00.
Eastern District, Sunday-school.
Lebanon, ... $ 16 00
Amanda R. Cassel, ... 20 00
Southern District, Individual.
Miss Bessie Rohrer, ... 16 00
Western District, Sunday-schools.
Maple Grove, $8; Middle Creek, $20, ... 28 00
Mary A. Kinsey, ... 1 00
Ohio—$47.45.
Northeastern District, Aid Society.
Black River, ... 20 00
Class No. 6, Black River Sunday-school, ... 7 45
Southern District, Christian Workers.
Upper Stillwater, ... 20 00
Kansas—$42.00.
Northeastern District, Christian Workers.
Kansas City, $20; Morrill, $12, ... 32 00
Sunday-school.
Kansas City Central Avenue, ... 10 00
Virginia—$40.00.
Northern Dis., Aid Societies.
Eastern and Western—Mill Creek, 40 00
Iowa—$25.00.
Mary C. Newsom, ... 25 00
California—$20.00.
J. N. Shank and family, ... 20 00
Illinois—$9.75.
Northern District, Congregation.
Waddams Grove, ... 9 75
Indiana—$5.00.
Middle District, Individuals.
Wm. L. Angle and wife, ... 5 00
Canada—$3.00.
Walter S. Ullery, ... 3 00
Total for the month and year so far, ... $ 273 20

INDIA MISSION.

Virginia—$23.00.
Northern District, Congregations.
Harrisonburg, $15; Salem, $8, ... $ 23 00
Maryland—$8.00.
Eastern District, Individuals.
D. E. Miller and wife, $5; P. M. Radcliffe and wife, $3, ... $ 8 00
Nebraska—$7.85.
P. A. Nickey and wife, ... 7 85
Total for the month and year so far, ... $ 38 85

INDIA WIDOWS' HOME.

Canada—$2.00.
Walter S. Ullery, ... $ 2 00
Total for the month and year so far, ... $ 2 00

INDIA NATIVE SCHOOLS.

Iowa—$5.00.
Middle District, Sunday-school.
Old Sisters' Class, Panther Creek, .. $ 5 00
Total for the month and year so far, ... $ 5 00

INDIA HOSPITAL.

Indiana—$1.00.
Southern District, Individual.
Mrs. Ollie Lester Cross, ... $ 1 00
Total for the month and year so far, ... $ 1 00

CHINA MISSION.

Idaho—$23.11.
Sunday-school, Boise Valley.
Little Helpers' Class, Naomi Sandy, Teacher, $5.61; Willing Workers' Class, Jennie S. Brower, Teacher, $16.25; Diamond Class, 25 cents; Class No. 7, $1, ... $ 23 11
Pennsylvania—$19.00.
Southern District, Individual.
Samuel H. Baker, ... $ 2 00
Ohio—$2.50.
Northwestern District, Individual.
Isaac Hall, ... 50
Southern District, Individuals.
Daisy and Naomi Flory, ... 2 00
Michigan—$1.00.
Individual.
Martha Bratt, ... 1 00
Total for the month and year so far, ... $ 28 61

CHINA FAMINE SUFFERERS.

Indiana—$51.85.
Northern District, Congregation.
Brethren and Friends, Maple Grove, ... $ 51 85
Pennsylvania—$19.00.
Eastern District, Congregation.
Little Swatara, ... 19 00
Idaho—$18.00.
Sunday-school.
Twin Falls, ... 18 00
Iowa—$7.40.
Middle District, Sunday-school.
Des Moines, ... 5 40
Southern District, Congregation.
Members English River, ... 2 00
Virginia—$5.00.
Second District, Individual.
S. L. Wampler, ... 5 00
Missouri—$5.00.
Southern District, Individual.
Receipt No. 16904 ..... 5 00
Colorado—$1.00.
Southeastern District, Individual.
Therese Lah Miller, ... 1 00
Unknown—$1.00.
In Jesus' Name, ... 1 00
Total for the month and year so far, ... $ 108 25

CHINA ORPHANAGE.

Illinois—$27.50.
Southern District, Individual.
In memory of Mother, ... $ 27 50
California—$5.00.
Southern District, Individual.
Miss Hazel Metzger, ... $ 5 00
Total for the month and year so far, ... $ 32 50

CHURCH EXTENSION.

Oklahoma—$3.00.
C. C. Clark, $2; A. Schrader, $1, ... $ 3 00
Total for the month and year so far, ... $ 3 00

SOUTH AMERICA.

Ohio—$1.00.
Southern District, Individual.
Ruth Bigler, ... $ 1 00
Total for the month and year so far, ... $ 1 00

LAWRENCE CONGREGATION, KANSAS.

Missouri—$1.00.
Jacob D. Saxton, ... $ 1 00
Total for the month and year so far, ... $ 1 00

DENVER COLORED WORK.

Indiana—$155.25.
John H. Arnold, $5; C. E. Huffman, $1; Melvin F. Arnold, $1; H. M. Fogelsonger, $1; J. O. Culler, $5; Chas. Snyder, $1; Lydia Neff, $5; Amanda Culler, $3; Alpheus Neff, $2; Mary M. Peters, $5; Walter Cripe, $1; Emma Smith, $5; Jacob Burtsfield, $1; O. E. Vance, $1; Earl Swoveland, $1; Melvin J. Bainter, $1; Wm. Mishler, $1; John Dunmire, $1; Calvin Cripe, $1; Louis W. Cripe, $1; Ida Neff, $2; John Blough, $1; Milo Troup, $2; J. W. Rowdabaugh, $1; Charley Lutes, $1; Susan Myers, $1; J. Orba Weybright, $5; Abraham Morehouse, $1; J. C. Metz, $2; Raleigh Neff, $7; J. H. Warstler, $1; Chas. M. Arnold, $5; Henry Barringer, $1; Milton Rensberger, $1; A. M. Treesh, $1; D. W. Weybright, $1; Mike Reuter, 50 cents; J. F. Weybright, $2; D. Barrick, $1; Lloyd Neff, $1; S. E. Whitehead, $5; Isaac Harshman, $1; Mary Ann Treesh, 25 cents; Lulu Alwine, 50 cents; E. P. Wyland, 50 cents; Cyrus Rutle and wife, $1; Roy H. Puterbaugh, $2; J. B. Bartmess, $1; Wm. U. Miller, $2; Sister Alex. Miller, $1; A. I. Hess, $1; D. S. Stutsman, $1.50; J. W. Uler, $2; C. A. Huber, $2; Jacob Gorsuch, $1.50; Lydia Stutsman, 50 cents; Catherine Stafford, $1; Frank George, $5; Noah Barringer, 75 cents; Catherine Miller, $5; Joseph Powles, $1; S. Blough, $1; Eliz. J. Miller, $1; Milo H. Cripe, $1; M. D. Stutsman, $2; A Sister, Goshen, 50 cents; John J. Cripe, $2; B. F. Priser and wife, $2; Frances Werner, $1; Tobias Cripe, 50 cents; Henry H. Ganger, $1; C. A. Moyer, $1; Salome Hoke, 50 cents; Lizzie Hoke, 25 cents; Sarah Hoke, 25 cents; S. B. Culler, $1; Emma Hess, $1; Wm. Hess, $2; Sister Allen Eibely, 50 cents; Annetta Johnson, $1.25; Rebecca Geyer, $1.50; Hiram Geyer, $5; Barbara Ganger, $1; G. G. Grady, $5; Wm. H. Brumbaugh, $5; Susana Stroup, $1; W. G. Leedy, $1, ... $ 155 25
Illinois—$50.00.
Mr. and Mrs. John J. Swartz, $25; Mr. and Mrs. A. M. Christner, $2; John Hullys, $10; J. B. Tawzer, $1; A. Barnhart, $1; Lottie Kindig, $1; Eliz. Noffsinger, $2.50; Alvin Hautman, $2.50; W. R. Polhemus, $2; Charlie McCauley, $1; Eliz. J. Fowler, $1; Bro. Dutcher, $1, ... 50 00
Washington—$26.00.
A Brother, $11; Mrs. E. L. Gensinger, $10; Walter H. Smith, $5, ... $ 26 00
Nebraska—$25.00.
Martin Beanblossom, $5; U. C. Miller, $15; Samuel Fouts, $5, ... 25 00
Michigan—$19.50.
C. W. Keith, $8; Daniel Chambers, $5; Clayton Albaugh, $1.50; Adam Albaugh, $1; Tourence Townsend, $2; Chauncy Ganger, $2, ... 19 50
Oregon—$5.00.
D. Kauffman, $3; Amanda E. Carl, $2, 5 00
Iowa—$5.00.
J. F. Borden, ... 5 00
North Dakota—$5.00.
J. M. Deeter, ... 5 00
Ohio—$3.00.
C. C. Moomaw, ... 3 00
Total for the month and year so far, ... $ 293 75

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.

Indiana—$27.75.
Bethany Sunday-school, $10; Children of Bethany Sunday-school, $5.25; North Liberty Sunday-school, $5; E. N. Heim and family, $5; Fred Lammedee and wife, $1; D. Kelvar and wife, $1; Samuel Good and wife, 50 cents, $ 27 75
Pennsylvania—$27.00.
Lloyd Reitz, $2; Stella Reitz, $2; Elsie Schrock, $1; Rayman Sunday-school, $5; Warriors Mark Sunday-school, $5.54; Coventry Sunday-school, $5; Scholars, Warriors Mark Sunday-school, $4.46; Geo. H. Pletz, $2, ... 27 00
Ohio—$6.40.
Lower Miami Sunday-school, $5.40; Sand Ridge Sunday-school, $1, ... 6 40
Illinois—$3.00.
Macoupin Creek Sunday-school, ... 3 00
Virginia—$2.00.
S. L. Wampler, ... 2 00
Iowa—$1.85.
Beaver Sunday-school, ... 1 85
Michigan—$1.50.
Lakeview Sunday-school, ... 1 50
Total for the month and year so far, ... $ 69 50

Building Fund.

Indiana—$93.50.
Fairview Sunday-school, $31.50; Pleasant Dale Sunday-school, $10; Samuel Driver, $5; Daniel Byerly, $3; Jacob Heller, $1; John Minck, 50 cents; Eli Burks, 50 cents; E. D. Zimmerman, $5; Sister J. Olwine, $2; Monticello Sunday-school, $20; Cedar Lake Sunday-school, $10; Huntington Country Church Sunday-school, $5, $ 93 50
Ohio—$36.46.
Freeburg—Science Hill Sunday-school, $12.81; J. M. Dishong, $1; J. B. Dishong, $2; H. B. Dishong, $1; A. D. Lytle, $2; Floyd Mallott, $1; David Lytle, $2; Esther Dishong, $1; Middle District Congregation, $5.58; Pleasant Valley Sunday-school, $5; Marble Furnace Sunday-school, $2.07; Class 3, Junction Mission Sunday-school, $2; G. W. P. Young, $1, ... 38 46
West Virginia—$15.70.
Beaver Run Sunday-school, $9.10; Geo. W. Shelley, $2; Shilo Sunday-school, $1; U. G. Bolyard, $1; H. L. Poling, $1; R. S. Sevier, $1; C. J. McGee, 60 cents, ... 15 70
Maryland—$10.00.
Manor—Sharpsburg Sunday-school, 10 00
Nebraska—$10.00.
C. H. Price, ... 10 00
Iowa—$6.61.
Kingsley Congregation, ... 6 61
Michigan—$5.05.
Class No. 2, Middleton Sunday-school, $1.05; Class No. 4, Middleton Sunday-school, $2; Wm. C. Patzwall, $2, ... 5 05
South Dakota—$5.00.
Willow Creek Sunday-school, ... 5 00
Tennessee—$4.00.
Meadow Branch Sunday-school, ... 4 00
Virginia—$3.00.
Elizabeth Harley, 50 cents; E. E. Blough, 50 cents; S. C. Harley, $1.50; J. W. Mathias, 50 cents, ... 3 00
Texas—$3.00.
Manvel Sunday-school, ... 3 00
Missouri—$3.00.
First Church—Kansas City Christian Workers, ... 3 00
Illinois—$2.00.
Lamotte Sunday-school, ... 2 00
Washington—$1.00.
Mary C. and Pearl Hixson, ... 1 00
Total for the month and year so far, ... $ 200 32

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Andrews, Bro. John F., died in the hospital at Petoskey, Mich., April 27, 1912, age not known. His death was due to cancer in the head. He has been a sufferer for three years. He united with the Church of the Brethren about three years ago. Many times during his sickness he expressed himself that he was ready to go to his reward. He leaves one brother. Services by Brethren Samuel Younce and Isaac Hufford at Clarion. Interment in the Brethren cemetery at Clarion.—W. E. Young, Clarion, Mich.

Armey, Bro. Henry, born near Dayton, Ohio, March 25, 1843, died in North Manchester, Ind., April 5, 1912, aged 69 years and 11 days. His parents moved to Kosciusko County near Silver Lake, Ind., when he was but a small boy. Here he spent most of his life. Eight and one-half years he lived in Marion, Ind., and his last decade was spent in North Manchester. June 8, 1865, he was married to Hannah Snoke. To this union three sons and two daughters were born. Two of the sons died in early childhood. Bro. Armey united with the Church of the Brethren about thirty-three years ago, in which faith he remained a faithful member until death. He was a tireless worker and always ready to help any one in need. He was a good neighbor, a constant friend, a kind father, and a genial husband. Dec. 18, 1911, he had a stroke of paralysis, which rendered him practically helpless the remaining days of his life. He called for the elders of the church and was anointed Jan. 14, 1912. He seemed to receive much comfort from this service. In his affliction he was ever patient. Seldom did any one hear him make the slightest complaint or murmur. He leaves a wife, one son, two daughters, three brothers and one sister. Services at the Manchester church by Bro. Otho Winger, assisted by Bro. S. S. Blough. Interment two miles west of town.—Ella M. Cottrell, 726 North Sycamore Street, North Manchester, Ind.

Beam, Bro. Peter, died March 17, 1912, in Lagrange County, Ind., aged 79 years, 11 months and 6 days. Services at the Lupold church, near Shipshewana, by the writer. Text, Psa. 90: 12.—J. Harvey Schrock, Shipshewana, Ind.

Bosserman, Quinter Miller, only child of Eld. L. D. and Anna Bosserman, born Aug. 27, 1891, near Carson City, Mich., died March 25, 1912, in Pasadena, Cal., aged 20 years, 6 months and 27 days. At the age of nine years Quinter was received into the Church of the Brethren at Mount Morris, Ill., and proved to be a valiant soldier for Jesus. Services in the Pasadena church by Elders H. R. Taylor, D. L. Miller and W. E. Trostle. Text, 1 Sam. 18: 20; Ruth 2: 12; Job 14: 16.—L. D. and Anna Bosserman, 3043 Menton Avenue, Pasadena, Cal.

Doster, Sister Elizabeth, widow of the late Joseph Doster, died at the home of her son in Lititz, Pa., Feb. 24, 1912, in her eighty-second year. She was a member of the Church of the Brethren for a number of years. Three sons and two daughters survive her. Services at the Middle Creek church by Eld. I. W. Taylor and Bro. A. H. Royer. Interment in the Middle Creek cemetery. She lived nearly all her life in the neighborhood where the services were held.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa.

Farringer, Sister Lydia A., born in Canton, Ohio, Aug. 7, 1837, died in Lena, Waddams Grove congregation, Ill., April 15, 1912, aged 74 years, 7 months and 8 days. She was the daughter of Eld. Daniel Fry who, with Eld. Enoch Eby, was sent as missionary to Denmark in 1877. She came with her parents to Stephenson County, Ill., when about twelve years old, making the trip with an ox team. She was married to Bro. Henry W. Farringer Oct. 7, 1858. Her husband and six sons survive. One son and one daughter preceded her in death. Sister Farringer united with the church when she was quite young and lived a faithful, consistent life till death. She died very suddenly of apoplexy. In the evening she asked Bro. Farringer to read Psa. 90, then John 14, after which they sang the hymn, "One Sweetly Solemn Thought," and then retired. Shortly after she was taken sick and expired an hour later. Services at the Louisa church by Eld. P. R. Keltner and Jacob Delp.—Albert Myers, R. D. 1, Waddams Grove, Ill.

Garlick, Clair Edward, infant son of Jacob and Lizzie Garlick, died in the bounds of the Snake Spring Valley congregation, Pa., March 27, 1912. Services in the Mount Pleasant congregation by the writer, assisted by Bro. J. F. Snyder. Interment in the Mount Pleasant cemetery.—D. M. Vanhorn, Everett, Pa.

Holsinger, Sister Amanda, died suddenly in the Linville Creek congregation, Rockingham County, Va., April 28, 1912, aged 66 years. She was a faithful member of the Brethren church for a number of years. Services by Bro. J. F. Driver from 1 Peter 1: 3.—Catherine R. Kline, Broadway, Va.

Judd, Bro. Samuel Perry, born in Page County, Va., May 8, 1839, died at his home in New Carlisle, Ohio, April 19, 1912, aged 72 years, 11 months and 10 days. He lived in Virginia until 1888, and then moved to Clark County, Ohio, where he has since resided. He was married to Mary Adaline Bolen

Nov. 29, 1865. Eight children were born to this union. His wife and seven children survive. He united with the Church of the Brethren in 1896, and has remained a devoted and consistent member ever since. Services at the New Carlisle church by Eld. David Leatherman. Text, Prov. 13: 22.—Elsie Winget, Springfield, Ohio.

Kratz, Sister Catharine, died of pneumonia at her home near Ephrata, in the bounds of the Springville congregation, Pa., Feb. 28, 1912, aged 40 years, 6 months and 5 days. Services at the Mohler meetinghouse by Elders John Schlosser and I. W. Taylor. Interment in the adjoining cemetery. The deceased leaves her husband, four daughters, her parents, and a number of brothers and sisters. She was an active Sunday-school worker.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa.

Lutz, Addie B., born near Winslow, Ill., April 7, 1859, died at the same place April 29, 1912, aged 52 years and 22 days. She was the daughter of Ithamar and Merissa Wire, and was married to Garver Lutz Aug. 20, 1878, who survives. She also leaves six adopted children,—four sons and two daughters. Services at their home by Rev. J. W. Funston, of the M. E. church, Chicago, after which interment was made in the Christian Hollow cemetery.—Albert Myers, R. D. 1, Waddams Grove, Ill.

Moyers, Bro. Fred, died of peritonitis, in the bounds of the Pleasant Valley congregation, Washington Co., Tenn., April 24, 1912, aged nearly 24 years. He united with the church three years ago. A few days before his death he called for the elders and was anointed. He leaves one sister (at whose home he died) and three brothers. Services by Bro. C. H. Diehl. Interment in the Pleasant Valley cemetery.—Effie Edith Miller, Jonesboro, Tenn.

Pierce, Bro. Levi, died of dropsy March 3, 1912, at his home north of Schoeneck, Pa., in the bounds of the Springville congregation, aged 59 years, 11 months and 12 days. He united with the church last fall. He is survived by his wife and a few children. Services at Mellingers church by Brethren John Schlosser, A. H. Royer and J. Bitzer Johns. Interment in the adjoining cemetery.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa.

Beam, Sister Sarah, nee Miranda, born in Clark County, Ohio, Feb. 23, 1835, died at the home of her daughter in Springfield, Ohio, April 25, 1912, aged 77 years, 2 months and 2 days. She was united in marriage to Bro. William Ream Nov. 30, 1850. To this union five children were born. She leaves four children, three sisters and one brother. Services at the Donnels Creek church by Eld. David Leatherman, assisted by Eld. D. S. Dredge. Text, John 14: 19.—Elsie Winget, Springfield, Ohio.

Riggs, Bro. Chas. A., of Hooversville, Pa., died April 27, 1912, aged 48 years, 7 months and 25 days. Services by Eld. Silas Hoover and the writer in the Brothernton church, near Berlin, Pa. He was superintendent of the Hooversville Sunday-school for a number of years. At the time of his death he was a member of the local Temperance Committee of the Quemahoning congregation.—P. J. Blough, Hooversville, Pa.

Ripple, Sister Christina, nee Berkebile, wife of Bro. Jacob P. Ripple, died suddenly at her home in Scalp Level, Pa., April 24, 1912. Her death was due to heart failure. Sister Ripple was a member of the Church of the Brethren for forty-five years, and lived an exemplary Christian life. She is survived by her husband, two sons and two daughters, five sisters and one brother. Services by Bro. Albert Berkley from Rev. 14: 13.—V. Grace Clapper, Scalp Level, Pa.

Rosenberger, Sister Nancy, nee Coyle, born in Stark County, Ohio, died in the same county, April 18, 1912, in the seventy-first year of her age. Her death occurred at the State Hospital at Massilion, Ohio, and was due to a complication of diseases, incident to old age, and to la grippe. She leaves a husband, Albert Rosenberger, two sisters and a number of other relatives. For a number of years she was identified with the Church of the Brethren. Interment at Freeburg. Services by the undersigned. Text, Psa. 39: 4, 5.—D. F. Stuckey, Paris, Ohio.

Shaver, Sister Dilla, born April 27, 1861, died April 24, 1912, at her home, Bent Mountain, Copper Hill congregation, Va., aged 50 years, 11 months and 26 days. She was a useful woman in the church, having been a member for about thirty-five years. Her influence will be greatly missed by us. She was an affectionate mother and a good neighbor. Her husband, five sons and five daughters survive. Seven of them are grown. Services in the home by the writer. Text, 2 Cor. 5: 1. Interment in the family burying ground on the farm.—C. R. Eller, Salem, Va.

Shower, Sister Mary Ann, nee Keller, born in Licking County, Ohio, March 26, 1845, died of pneumonia, April 24, 1912, in Topeka, Kans., aged 67 years and 28 days. She was united in marriage to Rollins Barns Shower Sept. 17, 1863. Three sons and two daughters were born to this union. Two daughters preceded her in death. Her aged husband and three sons survive. She united with the Church of the Brethren in February, 1887. She was a devoted Christian until death. Services at the Vermillion church near Summerfield, Kans., by Brethren J. G. Eby and Ira Frantz.—Lizzie Dellenbach, Beattie, Kans.

Snyder, Sister Emma, wife of Bro. Samuel D. Snyder, died very suddenly at her home in Snake Spring Valley, Bedford Co., Pa., April 17, 1912, aged 55 years, 6 months and 26 days. She was a daughter of Samuel and Maryann Hershberger. She was held in high esteem by all who knew her. Sister Snyder was a member of the Church of the Brethren for a number of years. Services in the Snake Spring Valley church by Elders William S. Ritchey and the writer. Interment in the Snyder cemetery.—D. M. Vanhorn, Everett, Pa.

Stocksdale, Amanda Nancy, daughter of Bro. Charles and Sister Grace Stocksdale, born March 8, 1912, died April 28, 1912, aged 1 month and 28 days. She was found dead in her bed. It is thought that heart trouble was the cause of her death. Her parents, one sister and three brothers survive. Services at the Union City church by Eld. B. F. Sharp. Interment in the cemetery near the church.—Kathryn M. Royer, R. D. 40, Union City, Ind.

Swigard, Sister Mary, daughter of Abraham and Mary Balsbaugh, born in Dauphin County, Pa., Sept. 28, 1840, died May 1, 1912, aged 72 years, 4 months and 27 days. She was united in marriage to Joseph Swigard May 12, 1859. To this union ten children were born. Four of them preceded her in death. Sister Swigard united with the Church of the Brethren in 1860, and remained a loyal member until death. Brother and Sister Swigard, with their family, moved from Pennsylvania to Astoria, Ill., in 1879. Sister Swigard was a sufferer from a complication of diseases, and there was no chance for her recovery. She bore her affliction patiently. Her faith in God never wavered. She was a loving mother, and was kind and compassionate to all. Services by Bro. Charles Walters, assisted by Bro. Abr. Lind. Interment in the South Fulton cemetery.—Goldie Powell, Astoria, Ill.

Yoder, Alonzo, son of Jonathan Yoder, died April 28, 1912, aged 42 years and 21 days. He was struck by an interurban car near his home in Lagrange County, Ind., and was killed almost instantly. He was a mute and did not hear the approaching car. Bro. Yoder was a member of the Church of the Brethren for twenty years. Services by the writer at the English Prairie church, assisted by Brethren Snowberger, Shutt and Strausbaugh. Text, Psa. 14: 32.—J. Harvey Schrock, Shipshewana, Ind.

Zigler, Sister Susanna, born July 21, 1835, died May 1, 1912, aged 76 years, 9 months and 10 days. She lived with her son in Wellsville, York Co., Pa. One son, two daughters, one brother and some sisters survive. Her husband died about fourteen years ago. Sister Zigler was a member of the Brethren church for a long time. Services in the Bermudian church by the writer and his son, O. W. Cook. Interment in the Bermudian cemetery.—Hezekiah Cook, Dillsburg, Pa.

THE BALTIMORE & OHIO RAILROAD

FARE from CHICAGO to YORK, PA., and return for the ANNUAL MEETING

$29.00

Dates of sale May 31 and June 1st and 3rd. Return limit, on tickets sold west of Chicago, 30 days. Route via Cumberland and the Western Maryland Ry.

Liberal stop-overs permitted

For information address

B. N. AUSTIN, G. P. A. Chicago. or **W. A. PRESTON,** T. P. A. Chicago.

Training the Teacher

The "Brethren" Edition of this popular textbook has been slightly revised by the authors, and is in strict conformity to the teaching and practice of the Church of the Brethren. There are 227 pages. Cloth bound, stiff covers, sewed, 50 cents; paper, 35 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

ANNUAL CONFERENCE
York, Penn.

Tickets on Sale May 29 and 31 and June 1, 2 and 3, limited to June 16, 1912, via

NORFOLK & WESTERN RY.

Hagerstown and Harrisburg or **Western Maryland Railway** and Gettysburg.

Special thru train Saturday June 1st from Line of **Chesapeake Western Ry.,** accommodating those that will attend from the Valley Districts arriving York 5: 30 P. M., via Gettysburg and a **special train** leaving Roanoke 7: 16 A. M., same date accommodating those that will attend from the First District and from points along the Shenandoah division.

Circular of round trip fares mailed upon application to

W. B. BEVILL, Gen'l Pass. Agt., Roanoke, Va.

PENNSYLVANIA LINES
—TO—
General Conference
Church of the Brethren
YORK, PENNA.
May 29, 31, June 1, 1912

For the accommodation of delegates and friends to the General Conference, Church of the Brethren, to be held at York, Pa., May 29, 31, June 1, 1912, good returning June 10, special round trip fares will be in effect over Pennsylvania Lines via Pittsburgh and Harrisburg.

Round trip fare to York from Chicago via Fort Wayne Route, $20.80; via Pan Handle Route, $29.00.

Besides the reduced fare to York round trip tickets to Atlantic City and New York, through York, Baltimore, Washington and Philadelphia, permitting stop-over at York, June 4 to 7, will be sold beginning June 1 via either Fort Wayne or Pan Handle Route as follows:

Chicago to Atlantic City and return, $29.25; to New York and return, $30.00. Good returning thirty days including date of sale.

Full particulars furnished upon application to

C. L. KIMBALL
Assistant General Passenger Agent
CHICAGO, ILL.

FIVE HUNDRED SCRIPTURAL ANECDOTES

BY HAROLD F. SAYLES.

A hand book for preachers, teachers and Christian Workers. With the aid of this book you will be able to give good, interesting illustrations and in this way impress your subject upon the hearers. Alphabetically arranged according to subjects.

Price, postpaid, ... 22c

BRETHREN PUBLISHING HOUSE, -:- ELGIN, ILLINOIS.

OUR SUNDAY SCHOOL CALENDARS

Something Unique
Much in Little

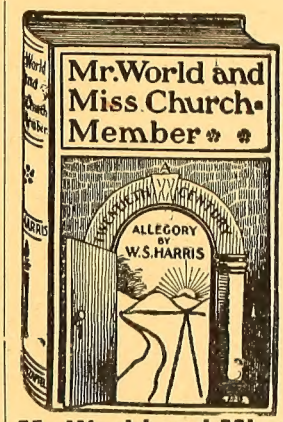
Each of the twelve calendar pages contains the Lesson Titles for the month, with references, the Golden Texts, and Daily Home Readings. On each page, also, are found brief Bible Quotations, excerpts from the poets and other pithy sayings from eminent men and women.

The calendar is 5x8 inches in size, an eyelet in the top to hang by, and the date figures are of sufficient size to be seen at a distance of ten feet or more.

It is handsome, convenient, helpful. Get one, hang it in a conspicuous place, and it will be a constant reminder and inspiration to you. Very appropriate as gifts to members of the Home Department of your Sunday-school.

Price, each, 10c; per dozen, $1.00; per hundred, $8.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois



Mr. World and Miss Church-Member

A Twentieth Century Allegory.
By Rev. W. S. Harris.

It is a forcible allegory, somewhat after the style of Pilgrim's Progress, but in no sense an imitation of it. Fathers and mothers, it is the book that you should get for your son and daughter, and at the same time read it yourself. You will be stronger for the church after having read it. It illustrates vividly how Satan lures the church member, step by step, from the pure Gospel, till finally he is lost forever.

Illustrated by 18 full-page drawings, the work of Paul J. Krafft.

Price, postpaid, ... 75 cents

BRETHREN PUBLISHING HOUSE, Elgin, Illinois.

DAYBREAK IN THE DARK CONTINENT

BY WILSON S. NAYLOR.

As a mission field, ripe for the harvest, Africa is now attracting unusual attention. This fact makes this book a timely one. No one is better fitted than the author of this volume to furnish a comprehensive treatment of the theme. His travels in Africa have been quite extensive. It is an excellent book for mission study classes. It contains many illustrations, pen sketches, chronological and statistical tables, charts and suggestions, a two-page map, with key and a concise index. It will do any one good to read it. We all ought to know more about the conditions of our fellow beings in heathen lands. This book is a great eye opener. 260 pages, cloth 57c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois.

THE BRETHREN TEACHERS' MONTHLY

A Help That Helps

None better. So acknowledged by competent critics. Full in the way of general information, such as relates to time, states, places, geography, biography, etc.

Able writers for different grades, primary, intermediate and adult. These special articles, together with those on the Gist of the Lesson, the Lesson in Everyday Life and the editor's expository words, make it all that might be desired.

Teachers in Brethren Sunday-schools need helps specially prepared for their work. This is what the Brethren Teachers' Monthly gives.

Pastor, Superintendent, see to it that the teachers in your Sunday-school are supplied with this excellent monthly, and they will be able to do better work than would be possible without it. It is concise, comprehensive, practical.

Single copy, per quarter, 16c; three or more copies to one address, per quarter, 13c, each; single subscription, per year, 50c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

First Steps for Little Feet

By Charles Foster.

This book has been prepared to give children their first lessons in the Bible. It is printed in such short, easy words, and tells with such clearness and simplicity the prospects of Christian faith that little ones of five and six years of age can understand and learn from it. Bible stories are presented and the little learners are carried along through the Gospels—being made familiar with the chief incidents of CHRIST'S LIFE ON EARTH. A list of questions is printed at the close of each chapter or lesson, which may be of great assistance in driving home the lesson. The book contains 328 pages, with colored frontispiece and 148 illustrations. Printed from large clear type. Substantially bound in cloth.

Price, postpaid, ... 62 cents

BRETHREN PUBLISHING HOUSE, Elgin, Illinois.

Makers of History

By Jacob Abbott and John S. C. Abbott.

By two American historians whose writings have been standard for two generations. Its twenty volumes, each the life of some great actor in the world's events, are written in a clear, simple yet scholarly style. Twenty volumes of accurate history and capital reading. 5,250 pages with over 75 illustrations. Each volume is printed from absolutely new type. Type is clear, perfect and excellent size for easy reading. Bound in Vellum de Luxe cloth.

Publishers' Price, ... $40.00
Our price, f. o. b. Akron, Ohio, ... 7.50

BRETHREN PUBLISHING HOUSE, Elgin, Illinois.

A Journey Around the World

A grand panorama of the world in story and picture.

Reading this book is next to making a tour of the world. It is a tour of the world with the charming description of cities, countries, historic scenes and strange and interesting peoples, as visited by Professor Glee and his party of young people.

Bound in cloth, stamped in colors and gold, over 400 pages and a picture on nearly every page.

Publisher's Price, ... $1.50
Our price, ... .90

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
The Baptism in Fire, ... 313
The Certainty of Salvation, ... 313
Looking After the Parents, ... 313
Unfaithfulness (D. L. M.), ... 313
The Waldensian Church, ... 314
Officials and Tobacco, ... 314
Strange Gods, ... 314
Not a Money-making Concern, ... 314
Electioneering, ... 314
Making No Distinction, ... 314
Ideal Simplicity, ... 314
Annual Meeting Location, ... 314
Guarding Our Pulpits, ... 314

Essays,—
The Growing City and Waning Country Church. By Olin F. Shaw, ... 306
Seven Reasons Why I Believe that the Bible Is True. By J. S. Secrist, ... 306
Does India Need Christ? By Nora E. Berkebile, ... 307
Down by the River. By James M. Neff, ... 307
Chicago as a Mission Field for the Church of the Brethren. By H. A. Claybaugh, ... 308
Prophet vs. Priest. By David M. Adams, ... 308
An Important Educational Need. By W. I. T. Hoover, ... 309
Sidelights. By Eleanor J. Brumbaugh, ... 309
The Prize or the Penalty, Which Will You Take? By C. E. Terry, ... 309

The Round Table,—
Duped Again.—Jas. H. Morris. The Lost Book.—G. H. Friend. What a Good Worker Can Do.—Jas. A. Sell. A Great Remover.—H. W. Strickler, ... 310

Home and Family,—
Appreciation of Children.—Ida W. Hoff. Character in the Family.—Susanna Teets. Mothers and Sons, ... 311

Notes from Our Correspondents.

(Concluded from Page 317.)

the services, however, the attendance was reasonably good, which was an encouragement to Bro. Mohler in his earnest labors.—Clarence E. Long, Mechanicsburg, Pa., May 12.

TENNESSEE.

French Broad.—Last Saturday evening we had our love feast. Several members from the Beaver Creek church and one from Morristown, Tenn., were with us. We had an enjoyable meeting. Bro. J. Henry Peterson officiated. On Sunday, at 11 A. M., Bro. Peterson gave us a good sermon, and at 4 P. M. Bro. Whitson preached to an attentive audience. We recently reorganized our Sunday-school, with Bro. W. R. Williford as superintendent. Our Sunday-school is increasing in interest and attendance.—Mollie Satterfield, R. D. 6, Dandridge, Tenn., May 6.

Knob Creek.—Our church met in council May 4, with Eld. S. J. Bowman presiding. Bro. A. E. Nead was present, and his timely talk on Rom. 12 was helpful. Bro. S. J. Bowman was chosen delegate to Annual Meeting. Three letters of membership were received. On Sunday Bro. P. D. Reed preached. A dear sister was restored to church fellowship. The Sunday-school decided to send five dollars to Bro. James M. Neff.—Angie Clark, R. D. 5, Johnson City, Tenn., May 7.

Pleasant Valley.—Last Sunday Bro. A. M. Laughrun preached an able sermon on "Temptation." We expect Bro. S. J. Bowman, of Knob Creek, to preach a missionary sermon May 19.—Effie Edith Miller, Jonesboro, Tenn., May 2.

VIRGINIA.

Flat Rock church met in regular council May 8. Two letters were granted. One member was reclaimed. Several visiting committees were appointed. The topic to be discussed at the Stony Creek council is, "Does the Sunday-school Sow More Seed and Reap More Souls for Christ Than Any Other Devotional Service?"—J. E. Wine, Forestville, Va., May 11.

Topeco church met in council May 4. Eld. Ananias Harmon presided. Bro. L. M. Weddle gave us an interesting talk on the District Meeting. Our delegates to Annual Meeting are Brethren A. N. Hylton and G. W. Hylton. The following Sunday Brethren Joel Weddle and A. N. Hylton preached interesting sermons, in memory of Sister Margaret Bailiff, to a large and attentive audience. One was received by baptism, and one awaits the rite.—Lizzie Spangler, R. D. 2, Box 54, Floyd, Va., May 6.

White Rock.—We met in council May 4. Our elder, Bro. Wyatt Reed, had charge. Bro. Wallace Akers was chosen as our delegate to Annual Meeting, with Bro. H. M. Reed as alternate. Our Sunday-school is progressing nicely.—Hassie E. Hurt, Copper Valley, Va., May 6.

WASHINGTON.

Centralia.—We feel strengthened in the faith and are rejoicing in the love of our Heavenly Father. Five letters have been received. Bro. J. S. Secrist, of Olympia, Wash., preached for us ten evenings prior to our love feast. He has helped us to understand God's will, as given in the Book of Revelation. One dear sister was restored. Bro. Ezra Whisler was chosen and installed into the ministry. We need his services in this field, as Bro. Isaac Myers is very feeble, and Bro. Wood will soon go to Annual Meeting and then make a visit to his old home in Virginia.—Mayme E. Faidley, Centralia, Wash., May 11.

North Yakima.—Our love feast was held April 27. Fifty-one members were present. Bro. Jacob Eby, of Sunnyside, Wash., officiated. April 28 we had a union Sunday-school and Christian Workers' Meeting. Many excellent talks were given on assigned subjects, which made the meeting interesting. May 1 we met in council. Bro. P. H. Herzog, our elder, presided. We decided to have a temperance program the first Sunday in June. Other important matters were discussed.—Amy N. Replogle, 115 North Fifth Avenue, North Yakima, Wash., May 8.

WEST VIRGINIA.

Chestnut Grove.—May 4 we met in regular council. A goodly number of the members were present. All feel benefited by coming to God's house. May 18, at 4 P. M., we will have a love feast.—Anna F. Sanger, Box 45, Braggville, W. Va., May 7.

ANNOUNCEMENTS

LOVE FEASTS.

California.
May 25, Raisin City.
May 25, Glendora.
May 26, South Los Angeles.

Canada.
June 15, 6 pm, Pleasant Valley, one and one-half miles west of Bulls Head, Alberta.

Colorado.
May 26, 11 am, Denver.
May 29, Sterling.
June 1, 6 pm, Wayne.
June 1, 6 pm, Lowland.

District of Columbia.
May 19, 7 pm, Washington City.

Idaho.
May 19, Twin Falls.
June 29, Nezperce.
July 13, Weiser.

Illinois.
May 19, 6:15 pm, Dixon.
May 23, Cerro Gordo.
May 24, 6 pm, Panther Creek.
May 25, 6 pm, Franklin Grove.
May 25, 1:30 pm, Yellow Creek.
May 28, 10 am, Astoria.
June 1, Coal Creek, Canton house.
June 8, 6 pm, Cherry Grove.
June 8, 6:30 pm, Polo.
June 8, 9, 2 pm, Waddams Grove.
June 15, 7 pm, Rockford.
June 22, 23, Rock Creek.
June 22, Low Point.

Indiana.
May 19, 4 pm, Ft. Wayne.
May 21, Pleasant Valley.
May 23, Rock Run.
May 23, 6 pm, Salamonie.
May 24, Bremen.
May 25, 7 pm, Markle.
May 25, 7 pm, Monticello.
May 25, 6 pm, Logansport, Adamsboro house.
May 25, 6:30 pm, Upper Fall Creek, two and one-half miles east of Middletown.
May 25, Windfall.
May 25, 4 pm, White.
May 25, 6 pm, Goshen (West Side).
May 25, Springfield.
May 25, 6 pm, Mississinewa.
May 25, 6 pm, Four Mile, White Water house, four miles northeast of Connersville.
May 26, 6:30 pm, Summitville.
May 29, Baugo.
May 29, 4 pm, Pipe Creek.
June 1, 3 pm, Blue River.
June 2, Cedar Creek.
June 8, 5 pm, Wabash.
June 8, Yellow River.
June 8, Solomon Creek, Bethany house.
June 8, 10 am, Eel River.
June 15, 7 pm, Burnetts Creek.
June 21, Camp Creek.
June 22, 5 pm, Elkhart Valley.
June 29, West Marion.

Iowa.
May 19, Cedar Lake.
May 19, Des Moines City.
May 25, 4 pm, English River.
May 25, 26, 10 am, Dry Creek.
May 25, Brooklyn.
May 25, Panther Creek.
May 25, Osceola.
May 25, 26, Indian Creek.
May 25, 4 pm, Libertyville.
May 28, 29, 2:30 pm, Dallas Center.
June 1, 4 pm, Fairview.
June 1, Curlew.
June 1, Salem, Salem house.
June 8, 6:30 pm, Muscatine.
June 15, 16, Spring Creek.
June 22, 6 pm, Franklin County.
June 22, 2 pm, South Keokuk.
June 29, Sheldon.

Kansas.
May 19, Sabetha.
May 19, Conway Springs (or Slate Creek).
May 19, 7 pm, Kansas City, Central Avenue church.
May 25, Peabody.
May 25, 6 pm, Vermillion.
May 25, 5 pm, Abilene, Holland house.
May 25, 7 pm, Altoona.
May 25, 2 pm, Burr Oak.
May 25, 6:30 pm, Verdigris, Madison house.
May 25, 7 pm, Ottawa.
May 25, 6 pm, Scott Valley.
May 25, 6 pm, Maple Grove.
May 25, Montebello.
May 26, Morrill.
June 1, 6:30 pm, Mont Ida.
June 1, 10:30 am, Dorrance.
June 1, 2 pm, Belleville.

Maryland.
May 19, Baltimore (Fulton Avenue).
May 25, 2 pm, Meadow Branch.
May 25, 1:30 pm, Brownsville.
June 15, 3 pm, Long Green Valley.

Michigan.
May 25, 3 pm, Lake View.
May 25, Berrien.
June 1, 6 pm, Crystal.
June 8, 7 pm, Saginaw.
June 15, 10 am, Zion.
June 15, 6 pm, Sugar Ridge (Custer).
June 16, Onekama.
June 22, 10 am, New Haven.

Missouri.
May 25, Cabool.
May 25, 6 pm, Smith Fork.
May 26, Kansas City, First Church of the Brethren.
June 1, Pleasant View.
June 8, Peace Valley.

Montana.
May 25, 6 pm, Milk River Valley.

Nebraska.
May 25, 7:30 pm, Highline, near Moorefield.
May 26, 6:30, Lincoln, cor. of Q and Twenty-Second Streets.
June 9, 6 pm, Falls City.

New Jersey.
May 26, 6 pm, Sergeantsville, Sand Brook house.

North Dakota.
May 25, 6 pm, Surrey.
June 29, 6 pm, Bowdon Valley.
June 29, Ray.
July 3, Brumbaugh.

Ohio.
May 25, 7 pm, Logan.
May 25, 2 pm, Oakland.
May 25, 10 am, Wyandot.
May 25, 10 am, Hickory Grove, West Charleston house.
May 25, 5 pm, Beech Grove.
May 25, 4 pm, Sugar Creek, three miles north of Lima.
May 26, 5 pm, Maple Grove, four miles north of Ashland.
May 30, 2 pm, West Milton.
June 1, 5 pm, Blanchard.
June 8, Rome.
June 15, 10:30 am, Richland.
June 15, 10:30 am, Green Spring, Sugar Grove house.
June 15, 10:30 am, North Poplar Ridge.
June 15, 6 pm, County Line.
June 22, Lick Creek.
June 22, Fostoria.
June 22, 2 pm, Ash Grove.

Oklahoma.
May 25, 5 pm, Paradise Prairie.
May 25, Pleasant Plains.
May 25, 5 pm, Washita.
May 25, Cordell.
June 9, Guthrie.

Oregon.
June 1, 6 pm, Rogue River.

Pennsylvania.
May 19, 6 pm, Roaring Spring.
May 19, 6:30 pm, Altoona.
May 19, 6 pm, New Enterprise.
May 19, 6 pm, Chess Creek, Five Points house.
May 21, 9:30 am, Spring Grove.
May 21, 22, 3 pm, Spring Creek.
May 21, 22, 1:30 pm, Welsh Run.
May 21, 22, 10:30 am, Ridge.
May 21, Canowago and Spring Creek (two congregations unite their love feasts).
May 22, 23, Upper Cumberland.
May 22, 23, 9:30 am, Springville, Mohler house.
May 22, 23, 1:30 pm, Fairview, Fairview house.
May 23, 24, 9:30 am, Conestoga, Bird-in-Hand house.
May 23, 24, 10 am, Big Swatara, at Hanoverdale.
May 25, 6 pm, James Creek.
May 25, 4 pm, Woodbury.
May 25, Carson Valley.
May 25, 26, Upper Canowago, Mummert house.
May 25, 10 am, Falling Spring, Hade house.
May 25, Mechanic Grove, Grove house.
May 25, 6:30 pm, Parker Ford.
May 25, 26, 10 am, Maiden Creek, Mohrsville house.
May 25, Hatfield.
May 25, Warrior's Mark.
May 25, 26, Aughwick, Germany Valley house.
May 26, 5:30 pm, Johnstown, Walnut Grove house.
May 26, Juniata Park, Blair County.
May 26, Shade Creek, Berkey house.
May 26, 5 pm, Upper Dublin, at Ambler.
May 26, Yellow Creek.
May 26, Plum Creek.
May 26, Middle Creek.
May 26, Summit Mills.
May 26, Lancaster.
May 28, 29, 9:30 am, Chiques, Chiques house.
May 28, 29, West Conestoga, Middle Creek house.
May 29, 30, White Oak, Graybill house.
May 31, 4 pm, Pine Glen (Spring Run congregation).
June 1, 3 pm, Indian Creek.
June 8, 4 pm, Brethren Home.
June 8, 9, 10 am, Lower Cumberland, Mohler house.
June 8, 9, Chambersburg, commencing on Saturday evening.
June 9, 5 pm, Brothers Valley.
June 9, 4 pm, Hanover.
June 9, Montgomery.
June 9, 6 pm, Everett.
June 11, 12, Buffalo Valley.
June 11, 12, 9:30 am, Tulpehocken, Heidelburg house.
June 15, 4 pm, Ephrata.
June 15, 1:30 pm, Marsh Creek.
June 16, Elizabethtown.
June 16, 6 pm, Scalp Level, Scalp Level house.
June 23, Rockton, Rockton house.
June 30, 10:30 am, Penn Run.

Tennessee.
June 1, 2 pm, Beaver Creek.

Texas.
May 25, Pleasant Grove.

Virginia.
May 25, 3 pm, Pleasant Valley.
May 25, 3 pm, Pleasant View.
May 25, 5 pm, Manassas.
June 8, 4 pm, Peach Grove.
June 15, 6 pm, Fairfax.
June 15, 4 pm, Linville Creek, Fairview house.

West Virginia.
May 18, 4 pm, Chestnut Grove.
June 8, Vanclevesville.
June 15, Maple Spring.
June 29, Mountaindale.

ANNUAL MEETING CREDENTIAL BLANKS

Should be used by every delegate to the York General Conference. The proper Credentials printed in neat form. Authorized by Annual Conference. Church clerk should be supplied with these blanks as this is the only form that will be accepted by the Credential Committee at Annual Meeting.

PRICE PER DOZEN, 10c.

District Meeting Credential Blanks, same as above for delegates to District Meeting, per dozen, 10c.

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

KINGDOM SONGS

Is the Song Book that is to be used at

THE ANNUAL CONFERENCE

to be held this Spring at York, Pa

Those in charge of the arrangements for the Conference have recognized the worth of this song book and because of this fact they have decided to adopt it as the Conference Song Book.

It proved a wonderful success last year at St. Joseph and after another year of use and satisfactory service there is every reason to believe that this year its success will be even more pronounced.

This song book has been introduced into a great many congregations all over the Brotherhood, and those who have used it will be right at home when it comes to singing at Annual Meeting this year. If you do not have it in your congregation, be ter get it now and practice up on the songs contained in it so as to be acquainted with them. We want good uplifting singing at the Conference, and this cannot be done if you see the songs there for the first time.

Aside from the fact of getting ready for Annual Meeting, you should have this book in your services for your own good. From the reports that we have received from those using the book we are assured that it has been productive of added zeal and spirituality in the singing.

Owing to the fact that we are not considered as competitors we have been able to collect into this song book what is really the cream of all that is found in other books of a similar character. This makes the book one of the highest type.

Send 35 cents for a sample copy today and be convinced that it will pay you to have Kingdom Songs in your services.

The book is printed in both round and shaped notes. Shaped notes are sent unless otherwise specified.

Price, per copy, postpaid, 35 cents.
Price, per dozen, prepaid, $3.50.
Price, per 100, not prepaid, $25.00.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

While you are contributing for the Conference offering to the General Mission Board, do not fail to

Subscribe for the Missionary Visitor

REMEMBER THAT IF YOU have made a donation of one dollar or more to the Conference offering that you are entitled to the magazine for ONE YEAR.

Some of the contents of the June issue:

The ANNUAL REPORT of the General Mission Board.
Qualifications for Foreign Missionary Service.
Among the Missions of South India, by A. W. Ross, India.
India Notes, Alice King Ebey, India.
China Notes, F. H. Crumpacker, China.
Some Experiences in China, by Geo. W. Hilton, China.
The Claims of the Moslem World.
John Paton and the Sinking of the Well. (A story of the New Hebrides for the children.)
Have you read these articles? Or have you overlooked subscribing? Each month the Visitor endeavors to supply the best that can be obtained for their large family of readers. Join the family. Subscribe NOW.
Subscription price, fifty cents per year.

The Missionary Visitor, Elgin, Ill.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., May 25, 1912. No. 21.

AROUND THE WORLD

A Noble Example.

It is truly refreshing, in this age of keen commercialism, to see how some, at least, are fully impressed with the sense of their stewardship,—a feeling that should prompt all of us to a greater consecration. One of our exchanges tells of a Christian business man of Chicago, who makes $100,000 a year, and willingly devotes $90,000 of it to the extension of the Kingdom. Another gives all of his time, except two and one-half hours daily, to Christian work, besides making munificent contributions to the Lord's work. Be it remembered that while few of us will ever be able to give as largely as the men referred to, all of us can give "as the Lord hath blessed us," and that, after all, is the measure of our responsibility.

A Ray of Light from the East.

Judging by recent reports from various parts of the Orient, Mohammedan boys and girls are thronging the Christian schools,—a thing unheard of in former days. The value of Christian training seems to be appreciated as never before, and this very eagerness is regarded by mission workers as the forerunner of a new day for Islam and the cause of missions. Of the 300 boys attending the mission schools at Teheran, Persia, 180 are Moslems, and of the 235 girls in school, 116 are Moslems. These are facts that speak volumes for the progress of Christianity in the East. It is to be hoped that the bow of promise, now spanning the eastern sky, may be indicative of a brighter day for the thousands of benighted souls.

The Unseen Guest.

Of the saints in the Pentecostal days at Jerusalem it is said that they "took their food with gladness and singleness of heart," from which we may rightfully infer that thanks were offered to the Lord for his bounty, and that a prayerful spirit characterized their home life. Judging by recent articles in our exchanges it seems that in too many homes the "Unseen Guest" is forgotten, for there is a deplorable absence of the devotional spirit that longs for closer communion with our Elder Brother. What a transformation there would be in most of the homes in our land, were we to realize more fully the actual presence of Christ in our midst! Many unwholesome things would be banished from our tables, many unholy and harsh words would never be uttered, and every act of our life would be subjected to the closest scrutiny, lest we offend the Guest who so graciously has vouchsafed his presence.

What One Man Did in Japan.

The recent death of Archbishop Nikolai, of Tokio, the head of the Greek Church in Japan, calls renewed attention to the fact that by the rarely excelled energy of this remarkable man there are now 31,000 members of the Greek Church in the "Sunrise Empire." More significant still is the fact that without any missionary society back of him, and supplying the necessary resources for possible emergencies, he built schools, chapels and other necessary buildings that are far-famed throughout Japan because of their beauty and simplicity. The career of this worker is a good illustration of the fact that much may be accomplished by a man of push and determination, if he fully makes up his mind to reach the desired end. There are scores of places for which our boards are unable to provide the needed funds, and where a most excellent work might be done by self-supporting volunteer workers.

A Ban on False Advertising.

Ever since the days of the first newspapers, the value of advertising has been fully demonstrated by its unique effect upon the reading public. While honest advertisers have secured the success they deserved, unscrupulous schemers have equally benefited by the readiness of the public to be influenced by a well-constructed advertisement. Though millions are lost annually, in the United States, by reason of fraudulent advertising, the authorities have not, as yet, been able to check the iniquitous practice as fully as desirable. Quite different is the attitude of German officials, who inflict swift punishment for any false representations by advertisers. Heavy fines and even imprisonment, for persistent offenders, are well calculated to impress the value of honesty, but in addition the transgressor must, in a certain designated number of papers, give publicity to the fact that he has willfullly deceived the people. We are assured that the restriction imposed is having a wholesome effect upon the advertisers of Germany, and it is to be regretted that a like requirement can not be inflicted upon the advertisers of our own country. Still more deplorable is the fact that false statements are not confined to newspaper advertisements but extend also to the far more important domain of religious teaching. Well may Peter most earnestly warn us, "There shall be false teachers among you, who privily shall bring in damnable heresies, . . . and many shall follow their pernicious ways."

The Women of India.

When, a little more than a hundred years ago, Mrs. Marshman, of the Baptist Mission, established a day-school for girls at Serampore, it was found that out of the 40,000,000 women, in what was then British India, only one woman in 100,000 could read. Moreover, the blind prejudice of the natives, to the education of girls, was found to be an almost insurmountable barrier to the most pronounced success of the project. Notwithstanding all this, however, great strides have been made in the educational work among the girls of India during the last century, and today many prominent natives are openly espousing the cause, once so decidedly unpopular. The Begum of Bhopal is planning, as a memorial of Queen Mary's visit, to establish a large and well-equipped girls' school, and others are likely to follow the example.

Sunday-school Fruitage.

It is said that an earnest young lady, feeling impressed with the importance of saving the godless boys in her immediate neighborhood, determined to get them into Sunday-school. Upon attempting to enroll them for the work, it was found that they lacked the necessary clothing to make a presentable appearance, but this want was soon provided for by the resourceful teacher. Often, however, as the work went on, the infinite patience of the teacher was taxed to the utmost, and yet she felt amply rewarded in the end, when out of that class there was evolved a youth of evident talent. He, later on, was known by the world as Dr. Morrison, and his services in China, as a translator, have proved of incomparable value. Sometimes the question is asked, "Does it pay the Sunday-school to go into the streets to save the waifs and strays?" The answer is conclusive, beyond all question.

The Power of an Old Hymn.

While the people of Paris,—frivolous and ungodly as most of them are,—show but little religious feeling ordinarily, a remarkable effect was involuntarily shown when a company of 250 English singers sang "Nearer, My God, to Thee," at a recent memorial service held in Paris for the unfortunate victims of the "Titanic" disaster. When the first notes of the hymn were sounded, unconsciously the entire audience arose. Every countenance grew pale and tense, and many covered their faces with their hands, seemingly praying or weeping. Though the crowd was largely composed of skeptics, all of them realized that, somehow, the strains of the sublime hymn must have afforded unspeakable comfort to the sixteen hundred souls, as they faced death in the terrible solitude of the vast ocean. Many who were present at the memorial gathering could not help but admit that the faith, so shamelessly neglected and denied by themselves, is nevertheless a mighty stay and support when the scenes of earth fade from our sight, and the issues of the unseen world confront us.

An Important Aid to the Peace Movement.

Most promising is the "course of study in promotion of peace and good-will to all," as outlined by the United States Bureau of Education, and suggested to be used in school work in the various States of our nation. In the first grade the child learns the treatment that should be given to its companions and pets. The second grade deals with home life, and how to make it pleasant. The third grade treats various phases of school life and the promotion of amicable relations. The fourth grade takes up the affairs of the home town or city, and how to advance the interests of the entire community. In grade five the course broadens to include the whole country. The sixth grade teaches the essentials of good citizenship. The seventh grade reaches out to the whole world family. The last grade impresses the lesson that principles of equity and fairness must characterize international dealings, and this naturally leads to the climax of the entire course,—a united world in which war is banished. As a promoter of peace principles, it is thought that much may be gained by a general introduction of this most excellent course.

The Bible in the Philippines.

While almost any official of our great Government, from the President down to the most humble town constable, is perfectly willing, on every possible public occasion, to attribute our national supremacy to the benign teachings of the Bible, there is, unfortunately, a decided reluctance to accord the rightful place to the Blessed Book otherwise. In the Philippines our Government is endeavoring to educate the rising generation to a life of usefulness, and hundreds of school-teachers have been carried to the Archipelago, doing their allotted work at the expense of the national treasury. Yet those teachers are not only prohibited from teaching the Bible in their schools, but they are not even allowed to conduct a Bible class in their homes, or in the various near-by Sunday-schools, lest some of their public school pupils be brought in contact with the Bible,—the very Book which, as our patriotic statesmen assure us, has made our nation what it is.

Why Not Remove the Cause?

Alleviation of human suffering is at all times a worthy endeavor, and the recent action of the New York Legislature, in appropriating $850,000 for the establishment of a home for the inebriates of the State, will doubtless prove a boon to those to be benefited thereby. One is made to wonder, however, at the peculiar reasoning of the New York lawmakers, who willingly appropriate thousands of dollars in caring for the finished product of the dramshop, when the far simpler process would be to stop the manufacture and sale of intoxicants. It is safe to say that most State Legislatures, if really so disposed, could readily throw the weight of their influence in behalf of temperance, and thus become a power for good, were it not that there is an unholy alliance between the iniquitous liquor traffic and corrupt politics. Because of this the State keeps on making drunkards, and burdens the taxpayers with the maintenance of the woeful wrecks, as well as the support of needy wives and children. Why not lay the axe to the root of the tree?

The Significance of Peace Sunday.

From most of the pulpits of our country earnest sermons in favor of peace were delivered on Sunday, May 19. While not all the churches are as active in the promulgation of anti-war principles as may be desirable, there is, nevertheless a commendable growth of sentiment along the line of peaceably settling international difficulties by means of arbitration. Dr. Frank W. Gunsaulus, of Chicago, in his able address, spoke words of truth and soberness. We have room for a brief extract only: "War stands today, a ragged, bloody, terrible monster, on trial, judged and condemned. . . . There is a most sinister aspect back of the talk of war. Did you ever hear of a blessing following war and the consequential results of war? It is hard to have anything worse. When I hear you wishing for war, my friend, I am led to look, behind the wish, for cert in private interests. How much powder have you to sell? How much steel? How many provisions? Would you fill your pockets through such a disaster? We need a triumph of nobler ideas, a triumph of peace!" Expressions like these are bound to have their effect. We may well "thank the Lord and take courage."

The Death of Denmark's Ruler.

Tragic and peculiar circumstances have characterized the last hours of many earthly rulers, but strangest of all was the death of Frederick VIII, King of Denmark, who passed away May 14, alone and unknown on a street of Hamburg, Germany. The Danish ruler was, at the time, on his return from a trip to Nice, the well-known health resort on the southern coast of France, where he had gone in hope of regaining waning vitality. His physicians had given him assurance of complete restoration, as he, with his wife and the three youngest children, was journeying homeward, traveling incognito to avoid embarrassing publicity. Not until some hours after his sudden death was his identity discovered, and the announcement sent to his bereft family and nation. The late monarch was greatly beloved by his people, having endeared himself by his tender solicitude and unmistakable concern in their behalf. It is generally conceded that during his reign he thought of others rather than himself,—a broad, altruistic principle worthy of commendation. It is this spirit of helpfulness to others and losing sight of one's self that insures lasting remembrance in the hearts of those left behind. The memory of even the humblest will be revered when there is a fruitage of good works. "Being dead he yet speaketh."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Give to God's Glory!

Give—as the morning that flows out of heaven,
Give—as the waves when their channel is riven,
Give—as the free air and sunshine are given;
Lavishly, joyfully, utterly give.
Not the waste drops from thy cup overflowing,
Not a faint spark from thy hearth ever glowing,
Not a pale bud from thy June roses blowing.
Give as he gave thee, who gave thee to live.

Pour out thy heart, like the rush of a river,
Wasting its waters for ever and ever
O'er the burnt sands that reward not the giver,
Silent or songful thou nearest the sea.
Pour out thy life as the summer shower pouring;
What if no bird through the pearl rain is soaring,
What if no blossom looks upward adoring,
Look to the Life that was lavished for thee!

Thus the wild wind strews its perfumed caresses,
Evil and thankless the desert it blesses,
Bitter the wave that its soft pinion presses—
Never it ceaseth to whisper and sing;
What if the hard heart gives thorns for thy roses?
What if on rocks thy tired body reposes?
Sweetest is music with minor-keyed closes,
Fairest the vines upon ruins which cling.

Soon will the days of thy giving be over—
Ere from the grass dies the bee-haunted clover,
Thou wilt have vanished from friend and from lover;
What will thy longing avail in the grave?
Give as the heart gives, whose fetters are breaking.
Life, love and hope, all thy dreams and thy waking
Soon at Life's River thy soul-fever slaking,
Thou shalt know God and the gift that he gave!

—Unidentified.

Some of Our Moderators.

BY JNO. CALVIN BRIGHT.

In Three Parts.—Part One.

Our early Brethren, for one hundred and fifty years, were not much given to chronology or historical records. Many interesting facts, therefore, were lost that would now be of interest and value.

We have no complete lists of our Annual Conferences. Though it has been but one hundred and sixty years since our Annual Meeting started, we know not where at least twenty of them were held, but we have no records of forty of them. It would be of interest to know who were the men of God, leading his hosts through this period. A few facts, that have come to me through history, tradition and observation, I feel like recording.

Our first Conference, in 1742, was presided over by Eld. Martin Urner, of the Coventry church, Pa. He was of the first company, baptized in 1723, and attended the first love feast held in America. He was the first bishop ordained in America. Elders Alexander Mack, Sen., and Peter Becker laid hands on him in 1729. He was a most successful bishop and moderator. He died in 1755.

I heard the old Brethren, such as Elders Hoke, Kurtz, Kline, and others, talk at my father's home, in my childhood, of Alexander Mack, Junior, Martin Urner, Junior, a nephew of the first Moderator, and Daniel Leatherman, as serving in this responsible position. Just when and how often, I know not.

However, it may be said of Alexander Mack, Junior, known also as "Sander" Mack, that he was born in Germany in 1712, and early joined the church and was elected to the ministry. Unfortunately he was led astray, after the death of his father, by the Ephrata community, but at an early day effected a reconciliation with the church, and gave fifty-five years of faithful service yet to the Church of the Brethren. He was ordained in 1748, hence he served as a bishop for over fifty years, as he died in 1802. He was a scholarly man, a prolific writer, a sweet poet, a masterful counselor, a fatherly overseer, full of good works as of years.

Martin Urner, Junior, was worthy of receiving the mantle from his illustrious uncle. He was a great revivalist, and served on a number of the Conferences prominently.

Bishop Daniel Leatherman is represented as a powerful man in physical vigor, mental strength and spiritual life.

These earlier Moderators were men of education, refinement and spirituality. They were fully abreast of their time, and equal to any of their colleagues. They compare very favorably with the leaders of the nineteenth and twentieth centuries.

Of the Moderators of the earlier part of the nineteenth century we have no accurate dates. But the traditions of the old Brethren say that Elders Henry Danner, John Zug, Daniel Garber, George Shively, and David Pfoutz served in this office and were men of unwonted vigor and piety. I remember of hearing the elders, mentioned in the third paragraph, together with Eld. Peter Nead, speak of their personal acquaintance with Moderators Garber and Shively and Pfoutz. This brings us to Eld. George Hoke, who took the chair in 1848. From that time on we have the correct name and year of each Moderator.

In 1848 Eld. George Hoke, of Ohio, was appointed Moderator. He served in this capacity in the ten consecutive Annual Meetings; also in the special council, held in Indiana, in 1848, in September. He was a leader, kind and decisive. He would call brethren to order by arising and very kindly asking them if they were through. He kept the speakers to the question without any one raising "points of order." He was a man of no mean scholarship. His voice was clear, strong and musical. His piety was unquestioned.

In 1859 Eld. D. P. Sayler, of Maryland, was elected as Moderator. He was both Reader and Chairman at this meeting in 1860. He was of heroic mould,—a born leader. He was a veritable Boanerges,—a son of thunder. He had clear and decided convictions of his own, and would earnestly contend for them. He was Moderator again in 1877. He was Reading Clerk a number of times. He served on eighteen committees sent by Annual Meeting. He was chairman of the committee that drafted our present plans of holding our Annual Conferences,—in vogue since 1866. He composed our installation services, or instructions to the officers elected for the ministry and deaconship. He was a personal friend of President Lincoln, who often requested his prayers during the Civil War between the States, in '61-'65. There existed a close tie of fellowship between him and Bro. Quinter. They agreed that the survivor should preach the other's funeral.

In 1861 the Annual Meeting was held in Virginia. As the Civil conflict was then raging, our Brethren from the northern States did not attend. The Southern Brethren chose Eld. John Kline as Chairman of the meeting. He was the natural leader of the South. He had attended the Conferences for a generation, and served a number of times on the General Committee. He spoke German and English fluently. He traveled extensively by private and public conveyance. He treated the body for disease, and the soul for sin. For the body he dispensed the herbs, and for the soul the teachings of the Divine Master. He was successful in both lines. His misfortune in early life,—his wife losing her reason and becoming a life-long care,—called forth his assiduous devotion to her through life, and in making provision for her after his departure. It forms a beautiful background or, perhaps, foreground to his useful and sanctified life. He had passes from both Governments, and came north and served at the Conference in Ohio, in '62, in Pennsylvania in '63, and in Indiana in '64. He officiated at his last communion in the Wolf Creek church, Ohio, a week later, where he enjoyed the fellowship of quite a number of those who, in childhood, knew him in Virginia as their preacher. Returning to his home, a cruel hand struck him down, a short time afterwards, as he went about ministering to the sick and needy. The Brotherhood mourned his departure, and the manner and time of his death consecrated his memory.

In 1865 the General Committee chose Eld. H. D. Davy for the responsible place of Moderator. Heretofore the Moderators were appointed by mutual consent, and continued as long as they were capable or were present. This time they chose officers by ballot, and have done so ever since. Bro. Davy was elected eleven more times, consecutively. He served on forty-six special committees, sent out by the Annual Conference, from New Jersey to California. He was favorably spoken of by all who learned to know him at the '62 Conference. His manner and appearance were captivating. He was born in Ohio in 1811, united with the church in 1838, and was elected to the ministry in 1845. H. R. Holsinger, in the "History of the Tunkers" says: "He was the most dignified and efficient Chairman that ever swayed scepter over a Tunker Conference. Being of a pleasant countenance he could order a brother to take his seat, or inform him that he was out of order without any danger of giving offense. He was a natural diplomat and peacemaker. From his sermons no one would have taken Eld. Davy as being an illiterate person, his spoken language being of good style and his vocabulary above the ordinary of Tunker preachers. With a liberal education Henry D. Davy would have been the peer of the best men in any denomination in the country."

He identified himself with the Old Order Brethren, and served them several times as Moderator of their Annual Meetings.

Brookville, Ohio.

Fasting.

BY NOAH LONGANECKER.

Cruden says, "Fasting has, in all ages, and among *all* nations, been an exercise much in use in times of mourning, sorrow, and affliction. The sense of it is, in some sort, inspired by nature, which, under these circumstances, denies itself nourishment, and takes off the edge of hunger." In his Sermon on the Mount Christ highly recommends fasting. He, however, commands that this duty be observed without ostentation and hypocrisy. Paul's language, "That ye may give yourselves to fasting and prayer," means much to us.

Peculiar conditions may suggest fasting, and there may also be times when fasting need not be engaged in. This will appear as we note the principle underlying fasting.

1. Sorrow, grief, etc., for sin.
2. Anguish, grief, etc., because of dire calamities.
3. A strong desire for holiness, and for the success of God's work in us and all fallen humanity.

1. Grief for sin. Saul was so much grieved for his sins that he fasted three days. (See Acts 9: 9). Read thoughtfully 2 Sam. 12: 1-23, and you will see that David's condition brought about seven days' fasting. We admit that No. 2 may also have been a strong force, but certainly No. 1 excelled. Indeed, without "godly sorrow" there is no true repentance. With many penitent sorrow is so great that all desire for food is taken away. If the reader has not noticed this principle in Bible fasting, he may have read the Bible *through*, but certainly not *thoroughly*.

2. Anguish, grief, etc., because of direful calamities. See the synonyms of calamity. Because of sore calamities Paul fasted often. Even the heathen Ninevites fasted to avert pending ruin. Christ said, "The days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." Their calamities were so many and great that not to fast would have been unnatural. Great perils caused Paul and all the crew of the doomed ship to fast fourteen days. Their conditions were such that all desire for food had vanished for fourteen days. Their fasting was sincere, not hypocritical. They did not "fast to be seen of men." It would have been unnatural not to fast.

3. A strong desire for holiness, and for the success of God's work in us, and all fallen humanity. Moses, Elijah, and Christ, fasted forty days each. Their fasting was in line with No. 3. Some say that their fasting was supernatural. Truly, however, in this line God's people have their power for good. The multitude were so eager for Christ's words and work that they fasted three days.

If all the members of the Church of the Brethren were as eager for the works and words of the Lord, Annual Conference would have no occasion to set apart one day for fasting. While Christ would not reprove us all for our unbelief, yet he does say, "Howbeit this kind goeth not out but by prayer and fast-

ing." Is it recorded for nought that Anna "served God with fastings and prayers night and day"?

The writer remembers old brother Henry Kurtz in many things. Here is one. He, as our elder would commence church council at 10 A. M., and nobody would think about eating until we returned home in the evening. How much like Christ!

Of fasting, Peloubet says, "It leaves the body unburdened with food, so as to leave the mind and heart in their most active and free condition. Exactly the same principle is employed by all our college athletes in preparation for a great contest. They fast by abstaining from many good things which they freely use at other times. It was on this principle that Jesus fasted forty days in the wilderness, in the decisive crisis of his life." If the lives of Moses, Elijah, and Christ are *thoroughly* studied from this angle, their forty days' fasting means much to God's people. Has the reader ever *thoroughly* studied why Acts 13: 2, 3, is recorded? "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Has the Church of the Brethren ever profited by Acts 14: 23? "And when they had ordained them elders in every church, and prayed with fasting, they commended them to the Lord, on whom they believed."

We close this essay by quoting Isa. 58: 6, 7, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" "Hide thyself" here means, not to be strange to them, so as not to relieve them in their poverty. Christ presents the same principle in Matt. 25: 31, 46.

Hartville, Ohio.

Forgiveness.

BY NATHAN MARTIN.

In Two Parts.—Part One.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1: 18). "To the Lord our God belong mercies and forgiveness, though we have rebelled against him" (Dan. 9: 9).

God to Man.

God's forgiveness of man is but a manifestation of his fatherly nature toward the human family. He is "*good* and *ready to forgive*" (Psa. 86: 5). He is *merciful* (Luke 6: 36; Ex. 34: 7). He is compassionate. He *subdues iniquities* and casts sins *into the depths of the sea* (Micah 7: 19). Even when the fathers refused to obey, disregarded his wonders, and appointed a captain to return with them to their bondage, still he forsook them not, but proved himself *ready to pardon*, gracious and merciful, slow to anger, and of great kindness (Neh. 9: 17).

Numerous expressions are used in the Scriptures to designate the way God forgives sins. The repentant sinner's transgressions shall *not be mentioned*, but he shall live in his righteousness that he hath done (Ezek. 18: 22). "Blessed is he whose transgression is *forgiven*, whose sin is *covered*" (Psa. 32: 1). "As far as the east is from the west, so far hath he *removed* our transgressions from us" (Psa. 103: 12). "I have *blotted out*, as a thick cloud, thy transgressions" (Isa. 44: 22). "Blessed is the man to whom the Lord *will not impute* sin" (Rom. 4: 8). "Repent ye therefore, and be converted, that your sins may be *blotted out*" (Acts 3: 19). "Their sins and iniquities will I *remember no more*" (Heb. 10: 17). "Thou wilt cast all their sins *into the depths of the sea*" (Micah 7: 19). He promised to *cleanse* Israel from their filthiness and from their idols (Ezek. 36: 25, 26).

Certain conditions, clearly set forth in his Word, must be complied with in order that fallen man may avail himself of the blessing of forgiveness. First of these are faith (Acts 10: 43) and repentance (Acts 2: 38). Here, as elsewhere, confession will always follow a genuine repentance (2 Sam. 12: 13; Psa. 32: 5). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9). These will be accompanied by a spirit of humility and a turning away from sin (2 Chron. 7: 14). Again, in order to be forgiven of God, we must forgive our fellowmen (Mark 11: 25).

After the Lord has completely pardoned (Jer. 50: 20), happiness results (Matt. 9: 2). The one forgiven feels a debt of gratitude toward the One who has been so gracious to him (Luke 7: 41-43, 47). God's purpose in forgiving is to induce in man the fear of his Maker (Psa. 130: 4). His daily song will be, "Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases" (Psa. 103: 2, 3).

Our Heavenly Father has proved himself exceedingly good and kind to his children in forgiving them when they cry unto him for mercy. From the king upon the throne to the beggar on the street, all conditions of the human family may be reinstated into his favor. There is but one exception,—blasphemy against the Holy Ghost (Matt. 12: 31, 32; Mark 3: 28-30; Luke 12: 10). We need to discriminate between unpardon*ed* sins and unpardon*able* sin. The Bible abounds with instances of unpardon*ed* sins,—unpardoned because the conditions were not complied with. But this one sin is unpardon*able*. There are no provisions for its pardon. This point is specially emphasized here because we know of considerable confusion on this question.

Christ to Man.

The aim of Jesus' life and death was pardon for a lost world. "Thou shalt call his name Jesus," said the angel, "for he shall save his people from their sins" (Matt. 1: 21). In his last message to his followers, before leaving the world, he said, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem" (Luke 24: 46, 47).

At a very early stage of the world's history man had fully demonstrated the fact that "every imagination of the thoughts of his heart was only evil continually" (Gen. 6: 5): that "the carnal mind is enmity against God" (Rom. 8: 7). Both by nature and by practice man was a failure.

Something must be done. Legal sacrifices, at best, could only appease the wrath of God. "For it is not possible that the blood of bulls and of goats should *take away* sins" (Heb. 10: 4). Outward ceremonies, performed by man for his own redemption, proved alike futile. The Lord declared by his prophet, "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me" (Jer. 2: 22). Job, when he contemplated the majesty of his Maker, exclaimed, "If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me" (Job 9: 30, 31).

"Without shedding of blood is no remission" (Heb. 9: 22). "The life of the flesh is in the blood: . . . it is the blood that maketh an atonement for the soul" (Lev. 17: 11). Jesus, the only begotten of the Father, was willing to live among men and die for them, even to have his side pierced, that there might be "a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13: 1). In him "we have redemption through his blood, even the forgiveness of sins" (Col. 1: 14). Since then, "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7).

Many were the instances in his life when Jesus manifested forgiveness. The man sick of the palsy was both healed of his infirmities and forgiven for his sins (Matt. 9: 2). A woman of many sins, upon manifesting her love for her Master, was made happy by the words, "Thy sins are forgiven, . . . thy faith hath saved thee; go in peace" (Luke 7: 47-50). But it was in forgiving his enemies, his murderers, that our Savior gave expression to the very highest type of forgiveness the world has ever known,—"Father, forgive them; for they know not what they do" (Luke 23: 34).

Rheems, Pa.

Where Do You Live?

BY JAMES M. NEFF.

I was riding along the road, the other day, on a load of wood and I fell to thinking, as a person will sometimes, when he has nothing else to do. I thought of some different types of people I have met.

Now here is the man who lives in the past. You never meet him but he has something to tell you of what he has done, and after you hear the story repeated a few times you think much is to be expected in the future from one who has accomplished so many great and good things in the past. But on studying his life awhile, you find he is so largely engaged in telling what he has done in the past, that he has little energy left to spend on the present. He belongs to the class that is sometimes described as the "has-been."

Now here is a man who lives in the future. He is "boiling over" with glowing words descriptive of what he is going to do. You have heard the story but half told until you conclude that one who has such great faith in his future accomplishments must have accomplished some great things in the past, upon which to base that faith. But upon looking up his record, you find that his life has been so occupied with tomorrow that he has missed all the best opportunities of today. He belongs to the class that is sometimes described as the visionary.

And then here is the man that lives in the present. He works more with his hands than he does with his mouth. When he does talk, it is usually upon some subject more edifying than his own accomplishments. In fact, there is no occasion for his saying much about what he has done or can do,—his work shows for itself. He is the man who does things, and the man who is to the church and to humanity indispensable.

Of course, there are different ways of classifying people, but the classification that came to my mind, as I rode along the road on a load of wood, was of those who live in the past, those who live in the future, and those who live in the present. Where do you live?

Springville, Cal.

How Can the Family Altar Be Restored?

BY B. E. KESLER.

The above question is one that seems to be engaging the attention just now, not of our own people alone, but of other church people as well.

In discussing the question it will be necessary to consider some of the prevailing hindrances, or reasons, why it is neglected.

First of these is the failure to introduce it. Many homes do not have a family altar simply because it has never been introduced. Many such homes would hail with joy the quiet season of worship if some one would venture to introduce it.

This question, like that of becoming Christians, is one that, for some cause, no one of the family is able, apparently, to muster up courage enough to mention.

Now in such a case, if father or mother, or son or daughter were to suggest the propriety of erecting an altar in the home, in many cases it would meet with hearty approval, and in a little time the home would be enjoying the blessing of the family altar.

Secondly, want of time may be named as a reason for not assembling, at stated times, around the home altar. Father must go to town today and must needs be off before all the family are up or, returning late in the evening, some are already in bed, and so the worship is omitted. At other times the hired help must be gotten to the field, to the shop, or the boarder must have breakfast "early" to be at his post of duty "on time." Perhaps the chores keep the larger members of the family out until a late hour, so worship is neglected.

The remedy, in such a case, is to make the time for worship paramount to everything else, and arrange accordingly. When the season of worship is of chief

importance in the home, it will be an easy matter to find time for it.

Thirdly, just simple indifference or neglect is a very prevalent cause for the absence of the family altar. Lukewarm Christians find it very easy to get along without an altar in the home, while those who are "fervent in spirit, serving the Lord," hardly see how they could get along without it.

To overcome this hindrance and maintain the altar in the home, requires a large measure of the grace of God and of the Holy Ghost in the heart. Either may be had for the asking. "He giveth more grace." "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" By "provoking one another unto love and good works," this hindrance may be removed.

Fourthly, timidity is another very powerful hindrance to the erecting and maintaining of the family altar, and this timidity seems, for some cause, to be very prevalent among our people,—more so, it seems, than among some other peoples.

In some localities it is next to impossible to get a lay member to exercise in prayer. They will sing, they will superintend Sunday-school, talk in prayer meeting, teach in the Sunday-school, and work in every other way, but pray they can (will) not.

To remove this hindrance, one wants to exercise privately in prayer until he can command suitable words to express himself fluently or readily. Very few will shirk a duty when they feel they can do it creditably. Being unable to do it so (as they think) is a very great hindrance to some.

Then, too, proper encouragement from the bolder ones will help these timid ones very much. Teaching publicly and privately will also do much in the way of removing timidity.

Fifthly, want of harmony in the home is a very great enemy to the family altar. The father may not be a Christian and take no interest in anything religious. The mother may not be a Christian, and thinks only of having the children shine in society, marry the first beau, become educated or learn to make money, and such like aims, never pausing to think of the spiritual welfare of the children.

When parents belong to different churches, disputes, even contentions, often arise. From unpleasant feelings, unkind words result, and discord in general is the rule in the home. "How can two walk together except they be agreed?" Perhaps the parents may belong to the same church, but, for some cause, they can not get along smoothly. There is bickering, fault-finding, abuse, calumny and ill-feeling. Even social conversation is impossible because of the bad spirit that pervades the home. How could a family altar be maintained under such unholy surroundings and conditions? How may we effect a change?

The grace of God in the heart, the power of the Holy Ghost, the religion of Jesus Christ, manifested in the daily social and religious life are the only effective remedies. Let these fully and freely permeate the home, and all minor obstacles will vanish, and the family altar will assume its former veneration and bring its heavenly benediction.

In conclusion, under such conditions as indicated, what is to be done until conditions are more favorable? If the obstacles can not be removed, what is the next best or nearest substitute for the family altar? How is the burdened heart to be relieved? Does it seek relief? Surely it does! It is just as natural for the spiritual man to pray,—to seek food for the soul,—as it is for the natural man to eat, to seek food for the body.

"They who seek the throne of grace
Find that throne in every place."

There is no power that can prevent a soul from private communion with the great Father of spirits, and I am not sure, after all, if our private, secret devotions are not a better expression of our real feeling and desires, and hence more acceptable to our Heavenly Father.

Our dear Savior has signified his approval of this means of communion with God in these words, "When thou prayest, enter into thy closet, and thy Father which seeth in secret himself shall reward thee openly."

Thus, if the family altar can not be maintained in the home, it does not signify that the Christian can not and does not have daily communion with God.

"My closet, my temple, my social retreat,
'Tis there with my Savior in concert I meet."

May this express the sentiment of every true child of God! Here, then, is an altar that may be erected in every home, in every shop, in every town, in every place, and no doubt there are thousands of them burning the sweet incense of true devotion every hour!

River Bend, Colo.

The Gish Publishing Fund.

BY J. H. B. WILLIAMS, SECRETARY.

THE GISH COMMITTEE is pleased to report that two new books are now being placed upon their list, available for ministers; and the Brethren Publishing House is now ready to receive orders for the same.

The Committee feels that these two books will be of much value to our ministers. In these days of so much destructive criticism and questioning of everything that savors of simple faith, the minister needs the best that can be secured for his defense of the higher position of the Christ-life. Therefore we feel fortunate in securing the little book entitled, "The Character of Jesus," by Dr. Horace Bushnell. This book, containing only eighty-seven pages, is but a chapter taken from Dr. Bushnell's larger work, "Nature and the Supernatural," but is the clearest and most logical work, in condensed form, that we have been able to find on the subject. It cannot be digested in one sitting, nor absorbed in two readings, but demands close study and deserves frequent perusal. No minister can read this volume without catching a new glimpse of the Man that is called Christ,—"My Lord and My God." To ministers of the Church of the Brethren this book is offered for fifteen cents.

The second book, "A History of Preaching," by Edwin Charles Dargan, is of a different nature. As the name implies, it is a history of preaching,—not a biography of preachers, nor theological in its nature, but patiently tracing, historically, the development of that most noble art. This work takes up the subject of preaching from A. D. 70 till the death of John Knox, in 1572. It treats the subject under four periods: Period I, A. D. 70-430,—The Ancient or Patristic Age; Period II, A. D. 430-1095,—The Early Mediæval or Dark Age; Period III, 1095-1361,—The Central Mediæval or Scholastic Age; Period IV, 1361-1572,—The Transitional or Reformatory Age. While this book will be read with interest by most of our ministers, it will be appreciated particularly by those who are and have been students of history. It will require study, but all things worth while require effort, and our ministers are to be encouraged in this line. To ministers of the Church of the Brethren this book is offered at the special price of thirty cents.

The Committee feels encouraged that so many of our ministers order the Gish books, and they do not desire that any one order them merely to adorn their bookshelves, but, considering the value of the books and the extremely low price at which they are offered, there is not the response in orders that there should be or might be. During the year just past the total number of books ordered scarcely averaged one book per minister. This was done in the face of the fact that three books were added to the list, and that many new ministers were elected. Each book is worthy of study and will perform a distinct service on the minister's study table, if given the chance to do so.

Occasionally a book is checked from the list. Some wonder why. This is done for various reasons. Some have been ordered by practically all our ministers; some, because they do not appeal to our patrons, and the response is slow; some because of large investment required. And taking off a book sometimes permits a new book being put in its place and gives a freshness to the list that neither words of appreciation nor advertisement can give. We realize that such action will preclude ministers, subsequently elected, from taking advantage of the reduced price for them; but we also realize that it is unfair to tie up the funds in certain books for many years, without giving the large rank and file of our ministers opportunities to secure new books, fresh and recent, at the reduced prices, under the conditions so graciously afforded by our dear Sister Gish.

Therefore the Committee felt, at their last meeting, to check off the "Complete Minutes of Annual Meeting," since the edition was exhausted. The little volume "Alone with God," was taken from the list on April 1. Likewise Volume I of Schaff's "History of the Christian Church" was taken off at the same time. Volume II will be taken from the list on March 1, 1913, and Volume VI will likely be taken off next year. We have had repeated inquiries as to when the remaining volumes of this set would be available. The Committee feels that they have offered the three volumes of greatest use to our ministers and, at least for the time being, will place no more on the list.

The Committee desires to make available, books of the greatest practical value,—not those to be read and forgotten, but those that will afford lasting worth and constant use. At all times we shall be ready to examine books suggested by our brethren and will appreciate any suggestions regarding additions to the list.

Elgin, Ill.

A Sacrificial Offering.

BY I. S. LONG.

FACTS are stubborn things. The example of others often leads us to do better than we would otherwise do, hence the story that follows.

A little over four years ago it was voted in our India District Meeting that all our members should observe at least one week, yearly, as a time of special self-denial, in the Master's name, and that any money, saved in this way, be brought to the following District Meeting, as a special thank-offering to God.

It was soon seen, in the discussion, that there was little show of self-denial in the way of dress, and that almost the only way was to deny the stomach. So the members of one congregation began at once to do without the Sunday evening meal, and, instead of eating, set out in greater earnest than ever to preach the Gospel to their unconverted neighbors. Certain others, thinking occasional self-denial better than a week of it at a time, drank their tea without sugar or without milk, or refrained occasionally from eating meat and "ghee" (butter),—commodities they usually got only once a week.

Nevertheless, as was voted, our members, almost to a unit, have come to observe a week, and that week, by common consent, is the week just prior to District Meeting, in which time, instead of the usual two meals, one meal is eaten daily. And, as far as my observation goes, this one meal is not a feast. Nor is this a season for gloom and long faces, but a time when Christians wash their faces and anoint their heads,—a season when, if possible, the Book is more than ordinarily studied, and when there is more time for prayer, and when the Lord Jesus is more blessedly real to all, for we sacrifice in his name.

It ought to go without saying that such a week means blessing along several lines.

First, here is a work that none would do but for Christ's sake, and it is something all can do. Jesus never fails to bless us when we really undertake to do something for him. Such a time finely prepares all for the evangelistic and Sunday-school meetings and other blessings attendant upon District Meeting.

Second, a throng of such people together, and hungry for more of the riches of his grace, means intensity of uplift and waves of holy enthusiasm.

Third, each congregation responds with a gift, and said money is turned over to a District Board, to spend in doing what seems like, and is, foreign mission work to the India Brethren.

The first year the District Board supported one brother and his family in the work. At present there are three workers. In these three years, according to reports, fourteen have been baptized as a result, and none but those present can know the joy and thankfulness that fills the hearts of our Brethren across the seas, at District Meeting time.

Our India Brethren, too, know, to the fourth of a cent, what each meal costs per member, so it follows that all can and do know how much is saved from the

partial fast of the self-denial week. This, together with the abundance of the liberality of the India church, meant for the first year 31 cents, the second year 36 cents, and last year 35 cents per member. This amount, too, be it remembered, is over and above the regular Sunday offerings. Now, if the reader is curious to compare notes, he will find that the home church appears in friendly rivalry with the India church in the amount given, per capita, yearly.

At the District Meeting of 1911 the spirit of God was very markedly present with us. Without being appealed to, or urged, but simply led by the Spirit to follow one brother who stood to say he meant to give his tithe for the next year, forty persons, out of a crowd of about 125, arose in silence to avow their purpose, God helping them, to give back to God one-tenth of what he so graciously gives them. The beginning of blessing, don't you see?

Suppose we, in the homeland, were to keep one such week of self-denial? It could not mean less than one dollar for each of the 90,000 members, could it, really? Could it fail to bring anything but blessing to each member participating? Then, if each of us is the better, and $90,000 extra, above what we would otherwise give, is forthcoming for the prosecution of world-wide evangelization, who says that our God would not be pleased and glorified? "If there be any virtue, and if there be any praise, think on these things."

Port Republic, Va.

An Old-Time Annual Meeting.

BY J. D. HAUGHTELIN.

THE illustration on page 67 of GOSPEL MESSENGER, brings to my mind, very vividly, the first Annual Meeting I was permitted to attend. It was held in a large bank barn, on the well-improved farm of Bro. Michael Raber, near Lena, Stephenson County, Ill., in May, 1856, twelve years after the York County, Pa., Annual Meeting. The Raber barn resembled the Dierdorff barn very much, in general appearance. (I suppose that a photo of the barn, if still standing can be obtained by applying to the Brethren at Lena.)

The meeting was conducted in a very informal but zealous and fraternal manner. As there were no State Districts, the Standing Committee was not *sent* there, but was chosen after arriving on the grounds. There were no delegates sent by the local churches. All members present were entitled to a vote, and sometimes some outsiders became so greatly interested that they, too, wanted to vote.

There were in those days no Missionary, Sunday-school, or Educational Meetings. No Mission Boards, or Foreign Missions claimed the attention of Annual Meeting. There was, however, a great deal of quiet, effectual, home mission work carried on, all around, by earnest, self-denying, God-fearing, zealous brethren and sisters, the foundation of the great mission work of today.

The Sunday-school and educational work of the church were then in their infancy (excepting for the brief period in the early years of the church's organization), content to be *tolerated*, without asking the recognition or approval of Annual Meeting.

Bro. Henry Kurtz, with his five-year-old monthly *Gospel Visitor*, represented the publishing interests of the church of that time. There was no reporter or "Full Report" thought of at that meeting. The editorial notes in the *Visitor*, concerning the Annual Meeting were necessarily very brief. Those who could not be there were grateful for the "Minutes," giving the conclusions arrived at in the deliberations of the meeting.

All the people were lodged and boarded free. The homes of the neighborhood were opened to lodge the people. Many men and boys slept in barns and other outbuildings. A board structure served as dining hall.

Many noted brethren of that day were present at that meeting. I especially remember Brethren Peter Nead, Henry Kurtz, John Kline, Geo. Wolf, John Umstead, David Price and others.

The congregations of that vicinity bore the expense of the meeting. There were no collections of funds for any purpose, except a little private collection to assist an aged brother who had been robbed.

At this distant date I can think of but three persons of my acquaintance who attended that meeting and are living now. They are Eld. C. L. Pfoutz, of Gettysburg, Pa., Bro. G. D. Lahman, of Franklin Grove, Ill., and Bro. Wm. Trostle, of Glendora, Cal.,—all pressing up close to the four score years in age. We were then all boys (single men) living near Franklin Grove. Bro. Daniel Wingert, of Mt. Morris, who also attended that meeting, is now past ninety years of age. Though living far apart, we have kept in close touch and in sympathy with each other through all these years! In the evening of life we are facing the setting sun, listening for the summons, "*Child, come home.*"

Panora, Iowa.

Watch and Pray.

BY NETTIE C. WEYBRIGHT.

THE Bible command to watch and pray implies a life of service,—an active, working, living life,—not a life of ease or carelessness, resting supinely on the fact that Christ died for us that we might live, and paid our debt that we might go free. It is not right to think we have done our duty by accepting Christ, claiming his promises and entering the fold of believers. That is but the beginning. If, then, we fail to go to work, it is a positive indication that something is wrong,—that we do not love the Christ, whose followers we profess to be, as we should, for he has said, "If ye love me, keep my commandments." If we keep working in his vineyard, it is quite certain we are growing. If we are growing, becoming more and more like our Divine Pattern, we are surely alive, but if we are not developing, we are dead.

It has been said that we are not persecuted any more like the Christians in the early ages of the church were, seemingly implying that our temptations are not very great, that the Christian life is easier than it used to be, that we have but little to fear. This does not seem to be in full accord with the Savior's oft-repeated warnings to "watch and pray," "Watch ye, stand fast in the faith, quit you like men, be strong," "Watch and pray, that ye enter not into temptation." Why watch if there be no enemy? Why be strong if there be nothing to do? Verily, when the Blessed Master looked into the future and saw Satan with all his nefarious wisdom and tact, and the pitfalls that would surround us, the Christian warfare did not look as easy to him as it does to some of us today. We need to awake from our lethargy, and be up and doing, alert in the work before us, for there is much to do.

If we, as Christians, would be secure, we *must* be on our guard. If it was necessary for the Corinthians to be warned to "stand fast in the faith," how much more so for us! When the very fundamentals of the Christian faith are being attacked daily from pulpit, platform and press, how necessary that we be planted firmly on the rock, Christ Jesus, study the Word reverently that we may be able to withstand the enemy, and to give a reason for the hope that sustains us. It is by faith we stand, and by faith we must overcome the world.

Prayer is the Divinely-appointed means by which we can come into the immediate presence of God, and if we ask in faith, he will hear us. How many blessings fail to come our way because of our weak faith in prayer! How the windows of heaven would be opened and showers of blessing be ours if we only had greater faith and would pray more fervently.

In this present age of lukewarmness, when holy zeal for the truth is so rare, when people neglect the assembling of themselves together, preferring to while away their time in idleness, when church congregations are dying on every hand, when the Lord's messengers leave their high and holy calling to go after the things of the world, when men are lovers of pleasure more than lovers of God, when the grossest, vilest sins that the human mind can imagine are dragging our innocent boys and girls down to everlasting ruin every day, when the terrible drink evil and the life of disgrace await our pure ones at every turn, to entrap their unwary feet, when brethren cease to love each other, when men fall to scheming of all kinds to make money until money-making is the craze of the age, when worldly applause and fame are apparently more to be desired than godliness, when the holy name of God is not revered, when people will sell their conscience, good name, soul, their all, for a little money,—are not these perilous times? What will the end be? Brethren, is there not need to watch and pray that ye enter not into temptation?

Syracuse, Ind.

Employer and Employee.

BY FLORA E. TEAGUE.

THERE are employers and employers. There are good employers and there are bad employers. Again, there are employés and employés. And among this class we also find the good, bad and indifferent.

A good employer rarely has any trouble in securing employés. On the other hand, good as he may be, there are often very indifferent employés that seek to receive wages without due value being given. If you are an employer, you are well acquainted with the disgust and annoyance an employer of such a class feels.

A bad employer soon gets his name well blazoned abroad. If he works his employés hard, overtime, pays them poorly or not at all, his tactics soon become widely known. So, too, are the good employer's characteristics well advertised, and those seeking employment, soon find him.

Have you ever thought, dear reader, that every one of us is working for an unseen employer? There are only two unseen employers,—both fairly well known in many parts of the world, and yet each need far more advertising by their employés than they receive. These two employers represent the extremes of perfect goodness and perfect badness. My employer is the Maker and Master of the universe. Who is yours?

My employer says his "yoke is easy and his burden is light." "I have found it so, I have found it so." His wages are constantly being paid his employés. It comes in the form of temporal, spiritual, physical, and financial blessings. It comes in the shape of peace and joy that passeth all understanding. It comes in the form of making me helpful to my neighbor. It comes in the form of love for my employer and all of his creatures. And, joy of all joys, a most valuable prize in given me in the end,—the prize of life and joy eternal in the continual presence of the Master as his child! Oh, do you not want to come with me and be a partaker of his gifts? Will you not help me to carry his glorious knowledge to others who are still unaware of the blessings that await them?

This good employer of mine has all kinds of employés. Some appreciate his goodness and kindness and seek to do all they can for him. Others think, because he is so good and loving, he will not require of them very difficult things, or a denial of their own lines of pleasure. And still others try to shirk all they can, because hard, honest labor is so distasteful or difficult for them. They all, however, hope to win a prize at the end of this life, and do not recognize that their employer is constantly warning them, in various ways, that they are not doing his will as he wishes, by withholding many moments of true joy and peace, which other faithful ones are so constantly enjoying.

These weak ones often help to enlarge the number belonging to the second class,—the class who are serving the evil and deceptive one. They think from the actions of professing Christians, who are not fully enjoying their work under the Master whom they profess to love and serve, that the True One is not much better than the one whom they are following; so they will remain where they are. They are often pressed down and burdened with the hard tasks of their employer, yet they do not see enough allurement on the other side to desire to break away. So they go through life indifferent, unhappy, miserable, and in the end win destruction and eternal remorse.

Oh, friends, let us, by our lives, prove to all that our Master is better than theirs! Let us show that we deeply love him by more earnest and enthusiastic work. Let us feel more and more the weight of souls upon us, so that we shall arise from our indifference and thus lead poor, stricken, deceived souls into the haven of peace, and joy and rest.

Lordsburg, Cal.

THE ROUND TABLE

Continuance.

BY KATIE FLORY.

We have but to look about us to see the ever-changing scenes of life,—things which do not continue to be. These material things, with which we are associated and upon which our hearts are so often set, shall soon dissolve and be gone forever. We read in 2 Peter 3: 10, "The elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up."

There are some things which will continue to be forever, and these are things which we must continue to do for all time. There are also things we ought to discontinue, because they bring to us harm instead of blessing. "Shall we continue in sin that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?" After we have died to sin we follow after things that are eternal,—things that endure forever.

"Love *never* faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away." "As the Father hath loved me, so have I loved you; *continue* ye in my love."

Our love for each other and for Christ is too often weak, and then it dies. We should keep it as fervent as the Father's was for the Son and the Son's for the disciples. We break the circle of love which binds Father, Son, and the disciples, then and now, when our love for each other ceases and the world knows us not as God would have us known to the world. "By this shall *all* men know that ye are my disciples, if ye have love one to another." Love begins on earth and will continue to exist throughout the ages of eternity.

We should never become weary of offering our praises and sacrifices to God. This should be a constant, a daily habit of life. God does not become tired of our praises. Nothing pleases him better. "To do good and to communicate forget not: for with such sacrifices God is well pleased."

We should be zealous of good works and seek out ways in which we can demonstrate our love and desire to continue in his service. "But he that looketh into the perfect law, the law of liberty, and so *continueth*," is the promise of blessing,—not to the one who closes his book too soon.

Some of us do not continue in prayer and hold on to God long enough, and so fail to receive the blessing. Often it means continued hours of prayer for certain things, and perseverance and continuance will alone bring the desire. The apostles continued in a ten days' prayer meeting, and as a result, the gift of the Holy Ghost came upon them.

Rich are the promises to them who continue in the faith, grounded and steadfast and are not moved away from the hope of the Gospel. They shall be presented as holy, without blemish and unreprovable before him.

"The noble deviseth noble things; and in noble things shall he continue."

R. D. 6, Chillicothe, Ohio.

The Danger Signal.

BY LIZZIE W. HOOVER.

Looking from my window, I saw the red signal waving and swinging to and fro, in front of an approaching freight train. The message had come to stop the train. There had something gone wrong, and, after investigating, the trouble was found. To avoid a possible disaster, the repair was made, and the train pulled out, to speed away with its contents.

Are we bearing up the gospel signal of Christ? Do we realize our solemn duty, as the servants of God, to warn the unsaved from the evil of their way,—warn them of the danger which to them may be unseen? Christ commissions an effort to save them. We must bring them to a halt. The change from a sinful way to an unhesitating obedience to God's way must be made, in order to escape eternal destruction.

The unconverted must "flee from the wrath to come." There is a stern and terrible reality which awaits them. An awful doom is theirs unless they change. Those who perceive the danger, who know the perils of the way of death, are bound by the most solemn obligation to warn them that "all is not well." This command was given by God to the prophet Ezekiel,—"a watchman unto the house of Israel" (Ezek. 3: 17, 18).

How many unsaved lives are moving on amidst danger! From Christian and heathen lands the voice of many seems to be crying out, "Peace, peace, when there is no peace" (Jer. 6: 14). There they are, on life's train, threatened by danger, and moving hopelessly on, unless some one will wave to and fro the danger signal,—the warnings of God's Word and come to their relief.

The message of the solemn warning of God must be given. If we neglect it, it will be at our peril. "The Son of man is come to seek and to save" (Luke 19: 10). This is an example he has left as a sacred legacy to those who would follow in his steps.

May we more fully realize the responsibility, and fling out the faithful gospel signal,—the Word that God has spoken to warn men and women to beware, lest, in their carelessness and presumption, they meet an awful doom, from which there will be no way of escape.

Maugansville, Md.

Not Ashamed of the Gospel.

BY W. T. WILKINSON.

"I am not ashamed of the gospel of Christ" (Rom. 1: 16).

In the apostle's days there were some things about the Gospel which might cause some of the people to be ashamed of it. It emanated from Judea, and the Jews were a hated race. It told of salvation through One who had been crucified. It claimed that the Crucified One had risen again. There are still, at this time, those who are ashamed of the Gospel. How could any one be ashamed of the evidence by which the Gospel is supported! The glad tidings, which Paul loved to proclaim, are of divine origin.

1. The historical evidences all point to the divine origin of the Gospel.

2. The Gospel is also confirmed by the prophets, all their prophecies being fulfilled in Christ.

3. The moral argument also amply sustains the Divine origin of the Gospel. Christ was not a development of his generation. Think of the perfection of his intellectual and moral greatness, and imagine how he could have been the creation of his times!

How can anyone be ashamed of the intellectual calibre of those who have been the chief representatives of the Gospel of Christ? Some of the greatest names on the historian's page are those of the ensign-bearers of the Cross.

Why should we be ashamed of the effects which the Gospel has produced among those, and through those, who have accepted it? It has revolutionized the character of individuals, it has elevated and purified domestic life. It has stood between class and class as the good Samaritan of society. It has laid deep and broad the foundations of civil and religious liberty. These are things in which to glory. To all the blasphemies of her assailants the Gospel may make reply in the words of her Divine Master: "Many good works have I shown you from my Father; for which of these do ye stone me?" Has the Gospel been successful? It has. It has done all it professes to do, not only with a few but with many. Am I in that number? That is the question for each one of us. Am I ashamed of the Gospel?

Box 586, Lindsay, Cal.

Lights.

BY CORA A. PRICE.

We arrived in Elizabethtown, recently, after nightfall. The town was in darkness. As we rode along in the 'bus, one man said to another, "They have no lights in this town." The other replied, "They are here, but they are not always burning." We thought how aptly that applied to Christians who are set as lights in the world,—they are not always burning!

After getting out of the 'bus we were walking slowly and carefully along in the dark, when suddenly the lights flashed forth. How much easier it was to walk, and how much more pleasant! We thought of John the Baptist who was "a burning and a shining light." How much more pleasant the world would be, and how much less stumbling and falling, if, like him, we would all let our light shine!

Lancaster, Pa.

Character is made up of small duties faithfully performed, of denial, of self-sacrifice, of kindly acts, of love and duty. The backbone of character is laid at home, and whether the constitutional tendencies be good or bad, home and family influences will, as a rule, fan them into activity. Kindness begets kindness, and truth and trust will bear a rich harvest of truth and trust. There are many trivial acts of kindness which teach us more about a man's character than many vague phrases.

CHRISTIAN WORKERS' TOPIC

Self-Denial for the Sake of Others.

Rom. 14: 13-15; 1 Pet. 4: 3-5.

For Sunday Evening, June 2, 1912.

Our Motto: "Do good" (Psa. 34: 14).

I. Self-control (1 Cor. 6: 12 with 9: 27).—It is dangerous to yield to fleshly inclinations.

II. Not Stumblingblocks (1 Cor. 8: 9, 11; Gal. 6: 2).—Those "for whom Christ died" should be very precious to us.

III. Not Living to Ourselves (Rom. 14: 7; 1 Pet. 4: 2).—Make the will of God, not our own desires, the rule of our lives.

IV. Not Pleasing Ourselves (Rom. 15: 1; Gal. 5: 13).—Sympathize with one another under trials.

V. Paul's Rule (1 Cor. 10: 32, 33; Rom. 14: 13 with 2 Cor. 6: 3).—Was Paul's idea correct?

VI. A Safe Rule (1 Thess. 5: 21, 22; Isa. 33: 15, 16).—"He who is shy of appearances, shuns occasions of sin."

VII. Self-denial for Others (1 Cor. 9: 12, 19, 22; Philpp. 3: 7, 8).—He denied himself that he might gain their souls.

VIII. Love to others (Lev. 19: 18, 34; Psa. 112: 5; Matt. 5: 41, 42; 10: 42; Rom. 13: 10; 1 Cor. 10: 24; Col. 3: 14).

Somebody's common sense may say, "There is no harm for me in a drink, a cigar, a parlor dance, a Sunday indulgence and the like;" but **Christian** common sense says, "My pleasure may endanger a soul 'for whom Christ died,' therefore I will not do it." "Let no man seek his own, but every man another's wealth."—Paul.

PRAYER MEETING

Dare to Do Right.

1 Tim. 6: 11-16; 2 Tim. 4: 7, 8.

For Week Beginning June 2, 1912.

1. Be Courageous.—Perhaps no calling in life demands so great an amount of courage as the Christian warfare. The dangers that beset it, the foes which antagonize it, are numerous and powerful. Paul had been warning his spiritual son, Timothy, against the love of money and the evils which spring from it, and admonishes him to "flee these things, and follow after righteousness, godliness, faith, love, patience, meekness." Some things the Christian must flee from, others he must "follow after," but both test his courage. His character depends on what he runs away from, and also on what he pursues with a view of possessing (Philpp. 3: 12-14).

2. Be a Loyal Soldier for Christ.—"Fight the good fight of faith." Life is a struggle at best, but whether it is to be "good" or otherwise, depends upon its animating principle. The "good fight" is one into which we are led by the faith that endures, because it is a fight against the things which undermine and destroy character and usefulness, and in behalf of those things which make for righteousness and for the advancement of the kingdom (1 Cor. 9: 25-27).

3. Our Great Exemplar.—The finest pattern of courage that the world has ever seen is that of Christ Jesus, "who before Pontius Pilate witnessed the good confession." With him, as the Great Captain, we must go forward to the conflict, never doubting, never fearing (Heb. 12: 1, 2).

4. Our Glorious Reward.—"A crown of righteousness." What dazzling diadem ever worn by an earthly king could compare with that? Its beauty, its glory and its power will endure forever. Its value to the apostle's mind was enhanced by the fact that it was to be given by the Lord Jesus himself,—the "Righteous Judge." Not for Paul alone, "but for all them that love his appearing." Surely, a prize well worth contending for (Rev. 3: 11).

HOME AND FAMILY

Our Shield and Hiding Place.

BY J. O. BARNHART.

Jesus, our Strength and Shield,
Our Hiding Place,
How great to us revealed,
Is thy rich grace,
That every soul distressed,
By care and grief oppressed,
In thee may find sweet rest,
Comfort and peace.

When each bright hope of youth,
Farther removes,
And every seeming truth,
But falsehood proves,
Into the gloom of night,
Shineth the life and light,
Making the pathway bright
To heaven above.

Though every friend forsake,
Yet wilt not thou,
Though every tie may break,
On earth below,
Yet we may find in thee,
Joy, hope and sympathy,
And soon the shadows flee,
From the dark brow.

When earthly strength shall fail,
Be near our side,
And lead us through the vale,
Beyond the tide.
Then in thy blest control,
While ceaseless ages roll,
Shall every weary soul
Be satisfied.

Cisco, Ill.

Making Money.

BY ELIZABETH D. ROSENBERGER.

"It is always a cry for money! How much do you want now?" And Mr. Smith looked positively angry and glared fiercely at the meek little woman who had preferred a timid request for some money to settle the grocery bill.

"Perhaps I can make five dollars do," she answered with trembling lips. Her husband saw the flashing eyes and heightened color, noted the tremulous voice, and blamed himself for being the cause of her distress. As he took his seat in the street car, he thought long and bitterly of their financial difficulties. He was doing his best,—at least he was working at the only trade he knew, and earning honest wages,—but he never seemed able to bring home quite enough for all their needs. "If I could only make more money!" was his unavailing regret! And on this morning he said to himself, "A man's got no business getting married unless he has a million. In these days you can *plan* on love in a cottage, but it's no go!"

That evening, however, there was a reconciliation. He asked his wife's forgiveness for having hurt her feelings, and together they planned how to make one dollar do as much as two used to do. The high prices of staple articles, the increased cost of provisions made this planning necessary.

Oh, we might all be very happy if love held out always for the hard day and the disappointment; if the word of love came easily instead of the word of unkindness and reproach. Of course Mrs. Smith loved her husband, though he spoke unkindly to her, though he seemed selfish with his money and unreasonable in his demands upon her management. Life is a hard struggle. You may not know just how hard,—for woman's life is sheltered when she has a "man," even if only poorly, and she may not always know when he is staggering under his load. There is a pettish attitude of wishing to be flattered and appreciated, under any and all circumstances, that really sets very ill upon a woman.

The great failing of women in the common walks of life is their dissatisfaction with the things they have. They want their houses to look like those of their richer neighbors, and when that is impossible they worry and fret, and think bitter thoughts that never yet "brought" anybody anything. The woman who blames her husband because he can not buy for her the things she wants, is lacking the ability to harmonize herself with her surroundings. Good taste is the quality that makes us able to harmonize the things we have. There is never anything but personal lack of fineness to keep you from being fine. Remember this when you are tempted to covet your neighbor's possessions.

There is no word more constantly used than that of money. People talk of money, think of it and dream of it, until the streets of gold are the only part of heaven that seems real. It is money everywhere, from the kitchen to the counting-room, until it is no wonder that in the revolt against this greed for luxury and undue emphasis of the money value of things, there are men who denounce the rich and condemn money-making. They who condemn the times in which they live are likely to quote the Bible denunciations against the rich, beginning with James who said, "Go to now, ye rich men, weep and howl," and ending with the words of Jesus, that it is easier for a camel to go through the eye of a needle than for a rich man to enter heaven. "How hardly shall they that have riches enter into the kingdom of heaven!"

Now the truth of the matter is that if you love money and the things that money can buy, so well that you have no time or thought left for spiritual things, your money is proving a curse to you. But you must not blame the riches, it is the narrowness of your mind that is to blame. The smallness of your love can only take in the things of this world, and does not perceive the wealth of the heavenly kingdom.

In spite of all the hue and cry against modern wealth, we do not believe that it is wrong to make money. We have no right to bury any of our talents in the earth. If you have sufficient ability to make ten thousand or a hundred thousand dollars in a year, you should make that much money. It is right to make as much money as you honestly can.

It has been said that no man can make much money without, in some way, robbing his neighbor. And in some cases this is true where the capitalist withholds honest wages from his neighbor. But many of our brethren will bear me out in the following: Suppose you have fifty acres of land and your neighbor has fifty acres of the same kind of land. Then if, through your own enterprise, study and ability, you cause your land to produce twice as much, in a single season, as your neighbor, the gain is honestly yours. Your neighbor does not take the trouble to study his soil and improve his conditions as you have done. Are you taking anything from your neighbor when your returns are twice as large as his? Is it not true that before long hundreds of others will be able to make their land produce more, because you have shown them how it may be done? This is the new ideal in money-making.

Use your ability and financial efforts in opening new fields of wealth and usefulness to the world, thereby adding to the general welfare of all. A great deal of money is needed for missions of all kinds and for schools that shall tend to the uplifting of the people. The more money you have, the greater your power to do good, and to promote such work.

"A little love, a little trust,
A soft impulse, a sudden dream,
And life as dry as desert dust,
Is fresher than a mountain stream."

Covington, Ohio.

Helping Others.

BY ETTA LONG.

THE epistle of Paul, addressed to the churches of Galatia, contains this: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6: 1).

Examining yourself you will soon see if you are worthy of trying to restore the one who has gone astray. "Bear ye one another's burdens and so fulfill the law of Christ" (v. 2). Paul saw how they were divided, what differences of opinion prevailed among them, how one was weak in one point and one in another. How true this is with the church of today! I am made to wonder how often we could apply this text to our daily lives. How often do we try to lift each other's burdens! We should not censure any one harshly for going wrong, for none of us is without sin, but rather feel sorry for their mistake and put forth an effort to help them. Saying that we are sorry will never amount to anything unless we put action to it. It is simply like faith without works. Experience has taught me that only by helping others we get help ourselves. True, God only helps those who try to help themselves, and there is no surer way to get help yourself than to help somebody. We need hearts full of love for those who are falling from Christian graces.

We feel there is a lack of this love. Bro. D. H. Clapper said, in holding our meetings last fall, that he hardly knew whether to preach to the members as to the sinners. He thought that it was commendable to revive the members who are in the church and get them strong. Jesus once said to Peter: "When thou art converted strengthen thy brethren." "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak" (1 Cor. 8: 9). "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15: 1).

It should, then, be no question in the minds of the strong as to how to deal with the weak, according to this scripture. We should certainly deal tenderly and put forth every means of grace that lies in the power of the strong, to save the weak and win them for Christ. Would it not be well, for each one of us, to go into a self-examination, to see whether we are complying with all the New Testament teachings, lest we be found standing in the way of some good Christian mother's children?

It is a most fearful thing to be the means of keeping any one out of heaven. True enough, there are people about us who are ready to pass judgment on those who make mistakes, while they themselves have unclean hands. "He that is without sin among you, let him first cast a stone" (John 8: 7). "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal. 6: 4). Let every one test his own work and see if he is dealing honestly in the sight of God, having a clear conscience and pure motives in view. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (v. 7).

Port Republic, Va.

THE man who knows God, and keeps close to him by obedience and trust, unconsciously gives to others something a great deal more precious than silver and gold. The first step an unsaved man takes toward God is to believe in the goodness of some Christian, and this shows why the word must be made flesh. A godly life makes visible the work of the Spirit of God.

SISTERS' AID SOCIETIES

COON RIVER, IOWA.—The following is a report of the Sisters' Aid Society of the Panora church for the year 1911: We held twenty-one meetings, with an average attendance of ten. Our collections amounted to $25.95; money received for work done, $16.10, making a total of $42.05. We paid out for donations as follows: To the St. Joseph Mission, $5; to the Colored Mission at Denver, Colo., $5; to the Des Moines Mission, Des Moines, Iowa, $8; Messengers distributed to the poor, $5; paid hospital bill for a sister, $5; miscellaneous, $7.12; total, $35.12, leaving a balance of $6.93 in the treasury, Jan. 1, 1912. We sent one box of clothing to Centropolis, Mo., one sack of clothing to Des Moines, Iowa, one sack of clothing to Council Bluffs, and two comforters to St. Joseph, Mo. We quilted five quilts, made eight comforters, besides some other sewing and helping the needy ones at home. On account of the extreme hot weather our attendance was very small. While our work seems very small, yet we feel encouraged to press on in the good cause. We hope for still better attendance to do more work this year, and we shall receive a blessing.—Clara A. Ferree, Secretary-treasurer, Panora, Iowa, May 11.

OAKLEY, ILL.—April 12, 1911, our sisters organized an Aid Society. Sister Susie Nickey was chosen president; Sister Lizzie Blickenstaff, vice-president; Sister Vena Blickenstaff, secretary; Sister Hannah Heckman, treasurer. In the absence of Vena Blickenstaff, Sister Mattie Blickenstaff was chosen as secretary. During the year we had nineteen meetings, with an enrollment of twenty-three and an average attendance of eight. We purchased a new sewing-machine for eighteen dollars. During the year we made thirteen boys' waists, forty-six girls' dresses, ten skirts, one lady's waist, two aprons, four comforter-tops and two comforters. We also quilted three quilts, made one comforter, one lady's dress and one sun-bonnet, for which we received $7.75. During the year we received by donations and otherwise, $67.67. We bought ready-made garments to the amount of $10.70. We donated two boys' overcoats, one lady's cloak, one pair of shoes, two boys' sweaters, three skirts, two men's undershirts, two children's underskirts, and two small dresses. We paid out $57.02, and have $10.65 on hand; also 120 yards of new goods. Jan. 1 we sent two sacks of clothing to the Kansas City Mission in Kansas, valued at $43.30. Our officers for the coming year are as follows: Sister Etta Stutsman, president; Sister Lizzie Blickenstaff, vice-president; Sister Cora W. Miller, secretary; Sister Lizzie Buckingham, treasurer.—Mattie E. Blickenstaff, Oakley, Ill., April 30.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THIS is commencement week at McPherson College, McPherson, Kans.

THE amount contributed by the Elgin congregation for the Conference offering is $36.25.

BRO. EZRA FLORY has resigned his charge as pastor at Sterling, Ill., to accept a position in Bethany Bible School.

BRO. A. C. WIEAND spent several hours at the Publishing House in the interest of our Sunday-school literature.

BRO. H. MILLER, of Ohio, is to be with the members at Worthington, Minn., in a series of meetings, beginning June 9.

THE Bachmansville house, in the Canowago congregation, Pa., is nearing completion and will be dedicated on Sunday, June 16.

BRO. D. L. MILLER favored us with a short call a few days ago. He was here in the interest of some of our Sunday-school work.

THOSE who can not attend the Conference should be sure to get a copy of the "Full Report." Only twenty-five cents a copy. Order it now.

WE have the program for the Sunday-school and the Christian Workers' Meetings of Northeastern Ohio, to be held in the Danville church June 19 and 20.

DURING the last four weeks, says our correspondent at Indianapolis, Ind., eight confessed Christ in baptism, and one more applied for admission into the church.

BRO. ISAAC RAIRIGH, formerly of the Thornapple church, Mich., has decided to cast his lot with the little flock at Woodland, same State, where his labors will be greatly appreciated.

AS fruits of the revival in the Shade Creek congregation, Pa., conducted by Bro. B. B. Ludwick, and closing May 5, twelve were born into the kingdom, and one returned to the fold.

AT the York Conference forty-six Districts will be represented on the Standing Committee by fifty-five elders. This means four more delegates on the Standing Committee than we had last year.

AT each Ministerial Meeting, during the present year, some one should be assigned the subject of "Church Bookkeeping." The method of bookkeeping in most churches is exceedingly loose, and for that reason the subject should, for the benefit of others, be discussed by those who understand it.

BRO. M. F. WOODS, of Centralia, Wash., gave us a short but pleasant call last Monday. *En route* to eastern points, prior to the Conference, he stopped off at Elgin to take a look at the Publishing House, in the work of which he is greatly interested. Bro. Woods is the efficient Secretary of the District Mission Board of Washington, and also represents his State on the Standing Committee at the York Conference.

BRO. M. J. WEAVER, of Pittsburgh, Pa., has decided to locate at Everett, same State, and take up pastoral work. He will enter upon his duties about the first of June.

FIFTY CENTS pays for the MESSENGER from now to the end of the present year, and thousands of those who are not reading the paper should take advantage of this splendid offer. It might be well to have the offer announced at one of our regular services.

SOME weeks ago twelve members left Cando, N. Dak., for San Marcos, Cuba. They have now settled down to active church work, intending to make that part of the island their future home. A Sunday-school has been organized, and active church work will be entered upon in the near future.

ALL of our ministers should read the article on page 324, headed "The Gish Publishing Fund," and then arrange to secure the new books offered by the committee. Bro. Williams, Secretary of the committee, will be on the Conference grounds, and can be consulted regarding books offered to ministers of the Church of the Brethren.

THERE is probably no paper in this country that is doing more in the interest of peace principles than the *Advocate of Peace*, published by the American Peace Society, Washington, D. C. It is not only reasonable in its claims, but it is ably edited and vigorous in its statements. Peace on earth and good will among men is its specialty, and every movement of the journal is against war and the learning of war.

WE take pleasure in acknowledging the receipt of a copy of the Class Annual of Manchester College, compliments of the Senior Class, 1912. It is an intensely interesting and artistic publication, showing great care in preparation and rare skill in printing. The half-tone work is simply fine and, taking the Annual as a whole, it is a decided credit to the educational institution it is intended to represent.

THE report from McPherson College, found on page 333, this issue, reads like business as well as church integrity. Every step mentioned is along right lines, and will not only inspire those interested in the cause of education, but will beget church confidence. The more fully our schools can demonstrate that they are standing for the church and her principles, the more readily will all classes rally to their support.

JUST before going to press, we received the following from Bro. E. H. Eby, "Owing to the sickness of wife and youngest child, our sailing has again been postponed. Both are in the hospital with pneumonia, but the fever has been overcome, and there are good prospects for a speedy recovery. God has been very near to us in our afflictions. His peace reigns in our hearts. It is now hoped that we shall be well enough to sail May 15. We beseech the prayers of all for a safe and happy homecoming." We are sure that our readers will rejoice that our brother and family, after having passed through a trying period of illness, have good prospects of reaching the homeland at an early date. To this end, we trust, our united prayers ascend to a Throne of Grace.

THIS is the last issue to reach many of our patrons before they start to the Annual Meeting. Inside of a few days hundreds of them will be on their way to York, where they hope to meet kind friends, to enjoy the blessings of heaven, and to aid in transacting business in the house of the Lord. From the beginning these meetings have proved helpful to our people, and we feel confident that they will remain a source of strength for all those who come together from year to year, and are willing to be influenced by the Holy Spirit. While such gatherings may cost money, yet they are worth to the Fraternity all that they cost in time and money. They keep us in touch with each other, unite us in faith and practice, harmonize us in methods, strengthen the bonds of love and Christian fellowship, and inspire us in the work entrusted to us. Let our love be fervent, our greetings cordial, our faith unwavering, and the great Master of assemblies will abundantly bless us.

INCLUDING the queries, hearing reports and filling vacancies on the different Boards, the coming Annual Meeting will have about sixty items of business to attend to. For the twenty hours that Conference is presumed to be in session, this means an average of three items of business for each hour.

BRO. LEVI MINNICH, of Greenville, Ohio, wishes us to say that Bro. James M. Moore, of Bethany Bible School, Chicago, and Brethren Otho Winger and S. S. Blough, of North Manchester, Ind., are expected to be the instructors at the Sunday-school Teachers' Institute of Southern Ohio, to be held during the Holiday week.

SOME of the denominational papers are complaining because of the many appeals for money at their Conference. One appeal after another, to be followed by a collection, makes the situation exceedingly embarrassing. Our people, we think, are managing the collection business to a much better advantage. We make one good offering at each Conference, and for this we make special provisions. We do our giving cheerfully, —not merely to be seen of others.

THE tendency of the times among churches is to eliminate what the Gospel teaches and to substitute something in the place of it, for which there is no "thus saith the Lord" whatever. And when the substitute is once introduced, it is simply marvelous how zealous the so-called, up-to-date people become over it. To hear them talk, and to read what they write, one is led to wonder how the church ever existed at all before the new methods came into operation. But this is the way it goes,—one new thing after another, getting tired of one substitute and introducing another. Anything but what the Gospel teaches is the plea, and we presume it must continue that way just as long as the churches see proper to emphasize sensational methods.

THOSE who give one-tenth of their income for the Lord's work do not give this amount because the Gospel enjoins tithing on the followers of Christ, but because it is reasonable, and in keeping with what the New Testament teaches about giving. In 1 Cor. 16: 2 we are told that the saints should lay by, on the first day of the week, as the Lord has prospered them. This is the Gospel rule of giving, and may mean one-tenth, sometimes much more than a tenth, and in some instances less than a tenth. But, viewing the Brotherhood as a whole, a tenth of our income would be a reasonable amount to give for the Lord's work. This might include mission work, church expenses and work of charity generally. If each one would lay by in store one-tenth of his net income, to constitute the Lord's fund, he would find it not only an easy matter to contribute to various worthy causes, but he would make it possible for himself greatly to increase his giving. And while we may regard one-tenth as a fair average for the members of a religious body, it would be well to emphasize the fact that the Lord loveth a cheerful giver.

IN the Revised Version of the New Testament it will be observed that in every instance where the word *bishop* appears, *overseer* is given in the margin as the more correct meaning of the original. By this we may understand that bishop, in common usage, is losing its New Testament meaning, and that overseer would be the better term to employ. While in the sacred writings the terms elder and bishop always refer to the same church official, it is also true that in current literature the latter term generally means a high-titled ecclesiastical official, and for that reason practically ceases to mean what it once did, viz., overseer or elder. Had the Revision been made by a body of learned laymen, the term bishop would probably have been entirely eliminated, and we would have overseer in its place. In fact, this is the meaning of the Greek word, while bishop, as commonly understood, is not. It is interesting to note that Paul and the author of Acts are the only inspired writers who designate elders as bishops; and it is further interesting to note that the term is never employed by John, the last of the New Testament writers. But this is too important a question to consider in an editorial item. We may devote an article to the subject in a later issue.

THE use of cigarettes by trainmen employed in the passenger service of the New York Division of the Reading Railroad has been positively forbidden. It is said that those who smoke are apt to have lapses of memory, and for that reason it is not safe to trust the lives of passengers to their hands. This is reasonable, and everybody approves of the action of the railroad company. But how about the smokers chosen to look after the salvation of souls? Does the use of the weed reduce their efficiency? There is something here to think about.

Railroad Arrangements for Eastern Part of Trunk Line Association.

THE first announcement for special rates did not include the eastern part of the Trunk Line Association. But through the kindness of the Association, at a late meeting, the following was granted and this applies to all points in the trunk line territory:

One and one-half first class limited fare, with minimum of $1.00 for the round trip, **going and returning via same route only,** and over which one-way tickets are regularly sold; tickets to be sold and good, going, May 29 and 31 to June 3, and returning to reach original starting point not later than June 10. Return limit of thirty days may apply from territory west of Chicago, St. Louis, Memphis and New Orleans.—C. L. Hunter, Vice-Chairman Trunk Line Association.

D. L. M.

Some Old Time Customs.

YEARS ago it was common among the brethren to have a season of prayer before those attending the Annual Meeting started on their journey. The members would gather at the home of one of the brethren, whose duty it was to go to the Conference, and they would talk of the great meeting, and then kneel and offer up fervent prayers in behalf of the delegates and for the success of the Conference. Weeks would pass before any news was received concerning what transpired, and then the proceedings of the meeting would be talked about with all due reverence. In those days an Annual Meeting counted for something, and it was understood that the decisions reached were to be carried out in the spirit in which they had been rendered. While nothing was said or done regarding mission work in other lands, still our old brethren were true missionaries in every sense of the word. As they went across the country on horseback, they usually made it a practice to have a service each evening. They thought nothing of riding all day and preaching of evenings. We may well wonder if we put as much real spirit into our work as they did into theirs; and then we may wonder again if our preaching, with all the advantages at our disposal, reaches the hearts of men and women any more effectually than our brethren of old reached the people with their simple methods.

The Big Revivals.

FOR years we have been hearing about the big revivals, where the converts are numbered by the thousands. Such meetings are held by men who make a specialty of revival work on an extensive scale. To carry forward their plans, they must have a large building, plenty of money, a skillful musical director, a strong body of singers, a score or more of local helpers, and a press agent who knows how to reach the people through the city papers. By means of all these agencies, and even others, the community is wrought up to a high state of excitement. In fact, the excitement is an essential factor in any great revival undertaking. Without it everything else proves of little consequence.

In a meeting of this sort the preaching may be not only entertaining, but helpful. The music not only draws, but is inspiring. The united effort, upon the part of all denominations, impresses everybody and it is no wonder that the enthusiasm should reach the high water mark. But how about the preaching, from a New Testament viewpoint? Aside from the assaults on the great bulwarks of a few popular sins, there is little or nothing said that would remind one of the apostolic way of converting sinners from the error of their way. Men and women are led to make a public confession, and most of them may attach themselves to one of the city churches, and for a time become much interested in the Christian life. But, as a rule, converts made in this way do not stick. When the revival excitement wears off, they begin drifting back to the world, and only here and there will be found those who remain faithful to their Master.

What we are here saying, concerning the fruits of great revivals, has proven itself to be practically true in every city where there have been large ingatherings as the result of meetings held by professional revivalists. The kind of work done in these meetings is not lasting, and hundreds of local pastors are beginning to feel that this method of evangelization does not pay. They are becoming convinced that the preaching which is intended to make converts for all the denominations, actually prepares them for none of the churches. They may attach themselves to the different local congregations, but, for some reason, most of them do not feel at home, and can not be held. It took a great meeting to move them, and it will require something more than the influence of an ordinary congregation to hold them.

The preaching of its straight doctrine by each church might not result in the number of converts that could be secured by a professional evangelist, but a far greater per cent of those converted would remain true, and in the long run the results would be far more satisfactory. The people who are increasing most rapidly are those who give their undivided attention to their own plea. They preach their own doctrine, and those converted under such preaching have something to labor and contend for. And in a special way does this apply to the Brethren. The men and women brought into the church, under the influence of specific Gospel preaching, are soundly converted and can be counted on to stand by the church and her principles.

Our Love Feasts.

THE other evening, while enjoying our love feast, prior to the communion service, we had some thoughts, as to what this eating together means, and should mean to us. The meaning of it depends largely on what we mean by it, or what we make it mean. It seems very evident to us that it does not mean to us, in our day and age, what it meant to the Master and his disciples in the upper room, at the time of its institution. The conditions were different, and the make-up of the characters or guests was necessarily different,—different in their thinking, different in their feelings, and different in their conduct.

We always had the idea that their meal was more after the social order, and the attendance was smaller than ours generally is. It is pleasant, in many ways, to have a large love feast, as ours was,—there being over two hundred at the tables. But the largeness of the number throws a restraint upon the occasion that, we are sure, was not felt at the Jerusalem feast. Our impression is that at that feast they conversed together,—spake one to another as we sometimes do at meals in our homes, when our brethren and sisters visit us, and eat with us.

Perhaps we are just a little different, in this respect, from other people, but the quietness of the feast, as we observe it, becomes to us just a little embarrassing. We feel as we are made to feel at a prayer meeting when no one seems to have anything to say. At the upper room supper we, in imagination, can see John lean over to the Master and, in sweet converse, interpret the loving thoughts and desires that are swelling within. Perhaps Peter or Andrew, on the other side, are leaning, with open ears and anxious spirit, to catch the precious words as they fall from the Master's lips; while James, Philip, and the other disciples, are either paying rapt attention to what is being said, or talking among themselves about some of the late experiences of the now closing day.

Then these trains of thought bring to us our boyhood experiences, while yet in the old home. On Saturday evening before preaching Sunday, the preachers, deacons, and their wives, would come on their visits of love and fellowship. Those evening meals, to us, were real love feasts. The elder-grandfather, at the head of the table, would sing one of the table hymns, joined in by the others at the table, and then the blessing was asked upon the meal, as well as upon those who would eat. Then followed the social, religious conversation,—a time of well-mixed enjoyment,—mixed in sweet physical satisfaction and spiritual richness. A few moments of quiet, then a hearty thanksgiving was offered for the refreshments received, and the love feast was closed. It was an ideal family love feast.

Well, something after this order, it always seemed to us, would be an ideal church family love feast, if it could be infused with the spiritual life and Christian ardor. Could it be thus done? Why not? We do not mean that a general conversation should be held, neither do we mean that we should have a toastmaster and call for toasts or speeches, as is done at our social feasts and banquets, but let some of the brethren and sisters rise during the meal and give short talks on Christian experience and fellowship.

The nearest approach to our ideal of a real love feast a small number of us enjoyed, years ago, at Smyrna, while on our trip through the Orient or far East. There were fewer of us than at the Jerusalem feast. And while the gathering was intensely spiritual, it was also social and had in it the Christian family element.

While we would not, for a moment, discourage the presence of our friends and neighbors on our love feast occasions, yet it must be admitted that the presence of the promiscuous crowd somewhat detracts from the solemnity and spirituality of the occasion. This is especially true during the time in which the supper is eaten.

The manner in which our love feasts are generally held gives the occasion a kind of a dual character. Primarily, the Lord's supper is intended to cultivate Christian fellowship among the membership, and while we endeavor to concentrate our whole mind and spirit on this purpose, our make-up is such that we can not be unmindful of the entertainment and well-being of our friends, whom we love, and this thought can not well help but detract from the true spirit of the exercises.

Whether the suggestions which we have made would be helpful in making our love feasts more ideal and spiritual, and whether they are feasible and practical, we are not sure, but anything that could be done in this direction is worthy of a careful and prayerful consideration.

Of one thing we feel quite sure,—the ideas which we have advanced would not be a departure from the practices instituted by Christ and his disciples in the upper room at Jerusalem.

H. B. B.

Council Meetings and Their Methods.

A READER, who classes himself with the laity, would like to express his views regarding church councils, and the better way of disposing of some church difficulties. We give the following, condensed from his communication:

"I believe we have too many church councils for the good of the cause and for the salvation of souls. Too many complaints are brought into the council that might be disposed of outside, and with a view of having them disposed of in this manner, the official board should plan and work to that end. When the elder learns of minor offenses, he should arrange to get the parties concerned together, and have the troubles properly settled without being aired before the church in council. Then the deacons, while on the visit, should make special efforts to effect a reconciliation between those who are not at peace with each other because of some minor matters. Were this done, ninety-five per cent of the little difficulties would be adjusted outside of the council meetings. According to Rom. 14: 15; Eph. 5: 14-16; Heb. 12: 16, the strong should support the weak and should feed them with milk and not with meat (Heb. 5: 12). Many young members, and some older ones, too, have been lost to the church through a lack of discretion in dealing with them. Do not understand me to say that no offense should be reported to the church, for there are troubles that can not legitimately be disposed of otherwise. Furthermore, I believe that, by dealing kindly and discreetly with erring members, we might save nearly all of them."

Our brother of the laity is making some excellent suggestions, and it will be found wise to heed them. We probably do not have too many council meetings, but they are not the right kind. The primary pur-

pose of a council meeting is not to take up and dispose of church troubles, though there are troubles that can not otherwise be adjusted. But as much as possible, all minor complaints should be settled outside of the council meeting, and when a matter of the sort is once settled to the satisfaction of all parties concerned it will be exceedingly wise in others not to be overly anxious about the details.

What is said about the deacons, while on the visit, making a peace commission out of themselves, is worthy of all considerations. Let the deacons bring to the members' meeting emblems of peace, rather than the records of trouble. Of course, there are complaints that must be brought to the attention of the church, but there ought to be just as few of them as possible.

The suggestions about dealing kindly and tenderly with the erring, can not be too greatly emphasized. Especially should this apply to those who are young, who probably have more temptations to endure than those of Christian experience and maturer years. Jesus always dealt kindly with those who, while attempting to live right, made their mistakes. He never condoned sin, but in a loving manner he endeavored to convert people from the error of their way. We shall do well to study his example, and to conform more fully to his methods.

Abusing the Pulpit.

Some years ago an eccentric evangelist came into prominence in one of the States where we have a number of well-equipped congregations. The accessions at his meetings were large and there was a great demand for his services. It was, however, soon learned that he was not only a sensational preacher, but that he was a regular fun-maker in the pulpit. The people laughed at his pulpit jokes and wit, and some said that for fun and life the meetings were equal to a show. The eccentric methods of the evangelist were soon noised abroad, and in a little while we heard nothing more of him in the evangelistic field. Our people are a sensible set, and while the eccentric revivalists may turn their church into a house of mirth one time, they are not going to let him do it the second time.

But we are not to get entirely rid of this class of preachers until the millennium comes. We still hear about them. One elder says that it will take his community ten years to get over the evil results of an eccentric and ridiculous revival effort in his church. He says the people came for miles to enjoy the fun, and for months they talked about the oddity and the coarse jokes of the preacher. Another elder says: "He did us some good, and then he did us some harm." And, by the way, this style of pulpit efforts is becoming popular. It is entertaining, especially for the light-minded and lovers of amusement, and then it draws the crowds. True, a number of people can be brought to the church by such odd and sensational methods, but, on the other hand, sober-minded men and women are driven away.

But what should be done when that kind of an evangelist comes upon the stage of action? No one seems disposed to venture an opinion. Probably most people think that he may accomplish a little good, along with the harm that he is doing, and so they seem disposed to endure what can not be cured. In our way of thinking, God is not pleased with having his house of prayer turned into a house of mirth, and an evangelist who persists in a policy of this sort should be told either to reform his methods or consent to have his name removed from the Almanac. No amount of sound doctrinal preaching, or seeming loyalty to the church, can atone for fun-making methods or coarse religious jokes in the pulpit. The preaching of the Gospel is a serious matter, and the man who does not view his calling in that light, and can not thus impress his hearers, has no business behind the sacred desk.

Church of the Firstborn.

The Messenger fell into the hands of one who is no member of any denomination, and yet, in a letter to us, he claims he is identified with "The general assembly and church of the firstborn, who are enrolled in heaven" (Heb. 12: 23, A. R. V.). It is good to be identified with this great assembly, but it should be borne in mind that those who belong to the church of the firstborn, must first "be born of water and of the Spirit." They must be regenerated and made new creatures. They must be baptized into Jesus Christ,—must put on Christ in baptism,—and, like the three thousand converts on the Day of Pentecost, must be added to the believers, and then continue steadfastly in the apostles' doctrine and fellowship. All of this is impossible without an organization of some sort. The man who thinks that he is identified with the church of the firstborn, and yet refuses to do the very things that Jesus enjoined upon his faithful followers is woefully deceived. As the apostles went forth under the guidance of the Spirit, they not only preached the Gospel of the kingdom, but they baptized the believers and organized them into churches. This they did in keeping with instructions received from the Master. Churches are necessary to hold the converts together, to enable them to keep the ordinances as they have been delivered to them, and to perpetuate, and have continued, the work entrusted to them. It is strange that men will claim to be enrolled among the saints in heaven when they will not permit themselves to be enrolled with the firstborn on earth. It is like one who would claim to be a member of the Grand Army of the Republic, when he positively refused to enter the army during the war. One who is not enrolled as a soldier in the army here below can hardly expect to have a place assigned him in the army of heaven.

Words of Appreciation From Without.

The Messenger is read by hundreds of people of other persuasions, and some of them write us very nice letters, telling how they appreciate a paper that gives no uncertain sound. Here is a communication from an earnest Methodist preacher that should prompt our patrons to make a still more extensive use of the Messenger outside of the church:

"I wish heartily to thank the management of your great paper. It is great and grand for outspoken truths and facts,—so plain and easily understood. While I am not a member of the Brethren church but, for the past fifty years, a minister in the M. E. church, I hope that, by God's blessing, universal success may testify to the able manner in which the Messenger is conducted. Through the courtesy of some kind friend I have had the pleasure of reading it carefully for the past six months, and I always welcome its arrival. After I have read it I pass it to a neighbor, and so on, until at least four families have read it. At my age of seventy, I expect to see fruit gathered for the Brethren church by this means. Plain Gospel preaching is the crying need of today. Preachers should point out to the people the very things of which they are guilty. There should be strong criticism and denunciation of the fashions and the evils of present-day society in the form of degrading entertainments, and worldliness in general. These things can not be too strongly condemned by ministers of all churches. I am sorry to say that many so-called ministers are catering to fashionable society, and yet trying to preach the Gospel and inviting people to follow them. Could Christ walk into some of our fashionable churches of today, as he once did into the Jerusalem temple, more than one would be severely denounced. I extend my thanks for the Messenger and pray God's blessing to rest upon it.—Dr. L. Cambo, Irving, Texas."

Some Customs.

What are we to understand by 1 Cor. 11: 15, 16, which reads as follows: "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God."

The hair given the woman is her natural head covering and is worn in token of her purity. In the time of Paul only women of questionable character wore short hair, and for one to remove her long hair meant for her to be classed with those living a questionable life. This led to regarding the long hair of the woman as her glory. She not only gloried in what it meant, but her friends shared the glory with her. In a sense it became her veil, or the veil of protection. It was given to her by her Maker as such, and therefore became her glory. This veil, or covering, should not be confounded with the religious covering recommended in previous verses, to be worn in time of prayer and prophesying. In verse 16 Paul teaches that the churches of God have no such customs as women praying or prophesying with their heads uncovered, and removing the long hair, as was the custom of those in questionable walks of life. Paul would have the devout woman not only worship God as he has instructed her to worship him, but he would have her avoid anything having the appearance of evil.

Fast Day.

It may be well for all those who attend the approaching Conference to bear in mind that Sunday, June 2, is fast day, and not a feast day. On that day all of the Lord's people should fast and pray. Some will omit one meal, some two meals and possibly a few will eat nothing from Saturday evening until Monday morning. As a rule, our people pray often and fast only occasionally. We are not especially given to fasting, and, in fact, as a body, we hardly know how to abstain from the use of food for one whole day. The most of us think we are filling the letter of the Conference decision if we omit one meal. But in fasting as well as in prayer there should be something more than the letter. There should be the spirit, and that, too, in the fullest possible measure. There are those among us, however, who need no instruction or Conference decision regarding fasting. They have their fast days, and keep them as unto the Lord and not unto man.

The Publishing Interest.

One of the largest religious publishing houses west of the Ohio River is the United Brethren plant at Dayton, Ohio. The leading denominational paper, *The Religious Telescope*, each year devotes about four pages to a carefully-arrranged financial report, showing not only the financial condition of the enterprise, but just what is being done from year to year. The issue for May 1 contains the report of the Business Manager for the fiscal year ending April 1, 1912. Glancing over the report, we observe that *The Telescope* has a weekly circulation of 22,000 copies, and is published at a loss of $2,260.24, and this, too, in spite of the fact that it carries a number of advertisements. This is, by no means, the experience of the Messenger, which enjoys a circulation of 24,000 copies, and yields a net earning of several thousand dollars. We further observe that the total profits of the plant are about the same as those of the Brethren Publishing House.

Writing for the Press.

A writer, who knows what it means to have some unused articles returned, thinks that we should now and then give some instruction on writing for the press. Years ago we framed and published about twenty rules intended for those desiring to write for publication but at this time we would suggest about two: First, be sure that you have something to say that is worth reading; second, never send your manuscript to the editor until you have done your best. Of course, most people know that they should write on one side of the paper only, and never have the lines close together. It is never wise to ask an editor to explain, in detail, why he declines an article. He is usually too greatly pressed with work to prepare the kind of an explanation that a disappointed writer would naturally look for.

Growing Rich.

A correspondent writes us about a preacher who is growing rich in lands and bonds, but he is not certain as to how he is prospering in the "true riches." Possibly there are others who find it more to their liking to lay up treasures on earth than in heaven. They may spend hours planning their mansions below, and never once think of the mansions the Master is preparing above for those who love and obey him. In view of the worldward tendency of thousands whose names are on the church rolls, it might be well for all of us to study the lesson of the rich man and Lazarus, as set forth in Luke 16. Here we are told the fate of the man who gave all necessary attention to earthly riches, but neglected the wealth of heaven.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

VYARA NOTES, INDIA.

Hot Weather Discomforts.

The hot weather is on us again in full force, and it is with difficulty that we meet the many perplexing duties. The hot season, which extends over several months, is trying to any one, and especially to them who have been on the field for some years and are tired out. Everything around us is parched and there are few trees, consequently we find some difficulty to supply shelter for the increasing numbers around us.

Enlarged Opportunities.

The village work is enlarging day by day, in spite of difficulties. Through it all the Lord has been our strength and stay. The devil has used the strongest agencies at his command for persecuting the Christians and worrying the mission, but so far he has failed. Were the opposers always seeking the good and welfare of the people in a temporal way, the situation might be more difficult of solution, but almost invariably their tricks are plied with a very selfish motive and the outcome is that they lose out in the end.

The meeting we had on Christmas Day caused quite a stir among the town people and there were increased efforts to break up the work. To meet the issue has cost us no little effort, and also some cash, but the sentiment in favor of Christianity grows, and now there is a common saying afloat among the village people, and even among the caste people as well, that it is only a question of time till the mass of village people will be Christian.

An Open Door.

What a wonderful opportunity! There are almost as many of these people, in this District alone, as there are members in the entire Brethren church. The door has been opened. A favorable impression has been made, and who knows where the movement may lead? That there is a great work before us is evident. But when I think of the responsibilities connected with it, I almost shrink from the task, feeling that there should be one more able in my place. But remembering that mountains are not removed at one stroke of the pick, nor tunnels opened with one blast, nor large tasks done by great men alone, we take courage and push on.

That thousands of these people will become Christians, I have not the slightest doubt, but let us remember that, like at home, so here in India, the "old man" dies hard, and we must look forward several generations for the church that will come up to our ideal. Drink has enslaved the people for long generations, and that some will return to their old ways, no one will doubt. In fact, we would wonder if there were not some who, after tasting eternal life, fall back into their evil ways again.

A "Red Letter" Day.

The first Sunday of this month was another red letter day for us here. Though there was a large religious festival, some miles away, yet we had almost as many people in from the villages as there were on Christmas Day. An arbor, which is becoming more open day by day, was our only place for services, and it was with difficulty that we could conduct the meetings as we should, it being a very hot day.

After the usual services thirty-one were prepared for baptism, and, at about 1:30 in the afternoon these representatives of a half dozen different villages were baptized in the tank by the well. After the baptisms were over, all were again assembled, and one of the new converts was married to a sister who was the first convert in this field. This was the first Christian wedding witnessed by most of the crowd, and the effect was good, though the entire ceremony is quite foreign to their way of thinking.

Recognition for Our Schools.

After making several trips to the capital and protesting to the authorities, we are at last succeeding in getting recognition for our schools. The regular forms have been given, and we hope now that in this particular we will have smoother sailing hereafter.

The people are becoming Christians but there are two phases of the question that we must face most prayerfully and thoughtfully. In the first place we must teach the masses, for to build them up into strong churches is a large and most difficult problem. To do this we must reach the children and their mothers.

Importance of Reaching the Children.

Once the fathers become Christian, the homes are opened. Our greatest hope for the future church lies in teaching the children, and the Mission that shrinks from this great task of educating the children, will make a most serious mistake. The parents who have grown old in heathen practices, may not get very far removed from heathenism, but if the opportunity is grasped and utilized, the children will greatly advance, and herein will be the strength of the future church.

Work Among the Mothers.

Up to this time very few of the mothers have become Christians. While this pains us much, yet it is a fact and we must face it. The facts are that the Brethren's Mission in India is sadly deficient in its work for women, and it is time that we bestir ourselves. The mothers are here, and, in most cases, are open to receive teaching, but unless the opportunity is grasped very early, there will grow up among them the idea that religion is for the men and children, and they lose interest. Nearly two years ago there were several wives open to teaching, but there were no women missionaries and helpers ready to go to them, and consequently they are not Christians yet, and in the last census their children were counted heathen. Sad it is, and a condition that has given us many heartaches. Do you ask, What is the remedy? I reply, For every mission station where the door is opened two single sisters are needed who can give their whole attention to this work. You will, perhaps, wonder why the missionary's wife could not do this, but you must remember that every mission station, where there is a growing work and influence, becomes a center for a large community, and the work on the compound and in the home must be conducted by some one. With the missionary called here and there, there is only one thing to be done and that is for the missionary's wife to look after compound affairs.

The work among women is a most difficult one, and yet it must be done if we would be successful. In fact without it, I dare say, we can not hope for much success in the truest sense.

The work of the Mission is almost exclusively in the rural districts, consequently, to work successfully among the women, our sisters must necessarily be good travelers, and be able to spend much time in the villages and homes of the people. This means that they must be able to adapt themselves to difficult and trying surroundings, otherwise their years of work will be hard and bitter.

A Difficult but Worthy Task.

After several years of traveling about, through this District, and becoming acquainted with conditions, I can say to the prospective sister missionary that the task before her is a most difficult one, but there is none more worthy and more necessary. Just now there are a score or more villages in which the men are Christians, and in which the women are not only open to teaching but some of them are anxious to become Christians. We are determined to do what we can, but at best our efforts must necessarily fall short. May the day speedily come when we will be able to put forth noble efforts for the salvation of the women as well as of the men.

Vyara, Surat District, India, April 17. A. W. Ross.

CLOSING OF MY PASTORATE AT MINNEAPOLIS.

After a little over five years of service in the local field of the Minneapolis Mission, arrangements have finally been completed whereby the writer has been able to turn over the work in this Mission to our able and worthy successor, Eld. D. W. Shock, who is now located and in charge of the work in this city.

Our period of service in this field, while fraught with many problems and burdens, has also had, in it all, a note of pleasure and satisfaction, because of the knowledge that whatever burdens have been borne, or sacrifices made, were for the Master's sake, and for the honor of his name and cause. No other cause is more worthy or deserving of the most and the best of our sacrifice and service than the cause of the Christ, who came to save. The Gospel has been declared, the poor have been comforted, cheered and helped, and the erring have been counseled. Some sheep have returned to the fold, and some souls have been won anew for the kingdom. The seed has been sown, but the increase and the harvest are with God, the Father. Farther than this, let God and time, and others, tell of the extent of the service rendered, and to him be all the praise and glory.

The closing period of my pastorate was made very pleasant by an incident which speaks to our hearts in terms that material values can not estimate, for its pleasure and meaning were deeper than material things.

A short time before we withdrew from the work here, the writer and family were invited to supper at the home of a friend of the Mission. Upon returning to the parsonage we found the house filled with a cheerful company of friends and members of the Mission, who had planned very nicely to spend a pleasant evening, and had brought an abundant supply of refreshments for the occasion. A little later in the evening we were still further surprised, upon being presented by one of our members, in behalf of the company, with a very handsome rocker and nice set of dishes, as the gift of the friends and members of the Mission, and an expression of their regard and good wishes. We shall always treasure this expression of kindness and appreciation. May the Lord abundantly bless the little flock in this city and remember also the friends who are thus interested, that they may arrive at a saving knowledge of the Lord Jesus Christ.

Our esteemed brother, Eld. D. W. Shock, came with his family to the city on Tuesday, April 30, to take up the service in this field. We welcome them as worthy servants of the Master, and bespeak for them the blessings of the Father and the prayers of the saints.

To those of our particular District, who have so kindly helped and encouraged us in this work during our pastorate, we wish to express our sincere gratitude for this helpfulness, and if there are those who, in the past, have not been sufficiently interested in this Mission, may the Lord give them grace to become more concerned as to their responsibility in this phase of the Christian work of the District. We bespeak from all, in behalf of our successor, a continued increase in your interest, your prayers and your offering for the progress of God's work, as represented in the Minneapolis Mission. Not only for the new pastor do we bespeak your helpfulness, but also for your missionary, Sister Brunskill, whose service and sacrifice deserve your heartiest appreciation. Remember also the faithful members who are standing by the work here. May your prayers ascend for the progress of the work. All offerings of clothing or funds for this work should now be sent to Bro. Shock or Sister Brunskill, whose address is 1210 Twenty-fifth Ave., North, Minneapolis, Minn.

Though withdrawing as pastor of the local work here, we expect, for several months at least, to continue our residence in this city, at the address given below, while we take up the work of our District as evangelist and Sunday-school Secretary. Walter J. Barnhart.

2110 Irving Avenue, North, Minneapolis, Minn.

WORK IN THE SOUTHWEST.

At the suggestion of the Mission Board the writer will give a brief account of his work, and some observations.

Nov. 4, 1911, a love feast was attended at Mooreland, Okla. The attendance was small, but the meeting was very spiritual. The membership is much scattered and in need of a building. This congregation is in charge of Eld. Wm. P. Bosserman.

Prairie Lake congregation, also under the care of Bro. Bosserman, was the next point. This has been a mission point for some time. The membership is much scattered, having a good house, but no minister. A Sunday-school is maintained, using the Brethren literature. A devoted sister goes thirteen miles to teach her Sunday-school class. Bro. J. E. Beard, a deacon, Avard, Okla., will correspond with any one desiring further information.

The next two weeks were spent at Hoyle Creek. This is one of the oldest congregations in the District. Their house of worship is near the city limits. Brethren E. Shenefelt and C. Root are the ministers at this place, and are doing a good work. Our next District Meeting is to be at this place September, 1912.

Our next point was Red River. This is a weak congregation in southwestern Oklahoma, with Eld. Joseph Nill in charge. Here we found a large house, well lighted and conveniently located. The members are earnest, hospitable, and maintain a good Sunday-school.

Dec. 9 found us in the Washita congregation. This is one of the strongest congregations in the District. Eld. A. L. Boyd has the oversight here. He is ably assisted by Eld. Jno. R. Pitzer. The members are wide-awake to the cause. They have a large, energetic Sunday-school, that takes delight in doing things. In connection with the love feast, a joint Sunday-school program was carried out. Here we saw something very commendable. The young people meet weekly at the home of one of the ministers for Bible study.

One week later, a schoolhouse in the Prairie Lake congregation, was occupied. At this place there are loyal members, few in number, but very eager to hear the Word. Here a deep snow and cold weather hindered the work.

Dec. 29 work was begun with the Pleasant Plains brethren. Here the weather was very inclement. Fourteen services were held at this place. An evergreen Sunday-school is maintained with very good results. Eld. H. Booze has charge, ably assisted in the ministry by Bro. G. W. Prentice.

A two weeks' effort was begun Jan. 24 at Dexter, New Mexico. Here is another small body of brethren "earnestly contending for the faith." Here is a good building, equipped with classrooms. Eld. Jacob Wyne is the shepherd who, with Bro. E. E. Brunk, feeds the "little flock." This is in the artesian belt, and the transforming power of water is easily seen. It brings to the mind the Savior's saying that it "shall be in him a well of water springing up into everlasting life." As the water changes the barren waste, so do the graces and blessings of the Spirit change the barren and stony heart.

A stop was made at Clovis, New Mexico. This is a mission point, with Eld. C. H. Brown in charge. Bro. A. J. Rodes assists in the ministry, and ably superintends an active Sunday-school. Sister Nora Brown conducts a Teacher-training class. The Brethren practically have the western part of the city, as the other denominations are in the eastern part.

One week was spent in northeast Oklahoma, at Bartles-

ville. This was brought about through the correspondence of a sister with the Mission Board. Much interest was shown, as the people were eager to learn of the Way of Life. This is likely the first preaching and baptizing done by the Brethren in this busy city. The Mission Board intends to make an effort to have preaching at this point if a minister can be secured.

In our travels we held two Sunday-school Meetings, were at one joint Sunday-school Meeting, visited six Sunday-schools, attended two feasts, held eighty-two services, and baptized three young men. A number more are near the kingdom.

Isaac H. Miller.

Nash, Okla.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

A Correction.—In Bro. D. H. Zigler's article in Gospel Messenger May 11, 1912, page 291, paragraph No. 2, he states that South Carolina, Georgia and Mississippi have not a single organization of our people. He has been wrongly informed, as Mississippi has one organization of twenty-one members,—an organized mission point we have preaching twice each month. Aside from this Bro. Zigler's article is all right. We wish others could see the need of the work as he does, or show enough interest to start a fund to put a man in the field all the time.—F. M. White, Fruitdale, Ala., May 14.

CALIFORNIA.

Fresno.—May 7 we reaped the first fruits of our efforts here in this city. One sister was received by baptism, and we expect to receive her husband May 19. Others seem also persuaded to do likewise. On Friday night, May 3, prior to undergoing an operation here in a local hospital, Sister D. L. Forney, of Reedley, Cal., called for the anointing service, and Bro. J. R. Rhoads, assisted by the writer, administered the same. May 1 Bro. W. C. Lehman, of Olympia, Wash., stopped over a few hours with us, and the next day Bro. Peter Forney, of Glendale, Ariz., stopped with us and attended our Thursday evening Bible class. May 6, at 8 P. M., Bro. S. A. Honberger, of Santee, Cal., gave us one sermon. We were glad to have our Brethren stop with us when passing through the city. We have just received an encouraging letter from Bro. Andrew Hutchison. He has promised to be with us next fall, if the Lord preserves his strength, and permits his return to the State.—A. D. Bowman, 2415 White Avenue, Fresno, Cal., May 15.

Santa Fe Mission.—Yesterday was Mothers' Day. Our Sunday-school attendance was 109, collection, $3.62. After the preaching service a few of the members, who had brought their lunches, spent the afternoon in making calls and completing preparations for the special program in the evening. The services consisted of songs, a few recitations, and talks appropriate to the occasion. We especially appreciated the splendid rendering of the production, "On the Other Train," by Sister Joseph Miller, of East Los Angeles, and the encouraging thoughts given by Sisters Asa Trostle and J. D. Buckwalter, of the South church. The house was well filled. A few persons were standing. Just before the close of the service, each mother was presented with a bouquet of ferns and white carnations. All seemed to enjoy the evening, and we feel encouraged with the result of our efforts to do more practical missionary work by coming in close touch with family needs in this particular neighborhood.—Hattie Y. Gilbert, 3300 Griffin Avenue, Los Angeles, Cal., May 13.

South Los Angeles.—Owing to the illness of our pastor, Eld. W. H. Wertenbaker, our pulpit has been filled by Brethren J. Z. Gilbert and N. J. Brubaker, of Los Angeles, and Bro. Snell, of Covina, Cal., who was with us May 12 and preached both morning and evening. He gave a missionary talk in the morning. Since our last report three more Sunday-school scholars were baptized, making seven in all as a result of Decision Day.—Mrs. W. H. Keim, 2425 Sixth Avenue, Los Angeles, Cal., May 16.

CUBA.

San Marcos.—April 10 a party of twelve arrived from Cando, N. Dak., with the intention of making their home here. April 21 Brother and Sister Conner and Sister Zigler, who were on their way home from Omaja, Cuba, stopped off and spent the Sunday with us. In the afternoon we met at Bro. Puterbaugh's home and Bro. Conner preached a much-appreciated sermon. April 28 the Palm Grove Sunday-school reorganized and elected Bro. William Kesler as superintendent. As we have no resident minister, we would be glad if any ministers, intending to pass through here, would notify us prior to their coming, so that we could announce the services. There is a great opportunity here for the Brethren to do mission work. The natives seem to be a kind-hearted and well-behaved people, but are ignorant of the true Gospel and do not know how to appreciate and enjoy the spiritual blessings of God. Let us pray that the Lord will send more laborers into his harvest, for the harvest is great.—F. E. Kesler, San Marcos, Cuba, May 16.

ILLINOIS.

Canton.—Bro. Oscar B. Redenbo, of Pleasant Mound, Ill., has been visiting relatives near Canton, this State, for the last week, and we enjoyed his presence among us. April 13 he delivered two excellent discourses,—one in the city of Canton at 11 A. M., and another at 7:30 P. M. in the old Coal Creek country house. His talks were very inspiring to all. We hope to have him with us again in the near future.—M. L. Hahn, R. D. 4, Canton, Ill., May 13.

Coal Creek.—The members of this church will hold a love feast June 1, in the Canton house, at 2 P. M. A cordial invitation is extended to members of adjoining churches, especially to the ministry.—M. L. Hahn, R. D. 4, Canton, Ill., May 13.

Kaskaskia.—Our church has had another spiritual refreshing from the presence of the Lord. Eld. G. Nevinger, of Decatur, Ill., came to us May 4 and delivered eleven soul-inspiring sermons. Much good seed was sown, and one was added to the church. Eld. Nevinger seems like a father to the members here, having had charge of the work from its beginning until twelve years ago. Our hearts have been made sad because his companion, who labored and prayed with us for the good of the cause, was taken away by the hand of death. Our church met in council Wednesday morning and disposed of the business pleasantly. The writer was chosen church correspondent. On Friday evening we met at the church and observed the Lord's supper. Thirty-two members surrounded the Lord's table,—some of them for the first time,—and enjoyed one of the most spiritual love feasts in the history of our church. Following the love feast, Brethren Lemuel Childers and Andrew Watson were elected to the deacon's office. They, with their wives, were installed into office on Sunday morning after Sunday-school.—Mattie May Clayton, R. D. 1, Beecher City, Ill., May 16.

Martin Creek church met in council May 7, with Bro. C. A. Gruber presiding. Our regular quarterly business was disposed of in a pleasant manner. Our Christian Workers' Meeting was reorganized, with Sister Amelia Leinard, Bro. Arthur D. Scrogum and Sister Etta Mouck as a committee. Eld. Granville Nevinger is expected to conduct a series of meetings here, from Oct. 12 to Oct. 27. Our love feast will be held Oct. 26.—J. J. Scrogum, Fairfield, Ill., May 8.

Sterling.—May 12 we observed Mothers' Day, with a special sermon to parents by Bro. Flory. Each mother was remembered with a white carnation. At 6:30 P. M. we enjoyed a very spiritual love feast. Bro. D. Rowland, of Dixon, Ill., officiated. May 14 we met in special council to consider our pastor's resignation, as he has been called to teach at Bethany. After many expressions of regret and due consideration, his resignation was accepted. While the congregation is loath to part with Bro. Flory and family, yet we feel that our loss will be the gain of those to whom he gives his service. Our work continues to grow. We will retain Sister Dutcher as our missionary worker for another year. We hope to have another pastor to locate with us soon.—Lillie A. Frantz, Sterling, Ill., May 15.

INDIANA.

Anderson.—April 6 Bro. I. B. Wike, of Huntington, Ind., began a series of meetings at this place, which continued until May 5. Fourteen came out on the Lord's side. Eleven were baptized, one reclaimed and two await baptism. Bro. Wike is a clear and forcible speaker, and sets forth, in strong and unmistakable terms, the position of the Brethren church on the fundamental teachings of the Gospel of Jesus Christ. Many more seem to be near the kingdom. The interest was good throughout. We were all much strengthened spiritually. We held our love feast May 4, and we believe it was the best meeting of the kind we have ever held in this congregation. Our church met on Wednesday night, May 8, and organized a Christian Workers' Meeting, to be held each Sunday evening. Bro. Ross Martin was chosen as president of the meeting. Our Bible meeting was changed from Sunday evening to Wednesday evening. Our Sunday-school shows a better record this year than ever before.—Curtis Hilbert, 3314 Cols. Avenue, Anderson, Ind., May 10.

Camden.—Our church met in council May 11. The attendance was good. We will have a love feast Sept. 28, to be followed by a Bible Institute, conducted by Bro. Ullery. Six young people have been buried with Christ in baptism since our last report. Others are considering their soul's salvation. This makes a total of thirteen. Our missionary box contained $7.—Nellie White, Pennville, Ind., May 15.

Goshen City.—We have recently closed a two weeks' series of meetings, conducted by our pastor, Bro. C. W. Warstler. The attendance and interest were good throughout. Ten dear souls were received into the church by baptism, and one was reclaimed. May 2 we held our love feast. The tables were all filled. Bro. I. L. Berkey officiated. Our Sunday-school is progressing nicely, and the church is increasing in number, interest and attendance. The Sisters' Aid Society is doing a splendid work, under the direction of Sister Daniel Logan, and the loyal sisters of the church.—Nina Miller, Goshen, Ind., May 13.

Huntington (country).—Our members met in business meeting May 11. Our elder, Bro. J. D. Mishler, had charge. At our last meeting he handed in his resignation, on account of his evangelistic work. Bro. J. H. Wright, who was our elder for over twenty years, before he moved to Rossville, has returned and will be our elder for one year. We have an interesting Sunday-school. Our Christian Workers' Meetings have been hindered on account of inclement weather. Two were received by letter. We decided to send our birthday offerings to Annual Meeting. All seem to enjoy giving their birthday money. Our Sunday-school officers were elected for the next six months. Bro. Jesse Hoke is our superintendent. Our love feast will be held Sept. 28, at 10 A. M. We expect Bro. Peter Stuckman to assist us in a series of meetings sometime next fall or winter.—Bessie M. Miller, R. D. 9, Huntington, Ind., May 13.

Manchester church met in council May 9. Two letters were received and twenty-two were granted. The Temperance and Missionary Committees gave their reports. Two delegates will be sent to the Annual Conference instead of one, as previously decided. Bro. George W. Flory, of Covington, Ohio, has been secured to conduct our evangelistic services next October. Bro. S. S. Blough has been chosen as our pastor. His time will be devoted to pastoral work during the summer, and arrangements will be made for him to do pastoral work one-half of the next year. Sometime ago a collection of about $18 was taken for the benefit of our Chicago Chinese brethren. Another offering was also lifted for Annual Meeting purposes. Sunday morning, May 12, Bro. Blough conducted an impressive examination service, preparatory to our love feast in the evening. Bro. George L. Studebaker officiated. On account of the rainy weather, many could not meet with us, but those present enjoyed a most spiritual feast, and received new strength for their service in the work of the Master.—Ella M. Cottrell, 726 North Sycamore Street, North Manchester, Ind., May 17.

Osceola church met in council May 11. Our elder, Bro. Wm. H. Shidler, presided. Elders H. M. Schwalm and Christian Metzler were present. Bro. Bert Pontius was advanced to the second degree of the ministry. Our love feast will be held Oct. 19. Brethren Christian Metzler and Bert Pontius will conduct a series of meetings at our church sometime next fall.—David Motts, Osceola, Ind., May 18.

Pleasant Hill.—Our church has just closed a week's series of meetings, conducted by Bro. Daniel Wysong, of Nappanee, Ind. He delivered ten strong, spiritual sermons. One was received by baptism. Following this was our love feast. About eighty surrounded the Lord's tables. This was the first communion, since the church has been erected, that our aged elder, Bro. Jeremiah Gump, was not with us. He has gone to his home beyond. Our church met in council May 11, with Eld. Jesse Gump presiding. Two letters were granted, and four members were received by letter. We reorganized our Sunday-school for the next six months, with Bro. E. G. Pepple as superintendent.—Elva Bosler, Huntertown, Ind., May 12.

Union.—On Sunday evening, May 5, a missionary program was rendered at our church. A number of the Sunday-school scholars gave appropriate recitations. Sister Ella Brubaker, of Nappanee, gave us an interesting address on "India," she having been to that country as a missionary. Sister Effie Werking, of North Manchester, gave us two readings on the subjects of "Our Neighbors" and "A Mother's Gift." These readings were very fitting for the occasion. An offering of more than $22 was taken for the mission cause. Sister Nora Shively, of Bourbon, Ind., and Sister Almeda Miller, of Nappanee, Ind., led the song service, which was much appreciated. Our Christian Workers' Meeting, with Bro. Harry Carger as president, is moving along nicely.—A. Laura Appleman, Plymouth, Ind., May 15.

IOWA.

Coon River.—The series of meetings at Bagley, conducted by Bro. Burton, closed last evening. The interest was good throughout. Four were received by confession and baptism, and the membership was much benefited by Bro. Burton's earnest, logical efforts. Sickness in his family required him to go home while the interest was still unabated.—J. D. Haughtelin, Panora, Iowa, May 13.

Grundy County.—Bro. J. H. Cakerice, of Abilene, Kans., preached for us on Sunday morning. Bro. D. R. Beard filled the appointment at Grundy Center. Our churchhouse there has lately been moved one-half block south, facing Church Street. An offering of about $12 was taken for the Minneapolis Mission, to help a sick sister.—Hannah C. Messer, Grundy Center, Iowa, May 13.

Kingsley.—As Bro. Eisenbise, of Morrill Kans., can not be with us until one week later than expected, our series of meetings will not begin until May 26, at the East house, instead of May 19. Our love feast will be held June 8 instead of June 1. —Phœbe Foft, Kingsley, Iowa, May 18.

MICHIGAN.

Bear Lake.—Bro. J. W Killian, of Beaverton, Mich., came to us April 20, and delivered nineteen sermons. The meetings closed with a love feast. Eighteen members surrounded the Lord's tables. We are few in number, but where two or three are gathered together in Christ's name, he will be in the midst of them (Matt. 18: 20). Bro. Killian believes in preaching and living out the commandments, and he maintains that every member should study the Bible so as to be able to give a reason for the hope that is within him. He admonished the sisters concerning the importance of wearing the prayer veil. Our members were strengthened spiritually.—Mahala H. Salah, R. D. 3, Petoskey, Mich., May 10.

Thornapple.—We had an enjoyable love feast at the East house May 11. On account of the very rainy weather, the attendance was smaller than on former occasions, yet the interest was good and we had a spiritual feast. Bro. I. F. Rairigh, of Woodland, Mich., officiated. Brother and Sister J. L. Mishler, of the Grand Rapids Mission, accompanied by six others from that place, were with us, and Bro. Mishler preached a very interesting sermon on Sunday morning. Since our last report one dear soul has been added to the church.—Ora G. Mote, Clarksville, Mich., May 14.

Vestaburg church met in council May 4. Our elder, Bro. J. E. Albaugh, presided. Eld. C. L. Wilkins was also with us. Bro. Samuel Bollinger was advanced to the eldership. The Sunday-school officers were chosen for the coming year, with Bro. David Drushall as our superintendent. Elders Wilkins and Albaugh remained over Sunday with us, and conducted our services.—Lottie M. Bollinger, R. D. 2, Vestaburg, Mich., May 13.

MINNESOTA.

Lewiston.—A series of meetings will be held in the Lewiston church, beginning May 26, to be conducted by Bro. H. E. Garner. We will hold our love feast June 8.—(Mrs.) Lizzie Lewis Albert, R. D. 1, Lewiston, Minn., May 15.

Worthington.—Bro. H. Miller, of Ohio, will begin a series of meetings at this place, June 9. Our love feast will be held June 22.—Minnie Schechter, Worthington, Minn., May 17.

MISSOURI.

Fair View.—Our church met in council May 11. Our elder, Bro. J. B. Hylton, presided. It was a rainy day and very few members were present. Our elder is a member of the Standing Committee this year. We decided to hold an election for two ministers and two deacons at our next council. Our collection amounted to $2.50. We have Sunday-school every Sunday and preaching twice a month.—Maggie Miller, R. D. 1, Box 17, Macomb, Mo., May 13.

Kidder.—Bro. O. H. Yereman, of Kansas City, Kans., came to our place May 5 and gave us two splendid sermons. We have no resident minister here, and we do not have preaching very often. Bro. M. E. Stair, of Polo, preaches for us part of the time.—Margaret Henricks, R. D. 2, Kidder, Mo., May 13.

South St. Joseph Mission enjoyed a splendid lecture, last Tuesday evening, by Mr. G. Barsoom, of the Congregational Church, who was converted from Mohammedanism to Christianity five years ago. He is a Turk of good social standing and brought us much information of value, concerning the new government of Turkey. He told us of the treachery of the Turks and of the horrible massacre of the Armenian Christians. The overthrow of the old Sultan, three years ago, brought about religious freedom to a great extent, and Mohammedans are now turning to Christianity by the thousands. He told us of how he had to leave his home for Jesus' sake, but that since then he has succeeded in bringing all his folks to Christ but his father. Since our last letter one dear soul, mother of a large family,—has been baptized. The members are generally well at this writing, and the work is progressing nicely. The writer is contemplating going to the Annual Meeting.—E. N. Huffman, 502 Ky. Ave., St. Joseph, Mo., May 11.

Wakenda church met in council May 11, with our elder, Bro. E. G. Rodabaugh, presiding. Two letters of membership were received, and five were granted. We decided not to send a delegate to Annual Meeting this spring. We expect to have a singing school next fall, if an instructor can be secured.—Grace Bowman, R. D. 1, Box 14, Hardin, Mo., May 17.

MONTANA.

Medicine Lake.—We have much to be thankful for. Bro. William Eller and wife have moved among us. Bro. Eller is a minister in the second degree. His help will be appreciated, as he is so much needed here. Three letters of membership were received since my last report. Bro. E. S. Petry, of Berthold, N. Dak., came here May 10 and gave us five sermons, conducted one Sunday-school round table talk and one prayer meeting. His presence and efforts were very much appreciated. One dear soul has decided to forsake sin and join in with the Brethren by baptism. May 18 my husband expects to start meetings at a new place, fifteen miles from here. The people are eager to have the Gospel preached to them. Bro. Petry visited in many homes and had refreshing meetings. The brethren and sisters were loath to see Bro. Petry leave. Hopes are entertained for his return in the near future.—Mrs. J. E. Keller, Enterprise, Mont., May 14.

OHIO.

Beech Grove church met in council May 11, our elder, Bro. Lawrence Kreider, presiding. Brethren Henry Baker and George Stump were also present. Two letters of membership were granted. Six members were received by letter. Bro. Wessie Hollinger was chosen as our Sunday-school superintendent. For Christian Workers' Meeting we elected Bro. Irvin Royer as president. We decided to use "Kingdom Songs." Bro. Kreider remained with us over Sunday and preached three acceptable sermons.—Mary Rife, R. D. 1, Hollansburg, Ohio, May 13.

Eversole congregation met in council April 25, with Eld. Samuel Horning presiding. Elders D. S. Filbrun, Jonas Horning and J. C. Bright were with us. Our annual visit was reported, and proved to be quite encouraging. Thirteen letters of membership were received. We decided to have a meeting on the Fourth of July, in the Wolf Creek house. April 28 Bro. D. S. Filbrun gave us a very able sermon. May 4 we held our love feast, having a large attendance and good interest. Quite a number of ministers from other congregations were with us. Eld. Jesse Stutsman officiated. Sunday morning we had a children's meeting, conducted by Sister Hollinger, of Greenville, Ohio, on the subject of "Little Things," which was very appropriate and interesting. Bro. David Hollinger then delivered an excellent sermon.—Clara Erbaugh, R. D. 2, Lebanon, Ohio, May 17.

Lower Stillwater church met in council May 8, with Eld. L. A. Bookwalter presiding. We decided to have our love feast Sept. 7, at 4 P. M. Two were received by baptism since our last report. Sunday evening, May 5, Bro. D. S. Filbrun preached an impressive sermon for us.—Maude Etter, R. D. 1, Clayton, Ohio, May 11.

Middle District.—The members of this place enjoyed another love feast on Saturday evening. While the weather was inclement, the attendance was good, and we feel we have become stronger spiritually. Our elder, Bro. Jacob Coppock, was present; also Brethren Rosenberger, J. O. Garst and Charles Flory. Bro. Rosenberger officiated. April 28 one of our Sunday-school girls was baptized.—C. V. Coppock, Tippecanoe City, Ohio, May 12.

Newton.—Our Sunday-school observed Mothers' Day by rendering a special program. There was a large attendance. Bro. Chas. Flory, our District Sunday-school Secretary, gave us an encouraging talk after Sunday-school. A husband recently accepted Christ and was baptized. Two letters of membership were received, and two were granted since our

last report.—Mary West, Pleasant Hill, Ohio, May 14.

Owl Creek.—Our church met in council May 4. Eld. George S. Strausbaugh presided. Bro. Millard Moore was reëlected trustee for a term of three years; Bro. Oscar H. Bechtel, clerk; Bro. Allen Louis, treasurer of the Poor Fund, and Sister Minnie Workman, correspondent for one year. Bro. William Montgomery, wife and two daughters, and Bro. Chas. Berkebile, all of the Danville church, were received by letter. We expect to hold a series of meetings this fall, to be conducted by Bro. Isaac Frantz, of Pleasant Hill, Ohio.—Lizzie Beal, Ankenytown, Ohio, May 16.

Painter Creek.—Eld. D. S. Filbrun, of Dayton, preached for us on Sunday evening, May 12. His discourse was practical and instructive, and our brother was listened to by an attentive audience. We are increasing our Sunday-school library.—Levi Minnich, Greenville, Ohio, May 14.

Silver Creek church met in council May 11. Bro. William St. John presided. Bro. John Clary was chosen to serve on the local Mission Board. Eld. J. W. Keiser is to represent us at the Annual Conference. Bro. George Throne was elected president of our Christian Workers' Meeting. Our love feast will be held June 15, at 10:30 A. M. One was reclaimed since our last report.—(Mrs.) Ottie Fisher, R. D. 1, Pioneer, Ohio, May 17.

OKLAHOMA.

Monitor.—Our church met in council May 15. Our elder, Bro. J. H. Gordon, presided. Sunday-school officers were elected for the next six months. Bro. Samuel Ayres was chosen superintendent. We decided to have a Sunday-school program at the end of each quarter, for the benefit of the young people. Our series of meetings, to be held this fall, is to be conducted by Bro. J. R. Wine, if we can secure his services.—Sarah Miller, Nash, Okla., May 16.

PENNSYLVANIA.

Annville.—Our church held an enjoyable love feast May 9 and 10. A number of visiting brethren labored for us. Our hearts and minds were once more drawn to the scene on Calvary, and the purpose of holding this great feast was vividly brought out. May the significance of this glorious commemoration ever be remembered! Prior to the feast an election for two deacons was held. Two young brethren, Cyrus Winters and Harry B. Gingrich, were chosen and installed into this office. Eld. Samuel Hertzler, of Elizabethtown, presided. Three certificates were read and accepted. The interest in our Sunday-school, prayer meeting, Bible class and other church services has increased considerably. We trust that much may be done for Christ and his church.—I. J. Kreider, R. D. 4, Lebanon, Pa., May 13.

Canowago.—We met in special council May 16 at the Canowago house. Eld. S. Z. Witmer was moderator. Eld. D. M. Eshelman was present also One was restored. Several other items were considered. We will dedicate our new church at Bachmansville June 16.—Edgar M. Hoffer, Elizabethtown, Pa., May 16.

Canowago.—Bro. H. K. Ober visited our Sunday-school here April 21. He gave us a fine address. Three letters of membership were received recently. Many from here will attend the Annual Meeting at York. Two of our Sunday-school scholars were baptized, May 12, by Eld. Samuel Z. Witmer. They are quite young.—Edgar M. Hoffer, Elizabethtown, Pa., May 14.

Licking Creek.—On the evening of April 29 Bro. S. I. Brumbaugh, of Saxton, Pa, began a series of meetings with us. The attendance was large at all the meetings. Much interest was shown. The meetings closed May 5. Much good seed was sown.—Olive A. Myers, Sylvan, Pa., May 15.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).—April 28 Bro. W. G. Nyce, of Harmonyville, Pa., gave us a Spirit-filled message on "The Sunday-school." No one could hear him without seeing the door of opportunity and privilege opened to us through the Sunday-school for greater work for our dear Master and feel our great responsibility. We held our love feast May 2. Brethren A. J. Culler and M. C. Swigart officiated. The ministering brethren present were M. C. Swigart, A. J. Culler, W. I. Book, L. M. Keim and D. W. Kurtz. On May 8, instead of our regular midweek prayer meeting, we had a special missionary meeting. Brethren Ira C. Holsopple and William S. Price, who are members of our Mission Board, and Bro. C. F. McKee, gave us earnest and forceful talks about the great missionary field which lies before us. When we stop to think that our new District (Southeastern District of Pennsylvania, New Jersey and Eastern New York) comprises one-fifth of the whole population of the United States, we feel sure that this meeting will bring forth good fruit. Many have been roused from their lethargy, and will avail themselves of this great opportunity. There was great missionary zeal manifested throughout the meeting.—Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., May 17.

Shade Creek.—Bro. B. B. Ludwick, of Somerset, Pa., began a series of meetings at the Ridge house April 13, which closed May 5. He preached many interesting sermons on church doctrine. Twelve were born into the kingdom of Christ through baptism, and one was reclaimed. The church feels much strengthened.—Stella Penrod, R. D. 1, Windber, Pa., May 16.

Upper Codorus.—April 20 Eld. Chas. M. Yearout came to this congregation, and began a series of meetings at Black Rock, in York County. The meetings continued until May 7. May 4 and 5 we had our love feast. The meetings and the love feast were largely attended, with good interest. The church and the community received a general uplift.—E. S. Miller, Lineboro, Md., May 14.

TEXAS.

Portland.—May 10 the members of this congregation convened at the home of Bro. George S. Axtell for our regular council. Eld. Joel Glick, Assistant District Evangelist, presided. He also preached five sermons for us, which were much enjoyed by the members and a few others who attended the meetings. Some good seed was sown and good impressions were made. We are praying and trusting the Lord to give the increase. Unfavorable weather conditions hindered

(Concluded on Page 336.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

WEST JOHNSTOWN CHURCH, PA.

Sunday afternoon, May 5, we met in official council, to prepare our business for the general council, which convened the following Thursday evening. Much business of importance was agreeably transacted. The deacons' report was encouraging. It was decided to have some paving done at our Morrellville house, in compliance with the city ordinance. With the opening of the year, a Sewing Society was organized at this point, thus making two societies in our congregation. Both of them are active and are doing much good. At our council three certificates were received. Thirteen solicitors were appointed to solicit every member for a two-years' pledge for the general treasury.

A week's series of meetings, prior to our love feast, May 12, resulted in one brother being baptized. We had a very spiritual feast, though the attendance was not quite as good as usual, owing to the heavy rain. Eld. T. T. Myers, of Huntingdon, Pa., was with us over Sunday and preached two helpful sermons. He also officiated at the love feast. Eld. David Hildebrand, of Johnstown, was also present.

At our last local council at Pleasant Hill two deacons, Brethren Daniel Rhoades and John Stutzman, were elected. They have not yet been installed, but all our other deacons, who were elected at former meetings, have been installed and are efficiently taking up their duties. Our newly-elected ministers are also taking hold of the work in a commendable way.

Eld. Cassady expects to begin a series of meetings at our View Mount house, June 9. As he has been elected to represent our District on the Standing Committee at the York Conference, our church will be represented at Annual Meeting by Brethren A. U. Berkley and J. F. Dietz. Jerome E. Blough.

R. D. 5, Johnstown, Pa., May 14.

McPHERSON, KANSAS.

At the first meeting of the enlarged Board of Trustees of McPherson College, eleven members were present: Eld. James Mohler, of Leeton, Mo.; Eld. James Gish, of Holmesville, Nebr.; Eld. A. C. Daggett, Covert, Kans.; Eld. Wm. A. Kinzie, Lone Star, Kans.; Gideon Shirkey, Madison, Kans.; besides the local members.

The financial reports show that McPherson College has resources of about $150,000.00; that this property belongs to the Church of the Brethren, and is held in trust by the fifteen trustees representing nine State Districts; that the total expenditures for 1911-12 amount to nearly $20,000.00, and that the income lacked about $2,500.00 of paying every obligation for the year; that it owns 310 acres of land, valued at $30,000.00, that will become available in the near future for an Agricultural Department.

It was the unanimous sentiment to hold inter-collegiate athletics to a minimum and to surround athletic activities with every possible safeguard.

A form of contract for teachers was approved. Clause three reads, "Said second party agrees, in his life and conduct, if a member of the Church of the Brethren, to conform to its principles and doctrines, and to be a positive factor in promoting its interests; and if not a member of the Church of the Brethren, to lead a positive Christian life, and in either case to attend chapel regularly and in every way help to promote, as nearly as may be, an ideal Christian life in said McPherson College."

It was explained that teachers, not members of the Church of the Brethren, are employed because qualified members are not always available.

How to make the school better to serve the church was discussed at some length. A Sunday-school training course was recommended.

On the question, "How Best Get the Support of the Churches?" Eld. A. C. Daggett said, "There is opposition from the churches largely because of the idea prevalent that the College does not stand positively for the distinctive principles of the church. The teachers and trustees need to get into the churches and give publicity to the actual conditions which are better than commonly reported."

Eld. James Mohler said, "There is need of better co-operation between the General Educational Board and the General Mission Board, to urge a larger and better preparation for life's work, and especially for the work of the church. Get local churches to invest in the school. Assessing local churches would help to interest them and get their patronage."

Bro. Shirkey said, "The enlargement of the Board of Trustees is a long step towards getting the College and the church closer together."

Bro. Kinzie said, "We need to get the church to speak of the school in the first person plural, 'We,' and 'Our,' instead of 'They.' The schools are a part of the church and the church is responsible. We should go out and make it known that the brethren in the schools are loyal, and are bleeding for the church. It should be known that the distinguishing doctrines of the church are being taught."

Dr. Clement said, "It grieves me profoundly that motives are not better understood."

It was decided to organize a campaign at once, for an annual cash fund, for three years, of $5,000.00 for the support of the College while the $100,000.00 endowment is being raised. Pres. J. A. Clement, Eld. J. J. Yoder and F. A. Vaniman were appointed to organize and push the financial campaign.

The following resolution was passed: "That the Board of Trustees of McPherson College encourage all churches in its territory to have some kind of an educational program or sermon at least once a year, and to take, in connection with it, a free-will offering for McPherson College."

The Executive Committee was instructed to take steps toward the establishment of a Domestic Science Department as soon as means can be secured for the same.

The Board expressed itself unanimously in favor of strengthening the Bible School of McPherson College by increasing the number of teachers, and enlarging the courses, so as to make it preëminently the strongest Bible School in the Church of the Brethren.

The outlook for the future of McPherson College was never brighter. "Coöperation" is our motto. It is the policy of the Board that no one who "knocks" at the school, or the church, and the ideals for which they stand, shall remain in the employment of the College.

May 13. (Signed) H. J. Harnly, Secretary.

(Report made by request of the Board of Trustees of McPherson College.)

NORTHEASTERN OHIO.

The Sunday-school and Christian Workers' Meetings of Northeastern Ohio are to be held in the Danville church, June 19 and 20.

Wednesday, 1:00 P. M.

Praise Service.—Della Banbury. Devotional.—Alice Helser. Address of Welcome.—H. S. Workman.

How May We Secure Home Coöperation with Our Christian Worker and Sunday-school Work?—C. Jay Workman.

How May We Induce Young Members to Take Part in the Devotional Services?—Martin Helm.

What Is the Minister's Relation to the Christian Workers' Meeting?—Ida M. Helm.

What Is the Relation of the Christian Worker to Secular Problems and Questions?—W. D. Keller.

Praise Service.—Jennie Royer.

The Value of New Methods in Teaching.—T. S. Moherman. (To be followed by Round Table discussion of "What New Method Has Been Tried in Your School This Year and with What Results?"—In charge of Brother Moherman.)

6:30 P. M.

Praise Service.—Zuma Heistand. Devotional.—Eld. C. J. Workman.

The "Men and Religion Forward Movement."—H. M. Shutt.

A Christian Workers' Service, "Our Heavenly Guide."—Conducted by G. S. Strausbaugh.

Thursday, 9:00 A. M.

Praise Service.—Iscie Halteman. Devotional.—Eld. S. Shoemaker.

The Sunday-school Outlook in Northeastern Ohio.—G. A. Cassel.

How Encourage Timid Persons to Take Part in Sunday-school Work?—Frank Hochstetler.

Influence of a Sunday-school Worker in the Community.—Lucinda Kurtz.

Is It Advisable to Attempt to Combine Our District Sunday-school Institute with Our Christian Workers' and Sunday-school Meetings in a Continuous Session?—H. H. Helman. (Open discussion on this topic.)

Temperance Talk.—Wm. Horner.

1:00 P. M.

Praise Service.—Amanda Young. Devotional.—Emma Rohrer. Attention.—A. F. Shriver.

The Sunday-school "An Open Door."—Robert Moomaw.

What Is the Place of Special Music in Our Religious Services?—W. H. Gerber.

How Organize and Maintain a Rural Teachers' Meeting?—Albert Harrold.

General Round Table Discussion.—In Charge of Bro. Desenberg.

Report of the Committee on Resolutions.

Bring "Kingdom Songs" for the song services.

Committee, C. H. Murray, O. C. Hahn, Maggie Snyder.

THE BRETHREN AND THE GOSPEL IN BUTTE COUNTY, S. DAK.

A few days after committing the work at the Minneapolis Mission into the hands of the new pastor, I left that city for my first trip as evangelist and Sunday-school Secretary of the District of Northern Iowa, Minnesota and South Dakota. This first appointment called me into Butte County, S. Dak., where a little band of eight members had, about two years ago, taken up homesteads. Starting May 3, we arrived at the last railway station on the line,—Newell, S. Dak., six hundred and thirty miles from the Twin Cities, with thirty miles across the open range yet to be traversed.

South Dakota having been drenched from east to west with heavy rains, some washouts delayed our progress and so we arrived at our station too late, on Saturday night, to start the trip across the range. Bro. James Wood, formerly of the Hancock church, and one of the homesteaders here, met us at the station. After spending the night at Newell, Bro. Wood converted his wagon into an "emergency prairie schooner," and we started out on a Sabbath day's journey, which proved one of the most novel experiences. Our "schooner" was loaded with the settler's supply of provisions and its passengers, besides myself, were Bro. Wood, his daughter, and four children, who had come out on the same trip to visit.

In the face of a bleak gale and a driving rain we took the trail for the heart of Butte County, and hoped we might reach our destination by nightfall, but Butte County "gumbo" was too much for the proverbial team of the homesteader, and nightfall found us with only fifteen miles of the "gumbo" hills and flats and draws behind us, and with the team nearly exhausted. I learned the latter part of the ranger's proverb here, that "if you stick to the gumbo when it is dry, it will stick to you when it is wet." We thought we had seen mud before,—for I was raised in the Illinois corn belt,—but for mud, "gumbo" beats it all, as the muddiest, stickiest mud that ever clung to the traveler's wheels.

At the end of this Sabbath day's journey we came to the "half way road house," where we rejoiced to be welcomed by its occupants,—a Mr. and Mrs. Clark, Christian homesteaders of the Methodist faith. What a pleasure, after this tedious journey, to find a Christian home in which to spend the night! After refreshments for man and beast, and a brief social chat, we spent the evening in

song service, for on Mrs. Clark's organ we found many of the old familiar song books. The evening closed with a brief service of scripture and prayer, and all sought repose in slumber.

On the morrow we resumed our journey, and after about seven or eight miles we left all the "gumbo" behind, for we had reached a better country, and in a few hours were welcomed into the hospitable home of Brother and Sister Wood. We noted on our journey that the wild onion, the wild sweet William, the loco flower, and the cactus plant have long held claim on this territory, but in much less profusion in the part where the Brethren have taken claims. The soil in this vicinity is certainly good, but rain is the problem.

The same evening of our arrival, members and friends gathered in a dance hall, about three miles from Brother Wood's home. In this building our meetings are to be held while here, the dances having been postponed for the occasion.

Thus, as far as we can learn, on Monday evening, May 6, the first sermon was preached, and the first series of meetings began ever held by the Church of the Brethren in this county of South Dakota, and, so far as we know, in any part of South Dakota west of the Missouri River. We hope, by the grace of God, that this sowing of the seed of the primitive Gospel, in this part of the Lord's field of labor, may eventually bring forth fruit in abundance for future years, and that it may not be the last effort in the Gospel promulgation that the Brethren may put forth in this territory.

After remaining here about two weeks, we expect to be in the Curlew, Iowa, church for about three weeks. Then a Sunday-school Institute at Sheldon, Iowa, and at Worthington, Minn., will engage our attention. After return for a short stay at my home in the city, I expect to go to the Willow Creek church, north of Aberdeen, S. Dak., for a series of meetings, and another with a little band of members in Sully County, same State, intending to reach the Grundy County (Iowa) church for a Sunday-school Institute during the last few days in July.

Churches desiring the services of the District worker will please make the call direct to him, as the District board has planned, so as to facilitate the arrangement of dates and appointments to the best advantage of all concerned. Walter J. Barnhart.

2110 Irving Ave., N., Minneapolis, Minn.

INDIANAPOLIS MISSION.

During the past few months there has been a marked increase in both the interest and attendance at all our services. The work now looks more encouraging than for some years past. Our workers are united and working together as never before, but while the harvest truly is plenteous, the laborers are few, and we feel much the need of a regular pastor, consecrated and Spirit-filled, who would cooperate with the faithful little band here, and devote his whole time to the work.

There is a great opportunity here for effective missionary work. The field is white to the harvest, but the reapers are unequal to the task of saving the wasting grain. However, we have been made to rejoice in the Lord, in that he has not left his children alone, but has manifested his power in our midst. Already, in the past few weeks, eight precious souls have confessed Christ in baptism, and another has applied for admission into the church, while others, apparently, are near the kingdom. To a large extent this result is due to the influence and devoted efforts of Bro. G. W. Hahn and wife. Bro. Hahn has sacrificed much valuable time to the cause, and his labors have not been in vain. One, a young man who was dying of tuberculosis, had learned of the faith of the Brethren through a tract given him by one of our members and, desiring to make his peace with God, had asked to be baptized. On a Friday morning he was brought to the church, and complied with the Gospel ordinance. Up to this time he had been able to go about without assistance, but from this hour, as if there was nothing left to hold him to this world, he grew rapidly weaker, took to his bed and, on Sunday evening, a little more than forty-eight hours after his baptism, passed peacefully into the great beyond. He had made the preparation to meet his God, and was ready to go. May we, when our time comes, be also ready to meet our Savior, even as he was!

Our love feast, held May 12, was not well attended, but was a most enjoyable meeting. The weather was so inclement that only four members from out-of-town points were present, and not even all of our own members were able to attend. About thirty brethren and sisters took part in the service. No visiting ministers being present, Bro. Hahn, assisted by Bro. S. A. Hylton, officiated.

W. A. Lawrence,
Central Indiana Hospital for the Insane.

Indianapolis, Ind., May 13.

A BRIEF HISTORY OF THE PATTERSON CHURCH, CAL.

Two years ago, last November, the writer and his family moved to the Patterson colony before any of the land was for sale. Not being able to even buy a town lot, we were given the right, by the foreman of the large wheat ranch, as it then was, to build a "shack," as the western people call it. This is but a small dwelling-house, in comparison with the ones which the eastern people occupy. We built this along the main canal, about one mile from town. Here we lived during the long winter months, without the privilege of religious worship of any kind. Our nearest church was at Empire,—a distance of twenty-seven miles.

May 12, 1910, Bro. J. W. Deardorff and two other brethren, of Empire, came to us. With their help we organized a Sunday-school. Bro. D. D. Hufford, of Rossville, Ind., who was here at that time, was chosen as superintendent, and served in that office until he went to his home in Indiana.

Preceding all this, we had rented a tent in which to hold our services. Then we decided to have preaching every two weeks in the evening. Many a time the writer has preached to an audience of two. This we kept up until late in the fall and winter.

Bro. J. J. Reppert, of Cerro Gordo, Ill., Bro. O. S. Gilbert, of Butte Valley, Cal., and Bro. B. W. Hayes, of Legrand, Cal., then located here. These brethren, with their families, swelled our membership to the number of eleven. By that time our tent was too small and almost worn out, and we decided to build a more convenient place of worship. With the solicited funds and donated work we decided to erect a house 28x40. This was completed by June 3, when we met for church organization. Brethren J. W. Deardorff, J. C. Seibert and —— Miller came from the Empire church. With Bro. Seibert officiating at the meeting, we were organized into a working body, Bro. Deardorff being chosen as elder in charge. Sunday morning, June 4, we dedicated our church, Bro. Seibert preaching the sermon for the occasion.

The first series of meetings in the church at Patterson was conducted by Bro. E. C. Overholtzer, and one was added to our number. Other members moved in and two more were added by baptism. We now have thirty-nine members. W. F. Haynes.

Patterson, Cal., May 7.

THE DANGERS THAT THREATEN.

It makes one tremble, to think of the great sacrifice of human lives on the rolling deep. During the recent disaster in the great ocean, an iceberg caused over 1,600 souls to sink deep down into a watery grave. Those people were planning for the great future, as we are all doing today, and they probably had not the least thought of finding a final resting-place on the bottom of the ocean. The question naturally arises: "How many of that multitude of people were prepared to meet their God?" Some serious lessons may be learned from this dreadful ocean disaster, which called forth so much sympathy, and impresses us so forcibly, but the principal one is, "Prepare to meet thy God." Dear reader, do not put off the important act of obedience until it is too late! There may have been many on that ill-fated vessel that realized their fate when it was too late.

It is not only along the avenues of travel that we must guard against hidden perils. There are dangers in our everyday surroundings. The legalized saloons are wrecking 50,000 souls annually. They are sending 50,000 souls annually to a drunkard's grave. How many church members go to the elections, and cast their vote for the saloons? The best men of our nation are exposed to the fatal dangers of the liquor curse, and are sinking into drunkards' graves.

Brother, are you one of those who help to uphold the shameless traffic which is changing the men of our country into tipplers and confirmed drunkards? Do you believe that it is right to uphold this legalized liquor curse of our land?

The great sea disaster awakened the whole civilized world to the importance of making their peace with God, reminding all that death is in the land, and that it will overtake us all, sooner or later, in some form or another. There is no way of escape unless we prepare to meet our God. S. S. W. Hammers.

Gettysburg, Pa., May 6.

HUTCHINSON CHURCH, KANSAS.

April 6 Bro. Andrew Hutchison came to this Mission and commenced a series of meetings for us. April 7 Bro. J. J. Yoder came. Services opened at 10 A. M. Brethren Hutchison and B. Miller gave talks to the Sunday-school. At 11 A. M. Bro. Hutchison preached the dedicatory sermon. In the afternoon there were addresses of welcome given. Good wishes were expressed by representatives of the city churches, after which Bro. Yoder again addressed the meeting. There was a good representation from Darlow and Nickerson present.

The report of the treasurer, with the donations and pledges, shows that our house will be clear of debt when all the money is paid in, for which we thank the Lord, the Brethren and friends. Although the basement is not completed, we do not owe anything that is not provided for.

Bro. Hutchison continued the meetings each evening, giving us soul-cheering and instructive sermons, and we sat together in heavenly places in Christ Jesus. Many passages of Scripture, heretofore not so well understood by some, were made plain. The meetings closed April 14. The members all felt happy, and one young lady was baptized.

Bro. Hutchison is a great sufferer, having been an invalid for fifty-nine years. He is now seventy-six years old, but full of energy for the Lord's work. He has made arrangements to conduct two series of meetings in Maryland before the Annual Meeting begins. We request the prayers of God's children in behalf of this Mission.

Jasper N. Perry.

625 East Ninth Street, Hutchinson, Kans., May 4.

MONITOR, KANSAS.

We held our love feast on Saturday evening, April 27. About fifty members surrounded the Lord's table. Although the night was dark and stormy without, we had a good meeting within, where love and union prevailed. Visiting ministers were Bro. Geo. Prentice, Bro. H. Booze, Bro. A. Peebler, and Bro. J. R. Wine, our District Sunday-school Secretary, and Bro. D. E. Cripe, manager of the Child-saving Mission. Two ministers in the second degree and their wives were received by letter. The next day we held a Sunday-school program. Many good thoughts were presented. A collection of $10 was taken up for the Child-saving Mission.

Bro. Wine remained with us one week, giving us nine good sermons, which resulted in three young men coming out on the Lord's side, and being buried with him in baptism.

On Sunday morning, May 5, Bro. Wine gave us a splendid missionary sermon, after which a collection of $88.35 in cash and time was taken up for District Mission work. We certainly feel to thank the Lord for these meetings. We are certainly very much built up and strengthened. May the Lord bless our Secretary in other fields of labor!

Nash, Okla., May 6. Sarah C. Miller.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

James-Myers.—By the undersigned, at the home of the bride's parents, Brother W. A. and Sister Sadie Myers, near Hancock, Minn., May 8, 1912, Mr. George A. Janes, of Culbertson, Mont., and Miss Miriam C. Myers.—Samuel Bowser, Hancock, Minn.

Lechlitner-Lee.—By the undersigned, at the home of the bride's mother, Mrs. Lydia Bratton, near Middlebury, Ind., May 12, 1912, Mr. Austin Lechlitner and Miss Frances Lee.—J. H. Fike, Middlebury, Ind.

Sanger-Breeden.—By the undersigned, at the Brethren church, Oakton, Va., April 24, 1912, Brother John S. Sanger and Sister Sadie V. Breeden.—J. R. Leatherman, R. D. 3, Vienna, Va.

Sollenberger-Coppock.—By the undersigned, at his residence, May 12, 1912, Bro. Oliver C. Sollenberger and Sister Hazel Coppock, both of Tippecanoe City, Ohio.—E. B. Hoff, Maywood, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Beckner, Sister Elizabeth A., nee Boblet, born in Wabash County, Ind., Aug. 17, 1849, died at her home near Harlan, Mich., May 7, 1912, aged 62 years, 3 months and 10 days. She was united in marriage to Bro. Warren Beckner July 23, 1869. Five sons and four daughters were born to this union. One son and four daughters preceded her. She leaves her husband and four sons. Sister Beckner was a consistent member of the Church of the Brethren for about thirty-six years, and had the comfort of seeing her family all gathered into the fold of Christ before she died. Services at the Harlan church by Bro. C. H. Deardorff, assisted by Brethren L. J. Thomas and H. A. Weller.—Rosa Weller, Copemish, Mich.

Benner, Bro. Joshua, born at Gettysburg, Pa., Aug. 27, 1830, died near Panora, Iowa, in the bounds of the Coon River congregation, May 1, 1912, aged 81 years, 8 months and 4 days. He came west to Lee County, Ill., in 1855, where he united with the Church of the Brethren and lived a faithful life until death. In 1863 he married Sister Elizabeth Warner. To them were born four daughters and six sons. Four of his children preceded him to the spirit world. He moved with his family to Guthrie County, Iowa, in 1885. He suffered for some years from cancer, but bore his affliction without complaint. Services at the Panora house, in the Coon River congregation, by Eld. Moses Deardorff, of Yale, Iowa, after which his body was interred by the side of his wife, who preceded him about thirteen years ago.—J. D. Haughtelin, Panora, Iowa.

Bradburn, Bro. James F., died April 30, 1912, at his home in Bridgewater, Va., aged 69 years and 11 months. He was in failing health for several years. He is survived by his wife, five daughters and three sons. Services at the home by Eld. H. G. Miller, assisted by Rev. H. R. Borthwick, of the Presbyterian church. Interment in the cemetery at the Brethren church.—Linda Fry, Bridgewater, Va.

Domer, Bro. Michael, born in Holmes County, Ohio, Feb. 26, 1823, died of the infirmities of old age, April 10, 1912, in the bounds of the Sugar Creek congregation, at the home of his son, Bro. Edwin M. Domer, aged 89 years, 1 month and 12 days. He was united in marriage to Nancy Hostetler in 1846. To this union three sons and three daughters were born. His wife and two daughters preceded him in death. Three sons and one daughter survive him. Bro. Domer was the oldest member in the Sugar Creek church. He united with the Church of the Brethren in early life. His seat in church was seldom vacant unless he was prevented by sickness. He labored faithfully in the deacon's office for a number of years, and was loved and respected by all who knew him. Services in the Brethren church near Baltic, by the home ministers, Brethren S. J. Burger, Edward Shepfer and William Fisher. Interment in the cemetery near the church.—Katie Fair, R. D. 1, Baltic, Ohio.

Fink, Rebecca N., daughter of Bro. Henry Fink, died of typhoid fever in the bounds of the Lost River congregation,

W. Va. [date not given by writer], aged 13 years, 1 month and 14 days. Services by the writer at the Lost River church. Interment in the cemetery at Mathias.—S. W. See, Mathias, W. Va.

Good, Bro. John W., born in St. Joseph County, Ind., Jan. 5, 1872, died at Miami, N. Mex., April 12, 1912, aged 40 years, 3 months and 23 days. He went to Ward County, N. Dak., in 1897, where he was married to Marie Jensen Feb. 26, 1906. Four sons were born to this union. His wife and three children survive him. At the age of fifteen he united with the Church of the Brethren, and remained a faithful member until death. Services by the writer, assisted by Eld. W. G. Cook, of Billings, Okla.—William Mohler, Springer, N. Mex.

Good, Bro. Pearson, born June 17, 1846, in Richland County, Ohio, died May 2, 1912, at his home in Van Wert County, Ohio, aged 65 years, 10 months and 14 days. He was married to Mary Ann Fiester, who preceded him to the spirit world July 9, 1910. Bro. Good united with the Church of the Brethren in 1884, and lived a faithful and devoted life until death. He was afflicted with rheumatism for thirty-seven years. For the last thirteen years he was as helpless as a child, and the last three years of his life he was entirely blind. He bore his suffering with the greatest of patience. No one ever heard him complain of his lot, but he was always concerned about the welfare of others. He was the father of four children. Three of them survive; also one brother. Services at the home by the writer, assisted by Mr. C. Hunsaker (Old Order minister). Text, Rev. 14: 13. Interment in the Woodland cemetery near Van Wert, Ohio.—L. H. Prowant, Latty, Ohio.

Hinkle, Bro. Cornelius, died May 2, 1912, at the home of his son, Seright Hinkle, aged 78 years, 1 month and 26 days. Services by the writer, and interment at the Mummert meetinghouse.—Chas. C. Brown, East Berlin, Pa.

Jackson, Eli Perry, son of Samuel and Martha Jackson, died in the bounds of the Oakland congregation, near Horatio, Darke Co., Ohio, April 30, 1912, aged 51 years, 4 months and 3 days. He was united in marriage to Sarah A. Cable, Feb. 5, 1888. Five sons and one daughter were born to this union. Four sons and the daughter preceded him. Mr. Jackson was called very suddenly. He was in his usual health, and in company with his little son went to the woods to saw wood. After working a short time, without scarcely a moment's warning, death claimed him. He leaves a loving wife, one son, two brothers and two sisters, his stepmother, one half-brother and one half-sister. Services by Bro. J. H. Christian. Interment in the Oakland cemetery.—Maria Miller, Bradford, Ohio.

Kennedy, Bro. James B., born in Franklin County, Ind., Dec. 28, 1834, died at his home in Camden, Ind., May 10, 1912, aged 77 years, 4 months and 13 days. He was married twice, —first to Jane Gerhart in 1860, who died in 1864, leaving one son; second, to Eliza Margaret McClellan in 1866. This union was blessed with six children. Four of them died in infancy. His wife, one son, two daughters and three sisters survive. In 1886, under the preaching of Eld. Jesse Calvert, he and his wife united with the Church of the Brethren. The next year he was called to the ministry and served the church faithfully to the end of his life. He always lived in the Lower Deer Creek congregation. Services in the Nebo house, near Camden, by Eld. J. G. Stinebaugh. Text, 2 Tim. 4: 7. Interment in the Nebo cemetery.—Sadie Hoff, Camden, Ind.

Malcom, Sister Elizabeth, born Dec. 12, 1837, died Dec. 18, 1911, aged 74 years and 6 days. Interment in the McHendree Methodist cemetery. Services by Bro. Josiah Beverage. Text, Rev. 7: 17. Her husband, Bro. Martin V. Malcom, was born Sept. 8, 1833, and died April 26, 1912, aged 78 years, 7 months and 18 days. Interment in the McHendree cemetery. Services by Bro. Josiah Beverage, assisted by Mr. Wilson, of the M. E. church. Text, Luke 10: 42. Brother and Sister Malcom were members of the Church of the Brethren for quite a number of years. They always attended church services when they were able to be present. They leave quite a large family of children, all married.—Laura Malcom, McDowell, Va.

Manges, Philip, born in Germany in 1831, died May 1, 1912, near Bremen, Marshall County, Ind., aged 81 years and 2 months. He came to this country with his parents in 1840 and located in Tuscarawas County, Ohio. A few years later he came to Indiana. In 1856 he was united in marriage to Malinda Heminger. To them were born twelve children. Ten of them survive; also two brothers and one sister. Services at Bremen by the writer, assisted by Bro. Erwin Weaver. Text, Philpp. 1: 21.—J. R. Miller, Nappanee, Ind.

Miller, Catharine B., died April 24, 1912, aged 62 years, 9 months and 24 days. She was the daughter of Daniel and Sallie Lehman. She was married to John Miller Nov. 15, 1868. They were the parents of five children, three of whom mourn their loss. She was a member of our church for many years, a worker in the Aid Society, and a faithful attendant at church services. She leaves four sisters, four brothers, two half-sisters, one half-brother and a loving husband. She lived a life of useful service for Jesus. Services in the Brethren church, Bro. Geo. Flory and Eld. D. D. Wine officiating. Interment in the Covington cemetery, Ohio.—Elizabeth D. Rosenberger, Covington, Ohio.

Oatman, Bro. Milton, died April 28, 1912, near Gatewood, W. Va. In the bounds of the Chestnut Grove congregation, aged about 72 years. Bro. Oatman was a member of the Church of the Brethren for several years. Interment in the Pleasant View cemetery. Services by the home ministers.—Anna F. Sanger, Box 45, Braggville, W. Va.

Shirk, Sister Anna M., born Feb. 16, 1836, died at Lancaster, Pa., of general debility April 27, 1912, aged 76 years, 1 month and 11 days. Sister Shirk will be missed by a host of friends, as she was a consistent member of the Church of the Brethren for many years. She is survived by two brothers and two sisters. Services at her late home, 306 W. Chestnut Street, by the home ministers. Text, Heb. 13: 14 and Psa. 39: 4. Interment in Keller's cemetery, Springville, Lancaster Co.—H. B. Yoder, 343 Charlotte Street, Lancaster, Pa.

Shroyer, Bro. Daniel, formerly a minister in the Sugar Valley congregation, Pa., born Aug. 5, 1836, in Center County, Pa., died May 4, 1912, aged 75 years, 6 months and 30 days. He died of convulsions, dropping on his face, and was thus found by his grandchild. In 1857 he was united in marriage to Barbara Brunyard. One son was born to this union. His widow and son survive him. Bro. Shroyer united with the Church of the Brethren in 1878. In 1879 he was elected to the ministry and remained faithful till the Master called him home. He was a farmer and lived on his farm for many years. On account of his upright life he was respected by his neighbors and friends. He was always ready and willing to lend a helping hand. Services by Rev. Ralph Smith, of the United Evangelical church. Text, Matt. 24: 44. Interment in the family burying ground.—Edward T. Heggenstaller, Carroll, Pa.

Snidehurst, Sister Mary, born Oct. 3, 1839, died suddenly, in the bounds of the Greensburg congregation, at the home of her daughter, Lydia Burhenn, May 1, 1912, aged 72 years, 6 months and 28 days. She was married to Henry Snidehurst. To this union four sons and four daughters were born. Her husband, one son, and one daughter preceded her. One brother, who is a minister in the Progressive Brethren church, survives her. Sister Snidehurst united with the Church of the Brethren before her marriage, and remained a faithful follower of the Master until her death. Services by the writer. Text, 2 Tim. 4: 6-8. Interment in the Mt. Joy cemetery, Mt. Pleasant, Pa.—M. J. Brougher, 126 Washington Street, Greensburg, Pa.

Wisselgren, Glen, born Dec. 9, 1897, died May 1, 1912, aged 15 years, 4 months and 22 days. Services by the writer. Text, Luke 7: 13.—S. M. Friend, Lodi, Ohio.

THE BALTIMORE & OHIO RAILROAD

FARE from CHICAGO to YORK, PA., and return for the ANNUAL MEETING

$29.00

Dates of sale May 31 and June 1st and 3rd. Return limit, on tickets sold west of Chicago, 30 days. Route via Cumberland and the Western Maryland Ry.

Liberal stop-overs permitted

For information address

B. N. AUSTIN, G. P. A. Chicago. or **W. A. PRESTON, T. P. A. Chicago.**

AN OUTLINE *of the* FUNDAMENTAL DOCTRINES *of* FAITH

BY D. WEBSTER KURTZ.

A Unique Book That Will Meet a Long Felt Need.

This little book contains in as brief form as possible a statement of the fundamental doctrines of the Church of the Brethren in their application to the daily lives of its members.

There are a great many people who join the church, especially in the larger cities and in places where there is not an over-abundance of members of the church, who know very little about the teachings and doctrines of the church to which they pledge their allegiance. To such this book will be a valuable asset.

The book will very adequately fill the place of a catechism in indoctrinating new converts. It is too small to permit of lengthy discussion or defense of the principles laid down, but is simply a statement of the doctrines, with sufficient explanation to make the book readable.

Such a book as this will be valuable to all the members of the church, in making them more acquainted with her teachings and thus uniting them in more concerted spiritual activity in church work.

It is fresh from the press. Contains 60 pages, printed on extra quality paper, and bound in light brown cardboard with neat cover design. On the fly-leaf are spaces for the name of the person to whom the book is presented, also date and place of baptism, and the name of the donor.

The book is worthy of a wide distribution. ORDERS RECEIVED NOW. Price 25 cents.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

ANNUAL CONFERENCE
York, Penn.

Tickets on Sale May 29 and 31 and June 1, 2 and 3, limited to June 16, 1912, via

NORFOLK & WESTERN RY.

Hagerstown and Harrisburg or **Western Maryland Railway** and Gettysburg.

Special thru train Saturday June 1st from Line of **Chesapeake Western Ry.**, accommodating those that will attend from the Valley Districts arriving York 6:30 P. M., via Gettysburg and a **special train** leaving Roanoke 7:15 A. M., same date accommodating those that will attend from the First District and from points along the Shenandoah division.

Circular of round trip fares mailed upon application to

W. B. BEVILL, Gen'l Pass. Agt., Roanoke, Va.

THIRTEEN REASONS WHY A CHRISTIAN SHOULD NOT BE A FREEMASON—By Rev. Robert Armstrong.

The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge.

Price, each, ...5 cents

BRETHREN PUBLISHING HOUSE Elgin, Illinois.

PENNSYLVANIA LINES
—TO—
General Conference Church of the Brethren
YORK, PENNA.
May 29, 31, June 1, 1912

For the accommodation of delegates and friends to the General Conference, Church of the Brethren, to be held at York, Pa., May 29, 31, June 1, 1912, good returning June 10, special round trip fares will be in effect over Pennsylvania Lines via Pittsburgh and Harrisburg.

Round trip fare to York from Chicago via Fort Wayne Route, $30.80; via Pan Handle Route, $29.00.

Besides the reduced fare to York round trip tickets to Atlantic City and New York, through York, Baltimore, Washington and Philadelphia, permitting stop-over at York, June 4 to 7, will be sold beginning June 1 via either Fort Wayne or Pan Handle Route as follows:

Chicago to Atlantic City and return, $29.25; to New York and return, $30.00. Good returning thirty days including date of sale.

Full particulars furnished upon application to

C. L. KIMBALL
Assistant General Passenger Agent
CHICAGO, ILL.

BIRD'S-EYE VIEW OF THE MINISTRY OF CHRIST

A most excellent harmony of the Gospels in pamphlet form, arranged by A. W. Vaniman. It is in fact what its title indicates—

a bird's-eye view of the ministry and life of our Savior as related by the four Gospel writers.

TO THE BIBLE STUDENT IT IS INVALUABLE.

It gives a grasp of the events of the life of Christ, in their chronological order that will prove helpful at all times. The events are all approximately dated and the different periods are divided off accurately. It is of convenient size to place in your Bible, where it will be always useful.

The subject is treated in the best and the most compact form of anything we have ever seen.

Price 15c per dozen.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Finger Posts on Life's Highway

Showing How to Succeed in Life

By JOHN T. DALE

A new book full of pointers which point in the right direction. A book for the young, the middle aged and the old.

The purpose of the author, in gathering the material, during many years, was to assist those who are striving to gain character, intellectual power, business success, and merited esteem of their fellowmen. Out of a long and varied experience he has been able to collect into this volume more than one hundred articles on that many different subjects, touching human life from almost every possible angle. It is not a novel nor a story, nor yet a long and dry treatise upon some abstract subject, but a collection of articles on everyday topics, written in language and style easy to be understood, making the points so clear that the way of a truly successful and happy life is more easily found. The book abounds in words of wisdom, caution and warning.

We have great hopes for the sale of this book, knowing that it will appeal to all classes with equal force, and be the means of accomplishing good wherever it goes. Should any of our readers be interested in taking an agency for it, write us at once. We can offer liberal commission. The book contains 620 pages, bound in cloth. Illustrated. Will be sent to any address, postpaid, for $1.50.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois.

Destruction of

THE STEAMSHIP TITANIC

THE WORLD'S GREATEST OCEAN DISASTER

The mammoth $10,000,000 floating palace, on her maiden trip, strikes a gigantic iceberg at dead of night and sinks, carrying over

1,500 Human Beings to a Watery Grave

It has no equal in the history of ocean disasters, or in the number or prominence of its victims. Multimillionaires, famous editors and statesmen gave up their lives like true heroes that women and children might be saved.

This brand new book, which is being published, will contain thrilling stories of rescue and privation, awe-inspiring stories from the lips of the survivors, sketches from artists who were on the scene—actual photographs of this terrible disaster.

There is great interest as well as deep sympathy concerning this greatest tragedy, which will insure a sale of hundreds of thousands of this book.

The book when completed will contain nearly 400 pages, profusely illustrated, bound in fine cloth. It will be sent postpaid upon receipt of price—$1.00.

If you are interested in the agency for this book and want to make lots of money right now, write for terms and territory. There is a great harvest to reap for those who will put forth a little effort. Send 15c for prospectus.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
Railroad Arrangements for Eastern Part of Trunk Line Association (D. L. M.), ...329
Some Old Time Customs, ...329
The Big Revivals, ...329
Our Love Feasts (H. B. B.), ...329
Council Meetings and Their Methods, ...329
Abusing the Pulpit 330
Church of the Firstborn, ...330
Words of Appreciation from Without, ...330
Some Customs, ...330
Fast Day, ...330
The Publishing Interest, ...330
Writing for the Press, ...330
Growing Rich, ...330

Essays,—
Some of Our Moderators. By Jno. Calvin Bright, ..332
Fasting. By Noah Longanecker, ...332
Forgiveness. By Nathan Martin, ...323
Where Do You Live? By James M. Neff, ...323
How Can the Family Altar Be Restored? By B. E. Kesler, ...323
The Gish Publishing Fund. By J. H. B. Williams, Secretary, ...324
A Sacrificial Offering. By I. S. Long, ...324
An Old-time Annual Meeting. By J. D. Haughtelin, 325
Watch and Pray. By Nettie C. Weybright, ...325
Employer and Employee. By Flora Teague, ...325

The Round Table,—
Continuance.—Katie Flory. The Danger Signal.—Lizzie W. Hoover. Not Ashamed of the Gospel.—W. T. Wilkinson. Lights.—Cora A. Price, ...326

Home and Family,—
Making Money.—Elizabeth D. Rosenberger. Helping Others.—Etta Long, ...327

Notes from Our Correspondents.

(Concluded from Page 333.)

us from having any more meetings. We are still without a minister.—L. J. Porter, Portland, Texas, May 15.

VIRGINIA.

Nokesville congregation met in council May 4. Eld. M. G. Early presided. Much business came before the meeting. Six letters of membership were received. Bro. A. W. Long was re-elected president of the Christian Workers' Meeting at the Valley church, and Bro. A. K. Graybill was reëlected to the same office at Hebron Seminary. Our membership now numbers 259. May 11 we held our love feast, with a good attendance. Bro. A. Conner officiated.—Barbara J. Miller, Nokesville, Va., May 13.

Redoak Grove church met in council May 11. Our elder, Bro. W. H. Naff, presided. Sister Mary Bowman was re-appointed Messenger agent; Bro. Harvey Dobbins, clerk; Sisters Ella Bowman, Ida Spangler and Cynthia King, missionary solicitors; the writer, correspondent. Sister Mollie Keith is our delegate to Annual Meeting. Our next council will be at Stonewall, a preaching point in this congregation. We reorganized our Sunday-school May 5, with an enrollment of thirty-six. May 12 Bro. S. G. Spangler preached a good sermon for us on "Individual Responsibility."—Ella Bowman, R. D. 5, Box 44, Floyd, Va., May 13.

WASHINGTON.

Sunnyside church met in council May 9, preparatory to our love feast. Eld. S. H. Miller presided. Much business was disposed of. Three letters of membership were received, and one was granted. We held our love feast May 11, with a good attendance. Brethren G. E. Wise and P. H. Hertzog, of North Yakima, and Bro. M. M. Eshelman, of Tropico, Cal., were with us. Bro. Eshelman preached for us on Sunday morning, giving us a very interesting sermon.—Mrs. M. E. Oswalt, Sunnyside, Wash., May 13.

ROCKFORD, ILLINOIS.

Eld. P. R. Keltner left here April 15, and since then the responsibility, as pastor of the church, fell upon the writer.

The work is opening up very nicely and we already realize that this is a needy field. We find here a little band of very earnest brethren and sisters, who are ready and willing to do what they can in the cause of the Master.

The church here is barely organized, which naturally will mean much careful work for our future growth and development. In this undertaking we crave the prayers of the faithful.

On Monday, May 13, at 7:15 P. M., the church convened in special council. Our elder, P. R. Keltner, was assisted by Eld. Galen B. Royer in the work of the evening.

Only two items of business came before the meeting, which were disposed of in such a way as to show the Holy Spirit's presence among us. It was decided to purchase "Kingdom Songs" to use in our services, especially in the Sunday-school. Then the church proceeded to elect a deacon. The lot fell on Bro. Earl W. Andrews, who, with his wife, was duly installed. This was the first official elected since the organization was effected.

Will you pray with us that the Lord may prepare many more brethren for official positions, and that all may live and labor so faithfully that in his own time the Church of the Brethren may be a strong institution in soul-saving in Rockford? Surely that would bring much glory to our Father in heaven.

We should be glad to hear from any one who has relatives or friends in or about Rockford, so that we may see them concerning their spiritual interests. Especially do we feel interested in those who were brought up under the influence of the Brethren. O. P. Haines.

818 Morgan St., Rockford, Ill., May 15.

McPHERSON COLLEGE ANNIVERSARY.

Just twenty-five years ago Bro. S. Z. Sharp, associated with a number of brethren,—inspired by the need of better education and training for our young people that they might better serve the church in their growing manhood and womanhood,—was granted a charter under the laws of Kansas, creating the McPherson College Industrial and Building Association. That was in 1887. In 1898 the name was changed to McPherson College.

Located, as it is, in the prosperous Central West, McPherson College has become one of the leading schools of the Brotherhood. It has for years ranked among the best colleges of the State of Kansas, being one of the few to receive full recognition from the State schools.

The Alumni now number about three hundred. One of the most pleasant affairs of the College is the annual reunion of the graduates, each spring, at commencement time. This spring is being made the occasion of a special "Home Coming," in celebration of the twenty-fifth year of the founding of the College. The Alumni and friends are looking forward to nearly a whole week of benefit and pleasure. An effort is being made to have every Alumnus visit again the scenes of his College days.

A special feature of the week will be the Art Exhibit, being a collection of the work of Mrs. Fern Kuns Coppedge. Mrs. Coppedge is an Alumnus, and her work has gained for her quite a wide reputation. We take special pleasure in presenting this feature.

The following is a synopsis of the program for the week:

May 19, Sunday evening, Baccalaureate Sermon.—Eld. J. J. Yoder.
May 20, Monday evening, Musical Recital.
May 21, Tuesday evening, Expression Recital.
May 22, Wednesday, Field Day.
May 23, Thursday, Class Day. Thursday afternoon, Alumni Business Session. Thursday Evening, Alumni Reunion.
May 24, Friday morning, Commencement. Address by Hon. Hebry J. Allen, Editor of the Wichita "Daily Beacon."

Art Exhibit in the Carnegie Library all week, with special days for College, City and High School.

McPherson, Kans., May 14. O. S. Vaniman.

ANNOUNCEMENTS

LOVE FEASTS.

California.
May 26, South Los Angeles.

Canada.
June 15, 6 pm, Pleasant Valley, one and one-half miles west of Bulls Head, Alberta.

Colorado.
May 26, 11 am, Denver.
May 29, Sterling.
June 1, 6 pm, Wayne.
June 1, 6 pm, Lowland.

Idaho.
June 8, 7 pm, Payette Valley, Fruitland house.
June 29, Nezperce.
July 13, Weiser.

Illinois.
May 28, 10 am, Astoria.
June 1, 2 pm, Coal Creek, Canton house.
June 8, 6:30 pm, Polo.
June 8, 9, 2 pm, Waddams Grove.
June 15, 6 pm, Cherry Grove.
June 15, 7 pm, Rockford.
June 22, 23, Rock Creek.
June 22, Low Point.

Indiana.
May 26, 6:30 pm, Summitville.
May 29, Baugo.
May 29, 4 pm, Pipe Creek.
June 1, 3 pm, Blue River.
June 2, Cedar Creek.
June 8, 5 pm, Wabash.
June 8, Yellow River.
June 8, Solomon Creek, Bethany house.
June 8, 10 am, Eel River.
June 15, 7 pm, Burnetts Creek.
June 21, Camp Creek.
June 22, 5 pm, Elkhart Valley.
June 29, West Marion.

Iowa.
May 28, 29, 2:30 pm, Dallas Center.
June 1, 4 pm, Fairview.
June 1, Curlew.
June 1, Salem, Salem house.
June 8, 5 pm, Kingsley.
June 9, 6:30 pm, Muscatine.
June 15, 16, Spring Creek.
June 22, 6 pm, Franklin County.
June 22, 2 pm, South Keokuk.
June 29, Sheldon.

Kansas.
May 26, Morrill.
May 26, Wichita, West Side, corner of Millwood and Anderson Streets.
June 1, Washington Creek.
June 1, 6:30 pm, Mont Ida.
June 1, 10:30 am, Dorrance.
June 1, 2 pm, Belleville.

Maryland.
June 15, 3 pm, Long Green Valley.

Michigan.
June 1, 6 pm, Crystal.
June 8, Lewiston.
June 8, 7 pm, Saginaw.
June 15, 10 am, Zion.
June 15, 6 pm, Sugar Ridge (Custer).
June 16, Onekama.
June 22, Worthington.
June 22, 10 am, New Haven.
June 29, Beaverton.

Missouri.
May 26, Kansas City, First Church of the Brethren.
June 1, Pleasant View.
June 8, Peace Valley.

Montana.
July 20, Medicine Lake.

Nebraska.
May 26, 6:30, Lincoln, cor. of Q and Twenty-Second Streets.
June 8, 7 pm, South Red Cloud.
June 9, 6 pm, Falls City.

New Jersey.
May 26, 6 pm, Sergeantsville, Sand Brook house.

North Dakota.
June 29, 6 pm, Bowdon Valley.
June 29, Ray.
July 3, Brumbaugh.
July 27, Turtle Mountain.

Ohio.
May 26, 5 pm, Maple Grove, four miles north of Ashland.
May 30, 2 pm, West Milton.
June 1, 5 pm, Blanchard.
June 8, Rome.
June 15, 10:30 am, Richland.
June 15, 10:30 am, Green Spring, Sugar Grove house.
June 15, 10:30 am, North Poplar Ridge.
June 15, 10:30 am, Silver Creek.
June 15, 6 pm, County Line.
June 22, Lick Creek.
June 22, Fostoria.
June 22, 2 pm, Ash Grove.

Oklahoma.
June 9, Guthrie.

Oregon.
June 1, 6 pm, Rogue River.

Pennsylvania.
May 25, 5:30 pm, Greentree.
May 26, 5:30 pm, Johnstown, Walnut Grove house.
May 26, Juniata Park, Blair County.
May 26, Shade Creek, Berkey house.
May 26, 5 pm, Upper Dublin, at Ambler.
May 26, Yellow Creek.
May 26, Plum Creek.
May 26, Middle Creek.
May 26, Summit Mills.
May 26, Lancaster.
May 28, 29, 9:30 am, Chiques, Chiques house.
May 28, 29, West Conestoga, Middle Creek house.
May 29, 30, White Oak, Graybill house.
May 31, 4 pm, Pine Glen (Spring Run congregation).
June 1, 3 pm, Indian Creek.
June 8, 4 pm, Brethren Home.
June 8, 9, 10 am, Lower Cumberland, Mohler house.
June 8, 9, Chambersburg, commencing on Saturday evening.
June 9, 5 pm, Brothers Valley.
June 9, 4 pm, Hanover.
June 9, Montgomery.
June 9, 6 pm, Everett.
June 11, 12, Buffalo Valley.
June 11, 12, 9:30 am, Tulpehocken, Heidelburg house.
June 15, 4 pm, Ephrata.
June 15, 1:30 pm, Marsh Creek.
June 16, Elizabethtown.
June 16, 6 pm, Scalp Level, Scalp Level house.
June 16, Jacobs Creek, near Mt. Pleasant.
June 22, 23, Aughwick, Beech Run house.
June 23, Rockton, Rockton house.
June 30, 10:30 am, Penn Run.

Tennessee.
June 1, 2 pm, Beaver Creek.

Virginia.
June 8, 4 pm, Peach Grove.
June 15, 6 pm, Fairfax.
June 15, 4 pm, Linville Creek, Fairview house.

West Virginia.
June 8, Vancleevesville.
June 15, Maple Spring.
June 29, Mountaindale.

HOME DEPARTMENT
of the
Sunday School

The need of the Home Department is not limited to any locality. It is needed in every church no matter where that church may be. It is sadly needed in the great metropolis, with its unchurched millions. It is needed in the towns with their thousands outside of the Sunday-school. It is needed in the village and rural communities, where only a few are indifferent. It is needed in your school. It will work in every community whether city or country, where one or more persons are out of the Sunday-school.

OUR FIFTY-CENT HOME DEPARTMENT OUTFIT.

50	Home Department Leaflets, for use of Visitors in soiciting Members,	$0.25
50	Membership Cards,	.15
100	Student's Record and Offering Envelopes,	.30
5	Visitor's Record of Canvass,	.05
5	Visitor's Quarterlies and Yearly Report Book,	.05
1	Home Department Superintendent's Report Book,	.02
6	"What, Why and How of the Home Department," for Superintendents and Visitors,	.30
	Total,	$1.12

The Above Outfit for Fifty Cents.

If you are about to organize a Home Department of not over fifty members and five Visitors this outfit contains the supplies usually needed for the first year, with the exception of Lesson Quarterlies.

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Bible Biographies for the Young

By Elder Galen B. Royer.

These little volumes are highly praised by many excellent judges of good literature. The life story of each character is told in a simple yet entertaining and highly instructive manner. The artistic beauty of each book is enhanced by numerous illustrations. If you are interested in the lives of great Bible characters, read this



LIST OF TITLES.

Joseph the Ruler.
Samuel the Judge.
Moses the Leader.
Jesus the Savior. Vol. 1.
Jesus the Savior. Vol. 2.
Daniel the Fearless.
Ruth the True-Hearted.
David the King.
Esther the Queen.
John the Baptist.
Elijah the Prophet.
Abraham the Faithful.

A set of these little books should find their way into each and every well-planned library. Average number of pages per book is 175. Bound in cloth. Artistic cover design.

Per copy, postpaid, ...30 cents.
Set of 12, postpaid, ...$3.35

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

DO YOU WANT
OUR 1912 CATALOG?
ASK FOR IT
BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., June 1, 1912. No. 22.

AROUND THE WORLD

Relieving the Flood Sufferers.

Strange apathy, indeed, seems to possess the people of our land, regarding the unfortunate sufferers from the floods along the Mississippi. While, hitherto, there has been a ready and liberal response to the demands of any serious calamity, it seems at this time as though the 30,000 homeless people and the property loss of over $30,000,000 fail to arouse the sympathy so effectually shown upon other occasions. The Red Cross Society is doing a most commendable work, but reports insufficient funds for the work at hand. Those in touch with the situation insist that immediate help is required to relieve the needs of the unfortunate people, and it is to be hoped that the Red Cross Society will be enabled to continue unhindered the work of relief they have so well begun.

Fined for Sleeping.

Recently the judge of a western court became greatly incensed when he discovered that one of those in attendance at the tribunal had fallen fast asleep. The irate judge had the sleeper promptly awakened, arrested and sent to jail, the charge being "contempt of court." When we noted the incident we could not help but wonder as to the outcome, were a similarly stringent rule applied to the church. Here is the Lord's sanctuary, the house in which the Judge of all the earth is supposed to rule supreme, and may we not say that it is a "contempt of his holy court" to sink into drowsy oblivion to the gospel message? The Psalmist, speaking of the sanctuary, says, "The Lord is in his holy temple; let all the earth keep silence before him." That means due reverence to the Lord and his house,—a duty too often sadly neglected.

Educational Use of Moving Pictures.

There is much to commend Mr. Edison's plan of redeeming moving pictures from the present largely debasing use to which they have been devoted, and making them a highly educational agency for our public schools. There is no question that many phases of school work might be rendered far more efficient by this means. Then, too, it is urged, that this adaptation of the moving pictures to a really useful and educational purpose would perhaps lessen the desire for the sensational and highly exciting pictures of the average five-cent show. Nothing discourages a bad thing so effectually as to give the people something that is just as interesting and, at the same time, of unquestioned value. Denunciation often antagonizes and irritates. To show the real advantage of a better way often induces investigation and eventual reform.

Advancement in Peace Promulgation.

The recent "Lake Mohonk Arbitration Conference" was, in every respect, a notable gathering, and the great interest aroused by the many prominent speakers bids fair to produce the best of results in the future. Perhaps the most important incident of the conference was the announcement of Mr. Charles Henry Butler, clerk of the United States Supreme Court, that the constitutionality of the Dingley Bill is fully sustained by that judicial body. This empowers the President to enter into certain agreements with foreign countries without a further sanction by Congress, and gives opportunity, at all times, to make peace or arbitration agreements with other nations. Possibly this may pave a way by which the peace advocates of our country might, by means of petitions, secure presidential action on important internationl agreements.

Causes of Chinese Famines and Floods.

In order to get accurate and reliable information as to the reasons for the periodically-recurring famines in China, Mr. C. D. Jameson, an experienced engineer, has been sent to China by the American Red Cross Society. From his report it is quite evident that for a number of years millions of Chinese have lived under threatening famine conditions, and that their deplorable situation is becoming more aggravated from year to year. Mr. Jameson finds that the splendid, stone-faced dikes, constructed by former emperors for the protection of the river lands from periodic overflows, have been allowed to deteriorate, thus failing to do their allotted work. This official negligence he attributes to the political corruption, so prevalent in China during recent years. Mr. Jameson sees no reason why all danger from floods should not be entirely obviated, provided the necessary dike systems are reinforced and supplemented. He declares that native Christians are firmly convinced that the new order of things in China will do much to remedy past neglect and work out for the general good of all. He also states that gospel progress during the next decade will be phenomenal.

Children as Wage Earners.

Not only in this country, but also in England, the question of child labor is becoming a national problem of considerable magnitude. Stringent laws to protect the child in its lawful rights have been of considerable value, but an effect, altogether unlooked for, is reported from England. There the size of the average family has decidedly decreased, and the cause is ascribed to the fact that, since the law forbids children to work in factories, they are no longer "an economic asset." Think of it, fathers and mothers of this country, to whom children are "an heritage of the Lord," to be reared as tender plants to his glory! Think of the sad estate of the parent to whom children are merely "an economic asset!" No wonder that most deplorable results are reported from family lives on that basis. Take away real parental love, and the family,—God's institution,—is doomed.

Ball Games Under Sunday-school Auspices.

Our esteemed contemporary, "The Herald of Gospel Liberty," speaks words of truth and soberness when, in a recent issue, the editor voices his undisguised disapproval of ball games of any kind, in furtherance of Sunday-school work. After admitting the value of such games among school boys on their own campus, as a means of recreation, the editor very fittingly says: "When you put a basket-ball game into the Sunday-school, you have done injustice to both. Think of it, 'a Bible Class baseball nine!' And yet that is what we have in many places. . . . In the name of all that is good, brethren, we plead with you to keep basket-ball, baseball, and such like things out of the service of God's house. Do not this wrong, oh ye people who profess to love God and to seek the salvation of the lost." We add our hearty "Amen" to the words quoted, resting assured that our readers will join us in a fervent commendation of the sentiment expressed.

A Salutary Lesson.

In the interest of greater safety for the traveling public it is encouraging that radical changes and modifications are being planned and have already been partly made by all transatlantic companies. The Hamburg-American line's new mammoth steamer, "Imperator," exceeding in size and general equipment any vessel afloat, was launched May 23, but several notable improvements have already been introduced, with special reference to the lessons suggested by the late disaster. There are life-boats enough for every passenger aboard, and the best possible appliances for safety and quickly launching them. Three wireless operators will insure continuous service every minute, day or night. Dynamos for illumination and wireless service are to be carried above the water line, thus insuring efficiency in case the lower part of the vessel is flooded. All the lines are now trying to excel one another in greatest promises of safety, for the public is more interested in that than in luxurious fittings. Experience is teaching humanity some valuable lessons, but let no one lose sight of the weightiest of all,—eternal safety in the great beyond!

The Mysteries of the Deep.

Speaking of the complete obliteration of all our sins, the prophet Micah says: "Thou wilt cast all their sins into the depth of the sea." While the language is highly figurative, yet it becomes the more emphatic as we contemplate the awful depths that lie beneath the surface of the rippling waves of earth's mighty oceans. Water to an average depth of two miles hides more than half the surface of the globe, and 7,000,000 square miles lie at a depth of 18,000 feet or more. Places have been found more than five miles in depth. If earth's highest elevation, Mt. Everest, were sunk at such a depth, the waves would still roll 2,000 feet above its crest. In the depths of such an abyss the waters press down with a force of more than ten thousand pounds to the square inch, and the staunchest ship would be crushed beneath the awful pressure like an egg-shell. But how consoling to the believer is the thought that our God, who created heaven and earth, and who appointed the metes and bounds of the mighty bodies of waters, is also taking cognizance of us, as his children, and is willing so fully to obliterate all our shortcomings that they are sunk, figuratively speaking, to the lowest depths, never to be reckoned against us!

"All Strikes Futile."

This is the conclusion arrived at by Philip Snowden, M. P., of London, England, who, as ex-chairman of the labor party, should know whereof he speaks. "Strikes never did and never will pay," he says, and no one seriously doubts his assertion. Just now the renewed unrest in the labor world, as evidenced by the pending strike of the London stevedores, dockers and lightermen, is arousing the most intense concern throughout Great Britain. While, as Mr. Snowden admits, there may be causes for the periodical outbreaks by which labor endeavors to secure its rights, yet, he says, strikes are not the remedy to bring about a palliation of the wrongs that are more deep-seated, and must be reached by a more universal application of the principles of human brotherhood, teaching workers and capitalists alike to do to others as they would wish to be done by.

Disturbed Conditions in Cuba.

Negro insurgents, presumably under the command of Gen. Ivonet, have attacked and captured El Caney del Stio, four miles from Palma Soriano, on the Bayamo branch of the Cuba railroad. Besides sacking the town, they committed many outrages. The locality in question is the center of a rich coffee and cocoa section, and the amount of damage is placed at a high figure. This, with other disturbances, at several points on the island, will probably make early intervention by our Government an absolute necessity, and steps along this line have already been undertaken. Business interests as well as mission stations, under American auspices, are likely to be efficiently protected by prompt action of our officials and out of the unsettled conditions, prevailing at present, there may yet be evolved a far better future for Cuba, under more direct American control.

Making a Cruiser Really Useful.

Secretary of the Navy Meyer has ordered the scout cruiser "Birmingham" to that part of the Atlantic, immediately south of the Grand Banks, to guard transatlantic steamers from threatening icebergs in the lanes usually followed. In spite of two recent changes in steamer routes, by which they are now more than 250 miles southward of the old lanes, it is felt that there is still much danger of collision with icebergs. As it would not be practicable to deflect the liners still farther southward, without seriously delaying the time of transit across the Atlantic, it is now planned that the United States take steps to arrange for an international patrol of the danger zone. A number of cruisers, equipped like the "Birmingham," with wireless outfits to transmit signals a distance of at least 1,000 miles, would undoubtedly help to make the ocean pathway considerably safer than in the past. This plan would put the cruisers at work for the best interests of humanity,—a mission not usually assigned to the destroyers of the sea.

The Value of Thorough Publicity.

There is a story told of President Theodore Vail, of the American Telephone and Telegraph Company, that illustrates the value of a successful publicity campaign so thoroughly, that we here give it to our readers, reminding them that it applies with equal force to a religious campaign. When Mr. Vail proposed to spend a quarter million dollars in advertising, some of the directors objected on the ground that "everybody knew about the telephone." His reply was: "Everybody knows about it, yes; but everybody does not think about it." As a result of his energy he increased the company's gross business almost a million dollars for that year. The church, in some way, has not kept step with the push and energy of the age. While the principles of the Word are eternal and unchanging, our methods of pushing the interests of the Kingdom must necessarily be adapted to the strenuous times and environments in which we live. As a church our doctrine is favorably known to the people, but we must do more and, in the words of Mr. Vail, "We must get everybody to think about it." That means thorough publicity, and a far more extensive use of gospel literature than we have as yet attempted. To be sure, there is some expense connected with it, but the result to be achieved will amply repay the outlay. It is an admitted fact that the rapid growth of some of the most objectionable religious cults in this country is due to the large amount of literature persistently circulated everywhere. Why not, then, give "the Word of the Lord free course" by a well-systematized campaign of publicity, proclaiming the message to the people everywhere "as it was once delivered unto the saints"?

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Refiner's Fire.

He sat by a fire of sevenfold heat,
As he watched by the precious ore,
And closer he bent with a searching gaze
As he heated it more and more.

He knew he had ore that could stand the test,
And he wanted the finest gold
To mold as a crown for the King to wear,
Set with gems with a price untold.

So he laid our gold in the burning fire,
Tho' we fain would have said him "Nay,"
And he watched the dross that we had not seen,
And it melted and passed away.

And the gold grew brighter and yet more bright,
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand—
And questioned with anxious fears.

Yet our gold shone out with a richer glow,
As it mirrored a Form above,
That bent o'er the fire, tho' unseen by us,
With a look of ineffable love.

Can we think that it pleases his loving heart
To cause us a moment's pain?
Ah, no! but he saw through the present cross
The bliss of eternal gain.

So he waited there with a watchful eye,
With a love that is strong and sure,
And his gold did not suffer a bit more heat
Than was needed to make it pure.

—Unidentified.

Some of Our Moderators.

BY JOHN CALVIN BRIGHT.

In Three Parts.—Part Two.

Eld. Enoch Eby was born in Juniata County, Pa., Nov. 15, 1828. He was elected to the ministry in 1851, and ordained to the eldership in Stephenson County, Ill., prior to 1862. He and Bro. R. H. Miller both became generally known to the Brotherhood at the Annual Meeting in Ohio in 1862. Eld. Eby served on eighteen of the General Committees, commencing in 1870. He was elected Moderator in 1878. He served also in '80, '81, '82, '83, '84, '87, '88, '90, '94, '95. He was Reading Clerk four times. He was Chairman of the General Mission Board in 1884, and so continued for a number of years. He was sent to Denmark in 1877, with Eld. Daniel Fry, to organize the church over there. He served on a number of special committees. Two of his sons,—David, of Washington, and Levi, of Idaho,—have served on the General Committee. Eld. D. L. Miller, who knew him intimately for a half century, has this to say, "He held tenaciously to the principles for which the church stood. He never wavered for a moment in his faith in those principles. He took a leading part in all the movements and activities of the Church of the Brethren during the last half of the nineteenth century. As a minister, for a quarter of a century or more, he easily held the first rank among the ministers of the church west of the Ohio River, and in his prime he ranked among the very best pulpit orators in the land. He had none of the artificial niceties of the elocutionary art. His speech was natural and unstudied, and came warm from the heart. His power lay in exhortation and appeals to the heart and emotions, rather than to reason, and he never failed to carry his audience with him. He was emotional, kind-hearted, courteous, genial, and put his soul into the work. He was peculiarly fitted for the duty of Moderator. He had a splendid, well-modulated voice which never broke even at its highest pitch, and could be heard in the largest tabernacle, to the limit of the largest crowd. He was eminently fair in his rulings, and his pleasant manner endeared him to all. It was often said he was the best we had."

Eld. R. H. Miller was called to the presiding chair in 1879. He was the most gifted man in polemics that, as yet, has appeared among us, and with the exception that he was too much inclined to take an active part in the discussion of the various questions before the meeting, he filled his place well. He was Reading Clerk in '78 and '87. He served thirteen times on the General Committee. He served on a number of special committees sent by the General Conference. He held a number of debates with ministers of other denominations and proved to be a most successful debater. The "Miller and Sommer Debate" is an evidence of this. His "Doctrine of the Brethren Defended" is a standard authority among us. He was a prolific writer for the press and during the controversial decade of our church (72-82) he wrote for all the periodicals published by our people. He was head and shoulders above his colleagues, in all that relates to polemics, for the last two decades of his life. (See Life of R. H. Miller, by Otho Winger.)

Eld. John Wise was chosen Moderator in 1885. He only served one year. He had served five times as Reading Clerk of the Conference, and served three times afterward. He had a finely articulated, musical, clear, ringing voice, which fitted him well for these responsible positions. He was a fine public speaker. He served on twenty-one General Committees from 1865 to 1901. He was a Pennsylvanian by birth. He was chosen to the ministry in the year of his majority and ordained while quite young. He spent the greater part of his life in his native State, yet he lived a number of years in Iowa, and spent his closing years in Kansas. His clear, ringing voice was heard throughout the States, proclaiming the acceptable year of the Lord. He served on numerous special committees.

Eld. David E. Price was chosen to serve as Moderator in 1886. He was called to the chair by Moderator Eby in 1882, during the investigation of the report of the Berlin committee. His fairness and deliberate manner on that delicate question demonstrated that he had all the qualifications necessary to make an efficient Chairman. He served again in 1893 and in 1896. He had a seat on the General Committee ten times, between the years 1876-1905. He was often appointed on special committees. He, too, as the majority of our Moderators, so far, was a Pennsylvanian. He moved to Northern Illinois when a young man, and ere long found a wife on those western prairies where he spent his life of usefulness. He is at this time residing at Beatrice, Nebr.

Eld. Samuel S. Mohler was called to preside at the Conference of 1889. His father, Samuel Mohler, and he were called to the ministry at the same time, at Covington, Ohio. His father was a "father in Israel," known for his excellency of character and his prudence as an overseer of churches. Moderator Samuel was an able speaker, had a broad and full comprehension of the various questions that related to the Brotherhood, and was possessed of a judicious taste and composure. He sat on the Committee five other times. He wrote considerably for the press. He compiled the "Classified Minutes." A number of his sons are in the ministry. One son, Paul, is a missionary to France. Bro. Mohler spent a score of years in Missouri.

Brookville, Ohio.

Roughing It.

BY JAMES M. NEFF.

I'm sore from roughing it. I weigh only about a hundred pounds and, frail as I am, most people would say I deserve to be handled somewhat gently. I rather think so myself, but life among these rocks and hills can only be had at the risk of receiving some rough treatment now and then. I am not able to walk to church and Sunday-school, a mile and a half, or to go afoot over the place to look after the stock. And the old donkey—foolish old fellow—slipped off, some months ago, and went down the country and died.

All these circumstances have combined to make some other means of conveyance necessary, and now we are enjoying the luxury of a gentle old pony and a second-hand buggy. For the first time, since we came into these hills, I can take wife to the village without putting her on the farm wagon.

I had occasion to use the work team, the other morning, therefore I saddled the pony and started over the hills after them. At one place the hill, with a slanting ledge of rock coming to the surface, reaches down so near to the fence that there is room for but a narrow cow path between. I had ridden through here many times, always lifting my foot from the stirrup and drawing it up to avoid being scratched by the barbed wire, and always with some misgivings lest something worse might happen.

This time the pony made a misstep and fell. The slope of the hill and the rock was such that she could fall no other way than into the fence, which consisted of two barbed wires. Her head went under the lower wire and as her body struck the rock I left the saddle and tumbled into the path ahead of her. My first thought was that as soon as she regained her feet she would come down the path and trample me beneath her hoofs, and I shouted, "Whoa!" But the force of her fall had drawn the staple from the nearest post, thus releasing the wire, and, to my amazement and satisfaction, she got up on the other side the fence. She turned and trotted down the road toward the house, and, to save the folks from unnecessary fright, I followed, walking very bravely.

As soon as they sighted the pony, wife and children ran out into the road, caught the pony and came on to meet me. Then we stopped in the road and took an inventory. The saddle had so protected the pony from the wire that she received but two or three very slight scratches. I had fallen against the fence and had some badly torn clothes and several cuts on arm and knee, but nothing at all serious. Yes, I am a little sore from roughing it in this manner, but truly thankful that I am here to tell the story.

Now, as I see it, this is just a case of taking the bitter with the sweet, the thorn with the rose, and illustrates the very common experience that we can't get all we want in this world without taking some things we had rather not have. Even in the spiritual life it is true that many who enjoy the deepest religious experience must look back over a life in which there has been a considerable admixture of trials, tumbles and bruises. I may get out of these woods some day, but it will require more than an experience like the one above recited to scare me out; and neither should an occasional defeat discourage us in the Christian warfare.

Springville, Cal.

The Price of War.

BY FRED SORRENSON.

[We herewith give the oration that received the first prize at the recent Illinois Intercollegiate Oratorical Contest, Galesburg, Ill. The successful contestant is a student of Mt. Morris College.—Ed.]

Nestling close to beautiful Lake Lucerne, the Swiss have placed a unique museum. It is devoted entirely to the advancement of international peace. The museum contains death-dealing weapons used by all peoples, models of famous battlefields the world over, charts showing the expense involved, and the number wounded and killed in decisive battles, representations of defeated cities left in ruins, paintings illustrating the hardships of military life and statues of mangled, bleeding soldiers. The contents of this museum tell effectively a pathetic story of the price of war.

Down through the ages has come a story of the first human combat. When Cain came so to hate Abel that he slew him, the germ of war was born. What did the fatal blow cost Cain? It cost him a clear conscience, self-confidence, self-respect, mankind's favor and God's protection. Alone, outcast, despised, he wandered upon the face of the earth. His spirit writhed within him; his conscience irritated him to madness; in agony he cried: "My punishment is greater than I can bear!"

Grecian literature as well as Jewish literature contains forceful examples of the expense of war. A comparison of Sparta and Athens illustrates effectively war's price. Sparta delighted in war; to Athens peace was sweet. As a result ancient records say nothing of Spartan painters, while Athenian painters are dwelt upon with admiration. Among Sparta's citizens were no orators; the Athenian, Demosthenes, was an orator too eloquent ever to be forgotten. Sparta produced no sculptors; Athenians carved marble to represent beings in earth and sea and air with an accuracy and a delicacy that makes travelers from afar marvel as they behold the statues of the Victory of Samothrace, Apollo Belvedere and Venus de Milo,

exhibited in the Vatican and the Louvre. Spartans could not understand philosophy; at the philosophy of Aristotle, the Athenian, modern students of metaphysics wonder—scientists are surprised that the mind of a man, having so few opportunities for study and research, could grasp such big, complex and grand conceptions, that it could arrive at such accurate conclusions regarding the mighty laws governing the universe. Sparta's heroes of war no one can name; Athens' geniuses of peace will never be forgotten.

Modern history shows well the price of war. Napoleon, brave, resourceful, determined Napoleon! Napoleon, the military genius that he was, had to pay much to gain his power as a leader. For his glory Napoleon gave up the opportunity of developing the ability to appreciate the beautiful, in art and in literature. Though in Paris he erected magnificent art galleries and public libraries, their contents he could not enjoy. Nature's grandeur attracted not Napoleon. The music of the birds brought him no pleasure as, in the Champs Elysées, he heard them joyfully greet the sun at dawning. When he walked through the gardens of the Tuileries, he cared not for the delicate tints and the sweet perfumes of the flowers about him. While he camped with his armies in the Alps, he never stopped, at the close of day, to view the splendor with which the sun, arrayed in airy cloud garments, colored as only the fairy artists of nature understand, serenely sank to rest behind the snow-crowned mountain peaks. Nature's glorious manifestations never thrilled Napoleon's soul, for he was ever busy perfecting plans for the slaughter of his fellowmen. Napoleon failed to grasp the great philosophies of life; Bacon, Goethe, Descartes, Aristotle, Christ, he could not understand. Warfare so dwarfed Napoleon's moral nature that honesty, justice, honor, character were given away with hardly a thought.

But what did the Napoleonic wars cost France? Rows of graves mark the marches of Napoleon. Rows of French graves run this way and that through Holland and Germany, Austria and Italy. When Napoleon retreated from Moscow he lost 2,900 men daily for 173 days. The multitude, however, which perished from over-exertion, cold and disease while Napoleon's army was in camp or on the march is nothing compared with the thousands upon thousands who perished at Austerlitz, Jena, Lützen, Leipsic and Waterloo. Is it strange that during the Napoleonic wars there was a decrease in the stature and mental power of the French people which has not yet been regained—when the most able of Frenchmen perished in these wars, leaving no progeny to inherit the splendid characteristics which they possessed?

Besides sacrificing her physical and mental giants to the Napoleonic wars, France sacrificed honor. Whole communities surrendered their conscience. Unnumbered thousands went forth from the field and factory, the school and the legislative hall to make rapacity their means of gaining a livelihood and their life work, murder.

To an American nothing illustrates the price of war as does the struggle between the North and South. The Civil War cost the North $4,750,000,000 and the South little less, for practically every Southern fortune was used in the desperate conflict. The property loss added enormously to the war's cost, while hampered industry and commerce increased the expense of the war.

Man can never know what great literary masterpieces Lowell, Whittier, Longfellow and Emerson would have produced had not their minds been centered on the Civil War during their best years. We wonder why we have no writers to compare with Chaucer, Shakespeare and Tennyson, forgetting that literary genius develops most completely when peace and good will exist in a nation. It is then only that Nature, Humanity and Angels whisper in an author's ear thoughts most beautiful, lovely and true. Our best American authors did well to write as they did, when, during the years that they were in manhood's prime, their minds were constantly irritated and depressed by the civil strife.

Words cannot be made to express the suffering endured by the soldiers during the Civil War. Great was the distress borne by the prisoners in Libby, Salisbury and Andersonville. Hundreds of thousands fell at Bull Run, Antietam, Chickamauga and Gettysburg. On these fields the soldier boys expired in lingering agony. Often no friends were near to comfort them as they moaned and writhed in anguish. Thirsty, oh so thirsty! Their wounds chilled! Here, amid horrible tumult upon the bullet-torn battle-field, they lay down to die; longing for the friends at home who, if they could, would have eased their wounds so tenderly.

In the past wars,—expensive as they are,—have seemed necessary, for the human race has but recently risen to the place where reason can be used in arranging international differences.

Already, however, over two hundred disagreements between nations have been arbitrated; and such men and women as Edward Ginn, Andrew Carnegie, Ex-president Roosevelt and the Queen of Holland are putting forth their best efforts so to arrange that international arbitration may be carried on in the most effective manner. Those advancing the peace movement agree that peace among the nations can best be maintained if the world is confederated.

World confederation is but a natural step upward in the evolution of government. First appeared the clan, then the tribe and state, at last the nation. The next and final step then is a federation of the world.

Many fear world confederation because they believe that it would tend to destroy national patriotism. Being a citizen of the United States does not tend to destroy love of State. The rude fisherman of Maine proudly flies from the masthead of his little fishing smack the stars and stripes, but he also loves dearly the rockbound coast of his native State. The thrifty farmer of Illinois, as he views his broad prairies, richly decked with fields of golden corn, waving in the sunlight, or clover meadows nodding in the gentle summer breezes, inhabited by birds and bees and butterflies, feels thankful for the protection afforded him while seeking fortune by the American eagle; and he rejoices in the prosperity of Illinois. When the wealth-seeking Californian immigrant, moved by the freedom expressed in nature all around him, silently breathes a benediction to the Goddess of Liberty, that only increases for him California's charms. Being a citizen of the United States, I say, does not tend to destroy love of State; neither would being a citizen of the world destroy the love with which we regard our home land.

Much toward world federation has already been accomplished. The plan for a world government is practically complete. The great peacemeakers of earth wish to organize as soon as mankind is ready for a world government similar in form to the government of the United States.

A world government is not only requisite because of the price of war, but it is necessary for other significant economic reasons. World postal regulations, world patents, trademarks and copyrights, together with a world system of weights and measures are being asked for by those engaged in international commerce. World trusts are rapidly forming which need repression. International bankruptcy laws are being demanded, and international laws are needed regarding marriage, divorce, guardianship and the succession of property by will and descent. As civilization advances, larger and larger government units are necessary, and the world has long been waiting for confederation.

A world confederation being so much needed, can this rising generation take upon itself a nobler work than the formation of such a confederation? Our Revolutionary fathers builded this nation; their children enlarged it; their grandchildren emancipated its slaves; their great-grandchildren have made this the greatest industrial nation. Each generation of Americans has distinguished itself by performing an important work. What greater task can we, who compose this rising generation, achieve than that of making the United States the leader in the work of abolishing war?

We, Young Americans, who wish the United States to sound the reveille which shall assemble the nations to form a common government, can aid in this by informing ourselves thoroughly as to the needs of world confederation and then educating others. We can encourage the work of worthy international societies, for organizations existing in many lands tend to break down national prejudices. We can help to change the present ideals of patriotism and help to spread the truth that real patriotism seeks to build up and strengthen. We can purify and beautify a nation, rather than cause her to become torn and bloody through war.

While in foreign lands peace societies are continually spreading, in the United States they are also rapidly increasing in number. Indications auspiciously prognosticate that the United States, in this generation, will assemble the races of men and that the greatest leaders from many lands will be seated together beneath the stars and stripes, intertwined with the flags of all nations. Seated thus, these greatest men of earth, filled with the spirit of benignity, and guided by the Almighty, will form a government that shall fulfill Isaiah's vision of peace in all the earth; that shall be the realization of Rousseau's plan for a nation of nations; that shall make a reality of Tennyson's ideal,—a confederation of the world.

Mount Morris, Ill.

Forgiveness.

BY NATHAN MARTIN.

In Two Parts.—Part Two.—Man to Man.

We now come to the practical part of this subject. Nothing in God's Word is commanded in plainer terms than that the followers of Christ should forgive each other, even as Christ forgave them (Col. 3: 13), and as God for Christ's sake has forgiven them (Eph. 4: 32). Yet, while a command, the practice of forgiving our fellow-man should be simply the result of possessing the Master's spirit. "The discretion of a man deferreth his anger; and it is his glory to pass over a transgression" (Prov. 19: 11). "Blessed are the merciful: for they shall obtain mercy" (Matt. 5: 7). Both the wise man and the Divine Man accord in this. Again, when we consider that "to err is human," and when we observe how many mistakes we ourselves make daily and hourly, how could we think of doing anything else than forgive others?

An unforgiving spirit is one of the greatest hindrances to prayer. "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive your trespasses" (Mark 11: 25). A neglect on our part forfeits the blessing. How many professed Christians have prayed to their own condemnation, "Forgive us our debts, as we forgive our debtors" (Matt. 6: 12; Luke 11: 4).

In order to be like that of his Master, the Christian's forgiveness must know no limit. "If thy brother . . . trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent: thou shalt forgive him" (Luke 17: 3, 4). Again, when Peter asked the Savior whether forgiving seven times were enough, Jesus answered and said, "I say not unto thee, Until seven times: but, Until seventy times seven" (Matt. 18: 21, 22).

The Father in heaven "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5: 45). If we would be his children, the command of Jesus is, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink" (Prov. 25: 21, 22). Even under the ceremonial law, if a man met his enemy's ox or his ass going astray, he should "surely bring it back to him again." If he saw the ass of him that hated him lying under his burden, he should surely help him, even though he felt like forbearing to do so (Ex. 23: 4, 5).

Many and striking are the instances of this virtue recorded in the Word. Joseph, cruelly sold into a strange land, and mourned by his devoted father as dead, forgave his brethren and invited them and their father to dwell in a good part of Egypt and to eat the fat of the land (Gen. 45: 18). David, after foregoing numerous opportunities to take the life of his great enemy, Saul, mourned and wept and fasted until even, rending his clothes, when the news was brought to him that Saul and Jonathan were slain (2 Sam. 1:

11, 12). When Absalom, his son, rebelled against him, he gave the command to his three generals, "Deal gently for my sake with the young man, even with Absalom" (2 Sam. 18: 5). When the news came to him that Absalom had met his death, he "was much moved, and went up to his chamber over the gate, and wept" (2 Sam. 18: 33). Stephen, while being stoned by the angry mob, knelt in their presence, "and cried with a loud voice, Lord, lay not this sin to their charge," and fell asleep (Acts 7: 60).

The only kind of forgiveness that God recognizes is the forgiveness which forgets. "'I can forgive, but I can not forget,' is only another way of saying, 'I will not forgive.' A forgiveness ought to be like a cancelled note, torn in two and burned up, so that it never can be shown against the man."—*Beecher.* When we contemplate, for a moment, the world's misery and injustice, how important that we unload our own unnecessary burden, in order that we may be able to help bear another's necessary burden (Gal. 6: 2)! Again, "Life is too fleeting to waste it in brooding o'er wrongs we have met."

"Forgive and forget! Why, the world would be lonely,
The garden a wilderness left to deform,
If the flowers but remembered the chilling winds only
And the fields gave no verdure for fear of the storm."

Rheems, Pa.

Antietam Congregation, Pa.

BY D. H. FAHRNEY.

THE Antietam congregation, of the Southern District of Pennsylvania, is the oldest congregation in the District. The two Canowago congregations were organized more than a hundred years ago, and the same can be said of the Upper and Lower Cumberland congregations. The Marsh Creek church is not quite so old, having been organized by Eld. David Pfoutz about 1830. All of the others, of which there are fourteen, are of still later origin.

The Antietam congregation had its beginning in 1752. Eld. Peter Becker, of Philadelphia, who came with the first shipload of immigrants from Germany, in 1719 (that is, the first immigrants of the Brethren faith), ordained Bro. Abram Stauffer, of Germantown, and sent him here to organize a church. After remaining here for some time, Eld. Stauffer went to York County and established other churches.

In 1753 John Price, a young man from Harleysville, Pa., located in the congregation. His father, also John Price, had died when he was a child, and he had been raised partly by his grandfather, the first John Price; or, in German, Johannes Preisz, who came from Germany in the first shipload of immigrants in 1719, or ten years before Alex. Mack, Sr., came to America.

This old brother, Johannes Preisz, had accompanied the great preacher, John Naas, on his famous missionary tour of Germany. Preisz also was a minister. Dr. Brumbaugh, in his "History of the Brethren," page 103, tells of this trip as occurring in 1715, but calls the person accompanying Naas, Jacob Preisz. At another place, however, after referring to Johannes Preisz, as a minister of note at Crefeld, and one who attended the first love feast in America (page 67), he says: "It is possible that Johannes Price is the same as Jacob Price."

I make mention of all this because the Price family, descendants of John III, who came in 1753, is the oldest and one of the most prominent of the early families of the Antietam congregation. The first permanent meetinghouse of the congregation was erected on land belonging to them, in 1795.

The familiar name of "Price's church" was given to the old church and the one that succeeded it in 1892. The present building accommodates perhaps the largest love feast gatherings of any in the surrounding country.

In 1754, or only a year after the coming of the Price family into the congregation, came William Stover, the father of all the Stovers in Franklin County, and in a good many other places as well. He was twenty-nine years old, and had a wife and three children. He lived on a farm near Shady Grove, six miles west of Waynesboro, where six successive generations of the Stover name have since lived, though the place has recently passed into other hands.

William Stover was, at the time of his coming here, a member of the Reformed faith, but later became a member, minister, and elder of the Brethren. He died about 1811 (?). Daniel Stover, the fourth son of Eld. William Stover, was a noted minister of the Brethren, traveling extensively among the surrounding churches. He lived on the same farm where his father died. Daniel died at the age of sixty-five, in October, 1822. A younger brother, Emmanuel Stover, was the grandfather of Daniel Stover, the windmill inventor, and also of Jacob A. Stover, a minister in the Brethren church, who was, in turn, the father of Eld. Wilbur B. Stover, the first Brethren missionary to an Oriental country, and Bro. H. Mitchell Stover, at this time a minister in the Antietam congregation.

Eld. William Stover had two sons, married to two of John Price's daughters, George Stover, who was a physician, and Emmanuel Stover, who died in 1833.

Of other families in the congregation perhaps those of most interest, historically, are the Macks and Kneppers. It is not known when either of them first came into this community. But it is known that John Mack, son of Alexander Mack, Sen., and William Mack, son of Alexander Mack, Jun., both lived in the congregation, have numerous descendants here, and are buried about two miles apart, near Mason and Dixon Line, though no inscribed stones mark their graves. It is known also that William Knepper, who came to America with Alexander Mack in 1729, lived and is buried in the Antietam congregation, or near the line that separates Antietam from Falling Spring. There are numerous descendants here. The name, as given in Brumbaugh's "History," is Wilhelmus Knipper (Knepper), after which it is stated that he joined the Crefeld congregation (Germany) and served four years in Gulich prison for his religion's sake. Of this prison service there was a vivid tradition among the descendants here for a very long time, though it may not be familiar to some of the younger generations.

Sometime after Wilhelm Knepper arrived, there also came a notable young man by the name of George Adam Martin, who married Knepper's daughter. He did good service in the church for a while. In Germany he had been educated for the Lutheran ministry in one of the universities. It was said he was highly gifted as a writer and speaker. It was the practice of the Brethren at one time to read a portion of the fourteenth chapter of Luke to applicants for baptism. George Adam Martin said that a portion of the eighteenth chapter of Matthew would be more suitable, and this chapter was then and there adopted, and has been in use ever since.

In later years Martin joined in with Conrad Beissel, a German zealot, who left our church and established a monastery at Ephrata, Pa., and another one at Snow Hill, near Waynesboro, Pa. Martin has numerous descendants here.

In 1731 Rudolph Holsinger came from Germany to America and located in Lancaster County, Pa. His son, Jacob, came into the Antietam congregation about 1755. Jacob was a member of the Lutheran church, but his wife and all their children were members of the Church of the Brethren. There were four sons and one daughter. Three of the sons were ministers of our church,—two of them elders. George, John and Jacob were ministers. George and John moved to Bedford County, Pa., about the beginning of the nineteenth century. Jacob was the elder of the Antietam congregation for many years. He died in 1852, in the eightieth year of his age.

Numerous descendants of the Holsinger family, here and elsewhere, were and are prominently identified with the church's interests, including the late H. R. Holsinger, John S. Holsinger, George B. Holsinger, and Eld. L. T. Holsinger, yet living.

The early members of the Fridley family were also of the Antietam congregation, having come from Europe sometime in the eighteenth century. They lived in that part of the congregation which afterwards formed the Beaver Creek church. Elders D. L. and W. R. Miller are descendants of this family, and there are many others, of more or less prominence, scattered over the Brotherhood.

In 1850 Johannes Schneeberger (John Snowberger) located at "Snow Hill," near Waynesboro, which has been referred to before as the place where the Snow Hill Cloister, a branch of the one at Ephrata, was located. Schneeberger ("Snow mountaineer"), whose ancestors probably derived their name from the high mountains of Switzerland, their ancestral home, transferred his name to the region where he made his new home,—Snow Hill,—modifying the name to correspond with the less prominent land elevation at that place. His advent into this community is noticed here, not so much because of the connection which the Snowbergers have had with the Brotherhood in this place, but because of the fact that this John Snowberger was the father of all the Snowbergers in America. The lines of descent have been traced very definitely to the Snowbergers and Snoebergers in other parts of the country, among whom are many members of the Brethren church.

I forgot to mention, in connection with what has been said of the descendants of the Macks, buried here, that Bro. Jesse B. Emmert, of India, is one of them, being of the sixth generation from John Mack, and the seventh from Alexander Mack, Sen.

As to the present activities of the Antietam congregation, I will leave that to the younger members, as my purpose has been to give only a few historical data of the local church.

Waynesboro, Pa.

Shall We Not Pray?

BY I. S. LONG.

[This article should have appeared last week, but reached us too late for that issue.—Ed.]

FROM the pulpit and through the MESSENGER we get many exhortations to a holy life, and this is right. In these ways we come to see the truth and the application, perhaps, but nothing but prayer can supply the force and energy to appropriate this truth, and incorporate it into the life. So, for our own individual lives, we need to pray more "without ceasing," availing, and hence prevailing prayers.

The other day, in discussing the "prayer covering," one intruded, saying, "Seeing there is so little praying done, I don't suppose our Head is much dishonored, whether the head is veiled or not." More truth than fiction!

But, to make a long story short, seeing the very important and weighty questions coming before this Conference,—queries and reports on support of pastors, voting and politics, rebaptism, labor unions, dress, etc., etc., I am impressed with the dire need for much effectual, fervent praying. For this sort of intercession *does* avail (James 5: 16-18). For the proper settlement of the above reports, etc., we certainly need the Spirit to guide us in all our deliberations. Do we not feel our lack of wisdom just now? And since good men honestly differ, shall we not need large charity for those who may differ from us?

None of us want to be wise *above* what is written, but that we may know how to interpret and apply what *is* written, may the Holy Spirit himself show it unto us! And this the Spirit will do for us, no doubt, if we become empty of preconceived notions as to any interpretation.

Seeing our needs, shall we not "come boldly unto the throne of grace"? For "my God shall fulfill every need of yours according to his riches in glory in Christ Jesus." Let us hear James, "If any of you lack wisdom, let him ask of God." The Master says, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"

How glad we are that our India church has set us an example on fasting! Did not our Lord say, "When the Bridegroom is taken away, then *shall* they fast"? Conference, too, has wisely asked that the church observe the Sunday of Conference as a special day of both fasting and prayer. Shall we not do so, for his dear sake? Will not many thousands, all our Brotherhood, devote themselves, this one day in a year, to fasting and prayer, in obedience to our Lord?

Last mail brought this request: "Do bring us missionary men. Men, men, we need. Though all are working hard, the work suffers! Give us men, men!" Another says, "The harvest truly is plenteous, but the

laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Last year the Board's expenses exceeded receipts by about $6,000. The large part of the earth is spiritually the blackness of darkness. Literally many millions "are dying for a little bit of love." Shall these calls for men and money and love go unheeded?

Go if you can.
Give as the Lord hath prospered you.
But fail not to pray,—to intercede.
Port Republic, Va.

The Christian Attire.

BY J. O. CULLER.

THE object of this article is not so much to discuss the question, as to consider the relation that our present attitude on the question sustains to the Bible. Really, why should it be a problem? It would not seem divine-like for God to give his people a command, with the promise of the Holy Spirit to guide them into all truth, and to permit it, eventually, to become an insoluble problem. Whenever such a dilemma obtains, it is evident that the fault is not with the command, but with the people. Seemingly, in all ages, when God's people got into a difficulty, the only resort was to get back to where they had left the right way. Whenever it becomes manifest, from a Gospel viewpoint, that the church, as a body, claims to be moving Zionward, while on dangerous ground and out of harmony with God's Word, she undoubtedly assumes a responsibility that she was never privileged to exercise,—to attempt to bring about a reconciliation and harmony, by simply urging the exercise of forbearance and charity, because the age demands it, and the people will have it so. The changing of methods without the changing of principle is likely to be carried so far that neither is regarded. The tendency is to modify God's Word to meet man's approval.

Suppose the principle of temperance would be as generally violated by old and young, officials and all, as is the principle of modest apparel and nonconformity to the world, would we suggest exercising fervent charity and forbearance to bring about union and harmony, and let matters go on from bad to worse, instead of attempting a reformation? Of course, the one may be considered a sin of the lower order, while the other is rather a respectable (?) sin, but with God either one is a violation of his Word.

As I attempt to give, in part, our real situation, I hope none of our readers will consider it mere fault-finding or judging. As a church, we must admit that, practically, we are out of harmony with the true spirit of God's Word on this question, as expressed in Rom. 12: 2; 1 Tim. 2: 9, 10, 1 Peter 3: 3, etc. Then, too, the manner in which we are endeavoring to carry out the principle, is insufficient. With all love and respect for the Brotherhood,—considering the church in general,—with the exception of one or two distinctive features, as a means to an end, in the manner of dress for either the brethren or the sisters, there remains very little difference between a congregation of our people, or one composed of all classes from the same community, whether country, town or city, and not only in dress but in the homes as well. Can we, according to this comparison, claim much distinction or separation from the world, in this command? We ought to thank God for those of our leading brethren and sisters, who are endeavoring to maintain our distinctive manner of dress, which was designed as a means to an end, and we pray God that they may never be abandoned.

But, after all, the church should not consider these distinctive features sufficient, for that, in itself, in the presence of unnecessary and vain fashions and worldly adornment, is a delusion and a mockery, and can not claim gospel simplicity and nonconformity to the world in the truest sense.

It should be presumed that wisdom and consistency are prominent characteristics in the church of Christ, but usually, where disorder prevails, both of these are lacking. We should not expect that directions be given us in the Word in detail, that every evil and inconsistency for all time need be mentioned. All principles, bordering on a command, should be considered equally important with the command itself. For example, the wearing of gold is forbidden, but it would be manifestly inconsistent for a brother, wearing a fashionable watch-guard, chain, cuff-button or other ornament, to rebuke a sister for wearing gold, for while she is violating the command itself, he is violating the *principle* of the command, which is equally wrong. The Lord does not hate *gold* any more than any other jewelry. Heaven has an abundance of gold, but the Lord wants his people to be free from ornaments. A brother who is wearing the fashionable style of clothing and other unbecoming things need not censure a sister for following the vain fashions of the world, for both are violating the principles of gospel simplicity. The motive of each is the same, and the tendency to lead from bad to worse, is alike in both. The bad influence of each on the rising generation is equally pernicious.

I wish to call our attention to a very serious and deplorable weakness among us which, if continued, is sure to prove spiritually fatal to any church,—a new, unbecoming style or departure is never introduced into the church by the most faithful, spiritually-minded, devoted members, but usually by those who constitute the very opposite. This evil may at first meet with much disapproval by the more faithful, because of its dangerous influence upon others, but nevertheless it is tolerated. Soon the weaker ones fall in line with it, one by one, but it does not stop even there. The leaven keeps on working until the whole is leavened. Almost before we are aware, the departure becomes general throughout the church. What, then, is the result? The stronger, more fully developed official part of the church, instead of being the backbone of good influence and example for the weak, indifferent and unfaithful ones, is virtually led astray. How dark, indeed, the end of such a course!

Realizing, then, our unfavorable situation we can not very likely meet Heaven's approval by simply patching up what we have. The question should not be, "What is the solution to this question that will bring harmony and peace among ourselves?" God's Word must be recognized in the matter, and it certainly is just as plain on this question as any other. We all surely know that when we wear something unnecessary, because we want to be like the world, we are disobeying a plain Gospel command, and possibly influencing some "weak brother to perish, for whom Christ died" (1 Cor. 8).

Simply to advocate the whole Gospel and not to live it out, is hypocrisy, and if we attempt to reconcile these matters, to meet the approval of all the members, and those who would unite with us upon certain conditions, we might as well abandon the command itself, and not only this, but other self-denying doctrines as well. It would certainly be wiser to try to reconcile the people to the Bible and its conditions of salvation, than to try to modify the Bible so that people will be quite willing to accept it. This has been tried by many for years, and yet not all the people accept it. Should not this experience suffice for us, too?

Why not make a persistent effort to effect a general reformation along the line in question? Would it be impracticable? The children of Israel had to be brought back as a body, occasionally. Some of the "Seven Churches of Asia" had to repent and reform along certain lines, even though they were commended for their faithfulness in other respects. Simply because a sin becomes general does not justify, but extends the evil. The only recourse, then, is a general reformation.

In view of these facts, let the stronger and more spiritually-minded and influential brethren, in demonstration of their implicit faith in God's Word, endeavor more fully to carry out gospel simplicity and consistency in their lives and teaching, by detesting and discouraging the vain, haughty and foppish. Let the sisters also, more generally, "adorn themselves in modest apparel, with shamefacedness and sobriety, not with plaited hair or gold or pearls or costly array, but (which becometh women professing godliness) with good works," and let it be persistently taught that the world is on the wrong side of "the dress question," and that the very ungodly source from which the foolish styles of the world come, should be enough to convince any Christian that to follow the world in these things is to follow the dictates of the Evil One, and his object always is to lead downward, and contrary to God's Word. Hence, instead of attempting to quiet the conscience and appease the convictions of brethren, that agitation may cease and harmony (?) prevail, let the earnest prayer of all God's people be that the Holy Spirit may direct us more fully to adhere to Christ's life and teachings, upon all questions.

New Paris, Ind.

A Soft Voice.

BY KATIE FLORY.

THERE are special times in life when a soft voice is especially needed, and proves to be as "oil upon troubled waters." In time of sorrow or sickness, how much a kind, sympathetic voice cheers and helps the soul! In times of provocation, how often the fiery, heated soul becomes quiet and calm, when, in turn, comes the "soft answer" to what was spoken in wrath and anger! And the little people who attend Sunday-school need a teacher with a kind, soft tone of voice,—not one that is loud, coarse and rough, for they are timid little creatures and know full well the meaning each brings. One is winning, the other repulsive.

How thrilling and chilling to be in company of loud and rough-voiced people! One who talks for the mere purpose of being heard, and nothing more, ought not to have a hearing. It is the one who does not speak much and who, when speaking, says what is to be said in a kind, gentle and considerate way, that always secures a hearing.

Sometimes we see people in public meetings who are easily agitated, and in a moment show, by color and voice, the hastiness of spirit which controls them.

Times of provocation come to all in the daily duties of life. We become perplexed, vexed and worried, and often show, by look or expression and in unkind tones, our inner feelings. O, what patience and carefulness it takes to be always in a good mood, and to show no sign of irritableness when the cream won't turn to butter, the pipes won't fit, the oven gets too hot, or the horse acts contrary. To keep sweet and even-tempered under such trying circumstances is not always easy, and may seem almost an impossibility. True, such people are few, but we have seen them, and it was heavenly to be in their presence.

If we are easily provoked, and say in a heated way an outspoken word, let us always think of Solomon's advice, "A soft answer turneth away wrath, but grievous words stir up anger." "He that controlleth his own spirit is mightier than he that taketh a city." There are some mighty strong people in the world. Are you one?

Had David played his harp in loud, discordant tones, could he have quieted the evil spirit in Saul? Likely he'd have grown worse. It was by the soft, melodious and harmonious strains that he was quieted. So today. We, who would quiet the angry, troubled and demon-possessed souls often need the skill of a David. How much sting and bitterness will be gone when once all unkind and discordant voices are forever hushed in silence and only the musical, soft and gentle ones shall be heard!

Union, Ohio.

What Is Our Responsibility as a Church Toward Charity and Fallen Humanity?

BY HATTIE Y. GILBERT.

In Two Parts.—Part One.

IF, in the sight of High Heaven, all our land were as clean and pure as is the country which surrounds this and all other Christian communities, where the light of God shines out from the lives of men and women, then it would seem there were little occasion for the consideration of this topic. But this happy condition of affairs does not exist everywhere. Who can walk the streets of our large cities very long without meeting personified misfortune, want, misery and sin?

Stand, if you will, on almost any busy street corner

(Concluded on Page 348.)

THE ROUND TABLE

Will I Pass the Examination?

BY LEONA SHERFY.

I REMEMBER, when I was contemplating taking the common school examination, how important it seemed to me that I make every possible preparation not to fail in this to me seemingly great undertaking. How eagerly I scanned the pages of my textbooks that I might learn every date, find how to solve every problem, and commit to memory everything which my teacher thought might be required. I did not fail to be posted on anything and everything which might be suggested as a requirement in this examination.

When I began preparing for a teacher's examination, I went about it just as earnestly and zealously. Such questions as: "Am I prepared?" "Will I pass?" "What if I should fail?" would constantly ring in my ears, and I believe that the same experience, the same anxiety, and the same longing for success would be the testimony of all who have striven along this line. But now, as I think of all this, I am made to wonder, and I question myself thus: "Am I putting forth as great an effort to prepare myself for that final examination at the close of life?" "Do I work with the same untiring zeal that I may be prepared on all points for that true test?" "Am I just as careful that I leave nothing undone which might be required on that great day?"

How much more important this should be to us than to any of these others! At best we have only a short life-time in which to prepare for this examination. We can take it but once. Our prepared or unprepared condition, at this one time, will mean for us eternal failure or eternal success. No effort should be too great, no simple command of the Bible should be too humble, nor any sacrifice be too much for us, in order that we might be prepared when our time comes, to take this final examination, for the time will come when all must take it, whether prepared or unprepared.

Let us daily ask ourselves whether we are doing all that we know to do, making every possible preparation, and studying our textbook well, to make sure of passing this great examination. Are we at ease in Zion, going forward to the great judgment in a careless, unconcerned way, or satisfied with doing just what will, in our opinion, be absolutely essential? Are we prepared to pass the examination?

Neal, Kans.

"Do as I Do."

BY LEVI S. YODER.

"PAPA, I'm coming right in your tracks," were the words that unexpectedly arrested the attention of a man as he was wending his way through the newly-fallen snow to the near by saloon, to get his usual morning drink.

Looking around, he saw his own boy following him, making a great effort to step in his tracks. "What are you doing here?" the father asked. At once the boy replied, "O, I'm just trying to walk in your steps."

These words pierced the father's heart like a dagger. They set him to thinking as never before. He could go no farther, but at once returned to his home, with his little boy in his arms, thinking seriously about his manner of life as he retraced his steps.

His wife, whose heart had often ached to see her husband wend his way to the dramshop, met him at the door with a look of surprise, and wondered at his quick return. The father's eyes could no longer restrain the flood of tears welling up within him, as he thought of his misdoings of the past, and what effect his evil life would doubtless have on his innocent boy.

After a few moments of silence he told his wife what had happened. He lamented the deplorable effect that his influence would have on their boy, if he continued in his evil course. The grief which had already filled the faithful wife's heart, was greatly intensified by the expression of sorrow depicted on her husband's face, and yet a star of hope was arising in her heart.

Her influence, as a good wife, soon asserted itself in his life, and wrought a wondrous change. Undoubtedly, however, the little incident was a great lesson to each of the parents, causing them to think more seriously of their parental responsibility and of the importance of living a better life. Need we wonder that all of this resulted in establishing a happy Christian home?

As this boy was trying to walk in his father's steps, so all other children are trying to follow their parents in almost every phase of life. We may not realize it at the time, for eternity alone can reveal the story of our life, and the career of those whom we have influenced.

Glendale, Ariz.

The Word Made Flesh.—John 1: 14.

BY FRED A. FLORA.

THE encouragement and inspiration to a higher and better life that we get from a reflection on the life of Jesus, while here upon earth, clothed with a mantle of flesh, is indeed gratifying amid the many things that tend to discourage us.

Had our Savior never assumed the robe of flesh, we might well shrink from attempting to follow in his footsteps, but since he had the same carnal nature to contend with that we have, and yet came out conqueror, we should gladly obey his call, "Follow me," nothing doubting.

It seems that we too frequently forget that Christ was really in the flesh, the way we hesitate to imitate his life.

John says, "The Word was made flesh and dwelt among us, and we beheld his glory." In the latter clause we see the God-life predominating over the carnal or fleshly man, and shining out clearly.

Every regenerated individual has instilled within him a spark of that same divine life, and by keeping under "his body" as Paul says he did, the Divine nature will shine forth just as it did in Christ, and men will see something glorious in him, not the glory of flesh but the far greater glory of a life hid with Christ.

Let us always remember that in the struggle through this world we have the same uplifting, sustaining and preserving power to assist us that Jesus had while here.

Then come the consoling words of the apostle when he says, in Heb. 4: 15, "But was in all points tempted like as we are yet without sin." Heb. 2: 18 assures us, "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

Here we find that Jesus, being tempted in all points as we are, is able, and not only so, but ready and willing, to help us when temptation comes.

Let us, then, take courage and press onward and upward toward our standard, which should be no less than a victorious Savior, knowing that the same help that was his, in overcoming, will as surely be ours, and that our final departure shall indeed be no less triumphant than his, if we only trust in him.

Twin Falls, Idaho.

Do Good to Those in Need.

BY I. N. ZIGLER,
Secretary of Board of Directors of the Old Folks' Home.

JESUS said: "For ye have the poor with you always, and whensoever ye will ye may do them good."

The spirit of his teaching, the churches in the Valley of Virginia, formerly known as the Second District of Virginia, are carrying out by maintaining the Old Folks' Home at Timberville, Va. During the year ending March 1, there were fifteen persons supported, with two additional ones who were boarded. The total expense of operating the Home for the year was $2,429.25. The sisters were not forgetful of the opportunity of doing good, and through their Aid Societies many things which add to the comfort and pleasure of the inmates were supplied.

The Home, at present, is superintended by Brother and Sister Lickliter, of Woodstock, Va.

Seeing the need of better facilities for the Home, the Board of Directors, at a recent meeting of those interested, was instructed to provide such equipment as the needs require.

Broadway, Va.

How Should a Christian Be Different From Others?

BY CORA R. PRICE.

A CAREFUL study of the Beatitudes, which contain in a condensed form the laws of the kingdom of heaven, shows that the citizens of the kingdom (Christians) should be different from others in the following particulars:

1. In realization of utter unworthiness.
2. In hatred of, and sorrow for, sin.
3. In submission to the will of God.
4. In their desire for holiness.
5. In love for others, manifested by kind judgment and good deeds.
6. In purity of thought.
7. In reconciling others to God and to man.
8. In being able to rejoice in persecution for righteousness' sake.

Lancaster, Pa.

CHRISTIAN WORKERS' TOPIC

A Missionary Lesson.—Our Home Field.

For Sunday Evening, June 9, 1912.

A Missionary Song.

Scripture (Mal. 3: 7-18), to be read responsively, led by president.

Prayer. Special prayer for our activities at home.

I. Missionary Verses and Quotations.

II. Reading, "Will a Man Rob God?" (Can be secured from General Mission Board, Elgin, Ill.)

III. Scripture, "Some Can Go." "Go ye" (Mark 16: 15).

IV. Our Home Church—Talk Topics: (1) A short history of our church by a charter member. (2) What can we do to make our church more missionary? (3) Are we organized for business as Christian Workers? **Scripture,** "Most Can Give." "Give ye" (Matt. 14: 16).

V. Our Neighborhood—Essays: (1) What mission work is needed? (2) What work is being done? (3) What work can we do at home? **Scripture,** "All can pray." "Pray ye" (Matt. 9: 38).

VI. Short Addresses.—Should the Christian Workers be volunteers to go where the Lord calls?

VII. Debate, "Resolved, That interest in foreign missions is necessary for our society's development."

Special prayer for the missionary activities of the Brotherhood.

Note.—Special preparation a few weeks ahead must be made for this program. Assign the topics to live Workers. Consult "Our Young People" at the proper time.

PRAYER MEETING

How Can I Help to Increase the Power of the Church?

John 15: 1-17; Eph. 4: 7-16.

For Week Beginning June 9, 1912.

1. Strengthening the Bonds of Union.—To be a member of the body of Christ is a great privilege. It does not mean, however, that I should seek to please my own inclinations rather than to consult the welfare of the body. Love should be the distinguishing badge of discipleship, clearly indicating that all those of like precious faith belong to the household of God,—children of the same Heavenly Father, heirs and joint-heirs with Christ. Those in Christ have "one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all" (Eph. 4: 4-6).

2. Keep in Close Touch with Christ.—As illustrated in the parable of the vine and the branches, the relation between Christ and the believer must be a most vital one, upon a fourfold basis: (1) Abiding in Christ; (2) letting his Word abide in us; (3) bearing much fruit; (4) chastening or pruning to bear more fruit. A good disciple makes a good church,—one that has power (Col. 1: 10-12).

3. It Requires My Best Personal Effort.—To increase the power of the church it is absolutely necessary that each one of us be a true disciple, a real Christian, a faithful follower of Christ. To be "conformed to the image of Christ in all things" is the summing up of our discipleship. To be like him is the apostolic realization of the Christian's hope. John says, "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as also he is pure" (1 John 3: 2, 3). Paul, in Rom. 12: 1, 2, also shows clearly the complete consecration of the believer.

HOME AND FAMILY

"When Is the Time to Die?"

Selected by Anna Catharine Miller, Franklin Grove, Ill.

I ask'd the glad and happy child,
Whose hands were filled with flowers,
Whose silvery laugh rang free and wild,
Among the vine-wreathed bowers;
I cross'd her sunny path and cried,
"When is the time to die?"
"Not yet! not yet!" the child replied,
And swiftly bounded by.

I asked a maiden; back she threw
The tresses of her hair;
Grief's traces o'er her cheeks I knew,
Like pearls they glistened there;
A flush passed o'er her lily brow,
I heard her spirit sigh!
"Not now!" she cried, "Oh, no, not now,
Youth is no time to die."

I asked a mother as she pressed
Her firstborn in her arms
As gently on her tender breast
She hushed her babe's alarms;
In quivering tones her accents came,
Her eyes were dim with tears,
"My boy his mother's life must claim
For many, many years."

I questioned one in manhood's prime
Of proud and fearless air;
His brow was furrowed not by time
Or dimmed with woe or care.
In angry accents he replied,
And flashed with scorn his eye;
"Talk not to me of death!" he cried,
"For only age should die."

I questioned age; for him the tomb
Had long been all prepared;
But death, who withers youth and bloom,
This man of years had spared.
Once more his nature's dying fire
Flashed high, and thus he cried:—
"Life, only life, is my desire!"
Then gasped and groaned and died.

I asked a Christian: "Answer thou,
When is the hour of death?"
A holy calm was on his brow
And peaceful was his breath.
And sweetly, o'er his features stole
A smile, a light divine.
He spake the language of his soul:—
"My Master's time is mine."

—Unidentified.

Does It Pay?

BY LAURA M. GWIN.

PERHAPS some of you are asking that question now in regard to opening your homes for the "fresh-air" children this summer. You are thinking of what it means to you to introduce strange children into your household for two weeks; you are thinking of the extra cooking and washing it makes, and of the worry, too, perhaps, and are wondering if, after all, the trouble is paid for by the little good you are able to do. You have not seen much good from it. To be sure the children have had a good time, but is it worth while to go to all that extra work to give them a *good time* only?

Just wait; maybe that *"only"* does not belong there. Let's look at things from the other side, for a few moments, and see. It has been my privilege, for sometime, to teach a class of small children, eight and nine years old now, some of whom have been in the homes of MESSENGER readers in the country during one or two summers. Scarcely a Sunday passes but something comes up in the lesson which reminds one or more of them of something that happened while "I was in the country," or something "the man or woman where I staid in the country did." For one or two months in the year they are looking forward toward going to the country, and the rest of the year they are recounting what happened while they were there.

It does them so much good from an intellectual standpoint. Think of the new ideas they get which they could not have obtained otherwise. They would not know what a hill is, or a cow, or a pig, or a plough, or dozens of other things, had you not taken them into your homes for a time. Does it pay?

But, better than this, they are getting new and higher ideals. Imagine your children living in a home, maybe just a house, in the city with the streets for their playground, seeing so much sin on every hand, visiting the nickel shows for amusement, etc. What kind of ideals would they have, as to what their lives ought to be? Let me give you an incident that happened in my class, and see if I am right or not in saying that they are given higher ideals.

We were discussing Jesus as a youth, how he worked at the carpenter trade, and we got to talking about what the children were going to do when they grew up. One of the boys said, "I am going to be a cowboy and shoot Indians." You can imagine my horror at hearing such a statement. I talked to him for awhile and led him to admit that it was not God but the devil who wanted him to shoot Indians.

Then I asked some of the other boys what they were going to be and the answer came from a number just as emphatically, "A farmer."

After talking with them about their being good farmers, I again turned to my first boy and asked him if he wasn't going to be a farmer, too, but he said, "No, a cowboy." However, he said he was not going to shoot Indians.

I wondered why that boy didn't want to be a farmer, but I didn't find out that Sunday but shortly afterward, while visiting in his home, I learned he had never been out of the city and it became perfectly clear. Why should he want to be a farmer when he knew nothing about the farm? Why, however, did he want to be a cowboy?

Sometime later he told of scenes he had viewed in the nickel shows,—cowboys shooting Indians, etc.,—and I knew then why the boy wasn't to blame for having such an ideal. Then I thought, "What a fine work is being done by those who open up their homes for the city children. It is not for two weeks only; it is for their whole life." These boys may never, any of them, be what they said they were going to be, but just think what it means to their characters,—to have worthy ideals. We know from the Bible and our own personal experience and observations that our thoughts have a great deal to do in making us what we are. "As a man thinketh in his heart so is he." Try to think of the difference it would make in a boy's life if he constantly thought of the evil things, fighting scenes, etc., or if he thought of the beautiful things in nature, God's great book, which all may so thoroughly study while in the country. Of course, good impressions are received in the city, too, but, remember, we can not have too much of the good, to overcome the evil.

You, who do the entertaining, have a responsibility resting upon you, too. The children are looking to you as models, and we are always glad when they mention some good things done by the people they staid with. We rejoice when the children tell about thanks being offered to God for their food at mealtime, etc.

I have spoken of this from the small children's standpoint. It means just as much to the older boys and girls, and to the mothers and babies as well. Each summer spent in the country adds to the good impressions received, and helps to overcome the evil tendencies which are daily being added to.

Again I ask, Does it pay? If it still looks as though the good of it doesn't far outweigh the work, open your Bible to Matt. 25 and read the last half of the chapter, especially verse 40, "Inasmuch as ye did it unto one of these my brethren, *even these least*, ye did it unto me."

3435 Van Buren Street, Chicago, Ill.

Insect-Sin Disease.

BY OMA KARN.

FASTENED up in a conspicuous place in my desk is the leaf of a forest tree. It is dry, brown and shriveled. Not the least sign of life stirs within it. As a bit of nature, its day of usefulness and attractiveness is past. In all probability some day, soon, the lightest touch will shatter it into tiny particles. The broom of the housewife will gather it up, to be consigned to the glowing interior of the furnace, or scattered to the four winds of heaven.

Alas, poor leaf! Once it was a thing of beauty, swaying to and fro in response to the low-voiced promptings of the balmy summer air. Life-giving sap from the mighty oak, of which it was a part, coursed through its delicate, thread-like veins, imparting health and vigor to its being. Together with an innumerable company of other leaves it was actively engaged in fulfilling the mission for which it was made. It was a charming, winsome object, as it peeped shyly forth among its coworkers. As a part of this great whole, the parched earth rejoiced for its presence, the little birds sang its praise, the weary traveler pronounced blessings upon it and the animals of the field eagerly sought its protection.

But after awhile a change came stealing over the leaf. It began to droop. Its color gradually changed from healthy vivid green to sickly mottled yellow. Its sensitive being no longer responded to the wooing of the summer breeze. Long before its time, this once strong and active leaf was dying. Limp and still it clung to the branch until one day a summer storm rocked the mighty oak in its arms. Weakened by disease, the sick leaf could offer but little resistance against the storm. Its frail hold was soon loosened, and down to earth it fluttered.

It so happened that it fell at my feet. Despite the fact that I was trying to outrace the storm, interest in the work and ambition of a very young naturalist of my acquaintance caused me to stop and pick up the leaf. Once in the possession of this disciple of the famous Burbank, the powerful searchlight of the microseope was immediately turned upon it. I, too, became an interested observer. I am glad I did, for what I witnessed was an object lesson, whose teaching, I trust, will never depart from my mind.

Imbedded in the stem, where the union was formed with the branch, was an insect, so small and so exactly the color of the leaf stem, that its presence was invisible to the natural vision. Secretly and slowly, yet steadily and surely, this tiny bit of animal life had been feeding upon the vitals of the leaf. One by one the tendrils that bound it to the bough gave way. The life-giving sap from the great tree trunk was cut off. In this condition, weakened and well nigh lifeless, it was powerless before the fierce onslaught of the east wind.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned," were the words that flashed across the mind as we stood studying this interesting sight. At once I found myself making a comparison,—what a similarity between this truth, found in the world of nature, and the one found in the world of the Spirit! Alas, how often is the spiritual life weakened by insect-sins! Little things, unseen in the outward life, yet secretly going forward with their work of destruction! Little compromises with conscience; little submissions to the spirit of worldliness; little strokes of so-called policy,—really a form of deception; little indulgences in selfishness, resentment, dishonesty, and many other weaknesses termed small. How these "little foxes," who so easily find entrance into our thoughts, gnaw at the vitals of our Christian life! Soon our faith begins to weaken. We begin to get out of touch with divine power. The gentle whisper of the Spirit no longer moves us to action. Slowly our ears deafen to the call of the Christ-life, and our eyes become dim to its beauty. Spiritually we are dying. Some day, all unexpected, a storm of temptation will attack us. Sickened and weakly, we will have no strength with which to resist its force. The inevitable can not but happen. We will fall before it. Sad, sad picture! Let us beware of insect-sin disease! May the magnifying glass of the Holy Word of God be turned upon the life so afflicted. By its aid, only, can the trouble be removed.

Covington, Ohio.

"EVERYTHING we endure patiently is a key to something beautiful that we could never enter otherwise. By the toilsome road of study a scholar learns to get joy out of books and stones and trees. By the hard road of discipline a man learns to get joy out of everyday living."

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. D. C. CRIPE, of Oklahoma, has changed his address from Stillwater to Enid, 505 Maple Street.

ELD. G. W. SELLERS desires us to announce the change of his address from Bryan, Ohio, to Wenatchee, Wash.

DURING Bro. B. E. Kesler's evangelistic efforts at Rocky Ford, Colo., six came out on the Lord's side, and were added to the church.

PLEASE note that Bro. Virgil C. Finnell has changed his address from 1643 Lyon Street to 1335 East Sixteenth Street, Des Moines, Iowa.

SOME of our members, living in or near Colorado Springs, Colo., will please communicate with Sister Amanda M. Glothlan, 732½ Colorado Avenue.

BRO. C. W. GUTHRIE, of Los Angeles, Cal., is now at Hinsdale Sanitarium, Hinsdale, Ill., for an operation. His health has not been good for some years.

THIS is commencement week at Mount Morris College, and the citizens of the town, as well as those in attendance at the school, are enjoying some interesting exercises.

A SERIES of meetings is to be begin at the Locust Grove house, Johnstown congregation, Pa., June 16, Bro. J. J. Shaffer, of Berlin, same State, doing the preaching.

THE members of the Appanoose church, Kans., have secured Bro. F. E. McCune, of Princeton, same State, to assist them in a series of meetings, beginning the latter part of September.

AT the late General M. E. Conference, which convened at Minneapolis, Minn., last week, it was said that the different branches of the Methodist church raise $45,000,000 for the support of its work.

BRO. C. B. ROWE, of Dallas Center, Iowa, has arranged to assist the English River church, Iowa, in two series of meetings,—at their north house in September, and at their south house in December.

THE Summit church, Pa., has been enjoying some interesting meetings, recently, conducted by Bro. P. Stuckman, of Nappanee, Ind. So far twelve have made the good choice and there are fair prospects for others. The interest is excellent.

SIX were added to the Ogans Creek church, Ind.,—the fruits of a series of meetings held some time ago by Bro. C. S. Garber. No mention was made of these accessions at the time the meetings closed, and we are now asked to make this statement.

THE Presbyterian General Assembly, in session at Louisville, Ky., last week, enjoyed the rare distinction of having for her presiding officer the tallest moderator known in the councils of the churches for the year, viz., Dr. Mark Matthews, of Seattle, Wash. He is known as the "Tall Pine of the Sierras," is six feet four inches tall and weighs less than 150 pounds.

Two wide-awake Sunday-schools in an Iowa congregation have arranged to support a foreign missionary. Hundreds of Sunday-schools, all over the Brotherhood, could well afford to do practical mission work along the same line, if they would only make the effort.

BRO. A. D. SOLLENBERGER, of Beatrice, Nebr., did some acceptable preaching for the members of the Afton church, Nebr., recently. During his three weeks' series of meetings five dear souls accepted the easy terms of salvation and are now enrolled with the believers.

BRO. JAMES H. MORRIS, who graduates from the Southern Baptist Theological Seminary, Louisville, Ky., this week, will soon enter upon the duties of State Evangelist Bible Teacher, with residence at Guthrie, Okla., and should be addressed at 1116 East Harrison Street.

ONE of the flourishing Ohio churches has a Sunday-school class with seventy-two young men in attendance. This shows what may be done by a determined effort, and, moreover, such a large class of young men is bound to be a valuable factor in the future progress of the church.

BRO. GALEN B. ROYER, while with the members of the Walnut church, Ind., officiated at their love feast May 18, delivered an inspiring missionary address the next forenoon, a Christian Workers' address in the evening, and assisted in a brief members' meeting on Monday morning.

IN addition to those already announced as representatives from the various Districts east of the Ohio River, to consider a permanent Annual Meeting location for that territory, we are requested to announce Bro. I. W. Taylor, of Neffsville, Pa., as representing Eastern Pennsylvania.

WE close this issue on Monday evening and start to the Annual Meeting on Tuesday afternoon. We go at this time in order to be on the Conference grounds early, prepared to gather news, and forward the same to the office for the next issue of the MESSENGER. Next week our patrons will have the privilege of reading much about what may happen during the early part of the Conference.

IN a recent issue we called attention to the importance of having one person in each church, or part of a church, delegated as a regular, authorized correspondent. This we are glad to say, is meeting with favor, and in some churches steps have already been taken to that end. It will certainly be of great assistance to us in preventing the duplication of reports from the same place.

ONE would hardly think of looking to the inmates of the Old People's Home for generous gifts, but that is what recently happened. Louisa S. Albaugh, an inmate of the Old People's Home at Girard, Ill., sends $50 for the India Mission. She is a member of the Progressive church, and feels like lending a helping hand whenever there is an opportunity. The Lord will bless such givers, and bless their gifts too.

AT the recent Annual Conference of the Northern Baptist church, held in Des Moines, Iowa, it was deemed proper to consider the manner in which money for foreign missions is employed. "How many cents in the dollar subscribed for foreign missions ever reach the foreign mission field?" was the question that deeply concerned the delegates, and it was even intimated that sensational features would be revealed by the report of the commission appointed to make the investigations.

BRO. C. P. ROWLAND, Lanark, Ill., while spending some days at home, upon his return from an extended evangelistic tour, attended a very spiritual love feast in the Hickory Grove church. This little band of members, though not as strong numerically as in the days of old, when our late Bro. George D. Zollers was their greatly beloved elder, is earnestly maintaining the principles of the church, and struggling onward as best it can. Bro. Rowland was to attend the love feast at Chippewa, Wis., May 25, and follow with a series of evangelistic meetings.

WHILE, so far as known, none of our members are living in the more severely affected flood districts, it is encouraging to know that the near-by churches are not unmindful of the distressing conditions and the urgent need. Bro. J. F. Hoke, of Roanoke, La., informs us that a liberal offering was given by his congregation, in response to the call of Louisiana's Governor. Such a manifestation of practical benevolence is an excellent way of proving the genuineness of our religion.

ONE of our correspondents deplores the fact that an aged sister of his congregation is obliged to spend her last days at the County Home, where no religious privileges can be enjoyed, such as might be hers at an Old People's Home in charge of the Brethren. Our heart is touched, in reading the sad story, and our fervent petition ascends to the Lord that soon there may be an Old People's Home in every State District, providing a quiet haven of rest for our homeless ones.

WRITING from Trevilian, Va., Bro. I. N. H. Beahm says that he may not be at the York Conference, but prays that the Lord will bless the meeting and its work. From his communication we quote: "I am grateful to be growing stronger. I am still on two meals a day, for digestion's sake. Living among the beautiful pines of Eastern Virginia, seeing the nice broom sedge come forth, watching the beautiful persimmon crop come on, preaching about a dozen sermons a month, hardening my hands with the hoe, all make a handsome change from the charming, but nerve-draining school work."

SISTER SALLIE E. SCHAFFNER, of Harrisburg, Pa., who left her home last June to serve as delegate at the St. Joseph Conference, writes concerning her year's experiences among the churches in the West. After the Annual Meeting she spent three months in Denver, Colo., assisting the members in their work, and then went to Southern California where she had the pleasure of visiting fourteen churches. Under the auspices of the District Mission Board, a few months were devoted to the work at Redondo. She is now in her home congregation, Harrisburg, where there is plenty for ready hands and willing hearts to do.

AS we go to press with this issue of the MESSENGER, the fifty-fourth Annual Convention of the Illinois Sunday School Association is entering upon its opening session. Every day of the Convention,—May 28, 29 and 30,—is full of interesting and helpful gatherings for the wide-awake Sunday-school worker. Departing from the beaten paths of popular conventions, the pending occasion is to be a broad and comprehensive institute, with specific, simultaneous gatherings, in charge of specialists of national reputation. At least two thousand delegates, from points throughout the State, are to be in attendance. All the various phases of Sunday-school work having been so amply provided for, it is hoped that all those in attendance will secure an abundance of working material which they can take with them to the schools they represent, thus diffusing the benefits of the Convention to the remotest parts of the State.

THE First Annual Report of the Sunday-school Board did not reach our desk in time to appear in the Conference Booklet, but it is to be read in the open Conference. It is an interesting document, and shows what our Sunday-schools are doing, and in some instances what they are not doing. It shows that we have 1,169 churchhouses, 1,579 preaching points, 1,152 Sunday-schools, with an enrollment of 98,797. This is 985 less than reported last year. But the enrollment is hardly complete, as a few Districts failed to report their work. For missions and benevolent work these schools contribute nearly $22,000, the total offering footing up over $63,000. The number of accessions to the church from the Sunday-school ranks is given as 3,265. This means fully one-half of the total number, added to the church during the entire year. And while our schools are not doing what might be done, and what they should do, still it is evident that for the cause of the Master they are doing a noble work.

THE suffragists held one of their big meetings in Elgin last week, and some very interesting addresses were delivered along other lines than the granting of the franchise to women. One speaker at the banquet in her address, is said to have exploded a bomb by blaming the mothers for much of the divorce plague. She said that mothers neglect to teach their daughters how to spend wisely the money that their husbands bring in. This was hitting the nail squarely on the head. Now, if the fathers will teach their sons how to care for and wisely invest the money that may be saved from their earnings, we may look for fewer divorce proceedings, more happy homes and a better class of people generally.

Methods and the Message.

IN much of the religious work in this as well as in some other countries, there is a decided tendency to emphasize methods and minimize the message that the man of God should have for his people. The plea is for up-to-date methods, while little attention is paid to the character of the message delivered. It is not a question as to how sound the preacher is in the faith once delivered unto the saints, but does he have the best of methods? Are his pulpit efforts faultless? Can he draw the people? Will he take with the young folks? Will he make a good appearance on the streets, and will he be welcomed into the homes of the better class? Has he winning ways, and is he approachable at all times? And thus those, desiring a pastor or an evangelist, go on discussing the preacher and his methods, while no one seems especially concerned about the preacher and his message. When God sends a prophet on a mission, he concerns himself about the message the man has been chosen to bear to the people. As a rule, the preacher who has a message from heaven has little use for the popular methods of the day. He becomes so thoroughly interested in his mission, and so completely captivates his audience with his burning message, that his methods are forgotten. John the Baptist had a message that enabled him to empty cities and villages, and people the wilderness. Jesus stirred the whole of Palestine by his message, while Paul, with a message never to be forgotten, aroused Asia Minor, Greece and Italy. Luther felt that he had a mission, and he awakened all Europe. Alexander Mack felt so deeply impressed with his mission that he could easily throw his whole soul into the work entrusted to him. He had a New Testament message for the people, and he could not rest until he gave it to them. What we need today are men of God who have a message. Some of them may not have the most approved methods, but if they have a message that has been sanctified by the Spirit and authorized by God, what more should be desired?

A Batch of Questions Answered.

PAUL made some suggestions to Timothy regarding proper behavior in the house of God, and now a sister wishes to know how sisters, as well as some others, should conduct themselves in the services of other persuasions, and especially in union meetings. She wishes to know whether it would be proper for sisters to wear the devotional covering in such assemblies, whether members should lead in prayer when called on, whether such prayers should close with the Lord's Prayer, and whether it is consistent for our members to go out into the congregation and plead with sinners to unite with the church. There is one question that especially puzzles her, and the occurrences giving rise to the question have at times embarrassed some good-thinking members. In a revival, when Christians are asked to stand, should members of the Brethren church rise?

Referring to the last question first, it depends upon circumstances. Men and women, in communities where they are well known, ought not to have to stand to show that they are Christians. The custom of standing in meetings for this, that and the other thing, belongs to the sensational methods of some evangelists and, as a rule, results in no good whatever. It is akin to the custom of having all those who want to go to heaven stand. Of course, everybody stands,—saint and sinner alike. We suggest no rule, but mean to disapprove of the sensational practices.

But how about the sisters wearing the devotional covering? There is certainly no good reason for not wearing this covering, and since that is true, why not wear it and manifest some respect for what the Scriptures teach, respecting the attitude of women when praying and prophesying? As for members praying at union meetings, or any other religious gatherings, when called on, that is certainly their privilege, and they can close their prayer with the Lord's Prayer, if they choose to do so. Men of God should pray to God and not to men, and it is just as proper for them to pray in one religious assembly as in another. Furthermore, the right kind of prayers in some of these rather loosely-conducted meetings might result in good.

The custom that some evangelists have, of sending men and women around in the congregation, to persuade sinners to unite with the church, is decidedly objectionable. Let the Word of God be preached as it should be proclaimed, and as it was set forth on the Day of Pentecost, and sinners will be reached and induced to give their lives to the service of the Master. Let sinners be thoroughly convinced that they are in a lost condition, that there is salvation for them if they will repent and obey the Gospel, and they will respond to the invitation without being coaxed and overpersuaded by those who are sent out into the congregation after them. This, however, does not mean that we shall not speak to those personally in whom we may be interested.

We are reminded of what occurred some years ago, when the mourners' bench was in use, and certain ones were sent to pray for and plead with those kneeling at the bench. A prominent evangelist succeeded in having a number come forward to the bench, and then requested a saintly-looking gentleman of the neighborhood to talk to the mourners. On approaching the first mourner, the gentleman said: "James, why don't you believe on Jesus the Christ, repent of your sins, confess his name, then arise and he baptized in the name of the Lord Jesus for the remission of sins, and you shall receive the Holy Ghost, for the promise is to you as well as to all others?" In this way he went from one mourner to the other, and in due time had them all up on the bench, ready for the call to put on Christ in baptism.

This was sensible; it was scriptural, but it did not suit the sensational evangelist, and that was the last time he called on the devout gentleman to talk to his mourners. In fact, apostolic methods are not wanted in the union revival meetings of the day, and the less our people have to do with such meetings and their misleading methods, the better.

The Here and the Beyond.

THESE beautiful springtime mornings, as the warm sun rays glint over the eastern hills, or pierce through the early, vanishing fogs, leaving the crystallized dewdrops, as they hang upon the grass and the leaves of the trees, effulgent with brightness, we are made to unite with the bird songsters in their sweetest singing, to praise our Heavenly Father for the many things by which he is surrounding us for our wonderment, for our enjoyment, and for our edification. In our thinking, the question comes to us with intensified interest: "What is our relation to the things in the life that now is, and to the things in the life beyond?"

No doubt we have all given the subject of our future existence and our conception thereof more or less thought. But if we were to give expression to our conclusions, what would it be? Some would say, "Yes," others would say, "No," and still others would say: "We don't know."

Perhaps the latter would be the better thing for us all to say, because there is a sense in which none of us do know, and never can know until the "beyond" becomes a real experience to us. Yet, it seems to us that there is another sense in which it is our privilege to have at least a fairly satisfactory conception of the things that will be by correlating them with the things that now are. We do this in this life; why should we not extend the same process of reasoning to the time beyond?

It is true that the Scriptures do not give us much insight into the subject, yet it seems to us that we have enough to establish the fact that our present will have a very important bearing upon the things to be. To lose sight of this would be to lose sight of our own being and individuality.

Without now giving the scriptural evidences for the belief that there will be, in the beyond, an intelligent correlation with the things that now are, our first argument is based on the fact that rewards and punishments are plainly set forth and promised in the beyond, on the basis of the right and the wrong we do while in this life. And to do this within the scope of reason, and with any sense of justice, both the rewarder and those to be rewarded or punished must correlate with the judgment,—the things that happened, or were done, in the past or the present world, and the fact that our future judgments will be based on the lives we now live. And this being an indisputable fact, then it follows that in the judgment the lives we now live will come so vividly before us that we will see, know and understand our present life so fully and clearly that there can be no room for doubt or misunderstanding in reference to the decision made. We, in the exercise of rationality and reason, will be made to say: "Thou, God, art just and righteous in all thy ways."

Our second argument, in favor of the position that there is an important relation between "the here and the beyond" is, that nature, the human mind and Revelation all seem to agree upon this view of the here and the beyond. Divorce the one from the other, and you snuff out all the experiences of this life, good and bad, and there would be no good reason why the grossest sinner might not expect and appreciate heaven in the beyond as logically and as reasonably as the most devoted saint that ever lived, loved and sacrificed for the Redeemer who suffered and died to save sinners.

This brings us to another phase of the subject. If an intelligent relation is sustained and experienced between the here and the beyond, what kind of a place will the beyond or heaven be, that this relation may be fully realized and appreciated? We are sometimes made to wonder what this world of ours will be when swept and purified from the influence of the Satanic king and all the demoralizing agencies which, through him, were brought into it and upon it. How it would restore its Edenic beauty and desirableness! Did you ever think of it what a world this would be, were sin, with all its blasting and damnable influence, removed from it? It is simply beyond our power of conception and imagination. Exempt the people from the inconveniences of poverty, loss, disappointment, pain, sickness and death, and what would we be?

Such an ideal of the beyond, towards which we are traveling and looking forward does not necessarily conflict with Paul's view, when he says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," because our highest and most glorious conception, which we now possibly can have of a sinless world, inhabited by a people free from sin, pain and death, is far short of what it would be in its glorious reality.

Neither is it out of harmony with John's vision, as he saw it on the Isle of Patmos, though the city he saw, together with the plan and size thereof, was somewhat different from ours. This, we can readily imagine, will be necessary to meet the new conditions that will be introduced.

Jesus, in speaking of the beyond, says: "In my Father's house (or home) there are many mansions," again giving us an idea of the similarity of the things in the beyond and those that are here.

In the beyond we have a country flowing with living waters. On the banks there are growing trees, laden with the choicest of fruits, beautiful to look upon and pleasant to eat. In that country we have houses, mansions and cities in which to dwell. What more, we can not tell. But so wonderfully productive will this world be in fruits, that even the most lazy ones, who want to know if there will be any work to do, don't need to be uneasy,—if such people ever get there,—as the

new bodies will probably not need material nourishment as they do here. At least, there will be no rigorous or fatiguing labor required for what may be needed.

There are many things that might be thought of and said as to the kind of employment that will be provided there for the enjoyment and wellbeing of those who will be accepted of the Father in the kingdom to come. But as we don't know, we shall not venture a guess. The thought we wish to impress on our minds and hearts is that our living and doing here will have a wonderfully important bearing on our good or ill in the life to come, and that as our work and living is here, so will our reward be there,—that we can not forget and that God will not forget. In Jesus Christ our faith, repentance and forgiveness for our wrongdoing are freely offered. Unless we avail ourselves of this wonderful gift, we may expect to reap a full measure of our sowing here. Our only hope for salvation and the enjoyment of the eternal life in the beyond is to be born and live in the kingdom of Jesus Christ while here. Where are we now? H. B. B.

Some Variations in Testimony.

THE sinking of the ill-fated *Titanic*, April 15, affords many lessons by way of illustration. The stories told by those rescued vary in a number of details. They differ, more or less, as to the time the vessel struck the iceberg, the kind of shock it produced, the behavior of the passengers after the accident, about the explosions which followed, the shooting of men who were attempting to crowd into the boats, and other incidents. Would it be possible to "harmonize" all the statements made by these eye and ear witnesses? Perhaps not.

What then? Shall we reject all their testimony? Shall we doubt the fact of the destruction of the *Titanic?* That would be a huge piece of nonsense. In spite of the variations in details, the testimony of these witnesses is one in the essential facts. They all agree that the ship did strike an iceberg off the Newfoundland Banks, was pierced by contact with the iceberg and sank, carrying down with it a large part of its passengers, about 1,600 souls, the remainder being cared for in the lifeboats and rescued by the steamer *Carpathia*. The whole world accepts these facts as proved beyond all doubt.

And yet, because of a similar variation in the witnesses of Christ's resurrection, there are those who doubt it, in spite of the agreement of the witnesses as to the essential facts, namely: That the Christ was crucified, buried, and on the morning of the third day the tomb was empty, and he was seen alive on that very morning by several of his disciples, and repeatedly thereafter for forty days, until his ascension. To disbelieve these facts, and especially the central fact of the resurrection, is as illogical as to deny the destruction of the *Titanic*.

If it be said that we have seven hundred survivors to witness the latter fact, Paul tells us that when he wrote to the Corinthian church Christ was seen alive, after his burial in Joseph's tomb, by "above five hundred brethren," the greater number of whom were alive at that time. However, the world may soon forget the sinking of the *Titanic*, but the resurrection of the Master will never be forgotten.

Church Discipline.

JUDGING from the letters coming to our desk, we are led to wonder if the elders of some congregations are giving their charges the attention contemplated when they were made overseers by the Holy Ghost. In Acts 20: 28 we read that overseers should take heed to the flocks entrusted to them. This means the *care* of the members as well as the *feeding* of them. A congregation of converted people constitutes the Lord's flock. The elders in charge are the shepherds, or pastors. It is just as important that pastors or elders guard the members of their flock against evil, as it is that they feed them on the Bread of Life. Feeding is indispensable, but there is danger that members be led astray, and for this reason must those in charge watch over the souls of the converted for their good.

In some of the correspondence referred to we are told of young brethren who take part in Sunday baseball games, and sometimes attend the evening dances at the village. We are occasionally told of those who play cards and attend theaters. We are even asked to publish communications containing such statements. It is hard for us to believe that we have elders who would permit any conduct of this sort, and yet it must be admitted that there is more or less looseness in church discipline. The weak members in many congregations are not receiving the attention they need. An elder ought not to hesitate a moment about what to do with a member who takes part in Sunday baseball, or the one who attends dances. Such members need to be instructed properly, and the wisest possible methods should be employed to convert them from the error of their way. To permit them to go on in sin for months means death to their souls, and in a measure those in charge of the flock may be held responsible for a neglect of duty.

There is a growing disposition to carry on the church roll the names of members who have not only lost their first love, but have become active in worldly ways. While we should guard against undue haste in removing from the list the names of unfaithful members, we should, on the other hand, see to it that the list of membership stands for something. There can not be found in America a shepherd who manifests as much indifference for the health and welfare of his natural flock, as is shown by some elders for the flock over which they claim to have been made overseers by the Holy Ghost. The situation in some parts of the Brotherhood is simply alarming. Spiritual nourishment is dealt out at random, while church discipline is ignored. Surely, such a condition is not pleasing to the Lord.

Writings of Alexander Mack, Jr.

"THE RELIGIOUS POETRY OF ALEXANDER MACK, JR.," with Bro. Samuel B. Heckman, editor, is the title of a book just published by the House. The work contains, in addition to a short sketch of Mack's history and labors, a collection of his poems in German, with a good translation into English. The German poems, as they were written, will be found on one page and the translation on the other. All of the poems are religious, and while not faultless in composition, they show that the author was a fine thinker and a keen observer of what was going on around him. Alexander Mack, Jr., was born at Schwarzenau, Germany, in 1712, united with the church at the age of seventeen, came with his father, Alexander Mack, Sr., to America in 1729, and lived in the vicinity of Germantown, Pa., practically all his life, dying in 1803 at the age of ninety-one years. He is said to have been the most literary man of the Church of the Brethren in the first century of its history. He wrote in both poetry and prose, and some of his prose writings are said to be very fine. For years he was elder of the church at Germantown and took a very active part in the work of the church at large. Though he seems not to have traveled extensively, yet he was widely known among our people and exerted a fine influence. In making it possible to bring out a volume of Mack's poems, Bro. Heckman has helped to add to our church literature a work that will be appreciated by those interested in the early history of the church. The book ought to find its way into many libraries, not especially on account of the literary merit of the poetry, but on account of the historical value of the work. The volume contains 268 pages, is neatly printed and bound in cloth, and will be sent postpaid for $1. Address all orders to the Brethren Publishing House.

How Others Are Disturbed.

OURS are not the only people to be disturbed by some phase of the dress question. The question is disturbing the preachers in some other churches a good deal more than it is disturbing a majority of our ministers. We refer to the fashionable hat worn by the women who attend church. Place a man behind a half dozen of these hats in church, and it is practically impossible for him to see the preacher, however anxious he may be to keep his eyes on him while he is delivering his sermon. One of our exchanges says that there is no use working a year to get a man into the church, then to disgust him by placing him behind several big hats, thus completely cutting off his view of the preacher. A few treatments of this sort would drive most men away from the services. This is the very thing, however, that is being done all over this country. The church-going women, by their unreasonable headgear are driving the men away from the house of God. In localities where the members adhere to our nonconformity principles we do not have this trouble to contend with. The problem is solved by simplicity in attire, and it will be a sad day for us, and our plea for New Testament plainness, when we discard this simplicity, and fall in with the ways of the sinful world, respecting the senseless and ever-changing fashions. Referring to the problem, as it relates to church services, the editor of the *Religious Telescope*, Dayton, Ohio, says: "Hats devoid of flower garden creations and skyscraper suggestions, costing a dollar or two, are more beautiful themselves, and make the wearers more attractive. We don't believe in the Dunkards' style of bonnets as a compulsory rule in church affairs, but as a convenience, and as showing regard for others, it commands admiration."

Box Suppers.

A CORRESPONDENT wishes to know whether it is right and proper for members to attend and take part in what is known as "box suppers." For a box supper, as generally conducted, each lady prepares a box of eatables with her name on the inside. These boxes are auctioned off to the men, the one bidding the highest getting the box sold. After the boxes are disposed of in this way, each man opens his box, and learns with whom he is to eat supper, each couple selecting whatever place in the room or building is suited to their taste. As a rule this means that some man's wife passes the evening with the husband of some other wife, or that some single woman has a nice time with some married man, or vice versa. It is another instance of mixing of sexes in a manner leading to jealousy, evil surmising, questionable conduct, and this, too, in the name of religion and society. It has been well said that all entertainments of this type belong to the vestibule that leads ultimately into questionable places. We do not say that all those who take part in these suppers are influenced in this manner, but enough evil has grown out of this type of entertainments to show that the tendency is degrading and corrupting rather than elevating and purifying. It ought never to be a question as to whether members should attend and take part in a box supper. The very nature of the gathering should be repulsive to any spiritual man or spiritual woman. They not only have the very appearance of evil, but, in many instances, have led to sin and ruination. Our people should discourage everything of this sort, and endeavor to live on a spiritual plane that will make such entertainments among us impossible.

Life of Dr. Pearsons.

AMONG the books printed by the Brethren Publishing House is "The Life of Dr. D. K. Pearsons," of Hinsdale, Ill. The doctor was widely known as the friend of the small colleges, and greatly aided more than forty of them with his millions. Seventy years of his life were spent procuring an education and amassing a great fortune. All of a sudden he decided to spend his money in a way that would prove helpful to humanity, and he selected the smaller denominational colleges as the objects of his charity. He spent considerable time investigating the various schools, and then entered earnestly upon the task of dividing up his fortune. Everything was done in a business way, and thus nearly seven millions of dollars were placed where the money will go on doing good for many years. The task has been completed, the money has been disposed of, and the donor has gone to the great beyond. The story of his life is an interesting one, and it is said that the doctor actually discovered a modern method by which a camel may pass through a needle's eye. The volume is well illustrated and contains over 400 pages. Price, $1.25.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

ENGLISH RIVER, IOWA.

The English River church met in quarterly council May 18, at one P. M. Eld. H. C. N. Coffman presided. The regular Annual Meeting collection was taken at this council. Brethren Fred Songer and Harry Coder were elected Sunday-school superintendents, and Bro. Jasper Smith and Sister Cora Wenger, choristers. Bro. S. E. Brower was elected president of the Christian Workers, and Sister Ollie Coffman, secretary. The two Sunday-schools in this congregation have decided to support a foreign missionary, and are anxiously looking for some one to go from our District. We decided to have a love feast at the south house Oct. 5. We decided also to have a singing school at the same place, some time during the winter. We expect to have a Sunday-school program at the south house July Fourth. One certificate of membership was granted, and two were received, since our last report. Eld. C. B. Rowe, of Dallas Center, Iowa, is expected to hold a series of meetings at both of our churchhouses this fall and winter,—at the north house in September, and at the south house in December. After appointing some committees to look after the minor details of church work, the meeting closed with a very harmonious spirit throughout. Our Sunday-school work and church services are moving along very encouragingly now. Peter Brower.

South English, Iowa, May 20.

COVINGTON, OHIO.

Another rainy Sunday, but it is well to get into the habit of going to church rain or shine. This was Mothers' Day, and we tried to observe it in a fitting manner. We had our Sunday-school lesson hour as usual, with 480 in attendance and over $22 in the collection. We think of our young men's class as one of the most important in the school, and were glad to know that seventy-two are now enrolled in it. If we can hold our young men in the Sunday-school until they become earnest church workers, what a hopeful outlook for future growth we shall have!

After the Sunday-school hour we found that a large congregation had assembled,—so large that the church was filled and the Sunday-school auditorium was also filled. First we had a chorus of almost one hundred children's voices from our primary department. They sang a song about the love of a mother. Elder D. D. Wine then led in the opening service. We sang, "My Mother's Prayer," "Tell Mother I'll Be There," and other songs. Bro. Geo. W. Flory, in a very touching sermon, then reminded us all of the debt which can never be paid,—the debt of love we owe our mothers. Many serious impressions were made as he reminded us of our obligations to our mother's God. Eld. P. H. Beery closed the meeting. Some of our older members said, "How can any one afford to miss such a helpful service?"

We were much pleased to find Eld. J. G. Royer, from Illinois, at our midweek meeting. He preached from the text, "Cease to do evil, learn to do well." He spoke eloquently on the best life,—that of self-sacrifice,—as typified by Jesus on the cross. All enjoyed this most helpful sermon, and we hope he will stop often and preach for us.

May 19. Elizabeth D. Rosenberger.

NOTES FROM THE FIELD.

"They slipped off from Pat this morning," said a mother of our Mission in the "Patch." The latter is the popular name for the mining town in which we work. Pat is a chubby little fellow,—too young to be taught with the primaries, and too full of real life to "sit still," when not receiving personal attention. He likes to go to Sunday-school, but because of his disposition to move about more than is convenient, he is occasionally left playing at home. Had we more room and more teachers, Pat, with other beginners, could have better care.

Our Sunday-school is evergreen. In spite of severe cold and hot weather, long drives, and "terrible" roads, it has been open every Sunday since July 17, 1910, when it was organized. During this time more than a score have been received into the church by baptism. Some have been faithful, and some not. We continue to sow the Word of God, trusting it will not return unto him void (Isa. 55: 10, 11). Not many families in the Patch are "settled." They come and go. Those fresh from Ellis Island frequently contribute to the population.

It is estimated that during the past month over 100,000 foreigners passed through Ellis Island. It is said, too, that were we to draw a line from Genoa to St. Petersburg, we would divide Europe into two great masses, the Northwest and Southeast. The balance of immigration has so shifted that today a little more than twenty-seven per cent of European immigration comes from the Northwest section, while almost seventy-three per cent of it comes from the Southeast section,—Russia, Austria, the Balkan States, Greece and Italy. The question arises: What of the future, in view of this fact? These people do not readily affiliate with the free, democratic government of America.

Let us look, for a moment, at the unique position of our American life today. It is said: "We are what we are very largely because there has been coming to us, since the 'Mayflower' cast her anchor, a great inflooding tide of people from all nations and lands." Who is the American? The only person that has the real right to the name is the Red Indian. He was here at the beginning and he has the right to the soil. The land and the forests were his. Then came the English and the Dutch and the French, and, next, the great tide pouring from North Europe, until today we Americans are the most curiously blended people, racially, that the sun ever shone upon.

This fact ought to come to us with a certain sense of assurance, as we think of the present conditions of our life. Go back, for a little while, and think of the contributions that the German, the Norwegian, the Scotchman and the Irishman have made to that which we call American civilization. Would you wipe out that which the Irish, the German, and the Norwegian have made to America? Would you rob us of the mighty infusion of strength which the Scotchman has given to us? Not at all. We are what we are by virtue of the unique, potent contributions that have been made to us by the races that have come to blend their lives with ours. This very fact gives us assurance and confidence, as we look forward and think of the future.

And yet, right here, certain questions may be raised,—questions of searching importance today. One having the real missionary spirit will, however, utter these questions only to declare his unwavering faith in the fact that even this new wave of immigrant life will, if treated in the Christian way, make a unique contribution to the civilization of the future, which will be as valuable as that of the past. But that contribution will not be made unless we receive these immigrants in the spirit of the tenth chapter of Acts, and from the outset call no man "common or unclean."

Just now, at this Pentecostal season, when our mission interests receive fresh impetus through our Annual Conference, may we not forget the foreign-born and the foreign-speaking fellow-citizens! "Truth concerning God and concerning man is most perfectly conveyed through the avenue of personality, and the possession of any gift involves obligation for its ceaseless, enlarging use in the generation in which we live." There are villages and towns, largely foreign, all about us. There are the foreign sections in all our cities that need the Gospel. Who will be a foreign missionary right at home?

Virden, Ill. Elizabeth Howe Brubaker.

THINGS WHICH SATISFY.

The physical part of man, as long as he lives, demands food and elements that are necessary for his natural existence. Taking food only once will not satisfy, and so the intellectual part of man must continually reach out for new truths, new discoveries. If it were content with present attainments, there would be no marked development.

Man is often dissatisfied with his present surroundings. He longs to see the marvels of God in nature, and the wonders of man's inventive skill. But when the ear has heard and the eye has seen the works of God and man, there still seems to be a longing, as yet unsatisfied. The true heart goes back of all these visible things to the source of all good,—the invisible,—the One who is the Creator of all. He alone can satisfy and feed the hungry soul.

The greatest longing of the heart of Jesus was to do the will of the Father. However hard it was, he humbly bowed and said, "Not my will but thine be done." This was Jesus' passion,—let us make it ours! We are not to live by bread alone (natural elements) but "by every word that proceedeth out of the mouth of God." The hungering and thirsting, in the soul of the righteous, will be satisfied in **doing** the will of God.

In order to know his will, that we may do it, we must have knowledge of it. We must read and study it. Some people feed on papers and magazines, but how can they be satisfied? This does not feed the soul that is panting after God.

Some people are satisfied to live for self and a few who belong to their immediate circle of friends. The great, loving heart of Jesus was not satisfied to live for a few,—but in pity and tenderness it went out to the many. It was real joy and satisfaction to Jesus to help souls who were in distress. Living for others brings to us the same deep joy and happiness.

It is a pleasure to converse with loved ones, but how much more pleasurable to talk with God, yes, to move the gates of heaven! We know that frequent communion with the Father was strengthening to our Savior, and we ourselves have proved it by our own experience. How sweet to steal away from the noise and confusion of the world and, in some lonely, solitary spot, come close to God! Nothing is so satisfying!

Take away the privilege of prayer, God's Word, and his Spirit, and what is left for our comfort and highest enjoyment? But even with all these spiritual blessings on earth, there is still a longing that is unsatisfied,—the desire to be with Christ and things unseen. That hope, as yet, is unfulfilled. We say with the Psalmist, "I shall be satisfied when I awake in thy likeness." Katie Flory.

Chillicothe, Ohio.

NOTES FROM KINGSLEY, IOWA.

Last August the writer moved to this place with his family, to assist Eld. H. H. Wingert in the labor then resting heavily upon him. Nine months have passed, filled with much for which we are thankful. We found the members, in most parts, active in God's service,—kind and helpful, and ready, at all times, to bear their part of the burden of Christian duties. We have been made to feel at home here, and we pray that our weak efforts may be blessed to God's glory.

Besides the services at the two country houses, which have increased in attendance and interest, a weekly prayer meeting is conducted, principally in the homes of the town members. May 12 an afternoon Sunday-school was started in Kingsley, where we have the privilege of using the Free Methodist churchhouse. The Sunday-school began with encouraging interest. This gives us two schools, as we have a part in the union Sunday-school with the United Brethren, who have a church near our West house.

During the winter a revival was held by the United Brethren, at which time fifty-three persons came forward. At this writing some twenty have not as yet united with any church. As an outgrowth of this revival, a most unusual service took place April 28 when, without public announcement, more than 300 people assembled on the banks of the West Fork to witness the administration of the ordinance of baptism. After Eld. Wingert had administered the rite to four applicants, Rev. Kurtz followed with two for the United Brethren, and Rev. McCoy with one for the Methodist church. Not often do people have the opportunity to witness, at the same time and place, the ordinance of baptism administered by three different denominations. The four coming to us from this source are adults, and only one of them from a family of the Brethren.

The sisters have a live, active Aid Society. The children have invested dimes this summer, and the grown-ups will assist them in special missionary effort.

Next Sunday we expect Bro. T. A. Eisenbise, of Morrill, Kans., to be with us for a series of meetings, in connection with our love feast, which is to be held June 8. Souls are near the kingdom. May we have your prayers for these, and for those twenty or more who have made a start, but are hesitating? Pray that God's Spirit may be revived within their hearts, and lead them where he wants their service. Chas. W. Eisenbise.

Morrill, Kans., May 20.

SISTERS' AID SOCIETIES

SPRING RUN, PA.—Our Sisters' Aid Society met April 10, 1912, to elect officers for another year. Sister Libbie Manbeck was chosen president; Sister Serena Ruble, vice-president; Sister Blanche Rhodes, secretary; Sister Ethel French, assistant secretary; Sister Belle Rhodes, treasurer. The average attendance for the year was nine; total receipts in cash, $19.08; total expenditures in cash, $14.29, amount in the treasury at the beginning of the year, $5.75; amount at the close of the year, $4.79. Our society donated some money to the Brooklyn Mission, as well as to some other points. We did some sewing for needy families, besides making some things for sale.—Mary E. Swigart, secretary, Mattawana, Pa., May 16.

CERRO GORDO, ILL.—Our Sisters' Aid Society has closed another year's work. During the year 1911 we held fifty-two meetings. Three of them were all-day meetings. Our average attendance was eleven; average collection, 89 cents; extra donations, $41.35; received for work done and articles sold, $58.37. We made ninety-seven garments, five comforters, and quilted three quilts. We also had ninety-six yards of carpet made. Many donations of clothing were given, and these, with the new garments and comforters made, were given to the poor in Decatur, Ill., Kansas City, Mo., and Stanley, Wis. We paid $50 for the support of a native worker, $20 for the support of an orphan in India, and have a balance of $10.41 in the treasury. We elected our officers at the beginning of the year, with Sister Lydia Henricks, president; Sister Sadie Eshelman, vice-president; the writer, secretary; Sister Emma Peterson, treasurer. The Buying and Lookout Committees were also elected.—Cora Shively, Secretary, Cerro Gordo, Ill., May 16.

McPHERSON, KANS.—Since we reported our work, a year ago, our society met each Wednesday afternoon, except through the hottest weather last summer. Our average attendance was ten. The weekly collections amounted to $10.37, and donations received by the society amounted to $19; total amount of money received, $102. We sent to different mission points ten sacks of clothing, paid $25 to the Child Rescue Work, and $20 to the Rescue Work in the Red Light District of Chicago, besides paying $28.16 to other good causes. On Wednesday afternoon of each week we open our meetings with devotional exercises; then we are ready for whatever business may come before us. Our Aid Societies should not only send clothing to those at a distance, but there are those near us who need our love and sympathy. Some are sick and should have flowers; others are shut in and need cheery faces and kind words. Then there are mothers in homes with their little ones who need our help. Indeed, this is a real simple, practical business way of keeping the latter part of Matt. 25. Come, dear sisters, let us join hands in this great and noble work, and do with our might what our hands find to do. Let us help to save a few souls for God. Then, when the Lord calls we may hear that welcome plaudit, "Well done," "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Mary V. Harshbarger, McPherson, Kans., May 14.

What Is Our Responsibility as a Church Toward Charity and Fallen Humanity?

(Concluded from Page 341.)

for ten minutes and count the haggard faces and downcast expressions that will pass you in that short time. As I pass along on the street-car, I can see, first on one side and then on the other, evidences of godlessness in the lives of men and women. Side-streets and alleys are lined with sights even more appalling, making the very atmosphere seem tainted with the vileness of the surroundings.

It shall not be my aim today, to deal with "Associated Charities" as such, except in a general way, for it is charity and not "Charities" for which this subject calls.

"Associated Charities" are good, and answer well the purpose for which they are intended, but the methods to which they must resort, to find whether needy persons are worthy, cause a formality in the giving that often chills the heart of the one who receives. Then there are those whose sensitiveness causes them to shrink from having their absolute necessity made public by their names being placed on the charity list. In many cases these persons are most worthy of our assistance.

There is yet another class of people who refuse aid from "Charities" because the funds are collected chiefly from the very wealthy, many of them having, seemingly, donated for notoriety and praise, and it sometimes happens that some of the large donors show their charity at no other time and in no other way than by thus publicly giving. My own limited observation and experience with this latter class of people is sufficient to convince me of this one truth,—many persons are suffering deeper hunger for lack of loving sympathy than for the want of food and clothing.

That charity which associates the gifts of food and clothing with acts of personal love and sympathy,—food for the body and love for the soul,—affords the ideal giving that blesses both him that gives and him that receives.

Do not understand me to underestimate the work of "Associated Charities." I would not, for one minute, be thought to do so. My only point is that our primary aim must be to accompany each gift with the love of a cheerful giver if we wish the greatest blessing to follow.

There is no better way to give thanks for our daily bread than to share it with those who are worthy and have it not. You and I will never praise God more acceptably for our own happiness than to share our joy with those less fortunate than ourselves. Do you recall a sweeter satisfaction than that which resulted from the assurance of having helped some one in need? And do you often meditate upon the promises that are yours for loving service?

I turn to my Bible and read these words, "Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble: Thou wilt make all his bed in sickness." Again, "He that hath pity on the poor lendeth to the Lord; and that which he hath given will he repay him again." These promises are ours if we abide by the conditions, showing by our deeds that God's love dwells within us.

But further investigation of this precious book shows us a test verse for our Christianity. The words are these, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Poor men and women need the help of Christian people everywhere, and every God-loving person is duty bound to give it to them, but even with our best efforts some of them seem to be beyond our reach. And though we would not do less for their good, there is an anxiety, on the part of many thinking people, to redouble our diligence in behalf of the more helpless ones, namely,—the street-waifs and homeless children.

We rejoice greatly that many poor orphans have found homes among our people. That is ideal Christian giving to the poor. The orphans' homes of our country stand for much, but the private homes stand for infinitely more. Institutions for homeless children meet an emergency that has not, as yet, been met in any other way. I have not one word of censure for the noble work of establishing and maintaining charity homes of this kind. It is an effort worthy the commendation of Christian people everywhere. But for men and women to take into their own homes and hearts those whose tender years have been deprived of a guiding hand, and there to rear them to usefulness in the world,—such an act, it seems to me, is like unto that of the Great Heavenly Father himself. It matters not how many clothes are provided for the body, nor is it of importance how much food is prepared for its sustenance,—a child who lives day after day without the care of father, and the tender love of mother, suffers a longing hunger of soul that no one can ever understand, save he who has experienced it.

There is nothing, in all this world, that so quickly touches my heart as the sad faces of motherless children. They are to me both kith and kin, for I have not forgotten, nor can I ever forget, the bitter winds that chill the heart of a motherless child.

What is our duty toward the homeless ones? How shall we help them to become useful men and women? What does God expect of us in this matter? These are questions for us to answer.

All over our country there is heard one crying need of more homes for the children. I recently asked a lady of the Los Angeles Probation Court concerning the one great need of our city. Immediately she replied, "Homes, homes, with the care of both fathers and mothers."

And there we are, mothers! The children are needing homes. Shall not our church people put forth greater effort to supply them? In our cities are children in almost countless numbers who are both fatherless and motherless, even while parents are living. They have fathers who care not that they are fathers, mothers who are scarcely aware that they are mothers. There are parents who have given to their children little more than an existence in this world, and in many instances an unwelcome one at that.

Left to care for themselves at as early an age as possible, what kind of citizens may we expect such children to become? There is no surer place, nor more certain method for the manufacturing of infidels, criminals and outlaws than that found on the public streets of our cities.

Some children appear, ofttimes, to be hopelessly bad, and yet there have arisen from the depths of seeming depravity those who have grown to usefulness in the world. Our environment has much to do with molding the character. It takes abnormal strength to face great opposition and overcome the influence of a degrading society. The few who have been strong enough to rise above the lowering fog of an evil community, represent only the "survival of the fittest," for most of them succumb to the foul air of the undercurrent and go down in their sins. Discouragement and misfortune bring many a bitter temptation, and may result fatally unless some Christian hand shall intervene to call a halt. Are you willing, dear mother, that your hand shall be one to stay destruction?

It was S. S. McClure who one time said, "The government of a city is not right unless a little baby can be born in that city and have every opportunity to grow into strong physical and moral health. This is the fundamental test of civilization."

What wealth of usefulness is lost to our cities, lost to our nation, lost for time and for all eternity by crushing the embryonic manhood and womanhood in the children of our country.

I wish our own loved church would rise as a mighty army, with a determination to provide for homeless children,—not that we should erect massive buildings for this purpose, for we may well employ a more satisfactory method. I long to see the day when some of the wealth of our Brotherhood shall be distributed to those who cannot otherwise afford to care for homeless children, and yet would be willing to do so if assisted financially.

I can dwell no longer upon this part of our responsibility, for there is yet much to follow.

3300 Griffin Avenue, Los Angeles, Cal.

A SLANDEROUS listener makes a slanderous talker; and the itching ear is as bad as the forked tongue.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

COLORADO.

Denver church met in council May 16, with Bro. D. A. Crist presiding. Considerable business came before the meeting, but all was disposed of pleasantly. A Sunday-school board was chosen to appoint officers and teachers for the coming half year. Brother and Sister Jesse Culler were installed into the deacon's office. Sunday morning, May 19, our former pastor, Bro. A. C. Root, of Grand Junction, preached for us from Psa. 116: 12. In the evening Bro. John A. Robinson gave us a doctrinal sermon on "Conversion." We praise God daily for the rich, spiritual food that is being dealt out to us.—Blanche A. Long, Arvada, Colo., May 22.

IDAHO.

Payette Valley.—Our love feast will be held in the Fruitland house June 8, at 7 P. M. Bro. F. M. Woods, of Centralia, Wash., was with us last Sunday, and preached in the Payette house in the evening, which we appreciated very much.—S. J. Kenepp, Payette, Idaho, May 16.

ILLINOIS.

Mulberry Grove church met in council May 11, in the town house. We decided to have a series of meetings in the country church this coming fall.—Ida M. Kessler, Mulberry Grove, Ill., May 20.

INDIANA.

Bush Creek.—May 18 we held our love feast, which was well attended by the members and friends. Brethren S. Harp, T. Kolb, F. Fike and C. Miller conducted the services. The two latter remained for services on Sunday evening. Two souls were added to the church by baptism.—C. C. Duvall, New Market, Ind., May 21.

Ft. Wayne.—May 19 we held our love feast, which was well attended. Ministers present were: Brethren Pepple, Jesse Gump, Charles Gump and Bro. Hoover. Eld. Wine, of Michigan, officiated. Sixty-five members communed. One sister was received by baptism a few days prior to the love feast. Others are near the kingdom. We solicit the prayers of the brethren and sisters in behalf of this church.—J. Ahner, 2346 Walton Avenue, Ft. Wayne, Ind., May 21.

Harrison County.—May 12 Bro. J. H. Morris closed his work here. We were sorry to give him up. He has done much for the church and the Sunday-school at this place. He will go to Guthrie, Okla., to labor for the Mission Board in that field.—Mrs. Hardin Miller, Dogwood, Ind., May 21.

Landessville church held a love feast May 12. Our elder, Bro. I. B. Wike, officiated. Brethren Samuel Young and Ross Gotshall were also with us. As the weather was unpleasant, the attendance was not as large as usual. Thirty-six members surrounded the Lord's tables. We felt the Lord's presence, though few in number.—Adelia Endsley, R. D. 30, Van Buren, Ind., May 21.

Laporte church met in council May 4. Eld. William Hess presided. Four certificates of membership were granted and two were received. Bro. Hess also officiated at our love feast May 18. The following day Bro. H. D. Bowman, who recently located here, was advanced to the second degree of the ministry. He, with his wife, was duly installed. The different workers present gave short talks to the Sunday-school.—Rachel C. Merchant, R. D. 9, Box 126, Laporte, Ind., May 20.

Lick Creek.—At our members' meeting, March 9, Bro. L. T. Holsinger resigned his charge as elder of this congregation, on account of other pressing duties. He is a strong man, and we regret that duty calls him to other fields of work. We have secured the service of Eld. D. E. Bowman, of Hagerstown, Ind., to have the oversight of our congregation. At our members' meeting May 18, Eld. Bowman presided. Bro. Henry Silvius is our delegate to Annual Meeting, with Bro. George Culler as alternate. Bro. Bowman preached on Sunday, both forenoon and evening.—Bessie Kieffaber, Coal City, Ind., May 20.

Ogans Creek church met in council May 11. Our elder, Bro. George Swihart, of Roann, Ind., presided. Five were dismissed by letter. Our love feast will be held Sept. 28, at 2 P. M. Bro. Elmer Gilbert was elected delegate to Annual Conference, and Bro. Josiah Hoover, alternate. Sister Kreider was reëlected Sunday-school superintendent, and Sister Jennie Morris, secretary. Bro. John Unger was reëlected church trustee. June 16 the Roann, North Manchester and Ogans Creek churches will unite in holding a Sunday-school Meeting at the Ogans Creek house, beginning at 9:30 A. M. Since our last report, six have united with the church by baptism, during a series of meetings held last winter, conducted by Bro. C. S. Garber, of St. Joseph, Mo.—Sallie E. Cart, North Manchester, Ind., May 23.

Tippecanoe.—May 18 we held our love feast. Although the weather was threatening, the attendance was fair. About sixty-five members surrounded the Lord's tables. Visiting ministers present were: Brethren Chester Brallier, Emerald Jones, William Overholser and John Stout. Bro. Overholser officiated. May 25 we expect to begin singing school at the church, and as it will be free, we hope to have a large class. —Josiah Garber, Syracuse, Ind., May 24.

Walnut.—We held our love feast May 18. Quite a number of members surrounded the Lord's tables and enjoyed another quiet, spiritual feast. Visiting ministers present were: Brethren Galen B. Royer, J. F. Appelman and J. C. Mitchell. Bro. Royer officiated. These brethren also remained with us for the Sunday morning services. Bro. Royer gave us a splendid missionary sermon, which was much appreciated by all. An offering of $58.31 was given for mission work. Bro. Royer also talked to us on Sunday evening on "Different Ways of Conducting Christian Workers' Meetings." He met with the members in a short council on Monday morning. The members extended to Bro. Royer a vote of thanks for his splendid services during these meetings.—Emma Foust, Argos, Ind., May 22.

IOWA.

Cedar church held a love feast May 19. Bro. D. W. Miller, of Robins, Iowa, Bro. Elmer Miller, of Cedar Rapids, Iowa, and Bro. Frank Miller, of Muscatine, Iowa, were present. Bro. Elmer Miller gave a talk to the Sunday-school, and Bro. D. W. Miller preached for us in the morning. In the afternoon we met at the church to examine an applicant for baptism, and from there went to the water where the rite was performed by Bro. D. W. Miller. This makes one more sister added to the church. We held our love feast in the evening, the examination services beginning at seven o'clock.—Frank Meyers, Clarence, Iowa, May 24.

Coon River.—Our love feast at the Panora house, May 18 and 19, was well attended, and a good interest was shown. The weather and roads were ideal. Almost two hundred members surrounded the Lord's tables. The visiting ministers were Eld. J. Q. Goughnour, of Slifer, Eld. J. B. Spurgeon, of the Panther church, and Carman Lookingbill, of Maxwell. Eld. Goughnour officiated. As suggested in an editorial on page 296 of the Gospel Messenger, arrangements were made for a special correspondent from each part of this congregation. The writer, the regular correspondent of the Coon River congregation, at a called council, May 18, tendered his resignation so far as the Bagley and the Yale houses are concerned. It was accepted. Sister Helen McLellan was then appointed correspondent for the Bagley house, and Sister Allie Lookingbill was appointed for the Yale house, to serve until the next regular council. We hope that hereafter there will be no duplicating of reports from the Coon River church. —J. D. Haughtelin, Panora, Iowa, May 19.

Des Moines.—Taking as his topic "The River of Forgetfulness," our elder, Bro. W. E. West, gave us a splendid sermon on Sunday morning, May 5. Last Sunday morning Eld. A. M. Stine, Adel, this State, preached the examination sermon. "Little Foxes and the Vineyard" was his subject. The entire discourse was strikingly fitting. At 6:30, the same evening, forty-two sisters and thirty-one brethren assembled around the tables for the love feast services. Bro. Stine officiated, assisted by Bro. J. Q. Goughnour, of Slifer, Brethren M. W. Elkenberry and H. L. Royer, of Dallas Center, and the home ministers. At our recent members' meeting it was decided to have preaching at the Moats schoolhouse, near Altoona, Iowa, once or twice each month. It is at this point that Brother and Sister Horace Custer have been conducting a union Sunday-school. For many years this point was the stronghold of the membership of the Des Moines Valley congregation, but for several years no regular appointments have been maintained. Pray that the seed may bring forth a bountiful harvest!—Virgil C. Finnell, 1335 E. Sixteenth Street, Des Moines, Iowa, May 20.

KANSAS.

Appanoose church met in council May 18, with Eld. C. W. Shoemaker presiding. We decided not to send a delegate to Annual Meeting this year. A missionary collection, however, was taken to be sent there. All of our Sunday-school and Christian Worker officers were elected. Bro. Oscar Wiggins was chosen as superintendent, and Bro. Elmer Shoemaker, secretary. Bro. S. J. Heckman was appointed president of the Christian Workers' Society. We expect Bro. F. E. McCune to conduct a series of meetings for us, to begin the latter part of September. Our local temperance committee is arranging to have a Temperance Meeting next Sunday evening.—Ada E. Beckner, Overbrook, Kans., May 20.

Central Avenue Church.—Last Friday evening we held a special business meeting prior to our love feast. Our elder, Bro. H. L. Brammell, presided. The visiting brethren reported the church in good working condition. Bro. Wm. Zook is our delegate to Annual Meeting. Last evening eighty-five members surrounded the Lord's tables, and we had an inspiring meeting. Eld. R. F. McCune, of Ottawa, Kans., officiated, assisted by Eld. H. L. Brammell. We were all built up spiritually, and go forth with renewed zeal to conquer sin and Satan.—W. P. Strole, 857 Ohio Ave., Kansas City, Kans., May 20.

Conway Springs.—Our love feast was held May 19. We had a very spiritual feast. Brethren Baker and William Johnson, of Wichita, Kans., were the visiting ministers. Bro. Baker officiated. About 125 members communed. It was the first time we held our feast on Sunday evening. We did it to favor those of our members who work in stores and offices in town. We had a talk to the children at 2:30 P. M., and preaching and Sunday-school in the morning, which made a very busy day.—J. Bowser, Conway Springs, Kans., May 20.

North Solomon.—Our love feast was held May 18. Over one hundred members communed. Bro. Gauby, of Washington County, officiated. Visiting ministers present were: Brethren T. E. George, E. Myers and Byron Talhelm, who assisted with the ministerial program. Quite a number of visiting members were present. We all enjoyed these blessings and were strengthened and encouraged to press on in the work of the Lord.—Lewis Nayor, Portis, Kans., May 20.

Osage church began a series of meetings April 29, conducted by Bro. George Manon, of Gypsum City, Kans., and closed May 15. The interest was good, considering the busy season of the year. Two precious young souls came out on the Lord's side and were baptized May 19. Others seem to be near the kingdom, but are yet undecided. Bro. Manon is a powerful speaker.—D. W. Shideler, McCune, Kans., May 20.

Ramona.—We held our love feast May 18. Sixty-two members surrounded the Lord's table, some of them for the first time. Bro. J. A. Reed, of White City, Kans., officiated. Brethren Humbarger, Forney and Reed, of Navarre, Kans., were also with us. Sunday morning Bro. John Strohm was advanced to the second degree of the ministry. Since our last report three have been baptized.—J. H. Long, Ramona, Kans., May 21.

LOUISIANA.

Roanoke.—Our church met in council on the evening of May 14, to hear the report of the annual visit. Quite a large amount of business was acceptably disposed of. The following Saturday evening we enjoyed a most spiritual feast. About sixty-five members surrounded the Lord's tables. A large and attentive crowd was present. A number of them had never before witnessed a similar service. The church responded liberally to the call by the governor of our State for funds to assist the sufferers of the flood district. None of the Brethren, to our knowledge, live in the flood district.—J. F. Hoke, Roanoke, La., May 22.

MARYLAND.

Long Green Valley.—Our council was held May 18. Our elder, Bro. W. E. Roop, presided. At the opening of the council, Bro. Winfield Miller, of the Fulton Avenue (Baltimore) congregation, gave an encouraging talk. The deacons gave a good report of the annual visit. All seem to be in peace and harmony. One brother was reclaimed. Our elder and Bro. J. M. Prigel are our delegates to Annual Meeting. Sunday morning Bro. Roop preached a helpful and inspiring sermon on "Mission Work." An offering was taken, to be sent with our delegates to Annual Meeting. Our work here is moving along nicely. We will hold our love feast June 15, at 3 P. M.—Ida M. Neuhauser, Gittings, Md., May 21.

MICHIGAN.

Bear Lake.—We recently enjoyed a feast of spiritual things. Eld. J. W. Killian, of Beaverton, Mich., came to this place to assist us in a series of meetings, beginning April 20 and closing May 6. He preached seventeen refreshing sermons. Good seed was sown, the members were greatly encouraged, and sinners were warned to flee the wrath to come. May 4 we held our love feast. Brethren D. S. Knisley and Limon Wilcox, of the Little Traverse church, were with us, and assisted in the work. Eld. Killian officiated.—W. E. Young, Charlton, Mich., May 15.

Woodland.—Our church enjoyed another communion service May 18. Over 100 members communed. Eld. Isaac Rairigh officiated. At our Sunday morning service we had the pleasure of having our State Sunday-school Secretary, Sister Sarah Long, with us. She gave the school an interesting talk, urging all to greater zeal and deeper consecration in our work. Our Sunday-school is increasing in attendance and interest. Last Sunday 160 were present. Since our last report, five letters of membership have been received, two being those of Eld. Isaac Rairigh and wife, from the Thornapple church. We are glad to have them move among us.—Martha Smith, Woodland, Mich., May 20.

MISSOURI.

Kidder.—Bro. Walter Mason, of Stet, Mo., came to our place May 17 and remained over Sunday. He preached two sermons for us on Sunday morning and evening, which were much appreciated by the members.—Margaret Henricks, Kidder, Mo., May 21.

St. Joseph Mission.—As last Sunday was the day for Christian Workers' temperance service, we followed their exercise with a discourse on the saloon. We had a very attentive audience. We tried to show how unreasonable it is for such institutions to exist in a civilized land. St. Joseph has about 173 saloons, and 27 of them are located near our Mission. We are being visited by an aged sister from the County Home who has often been in our home. We hope and pray that a good home may ere long be provided by this District for our poor, homeless members. The writer has been elected as delegate to the Annual Meeting at York.—E. N. Huffman, 502 Kentucky Avenue, St. Joseph, Mo., May 21.

NEBRASKA.

Afton.—A three weeks' revival, conducted by Bro. A. D. Sollenberger, of Beatrice, Nebr., closed May 12. Five dear souls accepted the free gift of salvation, and one young man was restored. Three of the converts are young boys. The others are a young husband and his wife. Others are near the kingdom. The members have been greatly revived and strengthened. The last sermon, "Youthful Piety," was especially uplifting.—Minnie J. Corder, Cambridge, Nebr., May 23.

Silver Lake.—Bro. M. R. Weaver was with us May 13 and 14. His plan for raising money for the District was well received at this place. May 18 we held our love feast. Bro. Noah Wagoner and wife, from Red Cloud, Nebr., were with us. Their presence was appreciated. Bro. Wagoner officiated.—Anna Kindig, R. D. 1, Box 37, Roseland, Nebr., May 20.

NEW MEXICO.

Clovis.—We were glad to have with us recently Bro. S. P. Bosserman, over Sunday. He preached for us both morning and evening. May 19 two more, a father and son, were baptized. Bro. C. H. Brown is holding services each evening this week, previous to our love feast, to be held May 25. We hope others will surrender their lives fully to the Lord.—Minnie B. Rodes, Clovis, N. Mex., May 22.

OHIO.

Akron.—We held our quarterly council May 17. Brethren August Mishler and Irvin Sausaman were elected to the deacon's office. They, with their companions, will be installed at a later date. Our delegates to the District Sunday-school Meeting are Sisters Amanda Sollenberger and Emma Rohrer. Sister Morse and the writer are the delegates to the Christian Workers' Meeting. Brethren John Young, Floyd Deemer and Sister Amanda Sollenberger were appointed as a local Temperance Committee. Three letters of membership were read. It would be a great help to our work here if, when members from other places move among us, we would be notified at once, either by the pastor or the clerk of their congregation. Sometimes members are not so anxious as they should be to attend church services, and they are without church influences six or eight months before we find them. Our Sunday-school work is very encouraging. Brethren and sisters of Northeastern Ohio, do not forget to pray for the work here in Akron.—Mrs. A. F. Shriver, 807 Coburn Street, Akron, Ohio, May 20.

Bear Creek church met in council May 15. Our elder, Bro. J. W. Beeghly, presided. One letter was accepted and two were granted. The report of the annual visit was given. Our love feast services, conducted by Bro. Charles Flory, were well attended, and we feel that all have been brought into closer touch with each other and with God.—Sarah M. Smith, R. D. 4, Dayton, Ohio, May 20.

Bear Creek church met in council May 15. Our elder, Bro. J. W. Beeghly, presided. One letter was accepted and two were granted. The report of the annual visit was given. Our love feast services, conducted by Bro. Charles Flory, were well attended, and we feel that all have been brought into closer touch with each other and with God.—Sarah M. Smith, R. D. 4, Dayton, Ohio, May 20.

Donnels Creek.—We held our love feast at the New Carlisle house May 18. About 225 members communed. The visiting ministers present were: Brethren Jesse Stutsman, Moses Hollinger, J. O. Garst, and Woodford Peters. Bro. Stutsman officiated. Sister Mina Bosserman, of the Troy Mission, Ohio, was with us and led the song service. On Sunday morning Sister Bosserman gave a talk to the children, after which Bro. Garst preached for us. The Annual Meeting collection amounted to $42.95, to be sent for World-wide Missions. Bro. Rolland Leatherman preached in the evening.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, May 20.

Locanda church met in council May 18. Brethren H. Z. Smith, George Mohler, U. R. McCorkle and Jacob Coppock were present. Bro. Coppock presided. Four letters were granted. May 12 the Sunday-school observed Mothers' Day. A very appropriate program was rendered on the occasion. Bro. John Souders, of Preston, Minn., expects to stop here and visit a few days while on his way to the Annual Conference. While here he will give us a few lectures on his trip in the Holy Land.—Allie Helman, Dawson, Ohio, May 20.

Lower Twin church met in council May 7, with Eld. Jonas Horning presiding. Two letters of membership were granted. A series of meetings will be held at the Toms Run church sometime in June. The Reformed church in Grafton, Ohio, which was purchased by our members and is being repaired, is now nearing completion. Our Sunday-school and church services will hereafter be held there, instead of at the Twin Valley house.—Ruth C. Kinsey, R. D. 4, West Alexandria, Ohio, May 23.

North Poplar Ridge.—May 1 this church was favored by a visit from Bro. I. S. Long, of India. He gave us a very instructive lecture, which was highly appreciated. A collection of $12.95 was taken up and sent for the Pimpalner schools, where Bro. Long's work in India is located. We sent money for one of the Bible school dormitory rooms, and our Sunday-school is supporting an orphan. This brings us in close touch with the India work.—Jennie Flory, Jewell, Ohio, May 23.

Sand Ridge.—It was stated, some time ago, that Bro. Chas. A. Wright, of Fostoria, Ohio, was to conduct a revival for us this summer. He has since reported that he can not do so. The church then asked the writer to do the work, and we expect to begin our meetings June 16. Our love feast will be held June 29. Our singing school is in progress and meets each week on Thursday. Seventeen persons are enrolled in the class. The church, through our trustees, has been trying to secure a pastor who can stay with us permanently, as I expect to return to school in the fall. So far we have been unsuccessful. If there is an active, wide-awake minister who wants to help in building up the cause where he has active support, he is invited to correspond with Bro. J. E. Roberts, of Hamler, Ohio, and give references. A partial support is furnished.—Joel A. Vancil, Hamler, Ohio, May 22.

Springfield.—We met in council May 17. Eld. James Murray presided. Much business came before the meeting, which was disposed of pleasantly. Vacancies on various committees were filled, and seven letters of membership were granted. An offering was taken for Bro. James M. Neff. Bro. M. S. Young is our delegate to Annual Meeting, with Bro. S. A. Kreiner as alternate. Our love feast will be June 22, at 10 A. M. Eld. James Murray has been engaged to conduct a series of meetings at the Kent house sometime in June. Bro. Reuben Shroyer was with us May 5, in the interest of Home Mission work. He remained for the evening service and gave a splendid address to the young people.—Alice C. Moomaw, Magadore, Ohio, May 21.

OREGON.

Ashland church is in the midst of a series of meetings, conducted by our elder, Bro. S. E. Decker. Three have made the good confession. A minister and his wife have been baptized. The other applicant is awaiting the rite. Since our last report five have been received by letter and one has been reclaimed. The Lord's work is prospering at this place. We have a good country. Those who are looking for a new location in the West might cast their lot with us.—Cora B. Decker, Ashland, Oregon, May 16.

Portland.—Bro. M. M. Eshelman, of Los Angeles, Cal., one of the teachers in the Berean Bible School, came to us April 28 and gave us one week's Bible lessons, and two meetings on Sunday. Our elder, Bro. George C. Karl, left us May 11 to attend the Annual Conference. Our Sunday-school took up an offering of $20 for the Chinese sufferers.—Nellie Carl, 1125 Albina Avenue, Portland, Oregon, May 16.

PENNSYLVANIA.

Chiques congregation met in council today at the Mount Hope house. The meeting was fairly well attended, considering the rainy weather. We had a pleasant council. Two members were received by letter, and three members were given letters. The collection amounted to $12.70. We will have another collection in the Chiques house at our regular meeting.—Henry S. Zug, R. D. 1, Mount Hope, Pa., May 19.

Christiansburg.—Our church met in council, with Bro. W. H. Naff presiding. All of the business passed off quietly. Our next council will be July 20, at 2:30 P. M.—W. L. Spangler, Christiansburg, Pa., May 20.

Elk Lick.—Bro. W. M. Howe, of Johnstown, Pa., was with us from May 6 to May 12, during which time he preached seven excellent sermons. He gave five very helpful Bible lessons on Galatians, assisted in one anointing service, visited a large number of homes, and officiated at our love feast on the evening of May 12. The week was altogether too short, but those who were permitted to hear his earnest discourses received much wholesome spiritual food, and we feel that the church received a blessing that will aid in no small degree in her future strength and activity. Our council, prior to the love feast, was held on Thursday evening, May 9. Bro. Egan presided. The business was transacted very pleasantly.—Olive Hollinger Egan, Elk Lick, Pa., May 20.

Germantown church held a love feast May 9. Bro. D. W. Kurtz, of the Philadelphia church, officiated. Since our last report one has been received into the church by baptism. On Sunday evening Bro. J. A. Myers, of Juniata College, preached for us. His sermon was good and instructive. On Sunday we took up a missionary offering of $50 for the Annual Conference.—Anna Swigart, 6611 Germantown Avenue, Philadelphia, Pa., May 21.

Johnstown.—Bro. J. J. Shaffer, of Berlin, Pa., is to commence a series of meetings at the Locust Grove house June 16.—Mrs. F. F. Fyock, R. D. 2, Johnstown, Pa., May 21.

Lost Creek church met in council May 11. Bro. C. G. Winey presided. The brethren who made the annual visit gave a favorable report. We held our love feast at this place May 18. Nearly 200 members communed. Brethren Samuel Swigart and Jacob Richard were the visiting ministers present. Bro. Swigart officiated, and also preached for us on Sunday morning. Brethren Charles Pellman and Franklin Eichman were elected to the deacon's office. Bro. Pellman, with his wife, was duly installed. Bro. Eichman was not present. Bro. Richard preached for us on Sunday evening. At the forenoon services a collection of $23.41 was taken up for World-wide Missions. We had a large crowd at the evening services and good order prevailed.—J. B. Frey, R. D. 2, Box 80, Mifflintown, Pa., May 20.

Summit.—A successful revival is in progress at our church at present. Bro. P. W. Stuckman, of Nappanee, Ind., is with us. Twelve have already been baptized, and there are prospects for others. The attendance is excellent.—Silas Hoover, Somerset, Pa., May 20.

Upper Canowago church met in council at the Mummert house, May 16, preparatory to our love feast, to be held at this place May 25 and 26. Eld. C. L. Baker had charge of the meeting. Two members were received by letter, and one certificate of membership was granted. Elders J. M. Mohler and Henry Beelman, a committee sent by the elders of the Southern District of Pennsylvania, were also with us, for the purpose of ordaining Bro. S. S. Miller to the eldership, which was attended to in the usual order of the church. Last spring, when we held an election for two deacons, Sister E. L. Kauffman was not present. She was therefore received at this time. Owing to the very inclement weather, the attendance was not so large as usual, but we had a pleasant meeting.—Andrew Bowser, East Berlin, Pa., May 20.

TEXAS.

Bethel.—We held our love feast May 17. Ministering brethren from a distance were: Joel Glick, of Bay City, Texas, and Ernest Sherfy, of Chicago. Bro. Glick officiated. Several members from Portland were also with us. We were glad to have these brethren and sisters with us. Saturday evening Bro. Glick gave us a good sermon on "Christian Progress." On Sunday morning, instead of having Sunday-school, talks were given to the children by Brethren Glick and Porter, and Sister Sherfy. On Sunday morning and evening Bro. Sherfy ably addressed us. Brother and Sister Sherfy go from here to Colorado City, where they will take charge of the mission work.—Grace Wales, Kenedy, Texas, May 20.

VIRGINIA.

Johnsville.—The Educational, Sunday-school, Missionary and District Meetings of the First District of Virginia were held April 18 and 19 in this church, in Montgomery County. The well-arranged program for these meetings was ably executed in a most interesting and helpful way. The spirit manifested was excellent. The prime object of the speakers seemed to be: "What can I say to advance the cause most?" Eld. P. S. Miller was Moderator of the District Meeting; Eld. C. E. Eller, Reading Clerk, and Eld. J. A. Dove, Writing Clerk. There were twenty-five elders and thirty-five delegates present. Not very much business came before this meeting, the most important item of business being the division of the District. After some discussion, it was referred to the Annual Meeting for ratification, the votes being thirty in favor of the division, fourteen against, and sixteen neutral. The northern part, including the subdivisions of Botetourt and Roanoke, is to retain the name of First District of Virginia, and the territory south, comprising the subdivisions of Floyd and Franklin, is to be known as Southern Virginia. Elders P. S. Miller and D. A. Naff are the representatives of the District on the Standing Committee, with Elders W. H. Naff and C. E. Eller, alternates.—L. M. Weddle, Secretary of the Educational and Sunday-school Meetings, R. D. 2, Floyd, Va., May 16.

Maurertown.—Bro. Nedrow, of Frederick City, Md., began a series of meetings at the Antioch church May 9. Our love feast was held May 11. On account of the very rainy weather the attendance was small, but we had a good meeting.—M. H. Copp, R. D., Maurertown, Va., May 16.

Pleasant Valley (First District of Virginia).—We met in council May 18, with Eld. S. P. Reed presiding. Two letters were received and two granted. Eld. S. P. Reed was appointed to select a minister for our series of meetings in August. The following Sunday Eld. Richard Reed, of Beaver Creek, preached an interesting sermon; text, Matt. 6: 25, followed by Eld. R. T. Akers with a good and interesting talk.—Peter Hylton, R. D. 3, Floyd, Va., May 23.

Rolling Creek.—On Friday night, May 11, Bro. W. H. Handy preached for us at eight o'clock, and on Saturday morning we met at ten o'clock for song service, after which Bro. J. G. Lewis gave a splendid Sunday-school lecture. At 11 A. M. we had our regular church council. Bro. W. H. Handy ably addressed us. No important business came before the church. We decided to hold our love feast July 20. At 8 P. M. Bro. J. G. Lewis preached a soul-cheering sermon, followed by Bro. W. H. Handy. On Sunday, at 11 A. M., Bro. J. C. Jones preached an interesting sermon. At 1:30 P. M. we met at the waterside, where a young brother was baptized. At 8 P. M. Bro. W. H. Handy preached for us. All the meetings were well attended. The members feel greatly benefited.—Margaret R. Thompson, R. D. 1, Box 59, Seven Mile Ford, Va., May 20.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

FAMILY VISITATION.

That there should be a proper division of the work belonging to this branch of the pastoral office, between ministers and elders or bishops, is a subject worthy of special consideration of the "Church of the Brethren."

In the year 1889 the following query came up before our

General Conference: "Will District Meeting petition Annual Meeting to advise the elders of churches to see that at least one pastoral visit be made to each member of their congregation during the year? The District Meeting does so petition Annual Meeting. Answer.—Passed."

The passage of the above query proves to every intelligent member that the lay members felt the need of an individual visit, as well as a family visit, and this for their spiritual encouragement as well as development. Preaching in the public assembly is a great help to the members in general, but it does not bring the bishops and ministers into the members' inner life and into the home life, as this visit does. In the home they can have a heart-to-heart talk and give spiritual help to the membership such as they can not do at the time of public worship.

The duty of bishops, in this matter, has been almost entirely lost sight of. So long has it been neglected that to insist upon their participation in this work, and sharing a just part of the responsibility, the vast majority of bishops never dream that they have anything to do with it, and the members have almost universally ceased to expect anything of the kind from them. As it requires experience to make a successful minister of the Gospel, so experience is required in order to make the bishop successful in pastoral work. Rev. Dr. Meyer says this, on this subject before us: "The persons who examine into the spiritual state of the flock of God, and take care to lead them in and out, and to find them pasture, are termed 'episcopos,' or bishop-superintendents. The office of a bishop is from God. A true pastor, who is ex officio a bishop, only can fulfil this office; it is an office of most awful responsibility. Few there are who can fill it, and of those who occupy this high and awful place, it may be feared that there are fewer still who discharge the duties of it."

Since this family visitation seems to be so very important, let us see whether there is not good scriptural ground for demanding this service from the bishops. At Miletus Paul addressed the bishops, "Take heed therefore unto yourselves, and to all the flock." To Titus he writes that the bishops shall teach and exhort the aged men and women, the young men and women, and the servants. Peter writes, "The elders which are among you I exhort. Feed the flock of God which is among you, taking the oversight thereof." James writes: "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord."

Thus we see what the Scripture plainly teaches along the line of duties pertaining to the bishop and pastors. "Well," says one, "I would love to do my Christian duty, but I am financially poor. It takes my time to support my family, therefore I am excused, for the Word says, in 1 Tim. 5: 8, 'But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.'"

Dear fellow-elders, do you hear the loving voice of the Lord saying, "No, no!" Poverty does not excuse us from doing our duty. Let us see what the Apostle Paul says in 1 Cor. 9: 11, "If we have sown unto you (members) spiritual things, is it a great thing if we shall reap your carnal things?" Then, in Rom. 15: 27 we read, "It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Gal. 6: 6, "Let him that is taught in the word communicate unto him that teacheth in all good things."

Now we want to point you back to 1 Cor. 9: 14, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." Here the apostle says, "The Lord ordained," and if he ordained dare we put a different construction on this passage of Scripture, and thus excuse ourselves and not make the family visitation? No. The Lord ordained that we should do our part of the work and that will help the church to do her part, and the necessary support will come, that we may be a unit in the work of the Lord. I do not mean a salaried ministry but merely a necessary support, so that we can use our time and energy in building up the flock of God spiritually.

In visiting a home in which members belonging to another denomination are living, I was invited to take a meal with them. During our conversation the subject of family visit by the pastor came up, and I was asked, "Do you ministers visit all your members during the year?" To my shame I had to answer, "No." They said, "Could you know the spiritual strength we get from pastoral visits, we know that you bishops would do it, for it does bring to us more real strength than the sermons do." May the Lord press all the bishops to do their duty!

Glade, Pa. H. A. Stahl.

BAGLEY CHURCH, IOWA.

We lately enjoyed a two weeks' series of meetings, conducted by Bro. John F. Burton, of Maxwell, Iowa, which contributed much to the spiritual welfare of the church at this place. The meetings closed May 12, with four being baptized into the church. Several others are seriously impressed. As our membership is largely composed of young people, we were very glad to have these four fathers and mothers come into church fellowship with us. All of them are dear by the ties of association, one of them being the writer's mother.

Bro. Burton has a deep and thorough knowledge of God's Word, and exceptional ability in revealing its beauties and truths, and expounding its great principles. His earnestness and sincerity held the attention and respect of all who heard him, and we feel that the influence of these meetings will result in much good for the future.

We have a good Sunday-school here. Quite a number of the pupils have come into the church during the past year. The Sunday-school pupils always remain for preaching services, and all take an active interest in our song service, which makes it inspiring.

The Sunday-school attendance is regular, and the offerings are liberal. Our highest attendance mark was seventy-eight; the average attendance being about fifty. Recently, at the close of our six months' work, we had a surplus of about $40 in the treasury. The greater part of it we contributed to several needy and worthy causes in other parts of the Brotherhood.

Our organized Sunday-school has been in existence nearly a year and a half, and in that time we have all been perfectly united in our aims and interests. It is our constant prayer that no dissensions may ever hinder our progress in the Lord's cause. Helen McLellan.

Bagley, Iowa, May 14.

PITTSBURGH CHURCH, PA.

The First Church of the Brethren on Greenfield Avenue and Montclair Street rendered a short program on Mothers' Day, May 12, which was woven into our Sunday-school exercises. This was followed by preaching services, in preparation for the regular semiannual communion service, which we enjoyed on the evening of the same day.

The communion service was well attended by many of our members who came quite a distance. We were glad to have with us in this service Eld. H. W. Strickler, of Loraine, Ill., who stopped off with us on his way to the Annual Conference.

While this communion was a very pleasant one, it had a tinge of sadness connected with it, as we thought of the approaching leave-taking of our pastor, Bro. Mahlon Weaver, and family, who will start June 1 for the Annual Conference, after which our brother will begin pastoral work at Everett, Pa. Upon a very urgent call from that congregation, Bro. Weaver decided to accept it, and resigned his charge here. This congregation, after careful consideration, reluctantly accepted his resignation.

Bro. Weaver has been a very zealous worker for the cause at this place, and most excellent results are manifested in many ways. The membership, during his pastorate of a little less than five years, has been more than doubled. There were eighty-eight members when he began working here, but now we number 188. Sister Weaver has been a most excellent helper in every phase of the work, and the parsonage has been an exceptionally homelike place to many of the Brethren.

Many of our people will be passing through this city, on their way to and from Annual Meeting. We trust they may find it convenient to stop with us. The church can easily be reached by either the Homestead or the Greenfield car line. Mrs. Lena Mohler Johnson.

1006 Greenfield Avenue, Pittsburgh, Pa., May 15.

SUNDAY-SCHOOL MEETING OF EASTERN DISTRICT OF VIRGINIA.

The meeting was held May 11, in the Mine Run church. This being to one side of the District, and not very accessible, the attendance was not as large as usual. Interest in the work was good, however, and the discussions proved creditable and helpful.

The next meeting will be held in the Fairfax church. Program committee: Bro. J. W. Quonn, R. D. 1, Rhoadesville, Va., Sister Kate Miller, Oakton, Va., and Eld. E. E. Blough, Manassas, Va.

Considerable interest was manifested in the statistical report of the District Secretary, a part of which is given below.

Number of schools, 23; 20 of them are distributed in nine congregations of the Eastern District, and 3 are in territory worked by churches in the second District.

None of our schools reported home departments.

Five schools have cradle rolls, enrolling 92 babies.

There are twenty churchhouses and 34 preaching places.

The number of months the Sunday-schools were open aggregates 199, being an average of slightly more than 9½ months for each school; 9 are evergreen.

None have observed decision day.

Seven children's meetings were held.

One school has a teacher-training class, with 6 enrolled.

Three schools have teachers' meetings; 5 have separate rooms for the primary department, and 6 have libraries.

Contributions to missions, etc., amounted to $95.99, averaging $4.36 per school. Collections amounted to $353.35, averaging $16.06 per school, or 26.1 cents per year per person enrolled. Largest offerings reported, $63.31.

Number of officers and teachers enrolled, 160; number on cradle roll, 92, enrollment of main school, 1,101, making a total enrollment of 1,353. This averages about 61½ per school.

The average attendance was 718, being an average of 32.4 per school. The average attendance is 52, 7% of the total enrollment.

Membership of the congregations was reported as 1,072; 117 joined the church. This is 8.6% of the total enrollment.

Three schools reported as "Star Schools," making at least six of the ten points of excellence prescribed by the General Sunday-school Board.

There are some striking differences between this report and the preceding one. The contributions to missions have increased about 50%,—from $62.30 to $95.99. The total offerings have increased from $321.65 to $353.35, a difference of $31.70.

In 1910 there were two schools with cradle rolls, enrolling 14 children; in 1911 there were 5 schools, enrolling 92 children,—an increase in enrollment of over 650%.

The total enrollment shows an increase of only 49. The average attendance at the school session increased 58,—about 9.2%.

The church membership, as reported, shows an increase of 203, being at present 1,072.

In 1910, 67 joined the church; in 1911, 117, an increase of 50, or nearly 75% over last year.

It appears to the Secretary that this is a very satisfactory showing. The increase in interest in the cradle roll is especially gratifying. Let us endeavor to keep up this interest, and make a still better showing by another year. There are several things, however, that are not so encouraging. Not a school reported a home department, and only three reported teachers' meetings. Owing to the great importance and almost unlimited usefulness of both these features, this is almost alarming. It is hoped that something may be done to boost both departments. Then there should be more teacher-training classes organized. No school observed decision day, signifying a lost opportunity. And we ought to have more than three "Star Schools." Why may we not increase that number two or threefold, and have that number of "Banner Schools," or even "Front Line Schools," besides? W. H. Sanger.

Vienna, Va.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Lapp-Blankenbiller.—At the home of Frank W. Gibson, May 15, 1912, Christian C. Lapp, of Miami, N. Mex., and Anna Blankenbiller, of Juniata, Nebr.—Frank W. Gibson, Miami, N. Mex.

Mishler-Mummert.—At the home of the undersigned, North Manchester, Ind., May 16, 1912, Bro. Lloyd Mishler and Sister Shirley Mummert, both of North Manchester.—Otho Winger, North Manchester, Ind.

Snyder-McDonald.—At the home of Brother and Sister Kecklers, in Hutchinson, Kans., May 12, 1912, by the undersigned, Mr. Samuel H. Snyder and Sister Cordelia Alice McDonald.—Andrew G. Miller, 626 East Sixth Street, Hutchinson, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baker, Bro. John, born March 18, 1840, near Dayton, Ohio, died March 19, 1912, in the bounds of the Oak Grove congregation, St. Clair Co., Mo. He was united in marriage to Susannah Brock in 1852. Nine children were born to them. Three of them preceded him. Three sons and three daughters survive him. He united with the Church of the Brethren twenty-five years ago and remained faithful. He was a loving husband and a kind father. Services by the undersigned, assisted by Bro. A. Rodabaugh. Text, 2 Cor. 5: 1. Interment by the side of his companion, in the Oak Grove cemetery.—Abel Killingsworth, R. D., Collins, Mo.

Baker, Sister Susannah, nee Brock, born Sept. 12, 1842, in Rockingham County, Va., died in the bounds of the Oak Grove congregation, St. Clair Co., Mo., March 8, 1912. In 1852 she was united in marriage to John Baker. This union was blessed with nine children, three of whom preceded her in death. Three sons and three daughters survive. Sister Baker united with the Church of the Brethren twenty-five years ago, and remained faithful until called to her reward. Services by the writer, after which interment was made in the Oak Grove cemetery.—Abel Killingsworth, R. D., Collins, Mo.

Bashore, Sister Nancy Jane, nee Funk, born near Medway, Clark County, Ohio, died at her late home, two and one-half miles west of Troy, of pneumonia, May 2, 1912, aged 74 years, 5 months and 7 days. She was united in marriage to B. F. Bashore Dec. 29, 1859. To this union were born five sons and five daughters. Three sons preceded her in death. Brother and Sister Bashore united with the Church of the Brethren thirty-five years ago, living faithful, consecrated lives until separated by her death. On Sunday, April 28, the writer assisted Eld. D. Wine, of Covington, Ohio, in the anointing service, Sister Bashore expressing full faith in Jesus her Savior, and dying in full assurance of eternal joy. Services by the writer at the Pleasant Hill, Ohio, church, where burial was made.—Oran S. Yount, Troy, Ohio.

Blocher, Sister Catharine, daughter of George and Caroline Miller, born in German township, Darke Co., Ohio, Sept. 12, 1847, died at the home of her daughter in Harrison township Darke Co., Ohio, May 13, 1912, aged 64 years, 8 months and 1 day. She was married to John W. Blocher, Nov. 18, 1866. To this union six daughters and two sons were born. Her husband, one daughter and two sons preceded her in death. Two daughters were absent,—one in Dakota and one in California. She leaves five daughters, a stepmother, one brother, three sisters, six half-brothers and three half-sisters. She was a loving mother, a kind neighbor and had many friends. Sister Blocher and her husband united with the Church of the Brethren in their early married life. Her death was caused by an ulcer. Services at Cedar Grove by Bro. Jesse Stutsman, assisted by Bro. Bookwalter. Interment in the Cedar Grove cemetery.—Mary Rife, Hollansburg, Ohio.

Brouse, Bro. William, born in Canton, Ohio, April 22, 1823, died May 16, 1912, near Eaton, Ohio, in the bounds of the Four Mile congregation, Ind. In 1847 he was married to Catharine Norman, who died in 1886. This union was blessed with nine children, all of whom are living. Bro. Brouse

united with the Brethren church in early life, and remained a faithful member until death. For the past few years he was stricken with blindness and he died as had he lived, with the firm conviction that an unseen but higher power would take his tired spirit to its final abiding place, where his soul would rest in peace. Services by Brethren J. W. Fidler and Carey Toney.—Ethel Brower, R. D. 8, Kitchel, Ind.

Day, Mr. Thomas, born in Eastern Tennessee, March 14, 1841, died at his home near Jefferson, Okla., April 22, 1912, after eleven weeks' sickness, caused by leakage of the heart, aged 71 years, 1 month and 8 days. He was married to Aletha Bunch in 1865. To this union eight children were born. He connected himself with the Presbyterian church four weeks prior to his death. He leaves a kind and loving companion, two daughters and five sons. One daughter preceded him to the spirit world. All of his children were with him during the last hours of his life and attended his funeral. Services at the schoolhouse, conducted by Eld. Nash, of the Presbyterian church, assisted by Brethren J. H. Gordon and I. H. Miller. Interment in the cemetery near by.—Sarah C. Miller, Nash, Okla., May 16.

Davidson, Sister Grace Pearl, nee Ogden, daughter of Eld. Orlando and Sister Ella May Ogden, died in the bounds of the Fairview congregation, Appanoose Co., Iowa, April 28, 1912, aged 26 years, 10 months and 16 days. Nov. 28, 1905, she was married to Bert Davidson. To this union were born two sons and two daughters. One daughter preceded her in death. She leaves two sons and an infant daughter, her father and stepmother. She united with the Church of the Brethren in 1904, and lived a devoted Christian life until death. She died in the hope of a glorious immortality.—Abraham Wolf, Udell, Iowa.

Hoff, Sister Mary Malinda, nee Kaley, born in Marshall County, Ind., Nov. 27, 1859, died at her home near Ladysmith, Wis., May 13, 1912, aged 52 years, 5 months and 26 days. She was married to Jacob Hoff Dec. 20, 1877. Fourteen children were born to this union. Five preceded her to the spirit world. She leaves her husband, nine children, an aged father, seven brothers and two sisters. Interment near her old home at Culver, Ind.—(Mrs.) Viola Michael, Conrath, Wis., May 21.

Keim, Sister Asenath, widow of the late Josiah Keim, died at her home, 914 Queen Street, Pottstown, Pa., May 10, 1912, after a lingering illness, which she endured with much cheerfulness and Christian patience, aged 77 years, 8 months and 19 days. She was a member of the Coventry congregation for many years. She was an earnest Christian woman. She was loved, and will be missed by all who knew her. She is dead, yet speaketh. Services by the writer. Text, John 14: 19.—J. P. Hetric, R. D. 3, Box 50, Pottstown, Pa.

Kimmel, Sister Salome, nee Lichty, born in Somerset County, Pa., Sept. 26, 1829, died at Morrill, Kans., April 25, 1912, aged 82 years, 6 months and 29 days. She was united in marriage to Michael Kimmel, June 15, 1862. Two daughters and one son were born to this union. In 1868 she and her husband moved from Pennsylvania to Carroll County, Ill., where she lived over forty years. The last six years of her life were spent at Morrill, Kans. Her husband preceded her to the spirit world twenty-three years ago. Grandmother accepted Christ as her Savior and united with the Church of the Brethren early in life, and remained a devoted Christian until death. During the six weeks of her sickness she was patient and appreciative. She was loyal to her profession, a good mother, and loved by all who knew her. Services in the Morrill church by Elders C. B. Smith and T. A. Eisenbise, before leaving for Lanark, Ill., where services were conducted at the Brethren church by the writer.—P. F. Eckerle, Lanark, Ill.

Knipe, Bro. Henry C., born Nov. 1, 1845, died at his home in the Hatfield congregation, Pa., May 2, 1912. In 1871 he was married to Ellen Keller, of Nockamixon, Pa. In 1877 both of them united with the Church of the Brethren. Six children were born to this union, who preceded him in death. Interment in the Brethren cemetery at Hatfield. Services at the Brethren church by Brethren J. M. Booz and F. P. Cassel.—Mrs. George H. Light, Hatfield, Pa.

Layer, Bro. George, of Covington, Ohio, died Feb. 14, 1912. His death was due to paralysis. He passed away while in the home of Mrs. W. H. Brown, near Piqua. He was a faithful, consistent member of the church for many years. A wife, three children and three stepchildren survive. He will be missed in the church. His age was 75 years, 11 months and 14 days. Services by Bro. Geo. W. Flory at the Covington church.—Elizabeth D. Rosenberger, Covington, Ohio.

McBride, Bro. George W., born May 8, 1857, in Augusta County, Va., died in the bounds of the Libertyville congregation, Van Buren Co., Iowa, May 14, 1912, aged 55 years and 6 days. When he was a boy, he came with his parents to Illinois. In 1877 they moved to Libertyville, Iowa. April 8, 1888, he was united in marriage to Dorcas Newland. Seven children were born to this union. All of them survive. Bro. McBride and his wife united with the Church of the Brethren Oct. 4, 1896. A few years later he was elected to the deacon's office and installed by Eld. J. G. Royer. He was faithful to the duties of his office and the church. The wife loses a kind and affectionate husband, the children a loving father, and the neighbors a worthy and exemplary Christian citizen.—Abraham Wolf, Udell, Iowa.

McCurdy, Dorthy May, daughter of J. C. and Emma J. McCurdy, died April 13, 1912, in Monrovia, Iowa, aged 3 months and 6 days. Services by Eld. Orlando Ogden, at the Fairview church, Appanoose Co., Iowa.—Abraham Wolf, Udell, Iowa.

McDaniel, Sister Ida F., nee Landis, born near Weyers Cave, Va., June 12, 1867, died of cancer, April 29, 1912, at the home of her sister, Sister Bowers, near Weyers Cave, within the bounds of the Pleasant Valley congregation, aged 44 years, 10 months and 17 days. She leaves her husband, two sons and two daughters, besides her blind, aged mother, three brothers and four sisters. Services at the Pleasant Valley church by Eld. Peter Garber. Text, Matt. 24: 42. Interment in the Union Chapel cemetery.—Ruth E. Williams, Mount Sidney, Va.

Miller, Sister Sophia, nee Ritzman, wife of Samuel F. Miller, of the Lower Twin congregation, Montgomery Co., Ohio, died May 12, 1912, aged 67 years, 4 months and 6 days. She was married to Samuel F. Miller March 13, 1870. She is survived by her husband, one son and three daughters. Two sons preceded her to the spirit world. Sister Miller united with the church when she was young, and lived a consistent Christian life until death. Services by Bro. D. M. Garver, assisted by the writer. Text, Job 38: 17.—Jonas Horning, West Alexandria, Ohio.

Royer, Sister Fannie, nee Bucher, wife of Bro. Jonas Royer, died at her home, in the bounds of the Tulpehocken congregation, Pa., April 18, 1912, aged 68 years, 2 months and 17 days. She was a patient sufferer for many years, being confined to her chair and unable to walk. Two sons and four daughters survive. Services by the home brethren at the Tulpehocken house. Interment in the adjoining cemetery.—F. L. Reber, Richland, Pa.

Stoner, Daniel G., son of Abraham and Esther Stoner, born in Augusta County, Va., Dec. 7, 1836, died April 28, 1912, aged 75 years, 4 months and 21 days. He came with his mother to Ohio in 1879, and located near Wheatville, Ohio. They afterwards moved to near Eaton, Ohio, where he died. He leaves one sister and one brother. Services by Bro. Samuel Leedy and the writer.—J. Franklin Brubaker, West Alexandria, Ohio.

Young, Sister Maria, nee Shroyer, was born in Miami County, Ohio, June 2, 1828, died in Deshler, Ohio, May 13, 1912, aged 83 years, 11 months and 11 days. She was united in marriage to Levi Young Feb. 10, 1848. To this union were born six sons and two daughters. The husband, three sons and one daughter preceded her. She was a member of the Church of the Brethren forty years or more and lived faithful until death. Services by the writer, assisted by Rev. Stevenson of the Presbyterian church, from 2 Tim. 4: 7, 8.—David Lytle, Deshler, Ohio.

Life and Sermons of Elder James Quinter

We have just completed the Second Edition of this book and are filling orders every day. We feel certain that several of our customers neglected to place an order in advance, and have printed a few hundred copies besides those needed to fill the advance orders.

The work should prove helpful to thousands of our readers who know little of Bro. Quinter. In his day he was one of the most scholarly and devout men among us, and it will do the younger generation of members good to learn more of his life and experiences. His sermons will prove especially interesting.

The book contains 426 pages, large, clear print, on excellent book paper. The frontispiece is a splendid likeness of Elder Quinter and adds much to the appearance and value of the publication. The introduction is written by Eld. H. B. Brumbaugh. Besides the interesting sketch of Bro. Quinter's life and labors there is a full account of the funeral services and numerous tributes of respect from his co-workers.

Part Two contains some forty of Brother Quinter's choicest sermons, delivered here and there throughout the Brotherhood.

The binding is an artistic cloth, on which back and side titles are stamped in white foil.
If you are interested, order today.

Price, postpaid, ...$1.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Has Your Renewal for

The Gospel Messenger

BEEN SENT IN?

KINGDOM SONGS

Is the Song Book that is to be used at

THE ANNUAL CONFERENCE

to be held this Spring at York, Pa.

Those in charge of the arrangements for the Conference have recognized the worth of this song book and because of this fact they have decided to adopt it as the Conference Song Book.

It proved a wonderful success last year at St. Joseph and after another year of use and satisfactory service there is every reason to believe that this year its success will be even more pronounced.

This song book has been introduced into a great many congregations all over the Brotherhood, and those who have used it will be right at home when it comes to singing at Annual Meeting this year. If you do not have it in your congregation, be ter get it now and practice up on the songs contained in it so as to be acquainted with them. We want good uplifting singing at the Conference, and this cannot be done if you see the songs there for the first time.

Aside from the fact of getting ready for Annual Meeting, you should have this book in your services for your own good. From the reports that we have received from those using the book we are assured that it has been productive of added zeal and spirituality in the singing.

Owing to the fact that we are not considered as competitors we have been able to collect into this song book what is really the cream of all that is found in other books of a similar character. This makes the book one of the highest type.

Send 35 cents for a sample copy today and be convinced that it will pay you to have Kingdom Songs in your services.

The book is printed in both round and shaped notes. Shaped notes are sent unless otherwise specified.

Price, per copy, postpaid, 35 cents.
Price, per dozen, prepaid, $3.50.
Price, per 100, not prepaid, $25.00.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Just Half Price

Get your READING MATTER at wholesale rates. LESS THAN ONE CENT PER WEEK is the Liberal Offer We Are Making You

YOU CAN NOT AFFORD TO MISS IT!

THIS first class weekly magazine is published in the interests of the Simple Life. The policy of the Inglenook is to teach plain truths in simple language, so that every member of the family can be profited by every issue. It deals with the problems of life as they are found in the Homes and in the Community.

The contributors are all competent writers who have had experience in their various fields. The articles are short, snappy and readable. Every page carries a message.

We offer you this 32 page magazine which meets the needs of every member of the family, for only 50 cents per year. Regular price $1.00. It is issued fifty-two times per year. This offer positively expires July 4th. Our only reason for making this exceedingly low price on the Inglenook is to double our circulation and thus increase the usefulness of the paper. The merits of the paper alone justify us in this expense.

We know if you subscribe for one year, you will continue to take it. Try it a year. At the expiration of that time we know you will say you have received more than one cent's worth a week. Procrastination is the thief of time. Do not procrastinate. SEND NOW.

ONLY ROOM FOR A FEW

The Inglenook is far superior at present to any previous stage of its existence.
Dr. S. B. Miller, Cedar Rapids, Iowa.

The Inglenook has been improved very much during the last year. I am pleased with the literature it contains. I hope it may reach the home of every Christian. It should be there.
M. J. Zigler, Broadway, Va.

The Inglenook is certainly a timely magazine, and one that should be in the hands of every teacher, preacher and mother. Every one to whom I have shown the same has praised it highly and rightly.
R. P. Babcock, Austin, Texas. Sec. State Board of Health.

Brethren Publishing House,
Elgin, Ill.

Enclosed find 50 cents for which send me the Inglenook one year as per your special offer.

Name .....

Post Office .....

St. or R. F. D. .....

State .....

N. B. Better send one dollar and get it for two years.

TABLE OF CONTENTS.

Editorial,—
Methods and the Message, ... 345
A Batch of Questions Answered, ... 345
The Here and the Beyond (H. B. B.), ... 345
Some Variations in Testimony, ... 346
Church Discipline, ... 346
Writings of Alexander Mack, Jr., ... 346
How Others Are Disturbed, ... 346
Box Suppers, ... 346
Life of Dr. Pearsons, ... 346

Essays,—
Some of Our Moderators. By John Calvin Bright, ... 338
Roughing It. By James M. Neff, ... 338
The Price of War. By Fred Sorrenson, ... 338
Forgiveness. By Nathan Martin, ... 339
Antietam Congregation, Pa. By D. H. Fahrney, ... 340
Shall We Not Pray? By I. S. Long, ... 340
The Christian Attire. By J. O. Culler, ... 341
A Soft Voice. By Katie Flory, ... 341
What Is Our Responsibility as a Church Toward Charity and Fullen Humanity? By Hattie Y. Gilbert, ... 341

The Round Table,—
Will I Pass the Examination?—Leona Sherfy. "Do as I Do."—Levi S. Yoder. The Word Made Flesh.—John 1: 14.—Fred A. Flora. Do Good to Those in Need. —I. N. Zigler. How Should a Christian Be Different from Others?—Cora R. Price, ... 342

Home and Family,—
Does It Pay?—Laura M. Gwin. Insect-sin Disease.—Oma Karn, ... 343

NOTES NOT CLASSIFIED

Garden City church held a love feast May 18, with Eld. C. D. Hylton, of Bloom, Kans., officiating. Thirty-five members surrounded the Lord's tables, and all were greatly blessed in spirit. Eld. J. E. Crist, of Friend, Kans., was also present. Bro. Hylton preached for us on Sunday morning at eleven o'clock, and also in the evening. His sermons were rich and spiritual, and were greatly enjoyed. On Monday morning he left for his home. Now we are alone, with preaching the first and third Sundays of each month by our elder, Bro. Crist.—Mary Goff, 106 North Sixth Street, Garden City, Kans., May 26.

Roaring Spring.—Bro. W. C. Rarick held very helpful meetings for one week, prior to our love feast. Eld. T. T. Myers preached for us on Sunday morning, and officiated at our love feast in the evening. He was assisted by ministers from adjoining congregations. Our Sunday-school continues to grow. May 19 our attendance was 202, with an offering of $10.30.—Abram Replogle, Roaring Spring, Pa., May 23.

Rocky Ford.—Our church enjoyed a two weeks' series of meetings, conducted by Bro. B. E. Kesler. His sermons were inspiring and helpful and were much appreciated. The church surely has been strengthened and encouraged by these meetings. Six came out on the Lord's side. We held our love feast at the close of the meetings. Bro. Kesler presided, assisted by Bro. Ullom, from the Prowers church. The feast was largely attended.—Clara Walker Miller, Rocky Ford, Colo., May 23.

Big Creek.—We enjoyed another love feast May 18. Several brethren and sisters from neighboring churches were with us. Eld. D. E. Cripe, of Stillwater, officiated. He also preached for us on Sunday evening. Eld. N. S. Gripe, of the Paradise Prairie church, preached on Sunday morning.—Mollie Fillmore, Cushing, Okla., May 22.

West Nimishillen church met in council April 27. Brethren Noah Longanecker and Chas. Kinsley, of the East Nimishillen church, were with us. Bro. Longanecker presided. The annual visit was reported. Quite an amount of business was transacted. Bro. Samuel Sprankel was elected as delegate to Annual Meeting. Bro. Samuel Holl, with his wife, was installed into the second degree of the ministry. One letter was granted. We will hold our love feast in the fall, the time not having been, as yet, decided. It was also decided to hold a series of meetings a week before the communion. We have been meeting in the homes every Sunday evening, to practice singing. We will have church every other Sunday night, and singing every other Sunday night in the homes, as before.—Mrs. Clara Young, Aultman, Ohio, May 25.

West Creek Mission.—We were glad to have with us over Sunday, May 5, Bro. E. F. Sherfy, who preached three good sermons to very attentive audiences. On Sunday, May 12, we met in a members' meeting. We decided to have a meeting of this kind on the second Sunday of each month. This gives us an opportunity for special prayer service which, we feel, is much needed in behalf of the work at this place. We decided to purchase "Kingdom Songs," to be used in our services here.—Leona Sherfy, Neal, Kans., May 23.

Santa Fe Mission.—Yesterday Bro. Harvey Snell, District Sunday-school Secretary, talked to the children of the Sunday-school, after which he preached a strong sermon. In the evening the "Fütterer Children" gave, in story form, four thousand years of Bible History to a house full of attentive listeners. It is remarkable what the "New Map System of Rapid Education" will accomplish in the way of interesting children in the study of the Bible. Our Mission is steadily growing, and we pray that good results from our efforts will continue to be manifested in the lives of the people who attend the services.—Hattie Y. Gilbert, 3300 Griffin Avenue, Los Angeles, Cal., May 20.

Martin Creek.—Eld. S. W. Garber, of Decatur, Ill., a member of the Temperance Committee of Southern Illinois, came to us May 11, and on Saturday, at 7:30 P. M., delivered a temperance address at the Mission church in Fairfield. May 12 he gave a temperance address at Jeffersonville at 2:30 P. M., and another temperance address at 7:30 P. M. in the Martin Creek church. He also gave us a good sermon at 11 A. M. on Sunday, May 12, at the Martin Creek house. He was our elder in charge from 1898 to 1903, and we were glad for his visit.—J. J. Scrogum, Fairfield, Ill., May 15.

Romine.—Our church met in council, but our elder was not with us. One letter was granted. A committee was appointed to get a minister to hold a week's meetings preceding our Annual Meeting. Bro. Samuel Holl, with his wife, was in work.—Lizzie Fouts, Salem, Ill., May 23.

Mount Jackson church met in council May 11. Eld. Michael Reed was with us. It was his first visit since he was appointed for the work at this place. We were very much pleased with his talk from the second chapter of Paul's letter to the Romans. It was decided that each member present pay five cents at each meeting for church expenses.—Lydia C. Duncan, Sowers, Va., May 16.

Spring Run church met in council May 20. Our elder, Bro. Urias Blough, presided. Bro. M. L. Hahn was with us. Bro. Urias Blough is our representative to Annual Meeting. Bro. Chas. Walters is expected to conduct a series of meetings for us, to begin Sept. 7. Our love feast will be Sept. 21. We extend a cordial invitation to all who wish to attend. Those who think of coming should inform the writer.—Amanda Shisler, Ellisville, Ill., May 23.

Reading church met in council May 18. Quite a number of members were present. Elders Noah Longanecker, Albert Harrold and John Kahler were with us. Bro. John Kahler was ordained to the eldership. Bro. Longanecker remained with us for the Sunday morning services. Our teacher-training class took an examination on the Old Testament on Sunday morning. There are twelve members in our class.—Rena Heestand, R. D. 2, Moultrie, Ohio, May 24.

TWO SUNDAYS AT ROARING SPRING CHURCH, PA.

[This communication was inadvertently delayed. We are sure, however, that it will be read with interest.—Ed.]

March 24 and April 7 were two Sundays that bore evident results of the untiring efforts of our pastor, Bro. R. D. Murphy, who has been working with us ever since the splendid revival, held by Bro. Cassady last November. At that time forty-two were added to the church and those in the fold were touched by divine influence, so that the spirit of the revival continues because it was not an emotional but a substantial one. It was real foundation work upon which the church has been building. The church has received new life in all its activities.

Through the efforts of the Bethany Bible class of our Sunday-school, twenty-six members of one of the organized classes of the Huntingdon church, including their teacher, Bro. Haines, visited our Sunday-school March 24. The visiting class and our organized class were combined, making fifty members, and were taught by Bro. Haines. This visit of such a large number of organized workers, from a school fifty miles away, not only put inspiration into the Bethany organized class but also the other organized classes and into the school in general. After the Sunday-school service we listened to an able sermon by Bro. Haines on the subject, "How Jesus Spake." In the afternoon we held a Sunday-school rally, at which a number of helpful addresses were given on Bible study and the value of organized work. At present we have three organized classes, with a membership of eighty-six.

April 7 was the second enjoyable day. The Sunday-school rendered a much appreciated program to a large audience after the Sunday-school services. For several weeks the classes of our Sunday-school were preparing for a large offering, to be devoted to the church building fund. At first some thought of raising about a hundred dollars, but as days and weeks passed, the spirit of giving increased, up to the time when the offering was lifted. When the various classes reported the amounts contributed, we were surprised to find the total to be seven hundred and forty-five dollars ($745). In the evening our pastor spoke to a well-filled house on the subject, "The Reasonableness of the Resurrection," giving a broader vision of the Infinite Power,

"Who hangs the clusters on the vine,
And makes the field with harvest shine."

Roaring Spring, Pa. Abram Replogle.

ANNOUNCEMENTS

LOVE FEASTS.

Canada.

June 15, 6 pm, Pleasant Valley, one and one-half miles west of Bulls Head, Alberta.

Idaho.

June 8, 7 pm, Payette Valley, Fruitland house.
June 29, Nezperce.
July 13, Weiser.

Illinois.

June 8, 6:30 pm, Polo.
June 8, 9, 2 pm, Waddams Grove.
June 15, 6 pm, Cherry Grove.
June 15, 7 pm, Rockford.
June 22, 23, Rock Creek.
June 22, Low Point.

Indiana.

June 8, 5 pm, Wabash.
June 8, Yellow River.
June 8, Solomon Creek, Bethany house.
June 8, 10 am, Eel River.
June 15, 7 pm, Burnetts Creek.
June 21, Camp Creek.
June 22, 6 pm, Elkhart Valley.
June 29, West Marion.

Iowa.

June 8, 5 pm, Kingsley.
June 9, 6:30 pm, Muscatine.
June 15, 16, Spring Creek.
June 22, 6 pm, Franklin County.
June 22, 2 pm, South Keokuk.
June 29, Sheldon.
June 29, Iowa River.

Maryland.

June 15, 3 pm, Long Green Valley.

Michigan.

June 8, Lewiston.
June 8, 7 pm, Saginaw.
June 15, 10 am, Zion.
June 15, 6 pm, Sugar Ridge (Custer).
June 16, Onekama.
June 22, Worthington.
June 22, 10 am, New Haven.
June 29, Beaverton.

Missouri.

June 8, Peace Valley.

Montana.

July 20, Medicine Lake.

Nebraska.

June 8, 7 pm, South Red Cloud.
June 9, 6 pm, Falls City.

North Dakota.

June 29, 6 pm, Bowdon Valley.
June 29, Ray.
July 3, Brumbaugh.
July 27, Turtle Mountain.

Ohio.

June 8, Rome.
June 15, 10:30 am, Richland.
June 15, 10:30 am, Green Spring, Sugar Grove house.
June 15, 10:30 am, North Poplar Ridge.
June 15, 10:30 am, Silver Creek.
June 15, 6 pm, County Line.
June 22, Lick Creek.
June 22, Fostoria.
June 22, 2 pm, Ash Grove.
June 22, 10 am, Springfield.
June 29, 2 pm, Sand Ridge.

Oklahoma.

June 9, Guthrie.

Pennsylvania.

June 8, 4 pm, Brethren Home.
June 8, 9, 10 am, Lower Cumberland, Mohler house.
June 8, 9, Chambersburg, commencing on Saturday evening.
June 9, 5 pm, Brothers Valley.
June 9, 4 pm, Hanover.
June 9, Montgomery.
June 9, 6 pm, Everett.
June 11, 12, Buffalo Valley.
June 11, 12, 9:30 am, Tulpehocken, Heidelburg house.
June 15, 4 pm, Ephrata.
June 15, 1:30 pm, Marsh Creek.
June 16, 10 am, Elizabethtown.
June 16, 6 pm, Scalp Level, Scalp Level house.
June 16, Jacobs Creek, near Mt. Pleasant.
June 22, 23, Aughwick, Beech Run house.
June 23, Rockton, Rockton house.
June 30, 10:30 am, Penn Run.
Aug. 17, 18, 2 pm, Perry, Farmers Grove.

Virginia.

June 8, 4 pm, Peach Grove.
June 15, 6 pm, Fairfax.
June 15, 4 pm, Linville Creek, Fairview house.
July 20, Rolling Creek.

West Virginia.

June 8, Vancleesville.
June 15, Maple Spring.
June 29, Mountaindale.

THE GOSPEL MESSENGER

To New Subscribers

WE are making a special offer of the Gospel Messenger the rest of this year for only 50 cents. The regular price is one dollar and a half a year. This liberal offer is made with a view to greatly enlarging the subscription list. While the number of subscriptions is constantly growing, there are still those who are missing the benedictions the paper brings to all who read it. You love the church and you want to know what her activities are. The Messenger, being the official organ, is the only medium through which this information can be obtained.

Every Christian family should have a religious paper and there is none better than the Gospel Messenger for Brethren homes. It is edited with a special view to meet the needs and desires of our own people. And, by the way, it has found its way into the homes and hearts of many who are not members of the Brethren church.

The Messenger has proven itself to be a good missionary. Through the reading of it many have become interested in and united with the church.

You can become a missionary without going to the heathen lands. Send the Messenger to some family. You can have it sent into two homes the rest of this year for only $1.00. Think what that one dollar will do; the sermons it will preach, the souls it may save. You have some friend whom you should help. This is your opportunity.

Possibly **you** have been without it for some time? Take it again and you will appreciate it more than ever. If you have never been a subscriber, avail yourself of this opportunity of giving it a trial for a small outlay of money. It will do you good. When writing mention this special offer and state that it is a new subscriber. Let our readers consider this carefully and help the good work along. Do it NOW and get the full benefit of our offer. All subscriptions mailed within one week will get the copies of the Gospel Messenger containing report of the York Conference. Subscribe at once.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FIGHTING THE TRAFFIC
IN YOUNG GIRLS

BY ERNEST A. BELL

DOUBTLESS the reading of this book will be a revelation to many. The fact that young girls have been and are being sold and made slaves for immoral purposes is not as yet generally known. This vile traffic has been but recently fully exposed. In this book the facts and horrors of it have been compiled. It tells also of the fight that is being waged against this iniquitous business. Many a young girl who has in times past disappeared never to return became the victim of such as make it their business to buy and sell innocent girls.

ARE YOU INTERESTED?

If you have boys and girls you want to know about the pitfalls that are set for them and be able to prevent their being entrapped. Everyone who is interested in the welfare of the rising generations should read this book. To be forewarned is to be forearmed. This book will do it. It also contains much helpful advice to fathers, mothers, sons and daughters.

The book contains over 500 pages, also 32 half-tone engravings, and can be had in either cloth binding, $1.50, or half morocco, $2.00.

WE WANT AGENTS EVERYWHERE

to sell this book. It is a ready seller, and we have a special proposition to make to you. Write us for terms. There is money in it for you and great good to be accomplished in behalf of the girls and boys in city and country.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., June 8, 1912. No. 23.

AROUND THE WORLD

A Remarkable Prediction.

Professor Frank B. Beal, a well-known authority on matters concerning China, recently astonished a large audience in Boston, when he declared that the time is coming when China will take the lead among the Christian nations of the world. Prof. Beal, as a member of the faculty of the Pai Yang University, at Tientsin, China, is well qualified to know what he is talking about. He affirms that outsiders can scarcely realize the rapid progress China is making from paganism to Christianity. The establishment of a republic along lines corresponding to those of the United States, is also a mighty stride in the march toward national greatness. Gospel progress, however, is to be China's greatest promise for the future. "The entrance of thy Word giveth light."

Another Agency for Peace.

The Federal Council of the United States, representing a number of the leading Protestant churches, is preparing to enter the field for an organized peace campaign. By its already established peace commission it has arranged that Rev. Frederick Lynch is to enter upon an active peace propaganda as field secretary. Fortunately the financial part of the undertaking is being amply provided for through the generosity of Mrs. Elmer Black, of New York, and there is nothing to hinder the progress of the contemplated work. It is planned not only to enlist the Christian forces of the United States but also to include Germany, France, Great Britain and other nations in the world-wide movement for peace. The proposed work is truly encouraging, and will doubtless have far-reaching results.

Deeds Not Words.

May 30 there passed away at Dayton, Ohio, a man whose name, together with that of his brother, will always be linked with the early history of the aeroplane. Wilbur Wright and his brother Orville spent arduous years in the perfecting of their aircraft, silently but persistently, and amid many discouragements. Now Wilbur has been called to the great beyond, leaving his brother to continue the work that has made their name famous throughout the world. Wilbur Wright was a forceful illustration of indefatigable, resourceful American manhood that delights in deeds rather than words. His life, in this respect, is a worthy example to the many whose pretensions are far greater than their real accomplishments. Holy Writ, also, most emphatically, enjoins the doing rather than the mere saying,—fruit bearing rather than mere verdure.

The Call for Workers.

Missionary boards everywhere are calling long and loudly for workers in the various world fields, but fail to secure an adequate response. No such trouble is experienced along other lines of activity. Recently the United States army recruiting officer in Chicago issued a call for men. Glowing inducements soon crowded the headquarters with applicants, and more than a hundred of the best-fitted ones were received in a single day. Can it be possible that the art of war is more attractive to the average young man of today than the grace of God? May the church not be at fault in its presentation of the character of God's grace? Can the representatives of the Great King not be more earnest and convincing in their entreaties to solicit workers for the great harvest field of the Lord, seeing that the promise means peace and happiness in this world, and eternal life in the great beyond?

Explorations Along the Dead Sea.

Twentieth century progress has placed a motor-boat on the waters of the historic Dead Sea. Members of the American colony at Jerusalem, in a recent tour of exploration, were greatly impressed by a mountain of rock salt, 500 feet high, close to the shore of the silent waters. In this elevation, known as Jebel Usdum, a large cave, several hundred yards long, was found, hung with great, snow-white stalactites. The west side of the sea is described as being bordered by an almost continuous wall of cliffs, varying from 300 to 1,900 feet in height. It is maintained by the members of the party that the gorge of the River Arnon, also near by, presents the finest natural scenery in Palestine. The rugged limestone sides of the canyon, marvelous in their shading and general contour, are only 20 feet apart, but, rising to a height of nearly 300 feet, afford a most interesting glimpse at nature's wonderful architecture, unapproachable in real grandeur, by the highest skill of man. A mere glance at the many charming scenes in the great book of nature should be sufficient to move the hardest heart to praise and adoration of the loving Father, whose beneficent care has so bountifully provided for man.

How a Settlement Was Effected.

Naturally every citizen of our country has been interested, more or less, in the strike of the anthracite coal miners, and there is a sigh of relief that the question has finally been settled,—at least for the time being. While the miners gained the desired increase in wages, the mine owners are not, by any means, to be regarded as benefactors to their needy employés. The advance in the price of coal (twenty-five cents a ton) is twice the amount of the raise in wages, so that the consumer, as usual, must not only foot the bill for the advance in wages but further increase the handsome profits of the mine owners. The grasping methods of these men are seriously called in question by many leading journals. While such trickery may be considered by some as "good business," it fails to measure up to the strict integrity demanded by the "Holy Oracles." No excuse can be offered for practices diametrically opposed to the spirit and teachings of the "Golden Rule."

Tampering with Judicial Efficiency.

Previous to the trial of the McNamara brothers at Los Angeles, Cal.,—which was abruptly ended by the confession and final imprisonment of the main factors in the deplorable dynamite outrages,—there were rumors of jury bribing with a view of clearing the defendants. Charges were later on filed against Clarence Darrow, attorney for the McNamaras, and the trial of the case, now in progress, seems to show that the charge preferred against the defendant is likely to be fully substantiated. Already one witness has testified to the fact of having received one thousand dollars from Mr. Darrow, with which to "influence" a juror. If this and other charges can be sustained, the full penalty of the law will be inflicted upon the discredited lawyer. In the interest of truth and justice this would be no more than right. The jury system, if not interfered with, is a fair and equitable means of meeting the ends of justice. It remains for each citizen to sustain its integrity and efficiency.

Rulers Who Honor God.

In a recent issue we noted the death of Frederick VIII, King of Denmark. After imposing funeral ceremonies,—in marked contrast to the unostentatious manner that characterized his last moments on earth,—the affairs of the kingdom have been confided to his son, Christian X. The people of Denmark are to be congratulated on the fact that, like his father, the new ruler is a man deeply imbued by religious principles, and desirous of discharging the responsible duties of his office in the fear of God. When the Premier, during the coronation ceremony, proclaimed him king, he responded to the cheers of the multitude by the heartfelt exclamation: "May God give me strength rightly to rule my dear old country, and may it live forever." Such a deep sense of dependence on God's sustaining grace is indicative of future success. It needs to be realized more and more by every minister, every Sunday-school teacher,—in fact every sincere worker in the Lord's vineyard.

Labor Unions and Citizenship.

Can a man fully live up to the strict requirements of a labor union, without, in any sense, sacrificing his loyalty as a citizen? The answer to this query is furnished by a recent occurrence in Seattle, Wash. Judge A. W. Frater asked an applicant for citizenship what he would do if the court should issue an order that conflicted with the stipulations required by the union. The applicant, when pressed for a direct answer, replied: "A man who belongs to a labor union should stick to it, in preference to all else." Judge Frater told the various other applicants for citizenship papers that if any entertained views similar to the one just expressed, they might retire. A dozen men left at once. In ringing words the judge then declared that any one endeavoring to supplant the "Stars and Stripes" by allegiance to other organizations, however meritorious otherwise, need not expect to be made a citizen in that court. The judge is entirely correct. It is but right,—as Christ so emphatically declares,—to "render unto Cæsar the things that are Cæsar's," and we should do this just as conscientiously as we discharge our obligations to the Higher Power.

Mexico's War Debts.

As a direct result of the two years of revolution in Mexico, it is estimated that the unfortunate country has incurred a debt of $1,000,000,000. This estimate is made by a representative of the United States Government, who has just returned from Mexico, and is fully conversant with existing conditions. As at present writing there is no immediate prospect of improved conditions, it is altogether likely that, as suggested by the representative above alluded to, Mexico will face a national debt of nearly $2,000,000,000, before peace is fully restored again. The estimates given do not enumerate the thousands of lives, ruthlessly sacrificed to the god of war, but we may rest assured that, to the more considerate, the long list of dead and wounded preaches an emphatic lesson in behalf of peace and righteousness, as proclaimed by the glorious Prince of Peace.

Threatening Conditions in London.

The strike of the dock laborers and freight handlers in England's metropolis, as referred to in our last, is now assuming most alarming proportions, about 150,000 men being involved in the movement. More distressing than the baneful effect upon those immediately concerned, is the diminishing food supply, in consequence of suspended unloading facilities. Nearly 200 ships, loaded with provisions, are lying at anchor, unable to discharge their cargoes. All prices of provisions, owing to the depleted stocks of the dealers, have risen to unheard of figures. The poor, especially, are severely affected by the famine prices of foodstuffs. It would seem that England, profiting by the praiseworthy example of some of her Australasian colonies, might introduce an effective plan of industrial arbitration, by which all questions of difference could be settled with fairness and equity to all.

New Bible Translations.

The recent annual meeting of the American Bible Society calls attention to its largely increased work and we are told that $815,000 will be required to meet the urgent need for new translations. The awakening in the Orient imposes new obligations upon the Christian world. Of special interest, at present, are the Kurds, living in parts of Persia, but mainly in Turkish territory, who are being awakened to the truth as it is in Christ Jesus. Hitherto Turkish intolerance has forbidden the circulating of a Kurdish Bible or Testament. Now full permission has been granted, and the Kurds are to have a New Testament in their own tongue at the earliest opportunity. South America, also, is to have special attention by the Society's workers. The 1,500,000 Quechua Indians, descendants of the Incas of Peru and Bolivia, are to have the entire New Testament in their own language. The Society also contemplates special Bible distribution in the Panama Canal zone, upon the completion of the great waterway. The fact that 1,500 new ships are now being built in Europe, to handle Panama Canal traffic, shows the great importance attached to this new artery of commerce, and it is encouraging indeed that the Bible is to be given due prominence as a missionary agency among the thousands of sailors and travelers from all parts of the globe.

The Sunday School Convention at Elgin.

May 28, 29 and 30 were red-letter days for the Sunday-school workers of Elgin, as well as for the hundreds who, from various parts of the State, assembled in our city for the Fifty-fourth Annual Convention of the Illinois Sunday School Association. A brief preliminary notice of the scope of the gathering was given among the editorial items of our last issue. We wish we had room at our command to enter into a full description of the Convention in all its interesting details, to give a brief synopsis of the many excellent thoughts presented, and to impart, to a slight degree at least, the inspiration aroused by the enthusiastic gatherings, which dealt with all the various phases and opportunities of Sunday-school activity. Such men as Marion Lawrance, Bishop Samuel Fallows, John L. Alexander, John Timothy Stone, Geo. L. Robinson, W. C. Pearce, and a host of others, did justice to the work assigned them. The excellent music,—an important part of the Convention,—was in charge of the well-known Prof. Excell, assisted by Prof. Roper. A special feature of the Convention was the emphasis given to adult Bible Class work. When about 2,500 men formed in line on the last evening of the Convention, for a march through the streets of Elgin, it was shown beyond all question that the Sunday-school is not an institution for children only, but that the men's classes are getting to be a most important factor of the Sunday-school.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

God's Will for You and Me.

Selected by A. W. Anderer.

Just to be tender, just to be true,
Just to be glad the whole day through,
Just to be merciful, just to be mild,
Just to be trustful as a child.
Just to be gentle, and kind and sweet,
Just to be helpful with willing feet,
Just to be cheery, when things go wrong,
Just to drive sadness away with a song,
Whether the house is dark or bright.
Just to be loyal to God and right.
Just to believe that God knows best,
Just in his promises ever to rest.
Just to let love be our daily key,
This is God's will, for you and me.

Some of Our Moderators.

BY JNO. CALVIN BRIGHT.

In Three Parts.—Part Three.

ELD. DANIEL VANIMAN was a product of Miami Valley, Ohio. On his mother's side he was of Bowman descent. He moved to Southern Illinois at an early age, was called to the ministry, and early ordained. From the start he developed ministerial qualifications of a high order. He was Reading Clerk at our Annual Conference in 1886. He took the Chair in '91, in '92, and 1901. He was a fine parliamentarian. He held both the subject and the delegation well in hand. His penetration was keen and his words decisive. He sat with the General Committee six times. He had a large experience on special committees.

The Conference of 1885 decided that no one could serve more than two years out of four as an officer of our Annual Conferences, and later not more than one year before changing. This has taught us that we have more than one or two brethren who can serve in this capacity. And we are glad to record that all have served to their credit and to the honor of the Brotherhood and the glory of God. And doubtless we have more than a few others who could fill these stations to the blessing of all.

Eld. Lewis W. Teeter, of Indiana, was asked to exercise in this responsible office in 1897. He had been Reading Clerk in 1894, and was again in 1900. He occupied a chair on the General Committee ten times. He is and has been for years a member of the General Mission Board of the church. He has served on many special committees. He is the author of "The New Testament Commentary" and is a discriminating and logical writer and speaker. In a discussion during his absence, in one of the General Committee sessions, about his qualifications for a certain work, it was agreed that he was a fine type of a well-informed Christian gentleman.

Eld. William R. Deeter, of Indiana, first presided in 1898, at Naperville, Ill. He was well endowed for the responsibility. He had served as Reading Clerk in 1885. He has had seven terms on the General Committee. He has served quite often on special committees, a number of times as chairman. He also is a Miami Valley product.

For the third time in succession, Indiana holds the Chair, this time in the person of Eld. L. T. Holsinger, in 1899. He served again in 1907. He was Reading Clerk in 1902. He sat on the General Committee four times. He was the leading figure on a number of special committees. He has held debates with ministers of other denominations. He is a member of the Educational Board.

The last one to serve in the nineteenth century was Eld. D. L. Miller. Are not the chronicles of his life written in the hearts of the Brotherhood? He first saw the Chair in 1900. He sat in it again in 1902. He was a member of the General Committee seven times. He was Writing Clerk five times. Every time he sat with the Committee he was an officer of it. He has been on the Missionary Board since its organization in '84. He is now a life member. His name has been a household word among us since he made his first European and Oriental tour in '82. It has been intensified by his frequent and extended travels, and by his interesting and instructive volumes, as well as by his extended visits to all parts of the Brotherhood, and the varied phases of his ministry,—the lectures, sermons and exhortations. What household among us has not one or more of his books, *"Europe and Bible Lands," "Wanderings in Bible Lands," "The Seven Churches of Asia," "Girdling the Globe," "The Other Half of the Globe," "Eternal Verities"?* Then, too, there is *"Letters to the Young,"* by Auntie Miller. Bro. Miller has been editor of the MESSENGER for more than a score of years. He has been, and is now, the chief promoter of Mt. Morris College.

Virginia took the Chair again in 1903, in the person of Eld. S. F. Sanger. He held it again in 1906. He was Reading Clerk in 1908. He had been with the General Committee twice before. His voice was quite a factor in well-given service. His services on other committees were wide and far-reaching.

Eld. Henry Clay Early occupied the Chair in '04, '08 and '10. He was Reading Clerk in '01 and '06. His talents are of the best for this perplexing position. He is keen, decisive and pushing. There seems to be a "go" ring in the atmosphere. He is also vice-chairman of the Missionary Board and chairman of the Educational Board. He has served in the last decade on a number of our most important committees.

Eld. John Zuck, of Iowa, was called to moderate the Conference in Pennsylvania in 1903. He is a descendant of an elder of the same name who occupied the Chair a century before. His work was carefully, deliberately and creditably done. He served seven times on the General Committee. He also served on the Mission Board and other bodies.

Last but not least comes Eld. D. M. Garver, of Trotwood, Ohio, in 1909. He is a relative of the Eld. Daniel Garber, who served in the early part of the other century, though he spells his surname with a softer consonant. His uniform courtesy and careful deliberation, and his musical, clear-ringing voice fit him well for this arduous task. He gave another service in 1911. He was on the General Committee twice before.

May the Good Father continue to give us men who will bless his name and do his work faithfully!

Brookville, Ohio.

Memorizing Scripture.

BY ELIZABETH HOWE BRUBAKER.

Number One.

"I JUST love this work!" said a Sunday-school girl as she sat copying her memory verses for the following Sunday. What a source of joy this was to her teacher, who was near enough to hear the exclamation. Yes, this girl is one of our children in a Mission among the miners.

We are giving our boys and girls of the memory age something to do. Even the little ones of the school are taught simple Bible texts, and how they do enjoy reciting them from memory! The older children find the texts assigned, thus learning to use the Bible. They write them and memorize them for the following Sunday. Is not the memorizing of Scripture sadly lacking in our Sunday-schools? Many workers devoted to the Christian nurture of the young are profoundly convinced that, in the instruction of our Sunday-school, a prominent place ought to be given to the committing to memory of passages selected from the Holy Scriptures.

The question has come to me, Why are we so slow to have our children memorize? Is it not a divine command? "These words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently to thy children, . . . and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6: 6-9). "Let the word of Christ dwell in you richly" (Col. 3: 16). "Meditate upon these things: give thyself wholly to them" (1 Tim. 4: 15). This duty may also be inferred from the following texts: "His delight is in the law of the Lord; and in his law doth he meditate day and night" (Psa. 1: 2). "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119: 11). Is it not the duty of Christians to store God's Word in the memory? According to the Scriptures it is our privilege and duty.

Some one replies: "It is hard work." Yes, it is, especially for the teacher who failed to cultivate the memory when it was in the height of its power. Still, it can be done if we are really in earnest and are persistent. I recall a Sunday-school teacher who was seen walking along the seashore, one summer day, apparently much occupied in thought. When questioned, she replied: "I am memorizing some Scripture quotations I am giving to my Sunday-school class." That teacher had to concentrate her mind on the material. She got results and thus enthused her children. Not many of us can walk along the seashore to apply ourselves, and there is no need of it. We can do the work right where we are.

It is related of John Ruskin that, when a boy, his aunt made a rule that he should spend the greater part of Sunday in memorizing Scriptures. Doubtless John was in most respects like other boys of his age, and probably he rebelled against the strict rule of his aunt, but listen to what he said in after-years: "I am grateful for the discipline which stored my mind with their creative words." *What* to memorize, *when* to memorize, and *how* to memorize, are questions we shall try to answer later on. Most important, however, is the result of knowing God's Word and obeying it. "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever" (Deut. 5: 29)!

Virden, Ill.

What Is Our Responsibility as a Church Toward Charity and Fallen Humanity?

BY HATTIE Y. GILBERT.

In Two Parts.—Part Two.

I COME at this point to the second division of this subject, that of fallen humanity. What is fallen humanity? Every one seems to know just what is meant by the expression, but I find no definite wording for our mental picture.

One Sunday, recently, while on my way to Sunday-school in a much neglected part of our city, this definition came into my mind. It will serve my purpose until a better one can be substituted. Fallen humanity is that portion of the human race who, from causes beyond the control of their own will power, have sunk below the level of morality, and are unable, without the help of God through human agents, to rise from their present condition.

When we come to this question we are face to face with stern realities, and we shall feel well paid for time and effort spent, if something shall be said that will arouse us to greater earnestness, either as a church or as individuals.

Our tardy pace along this line, if tardy it has been, has not been caused by a lack of desire to perform known duty. It has not resulted, it seems to me, from an unwillingness to work the fields already white for the harvest, but rather from an imperfect knowledge of the real conditions of this sinful world.

I wish, with all my heart, that for a short time we could be transported to heights great enough to give us a bird's-eye view of this old earth, and that there we could look down with eyes sufficiently keen to witness its slums, with all the debauchery and wretchedness of deepest degradation. We sometimes say that certain conditions are awful, but surely we would then conclude that the horrors of human barter and degradation make up the darkest picture in this world of deplorable things.

Does it not stir us to a feeling of righteous wrath to read that there are, in the world, 400,000 public women, to say nothing of those who are not in public dens? And, further, how shocking to know that in one Eastern city alone 10,000 scantily clothed girls are thus rendered unable to seek assistance by going out upon the street?

I can think of helpless children and rejoice at what is already being done for them. The Infants' Welfare Society, The Laity League, The Juvenile and Probation Courts, and the State and City Boards of Health are making commendable progress in the way of bettering conditions, and it is fondly hoped that many more Christian homes will aid in this noble work. All

this we can consider and rejoice at the prospect of better days, and yet, how sad that Satan's agents, with their wily ways, can take innocent and unsuspecting girls as prisoners to their dens of infamy to satisfy their lust of the flesh and their greed for gain! It makes me feel that it is time to "cry aloud and spare not."

You well know the sentiment of the world in general upon the idea that a woman once fallen has fallen forever, but a man once down may rise again. That is the standard of earth but not of heaven.

God makes no distinction in the application of his pardoning grace, for do you not remember the words of Peter, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of him." And, again, as you meditate further, do you not recall the story of the sinful woman standing alone in the presence of Jesus? And can you not almost hear those gentle words, "Neither do I condemn thee. Go and sin no more"?

True, there are those who are so hardened in sin that they spurn every effort of reform, but it is the treachery of these very persons, both men and women, who plot the downfall of young women everywhere. There are men, many of them, who make unholy visits to city alleys, rooming houses, cafés, garages, moving picture shows, theaters, dance halls and skating rinks; who use speedy autos and short telephone messages to hasten their victims to a life of shame.

But you ask, "What has all this to do with our responsibility?" I answer, "It has a great deal to do with our duty as Christian people."

Four hundred girls have at different times appeared before one of our lady court commissioners, and, while she talked to them, this seemed to be the one general wail of most of them, "Mrs. ——, if mother had told me what you tell me, and if she had reasoned with me as you reason, I would not be here." I am glad that such a condition does not apply generally to mothers of our own church, for, as a rule, they are mothers who regard home duty as the first consideration. I am further glad that this is true since it represents the high estimate we place upon the need of good homes in our country. But with all this there yet rests upon us, as a church, a mighty responsibility which we dare not overlook. Neglect of duty here endangers those of our own number. Today we face a stupendous problem in the protection of the American home.

This world may be getting better, I say it *may* be getting better, but I still hold some seriously pessimistic views, and I shall continue to hold them as long as there arise, from this sin-cursed earth, the pleading cries of girls from cells of human barter, indicative of heinous crimes of godless men and women. This world can not grow better as long as our broad land shall continue to be dotted with the unmarked graves of precious girls who annually go down to ruin,—the victims of the white-slave curse.

We are told by Mr. Archibald Forder, the noted missionary among the Arabs, that even in lawless Arabia this sin is unknown. It is said that a vice district there would be burned in a night. Yet *this* is Christian (?) America. Shall we continue to prepare missionaries for the foreign field while a sin of deepest dye rests upon our own nation? Yes, a thousand times yes, but now, right now, we need a host of rescue workers for the homeland. Where shall they come from? Hear the echo answer, "Where?" There may be many willing hearts among us, but we sadly lack trained hands.

What shall we do? How far should our Christian light shine to reach the dungeons of sin? What is our duty toward a wicked world? Can we rest "at ease in Zion"? These are questions for our meditation. What we would do we must be doing. All around us souls are perishing. One by one, prepared or unprepared,—we are all hastening on. Death, death is on every hand.

I walked up to a department store, recently, and read on the door this notice: "Closed on account of the death of Mr. J." A messenger comes to our door and brings me this word to deliver to my neighbor, "Mother died this morning." I called up the grocer to inquire when goods would be delivered, and the phone gave this reply: "This afternoon. Store closed this morning on account of death in the family." Once more I answer the door bell, and this time the message reminds me that even our own dear ones are not immune from the invasion of the monster "Death." Truly, "we have no abiding city here, but we seek one to come." Are we diligently seeking?

One must sometimes wonder how far the things of this world would cause us to drift from the thought of death and future judgment, were it not for these frequent reminders that our turn is not far ahead; for it seems that even in the face of them we forget that one thing only is certain to mortal life, and that is death. We live much as though *life* were the *certain* thing and *death* the *uncertain*.

We rejoice to see the prosperity that exists among our own people, but let us pray that, with increased financial conditions, we may let go none of our brotherly feelings for the unfortunate. Great wealth and extreme need each brings its own temptations, and well may we say, as did one of old, "Lord, give me neither riches nor poverty, lest I be full and forget thee, or I be poor and steal."

God expects of us faithful, consecrated use of time and money for promoting his coming kingdom. Delay is dangerous, for, truly, "the King's business requireth haste."

Soon the Eternal Judge will hold his inquest of the many thousands who went down to ruin, and who will be to blame?

In the knowledge of God's plain command, in the light of Christ's own example toward a fallen race, and in the sight of duties clearly shown us by the Holy Spirit, what must be our responsibility? May God help us to answer!

3300 Griffin Avenue, Los Angeles, California.

The Laity's Ideal Minister.

BY AMANDA BLOSSER.

THE subject suggests a standard. We read in 2 Tim. 4: 2, "Preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

We concede that the laity, directly or indirectly, has either limited or extensive knowledge that Paul, the author of the quoted Scripture verse, is a recognized authority on the minister's duty, because of his marked ability and his wide experience in that official position.

Invariably the laity's first conception of the minister is patterned according to the specifications of the text, as pertaining to his life and the discharge of his religious duty.

In the pulpit the minister is expected to have a message,—something to say,—and to say it. We expect him to appear with a countenance full of good nature, in spite of an undertone of seriousness,—even of melancholy,—in his make-up that, perhaps, must always be a part of those who delve deeply into life's realities and who are conversant with the woes of the world. He is called of God to fulfill a portion of Mark 10: 43, 44, "Whosoever will be great among you, shall be your minister, and whosoever of you will be the chiefest shall be servant of all."

The minister is to be endowed, by Gospel promise, with the Holy Spirit. He is keenly conscious of the lost state of man, and feels a personal responsibility for the rescue of the fallen by the power of the Gospel. He is a student who seeks to make himself a workman that need not be ashamed, rightly dividing the truth. He loves to study good literature, holding the Bible as the chief of all he studies.

The minister, in choosing the subject of his sermon, aims to select one of vital importance. He understands the relation of his text to the subject, and also has a clear idea of all the component parts of the sermon. He never tries to discuss a theme to which he has not given the needed study, that he may present it to the public acceptably. He seeks to make his work a soul-saving mission. In order to obtain results, he studies life,—in books, in nature, and in personal acts and deeds of man. His delivery, at all times, is in a clear, well-modulated voice. He knows where to put proper emphasis. He articulates correctly. He never uses words which he is not able to define. He neither drawls nor stammers, and avoids harangue.

The tactful minister is careful to select timely themes for his sermons, and tries to adapt them to his hearers. He avoids verbosity (too many words). He uses his natural pitch of voice. He avoids unnecessary repetition. He seeks to make his work interesting, instructive, convicting, convincing. He does not consider himself fully prepared for his subject unless he has a reserve force at least ten times greater than the subject matter to be given his congregation during the time allotted him for his sermon.

The minister's preaching should portray a hidden life of devotion, of meditation, and of prayer. His implicit faith in the Gospel should prompt him to reason with the thinking public as to the propriety and worth of gospel obedience. He should keep pace with important public issues, that he may know how to apply Bible truths most acceptably. He must reprove, rebuke, and encourage.

In his views of life the minister should be deliberate and charitable. Charity should be the predominant characteristic of his work, lest he expect too much of his hearers. Not all persons are students, therefore the minister should so adapt his discourse that all may receive a due portion. He should present the truth without partiality to any one. He should perform his duty in godly fear, ever keeping in mind that "what is worth doing at all is worth doing well." He should ever have a sense of righteous indignation against evils of all kinds. He should be able to give a reason for the glorious hope within him, as an incentive to others. His sermons should be pithy, expressive,—not too long,—and end with hopeful encouragement.

In the minister's social life and during public or private worship, he should be pleasant, gentle, courteous and kind. He should not, however, be light-minded, for gravity is an important factor to retain the good influence already exerted. He should seek to know the personal needs of his congregation, to some extent, by visiting from house to house.

The minister's home life and his attitude toward his family are of importance. He should seek their salvation by prayer, love, meekness, firmness and entreaty. He should first teach his own house properly. His family should be in the church. He should be careful not to expect more of his own children than of others of similar age and of like precious faith, lest they become discouraged in failing to meet his high standard. He should not scorn to engage in manual labor, as long as it will not infringe upon his higher duty,—the preaching of the Gospel.

The minister should take heed to his personal appearance by cleanliness of body and garment. A modern religious writer states, "When a man orders his diet in the interest of heaven, he is destined to become more than an ordinary unit of society," which suggests to us that the minister should know the worth of this admonition. Fasting is included in this suggestion. His hair, beard, and dress should be kept in harmony with Gospel teaching. While negligence in these things may be condoned in some of our so-called great men of today, yet it is always well to respect the commonly-accepted rules of neatness respecting our appearance in public.

The minister should ever retain the attitude of a learner, regardless of his attainments or long years in the work. He should at all times be wise, shrewd, temperate, and cultivate tactfulness. Thus he will give force to his work, and avoid many failures.

In the business world the minister is little known, but he should be always honest in his dealings. He should never misrepresent articles he may wish to sell, or take advantage of his fellow-men. He should have a quiet, unassuming demeanor, not presuming to intrude his religious work unduly, but if questioned concerning it, he should humbly and frankly answer.

According to an old saying, it is not wise to wish for another's talent, but to make others wish they had yours. Thus the minister should not unduly emphasize his own excellencies, but should cause his hearers to wish that his God was their God. His work should incite the ready support of the laity.

Nappanee, Ind.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Wynne.—We again had the blessed privilege of meeting with the St. Francis church on Sunday. The subject was "Give," and after services a collection of $1.50 was taken. Only a few people were there, but the interest was good.—Eve G. Price, Wynne, Ark., May 27.

CALIFORNIA.

Covina.—On the morning of May 19 Bro. Harshbarger, of Lordsburg, Cal., was with us and gave us a missionary sermon, after which an offering of $142 was taken for the Annual Conference. Bro. J. H. Brubaker will represent us at the Conference. May 26 Bro. M. M. Eshelman gave us some lessons on the work of the Holy Spirit. An offering was taken for Bro. James Neff and family, desiring thus to obey the Scriptures, "Bear ye one another's burdens."—Eulalia Overholtzer, Covina, Cal., May 27.

Denair.—Eld. S. F. Sanger, of Empire, Cal., was with us on Sunday morning and preached one of his fine sermons on "Grace." It does us and our little band of workers good to have our brethren visit us occasionally. We are getting along nicely, and our attendance is increasing.—C. E. Wolf, Denair, Cal., May 26.

El Centro.—We were recently favored with a missionary sermon by our efficient elder, Bro. A. C. Snowberger. Our Annual Meeting offering amounted to $17.25. Another precious soul has been added to our number by Christian baptism since our last report. The attendance and interest in both the Sunday-school and preaching services are most encouraging.—W. M. Platt, El Centro, Cal., May 27.

Empire.—May 14 Fresno and Stanislaus Counties,—two of the most progressive and prosperous counties of the San Joaquin Valley,—voted in favor of no saloons by a majority of over two-thirds. Not so bad for California. Our brethren and sisters, generally, voted against the saloons on this occasion,—the first experience for many of our sisters, but as woman suffers equally with man, in this awful drink curse, it seems but right that she should have a voice on this issue. May God speed the day when there will be no more saloons! —S. F. Sanger, Empire, Cal., May 24.

Lindsay.—Since my last report eleven more letters of membership have been received, making thirty-five to this date. On Saturday we held a council. We have not yet been able to locate a site for our church, but hope to do so soon. Our church and Sunday-school sessions are both increasing in interest and attendance. Last Sunday fifty-four persons were present. Bro. W. C. Lehman, of Olympia, Wash., has invested here, and we expect him, with his family, to locate with us soon. There is plenty of room for others. We shall be glad for more helpers. Pray for the work in this new field.—Sadie Finch, Lindsay, Cal., May 24.

Patterson.—Receiving our notice from the General Mission Board too late to have our missionary services May 19, we made a special effort for the missionary cause today, the writer delivering the address to an attentive audience, after which a collection of $12.70 was lifted, to be added to the missionary collection at the York Conference. The little church here has been made to rejoice because Bro. J. E. Deardorff, of Kerman, Cal., has located with us. We are glad for this, as we need more help in the cause of the Lord.—W. F. Haynes, Patterson, Cal., May 26.

COLORADO.

Colorado City church met in council May 13. Eld. D. A. Crist, of Quinter, Kans., presided. Sunday-school and Christian Workers' officers were elected for the ensuing year. A vacancy on the Building Committee was filled by electing Bro. B. R. Miller. One letter of membership was received and three were granted. Our Christian Worker Band rendered a temperance program last Sunday evening to an appreciative audience. We were made glad, on Wednesday evening of this week, by the coming of Bro. E. F. Sherfy and family, who will now have charge of the work at this place. They are now located at 403 Jefferson Street, this city. We will greatly appreciate having regular preaching services again. We feel we owe much to Bro. Groff, for his zeal and loving service, in the absence of a regular pastor. He came to us a distance of forty miles, when the weather was almost intolerable, walking the greater part of the distance, a time or two.—Bettie Root, 535 Ehrich Street, Colorado City, Colo., May 24.

Denver.—May 26 our church enjoyed a full day of heavenly blessings. After the Sunday-school had studied the lesson of "Truthfulness," Bro. Robinson gave a very powerful missionary sermon on Matt. 18: 19; subject, "Every Christian a Missionary," after which a collection of $15 was taken. At noon dinner was served in the basement. At 2:15 we met in a Sunday-school Meeting, and discussed some of the important topics on Sunday-school work. In the evening thirty-nine members surrounded the Lord's tables. The same evening Bro. Robinson started for Annual Conference, expecting to be absent three weeks.—Blanche A. Long, Arvada, Colo., May 27.

Wiley.—Our church is nearly completed, and Bro. J. J. Yoder, of McPherson, Kans., is to preach the dedicatory sermon June 8.—(Mrs.) Laura Miller, Lamar, Colo., May 28.

DISTRICT OF COLUMBIA.

Washington.—We were permitted to enjoy a pleasant love feast on Sunday evening, May 19. The weather was clear and warm, and the attendance good. About 120 members surrounded the Lord's tables. Our pastor, Bro. H. C. Early, officiated. A large number of visiting friends were present to witness this sacred service. The best of interest and attention prevailed. We trust that through the working of the Holy Spirit many good impressions may have been made. We should be glad to hear from any one who has relatives or friends in or about Washington, so that we may see them and extend to them a special invitation to attend our church services. Especially do we feel interested in those who have been brought up under the influences of the Brethren. Some young men, thus brought up, come here to fill Government positions, and never get in touch with the church people.—Harry C. Spielman, 338 Eighth St., S. E., Washington, D. C., May 28.

IDAHO.

Payette Valley.—Bro. J. A. Bowers was chosen delegate to Annual Meeting from this church, and he and Sister Bowers have gone East, where they will do some visiting prior to the Conference. Bro. David Betts, of Boise Valley, was with us last Sunday. He preached at Fruitland in the morning and at Payette in the evening.—S. J. Kenepp, Payette, Idaho, May 22.

ILLINOIS.

Girard.—May 19, at 3 P. M., we met at the Home for worship. Eld. D. B. Gibson conducted the services. His remarks were so plain and impressive that all greatly appreciated the service.—Kate Smeltzer, Girard, Ill., May 28.

Pleasant Hill.—On the evening of May 4 the members of our congregation assembled at Girard, to engage in a love feast. Many were present,—mostly from our own congregation. We enjoyed a very pleasant service together, and feel that all present were benefited spiritually. Bro. Jesse Smeltzer officiated. On the Sunday preceding our communion, Bro. Otis Stutsman preached a very fitting sermon on the "Preparation for the Communion." The following Wednesday evening, May 8, we met in council, and had a pleasant meeting. Bro. Otis Stutsman was chosen as our delegate to Annual Meeting, with Bro. J. H. Brubaker as alternate.—Mamie Gibson, Girard, Ill., May 27.

South Fulton church met in council May 25. Our elder, Bro. John W. Harshbarger, of Liberty, Ill., presided. One brother and sisters from the age of eight to twenty years. Ministers present were: Brethren Alfred Roof, Dana Bowman, J. S. Alldredge, of Anderson, and Bro. Fred Fessler, of Lower Fall Creek. Bro. Dana Bowman officiated. On Sunday morning 183 were present at Sunday-school. Bro. Roof preached for us on Sunday night. We have Christian Workers' Meeting each Sunday evening before preaching services. Our young brethren and sisters are taking hold of the work with interest.—Hattie Shull, R. D. 38, Ingalls, Ind., May 24.

Bremen.—Council was held May 18. Our elder, Bro. J. S. Kauffman, and Bro. John R. Miller, presided. Four letters of membership were granted, and two were received. We decided to hold an all-day Sunday-school Meeting on the Fourth of July, and our Harvest Meeting on Sept. 15. The church decided to send the Harvest Meeting offering to the church at Enid, Okla. May 24 we held our love feast. Prior to the Lord's supper, one put on Christ in baptism. Sixty-one surrounded the Lord's table. Ministering brethren from other Districts were Brethren Emmanuel Shively, John R. Miller and M. M. Schwalm. The latter officiated. Next morning one sister was received by letter. An election for a minister resulted in the choice of Bro. Owen Leroy Harley. As deacons we chose Brethren Benjamin Drake and Sharon Stuntz.—Monroe Martin, Bremen, Ind., May 26.

Buck Creek.—The members of this place enjoyed another love feast on Saturday evening, May 18. The interest was good, and we had a spiritual feast. Bro. Levi Dilling and Bro. Richards were with us. Bro. Dilling officiated. Bro. Richards preached an interesting sermon on Sunday evening. —Phebe E. Teeter, R. D. 2, Mooreland, Ind., May 27.

Camp Creek.—Our church met in council May 22. Our elder, Bro. J. W. Shively, presided. One member was received by letter. The annual visit was reported, and preparations were made to have our communion June 21. We will have a Harvest Meeting Aug. 3. Bro. Otho Winger, of North Manchester, is to do the preaching for us on that day. Elders Daniel Wysong and Eli Roose were present and advanced Bro. Oliver Replogle to the second degree of the ministry.—W. E. Shively, R. D. 2, Bourbon, Ind., May 27.

Maple Grove.—May 19 the Bethany congregation united with our church in a Christian Workers' Meeting. The evils of intemperance and our attitude toward them were forcibly brought to mind by the speakers of the evening. We feel confident that we shall profit by the continuation of the union Christian Workers' Meetings. May 25 we met in council, with Eld. Charles Neff presiding. One letter of membership was granted. We decided to hold an all-day Harvest Meeting sometime this summer. Our love feast will be held on Saturday evening, Sept. 21. Bro. Walter Warstler will be with us sometime in August.—Clara E. Burtsfield, New Paris, Ind., May 25.

Monticello.—May 25 we held our love feast. The weather was fine, which made it an ideal evening for the occasion, especially for the aged members. We were pleased to have with us Bro. Joseph Amick, of Elgin, Ill. Other visiting ministers present were: Eld. G. B. Heeter, of Burnetts Creek, and Bro. Roy Dilling, of North Manchester. Bro. Amick officiated. It was certainly a good, spiritual meeting. On Sunday morning we met at 9:30 for Sunday-school, which was followed with a talk by Bro. Amick. Bro. Amick was one of the organizers of the Sunday-school at this place. It was organized in August, 1870 or 1871, and the Monticello church has had a Sunday-school ever since. It has been an evergreen Sunday-school for almost twenty years. There was only one person present, besides Bro. Amick, that was present at the organization. After Sunday-school, Bro. Amick preached an inspiring sermon, and at the close of the service a collection was taken for World-wide Missions. On Sunday evening Bro. Roy Dilling gave us a much-appreciated sermon. Bro. Dilling was born and raised at this place, and here he was also elected to the ministry. We are always glad to have him with us.—J. L. Hibner, Monticello, Ind., May 27.

North Manchester.—We met in council May 25. Our elder, Bro. Otho Winger, presided. Three letters were received, and two were granted. We decided to have a love feast in the fall, at the time of our revival services. The joint Sunday-school Meeting of the Ogans Creek, Roann and North Manchester churches will be held in the Ogans Creek house June 16.—Edith Miller, North Manchester, Ind., May 29.

Pleasant Valley.—At our love feast at the Valley house, May 21, Bro. Isaac Berkey officiated. Nearly every member was present, including our new members. At our last writing we spoke of twenty-five accessions during Bro. Garber's meeting. His meetings continued until we had thirty-five converts, and of this number all are now baptized except two. The church is rejoicing over the good that has been done, and is praying that many more may come.—Della Weaver, Middlebury, Ind., May 28.

Portland.—May 18 we held an enjoyable love feast at this place. The attendance was larger than on former occasions. The interest was good. Bro. Norris, of Marion, Ind., officiated. Ministers present were: Bro. Byerly, of Pleasant Dale, Bro. D. Hummer, of Camden, and Brethren Norris and Hoppis. May 19 we held a Temperance Meeting here. The house was well filled, morning and evening. A splendid program was rendered. The Temperance Committee wishes to extend thanks to the Camden church for the interest taken in the work. Sister L. Irvin, of Montpelier, gave an excellent talk on "Temperance." May every Christian help in this great work of freeing our nation from the greatest curse with which the people have to contend. We reorganized our Sisters' Aid Society with the writer as president and secretary, and Sister Forney as treasurer. We have eleven members. In our last report it should have been stated that $12.75 was turned over to the treasurer, instead of seventy-five cents.—Eliz. Grafmiller, Portland, Ind., May 23.

Pyrmont.—Last Sunday we observed Missionary Day at this place. Our elder, Bro. Jerry Barnhart, gave us a splendid sermon on the subject "I Am Debtor," which surely aroused the missionary spirit in every heart present. After services a missionary collection of $41.58 was lifted. Four letters were received and three were granted since our last report.—Lulu E. Ulrey, R. D. 4, Box 41, Delphi, Ind., May 28.

Springfield.—May 25 we enjoyed a refreshing communion service. Elders I. L. Berkey and Jesse Gump were with us. Bro. Gump officiated. On Sunday forenoon we had talks by Brethren Gump, Berkey and Leroy Smith. Our Conference offering amounted to $26.25. Our Sunday-school has increased in number and interest this spring.—Etta Elson, Wawaka, Ind., May 28.

Upper Deer Creek.—May 26 Bro. Chas. Oberlin, of Logansport, gave us a fine sermon on "Missions," after which a collection of $16.45 was taken. Our joint Sunday-school Convention will be held June 9. We should be pleased to have a good attendance from neighboring churches.—Minnie Mummert, R. D. 16, Walton, Ind., May 26.

Upper Fall Creek.—As we surrounded the Lord's tables last Saturday evening, at our church east of town, we enjoyed a good love feast. We thought of many others who were at the same time enjoying the same great blessing in many other congregations of our Brotherhood. We had quite a large attendance from adjoining churches. Eight ministers were present, besides three of our home congregation. The very best order and interest prevailed. Bro. Hugh Miller, of Ohio, officiated. He conducted a three-weeks' series of meetings at Bethel. Three were added to the fold. He also preached for us yesterday morning and last night. He made many good impressions. One of our dear sisters, who had been seriously ill, was anointed. Her health is improving since she has been anointed. We expect to organize a Christian Workers' Meeting at the church east of town, and also to conduct prayer meetings at different places, as persons call for them. Bro. Aldredge, of Anderson, conducted a children's meeting for us on Sunday morning before preaching services, which was greatly enjoyed by the older people as well as by the children.—Florida J. E. Green, Middletown, Ind., May 27.

White.—Our congregation met May 23, to make arrangements for our love feast, to be held May 25. A few visiting members were present. Bro. William Harshbarger officiated, assisted by Brethren Crosswhite and Campbell. The church unanimously elected Bro. D. C. Campbell as our elder for one year, which he accepted on Sunday morning.—Leliah Wall, R. D. 30, Clarkshill, Ind., May 26.

IOWA.

A Correction.—In my communication, "An Old-Time Annual Meeting," on page 325, Gospel Messenger, Bro. D. D. Lahman should be J. D. Lahman.—J. D. Haughtelin, Panora, Iowa, May 27.

Dry Creek.—Our church convened in council May 22, preparatory to our love feast. Our elder, Bro. George Hagerman, presided. Christian Worker officers were elected for the coming six months, with Sister Grace Burgess as president. We held our love feast May 25 and 26. Bro. H. A. Gnagy officiated. Ministers present were: Brethren John Zuck, D. Elmer Miller, Merlin G. Miller and H. A. Gnagy. They preached some inspiring sermons for us. The presence of the visiting brethren and sisters added much to the interest of the occasion. An offering of $24.38 was taken to be sent to the Annual Meeting. We have secured the services of Bro. John Burton, of Maxwell, Iowa, to conduct a series of meetings for us sometime in October.—Ruth E. Weaver, R. D. 2, Robins, Iowa, May 28.

English River.—Our feast is now in the past. The weather was good throughout and the attendance was good. About one hundred and fifty members communed. Eld. D. P. Miller, from the North church, officiated.—Peter Brower, South English, Iowa, May 28.

Kingsley church met in council May 29, in the town house. We were glad to have with us Bro. T. A. Eisenbise, of Morrill, Kans., who is holding a series of meetings at the East house. As we had started a Sunday-school in town a few weeks ago, no permanent organization was made until at this meeting. Bro. Chas. Eisenbise was chosen superintendent. Both attendance and interest at the Sunday-school and prayer meeting in town are increasing, as well as at the services at both the East and the West houses. Since our last report four have been received into the church by baptism, two by letter, and one was reclaimed. Bro. Scott Wingert was appointed delegate to our Annual Conference.—Phoebe Fort, Kingsley, Iowa, May 31.

Libertyville.—Our love feast was held May 25. About fifty members surrounded the Lord's tables. The visiting ministers present were: Brethren Abraham Wolf, Daniel Holder and C. L. Cover. Bro. Wolf officiated. Our collection for Annual Meeting amounted to $36.70. We will have a children's program June 28.—Mrs. F. Glotfelty, Libertyville, Iowa, May 27.

Notice.—South Keokuk church has recalled her love feast, which was to have been held June 22.—D. F. Shelby, Olile, Iowa, May 30.

Yale.—On Sunday afternoon baptism was administered to one who has long been looking into the church. The new Brethren churchhouse, now under construction, is progressing rapidly.—Allie Lookingbill, Yale, Iowa, May 27.

KANSAS.

Abilene.—At our love feast, May 25 and 26, large crowds were in attendance at the morning and evening services. The Sunday-school hour was devoted to a number of short, interesting talks given to the children. A collection of $8.77 was taken for Foreign Missions. Our Sunday-school is moving along nicely. Bro. William Hutchinson is our superintendent. —W. A. Mourer, Elmo, Kans., May 27.

Altoona.—May 19 our District Evangelist, Bro. J. F. Campbell, of Parsons, Kans., came to hold a week's series of meetings prior to our love feast, which was held May 25. Seventeen brethren and sisters surrounded the Lord's tables. Bro. Campbell officiated. Though few in number, yet we had a good meeting. The services were greatly appreciated.—Frank H. Boggs, Buffville, Kans., May 28.

Burr Oak church held a pleasant feast on Saturday evening,—made especially enjoyable by the presence of visiting members from adjoining churches, among whom were five ministers, who fed us richly on the Word of Life. Five churches were represented. About eighty surrounded the Lord's table. A father was received into the church by baptism.—Emma J. Modlin, Burr Oak, Kans., May 27.

Lawrence.—Our District Sunday-school Secretary, Bro. F. E. McCune, held eight instructive meetings here. Our Sunday-school is growing, and the general attendance at our church services is also increasing. Our elder will be with us June 22 for our regular quarterly council.—Lola Root, Lawrence, Kans., May 28.

McPherson.—Our college has closed a successful year. All the commencement exercises were largely attended. Eld. J. J. Yoder preached the baccalaureate sermon, and Henry Allen, of Wichita, gave the commencement address. There were fifteen candidates for the A. B. degree, nine for the B. S. degree, one College Bible, eight Instrumental Music, one College, and seven Normal graduates. In Expression there were five. Of the total enrollment,—245 for the year,—forty-four per cent are members of the Church of the Brethren. All except about twelve are professed Christians. Of the eighty-one students of collegiate rank all are Christians; seventeen out of twenty-two members of the Faculty belong to the Church of the Brethren. There were four organized mission classes, and there are nine volunteers.—H. J. Harnly, McPherson, Kans., May 29.

Scott Valley.—May 25 we held our love feast. Elders E. E. Joyce and C. A. Miller were with us. Bro. Joyce officiated. About thirty members surrounded the Lord's table. On Sunday, at 11 A. M., Bro. Joyce gave a temperance lecture, after which dinner was served at the church. In the afternoon a temperance program was rendered. At the close of this service a collection of $4.51 was taken for the support of the temperance work in this District. May 19 we raised $7.85 for the Annual Meeting collection. Since our last report we granted two letters of membership. We have secured Bro. F. S. Sherfy, of Neal, Kans., to conduct a series of meetings for us, to begin Nov. 10. We pray for the success of the meetings. —Purnia Smith, Waverly, Kans., May 19.

Verdigris.—We enjoyed a very spiritual love feast May 25 at the Madison house. Many visiting brethren and sisters were present, among whom were Eld. S. B. Shirky and wife, of Norborne, Mo. Bro. Shirky officiated at the feast. It was decided to discontinue our preaching services on Sunday forenoon at the country house, and meet, instead, at Madison for Sunday-school and preaching services. Over 100 persons were present at the last meeting. After Sunday-school Eld. Shirky preached a very strong sermon. In the evening he preached in the country house. There is much interest being manifested by the young people in our Sunday-school and Young

People's Society, but they are unable, as yet, fully to realize the pleasure of living the Christian life.—C. A. Quakenbush, R. D. 1, Olpe, Kans., May 28.

Wichita (West Side).—May 26 the East Side church met with the mission at this point in a love feast. Nearly 100 members communed. We enjoyed a rich, spiritual feast. Bro. A. J. Smith, of Conway Springs, Kans., officiated. The church was packed from the pulpit to the rear landing with spectators. A number went away because they were unable to get inside. To many the New Testament teachings, as practiced by the Brethren, were unknown. We can only hope and pray that the seed sown will, in due time, bear fruit. Since our last report four have been baptized, while others are counting the cost.—M. S. Frantz, Wichita, Kans., May 26.

MARYLAND.

Meadow Branch.—Our love feast, as usual, was very largely attended. Many from adjoining congregations, as well as those from a distance, were in attendance. Eld. D. Victor Long, of Hagerstown, officiated. Among the ministering brethren who assisted in the services were Eld. Luther Fetry, of Richmond, Ind., and Elders A. P. Snader and J. Walter Englar, of New Windsor, Md. An offering was made for the general mission work of the church, to be presented to the York Conference. Elders Uriah Bixler and Greenberry Ecker will represent this church in Conference. On account of quite a number of our elderly brethren and sisters, and some others who have been sick, and could not attend the regular love feast at Meadow Branch, a special love feast was held at the home of Bro. Jeremiah Gelman, in Westminster, May 27. Twenty-one members communed. Eld. Uriah Bixler officiated. Bro. G. Ecker and the writer assisted in the work of the ministry. Very spiritual talks were made at both the above-named feasts, and all seemed to be drawn nearer to our Heavenly Father.—W. E. Roop, Westminster, Md., May 27.

MICHIGAN.

Berrien church held her love feast May 25. The home congregation was well represented. A number of visiting members were also present, among them three ministers. Bro. Kreider officiated. On Sunday morning, after breakfast, we had a consecration meeting, Bro. Hastings being welcomed home, after which Bro. Metzler gave us an inspiring sermon. —Grace Weaver, R. D. 3, Box 75, Buchanan, Mich., May 28.

Lake View.—Our church met in council May 18. The annual visit was reported. Sunday-school officers were elected for one year, with Bro. C. M. Miller as superintendent. Our delegates to District Meeting are Brethren C. M. Miller and I. M. Elkenberry, with Brethren Roy Whitehouse and Lemon Ebey as alternates. May 25 we held our love feast. Bro. Edson Ulery officiated. Bro. Ulery preached for us on Sunday morning. May 26 one of our Sunday-school scholars was received into the church by baptism. We expect Sister Sadie Stutsman to conduct a singing class for us, commencing about Aug. 1.—Ella Keith, Brethren, Mich., May 27.

MINNESOTA.

Worthington.—Our church met in council May 25. Bro. J. Schechter, Jr., was moderator. A few of our isolated members were with us and remained over Sunday. The report of the visiting brethren was favorable. Our Christian Workers' Meeting was reorganized, and Bro. Ham. Rogers was re-elected president. We decided to have a program on the Fourth of July, and also an outing. A collection of $9.33 was taken, May 19, for an aged sister at Minneapolis. We took up an offering for the Annual Meeting collection. We are now using the "Kingdom Songs" in our Sunday-school and Christian Workers' Meetings.—Minnie Schechter, Worthington, Minn., May 27.

MISSOURI.

Cabool.—Our love feast was held May 25. Fifty-four members surrounded the Lord's tables. Bro. N. N. Garst, of White Church, Mo., officiated. On Sunday morning Bro. Garst preached here to an attentive audience. After enjoying a basket dinner under the shade trees in the churchyard, we had a short Sunday-school program, which was enjoyed by all present. Bro. Garst addressed us again in the evening. Bro. C. W. Gitt is our delegate to Annual Meeting.—Elvina Cline, Mountain Grove, Mo., May 28.

Mineral Creek.—Our love feast was held May 18, and our annual Sunday-school Meeting next day. Bro. A. J. Lentz, the assistant Sunday-school Secretary of our District, gave us many helpful suggestions. A program was well rendered by the children, and a good social time and dinner was enjoyed by all present. At our council, May 25, our Sunday-school was reorganized for the next six months. Sister Ida Mohler and Bro. Elmer Arnold were selected as superintendents. Fourth of July, and also an outing. A collection of $9.33 was taken, May 19, for an aged sister at Minneapolis. We took up an offering for the Annual Meeting collection. We are now using the "Kingdom Songs" in our Sunday-school and Christian Workers' Meetings.—Minnie Schechter, Worthington, Minn., May 27.

MISSOURI.

Cabool.—Our love feast was held May 25. Fifty-four members surrounded the Lord's tables. Bro. N. N. Garst, of White Church, Mo., officiated. On Sunday morning Bro. Garst preached here to an attentive audience. After enjoying a basket dinner under the shade trees in the churchyard, we had a short Sunday-school program, which was enjoyed by all present. Bro. Garst addressed us again in the evening. Bro. C. W. Gitt is our delegate to Annual Meeting.—Elvina Cline, Mountain Grove, Mo., May 28.

Mineral Creek.—Our love feast was held May 18, and our annual Sunday-school Meeting next day. Bro. A. J. Lentz, the assistant Sunday-school Secretary of our District, gave us many helpful suggestions. A program was well rendered by the children, and a good social time and dinner was enjoyed by all present. At our council, May 25, our Sunday-school was reorganized for the next six months. Sister Ida Mohler and Bro. Elmer Arnold were selected as superintendents with the writer as secretary. We decided to have song service and preaching each Sunday evening at 8 P. M., during the summer. Bro. James Mohler will represent us at the Annual Meeting this year.—Leola Wenrick, Leeton, Mo., May 27.

Shelby County Church.—Bro. James Hardy has promised to hold a series of meetings here this fall, beginning Sept. 7. If any one wishes to correspond with him, please address him at Kansas City, Kans. Our Christian Workers' Meeting is progressing nicely, notwithstanding our small number.—Nettie Keller, Cherrybox, Mo., May 27.

Smith Fork.—We enjoyed our love feast May 25. About sixty members communed. It was a spiritual occasion. Our church has lately organized a mission study class, with Bro. Perry Williams as teacher.—Emma Sell Winn, Plattsburg, Mo., May 28.

NEBRASKA.

Glen Rock.—Our congregation met in council May 19. Our elder being absent, Bro. A. G. Reed presided. We elected our church officers for the present year, with Bro. J. Wesley Maxey clerk; Bro. Harry Bridge, treasurer, and the writer, correspondent. Our Sunday-school, which was discontinued during the winter, was reorganized May 1, with a good attendance. Every one seemed to have the real Sunday-school spirit.—Mary A. Dickerson, R. D. 1, Auburn, Nebr., May 24.

Logan Grove.—Our church is moving along nicely. One family was received by letter this spring. Our Sunday-school and other services were kept up all winter, except a few times when we were out of fuel. Since spring is here we are more busy than ever. Another Sunday-school has been organized at Lakeside, which meets at 3 P. M., followed by preaching services. This is a promising point. The interest and attendance are splendid. Before starting the work here some of the people said: "Yes, we want Sunday-school and preaching here. We want help; we need it." So we now have to attend two Sunday-schools and preach twice each Sunday. Our Sabbath day's journey is about eighteen or twenty miles. This makes three appointments to keep up, with only one minister, who sometimes must serve as superintendent and teacher, too. But the Lakeside people want to be helped by preaching and Sunday-school, and so do we. Who will come and help us? There is plenty of work to do for the Master in these hills.—N. B. Nelson, Gandy, Nebr., May 27.

Lincoln church held her communion services on Sunday evening, May 26. We had a very good meeting. Forty-four members communed. Bro. L. L. Meck, of Octavia, Nebr., officiated. Our pastor, S. E. Thompson, has been quite sick, but is able to preach again. He has gone to Alvo to preach a few days.—Caroline Brown, 1035 North Twenty-third Street, Lincoln, Nebr., May 28.

NEW MEXICO.

Clovis.—Our council, held May 23, passed off pleasantly. Our pastor, Bro. C. H. Brown, preached each evening during the week. Two more expressed their willingness to follow Christ, and were baptized, prior to our love feast, May 25. Twenty-nine were present at the Lord's tables. A few were not permitted to be present on account of sickness.—Minnie B. Rodes, Clovis, N. Mex., May 28.

NORTH DAKOTA.

Brumbaugh church held an interesting missionary meeting May 26. Bro. Albert Sharp, of Egeland, N. Dak., was with us and gave a short talk on "The Importance of Missions and Our Duty Toward Them," after which a number of volunteer talks were given by members present. At the close of the services an offering of $15 was taken for World-wide Missions and sent to the Conference at York, Pa.—Mary Deal, Brumbaugh, N. Dak., May 27.

Egeland.—May 19 we took an offering of $20, to be sent to Annual Meeting. Our Sunday-school observed Mothers' Day by rendering a special program. We are very much encouraged by the interest and zeal manifested in our Sunday-school and church work. We now have five well-attended classes. The pupils are almost as interested in the success of their class as the teacher. With this coöperation, and the aid of a newly-organized teachers' meeting, the teacher is more capable of doing the work which is chiefest in the church. At the beginning of the year the primary class decided to give all their collections toward the support of an Indian orphan. This interest has caused their collections to be increased, and the other classes have caught the spirit of giving more than mere pennies. We have been blessed abundantly with rain and sunshine this spring, as well as with spiritual gifts.—Gertrude Sharp, Egeland, N. Dak., May 30.

Ellison.—May 26 our elder, Bro. J. H. Brubaker, gave us an excellent missionary sermon. An offering of $15.50 was taken to be sent to Annual Conference. We expect Bro. William Bixler, of Ohio, to assist us in a series of meetings, beginning July 13.—Maude Deardorff, Ellison, N. Dak., May 28.

Englevale church had a missionary sermon May 26 by Bro. J. R. Smith. The collection amounted to $10.25. We are only few in number, but with God's blessings we can add our little mite.—Mrs. Ladosa Smith, Englevale, N. Dak., May 27.

Surrey.—May 25 we enjoyed one of the most impressive love feasts that we have ever held at this place. While the attendance was not so large as sometimes, yet the quiet solemnity of the occasion was such that we felt it was good to be there. Our services began at 6 P. M. In this far northern country we have daylight so long that the services closed only shortly after the sun had gone down. Bro. J. C. Forney, of Kenmare, N. Dak., was with us and officiated. He also preached for us on Sunday morning. Bro. J. E. Joseph preached our semiannual missionary sermon May 19, and a collection of more than $20 was taken. Later collections raised the amount to $27.85, to be sent to the Annual Meeting missionary collection.—Manerva Lamber, Surrey, N. Dak., May 29.

OHIO.

Beech Grove.—We held our love feast May 25. About 150 communed. Eight visiting ministers were with us. Bro. Garst officiated. On Sunday morning Bro. Oliver Royer gave a talk to the children. Bro. Joseph P. Robbins gave a foreign mission talk, after which $17.68 was taken for Foreign Missions.—Mary Rife, R. D. 1, Hollansburg, Ohio, May 29.

Brookville church met in council May 22, at 9 A. M. Eld. J. C. Bright presided over the meeting. At this meeting three letters of membership were received, and two were granted. We are glad to welcome into our midst Eld. J. W. Fidler and wife. We expect to hold our love feast Oct. 16, at 10 A. M., in the Wolf Creek house.—Mrs. Ezra Kimmel, R. D. 3, Brookville, Ohio, May 29.

Canton.—Our church met in council May 24. Eld. S. P. Sprankel presided. Eld. Jacob Wenrick is our representative to the Annual Conference. Sister Jennie Royer and the writer were chosen delegates to the Sunday-school and Christian Workers' Convention of Northeastern Ohio. We decided to have our love feast at the Center house, June 8, at 6 P. M. Our series of meetings, which began May 18 and continued until May 26, was well attended, considering the busy season. Bro. Sprankel, of Massillon, Ohio, with the coöperation of the home ministers, made the meetings inspiring and helpful.—A. H. Miller, R. D. 3, Louisville, Ohio, June 8.

Circleville.—May 19, at 2 P. M., Bro. D. M. Garver delivered the dedicatory address in our new church. After the morning Sunday-school, Bro. D. S. Filbrun preached the last sermon in the old building. He also preached for us in the evening. Our church has been built under the direction of the Southern Ohio Board. We were at quite a disadvantage in our old building, but future prospects are very promising. There are no other churches in this part of the town. —Ada Eby Neff, Circleville, Ohio, May 28.

Donnels Creek.—Bro. Chas. Flory, District Sunday-school Secretary of Southern Ohio, was with us yesterday. He preached at the country house in the morning, and at the New Carlisle house in the evening. The Annual Meeting collection at the country house amounted to $7.92. This amount, added to the collection taken at the New Carlisle house, makes a total of $51.87. May 17 a young brother was baptized in Springfield. —Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, May 27.

Maple Grove.—May 12 Bro. E. M. Culler, of Chicago, delivered two interesting sermons. Bro. Culler is working in behalf of Bethany Bible School. May 19 Bro. James Murray commenced a series of nine interesting sermons. The meetings closed with a love feast, May 26. Brethren A. I. Heestand, W. D. Keller and David Worst were present at the feast.—Mrs. E. E. Desenberg, R. D. 7, Ashland, Ohio, May 27.

Newton church met in council May 23. This was our first time we ever had a council in the evening, and the meeting was largely attended by the members. A committee was chosen to arrange for the enlarging of our church building for love feast and Sunday-school purposes. Our Sunday-school has been growing, until now we are much crowded. An offering will be sent to the Annual Conference. Five letters were granted, two letters were received, and one sister restored. Bro. S. Z. Smith, of Sidney, Ohio, is expected to preach for us during our series of meetings in January. May 19 Bro. J. C. Flora and wife, of Trotwood, Ohio, were with us. Bro. Flora preached for us both morning and evening.—Mary West, Pleasant Hill, Ohio, May 27.

Tuscarawas.—Our congregation met in council May 25, and decided to hold our love feast Sept. 14, at 5 P. M.—Eli Brumbaugh, North Industry, Ohio, May 29.

Wooster church met in council May 25. Bro. Edward Culler presided. Our love feast will be held Oct. 19. We will also begin a series of meetings about the third week in August, with Bro. Reuben Shroyer to preach for us. Irid Halteman and Leatha Holmes are our delegates for Sunday-school and Christian Workers' Meeting. Odessa Gerber was elected missionary solicitor.—Mary Brubaker, Wellersville, Ohio, May 28.

OKLAHOMA.

Pleasant Plains church held a love feast May 25. About sixty surrounded the Lord's tables. Bro. Joseph Root officiated. Many visitors were present. We had a very spiritual feast. Bro. Root delivered an excellent discourse on Sunday at 11 A. M. In the afternoon we had a Sunday-school Meeting, followed with a program by the children. In the evening a few of the members gathered at Bro. J. M. Ford's home, where two sisters were anointed. Since our last report three of our young Sunday-school scholars put on Christ in baptism.—Hulda Prentice, R. D. 3, Aline, Okla., May 28.

OREGON.

Ashland.—Our three weeks' series of meetings closed May 26, with good interest. We trust many were made to think of their lost condition. One member was received by letter since our last report.—Cora B. Decker, Ashland, Oregon, May 27.

Mohawk Valley.—May 17 our dear brother, M. M. Eshelman, came to us, and was with us over Sunday. His good, spiritual instruction was rich food for our souls. We regretted that he could not stay with us longer, but hope he will come again in the near future. One dear sister has been received into this church by baptism. Eld. H. H. Ritter, of Los Angeles, Cal., arrived here May 24. He is now located with us as pastor. He preached for us, and his discourse was much appreciated.—Sarah Bricker, Mabel, Oregon, May 27.

PENNSYLVANIA.

Aughwick.—Bro. C. A. McDowell, of Robinson, Pa., began a series of meetings here last winter, and returned this month to finish the revival. Nineteen converts came out on the Lord's side. Ten were baptized, and nine await the rite. Our membership was built up at this place. The revival closed with a love feast held in the Germany Valley house. Brethren C. H. Keltner and J. A. Myers were the visiting elders with us. Brethren C. A. McDowell, George H. Swayne, D. C. Little and the writer, home ministers of this congregation, were also present.—Roy X. Wilson, Rock Hill, Pa., May 30.

Big Swatara.—Since our last report we received quite a number of members by letter, and a husband and wife by baptism on Ascension Day. Our love feast, May 23 and 24, at the Hanoverdale house, was very well attended by members from surrounding congregations, and by many other people, whose order and conduct are most surely worthy of commendation. Eld. William Miller, of Hanover, Pa., officiated, being ably assisted by ministers from Harrisburg, Palmyra, Pottsville, Myerstown and Fredericksburg.—John J. Shiffler, Union Deposit, Pa., May 28.

Fairview.—Our church held an enjoyable love feast May 22 and 23. A number of visiting brethren labored for us. The attendance was large, and we enjoyed a very spiritual feast. Eld. Edward Wenger officiated. On the evening of May 23 we had another interesting little feast at the home of Brother and Sister Monroe Fahnestock, for a few aged sisters who were able to come there. Three sisters were there that are past fourscore years old.—(Mrs.) Annie Balmer, Manheim, Pa., May 24.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—May 12 we observed our twenty-first Sunday-school anniversary, in connection with Mothers' Day. The morning services were devoted to "Mother." In the afternoon the Sunday-school rendered a very suitable program for the occasion. May 19 was Missionary Day. In the morning our pastor, Bro. D. W. Kurtz, gave us a strong talk on the need of a greater missionary spirit. In the evening he preached another forceful sermon on Christian stewardship. At the close of each service a paper slip was handed to each one, thereon to pledge his missionary gifts, which are to be paid by this coming Sunday, so as to be in time for our Annual Conference. We received three members by letter.—Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., May 24.

Rouzerville.—May 26 we held our children's day services, which were largely attended. It was the second anniversary of our Sunday-school. We were much impressed. The program was well rendered, and we were highly favored with the presence of Bro. Wilbur Stover and his two children, Emmert and Miriam, from India. They sang a few hymns in the native language. This was of special interest to the children, and greatly enjoyed by all. The attendance has been very good during the two last years, and we hope it may continue to grow. Our officers and teachers have been very faithful, and especially our able superintendent, Bro. Henry Bare, of Waynesboro, Pa. God has so wondrously blessed us and our Sunday-school, that he alone shall have the praise for the grand and noble work, for of ourselves we can do nothing.—(Mrs.) Dollie E. Brown, Rouzerville, Pa., May 27.

Yellow Creek.—We had an enjoyable love feast at the Bethel house May 26. About 120 surrounded the Lord's tables. Bro. Levi Holsinger, of New Enterprise, Pa., officiated. The following visiting ministers were present: Brethren M. Keller, S. I. Brumbaugh and William Steele. Good order prevailed during the services. Monday evening, May 27, about twenty brethren and sisters met at the home of Bro. J. E. Gates and held a love feast for one sister, who was not able to attend the services at the church.—Levi E. Greenawalt, R. D. 7, Everett, Pa., May 27.

TENNESSEE.

Limestone.—Our church met in council May 25, with Eld. A. E. Nead presiding. Bro. A. M. Laughrun gave us an instructive talk. He also preached on Sunday and on Sunday night to attentive audiences. One sister is to be baptized in the near future. On Sunday night Bro. Sherfy Randolph gave us an interesting sermon.—Anna Arnold, R. D. 2, Telford, Tenn., May 28.

Meadow Branch.—Our church met in council May 25. The writer was chosen correspondent for one year. Our elder, Bro. John Murray, was present. Bro. Jacob Wine, from the French Broad church, was also with us. He is seventy-five years old, and walked a distance of twenty-four miles to this place. As there was not much business to come before the meeting, Bro. Wine preached for us. He also preached on Sunday at 10 A. M., and in the evening, after our Sunday-school, which convenes at 2:30 P. M. We have about sixty-five enrolled, and the interest is fairly good. Our prayer meeting is still being continued. We have been strengthened, and we feel that there are others who have been blessed in the prayer meetings. We have our prayer meeting every Wednesday night.—Cora A. Gammon, Tate, Tenn., May 29.

VIRGINIA.

Bethlehem church met in council May 25, with Eld. L. A. Bowman presiding. "What Is the Duty of the Church to the Isolated Members?" was the subject of a very interesting talk given by Bro. J. T. Cummings. One certificate of membership was received. Bro. C. J. Flora was reappointed Messenger agent. May 26, at ten o'clock, our Sunday-school met with a good attendance. At eleven o'clock Bro. E. E. Bowman gave us a good sermon on "Duty," followed by a short talk on "Temperance," by Bro. Joseph Bowman, after which a collection was taken up for temperance work.—Effie M. Peters, Boone Mill, Va., May 29.

Middle River (Pleasant Hill).—Bro. John W. Miller, of Grottoes, Va., came to us May 12 and remained with us two weeks. He preached sixteen Spirit-filled sermons. His visit was a blessing to all the homes he entered. Eight were received by baptism, and four applied for membership during the meeting.—Thomas A. Humphrey, R. D. 1, Harriston, Va., May 27.

Woodstock congregation met in council May 25. Our elder, Bro. H. R. Mowry, was elected delegate to Annual Meeting. Bro. Nedrow, of Frederick City, Md., was with us at our council meeting. He also held a two weeks' series of meetings at the Antioch house. There were no immediate accessions, but a number are thinking seriously. The brethren and sisters were much built up in the faith.—M. H. Copp, R. D., Maurertown, Va., May 30.

WASHINGTON.

Spokane.—We met in council May 25. Our elder, Bro. H. C. Longanecker, of Tekoa, Wash., presided. Four letters were received and two were granted. We are glad to have with us again Bro. H. D. Michael and wife, recently of Bethany Bible School, who expect to labor for the Master at this place, for a season. Bro. H. C. Longanecker preached for us morning and evening on the Sunday following our council. Bro. J. O. Streeter, of Chewelah, Wash., will be with us in June, in the interest of Sunday-school and mission work.—Royal Force, S. 109 G. Street, Spokane, Wash., May 27.

WISCONSIN.

Chippewa Valley.—I am now engaged in a series of meetings with the members of the Chippewa Valley church, Wis. Yesterday the youngest son of Eld. H. C. Baker was baptized. The meeting continues. They have a very interesting Sunday-school, with young people in attendance.—C. P. Rowland, Mondovi, Wis., May 22.

THE ROUND TABLE

Elder Kline as I Remember Him.

BY HENRY NISWANDER.

In your editorial, on page 280, issue of May 4, you say, "Eld. John Kline left no photograph, but there are scores of people living who saw him."

Fifty years ago, while standing by his side in our prison room, in the old courthouse at Harrisonburg, Va., his alert eye discovered across the street a sign, reading, "Clary Brothers, Photographers." Bro. Kline immediately opened his Bible and read to me Ex. 20: 4, which explains why he left no photograph.

I only wish, that as an artist, I might be able to draw a picture of him, as he is impressed on my mind. That being out of the question, I shall give an outline of his person and manner as nearly correct as I can, after so many years.

He was a man of medium height, rather heavily built. His hair was at one time dark, but when I knew him it was nearly white. He had a short, chubby beard, nearly identical with that of Bro. Trout. His hair was parted in the center and worn so that it just reached the top of his ears. His manner of dress was very plain. His outer clothing consisted always (when away from home) of a homespun suit of blue jeans.

His appearance in the stand was beyond criticism. He learned, early in his ministry, to control his emotions, but was a very forceful speaker, and had his discourse always well arranged. He never made a statement that he could not establish, and in his day was considered one of the strong pillars in the Brethren church. He was especially respected by the young people, as he was of a social turn of mind, and seemed to realize that the future welfare of the church would depend on the rising generation.

The writer only attended one Annual Meeting at which Bro. Kline served as Moderator. That was the meeting held in the Beaver Creek congregation, Va., in 1861. He did his work well, being well versed in parliamentary rules.

I saw but little of him after our release from prison, as his home was in a distant part of the country. But I must say, if Timothy loved Paul more than I loved Bro. Kline, his love was great. During our term in prison, Bro. Kline preached regularly each Lord's Day, and being a physician he also administered to our physical wants.

In the book written by Brethren Hays and Sanger, "Olive Branch of Peace," you will find a few verses composed by the writer while in prison. The chorus was added by Bro. Kline, by my request. In the death of Bro. Kline, surely a father in Israel passed away.

Kinross, Iowa.

Elder John Kline's Photograph.

BY D. HAYS.

Dear Editor:

Referring to your editorial note on page 280, permit me to say that Bro. Kline, like many of the Brethren of his day, was conscientiously opposed to the taking of likenesses, and any attempt at a picture of him would not be true to the original, and anything but pleasing to him, were he living, or to his friends who know him and remain.

However this may be, a pen portrait of his personal appearance, his manner of preaching, as well as his manner of presiding over a Conference, as far as it is known, would be of interest and profit in this age of strict rules. Suffice it for me to say that his manner was patriarchal, and whether in the pulpit or in Conference, he kept the entire Scripture, and the usage of the church steadily in view. His voice was orotund, and his sermons were delivered in a monotone, never above but descending at intervals to a fatherly heart-to-heart talk. His personal bearing was impressive. He had a broad, full chest, a large heart, a calm face, with dark eyes and an impressive countenance. When seated he was frequently seen to lift his eyes and set his face heavenward, as in deep meditation and prayer. His height was about five feet, six inches, and his weight near 170 pounds.

As to the color of his hair, it was dark and slightly curled in his early manhood, and tinged with gray as he advanced in life. He wore his hair plainly parted in the middle of his head, and long enough to cover the back of his neck. His beard was light, but served to cover his chin and throat. The features of his face were in perfect harmony. The breadth and height of his forehead were in harmony with his head and face. His nose was beautifully rounded, and his mouth was full, smooth-featured and firmly set, in perfect keeping with the benignity of his countenance. In a word,—he was not beautiful, except it be in his simplicity. His dress corresponded with his life and his profession. It was simple in form and color, and free from all ornamentation.

Other men have had many bright parts, but he shone with a uniform and increasing luster. There was nothing attractive about him except it be his unwavering devotion to duty and the solidity of his character. Other men drew large audiences and excited much admiration, but it was left for Bro. Kline, by his presence and simple personality, to dispense a home feeling, a restfulness, a satisfaction that speaks most eloquently. This gives us the key to his influence in Annual Meeting. It was due to the confidence reposed in the man because of the consistency of his life and work. Here is the picture of a well-spent life, and this way is open to all.

Broadway, Va.

Steadfastness.

BY B. F. KENDALL.

As I stand in the doorway of my schoolroom, looking here and there, I see an oak tree near the corner of the section, in the corner of the woods, that shows signs of having been tried by many winds and storms. A few of the topmost limbs are dead or broken off, but still it stands.

Across the road is a rural telephone line corner pole, which has been put to a number of severe tests, yet it stands nearly as erect as ever, because it has been securely anchored. The oak is rooting deeper each day and year.

I turn to the right and see the walls of this house which were built by a great-grandfather of one of my pupils. In one of the walls I see a niche, caused by the removal of a few bricks. This may have been the result of defective workmanship, or an evidence of rudeness, wrought by pupils; yet this house will probably stand as long as its use is desired. But with it is connected the sacred memory of the first Brethren church services held in this vicinity, by Brethren Murray, Wolf, Shively, and Moss. These, with the exception of the last named have gone to their reward, together with my grandparents and many neighbors of this vicinity.

My four years' work at this place may be remembered but for a short time; the telephone pole may have to be replaced by another; storm or the woodman's ax may remove the oak, but the fruits of the Master's field are ever blossoming and being gathered, because the seed was sown in soil rich in fertility. They builded upon the immovable Rock of Ages and may we never try to remove any stone laid thereon. Under time's destructive touch everything but God's Word will crumble.

Greentown, Ind.

The Child of God.

BY MARY BEAHM.

The blood of Jesus Christ cleanseth from all sin. It must be rightly applied,—the applicant for cleansing being truly penitent and sincere. He is then a child of God.

The child of God not only has his sins washed away, but the *desire for sin* also. While life lasts, temptations assail him, but the true child of God will not yield. "His delight is in the law of the Lord."

"But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." If the so-called child of God is too weak or too insincere to lay hold on the "way to escape" but follows sinful practices, he is no longer a child of God.

The true child of God will, if necessary, "resist unto blood, striving against sin." He will pluck out his eye, cut off his hand or his foot, rather than to yield to Satan's wiles.

The power to do all this is gotten by much sincere prayer, by feasting much on the Word of God, and by exercising in good and holy works.

"No man can serve two masters." You are either a child of God or a child of Satan. Which?

Trevilian, Va.

If you do not let heaven get into you here, you will never get into it hereafter.

CHRISTIAN WORKERS' TOPIC

Home Missionaries at Work.

Matt. 10: 7-16.

For Sunday Evening, June 16, 1912.

I. "As ye go, preach" (v. 7). Christ's personal example (Matt. 4: 17). Home mission work has always been a traveling, moving work. Are **we** up and moving?

II. "Heal the sick" (v. 8). The home missionary has to be, in many cases, the doctor and the schoolmaster as well as the preacher.

III. "Freely give" (v. 8), with Acts 8: 18-20; and explain.

IV. "Provide neither gold nor silver" (v. 9). The true missionary is not working for the gold that perishes. (See Luke 22: 35; also v. 36, and explain.)

V. "As sheep in the midst of wolves" (v. 16). While the missionary is brave and manly, he prefers to arm himself with the sword of the Spirit.

VI. "Be . . . wise as serpents" (v. 16; Rom. 16: 19; Eph. 5: 15). The wisdom of the serpent lies in his not needlessly thrusting himself into danger. He acts prudently. So the missionary.

VII. "Harmless as doves" (v. 16; 1 Cor. 14: 20; Philpp. 2: 15). Not to do injury or provoke to anger, and so justly enrage their fellow-men. Doves always have been a striking emblem of innocence.

(A well prepared two-minute talk on each of the seven topics.)

Missionary heroes (Acts 4: 19, 20; 6: 9, 10; 7: 59, 60; 9: 20; 15: 26). Among the Brethren in the Middle West were Elders Casper Rolland, John Hendricks, Geo. Wolfe, Sr., and Geo. Wolfe, Jr. (See write-up.)

PRAYER MEETING

Temptations We May Avoid.

James 4: 1-8.

For Week Beginning June 16, 1912.

1. To Escape Temptation We Must Live on a High Plane.—The source of the wars and fightings of those whom James rebukes was due to their low and groveling life. They were pleasure-seekers. Their highest aim was to "have a good time." Their pleasures were largely sensual. Such a life inevitably leads from bad to worse, until covetousness, adultery, and murder even, are added to the awful category. Persons of this stamp "can not obtain" and "have not" because they are not on the road that leads to possession. They "ask not" for the blessings God can give, and when they do ask, they "ask amiss," as they wish to make God an instrument of ministering to their pleasure. There is a better way (Heb. 11: 24-26).

2. Do Not Try to Serve Two Masters.—The world has ever been an enemy to God, and friendship with it always meant enmity to God. Those whom Jesus addresses were trying to be friends of the world, not seeming to understand that they thereby made themselves enemies to God. The world's way of looking at life and duty even today,—though vastly improved since James' day,—is very different from God's way, as pointed out by Christ. Are there not Christians today, trying "to please the world rather than God?" How is it with ourselves? Are we willing to incur the enmity of the world in order to please God? Jesus said, "No man can serve two masters." Will it be God or Mammon (Matt. 6: 24; Luke 16: 13)?

3. Put Your Case in God's Hands.—"He giveth grace to the humble." He gives power "to resist the devil, and he will flee." Satan is but a coward if you go at him in God's grace. "Draw nigh to God." Yours may be a strong, fruitful life, if you cling close to the Father. In this union is strength for all of life's tasks. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." God requires both outward and inward purity. Lifting up "holy hands, without wrath and doubting," we are able to ward off all the fiery darts of the wicked (Psa. 37: 1-11).

HOME AND FAMILY

Jonah and the Whale.

When Jonah fled before the Lord,
And vowed he would not preach the Word,
God caught him in a mighty gale
And he was swallowed by a whale.

That scoffers do not think this true,
Is very plain. There are but few
Who read God's Word. Some have the tale
That Jonah went and gulped the whale.

But what a shame, when Christian men,
Who wield great force, with tongue and pen,
Rise up and say: "We, too, can't see
How such a thing can truly be."

Was it too hard for our Lord,
Who made this world with but a word,
Who changed the frightful night to day,
And fashioned man from lifeless clay?

Too hard for him, who fills the skies,
To make a fish of such a size,
Whose throat and stomach had the space
To serve as Jonah's resting place?

—Washington Times.

Wild Flowers.

BY ELIZABETH D. ROSENBERGER.

Mrs. Stamm was looking at her garden bed in the back yard. She had carefully cleaned the yard and now she wondered how to make the most of its possibilities in the way of raising something. The bed was plainly outlined against the back fence, although it appeared as if nothing had been planted there for several seasons. "It's kinder shady there; I s'pose the folks thought nothing would grow without sun, and mebby the' won't; but I should like to try an' raise a little something there."

"'Tis shady," agreed her boy Lee, who was fourteen, and helped his mother in many ways. "But that oughtn't to keep us from planting things. Some plants can stand it without much sun."

"That's so," answered his mother. "Out here is a little place where the sun shines most of the day; I've got radishes and lettuce sowed there. Now along this fence we might have some ferns, if there was any to be had; they grow in the shade."

"If you want 'em, I'll get you some the first spare time I have. An' some vi'lets too, while I'm at it."

"If you do that, we'll have a nice garden here. There won't nothing else grow along the fence, so let's try the wild flowers. I always did take a sight of comfort in my garden; it'll be fine to have some things growing again."

"Watch me bringing you the best I can get in the woods," replied Lee with enthusiasm. "We'll make that bed against the fence the finest one in the yard. You can sew out here this summer, and it will be like Grandma's garden."

"Not quite," responded his mother cheerily. "Hers was so much larger; but in time we are going to have a pretty home right here, and you are getting your schooling, so we should be glad and not think of complaining about anything."

And when Lee took his first half-holiday, and went to the woods, they were both surprised at the generous supply of ferns and wild flowers he brought back. And when they had planted them where they had a chance to grow, the results were so gratifying that they did not grieve over the flowers they used to have before they moved here. There was a wild, woodsy charm about these plants, and the bed along the fence was a thing of beauty as the weeks went by.

Lee had discovered some trailing arbutus in his search. It was lying against a woodland bank, its tender buds screened under the rusty, carried-over leaves of winter. This sturdy little wildling is now a rare find in some places. Through excessive gathering for city markets it has been almost eradicated. When gathering trailing arbutus, care should be taken lest the runners, which are of slow growth, be destroyed. In some of the eastern States laws have been passed to protect this little wild flower from extinction.

A large mass of columbine, with its red and yellow bells, made a beautiful background for some violets. The plants bloomed and bloomed all the summer, and the seeds fell and matured into a larger mass of columbine the following year. Lee brought home some spring beauties, anemone, and the yellow marsh marigold proved to be just what they wanted. These flowers grew and bloomed in their season.

Watching the two digging and planting, as they converted an unsightly garden into one of the prettiest yards in town, we wondered why more of us do not go out of doors and find things to plant and love. In the woods and meadows beauty and enchantment await those who have eyes to see. The warm sunshine, the green grass, the flowers and trees, thrill us with a joyous sense of possession,—it is all ours to enjoy. The May of the poets is sometimes a delusion. It comes flying on the wings of the dreary east wind, and keeps us shivering in doors, by the fire. But this year, those who have braved the elements have been richly rewarded. The meadows and pastures are dotted with the pink spring beauty, the yellow buttercup, the bluets, the violets and the anemone. There is a pleasure in making discoveries as you walk through the green fields. The streamlet that soon dries, when the June sun searches its source, is singing on its way to the woods. And how delicate is the moss that borders its narrow banks! The maple waves its half-grown leaves exultantly because the little stream has nourished it and watered it. The silver poplar trembles like a moonlit cloud. The hermit thrush sings to his mate in the woodland solitudes, and joyous songs of expectancy are heard on all sides.

The people in the city do not care that it is May and that green leaf and blossom have come together. If it could be so, many of them would be happier on a farm. The love of nature,—of woods and streams and animal life,—is implanted in all of us to greater or less degree, but in the city many people give it no chance of development or expression. The road to happiness and content in summer leads to nature. Out in the country where things are God-made, fresh and sweet, we find his choicest lessons in flower and leaf. There is fascination and mystery in every wild flower that blooms, in every leaf that grows, in every bird that sings. Let us spend much time out of doors as God intended we should.

Covington, Ohio.

The Christian Home.

BY W. R. DEETER.

Home usually means the place where we dwell, but sometimes it has a wider meaning, as in the words "home-made" or "home-grown." In that sense it may mean "made or grown in the State or nation," but we want to use it in the limited sense of our dwelling place, in this article.

The rule is, when young people get married, that they start a new home. It should be a Christian home, to insure the most happiness and the best results. The wife usually is queen of the house, and the husband is the bread-winner, but shares authority in the home with his wife. In the Christian home the husband loves his wife as he loves himself, and she reciprocates.

After a time a baby may brighten the home, and later another, and still later a third one. This binds the parents more closely in their affections, and while these little ones bring care and responsibility, yet they are dearer to the parents than life itself. How deep the wound if one of them is called away! And yet, Christian parents sorrow not as those that have no hope.

The new home needs some good literature for the spare hours. While there are good magazines, cyclopedias, biographies, and other good literature, there is nothing quite as good for the home as God's Book,—the Bible. It should occupy a prominent place in every home, and it does in every *Christian* home.

No home should be without the family altar, and every day some part of God's Word should be read. Prayer should be as regular as our meals, but aside from the prayer at the meals there should be some special time set apart every day for devotional services. It need not be lengthy, but it should be regular. Our prayers are like most other things,—if left to chance they will get farther and farther apart, until they will be neglected entirely. We may have a busy day before us, but that indicates that much more need of grace.

When the children are old enough, they should be taught to take some part in the service. If they can read, let them read the lesson occasionally, or have them take some part in the prayers. In this way the children grow up in a healthy, religious atmosphere, and early in life they are likely to ask for fellowship in the church. I am satisfied that many of the Brethren's children are lost to the church for no other cause than the want of true religious training in the home.

No one can estimate the true value of proper home training. Early in my ministerial life I labored much with the late Eld. George W. Studebaker, who was known by some as "The Walking Bible." In his day he was an able and successful minister. He gave me some glimpses into the inner life of his early days in the following touching words: "My father died when I was but a little boy. My mother was left with a number of little children. Every day, however, she would read a portion of the Word of God, or have it read. Then we would all kneel, and mother would plead with the Lord to help her to raise these children for the Lord. Although mother has gone to her eternal rest for many years, her prayers are still ringing in my ears, and whatever success I have had in the ministry, I owe to the prayers of my sainted mother."

If the prayers of one mother had such an effect on her son, may not the prayers of other devoted mothers have the same salutary effect upon their children?

If the husband is a laboring man, and comes home in the evening, weary and tired, how cheering when his good wife meets him at the door with a smile, and a kindly greeting! Then, as they sit down to a well-prepared meal, and all, with bowed heads and grateful hearts, ask God's blessing upon the meal, can we doubt that this is an ideal home? They can truly sing, "Home, sweet home."

How different where no religious service hallows the home! The husband may have had vexations during the day, in dealing with his fellows, but to succeed must appear cheerful and pleasant. As, in the evening, he returns home, his pent-up anger can be controlled no longer. Like the breaking of a dam that floods everything below it, he overwhelms his wife and children with the vexatious troubles annoying him. His family dreads to see him come home, knowing the fury of his anger. He is like the catbird that sings sweetly away from home, but, when it nears its mate and nest, has a most discordant note,—anything but pleasant.

It is said that France has but few homes, and almost no Christian homes, and, as a result, a very large per cent of the children born there are illegitimate. The marriage relation there is even looser than in our own country. Husband and wife are bound together as with a chain of sand, that will part at the slightest touch.

Oh, for more Christian homes! Give us Christian homes, and the divorce question will settle itself. With Christian homes we need have no fears for the church, our schools, our cities or our nation.

Milford, Ind.

"Mebbe 'Taint So."

"Mebbe 'taint so" reads a striking placard that greets the eye and brings the smile as one enters a certain printing-office where they believe in looking on the bright side of things. The comfort-compelling phrase originated in a story told of a grouchy old Scotchman who, by his unfailing ill forebodings and gloomy observations about things in general and the work around the office in particular, got "on the nerves" of his fellow-laborers. Desperation brings inspiration. They thought of a plan to cure him. Every time he came around with his pessimistic prophecies and "Gloomy Gus" comments on things, they said never a word, but solemnly presented him with one of these placards which they always managed to have at hand. They were effective, and his cure was complete. When things are looking blackest, when we are in a state of nervous apprehension bordering on panic, and things appear to our blurred vision to be on the very verge of disaster, it might be worth our while to recall the inelegant but optimistic little phrase, "Mebbe 'taint so."—*Unidentified.*

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

ANNUAL MEETING NOTES.

AGAIN it becomes our privilege, as well as our pleasure, to furnish some Conference notes for the MESSENGER.

It will be observed that the meeting, this year, is one week later than the regular time. Pentecost fell on May 26, and the Conference should, according to the rule, have been opened on the morning of the 28th, but it was deemed best to defer it one week, and that is why the meeting proper convenes the first week in June.

In company with Brethren R. E. Arnold, Galen B. Royer, S. M. Eshelman and Lauren T. Miller, we left Elgin at noon, May 28, and at Chicago were joined by Bro. D. L. Miller and wife. At Ft. Wayne, Ind., Bro. I. B. Trout was added to our company.

At Chicago, 5:30 P. M., we entered one of the commodious sleepers, employed on the Pennsylvania lines, and had no occasion to leave it until we reached York, twenty-one hours later. The Pennsylvania has a fine roadbed, the coaches are well built, commodiously fitted up, while the service is splendid.

A trip over the road is not only pleasant, but it is decidedly restful, especially on one of the best-equipped trains.

It was raining when we pulled out of the great city by the lake, and the rain continued until the middle of the forenoon the next day, but why need one care for rain when he can gracefully glide along the great steel rails in a rapidly-moving shelter?

While the season was a little late, and the farmers were back with their work, still nature seemed at her best. The meadows were green, and so were most of the grain fields. The trees everywhere were covered with great masses of fine foliage. In fact, we have never seen trees more vigorous at this season of the year.

Wednesday, May 29.

On Wednesday morning, May 29, we were among the mountains of Pennsylvania. These great upheavals of the earth, with the numerous valleys and streams, may be an old story to the mountain dwellers and the people of the valleys, but it is all new and even charming to the man of the western plains.

But so far as the fine foliage of the trees is concerned, we never saw the mountains present a more attractive appearance, and if this timber should continue to grow for another generation or two, the great East will surely be well supplied with timber.

For the sake of convenience the railroads always follow the valley up one side of a great mountain range, and down the other; and the reason the roads are so crooked is due to the fact that the Lord made his streams crooked.

Almost every valley of importance has its road. These branch lines, connecting with the great trunk lines, help to feed the great arteries of commerce.

Furthermore, every mountain and every valley has its history, and some of them their tragedies. Some of this history relates to scenes in the Indian Wars, and some to the struggle with the French, and to some extent the struggle for Independence has figured in the events of these parts. But why refer further to these occurrences?

Wednesday, at noon, found us at Harrisburg, Pa., where the Conference was held in 1902, and where the attendance was the largest known in the recent history of our Conferences.

One hour and forty minutes later, and we were at York, a city of 50,000 population, where the Annual Meeting for this year is to be held. A street car ride of one mile brought us to the Agricultural Grounds,—the place set apart for the Conference and its attending gatherings.

The well-built city runs right up to the grounds, and here, facing the large enclosure, may be found many splendid residences. In fact, the city is built compactly, right up to the grounds. In this respect the situation for the meeting is decidedly favorable.

York is surrounded by Brethren congregations, there being nearly one dozen within a compass of fifteen miles. In this vicinity churches were founded soon after the Brethren commenced emigrating to America, hence their history dates back nearly 200 years.

The York congregation is composed of about 450 members, has three ministers, and two meetinghouses, with Bro. J. A. Long as elder in charge. The congregation was organized thirty years ago, and seems to be in a prosperous and good-working condition.

Two other Annual Meetings have been held in the vicinity,—one on the Deardorff farm, fourteen miles from York, and the other at another point.

On entering the grounds we found Bro. J. A. Long, Foreman of the Committee of Arrangements, busy, but ready to do any favor. He is assisted by Brethren C. L. Baker, Secretary, E. S. Miller, Treasurer, C. G. Trimmer, Chairman of the Lodging Committee, and J. M. Mohler.

Not many had, as yet, reached the place, but there were enough, here and there, to make it interesting,—greeting friends, as well as some whom we had not met before.

The enclosure is large and the buildings seem to be quite ample for a Conference. In fact, there are more buildings than can be used to good advantage. And while this is true, a temporary tabernacle had to be constructed for the Conference proper.

This was done by extending the roof of the grandstand seventy-five feet, in this way forming a well-covered building of about 130x210 feet, with a seating capacity of 6,500.

At the lower side of the Tabernacle a large platform has been constructed for the Standing Committee, the officers of the meeting, and a few others. In front of the platform chairs have been arranged for the delegates. The rest of the new part of the tabernacle is provided with strong board seats. These, of course, will not prove so comfortable.

The grand stand part, with seats arranged one above the other, will probably be regarded as the most desirable part of the large auditorium. This, as well as other buildings, and the grounds themselves, are lighted by electricity.

The Conference grounds are covered by a fine coat of grass, and while there are a number of shade trees, still there are not enough to accommodate a large crowd.

The first service in the Tabernacle was in the evening, when Bro. J. G. Royer delivered an address to the members of the Standing Committee and others, —about 400 in number,—who assembled to hear him. This is the second time that an address of this character has been delivered, and we see no reason why others may not be given from year to year.

But they should not all be along the same line. They might take in a wide range of thought relating to duties, authority and development of the Standing Committee, including the value of the Committee to the Conference, its influence, and, to some extent, the class of men that should constitute the body. The best methods of proceeding, in some instances, might come in for consideration, and the speaker might suggest various ways of rendering the work of the Committee more helpful to the Conference, as well as to the Brotherhood.

On reaching the grounds we learned that the first service, which might be considered the opening of the Conference, was on Sunday afternoon, May 26, when Bro. T. T. Myers, of Juniata College, Huntingdon, Pa., began the Bible Institute work which is to continue during the meeting.

Bro. Myers is an instructive teacher and his work was interesting from the beginning. His first address was an introduction to the Book of Colossians, which was the part of the Gospel to be taught by him. He opened up the book in a most instructive manner, giving a clear insight into the causes which led the Apostle Paul to write the letter to the saints at Colosse, and the line of teaching which it contained.

This was followed by blackboard outlines of the different divisions of the book and the subject of each division. The audience was made a part of the lesson, the leader calling on different ones to read the various portions of Scripture. Many profited by the expositions, and the notes given on the blackboard were copied and taken home, to be used as the basis of further study.

The hour which had been assigned to these studies was all too short. They continued until Wednesday afternoon, two lessons being given each day. Eld. W. M. Howe followed with a series of lessons on the Book of Galatians. Of this work we are to say more later. What we here present pertains to the institute work until Wednesday only.

Thursday, May 30.

This proved to be a delightful day,—really an ideal day for the real beginning of the Conference work.

At an early hour the people were astir, and those to whom duties had been assigned were especially busy. So far as we could see, everything was practically in a state of readiness, with a view of taking care of the visitors as fast as they came.

In the Tabernacle there was a season of morning worship,—not attended by all on the grounds, but by most of them. As the days go by, these morning hours of worship will be more fully appreciated, and will become more helpful. It occurs to us that more effort might be made to work up a better attendance, and to deepen the interest in the devotional exercises at the beginning of the day.

Breakfast, on the cafeteria plan, was served at seven o'clock, and a good breakfast it was. But of this department we may have more to say at a later period.

At 8 A. M. the Standing Committee convened in a large room, at the rear of one of the long buildings, there being about fifty of the members present. The room is ample in size, well lighted, and, so far as we can observe, will answer the purpose of the Committee quite well.

Brethren D. M. Garver and P. R. Keltner, retiring officers, were present, and had charge of the meeting until the permanent organization was effected.

At the request of the retiring moderator, your Office Editor conducted the devotional exercises. Then followed preliminary business.

The decision of the Conference, respecting the qualifications of the members constituting the Standing Committee, was read and subscribed to by each one present.

Then came the roll call, when each elder arose at the mention of his name. In a way this served as a general introduction, enabling each member to know all the others.

This roll call showed that a few of the elders composing the body were absent, and that some of the Districts were represented by alternates, instead of the regularly-chosen representatives. The few new Districts applying for recognition were accorded their rights, and will henceforth be regarded as sister Districts.

The question of complying with the order of the church in attire and the wearing of the beard, upon the part of elders serving on the Standing Committee, was considered at some length.

For years we have been a little careless about ordaining elders who refuse to wear the beard, and since those serving on the Standing Committee are especially expected to comply with our rules, in this particular, it makes the situation somewhat embarrassing when a beardless elder is sent to represent his District.

We have a few elders who can not grow a creditable beard, and it is no more than proper that they be exempt from the rule. But what to do with those who can grow a creditable beard and will not, is the problem of the Standing Committee to solve respecting its own body.

But the Standing Committee should not be disturbed by a question of this sort. State Districts should either quit ordaining beardless elders, or petition the General Conference to change some of her rules. This thing of having rules that we do not propose to respect in the State Districts, is bad policy.

And nobody is to blame for the policy more than the elders of the different Districts. They will meet at District Meeting, decide on the ordination of a beardless preacher, or one who does not respect our order otherwise, appoint a committee to effect the ordination, and then say not one word about complying with the rules of the church.

By and by, when one of these newly-ordained elders appears on the Standing Committee for the first time, he confronts a situation that is decidedly embarrassing. We may blame the young elder,—that may seem natural,—but it is hardly fair. The blame rests with the elders of the Districts.

For this embarrassing situation we are placing the blame just where we think it belongs, and again repeat and emphasize the statement that the elders who do not propose, in good faith, to comply with the rules of the church, should ask the Conference to reconsider the beard question. And what we say regarding the beard may well apply to the attire in general.

Making rules with no thought of respecting them in the State Districts is destructive to every phase of successful church government. Rules should be respected. If we do not propose to respect them, it will be wise in us not to make them.

It was nearly ten o'clock before the preliminary work was disposed of, so the Committee could proceed to ballot for the officers of the Conference.

In the first ballot for Moderator, Bro. H. C. Early was chosen. On the first ballot for Reading Clerk, Brethren I. B. Trout and J. W. Lear were a tie. The second ballot resulted in Bro. Trout being elected. Bro. J. W. Lear was the chosen Writing Clerk, only one ballot being necessary.

All of the officers are men of experience, and will be able to handle the work of the meeting with skill and dispatch. At a later stage of the proceedings Bro. W. Carl Rarick was chosen Doorkeeper.

All the deliberations of the Standing Committee, even in the preliminary work, are characterized by great kindness and the utmost consideration for each other's feelings. Brotherly love prevails on every hand. Even while endeavoring to adjust the things that may be out of order in their own body, the most loving methods are employed.

With the new officers in charge, the regular work of the Standing Committee was taken up. The business, as usual, was transacted privately, and yet some of it was of such a nature that it could be handed out. We mention the following: The Committee on Credentials is composed of Brethren David Hollinger, of Ohio, D. N. Eller, of Virginia, and W. M. Howe, of Pennsylvania.

Brethren D. L. Miller, J. A. Dove and J. G. Royer constitute the Committee on Resolutions, while the Committee on Greetings is composed of Brethren Wilbur B. Stover and S. N. McCann.

On the Sunday-school Board Bro. Lafayette Steele succeeds himself. Bro. Ed. Frantz, of Lordsburg, Cal., takes the place of Bro. Paul Mohler, now in France, on the Tract Examining Committee. Bro. I. J. Rosenberger's time having expired on the same committee, Bro. J. W. Lear was chosen to fill the vacancy.

As Annual Meeting Treasurer, Bro. C. M. Wenger was appointed for another year. Bro. Otho Winger, President of Manchester College, takes the place of Bro. L. W. Teeter, whose time had expired, as a member of the General Mission Board.

Bro. S. E. Lantz takes the place of Bro. G. W. Lentz on the MESSENGER Advisory Committee. Bro. R. E. Burger is continued on the Auditing Committee, while Bro. Manly Deeter succeeds himself as one of the Trustees of the Brethren Hospital.

Bro. J. L. Cunningham is retained as General Secretary of the Committee of Arrangements for Annual Meeting.

The complexion of the Educational Board is slightly changed, Bro. John S. Flory, President of Bridgewater College, Va., taking the place of Bro. W. B. Yount, whose time expired. Bro. John Calvin Bright succeeds himself.

Bro. P. J. Blough remains a member of the Temperance Committee. Bro. W. J. Swigart also continues on the Peace Committee.

A radical change was made on the Railroad Committee. Four brethren were appointed,—one for each Annual Meeting District: Bro. P. S. Miller, of Roanoke, Va., for the Eastern District; Bro. Clarence Lahman for the Central District; Bro. J. J. Yoder for the Western District; Bro. Geo. C. Carl, of Portland, Oregon, for the Coast District.

Five more members of the Standing Committee arrived, thus completing the list.

The Bible Institute work was removed from the Brethren church, in the city, to a large tent on the Conference grounds. Two sessions were held,—one at 2 P. M. and the other at 7 P. M., both in charge of Bro. W. M. Howe. Each session was well attended, and the interest taken in the Institute was highly commendable.

Two services were held in the Tabernacle,—the first at 10:30 A. M., and the second at 8 P. M. At the former service Bro. B. F. Masterson, of California, delivered an address on the "Library of Heaven." In the evening Bro. Chas. D. Bonsack preached, having for his subject, "The Teachings of Jesus on Home Relations."

During the day enough members reached the grounds to make up good audiences, and all those who could attend seemed to have appreciated the different services.

In the Tabernacle Bro. Chas. M. Blough, of Johnstown, Pa., is conducting the song services, and the spirit he puts into his work is in perfect keeping with the character of the meetings.

Near the close of the day there was a decided drop in the temperature, and overcoats proved to be exceedingly comfortable. It was almost cool enough to have fire in the houses, and in fact some did not attend the evening services on account of the chilly condition.

But the day ended with people still coming from various parts of the country, and it was probably near midnight when the last train pulled in.

Friday, May 31.

Friday morning, May 31, brought a milder temperature than the evening before. Everybody seemed to think that it was just right.

During the night and on early trains there were many arrivals, and the grounds began to assume a decided Conference appearance. The buildings are so located as to scatter the crowds, and large groups could be seen in nearly every part of the enclosure, intended for the accommodation of those in attendance.

Referring again, to the meeting in the Tabernacle on Thursday evening, we state that the attendance was given out as 2,000, and proved to be a very impressive service. Bro. Bonsack knows how to deal with the home question.

In the forenoon of Friday we visited several of the large buildings, set apart for the accommodation of visitors. By the use of nearly, if not fully, one thousand yards of canvas, one of the buildings was partitioned off into about 200 rooms.

Each room is provided with springs or cots, as may be desired, and is fitted up by the occupants as taste and the use of money may dictate. Everything is clean, and the whole arrangement has the appearance of neatness and freshness.

Here nearly 2,000 people can be lodged comfortably, each party enjoying a fair degree of privacy. The novelty of the thing makes the place attractive. We were shown into a few of the canvas-walled rooms that were decidedly stylish.

After the meeting closes, the canvas can be sold, and but little loss need be sustained by the committee having the work in charge. A fire in any part of the building would make the situation decidedly serious. But aside from this possibility, the idea is both unique and attractive.

In addition to a large lunch counter under the elevated part of the Tabernacle, there are two large buildings where meals are served on the cafeteria plan. Here the accommodations, for securing something to eat at all hours, are good.

The variety is about all that could be desired at a gathering of this character, and everything is well prepared. There are a half dozen fruit dishes, such as strawberries, peaches, apricots, prunes, oranges and grape fruit. There are also several kinds of pie.

Then follows strawberry shortcake, cornflakes with cream, bread, butter, fried eggs, meat, potatoes, bean soup, coffee, chocolate, milk, ice cream, crackers, etc. Each one, supplied with a tray, plate, knife, fork, and spoon, selects what he cares to pay for and eat, at a small price per article, and a good meal may be secured for fifteen, twenty, or twenty-five cents.

A large number of tables are at the disposal of those who enter the building for meals. Boys come to each table for the trays, and everything is kept tidy by a little army of young women, most of them being sisters.

The sisters are neatly and plainly clad, and all of them wear the devotional covering, and, so far as we could observe their deportment, it is in perfect keeping with the spirit for which the prayer-covering stands. We have never seen a more devoted body of table servants in a Conference dining room.

We notice the same deep, religious feeling among all the older sisters in the cooking and preparing departments. We entered these departments unobserved, and were favorably impressed with what we saw.

A unique feature was the employment of a number of young boys in the dining rooms. They were orderly, polite and attended strictly to the work assigned them. We admire this type of boys. It means fine manhood.

There were superintendents and even a few floor walkers, but we heard no one giving orders. Every-

(Continued on Page 364.)

How Will It Be?

THIS is a world of constant and continual surprises. We have changes in every phase of life. New things meet us every day and wherever we go; so the question with the careful observer is, What next?

A man, the other day, in speaking of a new invention that was lately brought to his notice, said: "The question is no more, 'What may be?' but, 'What may not be?'" So we are getting into the habit of more careful thinking and more questioning about everything that, in any way, concerns us in this life, or in the life to come. We are not sure but what it is a hopeful indication, because if we grow into the habit of thinking about things, the chances are that we will give them thinkable attention. God's great complaint against Israel was: "My people doth not consider."

In a late paper we gave some thoughts as to what heaven will be. Just how edifying they were, we do not know. But as we believe that it will be a good thing for us to do more thinking about the things to be, we will venture a few more thoughts on a kindred subject,—that of the millennium. How will it be during this very interesting dispensation, to which we are all looking forward with more or less interest? It is not our purpose to say anything about our belief in the first and second resurrection. We go on the assumption that the Word so teaches,—as we believe it does,—and that is sufficient for us.

There are many who find great joy in this belief and give expression to it by continually praying: "Thy kingdom come," "Lord Jesus, come quickly." We do not know just when Christ will come, whether while we are yet living, or whether while sleeping secure in his love, but it will be a good thing for us, in either case, to keep on thinking about it now, so that we may be ready when he comes, waking or sleeping.

There are a great many good and pious people, anxiously hoping and praying that Christ may come soon, while they are yet living, because they really love Jesus and desire to be with him in the sinless country and the sinless life. Then, too, the expected pangs of this physical death, that is daily threatening us all, may also be partly, at least, an incentive to this desire. While we should be patient, and lovingly abide the Father's own good time, yet there is a sense in which we would emulate the desire, because to dwell in a sinless kingdom is in harmony with the longings of trusting and Christ-living souls.

But how will it be when we get there? This morning, as the sunshine, in kissing the trees and shrubbery, paints the green grass in shadows and silvered light, and brings acclamations of songs from the birds, and also gives vigor, growth and verdure to vegetables and flowers, we are made to say: "Father, we thank thee; take sin and its power out of this world and give us Jesus, and we will call it the millennium."

This alone would make a change beyond our highest physical comprehension, or our most sanguine expectations. As we try to think of how it will be, we have been running over, in our mind, some of the things and callings which will not be in this newly-renovated world. There will be no jails, lock-ups, penitentiaries, reformatories, houses of refuge, saloons, drinking-houses, distilleries, breweries, houses of ill-fame, show and pastime houses, dancing halls, play-houses, club and lodge rooms. Take Satan away, and all these institutions, and many others, will be without inmates and patrons. Then, too, there will be no need of criminal lawyers, physicians, policemen, detectives, constables, squires, soldiers, generals, navies, novel writers, sensational newspapers, fashion plate makers, advertising clothes dummies, jewelers, and thousands of other things and callings that are now in vogue, only because of sin.

What a wonderful change there will be in all of these things! Hundreds and thousands of men and women will be thrown out of employment,—if they are so fortunate as to be among those, permitted to remain during this blessed reign of a thousand years.

Those who hope to be citizens of this Christ-governed kingdom must prepare themselves for it before the King comes, because when Satan is driven out and imprisoned, there will be placed with him all those that are his when Jesus comes. Sin will be removed wherever found. Therefore only those who are Christ's at his coming will be accepted of him, as subjects for this new kingdom. After this world has been thoroughly purged from sin and the sinful, there will be brought forth the resurrected ones, and they, with those who are Christ's at his coming, will be the subjects and citizens of the millennium dispensation. Happy, indeed, will it be, thus to dwell together, exempt from the ever-disturbing and baneful influences of sin and sinful people.

Our imaginations may carry us astray, as to just how it will be. But this we know, and of this we are sure,—to be under the reign of the blessed Christ, as his children, will more than meet our best wishes and highest expectations. H. B. B.

Another Price of Success.

That all of us in one way or another pay too high a price for our success is beyond question. Usually we pay it deliberately, because we can see no other way to reach the goal which we have set before us. All things attainable have their price; learning means years of hard study; health means abstaining from those things which injure the body, and so on.

And there is another price which must too often be paid, namely, the envy of the unsuccessful. One man succeeds financially where a dozen others have failed. Perhaps one of the dozen will say success came because of ability, while the eleven are ready to attribute it to dishonesty. The man who fails is inclined not to think kindly of the one who follows him and succeeds; for man does not like to think he has less ability than his fellow. He does not take into consideration the fact that men have different talents. Success has come to mean the making of money. How many poor men do we hear called successful? A successful year for the farmer, the lawyer, the business man is the year in which they have made money. The farmer may have made his by selling inferior grain as if it were good; the lawyer may have made his by getting some rich criminal acquitted; the business man may have made his by cheating. This is not necessarily the case; but because it is possible to succeed dishonestly, and because some men have chosen this road to success, it seems to be easy for men who have failed to attribute success to dishonesty.

That is one of the prices which the man who aims at success must count on paying. There is no way to avoid it. It is an unpleasant one. One man had failed and his place of business had been closed. Another came along who believed he could make the same business a success at the same place; and he did. That does not mean that the former was more honest than the latter—I knew them both and believed that both were honest. It simply means that one of them had the peculiar ability necessary for the time and place, and that the other had not.

The man who wants to do something will never succeed if he listens to everybody's opinions. He must have a mind of his own, must mark out his course, and then follow it. It matters little what others say so long as one is convinced that he is going right. Years ago a man moved into a small town and started to do business in his own way, which differed from the way of others. There were not lacking people who told him he would not succeed. But he went ahead in his way and succeeded. There probably are not lacking those who attribute his success to some kind of trickery. And here again those who think so are wrong.

If we are in the habit of speaking unkindly of those who have done more and better than we have, it is time for us to quit it. They may be, and probably are, better than we should be under the same circumstances. We must not attribute the other man's success to dishonesty and our failure to honesty. We go far wrong when we do that. In that we so judge him, do we not admit that we should be capable of being dishonest for a consideration? We have different talents: some are esteemed more highly than others, but all are necessary that the world's work may be done. It is just as St. Paul said of the various parts of the body—all are necessary, and some of the despised parts receive greatest honor.

Two things, then, we must guard against: We must not accuse a man of dishonesty because he succeeded where we could not; we must not let what others say about us move us from our course if we are convinced that we are doing right. Men always have been and always will be misjudged. Many a saint has been tortured by the tongue of slander, and many a rogue praised because his true nature was not known. If the thing we are doing ought to be done, and we have the ability to do it, let us not hesitate to pay the price that we must in order to succeed. G. M.

Russell's Perversions.

PASTOR RUSSELL, of Brooklyn, promoter of "Millennial Dawn" theories, is coming in for a great deal of censure of late, because of his avowed opposition to all foreign missions. His statement that "evangelical preaching in the Far East has about ceased" is declared to be a base perversion of the facts as they are known to exist. Other charges, made by "Pastor Russell," are also proved to be absolutely without foundation, once more demonstrating the aptness of Paul's characterization of those, endeavoring to promote some phase of false doctrine, as being "enemies of the cross."

Care for the Members.

A WORKER in one of our city missions calls attention to a matter of more than ordinary importance. It appears that frequently members move from country districts to the cities in which missions are located, but as no one takes the trouble to notify the workers in charge, these newly-arrived members do not come in touch with the city church work. This unfortunate condition might be rectified or at least greatly minimized, were mission workers promptly notified of all who propose to come to the city. Such can then be called on and made fully acquainted with the membership, as well as interested in the church services.

Skimmed Milk.

RECENTLY the Pure Food Inspector of Cincinnati, Ohio, found that some of the groceries and restaurants persisted in selling milk of inferior quality. As he failed to secure a speedy change for the better, he ordered a sign to be posted at all such places, which read: *"We sell skimmed milk."* *The Western Christian Advocate* makes use of the incident to point a much needed spiritual lesson, suggesting that there might be more spiritual sermons and more greatly interested audiences, were there a like proscription against *"skimmed milk"* in the pulpit. One thing is sure, "the sincere milk of the Word" admits of no "skimming process."

You Must Sacrifice.

Too often, in our efforts to reach the lower strata of humanity, as we find them in the congested portions of our cities, we fail to realize our responsibility as "workers together with God." The eminent English statesman, Lloyd George, who has played a prominent part in reform work, calls needed attention to this important phase: "You can not redeem those who are below except by the sacrifice of those who are above. The task is a great and colossal one. It is the task for which our Master came here. He patiently lifted the needy from the mire, and the poor from the loathsome pit, and unless his followers are imbued by the same spirit, the work of rescue must remain undone."

Differences of Opinion.

THE Disciples are so accustomed to discussing their differences that a prudent writer may say about what he pleases without seeming to be disturbing any one's feelings. In a recent issue of the *Christian Standard* a leading preacher presents a number of reasons why a certain missionary, naming him, should not have been sent to the Chinese mission field. If what he says about the missionary be correct, then it would appear that he is on the right side of the question. But why is it that personal talks of this kind, in the denominational papers, do not tear the church into fragments? We presume the members have long since got used to that way of disposing of their differences, and think it is all right.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

THE WORK IN SWEDEN AND DENMARK.

The Interest in Our Work.

We have been asked: "Why don't you write more for the Messenger?" We are glad to know that brethren and sisters in the homeland are remembering us and are anxious to hear from us. We are not surprised at this when we think how eagerly we wait, week after week, for the Messenger to bring us church news from a far country. How true are the words of the wise man: "As cold water to a thirsty soul, so is good news from a far country."

The Brethren's First Foreign Work.

This is one of the first foreign mission points of the Church of the Brethren. Many noble efforts have been put forth here. These efforts have not been in vain. There are fruits here that have matured from faithful sowing. The enemy of the cause of Christ has also been very busy, all these years, and especially during the absence of American workers. It is about seven years since Brother and Sister Vaniman were obliged to give up the work here because of Bro. Vaniman's ill health. While the church braved the storm faithfully, the condition upon our arrival was somewhat discouraging to beginners in a foreign field.

The Work Crowding Upon Us.

These conditions gave us a somewhat different experience than those of our missionaries who go to reinforce the work or even open a new field. Church work needing attention was awaiting our arrival. The missionaries' first duty is to get a working knowledge of the language, but we have been obliged to work before we had the language. Attending Sunday-school, two preaching services, two Bible classes, and taking from three to six two-hour lessons in a difficult language, has been our weekly program. Preaching quite frequently by the aid of an interpreter, making house-to-house visits, and giving the work in Denmark some attention, has given us all the work we have been able to do. Being thus crowded with work accounts largely for not keeping the church better informed through the Messenger, concerning the work in Sweden and Denmark.

Encouraging Progress at Malmö.

The Mission in Malmö has been a "moving work." A move may be in order, if it is a good move, but it is evident that not always the wisest move was made here. When we came to Malmö, our church worshiped in a room on the second floor of a dwelling house, located on a back street, where few strangers came to the services. Our hall is now located where we can hope to attract strangers to our place of worship, and where we shall endeavor to give them the words of eternal life. Our work in Malmö has been more encouraging since we have this hall. The work has taken on new life. Some of the discouraging things have also made a change for the better. "God moves in a mysterious way his wonders to perform." We are praying that the changes for good may continue to work out as they at present indicate, and that the minor obstacles that have hindered the progress of the work in the past may also disappear, that the Lord's work may triumph over the enemy of righteousness.

Pleasure-loving and Pleasure-seeking.

The people in Malmö, in some respects, are not unlike most people in America. Generally speaking they are a pleasure-seeking and a pleasure-loving people,—"lovers of pleasure rather than lovers of God," "Spending their money for that which is not bread and that which satisfieth not." Money is scarce here for anything but pleasure. During the winter season the dime shows, which are quite numerous, are seemingly well patronized and harvesting the money that should be put to better use. During the summer time the parks are the center of attraction. Malmö has beautiful parks, supplied with all kinds of amusements, restaurants and fascinating music. The Swedes are lovers of music. The parks are thronged with people in the evening and on Sunday, while their pews in the churches are empty. We are made to ask the question: When will these people, who have a craving for worldly pleasure, that can not be satisfied by temporal things, but only brings remorse to the soul while in this world and destruction in the life to come, learn to know and serve the lowly Nazarene, who gave his life to turn the people's hearts to God? Parents neglecting their children, husbands neglecting their families, and indifference concerning spiritual things, are the general conditions characteristic of the people here.

A Widening Field.

The better we learn the conditions, the greater grows the work. The Swedish field is truly ripe unto harvest, but the laborers are few. Will you pray the Lord of the harvest to send more laborers to this ripe field? We need a consecrated sister, here in Malmö. We have them in the homeland. They are ready to come. What better could a Sunday-school or church do than to volunteer to support a sister here? Ask those who are supporting missionaries elsewhere, and learn what great blessings it brings in return.

We Need More Workers.

While the work in Sweden is so great and needy, and we realize that we are too few for the work that should be done, we are expected to give some attention to the work in Denmark, which is as needy as the Swedish field. I am sure there are brethren in America who, if they could see the conditions, would gladly offer themselves for that field. Sweden is a beautiful country and the climate is favorable. We have two Mission buildings,—one at Sindel where the members are mostly aged, but noble-hearted and anxious to have an active brother labor among them. They have the welfare of the church at heart and do not like to see it decline because of the lack of an energetic worker. Here is a Sunday-school, numbering about forty, and but one sister to conduct it. Who knows what a blessed work might be accomplished here with systematic effort? The other mission hall is located at Hördom, where we have about fifty members. Most of them are young and I fail to see why they would not work if they had a good leader. They have no Sunday-school. If a church with so many young members is flourishing, even without trained leadership and a Sunday-school, what might be expected with a Sunday-school and a good shepherd?

The Work in Denmark.

To me the work in Denmark looks encouraging, and as I have said to Bro. Royer: "Money is invested in Mission property. Why not put forth a strong effort to give the work new life?" I believe that a consecrated family will be able to do a good work in Denmark. Will not those who have heard the call: "Go ye and teach all nations," etc., but fear the climatic conditions and obstacles in other foreign fields, consider the European field? The whole Gospel should be taught here as well as in heathen lands. May God speed the day when the knowledge of the Lord shall fill the earth as the waters cover the sea!

Frisgatan No. 2, Malmö, Sweden. J. F. Graybill.

MY TRIP TO THE FAMINE DISTRICT.

The Famine Relief Work.

Several days ago a request came to one of the missionaries at Tientsin for help with the famine relief work in An Hwei Province. Our consul insists that we do not go there until everything is settled between the contending parties. The call being a very urgent one, however, and coming, as it did, from the General Famine Relief Committee, the Mission decided that I should go and assist in the work for two months.

Starting for Famine Scenes.

So, April 17, I took the train on the new railroad from Tientsin to Nanking. The line has only been opened to traffic since last fall, and is yet under construction in many places, although rails are laid clear to Pukow across the Yang Tsi Chiang River from Nanking. On the train I met the famous governor of Chili, who lived at Tientsin during the Boxer outbreak in 1900. His name is Ching, and he seems to be a very intelligent man.

Chinese Soldiers.

I was much interested in the soldiers of different regiments that we met along the way. At one place some 10,000 are just waiting for a chance to fight. I had a talk with an officer and his aid, who seemed very proud of their foreign firearms and sword. His aid said he had killed forty men with his sword at the battle of Hankow, but privately I think that his story ought to be discounted a good deal.

Troubles Not All Settled.

I asked the officer what he thought about the troubles, and he said they were not over. There is some very bitter feeling near the division line between the contending forces, so much so that the railroad does not venture to run any regular trains over about four miles of track. Any southern soldiers going north are closely examined, as is every man who has no queue, and south of this break in the line everyone is queueless. It was just a little amusing to see those who wanted to cross the line, to go south this morning, cutting their queues off last night. At Tientsin all the talk is peace, but here, where there are thousands of troops on both sides, it does not look like peace to me, and every one to whom I talk says things are not settled yet.

I had a very interesting experience at the native inn, the first night, and a more interesting one on the second night, when I slept in an empty car that stood at the station. I say "empty," and yet it was nearly full of railroad men, waiting to go south in the morning.

Traveling Under Difficulties.

I had made arrangements for a hand car to take me and my baggage over the four miles between the two lines, but as they had to send the hand car out in the other direction, I hired a wheelbarrow. Just as we were ready to start, an engine and one coach came along, that we were not expecting. It was a special for some army officers, but I piled on and had a free ride with them to the other lines.

I also had quite an experience in the dining car where I took my dinner yesterday. It was a box car with a stove in one end and a table in the other. The food was good and not expensive, but I never had such a time in my life to get my food after it was prepared. The car shook so that bottles fell over, dishes slid off the table, and the soup spilled into my lap, while the rattle from the side doors made a noise amost unbearable.

Yet, at noon today,—just twenty-four hours since I had a meal, I should like to have the experience again. The train on which I made the last part of my journey was one of the trains engaged in the fighting south of here, two months ago. Almost half of the windows show bullet holes, showing that someone had a close call from a rebel bullet.

Distressing Scenes.

As I get farther south, and near the border of the famine district, I see many women and children gathering weeds of all kinds, to be chopped for food. Many of the people along the line certainly arouse our pity. Many of them are living skeletons, and it almost seems, when they walk, that their bones would rattle together. It has been said that the famine sufferers here did not show emaciated conditions like they do in India, but such observers must have seen the people who had been fed by the Famine Relief Committee for several weeks.

Famine Relief.

I have now visited two of the four relief stations in An Hwei, and those working on the dikes hardly looked like famine sufferers. I was told that I should have seen them when the relief was begun. About eight o'clock in the evening I arrived at Ping Pu, the central place from which the work is carried on. I went to the home of Dr. Fearn, who has the work in charge. The next morning we took our trip down the Hwei River in a launch and saw one of the relief camps. In the afternoon I was sent back north to Ren Chias, where I am at the present time. I shall try to get something more to you, about the work here, in the near future. George W. Hilton.

Ren Chias, An Hwei, China.

PLEASANT DALE, INDIANA.

Some time ago Bro. John W. Kline and family, of Akron, Ind., and Bro. Orrin Gregory, of Washington, located here and are laboring with us in the cause of the Master. Bro. Kline is a minister in the second degree, and Bro. Gregory is a minister in the first degree. We greatly appreciate their help in the ministry, and also in the Sunday-school and song services.

The church has organized a Missionary Society, which meets once each week for the purpose of studying the needs of China. Bro. Gregory has charge of these meetings. We have also organized a Christian Workers' Meeting, which meets each Sunday evening before preaching services. Bro. Oliver V. Dilling is our president, and Bro. Gus. Yaney is secretary.

Sunday evening, May 19, Sister Marguerite B. Garrett was with us and gave us a very interesting talk on "The Bible Lands," which she has visited. The meeting was largely attended, and her address was listened to with much interest.

May 25 we met in council, with our elder, Bro. Geo. E. Swihart, presiding. Three members were received by letter, and one letter was granted. Two brethren were chosen to fill the vacancy on the committee which selects the Sunday-school teachers. It was decided to have a Sunday-school Convention, and a committee was appointed to take charge of the same. Sunday-school officers were elected, with Bro. Thomas Griffiths as superintendent, and Bro. Chester Olwine as secretary. Bro. Swihart remained with us over Sunday, and delivered three very instructive sermons. Lizzie Baumgartner.

R. D. 3, Monroe, Ind., May 27.

A JOINT SUNDAY-SCHOOL MEETING.

The joint Sunday-school Meeting of the Mexico, Peru, Pipe Creek and Santa Fé churches convened in the Santa Fé church May 19. The meeting was organized with Bro. Frank Fisher as Moderator; Bro. F. P. Hostetler, Reading Clerk; and the writer, Secretary. These meetings are held twice a year, each church taking its turn in entertaining the gathering.

The day was a delightful one for this occasion, and the attendance was good. The Sunday-school spirit ran high. The program was made up of live Sunday-school topics, discussed by local talent from the above-named churches. These meetings have been held for several years, and are found to be helpful by way of encouraging the Sunday-school work in its various phases. E. E. Dailey.

R. D. 7, Peru, Ind., May 23.

Annual Meeting Notes.

(Continued from Page 361.)

thing moved off smoothly, enabling us to understand that our eastern people know how to handle the work entrusted to them. Their quiet way of making things move contrasts very favorably with some of our rushing and noisy ways in the West.

Here and there, along the broad walk that leads to the Tabernacle, lemonade stands may be seen, but they are not well patronized this comfortable weather.

Reverting to the cafeteria method of serving meals, there is one feature especially noticeable, and this is the absence of thanksgiving for meals. Each one takes a place at one of the many tables, and there he eats the food that he has selected. He may be the first one at the table, or there may be others. No one waits for another, unless they happen to be a company of a few friends, or several members of a family.

At any rate, there is no general offering of thanks. There is no opportunity for such a service. It is each one eating his meal and passing on. Some pause a moment and give thanks privately, but a large majority do not pause long enough for even this. For a people accustomed to a general expression of thanks, as was the custom years ago, and for a people who are in the habit of offering thanks at each meal in their homes, the non-observance of even private thanks, at meals in the cafeteria, seems just a little ungrateful.

Of course, it is the hotel or restaurant style, and being wholly an individual matter, we grow thoughtless, and thanksgiving is omitted. We probably need to be reminded of our private duty when partaking of a meal at the Conference cafeteria as well as elsewhere.

We notice, however, that some of the brethren and sisters do not forget to render thanks. They arrange the few dishes containing their meals, bow their heads and secretly offer thanks to the Giver of all that is good. What a blessing might follow, could we all fall into this commendable habit!

At 9 A. M. Bro. D. L. Miller gave a fine address in the Tabernacle, having for his theme "Christ and the Church." Among other things he said that the way to conform to the church is to conform to Christ; the way to honor the church is to honor Christ, and to dishonor one means to dishonor the other.

He dwelt with emphasis on the importance of the church being a distinct body from the world, and emphasized the importance of Christians coming out from the world and being a separate people. He was listened to by about 1,000 people, and the discourse was greatly appreciated.

Another meeting followed at 10:30, with a forcible address by Bro. J. Kurtz Miller, of Brooklyn, N. Y. His subject was "A Neglected Grace," and he handled it with skill and force. Few speakers in a large audience can make themselves better understood.

Bro. W. B. Stover, of India, delivered a strong address in the middle of the afternoon to an audience of about 2,500, having for his theme, "Among the Common People." He drew his lesson from the experiences of Paul, as set forth in Acts 17, and illustrated his line of thought with some of his own experiences and observations in India.

The next service in the Tabernacle was at 8 P. M., at which Bro. J. A. Dove, of Virginia, was to give an address, but as he was unable to be present, Bro. D. N. Eller gave an able discourse on "Eternal Religion for Eternal Needs."

Under the auspices of the Juniata Bible Department, Institute services were continued in the tent, where Bro. W. I. T. Hoover addressed a small audience on the subject of the "Unreality of the Spiritual Life." In the afternoon the same tent was filled to overflowing to hear him discuss the "Reality of the Spiritual Life." There are three great realities: God, the universe, and the Spirit. The spiritual life is a reality. The unreality of the spiritual life is the result when form is maintained without the Spirit. This comes when the affections are placed on the things of sense and the world, and when the individual lives a life of mere imitation, according to rules and laws. The reality of the spiritual life is the blessed experience of those who live the higher life of faith, and whose work is prompted by love to God because he first loved us.

Saturday, June 1.

Saturday at the Annual Meeting always means much, and it is no more than natural that we should look forward with considerable interest to Saturday, June 1, 1912. The day was an ideal one in every respect. Some said it could not have been finer for those attending the Conference.

Early in the day people began pouring into the delightful enclosure, and from ten until twelve they came in droves. They were here from every part of the Brotherhood, and among them were those who had never attended an Annual Meeting.

Hundreds of them have the Conference habit, and do not think of missing a meeting as long as they are able to travel. It is a pleasure to greet them each year and to be encouraged by their words of good cheer.

But as the years go by, some of them drop out, and we see their faces no more. The next meeting with them will be on the evergreen shore.

The morning services at six o'clock are continued, and prove a source of great spiritual comfort to those who attend. But, as stated in another note, these services are never too highly appreciated.

For our publishing interests we have a fairly good location. Though more to one side than the Manager would like, still the place is visited by hundreds, and we are doing considerable business. On account of the strike of the freight men in Chicago, the goods shipped from the House did not reach us in time for the best results. This was quite a disappointment for those desiring song books, as well as to our Business Manager.

On the grounds there is a postoffice, as well as a telegraph office. These are conveniences that are appreciated. They help us to keep in touch with home and friends. They sometimes bring sad news, as well as good news. The wires tell of the departure of relatives and friends, and not a few who come to the Conference to enjoy the services, have their hearts made sad.

While mention of most of the services is made in these notes, still we could not attend all of them. We aim to get information, however, regarding the different meetings held in the tent.

Bro. T. S. Moherman, President of Daleville College, preached an excellent sermon on the subject of "Christian Ideals," to an audience in the tent at 8 P. M. Some of the meetings held in the tent were poorly attended, probably because it was located considerably to one side of the grounds and because no large bulletin board had been provided on which to announce these meetings.

The District Missions' Conference was the first regular session of the day, presided over by Bro. W. E. Roop. The first speaker, Bro. D. Victor Long, gave a definition of a missionary. Bro. W. M. Howe, in his unique way, told how to get into new fields: Education, Consecration and Concentration. Educate the churches by interesting them in the field, teaching them the Word, and revealing to them the power of the Spirit. Consecration comes by praying, paying and obeying. Concentration of efforts will put the right man in the right place at the right time. Bro. D. H. Zigler referred to many marks of success of the Mission Board's work. The work of the District Mission Boards has grown until it is larger than many realize. In our enthusiasm for and support of the work of the General Mission Board, we should not forget the many whose salvation depends upon the work that the District Mission Boards must do..

But it occurs to us that the time was too short and that much more might have been said to excellent advantage. It further occurs to us that if the members of the District Boards were to get together something like the Standing Committee, and would put in a whole day discussing the points that have a bearing on their work, more might be accomplished. As we look at it, the duties assigned to the various District Boards should be looked upon as second to no other lines of work. Hence the advisability of better arrangements for their deliberations.

Bro. D. W. Kurtz continued the work of the Bible School by giving two excellent lectures on the "Doctrine of God and the Doctrine of Men." In his clear, logical manner he discussed these topics in a way that all could comprehend. Many extracts from the lectures could be given here, if space permitted. The reader is referred to Bro. Kurtz's excellent little book, "An Outline of the Fundamentals of Faith."

The meeting of the Educational Association was well attended. The membership of this association is composed of trustees and teachers of the different schools in the church, and of the members of the Educational Board. Eight of the eleven schools were represented. President J. E. Miller, of Mount Morris College, Ill., read a very suggestive paper on the duties and opportunities of the General Educational Board. Other addresses were given on practical questions relating to the schools. The encouraging feature of the meeting was the general sentiment of the schoolmen to get closer to the church and to make the schools more worthy of the support of the church.

The General Sunday-school Board had a splendid exhibit in the building occupied by the Publishing House. Material for practical work was displayed. The Sunday-schools at Elizabethtown, Pa., Plymouth, Ind., and Waterloo, Iowa, had samples of the work they had been doing in the way of map drawing, graded lessons and records. The Twentieth Century Record System is being introduced in some schools with excellent results.

Examination and regular promotions are used to induce students to do regular and definite study. The teacher-training movement is gaining more supporters each year. The cradle roll and home department are given more attention. The Sunday-school has wonderful opportunities before it, and our present Sunday-school Board is alive to its work and may be depended upon to do its part. Let the Sunday-schools coöperate!

In the same building was a display of curios from the India mission field. These were loaned to the Sunday-school Board by Bro. Wilbur Stover, our pioneer foreign missionary. The study of these is intended to awaken a great zeal in Christians to help their benighted brethren in foreign lands.

The only exercise in the Tabernacle, in the forenoon, aside from the regular song service, was a preaching service at 10:30, conducted by Bro. S. G. Lehmer, President of the Berean Bible School, Los Angeles, Cal. His subject was "Truth," and he was favored with a good audience.

At 2 P. M. Bro. I. S. Long, of India, addressed an audience of fully 5,000 people, having for his theme the "Prayer of Moses." This was followed by one of the most interesting meetings yet held on the Conference grounds, "The Peace Program," with Bro. J. Kurtz Miller presiding.

There were four speakers, each having a special topic. Bro. Daniel Hays spoke of "The Olive Branch of Peace," treating the church as a peace factor from the first century to the present. His description of the sufferings, endured by the Brethren during the late war, on account of their peace principles, was intensely interesting.

Bro. P. B. Fitzwater followed with a strong talk on "Why We Should Not War." He held that war costs too much in money and men, is a crime against the race, is suicidal, and contrary to the religion of Jesus Christ. He further stated, with rare emphasis, that any peace movement that fails to recognize the Christ principles of peace, is not the movement that God endorses.

The next speaker was Bro. W. S. Long, who had for his subject, "Is the Present Peace Movement in Harmony with the Scriptures?" To start with, he devoted nearly five minutes to the quoting of appropriate Scripture, and did it so skillfully as to make this an exceedingly interesting part of his address. One seldom witnesses such aptness in reading Scripture from memory. He held that, in a manner that we may not fully comprehend, the purpose of the various parts of the present peace movement is in harmony with the teaching of the Bible.

The last speaker was Bro. W. J. Swigart, who never fails to make things interesting. His address was forcible and almost dramatic, having for his theme, "Peace from My Viewpoint." He protested earnestly and forcibly against this thing of orators and others glorifying war. He would have more said about peace, the fruits of peace, and less about war and militarism.

The last service of the day was at 8 P. M., when Bro. D. Webster Kurtz addressed fully 7,000 people. His subject was the "Sonship of Christ," and he was listened to with marked attention. Bro. Isaac Frantz was to have preached, but could not be here on account of sickness in his family.

Each evening there was a service in the Brethren church in the city. Circumstances did not permit us to attend any of these.

A large number of the city churches invited our ministers to conduct their Sunday services. In the dailies for Saturday the following announcements appeared:

Duke Street M. E. church, Duke Street and College Avenue, evening at 7, J. G. Royer.

Bethany U. S. church, Red Lion, morning at 10:30, E. C. Crumpacker; evening at 7:30, D. N. Eller.

St. Luke's Lutheran church, East MapleStreet, morning at 10:30, Chas. M. Yearout.

Trinity U. E. church, East King Street, evening at 7, D. W. Kurtz.

Emmanuel Lutheran church, Windsor Park, morning at 10:30, J. A. Myers.

Zion Evangelical church, West York, morning at 10:30, A. P. Blough; evening at 7, H. M. Stover.

Westminster Presbyterian church, North Queen Street, evening at 7, S. G. Lehmer.

United Evangelical church, of Hallam, Pa., morning at 10:30, H. B. Mohler; afternoon at 2, G. G. Lehmer.

United Presbyterian church, West Market Street, evening at 7, Lafayette Steele.

St. Stephen's Reformed church, East Market Street, near Sherman, morning at 10:30, W. E. Roop.

First Baptist church, South George Street, morning at 10:45, T. T. Myers; evening at 7, D. L. Miller.

Bethany Reformed church, Princess and Hawthorne Streets, morning at 10:30, J. K. Miller.

St. Paul's United Evangelical church, Belvidere Avenue and Poplar Street, morning at 10:45, J. B. Shellenberger; evening at 7, Geo. N. Falkenstein.

First Presbyterian church, Market and Queen Streets, evening at 7, Walter S. Long.

Church of God, Vander Avenue, evening at 7, W. Carl Rarick.

Allison Memorial U. B. church, 350 West Princess Street, morning at 10:30, Elder Wm. Howe; evening at 6, Andrew Hutchison.

Second U. B. church, Duke and South Streets, morning at 10:45, John A. Miller; evening 7, Allison Church, Shippensburg.

Zion Reformed church, West Market Street, morning at 10:45, J. H. Cassady; evening at 7, Prof. L. Bruce Book.

St. Mark's Lutheran church, 708 East Market Street, morning at 10, E. D. Kendig; evening at 7, Galen B. Royer.

U. B. church, Dallastown, evening at 7:30, George C. Carl.

Epworth M. E. church, Hartley and Salem Avenue, morning at 10:30, Harvey S. Replogle; evening at 7, A. G. Crosswhite.

Christ Lutheran church, South George Street, P. B. Fitzwater.

Heidelberg Reformed church, West Philadelphia Street, Chas. D. Bonsack, morning; J. H. Cassady, evening.

Grace Memorial United Evangelical church, North Broad Street, Otho Winger, morning.

Sunday, June 2.

With the coming of Sunday, June 2, more people arrived. Crowds came pouring into the grounds until the number reached thirty thousand. It is fair to estimate that more than half of them were members. Of the seven thousand packing the Tabernacle on Saturday evening, very few were non-members. We can not remember ever having seen so large a number of brethren and sisters at one service.

The feeding of so many people in the morning was a big task. Thousands took breakfast at the cafeterias or at the lunch counter, but it required hours to serve the meals.

At 8:30 the Tabernacle began filling up, and by nine o'clock it was full, with hundreds of others vainly seeking entrance. There was an inspiring song service. Bro. C. M. Blough knows how to lead a large assembly in song, and we probably never had better singing at an Annual Meeting.

At the first service was the Sunday-school hour, with Bro. Lafayette Steele, Chairman of the Sunday-school Board, presiding. With the "Lesson Material" for his topic, Bro. P. B. Fitzwater gave a splendid talk. Bro. W. I. T. Hoover discussed the "Lesson Applied" in an able and forcible manner.

It was simply a Sunday-school on a large scale. Some look upon the Sunday-school work of the day, including all the departments, as the greatest thing along that line yet experienced in the Brotherhood. With the Sunday-school program in the Tabernacle ended, the preaching hour began.

It had been announced that Bro. H. C. Early would deliver the address on this occasion, but arduous duties on the Standing Committee rendered a season of rest for him absolutely necessary. Bro. M. C. Swigart, of Germantown, Pa., consented to fill the appointment, and gave the large audience a strong, well-arranged sermon on "The Test of Leadership," taking the temptation of Jesus as the basis for his discourse.

At two o'clock Bro. Walter S. Long, having "The Atonement and Its Issues" for his theme, addressed nearly eight thousand people. He was listened to with great interest.

There was preaching at 3:30 by Bro. J. E. Miller, of Mount Morris, Ill., with "The Waiting Church" for his topic. He drew his lesson from the Pentecostal scene, when the church waited for power and received it.

Bro. I. Bennett Trout had been booked for an evening address on "The Relation of Obedience to Salvation," but his duties on the Standing Committee, and the state of his health, made a season of rest imperative.

Bro. John Heckman, of Polo, Ill., was chosen to speak in his place, and greatly interested his audience with "The Lost Sheep, the Lost Coin, and the Lost Boy" (Prodigal) as his theme.

This ended the service in the Tabernacle for the day, but there were other services on the ground. The activities scheduled for the tent were taken up in regular order at nine A. M., when the intermediate and junior classes of the Sunday-school were called to order. This part of the school was presided over by Bro. James M. Mohler, Leeton, Mo.

The Intermediate Class was taught by Sister Bertha Neher, of North Manchester, Ind., and the Junior Class instructed by Bro. George Weaver, of Manheim, Pa.

At ten o'clock an overflow meeting was held in the tent, Bro. S. G. Lehmer, of Los Angeles, Cal., who thirty years ago left York County, used "The Beatitudes" as a Scripture basis, and held up to his audience the fact that holiness with God is the ideal of Christian character, the reward being the blessedness defined in the various parts of the Beatitudes.

At three o'clock those who understood German were richly fed from the Word of God by a strong discourse delivered in the tent by Bro. J. H. Longanecker, of Palmyra, Pa., on "Repentance and Conversion." It was indeed, a spiritual feast for those familiar with the language.

During the forenoon as well as during the afternoon, a number of overflow meetings were held. Sermons were preached under shade trees, and there may have been services that escaped our attention.

Conference Sunday has, by our Brotherhood, been recognized as a day of prayer and fasting. There were no definite arrangements for a social season of prayer, and it is to be feared that there was a good deal more feasting than fasting. As we view it, this is not rendering due respect to the sacredness of the occasion.

Before the opening of the morning preaching services in the Tabernacle, it was announced that the wife of Bro. Wm. R. Deeter, Milford, Ind., passed to her long home on Friday evening. Prayers were offered in behalf of the stricken family. Bro. Deeter was to have been the representative of his District on the Standing Committee, but this bereavement accounted for his absence.

The weather throughout the day was pleasant, though a little warm during the middle of the day. The strong wind in the evening, accompanied by some rain, drove the people to shelter.

Monday, June 3.

This day was not spent as we spent Conference Monday years ago, for then we regarded the day as a social occasion and looked forward to it with the idea of having a pleasant time with relatives and friends. Customs have changed and now Monday is one of the real busy days.

The day proved ideal for the meeting, and the thousands on the grounds enjoyed it immensely. Not enough rain fell to lay the dust but it gave us more refreshing and invigorating air. The crowds were nothing like as large as they were on Sunday, there being not more than ten thousand people in the enclosure at one time, and practically all of those were members.

The annual Educational Meeting met in the Tabernacle at 8 A. M., with Bro. A. G. Crosswhite, Secretary of Educational Board, as Chairman. Bro. H. B. Brumbaugh led the devotional services, offering a very earnest prayer for the educational work of the church.

Pres. John S. Flory, of Bridgewater, was the first speaker. His subject was, "Our Schools and Colleges as Safe Places to Educate Our Children." He emphasized the fact that the Brethren's children would go to school. The big question is, "Where?" He gave four characteristics of a school in which to educate children,—It must give a thorough intellectual training; it must make moral training paramount; it must stand for the principles of the church and emphasize physical training.

Pres. Brumbaugh, of Juniata College, discussed the question of better correlation of our educational institutions. We do not have the original life in our school work that we have in other church activities or that other denominations have in their schools. Our schools should have a better understanding of what the others are doing. The tests that are being put upon our schools from without, make it necessary that we all work for the best interests of the cause of education in the church.

Prof. W. B. Yount, Blue Ridge College, made an eloquent plea for better pastoral care of students. This is a question that is receiving more attention from our schoolmen.

Bro. E. M. Studebaker, of McPherson, gave a talk on systematic financial support of our colleges. The college can not be looked upon as a business for financial gain. It is more of a missionary enterprise. It is in our schools that our church workers are to be trained. As a missionary enterprise they can not be expected to run without financial help.

Following the Educational Meeting was the Sunday-school Meeting, with Bro. Lafayette Steele in the chair. Not far from five thousand people were in attendance. Bro. Wilbur B. Stover, of India, conducted the devotional services and made the occasion especially impressive.

The first topic was, "Our New Teacher-training Book and Why Every One Should Use It," with Bro. J. G. Royer as speaker. Since the book is not yet ready, Bro. Royer devoted most of his time to telling how others may be induced to prepare for and take up Sunday-school work in out-of-the-way cities.

It was stated, however, that four brethren are at work on the book. It is to be ready by the close of the year. Much interest was taken in the work.

"Practical Primary Plans" was discussed in an able manner by Sister Elizabeth D. Rosenberger, of Covington, Ohio. Her well-prepared talk made a splendid impression. Bro. Otho Winger, of North Manchester, proved

(Concluded on Page 368.)

FINANCIAL REPORT

During the month of April the General Mission Board received the following donations for the funds intrusted to her care, and herewith makes proper acknowledgment:

WORLD-WIDE.

Pennsylvania—$168.60.
Eastern District, Congregations.
Mine, $30; Midway, $25; West Conestoga, $15.38; Spring Grove, $4.25, ... $ 74 63
Sunday-school.
Spring Grove, ... 4 96
Catherine Fishburn, ... 1 00
Southeastern District, Congregations.
Coventry, $35.36; First Church, Philadelphia, $1, ... 36 36
Southern District, Congregations.
Upper Cumberland, $22.80; Hanover, $10, ... 32 80
Christian Workers.
Shippensburg, ... 2 00
A Brother, $4.95; D. H. Baker (marriage notice), 50 cents; Clarence Markey, 25 cents; D. E. Thomas, 16 cents, ... 5 85
Western District, Individuals.
A Brother, $10; W. N. Myers (marriage notice), 50 cents; A. J. Beeghley (marriage notice), 50 cents, ... 11 00
Virginia—$57.32.
First District, Congregation.
Germantown, ... 16 50
Sunday-school.
Bethesda, ... 17 39
Martha Slubter, ... 1 00
Second District, Individual.
M. H. Shaver, ... 1 00
Northern District, ... 20 43
Mollie Gochenour—Woodstock, ... 1 00
Illinois—$51.10.
Northern District, Congregations.
Franklin Grove, $33.60; Naperville, $6.59, ... 40 10
L. J. Gerdes, $10; Daniel Metz, $1, ... 11 00
Maryland—$44.15.
Eastern District, Congregation.
Washington, D. C., ... 15 48
Middle District, Congregation.
Broad Run, ... 26 00
Western District, Individuals.
A friend and member, $2; Perry Bowser, 67 cents, ... 2 67
California—$37.00.
Northern District, Individual.
J. W. Deardorff, ... 50
Southern District, Individuals.
Fanny E. Light, $30; Mrs. Geo. Gerdes, $5; J. Z. Gilbert, $1; Geo. H. Bashore (marriage notice), 50 cents, 36 50
Indiana—$36.15.
Northern District, Christian Workers.
Bremen, ... 16 00
Individuals.
W. H. Weybright, $10; Chas. E. Johnsonbaugh, ... 14 00
Southern District, Individuals.
Leonard F. Mattox, $5; W. H. Gaunt, $1.15, ... 6 15
Kansas—$28.83.
Southeastern District, Christian Workers.
Verdigris, $16.83; Parsons, $1.50, 18 33
Northwestern District, Congregation
Belleville, ... 4 00
Byron Talhelm (marriage notice), 50
Southwestern District, Individuals.
Mrs. Geo. Blonderfield, $5; S. E. Hylton, $1, ... 6 00
Ohio—$14.57.
Northeastern District, Individuals.
Mollie F. ..... $2.50; Sarah A. Smith, $1; S. J. Holl, $1, ... 4 50
Northwestern District, Congregation.
Lick Creek, ... 7 07
Christian Workers.
Junction Mission, ... 1 00
L. H. Prowant (marriage notice), 50 cents; S. P. Early (marriage notice), 50 cents, ... 1 00
Southern District, Individual.
Mary Diehl, ... 1 00
New Mexico—$14.50.
Sunday-school.
Dexter, ... 14 50
Tennessee—$10.00.
Congregation.
Meadow Branch, ... 10 00
Iowa—$9.00.
Northern District, Individual.
Jacob Kingery, ... 1 00
Middle District, Individuals.
Lydia Ommen, $6; Watson Badger, $1; S. M. Goughnour (marriage notice), 50 cents; D. W. Miller (marriage notice), 50 cents, ... 8 00
Florida—$8.50.
Mrs. W. L. Keefer, ... 8 50
Canada—$8.50.
Sunday-school.
Gibson Union, ... 8 50
Oklahoma—$6.74.
Congregation.
Washita, ... 6 74
Michigan—$5.50.
Mary E. & G. W. Teeter, $5; C. L. Wilkins (marriage notice), 50 cents, 5 50
Missouri—$2.97.
Middle District, Christian Workers.
Kansas City, ... 2 97
Nebraska—$2.50.
Edgar Rothrock (marriage notices), $1.50; Nancy Miller, $1, ... 2 50
Washington—$2.00.
W. H. Kensinger, $1.50; L. E. Ulrich (marriage notice), 50 cents, ... 2 00
Wisconsin—$1.00.
Mr. and Mrs. J. E. Zollers, ... 1 00
Colorado—$1.00.
Southeastern District, Individual.
Grace Silgar, ... 1 00
Minnesota—$0.50.
C. D. Reeves (marriage notice), .. 50
North Dakota—$0.50.
J. H. Brubaker (marriage notice), 50
Idaho—$0.50.
Elmon Sutphin (marriage notice), $ 50
Unknown—$1.80.
Unknown, ... 1 80
Total for the month, ... $ 513 23
Previously reported, ... 1,104 82
For the year so far, ... $ 1,618 05

INDIA ORPHANAGE.

Pennsylvania—$136.00.
Southeastern District, Individuals.
Mr. and Mrs. J. P. Hetric, ... $ 16 00
Southern District, Sunday-school.
Girls' Class, Waynesboro, M. A. Jacobs, teacher, ... 20 00
Waynesboro Miss. Sewing Circle 20 00
Middle District, Aid Society.
Altoona, ... 20 00
Western District.
Sunday-school, W. District, ... 40 00
Aid Society.
Walnut Grove, ... 20 00
Virginia—$108.00.
First District, Congregation.
Roancke City, ... 20 00
Aid Societies.
Pleasant Valley, $20; Bridgewater, $20; Cooks Creek—Dayton, $20, ... 60 00
Northern District, Congregation.
Greenmount, ... 20 00
Aid Society.
Linville Creek, ... 8 00
Maryland—$40.00.
Eastern District, Individual.
Annie M. Shirey, ... 20 00
Middle District.
Hagerstown Y. P. Society, ... 20 00
Indiana—$38.00.
Northern District, Sunday-schools.
Goshen City, $20; First South Bend, $8, ... 28 00
Middle District, Sunday-school.
Primary Class—Loon Creek, A. H. Snowberger, teacher, ... 10 00
Kansas—$37.69.
Southwestern District, Sunday-schools.
Sunshine Band Primary Class, Mrs. J. A. Freeburg, teacher, Mt. Pleasant, $20; Slate Creek, $7.69, ... 27 69
Christian Workers.
Navarre, ... 10 00
Ohio—$30.00.
Northeastern District, Sunday-school.
Kent, ... 10 00
Southern District, Individuals.
A Brother and Sister, ... 20 00
Michigan—$28.00.
Sunday-schools.
Primary Classes, Woodland, $20; East Thornapple, $8, ... 28 00
Florida—$20.00.
"C. X.", ... 20 00
Colorado—$11.34.
Western District Sunday-school.
Mt. Garfield, ... 6 34
Christian Workers.
First Grand Valley, ... 5 00
Oregon—$10.00.
Sunday-school.
Newberg, ... 10 00
California—$10.00.
Southern District, Mission Band.
Santa Ana Young People, ... 10 00
Iowa—$5.00.
South Keokuk, ... 5 00
Missouri—$5.00.
Middle District. Sunday-school.
True Blue Boys, Kansas City, ... 5 00
Total for the month, ... $ 479 03
Previously reported, ... 273 20
For the year so far, ... $ 752 23

INDIA MISSION.

Virginia—$84.82.
Second District, Congregations.
Cooks Creek, $37.53; Rileyville-Mt. Zion, $8.29, ... $ 45.82
M. A. Burner, ... 2 00
Northern District, Congregations.
Greenmount, $25; Flat Rock, $7, . 32 00
Mrs. Christena Spigle, ... 5 00
Indiana—$39.00.
Northern District, Congregation.
Springfield, ... 24 00
Harley Cobbs, $2; Leslie Gump, $2; Roy Hart, $3; Elva Bosler, $2; Leah Pepple, $2; Erma Bosler, $2; Ermie Cobbs, $2, ... 15 00
Maryland—$25.57.
Eastern District, Congregation.
Frederick, ... 25 57
Ohio—$11.31.
Northeastern District, Christian Workers.
Canton, ... 2 31
Southern District, Christian Workers.
Donnels Creek, $4; East Dayton, $5, ... 9 00
Pennsylvania—$11.31.
Southern District, Individual.
Mrs. Mary Wirtz, ... 4 00
Middle District, Congregation.
Tyrone, ... 3 00
Christian Workers.
Fairview, ... 4 31
Idaho—$11.00.
Christian Workers.
Nezperce, ... 11 00
California—$9.00.
Northern District, Christian Workers.
Oak Grove, ... 6 00
Southern District, Christian Workers.
Inglewood, ... 3 00
North Dakota—$6.00.
Christian Workers.
Cando 6 00
Oklahoma—$5.75.
Christian Workers.
Big Creek, ... 5 75
Illinois—$3.06.
Northern District, Congregation.
Batavia, ... 3 06
Michigan—$2.60.
Christian Workers.
Saginaw, ... 2 60
Iowa—$2.50.
Middle District, Christian Workers.
Muscatine, ... 2 50
Total for the month, ... $ 211 92
Previously received, ... 38 85
For the year so far, ... $ 250 77

INDIA WIDOWS' HOME.

Pennsylvania—$10.00.
Western District, Aid Society.
Walnut Grove, ... $ 10 00
Washington—$2.52.
Sunday-school.
Sunflower Class, N. Yakima, ... 2 52
North Dakota—$2.00.
Individual.
Mrs. Isaac Miller, ... 2 00
Total for the month, ... $ 14 52
Previously reported, ... 2 00
For the year so far, ... $ 16 52

INDIA NATIVE SCHOOLS.

California—$37.25.
Southern District, Sunday-school.
Sisters' Bible Class, Covina, ... $ 35 25
Rosa E. Calvert, ... 2 00
Pennsylvania—$30.00.
Southeastern District, Aid Society.
Germantown, ... 30 00
Iowa—$5.75.
Middle District, Sunday-school.
Old Sisters' Class, Panther Creek, 5 75
Total for the month, ... $ 73 00
Previously received, ... 5 00
For the year so far, ... $ 78 00

CHINA MISSION.

Pennsylvania—$6.22.
Western District, Sunday-school.
Meyersdale, ... $ 6 22
Total for the month, ... $ 6 22
Previously received, ... 28 61
For the year so far, ... $ 34 83

CHINA FAMINE.

Indiana—$32.60.
Northern District, Aid Society.
New Salem, ... $ 20 00
Middle District, Individual.
Josephine Hanna, ... 1 00
Southern District, Congregation.
White, ... 11 60
Oregon—$20.00.
Sunday-school—Portland, ... 20 00
Pennsylvania—$13.50.
Southeastern District.
Bethany Mission, ... 13 50
North Dakota—$12.80.
Sunday-school.
Cando, ... 12 80
Idaho—$8.55.
Congregation.
Nampa, ... 8 55
Colorado—$5.00.
Southeastern District, Individual.
Susan Crumpacker, ... 5 00
Kansas—$5.00.
Southwestern District, Individual.
Ira Martin, ... 5 00
Ohio—$2.00.
Northeastern District, Congregation.
East Nimishillen, ... 2 00
Missouri—$1.00.
Middle District, Individual.
Lizzie Fahnestock, ... 1 00
Unknown—$1.00 ..... 1 00
Total for the month, ... $ 101 45
Previously reported, ... 108 25
For the year so far, ... $ 209 70

SUNDAY-SCHOOL EXTENSION.

General Fund.

Pennsylvania—$27.00.
M. Y. Sollenberger, $22; Coventry Sunday-school, $5, ... $ 27 00
Idaho—$18.55.
Nezperce Sunday-school, ... 18 55
Indiana—$9.95.
Oak Grove Sunday-school, $4.45; George Swihart, $5; North Manchester Sunday-school, 50 cents, ... 9 95
Illinois—$8.95.
Hudson Sunday-school, $5; Liberty Sunday-school, $2.95; Edith M. Scrogum, 25 cents; Arthur D. Scrogum, 25 cents; Ira D. Scrogum, 25 cents; Ada E. Scrogum, 25 cents, ... 8 95
Canada—$7.50.
Fairview Sunday-school, ... 7 50
Virginia—$7.01.
Sangerville Sunday-school, ... 7 01
Maryland—$5.00.
Brownsville Sunday-school, ... 5 00
Missouri—$2.85.
Clearfork Congregation, ... 2 85
Oklahoma—$2.00.
Mound Valley Sunday-school, ... 2 00
Kansas—$1.20.
Scott Valley Sunday-school, ... 1 20
North Dakota—$1.00.
Ruth Hunt, 50 cents; Levi Burkholder, 25 cents; Harvey Burkholder, 25 cents, ... 1 00
Total for the month, ... $ 91 01
Previously received, ... 69 50
For the year so far, ... $ 160 51

Building Fund.

Idaho—$20.00.
Nezperce Sunday-school, ... $ 20 00
North Dakota—$16.10.
Kenmare Sunday-school, ... 16 10
Illinois—$6.63.
West Branch Sunday-school, $5; Lamotte Sunday-school, $1.63, ... 6 63
Minnesota—$5.94.
Worthington Sunday-school, ... 5 94
Iowa—$1.50.
Franklin Sunday-school, ... 1 50
Total for the month, ... $ 50 17
Previously reported, ... 200 32
For the year so far, ... $ 250 49

DENVER COLORED.

California—$551.25.
J. A. Brubaker, $2; R. C. Balvin, $1; J. E. Harman, $2; Henry Arnold, $5; L. R. Kagarise, $1; Martha Neher, $1; Mary A. Royer, $1; S. E. Yundt, $10; Pomona S. S., $16; Mrs. I. M. Gibble, $5; I. B. Gibble, $10; Mr. and Mrs. O. G. Brubaker, $2; Charles C. Myer, $10; O. L. Minnich, $5; D. B. Stayer, $4; Jane Williams, $5; Anna B. Root, $1; J. M. Miller, $3; Minnie G. Eby, 50 cents; Laura Brumbaugh, $1; E. J. Buchey, $1; W. K. Franklin, $2; Della and Myrtle Hoff, $1; J. B. Hoff, $1; Ernest Hoff, $2; Sarah Dailey, 50 cents; Anna Replogle, $1; D. A. Norcross, $2; M. C. Norcross, $1; J. P. Dickey, $2; C. M. Barnhizer, $10; John L. Minnich, $1; J. N. Shick, $5; Mary Shively, $1; G. D. Myers, $1; Harvey M. Hanawalt and wife, $2; Lordsburg Sisters' Aid Society, $6.50; J. K. Shively, 10 cents; W. R. Bunch, $2; Geo. Hanawalt, $1; Mary F. Neher, $1; Jacob Ehresman, $1; H. J. Vaniman, $2; Daniel Moomaw, 50 cents; Ida Moomaw, $1; Catherine Moomaw, $1; A. A. Neher, $1; Jesse Neff, $1; Noah W. Metzger, $1; R. F. Brubaker, $25; Ira D. Blickenstaff, $2; J. L. Miller, $5; Emmert Moore, $5; Brother, 50 cents; Edward Frantz, $5; Susan B. Thomas, $1; Monima Hotzell, $2; J. F. Thomas, $1; Asa E. Thomas, $1; L. Stoner, $5; S. M. Bowman, $2; L. Radican, $1; E. R. Blickenstaff, $5; Andrew Blickenstaff, $2.50; Solomon Nill, $1; Geo. W. Robey, $5; T. M. Calvert, $5; Isaac S. Brubaker, $5; Bright Elkenberry, $15; Jos. Hufford, $5; W. Snider, $1; J. M. Brookshire, $1; M. P. Noll, $1; Mrs. D. C. Sigler, 50 cents; Emma J. Smith, $1.50; Morris Keller, $5; J. J. Shively, $1; J. H. Minnix, $5; Samuel P. Noll, $2; C. E. Wine, $2; D. L. Forney, $5; Peter Forney, $1; J. H. Rupert, $7.50; L. J. Lehman, $1.50; M. H. Miller, $5; J. S. Brower, $2; Bertha E. Wine, $5; J. J. Brower, $10; Pasadena Sunday-school, $12; Sarah Gnagey, $1; Ida Garber, 50 cents; Mary Gnagy, $1; H. G. Sahm, $2; Mrs. Alice Vaniman, $5; H. R. Romberger, $1; Joseph Hilderbrand, 25 cents; Mrs. J. S. Flory, $1; C. H. Dorcas, $6; Margaret A. Cook, $1; August Arrandt, $1; John Arrandt, $1; Bertha Harper, $1; C. I. Schrock, $2; C. P. Fahrbaugh, $5; J. E. Zug, $10; Eulalia Overholtzer, $5; Margaret Fesler, $1; Samuel Fesler, $10; Perry C. Bashore, $5; J. Trout, $1; Ella E. Schrock, $6; Percy E. Zug, $5; A. L. Shank, $5; E. G. Zug and wife, $5; J. W. Blocher, 50 cents; Lydia Snyder, $2.50; Mrs. A. M. White, $5; J. E. Minnich, $5; Susie Wolfe, $2; J. R. Trostle, $10; S. W. Funk, $5; A. O. Hockenberry, $1; L. M. Netzley, $10; E. R. Brubaker, $1; D. H. Gnagey, $2; Catharine Netzley, $1.50; Sarah Bosserman, $1; I. B. Netzley, $5; Fast Los Angeles S. S., $7.05; D. B. Fleener, 25 cents; Elizabeth Forney, 50 cents; Samuel Henry, 25 cents; M. T. Brumbaugh, $5; Santa Fe No. 1 Sunday-school, $4.35; John Pugh, $10; C. M. Freeburg, $1; C. W. Kihel, $5; C. E. Ninninger, $4; Ira Cripe, $10; Jacob Rife, 50 cents; J. Z. Gilbert, $2; D. W. Crist, $2; Unknown, $1; Joseph Miller, $2; J. S. Kuns, $25; L. C. Hosfeldt, $2; Sallie E. Schaffner, $1; Hettie Staffer, $1; S. D. G. Anderson, $5; Arthur Copper, $1; Silas Broch, $1; Elizabeth Evans, $2; Asa J. Trostle, $1; A. R. Kurtz, $1; H. H. Ritter, $5; M. E. Myers, 50 cents; D. I. Norziger, $1; Moriah Bittle, 50 cents; J. T. Bittle, $5; Belinda Riley, $10; Sarah Easton, 50 cents; Emma Easton, $2; Edward Shively, $1.50; Unknown Brother, 50 cents; John Easton, 25 cents; A Brother, 50 cents, ... $ 551 95
Indiana—$31.50.
D. R. Yoder, $1; H. B. Hess, $1; Albert Eaton, $2; D. R. Myers, $5; Chauncey Myers, $1; Grace Summey, $1; W. R. Shoup, $5; A. Strohm, 25 cents; Newton Wine, 25 cents; J. C. Warstler, $2; S. D. Stutsman, $1; C. W. Myers, $1; Chas. M. Cripe, $1; W. H. Weybright, $10, ... 31 50
Washington—$25.00.
J. A. Eby, ... 25 00
Ohio—$6.00.
A. B. Berger, $3; John Beeghley, $3, ... 6 00
Nebraska—$5.50.
Jasper W. Arnold, ... 5 50
Michigan—$5.00.
Purl Bosserman, ... 5 00
Kansas—$1.00.
Lucetta Burk, ... 1 00
Total for the month, ... $ 626 95
Previously reported, ... 293 15
For the year so far, ... $ 919 09

LAWRENCE CHURCHHOUSE, KANSAS.

Missouri—$10.00.
T. C. Nininger, ... $ 10 00
Total for the month, ... $ 10 00
Previously received, ... 1 00
For the year so far, ... $ 11 00

CORRECTION.

In the April Visitor, February financial report, the $5.00 credited to E. H. Stauffer, North Dakota, should have been credited to Brumbaugh congregation.

EVERGREEN CHURCH, VA.

We held our love feast at the Evergreen church May 18. Bro. G. A. Phillips, of Waynesboro, Va., was with us and officiated. We had a pleasant meeting. The weather was indeed beautiful, after a week of much rain and high waters.

May 19 the brethren and sisters of Mountain Grove Chapel realized their hopes and their joys fulfilled, in the dedication of the new churchhouse, which was begun in the fall of 1908. It was during the summer of 1908 that the work at this place was first begun. A Sunday-school was organized out in the grove, surrounded by mountains, so completely hedged in, that some one appropriately said: "Surely, we ought to be good, because every time we look out it is toward heaven." The grove was a beautiful spot on the bank of a busy little stream which, along with the songs of the birds, furnished us with music as it came rushing and gurgling down over the great rocks.

We continued the school for ten weeks, with an average attendance of 104. Eld. S. A. Sanger held a ten days' series of meetings and baptized twenty-nine persons, increasing the membership from three to thirty-two.

I left the work and returned to Bridgewater College, to continue my school work. The Brethren, whose zeal and enthusiasm were still running high, like David of old, decided to build a house for the Lord. They went to work, and by next summer had the church far enough on the way to begin holding services in it. The brethren did practically all the work themselves, and they worked as they received the means.

The people here are poor, yet they are willing and ready to do what they can for the Master. There were brethren who stood by the work from the beginning. They labored with untiring efforts, sacrificing both their means and their time. They were greatly concerned about the work, giving it their prayers and their tears. They had many discouragements, and sometimes felt almost tempted to give up, but the Lord always steps in at man's extremity and bestows his choicest blessings.

Today there stands, not far from the little grove where the work was started, and where so many accepted Christ and began their new life, a monument for God in honor of these faithful, persevering followers of Christ. It is the result of their own efforts, supplemented by the donations of the Christian people in the community, the good Brethren from other congregations, and the Sisters' Aid Societies who sent us a donation now and then, for which we are indeed grateful. The building is 36x42 feet, neat and comfortable, and cost less than $500; but it is just as dear, and means just as much to these people as if it had cost $5,000.

Bro. Phillips preached the dedicatory sermon at 11 A. M. At 3 P. M. he preached again. He seemed to be at his best, and every one enjoyed the services very much. Bro. G. A. Maupin, from Albemarle County, was also with us. He gave a rousing talk in the afternoon on the proper use of the Lord's money. Our elder, Bro. S. A. Sanger, was also present. An offering of $23.26 was taken to cancel a small debt.

We wish to express our thanks and appreciation to all those who contributed to the work at this place. We should like to write a personal letter to each one, but for the lack of time we can not. May the Lord richly bless each donor!

Bro. Phillips preached at the Evergreen house on Sunday and Monday evenings to large audiences. He is not strong, physically, but he is strong in spirit. His very life is an inspiration to those with whom he comes in contact, and by his cheerful disposition he won many friends while among us. We expect him to conduct our meetings at Mountain Grove Chapel in September.

We enjoyed a very spiritual visit from our dear father, Bro. J. B. Wampler, of Weyers Cave, Va. This was his first visit to Greene, and it did us good. Would that more of our good brethren would get out and catch a glimpse of the great harvest field with so few workers.

Our Sunday-schools have started out with a larger enrollment and deeper interest than usual. We kept the Evergreen and Mountain Grove schools open all winter, for the first time. Regardless of the severe weather, we had a good average attendance. Sister Ellen Wampler organized the Sunday-school in Haneytown the latter part of March. We realize that East Virginia is a great and needy field. It not only needs your means, but it needs your men as well as your prayers. Sister Ellen and I are happy in the Lord's work. Nelie Wampler.

Dyke, Va., May 23.

COUNCIL BLUFFS, IOWA.

May 4 my family and I arrived in this city, under the direction of the Mission Board, to lend our efforts in establishing a mission here. Conditions seem very favorable. There are nine members here, including three in our family. Some of them are very efficient workers.

We have decided upon our location, and have rented a residence and store room, connected. The store room will be used for our public services, and the residence, 823 Avenue F, will be occupied by the writer and family, where he should be addressed after June 1. Visitors,—who are always welcome,—should take an Eighth Street car, get off at Avenue F, and walk one-half block west.

As in all city missions, we have many poor people to help, and we would be very glad for donations of Brethren literature, especially the Gospel Messenger. Children who have been saving their Sunday-school papers nicely, might like to help in making some other poor children happy by sending them whatever may help to that end.

If any one knows of members living in and around this city, he would do us a favor by notifying us concerning them, so that we can help each other in the Christian faith. H. F. Caskey.

627 Fourth Street, Council Bluffs, Iowa, May 20.

It takes some people a long time to find out that it is a waste of breath to pray for pure air in a sewer.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Beard-Grove.—By the writer, at the parsonage, May 22, 1912, Harry G. Beard and Elsie P. Grove, both of Cleveland, Ohio.—A. F. Shriver, 807 Coburn Street, Akron, Ohio.

Bowman-Cox.—By the writer, at the home of the bride's parents, Brother and Sister Robt. Cox, of Stuarts Draft, Va., May 8, 1912, Bro. Jos. Bowman, of Johnson City, Tenn., and Sister Iota Cox, of Stuarts Draft, Va.—S. I. Flory, Stuarts Draft, Va.

Harman-Zook.—By the undersigned, at the home of the bride's parents, Brother and Sister W. C. Zook, 28 South Baltimore Street, Kansas City, Kans., May 25, 1912, Bro. Elmer G. Harman and Sister Ella M. Zook, both of this city.—O. R. McCune, Kansas City, Kans., May 24.

Shank-Smith.—By the undersigned, at Des Moines, Iowa, May 22, 1912, Bro. Ira L. Shank, of Waterloo, Iowa, and Sister Delia S. Smith, of Des Moines, Iowa.—Virgil C. Finnell, 1335 E. Sixteenth Street, Des Moines, Iowa.

Shively-Huston.—By the writer, at parsonage, May 17, 1912, Caryl C. Shively, of Homeworth, Ohio, and Ellen Huston, of Akron, Ohio.—A. F. Shriver, 807 Coburn Street, Akron, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bauserman, Bro. R. C., died at his home near Mount Jackson, Va., in the bounds of the Pleasant View congregation, May 10, 1912, in his seventy-sixth year. He had been in failing health for some time and had been confined to his home for about six months. He was an earnest church worker, a successful farmer, a man of fine character, and a member of the school board for years. He is survived by his wife and three children, two brothers and one sister.—D. A. Kagey, Conicville, Va.

Brown, Dr. O. S., son of Rev. John M. and Mary Brown, born in Fayette County, Ind., Oct. 21, 1821, died at his home in Madison County, Ind., May 10, 1912, aged 90 years, 6 months and 19 days. Sept. 15, 1853, he was united in marriage to Phebe M. Lewis, in Rush Creek County, Ind., who preceded him in death twenty-six years ago. Fourteen children were born to this union. Three sons and three daughters survive. He united with the Christian church at the age of eighteen years, and ever remained a faithful member. Mr. Brown lived just across the road from the Beech Grove church for thirty years, where his funeral was preached by Brethren E. O. Norris and Joseph Shepherd. Interment in the Pendleton cemetery.—Hattie Shull, R. D. 38, Ingalls, Ind.

Parney, Sister Lillie Belle, wife of Bro. James Farney, died of kidney trouble May 18, 1912, aged 41 years and 21 days. At the age of twelve years she gave her heart to the Lord and remained faithful until death. She was the mother of eight children. Seven of them survive. The youngest child was born Feb. 29 of the present year. She was a faithful wife, a good mother and a consistent Christian. She leaves her husband, a sorrowing mother, her children, brothers and sisters. Services by the writer, assisted by Bro. J. D. Coffman. Text, 1 Cor. 15: 53, 54.—J. E. Bryant, R. D. 2, Grand Junction, Colo.

Foss, Bro. Reuben, born in Lancaster County, Pa., June 4, 1818, died of the infirmities of old age May 23, 1912, in the bounds of the Dickey congregation, Ashland Co., Ohio, at the home of his son, Bro. David Foss, aged 93 years, 11 months and 13 days. He was the son of Samuel and Elizabeth Foss. He came with his parents to Ashland County, Ohio, in 1834. He was united in marriage to Louisa Horn Dec. 28, 1841. Three children were born to this union. Bro. Foss and his wife united with the Church of the Brethren in 1848. His wife and one child preceded him in death. Bro. Foss was known far and wide for his Christian integrity. Sixty-one years he walked with God. His seat in church was never vacant, if it was possible for him to be there. He served in the deacon's office faithfully. Services in the Dickey church. At Bro. Foss' request, Bro. A. T. Heestand officiated, assisted by his pastor, Bro. W. D. Keller, and Bro. W. A. Wiley. Text, 2 Tim. 4: 6-8.—Ida M. Helm, Ashland, Ohio.

McMullin, Andrew, son of Jackson and Elizabeth McMullin, born near Newtonsville, Ohio, March 9, 1851, died April 28, 1912, aged 61 years, 1 month and 19 days. He was united in marriage to Mary M. Mohler Oct. 16, 1876. One daughter was born to this union who, with his wife and mother, survives him. Services in the Baptist church by Bro. Allen Ockerman. Text, Mark 12: 34.—Mary S. Carr, Newtonsville, Ohio.

Minier, Bro. Franklin, born in Northumberland County, Pa., Jan. 18, 1836, died April 29, 1912, aged 76 years, 3 months and 10 days. He came with his parents to Noble County, Ind., at an early age. He was united in marriage to Louisa Sontchi April 17, 1862. They journeyed the pathway of life together for over fifty years. To this union ten children were born. Five preceded him to the better world. He leaves an aged companion, three sons and two daughters. He united with the Church of the Brethren seventeen years ago, and has since lived a life of Christian usefulness. Services at the Coopersville Baptist church by Bro. J. H. Elson, assisted by Bro. J. A. Miller.—Etta Elson, Wawaka, Ind.

Morris, Sister Frances Ellen, nee Brown, born June 5, 1844, in Rockingham County, Va., died at her home near Springfield, Ohio, May 22, 1912, aged 67 years, 11 months and 22 days. She was married to Geo. W. Morris Oct. 21, 1877. Sister Morris and her husband united with the Church of the Brethren Jan. 14, 1890. Her husband, five children, one brother, two half-brothers and two half-sisters survive. Services at the Donnels Creek church by Eld. David Leatherman. Text, 1 Cor. 15: 19.—Elsie Wingert, R. D. 1, Box 173, Springfield, Ohio.

Mumaw, Sister Magdalene, daughter of William and Jane Burns, born in Shepherdstown, W. Va., Oct. 9, 1821, died March 6, 1912, aged 90 years, 4 months and 27 days. In 1833 at the age of twelve years, she located with her parents in Clark County, Ohio. She was united in marriage to Henry Mumaw Oct. 27, 1840. This home was blessed with four sons and four daughters. Her parents were pious members of the Methodist church. About fifty years ago she became a member of the Church of the Brethren, and lived an exemplary Christian life for half a century. This was a source of much comfort and joy to her in her hours of suffering, and an inspiration to all who knew her. Her remarkable patience during her sickness suggested the text, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." "Grandma," as she was known by all, was blessed with good judgment, and she was able and willing to give counsel to those who sought it. She was deeply interested in the welfare of the church, and tender and kind to her family. She leaves one son and two daughters. Her husband, two daughters and three sons preceded her in death.—Elizabeth Waybright, Trotwood, Ohio.

Myers, Sister Sallie, nee Garber, died in the Linville Creek congregation, Rockingham Co., Va., May 7, 1912, aged 66 years, 4 months and 18 days. She united with the church early in life. She was always cheerful and pleasant, looking on the bright side of things. Her husband, six sons and three daughters survive. Services by Brethren D. Hays and D. H. Zigler. Text, Jer. 8: 22.—Catherine R. Kline, R. D. 1, Box 3, Broadway, Va.

Randall, Sister Marintha, nee Rickard, born in Carroll County, Ohio, Feb. 19, 1841, died at the home of her daughter, Mrs. H. A. Tuttle, near Green Mount, Iowa, May 10, 1912, aged 71 years, 3 months and 20 days. At the age of twelve years she united with the M. E. church, and remained a faithful member until twelve years ago, when she and her husband united with the Church of the Brethren. Her husband preceded her in death a little more than two years ago. Services by Bro. F. M. Wheeler. Text, 2 Tim. 4: 7.—Mary E. Wheeler, Marshalltown, Iowa.

Van Dyke, Bro. M. M. K., born in Pennsylvania, May 12, 1836, died in Garden City, Kans., May 6, 1912, aged 75 years, 11 months and 24 days. He was married to Rachel Thompson. One daughter was born to this union, who became the wife of Eld. G. Nevinger. Bro. Van Dyke united with the Church of the Brethren many years ago. For several years he made his home with his daughter. About three months before he died he came to live with his granddaughter, Brother and Sister Goff, where he died. He leaves three sisters and one son-in-law. His wife and daughter preceded him. Services by Eld. J. E. Crist. Text, Job 14: 14. Interment in the Garden City cemetery.—Mrs. May Goff, Garden City, Kans.

Wooley, Friend Lucien Bonaparte, born at Galesburg, Ill., Jan. 3, 1864, died at Des Moines, Iowa, May 23, 1912, of tuberculosis, aged 48 years, 4 months and 14 days. A wife, four daughters, two sisters and five brothers survive. Sermon by the writer from 2 Cor. 5: 1. —Virgil C. Finnell, 1335 E. Sixteenth St., Des Moines, Iowa.

THE FULL REPORT

OF THE ANNUAL CONFERENCE OF 1912

Should Be Ordered Now

The Annual Conference at York, Pennsylvania, is one that will long be remembered and one that every member of the church will want to know about. As soon as possible after the close of the meeting the Report will be prepared for mailing. This year's Report will be of special interest and value to the members of the church.

These Reports from year to year form an important collection of reading matter which should be preserved in every family. Some queries of vital interest will come before the Conference this year. Every speech made, with the name of the speaker, will appear in full. Besides, all the speeches made at the Educational, Missionary, Sunday-school and Christian Workers' Meetings will be reported fully.

This is the only source from which you can get a complete report of the meeting. Do you want to be informed regarding the rulings of the church? If so, order the Report. The matter in the Report will be carefully indexed, making it convenient for reference.

Send in your order now. Price, 25 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

Modern Fables and Parables

—OR—

Moral Truth in a Nutshell

This book contains 352 pages and more than 100 fables and parables. The great majority of these are new. Some are old fables and parables recast and covered in modern dress. They present truth in a forcible style, which is also striking, and makes it easily understood and remembered. The application may be made spiritually as well as morally in most instances. In the variety of subjects almost every phase of human life is touched. The illustrations, 75 in number, by Paul Kraft and others, add greatly to the interest and help wonderfully in making clear the meaning. A careful study of these fables and parables will help one to see himself and others in a new light and enable him to live a nobler and happier life.

Price, 65 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Destruction of

THE STEAMSHIP TITANIC

THE WORLD'S GREATEST OCEAN DISASTER

The mammoth $10,000,000 floating palace, on her maiden trip, strikes a gigantic iceberg at dead of night and sinks, carrying over

1,500 Human Beings to a Watery Grave

It has no equal in the history of ocean disasters, or in the number or prominence of its victims. Multimillionaires, famous editors and statesmen gave up their lives like true heroes that women and children might be saved.

This brand new book, which is being published, will contain thrilling stories of rescue and privation, awe-inspiring stories from the lips of the survivors, sketches from artists who were on the scene—actual photographs of this terrible disaster.

There is great interest as well as deep sympathy concerning this greatest tragedy, which will insure a sale of hundreds of thousands of this book.

The book when completed will contain nearly 400 pages, profusely illustrated, bound in fine cloth. It will be sent postpaid upon receipt of price—$1.00.

If you are interested in the agency for this book and want to make lots of money right now, write for terms and territory. There is a great harvest to reap for those who will put forth a little effort. Send 15c for prospectus.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Annual Meeting Notes.

(Concluded from Page 365.)

himself a strong man on the platform, as was shown by his manner of treating the "Relation of Our Christian Workers' Society to the Church." He made some telling points, and among them this one, "Everywhere We Need Less Talking and More Working."

"Proper Sunday-school Organization" was considered in a practical way by Bro. S. H. Hertzler, of Elizabethtown, Pa. All these speeches were followed by a number of short talks, and, taking the meeting as a whole, it was an interesting and a helpful Sunday-school Conference.

Before 2 P. M. the Tabernacle began filling for the Conference Missionary Meeting. Over six thousand people were present. The Standing Committee and several missionaries occupied the platforms. Four new missionaries were also present. Bro. D. L. Miller presided and Bro. I. Bennett Trout conducted the devotional exercises.

A song by the missionaries, home on furlough, created considerable interest. Bro. Wilbur B. Stover was then announced for the regular address and said, "My Mother." The effect was almost startling. Tears unbidden rushed to a thousand eyes. The missionary address was strong and appropriate, and delivered so clearly that everybody could hear what was said.

Following this was a short, earnest appeal for funds, and those present responded cheerfully. The amount contributed, so far as can be determined at this writing, was over $26,000, of which $10,000 was given for endowment.

The four new missionaries were then introduced, viz., Herman B. Hershey and wife, from Pennsylvania, Anna Eby, from Ohio, and Olive Widdowson, from Pennsylvania. All of these go to the India field. A very impressive consecration service, conducted by Bro. L. W. Teeter, followed. Enough, in the interest of education, Sunday-school and mission work was done to make the day memorable, but there was still more on the program.

At four o'clock there was a sermon by Bro. I. J. Rosenberger, of Covington, Ohio, and at 6:30 the Child Rescue Meeting was held. We could not be present, but learn that it was carried out according to program, and that some exceedingly interesting and helpful things were said.

The work of the day in the Tabernacle closed with the Temperance Meeting, under the direction of Brethren J. W. Lear, W. M. Howe and P. J. Blough. The presence of about seven thousand people showed the interest that our people take in this live question.

After a spiritual devotional service the excellent program, as announced, was rendered. Short, spicy, five-minute talks were given on the four evils associated with the liquor traffic,—cards, tobacco, clubs, and the white slave traffic. These were shown to be directly connected with, and the products of, the open saloon.

Then followed interesting discussions on the moral and religious effects of the saloon, and how the church can best grapple with this great foe. The clear, convincing ring of these speeches, and the response given them by the audience show clearly where the Brethren stand on these evils.

A meeting in the interest of the Sisters' Aid Societies had been booked for 8:30 A. M. in the tent, but the wind blew down the tent the evening before, and so the meeting had to be held at the west end of the grand stand. Here over four hundred sisters gathered, and held a most inspiring meeting, with Sister W. D. Keller, of Ashland, Ohio, presiding. They discussed some vital questions connected with the Aid Society work. The need of greater and more general interest was expressed, and suggestions were given as to how this interest may be promoted. Instances were cited, showing how the sisters had succeeded in making their work a real power for good along temperance and spiritual lines.

To any one present it was evident that the gathering was full of "live wires." The sisters have plenty of ideas concerning ways and means to make the world better, and they also know how to express themselves earnestly and clearly. Each one will go home with an inspiration.

During the day reunions were held by the following schools: Juniata College, Elizabethtown College, Bridgewater College, Manchester College, Bethany Bible School, and Mount Morris College. All were well attended and much enthusiasm was manifested for the different schools by their friends and former students.

Here end our "notes" for this issue. Tomorrow we enter upon the work of the open Conference.

Notice.—To make room for the Conference Notes, we are obliged to omit the Table of Contents and Love Feast Announcements. Some notes and general church news were also crowded out, but will be found in next issue.

THIRD QUARTER SUPPLIES

FOR YOUR SUNDAY-SCHOOL

are awaiting your order. Better have them two weeks ahead of time than two days late. Should you delay the sending in of your order it may result in disappointment to your school. Do not wait until a day or two before the supplies are needed and then expect to receive them for distribution at the proper time. The only safe way is to do it now.

The Brethren helps are as good as the best for any Sunday-school, and they are absolutely necessary in a Brethren Sunday-school. It is gratifying too, to know that our people believe this. The increase in the demand for them is good evidence of the high appreciation of their worth, by those who use them.

And our prices are right, considering the quality of our goods. The needs of Brethren Sunday-schools are constantly kept in mind in the production and selection and preparation of the material.

To Brethren Publishing House, Elgin, Ill., *Date,*.....

Enclosed find $..... *for Sunday School Supplies, for quarter ending*..... *to be sent to the following address:*

To..... *P. O.*,.....

County,..... *State*.....

No. of Copies	Subscriptions may begin at any time but must close with a quarter,—the first of January, April, July or October.	
.....	**Brethren Teachers' Monthly,** 3 or more copies to one address, 3 mos., 13 cts. each, Single copy, 6c., single copy, per qr., 16c., per year, 50c. In clubs of 3 or more to one address, per year 48 cts. each.	$.....
.....	**Brethren Advanced Quarterly,** 5 or more copies to one address, 3 months, 3 cts. each,	.....
.....	**Brethren Juvenile Quarterly,** 5 or more copies to one address, 3 months, 2½ cts. each,	.....
.....	**Brethren Leaflet,** - - 5 or more copies to one address, 3 months, 2½ cts. each,	.....
.....	**Children at Work,** 5 or more copies to one address, **per quarter, 3 cents per copy,**	.....
.....	**Our Boys and Girls,** 5 or more copies to one address, **per quarter, 7½ cents per copy,**	.....
.....	**Our Young People,** 5 or more copies to one address, **per quarter, 10 cents per copy,**	.....
.....	**Bible Lesson Pictures,** on roll suitable to hang up, per quarter, 75 cts., - per year, $2.50,	.....
.....	**Picture Lessons,** one for each Sunday in quarter, per set, 2½ cts., - the year, 10 cts.,	.....
.....	**Fifty Cent Home Department Outfit,** - - - - - - - - - - 50 cents	.....
.....	**The What, Why and How of the Home Department,** - - - - - - 5 cents,	.....
.....	**Dollar Cradle Roll Outfit,** - - - - - - - - - - - - - - $1.00	.....
.....	**The What, Why and How of the Cradle Roll,** - - - - - - - - 5 cents	.....
.....	**Secretary's Minute Book,** paper bound, size 4x7 - - - - - - - 15 cts. each,	.....
.....	**Twentieth Century Secretary's Minute Book,** Cloth, - - - - - - 40 cents	.....
.....	**Secretary's Minute Book,** neatly bound in cloth, size 6 by 8¼ - - - - 60 cts. each,	.....
.....	**Teacher's Class Book,** - - - - - - - - - - 35 cts. per dozen,	.....
.....	**Collection Envelopes,** - - - - - - - - - - 15 cts. per dozen,	.....
.....	**Union Primers,**	5 cents.....
.....	**Star Attendance Records, including Stars,**	per dozen, 40 cts.....
.....	**No. 200—Cherry and Green Tickets,**	200 tickets to pack, 15 cts.....

These Supplies are Ordered for { **Sunday School,**..... **Congregation,**.....

Who ordered S. S. Supplies for your School the last time before this? .....

Name of person making this order,.....

Person to whom this order is to be charged,.....

Post-office,.....

County,..... *State,*.....

Brethren's Advanced Quarterly, single copy per quarter, 5 cts.; Brethren's Juvenile Quarterly, single copy, per quarter, 4 cts.; Children at Work, per copy, one year, 20 cts. Our Boys and Girls, per copy, one year, 50 cts.; Our Young People, per year, 65 cts.

Carefully note the items in the accompanying order blank. If, perchance, some of the books or other helps named have not yet found their way into your school, it is doubtless owing to the fact that you have not yet organized the lines of work for which they are intended. Every up-to-date school needs them. Any desired information is freely given. Nothing is here named that has not been tried and found to be good. New lines of work are not always good because they are new, but some good things are new to some of our schools. The importance of the Sunday-school demands the best to be had. We can help you.

The praise service of your school should not be overlooked. If you have not already adopted the Kingdom Songs you should do so at once. This book is being used by a large number of Sunday-schools in the Brotherhood. Don't wait until other schools have worn theirs out before you adopt it, but get it while it is new.

Don't hinder the progress of your school on account of a shortage of supplies. Better have a few extra to hand to strangers when they come in than not to have enough to go around. We are interested in the progress of each Sunday-school and are ready to help in any way possible. Please don't overlook sending your order in early.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., June 15, 1912. No. 24.

AROUND THE WORLD

Our Luxuries.

Gruff old Benjamin Franklin at one time said: "The heaviest tax we pay is the one we willfully place upon ourselves,—the love of luxury and the heavy cost that it demands." Doubtless it was true in his day, and still more so is it true today, since, during the fiscal year closing with May, 1912, luxuries amounting to more than $200,000,000 were imported into the United States. Under the term "luxuries" are included such articles as precious stones, art works, laces, embroideries, ostrich feathers, flowers, toys, perfumeries, cosmetics, jewelry, etc. Well might one say, with the prophet of old, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"

A Useful Life Ended.

Margaret E. Sangster, known and loved by all as a sympathetic and heart-touching writer, passed to the scenes beyond June 4, at the age of seventy-four years. The latter part of her life was spent quietly at Maplewood, N. J., but for more than fifty years this noted writer pursued an active literary career. Besides being a prolific contributor to a number of journals, she was also an author of various books. Most commendable in her life and work was the aim so consistently followed to the very end,—that all she would do, all she would write, should tend to the elevation of the soul, the building up of the home, and the bettering of mankind in general. Of such noble souls the world has all too few. It is a ministry that should be more generally engaged in.

The Heroes Among the Toilers.

Some interesting thoughts may be gleaned from a consideration of the awards bestowed by the Carnegie Hero Fund Commission since its funds became available, April 15, 1904: Total number of awards, 583; awarded to wage workers, 406; to students and school-children, 92; to business men, 33; professional men, 22; women and girls, 31. It will be remembered that it is the object of the Carnegie Hero Fund to bestow its awards upon those who, at the risk of their own life, have sought to rescue their fellowmen from danger and death. That so large a number of brave rescuers should be found among even the humblest of the nation's citizens, is an eloquent tribute to the heroic spirit of self-forgetfulness which, in the face of dire danger, seeks the salvation of others.

Curbing Dishonest Land Advertisements.

For some time the Federal Government has been planning to discourage fraudulent land companies. At a recent conference of reclamation agents, railway officials and State agents, called by F. H. Newell, director of the United States reclamation service, a practical turn was given to the movement. Plans will be submitted to the coming Conference of Governors, by which uniform legislation is to be secured, controlling all land sale literature, investigating all land-selling methods, etc. This will place the entire land sale and promotion business where it should have been long ago,—under direct control of responsible authority in each State. While it will protect and foster legitimate land sales, it will undoubtedly prove to be a most severe check upon the unscrupulous schemers who have too long been imposing upon the credulity of the unsuspecting. Once more honesty will be assigned its proper place by the strong arm of the law.

Crime and Criminals.

Most of our readers are more or less familiar with the interesting career of William Allan Pinkerton, through whose skill many criminals have been brought to justice. In a recent magazine article he groups his observations, concerning the criminal element of our land, under the following four leading delineations: (1) There is no congenitally criminal class. All men are free to choose between good and evil. No man falls beyond the possibility of redemption. Heredity, environments, habits and ideals are potent factors in shaping character. (2) Covetousness is the besetting sin of the race. Paul's statement concerning "the love of money as the root of all evil" has proved to be absolutely true in the life of practically every criminal. Money lies at the root of most crimes. (3) Fear of punishment does not reform any one. Unless conscience prompts the heart to spurn evil and turn to ways of righteousness, there can be no genuine reform. (4) Crime will not decrease until parents, and society as well, put forth greater efforts in the proper rearing of the children. "Train up a child in the way he should go," will always be the greatest deterrent of crime, and the most potent agency of greater purity.

Some Facts to Think About.

Chicago's Vice Commission shows, in a recently-published statement, that the profits collected last year from the shameful social evil in the city amounted to at least $16,000,000. The Protestant churches of the city gave, during the same time, to all church and mission purposes, $4,000,000. These figures are claimed to be as accurate as they can possibly be made, and as we ponder their significance, they are truly appalling. Moreover, what is true of Chicago is equally true of New York, Philadelphia and other cities. Surely, the Lord's hosts should bestir themselves! If any one has ever been thoughtless enough to decry the few millions raised for home missions, to help benighted ones in the homeland, let him repent of his error and determine to consecrate himself more fully to the rescue of the perishing at our very door,—not neglecting, of course, the work in the lands beyond the briny deep.

German Warships in American Waters.

Formidable as these words might appear at a time of threatening hostilities, there was no semblance of bitter antagonism or serious opposition, when the visiting squadron of German warships was so graciously received by President Taft and other leading officials at Hampton Roads, Va., June 3. The purpose of the visiting flotilla was merely to return the visit of the American fleet at Kiel, Germany, last year. There was naught but the most demonstrative manifestations of peace and good will as the representative vessels of the German fleet anchored in close proximity to the formidable vessels of the American navy. One might wish that the commendable spirit of the recent occasion might, in some way, so fully permeate both nations that they would never think of facing each other in deadly battle array. That hope is cherished by many interested participants of the pleasant occasion and, we trust, will add to the strengthening of international peace.

A Novel Record for a Steamer.

There is a keen rivalry among transatlantic steamers as to the best records in speed, accommodations, etc., but it remained for the "Columbia," a steamer of the Anchor Line, arriving recently at New York from Glasgow, Scotland, to make a record that stands unchallenged. This steamer made the entire trip without having sold a single glass of intoxicating liquor! All passengers seem to have been total abstainers, and though there was plenty of liquor on board, there was universal abstinence, simply because each person was a law to himself along the line of temperance. Those who are familiar with life on the average transatlantic liner, and the large amount of liquor usually sold, will appreciate the great value of the record so proudly boasted by the "Columbia." Incidentally it reiterates the old truth that the greatest reform work, and the most successful one, also, is that which is wrought in our own hearts, giving us power to rise above all temptations of whatever kind and character.

"Uncle Sam's" Conscience Fund.

We often talk about "weighing our words," but perhaps none of us has ever arrived at the incomputable "weight" of the word "ought." A painful neglect of duty, or an overt transgression of human or divine law, bring to our recognition the condemnation of an outraged conscience, and there is no peace until the matter is righted. Man may parley with the inward monitor for awhile, but in the end he usually yields to the insistent pressure. The United States Treasury has, what is known as a "Conscience Fund," which duly receives all remittances, sent from time to time by repentant ones who are seeking to regain peace of mind by giving up their ill-gotten gains. As early as 1811, the sum of $250 was sent to the fund, and since then, from year to year, there have been numerous additions to this department of the public treasury. A few years ago a conscience-stricken defaulter remitted $6,150, in payment of customs duties lawfully due the Government, but hitherto unpaid. One might wish there were an equally acute sensitiveness regarding the funds deliberately withheld from the Lord's work by those who so loudly acclaim that they and all they have are the Lord's. What a sudden and prolific increase there would be to the Lord's "storehouse," if conscience-stricken ones everywhere would "bring all the tithes"! And how the "windows of heaven" would be opened, and a blessing poured out "that there shall not be room enough to receive it"!

How Switzerland Deals with the Unemployed.

A man who is out of work in Switzerland, is regarded as a danger to the community, if left to himself, and is therefore made the object of most solicitous care by the authorities. Immediate steps are taken to assist the unfortunate one to secure suitable work, not only for the sake of his family, but also in the interest of the State. There is no disposition to tolerate a loafer. Begging is prohibited by law, and vagrancy is classified as a crime. If an unemployed person does not avail himself of possible opportunities for work, the authorities will place him where work is to be had, and see to it that he stays at it. All this goes to show that there is positively no place for a lazy man in the little mountain republic. How commendable if we could say the same thing, spiritually speaking, of the church and her members!

Liberality of Chinese.

Competent statisticians have estimated the total amount of money expended in "ancestral worship" annually, out of the poverty of China, at not less than $150,000,000. It will be remembered that three religions are recognized,—Confucianism, Taoism, and Buddhism. Almost every Chinese is a Confucianist, but most of them are also Taoists and Buddhists, practicing the ceremonials, peculiar to those cults, at designated times. Confucius was the originator of ancestral worship, and the sum above referred to shows that the practice is not only religiously observed by the people, but that they are willing to give liberally for its perpetuation. It is but fair to mention, however, in praise of Chinese Christians, that the liberality, so characteristic of them in their heathen practices, is even greater after the love of God has been shed abroad in their hearts.

The Vanities of Modern Society.

When Solomon said, "All is vanity," he probably had a keen realization of the emptiness of human endeavor, apart from the sanctifying influence of God's grace. It is just as true today. Recently the great metropolitan dailies featured "A History-making Social Event," given by the leaders of New York's effete society world at a prominent hostelry of that city. It was a party in honor of a newly-imported pet dog from China, whom the proud owner, a prominent society lady, desired to introduce to her friends and their respective pets. Teakwood tabourets, inlaid with pearls, and cushioned with satin, were placed at the table for the invited canine guests, who feasted lavishly upon the sumptuous viands provided for them. And all this while, but a few blocks away, gaunt poverty stalked through the wretched tenements of the "submerged tenth," and while many of the unfortunate children of the slums would gladly have eaten the crumbs that fell from the rich dogs' table. One is made to wonder at the peculiar attitude of high-class society, when it passes by human suffering unconcerned, to lavish its beneficence upon pampered and overfed specimens of the canine tribe.

The Need of Vigilance.

Ever since the days when the cruel mandate of Herod caused the slaughter of Bethlehem's little ones, humanity has looked with horror upon any man or institution that would, in the slightest degree, imperil the lives of innocent childhood. With just indignation we look upon the factory or "sweatshop" that would, for the sake of dollars and cents, rob blooming youth of its God-ordained heritage of health, and curtail its opportunity for better things. But even Christian people may be neglectful at times. The "New York Sun," in a recent issue alleges that Sunday-school picnics during last season were not as careful as they might have been, to guard against ptomaine poisoning in the food served, and that, in consequence, there was a total of five hundred deaths, besides a large number of cases of serious illness. This shows that with the very best intentions we may often fail in achieving the highest good unless perpetual vigilance be exercised. There is need of continual watchfulness lest by our negligence precious lives be endangered. And still more important than the temporal well-being, should be the spiritual welfare of our children. Here, through thoughtlessness, irreparable injury is often wrought. We are not always careful enough that the safest spiritual teaching leads their steps into the way of righteousness, nor are we as watchful as we ought to be, that only the best and safest literature is placed at their disposal. In consequence many parents are made to mourn the moral delinquency and final ruin of their loved ones, when a little timely thoughtfulness and care might have won them as jewels for the King's diadem.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Wrecked.

Beautiful at early morn,
Fair and fresh a garden lay;
Fragrant flowers, newly born,
Smiling, spread their petals gay.
Tempest-swept, the close of day
Saw a wreck, a ruin wild—
Blossoms torn and soiled with clay,
"Oh, my lilies!" sobbed a child.

Sailed a ship on waters wide,
Staunch of build, superb of parts,
Bearing out upon the tide
Fondest hopes of eager hearts;
Wrecked in sight of foreign marts,
On the wave her cargo tossed;
Frail the might of human arts—
Brave men mourned for fortunes lost.

Bent above a city fair
Cloudless skies in tropic clime;
Busy traffic sounded there,
There the idler's careless time,
Passed at ease where fountains chime,
Rent the earth and sudden hurled
Down the city in her prime—
Paused, appalled, the living world.

Forth upon life's restless sea
Fared a youth with proud craft whole;
Sailing aimless, asked not he
For the Pilot's safe control.
On the fatal, bark-strewn shoal,
Lightly marked by man, he swept;
But for shipwreck of a soul,
Angels bowed their heads and wept.

—Josephine E. Toal, in Independent.

The Righteousness that Saves.

BY S. N. M'CANN.

S. N. McCann,

Dear Friend:—Some time ago I had access to your book, "The Lord our Righteousness" and in reading some of its chapters I was convinced of their scripturalness. I refer to those chapters that speak of the worthlessness of human righteousness and the necessity of having God's righteousness. But I felt that the book failed when it made the reception of that righteousness to depend upon man's obedience to ordinances. That righteousness comes because of life (Gal. 3: 21), imparted by God the Father. True obedience can not come from a disobedient nature (Eph. 2: 1, 2). The obedience of faith (Rom. 16: 26), can flow only from life received, and that life is Christ. (Col. 3: 1-4). Christ's obedience (even unto death) has brought us the gift of God's righteousness. Christ in us produces the life of obedience (Rom. 5: 19 and 8: 1-4). God's righteousness (Rom. 3: 22), imparted to faith (Rom. 4: 4-8) is imparted to us by the work of his Spirit as we walk in him. God's salvation is received by hearing, not by doing (Gal. 3: 2; John 10: 27-29).

If I understand your position from the quotations you give there is but little, if any, difference in our views in reference to the righteousness that saves. The righteousness that saves is a gift from God to every one that believes. This belief is more than merely intellectual, combined with emotional faith. It is intellectual, emotional and voluntary faith. It is a faith that not only takes Jesus as Savior, Sanctifier, Sin-bearer, and Substitute, but, by the same act of faith, takes him as Lord and Master. The act of faith that receives the atonement and sets the soul at ease, is simultaneous with the act of faith that renders full allegiance to Christ to rule the life. Any disposition, on the part of the saved believer, to refuse to do any known wish of Jesus, is *bona fide* evidence that he is not begotten of God. A man who believes unto salvation, does not do so *in order* to be saved, but he *does* do so because he *is* saved, because he has the Spirit of life,— the spirit manifest by Jesus at all times. "He that believeth on the Son hath eternal life, but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John 3: 36). The belief that saves is the belief that obeys, psychologically. The two acts of faith are simultaneous, but chronologically they are separated by time. A man can not receive Christ as substitute, as Savior, and not receive him as Master, by the same act of faith.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7: 21). When we receive Christ as Savior and Master, there is a complete surrender to his will, and salvation is wrought by faith alone, and not by works; yet works will follow because of what we are. A single act of refusal, on our part, to do any command of Jesus, or even a known wish, is to cut us off from the promise of salvation by faith.

The free grace of God is for all men,—even the vilest, the most degraded sinner, yet it can and will reach none who will not believe on Jesus as the Son of God.

To receive Jesus as Deity, and then set up our wills against his will, and refuse to do, is exalting self instead of Christ. Again; to work, to keep the commandments, and claim salvation because we have kept them, is exalting self instead of Christ.

It is Christ's obedience that saves us and seals us heirs, that changes our natures and makes us like unto himself in spirit. "Not as I will, but as thou wilt." It is the life of Christ sacrificed that gives us righteousness imputed, and because of this life in us we grow in righteousness (Rom. 8: 11; 1 John 2: 29).

Granting that "true obedience can not come from a disobedient nature" (Eph. 2: 1, 2), it is certain, also, that disobedience can not come from one "created in Christ Jesus for good works, which God before prepared that we should walk in them" (Eph. 2: 10). To refuse to walk in obedience to God is to invalidate our claim to the "obedience of faith" (Rom. 16: 26).

There can be no question but that "obedience of faith" flows from the new life and not from the old one (Eph. 3: 1-4). It is not the question of its source that troubles men but the question of actual obedience. To claim the faith that saves, and knowingly, without earnest effort, to stop short of the faith that does, is wrong, is sinful, is sacrilegious (John 2: 4). A single act of disobedience not only cuts a man off from the claims of salvation by faith, but it brands him a liar.

Christ's obedience is our only claim to a righteousness that saves (Rom. 5: 19) and we lay hold of that obedience by faith and not by works (Rom. 4: 5), yet the faith that accepts the atonement made by Christ is the same faith that makes him Master. To refuse to do what he says is to say he is not Master, and this, in turn, says he is not Savior, hence our claim to him is cut off by a single act of willful disobedience. Though we are saved by grace through faith and there is no condemnation to those in Christ (Rom. 8: 1-4), nevertheless we are to work out our salvation with fear and trembling, God working in us both to will and to work according to his good pleasure (Philpp. 2: 12, 13). God only works in the saved man thus. Any man who refuses to do, cuts off his claim to salvation by faith.

"God's righteousness" (Rom. 3: 22) imparted to faith (Rom. 4: 4-8) is imparted to us by the work of his Spirit as we "walk in him." This is surely true, but how can his Spirit accept a faith that claims the benefit of his atonement, but refuses to walk in him? "He that saith he abideth in him ought himself also to walk even as he walked" (1 John 2: 6). "Though he was a Son, yet learned he obedience by the things which he suffered, and having been made perfect, he became unto all them that obey him the author of eternal salvation" (Heb. 5: 8, 9, R. V.).

Again; the faith that saves is the faith that obeys even to the end. Salvation is not brought about by doing, but the man who hears and *refuses* to do, is indeed a sorry specimen of a saved man. "For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: . . . but he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing" (James 1: 23-25).

Bridgewater, Va.

"Wilt Thou Be Made Whole?" John 5: 6.

BY C. A. BRALLIER.

What is the real essence of this question that Christ put to the impotent man?

Did Christ simply want to get an expression from this man, as to whether he had a DESIRE to be made whole or not? It could not be that, for the very presence of the man at the side of these healing waters would be proof enough that he had a *longing desire* to be healed of his infirmity.

What, then, is the Savior's design in this question? The answer which the impotent man gives to it sets this forth very clearly, "Sir, I have no man, when the water is troubled to put me into the pool; but while I am coming, another steppeth down before me." This is simply a confession of his utter helplessness,—of his absolute need of another to help him,—of his own insufficiency.

This is exactly what the Savior is seeking,—to have this impotent man feel keenly *his own* insufficiency. His healing depended upon his *willingness* to be wrought upon by a mightier power than self-effort. Christ's question, then, really is: Do you *will* to BE MADE whole? It is not simply, Do you have a *desire* to? This, then, demanded of him an active, volitional determination upon his part,—to be willing, not only *to be*, but to BE MADE whole.

Oh, the significance of the word, "*made*"! Here we see the *clay* in the hands of the potter,—pliable, workable, ready to be *made*.

Beloved, every one who has a desire *to be*, must be willing to *be made*. Only the potter knows the exact process of making (the tempering, shaping and finishing) that will be required to bring forth, from the *clay*, a vessel of use and beauty, that will shed glory upon the maker. Only the Heavenly Father knows what tempering and moulding our souls need. He alone knows how much *sorrow*, how much *joy*, how many *defeats*, how many *triumphs*, are needed to make us what he would have us be.

As we look forward, how little can we realize what it will yet take, but as each one of us looks backward how well we can now see just what it did take to perfect us thus far. How helpless we have been, and yet, *how greatly helped by his grace!*

Therefore the best we can do is to be willing to *be made* whole,—take what may be necessary,—willing to suffer, to enjoy, to give, to forgive, to help and to be helped according to the riches of his grace.

Further, we need to think that he will even generate within *our hearts*, through his love, this *willingness* to do his will. "For it is God who worketh in us both to will (the willingness) and to work (the ability to do) for his good pleasure" (Philpp. 2: 13). It should stir our hearts to respond eagerly, in full surrender, to the workings of his grace in us. Our goodness does not depend upon our own *efforts to be*, so much, as it does upon our *willingness* to BE MADE.

"Wilt thou be made whole?"

Barron, Wis.

Peace—The Demand of Civilization.

BY STUART HAMER.

[This oration was given at the Intercollegiate Oratorical Contest, Galesburg, Ill. Mr. Hamer is a student of Mt. Morris College, Ill.]

Everywhere the world is a vast warrior's sepulcher. By the banks of inland rivers, by the side of mountains, capped with hoary heads, beneath the wide stretches of prairie, where the blades of grave grass quiver, there, asleep, lie the ranks of the dead. The armies of a thousand nations have met on earth's battlefield, and lost or won. The modern historian passes by the great slaughters of human beings, and notes only their effect on remaining humanity. We read of war as a fault of nations. How many unjust wars have been waged, history does not say. How many peaceful lands it has devastated, history can not tell. But history does portray war as the greatest destructionist ever fostered by man. Yet, under the guiding hand of the Great Infinite, every century has given to man superior laws, until he now faces the movement toward world peace.

International peace is simply the cry of honest hearts for a true system of justice. Peace advocates do not call for "modernized warfare," but "civilized warfare." *Modernized warfare* is the encounter of modernized weapons, *civilized warfare* is the conflict between ideas and principles. It demands the triumph of right and the downfall of wrong. Then statesmen and politicians, senates and people, nations and indi-

viduals shall sheathe their swords, and law shall reign supreme. The selfish misgivings, the ancient grudges and bitter rivalries, the biting hatreds of nations, are disposed of through international agreements. Modern battles must be fought in parliament halls, with legislation as the cause, with words and ideas as weapons.

This movement was first agitated by Jesus of Nazareth, later by Emeric Cruise, Wm. Penn, and Russia's Czar. Today it is led by men of education and religion, closely followed by the world of commerce and the guilds of industry. It is true that warfare is common to all animate nature. Beasts and reptiles,—creatures whose brains possess no power of development,—may wage war upon each other, but man, the crowning piece of God's creation, should have noble aspirations. His progressive mind is not bounded by the barriers common to the animate world of which he is master. He is a part of the Divine. He has power of choice.

Let women petition for peace. Shall we educate their tender sympathies only to hospital our battlefields? Shall we organize them into Red Cross Societies, to follow in the path of the dragon, War, to restore its victims, only that on the morrow they may again wound or be wounded? Shame to man that woman must nurse the victim of his fury. It is hers to rear a generation in which are found the virtues sacred to the peaceful. This must conquer. Open rebellion may be crushed by force of arms, violent agitators may be destroyed, but what can be done with that permanent, enduring patience of the lovers of peace?

Never, since the dawn of creation, were there so many changes as today. Yesterday's laws are narrow. Yesterday's inventions and discoveries are antique. Today's achievements and tomorrow's dreams form the fundamental basis of activity, for today's ideal is tomorrow's real. The grand national spirit, so lately conceived of, has already grown narrow, and is overshadowed by internationalism. Cities are no longer protective but industrial institutions. The revival and perfection of law, the comprehension and practice of Christianity, the enlightenment and intellectuality of the Aryan race, have made new conditions. The combination of Grecian Art, Roman Law and Jewish Religion, intermixed with Anglo-Saxon ingenuity, have initiated a progress, the finality of which is inconceivable. World commerce necessitates universal postal and coinage systems, common laws and penalties and, in turn, a world language. Even regardless of man's conscious aid, a world federation would form itself.

Modern civilization has reached that stage of progress to which the ideals of war are foreign. Our age can not afford to receive its moral standards, whether personal or national, from the fifteenth and sixteenth centuries. War advocates say, "To abolish war is to destroy heroism and the sterner virtues of man." Not so. The world's bravest soldier of today is the Japanese, and has he not lived in perpetual peace for two hundred years? War produces neither character nor virtue. In truth, we do not need stern virtues, but sterling virtues; not stern character but sterling character.

War is said to be productive of bravery. If, however, heroism did not express itself on the battlefield, it would find some grander form of embodiment. It would produce heroes in the arts of peace. Was not Livingstone a hero? It would produce a thousand Livingstones. Was not Webster a hero? It would produce a thousand orators. Was not Emerson a hero? It would produce a thousand thinkers, and still add ten thousand times ten thousand heroes to the common branches of industry.

War has condemned itself because it misappropriates funds. It wrings taxes from the poor, to fight battles that exist only in newspaper columns and in the minds of the soldier class. For every $1, spent for education, England spends $4 for war; Italy, $9; Russia, $12. Out of every $10 spent by our last Congress, $7 went for war. In 1910, $235,000,000 was appropriated for navy and army. Domestic evils menace our welfare more than foreign enemies. Let us appropriate this money for schools, for churches, for conquering deadly diseases, for destroying the white slave traffic and we shall have builded a nation which the world must revere.

The present system of armed peace threatens social revolt in almost every nation of Europe. In 1870 Europe had three million armed men; today, twenty million. A nation can not take her laboring men from the common branches of industry and keep them in idleness without oppressing her people. War has created a billion dollar debt for our government. On the back of toiling humanity, governments have placed a debt of thirty-five billion dollars,—mostly due to war. Who suffers? Who pays? Rulers? Legislators? Politicians? No. Laborers! There is a close relation between Europe's grand armies, her magnificent navies, her perpetual wars and the wretched financial condition of her people. There is a direct relation between the world's war expenditures and the high cost of living. But the end is not yet. Nations call for more and greater "dreadnoughts," for more and grander armies, for more and deadlier instruments of destruction. Until a world congress can be perfected, the only conceivable solution of the national finance problem is a gradual proportionate disarmament.

War has condemned itself because it drains the vitality of a people. When a nation's stauncheest manhood falls, what must result? Decayed France tells a marvelous history. Her religion and morals fled with her Napoleonic armies, and with her soldiers, lying scattered on the battlefields of Europe. Her heroes fell in Italy, in Austria, in Egypt (at the base of the pyramids), in Russia, in Germany (at Jena and Austerlitz), in Belgium (at Waterloo). Greece and Rome were conquered only after their heroes had fallen. Carthage warred herself to death. Spain died with her internal strife, her destroyed armies and wrecked armadas. So fell the Moors, and the nations of antiquity. The physical vitality of Japan is great, for her manhood contains energy that has been undrained for two centuries. Why wonder at the intellectual progress of Japan and China, when for six generations constant peace has existed?

War has condemned itself because it destroys our moral conscience. All that is respectable, honorable and just in man rebels at the thought of war. The very profession of a soldier is shameful. Barrack life is ignoble. The soldier is not subject to the influences of home and respectable women. He knows but the lewdest of the feminine race.

War abrogates all laws of morality. It permits, either openly or in secret, every known crime. We must look with contempt on those national leaders who demand that every American school train soldiers. To our tender-hearted youth they would give hearts of stone, eyes without pity, arms to drive the sword through heart and marrow.

It is said that modern warfare has lost its cruelty. Let all such read the horrors of Russia's last war. History has no parallel. Men of war say, "Quarter is granted." Only let Britain tell the number of surrendered Boers who were slaughtered like beasts. Let civilized American soldiers tell of the Philippine districts where every native was slain. War is the sum total of all villainies. Neither law, nor life, nor God, is sacred.

War does not contain a single ray of justice, yet it exists as a court of equity. Justice is the product of man's reasonable faculties and cool deliberation, not the resultant of his furious passions. Scorn, if you will, feudalism's trial by combat, but remember that nations hold to that system today. If war ever was a medium of justice between individuals, clans, tribes, or nations, whether divinely sent or of man's conception, the human family has certainly reached a stage of progress when a new institution of justice is demanded. We must reverence the Washingtons, the Winkelrieds, the L'Ouvertures, who turned to war as the last and only means of protecting a native land, or securing God-given rights and privileges. But the men who today, when international peace is assured, still clamor for justice of war, must be called the last remnants of savagery.

War is ever unjust. What justice did the American Indians receive? What justice came to Mexico? What to the Boers? What to the opponents of Napoleon? Of Cæsar? Of Alexander? Weak nations will only stand on equality with the strong, when the representatives of the entire world shall sit and, as a court international, decide disputes according to the eternal principles of equity.

Who knows war's cost in wealth and morals? Where has it not burned, devastated, destroyed? It has tortured body; it has demoralized soul, and more, —it has destroyed life—the most sacred gift of heaven. Not man, but infinite powers rule life and death. What civilized people can permit capital punishment? What civilized parliament dare legalize the murder of a nation, its enemy? Man permits it, Higher Law forbids it. In the balance of the Eternal a single life,—a human soul,—outweighs any present cause of war. Ours is a reign of *reason, law* and *morality*,—not of force; a civilization of mercy,—not of blood. War has continually destroyed life until at last the cries of the widows and orphans, that it has made through all ages, call to heaven for retribution. And it comes. Save the redemption of the human soul, no grander scheme than the Parliament Universal, was ever propagated by man. It is possible.

In 1787, when all the world said that a great republic was impossible, our forefathers constructed a federation,—the grandest country on earth,—from thirteen, separate sovereign States. To deny future arbitration is to deny that over four hundred cases have already been settled by it. It is to deny the moral, social, political and religious progress of today. It is to deny the evolution of law and the human mind.

Today the nations, slowly emerging from a dark, mysterious past, play on the chords of the great harp eternal, now accord, now discord, yet ever approaching a melody universal. A people burdened with debt, a world weary of war, stand dazzled and amazed before the grand vision of peace, longing for the day when nations shall close, forever, the age of war and usher in the epoch of peace. Even now the night breaks,—the morning cometh!

Mt. Morris, Ill.

Memorizing Scripture.

BY ELIZABETH HOWE BRUBAKER.

Number Two.

WHAT shall we memorize? "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psa. 19: 14). "I want to say this verse over and over," said a young sister. "I need it and I think it will help me be more careful in my words and my thoughts." "Fret not thyself because of evil doers" (Psa. 37: 1), said a minister to a professor, suffering because of the bad conduct of some of his pupils. "So then every one of us shall give account of himself to God" (Rom. 14: 12), were the words that a personal worker gave to an unconverted boy who was taking another unsaved boy for his example.

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee" (Isa. 26: 3). This text has been a real blessing to a Christian worker in the midst of sin and vice. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8: 18), comforted a suffering and dying child of God, while lying in the hospital. Yes, there is a "balm in Gilead." The Word of God is so full and complete that every need of the human soul can be met.

The adult, who has failed in the past to store the mind with gems of Scripture, should now glean that which is most helpful to him. While the "golden age of memory" may be far in the past, the mind has power still to retain new knowledge, and this power, through exercise, may become strong. I like the motto, "Age no barrier."

It is said that an editor, at the age of seventy-four years, began, in a systematic way, to commit the Scriptures to memory. In a short time he was able to repeat from memory a considerable part of the entire New Testament. After enumerating the many blessings and benefits that came to him from this practice, he adds: "I am not now sorry that

about five years ago I resolved to do what, during these years, I had been seeking to do. My only regret is that the resolution was formed at so late a period. Had its date been much earlier, as it might have been, and, as I now think, it should have been, the benefit to me, as I have no doubt, would have been correspondingly greater. What I have gained, in the way of mental relief and spiritual comfort from the process described, I would not exchange for all the honor and wealth of this world."

There are many simple and helpful texts that may be taught the little ones. Only last Sunday the beginners and primaries in our Mission Sunday-school among the miners, one after another rose and recited individually the following: "Be kind one to another," "The Lord is my helper," "In everything give thanks," "God loveth a cheerful giver," "We love him because he first loved us," "Children, obey your parents in the Lord," "Ye are the light of the world," "The Lord is the strength of my life, of whom shall I be afraid?" One little girl gave Psa. 23 entire.

What a beautiful picture it was to see that little face beaming with—shall I say "heavenly" light? Surely, it seemed like the light from above shining through her eyes. These little ones are taught in concert, and rehearsed in concert as well as individually. They are just now completing the second group of ten quotations, besides some short hymns adapted to the child mind.

As the child develops mental strength, there is greater power to retain, and more difficult texts may be given. That which is given ought to have some immediate meaning and value for the life, at a time when the intellectual and spiritual needs are so many. We should guard against storing the mind in the earlier years with that which the child can not use. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15: 16).

Virden, Ill.

Holiness.

BY ALEXANDER M. STOUT.

HOLINESS is an absolute term, with two elements entering into its composition, viz., the holiness of God and the holiness of man. Primarily it is an attribute of God, yet, in his love, he has made it possible for his children to appropriate it into their individual lives. It is a mystery how a man, sinful by nature and born of weakness, may attain to any degree of holiness, yet this is not a sufficient reason not to seek it. We must believe that there is nothing for which we may seek at the Throne of Grace that shall be granted sooner than the gift of the power to live a holy life, for what pleases the Master more than purity in his children?

Let us turn to nature and draw a lesson. We plant a small seed. It is a mystery how that little germ of life will soon manifest itself in growth. The little root starts downward. The young stem starts upward. Each part fulfills its mission. The stem bears its flower and we wonder at its beauty. We pluck it and place it on our centre-table, where we admire it in its simple splendor, or we send it to a sick-room where it may cheer and brighten a lonely heart. Yet does the fact that its growth and life are a mystery, detract from the enjoyment of it by any one? Likewise, shall we allow the mystery of holiness to prevent our enjoying it, as a spiritual flower in our sometimes barren lives?

In this brief essay I shall attempt no explanation of this mystery, for I believe it is, as the mystery of the flower, hidden within the mind of the Creator himself. I shall, however, attempt to define holiness in such a way as will help to make it more practical in our individual lives.

Inasmuch as holiness is an attribute of God we must define it in terms of his holiness. The holiness of Jehovah lies in his absolute separation from moral evil, his perfect moral purity, yet it is not the purity of a crystal but a living force manifesting itself in the lives of his creatures. His holiness is inconceivable to the human soul except in terms of perfection itself. "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."

One element of holiness is hatred of sin, therefore we believe that God must be a great hater of sin. Can we think of anything short of absolute purity that can satisfy his justice? And his justice is as great as his mercy. Heb. 12: 14 reads, "Follow peace with all men, and holiness, without which no man shall see the Lord." In his justice men are either pure or impure, holy or unholy. "Blessed are the pure in heart, for they shall see God." Truly, without holiness, no one shall see the face of the Lord in this life nor in eternity, for so we are told in the Blessed Word.

But you say, "Is absolute perfection of life attainable?" Let us turn to the Book for an answer. We are commanded, "Be ye holy as I am holy," "Be ye perfect as your Father in heaven is perfect." The word "*perfect*" does not admit of comparison. One defect and the life is imperfect. Yet, if such a life were unattainable, it would never have been commanded.

Now herein lies the mystery of holiness. God can be satisfied by a perfect life or *by a substitute*. Man is weak in himself and prone to sin, but he has a *substitute* which God himself, out of his love for the fallen race, has provided in the form of his only begotten Son, Jesus Christ, who, by his atoning sacrifice on Calvary, stands as a Mediator between God and man. Christ has lived the perfect life and now presents our souls pure and stainless at the mercy-seat, for God can not see our imperfections through the blood of his Son. Why this is so, we do not know except that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should have life eternal."

It is through our appropriation of this healing agency, by faith, that we may have his holiness imputed unto us. We may readily see that if we depend upon our own works we fail miserably in reaching the standard that God demands. It is all of God and none of self. It is the full surrender at the foot of the cross,—a penitent soul pleading mercy through the shed blood of a suffering Savior.

We are free, indeed, for God wills it,—not licensed to sin and break the commandments of our Master, for that is crucifying the Son of Man afresh, but free to grow into his glorious image, each day striving to spread the tidings of God's wonderful love to the children of men, each day remembering that holiness is not the way to Christ, but that Christ alone is the way to holiness. "Real holiness has love for its essence, humility for its clothing, the good of others as its employment and the honor of God as its end."

Another blessing and privilege, which comes to the human soul, lies in the fact that it may sustain and retain this glorious relationship of purity in the sight of God. Through sins of weakness one may fall daily and at times, because of the busy and thought-absorbing whirl of life, by which the Christian of today is enveloped, he may lose sight of the blessed Lord, yet Christ is our sin-bearer and he ever stands at the mercy-seat, pleading and interceding for us. Thus, by our daily repentance and appropriation of Christ in our lives by a complete submission to his will, we are daily and ever justified in his pure and holy sight.

So let us believe that true holiness must consist not merely in a peculiar garb or a dogged obedience to church law, but in a transformed spirit, a new man in Christ Jesus, standing, by his blood, spotless and stainless in God's justice. Such a holy life is a voice which will speak though the tongue is silent. Someone has said, "Not all the pomp and pageantry of the worlds reflect such glory on the Eye Supreme as the meek and lowly virtues of one holy man."

North Manchester, Indiana.

Redeeming Grace.

BY IDA M. HELM.

CAN any one think of anything more beautiful in this world than a life that adorns the doctrine of Christ? It is the highest standard toward which men may strive. The supreme duty of every Christian is to labor, to induce men and women to give heed to the teachings of the Bible and to follow in the way pointed out to us in the blessed life of Christ. The highest goal set for men and women is to attain unto the unity of the faith and of the knowledge of the Son of God, "unto a fullgrown man, unto the measure of the stature of the fulness of Christ. That we may be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men in craftiness, after the wiles of error" (Eph. 4: 13, 14, A. S. R.).

By companioning much with Christ in prayer, studying his teachings and his example, meditating on the things of Christ, and following him closely in all things, men grow in Christian stature. Christ is the Bread of Life. A person who has never accepted Christ as his Savior, can, by God's grace, come to the knowledge that "all have sinned and come short of the glory of God." Let such a person get a view of the tragic result of sin, and he will soon realize that no standard of morality can free him from guilt, and that sin is the result of man's transgression.

When a man faces the reality of sin in his own life, when he feels that he is blameworthy, and begins to turn from sin and to open his heart to the influence of the Holy Spirit, there is preparation going on in his soul for a deeper religious experience. A deep consciousness of sin in one's life, and the assurance of God's eternal hostility to sin, coupled with a desire to be like Christ, and a love for the things of God, make the sinner loathe sin and hate himself for sinning, but before he can experience the blessings of the Christian life, and grasp the things of the NEW way,—the way of righteousness,—something must be done about his sins.

It is the priceless blood of the Son of God that can take our sins away. "Sin was so awful a thing to God that it cost Calvary." When one has come fully repentant to Christ, and, has "been buried with him in baptism," he must also be raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses: Having blotted out the bond written in ordinances that was against us, which was contrary to us: And he hath taken it out of the way, nailing it to the cross" (Col. 2: 12-14).

Having risen with Christ to newness of life and having received the Holy Spirit according to his promise, enables us more intelligently to open our life to the Spirit's work. Then we can go forth, conquering, in the strength of Jehovah, growing from one degree of grace to another, "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." The Bible doctrine of the church, for which Jesus died, in order to its salvation, is of a body bound together in loving harmony in Christ Jesus,—all thinking and speaking the same things. Factions and divisions and strife find no place in the body of the redeemed. Such things come of the evil one.

The Bible doctrine of future punishment warns us and awes us, as we think of the doom of all who are allied with evil.

Ashland, Ohio.

Ingratitude.

BY NETTIE C. WEYBRIGHT.

How much more good it would do our souls, to think of gratitude with all the kindness, joy and benevolence the word implies, than to give way to that mean quality in our make-up,—ingratitude. But we see it manifest on every hand, and it becomes us to take a look at ourselves sometimes, to examine our faults, as well as our better qualities. It helps us to "see ourselves as others see us."

Oh, the baseness of ingratitude! How contemptible the meanness of the human heart when so vile a characteristic finds lodgment there! Even dumb animals show marked gratitude for kindness shown them, but men and women, with their superior intelligence and God-given faculties, turn the loving-kindness and good

will of even their dear ones into very bitterness by their ungrateful natures.

Even a very small child ofttimes manifests this very undesirable trait, and is it any wonder? A little boy of four summers told his grandfather, who had just given him a nickel, that he would rather have a quarter to put in his bank. We may think he needed a little practical teaching, but how much less teaching do we need? Have we ever sighed for five and twenty when the Lord gave us five?

I noticed a cartoon in the paper, about Christmas time, that was meant to be humorous, but it appealed to me as having in it the embodiment of conditions that really present a very serious picture, being all too true. It was entitled, "Fifty Years Ago and Now." A poor boy arose on Christmas morning, very happy to find a picture book, bag of gum drops, and a pair of shoes. "All for me," was his joyous expression of gratitude. A wealthy boy of modern times arose to find a large table stacked to overflowing with Christmas gifts for himself,—a large toy steamship, air ship, train of cars and numerous other expensive articles, but complained because he had wanted a "a big air ship that would fly," and failed to get it. Not a greatly exaggerated picture of conditions as we often find them. We older ones, too, are altogether too ungrateful. We expect more than we deserve, and bemoan our fate when we are disappointed. We expect to find happiness in the gifts of others rather than being happy in helping others.

School-children manifest their ingratitude for the benefits given them through their school by disobedience to its laws and regulations. Even college students sometimes invite the contempt of right-thinking people by their sarcastic remarks hurled at their *alma mater*, and stinging epithets cast at their faithful, self-sacrificing teachers.

Husbands and wives too often fail to appreciate each other's love and kindness until it is too late. Each expects in the other a higher degree of excellence than may be found within themselves. They take kindnesses and self-sacrifices as matters of course,—naturally their rights and just dues, when in reality they are love tokens that should be highly respected and honored. A little poem has, in meaning, the thought that we have smiles and kind words for the passing stranger, but frowns and neglect for our own,—those we love the best,—those without whom life, to us, would be dark and dreary. How prone is each one of us to err!

A kind mother, who has but little more money than she herself needs, sacrificed of that little, to buy for the child of her daughter, who had married a man of wealth, a little present. This married daughter, instead of receiving this gift for her little one as an evidence of her mother's unfailing love, and recognizing in it the sacrifice it cost the giver, bitterly,—thoughtlessly, no doubt,—criticized the gift because it was an inexpensive article, not patterned exactly according to her tastes. How that loving mother-heart would have bled had she known that her gift, that she had secured with such painstaking care, accompanied with her wealth of mother-love, was thus ungratefully received! Such treatment as this is what brings the gray hair and untimely wrinkles upon our dear old fathers and mothers. When will we ever learn to cherish them as we should? God bless them for their unfailing love, bestowed upon us, and pity us and help us to be more thoughtful of their feelings, and strive to repay them as best we can, however small our ability.

How we should appreciate the nurture and protection the church affords us, yet our ingratitude assumes the form of dishonoring her by our unworthy lives. We do not love her precepts. We fail to bear true testimony. We neglect to gather lost ones from the by-ways and hedges into the shelter of her protecting care. We are interested more in this world, with its influences that tend to draw us downward, than in the other world where our treasures really are. We become dead-weights in the church, needing to be carried along, or requiring to be very tenderly dealt with, rather than rising loyally, as true soldiers of Jesus Christ, to fight and win her battles through his Spirit and power. Verily, how vile and full of sin we are! Nothing but the blood of our Savior can cleanse us of all unrighteousness.

Syracuse, Ind.

PRAIRIE CITY CHURCH, IOWA.

We met in council May 11. Our elder, Bro. W. I. Buckingham, was present. Bro. Carl Elrod was elected superintendent, and Bro. Reed, secretary. Bro. Earl Brubaker was chosen president of the Christian Workers' Meeting.

May 12 we had a good missionary sermon delivered by Bro. Fred McLellan. The program was in the evening, consisting of songs, recitations and topics along mission lines. Both the morning and evening services were spiritual and uplifting. A collection was lifted at both of these meetings, amounting to $185.50, to be sent to Annual Meeting. The Prairie City banker contributed $2.

Our love feast, held May 18, was an enjoyable one, with the exception of loved ones being absent from their accustomed places. This brought sadness to our hearts. Our visiting members were Bro. W. West and wife, of Ankeny, Iowa, Bro. Samuel Goughnour, of Des Moines, Iowa, Bro. Elmer Fouts and wife, from the Monroe County church, and Bro. Niswander, of Brooklyn, Iowa. Bro. Goughnour gave us an interesting and instructive examination sermon. Brethren Goughnour and West officiated at the communion service.

On Sunday morning Bro. West gave us an interesting discourse, taking for his text Philpp. 3: 13. He made several beautiful and helpful illustrations. He had an excellent theme and was listened to with marked attention. Bro. Elmer Fouts preached in the evening on Philpp. 3: 10, and gave us much spiritual food for thought. His theme was intensely interesting, as it was filled with the deep things of God. We returned home that evening, realizing that we had been sitting together in heavenly places in Christ Jesus. Bro. James Bowie's sermon, last Sunday, was on the subject of "Love." As an object lesson he had brought with him a bundle of sticks, bound together with a cord. The bundle represented the body of believers, bound together in love and union.

Bro. John Heckman was with us last Sunday. He was on his way from Rocky Ford, Colo., to attend the Annual Conference. We were glad for a few words of encouragement from him.

Our series of metings, to begin Sept. 1, will be conducted by Bro. W. Hood, of Greene, Iowa. We are glad to have Bro. Moomaw with us again. He can not attend church and Sunday-school as much as he would like, as the condition of his health and advanced age prevent him, yet, when he does come he always has something good to tell us, which we all so much appreciate. Bro. Fred McLellan is not only busy with saw and hammer on temporal buildings, but he wields the Sword of the Spirit as well, building up a spiritual structure for the Lord.

Jennie Alexander.

R. D. 2, Monroe, Iowa, June 1.

NOTES FROM MINNEAPOLIS MISSION.

The last of April Bro. W. J. Barnhart closed his work as pastor at this place, and Bro. D. W. Shock, of Chicago, took charge of the work April 30. Since that time the work of repairing the parsonage has been finished, and the papering and repairing of the churchhouse is nearly done.

May 19 a two weeks' series of meetings began. During the meetings eight were baptized, and two more are awaiting the rite. Others are near the kingdom, and the members have been greatly blessed in spirit.

May 28 Bro. M. Kensinger, a minister from Zion, N. Dak., stopped off with us while on his way home from North Manchester College, and attended the services in the evening.

May 30 the first public love feast in Minneapolis was held. Bro. D. H. Keller, of Winona, Minn., and Bro. H. Garner, of Lewiston, were present, and led out in the work. Bro. Garner officiated during the feast. Twenty-three members surrounded the Lord's tables.

On the afternoon of Decoration Day Eld. D. H. Keller, District Recording Secretary, in compliance with the decision of District Meeting, conducted our members' meeting. We are located 100 miles from Winona, but have been assigned to the Winona congregation. Bro. Keller, the elder of the Winona congregation, collected our letters and effected an associate organization, to work mutually with the Winona resident members as one congregation. In this organization the following associate officers were elected by ballot for one year: Elder in charge, Bro. D. W. Shock; church clerk, Sister Bertha Brunskill; treasurer, Bro. Emerson Sharpe; chorister, Bro. David Bueghly; solicitor, Bro. James Williams; the writer, correspondent secretary.

The yearly election time was set for the third Friday evening in August of each year. This is to be the beginning of the church fiscal year. The regular quarterly meetings are to follow on the third Friday evening of November, February and May. We have three counties in our territory,—Hennepin, Washington, and Ramsey.

May 31 Bro. James D. Reish, a minister from Medicine Hat, Canada, stopped off with us, while on his way home from Mount Morris College, and preached two sermons, after the close of our series of meetings. We appreciated very much the presence of our brethren and sisters, and extend a hearty welcome to all to come and worship with us.

Any members who know of friends in the city, whom we might be able to help spiritually, will please send their name and address, and other information, to our pastor, Bro. D. W. Shock, or to our mission worker, Sister Bertha Brunskill, both of 1210 Twenty-fifth Avenue, North, Minneapolis, Minn. May the Lord's work at this place continue to grow!

Mrs. Emerson Sharpe.

3107 James Avenue, North Minneapolis, Minn., June 1.

LOWLAND CHURCH, COLORADO.

Our little band at this place enjoyed a very pleasant and profitable Sunday, May 26. An unusual number were in attendance at Sunday-school, and an interesting recitation of the lesson was enjoyed. We then listened to an excellent missionary sermon, which was followed by an offering of $9.21, to be sent to our General Mission Board. After arranging the tables, we partook of a social meal. This was also a pleasant feature of the day.

In the afternoon we met again, when a temperance program was rendered. Splendid readings, recitations, appropriate songs, etc., were given, and a temperance collection was taken. This was an inspiring meeting. We believe that all present were impressed with the importance of doing something to help wipe out the curse of intemperance. How glad we are that our beloved church, all over the land, is making such earnest efforts to push this righteous cause. May the dear Father bless every effort in his name!

Last Sunday evening we held our love feast. The members were well represented, and a very pleasant love feast was enjoyed. Bro. A. Detrick, who recently moved into our congregation from Oklahoma, officiated. We greatly appreciate his help. On Sunday evening after the love feast, an earnest appeal in behalf of the temperance cause was made by Bro. J. C. Groff. He gave us new things to think about along this line. May we all do more and better work for Jesus, while the hosts of sin are pressing hard on very side.

Sadie N. Groff.

Wayne, Colo., June 3.

BUENA VISTA MISSION, VIRGINIA.

We recently enjoyed a feast of spiritual things. Eld. B. B. Garber, of Waynesboro, Va., came here to assist us in a series of meetings, beginning May 17 and ending May 26. During this time Bro. Garber preached the simple Word of God with no uncertain sound. Good seed was sown, the members were much encouraged, and sinners were warned to flee the wrath to come. Bro. Miller, of the Greenmount congregation, Va., spent one week with us during the meetings and conducted the song services, teaching from evening to evening. We thank Bro. Miller for his services, and hope he may come this way again. As a result of our combined efforts, six were initiated into Christ's kingdom by baptism.

May 26 we held our love feast. The services were conducted by Brethren S. I. Flory and H. L. Alley. A good representation of the members participated in the feast.

Our Sunday-school is now prospering very nicely, with a very promising outlook for the future. Our teachers are combining their efforts for greater results in the Sunday-school, which we feel sure will be productive of much good. Our other missions in this congregation, Orinoco and Arnolds Valley, are doing excellent work.

May the Lord continue to use us as instruments in his hands to promote his cause and kingdom until "the earth shall be full of the knowledge of the Lord as the waters cover the sea"!

W. E. Gilbert.

Iron Gate, Va., June 5.

HISTORIC FACTS WANTED.

A few years ago the writer was chosen by the District Meeting of Southern California and Arizona to prepare a history of the Church of the Brethren in this District, and Eld. D. L. Forney, of Reedley, Cal., was chosen by the Northern District to do a similar work for that District. We have agreed to prepare a joint work, or a work including the entire State, hence we appeal for information, concerning the first settlements of brethren and sisters in California. We shall be glad for this information from any one, whether a member of the church or not. It is desired that not only a clear, truthful history of facts be prepared, but that every interesting incident in the lives of the early settlers be given. Some came across the continent in ox-teams, some by other means, and certainly along the route, and in the first efforts at settlement some very striking happenings must have occurred. It is such incidents that give zest to historic facts. It would be interesting to know by whom the first churches were organized and who were the first officers chosen. If you, dear reader, have anything which would add to the knowledge of the readers of such a book, will you just now prepare such matter and send it to D. L. Forney, Reedley, Cal., or to the writer, at Tropico, Cal.

M. M. Eshelman.

Tropico, Cal.

THE ROUND TABLE

Conducting Love Feasts.

BY C. D. HYLTON.

A FEW years ago there appeared a very timely suggestion in the MESSENGER from one of the Associate Editors, relative to the method of conducting our love feasts.

In the East, as far as my observation extended, the churches put into practice the suggestions, and were pleased with the results. In the West, all of the churches where I have attended their feasts, have not fully adopted the suggestions.

Some of our people feel that if our love feasts could be held more privately, the participants would get greater spiritual benefits from the services. While it is not my purpose, to discuss that phase of the subject, I believe some hints or suggestions might be helpful to some of our churches.

Modesty is a Christian virtue, and if we are to have the public as spectators at our feasts, we should make the services as presentable as is consistent with the Word of God.

Hence I would suggest that, before the spectators arrive, the tables be prepared, and a nice white spread placed over the supper. The public does not care to go to church to see a meal prepared or tables spread. They see that at home every day. Then, too, it has a tendency to make sacred things too common, and it destroys the spirituality of the occasion, to some extent.

When the services are fully opened, there should be no break or intermission until the services are closed in the regular order. Everything,—water, towels, bread and "cup,"—should have previously been put at the proper places.

Quietness should prevail among the members, and only that which is necessary to conform to the Word should come from the presiding ministers. Experience has taught me that it is not a very opportune time to discuss the ordinances for the benefit of the spectators. If the reading of the thirteenth chapter of John is not sufficient authority for feet-washing, no human being can furnish more authority. At this time, therefore, simply obey it; at some other time preach on the subject.

If any difference, small churches need to exercise more care and modesty than larger churches, with more prestige or influence, because of a criticising public. It is not the literal exhibition of these ordinances that brings the benefits, therefore I would suggest the avoidance of unnecessary exposure. Where the tables run to the aisle of the church, and have members on both sides of the tables, let the member on the opposite side, from where the service of feet-washing begins, start the washing, and thus avoid exposure in the aisle. A modest plan for the sisters would be to begin the service at the opposite end of the table, and by a slight moving all the washing might be done at one place, and all served in rotation. When the washing is concluded, each one could resume her original seat.

Bloom, Kans.

The Baptism in (or with) Fire.

BY C. C. WILKINSON.

IN the MESSENGER of May 18, an explanation of the meaning and application of the term "fire" in Matt. 3: 11 was given, with which we can not agree, and beg the privilege of giving what seems to us to be a truer and better explanation. The explanation which we have to offer agrees with every reliable Protestant commentator which we have had the opportunity of consulting. It is as follows:

The phrase, "In the Holy Spirit and in fire," does not refer to two different baptisms, but is an ancient figure of rhetoric called "*hendiadys*," which expresses one idea by the use of two terms. It means in Greek, "One by two." The "Standard Dictionary" gives the following definition of "hendiadys:" "The use of two words connected by a conjunction to express the same idea as a single word with a qualifier." Examples of the use of this figure are as follows: "We drink from cups and gold," meaning, "We drink from golden cups." "As with might and main," meaning, "by main strength." "Judgment is expecting; fire has a fierceness." By hendiadys these two may be considered as one, and are like a tiger crouching for their fatal spring. The scriptural expression, "Born of water and the Spirit," is undoubtedly of the same nature.

Now for the application to the verse in question. The term "fire" gives the idea of what the nature of the work of the Holy Spirit will be when he is received in the baptism referred to. It will be of a refining and purifying nature, of which fire, in its operations, is the fittest emblem. As fire purifies the dross from the base material, so the operations of the Holy Spirit will purify the heart from all evil. A paraphrase of the clause in question, according to this explanation, would be, He shall baptize you in the Holy Spirit, which baptism will act on your impure natures as fire, cleansing and purifying them, even as fire does the base metal. It is the same as if John had said, "He shall baptize you with the fiery baptism of the Holy Spirit." Thus we see that the *purifying* work of the Spirit is set forth under the similitude of *fire* by the ancient figure of rhetoric called "hendiadys."

Says Adam Clarke on this clause: "That the *influences* of the Spirit of God are here designed, needs but little proof. Christ's religion was to be a spiritual religion, and was to have its seat in the heart. Outward precepts, however well they might describe, could not produce inward spirituality. This was the province of the Spirit of God, and of him alone; therefore he is here represented under the similitude of *fire*, because he was to illuminate and invigorate the soul, penetrate every part, and assimilate the whole to the image of the God of glory." We believe this to be what is meant by the clause, and not the eternal fires of hell, or the fires of purgatory.

Springfield, Colo.

Those Beautiful Bonnets.

BY EZRA D. KINZIE.

ANOTHER brother and myself had entered the "L" train at St. Louis Avenue, where Bethany students board the train for down town, when we heard a conversation I shall never forget.

Several sisters from Bethany had entered the car and found seats near the door. Just as we were seated, I heard a lady opposite us express her admiration for "those beautiful bonnets." The lady with her doubtless had, in some way, learned something of the Bethany students, as she began to explain who they were, and to tell about their work along various lines of helpfulness. The conversation was low, and, owing to the noise of the train, I could only get an occasional sentence, but if I had been a stranger to the wearers of those bonnets, I would have learned, from the fragments that I was able to hear, that they were worn by people who made it a business to go about doing good.

I do not know where the woman had obtained her information. She may have been at the County Hospital, some Sunday evening, and seen fifteen or twenty of the wearers of those bonnets going around among those beds, comforting the sick and dying, and pointing them to the Great Physician, or taking poor, sick women on wheeled chairs to the hospital chapel to preaching services.

Possibly she had, in some way, come in contact with our sisters who teach English to the poor Jewish emigrants, who fled from persecution in Russia. Perhaps she may have seen them down town at the Blind Institute, singing hymns and teaching the unfortunate people there. She may even have had them in her own home, teaching a Bible class; or perhaps they may have visited her home to get her children to attend the Sunday-school. I do not know, though I see many ways whereby she could have formed such impressions.

But there is a striking similarity in the woman's story of the wearers of those bonnets and the story of the One who lived in Galilee, of whom we are told: "He went about doing good."

Troutville, Va.

Obedience the Test of Love.

BY CORA R. PRICE.

OVER and over Jesus says that obedience is the test of love. What do we love in another? Sometimes his personality, sometimes the principles that actuate him, sometimes his purposes. Complete love embraces all three. We can not fully love Jesus without loving not only his personality, but the principles that made him what he was, and the purpose for which he gave his life. These principles and this purpose he enjoins upon his followers. Truly loving them means making them our own. If we do not love them we do not love him. There is nothing left to love but his personality, and only a selfish feeling would be attracted by a personality. Hence obedience,—adopting his principles and purposes,—is the only proof of love we can give. Thus we "keep his words," and in time grow into his image.

Lancaster, Pa.

CHRISTIAN WORKERS' TOPIC

A Model Congregation.

Acts 10: 30-33.

For Sunday Evening, June 23, 1912.

I. All who knew of the meeting were present (v. 33).

II. They were on time—"We are all here" (v. 33).

III. They were in a devout spirit—"before God" (v. 33). They realized God's nearness.

IV. They came expecting to hear a divine message. "All things that are commanded thee of God" (v. 33).

V. The sermon was a gospel sermon (v. 34-43). It was so on Pentecost (Acts 2: 14-36).

VI. The Lord was present—wonderfully present (vs. 44-46).

VII. They were all converted (v. 44).

VIII. They all joined the church (vs. 47, 48).

IX. Why should water baptism be administered after the Holy Ghost was received?

1. Because it is the outward ordinance of admission into the visible church (Acts 2: 38).

2. Because it was a condition to secure remission of sins (2: 38) and of salvation (Mark 16: 16).

3. Apostolic converts were admitted into church fellowship through baptism (Acts 2: 38; 8: 12; 8: 38; 9: 18; 10: 48; 16: 15, 33; 18: 18).

Note.—The meeting at the house of Cornelius was a good meeting.

PRAYER MEETING

Walking as Children of Light.

Eph. 4: 25-32; 5: 1-14.

For Week Beginning June 23, 1912.

1. To Walk in the Light We Must Come to the Light.—First of all we must recognize Christ as the true Light that lighteth every man coming into the world. We must see in the Master more than a Great Teacher sent of God. We must see in him the only Savior, "the one altogether lovely" (1 Peter 2: 9, 10).

2. To Walk in the Light We Need a Positive Gospel.—There must be the preparatory steps of faith, repentance, confession and baptism, to make us worthy members of the church of the Living God. We must put due emphasis on honest living, on truth-loving and on truth-speaking, on honest work with our hands. The circle of Christian activity includes all good, but especially "that which is good to the use of edifying, that it may minister grace to the hearers." Every honest occupation is worthy if it works no ill to our neighbor. This is the test (Rom. 13: 12-14).

3. To Walk in the Light Means to Walk in Love.—Christ so loved us that he atoned for our sins upon the rugged cross. How this shames our selfishness, and self-seeking! How little of the real spirit of the Christ we seem to have caught in this twentieth century of grace! Many sins that should not so much as be named among us, have made inroads upon our spiritual life, and embittered our fellowship with those who should have been helped by our radiance of light, as expressed by an increased warmth of love (1 John 1: 7).

4. To Walk in the Light Means Living Aright.—There is no substitute for right living. While, by Christ's vicarious sacrifice, we have been saved from our past sins, we are, still more yet, saved by his life, if it serves as an inspiration to our living aright. It is thus that we are made partakers of the divine nature, when once we have fully escaped the corruption that is in the world through lust (Prov. 4: 18).

HOME AND FAMILY

The Gracious Call.

BY J. O. BARNHART.

While trav'ling up the highway,
Amid the heat and dust,
Oft weary grows our burden,
And weak our faith and trust.
But 'mid the fretful murmur,
And heavy, burdened sigh,
There comes a call of mercy,
A heart-rejoicing cry.

"Ho, all ye thirsty ones! Come unto me,
The Water of Life is now flowing so free,
At the life-giving Fountain of Mercy there's room,
And whosoever heareth and willeth may come."

Ye who from morn till noontide
Have labored in the field,
And gathered for the Master,
The precious harvest's yield,
Beneath the scorching sunbeams,
Ready to faint and fall,
Lift up your drooping spirit
And list the gracious call.

Oh, wanderer in the desert,
Bewildered and distressed,
No tree whose grateful shadow
May give thy spirit rest,
See in the Rock of Ages
A shadow close at hand,
And, 'neath it, life's pure fountain,
Upspringing from the sand.

Oh, may no thirsty pilgrim
Neglect the gracious call,
For at the sparkling Fountain
There's room enough for all.
Each trav'ler from his trouble
May here find sweet release,
And he that hath no money,
May purchase life and peace.

"Ho, all ye thirsty ones. Come unto me,
The Water of Life is now flowing so free;
At the ne'er-failing Fountain of Mercy there's room,
And whosoever heareth and willeth may come."

Cisco, Ill.

Training in Work for Christ.

BY ELEANOR J. BRUMBAUGH.

WE are encouraged by the increase of Bible study, but we want to put into practice this instruction. We have what we call Christian Workers' Meetings. Let them not be only Christian *talkers'* meetings, but do real, practical work. Christian talkers are not always Christian *workers,* I am sorry to say.

How may we get training in work? How do we get training for any work? Simply by studying about the work,—reading on the subject? No. It is necessary to study methods, and know theory, but in most cases, and especially in Christian work, we find it best to take some practice along with our study. In fact, this is the only way to get training. The farmer, the storekeeper, the mechanic, the typewriter, all learn the business by practicing, which is their training. What do we think of the missionary who is *so* busy *studying* to go to a foreign field, that the cases of need, all around, are ignored? What would we say were there no inclination to do any work until he has reached a certain field? Then they would surely find a great lack in their training.

The true missionary always finds work, wherever he or she is, and while it is true that one cannot do all of the work we find, there must be interest and a *desire* to teach the truth, relieve suffering, and minister to those in need. The needy ones are not only the poor, and those in physical suffering. There is great need, and perhaps the greatest need is among those who think they are far above the needy. It is necessary to have special training to know how to reach those who *think* they know, and yet do very much need to be taught. How shall we get this training? We get it by trying to do the work. The departments of work in the Sunday-school,—cradle roll, home department, organized class work,—offer splendid opportunity for training in work for Christ. We find work for *so many* people through these avenues, and many who felt that they could not do anything, find a place in these departments where they can be really useful in practical work.

The first thing we need is *willingness* to do the things to be done. Do we *want* training for this work? We are glad that many do want it, and are getting it by using the opportunities around them. Besides willingness to *do,* must be willingness to *learn.* We want to know the best ways of working. We may not settle down into ruts, because one soul is reached by one method, while the same method applied to another, works the other way.

A person who had been spoken to several times by a Christian woman, about becoming a Christian, asked her not to trouble herself so much. She said, "There is one thing I can do that will not trouble you. I will continue to pray for you." She did not speak to him again on the subject, but he came to Christ, and afterwards told her that such interest as that, in his salvation, caused *him* to become interested, and he soon decided for Christ.

Another person waited to be spoken to. She wished very much that some one would ask her to become a Christian. O that such would remember the many invitations they have received and *come,* as did a little girl who wanted to come to Christ, and proposed to come forward on a prayer meeting evening. Her mother said, "Perhaps you would better wait until the next evening, when there will be an invitation given." The little girl said, "Oh, but I heard them say there is *always* an invitation, and I would like to come tonight." Her mother said, "You are right, my dear, there is always an invitation, and you may come tonight," which she did.

In all of this work we need to seek the guidance, wisdom and help of God, and use our best judgment.

Another requisite in this training is *patience.* We need a great deal of patience in work for Christ. Continue to work even though there seems little encouragement and, like the woman referred to, if one way fails, try another. This gives training. Unkind insinuations should not discourage us, even when they come from those who ought to speak words of encouragement. This gives training.

A tramp, to whom I handed a lunch, and whom I requested, "Please do not use whiskey or tobacco,"—a request I make with almost every "hand-out,"—intimated that I might mind my own business. He did not say it in so many words but intimated as much. I said, "Brother, this is my business. I want to help people to do right." He said, "To tell the truth, madam, it is that which has brought me where I am." I said, "There is hope and help for you yet. Turn to right doing, and you will be a blessing in the world."

When we are seeking to save, and to say right things, we need not be confused. Every experience we meet is training in work for Christ. Not only when we go out on cradle roll, home department, or other work, but every new day's work and trial in our homes, is training us for better service.

Another requisite, while we are in training, is *love.* We can not do work for Christ without this. Love unlovely people? Yes. It is easy to love lovely people, but we must love *all,* and they must know that we really do love them. Sometimes this is hard to do. There are times when the command, "Love thy neighbor," is hard to keep. Neighbors sometimes make it very hard to keep, but it can be done. This gives training in the work of Christ.

In short, we must be Christ-like if we would do efficient work for him. Be compassionate, willing to serve! Train yourself to have a kind regard for everybody. This can be done by continual training. No matter about the color of the skin, or the nationality. God made of one blood all nations. Many foreigners are among us, and they need love and kindness from us. They need teaching and help that we can give. Let us not withhold it, while we send money to foreign fields.

This training should begin with the children in the home. Some children are easier turned in the right way than others, it is true, but there may be much more accomplished if we go about it with tact. Do not say, "John is lazy." "Mary does not like to work." "He is a bad boy. She is a bad girl." Your telling it helps to establish the thing you do not want. Parents keep saying, "The children get too tired to sit through church service," and finally the children believe it, and it is so. Reverse the teaching.

We do unintentionally teach the thing we do not want, sometimes. Give the children work in the Sunday-school, and when they come to the church they will be working Christians. Having had training in the home and in Sunday-school, they go right on doing the work that comes to them. Let us keep in mind the *object* of our work,—winning souls for God,—and if we gain only a few, it is worth the effort.

Where is *your* field? Where is my field? Some of us find our training very near, while others are called far away. Let us not overlook the work in our own homes, at our next door neighbor's, across the street, or elsewhere in our community. If we do, we miss opportunities for training, and for gaining souls. Let us ask God to open our eyes, that we may see work for him, and be willing to do it.

A missionary on a foreign field discovered that he was doing work he had overlooked at home,—work, he thought, he *could not* do. He found himself wanting in training for that part of the work, because he neglected opportunities, or lacked willingness to do the work. Many of us are doing work we thought we *could not* do, but we love God. We love our blessed Savior; we love those around us, and we are doing it for them.

I received a letter from a dear sister, some time ago, who said she would like to do mission work, but she is not yet ready, and would not be while her mother lived, as she wishes to care for her.

I told her that she is a missionary *now.* She is already on her field, and this work is training her for whatever God has for her later on.

I know another girl who came to the conclusion that she would be a missionary, and applied to the Mission Board of her church. Before she was sent, her parents became disabled, and needed her in the home. She told me what a struggle she had to make up her mind that her work was in her home, but after she did so, she had great joy in the service and thanked God over and over for showing her the path of duty. This is training in work for Christ.

I insist again that unwillingness to do the work around us, is our great hindrance to training. Allow God to use us. Let him show us where to work. Allow him to train us. The following clipping has good suggestions:

A Step at a Time.

God's guidance is given to those who read his Word, who pray to him—not merely once a day, but are always in communion with him. The way may never seem to be made plain very far ahead, but God makes it plain sufficiently far ahead to enable his people to plant their steps firmly and confidently. When they need it, more light will be given.

Christians often rebel as God shows them the way they are to take. They think their own way would be better. But it is only as they yield their judgment to God's loving wisdom that their lives become filled with peace and joy.

The lesson is taught thus by George MacDonald:

I said, "Let me walk in the field."
He said, "Nay, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black,
There is nothing but noise and din";
But he wept as he sent me back,
"There is more," he said, "there is sin."

I said, "I shall miss the light,
And friends will miss me, they say";
He answered me, "Choose tonight,
If I am to miss you, or they."

I pleaded for time to be given;
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

Then into his hand went mine,
And into my heart came he;
And I walked in a light divine,
The path I had feared to see.

Huntingdon, Pa.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. J. E. SMALL, of Portis, Kansas, changes his place of residence to New Plymouth, Idaho, and may be addressed accordingly.

BRO. G. W. LENTZ, and not S. E. Lentz, as stated in our Annual Meeting Notes last week, was chosen as a member of the MESSENGER Advisory Committee.

BRO. P. B. FITZWATER has been elected Dean of the Bible Department, Lordsburg College, Cal., and will enter upon his duties at the opening of the fall term.

THE Buena Vista Mission, Va., enjoyed a series of refreshing meetings, recently, Bro. B. B. Garber doing the preaching. Six were added to the fold by baptism.

BRO. C. W. GUTHRIE, of Los Angeles, Cal., who recently submitted to a very critical operation at Hinsdale, Ill., is said to be recovering from his long and distressing illness.

UNDER date of May 21 Bro. E. H. Eby writes, saying that his vessel was then nearing Aden, and that everybody on the ship was well and happy. With his family he should reach New York this week.

BRO. S. H. DRIVER, of Staunton, Va., R. D. 3, wishes to know if we have a minister living in or near Port Aransas, Nueces Co., Texas. Any one in possession of the information called for will please communicate with Bro. Driver.

MANY of our elders are so greatly burdened by their multiplied responsibility in caring for a number of congregations that the best of results can not always be attained. Why not fall back on the apostolic precedent and "ordain elders in every city"?

THE Christian Workers of a flourinshing congregation in Indiana meet on Friday evening of each week with some one of the members unable to attend services at the church. This is a most practical method of providing a spiritual feast for the afflicted ones.

WE were much impressed by this little hint in one of of our exchanges, "Don't put on such clothing or such airs that you will drive people away from the house of God." There is something to think about in this, but we are sure that our readers can readily make their own application.

ONE of our earnest contributors, in mentioning the fact that their Sunday-school supports an India orphan, pertinently remarks: "This keeps us in close touch with the India work." Her remark is well put. To keep in close touch with any good work, let it "touch" your pocketbook, and then you may be sure your heart is really in it, too.

WE note that the latest report of Bro. P. W. Stuckman's meetings in the Summit church, Pa., places the number of accessions at twenty-two. After the close of these meetings, May 26, Bro. Stuckman went to the Brotherton church, Pa., and when last heard from, six had already united with the church, and there were good prospects for further accessions.

BRO. D. L. FORNEY, Reedley, Cal., informs us that Fresno County, Cal., by the united vote of her citizens, enrolled itself among the prohibition counties of the State, though one of the largest wine-producing sections of the world. Bro. Forney says that the Brethren were moved as never before, on this important question. This, we hope, may be said of all our members, wherever the issue confronts them.

IT was no more than natural that a few mistakes should occur in transmitting a part of our Annual Meeting Notes by wire. There was quite a mistake last week in the fourth paragraph on last page, caused by the operator omitting one line. It should have read thus: "A song by the missionaries, home on furlough, created considerable interest. Bro. Wilbur B. Stover, on being announced for the regular address, led an aged sister to the front and said: 'My Mother.' The effect was decidedly impressive. Tears unbidden rushed to a thousand eyes. The missionary address was strong and appropriate, and delivered so clearly that everybody could hear what was said."

Resolutions Passed at the Late Annual. Meeting

RECOGNIZING the goodness, the mercies and the watch-care of our Heavenly Father toward and over us while coming to, and during our stay at, this place, we express to him our sincere thanks and heartfelt gratitude for all his mercies shown, and for the sweet fellowship enjoyed.

Resolved, That our thanks are due and are hereby extended to the brethren and sisters of the Southern District of Pennsylvania; to the Committee of Arrangements and all others who labored so faithfully and assiduously for our spiritual and temporal comfort while attending the Conference of 1912; to the pastors of the churches of the City of York for their kindness and courtesy in inviting our ministers to occupy their pulpits and the interest shown in the Conference by their attendance at its sessions, and to the good people of the beautiful city of York for the courtesy and hospitality extended to us during our sojourn among them.

Resolved, That this 171st Conference of the Church of the Brethren in America, recognizing the Bible as the inspired Word of God, containing his plan for the salvation of the world, most earnestly urge that the Book of God be used and read in all the schools of our country, that we reaffirm, as has been done time and again since 1872, our unalterable opposition to the manufacture, sale and use of all intoxicants as beverages, and urge our people everywhere to use every lawful gospel means to banish the curse of strong drink from all the nations of the earth, and that we commend, as being worthy of example, the faithful pioneers of the church in America who so closely followed the footsteps of the Master.

Resolved, That we implore our beloved brethren, by the mercies of God, both lay and official, to abstain entirely from the use of tobacco which our Conference of 1822 well characterized as "a shamefully bad habit, and everything bad, says the apostle, is sin, and sin defileth the body," and since then has decided that no one may be installed in the deacon's office or in the ministry who indulges in the use of tobacco, or serve as a delegate to District or Annual Meeting who uses, raises, buys or sells the filthy weed. Cleanse yourselves, beloved brethren, from this "shamefully bad" and excessively filthy habit.

Resolved, That we beseech and exhort our beloved brethren and sisters everywhere to live lives devoted to him who died and rose again, that we might have life and have it more abundantly, that his life may be made manifest in us and that we urge our elders and ministers present to carry home with them the instructions and helpful suggestions received at this Conference and that in each congregation a sermon or address be given setting forth the work of the Conference in detail, so that all our people may be encouraged to unite heartily in accepting and carrying out the advice and counsel given, and to live more devoted lives to Christ, the Head of the Church.

D. L. MILLER, J. G. ROYER, J. A. DOVE,
Committee on Resolutions.

ANNUAL MEETING NOTES.

OUR notes, last issue, closed with a short report of the Temperance Meeting, and a few other incidents relating to Monday evening, June 3. As the MESSENGER was to go to press the next forenoon, we could not give the temperance interest the attention that it properly deserved.

On every hand it was the feeling of those in attendance that this was the greatest temperance meeting ever held in the Brotherhood. It was probably the most inspiring gathering on the York Conference grounds. The addresses were not only able, but stirred the hearts of our people, as well as the hearts of others.

Thousands will have returned to their homes with a message for those with whom they come in contact. They heard enough to prompt them to act, and they will be found arrayed against the saloon evil in every community in which they are permitted to labor.

The Child Rescue Mission deserves additional emphasis. Though held near the end of an exceedingly busy day, still the meeting was well attended, and aroused unusual interest. In a sense, it is a new work among our people, but they are taking hold of it readily, and in time will give it their best efforts.

We could not help admiring the orderly crowds. We saw no misconduct whatever, and heard of but little. This shows the fruits of proper religious training, and is in sharp contrast with the worldly gatherings held on these grounds from year to year.

And though this Conference was held on the fair grounds, an enclosure embracing about eighty acres, still the part used for our meeting did not present that appearance to the visitors.

Some think that in several respects we never had a better place for an Annual Conference. It is safe to say that we never had a larger Tabernacle and one with better acoustic properties. It was not only easy for the speaker, but people could hear a strong voice in any part of the structure.

Tuesday, June 4.

Tuesday morning was the beginning of the Conference proper. The day proved to be charming,—an ideal day for a meeting of this character.

At 8 A. M. the Standing Committee filed in and took their places on the large platform. A half hour earlier the delegates commenced filling up the section assigned to them, in front of the stand. In a little while the great building was practically filled, there being not far from 7,000 present, and nearly all of them were members.

It was a fine gathering, made up of a body of people that should prove a credit to any community. There were present about 431 delegates, made up of what may be regarded as the best material in the church. We notice that about twenty per cent of them were under thirty-five years of age. Probably half of them were fifty years old. Not a few were past sixty, and yet they are all active in life. They impressed us as an aggressive body, and yet conservative brethren and sisters.

Bro. D. M. Garver, the Retired Moderator, took temporary charge of the meeting and directed the opening exercises. Bro. D. L. Miller read 1 Cor. 13, and led in an earnest prayer. After this Bro. Garver announced the new organization, viz., Bro. H. C. Early, Moderator, Bro. I. B. Trout, Reading Clerk, and Bro. J. W. Lear, Writing Clerk.

On taking charge of the meeting, as permanent Chairman, Bro. Early said that it might be well for an incoming Moderator to deliver an address on the work and policy of the Conference, but that he had no such an address prepared, referring to the fact that the Moderator, on coming to a meeting, never knows, beforehand, that he is to be entrusted with such duties, and that is why preparation for such an address is impracticable.

With the reading of the rules and the adjusting of a few preliminaries, the Conference of 1912 was declared open and ready for business.

The first work of the meeting was to decide on the accepting of the Idaho and Western Montana, Oregon, and Washington, as sister Districts, thus adding three State Districts to the list.

Then followed the list of appointments, to fill vacancies on the various committees, as reported last week. All of the appointments were confirmed.

The reading of the Financial Report of the General Mission Board came next in order, followed by the report of the Temperance Committee, and also the report of the Annual Meeting Treasurer. The financial part of the last two reports was not read, but simply approved as they appear in the Conference Booklet.

The Sunday-school Report, a document of some length, and not appearing in the Booklet, was read and approved.

The General Educational Board had a very short report which, like all the other reports, was adopted and will appear in the printed Minutes.

All of this was routine work, and was completed by ten o'clock, thus permitting the Conference to enter upon the consideration of the various papers from the Districts, as well as those carried over from the previous year.

And it would appear that we take just a little more interest in the query department of our Conference than we do in the different agencies for carrying forward the several lines of work that we have taken up. We have been trained this way, and it may take another decade to get us partly away from it.

True, we are doing some fine missionary work, but we do not say much about it in the Conference part of the Annual Meeting. The same may be said of our Educational, Temperance and Sunday-school work. We are more or less enthusiastic along these lines, but hardly show it while devoting some of our best energies to the queries.

But the queries seem necessary, and while we now take our time to the disposing of them, there may come a period when we shall dispose of them more rapidly and give special attention to some aggressive work. But we do not mean to discuss methods in these notes.

At ten the unfinished business, left over from the previous year, was taken up, the first paper being that relating to the representation at District Meeting. The committee to whom the paper had been referred, recommended that each church of 200 members or less should be represented by two delegates, and that churches of over 200 members may have an extra delegate for each additional two hundred members. It was further recommended that these delegates should constitute the voting power of the District Meeting.

The report called out considerable discussion, especially that part relating to the delegates constituting the only voting power. In some Districts elders, by virtue of their office, are entitled to a vote. The report does away with this privilege. After being carefully considered, the report as recommended, was accepted by a very large majority, and now becomes the rule for the Brotherhood.

"Election and Support of Pastors" was the next paper to be taken up for consideration, and elicited considerable discussion. As there were several papers relating to the same question, it was finally decided to turn the whole ministerial question over to a committee of five, to study, and submit one year hence a report that may be adopted as the future policy of the church. The committee appointed is composed of Brethren I. B. Trout, H. C. Early, J. W. Lear, Edward Frantz and T. T. Myers.

The report on ministers as Colonization or Immigrant Agents was voted down. The paper on Voting and Politics, after much discussion, was passed by a very large majority. Some strong speeches were made on the subject.

The Rebaptism question, after being discussed from 3:20 P. M. until time to adjourn, was carried over until the next day. The best of feeling prevailed during the deliberations. It was noticeable that the speakers did not enter into the different questions with old-time vigor. It may have been due to a desire to emphasize the spiritual side of the Conference.

There were several meetings on the grounds during the day, and also in the evening. At 7 P. M. a meeting of the Sunday-school Board was held in the tent. The meeting was in the interest of the Sunday-school teachers.

At 5:30 P. M. a meeting of the Sunday-school workers was called in the same tent. This was followed by a sermon in the German language, delivered by Bro. John Herr on "Christian Virtue." At 8 P. M. Bro. A. H. Haines gave a lesson from the Book of Amos.

In the evening there were also services in the Tabernacle. A good meeting was held under the auspices of the Gish Committee. Bro. J. H. B. Williams, the Secretary, not being present, a written address from him was read.

At the close of the address, Bro. W. B. Stover told how he, while in India, baptized fifty persons in thirty minutes. This was at the rate of 100 an hour. Bro. S. N. McCann followed with a sermon on the Jerusalem Conference.

Thus ended the first day of the Conference, with the carried-over business not yet completed.

Wednesday, June 5.

Wednesday, the second day of the Conference proper, proved to be another delightful day. At an early hour hundreds were astir. Morning worship, as usual, was held in the Tabernacle. We learned that these seasons of grace proved helpful to the hundreds who assembled from day to day.

At 8 A. M. the Standing Committee came on the platform. Bro. John Zook conducted the devotional service, after which the discussion on the Rebaptism question was resumed, and continued until 10:30. Some very strong speeches were made, but finally the report was put on its passage. There were 246 votes in favor of receiving into the church, with proper conditions, persons baptized by trine immersion by other persuasions, and 185 against the report.

Since it requires two-thirds of the votes to carry a question, this one was lost by a small margin. The votes, however, show that quite a majority of the delegates were in favor of the report of the committee. This means that the question must rest for the present at least.

The query on Labor Unions, along with the report of the committee, was resubmitted, with a view of considering the subject further at the next Conference. It is one of our great problems, especially in the cities.

This completed the deferred business, and the Moderator declared the meeting ready for new business. At this junction the General Mission Board, through the Standing Committee, presented two papers that had not been offered for publication in the Booklet, neither had they been published in the MESSENGER. So far it has been the privilege of the Board to come direct to the Conference with its papers.

One of these papers called for the privilege of sending elders to the foreign fields only when it was deemed necessary, and the request was granted. The other related to a declaration, which would enable the Board to demand what was due the Brotherhood from a certain will, not made with the care that should characterize wills.

The Sunday-school Board, claiming the right to come direct to the Conference, presented a request, independent of the Booklet, asking that its name be changed to "General Sunday-school Board." The request was granted, and will so appear on the Minutes.

Without criticising the past policy, we suggest that it might be well for the Conference to rule that all papers intended for consideration should appear in the Conference Booklet. All of the Boards desiring to come direct to the meeting with their requests, can have them ready in time to be printed along with the papers from the State Districts. To have a paper suddenly presented to the Assembly, does not give the delegates a fair chance to study the question and digest it.

Especially should this be the rule respecting papers from the different State Districts. The delegates should have a chance carefully to look into the merits of every paper presented for consideration in the open Conference.

At 10:30 the Conference entered upon the new business as it appears in the Conference Booklet.

The paper from Northern California, requesting that church officials, using tobacco be prohibited from exercising in their office, called out a long and rather varied discussion, and created so much interest that even the sisters took part in the speech-making. The motion to grant the request of the paper lacked just a few votes of having the necessary two-thirds, and it was therefore lost.

The paper was regarded as rather drastic, and for that reason alone was rejected. But it was certainly a close call for the deacons and preachers who have been so unfortunate as to have fallen into the tobacco habit. If they are wise, they will not be slow about reading the handwriting on the wall, and take warning.

The different papers calling for the Annual Meeting in 1913 being read, the Standing Committee announced that Winona Lake, Ind., had been chosen, and this choice was confirmed. By this we are to understand that the Conference of 1913 will be held at Winona Lake. Everybody seems to be pleased with the choice.

The paper from Northern Illinois and Wisconsin, calling for a fixed date for the opening of the business session of the Annual Conference, failed to pass, and the rules regulating the date for the Conference remain as heretofore.

There was no disagreement whatever, regarding the advisability of holding our Conferences on grounds dedicated to religious purposes, or in cities where auditoriums with good acoustic properties may be had, and the decision rendered requires that hereafter this be done, so far as is practicable.

A committee, composed of Brethren D. L. Miller, L. T. Holsinger and D. H. Zigler, was appointed to consider and report to the next Annual Meeting, if deemed proper, a plan for having some members of the Standing Committee hold over from year to year.

The paper from our District, asking that the location of Annual Meeting be determined in the open Conference, rather than in the Standing Committee room, had but little support and was returned.

Another paper, calling for a plan looking to a general organization of the Christian Workers' Societies of the Brotherhood, was referred to a committee composed of Brethren Chas. Flory, M. R. Weaver and C. S. Ikenberry, with instructions to take the matter under advisement and report at the Annual Meeting of 1913.

The paper from India, requesting a revision of the questions put to members on the annual visit, brought out some strong and instructive speeches, but the request was rejected and the paper returned.

The General Educational Board was granted the privilege of coming directly to the Conference, for counsel in matters pertaining to its work.

The long paper from Middle Missouri, recommending the appointing of a General Committee of three, to look after the work of caring for homeless children, was passed, and the following committee appointed: Frank Fisher, three years, S. B. Miller, two years, and P. S. Thomas, one year.

This ended the Conference work of Wednesday, with a number of papers on the docket for the next day.

At seven in the evening Bro. H. K. Ober gave an address in the tent on "The Student's Need of the

(Concluded on Page 380.)

The Address to Standing Committee.

SOME interesting things were said by Bro. J. G. Royer in his address to the members of the Standing Committee, on Wednesday evening, May 29. We quote from *The York Dispatch:*

The address was largely historical and dealt with the early Annual Meeting of the church and the development of the present system of holding the big meeting. Eld. Royer made some radical suggestions, as to the manner of holding the Annual Conferences, at the close of his address, which have been the occasion of considerable discussion. He proposed that the United States be divided into four districts as at present. One of these districts composes the territory east of the Ohio River, the second that between the Ohio and the Mississippi Rivers; the third that between the Mississippi River and the Rocky Mountains; the fourth, all that is west of the Rockies. Each of these districts is to hold an Annual Conference in their respective territory and then a General Conference should be held every third year at some central point. Delegates to this General Conference are to be selected by the District Conferences just mentioned, and local churches are to have the same privilege in selecting delegates as at present. The speaker thinks that such a plan would secure a more general representation of the churches than at present, where not more than fifty per cent of the local churches are represented at any Conference.

Touching this matter he said: "Last year there were 1,020 accredited delegates and only 440 were present. There must be a cause for this. The Conference is too far away from the West when it is held in the East, and vice versa. The greatest representation always comes from a radius of 200 or 300 miles from the Conference seat. Beyond this zone the representation dwindles down as the remoteness increases. This is one reason why we should not select a permanent place for our meetings. This situation might be helped if two or more churches in the same vicinity were to go together and send one delegate."

Concerning the church's history, Elder Royer said: "The first Conference was held in 1740 in this State, for it was here that the first church was located. No records of the meeting were kept. The meetings were not held regularly but whenever occasion required. At that time there were about twelve congregations in America. By 1770 there were about 800 members in Pennsylvania. In 1822 the Conference was held in Ohio and it was nearly forty years later when it got as far west as Illinois. Since then it has grown with the country and one Conference has been held on the coast.

"The manner of conducting the Conference has also been changed to a marked degree. The name 'Standing Committee' was not used until 1853. Previous to that time all elders and bishops were classed as members of the Conference body. As the number of these officials grew larger, there was a demand for an elective and limited body. In 1866 the first Standing Committee was elected by the elders and bishops of the District where the Conference was being held. This was not satisfactory, and in 1868 the present pan of selecting the Standing Committee was adopted.

"The Brethren are not opposed to changes when they are for the best interests of the church. They are opposed to radical changes and weigh carefully every offer to depart from the old and familiar customs. Changes among us have not been made hastily and probably never will. Nothing new will be adopted without serious consideration."

Bro. Stover's Talk on India.

WE are indebted to *The York Gazette* for the following synopsis of the very interesting address delivered by Bro. Wilbur B. Stover at the Conference Tabernacle on Friday afternoon, May 31:

The earnest speaker told of the work of the missionaries "Among the Common People" of India. This service took place in the tabernacle at 3:30 o'clock P. M. He commended British rule in India and said that some of the principles would not harm us a bit, if applied in American government. He spoke of the difficulties of reaching the common person in India on account of surroundings. The man himself might be easy to reach, but there are others over him to threaten, ridicule, oppress and harass him in many ways.

All Hindus believe in the one great God, and they all believe that ultimately they will reach the same end as the Christians, and this makes it doubly hard to convince the skeptical and learned Hindu. Bulsar, Jalalpor and Vada are fields in the Brethren missions in which there are few converts as yet, but the outlook is hopeful; Dahanu, Pimpalner and Ahwa stations are beginning to respond to the efforts of the mission workers, and Anklesvar, Umalla and Vyara, districts of great activity, have responded splendidly and are the most promising of all the fields of Brethren endeavor.

Bro. Stover's recital of experiences of the missionaries were exceedingly interesting. He told of one convert who walks eighteen miles to and from service each Sunday, as an evidence of the intense devotion of Hindu converts to Christianity. The speaker's explanation of the customary roll call each night, of every person in the Bhil country, formerly demanded by the authorities, and its abandonment through the efforts of the missionaries, headed by himself, was quite dramatic and intensely interesting.

Christ and the Church.

A SERMON on the topic designated above, rich in thought and eminently practical in application, was preached by Eld. D. L. Miller at the Conference Tabernacle on Friday forenoon, May 31. We are indebted to *The York Dispatch* for the following outline, which will doubtless be of general interest:

Conformity to Christ.

He is the living God (Matt. 16: 16).
He is God in the flesh (John 1: 14).
He is the Savior of the world (John 3: 16).
He is the Builder of the church (Matt. 16: 18).
He is our High Priest. He is our Propitiation. He is our Intercessor. He is our Elder Brother, our Friend and Savior, our Husband.

Conformity to the Church.

Church comes from "ecclesia," meaning the "called-out ones." They are a body of believers, called out of the world by the power of God to a living faith in a crucified and risen Christ, made members one of another by the Spirit, and by that Spirit linked to Christ in heaven.

Christ is the Head of the church (Eph. 1: 22, 23).

The church is the body of Christ (1 Cor. 12: 27; Col. 1: 24; Rom. 12: 5).

The church is separate from the world (2 Cor. 6: 17, 18).

The church is hated and persecuted by the world (Matt. 10: 22; John 17: 14; 2 Tim. 3: 12; John 15: 18, 19).

The church is to be the bride of Christ (Matt. 9: 15; Rom. 7: 1-4; 2 Cor. 11: 2; Eph. 5: 27; Rev. 19: 7).

The church, united with Christ, shall judge the world (1 Cor. 6: 2, 3).

"The Library of Heaven."

MANY who read the announcement of Bro. B. F. Masterson's sermon in the Conference program may have wondered what constitutes "The Library of Heaven." The following remarks concerning Bro. Masterson's sermon, delivered at the Conference Tabernacle on Thursday forenoon, May 30, are taken from *The York Gazette:*

Bro. Masterson took as his text the words, "And the book was opened" (Rev. 20: 12). Speaking of the libraries known to exist in the various countries of the world, he commented on the fact that all these do not constitute the greatest part of the libraries, for there are sermons, lectures, church history and unwritten works, all on record in the "Library of Heaven." The minister went on to say that by another week another volume of church history will be added to the "Library of Heaven." Those present at this great meeting are contributing to the work and each should see to it that his conduct makes good reading material.

Each person passing through the world is a contributor to this "Heavenly Library." He added: "Counting each year a volume, I have sixty-four volumes on the shelves of this library. Each one is a contributor, and his eternal destiny depends on the nature of his production. The text says, 'And the dead were judged out of those things which were written in the books, according to their works.' This library will be opened when the collection is complete. That will be the great examination day,—the day of all days. Many will have to face their stained volumes before the Great White Throne, but if we make an honest effort, the Teacher will correct our imperfect work and it will read as it should. Then it will stand the test, for he is our righteousness."

Jesus and the Home Relation.

ON Thursday evening, May 30, Bro. C. D. Bonsack gave an interesting talk at the Conference Tabernacle on "The Teaching of Jesus on Home Relation," using as his text John 19: 25-27. *The York Dispatch* gives the following extracts:

The home is the first institution of God. It is in the home where we are our real true selves.

There are many men who can smile at other men's wives, but who have in their own home one who is hungering for a kind word or a pleasant look.

We home folks ought to live in the best room of the house. Don't keep all the fried chicken and cake and other good things until company comes.

God wanted his own Son born in a home where there are other boys and girls, where he would have an earthly father and mother, and enjoy their care and associations.

God set his seal upon the home training of Jesus when he said, after his baptism: "This is my beloved Son in whom I am well pleased."

Children are born into the world asking questions. This fact is a tremendous challenge to the parents of today that these questions be answered rightly.

You can ask the farmers of York County and they can tell you all about raising blooded stock and balanced rations. They can answer to the best advantage. But ask them about raising boys and girls and they have a blank look, that pleads ignorance.

The greatest crop we are raising is the boys and girls. The reason we do not pay more attention to our boys and girls is because they are not quoted in the open market.

So much of our training is without purpose. We can talk to other children about giving their hearts to God, but forget or are afraid to talk to our own.

We must be sane in our training. We can not make old men or women of our children. Don't try it.

Judas was a twentieth century man. He measured things by the standard of dollars and cents.

Help your children to choose their friends. Let them bring them into your home. Make the home the center of the social life.

Most of us think parties are a bad thing. Many of them are. But let us make them good. Get in touch with the home life. Our young people must have the activities of young life. Let us keep them in the home.

Sometimes we turn the boys and girls out of the church, when I think some of us fathers and mothers ought to be turned out in their stead.

How the People Were Cared For.

MUCH of the real comfort of an Annual Conference is due to the accommodations provided for the thousands who make the city their home during the great gathering. Judging by the following editorial, appearing in *The York Dispatch* of June 4, the material wants of our people were well looked after:

The General Entertainment Committee of the Brethren Conference has achieved a success which is deserving of the highest praise and commendation. York has never entertained a greater church gathering than that now in the midst of functions here, and that the physical comforts of the visiting throng have been so excellently provided for, is due in chief measure to the work of the Entertainment Committee.

This committee took up the work of hospitality as a business. There was no other way to accomplish the magnificent results that have been attained. To see that thousands of persons were housed properly required systematic endeavor and able qualities of administration. That these were not lacking has been amply demonstrated. But it was not a thing that just happened. To eliminate confusion, to make each individual visitor feel that he had been especially cared for, was not a condition that disposed of itself. It required a skill that the committee has proved it possessed, and all York should feel a glowing sense of pride in the fact.

At the same time the committee will gladly acknowledge that its work would have been in vain had not York householders generously responded to the suggestion that wholesale hospitality should be accorded. Homes were opened to the visitors with rare heartiness, and this aided the committee to a degree incalculable. It is a large gathering, but it has been made to feel at home, and when that is done for one who visits, the whole elaborate scheme of entertainment is achieved.

A Neglected Grace.

TOO many, perhaps, do not realize that giving is a privilege rather than a duty, and this, likely, accounts for the fact that it is a "neglected grace," as Bro. J. Kurtz Miller so aptly termed it in his excellent sermon on Friday afternoon (May 31). *The York Gazette* commends the discourse in the following:

It was a strong appeal for more liberal giving to support missions and other church causes. "Thanks be to God for his Unspeakable Gift" was the text. The grace of liberality was emphasized as the grace of our Lord. All may pay for the work of evangelization. No blessing comes to any one who will not do the right as he knows the right. He told a story about Grandmother Esther, of Brooklyn, aged eighty-nine years, the poorest woman of the Brooklyn mission church, who sent a letter with a new one dollar bill to supplement the offering previously sent by the Brooklyn church. This was something of a parallel to the widow's mite of Bible fame.

DO NOT FAIL to send your order for the "Full Report of Annual Conference" AT ONCE. Only twenty-five cents per copy. Send in your order!

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

FAMINE NOTES.

Today makes the eighth day of service in the famine district, and I am impressed with a number of things about which I wish to write.

The Field.

The famine district covers an area of 30,000 square miles in Central China, and there are 2,500,000 people in want. The Central China Famine Relief Committee is giving relief in eight districts, four of them in this Province (An Hwei) and the rest in Kiang Su. In most of these places little free relief has been given, as past experience proves that it makes beggars of a large part of the population. So, in the four districts in this Province, the committee makes all able-bodied men work on the dikes and drainage canals, that they are building in the flooded districts. All told there are about 40,000 men at work, and in all about 200,000 people are being fed.

The Need.

As seen from the above, the aid that is being given is very inadequate. It means that from two to three thousand people die every day from starvation. It is perhaps generally known to the public, that the great famines of Central China are caused by floods rather than by drought.

In talking to the village headman yesterday he says that this district has not had a harvest for three years past. He says that last year the water was six feet deep all over the village.

Great Mortality.

Over a hundred people have died in this village of a thousand people. This means that one out of nine has died from starvation thus far. One-half mile to the south is another village which had, at the beginning of the year, three hundred people. Up to this time two hundred of them have died. Friday I counted twelve skulls bleaching in the fields along the dikes. Yesterday the headman appealed to us to take some of their children, to keep them from starvation. He called about twenty boys together, for us to see, and what a pitiful sight it was! One aged father got down, knocked his head and begged me to take one of his boys. He said, "I have no food to give them and they are slowly starving."

The headman says that in this village of a thousand people there are over fifty children whose parents want to give them away. How I wish I had the money and a home for them! Those who know what our orphanage work in India has done toward supplying them with native preachers and teachers, will at once see what a great opportunity there would be for the China Mission, could we but avail ourselves of it.

Selling Girls for $2.

Last year it was no uncommon thing to hear of people selling their little girls for $2, but very few boys were sold. What must the conditions be when they not only sell them, but beg people to take them to keep them from starvation!

Every village has many beggars. The railroad stations are lined with them. Much has been said by some writers about the China famine sufferers not being emaciated, but I have taken pictures of them at different places, and these will show that they are not all affected by the swelling caused by poisoning from eating weeds and bark. I find that many of them are nothing but skin and bone.

The Work and Its Results.

In speaking of the work I must speak from the viewpoint that I get from this place (Ren Chiao). There are two large rivers flowing southeast through this district, about fifteen miles apart. The North River has been filled up and the course changed, so that the water flows to the other river, south of here, through an old, shallow canal. Our plan is to widen this canal and also dig it much deeper, throwing the dirt to form a high dike on either side. The canal, when complete, will average eighty feet wide, fifteen miles long, and seven feet deep, with dikes ten feet high. We are using 5,000 men on this work, paying them at the rate of 140 cash a day, to be paid in rice, at about five pounds a day.

Work on the Canals.

"Each man is expected to dig about a hundred square feet of dirt a day. They have now been digging for about four weeks, and have been fed for six weeks. There are four of us foreigners here now, to look after the dikes and give out the rations. The men are divided into gangs of fifty, and we give out the food, and about one-fifth of the wages in money, once every week. We aim to have about the same number of gangs come in each day for payment. Some days we handle as much as 500,000 cash, 20,000 lbs. of rice, and 4,000 lbs. of bean cake. We also look after the unloading of grain, which is no small job, as these people are so desperate with hunger that we must have soldiers guard the provisions from the station to the village, a mile away. It seems hard not to give to all, but the committee has decided that those whom they help must help until the next harvest is reaped, or it will be of no benefit to them. The committee thinks it best not to help people once or twice only, and then let them die of starvation after all. As the means are limited, so also is the help to distribute the funds. The hardest part of the work is to listen to the plea of hungry women and starving children, and not dare to help them, for fear of being mobbed.

Helping the Destitute.

We have also been giving out some clothing to the most needy ones. We have had clothing sent to us by wealthy Chinese at Shanghai. Even though this is very hard work, yet we rejoice that we can be of some service to these needy ones. A part of the funds sent out by one of our Brethren has been used at this place.

It does one good to see these men at the dikes sitting down to three meals a day, and to see their emaciated condition give place to the healthy look of the man who has enough to eat. Many of them die on the works because of eating too much after their long fast. Dr. Crumrine, one of the workers here, attends to as many as two hundred of them a day. May we not all rejoice that a good harvest is coming and that three more weeks will relieve the suffering! Geo. W. Hilton.

Ren Chiao, An Hwei, China, April 28.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Long Beach.—At a special council Sister B. F. Masterson was elected as delegate to Annual Meeting. Brother and Sister Masterson, after attending the Annual Meeting, expect to spend the summer in Pennsylvania. An offering of $33.52 was taken, $15 of which was given to the Colored Mission in Denver, Colo. The balance was sent to Annual Meeting for World-wide Missions. The joint Christian Workers' Meeting was held in the Long Beach church May 19. A very interesting, instructive and uplifting program was rendered, which was much appreciated by the large audience in attendance.—Mrs. H. V. Wall, 129 Descauso Street, Long Beach, Cal., May 23.

Reedley.—May 15 Fresno County went dry by a vote of more than two to one. Two incorporated cities did not vote on that day, but the entire county, aside from these, is now on the dry list. This is a signal victory, from the fact that Fresno County is one of the largest wine-producing sections of the world. The Brethren were moved as never before to take a stand on the saloon question. God speed the day when not only every county of the Golden State, but this entire land of ours, shall see every saloon closed!—D. L. Forney, Reedley, Cal., June 1.

ILLINOIS.

Bethel.—May 12 we held our love feast. Bro. James M. Moore officated. The next evening Bro. Moore began a series of meetings which continued two and a half weeks. One sister came out on the Lord's side. We held two street meetings, which were well attended, and aroused much interest.—Bessie M. Netzley, 323 Center Street, Naperville, Ill., June 2.

Yellow Creek church enjoyed a spiritual love feast May 25 and 26. Bro. Ezra Lutz officiated. Sister Lutz and Bro. Albert Myers gave very helpful talks to the children on Sunday. We took a collection for World-wide Missions.—Lizzie Studebaker, Kent, Ill., May 29.

INDIANA.

Bethel.—Our church met in council May 25 at the Milford house. Eld. Manly Deeter presided. Three letters were received and six were granted. We decided to hold a communion at Milford June 15, at 6 P. M. Bro. Levi Neher was elected delegate to Annual Meeting, with Bro. Manly Deeter as alternate. Bro. W. R. Deeter, who was elected by the District as a member of the Standing Committee, could not go to Annual Meeting on account of the serious illness of his wife, who died May 31. One of her last desires was that Bro. Deeter might attend this Annual Meeting. Officers were elected for Christian Workers' Meeting, with Sister Ada Fields as president, and Sister Ethel Neff, secretary. Each Friday evening the young people of our church meet with some one who is not able to attend services. These meetings are greatly enjoyed by all.—Etta Neff, R. D. 1, Milford, Ind., June 3.

Four Mile.—We organized a Sunday-school at the White Water house April 7, with Sister Stella White as our superintendent. The interest has been good from the beginning, with a general average of thirty-seven in attendance. May 25 we held our love feast. Elders Levi Dilling and J. W. Rarick were with us. The latter officiated and preached for us on Sunday evening. Sister Emma Miller, our assistant Sunday-school secretary, was present and gave an address to the Sunday-school on Sunday morning.—J. E. Fiant, Connersville, Ind., June 3.

Logansport.—We held our love feast at the Adamsboro house May 25, which was well attended. Seventy-three surrounded the Lord's tables. The attention and order were excellent. Ministers present were Brethren Peter Houk, Davis P. Klepinger, Allen Oberlin, Elmer Daily, Charles Oberlin, Kernie Eikenberry and J. W. Norris. Bro. Houk officiated. On Wednesday, before the love feast began, one young sister was received into the church by baptism, and on Saturday evening a husband and wife were baptized.—Clara Shepler, Logansport, Ind., May 31.

Mississinewa.—We held our love feast last Saturday evening. Visiting ministers present were: Brethren L. T. Holsinger, S. L. Young and David Miller. Bro. Holsinger officiated. On Sunday morning Bro. Herbert F. Richards, recently of Bethany Bible School, came to us and preached on "The Relation of the Church to the Spreading of the Gospel," after which $17 was raised for the Annual Meeting offering. In the evening Bro. Richards preached an interesting sermon to the young people on the "Choice of Life." We expect Sister Stahley, of Manchester College, to begin a singing school for us about June 8. Our love feast will be held Oct. 26, at 5:30 P. M.—John F. Shoemaker, Shideler, Ind., May 30.

Ridge Schoolhouse.—Bro. Heistand was again permitted to preach a soul-cheering sermon to a well-filled house May 26. He will be with us again June 23.—Mrs. George Carbiener, Bremen, Ind., May 31.

MISSOURI.

Kansas City (First Church of the Brethren).—May 26 Bro. Ira Witmore, of Adrian, Mo., preached an inspiring sermon for us. In the evening we held our love feast. Bro. James Hardy, of Kansas City, Kans., officiated, assisted by Eld. G. W. Lentz. Fifty-four members surrounded the Lord's tables, and partook of the sacred emblems. One of our deacons, who is a member on two committees, has recently moved from our congregation. We miss him very much, but we pray that God's blessings may attend him and his family in their new home.—Ellen Jordan, 111 North Mersington Avenue, Kansas City, Mo., May 31.

NEW JERSEY.

Amwell.—A very impressive love feast was held at the Sand Brook church on Sunday evening, May 26. The members of the church were well represented, and a number of spectators were unable to gain admittance. The ministers present were: Eld. J. Kurtz Miller, of Brooklyn, N. Y., Eld. Hiram Forney, of Goshen, Ind., Eld. S. C. Miller, of Huntingdon, Pa., and Elders M. B. Miller and H. T. Horne, of our own congregation. On Sunday morning a Missionary Meeting was held at the Amwell church, which was most inspiring. The collection taken amounted to about $15. The above services were all conducted by our presiding elder in charge, Bro. J. Kurtz Miller, of Brooklyn, N. Y., whose labors are much appreciated. Next Sunday Bro. W. M. Howe, of Johnstown, Pa., who was a former pastor here, is expected to preach for us. A number of our members are now attending the Annual Conference. On the evening of June 29 our love feast services will be held at the Amwell church beginning at 6 P. M. Our elder is expected to be with us again, accompanied by his family, and will on the following evening open a revival at the Bethel church, for an extended period of time.—Mrs. Jennie F. Green, Sergeantsville, N. J., May 31.

OKLAHOMA.

Union Center.—Sunday morning, May 19, Bro. J. R. Wine, of Enid, Okla., District Evangelist of this State, began a series of meetings in this congregation, at Speermore. The first two sermons were preached in the Hall in the village. Eight sermons were preached in the schoolhouse, one and a half miles from the town. The writer assisted in the work, mainly in the song service. The sermons were well presented. The interest was good, though, on account of the busy season of planting, the audiences were not so large. We trust that the seed of the kingdom, planted in the hearts of men and women, may bring forth fruit in the near future. Four were received by letter. From Speermore we came to Bro. Andrew Eikenberry's schoolhouse, seven miles south of the town of May, where Bro. Wine presented the Word for three successive evenings to comparatively good audiences, who gave heed to the Word. May 30 we came to the home of the writer at Tangier, Bro. Wine boarding the train for Enid, where he expects to do city work for a while. Bro. Wine was asked by the people of Speermore to return again and give them some more meetings.—Wm. P. Bosserman, Tangier, Okla., May 31.

OHIO.

County Line.—Our church met in council June 1, and business was disposed of satisfactorily to all. Our love feast will be held June 15, at 6 P. M.—Myron Davis, Lafayette, Ohio, June 1.

PENNSYLVANIA.

Alderson.—May 25 Bro. Elmer F. Nedrow came to our mission point to fill the two appointments for May 25 and 26. He was formerly of Norristown, Pa., but is now located at a mission point in New York State. He gave us two good sermons, containing good spiritual food and advice for all. On Sunday afternoon he helped us with the Sunday-school. The interest and attendance are increasing. We feel more encouraged every Lord's Day, and ask the prayers and help of all.—Elizabeth V. Smith, R. D. 1, Box 50, Alderson, Pa., May 29.

Canowago.—Our elder, Bro. Samuel Z. Witmer, preached a powerful missionary sermon at the Canowago house May 26. He called attention to the heathen in China, Africa, and India, and told us many interesting facts. We took an offering for missions, to be sent to Annual Meeting.—Edgar M. Hoffer, Elizabethtown, Pa., June 1.

Chiques congregation, Eastern Pennsylvania, held a love feast May 28. The meeting was well attended, and the tables were nearly all full. Between 250 and 275 members communed. We had ample help in the ministry. Eld. David Hollinger, of Ohio, officiated. Eld. Joseph Masterson, of Oklahoma, and Eld. B. F. Masterson, of California, were also present. Some from the adjoining congregations were also with us. They helped to share our joys and blessings, as well as our labors.—Henry S. Zug, R. D. 1, Mount Hope, Pa., May 30.

Conestoga.—We met in special council May 16. Eld. S. H. Hertzler presided. Elders John Herr and I. W. Taylor were also present. Bro. Reuben Myer was elected to the deacon's office, and with his wife was duly installed. Bro. Herr gave the charge. May 23 we held our love feast, with Bro. H. E. Light officiating. The members were well represented. Five ministers from other congregations were present, among them Bro. Jacob Price, of Montgomery County. We took up a collection for the Annual Conference.—Sallie Pfautz, R. D. 1, Bareville, Pa., June 1.

Upper Canowago church enjoyed a very pleasant love feast at the Mummert house May 25 and 26. The weather was fair, and a large crowd of people were in attendance. Ministers from a distance and adjoining congregations were Bro. B. F. Masterson, of California, Bro. Leatherman, of Marsh Creek, Pa., Bro. Wm. Miller, Bro. D. Hohf, of Hanover, Pa., Bro. H. K. Ober, of Elizabethtown, Pa., Bro. C. Altland, and Bro. A. M. Brodbeck, from the Lower Canowago congregation. Eld. Masterson officiated.—Andrew Bowser, East Berlin, Pa., June 2.

Woodbury.—Our council, preparatory to our love feast, was held May 18. Eld. J. R. Stayer presided. We have decided to hold a series of meetings at the Woodbury house, to begin about Nov. 1. Elders J. R. Stayer and George S. Myers will be our representatives at Annual Meeting. Steps were also taken to build a new house of worship at the Holsinger arm of the church. Our love feast was held May 25. About 225 communicants surrounded the Lord's tables. Eld. Michael Keller, of Kansas, and Eld. S. I. Brumbaugh, of the Raven Run church, were with us. Eld. Keller officiated. The attendance and order were good. On Sunday evening Bro. H. Claybaugh, of Chicago, gave us a very impressive talk on the work of the Chicago Mission.—J. C. Stayer, Woodbury, Pa., May 28.

VIRGINIA.

Woodstock.—May 9 Eld. R. A. Nedrow, of Frederick, Md., began a series of meetings at the Antioch church, continuing until May 26. He preached twenty gospel sermons. During the first week it rained almost continually, so that the attendance was rather small. But when the weather became more favorable the interest and attendance increased until the large church was nearly filled. While there were no accessions to the church, much good seed was sown, and a harvest is in store for the future. This was the first series of meetings held at this place for about ten years, and even our regular appointments have not been filled, at times, for four months. Bro. Nedrow preached much doctrine while among us, and the fairness in which he presented the truth served as an eye-opener to many. People here are searching to see whether these things are so, and we believe it will result in much good. Our love feast was held May 11. On account of the constant downpour of rain the attendance was small, but a deeply spiritual gathering. Bro. Nedrow officiated. We feel inspired to do more and better work for Jesus.—G. J. Hoover, R. D. 2, Woodstock, Va., June 1.

Annual Meeting Notes.

(Concluded from Page 377.)

Bible." Bro. D. H. Zigler preached in the Tabernacle on "The Power of the Word."

Thursday, June 6.

Thursday morning brought with it every indication of rain, and shortly before eight o'clock there was a heavy downpour. There were heavy showers off and on all day, and at times the rain interfered somewhat with the progress of the meeting.

The Conference, as usual, opened promptly at eight o'clock, with Bro. D. M. Garver conducting the devotional exercises. Following this service was the confirming of the appointment of the four missionaries selected by the General Mission Board for the India field.

The disposition of the delegates from the local churches, to remain at their posts of duty until the business of the meeting is fully completed, is certainly to be commended. For the closing day of the Conference we had the best representation ever known in the history of the Annual Meeting.

The two papers,—one from Southern Ohio and the other from Eastern Pennsylvania,—asking for certain amendments to section nine, of the dress decision, passed last year, were discussed at some length. A motion to return them was lost by a small margin, as was also the motion to pass them.

The "necktie" paper, after being discussed with equal interest, was returned. The disposition made of these three papers would indicate that our people, as a body, are satisfied with the dress decision passed at the St. Joseph Meeting, and for the good of the churches we shall do well to cease agitating the question, and put forth our best energies to carry out the recommendations, so clearly set forth in the report of the Dress Committee.

A paper, however, from Middle Pennsylvania, recommending that much intelligent and careful teaching in the interest of New Testament simplicity be done through our publications, was most heartily endorsed, and referred to the General Mission Board, with instructions to carry the same into effect.

At this stage of the proceedings a resolution was offered and passed, showing our disapproval of one of the Conference Dailies for saying, in display lines, that the Conference refused to put the ban on the tobacco habit. All those present exceedingly regretted the widespread misrepresentation.

It is well known that, as a body, the Brethren have always stood opposed to the use of tobacco, and years ago decided that no minister or deacon using the weed should be installed into office. The only question before this meeting, the day before, was what to do with the officials who continue the use of tobacco. The meeting came marvelously near deciding that they could not be permitted to exercise in their office.

The Conference refused to grant permission to the Standing Committee to improve the wording of some of the defective queries, sent up by the Districts, as was requested in a paper from Western Pennsylvania. The paper was returned. A paper from the same District, asking for the appointment of a committee to prepare a complete commentary of the Bible, was also returned.

The query from Tennessee, regarding the authority of the Annual Meeting Treasurer to levy a two-cent tax, called out no exchange of views whatever. The Standing Committee had recommended its return, and it was so ordered.

The paper from Texas and Louisiana, regarding clerical permits, was referred to the Committee on Railroads.

The First District of Virginia was granted permission to form two Districts, and will so represent at the Conference of 1913,—one part to be known as the Southern District of Virginia, while the northern part is to retain the old name.

A paper from Eastern Virginia, regarding members exhibiting stock at horse, cattle, sheep and other like shows, was returned without being acted on. The paper regarding the delivering of milk on the Lord's Day shared the same fate, with the suggestion that Art. 8, 1907, contains all necessary advice on the subject.

This closed the work of the Conference, so far as the papers from the different Districts were concerned. We have not mentioned all of the papers dealt with, but the disposition made of the more important ones has been stated.

Committees were appointed to visit the churches at Frederick, Md., Greenwood and Jonathan Creek, Ohio, Covington, Ohio, Middle Pennsylvania, and Fredonia, Kans.

Then followed the letters of greeting from the different foreign fields, and response to the same. Resolutions were passed, Bro. W. B. Stover led the closing prayer, the Moderator made appropriate closing remarks, a parting hymn was sung, and the Conference of 1912 was declared closed at 2:30 P. M.

The meeting closed with the best possible feelings, for it had been a most delightful gathering, and everything said and done seems to have been prompted by the best of motives. In the speeches made during the hours of deliberation we recalled very little, not fully in keeping with the spirit and character of the occasion.

Of course, some of the questions considered were not disposed of as many, and even the majority, in some instances, desired, and yet everybody went away from the meeting, feeling that the Conference was a good one, and that at least some progress had been made.

So far as we could learn, all those in attendance were greatly pleased with the treatment received. They were not only well sheltered, but they were well fed. At times it was a little difficult to get into the dining room, but this may have been more the fault of the visitors than those in charge.

On entering a cafeteria some people do not seem to know just what they want, and are very slow about making their selections. Their slow movements set the pace for all those following. Not a few know just what they wish, make their selection quickly, move on, and thus make room for others. But a few slow ones too often hold back those who otherwise would be more expeditious.

The Committee of Arrangements did its work cheerfully, and did it well. The members composing the committee seem to have been the embodiment of patience and kindness. They did all in their power to make it pleasant for those who attended the Conference.

We had a good Standing Committee and an efficient body of officers. Bro. Early is a good Moderator, and while he says little about parliamentary rules, one can readily see that he is by no means a stranger to some of the excellent books devoted to the rules governing deliberative bodies. Bro. Lear is an efficient Writing Clerk, while Bro. Trout, as a Reading Clerk, knows how to read so as to be understood, and does it.

Very much, indeed, depends upon the efficiency of the officers of a Conference. A weakness at this point is keenly felt by all who take part in the deliberations. People, the world over, both in religious and secular circles, admire skillful leaders, and it is but natural and proper that they should.

The singing was ideal. We never had better song services. Bro. Blough has an ability for work along this line that our people will not be slow about recognizing. It is not alone the efficiency in music that we commend, but the spirit that was put into the song service. Mr. Abbott, our reporter, says that he never hears finer music than he hears at our Annual Meetings.

For acoustic properties the Tabernacle could hardly have been better. Everybody who desired to hear could hear nearly everything that was said, especially when those with good voices had the floor.

And this reminds us of the fact that our people are doing better talking than they did years ago. Some of them are giving special attention to voice culture, and know how to modulate the voice so as to be heard at a distance. Our reporter also says that our speakers say a third, or a fourth more in an hour than was said fifteen years ago. He attributes this to education, and special training for speaking.

We could not have asked for better weather. True, it rained some during the last day of the meeting, but the rain was welcomed, for it was needed.

We can not recall a larger attendance of members at an Annual Meeting, and we are sure that we never before saw so many plainly-attired brethren and sisters. In places pride may be on the increase among our people, but there was little special evidence of it at the York Conference.

There was no discount on the preaching service. Some of it was much above the average, and very little, if any of it, fell to the mediocrity.

In this meeting we had an opportunity of studying some of the eastern, as well as some of the western preachers in the pulpit, and also of comparing their efforts. It has been suggested by some that the West is producing the better preachers, but in our estimation this is not the case. The East is coming to the front, and will show its strength in our deliberations. In fact, it is to the front already.

We were glad to see some of the younger members take an active part in discussing the different questions before the meeting. It is sometimes said that the speech-making at Annual Meeting is done by a few men. In a measure this may be true, but among the few, this year, were a creditable number who have not heretofore figured prominently.

Nor was there any noticeable difference as expressed in the speech-making between the old and the young. It was not a matter of the old being on one side of a question, and the younger on the other side; nor those of the West differing with the members in the East. In our deliberations the age line is not made prominent. Our differences are regulated by convictions, and not by age or locality.

The home run from York to Elgin was pleasant and restful. We are now at our desk again, ready for the usual routine of duties.

In the preparation of these notes we are indebted to Brethren Otho Winger and James M. Moore for data regarding the meetings that we were not permitted to attend.

We are also grateful for the words of appreciation that have come to us regarding that part of the report which appeared last week. It so happened that a number of copies of last issue reached the Conference grounds before the meeting closed, and were read with more than ordinary interest.

This was the first time in the history of the MESSENGER that the paper containing news up to nine o'clock Monday night reached the Conference grounds before the meeting closed. The papers were handed out at noon on Thursday, while the meeting did not close until the middle of the afternoon.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Springdale.—We recently enjoyed some good sermons and a visit from Bro. W. S. Watts and wife, of Brentwood, Ark. They are visiting the churches while on their way to Kansas, to see their children and friends. We feel much encouraged and wish them a pleasant trip. Some Brethren have located at Springdale, and others have promised to come soon. We earnestly desire that a way may be provided by which a mission may be opened in Springdale, and the work prosper at this place.—Viola Wheeler, Springdale, Ark., June 4.

CALIFORNIA.

Butte Valley.—Our church met in council June 1, with Eld. H. F. Maust in charge. One was received by letter. Sunday-school and Christian Worker officers were elected for six months. We decided to use "Kingdom Songs" in our Sunday-school. Bro. J. O. Snyder, who previously had been called to the deacon's office, was with his wife installed at this meeting. An offering of $11.20, with the balance of money in the local Home Mission Fund, was given to our young minister, Bro. Ernest Davis, to aid him in his school work. He recently returned home, from Lordsburg College, for his summer vacation, and his labors here are greatly appreciated. May 19 an offering of $17 was lifted, to be sent to Annual

Meeting. Eld. M. C. Lininger, of Ashland, Oregon, while passing through here recently, stopped off over Sunday and preached a very acceptable sermon for us.—S. G. Hollinger, Macdoel, Cal., June 4.

Lordsburg.—Our offering for the Annual Meeting collection amounted to $108.40. This will be sent with our delegate, Bro. W. F. England, to the Conference. Our Sunday-school people are busy, getting ready for children's day exercises.—Grace H. Miller, Lordsburg, Cal., May 31.

Notice.—There are children of members, likely in every city, who are not members of the church. Would it not be a good step for parents of such children to send their addresses to some minister who resides in the same city, so that those children may be kindly invited to church services? Recently, in Los Angeles, a young man, diligently directing the traffic across a street, spied a brother, and between his signals, for traffic to cross in each direction, he would eagerly talk to the brother. He said: "My parents were Dunkers." He was very glad to see a member of the Church of the Brethren. Send addresses to D. W. Crist, 143 N. Eastlake Avenue, Los Angeles, Cal.—M. M. Eshelman, Tropico, Cal., June 2.

Patterson.—Our church met in regular council June 1. Our elder, Bro. Deardorff, not being with us, Bro. Selbert, of Empire, officiated. Quite a lot of business came before the meeting and was disposed of in a brotherly way. We decided to elect our church officers for a term of six months, which will make our next election come at the first of the year. The following officers were elected: Elder, E. B. Lefever; clerk, J. W. Vetter; treasurer, C. E. Metzger; correspondent, Etta Haynes; General Messenger agent, W. F. Haynes. Bro. Reppert's term expired as trustee, and Bro. J. B. Deardorff was elected for three years. Our Sunday-school superintendent is Bro. Gilbert; secretary, Robert Young. Our Christian Workers' president is Mary Reppert. A call also came through the official board for two deacons. The choice was made and the lot fell on Bro. Dan Withers and wife, and Bro. J. W. Vetter and wife. The third party being so close behind the other two, it was decided to install them also, and that lot fell on Bro. Adams and wife. Sister Adams not being present, the others were installed into office. Sister Adams will be installed later. This strengthens our official board and we hope that much more and better work may be done.—Etta Haynes, Patterson, Cal., June 4.

COLORADO.

Fruita.—June 2 we had a very interesting lecture by Sister Emma Horning on the subject, "Influence of Mission Work in China." Sister Horning gave us a glimpse into the wonderful progress of the Chinese people in government and all manner of internal improvements. She also explained the various forms of religion and superstitions, as well as the ravages of the opium curse. She exhibited a number of idols, samples of garments worn, currency, etc. She held the undivided attention of the audience for an hour and a half. The house was filled to overflowing. Not all could gain admittance. At the close of the lecture an offering of $16 was given for missionary work.—Helena A. Waltz, Fruita, Colo., June 7.

Sterling church met May 29, at 7:30 P. M., to commemorate the death of our Savior. Twenty-six communicants surrounded the Lord's tables. Bro. D. B. Miller officiated. A collection of $15.75 was taken, to be sent to Annual Meeting. Bro. A. G. Turner and wife went to the Conference as our delegates.—Hattie E. North, 204 Park Street, Sterling, Colo., June 3.

IDAHO.

Clearwater.—The members of this church have decided to hold their love feast July 13. We desire those who are passing by here at that date to be with us at the feast. Since our last report two letters of membership were granted.—Bertha Eisenbise, Lenore, Idaho, May 31.

Nezperce.—On account of the long continued wet weather, work on the new church wall was delayed. Now the basement wall is completed and carpenter work has commenced. The work will proceed right along, and the house, when completed, will be a modern structure with a basement, and equipped with all conveniences. It will fill a long-felt want for the Nezperce church. Brother and Sister Vandlrk Maxcy have moved among us. Bro. Maxcy is a minister in the second degree, and will be a great help to Bro. B. J. Fike, who has been laboring in this congregation for a number of years, preaching two sermons nearly every Sunday. Surely the church will appreciate Brother and Sister Maxcy's help.—William H. Lichty, Nezperce, Idaho, June 5.

Payette Valley.—Our church met in council May 30. Our elder, Bro. J. E. Shamberger, presided. Three letters were received, and three were granted. We decided to hold our councils semiquarterly. The Payette Sunday-school was organized, with Bro. L. C. Schubert as superintendent, and Sister Bohamen reelected secretary-treasurer. May 19 Eld. Peter Forney, of Glendale, Ariz., preached two excellent sermons for us in Payette. Our Sunday-school will render an appropriate program July 4.—S. J. Kenepp, Payette, Idaho, June 3.

ILLINOIS.

Romine church met in regular council. Our elder was not with us. One letter was granted. A committee was appointed to get a minister to hold a week's series of meetings preceding our communion, which we expect to hold Sept. 28, 1912. Our Sunday-school is doing some good work.—Lizzie Fouts, Salem, Ill., May 23. [Republished by request of writer, because of an error, inadvertently made in the first publication.—Ed.]

INDIANA.

Flora church met in council on Thursday, May 30, with Eld. A. G. Crosswhite presiding. Two letters were read and three were granted. A committee was appointed to take charge of the arrangements for the District Meeting, to be held in our church in October. Sunday, May 26, was a Missionary Day in our church. Eld. S. S. Blough, of Manchester College, delivered a strong missionary sermon in the forenoon. In the evening the Christian Workers' Society rendered a special missionary program, followed by an able address by Eld. Blough on "The Relation of the Christian Workers' Society to the Church." At the close of both of these services collections were taken for the Conference offering.—E. C. Metzger, Flora, Ind., June 3.

Goshen (West Side).—The church at this place met in council June 1. Our elder, Bro. C. A. Huber, presided. Nine letters were received, and five were granted. Plans were adopted by which to help strengthen the work of our Mission at Bristol, Ind. Bro. M. D. Stutzman is our representative at the Annual Conference. We held our love feast May 25, with Bro. C. C. Kindy, of Elkhart, Ind., officiating. The house was crowded. A number of visiting ministers and other members were present. About forty could not be accommodated at the tables. Our aged elder, Bro. Lemuel Hillery, who has been confined to his home, is again able to be with us more frequently.—Mrs. Osie Brumbaugh, Goshen, Ind., June 1.

Palestine.—Bro. J. C. Murray, General Field Secretary of the Mission Board of the Middle District of Indiana, was with us May 26, and gave us two very interesting discourses, which were much appreciated by the members at this place.—Maggie Bridge, R. D. 11, Reynolds, Ind., June 3.

Poplar Grove.—Our church met in council May 30. Our elder, Bro. S. W. Blocher, presided. Five letters of membership were received, and five were granted. Our love feast will be held Sept. 28, at 10 A. M. We expect Bro. William Lampin, of Polo., Ill., to assist us in a series of meetings, beginning in August. The "Kingdom Songs" have lately been adopted by our church. During the summer we expect to meet each Wednesday evening in a singing class, with Bro. Allen Weimer, of Greenville, Ohio, as instructor. Sunday morning, May 12, Bro. William Minnich, of Salem, Ohio, preached a very spiritual sermon for us, especially admonishing us to "prove all things, and hold fast to that which is good." May 26, Bro. W. P. Noffsinger, of Union City, Ind., gave us a splendid sermon on the subject of "The Unchangeable Law." Our Sunday-school is progressing nicely, with Brethren Preston Onkst and J. R. Halladay as superintendents.—Kathryn M. Royer, R. D. 40, Union City, Ind., June 3.

Somerset church met in council at the Cart Creek house June 1. Our elder, Bro. E. S. Brubaker, presided. We decided to hold our love feast Sept. 21, at 5 P. M.—Emma Winger, R. D. 10, Marion, Ind., June 4.

Union Center.—Sunday forenoon, May 26, Eld. J. R. Miller preached to a goodly number at South Union, on Matt. 5: 33-37. Since our last report one more was made willing to come out on the Lord's side. After services we went to the waterside and one was baptized. Eld. J. R. Miller officiated.—John G. Bollman, R. D. 2, Box 31, Wakarusa, Ind., June 6.

IOWA.

Dallas Center church met in council March 18. Our elder, Bro. C. B. Rowe, presided. The request from the Beaver congregation, to be organized into an independent body, was granted and the work will be attended to in the near future. Since our last council five letters of membership have been received. On the evening of May 28 our love feast was held with a good attendance. The visiting ministers were Elders S. M. Goughnour and J. B. Spurgeon, and Brethren O. E. Messemer and Chas. Reynolds. Eld. Goughnour officiated. On Wednesday morning Bro. Chas. Reynolds gave an interesting and instructive talk on "The Underground Current of Sin."—Maude A. Myers, Dallas Center, Iowa, June 1.

Indian Creek.—Our church met in council May 16. At that meeting it was decded to hold one week's series of meetings prior to our love feast, which we did. Eld. J. T. Robinson had charge and gave us much spiritual food for thought. May 25 and 26 we held our love feast. About seventy-five members communed. Perfect order prevailed, making the services impressive to all. May 26 our elder, Bro. C. B. Rowe, delivered an excellent address at 11 A. M. to a large audience. Quite a number of visiting brethren and sisters were with us to enjoy the feast. We were grateful for their presence. Visiting ministers present were Eld. W. E. West, of Des Moines Valley, and Eld. C. B. Rowe, of Dallas Center. May 28 Bro. John Robinson, of Denver, Colo., passed through here, while on his way to Annual Meeting, and preached a good sermon for us at the Maxwell house. He left here the same evening, accompanied by a goodly number of brethren and sisters from this place, en route to Annual Meeting. We were pleased to have our pastor, Bro. John Burton, with us again. He has been absent for three weeks, holding meetings for the Bagley church. An offering of $18 was sent from this place to Annual Conference.—Bertha M. Enfield, R. D. 1, Maxwell, Iowa, June 3.

Osceola church met in council May 18, preparatory to our love feast, which was held May 25. Bro. S. M. Goughnour was here on Sunday and preached for us morning and evening.—Mrs. Ora Gnagey Fisher, R. D. 2, Osceola, Iowa, June 5.

Salem.—We held our love feast June 1. Bro. O. C. Caskey officiated. Bro. Lewis, of Council Bluffs, attended the meeting June 2, and gave us two sermons. We received two letters of membership. We decided to hold a Sunday-school Meeting July 4. Bro. John Cover, Sister Mamie Sink and the writer are the Committee on Program.—Jessie L. Walters, Lenox, Iowa, June 8.

Waterloo.—The love feast of the South Waterloo church will be held June 22. Bro. James M. Moore, of Bethany Bible School, will conduct a two weeks' series of meetings prior to our love feast, beginning June 9.—R. W. Lichty, R. D. 1, Waterloo, Iowa, May 29.

KANSAS.

Belleville church met in council May 23. The report of the annual visit was given. Preparation was made for our love feast. Christian Worker officers were elected for the next six months. Bro. C. B. Bash was chosen precent. June 1 we held our love feast. Several young members from adjoining churches were with us. Seventy-six persons communed. Our elder, Bro. E. Steward, officiated. We all feel that we had a good meeting, and are encouraged to press onward.—Susie R. Williams, Rydal, Kans., June 3.

Bloom.—According to previous arrangements, the few members living ten miles north of the Bloom church, held a short series of meetings, with Bro. C. D. Hylton, of Bloom, conducting the services. He preached very acceptably. The believers were admonished to be steadfast, and sinners were earnestly warned to flee the wrath to come. We have a live Sunday-school in our neighborhood, and preaching services every second and fourth Sunday.—Malinda Ott, Dodge City, Kans., June 5.

Dorrance.—May 31 we met in council, with Eld. D. A. Crist presiding. The report of the semiannual visit was given prior to the communion. Brother and Sister Joseph Garrett were installed into the deacon's office. It was decided to have a series of meetings soon after the District Meeting. We were glad for a number of visiting brethren, and for their words of exhortation. Among them was Eld. Wm. Himes, who has labored for many years in the Lord'e vineyard. Now that he is growing old, we pray God for young workers to hold up the banner of Christ. Bro. Byron Talhelm, of Victor, officiated, and also gave us a very interesting sermon on Sunday evening. Bro. David Ikenberry led the singing during a series of meetings conducted by the home ministry. Two were baptized. On Sunday morning Eld. Crist gave us a very inspiring sermon on the subject of "Giving God a Chance." We praise God for the rich spiritual blessings he daily showers upon us.—Alma Feiler, Dorrance, Kans., June 3.

Maple Grove.—We held our love feast May 25. Thirty-six members surrounded the Lord's tables. Bro. D. H. Heckman, who recently moved near Oberlin, Kans., officiated. On Sunday morning we had a temperance program, after which Bro. Heckman delivered an excellent sermon. He also preached for us on Sunday evening.—Lizzie Miller, Norcatur, Kans., June 4.

Mont Ida.—Our love feast, June 1, was spiritual and helpful. Five visiting members were present, two of them being ministers. Eld. E. E. Joyce, of Fredonia, Kans., officiated, assisted by Bro. F. R. Smith, of Waverly. On Sunday we met for Sunday-school at 9:30 A. M., and at 10:15 a temperance program was rendered. At 11 A. M. we were favored with a good temperance address by Bro. Joyce. The afternoon was devoted to Sunday-school work. All these services were well attended by the neighbors. The general sentiment was that we had a good meeting.—John Sherfy, Mont Ida, Kans., June 5.

Morrill.—Our love feast was held May 26, preceded by a week's series of meetings. Our feast was well attended. About 250 communed. Bro. J. E. Smith did the preaching during our meetings. He recently moved to Morrill, from Wenatchee, Wash. We had splendid services and many excellent messages from the Book of Revelation were delivered to us by Bro. Smith. The meetings were an inspiration to all who attended.—Don A. Sawyer, Morrill, Kans., May 31.

Oberlin Mission.—We held a love feast June 1. This was the first one ever held in the schoolhouse. Thirty-four members surrounded the Lord's tables. The ministers with us were: Brethren Wertenberger, of Norcatur, Kans., Bro. Geo. R. Eller, of Grinnell, Kans., and Bro. Roy Crist, of Quinter, Kans. Bro. Eller officiated. On Sunday morning Bro. Miles Blickenstaff, Bro. Joseph Bowman and Sister Mabel Crist, of Quinter, gave interesting talks to the children, after which Bro. Crist preached for us. We continued our meetings until Thursday evening. We were made to rejoice when two dear souls (a father and mother) accepted the free gift of salvation. This makes sixteen members with us at Oberlin.—Maggie Heckman, Oberlin, Kans., June 6.

Peabody.—We had a very enjoyable communion service May 25. Our elder, Bro. J. J. Yoder, officiated. Brethren U. S. Royer and John Thomas, of Newton, Kans., were also with us. They gave us good admonitions. Bro. Yoder preached for us on Sunday morning. His words cheered our hearts, and we feel more determined to work for the salvation of souls. One sister was restored a few weeks ago. Others seem to be near the kingdom. A township Sunday-school Convention was held at the church May 19. A large crowd was with us, and many helpful suggestions were offered. A Christian Workers' Band was organized a short time ago, and the young people are taking hold of the work with commendable zeal. We are making an effort to secure an evangelist to help us in a revival this fall or winter.—Jacob Funk, Peabody, Kans., June 2.

Topeka.—We were glad to have Bro. I. H. Crist with us on Sunday. He preached in the morning, and after services five dear young souls accepted Christ as their Savior and were taken to the water where Bro. Crist administered the rite of baptism. Our Sunday-school is prospering. We need your prayers that we may continue to grow.—Minnie Mariner, 321 Oakland Avenue, Oakland, Kans., June 2.

White Rock church met in council May 24, with Bro. S. L. Myers presiding. We expect to have a Fourth of July program. Our love feast will be held Oct. 12, preceded by a five weeks' series of meetings,—three weeks at the White Rock church, and two weeks at the Reubens schoolhouse. We decided to have a baptistry made.—Elnora B. Switzer, Webber, Kans., June 2.

MICHIGAN.

Chippewa Creek church met in council May 25. Our elder, Bro. S. M. Smith, not being with us, Bro. J. E. Frederick took charge of the meeting. Bro. J. E. Frederick was chosen delegate to District Meeting, with the writer as alternate. Our love feast will be held Sept. 21, at 10:30 A. M.—Laura R. Kepner, R. D. 1, Rodney, Mich., June 3.

Little Traverse.—We met in council May 11. What little business we had was pleasantly disposed of. One letter of membership was granted to a young sister. Bro. J. R. Stutsman was appointed as our elder for another year. We expect to hold a love feast at this place July 27. Our next council will be July 13. We hope that others will come to enjoy the feast with us.—Mrs. Isaiah Stutsman, R. D. 1, Harbor Springs, Mich., May 31.

MINNESOTA.

Hancock.—Brethren Charles and Tobias Kimmel spent last Sunday with us. Bro. Charles Kimmel gave us two much-appreciated sermons. They will probably remain over another Sunday. Our love feast will be June 29, at 6 P. M. We will welcome those who can arrange to be with us.—Mrs. R. A. Nafus, Hancock, Minn., June 5.

MISSOURI.

Shoal Creek.—Our church met in council June 1. Bro. E. J. Reece presided. As there was not much business to come before the meeting, he read Rom. 12, and gave a short, instructive talk. Bro. J. N. Saylor was appointed president of our Christian Workers' Meeting for the next three months. It has been decided to hold a series of meetings sometime this summer or in the fall, whenever we can secure some one to do the preaching. Our Sunday-school is in a flourishing condition.—Virgie Argabright, Fairview, Mo., June 4.

Smith Fork church met in council June 1. The business was transacted in a becoming manner, and was presided over by Bro. John Sturges.—Emma Sell Winn, Plattsburg, Mo., June 3.

NEBRASKA.

Arcadia church met in council June 1, with the writer presiding. A paper passed the meeting, relative to asking the Kearney and South Loup congregations to unite with us in holding a joint Sunday-school and Christian Workers' Meeting. Our Christian Workers' Meeting was organized for six months, beginning July 1, with Bro. C. V. Stern as president, and Sister Jennie Lybarger as secretary. A committee of three was appointed to arrange for a Sunday-school picnic to be held July 4. Bro. M. R. Weaver was with us May 29, 30 and 31, in the interest of missionary educational work. His work was well received at this place, and, we trust, will be the means of encouraging the members to more practical missionary work. We expect to hold a Bible Institute this winter, as our District Institute Committee has secured Bro. I. C. Snavely to hold a local Bible Institute. We will have a program by the children June 9.—J. J. Tawzer, Arcadia, Nebr., June 4.

Bethel.—Our members' meeting was held June 1. We decided to have a Bible Institute next winter, to be conducted by Bro. Snavely. We will also start a home department in our Sunday-school. Two letters were received and one was granted. Bro. R. C. Flory, of McPherson, Kans., preached for us June 2, both morning and evening, in the absence of our pastor.—Sudie Flory, Carleton, Nebr., June 7.

Silver Lake.—Our members met in council June 1, with our elder, Bro. P. T. Grabill, presiding. We decided to have a series of meetings this fall. June 2 our Sunday-school Secretary, Bro. Edgar Rothrock, was with us. He gave some good talks on Sunday-school work and also preached for us in the morning and in the evening. We appreciated his services very much.—Anna Kindig, R. D. 1, Box 37, Roseland, Nebr., June 3.

South Beatrice.—The members of this church enjoyed another love feast May 25. The weather was fine and the attendance was good. Nearly all our members were present, and not many outsiders, so it was very quiet. Several sisters were at the table who are over eighty years old, and a number who are in their teens. We were glad to have our dear old Bro. D. E. Price with us again. His talk was much appreciated by all. Bro. J. E. Young, of the Beatrice church, officiated. The Sunday prior to our love feast Eld. Harrison Frantz preached a good examination sermon for us. Bro. Frantz and wife moved into our congregation this spring. On Sunday some good talks were given to the children by Bro. Terwilliger and Brother and Sister Eisenbise, of the Beatrice church, Sister Lulu Miller, of Firth, Nebr., and Bro. Ira Kendig, of this church. Our Sunday-school is progressing nicely, with Bro. Lee Baughman as superintendent.—Lydia Dell, Beatrice, Nebr., May 30.

Vermillion.—We held our love feast May 25. Bro. R. A. Yoder, of Sabetha, Kans., officiated. Quite a number of members from a distance were with us. Bro. Yoder preached a missionary sermon for us on Sunday morning, after which a collection of $20 was taken for general missions, to be sent to Annual Conference. Our little church is progressing nicely, and our Sunday-school is increasing in attendance. Three letters of membership were received since our last report. We are looking forward to a good talk about India, when Brother and Sister Eby will be with us. We are preparing a program for the Fourth of July, and hope to have Brother and Sister Eby with us at that time. We will have a picnic in Bro. Eby's grove.—Lizzie Dellenbach, Beatrice, Nebr., June 3.

(Concluded on Page 384.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

TWIN FALLS, IDAHO.

We held our love feast May 19. On account of the great distance from our sister churches, there were no visiting members present. Our elder, Bro. C. Fahrney, officiated, and all present enjoyed a spiritual uplift.

On Monday evening the Christian Workers gave a temperance program. If those who do not believe in the

cause of temperance could have heard the essays, talks and recitations given, it would at least have made them think.

An election was forced upon the people of the Twin Falls country, and after two years of prosperity, with no saloons, the temperance voters almost doubled the majority vote of two years ago, and it surely was a time of great thanksgiving. We sisters were glad that we, too, could raise our voice against the enemy of our fair city, and with few exceptions all did so.

Friday morning, May 24, our quarterly business meeting was held, and an excellent spirit prevailed throughout. Sister Jennie Wolfe was reëlected president of the Christian Workers' Meeting. Bro. C. Fahrney is to represent this church at Annual Conference.

On Sunday morning, after an inspiring missionary sermon by Bro. Fahrney, a collection of almost $65 was taken for World-wide Missions. Mary Garber.

R. D. 1, Twin Falls, Idaho, May 29.

STAUNTON CHURCH, VIRGINIA.

We met in council May 29, with our elder, Bro. E. D. Kendig, present. Brethren Casper Driver and A. B. Miller were also present. The minutes of the last council were read and accepted. Two members were received by letter, and two letters were granted. As Sister Miller is to leave us soon, to take up church work in Hagerstown, Md., her Sunday-school class was given to Sister Crist. Bro. Crist takes Bro. D. Gilbert's class (the class of boys that Bro. Walter Thomas formerly had). Sister Mary Diehl takes the primary class. Sister Steffey was chosen to fill the unexpired term of Sister Miller, president of the home department. Sister Crickenberger is to fill the unexpired time of Sister Maud Sherfy Smith, as assistant treasurer.

Bro. E. D. Kendig tendered his resignation as elder of the Staunton church. The same was reluctantly accepted. Bro. B. B. Garber was chosen to fill Bro. Kendig's time until Jan. 1, 1913. All officers at said time are to be newly elected.

We give a few items from our pastor's report, including all of the year 1911, and continuing to June 1, 1912. He preached fifty-seven sermons in the Staunton church, three sermons in other churches, conducted four funeral services, and assisted at one funeral service, making a total of sixty-five services. The pastor made 139 calls personally; pastor and wife, seventy; Sister Miller alone, 177. Twenty-nine other calls were made by Sister Miller. All these make a total of 415 calls. Classes taught by the pastor, fifty-eight; by his wife, forty-eight; total, 106. The pastor and his wife attended thirty-eight prayer meetings and seven other meetings. One meeting he attended alone. Sister Miller attended thirteen meetings alone; total, fifty-nine. He gave three addresses at other meetings, attended five councils, one love feast, six teachers' and official meetings, and three anointing services. There are 136 members enrolled. There were three deaths during the year, four were baptized, and seven received by letter. E. P. Steffey.

Staunton, Va., May 31.

COLORADO CITY, COLORADO.

May 25 found wife and myself ready to take up the Master's work in our new field of labor in this city. However, before I proceed with a discussion of the work here, I want first to speak of the Lord's work as I have seen it on the "frontier," in the rural districts.

After leaving the Bible School, we came to our native State, Kansas, and there visited my parents, then went to the southern part of Greenwood County, in the bounds of the Verdigris congregation, where my brother John has charge of a country mission point, called West Creek. There they meet in a schoolhouse for union Sunday-school and preaching services morning and evening. It was an inspiration to preach to a packed house of eager listeners, the majority of whom are unconverted, but seekers after the light. Our short stay there gave us an insight into that class of mission work, and it prompts me to say that I believe our Mission Boards can afford to spend some money on rural mission points. If only we had more consecrated, self-sacrificing men available for such work!

From Kansas we went to Southern Texas, to visit wife's parents and brothers. We found a flourishing colony of Brethren, about twenty-five in number, lately organized into what is called the Bethel church. While they are devoted to the task of building up homes, yet they are not neglecting the spiritual work. They have around them old settlers, who have not heard a sermon for years and years. The writer had the privilege of preaching to a few of this class, and they were eager listeners, you may be sure. The Brethren there held a love feast May 17. Bro. Glick, of Bay City, officiated. That, by the way, is a good country, and anyone seeking a mild, healthful climate would do well to communicate with the Brethren at Kenedy, Texas.

And now we are here, under the brow of Pike's Peak, trying to get accustomed to the high altitude, and at the same time "get our bearings" with reference to the Lord's work here. The work at this place is in its infancy, having been carried on under the auspices of the Mission Board of Northwestern Kansas and Northeastern Colorado only about three years. There is, however, a body of splendid church workers here. It was an inspiration to find them keeping up their midweek prayer meeting, Sunday-school, Christian Workers' Meeting, etc., in the absence of a pastor. They have been without a pastor for six months.

The crying need at this place is a churchhouse. We now worship in a stuffy hall, into which we can not invite people with as good grace as we should like. We have already paid for lots, and have several hundred dollars towards the building of a house, but not nearly enough. May the good brethren, who have been blessed abundantly along financial lines, have it laid upon their hearts to make an investment for God in this healthful resort, where any one of you may come at the doctor's advice sooner than you may think you will.

We desire an interest in the prayers of the dear brethren and sisters who love the kingdom and rejoice in its growth. E. F. Sherfy.

403 Jefferson Avenue, Colorado City, Colo., May 26.

NORTHERN CALIFORNIA NOTES.

Gradually the Lord's work is expanding in our District. The band of members round about Lindsay has been organized into a working body and are possessing the land for the Lord. Bro. Isaac S. Brubaker is elder in charge and, with his colaborers, Brethren Alpheus Brubaker and Price Robertson, conducts regular services in the town of Lindsay. Other families are moving in, and in a short time we look for this to become one of the strongholds of the Brethren in our District.

Still more recently an organization has also been effected at McFarland, with about the same number of members as at Lindsay. At this place Eld. Andrew Blickenstaff is in charge of the work. It is only a few months since the Brethren began to settle here, but a fruitful field for work is before them. Being among the first to begin religious services, gives them a very decided advantage. With general farming, alfalfa and fruit, some will prefer a location here, in preference to fruit-farming alone.

Several families of members have located at Earlimart. This, while a part of the McFarland congregation, is really about twelve miles distant, and may well be a nucleus for another congregation.

Besides the above, brethren are locating at other places, and Exeter, Corcoran, Waukena, Trigo, and Fresno, all offer inducements for Brethren to enter and possess the land for the Lord.

At Fresno the first fruits of the Brethren Mission, opened about one year ago, have been gathered in. A husband and wife have been baptized, while others are near the kingdom. Bro. A. D. Bowman and his colaborer, Bro. Rhodes, are faithfully carrying on the work.

City mission work is arduous as well as varied. Recently it became necessary for Sister Forney to undergo a complicated surgical operation at the Burnett Sanitarium, Fresno. She was glad for the opportunity of calling for the elders in the city before undergoing the operation for the anointing service. The prayer of faith has been answered and she is now recovering, and hoping soon to return to her home and her loved ones again. About the same time Bro. Charles Eshelman's son, of Raisin, Cal., was also brought to the Sanitarium in a very critical condition, but died the following day. While young in years he had given his heart to the Lord less than a year ago.

It is the purpose of the State Districts of California to compile a history of the work of the Brethren in the State for future reference. Brethren pioneers came to the Coast many years ago. The history of some of them is well nigh forgotten, or altogether lost. Any one knowing either the names or the history of any of them, or of the early settlements of the Brethren, will confer a favor on the committees having the work in hand, by addressing either Bro. M. M. Eshelman, at Tropico, or the writer, at Reedley. A record will also be kept of the future work and activities of the church, as it develops from year to year. D. L. Forney.

May 21.

ZION CHURCH, MICHIGAN.

Our congregation met in council June 1. Quite an amount of business was disposed of in a Christian manner. Our elder, Bro. J. P. Bowman, presided. The first chapter of John was read, and good admonitions were given by our elder. Our little band of workers was organized June 24,—one year ago,—when Bro. J. P. Bowman was chosen as our elder in charge for one year. We reëlected him for three years. We elected other officers also, with Bro. John Horning, treasurer; Bro. L. R. Myers, writing clerk; the writer, correspondent. Bro. Ira G. Blocher was elected superintendent of the Sunday-school, and Sister Laura Blocher was elected president of the Christian Workers' Meeting. Our delegates to District Meeting are Eld. J. P. Bowman and Bro. Ira G. Blocher, with Brethren L. R. Myers and Chas. Hostetler as alternates.

We held our council two weeks earlier than the regular time on account of our love feast, which will be held June 15, in Bro. L. R. Myers' barn, eleven miles east on West Branch on the Hemlock Road. We cordially invite others to come and be with us, especially ministering brethren.

We have a wide-awake Sunday-school, with a good attendance, which is still increasing. Last Sunday eighty-six were present. We hold our meetings in the schoolhouse. It is generally crowded.

There is plenty of cheap land for sale here, and brethren who have no homes will do well to come and see this country and then settle among us. We need you. The climate is healthful, and we have good water and good markets for everything.

Those who are thinking of coming to our love feast can come to Prescott or West Branch, and some one will try to meet them there. Write to any of the brethren named here. All of them have the same address.

R. D. 2, Prescott, Mich., June 1. W. F. Mason.

INFORMATION WANTED.

My wife and I have come here to assist in building up the Lord's cause. In such city mission work we know that some members come in who know nothing about our services, or of the church here. Some, perhaps, may know of friends or relatives, either members or those who are in sympathy with the church, and could readily inform us of the whereabouts of those whom we wish to reach. We desire to meet such persons. We would appreciate a note or a letter concerning those who have recently come here, or who are known by friends or relatives to be here, in order that we may be able to reach all of them. H. D. Michael.

South 109 "G" Street, Spokane, Wash., June 1.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Blickenstaff-Brubaker.—By the undersigned, at his residence, May 26, 1912, Bro. Lynn A. Blickenstaff and Sister Mary D. Brubaker, both of Lordsburg, Cal.—Edw. Frantz, Lordsburg, Cal.

Lee-Ellsaesser.—By the undersigned, at the home of the bride's parents, Brother and Sister Ellsaesser, near Taw, Kans., May 15, 1912, Mr. Estell C. Lee, of Stoughton, Wis., and Sister Clara Ellsaesser, of Taw, Kans.—G. W. Weddle, Bloom, Kans.

Nininger-Delaplane.—By the undersigned, at the home of the bride, May 26, 1912, Bro. Tracy Nininger and Sister Myrtle Delaplane, both of Kansas City, Mo.—Moses Cruea, Kansas City, Mo.

Prather-Ellsaesser.—By the undersigned, at the home of the bride's parents, Brother and Sister C. T. Ellsaesser, near Taw, Kans., May 15, 1912, Mr. L. B. Prather and Sister Susanna Ellsaesser, both of Taw, Kans.—G. W. Weddle, Bloom, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Brubacher, Mary A., daughter of Brother Joseph Y. and Catharine Brubacher, died at her home near Schaefferstown, Pa., May 17, 1912, aged 23 years, 11 months and 18 days. Death was due to pleuro-pneumonia. She leaves her father and mother, a brother and a sister. She was a member of the United Brethren church, and was esteemed by many. Services by Rev. D. S. Longenecker and Eld. John Herr. Text, Psa. 4: 8. Interment and services at Iona, Pa.—A. H. Brubacher, R. D. 7, Lebanon, Pa.

Elkenberry, Bro. John, born in Preble County, Ohio, March 12, 1830, died of a complication of diseases at his home in La Place, Ill., May 24, 1912, aged 83 years, 2 months and 12 days. He was united in marriage to Nancy Miller March 21, 1850. Twelve children were born to this union. Four of them preceded him in death. His wife died May 3, 1877. June 27, 1878, he was married to Mary Clingenpeel. Four sons were born to this union. Three of them survive. He is survived by his companion, eleven children and one sister. Bro. Elkenberry united with the Church of the Brethren in early manhood, and remained a faithful member for over sixty years. A few weeks before he died he called for the elders and was anointed. He was a kind and loving husband and father, and a friend to all who knew him. He suffered several weeks, but bore his sickness patiently, and his constant prayer was, "The Lord's will be done." Services in the La Place church by Bro. G. W. Miller, assisted by Brethren John Arnold and Daniel Mohler. Interment in the La Place cemetery. —Elizabeth Elkenberry, Lovington, Ill.

Ellsaesser, John Wendling, born Nov. 14, 1893, in Liberal, Crawford Co., Kans., died March 27, 1912, aged 18 years, 4 months and 13 days. He leaves his parents, four brothers and seven sisters. Services by the writer.—G. W. Weddle, Bloom, Kans.

Fainter, Sister Julia, wife of James Fainter, died at the home of her son, near Chesaw, Wash., aged 64 years, 6 months and 23 days. She had just had a good night's sleep, when she fell and immediately expired. Sister Fainter was a devoted member of the Brethren church for forty-two years. She was the mother of fourteen children, eight of whom are living. Five of them are in the eastern States. Services by the writer. Text, 2 Cor. 5: 1.—B. E. Breshears, Omak, Wash.

Geiman, Sister Catharine, died at the home of her son, Bro. Wesley Geiman, of Stonersville, Carroll Co., Md., May 18, 1912, aged 76 years, 9 months and 28 days. Four daughters and two sons survive. Sister Geiman was a sufferer for many years from rheumatism, but bore her affliction with Christian fortitude. Services in the Meadow Branch church by Eld. Uriah Bixler and the writer. Text, Rev. 14: 13. Interment in the church cemetery.—W. E. Roop, Westminster, Md.

Greenawalt, Bro. Adam, born Nov. 6, 1839, in Bratton township, Mifflin Co., Pa., died May 27, 1912, in Goshen, Ind. Jan. 1, 1865, he was united in marriage to Mary A. Miller, of Randolph township, Montgomery Co., Ohio. Six sons and three daughters were born to this union. Two of them preceded him in death. The other surviving members of his family are his wife, five sons and two daughters; also one

brother and one sister. The deceased had lived in Goshen for the past six years, and was a member of the Church of the Brethren for forty-six years. He served as deacon for twenty years. His death was due to paralysis, with which he was afflicted for a number of years.—Nina Miller, 1601 South Main Street, Goshen, Ind.

Grover, Nancy Elizabeth, born in St. Joseph, Mo., Feb. 9, 1905, died of spinal meningitis, April 16, 1912, in Beatrice, Nebr., aged 7 years, 2 months and 7 days. She was sick only four days, but her suffering was intense. She was the youngest of six children, and was loved by all who knew her, because of her sweet disposition and her ability and willingness to help in all our programs. Interment beside her grandfather and grandmother Stutzman. On account of quarantine, short services were held at the grave by Bro. A. D. Sollenberger.—Allie Eisenbise, Beatrice, Nebr.

Hay, Bro. John, son of Michael and Christiana Crull Hay, born in Dayton, Ohio, Dec. 25, 1829, died at his home, west of Goshen, Ind., March 29, 1912, aged 82 years, 3 months and 4 days. He was united in marriage to Rachel Heistand July 25, 1852. To this union were born five sons and three daughters. His wife and four children preceded him in death. He was a member of the Church of the Brethren for years. Services by Bro. Frank Kreider.—Mrs. Osie Brumbaugh, Goshen, Ind.

Hoffman, Sister Anna, nee Jones, wife of Bro. Jacob Hoffman, died at her home near Scalp Level, Pa., May 19, 1912, aged 69 years, 1 month and 25 days. Her husband, four brothers and one sister survive. A few days before her death she called for the elders and was anointed. Services by Bro. Albert Berkeley at the Scalp Level church.—V. Grace Clapper, Scalp Level, Pa.

Hoover, Genevieve, infant daughter of Mr. and Mrs. Daniel Hoover, born Nov. 23, 1911, died May 10, 1912, aged 5 months and 25 days. Her suffering was almost constant from the time of her birth. Death came as a relief to her, but as a sad bereavement to the parents and one sister. Services by Bro. John Deal. Interment in the Brumbaugh cemetery.—Mary Deal, Brumbaugh, N. Dak.

Lancaster, Bro. John, died of paralysis at Ecart, near Frostburg, Md., May 17, 1912, aged 85 years, 5 months and 17 days. He belonged to the Cherry Grove congregation. Services by the writer.—D. M. Merrill, Avilton, Md.

Lowe, Mr. Harry C., was found dead on the tracks of the Western Maryland Railway, near Westminster, Md., early in the morning of May 8, 1912, aged about 30 years. He was struck by a passenger train while on his way home. He leaves a widow, Sister Mollie, who was a daughter of Mr. James Brown, of Baltimore. Almost from infancy she made her home with Brother and Sister Alfred A. Mitten, her foster parents, where, with her four children, ranging in age from six months to eight years, she will now reside. Mr. and Mrs. Alfred Lowe, of Hanover, Pa., parents of the deceased, also survive. Services in the Meadow Branch church by Elders E. A. Snader, C. D. Bonsack, and the writer. Interment in the adjoining cemetery.—W. E. Roop, Westminster, Md.

Mackey, Sister Alice, died at her home near Shippensburg, Pa., in the bounds of the Ridge congregation, May 28, 1912, aged 25 years, 7 months and 1 day. She is survived by her husband and two small daughters. Sister Mackey was an earnest, devoted mother and Christian. Services by Bro. D. W. Allison. Interment in the Salem cemetery.—Joseph Burkhart, Shippensburg, Pa.

Mavity, Sister Missouri E., born in Knoxville, Tenn., Jan. 23, 1833, died of apoplexy, at her home in Bandon, Oregon, May 25, 1912, aged 79 years, 4 months and 2 days. She was married twice. Her last husband preceded her in death eleven years ago. She was the mother of eleven children. Seven of them survive her. Sister Mavity was sick only a short time. She was stricken by paralysis only two days before her death.—Cora S. Barklow, Myrtle Point, Oregon.

Miller, Sister Magdalena, nee Wise, born Dec. 20, 1840, near Bradford, Ohio, died May 18, 1912, in the bounds of the Turkey Creek congregation, near Nappanee, Ind., aged 71 years, 4 months and 28 days. She was united in marriage to David K. Miller Nov. 18, 1860. Seven sons and five daughters were born to this union. Her husband preceded her about seven months. One son and one daughter also preceded her in death. Six sons, four daughters, four brothers and three sisters survive her. Sister Miller and her husband united with the Church of the Brethren in 1861, in which faith she remained faithful until death. Services by the undersigned, assisted by Bro. H. Wysong, at the Gravelton house.—Daniel Wysong, Nappanee, Ind.

Peebler, Sister Mary, nee Brown, born in Bedford County, Ohio, May 5, 1850, died at her home in Liberty, Iowa, May 2, 1912. She was married to M. D. Peebler in November, 1863. To this union eleven children were born. Her husband and seven children survive. Sister Peebler suffered from a paralytic stroke eighteen months ago, and was never able to speak or go about since. She bore her suffering patiently. She was a consistent member of the Church of the Brethren for many years. Services by Bro. W. E. West, of Ankeny, Iowa. Interment in the Brethren cemetery.—Mrs. F. Glotfelty, Libertyville, Iowa.

Shellenbarger, Bro. Simon, died of pneumonia, in the bounds of the Lost Creek congregation, Pa., May 22, 1912, after an illness of a few weeks' duration, aged 79 years and 9 days. He is survived by his second wife, three sons and four daughters. Bro. Shellenbarger was a faithful member of the Church of the Brethren for a number of years. Services by Eld. C. G. Wiley. Interment in the Bunkertown cemetery.—J. B. Frey, R. D. 2, Mifflintown, Pa.

Sherman, Bro. Russel Jay, eldest son of Brother and Sister Chas. Sherman, born in Clinton township, Elkhart Co., Ind., Nov. 8, 1898, died (by drowning) May 25, 1912, aged 13 years, 6 months and 17 days. Two of his brothers preceded him to the spirit world. His parents and two brothers survive him. Russel was a kind, cheerful and intelligent boy, and will be greatly missed by his school, Sunday-school, teachers and family. He was baptized Feb. 1, 1912. Services at the Goshen City church by the writer.—C. Walter Warstler, 126 Wilson Avenue, Goshen, Ind.

Swihart, Bro. George B., son of Eld. G. T. and Sister Esther Swihart, born in Wabash County, Ind., June 20, 1858, died in the Richmond Hospital, Richmond, Ind., May 24, 1912, aged 53 years, 11 months and 4 days. He united with the Church of the Brethren a number of years ago. He is survived by his aged father, four brothers and two sisters. His mother, two brothers and two sisters preceded him. Services at Goshen, Ind., by Eld. Lemuel Hillery and Bro. M. D. Stutzman. Text, John 11: 25. Interment in the cemetery near by.—Mrs. Osie Brumbaugh, Goshen, Ind.

Winand, Sister Amanda, nee Kennedy, born May 4, 1830, died May 29, 1912, aged 82 years and 25 days. She was married to Fred Winand. Ten children were born to this union. Two of them preceded her to the spirit world. The others are all married. Services by the writer at the Latimore house, and interment in the Latimore cemetery. Text, 2 Tim. 4: 6, 7.—Chas. C. Brown, East Berlin, Pa.

Witmore, Bro. Henry E., born near Chambersburg, Franklin County, Pa., Oct. 16, 1842, died May 26, 1912, aged 69 years, 7 months and 10 days. In 1850, when he was eight years of age, he came with his parents to Wood County, Ohio, and later moved to Liberty Township, Hancock Co., from which place he moved to Fostoria, Ohio, about three years ago. Dec. 29, 1870, he was married to Edna Reid, who died March 22, 1892. To this union two children were born. Both of them preceded him in death. Nov. 10, 1896, he was married to Nancy Brown, of Williams County, Ohio. He is survived by his faithful wife, four brothers and three half-sisters. Bro. Witmore was a loyal member of the Church of the Brethren for about sixteen years, and a liberal donor to the financial needs of the church. Interment in the Fountain cemetery near Fostoria, Ohio. Services by Eld. L. H. Dickey, assisted by Bro. C. A. Wright.—Leah B. Wright, Fostoria, Ohio.

A Journey Around the World

A grand panorama of the world in story and picture.

Reading this book is next to making a tour of the world. It is a tour of the world with the charming description of cities, countries, historic scenes and strange and interesting peoples, as visited by Professor Glee and his party of young people.

Bound in cloth, stamped in colors and gold, over 400 pages and a picture on nearly every page.

Publisher's Price, ...$1.50
Our price, ... .90

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

AN OUTLINE *of the* FUNDAMENTAL DOCTRINES *of* FAITH

BY D. WEBSTER KURTZ.

A Unique Book That Will Meet a Long Felt Need.

This little book contains in as brief form as possible a statement of the fundamental doctrines of the Church of the Brethren in their application to the daily lives of its members.

There are a great many people who join the church, especially in the larger cities and in places where there is not an over-abundance of members of the church, who know very little about the teachings and doctrines of the church to which they pledge their allegiance. To such this book will be a valuable asset.

The book will very adequately fill the place of a catechism in indoctrinating new converts. It is too small to permit of lengthy discussion or defense of the principles laid down, but is simply a statement of the doctrines, with sufficient explanation to make the book readable.

Such a book as this will be valuable to all the members of the church, in making them more acquainted with her teachings and thus uniting them in more concerted spiritual activity in church work.

It is fresh from the press. Contains 60 pages, printed on extra quality paper, and bound in light brown cardboard with neat cover design. On the fly-leaf are spaces for the name of the person to whom the book is presented, also date and place of baptism, and the name of the donor.

The book is worthy of a wide distribution. ORDERS RECEIVED NOW. Price 25 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

First Steps for Little Feet

By Charles Foster.

This book has been prepared to give children their first lessons in the Bible. It is printed in such short, easy words, and tells with such clearness and simplicity the prospects of Christian faith that little ones of five and six years of age can understand and learn from it. Bible stories are presented and the little learners are carried along through the Gospels—being made familiar with the chief incidents of CHRIST'S LIFE ON EARTH. A list of questions is printed at the close of each chapter or lesson, which may be of great assistance in driving home the lesson. The book contains 328 pages, with colored frontispiece and 148 illustrations. Printed from large clear type. Substantially bound in cloth.

Price, postpaid, ...62 cents

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

The JOURNEYS of JESUS

By W. CARL BABICH

THE purpose of this work is to give a plan whereby each pupil will work out for himself from the Gospels the Journeys of Jesus and record them in such a way that he will remember them. It is a note-book for the journeys of Jesus, containing seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, also all the events in chronological order with their Bible references.

It is a most helpful booklet for the Junior, Intermediate and Senior classes in the Sunday-school in fixing in the minds of the pupils the facts concerning the travels of Jesus during his ministry.

Price per single copy, ...$ .10
Per dozen, ... 1.00

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

FIVE HUNDRED SCRIPTURAL ANECDOTES

BY HAROLD P. SAYLES.

A hand book for preachers, teachers and Christian Workers. With the aid of this book you will be able to give good, interesting illustrations and in this way impress your subject upon the hearers. Alphabetically arranged according to subjects.

Price, postpaid, ...22c

BRETHREN PUBLISHING HOUSE, -:- ELGIN, ILLINOIS.

BIRD'S-EYE VIEW OF THE MINISTRY OF CHRIST

A most excellent harmony of the Gospels in pamphlet form, arranged by A. W. Vaniman. It is in fact what its title indicates—

a bird's-eye view of the ministry and life of our Savior as related by the four Gospel writers.

TO THE BIBLE STUDENT IT IS INVALUABLE.

It gives a grasp of the events of the life of Christ, in their chronological order that will prove helpful at all times. The events are all approximately dated and the different periods are divided off accurately. It is of convenient size to place in your Bible, where it will be always useful.

The subject is treated in the best and the most compact form of anything we have ever seen.

Price 15c per dozen.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE FULL REPORT
OF THE ANNUAL CONFERENCE OF 1912
Should Be Ordered Now

The Annual Conference at York, Pennsylvania, is one that will long be remembered and one that every member of the church will want to know about. As soon as possible after the close of the meeting the Report will be prepared for mailing. This year's Report will be of special interest and value to the members of the church.

These Reports from year to year form an important collection of reading matter which should be preserved in every family. Some queries of vital interest came before the Conference this year. Every speech made, with the name of the speaker, will appear in full. Besides, all the speeches made at the Educational, Missionary, Sunday-school and Christian Workers' Meetings will be reported fully.

This is the only source from which you can get a complete report of the meeting. Do you want to be informed regarding the rulings of the church? If so, order the Report. The matter in the Report will be carefully indexed, making it convenient for reference.

Send in your order now. Price, 25 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

DON'T FORGET THE
50 CENT OFFER
on the GOSPEL MESSENGER

Destruction of
THE STEAMSHIP TITANIC
THE WORLD'S GREATEST OCEAN DISASTER

The mammoth $10,000,000 floating palace, on her maiden trip, strikes a gigantic iceberg at dead of night and sinks, carrying over

1,500 Human Beings to a Watery Grave

It has no equal in the history of ocean disasters, or in the number or prominence of its victims. Multimillionaires, famous editors and statesmen gave up their lives like true heroes that women and children might be saved.

This brand new book, which is being published, will contain thrilling stories of rescue and privation, awe-inspiring stories from the lips of the survivors, sketches from artists who were on the scene—actual photographs of this terrible disaster.

There is great interest as well as deep sympathy concerning this greatest tragedy, which will insure a sale of hundreds of thousands of this book.

The book when completed will contain nearly 400 pages, profusely illustrated, bound in fine cloth. It will be sent postpaid upon receipt of price—$1.00.

If you are interested in the agency for this book and want to make lots of money right now, write for terms and territory. There is a great harvest to reap for those who will put forth a little effort. Send 15c for prospectus.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
Resolutions Passed at the Late Annual Meeting, ...376
Annual Meeting Notes, ...376
The Address to Standing Committee, ...378
Bro. Stover's Talk on India, ...378
Christ and the Church, ...378
"The Library of Heaven," 378
Jesus and the Home Relation, ...378
How the People Were Cared For, ...378
A Neglected Grace, ...378

Essays,—
The Righteousness that Saves. By S. N. McCann, ...370
"Wilt Thou Be Made Whole?"—John 5: 6. By C. A. Brallier, ...370
Peace—The Demand of Civilization. By Stuart Hamer, ...370
Memorizing Scripture. By Elizabeth Howe Brubaker, 371
Holiness. By Alexander M. Stout, ...372
Redeeming Grace. By Ida M. Helm, ...372
Ingratitude. By Nettie C. Weybright, ...372

The Round Table,—
Conducting Love Feasts.—C. D. Hylton. The Baptism in (or with) Fire.—C. C. Wilkinson. Those Beautiful Bonnets.—Ezra D. Kinzie. Obedience the Test of Love. —Cora R. Price, ...374

Home and Family,—
Training in Work for Christ.—Eleanor J. Brumbaugh, 375

Notes from Our Correspondents.

(Concluded from Page 381.)

NORTH DAKOTA.

Pleasant Valley.—We are looking forward to a series of meetings in the Hill church, to begin June 15, at 8 P. M. Bro. William Bixler is to do the preaching. These meetings will continue two weeks, to be followed by a love feast either June 28 or 29. Our Sunday-school at the Hill church is increasing in attendance. June 2 our elder, Bro. Amos Blocher, preached at the Domer schoolhouse.—Bertha B. Allen, York, N. Dak., June 3.

OHIO.

Deshler.—Our church began a series of meetings May 19, which closed June 3. There were two accessions to the church, and the members feel much encouraged. Bro. Early, of Lima, Ohio, did the preaching.—Esther Dishong, Deshler, Ohio, June 5.

Eagle Creek.—We held our love feast May 18, with Eld. L. H. Dickey, of Fostoria, Ohio, officiating. About ninety members surrounded the Lord's tables. Eld. Samuel Driver, of Lima, Ohio, was also present. Bro. L. H. Dickey preached for us on Sunday morning. The Sunday-school children will give a temperance program June 16.—Hattie Bame, Williamstown, Ohio, June 3.

Hickory Grove.—Our love feast, held in the West Charleston house, May 25, was well attended and much enjoyed. The visiting ministers were Brethren Charles Flory, J. C. Bright, Claud Coppock, Drue Funderburg, J. P. Miller and H. F. Bailey. Bro. Charles Flory officiated. Bro. Bright had charge of the services on Sunday morning, and Bro. Bailey preached for us on Sunday evening at the Grove house. Our collection on Sunday was $62, which was sent to the Conference.—Woodford Peters, Tippecanoe City, Ohio, June 5.

Mahoning.—At our council in May it was decided to have our love feast June 23, at the Zion Hill house. Bro. A. W. Harrold is our delegate to Annual Meeting.—Simeon Longanecker, Columbiana, Ohio, June 3.

Ross church had a meeting in Mendon, June 2, and Bro. J. A. Guthrie preached for us. His sermon was good, and a splendid interest was manifested. We will have services in the town of Mendon every two weeks at 2 P. M. Our Sunday-school is moving along nicely. Our council will be held July 6.—Katie Shellaberger, R. D. 6, Rockford, Ohio, June 2.

OKLAHOMA.

Paradise Prairie.—We held our love feast May 25, and had a good meeting. Bro. D. E. Cripe officiated. Fifty-eight members surrounded the Lord's tables, and all felt that it was good to be there. The visiting ministers were Bro. D. E. Cripe, of Stillwater, Okla., and Bro. Alva Edgecomb, of Big Creek; also our home ministers, Brethren N. S. Gripe and D. Wolfe. We met in council June 1. Our elder, Bro. N. S. Gripe, presided. Quite an amount of business came before the church. We reelected the officers of our Christian Workers' Meeting, with Bro. Will Carrier as president. We are using our new song book, "Kingdom Songs," and are learning to sing the many excellent songs it contains.—Jane Morris, R. D. 1, Coyle, Okla., June 3.

PENNSYLVANIA.

Chess Creek.—Our church held a love feast May 19, with Eld. S. P. Zimmerman officiating. Thirty-six members surrounded the Lord's tables. Bro. Joseph Russel, of Indiana, was also present. Bro. Zimmerman preached for us on Saturday night and on Sunday forenoon. One was baptized and one reclaimed. Our Sunday-school continues to grow.—Amelia Kitchen, Mahaffey, Pa., June 4.

Somerset.—Bro. P. W. Stuckman, of Nappanee, Ind., came to our church and commenced a series of meetings May 11, which continued until May 26. It was one of the most successful meetings we ever had at this place. Good interest was manifested from the start and continued to the close. Twenty-two were baptized, and Bro. Stuckman made many friends while with us. From here he went to the Brotherton church, where six have already been baptized.—Silas Hoover, Somerset, Pa., June 2.

Welsh Run.—Our church enjoyed a very pleasant love feast May 21 and 22. A number of brethren and sisters from neighboring congregations were present. Bro. Wilbur Stover, of India, was with us and officiated. A collection of $33.09 was taken, to be sent to Annual Meeting. Since our last report two have been baptized. Our church expects to hold a series of meetings in October, to be conducted by Bro. Steerman.—Mary K. Fries, R. D. 2, Mercersburg, Pa., May 31.

TEXAS.

Pleasant Grove.—May 18 Eld. J. A. Miller came into our midst and began a series of meetings for us. On account of sickness in his home he could not remain for all the meetings; so Bro. Joel Glick preached in his absence. One sister accepted Jesus and was buried with Christ in baptism. Our love feast, held May 25, was well attended.—Nannie Bonds, Spring, Texas, May 29.

WASHINGTON.

North Yakima.—May 26 Bro. Enoch Faw gave us a missionary sermon. At this time our Annual Meeting collection was taken, amounting to $18.46. June 2 we held a Temperance Meeting. A short program was rendered by the children, after which Bro. Jacob Eby, of Sunnyside, Wash., gave an interesting talk. A collection was also taken for the temperance work. June 5 we met in council, to elect Sunday-school and Christian Worker officers. Bro. Robert Faw was chosen superintendent of the Sunday-school, with Bro. Wm. Bowman as secretary; Bro. Robert Wise, president of the Christian Workers' Meeting, with Bro. Revie Miller as secretary. Our Bible study class, which meets once a week, is rapidly increasing. At our last meeting two classes had to be made, on account of the large attendance. Along with this we have a half hour's song and prayer service.—Amy N. Replogle, 115 North Fifth Avenue, North Yakima, Wash., June 6.

WEST VIRGINIA.

Clifty.—The Brethren are still keeping up preaching services here. We have preaching twice a month. Bro. James A. Riner gave us an inspiring sermon June 2. The people were very much pleased with the manner in which Bro. Riner presented the Word of Truth. This was his first visit to Clifty, but we hope to have him with us again soon. Our union Sunday-school is progressing nicely, with Bro. Lewis Zimmerman as superintendent. We ask an interest in the prayers of God's children for the work here.—Mary Crist, Clifty, W. Va., June 4.

NOTES NOT CLASSIFIED.

Milk River Valley.—Our church enjoyed a spiritual love feast May 25. It was the first one attended by the writer for nearly three years. The meeting was held in my barn, conducted by Bro. J. A. Brumbaugh, of Gilford, Mont. We have Sunday-school every Lord's Day at 11 A. M., and preaching at 12 M.—W. H. Meeks, Gilford, Mont., June 10.

Blue River.—June 1 the members of our congregation assembled and enjoyed a love feast. It was a very pleasant meeting, and we were glad to have Bro. Studebaker, of North Manchester, Ind., with us. He preached three splendid sermons. We hope he will come soon again.—Neva Hire, R. D. 1, Churubusco, Ind., June 8.

A DAY WELL SPENT.

May 26 the Eel River, Spring Creek and Sugar Creek Sunday-schools met in joint session in the West house of the Sugar Creek congregation, to enjoy the day together and to receive some encouragement in Sunday-school work. The day was ideal, and at about 9:15 the meeting was opened by singing a number of appropriate songs, after which Bro. Ora De Laughter, of the Burnetts Creek church, led in the opening prayer.

The writer acted as moderator of the meeting, and after a few opening remarks, the work of the program was entered upon. The opening exercises were ably conducted by Bro. George Miller, after which a general discussion was engaged in. The "Spiritual Preparation and Presentation of the Lesson" was treated by Bro. B. F. Emley, who impressed us with the necessity of a more spiritual preparation, showing that after such fitting preliminary work the presentation of the lesson may readily be engaged in. The forenoon session reached its climax in "The Teacher's Aim," by Sister Orpha Butterbaugh, who impressed us with the thought that the teacher's aim should be a high one,—that he should lead souls to Christ and build up souls in Christ.

The afternoon session was devoted largely to missionary interests,—"How to Increase the Missionary Spirit in the Sunday-school," by Sister Kathryn Kreider, and "How to Develop Mission Workers," by Sister Grace Fox, were topics ably discussed. The meeting reached the climax of interest in the Round Table talks. Sister Anneta Snell, of the Manchester church, spoke on "Closing Exercises." Sister Nora Ross, and others, talked on "Song Service," and Bro. Floyd Reiff made a speech on "Teachers' Meetings: Are They a Necessity?" Bro. Reiff impressed us with the great importance of these gatherings. Bro. Ora De Laughter, of the Burnetts Creek church, told us of "The Purpose of Methods, and Results of Class Organization." Bro. T. D. Butterbaugh asked us some questions, and then gave us some astounding facts about the missionary attitude in our Districts. At the close of our meeting an offering of $8.90 was taken. This, together with the money in the treasury, all told $12.33, will be sent to the West Marion Mission church to help them in the building of a churchhouse.

Thus ended what we feel was a day profitably spent. The inspiration and interest were good the entire day. Our next meeting will be held sometime this coming fall. May the Lord bless his work and workers everywhere! J. A. Snell.

R. D. 1, South Whitley, Ind., June 1.

As the most dangerous enemies are always the internal ones, so the most dangerous sinners are the church sinners.

ANNOUNCEMENTS

LOVE FEASTS.

Idaho.
June 29, Nezperce.
July 13, Welser.

Illinois.
June 22, 23, Rock Creek.
June 22, Low Point.

Indiana.
June 15, 6 pm, Bethel, Milford house.
June 15, 4 pm, Flora.
June 21, Camp Creek.
June 22, 5 pm, Elkhart Valley.
June 22, 6 pm, Cedar Lake.
June 29, West Marion.

Iowa.
June 22, 6 pm, Franklin County.
June 22, South Waterloo.
June 29, Sheldon.
June 29, Iowa River.

Michigan.
June 15, 10 am, Zion, in Bro. L. R. Myer's barn, eleven miles east of West Branch, Hemlock Road.
June 16, Onekama.
June 22, Worthington.
June 22, 10 am, New Haven.
June 29, Beaverton.
July 27, Little Traverse.

Minnesota.
June 29, 6 pm, Hancock.

Montana.
July 20, Medicine Lake.

New Jersey.
June 29, 6 pm, Amwell.

North Dakota.
June 29, 6 pm, Bowdon Valley.
June 29, Ray.
July 3, Brumbaugh.
July 27, Turtle Mountain.

Ohio.
June 22, Lick Creek.
June 22, Fostoria.
June 22, 2 pm, Ash Grove.
June 22, 10 am, Springfield.
June 29, 2 pm, Sand Ridge.

Pennsylvania.
June 15, 6 pm, Ten Mile.
June 16, 10 am, Elizabethtown.
June 16, 6 pm, Scalp Level, Scalp Level house.
June 22, 23, Aughwick, Beech Run house.
June 23, Jacobs Creek, near Mt. Pleasant.
June 23, 5 pm, Quemahoning, Stoystville house.
June 23, Rockton, Rockton house.
June 30, 10:30 am, Penn Run.
Aug. 17, 18, 2 pm, Perry, Farmers Grove.

Virginia.
July 20, Rolling Creek.

West Virginia.
June 29, Mountaindale.

Just Half Price

Get your READING MATTER at wholesale rates. LESS THAN ONE CENT PER WEEK is the Liberal Offer We Are Making You

YOU HAVE ONLY 19 MORE DAYS

THIS first class weekly magazine is published in the interests of the Simple Life. The policy of the Inglenook is to teach plain truths in simple language, so that every member of the family can be profited by every issue. It deals with the problems of life as they are found in the Homes and in the Community.

The contributors are all competent writers who have had experience in their various fields. The articles are short, snappy and readable. Every page carries a message.

We offer you this 32 page magazine which meets the needs of every member of the family, for only 50 cents per year. Regular price $1.00. It is issued fifty-two times per year. This offer positively expires July 4th. Our only reason for making this exceedingly low price on the Inglenook is to double our circulation and thus increase the usefulness of the paper. The merits of the paper alone justify us in this expense.

We know if you subscribe for one year, you will continue to take it. Try it a year. At the expiration of that time we know you will say you have received more than one cent's worth a week. Procrastination is the thief of time. Do not procrastinate. SEND NOW.

ONLY ROOM FOR A FEW

The Inglenook is far superior at present to any previous stage of its existence.
Dr. S. B. Miller, Cedar Rapids, Iowa.

The Inglenook has been improved very much during the last year. I am pleased with the literature it contains. I hope it may reach the home of every Christian. It should be there.
M. J. Zigler, Broadway, Va.

The Inglenook is certainly a timely magazine, and one that should be in the hands of every teacher, preacher and mother. Every one to whom I have shown the same has praised it highly and rightly.
R. P. Babcock, Austin, Texas. Sec. State Board of Health.

Brethren Publishing House,
Elgin, Ill.

Enclosed find 50 cents for which send me the Inglenook one year as per your special offer.

Name .....

Post Office .....

St. or R. F. D. .....

State .....

N. B. Better send one dollar and get it for two years.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., June 22, 1912. No. 25.

AROUND THE WORLD

Liquor Advertisements Barred.

Undoubtedly it is one of the most reassuring signs of the times that liquor advertisements are more and more being excluded from all reputable newspapers. There is scarcely a high-grade magazine that allows such advertising in its columns. Nearly two hundred daily papers have absolutely ruled out all advertisements of liquor. This, in some cases, has been a heavy financial loss to the newspapers, but the proprietors have willingly faced decreased profits for the benefit of their readers. Journalism of so high a type well deserves the support of all right-thinking people and, indeed, this should be gratefully accorded.

Korean Christians Not Molested.

Viscount Chindo, the ambassador from Japan, recently gave definite assurance that there is no foundation whatever for the charge that 6,000 Korean Christians have, during last year, been imprisoned by orders of the Japanese, as stated by various journals. In no way is the Japanese Government attempting to work against the free and unhindered exercise of whatever form of religion may be preferred by the people of Korea, and the ambassador cites several instances, clearly showing that special courtesies were extended to Christian missionaries and their followers. It is reassuring, indeed, to learn that Japan's attitude is friendly to mission efforts. It means much for the future of Korea as well as Japan.

New York's Broken-down Chinese Temple.

There is some significance in the fact that the famous "joss house" of Chinatown, New York, is to be torn down. For a number of years the well-known structure was the religious center for the thousands of Chinese residing at the eastern gateway of our nation. In the course of time many have died, and others have accepted the gospel invitation. Thus it has come about that the burning of incense has ceased, and that the big bell, by which the "joss" man was supposed to summon the gods to the worship of the people, is to be sold to the highest bidder, along with a carved image of Buddha and other temple property. Let us hope that this passing of New York's Chinese temple foreshadows the fate of the countless other temples throughout the Orient's greatest nation, and that some day its multiplied millions may know the Lord from the least even to the greatest.

"It Doesn't Pay to Be a Crook."

Recently the Chicago police arrested a "holdup" man who, upon the unwillingness of his victim to give up his valuables, had killed him on the spot. When subjected to a searching investigation, the criminal acknowledged that he was the leader of an organized band of thugs and that several murders, hitherto baffling the police, were committed by them. In concluding his gruesome recital of acts of violence and horror, the hardened wretch exclaimed: "And when we divided all we got by our dirty work, it amounted to only about a dollar and a half a day for each of us fellows,—not as much as when we were working by the day at honest labor. Them picture shows always make out that us fellows get rich, but that's all a mistake. And then, just think, I'll have to give my life for what I've done. I tell you it doesn't pay to be a crook." Long ago one of old said, "Be sure your sin will find you out," and it is proved true every day.

Another Side of the Picture.

In any great labor trouble the public usually sees only the more immediate effects, clearly discernible by the people in general. Seldom only are we allowed to peer behind the scenes. During a recent strike of pressmen and stereotypers in Chicago the question at issue was not one of hours and wages, but simply a demand of the union that a certain number of men be employed by one of the offices. Though it was clearly shown that the demand was unjustifiable, and denounced by the head officials of the respective unions, the local members persisted in their contention. One of their number, loyal to the employer with whom he had contracted, continued at his work. At once a systematic persecution of his family was begun by the union. The wife was called to the telephone at frequent intervals to hear abuse of her husband, and threats were made against him, should he persist in working. Still further to harrow her feelings she was repeatedly asked how her children would fare without their father. The messages were kept up until the poor woman was on the brink of a collapse. Another man, in the employ of the same paper, had just recovered from an attack of typhoid but, in conformity with his agreement, returned to work. He has a home of his own and a garden in which he spends some of the happiest hours of his life. One morning he awoke to the sad realization that his flourishing garden had been destroyed root and branch. The union card of one of the marauders, which had accidentally dropped from the invader's pocket, led to the discovery that here again unionism had shown its colors. We forbear further comment. "By their fruits ye shall know them."

The Church as a Crime Eliminator.

While enemies of the church may belittle the power of Christianity, there are others who boldly rise up in her defense. Judge Lewis L. Fawcett, of Brooklyn, recently said, "Approximately 2,700 cases have been brought before me in my five and a half years of service on the bench. During all this time I have never had to try a man who was, at the time of the alleged offense, or ever had been, an active member of the church." Let it be remembered that our most desirable and most thriving towns and villages are such only because of the beneficent influence of the Christian people residing there. With all the weaknesses inherent to humanity, church-members are still "the salt of the earth," the promoters of righteous principles.

The Merchant Who Would Not Sell Tobacco.

We are in receipt of a newspaper clipping sent us by Bro. W. H. Fairburn, of Roann, Ind., and his personal knowledge of the facts in the case makes us the more willing to mention the matter, as requested, for the benefit of our readers. When Mr. Adam Cook opened a general store in the neighboring town of Urbana, he started out with the resolve that he would sell every article desired by his customers except the "brown leaf weed." There was some dissatisfaction on the part of many devotees of the weed, and dire predictions were made that the merchant would fail in his commercial venture, but he went on undismayed, and today is one of the most prosperous business men of that vicinity. We are firmly convinced that it will pay any man, temporally and eternally, to take a stand for the right on the tobacco question or any other evil. "Touch not, taste not, handle not," is a fine motto.

Problems of the African Missionary.

Naturally the lot of the missionary is by no means an easy one, and least of all in the wilds of Africa. He has to contend with the ignorance, savagery and stupidity of the natives, but gradually he can overcome even these, if undisturbed. But often he has to meet the problem of the white settler who comes to Africa under the protection of his own government, fully determined to accumulate property by whatever means he can, fair or foul, but always at the expense of the poor natives. He preëmpts the finest lands, sometimes drives away the native occupants, treats the black man as his slave, teaches him evil habits, and prejudices him against the missionary, who, unfortunately, has generally no recourse or appeal. Thus the inconsistencies of the white settler often become the most serious hindrance to gospel progress that the missionary has to meet. Instead of being helpers in the good work, these so-called Christians are, in reality, "enemies of the cross of Christ."

Training the French Mothers.

As far back as the days of the great Napoleon there must have been a well-recognized lack of fitness among the mothers of the French nation, for the eminent strategist confessed unhesitatingly, "The greatest need of France are mothers,—real mothers." The present movement, organized by Government authorities, aims to dignify so largely the sacred duties of motherhood, that the best possible results may be obtained in the better rearing of French children, thus conserving the most valuable of the nation's resources. The alarming decrease in France's population has awakened great concern, and has led to the plan above alluded to. By its provisions first of all the health and general well-being of the mothers are given special attention. Those without necessary means are provided for by the authorities, and the best possible care is to be given the infants and growing children. What France is endeavoring to do for her mothers from a physical standpoint, should be emphasized still more fully in the spiritual realm. Give the nations of the world armies of Christed mothers, and we need not worry about the future prosperity of Zion.

The Failure to Respond.

The British Court of Inquiry, that has been investigating the "Titanic" disaster, and all circumstances therewith connected, is making a far more denunciatory and sweeping arraignment than the one issued by our Senatorial Committee at Washington. The steamer "Californian" was especially censured. It admitted having been within five miles of the stricken vessel,—so close that the distress signals were plainly seen, and yet the "Californian" ignored the appeal for help, when it was clearly within its power to come to the rescue. And while this act was culpable in the extreme, what shall we say of those who, with stony hearts and deaf ears, withstand the pitiful pleading of unsaved millions in heathen lands, "Come over and help us"? If we fail to respond, what will be our defense on the great day?

A Commendable Zeal.

One can not help but admire the staunch determination of China's first president, to do the best things possible for the new republic. Deeply convinced of the injurious effects of the opium habit upon his people, he is most earnestly pleading with the English authorities for a speedy abrogation of the still existing opium treaties. He would like, if possible, to stamp out both the cultivation of the poppy plant as well as the sale of the drug, within a year. Whether he will be able to stop the importation of the noxious opium, depends upon the attitude of England. If, in a spirit of willingness to help the struggling republic, the British authorities agree to give up existing stipulations, China's liberation from an awful curse will be assured. Surely, an avowedly Christian nation can well afford to manifest a spirit of broad humanitarianism and helpfulness!

The Delusive Comfort.

The "American Brewers' Review" of recent date says, "We find the people drink because they like it,—because it affords them comfort." The brewers would have us believe,—if they can,—that the blear-eyed wretch who stumbles into the saloon to imbibe glass after glass of beer, thereby materially increases his comfort. They would have us think that the unfortunate family of the drunkard, in its abject misery and want, is made more comfortable because of liquor. They would have us imagine that the murderer, condemned to the gallows because of the hideous crime, committed while under the influence of liquor, is feeling quite comfortable at the near approach of his awful doom. Yes, they may boast, "Non-alcoholic drinks lack the one surpassing quality of being real comforters," but humanity will turn away with a shudder, remembering the warning voice of one of old, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Where Was the Garden of Eden?

This question has puzzled many of the best Bible students who, departing from the meager description afforded by the record in Genesis, have sought for the location of the favored spot in various sections of the Orient. Prof. Robert W. Rogers is the most recent authority along the line of investigation but, contrary to many of his predecessors, he confines himself to the scriptural waymarks, and clearly shows how fully the correctness of these is borne out by the evidences at hand. Careful explorations have enabled him fully to identify the four rivers mentioned in Gen. 2, as defining the location of what was once the Garden of Eden. The Euphrates, of course, is well-known to all. "Hiddekel" is the Hebrew name of the river called "Tigris" in Greek, and so known today. "Pison," meaning "an old river bĕd," is now known as a water course which, during the rainy season, accommodates the overflow of the Euphrates. It is in this vicinity, also, that there are remnants of the ancient gold mines, some of which are still being worked today, and which may well be the ones referred to in Gen. 2: 12. The name of the fourth river, the "Gihon," has been translated "Nile" in the Septuagint. This has given rise to some very confused ideas concerning the location of Eden,—the river's name being similar to that of the famous river of Egypt. It is well settled, however, that the river, just east of the Euphrates, was long known as "Nile" to the dwellers of that vicinity. It is truly remarkable that a circle of but a hundred miles includes all four of the rivers described in Genesis, boasts of the oldest palace, the oldest library, the oldest canals, the oldest inscriptions known to the human race, and apparently is also the location of the leafy bowers that sheltered the first of earth's inhabitants.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

St. John.

Selected by James Brandt, Enterprise, Kans.

I'm growing very old. This weary head,
That hath so often leaned on Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed him—my Master—oft
From Galilee to Judah; yea, that stood
Beneath the Cross and trembled with his groans,
No longer bear me even through the streets
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull; they scarcely hear the sobs
Of my dear children gathered round my couch;
My eyes so dim they cannot see their tears.
God lays his hand upon me; yes, his hand,
And not his rod. The gentle hand that I
Felt, those three years, so often pressed in mine,
In friendship such as passed a woman's love.

I'm old, so old! I cannot recollect
The faces of my friends, and I forget
The words and deeds that make up daily life;
But that dear face, and every word he spoke,
Grows more distinct as others fade away,
So that I live with him and holy dead,
More than with living.

Seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Kissed dreamily the pebbles! How the light
Crept up the distant hills! and in its wake
Soft, purple shadows wrapped the dewy fields.
And then he came, and called me; then I gazed
For the first time on that sweet face. Those eyes,
From out of which, as from a window, shone
Divinity, looked in my inmost soul
And lighted it forever. There his words
Broke on the silence of my heart, and made
The whole world musical. Incarnate love
Took hold on me and claimed me for its own.
I followed in the twilight, holding fast
His mantle.

Oh, what holy walks we had,
Thro' harvest-fields, and desolate, dreary wastes;
And oftentimes he leaned upon my arm,
Wearied and wayworn. I was young and strong,
And so up-bore him. Lord! now I am weak,
And old and feeble, let me rest on thee.
So, put thine arm around. Closer still.
How strong thou art! The twilight draws apace.
Come, let us leave these noisy streets, and take
The path to Bethany, for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits; and Peter, see,
Has gone some steps before.

What say you, friends?
That this is Ephesus, and Christ has gone
Back to his kingdom? Ay, 'tis so, 'tis so.
I know it all, and yet just now I seemed
To stand once more upon my native hills
And touch my Master. Oh, how oft I've seen
The touching of his garment bring back strength
To palsied limbs! I feel it has to mine.
Up! bear me once more to my church—once more,
There let me tell them of a Savior's love;
For by the sweetness of my Master's voice
Just now, I think he must be very near.
Coming, I trust, to break the veil which time
Has worn so thin that I can see beyond
And watch his footsteps.

So raise up my head.
How dark it is! I can not seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush!
My little children! God so loved the world,
He gave his Son; so love ye one another.
Love God and man. Amen. Now bear me back,
My legacy unto an angry world is this.
I feel my work is finished. Are the streets so full?
What call the folk my name? "The holy John?"
Nay, rather write me, "Jesus Christ's beloved,
And lover of my children."

Lay me down
Once more upon my couch, and open wide
The eastern window. See! there comes a light
Like that which broke upon my soul that eve
When in the isle of Patmos Gabriel came
And touched me on the shoulder. See! it grows
As when we mounted toward the pearly gates.
I know the way! I trod it once before.
And hark! it is the song the ransomed sang,
Of glory to the Lamb! How loud it sounds!
And that unwritten one—methinks my soul
Can join it now! But who are these who crowd
The shining way? Joy! joy! 'tis the eleven!
With Peter first; how eagerly he looks:
How bright the smiles are beaming on James' face!
I am the last. Once more we are complete
To gather round the Paschal feast. My place
Is next my Master! O my Lord! my Lord!
How bright thou art, and yet the very same
I loved in Galilee! 'Tis worth the hundred years
To feel this bliss! So lift me up, dear Lord,
Unto thy bosom; there shall I abide.

—Hours at Home.

Our Readers and Scribes.

BY JOHN CALVIN BRIGHT.

In Two Parts.—Part One.

We have no records as to who filled these positions for nearly one hundred years. Doubtless such brethren as Alexander Mack, Jun., Christopher Sower, Jun., and Daniel Garber were Secretaries in their generation.

Eld. Henry Kurtz was Secretary from 1840 to 1863. He had been educated for the ministry in the Lutheran church in Germany, but, after coming to America, joined the Brethren and soon after was called to the ministry. He was the best educated man among us for years, and had a good command of both the English and German languages. He started the *Gospel Visitor* in 1851, and continued it until it was merged into the weekly in 1874.

He and the Conference called Eld. James Quinter as an Assistant Secretary in 1855, and on Eld. Kurtz's insistence, that this was a call from the Lord for Bro. Quinter to come to his help in editing the *Visitor*, he accepted, and in June, 1856, became the Assistant Editor. He followed the editorial calling until his death.

Bro. Quinter was Secretary of our Annual Conference for a generation,—from 1855 to 1885. He easily stood in the front rank with the pulpit orators of his day. His writings were looked to with great deference. He had a rare combination of Christian simplicity. He held a number of debates, two of which were published, "Debate on Immersion," and "Quinter and McConnell Debate." He wrote "Trine Immersion," the most complete treatise on this subject in the history of the church. He passed over at the '88 Conference, as he was leading in prayer, on Saturday before Pentecost. We have a most interesting volume, "Life and Sermons of Eld. James Quinter," by his daughter.

Eld. B. F. Moomaw, the Scribe from the South, took the pen at the Virginia Conference in 1861. The Northern States were not represented at that meeting. Eld. Moomaw was a member of six other General Committees. He was broad, well-informed and influential. His wife was a cultured and pious woman. His was a family of ministers. He wrote considerably, and was wide and comprehensive in his scope and ground. He published one volume, "A Treatise on Trine Immersion," which graces any library.

After the Kurtz-Quinter regime, of forty-five years, with the above exception, the mantle fell on Eld. Daniel Hays, of Virginia, in 1886. He, too, brought a fine sense of composition to the Scribe's desk. He was Reader in 1897 and Secretary again in 1900. He has sat with the General Committee twelve times, from 1881-1911. He has served the church on many committees, and has written for the press for over forty years.

Eld. M. J. McClure, of Illinois, occupied the Scribe's seat in '87. He was Reader in '91, '92, and '95. He represented his District six times. He was quick and ready at debate. He was sent on different committees.

Eld. David Workman, of Ohio, was Reader in '88. He was a free-talented minister, a successful evangelist, and did much good in the ministry.

Eld. J. G. Royer, of Illinois, used the Secretary's pen in '88, '89, '90 and '93. He has stood, for a long time, in the front ranks of our educators. He was President of Mt. Morris College for years. He is a good sermonizer, a vigorous debater, a fluent writer and a successful organizer and canvasser.

And who comes next? Even our own veteran editor, Eld. J. H. Moore. He was at home in the Secretary's chair in '94, '97 and '99. Figuratively, it may be said that he was born with a pen in his hand. His rare editorials are eagerly read by the Brotherhood constituency. He has written more extensively than any other of our brethren. As a discreet choser of the materials to fill our church paper, none wields a wider influence in molding the sentiment of our people than he.

Brookville, Ohio.

The Distinction Between the Church and the World.

BY B. E. KESLER.

Should there be any distinction? Most assuredly. If there be no distinction, then all is church, or all is world. How much distinction should there be? That depends upon him who answers? I may answer as I think. You may answer as you think. God has answered as *he* thinks. What will my answer or your answer avail, if it does not harmonize with God's answer? Very little, at best, in God's estimation, except that our answers may be so out of harmony with his as to jeopardize our happiness in the future life.

The first distinction and, perhaps, the most important, is the distinction in *love*. "Thou shalt love thy neighbor as thyself" (Mark 12: 31). "Thou shalt love the Lord thy God with all thy heart, and with all thy mind and with all thy strength" (Luke 10: 27). "Hate the evil and love the good" (Amos 5: 15). "I say, Love your enemies" (Luke 6: 27). "That ye love one another" (John 15: 17). "Whom having not seen ye love" (1 Peter 1: 8). "Love the brotherhood" (1 Peter 2: 17). "Love not the world, neither the things that are in the world" (1 John 2: 15).

These scriptures indicate the character of the church's love. The love of the world is just the reverse of this. They love the evil and hate the good. "They love darkness rather than light." They love the world for "the world will love its own."

This distinction should be so clearly marked as to leave no mistake in the character of our love, and as to the objects upon which our affections are placed. "Set your affection on things above, not on things on the earth," says Paul.

This love, on the part of the church, should embrace love for God and for Christ, love for the Word of God and for God's house, love for things pure and holy, and for the things that make for peace, internal and external, locally and nationally; love that worketh no ill to our neighbor or to our enemy; love that manifests itself in fellow-feeling, kindness, and charity, and that is above everything worldly, sensual and devilish; love that "casteth out all fear" and resteth confidingly in God.

The next distinction is the distinction in *faith:* "Justified by faith" (Rom. 5: 1). "Faith cometh by hearing" (Rom. 10: 17). "We walk by faith" (2 Cor. 5: 7). "Faith which worketh by love" (Gal. 5: 6). "Striving together for the faith of the gospel" (Philpp. 1: 27). "Faith unfeigned" (1 Tim. 5: 2). "Faith the substance of things hoped for" (Heb. 11: 1). "Jesus the Author and Finisher of our faith" (Heb. 12: 2). "Have not faith with respect of persons" (James 2: 1). "Overcometh the world, even our faith" (1 John 5: 4).

Such should be the character of the church's faith. It should be a faith that cometh by hearing and believing God's Word, a faith that prompts to obedience, "worketh by love," guides the feet, "walks by faith, in the path of the just."

A faith of which Jesus is "the Author and Finisher," justifies, saves and sanctifies.

A faith that has no respect of persons is "the substance" of our "hopes," and "overcomes the world."

A faith that accepts and obeys God's Word without any hesitancy, and does not stagger at the promises of God.

A faith that is too busy doing God's will and

obeying his commands, to find time, or to have an inclination to hunt for nonessentials in the Book. Such a faith is an anchor of the soul both sure and steadfast.

Not so is the faith of the world. No faith in God, no faith in Christ, no faith in God's Word, no justifying faith, no saving and sanctifying faith, no faith of which Jesus is the Author, and one that overcomes the world.

Another distinction is the distinction in *hope*. "Thou didst make me to hope" (Psa. 22: 9). "Hope thou in God" (Psa. 43: 5). "I will hope continually" (Psa. 71: 14). "If we hope for that we see not, then do we with patience wait for it" (Rom. 8: 25). "Hope to the end" (1 Peter 1: 13).

This is a hope that, when life and its labors are o'er, we shall find rest at last in the haven of eternal joys, where sin and sorrow, pain and death, can never come. This is a hope that enters within the vail and gives a sweet foretaste of the joys of the life to come.

No such a hope is in the heart of the world, but all is a dark foreboding of evils to come. No cheering ray of hope lightens the cares of life, or penetrates the vail that hides a brighter sphere, and presents to their view even a faint prospect of a glorious hereafter in the world to come.

Oh, how dark must be the prospects of the future to a soul whose hope is not stayed in God and his Word! Even were there no hereafter, yet the felicity that hoping for it brings, is worth the hoping, and pays a hundredfold in the joy it brings even in this life.

Still another distinction, and perhaps the most important one to be manifested openly, is the daily *life* of the two classes

The line of demarcation between the church and the world, in life, conduct and conversation, should be so distinct as to admit of no possibility of mistaking where each one belongs. "Come out from among them and be ye separate" is God's instruction to the church (2 Cor. 6: 17). "Be not conformed to the world," says Paul (Rom. 12: 2). "Lay apart all filthiness," writes James (James 1: 21). "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life" shall pass away with the world (1 John 2: 16, 17). "Whatsoever is wellpleasing in the eyes of the world, is abomination in the sight of God." Hear what Jesus says, "That which is highly esteemed among men is abomination in the sight of God" (Luke 16: 15).

Now place these scriptures alongside of the modern amusements, sometimes found in the home of church members. I dropped into a home once, unexpectedly. My! if you ever saw a shuffling of newspapers to cover up a deck of cards! How the game, so summarily broken up, came out, I never learned.

Imagine Jesus coming in unexpectedly upon a "flinch card party," or upon a "grab bag" game, or upon a play party in which the merry-making church members with unbelievers are singing the modern silly, foolish play songs, twin sisters of the dance! What consternation!

Just think of a minister taking an active, if not a leading part, in such performances! (A case can be cited.)

If Jesus were the tailor, what would become of the low-necked, short-sleeved dresses in many a wardrobe? What would he do with those ribbons, sashes and ruffles that serve only for adornment? Really, what would become of the tailless "rats," that are building their nests in the beautiful tresses of our fair women church members?

Methinks there would be a wonderful change in the "program" and in the "style," if Jesus were in charge of the affairs.

Should a stranger be an observer in these unholy proceedings, could he distinguish between the church and the world?

Would these worldly church members be "living epistles known and read" by such a visitor?

Suppose he undertook to separate the church members from the world, on which side would you fall, brother or sister?

Just think of a brother dressed in the regulation style of the church, or of a sister with her modest sign or symbol of authority on her head, partaking in such unholy performances! What a spectacle! "But if I were so dressed or had on such a sign, I would not be caught in these fun-making amusements," say you? Then, for heaven's sake, and your soul's sake, do not delay, put them away at once!

Dear Lord, save us from this tide of worldliness, ere we be swallowed up in this vortex of sin and folly!

River Bend, Colorado.

Memorizing Scripture.

BY ELIZABETH HOWE BRUBAKER.

Number Three.

And when the stream
Which overflowed the soul was passed away,
A consciousness remained that it had left
Deposited upon the silent shore
Of memory, images and precious thoughts
That shall not die, and can not be destroyed.
—Wordsworth.

THE following paragraph, quoted from a well known author on Child Study, is worthy of close reading and meditation: "The broader the responsibilities to be assumed, the greater the demand upon the soul's resources to meet them. Just at the threshhold of a larger life, the mind comes into its greatest power of retention. During the years from about nine to fifteen conditions, never to return so favorably, make possible the fullest, broadest, and most accurate storing of the mind. The exact wording of a passage of Scripture is as easy to secure as the general sense of its meaning. Whole chapters do not tax the pupil beyond his mental ability. The mechanical, literal side of instruction, which deals with maps and names, and facts about the Word, written and incarnate, should now be given. Held tenaciously and exactly in memory, they will reveal the spiritual treasure they contain to the larger spiritual vision of the next period. The careful selection and explanation of that which is to be memorized, so necessary in the preceding period, is not as necessary during these years. The enlarged experience of the child will make some meaning inhere in everything which is brought to him, so that it is not the dead weight it would have been earlier. Yet an abundant supply of food, intellectual and spiritual, for the present needs of an active, investigating, and tempted life must not be overlooked in our eagerness to store for the future."

Let us emphasize the careful selection and explanation of that which is memorized during the earlier years. Even later it is not wise to permit children to make their own selection. The pupil should be guided. There is a certain amount of general information from the Bible, with which every Sunday-school teacher (and why not parent?) should make sure that his pupils become familiar. It would possibly be better, occasionally, to miss the regular Sunday-school lesson, that there may be time for this important work; however, much can be done in a few minutes of the time regularly allotted to the lesson.

Some one has said that no boy or girl should reach the age of eighteen years without knowing the following things: The Lord's Prayer; some verses on the love of God and salvation through Christ; texts on the extent and result of sin; the beatitudes; the twenty-third psalm; names of the books of the Bible, their number and classification; some verses on God's Word, Benevolence, Temperance, Missions, besides a number of our standard church hymns.

The children in our mission among the miners are now memorizing along these lines. Pray for them and for the workers, as teachers and guides in this great work. Pray, too, that our Sunday-schools and our parents may improve the opportunity for encouraging and enforcing this needed study. Certainly, there will be difficulties to encounter. We have met them, but "as thy days, so shall thy strength be" (Deut. 33: 25). "I can do all things through Christ which strengtheneth me" (Philpp. 4: 13). "My God shall supply all your need according to his riches in glory by Christ Jesus" (Philpp. 4: 19).

Virden, Ill.

Catholicism and Politics.

BY A. H. RITTENHOUSE.

Is the Catholic church attempting to control the political parties of this country for its own aggrandizement? There are many leading men who believe it is, and there is grave concern felt that the intrusion of this sinister influence into our national life bodes no good for the established principles of our republic. The present administration has shown a remarkably favorable attitude toward the Catholic church, and it is no secret that the Catholic vote is expected in return. What is happening in our national government is being duplicated throughout the States, and it is quite patent, even to the casual observer, that it is the aim of the Catholic hierarchy to control legislation by throwing its voting strength to the candidates favorable to it.

Not only this, but the Catholic societies have organized a strong press bureau that is constantly sending out news favorable to Catholicism, thus keeping the church continually before the reading public. It is a well-known fact that the daily press of our large cities, with very few exceptions, is practically controlled by the Catholic hierarchy and fears to incur its displeasure by publishing anything unfavorable to it. Cardinal Gibbons' jubilee, at which President Taft and ex-President Roosevelt were given prominent places, along with other leading men, was advertised so thoroughly and systematically through the papers of this country, that one is compelled to believe it was a well-laid scheme on the part of Catholic officials to draw favorable attention to the Catholic church and its acknowledged leader in America. It is known further that Cardinal Gibbons is a frequent visitor at the White House, and enjoys a close personal friendship, along with other Catholic dignitaries, with President Taft.

The present incumbent of the White House was the first President of the United States to attend, with his cabinet, a Catholic mass. This is done on Thanksgiving Day, and has been observed every year during his administration. Last year a "military mass" was inaugurated on the grounds of the Washington Monument, which was attended by the President and many government officials. No such honors were ever paid to any denomination as President Taft has paid to the Roman Catholic church. All these things have been well advertised by the Catholic and secular papers, and from being a sect justly despised for its past history of persecution, superstition, and idolatry, it apparently has risen to one where the leaders of this government seemingly vie in giving it high honor.

Then the appointment of two more cardinals for the United States, Farley and O'Connell, was made another occasion to receive a vast amount of newspaper space. The reception of the cardinals on their return from Rome resembled a pagan pageant more than the reception befitting followers of the lowly Christ. The recent rumor of the Pope's death also drew considerable newspaper notoriety, the Hearst papers giving it two entire pages, with much alleged "history," favorable to the Catholic church. It is impossible to pick up a paper, seemingly, without finding some reference to this or that dignitary of the Catholic church. It is quite plain that the Roman Catholic hierarchy is using the daily press in an extensive advertising campaign. Its weapon of revenge, the boycott, is feared by publishers.

In February of this year Commissioner Valentine of the Indian Department issued an order forbidding teachers in the Indian schools, supported by public funds, to be attired in religious garb while teaching. The order affected thirty or forty nuns, and although it was based on a plain constitutional provision, upheld by many States, President Taft rescinded the order "for further investigation." This investigation is still going on, and it is feared that political

exigencies, rather than the merits of the case, will frame the final decision.

The appointment of Justice White, a Roman Catholic, to the head of the Supreme Court of the United States is another act that is alleged to have been made to curry favor with the Catholic church. And, then, but a few weeks ago, the news of Mrs. Charles Taft's conversion to the Roman Catholic church was printed in the newspapers, and her accession was considered a matter of great rejoicing by the officials of that church. Mrs. Taft is a sister-in-law of the President.

The sinking of the *Titanic* focused attention on the unfortunate Major Archibald Butt, the President's military aid, who, it was rumored, was returning from Rome on a secret mission to the Pope, to whom he carried an autograph letter from the President, in which, the newspaper accounts stated, the Pope was thanked for creating Farley and O'Connell cardinals. So persistent were the rumors of the contents of this letter that President Taft issued a statement, denying that the letter contained anything but a formal introduction of Major Butt to the Pope. Granting this, the incident has created great alarm, and Mr. Taft will be compelled to bear marked misrepresentation because of his apparent proclivities to the Catholic church.

Our possession of the Philippines, with their vast population of Roman Catholics, is proving more helpful to the Church of Rome than to Protestantism. It is reported on good authority that the priests still rule the land and that our boasted "liberty of conscience" is not proving the blessing it is advertised to be.

Then we have to consider the vast hordes of immigrants from Roman Catholic countries, coming yearly to our shores and giving further strength to the hierarchy here. These foreigners are ignorant and are made willing servants to the priests in this country. Already we are having the spectacle thust upon us of the veneration of relics and bones of so-called "saints" that are supposed to work miracles. At this writing there is in progress in Chicago one of these "novenas" at St. Rita's church. The following account is clipped from the *Chicago Tribune* of May 15 and shows that this country will soon be overrun with the same swindles that disgrace continental Europe:

Novendial services in honor of St. Rita began yesterday at St. Rita's church, Sixty-third Street and Oakley Avenue. In past years hundreds of pilgrims from many parts of the country have participated in the devotions. There have been numerous cures that have bordered on the miraculous. Sufferers given up by physicians have returned whole from their pilgrimage.

For nine days the special services will continue, being held at 6, 7, and 9 o'clock in the morning, 4 o'clock in the afternoon, and 8 o'clock at night. They will close on May 22, the feast day of St. Rita, when thousands of roses will be blessed. Each worshiper will receive one. Father C. P. O'Neill is preaching the sermons.

The little church, isolated as it is, was filled to capacity at every mass yesterday. Many stood outside in the rain last night and mumbled prayers.

They waited patiently until the mass was over, and when the worshipers came out they pushed their way inside.

Kneeling at the altar rail they kissed the mounted relic of St. Rita, which Father James S. Green, pastor of the church, held in his hand. Then they knelt before the image of the patron saint of "impossible things" and prayed for their desire.

"St. Rita performed some marvelous cures," Father Green said yesterday. "She was a remarkable woman. Her body lies intact at Cassia, Italy. It is as well preserved as the day she died. I saw it myself.

"The sick have come to us by the hundreds from all parts of the United States. They have kissed the relic and prayed for relief for nine days. Those whose faith has been beyond all doubt have gone home cured. There have been many miraculous cures. The medical world can not account for them."

What does all this mean? It simply means that this land of ours will, in a few years, be controlled by the Pope, unless Protestants awaken to the danger and prepare to sweep back the pagan influence of Catholicism. It is believed by many observers that the papal hosts, driven from European countries by an outraged people, are preparing to make a last stand in free America, and here gain the power that will give them an opportunity to force the European nations to remove the disabilities now against them.

It may not be known by some that England and Germany have provisions in their constitutions which forever bar a Roman Catholic from the reigning families. The provisions are so strong that a member of the royal house of England is prohibited from marrying a Catholic, even though the latter abjures the faith. Many of our people will no doubt remember the declaration of the German emperor, a few months ago, that his daughter would not be hampered in her choice of a husband, but would be free to marry as her heart dictated. The young lady unfortunately fell in love with Count Figger, a Roman Catholic, and Papa Hohenzollern was compelled to interfere, after all, and tell the young lady that such an alliance was impossible.

The Roman Catholic hierarchy is bitterly opposed to our public schools and is waging a war against the reading of the Bible in them. In Illinois they have succeeded in getting a Supreme Court decision far stronger than in any other State, which has been construed to prohibit even a prayer and a benediction by a Protestant minister at commencement exercises. This has emboldened them so that now the priests are declaring our public schools "godless" and "irreligious" and are urging their people to build more parochial schools. As they are getting stronger they are coming out openly in their demand for public funds to carry on their own parochial schools. In Massachusetts the situation is very strained and it looks as though the first skirmish will be fought in the grand old Puritan State, the "Cradle of Liberty." Rt. Rev. Mgr. Supple, at a recent gathering of the Archdiocesan Federation, attended by Cardinal O'Connell, used the following words:

And if, in the long run, the State, recognizing the great help which the religious schools are giving to the conservation of good order, should decide to give support to such centers of influence, what of it? No injustice is done, nor any constitutional law broken.

The following were among the resolutions adopted by the Federation:

We admit that circumstances may at times compel the State to assume the role of an educator. We contend that in the educational program it should respect the rights of conscience and the differing religious beliefs of those who come under its teaching. We affirm, moreover, that all schools which are contributing to this formation of good citizens deserve equal recognition.

Dr. Charles Fleischer, of Boston, that same afternoon of the Federation meeting, said in a public address:

Let me tell you of two bills proposed in our Legislature last week. Both were given "courteous leave to withdraw." One was the proposal to enact into a constitutional amendment the plain spirit of democracy and the very letter of the Constitution of the United States to the end of preventing sectarian legislation and the support of sectarian institutions from public funds.

No one would dare openly to oppose such a proposition, and yet because it is known that the Catholic church does not favor this ideal, our legislators fear to handle the proposition. This is a clear example of the pernicious influence of possible church domination.

Thus it will be seen that the battle is already on for control of the education of the child. Knowing the limited extent of democratic principles in the Catholic church, and the strong church teaching it gives its youth, we may well be concerned about the future.

The challenge has been given to Protestantism. It is the avowed purpose of the Roman Catholic hierarchy to "make America Catholic," and the Church of the Brethren of the twentieth century, as well as other Protestant churches which came into being as a result of the bitter persecution of the Catholic church in the seventeenth and eighteenth centuries, may yet be called upon to suffer curtailed privileges unless we awaken to the dangers confronting us in Roman Catholic domination.

We can well pattern after the Catholic church in its excellent training system and begin to conserve our children and educational forces for Truth and the church. The essential difference between Catholicism and Protestantism is this: Catholicism has good training and poor teaching, while Protestantism has good teaching and poor training. And after all, it is our training that ultimately controls our actions. So, unless Protestantism can strengthen its training forces, it is at a marked disadvantage in the coming struggle.

A casual survey of the situation can not help but spur one to a greater zeal and love for his church and the cause of eternal Truth. The developments of the next few years can well be watched with intense interest by those in touch with the situation.

Elgin, Ill.

The Passing of Time.

BY R. C. SMITH.

One of the most important elements of life is time. Have you ever stopped to think of the meaning and the significance of that little word "time"? "Time" is best defined as a period of duration. This definition arises from the fact that this is a world of changing things, of beginnings and ends, and it is in this light that we understand time.

If you were asked to form a conception of time, you would be unable to do so. It is an abstract term, and we can think only in the concrete, or rather in the light of our experience. If *hour* is suggested to you, you would think of an hour's work or pleasure, or of the minute hand of the clock going once around. At the suggestion of a day you perhaps think of twenty-four hours, a space of daylight and an equal one of night. Now, form an idea of century. This is impossible, because such a period is beyond all our experience. Then there is eternity,—time without end. This is also beyond our conception, and as we meditate thereon we bow in silent reverence to the great Constructor of the universe.

So it is clear that when we think of time, we think of the coming and going of things or of events. There are no ends in heaven, for it is not a place of changing things. We are told that "there is no day nor night there." Hence we speak of this as eternity or "endless period." Volumes have been written on the subject of this paragraph,—largely speculative, I admit.

A peculiarity exists in the mind in our conception of the passing of time, according to the age of the individual. To the youth months and years pass slowly. Many a boy almost despairs of ever growing into a man. This is not entirely due to the fact that he is not engaged in vocational activities. To the gray-haired grandparent, the years and months roll around rapidly. What a blessed provision of Divine creation that this is the case and not the reverse! Just imagine the misery of mankind if, as decrepitude comes upon us, the years would appear to lengthen out and drag. But as it is, the good old father with sight and hearing nearly gone, with stiffened limbs and weakened body, has left to him the greatest joy of life, save the actual experience,—his *memory!* This is the mind's record of past events. He sits and meditates over the victories of youth, over his defeats, then so big and now so small, and his heart quickens with the pulsations of renewed life, and withal it appears only a few years back.

But then, what if the memory is full of unpleasant things? Now we have come to the heart of the theme. Time is a series of events. We weave a web of happenings peculiarly personal, and these constitute memory, and as we weave so is the web. If our lives have been right, memory will be full of pleasant things. But the memory, following a life of wickedness, of unchristian activity, or even of neglect, must necessarily be unpleasant. The gutters are daily the beds of men who, when boys, sowed their wild oats. And yet there are men who advise boys and young men to have that so-called good time! Nothing could be more erroneous and destructive to future happiness.

So, then, let us draw the conclusion of the whole matter. Let us live clean Christian lives and build up a pleasant memory to comfort old age. Let us garnish it with good deeds that will stand out as gems, for only with a memory of precious things can we hope for pleasant retrospection and for the welcome appro-

bation at the end, "Well done, thou good and faithful servant."

302 South Prospect Street, Marion, Ohio.

Christ's Second Appearing.

BY SADIE ZOOK.

We often wonder why so little is said of this important truth,—one of the greatest doctrines in the New Testament. Is it because we do not love the appearing of Christ? Can it be that we think it will be far in the future, and does not concern us?

Do we fear, when we think of the awful event, and simply say nothing about it to others? This was the main thing that the early Christian church taught, for which it hoped, and to which it looked forward. It is mentioned three hundred and sixteen times in the New Testament, averaging once to every twenty-five verses. You see how greatly they were interested in the matter.

There is not much warning given by ministers, concerning our being ready and watching for our Lord's return. Paul loved this doctrine, taught it, and exhorted his spiritual sons to teach it.

Let us think upon this solemn truth, for it concerns every one of us. Have you ever said, "Oh! it will not be in our time"? How dare you? Do you think in your heart, "My Lord delayeth his coming"? Think of the doom, "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites. There shall be weeping and wailing and gnashing of teeth."

While Jesus is tarrying and has tarried these many years, Christians have grown indifferent in a measure. Should it be so? No, we should be more concerned, and give more warning, for the time is drawing nearer and nearer, and may be much nearer than we think.

Be interested enough in Christ's appearing and long for it so earnestly as to watch for the signs that shall be seen in the last days. Perilous times are to come. "There shall come, in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Jesus tells us that there shall be famines, pestilence, wars, rumors of wars, earthquakes in divers places, the waves and sea roaring. Many shall run to and fro, and knowledge shall be increased.

True, knowledge has increased. We need but think of our schools, colleges and universities and the public press as disseminators of knowledge. We have means of communication by mail, telephone and telegraph. Railways, steam and electric carriages cover the earth, and with comfort and ease one can now make a trip around the world in sixty days.

The world has plenty of false prophets, and many are being deceived. "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs; insomuch that, if it were possible, they would deceive the very elect."

The condition of society will be the same as it was in Noah's and Lot's time. They married and were given in marriage. They planted, builded, bought and sold, and were eating and drinking. "Even so shall it be when the Son of man is revealed." Jesus will come in the clouds, to the mount from which he ascended, with his saints, who will be clothed in white.

Dear reader, what will be our occupation while we wait and watch for our Master's return? Will we be standing idle? Let us improve our opportunities, and give ourselves over to increased consecration of our time, selves, substance and all! Let us cleanse ourselves from all filthiness of the flesh and spirit that we may be found blameless, and without spot.

"Seeing that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking forward and hasting unto the coming of the day of God, when the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat?"

Sinner, get reconciled to God that your sins may be blotted out, for now is the accepted time. Knowing the terror of the Lord, we persuade you to turn to Christ. He will meet us either in grace or in judgment.

Will we be ready when the cry is, "Behold the Bridegroom cometh"? "Blessed are they who are called unto the marriage supper of the Lamb." "And what I say unto you, I say unto all, Watch." In such an hour as ye think not the Lord will come.

"The Spirit and the bride say, Come." The Bridegroom says, "Surely, I come quickly." "Even so, come, Lord Jesus." Amen.

Curryville, Pa.

"That Blessed Hope."

BY JOHN R. SNYDER.

In Five Parts.—Part One. Jesus Is Coming Again.

"Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts 1: 11, R. V.).

Perhaps no other doctrine of the Bible is so little taught and so frequently misunderstood, or not thought of at all, as the second advent or coming of our Lord Jesus Christ. That which was one of the cardinal doctrines of the apostolic church has, through false teaching or no teaching at all, been neglected or brought into disrepute because of this failure on the part of those whose duty it is to teach the whole Gospel.

Practically all Christians are agreed that Jesus is coming again. They accept the teaching of the Word in this respect, most of them, it must be admitted, in a negative sense rather than positive. There is, however, a divergence of opinion as to the manner of his coming. They also differ as to when he will come. This difference has come about, in a large measure, because of a lack of study of God's plan through the ages, as to the Divine purpose and conditions which must precede his second advent.

First there is that large class,—and they are in the majority,—who believe that Christ will not come until after the Millennium. This class believe and teach that the world will gradually grow better and finally "evolve" into the Millennial Age without any specific or unusual event to precede it, and for a thousand years there will be peace on the earth. Then will come a time of awful persecution. This time will be followed by the advent of the Lord himself, who will come to earth and set up his kingdom. This school resolves the second advent or coming of our Lord into a process rather than an event and is the view almost universally held by theologians, scholastic doctrinaires and those who have been more or less influenced by modern thought and criticism. There are some notable exceptions however. This class is called *post-millennialists* because they postpone or delay the coming of the Lord until *after the Millennium.*

Post-millennialists teach that we shall enter the Millennial Age without Christ's personal presence, and that this period of a thousand years shall pass without the presence of the Bridegroom. The Gospel will be preached and accepted by every creature on the earth and an era of brotherly love will be ushered in. Satan will be bound, and man will be left to carry on his labors without being tried by the tempter. It will be the era of universal peace. Swords will be beaten into plowshares and spears into pruning hooks. Nation will not rise against nation and there will be no disturbing national conditions. Sanitary conditions will be such that man's health will be so perfect that his life will run into centuries. The spirit of holiness will so pervade the inhabitants of the earth as the waters cover the sea. They see, in the present era of optimism, material progress and invention, an ushering in of this great Millennial Age. The great discussion for world-wide arbitration is a sure sign of the coming of the period. Science, philosophy, thought, invention, politics, moral progress, better civic conditions, solving of vexing problems, it is claimed, are a sign that the world is growing better, and thus the Millennium will come. One of the weak points of this teaching is that it fails to find full sanction in the Word of God.

Then there is a second class of persons, a rapidly-growing minority, who hold a different view of the question. This class is composed of some of the most devout people of the present day,—men and women of profoundest thought, scholars of the highest type, Bible students, evangelists and missionaries,—who are in vital touch with great spiritual movements, who hold and teach that the Lord will come before the Millennium.

They further believe and teach that there can be no Millennium until he does come, for he is to be the Reigning One during that thousand-year period. They hold and teach that the second advent of our Lord will be an *event* and not a *process.* To them world peace, at this time, is only a dream, and they deny the claim of men who are crying, "Peace, peace," when there is no peace. Nation shall rise against nation; evil-doers shall wax worse and worse; men will grow indifferent to the Gospel, and the church will compromise with the world. There shall be deeds of violence, and blood and sin shall abound, and there shall be a fulfillment of the words of Scripture, "As it was in the days of Noah so shall the coming of the Son of man be." Man shall so exalt himself that he will forsake God and rest in his own works and accomplishments. He will call out, "See what I have done! With my own hands have I created it."

Knowledge will increase, but it will not be the knowledge of the Lord. Seducers shall prevail and there shall be a falling away from the church. All this evil will gradually gather itself together until the Man of Sin, the Anti-Christ, will be revealed. Then will come the Son of Man in the clouds of glory, fulfilling the Word, as inspired by the Spirit and written by Paul in his first letter to the church at Thessalonica, as found in chapter three, verses 13 to 17: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Then shall come the Millennial Period or Age. For a thousand years Jesus, the Christ and Lord, shall sit on David's throne and from Jerusalem shall he reign and be indeed King of kings and Lord of lords. Satan will be bound, and the period of the world's greatest evangelistic movement will be inaugurated. The Jews will accept Christ as King, and the Chosen One will serve his own people. They will be the greatest evangelists and missionaries the world has ever known.

This class of believers are called *"premillennialists"* because they believe and teach that Christ shall come before the Millennium, and that he shall reign in person during that period. This view is the one that shall be taken in this series of articles, because it appeals to the writer as the only truth taught in the Bible concerning his coming and the only teaching that will bear the searchlight of the honest seeker after truth, and the one that fills the hope of the devout child of God.

In closing we affirm that the second coming of Christ is an *event* and not a *process.* God says of it: "In such an hour as ye think not the Son of Man cometh."

The second article will deal with "The Signs of the Times."

Bellefontaine, Ohio.

Children of God.

BY J. D. HAUGHTELIN.

Adam is said to be "the son of God" (Luke 3: 38). We are his descendants and have inherited this birthright. Jesus says of little children, "of such is the kingdom of heaven" (Matt. 19: 14). Paul, in

(Concluded on Page 397.)

THE ROUND TABLE

Life on the Upper Road.

BY EDMUND F. ALBERTSON.

If we are to press forward toward the mark for the prize of the high calling of God in Christ Jesus, we must begin right. The beginnings of character are for you to take and fashion as you will. Your destiny is in your own keeping. God puts priceless possibilities within your reach. If you grasp them and employ them, great will be your reward.

An old man, sinful, living in obscurity and want, was asked why he did not fare better. The reply, thus urged from a discouraged heart, was full of meaning: "I didn't start right."

If you are going wrong, it will be a display of prudence for you to face about, and start right. "Today is a king in disguise." Treat it as such. Look well to your footsteps. Be sure you are in the king's highway of holiness, marching toward the city of God, where you may come with songs and everlasting joy.

Yonder on the road, near the old city of Damascus, is riding a brave, zealous, but misguided young man, with a company of admirers ready to do his bidding. It is noonday. The glare of the Syrian sun shines on their brazen helmets. But that man is not to enter the city in that manner. Suddenly he sees a light shine about him, and he hears a voice, "Saul, Saul, why persecutest thou me?" His career was changed from that hour. It was the call of the Master to a nobler and more useful life. In after-years we hear this youth say, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

It is related of Xerxes that, while preparing to pass from Asia into Greece, he ordered a review to be made on the shore of the sea. A magnificent throne was erected on a lofty peak, and from his throne of gold he gazed upon the marshalled hosts on land and sea. Xerxes was observed weeping. Friends ventured to ask the cause of this. He replied, "Alas! of all this vast throng not one will be alive a hundred years from now." "All men consider all men mortal but themselves." The wise man will consider his own mortality.

"Man is a bi-world creature." "Life's withheld completions" point to another life beyond the tomb. Jesus everywhere and always assumed immortality. Plato reasoned that "this fond desire, this pleasing hope, this longing after immortality" were the prophecies of a life beyond. Nature does not deceive the lower animals by giving them instincts. The migratory bird finds the warm climate ere the frosts of winter come. God will not mock the creatures he has made in his own image, but will give them the truer, richer life of satisfaction for which they long. Through Jesus Christ, his life, teaching, death and resurrection, life and immortality are brought to light.

Butler, Ind.

Unrest.

BY LEANDER SMITH.

I never have known as much changing among our ministers, at any one time, as there is now. This reveals a sad, if not alarming, condition of unrest and discontent on the part of both churches and ministers,—not in every case, surely, but in most instances. Whose fault is it? Who is responsible? Is it that the Christ is "asleep in the hinder part of the ship," while raging waves of the sea foam out our shame? Had we not better summon him to the pilot-house and let him, who stilled Galilee's threatening waves, speak "peace"?

The spirit of unrest is felt in all the relationships of life. There is the giving up of "jobs" on slight pretext, a readiness to "strike," planning revolutions, applying for divorces,—anything for a "change." Churches and ministers should strive together for a continuity of effort, neither demanding more of each other than "to do justly, love mercy and walk humbly before God." In such a relationship "mercy and truth would meet together; righteousness and peace would kiss each other. Then would *truth* spring out of the earth, and righteousness look down from heaven."

We find a great many church members that have entirely set aside Paul's exhortation, "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake" (1 Thess. 5: 12, 13).

Ministers should heartily coöperate with their members, "neither as being lords over God's heritage but being ensamples to the flock" (1 Peter 5: 3). Let both church and minister labor together for the promulgation of the Gospel, so that the world can see that we are working in harmony with each other, for the Scriptures say, "We are laborers together with God" (1 Cor. 3: 9). When the churches and ministers become thoroughly united in the work, then the causes of unrest will cease to exist in the church and we can take an active part in reforming the great evils in the world. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean" (Isa. 52: 1). "Behold, how good and pleasant it is for brethren to dwell together in unity" (Psa. 133: 1).

230 N. Oak Street, Nevada, Mo.

Our Refuge.

BY IDA M. HELM.

The cities of refuge are interesting because of the hope they held out to the one who found himself in danger of the avenger of blood, but most of all because they are figures of the One who is the Sure Refuge for every sinner that will flee to him. Every sinner is in danger at all times. Every day death lays his victims low, and woe unto the ones whom he overtakes, away from the refuge, Christ Jesus. "Sin kills beyond the tomb."

Sin, in some form, is always upon our track, but Jesus is our Refuge and we may well flee to him in every temptation. True faith and obedience always follow in the way Jesus marked out for us. He says, "I am the way, the truth and the life." All other ways lead to destruction. Paul says, "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death" (Rom. 8: 1, 2, A. S. R.).

The only safety for the sinner is to get out of the way of danger. Recently some work was being done among certain electric light wires in Cleveland, Ohio. One wire broke, and a live wire came in contact with the hanging ends. The warning was quickly given and everybody moved away from the dangerous place except one young boy. He said, "I'm not afraid to stay here." Before the workmen could reach him and take him away by force, some movement brought the wires in contact with his body and he was killed.

In this world, today, there are many places of pleasure and amusement that are contrary to the teachings of Christ, and there are some movements that have somewhat of a semblance of the Christian religion, but really have very little, if any, of the teachings of the Bible in them. They are as dangerous as live wires, and the only safe thing to do is to keep out of their way.

Life is not a thing to be trifled with, or held cheap, and the only place of safety is our Refuge, Christ Jesus.

Ashland, Ohio.

A Few Facts.

BY MARY BEAM.

"Facts are stubborn things," I often heard my father say. Some facts are not only stubborn, but very serious. Here are a few:

It is a fact that we go through this life but once.

It is a fact that this life, at best, is short, and very uncertain.

It is a fact that there is a future state that is unending.

It is a fact that our future destiny depends on what preparation we make in this life.

It is a fact that we have nothing to guide us in this preparation but the Word of God; that the Word of God must be studied and must be lived, to win everlasting life, and that a neglect of this means eternal damnation. Which will you choose?

Trevilian, Va.

Things Worth While.

BY CORA E. PRICE.

Some things counted "worth while" in this life are good health, long life, good food, power, fine clothes, fame, fellowship with great people.

The life counted most worth while hereafter is the one that has conquered self. To him that overcometh are promised: Continual health (Rev. 2: 7; 22: 2; everlasting life (Rev. 2: 11); hidden manna to eat (Rev. 2: 17); great power (Rev. 2: 26); white raiment (Rev. 3: 5); a name confessed before God and his angels (Rev. 3: 5); close fellowship with God, the King of kings (Rev. 3: 20, 21).

Lancaster, Pa.

CHRISTIAN WORKERS' TOPIC

Closing Lessons for the First Half of 1912.

From the Book of Acts.

For Sunday Evening, June 30, 1912.

I. "This Jesus Shall Come in Like Manner" (Acts 1: 11; John 14: 3).

II. Divine Nearness.—"I foresaw the Lord always" (2: 25). See him as present (Psa. 16: 8).

III. Joy in God.—"Thou shalt make me full of joy with thy countenance" (2: 28; Heb. 12: 2).

IV. The Way to Pardon.—"Repent, and be baptized" (2: 38; Luke 24: 47). Do this "gladly" (v. 41).

V. True Riches.—"Such as I have give I thee" (v. 3: 6). Such as are intrusted to me.

VI. God Is Not Mocked (5: 1-3). The sin of Ananias consisted in his **yielding** to the temptation. God requires men to resist temptation; and if they yield to it, they must be punished.

VII. Spread of the Seed (8: 4).—"Went everywhere preaching." Persecution tends to promote the thing it would destroy. It makes Christians active and zealous.

VIII. An Epoch-making Speech (17: 22-31).—The example of Paul here is a good one for all Christians. In all places—cities, towns or country; amidst all people—philosophers, the rich, the poor, the great object should be to do good, to instruct mankind and promote human happiness by diffusing the pure precepts of the Gospel of Christ.

PRAYER MEETING

The Christian's Relation to His Fellow-Members.

Matt. 18: 15-17; Rom. 12: 4-18.

For Week Beginning June 30, 1912.

1. All We Are Brethren.—The Christian, in acknowledging God as his Father, recognizes the great brotherhood of man, and is in duty bound to comply with all the requirements of the obligations thus imposed. Since "God made of one blood every nation of men to dwell on the face of the earth," nationality is lost sight of in the Kingdom of Christ. The church of God knows no caste, class nor superiority of earthly station. All are to be workers together with God in the great redemptive plan for the salvation of the lost (1 Peter 1: 22, 23).

2. We Must Realize Our Mutual Obligations.—A true conception of brotherhood most wonderfully quickens our sense of obligation to each other. It makes us realize that we are "debtors to all men." What greater motive can be appealed to, what more effective stimulus can be applied, than the inspiring thought of universal brotherhood? What better proof can be given, of the genuineness of our faith, than our most sincere concern for the welfare of our brother (1 Peter 3: 8, 9)?

3. Our Brotherly Love Expresses Itself in Deeds as Well as Words.—Well may the apostle say, "In love of the brethren be tenderly affectioned one to another." The great essential in helping our brethren is to love them. Thus we open a door by which the hardest heart is entered. You may talk to people about their soul till speech fails you, but if you touch the inner sanctuary of the heart with the golden key of love, there will be an instant response. Your help, seemingly so small, your little gift, your modest word, your lowly life, your silent prayer, may prove to be the decisive factor in some great issue that will have far-reaching results by the gracious enkindling of devoted souls (1 John 3: 10-17).

HOME AND FAMILY

The Upward Struggle.

When prayer delights thee least, then learn to say,
Soul, now is greatest need that thou shouldst pray.

Crooked and warped I am, and I would fain
Straighten myself by thy right-line again.

Oh come, warm sun, and ripen my late fruits,
Pierce genial showers down to my parched roots.

My well is bitter: cast therein the tree,
That sweet henceforth its brackish waves may be.

Say what is prayer when it is prayer indeed?
The mighty utterance of a mighty need.

The man is praying who doth press with might
Out of his darkness into God's own light.

White heat the iron in the furnace won;
Withdrawn from thence, 'tis cold and hard anon.

Flowers from their stalks divided, presently
Droop, fall, and wither in the gazer's eye.

The greenest leaf, divided from its stem,
To speedy withering doth itself condemn.

The largest river, from its fountain-head
Cut off, leaves soon a parched and dusty bed.

All things that live, from God their sustenance wait;
And sun and moon are beggars at his gate.

All skirts extended of the mantle hold,
When angel-hands from heaven are scattering gold.

Your Minister's Wife.

BY ELIZABETH D. ROSENBERGER.

THE Sisters' Aid Society had a meeting. A number of new garments had been cut out, and now the hum of the sewing machines proclaimed that they were under construction. Every woman was busily engaged in some way. In and out the needles flew while they talked of people who needed some of the clothes they were making, and suggested various ways of helping them. The leader was sorting out a bundle of clothes to be given to some poor family, and as she was trying to decide what garments should be put in and what garments should be left out, she wished that their minister's wife was there to help her. "Sister Murray would know what to do; I don't know how many things to put in this bundle for the Riggs family. Here is a winter coat for the little girl and some stockings and skirts for an older one. Mrs. Murray always seems to know just what should go to each one."

"She surely does know," answered Sister White. "She visits in all these poor families and so she knows their condition. We must give her due credit for visiting the poor."

"So far as I can see," said a sister who was busily engaged at a quilting frame, "our minister's wife, does her duty wherever she is placed."

"Yes, she does," echoed another, "it's not every minister that has a helper like Sister Murray. She is so capable and willing." And so the women talked while they worked, and all agreed that their minister's wife was above the average. She did all they expected her to do and more too.

It was a silent woman who had been stitching away at the patchwork quilt who uttered the first revolutionary sentiment: "For my part, I'd like to know how long you expect Sister Murray to hold out with all these demands upon her time and strength?"

"She does work too hard," acquiesced one. And the quiet sister continued, "Sister Murray loves this church and gives herself gladly. But is that any reason why we should permit her to work beyond her strength? If you will forgive me for saying it, the leader of the Aid Society should be able to attend to sorting out clothes for poor people, without the help of the minister's wife."

But that is just the trouble. Too often the minister's wife is expected to assist those who have some special work to do, and so the responsibility of much that is done in the church rests directly upon her shoulders.

How can you make the church a pleasant home for your minister's wife? We will suppose that she has good mental capacity, and is religiously fervent in spirit. Do not trouble her with too many things. If you must have help on a Sunday-school lesson or prayer meeting talk, do not apply first to your minister and his wife. Stop and think whether there is not some other member in the church who can give you the needed help or information, and so avoid troubling the minister or his wife with that small matter. Remember that there are many members who need help of various kinds, and if they all go to the minister or his wife, they will be overworked and broken down in health in a short time.

Do not make the minister's wife president of your Aid Society, and chairman of your Sunday-school committees, besides asking her to teach a Sunday-school class and lead in prayer meetings. She loves her home as much as we do and is anxious to spend some time in her home. Do not say, "Our minister's wife has not called on me for eighteen months." Do not blame her if she does not come in eighteen years. Do not remind her of her failure to attend to this, that or some other thing. If she was absent from prayer meeting one night, it is likely she had a good reason for her absence. Do not criticise her!

Always be sure to love her and to pray for her. Stand by her and uphold her! She is only a weak woman and needs your love and your sympathy. Because she is capable and loved by the young people, you should be all the more considerate of her, so that she may continue to exert a strong influence over them for good. Her price is above rubies. Value her rightly. Her whole heart is in her husband's work. She sees the opportunities for doing good, for comforting sorrowing hearts, and winning immortal souls. She loves her Savior, and the service for him is sweet and satisfying, so she gives herself in every fiber of her being to the work of the Lord. Learn to appreciate and accept your minister's wife at her full value.

Covington, Ohio.

A Lost Religion.

MR. BROWN traded his for a costly mansion and real estate in this world. Mrs. Brown had hers made into costly jewels, silk dresses and other stylish apparel, and wore it out in fashionable society.

Mr. Crandal built his into a great industrial and commercial concern.

Mr. Wiley bartered his for a political office, and his son drowned his in a glass of wine.

Miss Easy traded hers for a young man who drank whisky, gambled, told falsehoods and was counted a fast young man.

Miss Modesty lost hers in a ballroom.

Mr. Funley lost his at the card-table.

Mr. Proxy had his in his wife's name, and when she died he buried it with her.

Mr. Policy talked for God on Sunday and worked for the devil all the rest of the week. He died on a week day.

Mr. Moneylove got his on trust, but he never paid for it, so Satan's mortgage on his was finally foreclosed.

Miss Formality wanted to keep hers, but, unfortunately, not having enough spiritual warmth, it got cold and was frozen out entirely.

Mr. Hyde had his recorded on the church roll, but he never said anything about it to any one or showed it to any one, and nobody, not even God, ever knew that he had any, so he went into eternity unsaved.

So we might go on and tell of other ways in which people lose their religion, but we will stop for the present and see what they lost with their religion. Some people may say: "Why make so much fuss over losing religion? It is a simple thing anyway." Is it?

Lost—An immortal soul, so valuable that the Son of God lived, suffered and died to save it.

Lost—That which gives a greater peace and happiness than anything else this world has ever given or known.

Lost—The only power that always comforts in sorrow, resists temptation and triumphs in the hour of death.

Lost—the chance of ever seeing again a Christian father, wife or husband, brothers or sisters, sons or daughters, or other relatives and friends who have left this earth, whom we loved better than all the world besides.

Lost—The blessed privilege of spending an endless eternity with our loved ones and with the best people of all ages and with our Savior and our God, in a grander, holier, happier city than earth has ever seen. A city where sorrow never comes and partings are unknown, with pleasures that never die, riches that never vanish, and love that never fails. All of this lost for a little more fame, pleasure, money and ease on earth and an eternity of woe. Does it pay?—*Nathan Bullock in Christian Standard.*

The Worrying Habit.

MODERN science has brought to light nothing more curiously interesting than that worry will kill. More remarkable still it has been able to determine from recent discoveries just how worry does kill. It is believed by many scientists who have followed carefully the growth of the science of brain diseases that scores of the deaths set down to their causes are due to worry, and that alone. The theory is a simple one, so simple than anyone can readily understand it.

Briefly put, it amounts to this: Worry injures beyond repair certain cells of the brain, and the brain being the nutritive center of the body, the other organs become gradually injured, and when some diseases of these organs arise, or a combination of them, death finally ensues.

Thus worry kills. Insidiously, like many other diseases, it creeps upon the brain in the form of a single constant, never-lost idea, and as a dropping of water over a period of years will wear a groove in the stone so does worry gradually, imperceptibly and no less surely destroy the brain cells that lead all the rest, which are, so to speak, the commanding officers of mental power, health and motion.

Worry, to make the theory still stronger, is an irritant at certain points which produces little harm if it comes at intervals or irregularly. Occasional worriment the brain can cope with, but the iteration and the reiteration of one idea of a disquieting sort the cells of the brain are not proof against. It is as if the skull were laid bare and the surface of the brain struck lightly with a hammer every few seconds with mechanical precision, with never a sign of a stop or the failure of a stroke. Just in this way does the annoying idea, the maddening thought that will not be done away with, strike or fall upon certain nerve cells, never ceasing, diminishing the vitality of the delicate organisms that are so minute that they can be seen only under the microscope.—*The Continent.*

SISTERS' AID SOCIETIES

LONG BEACH, CAL.—The following is a report for our Sisters' Aid Society for the year ending May 4, 1912: We held twenty-three afternoon meetings and eight all-day meetings, with an average attendance of nine. Our collections, fines, fees, and money received for work done during the year amount to $37.27; disbursements, $25.30; cash on hand, $11.97. Our work consists of quilting, making comforters and small articles to sell. We donated to the Brooklyn Mission one quilt and $10 in money. The following officers were elected for the coming year: Sister A. L. B. Martin, president; Sister T. J. Rummonds, vice-president; Sister Stella Vaniman, treasurer, and the writer, secretary.—Mrs. H. V. Wall, 129 Descauso Street, Long Beach, Cal., June 29.

BROWNS MILL, PA.—Our Sisters' Aid Society met March 19 to organize, with Sister Maud Brechbill, president; Sister Maud Stover, vice-president; Sister Margie Hartman, treasurer; Sister Nora Brindle, corresponding secretary, and the writer, recording secretary. We had an enrollment of sixteen active members, with an average attendance of seven. We have ten honorary members. Twelve regular meetings were held, and one special all-day meeting. We made forty-six articles. Our work consists of making sunbonnets, prayer-coverings, aprons and comforters. We bought a sewing machine and window shades for the Browns Mill church. We sold articles amounting to $11.66; paid out for supplies, $23.35; money received at the meetings, $17.50, leaving a balance of $5.81 in the treasury.—Grace E. Laughlin, Secretary, Greencastle, Pa., May 24.

HUNTINGDON, PA.—During the year 1911 our Mission Band held eleven regular meetings, with an average attendance of twelve. We had seven visitors, including two of our missionaries, Sisters Anna Blough and Mary N. Quinter. We appreciated their help and inspiration very much. For quilting eleven quilts and one comforter we received $16.25; for caring for our new church, $75; for sewing for the college, $4.48; for sale of salt, $5; for sale of polishing cloths, $7.20; donations, offerings at public meetings, and work done by individuals, $76.27. We paid $279 to our church, $5 to the Hollidaysburg church and $45 to Sister Blough, before leaving for India. We sent a box of bedding to the Brooklyn Mission, purchased baptismal robes for the church, costing $6.01, donated sewing to the college, and gave a small comforter to a poor sister. We have $25.67 in the treasury. May God help us all to do more efficient work for him! Our officers for the present year are: Sister Grace Q. Holsopple, president; Sister Mabel Dooley Myers, vice-president; Sister Laura Rupert, recording secretary; Sister Elizabeth Carroll, treasurer, and the writer, corresponding secretary.—Olive Replogle Dupler, Huntingdon, Pa., May 27.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. HENRY E. WARD, of Kansas, changes his address from Quinter to Abilene.

BRO. GALEN B. ROYER was with the church at Cherry Grove, Ill., over last Sunday.

WE announce the change of address of Bro. Frank G. Replogle, of Indiana, from Owasso to Rossville.

BRO. E. M. STUDEBAKER, of McPherson College, Kans., called at the House on his way home from the York Conference.

BRO. R. H. NICODEMUS, of Chicago, is now engaged in a series of meetings in the Rockingham congregation, Ray Co., Mo.

MINISTERS, how about your experiences in anointing the sick? Can you tell something, in a brief way, that may prove helpful to others?

LAST week it was stated that there were about 431 delegates at the late Annual Meeting. The count had not yet been verified. We should have said 421.

BRO. E. F. SHERFY, whose place of residence has been Chicago for a year or more, should now be addressed at 403 Jefferson Avenue, Colorado City, Colo.

As the fruits of the earnest labors of Bro. Peter Stuckman, at the Pike House, Brothers Valley, Pa., eleven were added to the church. So writes our correspondent at Berlin.

The church, like an army, can never do effectual work without a faithful and efficient body of officers. A weakness on the part of the preachers means a weakness all along the line.

BRO. C. P. ROWLAND, of Lanark, Ill., is to begin a series of meetings at Springfield, Ark., July 28. He has done some preaching at this point, and now returns to continue the work.

ANY one having a copy of the Quinter and McConnel Debate, and caring to dispose of it, should communicate with Sister Clarence E. Long, 222 South York Street, Mechanicsburg, Pa.

BRO. JOHN W. MILLER writes us of a series of meetings he held at Pleasant Hill, Va., at which twelve applied for membership. Eight were baptized and four are to receive the rite later.

SOME of our evangelists might tell our readers about the most successful way of conducting revival meetings. We do not mean the emotional methods that add names to the church roll, only to be erased a year or two later, but methods for converting men and women and adding them to the church.

PASSING the Bethany Bible School block in Chicago, a few days ago, we noticed that the walls of the first story of the new building were nearing completion. The building is being constructed of brick, stone, steel and lumber, all of the pillars, beams and lower joists being steel, thus rendering the structure semi-fireproof.

DURING a series of meetings at Glendora, Cal., conducted by Bro. A. L. B. Martin, and lasting two weeks, six were added to the church by confession and baptism, and one restored to fellowship.

THE Minutes of the Annual Meeting are now in type, and we shall be ready to fill orders inside of a few days. Price, five cents a copy. When ordered in quantities for the churches, two cents a copy.

BRO. E. H. EBY and family, of India, reached Brooklyn, N. Y., on Thursday evening of last week, and are delighted with the thought of being in their homeland, where they are to spend one year on furlough.

A SERIES of meetings, lasting two weeks, and conducted by Bro. G. S. Strausbaugh, at Sugar Creek, Ohio, closed with fourteen putting on Christ in the act of baptism, and one being restored to fellowship.

BRO. LEON F. BEERY, of Elgin, purposes to spend the month of August conducting vocal classes in some of the congregations desiring his services. He understands music, is a good song leader, and knows how to train others.

MOUNT MORRIS *College Bulletin* for May, the Catalogue Number with the announcements for 1912-1913, has come to our desk. Those seeking a good school, conducted on Christian principles, should write for a copy of this *Bulletin*.

OUR printers are now at work on the Full Report of the Annual Meeting, and we are likely to have it ready for filling orders inside of a few weeks. It will probably be one of the largest and most interesting reports yet put out by the House.

OUR correspondent, writing from Quemahoning, Pa., under date of June 10, reports fifteen added to the church by confession and baptism, and one restored to fellowship, as the fruits of a series of meetings held by Bro. Albert Berkley.

THE Annual Sunday-school Convention of Northeastern Ohio is being held in the Danville church on Wednesday and Thursday of this week. The announcement came to our desk one day after the last issue was placed on the press, and as this paper will not reach our patrons in Ohio until the Convention is over, we think it is not necessary to publish the notice.

WHEN it comes to putting out a catalogue, the managers of McPherson College, Kans., seem to be given to doing things on a large scale. *The College Bulletin* for May, Catalogue Number, 120 pages, and containing announcements for 1912-1913, has been received. It will prove helpful to those seeking a well-equipped institution of learning, with good Christian environments.

BRO. J. M. BLOUGH sends us a copy of the monthly church paper which our missionaries are publishing in India. Since it is printed in one of the India languages, we can not, aside from a brief statement in English, regarding the publisher, etc., read one word in the paper, but take it for granted that the monthly is orthodox, is newsy and deserves a good circulation.

BRO. I. L. BERKEY, of Goshen, Ind., who has not been in good health for some time, writes us that his condition has greatly improved. He exceedingly regrets that he was not able to attend the Conference this year, but consoles himself with the thought that the Annual Meeting Notes helped him to get into the spirit of the gathering, and to understand just what was done.

IN spite of some hindrances caused by the delay of books shipped by freight, the House did a splendid business at the late York Conference,—the best yet done at an Annual Meeting. Hundreds of our people arrange to do a certain amount of business with us on the Conference grounds each year, and come to the meeting prepared. We are beginning to understand what they need, and make it a rule to go prepared to supply their wants. The strike in Chicago, among the freight handlers, somewhat interfered with our work this year, but this is not likely to be repeated.

AT the General M. E. Conference, held at Minneapolis, several bishops were chosen, and it is said that not one of them uses tobacco, it being the policy of the Conference to bar tobacco users from the high office. The sentiment against the use of the weed by ministers is growing in several of the denominations, and there is a strong disposition to make a clean sweep of the habit by beginning with the higher officials.

THE RAM'S HORN says that if there were more Daniels striving for the right, there would be more lions afflicted with the lockjaw. There is, however, plenty of lockjaw, but it so happens that the pretended Daniels, rather than the lions, are the ones afflicted. Of the Christians driven out of Jerusalem by persecution, it is said that they went everywhere preaching the Gospel. No one ever accused them of having the lockjaw.

BRO. M. M. SHERRICK, Mount Morris, Ill., wishes us to say to the elders and pastors of the several congregations of the District of Northern Illinois and Wisconsin, and to the secretaries and clerks of the various committees of the District, that all queries and reports intended for the program of the District Meeting, to be held at Naperville, Aug. 22, must be in his hands by July 15, so that there may be sufficient time for printing and distribution of the same.

THE Writing Clerks of the State Districts should immediately order enough Minutes of the Annual Meeting sent to churches in their respective Districts to place one copy in each family where there are members. This ought to be done without any delay whatever, for all the members in the Brotherhood should know just what was done at the Conference. When ordering Minutes sent to the churches, each Clerk should send an order on the Treasurer of his District, at the rate of two cents a copy, for the amount due.

SHOULD the elder or pastors of congregations not receive copies of the Minutes of the late Annual Meeting to distribute among the members of their respective flocks, they can attribute the failure to the fact that they have not yet been ordered from the House. Furthermore, when the Minutes reach you, do not keep them on your desk for weeks, but pass them out to the members at once. A very good way is to place them into the hands of an active young brother or sister for distribution at one of the Sunday services.

JUST a few hours after going to press with the last issue we received notice of the departure of Bro. H. W. Krieghbaum, of South Bend, Ind., who closed his earthly pilgrimage near the noon hour, June 11, at the age of sixty-five years, having served in the ministry over thirty years. As he had been afflicted for six months or more, his death was not wholly unexpected. He was laid to rest on Friday of last week, Bro. Galen B. Royer conducting the funeral services. Bro. Krieghbaum was one of the earnest, efficient and faithful elders of Northern Indiana, a man of wide influence in church and business circles, and will be greatly missed. He has filled various positions of trust, and for a time was connected with the Publishing House as a member of the Executive Committee.

SOME of our readers are congratulating us on the character and completeness of the Annual Meeting Notes, published in the two previous issues. Especially do they think it remarkable that we should get the news for practically one week of the Conference into the paper, and then have that paper distributed on the Conference grounds before the meeting was over. They tell us that they appreciate that kind of up-to-date business. Before starting to York, we had things organized for a rush of the news as fast as it could be gathered and put in shape, and everything worked out as planned, without a hitch. On account of the distance between Elgin and York we hardly expected to have the issue containing our report on the grounds before Conference adjourned, but it was done and that, too, for the first time in the history of the MESSENGER, and what has been accomplished one time may possibly be done another.

There was quite a demand for the Conference Booklet this year, every copy taken to the Annual Meeting being disposed of. The plan of selling the Booklet to the delegates, instead of passing it out free, through the Credential Committee, worked splendidly, and seems to have given the best of satisfaction. This will continue to be the rule of the House.

We are wondering if we, as a church, have made use of our sisters as fully and as advantageously as we might. While, perhaps, we are fully abreast of other denominations in this, yet it seems to us that at many new points sisters might do a most effectual work in house-to-house visitation, increasing Sunday-school attendance, etc., even more successfully than the brethren.

Serving Notice on Tobacco Users.

One must be dull of comprehension if he can not read, in the handwriting on the wall, the fate of the elder, the preacher, or the deacon who has been so unfortunate as to have formed the tobacco habit, and feels that he can not break away from it. The views expressed at the late York Conference, along with the strong vote in favor of denying tobacco-using officials permission to exercise in their official capacity, means something. It simply means that the day is not far distant when the church will demand a body of officials who are free from the tobacco habit. She may not make the tobacco habit a test of fellowship, but she is certain to make it a test of official position, and came astonishingly near doing it at the recent Conference. A few more votes on that side of the question would have settled it, and by her action the Annual Meeting has simply served notice on each and every church official who persists in the use of the weed. With this rising tide threatening them, these officials can do no wiser thing than to break off from the habit and fall into line with the growing anti-tobacco sentiment of the Brotherhood. Conference has already decided that no tobacco user can be elected to an official position in the church, or advanced in office. She has further decided that those using the weed can not be admitted to a seat on the Standing Committee, nor can they serve as delegates. These are only steps leading up to what was attempted at the York meeting and not quite accomplished, and what we may look for at no distant day.

The Delegation for 1912.

Below will be found the tabulated report of the representation at the York Conference, showing not only the number of delegates present from each State District, but the official complexion of the delegation. This makes the fifteenth tabulated report given to our readers.

It will be observed that this year we had nineteen less delegates than last year. With the meeting in the East, where we have the largest number of churches in any part of the Brotherhood, this difference is not easily accounted for. In fact, we can not understand it. Of course, the representation was good, but it was not what we were looking for. The representation at Winona Lake in 1910, with 481 delegates, broke all records. At the St. Joseph Conference there were 440, thus leaving York the third place for representation.

Furthermore, since there are 913 congregations in the Brotherhood, and since a number of the congregations sent two delegates, it follows that considerably less than half of the churches were not represented. By this we are to understand that the decisions for a majority of the congregations were made by the minority. This may not seem fair, and yet it is only history repeating itself. Had each congregation been represented, our list would show not less than 1,200 delegates.

It will be further observed that for the third time the majority of the delegates were elders. Including the fifty-three elders on the Standing Committee, there were 273 elders entitled to a vote, being about the same as last year. It may also be interesting to note that in 1910 there were 228 elders among the delegates, last year 227, and this year 210.

Eastern Pennsylvania, with her forty-four delegates, is the banner District, thus leaving Southern Ohio, and her thirty-two delegates, to take the second place. Western Pennsylvania comes in third,

State Districts.	Elders.	Second Degree.	First Degree.	Deacons.	Laity.	Sisters.	Total.
1. Ark., First District and S. E. Mo.,	..	..	..	..	..	1	1
2. California, Northern,	1	..	..	..	..	1	2
3. California, Southern and Ariz.,	3	..	..	1	..	1	5
4. Colorado, Western and Utah,	..	..	..	..	..	..	..
5. Cuba,	..	..	..	..	..	..	..
6. Denmark,	..	..	..	..	..	..	..
7. France,	..	..	..	..	..	..	..
8. Idaho and Western Montana,	1	..	..	..	1	..	2
9. Illinois, Northern and Wisconsin,	11	2	..	..	..	1	14
10. Illinois, Southern,	6	7	..	1	..	1	15
11. India, First District,	..	..	..	..	..	2	2
12. Indiana, Middle,	11	8	2	4	..	2	27
13. Indiana, Northern,	6	9	2	4	..	..	21
14. Indiana, Southern,	9	2	1	2	..	1	15
15. Iowa, Middle,	3	1	..	..	1	1	6
16. Iowa, N., Minn. and S. Dak.,	2	2	..	1	..	..	5
17. Iowa, Southern,	..	2	..	..	..	..	2
18. Kansas, Northeastern,	2	..	..	2	..	..	4
19. Kansas, N. W. and N. E. Colo.,	1	..	..	..	1	..	2
20. Kansas, Southeastern,	..	..	..	..	..	..	..
21. Kansas, S. W. and S. Colo.,	1	1	..	..	..	2	4
22. Maryland, Eastern,	14	3	1	1	..	1	20
23. Maryland, Middle,	4	..	1	..	..	1	6
24. Maryland, Western,	..	1	..	1	..	..	2
25. Michigan,	3	..	..	..	..	..	3
26. Missouri, Middle,	1	..	..	..	..	..	1
27. Missouri, Northern,	..	1	..	..	..	1	2
28. Missouri, S. and N. W. Arkansas,	..	..	..	..	..	..	..
29. Nebraska,	..	..	..	1	..	..	1
30. North and S. Car. and Georgia,	..	..	..	..	..	1	1
31. North Dak., E. Mont. and W. Can.,	..	..	..	..	..	1	1
32. Ohio, Northeastern,	10	3	..	..	1	..	14
33. Ohio, Northwestern,	3	3	..	..	1	1	8
34. Ohio, Southern,	22	5	..	3	..	2	32
35. Okla., P'h'dle of Tex. and N. Mex.,	..	..	..	..	..	1	1
36. Oregon,	..	..	..	..	..	..	..
37. Pennsylvania, Eastern,	15	16	4	5	4	..	44
38. Pennsylvania, Middle,	20	5	..	1	..	..	26
39. Pa., S. E., N. J. and E. N. Y.,	4	6	..	1	..	1	11
40. Pennsylvania, Southern,	13	10	..	1	..	..	24
41. Pennsylvania, Western,	15	9	3	..	..	1	28
42. Sweden,	..	..	..	..	..	..	..
43. Tennessee,	3	..	..	1	..	..	4
44. Texas and Louisiana,	..	..	..	..	..	..	..
45. Virginia, First District,	9	1	3	2	..	1	16
46. Virginia, Second District,	3	8	1	2	1	..	15
47. Virginia, Eastern,	3	2	..	1	..	2	8
48. Virginia, Northern,	6	7	1	2	1	..	17
49. Washington,	1	..	..	..	..	..	1
50. West Virginia, First District,	4	2	..	1	..	..	7
51. West Virginia, Second District,	..	1	..	..	..	..	1
	210	116	20	39	11	25	421

with twenty-eight delegates to her credit. It may also be interesting to note that there were only fifteen elders in the delegation from Eastern Pennsylvania, while sixteen are designated as ministers in the second degree. Northern Illinois and Wisconsin came amazingly near sending all elders, there being only three delegates outside of the eldership. Southern Ohio sent more elders than any other District. This year the sisters did not make as good a showing as they did last year, nor as good as they did the year before. In fact, 1911 was their banner year.

Year.	Elders.	Second Degree.	First Degree.	Deacons.	Laity.	Sisters.	Total.
1897,	93	104	18	14	10	..	239
1898,	136	118	24	28	13	..	319
1899,	126	105	22	26	13	..	292
1900,	149	114	35	34	16	..	348
1901,	156	110	25	37	12	10	350
1902,	167	115	18	34	22	7	363
1903,	162	117	22	44	13	13	371
1904,	160	115	18	40	8	9	350
1905,	165	91	30	38	8	16	348
1906,	173	127	33	41	16	14	404
1906,	109	47	10	52	16	38	263
1907,	201	115	23	47	12	16	414
1908,	193	104	17	44	5	18	381
1909,	228	128	29	54	14	33	486
1910,	227	101	11	45	16	40	440
1911,	210	116	20	39	11	25	421
1912,							

Providing for the Poor.

A number of letters come to our desk from a class of the poor who say that they are not properly provided for, nor do they receive the spiritual encouragement that the needy should have. Most of them call attention to the way certain secret, benevolent orders look after their poor, and especially their sick. While there may be some grounds for complaints, still most of those who are dissatisfied with the attention given them by the church, overlook the fact that the fraternal orders aid those only who contribute freely to their so-called beneficiary fund. All dues must be paid promptly, and when dues are not paid there is little certainty of assistance in time of need. Not only so, but these orders are not for the poor and dependent. They are for people who are able to provide for themselves and pay their monthly dues. It is much like depositing money in a savings bank, with a provision to draw on the bank in time of need. The assistance thus received may be regarded as charity, but it is not.

The Brethren church is not run on this principle. Ours is a fraternity for the poor as well as for the rich, and, so far as fellowship is concerned, we make no distinction between the classes. We look after the needs of the poor, though our method is not the same as that of the fraternal orders. The latter render assistance to those who are not in arrears, while we look after the wants of poor members who may never have paid one cent toward church expenses. For the accommodation of the worthy poor we have commodious Homes, in a number of the States, and should there be any poor members suffering in these States, it may possibly be their own fault, rather than the fault of those in charge of such homes.

But in spite of our wise provisions we need to give the needs of the isolated poor more attention than some of them have been receiving. In some States, unprovided with homes for the poor and aged, there may be more or less neglect. We hear more from this than from any other class. True, such needy members may apply to the congregation where they hold their membership, and these churches may call on the adjoining congregations for the aid that they themselves can not fully provide, but this is a very slow and unsatisfactory method. In sections of the country where we have small congregations, and members in limited circumstances, the poor must sometimes go unprovided for. We need to give this subject more than ordinary attention, with a view of devising better methods of reaching the isolated poor. Christ and his apostles gave unusual attention to the needy, and if we would profit by their splendid examples we may find it proper to revise some of our methods.

Afterthoughts.

Speaking from personal experience, the York Annual Meeting was one among the most pleasant ones which it was our pleasure to attend. As we think of it, our wonder is why it was so, and whether the same cause or causes that made it so pleasant to us, made it equally pleasant to others, as we have reason to believe that an unusually happy spirit prevailed in the hearts and minds of all present.

There were a few prevalent conditions that may have been active factors in making people feel good, as good physical feelings have much to do with general happiness in this world of ours.

The weather was fine. We heard many say that it was as good and desirable as if it had been specially ordered and prepared for the occasion. And to say so much, means more than we at once realize, because we are more closely related to the weather than we think.

Then, too, our relations to each other are such as tend to unify us in feeling and happiness as well. Some people are naturally dyspeptics, and are relieved only as they come in contact with human sunshine, and of this we had a sweet abundance because of the very, very fine weather. It was the general salutation as we met and conversed on the grounds.

Another element in making it a good meeting was the place and the accommodations. On the part of many there is a considerable feeling against holding our Annual Meeting on Fair Grounds, and a great many went there with this feeling in their minds and hearts. But on their arrival at the place, and seeing the splendid accommodations provided, they were so pleasantly disappointed that they could not help showing their satisfaction and pleasure. The grounds were so large, the buildings so convenient, and the plot so beautiful and green, that the Fair Ground idea was lost sight of, and the general expression was: "This is fine." And in many respects it was. There were fine clumps of beautiful shade trees and a sufficient seating capacity to accommodate the hundreds and thousands present, so that there was no lack in provisions for resting, and in opportunities for enjoying the social qualities which are such a prominent feature among us as a people. We are very sure that it was very thoroughly enjoyed by our people during this meeting. For us

thus to get together, and to learn to know and love each other, should be no small consideration in holding these meetings. Our social qualities always have been a strong factor in holding us together as a church and a people, and they have served as a drawing card to others that we really are the people of God, because they are made to feel and say: "See how they love each other." "Ye are my disciples if ye have love one to another." This element in our church, therefore, needs to be encouraged and perpetuated. It is a stronger force in bringing men and women to the religion of Jesus Christ than anything else we may do outside of preaching and teaching the Gospel. The Gospel of Jesus Christ is a badge of love, and, if in our religion we don't feel and exercise this spirit, we have failed in receiving the fullness of the Spirit.

Another element in making the Conference a pleasant one was the splendid feeding arrangement there provided. We are human beings. And while we can not live by bread alone, we surely need *some* bread, because our good Father has so made us in giving us physical bodies or houses, and we can glorify him best in keeping these houses in the best possible condition, and this is done through temperate and judicious feeding. For this, good and ample provisions were made at the dining places on the grounds. The food was of a good quality, well prepared, conveniently arranged, and of sufficient variety to suit the wishes and tastes of all reasonable people, considering the very cheap rates at which viands were offered. It is true, there seemed to be some crowding, so that a little needful patience had to be exercised to be served. Yet it was all done in such a happy spirit that no one seemed to suffer, either in the crowding or in the waiting. The cafeteria style of feeding was, to our way of thinking, a success and a pleasure, because it gave all a chance to get and pay for just what they wanted. And if anybody was ungrateful enough to eat bread without first thanking God for it, it was not the cafeteria style that was to blame, but the ungrateful heart. We have never found ourself in conditions that hindered us in thanking God for blessings offered. Whether ye eat or drink, or whatsoever ye do, do it to the glory of God. We rather enjoy the privilege of a silent and personal thanksgiving to God for the bread we eat, and we enjoyed the feeding,—style and all,—given during the York meeting. And so said many others.

Another element was prevalent in this meeting, that made it especially pleasant,—and that was the Christ love element,—the best of all. We were deeply impressed. Indeed, we were made glad to see the Christian love spirit made so evident and manifest among God's children on the grounds,—in sessions, in all the meetings, everywhere during the Conference. Although many of us met there as strangers, yet we greeted each other as children of one common Father. If we can continue to thus love each other till Jesus comes, or till we go to him, we can have the blessed assurance that what we have begun here will be only a feeble taste of that which will continue to be everlasting in the home and mansions prepared for us in the heaven of his love.

As to the business done during the meeting we shall say nothing. It will all be found in the Report and Minutes, which you can all get and read at your pleasure and convenience.

As your pen preacher, we were pleased and delighted at the many kind expressions of appreciation and encouragement, given us for our weak efforts made in trying to be good and helping to make others good and happy.

H. B. B.

The Cuban Situation.

It is rather hard to decide just now; for there are all sorts of rumors and reports going through the country. One thing is certain, and that is that a considerable number of negroes are in rebellion against the government; and it is doubtful whether the Cuban government, unaided, can subdue them. Friends in the States have been much alarmed; but we think there is no danger where we are. One never can tell, of course; but the main trouble is east of us some distance.

The best solution—or such it seems to the average American—is another and permanent intervention by the United States. We see reports in States papers that the people of Cuba do not want intervention. We believe that is a mistake. Those in politics, every man who has a hope of getting to the public crib, are opposed to intervention, for that would mean hardship to them. We have had much business with Cubans—the business men and the workers—and they have no confidence in their own government. Industry and business are largely hindered in such times as the present; and that means loss.

A few days ago some Cubans were wishing for American government so that they could continue to work. They say plainly that the government does not concern them; all they want is peace so that they may work. Just yesterday a man with a large business in the city said he did not know on what to count. He wished for American rule. Insurrections do not benefit the workingman or the business man, whatever they may do for the politician.

Heretofore the blacks and the whites have lived together very quietly. But it will not be strange if the present trouble results in the drawing of some kind of a color line. That was inevitable at any rate. The whites here are not qualified for self-government. Too large a percentage of them can not read or write. It looks, too, as if a large part of them looked upon officeholding as a means of getting easy money for themselves and friends. The blacks are even less qualified to govern; and there is no reason to think they are any less corrupt. Anyhow, the whites would not submit to black rule. We are seeking progress, seeking to rise to a higher plane of governmental life; but it has been found nowhere under black rule.

Under a good government Cuba would go ahead by leaps and bounds, for it is a wonderfully rich country. Under bad government, such as we have been having, there can be but little real improvement. North of us is the largest sugar mill in the world. When the present trouble began, five hundred men were given arms to protect the property. Other mills have called for and some have received guards. Arms have been given out by the government to loyal citizens that they may help defend property and life.

Present conditions will not continue long. For the good of the country, for the success of the work which our Brethren are contemplating in the island, for the peace and prosperity of the people, we hope for a change: we hope to see the Stars and Stripes run up to stay. There is no good reason why hundreds and thousands of our people should not come here and make homes, live simple, honest, Christian lives, and lead these people, who have so long been mistaught and misgoverned, to better and higher things. Besides helping the Cubans they would do well for themselves. Such objects are worth looking forward to and working for.

We hope a beginning will soon be made. The present trouble should not delay the work. It is needed; and the present is the best time to do needed work. We have no assurance for the morrow.

G. M.

Forming Habits.

As a rule, people are responsible for their habits. They form them often without thinking, and then cling to them, whether they are becoming or not. Habits once formed become a part of our make-up, and even when found undesirable, are hard to get entirely rid of. It is said that a boy who forms the habit of picking his nose will pick his nose when he is old and gray-headed, and should know better. It would be interesting to study the personal habits of men and women, with a view of writing a helpful book on the subject. But for the present we wish barely to mention a few of the habits that are of common observation. It is quite common for a man to place his hand over his mouth while talking. We have seen this done by men who aspire to high political positions, as well as those who figured prominently in educational circles. They know better, but it is a habit with them, and, like hundreds of others, they do things of the sort without thinking how the practice looks. In church services there are always those who wish to see every one who enters the room and, as a matter of convenience, will either occupy a good place for observation, or turn their heads every time somebody comes in. This is a habit that is by no means creditable to either the congregation or the party in question. Some preachers, while in the pulpit, have formed the habit of scratching their head or face every time they happen to feel a slight skin sensation. To a refined audience the habit,—for it is only a habit,—seems very much out of place. And thus we might go on, naming one habit after another. Our purpose is not to present a long list of objectionable habits, but to put people to thinking. We form our own habits, and why not have good ones while we are about it? We can, if we will, and the mere fact that we have acquired undesirable habits may be largely our own fault.

Some Newspaper Experiences.

Some people have an idea that by reducing the subscription price of a paper the circulation may be marvelously increased. We happen to know of a $1.50 church paper that was reduced to $1 to please a lot of patrons whose constant cry was for a cheap paper, and in spite of this reduction in price the circulation actually fell off. The next year the old price was restored and the paper has since enjoyed a good circulation. The editor of the *Religious Telescope* has this to say about his own paper: "Years ago, before the present editor came on the staff of *The Religious Herald*, the subscription price was $2.50. Scores of pastors and others wrote, urging that the extra 50 cents be taken off, and predicting that the circulation would grow by thousands as soon as this step was taken. The owners and editors conferred about it, and at length yielded. An annual income of $3,000, or a capital of $50,000, was thus annihilated by a single paragraph in the paper. The records show that fewer than one hundred new names were added as a result of this reduction." This ought to serve as a hint for those who would like to see the price of the Messenger reduced. As a rule, people are willing to pay a fair price for a good thing.

Too Much Machinery.

Our exchanges, representing the leading denominations of our land, are practically agreed on one thing,—that there is too much "religious machinery" in the churches of our land. In addition to the regular church services, prayer meeting, etc., a host of interdenominational organizations and movements are crowding into the field, all of them desiring our active coöperation,—especially our financial support. While it is true that all these outside organizations have laudable aims and are ably managed, there are limits to the time and financial resources of most congregations, and it might be well to remember that the work of our own body should receive attention first and foremost. A desire to cover too many fields has often resulted in a failure to give proper attention to our own legitimate church work.

Charming but Misleading.

"No Sects in Heaven," the American Sunday-school Union, Philadelphia, Publishers, is the title of the neatest little folder that ever came to our desk. It is a poem by Mrs. Elizabeth H. J. Cleaveland, that is probably as misleading as it is charming. The author is correct in picturing a scene, showing that there are no sects in heaven, but it is a mistake to make no distinction whatever between those who obey from the heart that form of doctrine once delivered unto the saints and those who do not. True, there shall be no sects in heaven, and yet the Master once said: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14).

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

SUGAR RIDGE CHURCH, MICHIGAN.

Our members met in council May 30. Bro. J. Edson Ulery presided. The general routine of church business was promptly and satisfactorily disposed of. Three certificates were accepted. The church granted letters to Brother and Sister David Neher, Brother and Sister David Hillsimer, and Bro. Arthur Cable. The church decided to send a request for the District Meeting in 1913. Our delegate to Annual Meeting is Bro. John M. Lair. Sisters Allie Stump and Lydia Blocher are our delegates to the District Meeting, with Bro. John M. Lair as alternate. Sister Lorena Williams was chosen to succeed Bro. Arthur Cable as president of the Missionary Committee.

May 12 the Sugar Ridge Sunday-school observed Mothers' Day with a program by the children and members of the Sunday-school. The services were appreciated by a goodly number, despite the inclement weather. It had been planned to present each mother with a white carnation (Mothers' Day emblem), but the florist was unable to supply the necessary flowers. Flo Harter.

Custer, Mich., May 30.

PITTSBURGH CHURCH, PENNSYLVANIA.

On Tuesday evening, May 21, about eighty of our members gathered at the parsonage of the First Church of the Brethren, Greenfield Avenue and Montclair Street, for a farewell social in honor of our pastor, Bro. M. J. Weaver, and family. Part of the evening was spent in greeting friends, after which the crowd was seated and listened to speeches made by some of our leading members. A lady from "King's School of Oratory" favored us with several very suitable readings. We also enjoyed Bro. John Brumbaugh's voice in song. After light refreshments, all returned to their respective homes.

The following Sunday, May 26, Bro. Weaver preached his farewell sermon to a large representation of the membership. On Saturday evening a dear sister was received by baptism. Following the baptism, a special missionary program was rendered. The attendance and interest at this service were splendid. On Wednesday evening, May 29, Bro. Herman Heisey and Sister Grace Nedrow, of Juniata College (the latter a member of this congregation), were married in our church, in the presence of a number of friends. Brother and Sister Heisey have been chosen as foreign missionaries from Pennsylvania, and expect to sail this fall.

The close of Bro. Weaver's pastorate here was indeed a busy one. Besides holding services and visiting members and friends, the shipping of their household goods to their new home had to be attended to. He and his family are greatly missed at this place, and it will take some time for the members to become reconciled to their absence. Bro. Samuel Bail will take charge of the services in June, and Bro. Heisey and wife will be with us through July. Lena Mohler Johnson.

1006 Greenfield Avenue, Pittsburgh, Pa., June 9.

NEFFSVILLE, PENNSYLVANIA.

The inmates of the Brethren Home enjoyed a love feast on Saturday evening, June 8. About seventy, including a few visiting members, surrounded the six tables, which were so arranged that twelve sat at each table. There were three tables for the brethren and three for the sisters.

It was an inspiring scene. It was touching to see the aged and decrepit ones assist one another in the feet-washing service. Some are totally blind, others are so feeble that they had to be assisted, even in the breaking of the bread.

Truly, it was a love feast in the truest sense of the word. It was held especially for the inmates. Brother and Sister Taylor, who have charge of the Home, did not commune, but assisted those who were helpless. They did their part well in trying to make the feast pleasant for the aged people. On these occasions a number of young people come and help in the song service. Seven ministers were at the tables, including Elders Cyrus Bucher, of Illinois, J. Longanecker, of Ohio, and D. Hays, of Virginia. Bro. Hays officiated. There are special efforts made to have these services short, on account of the feeble condition of the inmates.

Occasionally there is a song service at the Home when a number of the good old hymns are used, both English and German. These services are greatly enjoyed by the old people. They appreciate the presence of the young who thus show their interest in the aged.

The inmates of the Home also have prayer meeting every Wednesday evening, and preaching service every other Sunday. At these services members from the surrounding congregations attend. Both the steward and matron are well adapted to their respective positions. They are sympathetic, yet firm, humble, but dignified, so that they command the respect of the inmates as well as the coöperation of the nurses and other help.

They all appear to work together most harmoniously. It is, indeed, an ideal place for those who desire to spend their declining years among God's children.

R. D. 3, Lancaster, Pa., June 8. W. N. Zobler.

HENRY PRICE STRICKLER.

Should a history of the Church of the Brethren in Northern Iowa and Southern Minnesota be written, the subject of this short sketch would be found intimately associated with her activities. Born in Franklin County, Pa., in 1827 and spending his early manhood at Mt. Carroll, Ill., he moved, at the age of forty, to Grundy County, Iowa. His association with the strong men of the church in Northern Illinois was a good preparation for the aggressive work which, for twenty-two years, he carried forward as elder of the Grundy County church. While his greatest efforts were concentrated at this point, there are few churches in the District that have not felt the power of his helpfulness and influence during the struggles of the pioneer days. He drove many hundred miles in work for the church, with horse and buggy, during these years.

Many men had the advantage of a better education than he, but few were stronger in their convictions or more earnest in their contentions for the "faith once delivered to the saints." As a preacher he "stuck to the text" and, drawing his illustrations largely from the Bible, he was pointed and interesting in his discourses.

He was married in 1850 at Mt. Carroll, Ill., to Maria Miller. They became the parents of ten children, and for fifty-two years they journeyed together, serving the Lord. Three girls and the mother preceded him to the spirit world. He died at the home of his daughter, Mrs. J. Edwin Jones, at Larned, Kans., May 27, 1912. Two daughters and five sons survive him.

One year after marriage he became a member of the Church of the Brethren at Mt. Carroll, Ill., at which place he was made a deacon in 1859, and a minister in 1860. Here, also, he was soon advanced to the second degree of the ministry. In 1867 they moved to Grundy County, Iowa. In 1868, with about nineteen members, the Grundy County church was organized and he was ordained elder, and for the succeeding twenty-two years he was elder in charge of this church. The first nine love feasts were held in sheds, of which six were at his own home. Hospitality dominated the home, and frequently from one to three score people slept and ate with them. For ten years there were added to the church an average of about ten each year, and when he moved to Texas in 1889, he left a congregation of 167 members.

He preached in schoolhouses all through this section of Iowa and frequently drove thirty to fifty miles to hold meetings and assist in love feasts and council-meetings. He was three times a member of the Standing Committee and often a delegate to Annual Meeting.

He lived in Texas four years, returning to Grundy Center, Iowa, in 1893, where he lived most of the time since. After the death of his wife, in 1892, he made his home with his daughter Etta (Mrs. J. Edwin Jones) until she, with her husband, moved to Larned, Kansas, in December, 1908. Since then he has been living mostly with his children. He attended the Annual Meeting last year at St. Joseph, Mo., and since then has been living with his daughter Etta, at Larned, Kansas. He was eighty-five years, three months and twenty-eight days old at the time of his death.

His work is done. Other men have entered into his field and continued the work. No marble shaft is needed to perpetuate his memory. He lives in the hearts of many in Central Iowa. After his name has become, to newer generations, but a memory, these churches, fostered by his loving and energetic services and care, will remaining living and growing monuments to the work he accomplished under God. J. Edwin Jones.

Larned, Kans.

DEATH OF SISTER DEETER.

On Friday evening, May 31, 1912, our beloved sister, Sarah A., wife of Eld. W. R. Deeter, passed to her reward. She had been in failing health for some time, though it was known for only a few days that her condition was serious, and the announcement of her departure was a great shock of sorrow to the many who knew and loved her. Bro. Deeter was one of the representatives from Northern Indiana for the Standing Committee of this year, but at the time he should have gone it was seen that his life-long companion was setting out upon that far longer journey from which no one ever returns, and he remained by her side.

Sister Deeter, whose maiden name was Sarah A. Sipes, was born in Miami County, Ohio, Sept. 2, 1841, died May 31, 1912, aged seventy years, eight months and twenty-nine days. She was left motherless when only six weeks old, but it was her good fortune to be raised by a foster-mother who was a consecrated Christian woman, so she was early trained for the church. She was baptized into the Church of the Brethren at the age of seventeen, and year by year her zeal, love, labor and concern for the Master whom she served continued to increase until she was called by him to come up higher. She was married to Eld. W. R. Deeter, Sept. 30, 1860, and this union remained unbroken for over fifty-one years. To them were born three sons, Edward, Manly and John, all of whom, together with her husband, survive her.

Sister Deeter was a devoted, faithful wife, a loving, consecrated mother, a kindly, sympathetic friend, and an earnest, zealous worker in the church. She endeavored to attend all the services of the church and the Aid Society, even when her health was such that she might well have been excused for remaining away. During their life together Bro. Deeter had many church duties that called him away from home, often at the cost of much sacrifice on his part, but Sister Deeter was always ready to encourage him and to do all in her power to aid him. Many were the times when she uncomplainingly shouldered the cares of the home and the growing family when the burden bore very heavily upon her, in order that she might thus help her husband further the cause of the Master she so loved. Her interest in the young people of the church was one of the great concerns of her life. Just a week before she died she had them meet with her in her home for a short prayer meeting and she spoke feelingly to them about the necessity of early consecrating their lives to the Lord's work.

Her departure indeed leaves a vacancy in home, church and community that can not be filled, but we sorrow not as those that have no hope, for we know that our loss is her eternal gain, and that if we but live as she has lived, in the future we shall meet her again in a happier land than this.

The funeral services were conducted by Eld. Geo. L. Studebaker, assisted by Elders Lemuel Hillery and J. C. Murray.

The following letter of sympathy was sent to Bro. Deeter from the members of the Standing Committee assembled at the Annual Conference:

York, Pa., June 4, 1912.

To Our Dear Bro. W. R. Deeter:

The Standing Committee in session assembled, received with feelings of deep sadness the letter conveying the news of the death of your beloved wife and life-long companion.

We hasten to convey to you our heartfelt sympathy, and beseech our Heavenly Father that he may be graciously near to you and your family in this, your deep sorrow, and comfort your hearts. We also keenly feel the loss of your presence and counsel in our midst, yet we meekly bow to the will of him who maketh all things work together for good to them that love God.

Commending you to God and the Word of his grace, which is able to build you up and to give you an inheritance among all them that are sanctified, we remain yours in love and sympathy.—J. F. Souders, P. S. Thomas, I. S. Long, Committee.

Milford, Ind. Bertha M. Neher.

HOW TO MEET TEMPTATION.

Temptation is one of Satan's devices by which he is leading men farther away from God. The way we meet these temptations will determine our future character.

There is a certain class of people who look upon temptation as a common, everyday occurrence. In their own lives it has become such a natural occurrence that they scarcely think anything about it. Pleasure and social enjoyment, with them, are all-important.

Then there is a class of Christian people that meet a temptation with a more contrite spirit, feeling their weakness and insufficiency, but they do not have enough confidence in themselves to think that they are strong enough to resist, and in their weak, powerless frame of mind they allow sin to enter their hearts until they finally submit, and allow themselves to be tempted.

A still more devout and zealous body of Christian people exist, who place themselves within the realm of spirituality, and live in a closer touch with God. In days gone by they have resisted the tempter so often that he is very shy about approaching them. They have self-confidence enough to know and realize that they can resist, for they are strong in the power of his might. This kind of men and women shall be crowned victor, for after Satan has fled, God will hold full control, and in the ruling and governing he will lead on to perfection. All such in their lives shall "be steadfast, unmovable, always abounding in the work of the Lord."

To the weaker brethren Paul has given this consolation: "There has no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10: 13).

Let us make God our stronghold, and not let Satan entice us to sin, for sin is of the devil. The devil hath

sinned from the beginning. "Resist the devil, and he will flee from you. Draw nigh unto God, and he will draw nigh unto you" (James 4: 7, 8). Jesus says: "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." If we have God in our lives he will prove to be the very fountain of our spiritual life.

Then there are people, around and about us, whom Satan holds as slaves, because he knows that he will not be resisted. He has learned to know that he can find a hiding place in their hearts, for they have not the presence of God in their souls. Such people are cold and indifferent along the line of their spiritual welfare. They are so close to Satan and so cold in their hearts that they are fairly frozen. Their hearts are hardened. Their condition is hopeless, and the only thing that will help them is to come in contact with a warm and overflowing Christian spirit.

If you place a piece of iron into a furnace until it becomes red hot, you will have the iron in the fire, and the fire in the iron. If you apply that same fire to a piece of ice, it will soon melt and be gone. So we, as brethren, if we abide in Christ and he in us, will be so warmed up that, when coming in contact with cold-hearted people, their hardened hearts will be melted to tenderness, and the very Spirit of God will bring tears to their eyes. Their strong conviction will cause them to repent and believe.

"Let him that thinketh he standeth take heed lest he fall." "There is a way that seemeth right to a man, but the end thereof are the ways of death" (Prov. 16: 25). "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 John 2: 17). How necessary to "watch and pray that we enter not into temptation!"

Roy S. Mishler.

North Manchester, Ind.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Reedley.—We held our love feast June 1. We met at 3 P. M. for examination service, after which we were made to rejoice when eight Sunday-school boys of one class, aged twelve years and under, came out on the Lord's side and were baptized. The communion service in the evening was well attended by the members of our home congregation. Eld. S. F. Sanger, of Empire, Cal., officiated. Sunday morning, June 2, was the time set for the dedication of our church. Bro. Sanger had been chosen by our congregation to deliver the address. He preached a very able sermon, which, we believe, was enjoyed by all. It will do us all good if we heed what he said. He preached for us again in the evening.—Susie Michael, Reedley, Cal., June 7.

CANADA.

Pleasant Valley church met in council June 8. Bro. J. D. Reish, who is home from school at Mount Morris, Ill., presided over the meeting. Nine members were received by letter. The visiting brethren reported all to be in love and union. We organized a Christian Workers' Meeting, to be held south of the Valley, with Bro. J. D. Reish as president, and Sister Florence Fisher, secretary-treasurer. We will also have preaching each Sunday evening.—Hannah Dunning, Bulls Head, Alta., Canada, June 11.

ILLINOIS.

Hickory Grove.—We met in council June 13. Our elder, Bro. W. H. Eisenbise, presided. We had a very pleasant meeting, but wish there would have been more members present to enjoy it. Brethren W. H. Eisenbise and Otho Watson have been chosen to represent our church at District Meeting. The writer was chosen Messenger agent and church correspondent.—Dora W. Gerdes, R. D. 6, Mt. Carroll, Ill., June 14.

Okaw church met in council June 8, with Eld. George Miller presiding. Brethren Jacob Wyne and George Miller were elected delegates to the District Meeting. Our church adopted a constitution for our two Sunday-schools, which had been drawn up by a committee of three, since last council. Our regular annual joint Sunday-school Meeting for La Place and Centennial will be held at La Place June 30. A Missionary Meeting will be held July 4 at the Centennial house.—Elizabeth Elkenberry, Lovington, Ill., June 13.

Pleasant Grove church met in council June 8. Our elder, Bro. Henry Lilligh, not being present, Bro. S. W. Garber, of Decatur, Ill., presided. Bro. J. M. Angle was reëlected clerk, and Bro. L. G. Hall, assistant. Bro. Robert C. Wells was elected leader of our Bible reading. Bro. Garber preached for us on Saturday evening, and on Sunday. On Sunday evening he delivered a temperance lecture, which, we feel, was much needed, and was appreciated as well as his other labors with us. The services were well attended, and good attention was given.—Robert C. Wells, Sheller, Ill., June 10.

Waddams Grove.—We held our love feast June 8 and 9. We feel greatly encouraged, as we were blessed with fine weather, and several ministers and other members from adjoining churches were present. The ministers were: Bro. P. R. Keltner, of Freeport, Bro. O. P. Haines, of Rockford, Ill., Bro. C. P. Rowland, of Lanark, Ill., Bro. D. D. Culler, of Mount Morris, Ill., Brethren Jacob Delp and A. Kuhleman, of the Yellow Creek church, and Bro. Arthur Bryan, of Shannon, Ill. We appreciated their presence very much. Bro. Haines officiated. Bro. Rowland talked to the children on Sunday morning, after which Bro. Culler preached to a full house. He also preached on Sunday evening. It was a feast long to be remembered. Some of our members have gone to their long home since our last feast. We expect Bro. J. E. Miller, of Mount Morris, to begin a series of meetings for us next Sunday, at the Chelsea house. A cement walk has just been finished, and some improvements have been made at the Chelsea churchhouse. Our Annual Meeting collection amounted to $18.—Albert Myers, Waddams Grove, Ill., June 14.

INDIANA.

Bachelor Run.—Our church met in council June 12, with Eld. Benjamin Wray presiding. Bro. Isaac Brubaker, of Iowa, Bro. J. G. Stinebaugh, of the Deer Creek church, and Bro. Henry Landis, of Flora, Ind., were with us. One letter was granted. Brethren Fred Myer, Charles Myer and Clarence Wolf, three of our young members, were elected to the deacon's office. Brethren Fred and Charles Myer, with their wives, were duly installed. On account of the absence of Sister Wolf, Bro. Wolf's installation was postponed. Bro. Michael Flora, of Illinois, will conduct a series of meetings for us, commencing Aug. 31. Bro. Brubaker preached two much-appreciated sermons for us during his visit here with his mother. Our church is moving along nicely, under the new organization, and the interest is growing.—Grace Myer, Bringhurst, Ind., June 14.

Beaver Creek.—Our members met in council June 8. Our elder, Bro. Norris, presided. Not much business came before the meeting. Our annual church visit was ordered. Our love feast will be held Oct. 12, at 6 P. M. Bro. Norris delivered three strong sermons, all of which were well attended, and a good interest manifested.—Sarah Hahn, R. D. 1, Pulaski, Ind., June 10.

Buck Creek.—Our church met in council June 8, with Eld. B. L. Teeter presiding. Sister Nettie Brown was chosen correspondent. Bro. Aaron Priddy was chosen delegate to District Meeting, with Sister Katie Roeger as alternate. Christian Worker officers were elected for three months, with Sister Jennie Teeter as president, and Sister Blanche Paul as secretary. Our monthly collection for the support of an India worker was taken, amounting to $2.68. Our love feast is set for Oct. 5, at 10:30 A. M. Bro. Aaron Priddy will begin his Bible class on Saturday evening. The writer was elected delegate to the Sunday-school Meeting.—Phebe E. Teeter, Mooreland, Ind., June 12.

Eel church met in council June 1, prior to our love feast, which was held June 8. We had a quiet, spiritual feast. The visiting ministers present were: Brethren J. H. Wright, Henry Neff, George Swihart, Ira Kreider and Wm. Overholser. Bro. Wright officiated.—Lizzie Wolfe, Claypool, Ind., June 10.

Ladoga.—May 26 we had the pleasure of listening to a discourse delivered by Bro. Herbert Studebaker, on "The Dignity of the Church." June 8 we met in council, with Eld. E. N. Goshorn in charge. One letter of membership was received. A committee was appointed to arrange for a series of meetings as soon as convenient. Our love feast was appointed for Sept. 8. On Sunday morning Bro. Richards, a representative from Bethany Bible School, was here and gave us a good sermon on "Missions." We were also agreeably surprised to have Bro. George L. Studebaker and wife, of North Manchester, with us, and were glad to have Bro. Studebaker conduct the evening services.—Lula Goshorn, Ladoga, Ind., June 11.

Landessville.—We met in council June 6. Our elder, Bro. I. B. Wike, presided. A good deal of business came before the church. We decided to have our Harvest Meeting Aug. 4. Bro. Noah Endsley was elected president of the Christian Workers' Meeting. Bro. Marshel Pence's time having expired as leader of our Bible class, we decided that each leader appoint his successor for the following Wednesday evening. We also decided to buy one dozen more of the "Kingdom Songs" with our birthday offerings. Every other Sunday evening we have a song service. The reports of the secretary, church treasurer, and treasurer of the Ladies' Aid Society, were read and accepted. Two persons have been baptized since our last report.—Adelia Endsley, R. D. 30, Van Buren, Ind., June 11.

Loon Creek church met in council June 15, our elder, Bro. Henry B. Wike, presiding. Two members were received by letter. Bro. J. W. Fidler, of Ohio, has been secured to hold our revival meetings, to begin between Aug. 5 and 10. Our harvest meeting will be held on the first Sunday after our revival meeting begins. The missionary offering, sent to Annual Meeting by this church, was $21.—Nora M. Paul, Huntington, Ind., June 15.

Noblesville.—Our church met in council May 25. Much work was done in love and union. One was reclaimed. As we have disposed of our old Stony Creek house, it was decided to change the name to First Church of the Brethren of Noblesville. We will have a missionary sermon next Sunday. Our elder, Bro. Wm. Burcham, preached a very able sermon May 26, after which a collection of $5 was lifted for World-wide Missions.—E. E. Stern, R. D. 3, Noblesville, Ind., June 10.

Turkey Creek.—Our congregation met in council June 8. We decided to have our Harvest Meeting Aug. 11, and our love feast Sept. 7. Our Sunday-school and church are doing better work now than ever before. Our members are interested in the salvation of souls. Of all our services, our prayer meetings are the most spiritual.—Bessie Wysong Butterbaugh, Nappanee, Ind., June 8.

Yellow Creek church met in regular council May 25, with our elder, Bro. Hiram Roose, presiding. We selected Aug. 24 as the date of our Harvest Meeting, and Oct. 18 for our love feast. After the service three were baptized.—Irvin Miller, R. D. 5, Goshen, Ind., June 14.

Yellow River.—May 26 Bro. Levi Puterbaugh, of Argos, Ind., favored us with an excellent temperance address, after which a collection was taken for the temperance cause. June 1 we met in council, with Bro. E. E. Shively as moderator. Considerable business was pleasantly disposed of. One letter of membership was granted. Bro. John Mann was reëlected superintendent of our Sunday-school, and Bro. Chas. Price was chosen president of the Christian Workers' Meeting for the next six months. The church unanimously decided to choose a presiding elder, and arrangements were made to do so on the morning after our communion, which was held June 8. Ministers from other congregations present were: Brethren John Shively, Eli Roose and John R. Miller. The latter officiated. The weather was ideal and a quiet, spiritual feast was enjoyed by all. On Sunday morning we chose Bro. John R. Miller as our presiding elder for the year. Our Harvest Meeting will be held July 28, with Bro. John Appelman in charge.—Edith Rohrer, R. D. 2, Plymouth, Ind., June 10.

IOWA.

Des Moines Valley (Country House).—We met in council June 6, with Eld. W. E. West presiding. On Sunday, June 2, Bro. J. Q. Goughnour, of Slifer, delivered a fine missionary sermon. An offering of $78.88 was taken for Annual Meeting.—Lydia Bell, Ankeny, Iowa, June 15.

Greene church met in council May 25. Our Annual Meeting collection amounted to $48. We held our love feast June 8. The weather was fine and a large crowd was in attendance, especially on Sunday. Our elder, Bro. W. H. Hood, officiated. About 110 communed. Ministers present were: Brethren Sutter and J. R. Allen; also some other visitors. All seemed to enjoy the feast and received spiritual food. On Sunday morning, at 10 A. M., we met in Sunday-school, with 150 persons present. The collection was over $5. We had preaching services at 11 A. M., when Bro. Sutter delivered a good discourse, to a large crowd, who seemed to enjoy the meeting. His theme was "The Dead Line." At 2 P. M. we held an enjoyable children's meeting. In the evening we met for Christian Workers' Meeting and preaching services.—J. F. Eikenberry, Greene, Iowa, June 10.

Kingsley.—Our church has just closed a two weeks' series of meetings at the East house, conducted by Bro. T. A. Eisenbise. The meetings were well attended, and a good interest was manifested. Bro. Eisenbise's work showed preparation, and strength of spirit. Three were received by baptism. At the close of these meetings we held our communion services, conducted by Bro. T. A. Eisenbise. About sixty communed. On Sunday the Sunday-school classes were united, and Bros. Chas. Eisenbise taught the lesson. At the close of his work Brethren T. A. Eisenbise and H. H. Wingert gave short talks to the children. Some excellent thoughts were given.—Phœbe Foft, Kingsley, Iowa, June 10.

Panora.—Sister Frances Long, wife of Bro. Jacob Long, has been in delicate health all winter, with what is commonly called "creeping paralysis." Several weeks ago she called for the elders and was anointed. She has been failing fast during the past week, and is now lying at the point of death, unconscious, and her departure is hourly looked for by her many friends.—J. D. Haughtelin, Panora, Iowa, June 10.

Panther.—At our love feast held May 25 Bro. J. D. Haughtelin, of Panora, Iowa, officiated, with credit to himself and the edification of all. Old as he is, his zeal for the Master's cause is not abated. On Sunday morning Bro. O. E. Messamer was advanced to the second degree of the ministry, and Bro. Lawrence Walker was installed into the deacon's office by an aged veteran of the cross. Other ministers from near by churches were present and gave us encouragement.—J. B. Spurgeon, Adel, Iowa, June 10.

South Keokuk.—Our church met in council June 8. We reorganized our Sunday-school for the next six months. Our love feast will be held Sept. 21, at 2 P. M.—D. F. Shelly, Ollie, Iowa, June 10.

To the Sunday-schools of Middle Iowa.—Your committee on arrangements for our Annual Sunday-school Institute would be glad to receive calls from any school desiring to entertain the meeting at some time during the winter of 1912-13. While this privilege can not be granted to every school, yet every call, with suggestions as to time, subjects, etc., will receive due and prayerful consideration. Address either the writer or Sister Ella Royer, Dallas Center, Iowa.—Marie Jasper, Ankeny, Iowa., June 13.

KANSAS.

Bloom.—We met in council June 8, with Eld. G. W. Weddle presiding. We will have a singing school in the near future, if a teacher can be secured. Bro. C. D. Hylton held a week's series of meetings at the Enterprise schoolhouse. We trust the seed sown will bring forth fruit. Our Christian Workers' Band is doing some very efficient work. The attendance is good, and the interest is growing. The Lord has been blessing us with many showers, for which we are truly thankful. Crops are looking fine. Bro. Crumpacker, of McPherson, Kans., was visiting among the members last week, in behalf of the college at that place.—Cassie Martin, Bloom, Kans., June 10.

Iuka.—Eld. J. A. Smith, of Conway Springs, Kans., met with us June 1. He preached on Saturday evening, and Sunday at 11 A. M. and 8 P. M. His sermons were rich and spiritual. Bro. A. S. Downing has been with us once a month during the past two months. His sermons were also very good. There are only three members at this place. This is a good country, and would be a good place for a minister to locate. We will have preaching again June 30.—Susan Jarboe, Iuka, Kans., June 15.

Osage church met in council June 8, with Bro. W. H. Leaman presiding. The regular business was attended to. Officers for Christian Workers' Meeting were elected as follows: Sister Emma Shideler, president; Bro. Roy Neher, secretary-treasurer. We decided to have a teacher-training class and song practice. The "Kingdom Songs" were adopted.—D. W. Shideler, McCune, Kans., June 9.

Parsons.—Our church met in council May 25,—one week earlier than our regular time. Our elder, Bro. W. H. Leaman, presided. The business was transacted in a pleasant way. Sunday-school and Christian Worker officers were elected for six months. Bro. J. A. Campbell was chosen superintendent of the Sunday-school, with Bro. Arthur Pefley, secretary-treasurer. Bro. J. E. Franks was chosen president of the Christian Workers' Meeting, with Sister Mary Sharshel, secretary-treasurer. May 26, at 11 A. M., Bro. Wampler, of Fredonia, Kans., preached a temperance sermon, which was listened to with marked attention. At 2 P. M. a temperance program was rendered, which was well attended. Bro. Wampler presided. Several visitors were present who rendered valuable assistance during the meeting. A song by two small Sunday-school girls was much appreciated.—J. A. Campbell, 2537 Clark Street, Parsons, Kans., June 9.

Quinter.—Our church met in council June 8, with Eld. D. A. Crist as moderator. As two of our ministers are moving away, the church saw the importance of calling two others to take their places. After the votes were taken, Brethren T. P. Oxley, Miles Blickenstaff and Samuel Bowman were elected. Three deacons, Brethren W. E. Roesch, D. D. Ikenberry and Jesse Metsker were installed into their respective office. Bro. Orvill Lehman, who has also been elected to that office, will be installed in the near future. The services were conducted by Eld. C. R. Eller, in a very impressive manner. Three were received by letter, and a number of letters were granted, among them being those of Brethren Henry Ward and Uriah Brillhart, ministers in the second degree. Our prayers and best wishes go with those who are leaving us for other fields of labor. Since our last report, two have been received by baptism, and one more mission Sunday-school has been organized, with Bro. George Bowman as superintendent. Another preaching point has also been opened.—J. W. Jarboe, Quinter, Kans., June 11.

Verdigris.—We have arranged for our temperance program to be held at the Madison house, June 30. After the usual Sunday-school session, Bro. E. E. Joyce will preach on the same line of work. In the afternoon a program will be given by both Sunday-schools. A call has come from a few isolated members, near Gridley, for an appointment in a near-by schoolhouse. Bro. Lantz has answered the call, and has preaching services every two weeks. Bro. S. I. Arnold, of Leeton, Mo., has consented to hold a series of meetings for us this fall, at the country house. Our missionary program at the country house on Sunday evening, June 9, was well attended, and great interest was manifested. The collection of $4.82 will go toward the support of a missionary. In the issue of the Messenger, date June 8, concerning the Sunday morning appointment following our love feast, I meant to say that the service referred to was merely suspended for that day, and not permanently, as some have perhaps inferred.—C. A. Quakenbush, R. D. 1, Olpe, Kans., June 10.

Vermillion.—We held our love feast May 25. Bro. R. A. Yoder, of Sabetha, Kans., officiated. Quite a number of members from a distance were with us. Bro. Yoder preached a missionary sermon for us on Sunday morning, after which a collection of $20 was taken for general missions, to be sent to Annual Conference. Our little church is progressing nicely, and our Sunday-school is increasing in attendance. Three letters of membership were received since our last report. We are looking forward to a good talk about India, when Brother and Sister Eby will be with us. We are preparing a program for the Fourth of July, and hope to have Brother and Sister Eby with us at that time. We will have a picnic in Bro. Eby's grove.—Lizzie Dellenbach, Beattie, Kans., June 3.

Washington Creek church met in council June 8, at 2 P. M. Our elder, Bro. W. A. Kinzie, presided. One letter was received. June 1 we enjoyed a well attended and spiritual love feast. About 100 were present at the tables. Our Sunday-school is growing, and the interest is good. The Christian Workers' Meetings are encouraging. We have a good field and plenty of work for all. We will have religious services July 4.—H. W. Behrens, Lone Star, Kans., June 11.

MARYLAND.

Meadow Branch.—We met in council in the Westminster house June 8. Our elder, Bro. Uriah Bixler, presided. Five letters were received. Our District Missionary Secretary, Bro. Alfred Englar, was present, and started efforts for more systematic mission work. The church elected Sisters Lydia Trostle and Lucinda Hanes, and Bro. John Root, Jr., as a local Missionary Committee. Bro. B. B. Garber, of Virginia, will begin a series of meetings for us Oct. 13. Our next love feast will be held Oct. 25, at 2 P. M. June 9 Bro. I. S. Long, of India, preached a very practical sermon for us in our Meadow Branch house. The same day Bro. Daniel Click, of Chicago, preached to a large audience in our Westminster house. Bro. Click visited a number of our homes, later in the week, in the interest of the Bethany Bible School. Bro. Miller, of Indiana, preached a most acceptable sermon in our Frizzelburg Hall on the evening of the same day. Our Bible class and teacher-training work continue with increased interest.—W. E. Roop, Westminster, Md., June 12.

Peach Blossom.—A young man was baptized June 9. Elders Andrew and George Hutchison were among us one week, and preached five instructive sermons. A love feast is to be held at Easton church June 24, beginning at 4 P. M. We are expecting Eld. Andrew Hutchison to conduct a series of

meetings at Easton the first part of August.—C. Ellen Hutchison, Cordova, Md., June 14.

MICHIGAN.

Crystal.—We held our love feast June 1. It was the smallest attendance we ever had at our communion, but there was no lack in spiritual benefits received. Bro. Samuel Bollinger officiated. The season is rather late here this spring, as the weather has been quite cold and wet.—W. H. Roose, Vickeryville, Mich., June 14.

Harlan (Morilla house).—Our attendance at Sunday-school is still increasing. Last Sunday ninety-two were present. We have organized a Christian Workers' Meeting, in which good interest is shown. We have preaching services twice every Sunday.—Ota E. Moss, R. D. 1, Copemish, Mich., June 12.

Sunfield.—Our church met in council June 8, with Bro. J. C. Harrison presiding. Brethren Henry Smith and Harmon Towns were chosen delegates to District Meeting; Sister Fanny A. Hoover and Bro. J. W. Hoover, alternates. Bro. Harmon Towns was elected superintendent of the Sunday-school; Bro. J. W. Hoover, superintendent of the home department, and Sister Fannie L. Hoover, superintendent of the cradle roll. Bro. J. W. Hoover was elected president of the Christian Workers' Society, with Sister Edith Frantz, secretary. Our love feast will be held Sept. 21, commencing at 10 A. M.—Jennie M. Frantz, Woodbury, Mich., June 11.

MISSOURI.

North St. Joseph.—Our church met in council on Wednesday evening, with Eld. Kline presiding. Along with other business we decided to hold our love feast June 29.—D. Elmer Sell, R. D. 2, St. Joseph, Mo., June 10.

Peace Valley church met in council June 1. Our elder, Bro. P. L. Fike, presided. We organized a Temperance Committee, with Brethren John Delepiain and John Williams, of R. D. 1, Peace Valley, Mo., as members of that committee. We also reorganized our Christian Workers' Meeting for three months, with the writer as president. Last Saturday evening we met at the waterside, where one dear sister was buried with Christ in baptism. June 8 we held our love feast. Thirty-two members communed, some of them for the first time. Brother and Sister Nininger, of Kansas City, Mo., and Sister Mullen, Sister Beck and her husband and daughter, of Mountain View, Mo., were with us. We had a good, spiritual feast. A large crowd was present. There is to be a discussion held at this place by representatives of the Brethren church and the Primitive Baptist church, July 26 to 28. Bro. P. L. Fike and Mr. Rigsby are the debaters.—Annie Diediker, Peace Valley, Mo., June 12.

MONTANA.

Glasston.—We met in council June 8. Officers were elected for Sunday-school and Christian Workers' Meeting. Our love feast will be held June 30. We decided to be represented at our District Meeting by letter. The advisability of organizing a union Sunday-school was discussed, but we reached no definite conclusion.—M. Alva Long, Big Timber, Mont., June 13.

NEBRASKA.

Alvo church held a pleasant love feast June 1, which was largely attended, both by our own members and visitors from several other churches. The meeting was conducted by our elder, Bro. S. E. Thompson, of Lincoln, Nebr., assisted by Bro. A. J. Nickey, of Kearney, Nebr. Bro. S. E. Thompson preached to us the week prior to this love feast. The services were enjoyed by all who attended. The day following our love feast we had a Sunday-school Meeting, which was largely attended by members and visitors. All seemed to enjoy the good things they heard concerning Sunday-school and Christian Workers' Meeting.—Hattie Kear, Alvo, Nebr., June 3.

NORTH DAKOTA.

Williston.—Bro. E. S. Petry, our District Sunday-school Secretary, was with us May 18 and 19. He gave us two very effective sermons. On Sunday he gave a talk to the Sunday-school, which we all enjoyed, especially the children. We expect Bro. G. I. Michael, of Kenmare, N. Dak., to begin a series of meetings for us June 15 which is to continue two weeks. May the Holy Spirit direct these meetings, that much good may be done in the community. Our love feast will be held July 3 and 4. We expect to hold an all-day Sunday-school Meeting. All are invited.—Mrs. O. A. Myer, R. D. 2, Box 101, Williston, N. Dak., June 12.

OHIO.

Blue Creek.—Bro. Vancil, of Hamler, Ohio, preached for us June 2, at our mission point in Briceton. He also gave us a temperance talk June 3, which was very much appreciated. Bro. Reuben Shroyer will conduct a series of meetings for us sometime in October.—Sylva Stombaugh, Paulding, Ohio, June 10.

Canton.—The brethren and sisters from adjoining congregations met with our church for an enjoyable love feast June 8. Bro. Noah Longanecker, of Hartville, Ohio, Bro. Edward Culler, of Bethany Bible School, and Bro. Samuel Sprankel, of Massillon, Ohio, were with us. Their presence and help were appreciated by all. They also remained with us for services the following day, and helpful and inspiring sermons were delivered, by Bro. Longanecker in the morning, and Bro. Culler in the evening.—A. H. Miller, R. D. 3, Louisville, Ohio, June 11.

Lick Creek.—Our church met in special council, to make arrangements for our love feast. Eld. D. P. Koch, of Pioneer, Ohio, presided. A small amount of business was transacted. It was reported that the members are in peace and union. The weather was pleasant, and a good per cent of the members were present.—J. W. Leonard, Bryan, Ohio, June 8.

Sugar Creek.—We recently closed a two weeks' series of meetings, conducted by Bro. G. S. Strausbaugh, of Fredericktown, Ohio. The attendance and interest were good throughout. Fourteen dear souls were received into the church by baptism, and one was reclaimed. Many more are considering their soul's salvation. Bro. J. H. Bassinger, of Calla, Ohio, conducted the song service, which was appreciated by all. We were all strengthened spiritually, and hope to have Bro. Strausbaugh back again in the near future. We met in council May 25. Bro. A. W. Harrold presided. Our love feast was held May 26. The attendance and interest were good, and we had a spiritual feast. Brethren G. S. Strausbaugh and A. W. Harrold officiated. The church and the community received a general uplift.—Nettie Fair, R. D. 1, Baltic, Ohio, June 10.

OKLAHOMA.

Bear Creek.—Our church met in council June 1, with our elder, Bro. G. W. Cook, in charge. We had a pleasant meeting. Most of the time was spent in considering ways and means to advance the Master's cause. Our love feast will be held in October. We have planned to have a series of meetings in January or February. Sister W. G. Cook is our delegate to District Meeting.—(Mrs.) Nettie Stine, Garber, Okla., June 14.

Guthrie church met in council June 8, with Eld. N. S. Gripe, presiding. The election of Sunday-school officers for the remainder of the year resulted in Brethren I. B. Niswander and J. B. Nininger being chosen superintendents, and Bro. Earl Niswander, secretary. The report given by the visiting brethren proved all the members to be in love and union. Last Sunday morning Bro. J. H. Morris preached a splendid sermon to the children. His subject was "Mother and the Home." In the afternoon we were favored with a sermon by Bro. N. E. Baker, of Wichita, Kans. At six o'clock our love feast services were held. About forty members surrounded the Lord's tables. We were glad for the presence of several visiting members. Bro. Baker officiated, assisted by Brethren Gripe and Morris. Our church is in the midst of a series of meetings, conducted by Bro. Morris. The sermon each evening is preceded by a short prayer service and a lesson from the Book of Acts. The meetings are all very interesting, and we are praying that much good may result from them. Since our last report, five letters of membership have been received.—Birdie R. Lehman, Guthrie, Okla., June 12.

PENNSYLVANIA.

Albright.—Our church held an enjoyable love feast May 26. A number of visiting brethren were with us. Bro. Joseph Brumbaugh, of Bellwood, Pa., officiated. Our hearts and minds were once more drawn to the scene of Calvary. Bro. M. R. Brumbaugh held a week's series of meetings prior to our love feast. Our members have been greatly strengthened. We held our council after church services on Thursday evening. Bro. Brumbaugh presided. The interest in our Sunday-school and Christian Workers' Meeting has increased considerably. Sister Leah Dick was chosen president of the Christian Workers' Meeting.—Scott Johnson, Roaring Spring, Pa., June 13.

Brothers Valley.—Bro. Peter Stuckman, of Elkhart, Ind., began a series of meetings at the Pike house May 26, and continued to the time of our love feast, June 9. Bro. Stuckman labored earnestly, and as a result eleven were baptized. Our love feast was well attended. Many from adjoining congregations were in attendance. Ministers from other Districts were Eld. Jacob Coppock, of Tippecanoe City, Ohio, Eld. A. P. Blough, of Waterloo, Iowa, and Eld. Silas Hoover, of Somerset, Pa. Bro. Coppock officiated.—G. S. Rieman, R. D. 1, Berlin, Pa., June 12.

Carson Valley.—Our church met in council May 18. A Temperance Committee was appointed. Two certificates were granted. Bro. Joseph Holder, of Pendleton, Ind., held a very interesting series of meetings for us May 20 to May 25. We held our love feast May 25. Bro. William Hoisinger, of Fairview, Pa., conducted the examination services. He also officiated at our communion. The meetings were all well attended. Many ministers were present at our love feast.—Elsie Hoover, Duncansville, Pa., June 12.

Greensburg.—We met in council May 24, Eld. J. H. Cassady presiding. Two letters of membership were received, and one was granted. A constitution for our Sisters' Aid Society, and a plan for voluntary, systematic giving to the church, were adopted. We decided to hold monthly councils, on the last Tuesday of each month. The most important item of business was the election of two deacons,—Brethren Harrison Bashioum and James Osterwise being elected to that office. On the evening of May 28 we added to our number two more precious souls by baptism.—Mary Brougher, Greensburg, Pa., May 27.

Lower Cumberland.—One of the largest and most pleasant love feasts ever enjoyed, was engaged in June 8, in the Mohler meetinghouse. As our love feast closely followed the York Conference, it gave opportunity to a number from various States to commune with us, who had not been at this place for years past. It also afforded an opportunity for family reunions. In each instance, just mentioned, it would seem like gathering at the old homestead, and how could it have been more enjoyed, than in surrounding our Heavenly Father's table? Ministering Brethren G. G. Lehmer and S. G. Lehmer and Stephen Johnson, of California, were present, and ministers from adjoining congregations were also with us. Bro. Reuben Shroyer, of New Berlin, Ohio, and Bro. S. M. Stouffer, of the Upper Cumberland congregation, Pa., officiated. We had good weather, good speaking, a good audience, and good order. In all these things our Heavenly Father favored us. Bro. William Murphy was ordained to the eldership.—Clarence E. Long, 222 South York Street, Mechanicsburg, Pa., June 11.

Pleasant Hill.—We met in council at this place, June 8. Eld. D. B. Hoht presided. Two were received by letter, and two certificates of membership were granted. We purpose to have a series of meetings at the Beaver Creek house, to be conducted by Bro. Wm. Miller, beginning Oct. 12. We selected Oct. 19 as the day for our love feast to be held at this place, commencing at 4 P. M. with examination services.—Amanda K. Miller, R. D. 2, Spring Grove, Pa., June 10.

Quemahoning.—May 12 Bro. Albert Berkley, of Johnstown, Pa., commenced a series of meetings at our Tirehill church, which continued over three Sundays. The attendance was good, and the meetings closed with a full house. Bro. Berkley preached with much power, and much interest was manifested. Fifteen precious souls united with the church in baptism, and one was reclaimed. Others seemed to be impressed with the truth. We trust that these meetings were a great inspiration to the members of this church.—J. W. Rummel, Hollsopple, Pa., June 10.

Shade Creek.—We met in council May 21, with Bro. Wm. Fry presiding. Seven certificates of membership were granted. Our love feast was held May 26. The visiting ministers were Brethren Jerome Blough, Norman Blough and R. D. Murphy.—Stella Penrod, R. D. 1, Windber, Pa., June 15.

Warriors Mark.—We held our love feast May 25. Eld. C. O. Beery, of Tyrone, Pa., officiated. He also preached for us on Sunday morning and evening. His sermons were listened to with marked attention and interest. Some were made to realize that our doctrine is based on the Bible. We had the joy of seeing seven dear ones received into the church by baptism. All of them are Sunday-school scholars. One was restored to fellowship.—Nancy Chronister, Warriors Mark, Pa., June 13.

Woodbury (Holsinger).—May 28 Bro. Joseph Holder, of Indiana, began a series of doctrinal sermons and closed June 3. He preached eight spiritual and very much appreciated sermons. Bro. Holder is past his seventy-third milestone in life, yet he preached the Word with power. Our Sunday-school is moving along nicely. We organized a teacher-training class, with seven persons enrolled. A few others expect soon to take up the work with us.—Ina P. Miller, Bakers Summit, Pa., June 6.

Yellow Creek.—May 20 Bro. Levi Holsinger, of New Enterprise, Pa., began preaching services at Bethel. He delivered six inspiring sermons prior to our love feast, May 26. Two precious souls came out on the Lord's side and were baptized. Many were near the kingdom. June 8 Bro. Geo. S. Batzel baptized eight more precious young souls at Bethel.—Levi E. Greenawalt, R. D. 7, Everett, Pa., June 10.

SOUTH DAKOTA.

Willow Creek.—We appreciate the help of our former minister, Bro. G. A. Heagley and wife who, after spending a year at Bethany Bible School have returned to this place. Bro. Barnhart, of Minneapolis, Minn., will begin a series of meetings here June 24. Our council will be held July 4, and our love feast July 6. Our Sunday-school gave a splendid "Parents' Day" program May 19, at which time eleven children of our cradle roll were promoted. Baskets of flowers were distributed to the parents by the primary and cradle roll departments. We reorganized our Aid Society, with Sister Rebecca Baker as president; Sister Carrie Stroman, vice-president; Sister Lizzie Tooker, secretary. The interest has been excellent. In connection with our Aid Society we have arranged for a Mothers' Meeting, to be held once a month. The members of the committee in charge are: Sisters Rebecca Heagley, Mabel Miller and the writer. We hope for good results in raising the ideals of womanhood and motherhood in our community.—Eva Heagley-Hurst, Wetonka, S. Dak., June 10.

VIRGINIA.

Elk Run.—Bro. N. W. Coffman, of Fishersville, Va., began a series of meetings at the Moscow church May 12, and preached eighteen forceful sermons. One was baptized. Our love feast was held May 18, with Bro. Coffman officiating. Bro. J. W. Hess, of Bridgewater, Va., preached a series of ten soul-inspiring sermons at the Griffin church, one of our mission points, beginning May 19. We held our council at Elk Run June 8, with Eld. Jacob Zimmerman presiding. Two letters were granted. We decided to hold a Harvest Meeting Aug. 10, at 3 P. M. On Sunday following the council Bro. J. E. Ralston, of Sheldon, Iowa, preached an excellent sermon.—Sarah C. Zigler, R. D. 1, Churchville, Va., June 10.

Mount Jackson church met in council June 8, with Eld. J. F. Keith presiding. We organized a Sunday-school, with Bro. Floyd Akers as superintendent. On Sunday we had a good

(Concluded on Page 400.)

Children of God.

(Concluded from Page 389.)

that great sermon on Mars' Hill, said: "We are the offspring of God" (Acts 17: 29). Thus, by creation, we are all the children of God. Therefore all who die before the years of accountability are saved, because they are his children.

By transgression we lost our birthright, to claim God as our Father. Though we have gone into sin, his love follows us, "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

By believing in him and accepting the conditions of this atonement, we are again born of God, and thereby become children. See John 1: 12, 13. "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things have become new" (2 Cor. 5: 17). Even our former distinctions are abolished,—there is "neither Jew nor Greek." No nationality has any preference,—"Neither bond nor free." Social position has no advantage, "For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant" (1 Cor. 7: 22). Paul impresses this very clearly and beautifully in his letter to Philemon, concerning his runaway servant, "Receive him as myself" (v. 17). Remember, this runaway servant, Onesimus, was converted under Paul's preaching after leaving his master. Paul sends him back with this fraternal message: "Not now as a servant, but above a servant, a brother beloved, especially to me, but how much more unto thee, both in the flesh, and in the Lord" (vs. 16)?

"Neither male nor female." The distinction between male and female, in the former dispensation, nearly all vanishes in the "perfect law of liberty." By following the instructions of Paul to the church at Corinth (1 Cor. 11: 3-6), woman is qualified to pray, prophesy, do committee work, serve as delegate in Conference, hold office, etc. In some kinds of mission and Sunday-school work she is man's superior. There has been a wonderful widening of woman's field of usefulness in the Church of the Brethren during the last half century. The growing mission of the church is opening a wide field of usefulness for all earnest workers, both brethren and sisters.

The language, "Neither Jew nor Greek, bond nor free," etc., must be understood relatively, rather than absolutely. Being baptized into Christ does not change our nationality, social condition, etc., but it does put all on an equal plane, "for ye are all one in Christ Jesus" (Gal. 3: 28). In the world it is considered a great honor to be known as a child of a governor, or some renowned person. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8: 16, 17). The honor that this world gives, lasts for time only. The assurance of the Spirit, "that we are children of God," is an eternal blessing. Let us not lose sight of the condition: "If so be that we suffer with him." When suffering comes, keep the reward in view,—"a joint heir with Christ . . . that we may be glorified together." A glorious victory in his name!

Panora, Iowa.

The Deceitfulness of Sin.

BY IDA M. HELM.

GOD, through Jeremiah, said: "The heart is deceitful above all things, and desperately wicked. Who can know it?" He says, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

So long as sin is suffered to occupy a place in the heart, there is no security against outward evil. "Out of the heart are the issues of life." It is possible that a person may not know his own heart. When Elisha predicted the ghastly work that Hazael would perform in Israel, Hazael became indignant and said: "But what, is thy servant a dog, that he should do this great thing?" Elisha answered, "The Lord hath showed me that thou shalt be king over Syria" (2 Kings 8: 13). Hazael did not know his own heart and he vehemently resented the prediction, but the next day he dipped a thick cloth in water, smothered the convalescing king, and usurped the throne.

Undoubtedly, when the prediction was made, Hazael felt incapable of committing such atrocious deeds. If he had humbled himself, yielded his stubborn self-will to God's will, and cried to his Maker for deliverance from indwelling sin, the infamous acts, that he afterwards perpetrated in Israel, might have been averted. Under his cruel hand the innocent children of God's chosen people were dashed to death. The mothers were murdered with unspeakable brutality, and the young men were killed with the sword.

The unregenerated heart is prone to evil. It is wholly corrupt; out of it proceed hypocrisy, hatred, envy, covetousness, adultery, strife, murder. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Psa. 14: 2, 3).

This condition is brought about by indwelling sin. Jesus suffered and died, to deliver us from sin and its wages,—death. Sin is always hateful to God, but if we love God, we will accept our Savior and renounce sin. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8: 34). But even in the regenerate heart the sin-principle is innate. Sin is deceitful and treacherous. It watches its chance at the least declining of grace. If the Christian be off his guard, indwelling sin will rush in to betray its victim.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein" (Rom. 6: 1, 2)? It is impossible for us to bring sin into subjection. It must be eradicated from our hearts. But in ourselves we are helpless to remove it; our hope is in the sin-destroying efficacy of close union with the Redeemer.

John, the apostle, says: "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error" (1 John 4: 6). He also says: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

Through the influence of the teaching of erroneous doctrine, widespread shipwreck has been made of faith. The spirit of truth comes from God and teaches truth. The spirit of error comes from Satan and entices to error. It is imperatively necessary that we live very near to God, and that we, in the light of God's Word and under the guidance of the Holy Spirit, search the Scriptures till we find the great truths of salvation and apply them to our own hearts, that they may be lighted with the light from heaven, and that the light of God may be reflected in our lives. If the mind and heart are molded after the teachings of the Bible, the outward appearance and all the actions of life will be in harmony with the teachings of the Bible. It is a blessed privilege to be true reflectors of the "true light, even the light which lighteth every man that cometh into the world." Such we should strive to be.

Sometimes sin is exceedingly deceptive. The Bible speaks of "deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11: 13-15). Let us be true to our God and to the church. Safety is found only on the true Rock, Christ Jesus. He alone can deliver us from indwelling sin.

Ashland, Ohio.

Who Is a Sunday-school Worker?

BY ETTA M. ARNOLD.

A SUNDAY-SCHOOL worker is one who is devoted to the work of the Sunday-school. He is in earnest, enthusiastic, fearless and sincere. He works because he has the work at heart, and not for the praise of men, outward show, or worldly honor.

The Sunday-school worker has an unflinching faith in God, in his fellow-man and in the power of his work to produce Christian character. A Sunday-school worker does things. He is always busy and does not weary in well-doing. The real Sunday-school worker does things *at once*, as opportunity affords. He hunts for opportunities and does not wait for them to come. He is eager for work and eager to serve. Action is man's salvation, both physically and spiritually. The busy people are the ones who get things done.

A Sunday-school worker does things intelligently. A famous painter was once asked how he mixed his paints to bring out such beautiful tints and hues. His reply was: "I mix them with brains, sir." This is the secret of good workmanship. The Sunday-school worker puts his mind to his work, takes hold anywhere and pushes seven days in a week. The Lord can not use the idle ones.

A Sunday-school worker is one who knows his Bible and has had experience in the things taught therein. He has a definite purpose and works as a man, not as a machine. The Sunday-school is in need of more real live, energetic men and women.

A Sunday-school worker keeps abreast with the times, and keeps his work up to the highest standard possible. He is one who is able to think, able to teach, and who studies those to be taught. He has the highest regard for the church and her principles, and lives them before the public. A Sunday-school worker does not neglect his prayer life. Prayer and works go together in God's kingdom. He has the love of Christ in his heart; therefore he loves his work.

A Sunday-school worker owns an overcoat, an umbrella and a pair of overshoes, thus being prepared for all kinds of weather. He must be at his post of duty each Sunday morning if possible. He is not indifferent, but a living example of the right, and a practical example of what he expects those in the school to be. Add to this friendliness, winsomeness, tact in management, and consideration of the rights of others. He must be able to add comfort in every time of need, without appearing "fussy." All these traits may be cultivated, and a Sunday-school worker does cultivate them.

Add to all this goodness, a real love for souls, of the genuine, soul-winning kind, and you have a successful worker who wins many to Christ.

The Christian business man, who so arranges his business that his employés may attend to their religious duties, is a worker for the Lord. The busy farmer who rises early on Sunday morning, and, as the priest of his own household, leads his little flock to the Sunday-school, is a worker that honors his profession.

Then there is a place for the talker. We need those who boost the Sunday-school,—talk encouragingly of it, praise the superintendent and officers, talk the school "up" instead of "down," to the outside world. More harm is done to the Sunday-school by talk of the wrong kind than by any other one thing. If more people would talk the schools up, our schools would double their enrollment very quickly. In this way all can be Sunday-school workers, whether they are public leaders or not.

Then we must not forget the busy, faithful mothers who attend to many little duties in order that the children may be ready for Sunday-school every Sunday all through the year. All honor to the mother who takes time to teach the lesson at home! Oh, for more homes where the lessons are studied and taught! If the parents of our Brotherhood would feel the importance of home teaching and home study, many problems of our Sunday-school would be solved. If all the homes of our land would prove themselves to be "hotbeds" where Sunday-school work may be started, more efficient workers could be sent out to gather the harvest.

"Standing still is dangerous ever.
Toil is meant for Christians now;
Let there be, when evening cometh,
Honest sweat upon thy brow;
And the Master shall come smiling,
At the setting of the sun,
Saying, as he pays the wages,
'Good and faithful one, well done.'"

Lintner, Ill.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Herrick-Verbeck.—At the residence of the bride's parents, Brother and Sister M. A. Verbeck, June 6, 1912, Frank Herrick, of St. Paul, Minn., and Sister Florence Verbeck.—W. H. Greenawalt, Maple Grove, Wis.

Huffman-Van Horn.—By the undersigned, at the home of the bride's parents, near El Centro, Cal., June 2, 1912, Bro. Arthur E. Huffman and Sister Mary Larena Van Horn, of El Centro, Cal.—W. M. Platt, El Centro, Cal.

Minnich-Early.—By the undersigned, at his residence, May 15, 1912, Bro. Levi Minnich, of Union City, Ind., and Sister Zelma Irene Early, of Lima, Ohio.—Samuel Driver, Lima, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Clemmer, Carlisle, the three-months old son of Mr. and Mrs. Clemmer, born in Texas, Feb. 21, 1912, died at Mylo, N. Dak., May 20, 1912. Death was caused by inflammation of the bowels. Services by Bro. M. Blocher. Text, 1 Cor. 13: 12.—Maggie Cloud, Perth, N. Dak.

Davis, Nellie May, youngest daughter of William E. and Verda J. Davis, born near Paris, Tenn., Feb. 16, 1907, died at Live Oak, Cal., May 22, 1912, aged 5 years, 3 months and 6 days. Nellie was a Sunday-school scholar throughout her short life, beginning in the cradle roll department. She was taken sick with diphtheria, and in five days went home to Jesus.—C. Ernest Davis, Macdoel, Cal.

Driver, Bro. Joseph Oscar, died in Texas, May 20, 1912, after being struck on the head by a heavy piece of falling timber, aged 32 years and 4 months. He united with the church about twelve years ago. He was the youngest child of the late Eld. Samuel A. Driver. His body was brought home for burial. He leaves an aged mother, five brothers and four sisters. Services at the Barren Ridge church by Eld. Peter Garber. Interment in the family graveyard at this place.—Wm. H. Coffman, Fishersville, Va.

Gaskin, Bro. F. W., born April 17, 1844, in Schuylkill County, Pa., died May 12, 1912, in the bounds of the Paradise Prairie congregation, Okla. He lived in Pennsylvania until 1878; then came to Kansas, which was his home till Feb. 1, 1911, when he moved to Coyle, Okla., where he died. He was a faithful member of the church since 1868. He was united in marriage to Sarah Sherman June 8, 1867. Two sons and three daughters were born to this union. One son survives him. Bro. Gaskin had poor health for over a year. Nov. 25, 1911, he had a stroke of apoplexy, from which he never recovered, although he was able to do some work. He was taken dangerously ill in February, and was sick for nine long weeks. He was a marvel of patience and Christian courage. Conscious that life was slowly ebbing away, he, on his last birthday, called his family to him and told them that he had had a glimpse of heaven and had seen Jesus. He told them he was waiting only for the summons, and was ready to go home. He called for the elders to anoint him, which was attended to some weeks prior to his death. He leaves an aged wife, one son and daughter-in-law. Services at the Brethren church by Bro. N. S. Gripe and D. Wolfe. Text, John 11: 25. Interment in the Clarkson cemetery.—Hattie Yiengst, R. D. 1, Coyle, Okla.

Grossnickle, Earl, son of Brother Simon P. and Sister Annie Grossnickle, born near Edenton, Ohio, Nov. 20, 1880, died in the Bethesda Hospital, Cincinnati, Ohio, May 29, 1912, aged 31 years, 6 months and 9 days. He underwent an operation for stomach trouble, but only lived a few hours. He leaves a devoted wife and three small sons, his father, two brothers and one sister. Services in the M. E. church at Edenton by Rev. Beckett, the M. E. minister. Text, "Watch therefore, for ye know not the day nor the hour when the Son of man cometh."—Mary S. Carr, Newtonsville, Ohio.

Keagy, Sister Elizabeth, born in Cambria County, Pa., died May 25, 1912, in the bounds of the Ridgely congregation, Md., aged 77 years. She was married to Bro. Christopher Holsinger Oct. 19, 1854, who at his death left her with five sons and three daughters. In September, 1877, she was married to Bro. John Keagy, who preceded her in death about twelve years ago. Soon after Bro. Keagy's death she came to Maryland. Sister Keagy is survived by five sons and two daughters. She was a faithful member of the Church of the Brethren for many years. During her last affliction she called for the elders and was anointed, after which she patiently awaited the summons. Services by the home ministers. Interment in the Denton cemetery.—Deborah King, Ridgely, Md.

Kester, Sister Melissa, Ellen, daughter of Eld. Gideon and Lydia Bollinger, born in Chatham Center, Medina County, Ohio, April 13, 1863, died at her home in Argentine, Kansas City, Kans., May 31, 1912, aged 49 years, 1 month and 18 days. She united with the Church of the Brethren in the Black River congregation, Ohio, when she was sixteen years of age. She was married to Samuel J. Kester, Feb. 5, 1884, at Centerview, Johnson County, Mo. Sister Kester has not only been a staunch supporter of the doctrines of the church of her fathers, but also an active worker therein. She served as Sunday-school superintendent and teacher for many years. She was president of the Sisters' Aid Society of the Central Avenue church, and treasurer of the Children's Home Society of the Northeastern District of Kansas. Her religion went beyond mere profession, as evidenced by her many good deeds. She opened her heart, and adopted a homeless child as her own. She made a home for many homeless young people who came to the city. Aside from her husband and daughter, she leaves a mother, two brothers, five sisters and a host of

relatives and friends. Services by Eld. George Manon, assisted by Eld. R. F. McCune. Interment at the Argentine cemetery.—Dr. O. H. Yereman, Kansas City, Kans.

Neff, Bro. David, born July 17, 1834, in Floyd County, Va., died May 19, 1912, at the home of his daughter near Hope, Kans., aged 77 years, 10 months and 2 days. Aug. 21, 1856, he was united in marriage to Susan Wrightsman. Five daughters were born to this union. His wife and four daughters preceded him in death. He is survived by one daughter, four brothers and one sister. In 1867 he moved from Virginia to Girard, Ill., where he lived for forty years. The last five years he lived in and near Hope, Kans. In about 1855 he united with the Church of the Brethren, to which he was loyal until death. The greater portion of his Christian life he served in the deacon's office. Bro. Neff was a Bible student, true to his convictions of right, a devoted father and a good neighbor. Services at the Navarre church by Bro. C. A. Shank, assisted by Bro. Benj. Forney. Interment in the cemetery near by.—Roy Rock, Enterprise, Kans.

Pearson, Bro. Isaac R., born in North Industry, Ohio, Dec. 18, 1831, died at the home of his son in Canton, Ohio, May 30, 1912, aged 80 years, 6 months and 12 days. His death was caused by paralysis, from a severe attack of which he suffered a few days before he died. He is survived by his wife, a son and a daughter. He became a member of the Church of the Brethren many years ago, and remained faithful until death. Services at the home by the writer. Interment in the Center cemetery.—A. H. Miller, Louisville, Ohio.

Pugh, Willard Edward, son of Sister Mary and David Pugh, died of spinal meningitis May 24, 1912, aged 4 years and 2 months. Services by Bro. B. J. Fike in the Brethren church. Text, Job 1: 21. Interment in the Nezperce cemetery.—Wm. H. Lichty, Nezperce, Idaho.

Quann, Catherine Virginia, infant daughter of Brother David and Sister Vana Quann, died May 22, 1912, in the bounds of the Mine Run congregation, Va., aged 7 months and 13 days. Death was due to a complication of diseases, after an illness of nearly five months. She is survived by her father and mother, one brother and two sisters. Services at the Mine Run church by Bro. G. W. Beahm.—R. Anna Britton, Rhoadesville, Va.

Rench, Sister Irona Doretta, nee Pennington, born near Albany, Ind., Jan. 17, 1869, died in the bounds of the Mississinewa congregation, Delaware Co., Ind., June 4, 1912, aged 43 years, 4 months and 17 days. March 18, 1887, she was united in marriage to Bro. Henry Rench. Eleven children were born to this union. Two of them preceded her to the spirit world. Sister Rench united with the Church of the Brethren about fifteen years ago, and lived faithful until death. During her last sickness she was anointed. She leaves her husband, nine children, her parents, three brothers and one sister. Services by Eld. George L. Studebaker, of North Manchester, Ind., assisted by Eld. J. A. Miller. Text, Mark 14: 8.—John F. Shoemaker, Shideler, Ind.

Rife, Bro. Asa, son of Eld. J. D. and Lucinda Rife, of Roann, Ind., born in Grant County, Ind., Aug. 3, 1877, died in Pulaski County, Ind., June 3, 1912, aged 34 years and 10 months. He was married to Cora A. Stillwell, Aug. 22, 1896. Seven children were born to this union. The four youngest died in infancy. He leaves his wife, his parents, three children and three brothers. He became ill suddenly while at work. He requested to be taken home, but died before reaching there. He united with the Church of the Brethren at the tender age of fifteen years, and lived a consistent Christian life until death. Services at the Mount Vernon church by Eld. E. S. Brubaker, assisted by Bro. John Frantz. Interment in the Mount Vernon cemetery.—Emma Winger, R. D. 10, Marion, Ind.

Sheidler, Sister Diana, died May 20, 1912, at her home on Curtis Avenue, Alhambra, Cal., aged 85 years, 3 months and 5 days. She united with the Church of the Brethren at Talent, Oregon, in 1895, and was a faithful member until death. Services by the writer. Text, John 14.—S. G. Lehmer, Los Angeles, Cal.

Sherrick, Bro. Jesse, born near Bellville, Ohio, July 22, 1837. He was 74 years, 9 months and 21 days old at the time of his death, and was buried May 19, 1912. He moved with his parents to Marshall, Ind., at the age of twelve. In 1867 he came to Michigan and settled at Three Rivers. In 1880 he moved to Gratiot County, Mich., and located near Ithaca, where he and his companion helped faithfully in building up a small congregation. It was in this church that services were held. Interment was made in the North Star cemetery. Early in life he united with the Church of the Brethren, and was later chosen to the deacon's office, remaining faithful until death. He was married twice. By his first wife he had two sons. By his last wife he had one son and one daughter. He also had one stepdaughter. All these children survive him. Services by the writer.—Levi Baker, Banister, Mich.

Sherrick, Sister Mary, nee Hoover, born in Bedford County, Pa., Feb. 5, 1841, died June 3, 1912, aged 71 years, 3 months and 28 days. She was first married to Joseph Clay. One daughter was born to this union. After Mr. Clay's death she was married to Jesse Sherrick. To this union one son and one daughter were born, who lived at home and helped to take care of their father and mother in their late affliction. Bro. Sherrick went to his reward only about two weeks before Sister Sherrick died. Two stepsons, three brothers and two sisters also survive. She united with the Church of the Brethren in her youth, remaining faithful until death. Services by the writer, assisted by Bro. J. E. Albaugh and Eld. J. E. Durfey, of the Presbyterian church.—Levi Baker, Banister, Mich.

Showalter, Bro. D. B., died of tuberculosis at his home near Dale Enterprise, Va., May 14, 1912, aged 72 years, 4 months and 19 days. Bro. Showalter united with the church when he was eighteen years old, and lived a consistent life. He called for the anointing a few weeks before he died. His devoted wife, three daughters and five sons survive him. Three of them are faithful deacons. Two daughters preceded him in death. Services and interment at Weaver's church, conducted by Brethren B. S. Landes and S. D. Zigler.—S. J. Bowman, Harrisonburg, Va.

Steele, Sister Ida F., born March 4, 1861, died June 2, 1912, aged 52 years, 2 months and 29 days. She is survived by her husband and three daughters. Services by Bro. Geo. S. Batzel. Text, Philpp. 1: 21. Interment in the Hopewell cemetery.—Levi E. Greenawalt, R. D. 7, Everett, Pa.

Steffen, Vernon Charles, infant son of Mr. and Mrs. William Steffen, born at Mylo, N. Dak., March 25, 1912, died April 9, 1912. Services by Bro. M. Blocher. Text, Matt. 19: 14.—Maggie Cloud, Perth, N. Dak.

Ulrich, Howard Dudley, son of Charles E. and Sister Maggie Ulrich, born near Lawrence, Kans., June 5, 1899, died May 26, 1912, aged 12 years, 11 months and 21 days. He, with several companions, was bathing in the Kaw River near his home, when he was seized by a swift undercurrent. He made a brave struggle for his life, but the waves finally claimed him. Services at the home. Interment in the Flora cemetery near the Pleasant Grove church.—Lola Root, Lawrence, Kans.

Wine, John Michael, died May 28, 1912, of myocarditis, complicated with Bright's disease of the kidneys, at the home of his son, near Octavia, Nebr., aged 75 years, 7 months and 18 days. Deceased was born in Forestville, Shenandoah County, Va., Oct. 10, 1836. During the Civil War he was drafted, but escaped under great difficulties to Ohio. Here he met Christina Riman, who became his wife in 1865. In 1876 he moved to Nebraska, living in this State with the exception of a few years. At the age of twenty-five years he became a member of the Brethren church, serving in the ministry for a number of years. His wife preceded him twenty-eight years. He was the father of nine children, two of whom died in their infancy. Seven children survive him. Services from the Brethren church in Octavia May 31. Interment in the Rising Sun cemetery. Services by the writer. Text, Psa. 116: 15.—L. L. Meck, Octavia, Nebr.

THE JOURNEYS OF JESUS

A note book for use in Sunday-school and Teacher Training classes. In this little book are given, in chronological order, all the events connected with the journeys of Jesus, as told in the Gospels. It contains seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, with Bible references.

As an aid to home study, for teachers and pupils, it is the best thing you can get. Supply your pupils with copies of this note book and you will have solved the difficulty of procuring home study. The work is especially useful in the Junior and Senior grades, but can be used to good advantage by adult classes, also. Now is the time to get a supply, so that the lessons of the course may be worked out from the beginning.

It will help the pupil to fix in the mind indelibly just the things which are hard to remember, and are yet of greatest importance to a clear understanding of the lessons on the life of Christ as found in the course for 1912.

Price, 10c each; $1.00 per doz.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FIGHTING THE TRAFFIC
IN YOUNG GIRLS

BY ERNEST A. BELL

DOUBTLESS the reading of this book will be a revelation to many. The fact that young girls have been and are being sold and made slaves for immoral purposes is not as yet generally known. This vile traffic has been but recently fully exposed. In this book the facts and horrors of it have been compiled. It tells also of the fight that is being waged against this iniquitous business. Many a young girl who has in times past disappeared never to return became the victim of such as make it their business to buy and sell innocent girls.

ARE YOU INTERESTED?

If you have boys and girls you want to know about the pitfalls that are set for them and be able to prevent their being entrapped. Everyone who is interested in the welfare of the rising generations should read this book. To be forewarned is to be forearmed. This book will do it. It also contains much helpful advice to fathers, mothers, sons and daughters.

The book contains over 500 pages, also 32 half-tone engravings, and can be had in either cloth binding, $1.50, or half morocco, $2.00.

WE WANT AGENTS EVERYWHERE

to sell this book. It is a ready seller, and we have a special proposition to make to you. Write us for terms. There is money in it for you and great good to be accomplished in behalf of the girls and boys in city and country.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

ONESIMUS
The Runaway Slave

By Eld. H. B. Brumbaugh.

¶ A new book of 159 pages in which we have presented a charming story of the days of Paul the Apostle. Many years have been spent in bringing together the material for this fascinating and realistic sketch of Onesimus and his experience among the Christians of Colosse and Rome.

¶ After a careful perusal of this book you cannot but have a new interest in Paul and his several Epistles. In fact you have here an interesting and entertaining Commentary on the Epistle of Paul to Philemon.

¶ This book will be read with interest and profit by hundreds of young people and every student of the New Testament will enjoy every one of its nineteen chapters.

Cloth bound. Artistic side title. Clear type. Short chapters.

Price, postpaid, ...75 cents

BRETHREN PUBLISHING HOUSE.
Elgin, Ill.

HOME DEPARTMENT
of the
Sunday School

The need of the Home Department is not limited to any locality. It is needed in every church no matter where that church may be. It is sadly needed in the great metropolis, with its unchurched millions. It is needed in the towns with their thousands outside of the Sunday-school. It is needed in the village and rural communities, where only a few are indifferent. It is needed in your school. It will work in every community whether city or country, where one or more persons are out of the Sunday-school.

OUR FIFTY-CENT HOME DEPARTMENT OUTFIT.

50 Home Department Leaflets, for use of Visitors in soliciting Members,	$0.25
50 Membership Cards,	.15
100 Student's Record and Offering Envelopes ..	.30
5 Visitor's Record of Canvass,	.05
5 Visitor's Quarterlies and Yearly Report Book,	.05
1 Home Department Superintendent's Report Book,	.02
6 "What, Why and How of the Home Department," for Superintendents and Visitors,	.30
Total,	$1.12

The Above Outfit for Fifty Cents.

If you are about to organize a Home Department of not over fifty members and five Visitors this outfit contains the supplies usually needed for the first year, with the exception of Lesson Quarterlies.

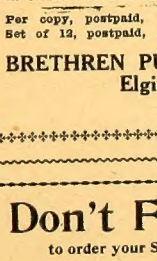
Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

BIBLE BIOGRAPHIES
FOR THE YOUNG

By Elder Galen B. Royer.

These little volumes are highly praised by many excellent judges of good literature. The life story of each character is told in a simple yet entertaining and highly instructive manner. The artistic beauty of each book is enhanced by numerous illustrations. If you are interested in the lives of great Bible characters, read this



LIST OF TITLES.

Joseph the Ruler.
Samuel the Judge.
Moses the Leader.
Jesus the Savior. Vol. 1.
Jesus the Savior. Vol. 2.
Daniel the Fearless.
Ruth the True-Hearted.
David the King.
Esther the Queen.
John the Baptist.
Elijah the Prophet.
Abraham the Faithful.

A set of these little books should find their way into each and every well-planned library. Average number of pages per book is 175. Bound in cloth. Artistic cover design.

Per copy, postpaid, ...$ .30
Set of 12, postpaid, ... 3.25

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Don't Forget

to order your Sunday-School Supplies for the

Third Quarter.

TABLE OF CONTENTS.

Editorial,—
Serving Notice on Tobacco Users, ...393
The Delegation for 1912, ...393
Providing for the Poor, ...393
Afterthoughts (H. B. B.), ...394
The Cuban Situation (G. M.), ...394
Forming Habits, ...394
Some Newspaper Experiences, ...394
Too Much Machinery, ...394
Charming, but Misleading, ...394

Essays,—
Our Readers and Scribes. By John Calvin Bright, ...386
The Distinction Between the Church and the World. By B. E. Kesler, ...386
Memorizing Scripture. By Elizabeth Howe Brubaker, 387
Catholicism and Politics. By A. H. Rittenhouse, ...387
The Passing of Time. By R. C. Smith, ...388
Christ's Second Coming. By Sadie Zook, ...389
"That Blessed Hope." By John R. Snyder, ...389
Children of God. By J. D. Haughtelin, ...389
The Deceptiveness of Sin. By Ida M. Helm, ...397
What Is a Sunday-school Worker? By Etta M. Arnold, ...398

The Round Table,—
Life on the Upper Road.—Edmond F. Albertson. Unrest.—Leander Smith. Our Refuge.—Ida M. Helm. A Few Facts.—Mary Beam. Things Worth While.—Cora E. Price, ...390

Home and Family,—
Your Minister's Wife.—Elizabeth D. Rosenberger. A Lost Religion. The Worrying Habit, ...391

Notes from Our Correspondents.

(Concluded from Page 397.)

temperance sermon by Dr. R. T. Akers, followed by Bro. J. F. Keith with a talk to a large audience. The little band of members at this place went away very much encouraged in their temperance work, and feel to press on in the good cause.—Lydia C. Duncan, Sowers, Va., June 10.

Oak Hill.—Our church met in council June 8, our elder and Bro. John Clanahan being present. Not much of importance came before the meeting. We decided to secure Bro. S. D. Long, of Mount Jackson, Va., to hold protracted meetings for us this summer or fall, if we can get him.—Jacob W. Funk, Jr., Seven Fountains, Va., June 14.

WASHINGTON.

East Wenatchee.—Our church met in council June 8, with Eld. C. E. Holmes presiding. Business matters were adjusted in a satisfactory manner. Two letters were received and two were granted. Sunday-school officers were elected for six months, with Sister Vinnie Sellers as superintendent. We have arranged to hold a series of meetings sometime during December, to be conducted by Bro. C. S. Garber, of St. Joseph, Mo. On the evening of May 26 the Majestic Flat congregation united with ours in a Christian Workers' Meeting. The program was of a temperance character, consisting of speeches, recitations, essays and songs. A collection of $9.53 was taken and sent to Annual Meeting. We are glad to have with us again our Bethany Bible students, Bro. Warren Slabaugh and family, Bro. Ellsworth Buntain and family, and Sister Olive Filbrun.—Vinnie A. Sellers, Wenatchee, Wash., June 10.

WEST VIRGINIA.

Berkeley.—We held our love feast June 8. Our elder, Bro. John E. Otto, of Sharpsburg, Md., had charge of the services. Bro. W. S. Reichard, of Hagerstown, Md., officiated. Bro. Caleb Long, of Boonsboro, Md., delivered a very able sermon on Sunday. Most of our members were present and enjoyed the feast.—C. L. Miller, Martinsburg, W. Va., June 11.

NOTES NOT CLASSIFIED.

Yellow River.—In my report of June 10 I failed to mention the name of Bro. John M. Markley as being present at our love feast services June 8. He also preached a very helpful sermon on the evening of June 9. His efforts were much appreciated during his short stay with us.—Edith Rohrer, R. D. 2, Plymouth, Ind., June 14.

Chambersburg.—On Saturday evening, June 8, we gathered at the sanctuary, for the purpose of electing a minister and two deacons. Brethren D. A. Foust, of Mercersburg, and C. H. Steerman assisted with the work. Brother Adam Forney was elected as minister, Bro. J. W. Crusey and the writer were elected as deacons. On the following Sunday, June 9, we held our love feast. The home congregation was well represented. A number of visiting members were present, including fifteen ministering brethren. Some came from quite a distance. Bro. D. A. Rowland, of Dixon, Ill., officiated. Very spiritual talks were given and all seemed to be drawn nearer to our Heavenly Father.—Blaine Bear, Center Street, Chambersburg, Pa., June 13.

DALEVILLE COLLEGE, VIRGINIA.

Inasmuch as others have taken it upon themselves to publish a sketch of their school work, it seemeth good unto us also to set forth briefly the doings of the past year.

It is needless to say that "hard work" was the principal feature of the entire year, for that is the watchword of all our schools. The enrollment for the year was the largest in its history, besides a larger number than usual entered upon definite courses. This kind of thing makes schools worth while to all concerned. While this school maintains eight departments of work, we graduated from six of them at the last commencement, viz., the Commercial, Art, Music, Normal, Academic, and the College. Though the B. A. course has been available but two years, four young men took their degrees May 24th, and a commendable group of young men and ladies are pushing forward in this department, with the hope that the coveted goal may be reached with honors.

The College Campus is now accommodating six buildings in all,—the last one, the gymnasium, was finished during the year. It is appreciated very much by the student body, and is a prime factor in helping students to healthy bodies, and self-government. The authorized value of the school property is $75,000.

An unpleasant experience during the year was a siege of mumps and measles. Though they stayed by us for several weeks, they did not leave serious results. All were glad they had them, after it was over with.

A season of greatest centralized interest was ours during the special Bible Term, when Brother and Sister Long, of India, and Bro. George W. Flory, of Covington, Ohio, were with us. It was indeed a spiritual feast to both saint and sinner, for thirty-two repentant ones found peace to their souls.

Vacation is now on. The school wishes all a happy and healthful vacation, and a joyous return Sept. 17.

T. S. Moherman.

REPORT OF THE AID SOCIETIES OF THE CHURCH OF THE BRETHREN FOR THE YEAR 1911.

[The following should have been read at the meeting of the Aid Societies at York, but was mislaid and is now published by request of the secretary and treasurer.—Ed.]

Owing to some misunderstanding, or failure, to read the notice sent by the President, Sister D. W. Keller, the reports from the local societies have come in very slowly and unsatisfactorily, and have fallen off more than one-half from the number who sent in reports last year.

Fifty-eight Societies have reports and show that much good work has been done. We received $2.75 in fees during the year. With a balance of $5.00 from last year, this makes a total of $7.75 received.

The balance on the fees has not quite covered the expenses, but I shall donate to the work what I paid, over and above the money received in donations and fees to the work, and let the organization begin the year without debt.

I realize fully that, as far as my part of the work for the last year is concerned, it has been a failure. My health has been so broken for the last two years, that I cannot do justice to either myself or the work. So I beg you to relieve me. Gladly I would have been with you in your meeting, but did not deem it wise or best to tax my nerves with the trip to Annual Meeting.

Mrs. T. S. Moherman, Sec. and Treas.

Daleville, Va., May 28.

WYANDOT CHURCH, OHIO.

Our church enjoyed a very impressive and spiritual love feast May 25. Eld. Ira E. Long, of Mansfield, Ohio, preached an excellent sermon at 10:30 A. M., on "Spiritual Warfare." The equipment and service of a soldier of the cross were beautifully portrayed, and lasting impressions were made. Eld. H. V. Thomas preached at 2 P. M., and it was a providential coincidence that this sermon should be along the same line, as if previously planned, though Bro. Thomas was not present at the afternoon service and did not know of the theme. Thus all were well prepared for the evening service. Eld. J. L. Guthrie, of Lafayette, Ohio, officiated at the evening service. The attendance was small, but the few members at this place were made to feel that "it was good for us to be here." Our elder, Bro. L. H. Dickey, was also present, and he is ever an inspiration to us.

We have secured Bro. Guthrie to take charge of the work here during the summer, and hope to note an increased interest in the Lord's work. The services on the first Sunday of his pastorate showed an increased attendance, and we are encouraged to press forward. Pray for the work at this place!

Mary L. Cook.

Nevada, Ohio, June 15.

NOTICE TO THE SUNDAY-SCHOOLS OF NORTHWESTERN OHIO.

I am now making plans for my work among the Sunday-schools of the District, and desire to be of the greatest benefit to the schools. Any school desirous of my presence, at any particular time, will please notify me at once. I shall also be glad for any suggestions that might increase the efficiency of the work. May we have as our motto "More and better work for Jesus" in Northwestern Ohio during 1912.

Mary L. Cook.
District Sunday-school Secretary.

Nevada, Ohio, June 15.

ANNOUNCEMENTS

LOVE FEASTS.

Canada.
July 6, Irricana.

Idaho.
June 29, Nezperce.
July 13, Weiser.

Indiana.
June 29, West Marion.
June 29, 6 pm, Syracuse.

Iowa.
June 29, Sheldon.
June 29, Iowa River.

Michigan.
June 29, Beaverton.
July 27, Little Traverse.

Minnesota.
June 29, 6 pm, Hancock.

Missouri.
June 29, North St. Joseph.

Montana.
June 30, Glasston.
July 20, Medicine Lake.

New Jersey.
June 29, 6 pm, Amwell.

North Dakota.
June 29, 6 pm, Bowdon Valley.
June 29, Ray.
July 3, Brumbaugh.
July 3, 4, Williston.
July 27, Turtle Mountain.

Ohio.
June 29, 2 pm, Sand Ridge.

Pennsylvania.
June 23, Jacobs Creek, near Mt. Pleasant.
June 23, 5 pm, Quemahoning, Sipesville house.
June 23, Rockton, Rockton house.
June 30, 10:30 am, Penn Run.
Aug. 17, 18, 2 pm, Perry, Farmers Grove.

South Dakota.
July 6, Willow Creek.

Virginia.
July 20, Rolling Creek.

West Virginia.
June 29, Mountaindale.

THE GOSPEL MESSENGER

To New Subscribers

WE are making a special offer of the Gospel Messenger the rest of this year for only 50 cents. The regular price is one dollar and a half a year. This liberal offer is made with a view to greatly enlarging the subscription list. While the number of subscriptions is constantly growing, there are still those who are missing the benedictions the paper brings to all who read it. You love the church and you want to know what her activities are. The Messenger, being the official organ, is the only medium through which this information can be obtained.

Every Christian family should have a religious paper and there is none better than the Gospel Messenger for Brethren homes. It is edited with a special view to meet the needs and desires of our own people. And, by the way, it has found its way into the homes and hearts of many who are not members of the Brethren church.

The Messenger has proven itself to be a good missionary. Through the reading of it many have become interested in and united with the church.

You can become a missionary without going to the heathen lands. Send the Messenger to some family. You can have it sent into two homes the rest of this year for only $1.00. Think what that one dollar will do; the sermons it will preach, the souls it may save. You have some friend whom you should help. This is your opportunity.

Possibly you have been without it for some time? Take it again and you will appreciate it more than ever. If you have never been a subscriber, avail yourself of this opportunity of giving it a trial for a small outlay of money. It will do you good. When writing mention this special offer and state that it is a new subscriber. Let our readers consider this carefully and help the good work along. Do it NOW and get the full benefit of our offer. All subscriptions mailed within one week will get the copies of the Gospel Messenger containing report of the York Conference. Subscribe at once.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Destruction of

THE STEAMSHIP TITANIC

THE WORLD'S GREATEST OCEAN DISASTER

The mammoth $10,000,000 floating palace, on her maiden trip, strikes a gigantic iceberg at dead of night and sinks, carrying over

1,500 Human Beings to a Watery Grave

It has no equal in the history of ocean disasters, or in the number or prominence of its victims. Multimillionaires, famous editors and statesmen gave up their lives like true heroes that women and children might be saved.

This brand new book, which is being published, will contain thrilling stories of rescue and privation, awe-inspiring stories from the lips of the survivors, sketches from artists who were on the scene—actual photographs of this terrible disaster.

There is great interest as well as deep sympathy concerning this greatest tragedy, which will insure a sale of hundreds of thousands of this book.

The book when completed will contain nearly 400 pages, profusely illustrated, bound in fine cloth. It will be sent postpaid upon receipt of price—$1.00.

If you are interested in the agency for this book and want to make lots of money right now, write for terms and territory. There is a great harvest to reap for those who will put forth a little effort. Send 15c for prospectus.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Subscribe for the **INGLENOOK** before July 4, only 50c a year

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., June 29, 1912. No. 26.

AROUND THE WORLD

Evangelistic Campaigns at Health Resorts.

We note that English Methodists are planning to make full use of the excellent opportunities afforded for gospel ministration at the various health resorts, to which thousands flock during the summer. By placing competent workers at each of these places, they hope to reach many who otherwise would be without religious privileges during the entire summer. There is much to be gained by that greater consecration so characteristic of the apostle Paul, who was "instant in season and out of season." Many of us, with scores of opportunities all around us, are unwilling to make use of them as fully as Christ would have us do. Were the Master with us in person today, he would say to us, as he did to the often reluctant disciples, "The fields are white unto the harvest."

An Active Bible Distributer.

We notice that Mr. Vartan Atchinak, in charge of the British and Foreign Bible Society work in Syria and Palestine, has within a year placed in the homes of the people over 14,000 copies of the Scriptures. This worker, as we understand, is laboring under the auspices of the "Gospel Trumpet" management, of Anderson, Ind., and, judging by the above report, is doing a most acceptable work. We are impressed by the feasibility of doing an equally efficient work in scores of other sections of the world field, if only the workers would offer themselves. No greater blessing can be bestowed upon any home, where Christ is not known, than to place therein a copy of the Living Word. This is a form of missionary endeavor available to many who are willing to devote themselves to the "King's business."

A Striking Illustration.

Many of our readers remember Rockford, Ill., as the place where one of our city missions is successfully being carried on. The city is considerably larger than Elgin, but unlike many other cities of that size, rejoices in a large preponderance of wide-awake, moral and refined citizens, who have closed the saloons in the interests of good citizenship and home protection. How well they have succeeded, is best shown by the general prosperity of the city. Factories are running full time, and a number of new buildings are being erected. In fact, remarkable prosperity is theirs, such as was never known in the days of the saloon. Liquor advocates, who continually assert that the absence of saloons is detrimental to business, will hardly point to Rockford as a shining example of their claim that "a dry town kills business."

A Notable Victory for Temperance.

The State of New York, through its courts, has recently declared that the soliciting, procuring, or accepting of orders for liquors in a no-license town is a violation of the excise laws. In several contested cases the court of appeals has fully sustained the lower courts, clearly showing that the will of the people, in ruling out liquor from any community, is fully sustained by the courts, if the proper steps to that end be taken. The same thing is true of practically every State in the Union. The people of any community in which saloons have been closed, have a legal right to enforce the ruling that the courts are bound to sustain. Be it remembered that it is the privilege of any citizen to appeal to the vigilance of the courts, when there is an open violation of the statutes under which temperance principles are put into active operation.

The Egypt of Today.

Lord Kitchener has just finished his first year as Consul-General and Diplomatic Agent in Egypt, and his first annual report is one of interest, in view of his clear delineation of existing conditions. The Tripoli war has not disturbed the peace of the country as much as was anticipated. There was, on the contrary, a most commendable response to relieve the distress and suffering of Tripolitan Mohammedans, in great destitution because of the war. Lord Kitchener considers the Egyptian "fellah," or peasant, the best and most industrious worker in Egypt, and he expects great things of him in the future, as better educational privileges lift him to a higher plane. Already there are 45,175 boys and 50,000 girls in the elementary schools, while 10,000 boys have been advanced to the higher schools. There is a bright future for the "Land of the Pharaohs," according to Lord Kitchener's view of the matter. He thinks that a wise administration of public affairs, together with the gradual education of the people, will work a wondrous change. It is altogether likely that some day the "Land of the Nile" will again attain to the prestige so proudly held in the days when its skill in the arts and sciences was the wonder of the world, and when the bounty of its agricultural resources at times sustained the famine-stricken thousands of various nations.

Widening the Heavenward Pathway.

Sound words that can not be gainsaid are offered by the editor of the "Gospel Herald" in a recent issue. Mention is made of a Middletown, Conn., preacher who proposes to elevate the art of dancing by taking personal charge of the pastime, in order to teach that accomplishment (?) to the young men and women, in a way becoming their profession as Christians. Since leading denominations are seemingly opening the doors by which worldly amusements may freely enter the portals of the church, most anything may be expected, and the editor very fittingly remarks: "Why should not the church take hold of it, and apply a 'whitewash' sufficient to give it a saintly appearance?" Next, as he says, some enterprising clergyman may "preëmpt the broad way of Matt. 7: 13," and designate this avenue of iniquity as a royal highway of the choicest pleasure and enjoyment, while assuring his deluded followers that the bliss of heaven may still be theirs in the great hereafter.

India's Relief Work.

We notice in the "Times of India" that the famine relief work in Gujerat has been administered on a new and most effective plan. Instead of giving relief to the needy ones outright, the stricken people were taught to help themselves, which, after all, is the wisest plan anywhere, generally speaking. By this method most excellent systems of "well irrigation" have been established at many points. The wages that were paid for the required work thus served not only for the alleviation of present needs, but the improvements made will, in the future, insure an adequate water supply where hitherto there has been a scarcity of water for the growing crops, in the absence of sufficient rainfall. Competent judges of the agricultural problems of India affirm that only by ample irrigation systems and a more thorough cultivation of the land will it ever be possible to avert the periodical famines that in the past have been so destructive to India's densely-crowded districts.

America Spends $940,000,000 for Tobacco Annually.

That the people of our land should annually spend for tobacco the fabulous sum mentioned in our heading, seems almost past belief, and yet we are assured of the fact by the Government records, based upon the internal revenue tax collected on the product. Tobacco, during the last fiscal year, yielded $50,000,000 revenue to our Government, but the users of tobacco paid not only that but nearly $900,000,000 more, and all this for a mere gratification of a perverted appetite. Medical authorities have demonstrated, beyond all question, the injurious effects of tobacco upon the human system, but in spite of all this, the use of the weed is still maintaining immense proportions. A writer suggests that every devotee of tobacco could well afford to ask himself, "What would Jesus do?" We ask a blessing on our food, pray for our spiritual and temporal well-being, and all else that is near and dear to us, but none of us would feel like asking the Lord to bless us in the use of tobacco.

The Deadly Poisons in Modern Industries.

The Bureau of Labor, in its latest bulletin, deals with the dangers attending various occupations, by reason of the poisonous substances with which many workers are brought in contact. The demands of modern society are so multiform that, in many of the various industrial avenues, men are compelled to handle nearly a hundred poisonous substances. In order that the world's needs may be supplied, thousands of toilers must handle materials so highly injurious as to rob them of vitality and strength, and materially shorten their span of life. It is a melancholy fact that the happiness and welfare of humanity so largely depend upon the self-sacrificing toil of those who patiently pursue their labors under the most unfavorable conditions, conscious of the fact, all the while, that bodily decay will eventually result in the destruction of health and shortened days. As illustrated again and again, we have here a most forcible reminder of the fact that all real good is the result of sacrifice either by ourselves or by others. Apparently there can be no real gain without a corresponding loss.

China's Interests Looked After.

June 20 is likely to be remembered by the people of China as the day on which the first formal recognition was accorded the republic by the six great world powers. The principle of neutralization of China was fully decided upon at the close of the international conference in Paris, held on the date above given. While the notable gathering was convened mainly to settle the particulars of the great loan which China is to receive from the banking interests of the various nations included in the undertaking, the pecuniary advantage is, in reality, of far less importance than the benefit conferred upon the young Oriental republic in a time of great need. Then, too, the action taken leaves no opportunity, by the terms of the agreement, for any of the nations to exercise selfish rights of control in China. As an example of practical helpfulness in a time of sore need, the action of the powers is worthy of commendation.

Radical Action in Mississippi.

Other States may temporize with the wily offender against statutory law, condemning the selling of liquor in prohibition territory, but not so the State of Mississippi. A recent law passed by that commonwealth gets down to business, and a man twice convicted of selling liquor must go to the "penal farm," where he, with other offenders, is taught that the "way of the transgressor is hard." A third conviction opens the gate of the penitentiary to the persistent violator, and he is made to realize that the vigilance of the law will permit of no trifling. The energetic procedure of this southern State is most commendable. In the average community a man who steals a horse, soon finds the inside of a prison, but the despoiler of homes and wrecker of happiness is, in too many States, allowed to go unscathed, or, at most, dismissed with a light fine. The liquor dealer, as the strong ally of the corrupt politician and ward-heeler, is generally protected at all hazards.

Better Sunday Observance.

In response to the many persistent pleas by the world's toilers for a day of rest, gradual advancement is being made in this most laudable endeavor. While it may not be deemed feasible, in this age of intense activity, to dispense with all forms of Sunday labor, such as street car and train service, there are many lines of activity that could be largely curtailed, if not entirely suspended. In Berlin, Germany, even the doctors are pleading for a day of rest, urging the claim that one day of rest in seven is as necessary to them, in their strenuous work, as to men in other callings, if they are to be at their very best from day to day. We are wondering whether the Christian people of our land are really showing, by precept and example, their great appreciation of the Lord's Day. If they were, there would not only be within themselves a most promising "growth in grace and in the knowledge of the truth, as it is in Christ Jesus," but there would also be a corresponding dissemination of sentiment in behalf of more appropriate Sunday observance.

Stormy Scenes in the Political Arena.

In no sense is the Messenger a political journal. In the various contentions and bitter arraignments, now agitating the political world, we have neither part nor lot. It may not be out of place, however, to raise a voice of warning, lest some of our members allow themselves to be carried away by the frenzied activities of the hour. The need of care along this line is suggested by the recent convention of the Republican party in Chicago, June 18-22. Scenes, altogether unbecoming a people laying claim to the highest degree of culture, fair dealing and courtesy, characterized the gathering. Dissensions and criminations within their own ranks were not conducive to the greatest harmony of action, and it was not until a late hour that the present incumbents of the presidential and vice-presidential chairs, respectively, were renominated. One of the Chicago dailies mildly suggests that much of the confusion and disorder at the convention was doubtless due to the free use of stimulants partaken of by some. One of the leading hotels, sheltering several thousand convention guests, found it necessary to increase its force of bartenders to twenty-six, to meet the active demand. Other hotels report like experiences. The Democratic Convention begins its sessions at Baltimore, Md., June 25. In the interests of good citizenship one can not but wish that better and more salutary influences might emanate from our great national gatherings. Solomon well says, "Righteousness exalteth a nation, but sin is a reproach to any people."

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Two or Three.

There were only two or three of us
Who came to the place of prayer,
Came in the teeth of a driving storm,
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master himself was present there
And gave us the living bread.

We knew his look in our leader's face,
So rapt, and glad, and free;
We felt his touch when our heads were bowed,
We heard his "Come to me!"
Nobody saw him lift the latch,
And none unbarred the door,
But "Peace" was his token to every heart,
And how could we ask for more?

It was only a handful gathered in
To the little place of prayer,
Outside were struggle and pain and sin,
But the Lord himself was there;
He came to redeem the pledge he gave—
Wherever his loved ones be,
To stand himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm,
It seemed like the pelting of summer flowers,
And not like the crash of a storm.
"'Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus himself had come
To feed us with living bread.

—Margaret E. Sangster.

"That Blessed Hope."

BY JOHN R. SNYDER.

In Five Parts.—Part Two.—The Signs of the Times.

"Tell us, when shall these things be? and what shall be the sign of thy coming and of the consummation of the age?"—Matt. 24: 3.

JESUS at one time, in addressing his disciples, asked the question, "Can ye not discern the signs of the times?" and to the student of God's Word comes the same question. God has always held out to his people some blessed hope. Israel looked forward to the blessed Son of God, the Seed of the woman, who should come with healing and mercy and pardon. He came, but his own received him not. Then as he was about to leave the earth, he gave the promise of the Comforter, and the Pentecostal experience is the fulfillment of this pledge, and he, the third Person of the Trinity, has been with us ever since. But another promise was made: "If I go away I will come again," and this is "that blessed hope" of the church and those who earnestly await his appearing. Jesus is coming again, and we believe from the "signs" that this great event is imminent and the dawn of the millennial day is near.

Even as the Pharisees failed to observe the signs preceding the first advent of Jesus Christ, must it be said that many professed followers of him today are not looking for his early coming. Some go so far as to ridicule the idea of an early return of our Lord, and sharply criticise or treat with sarcastic pity those who would be ready, "for in such an hour as ye think not the Son of man cometh."

By a careful study of God's Word, especially the prophecies concerning his coming again, we find many things which point to the "signs of the times." Prophecy is the time-lock to God's secrets of his kingdom, and while he has wisely hid from us the day and hour of his reurn, he has left us many words which make this "blessed hope" a dear one to the devout child of God.

First, we will take the sign of human progress. It is one of the things that put us to sleep spiritually. We get in our automobiles and spin over the macadam roads and boulevarded streets at rapid speed. We get in a Pullman car in Chicago, go to sleep in richly-appointed apartments, and wake up the next morning in Pittsburgh or Kansas City. We are shown through great factories, where man has made machinery that turns out creations almost human in their action. We rear great universities of learning. Our statesmen make great pretenses of passing favorable laws. A spasm of reform here and there passes over the country and we exclaim, "The world is growing better!" and roll over and go to sleep in our unconcern. In this day do we see Daniel's vision fulfilled, "Many shall run to and fro and knowledge shall be increased." In no other age have knowledge and learning been made so prominent and world-wide.

Again, there is the sign of the rumbling of the nations. We can scarcely pick up a paper but that we read of wars, civil strife and rumors of internecine conflict. There come to our ears the words of the Lord Jesus, "For nation shall rise against nation, and kingdom against kingdom." It does not look much like universal peace, or as if we were about to "evolute" into a millennial age. Nay, rather it would appear as if we were about to see a great revolution!

Nature also is putting up her sign as a part of this great event. Matthew 24: 7 says: "There shall be earthquakes in divers places." According to the seismograph, that delicate scientific instrument which records the disturbances of the earth's crust, there is scarcely a day that passes but that the earth is disturbed by cataclysmatic shocks. Scarcely a minute passes but that the earth is trembling somewhere; terrific storms, cyclones, tidal waves, destroying thousands of lives and wreaking vengeance, as it were, upon the inhabitants of the earth. There are many other similar disturbances in nature which are only the "signs of his coming." Blessed is that servant whom the Lord shall find watching.

In the fifth chapter of James, the first six verses, we find another recital of events that shall mark the last days. Never in the history of the world has money played such an important part in the affairs of men. It has reached the point where men will do almost anything for money. The "almighty dollar" is the god worshiped by America, and other lands are following a close lead. The power of money has been so magnified and man has so far fallen from his first estate that many can stand, figuratively speaking, life size on a dollar and not cramp themselves. Great fortunes have been amassed, and men with money control our halls of legislation, our great schools, our public-service corporations and even (and we say it with shame) many of the pulpits of the land. But a change is coming, and well may James say, "Go to now, ye rich men, weep and howl for your miseries that are coming upon you." No sign of the world growing better there!

Again, let us consider another sign. Paul wrote to Timothy, in his second letter, third chapter and thirteenth verse, "But evil men and seducers shall wax worse and worse." Pick up the daily newspapers of the times and see these words literally fulfilled. See the records of debauchery, licentiousness, murders, suicides, sensational divorces, frauds, desertions, mob riots, desecration of the Lord's Day, licensed prostitution, increase in the liquor traffic, and crime of every description is rampant. Sodom is outdone in the high carnival of crime. Daniel saw the day and by the Spirit of prophecy he said of these last days, "But the wicked shall do wickedly."

The church also shows signs of the return of our Lord. In the visible body here on earth are two antagonistic parties. On one side we see arrayed a band of holy believers, showing intense devotion, remarkable activity, self-sacrifice and examples of the Spirit-filled life that carry us back to Pentecostal times. The simple Gospel to them is the "savour of life," and by faith they have wrought wonders. Theirs is the experience of the Philadelphian church (Rev. 3: 7-10). They are fulfilling Matt. 24: 14.

But, on the other hand, we find the Laodicean condition in every community. Worldliness, pride, self-righteousness, carnality, inordinate display are on every hand. Ministers who should be loyal ambassadors of Jesus Christ, deny his Deity, his virgin birth, his atonement, his resurrection and other cardinal principles of our blessed Lord. Modern theology has supplanted the doctrine of the atonement. The damnable heresies of Christian Science, Millennial Dawnism, theosophy, Unitarianism, Universalism, spiritism and other cults, all spawns of the devil, have reared their heads, and the modern pulpit has degenerated into a virtual denial of the Cross. God help us in these last days to cling to the blessed symbol of his death and our life.

Then we might take up the Jewish sign,—the return of God's chosen people to Palestine,—the Promised Land. This is surely, yea, even rapidly, coming to pass. Thousands of the sons of Israel are "coming home." What for? To fulfill prophecy and to receive their King and accept the Messiah that once they rejected and crucified. What prophecy so plainly states, the facts of today corroborate. Many will still deny him and will have to pass through the great tribulation, but out of it all will come the joyous cry, "Blessed is he that cometh in the name of the Lord."

God is selecting the bride to meet the Bridegroom. She shall be adorned in her spotless robes ready to meet her Betrothed and this bride shall be the living church made up of those who look for his appearing. It is this "glorious appearing" which is "that blessed hope" of his waiting people. "Even so, come, Lord Jesus."

In the next article we will deal with "The Imminency of His Coming."

Bellefontaine, Ohio.

What Think Ye of Christ?

BY B. E. KESLER.

(The first of a series of articles on teaching of Pastor Russell, at the request of a brother in Christ.)

I QUOTE from Mr. Russell's tracts and books: "We may know beyond peradventure that men, angels, archangels or even the Son of God *before* and *during* [my italics] the time he was made flesh and dwelt among us were not immortal—all were mortal." "But before he could be so highly honored, possess the 'divine nature,' a prominent constituent or element of which is *immortality*, he must be tested, proved 'worthy' of so great distinction and so high exaltation 'above his fellows.' And he was equal to the test and gained the prize of 'the divine nature,' 'life in himself,' immortality. Wherefore God hath highly exalted him [to the promised divine nature, at his resurrection]. As our Lord, the First-born and Captain, 'entered into his glory' at his resurrection; as he there became partaker of the divine nature fully, by being 'born from the dead,' 'born of the Spirit.'"—*Tract, The Hope of Immortality, pp. 7, 8, 9, 10, 11.*

Now these statements are plain and easily understood. Again, "The term, 'living soul,' means nothing more nor less than the term 'sentient being'; i. e., being capable of sensation, perception, thought. They (animals), as well as man, are sentient beings or creatures of intelligence, only of lower orders. This difference is not because man has a *different kind of life* from that possessed by the lower animals. Suppose the creation of a perfect dog; and suppose that creation had been particularly described, as was Adam's, what difference of detail could be imagined?"—*Tract, "What Is the Soul?" pp. 3, 4.*

These statements also are plain, and what do they teach?

1. That Christ, not being immortal, was like the beast, a "sentient being," a "creature," allied or akin to the dog, only a "creature" of a "higher order"!

2. That he who "made all things" (John 1: 3) was only a creature, as a dog, only of a "higher order"!

3. That he who raised the dead, healed the sick, cast out demons, was only mortal, a "sentient being"!

4. That he, in whom dwelt all the fullness of the

Godhead (Col. 2: 9), was only mortal, only a creature.

5. That Christ, not possessing the "divine nature," possessed only a carnal nature!

6. That the Son of God, not being immortal, was only mortal, a creature, hence like all other mortals and creatures was created, had a beginning (John 1: 1; Col. 1: 18)!

7. They deny the divinity of Christ (John 1: 4; 1 John 1: 1, 2; 5: 11, 12).

8. They deny immortality to the offspring of the immortal Father (1 Tim. 6: 16; John 5: 26).

9. They deny the prenatal existence of Christ (John 8: 58).

10. They deny the incarnation of Christ (Rom. 8: 3; Philpp. 2: 6, 7; Matt. 1: 20).

How such erroneous teaching can be believed by intelligent minds is hard to surmise.

How a "mortal," a "creature" possessing no "divine nature" can be at once a Creator, a Redeemer, a Savior, a Son of an immortal, spiritual Father, is certainly incomprehensible.

Why any man, unaided by his Satanic Majesty, should devise any such system of teaching is a mystery.

A system of teaching that so dishonors his Son is not of God.

Supposing this teaching to be true, what would any one be benefited by believing it?

But being false, what awful consequences await those who believe it—no Redeemer, no Savior! for no "mortal" "creature" can redeem and save another mortal creature.

River Bend, Colo.

The Peace Movement and the Scriptures.

BY W. S. LONG.

IN the "Annual Meeting Notes," GOSPEL MESSENGER No. 23, page 365, referring to the meeting held under the subject, "The Peace Program," and reviewing (necessarily briefly) the address of the writer, the Editor concludes his review as follows:

"He held that, in a manner that we may not fully comprehend, the purpose of the various parts of the present Peace Movement is in harmony with the teaching of the Bible."

Now this is correctly reported, as it reads. In our address this position was taken, and the Editor has not misrepresented us in this text matter. However, this position was a part of the *process* of our *teaching*, but not the *conclusion* of the summary parts of the matter presented in the address, as defining our understanding of the subject assigned to us. And the Editor's review, concluding at the point it does, possibly would convey the impression that we believe the present activities at large, known as the "Peace Movement," are in harmony with that part of the Scriptures that declares a coming kingdom of peace on the earth, when "swords shall be beaten into plowshares, and spears into pruninghooks, and nations shall learn war no more." This, however, is not our position. Let us briefly summarize the teaching.

The Scriptures teach that before the *real Kingdom* of *Peace* is established upon this earth, there will be a *so-called* rule of peace inaugurated, and largely accepted as the long looked-for and promised kingdom of which the Scriptures speak. But it will presently collapse with great destruction and travail. (See 1 Thess. 5: 3; Rev. 6: 1-4.) The rider on the white horse, of the latter reference, is *not* the "King of kings," but some imperial power, or person (or both), that will yet, through various agencies, accomplish a federation of the world for peace. And this will be through treaties, legislation, peace societies, conferences, etc., as at present, and all of it being the expression of the strength and effort of *man*, apart from the immediate presence of the Lord and King. Organizations, whether called *churches* or *clubs*, as well as individuals, are a part of the present Peace Movement, that are confessedly not followers of Christ, the King. They do not accept Jesus Christ as the Son of God; have never owned him as Lord; have never received him as the Savior of sinners; are not actuated by the Holy Spirit (see John 14: 17), whose activities are dominated by the prince of this world of darkness, the enemy of Jesus our Lord. (See Eph. 2: 2-3.)

It is not for us to declare the purpose that actuates them; we may not know: but we do know that it is not out of love for the Truth, nor the Lord and King whom they reject; and whoever rejects the Lord is his *enemy*. (See Rom. 5: 10; Matt. 12: 30.) And it is inconceivable that our enemy would toil and sacrifice to establish a scriptural Kingdom of Peace, while living in avowed enmity to its declared King.

That many devout and sincere Christians are also allied with this popular movement of the present time, we readily recognize, as well as lament.

That about six hundred peace societies have been organized as a part of the present Peace Movement, and that about five hundred instances of arbitration have been effected in the nineteenth century, are recorded facts in its history. And if in the sovereign purpose of God, he has made the *wrath* of *man* to *praise him* (Psa. 76: 10), let us thank our Father, for the quiet days he has given his children, while "strangers" and "pilgrims" in this world of darkness, because of its unbelief.

We neither write nor speak to judge or condemn, but do strongly protest against saints affiliating with a world and kingdom, from which, by the Holy Spirit, they have been called out.

Yes, a so-called "peace," is being established, according to the Scriptures, but it is not established upon the spiritual basis for the true Kingdom of Peace, and some future day will end suddenly in strife and warfare, unprecedented in the annals of the world's history. (See Joel 3: 9-16; Matt. 24: vs. 6 and 21; Rev. 14: 14-20; Rev. 19: 11-21.)

Is it not a matter of some surprise that we have been diligent to quote Isa. 2: 4, "They shall beat their swords into plowshares, and their spears into pruninghooks," and forget that *before* that condition can be realized, Joel 3: 9-10 must be fulfilled, "Prepare war, wake up the mighty men, let all the men of war draw near; . . . Beat your plowshares into swords, and your pruninghooks into spears"? Do we say, "This is fulfilled"? The context will not warrant such interpretation: for when this shall come to pass, Israel shall have been established in their promised land, with the Lord dwelling in Jerusalem. Are we not rather ready to accept and proclaim Rev. 14: 13 as a blessed, comforting fact and speak of the remaining part of the chapter as "figurative"? Shall we find a place for words of *blessing*, and not declare the *wrath* of God, that is to be revealed against ungodliness of men (Rom. 1: 18)? Granting that there is much in the Scriptures that is spoken in symbol and figure; yet the truth symbolized can not depart from the character of the symbol. Let us not be slow of heart to believe *all* that the prophets have spoken.

What then is our conclusion? The same as given at the late Peace Meeting referred to above, viz., the present Peace Movement is *not* in harmony with the movement through which the true Scriptural Kingdom of Peace shall be established; nor will the present movement succeed in fulfilling the Scriptures that it readily quotes as justifying its movement. For, when "they shall beat their swords into plowshares, and their spears into pruninghooks," the Lord Jesus, as "King of kings and Lord of lords" will be personally present, and will destroy all rebellion and iniquity "with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11: 4), the earth shall be "full of the knowledge of the Lord;" he shall be acknowledged and obeyed by all; nations shall *learn war no more*. The Lord will be King over the whole earth; he will sit upon David's throne at Jerusalem; his law shall go forth from Zion; the house of Jacob and the nations shall walk in the light of the Lord; there will be peace among the entire animal creation; there will be neither fortress nor human force to preserve the unbroken character of peace. Thus we might add page upon page of scripture that foretells the conditions upon the earth at the time of the reign of the Kingdom of Peace for one thousand years, none of which has been realized through the present Peace Movement, and can not, according to the Scriptures, until "he shall come, whose right it is," and the Lord God will give the kingdom to "him." (See Ezek. 21: 27.)

The present Peace Movement is *not* according to the Scriptures concerning the true Kingdom of Peace, but it is of the world.

As for the saints, we are to "live peaceably with all men" (Rom. 12: 18), and diligently seek to save the lost unto salvation through Jesus Christ. The Lord will surely establish his promised Kingdom of Peace upon the earth; but it will be accomplished as declared in the Scriptures, which can not be broken. The same promise from heaven that gave us the Lord Jesus in his first advent, must yet seat him upon David's throne in Jerusalem, as King over his kingdom upon the earth. Let the following Word of God be final unto us all: "And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of *Jacob* forever; and of *his kingdom* there shall be no end" (Luke 1: 30-33).

Altoona, Pa.

Truthfulness.—Sunday-school Lesson of May 26 Reviewed.

BY I. J. ROSENBERGER.

THE above-named Sunday-school lesson is of sufficient importance to allow a review.

1. Profane Oaths.

Profane swearing was a sin under the law, and it is no less a sin under the Gospel. It is low, absurd, and shows bad taste. The Jews were profane in Christ's time, and today there are people who closely imitate the Jews. Persons of clean culture do not use profane language.

2. Judicial Oaths.

The law of Moses allowed and provided for judicial oaths, or testifying with an oath. Christ gives a summary of the law, when he says: "Thou shalt perform unto the Lord thine oaths." Qualifying statements with an oath is seen in Abram refusing presents from the king of Sodom; and Jacob qualifying his servant with an oath on sending him on the mission of seeking a bride for his son, Isaac. But false oaths were an offense to God, under the law of Moses; and they are an offense under the civil law today. Christ prohibits all swearing, thus, "But I say unto you, Swear not all." James says, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." Notwithstanding the foregoing emphatic language, men professing Christianity set these precepts aside and do to the contrary.

Be it remembered that our civil law does not make oaths requisite; hence, there is no need of violating this divine precept. The testimony of those who conscientiously decline to swear usually has great weight in our courts; while that of those whose word is received only when they are under oath, hangs in the scale of doubt. Although the civil law allows and provides for oaths, it also names and defines who shall administer them, and for what they shall be administered. Hence, oaths administered by secret orders are illegal, extrajudicial. They violate both the civil and the divine law. We have a sample of these oaths in case of the forty men who bound themselves with a curse to not eat nor drink until they had killed Paul. This was a secret, oath-bound conclave. These men were bound by an oath to kill Paul, just as secret orders are bound by an oath to kill certain men.

Action May Testify Falsely.

I point to the case of Ananias as evidence. He sold his possession and brought a sum of money and laid it at the apostles' feet. His act represented

that he was laying down the full price of his land; whereas, he kept back part of the price. Ananias seems to have not said a word; but he acted a lie; and Peter charges him with the awful crime of lying to the Holy Ghost. The penalty, death, quickly followed. What a fearful lesson of warning that circumstance ought to serve to those, both in and out of the church, today! It at times happens that their deeds, actions, indicate one thing, while the underlying facts are to the contrary. These, like Ananias, in action testify falsely. Against these Christ pronounced eight consecutive woes; denouncing them as hypocrites.

We have all heard the old adage, "Actions speak louder than words." Sincerity demands us to walk the way we talk. The *Ram's Horn* once said, "A half truth is often a whole lie." No wonder that the Scriptures insist so much on truthfulness, leaving us the warning that "all liars shall have their part in the lake that burns with fire and brimstone."

The Sin of Refusing to Testify.

It is only too common for truth in certain cases to go by default, when there are those present cognizant of the facts. They decline to testify, and truth and innocence suffer, while guilt goes free. The Great Judge in that final day, with his all-seeing eye, his X-ray vision, will review and reverse the work of all guilty tribunals; and those who wronged, and those who aided in the wrong by their silence, will receive their reward. Recently, in an instance of which I know, a brother gave assurance, but declined to appear when the case was called, and the facts suffered. Listen to the following warning: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Covington, Ohio.

Some of Our Readers and Scribes.

BY JOHN CALVIN BRIGHT.

In Two Parts.—Part Two.

Eld. I. D. Parker was also from Northeastern Ohio. He early developed into a successful teacher and minister. He was a successful solicitor for several of our schools and for the missionary endowments. He served four times on the General Committee,—once as reader in 1904. He was very useful on special committees. He spent his last years in Northern Indiana.

Eld. Henry B. Brumbaugh has long been well known to the Brotherhood by his pen contributions. He has sat so long in the editorial chair that he is not fully at home in any other. His name is written all over Juniata College in his town of Huntingdon. His only son is president of the school. He has traveled extensively. He toured the Holy Land and wrote instructively about it. He sat with the General Committee seven times. He was Secretary in 1904.

Eld. David F. Hoover, of Indiana, is a full-fledged type of a German Baptist brother,—in name, build, looks and character. He long has served his constituency faithfully. He has been used by the courts of his county successfully in the adjustment of juvenile offenses. He is a safe counsellor. He often serves on special committees. He sat on our National Committee five times. In 1905 he was our Reader.

Eld. A. G. Crosswhite comes from the Southland,—Tennessee. He spent some years in the ministry in Southern Ohio and for years has been located at Flora, Ind. He is a good specimen of your typical southern gentleman. He is a successful evangelist, pastor and elder. He served on two General Committees in 1905 and 1909—both times as Secretary.

Eld. John Heckman came to the front in 1901, as a member of the General Committee. He served also in 1904 and 1907, the last time as Reader. He is the product of Illinois, and is eloquent and instructive in the pulpit. He is a counsellor of a high order.

Eld. Levi H. Dickey, of Ohio, was the Conference Reader in 1896. He was an active member of the Annual Committee eleven times, from 1884 to 1907. He easily holds the front rank as a safe adviser from Ohio.

Eld. Peter R. Keltner early developed as a minister in Northern Illinois. He served on the General Committee three times in 1896, 1898, and 1911. He was Reader in 1898 and 1911. His distinct articulation and resonant voice was restful to the large audiences. He is among the most experienced of our city workers. He has frequently sat on special committees.

Eld. I. B. Trout also hails from the Miami Valley, Ohio. He was early called to the ministry and became from the start a most successful evangelist. Later he located at Lanark, Ill., where his work as a pastor is equally successful. His work, as Editor of our Sunday-school literature is appreciated by the Brotherhood. He was our Reader in 1899, our Secretary in 1901, and our Reader and Secretary again in 1903 and 1906. He has visited Europe and the Holy Land.

Eld. Levi H. Eby has spread himself considerably over the Brotherhood. He is the youngest son of Moderator Enoch Eby, was born and reared in Northern Illinois and educated in Mt. Morris College. He has been located in Kansas, Texas, Indiana and Idaho. He is a successful evangelist and elder.

Eld. A. C. Wieand is from Northeastern Ohio. He is an indefatigable worker, and the finest type of Christian courtesy and simplicity. He is well educated and has an inexhaustible store of Bible knowledge. He and Eld. E. Hoff are the projecters and managers of the Bethany Bible School in Chicago. In his zeal in this great work, with others, he overstepped the strength of his somewhat fragile body, and is, through the prayers of God's people, and the most persistent hygienic care slowly and evidently recovering. He was Secretary to our Conference in 1903 and 1908. His notes on the Sunday-school lessons, for years, were greatly appreciated. He too visited the Holy Land and spent several months in Jerusalem.

Eld. S. N. McCann was born and reared in the mountain fastnesses of West Virginia. He "strode" part of the way to Juniata College in his youth, and graduated in due time. He was elected to the ministry at an early age. He taught in Bridgewater College, and was sent to India as a missionary. He found his wife on his journey. Failure of health compelled them to leave their chosen calling and he is now teaching again in Bridgewater. He was our Scribe at the California Conference in 1907. He is author of "The Lord Our Righteousness."

Eld. George Lentz, of Missouri, proved to be a most practical worker on the General Committees of 1902, 1904, 1907 and 1909. He was Reader in the Virginia Conference of 1909. He is broad and comprehensive in his judgment. His endowments are of the highest impartial type.

Eld. Galen B. Royer, of Ohio, Indiana and Illinois, needs no words of introduction or recommendation. All remember his work as Secretary of the Missionary Board for a score of years. He is now a *real* member. Have not all of our families secured some, if not all, of his juvenile books? Are they not found in all of our Sunday-school libraries? He and wife "went abroad" and "did" Europe in 1910-1911. He most persistently and diligently keeps the missionary question in the foreground of the Brotherhood's attention and extension. He served the Committee and Conference at Winona as their Reader in 1910.

Eld. J. W. Lear, of Illinois, easily takes a rank with the first evangelists and public speakers of our Brotherhood. He was the Winona Scribe in 1910.

The last and youngest of them all is Eld. J. M. Blough, of the India missionary field. He was home on a furlough and sat on the General Committee at the St. Joseph Conference in 1911. He is represented by his colleagues as being modest in his demeanor, tactful in his investigation, resourceful in his criticism, logical in his conclusions, courageous in his convictions, and decisive in his disposition of questions. He is again busily engaged in his favorite India field. May he and his coadjutors "turn India upside down for Christ."

Brookville, Ohio.

Results of Memorizing Scriptures.

BY ELIZABETH HOWE BRUBAKER.

Number Four.

"I wish my Sunday-school teacher had drilled the Bible into me when I was a boy," said a young man now in his twenties. What prompted this wish? Was it not that he felt the need of a better knowledge of the Scriptures? The soul-winner having memorized wisely-selected quotations, has an equipment, the value of which can scarcely be estimated. Some one has said that the personal worker ought to be able to read his Bible upside down, so that, when dealing with a soul, he may know when a text is read correctly, his Bible being in the hand of the soul to be won.

The minister of the Gospel, however well educated, finds no other words as powerful as the Scriptures. Having the Word itself dwelling in him (Col. 3: 16), his sermons impress the worldly and convict the sinner. Saints are nourished because they receive the sincere milk of the Word (1 Peter 2: 2), and growth in the spiritual life is the result. It is the minister filled with the Word that can satisfy the starving multitudes. It is comparatively easy for him to talk to edification when he has the texts on the subjects well committed to memory. Some have testified that their best preparation, as preachers of the Word, has been that part of it (like Paul's spiritual son, Timothy) which they received from their mothers and early teachers, who taught them to recite the Scriptures accurately.

A young man lay on his sick-bed. He was not a Christian and felt his need of a Savior. He confessed he had squandered his time, heedless of the appeals to live a Christian life. Now he longed for more light, for the Word of God. Hearing the Twenty-third Psalm read, he learned to love it. After he had confessed his sins, he loved to hear God's Word read. He never had hid it away in his heart, therefore could not recall any Scriptures to comfort him. He was too weak to hold a Bible to read. Friends to read to him were few. They feared the contagious disease. And so there are times when the printed page can not be at hand; not only in times of sickness, but during sleepless nights, long railway journeys, or when the eye is dimmed with age or blindness. It is then that the memorized Word can give peace and comfort.

The habit of memorizing Scriptures will affect one's intellectual taste, giving a relish for that which is pure and ennobling, and a distaste for the lower class of literature. The habit will not only affect one's taste, but also one's character; for as God's thoughts become our thoughts, we are partakers of his divine nature.

The habit of memorizing Scriptures often determines one's life work. A girl, while living on a New England farm, attended a four-days' Bible Institute. During these four days she memorized eighty-four Bible quotations, selected for soul-winning. It was told how eagerly the girl devoured the Word and how well she seemed to comprehend it. This faithful work commended her. She was encouraged to take a Bible course in a missionary-training school, and she is now a missionary in the foreign field.

John Ruskin, who has perhaps no superior in English literature, was taught, when a child, the choicest portions of the Bible. He says: "Study the Bible. Make it your first daily business to understand some portion of it, and then make it your business the rest of the day to obey what you understand."

Virden, Ill.

If God is a vital reality to us so that our life is in his life and our will is his will, and with our hand we hold his hand, then we know that God will lead us, and help us, and bless us, and bring us at last through whatever sorrows into his light and joy perpetual. And faith will interpret all the days of the New Year, begun, continued, and ended in the name of God.—*George Hodges.*

Growth.

BY JOHN M. STOVER.

"Consider the lilies of the field, **how they grow**; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."—**Jesus.**

SOMETIME ago we took up a study of this nature lesson from an angle of the first clause of the verse, "Consider the lilies." Now we would like to look at it from a different angle, taking the second clause for a focus, "How they grow."

In all nature studies we inevitably run up against the phenomenon of growth. It is the sum total of all the changes in the life of the oak tree, for instance, from the time that the acorn, answering the influences of moist earth and warm sun, begins to swell and burst its covering, until it reaches its proud crown of a hundred feet.

As we enter into a study of this phenomenon, there are some facts that persist in being recognized. Growth *is* a phenomenon. It is an effect whose correlative cause or causes are these facts which clamor for recognition.

All growth is from within. Polish and veneer are added to the outside, but growth is from within. It is the resultant effect which comes from causes outside of the growing object or organism, over which it has no control. This brings us to the two characteristics of growth, which Drummond calls spontaneousness and mysteriousness. All growth is spontaneous. Take the lily, for instance, which the Master used for his illustration. How could it help but grow? How far was it responsible for the fact that it was located in a sheltered nook on the mountain-side where there were the necessary elements of plant growth; soil, sunlight and moisture? "Oh!" says some one; "you mean to say that life and growth are the results of blind chance." By no means; no more so than the powerful steam engine or dazzling arc light. These are the result of the same law as the growing lily. They are the resultant effects of causes for which they are not responsible, and of which they are not cognizant, but which are responsible for them. The lily is no more responsible for its growth than the ponderous drive-wheel of the engine is for its motion when the steam is let into the cylinder. The law of spontaneity holds in all forms of life; vegetable, animal and the higher spiritual life. As we ascend the scale of life, however, we find governing laws which are unknown to the lower forms. Thus, the animal or the man is no more responsible for his entity or existence, than the lily. But to them are accorded the power of locomotion and the attributes of instinct and reason. The frightened bird takes wing and flies to safety. What student of nature has not observed some member of the animal kingdom seeking out and eating some form of vegetable life that is not, naturally, a part of its diet? No member of the animal kingdom will knowingly and naturally do anything inimical to its life and safety.

As we come up the scale to the highest form of physical life, we find the human family subject to the same physical laws and limitations as the members of the animal kingdom, although it is living above this kingdom in the higher realm of the spiritual, in the sense that man has a soul and spirit. Here again we find laws which have nothing to do with the lower kingdoms. We mention one, the law of responsibility. And it is here that we strike our subject again. How does the law of responsibility affect growth? Because we, as organized beings, are cognizant and understand the basic law of cause and effect. Causes which frighten the dumb animal do not cause us a tremor, for the reason that we know there will be no evil effect.

My physician says, "Because of your physical condition you must not eat meat." But I say, "Doctor, I do not want to deny myself meat." He says, "If you do not you must suffer the consequences." Now I have been warned and if I persist in eating meat I will suffer the consequences of retarded development, and I alone am to blame.

We have but one step farther to ascend, and then we have reached the summit of earthly conditions and experiences. That step is the being transplanted from the natural to the spiritual kingdom. Again, we find laws governing the subjects of this higher kingdom, which have nothing to do with the kingdoms below it. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned" (1 Cor. 2: 14).

Let us again take that illustration of eating meat. There are many things which the natural man may do with perfect freedom, and they will be no hindrance to his development in the kingdom to which he belongs. But when he comes under the higher law they are forbidden, because he knows that they will militate against his spiritual welfare and that of those about him. We find this illustrated in Paul's teaching regarding the eating of meat offered to idols. Paul, who had knowledge, could eat meat in the idols' temple without sin or hurt to himself, but the higher law of Christ's kingdom makes him lay down a law that must ever be a guiding star to the followers of Christ. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8: 13).

Thus we know the conditions of growth and are responsible for our growth only as we fail to comply with these conditions. Growth itself is spontaneous and is from within. The lily complies with the laws of growth by taking into its organism only the elements which produce beautiful green leaves and snow-white bloom.

If we wish to have cheeks mantling with the bloom of health, and minds clear and receptive, we also must comply with the conditions of growth and eat pure food and absorb pure and instructive thoughts, and then we shall be, "Like a tree planted by the rivers of water."

So we find this same law carried through all the different kingdoms. No wonder Jesus said, "Consider the lilies, how they grow." The laws which govern growth are just as sure in the highest, Christ's kingdom, as in the vegetable kingdom, of which the lily is a member. All growth is from within and manifests itself, if it be proper and healthy, in green leaf and snowy petal, or humbleness of mind and loving service, as the growing object may happen to be a lily, a member of the lowest; or a man or woman, a member of the highest kingdom.

Again, growth is mysterious. We know, indeed, we may be intimately acquainted with, the conditions of growth, but the different processes of asorption and assimilation and changing into leaf and flower or flesh and blood,—who can know them?

The growing lily is a miracle, but such a common one that we never stop to think about it. The natural man may try to grow spiritually, and he may closely imitate. But the best effort he can put forth will only be an imitation. It will be like a wax lily, a beautiful thing, when "Distance lends enchantment to the view." But observation at close range brings out the imitation. His birth is not mysterious.

His standard is the standard of the society in which he lives (John 8: 23). The true test of a Christian is his mysterious birth and growth. His standard, in the eyes of the world, is absurd, because it, to the world, is mysterious. Worldlings can not understand his sacrifices; can not understand how he will deny himself the pleasures and follies of life, which their society has set up for a standard and declares to be good, and which is dear to their hearts. Alas! they have the polish and veneer on the outside, but have never learned from the lovely and lowly lily that growth is from within and manifests itself on the outside in good deeds and gentle graces.

Another stern and sad lesson we learn from nature along the line of growth. When growth ceases decay begins. Some of us have had the heartrending experience of seeing the expanding life arrested and fade away like the autumn leaf. But this can never be true of those who enter the upper kingdom. The Christian will never develop fully or complete his growth in this life. The sneer at the godly man for his imperfections is untimely and ill-judged. "It doth not yet appear what we shall be" (1 John 3: 2).

There are natural processes in growth. "First the blade, then the ear, after that the full corn in the ear" (Mark 4: 28). The blade is a little thing, near the earth, often trampled upon. But it is living, it is growing. The Christian in the blade, or earth stage, may be insignificant. But he is growing. "It doth not yet appear what we shall be."

As the lily needs light and moisture, so the Christian needs their equivalent. This is his work, then; he must go after them? By no means; does the lily? Shall a man not work? Certainly, Christ's protest, in this chapter, is not against work, but against anxious thought. "Shall he not much more clothe you, O ye of little faith?"

Let us work for the good of others, for the kingdom of God, and let God and nature take care of our growth, and then when tired out by the labors of life we can rest secure in the promise of the Master, "Come all ye that are weary and heavy laden and I will give you rest."

Bradford, Ohio.

The Lord's Prayer.

BY MARTHA R. SISLER.

CHRIST was talking to his disciples about the hypocritical praying of the Pharisees, who prayed on the street corners to be heard of men.

He told them to pray in secret to God; to shut themselves in an inner chamber and pray earnestly to the Father in heaven. He warned them against vain, meaningless repetitions, and gave them a model prayer. We usually speak of this prayer as the Lord's Prayer. It is composed of one address and six petitions.

"Our Father who art in heaven" is the address. It is used only once in the prayer. It is an address full of love and unselfishness. "Our" Father means that we recognize him as the Father of the universe. It carries a far different meaning from "my" Father.

Then the name "Father" shows a closer tie than any other word would suggest. "In heaven" distinguishes God from our earthly parents. Love for our Father calls for faith, trust and obedience.

The six petitions are divided into groups of three each, the first group being subjective and the last objective.

The first petition is, "Hallowed be thy name," meaning, "Holy and reverent is thy name. I hallow thy name and hold it up before all men." This must be the outward expression of the inward love and adoration of the heart, or else it is only mockery and empty words.

The next petition is, "Thy kingdom come." This contains much the same idea as the other petition expresses, but from a different viewpoint. His kingdom should come into our hearts and be manifest everywhere, and this is what we should desire and pray for. It means walking in his steps and doing his will, thus helping to bring his kingdom on earth.

The last petition of this group is "Thy will be done on earth as it is in heaven." We may know his will by the example of Christ's perfect life, by his teachings, and by the guidance of the Holy Spirit. We desire to do his will, and this also has in it the expression of humble and willing submission to his will.

We can not honestly pray these petitions unless we work to bring these conditions to pass. We must be missionaries and help to answer our prayers in some degree, at least. These three petitions are inseparable, and must be prayed together to express the complete thought.

The last three petitions are very different in their thought and purpose. They express our personal desire for guidance, protection and sustenance.

The first of the group is, "Give us this day our daily bread." This does not mean bread alone, but is a large, general term including all that we need for both spiritual and physical wants. "This day" indicates that we are to ask each day for the needs of the one day.

(Concluded on Page 413.)

THE ROUND TABLE

A Test of Love.

BY IDA M. HELM.

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."—2 Cor. 8: 1, 2.

THE test of giving to God comes in some way to every person, and our willingness to give of our time, our money or ourselves shows in a large measure our love for God. The test of affliction and poverty enhanced the joy in Christ Jesus among the Macedonians, and their generosity undoubtedly comprised great self-denial for the sake of the Gospel, for in their poverty and tribulation they gave abundantly. From this viewpoint we see in this church, perhaps at Philippi, hearts overflowing with love and devotion to God.

The foundation of Christian giving rests on the incarnation of our Lord. He made stupendous sacrifice for our sake. He impoverished himself that we might become heirs of the riches of heaven. Marvelous love! If only we could get a clear vision of Jesus' incalculable sacrifice, how he gave up the enjoyment of heaven and came to this earth to suffer and die for us, I believe every one of us would be willing to make more self-denials,—there would be more real sacrifice made for Christ. God has given us our money, our intellects, our time and our bodies, and we must eventually give account to him for our stewardship. The noble liberality of these Macedonians is held up as an example to the church at Corinth to complete their own Christian character, and it is an example for the church at all times.

Ashland, Ohio.

After the Conference.

BY WILBUR STOVER.

THE Conference at York proved a rich blessing to very many children of the Heavenly King this year. This is not alone my opinion, but it is, I think, the opinion of practically all who were present at the meeting.

How sweet is the fellowship of saints! How we love one another! What a feeling of joy fills one's soul as he unites with thousands of others of like precious faith before the Lord in hymn and prayer! What a holy calm possesses one as he realizes that he is a factor for good in the greatest work of the church, the evangelization of the world, and that he is in harmony with the will of the Lord in this!

Did a brother and sister give $10,000 for missions? Yes. Are they rich? Yes; rich in good works. There are a great many who could give as much into the treasury of the Lord, if they wanted to, and a great many more who could give a thousand dollars, if they wanted to. If they were rich in good works, they would want to. There is more joy in giving now than in holding on to it till just before you die, just as there is also more joy in becoming a Christian early in life than in holding out till the last illness has come and then getting baptized! Besides, in both cases, look at the risk of delay!

It has been a good Conference. This suggests a good and profitable year. This means work; faithful, continuous effort for the Master. Let us bring up our average to a much higher point. We can if we want to. The opportunity is not wanting. To the man of God *opportunity* is the call of God. Brethren, Let us raise the standard higher!

Waynesboro, Pa.

"Only a Little Thing."

BY JOHN R. SNYDER.

IT was on a crowded passenger train, nearing a large city. A young mother, with a little babe, was among the passengers. The babe was tired and nervous and irritable. It began crying and soon developed unusual lung power for one so small. The passengers began to cast critical eyes in the direction of the confusion and added to the discomfort of the poor, tired mother, who was doing the best she knew how to quiet the little one. It all seemed to avail nothing, and the little bundle of humanity only cried the louder. The passengers grew more critical, and some even went so far as to speak their thoughts in tone so loud that they could be heard by the mother, to her evident embarrassment.

In the opposite end of the coach was another mother, with a child of about the same age and several others grading upward in size. She cast sympathetic eyes to the other mother and her little one. Finally, after a whispered conversation with her husband, she gave her own little one into his hands and came down the car aisle to where the crying baby and mother occupied seats. In a kind tone she spoke a few words to the young mother who was, perhaps, having her first experience with a little one on a railway train. Then she took the little one in her own arms and endeavored to quiet it. At first her efforts seemed unavailing, but soon, by some mysterious spell, she soothed the nervous body of the infant, and in a comparatively short time the little one was fast asleep. She held it thus for a time and then returned it to its mother, who accepted it with a look of thanks that words could not express.

It was only a little act in the eyes of many, but, oh, how much it meant to the mother! It was the Good Samaritan act over again.

Bellefontaine, Ohio.

A Bargain.

BY MARY BEAM.

WHO, especially among women, has not witnessed some of the excitement and eagerness attending a bargain sale? What man or woman has not been pleased when a purchase has proven a good bargain? What clerk in a store can not testify to the overtaxing, nerve-racking labors incident to bargain sales and bargain days? How customers crowd each other, and almost tumble over each other in their eagerness for "bargains"!

And yet the greatest bargain ever offered to mankind creates comparatively little excitement. Everybody has elbow-room; no one steps on another's toes; no one tries to be there first to have first choice. And this great bargain is not shop-worn; it is not out of date; it is not offered at a bargain on account of having proven a poor seller; there is no risk, no danger that it is moth-eaten where the casual eye can not see.

No, this great bargain is a bargain for none of these reasons. Its value is so great that mankind could not pay the price. It is offered us because "God so loved the world," and it is such a wonderful bargain for us because "he gave his only begotten Son" who paid the price on the cross. All we have to do, to gain this bargain, is to believe on him, "to love him," and to keep his commandments.

How foolish, how woefully wicked to reject this bargain—"everlasting life"!

Trevilian, Va.

The Family Altar.

BY WM. E. THOMPSON.

THE sweetest memories of my boyhood days recall when we gathered around the family altar. Father read a chapter from the Bible and we knelt in prayer, asking God to guide and direct our ways. Now I have a family of my own and I love to gather with them around the family altar and thank God for the many blessings he is continually showering upon us.

My love and sympathy go out for the boys and girls who have never heard father or mother pray; for the family altar has a great deal to do with molding the lives of our children.

If it was necessary that Jesus pray, how much more necessary that we pray! Prayer is a great privilege, which every one has a right to enjoy. And there are many blessings promised the Christian through prayer.

A little boy once said that praying was talking with Jesus. The more we talk with Jesus the more we want to talk with him.

Jesus said, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." We also are told that the effectual, fervent prayer of a righteous man availeth much.

Conway Springs, Kans.

CHRISTIAN WORKERS' TOPIC

"Tongues Like as of Fire."

Acts 2: 1-11.

For Sunday Evening, July 7, 1912.

I. "Was fully come."—The disciples knew they were to receive a great blessing, but they did not know how or when. "All . . . in one place"—in the upper room (1: 13). It is God's plan for his people to meet in his name (Matt. 18: 19, 20; Heb. 10: 25); and those who absent themselves will suffer spiritual loss.

II. "As of fire." Fire is a symbol of (1) The Holy Spirit (Isa. 4: 4; Matt. 3: 11; Acts 2: 3, 4). (2) The Word of God (Jer. 5: 14; 23: 29). (3) The zeal of saints (Psa. 39: 3; 119: 139).

III. Speaking with other tongues.—(1) Was predicted (Isa. 28: 11; 1 Cor. 14: 21). (2) Was promised by Christ (Mark 16: 17). (3) Existed in the early church (Acts 10: 46; 19: 6; 1 Cor. 12: 10, 28).

IV. "A flaming sword"—(1) Barred the gates of Paradise (Gen. 3: 24). (2) The fiery tongue restored the gift (vs. 3, 4).

Note (1)—The fire spoke to the eye; the tongue to the heart. (2) Young Christian Workers need the Holy Spirit to help them to be good. He can produce in them now the same character which was wrought in the early disciples.

PRAYER MEETING

The Spirit's Call to Missionary Consecration.

Acts 13: 1-5.

For Week Beginning July 7, 1912.

1. The Willing Workers.—In the Apostolic church there were men ready to do the sending, and men ready to be sent,—two essential things in world-wide evangelism. The little group of members in the Antioch church were Spirit-filled. They were men with a vision, men who prayed, who kept their eyes steadfastly fixed upon the world's Redeemer. Those named in Acts 13: 1,—Barnabas, Symeon, Lucius and Manaen,—were wide-awake to the needs of the unsaved. Their vision swept beyond Antioch, and through prayer and fasting the door to enlarged opportunity was opened to them. The Spirit's call comes to the willing and fully-awakened workers (Isa. 6: 6-8).

2. Men Ready to Be Sent.—"Separate me Barnabas and Saul for the work whereunto I have called them." Does it seem a strange thing that God's voice came to this consecrated band of praying men and bade them prepare for wider mission work than was afforded in Antioch? The point to be remembered here is that the men whom the Holy Spirit appoints to the enlarged work of the Kingdom, are the men who are much given to prayer. God selects, as his ambassadors, those who are nearest to him (Titus 2: 7, 8).

3. The Glorious Call.—Fasting, prayer, laying on of hands, the sending away,—all these in logical order, because the opportunity of the church was fully recognized. However great the need may have been for workers in the home city, the members heard the cry from beyond, and they sent forth the best men to be had. These at once started out on the work committed to their hands, leaving to us the Spirit-taught lesson how God's call to the foreign work is by first arousing the home field through prayer and an awakened membership (Luke 10: 2; John 4: 35-37).

TOPICS FOR PRAYER MEETINGS.

For Week Beginning, **Third Quarter, 1912.**

July 7, The Spirit's Call to Missionary Consecration, ... Acts 13: 1-5
July 14, As a Man Thinketh in His Heart, So Is He, ... Prov. 23: 7; Psa. 104: 34; 119: 99
July 21, No Escape for Those Who Neglect, ... Heb. 2: 1-4
July 28, A Peculiar People,—How and Why? ..... 1 John 2: 15-17; 1 Peter 4: 1-7
Aug. 4, Living for Christ in Every-day Associations, ... Eph. 6: 1-18
Aug. 11, Christian Citizenship, ... Psa. 124: 1-8; Rev. 21: 1-5
Aug. 18, Right Habits, ... 1 Tim. 4: 11-16; Luke 4: 16
Aug. 25, Obedience the Test of Love, ... John 14: 22-24
Sept. 1, We Are Debtors, ... Rom. 13: 7-10
Sept. 8, Unselfishness in Service, ... 1 Peter 5: 1-5
Sept. 15, The Harvest and the Laborers, ... Matt. 9: 37, 38
Sept. 22, Lessons from Christ's Message to the Church at Sardis, ... Rev. 3: 1-6
Sept. 29, Good Cheer in Dark Days, ... Acts 27: 20-36

HOME AND FAMILY

The Gospel of Twaddle.

I browsed in the papers on Monday
To read of the preachers that preach,
To scan what they pulpited Sunday
And what they pretended to teach;
And some of them preached of elections,
And some spoke of George Bernard Shaw,
The tariff and its imperfections,
The South and the unwritten law;
They whacked the police and the demon rum,
But no one preached of the kingdom to come.

They chattered of Shakespeare and Bacon;
The charter and civic uplift;
They damned the old Sultan forsaken;
And gloried John D. and thrift;
They told of a trip to Bermuda,
Lambasted Alfonso and Spain;
They criticised Tolstoi and Buddha
And grumbled at China and Crane;
They railed at Peary, they thundered at Cook,
But none of them preached of God or the Book.

Politics, letters, suffrage, finance,
Eliot's ethics, the newest thought,
The praise of anarchy, made in France,
The trade in women sold and bought—
These are the themes for the church elite.
Just painless, spineless, ethical views;
Scorpions for sinners out in the street,
Smiles for sinners down in the pews,
The gospel of twaddle loaded and diced,
But never a word for the crucified Christ.

—Boston Traveler.

A Tribute to Mother.

BY MARY S. V. HARSHBARGER.

While I listened today to an excellent sermon, my mind became filled with thoughts from the life of a noble Christian mother.

From the earliest recollection I have of mother until her death she lived for the purity of her home and family, and for the upbuilding of the cause of Christ. Her large family, nine boys and six girls, meant a life of real self-sacrifice, and was a monument to her memory that can not crumble. There was little sickness in the family, considering its size, and I know that mother wrestled with God at times that we be spared to her, for to part with a child did, indeed, seem more than her heart could endure. Our Heavenly Father was kind and spared us all to become men and women.

She was often alone with her little band, and she would gather us about her and read, and sing, and pray with us, and for us at the family prayer hour. You who are neglecting this great privilege of religious influence in your homes are missing one of the most vital of all privileges, for the influence of father's and mother's prayers can not be forgotten, because prayers lived are made stronger.

I well remember a time in father's absence, when there came a storm. The rain beat against the house and dear mother needed courage. She gathered us about her, and I can hear her sweet voice yet as she sang with us, "There's a friend that's ever near, never, never fear, He is ever near, never fear."

She made many sacrifices, that father could be spared to carry the Gospel to those in darkness. Her greatest desire was, not that her sons should become rich men, financially, but that they should be strong in the Lord, and faithful in his service.

One of her many good sayings was, "Better suffer wrong than to do wrong." With her, character was the all-important virtue to be possessed by the young men who visited her home, and sought as life companions her daughters. Money, compared to this, was as sounding brass. Christian character was, in her estimation, the one thing needful.

Oh, I know she prayed much, and I can almost hear her footsteps yet as she wended her way to a place of secret prayer. Her heart was in her home, and I feel sure her prayers were very much in its behalf.

As the years passed away and her birdlings began to leave, her tender heart bled. Mother was not present as the son, with his little belongings, went from the home nest, out from father's care and from mother's love. Indeed, the care and concern for her family will never be known, for to live it is only to learn it, and there is no more noble being on God's earth than a noble Christian mother. The homes that have for their motto, "Love, Purity, and Devotion" are more to this nation than all worldly organizations. God bless the mothers who live and sacrifice for the noblest of all institutions, the home!



GUST G. WEASEL, THE LEGLESS MAN.

Thousands of our Messenger readers, who attended the late Annual Meeting at York, will recognize the above as the picture of Bro. Gust G. Weasel, the legless brother, of Lititz, Pa., who sold lead-pencils during the Conference week. He is said to have disposed of over 2,000, and would doubtless have sold twice the number, had it been known what good pencils he was handling. With one of the pencils purchased of him we wrote nearly half of our Annual Meeting Notes.—Ed.

Mother had a deep reverence for the worship of God—not the place, but the occasion. I well remember how she talked to me concerning my behavior in time of prayer, when I was yet a child. I said, "Why, mother, how can I help talking when they talk to me?" Her answer was, "Close your eyes and place your hands over them and no one will speak to you in time of prayer." And it was a cure.

She taught us to be polite. I recollect that once she sent me to a neighbor's to return something she had borrowed, and told me to say, "Thank you," but I forgot to say it. She had me go back at once and say "Thank you," and that was a great lesson to me.

Mother considered it very unkind to laugh at others' mistakes, or treat lightly the misfortunes of any one, however lowly. You who have Christian mothers have the greatest blessing God can bestow upon you, and you will never have but one mother.

"If you have a gray-haired mother
In the old home, far away,
Sit you down and write the letter
You've put off from day to day.
Don't wait till her weary footsteps
Pass through heaven's pearly gate,
Show her that you don't forget her—
Do it now, before too late."

McPherson, Kans.

Delusions.

BY AUGUST BECK.

When I was a little child, we once had a merry party in our home. Some of the young folks started playing "blind man's buff," while other played "tag," and chased one another around the dining room table.

Among the latter was a young girl of eighteen who, through a misstep, fell and wrenched her ankle. It pained her very much and the injured joint was so slow in getting well that she had to walk with crutches. Thus she got the idea into her head that her ankle would never be healed, and that the limb would henceforth be useless. Finally she had a board made and upholstered, upon which, while seated, she rested her limb. She consulted many doctors, but they only shook their heads. None of them could tell what really ailed the limb.

Twenty-two years went by. She was an earnest Christian, and reconciled to what she thought was her fate, but she always spoke of her ailment as "her cross." She thought of herself as a martyr.

One day, when visiting us (now a maid of forty) she, as usual, brought the conversation to bear on her "cross." Father could bear it no longer, and said: "Now look here, Kate. Your ailment is no cross at all. A cross is something we bear or suffer for Christ's sake. The early Christians in Rome, who were continually persecuted and hunted like wild beasts, had to worship by stealth at night, underground, in the catacombs. They could speak of bearing their cross. The Christian mother, who lovingly, patiently bears with the daily taunts of a worthless husband, can speak of having a cross. But you do not suffer. You are surrounded by loving friends and have every comfort you can desire. It is not right to speak of your case as 'a cross.'"

Miss Kate sat dumbfounded on hearing this. Then she softly cried. Her pet theory,—the delusion of martyrdom,—so long hugged to her bosom, was rudely shattered, but she faced it bravely. Putting her hand in father's she said: "I believe you are right."

The following week she went to Copenhagen, to consult a specialist, who told her: "Your limb is all right. It is simply wasted and weak from lack of use. Go home and treat it daily with a vigorous rubbing in ice-cold water. Walk a step or two the first day, without crutches, and increase the distance each following day, till you are well."

Two months from that day Miss Kate walked as well as any one. For twenty-two years she had nursed two delusions, which marred her youth, blasted the bloom of her womanhood, and lessened her usefulness as a Christian worker. Too many are inclined to play the martyr. They walk about with long faces, unable to see the showers of blessing around them and closing their hearts to the sunbeams that should fill them with gladness.

Chicago, Ill.

SISTERS' AID SOCIETIES

TACOMA, WASH.—The following is the report of our Sisters' Aid Society from May 18, 1911, to May 16, 1912: We held twenty-four meetings, with a total attendance of 212, and an average attendance of eight. We made thirty-three garments, six comforters and one quilt. We did one and one-half days' paid work, and donated two days' work. We donated $3 for the Gospel Messenger, and $6 for song books for our church. The total receipts are $36.81; goods on hand are valued at $9.85; total amount paid out, $22.19; balance on hand, $4.76.—Mabel Thomas, Street B., Tacoma, Wash., May 29.

WORTHINGTON, MINN.—The Sisters' Mission Band at this place closed another term of six months May 2. Number of meetings held, 11; average attendance, 15; largest number present, 27; smallest, 4. Amount on hand from last term, $6.25. Amount received for articles sold, donations and collections, $19.47; expenditures, $17.61. Balance to next term, $12.58. We have all-day meetings during the winter. We have on hand four comforters and a number of smaller articles, such as aprons and sofa pillows. New officers were elected as follows: President, Sister Meda Fowler; vice-president, Sister Ellen Ramer; secretary, Sister Bessie Standafer; treasurer, Mrs. Millie Marquardt.—Minnie Schechter, Worthington, Minn., June 3.

MINNEAPOLIS, MINN.—The sisters and friends of the Brethren Mission in this city met April 2, 1912, to organize an Aid Society. The following officers were elected for six months: Sister Alsie Sharp, president; Sister Bertha Brunskill, superintendent; the writer, secretary-treasurer. We have fourteen members enrolled, with an average attendance of nine, and an average collection of sixty cents. We meet every two weeks. Our work, so far, consists of making aprons, piecing comforter tops, making sunbonnets and sewing carpet rags. We are few in number, but we feel encouraged in this work. May the Lord find us faithful in doing with our hands what he has for us to do! There is much for each of us to do.—Mary Barnhart, 2110 Irving Avenue, N., Minneapolis, Minn., June 6.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. ANDREW M. DIXON, of Brooklyn, N. Y., has become pastor of the Claar church, Pa.

BRO. JOHN W. MILLER, of Grottoes, Va., should now be addressed at 4152 Chambers Street, Cincinnati, Ohio.

BRO. BENJ. FORNEY, of Navarre, Kans., called at the House last Monday, and enjoyed a look through the establishment.

THE Bachmanville churchhouse, Canowago congregation, Pa., was dedicated June 16. The services were in both English and German.

BRO. J. L. GUTHRIE, who spent the winter at Fruitdale, Ala., wishes his correspondents, for the present, to address him at Nevada, Ohio.

BRO. C. C. DERRICK, who is now at Altura, El Paso Co., Texas, writes that there is certainly need of the full Gospel in that part of the Southwest.

A NEW congregation was organized recently in Iowa, and will be known as the Beaver Creek church, with Bro. Chas. Rowe as elder in charge.

THE members at Worthington, Minn., are in the midst of what they regard as a glorious revival meeting, six having already put on Christ in baptism.

BRO. C. E. WOLF, who may be addressed at Denair, Cal., says that he is now preparing to arrange for revival meetings in congregations desiring his services.

BRO. VIRGIL C. FINNELL, of Des Moines, Iowa, is conducting revival meetings in the Iowa River church. He is said to have good audiences and a splendid interest.

BRO. E. S. MILLER, of Lineboro, Md., has taken charge of the Brethren's Home in Southern Pennsylvania, and should hereafter be addressed at Carlisle, Pa., R. D. 5.

THE Annual Catalogue for Elizabethtown College, Pa., containing all the necessary announcements for the coming school year, has been received. The Catalogue is a creditable one.

JULY 4 an all-day Sunday-school Meeting will be held two miles southeast of Bremen, Ind. Why could not other congregations arrange for an all-day gathering of some sort, on that occasion, and thereby aid in keeping many young people away from temptation?

BRO. S. S. W. HAMMERS, of Gettysburg, Pa., is said to have in his library a copy of Fox's "Book of Martyrs," in German, published in 1700. This means that the book dates eight years beyond the reformatory movement, started by Alexander Mack and those associated with him.

THE members of the Tippecanoe congregation, Ind., are greatly pleased with a series of lessons in vocal music, conducted by Sister Zuma Heestand, of Wooster, Ohio, and write us that they take pleasure in recommending her to others desiring an efficient instructor in vocal music.

THE Brethren at Scalp Level, Pa., are in the midst of a revival effort, with Bro. Albert Berkley doing the preaching. Five have been received into the fold by confession and baptism, and one reclaimed.

BRO. ISRAEL M. BROWER, of York, Pa., R. D. 2, a minister in the second degree, thinks of changing his place of residence, with a view of locating where a minister is needed. He solicits correspondence.

WE are now sending out the Minutes of the late Annual Meeting, and would be pleased to hear from those who have not yet placed their orders. Price, five cents, or when ordered in quantities, two cents a copy.

AN earnest little band of members, twelve in number, may be found at Pearce, Ariz., where a series of meetings was recently held, resulting in five accessions. They stand very much in need of a resident minister.

CALLS for help to build houses of worship must have the approval of the General Mission Board before they can appear in the MESSENGER. By this those sending such calls will understand why they are not published.

THE revival meetings in the South Waterloo church, Iowa, conducted by Bro. James M. Moore, of Chicago, closed last Lord's Day, with twenty-one baptized and one awaiting the rite. Bro. Moore is now at Astoria, Ill., where he is to begin another series of meetings inside of a few days.

AT the late Annual Meeting the Standing Committee instructed the churches in Florida to apply to the District of North and South Carolina and Georgia for admission. This being done, the four States named will hereafter be known as parts of the same District.

WHEN selecting delegates for the District Meeting hereafter, let it be borne in mind that each church of 200 members, or less, should be represented at such meetings by two delegates. Churches of over 200 members, may have an extra delegate for each additional 200 members, or a fraction thereof. Not only so, but the delegate body thus provided for is to constitute the sole voting power of any District Conference.

BRO. JOSEPH W. CLINE, of Pomona, Cal., writes us that arrangements have been made for a Bible Institute to be held in the large auditorium, Long Beach, from July 4 to July 12, to be conducted by Bro. P. B. Fitzwater, Dean of Bible Department of Lordsburg College. Those in charge are making the Institute a District affair, and are hoping for large crowds. The members in Arizona, as well as all those in Southern California and even elsewhere on the Coast, are invited. There is to be an all-day meeting in the Park July 4th, to be followed by the Institute work.

AN elder in California writes us that two members have located in a certain city near Chicago, and that they should be looked after. We immediately placed the request into the hands of the pastor in whose church territory the city is located, and we are sure that the members in question will receive all needed attention. Our elder on the Coast is to be commended for his thoughtfulness. He has done what other elders ought to do when members of their flock move into cities where we have no churches. They should write some one to see that the members are properly cared for. Were this done, far less isolated members would be lost to the church.

AT the forenoon meeting in the Elgin church, last Sunday, Mr. A. H. Harnly, District Superintendent of the Illinois Anti-Saloon League, delivered a forceful address. Mr. Harnly has given the subject of temperance promotion his most profound thought, and speaks in no uncertain language concerning the evils of the liquor traffic, and the duty of every citizen to aid in its extermination. Active effort, instead of mere talk, was shown to be the crying need of the present battle against the iniquitous saloon. In the evening we had the pleasure of listening to an interesting sermon by Bro. Callo Fahrney, of Twin Falls, Idaho.

WHILE on the way to the York Conference, and while attending the meeting from day to day, Bro. John R. Snyder observed a few things that are worth thinking about. Watch his short articles in the Round Table for a few issues. There is one this week.

WE acknowledge the receipt of the Bridgewater, Va., *College Bulletin* for May, containing catalogue for 1911-1912. It is put up in an attractive form, and may be had for the asking by those seeking a good school among the mountains of the Old Dominion.

BRO. JAMES M. MOHLER, of Leeton, Mo., writes us that a destructive cyclone, one mile wide, swept the country three miles south of his place, entirely demolishing the home of Bro. E. E. Pentecost, and severely injuring his wife and daughter. Three persons were killed in that locality and many injured.

ON their way to Kansas, where they are to spend the summer, Bro. E. H. Eby and family, just from India, spent a few days in Elgin. They are slowly recovering from the severe siege of sickness experienced before sailing for America, and hope to grow strong enough to return to their field of labor one year from this time. They praise the Lord for his goodness in permitting them to reach their home land in safety. Last Lord's Day was spent in Chicago, and from there they went to Summerfield, Kans., where they may be addressed.

ONE of our correspondents relates how more than three hundred people assembled on the bank of a river to witness the administration of baptism, and that, after our own minister had attended to his applicants, two other denominations followed suit with their candidates for baptism. The incident shows that the the people of that community are not only greatly interested in religious matters, but also that they find it possible to dwell together as neighbors with becoming courtesy, though not, in any sense, violating their distinctive religious principles.

BRO. H. C. EARLY's explanation on page 409, this issue, will be read with interest. We are sorry to learn of the condition of his eyesight, and think that he is doing the proper thing by withdrawing somewhat from the pressing and active duties of pastoral work. A season of rest may prove helpful to him, and enable him to continue his labors as a writer, preacher and counsellor for a number of years. The ailment mentioned need not interfere with the efficiency of his work. He will simply have to do a little less than he has been in the habit of doing.

WE had the pleasure of worshiping with the members at Naperville, Ill., last Sunday morning. Here we met Bro. A. D. Sollenberger, the former pastor, on his way from the Annual Meeting to his home at Beatrice, Nebr. His many friends were glad for his presence, and for his helpful sermon in the evening. Bro. Isaac Beery is now pastor of the Naperville congregation, and is giving the needs of the flock his best attention. The members are looking forward with interest to the District Meeting of Northern Illinois and Wisconsin, to be held here in August, and are preparing to extend a hearty welcome to all who may attend.

UNDER date of June 21 Bro. J. G. Royer writes us from Covington, Ohio, saying: "Wife and myself, and our daughters, Mary and Josephine, have come here from a ten-days' visit in the Buffalo Valley church, Pa., the place where Sister Royer and I were children and where, fifty-seven years ago, we accepted Christ. It is the place where we first gathered with the Father's children around the Lord's table. We enjoyed this happy privilege once more on this visit,—a privilege which, in all probability, will never be repeated by us. Many and sacred are the memories that cluster about the place of our childhood, and many and marked are the changes noticeable, the most conspicuous being the absence of our youthful companions. Only here and there one remains. Nearly all are gone. Their absence very forcibly reminds us that we shall soon follow them to the beyond. 'We are going down the valley one by one.'"

At Waynesville, Mo., there is a small band of believers, eight in number, without a minister, who are anxious for some one to locate in their midst and look after their spiritual needs. For further particulars address Bro. Joseph Wagoner, at the place named.

Bro. D. G. Berkebile went to Dale Hall, Mich., where we have but a few members, preached a number of well-arranged doctrinal sermons, and had the pleasure of receiving five into the fold. This is the kind of preaching that produces good results in localities where our people and their plea are not known. There are a thousand places in the United States where the right kind of doctrinal preaching would help people to decide for Christ.

A few years ago those who supplanted John Alexander Dowie in the management of Zion City and the work he began, could not say enough of discreditable things about the man and some of his methods. The fight between the two factions was bitter and shameful. Years seem to have changed the feelings against Mr. Dowie somewhat, and now the *Leaves of Healing* has plenty of nice things to say about the teacher, founder and leader who, for a time, was so severely censured and practically set aside. All of these things taken together, make curious reading.

A number of the congregations and Sunday-schools are arranging for Fourth of July gatherings. Some of these will be held in the houses of worship, while others will be held in nature's great temple,—the woods. But wherever such meetings are held, they should be conducted in keeping with the religious principles for which the Brethren stand. While the program may be somewhat elastic, still it should not make any provision for noisy or worldly demonstrations. We should meet and celebrate the day in an orderly and becoming manner, and while so doing can well afford to leave the noise, politics, races and games to others.

The Title "Bishop."

Our attention, time and again, has been called to the persistent use of the title "bishop" in some of the Conference dailies as well as elsewhere, and we are urged to say something on the seemingly forced use of the term, when referring to our elders. And, by the way, we have promised our readers an article on the use of official titles, and will therefore devote a little space to the consideration of a part of the subject.

In the church of the first century there were no general officials, having charge of a group of congregations, and bearing high ecclesiastical titles, as is the custom of some denominations in modern times. Aside from the apostles, the highest officials known were those having the oversight of congregations. These officials were more commonly known as elders, and designated as bishops, or overseers, in a few instances.

In the Greek New Testament there are two terms, used interchangeably, when referring to those having the oversight of churches. One term is translated "elder," and the other "bishop," or "overseer." Elder is employed over 30 times, while bishop, when used to designate a church official, is employed five times. In one instance it refers to Christ. Paul, and the author of Acts, are the only New Testament writers who designated those having charge of churches as "bishops." But even they use elder, when referring to these officials, much oftener than they employ bishop. It is probable that the Gentiles, to whom Paul and the author of Acts wrote, understood *episkopos* (bishop) better than they understood *presbuterion* (elder), and for that reason it was employed to a limited extent. We say "limited," for it never became general among the churches.

When referring to those having charge of congregations, Peter, James and John never employ the term "bishop." There is no instance in the New Testament where any one is ever named out, and designated as a bishop. John twice refers to himself as an elder, but never as a bishop (2 John 1; 3 John 1). Referring to 1 Peter 5:1, we observe that Peter, according to the Revised Version, speaks of himself as a fellow-elder, but not as a bishop. John, the last of the New Testament writers, studiously avoids the term "bishop" in his epistles, as well as in Revelation. In the latter he employs the term "elders" eleven times, but never once names a bishop. Referring to those having charge of the "Seven Churches of Asia," the Lord himself, who told John what to write, designates them as angels or messengers, omitting both elder and bishop. This must be regarded as clear proof of the Master's disapproval of high-sounding titles of any class.

In the early history of the Brethren church those set apart by the laying on of hands were called elders, and sometimes bishops, the terms being employed interchangeably. In general usage in the history of the church the title "elder," however, has predominated, for the reason that it seemed more becoming a people who, like their Master, stand opposed to ecclesiastical titles. Referring to the Minutes of the Annual Meeting, it will be observed that "bishop" is sometimes employed, along with the far more frequent use of "elder." And while this is true, there is not an instance in the Minutes, so far as we can recall, where an ordained elder is singled out by name and called "bishop," while there are scores of instances where they have "elder" prefixed to their names. In the early Minutes, members of the Standing Committee were named as "elders" *so and so*, giving a full list of them. For years the officers of the meeting were referred to by their simple names, as John Kline, Henry Kurtz, James Quinter, or Bro. D. P. Saylor, Bro. Enoch Eby, etc. Later they were entered as Eld. W. R. Deeter, Moderator, Eld. P. R. Keltner, Reading Clerk, Eld. D. L. Miller, Writing Clerk. This rule still continues, elder being the only prefix employed.

What is true of the Minutes, respecting usage, in this particular, will be found equally true of our literature generally, from the beginning of the *Gospel Visitor*, in 1851, to the present time. Not only so, but the rule holds good respecting the books published by our Brethren. We have the "Brethren Encyclopedia," by Eld. Henry Kurtz, "Trine Immersion," etc., by Eld. Benj. F. Moomaw. We also have the "Life and Sermons of Eld. James Quinter," "The Life of Eld. John Kline," and "The Life of Eld. R. H. Miller." "A Life of Bishop James Quinter," or "Bishop John Kline," or "Bishop R. H. Miller," would be wholly out of harmony with what might be considered almost universal custom in our church literature.

While "bishop," in the New Testament always means an elder (the two words being used interchangeably), it is at this date quite misleading when affixed as a title to the name of any of our ministers. In the time of the apostles it meant an overseer, but in current literature it means a high ecclesiastical official,—one having the oversight of a territory or city embracing a number of churches. This being quite generally recognized by scholars, it is probably only a matter of time when the word will be entirely eliminated from future revisions of the New Testament, and the term "overseer" substituted. Any one who cares to do so can find good reasons for this conclusion by examining all the verses in the Revised Testament, where the word "bishop" occurs. In every instance the term "overseer" will be found in the margin, indicating that overseer and not bishop is the correct meaning of the Greek word *episkopos*. When a word once finds its way so uniformly into the margin of a revision, as "overseer" has done, it is only a question of years when it will take its place in the body of a more thorough revision.

In view of the facts given above, and in view of others not stated, it must be apparent that the attempt to have the title "bishop" take the place of the title "elder" among us, is not only uncalled for, but is decidedly misleading. We, along with others, have for sometime felt that the term "bishop" has been overworked in some of our Conference dailies, as well as elsewhere. The Messenger management much prefers the unassuming title "elder," instead of "bishop," for the latter, in current usage, means a high-titled official,—something against which Jesus advised. So long as the title was employed in the New Testament sense, its use was proper, but since it has changed its meaning, and is more or less misleading, we shall do well to continue the use of elder, or overseer.

A Few Words of Explanation.

My resignation as pastor of the Washington City church, D. C., has been tendered to take effect July 1, and since my pastorate covers only a few months, and has been brought unexpectedly to a close, it is in justice to both myself and the congregation, that a brief explanation be made.

After I had entered upon the work a month or more, I had intimation of approaching eye trouble. At once I went to a specialist, and, after a careful examination, my suspicion was confirmed. At the same time my physician thinks that if I am prudent, my eyes may not trouble me seriously for years, and that I may never go blind. His advice to me is that I be careful to have proper glasses, that I put myself in such a situation that I will not be compelled to do a given amount of work in a given time and that I avoid the severe use of my eyes, ceasing to read with the first intimation of fatigue. In my present situation I must do about so much work in a given time, whether my eyes tire or not. Therefore I judged it proper to resign, as much as I felt to do otherwise.

My resignation has not been occasioned by conditions in the Washington City church. The work has been most pleasant to myself, and I deeply deplore the apparent need of giving it up. The same feeling is freely expressed by the congregation. In fact, it is a great disappointment to myself, and it seems equally a disappointment to the congregation. It is a most pleasant place to labor. The congregation not only knows the conditions that make the work of the pastor pleasant and successful, but the conditions are freely furnished. Full support, moral and otherwise, with complete coöperation is given, and it is my settled conviction that a pastor will go a long way to find a more pleasant place to work.

As to the future outlook, it looks good to me. I believe that there is something to be done here, if the work is wisely managed. It was not a mistake that work was opened, and a Brethren church was built in Washington City. In the years to come there ought to be a number of Brethren churches and missions in the city. But this will require wise and able effort and the use of money.

It must be known, of course, that Washington City is different from many towns, cities and rural districts that have been more or less under the influence of the Church of the Brethren for years and years. Here the church is unknown. Material for membership, therefore, except those who happen to move in, with previous knowledge of the church, must be hewn out from the tree. Of course, this is a very different proposition from picking up those who grew up under the influence of the church, and have always felt that they could go nowhere else. And these often seem hard to reach. How much harder those whose training inclines them away from the principles for which the Church of the Brethren stands? It becomes a hard proposition, you see. And Washington City is not alone in this respect. But notwithstanding this condition, it is my settled judgment that there is something to be done. There are people here who are willing to pay the price of New Testament religion, and who are not satisfied without it when once they know it, even if they are face to face with the cheap stuff of this age, and every effort is made to allure them into it.

All in all, the field is a good one, and the work, under proper direction, promises to be great. And located in the Capital of the nation, as it is, from which influences go out to the ends of the earth, it ought to enlist the prayerful interest and support of every member of the church; and especially ought each member of the Washington City church to exercise keen interest and do faithful service. No

local conditions should be allowed to arise that divide the membership and mar Christian fellowship. Whatever else is done or not done, the bond of unity in the service and fellowship of Jesus, should be kept constantly in view. May it be so, and may the blessing of God the Father be upon the work and workers of Washington City! H. C. E.

How Long Halt We?

ELIJAH came before a back-sliding nation and asked them how long they were going to be in deciding for God or Baal. If he were to appear to us today he might see a reason for asking us how long we would be in deciding between the world and Christ. For while we profess loyalty to the latter we certainly are doing about all we can to be on friendly terms with the former. And this in spite of the fact that the Word explicitly says that the friendship of the world is enmity against God. If the world is our god, let us give up pretending we have another one; but if the Lord is our God, let us not be on such intimate terms with that which is opposed to him. We can not serve the two masters: to try to do so means disaster, eternal loss.

We hesitate; we seem not to know which way to turn; we want to be true to Christ and our profession of faith, and yet we want some of the things which his followers can not have. What are we going to do about it? Which are we going to choose? We have been halting long enough, too long; for while we have seemed to halt we have in reality been going over to the enemy. It was the same way on Mt. Carmel. How many came out and stood with the Lord's prophet? True, after the great miracle had taken place there were not lacking those who cried out, "The Lord, he is the God!" Who could help doing so after witnessing what they had?

How many of us come out boldly for the faith to which we promised to be true? Do we think that times have changed so much that we can do as we please? Do we value the things of sense more highly than spiritual things? How many are afraid of losing their position if they take a stand for what they know to be right? It is time to stop and consider, to ask ourselves what must be the result of certain actions. We can not afford to do nothing. The issue is upon us; and what we do, or allow to be done, will count wonderfully for or against the church.

We profess to believe that the church is needed because it is different from other churches, more nearly what Christ's church should be; and yet we are seeking to become like the others. In Pennsylvania some things come in and are allowed to remain; in Ohio some others come in; in Illinois others still. What must be the end of these things? There can be but one, and that is evil. It would be worth while to know just how much is tolerated in the church, taking the things that have crept into the various congregations of the Brotherhood. If we could have them all drawn up in line before us we should probably feel like having a week set apart for fasting and praying to God to deliver us.

Is it such a vital matter to stand well with other denominations and with the world? Are we so afraid of criticism that we conceal our differences as much as possible? Are we ashamed of our peculiarities when we know they are based on the commands of the Master? Won't some one tell us the real reason for our great changes in practice? When once the trouble is known, it is more easy to find a remedy.

The one who calls attention to evils in the body is sometimes told not to do so, that he hinders the work by destroying the faith of the people in the church. But which is worse, to conceal evils and let them grow, or to reveal them and help remove them? The church militant will never be perfect, but if it is true to its Founder it will always be seeking to go on toward perfection. It will not be afraid to acknowledge mistakes, nor to confess when it is out of the way. Honesty is better than policy.

The trouble with us seems to be that we do not value things correctly. That which is transitory is valued more highly than it should be; and consequently that which is eternal is valued too lightly. It is the old condition, the flesh lusting against the spirit. We have allowed the flesh too much latitude, and now it bids fair to become the master, unless we put it down, keep the body under. Our halting is as to whether we are to become carnally minded or spiritually minded. The one means death, the other means life and joy forever. How long halt we between the two? We know the right. Let us do it. G. M.

Standing By Our Principles.

ONE of our earnest elders who, years ago, came to the Brethren from another religious body, writes us that he is deeply concerned about the church maintaining her Gospel principles intact. He exceedingly regrets to see an occasional departure, here and there, from some of our distinctive characteristics. In his judgment the Brethren church should always remain a separate body of people, so distinct from the world that there could be no question about our standing. He has little sympathy for the theory that would encourage the chosen servant of God to look like a preacher in the pulpit and then like the rank and file of common humanity in the busy marts of life. In his communication he says: "I can bear with the young, but I do not have time to bear with the preachers who refuse to do as they promised when received into the ministry, and advanced in their work." There are others who have the same conviction. They can make all necessary allowance for the mistakes and shortcomings of the young, or even others, who may be weak in the faith, but when it comes to preachers, they naturally look for strong men in Christ Jesus,—men who understand the Bible, who have an intimate knowledge of the church and her principles, and wonder why they can not, at all times, remain loyal to these principles.

The Mission Board.

THE complexion of the Mission Board has changed a number of times since it was brought into existence years ago. The different members come and go, some of them, however, remaining longer than others, Bro. D. L. Miller being the only one who has remained in connection with the Board from the start. At the late Conference a change was made, when Bro. Otho Winger, President of Manchester College, was chosen to take the place of Bro. L. W. Teeter, whose time had expired. Bro. Teeter has been on the Board a number of years, and proved to be a very useful member. He made the work a study, and was always ready to give what he honestly conceived to be a good reason for any suggestions that he might see proper to offer. Not only so, but there was no man on the Board who was more highly respected. He will certainly be missed. Bro. Winger is a young man, but not without experience. He will not only give his best efforts to the work he has been chosen to assist in directing, but he is in hearty sympathy with the church and her policy, and is certain to do what he can, to maintain the doctrines and the principles for which the church stands.

Against Socialism.

HUNDREDS of our older readers will easily recall S. H. Bashor who, about thirty-six years ago, came into prominence as an evangelist in the Church of the Brethren. He was a strong preacher, especially along doctrinal lines, at times emotional, magnetic in his personality, and his converts were numbered by the hundreds. In the eighties he drifted to the Progressive Brethren and has since figured as a preacher, politician, lecturer and writer. He has recently brought out a book against Socialism under the unique title of "The Under Pup." In the work he poses as an educated tramp and, with his high-bred dog as his constant companion, tramps the Mississippi Valley, subjected to the experiences common to the class of men who take the trail. With his dog as the only listener, he discusses nearly every phase of Socialism, and makes the story an intensely interesting and instructive one. The book is, probably, one of the most convincing presentations against the current phase of Socialism in print, and the man or boy who reads the work from start to finish will certainly find an eye-opener regarding the claims and teachings of Socialistic leaders. The diction is at times rough, and slangy throughout, but it is tramp parlance, and may be regarded as in keeping with the spirit and character of the manner chosen to discuss the question. The book contains nearly 350 pages, is well bound in cloth, and will help a lot of people to do their own thinking about Socialism. Price, $1.25. Address the B. & G. Book Co., Elgin, Ill.

Sensational Evangelism.

RECENTLY we had something to say in regard to abusing the pulpit, but we notice that we are not alone in condemning sensational evangelism. A writer in a late issue of *The Independent* gives a number of quotations from addresses delivered by some of the popular evangelists, and thereby shows that their pulpit utterances are wholly unbecoming the cause they profess to honor. The sentiment against this class of preaching is growing, and it is no more than proper that it should. The sacred desk must be kept free from that which is degrading, both in words and deeds. In Hos. 4: 9 we read of "like people like priests." That is, as the people demand, so will their priests live. If our people insist on the better grade of evangelism, they are not likely to be disturbed by sensational methods. But we must persist in the demand.

Defending the Scripture.

PROF. WILLIS J. BEECHER, D. D., LL. D., who died May 10, at his home in Auburn, N. Y., was a man of broad scholarship, and wrote much against the phase of modern criticism that discredits the Bible. In a late issue of the *Sunday School Times* will be found an article, condensed from a chapter in his book, "Reasonable Bible Criticism," in which it is made clear that the book of Deuteronomy belongs to the time of Moses and not to the time of the exile, as the critics would have us believe. The *Times* deserves credit for publishing such an able chapter on this important question. In fact, it has, during recent years, given its readers a number of splendid essays in support of the integrity of the Scriptures, and among the writers who have contributed articles, none has shown greater scholarship and more extensive reading than Prof. Beecher.

Misrepresentation.

POSSIBLY our people are never to be entirely exempt from misrepresentations by unreliable newspaper correspondents. Under date of June 4 some correspondent at York, Pa., advised the public press concerning our Conference, saying: "The program covers an entire week and provides for several sermons by leading ministers, a monster barbecue, a grand song service, and a public foot-washing of the members of the church." One would think that in a community where our people are so well known, newspaper men would never make such blunders. Probably not for one hundred years has a feet-washing service been held at one of our Annual Meetings; and as for a barbecue, such a thing has never been known among us. Our Brethren will do well to correct misleading statements of this sort through the publications in which they appear.

The Test of Trouble.

THE following lines, by Ella Wheeler Wilcox, should be placed where they may be read every day or two:

"'Tis easy enough to be pleasant,
When life flows along like a song;
But the man worth while
Is the one who will smile,
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years;
And the smile that is worth
The praise of the earth
Is the smile that comes through tears."

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

GREEN TREE, PENNSYLVANIA.

Green Tree Brethren church held a love feast on Saturday evening, May 25. Brother Leckrone, of the Royersford church, officiated, assisted by Eld. J. T. Myers and our pastor, Bro. C. F. McKee. May 12 we observed Mothers' Day. We had a special sermon by Bro. J. Linwood Eisenberg, of Royersford. May 23 five were received into the church by baptism. May 26 we observed the forty-third anniversary of our Sunday-school. We had a very interesting program. We had four good addresses by the following: Bro. Joseph Fitzwater, who has been superintendent of the Sunday-school since it was founded in the spring of 1869, and is still very active in his work as superintendent; Eld. J. T. Myers, who was pastor of the church from 1877 to 1905; Bro. I. C. Williams; Bro. A. R. Bechtel. After the addresses we had Round Table expressions of personal testimonials. Several testimonies were given by the first scholars and teachers of the Sunday-school. Frances F. Famous.

Phoenixville, Pa., June 12.

UNION CHURCH, INDIANA.

We enjoyed a very pleasant council meeting this afternoon. It being the quarterly meeting, when all officers of the church were to be reëlected, there was quite an amount of business transacted.

Bro. Henricks was our moderator. Eight letters of membership were read and accepted, and three were granted. The following officers were elected to serve the church for a term of three years: Sister Ida B. Beiler, corresponding secretary; Sister Elma Welborn and Bro. Harry Carger, church clerks; Sister Lillian Sosoman, Gospel Messenger agent; Sister Druie Wolf, auditing committee; Bro. S. H. Beiler, church trustee; Bro. John Webster, cemetery trustee; Bro. Herbert Craig, collector; Brethren Andrew Bottorff and —— Webster, assessment committee; Sister Stella Markley, receiver.

The treasurer's report shows an increase of resources over that of last quarter.

Bro. Henricks, who has served us so faithfully for a number of years as our elder, tendered his resignation, which was accepted and Bro. J. F. Appelman was chosen to succeed him.

Our harvest meeting will be held July 4, and will be an all day meeting. Our love feast will occur on Saturday evening and Sunday, October 19 and 20.

Our Sunday-school has been averaging one hundred in attendance for a number of months.

Plymouth, Ind., June 15. A. Laura Appelman.

WASHINGTON CITY CHURCH, D. C.

Since our last report, one young man was received into the church by baptism. As our communion service was held on the evening of the same day he was baptized, he was privileged to enjoy a feast for the first time. Our offering for the Annual Meeting collection amounted to $40.37.

The local congregation was well represented at the York Conference, as quite a large number of our people were in attendance, besides being represented, as a congregation, by Bro. J. H. Hollinger as our delegate. Bro. Early had been elected but could not serve in that capacity by reason of his being on the Standing Committee. Many of the visitors at the Conference returned by way of Washington, and we certainly appreciated their presence at the various services. On the Sunday following the meeting, the capacity of our church was almost taxed to its limit. In the morning of this day Eld. Otho Winger delivered a forceful talk upon the subject of "Love" (1 Cor. 13). The evening hour was given to Eld. I. B. Trout, who discoursed to us in his usual convincing manner on some of the essentials of salvation.

The Children's Day service was held yesterday and while the attendance was somewhat affected by a heavy shower of rain, the program was an interesting one. True, it was a dreary day without, but the bright smiles of the joyous children served to dispel any gloom which might have been lurking inside. Practically all of the little folks took some active part. One boy, in particular, displayed considerable courage, as he stumbled and fell on his way to the rostrum, but immediately got up, and without the slightest hesitation, recited his piece to the end. This was a concrete illustration of the theme of one of the previous speakers, whose subject was, "Pull Yourself Together, Boys, and Do Your Level Best."

We are sorry to report to our people the fact that our beloved pastor has found it necessary to relinquish his duties in this city on account of the condition of his eyes. It was, indeed, a shock to our little congregation when his resignation was presented after the service yesterday morning. While every one sincerely regrets that he is unable to be with us longer, we hope and pray that the rest which he is seeking will be beneficial to him and will enable him to be of many more years of service to the Master in our Fraternity which he has served so well in the past. At the present writing he expects to leave us July 1, but we are hoping he will yet change his mind and remain a few months longer, until a successor can be secured. We ask an interest in the prayers of the faithful, that the work in the capital city may move forward and that our feeble efforts may not only be crowned with success but that, first of all, God's name may be honored and glorified. (Mrs.) D. E. Miller.

806 C Street, S. E., June 17.

AMWELL, NEW JERSEY.

The New Jersey churches met in a joint council at Sand Brook, May 25, with our presiding elder, J. Kurtz Miller, of New York City, in the chair. Eld. Hiram Forney, a former pastor of these churches, led in the devotional exercises. The main business of this joint council was to consider the feasibility of consolidating the New Jersey membership into one church.

The matter was discussed in a very frank and open-hearted manner for about one hour, and the motion was carried to unite the New Jersey churches under the name of the Amwell church. We have three meetinghouses, viz., Amwell, Sand Brook, and Bethel, with a total membership of about eighty members. The best of spirit is prevailing among us and we are hopeful for the future work in New Jersey. .

Our Annual Meeting offering amounted to a sum beyond our expectation. Bro. M. B. Miller was our delegate to Annual Meeting; Bro. H. T. Horne, alternate. Our love feast, May 26, was very spiritual and uplifting. Our elder, Bro. J. K. Miller, officiated, assisted by Brethren Hiram Forney and S. C. Miller. Brother and Sister Forney spent a few weeks with us. They bade us farewell June 1, when they left to attend the Annual Meeting at York.

On Sunday, June 9, Brother W. M. Howe, of Johnstown, preached at the Amwell meetinghouse in the morning and at Sand Brook in the evening. Brother and Sister Howe visited a few days in Jersey, where Bro. Howe labored about sixteen years ago. We greatly rejoiced to have these brethren and sisters in our midst once more.

Sergeantsville, N. J., June 14. Dora H. Hoppock.

GRINNELL, KANSAS.

For years a small band of members have been living about four miles southwest of Oberlin, Decatur Co., Kans. The Mission Board of Northwestern Kansas and Northeastern Colorado sent the writer to the above-named place in December, 1911, to conduct a series of meetings. The preaching of the Word of God, as understood and practiced by the Church of the Brethren, arrested the attention of the community at the very start. At that time three were baptized and a love feast was held. The interest being exceptionally good, Bro. D. H. Heckman, of Quinter, Kans., was located there last April. He went to work with commendable zeal, is doing a good work, and is well liked by the people.

June 1, 1912, the writer, with Brethren Roy Crist, Miles Blickenstaff and Thomas Jamison, and Sisters Mabel Crist, Nora Bowman, Martha Blickenstaff and Nora Jamison, of Quinter, Kans., attended a love feast there. The meeting was well attended. Thirty-five members were present, and as many visitors as there was room to accommodate. A splendid impression was made on the outsiders. We continued the meetings a few evenings after the feast, at which time two were added to the church by baptism. The prospect for an ingathering of souls is fine. It pays well to look after the home field. There is plenty for us to do at our doors. The love feast at the West Big Creek Mission, held May 26, was well attended. Several from Quinter and Gove were present. Eld. Jarboe, of Quinter, officiated and preached several good sermons for us. Pray for the work and workers

Grinnell, Kans., June 11. Geo. R. Eller.

MUSCATINE CHURCH, IOWA.

May 3 our District Sunday-school Secretary, Sister Marie Jasper, stopped with us, while on her way home from Chicago, and attended our services the following Sunday. At 11 A. M. she gave an interesting talk to the Sunday-school. In the afternoon she met with the regular Sunday-school teachers and officers, and had a heart-to-heart talk concerning the problems to be met here in our school. We had a very spiritual season of prayer and consecration.

Our Sunday-school is increasing in number. Bro. Wiestly is proving himself to be a successful superintendent, and alive to the work. Last month our average attendance was forty-four, with a total collection of $8.52. Only once was the collection less than $2. This month we are starting out with still better prospects. We now have one organized class, with good prospects of others being organized soon.

On the evening of June 8 our church met in council. Our elder, Bro. W. E. West, presided. We were glad for the presence of Brethren Peter Brower and J. H. Brower, of South English, Iowa, who gave us good counsel. These brethren remained with us over Sunday, and in the morning Bro. J. H. Brower gave us a good sermon from 2 Kings 20: 15, on the subject, "An Ideal Home." In the evening we held our love feast. Bro. Peter Brower officiated.

Some time ago we received a box of Messengers from a brother at South English, for which we were glad. They have been distributed to the non-members in this city, and if anyone else has old Messengers to send us, we will gladly receive them. Pray with us that God's name may be glorified more fully in this city! F. E. Miller.

406 Lowe Street, Muscatine, Iowa, June 11.

A SUNDAY WELL SPENT.

The joint Sunday-school Convention, composed of the Howard, Bachelor Run, Flora, Lower Deer Creek, and Upper Deer Creek churches, convened June 9 in the Upper Deer Creek church. The day was ideal and many were present. Promptly at 9:30 the services of the day were called to order by song and prayer, followed by an able address of welcome by Elder Jacob Cripe.

The first topic of the day, "The Sunday-school as a Social, Business, or Religious Proposition," was well handled by Eld. J. G. Stinebaugh. There were some well-directed remarks on the general discussion. Bro. T. D. Butterbaugh, of Silver Lake, Ind., gave an able address along the line of Sunday-school work. Dr. O. G. Brubaker gave an illustrated temperance talk, which showed us some startling facts. Brethren, we must be up and doing along the temperance line. At the noon hour a sumptuous dinner was served, as best we could, under the conditions. Promptly at 1:30 the work was again taken up, with Sister Mae Callane rendering a missionary recitation, after which a collection was taken to the amount of $13.

The first topic of the afternoon, entitled, "The Student with and the Student without the Sunday-school," was conducted by Bro. T. D. Butterbaugh. Many good thoughts were brought out. Bro. Will Angle talked to us about "Sunday-school Ruts and How to Overcome Them." There were Round Table talks on the following: "Teaching by Questioning," "The Teacher with a Schedule," "Song Service."

Bro. D. F. Landis, of Minot, N. Dak., was with us, and gave us some encouraging remarks. With the many good things said during the General Discussion we ended the work of the day. The Spirit of the Lord surely prevailed in this meeting, and all felt it was good to be there.

R. D. 16, Walton, Ind., June 17. Minnie A. Mummert.

SOUTHEASTERN ARIZONA.

The last week of May, and continuing over the second Lord's Day in June, was one of great blessings for Southeastern Arizona. May 25 our dear brother, L. S. Yoder, of Glendale, Ariz., came to us. May 26, by previous arrangements, we met for an all-day service in our schoolhouse. At 11 A. M. Bro. Yoder preached to about fifty people. After services we enjoyed a basket dinner. At 2:30 P. M. we met in the capacity of a Sunday-school. Both young and old took an active part talking about the oath problem. At 3:30 P. M. we all enjoyed listening to a well-delivered sermon by our able Bro. Yoder. Brother and Sister C. H. Saucer were with us for the day's blessings. They live nearly eighteen miles from us, and made three trips to this place during the services. Bro. Yoder preached each evening to very attentive audiences. June 1, Bro. Stutzman, of Elgin, Ariz., came to assist in the work.

June 2 we convened at a near-by grove in our semi-annual District Sunday-school (Union) Convention. Brethren Stutzman and Yoder acquitted themselves creditably in discussing the topics assigned them, and we feel that some lasting impressions were made.

On Monday afternoon Brother and Sister C. H. Saucer were baptized, Eld. Stutzman officiating. On Tuesday forenoon he left for his home. We were sorry to have him go so soon, but he felt that he was needed in his home, and that Bro. Yoder could manage the work here. Our services continued each evening, and during the day we did some personal work. In a new country like this we each have at least 160 acres of land. Some have one-half section, and others have entire sections, therefore we live naturally quite a distance from our neighbors. We find the people hungering and thirsting after the Gospel, and our crowds at the little schoolhouse were good.

June 9, at 7 P. M., Bro. L. S. Yoder baptized three more dear ones,—all heads of families. A large crowd witnessed administration of the rite. We feel that some good impressions were made. Everybody is interested in the work here. We believe the time is almost here for our church to be organized. We now have twelve members, and feel that if our dear Bro. Yoder could be placed

here with us, very soon several others would unite with us. Some are thinking seriously. In the forenoon of June 12 Bro. Yoder left us for his home, having received a telegram that his wife was ill. He was to preach his farewell sermon that evening. The house was well filled. Some came a distance of seven miles. We spent the evening in song service. We were very sorry that our dear Bro. Yoder was called away suddenly, and we hope and pray that his dear companion has much improved ere this.

We started with a Bible class in our home, two and one-half years ago. We now have an organized Sunday-school. We use the Brethren literature. There are usually about twenty-five or thirty persons in attendance. On special occasions there are about forty-five or fifty present. We have been praying for a special spiritual outpouring of the Spirit over this valley, and the Lord has answered our prayers. May the Spirit continue to strive with the people here! Mrs. O. S. Pratt.

Pearce, Ariz., June 14.

MISSIONARY ACTIVITY IN WAYNESBORO, PA.

On Sunday and Monday of this week there was held in Waynesboro, Pa., the meeting of the Laymen's Missionary Movement. As strong speakers were called from afar, the meetings resulted, as had been hoped for, in great good to all who attended, and the teaching of the meetings will not soon be forgotten. There were some of our dear brethren who thought it of doubtful propriety to mix up with others in such a matter and others who thought it would be very beneficial, so there was liberty and about thirty were in attendance.

The several speakers pressed the matter hard that the present opportunity is the greatest the Christian church ever saw, and that now is the time for good men to be in earnest, in the great task. That the task is great we have before us the fact that in Christian America, with ninety millions of people, there are sixty millions not members of any church! While this is true in America, it is also true all over the world. The church must get to work.

On stewardship some of the strongest talks were given that I ever heard. I have my own convictions, but it is most assuring to hear the strength of others overflow. God is the Owner and Giver of all things, and the least we can make of it is that we are stewards in occupancy but for a time. What should a man do with his trust, is the question. Will he keep it all? Will he spend it all on himself? Will he make no account of any to his Maker? Will a man rob God? They pressed the giving of the tenth very squarely.

In small meetings questions of all kinds were discussed and I never heard stronger comment on church-fairs and church-suppers. They said it was a shame and disgrace to any church to get up a supper to raise a little money for the church, to please the Lord. One said it was a damnable thing. It was a joy to the meeting to recognize the fact that large gifts were going forth from the town of Waynesboro, that four missionaries are supported from here, and two, whose homes are here, are in the foreign field. The large gifts and the missionaries and the missionary support were all from the Church of the Brethren, so that in this meeting, the fact that we are in the work, and getting really in earnest about it,—more than anybody else in Waynesboro,—was apparent. When the evening speaker looked over the card, which I attach which had been prepared for the occasion and freely distributed, he said, "Men, yours is the only town in which all the shops closed early for the occasion of this meeting. I shall tell this to the credit of Waynesboro far and wide, as I have opportunity, but what shall I say about your average for foreign missions? That fifty-four cents a year means that you are doing nothing at all. It is entirely too small. I belong to a church whose average is above six dollars per member. I am glad of it."

In the card no account is taken of gifts that have been given directly, and not through the local church, but only such contributions as pass through the regular channels are reported. Here is the card:

WAYNESBORO, PA.

Contributions to Missionary Work, One Year, 1911-1912.

Churches Reporting.	Denominations.	Communicants.	Current Expenses.	Education and Missions in U. S.	Foreign Missions	Foreign Missionaries Per Capita.
1	First Brethren,	49	$ 396.00	$ 24.00	$ 11.00	.22
1	Church of Christ,	97	577.74	20.00	32.58	.33
1	*Lutheran,	700	2,621.10	819.45	179.00	.25
1	Methodist Episcopal,	750	2,816.00	629.00	410.00	.54
1	Presbyterian,	275	1,890.86	334.00	165.00	.60
2	Reformed,	526	3,700.00	900.00	235.00	.44
2	United Brethren,	525	2,385.79	315.00	81.00	.15
1	Church of Brethren,	726	2,200.00	752.00	880.00	1.21
10		3,647	$16,587.49	$3,793.45	$1,993.58	.54

*Five months of present pastorate.

Waynesboro, Pa., June 19. W. B. Stover.

NOTICE TO THE CHURCHES OF SOUTHERN ILLINOIS.

The time of our District Meeting is Aug. 28, according to the decision of last year.

It is necessary for all business and queries, intended for the meeting, to be in my hands by Aug. 12, that the program may be printed in time.

Attention is also called to the late decision of Annual Conference, in regard to the representation of delegates, viz., "that all churches of two hundred members, or less, are entitled to two delegates." An additional delegate may be sent by all churches having an additional two hundred members or fraction thereof.

I. D. Heckman,
Cerro Gordo, Ill. District Secretary.

FROM MANCHESTER COLLEGE.

To those interested in education it is a pleasure to note the reports, coming from all our schools, of an increased attendance during the past year.

Manchester College closed its regular year's work May 23. During the year 300 students had been enrolled. Of this number 47 were enrolled in the College Department. Three young brethren received the A. B. degree. Two of these have arranged to pursue graduate study at once. Their work here has been accepted by two of the largest universities in the country, and they have been given full entrance to the graduate schools. The Indiana State Board of Education recently reissued full certification to our Normal School.

The character of the student body has certainly been above the average. Twelve young ministers have been enrolled in literary and Bible work. Other young brethren and sisters are preparing for the mission field. The spiritual life of the students has been very commendable. During the special Bible term, Eld. H. C. Early gave a series of doctrinal and evangelistic sermons. The Christian bands and the Bible society have been active in helpful service and in giving inspiring programs.

Commencement week, from May 16 to 23, was a continual round of well-rendered programs. Many visitors were present to enjoy the services, and to be present at the graduation of their children and friends. The last chapel service will long be remembered by those present. The class address was delivered by Dr. L. J. Rettger, of the Indiana State Normal. More than fifty students received diplomas.

The attendance during the year was so much larger than we had expected, that an additional teacher was added to the faculty. The outlook for the coming year is such that a still larger teaching force has been secured. Courses of study have been strengthened and enlarged. The new catalog is just from press. Those desiring a copy may secure it by applying to the undersigned.

North Manchester, Ind. Otho Winger.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Glendora.—May 18 our church met in special council to hear the deacons' report of their annual visit, preparatory to our love feast. One young brother was reinstated. May 25 we held our love feast, which all seemed to enjoy. Bro. M. M. Eshelman and Bro. J. Z. Gilbert, of Los Angeles, Cal., were our visiting ministers. The following Monday evening Bro. A. L. B. Martin, of Long Beach, Cal., commenced a series of revival meetings, which continued two weeks. He gave us some soul-inspiring sermons, which were very much appreciated by all who heard him. Six accepted Christ, and one young brother was reclaimed. Among the number was a father and son, which caused great rejoicing to the wife and mother.—Mary E. White, Glendora, Cal., June 12.

Pasadena.—June 2 Bro. and Sister Lapp (of the Mennonite church), returned missionaries from India, gave us a very interesting talk regarding their work and association with our missionaries in the foreign field, which we appreciated very much. We met in council June 7, with Eld. W. E. Trostle presiding. Five letters were received and one was granted. Officers for the Christian Workers' Meeting were elected, with Bro. Heckman as president, and Sister Olwin as secretary-treasurer. The Fütterer children are to begin giving their lessons here in the near future.—Bertha Harper, 343 North Mentor Avenue, Pasadena, Cal., June 10.

Patterson.—Bro. C. E. Wolf, formerly of Denver, Colo., now located at Denair, Cal., has been engaged to conduct our meetings this fall, beginning Oct. 20. Other churches in the Northern District, desiring his services, will please write him at once.—W. F. Haynes, Patterson, Cal., June 12.

Reedley church met in council June 8. Two letters of membership were received, and since our last report seven have been granted. We elected our Sunday-school officers, with Bro. Harry Rupert as superintendent, and Sister Ruth Forney as secretary-treasurer. We expect to have an outing July 4.—Susie Michael, Reedley, Cal., June 17.

South Los Angeles.—On Sunday evening, May 26, we held our love feast. One hundred and sixteen surrounded the Lord's table. Visiting brethren were, Bro. S. W. Funk, of Glendora, and Brethren Taylor and Bosserman, of Pasadena. Brethren J. Z. Gilbert and Funk officiated. On Sunday, June 10, a Children's Day program was rendered by the pupils of the Sunday-school.—Mrs. W. H. Keim, 2425 Sixth Avenue, Los Angeles, Cal., June 15.

CANADA.

Pleasant Valley church met June 15, and enjoyed a very pleasant love feast. Fifty-five brethren and sisters communed. Bro. Joseph D. Reish officiated. Today Bro. J. N. Overhultz preached a very interesting sermon for us. On account of an accident, he has not been able to be with us much lately. We all missed him and are glad that he is able to be with us again.—Hannah Dunning, Bulls Head, Alberta, Canada, June 16.

COLORADO.

A Correction.—Our Annual Meeting collection was given in a previous issue as being $15.75. I should have said $22.—Hattie North, Sterling, Colo., June 16.

Bethel church met in council June 15, at 10:30 A. M. Our love feast will be held Sept. 7. Bro. Amos Peters was chosen delegate to District Meeting, with Bro. Frank Wagoner as alternate. Bro. Amos Peters was also chosen as our Sunday-school superintendent. We retained our present secretary-treasurer. A collection was taken for mission purposes. The writer was chosen correspondent and chorister.—Nellie Stambaugh, Arriba, Colo., June 18.

Good Hope.—Our church met in council June 15, with a small representation. Our elder, Bro. D. B. Miller, and family, were with us, remaining over Sunday. We reelected our Sunday-school officers for the next six months, with Bro. Chas. Ullery as superintendent, and Sister Lettie Bamford as secretary and treasurer. We also appointed Brethren E. Bamford, Chas. Ullery and Arthur Hulse as a Temperance Committee. We decided to hold a series of meetings prior to our love feast. We expect Bro. J. Edwin Jarboe, of Red Cloud, Nebr., to conduct our meetings. On Sunday forenoon Bro. Miller gave us a very interesting sermon. On Sunday afternoon he, with Bro. J. H. Kinzie, conducted the anointing service of a dear young sister who has been afflicted and has suffered greatly for several years.—Mary E. Kinzie, Haxtum, Colo., June 17.

IDAHO.

Payette Valley church held a very pleasant love feast June 8. Eld. J. C. Neher, of Nampa, officiated, assisted by Eld. Peterson, of Weiser, and the home ministry. About eighty communed. One has been received by letter since our last report.—S. J. Kenepp, Payette, Idaho, June 15.

INDIANA.

Elkhart City.—Our church met in council June 1. Eld. E. L. Heestand presided. One letter of membership was granted and one received. Bro. Noah Heestand was elected church clerk for one year. Sisters Hazel Faulmer and Ruth Lentz were chosen presidents of the Christian Workers' Meeting for six months. June 3 one young sister was received by baptism.—(Mrs.) Gladie S. Miller, 141 Garfield Avenue, Elkhart, Ind., June 14.

Goshen City.—On the evening of June 9 our Christian Workers' Meeting rendered a very interesting missionary program, which was led by Bro. John Warstler. Following this meeting we listened to a very good and spiritual missionary sermon by Bro. C. Walter Warstler. At the close of the meeting an offering of $12 was given for the Bethany Bible School.—Nina Miller, 1601 South Main Street, Goshen, Ind., June 20.

Monticello.—Eld. J. C. Murray, Traveling Secretary of the Home Mission Board, came to the Guerency church June 15, and preached three very instructive sermons along missionary lines. We highly appreciated his discourses.—D. W. Hostetler, R. D. 10, Reynolds, Ind., June 17.

Ogans Creek.—The North Manchester and the Roann Sunday-schools met at the Ogans Creek church June 16. Eld. G. E. Swihart was elected moderator. Although the morning was rainy, and it threatened to be a bad day, yet the house was nearly filled. The program was well represented by the speakers appointed. There were many able speeches made and papers read, to the edification of all present. At the close of the meeting we decided to meet again this fall, all feeling that it was a day well spent in the Master's service.—I. E. Warren, Roann, Ind., June 21.

Pendleton.—I met with the members of the Carson Valley church May 20, to conduct one week's series of meetings prior to their love feast, held May 25. I found the members loyal and in good working order. May 27 I went to Roaring Spring and remained all night with the Hoover Brethren. May 28 I went to Bro. J. Long's, near where I was born seventy-three years ago. I preached for one week in the old Bro. J. Holsinger church, where I attended services when I was but six years old. The same churchhouse is still there, but the old attendants are all gone. When I was ten years old, we moved to Iowa. I have not seen the old home since then, about sixty-three years ago.—Joseph Holder, Pendleton, Ind., June 14.

Pine Creek.—Our church met in council June 15, at the East house. Our elder, Bro. Daniel Wysong, presided. Thirteen letters were read, among them being those of Bro. James H. Keller and wife, who are in the deacon's office. Seven letters were granted, among them being those of Bro. C. F. Rupel and wife. Bro. Rupel is a minister in the second degree. Our love feast will be held Oct. 19, in the East house, at 4 P. M. We shall hold an all-day Harvest Meeting July 28 at the East house. June 30, at 2 P. M., a Sunday-school Meeting will be held at the East house, and also a session at 7:30 P. M. At the close of our council we met at the waterside, where Eld. Jacob Hildebrand administered the rite of baptism to an aged father. This makes three that have been received by baptism and one reclaimed, since our last report.—M. S. Morris, R. D. 1, Walkerton, Ind., June 18.

Pleasant Valley church met in council, with Eld. David Minnich presiding. One letter was received. Our church decided to use "Kingdom Songs." Our series of meetings will begin July 27, to be conducted by Bro. Lester Heisey, of Chillicothe, Ohio. Our love feast will be held near the close of the meetings.—Claude Mikesell, R. D. 41, Union City, Ind., June 19.

Plevna.—We met in council June 15, with Eld. Houk in charge. Brethren Milton Strauss and Jacob Olwin were elected trustees. We will hold our love feast Oct. 10. Breakfast will be served to all. The second Sunday of every month Bro. Peter Houk will have charge of the meetings, and on the fourth Sunday the meeting will be in charge of Bro. A. Kendall. Between the appointments above referred to Bro Fred Kendall will have charge of the services.—John W. Peters, R. D. 2, Greentown, Ind., June 17.

Salamonie.—Our church met in council June 8. Eld. O. C. Ellis was moderator, our presiding elder, Bro. H. B. Wike, being at the Annual Meeting. All business was satisfactorily disposed of.—Hampton Zook, Huntington, Ind., June 14.

Sugar Creek.—Our church held a children's meeting June 16, with the East and the West houses uniting their Sunday-schools. A program suitable to the occasion, conducted by the Sunday-school superintendent, Bro. P. G. Yoder, of the East house, was rendered.—Ella Wagoner, R. D. 2, South Whitley, Ind., June 18.

Tippecanoe.—We held our council June 15. Bro. F. O. Richcreek presided. We will have our Harvest Meeting Aug. 11, Sister Heestand, of Wooster, Ohio, came to us May 25 and conducted a singing school. We had large crowds. Sister Heestand is a splendid teacher, and any church desiring her help along that line will do well to employ her.—Josiah Garber, Syracuse, Ind., June 17.

Upper Deer Creek church met in council June 15. All business was transacted for the upbuilding of the church. Bro. B. F. Petry, of Eaton, Ohio, is to conduct a series of meetings for us, commencing the forepart of November. Our love feast is set for Nov. 21.—Minnie Mummert, R. D. 16, Walton, Ind., June 17.

IOWA.

Beaver.—Last Sunday Bro. Chas. Rowe and wife, and a neighbor and wife, of Dallas Center, Iowa, and Bro. J. B. Spurgeon, of the Panther Creek church, were with us at our morning services. Bro. Spurgeon did most of the speaking. The brethren organized our little congregation of thirty-two members into a church, to be known as the Beaver congregation. Bro. Chas. Rowe is to be our elder this year. He has served in that capacity for several years. By God's help and guidance we hope to do the best we know how. The attendance at our services is still increasing, the churchhouse being almost filled at every meeting. Several of our young brethren and sisters, of Bagley, Iowa, were with us on Sunday night, and helped much in the singing. We are always glad for visiting members.—Belle Ruth, Grand Junction, Iowa, June 19.

Curlew.—We enjoyed a three weeks' series of inspiring ser-

sions by Bro. W. J. Barnhart. The meetings began May 23 and closed June 13. While none were added to the church, yet we feel that our efforts were not in vain. We appreciated Bro. Barnhart's labors, as he was so earnestly delivering the messages of God, and doing his personal work among souls. Our council was held May 31, and our love feast June 1. Our elder, Bro. Pyle, was with us in these services. Our church considered plans for the building of a meetinghouse, which, we hope, may prove a fruitful undertaking in due time. —Maude R. Whitmer, Curlew, Iowa, June 17.

KANSAS.

Altamont.—Our church met in council June 16. Bro. J. S. Clark, of Parsons, Kans., presided. Four letters were granted and two were received. Sunday-school officers were elected, with Bro. B. S. Miller as superintendent, and Sister Blanche Morris as secretary-treasurer. We decided to hold our Sunday-school Meeting and love feast this fall, just prior to the District Meeting. We are praying for the work at this place. We certainly need a minister's help here, and hope some one may feel it his duty to help us bear the burdens.—Pearl Morrison, Altamont, Kans., June 19.

Burr Oak.—The joint Sunday-school and Christian Workers' Convention of the Belleville, Lovewell and Burr Oak congregations convened in this church June 8. The continual downpour of rain throughout the entire day cut our attendance down. Many of our own members were not able to meet with us. As Belleville is connected with Burr Oak by railway, quite a number of their members were present. Among them was our District Secretary, Bro. Canfield, and Eld. Steward. The latter gave us a good sermon the following Sunday. Notwithstanding the inclemency of the weather, we had a good meeting, and we surely rejolce to get the rain that we so much needed.—Emma J. Modlin, Burr Oak, Kans., June 11.

MARYLAND.

Long Green Valley.—In May, 1900, Bro. Chas. D. Bonsack, of Union Bridge, Md., preached his first sermon at this place. At this time Bro. J. M. Prigel and wife were the only members of the Brethren in this vicinity. Through the efforts of Bro. Bonsack a mission was started, which grew in interest, and several were added to the church. In October, 1908, a churchhouse was built, and was organized in 1910 as the Long Green Valley congregation. At the present time we have thirty-eight members, with Bro. W. E. Roop as elder in charge. While we have not increased in numbers as fast as we desired, yet we feel that some good has been accomplished, and if our members are guided by the Holy Spirit, we are sure of glorious results. June 15 we held our love feast. The weather was inclement and not many visitors were present. A week prior to this, evangelistic services were again conducted by Bro. Bonsack. The members, who entered into this revival with good earnest, feel that they have been greatly blessed.—Ida M. Neuhauser, Gittings, Md., June 20.

Maple Grove.—Our church met in council at Bethesda Chapel June 8, with Eld. S. A. Miller presiding. He was assisted by Brethren David Hochstetler and J. C. Beahm. Our love feast will be held Sept. 21. There will be meetings for one week prior to the feast at Bethesda Chapel and Maple Grove.—Fannie King, Grantsville, Md., June 17.

Ridgely.—Sunday, June 16, was the day set for our Sunday-school meeting. Although the rain began to fall early in the morning, the children's service, beginning at 9:30 A. M., was well attended, as was also the Sunday-school Meeting, which was held in the evening. Important subjects were discussed, such as "Ways of Personal Work" and "The Sunday-school as a Missionary Factor," which, we believe, will be a great help in our work.—Deborah King, Ridgely, Md., June 20.

MICHIGAN.

Beaverton.—Bro. D. G. Berkebile closed a two weeks' series of meetings June 14, at Dale Hall, in the vicinity of the place, where Bro. Nathan McKimmy and wife are laboring in Sunday-school work. As the people were unacquainted with the Brethren church until recently, it was thought that teaching the doctrines of the Brethren was needed. Bro. Berkebile gave a number of forcible doctrinal sermons. As a result of these services, five were baptized. Others are near the kingdom, and the members who attended were greatly strengthened.—Katie Patterson, Beaverton, Mich., June 19.

Bronson.—Our church work is moving along nicely. May 26 Bro. Steele, our District Secretary, was with us and gave us three very good Sunday-school talks. June 2 Bro. Noah Shidler, of Huntington, Ind., preached two very profitable sermons for us, which were gratefully received. Aug. 18 Bro. D. F. Warner, of Milledgeville, Ill., is expected to begin a series of meetings for us.—M. Hardman, Bronson, Mich., June 18.

Long Lake.—Our church met in council June 8. Our elder, Bro. J. E. Ulery, could not be with us, so Bro. D. E. Sower was moderator of the meeting. We decided to send no delegate to Annual Meeting. Our delegate to District Meeting is Bro. Otto Kosack, with Bro. William Landis as alternate. Bro. D. E. Sower was chosen as our Sunday-school superintendent. We will have a meeting July 4. We have a committee to prepare a program.—Daniel Landis, R. D. 2, Manistee, Mich., June 18.

Woodland.—Our council convened June 15, with Eld. J. M. Smith presiding. Four letters of membership were received. Sunday-school officers were elected for another year, with Bro. Russell Kentner as superintendent. Daniel Oaks was elected president of the Christian Workers' Meeting. A committee was appointed to arrange a program for a Fourth of July meeting. Brethren J. M. Smith and G. F. Culler were elected delegates to District Meeting, with Bro. Isaac Rairigh as alternate. One query will be sent to this meeting.—Martha Smith, Woodland, Mich., June 18.

MINNESOTA.

Hancock church met in council June 15. Considerable business was disposed of. We decided to have a series of meetings and a Bible term during the latter part of November and the first part of December, if help can be secured. Sunday-school officers were elected for another year, with Bro. Russell Kentner as superintendent. Daniel Oaks was elected president of the Christian Workers' Meeting. A committee was appointed to arrange a program for a Fourth of July meeting. Brethren J. M. Smith and G. F. Culler were elected delegates to District Meeting, with Bro. Isaac Rairigh as alternate. One query will be sent to this meeting.—Martha Smith, Woodland, Mich., June 18.

Hancock church met in council June 15. Considerable business was disposed of. We decided to have a series of meetings and a Bible term during the latter part of November and the first part of December, if help can be secured. Sunday-school officers were elected for another year, with Sister Ella Yingst as superintendent. We also decided to use the graded lessons in our primary classes.—Mrs. R. A. Nafus, Hancock, Minn., June 16.

Lewiston.—June 16 we closed a very interesting series of meetings, conducted by Bro. H. P. Garner, who labored earnestly at this place. Seven Sunday-school scholars of the intermediate classes were received into the church. Our love feast was held June 8. Several persons from the Winona church were with us. Bro. Garner is with the church here during his summer vacation, working in the interest of the church and Sunday-school, which are moving along nicely at present. He expects to resume his studies in Bethany Bible School this fall.—Lydia Wirt, R. D. 1, Lewiston, Minn., June 16.

MISSOURI.

North St. Joseph Mission.—The attendance at our Sunday-school is very encouraging. At the close of the preaching services on Sunday morning two more, one by letter and one by baptism, united with us. The future outlook is more promising each day.—J. S. Kline, 2919 St. Joseph Avenue, St. Joseph, Mo., June 17.

OHIO.

Donnels Creek church met in council at the New Carlisle house June 15. Elder S. R. Peifer presided. One letter of membership was received and one was granted. Reports from the different committees were given. Brethren Roy B. Teach and George W. Barnhart were appointed to serve on the local Missionary Committee. Bro. Roy Teach was also chosen as Messenger agent. Bro. Jason Denlinger was elected as trustee for a term of three years. It was decided to hold our love feast at the country house Oct. 26, at 10 o'clock. We expect Bro. George L. Studebaker, of North Manchester, Ind., to begin a series of meetings at the country house Aug. 3. A brother has been baptized since our last report.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, June 17.

Eagle Creek church met in council June 15, with our elder, Bro. B. F. Snyder, presiding. Two letters of membership were granted. A Finance Committee was appointed. Bro. G. A. Snyder, of Lima, Ohio, was chosen elder for the remainder of the year. We will hold our love feast on Sunday evening at the close of our series of meetings this fall.—Hattie Bame, Williamstown, Ohio, June 17.

Greenville.—Our church met in council June 12, with Bro. Hollinger presiding. The clerk reported no unfinished business. Considerable business came before the meeting and was disposed of in a spiritual way, and we all felt that it was good for us to do work in the Lord's house. Six members were received by letter, and two letters were granted. Bro. Allen Weimer was elected Sunday-school superintendent for the next six months, with Bro. Calvin Fryman as secretary. Sister Nora Minnich was chosen a member of the Christian Workers' Committee. At this meeting it was decided to give an invitation that the Sunday-school Institute be held here during the holidays. Bro. Robinson, of Denver, Colo., preached two inspiring sermons for us June 9.—(Mrs.) Anna Witwer, Greenville, Ohio, June 15.

Hickory Grove.—We met in council June 15 at the Grove house. In the absence of our elder, Bro. Jacob Coppock, the meeting was conducted by Bro. A. S. Neher. Since our last report, a young man, a member of our Sunday-school, has been baptized.—W. W. Peters, Tippecanoe City, Ohio, June 18.

Upper Stillwater.—Our church met in council June 15. Our elder, Bro. D. D. Wine, presided. One letter of membership was received, and two were granted. A committee was appointed to canvass our church regarding a pastor. The church decided to use "Kingdom Songs" in our Sunday-school and Christian Workers' Meetings. We had a very pleasant meeting.—Ella Cable, Lock Box 175, Bradford, Ohio, June 16.

OKLAHOMA.

Elk City church met in council June 15. Our elder, Bro. J. R. Pitzer, presided. One letter was granted. We reorganized our Sunday-school for six months, with Bro. A. B. Coover as superintendent. Sister Stella Neher was chosen Messenger correspondent, and Bro. J. A. Byerly, Messenger agent. Bro. Sherman Clapper was elected delegate to District Meeting, with Bro. J. A. Byerly as alternate. We expect to hold a series of meetings in July, with our District Evangelist in charge. July 4 we expect to go to the home of Sister Harper, to celebrate the day to the honor of our Lord.—A. B. Coover, R. D. 3, Elk Lick, Okla., June 17.

Pleasant Plains.—Our church met in council June 15. Eld. H. Booze presided. We reëlected our Sunday-school officers, with Bro. F. Rod as superintendent. Christian Worker officers were also reëlected, with Bro. C. Root as president. We decided to have a Fourth of July meeting, with preaching services in the morning and a program in the afternoon. —Effie Hammerstead, R. D. 3, Ringwood, Okla., June 18.

OREGON.

Rogue River.—Eld. M. C. Lininger, of Ashland, Oregon, was with us during the week ending June 1 and gave us five very earnest sermons. June 1 we held our love feast. Bro. J. L. Teeter officiated. Since the Williams Creek congregation has been organized, which was formerly a part of Rogue River, this congregation is rather small. On special occasions, like the present one, many of us get together, and it is a real pleasure to meet with those with whom we formerly associated. We had a very spiritual feast. On Sunday morning Bro. Teeter gave us an inspiring sermon on "The Second Coming of Christ." He treated the subject in a heart-searching manner. Since our last report, one put on Christ in baptism. —Paulin Overholser, Talent, Oregon, June 11.

PENNSYLVANIA.

Canowago.—The Bachmanville house in this congregation was dedicated June 16. Our Heavenly Father sent us refreshing showers throughout the day, but the attendance was good, and we had dedication services long to be remembered. We met at 9 A. M. Eld. J. H. Longenecker, of Palmyra, Pa., opened the service by announcing the following German hymn: "Sei Lob und Ehr dem höchsten Gut, dem Vater aller Güte." He then offered a fervent prayer in the German language. Eld. John Herr, of Myerstown, Pa., then delivered a German sermon from Gen. 28: 16, 17. Bro. Rufus P. Bucher, of Quarryville, Pa., followed with an English sermon. The Sunday-school convened at 2 P. M. Eld. Daniel Hollinger announced a German hymn and opened the afternoon service. Bro. Bucher then preached from Matt. 16: 18. He was followed by Eld. Herr. A number of ministers were present. The size of our new building is 40 x 55 feet. It is a fine structure. The Canowago congregation will use this house on love feast occasions. The following members served as a Building Committee: Brethren J. B. Aldinger, A. H. Hoffer, J. F. Booze, Wm. Gruber, and A. Y. Gruber.—Edgar M. Hoffer, Elizabethtown, Pa., June 18.

Claar.—Since our last report we received quite a number of persons into the church by baptism and by letter. We have lately secured the services of Bro. Andrew M. Dixon, of Brooklyn, N. Y., as pastor of the Claar church. He has already made his home with us, and is giving good satisfaction. We have preaching services twice every Sunday. One sermon is preached every four weeks at Union Chapel. Eld. W. J. Swigart, of Juniata College, delivered an excellent temperance lecture here last Monday night. Both the church and the Sunday-school are in a prosperous condition. In the opinion of our elder, and other officials, the church is in a better shape for good work at the present time than ever before in its history. In looking over the field we are made to say, "The harvest truly is plenteous," and by the grace of God we shall reap an ingathering of souls in the near future. May God help us to be equal to the occasion, is our prayer.—E. F. Claar, Klahr, Pa., June 20.

Falling Spring church held a love feast May 25. A number of ministers were present. Among them was Bro. Chas. M. Yearout, of Morrill, Kans. The writer was ordained to the second eldership. Bro. Welty G. Smith was advanced to the second degree of the ministry, and Bro. Guy N. Hartman was elected to the ministry.—J. H. Brindle, Kauffman, Pa., June 19.

Johnstown.—We held our love feast May 26. Bro. J. W. Lear officiated. He also preached for us a week prior to our love feast. His sermons were interesting and inspiring. There were three accessions to the church. We are now looking forward to our regular annual revival, to be conducted by Bro. S. S. Blough, of North Manchester, Ind. This meeting will commence June 16 and continue several weeks.—Mrs. George B. Wertz, 1025 Bedford Street, Johnstown, Pa., June 15.

Ligonier.—Since our last report one aged sister from the U. B. church united with us, and was immersed on last Lord's Day. The Spirit is leading, and one by one souls are bowing to the Divine will of God. In a quiet and unassuming manner we are working for the Master. June 22 Bro. C. A. McDowell will be here to preach for us until June 30, when we expect to hold our love feast. We shall be pleased to have visiting brethren and sisters with us over the feast.—W. E. Wolford, Ligonier, Pa., June 16.

Maple Spring.—June 15 the local Sunday-school Meeting for the Quemahoning congregation was held. As the weather was inclement, the attendance was not so large, but the meeting was one of the best we have ever held. Each one present seemed to enter into the spirit of the services and many good talks were given. We regretted very much that one of our elders could not be with us on account of his wife's sickness, who has since passed away. On the evening of June 17 our Field Secretary, Bro. Murphy, gave us a splendid talk on "Steadfastness in the Sunday-school," and all were certainly benefited by it. June 16 we reorganized our Sunday-school for six months, with a full corps of officers and Brethren J. W. Rummel and J. W. Spicher as superintendents.—William D. Rummel, Hollsopple, Pa., June 18.

Montgomery.—We held our love feast June 9. Our elder, Bro. Brice Sell, officiated. Two sisters were baptized in the evening, just prior to the meeting. One aged brother called for the anointing, which was administered June 10.—Mrs. Frank Fyock, Rochester Mills, Pa., June 17.

Reading.—Monday evening, June 17, we convened in special council, called by our elder, Bro. E. M. Wenger, concerning the work in this place, at which time Bro. David W. Weaver and wife, who are located at Baumstown, Pa., and who have charge of the Oley Valley Mission, were advanced to the full ministry. As our congregation has been without a resident minister, it was decided to hold an election in connection with the foregoing work, to fill this vacancy, which resulted in the undersigned being called to the ministry. The work of the evening was in charge of Elders John Herr, of Myerstown, and Jesse Ziegler, Royersford, Pa., assisted by Elders H. N. Hornberger and David Kilhefner; the former a solicitor in the interests of the Colored Orphans' Home, of Colorado, who is canvassing this section of the country, and the latter from Ephrata, Pa.—Henry H. Moyer, 834 N. Sixth Street, Reading, Pa., June 18.

Scalp Level church held her quarterly preparatory council Wednesday, June 12, at 10 A. M. Two certificates of membership were granted and four received. Bro. Albert Berkley began a series of meetings at this place on Sunday evening, June 9. The attendance is good. Five have already been received into the church by baptism, and one was reclaimed. Much interest is shown in the meetings, and we are anticipating good results. Our love feast, on Sunday evening, June 16, was largely attended, though the weather was unfavorable. Bro. Albert Berkley officiated, assisted by Bro. Michael Keller, of Larned Kans., and Brethren Jerome Blough and L. G. Shaffer, of Johnstown.—V. Grace Clapper, Scalp Level, Pa.,

West Conestoga church held our spring love feast May 28. A number of visiting ministers were with us. Among them was one from California.—Bro. Jacob Price,—who officiated.—Henry E. Nies, Lititz, Pa., June 18.

TEXAS.

Seclusion.—Bro. Joel Glick held seven glorious meetings for us. Much good was done. No one was acquainted with our doctrine in this vicinity, but everybody likes our brother for his plain talking. Everything looks favorable towards building up a church here. If we had a few good leading members, we could soon have a good church.—Grace Casner, Seclusion, Texas, June 15.

VIRGINIA.

Antioch church met in council June 1, with Eld. Isaac Bowman presiding. Eld. L. E. Brubaker read the second chapter of Ephesians, after which he gave an inspiring address. One letter of membership was received. Not much business came before the meeting. A collection was taken for home purposes and to defray the expense of our delegate sent to Annual Meeting. June 2 our Sunday-school met at 10 A. M., with a good attendance. At 11 A. M. Bro. J. A. Naff preached an uplifting sermon to a large congregation, using as a text, John 14: 3.—Orpha L. Flora, R. D. 1, Box 36, Rocky Mount, Va., June 14.

Cooks Creek.—Our love feast was held at Hinton Grove June 15. About one hundred took part in the service. It was a spiritual feast. Elders J. A. Garber, J. D. Glick and Bro. S. L. Garber were with us from adjoining congregations. Bro. J. A. Garber officiated. Just before the service began, four young people were led into the water, and were baptized as commanded by Christ. Coming forth as new creatures in Christ Jesus, the first communion was especially enjoyable to them.—S. I. Bowman, Harrisonburg, Va., June 17.

Peters Creek church met in council June 15, with Eld. N. H. Garst presiding. We had a very interesting meeting. We decided to have a singing school between now and the middle of August. Two brethren were appointed to correspond with some one to conduct the singing for us. The members of this congregation, living at Mason's Cove, desiring our help in building a churchhouse, a committee of three was appointed to find a suitable location to build the house, and also to make an estimate as to the cost. The brethren were appointed to make their annual church visit and report at our next meeting, which will be held Aug. 17, at this place.—M. C. Garst, R. D. 3, Roanoke, Va., June 17.

Pleasant Valley (First District of Virginia).—Our church met in council June 15. Eld. Wyatt Reed presided. Three letters of membership were granted. We were made to rejoice when four dear souls asked for membership. Two of them were baptized, and the other two will be baptized in the near future. The day following Eld. Wyatt preached an interesting sermon.—Peter Hylton, R. D., Floyd, Va., June 18.

Roanoke.—Our church met in council June 14, with Eld. P. S. Miller presiding. Eld. D. L. Miller is expected to conduct a series of meetings for us this fall, beginning Sept. 22. Eld. J. H. Graybill, of Idaho, was with us June 9 and 16. He delivered two excellent sermons. Our Sunday-school is

(Concluded on Page 416)

The Lord's Prayer.

(Concluded from Page 405.)

The next petition is, "Forgive us our sins as we forgive those who sin against us." In this conditional way of stating it, we set our own standard of forgiveness.

In just the measure that we forgive others we ask his forgiveness. Then, if we are not forgiving others, we are condemning ourselves. We should forgive without waiting to be asked. We should forget the sin we think we have forgiven, otherwise it is not truly forgiven.

The last petition is, "Lead us not into temptation, but deliver us from evil." Even Christ suffered terrible temptations but came safely through them all. When we are tempted and tried, we should put ourselves fully into God's hands, and trust him to save us. We should pray to him to keep us from being tempted, and deliver us from evil. He will not suffer us to be tempted above what we are able to bear. Sometimes, for our good, he permits us to be tempted. In such cases we may be sure he will care for his own.

All of these petitions follow each other in beautiful order and must be kept together. Neither group is complete without the other, but taken together, they make a full, rounded-out prayer. They do not

stop on little details, but deal with the great fundamentals of life. There is no vain repetition and the whole thing is of such a nature that it can not be prayed to man but is an appeal to God. Our prayers should all be like Christ's perfect prayer in simplicity and directness, for it is the plan given by the Great Teacher.

3435 Van Buren Street, Chicago, Ill.

A Life of Unselfish Ministration.

BY LIZZIE W. HOOVER.

How many of us make it our chief aim to live for others? How many of us give more thoughts to ways in which we can please, or benefit others than we give to ways in which we can please ourselves? The natural inclination is to forget the needs of others, but struggle to promote one's own interests; his aims and aspirations are designed to contribute to individual happiness and welfare. Paul, in his exhortation to the people of Corinth, demands that they should expel all selfish interests and live for each other's welfare. "Let no man seek his own but every man another's wealth" (1 Cor. 10: 24).

It is a sad mistake to fall short of our calling and spend a life for *self* alone. The chief design of our existence on earth should be for service. God has endowed us with life, physical and mental power, not merely to enjoy the blessings they produce, but that we may use them in administering to the wants and needs of humanity,—to those whose conditions are less favorable and to those who, through misfortune, or lack of physical strength, are suffering for life's necessities.

How we enjoy and justly claim the right service from our friends, our neighbors, and those with whom we associate! Christ in the "Sermon on the Mount," taught his disciples, "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7: 12).

In that great sermon one can gain a comprehensive view of Christ's plan of life, and one of the first features that strike the student is, its splendid unselfishnes. Self is barred from it altogether. The blessedness of the beatitudes is not for those that get, but for those that give. "Blessed are the merciful, for they shall obtain mercy." Jesus said, "Ye are the salt of the earth," to preserve life. "Ye are the light of the world," to spread sunshine. Lay not treasures up for yourself on earth, but give and share with your proceeds, so it will be recorded in heaven. Resist not evil, nor expect a return for good. Love your enemies, do good to them, and pray for them. To purpose to present to the world a life of service we must instill into our characters such traits as have been taught by our Savior, Jesus Christ.

Christ has taught by example as well as by precept. "He came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 28). His whole life was given to administer to the needs of suffering humanity. He healed the sick, gave sight to the blind, restored to life the dead, afforded comfort to the distressed, fed the hungry, and offered the water of life to the thirsty. He led the captives free and adopted the plan of salvation. And when they sought to follow him to his place of rest, he said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8: 19). His life was a continual blessing from beginning to end. It was a complete response to his Father's will, and a life of unselfish ministration.

Our blessed Master did not need to search for these opportunities, but they were extended to him wherever he was and wherever he went.

"Duty never needs pursuing,
Always it awaits your doing.
Though it may perhaps seem but a common task,
From the commonplace commission,
There will come divine fruition,
Greater, grander, gladder, than your heart could ask."

There are those whose hands are weary, whose steps are feeble, whose hearts are distressed, whose souls are sad, and whose eyes are dim with weeping, with hearts yearning for some one to help to lighten their burdens.

If we can not be of a great service or show some great act of benevolence, let us not despise or neglect the most humble effort. A certain invalid, who was confined to her room, expressed the purpose of her life in the following lines:

"I must be doing something for the weary and the sad,
I must be giving forth the love that makes my heart so glad;
For God so fills my spirit with a joy that passeth show,
I fain would do his bidding in the only way I know.

"So to suffering and to sorrow I shall always give my heart,
And pray to God that every day I may some good impart.
Some little act of kindness, some simple word of cheer,
To make some drooping heart rejoice, or stay some falling tear.

"And when I've crossed the river, and passed its waters o'er,
And feel some one will miss me upon the farther shore,
My grateful spirit ever shall bless the Lord divine,
Who crowns the humblest efforts of a human love like mine."

It is a joy in contemplating good; there is a greater joy in receiving good, but the greatest joy of all is, *in doing good,* whether it be great or humble.

May we resolve from henceforth to live a life of thorough unselfishness, a life devoted to the welfare of others, and thus approach as near as possible the life exemplified by our blessed Savior.

Maugansville, Md.

The Kingdom of God Among Men.

BY SAMUEL NOLL.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

JESUS, after telling his disciples not to be overanxious about their needs for the preservation of their earthly life, consoles them by promising them a kingdom. He would have them lay up treasures above, where moth and rust do not corrupt, and where thieves do not break through nor steal.

The kingdom referred to, here in Luke 12: 32, evidently means a heavenly kingdom. At another time Jesus says, "My kingdom is not of this world." Satan offered to him the world kingdoms, but Jesus would not accept. Again, in Revelation, we have this language: "To him that overcometh will I give power over the nations," and "To him that overcometh will I grant to sit with me on my throne."

As Jesus was telling them of this kingdom, his disciples had in mind their lost, earthly kingdom, for they asked: "Wilt thou at this time restore again the kingdom of Israel?" The disciples were slow to understand that the kingdom, which Jesus established at his first advent, was a spiritual one. As the natural heirs of Abraham, they could not see why they should not claim all of God's promises to Abraham and his seed. After the Holy Spirit descended upon them, on the day of Pentecost, their eyes were opened and they understood and saw clearly the nature of Christ's kingdom.

The Lord would have his people clearly see that our citizenship is in heaven, whence also we look for the Lord Jesus. This people are a royal priesthood, a holy nation, a peculiar people, known and read of all men, separate from sinners and married only to the Lord. He would have us return good for evil, rejoice in persecution, and suffer the reproach of the kingdoms of this world, preach the Gospel to all the earth, and lay down our lives in sacrifice one for the other, even as Jesus Christ did for us and thus suffer with him that we may also reign with him.

Christ's spiritual kingdom, here on earth, is a kingdom in the midst of a carnal kingdom of sinful men. Christ's kingdom advances by the power of the Holy Spirit in our lives. The kingdom of men advances by carnal methods, such as war, in which force predominates and blood is shed, and political machinations. All these are methods, adopted by man. Christ's kingdom is governed by the law of love, which does not return evil for evil, but, when reviled, reviles not again, and rejoices in persecution. Man makes laws for the protection of self and self-interest, which operate largely along the lines of "eye for an eye" and "tooth for a tooth."

Only Christ's kingdom shall stand forever. The kingdoms of this world will eventually end in destruction at the second appearing of Jesus, from which they will never again rise. I believe, according to the Word of God, that Jesus has not committed to his bride,—the church,—the task and responsibility of governing man from a civil and moral standpoint, but has committed to her the work of reconciliation, bringing man into favor and friendship with his Maker, by and through the Gospel of salvation. May God help us all to see that the arena of politics is not God's appointed means of increasing spiritual life and salvation, but simply a plan adopted by man for the government of self.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Davis-Hollada.—By the writer, in Sallsbury, Pa., June 15, 1912, Bro. James G. Davis, of Springs, Pa., and Sister Idella Hollada, of Elk Lick, Pa.—E. J. Egan, Elk Lick, Pa.

Fry-Netzley.—By the undersigned, at the home of the bride's father, Bro. Frank Netzley, Naperville, Ill., June 12, 1912, Bro. Earl S. Fry and Sister Bessie Netzley.—Isaac R. Beery, 78 Van Buren Avenue, Naperville, Ill.

Geiser-Pence.—At the home of the undersigned, North River, Va., June 12, 1912, Bro. John S. Geiser, of Baltimore, Md., and Sister Grace A. Pence, of Rockingham County, Va.—Samuel Pence, North River, Va.

Haag-Stunce.—By the undersigned, at the home of the bride's parents, June 5, 1912, Henry N. Haag and Edna C. Stunce, both of Plymouth, Ind.—J. R. Mohler, R. D. 3, Nappanee, Ind.

Neiderheiser-Seighman.—By the undersigned, at the home of the bridegroom's parents, Brother Norman and Sister Katura Neiderheiser, May 30, 1912, Bro. Emmanuel E. Neiderheiser and Miss Goldie E. Seighman, both of near Mount Pleasant, Pa.—B. B. Ludwick, Mount Pleasant, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Alexander, Bro. George, born in Starke County, Ind., May 14, 1866, died at his home near North Liberty, Ind., May 30, 1912, aged 46 years and 16 days. Feb. 29, 1896, he was united in marriage to Catherine Briggs. To this union were born two children. One child and its mother preceded him to the great beyond. May 30, 1912, he was married to Mrs. Eliza Hiland. In 1906 he united with the Church of the Brethren and remained faithful until death. He leaves a wife, one son, three stepchildren, one brother and one sister. Services at the Brethren church in North Liberty, Ind., by Bro. Jacob Hildebrand. Interment in the Walkerton cemetery.—Dortha D. Foote, North Liberty, Ind.

Arnett, Sister Ola, nee Kauffman, wife of Bro. David Arnett, died June 5, 1912, at her home near Osage, Sask., Canada, after an illness of several weeks, aged 33 years. Services at their home by Bro. M. N. Rensberger. Text, 2 Cor. 5: 1. She leaves her husband and two little girls. Her remains were taken to South Whitley, Ind., for burial.—Jennie L. Heckman, Mutrie, Sask., Can.

Badger, Christian M., born at Mifflinburg, Union County, Pa., Sept. 28, 1853, died at his home in Dallas Center, Iowa, June 7, 1912, aged 58 years, 8 months and 9 days. He was united in marriage to Hannah C. Repp Aug. 9, 1877. Four sons and two daughters were born to this union. His wife, six children, three brothers and two sisters survive him. At the age of five years he moved with his parents to Stephenson County, Ill. In 1870 they removed to Panther, Dallas Co., Iowa. In 1875 he united with the Church of the Brethren, remaining faithful until death. In the early part of 1912 he removed to Dallas Center, Iowa, where he resided until he died. Services at the Brethren church by the writer, assisted by Bro. Spurgeon. Text, James 4: 8.—Moses Deardorff, Yale, Iowa.

DeCamp, Sister Sarah Jane, nee Rule, born near Castine, Ohio, Sept. 18, 1839, died at her home in Castine, Ohio, June 7, 1912, aged 72 years, 8 months and 19 days. She leaves one daughter. Services by the Brethren.—Walter A. Petry, West Manchester, Ohio.

Driver, Sister Ella, nee Early, born Dec. 14, 1872, died May 15, 1912. She was born near Lima, Ohio, where most of her life was spent. She lived for a few years in Missouri, when she was a girl. Feb. 25, 1888, she was married to Benj. F. Driver. Seven children were born to this union. Six of them survive. She united with the Church of the Brethren when she was a young woman, and was ever an earnest worker in all departments of church work. Her husband, six children, her mother, four brothers and one sister survive. Services by Eld. L. H. Dickey, assisted by the home ministers. Interment in the Blue Lick cemetery.—I. W. Byerly, Lima, Ohio.

Ebert, Sister Lydia, wife of John L. Ebert, born March 8, 1843, died May 19, 1912, aged 69 years, 2 months and 10 days. Six sons and two daughters were born to this union. Her husband preceded her to the spirit world thirty-one years ago. One son and two daughters also preceded her in death. She united with the Church of the Brethren while young, in which faith she lived faithful until death,—over fifty years. Services by Bro. B. W. Smith.—Jesse W. Ebert, Laurel Dale, W. Va.

Pistler, Sister Mary E., died of heart trouble March 8, 1912, in the bounds of the Hurricane Creek congregation, Ill., aged about sixty years. She was a member of the St. Louis church as long as it existed. After that she held her membership with the Hurricane congregation. She was isolated from God's house ten miles, and did not have church privileges to enjoy, as she would have had closer to the churchhouse.—Wm. H. Ketsing, Mulberry Grove, Ill.

Forney, Bro. John M., born in Somerset Co., Pa., April 27, 1844, died suddenly of neuralgia of the heart, at his home near Parkersburg, Ill., June 9, 1912, aged 68 years, 1 month and 13 days. He came with his parents to Richland County, Ill., in October, 1858. He was married to Delila Berg Feb. 7, 1865. To this union were born two sons and three daughters.

One son and one daughter preceded him. His wife, three children, one brother (Eld. Edmond Forney, of California) and two sisters survive. He united with the Church of the Brethren in 1868, and lived a faithful, consistent life, serving the church in the office of deacon for many years. Funeral services conducted by the writer.—D. J. Blickenstaff, R. D. 1, Oakley, Ill.

Gallager, Sister Elida, nee Heath, born near Madison, Wis., Nov. 19, 1856, died of paralysis in Laporte City, Iowa, June 6, 1912, aged 55 years, 6 months and 17 days. Sister Gallager was left a motherless infant, cared for by her grandparents. At the age of twenty-one she was married to Charles Sharp at Laporte City. To this union one son and two daughters were born. One daughter preceded her in death. Bro. Sharp died Nov. 12, 1888. In December, 1890, she was married to John Gallager. To this union one daughter was born. Sister Gallager, though isolated from the church of her choice, was a close Bible student, having read the Bible through three times, thereby becoming well acquainted with the Book. Taking the prophets as her example in suffering, affliction and patience, she died in the faith of her choice. Text, John 14: 2. Services by the writer.—W. H. Lichty, Waterloo, Iowa.

Gochenour, Bro. John A., born in Clinton County, Ind., Sept. 21, 1860, died of cancer of the stomach April 17, 1912, aged 51 years, 6 months and 26 days. He was married to Elizabeth Blickenstaff, who, with her three sons, survives him. He also leaves one brother and three sisters. Bro. Gochenour united with the Church of the Brethren Dec. 13, 1889, and lived a faithful Christian life until death. Services at the home, in the Middle Fork congregation, by his pastor, Eld. David Metzler.—Frank G. Replogle, Owasco, Ind.

Hardnock, Mary, nee Haller, born in Polo, Ill., March 24, 1853, died in Alvo, Nebr., June 7, 1912, aged 59 years, 3 months and 13 days. She was married to Jacob Hardnock Nov. 2, 1871. She came to Nebraska in 1872, where she lived until her death. She was the mother of two sons and one daughter, all living in Alvo. She made a profession of Christianity while quite young. In 1879 she, with her husband, united with the Church of the Brethren, of which she remained a faithful member until death, she being the last charter member of the Alvo church still remaining in that congregation. Her husband preceded her to the Spirit world. She leaves three children, a sister, and a host of friends. Services in the Alvo church by the undersigned from 1 Sam. 20: 18. She selected her own funeral text. Interment in the Brethren cemetery at Alvo.—S. E. Thompson, 323 North Twenty-second Street, Lincoln, Nebr.

Hickerson, Bro. James H., born near Zanesville, Ohio, May 16, 1830, died in McComb, Ohio, May 29, 1912, aged 82 years and 13 days. He was united in marriage to Susan Mathias Sept. 11, 1852. To this union were born three sons and one daughter, who, together with the aged widow, survive him. He was a member of the Church of the Brethren for many years and died in the faith of his Master. Services by the writer.—David Lytle, Deshler, Ohio.

Jones, Paul Glen, infant of Brother and Sister H. D. Jones, born in Somerset County, Pa., June 12, 1911, died May 30, 1912, aged 11 months and 18 days. He leaves his parents, two sisters and one brother. Services by Bro. L. G. Shaffer. Interment in the Berkey cemetery.—Stalla Penrod, R. D. 1, Windber, Pa.

Long, Sister Frances, nee Wolfe, born at Mount Morris, Ill., Dec. 12, 1856, died at her home in Panora, Iowa, in the bounds of the Coon River congregation, June 10, 1912. Dec. 27, 1877, she was married to Bro. Jacob Long, son of elder Christian Long (widely known as a pioneer preacher of Illinois and Iowa). To them were born four sons and two daughters. All of them are living. Her children were all present at the funeral. Sister Long united with the Church of the Brethren soon after her marriage, and lived a faithful Christian life. In her quiet, unassuming manner she was ever ready to assist the needy, or do a kind act. About six months ago she was attacked by locomotor ataxia. She endured her lingering illness with resignation. Some weeks before her death she called for the elders and was anointed. She desired to live for her family, but patiently awaited the summons to go home. Services and interment at Panther Creek (her former home) by Elders Arthur Stine and Irving Haughtelin. She leaves her husband, four sons, two daughters, seven sisters and two brothers.—J. D. Haughtelin, Panora, Iowa.

Miller, Helen Lucile, only child of Oscar and Lula Miller, born Sept. 5, 1902, died June 3, 1912, aged 9 years, 8 months and 27 days. Her death was sudden, and a great shock to the bereaved parents and grandparents. Services at the residence by Rev. Horn. Interment in the Hoover cemetery.—Minnie Mummert, Walton, Ind.

Miller, Bro. Henry, born near Lakeville, Ind., April 25, 1850, died at his home near North Liberty, Ind., May 30, 1912, aged 62 years, 1 month and 5 days. He united with the Church of the Brethren early in life. He was seldom absent from church unless prevented by sickness. He labored faithfully in the deacon's office, and was loved and respected by all who knew him. In 1874 he was married to Miss Alice Whitmer. His wife, three children and one sister survive him. Services in the Oak Grove church by Bro. Jacob Hildebrand. Text, John 14: 1-3. Interment in the Sumption Prairie cemetery.—Dortha D. Foote, North Liberty, Ind.

Pearson, Laura Alice, nee Mikesell, born near Eaton, Ohio, March 11, 1854, died at her home near Heath, Tippecanoe Co., Ind., June 7, 1912, aged 58 years, 2 months and 26 days. She was united in marriage to Robert Pearson May 9, 1874. To this union were born seven sons and two daughters. Two sons preceded her in infancy. Sister Pearson resided in Ohio for several years, and the remainder of her life was spent in Carroll and Tippecanoe Counties, this State. Her husband, five sons and two daughters, three sisters and five brothers survive. Services in the Brethren church by Eld. David Dilling, of Monticello, Ind. Text, Heb. 13: 14. Interment in the cemetery near by.—John W. Root, R. D. 21, Buck Creek, Ind.

Sutton, Sister Rhoda, nee Rench, born June 17, 1828, died May 25, 1912, in the bounds of the Hurricane Creek congregation, Ill., aged 83 years, 11 months and 23 days. She leaves one son and two daughters. Her parents lived in Darke County, Ohio, where she was born, and with them she came to Bond County, Ill., in 1837. "Aunt Rhoda," as she was called, was one of the charter members of the Hurricane church, which was organized at her father's house in 1849. Services by Bro. H. Lilligh.—Wm. H. Ketsing, Mulberry Grove, Ill.

Welty, Bro. Reuben, born April 5, 1855, near Bremen, Ohio, died on the same farm on which he was born June 9, 1912, aged 57 years, 2 months and 4 days. Nov. 2, 1884, he was married to Jane Poling. Five children were born to this union, who, with their mother, remain to mourn the loss of a dear husband and father. June 5 he was taken from his sick bed and baptized by the writer, after which he rejoiced in the Lord, only regretting that he had put it off so long. Services by the writer, in Bremen, Ohio. Text, 1 Kings 2: 1, 2.—E. B. Bagwell, Bremen, Ohio.

Whitaker, Bro. R., son of Eli and Elmira Whitaker, born in Dayton, Ohio, June 14, 1846, died in Red Cloud, Nebr., June 3, 1912. In his youth he went to Illinois with his parents, and resided there for many years. Jan. 3, 1871, he was married to Miss Amanda C. Eshelman. Twelve children were born to this union. Two of them died in infancy. Seven sons and two daughters survive. All of them were at his bedside during his last illness. He moved to Red Cloud from Illinois in 1901, and settled on a farm, and later moved to his own home on Seward Street. His wife preceded him in death April 1, 1901. Both of them are buried in the Red Cloud cemetery. He was a member of the M. E. church and a man of sterling worth, always ready to help the needy. He was a kind and indulgent father. Services from the family residence by Rev. E. N. Tomkins, pastor of the M. E. church.—Ella I. Eshelman, Red Cloud, Nebr.

THE BRETHREN TEACHERS' MONTHLY

A Help That Helps

None better. So acknowledged by competent critics. Full in the way of general information, such as relates to time, dates, places, geography, biography, etc.

Able writers for different grades, primary, intermediate and adult. These special articles, together with those on the Gist of the Lesson, the Lesson in Everyday Life and the editor's expository words, make it all that might be desired.

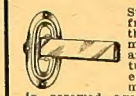
Teachers in Brethren Sunday-schools need helps specially prepared for their work. This is what the Brethren Teachers' Monthly gives.

Pastor, Superintendent, see to it that the teachers in your Sunday-school are supplied with this excellent monthly, and they will be able to do better work than would be possible without it. It is concise, comprehensive, practical.

Single copy, per quarter, 16c; three or more copies to one address, per quarter, 13c, each; single subscription, per year, 50c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Picture Roll Bracket



Suspend the roll from the wall so that the leaves may be quickly and conveniently turned. The bracket consists of a metal fixture which is screwed against the plaster of the wall or where more convenient, to a post, door or window jamb. Attached to this is a hollow, swinging arm. This arm is a sheath in which a portion of the wooden frame of the Picture Roll is forced, holding it firmly in a horizontal position, either against the wall to the right of the bracket or to the left of it, or at any angle with it. The swinging and turning takes but an instant. No other plan is so quick or convenient. When not in use the chart is always out of the way. **Price 25c postpaid.**

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

Training the Teacher

The "Brethren" Edition of this popular textbook has been slightly revised by the authors, and is in strict conformity to the teaching and practice of the Church of the Brethren. There are 227 pages. Cloth bound, stiff covers, sewed, 50 cents; paper, 35 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

The JOURNEYS of JESUS

By W. CARL BARICK

THE purpose of this work is to give a plan whereby each pupil will work out for himself from the Gospels the Journeys of Jesus and record them in such a way that he will remember them. It is a note-book for the journeys of Jesus, containing seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, also all the events in chronological order with their Bible references.

It is a most helpful booklet for the Junior, Intermediate and Senior classes in the Sunday-school in fixing in the minds of the pupils the facts concerning the travels of Jesus during his ministry.

Price per single copy, ...$ .10
Per dozen, ... 1.00

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

A Journey Around the World

A grand panorama of the world in story and picture.

Reading this book is next to making a tour of the world. It is a tour of the world with the charming description of cities, countries, historic scenes and strange and interesting peoples, as visited by Professor Glee and his party of young people.

Bound in cloth, stamped in colors and gold, over 400 pages and a picture on nearly every page.

Publisher's Price, ...$1.50
Our price, ... .90

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FIVE HUNDRED SCRIPTURAL ANECDOTES

BY HAROLD P. SAYLES.

A hand book for preachers, teachers and Christian Workers. With the aid of this book you will be able to give good, interesting illustrations and in this way impress your subject upon the hearers. Alphabetically arranged according to subjects.

Price, postpaid, ...22c

BRETHREN PUBLISHING HOUSE, -:- ELGIN, ILLINOIS.

THE FULL REPORT

OF THE ANNUAL CONFERENCE OF 1912

Should Be Ordered Now

The Annual Conference at York, Pennsylvania, is one that will long be remembered and one that every member of the church will want to know about. This year's Report will be of special interest and value to the members of the church.

These Reports from year to year form an important collection of reading matter which should be preserved in every family. Some queries of vital interest came before the Conference this year. Every speech made, with the name of the speaker, will appear in full. Besides, all the speeches made at the Educational, Missionary, Sunday-school and Christian Workers' Meetings will be reported fully.

This is the only source from which you can get a complete report of the meeting. Do you want to be informed regarding the rulings of the church? If so, order the Report. The matter in the Report will be carefully indexed, making it convenient for reference.

Send in your order now. Price, 25 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

American History for Young Folks

By Henry Davenport Northrop

This work contains the story of our country from the earliest discoveries up to the present time, including a complete account of the Norsemen, the Mound Builders, Voyages of Columbus, Hardships of the Early Settlers, The Landing of the Pilgrims, King Philip's War, French and Indian Wars, The Second War with England, Progress and Development of the United States, The Civil War, the War with Spain, and the latest events in American history. Illustrated, contains over 400 pages, bound in cloth.

Regular Price, ...$1.75
Our Price, Postpaid, ... .95

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

MISSIONARIES WANTED

You don't have to go to India or China or Africa and endure privation and suffer hardship to be a missionary. You can do the best kind of missionary work right at home, and you won't need any preparation or previous training either. All you need to do is to use a little of your spare time and a little of your surplus cash.

One of the best missionaries to the home that we know of is the Gospel Messenger. It preaches several sermons each week to each and every person that reads it, besides containing interesting bits of news and timely articles on up-to-date subjects.

This paper does not have the circulation that its worth deserves; possibly the reason for this is that a good many people do not know of its value, and thus are not aware of the benefit they are missing.

OUR PROPOSITION IS THIS

We will offer the Gospel Messenger for only 50 cents a year if sent into homes where there are no members of the Church of the Brethren. This fact of course is to be mentioned when sending in your orders. The General Mission Board will pay the deficiency.

Why not take advantage of this special offer and BE A MISSIONARY? If each present subscriber would send in but ONE subscription we would double our list, and the good derived could not be estimated.

Will You Be a Missionary?

BRETHREN PUBLISHING HOUSE :: :: :: ELGIN, ILL.

TABLE OF CONTENTS.

Editorial,—

The Title "Bishop" (H. C. E.), ... 409
How Long Halt We (G. M.)? 410
Standing By Our Principles, ... 410
The Mission Board, ... 410
Against Socialism, ... 410
Sensational Evangelism, ... 410
Defending the Scripture, ... 410
Misrepresentation, ... 410
The Test of Trouble, ... 410

Essays,—

"That Blessed Hope." By John R. Snyder, ... 402
What Think Ye of Christ? By B. E. Kesler, ... 402
The Peace Movement and the Scriptures. By W. S. Long, ... 403
Truthfulness.—Sunday-school Lesson of May 26 Reviewed. By I. J. Rosenberger, ... 403
Some of Our Readers and Scribes. By John Calvin Bright, ... 404
Results of Memorizing Scriptures. By Elizabeth Howe Brubaker, ... 404
Growth. By John M. Stover, ... 404
The Lord's Prayer. By Martha R. Sisler, ... 405

The Round Table,—

A Test of Love.—Ida M. Helm. After the Conference.—Wilbur Stover. "Only a Little Thing. —John R. Snyder. A Bargain.—Mary Beam. The Family Altar.—Wm. E. Thompson, ... 406

Home and Family,—

A Tribute to Mother.—Mary S. V. Harshbarger. Delusions.—August Beck, ... 407

Notes from Our Correspondents.

(Concluded from Page 413.)

holding her own, under the able leadership of Bro. J. H. Yost, our superintendent. The Sunday-school Board of the First District of Virginia met June 14. Bro. C. S. Ikenberry, District Secretary, presided. We resolved to do more and better work for the Master. Eld. Joseph H. Murray has been requested to preach to his coworkers, of the N. & W. Ry. offices, next Sunday evening, on "The Doctrine of the Brethren."—Homer E. Trout, Vinton, Va., June 18.

Rolling Creek.—Our church met in council June 15, with Bro. R. L. Suit presiding. He gave us a splendid talk. We made preparations to have our love feast July 20. All the members are in favor of having it. On Sunday, at 11 A. M., Bro. J. C. Jones preached for us. We hold a Bible class every Sunday at 2 P. M. Everybody seems to be greatly interested in the work. All our services are well attended.—Margaret R. Thompson, R. D. 1, Box 59, Seven Mile Ford, Va., June 18.

Sangerville.—June 9, at 9:30 A. M. we met at the Sangerville house for Sunday-school. At the close of the lesson a special prayer service was held for the benefit of the afflicted in the community. After Sunday-school a young sister was restored to fellowship. At 10:30 A. M., we were pleased to see the familiar face of our dear brother, S. I. Bowman, of the Cooks Creek congregation, Va., who gave us one of his good sermons. Immediately after services the elders who were present, and a few members, met at the home of a dear sister, who expected to go to the hospital for an operation, and an anointing service was held for her. Brother and Sister I. S. Long, missionaries from India, are expected to be with us June 22 and 23.—Annie R. Miller, R. D. 2, Bridgewater, Va., June 16.

WASHINGTON.

East Wenatchee.—Our District Evangelist and Sunday-school Secretary, Bro. J. O. Streeter, of Chewelah, this State, was with us June 16. In the morning he spoke along the lines of Sunday-school work. In the evening a short missionary program was rendered. Bro. Elsworth Buntain gave a talk on "Home Missions," and Bro. Warren Slabaugh gave a talk on "Foreign Missions." A number of appropriate recitations and songs were also given, after which Bro. Streeter delivered a discourse on "Mission Work and Study." A committee was appointed to organize a mission study class. A collection of $10.61 was taken, which will be appropriated to the District funds.—Vinnie A. Sellers, Wenatchee, Wash., June 17.

WEST VIRGINIA.

Harman.—Our church met in council June 8. Eld. Jonas Fike presided. Bro. H. Clay Harman was advanced to the second degree of the ministry. Our series of meetings will begin Sept. 7, and our love feast will be held Sept. 14. We decided to have a Sunday-school Meeting July 4. June 9 Bro. Fike preached two funeral sermons to large congregations. We have a good Sunday-school.—Cora A. Harman, Box 91, Harman, W. Va., June 14.

Maple Spring.—Our church met in council June 1. Two certificates were accepted. A move was made to increase the interest of the Sunday-school, and a committee has been appointed to choose the teachers for the different classes, and later install them for life. Brethren Marshall Wolf and W. L. Teets (and wife) were advanced to the second degree of the ministry. Bro. Obed Hamstead resigned as clerk, and Bro. J. C. Judy was chosen in his place. Bro. Fike began preaching for us June 6, and continued the services each evening until June 15, when our meetings closed with a love feast. We had a very spiritual meeting. Quite a large number surrounded the Lord's tables. Five came out on the Lord's side and were baptized.—Pearl A. Hamstead, Eglon, W. Va., June 18.

Packs Branch.—Bro. J. A. Riner, of Braggville, was with us on the evenings of June 15 and 16. He preached three excellent sermons while here.—Mrs. D. E. Bolen, Packs Branch, W. Va., June 18.

WISCONSIN.

Chippewa Valley.—We met in council June 8, with our elder, Bro. H. C. Baker, in charge. Much business came before the meeting. Sunday-school officers were elected for the next six months, with Bro. E. C. King as superintendent, and Sister Emma Mikesell as secretary-treasurer.—Mrs. Josie King, R. D. 5, Mondovi, Wis., June 14.

Worden church met in council June 15, with Eld. W. H. Byer presiding. Sunday-school and Christian Worker officers were elected for the next six months. We expect to begin a series of meetings June 24. Bro. Frank Myers, of Mount Morris, Ill., will do the preaching, and at the close of the meetings we will have a love feast. We decided to use the "Kingdom Songs." One church letter was granted. As Bro. Moore could not accept the oversight of this church, Bro. Trout, of Lanark, Ill., was chosen.—Cora Byer, Stanley, Wis., June 19.

NOTES NOT CLASSIFIED.

Bridgewater.—Our congregation met in council May 12, with Eld. H. G. Miller as moderator. Our business was disposed of pleasantly. Eight letters of membership were granted. Bro. M. M. Myers was advanced to the second degree of the ministry. Bro. J. T. Glick, Bro. M. M. Myers and Sister Ollie Kerlin expect to work at mission points in our West Virginia Mission field through the summer months. A mission Sunday-school has been organized in our congregation, with Brethren A. M. Miller and B. F. Bowman as superintendents. —Ida Fry, Bridgewater, Va., June 20.

Canton.—We held our love feast June 1, preaching services at 2 P. M., and examination services at 6 P. M. Bro. Hahn officiated. About twenty-eight members surrounded the Lord's table. Sister Hahn's aged father, who is eighty-two years old and almost deprived of his sight, was with us. Sister Bucklew has largely recovered, though she could not be with us at the love feast. Bro. Redenbo, who preached on Sunday at 11 A. M. and 8 P. M., has, with his family, located in Canton for the present. We are glad to have him preach for us.—Alice Rohrer, 806 North Main Street, Canton, Ill., June 15.

Guthrie.—Following the regular services, last Sunday morning, a basket dinner was served at the church. At 2:30 a very interesting program was rendered by the chairman of our Sunday-school. A special feature of the program was a song, "Throw Out the Home Light," by the children of the Oklahoma Children's Receiving Home, located in our city. Our evening services consisted of the profitable discussions of several Sunday-school topics, music and recitations by some of our young people. Last evening Bro. J. H. Morris closed his work with us, to go to other fields of labor. We are sure that our church has experienced a spiritual uplift as the result of his work with us, and we pray that God's blessings may attend him in his further labors. We organized a Christian Workers' Band, with Sister Niswander as president, and Sister Grace Neher as secretary.—Birdie R. Lehman, Guthrie, Okla., June 20.

Wabash.—Our church met in council May 31, with Bro. E. S. Brubaker presiding. Five letters were granted and two received. June 8 we held our love feast. Several were with us from adjoining congregations. Bro. Arthur Brubaker, of Kansas City, officiated. Sunday morning we met for worship and breakfast. After breakfast a young man was baptized. After the baptism we proceeded with the usual services. Each of the brethren gave a short talk. Bro. Aaron Moss preached for us again on Sunday evening. We expect Bro. Appleman, of Plymouth, Ind., to assist us in a series of meetings about Sept. 10.—Lula Crumrine, R. D. 9, Wabash, Ind., June 20.

Worthington.—We are in the midst of a glorious series of meetings. Today six young people put on Christ in baptism, and others are almost persuaded.—Lizzie Hilary, Worthington, Minn., June 21.

Waterloo.—July 4 our Sunday-school will render a program in the country church at 10:30 A. M. and 2 P. M. An address will be given by Dr. Charles Blanchard, of Wheaton College, Wheaton, Ill. We should be glad to have members and others from neighboring churches to be with us.—I. M. Forney, Waterloo, Iowa, June 20.

Saginaw.—Our love feast was held June 8. Thirty-two members surrounded the Lord's table. Eld. J. E. Albaugh officiated. We were pleased to have our aged brother, David Baker, of Carson City, with us. Our council was held one week prior to our love feast. Church officers were elected. Bro. Levi Baker was chosen superintendent of the Sunday-school for the coming year. Brethren Levi Baker and J. E. Albaugh were chosen delegates to District Meeting. One more letter of membership has been received.—Bertha M. Albaugh, Bannister, Mich., June 22.

Grundy County.—June 5 Bro. I. W. Brubaker conducted the funeral services of our aged elder, Bro. H. P. Strickler. June 10 one was added to the fold by baptism. Sunday morning, June 17, we had a children's day program. That morning Bro. J. E. Jones, of Larned, Kans., preached in Grundy Center, and in the evening spoke to us in the main church. We were glad for Brother and Sister Jones' visit, as this was formerly their home. June 19 we held our council at the church in town, with Bro. Brubaker presiding. One letter was received and three were granted. Bro. D. R. Beard is filling the appointments at this place each Lord's Day, for a while. We expect Bro. Galen B. Royer to be with us at the dedication of our new churchhouse Sept. 29. The work on the new building is progressing nicely.—Hannah C. Messer, Grundy Center, Iowa, June 21.

Salem church met in council June 1. Our elder, Bro. S. F. Henricks, presided. Two letters of membership were received. We decided to have our Harvest Meeting Aug. 3. We expect Bro. Wysong to be with us at that time. Our love feast will be held Oct. 26.—Clyde Joseph, Culver, Ind., June 12.

McFarland.—Since our last report three more Brethren families, including Eld. H. A. Whisler and family, of Lordsburg, have located here. June 8 we met at Bro. T. M. Calvert's home for our first regular council, with Eld. Andrew Blickenstaff in charge. We feel the need of a churchhouse, and steps were taken for building one soon. A committee was chosen to arrange for the purchase of lots in McFarland, and to draft plans for a church. Present indications are that there will be a strong congregation of the Brethren here in a few years, and efforts will be made to build a good, substantial house, with a view of future needs.—Jacob Nill, McFarland, Cal., June 17.

Newberg.—Six of our young members, who have been attending Lordsburg College, returned home recently. We are all glad to have them with us again, as it adds new zeal to our public services, especially the Christian Workers' Society and the Sunday-school. Eld. H. H. Keim was lately called to the bedside of his mother, who lives in Pennsylvania. Eld. Henry Brubaker takes charge of this church during his absence. Three members have been received by letter since our last report.—Sarah A. Van Dyke, Newberg, Oregon, June 19.

ROCKFORD, ILLINOIS.

This church has recently enjoyed many rich blessings for which we are indebted to our Heavenly Father.

On Wednesday evening, June 12, we had the pleasure of having with us Eld. John Heckman. During our prayer meeting service he gave us many words of encouragement.

On Thursday evening our hearts were made to rejoice when one precious soul was received into the church by baptism.

On Saturday evening, June 15, we held our love feast. Forty-two members surrounded the Lord's table. Visiting ministers with us were Brethren Joseph Amick, J. H. B. Williams, C. P. Rowland, and P. R. Keltner. Bro. Amick officiated, in which capacity he proved himself very efficient. This was a great spiritual feast for all.

On Sunday, at 11 o'clock, Bro. Keltner preached to us from Heb. 10: 19. At 7:30 Bro. Rowland used the subject, "Six Steps to Heaven," taking as his text 2 Chron. 19: 17-19.

We feel that all have been lifted to a higher plane, where we can better serve our blessed Master.

June 18. O. P. Haines.

ANNOUNCEMENTS

LOVE FEASTS.

Canada.

July 6, Irricana.

Idaho.

July 13, Weiser.

Indiana.

July 13, 6 pm, Washington.

Michigan.

June 29, 10 am, Beaverton.
July 27, Little Traverse.

Montana.

June 30, Glasston.
July 20, Medicine Lake.

North Dakota.

July 3, Brumbaugh.
July 3, 4, Williston.
July 27, Turtle Mountain.

Pennsylvania.

June 30, 10:30 am, Penn Run.
June 30, 10:30 am, Ligonier, Waterford house.
Aug. 17, 18, 2 pm, Perry, Farmers Grove.

South Dakota.

July 6, Willow Creek.

Texas.

July 6, Manvel.

Virginia.

July 20, Rolling Creek.

Your Last Chance

To get the INGLENOOK for HALF PRICE. You can not afford to do without it

THIS first class weekly magazine is published in the interests of the Simple Life. The policy of the Inglenook is to teach plain truths in simple language, so that every member of the family can be profited by every issue. It deals with the problems of life as they are found in the Homes and in the Community.

The contributors are all competent writers who have had experience in their various fields. The articles are short, snappy and readable. Every page carries a message.

We offer you this 32 page magazine which meets the needs of every member of the family, for only 50 cents per year. Regular price $1.00. It is issued fifty-two times per year. This offer positively expires July 4th. Our only reason for making this exceedingly low price on the Inglenook is to double our circulation and thus increase the usefulness of the paper. The merits of the paper alone justify us in this expense.

We know if you subscribe for one year, you will continue to take it. Try it a year. At the expiration of that time we know you will say you have received more than one cent's worth a week. Procrastination is the thief of time. Do not procrastinate. SEND NOW.

ONLY ROOM FOR A FEW

The Inglenook is far superior at present to any previous stage of its existence.
Dr. S. B. Miller, Cedar Rapids, Iowa.

The Inglenook has been improved very much during the last year. I am pleased with the literature it contains. I hope it may reach the home of every Christian. It should be there.
M. J. Zigler, Broadway, Va.

The Inglenook is certainly a timely magazine, and one that should be in the hands of every teacher, preacher and mother. Every one to whom I have shown the same has praised it highly and rightly.
R. P. Babcock, Austin, Texas. Sec. State Board of Health.

Brethren Publishing House,
Elgin, Ill.

Enclosed find 50 cents for which send me the Inglenook one year as per your special offer.

Name .....

Post Office .....

St. or R. F. D. .....

State .....

N. B. Better send one dollar and get it for two years.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., July 6, 1912. No. 27.

AROUND THE WORLD

Canadian Methodists Against the "Weed."

Our Canadian neighbors may not be quite as far advanced, in many ways, as our own enlightened country, but the Methodist church of the Dominion, at any rate, is setting a most worthy example in absolutely prohibiting the raising or selling of tobacco by their membership. By this decision they are occupying a front rank position on that question, and one, too, that shows their willingness to do right even though there be a pecuniary loss. We need more people these days, fully persuaded as to the right or wrong of a question, and backing up their position by a ready compliance with their convictions, even though there be a decided sacrifice of earthly gain.

The Protest of the "Friends."

At the Yearly Meeting of the Philadelphia Friends, a strong resolution was passed, to be forwarded to Congress, protesting against the passage of the Warren bill (Senate No. 4241), which appropriates $100,000 for the support of rifle practice in the public schools of our land. The bill also provides for the loan of Government rifles and other equipment to the boys, to train them more fully in the arts of modern warfare. The Friends appeal to nonresistants everywhere to join their forces and by their influence to unite in a strong remonstrance against the iniquitous bill now pending. This matter should be of special interest to us as a church. A petition, properly signed by our members in general, will doubtless be of at least some value, for it will conclusively show where we stand.

A Recipe Worth Trying.

Commenting on the fact that, with the advent of the hot summer days, the season for drowsy hearers at church services will be painfully manifest, the editor of the "Brief," at Portland, Oregon, suggests as a time-tried remedy the following: "(1) Pray for the preacher. (2) If he seems dry, pray harder. (3) Give as keen attention as you would wish people to give to you, if you were speaking. (4) Take notes, so that you may be able to give an outline of the theme intelligently to those who were not there." We wonder what would happen if, in every congregation of the Church of the Brethren, the recipe were given a faithful trial! What an inspiration it would be to the earnest ministers, and how the congregation, by the renewed consecration, would truly "sit together in heavenly places with Christ Jesus."

A Policeman's Warning.

Without doubt many useful lessons may be learned from the "guardians of public safety," for they have excellent opportunities of observing humanity in its varied moods and manifestations. A Chicago policeman, stationed at one of the busy thoroughfares of the down town district, recently said to a mission worker: "I wish you could make girls, especially the very young girls, realize that they should dress modestly and act modestly. Tell the mothers that much depends upon their daughters' manner of dress, to steer clear of the smooth-voiced stranger who seeks to charm, only to ensnare and destroy." There is something worth thinking about, in the words of this officer, and since the sound advice given conforms so closely to Paul's injunction on the same subject, it may well serve as an added incentive in the promotion of the "simple life," and the blessed protection it affords.

A Bible for the Gypsies.

In practically every country of the globe may be seen the roving bands known as Gypsies. They are classed with the very few groups of earth's inhabitants, absolutely devoid of any fixed religious belief, and even the rigors of the Catholic Inquisition in bygone days, could not induce them to accept the religious dogmas so urgently forced upon them. Of late years, however, much of the ancient opposition to religious instruction is rapidly passing away, and the best evidence of this fact is found in the brilliant career of "Gypsy Smith" who, from the unpromising surroundings of a Gypsy camp, rose to the front ranks of evangelistic endeavor. Arrangements are now being made for a systematic, gospel campaign among these neglected people, and to this end the Bible is to be printed in Romany,—the language of the Gypsies. For the first time in the world's history the Living Word will be presented to these roving Gypsy tribes in their own tongue,—this being the latest addition to the 439 languages and dialects in which the Bible has heretofore been printed. May it prove a life-giving message to these often despised sojourners, as they travel to and fro, constantly being reminded that here "they have no continuing city."

Canada's Supreme Court Decides on Marriages.

Despite the strong efforts put forth by the Catholic church of Canada to make illegal any marriage performed by a Protestant, where one or both parties are Catholics, the Canada Supreme Court, at Ottawa, has recently reaffirmed the legality of any marriage thus solemnized. The decision also makes clear that a marriage ceremony, performed under like circumstances by a civil magistrate, nas the full sanction of the law. Both of these points have hitherto been bitterly contested by the Catholic church of the Dominion, but are likely to remain settled for the future as indicated, if the higher tribunal of Great Britain upholds the verdict of the Canadian court. The growing manifestations of Catholic intolerance and the manifest attempts to control public affairs, are causing much apprehension in Canada as well as in the United States. Unless kept within bounds, Catholic aspirations bid fair to threaten the liberties so long enjoyed by the Protestants of America.

To Overcome Weariness.

Many of the modern epidemics, such as diphtheria and kindred diseases, are effectively checked and finally overcome by the administration of so-called anti-toxins. The most recent achievement, however, is reported from Paris, and described at some length in the "Revue des Sciences." The discoverer of this apparently well-substantiated remedy claims for it the wonderful power of relieving all fatigue from physical or mental labor. Some interesting tests upon children in a schoolroom seem to have shown that new vigor was imparted to the pupils when, wearied with the studies of the day, the toxin was administered to them. Should these results be fully substantiated by further tests and practical demonstrations, a vista of great possibilities would be opened to weak and debilitated humanity everywhere. How sad, however, that, spiritually speaking, many who are "weary and heavy laden" persistently refuse the Sovereign Remedy of the Great Physician, so freely affording rest to every weary soul!

Getting Rid of Cancers.

If Dr. F. W. Forbes Ross, of London, England, is to be believed, modern methods of preparing flour, as well as present-day ways of cooking our food, are responsible for the increasing frequency of cancer. The doctor claims that cancer cells are largely due to a diminution of potassium salts in the body, due to the fact that modern milling methods eliminate that essential ingredient of bodily vigor from the grain. Then, again, the doctor asserts, the potassium salts in our vegetables are thrown away with the water in which these various food articles are boiled. Dr. Ross is fully sustained in his opinion by Dr. Gould, another expert on cancer, both of these authorities agreeing that potassium salts in sufficient quantity will prove a sure preventive of the terrible affliction. Continually we are reminded of the fact that while the Great Creator arranged all things for man's well-being, and pronounced them "very good," "man has sought out many inventions,"—and some of them to his own great detriment.

Canada Swept by a Terrific Tornado.

Once more the uncertainty of life has been most emphatically demonstrated. Unexpected by the people of Regina, the capital of the Province of Saskatchewan, a tornado in all its fury, burst upon that city and the adjacent country on Sunday evening, June 30. It is feared that many of the 10,000 inhabitants were killed and that the property loss will reach at least $10,000,000. Scores of bodies have been recovered from the ruins, but others are still beneath the mass of wreckage. The path of the tornado was several miles in width and extended a distance of about seventy miles. Two other towns,—Melville and Qu'Appelle,—were also struck, though not as severely as Regina. As in previous visitations elsewhere, nothing was able to withstand the mighty onslaught of the destroying element. The most substantial structures, erected by the highest skill of man, shared the fate of the lowliest cottage, and desolation now rules supreme where but a few hours before there was a prosperous community. Amid the gloom and distress of such scenes, happy is he who can, in full assurance, look to the eternal and unchanging heritage beyond this vale of tears. "For here we have no continuing city, but we seek one to come."

Blessed Fellowship Through Prayer.

During a recent business trip a church worker reached an hotel at the place of his destination, only to be confronted by the announcement that all the rooms were full, but that he might have a bed, if he were willing to share his room with another guest. Both men agreed to take the room with the two beds, and ere long the church worker was kneeling at his bedside, as he had done all his life. His room-mate followed suit, and the little room became a veritable Bethel to their souls. As they arose from their knees they, somehow, felt fully acquainted with one another. Both were children of the same great Father, and heirs of the selfsame heritage. What a blessed thought that, by the sacred medium of prayer, we can participate in the sweet associations of kindred spirits,—blissful experiences to which the world is a stranger!

The Professor's Mistake.

While athletics, properly managed, doubtless have their lawfully-assigned sphere in the curriculum of our schools and colleges, it is hardly right to attach merits to them not warranted by the facts. Dr. Allen Hoben, a professor of Homiletics in the University of Chicago, contends that "a boy can get more ethical and religious training from a game of baseball, played right, than from sermons and Sabbath-school lessons." In thousands of Christian homes parents are wondering why so many boys and girls return from the nonreligious institutions of higher learning utterly devoid of religious principles. The answer may be found in the prevalence of professors like the one above referred to, belittling old-fashioned standards of conduct and moral instruction, and elevating athletics to a realm for which they were never intended. Might it not be well if students were urged more generally to "seek first the kingdom of God and his righteousness," trusting that the other less needful matters will, at the proper time and place, readily contribute to their complete development?

Solving the Pending Problem.

Economists the world over are puzzling over the greatest present-day problem,—the high cost of living. Realizing that it is a condition rather than a theory, and that it must be met by methods that will materially modify the evident disparity between income and outgo, Mrs. Ella Flagg Young, the efficient superintendent of Chicago's public schools, has entered upon a practical solution of the question. Mrs. Young argues that the waste and extravagance of modern housekeepers are appalling, and to bring about a better state of affairs, 142 cooking schools, ably superintended, are now doing a much needed work of teaching frugality and economy in kitchen and table management. Fifteen thousand girls recently finished the prescribed course, and will doubtless be fully prepared for a more economical management of household affairs. The church, too, has her problems. Many of her activities might be managed far more efficiently if every member could be induced to do his allotted work intelligently and faithfully. "To every man his work," says the Divine Record. It is also true that in the ideal church every phase of work is ably attended to by some one, and in that spirit most of the church's present-day problems may be readily disposed of.

The Invasion of Heathen Religions.

Political agitators have voiced the dangers of the "yellow peril" until rigid enactments bar out both Japanese and Chinese workers from our shores, thus avoiding the much dreaded competition of "cheap labor" from the Orient. We have not succeeded, however, in preventing Oriental religious cults from gaining a foothold on our continent, for already there are at least one-hundred heathen temples at various places on the Pacific Coast. A Hindu temple at San Francisco is a marvel of architectural skill, but, strangest of all,—it was erected by the donations of American women! It remained for a New York clergyman, however, to excel all others, by extending a cordial welcome to an exponent of Bahaism when he invited into his pulpit Abdul Baha, the son of the founder of that cult. Now, while Bahaism specifically aims at regenerating Islam, it does not claim to be Christian in any sense. To give direct encouragement to any system of belief, not distinctly and emphatically Christian, is antagonistic to the best interests of the church of God. Against such the apostle most earnestly warns us when he says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Burning with indignation against any invasion of our borders by heathen cults, let there be a united stand against the common foe,

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

My Prayer.

BY D. MAXCY QUELHORST.

I prayed for faith that would not swerve
Though duty seemed a load;
That ne'er a trial should be too great
To undergo for God.

I prayed where duty called that I,
Would not disdain to go,
That father, mother, husband, wife,
In Christ, I should not know.

And only his great will to do
Should be my sole delight.
My own sweet will I'd cast aside,
For Jesus and the right.

Though human ties be broke in twain,
Those dearest to my heart
Forgotten be, if only God
From me would not depart.

And since he leads my by his hand,
His will shall be my own,
Till yonder, where no battles rage,
We'll rest in peace at home.

Auburn, Nebr.

"What Is the Matter with Our Churches?"

BY WILLIAM L. JUDY.

LET me describe a common scene in a fashionable church: A room filled with people, a veritable sea of hats,—not unlike umbrellas in size and shape,—and for almost every hat an abundance of rats, powder, puffs, birds, and long, protruding, dangerous-looking instruments,—against which several State Legislatures have seen fit to legislate. I refer to hat-pins. I must not neglect to mention a few stray men here and there, looking awfully out of place, and edging to and fro to get a glimpse,—past the long line of millinery creations,—to the preacher in the pulpit. Have you ever witnessed such a scene? Is it any wonder that so many people are asking, "What is the matter with our churches?"

We do not mean this as a reproach to the women. Rather we feel that they are to be congratulated for their attendance at church services. To the men belongs the reproach. There is a cause,—and a quite prevalent one,—for the existence of this typical church scene. You will find it in the remark of so many men that the church is all right for the women, children and effeminate men, but it is no place for manly men like themselves.

Going still farther back of such an argument, you will discover the fundamental cause in the conception which these men have of Christianity. Though they would hesitate to confess, yet, deep down in their hearts, they think that it is a woman's religion, that its cardinal virtues of patience, humility, and nonresistance are womanish and incompatible with the real, manly traits of bravery and the like.

To say this is to say that Jesus Christ was a coward. Never! He was the bravest hero earth has ever known or ever shall. To be oppressed and afflicted, yet not to open his mouth; to be brought as a lamb to the slaughter and resist not; to bless and forgive those who condemned him to a villain's death,—if this be cowardice, where will we find brave men? Does it not require greater courage than that of the warrior in battle, to offer Gethsemane's prayer, that "this cup might be removed," not that his Father should miraculously strike down his pursuers, but that strength might be given him to bear unflinchingly the coming passion, and to withstand the temptation which the human in him suggested,—to break down at the last moment and thus defeat the Father's plan of redemption and salvation for a lost world.

Jesus Christ set the ideal for a new heroism,—not that of the battlefield and the sword, but the greater heroism that is required to live each day contented, and to do the daily work, though hard the task and thorny the path, without murmuring, with thankful hearts for just the opportunity to live, and if that be granted, to give that life to others in doing deeds of kindness, in cheering on a discouraged fellow-brother, and in lightening the load of others less fortunate,—such is the heroism that life's struggles demand on today's battlefields of peace.

That women were in the great majority at church services and that most men took out their religion in their wives' names, led to the propaganda of the "Men and Religion Forward Movement." It was an attempt to show men that Christianity was not intended only for women and "molly-coddles," but also for the strongest, most energetic, and smartest men, who should drop their apathy toward the church and *put into its work the same energy and enthusiasm which they put into their own business.*

Are they asking too much when they request church members to give to spiritual matters a part of the energy and ability which they put into their worldly business of piling up earthly treasures? *The whole fault lies in the wrong valuation of things, in the elevation of the earthly above the heavenly, a fault as old as the Israelites who preferred the flesh-pots of Egypt to the promises of Jehovah.*

I firmly believe that this is the fundamental trouble with the church,—not only the church of today but ever since the rich young man chose his temporal riches in preference to eternal riches. What men value they will seek after. As long as men prefer to wear out their lives in amassing a few paltry dollars at the risk of eternally losing something worth more than any pile of dollars, just so long will we have meager attendance, small collections, and indifferent members. We must reverse this estimate of values. How? By the continued fervent preaching, in season and out of season, of the naked Gospel, shorn of all the frills with which some would encumber it, until men must take heed and act accordingly.

We hear the constant complaint that this generation is one of little faith. Rather let us say that it is one that, in the mad scramble for glitter and gold, has placed a higher valuation on money and the baubles it buys than upon the immortal soul. Certainly there are too many like the old lady who professed great faith. A large hill, in front of her house, obstructed her view. Remembering that it was said that faith could even remove mountains, she began: "I believe the mountain will move, I believe that it will, I know that it will." Then she looked out of the window and behold, the mountain was still there. "Just as I expected," she grumbled.

769 East Jefferson Avenue, Detroit, Mich.

The Jerusalem Council.—Facts of the Situation.

BY S. N. McCANN.

THE church at Jerusalem, the great center of Christianity, was made up of converts who held to the Jewish ordinances. Some of them tried to force their practice on the Gentile Christians at Antioch, but they refused to accept Jewish rites. The result was much debating and strife in the Gentile center of the church. As a result of the disputing, a council of the church at Antioch sent delegates to the church at Jerusalem. These delegates were not only appointed, but brought on their way by the church, preaching and rehearsing the great work wrought among the Gentiles by God through their ministry. The churches in Phœnicia and Samaria, though Jewish, were filled with joy at the news of the church's growth.

On reaching Jerusalem, Paul arranged a private council with the officials, in order to get a proper understanding of matters before coming to the open council (Gal. 2: 2). In this private council some of the Pharisaic Christians, who had caused the trouble, found their way and sought to have Titus circumcised (Gal. 2: 3, 4). This private council must have been a stormy one, lasting for some time, for Paul says he did not give place to the disputants even for an hour. As a matter of church polity, Paul had circumcised Timothy but, when circumcision was pressed as a principle, he refused to allow it, even making its observance a sin.

In the private council the Pharisaic Christians lost out, and James, Peter and John gave Paul and Barnabas a welcome (Gal. 2: 8). In this private or official council Paul was the speaker and the opposition took a concrete form, urging the necessity of circumcision upon Titus. Paul, as a matter of expediency, when no special principle was at stake, had circumcised Timothy, but now the question was widely different. It was now a question of salvation by works or a question of salvation by Jesus through faith. Vital issues were at stake,—issues that must determine the life of the church for Christ, or make it only a Jewish sect. With the question properly before the church officials, a general council of the church was called.

The order of business seems to have been definitely planned, and the whole church, with the apostles and elders, was called together. Some one of the delegates, likely Paul, begins to open up the purpose of the council by rehearsing the great things God has done with them in the conversion of the Gentiles. The church is likely thrilled with the great work and power of the Holy Spirit in the work among the heathen. They do not break into the council with their troubles, but thrill the audience with the great things that God is doing for them, before they are ready to call up their troubles. I am glad that we are pressing the great things that God is doing in the world through the Sunday-school, educational, temperance and mission work, before we venture on the problems of church polity in our councils. In proportion as we emphasize the duty of the church and the work of the Holy Spirit in the great work of the world's conversion, will the problems of church polity grow less perplexing and the church's unity and consecration become more and more manifest.

As the speaker was thrilling the consecrated portion of the church with the news of the great work of salvation among the Gentiles, he was interrupted by the Pharisaic Christians who, instead of being moved to praise by the report, were only moved to jealousy and fault-finding. They interrupted the spirit of the meeting by saying that these Gentile converts were not saved. They said the converts lacked the evidence of circumcision and of conformity to the law of Moses. The purpose of the council was to consider the trouble and properly adjust the contention about their church polity, but, before the church was ready for it, these sticklers for the law broke in on the spirit of the meeting. They interrupted the delegates while they were giving the particulars that led to the trouble. Their rash interference threw the council into confusion, and much disputing followed. In the private council the opposition took a concrete form, pressing the necessity of circumcision.

Having lost out in the private council, they now come with the claims of the Law, with its initiatory rite,—circumcision,—as a necessity in order to salvation. The expediency of following the polity of the church voluntarily, or being forced to follow the polity in order to be saved, changes the issue from a harmless matter to a very harmful one. It is now a question of salvation by works or a question of salvation by Jesus, a question of salvation by ordinance or of salvation by grace, a question of salvation by form or of salvation by personal touch with God. Vital issues are at stake,—issues that must demand the life of the church for Christ or make it a mere human organization. The church at Jerusalem, though practicing the law, was ruled by the spirit of Jesus. There was all the ground necessary for a split at this council. The Jewish portion of the church practicing the law; the Gentile portion not practicing the law. We have here the old caste prejudice of Jew and Gentile,—the Jew refusing to even eat with the Gentile. No wonder there was disputing and much confusion in the assembly. Had it not been for the grace of God, the church would have been hopelessly divided.

Peter, at this juncture, broke in with a speech, appealing to his experience of a great while before,—likely ten years before,—which the church had accepted as a work wrought by God. The church had contended with Peter for eating with the uncircumcised and giving them baptism, but when he related the work wrought by the Holy Spirit, and proved it by six Jewish brethren who were with him, the church was satisfied. Most, if not all, had either heard

Peter's defense of ten years ago, or heard of it, and his argument now could not be met. Peter threw the whole weight of his argument against binding the law or polity of the church upon the Gentiles, and further urged that the hope of salvation for his Jewish brethren be, by the grace of Jesus, even as that of his Gentile brethren.

Peter's speech silenced the confusion that prevailed, and that vast assembly now listened to a vivid picture of the great works of salvation wrought among the Gentiles. Barnabas and Paul now presented the work as they had been permitted to open it up in their mission tours. James came in with a proposition which was conciliatory, and settled the matter by the united voice of the apostles, elders, and entire church.

The Question at Issue.

The question at issue in this trouble seems to the careless reader to be the observance or nonobservance of the Jewish ceremonies, especially circumcision. The apostles, with a very large majority of the church, were observers of Jewish rites. Paul even circumcised Timothy in deference to the prevailing sentiment of the time. There was no issue on the question of observance or nonobservance of any rite of the Jewish law as long as no principle was involved. Circumcision in itself, or any other rite of the law, was not questioned where men voluntarily accepted them. They were only questioned when they were made conditions of salvation. Paul, who not only practiced circumcision when no vital principle was at issue, forbade it when it involved a principle.

The real issue was: Is belief in Christ, involving a surrendered will to him, a sufficient ground for salvation, or must we depend upon works and ceremonies to be saved? This question was settled clearly and definitely, demonstrating that salvation was a matter of grace from God through the faith of the individual, and not by merit, wrought by works on the part of the believer. This question, though settled by the great council at Jerusalem, with the apostles for advisers, has been one of the great battlefields in the religious world ever since. It has been a great field of contention and battle in the Christian world, even in the Brethren church, until now. Many a church council has been wrecked on this rock of stumbling. Many an ecclesiastic has dogmatized here to the breaking of the union for which Christ prayed. The blood of martyrs has freely flowed to sustain the truth of this great principle, taught by this first great council of the Christian church. This is one of the great differences between the Roman Catholic and Protestant churches today. This is one of the great principles that separated between the "Established Church of England" and that noble body of men who refused to allow a form to come between them and Christ. May we not have men in our beloved Brotherhood who fear the loss of principle where much stress is placed upon form? May we not have men who love all the doctrines of the church, men who love even the forms in which the church seeks to carry out the principles, and yet, who fear and tremble when the church becomes dogmatic on questions of church polity? May we not be troubling yet over the question settled by the first great council of the Christian church?

Polity, when carried to the point of breaking principle, is wrong, yet a polity that fails to put the principle into practice is also wrong. We must remember that polity is changeable, but that principle is eternal. The Scriptures teach the principle of the simple, unostentatious life in dress, in living, in everything. The church, in seeking to carry out principle, has often erred in polity, hence her polity often becomes obsolete and must be changed from time to time. There can be no question but that polity has been emphasized by some to the extent of making them literal formalists. Emphasized to the extent of breaking this principle, which makes Christ the only ground of salvation, some have placed their hope upon works which they are doing. Principle and polity should work together in moulding the consecrated life into the Christ-likeness, else the polity is wrong and should be changed. Principle and polity should so complement each other as to lead men to the consecrated life, else the polity is dangerous. If the polity, instead of leading to true consecration, makes formalists, it is wrong, or applied wrongly. On the other hand, if it makes worldly Christians, it is wrong, or applied wrongly. A good polity, if wrongly applied will bring bad results. The principle should be emphasized more, and the polity less, if we would gain the best results in ourselves or in the lives of others.

Let us pray for wisdom, so controlled by the Spirit of God, that all questions that trouble us may be settled in such a way, that the church may have union and God be glorified.

Results of the Council.

This first great council of the church resulted in union and fellowship. Those brethren, though observing the Jewish rites, decided that it was not necessary to impose their church polity upon the Gentile churches. They decided that only necessary things should be demanded of the Gentile churches. They allowed the Holy Ghost to speak, and he led them to change their polity for the good of the work and the union for which Christ prayed. Without the leading of the Holy Ghost no such decision could ever have come from a church practicing as the church at Jerusalem practiced. The elements were all here and manifest for a great division of the church, but by allowing the Holy Ghost to lead, there was union and fellowship. There was class-hatred of the worst form; a wide difference in practice, and a class of very contentious, dissatisfied members. All these things were swept away by the powers of the Holy Spirit, and the church both Jew and Gentile, went forth proclaiming salvation through Christ alone.

The predominant note in the council was union and fellowship, based upon principle and not upon polity. The council, in its decisions, swept away much of the church's polity, yet their decision carried enough of necessary polity clearly to impress principle and to unify the two great factions of the church. The minute of the council, sent out to the churches and distributed was, "That they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood." James pressed upon the church the fact that "Moses from generations of old hath in every city them that preach him, being read in the synagogues every Sabbath." This appeal was conciliatory to the Jewish faction of the church.

The minute sent out had also in it much that was conciliatory and yet very practical for unity and fellowship. Abstaining from the pollutions of idols was a necessity to help the Gentile churches not to fall back into idolatry, and to avoid direct offense to their Jewish brethren. Fornication was one of the great sins and weaknesses of the heathen world, hence one of the necessary principles to emphasize by a direct precept. The eating of meat when animals were strangled in their blood, or not properly bled, was offensive to the Jew, and in many cases tended towards idolatry, hence it was forbidden. The eating of blood was forbidden on the same ground. The minute has four direct propositions to the churches, three of which were clearly polity, while one was clearly a principle. The polity was such as to be helpful and at the same time to be conciliatory, and thus led to a united church.

May our councils ever breathe the spirit of this first great council of the church! May we ever allow the Holy Ghost a first place in our deliberations, and especially in our decisions. May we ever labor for union in all work upon the one grand and guiding principle, Christ and Christ alone, our only ground of pardon and acceptance before God. May we realize that it is in Christ and Christ alone that we can conquer our natures, the world and the powers of evil, and thus be one in him and one in fellowship with each other.

Bridgewater, Va.

Walking Worthy of the Gospel.

BY NETTIE C. WEYBRIGHT.

While Paul was in prison, he wrote his letter to the Philippian brethren. Theirs was an almost ideal church,—largely free from error. It gave Paul special joy to meditate on their purity and faithfulness. It has been said that in this letter to them we find the deepest glimpses into the religious consciousness of Paul. He encourages them to still better life, and exhorts them to manifest a greater zeal, even, than hitherto. "Only let your manner of life be worthy of the gospel of Christ," he pleads, implying that he always wishes to hear good reports of them. They had always been very kind to Paul, and he gives them spiritual food in return for their gifts and love for him.

The Authorized Version of this command is, "Only let your conversation be," etc. Seemingly there is much in common between our conversation and our manner of life. "Out of the abundance of the heart the mouth speaketh" would apply here. Our conversation mirrors before the world our manner of life, whether we will it so or not. How necessary that we be very careful at all times! How much it means to be a Christian! How much is expected of us, and justly, too! We ought to be better, happier and more useful than those who know not Christ. Being members of the body of Christ, we partake of his Divine nature.

How happy we were when we were converted and baptized,—our past sins all forgiven, our faith and confidence in our renewed life undimmed by failures! Having cast off the works of darkness, and being made free from sin, we became servants of righteousness. What good servants we then meant to be! What pure, noble lives we thought we would live. As we look back now, we see how clouded our skies have been, at times, and how uneven the journey, yet God has been very good to us and we still rely on his precious promises, that have been so sure in the past. Neither are we ready to give up yet, but rather would we forget the things which are behind, and "press on toward the goal, unto the prize of the high calling of God in Christ Jesus" (Rom. 3: 14).

Our citizenship is in heaven, and where our treasure is there should our hearts be also. If our hearts are really set on things above, and not on things on earth, our lives will be materially changed. Being led unto sin, we are alive unto God in Christ Jesus. The Holy Spirit being our Guide, he will lead us into all truth. Then, according to Paul in Rom. 8: 14, we are sons of God. "For as many as are led by the Spirit of God, these are sons of God." Truly a blessed relationship for us,—brother and sister of the Christ, our Kinsman-Redeemer. "Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you" (Eph. 5: 1, 2).

What a pity it is that our light shines so dimly at times! What poor encouragement our lives often are to those who yet walk in darkness! Judging by our discontent and constant fretting over the trivial vexations of life, they might think we are still of the earth, earthy, instead of being heavenly-minded. Our constant scheming and grasping for dollars makes it seem as if we expected always to remain here, rather than that we expect to spend all eternity in a home not made with hands. If our religion is worth anything, it is worth everything. What we have in this world is not ours, to do with as our carnal nature may dictate, but the Lord's—a gift which he has only entrusted to our keeping for a time, to glorify his name. What sort of stewards are we? Do we, through the holy, exemplary lives we live, ever point wandering souls to the Lamb of God, as did John the Baptist? "Not I, but Christ, that dwelleth in me," should be our theme. Are our life and conversation an ornament to our profession? Are we really walking worthy of the Gospel of Christ? Great is our reward if we remain faithful.

Syracuse, Ind.

Fire Baptism.

BY J. HENRY BROWER.

John, in Matt. 3: 11, R. V., says: "I indeed baptize you in water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire."

To get a proper interpretation of this passage, we

must first get a correct idea of the office of the Holy Spirit in the Old Testament age, as compared with the New Testament age, and examine the subjects upon which the Baptist's sermons were based.

There are many indications of the influence of the Holy Spirit upon individuals in Old Testament times, but it was only upon a select few; such as the prophets, priests, etc., and these revelations only came at special times, interspersed by periods of silence,—the widest being between the respective dates of the Old and the New Testaments.

The prophet Joel, in speaking of the "Gospel Age," said: "And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the hand-maids in those days will I pour out my Spirit." (Joel 2: 28, 29).

When Christ was here on earth, schooling his apostles, he told them that they did not need the Comforter (Holy Spirit) while he was here with them in person; but when he would go away, he would send the Comforter, or baptize them in the Holy Spirit. This God fulfilled on the Day of Pentecost, as Christ promised ten days before, when on the Mount of Ascension (Acts 1: 5). After this we see the Spirit dwelling permanently in the heart of every true follower of Jesus Christ, making no difference as to leaders or laity.

Its mission is not to cleanse and purify us from sin; but only to convict the sinner of sin and righteousness, and to lead the righteous into all truth. By the power of the Holy Spirit the sinner is convicted of the deadly subtleness of sin, and there is pictured before him a life of happiness in righteousness; but he has no pardon until water baptism has been administered, which is symbolical of regeneration and purification of the heart, granted by God through the atonement of Christ, and as a reward for his act of obedience. He is now as pure and white, in God's sight, as a spotless page. His past life has been blotted out and is remembered against him no more. Wherein he has failed through weakness, Christ imputeth righteousness. He has salvation. He is as much saved as he will ever be. Thus we see that the Holy Spirit is never used by Christ as an element of cleansing or purification.

After the water baptism, Christ baptizes the individual into the Holy Spirit for the sole purpose that he may lead and direct the newly regenerated person. So long as the apostles had implicit faith in Christ, they were pure, holy, and sanctified in the sight of God; yet they did not receive the baptism of the Holy Spirit until three years after the water baptism (Acts 1: 5; 2: 4).

John learned from the prophecy of Malachi, third and fourth chapters, and by the Holy Spirit, that he was to be the forerunner of Christ. He also learned that Christ would pass judgment upon all persons that would not accept the Gospel; or, in other words, he would sift out the good and cast the evil away. Though the theme of his preaching was the kingdom of heaven, his subject was repentance and judgment to come. The subject of his preaching he naturally would draw from the nature of the prophecies that spoke of the way in which Christ would set up his kingdom. Thus John would preach, that the only way into the kingdom is by repentance; but if you will not repent, judgment will come upon you.

John preached to mixed audiences, composed of believers and unbelievers. John's sermons and those of Christ stand high in classical literature, because of the fact that they used physiological methods in presenting essential truths to the people. They gave, to every one in their audiences, something to think about, though they were sometimes wonderfully mixed, religiously and nationally. Ministers, if you have failed to do this one thing, your sermon has been a failure just that far. So in Matt. 3: 11, the Baptist states three concrete facts to his hearers: Water baptism as man's part; Holy Spirit and fire baptism as Christ's part. You that repent and are baptized in water by me, shall be baptized in the Holy Spirit by Christ, and you that will not repent and be baptized by me, shall be baptized in fire by Christ. To prove these statements, he now gives them an illustration with which they are all familiar, drawn from an Oriental threshing scene (v. 12): "Whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire."

When Christ comes the second time, the living that are in sin will be baptized in fire (Matt. 25: 31-46), and after the one thousand years' reign of Christ the dead that died in their sins,—those that have part in the second resurrection,—shall be baptized in fire. (Rev. 20: 7-15).

It seems as though John thought Christ would begin this form of judgment in the very beginning of the new kingdom. When he was in prison, his disciples kept him posted about the ministry of Christ. This ministry being one of love and sympathy, such as healing the lame, the blind and all that were afflicted, was so much the opposite of judgment and punishment, that it caused John to doubt. He sent a message by two of his disciples, asking: "Art thou he that cometh, or look we for another" (Matt. 11: 3)? It seems that Christ's disciples had the same idea as John. When they were going to Jerusalem and passed through Samaria, some of the Samaritans declined to receive them. Then the disciples wanted Christ to give them permission to call fire down from heaven, to consume them.

May we all so live that we can forever enjoy the baptism of the Holy Spirit, that it may lead us into all truth!

South English, Iowa.

Leprosy.

BY NOAH LONGANECKER.

Leprosy is one of the many types of sin. God, who knew the exceeding sinfulness of sin, wisely selected leprosy as probably the leading type of sin. There is none more suggestive.

1. *Leprosy Is Deceitful.* Sin is deceitful in all its workings. The devil is the deceiver. He seeks to deceive the whole world. By sin he deceived Eve. Paul, in referring to his state of disobedience, says, "Sin, taking occasion by the commandment, deceived me, and by it slew me." Well may Jeremiah say, "The heart is deceitful above all things, and desperately wicked; who can know it?" Who, that looks on the infant child of the leprous mother could discern the dreadful disease of leprosy? So of sin. Even those of mature age are shocked, like Hazael, when the evils of their hearts are made known. Hazael and Peter are not the only examples in this line of thought. Well may Paul say, "Exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin.

2. *Sin, Like Leprosy, Is Unclean.* Under the Jewish law it was commanded, "He shall put a covering upon his upper lip, and shall cry, Unclean, unclean." Well may the Bible speak of the leper as being unclean, because *"filthiness of the flesh and of the spirit"* are at least two of the prime causes of the horrible disease of leprosy. Sin, like leprosy, is the most loathsome, unclean, polluting, and deforming thing in the world. Well may Jeremiah cry with strong lamentations, "Depart ye; it is unclean; depart, touch not."

Sin will separate from God. The unclean can not see God. Well did Christ say, "The pure in heart shall see God." It is well said, "Sin, like leprosy, is unclean, deceitful, deforming, constitutional, incurable, loathsome, contagious, hereditary, painful, all-pervasive, from small beginnings, shameful, separating from the clean and God."

The Lord, by the prophet, says, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." The sinner is far off from God. Christ, the Lord, can cure all lepers. He can make all sinners *whole* and *holy*. All those who would be saved from sin must come to him. Death will be the final end of the leprous. "The wages of sin is death:" (1) Spiritual death (Gen. 2: 17; Gal. 2: 1, etc.). (2) Physical death (Gen. 35: 18; 1 Kings 17: 21, 22; Acts 7: 59). "And they stoned Stephen, as he was invoking and saying, Lord Jesus, receive my spirit."—*Wilson.* See also Luther on 2 Cor. 5: 8, etc. (3) Eternal death (Matt. 25: 41, etc.).

True, leprosy is not the only type of sin. Beecher once said, "Blood, blood, blood; I am getting tired of blood." This he said with reference to the shedding of blood under the Mosaic dispensation. All this was but another type to show the exceeding sinfulness of sin. If we all could see sin as God sees it, we might all exclaim, "Sin, *sin,* SIN, we are getting tired of sin."

Leprosy is both hereditary and constitutional. So is sin. The sinner may well say, "O wretched man that I am! who shall deliver me from the body of this death?"

Hartville, Ohio.

"That Blessed Hope."

BY JOHN R. SNYDER.

In Five Parts.—Part Three.—The Imminency of His Coming.

"Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Watch ye therefore; for ye know not when the master of the house cometh. . . . Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13: 32, 35-37).

In the thirteenth chapter of Mark Jesus gives a most vivid picture of the return in glory. It forms a part of the Olivet discourse, following the debate with the Sadducees and Pharisees. One can not read this and kindred chapters, as recorded by Matthew and Luke, without being impressed with the great importance which Jesus attached to his second advent. Rather than teaching an evolution or a process, it is an emphatic revolution of an event. He is coming again and, following the course of human nature, the world at large will not be looking for him and his advent will be unexpected.

Should we call a concourse of the rulers of the world together and put this question to them, "Do you think the Lord will return soon?"—the answer, without a doubt, would be, "We do not expect him." We might call together all the governors of these United States, with the executives of all the great cities of our country, and propound to them the same question and the answer would be, "We do not expect him." Let us call the men of learning, of finance, and of commerce, and ask them, "Is our Lord soon to return?" and with one voice their answer would be, "We are not looking for him." Yea, we may call, in solemn conclave, all ministers of the great churches, and the theologians from the seminaries and ask them, "Are you expecting our Lord to come soon?" and their answer would be the same, "We do not expect him." And in the face of all these denials of expectation of an early return of our Lord comes the Divine Word, "Therefore be ye also ready: for in such an hour as ye think not, the Son of Man cometh." So, in view of the signs of the times, so clearly portraying the last days and the general unpreparedness and unexpectancy of the world and the church, in the light of prophecy and the teaching of the Lord Jesus himself and his apostles, we are forced to the conclusion that his coming is imminent and may occur at any time.

The great watchword of God's Divine truth is WATCH. It is the burden of Matthew. Mark makes it most emphatic and Luke says, "Blessed are those servants whom the Lord, when he cometh, shall find watching." But are we watching? Let us go into our great cities. Are they looking and watching for the returning Lord? Verily not. They flock to the theater, the low and vile amusement house, and the godless and adulterous dance hall. God is forsaken in the home, and the spirit of pride and lust is rampant. The churches have become forums for the discussion of topics of the day instead of responding to the "Comfort ye one another with these words." They have heaped "to themselves teachers having itching ears" rather than those who will preach the whole Gospel without fear and favor. Oh, beloved, watch, lest coming suddenly he find you sleeping.

Every sign points to the imminency of his coming. Paul testified that the Corinthians were expecting the Lord in their day. Paul even looked for his return during his life-time, for he says in 1 Cor. 15: 51, 52, "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump." The fact that Paul and the Corinthians died before the Lord returned, does not imply that they were deceived or made a grievous error. On the contrary, it is evidence that they took the Lord at his word and occupied the attitude that God expects of us—waiting for the Lord each day and in each generation. To Paul the coming of the Lord was the pole star, the landmark, from which he made all his measurements. Surely, he did not understand that his blessed Lord's return was not until after a millennial period, to be used as a process of perfecting his saints!

Again; we maintain that the coming of our Lord is imminent from the fact that the church and the world are unconcerned. As pictured by Luke, "they did eat and drink, they married wives and were given in marriage." Then follow the awful words descriptive of the deluge, "And the flood came and took them all away." "And as it was in the days of Noah, so shall it be also in the days of the Son of Man." Did Noah wait for the world to grow into a perfect state and call the flood off? Nay verily! Can we have a more vivid picture of our own day than that given by the Lord himself, in explaining the imminency of his coming? In the same chapter he pictures the condition of Sodom and the rescue of Lot, which he also likens to the coming of the Son of Man in the clouds of glory. All of these point to an early return of our Lord to receive his bride, the church, and not to a post-millennial period, as some would have us believe. God teaches that his Son shall come again, and come soon. Yet he has seen fit to keep from us the day and the hour and he has been wise in so doing.

What is the hope of the church? What was it that urged the apostles, the disciples, the Corinthian church, the church at Thessalonica and Ephesus and Galatia to greater consecration and activity? What is it that actuates the consecrated missionary and evangelist and preacher today, to urge men to forsake sin and seek to accept Jesus Christ? Is it the thought that the Lord will not return soon, until after a thousand years from an indefinite period? Verily not! It was the hope, "that blessed hope" of his early return. They hoped to see their returning Lord coming in glory and to be caught up in the air to be forever with him. It is the hope of the church. What is there in the teaching that he shall not come until after a thousand years, to inspire us to "watch"? What is there in that teaching that would imply that he was not expected? Does the present age fulfill the promise of the Millennial Age? Most assuredly not. But let us take God's Word and study it in the light of his revealed will, and our doubts will disappear, and we will await his coming with joy.

Let me show to you a picture. Go with me to the village of Bethany, to the Mount of Ascension. The blessed Jesus is there. He lifts up his hands,—those nail-pierced hands,—and he blesses the disciples. Even as he blesses them, the heavens open and he was parted from them and received up into heaven. If that was all, there would be no hope, but, thank God, it was not all! While they stood there gazing up at the ascending Lord, there came two men in white apparel "which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Thank God, our Lord and Christ is coming to earth again and it must be soon!

"Spent at last, the long cycle of wilderness dearth;
Once again the sounds of latter-rain gladden the earth.
In the land, still depressed, but preparing e'en now
For the feet that shall stand upon Olive's brow."

"EVEN SO, COME LORD JESUS."

Bellefontaine, Ohio.

THE man who works the heartiest for God, finds God working the hardest for him.

Some Observations.

BY OTHO WINGER.

IT is a good thing to know how other people conduct their church services. During our recent Annual Conference the writer had the opportunity of making some observations on the services of one of the large churches in the city of York, Pa. The simplicity and spirituality of the service has been food for much reflection.

The church, though large, was very free from decorations within. It seemed to the visitor that the whole congregation must have been at Sunday-school. The room was full of classes, both of the young and the old. A very great interest was manifest in the spiritual and practical truths of the lesson. A number of the leading business men of the town were active as students and teachers. At the close of the school but few left and but few came. The congregation at Sunday-school should also be the congregation at the preaching service.

The regular service was opened with a few spiritual songs. These were not taken from that latest Sunday-school song book that we get tired of in six months, but from their hymnal that had been in use for a quarter of a century. It was singing by the congregation and not by a few who possessed special talent.

After a scripture, the pastor called to prayer, during which every knee in the house was bowed. The prayer was a very fervent one. Much of it was given to petitions for blessings upon the great Conference of the Brethren. I was informed that the kneeling posture was their general custom. The reverence of that prayer was somewhat in contrast with a few of the services on the Conference grounds, where the standing posture was too much in vogue, and where too little reverence was sometimes shown.

During the sermon the people responded with close attention, which, after all, is the best evidence of appreciation that an audience can give to a speaker. A truth coming close to their own views brought forth the nod of the head or the responsive "Amen." Even unbidden tears stole down the cheeks of some devoted worshipers.

After the service, a warm, sociable spirit was manifest. Many of these people live in different parts of the city, and are so engaged in their work that they do not see each other except at the church service. One would have thought that he was in an old-fashioned country church, judging from the warm welcome given to each other and to the visiting brethren.

"You must go home with us for dinner" came the strong invitation from two members of the congregation. Knowing the usual propensity of people to make a spread on Sunday, we declined the invitation. But a middle-aged brother would accept no excuse. His good wife did not know of our coming, but she was not at all frustrated. After greeting the visitors with a smile and words of welcome, she went to her kitchen and within twenty minutes she invited the family and visitors to a good Sunday dinner. Not good because of a table laden with chicken, delicacies, etc., but "good" because it was a plain, plenty-large enough meal, the preparation of which was not so arduous as to take all of the joy out of the Sunday for the good wife. That wife and mother was able to do, and felt like doing, something else besides cooking for visitors. She joined her husband and guests in a most interesting conversation, that has left with us very pleasant memories.

In fact, brethren, the services of this day, with other people, who do not, in our view, represent in their creed the Gospel, gave me cause for much reflection. When we see, in some places, in our own services, the tendency to get away from the humble reverence in prayer, from the Spirit-filled gospel songs that have been classics in verse and the inspiration for generations to devout men and women, from an appreciative respose to the sermon to a critical attitude, from simplicity in home life and conversation to undue display, it was a great stimulus to see that there are others that have not gone the popular way. Brethren, may it not be that in too many things we are trying to ape the fashions and follies of the world? Let us stay close to the simplicity of the life and teaching of Jesus Christ!

North Manchester, Ind.

Out of Date.

BY ELEANOR J. BRUMBAUGH.

IT is surprising how some people are ridiculed if they are told that some part of their wearing apparel is out of date. It seems to be the most humiliating thing any one could possibly mention. Persons are despised by some, if they wear out-of-date things. They will put away some article of clothing that is really good, just because the style has changed. They can not contribute much to church or to missions this week, because a new hat must be bought for Mary. Her hat is good, but somebody said it was out of date. Even if that somebody was an idiot, it stings to have any one say her things are out of date.

What catering to the ways of the world! This proves that something is seriously wrong. It is a burning shame that Christian people allow themselves to be thus deluded by fashion. Many dollars are wasted, feeding an insatiable appetite in just such ways. It is little better than the drunkard's appetite, and wasted money. It is time for people to call a halt and set themselves in the ways of righteousness. Some people burn a good article of clothing because it is out of style. Perhaps they would like some one to have it who needs it, but they do not want to give it away. It must be confessed that much money is wasted in this way. Just think of coming before God in judgment in an out-of-date suit of clothes! How much ashamed we would feel, when he tells us about it and sends us to our place of punishment! Let us dress as we think we should like to be dressed if we were to meet him in person any day. May we be conscious of his real presence, every hour, for we are in that blessed presence. We forget about this, and dress for the presence of people so far beneath him that we are ashamed when we take time to think about it.

Not all are in such bondage. You know a few people who are not hurt a particle when told that they are wearing something out of date. They prefer that kind of clothing, and house furnishings. Their minds are taken up with the things of God. They are seeking to know more of the things of his kingdom, and are interested in finding ways of leading souls into this kingdom. What is the kingdom of God, that we are told to seek first? It is righteousness, and peace, and joy in the Holy Ghost (Rom. 14: 17). It is not meat, and drink, and raiment, but right living and right thinking,—doing the things that make for peace in the home, in the community and in the church. This brings to us the joy that we are sure to experience when we follow right doing, and are promoters of peace, love and joy. These things never get out of date. The longer they are in use the more valuable they become, and the better we are for their influence on our lives.

Many mothers, who claim to belong to Christ, spend too much time and thought over the fashion plates. Unconsciously they instill in the children the desire for late styles, and when they grow older they want them at any cost. This often brings discord into the home, and parents regret their thoughtlessness of earlier days. Children should be taught that it is no disgrace to wear out-of-date things. Fashionable things are not becoming to Christians, who see the great need of money to help suffering humanity in so many ways. The up-to-date person in dress is not good for much else, but is leading an empty life,—not the person to whom we look for comfort in sorrow, nor the person we call to our bedside in affliction. Such a one is not the person we point to as a model for our children to copy. Moderation in all things should be our aim, and God will lead us to it, if we ask leading of him, and are willing to be led.

Out-of-date methods of work, that no longer serve changed conditions, are to be discarded because they are worn out. Let us not cling to them and retard our work in church and Sunday-school. On the other

(Concluded on Page 429.)

THE ROUND TABLE

The Standing Committee of 1912.

BY JNO. CALVIN BRIGHT.

THE GENERAL COMMITTEE for 1912 numbered fifty elders, from twenty-one States, the District of Columbia, and India. It was the largest representation we ever had on this Committee. It also had the largest proportion of new members, lacking only one of half its number.

However, there was considerable experience on this Committee. The first ten Committees of the present century were represented by sixteen members who had served previously on the Committees. Then eleven Committees of the former century were represented by members on the present one. Eight served in the nineties and three in the eighties.

Eld. Noah Longanecker, of Ohio, was father of the Committee, having served as early as 1883, while Eld. Isaac Long was the "boy" of the Committee. The former is 73 years old, while these figures reversed tell the age of the latter.

Eleven of these elders had served in the former century. Altogether one had served ten times; one, nine; two, seven; three, six; two, five; two, four; and seventeen from one to three times. There did not seem to be any drones in the hive. All took hold of the work with the energy and discretion worthy of the responsibility placed upon them.

Two were past the "three score and ten" years; eleven were in their sixties, seventeen were in their fifties, twenty in their forties, and five in the thirties. All were converted in their youth, with one exception, and forty in their minority. Eight were called to the ministry under age. Thirty were ordained under forty.

Eld. Longanecker has preached over half a century and Elders Dickey and Hetrick nearly that long.

The Committee's work was as large and varied as usual, but the brethren were able to do the work assigned them in less time than usual, without keeping late hours or detaining the public sessions of the Conference. The experience and ability of the officers, and the purpose of each one to be helpful with the presence of the Holy Spirit, account for this.

Last but not least, favorable mention should be made of our doorkeeper, Bro. Carl W. Rarick, of Indiana, who, by his rare discretion, courtesy and industry, left a lasting impression on the "fathers" whose care and needs he so well answered.

Brookville, Ohio.

A Lesson from Nature.

BY MARY HENNINGER.

IN the springtime, as soon as the leaves and blossoms of the first trees and bushes come out, we see among the branches many caterpillars, which will, if not removed, destroy much of the promised fruit before it is out of blossom.

So it is with the youths of our land; if the evils with which Satan is continually assailing the heart are not removed, and the good fruit of righteousness protected, cultivated, and allowed to grow, the good fruit will be destroyed in the blossom of youth.

What should receive more time and attention than the child? How much time will be saved in this life, and how many souls saved in eternity, if children are nurtured in the ways of God!

The mind must be fed the same as the physical body. It should be trained in youth while it is tender, and habits are easily formed. Then what care should be taken to fix right habits and thoughts in the young minds! The mind craves something, and will feed on something. Why not be fed on the best which only God can give?

How tenderly Jesus took the little ones in his arms and blessed them, while the disciples, thinking of greater things, rebuked them!

Such should be the relation of love between children and their parents. If this relation existed in every home, how happy and godly this land of ours would be! Why should earthly things take our attention more than these little ones for whom Christ died?

The question should come to us, Where will they spend eternity, and who will be held responsible? God grants grace and strength for every responsibility given us. It is not the will of your Heavenly Father that one of these little ones should perish (Matt. 18: 14).

What can parents give to the mission of God more than these?

Why not try, by the help of God, to do more in this direction?

Wagner, Nebr.

Dust on the Knees.

BY ELIZABETH BEERY.

A MINISTER leaving a house where he had been praying, noticed dust on his knees. He brushed it away; but it was nothing to be ashamed of. A man, seeking work at a place of business, was summarily refused, as he could produce no credentials or recommendations. As he sadly left the place, one of the proprietors noticed dust on his knees. He inquired the cause of it, and the man confessed that before he started out in search of work he had gone before God on his knees, asking that his guiding and directing hand might be upon him.

The proprietor was not a religious man, but he remembered that he had once had an employé who was accustomed to have dust on his knees. He decided to hire the stranger without further credentials, and found him, through many years, a faithful servant.

When a man comes from his chamber in the morning with dust on his knees, when a minister comes from his study for the pulpit with the same mark, it is nothing to be ashamed of. It is a mark of power; it is a sign of high privilege, the privilege of going to the Throne of Grace. It is a mark of faithful service. It is a token that he who bears it has access to One who is higher than the highest and mightier than the mightiest.

Jesus Christ himself must often have been seen with dust on his knees, as in desert places and apart from the multitudes, he made use of this divine privilege. Many a young man and many a young woman, in seeking employment, fails to recognize that the bearing of the credential of a prayerful life is the highest type of recommendation.

The world is full of people who are devotees at the altars of fashion or pleasure, and willingly bear about the marks and evidences of their indulgences, but who shrink from the idea of getting dust on the knees by bowing in humble submission to the *Almighty*. A Christ on his knees, yea, with his very face in the dust of Gethsemane, agonized for our sins that we might be saved, and we may well agonize in prayer over our own sins, and that salvation may come to the lost. See Luke 19: 10.

Naperville, Ill.

"Only a Little Thing."

BY JOHN R. SNYDER.

THIS time it was in the crowded Union Station of a capital city. An invalid man was being removed from one place to another. He may have been on his way from his home to a hospital, or being removed from one to his home. We do not know. At any rate he was in one of the side rooms of the big depot, surrounded by wife and children. As passengers came hurrying in from the incoming trains, or hustling to catch the outgoing cars, many paused just a moment to gaze at the picture, and no one, with a heart of humanity or a spark of sympathy, but that would feel a thrill of that which makes all men brothers. But with most it was only a pause. Then they passed on, to forget or to think more at their leisure, as the case might be. The waiting ones continued their vigil by the side of the loved and stricken one.

Finally a gentleman and lady came by, people apparently of wealth and social standing. They paused, as did the others, and the lady spoke a few words to the wife and mother by the side of the cot. We do not know what the words were. At last they came into the main waiting room. At the news-stand some splendid cut flowers were on sale. The lady spoke to the man, who was evidently her husband, and together they went over to the cut flowers, and after some examination purchased a liberal bouquet. We wondered what for, but were not left to wonder long. Taking the beautiful roses and carnations they went again to the side room, where the sick man lay, and presented them to him. I wish every MESSENGER reader could have seen the smile of thanks that came over his face and the tears that flowed down the cheeks of the woman at his side. It was only a little thing, but oh, how much it paid the donors, not in silver and gold, but in the knowledge of having helped a sick, discouraged one by a little act of thoughtfulness!

Bellefontaine, Ohio.

CHRISTIAN WORKERS' TOPIC

A Soul Winning Sermon.

Acts 2: 29-41.

For Sunday Evening, July 14, 1912.

Song.—"Hear the Royal Proclamation."

I. The Sermon Was Preceded—(1) By prayer (1: 12-14.) (2) By being together "with one accord" (2: 1). (3) By an extraordinary outpouring (2: 2, 3).

II. The Text.—**"Jesus of Nazareth."**—(1) "Ye have slain him" (v. 23). (2) "God hath raised him" (v. 24). (3) "We all are witnesses" (v. 32).

III. The Effects.—(1) Stung with remorse and alarm (v. 37). (2) They cry for way of escape (v. 37).

IV. The Way Pointed Out—(1) "Repent" (v. 38; Mark 1: 15; Acts 3: 19). (2) "Be baptized" (v. 38; 9: 1, 18; 16: 33). (3) To be saved from past sins (v. 38; Mark 16: 16; Titus 3: 5). (4) Receive the Spirit whose manifestations ye have seen (v. 38).

V. The Results.—(1) Three thousand accepted Christ (v. 41). (2) They enjoyed "fellowship" (v. 42). (3) They continued daily in the temple (v. 46). (4) They had "favor with all men" (v. 47).

Note.—There are helps and blessings which come from familiar intercourse with other Christians.

Helps.—(1) What gave rise to Peter's address? (2) Give the leading points in the address. (3) What effect did it have? (4) What question did the people ask? (5) What was Peter's reply? (6) How could they save themselves? (7) How many were saved that day? (8) Who were daily added to the church (v. 47)?

PRAYER MEETING

As a Man Thinketh in His Heart so is He.

Psa. 104: 34; 119: 99; Prov. 23: 7.

For Week Beginning July 14, 1912.

1. **Our Life Grows from Within.**—We are what our thoughts make us. Associations help us; environments influence us, but in the end it is the real self within that casts the lot for weal or woe. We choose the currents in which we prefer to move (Psa. 1: 1, 2).

2. **Man Settles His Own Destiny.**—No man can do anything without previous meditation. Back of everything lies thought. In the heart of every undertaking, great or small, slumbers the will that produced it. Wisdom, knowledge and understanding lie back of all things, and back of these lies meditation. Solomon, in the citation from Proverbs, carries this thought far away from the things of earth and terrestrial thinkers, and associates it with the Creator and Builder of all. "Jehovah by wisdom founded the earth: by understanding he established the heavens. By his knowledge the depths are broken up, and the skies drop down the dew" (Prov. 3: 19, 20).

3. **The Deep Things of the Spirit Life.**—Only by meditation can the things that God hath wrought be unfolded to the soul. Grace does not come by wishing. Power with God is not gained by dreaming, nor by sitting charmed, yet unresponsive in the glow of another's fire. Power lies in the silent hours, in the places of retirement, in the still days with the open Word, when the mind shuts out the world and shuts itself in with God. Where there is no meditation on the wonderful theme of personal accountability to God, there can be no growth in the soul. When we shut our eyes to the marvelous movements in evangelism in our own day, and to the wonderful opportunities which God is giving us for the conversion of the heathen world, how can we expect to have any vision, or even any interest in these things? Let your thought be upon things that will give vision and purpose, that will bless the age in which you live (Psa. 77: 11, 12).

HOME AND FAMILY

Mother.

Selected by Nancy Bahr, Eugene, Oregon.

God made a home, where hearts might turn to rest,
When all the other homes of earth had failed.
God made a star whose light burned steadily,
When all the other lights grew dim and paled.

God made a voice that all the breadth of seas,
The change of seasons, or the flight of years,
Could never silence, never rob of power
To reach, to bless, to guide, to silence fears.

God made a love that wrapped our infancy
And blessed us, even when we know it not—
A love that knew no barrier, no self,
A love that never faltered or forgot.

This was God's gift, immortal, changeless, vast,
Whose name he wrote, because he knew no other
Name sweeter, on our waking consciousness,
In golden characters. That name was "Mother."

—Phila Butler Bowman.

Out of Doors in June.

BY ELIZABETH D. ROSENBERGER.

ROMANCE has woven a charm around the month of June which all the matter-of-fact realism of later days can not remove. Year after year the roses bloom and the air is heavy with the scent of clover blossoms. Song is the natural language of the season. We hear it in the murmuring lisp of the leaves, in the ripple of the winding stream, while the triumph of summer over the cold and death of winter is wonderfully expressed in the chorus of bird voices which make the woods vocal with melody. The birds sing as if, in some way, they must let us know that the world is fair and that they are happy and glad to be alive.

The birds have come back from the South and every throat that can make music is heard, whistling, warbling and singing its very best and they keep up the grand performance until settled in the nest with mate and little ones. Do you know the robin's song or the early notes of the redbird? The robin visits our windows in winter, to look for a few crumbs and then repay us with a little song. In the summer he is busy with nest-building and looking up the interests of his family. You have often seen him stand with drooping wings. When he spies a worm or bug, he gives a hop towards it and devours it. He is rather quarrelsome with his neighbors, and will fight the sparrow on every occasion. The robin is afraid of man, and yet, by this time, public sentiment should have made it impossible for any one to kill a robin.

Read again, in Longfellow's "Tales from a Wayside Inn," the "Birds of Killingworth." The poet refers to the robin and the bluebird piping loud, the thrush that carols at the dawn of day, the oriole in the elm and the noisy jay, as well as the linnet and the meadow-lark, and all the throng of birds that have the gift of song. And, because they ate a few stalks of corn and levied small toll from the garden beds, the thrifty farmers doomed the whole race of birds to destruction. And then men and boys, with shotguns, kept up a deadly fusillade against the birds until they were all dead. And then the summer came hot and dry, and hosts of devouring insects crawled, and found no birds to check their march till they had made the land a desert. And so the season's crops were devoured by insect pests, and today the same warning is needed if we would preserve our crops. I do not grudge the birds the little they may spoil, for the increase of insect pests is due to the scarcity of birds.

The finest singer and the most perfect musician we have in the woods is the nightingale. You can never forget his thrilling notes, as you hear him in the early morning hours in Florida. Not for applause or hope of gain does he fill the southern groves with melody; at the time the little birds are being hatched, the beautiful songs are heard. When the little birds have to be fed, the melody ceases. Then nothing is heard from the once brilliant performer but a low croak. He is busy, helping his partner to attend to the little ones. Forgotten is the song which he poured forth with such abandon, a cascade of rippling notes that seemed like a benediction.

The butterflies begin to appear. Indeed, there are some that live through the winter and so get an early start. While other butterflies die a peaceful death in the fall, this one looks around for a sheltered spot in which to live when the snows fall, and so he is first on the ground in the summer.

We remember the tragic story in one of our old school readers of a grasshopper that would not profit by the experience of the busy bee, and while the bee was storing its hive with honey, the grasshopper sang and chirped without any sense of responsibility. But this gay and easy life is only in seeming. If he lives the summer through, it is only to come to a loveless old age. Should he escape accident through the summer months, the first cold days of fall stiffen the poor thing and he lies apparently dead wherever he falls. A warm autumn sun may thaw him out again, so that he gives a few stiff jumps in the noon sun warmth, but towards evening he becomes stiff again and remains like that for several weeks, and finally passes from torpor to death.

These perfect June days should bring joy and health to many who were confined to close rooms during the past winter. The woods and orchards and growing gardens all call to us. Let us go out and forget our ills and troubles. God is good; he cares for you and me as well as for the grass and birds. Rejoice in him.

"Through every fibre of my brain,
Through every nerve, through every vein,
I feel the electric thrill, the touch
Of life, that seems almost too much.

"I hear the wind among the trees
Playing celestial symphonies;
I see the branches downward bent,
Like keys of some great instrument."

Covington, Ohio.

Sunday Visiting.

MANY persons who would not go off on a Sunday excursion or picnic, openly desecrating the holy day, will indulge in or will welcome, social visiting that effectually interferes with attendance at the sanctuary, and that very largely prevents any sacred observance of the day. This is one of the evils under the sun that causes much grief to the hearts of pastors and to others who love the cause of Christ and his church.

It is not a rare thing for people to be absent from church services on Sabbath morning or evening, or from the mid-week prayer-meeting, and tell the pastor afterward that they were arranging to come to church, and were almost ready when some friend, or friends came in for a visit, and necessitated their remaining at home.

"But why did you not bring them with you?"

"Oh, they did not care to come. They wanted a little rest and a little friendly visit, and did not want to attend church."

"But why did you not tell them that you wished to come, and that you could not remain away from your place?"

"Oh, if I had done so, it would have offended them, and I could not do that."

So, at the whim and caprice of a chance guest the sanctuary service is deserted, the Sabbath is changed into a day of social pleasure, and the will of a worldling overrides the expressed will of God. Such a thing should not be.

Very often it occurs, too, that people set aside the Sabbath deliberately as a day for going from home and making an all-day visit. They may have pressing duties at the church, in the Sabath-school or elsewhere, as teachers or officers, but all this is lightly laid aside as unimportant, compared with the pleasure of a visit at the home of some friend. They will gravely state that they have no other day for it, as they are busy through the whole week. They will not break any of their business engagements, but they will readily break their sanctuary engagements, and let the place be vacant which they have a standing convenant with the Lord to fill regularly. Thus the world is put ahead of the Lord, and business before the obligations of religion. And this is a thing that should not be.

The Jewish people were expected to attend public service on the Sabbath, and to remain quietly at home the rest of the day. In the original camp it is supposed that the distance of the Tabernacle from the remotest tent of the people was about seven-eighths of a mile, and this was made the "Sabbath-day's journey." Afterward, as we understand, this was adjusted to suit the distance from the remotest building in Jerusalem to the Temple. Thus it was expressed that people were expected to attend divine worship, but were not to go wandering about. It would be a blessed thing today, for the cause of religion, if the same restrictions were generally to prevail, so that people might travel to church and back home on the Sabbath, and let other traveling alone.

Those people who make it the rule of their life to be in their places at the church service are the ones who can be depended on, and who will make themselves felt with great power. Irregularity in attendance results in a great weakening of one's influence, and greatly diminishes the good that one may personally receive. Those who will not be kept away from duty by casual visitors, and who will not stay away from duty for the sake of being visitors, are in a fair way to be princes among the people of God.—*Herald and Presbyter.*

A Woman Who Did Not Fail.

SHE was only a negro woman, but she battled ice floes alone in a light gasoline launch from the lighthouse to Chincoteague Island. The supplies had run low while she and her husband had been icebound by the extreme cold weather which had reached even to the Maryland coast. At sunset no light flashed across the channel and she wondered why. A few hours before she had left her husband in apparently the best of health. No time could be spent in wondering; through the cold and dark she must push back. That light must shine or vessels might be lost. Back she hurried her boat with men from the island, who volunteered to asist her. As they drew near the lighthouse, not a sign of a light could be seen in any part of it. Something serious must have happened or William Taylor would have been at the ladder to welcome them. Soon their worst fears were realized. They found the lighthouse keeper kneeling as if in prayer, but dead. Back across the bay went the boat and the men with the dead body of the keeper. But that night the light shone across Sinepuxent Bay and guarded those treacherous sand bars and winding channels as it had done for twenty-six years. For all those years William Taylor and his wife had been at their post and that night that black woman justified the faith that government had placed in her by making her assistant lighthouse keeper. The light did not fail; neither did the woman.—*Ex.*

WHO can say that religion, at which skeptics scoff, is not the greatest force in the world? The trusting mother, heartbroken with the grief which has befallen her boy, is sustained by the faith of her church. The woman of the underworld, who had forgotten how to pray, often penitently asks for the help of religion and is comforted.

SISTERS' AID SOCIETIES

TREVILIAN, VA.—The Sisters' Aid Society of this congregation was organized April 13, 1911. Since then we have had fourteen meetings, with an enrollment of eleven and an average attendance of nine. We donated one comforter to the Brooklyn Mission and one and a half dozen prayer-coverings to the Nelson sisters. We have pieced three comforter tops, and also did sewing in private homes. We bought a chair for the church. Our collections amounted to $7.68; expenses, $5.03, leaving about $2.65 in the treasury. There are only a few of our members at this place, but the harvest is great. May we have your prayers that we may continue in this work?—Merle Shumaker, Trevilian, Va., June 9.

EAST PETERSBURG, PA.—During the year our Aid Society met twelve times, with an average attendance of seven. We sent a box of summer clothing to Bro. J. Kurtz Miller, Brooklyn, N. Y., valued at $16.29, a box of winter clothing, valued at $18.96, and also a box of bedclothing, valued at $5.94. We sent a box of goods to the Brethren Home at Neffsville, valued at $5, making a total of $46.19 worth of goods sent away. We also did some sewing for a sick sister, and furnished a room at the Brethren Home at Neffsville, costing $45. We paid out $32.29 for goods during the year. We sold goods amounting to $17.40, and donated $2.20. We have a balance in the treasury, including monthly dues, of $22.21, and also $8 worth of goods on hand. We reorganized our society for the coming year, with Sister Lavina Dombach as president; Sister Emma Young, vice-president; Sister Mary Blosser, treasurer, and Sister Ada Blough, secretary.—Elizabeth Young, East Petersburg, Pa., June 13.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller. Office Editor, J. H. Moore. Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. D. D. CULLER, of Mount Morris College, called at the House last week.

BRO. C. P. ROWLAND, of Lanark, Ill., is engaged in a series of meetings at Beaverton, Mich.

OUR correspondent from Philadelphia, Pa., reports nine recent accessions at the Bethany Mission.

THE little band of members composing the Smith Fork church, Colo., are planning to build a church-house 30x40.

WE acknowledge the receipt of Manchester (Indiana) *College Bulletin* Catalogue Number, with announcements for the coming school year.

SINCE the last report from Bush Creek, Md., we are told that seven have been added to the fold by confession and obedience in baptism, while one awaits the rite.

WITH a view of getting the paper in the mails before the Fourth, we are going to press with this issue on Monday evening instead of Tuesday noon,—the usual time.

WE hope to have the Full Report ready to mail inside of a few days. Those who have not yet ordered a copy should let us hear from them at once. Price, twenty-five cents.

BRO. H. A. STAHL is engaged in evangelistic work in the Sandy Creek congregation, W. Va., to continue two weeks. When last heard from, seven had been baptized, two reclaimed, and five awaited baptism.

BRO. A. D. SOLLENBERGER, of Beatrice, Nebr., called at the House, on his way to Mount Morris, where he is to spend a few days before returning home. He did some visiting at Naperville and Batavia, where he has a number of relatives.

WHEN the Minutes were printed, the Resolutions were overlooked. Though published in the MESSENGER before, we give them again, this time so arranged that they can be clipped out and tipped into the Minutes. See last page of this issue.

BRO. W. R. MILLER, who should be addressed at Onekama, Mich., has decided not to undertake to conduct a party through the Bible Lands this year, but may organize a party for 1913. At present he is conducting a short series of meetings in the New Haven church, Mich.

WE have a letter from Bro. Paul Mohler who, while still looking after the mission interests in France, finds himself very much handicapped, on account of the very unfortunate conditions in his field of labor. His task is a difficult one, and he needs our prayers as well as our sympathies.

BRO. JOHN E. METZER, our Field Agent, writes us that after the Annual Meeting he spent three weeks in Lancaster County, Pa., where he did a good business for the House, and where he was kindly received by the members. He is now at his home, Rossville, Ind., to remain a month or more.

THE Brethren at Yale, Iowa, have arranged for the dedication of their new church Aug. 4, Bro. A. C. Wieand, of Bethany Bible School, delivering the address for the occasion, and then to follow with a series of meetings.

WORK on rebuilding the Old Sandstone, Mount Morris College, we understand, is progressing, and in due time the structure will not only be ready for occupancy, but will be a much better, more convenient, and a more serviceable building than it was before the fire.

WRITING from Los Angeles, Cal., Bro. M. M. Eshelman says: "Last January several Chinese enrolled in the Berean Bible School, and they have been taught four nights each week since. Three young Chinese will be immersed next Sunday, June 30, in the Los Angeles church."

BRO. J. F. APPELMAN, Traveling Secretary for the General Mission Board, writes that he is in the Sugar Creek church, Northwestern Ohio, where he finds a class of people whose hearts are in the Master's work, and who know how to treat a man who is giving his time to the work and its interests.

BRO. W. B. STOVER, temporarily residing at Waynesboro, Pa., is out visiting a number of congregations and will continue on this tour until July 21. His program takes in the following churches in the order given: Locust Grove, Frederick, Woodbury, Fulton Avenue, Denton, Ridgely, Peach Blossom, Washington and Pipe Creek.

WE have a good series of articles from Bro. W. L. Eikenberry, of Chicago, on the school question, that we shall commence publishing next week. It will be but justice to all parties to say that Bro. Eikenberry wrote his articles without knowing anything of the editorial that appears in this issue, and that we wrote ours before reading his.

ONE of our contributors, residing in the East, accompanied a late communication with this note: "I told you on the stand at York Conference that the GOSPEL MESSENGER is getting better every week. No doubt if you were to publish all of my articles, the paper would not be so good, so use just what you think proper." This shows a fine Christian spirit on the part of our esteemed elder.

WHEN the great convention opened in Chicago a Catholic priest offered prayer. On the second morning a Jewish Rabbi was called on, and not until the third morning was a Protestant minister asked to conduct the prayer service. By what rule the Protestant body is assigned the third place in this land is one of the things that is giving rise to some comment. It looks as though the political leaders are courting the friendship of the Catholics and the Jews. And, by the way, these are the people who do not want the Bible read in our public schools.

WE have received notice of the death of the wife of Bro. P. J. Blough, of Hooversville, Pa., who passed to her home beyond, June 17. With her husband she spent last winter in Florida, hoping that the mild climate of the South would prove beneficial to her health, but this was not the case. She returned to her home, and the people she loved so well, only to await the final call. Sister Blough is said to have been a very devout Christian woman, and never grew weary in her labors for her Master and his church. A further notice of her departure will appear next week.

WRITING from Shrewsbury, Pa., under date of June 28, Bro. Andrew Hutchison says: "I am to remain in the East until the last of September, then move westward. Until July 29 I may be addressed at 825 Blucher Avenue, Baltimore, Md. From that date to Aug. 20 I can be reached at Cordova, Md. After this I shall make a few calls in Pennsylvania and then move on towards Chicago and Elgin. This will be in October, and by the last of November I hope to reach California. Definite dates regarding appointments can be arranged by writing me at the places named."

IT is not often that the Table of Contents ascribes to an editor an article that he did not write. But this is what happened last week, when Bro. H. C. Early's article, "A Few Words of Explanation," failed to be listed, and his initials were placed after "The Title 'Bishop,' "—an article for which your Office Editor must be held responsible. It is an easy matter for a mistake of this sort to occur, though this is the first time it ever happened just that way in our office.

BRO. D. H. BAKER, of Hanover, Pa., writes: "Wonderful! Wonderful! Annual Meeting Notes leave York June 3, 10 P. M., for Elgin, find their way into print and then reach my desk, here in Pennsylvania, on Thursday at 4 P. M. Not only so, but the notes are more explanatory than on any former occasion. 'How can these things be?' Well, there are many things that this aged Pennsylvania plowboy can not understand."

JUST a little too late for last issue we received notice of the death of Bro. Jacob L. Frantz, of the Logan church, Ohio, one of the oldest elders in the State, having reached the age of eighty-seven years. He always resided in the vicinity of Bellefontaine, presided over the Logan church a number of years, and was much beloved by his people. A further notice of his departure will be found on page 428, this issue.

THE preacher who spends more time talking about his "barrel" than about his Bible, may die a rich man, and in the next world be required to wear a starless crown. And by the way, the money "barrel" is proving almost as much of a hindrance in spiritual development as the whiskey barrel. A large percentage of the men who are under the influence of the latter, are so thoroughly interested in the former that they may be well accused of being intoxicated by the wine of wealth.

AFTER the close of his address on the Peace question, at the York Meeting, Bro. W. J. Swigart, of Huntingdon, Pa., handed us the following, expressing his views in a nutshell, respecting the relation of the Christian religion to society: "While religion is for the glory of God, it is for the benefit of the human race. The church is the salt of the earth and must take care of the world. The religion or church that does most for the physical, moral, social and spiritual benefit of mankind, gives most glory and serves the Lord best."

WHILE the Catholics may be loose on some points, they hold to some sane and safe ideas regarding the divorce question. In a lecture at Escanaba, Mich., recently, Bishop P. J. Muldoon, of Rockford, Ill., is reported to have said: "The woman that breaks the tie sanctioned by God becomes an infamous woman. Keep her outside your home; let not her contaminating presence invade the sacred precincts of the family circles, where love, God, truth and domestic love should reign. The divorce evil in this country is insidious, far-reaching, sending out thousands of orphans. Bar away the divorced person from the society of your children, lest they catch the spirit of this evil."

ON another page a sister has something to say about people who have dust on their knees. And, by the way, this is an age when most people,—church members too, at that,—take pride in keeping their knees exceedingly clean. They are seldom seen to kneel in the church services or any place else. Not only so, but there is a disposition to keep as many people as possible off their knees. The children are taught to stand during prayer in the Sunday-school. Young people are trained to stand at prayer in their meetings. Occasionally the standing posture in prayer is seen in the regular services, and in not a few instances has the same posture found its way into the prayer meeting room. Not only so, but we are told that there was more or less standing in some of the prayer services on the Conference grounds. If we keep on training people, young and old, to stand during prayer, it will not be long until we shall have them all off their knees. The wise thing is for us to train people to kneel. They will learn the standing posture fast enough, without being taught it.

Some of those who are trying to get away from the simplicity that should characterize the true people of God, and fall in line with the style which characterizes the more popular churches in their manner of worship, should read what Bro. Otho Winger has to say on page 421, this issue. We certainly ought not to permit other religious persuasions to excel us in New Testament simplicity.

In one of the cities in Eastern Pennsylvania an enterprising brother runs a large ten-cent store, and every clerk in the store is a neatly clad sister, wearing her devotional covering. It is further said that the conduct of the sisters is at all times in keeping with the principles for which the covering stands. While the appearance of so many sisters thus attired, in a place of business, is unique, yet it is impressive and is looked upon as creditable.

We notice that one of the churches makes it a rule that each member pays *five cents* at each meeting for church expenses. While such a plan may be of value to the church originating it, we can hardly accord it equal rank with the apostolic precept, as given in 1 Cor. 16: 2: "Upon the first day of the week let every one of you lay by him in store, *as God hath prospered him.*" That plan may mean five cents for the poorest, but certainly much more for the well-to-do members.

Overcoming Temptation.

When Jesus was led into the wilderness to be tempted of the devil he prepared for the conflict and met his antagonist fearlessly. He made up his mind to win the victory, and win he did. He was not permitted to choose the hours and places of his temptation, but he was permitted to choose his weapon, being wise enough to make choice of the Word of God. At every point he met Satan with the "thus saith the Word." Nothing could divert him from the plan on which he purposed to conduct his side of the conflict. He knew that his help must come from his Father, and it was to him that he looked for strength. The temptations were met one by one, and he came out complete master of the situation.

What Jesus did, in this particular, we may do. We know that Satan will tempt us, and we should know that the only sane and safe thing for us is to meet each temptation firmly, stand our ground, look to the Lord whence our help cometh, being assured that we shall conquer if we persist in the right. To give way in one temptation, makes it only the easier to be overcome in the second. This may lead to be habitually defeated, and finally to a complete breakdown at points where we now seem to be the strongest. To meet with one defeat after another means sure and certain disaster sometime.

No one can afford to run such a terrible risk. He can not afford to yield to wrongdoing even once, and though he does yield once, he should summon all his forces for the next conflict, knowing that this may be the battle of his life. Jesus met his temptations from the start and never yielded even for a moment. Let every child of God follow the Master's example, and he can count on victory in every instance. And furthermore, he can rest assured that when he meets and overcomes a series of temptations, the angel of the Lord will come and minister unto him, and even strengthen him for future conflicts.

The School Question.

Two months ago it was stated in these columns that Blue Ridge and Bridgewater Colleges had agreed upon plans of consolidation, and that in due time the two schools would become one under the name of Blue Ridge College, located at Bridgewater, Va. And so plans had gone far enough, it was thought, to be announced, but as the saying is, "There is many a slip 'twixt the cup and the lip," and this has proved to be the case in this particular instance.

It would appear that Blue Ridge College is to receive sufficient aid from the State to place it on a safe financial running basis, and to make its continuation advisable. Steps have already been taken to so adjust matters as to make it possible to receive the assistance the State offers, and the school will be opened in the fall, as usual, more fully prepared than ever to go forward with its good work.

By this it will be seen that the first attempt at school consolidating among us, as advocated by some, has not materialized. We are to continue to have two schools instead of one, and we believe we may safely say, that, in the end, they may accomplish just as much good as they would, had they succeeded in uniting their forces. To some of our school people this may not seem practical, but the incident gives us occasion to say what we have had in mind for some years.

Of course, we do not pose as a schoolman, but, as an advocate of advanced education, we have seen the genesis of all our schools, have witnessed their struggles for existence, and have followed them step by step in their growth and development. Not only so, but in our active editorial labors, for nearly a third of a century, helping to create school sentiment, we believe we have aided, in a small measure at least, in making it possible for even more than two schools to exist where only one existed before. We say this for the reason that we began our editorial labors, and commenced our observations, when the Brethren had but one school. Now we are only two short of a full dozen, and, so far as we can see, there is not one that we would care to do without. This leads up more fully to what we want to present for consideration.

We are not in favor of consolidating schools merely for the purpose of reducing the number. For a Brotherhood like ours, we have none too many, but there may possibly be more than are needed in a given territory, and yet we are not sure about this. The schools already in operation have been doing a good work, and when we come to consider their educational and religious influence, it occurs to us that we can not afford to dispense with any of them. For our part, we hold that it would be more advisable to increase the number.

But before this is undertaken, something else should be planned for. All of the present schools should be reduced to well-equipped academies, with the understanding that two colleges are to be established,—one in the East and the other in the West. Were this brought about, the number of academies might be increased. We ought to have one or two in the Northwest, and one in the South. In time there might be one in the Southwest. And, if our people in the extreme West continue to increase in numbers and prosperity, the time will come, in the course of a decade or two, when a well-equipped college will become a necessity on the Pacific Slope.

The cost of running an academy is not great, and it might easily be made self-supporting. Its purpose among us should be threefold. First, to furnish educational opportunities for the young people of any territory capable of supporting such an institution with its patronage; second, to prepare students to enter one of the colleges; and last, but not least, to form a strong religious and educational influence for the several sections of the Brotherhood. Every academy could form a center from which would radiate an influence that would, in a large measure, affect all the congregations in the territory for which the school was intended.

This feature is worth considering, and the more we have of such centers, provided we can support them, the better. We call attention to the influence Mount Morris College has had in the territory from which it draws its patronage. Observe what McPherson College has done for the West, Manchester for Indiana and Ohio, Juniata for Pennsylvania, and Bridgewater for Virginia, to say nothing of the more recent schools. Their influence has been almost marvelous. And there is not a given territory that can afford to dispense with its school. The influence both intellectually and religiously is too great.

We feel confident that our work in the Southern States is not going to prosper as it should until we get a good academy located in the very heart of the South. We need the school for the purpose of building up a strong religious and intellectual center, and for the further purpose of preparing workers right in the field where they are to live and labor. Educate a number of the southern young people in a southern academy, with the proper environments, and you will not only put new life into the churches in the South, but you will pave the way for building up dozens of new congregations. And what we say of the South, in this respect, may well apply to some other sections as well.

This, of course, means, in a measure, to revolutionize our educational work and put it on a well-planned and well-organized basis,—a basis that would ultimately take care of the educational part of our church work. The system would embrace as many academies as might be desired, two colleges, with a preliminary Bible course in each, and at least one good Bible school, the latter making the study of the Bible a specialty.

Every boy and girl in this country should enjoy the educational privileges afforded by the public schools. A large number of these should attend some good academy. Of these a select class, who are disposed to work their way to the front, need a full college course. The academies would enable us to take care of a large number of our young people, and prepare many of them for usefulness in the church. In two good, well-equipped colleges, with a number of academies to feed them, we could do much better work than it is possible to accomplish in the present schools with their limited resources, struggling for an existence. The academies as well as the colleges would make it possible for a properly-equipped Bible School to turn out fine workers for the churches, as well as for our mission fields.

It is unfortunate that our school work was not started with a view of building up a few strong educational centers for advanced learning. At this late date it will be difficult to change the policies of our schools, and yet it is evident that something must be done, sooner or later. We can not sustain so many schools of the present type and make them what they should be. And while they should, by the proposed system, be graded for the class of work they are expected to do, it may possibly not be best to insist on the most of them being reduced to academies. Our use of the term in this article is simply suggestive, with a view of having those, interested in the cause of education, take another careful look at the problem that we must undertake to solve sooner or later.

Peter or Paul, Which?

In the introduction of the plan of salvation to the world there seem to have been two leading spirits. The one was especially addressing himself to the Jews, and the other to the Gentiles. And as both represent Jesus Christ as the Author of this salvation, and are equally well adapted to both classes of people, yet differing in the manner of approach, the question naturally arises, Which of the two comes to us with the greater authority? Or do we look upon both as being of equal authority, and differing only in the manner and means of approach?

As to Peter, his call, his preparation and his commission, there can be no question. He was chosen and called of Jesus himself. He was under the tutorage of Jesus for three years, for the express purpose of preparing for the great work which he was to do. He was a living witness of all that Christ said and did, from the beginning to the end, or completion. He was a witness to his agony in Gethsemane, present at his trial and at his death on the cross. He was among the first to see him after his resurrection. He had very personal and close association with him at his different appearances between the resurrection and the ascension. To him and his disciples was delivered by the Christ the last and great commission: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

He was called of Jesus; he was taught and he learned of Jesus. He made the great confession on

which, Jesus said, he would build his church. He was commissioned by the Master to teach all the things that he (Jesus) had taught, and sealed his satisfaction with him by the promise to be with him always, even to the end of the world.

This was the fullest and most complete commission ever given to mortal man. In addition to all this, was given to him the fulfillment of the promise of the reception of the Holy Spirit, as was manifest on the day of Pentecost, so that there can be no possible question as to his apostleship and that he was duly commissioned to preach the Gospel.

Now, the thought is, if Paul has also received a call from Jesus Christ to preach the Gospel, and if the Gospel which he preached differed from the Gospel which Peter preached, which of the two should have the preference?

Paul declares that the call which he had was not from man, not from Jerusalem, not from the apostles, but from Christ. It is true, he says that, later on, he was with Peter a number of days, but not to receive Peter's Gospel. They, no doubt, conferred together in reference to the doctrine of salvation, and agreed on the fundamental principles of the religion of Christ, but though both were Jews, they disagreed as to some of the means of approach, and thus it was but natural that one would be the apostle for the Jews and the other for the Gentiles. And, for the time being, this seems to have worked quite satisfactorily. Peter continued his ministry to the Jews; and, as he was, in a special manner, sent to the Jews, all that he received into the Christian church were circumcised. Those that had not been, he circumcised; thus making them first Jews, and then bestowed upon them the Christian ceremony of baptism.

But after a while he came in contact with some of Paul's Gentile converts and, because they had not been circumcised, he refused to "eat" with them, or receive them as fellow-members of the body of Christ. This caused a sharp discussion between them, and Paul says that he withstood Peter "because he was to be blamed." It seems from the decision, afterwards made at Jerusalem, that he was right and Peter was wrong. But this wrong was only in his Jewish conception of the proper way of getting men into the kingdom of God. Were not the Jews God's chosen people? Was it not through the promise made to Abraham, that in his seed all the nations of the earth should be blessed? And, if so, the most natural thing in the world would be that all the people of the earth should first be inducted into this family by, or through, circumcision. This was certainly true of the Jewish mind. And, if this is so, we need not wonder that Peter took the position he did. Neither need we think it strange, considering the manner in which Paul was called, that he did not see as Peter did, and that they sharply differed one from the other. They were perhaps equally zealous in filling the mission which they had been called to fill. They were equally anxious to bring souls into the kingdom; and while they were both called of Jesus Christ, they were equally human in their personalities and, therefore, used such means of approach as their wisdom and understanding suggested.

As we look at Peter's life, his education, his personal touch with Jesus Christ, as his Teacher and Leader, we can not understand, from our point of view, why he should have so tenaciously held to the necessity of circumcision, especially when we consider the marvelous evidences he had, that such a course was not essential to the salvation of the sinner, be he Jew or Gentile. It only shows us that men who are called of God to do work for him, are called as men of human limitations and are expected to use, in their work, that which they have and can obtain by their own efforts, always keeping within the range of human possibilities.

Peter was born, raised, and educated a Jew; Jesus called him as a Jew, and as such he was a disciple and learner of Jesus. As far as we can learn, Jesus made no effort whatever to change his personality or his mode of thought and action, outside of that which he would naturally receive from influence, association and the truths taught him. In the reception of the Holy Spirit he received only power to remember the things, the truths and the doctrines which he had been taught by his Teacher. Because of this he was always Peter. He was Peter on the mount, in the garden, at the trial, in the presence of the cross, at the sepulcher, in the meetings after the resurrection, at the calling of one to take the place of Judas, on the day of Pentecost, and in his continued work for the upbuilding of the church. Though his feet were solidly fixed on the Rock, Christ Jesus, and he was established in the great principles, he was still Peter in applying these principles to the salvation of souls. And as a result, he ran up against conditions and circumstances that gave room for some dissensions with his fellow-workers, and especially with Paul, who was a man, also, of strong character and personality. They disagreed as to some of the means of approach and doing, but agreed in purpose and end.

And so it has been with the called of God ever since. While all have received the same spirit, they have retained their personality. And, because of this, there will continue to be different opinions as to ways and means, but a unanimity as to purpose and end.

As an answer to the question,—Peter or Paul, which?—we answer, Neither. Our hope of salvation is founded on neither Peter nor Paul, but on Jesus Christ. But we are glad that as Peter and Paul,—ambassadors for Jesus Christ,—in their differences, could give to each other the hand of fellowship, so can we, as their successors, do the same thing and say: "God bless you. Go ahead and save all the souls you can." H. B. B.

In the Years Gone By.

Fifty years ago there may not have been so much said about the "Go ye" part of the Gospel, but a host of our earnest ministers went forth,—at their own expense too, at that,—and did their part in preaching the Gospel to every creature within their reach. True, they did not go to the foreign fields, for they had all they could possibly do in the new home fields that opened up to them on every hand. There were not so many of them as now, by one-half, and the more gifted and active ones preached practically every Sunday, and sometimes oftener. Men like Elders James R. Gish, John Metzger, John Kline, and dozens of others, traveled many miles to meet their engagements. Considering their number, they probably did more preaching than is done now, made as many converts and built up as many congregations. Not only so, but they were enthusiastic, believed what they preached and made their influence felt. In those days, when our people began establishing a congregation in a new community, it was quite generally conceded that they would soon capture the locality. They preached their doctrine, lived it out, and opened up work at new points with the intention of doing something. While they were kind and considerate with other persuasions, they never compromised what they considered Gospel principles. Thus living and laboring, they probably did proportionately as much to carry out the "Go ye" as we are doing, and at the same time stood just enough aloof from the world to avoid the sin and follies of those around them. For their day and generation, they were probably wiser and more aggressive than some have been led to think.

An Unfortunate Situation.

At the request of Bro. I. J. Rosenberger, we are calling attention to his little tract on Life Insurance, which may be had free by addressing the author at Covington, Ohio. The tract is in opposition to life insurance, was examined and approved by the Tract Examining Committee, and goes to the public on its merits. It may not be amiss, in this connection, to say that while the Conference has repeatedly decided against life insurance, hundreds of members pay no attention whatever to the decision. In fact, it would appear that very little effort is being made to carry out the purpose of the decision in any considerable number of the churches of the Brotherhood. It comes amazingly near going by default, thus leaving our people to do about as they please, regardless of what was agreed upon in Conference. This is exceedingly unfortunate, for the reason that it shows an alarming disrespect for the Annual Meeting. The General Conference, for a religious body like ours, should stand for something more than mere sentiment. If the decisions are right and proper, they should be respected. We ought not to perpetuate, in our Minute Book, a decision that we do not purpose to have carried out in all the churches. We are not here considering the right or wrong of what the Conference has decided regarding members carrying life insurance policies. We are simply calling attention to our way of now and then making a decision without a united purpose to carry it out. The situation is exceedingly unfortunate, principally for the reason that it shows a lack of confidence in the Annual Meeting, as well as a lack of loyalty to at least some of her decisions.

Giving One's Whole Self.

General Booth, after he had grown old and almost feeble, was one time asked to state the secret of his success. After hesitating a moment he said: "I will tell you the secret. God has had all there was of me." Will the reader pause, and ponder this answer a moment? Has God had all there is of you, or has the world had the larger half? A man makes his business a success because his business has had all there was of him. Edison made his work a success, because he gave his whole self to that line of work. A man became rich because he put his whole life into building up a fortune. And thus we might go on and tell of one person after another, who made a success of his undertaking, simply because all of self was sacrificed. But how about the minister of the Gospel, the shepherd of the flock, the missionary in the field, the Sunday-school worker, the mother in the home, or the Christian and his profession? Can each one honestly say that God has had all there is in him? If not, then why not? God is entitled to all, but if he does not get it, then what?

Preaching That Converts People.

Some well-informed people do not seem to know it, but it is a fact nevertheless, that there is nothing like well-seasoned doctrinal preaching for converting men and women. This is the kind of preaching that was done by the ambassadors of Christ in the first century, and it is the kind of preaching that is being done today by the religious bodies that are making the most rapid and substantial growth. The denominations that are preaching smooth things, and are evading all doctrinal issues, are making a very poor showing, while those who are making a specialty of their doctrine, show a healthy growth. This ought to serve as a lesson to our people everywhere. If we purpose to make our work a success, we must keep our plea before the people. We must not only preach the New Testament doctrine, but we must talk and write about it, distribute tracts in its support, and live out the principles we teach.

Sermon Against Amusements.

Speaking of Bro. Virgil C. Finnell's recent meetings, in the Iowa River church, Iowa, the *Times-Republican*, Marshalltown, says: "Wednesday night the largest audience of the week was in attendance to hear Mr. Finnell's sermon on 'The Christian and Amusements.' Rev. Finnell condemned card-playing, theater-going, and dancing. He said that between eighty and ninety per cent of the fallen women of our large cities attribute their downfall to the dancing school and ball room. 'The dancing, card-playing, theatre-going church member never set the prayer meeting on fire,' said the speaker. 'As the Christian becomes more like his example, he loses his taste for the questionable things.'" The same paper says that it had been arranged for him to deliver an address, last Sunday, in the afternoon, on "The Bible and the Bottle."

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
L. W. Teeter, ...Hagerstown, Ind.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

QUINTER, KANSAS.

June 21 a special love feast was held at the home of Bro. Henry Brubaker, one of our aged deacons, for him and his faithful companion. Both of them are somewhat afflicted and do not often get to meet with us in public worship. It was their pleasure to have at the table five daughters and one son, four sons-in-law, and two grandchildren, besides a number of the aged brethren and sisters. There were six at the table having passed the three-score and ten years. Our brother is past eighty, and his wife past seventy-six. Sixteen brethren and thirteen sisters partook of the sacred emblems. It was a very solemn meeting to see so many of the aged soldiers of the cross, who have borne the heat and burdens of the day. We are thankful for their Christian examples. The writer officiated, assisted by Bro. D. A. Crist, and we believe all felt it was good to be there. May the Lord bless and keep us faithful until death! J. W. Jarboe.

Quinter, Kans., June 22.

ALTURA, TEXAS.

We have been at this place for one month and have not yet had the pleasure of meeting a brother or a sister here. We have been unable to find a place where we can hold services. However, we have been attending services at the Methodist and Baptist churches. We find that the true Gospel is needed here. The churches are attended mostly by women and children, while the men are seeing the sights, going to ball games, the parks, the shows, and the bull fights in Juarez, Mexico. Of course, some men go to church, but many women also go to the places mentioned above. There are church members here who use the Lord's Day to do their work at home. Some even market their chickens on Sunday, not able, seemingly, to go to church or Sunday-school. I have seen mowing machines and hay rakes at work on Sunday. Hay making and selling is common on Sunday. In fact, the devil has his own way and is seldom interfered with. There are some very fine churches here, with art glass windows, and beautifully located. The Baptists have asked me to teach a class in their mission Sunday-school at Grand View. I also did some speaking at their prayer meetings, and was listened to with interest. The pastor said that every word I spoke was true. I heard him tell a Methodist brother that I was more of a Baptist than he. I feel that this would be a good place for a mission, and hope that the church will investigate this point.

Altura, Texas, June 18. C. C. Derrick.

REPORT OF THE MEETING OF THE SISTERS' AID SOCIETIES AT YORK, PA.

The fourth Annual Meeting of the Sisters' Aid Societies met on the Annual Meeting grounds on Monday, June 3, at 8:30 A. M.

Our President, Sister Keller, presided at the meeting. Sister Rarick, of Denton, Md., conducted the devotional services. In the absence of the Secretary, Sister T. S. Moherman, the minutes were read by Sister A. W. Dupler. The President read greetings from Ottawa, Kans., telling of the death of Sister Nusbaum, ninety-two years old. She was the president of the Banner Aid Society at that place. A bouquet of flowers was presented that she had planned, before her death, to have sent to the Annual Meeting at York. We wished that more of our younger sisters would heed this devoted mother's interest in this work. A motion was carried to send love and greetings to the sisters sending the greetings and flowers.

The Societies of the Brotherhood were well represented, and the interest expressed was good and encouraging.

Our President, Sister Keller, gave a splendid address, telling us of some of the needs of our Societies and the requirements of our work. One of these needs is a District Secretary in each District of our Brotherhood. In this way the general officers will reach each Society more directly, and effect more definite work. Any of you may assist the President in securing these Secretaries, by suggesting to her who would make a good one in your District.

Several of the Round Table topics,—as given in Conference Booklet,—were enthusiastically discussed by quite a number of the sisters. We are glad for the interest manifested in this good work and hope that the helpful suggestions given may prove helpful to many of us in our home society.

The quartet, given by several young men from Juniata College, was much appreciated. The following officers were elected for the year: President, Sister W. D. Keller, Ashland, Ohio; Vice-President, Sister Elizabeth Howe Brubaker, Virden, Ill.; Secretary-Treasurer, Sister A. W. Dupler, Huntingdon, Pa.

We are sorry that Sister Moherman is not able to continue in her office. I hesitated to take up her work, but will do what I can by God's help and your interest and prayers. May God help us to awake to our opportunities in this great work, and do more efficient work for him.

Mrs. A. W. Dupler,
Huntingdon, Pa. Sec. and Treas.

P. S.—Will Sister Mollie Buckwalter, Ohio, please send me her address? Will the sister at 1017, Lititz, Lancaster, Pa., please send me her name? These slipped my memory and so I could not send those "Mothers' Magazines." If any other mothers desire copies of these magazines, please send me your name and address.

Mrs. A. W. Dupler.

OTTAWA CHURCH, KANSAS.

Since our last report we have had the pleasure of hearing two splendid sermons by Bro. A. J. Crumpacker, of McPherson. Bro. Crumpacker made some personal visits among the members, in behalf of McPherson College.

On the evening of June 6 our District Sunday-school secretary, Bro. F. E. McCune, began his District work in this church. He did some preaching, gave us some especially good suggestions for Sunday-school work, and delivered one strong missionary sermon. We were glad to welcome him back to his home church, and feel more anxious than ever to press onward in the great missionary work.

We held our feast May. 26. Bro. S. C. Shoemaker officiated. One hundred and ten members communed,—some for their first time. On Sunday morning Bro. Shoemaker gave us an earnest message.

We held our regular council on Friday evening, June 14. Our elder, Bro. P. E. Whitmer, presided, and considerable business was pleasantly disposed of. Bro. Clarence Ott was elected to fill the vacancy of Sunday-school secretary. An election for two deacons, held at our feast, resulted in the calling of three. Brethren Frank Eshelman, H. B. Wheeler and Fred Anderson, with their companions, were installed at our council. These brethren all desire and feel the ardent need of the prayers and support of the church.

Bro. George Mishler, of Cambridge, Nebr., has been engaged to conduct our series of meetings this fall. We expect him and his wife to come to us the latter part of September, and we are beginning to look forth with anxiety for these meetings.

Our Sunday-school is preparing a program to be given July 4. Olive M. Wheeler.

722 Olive Street, June 17.

LIFE OF ELD. DAVID R. RICHARDS.

Eld. David R. Richards was born in Lawrence County, Pa., Nov. 3, 1840, and departed this life at his home in Fortville, Ind., June 14, 1912, aged 71 years, 7 months and 11 days.

He was the youngest of a family of ten children, born to John and Rebecca Moore Richards. When about two years of age his parents left their home in Pennsylvania and, after a long and tiresome journey, reached Hancock County, Ind., where for some years they made their home.

He was united in marriage to Emily C. Davis May 1, 1866. Nine children were born to this union,—four sons and five daughters. One daughter preceded him in death.

The devoted Christian wife and mother died Sept. 27, 1884. May 9, 1885, he married Charlotte Davis, who still survives. To them were born one son and three daughters.

Bro. Richards' father was a Methodist preacher, and when he was fifteen years old Bro. David joined that church, but in 1872 he became convinced of the truth of the doctrines, as taught by the Church of the Brethren, and was baptized by Eld. John H. Caylor. From the first he was an earnest worker in the church, and was soon chosen to the office of deacon. Oct. 6, 1881, he was elected to the ministry, and in 1893 to the office of bishop. The same day he was given the oversight of the Beech Grove church and remained its faithful and efficient elder for seventeen years. Growing up among the Indiana pioneers, he secured only a limited education, but after he took up the work of the ministry he became a diligent and devoted student of the Bible, and could wield the Sword of the Spirit with convincing power.

While not considered an eloquent speaker, his sympathy and earnestness appealed to hearts that could not be touched in any other way. Having served as a soldier in the Civil War, his comparisons of that great army with the army of the Lord, were apt and convincing, and many souls, through his preaching, were made to see their undone condition, and accepted Christ as their Savior.

He was a zealous supporter of the Sunday-school and prayer meeting and as long as his health would permit his seat was never vacant. His activities were not confined to his home church, but he spent about ten years on the mission fields of Southern Indiana.

He continued very active in all the work of the church until about four years ago, when he had a severe attack of sickness. Since that time he has been gradually failing, yet he was so anxious to be present at the services that he came when he was unable to walk alone. The last time he left his home, it was to attend the communion services in the Lord's house. Being very feeble before he left the house, he called for the elders and was anointed with oil in the name of the Lord. He was taken home and gradually sank lower and lower, until he peacefully fell asleep.

His work is done, but the influence of such a life, lived so unselfishly for others, will never end. He sought not his own but others' good, and while his sacrifices meant financial loss, he did all willingly and lovingly. Surely he laid up riches where "moth doth not corrupt nor thieves break through and steal," and has gone to that home "not made with hands eternal in the heavens."

In the presence of a large concourse of relatives and friends the last sad rites were conducted by Brethren J. S. Alldredge and W. L. Hatcher in the house where he had so long labored and worshiped, and all that was mortal was laid to rest to await the resurrection in the "morning of joy." Linnie H. Laudig.

Lapel, Ind., June 18.

RETROSPECTION.

The Church of the Brethren is making vast strides towards greater perfection. Let us hope, however, that she will never lose sight of the principles and ordinances of the blessed Bible, which should at all times be our Guide Book.

Viewing our Brotherhood of the past from a missionary standpoint, we find that but little mission work was done, and that mainly home mission work. At the present we are becoming more and more filled with the missionary spirit, both home and foreign. This is, indeed, encouraging. While our aged fathers of the past lacked a part of the forward movement which we now possess, yet they had many very good qualities which we are rapidly losing sight of.

Our aged ministers were mostly farmers. When called to preach the Gospel, many had very little education, but the Holy Spirit was with them. Ofttimes, when taken away from their work, they could, without any preparation, deliver a most powerful address. Why? Because they lived close to God. This close relation between the "call" and the "living" should be characteristic of our present ministry also.

The mode of worship in "ye olden time" was more spiritual, to a certain extent, than the present. We need not look back more than a few decades to observe this condition. In those days the old "Brethren Hymnal" was still in use. The singing of those good old songs appealed to the heart. In fervency one of the brethren would line a hymn before singing. Then all would sing it slowly and, seemingly, with the Spirit. Perhaps this mode of singing would be a little too slow for the present age, yet, I believe, we would all enjoy recalling, occasionally, some of these old-time features of our services.

The love feasts of the old-time days have especially been impressed upon my mind. The memory of these feasts shall cling to me throughout life. As a child I used to look forward to a feast for days and weeks. Early on Saturday afternoon I, with my parents, would arrive at the house of worship, and there enjoy sweet communion and fellowship with our friends. We, as children, perhaps, did not realize the sacredness of these meetings, but can look back upon them now as being seasons of refreshing showers. As it is now, a majority of our churches have no preliminary meetings in the afternoon before communions. We gather at the appointed hour for our feast and perhaps spend an hour and a half, or a little more, together, during these services, and then depart to our homes again. This, to my mind, shows a lack of the old-time fellowship.

The writer also recalls the practice of committing verses to memory, in the Sunday-school. This was a splendid way to teach children parts of the Bible. Even today, children in some of the churches are taught portions of the Bible in their childhood. Although, in after years, they may seldom read the Bible, in many cases they can rehearse any portion of the Bible so fluently as to put some of us to shame. What we learn in childhood usually lingers with us, consequently we ought to urge the memorizing of Scripture verses, if we wish the knowledge of these to cling to our children throughout life.

While the writer does not wish to condemn present conditions, which, in many ways, are excelling those of the past, yet, I believe, wisdom should prompt us to cling to a part of our old-time customs, especially those that assist us in making our lives more productive of good, and more consecrated to the Lord's work. United more and more, in a congenial body of workers for the Lord, we can go onward to a glorious victory.

Naperville, Ill. Estella Mohler Erb.

Example is stronger than exhortation; and he who becomes what he wants others to be, and does what he wants his friends to do, generally succeeds.

WILL WE NOW HEED THE DECISIONS?

Annual Meeting is now past. Will we now heed its salutary decisions? Through the kindness of our dear Moderator I was assigned a seat close to the stand, so that I could hear fairly well with my ear trumpet. I rejoiced to note that the spirit of the Lord characterized the speakers in their deliberations. There are two decisions that I should have liked to see different,—the one is the leniency regarding the use of the filthy weed, and the other the failure to revise the "annual visit questions," which places our dear Bro. Stover in an unpleasant position when he gets back to India again.

Well, it is our business now to adhere to the decisions, and carry them out at least for one year. If not satisfied, it is our privilege to bring a paper up in a legal way before the local church, and from there through District Meeting to Annual Meeting. It that way any paper may be repealed or amended to suit our views.

I think it is very unbecoming for elders and ministers to speak to the laity, in a criticising spirit regarding any Conference decision. By so doing the minds of our members are evil affected towards the church and Annual Meeting.

It looks very strange to me that elders, ministers and others, should pass on decisions at Conference and not pay any attention to them later. Such work places the presiding elder in a very unpleasant position, should he call one of his members before the church council for the plain violation of a ruling. I repeat, Let us all hear the church in her decisions! D. H. Baker.

Hanover, Pa.

TO THOSE CONTEMPLATING A TRIP TO PALESTINE.

Last year the cholera in Italy prevented my going to the Orient with a goodly party. At the time of the postponement of last year's party, it was hoped that 1912 would see a good-sized company on the way. But the great sea disaster of the "Titanic," and the many reforms in sea travel which must be installed on passenger ships, in the very near future, are important factors to lead all to believe it is best to defer going until September, 1913. Then, the Lord willing, I will conduct a splendid party through Europe, Palestine and Egypt.

Those who have already planned for this fall, will have another twelve months for a better preparation for this important journey up to Jerusalem. Indeed, everyone contemplating a trip to the Bible Lands ought to spend considerable time in preparing for the advantages he hopes to receive from such a journey. One thing, especially, would I impress: A comprehensive knowledge of the geography of the Bible Lands, and also the reading of plenty of standard works on Palestine.

On one occasion I purchased fourteen volumes, to be read in preparing for a trip to the Land of the Book. As Bro. A. C. Wieand aptly says: "One gets out of a trip what he puts into it, in good, hard study." This is true in every calling of life.

Any one wishing to keep in touch with the party of 1913 for the Orient, can do so by addressing me at my home in Onekama, Mich., and it will be my pleasure to give any and all information at my command and helpful suggestions that will be helpful in preparing for, or taking, this trip to the land where our Lord lived and died for humanity. W. R. Miller.

Onekama, Mich., June 26.

THE PASSING OF A FATHER IN ISRAEL.

"The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing."

Never were the words of the above quotation from Holy Writ more appropriately used than when, on June 25, they were used as the funeral text of Eld. Jacob Frantz, a father in Israel, and for almost half a century a minister of the Cross, and a servant of the church.

Eld. Jacob Frantz was born in what is now the city of Bellefontaine, March 25, 1825. He was the son of Eld. Abraham Frantz and wife, one of the pioneer families of Brethren who came to Logan County early in the last century. All his life he lived within a radius of a few miles of his birthplace, and his activities in the church were almost entirely confined to the Logan church. In 1850 he was married to Susannah Detrick, who was his constant companion and helpmeet for forty years. She died in 1890. To this union were born thirteen children, seven of whom survived the father and mother, and were present at the obsequies.

Early in life Bro. Frantz united with the Church of the Brethren and became identified with its active interests. In 1859 he was elected to the office of deacon, serving in that office until 1865, when the church called him to the ministry. In 1868 he was advanced to the second degree, and in 1879 he was ordained to the eldership. From that time until 1900 he was in charge of the Logan church as presiding elder, and ruled as a father. Then, because of the growing infirmities of age, he asked to be relieved of the active duties of the eldership and the church granted his request.

Several years after the death of his first wife he again married,—Sister Susan King being his second wife. She lived but a few years, when he was again bereaved. The last few years of his life he spent with his children, for so intent was he about the Master's business that he never had a home that he could call his own. We are sure, however, that his Master has for him a mansion and a crown. In a marked degree his life was an exemplification of the truth, "We are only sojourners here; our citizenship is in heaven."

Bro. Frantz was not a great preacher, as the world counts greatness. His education was limited and what he secured was derived from contact with men, and a few months, or weeks it may be, each year, in the public schools of pioneer days. But no one ever doubted his sincerity of purpose, or his consecration to the cause which he held so dear. The church was his first thought. In his last hours he frequently spoke of the church and the Brethren. He was never too busy to hear the call of duty and many has been the time that he laid down the implement of toil to visit the sick, speak the word of comfort to sorrowing ones and officiate at the funeral service. Often this was done when, from every human point of view and the stress of the times, he should have been at home. He never shirked his duty as he saw it. Up and down the country he preached the Gospel of peace, never thinking of pecuniary reward, and rarely receiving it. No Mission Board ever sent him out, but his sacrifices and labors are all recorded by the One who said, "Lo, I am with you alway." As a counselor and elder he was often called to assist in church work. He always stood for the defense of the Gospel and the principles of the church. Mistakes he doubtless made, but they were errors of the head and not of the heart. His good name is the cherished heritage he left with the family and the church.

When he died on Sunday evening, June 23, just as day was fading into night, he was 87 years, 2 months and 27 days of age,—a sheaf fully ripened for the harvest. The funeral service was largely attended and was held in the Logan church. Eld. Abednego Miller officiated, assisted by Eld. William Bean, both colaborers of the deceased for many years. Burial was made in the cemetery not far away, where the body will rest until the trumpet of God shall call it forth to immortality.

Bellefontaine, Ohio. John R. Snyder.

FOSTORIA, OHIO.

Our church met in council June 17. Our elder, Bro. J. C. Witmore, presided. We elected our Sunday-school officers for the remainder of the year, with Bro. J. I. Lindower as superintendent; Sister Emma Amor, superintendent of the cradle roll, and Sister Ethel Painter, superintendent of the home department. Bro. Rollo Miller was chosen church correspondent. Eld. B. F. Snyder, of Bellefontaine, Ohio, was chosen as our elder in charge for the coming year.

Arrangements are being made for a pastor, to begin work here Aug. 1, as we expect to close our labors at this place at that time. During August we will be engaged in a series of meetings at the Baker church, near Lima, Ohio, after which we expect to go to Chicago to resume our studies at Bethany Bible School.

Our church held a love feast June 22. Eld. G. A. Snider, of Lima, Ohio, officiated, assisted by other elders. About ninety members surrounded the Lord's tables. We had a very pleasant, spiritual feast. A number of visiting brethren and sisters were with us. The following morning we had a large attendance at Sunday-school, after which Bro. G. A. Snider delivered an inspiring sermon to an attentive and appreciative congregation.

On Sunday evening, with Sister Mary Hanna as leader, a very inspiring program on "Home Missions" was rendered. Special singing was given by a quartet from the Oak Grove church. This added much inspiration. We were also favored with a duet by Sisters Fern and Fay Kayser, of Toledo, Ohio. A collection was taken to help carry on the home work. Following this meeting Bro. Joseph Robison, of Carey, Ohio, preached an able sermon for us, using 2 Peter 3: 18 as the basis for his remarks.

At a recent Sunday evening service, the regular time for our Christian Workers' Meeting and preaching services was devoted to an interesting missionary program on "India." Papers were read from our dear Brother and Sister Berkebile, which were very intersting. Quite a number of people from other denominations of our city were present. A collection of $6.50 was taken for the work in India.

A mission study class has been organized at this place, holding weekly sessions. We are studying "India Awakening," and find it very interesting. We have a live, wide-awake crowd of young people at this place, enabling us to have an interesting Sunday-school and Christian Workers' Meeting. Some excellent talent is being developed. We hope that this may be properly directed into channels of usefulness to the church.

426 Culbertson Street, Fostoria, Ohio, June 27.

C. A. and Leah Wright.

Lives, like flowers may be at once pretty and poisonous but never sweet-scented and venomous at the same time.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

St. Francis.—One was baptized at Wayne, Ark., today, about twenty-five miles from the church. It was something new to those who witnessed the baptismal scene. The Lord's work here moves along slowly.—Eve G. Price, Wayne, Ark., June 25.

CALIFORNIA.

Lordsburg.—Our Sunday-school celebrated Children's Day June 16. An offering of $20.10 was lifted, for the support of an India orphan. We are planning for an outing to the mountains July 4.—Grace H. Miller, Lordsburg, Cal., June 22.

CANADA.

Fairview church met in council June 15. Our elder, Bro. M. N. Rensberger, presided. Considerable business came before the meeting. The spirit of the meeting was fine. One letter was granted and two were received. Bro. Rensberger was chosen as our delegate to District Meeting. Our church decided to hold a Sunday-school Convention sometime during the summer, and also a series of meetings and a Children's Day. The dates have not yet been decided upon. June 9 Bro. Harvey Stauffer delivered a sermon on "Rescue Mission Work." We decided to have preaching services both morning and evening each Lord's Day. Since our last report, one of our number has been called away by death.—Jennie L. Heckman, Mutrie, Sask., Canada, June 26.

ILLINOIS.

Decatur (First Church of the Brethren).—We met in council June 21, with Bro. J. W. Lear presiding. Our elder, Bro. S. W. Garber, opened the meeting. One letter was presented and one letter was granted. We appointed Brethren Garber, Fleck and Dubes as members of the Missionary Committee for the Decatur congregation. Bro. S. W. Garber and Sister Lear were elected as delegates to District Meeting. On the evening of June 19, while our members were gathered in a prayer meeting service, one dear soul put on Christ in baptism. June 26, following our prayer meeting, two more were buried with Christ in baptism.—D. W. Cripe, 1443 West Decatur Street, Decatur, Ill., June 27.

INDIANA.

Cedar Lake.—We held our love feast June 22, with a good attendance. Brethren Isaac Berkey, Harris Elson and D. E. Hoover were visiting ministers with us. The following day Bro. Wine, of Ft. Wayne, gave us a very inspiring sermon on "Go Forward." We expect to have a children's meeting soon.—Sarah Holman, R. D. 3, Avilla, Ind., June 26.

Correction.—In the classified notes in Gospel Messenger of June 22 appeared a note reading "Eel" church. It should have said "Eel River" church.—Lizzie Wolfe, Claypool, Ind., June 25.

English Prairie.—Our Sunday-school is preparing to give a children's program July 14. We expect to hold our annual Harvest Meeting Aug. 11, with one service at eleven o'clock and one in the afternoon.—Pearl Agley, Howe, Ind., June 28.

Fountain church met in council June 22, with Bro. W. I. Kintner presiding. Not much business came before the meeting. We decided to have our Harvest Meeting Sept. 8, and will hold our love feast Sept. 14, at 2 P. M. Bro. E. O. Norris will conduct a series of meetings for us, beginning Sept. 1.—(Mrs.) Amy Hoppes, Holton, Ind., June 24.

Howard.—Our church met in council June 15, with our elder, Bro. J. W. Flora, presiding. Bro. Benjamin Wray, of the Bachelor Run church, and Bro. A. G. Crosswhite, of the Flora church, were with us. Bro. J. W. Flora was reëlected as our elder for another year. Bro. Michael Henry was elected to the deacon's office. He, with his wife, was duly installed. Our love feast will be held Nov. 2. Bro. D. F. Landis, of Minot, N. Dak., preached for us on Sunday evening, June 9.—

Pyrmont.—Our regular council was deferred from June 8 to June 22. Our elder, Bro. Jerry Barnhart, presided. Not much business came before the meeting. We reorganized our Sunday-school, with Bro. Frank Smeltzer as superintendent. Some committees were appointed to serve the church in different capacities. The church also decided to retain Bro. Barnhart as our elder for one year.—Lulu E. Ulrey, R. D. 41, Delphi, Ind., June 24.

Ridge Schoolhouse.—Bro. Jacob Heistand had the privilege to preach another good sermon for us. His theme was "Faith." Our meetings are increasing in attendance and good works. Sister Miller, of South Bend, Ind., attended our services too. We expect Bro. Ervin Weaver to preach for us July 7, and Bro. Heistand to preach for us July 21.—Mrs. George Carbiener, Bremen, Ind., June 26.

Rock Run.—Bro. Lafayette Steele, of Walkerton, Ind., was with us last Saturday evening and Sunday. He gave us two very interesting and instructive talks on Sunday-school work, which were greatly appreciated by all who heard him. On Sunday evening we held our Sunday-school Meeting. Some of the subjects discussed were: "Class Organization," "The Teacher-training Course" and "Special Music." We trust that all have been inspired to do more and better work for the Sunday-school.—Laverne Day, Goshen, Ind., June 25.

Santa Fe church met in regular council at the Copper Creek house, June 15. Eld. J. D. Rife presided. Much business was disposed of in a Christian spirit. We decided to repair the North house. Our communion is set for Sept. 28, at 3 P. M.—F. P. Hostetler, Greentown, Ind., June 27.

Somerset (Vernon house).—June 23 we had the pleasure of having Bro. C. A. Brubaker, of Kansas City, Mo., with us. He delivered two Gospel sermons, which were much appreciated. Although he is much afflicted, he still feels the great need of pointing souls to the Lamb of God. We expect Bro. Geo. E. Deardorff, of Brethren, Mich., to help us in a series of meetings, beginning Oct. 12.—Oma M. Rife, R. D. 13, Converse, Ind., June 24.

Summitville church met in council June 8. Bro. Hatcher presided. Since that time an aged brother, seventy-two years old, was received into the church by baptism. Bro. Otho Winger, of North Manchester, will be with us Aug. 18 in an all-day Harvest Meeting. A cordial invitation is extended to adjoining churches to spend the day with us. We observed Children's Day in June of this year, instead of using a part of the Harvest Meeting for a program.—Grace Hiatt, Summitville, Ind., June 28.

Upper Fall Creek.—We met in council yesterday, with Bro. Hoover as moderator. A number of members were present, and our work was unanimous. One was added to our number. The good work is progressing here. We have a good Sunday-school and a Christian Workers' Meeting. Bro. Paul Hoover as president. We have held a number of prayer meetings, some of them in the homes, as we call for them. All of us work together for the upbuilding of the Master's work. Our series of meetings is to begin Aug. 17, provided the minister selected can come. Bro. Petry, of Ohio, has promised to be with us.—Florida J. E. Green, Middletown, Ind., June 23.

Walnut church met in council June 15, with Eld. John Dickey presiding. Bro. Arlie Bodey resigned as church clerk, and Bro. Albert Huffman was chosen to fill that place, with Bro. Jesse Swihart as assistant. Bro. Albert Huffman was elected president of our Christian Workers' Meeting, with Bro. Harry Rohrer as assistant. Our love feast will be held Oct. 26, at 5 P. M. Breakfast served at the church the following morning.—Emma Foust, Argos, Ind., June 22.

IOWA.

Greene.—We are very much pleased to have Eld. Harvey Elkenberry, his wife and son, of Raisin City, Cal., with us for at least part of the summer. It was in this church that he was elected to the ministry and ordained to the eldership. We therefore appreciate his visit and labors all the more. We were also very glad to have Eld. S. M. Goughnour, of Des Moines, Iowa, with us last Sunday. He delivered two very interesting sermons, and we all enjoyed his discourses. At 11 A. M. his subject was "The Kingdom." In the evening he spoke about "Moses Leading the Children of Israel out of Egypt."—J. F. Elkenberry, Greene, Iowa, June 26.

Spring Creek.—We enjoyed another love feast June 15. A number of brethren and sisters from neighboring churches were with us. Eld. Hood, of Greene, Iowa, officiated. We all enjoyed the meetings. June 1 two were received into the church by baptism.—Ferne Miller, Fredericksburg, Iowa, June 13.

KANSAS.

Chapman Creek.—June 12 Bro. Ward, of Quinter, Kans., came among us. His services in church and Sunday-school work are much appreciated. About a week later Bro. Brillhart also came to make his home here. We now have three ministers and are much encouraged. We hope some good will be accomplished by the united efforts of the church at this place.—Mrs. J. F. Correll, Abilene, Kans., June 25.

Monitor church convened in council June 22, with Eld. J. J. Yoder presiding. Not much business was transacted, except the regular quarterly work. Two members have been received by letter since our last writing. A committee was chosen to prepare a program for an all-day Harvest Meeting, to be held at the regular time designated by the District Mission Board. During the last quarter the attendance at our regular services has been good.—Emma T. Stutzman, Conway, Kans., June 24.

Victor.—We met in council at the Victor house June 15, with Bro. A. C. Daggett presiding. Quite an amount of business was brought before the meeting. We elected our Christian Worker officers, with Bro. Geo. Pierce, Jr., as president, and Sister Mary Daggett as secretary. We will commence a series of meetings Nov. 3, to be conducted by Bro. Edward Jarboe, of Red Cloud, Nebr. We had a blessed series of meetings, conducted by Bro. O. W. Feiler, of Dorrance, Kans., commencing April 22 and continuing three weeks. Twelve were received by baptism and one was reclaimed.—Angenora Dees, Covert, Kans., June 26.

MARYLAND.

Bush Creek.—Seven persons united with the church at this place, not as yet reported. One is awaiting the rite. We decided to begin a series of meetings Aug. 31, conducted by Bro. J. M. Mohler.—C. E. Duvall, New Market, Md., June 26.

Long Meadow.—June 16 was a spiritual feast day for the members and friends of this church. At 11 A. M. Bro. W. B. Stover gave us a very edifying sermon. At 2 P. M. we met for our annual Sunday-school Meeting. Live topics were discussed by good speakers. We feel that this meeting was especially beneficial to all In the evening we were favored with an interesting discourse by Bro. F. D. Anthony.—K. Mae Rowland, R. D. 6, Hagerstown, Md.

MICHIGAN.

Zion.—We held our second love feast in Bro. L. R. Myers' barn. Quite a number surrounded the Lord's tables, and a number of spectators were present to witness the ordinances of the Lord's house. Some of them had never seen such a love feast service before. On Sunday, at 10 A. M., we met in the schoolhouse (our regular meeting place) for services. The house was crowded to its fullest capacity, and the same way at the evening service. We are badly in need of our church-house. Bro. Hisson and wife, and Bro. Landis and wife, of Custer, Mich., were with us. They are thinking of locating at this place. There is much work here and plenty of room for good, earnest workers. There is also a good opportunity to get good land cheap.—W. T. Mason, R. D. 2, Prescott, Mich., June 22.

NEBRASKA.

Falls City church held a love feast June 9. Bro. J. J. Smith, of Morrill, Kans., conducted the examination services in the forenoon. Several visiting members from Morrill, Sabetha and Auburn were with us for the communion services in the evening. Bro. J. J. Smith officiated, assisted by Brethren J. G. Reed and W. W. Blough. Our Temperance Committee prepared a splendid temperance program, which was well rendered to a good audience on the evening of June 23. A collection was taken for the benefit of the temperance cause.—Edith Peck, Falls City, Nebr., June 24.

NORTH CAROLINA.

Fraternity church met in council June 8, with Eld. J. F. Robertson presiding. One letter of membership was read and accepted. Our church decided to hold a series of meetings, beginning Oct. 27. Our love feast will be held in connection with our series of meetings. We were glad to have Eld. H. J. Woodie, of Franklin County, Va., with us at our council, and are pleased to know that he expects to locate here. We feel that he will be a great help to the church at this place.—Emma A. Spaugh, R. D. 1, Winston-Salem, N. C., June 26.

NORTH DAKOTA.

Brumbaugh.—Our church met in council June 22. An all-day meeting was held, preparatory to our love feast, July 3. Three letters of membership were granted. Bro. E. H. Stauffer and Bro. J. E. Deardorff were chosen as delegates to our Sunday-school and District Meetings. The writer was chosen superintendent of our Sunday-school. A home department was organized, with Bro. M. L. Huffman as superintendent. At present we are in the midst of a very interesting revival, conducted by Bro. J. H. Brubaker. Bro. E. S. Petry, our District Sunday-school Secretary, was with us June 6 and gave us some very helpful instruction.—Mary Deal, Brumbaugh, N. Dak., June 26.

Egeland.—Last evening nine precious souls were baptized into Christ's kingdom. Seven of these were some of our regular Sunday-school scholars. There are a number of others who are considering this important step. Our council will be held July 6.—Gertrude Sharp, Egeland, N. Dak., June 25.

OHIO.

Ash Grove.—Our church met in council June 15, at 10 A. M., preparatory to our love feast, June 22. Our elder, Bro. S. Z. Smith, presided. All the members were found in love and union. Five letters were received. We were amply supplied at our love feast with ministers from other congregations, for which were very grateful. Bro. Guthrie, of the Ross church, officiated. About fifty-five members communed. We had a very spiritual feast.—Ida B. Coate, R. D. 5, Celina, Ohio, June 24.

Logan.—We met in council June 11, with Eld. A. Miller as moderator. It was decided to place a rostrum in the church, and a committee was appointed to attend to that work. A committee was also appointed to arrange for a children's day, to be held sometime during the summer. Eld. G. A. Snider and Eld. Samuel Driver were with us. Bro. William Bean, with his wife, was ordained to the eldership, and Bro. Hugh Miller, with his wife, was advanced to the second degree of the ministry.—Bertha L. Yoder, R. D. 5, Box 16, Bellefontaine, Ohio, June 19.

OREGON.

Ashland church met in council June 22. We elected Bro. C. D. Fager and Sister Lizzie Detweiler as our delegates to District Meeting, to be held in the Ashland congregation Sept. 11. Since our last report three precious souls have been reclaimed. After a missionary sermon, delivered by Eld. S. E. Decker, June 16, a collection of $10 was lifted for World-wide Missions. Sunday-school and Christian Worker officers were elected for the next six months.—Cora B. Decker, Ashland, Oregon, June 26.

PENNSYLVANIA.

Elizabethtown.—We held our love feast services on the afternoon and evening of June 16. Eld. B. F. Masterson officiated. Elders John Herr, H. B. Yoder, S. Z. Witmer, Rufus Bucher and Nathan Martin, from our neighboring congregations, met with us. About 300 members communed, and all felt much strengthened for having attended. We have arranged to render a missionary and Sunday-school program at this place July 4.—C. M. Neff, Elizabethtown, Pa., June 26.

Hanover church enjoyed a very pleasant love feast June 9, which was well attended by members and visitors. Bro. B. F. Masterson, of California, officiated. Ministers present were Brethren B. F. Masterson, Abraham Lind, B. F. Petry, Daniel Bowser, Geo. M. Resser, John Utz, and several from adjoining congregations, making ten in all. About 160 members communed. Bro. Masterson also gave us three interesting and instructive sermons prior to the love feast. These meetings were well attended. It will be remembered that Bro. Masterson organized the Sunday-school in the Hanover church about eleven years ago and labored here faithfully for one year, having been stationed at this place by the Mission Board. He left here about ten years ago for California. His many friends here were glad to welcome him and his wife into our midst again.—W. B. Harlacher, Hanover, Pa., June 17.

Hatfield.—Our church met in council May 11. Ministers present from neighboring churches were: Brethren Jesse Ziegler, Jacob M. Price, James Shisler, Benjamin Hottle and I. W. Taylor. Their presence gave much inspiration to the meeting. Bro. George H. Light was called to the ministry, and Bro. Jacob M. Booze was advanced to the second degree. —F. P. Cassel, Lansdale, Pa., June 26.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—Sunday, June 9, was a day of great rejoicing, when nine precious souls confessed Christ and entered his fold by baptism. Five of them were mothers. In one home the mother and her two daughters made the good choice. Another one is a member of our Aid Society. We closed our Sisters' Aid Society June 13, to resume our work again in September. We had a very successful year, financially and spiritually. During the year six of our number have accepted Christ. June 12 our Missionary Meeting was indeed a spiritual feast. The attendance and interest were good. Brethren M. C. Swigart and William Price were the speakers. The services closed with a testimonial meeting. Many were inspired to a greater service for the Master.—Mrs. Sallie B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., June 22.

Quemahoning.—Our church met in council at the Sipesville house June 8. Our elder, Bro. P. J. Blough, and Bro. S. P. Zimmerman were present. Bro. Blough presided. The same evening Bro. J. B. Miller, of Curryville, Pa., commenced a series of meetings for us, continuing two weeks and closing with our love feast June 23. During our meetings four precious souls were received into the church by baptism. An interesting feature was added to our meetings by the song service, Scripture reading, and quotations given before the regular preaching services each evening.—(Mrs.) Emma C. Blough, R. D. 2, Boswell, Pa., June 26.

Rockton.—Our series of meetings has now closed, and Bro. D. K. Clapper has gone to other fields of labor. One person heeded the call. At our love feast, June 23, Bro. Oren Fyock and wife, Bro. J. C. Brillhart and wife, from Indiana County, Pa., Bro. Harvey Beer, from Maryland, and our elder, Bro. Abram Fyock, and wife, from Johnstown, Pa., were present. Our council, June 22, was held in the Greenville house. Sept. 1 it will be held at the Rockton house. Bro. Fyock will conduct a series of meetings at the Sunnyside house this fall. This is a much neglected point. A series of meetings will also be held at the Greenville house this fall. Mother Beer was not able to attend the Rockton feast. This is the first one she missed since coming here from Indiana County, Pa., in 1876. She will be seventy-nine years old on her next birthday. God bless her!—Elizabeth Hollopeter, Rockton, Pa., June 26.

Spring Creek.—The Palmyra Christian Workers met June 16 and held an election for new officers for the next six months. Bro. Frank Carper was elected president, and Sister Naomi Longenecker was chosen secretary. Our meetings are moving along nicely and the interest is growing. Our Temperance Committee met the same day and elected the following officers: Bro. G. W. Henry, president; Bro. Galen Grubb, treasurer; Bro. Frank Carper, secretary. The attendance at our prayer meetings is from thirty to forty-five, and we feel to thank our Heavenly Father for the growing interest. We were also very glad to have with us several western brethren, who, on their return from Annual Meeting, labored for us willingly.—H. S. Cripe, Palmyra, Pa., June 27.

TEXAS.

Manvel.—Our church met in council June 14. Our love feast will be held July 6. During the first week of July we will have a few revival sermons by Eld. J. A. Miller.—A. J. Hicks, Manvel, Texas, June 14.

VIRGINIA.

Mountain View.—Our members met in council June 22, with Bro. W. H. Handy as elder in charge. One person united with the church on Sunday morning. At 10 P. M. we went to the waterside, where Bro. Handy administered the ordinance of baptism. Upon returning to the church Bro. Handy preached an inspiring sermon to a very large audience of people from John 19: 30. Bro. Handy does much preaching, and has charge of three congregations.—W. R. Suit, Volney, Va., June 24.

WEST VIRGINIA.

Shiloh.—Our congregation met in council June 15, with our elder, Bro. Obed Hamstead, as moderator. Brethren J. B. Shaffer and Noah Fike are our delegates to District Meeting, with Brethren U. G. Bolyard and Jos. Weaver as alternates. We decided to have our love feast Sept. 15. Our Sunday-school is progressing nicely, with Bro. Noah Fike as superintendent.—May Bolyard, Kasson, W. Va., June 24.

Out of Date.

(Concluded from Page 421.)

hand, let us not take on new things simply because they are new, for they are often not as good as the old. Let me speak a word in favor of our Sunday-school literature. It is certainly good, and Bro. Trout's question in the February *Teachers' Monthly*, "Why not teach the lesson?" is worthy of our consideration. The comments on the lessons, by the different writers, are excellent, and we should encourage those who thus labor, giving us such splendid service. Let us waken up to these facts, or we will find ourselves out of date!

Huntingdon, Pa.

"Willfully."

BY J. D. HAUGHTELIN.

WEBSTER defines this word, "obstinately, stubbornly." Though it occurs but once in the Bible, it is of vast importance. It comes to us both as a warning, and also a comfort.

First it is a solemn and emphatic warning not to trifle with sacred things, nor presumptuously to rely on the wonderful mercy of God. Nearly all ungodly persons expect to repent, and to be happy in eternity, but they want "to enjoy the pleasures of sin for a season" (Heb. 11: 25). After they thus gratify their selfish inclinations for some time, they lose all desire to do better, and later declare they can not change, or, perhaps, in despair exclaim, "It is too late!"

Especially does it come with a double warning voice to all followers of Jesus, who may be tempted to abandon their allegiance to their Master for the allurements of sin, and thus "sin willfully after they have received the knowledge of the truth." Here is the greatest danger of all. To such "there remaineth no more sacrifice for sins."

There may be those who are honestly striving to adorn their profession by an upright walk and a godly conversation, but through weakness, perhaps in an unguarded moment, they fall,—not willfully, but by reason of infirmity. To such this lone, stern word brings comfort, because of its implied negative meaning. The beloved disciple said: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2: 1). Too many depend on the plea of the "Advocate." This, too, is another lone word. Do not presume too much upon him. He is our Advocate for a specific purpose. To get its benefit, we must come within its sphere. But oh, be mindful of that stern word "willfully."

An honest disciple, in his zeal for the cause of the Master, may injudiciously, at an improper time, or under unfavorable environments "earnestly contend for the faith which was once delivered to the saints" (Jude 3). Thus casting his pearls before swine, they may turn again, and rend or overcome him. Though unable to defend himself; yea, though even conquered, if he sin not willfully, he may by repenting, be forgiven by virtue of the Advocate. Yes, even an honest infidel may be forgiven and become an earnest disciple of Jesus. The implied negative meaning, of, "If he sin willfully," is a great comfort to the one who errs *not* willfully.

The stern warning comes with all its force in the language of Inspiration. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 10: 26-29)?

Beloved, let us be careful,—very careful,—for "it is a fearful thing to fall into the hands of the living God" (Heb. 10: 31).

Panora, Iowa.

It Is Written.

BY LIZZIE W. HOOVER.

OUR first parents were nobly created and given a beautiful home and congenial employment, but they were not without temptation. No written law was then, for them to read and to be governed by, but God commanded them what they should do and what they should not do.

They were "Not to eat of the forbidden fruit." The tempter, in the form of a serpent, beguiled Eve, and by yielding to the temptation they sinned and fell. Punishment had to be meted out. They lost their fellowship and innocence and their Paradise home. God, out of his fatherly heart, promised a res-

toration. The Restorer was long years coming, but he came,—Christ the Savior, in whom we can be conquerors in all things. Thus, from the sin of our first parents, we learn that it is not safe to dally with temptation.

While Christ was here on earth he "was in all points tempted like as we are, yet without sin" (Heb. 4: 15). The three great temptations, namely, "the lust of the flesh, the lust of the eye and the pride of life," were conquered by him in the wilderness. How? By the Word of God. What was Christ's answer? He said: "It is written" and quoted from God's holy Word. Here is a lesson given for the children of God, not to justify themselves by their own views and strength, but wholly to resign to what is written.

We are not without temptations, but there is help within reach, in every time of temptation. Christ has given us his blessed Word, to direct and control our lives. It is to us a protection to keep us from the allurements and enticements with which we may come in contact. We must learn to know it, become familiar with its contents. Christ was familiar with God's law, as to his many quotations. We can not conquer unless we school ourselves with the Word hidden in our hearts. "Thy word have I hid in my heart that I might not sin against thee" (Psa. 119: 11). "By taking heed to thy word I have kept me from the paths of the destroyer" (Psa. 17: 4). So said David. It is not less important for people in this day and age, who would be kept from sin, to hide God's record in their hearts. It is potent and will help to accomplish the same purpose, "that I might not sin against thee."

We can only conquer by the grace of God and by "the power of his might." Our nature is sinful and the wiles of the evil one are many and subtle.

We can not even see what is wrong and what is right without the aid of God's Word. If we attempt to judge for ourselves what is right, without reference to Scripture teaching, we shall soon wander astray. In depending upon our own selves we will be inclined to do more and more the things pertaining to our sinful nature, and we shall justify ourselves in the doing of them.

There must be a higher standard outside of our own views and wishes to go by, and that standard can only be found in the *Bible*. We must make use of it, and once we admit the right of it to be an arbiter of what we shall and shall not do, we can say to the tempter, or to our own vacillating souls, "It is written" not to yield and we at once are fortified against the evil one. God will strengthen us against our own weakness and the destroyer.

To overcome in this way, one will develop and strengthen the Christian character-graces. One will discover how absolutely essential it is to be able to use "the Written Word," and to say positively, God does not approve of that which is wrong and he will help to conquer the inclination to do it. Then a sincere admission of Christ's divine right will rule our lives, and there will be a whole-hearted desire to learn and do Christ's will, together with a humble reliance upon Christ for help to do it.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it" (1 Cor. 10: 13). Satan is strong but Christ is stronger, and lives entrusted to him are never allowed to slip out of his hands.

Mangansville, Md.

The Christian's Passover: Feast of Love.

BY IDA M. HELM.

THE paschal lamb was to be killed on the fourteenth of Nisan (Ex. 20: 6), and it was to be eaten during that night (Ex. 12: 8). The Jewish day began at six o'clock in the evening and ended at six o'clock the next evening. The paschal lamb was killed at the going down of the sun, on the fourteenth of Nisan, about three o'clock in the afternoon, according to our way of reckoning time. It was eaten in that night,—the beginning of the fifteenth of Nisan. The fourteenth was the first day of unleavened bread. It began at six o'clock, the evening after the day in which Jesus gave his disciples instructions to make ready the passover (Matt. 26: 18, 19). That day was the thirteenth.

Christ did eat a meal with his disciples on the evening before the day of his crucifixion. All four of the evangelists give an account of this meal. John and Luke call it a supper. When Christ said, "Go and prepare us the passover that we may eat" (Luke 22: 8), the logical conclusion is that he intended to eat a passover. And when they were at supper, in the act of eating, he said: "With desire I have desired to eat this passover with you before I suffer." Notice, he says "*this*," not *the* passover. This saying can not be satisfactorily explained unless we *do* call it a passover. In less than twenty-four hours he must die on the cross, and his death must fulfill the type of the paschal lamb and take away the Jewish passover, and in its stead establish and ratify the Christian passover ordinances. "He taketh away the first, that he may establish the second" (Heb. 10: 9).

The disciples knew they were not eating the Jewish passover, "for some of them thought because Judas had the bag that Jesus had said unto him: Buy those things that we have need of against the feast" (John 13: 29). The paschal lamb was not to be killed until the afternoon of the next day,—about twenty-four hours after Christ ate the meal with his disciples. Christ was on the cross and died at the time the paschal lamb was to be killed, and thus he became our Passover.

When Christ ate the supper with his disciples, the proper time had not yet come for the Jewish passover to be eaten, and to eat it before the proper time would be to break the law. "And they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover" (John 18: 28). The meal that Jesus had eaten the evening before this event, was the Lord's supper, the Christians' passover ordinance, and the Jews looked forward to their passover.

Feet-washing Instituted.

"And supper being ended" (John 13: 2). It was prepared, and they had sat down to begin eating, when Jesus assumed the position of a servant. "He riseth from supper,"—he left the supper,—went from it,—"and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded" (John 13: 4-5). Feet-washing is a church ordinance, instituted in connection with the Lord's supper. Peter did not see the importance of it at first, but his objections to having his feet washed did not exempt him from duty. Jesus said: "If I wash thee not, thou hast no part with me" (John 13: 8). Then Peter changed his mind, but his request for a more extended washing was not granted. Jesus said, "Ye are clean, but not all" (John 13: 10). If the washing had been for the cleansing of the flesh, Judas would have been as clean as the other disciples; but it represented a spiritual washing. Jesus knew of the black sin in Judas' heart and he said, "Ye are not all clean." Feet-washing, while it is an external act, is to the soul what washing is to the flesh. Jesus said: "If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you" (John 13: 14, 15).

We must submit to the ordinance of feet-washing, if we would have part with Christ. "If ye know these things, happy are ye if ye do them" (John 13: 17). Peter was on safe ground only after he submitted to the ordinance of feet-washing. After Jesus had instituted the ordinance of feet-washing, he sat down and he and his disciples ate supper. While they were eating Jesus pointed out the traitor,—the unclean one he had spoken of (John 13: 26). It was a full supper, the principal meal of the day that they ate. It was eaten in the evening. Supper can not be eaten in the morning or at noon. The communion, like feet-washing and the Lord's supper, was instituted by Jesus himself, the same night in which he was betrayed (1 Cor. 11: 23). It is to be kept as a memorial of Christ's suffering and atonement for the whole world (1 Cor. 11: 24, 25). It represents the Lord's body and blood (1 Cor. 10: 16). It immediately followed the Lord's supper. The three are connected, and to separate them is to do violence to the Word of God. Matt. 26: 26 says, "And as they were eating"—according to Luke 22: 20, after supper—"Jesus took bread,"—we know it was unleavened bread, because all leaven was put away at this time,—"and blessed it and brake it and gave it to the disciples, and said: Take, eat; this my body. And he took the cup, and gave thanks, and gave it to them, saying: Drink ye all of it; for this is my blood of the New Testament which is shed for many for the remission of sins" (Matt. 26: 26-28). Each one must accept the blessings of the atonement for himself.

While the sacred emblems,—the bread and wine,—representing the broken body and shed blood of the Savior, remind us of his suffering and death for us, and point us forward to his second coming, the Lord's supper is regarded as a representation of the marriage supper of the Lamb, when Christ shall come and take his bride (the church) to his beautiful home in glory. His people shall come from the East and from the West, from the North and from the South, and sit down in the kingdom of God. The feet-washing, representatively, cleanses us from sin stains, which we have received from the world, and prepares us to partake of the holy supper, and of the sacred emblems of Christ's broken body and shed blood.

R. D. 2, Ashland, Ohio.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Landes-Byerly.—By the undersigned, at the home of the bride's father, Bro. David Byerly, of Lima, Ohio, June 12, 1912, Bro. Walter D. Landes and Sister Nina E. Byerly, both of Lima, Ohio.—N. I. Cool, Beaverdam, Ohio.

Whitmer-McBride.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. William McBride, of Curlew, Iowa, June 20, 1912, Mr. James Whitmer and Miss Frieda McBride, both of Curlew.—Geo. H. Brallier, Curlew, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Alabaugh, Sister Ida, nee Cosner, born Feb. 25, 1883, died June 2, 1912, aged 29 years, 3 months and 7 days. Dec. 16, 1904, she was married to William Alabaugh. Her husband, one little girl, her parents and nine brothers survive. Shortly before her death she applied for church membership, but was too weak to be baptized. Interment near her parents' home in Fluvanna County, Va.—Emma Whisler Glick, Trevilian, Va.

Baker, Charles, died in Hanover, Pa., May 25, 1912, aged 21 years, 7 months and 10 days. He is survived by his widow and one son; also his father and one sister. Services at the Mennonite church, near Hanover, by Elders D. H. Baker and Wm. H. Miller; also Daniel Stump (Mennonite).—W. B. Harlacher, Hanover, Pa.

Book, Elmer M., born in Fulton County, Pa., Aug. 22, 1875, died of pneumonia June 22, 1912, at his home near Ellisville, Ill., aged 36 years and 10 months. He was brought by his parents to this place when he was a child, and has lived here since. He united with the Church of the Brethren about eleven years ago, and was a regular attendant at services, always willing to aid in the Master's work. He leaves an aged mother, three brothers and two sisters. Services by Bro. M. L. Hahn, of Canton, Ill., assisted by the writer.—Urias Blough, Ellisville, Ill.

Danner, Solomon, died in Porters, York Co., Pa., June 4, 1912, aged 80 years, 1 month and 23 days. He is survived by a widow and seven children. Services at Garber's Mennonite church by Mr. Brumbaugh (German Reformed) and Bro. D. H. Baker.—W. B. Harlacher, Hanover, Pa.

Fitzwater, Sister Sarah A., born near the Linville Creek church, Rockingham Co., Va., June 2, 1839, died in Timberville, Va., May 18, 1912, aged 72 years, 11 months and 16 days. Sister Fitzwater was a member of the Church of the Brethren for a number of years, in which she labored earnestly. She went to Timberville to attend the love feast and visit her daughter. Then they went to Bro. Wampler's, where she was taken sick suddenly. They carried her to her daughter's, where she died nine days later of paralysis of the stomach. Sister Fitzwater leaves an aged husband, four sons and six daughters, three sisters and three brothers. Interment in the Timberville cemetery. Services by Brethren J. Carson Miller, D. H. Zigler and Bro. Driver.—Maggie R. Cunningham, Box 19, Shipman, Nelson, Va.

Greenawalt, Frederick Croford, youngest son of Brother and Sister Greenawalt, died at Five Forks, Pa., June 10, 1912, aged 1 year and 9 months. His father and mother and three brothers survive him. Services at the home by Bro. P. S. Lahman and the writer. Interment in the cemetery at Prices church.—Wm. C. Koontz, Shady Grove, Pa.

Heckman, Bro. Jesse Elmer, eldest son of Bro. Daniel and Sister Lizzie Heckman, born in Macon County, near Cerro Gordo, Ill., Aug. 16, 1884, died June 12, 1912, aged 27 years, 9 months and 26 days. Aug. 29, 1904, he was married to Mamie E. Peck. To this union two children were born. He is survived by his wife, two children, his parents and two brothers. His last sickness was of short duration. Bro. Heckman united with the Church of the Brethren about five years ago, and remained faithful until death. Services by Bro. J. W. Lear, assisted by Bro. D. M. Adams. Interment in the Cerro Gordo cemetery.—Anna B. Leedy, Cerro Gordo, Ill.

Hetrick, Clare Edward, son of Percy D. Hetrick and Sister

Esther, born Feb. 24, 1912, died June 16, 1912. Services at the Brethren church in Hanover by Eld. J. A. Long and W. H. Miller. Interment in the York Road cemetery.—W. B. Harlacher, Hanover, Pa.

Hollen, Bro. Adam R., died of dropsy and heart trouble at his home, near Bridgewater, Va., June 15, 1912, aged 69 years, 1 month and 6 days. His wife preceded him in death a little more than five months ago. He is survived by four sons and four daughters. Services at the Bridgewater Brethren church by Bro. George W. Flory, of Covington, Ohio, assisted by Eld. H. G. Miller.—Ida Fry, Bridgewater, Va.

Klein, Sister Barbara, only daughter and youngest child of Brother David and Sister Jennie Klein, died at Union Bridge, Md., June 5, 1912, in her seventeenth year. While attending school at Blue Ridge College, Union Bridge, she was taken ill suddenly with diphtheria. Later she was attacked by paralysis of the heart, which ended her life. Her mother, who was notified of her sickness, was with her until she died. Sister Klein united with the church while attending school. She called for the elders and was anointed. She will be missed in her home, in the Sunday-school and in the community. Services at the home of Sister Anna Stoner, Union Bridge, by Eld. J. O. Williar. Text, Mark 5: 39. Interment in the Locust Grove cemetery.—Maggie E. Eckers, Mount Airy, Md.

Leckrone, Jacob B., son of Benjamin and Maria Leckrone, born in Licking County, Ohio, Dec. 14, 1849, died at his home in Texas County, Mo., June 11, 1912, aged 62 years, 5 months and 27 days. He was the eldest of a family of twelve children, five of whom are yet living. Sept. 14, 1875, he was united in marriage to Maggie A. Frederick. Five children blessed their home. Some members of the family being sick, and others having been injured in an accident, only one daughter was permitted to attend the funeral service, which was held at the Rose Hill church. Interment in the cemetery adjoining. Services by Eld. J. H. Wright. Text, 2 Sam. 14: 14.—T. D. Butterbaugh, R. D. 2, Box 60, Silver Lake, Ind.

Martin, Sister Ida E., nee Loxely, born Sept. 25, 1860, in Preble County, near Eaton, Ohio, died May 12, 1912, at her home in Bradford, Ohio, aged 51 years, 7 months and 19 days. April 15, 1894, she was married to Simon G. Martin. Two children were born to this union. One son died in infancy. In 1895 she united with the Church of the Brethren and remained a faithful Christian until death. She leaves one daughter, her father and stepmother, one brother and four sisters, six half-brothers and two half-sisters. Services at the Upper Stillwater church by Bro. J. M. Stover, assisted by John Elkenberry. Interment in the cemetery near by.—Ella Cable, Bradford, Ohio.

Moore, Susanna, born in Snyder County, Pa., Jan. 13, 1828, died May 27, 1912, at her home in Cerro Gordo, Ill., aged 84 years, 4 months and 14 days. She was united in marriage to Harrison Miser Aug. 12, 1847. Five children were born to this union. Two of them preceded her in death. Her husband died Jan. 19, 1856. In 1858 she was married to Cyrus Moore, who died about twenty years ago. Two sons were born to this union. Sister Moore is survived by five children and two sisters. She united with the Church of the Brethren about thirty-five years ago, and continued faithful unto the end. She suffered much during the last few months of her life, but bore it all patiently. Services by Bro. D. M. Adams, assisted by Bro. Daniel Mohler. Interment in the Cerro Gordo cemetery.—Anna B. Leedy, Cerro Gordo, Ill.

Mundis, infant child of George Mundis, died in Hanover, Pa., March 22, 1912, aged 23 days. Services by Elders D. H. Baker and C. L. Baker.—W. B. Harlacher, Hanover, Pa.

Murphy, Elizabeth E., born in Cass County, May 21, 1840, died June 19, 1912, aged 72 years and 28 days. She was married to Milton Murphy Aug. 11, 1866. Four children were born to this union. Two died in infancy. Her husband, Milton Murphy, one son and one daughter survive. She united with the Brethren church at the age of fifteen years, and lived a devoted Christian, true to her profession, until death. She was loved by her many acquaintances. She died very unexpectedly, sitting in her chair after enjoying a good dinner. Her husband, on coming into the house, found that her spirit had fled. Services by the writer. Text, Mark 14: 9.—Frank Fisher, Mexico, Ind.

Olson, Friend Benjamin, born in Sweden, died at the home of his brother, near Crawford, Colo., June 13, 1912, aged 57 years, 6 months and 7 days. Mr. Olson was in failing health for several years from consumption. He leaves two brothers. Services at the home where he died, by Bro. Rudy Saylor. Text, James 4: 14. Interment in the family cemetery.—(Mrs.) Clara Saylor, Crawford, Colo.

Price, Leona, daughter of Friend George Price and wife, granddaughter of the late Eld. Joseph Price, of Hanover, Pa., died at Arlington, Baltimore Co., Md., May 10, 1912, aged 4 years, 1 month and 5 days. The remains were brought to Hanover and buried in the Mennonite cemetery near Hanover. Services by Mr. M. J. Roth (German Reformed) and Bro. D. H. Baker.—W. B. Harlacher, Hanover, Pa.

Reed, William, died April 19, 1912, aged 51 years, 2 months and 1 day. He had cancer of the stomach, from which he suffered severely, but bore it patiently. He united with the Church of the Brethren a number of years ago. He leaves a wife, two children, two stepsons, three brothers and one sister. One child preceded him to the spirit world. Services by the writer, after which interment was made in the family burying ground.—Michael Reed, R. D. 3, Floyd, Va.

Royster, Bro. Frank B., born in Peoria County, Ill., March 19, 1860, died at his home in Muscatine, Iowa, June 18, 1912, after an illness of eight years, aged 52 years, 2 months and 29 days. He united with the Church of the Brethren in July, 1910. His wife, seven children, four sisters, two brothers and one half-brother survive him. Services by the writer.—F. E. Miller, 406 Lowe Street, Muscatine, Iowa.

Weimer, Bro. Dennis, born in West Virginia, Aug. 4, 1850, died May 30, 1912, aged 61 years, 9 months and 26 days. He came to Midland about twenty-eight years ago. He was a minister in the Church of the Brethren and a faithful worker. He was always loyal in filling his appointments. He and his family built a substantial churchhouse nearby, at their own expense, and gave it to the Midland congregation. He leaves this as a mauument to his memory. His wife and a large family of children survive. All of them are grown-up, and members of the Brethren church.—B. B. Switzer, Midland, Va.

Whitlock, Sister Sarah, died of old age in the Red Oak Grove congregation, Floyd Co., Va., June 14, 1912, aged 78 years, 11 months and 8 days. She was a consistent member of the Brethren church for several years. Her husband preceded her to the tomb about forty-six years ago. She leaves three sons and one daughter. Interment in the Spangler cemetery near her home. Services at the grave by Bro. Samuel Spangler.—Ella Bowman, R. D. 5, Box 44, Floyd, Va.

Yeoman, Bro. Thomas Jefferson, born July 13, 1847, in Jefferson County, Pa., died May 20, 1912, at his home near Kingsley, Iowa, aged 64 years, 10 months and 7 days. At the age of sixteen he moved with his parents to Carroll County, Ill., where he was united in marriage to Mary E. Motlies May 16, 1870. Eight children were born to this union. Four of them are still living. His wife preceded him in death Jan. 7, 1905. He moved to Carroll, Iowa, thirty-six years ago, and has been a resident of Plymouth and Woodbury Counties for the past twenty-one years. He was married the second time Nov. 30, 1909, to Mrs. Matilda Brent. His wife, one son, three daughters, two stepsons and two stepdaughters survive. Bro. Yeoman enjoyed an extensive acquaintance, and has been a faithful member of the Church of the Brethren since 1897. Though in poor health for soma time, he attended services on Sunday, where he took worse and died the next day of apoplexy. Services by Bro. H. H. Wingert, assisted by Bro. Chas. Eisenbise. Text, Heb. 9: 27. Interment in the Brethren cemetery near Kingsley, Iowa.—Phœbe Foft, Box 293, Kingsley, Iowa.

THE GOSPEL MESSENGER

To New Subscribers

WE are making a special offer of the Gospel Messenger the rest of this year for only 50 cents. The regular price is one dollar and a half a year. This liberal offer is made with a view to greatly enlarging the subscription list. While the number of subscriptions is constantly growing, there are still those who are missing the benedictions the paper brings to all who read it. You love the church and you want to know what her activities are. The Messenger, being the official organ, is the only medium through which this information can be obtained.

Every Christian family should have a religious paper and there is none better than the Gospel Messenger for Brethren homes. It is edited with a special view to meet the needs and desires of our own people. And, by the way, it has found its way into the homes and hearts of many who are not members of the Brethren church.

The Messenger has proven itself to be a good missionary. Through the reading of it many have become interested in and united with the church.

You can become a missionary without going to the heathen lands. Send the Messenger to some family. You can have it sent into two homes the rest of this year for only $1.00. Think what that one dollar will do; the sermons it will preach, the souls it may save. You have some friend whom you should help. This is your opportunity.

Possibly you have been without it for some time? Take it again and you will appreciate it more than ever. If you have never been a subscriber, avail yourself of this opportunity of giving it a trial for a small outlay of money. It will do you good. When writing mention this special offer and state that it is a new subscriber. Let our readers consider this carefully and help the good work along. Do it NOW and get the full benefit of our offer. All subscriptions mailed within one week will get the copies of the Gospel Messenger containing report of the York Conference. Subscribe at once.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Destruction of

THE STEAMSHIP TITANIC

THE WORLD'S GREATEST OCEAN DISASTER

The mammoth $10,000,000 floating palace, on her maiden trip, strikes a gigantic iceberg at dead of night and sinks, carrying over

1,500 Human Beings to a Watery Grave

It has no equal in the history of ocean disasters, or in the number or prominence of its victims. Multimillionaires, famous editors and statesmen gave up their lives like true heroes that women and children might be saved.

This brand new book, which is being published, will contain thrilling stories of rescue and privation, awe-inspiring stories from the lips of the survivors, sketches from artists who were on the scene—actual photographs of this terrible disaster.

There is great interest as well as deep sympathy concerning this greatest tragedy, which will insure a sale of hundreds of thousands of this book.

The book when completed will contain nearly 400 pages, profusely illustrated, bound in fine cloth. It will be sent postpaid upon receipt of price—$1.00.

If you are interested in the agency for this book and want to make lots of money right now, write for terms and territory. There is a great harvest to reap for those who will put forth a little effort. Send 15c for prospectus.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Has Your Renewal for

The Gospel Messenger

BEEN SENT IN?



The Olive Branch of Peace and Good Will to :: Men ::

By S. F. SANGER and D. HAYS

¶ The doctrine of nonresistance as taught and practiced by the Church of the Brethren has, at different times, brought her members face to face with severe trials and suffering, and even death. But with all that, it has also been instrumental in preserving that abiding faith in God, that feeling of brotherly love, that unyielding fidelity to the teaching of Christ's Gospel, which characterize the true followers of the Prince of Peace. Sustained by the deep convictions as to the right of it, the persecutions and suffering have been endured, and the doctrine remains in the church as one of the fundamentals of true Christianity.

¶ The above named book is a history of the trials and experiences of the Brethren during the War of the Rebellion, together with a brief record of the persecutions of the Brethren in Germany and the early years of the church in America.

¶ The object of the presentation of this history to the public is (1) *that it may be a means of increasing the courage, strengthening the faith and deepening the convictions of the Brethren in relation to this doctrine, and* (2) *that our peace principles, and our relation to the government in maintaining these principles, may be better understood.*

¶ In these days, when the subject of international peace is agitating the minds of men in high places in all civilized countries, a book of this kind is a timely one, and will be read with peculiar interest.

Price per copy **75c**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

INDIA: a Problem

By W. B. Stover.

Here is a reliable record of facts concerning conditions in India as collected by our first missionary in that field. Many of these facts are such as came from the personal experience and observations of the author; others are such as were gathered from the records of various missions in different parts of India. The last, but not least important, chapter is a discussion of the problem, "What of the Future?" This, after all, is the paramount question concerning foreign missions, and what Brother Stover says on this matter will be a source of inspiration to the interested reader. The book is interspersed with numerous illustrations, which alone speak volumes. 344 pages, substantially bound.

Price, cloth, ... **$1.00**
Price, morocco, ... **1.50**

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

TABLE OF CONTENTS.

Editorial,—
Overcoming Temptation, ... 425
The School Question, ... 425
Peter or Paul, Which (H. B. B.)? 426
In the Years Gone By, ... 426
An Unfortunate Situation, ... 426
Giving One's Whole Self, ... 426
Preaching That Converts People, ... 426
Sermons Against Amusements, ... 426

Essays,—
"What Is the Matter with Our Churches?" By William L. Judy, ... 418
The Jerusalem Council.—Facts of the Situation. By S. N. McCann, ... 418
Walking Worthy of the Gospel. By Nettie C. Weybright, ... 419
Fire Baptism. By Henry Brower, ... 419
Leprosy. By Noah Longanecker, ... 420
"That Blessed Hope." By John R. Snyder, ... 420
Some Observations. By Otho Winger, ... 421
Out of Date. By Eleanor J. Brumbaugh, ... 421
"Willfully." By J. D. Haughteiln, ... 429
It Is Written. By Lizzie W. Hoover, ... 429
The Christian's Passover: Feast of Love. By Ida M. Helm, ... 430

The Round Table,—
The Standing Committee of 1912.—Jno. Calvin Bright.
A Lesson from Nature.—Mary Henninger. Dust on the Knees.—Elizabeth Beery. "Only a Little Thing."—John R. Snyder, ... 422

Home and Family,—
Out of Doors in June.—Elizabeth D. Rosenberger.
Sunday Visiting. A Woman Who Did Not Fail, ... 423

NOTES NOT CLASSIFIED

South St. Joseph Mission.—The writer returned from Annual Meeting June 26, finding all reasonably well, with plenty of work waiting to be done. Eld. A. B. Peters and son, J. R., stopped here on their way to their home near Wenatchee, Wash. They held services for us on the 27th. These brethren had been attending the Conference at York.—E. N. Huffman, 502 Ky. Ave., St. Joseph, Mo., June 28.

Lewiston.—We were pleased to have with us over Sunday Bro. M. W. Emmert, of Mount Morris. His mission here was to secure funds for the rebuilding of Old Sandstone, and also to look after the interests of the college. While here, he gave us two splendid sermons, using as his theme, "Christian Education." His efforts were much appreciated. Our Sunday-school is arranging a program for an outing on the Fourth of July.—Laura L. Weimer, R. D. 1, Lewiston, Minn., June 30.

Free Union.—June 8 our love feast was held in the Union church. Bro. S. D. Miller, of Mount Sidney, officiated. He was assisted by Bro. M. H. Shaver, also of Mount Sidney. Only twenty-nine members were present, but the large crowd of spectators gave good attention. The meeting was much enjoyed, and we feel that it was very inspiring.—Martha G. Via, Free Union, Va., June 26.

Yale.—The members of this place again have reasons to rejoice, as one young man came out on the Lord's side and was received into the church by baptism. When we see these young men, in the very prime of their life, stepping into service, it gives us inspiration to press on in the good work. We expect to dedicate our new church at this place Aug. 4. Bro. A. C. Wieand, of Chicago, will conduct the dedicatory service, and follow with a series of meetings.—Allie Lockingbill, Box 128, Yale, Iowa, June 30.

Santee.—Through the Mission Board of Southern California I was directed to fill several appointments at this place June 22 and 23. Nine members reside here, with a minister. Services are held in a commodious schoolhouse. This is a pretty valley, near San Diego, a city of about 60,000 people, where there ought to be one of our flourishing churches. Those who think of changing their location should investigate El Cajon Valley, as to the possibilities of strawberries and alfalfa, out of which to get a living, and, at the same time, witnessing for Christ by good behavior. I do not advise anyone to go there solely to dig in the ground, but while you must do this, be sure to make the power of Christ's spiritual fruitage the primary object. I am not selling land. I am not laboring for anything but the promotion of spiritual graces for the Lord, but I desire to emphasize that the few members at Santee need more partners in the work, and are willing to take the sanctified ones. Write to Bro. E. C. Johnson, at Santee, Cal.—M. M. Eshelman, 1253 Blanche Avenue, Tropico, Cal., June 28.

Santa Fe Mission.—The members at this place rejoiced this evening when a father and mother of some of our Sunday-school children were received into the fold. This brother and sister have been professing Christians heretofore, but they feel that this change in their church relationship will enable them to follow their Savior more perfectly. Mission workers, as well as other people, often become weary from the physical and mental tension of continuous labor, but such scenes of refreshing cause them to thank God and take courage.—Hattie Y. Gilbert, 3300 Griffin Avenue, Los Angeles, Cal., June 24.

Enid.—At our last District Meeting wife and I were the only members in Enid, Okla. We are hoping that the Mission Board will give some encouragement for a Mission here. We were made to rejoice when Eld. E. J. Smith moved here, took up the work, and labored for three months, working up the interest and starting our little Sunday-school. Bro. J. R. Wine, of Wichita, Kans., is here now, working under the directions of the Mission Board. Although it seems discouraging at times, we have great reasons to thank our Heavenly Father for his many blessings. There are, at present, seventeen members in town and four in the country,—all laboring for the Master. Any one thinking of coming to Oklahoma is invited to locate here with us. We ask the prayers of all the Brotherhood that much good may be accomplished in Enid.—V. K. Meek, 606 East Maple Street, Enid, Okla., June 24.

Sugar Valley congregation met in council on Monday, June 17, with Bro. Alfred Miller presiding. Much business was transacted and an excellent Christian spirit prevailed. A series of meetings was conducted by Eld. Jacob H. Richard, of Maitland, Pa., beginning June 15 and closing June 23. Two were baptized on Friday afternoon by Bro. Charles A. Schwenk, who has come back to us again from Bethany Bible School. One awaits baptism this coming Sunday. Our love feast was held June 21, Bro. Richard officiating. Several from adjoining congregations, including three ministers, were in attendance at the feast.—Ada Douty, Loganton, Pa., June 27.

Piney Creek.—On the morning of May 12 Bro. Andrew Hutchison came to us and commenced a two weeks' series of meetings. The attendance was good, and several evenings the house could not contain all the people who came. While there were no additions to the church, yet we feel that his labors were not in vain, as many have been made to consider their soul's salvation.—M. Ella Ecker, Taneytown, Md., June 28.

Rockingham.—June 6 Bro. R. H. Nicodemus came to this place and began a series of meetings. The attendance was good, and the meetings closed June 23 with a full house. While none were added to the church, yet the meetings were a great inspiration to the members of the church. June 9 we took an offering of $44.53 for World-wide Missions. July 4 our Sunday-school and the schools of Wakenda and Pleasant View will have their annual Sunday-school Meeting at this place.—Effie Early, R. D. 4, Norborne, Mo., June 28.

Zion.—Our elder, Bro. J. P. Bowman, is on the sick list, suffering from kidney trouble. This affliction came upon him on Tuesday evening, June 25, while he was in his store. Within three minutes after the first attack, he was prostrated. A doctor was called, who remained with him from 11 P. M. until 8 A. M. the next day. The writer was to see him last night. He was then feeling somewhat better. This evening he is not resting quite so easy, but hopes to be about in a few days. Bro. A. W. Martendale, of Nebraska, who, with his wife, is here, looking for a home, expects to locate at this place. Bro. Martendale and wife, and three of their children, are members of the Brethren church. Prospects are favorable for a strong congregation here in the future. We are having large crowds at all of our services. There is not another churchhouse closer than five and one-half miles from the place where we hold our meetings. We expect to commence work July 1 on our new churchhouse, which is badly needed. Outsiders are also anxious to help the work along. June 25 Bro. Sowers left his home in Mason County and came here. He is a member of the committee preparing the program for the District Meeting, and as Bro. Ira G. Blocher is also a member of the committee, they met here. Bro. Sowers will remain with us over Sunday, and preach for us, which will be highly appreciated. Sister Long, our Sunday-school Secretary, from Iona County, is also with us, and will remain over Sunday. Letters from earnest Christian workers and home-seekers will be answered promptly. —W. F. Mason, R. D. 2, Prescott, Mich., June 28.

A CALL FROM THE SOUTH.

In a recent issue of the Messenger there was a plea for the evangelization of the South by the Brethren church. It also stated the number and the names of the States wherein there are no organized churches, and of these States Georgia was mentioned as one.

It is hard to understand why it is so. Here is a land rich along agricultural lines, a field ripe unto the harvest, but there are no reapers. Is the great, glorious New South not to know anything of the true principles of the Gospel? Is the Church of the Brethren excusable for letting the great opportunity pass? I see that several of the devoted brethren and sisters have been chosen to go to foreign fields. Why not send others into the Southern field?

Whole colonies could be made up of Brethren, and a strong church started, if the possibilities of the soil's productiveness were truthfully impressed upon the members of the church. The writer is familiar with soil conditions and would be only too glad to correspond with any prospective brother and give him all information possible.

May this be the means of directing some of the Brethren to this field, and starting a work so long delayed!

Homeland, Ga. B. M. Herr.

ANNOUNCEMENTS

LOVE FEASTS.

Idaho.
July 13, Weiser.

Indiana.
July 13, 6 pm, Washington.

Michigan.
June 29, 10 am, Beaverton.
July 27, Little Traverse.

Montana.
June 30, Glasston.
July 20, Medicine Lake.

North Dakota.
July 27, 4 pm, Kenmare.
July 27, Turtle Mountain.

Pennsylvania.
Aug. 17, 18, 2 pm, Perry, Farmers Grove.

Virginia.
July 20, Rolling Creek.

Psalms, Hymns and Spiritual Songs

Nos. 4 & 5 Combined

By J. Henry Showalter

In choosing a song book for use in public worship, two things should be carefully considered: (1) the words and music, and (2) the binding. As a rule, the price asked for an article is a pretty fair measure of its worth. A song book which, owing to its inferiority, either as to literary and musical merit or quality of binding, must be discarded at the end of a year or two is not worth buying.

Psalms, Hymns and Spiritual Songs met with great favor from the sale of the first edition of No. 1 and has stood the test through the years. In the compilation of each succeeding number only the best selections were duplicated, and each time more of the standard hymns, together with a number of first class new pieces were inserted. Nos. 4 and 5 contain the BEST of the GOOD and NO trash. The hymns appeal to the spiritual and the music is suited to the words. The great variety of subjects makes it available in all kinds of religious services. The chants and anthems make variety possible.

The book is substantially bound in cloth, stiff backs. It will not break when opened, nor fly shut when not held open. It will stay open lying down or standing up or in one's hands.

If you are contemplating a change in song books it will pay you to give this one a trial.

Price, per copy, ... $ 0.50
Price, per doz., ... 5.50
Price, per 100, ... 40.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Post Card Albums

No. 1257. Bound in black imitation leather. Size, 10x13½. Gilt title on side. Holds 400 cards, 4 to a page. Postpaid, ... $1.50

No. 1256. Same binding as No. 1257. Size 9x11. Gilt title on side. Holds 300 cards, 3 to a page. Postpaid, ... $1.25

No. 1255. Same binding as No. 1257. Size, 7¾x9¾. Gilt title on side. Holds 200 cards, 2 to a page. Postpaid, ... $1.00

No. 1262. Bound in paper resembling imitation leather. The front cover is padded and has a pretty design stamped on in gilt. It has the appearance of a higher priced album. Size, 10x13½. Holds 400 cards, 4 to a page. Postpaid, ... 95 cents

No. 1260. Same binding as No. 1262. Size, 7½x9½. Holds 100 cards, 2 to a page. Postpaid, ... 50 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Resolutions Passed at the 1912 Annual Meeting.

RECOGNIZING the goodness, the mercies and the watch-care of our Heavenly Father toward and over us while coming to, and during our stay at, this place, we express to him our sincere thanks and heartfelt gratitude for all his mercies shown, and for the sweet fellowship enjoyed.

Resolved, That our thanks are due and are hereby extended to the brethren and sisters of the Southern District of Pennsylvania; to the Committee of Arrangements and all others who labored so faithfully and assiduously for our spiritual and temporal comfort while attending the Conference of 1912; to the pastors of the churches of the City of York for their kindness and courtesy in inviting our ministers to occupy their pulpits and the interest shown in the Conference by their attendance at its sessions, and to the good people of the beautiful city of York for the courtesy and hospitality extended to us during our sojourn among them.

Resolved, That this 171st Conference of the Church of the Brethren in America, recognizing the Bible as the inspired Word of God, containing his plan for the salvation of the world, most earnestly urge that the Book of God be used and read in all the schools of our country, that we reaffirm, as has been done time and again since 1872, our unalterable opposition to the manufacture, sale and use of all intoxicants as beverages, and urge our people everywhere to use every lawful gospel means to banish the curse of strong drink from all the nations of the earth, and that we commend, as being worthy of example, the faithful pioneers of the church in America who so closely followed the footsteps of the Master.

Resolved, That we implore our beloved brethren, by the mercies of God, both lay and official, to abstain entirely from the use of tobacco which our Conference of 1822 well characterized as "a shamefully bad habit, and everything bad, says the apostle, is sin, and sin defileth the body," and since then has decided that no one may be installed in the deacon's office or in the ministry who indulges in the use of tobacco, or serve as a delegate to District or Annual Meeting who uses, raises, buys or sells the filthy weed. Cleanse yourselves, beloved brethren, from this "shamefully bad" and excessively filthy habit.

Resolved, That we beseech and exhort our beloved brethren and sisters everywhere to live lives devoted to him who died and rose again, that we might have life and have it more abundantly, that his life may be made manifest in us and that we urge our elders and ministers present to carry home with them the instructions and helpful suggestions received at this Conference and that in each congregation a sermon or address be given setting forth the work of the Conference in detail, so that all our people may be encouraged to unite heartily in accepting and carrying out the advice and counsel given, and to live more devoted lives to Christ, the Head of the Church.

D. L. MILLER, J. G. ROYER, J. A. DOVE, Committee on Resolutions.

Since the above Resolutions failed to appear in the Annual Meeting Minutes as customary, we publish them herewith in a form convenient to cut out and attach to the Minutes.

MANCHESTER COLLEGE



Fall Term Opens September 10.

Standard courses will be given in the following departments: College, Normal, Bible Business, Music, Academy, Art, Agriculture, Oratory and Expression and Manual Training.

Here you will find a pleasant school home. The religious and social environment is the very best. The enrollment made a big increase during the past year. Expenses are moderate. Accommodations are good.

Ask for our new catalogue and special information. Address,

MANCHESTER COLLEGE
North Manchester, Ind.

DON'T FORGET
to order your Sunday-School supplies for the
THIRD QUARTER

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., July 13, 1912. No. 28.

AROUND THE WORLD

No Further Relief Needed in China.

While the people of the United States have come nobly to the rescue of the famishing people of China, it is gratifying to learn that the timely help rendered has been the means of doing a most acceptable work in the saving of many lives that otherwise could not have withstood the dire famine. Official notice from the treasurer of the famine fund now announces that further funds will not be required at the present time, by which we are to understand that further remittances, if sent, will be returned to the donors. The unfortunate people of the famine district are loud in their praise of America's liberality.

What the Merchants Think of Missions.

Recently the San Francisco Associated Chamber of Commerce sent a party of representative business men to China, in order to increase friendly relations and to promote commerce. Missions were not uppermost in their minds, but since missionaries are the vanguard of all civilizing influences, the commercial emissaries were brought in close touch with active mission work. These men,—not merely from San Francisco, but representative men from various Pacific Coast points,—declare that "to the great work done by the missionaries in all parts of China is due, doubtless, in a large part, the wonderful progress made in education and commerce within recent years." This verdict is fully sustained by a number of Chinese officials who are a unit upon the efficacy of Christian missions in China.

Where Can We Best Serve?

With some degree of justice the present period of time has been called a "commercial age," though possibly all previous periods have been given, more or less, to the pursuit of temporal advancement. It is well to remember, however, that there are instances even today, showing that the accumulation of dollars and cents is not the one supreme object of all. A young woman was recently given her choice of three or four desirable positions. Undecided which one to accept, she talked it over with her father, and received this advice: "Just eliminate the commercial end of it and consider the positions from the point of service. Where can you best serve the Master? The Lord will take care of all the rest." Such an opportunity of choice may come, sooner or later, to most of us. Do we look for an opportunity of real service or merely for "the gain that perisheth"?

Our Degenerates.

Sociologists declare that in this country, today, there are about 3,000,000 people of abnormal development, for whose support there must be raised annually, by taxation or otherwise, $200,000,000. The fact is arousing considerable attention among the more considerate element of our nation, and many there are who think that more attention should be paid to the fitness of those who propose to enter into the sacred state of matrimony, lest there be a still further increase in the large army of degenerates, now taxing the resources of the country. Undoubtedly the best interests of the race can be subserved only by a more general observance of the essential principles governing approved parentage. Marriage, as ordained by the Lord, presupposes moral as well as physical fitness of those entering upon the solemn relationship, for only thus can we approximate the requirements of the Divine Ideal.

Problems of Air Navigation.

Almost two years ago we mentioned the unsuccessful attempt of Walter Wellman and Melvin Vaniman to cross the Atlantic by means of a dirigible balloon. It was thought at the time that at least some of the problems, connected with the project, might eventually be solved, and it was this anticipation that prompted Melvin Vaniman and his brother Calvin to persevere in the work. At an expense of $500,000 another airship was finally constructed and a practical demonstration of the new craft attempted at Atlantic City, N. J., July 2. The airship had risen to a height of about 500 feet, when an unlooked-for explosion wrecked the balloon, plunging the mangled forms of the luckless aviators into the briny deep. This and other recent accidents bring to mind the indisputable fact that momentous problems will have to be solved in the science of air navigation before man may declare himself a master of the art. Profiting by each failure, however, there is bound to be the gradual advancement that will result in a final victory. It may be of interest to Messenger readers to learn that the two Vanimans, above referred to, were nephews of our sainted brother, Daniel Vaniman, and that Melvin was, some years ago, a faithful student of Mt. Morris College.

How Christianity Lifts Up in Japan.

It is gratifying, indeed, that the indirect results of Christianity in Japan are almost as far-reaching as the conversion of individuals. For years there has been a most determined struggle by Japanese Christians and others, who believe in principles of morality, to drive out "licensed vice,"—so long a dark blot on Japan's otherwise commendable civic life. Through the efforts of these workers the Government issued a decisive regulation some months ago, regarding the suppression of legalized vice. More recently a "Purity Association" of nearly a thousand members has been formed in Osaka, to bring about the entire suppression of the vile traffic, and to enter upon a campaign of education against this great evil. It is most encouraging that the long-extended teaching on moral purity, so persistently emphasized by Christian missionaries, is at last bearing fruit in the moral regeneration of the people, even though they do not all make an actual profession of Christianity.

Progress in the "Sane Fourth" Idea.

Possibly not all the cities and villages of the United States have been led to see the beauty of a "safe and sane Fourth," but the statistical report of deaths and injuries occurring on the late Independence Day gives abundant reason for encouragement. Many of the large cities, like New York and Chicago, have practically solved the problem of avoiding serious fatalities on that day by rigid prohibitions of dangerous explosives, holding both the dealer and purchaser responsible for a violation of the ordinance. Here, at least, is a case of prohibition that actually prohibits, and every one concerned is a gainer, because a more appropriate observance of the day is made possible. Probably we, as a nation, have much to learn yet as to the proper celebration of the Fourth. Noise is not patriotism. It is well, perhaps, to remember that the highest degree of patriotism is shown by a consistent Christian life. The best defense of our nation are her godly men and women.

Sensible Words.

Mr. Yoakum, the well-known railroad magnate, has been giving considerable thought to the extension of our national farm acreage, and recently gave the following common sense advice: "Farmers, and not military power, must restore our economic balance. The politicians pour out the Government's money to build fighting machines and starve the agriculturist. A forty-acre farm of reclaimed western valley land will comfortably support a family. It costs $55,000 to make a twelve-inch gun. The money that goes to pay for this gun would reclaim 4,500 acres of land and would provide homes for 500 persons." From the words of Mr. Yoakum it would appear that the proper utilization of our national funds might largely increase the happiness and prosperity of our citizens, by providing the needed farms for our constantly-growing population. Greater wisdom in our national as well as our individual expenditures would doubtless result in a happier and more contented people.

Better Landing Facilities at Jaffa.

Those of our readers who have entered the Holy Land by way of Jaffa, are fully conversant with the very deficient provisions for a safe landing at that port. Steamers, calling at Jaffa, anchor about 1,000 yards from the shore, their passengers to and from the vessel being conveyed by small boats. This method, while reasonably safe in fair weather, is attended by many dangers in a rough sea, and there are times when a landing can not be effected at all for some days. This unfortunate feature has deterred many people from visiting Jerusalem who, under more favorable landing facilities, would gladly have done so. The American Vice-consul at Jerusalem, Lewis Heck, now states that arrangements are being made by the Turkish Government to remove the obstructions along the coast, now hindering the approach of steamers to an easily accessible landing stage. While this enterprise will involve an expenditure of $4,000,000, the improvement has been practically decided upon. Jaffa, as the port of Jerusalem, will then be accessible at all times and with perfect safety.

"Uncle Sam's" Woeful Waste.

As a people who proudly boast of being intensely practical and wide-awake to the country's best interests, the American nation does some things that, to the unbiased observer, look extremely foolish. Experts of the United States Navy have just finished the annual inspection of the various battleships that have been built from time to time at great expense. They have decided that thirty-three vessels of the present fleet are now "obsolete." Built only a few years ago, at a cost of $138,507,042, and considered the finest of their class in that day, they are now unhesitatingly consigned to the scrap pile. That means, of course, that new ships, at still greater expense, must be built, imposing still heavier burdens upon the people. One is made to wonder how long the toiling millions of our nation will endorse this prodigious waste of the country's resources, since there is no reasonable excuse whatever for these enormous expenditures.

Another School for Negroes.

Far and wide the fame of Tuskegee, as an educational agency for negroes, has spread throughout this land and even beyond. The present endeavor of the people of Missouri to establish a similar institution some miles out from St. Louis, seems to meet with much favor. Two years ago the first steps towards the enterprise were taken by the purchase of 1,600 acres of land. Now the institution, to be known as the "Dunbar Normal Agricultural and Industrial College," with Dr. W. A. D. Venerable, as principal, bids fair to become a strong factor in the educational uplift of the negro. Nothing will as effectually settle the mooted race problem in the United States as the liberal industrial education of the colored race. While literary and professional training may be advisable in the case of those especially gifted, the masses need the broad culture that will enable them to grapple intelligently with the problems of everyday life. Such training will fit them for the highest ideals of citizenship, and go far to remove the bitter feelings so often unjustly harbored against the colored race.

Egypt's Reclamation Project.

The Land of the Nile is just entering upon one of the most costly and comprehensive drainage projects, for the reclamation of partly submerged lands, ever undertaken by any government of the world, and certainly the most far-reaching enterprise of its kind in the Mediterranean area. It is planned to redeem 1,000,000 acres of fertile land in the delta of lower Egypt. The reclaiming of these lands will necessitate an expenditure of about $15,000,000 for drainage, and later on will require a like amount for adequate irrigation systems. When completed, the reclaimed and improved land will approximate $100,000,000 in value, adding largely to the agricultural resources of Egypt. As we note how freely these and other princely sums are expended in the interest of the world's agricultural resources, we wonder why there is not an equal anxiety to reclaim the millions of degraded and debased human beings who know not the Christ to the salvation of their souls. A great and glorious reward awaits the faithful laborer who redeems lost souls, for "they that turn many to righteousness" shall shine "as the stars for ever and ever."

Organized Campaign Against Mormonism.

In previous issues we touched upon the intense activity of Mormon missionaries, and the remarkable growth of the church in recent years. In recognition of the danger, now threatening our republic by reason of the pernicious teachings of Mormonism, the "International Council for Patriotic Service" has recently been organized in New York, for the express purpose of combating the erroneous dogmas of "Latter Day Saints." The coöperation of every lover of the Truth, as it is in Christ Jesus, is earnestly solicited by the organization. It will work for legislation to prevent polygamy and the practice of "celestial marriages." Mormonism is now boasting a membership of over eight hundred thousand, and controls the votes of nine States,—many of these States having equal suffrage. The reform organization also proposes to undertake a propaganda of education, warning the people against the methods of Mormon missionaries. At present one Mormon is at work among every 1,800 of the population, canvassing in the homes and spreading their literature. Their rapid rise in political power, as well as their pernicious activity in general, is giving great impetus to the present movement against them. It is likely to be a most determined warfare of truth against error and immorality.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Refiner's Fire.

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them. I will say, It is my people; and they shall say, The Lord is my God.—Zech. 13: 9.

He sat by a furnace of sevenfold heat,
As he watched by the precious ore,
And closer he bent with a searching gaze,
As he heated it more and more.

He knew he had ore that could stand the test,
And he wanted the finest gold
To mould as a crown for the king to wear,
Set with gems of a price untold.

So he laid our gold in the burning fire,
Though we fain would have said him "Nay,"
And he watched the dross that we had not seen,
As it melted and passed away.

And the gold grew brighter and yet more bright,*
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow.*
As it mirrored a Form above,
That bent o'er the fire, though unseen by us,
With looks of ineffable love.

Can we think that it pleases his loving heart
To cause us a moment's pain?
Ah, no! but he saw through the present cross
The bliss of eternal gain.

So he waited there with a watchful eye,
With a love that is strong and sure,
And his gold did not suffer a whit more heat
Than was needed to make it pure.

*The refiner of gold knows when the process of purifying is complete by seeing his own image clearly reflected in the molten metal.

"That Blessed Hope."

BY JOHN R. SNYDER.

In Five Parts.—Part Four.—The Rapture; the Tribulation.

"For this we say unto you by the Word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of an archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4: 15-18).

After reading these words from the beloved apostle Paul, do you wonder that the church at Thessalonica became enraptured over the imminency of our Lord's coming again? Do you marvel that they eagerly expected him to come at any moment? And it is this event, so beautifully pictured by the apostle, that has become "that blessed hope" to the church, the pride of the coming King.

There are those who, in these latter days, ridicule the idea of a resurrected body, and contradict the plain teaching of the Scripture, that at some time, in the not distant future, the saints who are asleep and those who remain shall be drawn by some powerful and invisible magnet, the dead from their dust and the living from their early stopping places, to meet the returning Lord in the clouds of heaven. This ridicule and contradiction is only a reflection of the materialistic age in which we are living and,—must we say?—a careless church. Enoch was not, for God took him. Elijah was transported to heaven in a chariot, without having tasted death. Both were translated without having tasted of death, and what God has done he can do again.

But let us look again into God's Word: "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and *the dead shall be raised* incorruptible and *we shall be changed*" (1 Cor. 15: 51, 52). Paul here distinctly and forcibly teaches that there shall be a bodily resurrection, not the old mortal bodies, but incorruptible bodies, robed in righteousness. We who remain shall not pass into sleep, but we shall be changed, putting off this mortality and putting on immortality. It was of this that Jesus spoke to the mourning sisters at Bethany when he said, "I am the resurrection and the life; he that believeth in me, though he were *dead,* yet shall he *live:* And whosoever *liveth* and *believeth* in me shall never die."

The militant church, which had its beginning at Pentecost, will end at the rapture. God has been calling out his people for his bride. When the fulness of time has come he will descend from heaven, where he has been since his ascension, and will meet his bride in the air, he being the Bridegroom. There is no doubt but that it will be a select body,—a "called out" assembly. He is going to present it to himself. Read Eph. 5: 23-32. It is to be holy, spotless, and without blemish. There will be no place there for the careless church member, the foolish virgin. And when we look about us, and see how careless and untrue so many church members are living, we can see the necessity of his command, "Watch," and the joy of the promise, "Blessed is that servant, whom his Lord shall find so doing." Yet we find people today, in the churches, and even in the pulpits, who say in act, if not in words, "My Lord delayeth his coming." God help us to be ready to meet him in the air.

After the meeting in the air and the glorious reunion of the church and her Lord, will come the marriage supper of the Lamb, as recorded in Rev. 19: 7-9 and in the parabolic teaching of Matt. 22: 2-10, 25:10 and Luke 14: 15-24. Blessed, indeed, is the one who will have a part in that great marriage feast in the air. Then shall come the fulfillment of his word, "So shall we ever be with the Lord. Wherefore comfort one another with these words." Then shall there be no more separation of the Bridegroom from his Bride and we shall see him as he is. Brethren in the ministry, how often have you preached on this theme? And yet we have the command, "Comfort one another with these words." It is worth while. It is a glorious truth. It is the hope of the waiting church.

"Oh, joy! Oh, delight! Should we go without dying;
No sickness, no sadness, no dread and no crying;
Caught up through the clouds, with our Lord into glory,
When Jesus receives his own."

The Tribulation.

Picture, if you can, the awful desolation on the earth when the church has been translated! Imagine this world without a saint of God, without the Holy Spirit, without Jesus Christ, without God! Such will be the condition following the rapture, and this is the great tribulation. During this period God will deal with Israel (Acts 15: 13-17; Psa. 51: 18; 102: 16 and kindred scriptures). Israel will be restored to its own land. The promise made to Abraham, and renewed to David, and which formed the burden of the prophetic discourses of Isaiah, Jeremiah, Zechariah, Amos and others, will now be verified. Anti-Christ will be revealed and the vials of God's wrath will be poured out. It will be the period described by Daniel," "And there shall be a time of trouble such as never was since there was a nation even to that same time." Matthew tells of it in 24: 21 and Paul speaks of it in 1 Thess. 5: 3. The twenty-fourth chapter of Isaiah is a vivid picture of this awful period, which corresponds with Daniel's missing week and is generally accepted as denoting a period of seven years, divided into two sections of three and one-half years each. The latter half will be marked by the terrible events recorded in Rev. 13. The first period of the tribulation will mark the close of the "times of the Gentiles" (Rev. 11 and 12). At the close of the tribulation will come the Revelation,—that is the Lord, the Bridegroom, and the church, the bride, will return and usher in the Millennial Period or Age. Anti-Christ will be overcome (Rev. 19: 15-21). Then will come the Faithful and True, the battle of Armageddon will take place, and victory will come to the Lord's host. The living nations will be judged, but, thank God, the saints are to escape all this, for "when I see the blood I will pass over you."

Beloved, it is a "blessed hope." Are you so living that, should he come now, you would be ready to meet him?

"Thou lonely one, lift up thy head, array thee for the feast,
He that hath tarried long is near,—the glow is in the East.
O Morning Star, so soon to lead thy chosen ones away,
O Sun of Righteousness, bring in the Revelation Day."

EVEN SO, COME, LORD JESUS!

Bellefontaine, Ohio.

Digging Pits.

BY W. R. DEETER.

"He that diggeth a pit shall fall into it" (Eccl. 10: 8).

Dug pits seem to have been plentiful in the Bible countries, and pits are often referred to, especially, in the Old Testament Scriptures. If your attention has never been called to it, take your Concordance and look it up.

Men sometimes dig pits for others and often slip into them themselves. Sometimes they dig pits unconsciously, having no one particular in view, and finally get into them also.

When Haman was seeking the utter destruction of the Jews, he little thought that he was bringing about his own destruction and the salvation of the Jews, but such was the case. Haman was shaping things one way and God was shaping them another way. When he erected that high scaffold, on which to hang Mordecai, he little thought that he would be hung on that scaffold himself, and that he was taking the course that would elevate Mordecai to the position he was then occupying. He dug a pit and got into it himself.

Joseph's brethren little thought, when they sold him into—what they thought—perpetual slavery, to gratify their jealous hatred of him, that they were doing the very thing that would prepare him for a place of responsibility which would prove to be of material benefit in the preservation of the people, and elevate him to regal power. In their great hatred for him and in seeking his destruction, they little thought they were digging a pit for themselves, and doing the very thing that would end in Joseph's great elevation.

The Jews did the same thing in trying to destroy Christ. They said, "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation" (John 11: 48). They sought, in every way, to destroy him, so that the Romans would not take away their place and nation. No other man had ever spoken as he spake, no other man had ever done the good deeds that he did; but he must be gotten out of the way. They arrested him, and tried and condemned him before a Jewish court, but as they had not the power to pass the death sentence, and put it into execution, they brought Christ before Pilate, and brought false witnesses to prove him guilty of disloyalty to the Jewish church and to the Roman government.

After Pilate heard their contradictory testimony he said, "I find no fault in him at all," but, like many another weak man, he yielded to the pressure of Christ's enemies, who took him and crucified him. In doing so they also dug a pit. In a few years the Romans did come and Jerusalem suffered most severely. The Romans virtually destroyed the Jewish nation.

Many men dig pits for themselves when they are not trying to do harm to another. The rich man may not have had any enemies, but he was an enemy to himself by living a life of ease and luxury, unconcerned about his soul's salvation and indifferent about the way of spending his money. His great concern was for fine clothes and a luxurious table. Living this kind of a life, he was digging a pit, and he got into it after death.

The rich farmer, who looked over his fields of waving grain, and who decided to build greater barns to hold his large surplus, and take the world easy, said in his soliloquy to his soul, "Thou hast much goods laid up for many days, eat, drink and be merry." The Savior said that the man was a fool. He was digging

a pit for himself, into which, if he failed to reform, he would be sure to fall.

If we neglect any religious duty, is there not danger that we may be digging a pit into which we may fall at some future time? I know a sister whose daughter wanted to come into the church, but the mother discouraged her and prevailed on her to wait awhile. Although the daughter was then married, she yielded to the desires of her mother. In a short time that daughter died. That mother was digging a pit and even the deepest repentance will hardly atone for her wrongful act. Jesus says, "Go teach all nations." "Teach my gospel to every creature." If we do not do what we can, as a church, may we not, as a body of Christian people, be digging a pit? Is there no danger here? Let us consider well!

Milford, Ind.

The Four Dispensations.

BY S. Z. SHARP.

THE history of God's people, throughout all ages, classified according to events and governments, may be divided into ten periods:—The Antediluvian, from the creation to the flood; The Postdiluvian, from the flood to Abraham; The Patriarchal, from Abraham to Moses; The Judicial, from Moses to King Saul; The United Kingdom, from King Saul to Rehoboam; The Divided Kingdom, from Rehoboam to the Captivity; The Foreign Government, from the Captivity to the Spiritual Government established by Christ, and extending to the Millennium. The Millennium period will consist of Christ's personal reign on earth, which will continue until "he shall have abolished all rule and all authority and power, for he must reign until he hath put all his enemies under his feet"(1 Cor. 15: 24-25). The last and final government will be that of the Father, through the ceaseless ages of eternity, when "Christ shall deliver up the kingdom to God, even the Father" (1 Cor. 15: 24).

The dispensations of God are different from his governments. They are few and well defined, and consist of four periods. The word *dispensation* means *"that which is bestowed upon one from a higher power."* In this case it means the authority and direction God gave to man for those religious activities which fulfill God's designs.

1. The first dispensation extended from Adam to Moses,—a period of about twenty-five hundred years. It embraced all the religious activities of that age, consisting of sacrifices of clean beasts, as that of Abel, Noah, Abram, Isaac and Jacob; of prayer, as that of the children of Seth, of Abraham and of Jacob; of prophecy like that of Enoch and of Jacob; of preaching, like that of Noah. In the days of Abraham the Lord added circumcision. All the religious activities during this period were few and simple.

2. *The dispensation of Moses and the prophets.* This dispensation stands out in strong contrast against the first, in being very elaborate. It retained all the ceremonies of the first and added many others. It was given by the Lord through Moses, and the prophets were called upon to act as occasion demanded. It consisted of a moral and a ceremonial law. The latter required a tabernacle or temple, a fixed priesthood, a variety of sacrifices, oblations and gifts, numerous washings and cleansings, courts of justice, reading of the law, prophecies and preaching, prayer, song service, and, in later years, baptism was practiced, which was administered to those who left some Gentile religion and embraced Judaism. We learn from the Talmud that, "in addition to circumcision, baptism was also required to complete their admission into the Jewish church. The proselyte was placed in a tank or pool, up to his neck in water. His teachers, who now acted as his sponsors, repeated the great commandments of the law when the candidate was immersed." This dispensation lasted about fifteen hundred years, or until the ministration of John the Baptist. Although the temple service continued, in form at least, until the destruction of the temple in the year A. D. 70, the Scriptures say, "The law and the prophets were until John" (Luke 16: 16).

3. *The dispensation of John the Baptist.* This dispensation was short, simple and specific. "There came a man, sent from God, whose name was John" (John 1: 6). This shows that John had a dispensation or mission entrusted to him. It was not a continuation of "the law and the prophets," for it had none of its precepts, rites or ceremonies. It was no part of the dispensation of Christ, but a preparation for it, simply "A voice crying in the wilderness, Make ye ready the way of the Lord." It was a necessary dispensation to prepare the Israelites for the coming Savior, for they did not feel the necessity of one to save them from the penalty for their sins, but depended on the promise of God made to Abraham (Gen. 22: 18), hence it was John's mission to teach them saying, "Think not to say within yourselves, We have Abraham to our Father." They all trusted to "the righteousness which is by the law" (Rom. 9: 31).

It was John's mission to teach the Israelites not to trust to these but to "bring forth fruit meet for repentance" and then be baptized with "the baptism of repentance" as an evidence of such fruit. It was further John's mission "to go before the face of the Lord to make ready his ways" (Luke 1: 76), and to direct the Israelites to the Savior who, he said, "cometh after me." His mission also included the baptizing of Jesus at the request of the latter, and to introduce him to the world as "the Lamb of God that taketh away the sins of the world." When these services were performed, his mission was completed, and his dispensation ended. He made no provision to continue his dispensation, which was vested in his person alone, and ended with his death. He directed his disciples to Christ, and it is certain that two of them,—Andrew and John,—became apostles of Christ. His dispensation was exclusively for the benefit of the Israelites, and does not concern the Gentiles nor us. What his mode of immersion was, nobody now knows. His baptism was not Christian baptism, since Christ is the author of Christian baptism, and not John. Christ did not patch his doctrine upon John's or that of Moses, as he said, "Men do not put a piece of new cloth upon an old garment."

That the dispensation of John was separate and distinct from that of Christ, is settled by the testimony of Christ himself who says, in Matt. 11: 11, "Among them that are born of women there hath not arisen a greater than John the Baptist, yet he that is least in the kingdom of heaven is greater than he." John was not, therefore, in the kingdom, or church, which Christ established on earth, any more than was Moses or any of the other prophets. All were before it. John was the forerunner of King Emmanuel, and not of his kingdom, as Elijah was the forerunner of King Ahab, and not of his retinue (1 Kings 18: 40).

4. *The Christian Dispensation.* This is the last dispensation God will ever give (1 John 2: 18). It appears in three phases: (1) During his personal presence on earth at the beginning of the dispensation. (2) The season of his reign on earth over his own by his Word and Spirit. (3) His personal reign again during the Millennium.

The Christian Dispensation began when Christ was baptized and the Holy Spirit came upon him. First "He was tempted in all points like as we are." Then he selected his apostles and began to build his church, to which he entrusted his Word. After abundant proof of his Divinity he made the great sacrifice of himself, and then delegated the affairs of his kingdom to his followers, promising them the presence and aid of the Holy Spirit until his return again. The second period of this dispensation began with the descent of the Holy Spirit upon the disciples on the Day of Pentecost, when the church entered upon its mission by the Word and the Spirit, to convert the people and gather them into the kingdom. This is the mission of the Church of Christ now. It has nothing of the Mosaic element in it, nor that of John the Baptist.

The particular mission of the church during the present period of this dispensation is clearly set forth in the Great Commission, to "teach all nations," to "baptize them into the name of the Father, and of the Son, and of the Holy Spirit," and to "teach them all things" which Christ had taught his disciples.

The third period of the Christian dispensation is that of the millennium. We may learn something of its nature from Isa. 2: 2-4 and 11: 4-10; also Micah 4: 1-5. Its prominent feature will be the subduing of all kingdoms and authority to the control of Christ. When he shall have overcome all opposition, and subdued all his enemies, including death, then "he shall deliver the kingdom to God, even the Father," "that God may be all in all."

Fruita, Colo.

Our Duties.

BY S. L. COVER.

JESUS says, "Be watchful and strengthen the things which remain." The kingdom of heaven is by him likened unto a man going into a far country, and leaving his goods to be cared for by husbandmen. He gives us the advice to be watchful, for he will come at any time. Now, if this means us, nothing but our best efforts are good enough. Considering God's great power and our littleness, we may well trust him fully. We know he was willing to reach down with his life for us, telling us that if we overcome, we shall be arrayed in white raiment. He will lead us across the dark valley and shadow of death, and bring us before his father's throne to acknowledge us before him and the holy angels. He is entitled to our best efforts and we are not doing our duty, if we do not give them to him.

Paul says, "Let us not sleep as do others, but let us watch and be sober." Now if we are watchful, we will be ready to do whatever our hands find to do, and to do this we must be at the front. Good soldiers are always in the front.

General Anthony led the attack in the battle of Saratoga, rushed into the thickest of the fight and gained the victory. George Washington, at Princeton, gave his soldiers such courage by going ahead, that they rushed upon the enemy and claimed the victory.

Victory mainly depends upon a determined and united effort. Never can we hope to succeed by lagging behind and waiting for some one else to fill our place. When the minister sees his congregation, seated in the back of the church, with the front seats empty, he is made to wonder if this kind of a gathering is really God's army, led by the Holy Spirit. Members that come in and drop down in the first seat they come to, will slip out of the door many times at the sound of alarm.

Brethren, Jesus wants us to be true and steadfast in his service, seeking the front seats, so that we may be ready to do our part. As a general thing I would rather have ten members who hunt the front seats than twenty who hunt for the rear seats. When the little flock of God's children is all lined up in the front seats, it gives the minister courage and makes the stranger feel that the tender cord of love, handed down by Christ to his church, unites all his saints.

Besides, a warm-hearted feeling should also fill each individual. Many times we, as Christians, need more determination and more ambition. When we note the zeal of the worldly in their pursuits, we are made to feel the strength of Christ's language, where he said, "The children of this generation are wiser than the children of light."

We see the business man using every means to increase his business. The farmer works early and late to make a success. In fact, every successful man or woman employs every means to make his or her line of work a success. So we should strive to employ every lawful means, backed up by our best efforts as well as our prayers, to be successful laborers for the Master. Always on time, and in the front, means much to ourselves, to others and to Christ.

118 S. Moore Street, Ottumwa, Iowa.

TRUE Christian love is that attractive grace that, like the rose or lily, scatters beauty and fragrance alike on friend and foe, and is not even conscious of the blessing it is bestowing.

I Their Value
II Their Present Organization
III Sacrifice
IV Responsibility
V Academies or Colleges
VI The Course of Study
VII Cooperation
VIII Educational Organization

OUR SCHOOLS

By W. L. EIKENBERRY

Part One.—Their Value.

THE problem of our schools is a very real one. The various institutions have been organized at various times and places, and without much reference to each other. As they have developed, new problems have arisen. Especially since some of them have become the property of the church, and others are strongly influenced by it, the lack of correlation and coherence in our educational system is strongly felt. We are beginning to recognize that we must have a unified system and not a lot of isolated and independent institutions, and that this system must be considered as a whole.

It is a mark of progress that we have advanced from the time when higher schools were more or less the object of suspicion to the time when they were a recognized part of our church organization. We have not, however, advanced to that stage in which everyone is convinced of the value of an education and therefore of the value of the schools. This is not, in any way, a reflection upon the average character of our own people for the same notion may be found among others. It has been but a short time since great publicity was given to the opinions of a very successful Chicago business man, who attacked all sorts of schools above the elementary grade with vehemence, if without very clear evidence.

Under these circumstances it may not be amiss to make some remarks about the value of schools in general and of our own schools in particular. Since the general educational aims and methods of our schools are similar to those of other schools, it may be best first to give some general data and conclusions, drawn from all sorts of schools.

An attempt was made, in connection with the writing of this paper, to secure definite data on the point from our own schools, but several failed to respond to the request for information and the facts to be presented later are therefore incomplete.

One of the easiest ways to express the value of an education or, indeed, of anything else is to put it in terms of money. This may not be the most important value, but it is definite and easily understood. Quite a few studies have been made with the object of ascertaining this valuation of an education. It is quite impossible, of course, in any individual case, to prophesy from the amount of education that a person receives just what his earnings will be. On the other hand, if we deal with the average of large numbers of individuals, we can be quite positive in our statements. The United States Commissioner of Education found that when he compared the earnings of people who had spent an average of seven years in school with the earnings of another group whose average education was 4.3 years, the earnings were in the ratio of 7 to 4. That is, the ratio of earning capacity is almost precisely equal to the ratio of education. A somewhat similar study of the 573 farmers living in four townships in the State of New York showed that the average earned income of the men who attended district schools only was $318, of those attending high school it was $622, of those attending college or university it was $847.

In the mechanical trades it is found that the average man trained in the shop begins work at sixteen and at twenty-one has a wage of about $13 per week; the school-trained man is just beginning work at twenty-one years of age with a wage of $10, and the advantage seems to be all on the side of the shop-trained man. Anyone who goes no farther in his investigation thinks that he has a good case against the schools. Let us look farther. At twenty-four the school-trained man will, on the average, be receiving $18 as against the other's $16. At thirty the shop-trained man is continuing to receive $16, having reached the highest level which he is likely to attain, while the educated man receives, on the average, $42 per week. Precisely the same sort of thing is shown by the statistics of college trained and non-college trained men in business. It therefore appears that either in the trades, in business, or on the farm, an education has a definite and positive financial value. That some educated persons fail to realize upon this value does not disprove its existence any more than the discovery of an occasional spendthrift proves that money is without value. Both education and fortune may be either used or wasted by anyone who possesses them.

After the consideration of all these facts it ought to be obvious that the "self-made" men and women, regarding whom we hear so much, are in fact the occasional exceptions rather than the rule. All honor to those who have attained positions of success and leadership in spite of the lack of training, but let us remember that they are the exceptions. On this point, too, there is evidence. There has been published a book containing short biographical sketches of the most prominent and successful American men and women in all walks of life. There are 17,000 names included. If, then, self-made men are peculiarly successful, we ought to find their names occupying a large part of the list in this book. The facts are that though not over one per cent of our youth receive a college training, yet seventy-one per cent of these 17,000 leaders in American life are college educated. Sixteen per cent got no farther than the high school, nine per cent had only an elementary school education, nearly four per cent were privately educated, and but two-tenths of one per cent were self-taught. It is certainly a significant fact that the college-trained one per cent of our population furnishes nearly three-fourths of our leaders. The value of thorough education, in preparing men and women to attain positions of usefulness and responsibility, can scarcely be exaggerated.

It is not so easy to determine the moral and spiritual value of an education. Moral values are not easily measured, but it is very clear that most constructive reformers are college men. They may be discovered from any study of the biographies of men of that class. It is quite in accord with this rule, that some of the most revered leaders in the early days of our own church were trained in the German Universities. To turn to exact data, it is reported by those who have made a careful study of the records of the past fifty years in America, that of those who have conspicuously sought the public welfare, at least 75 per cent were college trained; but among those who have selfishly sought their own individual success, regardless of the welfare of others, and served private interests at the expense of the public, at least three-fourths have not had more schooling than the eight years of the elementary schools. As another illustration,—in the original vote upon the Lorimer case, in the United States Senate, the college-trained senators voted against Lorimer in the proportion of 35 to 18. Upon the basis of the facts, drawn from these widely-divergent fields, we are forced to conclude that a higher education strongly tends to develop moral and spiritual leadership. With distinct and efficient religious instruction joined to the secular work of the schools, the results might be expected to be even more striking.

The results of education within our own church can not be presented so clearly, because no one has taken the trouble to collect the facts in any comprehensive way. We have but a few isolated illustrations where we ought to have many. It has been pointed out, in a recent issue of the MESSENGER, that Mt. Morris College has influenced its surroundings to a very considerable extent,—that twenty-one students at this one school have been ordained to the eldership within a single District. The further fact that most of the churches of the District are presided over by these same twenty-one elders, indicates that the churches of Northern Illinois believe that the school is providing the right sort of moral and spiritual leadership. Exactly similar data could be secured from any of the older schools. It merely happens that the facts are not now at hand.

An attempt was made to secure the facts on some points, but unfortunately two of the more prominent schools did not reply to the request for information. From the incomplete returns at hand it is shown that no less than nineteen foreign missionaries were students at a single school and it is known that many others attended the schools not reporting. Indeed, the foreign missions and missionaries are largely a school product. The influence of the schools is seen again in the fact that nine of the members of the Standing Committee of 1910 were trained in a single one of the schools reporting. Since only a small proportion of our membership is school-trained, it is obvious that an educated man has a much better chance than an uneducated one, of being elected to this responsible position. We must suppose that this is not because there is any partiality in favor of the school-trained man as such, but because, on the average, he shows markedly higher ability to grapple with the problems of the church.

To sum up the whole matter regarding the value of an education,—no one who dispassionately examines the facts can doubt that an education has high financial, social, and spiritual values. It is the best preparation for a useful life that has been devised, and as the methods of education are more and more adapted to our own particular needs, the value to us, of education in our own schools, will correspondingly increase.

Chicago, Ill.

A Lesson From My Gardening.

BY PAUL MOHLER.

TODAY I was working in my garden. The weather is rather cool, and often rainy, so that the weeds are very hard to kill. My hoe moves them from place to place, but they just take root and grow again. What's the use of trying?

Well, I know I can't kill them all, but I can cripple them a little. If I keep on moving them around from day to day until the good hot weather comes again, then I can kill them easily enough. If, on the other hand, I let them alone during the wet and cloudy season, they will soon fasten themselves upon my garden. Then, when the hot weather comes, I can not root them out without injuring my plants. I must keep after them continually.

It is a good deal the same way with some other things. Sometimes one gets into an environment that is especially favorable to sin. Evil temptations of every kind spring up to overwhelm the soul. The struggle is so hard, and sin so persistent, that one almost loses heart. What is the use of trying? Why not let things go now, and reform later, when conditions are more favorable?

Yes, but suppose conditions do not change for quite a while! Think how strong an evil habit becomes in just a little time. Little faults are easier to check than big ones. If rooting them out every day will not kill them, it will at least keep them from mastering you, from becoming habitual. Then, when conditions change, you may be free even from temptations along those lines.

Every community is troubled more or less with evil institutions. There are low dances, demoralizing entertainments, saloons, or gambling rooms. Sometimes the public is very tolerant of these things. You can not arouse even a respectable minority of the people against them, while many prominent people are really in favor of them. To fight them seems hopeless. What should you do,—just let things go, and pray for a wave of reform to come and sweep

them away? No, I think not. Utter your protest, stir up all the opposition to them you can. You may not kill them, but you will succeed in keeping them within closer bounds, so that when God answers your prayers for the reform, the weeds will come out more easily. Your work will not hinder your prayers, nor postpone your reform.

I hear good people say that if you cultivate virtue, vice will not trouble you. There is some truth in that too. I know that when I am cultivating my corn I am killing weeds almost without knowing it. I think the likeness holds in the moral plantation. But I have seen a field of corn get into such a condition that the first thing I could do with it was to take the right kind of a tool and kill the weeds. When the weeds are higher than the corn, weed-killing is in order before cultivation. There are enough of people, churches and communities that are trying to raise virtues by surface cultivation when, what they need to do, is to go after the vices with a grubbing-hoe. Remember that John the Baptist came before Christ. Sin must be rooted up before salvation can grow.

But you may think from what I have said that I am more interested in my weeds than in my plants. You are mistaken. If there were no good plants in my garden, I should not care how many weeds there were. It is the same way, I think, with God. Some people get the idea that the main thing in religion is to kill wickedness. That isn't God's idea at all. But God has planted virtues in every heart, and he wants them to grow. I am sure he is much more eager to see a fine crop of righteousness develop in my heart than I am to see my garden grow. Is it any wonder, then, that he gets after my soul-destroying sins? I think not. If I, being human, know enough to kill the weeds in my garden, shall not my Father who is in heaven know enough to destroy my sins? How else can he expect any good from me?

Oyonnax, France.

The Spiritual Life of the Minister.

BY A. G. CROSSWHITE.

THE holy ministry differs from all other callings in that a special gift is bestowed by the laying on of the hands of the presbytery. The charge to Timothy was no doubt made more impressive by reference to this ecclesiastical ceremony. An antenatal influence is suggested by Paul's reference to Timothy's ancestry, especial notice being taken of his saintly grandmother, Lois, and later of his mother, Eunice. By strict analogy it was evident that the blood was pure, on down to the third generation.

It is a good thing to be well born, better to live right, and best of all to be used of God in the salvation of others. Paul had nothing to boast of when he reflected upon his past career, unless it was honesty of purpose, but that only brought him face to face with an unequal antagonist, a crooked path behind him, and an unclouded vision of an insufficient religion. The prophet's reference to this condition employs a metaphor in which the bed was too short for a man to stretch himself upon it and the covers too narrow to cover him, and, therefore, an unenviable position for any climate.

The decisive hour in the life of the great apostle to the Gentiles came when, at Damascus, Ananias was informed of the enlarged mission of Paul, when the time came to bear the gospel message to the Gentiles, Kings and the Children of Israel. It is not the work that would tend to chill the ardor of the average missionary but the open vision of the things he must suffer for Christ's sake. The forty years' training of Moses in Pharaoh's court and an additional average life-time with Jethro's flocks, furnished Moses no better training than did a short-lived cloudburst of electricity from God's throne, when Saul was headed the wrong way.

It took that much of Heaven's artillery to burn up the Pharisaical bigotry in him, the command of Judah's king to make him recognize the new government, and the leadership of a man to place him on the right road. So far as fame and worldly honor were concerned the new field was most uninviting, but he conferred not with flesh and blood when the Master called him out into active, aggressive service, and hence always felt under the direct control of the Holy Spirit.

But are we called upon to emulate such characters? Shall our ideals be as high as that? It will be readily conceded by every minister that our ideal can not be too high, and it is equally true that no leader can go faster than his people follow, nor can he draw his followers higher than he himself has gone. The spiritual status of the church is due, largely, to the influences wielded by the pastor, and he is, to a certain extent, responsible for the house-cleaning which some one must do sooner or later. A wide-awake, spiritually-minded pastor, who is a shepherd indeed and not a hireling, can have his work in such a shape, year by year, that a stranger will wonder why it is so hard to get up a first-class revival. He it is who is expected to be in closest touch with his members and to know the field.

From a psychological standpoint the minister has studied the situation and has planned his work more perfectly than any architect, tradesman or politician. Paul's theological training in Doctor Gamaliel's Greek University was of little avail when sight, appetite, court subpœnas and worldly wisdom failed him on the Damascus road; but after the persecuted Nazarene took possession of his rightful citadel, the zeal was turned to good account. This old battleground has extended its borders both in width and length, and "the blood of martyrs has become the seed of the Christian church." Instead of the "letters of authority," upon his person there are seen the "marks of the Lord Jesus." Many have wondered at the strange story of the "Crucifixion of Philip Strong" or the wonderful transformation of Adoniram Judson, but it is not hard to trace the missionary trail down the intervening generations to John Newton's pious mother, nor upward to the divine purposes of God, the Father, to save the world through the "foolishness of preaching." How divine the calling! How inconceivable the results of a consecrated ministry!

But what is man, this earthen vessel, that once was so rebellious, so hard for the potter to use and fashion a "vessel of honor?" To analyze a man thoroughly he must be put to a number of severe tests. The Socialist says, "Show me the company he keeps and I will read his character." The moralist would see his library and acquaint himself with his early teachers, and the phrenologist would refer to a chart of the bumps on his head, but the psychologist and the philosopher would place him in a class room and dissect his intellect. God does neither. His work is that of *reconstruction*, REGENERATION. Beginning with his instincts, he plants the Holy Spirit in the center of man's rejuvenated physical organism as the dynamo of spiritual action, and thus fortified the mind is controlled by its correlated digits, WILL, PURPOSE, and JUDGMENT. Solomon's words are now better understood, "For as he thinketh in his heart, so is he" (Prov. 23: 7). As he thinks he speaks, and as he speaks he acts. Therefore a destiny is dependent upon thought, and thought upon God and his transferred power to man, which has constituted him a free moral agent. "Out of the abundance of the heart," says Jesus, "man speaketh" (Luke 6: 45). Therefore, if the holy ministry be prostituted by the preaching of that which is not "THE WORD," or if the conversation or the conduct of the holy ministry savor of that which proceeds not from the central power, there is something radically wrong, and a stronger current must be turned on. This can only be accomplished by daily prayer and confession.

If the foregoing conclusions can be accepted, then it follows, without further argument, that the leader must be "an example to the flock" and take charge thereof "not by constraint but willingly." There are three books that are read most generously, neither of which is upon the market in printed form. They are (1) The Book of Nature; (2) The Daily Walk of the Christian; (3) The Method of the Church in Dealing with Sin. The daily walk and home life of the minister and his family are put to the most crucial test, and, because of the superlative expectations from our homes, many ministers' children are pinched by discipline commensurate with the popular demand, and are thus set against Christianity, and then the people cry, "Physician, heal thyself." The social side of the minister's life can only be given a passing notice in this brief digest of "Essential Elements." A thorough acquaintance with his people is imperative, but a sympathy for their weakness is best exhibited by silently showing them a better way. An agreement with sin will never ameliorate its poison, neither can its condonement tend to lift the affected one up, but, on the other hand, it must pull the sympathizer down and sink the erring one still lower. The friendly handshake is solemn mockery without a MAN behind the hand and smile. In short, God demands of us,—his ministers,—a final record of TRUE soldiery. The fight is on, and not until the final sound of "taps" is heard and the smoke has cleared from the last battlefield will we hear from the Master the restful words, "Well done, thou good and faithful servant."

Flora, Ind.

Brief Analysis of the Great Commission.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (St. James Version).

"Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" (Revised Version).

THIS is an elliptical sentence; that is to say, according to a well-known figure of syntax, it is abbreviated, by the omission of redundant words, for convenience and force of expression but without alteration of the sense.

The redundant words which are thus omitted, and which, according to universal usage, must be supplied in the understanding are "in the name" before Son, and before Holy Ghost; so that, in its full and complete grammatical form, the Commission reads, "Baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost."

Many efforts have been made to show that the Commission does not require a triple action. Single immersionists have labored incessantly in trying to prove that one action meets the requirements of the Commission, that a different wording would be necessary to teach trine action. But the result of their investigation has, in every case, weakened their position and strengthened the doctrine of trine immersion. It is impossible to construct a parallel sentence, similar in all its parts with the Great Commission, that does not require a triple action. Let us here analyze the Commission, as a school boy would proceed in the analysis of a sentence in grammar. What did the Savior command the apostles to do? Four things, viz:

1. They were to *go*. Go where? Into all the world.

2. They were to *preach*. Preach to whom? To all nations. "Preach the Gospel to every creature."

3. They were to *baptize*. Baptize whom? Those who were taught, who believed and accepted the truth.

4. They were to *teach* or instruct. Teach whom? Those who were baptized. Teach what? All things—not some, but *all* things the Savior commanded them.

Did the apostles understand the Commission? Certainly. "Go ye," etc. That was plain. "Preach the Gospel," etc. Easy enough. "Teach them," etc. All very clear. "Baptize them." According to some learned theologians this is the solitary item in the Commission the apostles did not understand; which meant anything, everything or nothing. We believe that the apostles knew as well how to baptize as they knew how to preach. "Baptizing them," etc.—that is, immersing them into the name of the Father and—what? Immersing them into the name of the Son, and—what? immersing them into the name of the Holy Ghost. What, you say, three times?

(Concluded on Page 445)

THE ROUND TABLE

Spiritual Growth.

BY EZRA FLORY.

THERE is a "natural law in the spirit world" on this important doctrine. The surrounding conditions must be complied with that the germ of life may unfold and develop:

I. Abiding Communion with God.—Paul plead with the Athenians (Acts 17: 28), "It is in him we live, move and have our being." Jude admonishes the saints, "Keep yourselves in the love of God. He is able to keep us." It is as the Christian keeps himself in the love of God that God keeps him alive. "As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me" (John 15: 4). Like the song:

> "Prayer is the Christian's vital breath,
> The Christian's native air."

II. Nourishment.—Jesus endorsed the divine principle of Deut. 8: 3 as of universal application. "Man liveth not by bread only, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4). He also exemplified it in his life and teaching. "I have bread to eat that ye know not of. . . . My bread is to do the will of him that sent me and to accomplish his work' (John 4: 32-34). "I am the bread of life" (John 6: 35). "I am come that they may have life and have it abundantly" (John 10: 10). He quotes about eighty times from the Scriptures and from no other book, showing that he lived in the Bible. Hear Jeremiah's testimony, "Thy words were found, and I did eat them, and thy words were unto me a joy and the rejoicing of my heart: for I am called by thy name, O Jehovah, God of hosts" (Jer. 15: 16).

III. But Without Appropriate Exercise the Purest Air and the Finest Food Will Not Prevent a Diseased Body.—"If any man willeth to *DO* his will, he shall know of the teaching" (John 7: 17). The Master taught what he himself exemplified,—loving acts and experiences, in which the Spirit expresses himself; quiet meditation (Mark 6: 3, 46); private prayer (Matt. 6: 6); self-discipline (Matt. 5: 29, 30).

> "Let us then ever be growing,
> Never, never stand still,
> Listening, learning, better knowing
> Thee and thy most gracious will.
> That the Master's eye may trace
> Day by day my growth in grace."

Sterling, Ill.

"Behold What Manner of Stones and What Manner of Buildings."

BY C. C. ESKILDSEN.

(Translated by Andrew Eskeldson, Ramona, Kans.)

IN Mark 13: 1, 2 we read: "And as he went forth out of the temple, one of his disciples said unto him, Teacher, behold, what manner of stones and what manner of buildings! And Jesus said unto him, Seest thou these buildings? There shall not be left here one stone upon another, which shall not be thrown down.

There have been many things for mankind to look upon since that time. How rich in inventions the times have been! Messages are sent swiftly by wire and also by wireless telegraph. Invention has not been satisfied with sailing *on* the water but has enabled man to travel *under* the water. Traveling on land is rapidly done on the railroads, and also in fine cars, both in the cities and on country roads, without the use of horses. The diver works on the bottom of the sea, while others fly through the air. Many will say: "See, how great!"

But it is with these things as with the great buildings,—they are not eternal, therefore it is greater than these things to be a true, living Christian, who is begotten again unto a living hope, who has truly repented, been baptized for the remission of sins, been received as a member in the congregation of them that are holy, who can take part in the breaking of bread and feet-washing, to remember Jesus, our dear Savior, who himself gave us the example and said: "Do this in remembrance of me." Such a one has found rest with Jesus (as Jesus also promised); he has peace with God by faith on Jesus; he has the mind of Jesus and can return good for evil. Such a one has his light on a candlestick,—not under a bushel.

Such a condition has worth, both in time and eternity. But the greatest is yet to come. Jesus has gone to prepare a place for them that are his,—glorious buildings that are eternal, not made with hands,—where there is eternal Sabbath rest. Here we become tired and feel our weaknesses, but there we shall be like the angels; here we must often shed tears, but there tears will be wiped away. Who, on this earth, is able to write about the glorious and pure joys of heaven? Yet the greatest joy there will doubtless be to see Jesus, whom we love because he first loved us.

Norri Alle 17, Hjörring, Denmark.

The Sunday-school Library.

BY MARY BEAM.

NOWADAYS few Sunday-schools are without a library. It behooves us, as parents and Sunday-school workers, to keep our eyes open as to what constitutes that library. It is so easy to place therein, for our boys and girls to read, and to be influenced thereby, literature that may lead our children away from the church and some of her beliefs and practices.

There are many books that are very helpful to the young,—and the old too,—which may not be wholly safe unless some marginal notes are added. No book should be placed in the library of any Sunday-school of the Church of the Brethren without having first been read by a brother or sister (or a committee of such) of sound, mature mind, and let such notes or explanations be added as may be necessary.

I will give a few illustrations of what I mean.

In "The Crucifixion of Philip Strong," a book found in some of our libraries, a man is baptized by sprinkling. Now we, as a church, do not believe in sprinkling for baptism, yet in placing that book in our Sunday-school libraries without the notes, or some explanation, we virtually put the stamp of approval on sprinkling as orthodox baptism.

In "Fred's Dark Days" we have the act of going to war lauded as a great and good thing. Without other teaching our boys will get the impression that war is right, and that the Church of the Brethren believes so too.

"Little Women," one of the best books of the kind ever written, and found in some of our Sunday-school libraries, makes it appear right to dance, attend the theater, go to war, and to be over fond of dress. Now there are too many good things in "Little Women" to discard the book altogether. It was an inspiration to me as a girl, and later, as a wife and mother, and it has been and will be so to others.

But don't forget to *teach thoroughly* what to accept, and what to reject.

With such teaching the average Sunday-school library may prove a power for good; without it, a menace to the cause.

Trevilian, Va.

Lost and Found.

BY S. F. SANGER.

IN looking over a lot of old papers, brought with us from Virginia, I found an old church certificate blank which has this form:

> "To the church at ....., Greeting:
> This is to certify that ..... is a member of the CHURCH OF THE BRETHREN, and in fellowship with the congregation at ..... and it is our desire that ..... may be received as such."

Then follows the place for the signatures of ministers and deacons, as we now have them. The date is 186. .

The date places this form of church certificates in the sixties, or about fifty years ago. It will be observed that in this form of certificates we used the same church name we now have. To me it seems strange that a few years ago we struggled for some time to find a satisfactory church name, and now we have exactly what we had fifty years ago.

Will some one tell us when this name was first used, or adopted, when discontinued and why? After no little discussion at the Conference at Des Moines, Iowa, a few years ago, we dropped onto this name which was once used, and which now seems so satisfactory.

While the church seems well satisfied with her adopted name, let each of us, as individuals, strive for the NEW NAME promised to the faithful servants of the Lord. (Rev. 3: 12).

Empire, Cal.

VIRTUE has a tendency to turn fools into philosophers, while vice reverses the order and graduates philosophers as fools in a little while.

CHRISTIAN WORKERS' TOPIC

An Astonished Council.

Acts 4: 5-20.

For Sunday Evening, July 21, 1912.

"In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3: 6).

I. Peter and John Were—(1) Galilean fishermen (1: 11; 2: 7). (2) Unlearned and ignorant (v. 13). (3) Yet bold, but not school-bold (vs. 8-12).

II. The Basis of True Courage Is—(1) Firm conviction that we are right. (2) Implicit faith in Mark 11: 22; John 6: 29; Rom. 15: 13. The most ignorant and unlearned may have these.

III. "They Had Been with Jesus."—(1) They had been under his teaching and training. (2) In communion with him. (3) In sympathy with his plans. (4) He was the lamp in the fishermen's hut (John 1: 4; 8: 12).

IV. Their Marvelous Boldness.—(1) "Whether it be right," etc. (v. 19). We here see the gentle John just as firm and true as the more impulsive Peter. (2) "We cannot but speak" (v. 20). Not to speak would be ungrateful to our Master, and disobedience to God. (3) The rulers "marveled." They had seen these men before with Jesus, at his trial and at other times, and the change in their character was amazing.

Helps.—(1) Why were the rulers troubled? (2) Why did they wait till morning? (3) What question was asked the apostles? (4) Give the main points in Peter's reply. (5) What did the rulers decide to do? (6) Who glorified God? Why?

PRAYER MEETING

No Escape for Those Who Neglect.

Heb. 2: 1-4.

For Week Beginning July 21, 1912.

1. The Issue Can Not Be Evaded.—To escape the penalty, after neglecting the salvation offered, is impossible. There is no way; God has not provided any. "Neither is there any other name under heaven that is given among men, wherein we must be saved." To talk, therefore, about a way of escape, when the way that is provided is neglected, is the height of folly (Acts 4: 12).

2. The God-Appointed Way.—"If we say that we have no sin, we deceive ourselves and the truth is not in us." And we can not continue in sin and escape the penalty for sin. "The soul that sinneth it shall die." There must be a cleansing of the soul from its guilt before God. A way has been provided. "He is faithful and righteous to forgive us our sins." Man's pathway out of the darkness is restricted to one way, one path, one Redeemer. There is one "door;" Christ says, "I am the door." There is one "way;" Christ says, "I am the way." If, then, we shut out Jesus Christ, if we say, as too many thousands are saying by their conduct: "We will not have this man to reign over us," how can there be any escape for us? It is impossible (John 14: 6).

3. Our Neglect Chargeable to Ourselves.—This ruin of self, this destruction of the immortal soul, is wholly one's own fault. One of the most terrible remembrances that can come to the lost soul will be in recalling those words of the compassionate Redeemer: "And ye will not come unto me that ye might have life." If, therefore, we are not saved, can we throw the responsibility back on Jesus? Can we say, "There was no way, no truth, no life?" Has not the cross been lifted up in sight of a perishing world? Have not Bibles and the messages of God and of his ministers been scattered abroad to whosoever will? Why do we refuse (John 5: 40)?

HOME AND FAMILY

The Children Up in Heaven.

Selected by Alice Trostle, Mt. Morris, Ill.

"Oh, what do you think the angels say?"
Said the children up in heaven.
"There's a dear little girl coming home today,
She's almost ready to fly away
From the earth we used to live in.
Let's go and open the gates of pearl—
Open them wide for the new little girl,"
Said the children up in heaven.

"God wanted her here where his little ones meet,"
Said the children up in heaven.
"She shall play with us in the golden street,
She has grown too fair, she has grown too sweet,
For the earth we used to live in.
She needed the sunshine, this dear litle girl,
That gilds this side of the gates of pearl,"
Said the children up in heaven.

"So the King called down from the angels' dome,"
Said the children up in heaven,
"My little darling arise and come
To the place prepared in the Father's home,
The home where my children live in.
Let's go and watch at the gates of pearl,
Ready to welcome the new little girl,"
Said the children up in heaven.

"Far down on the earth, do you hear them weep?"
Said the children up in heaven,
"For the dear little girl has gone asleep,
The shadows fall, the night winds sweep,
O'er the earth we used to live in.
But we will go and open the gates of pearl—
Oh why do they weep for their dear little girl?"
Said the children up in heaven.

"Fly with her quickly, O, angel dear!"
Said the children up in heaven.
"See, she is coming! Look there! Look there!
At the jasper light on her sunny hair,
When the veiling clouds are riven."
"Ah, hush, hush, hush! all the swift wings furl!
For the King himself, at the gate of pearl,
Is taking her hand—dear, tired little girl—
And leading her into heaven.

—Elizabeth C. Hardy.

The Blighted Life.

BY LEANDER SMITH.

Never a day passes but what I am forced to look on some blighted life. See the young men who have been enslaved by the dreadful drink habit, and who have polluted their bodies with tobacco poison! Look at the young girls who have adopted the ungodly fashions of the world, changing their natural shape and unduly exposing themselves to the public gaze.

I always picture in my mind how they would have looked, had they lived straight and true. How few live up to the design and purpose for which God created them! Some one says, "There is a divinity that shapes our ends, roughhew them as we may." But let me say unto you, the roughhewing will make an awful showing in the last great day, "for he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6: 8).

Boys, keep yourselves clean. "Touch not; taste not; handle not (the unclean things), which all are to perish with the using" (Col. 2: 21). Girls, "adorn yourselves in modest apparel with shamefacedness and sobriety, not with broided hair, or gold, or pearls or costly array; But (which becometh women professing godliness) with good works" (1 Tim. 2: 9, 10).

If the boys and girls of our country go on in the way so many have started, what will the end be? These bad habits, when they once fasten themselves on a person, blight the life, so that there will not be a full-grown body and brain. Such persons will be only dwarfs in life's race, and can never develop to great usefulness. Let us teach our boys and girls to live pure, simple and holy lives, so that they will be useful workers in the cause of our Blessed Master.

What priceless heritage there is, for our young people, in the promise of a long and useful life! "Thou shalt go to thy grave in a full age, like as a shock of corn cometh in his season." They will die with clean, sweet bodies as God intended they should. Nothing is so true in this world as those words spoken long ago, "Whatsoever a man soweth that shall he also reap."

115 S. Elm Street, Nevada, Mo.

A Christian Message.

BY JULIA A. GILBERT.

I was born Jan. 27, 1844, near the foot of South Mountain, Frederick Co., Md. My parents, two brothers and I, and a young man named Isaiah Gross, came to the neighborhood, ten miles west of



JULIA A. GILBERT.

[For years Sister Julia A. Gilbert, an unassuming and earnest little woman, was often seen on the Annual Meeting grounds, and a time or two addressed the Conference. Early in life she began agitating the question of sisters being granted the same privilege in the breaking of the communion bread and passing the cup, enjoyed by the brethren, and is said to have practically framed the petition from the Grundy County church, Iowa, that, after years of earnest discussion, was finally passed, and is now the rule among the churches. On this page we are giving her picture, along with a short sketch of her life and some of her experiences.—Ed.]

Dayton, Ohio, in a two-horse wagon. I think I was in my fourth year. We were about seventeen days on the road. I was about eight years old when I began thinking about living the Christian life, when I would be old enough. At that time it was a question as to how old a child should be until it can unite with the church.

In 1850 I attended the Annual Meeting for the first time. It was about five miles from our home. I remember seeing the long tables at the communion, and the many teams. When I was past eleven years of age, I was taken with measles and scarlet fever, which caused me to become a cripple for life. A brother and a sister of mine died in one day. At the age of fourteen I was baptized by Eld. Abram Erbaugh, in the Wolf Creek congregation. At that time I was the only single member in the church at that place, so far as I knew, but others soon came into the fold. I went on my way rejoicing until I attended the love feast and took my first communion. Then I was puzzled.

At that time there was no supper on the tables at the time of feet-washing. As I thought about how the Savior rose from supper, laid aside his garments and girded himself, I pondered for several days, with the Testament in my hand, at my work. At last I concluded I would ask my father, as he was a great lover of his Bible. I think I can almost see him yet, as he sat on a low rocking-chair, when I read the passage in question and asked him why the members did that way at the love feast. He gave a heavy sigh and said: "The old brethren took the ordinance from several passages of Scripture and thought this to be the proper way it ought to be done."

This explanation gave me satisfaction for a while, but when I thought of the vow that I had made to God, to walk in all his ways (and our aged Brethren used to teach that it was Christ whom we should follow), and read the Scriptures, I felt that it was my duty to see if we were doing things in the way Christ told us to do them. Next came the breaking of bread for the sisters, and then I had another struggle. I told Bro. Lewis W. Teeter, in 1894, when talking on the subject, that I then thought if the Lord would let me live to have that experience, —breaking the bread and passing the cup,—he ought to take me home, as I thought I had fought enough battles. But it went on a great while longer than they, at that time, thought it would. It seems the Lord must have had something for me to do in this world.

I have read our church paper every year, since the beginning of its publication. I often think of the veterans of the cross, the many meetings and partings at our Annual Meetings, and the many times they said, "God bless you and make you a blessing." I have attended every Annual Meeting since 1897, except the one at St. Joseph, and should like to have enjoyed the meeting at York, but the distance was too great for me.

Eldora, Iowa.

"Only a Little Thing."

BY JOHN R. SNYDER.

The setting is the same as in our last,—the union depot of a State capital. It is also in a side room of the main waiting floor. It is the room that is set apart for the selfish gratification of those who smoke and otherwise are not fit to associate with the ordinary traveling public. How wise station and railway authorities are to thus segregate those whose appetites have become so depraved that they can not with propriety mingle with the rest of us! In this room were a number of men and boys, but one in particular attracted our attention as we passed by. He was, perhaps, twenty or twenty-two years of age. As a rule, depot seats are not so arranged as to make a comfortable bed, but this young man had so arranged himself and was asleep. In his mouth was a small piece of paper, rolled in cylindrical shape, and about an inch and a half long. Supposedly there was something inside the paper cylinder. It had been afire at one end, but the fire had gone out as the man slept. But here was a study. The face of the young man showed the lines of dissipation and careless living. His eyes were weak and his face had the pallid color that betoken a life that was being wasted. There was a nervous twitch of the muscles as he slept, showing that nature was revolting at the wreck which sin was making.

Then we thought, "So God created man in his own image, in the image of God created he him." Could it be possible that this man was the image of God! Nay, verily. These words from Holy Writ were spoken before the Fall. This man had fallen and he was not God's image. It was a sad picture and we can not efface it from our memory. Would the man come back to his first estate? God knows. It was only a small thing,—an inch or more long,—but how much it revealed of that man's character!

Bellefontaine, Ohio.

When Christ was here on this earth clad as a man, he drove out the money changers who dared to make of his Father' house a place of merchandise, and, my Christian brother or sister, don't you know that Christ is working today? Don't think he is far removed from us, but remember that as of yore he drove out the money changers, so today he drives them out, and the church which persists in harboring them is surely doomed or else its usefulnes is decidedly curtailed and it is on dangerous ground; its destiny hanging in the balance, for God does judge justly.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

SIX were recently added to the church at Worthington, Minn.

BRO. JOHN P. HARRIS, of Fairfield, Va., has become pastor of the congregation at Mount Carroll, Ill.

ON Monday, July 1, a revival meeting at Bowden, N. Dak., closed with six putting on Christ in baptism.

THE day before the love feast, June 23, in the Mahoning congregation, Ohio, seven put on Christ in the holy rite of baptism.

BRO. D. C. FLORY, of Waynesboro, Va., is to hold a series of meetings in Mechanicsburg, Pa., beginning Saturday evening, Nov. 16.

BRO. H. C. EARLY, of Penn Laird, Va., is booked for a series of meetings at Franklin Grove, Ill., to begin sometime in the latter part of August.

WE are now mailing the "Report of the Annual Meeting," and we are quite sure that it will prove exceedingly interesting to hundreds of our patrons.

THE District Meeting of Northern Illinois and Wisconsin will convene at Naperville, Ill., Aug. 22. We have received no notice regarding the Ministerial Meeting.

ELEVEN came out on the Lord's side and were baptized as the fruits of a two weeks' series of meetings held in the Jacobs Creek church, Pa., by Bro. B. B. Ludwick.

THE Ministerial and Sunday-school Meetings of Southern Ohio, to be held in the Salem church, are announced for Aug. 13 and 14. The program is to appear later.

WE had a pleasant call from Bro. J. E. Steinour, of Murtaugh, Idaho, who, having business in Chicago, came out to Elgin to see the Publishing House and greet friends.

SUNDAY, July 21, is the date set for the dedication of the new churchhouse in the Chippewa congregation, Wayne Co., Ohio, Bro. S. S. Shoemaker conducting the services.

BRO. F. A. MYERS and wife devoted a few weeks to evangelistic work in the Maple Grove congregation, Wis., and as the fruits of their well-directed efforts, thirteen made the good confession.

BRO. C. M. SUTER, elder of the church at Franklin Grove, Ill., has been quite sick for some weeks, and when last heard from, on Monday of this week, he was not improving as his people hoped he would.

SOME good work has been done at Glasgow, Mont., where Bro. W. W. Keltner recently delivered seventeen addresses, which resulted in ten accepting the conditions of pardon and uniting with the church.

DURING a series of meetings in the Waddams Grove congregation, Ill., Bro. J. E. Miller, President of Mount Morris College, did some very effectual work. Twelve were added to the church, and the interest is reported to have been splendid.

WE observe that some of the churches are electing their District Meeting delegates, and yet the date and place of only a few of the meetings have been announced.

THE number of accessions during the revival at Scalp Level, Pa., conducted by Bro. Albert Berkley, is given at forty-five. Meetings of this kind strengthen the church and encourage the workers of Zion.

THE Brethren in Elgin had no service of any character on the Fourth, but the members of Batavia and Naperville had a joint outing at the former place, which, we understand, was well attended and equally well enjoyed.

BRO. J. S. MASTERSON, of Oklahoma, who is to remain at Mastersonville, Pa., until the coming October, is in a position to aid a few churches in a series of meetings. Those desiring his service can communicate with him.

THE members at Marion, Ind., are in the midst of a fine tent meeting, with Bro. John Mishler conducting the services. Twelve have been added to the fold, and the prospects are good for others to come out on the Lord's side.

BRO. J. W. DEARDORFF and wife, of California, called at the House on their way home from the Annual Meeting. They left here with a view of stopping at Mount Morris one day. Bro. Deardorff represented Northern California on the Standing Committee at the York meeting.

ALL of the Minutes of the District Meetings of North Dakota, Eastern Montana and Western Canada, from 1897 to 1911, have been collected and published, making a neat, cloth-bound booklet of fifty-two pages. The printing was done for a committee consisting of Brethren J. C. Forney, J. E. Joseph and D. M. Shorb.

MATTERS appear to be quieting down in China, and our missionaries will soon be able to settle down to regular work again. Bro. Crumpacker and family are already at their interior station, Ping Ting Chou. Bro. Hilton, when heard from May 20, was on his way there. The other workers will doubtless soon find their respective fields of labor.

BRO. H. A. STAHL, of Glade, Pa., is probably not as magnetic in his personality as some of our evangelists, but in his quiet and persistent way of preaching the Gospel he is accomplishing a splendid work. He has held scores of revivals, always preaches the straight truth, and is said to have baptized 1,160 people. This is more members than can be found in some of the smaller State Districts.

AFTER an absence of five weeks, Bro. J. G. Royer finds himself at his Mount Morris home. He writes us of a pleasant trip among the churches in the East, and a pleasant week spent at Canton, Ohio, in the home of his son-in-law, Bro. E. S. Young. In fact, it was from Canton, instead of Covington, that he wrote what was published two weeks ago, concerning his visit to the scenes of his early life.

A NUMBER of our preachers are waking up and doing more preaching on the Divinity of Christ, the Virgin Birth, the Atonement, the Miracles of the New Testament, the New Birth, and the Spiritual Side of the Ordinances, than they did years ago. There is a demand for preaching along these and other neglected lines, and the live preacher is not slow about taking hold of them. While they may be old subjects, still, in a sense, they are new and will greatly interest the thinking public.

GENUINE faith, that is proportionally no greater than a grain of mustard seed, will save a man, provided it is put to work. It is the unemployed faith, whether it be great or small, that fails to produce results. A working faith grows and continues to increase in strength and quantity as the years go by. Let no one become discouraged because of the little faith found in some of the babes in Christ. The occasion for alarm is when this little faith is permitted to lie dormant. This means spiritual death.

BRO. E. B. HOFF, of Bethany Bible School, whose place of residence is at Maywood, a short distance west of Chicago, is now visiting some of his people in Southern California, and may not return to his home until the latter part of the month.

THE SUNDAY-SCHOOL MEETING of Southwestern Missouri and Northwestern Arkansas, to be held in the Dry Fork church, three miles south of Jasper, Mo., is announced for Sunday, July 21, commencing at 9:45 A. M. The program reached us too late for this issue, and must be held over until next week.

THOUGH Batavia is only fourteen miles away, we had not, until last Lord's Day, worshiped with the members there for six months. We found a good congregation, and greatly appreciated the heed they gave to the Word preached. Bro. E. E. Eshelman is in charge as pastor, and is doing an excellent work.

FOR next issue we have an interesting communication from Bro. George W. Hilton, who writes under date of May 20. He had spent some weeks with the China Relief Committee, helping to feed the famine sufferers. In this article he tells about some of his experiences, and also says that he has completed his relief work, and will now go to the interior, where he may be addressed at Ping Ting Chou, China.

ON Sunday, June 23, while preaching to his flock at Edison, Nebr., Bro. Levi Snell, of Cambridge, dropped dead. He had been preaching about twenty minutes when the call came for his soul to leave the body and pass on. Bro. Snell was sixty-seven years old and had been preaching the Gospel for quite a while. It is not often that the call from over the river reaches the man of God while he is in the midst of his last message, but it happened that way in this instance.

IT is affirmed by one of the seamen on board the ill-fated vessel, that the lookout man in the crow's nest was drunk and asleep at the time the *Titanic* struck the iceberg that sent 1,600 people to the bottom of the ocean. If so, then the loss of this splendid vessel, with the hundreds of lives, must be charged up to the whiskey side of the ledger. What a terrible record whiskey is making! Then, to think of it: every man who votes for the saloon interests, or in any manner throws his influence on that side of the question, becomes a party in the making of this appalling record!

BRO. W. CARL RARICK, late of Indianapolis, is now located in Elgin, and may be addresse at 426 Washington Street. It has been arranged for him to take up the pastoral duties in our city, devoting half of his time to the work, while the other half will be given to work in Bethany Bible School. He preached for us last Sunday morning, and it is to be hoped that his sojourn among us will not only be pleasant, but that it may result in the furtherance of the cause in this part of the Lord's vineyard. Elgin has a population of 26,000 souls, and it is believed that by well-directed efforts many of them may be reached by the whole Gospel.

ON page 443, this issue, we are publishing the Financial Report of the General Mission Board for the month of May. It will be observed that the total receipts for the month foot up to $808.77. Deduct from this the $291.65, intended for the Denver Colored Work, and the Chicago Sunday-school Extension, and we have $517.12. If from this we deduct the $12.63, donated for the Chinese Fund, it will be seen that the amount placed at the disposal of the General Board is only $504.49,—a little more than half of the sum placed in their hands for the corresponding month of last year. This shows a falling off that should be made up in some manner. It is to be hoped that the report for June will make a far better showing.

"Wine is a Mocker and Strong Drink is Raging."

THE wise man understood well the effects of strong drink upon those who indulged in its use, and his warning has been the text for numberless sermons,

addresses and essays on the evils of the use of intoxicants. But the mockery of wine and the raging of strong drink are exemplified even unto our day.

Not long since, in conversation with a dear young sister on the drink evil, the subject of marrying a young man given to indulgence of strong drink, for the purpose of reforming him, was discussed. It was suggested that by marrying such a one he might be reformed and in this way great good accomplished.

This plan of reforming young men, addicted to the drink habit, has been tried by hundreds of thousands of young women to their great grief and sorrow in after-life. It may be set down as a rule, to which, of course, there are occasional exceptions, that the young man who can not be influenced by the woman he professes to love, to reform before marriage, will not do so afterwards. Intoxicants destroy the will power and degrade the morals, and prenuptial promises are broken as easily as they are made. Under our own personal observation have come many examples of broken-hearted women who have in vain tried this method of reformation.

Oh, the pity of a pure-minded, virtuous maiden being bound to a drunkard for life. It is enough to make angels weep. The man's promises to reform broken and the demon dragging him down, with his wife and children, until he, in the rage of strong drink, makes a hell of what should be the dearest place on earth,—home!

Here is an illustration that came under the writer's own observation, and this is but one of multiplied thousands that have occurred. To Mount Morris College came a bright, fine-looking young man, to take up school work. His mother said to us, "He is a good boy and we want you to take good care of him." It was soon found that the boy had deceived his mother and that he was forming the drink habit. There were no saloons in our town, but seven miles away there was a saloon town and here whiskey was secured and Frank was found under its influence. We called him to the office and plead with him as a father might plead with a child, to break off from the habit that was slowly binding him with chains of steel, and he promised again and again to do so. But the mockery and raging of strong drink was upon him. Reluctantly we were compelled to send him home.

There he succeeded in winning the heart's best love and affection of a beautiful maiden. She gave him the devotion of her life and, hoping to reform him, she married him. But the prenuptial promises were broken and slowly, and as surely as death, whiskey did its work. It brutalized the man until he abused his wife and beat her in his drunken madness. She, unable longer to endure the brute in the man, left him and went back to her father's house, regretting with a regret deeper than words can tell, the day she left the old home a happy bride.

One day her husband, all his love for his wife turned to hate, filled himself with whiskey, went to the house where she had taken refuge, knocked at the door, and when she came to meet him, drew a revolver and sent a bullet crashing through the brain of the woman whom, but a few years before, he had promised before God to love, cherish and protect for life. When she lay dead at his feet on the threshold of her old home, he, in a fit of sudden remorse, turned the weapon upon himself, and the bullet ended the life of the drunkard.

God pity and keep our young maidens from marrying young men who indulge in strong drink with the fond hope of reforming them. If the love they profess to have will not cause them to leave the wine cup before they marry, the chances are as one to a thousand that they will not do so afterward.

D. L. M.

John's Baptism.

When considering this subject understandingly, the one thing to be settled in the very start is, that John's baptism came from heaven, and was, therefore, no part of the Jewish doctrine or practice. The chief priests and the elders of the people sought to confuse the Master by asking him a question relating to his authority. In turn he confounded them by this question: "The baptism of John, whence was it? from heaven or of men (Matt. 21: 25)? Had the baptism been the same as that employed among the Jews, the priests and elders could have told him just where John got his baptism. But since this was not the case, and since they did not care to admit it was from heaven, or to say that it came from man, they chose to leave the question go unanswered.

From this incident there is but one conclusion to be deduced, and that is as stated,—the baptism of John was from heaven. It came to the preacher of the wilderness, God instructing him just how to baptize and for what purpose. To the people this baptism was something new, otherwise it could not have formed the basis for a question. It was also for the Christian and not the Mosaic dispensation. The Jews had their proselyte baptism, and needed no other. It was not necessary that the Lord should send them another. But since he did send one, it logically follows that it was for another dispensation, or another order of religion, aside from that held by the Jews. There is no escaping this conclusion.

This leaves two things settled, viz., the baptism of John came from heaven, and was intended for the Christian dispensation. It was to play a part in making people what they should be under the Gospel, and not what they should be under the Mosaic law. And this is why John was sent to baptize. He was fully aware of the fact that God had sent him to baptize, for in John 1: 33 he says: "He that sent me to baptize with water." This, added to the two other conclusions, paves the way for saying that since John's baptism was from heaven, and since it was intended for a people under the Gospel, and not under the law, it follows that it must have been Christian baptism, or else there were two baptisms in the early part of the Christian dispensation.

When John baptized Jesus in the River Jordan, he evidently employed the baptism that came to him from heaven. The same must have been true respecting the hundreds he baptized. In each instance he made use of the baptism from heaven. The form was the same for each person. The way he baptized Jesus, was the way he baptized all the others. There is no escaping this conclusion. It was the one form of baptism from the time he began his work until he closed it.

While John was still baptizing, Jesus, through his disciples, also baptized. It is said that "he made and baptized more disciples than John" (John 4: 1). Did Jesus have the converts he made baptized differently from the way John baptized? If he did, then there were two different forms of baptism in use at the same time, and both of them were looked upon as authorized by God. If there were not two forms of baptism, then the baptism employed by the Master was the same as that which came to John from heaven. But what is there, in support of the theory that John, at the period in question, baptized one way and Jesus another? Nothing, absolutely nothing but imagination. There is not a verse of Scripture on which such a conclusion might be based. The conclusion is not logical. There is not even presumption in its favor.

Then think for a moment of the confusion that would have resulted from two modes of baptism, widely practiced in the community, and the respective advocates of each claiming them to be of Divine origin. There would have been no end to the confusion. The Jews, by showing up this difference, and magnifying it in the sight of thinking people, could have made the claims of Jesus and John seem ridiculous. The scribes and elders of the people could scarcely have desired a better opportunity for exposing the absurdity of Divine sanction for two systems of teaching having two different modes of baptism. This difference in practice would itself have exposed the whole thing to ridicule, and greatly crippled the work in which the Master was engaged.

Not only so, but when Jesus put the question to the priests and elders about John's baptism being from heaven, they could have turned on him with the question: "If John's baptism is from heaven, whence came yours?" Not only so, but with this difference in the two baptisms the shrewd priests and elders could have confused the followers of Jesus on every hand, by showing up the grave inconsistency of two prophets claiming to be sent from God, to be inspired by the Holy Spirit, and to be doing the will of God, and yet teaching and practicing two different and contradictory forms of baptism.

It is but reasonable to conclude that the enemies of the new religious movement would have flung this inconsistency into the face of Jesus and his disciples on every occasion. There is not the remotest hint that any such conditions existed in any part of the Master's ministry. But there are other phases of the subject that must be considered in another article.

Self-Measurement.

There are, in the world, and among men, different kinds of measures and of measurements, and by these measures and measurements we measure our own lives, as well as those of our fellows. The thought that has interested us, in a very special way, lately, is the charity, which as a rule, we exercise in applying these measurements to our own lives and the rigidness which we use when applying the same measure to others, especially those for whom we do not have the kindly regard that we should have, as Christians. How we minimize our own faults and maximize the faults of others!

We have this position set forth in the two men who went up to the temple to pray. The Pharisee listed all the good things which he had done, and then completed his measurement by a comparison with the poor publican. None of the things of which the Pharisee so proudly boasted, had been done by the publican, because he did not have the possibilities. When the publican measured himself he found that he had but little that would count in his favor, and therefore he plead for mercy. The Pharisee found so much that he not only justified himself, but boasted because he was so much better than his fellow-worshiper.

The trouble with too many of us is that we measure ourselves by comparing ourselves with others. Even this would not be so bad if we would do it honestly and fairly. But we are often tempted to list our good deeds and qualities against the bad and undesirable actions of our neighbor. This is true of us all, in greater or less measure. It is really harder for us to be true and honest in our measurements than we are aware, in our general way of thinking. This is especially true in our measurement of others. And the sad part of it is, that the harsher we measure others, the more we add to our own condemnation. In the spirit by which we measure and judge others, so shall we be judged.

Mercy is measured out to us in proportion as we measure it out to others. The publican's prayer, "God, be merciful to me a sinner," could be appropriately used by more of us than we may, at first, suppose, if we would measure ourselves more strictly and others less.

Most of our church troubles grow out of our continually measuring others instead of measuring ourselves. The Pharisee, on his return from the temple, seeing the empty-handed publican, determined in his own mind that something ought to be done. Yes, he would get up a petition and have it sent up to their next conference, "that no one should be allowed to go up to the temple to pray unless he fasted twice a week, and gave tithes of all he possessed." That is the way some of us feel like doing sometimes,—"I do this, I do that, I do just right." Why not make everybody else do just the same? Well, suppose we, as a church, would try to carry out a policy of this kind, and what would we have? We would have a form minus the spirit, which is the legitimate outgrowth of a self-made measure. To have devoted and spiritual men and women, the measure must have in it the element of spiritual de-

votion, as the fruit of no measure can be any better than the material of which it is composed. It is because of this that measures made up of selfish purposes are not effective in their results.

The Pharisee seemingly was a fairly good man. He thanked God that he was not like other men are, —extortioners, unjust, adulterers. That was something to be thankful for. He was not like the publican. They were not always good. Then, too, he fasted twice a week and he gave tithes of all that he possessed. This, too, was a good thing to do. Still there was something wrong. He measured himself with his own measuring stick, and all who failed to tally with his measuring were publicans. Now, as it happened, when truly tested, the publican proved to be the better man of the two, though he was a self-confessed sinner. So may it be when the test measurement is applied to us!

As we grow in years and Christian experience, we are inclined to change our kind and manner of measures and measuring. Instead of making measures for others, we now make them to fit ourselves and apply them to ourselves. The best test for fair dealing is to deal fairly with others. Those who are always clamoring for measures and rules to make others do right, are the ones who spend the least thought and time in doing right themselves. The measure that men mete out for others, shall also be meted out to themselves. This is the law of reason, and of God as well.

The gospel measure is always right, and men and women, as a rule, are ready and willing to accede to this fact. But there are very few indeed who are willing to be forced into another man's measure, especially when they know that he is not applying it to his own life. Jesus says: "My yoke (my measure) is easy and my burden is light." But man-made yokes are often hard and their burdens are heavy. Accept the easy and the light, and live.

H. B. B.

Christianity and Politics.

We have those among us who think that our people should take a more active part in politics and even go into conventions and help nominate good men for office. They would have us attend State as well as National Conventions, and do what we can to purify politics. We should think that the conduct of the politicians at the two late Conventions,—the one in Chicago and the other in Baltimore,—ought to be enough to convince any one that these great gatherings are not becoming places for a people who profess to have renounced the world, with all its evils, and are pledged to live the separate life. To satisfy our readers on this point, we give below a description of a part of the Chicago Convention by the Editor of the Chicago *Northwestern Christian Advocate*. The editor, on account of his influence, was accorded a seat where he could look down upon the whole scene and hear and see everything that was going on. Describing the scene, when things seemed to have reached a climax, he says:

At 2 P. M. Secretary Elihu Root, with blacksmithian force, pounded some semblance of order out of chaos, and the ponderous machinery creaked into motion. We saw before us a body of men cleft in two nearly equal halves over the rival candidates—Taft and Roosevelt; the devotees of the latter charging the supporters of the former with violent and outrageous methods of stealing delegates from States that had declared for the latter. When the last contest had been decided by the Credential Committee, and Mr. Taft was left with a safe voting majority, the anger and hate of the defeated half were brought to intensity.

As the result of each vote of contest was announced, a chorus of shrieks, of groans, of cat-calls, of whistles, contaminated the air. The charge had been made so persistently that the Taft forces had "steam-rolled" their way over the prostrate forms of their opponents that the figure of speech had possessed the convention. Whistles suggestive of traction engines were blown constantly; the delegates mimicked the steam escape, and with other simulations and direct and open attacks so interrupted the proceedings as to give the floor of the convention an appearance of distressed confusion. From time to time, as the cause of provocation seemed too severe to bear, delegations would spring in disorder to their feet and with swaying bodies and defiantly clenched fists hoarsely utter their protestations and hurl defiance toward the calm front of the ever-placid chairman.

At the close of the contest and when it was seen that the Taft forces dominated, H. J. Allen, of Kansas, took the platform to deliver a message from Mr. Roosevelt,—a request that his friends do not participate in the voting, and making direct charges of thievery and gross dishonesty in deciding contests. At the mere mention of the name "Roosevelt" a demonstration occurred which lasted twenty-one minutes. We shall not attempt a description. There was a considerable degree of spontaneity accompanying the performance, for the name "Roosevelt" is something to conjure with; but we must confess that such famed outbursts of prolonged applause are more or less staged and kept alive by artificial methods. It was a physical demonstration with just enough injection of ardor for the idol of those starting it to give interest to the mad proceedings. One is led, however, to exclaim with "Puck," in looking upon such scenes, "What fools we mortals be!" Men divested themselves of their coats to swing them above their heads, hats went higher and never returned. Arms waved, women shrieked, men bawled like beasts and motioned as maniacs, as indeed, their acts at the time would have declared them such. Over there starts the parade of States in lock step fashion. Now two conflicting forces came dangerously near and a fight ensues, blows are struck and belligerents roll and pummel upon the floor in bull-dog fashion until the police hasten up and release each from the clutches of the other. And this is politics! Such is patriotism! We confess our heart sank within us at the frantic sight and sound so demoniacal. Here were two important factors, representing millions of voters, delegated by the constituency of a great party to represent them in orderly convention, sunken into a veritable bedlam of disorder and hate. Finally, from sheer fatigue, the "shouting and the tumult ceased" and a semblance of order followed for a brief time.

When, finally, the moment arrived for nominations, and Warren G. Harding, of Ohio, in the progress of his address nominating Mr. Taft, came to the moment when he should name his candidate, the second demonstration began and continued seventeen minutes. Then came a repetition of riotous scenes—banners waving, men hallooing hoarsely, and women shrieking shrilly; the same pandemonium breaking loose and the like uprising of the beast within man. Two other fights occurred on the floor, with men rolling in the dust and beating each other until the police arrived."

Now if, after reading this impartial account of the Chicago Convention (and the one at Baltimore was just a little tamer), any of our people think that members of the Brethren should take part in such proceedings, they certainly have a conception of Christianity that differs widely from what we conceive to be the teaching of Christ and the New Testament writers.

The Prayer Chain Letter.

A few of our readers are worried over the chain prayer letter that is going the rounds. In the instructions accompanying the prayer they are told to send the prayer to nine friends within nine days, and that if they do so they will be delivered from all ailments, but if they do not, then they will be visited by some calamity. Once for all, permit us to suggest that no attention be paid to chain letters. They are deceptive, misleading, without authority, and may be set down as a humbug. They serve no purpose aside from the wasting of postage stamps to the amount of hundreds of thousands of dollars. The prayer letter, referred to, was started years ago by some unknown party, and has found enough foolish people to keep it going. A number of them have gone into our waste basket, but the Good Master goes on blessing us just the same. During the last twenty years we have exposed many chain letters, and now, for the second time, we are exposing the chain prayer letter. By this time it would seem that any person who reads the Messenger should know enough to pay no attention to any of them.

A Weakness in the Sunday-school.

Figures may make dry reading for most people, but they often reveal some startling truths. It is known that in this country there are 13,500,000 children attending the Sunday-school, and that every year about 400,000 of them are converted. This means that while nearly 3,000,000 unite with the church every seven years, ten million go out into the world unconverted. Or, to make it a little plainer, only one child out of every four, attending the Sunday-school, is converted. But what becomes of the other three? If it is not possible to reach one-fourth of the boys and girls in the Sunday-school, what can we expect of those who can not be induced to receive Bible teaching of any sort? But why do we reach so few children with the Sunday-school? And the fact that three-fourths of them, after being taught the Scriptures, never unite with the church, indicates that there is something decidedly wrong with the whole Sunday-school system. One writer thinks that there is too much of the "goody, goody" teaching, and not enough of the planting of true Bible principles in the hearts of the children. All of the teaching done should lead up to Christ and the church, but instead of that the Sunday-school is looked upon as an independent institution. The parents may belong to the church, but the children think they belong to the Sunday-school. After the Sunday-school closes, they are trained to leave, and if they are ever won to the church, it is by another process. The gap between the Sunday-school and the church is too great, and it seems to be widening each year. If we would save more of the children, the two institutions must be brought closer together.

Do Not Go Together.

That was a fine thought expressed by the matron of the Iowa Methodist Hospital, Des Moines, when she said that the name, Church of the Brethren, and the lodge do not go together. She has learned that our people do not belong to any of the lodges, and for that reason she could well say that Brethren and the lodge should not be associated. They belong to two different classes, and one must be considered separate and apart from the other. It might be well for us to pause and consider how many other things do not fit the name by which we are known. We might mention wars, political excitements, theaters, Sunday desecration, saloons, ornamentation in attire, and worldly display generally. We should be so thoroughly divorced from these, as well as other evils, that no one, acquainted with our claims, would think of connecting us with them. Our plea is for a complete separation from the world and all of its sins, and we can do no better for the cause we represent than to make the separation as marked as practicable.

Misapplying Scripture.

Referring to an aged person being led to Christ by the influence of a child, one of our valuable exchanges says, "'And a little child shall lead them,' has again been verified." Now, it so happens that the quotation referred to, found in Isa. 11: 6, has no reference whatever to a little child leading people. The verse reads thus: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." By this it will be observed that the pronoun "them" refers to the animals named, and not to people. There is probably no scriptural quotation that is more widely misapplied by people who should know better. While it is true that children do sometimes lead others to Christ, still the citation named should not be quoted as evidence.

Sermon Subjects.

There are Bible subjects in which people are interested, in spite of the great political excitement of the day. Here are a few of them: "Do We Really Know There Is a God?" "How Can God Be Everywhere at the Same Time?" "Are We Safe in Accepting the New Testament as an Inspired Book?" "Was Jesus Actually the Son of God?" "Can It Be Proved That Man Is Immortal?" "Did Jesus Rise Bodily from the Dead?" "After Death, Then What?" "Is There Salvation Without Faith and Obedience?" "What Are the New Testament Conditions of Salvation?" "What Is the Supreme Duty of the Church As a Body?" Some of our readers may be able to suggest other subjects.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

WAYSIDE NOTES.

Having lived here for three years without seeing any of the Brethren, or hearing a sermon by one of them, I have been persuaded to write this article for the Messenger.

We do not have much of a start here for a church, but, if our Mission Board could send a minister here, we feel that much good might be done, and perhaps a mission started. A ministering brother, desiring to change his location, might do well to investigate this vicinity before locating elsewhere. There are no members nearer than 100 miles, so far as we know.

The public land near here is all taken up, but we are near two railroads, and small towns are being built up that offer chances to any one wanting to go into business. This is a good part of Canada, and surely our Brethren ought to build up a church here. We have no place to hold meetings yet, except in private houses, but we hope to have the use of a schoolhouse before another year. We are trying to start a Sunday-school, and are praying that some one may be sent to help us in the near future. Who will come? Leona Hilton.

Amulet, Sask., Canada, June 24.

WEST MARION CHURCH, INDIANA.

We are in the midst of a very interesting revival, and many souls are being turned from darkness to the marvelous light. On last Saturday we held our love feast. There were twenty-two churches represented. Fifteen ministers were present, and 190 members communed, besides about twenty who could not get seats at the table. Bro. John Mishler is doing fine work here, and has a good interest stirred up. He is not only giving invitations to the sinner, but he is also giving invitations to those of other churches, who are not doing all of God's commands and ordinances. He is uniting homes that were divided, as one of our brethren put it, who made the good choice yesterday. Formerly he belonged to the Wesleyan Methodist church. His wife, who came out the evening before, belonged to the United Brethren church, but now they are united indeed and in truth,—in the same judgment, in the same mind, one in Christ Jesus. This is only one instance I have given. There are more, and still more to follow.

Our Sunday-school is also increasing in interest, attendance, and offerings. Our report for the last two Sundays was as follows: Sunday, June 23, attendance, 122, offering, $11.06. Sunday, June 30, attendance, 167, offering, $14.51. We have our meetings and Sunday-school in a tent, while our revival is in progress. We expect to continue the meetings all this week, as there is such good interest manifested. There have been twelve added to the church, with good prospects for many more soon. Bro. Hatcher, of Summitville, officiated. Bro. Mahon gave the Sunday-school a good talk that will be remembered long by all of us, and especially the children. Pray for us, that we may continue to bring many more into the fold of safety. J. A. Leckron.

Jonesboro, Ind., July 1.

MARKLE CHURCH, INDIANA.

Quite a number of special services came so closely together, throughout the month of June, that we thought best to combine them and not send news so often.

Our love feast, held May 25, was well attended by a goodly number of our home members. It being quite a busy time of the year, not many from surrounding churches were present. Bro. Geo. L. Studebaker, of North Manchester, Ind., and Bro. D. W. Paul, of the Loon Creek church, were the ministering brethren with us. Their assistance was very helpful, as our home minister, Bro. D. B. Garber, could not be with us on account of sickness.

We had a good meeting, and quietness prevailed throughout the services. Bro. Paul could not remain here over Sunday, as he had other appointments. Bro. Studebaker was with us and preached a very helpful sermon on the subject of "Love." He impressed us with the importance of manifesting our love to God, in return for the wonderful love he has shown in sending his only begotten Son. These meetings were very inspiring to us all.

May 26 we had no preaching, as Bro. Garber had gone to Annual Conference. After Sunday-school a prayer-meeting service was held, which was enjoyed by all present. This was a day when many of our ministers were at the Conference, while many of their wives were obliged to remain at home, caring for their respective families. We wonder sometimes if the ministers' wives are not too often forgotten, in their arduous duties, just as the ministers are sometimes almost neglected. One of our young members invited Sister Garber and her children to go along home for a Sunday dinner. Sister Garber, in accepting the invitation, expressed her appreciation. Ministers' wives should be remembered more than they are, because of the assistance they render their husbands in their important work.

June 9 was the first Sunday after Conference. Bro. Garber usually gives us a talk about the Conference each year, after his return, and his intention was to do so at this time, had he not been requested to assist at a funeral service at the home of a well-known lady in our town. His talk was deferred, therefore, until some other time. After our Sunday-school service, the minister of the Christian church, Mr. S. T. Burgess, was present for preaching service. As Bro. Garber was absent, Mr. Burgess was invited to preach for us, which he did, and his sermon was well received by those who heard him.

Our council was held June 15, with Eld. D. B. Garber presiding. He read Rom. 12 and gave a short talk thereon. Not much special business came before the meeting, but the time was profitably spent. New ideas were mentioned, considered and disposed of for the good of the

FINANCIAL REPORT

The General Mission Board acknowledges, with thanks, the receipt of the following donations during the month of May, 1912:

WORLD-WIDE.

Indiana—$84.25.
Northern District, Congregations.
Cedar Creek, $21; Union, $14.47; Bethel, $8.85, ... $ 44 32
Thomas Cripe, $5; Dora Smith, $1.50; J. H. Fike (marriage notice) 50 cents, ... 7 00
Middle District, Congregation.
Monticello, ... 16 43
A Sister, Roann, $5; Otho Winger (marriage notice), 50 cents, ... 5 50
Southern District, Individuals.
R. Cunningham, $10; Mary M. Peffley, $1, ... 11 00
Virginia—$57.61.
First District, Congregation.
Salem, ... 2 23
Mary Smith, ... 1 50
Second District, Individuals.
N. W. Beery, $1.88; S. I. Flory (marriage notice), 50 cents, ... 2 38
Northern District, Individuals.
Jonathan Wampler, Greenmount, $50; Lydia Whiser, $1, ... 51 00
Eastern District, Individual.
J. R. Leatherman (marriage notice), 50 cents, ... 50
Pennsylvania—$50.35.
Eastern District, Congregation.
Maiden Creek, ... 25 28
M. J. Hutchinson, ... 5 00
Southern District, Individual.
Louisa Burris, ... 1 00
Middle District, Congregations.
Lewistown and Dry Valley congregations, ... 5 57
Anna H. Sell, ... 1 00
Western District, Congregation.
Manor, ... 5 50
Miriam Gray, $5; In is Name, $2, ... 7 00
Ohio—$26.13.
Northeastern District, Congregation.
Chippewa, ... 11 13
A. F. Shriver (marriage notice), ... 1 00
Northwestern District, Individuals.
Lydia Friend, $4; Samuel Driver (marriage notice), 50 cents; S. M. Friend (marriage notice), 50 cents, ... 5 00
Southern District, Individuals.
Jane Miller, $5; S. A. Erbaugh, $5; Ida R. Eby, $1, ... 11 00
Illinois—$24.00.
Northern District, Individuals.
Henry and Lydia Faringer, $15; Lizzie Shirk, $1; E. B. Hoff (marriage notice), 50 cents; A. C. Wieand (marriage notice), 50 cents, ... 17 00
Southern District, Individuals.
J. A. Brehm, $5; Elizabeth Verner, $2, ... 7 00
California—$15.16.
Southern District, Congregations.
Covina, $13.50; Santa Ana, $1.16, Edw. Frantz (marriage notice), .. 14 66
Iowa—$9.13.
Middle District, Sunday-school.
Panther Creek, ... 8 63
Virgil C. Finnell (marriage notice), ... 50
Kansas—$8.50.
Northeastern District, Individual.
O. R. McCune (marriage notice), ... 50
Northwestern District, Individuals.
Sarah Horting, $5; Mrs. Martha Waltana $1.50, ... 6 50
Southwestern District, Individuals.
G. W. Weddle (marriage notices), $1; A. G. Miller (marriage notice), 50 cents, ... 1 50
Michigan—$5.32.
Congregation.
Riverside, ... 3 07
Amanda Wertenberger, ... 2 25
Maryland—$5.15.
Middle District, Christian Workers.
Broad Run—Brownsville, ... $ 5 15
Texas—$5.10.
A Dublin Sister, ... 5 10
Nebraska—$5.00.
Jonathan Souders, ... 5 00
Washington—$5.00.
Mother and Boys, ... 5 00
Canada—$2.00.
Individuals.
A. B. Long, $1; Mrs. E. L. Jordan, $1, ... 2 00
Tennessee—$2.00.
Austin Diehl, ... 2 00
Wisconsin—$1.00.
Mr. and Mrs. J. E. Zollers, ... 1 00
Missouri—$0.50.
Southern District, Individual.
C. W. Gitt (marriage notice), ... 50
Minnesota—$0.50.
Samuel Bowser (marriage notice), 50
New Mexico—$0.50.
Frank W. Gibson (marriage notice), ... 50
Idaho—$0.25.
Jacob Kircher, ... 25
Unknown—$1.92.
Unknown, ... 1 92
Total for the month, ... $ 311 37
Previously reported, ... 1,618 05
For year so far, ... $ 1,929.42

INDIA ORPHANAGE.

Ohio—$45.00.
Northeastern District, Aid Society. Canton Sisters, ... $ 40 00
Southern District, Sunday-school. Primary Dept., West Dayton, ... 5 00
Indiana—$36.00.
Southern Dist., Christian Workers. Pyrmont, ... 20 00
Rinehart Sisters—Four Mile, ... 16 00
Nebraska—$32.00.
Elder A. J. Nickey, ... 32 00
Iowa—$30.00.
Middle District, Individuals.
W. I. and Katie Buckingham, ... 30 00
Pennsylvania—$26.00.
Eastern District, Sunday-school. Midway, ... 16 00
Southern District, Individual. Trostle P. Dick, ... 5 00
Western District, Individuals. W. H. Blough and wife, ... 5 00
North Dakota—$25.35.
Sunday-schools.
Zion, $20; Williston—Rock Lily, $5.35, ... 25 35
Illinois—$20.10.
Northern District, Individuals.
A Brother, $20; Daniel Beard, 10 cents, ... 20 10
Maryland—$20.00.
Eastern District, Christian Workers. Washington D. C., ... 20 00
Kansas—$10.00.
Northwestern District, Individual. Ella E. Greenough, ... 10 00
Minnesota—$10.00.
Sunday-school.
Worthington, ... 10 00
Michigan—$5.00.
Aid Society.
Woodland, ... 5 00
California—$0.25.
Southern District, Congregation.
Covina, ... 25
Total for the month, ... $ 259 70
Previously reported, ... 752 23
For the year so far, ... $ 1,011 93

INDIA MISSION.

Illinois—$67.65.
Northern District, Congregation.
Mt. Morris, ... $ 17 65
Southern District, Individual.
Louisa S. Albaugh, ... 50 00
Michigan—$28.80.
Christian Workers.
Woodland, ... 8 80
A Sister, ... 20 00
Indiana—$10.00.
Middle District, Individual.
A Sister, Roann, ... $ 10 00
Ohio—$10.00.
Northeastern District, Individuals.
G. F. Shoemaker and wife, ... 10 00
Idaho—$8.00.
Christian Workers.
Clearwater, ... 8 00
Maryland—$3.00.
Middle District, Christian Workers.
Broad Run—Brownsville, ... 3 00
Tennessee—$5.00.
Mrs. D. T. Keebler, ... 5 00
Kansas—$1.00.
Northeastern District, Sunday-school.
Nora Gauby's Class, Washington, . 1 00
Nebraska—$0.25.
Sunday-school.
Primary Class and Teacher, Arcadia, ... 25
Total for the month, ... $ 138 70
Previously reported, ... 250 77
For the year so far, ... $ 389.47

INDIA NATIVE SCHOOL.

California—$30.00.
Southern District, Individuals.
Four Brethren—Covina, ... $ 30 00
Iowa—$6.00.
Middle District, Sunday-school.
Old Sisters' Class—Panther Creek, $ 6 00
Total for the month, ... $ 36 00
Previously reported, ... 78 00
For the year so far, ... $ 114 00

INDIA WIDOWS' HOME.

Washington—$6.70.
Sunday-school.
Wide Awake Workers, Primary Class, North Yakima, ... 6 70
California—$0.50.
Southern District, Congregation.
Covina, ... 50
Total for the month, ... $ 7 20
Previously reported, ... 16 52
For the year so far, ... $ 23 72

CHINA MISSION.

California—$16.00.
Southern District, Congregation.
Santa Ana, ... $ 16 00
Pennsylvania—$11.30.
Southern District, Sunday-school.
Hanover, ... 11 30
Indiana—$10.00.
Middle District, Individual.
A Sister, Roann, ... 10 00
Missouri—$9.25.
Northern District, Congregation.
North Bethel, ... 7 25
Lulu Fahnestock, ... 2 00
Colorado—$4.25.
Western District, Congregation.
Grand Junction Mission, ... 4 25
Total for the month, ... $ 50 80
Previously reported, ... 34 83
For the year so far, ... $ 85 63

CHINA FAMINE.

California—$5.25.
Southern District, Congregation.
Covina, ... $ 5 25
Virginia—$4.32.
Second District, Congregation.
Beahm's Chapel, ... 4 32
Oklahoma—$2.00.
A Brother, ... 2 00
Ohio—$1.06.
Northwestern District, Individual.
Mrs. I. Inboden, ... 1 06
Total for the month, ... $ 12 63
Previously reported, ... 209 70
For the year so far, ... $ 222 33

CUBAN MISSION.

Michigan—$5.00.
J. H. Andress, ... $ 5 00
Total for the month, ... $ 5 00
For the year so far, ... 5 00

DENVER COLORED WORK.

California—$168.20.
J. J. Parrot, $5; J. R. Rhoads, $1; Henry Spoerline, $5; Wm. Spidel, $3; J. B. Dierdorff, $2; Kerman S. S., $4; L. W. Boyd, $2; J. A. Wyatt, $2; J. B. Boyd, $10; S. Edgecomb, $1; M. Dickey, $1; F. M. Cartwright, $2; D. H. Weaver, $2; J. W. Hoff, 75 cents; J. B. Flickinger, 75 cents; M. W. Saylor, $1; S. S. Flickinger, $1; J. M. Long, $1.50; C. W. Hufer, $1; E. M. Sheller, $1; J. B. Moore, $10; D. H. Forney, 50 cents; B. F. Bashor, $5; S. Beeghley, $10; W. M. Fike, $10; D. M. Hanawalt, $1; Harvey Eikenberry, 50 cents; C. T. Eller, $5; J. W. Vaughn, $1; Wm. Whitlow, $2; Wm. Fike, $15; M. M. Fike, $15; C. E. Brabb, $20; Mrs. L. A. Whitney, $5; A. Fike, $5; J. S. Strole, $3; Covina congregation, $4.25; Jacob Harnish, $1; I. Fike, $6.70; Emma Newcomer, $1.25, ... $ 168 20
Indiana—$35.00.
R. Cunningham, $25; Lemuel and Myra Hillery, $10, ... 35 00
Iowa—$20.00.
E. S. Fouts, $10; A. R. McMulln, $10, ... 20 00
Michigan—$16.00.
J. W. Hoover, $10; John Hoover, $5; Fanny Hoover, $1, ... 16 00
Washington—$15.00.
L. E. Propst, $5; Thomas Sayer, $5; C. O. Biddle, $5, ... 15 00
Total for the month, ... $ 254 20
Previously reported, ... 919 00
For the year so far, ... $ 1,173 20

CHICAGO SUNDAY-SCHOOL EXTENSION.

Pennsylvania—$19.26.
York S. S., $14.26; Joint Miss. Meeting, Scalp Level and Shade Creek congregations, $5, ... $ 19 26
Ohio—$10.00.
Pleasant Hill S. S., ... 10 00
Canada—$4.60.
Mrs. Jacob Ihrig, $1; Ward McEwen, $1; Gorman Ronsberger, 50 cents; Elvin Murphy, $1; Miss M. Shade, 50 cents; Miss Shade, 50 cents; D. A. Peters, 10 cents, ... 4 60
Illinois—$3.59.
Lamotte S. S., $1.89; Mrs. M. R. Myers, Eastern Viavi Co., $1.70, ... 3 59
Total for the month, ... $ 37 45
Previously reported, ... 160 51
Total for year so far, ... $ 197 96

CORRECTIONS.

In Annual Report, Account No. 1, World-wide Donations, the fund is $31.75 more than as reported in the Visitor of April. India donations under Account No. 2 are $25.65 less than Visitor statement of April. Also Denver Colored is $114.85 more than is reported in the Visitor.

Explanation: World-wide donations for November foot up $3.90 less than reported; $35.65 was deducted in January Visitor from World-wide to satisfy corrections of $25.65 in India Mission and $10 in Denver Colored. This transfer was not made in the ledger and the differences are $31.75 in World-wide, $25.65 in India Mission and $10 in Denver Colored.

Correct total of Denver Colored should be $6,022.07. $10 above was not transferred to ledger, and in carrying forward totals of the year to February Visitor the receipts for January, $124.85, were overlooked. This will harmonize the Visitor statements with the Annual Report as given in the June Visitor.

church, with the good will of all. One of the good thoughts suggested was that of supporting an orphan in India, which the church decided to do. One letter was received.

We decided to hold our Harvest Meeting Aug. 11. Bro. T. D. Butterbaugh, our District Sunday-school Secretary-Treasurer, is expected to be with us and assist in the services. Our love feast will be held Oct. 26. It is to be an all-day meeting. The correspondent and her organized Sunday-school class offered to donate a new pulpit Bible, and the members of the church expressed their appreciation to the class for their generous offer.

June 23 Bro. D. B. Garber gave his Conference talk, which the church is always eager to hear. We trust the members will be more faithful in standing for the principles of our Brotherhood, and be more interested in the saving of souls. May the Spirit of God rule well within us, is our hope and aim! Mrs. Lillian Earhart.

Markle, Ind., June 25.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Inglewood.—Sunday, June 30, Bro. M. M. Eshelman gave the Sunday-school a short review lesson which was very interesting. Afterwards he gave us a spiritual sermon. In the evening the young people enjoyed having our aged minister, Bro. J. G. Calvert, lead the Christian Workers' Meeting, followed by an interesting sermon by our aged elder, Wm. J. Thomas. So many having moved away from Inglewood, has decreased our number very much, but what few are left are all working together, and our two aged ministers have their hearts filled with the love of souls. We feel that God will stay by us and assist us in our work here.—Lizzie Diehl Thomas, Inglewood, Cal., July 3.

Glendora church met in council June 25. Sunday-school and Christian Worker officers were elected, and some other business was transacted. We reëlected Bro. C. Whitman as our Sunday-school superintendent, and Bro. Lester Blocker as president of our Christian Workers' Society. Two letters of membership were received. Our church decided to elect two deacons.—Mary E. White, Glendora, Cal., July 6.

Los Angeles church met in council June 28, with Eld. D. W. Crist presiding. Six letters of membership were granted. Officers for Christian Workers' Meeting were elected for another year, with Bro. P. R. Lehmer as president. Sister Anna Bashore was chosen president of the Santa Fe Mission. A young man was restored to fellowship recently. Two have been received by baptism. One of them is an invalid, and had to be carried into the water on a chair. On Sunday afternoon our hearts were again made to rejoice when three of our Chinese boys from the Berean Bible School united with the church in baptism. For several months they have been coming very faithfully to study the English language and to know more about Jesus. Sister Ora Nine, who has had charge of the work, is leaving now for Arizona.—Eva M. Frantz, 3125 Broadway, Los Angeles, Cal., July 1.

Santee.—Bro. Harvey Snell, our District Sunday-school Secretary, was with us June 8 and 9, and gave us three very good sermons. June 22 and 23 Bro. M. M. Eshelman was with us and gave us some very interesting sermons on the Holy Spirit, and from the Book of Revelation. We expect him to give us additional Bible lessons on the Holy Spirit sometime in the near future. We had some inquiries, lately, from different ones who are thinking of coming here. We extend a hearty welcome to all members who come to us. Any members that are looking for a good climate, where they can help to forward the Lord's cause, should give this place some attention. We pray for the Lord's blessings on his work here at this place.—Anna R. Hyatt, Santee, Cal., June 25.

COLORADO.

Colorado City.—At this writing, July 1, we have been here in our new field of labor nearly six weeks. The work is beginning to open to us nicely. Yesterday morning, as a result of one week's hard work of visiting and soliciting, and earnest prayers, we had an increased attendance at both the Sunday-school and preaching services. Any brethren or sisters who may have relatives or friends in either Colorado Springs or Colorado City (they are practically one city), will please give me the names and street numbers of all such. I received such a letter just this morning. A sister, whom we know quite well, wants us to look up her "dear brother," whom she has not seen for ten years. It is with the greatest of pleasure that we respond to her request, and may God bless the visit!—E. F. Sherfy, 403 Jefferson Avenue, Colorado City, Colo., July 1.

First Grand Valley.—Our church met in council June 28. Our elder, Bro. J. E. Bryant, presided. We reorganized our Sunday-school. Bro. Hall Van Dyke was elected superintendent, and Bro. W. F. Wiler was chosen president of the Christian Workers' Meeting. We decided to continue giving our support to the Grand Junction Mission another year. June 30 was children's day. July 21 we shall have our special temperance program. Since our last report Sister Emma Horning, from China, gave us a lecture, which was enjoyed very much by all.—Mrs. C. L. Heiney, Grand Junction, Colo., July 1.

Grand Junction.—June 27 we held our semiannual council. After this service we had our prayer meeting. These meetings seems to be growing in interest and attendance. We now have a teacher-training class, which meets every Sunday evening, taught by Bro. H. C. Wenger, of the First Grand Valley church. We feel that we have gained much strength from the County Sunday-school Convention, recently held in our city. We pray that the Lord may lay the burden of souls upon the hearts of some of our dear people, who are seemingly trying to go through this world "on flowery beds of ease." May they no longer sit in idleness, in strong congregations, while missions near by must suffer for lack of consecrated workers.—Emma Root, 726 West Main Street, Grand Junction, Colo., July 2.

IDAHO.

Boise Valley.—Eld. Peter Forney, of Glendale, Ariz., preached for us on Sunday morning and evening. Although he is past eighty-three years of age, he gave us good spiritual food.—Jennie S. Brower, Meridian, Idaho, June 26.

ILLINOIS.

Dixon church met in council June 17, with Eld. O. F Shaw presiding. Church officers were elected as follows: Bro. W. W. Lahman, treasurer; Bro. William Dickey, Messenger agent. Bro. William Dickey was also chosen superintendent of the Sunday-school, and Bro. H. Thompson was chosen secretary of the Christian Workers' Society. Brethren H. Joynt and C. B. Boyd are our delegates to District Meeting, with Brethren J. E. Hults and D. A. Rowland as alternates.—Mrs. Emma Boyd, Dixon, Ill., June 29.

Franklin Grove.—Our church met in regular quarterly business meeting June 15. A committee was appointed to arrange for a Bible Institute during the winter. Sister Bertha Lahman was elected as secretary of our Christian Workers' Band. Brethren Emory Wolfe and Ira Lahman will represent us at our District Meeting. Bro. H. C. Early is to be with us in a series of meetings, to begin the latter part of August. Our elder, Bro. C. M. Suter, has been ill and not able to meet with us for several weeks. We pray that he may soon be restored to his usual good health.—Anna S. Buck, Franklin Grove, Ill., July 2.

Hudson.—Our council was held July 3. Eld. J. H. Neher presided. The usual business came before the meeting and was agreably disposed of. Bro. Neher was chosen delegate to District Meeting, and Sister Bilbrey, alternate. It was decided to hold a series of meetings sometime this fall, and a committee was appointed to secure a minister to assist in the work. Last Sunday we observed Children's Day. Quite a number of children took part in the exercises, which were well attended. Sister Neher usually conducts these meetings, but was not able to be present last Sunday.—(Mrs.) Ida L. Thompson, Hudson, Ill., July 5.

Mount Carroll.—Our church met in council July 1. Bro. P. R. Keltner was with us. Brethren Wm. Bratton and Israel Cripe were elected delegates to District Meeting. Bro. John P. Harris has taken charge of the Mount Carroll congregation as pastor. We look for a brighter day now. The interest is good. This is a hard time of the year to keep up the attendance, as some are away on their vacations, and some of our members are sick. Sister Annie Myers has been near death's door for a number of weeks. Pray for us.—Alice Garber, Mount Carroll, Ill., July 2.

Oak Grove.—Our church met in council June 21, with Bro. J. W. Switzer presiding. Eld. Buckley was present. We decided to have a series of meetings during either September or October, at whatever time we can secure help for the same. Our love feast was held the day following. Members from adjoining churches were with us.—D. E. Eshelman, Lowpoint, Ill., July 3.

Rock Creek congregation met in council June 13, Eld. S. I. Newcomer presiding. Our love feast opened at 1:30 P. M., on Saturday, June 22. Brethren C. P. Rowland, W. H. Eisenbise, and D. A. Rowland were the visiting ministers in attendance. Communion services opened at 6 P. M. Bro. W. H. Eisenbise officiated. Sunday forenoon was given to a Children's Meeting and preaching services.—Wayne Gerdes, R. D. 5, Morrison, Ill., July 3.

Shannon church met in council June 29. Not much business was before the meeting. After disposing of the business, a heart-to-heart talk was engaged in. Some kind warnings and excellent exhortations were given, which were well received. One encouraging thing about our Sunday-school is that the attendance exceeds the church membership by one-third. At a series of meetings quite a number of the Sunday-school scholars united with the church. Our love feast will be held Oct. 5, at 6 P. M.—D. Rowland, Shannon, Ill., July 1.

Waddams Grove.—Our congregation recently closed a glorious revival, conducted by Eld. J. E. Miller, of Mount Morris, Ill. He commenced preaching in the Chelsea house June 16, and continued until June 30. Twelve young souls asked for admittance into the church, which was attended to the next day. Bro. Miller certainly did a good work among us, and gave us good, scriptural sermons. He did not urge any one to join the church, but simply told them their duty and gave them the opportunity. Our ministers and Sunday-school teachers, also, must have the credit due them, as the children are regular attendants at all our services. May the Lord help the parents and older members to realize what a great responsibility is theirs to guide the young members aright! Eld. P. R. Keltner and wife were with us during several of the meetings, which we greatly appreciated. Bro. Keltner was elected, at our council of June 29, as our elder in charge for another year. Brethren George and Albert Myers were elected delegates to District Meeting.—Albert Myers, Waddams Grove, Ill., July 2.

INDIANA.

Elkhart Valley church met in council June 29. Our elder, Bro. Frank Kreider, presided. The writer was appointed to look after the selling of "Kingdom Songs" to those who may desire them. We will hold an all-day Harvest Meeting Aug. 28. An effort will be made to get Bro. Vernon Schwalm to do the preaching for us. June 22 we held our love feast. We had a large representation from adjoining churches. There was not enough room at the tables for all who desired to partake of the communion. On the evening of June 23 we held our children's meeting. The children and young people rendered an excellent program to one of the largest audiences ever assembled at our church. A collection of $6.37 was taken toward the support of Sisters Cripe and Stover in the foreign field.—William Brubaker, Elkhart, Ind., July 1.

Fairview church met in council June 29. Eld. David Dilling presided. Elders John Ulrey, G. Barnhart, John Root and Bro. David Barnhart were present. Two letters of membership were received and one was granted. Eld. David Dilling was chosen as our elder for another year. Our series of meetings will begin Aug. 11. Bro. H. Heckman, of Illinois, is to assist us in these meetings. Our Harvest Meeting will be held Aug. 4. The writer was appointed church correspondent. Bro. Dilling remained over Sunday and preached an inspiring sermon for us.—Emma E. Wagoner, Colburn, Ind., July 2.

Ft. Wayne.—Our church convened in council June 28, with Eld. J. W. Kitson presiding. Two members of the Mission Board of Northern Indiana were present and assisted in the work. A fair representation of the members was present. Quite an amount of business was disposed of. Our elder is an earnest worker, deeply interested in the flock over which he is overseer, and also greatly concerned about those outside of the kingdom. We solicit the prayers of God's people in behalf of the Ft. Wayne church.—J. Ahner, 2346 Walton Avenue, Ft. Wayne, Ind., June 30.

Goshen City.—We met in council June 19. Our elder, Bro. Isaac Berkey, presided. Bro. Frank Kreider, of Elkhart Valley, and Bro. Manly Deeter, of Milford, Ind., were with us. One letter was received. Brethren A. C. Michael, Arthur Shultz and Charles Sherman were elected to the deacon's office. Brethren Michael and Sherman, with their wives, were duly installed. On account of the absence of Bro. Shultz's wife, she will be installed later. One more precious soul was received by baptism. We are glad to say that Bro. Hiram Forney and wife, of Chico, Cal., are now with us.—Nina Miller, Goshen City, Ind., June 26.

Goshen (West Side).—July 4 Bro. Hiram Forney came to this church and preached two sermons for us. He had for his text Psa. 33: 12. He gave us a splendid sermon on "Independence," after which a collection of about $12 was taken for missions. A dinner was served, after which Bro. Forney preached another sermon on "People, Priest and King." He was at his best and gave us two acceptable sermons. The audience consisted mostly of women and children, as the farmers were busy in their hay fields. There was no disturbance with firecrackers, etc. This was our first meeting on the Fourth of July. Sister Osie Brumbaugh is our Messenger correspondent.—J. H. Miller, Goshen, Ind., July 6.

Logansport.—May 22 our church met in called council at the Adamsboro house. As our elder was absent, not much business was transacted. Sunday-school officers were elected, and arrangements were made for our love feast, held at the same place May 25. Eighty members surrounded the Lord's tables. A number of them were visiting brethren and sisters. Their presence was highly appreciated. The ministers were Brethren Peter Houk, D. Klepinger, and Elmer Daily, all of Nead, Ind. Our elder, Bro. J. W. Norris, and our home minister, were also present. June 27 we met in council at the city house, with our elder, Bro. J. W. Norris, in charge. Considerable business was transacted. Sunday-school officers for the city school were all reëlected; also the Christian Worker officers. We expect to have two meetings here in the city sometime in the near future, and as this is a mission point we would appreciate the presence of brethren and sisters who could be with us and help to make these meetings successful. We believe there are some who are hungering for the sincere milk of the Word of God. Since last November seven have been received into the church here. Six were baptized and one was reclaimed. Others have applied for baptism. May we have the prayers of all God's children that we may continue to grow in the Spirit and in number.—Gertrude Oberlin, Logansport, Ind., July 4.

Maple Grove congregation will hold a local Sunday-school Convention on Sunday morning, July 14. Brethren Lafayette Steele and Levi Puterbaugh will be with us and conduct a Temperance Meeting in the evening. July 21 Bro. Peter Stuckman will be with us to conduct an all-day Harvest Meeting. We extend a welcome to all who desire to attend these services.—Clara E. Burtsfield, New Paris, Ind., July 2.

Middle Fork.—We met in council June 29. Bro. Frank G. Replogle presided. One letter was read. Bro. Jerry Holsinger was elected superintendent of the Sunday-school, and Bro. Dennis Hufford was elected president of the Christian Workers' Meeting. Bro. John E. Metzger was chosen a new member on the Ministerial Committee. The same committee is to make arrangements for a series of meetings to be held sometime before next spring. We expect to hold our love feast Oct. 26, at 5:30 P. M., in the town church. We decided to buy fifty new Hymnals for our church services.—Florence G. Replogle, Rossville, Ind., July 1.

Nappanee.—Our church met in council June 27, with Eld. David Metzler presiding. Quite an amount of business was transacted. Three were received by letter, and three letters were granted. Among them being that of our treasurer, we chose Bro. John Geyer to fill the vacancy. The church decided to have an all-day Harvest Meeting Aug. 18. Our love feast will be held Sept. 22. As our president of the Christian Workers' Meeting is moving away, Bro. Frank Lehman was elected to fill the vacancy.—B. J. Miller, Nappanee, Ind., July 3.

New Salem congregation met in council June 18, with Bro. John Stout presiding. We decided to have a local Sunday-school Meeting sometime in the near future. We selected Sunday-school officers for the coming term, with Sister Gertrude Hartman as superintendent, and Sister Alma Sister as secretary. Christian Worker officers were also elected, with Bro. John Defries as president, and Sisters Fay Cory and Grace Driver as a Program Committee.—Maude C. Jones, R. D. 5, Syracuse, Ind., July 1.

Rock Run.—We met in council June 29. Our elder, Bro. J. E. Weaver, presided. One letter of membership was received, and two were granted. Our Harvest Meeting will be held Aug. 1. We decided to have our love feast Oct. 25.—Laverne Day, Goshen, Ind., July 2.

IOWA.

Coon River.—Several weeks ago our congregation arranged to have services at the Panora house July 4. A program was arranged for an all-day meeting. Though the day was very warm, the ample shade and roomy, thoroughly-ventilated house made it a pleasant place to be. In the forenoon there was song service and a sermon on "A Memorable Day" (Ex. 12: 14). In the afternoon a varied program was rendered, in which many took part. One class of little folks gave the Golden Texts of the first quarter, and another class recited the Beatitudes. The more mature classes gave short speeches and essays on "Contrasted Bible Characters." All these showed care and thought in preparation. The older members of the school considered subjects like "Intemperance," "War," and "Our Talents." The various phases of Sunday-school work were given proper attention. This was a busy day for us, but the exercises were not fatiguing. We went home feeling that our efforts were a blessing to all in attendance.—J. D. Haughtelin, Panora, Iowa, July 5.

South Waterloo church met in council, in the city church, June 18, with Eld. A. P. Blough presiding. The membership was quite well represented. Some important business was transacted. Three letters of membership were accepted, and four were granted. We decided to elect a minister. The election was held the Saturday following our council. Two persons voted for had almost an equal number of votes, and the elders in charge of the work recommended that the two be declared elected, instead of one, which was accepted by the church. For good reasons the brethren elected have not yet been made known. Bro. James M. Moore, who was holding a series of meetings here at that time, gave us an interesting admonition at the close of our council. The meetings closed June 23. Twenty-two persons united with the church, and several were reclaimed. The church in general was revived and strengthened. A large, impressive love feast was held June 22. We were assisted by the adjoining ministers, Brethren W. H. Hood and W. H. Albright.—R. W. Lichty, R. D. 1, Waterloo, Iowa, July 2.

KANSAS.

Burr Oak.—Our church met in council June 29, with Eld. T. E. George presiding. This church sends one query to District Meeting. We also decided to call for the District Meeting of 1913.—Emma J. Modlin, Burr Oak, Kans., July 3.

Fredonia church met in quarterly council June 22, Eld. E. E. Joyce presiding. The following officers were chosen: Sunday-school superintendent, L. Roth; secretary, Sister Nannie Wampler; church clerk, Sister Effa Young. The writer was appointed as correspondent and Messenger agent. Brethren E. E. Joyce, J. Schull and V. A. Marhofer were chosen as a committee of arrangements for District Meeting of Southeastern Kansas, to be held at Fredonia this fall.—Addie Studebaker, R. D. 5, Fredonia, Kans., July 1.

Kansas City (Central Avenue Church).—We met in quarterly council June 28. Our elder, Bro. H. L. Brammel, presided. Bro. Frank McCune, of Ottawa, and Bro. I. H. Crist, of the Mission church, were with us. The election of the Sunday-school officers resulted in choosing Bro. S. P. Holdeman as superintendent. We also elected officers for the Christian Workers' Meeting. Bro. Elmer Harman was elected president and Bro. Oscar Zook vice-president. It was decided that our present Temperance Committee also act as Missionary Committee. The writer was elected correspondent. We decided to hold a series of meetings beginning Sept. 15, to be conducted by Eld. D. L. Mohler, of Leeton, Mo. Our love feast is to be held in connection with the meetings. A certificate of membership was granted to Bro. and Sr. P. Strole and wife.—Roy Crist, 731 Packard Street, Kansas City, Kans., June 29.

Kansas City (Mission Church).—Last evening, as the shades of night were settling around us, a large gathering of people met on the bank of the Kansas River, where many, for the first time, saw baptism administered by trine immersion, face forward. It was a mixed multitude of various nationalities and colors, but the best of order prevailed while an aged man and a girl of fourteen years were baptized.—I. H. Crist, 731 Packard Street, Kansas City, Kans., July 1.

Larned church met in council June 29, with our elder, Bro. M. Keller, presiding. Eld. H. T. Brubaker assisted in the work. One letter was received and two were granted. Bro. Frank Bowers was chosen president of the Christian Workers' Meeting. Brethren J. E. Bowser and J. H. Cook were elected to the deacon's office and, with their wives, duly installed. On Sunday Bro. J. Edwin Jones gave his report of the Annual Meeting, telling us many good and interesting things, and making a strong plea for deeper spirituality and more consecrated lives.—Edna Cook, Larned, Kans., July 1.

Notice.—The Mission Board of Southwestern Kansas desires the service of a pastor for a city mission. The mission has been opened for some time and has a good house. The Wichita church is also desiring a pastor. Send applications to the undersigned.—M. J. Mishler, Secretary, McPherson, Kans., July 1.

Topeka.—Our church met in council June 29. Our elder, Bro. I. H. Crist, presided. Two letters of membership were received, and one young man united with the church through baptism. Sister Lena Overstreet was reëlected president of

our Christian Workers' Meeting for the next six months. We decided to hold a series of meetings this fall.—Minnie Mariner, 145 Kellam Avenue, Oakland, Kans., July 1.

MARYLAND.

Baltimore.—May 5 we were made to rejoice by the coming of Bro. S. A. Bowman, of Harrisonburg, Va., who conducted a series of meetings for us from that date until May 19, when the meetings closed with a love feast. Ninety-two members surrounded the Lord's tables. During these services one dear soul was made willing to follow our Lord in the rite of baptism. While we wished for a greater ingathering of souls for the Father's kingdom, yet we feel that our brother's coming was not in vain, for the church has received a blessing that will aid in future activity.—Emma Angle, 911 North Monroe Street, Baltimore, Md., July 6.

Frederick.—Eld. W. B. Stover and son, Emmert, of India, came to the Frederick city church on Sunday evening, June 30, and remained until the following Tuesday morning, giving us two very helpful talks on India, its needs and its opportunities. Unlike some of the other missionaries, who spoke largely of the customs of the people, Bro. Stover spoke of the poverty of the people, both financially and spiritually. He spoke of the liberality of those who have become Christians. Even in their penury they give liberally, when properly taught. If our people, here in America, were properly taught to give regularly and systematically, and would give, in proportion as the native Christians do, we could support double the number of workers we now do, in a very few years. Bro. Stover is working enthusiastically in the cause of foreign missions, and while here, demonstrated that real active mission work is the best panacea for all our little church difficulties. A collection of $8.11 was taken for foreign missions.—R. A. Nedrow, Frederick, Md., July 4.

Glade View.—Bro. J. B. Shaffer, of Valley Furnace, W. Va., came to us June 17, and remained with us until June 23. He preached eight Spirit-filled sermons. His visit was a blessing to all the homes he entered. One was received by baptism, and the brethren and sisters were much built up in the faith. —Ira C. Miller, R. D. 2, Oakland, Md., June 29.

Hagerstown.—June 16, at 7 P. M., we held our Children's Day service. A splendid program was rendered, including two quartets, which were highly appreciated. On the evening of July 2 the church met in quarterly council. Two certificates were granted and five received, which included the certificates of Bro. A. B. Miller and wife, who came in our midst June 16, to take pastoral charge of the Hagerstown church. We are glad indeed for Bro. Miller's coming and our prayer is that much good will be wrought through the united efforts of pastor and church.—Gamma L. Krider, 3, S. Mulberry Street, Hagerstown, Md., July 3.

Locust Grove.—Bro. Wilbur B. Stover and son came to our church June 29. He lectured on Saturday night and also on Sunday morning, showing many pictures. He also showed us idols which the people in India worship. His missionary talk was very entertaining and highly appreciated, especially the singing by father and son. The weather not being so favorable, the audience was not as large as it would have been otherwise.—Maggie E. Ecker, Mount Airy, Md., July 2.

Meadow Branch.—We had the pleasure of having Bro. W. R. Stover, of India, with us June 23. A large, attentive audience greeted him at the morning service at Meadow Branch, and also at Westminster in the evening. Bro. C. D. Bonsack, who is planning Bro. Stover's Maryland itinerary in the interest of missions, was with him. An offering of more than $30 was given at the close of the morning service for the India work. Bro. S. Z. Miller, of Chicago, will preach for us next Sunday.—W. E. Roop, Westminster, Md., June 30.

MICHIGAN.

Beaverton.—June 29 the members of this church met at 10 A. M. for public worship. At noon dinner was served in the churchhouse. At 2 P. M. we met again for worship, when another sermon was delivered. In the evening 116 members enjoyed a very spiritual communion service. On Sunday morning we had breakfast and enjoyed another season of worship. Our children's meeting was held at 10 A. M., when Bro. D. D. Culler, of Mount Morris, gave an interesting address on "The Teacher's Duty." I found, at this place, a very hospitable people. They know how to take care of strangers and make them feel at home. Eld. William Neff has charge of this congregation, and he has a corps of helpers. They have two Sunday-schools in this congregation. Those who wish to secure a home with good church facilities, will find one here. The meetings will continue. I am enjoying my sojourn here with these people.—C. P. Rowland, Beaverton, Mich., July 2.

Harlan.—We met in council June 29. Our elder not being present, Eld. I. J. Thomas presided. Since our last report eight letters of membership have been received. Among these were that of Brother and Sister Neher, from the Sugar Ridge church. Bro. Neher is a minister in the second degree. We heartily welcome him among us. We will hold our love feast Sept. 14, at 10 A. M. Brethren J. L. Thomas and C. H. Deardorff were chosen as delegates to District Meeting, with Bro. H. A. Weller as alternate. Sunday-school officers were re-elected, with Bro. A. W. Taylor as superintendent. Officers for the Christian Workers' Meeting were also elected, with Bro. Russell Weller as president, and Sister Chloe Thomas as secretary. We are glad to state that our aged sister, Phebe Brower, has regained her health, after a long attack of sickness, and is able to enjoy the services again. She is now in her eighty-fourth year.—Rosa Weller, R. D. 2, Copemish, Mich., July 4.

Sugar Ridge.—June 22 we held our love feast. Services commenced at six o'clock. The members of this church were well represented at the inspiring services. Several visitors were present from adjoining congregations. Bro. J. M. Lair officiated. Our Sunday-school has pledged itself to support Bro. Yiu and son, of China. This Chinese brother is to be an instructor of boys in elementary education in China, under the supervision of the General Mission Board. Bro. Yiu has been instructing our missionaries, recently placed in the field, in the Chinese language. Our first quarterly collection, to be used for his maintenance, amounted to $49.05. Our Aid Society cleaned the church last week, recarpeted the floors, put up new window shades, and made improvements in general.—Flo Ramage Harter, Custer, Mich., June 30.

Zion.—Bro. Sowers, a member of the Mission Board, and also a member on the Program Committee for the District and Sunday-school Meetings, was with us a few days last week. He preached for us on Sunday after Sunday-school on the subject of "The Transforming Power of Jesus Christ." In the evening, after the Christian Workers' Meeting, he also preached for us. The house was filled to its full capacity, including some extra seats. Bro. Sowers gave us some inspiring thoughts, and we feel encouraged to live more zealous in the Master's cause. Sister Long, our State Sunday-school Secretary, also gave us a good talk after Sunday-school. Bro. Martendale, of Nebraska, is here, as stated in our last report, looking for a home. He has bought a place and expects to start for home in the morning, to make arrangements to locate here as soon as he can. Bro. Landis has also purchased a home, and expects to locate here soon. Our elder, Bro. J. P. Bowman, is up and around again, but is not strong yet. Bro. Hostetler is suffering considerably of late. He is generally growing weaker, but bears it all with patience. Today our members cleaned up the church grounds. The writer expects to go to work on the building as soon as everything is ready. The saw mill is expected to be running in time to saw out the lumber. May the good work go on! All inquiries should contain a stamped, self-addressed envelope.—W. F. Mason, R. D. 2, Prescott, Mich., July 1.

MINNESOTA.

Worthington.—June 28 we closed our series of meetings, conducted by Bro. Hugh Miller, of Ohio, who labored earnestly with us. Sister Elizabeth McRoberts, of Greene, Iowa, was also with us during the entire three weeks and conducted the song service, which was a spiritual uplift to all. We feel that we could not have had our singing class at a more appropriate time than in connection with our meetings. Six young people were baptized. June 17 and 18 Bro. W. J. Barnhart was with us in the interest of Sunday-school work. Owing to the meetings in progress, his talks were short, but instructive. June 22 we enjoyed another love feast, with Bro. Miller officiating. A number of visiting members were also with us. On Sunday morning we had an interesting children's meeting, instead of having Sunday-school.—Minnie Schechter, R. D. 5, Worthington, Minn., July 1.

MISSOURI.

Cabool congregation met in council June 29. The topic, "How to Get Indifferent Members Interested in Church Services?" was discussed. Some good suggestions were made. It was decided that we commence a series of meetings Aug. 17, at the Cabool house, and secure Bro. N. N. Garst as our speaker. Our series of meetings at the Greenwood house will commence Nov. 16. The minister to conduct the same has not yet been chosen. Our love feast will be held at the Greenwood house Nov. 23. Bro. C. W. Gitt was reëlected elder for another year.—Annie Gitt, Cabool, Mo., July 5.

Farrenburg.—Our minister came to our place the first of this month and preached three inspiring sermons for us. On Sunday morning two were restored. Our minister had not been to our place for two months, on account of the high water, but we were glad to see him the first of this month. He preaches for us every first Saturday night, and Sunday morning and evening of each month. He will conduct our series of meetings in September. We expect to hold a love feast at the close of the meetings. Our Sunday-school is progressing nicely. We have a good attendance.—Norah Moss, R. D. 1, Box 65, Matthew, Mo., July 1.

MONTANA.

Glasston.—Our love feast has been postponed, because we expect our elder to be with us soon after our District Meeting, July 11. We shall have our love feast when he comes.—M. Alva Long, Big Timber, Mont., June 29.

NEBRASKA.

Afton.—The members of this church met in council, with our elder, Bro. George Mishler, presiding. The business was transacted satisfactorily, and a helpful meeting was enjoyed by the many members present. Brother and Sister Mishler were elected delegates to District Meeting. Bro. Albert Poush was chosen president of the Christian Workers' Meeting, with Sister Lulu Edna Dell as secretary. It was decided to have revival meetings after Nov. 1. In our last report we failed to give an account of the love feast held while Bro. Sollenberger, of Kearney, Nebr., conducted our series of meetings. Bro. Sollenberger, Bro. Nickey, of Moorefield, Nebr., and our home ministers conducted the services. Bro. Jacob H. Snell was advanced to the eldership.—Minnie J. Corder, Cambridge, Nebr., July 1.

NEW MEXICO.

Sunshine congregation met in council June 15, with Eld. Samuel Weimer in charge. Four letters were received. We have with us now Bro. Blair Hoover (minister) with his wife and family, of the Carson Valley congregation, Pa. We feel very thankful to our dear Heavenly Father for sending more workers to this part of his moral vineyard. We shall have our love feast Aug. 27, and also one week's meetings prior to the love feast. We would be glad to have members from adjoining congregations with us.—Miriam A. Maxey, Yeso, N. Mex., July 1.

NORTH DAKOTA.

Berthold church met in council June 29, with Eld. C. H. Petry presiding. Seven letters of membership have been received since our last council. Our series of meetings will commence July 14, and our love feast will be held Aug. 3, at 6 P. M. We are sending Brethren C. H. Petry and W. Baumgardner as delegates to the District Meeting, and Bro. Noah Petry as our delegate to Sunday-school Meeting. The writer was reëlected church clerk for one year.—Bessie Stong, Box 312, Berthold, N. Dak., June 30.

Brantford.—Eld. D. M. Shorb, of Surrey, N. Dak., preached a series of sixteen excellent sermons for us. He also visited in the homes, for which we were very thankful. He preached the Word with power and made a very good impression upon the people. Many are thinking seriously. The members were strengthened. One sister said she heard more Gospel preached at these meetings than she has heard in fourteen years.—F. D. Burns, Brantford, N. Dak., July 2.

Cando.—At our recent council Brethren J. D. Kesler and Marvin Kensington were elected delegates to our District Meeting, with Bro. George K. Miller and wife as alternates. Our love feast will be held Aug. 3, to be preceded by a series of meetings, if an evangelist can be secured in time to preach for us.—M. P. Lichty, Zion, N. Dak., June 29.

Kenmare church met in council June 29, with our elder, Bro. James Harp, in charge. Bro. J. C. Forney and Bro. Lewis Hyde were chosen delegates to our District Meeting, and Bro. Dorsey Harris, alternate. Bro. Ray Harris was chosen delegate to our District Sunday-school Meeting. We use "Kingdom Songs" in our services.—Jennie Harris, Kenmare, N. Dak., July 1.

Pleasant Valley.—We met in council June 22, with Eld. Amos Blocher presiding. One letter was received. The sisters decided to accept the privilege of breaking the bread and passing the cup. The writer was chosen superintendent of the Sunday-school at the Hill church, to fill Bro. Albert Johnson's place for the remainder of the year. Our love feast was held June 29, with Bro. William Bixler officiating. Bro. Bixler closed an interesting series of meetings in the Hill church June 30. Three made the good confession and desire to follow Jesus. Many others are impressed, but are still waiting. Bro. Bixler now goes to the York church for three nights, and then to Surrey.—Bertha B. Allan, York, N. Dak., July 1.

Salem church met in council June 19. Not much business came before the meeting. Brethren D. A. Hufford and W. H. Rhoads were chosen to represent us at our District Meeting. We also decided to hold a series of meetings immediately after the District Meeting, providing we can secure a minister. June 23 we organized a Sunday-school at the Revis schoolhouse, seven miles east from our church. One has been received by letter and one by baptism since our last report. The attendance at our church and Sunday-school is increasing. Our elder, Bro. J. W. Shively, gave us a very interesting sermon today on the text, "Choose ye this day whom ye will serve." —J. W. Cripe, Newville, N. Dak., June 30.

OHIO.

Bellefontaine.—We held our council June 6. The meeting was opened by Bro. E. P. Yoder. We have secured Bro. J. O. Garst to conduct a series of meetings for us. Several solicitors were appointed. Our love feast will be held Oct. 5, at 7:30 P. M. June 30 we observed children's day. At the close of the service Bro. C. H. Yoder gave an illustrated talk to the children. His subject was "Growing," taken from Luke 2: 52. It was an impressive talk.—Luella Z. Crim, Bellefontaine, Ohio, July 3.

Black Swamp church met in council June 29. Our elder, Bro. Jacob Kiser, presided. We have secured the services of Bro. A. B. Horst, of Bellefontaine, Ohio, to conduct a series of meetings for us, beginning Aug. 17. We decided to have our love feast Oct. 19, at 10:30 A. M.—Edith Baker, Lemoyne, Ohio, July 3.

Ludlow congregation held a love feast July 4 in the Pittsburg house. We had an all-day meeting. In the forenoon Eld. R. H. Nicodemus preached a very intgresting sermon on "The Fundamental Principles of Knowledge." The afternoon session began at 1 o'clock. The program consisted of declamations, orations, essays and songs by the young people and children. At the close of the meeting an offering of $16.80 was taken. The services were very largely attended and enjoyed by all. We hope that we can have another such a meeting next Fourth of July. Two weeks ago we had the privilege of having with us Bro. A. D. Sollenberger. He preached two very interesting sermons, which were much appreciated by all.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio, July 5.

Maumee church met in council June 29. Our elder, Bro. John Flory, was moderator. Six letters of membership were granted. The Maumee church has granted forty-four letters since Jan. 1, 1908. We expect to begin a series of meetings about the first of October. Bro. J. S. Guthrie is to do the preaching. Our love feast will be held sometime later.—John Sponseller, Sherwood, Ohio, June 29.

Notice.—Our Ministerial and Sunday-school Meeting will be held in the Salem congregation, Aug. 13, 14. Programs will appear later. We expect a large, spiritual meeting. All our ministers and Sunday-school workers should come.—C. L. Flory, Union, Ohio, July 3.

Toledo Mission.—Sunday morning, June 30, we were greatly favored with a sermon by our elder, Bro. J. W. Kelser. His remarks were impressive and encouraging. The attendance at the Sunday-school is good. We rejoice that one of our little Sunday-school pupils was recently baptized by Bro. David Lytle at Deshler, Ohio. We now have several young members.—Fay Kaser, 628 Leonard Street, Toledo, Ohio, July 5.

OREGON.

Bandon.—June 22 the members of this place met in our new but yet unfinished churchhouse, with three elders, from Myrtle Point, Oregon, present, who organized us into a congregation. We are now better fitted for effective work. One of the elders present, Bro. Charles Barklow, was chosen as elder in charge, and Bro. W. R. Mawby was elected secretary-treasurer. We feel greatly encouraged, as our Sunday-school is growing. We are looking forward to a series of meetings, which we contemplate holding soon, if necessary arrangements can be made.—Mrs. J. W. Barnett, Bandon, Oregon, June 26.

Portland church met in quarterly council June 18. Three letters of membership were read. At our election of officers for Sunday-school and Christian Workers' Meeting, most of the old officers were retained. Sister Elva Carl was chosen as president of Christian Workers' Meeting. Our love feast will

(Concluded on Page 448.)

Brief Analysis of the Great Commission.

(Concluded from Page 437.)

Exactly so, for no other construction can be put upon it.

There is one God, yet three persons in the Godhead—Father, Son and Holy Ghost. One in three, and three in one. As really three distinct persons as Peter, James and John are distinct. A plurality of names, a plurality of persons, but a unity of purpose, design, aim and object. Essentially, eternally one. If the Commission read, "In the names of the Father, Son and Holy Ghost," one action would meet the demand. As it is either the Son and Holy Ghost have no names, or the Commission teaches a triple action. Trine immersion is the honest verdict of every impartial analysis of the Commission.

Consider These Facts.

1. The Commission was given by Divine Authority.

2. It was to be the formula for Christian baptism through all time to come.

3. For more than 1,000 years, from the end of the second century, trine immersion was the almost exclusive mode of baptism.

4. More than nine-tenths of the entire membership of the Christian church, including the Roman Catholics, have been baptized by trine action.

5. The Greek church, with its almost 100,000,000 communicants, existing in the country where Christianity was founded, reading the original Greek text in their native tongue, has always practiced trine immersion.

6. Trine immersion can be traced to the apostolic age of the Christian church.

7. Trine immersion is the only mode of Christian baptism, universally admitted to be right. Its validity is undisputed. It is infallibly safe. Accept it, fling doubt to the winds, inherit immortal life through Jesus Christ and be happy in glory.—*Brethren Evangelist.*

The Preacher's Work.

BY J. H. MILLER.

A PREACHER does the work of four men.

1. He must study as much as a professor.

2. He must make as many calls as a doctor.

3. He must do as much public speaking as a lawyer.

4. He must give as much time to church work as a business man does to business.

A MINISTER MUST STUDY.—A minister must give much of his time to the reading of the Bible. Paul taught Timothy how to become an efficent worker: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing

the word of truth" (2 Tim. 2: 15.) If a student does not carefully study his books while in school, the teacher will call attention to his neglect. If he is careless and will not apply himself to study, he will not make a good scholar. Neither will a minister make a success of his work, unless he is a searcher after truth, as found in the Holy Book of God. Jesus knew the value of a good minister; hence he said: "Search the Scriptures; for in them ye think ye have eternal life," and they are they which testify of me (John 5: 39). A minister must *search* for the truth in order to be a good worker.

A Minister Must Make Many Calls.—I know of nothing that will help a minister more in his church than to make frequent calls (as a visitor). A doctor likes to call and see his patient, in order to know his condition. After a thorough examination he is then ready to administer to his wants. In the same way must the pastor make frequent calls,—see his members,—see whether they be healthy. If they are sick, then he must help, and make suggestions to them, in order to lead them up to the Cleansing Fountain that will heal the soul. A faithful minister will prescribe: (1) The reading of God's Holy Book; (2) To engage in prayer; (3) To be a regular attendant at church; (4) "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching" (Heb. 10: 25).

If a member is careless and not willing to attend church, he will become sickly. I know of no spiritual sickness that will cause lukewarmness more quickly than being absent from the house of God. If the rule that our forefathers had would be more frequently applied, I feel that a greater amount of good could be accomplished. With them an absence from three succesive meetings would cause the elders to see those members. If no reasonable excuse could be offered, they were cited to the church to give an account of themselves.

A Minister Must do as Much Public Speaking as a Lawyer.—Paul's charge to Timothy was to preach the Word. He must "be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4: 2). Paul looked at his calling as one of necessity. He must preach the Gospel. "Woe is unto me if I preach not the Gospel" (1 Cor. 9: 16). A faithful minister will preach at all times.

The Savior instructed his apostles: "Go ye into all the world, and preach the Gospel to every creature" (Mark 16: 15). If this command were more fully obeyed, the preacher would be a busy worker. He has no time to idle away. He must make it as much his work as the lawyer does his speaking to those in court.

He Must Give as Much Time to Church Work as a Business Man Does to Business.—The mechanic looks after his business; the farmer attends to his work. Railroad men look after their business very closely. They see to it that their work is not neglected. Business men keep things moving. A live church with a wide-awake ministry will move the work to full completion.

The four men above spoken of, have each of them all they can do. If each one, in his calling, can do only the one thing, to do it justice, how can a preacher do what four men should do? I know of no man that has as much work to do as a minister of the Gospel. No wonder there are so many ministers among us in limited circumstances. We have a number of able ministers who had a good fortune to start with, and who, by economizing and not giving their entire time to the ministry, have held their own. But those who, like the apostles, give their entire time to the work, will have but little time for money making. Paul was a tent maker (Acts 18: 3), but he gave us a lesson how we should use our preachers, especially if they are needy. This is the work of the church. The church should keep a watchful eye upon her ministers. She should see to it that they walk worthy of the vocation wherewith they are called (Eph. 4: 1), but also see if they are needy. Paul asks a question: "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth the flock, and eateth not of the milk of the flock" (1 Cor. 9: 7)? Paul says this as a man. He refers to the law as saying the same thing. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen" (1 Cor. 9: 9)?

I fear that the preacher often is muzzled, so that he has but little means to go on. "Do ye not know that they which minister about holy things live in the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Cor. 9: 13, 14).

If a preacher does the work of a minister, that is enough for one man. I see why we have so many ministers among us not fully prepared to preach the Gospel. They can not give as much attention to the work of the ministry as they should. Charity beginning at home, they can not let their families suffer. Having a tender feeling for their family, they must, necessarily, first look to the home. By so doing, the church and her work is neglected. We, as ministers, have a problem. We are too timid to ask for what we need, and the church as yet, is not fully awakened to her duties. So, both the preacher and the church must suffer. The preacher suffers for the want of financial aid; the church suffers for the want of spiritual food.

Can a preacher do the work of four men? This is a grave question. Who will answer? A hint to the wise is sufficient. I wish all lovers of the Gospel would read 1 Cor. 9, and then tell us how a minister can do the work of four men.

Goshen, Ind.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Christiansen-Whetstone.—By the writer, June 27, 1912, at the home of the bride's parents, near Stockton, Minn., Geo. R. Christiansen and Ethel B. Whetstone.—D. H. Keller, Winona, Minn.

David-Long.—By the undersigned, at the home of the bride's parents, Brother and Sister M. M. Long, 1228 Borthwick Street, Portland, Oregon, June 25, 1912, Mr. Amydu R. David, of Seaside, Oregon, and Sister Marion Ette Long, of Portland, Oregon.—J. A. Royer, 4612 Seventy-third Street, S. E., Portland, Oregon.

Hoover-Teeter.—By the undersigned, at the home of the bride's parents, Elder and Sister L. L. Teeter, near Mooreland, Ind., June 23, 1912, Bro. Perry Hoover and Sister Jessie Teeter.—Otho Winger, North Manchester, Ind.

Keppler-Muller.—At the home of the bride's mother, Johnstown, Pa., June 26, 1912, by the undersigned, Mr. William Keppler and Queen Agnes Muller.—S. S. Blough, Box 595, Johnstown, Pa.

Mallory-Foust.—By the undersigned, at the home of the groom's parents, Mr. and Mrs. Harry H. Mallory, 523 Maple Avenue, Johnstown, Pa., June 25, 1912, Brother Richard D. Mallory and Dulcie V. Foust.—W. M. Howe, 1012 Bedford Street, Johnstown, Pa.

Noffsinger-Myers.—By the undersigned, at the home of the bride's parents, Brother William and Sister Malinda Myers, near Mount Pleasant, Pa., June 20, 1912, Bro. Curtis I. Noffsinger, of Johnstown, Pa., and Sister Bertha E. Myers.—W. M. Howe, Johnstown, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Allen, Bro. John A., died June 25, 1912, of Bright's disease, aged 74 years. He is survived by one sister. Services at the Lebanon church by Eld. P. J. Wenger, assisted by Bro. J. W. Cline. Interment in the adjoining cemetery.—S. Estella Garber, R. D. 1, Mount Sidney, Va.

Blough, Sister Emma, nee Shaffer, born near Hoversville, Somerset Co., Pa., Feb. 2, 1865, died at her home in Hoversville, June 17, 1912, aged 47 years, 4 months and 15 days. She united with the church at the age of thirteen, and has ever since lived a devoted Christian life. One of her daughters preceded her. She leaves a devoted husband, Eld. P. J. Blough, three sons and one daughter, her mother, five brothers and two sisters. Sister Blough was a lover of sacred music, and frequently called on her sons and others, during her months of confinement as an invalid, for the singing of favorite hymns. She loved the house of God and traveled many hundred miles with her husband, as he went from time to time from his home on the Lord's Day to preach the Word. Once, when unable to walk, she was carried to the place of worship, so that she might not miss that day. More than once during her life she called for the elders and the anointing, and always professed to be helped physically, if not healed from ailments from which she suffered at the time. Services by Eld. S. P. Zimmerman and the undersigned. Text, Rev. 14: 13.—W. M. Howe, 1012 Bedford Street, Johnstown, Pa.

Bonts, Samuel Y., died of pneumonia, at his home in Marion, Ohio, June 22, 1912, aged 62 years, 8 months and 4 days. He united with the Church of the Brethren in Rockingham County, Va., in early life. Services by the writer.—W. L. Desenberg, Ashland, Ohio.

Brumbaugh, Sister Barbara Ellen, daughter of Samuel and Mary Teeter, born Feb. 28, 1869, died June 23,1912, while visiting in the home of her sister, Anna Shoeff, near Gordontown, Ohio, aged 43 years, 3 months and 25 days. March 29, 1891, she was united in marriage to Isaac Brumbaugh. Six children were born to this union. One of them preceded her in death. Sister Brumbaugh united with the Church of the Brethren March 7, 1888, and remained faithful until death. Sister Barbara was vice-president of the Brookville Sisters' Aid Society. The members of this society desire to express their deep regret at the removal of one of their faithful helpers. Sister Brumbaugh was a devoted companion and a faithful and loving mother,—willing to make any sacrifice for the good of her family. Patience was one of the strong characteristics of her life, thus making it pleasant for those with whom she came in contact. Her husband, five daughters, six brothers and four sisters survive. She will be missed in the home, in the church and in the community. Services by Brethren J. C. Bright, J. P. Robins, and the writer.—J. W. Fidler, Brookville, Ohio.

Buechley, Sister Amanda, wife of Bro. Jacob M. Buechley, born March 14, 1875, died March 24, 1912, aged 37 years and 10 days. She is survived by her husband, two stepdaughters, her mother, two brothers and two sisters. Services at the Pike church by Eld. J. J. Shaffer. Text, 1 Peter 1: 3-5. Interment in the cemetery near by.—G. S. Rieman, R. D. 1, Berlin, Pa.

Burris, Jennie Marie, daughter of Bro. W. P. Burris and wife, died of heart trouble June 29, 1912, in the bounds of the Joplin congregation, Jasper Co., Mo., aged 11 years, 6 months and 23 days. The deceased was a regular pupil in our Sunday-school, and was loved by her classmates. She will be missed. Services by our elder, Bro. D. W. Teeter, of Jasper, Mo.—Lettie Thompson, Chitwood, Mo.

Decker, Sister Sarah, nee De Armond, born near Belleville, Ill., July 5, 1839, died at the home of her son on Hood River, Oregon, June 3, 1912, aged 72 years, 10 months and 28 days. She was married to Jesse Lester June 5, 1860. Four sons and one daughter were born to them. The daughter and one little son long since passed to the other shore. Mr. Lester died Feb. 27, 1881. Then she was married to Philip Arthur Decker, Dec. 19, 1897. Bro. Decker died Dec. 14, 1908. When she was left a widow again, she went to Hood River, Oregon, to spend the remaining years of her life with her children. She was a member of the Brethren church seventeen years.—Cora S. Barklow, Myrtle Point, Oregon.

Dunkle, Sister Mary Ann, nee Richter, wife of Bro. Emanuel Dunkle, died at the Altoona, Pa., Hospital June 26, 1912, aged 47 years, 4 months and 3 days. She leaves her husband and nine children, all at home. The remains were brought to her home near New Enterprise, Pa., June 27, and services were held in the New Enterprise church by Eld. L. F. Hoisinger. Text, Rev. 13: 14. Interment in the cemetery near the church.—W. H. Mentzer, New Enterprise, Pa.

Eble, Bro. Levi, son of John and Margaret Eble, born in Stark County, Ohio, Aug. 24, 1839, died June 29, 1912, aged 72 years, 10 months and 5 days. He was united in marriage to Elizabeth Cripe, of Goshen, Ind., May 21, 1868. One son and one daughter were born to this union. The son died in infancy. Bro. Eble is survived by his wife, one daughter, six brothers and three sisters. He united with the Church of the Brethren April 1, 1912. Services at the Blissville church by Eld. J. F. Appelman.—A. Laura Appelman, Plymouth, Ind.

Garber, Bro. Jacob B., died at his home in Timberville, Va., aged 66 years, 9 months and 1 day. Bro. Garber was a consistent member of the Brethren church since his youth. He leaves a widow and three children. Services in the Timberville Brethren church by Elders John F. Driver and J. Carson Miller.—A. C. Garber, Timberville, Va.

Gauby, Bro. Jonathan M., born Dec. 11, 1835, in Berks County, Pa., died April 4, 1912, at his home, two miles northwest of Bradford, Ohio, in the bounds of the Upper Stillwater congregation. Father emigrated with his parents in 1854, when but eighteen years old, from Pennsylvania to the Miami Valley, Ohio. Sept. 21, 1856, he was united in marriage to Elizabeth Deeter, daughter of John R. Deeter, of Covington, Ohio. To this union ten children were born. Five of them survive him. Mother was called to rest Sept. 4, 1883. Together they united with the Church of the Brethren early in their married life, and remained faithful unto the end, placing implicit confidence in the Word of God and his church. Oct. 11, 1894, he was married to Amanda Keeney, of Salem, Ohio, who survives him. She proved to be a very faithful companion to him in his declining years. His serious illness dated from about Christmas, 1911, when Bright's disease and dropsy developed. Feeling the need of help and desiring to fulfill the means of grace spoken of by the Apostle James, he called for the elders and was anointed on the afternoon of Feb. 16, 1912. He received much comfort and strength for the few remaining days of his life. Services in the Harris Creek church by Brethren John M. Stover and John H. Christian. Interment in the cemetery on the hill south of the church.—Martin D. Gauby.

Gorden, Sister Miranda, nee Wolfe, wife of J. A. Gorden, died at her home near Winfield, Kans., June 24, 1912, aged 63 years, 6 months and 16 days. In 1896 she united with the Church of the Brethren, and although somewhat isolated from the church proved herself a consistent and faithful child of God. She was ready and waiting for the summons, "Child, come home." Almost the entire community showed their respect and esteem for her by leaving their work and attending the funeral. She leaves an aged companion, three sons, one daughter, two brothers and one sister. Services by the writer at the home near Winfield. Text, Rev. 14: 13.—M. S. Frantz, Wichita, Kans.

Hampton, Mrs. Anna Christine, born at Orten, Denmark, Feb. 21, 1860, died at her home on the Squilchuck, near Wenatchee, Wash., June 20, 1912. She came to America in the spring of 1889, and was married to Lewis P. Hampton Feb. 27, 1892. Her husband preceded her about eight years ago. Four sons, four sisters and one brother survive her. She was a member of the Lutheran church, and a faithful wife and mother. Interment in the Sunnyslope cemetery. Services by Bro. J. J. Filbrun, assisted by Bro. Jesse Peters. Text, Matt. 24: 44.—Alice M. Peters, R. D. 3, Wenatchee, Wash.

Hann, Rebecca, nee Burman, born in Hancock County, Ohio, Jan. 21, 1852, died in Roann, Ind., of cancer, June 24, 1912, aged 60 years, 5 months and 3 days. She was married to Frank Hann Oct. 17, 1896. Her husband and two sisters survive. Sister Hann united with the Brethren church about twenty years ago and lived a devoted Christian life until death. She bore her great suffering with patience. Services by Eld. G. E. Swihart. Text, Rev. 6: 20, assisted by the writer.—I. D. Warren, Roann, Ind.

Hoover, Sister Katharyn, nee Fackler, wife of David Hoover, born in Susquehanna township, Dauphin Co., Pa., Nov. 12, 1837, died at her home in Steelton, Pa., June 24, 1912, aged 74 years, 7 months and 12 days. They were united in marriage Nov. 12, 1857. Six children were born to them. Her husband, one daughter and one sister survive. She was a faithful members of the Church of the Brethren for thirty-three years. Sister Hoover united with the church in the Big Swatara congregation, and later moved to Steelton, where she was then a member of the Harrisburg congregation. Services by Brethren Adam Shope and Thomas Patrick, of the former congregation. Text, Psa. 17: 15. Interment in the Shoop church cemetery near Progress.—Sallie E. Schaffner, 212 South Thirteenth Street, Harrisburg, Pa.

Horn, Bro. Elijah, born Sept. 12, 1822, died June 19, 1912, aged 89 years, 9 months and 7 days. Sept. 29, 1842, he was married to Harriet Moore. Four sons and five daughters were born to this union. His wife, three sons and five daughters preceded him to the spirit world. June 2, 1867, he was married to Eliza Printz. One son was born to this union. Bro. Horn is survived by his wife and two sons. He was a minister, and a member of the Brethren church for nearly seventy years. Services by the writer at the Goshen church, Muskingum Co., Ohio. Interment in the cemetery near by.—Rufus Wyatt, Somerset, Ohio.

Keedy, Bro. William, died June 28, 1912, at Dunlap, Ind., aged 72 years. He was baptized many years ago into the Brethren church, and, as far as we know, was a member at the

time of his death. Though a deaf mute, he did all the good he could, and was kind and energetic. Services at the Goshen City church by the writer. Text, Eccles. 9: 5.—C. Walter Warstler, Goshen, Ind.

Kile, Harley, son of Mr. and Mrs. Albert Kile, born Sept. 8, 1905, died in Ottumwa, Iowa, June 24, 1912, aged 6 years, 9 months and 16 days. His death was due to an affection of the brain. He, with his little twin brother was a faithful attendant at Sunday-school. Services at the home by the writer. Interment at Lone Tree.—S. L. Cover, 118 South Moore Street, Ottumwa, Iowa.

Krieghbaum, Eld. H. W., born Sept. 18, 1846, in Summit County, Ohio, died June 11, 1912, at his home, 1033 Vistula Avenue, South Bend, Ind. His death was due to a complication of diseases. He was anointed Jan. 26, 1912. He was anxious to recover, yet prayed "Thy will be done." When recovery seemed impossible, he was anxious "to depart and be with Christ." His wife, two children, three sisters and one brother survive. Services by Eld. Galen B. Royer, of Elgin, Ill., assisted by the writer. Interment in the Bowman cemetery.—M. Clyde Horst, 1530 Virginia Street, South Bend, Ind.

Myers, Bro. I. L., born in York County, Pa., April 4, 1841, died at Centralia, Wash., June 18, 1912, aged 71 years, 2 months and 15 days. When twenty-three years of age he came west to Astoria, Ill., and here was married to Esther Burgard March 6, 1865. In the same year he united with the Church of the Brethren. He was called to the office of a deacon in 1884. With his family he later moved to Smith County, Kans., where he was called to the ministry, and later advanced to the second degree. In 1894 he, with his family, removed back to Illinois, where he remained for ten years. In the fall of 1904 he removed to this State. Here he took an active part in the work of the church in his declining years, and here he was installed into the full ministry. He leaves a faithful wife and four children, two daughters and two sons. Three children preceded him in their infancy. Forty-seven years of his life were given to the Master's service, and much time was devoted in his preaching to the lowly in isolated places. For some time he was quite infirm, but was awaiting the Master's call with eagerness. Willingly he laid down the burden of this life in exchange for the glorified one. Services by the writer at the Centralia church. Text, Luke 21: 34-36.—J. S. Secrist, Olympia, Wash.

Myers, Esther C., oldest daughter of Bro. John M. and Sister Mary Myers, born Nov. 21, 1902, died June 13, 1912, aged 9 years, 7 months and 22 days. Her sudden death was a great shock to the bereaved family. Services at the Meadow Branch church by Eld. E. A. Snader. Interment in the church cemetery.—W. E. Roop, Westminster, Md.

Riddle, Sister Sarah, died of heart trouble in the Barren Ridge congregation, Augusta Co., Va., June 28, 1912, aged 58 years, 5 months and 13 days. Services by Bro. N. V. Coffman at the Mennonite church. Interment in the adjoining cemetery.—Wm. H. Coffman, Fishersville, Va.

Robbins, Albert Paul, son of Joseph and Amanda Robbins, born Sept. 30, 1908, died June 19, 1912, aged 3 years, 8 months and 19 days. His parents, four brothers, four sisters and his grandfather and grandmother survive him. Services by Bro. J. C. Bright, William Minnich and the writer.—J. W. Fidler, Brookville, Ohio.

Saul, Bro. Albert Homer, born near Girard, Ill., Feb. 4, 1895, died at Sunnyside, Wash., June 10, 1912, aged 17 years, 6 months and 6 days. The death of Bro. Saul was peculiarly sad. After having done a full day's work and eating a hearty supper, he and some other boys decided to take a bath in the government spillway. Bro. Homer was a good swimmer, but likely was taken with cramp, and before he could be rescued life was extinct. The doctor was summoned at once and labored to restore him, but it was too late. Services in the afternoon of June 11 by the writer, assisted by Eld. S. H. Miller. Text, 1 Sam. 20: 3.—D. B. Eby, Sunnyside, Wash.

Shultz, Bro. John, born in Ohio, March 23, 1837, died June 29, 1912. When he was eighteen years old he came to Cedar County, Iowa, where he made his home until death. He is survived by his wife, eight sons and one daughter; also one brother living at Spirit Lake, Iowa. Bro. Shultz united with the Church of the Brethren many years ago and remained faithful until death. Services at the home by Eld. J. D. Meyers. Text, Heb. 13: 14. Interment in the Tipton cemetery.—D. W. Miller, Robins, Iowa.

Smith, Vera Loretta, born May 22, 1912, died June 2, 1912, aged 12 days. Services by the Brethren at Bro. Isaac Lentz's home.—J. W. Beeghly, R. D. 14, Dayton, Ohio.

Snell, Bro. Levi, died June 23, 1912, aged 67 years. He dropped dead while preaching to his little flock of members at Edison. He had preached about twenty minutes when he was called to his reward. Bro. Snell lived near Afton, and had worked at Afton for ten years. He leaves a wife (Mary Snell), two sons and one daughter. His many friends and the church where he labored will miss him sadly.—Minnie J. Corder, Cambridge, Nebr.

Sollenberger, Sister Maud, wife of Curtis Sollenberger, born at Kendallville, Ind., Sept. 6, 1878, died in the hospital in Garrett, Ind., June 26, 1912, aged 33 years, 9 months and 20 days. She was married to Curtis Sollenberger July 20, 1895. One son and one daughter were born to this union. Her husband, two children, her mother and sister survive. Sister Sollenberger and her husband united with the Church of the Brethren four years ago. Before she died she renewed her covenant with God, and passed through the gates of death while inviting loved ones to Christ. Her death, due to blood poisoning, was a sad one. Services at Cedar by the writer, assisted by Eld. D. E. Hoover. Interment at Fairfield. Text, 1 Cor. 13: 12; subject, "The Gates of Death."—J. W. Kitson, 2508 Gay Street, Ft. Wayne, Ind.

Stoner, Bro. Daniel, born near Union Bridge, Carroll Co., Md., May 23, 1835, died in Dayton, Ohio, June 17, 1912, aged 77 years and 24 days. He fell from a ladder while picking cherries, and so injured his spine, that he lived only a short time afterwards. He came to Montgomery County, Ohio, in April, 1857. Dec. 24, of the same year, Eld. Peter Nead solemnized his marriage with Margaret Miller, near Dayton. Ten children were born to them. All of them except one are living. His wife died Dec. 31, 1883, aged 45 years, 1 month and 18 days. He is survived by an aged brother and a sister in Maryland, and his three sons and five daughters. He was a life-long member of the Church of the Brethren, and an earnest supporter of the Lord's work. Services at the McKinley church by Eld. John Smith and the writer. Interment in the Shiloh Springs cemetery.—L. A. Bookwalter, Trotwood, Ohio.

Strayer, Bro. Peter, born near Ore Hill, Pa., May 13, 1850, died very suddenly and unexpectedly from dropsy and heart failure, in the bounds of the Claar congregation, Blair Co., Pa., May 25, 1912, aged 62 years and 12 days. He was married to Sister Catharine Walter, who survives him. He also leaves two brothers and one sister. Bro. Strayer united with the Church of the Brethren many years ago. He was kind, and loved by all. Services in the Upper Claar church by Eld. F. C. Dively. Text, "Be thou faithful unto death, and I will give thee a crown of life." Interment in the cemetery near by.—Annie L. Dively, Claysburg, Pa.

Van Strien, Charlotte, youngest daughter of Brother Jacob R. and Sister Sarah Harley, of Harleysville, Pa., born March 10, 1874, died of diabetes, in the hospital at Battle Creek, Mich., June 17, 1912. Feb. 10, 1912, she was married to William Van Strien, of Battle Creek, Mich. After but four short months of happiness she left for the home beyond. Services in the M. E. church, and interment in the Hill cemetery at Battle Creek. She was a member of the Progressive Brethren church, and had many friends. In her death the world has lost a ray of sunshine.—Mrs. G. E. Whisler, 1101 Sixth Avenue, Sterling, Ill.

Wine, Walter, infant son of Brother William and Sister Minerva Wine, died June 29, 1912, aged 2 months and some days. Services by Bro. D. C. Flory. Interment in the Barren Ridge cemetery.—Wm. H. Coffman, Fishersville, Va.

THE TWELVE

APOSTLES

J. W. Wayland

This is the only book of the kind offered to our people, and, indeed, it stands almost, if not altogether, alone as a volume containing the biographies of the twelve men whom the Savior chose as a central group—a nucleus from which all future effort takes its beginning. Ordinarily we think of them as a group. The author of this book portrays them as individuals. To know "who they are and what they did" of the men who were called to a position of such importance and responsibility is not only interesting but helpful to the Bible teacher and student. The book ought to have a place in every Sunday-school library, as well as in that of every minister and Sunday-school teacher. The material for this volume has been obtained at the cost of much thorough and painstaking investigation, and the reader is the reaper of the rich fruitage. 252 pages, bound in cloth. Price, 75 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FLASHLIGHTS FROM REAL LIFE

BY JOHN T. DALE

Those who have read any of the author's other books will want to read this one. The sketches and incidents given are real flashlights thrown upon things which are worth revealing. The author in his preface says: "Some of the sketches are based on facts which have come within the personal knowledge of the author, others are founded on incidents which have come under the observation of others, but they are all typical of the ever-changing experiences and mutations of life, as the grand panorama of existence moves onward."

Following are a few subjects taken from the table of contents:

Advice to Young Men
The Boy Hero
Dangers of City Life
The Father's Example
The Gullible Girl
The Professor's Advice
Single and Married
The Smoker's Peril
The Young Lawyer's Downfall

The Book contains 205 pages. Bound in cloth.

Price, postpaid, 75c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

ONESIMUS

The Runaway Slave

By ELD. H. B. BRUMBAUGH



A book of sacred history, and biography, which, in a fascinating style, portrays an interesting phase of Eastern life and the condition of Roman Society at the time when Paul wrote his epistle to Philemon. This little volume was not written in a day. Much patient research and careful study are clearly evinced throughout.

Better not begin the reading of it at a time when you have an important appointment near at hand. When once you begin it you will not want to stop short of the end. It is a charming story of an elevating character. Bound in cloth with gold side title.

Price, postpaid, ... **75 cents**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE CURSE OF DRINK

BY ELTON R. SHAW



IF you want to see the liquor traffic in its true light, as portrayed in story, incidents, illustrations, pointed paragraphs, poetry and song by more than twenty men and women in various walks and professions in life, read this book. It will make clear to you, as no other book yet written or compiled could do, the economic, political and social ills growing out of the sale and use of intoxicants. It contains many true stories of drink's awful tragedies and gives in brief and pointed paragraphs the pithy utterances of many men and women who have put their lives into the struggle for the overthrow of a giant wrong. The matter in the book is conveniently classified, making it easy to refer to any phase of the subject desired. It is a book that will appeal to all classes of people. A copy of it should find a place in every home.

The size of the book is 6-½x9-¼ inches. It contains 544 pages besides the halftone illustrations and is printed on good paper.

Price per copy, cloth, $1.75; half morocco, $2.50.

BRETHREN PUBLISHING HOUSE
ELGIN - - - ILLINOIS

Finger Posts on Life's Highway

Showing How to Succeed in Life

By JOHN T. DALE

A new book full of pointers which point in the right direction. A book for the young, the middle aged and the old.

The purpose of the author, in gathering the material, during many years, was to assist those who are striving to gain character, intellectual power, business success, and merited esteem of their fellowmen. Out of a long and varied experience he has been able to collect into this volume more than one hundred articles on that many different subjects, touching human life from almost every possible angle. It is not a novel nor a story, nor yet a long and dry treatise upon some abstract subject, but a collection of articles on everyday topics, written in language and style easy to be understood, making the points so clear that the way of a truly successful and happy life is more easily found. The book abounds in words of wisdom, caution and warning.

We have great hopes for the sale of this book, knowing that it will appeal to all classes with equal force, and be the means of accomplishing good wherever it goes. Should any of our readers be interested in taking an agency for it, write us at once. We can offer liberal commission. The book contains 620 pages, bound in cloth. Illustrated. Will be sent to any address, postpaid, for $1.50.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

Post Card Albums

No. 1257. Bound in black imitation leather. Size, 10x13½. Gilt title on side. Holds 400 cards, 4 to a page. Postpaid, ... **$1.50**

No. 1256. Same binding as No. 1257. Size 9x11. Gilt title on side. Holds 300 cards, 3 to a page. Postpaid, ... **$1.25**

No. 1255. Same binding as No. 1257. Size, 7¾x9¾. Gilt title on side. Holds 200 cards, 2 to a page. Postpaid, ... **$1.00**

No. 1262. Bound in paper resembling imitation leather. The front cover is padded and has a pretty design stamped on in gilt. It has the appearance of a higher priced album. Size, 10x13½. Holds 400 cards, 4 to a page. Postpaid, ... **95 cents**

No. 1260. Same binding as No. 1262. Size, 7½x9½. Holds 100 cards, 2 to a page. Postpaid, ... **50 cents**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—

"Wine Is a Mocker and Strong Drink Is Raging" (D. L. M.), ... 441
John's Baptism, ... 441
Self-Measurement (H. B. B.), ... 442
Christianity and Politics, ... 442
The Prayer Chain Letter, ... 442
A Weakness in the Sunday-school, ... 442
Do Not Go Together, ... 442
Misapplying Scripture, ... 442
Sermon Subjects, ... 442

Essays,—

"That Blessed Hope." By John R. Snyder, ... 434
Digging Pits. By W. R. Deeter, ... 434
The Four Dispensations. By S. Z. Sharp, ... 435
Our Duties. By S. L. Cover, ... 435
Our Schools.—Their Value. By W. L. Elkenberry, ... 436
A Lesson from My Gardening. By Paul Mohler, ... 436
The Spiritual Life of the Minister. By A. G. Crosswhite, ... 437
Brief Analysis of the Great Commission, ... 437
The Preacher's Work. By J. H. Miller, ... 445

The Round Table,—

Spiritual Growth.—Ezra Flory. "Behold, What Manner of Stones and What Manner of Buildings!"—C. C. Eskildsen. The Sunday-school Library.—Mary Beam. Lost and Found.—S. F. Sanger, ... 438

Home and Family,—

The Blighted Life.—Leander Smith. A Christian Message.—Julia A. Gilbert. "Only a Little Thing."—John R. Snyder, ... 439

Notes from Our Correspondents.

(Concluded from Page 445.)

be held July 13. We need more young people and Sunday-school teachers.—Nellie Carl, 1125 Albina Avenue, Portland, Oregon, July 1.

PENNSYLVANIA.

Ephrata.—We held our love feast June 15. It was a very pleasant and inspiring feast. Ministers present with us were Bro. S. N. McCann, of Bridgewater, Va., Bro. R. H. Brumbaugh, of Bucks County, Pa., Bro. H. N. Hornberger, of California, Bro. J. Edwin Keller, of Bethany Bible School, and Aaron R. Gibble, from an adjoining District. Bro. McCann officiated. Bro. H. A. Claybaugh, from Bethany Bible School, gave us two very helpful lectures on "Chicago Rescue Mission Work," and "What Bethany Is Doing." Bro. A. Hutchison, of McPherson, Kans., will be with us Aug. 21, to preach for us. Our Harvest Meeting will be Aug. 24, at 2 P. M.—Levi Keller, Ephrata, Pa., July 2.

Harrisburg.—Our delegate to Annual Meeting, Bro. Adam Hollinger, gave us his report of the meeting last Wednesday evening. He gave a very extended review. We were convinced that our delegate was wide-awake. June 30 Bro. J. M. Mohler, of Mechanicsburg, Pa., filled our pulpit. He spoke on the subject, "I Thought on My Ways."—Elton Peterman, 402 Crescent Street, Harrisburg, Pa., July 2.

Hatfield church met in a special called council May 11, to elect a brother to the ministry. A number of the adjoining elders, including Eld. I. W. Taylor, of Neffsville, Pa., were present. The choice fell upon the undersigned. At this same meeting Bro. J. M. Booz was advanced to the second degree of the ministry. The church met in regular council June 29, with our elder, Bro. Cassel, presiding. All business was transacted in a Christlike spirit. Among some of the business transacted was the appointing of a Temperance Committee, Brethren J. M. Booz, J. W. Rosenberger and the writer being chosen. It was decided to have a Harvest Meeting on Aug. 17. It was also decided to start a Teacher-training class as soon as the new book comes out.—G. H. Light, Hatfield, Pa., July 3.

Jacobs Creek.—Our members met in council June 15, preparatory to our love feast. Two letters of membership were granted and one was received. A local Temperance Committee was appointed. We enjoyed a two weeks' series of meetings, conducted by our pastor, Bro. B. B. Ludwick. The meetings began June 17 and closed June 30. Eleven came out on the Lord's side and were baptized. We held our love feast June 23.—Laura Neiderhiser, R. D. 2, Mount Pleasant, Pa., July 1.

Johnstown (Locust Grove house).—June 15 Bro. R. D. Murphy, our Field Secretary, gave us a splendid talk on Sunday-school work. We are now about ready to start a teacher-training class. June 17 Bro. J. J. Shaffer, of Berlin, Pa., began a series of meetings, which continued until June 30. His sermons were interesting and Spirit-filled. Five were added to the church by baptism,—four young sisters and one brother,—ranging in age from eleven to seventeen. Others are near the kingdom.—Mrs. F. F. Fyock, R. D. 2, Johnstown, Pa., July 1.

Lovejoy.—We are glad to welcome among us two workers, Brother and Sister D. R. Berkey. Their certificates were received at our council prior to our love feast. Bro. Berkey is a minister in the second degree. We now hope to do more work in the neglected out-points of our congregation. Our love feast at Penn Run, last night, was well attended by members and spectators. It was a very impressive service. Quietness prevailed in the well-filled church. Even the children seemed to realize they were in God's house. It was a most solemn occasion, for one of our number, Sister Olive Widdowson, expects to sail this fall for the foreign field. Our home ministers, assisted by Bro. James Widdowson, of Westminster, Md., conducted the services. Bro. J. W. Fyock officiated. Bro. Berkey conducted the examination service at 10:30 A. M., and was listened to very attentively by a full house. We expect to begin some of our meetings, at the different places of our scattered membership, during the latter part of August. Brethren D. K. Clapper and J. J. Shafer have promised to assist us in this work. We hope and pray for a reviving of God's work and a shaking up of the "dry bones."—Lizzie Swartz, R. D. 2, Lovejoy, Pa., June 31.

Mingo church met in council June 15. Our elder, Bro. Jesse Ziegler, presided. One letter of membership was received and one was granted. Sister Hannah Ziegler, Brethren Samuel Hess and Harry Ziegler were appointed as a local Temperance Committee.—Elizabeth B. Hunsberger, R. D. 1, Royersford, Pa., July 1.

Scalp Level.—We have just closed a series of successful revival meetings conducted by Bro. Albert Berkley, of Johnstown. Since our last report thirty-eight souls have been added to the church by baptism, and one was restored to fellowship, making a total of forty-five won for the kingdom. Bro. Berkley preached twenty-five inspiring sermons. In the last of these, on Sunday evening, June 30, "The Temptation of Jesus" was ably discussed, and addressed particularly to the converts. The membership is greatly strengthened in numbers and in spirituality. "The Lord hath done great things for us, whereof we are glad."—V. Grace Clapper, Scalp Level, Pa., July 1.

VIRGINIA.

Beaver Creek.—Sunday morning, June 29, Bro. I. S. Long gave us a very interesting talk about India and our mission work there. Instead of having our regular Sunday-school work on Sunday morning, Sister Effie Long told us about the Sunday-schools in India. Her talk was instructive, and appreciated by all present. Bro. Long addressed us again at 10:30, after which an offering of $30.64 was taken. We will have our love feast Oct. 19, to be followed with a series of meetings by Eld. P. S. Miller, of Roanoke, Va.—Nannie J. Miller, Bridgewater, Va., July 2.

Bethel church met in council June 22, with Eld. A. F. Pursley presiding. We had an interesting meeting. The deacon brethren were ordered to make their annual visit. We decided to have a Harvest Meeting Aug. 24, and a series of meetings in October. A committee was appointed to secure a minister to preach for us. Our Sunday-school is doing fairly well.—J. W. Sumner, R. D. 1, Eagle Rock, Va., July 2.

Green Mount church met in special council June 13. Bro. D. H. Zigler, of the Linville Creek congregation, and Bro. S. I. Bowman, of the Cooks Creek congregation, were with us. They were sent here by the District Meeting for the purpose of ordaining our elder, Bro. George B. Flory. The church felt the need of more ministers, and Brethren S. L. and D. B. Garber were elected to the ministry. Brethren L. D. Wampler, J. F. Wampler, W. F. Garber and Earl Shirkey were elected to the deacon's office. All of them were present and were installed, except Bro. Shirkey. Bro. P. I. Garber was advanced to the second degree of the ministry. The work of the day was very impressive, and will long be remembered by all present.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va., June 29.

WASHINGTON.

Omak.—The few brethren and sisters at this place were made glad by having Bro. G. W. Sellers and wife, their daughter and son-in-law, and Sister Charles Kistner, of Bryant, Ohio, visit with us. These brethren held a short series of meetings for us, preaching alternately each evening and Sundays, from June 16 to June 23. The attendance and interest were fair, although the people were very busy. We believe that good impressions were made. This was our first series of meetings, and we feel hopeful that a church of our people may be built up here in the near future. On account of the limited time, but little doctrine was presented, and we greatly need an evangelist to present the New Testament teachings. A railroad will be completed soon; then it will not be so expensive to get here, and we think some of our people will come and help us. June 22 we met at the home of Bro. Keyser for a small communion service. Our little band of members was greatly strengthened.—B. E. Breshears, Omak, Wash., July 6.

Olympia.—June 23 our District Sunday-school Secretary, Bro. J. O. Streeter, of Chewelah, Wash., was with us. In the morning he gave a talk along Sunday-school work. In the evening an interesting missionary program was rendered, Bro. Streeter following with a missionary sermon. On the evening of June 29 we convened in council. Eld. Seyrist presided. Much business came before the meeting, but was disposed of pleasantly. Sunday-school and Christian Worker officers were elected. The three elders residing at this place were chosen as our elders in charge. June 30 we met at the waterside, where Bro. Stookey administered the rite of baptism to three dear souls.—Caddie Wagner, Olympia, Wash., July 2.

Sunnyside.—Our members met in council June 22, with Eld. D. B. Eby presiding. Two were received by letter. We decided to have Bro. J. C. Snively, of Bethany Bible School, to conduct a Bible Institute for us sometime this winter. Sunday-school officers were elected for six months, with Bro. William Mickles as superintendent, and Bro. Roy Eby as secretary. Bro. J. P. Dickey, of Lordsburg, Cal., preached for us on Sunday at 11 A. M. and 8 P. M., in our churchhouse at Outlook. We were glad to have him with us and enjoyed the splendid sermon he gave. Bro. Lloyd Rittenhouse is president of our Christian Workers' Meeting, and Sister Alice Blough, secretary.—Mrs. M. E. Oswalt, Sunnyside, Wash., July 1.

Tacoma.—Bro. Streeter, our District Missionary and Sunday-school Secretary, was with us in two interesting meetings. At our June council we reëlected all church officers for another year. Sister Mabel Thomas is our Sunday-school superintendent for six months. The Christian Workers elected Sister Freda Stiverson as president.—(Mrs.) Elsie Garman, R. D. 2, Box 258, Tacoma, Wash., July 1.

Wenatchee.—The members in and near the city have elected Sunday-school officers for the next six months, with Bro. L. C. Wise as superintendent, and Bro. Galen Lea Vell as secretary. The writer was chosen Messenger correspondent. As there is no resident minister in the city, some of the ministers from the country churches are with us at each service. On Sunday Bro. S. H. Schechter gave us some good and instructive lessons to meditate upon. All members of our church, traveling through Wenatchee, are invited to stop and visit our little band of workers.—Bertha E. Wise, Wenatchee, Wash., July 1.

WEST VIRGINIA.

Mountaindale.—June 15 Bro. H. A. Stahl began a series of meetings at this place. Some of the people who attended the meetings live fifteen miles from this church. Large crowds were in attendance. Bro. Stahl was loved and welcomed by all the people here. These services continued two weeks until June 29, when a love feast was held. Eighty-seven members surrounded the Lord's tables. Thirty-eight precious souls were baptized, three were reclaimed, and two are awaiting baptism in the near future. Since Bro. Stahl has been in the ministry, he has baptized 1,160 persons into the Church of the Brethren. These forty-one additions to the church are all heads of families. Bro. Stahl preached some strong sermons while with us, which have stirred up the community for miles around. He baptized three on the last morning he was here. We were sorry to see him leave us.—E. F. Sisler, Hazelton, W. Va., July 1.

Nicklow.—Bro. C. W. Guthrie, who recently submitted to a very serious operation, preached for us on Sunday afternoon,—his first sermon since leaving the sanitarium. He reports being entirely free from pain, and feeling better than he did for many years.—Edna Nicola, Moatsville, W. Va., July 5.

WISCONSIN.

Maple Grove.—Bro. F. A. Myers and wife came to us June 1. Our brother preached twenty-three sermons while with us, by which the members were encouraged and built up. Thirteen made the good confession. The attendance at these meetings was splendid, although it was an extremely busy season for the farmers.—Ada Mock, R. D. 1, Stanley, Wis., July 6.

ANNOUNCEMENTS

DISTRICT MEETING.

Aug. 22, Northern Illinois and Wisconsin, at Naperville, Ill.

LOVE FEASTS.

Indiana.

Aug. 31, 10 am, Sugar Creek, Whitley County.
Sept. 8, Ladoga.
Sept. 14, 2 pm, Fountain.

Michigan.

July 27, Little Traverse.
Sept. 14, 10 am, Harlan.

Missouri.

Sept. 1, Osceola.

Montana.

July 20, Medicine Lake.

New Mexico.

Aug. 27, Sunshine.

North Dakota.

July 27, 4 pm, Kenmare.
July 27, Turtle Mountain.
Aug. 3, 6 pm, Berthold.
Aug. 3, 4 pm, Cando, Zion house.

Ohio.

Sept. 7, 4 pm, Lower Stillwater.
Sept. 14, 5 pm, Tuscarawas.

Pennsylvania.

Aug. 17, 18, 2 pm, Perry, Farmers Grove.

Virginia.

July 20, olling Creek.

West Virginia.

Sept. 14, Harman.
Sept. 15, Shiloh.

Modern Fables and Parables

—OR—

Moral Truth in a Nutshell

This book contains 352 pages and more than 100 fables and parables. The great majority of these are new. Some are old fables and parables recast and covered in modern dress. They present truth in a forcible style, which is also striking, and makes it easily understood and remembered. The application may be made spiritually as well as morally in most instances. In the variety of subjects almost every phase of human life is touched. The illustrations, 75 in number, by Paul Kraft and others, add greatly to the interest and help wonderfully in making clear the meaning. A careful study of these fables and parables will help one to see himself and others in a new light and enable him to live a nobler and happier life.

Price, 65 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Life and Sermons

OF ELDER JAMES QUINTER

We have just completed the Second Edition of this book and are filling orders every day. We feel certain that several of our customers neglected to place an order in advance, and have printed a few hundred copies besides those needed to fill the advance orders.

The work should prove helpful to thousands of our readers who know little of Bro. Quinter. In his day he was one of the most scholarly and devout men among us, and it will do the younger generation of members good to learn more of his life and experiences. His sermons will prove especially interesting.

The book contains 426 pages, large, clear print, on excellent book paper. The frontispiece is a splendid likeness of Elder Quinter and adds much to the appearance and value of the publication The introduction is written by Eld. H. B. Brumbaugh. Besides the interesting sketch of Bro. Quinter's life and labors there is a full account of the funeral services and numerous tributes of respect from his co-workers.

Part Two contains some forty of Brother Quinter's choicest sermons, delivered here and there throughout the Brotherhood.

The binding is an artistic cloth, on which back and side titles are stamped in white foil.

If you are interested, order today.

Price, postpaid, ... $1.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE FULL REPORT

Of the Conference Held at York Pennsylvania

is now ready for mailing. Every member of the Church of the Brethren should read it. If you haven't already ordered it, do so now. Keep posted on church government. The Report gives discussions and decisions. It contains much valuable information. Price postpaid 25 cents.

BRETHREN PUBLISHING HOUSE.
Elgin, Ill.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., July 20, 1912. No. 29.

AROUND THE WORLD

A New Route to the East.

If France is enabled to carry out the enormous railroad enterprise in North Africa, now contemplated, it will mean an accomplishment far more stupendous than the great Trans-Siberian Railroad of the Russian Government. It is planned to project a railroad across the Dark Continent from Tangier, on the West, to Juba on the Indian Ocean. The cost would reach $600,000,000, but the operating expense would be small, as it is proposed to operate the cars with motive power generated by the waterfalls near Lake Tchad. The new road will constitute a short route to India and the Far East, and will afford ready access to a large area not hitherto accessible to the traveling public. Thus, also, another "great and effectual door" will be opened to the faithful ambassador of the Cross.

A Commendable Decision.

Two railroads,—the "Southern" and the "Mobile & Ohio" have taken a front rank position on excluding all objectionable literature from their news-stands in depots, and from their books sold on trains. "The International Reform Bureau," in its appeal to the various railroads, to exclude vicious and trashy literature, has thus far obtained the consent of only the two companies above alluded to, though it is hoped to enlist others in the near future. And now, while these so-called "soulless corporations" are so willing to drive out vile and pernicious literature, what should we not expect from the thousands of Christian families, who make far greater pretensions to righteousness! It would seem that the right sort of housecleaning would get rid of a wonderful amount of literature not becoming a child of God!

A Cordial Meeting of Crowned Heads.

The recent meeting of Russia's Czar with Germany's Emperor at Baltic Port, Russia, has naturally given rise to considerable speculation, as to the matters considered. That the meeting was a thoroughly pleasant one is claimed by those in attendance. No serious questions disturb the peaceful relations of the two empires. The long-drawn-out war between Italy and Turkey, however, is naturally arousing considerable anxiety among the leading powers, and possibly the tentative plan of settlement, discussed by the two rulers at their recent conference, may be the first start towards a final solution of a vexed question. Practically the non-involved Powers of Europe, together with the United States, could readily terminate the pending hostilities. The mooted question is: Will they pour oil on the troubled waters?

Church Methods.

There are various ways of arriving at the very much to be desired end of increased church efficiency, and occasionally we can learn useful lessons from the earnestness and practical methods of native converts in heathen lands. In one of the churches on the China mission field two resolutions were unanimously passed: (1) That every member, so far as possible, be present at every service. (2) That every member contribute each Sunday "as the Lord hath prospered him." It is said that this native church has practically solved the problem of regular church attendance, for every person is sure to be present unless detained by unavoidable causes. As to the needed means, to carry on the work, their treasury is full to overflowing. Their plan is not a new one; in fact it is the one so fervently urged by Paul, and worthy of more general acceptance.

Devastating Floods.

July 14 seems to have been a day of disastrous cloudbursts and floods in many sections of our country as well as in Mexico. At Denver, Colo., a wall of water, twenty-five feet high, rushed through a residence section of the city, causing several deaths, depriving 600 persons of their homes, and inflicting a property loss of over $1,500,000. Alton, Ill., and Washington, D. C., were also visited by severe storms, with considerable damage to property. By far the most destructive flood, however, occurred in the State of Guanajuato, Mex., killing, it is thought, more than one thousand persons, and causing a property loss of $20,000,000. The cities of Salamanca and Celaya are reported to have been wiped out, and crops in a district of more than 10,000 square miles have been destroyed. Homeless survivors face famine unless speedy relief is sent them from other sections.

A Triumph for Truth and Righteousness.

For more than two years the United States Senate has been investigating the circumstances under which William Lorimer attained his seat in that body, but not until July 13 was the question brought to a final issue. By a significant vote of the Senate it was decided that Mr Lorimer's election was brought about by corrupt practices, was tainted, and, therefore, is void. During the investigation it was shown that predatory interests supplied the necessary funds for the peculiar campaign carried on in his behalf. While it is to be deplored that legislators could be prevailed upon to yield to the pressure of moneyed interests, it is reassuring that the senators so boldly espoused the cause of truth and righteousness.

Fighting the Plague.

Closely following the reported discovery of a case of bubonic plague in Havana, comes the announcement from Washington that the United States Government has assumed entire charge of measures looking to the eradication of that disease in our own island of Porto Rico, and also to prevent any possible entrance at the various ports of the United States. It will be remembered that bubonic plague was especially virulent in India, where it slew its victims by the thousand. The prompt action by our Government, to ward off the introduction of bubonic plague into any part of our country is most important and opportune, and yet, how much better, were there an equal vigilance to combat the defiling influences of vice and lawlessness, including the iniquitous liquor traffic and other evils!

Russia's Increasing Suicides.

To the student of social and religious conditions, the present epidemic of suicides in Russia is of considerable significance. Religion, with the great bulk of the people of Russia, has been largely a form, while "denying the power thereof," and the fruit of an empty profession is apparent in the woeful increase of suicides. Of 1,432 suicides in St. Petersburg alone, 135 were those of children between the ages of eleven and seventeen. Apparently the Russian people have reached that degree of spiritual hopelessness when, in the absence of Sustaining Power from above, they are "of all men most miserable," and thus lay violent hands upon themselves. Surely, we have here a practical and most eloquent lesson of warning,—one that should lead us away from empty formalism, and to greater consecration and redoubled efforts.

Presidential Aspirants.

The National Prohibition Convention, which for some days was in session at Atlantic City, N. J., closed its labors July 12 with the nomination of its standard bearers of four years ago,—Eugene W. Chafin, of Arizona, for president and Aaron S. Watkins, of Ohio, for vice-president. With the respective nominations made by Republican leaders at Chicago, and the Democratic forces at Baltimore, this makes the third ticket submitted to the consideration of the voters. Later on there is likely to be a ticket by the Progressive Republicans, and even the Socialists are urging their claims as to presidential preferences. Amid the contentions aroused by the conflicting elements, the Christian voter must needs exercise due consideration and calm reflection. He can not afford to enter into the heat of the campaign, but, while exercising his elective franchise, may well show to those whom he meets that he respects the "powers that be" and is willing to work for the best interests of the nation.

Conviction of the Camorrists.

About two years ago we referred to the commencement of the noted trial at Viterbo, Italy, by which it was sought to convict the leaders of the most powerful secret order of that country,—the Camorrists,—long notorious for their deeds of violence and intrigue. In the face of almost insurmountable hindrances the trial proceeded from day to day. Testimony that would have secured a speedy conviction of the offenders was hard to get, for fear of the far-spread and iniquitous influence of the Camorrists, accentuated by their well-known revengefulness. Conviction, however, was finally secured, and once more righteousness triumphs over the powers of darkness. The danger of oath-bound organizations is evidenced most distrously in the secret workings of the Camorrists. And while this Italian lodge manifests the fruits of secrecy in its worst and most malignant form, should it not serve as a warning to thousands who are tempted to enter other secret orders which, while less objectionable, must still be classed with "the unprofitable works of darkness"?

A Hospital for the "Blues."

Who among us has not, like Elijah of old, experienced seasons of discouragement, when, like the ancient prophet, he would fain sit beneath the juniper tree and bemoan his sad plight? It is with the distinct purpose of affording relief to the unfortunate ones, far down in the "slough of despond," that Boston proposes to establish a hospital for the "blues." Assuming that the mental disquietude and despair are largely due to physical disturbances, the specialists purpose to restore wasted energy and "tune the harp of life afresh," thus lifting the unhappy and gloomy souls to a brighter and better plane. While this plan of curing the "blues" may be effectual at times, it can, in no way, compare with the sovereign balm afforded by the precious promises of God's Word. "Come unto me," says the Great Physician, and who would doubt his power to grant an immediate and permanent cure of mental disquietude?

Persecutions of Peruvian Indians.

The docility, kindness and submissiveness of the native tribes in South America and in the West Indies might well have softened the heart of the most cruel invaders, but the darkest chapters of current history are those that deal with the atrocities visited upon these defenseless ones. The recent reports of barbarities inflicted upon the rubber gatherers in Peru, are worse than anything ever charged against the slave drivers in the rubber districts of the Kongo. Forfeiture of life for the most trivial causes, and tortures of various kinds, are every-day occurrences. These harmless natives have, at times, been called "savages," but that term is peculiarly applicable to their inhuman oppressors only. The United States Government has been asked to take steps looking to the immediate cessation of the insufferable conditions prevailing in the rubber camps, and it is hoped that the strong arm of our nation will bring about a speedy alleviation of the deplorable conditions.

Neglected Life-Savers.

Our nation employs about two thousand of her citizens in the heroic and hazardous work of life-saving. Day and night, in all kinds of weather, they patrol our coast line in the pursuance of their allotted work. Deeds of heroic daring annually save hundreds of lives, not mentioning the millions of property preserved by their efforts. Often an entire boat's crew goes down to a watery grave. Four-fifths of these workers are married, and, with but little laid by from their small wages, often leave dependent families. Repeated attempts to secure pensions for these life-savers have proved fruitless, though Congress recently added twenty-five millions to the already large war veteran pension fund. It would appear that a republic does not express its gratitude, at times, as it should. It is no worse, however, in this respect, than many a congregation is to the "life-savers" within her ranks, who for long years have borne the burden and the heat of the day. Cheerfully they have sacrificed their best that others might be the gainers. Now, as the decline of life comes upon them, they are too often neglected by those to whom they have indeed been "a savor of life unto life." Brethren, "these things ought not so to be."

Encroachments of Oriental Cults.

While more than $20,000,000 is annually raised by the churches of America for foreign missions, we need not suppose that the Oriental cults, against whom our evangelistic campaign, at least in part, is directed, are oblivious to conditions existing in our own country. A few weeks ago we spoke briefly of the strong foothold which these eastern cults are attaining among us. From recent authentic reports it appears that the defections from Christian ranks to the so-called "religions of the Orient" are even greater than had been estimated. Taking but the one group of sun-worshipers, we find that at least fourteen thousand Americans, mostly women, are daily worshiping "Lord Mazda," and under his direction adore the great luminary of the day. There are Mazdaznan centers in thirty cities of the United States, as well as in Canada, South America, England, Germany and Switzerland. Most remarkable of all is the fact that in but ten brief years this delusive teaching from the East has attained dimensions unapproached by any other movement. It is well to remember, however, that, as the best of gardens, devoid of proper care in cultivation, will soon be covered by a rank growth of weeds, so the heart of man can not remain neutral. Christ being ignored, the seeds of error find a congenial soil and flourish luxuriantly.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

After All.

Earth is sweet, but heaven is sweeter;
Grief is strong, but joy is stronger;
Night is long, but day is longer;
When life's riddle solves and clears,
And the angels in our ears
Whisper the sweet answer low
(Answer full of love and blessing),
How our wonderment will grow
At the blindness of our guessing!
All the hard things we recall
Made so easy, after all!

Love complete, but faith completer;
Close beside our wandering ways,
Through dark nights and weary days
Stand the angels with bright eyes,
And the shadow of the cross
Falls upon and sanctifies
All our pain and all our loss.
Though we stumble, though we fall,
God is helping, after all!

Sigh, then, soul, but sing in sighing
To the happier things reply;
Dry the tears that dim thy seeing,
Give glad thoughts for life and being;
Time is but the little entry
To eternity's large dwelling,
And the heavenly guards keep sentry,
Urging, guiding, half compelling,
Till, the puzzled way quite past,
Thou shalt enter in at last!

—Unidentified.

Winning and Losing in the Holy Spirit.

BY M. M. ESHELMAN.

WORDS fail to convey the greatness and powerfulness of the Holy Spirit in a sanctified life. The tremendous *strain* for earthly knowledge, is a great interference with the operations of the Holy Spirit. He is just as *sensitive* of his honor and rights as God himself. Interference is loss to soul. Insults displease him, and grievings drive him out.

How can a brother and sister get him in his fullness in Bible study? Well, first of all, by earnest, trustful prayer and full consecration,—before proceeding with a Bible study, either at home, or in your congregation, or to some school, be ready for his full operation in your life! Go clean and stay clean! Take with you a good reference Bible, tablet or book and pencil. And when you study, do much kneework! Humility in posture has much to do with spiritual infillings, and infillings lead to humble postures. Read the words of the Holy Spirit that you may get God-messages. Look at them! Meditate passively! Never strain the mind nor try to force your faith! Keep faith simple! Rely upon God's promises! Have holy thoughts and holy conduct! Be careful of your conversation!

Now how *not* to get anything from the Holy Ghost studies. Do not pray! Do not have holy feelings! Be foolish a great deal through the day! Do not read the Bible! Study newspapers and novels! Be careless rather than meditative! Cheat the other fellow in your dealings! Be untruthful! Hide what ought to be open! In the meeting where the Holy Spirit's work is being taught, have no Bible, no tablet to note down the great teachings! Whisper and laugh! Think you are a pretty "good church member" because you are not in jail and have not stolen anything! Just be listless when the teacher is urging thought, study, meditation, earnestness! Be silly! Give *some* attention, but not all. Then you will be able to say, "What a dull study! What a poor teacher! What a want of spiritual influences!"

At the Newberg, Oregon, Bible study, some time ago, there were remarkable manifestations of Spirit influences through consecration, study, meditation, and quiet, close attention and sincere desires to learn and be blessed. Expressions were made at the close of each study as to the deep feelings and forceful impressions! It was not so much *expression* as *impression* that counted! *Impression* is not necessarily needful to evince itself in *expression*, though this is very powerful in convincing unbelievers. To secure these tremendous values, good attention, submissive sincerity, honest questioning, and holy desire to get the whole truth, were characteristics. The absent phases were contentions, strifes of words, bickerings on meanings, harshness, listlessness, quiverings, misbehaviors. Doubts did not have right of way either.

Now, dear ones, it is everywhere apparent that it is not more worldly knowledge, not more ambition for honors empty, not more destructive criticisms that are needful among us, but more spiritual uplifts, more operative infillings of grace, more divine light, more fullness and searchings for unification of the Spirit.

Go with me to the acts of the Holy Spirit in the Book of Acts, the record of the Holy Ghost operating in Jerusalem, Judea, Samaria, and the uttermost parts of the earth in the first century, and I will show you an example for every phase of UNIONISM in Christ,—every decision necessary for UNITY!

In the second chapter of Acts we have the unity of the greatest missionary sermon in the Book. So many foreign Jews were present and got holy impressions of Jesus' wonderful works, his crucifixion, his resurrection, his glorification or crowning in heaven, that they carried the teachings home, and thus the Gospel was spread everywhere. The apostles knew Jesus had got home to heaven when the Holy Spirit arrived and demonstrated, in and through them on Pentecost. This was proof of his arrival in heaven. The first sermon by the Holy Ghost was a tremendous missionary effort. He used Peter's brain and tongue! Wonderful, is it not! The same Holy Ghost sermon convinced and converted 3,000 souls on the same day. Likely many of them were foreign Jews, who took the religion home with them. Wonderful unity!

Acts 4: 5-31 shows how the Holy Spirit defends his own, just as Jesus promised in Matt. 10: 20. Unity in defense!

In Acts 5: 1-11 the Holy Spirit gave the first example of discipline in the church, thus warning every hypocrite of his doom, if he does not repent. It stands as an awful witness against covetousness and holding back the Lord's money.

Acts 6: 1-7 is a glorious witness by the Holy Spirit as to his coming into the business affairs of the church to care for the poor. Here he testifies that he creates offices and fills them, providing he is not unseated by usurpers, or schemers.

Turn to Acts 8: 4-18 for testimony of spiritual unity upon the question of making people truly Christian. It differs greatly when compared with present-day methods! Are our people following the pattern closely? In Acts 8: 19-25 we have unity in giving the Holy Spirit to believers. Never has it changed! And as we go forward into examples and testifyings of the Holy Spirit, we find that in Acts 15 the Holy Spirit brought unity or one-heartedness to the church on great principles under the Law. "It seemed good to the Holy Ghost and us,"—not to "us and the Holy Ghost." The Holy Spirit takes first place, in honor as well as in labor.

And where he is unseated, there he is dishonored. Where he is ignored or set at naught by schemes, there he is dethroned, and the deliberations resolve themselves into mere scramble for victories over each other! Such are yet carnal!

When the Lord wanted Paul and Barnabas for a great missionary effort, he said, "Separate for me or for my use, Paul and Barnabas." And the church set them apart for the work and gave them leave, the Holy Spirit coming upon them with power, by the laying on of hands by the church dignitaries. Thus "the unity of the Spirit" was maintained in that church. This is the rule in all the ages.

If you have the Holy Spirit in your life, waste not the gift.

If he is in you in his fullness, do not smother him.

If he is active, do not grieve him by indolence.

If he sits in the church, do not unseat him by schemes.

If he is your Partner, do not dissolve the partnership.

3231 North Broadway, Los Angeles, Cal.

Shall We Know Each Other in Heaven?

BY J. D. HAUGHTELIN.

THIS question has been asked by many. It has been answered both affirmatively and negatively, by different honest, deep thinkers. This springs another question: "Why do honest men differ?" We reply, "Because they look at the question from different viewpoints." If we base the "knowing" upon the manner we know each other here, we fail.

In this life we know each other and are known, largely, by our form, size, color, gait, defects, clothes, etc. Persons having a lame limb, a blind eye, or a maimed hand, are identified by these defects here. Not so in heaven. When "we shall be like him" (1 John 3: 2), we shall be perfect. We shall not be blind, deaf, halt, maimed, or idiotic. No helpless infant will be such in heaven. We shall all be wonderfully changed. The beloved disciple says, "We shall see him as he is." As all shall see, there will be no blind. If no blind, surely no lame, no deaf, no idiot, no feeble, tottering, decrepit, childish aged people are there.

The helpless little infant, whom we had to give up before it had learned to lisp the fond name of "mother," will, as a bud transplanted into the paradise of God, be developed to full prime, without ever having been contaminated with sin.

Our Savior closed his earthly career at the age of thirty-three years,—just in the prime of life, at his best,—as the man Christ Jesus. He was made "perfect through sufferings" (Heb. 2: 10). The words "like him" apply equally to the helpless infant, the buoyant youth, the mighty ones, and the tottering aged ones. There will be no invalid wheel-chairs, crutches, ear trumpets or spectacles needed there. All will be perpetually young and perfect. "But," says the inquirer, "how shall we know each other after such wonderful transformations?" On the mount of transfiguration, Peter knew Moses and Elias, whom he had never known in the flesh. Even the rich man in torment knew Abraham at a great distance, though he never saw him before his death.

If Peter and the rich man, thus handicapped, knew persons they had never seen in the flesh, we may feel assured that we, like Paul, can say: "Then shall I know even as also I am known" (1 Cor. 13: 12). With the beloved disciples we, too, can say, "We know that when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3: 2), because we are so assured by the inspired Word.

"So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power" (1 Cor. 15: 42, 43). "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed" (v. 51). "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philpp. 3: 21).

When our vile body is fashioned like unto his glorious body, and our dishonor becomes glory, and our weakness becomes power, do not think this wonderful change is confined to the body alone! The mind, the soul, being of so much more importance, being an emanation from and a part of God (see Gen. 2: 7), partakes, relatively, as much of this change and power as the body. By these changes and improved powers of the soul we can understand how we shall know even as we are known.

Panora, Iowa.

"That Blessed Hope."

BY JOHN R. SNYDER.

In Five Parts.—Part Five.—The Thousand Years.

FOLLOWING the rapture and the revelation, and the return of the Lord and his saints, will come the Millennial Period. Millennial means thousand, and this period will cover this number of years. This age will be that of the literal reign of Christ on earth and not a spiritual application of a great truth. It is then that the nations of this world will become the kingdoms of our Lord and his Christ. God's Word does not leave us in the dark as to this fact. Isaiah looked

down the vista of years and saw this day. "Behold a King shall reign in righteousness" (Isa. 32: 1). Jeremiah also had a vision of this kingdom age when he said in 23: 5, 6, "Behold, the day will come, saith the Lord, I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice on the earth. In his day Judah shall be saved and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord Our Righteousness." He shall sit upon the "throne of David" and the place shall be "in Jerusalem." The apostles shall sit upon the twelve thrones and the saints shall reign upon the earth.

Then will come the glorious age when in deed and in fact the Lord shall reign and the children of God shall come into their inheritance. It will be a glorious time for the saints when Rev. 19: 11-16 is realized, when the heavens shall open and the white horse and his rider, the "Faithful and True," shall appear in glory, and in righteousness shall he judge and make war. But to those whose names are not written, his appearing will be awful and terrible, for on his vesture and thigh shall be written, "KING OF KINGS AND LORD OF LORDS." Revelation 20 records the binding of Satan by the angel with the key, and the enemy of man will be cast into the abyss for a thousand years. The seal will be set and there will be no release during the millennial period. At the close of this age will come the resurrection of "the rest of the dead" (verse 5). At the expiration of the thousand years of the kingdom age Satan shall be loosed for a little season and he goes forth for a final deception. He shall compass the camp of the saints, and God shall send fire out of heaven. But his doom is come and he is cast into the lake of fire and brimstone where he will be in torment forever with the beast and the false prophet. Praise the Lord for salvation from such an awful eternity! The final casting out of Satan shall be followed by the judgment of the unbelieving dead. And, horror of horrors, "Whosoever was not found written in the Book of Life was cast into the lake of fire." Brother, sister, is your name written, not on the roll of church membership alone, but in the book of life? If not, an eternity in the lake of fire is the "wage of sin."

The last two chapters of the Book of Revelation refer to the "ages to come," when old things have passed away and behold all things have become new. There is a new heaven and a new earth. There is a New Jerusalem. There are new peoples and a new temple. There is a new light and, bless God, a new Paradise, with its tree of life, though there is no angel with the flaming sword to guard it. "Blessed are they that do his commandments, that they may have a right to the tree of life and enter in through the gates into the city."

Does It Make Any Difference?

As we have studied this blessed doctrine of the Bible with the view of the pre-millennial and imminent coming of the Lord, the question may naturally arise, "Does it make any difference to me or the church, whether he comes before or after the Millennial Age? Is it important enough for me to consider the two ideas? Does it matter?" We can only judge from the importance given this phase of the kingdom idea by the Book itself. Beginning with an anticipative picture of the Second Coming, given to Adam, we follow the line through the Book from Genesis to Revelation; from prophet to priest, from priest to king and find only the fulfillment in the Prophet, Priest and King who "came to his own but his own received him not" and who is coming again in glory.

Those who have studied the question carefully, affirm that the doctrine of the Second Coming is mentioned once in every twenty verses of the New Testament. David sang Psalms about it. Isaiah, Jeremiah and other prophets saw the event in prophetic vision and Jesus himself took much time and entire discourses, both by parable and direct address, teaching his Second Advent. Surely, if God saw fit to, have the Holy Spirit indite this fact as often and as prominently, then it is important for us. It is mentioned, in connection with every one of the cardinal doctrines of the church, but we have emphasized the one and neglected the other. We have been preaching and writing of baptism, feet-washing, the holy communion, the Lord's supper, and other blessed doctrines of his church, but for some reason we have forgotten "that blessed hope," which teaches us how we may be among those who shall meet him in the air and be forever with the Lord. God help us to watch. God help us to be ready "for at such an hour as ye think not the Son of Man cometh."

Brethren, we believe he is coming soon. Every sound of marching feet by the armies of the world, every new dreadnought, every fortification, every political change in Europe or Asia, every new invention, every denial of the Deity of Christ, every increase of knowledge, only marks the "signs of the times that the day draws nigh." Israel is preparing for the Coming King and the "time of the Gentiles" is near at hand. The stone from the mountain is coming. Then the kingdoms of the earth shall be crushed to pieces. The image of Nebuchadnezzar's vision shall be crumbled to dust, and the whole world shall become the Kingdom of our Lord and Christ. We are in the midst of "perilous times," and false teachers are busy. Anti-Christ will soon be revealed and it seems as if the day is at hand when the Lord shall appear to claim his bride. Yea, the signs tell us that the coming of the Lord draweth near and it *does* matter whether we are ready or not. Are we ready for the Bridegroom!

"Surely I come quickly. Amen.
Even so come, Lord Jesus."

"Then welcome, thrice welcome, ye tokens of God,
What else but his coming can comfort afford?
What presence but his set this prisoned earth free?
O Star of the Morning, our hope is in thee!"

Bellefontaine, Ohio.

Satan's Devices.

BY NOAH LONGANECKER.

SATAN'S devices are all crafty. What we mean by crafty will be more fully apprehended if we give its synonyms: "Cunning; artful; wily; sly; fraudulent; deceitful; subtle; shrewd." Satan must be a being of great intelligence and wisdom, or he could not contrive and design as he does. Paul recommends forgiveness to the offending, "Lest Satan should get an advantage of us: for we are not ignorant of his devices."

We observe that deceit is one of the leading factors of all his devices. Every Bible reader knows that what we have said of him above was manifest when he tempted our mother Eve. God truly said, "Now the serpent was more subtile than any beast of the field which the Lord God had made." Christ says, "He is a liar, and the father of it." But we here more especially wish to notice some of Satan's devices which he uses to prevent us from working out the salvation of our souls.

Probably some of the readers have read John Bunyan's *"The Capture of Mansoul,"* in which he represents the soul of man as a walled city. In a figure our late Sunday-school lessons developed this truth most beautifully. Israel was taken into captivity. Each soul of man was taken captive by Satan, and all were in bondage to sin. Ezra and his people returned and rebuilt Jerusalem. Nehemiah and his people returned to rebuild the walls of Jerusalem for its protection from its enemies. Christ is the Redeemer of each soul of man. The Holy Spirit will assist each soul of man to build a wall of *"character, principles, habits, courage, faith, consecration,"* etc., for its protection from its enemies. Satan and his hosts are the enemies of God and man. The devices he used to prevent Nehemiah and his people from rebuilding the walls of Jerusalem, he will use to prevent each soul,—and the church as well,—from building a wall for protection. Let us notice a few of his many devices.

1. *"Ridicule."* Nehemiah says, "They laughed us to scorn, and despised us" (Neh. 2: 19). Again, "What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they receive the stones out of the heaps of the rubbish which are burned"? Again, "Even that which they build, if a fox go up, he will break down their stone wall" (Neh. 4: 1-3). Even so when we begin to build a wall for the protection of *"Mansoul."* In this the type is vivid. See Nehemiah's prayer (Neh. 4: 4, 5). So should we pray.

2. *"Slander."* See Neh. 6: 2-7. How false all this was, Nehemiah shows in verse 8. Christ was not only mocked, but he was shamefully slandered. Satan is a *"false accuser."* He ever slanders God and his people. He labored hard to slander Job before God. Clarke renders *"false accusers"* as *"devils"* in 2 Tim. 3: 3. *"'Tis slander whose edge is sharper than the sword."* Even Nehemiah and his people feared this device of Satan above all the rest. *"They all made us afraid."* Each soul when slandered should do like Nehemiah. *"Now therefore, O God, strengthen my hands"* (Neh. 6: 9).

3. *"Conspiracy."* All the enemies of Nehemiah and his people conspired together to fight against them and destroy them. In resisting such formidable foes, what a noble example Nehemiah and his people are to us! "We made our prayer unto our God, and set a watch against them day and night." With their watching and praying they had their weapons of defense girded about them when they labored (Neh. 4: 7-23). Satan with his host will conspire against God's people at all times. Of course, our weapons are not carnal. Here we can not improve on Paul's advice in Eph. 6: 10-18.

4. *"Discouragement."* "And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall" (Neh. 4: 10). Nominal and lukewarm Christians provoke much discouragement. Caleb, one of the twelve spies, said, "We are well able," but the rest said, "We be not able." The first is God's plan, but the second is *"Satan's device."* If our topic was *"discouragement,"* many of "Satan's devices" might be noted in this line.

5. *"Opposition from Friends."* "When the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you" (Neh. 4: 12). It is one of Satan's many devices to employ those who pretend to be our best friends to oppose or hinder us in our Christian work. What a noble example Nehemiah is to us in this line (Neh. 4: 13, 14)! Satan influenced Peter to oppose Christ in his work. "But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Matt. 16: 21-23). O how humiliating!

6. *"The Bad and Oppressive Conduct of Some of the Richer Jews."* See chapter 5 of Nehemiah. As it was then, so it is now. It is likely the oppressors never read Neh. 5. An essay on *Oppression* would be timely.

7. *"Treachery."* See Neh. 6: 1-9. Even now it is one of Satan's treacherous devices to entice individual souls, and especially leaders of the church, to seek the fellowship of the world. For Nehemiah to go out to Ono meant ruin to him. For God's people to seek the fellowship of the world means ruin to the Christian church. So says the Bible from Genesis to Revelation.

8. *"An Appeal to Fear."* See Neh. 6: 10-14. If Satan can not entice God's people to go out into the world, he will then entice his servants to hide in the church. Christ frequently gives warnings against such. He speaks of such as false Christs,—false prophets in sheep's clothing. Paul speaks of such as false brethren, false apostles, false teachers, false accusers. "Hypocrites" is a term common to all. Nehemiah's enemies hired a spy to entrap him "that they might have *matter* for an evil report, that they might reproach him." False brethren came in to spy out Paul's liberty. Paul was in peril among false brethren. False brethren always make it perilous to true Christians. (The quotations in this essay, not credited to the Bible should be credited to "Peloubet's Select Notes on the International Sunday-school Lessons.")

Hartville, Ohio.

I Their Value
II Their Present Organization
III Sacrifice
IV Responsibility
V Academies or Colleges
VI The Course of Study
VII Cooperation
VIII Educational Organization

OUR SCHOOLS

By W. L. EIKENBERRY

Part Two.—Their Present Organization.

In the preceding article an attempt was made to show that an education has a high value, either in the business world or in moral and spiritual matters. Also some facts were presented, tending to show that our own schools have been giving this kind of an education. Let us now examine into the way in which this powerful and effective institution is organized.

Historically, each of our schools originated as a private venture, commonly organized as a stock company. Some of them retain this organization, but several became the property of the church by donation of the stock. These latter are usually operated under some sort of a lease system, and it is of them that we shall speak more particularly, since they are directly under church control.

The lease system arose out of a desire on the part of the Districts, owning the schools, to avoid the responsibility and financial risk which would be involved if they operated the schools themselves. The responsibility was avoided in most cases by leasing the school property to a group of teachers who agreed to operate it, and this system continues to the present time. The terms of these leases are not the same, but in general the system provides that the lessees collect the fees and operate the school, receiving their own salaries from whatever is left of the general revenues of the school. In general there are three sorts of claims upon the income of the institution. First the lessees must pay all running expenses, including salaries, repairs, insurance, etc., secondly, if there be any funds left, after payment of these bills, the leasing teachers may pay themselves a fixed salary; thirdly, any surplus goes to the District, represented by the trustees.

It will be seen that the terms of this agreement are rather one-sided. The management of the school can lose but can not gain, though it has all the responsibility. The District has no responsibility, but it may get some revenue from the school, with no chance of loss. If the year is an unfavorable one, the managers lose part of their salary; if the year is favorable, the District gets the profits. Considered as a means of relieving the District of all responsibility for its property, the system is a success; from any other point of view its weakness is manifest.

The essence of the lease system is that the men who are teaching in the schools and have been appointed to their positions on account of their qualifications as educators, shall also act as business men in the conduct of this business, amounting to possibly $50,000 per year. The arrangement can be defended, upon rational grounds only if it is proven that a man who is qualified as a teacher is also equally well fitted for business life. Unfortunately, this is not always the case. The very fact that a man is a teacher rather than a business man may be taken to indicate that neither his native talents nor his preferences incline him toward business affairs, else he would probably have entered that field. The fact that the affairs of our colleges have been handled rather well by teachers without particular aptitude or training in business, is a great tribute to the efficiency and adaptability of our college-trained men; but it would be indeed a rash person who would assert that improvement could not be made under a more rational system.

The whole organization of the educational work of the school is affected by the character of its business organization. It is absolutely necessary to emphasize the departments which are financially profitable, without reference to their educational and moral value. On the other hand, new departments, which the work of the church demands, can not be opened because the managers of the institution are financially unable to carry the new departments at a loss for several years until they are able to pay their own way. In this way business contingencies come to control the policy of the institution as much as it is controlled by educational needs.

The general conditions under which the management of the schools is carried on, either under the lease system or under private ownership, are so little known in the church that many members look upon the teachers in the schools as especially favored individuals and feel that in giving them the lease upon the school property, the church is bestowing a valuable consideration upon the lessees. Such an attitude must appear somewhat ironical to the responsible managers of the schools, in the face of all their trials.

The location of responsibility in the management of these institutions is wholly anomalous, as pointed out in an earlier paragraph. It is a maxim of successful administration that the responsibility of anyone can not go farther than his authority. In our schools we place all the responsibility upon the active management but we reserve a great part of the final authority to the church. The privately-owned schools, as well as those owned by the church are thus partly or wholly controlled, and in the case of the District-owned schools the church is also the beneficiary of any profits.

It is right that the church should control her schools. It is equally right that she should, in some manner, assume the responsibility. The lease system served a good purpose when church ownership was a new thing and the churches were not prepared intelligently to assume their new responsibility. It is now time that it be superseded by something else. It has sometimes been asked, "If the conditions do not suit the teachers, why do they not quit and seek other positions?" The reply to that is that some have quit and many more will quit for the reasons that will be enlarged upon in another article. In fact, it is almost sure that a few years will see so much change, in this particular, that the continuance of the leasing of these schools will be impossible. It is therefore necessary that we set about devising a method for the control of these institutions that will provide for their proper organization and support.

Chicago, Ill.

A Letter to the Visitors of the Afflicted.

BY MARY BEAM.

A brother was down with nervous prostration for three years. More than one-third of this time was spent in a Sanitarium. When at home, convalescing, he said to his companion, "There are so many nervous cases at the Sanitarium, and they are all different, but they are all 'hard cases'; and I have learned one thing; it doesn't do to give any of them advice."

In a certain town are two physicians; the one, a very pleasant, jovial man, does much to cheer the sick, as well as the friends of the afflicted one. He even speaks hopefully and lightly of the case when he knows death is very near. The other physician is more serious. His examinations are very thorough. He is very frank to tell if there is any danger to be apprehended. Some people prefer the one physician; some the other one. Personally the serious one was preferred. His thoroughness and sympathy, and his strict attention to a case had a tendency to inspire one with confidence in his care, and hopefulness for the best.

It is said there are "many men of many minds." The same is true of invalids. So many things have to be taken into consideration,—the disease as well as the diseased. There are few rules that will fit all cases.

I heard of a boy, who, when down with snake-bite, was much harmed by visitors in the sick-room, telling snake stories and talking about people dying of snake-bite.

It is a safe rule not to discuss serious or fatal cases of snake-bite, or any other affliction, to or in the hearing of one so afflicted.

It is a safe rule not to bring bad or shocking news to the sick-room when it is possible to avoid it. It is almost invariably a safe rule not to give advice, unasked, to a sick one, especially a nervous invalid, unless you are the physician or nurse in charge.

It taxes a person who is weak, and it excites a person who is nervous, to feel that he is expected, by friends, to eat this or to eat that, when the appetite calls for something else or nothing at all. In non-essentials let the patient decide.

It is hard on an invalid, too weak to sit up, to have people urge him to make the effort to walk, or to ride out, or to do something else that is impossible or detrimental. It does not help an invalid of intelligence to be urged, or instructed, or encouraged, or discouraged in a way that makes him feel that his intelligence, or his motives, or his self-knowledge, or his will-power are questioned. Some invalids may be helped by exercising their will power or "mental suggestion." Others are helped more by an understanding sympathy.

Of course, all this applies to invalids who are able to have visitors. The more serious cases are supposed to be carefully looked after by physicians and nurse.

Trevilian, Va.

When Was the Church of Christ "Set Up?"

BY S. Z. SHARP.

There are those who claim that the church of Christ was not organized until the Day of Pentecost, in order to excuse themselves for not observing some of the ordinances, such as feet-washing and the Lord's supper. Some claim that the church of Christ began with John the Baptist, and that his baptism and that of Christ were one and the same. Others, and particularly those who practice infant baptism, hold that the church of Christ is but a continuation of the church under the Mosaic dispensation, with some modifications, and that infant baptism was substituted for infant circumcision. Rev. Thomas Lape, in his "Lutheran Catechism of Baptism" says, "The church of God is virtually and essentially the same under both dispensations," the Mosaic and the Christian. Again, there are those who claim that in all ages God had a people and, with some modifications down the ages, it is one and the same people. It is the object of this paper to examine all these statements and then notice what the Bible says on this subject.

The Bible teaches that in all ages God had a people,—not always a church,—but a people that served him like the children of Seth, "who began to call on the name of the Lord" (Gen. 4: 20). Enoch and Noah "walked with God." Abram, Isaac and Jacob and their descendants served God, and all through the patriarchal age, from Adam to Moses, for twenty-five hundred years, God had a people that served him, but *they were never organized into a church.* The church of God is a body of believers, called out and separated from the world, and organized for religious work and worship.

Moses was the first to organize the people of God into a church in the wilderness by appointing proper officers and giving them a code of laws by which the church could be governed, and to conduct religious services. That this organized body of Israelites was a church, is evident from Acts 7: 38, where it is called "the church in the wilderness." That this church is not the same as the one which Christ established, is evident from the fact that as a church they rejected him. "He came unto his own and his own received him not" (John 1: 11). Even to this day the Jewish church is separated and distinct from the church of Christ, hence can not, "virtually and essentially," be the same.

The church of Christ was not founded by John the Baptist. Paul says, "Other foundation can no

man lay than that which is laid which is Jesus Christ" (1 Cor. 3: 11), and "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone" (Eph. 2: 20). This foundation of the apostles and prophets is the one which they pointed out or preached, and is that "Rock" on which, Christ said, "I will build my church."

Having found out that the church of Christ began with Christ, the Head, the next point is to find just when he began to build. To get a clear understanding of the subject, it is best to consider the church of Christ under three heads and in three periods:

I. The Church of Christ in Construction.

II. The Church of Christ Militant.

III. The Church of Christ Triumphant.

The trouble all along has been in not noticing the character of the church while in process of construction, and its character after being established and entering upon its career as a church militant. Both periods had their beginning and the beginning of the one must not be mistaken for that of the other.

I. The Church in Construction.—The Bible is very clear in stating when and where Christ began to build his church. Read Matt. 4: 12-17 and Mark 1: 14, 15 and you will find that it was just after John had finished his work and was cast into prison that Jesus made his headquarters at Capernaum, and that he began by saying: "Repent, for the kingdom of heaven is at hand." Christ's work began just after John's imprisonment, and Capernaum was the place. From that time began Jesus to preach and to say, "Repent ye, for the kingdom of heaven is at hand." It was "at hand" then and they need not wait several years to the Day of Pentecost. His next step was at once to gather material for his church by calling Peter, Andrew, James and John to be "pillars" in his church. They left all now and followed him constantly. He then made a tour through Galilee, and somewhere gathered seven more, at the same time preaching and performing miracles to prove that he was the Son of God, and was establishing the kingdom of God, or building his church. On his return to Capernaum he found the twelfth of his special disciples, Matthew, and he was ready for the next step. "He goeth up into a mountain and calleth unto him whom he would, and they came unto him and he ordained twelve that they should be with him and that he might send them forth to preach" (Mark 3: 14). Now read 1 Cor. 12: 28, "God hath set in the church, first apostles, secondly prophets, thirdly teachers," etc. We can find no other place mentioned in the Bible where the apostles were ordained or "set in the church" as officers. Since Christ "set them into the church," there was a church in which to set them. He immediately gave them the fundamental principles or constitution on which his church rests. These principles are contained in the Sermon on the Mount, and were given immediately after the ordination of the apostles, and are found in Matt. 5-8. After the introductory beatitudes we have (1) The relation of Christ and his church to the world. (2) Christ and the law. (3) The law against murder. (4) The law against adultery. (5) The law against divorce. (6) The law against oaths. (7) The law against retaliation. (8) The law of love. (9) The law against hypocrisy in alms giving, in prayer and fasting. (10) The law against worldliness. (11) Warning against worldly anxiety. (12) The law against misjudging. (13) "The Golden Rule" (14) The way of life. (15) The warning against false prophets. (16) The two foundations.

All the essentials of a church were now in existence,—Christ "the good shepherd," as pastor (John 10: 14), a body of believers called out of the world (John 17: 16), a body of ordained preachers (Mark 3: 12), and a constitution by which to work. Nothing more was essential to constitute a church, but minor details could be added if desired. It was a working church. The ordained preachers "went out and preached that men should repent, and they cast out devils and anointed with oil many that were sick and healed them" (Mark 6: 12, 13).

The next step was to invest the church with power to maintain discipline among its members. The rules for doing this are given in Matt. 18: 16-17. He then bestowed power on his church to transact such business as would be ratified in heaven (Matt. 18: 18-20). Greater authority than this the church never got. When a church is built and dedicated, there may additions be made if desired, so in this case it was decided to add the next lower order of ministers, the prophets or preachers. Christ appointed seventy to this office and "sent them out to preach and perform miracles" (Luke 10: 1-12).

All denominations who partake of the communion admit that it is an ordinance or sacrament in the church, and without a dissenting voice they admit that it was instituted before the Day of Pentecost and not after. (See Matt. 26: 26-28; Mark 14: 22-24). It should be noticed that before the Day of Pentecost the Savior breathed upon his disciples and said, "Receive ye the Holy Spirit." After he had conquered death, hell and the grave, and had all authority given unto him both in heaven and upon earth, he then commissioned his disciples to perform the work that belongs to the second stage of his church, namely to preach the Gospel to all nations. Thus far they had been confined to the little territory of Palestine, and to "the lost sheep of the house of Israel," but now, in the second stage of the church, they were to "go into all the world and preach the gospel to the whole creation." They were to wait at Jerusalem, however, until more fully endowed with the Holy Spirit. While thus waiting at Jerusalem, the church performed one of the greatest acts which falls to the lot of a church to perform,—namely to elect an apostle to the place made vacant by the fall of Judas Iscariot, and Matthias was elected.

II. The Church of Christ Militant.—This second stage of the church of Christ began with an outpouring of the Holy Spirit, followed by a wonderful revival and a great ingathering of souls. Now all that happened on the Day of Pentecost, out of the usual order, was "the sound from heaven" that filled the house,—"tongues parting asunder like as of fire," and "they were all filled with the Holy Spirit and began to speak with other tongues." This much and no more. There was not the faintest sign of "setting up" of any church, but "there were *added unto them* on that day about three thousand souls." These were added unto the church which had been established before. A congregation, organized into a church, with proper officers, and with rules and regulations, had previously been established and now, upon the Day of Pentecost, the church enters upon its second stage as Christ's church militant.

III. The Church of Christ Triumphant.—This stage of the church begins when Christ comes the second time, and "when all things have been subjected unto him" and the saints shall reign for ever and ever.

Fruita, Colo.

LANARK, ILLINOIS.

Our business meeting was held on Friday evening July 5. Four letters were granted and three queries were sent to the District Meeting. Brethren D. D. Stitzel and J. T. Eckman were elected delegates to District Meeting.

Our annual Sunday-school outing was held four miles north of town July 4, in a grove. About 160 were present to enjoy a quiet Fourth. It was a very warm day, and the cool refreshments furnished by the Sunday-school were hugely enjoyed.

Bro. C. Fahrney, of Twin Falls, Idaho, was with us July 7, and preached a very interesting sermon on "Christian Zeal." Our Sunday-school today, notwithstanding the extreme heat, numbered 174, with a collection of $10.64.

A union temperance meeting, of all the churches in town was held in our church this evening. Rev. Collier, sent out by the Anti-Saloon League, delivered the address.

Addie Arnold Zuck.

July 7.

WEST JOHNSTOWN, PENNSYLVANIA.

A number of our members had the pleasure of attending our Annual Conference at York. After the Conference, Bro. S. P. Berkebile spent about a week visiting relatives and friends in and around Johnstown, and favored us one Sunday with a good sermon.

Our elder, Bro. J. H. Cassady, conducted a three-weeks' series of meetings in our Viewmont house, during which eleven came out on the Lord's side. Excellent attendance and interest prevailed during these meetings. This was Bro. Cassady's fourth series of meetings at this point, and he says it was the best one of them all.

Bro. A. U. Berkley, one of our ministers, conducted a two weeks' series of meetings at Tire Hill, in the Quemahoning congregation, Pa., and a three-weeks' series of meetings at Scalp Level, Pa. During these meetings about sixty souls were born into the kingdom.

On Sunday evening, June 30, we had our Children's Day exercises in Roxbury. Almost the entire program was rendered by the children.

Bro. R. D. Murphy, our District Sunday-school Secretary, is with us at this time, visiting our five schools. On Sunday morning he met with us in Roxbury and Morrellville, and gave a very encouraging talk at each place. Tonight he is at Viewmont.

Bro. H. A. Claybaugh, of Altoona, Pa., gave us an earnest talk on Sunday evening on "Work in Bethany Bible School and Mission Work in Chicago."

R. D. 5, Johnstown, Pa., July 9. Jerome E. Blough.

FIRST DISTRICT OF VIRGINIA.

The Fourth Annual Sunday-school Institute and Ministerial Meeting of the First District of Virginia will be held in the Brick Church, Franklin County, Va., on Tuesday, Wednesday and Thursday, Aug. 6, 7, and 8.

FIRST SESSION.

Tuesday Evening, 8 o'clock.

8: 00, Devotional.—Samuel Crumpacker.
8: 15, Our India Sisters.—Mrs. I. S. Long.
8: 40, Sermon—The Spirit of the Master.—I. S. Long.

SECOND SESSION.

Wednesday Morning, 10 o'clock.

Ministerial Program.—Moderator, P. S. Miller.

10: 00, Devotional.—D. A. Naff.
10: 15, What Are Our Greatest Ministerial Problems?—D. N. Eller.
10: 35, What Constitutes a Real Gospel Preacher?—I. S. Long.
10: 55, What Is It to Be Instant in Season, Out of Season, or in Readiness to God?—W. H. Naff.
11: 15, What Is Perseverance in the Gospel?—D. C. Naff.
11: 35, Discussion.
12: 05, Closing Exercises.

THIRD SESSION.

Wednesday Afternoon.

Moderator: L. A. BOWMAN.

THEME: Sunday-school Pedagogy.

1: 45, Devotional.—Wyatt Reed.
2: 00, Our Primary Classes and Needs: (a) Child Nature.—Levi Garst. (b) How to Supply Their Needs.—Mrs. Leland C. Moomaw.
2: 20, Intermediate Grades: (a) Special Characteristics.—Bessie Barnhart. (b) Opportunities and Difficulties.—Mrs. C. W. Kinzie.
2: 40, Our Boys and Girls in Adolescence: (a) Nature of.—T. S. Moherman. (b) Applied Methods.—John Showalter.
3: 00, The Adult Classes: (a) The End to be Attained.—E. C. Crumpacker. (b) How to Attain This End.—J. H. Garst.

FOURTH SESSION

Wednesday Evening, 8 o'clock.

8: 00, Devotional.—W. A. Elgin.
8: 15, Our India Sunday-schools.—Mrs. I. S. Long.
8: 40, Sermon—Miracle of Feeding the Five Thousand.—I. S. Long.

FIFTH SESSION.

Thursday Morning, 10 o'clock.

Moderator: C. E. ELLER.

THEME: Sunday-school Departments.

10: 00, Devotional.—J. A. Dove.
10: 15, The Home Department: (a) How the Home Department Wins.—E. E. Bowman. (b) Best Methods to Obtain Results.—D. P. Hylton.
10: 35, The Cradle Roll: (a) How to Organize.—D. V. Shaver. (b) How Ours Was Made a Success.—Mrs. Lula Shickel.
10: 55, Organized Class Movement: (a) What Constitutes an Organized Class.—G. A. Barnhart. (b) How It Should Be Conducted to Reach the Best Results.—C. E. Trout.
11: 15, Discussion.
11: 30, Round Table.—Conducted by T. S. Moherman.
12: 00, Closing Exercises.

SIXTH SESSION.

Thursday Afternoon.

Moderator: C. S. Ikenberry

1: 30, Devotional.—Riley Flora.
1: 45, Teacher-training: (a) Need of; (b) How to Take a Course.—T. S. Moherman.
2: 10, Teachers' Meetings—Shall We Ignore Them?—Joseph Bowman.
2: 20, Report of Delegates.
3: 00, Business Session.
3: 15, Summary—What I Have Gained from This Institute. (One minute expressions.)
3: 30, Closing Exercises.

SPECIAL NOTICE.

A meeting of the elders of the District will be held on Thursday morning at 8: 30, to consider some necessary business on account of the division of the District.

The Norfolk & Western Railway Company offers us a rate of two cents per mile from stations where they have as many as ten passengers. Tickets from Roanoke, Troutville, and Cloverdale stations have been provided for. Other stations wanting to use this rate will please confer with Eld. P. S. Miller, Roanoke, Va.

A committee has been provided for the transportation of all passengers from Wirtz to the place of meeting. Notify J. A. Fisher, Wirtz, Va., stating on what train you will arrive.

Each Sunday-school is entitled to one delegate. Every school in the District should be represented at this Institute.

Any one on this program who finds that circumstances will not permit him to be present for the assigned duty, should report at once to the District Secretary, C. S. Ikenberry, Daleville, Va.

Sunday-school superintendents are requested to announce this Institute in their schools, see that a delegate is elected, and have sent therewith a contribution for the support of District Sunday-school work.

Every minister, Sunday-school superintendent, teacher and Christian worker of the District should plan to be at the Institute.

Committee, P. S. Miller, S. M. Ikenberry, C. S. Ikenberry.

THE ROUND TABLE

Murmuring and Misery.

BY EZRA FLORY.

MURMURING is a characteristic of the wicked (Jude 16). It is one of the best evidences of a carnal mind, for it denies the promise of the presence and power of God who said, "I will in no wise fail thee, I will never forsake thee" (Heb. 13: 5).

Murmuring is an evidence of unbelief (Psa. 106: 25), "These believed not, but murmured in their tents." It is akin to the anxiety of the world (Matt. 6: 32). It grieves the Holy Spirit and makes the devil laugh. It is an injustice to the murmurer and cruelty towards the spiritual life of others. Always it is a blow at God, virtually saying that he might have done this sooner, or that in another way.

St. Paul forbids all murmuring which, arousing the anger of God, was so fatal to the Israelites in the wilderness (1 Cor. 10: 10). Though the administration of angels was at their disposal (Psa. 78: 24, 25) they murmured for water; for flesh; for fear of Anakim; against Aaron, the chosen priest of God; against Moses, the chosen leader of God; and against God himself. For this sin Miriam, the sister of Moses, was punished with leprosy. For murmuring swift judgment came upon Korah, Dathan, Abiram and their accomplices (Num. 16). And again, when the Israelites murmured at the very border of the promised land, they were punished by being deprived of even seeing it, and condemned to die in the wilderness.

Murmuring is a sin that breeds other sins (Num. 16: 41; 17: 10), such as disobedience, ingratitude, impatience, distrust, carnality, rebellion.

Let us think once more of the complaints about the weather, the craftiness of men, the benign government under which we live, the church we love, and then let us apply the Bible lessons to our case, and beware. Let us conquer the disposition to murmur by giving place to thanksgiving, for it is written, "Do all things without murmurings and questionings, that ye may become blameless and harmless, children of God, without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life" (Philpp. 2: 14-16).

Sterling, Ill.

"Only a Little Thing."

BY JOHN R. SNYDER.

ONE of the big limited trains on a great trunk line was whizzing us through one of the great commonwealths of our country. On every side were to be seen the demonstrations of God's creative power and man's efforts to match it in great factory and shop buildings and industrial efforts of every kind. Mountains rose on every side, green-crowned with the verdure of early summer. Flowers blossomed in the undergrowth, and berries blossomed on the bush. Tiny streams wended their way down the hill-slope and joined another larger one until it finally found itself lost in the bosom of a great river. A small hill joined a large one, and another still higher rose by the side of that, until at last there came the rounded top of the highest peak of the range.

In a seat opposite, and a little to the forward of where we were seated, were two ladies, about middle age. They were as different in temperament as we usually see, and apparently were relatives. One was always seeing the flowers, the ferns, the tiny rivulets, the graceful curves of the railway track and the beautiful homes and farms which dotted the way. She seemed to enjoy life and wanted other people to have the same privilege. The other woman saw only the cinders, the smoke, the rough sides of the hills and the washouts occasioned by the streams. The homes along the way were mere huts to her, and the people shiftless. She saw no beauty in the flowers, the streams, the homes or the mountains. She was looking through colored glasses. She found no pleasure in life, and endeavored to carry her displeasure to others. Perhaps the country was not just as we would have made it. We know it was not, for God made it, and he is the Master Mechanic. We are only underlings and have made a failure of it all ourselves. When we see one so cynical, so selfish, so dissatisfied, we are reminded of the verse which says,

"The inside of every cloud
Is bright and shining;
So we turn our clouds inside out
To show the lining."

It is only a little thing to do, but how much better we feel and how much better we make those feel that are about us!

Bellefontaine, Ohio.

God's Beautiful Law.

BY EDYTH HILLERY HAY.

OF late years many parents are awakening to a realization of the fact that, at all times and under all conditions, truth is infinitely better than falsehood in answering the often perplexing questions of their children. But it is only recently that this glorious reformation among parents has, in any way, been generally brought about. Even now there is a deplorable lack of correct teaching along this line, largely due to traditional ideas of false modesty.

Why should there exist, between mother and child, such a vast lack of understanding, and hence a failure to give proper information? I have seen mothers blush when a perfectly natural little child asked them a perfectly natural question. There was a sharp rebuke, when the right answer might well have been given. Not infrequently actual falsehoods are resorted to. Need we wonder, then, if the children of such parents eventually lose confidence in them? How could it be otherwise?

Ask some depraved persons concerning the cause of their disgrace, and almost invariably the answer will be, "My mother never told me," and occasionally worse, "My mother knew, but told me that which was false." Very often we hear the expression of deep regret, "If I had only known!"

Mothers, sometime, somehow, your child will surely "know," but not having that "knowledge" at the right time, properly imparted, may cause that child's eternal sorrow. Why not, then, as its developing mind can receive and understand, impart in a simple, natural manner this beautiful knowledge yourself? Do not destroy that sweet confidence your child naturally has in you. Tell the child what it should know, and tell it in a way to make the right kind of an impression.

Springdale, Ark.

Give Up All.

BY GRACE GNAGEY.

I AM exceedingly glad for some of the things that have been said lately in these columns about tobacco.

As I hear men at the "Rescue Mission" testify of God's saving power, and how he took away their appetite for liquor and tobacco, I can not help but wish that some of our tobacco-using brethren might listen to some of these earnest testimonies. Indeed, these men put us to shame many times. They don't believe they can be Christians unless they give up all,—whiskey, tobacco, dishonest money-making and all that goes with that kind of a life. They work during the day at honest labor, but they spend evening after evening helping to rescue others who are down in sin.

Yes, there is much that we might give up for Christ's sake if we were half in earnest about the King's business.

3435 Van Buren Street, Chicago, Ill.

A Timely Mistake.

BY DAVID M. ADAMS.

SEVERAL years ago the W. C. T. U. of a certain town in Pennsylvania, alluding to hotels with bars attached, as is the custom in some of the Eastern States, issued a protest which read as follows: "The two hotels now in operation are ample for the demands of the public, in this rural neighborhood, hence the absence of the plea of 'necessity.'" When the protest came from the hand of the printer, it startled the public, for it read: "The two hotels now in operation are ample for the *damnation* of the public in this rural neighborhood," etc.

While the thought contained in the printed protest was not precisely that which the ladies of the above union wished to convey, it occurred to me, as I read it, that the printer came as near expressing the truth as they did. Every fair-minded person will at once admit that a saloon tends to demoralize the community in which it is located. It fosters vice, produces crime, beggary, want and misery. It is the devil's most effective agency for the destruction of everything that is good, pure and holy.

Cerro Gordo, Ill.

"FORBIDDEN fruit" is still a costly commodity, but there are still Edens of innocence and Paradises of purity being swapped for an apple.

CHRISTIAN WORKERS' TOPIC

From "Serving Tables" to Preaching.

Acts 6: 8-15.

For Sunday Evening, July 28, 1912.

I. The Church at Seven Years Old.—(1) At the ascension there were 120 (1: 15). (2) Ten days later 3,000 were added (2: 41). (3) A few weeks later it had increased to 5,000 (4: 4). (4) Two or three years later (5: 14). (5) As the years went on (6: 1, 7).

II. Stephen.—(1) Deacons were needed (6: 1-4). (2) Stephen the first named (6: 5). (3) An honest man of faith and power (vs. 3, 8; Luke 8: 15).

III. Brought Before the Sanhedrim.—(1) Charged with blasphemy (v. 11). (2) The people stirred up (v. 12). (3) False witnesses (v. 13). (4) It was "Jesus of Nazareth" again (v. 14). (5) Angelic in council (v. 15).

IV. Mobbed and Killed.—(1) They gnashed on him (7: 54). (2) Heaven is opened unto him (vs. 55, 56). (3) Mobbed and killed (vs. 57-59). (4) His prayer for his enemies (v. 60).

V. As a Preacher Stephen Was—(1) Scriptural (7: 1-50). (2) Searching (7: 51-53). (3) Irresistible (6: 10) (4) Full of the Spirit (7: 55, 56). (5) Full of hope (v. 59). (6) Full of love (v. 60).

Helps—(1) Who was Stephen? (2) Who were the Libertines? The Cyrenians? (3) Before what council was Stephen taken? (4) Give the principal points in his defense. (5) What effect had it upon his hearers?

PRAYER MEETING

A Peculiar People,—How and Why?

1 John 2: 15-17; 1 Peter 4: 1-7.

For Week Beginning July 28, 1912.

1. John's Conception of the Christ-Life.—John insisted on separation from the world. "The world" of John's time had crucified Christ and persecuted his followers. It was materialistic, selfish, sensual and unbelieving. It was controlled by "the lust of the flesh, and the lust of the eyes, and the vain-glory of life." It was that "world" of which John declared that if any man loved it, the love of the Father was not in him. The two "loves" are antagonistic and mutually exclusive. How true, as shown by human experience and affirmed in Holy Writ, that the things which influence the man of the world "pass away," while "he that doeth the will of God abideth forever" (Gal. 2: 20).

2. A Constant Struggle.—The desires of the flesh, which Paul further analyzes as "lasciviousness, lusts, wine-bibbings, revelings, carousings, and abominable idolatries," confront us on the one hand, while, on the other hand, there is presented to us the will of God, as manifested in the teaching and example of Jesus Christ. Worldly standards may be followed by mere sight or senses; God's plan for us is ours by faith, which alone discerns its beauty and grandeur. It seems strange, therefore, to men of the world, that Christians do not run with them "into the same excess of riot." Christians are "peculiar" in that they show forth Christ in all they say and do (Titus 2: 11-14).

3. How May We Resist the World's Allurements?—Peter tells us we have an example in Christ who also "suffered in the flesh," and exhorts his brethren "to arm themselves also with the same mind." The armor must be within, and equal to the test. Only a pure mind and heart, and a trusting, obedient faith can enable the disciple to resist all allurements and come out more than conqueror (Rom. 8: 35-39).

HOME AND FAMILY

Weaving.

SELECTED BY ANNA LESH.

Yes, I'm a weaver, and each day
The threads of life I spin,
And be the colors what they may,
I still must weave them in.
With the morning light there comes the thought,
As I my task begin—
My Lord to me new threads has brought,
And bids me "weave them in."

Sometimes he gives me threads of gold,
To brighten up the day;
Then sombre-tints, so bleak and cold,
That change the gold to gray.
And so my shuttle swiftly flies,
With threads both gold and gray;
And on I toil till daylight dies,
And fades in night away.

Oh, when my day of toil is o'er,
And I shall cease to spin,
He'll open wide my Father's door,
And bid me rest within.
When safe at home in heavenly light,
How clearly I shall see
That every thread, the dark, the bright,
Each one had need to be!

—Christian Advocate.

Staircase Thoughts.

BY ELIZABETH D. ROSENBERGER.

SHE was old and poor and her visitor was warmly clad and evidently belonged to fortune's favored few. "I've brought you some clothes in this bundle and I shall send you some coal tomorrow," explained the visitor. "And now I hope your Mary will stick to her job this time. She ought to be able to support you."

How the light died out of the old woman's face, leaving it pitifully drawn and wrinkled! The lines cut and chiseled by pain told a story of disappointment and trouble. Mary may not have done her duty, but she was a young girl and had much to learn. It seemed a pity to remind the old woman of Mary's shortcomings when she was glad for the clothing and the coal; it took away from the gift somehow. It is a wonderful art, indeed, to be able to do a kindness without a tinge of pain or bitterness carried with it.

The French have a proverb about "staircase thoughts." A person is leaving a home where he has spent a pleasant evening. He has the opportunity to say a kindly, graceful word to the hostess as he takes his leave. On the stairway, however, there is time to say only the most fitting things; then the opportunity is gone. And too often he stands in the street and thinks of the grateful, kindly things he should have said but did not.

Staircase thoughts are most important. For us who are looking for some chance to serve him, the word in season is, indeed, the word that is often left unsaid. We are slow and stupid when it comes to saying kindly things, and we even forget to tell our friends what appreciative people are saying about their work or their efforts.

A young teacher, who was discouraged, met a visitor at her door one day. Her heart sank because she feared the criticism of this visitor, who was an old schoolteacher. The children, however, behaved better than usual, and the visitor was favorably impressed. But in the hurry of leave-taking, not a word of approval was spoken; and the teacher thought she had failed. Months afterwards, quite by accident, she learned that her visitor had been enthusiastic in her praise and had persuaded one of the school directors to give this teacher another chance. The teacher wept silently when she was told this. After she became more calm, she asked, "Why did you not tell me this before?" and she was informed that it was merely carelessness; that she had never thought of it, etc. Yet those few words would have stilled her heartache and given the teacher courage to do better work. She had so feared that she might lose her position, and endured the suspense and the uncertainty, when this message from her friend might have eased her mind.

Have you ever thought, when you meet a passing acquaintance and hold a short conversation, that you are giving away that which you can never recover? You are giving away the gift of your years which are spent as a tale that is told. And the years may be rendered meaningless, they may be squandered foolishly, or they may be made years of service, of enrichment to all with whom you come in contact. We may learn to express the staircase thoughts by improving each opportunity and saying the best thing we are capable of on all occasions.

How may we best use our time? On training. Lack of skill is always a waste of time. Just as we fail to say the right word in an emergency, so unskilled work is work that must be twice done. And even then it is poorly done, for it lacks the precision of the very first right stroke. One reason why so many of us fail is because we do not think when we can—when we have time and unclouded faculties. Later on, when we are on the staircase and must make an instant decision, we have no balance of judgment, no insight, and while we stop to weigh and consider, the hour of decision, of opportunity, has gone by forever. Life today demands that we shall learn where to put our thoughts and how to express our thoughts on all occasions. It is one of the real joys of life to be able to give hope guidance or material help just when it is needed.

A small, frail woman climbed the steps leading up to a large house. The woman was tired and could hardly lift the heavy basket of clean clothes which she carried into the kitchen. When the lady of the house paid her for the washing she said, "Wait just a moment, until I get you a cup of tea." Without waiting for a reply, she came back with a cup of tea, some bread and butter and wafers, and set them down before the poor woman. It was one of those staircase impulses and richly was it appreciated. The warmth of the tea seemed to spread through the chilled, exhausted body. Even her heart felt the comfortable glow. A minute before she had been worn out, discouraged and hopeless; now she felt that she could struggle on for the sake of the children. It was only a trifle to give, but he who multiplied the loaves and fishes made of this a blessing to the poor woman.

Sometimes, in the strain and stress of family life, much is omitted which should find a place in our homes. We are too busy, too intent on a few things to heed the occasions passing by to do what our generous impulses prompt us to do. S. E. Kiser, in the following verses, brings out this truth:

The little boy whom you forget
To play with when the days are fair,
The child whose hopes are sinless yet,
Who kneels to lisp his evening prayer,
Will soon leave off his childish ways
And learn the things that men must learn.
Why do you waste the precious days
That never, never can return?

You never lead him by the hand,
Nor make his little joys your own;
Ambition sends you her command,
And he is left to play alone.
He never climbs upon your knee,
Delighted at the long day's end,
To find that you have time to be
His fond and sympathetic friend.

The little boy whom you forget
To play with when the days are fair,
The child whose thoughts are sinless yet,
Who kneels to lisp his evening prayer,
Will soon leave off his childish ways,
And you will sit somewhere alone,
Regretting precious, wasted days
And joys that might have been your own.

Covington, Ohio.

Camping Out.

BY JAMES M. NEFF.

OUR tent is stretched in the mountains, in the midst of a thicket of pines. A pretty, but noisy, mountain stream runs near by, and a spring up in the gulch, above our camp, supplies us with water, so good and pure and cold! Inside the tent with open front are the cots on which wife and children rest at night. Outside, and not far away, between two large pines, is my bed. Let me tell you how it is made.

I felled a small fir tree and cut it in lengths to build a pen about three by six feet and two feet high. On top of this pen, with boards, I made a box six inches deep. With a pair of pruning shears I clipped the small twigs from the boughs of the fir tree I had cut, and filled the box rounding full. Over this a piece of canvas is thrown and here I sleep. Before retiring at night I throw back a corner of the canvas, and lying with my face just above this fragrant fir foliage, and with a wound in the old pine, at the head of my bed, exuding its aromatic sap, I sleep in the midst of what are recommended as nature's most healing agencies.

Both verbally and by letter, friends in different States have recommended that I also inhale the smoke that rises from the crude pine rosin dropped on coals of fire. For more than two years my disease has been developing symptoms which indicate progress from bad to worse, but by the use of these smudges by day and surrounded by conditions above described by night, we are still hoping and praying that a change for the better may be realized. And we rejoice in the knowledge that the prayers of many MESSENGER readers are also going up in our behalf.

Were you to visit our camp some day, you would find the little camp stove with two joints of pipe sitting on a box near the tent, flour and meat and dried fruit, and kettles and clothing and towels, etc., etc., hanging from the limbs of near-by trees, and dishes and various supplies on shelves here and there. Perhaps you would find wife sitting in front of the tent busy at her needle work, the children swinging in the hammock, and me,—perhaps you would find me asleep on my fir bed, or reading, or writing, or perhaps seated on my camp stool by an old pine or cedar log, where, with a one-man cross-cut saw, I saw a few strokes and then rest; then a few more strokes, followed by more rest. Thus, by the aid of the children, who gather pine cones and scattered fagots, here and there, I supply the necessary fuel for the camp. Now and then I fell a pine sapling and scatter the boughs about my bed, to freshen the aroma to be inhaled by night.

Some of us go down home (fourteen miles) once in a while, to bring up supplies or look after interests there, and the place seems deserted. I suppose it looks so to our neighbors. If the facts were not known, they would no doubt think Neff's had left the country permanently. But no, no; we are only camping out.

And I wonder whether in the religious life good people are not sometimes similarly misjudged. Force of circumstances may, for a time, make it necessary for them to absent themselves from the usual services and discontinue their wonted religious activities. Upon observing this we may suppose that they have given up their religion entirely, while the fact, perhaps, is that they are only temporarily *camping out.*

As we were seated about the camp fire, a few evenings ago, wife remarked that while this sort of thing is pleasant for the time, if she had nothing else in prospect, she did not see how it would be possible to reconcile herself to it.

So I would suggest that if a religious or spiritual camping out may sometimes be found necessary, don't remain in camp too long. Don't think of making camp life a permanent thing. And if your brother is only camping out, don't accuse him of being dead.

Camp Wishon, Springville, Cal.

SISTERS' AID SOCIETIES

SOUTH OTTUMWA, IOWA.—Our sisters met June 27 and organized a Sisters' Aid Society. The writer was chosen president; Sister Nettie Gibbons, vice-president; Sister Goldie Brown, secretary; Sister Millie Taylor, assistant secretary, and Sister Ellen Dale, treasurer. Our work will consist of the piecing of comforters and quilts, doing quilting, and the remodeling of old clothing, sent us for the poor.—Dulcie L. Cover, 118 South Moore Street, Ottumwa, Iowa, July 6.

BALTIMORE, MD.—While our Aid Society work at times has seemed very small, yet we are pressing onward with God's help, and feel that the blessing will be ours. Our work, for the past year, has consisted of quilting, plain sewing, and making aprons. At one of our quiltings there were ten present. One of them was a sister eighty-five years old, who is a regular attendant. During the year we received for our work and donations, $72.05; paid out for material and relief to those in need, $59.42; leaving a balance in the treasury of $12.63. We thank all who have remembered us with donations of money and clothing, and ask an interest in the prayers of all God's faithful ones.—Emma Angle, 911 North Monroe Street, Baltimore, Md., July 6.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THE little band of believers at West Marion, Ind., now numbers about 100. Twenty-four were recently added to the fold.

THE District Meeting of Texas and Louisiana, to convene with the Nocona church, Texas, is announced for Aug. 7.

BRO. JAMES M. MOORE is in the midst of a ten-days' Bible Institute at Astoria, Ill., to be followed by a series of meetings.

BRO. J. S. SHOWALTER, of Roanoke, Va., is booked for a series of meetings in the White Rock church, Va., to begin the first week in August.

THE Brethren in the vicinity of Lindsay, Cal., have decided to build a church at a point about five miles southwest of that place, where some members have located.

A REVIVAL meeting in the Viewmont house, Johnstown, Pa., lasting three weeks, resulted in eleven entering the fold. Bro. J. H. Cassady conducted the services.

BRO. LANDA KREIDER, of Omaja, Cuba, has for the present located at North Manchester, Ind., and is preparing to take work in the Bible Department of the college.

THE members at Eversole, Ohio, have occasion to praise the Lord, for quite recently six penitent believers, who put on Christ in baptism, were added to their number.

OUR Johnstown correspondent says that the two revivals held at Tire Hill and Scalp Level, Pa., by Bro. A. U. Berkley, resulted in about sixty souls being added to the church.

ON his way home from Covington, Ohio, Bro. John Heckman, of Polo, this State, spent several hours in Elgin, and while here, gave the MESSENGER sanctum a pleasant call.

THE Sunday-school Normal and Ministerial Meetings of Northwestern Ohio will be held in the North Poplar Ridge church Aug. 6, 7 and 8. The program will be published next week.

WRITING from Vyara, India, Bro. A. W. Ross sends some good news that we hope to lay before our readers next week. Among other things, he reports twenty-eight baptized.

THE members composing the Hancock congregation, Minn., are looking for a minister to move among them, who wishes to rent or purchase a well-improved farm, convenient to church, town and school. For particulars address Bro. Samuel Bowser, Hancock, Stevens County, Minn.

THE DISTRICT MEETING of North Dakota, Eastern Montana and Western Canada, held at Surrey, N. Dak., the second week in July, is said to have passed off very pleasantly. Bro. J. W. Shively is to represent the District on the Standing Committee. No papers go to the Annual Meeting.

IN next issue Bro. J. M. Blough, in his newsy report from India, will tell about the recent baptism of fourteen converts, and the erection of a new church at Jitali, at the cost of less than $200.

THE Ministerial, Sunday-school, Temperance, Christian Workers' and Missionary Meetings of Eastern Maryland are to convene in the Frederick City church Aug. 7 and 8. Program next issue.

THE River Brethren, so it is reported, have decided to erect a State Hospital at Abilene, Kans. The institution is to cost about $8,000, and is intended for such of their aged people as may need assistance.

BRO. J. W. CLINE writes us that the Bible Institute at Long Beach, Cal., is moving along nicely, and that all those in attendance are wonderfully pleased. Bro. P. B. Fitzwater, he adds, is doing fine work.

PROGRAMS for ministerial and other meetings should reach our desk in time to enable us to provide space ahead for them. We should have them at least three weeks in advance of the time of the meetings they are intended to announce.

THE SUNDAY-SCHOOL INSTITUTE AND MINISTERIAL MEETING of the First District of Virginia, to be held in the Brick church, Franklin County, are announced for Aug. 6, 7 and 8. The elders are to meet on Thursday morning, Aug. 8, at 8: 30.

The Sun for July 13, published at Ridgely, Md., devotes nearly a column to an interesting write-up of Bro. W. B. Stover's visit to that city, and his talks regarding missionary work in India. On his tour among the churches, he is accompanied by his son.

IT should be borne in mind that the late decision of Annual Meeting, on District Meeting delegation, limits the voting power at District Meeting to the delegates chosen by the local churches. It cuts off the privilege of elders, not regular delegates, voting.

BRO. C. H. SLIFER, of Salina, Kans., is arranging to take a party of members into Southern Florida, in the early part of August. Those wishing to see the State in midsummer, with a view of helping to establish a church or two, may do well to confer with him.

FROM Sister Anna Hutchison we have a splendid communication, telling all of our patrons just what they have been anxious to learn concerning the missionaries in China, and what they are doing. The communication was written about June 10, and will be found in our next issue.

BRO. I. F. RAIRIGH, of Woodland, Mich., has been preaching each evening during the past week in a mission room at Muskegon Heights, Mich., where he finds a body of people who seem to be hungry for the true Gospel, and are very much interested in what our brother is telling them.

BRO. J. G. ROYER writes that he had the pleasure of spending the Fourth with the members at Root River, Minn., the congregation presided over by Bro. J. F. Souders, member of the late Standing Committee. A very pleasant love feast was held on the Saturday evening following.

SISTER FLORENCE S. BROOKS writes us from 125 Elizabeth Avenue, Chattanooga, Tenn., that she would certainly be pleased to see a Brethren Mission opened in that city. We are all looking forward to the time when we shall have a congregation of faithful members in every section of the Great South.

ALL orders for the Full Report have now been filled, and still we can fill others. The more we examine the Report the more do we feel that it should be widely read. Some of the speeches are splendid, and contain points and arguments that are well worth considering. Those who have not yet ordered a copy should do so without delay. Price, twenty-five cents.

IN the interest of District work, the Brethren of Michigan will convene in the New Haven church, Aug. 14, and continue in session until the 16th. During this time, the Sunday-school, Ministerial and Missionary Meetings will be held. The District Meeting proper opens on the morning of Aug. 16.

MANY of the queries sent us must go unanswered, for the reason that the writers fail to give their name and address. We have one that should be answered privately, but, since the writer does not reveal his identity, we have no way of reaching him. It seems to us that people who read papers ought to know enough not to write anonymous communications on any subject.

CONCERNING meetings of Northern Illinois and Wisconsin, to be held in Naperville, we make the following announcement: Elders' Meeting, Aug. 20, at 9: 30 A. M.; Educational Meeting the same evening; Aug. 21, Ministerial Meeting in the forenoon, Sunday-school Meeting in the afternoon, and Christian Workers' Meeting in the evening; Aug. 22, District Meeting.

BRO. GEORGE W. HILTON writes us from China, under date of June 10, saying that he was then planning to move his family to Liao Chou, Shansi, China, where he should hereafter be addressed. The trip will require a donkey ride of three days over the mountains, and sometime in the future he may tell us about his experiences. What he is saying this week, on page 459, will also be read with interest.

STAMPS sent by mail, if folded at all, should be laid with the faces inward. They should then be placed between the folds of oiled paper, or between the folds of coarse newspaper. Under no circumstances should stamps, especially in warm weather, be left loose in a letter, or be placed between the sheets of smooth writing paper. They are almost certain to stick fast to the paper and to be rendered useless by any attempt to remove them.

BRO. LEMUEL HILLERY and wife, of Goshen, Ind., go to Springdale, Ark., this week where they should be addressed until further notice. They go into a locality where help in the ministry is very much needed, and Bro. Hillery exceedingly regrets that he is not strong enough to undertake what should be done, and to grapple with the situation. As he views it, we are not putting enough efficient and active ministers into the unoccupied fields of the great South, and for that reason the Lord's work is more or less neglected.

BRO. D. M. ADAMS, pastor of the church at Cerro Gordo, Ill., recently preached a sermon on the "Ten Commandments for Boys," and, among other things, warned the boys against despising the counsel of their fathers, against bringing tears to their parents' eyes in their declining years, against bringing reproach upon the family name, against profane and unclean speech, against the use of liquor and tobacco, against reading pernicious and obscene literature, against moral cowardice, and against ingratitude to God. He is said to have another sermon on the "Ten Commandments for Fathers."

GLANCING over the program for the Ministerial Meeting of Michigan, to be published next week, we notice some splendid topics for discussion. A half hour is to be devoted to considering doctrinal preaching: "What It Is, and Where to Preach It." Another topic is, "Are Apostolic Methods Practicable?" There ought to be no occasion for discussing a question like this, and yet there are hundreds of people who think that they know more about best methods than the Spirit-filled apostles knew. "What May We, as a Church, Do to Counteract the Influences of Immodest Dress?" is a subject that should be ventilated in every part of the Brotherhood. Not for a generation has there been so much immodesty in the dress of women as at the present time, and in some instances this style of dressing is being adopted by the sisters of the Church of the Brethren. It is time for something to be said.

The Pastor and the Elder.

Some of the congregations have a problem to solve respecting the relation that should exist between the elder of the church and the pastor. What is the authority of the latter, and what is the authority of the former? What duties should devolve upon the elder, and what should be entrusted to the pastor? Should the pastor do everything and the elder nothing, or should the feeding and care of the flock be divided between them? Then there are other elders, the other preachers, and also the deacons of the congregation. What work should be assigned to them, or do we have use for all of them? In the New Testament churches there were elders and deacons. There was a board of elders and a board of deacons. Then there were pastors and also teachers. There was use for all of them, especially the elders and the deacons in the local congregations. There was a plurality of elders, as well as a plurality of deacons. These early churches solved their problems. They made a wise use of their elders, pastors, teachers and deacons. But how are we going to solve our problem? What are we going to do with our elders, preachers, pastors and deacons? We are not trying to solve the problem just now. We are simply turning it over to our careful readers to look at and think about.

John's Baptism Continued.

When Jesus sent his disciples into all the world, to preach the Gospel to every creature, he instructed them to baptize the penitent believers "into the name of the Father, and of the Son, and of the Holy Ghost." He also told them that on his return to the Father he would send the Holy Spirit, who should teach them all things, and bring to their remembrance all things whatsoever he had taught them.

Under the powerful influence of the Spirit, on the Day of Pentecost, we find these disciples preaching the Gospel to a vast multitude in Jerusalem, and baptizing the penitent believers "in the name of Jesus Christ for the remission of sins" (Acts 2: 38). Since the mission of the Holy Spirit was to help the disciples to teach and to do just what Jesus had instructed them to teach and do, we must logically conclude that the baptism, performed on the Day of Pentecost, was the baptism he taught when he sent them forth. Hence, to baptize in the name of Jesus Christ, as was done on the Day of Pentecost, was to administer the rite "into the name of the Father, and of the Son, and of the Holy Ghost." There is no escaping this conclusion.

This paves the way for considering whether there might have been any difference between the mode employed by John when he baptized Jesus and his disciples, as well as thousands of others, and the mode employed for the 3,000 on the Day of Pentecost. If there was a difference, then it follows that the disciples, filled with the Holy Ghost, baptized the 3,000 one way, while they, as well as their Master, had been baptized differently. Not only so, but since there were present on this occasion hundreds of men and women who had been baptized by John, it further follows that, after the baptism of the 3,000, there were, in the Jerusalem church, two forms of baptism. This is precisely the condition found in modern Christianity,—the very condition that our people have always contended to be unapostolic.

Considering the tenacity of the eastern people to cling to forms; and further, considering their unflinching disposition to recognize but the one right way of doing things, it is not conceivable that they could have become reconciled to two forms of baptism in the same congregation. Not only so, but it is not reasonable to think that the apostles themselves could have been contented with the idea of baptizing the 3,000 differently from the way the Master himself had been baptized. At the baptism of the 3,000 there were present thousands who had seen how John had baptized. There were those who had witnessed the baptism of Jesus, and for all these people, on the memorable Day of Pentecost, to witness the introduction of a new form of baptism for the church of Christ, without giving rise to any questions, or to any confusion, in the minds of honest-thinking people, is not only unreasonable, but it is simply inconceivable. It would have given rise to the same confusion, and the same contention and controversy found in the churches of today, because of the different modes of baptism.

In this early period we read of no one being rebaptized. John baptized his thousands. Under the direction of Jesus more were baptized than John had baptized. On the Day of Pentecost 3,000 received the rite, and all of these people met, worshiped and associated together, and even communed together, without a thought of a difference regarding the rite of baptism. There is not the remotest hint that those baptized by John, or by the direction of Jesus, were rebaptized on the Day of Pentecost, in order to conform to some later regulations. They were together as one body, and continued steadfastly in the apostolic doctrine and fellowship. They had all been baptized either by John, by the personal direction of Jesus or by the apostles on Pentecost. They all had the promise of the Holy Ghost, and to them this promise was verified. This was the great unity existing in the Jerusalem church, without a hint of difference regarding the mode of baptism, or anything else relating to ceremonial services.

And thus the church continued in her work, in the spreading of the Gospel and in the building up of congregations, even in the remote parts of the country. The great Conference at Jerusalem came and went. Vital questions were discussed, but not the faintest hint is given regarding a difference respecting the form of baptism. Nothing is said about rebaptizing any of John's disciples. Everything would indicate that, from the very beginning of John's work, up to the Jerusalem synod, the mode of baptism for all the believers in Christ was the same. Neither history nor revelation records a greater unity on any ceremonial point.

It was not until fully twenty years after the memorable Jerusalem Pentecost that Paul, while preaching at Ephesus, found twelve disciples, who by some one had been baptized unto what they designated as John's baptism. Paul, learning that they had not received the Holy Ghost, had not even heard whether there be any Holy Ghost, instructed them aright concerning faith in Jesus and the conditions of pardon. After hearing these things, the twelve, possibly at their own request, were baptized in full faith in Christ Jesus. This is the first and only case of rebaptism mentioned, or even hinted at, in the New Testament. There was some irregularity about the former baptism, which Paul corrected by going back to the beginning, and instructed the men as they should have been instructed in the first place. Having received this instruction, they were ready to receive the baptism which Paul, under the circumstances, deemed proper to administer.

This instance in no manner figures in the rebaptism theory claimed for the New Testament times. Had the twelve men been baptized by John, who invariably instructed his applicants along right lines, before administering the rite, there would have been no occasion for their rebaptism. As proof of this statement we call attention to Apollos, an eloquent man and mighty in the Scriptures, who knew only the baptism of John (Acts 18: 24-28). That is, he did not know that the authority to administer baptism, pointing forward to Jesus who was to come, as John had done, ceased with John, and that the rite should now be administered in the name of, and by the authority of the Christ, who had already come. He himself had received the rite from John, as thousands of others had, and when Aquila and Priscilla "expounded unto him the way of God more perfectly," there was no thought of rebaptizing him. He went on about his work as a preacher of the Gospel, being recommended by the Brethren. The baptism, in his case, was thus recognized as valid four years after the Jerusalem council, and fully twenty years after the resurrection of Christ. And what was true, respecting the recognized validity of the baptism of John in the case of Apollos, was true of all other instances from the time John began his work until he closed his labors. The baptism he administered was never called into question by either Christ, the apostles or the Holy Ghost. So far as the New Testament is concerned, the baptism, administered at the hands of John, stands unchallenged.

Paul's Letter to Titus.

Personal letters are always instructive, because they carry in them an interest and a real purpose. One man bears in his heart a concern for another, and the only way he has to convey this concern, interest and advice, is by writing a letter. And because the purpose that Paul had in writing to Titus touches our own needs and interests, the letter is equally applicable to the conditions in which we now live, and therefore we read and study it with as much profit as if he had written it to us.

Titus was one among Paul's most precious converts, and an esteemed companion in his missionary labors. Crete was one of his fields of labor, and though people of the island bore a bad reputation, as a whole, yet it seems that quite a number had accepted the Gospel of Christ, and, because of then existing conditions among them, he was greatly concerned in their spiritual welfare, so that, on his second visit, he left with them his son in the faith (Titus), that he might be a help to them in restoring them from the errors into which some of them had fallen, and give them such instruction and care as would be needful to keep them in the faith of the Gospel.

After leaving him there, it seems that his concern, both for the believers and for Titus, was such that he felt it necessary to write him this letter of advice and instruction. The character of the letter shows what was the burden of his heart. He felt that his people there,—or some of them,—did not appreciate what it meant to be a child of God. To be a child of the grace of God, which bringeth salvation, was an experience which, he felt afraid, some of them had not realized as they should have done, and as it was their privilege to do; hence the letter of concern, advice and instruction.

As a subject for our last prayer meeting we had the first part of the second chapter of this letter, in which he says: "For the grace of God that bringeth salvation hath appeared to all men." The burden of the lesson was "salvation,"—what it was, what it meant to us, and whether we, as a people today, appreciate it as we should. In thinking over the subject, a number of questions may come to us, which we may consider with concern and profit.

First, What does salvation mean, as we use the term, and think of it in our every-day experiences? There are so many ways in which the word may be used or applied that there is danger that we may lose its true import. Whenever and wherever there is danger of any kind, there is need of salvation, and as there is no place or time in which we are free from danger, physical and spiritual, we are always in need of salvation. And while our fellow-men may be instrumental in saving us from many of the dangers that beset us in life, there is nothing but the grace of God that can insure us real salvation from all the dangers to which we are exposed.

As we think of the innumerable ills to which our physical bodies are exposed, we must come to the conclusion that it would be utterly impossible for us, by exercising all the precaution, care and wisdom possible, to exempt ourselves from them. In everything we eat, in the water we drink, in the air we breathe, are lurking the microbes and germs of disease and death, and it is only by the wisdom and grace of God that we are saved day by day and hour by hour. The forces of sin and death are everywhere at work, and we live and enjoy life as much and as fully as we do, only because we are living miracles of God's grace. This comes to us through the loving, personal meditation of his Son Jesus Christ. He is the embodiment of the world's salvation, as he revealed himself in his life, through his disciples, and through them his Gospel, which Paul well says, "is the power of God unto salvation to all that believe," accept and

live it. He atoned for our sins and purchased our salvation by giving himself on the cross a ransom for us, so that we have become his possession by purchase.

This is the wonderful truth that Paul wished, through the preaching of Titus, to have burned into the hearts and minds of these Cretian brethren,—that the grace of God that bringeth salvation had appeared to them, through the Gospel which had been preached to them; and that their salvation depended upon its teaching. This implied the denying of ungodliness and worldly lusts, and living soberly, righteously and godly, for salvation means to be saved *from* our sins, and not *in* them. He would have them realize that they have now been saved from their past sin, and that they are now to look forward for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his possession, zealous of good works.

There are two things, it seems to us, that Paul, in a special way, wished to have impressed on the minds of these Cretian brethren. The first was, that the grace of God that bringeth salvation unto all men had appeared unto them, and because of this they ought now to strive to live new and better lives. Second, that they now were the purchased possession of Jesus Christ, and therefore should live such lives as would be an honor to the loving Christ, whose they were by right of salvation and purchase. And as this same grace has appeared to us, bringing to us salvation from our sins, should we not also more highly appreciate what a great salvation has come to us, and strive to show our gratitude by living better and more devoted lives?

We know that it is hard,—very hard,—for us fully to appreciate the preciousness of this salvation because of attachment to the things of this life, as we are, but the question is: How shall we be able to know and understand the value of things as we should, and as they really are? There is only one way, and that is, to look at things as our Father would have us see them, and as they really are. Thousands and millions are valuable to us only so far as they can satisfy the longings and desires of the soul which is to live forever. We all know that the riches of this world can never feed, to satisfaction, the sinsick and hungry soul. The soul is made rich and fat only by feeding on the truth as given in the Gospel. The best thing to do in all the world is, first to seek the kingdom of God and his righteousness. This insures salvation now, henceforth and for evermore. H. B. B.

To Abolish Kissing.

There is a movement on foot in Wisconsin to abolish the habit of kissing, it being held by many of the leading physicians that the custom tends to transmit diseases. The idea is to put an end to kissing among all classes,—those in good health as well as those who are not. This, of course, would affect the religious bodies that insist upon the salutation, recommended by Paul and Peter in the New Testament. It is one thing, however, to advise against miscellaneous kissing, as well as kissing the sick, and especially those suffering with contagious diseases, but quite another to do away with the habit altogether. Barring the kissing of diseased persons, one would have to search the records for quite a while before finding any evil resulting from kissing. It is not legislation that is needed to do away with the evil resulting from improper kissing, but teaching. People need to be instructed to avoid kissing those suffering with a disease that may be transmitted. So far as our own people are concerned, in exchanging the Christian salutation, there is probably not an instance known where the custom has led to the transmitting of a disease. And while this is true, still our members might exercise a little more prudence than some of them do. Let those suffering from tuberculosis, withdraw from the salutation until they have fully regained their health. This they can do without Wisconsin, or any other State, passing stringent laws for the purpose of abolishing the kissing habit. And, by the way, it is marvelous how people will become alarmed over the possibility of kissing transmitting a disease in about one case out of ten million, and yet not concern themselves in the least over the thousands of deaths resulting from the drinking habit. It is surely a case of gagging at an exceedingly small gnat, and swallowing the biggest camels in the realm.

The Loss of Membership.

The Methodists are said to be humiliated over the loss in their membership in England. A decrease of 3,837 members brings their number down to 485,535. They have plenty of money, plenty of preachers, plenty of missionaries, and plenty of good houses of worship. They seem to work hard enough to recruit their ranks, and still the number is decreasing, in spite of all the efforts put forth. Well, where is the trouble? Some give one cause and some another, as the obstacle in the way of progress. It is even hinted that since Great Britain is guilty of the startling sin of fastening the opium curse upon China, God can not and will not pour out his blessings on the people as he otherwise might. As we view the situation, this is not where the trouble lies. The preachers in England, like those in this and some other countries, are too tame in their denunciation of sin. They do not preach like the Wesleys did. They do not carry their doctrines into every pulpit and every community, like the preachers of former generations. The policy is smooth preaching, with more regard for scholarship than for what the Gospel plainly demands. And what is true of the Methodists in England, is true of other churches. They prophesy smooth things and make the road to glory as charming as a river voyage in a genial clime. There is too much aping after the world, and too much yielding to the demands of fashionable society. The idea is not the converting of sinners as much as getting the names of respectable people on the church roll. Here is where the trouble comes in, and unless we are on our guard, the mistake may affect us just as much as it is affecting other denominations.

Ideal Church-Going.

Speaking of the members in the East, one of our Brethren, who does a great deal of traveling, says that in one particular they far excel the class of members in some parts of the West. When it comes to attending the church services they can be counted on to almost their full number. The services at other churches have no attraction whatever for them. Sickness may keep them away from church, but it takes more than an ordinary shower to interfere with their usual custom of attending all the services in the house of God. As a result of this splendid custom, the meetings are uniformly well attended and the spirit highly commendable. This, in a measure, accounts for the rapid growth of some of these churches. All the members go to church regularly. They take their children and invite their neighbors. The stir they thus make in a community has its effect on the people who do not belong to the Brethren church. The moving of from three hundred to seven hundred men, women and children, in the direction of a given center, puts a host of people to thinking. That kind of a religion means something more than mere formality. If the members of every church in the Brotherhood would adopt this strict church-going policy, we would wield twice the influence we now wield. When half, or even a third, of the members absent themselves from the regular gatherings, they can count on fully one-half of their influence in the community being lost. People, the country over, do not have much confidence in a religion that does not have life enough in it to bring its advocates to church.

Conduct During Prayer.

It is urged that something be said regarding the proper conduct of young people during public prayer. While this would be a very proper subject on which to write, there is a condition leading up to irreverence in church that is not likely to be reached by an article in the Messenger. Lessons on good manners in church must begin in the homes where young people live and are fitted for society. The parents themselves must first learn how to behave in the house of God; then they must train their children aright. The pastor in charge of a congregation must, in a public way, emphasize the importance of training along this line, and this he can not do successfully unless he can, by his conduct in the sanctuary of the Lord, favorably impress the people of his community. He ought to be the doer as well as the teacher of good church ethics. The matter of proper behavior in church might be considered at some meeting of the members. It might be treated in a good essay for a Christian Workers' Meeting, and should not be overlooked in the Sunday-school. Each teacher might take up the subject with his or her class. But it should not be lost sight of. It is one of the subjects that has been neglected too long already.

Sunday Papers.

The Herald of Gospel Liberty thinks that Christians should neither purchase nor read Sunday papers. Here is what the editor says: "It is a leader in wrong-doing, and therefore no Christian home ought to tolerate it. The Sunday newspaper in the home is a continual menace to good morals and to righteousness. It ought not to be allowed in any home where young people are being trained for a right life, for it will vitiate the training: and it ought not to be allowed in a home where young people are not being trained for a right life, for it will spoil the chance of leading them into the path of life; and it ought not to be allowed where old people are, for it will turn their attention from right things and fasten the same on evil things. One may ask, 'What is the wrong of a Sunday newspaper?' The very idea is essentially wrong, inconsistent with the spirit and teachings of Christianity, and therefore the Sunday newspaper is an enemy to the home life of all."

Old Order Annual Meeting.

The Vindicator for July contains a report of the Old Order Brethren Annual Meeting, held near Dayton, Ohio, the last week in May. There were present eighty delegates from the churches, and about ten papers were presented for consideration. The concourse of people on Sunday, May 26, is said to have been quite large, and everybody orderly, but on the days following the crowds were greatly reduced, there being a noticeable absence of non-members. It is the custom of the Old Order members to feed everybody free, and the entire expense of the meeting foots up to $1,727.30. The sales amounted to $697.89, thus leaving a balance of $1,029.50 to be paid by the churches. Within a few weeks after the close of a Conference, the Committee of Arrangements is usually prepared to publish a financial report, showing just what the meeting cost them. This indicates that the Old Order people have among them men who know how to dispose of business rapidly.

Sunday Fishing.

Fishing on Sunday is all right, provided it is fishing for souls. Jesus told some of his disciples that he would make them fishers of men, and this is what he did when he sent them forth to make disciples of all nations. On the Day of Pentecost,—which, by the way, was on Sunday,—there was much fishing for men, with marvelous results. Philip did some splendid fishing at Samaria, where both men and women were added to the church. He also did well when he, by the help of the Lord, drew the eunuch into the fold. Peter fished at the home of Cornelius, while Paul fished at Antioch, Ephesus, Athens, Corinth and elsewhere, but it was fishing for souls. In this work every member of the church can take part. They can help fish for souls of the people. Especially can much be done in the Sunday-school. It is fishing on Sunday and it is all right, but it is the fishing for souls that makes it right.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

IN THE FAMINE AREA OF CHINA.

Seven Miles of Canal.

April 20 I started for the famine district in the province of An Hwei. At that time it was decided that I should go for two months' work, but the distribution camp to which I was assigned finished up their work, or rather finished all they could, this season, as the men who were at work digging the drainage canal wished to go home to harvest their wheat, which was ripening very fast. We had five thousand men at work, and that meant that we were feeding about four times as many people. During the month that I was there, these men dug about seven miles of canal, eighty feet wide, five feet deep, with an embankment on each side several feet high. The engineers figure that it will carry away four or five times the volume of water that the old ditch could handle, and also carry it off more quickly, as the new canal is very nearly straight, while the old one was very crooked indeed.

Good Outlook for Crops.

In this district the prospects for a most bountiful harvest are good,—in fact the best I have seen any place this season. The crops seem to be ripening much earlier than at other places. They were cutting some grain when I left, while in other districts harvest will be three weeks later, at the least. As I look back over the past month's work, several things stand out very prominently.

First let me speak of the beggars, the class that has so little done for them. According to the plan of the Famine Committee, only those who were willing to work should be fed. But as we closed up our work, I saw we were going to have nearly a car of bean cake left over. So I decided that I would give out one free distribution to the most needy beggars and widows. I made out fifty tickets and gave them to the village headman, for him to distribute, as he knew the needy ones better than I. When the time came for distribution, about three hundred instead of fifty came. After giving to those who had tickets, I asked the headman to assist me, and we picked out of the crowd about a hundred more of the most needy. These I made sit down on the grass, and as I gave them a ticket they went inside and got 24 lbs. of bean cake each. Many of them were not able to carry their large bean cake away, and had to get some one to carry it for them.

A Pitiful Incident.

One little chap, about six years old, had a ticket, and as he could hardly walk, the food was given to his mother for him. Two days after we learned that he did not get a bit of it, but that his hard-hearted mother (if one dare to call such a one a mother) had given him nothing at all. Next day she abandoned him and went home, leaving the little fellow crying pitifully for her, to take him along. As he was not able to walk, she left him. I took him into the temple, had him fed, and gave him some rice sacks for a bed. The little fellow was so near gone, when I went out to him in the evening, that he was out of his head, and was calling for me. When I asked him what he wanted, he said, "I want 'Low Yie.'" I said, "I am Low Yie. What do you want?" He said, "I am hungry." All through the night I could hear him crying, "Father, I am hungry." I determined that I would care for him and try to bring him through. But next morning the village headman came, saying that his mother wanted her boy. I told him how cruelly she was starving him, so as to use him to beg for her (she showed no signs of want herself). I told him how she had left him along the road the day before, but that, if he wanted her to have him, he might take him. He said she ought not to have him, but during the day the boy came up missing, so I suppose some one took him off.

The Grim Reaper.

On the last Sunday evening we went out for a walk. By the road lay a woman about sixty years of age. We decided to give her a ticket and have her come and get food, but when I tried to waken her I found that life was almost extinct. The Grim Reaper was again gathering his harvest.

Gathering in the Orphans.

I wrote to our other missionaries, telling them how the people were giving away their children. They held a meeting and decided that I should bring some orphans along back with me, and sent me a message accordingly. I received the message too late to get out the word, but the village elder and the district magistrate found sixteen boys for me the next day. I fed them each a large bowl of rice and gave each one two rice sacks to use for clothes and for a bed, as some of them had nothing to wear. They range from four years old to fourteen. I had a great deal of trouble to bring them a three days' journey dressed in sacks. They attracted a great deal of attention and sympathy from the Chinese in the North, who had never seen people who were really starving to death. Each boy wore a badge with the name of the Famine Relief Committee on it in Chinese. This was all the ticket I needed for them, and I carried them over five different lines, for four and a half days, to get them to our station. When I got them to Tientsin I spent the larger part of two days having clothes made for them, getting their heads shaved, and giving each a good hot bath. After dressing them in their new clothes they seemed like different people. The great difficulty was that they were always hungry, and one hour after a meal would be crying again for food. In this matter I had to be very careful, as the doctor who examined them for me said if they got too much to eat they would die. A lady in Tientsin, who saw their condition, said she wanted to help them, and gave me $20 (Mexican). Another party sent over $50 (Mex.) to help fit them out. Thus we have them at Ping Ting Chou without very much expense to us, but we trust that the church at home will see to it that their future wants are supplied. To those who help will come the words of the Master, "Inasmuch as ye did it unto the least of these, ye did it unto me." May the Lord help us that we may raise these boys to be useful men for Christ and his church in China!

Grateful Appreciation.

As we closed our work, the business men, along with the scholars and officials of the district, wishing to show their appreciation of the work we had been doing, prepared a large feast for us, and after the feast was over each of us was presented with a badge about the size and shape of the old-fashioned policeman's star. A circle of Chinese characters says that this was given by the gentry of Nan Hsi Chou in remembrance of Pastor Hsi (my Chinese name). Four larger characters, in the center of the star, say that my love does not distinguish between Chinese and foreigners but loves all alike. The medal is very cheaply made, yet we trust that it really expresses their regard for the famine work that is being done. Next morning the soldiers were lined up along our path, and the officials escorted us to the station a mile away. All along the way men ran ahead of us with great strings of fire crackers on long bamboo poles, which they fired until we reached the station. Then, after very ceremonious farewells, they fired off another lot as the train pulled out of the station.

Thus ends our famine experience. In many ways it was hard work, yet the need was great and we only pray that even this may be used of the Lord as one of the ways in which his message shall be preached. They may not understand our preaching, but such acts of charity prove the superiority of our religion over theirs.

Ping Ting Chou, China, June 10. Geo. W. Hilton.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

ARKANSAS.

Hoxie.—Bro. W. L. Woodiel, of Austin, Ark., is expected to hold a series of meetings at this place, beginning Aug. 4. Those coming by train will be met at Hoxie by the writer. —Caleb Altis, R. D. 1, Hoxie, Ark., July 3.

St. Francis.—Our members met in council June 22, at 2 P. M. Our elder, Bro. W. T. Price, presided. He gave us two encouraging sermons. On account of the inclement weather there was no preaching on Sunday evening. There are only a few members at this place, but all are faithful workers. Sister Maggie Burns was chosen church treasurer and clerk; the writer, correspondent. As there are so few of us at this place, we have decided not to have Sunday-school for a while yet. We decided to have our love feast Sept. 21, at 4 P. M. We also decided to have a series of meetings prior to our love feast. We expect Bro. Neher and wife to be with us during our meetings; also Bro. Price and wife, and Brethren Lilly and Woodiel, of Austin, Mo.—Minnie Brown, Palestine, Ark., July 3.

IDAHO.

Nezperce.—Our church met in council June 26, with Bro. B. J. Fike as moderator. The report of the deacons' visit was favorable. The treasurer's report was read and accepted. June 29 we held our love feast. Bro. Frank Edmister, of Garrison, Iowa, conducted the examination services, after which eighty members surrounded the Lord's tables, some of them for the first time. Bro. B. J. Fike officiated. The Sunday services were conducted by Bro. Elmon Sutphin, from Clearwater, Idaho, who preached an able sermon from the Twenty-third Psalm. Perhaps this will be the last communion held in our old churchhouse. The new house will be completed before our next love feast.—Wm. H. Lichty, Nezperce, Idaho, July 3.

ILLINOIS.

Joint Meeting.—The Waddams Grove and Yellow Creek churches have for some years met together in a Fourth of July Meeting. This year a number from both churches met in the Yellow Creek house. In the forenoon Bro. Galen B. Royer gave an instructive talk on "Missions," impressing us especially with the work and needs of China and India. In the afternoon we had speaking by the children and young people, and sang a number of sacred songs. Our elder, Bro. P. R. Keltner, and his wife, of Freeport, Ill., were with us.—Lizzie Studebaker, Kent, Ill., July 6.

Oakley church met in council June 29. Two letters of membership were received. Elders D. J. Blickenstaff and W. T. Heckman were chosen to represent us at the coming District Meeting, to be held at this place the latter part of August. Sister Josie Buckingham was chosen president of our Christian Workers' Meeting. A Missionary Committee of three was chosen to increase a greater missionary spirit among us by means of missionary programs, lectures, etc.—Effa Protzman, Oakley, Ill., July 6.

INDIANA.

Mexico.—Our District Sunday-school Secretary, Bro. T. D. Butterbaugh, of Silver Lake, Ind., was with us June 30. His visit to our school was instructive to all present. We had a special program in the afternoon. Several good talks were given by our home members, after which Bro. Butterbaugh talked on "The Teacher." He delivered an excellent discourse in the evening to an interested congregation. The day was well spent and long to be remembered.—Bertha I. Fisher, Mexico, Ind., July 7.

Union City.—Our council was held June 20. Quite an amount of business was done. Our love feast will be held Oct. 26, at 4 P. M. We had a special council June 27, when we elected Bro. W. P. Noffsinger as superintendent of the Sunday-school at our new church in town. There will be Sunday-school at that place every Sunday at 3 P. M. We dedicated our churchhouse June 30, at 10:30 A. M. Bro. J. W. Fidler, of Brookville, Ohio, conducted the services. He gave us a splendid sermon. Bro. J. Q. Helman, from the Poplar Grove church, preached a good sermon for us at the same place on Sunday evening. July 7 we will meet at 3 P. M. to organize a Sunday-school in town. Our other churchhouse is two miles out of town.—George Netzley, Union City, Ind., July 4.

IOWA.

Cedar.—July 7 the members of this church had the pleasure of having Sister Marie Jasper, of Ankeny, Iowa, with them. Sister Jasper is the Sunday-school Secretary of the Middle District of Iowa. She has had considerable Bible training at Bethany Bible School, and is well fitted for her work. She held two sessions, and gave us many helpful suggestions along Sunday-school lines, exemplifying the true spirit of service for the Master. Those of us, who are older in years, and did not have the Bible training in early life that some of our young members are having now, have reason to be encouraged when they see young brethren and sisters ably wielding the Sword of the Spirit, and so bravely standing for the distinctive principles of the Gospel, as held by our beloved Fraternity. We pray the Lord of the harvest to send many more faithful, self-denying, Spirit-filled servants into his vineyard.—John Zuck, Clarence, Iowa, July 7.

South Ottumwa.—Our church met in council June 29. Our elder, Bro. Peter Brower, was with us. The business of the meeting passed off nicely. Sister Nettie Gibbons was elected church clerk. One letter of membership was granted. One sister has been reinstated since our last report. The following Sunday we held our children's day exercises. On Sunday evening Bro. Brower gave us an interesting sermon on "The Inspiration of the Bible." We are standing in need of summer clothing and other supplies for our work among the poor. Any brethren or sisters who can assist us to help the poor, will please address the writer. Their assistance will be thankfully received. We have organized a Sisters' Aid Society, so that we will be more able to prepare clothing for distribution. The harvest truly is plenteous, but the laborers are few.! Pray for us that we may labor faithfully for the Master!—S. L. Cover, 118 South Moore Street, Ottumwa, Iowa, July 6.

KANSAS.

Maple Grove church met in council July 4, our elder, A. J. Wertenberger, presiding. Three letters of membership were received. Bro. Geo. P. Eller, of Grinnell, Kans., is to conduct a series of meetings for us beginning Sept. 8, at the close of which we will hold our love feast. Bro. E. M. Studebaker, of McPherson College, visited us June 25, in the interest of students.—Lizzie Miller, R. D. 1, Norcatur, Kans., July 6.

Vermillion church met in council June 22. We elected Sunday-school officers, with Elzie Alexander as superintendent, and Sister Martha Eby as secretary-treasurer. Sister Hattie Frantz, the writer, the superintendent and assistant, and Bro. Henry Fralin are the Sunday-school Board, who elect the officers. Our Sunday-school is increasing. We have added another class. We now have six classes. Our Fourth of July picnic was well attended and enjoyed by all. A good program was rendered, and everybody appreciated the talks that Brother and Sister Eby gave us on "India." Three automobile loads of members and children from Morrill, Kans., spent the Fourth with us. One letter of membership has been received since our last report.—Lizzie Dellenbach, Beattie, Kans., July 6.

MICHIGAN.

New Haven church met in council June 15, with Eld. C. L. Wilkins presiding. The annual visit was reported. Bro. A. Frieghner was elected Sunday-school superintendent. Our delegates to District Meeting are Eld. C. L. Wilkins and Bro. J. W. Chambers. Five were received by letter. We are sending one paper to District Meeting. Our love feast was held June 22. About ninety members surrounded the Lord's tables. Bro. W. R. Miller officiated. The week following, Bro. Miller gave us his series of lectures. They were very interesting and instructive. The crowds were large. Many persons came who never were known to attend religious services.—Allie L. Emrick, R. D. 2, Middleton, Mich., July 8.

Sunfield.—One letter of membership was received since our last report. Bro. Harmon Townsend and wife were installed into the deacon's office. Bro. Isaac Rairigh, of Woodland, Mich., officiated. He also gave us an excellent sermon. After Sunday-school, June 30, a consecration service was held for the teachers and their assistants for the coming year. Bro. Mishler, wife and daughter, of the Grand Rapids Mission, were with us July 4. He gave us an excellent temperance sermon in the forenoon. At noon a bountiful dinner was partaken of, and in the afternoon Bro. Mishler gave us a splendid talk about their work in the City Mission. It shows a growing interest in the work there. An offering was taken to defray their expenses in coming here, and the remainder is to be used for the work at that Mission. We expect Bro. Jacob Fike, of Indiana, to begin a series of meetings July 27. Our love feast will be held Sept. 21, at 10 A. M.—Jennie Frantz, Woodbury, Mich., July 8.

Thornapple.—July 4 we held an all-day meeting at the East house. In the forenoon we had a sermon on "Christian Liberty" and a missionary program. In the afternoon a Sunday-school program was rendered. Brethren William Smith and Earl Starboard are the delegates to our District Meeting. Sister Ruby Van Houten is president of our Christian Workers Meeting for the next six months. Our Sunday-school has reorganized for another year, beginning July 7, with Bro. Arthur Mote as superintendent. Bro. William J. Buckley, of Sterling, Ill., expects to begin a series of meetings at the East house Aug. 24. Bro. Chas. Deardorff will conduct meetings at the West house during September or October.—Ora G. Mote, Clarksville, Mich., July 5.

MISSOURI.

Nevada.—Our church met in council July 6, at 2 P. M. Eld. Leander Smith presided. Sister Mary Smith was elected secretary-treasurer of the Sunday-school; Sister Emma Wine, president of the Christian Workers' Meeting, with Bro. Artie Adkins, secretary-treasurer. Bro. Artie Adkins was also elected trustee for the church and cemetery. We decided to raise the price of our lots in the two west blocks of the cemetery to $20 each. We now have a Home Department and a Cradle Roll in our Sunday-school. We decided to have a ten days' Bible term, beginning Aug. 25, to be conducted by Eld. D. L. Mohler, of Leeton, Mo. The work at this place is progressing fairly well. Most of our members are enjoying good health at this time, which makes the attendance at church and Sunday-school much better than during the winter.—Mary Smith, 115 South Elm Street, Nevada, Mo., July 8.

Notice to the Sunday-schools of Southwestern Missouri and Northwestern Arkansas.—The next District Convention will be held in the Dry Fork church, three miles south of Jasper, Mo., on Sunday, July 21, commencing at 9:45 A. M. Each and every school is earnestly requested to represent by delegate, if possible. If not by delegate, represent by letter without fail. All the members should be present on time, and especially the delegates.—A. W. Adkins, District Secretary, R. D. 6, Nevada, Mo., July 7.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Glendale church met in council June 27. Bro. F. F. Durr presided. A number were received by letter, and two letters were granted. We elected our Sunday-school officers. Bro. W. E. Smith was elected superintendent. Bro. Lee Coffelt is president of our Christian Workers' Meeting. Bro. Isaac Forney is the superintendent of the Phœnix Mission Sunday-school. Our Sunday-school and Christian Workers' Meeting and prayer meeting are very well attended, and are a real blessing to the church. Remember the Glendale church and the Phœnix Mission at the Throne of Grace.—Ada L. Fagg, Glendale, Ariz., July 9.

CALIFORNIA.

Chico.—We met in council July 30, with Bro. D. R. Holsinger, of Laton, Cal., presiding. Bro. Theodore Rife was chosen church clerk. Two letters were received and two were granted. Our officials decided that they needed more help in the deacon's office. Brethren Thomas Kline and Theodore Rife were elected and, with their wives, duly installed. Sunday-school officers were elected for six months, with Bro. J. C. Wright as superintendent, and Sister Agnes Holgren as secretary. Sister Annie Kline was chosen president of our Christian Workers' Meeting. Our Mission Board has not yet found anyone they can get to locate here and take up the work. So they still retain Bro. W. H. Pullen, of Live Oak, Cal., and have placed him here as our foreman for the present. The writer was chosen to make house-to-house visits, and otherwise assist in the work. Prior to this meeting we had taken a missionary offering of $8.25 for our Annual Meeting. Since our last report we have been favored with a number of good sermons by visiting brethren. Bro. A. S. Hornberger, who is soliciting funds for our Colored Mission near Denver, Colo., gave us a good sermon on "Strive to enter in at the strait gate." Brethren J. Harman Stover and H. H. Ritter also preached for us.—Anna Kline, R. D. 2, Chico, Cal., July 8.

Kerman.—We met in council June 29. We had a good meeting, and much business was disposed of. Our elder presided. We chose Bro. S. Edgecomb to serve as our elder for another year. We reorganized our Sunday-school, with Bro. M. Edgecomb as superintendent. We went to the park and had a Missionary Meeting in the morning, and a program in the afternoon. Bro. Bowman and other members from Fresno, met with us. We had a good meeting, and a similar gathering is to be held at that place next year. It is a beautiful place to have services. A committee was appointed to arrange a program for next year.—Maria Edgecomb, Kerman, Cal., July 5.

Live Oak church spent July 4 in a joint Sunday-school Meeting, held in the Live Oak churchhouse. About seventeen of the Chico workers, and thirteen of the Sacramento Valley Sunday-school workers, were present. The day was spent in a way that pleased the Lord. The program was inspiring. Many good speeches were given to the Sunday-school workers. At this meeting arrangements were made for another convention to be held during the Holiday week, and one for next Fourth of July. In the evening of the Fourth, Bro. J. Overholtzer conducted a service for us, in place of our mid-week prayer meeting.—P. S. Hartman, Live Oak, Cal., July 6.

Long Beach.—Our church met in regular council June 21, with our elder, Geo. F. Chemberlen, present. Two members have been received since our last report. Our Christian Workers have decided to support a native minister in India. The Long Beach church decided to hold an all-day meeting at Bixby Park July 4. An invitation was given to the other congregations of the District to come and worship with us. A large number of brethren and sisters responded to the invitation, and a glorious meeting was the result. The program in the morning was an informal one, but profitable to all. At two o'clock Bro. P. B. Fitzwater delivered an excellent address. From July 8 to 12 Bro. Fitzwater will conduct a Bible institute at the Auditorium.—Mrs. H. V. Wall, 1229 Descanso Street, Long Beach, Cal., July 6.

Pasadena.—July 7 Bro. Harvey Snell, of Covina, Cal., delivered an excellent sermon at this place. Prof. P. B. Fitzwater, Dean of Bible Department of Lordsburg College, is to be with us July 16. The Sunday-school and Christian Workers' Convention is to be held at this place sometime in August. The exact date will be announced later.—Bertha Harper, 343 North Mentor Avenue, Pasadena, Cal., July 8.

Raisin City.—Our church met in council June 30. As Bro. Harvey Eikenberry was absent, Bro. E. M. Cobb had charge of the meeting, and all business was disposed of satisfactorily. Officers were elected for the Sunday-school, with Bro. Chas. Neptune as superintendent, and Bro. Benj. Shick as secretary-treasurer. We organized a primary department, with Sister May Forney as superintendent. Two certificates were received, and two were granted. Our church services and Sunday-school are well attended.—Emma Saylor, Raisin, Cal., July 7.

Santa Ana church met in council June 29. In the absence of Bro. B. F. Masterson, the meeting was presided over by Bro. Bashor, of Los Angeles. All business was pleasantly and speedily disposed of. We agreed to collect money for our church expenses by the taxation system. Our Sunday-school has been reorganized, with Bro. Wolford as superintendent. Bro. Clark Kibble was chosen president of our Christian Workers' Meeting.—Alta Colbert, Santa Ana, Cal., July 8.

COLORADO.

Bethany.—One dear young sister was baptized June 9. A splendid children's day program was rendered June 23, after which talks to the children were given by different visitors who were present. Dinner was served by the ladies of the community. Today we reorganized our Sunday-school for the next six months. The Christian Workers meet each Sunday evening at the churchhouse. The young people meet once a week at private homes for song practice. We expect to have a series of meetings sometime this fall, to be conducted by Bro. J. C. Groff, of Wayne, Colo. The writer will go to a mission point in our congregation, twenty-five miles south, to conduct a short series of meetings, beginning July 9. We are in need of helpers in this field,—especially ministerial help. The field is large and the laborers are few. Who will heed the call? "Come over and help us."—B. E. Kesler, River Bend, Colo., July 7.

ILLINOIS.

Cerro Gordo church met in quarterly council July 6, with Bro. D. M. Adams presiding. Considerable business was transacted. One letter was received and one was granted Bro. Frank Christner and Sister Emma Wheeler will represent us at District Meeting, which will be held during the month of August. On Sunday evening, June 30, we held our children's exercises. We had a full house. Bro. Granville Nevinger, of Decatur, was with us last Sunday, and preached for us both morning and evening.—Anna B. Leedy, Cerro Gordo, Ill., July 8.

Coal Creek church met in council July 6. Bro. M. L. Hahn presided. Bro. Bucklew opened the meeting. Three letters of membership were accepted. Bro. Redenbo was chosen as our delegate to District Meeting. July 18 we expect to have an all-day Harvest Meeting. We will have a series of meetings at Canton in August, to be conducted by Brethren M. L. Hahn and Oscar Redenbo. We have not fully decided what date we will have our love feast in October, and the series of meetings, to be conducted by Bro. Smith, of Nebraska. These meetings will be held in the Coventry house.—Alice Rohrer, 806 North Main Street, Canton, Ill., July 10.

Hurricane Creek.—Bro. Granville Nevinger, of Decatur, Ill., preached for us on Saturday evening and on Sunday, both during the day and evening. He used to live in this neighborhood and was elected to the ministry in this church, but we had not seen him for a number of years. He gave us three inspiring sermons. For the past four years it has been the custom of this church to treat the Sunday-school to ice cream, so we met on the Fourth in a grove and had a dinner there, with cake and ice cream. About 100 were present. In the afternoon we had song service and all seemed to enjoy themselves. We think this way of spending the Fourth is a good thing, as it keeps our young people at home. Bro. Chas. M. Yearout came to us about June 16, and preached each evening for nearly two weeks, except several evenings when it rained. His sermons were good and the members were built up spiritually. Bro. Yearout was on his way home from Annual Meeting.—William H. Ketring, Pleasant Mound, Ill., July 8.

Liberty church met in council July 6, with Eld. J. W. Harshbarger presiding. Brethren William Rowe and Lucas Akers were elected delegates to District Meeting. Bro. Cleve Kaiser was elected superintendent of the Sunday-school, with Bro. Lucas Akers as secretary. Bro. W. T. Heckman, of Oakley, Ill., will commence revival meetings for us Aug. 31. Our love feast will be held Sept. 14.—Rosa Kaiser, Liberty, Ill., July 8.

Okaw.—The Centennial and La Place Sunday-schools held their annual Sunday-school Meeting, June 30, at La Place. After Sunday-school, Bro. I. D. Heckman, of Oakley, gave a talk on "Our Influence Upon Others." The afternoon program was partly rendered by the children. The remainder of the time was spent in discussions relative to vital Sunday-school questions. An offering of $5.45 was taken and sent to the General Expense Fund of the Bethany Bible School. July 4 the Okaw churches of Decatur, Oakley, Cerro Gordo and Okaw had an all-day meeting at the Centennial house. Bro. D. M. Adams, pastor at Cerro Gordo, preached to us concerning some of the hindrances to effective evangelistic work. The offering of $19.85 was sent to the General Mission Board for the World-wide Mission Fund.—Elizabeth Eikenberry, Lovington, Ill., July 10.

INDIANA.

Bremen.—July 4 we held the joint Sunday-school meeting, announced for that date. The meeting was well attended. The speakers from a distance were: Sisters Almeda Miller Schwalm and Chloe Herr, and Brethren Lafayette Steele, Vernon Schwalm and E. E. Shively. The home speaker was Sister Lulu Bollman, and a song, "Just a Word for Jesus," was sung by Sister Dorothy Carbiener. The speakers all handled their subjects in a spiritual manner. At noon the well-filled baskets were brought, and all partook of refreshments. Then we were ready for the afternoon meeting. At the close of the meeting a dear aged brother arose and said that he felt he had spent the day better than he ever spent the National Holiday before. Our Sunday-school has been strengthened, and we hope that more such meetings may be held.—Monroe Martin, Bremen, Ind., July 8.

English Prairie.—In trying to secure a minister to conduct our Harvest Meeting, it proved best to change the date from Aug. 11 to July 28. Bro. Walter Warstler is expected to be with us.—Pearl Agley, Howe, Ind., July 8.

Harrison County.—Our elder, Bro. E. O. Norris, came here June 29, and preached three encouraging sermons. We had our council June 29, at which time we elected Sister Anna and Bro. Elhanan Zimmerman as trustees of the church. One letter was granted to our former minister, Bro. J. H. Morris. —Mrs. Hardin Miller, Dogwood, Ind., July 8.

Lowell church met in council May 25. Our elder, Bro. Joseph Shepherd, presided. We shall have our love feast Oct. 5, at 6 P. M. We decided to have a series of meetings, if we can secure a minister, sometime this fall or winter. June 23 Bro. Walter Gustin, of the Beech Grove church, gave us an excellent discourse. We hope to have him with us again. —Wretha Krall, Pendleton, Ind., July 8.

Pleasant Dale.—Bro. J. L. Mahon, of Van Buren, Ind., came June 22 and addressed our congregation that evening. On Sunday morning, after Sunday-school, he gave a splendid talk to the children, which was enjoyed by all. Last Sunday Bro. A. C. Young preached for us in the forenoon and in the evening.—Lizzie Baumgartner, R. D. 3, Monroe, Ind., July 10.

Poplar Grove.—July 4 we enjoyed both spiritual and temporal blessings, for which we were thankful. The members of the adjoining churches again met with us to spend the day as becometh Christians. Topics, pertaining mostly to Sunday-school work, were ably discussed, and many plans were given, which, we hope, will be the means of leading a number of our dear Sunday-school scholars to Christ. At the noon hour the tables in the basement were spread with the many good things from well-filled baskets, which were brought, and soon after that all were ready for the afternoon session. The Round Table questions proved to be very important ones, and were given careful consideration, which, we hope, will result in much good for the Master's cause. The song service, conducted by Bro. Allen Weimer, was spiritual and uplifting. All expressed themselves as having been well paid for attending these services. If the Lord will, we shall meet again July 4, 1913.—Kathryn M. Royer, R. D. 40, Union City, Ind., July 8.

Shipshewana church will hold her Harvest Meeting Aug. 18. A harvest sermon will be preached in the forenoon, and in the afternoon a missionary program will be given by the children, to be followed by a short sermon in the afternoon. We expect Bro. C. C. Cripe, of Middlebury, Ind., to be with us in this meeting. Our love feast is set for Sept. 7, following a two weeks' series of meetings. The interest and attendance at our services is improving. The writer has been chosen delegate to the District Sunday-school Meeting.—J. Harvey Schrock, Shipshewana, Ind., July 9.

Union.—July 4 we had an all-day harvest meeting, which was much enjoyed by all present. Bro. Heestand, of Elkhart, gave us a good sermon in the forenoon, and a good talk to the children in the afternoon. Our missionary collection was $28.75. Sister Zentz, from Chicago, was there, and engaged places for several children from Chicago, to go to their homes and stay two weeks, to receive the benefit of fresh air.—Ida B. Beiler, Plymouth, Ind., July 8.

IOWA.

Franklin County church met in council June 20. The business of the meeting was transacted with deep interest for the welfare of the church. Sunday-school officers were reelected, and Christian Worker officers were continued. Saturday evening, June 22, we held our love feast, with a large attendance. Bro. Edward Ikenberry officiated. On Sunday he gave a very interesting and encouraging sermon. After dinner at the church we held a children's meeting, with a good attendance. We had several speakers. One of them was Mae Albright, of Virginia.—W. K. Allen, Dumont, Iowa, July 8.

Monroe County.—July 4 our church held a Missionary Meeting. Bro. Buckingham, of Prairie City, preached a very helpful sermon for us in the morning, and we had a very interesting program in the afternoon. Eight brethren and sisters, from Ottumwa, and many others from this vicinity, helped us in the service. We are always glad for visiting members.—Sarah Bruere, Fredric, Iowa, July 10.

Muscatine.—Bro. Peter Brower, of South English, Iowa, officiated at our love feast. It was one of the most spiritual feasts the writer has attended for a long while. Fifteen of the forty-two members that communed never knew anything of the Church of the Brethren until they learned it in the mission work of that city. I was made to think that if all the brethren and sisters of Middle Iowa could have been present at this love feast, they would have thought that mission work pays wonderfully. "One soul is worth more than the whole world," and here were thirteen new members. What a wonderful investment! The prospects are bright at Muscatine. Bro. F. E. Miller and wife are doing some splendid work.—W. E. West, Ankeny, Iowa, July 6.

KANSAS.

Grenola church convened in council July 6. Bro. W. C. Watkins presided. Sunday-school officers were elected for six months, with Sister Ida Logdson as superintendent. A Temperance Committee of three was elected. We expect to hold a Temperance Meeting Oct. 6. We also appointed a Missionary Committee of three. Our teacher-training class is preparing for our institute. Bro. Kinzie, of McPherson, Kans., will commence a series of meetings July 14. Our love feast is to be held Oct. 5. Bro. John Crist, of Garden City, is planning to move into our congregation this fall. We are surely glad that he is coming.—Lydia V. Crumpacker, Grenola, Kans., July 10.

Independence.—July 4 our Sunday-school held a picnic in a grove, about a mile from the church. A short program was rendered, after which dinner was served at the grove. We had an enjoyable day together. Our quarterly council was held on Saturday evening, July 6, with Eld. W. H. Miller presiding. One was received by letter. Sunday-school officers were elected for the coming six months. Bro. H. M. Williams is our superintendent, and Sister Grace Crumrine is secretary-treasurer. Sister Anna Miller is superintendent of the cradle roll department. Bro. Frank Miller was elected church trustee. Sept. 9 we expect Bro. Maurice Frantz, of Wichita, Kans., to begin a series of meetings, continuing till the 29th. Our love feast will be held Sept. 29. Bro. Frantz will conduct a Bible Normal while with us, each evening before preaching services. We have a teacher-training class, with teachers' meetings, each Sunday afternoon. Bro. W. H. Miller goes to Liberty one Sunday of each month to preach for the members residing there.—Pella Carson, R. D. 2, Box 8, Independence, Kans., July 7.

Overbrook.—Our church met in council July 6, with Eld. I. L. Hoover presiding. We reorganized our Sunday-school for the next six months. Bro. B. O. Hoover was elected Sunday-school superintendent. We also reorganized our Christian Workers' Meeting, with Sister Myrtle Hoover as president. The church opposed the paper for the erection of a hospital in the Northeastern District of Kansas. We decided to have our love feast at the close of our meetings, Sept. 21.—Emma Fishburn, Overbrook, Kans., July 10.

Scott Valley church met in council July 6. Bro. F. R. Smith presided. We enjoyed a pleasant little meeting, although but little business came before the meeting. One letter of membership was granted. We shall be glad again for the help of our elder, Bro. C. A. Miller, and wife, as they expect to move here Oct. 1.—Furnia Smith, Waverly, Kans., July 8.

Verdigris.—We met in council June 27. Not many items of business were brought before the meeting. One paper was adopted by the local congregation, which provides for the election of a Ministerial Committee, whose duty it shall be to assist the elder in his duties; such as securing and distributing ministerial help from time to time, etc. The committee was also elected at this meeting. Some papers were sent to District Meeting. We agreed to secure Brother and Sister Eby, returned missionaries from India, to give us two or more lectures on "Mission Work." We had an all-day Temperance Meeting June 30, at the Madison house,—Sunday-school and a temperance sermon in the forenoon, and a temperance program in the afternoon. A very enjoyable day was spent, and the temperance cause was greatly uplifted.—C. A. Quakenbush, Olpe, Kans., July 9.

MARYLAND.

Baltimore (Woodbury).—On the evenings of July 2 and 3 we were favored by having Bro. W. B. Stover and his son, Emmert, with us. Bro. Stover gave us two very inspiring missionary sermons. On the evening of July 2 a Missionary Committee of four sisters and one brother was appointed to canvass all the homes in our congregation for funds, both for Home and Foreign Missions. We trust that each one may feel the need of giving liberally to this great work. "Where our treasure is, there our heart will be also." July 4 our Sunday-school marched from the church to Druid Hill Park, where, seated on the beautiful green grass, we listened to a story given by Bro. Stover. It was enjoyed by all. We were glad to have Bro. Stover and his son with us, especially on that day, and we believe they enjoyed themselves with us. We began a series of meetings here July 7, conducted by Bro. Andrew Hutchison. We trust that much good may be derived from these meetings and that many may come to Christ.—Anna B. Smith, 845 Wellington Street, Baltimore, Md., July 8.

Beaverdam.—On the morning of July 20 Bro. C. M. Steerman, of Greencastle, Pa., will begin a series of meetings for us. Bro. Miller, of Chicago, was with us July 7, and gave us an interesting sermon. His subject was "Evidences of Christianity." One soul has been added to the kingdom since our last report. We have decided to hold our love feast Oct. 12, at 10 A. M.—Edna A. Dotterer, Union Bridge, Md., July 10.

Hagerstown.—On the evening of July 4 the Hagerstown church gave Bro. A. B. Miller and wife a surprise. The members of the congregation assembled in the Sunday-school room at 7:30 P. M., bringing with them some article, or articles, as a token of love and good will toward Brother and Sister Miller, who have taken up the pastorate of the Hagerstown church. As Brother and Sister Miller entered the Sunday-school room, the entire congregation arose and gave them a hearty greeting. Bro. W. S. Reichard, elder, delivered the address of welcome, which was responded to by Bro. Miller. Brethren D. V. Long, O. S. Highbarger, Chas. Shafer and Aaron Horst also gave short talks, which were interspersed with two recitations and two quartets. Bro. and Sister Miller are taking hold of the work in an earnest and enthusiastic manner and we anticipate an active campaign in Christian work, in this part of the Lord's vineyard.—Gamma L. Krider, 8 S. Mulberry Street, Hagerstown, Md., July 8.

MICHIGAN.

Beaverton church held a love feast June 29. About 125 members surrounded the Lord's tables. Visiting ministers present were: Bro. Perry Arnold, of Coleman, Mich., Bro. C. P. Rowland, of Lanark, Ill., and Bro. D. D. Culler, of Mount Morris, Ill. After the love feast Bro. D. D. Culler preached two sermons for us, and Bro. Rowland preached five. Our council was held July 6, with our elder, Bro. Wm. Neff, presiding. Thirteen members were received by letter. Among them were those of two deacons and their wives. It was decided to hold a children's meeting in the near future. A new plan for raising funds for the church was presented and adopted. We decided to send a minister from our number to Long Lake every eight weeks. Bro. Nathan McKimmy and Bro. John Killian were elected delegates to District Meeting. We also send our elder and bear his expenses, in order that he may work in the interest of the church.—Katie Patterson, Beaverton, Mich., July 7.

Crystal.—The New Haven and Vestaburg Sunday-schools met with the Crystal Sunday-school to celebrate the Fourth. New Haven is ten miles east, and Vestaburg is eleven miles north of Crystal. This was the fourth time the schools met in like manner, and the meeting was pronounced a marked improvement over the former ones. The topic, "What Relation Does the Sunday-school Bear to the Temperance Cause?" brought forth a lively discussion, as did the Temperance Round Table. The other topics were also handled in a lively, interesting manner. All expressed themselves as being well satisfied with the way they spent the day. It was decided to have the future "Fourth" exercises in the Crystal church, thus equalizing the drives. The Crystal church met in council July 6. We will have our love feast Sept. 16, at 10:30 A. M. Brethren Geo. E. Stone and R. B. Noll were chosen delegates to District Meeting, and Bro. A. C. Young, alternate. Bro. J. L. Noll was chosen president of the Christian Workers' Meeting. Bro. R. B. Noll was elected superintendent of the Sunday-school.—W. H. Roose, Vickeryville, Mich., July 7.

Lake View.—June 30 Bro. Samuel Younce preached for us in the morning and Bro. Otho Winger in the evening. July 1

we met in a special council meeting. Elders Samuel Younce and J. M. Lair were with us. Bro. Lair presided. Bro. George E. Deardorff offered his resignation as our elder, and Bro. J. M. Lair was chosen for that work. We decided to have a Children's Day program this summer.—Ella Keith, Brethren, Mich., July 5.

MINNESOTA.

Worthington.—July 4 the brethren, sisters and a number of friends met in the grove of Bro. Roy Fowler, to celebrate the day in a quiet way. At eleven o'clock we had a discourse by Bro. Schechter. After dinner we had a temperance and missionary program. A collection, amounting to $3.21, was taken up for the temperance cause. Bro. Emmert, of Mt. Morris, Ill., was with us a few days, and gave us two very able discourses on Sunday morning and evening.—Minnie Schechter, Worthington, Minn., July 9.

MISSOURI.

Kidder.—Bro. M. E. Stair, of Polo, Mo., preached for us June 23. At that time two certificates were read July 7 Bro. O. H. Yereman, of Kansas City, Kans., came to our place and gave us a sermon on Sunday morning. His subject was, "Presenting Our Bodies a Living Sacrifice." In the evening he preached a sermon on "Cast thy bread upon the water."—Margaret Henricks, R. D. 2, Kidder, Mo., July 9.

Peace Valley.—July 4 we enjoyed a good all-day service. Bro. P. L. Fike preached an interesting sermon in the forenoon. His text was, "What is in thine hand" (Ex. 4: 2)? Following this service we had dinner. In the afternoon we had a program by the Sunday-school scholars, which was enjoyed by all. A good crowd was present. They have organized a Sunday-school at Bro. Deleplain's home, about four miles east of here. This school meets at 3 P. M. Bro. John Deleplain was elected superintendent, and Bro. John Williams, secretary. They also have preaching there each Saturday night before the first Sunday of each month, and also on Sunday evenings after Sunday-school. We have song practice every Tuesday night, using the "Kingdom Songs."—Annie Diediker, Peace Valley, Mo., July 8.

Shelby County.—The members of our church, together with the members of the Mennonite church at Cherry Box, celebrated the Fourth at our church. The M. E. church was also represented, and all took part. A good time was enjoyed by all present. Several good talks were given on "Sabbath-school Work." We heard lessons that will not soon be forgotten in this community. A good dinner was served at noon, after which the children's meeting took place, conducted by Hannah Bissy. Our members met in council July 6.—Nettie Keller, Cherry Box, Mo., July 6.

South St. Joseph Mission spent July 4 very pleasantly. About ninety of our members, friends, and Sunday-school children gathered in Hyde Park, a very quiet place, free from the noise of the city. The writer described the horrors of war, and what he saw, read and heard concerning the Gettysburg battlefield. At noon a lunch was provided, which all seemed to enjoy very much, after which ice cream was served to all. St. Joseph had a very sane Fourth this year. As no fireworks were allowed to be sold, displayed or exploded, no accidents were reported. We had our quarterly council July 6, with Eld. J. S. Kline in charge. Sunday-school and Christian Workers' officers were elected for the next six months. One sister was anointed just before the council. Besides our regular services last Lord's Day, the writer held services at 4 P. M., at Palermo, Kans., two and one-half miles south of Wathena.—E. N. Huffman, 502 Ky. Ave., St. Joseph, Mo., July 10.

MONTANA.

Glasgow.—Bro. W. W. Keltner, of Williston, N. Dak., preached seventeen inspiring sermons for us. The meetings were well attended, and all were made to rejoice when ten precious souls came out on the Lord's side and were baptized. The meetings were held at South Bench, six miles south of Glasgow. We shall gladly welcome Bro. Keltner back again to preach for us.—Stella Wingard, Glasgow, Mont., July 6.

NEBRASKA.

Enders.—Eld. I. C. Snavely, of Illinois, commenced a series of meetings May 12, closing June 2. Two were baptized. We all feel much benefited by the meetings. We held our council on Saturday, June 8, at which time committees were chosen to arrange for District Meeting to be held at this place next fall. We expect to enjoy a Bible Institute next winter, to be conducted by Eld. I. C. Snavely, who is working with Bethany Bible School. July 4 the members and friends met in a grove, supplied with well-filled baskets, and spent the day. We enjoyed short talks from the three ministers present—our dear elder, Bro. D. G. Wine, Eld. J. B. Moore, and Rev. Dye, of the Amish church. We feel that the day was spent in a profitable way. Since our meetings a little girl has been baptized. Bro. J. B. Moore, of Cambridge, was in this vicinity for several weeks and preached two good sermons for us each Sunday. On Sunday, July 7, Eld. D. M. Fike, of California, preached two good sermons.—Orrilla C. Ogle, Enders, Nebr., July 8.

Juniata.—Our church met in council June 27. Our elder, Bro. P. T. Grabill, presided. Two letters of membership were received. Sister Mary Kindig was chosen delegate to District Meeting, with Sister Mary Liveringhouse as alternate. We decided to have a love feast this fall. The sum of $17 was collected for the support of our missionaries in the foreign fields. The health of Eld. C. P. Hargleroad and wife is much improved at present. June 12 Bro. John P. Harris closed a series of meetings at this place. He preached twenty instructive sermons. These services were well attended, and good interest was manifested. We trust that much good may result from the messages he so earnestly presented to the people. July 3 Bro. Studebaker visited this congregation in the interest of McPherson College. He delivered a much appreciated sermon for us.—Mary Liveringhouse, Juniata, Nebr., July 8.

NORTH CAROLINA.

Leaksville.—Bro. J. O. Boone, of Ferrum, Va., came to Spray, N. C., July 2, and preached for us on Tuesday night. We decided that it would be in keeping with the proper observance of the day to have preaching on the Fourth. At the beginning of our services we could hear music at the park (for other amusements), and at first it appeared as if we would not have as enjoyable a day as we had anticipated. The people, however, began to come in and by the time our brother began to preach, the small house was about half filled. At the close of the services an invitation was given and two dear souls came out on the Lord's side. Bro. Boone preached for us again at night. He gave us four sermons in all. We feel greatly strengthened by having our dear brother with us, and are certain that we spent the Fourth to the glory of God. During our brother's stay with us, three made the good confession. This place is only a mission point, kept up by the First District of Virginia. We are a small band of members, and ask the prayers of the Brethren, that we may be built up strong in the faith of our Lord, and that this church may grow into a united body of true members. We desire to work together in love, for the glory of God.—J. R. Perdue, R. D. 2, Box 15, Leaksville, N. C., July 8.

NORTH DAKOTA.

Bowdon Valley church met in council June 28. Our elder, Bro. McCann, presided. The annual visit was reported and found all in faith and union. Church officers were elected for another year, and we retain Bro. McCann as our elder. Bro. J. E. Glessner was chosen church clerk and trustee; Bro. D. A. Kingery, Messenger agent, and the writer correspondent. We elected Bro. M. A. Whisler to the deacon's office. June 29 we held our love feast, which was well attended. We had an all-day meeting. About thirty members surrounded the Lord's table. Bro. Lemuel Pfoutz officiated. The visiting ministers were: Bro. Lemuel Pfoutz, of Pennsylvania, Bro. McCann, Bro. Shiffler and Bro. D. T. Dierdorff, who has been holding a two weeks' series of meetings at this place. These meetings closed July 1, with six baptized and the members greatly built up.—Sadie Whisler, Bowdon, N. Dak., July 6.

Egeland.—We held our council July 6, and had a splendid meeting. We have moved our churchhouse into the town of Egeland, but it is not ready for use yet. We have been using the school building for several years, but have been handicapped in much of our work. I have been here ever since, and even before the organization of this congregation, but I do not think the interest and activity have ever been better than at the present time.—A. M. Sharp, Egeland, N. Dak., July 8.

OHIO.

Bristol.—We enjoyed several more good meetings while Bro. Harrold was with us June 29 and 30. Through the efforts of the sisters, the interior of our churchhouse has been repaired. The new paper on the walls makes the room more pleasant. Thanks are due our sisters for raising the means and overseeing the work, etc. The services were well attended and much interest was manifested. The isolated members from Ashtabula County were present also. At the close of the meeting two applied for baptism. Those of our members who are looking for cheap farms in Eastern Ohio should remember the location of the church,—one mile east of Bristolville Station on the Pennsylvania Railroad, and ten miles north of Warren, Trumbull County, Ohio. Any brother wishing information about the land should address the writer as below.—Frank Swander, R. D. 1, Spokane, Ohio, July 8.

Donnels Creek.—June 30 Bro. D. S. Filbrun, of Dayton, Ohio, preached for us at the country house in the morning, and at the New Carlisle house in the evening. The Christian Workers' Society at the country house was reorganized with Bro. J. D. Funderburg as president and Sister Edith Dresher, secretary. July 7 Bro. S. A. Bookwalter, of Dayton, Ohio, gave us a temperance sermon at the country house in the morning, and one at the New Carlisle house in the evening. Four have been received by letter since our last report.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, July 8.

Eversole.—The members at this place have great reasons to rejoice, as two weeks ago four young men came out on the Lord's side and were baptized. One week ago two more,—a father and mother,—decided to follow their Master and were received by baptism. This makes nine baptized since our series of meetings. July 4 the Brookville congregation joined with us in an all-day meeting, which we feel was for our spiritual profit and to the glory of God. A well-prepared program was rendered, with marked interest, and many good thoughts were forcibly impressed upon us. During the noon hour an aged father was received into the church by baptism, which was the crowning point of the meeting. July 7 Bro. D. C. Stutsman gave us a very able sermon, which was much appreciated by all.—Clara Erbaugh, R. D. 2, New Lebanon, Ohio, July 10.

Lick Creek church held a love feast June 22. The meeting began at 9:30 A. M., with a large number present. Bro. William St. John preached for us. In the afternoon Bro. D. G. Berkebile preached a powerful sermon, preparing us for the sacred ordinances, to be observed later. One elderly sister remarked that the very gates of heaven seemed to open before her eyes. The tables of the Lord were surrounded by 185 members. Bro. Steven Berkebile officiated. All the members seemed to be deeply inspired. The next morning a large attendance was present at Sunday-school. Several short talks were given, after which Bro. Steven Berkebile preached a splendid sermon to about 500 people. All were blessed and went on their way rejoicing in the Lord. Our church met in council July 6. The meeting was called to order by song and prayer. A short Scripture lesson was read by our elder, Bro. J. W. Keiser, after which he took charge of the meeting. Considerable business was transacted in a satisfactory manner. The day was fair and quite a number were present.—J. W. Leonard, Bryant, Ohio, July 8.

Mahoning.—Our love feast was held June 23. An unusually large number were present at the tables. The day prior to our communion seven were baptized. Since the death of Bro. Jacob Kurtz, either Bro. Albert Harrold or Bro. Jonas Horst preach at Bethel every two weeks, besides the services held every Lord's Day at Zion Hill. Bro. Harry Rohrer was home from Huntingdon, and preached for us several evenings.—Mrs. E. J. Longanecker, Columbiana, Ohio, July 8.

North Poplar Ridge.—We held our love feast June 15. The attendance was quite large. Brethren L. H. Dickey, David Lytle, Edward Kintner and Joel Vancil, ministers from adjoining churches, were with us. Bro. Lytle officiated at the communion service. Bro. S. P. Berkebile was ordained to the eldership, and Bro. Jay Hornish was elected to the deacon's office. One dear soul was reclaimed. On Sunday Sister Dickey gave a talk to the children that was highly appreciated. Following the love feast, Sister Sadie I. Stutsman conducted a singing school, which closed July 3. Sister Stutsman's way of teaching is spiritual and edifying.—Jennie Flory, R. D. 2, Box 76, Jewell, Ohio, July 10.

Ross church met in council July 6. Our elder, Bro. B. F. Snyder, of Bellefontaine, Ohio, presided at our meeting. He remained over Sunday and gave us some good sermons. Our series of meetings will begin Aug. 25. Bro. G. A. Snider, of Lima, Ohio, is expected to do the preaching. Our love feast will be held Sept. 7, at 2 P. M.—Katie Shellaberger, Rockford, Ohio, July 8.

Strait Creek Valley church met in council June 29, with a good attendance. Bro. Van B. Wright was moderator. Much business was disposed of. Bro. Wright addressed us on the subject, "Our Father's Business" (Luke 2: 49). The next day Bro. L. A. Bookwalter, of Trotwood, Ohio, gave us a splendid temperance address in the morning, which was well received. Dinner was served at the church. The children rendered an excellent program in the afternoon. So large was the attendance that every apartment of the house was crowded. Some sat in their buggies in the rain, to listen to the services. Bro. J. A. R. Couser ably assisted in conducting the song service. Last Sunday we had expected Bro. R. H. Nicodemus to be with us from Bethany Bible School, but frequent changes in his program prevented him from coming at this time. It was a sore disappointment, indeed, as people had come from a distance to hear him. He was our pastor here for a year or more, about four or five years ago. He is much loved by these people, who longed to see him again. Our work is moving on, and all seem to be actively engaged. May God help us to battle for the right, and may he lead us to a glorious victory! We expect to have a Harvest Meeting during the present quarter.—Senith R. Setty, Sinking Spring, Ohio, July 9.

Trotwood.—Our church met in council June 26, with our elder, Bro. D. M. Garver, presiding. We decided to begin our series of meetings July 14. Bro. Charles Flory, of Union, Ohio, is to conduct them. July 4 we had a very interesting and inspiring Missionary and Sunday-school Meeting. It is certain that all who attended felt greatly benefited, and will be glad to have more of the same kind of meetings in the future.—Elizabeth Waybright, Trotwood, Ohio, July 9.

OKLAHOMA.

Red River.—Our church met in council June 27. Our elder, Bro. Joseph Nill, presided. We elected Sunday-school officers for the remainder of the year, with Sister Anna Rairden as superintendent, and Sister Dolly Cooper, secretary. Bro. Joseph Nill is our delegate to District Meeting. Bro. A. J. Crumpacker, of McPherson, Kans., was with us over Sunday. Being somewhat isolated, we appreciated the help of visiting brethren and sisters.—Gay Nill, Hollister, Okla., July 6.

Thomas.—We met in council July 3. Our elder, Bro. A. L. Boyd, presided. It was decided to change the name of our congregation from Mound Valley to "Thomas." Bro. J. Appleman was chosen to take charge of our Sunday evening Bible class. Sister Julia Stutzman and Bro. T. E. Poyner were elected superintendents of the Sunday-school, and Sister Io McAvoy was chosen as president of our Christian Workers' Meeting. We send two queries to the District Meeting. Bro. J. Appleman and the writer are to represent this church at the District and Sunday-school Meetings. We expect Bro. Moses Deardorff, of Iowa, to conduct a series of meetings for us in October, at which time a love feast will be held. Our Sunday-school spent July 4 in a social and religious gathering, in a beautiful grove near Thomas. Our Sunday-school Meeting, to be held under the direction of Bro. J. H. Morris, our District Sunday-school Secretary, is to convene July 21.—Elsie K. Sanger, Thomas, Okla., July 6.

PENNSYLVANIA.

Roaring Spring.—July 5 we held our members' meeting. Quite an amount of business was transacted. Officers for our Christian Workers' Meeting were elected. Bro. T. T. Myers was chosen to be our elder for the following year. We decided to have a Harvest Meeting Aug. 18. Bro. Dupler, of Huntingdon, Pa., is filling our pulpit very acceptably this summer. Our Sunday-school is doing remarkably well. At the present time we are arranging to organize a mothers' class.—Abram Replogle, Roaring Spring, Pa., July 9.

Shrewsbury.—Bro. Andrew Hutchison, of McPherson, Kans., began a series of meetings in the Shrewsbury church June 16, continuing until July 2. He preached twenty forcible doctrinal sermons, dealing out the Word of Truth in its primitive purity. He showed that the Bible is its own interpreter, if rightly applied. The meetings were largely attended, especially by members of other denominations, who became very much interested in Bro. Hutchison, because of his unusual knowledge of the Bible and his ripe experiences as a soldier of the cross. The membership was greatly strengthened and much encouraged. This was the first series of meetings held in our church. It is a new, substantial brick structure, 40 x 70 feet, and was dedicated Jan. 21, this year. Eld. Joseph A. Long, of York, Pa., preached the dedicatory sermon.—J. H. Keller, Shrewsbury, Pa., June 6.

Uniontown.—Our series of meetings closed June 30. One was baptized. Our love feast was held June 29. We had a very good meeting. Bro. G. E. Yoder, of Meyersdale, Pa., officiated. One applicant is to be baptized at our prayer meeting, next Wednesday evening. At our council, June 22, Eld. John Baker and wife were received by letter. They moved here from Illinois. The series of meetings at Fairview will be held during the last of September and the first of October, to close with a love feast. Bro. Baker is to do the preaching.—Mary C. Barnthouse, Uniontown, Pa., July 8.

TENNESSEE.

Beaver Creek.—The brethren and sisters of this church met in council July 6. We elected Brethren Noah Griffith and Jos. Bailey as delegates to District Meeting, with Brethren D. L. Bailey and G. D. Bailey as alternates.—Julia E. Peterson, Fountain City, Tenn., July 9.

TEXAS.

Alvin.—Bro. J. A. Miller, of Manvel, Texas, came to us June 23, to conduct meetings for one week. He preached eight instructive and inspiring sermons. The meetings were well attended, both by the members and those of other churches. Many expressed themselves as never having had attended a more spiritual series of sermons. We regret very much to lose Bro. John Chambers who, with his family, recently moved to Michigan. This leaves us few in number, yet we hope the revival efforts may be the means of influencing others to join our ranks.—Wm. U. Wagner, Alvin, Texas, July 6.

Notice.—The District Meeting of Texas and Louisiana will meet with the Nocona (Texas) church on Wednesday, Aug. 7.—Lee Dadisman, Writing Clerk, R. D. 1, Kenedy, Texas, July 10.

VIRGINIA.

Dry River.—We have had a number of spiritual meetings

(Concluded on Page 464.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A DAY WELL SPENT.

How shall we celebrate the Fourth? That question arises each year in the minds of children as well as adults.

The world has devised many ways and means to attract the youth by various entertainments,—some that are positively harmful, others that are at least questionable.

Knowing of the desire that comes to almost every one, to spend the day somewhere, the members of the Woodland church decided to have an all-day meeting at the church, so as to give our young people a place to go where they would not only be entertained but where their thoughts would be directed to the God of heaven, who has given us this land of freedom.

A program was arranged, with Bro. G. F. Culler as Moderator. The day was bright and clear. It was a little warm, but this you must expect this time of the year.

By ten o'clock people began to gather in, and before noon we had a good crowd,—all that could be seated. The forenoon was spent in discussing "The Progress, Needs and Possibilities of our Sunday-school." The speakers assigned brought out good thoughts. This was followed by a general discussion which proved intensely interesting, so much so that, before we were aware of the fact, the noon hour had arrived.

In response to a request that all come with well-filled baskets, we observed, on entering the dining room of the basement, that the tables were loaded with good things, to which all did justice. Ice cream formed a part of the dinner, which was greatly enjoyed by all.

The afternoon program was mostly literary. A history of the origin of Independence Day was given, after which the congregation joined in singing our national song, "America." The remaining part of the program, which consisted of songs, recitations, and select readings, was well given by the children. The song, "Hail Immanuel," was rendered by a quartet.

The church was beautifully decorated with flowers, and to a lover of nature this was especially attractive.

Bro. Wilbert J. Horner, of the Bethany Bible School, who chanced to be with us, gave some very interesting and helpful talks pertaining to Sunday-school work. His

presence was greatly appreciated. Many of our neighbors and friends were in attendance, showing that they, too, desired to celebrate the day in a becoming way.

Thus, July 4, will be long remembered and we hope that a similar meeting will be arranged for next year.

Woodland, Mich., July 5. Martha Smith.

FROM THE NORTHEASTERN DISTRICT OF OHIO.

The eighth annual Christian Workers' and Sunday-school Convention of Northeastern Ohio convened in the Danville church June 19 and 20. The first session of the Christian Workers' Meeting opened at 1 P. M. on the 19th.

The program was carried out with every speaker present except one. An unusually strong program had been prepared, and every subject was handled in a most interesting and instructive manner, showing that neither time nor labor had been spared in their preparation. A special feature of the evening was "A Christian Workers' Service," which proved to be one of the most helpful periods on the program. The meeting closed with an inspiring address on "The Men and Religion Forward Movement." It was thought by many that this was the best and largest attended Christian Workers' Convention in the history of Northeastern Ohio.

The Sunday-school Convention, held on the following day, was one of the best ever held in the District. The interest and enthusiasm, on the part of all, was very marked. The various speakers gave many helpful suggestions and ideas, which will be of great value to all the schools represented. The ideal weather added to the success of the meeting. The discussions were practical, spiritual, and inspiring. The spirit of the Master seemed to predominate. The many good thoughts presented will not soon be forgotten by those who were present to hear. The Lord be praised for the spiritual meeting, which gave new courage, zeal and inspiration to the faithful, earnest workers in the great cause of soul-saving through the Sunday-school. A commendable feature of the convention was the large representation of the elders of the District. When the leaders of the church have the Sunday-school cause at heart, it is an index of health, power and prosperity in the whole body. The attendance was excellent throughout the meeting. Bro. W. F. England, of Lordsburg, Cal., Bro. John Heckman, of Polo, Ill., and Bro. P. R. Keltner, of Freeport, Ill., were present at the Convention, and contributed many truths to the benefit of all.

July 8. G. S. Strausbaugh.

HOME AGAIN.

I left my home in Morrill, Kans., March 11, for the Knob Creek church, Tenn. When I left home, the ground was covered with about sixteen or eighteen inches of snow. When I arrived at Johnson City, Tenn., the meadows and pastures were getting quite green, and the fruit trees were commencing to bloom. A transformation from a frozen, white cover to a beautiful living green, was the change witnessed in less than forty-eight hours' travel.

I assisted the Knob Creek church in a series of meetings in the Boones Creek house. The heavy spring rains were very much against the best interests of the meetings, but the Christian association and fellowship with the Father's children were very pleasant and uplifting. It was here that the Bowmanites split off from the church, a number of years ago, and a few of them are still living here without organization or fellowship.

From Tennessee I went up to Christiansburg, Va., where I at one time lived for three years. I also visited a few days in Floyd County, where I was born, and then came back to the "burg" where I assisted in holding a week's series of meetings in the Brethren church. The weather being unfavorable, and the Baptists being in the midst of a revival meeting near by, the attendance was small, but the interest was good.

Spring opened while here, and the fruit trees looked like gardens of beautiful flowers. The mountains were lovely and grand with their variegated colors of green, red and white. As we passed over the summit of the Alleghany Mountains, the scene was picturesque and inspiring, carrying the mind with reverence to the Great Father, while beholding his majestic works.

April 19 I started for the Upper Codorus church, in the south part of York County, Pa., where I arrived the 20th, and commenced a series of meetings in the evening at the Black Rock house. These were continued until May 8. The attendance was large and the interest good. The rains, however, cut the attendance several times during the meetings.

I was much pleased with the simple life and deep spirituality manifested in this church. These were my first labors among the "Pennsylvania Dutch." I thank God for the German churches of Pennsylvania, because of their maintenance of the "nonconformity to the world principles" and that reverence and spiritual living that should characterize all the children of God.

May 11 I went to Waynesboro, Pa., and commenced a series of meetings the same evening in the Antietam congregation, Ringgold house, Washington County, Md. I continued here till the 26th and then preached twice in the city of Waynesboro.

May 30 I went to York to attend the Annual Meeting. I enjoyed the Christian association and fellowship during Annual Meeting very much, and was well pleased with the spirit of the meeting. It seemed to me, however, that certain ones, perhaps, did more than their share of the talking in the Conference.

After the Annual Meeting, I went to the Ludlow church, Darke County, Ohio, where I expected to assist in a series of meetings, but owing to the Methodists being in the midst of a revival, in the immediate neighborhood of the Brethren churchhouse, it was not thought wise, nor according to the Golden Rule to start a series of meetings under existing conditions. We worshiped with the Father's children at the Painter Creek house on Sunday morning and evening, and on Monday, June 10, went to Mulberry Grove, Ill., where we had meetings Tuesday and Wednesday evenings. On Thursday evening I commenced a series of sermons in the Hurricane Creek church, and continued when the weather would permit till June 24. All our meetings, as mentioned above, were disturbed more or less by excessive rains, but praise the Lord for the rains.

I arrived at home June 26, and found all well, for which I thank the good Lord. I preached between ninety and one hundred sermons during the trip, and traveled something over 4,000 miles. Several made application for membership in the Church of the Brethren. I enjoyed the trip and labors in behalf of the Master's cause very much, but it is sweet to be at home again with loved ones. How much more sweet and blessed, however, it will be, when the weary journey of life is done, to meet with loved ones in the eternal home over there!

Morrill, Kans., July 1. Chas. M. Yearout.

TROY, OHIO, MISSION.

On the evening of June 19 the members of the Troy Mission met in business session. Bro. Charles Brill was selected as superintendent of the Sunday-school for the ensuing six months. Sister Edna Bashore was chosen as president of the Christian Workers' Meeting for a like term. Our Sunday-school attendance, last Sunday, was fifty-two, with an enrollment of seventy. The interest shown indicates a gradual growth. Our membership now numbers forty-two, while the outlook for future effectual work was never better.

On July 4 our Sunday-school, together with the Sidney Sunday-school, held an all-day picnic in Fountain Park, Piqua. About 125 were in attendance, besides a large number of visitors. A program of forty minutes each was rendered by the primary departments in the forenoon, and in the afternoon the adult departments conducted a like program, both of which were well rendered and much enjoyed by both schools. Notwithstanding the Park was filled all day with pleasure seekers, those who stopped to hear, as well as those who passed us en route to their pleasures, did not in the least detract from the interest of the program. Perfect order was maintained throughout.

Two and one-half hours were spent at the noon hour, when all partook of basket dinners, in various parts of the grounds. Boating, swinging, and other harmless entertainment, were entered into by all, which only prepared us the better for the program of the afternoon. Both schools were highly pleased and the mingling together of members from these two mission points only tends to unite kindred spirits in a common cause, to provide better places of entertainment on this national holiday. Brother S. Z. Smith, of Sidney, and the writer, looked after the program and entertainment, and we feel amply repaid for it, when we remember the awful toll demanded where the pistol, cannon cracker, etc., prevailed in celebrating this holiday.

The writer having been relieved of work at the Troy Mission, preached his last sermon June 30. The Mission Board will soon place an Elder and wife here to care for the work. Our sincere prayer is that the Troy Mission will prosper and grow to be a healthy, strong church. May God's richest blessings be with the work and workers!

Troy, Ohio, July 5. Oran S. Yount.

SOUTHWESTERN MISSOURI AND NORTHWESTERN ARKANSAS.

The Sunday-school Meeting of the above District is to be held in the Dry Fork church, Jasper, Mo., July 21.

9: 45, Devotional Exercises.—Conducted by Elder Oren.
10: 00, Regular Session of Sunday-school.
11: 00, Organization.
11: 15, First Topic: "What Constitutes a Real Live Sunday-school?"—Bro. Burress, Bro. Buterbaugh.
11: 45, General Discussion.
12: 00, Adjournment for Dinner.
1: 00, Singing.
1: 10, Second Topic: "The Supreme Opportunity of the Sunday-school."—Bro. Hardy, Sister Elvina Cline, Bro. A. W. Adkins.
1: 45, Third Topic: "How to Get the Sunday-school Teachers to Be More Serious?"—Bro. Switzer, Bro. Leander Smith.
2: 15, How to Implant the Missionary Spirit in the Children?—Bro. Geo. Barnhart, Bro. Iren Harvey, Bro. Dan Teeter.
2: 45, How to Promote a Deeper Spirituality in the Christian Workers' Meeting?—Bro. Abel Killingsworth, Bro. W. Argabright.
3: 15, Round Table.—Conducted by the Secretary.
3: 45, Roll Call: Delegates to Respond with "The Best Thing in Our School."
3: 55, Business.
4: 00, Closing.

Committee, Mary Smith, Emma Wine, District Secretary, A. W. Adkins.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Bowman-Royer.—By the undersigned, at his residence, June 30, 1912, Bro. Otis V. Bowman, of Paris, Ohio and Sister Mary E. Royer, of Louisville, Ohio.—A. H. Miller, R. D. 1, Louisville, Ohio.

Garber-Wagner.—At the home of Brother and Sister Leonard Wagner, Oakley, Ill., by Eld. S. W. Garber, June 20, 1912, Bro. George A. Garber, of Decatur, Ill., and Sister Ida Mae Wagner, of Oakley, Ill.—Nina R. Ashenfelter, 1582 N. Broadway, Decatur, Ill.

Horner-Kimmel.—By the undersigned, at the residence of the bride's parents, Eld. H. H. Kimmel, Somerset Pa., June 13, 1912, Bro. A. Brooks Horner, of Mt. Pleasant, Pa., and Sister Nina B. Kimmel, of Somerset, Pa.—R. T. Hull, Somerset, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arnett, Sister Ola, nee Kauffman, born June 15, 1877, in Shelby County, Ohio, died at her home in Cando, N. Dak., June 6, 1912. When she was about twenty years of age she, with her mother and brother, came to South Whitley, Ind. On Aug. 21, 1902, she was married to David H. Arnett. She and her husband and two little girls moved to Osage, Canada, in the spring of 1911. Sister Arnett became a member of the Church of the Brethren at about the age of fifteen years, and lived and died in that faith. Her little family returned to South Whitley, Ind., with her body. Services at Tunker, in the Sugar Creek congregation, by our elder, Bro. H. J. Neff. Text, 2 Tim. 2: 4.—Ella Wagoner, R. D. 2, South Whitley, Ind.

Bostetter, Sister Della, wife of David Bostetter, died after several weeks' illness at her home, near Keedysville, Md., Manor congregation, June 21, 1912, aged 38 years, 5 months and 7 days. She united with the church when young in years and lived a faithful Christian life. She is survived by her husband and three children; also her father, a sister and a brother. Services by Eld. D. V. Long, assisted by Eld. W. S. Richard. Interment in the Keedysville cemetery.—M. Portia Rowland, Fair Play, Md.

Brumbaugh, Emma Elizabeth, daughter of Ephraim and Catharine Brumbaugh, born Sept. 9, 1871, died at her home, 88 Arch Street, Akron, Ohio, June 24, 1912, aged 40 years, 8 months and 26 days. She was married to Bro. John Kurtz. Six children were born to this union. All of them survive her. She was a member of the Progressive Brethren church. Services at the Brethren church by Rev. Benshoff, of the Progressive Brethren church, and Bro. A. F. Shriver.—Jennie M. Shriver, 807 Coburn Street, Akron, Ohio.

Costenber, Sister Mary, born March 14, 1825, in Pennsylvania, died June 29, 1912, near Lincoln, Cass Co., Ind., aged 87 years, 3 months and 15 days. She was married to Joseph Burrows in 1843, in the State of Ohio, and emigrated to Cass County, Ind., in 1847. Sister Costenber was the mother of six children. Two sons and four daughters survive her. She united with the Church of the Brethren in July, 1871, and remained a faithful member until death. Her husband preceded her in November, 1892. They came into this country when it required courage to move into an almost unbroken wilderness. By trusting in Divine Providence, and by great industry and thrift, they succeeded in gaining a modest competence and reared a family. Services by Eld. Jacob Cripe.—Artemas Smith, R. D. 15, Lincoln, Ind.

Dillman, Bro. Isaac, died June 6, 1912, at the home of his daughter, Mrs. J. W. Burkholder, Rothsville, Pa., in the bounds of the West Conestoga congregation, aged 80 years, 4 months and 26 days. He was a devout member of the Brethren church for many years. His wife, two sons and two daughters, one brother and one sister survive him. Services by Brethren I. W. Taylor and W. G. Hershey. Text, Psa. 4: 8.—John Burkholder, R. D. 4, Lititz, Pa.

Forer, Sister Catharine N., born in Lancaster County, Pa., May 17, 1843, died at her home near Barberton, Ohio, June 9, 1912, aged 69 years and 22 days. Feb. 20, 1866, she was married to Jacob Kurtz, who died eight years ago. To this union four sons and three daughters were born. All of them survive their mother. Services at the home by Bro. A. F. Shriver.—Jennie M. Shriver, 807 Coburn Street, Akron, Ohio.

Garber, Bro. Martin, born near Harrisonburg, Rockingham Co., Va., May 28, 1828, died at the home of his son, Bro. G. E. Garber, at Sangerville, in the bounds of the Sangerville congregation, Augusta Co., Va., July 1, 1912, aged 84 years, 1 month and 3 days. He had been sick for about six weeks with a complication of diseases, and underwent a surgical operation at home during the early stage of his sickness. He called for the anointing during his sickness. About sixty years ago he was married to Sister Elizabeth Sanger, who preceded him more than three years ago. He was a faithful member of the Church of the Brethren for a number of years. Seven sons and three daughters survive him. Services at the Sangerville Brethren church by Eld. G. W. Wine, assisted by Eld. J. W. Wine. Interment in the cemetery near by. Text, Isa. 60: 19, 20.—Annie R. Miller, R. D. 2, Bridgewater, Va.

Green, Sister Sarah E., born in Ohio April 24, 1840, died at the home of her daughter, Mrs. H. A. Mathis, Parsons, Kans., May 9, 1912, aged 72 years and 15 days. She leaves two daughters and one son. Services by the writer, assisted by Mr. Hartman, of the U. B. church, and Eld. A. Neher. Interment at McCune, Kans.—John S. Clark, Parsons, Kans.

Hartman, Sister Susan, wife of Eld. Daniel Hartman, born in Clay township, St. Joseph Co., Ind., Jan. 17, 1842, died at her home in Center Township, Lakeville, Ind., June 13, 1912, aged 70 years, 4 months and 26 days. Her death resulted from apoplexy. Sister Hartman lived in St. Joseph County all her life. March 21, 1863, she was married. She is survived by her husband, four daughters and three sons, two brothers and two sisters. She united with the Church of the Brethren June 17, 1861, and always lived a Christian life. Services by Eld. Daniel Whitmer.—C. M. Hartman, R. D. 3, Lakeville, Ind.

Heckenberry, Sister Elizabeth, born in Franklin County, Pa., March 16, 1839, died June 10, 1912, aged 73 years, 2 months and 24 days. Sister Hockenberry lived a Christian life for many years. Her husband died eleven years ago. At the time of her death she had her home with her daughter, Mrs. Bitner, who kindly cared for her mother until death. Services by the writer, assisted by M. R. Flohr. Text, Rev. 14: 13, 14.—Peter S. Lehman, Chambersburg, Pa.

Jennings, Bro. Patrick H., born Jan. 6, 1843, died March 26, 1912, aged 69 years, 2 months and 20 days. He was united in marriage to Annie M. Brower, who died two years ago. One son also preceded him in death. He is survived by one daughter. Bro. Jennings was a member of the Church of the Brethren for many years, and served in the deacon's office a number of years. Services by Eld. A. B. Barnhart. Interment in the graveyard at Brownsville.—Laura E. Jennings, Brownsville, Md.

Jones, Sister Martha J., died June 26, 1912, in the Beaver Creek congregation, Rockingham Co., Va., aged 29 years, 10 months and 10 days. She was the second wife of Bro. George Jones, and is survived by her husband, two stepsons and a

stepdaughter. During her illness she was anointed. Services at Beaver Creek by Brethren A. S. Thomas and M. J. Cline. Text, Psa. 91: 14-16.—Nannie J. Miller, Bridgewater, Va.

Long, Eld. Jacob, born in Wayne County, Ind., Dec. 26, 1839, died in the hospital at Devils Lake, N. Dak., June 24, 1912, aged 72 years, 5 months and 28 days. The deceased was a sufferer for some time past. He was taken to the hospital about three weeks ago, but all that could possibly be done was of no avail. Bro. Long was a resident of this county, and is well known by many of its residents. He leaves five sons and one daughter, four brothers and four sisters. His remains were brought from Devils Lake on Monday afternoon. Services by Eld. George K. Miller at the Zion church. Interment in the cemetery near by.—M. P. Lichty, Zion, N. Dak.

McCorkle, Emma, nee Helsey, born near Mt. Joy, April 7, 1855, died at her home in Hardin, Ohio (Laramie congregation), June 5, 1912, aged 57 years, 1 month and 28 days. She had been an intense sufferer from cancer, but bore her long, lingering suffering with Christian patience. She was a faithful member for 18 years. Bro. Dorsey Hodgden assisted us in anointing her some months ago. She leaves a kind husband, two daughters, and one son (Riley) in the ministry. Bro. S. Z. Smith assisted the writer in the funeral services.—I. J. Rosenberger, Covington, Ohio.

Myers, Sister Sarah, born in Montgomery County, Ohio, Sept. 9, 1837, died in the Pipe Creek congregation, Miami Co., Ind., July 3, 1912, aged 87 years and 10 months. She was the daughter of Samuel and Lydia Flora. Oct. 5, 1851, she was united in marriage to Bro. Daniel Myers, who died Aug. 25, 1894. Seven children were born to them. Three of them survive; also one sister. In early life she united with the Church of the Brethren, and lived a devoted Christian life. Services by Bro. Frank Fisher, assisted by Bro. Peter Houk.—W. B. Dailey, R. D. 8, Peru, Ind.

Neal, Elmer K., born June 9, 1865, in Miami County, Ohio, died June 25, 1912, aged 47 years and 16 days. At the age of sixteen he moved with his parents to Indiana, and continued to reside in Kosciusko County until he died. Jan. 12, 1889, he was united in marriage to Rosa Leak, who died March 1, 1902. To this union five children were born. Three of them preceded him in death. Sept. 7, 1909, he was united in marriage to Mrs. Elnora Davis. Services in the Eel River Brick church by Bro. Samuel Leckrone and Bro. David Snell. Interment in the cemetery near by.—Lizzie Wolfe, Claypool, Ind.

Ritter, Sister Hannah, born May 17, 1845, in Indiana, died June 24, 1912, near Sethton, Mich., in the bounds of the New Haven church, aged 67 years, 1 month and 7 days. She was a daughter of Christian Rarick, and was married to Samuel Ritter Feb. 23, 1864. Three sons and five daughters were born to this union. Her husband, one son and four daughters survive. She united with the Church of the Brethren in 1870, and remained a faithful member until death. Sister Ritter suffered for a number of years from rheumatism, and finally died of cancer. Services by the writer, assisted by Eld. Chambers.—C. L. Wilkins, Middleton, Mich.

Shadle, Sister Mary J., born in Mifflin County, Pa., Oct. 15, 1843, died at her home near Larned, Kans., June 15, 1912. When she was quite young she came with her parents to Columbiana County, Ohio, where she grew to womanhood. March 5, 1863, she was united in marriage to Bro. D. S. Bowman. To this union were born four sons and one daughter. Three sons preceded her to the spirit world. In June, 1863, she united with the Church of the Brethren, and remained a faithful member until death. March 5, 1886, she came with her husband and family to Pawnee County, Kans., where she has since resided. She died from the effects of an accident, sustained five years ago. The last few months of her life she suffered intensely, but bore it bravely and with Christian patience. She always greeted her friends with a pleasant smile. Services by Eld. G. W. Weddle.—Edna Cook, Larned, Kans.

Showalter, Sister Della, daughter of Brother and Sister Isaac Showalter, died at her home in Roaring Spring, Pa., Feb. 25, 1912, aged 23 years, 9 months and 16 days. The deceased was ill for about two weeks, when death ended her suffering. Services at her home by her pastor, Bro. R. D. Murphy. Text, Psa. 30: 5. Interment in the Albright cemetery.—Abram B. Replogle, Roaring Spring, Pa.

Smith, Mrs. Millie, wife of Samuel Smith, born in Paulding County, Ohio, March 11, 1881, died June 30, 1912, at her home in Latty, Ohio, aged 31 years, 4 months and 6 days. She leaves her husband, six children, her mother, two brothers and a sister. She was a sufferer from consumption for several years. She was to be baptized into the Church of the Brethren, but for some hindrance the ordinance was never attended to. Services at the English Reformed church, at the Junction, by the writer. Interment in the Junction cemetery.—L. H. Prowant, Latty, Ohio.

Stuckey, Bro. Samuel Benjamin, born in West Virginia Feb. 23, 1846, died of Bright's disease at his home in Kansas City, Mo., June 26, 1912, aged 66 years, 4 months and 4 days. He moved to Platte County, Mo., in 1867, and to Kansas City, Mo., in 1910. He was united to Lucy W. Settle March 23, 1872. To this union were born ten children, eight of whom, with his wife, still survive. Bro. Stuckey united with the Church of the Brethren in 1889 and lived a faithful Christian life until death. Services by the writer at the Crossroad church, Platte Co., Mo. Text, John 11: 24, 25. Interment in the cemetery near by.—G. W. Lentz, 6238 Hughe Street, Kansas City, Mo.

Williams, Sister Hettie J., died at the home of Bro. Henry Beelman and wife (Sister Martha), near Dillsburg, Pa., May 27, 1912, aged 83 years, 9 months and 22 days. Sister Williams united with the Church of the Brethren about twenty-six years ago, and lived a consistent life until death. She was held in high esteem by all who knew her. Services at her late home by Bro. J. M. Mohler, assisted by Brethren William Murphy and Jacob A. Miller. Interment in the Presbyterian church cemetery, Dillsburg, Pa.—Clarence E. Long, Mechanicsburg, Pa.

Wolfe, Barbara A., daughter of Joseph and Barbara Miller, born in Cumberland County, Pa., March 2, 1842, died at her home in Plattsburg, Mo., June 28, 1912. Death resulted from arterio-sclerosis, after an illness of almost ten weeks. She bore her affliction without a murmur and manifested marked appreciation and thankfulness for every attention given by her loved ones. During her illness she ever desired that she might go home. At last her desire was granted and she entered peacefully into the spirit world. Two daughters preceded her in death. The deceased united with the Church of the Brethren in September, 1867. Her Christian life of forty-five years was one of faithfulness and devotion to the cause of the Master. Sister Wolfe was a Bible student, true to her convictions of right, a devoted mother and a good neighbor. She was united in marriage to W. C. Wolfe Nov. 23, 1865. This union was blessed with nine children. She leaves her husband, seven children, three brothers in Pennsylvania, and one sister in Lincoln, Nebr. Services at the Smith Fork church by Bro. J. S. Kline, of St. Joseph, Mo., assisted by Bro. John Sturgis, of Plattsburg, Mo. Interment in the cemetery adjoining the church.—Emma Sell Winn, Plattsburg, Mo.

Wright, Sister Mary Etta, born at Lima, Ohio, Sept. 1, 1866, died in Adams County, Ind., July 2, 1912, aged 45 years, 10 months and 1 day. She was married to Bro. E. R. Wright July 26, 1888. To this union one son and one daughter were born. Sister Wright united with the Church of the Brethren when quite young, and kept the faith consistently until she died peacefully in the hope of a better life. Her illness was consumption, with which she was afflicted for a period of about five years, but endured all with patience and Christian fortitude. She leaves a husband, one son, one daughter and a stepdaughter. Services by the writer in the Pleasant Dale church, near Bluffton, Ind., assisted by Bro. Hummer. Interment in the cemetery near by. Text, 1 Cor. 15: 55; 1 Cor. 13: 13.—J. W. Kitson, 2508 Gay Street, Ft. Wayne, Ind.

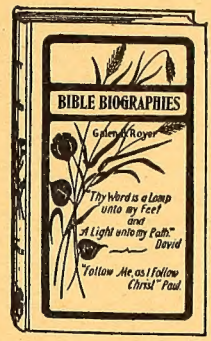
Abraham the Faithful

Twelfth Volume of the Bible Biographies

By Galen B. Royer

Here is a new book in attractive binding that will please and instruct along right lines.

The book is well bound in cloth, with beautiful cover design. The book contains 181 pages, with a number of illustrations.



Contents of Book

Birthplace, Early Life, Shechem, Canaan, Egypt, Lot's Choice, Lot Rescued, "Like Stars," A Solemn Covenant, Hagar, Circumcision, Pleading for Sodom, Fire and Brimstone, Isaac Born, Ishmael Cast Forth, A Great Trial, Sarah Dies, Isaac and Rebekah, "Gathered to His People."

You will readily see, from the above contents, that this volume is of much interest to all, and especially to boys and girls.

Price, per single copy, prepaid, ...$0.30
Price, per dozen, prepaid, ... 3.25

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

DAYBREAK IN THE DARK CONTINENT

By Wilson S. Taylor.

For centuries Africa has been groping along in spiritual darkness. Is there any hope for the break of day? Read the book. It will tell you of much that has been done, of present conditions and of future prospects. Bishop Hartzell, the writer of the introduction, says,

"The author is exceptionally well qualified to write on Africa. In addition to extensive, previous and subsequent researches, he spent a year, as my traveling companion, diligently studying at first hand (on both coasts and in widely separated sections) the continent and its people."

The book contains a number of illustrations showing the methods of life and the changes that have been wrought by the introduction of Christianity; also several maps which are of great value in helping to make the contents intelligible.

Price, cloth, ...57 cents

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

Church Manual

By H. B. Brumbaugh.

This work contains the declaration of faith, parliamentary rulings, burial services, and treats on taking the oath, temperance, nonconformity to the world, and other subjects; in fact it will be found very helpful in many ways to all.

Elders, pastors, deacons, Sunday-school workers and lay members should have a copy for handy reference.

Bound in limp cloth. 64 pages.

Price, ...15 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

HOME DEPARTMENT
of the
Sunday School

The need of the Home Department is not limited to any locality. It is needed in every church no matter where that church may be. It is sadly needed in the great metropolis, with its unchurched millions. It is needed in the towns with their thousands outside of the Sunday-school. It is needed in the village and rural communities, where only a few are indifferent. It is needed in your school. It will work in every community whether city or country, where one or more persons are out of the Sunday-school.

OUR FIFTY-CENT HOME DEPARTMENT OUTFIT.

50	Home Department Leaflets, for use of Visitors in soliciting Members,	$0.25
50	Membership Cards,	.15
100	Student's Record and Offering Envelopes ..	.30
5	Visitor's Record of Canvass,	.05
5	Visitor's Quarterlies and Yearly Report Book,	.05
1	Home Department Superintendent's Report Book,	.02
6	"What, Why and How of the Home Department," for Superintendents and Visitors,	.30
Total.		$1.12

The Above Outfit for Fifty Cents.

If you are about to organize a Home Department of not over fifty members and five Visitors this outfit contains the supplies usually needed for the first year, with the exception of Lesson Quarterlies.

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FIGHTING THE TRAFFIC
IN YOUNG GIRLS

BY ERNEST A. BELL

DOUBTLESS the reading of this book will be a revelation to many. The fact that young girls have been and are being sold and made slaves for immoral purposes is not as yet generally known. This vile traffic has been but recently fully exposed. In this book the facts and horrors of it have been compiled. It tells also of the fight that is being waged against this iniquitous business. Many a young girl who has in times past disappeared never to return became the victim of such as make it their business to buy and sell innocent girls.

ARE YOU INTERESTED?

If you have boys and girls you want to know about the pitfalls that are set for them and be able to prevent their being entrapped. Everyone who is interested in the welfare of the rising generations should read this book. To be forewarned is to be forearmed. This book will do it. It also contains much helpful advice to fathers, mothers, sons and daughters.

The book contains over 500 pages, also 32 half-tone engravings, and can be had in either cloth binding, $1.50, or half morocco, $2.00.

WE WANT AGENTS EVERYWHERE

to sell this book. It is a ready seller, and we have a special proposition to make to you. Write us for terms. There is money in it for you and great good to be accomplished in behalf of the girls and boys in city and country.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Don't Forget

to order your Sunday-School Supplies for the

Third Quarter.

TABLE OF CONTENTS.

Editorials,—

The Pastor and the Elder, ... 457
John's Baptism Continued, ... 457
Paul's Letter to Titus (H. B. B.), ... 457
To Abolish Kissing, ... 458
The Loss of Membership, ... 458
Ideal Church-going, ... 458
Conduct During Prayer, ... 458
Sunday Papers, ... 458
Old Order Annual Meeting, ... 458
Sunday Fishing, ... 458

Essays,—

Winning and Losing in the Holy Spirit. By M. M. Eshelman, ... 450
Shall We Know Each Other in Heaven? By J. D. Haughtelin, ... 450
"That Blessed Hope." By John R. Snyder, ... 450
Satan's Devices. By Noah Longanecker, ... 451
Our Schools: Their Present Organization. By W. L. Eikenberry, ... 452
A Letter to the Visitors of the Afflicted. By Mary Beam, ... 452
When Was the Church of Christ "Set Up"? By S. Z. Sharp, ... 452

The Round Table,—

Murmuring and Misery.—Ezra Flory. "Only a Little Thing."—John R. Snyder. God's Beautiful Law.—Edyth Hillery Hay. Give Up All.—Grace Gnagey. A Timely Mistake.—David M. Adams, ... 454

Home and Family,—

Staircase Thoughts.—Elizabeth D. Rosenberger. Camping Out.—James M. Neff, ... 455

Notes from Our Correspondents.

(Concluded from Page 461.)

since our last report. Our love feast was largely attended. About fifty members surrounded the Lord's tables. We were glad for those who, for the first time, could enjoy this spiritual blessing. Bro. S. N. McCann, of Bridgewater, Va., and Bro. Jacob Wine, of Sangerville, Va., were with us. Brother and Sister I. S. Long, from India, were with us on Sunday evening, June 30, and gave us an interesting talk about their work. July 4 we met for an old-folks' song service. We spent the day in singing old hymns, which we enjoyed very much. We met in council June 8. Our elder, Bro. Abram Thomas, presided. The report from the committee, in charge of the building of our new churchhouse, was read. We decided to have a series of meetings the first of September, with Bro. I. Wm. Miller, of Greenmount, Va., to conduct the services. We ask the prayers of God's people for the success of these meetings. Our Harvest Meeting will be held Aug. 10, at 2 P. M. Our Sunday-school at this place is doing very nicely. Bro. Calvin Croushorn is our delegate to the District Sunday-school Convention. Our elder, Bro. Abram Thomas, was with us last Sunday evening at the "Tollgate." After Sunday-school he gave us a very encouraging sermon. —Mattie R. Long, R. D. 1, Box 58, Hinton, Va., July 9.

White Rock.—Our church met in council July 6, with Eld. Wallace Akers in charge. Not much business came before the meeting. We expect Bro. J. S. Showalter, of Roanoke, Va., to conduct a series of meetings for us the first week in August.—Hassie E. Hurt, Copper Valley, Va., July 10.

WASHINGTON.

North Yakima.—July 3 we met in council. One letter of membership was granted. It was decided to have a two weeks' Bible Class during the Holidays, conducted by Bro. I. C. Snavely. Our Sunday-school had an outing July 4. All enjoyed the day spent in the woods. June 30 Bro. Streeter, of Chewelah, Wash., was with us, and held a Missionary Meeting. Bro. John Dickey, of Lordsburg, Cal., has also been with us since our last writing.—Amy N. Replogle, 115 N. Fifth Avenue, North Yakima, Wash., July 5.

Olympia.—We have found several families a few miles to one side of our congregation, who have become interested in Christian work and have united with a body of people calling themselves "Followers." As near as I am able to learn from them, they try to follow the simple teachings of the Gospel with the light they have. Having handed them some back numbers of the Messenger, we find that they are well pleased, and desire more of them. I promised to forward their names to the Publishing House and have the Messenger sent to them one year for missionary purposes. Three were buried with Christ in baptism last Sunday,—a man, who was a Catholic, with his wife, and one of our Sunday-school girls.—W. C. Lehman, Puget Route, Olympia, Wash., July 2.

Wenatchee.—Our church met in council July 6. Our elder, Bro. L. E. Ulrich, had charge. Four letters of membership were received, and two were granted. Sunday-school officers were elected, with Bro. C. F. Deardorff as superintendent, and Sister Dollie Deardorff as secretary-treasurer. At our previous council it was decided to build an addition to our churchhouse, and work on the same is progressing nicely. This will greatly aid us in our Sunday-school work, and make plenty of room for our District Meeting, which convenes here in September.—Alice M. Peters, R. D. 2, Wenatchee, Wash., July 9.

WEST VIRGINIA.

Pleasant View.—Eld. Jacob S. Zigler and the writer went to Midway, Putman Co., W. Va., one of our mission points, June 29, returning July 1. Here we met a little band of workers (nine in number). Bro. Zigler gave us three very interesting and instructive sermons, which were greatly appreciated by all who heard him. The brethren and sisters are quite anxious for some minister to locate with them, and we hope that some good will be accomplished by the united efforts of the members at this place. We trust that God will direct some good brother and family to go to this field of labor. July 6 our church met in council at the Pleasant View church, with Bro. J. W. Rogers presiding. The deacon brethren were instructed for their annual visit. We expect Bro. S. D. Miller, of Mt. Sidney, Va., to begin a series of meetings Aug. 25. Our love feast will convene Sept. 12. July 7 our Sunday-school Institute was held. It was, indeed, a good and instructive meeting. The attendance and interest were good, both morning and night session. Bro. H. E. Trout, of Vinton, Va., our Sub-district Sunday-school Secretary, was with us and gave some very helpful instruction. We are thankful for this meeting and hope it may do us good all through life.—Anna F. Sanger, R. D. 1, Fayetteville, W. Va., July 8.

Salem.—Our church met in council July 6. Eld. Jeremiah Thomas presided. Bro. A. W. Arnold is to conduct a series of meetings for us. Our love feast will be held near the close of the meetings. We also decided to hold a Bible term during the first week of the meetings. Our Sunday-school is progressing nicely.—Chester A. Thomas, R. D. 1, Box 10, Brandonville, W. Va., July 9.

NOTES NOT CLASSIFIED.

Spring Creek congregation decided to hold an all-day harvest meeting July 28, beginning at ten o'clock. A cordial invitation is extended to all that can, to be with us on that day.—Clara M. Snell, North Manchester, Ind., July 15.

Notice to Churches of Southern Ohio.—Special Service Day at the Brethren's Home, Greenville, Ohio, will be observed Aug. 1. We desire a good representation from the different churches of the District. Each local church will receive a supply of programs soon.—S. A. Blessing, West Milton, Ohio, July 14.

Omaja Brethren Sunday-school yesterday reëlected all its officers except the librarian. Interest continues good, though the school is small because so many have gone to the States. For some time, on account of the insurrection east of us, there have been no night services. But the conditions seem to be getting better, and we ought before long to be as we were before the trouble began. We need more workers; and we believe that if some of our brethren who seek a warmer climate every year would come down here for a winter, they would be agreeably surprised. Also we are confident that they would take a more active interest in the evangelization of Spanish-speaking America. The time for this work has fully come. The church has been slow to grasp the opportunity right at her door.—Grant Mahan, Omaja, Cuba, July 1.

Fresno.—Since our last report, the members here have been made to rejoice that one more, a wife and mother, has been received by baptism. This sister has been a professing Christian heretofore, but she feels that this change in her church relationship will enable her to follow the Master more perfectly. Our membership here has been growing slowly by baptism and recruits from other points until we now have in this city and others, holding this as their church home, about thirty persons. On the morning of July 4 our Sunday-school gathered at the little church and, by previous arrangements, were carried in a large auto-truck along the noted "Kerney Drive" to the Kerney Park, about nine miles west of the city. Here we met with the brethren and sisters of the Kerman church and together enjoyed the day in a way that will not soon be forgotten. At 11 A. M. our services consisted of talks on the line of missions, and at 2:30 P. M. a literary program was given by the Kerman Sunday-school. We ask the prayers of all the Brotherhood that much good may be accomplished here in Fresno.—A. D. Bowman, 2415 White Avenue, Fresno, Cal., July 9.

Nampa church met in council July 5. Not much business came before the meeting. Our Sunday-school officers are retained for the coming six months, with Brethren Whallon and Riddlesberger as superintendents, and Bro. Earl Neher, secretary. Bro. Neher was also chosen president of the Christian Workers' Meeting.—Amanda Garber, Nampa, Idaho, July 9.

Imperial Valley.—Bro. D. W. Crist, of Los Angeles, Cal., was with us a few weeks ago. While here, he preached the Baccalaureate sermon for the graduating class of the Holtville Union High School. The following week he commenced a series of vocal music lessons and a course of Bible study, beginning with the Sermon on the Mount. The meetings continued for twelve nights. Considering the warm weather and the busy season, we had a good attendance. All took great interest in the lessons, and were sorry that they could not continue longer. July 6 we met in council. Our elder, Bro. C. E. Gillett, presided. The officers of the Christian Workers' Meeting were elected. Sister Zettie Stephens was chosen president; the writer, secretary. Other business came before the council, but passed off quietly, with brotherly love prevailing. Our Missionary Committee made a favorable report. We took up a collection to replenish our church treasury.—Rachel Gillett, Holtville, Cal., July 9.

Redoak Grove church met in council at the Stonewall house July 6. James 5 was read and commented on by the moderator, Bro. Asa Bowman. Our annual church visit was ordered. A committee on ordination will be with us at our August council. We are counting on Bro. C. Naff to conduct a series of meetings for us about the first of September. A Missionary Meeting was conducted by the home ministers at 8 P. M., the evening after council. Services were also held on Sunday, at 11 A. M., by the brethren at the same house.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., July 11.

Linville Creek.—Bro. S. H. Flory, of Nokesville, Va., began a series of meetings at Union Chapel May 11. The meetings began with rainy weather, but in a few days the sun shone and cleared away the gloom. The attendance increased with good interest. Bro. Flory zealously preached the Gospel of salvation. Three were reclaimed and four were baptized at the close of the meetings. Later another young sister was baptized.—Catharine R. Kline, R. D. 1, Box 3, Broadway, Va., July 13.

Joint Meetings.—The Oakland and Upper Stillwater Sunday-schools held a very inspiring and pleasant meeting at the Oakland house July 4. The forenoon session consisted of recitations and songs by the pupils of both schools. The afternoon program consisted of a few recitations, followed by addresses given by Sister Ella Brubaker and Bro. H. A. Studebaker. We were also favored with a short talk given by Bro. Isaac Frantz. The meeting was well attended by both old and young, and we feel sure that all returned to their homes feeling that the day was profitably and pleasantly spent.—Maria Miller, Bradford, Ohio.

Myrtle Point.—This church met in council July 6. Eld. J. S. Root was moderator. Our love feast is to be held Aug. 24. Brethren H. K. Root and Wilbur Barklow were elected delegates to District Meeting, to be held at Ashland, Oregon, Sept. 11 a collection of $17 was taken. A collection of $13.85 was taken after a missionary sermon preached June 30, by Bro. S. S. Reed. Sisters Rachel Michael, Mollie Barklow and Cassie Royer were elected Christian Worker officers.—Cora S. Barklow, Myrtle Point, Oregon, July 13.

Iowa River.—We have just closed a revival that will long be remembered by the members and friends. Bro. Virgil C. Finnell labored with us for two weeks. His teaching was powerful and convincing. An aged grandmother and a granddaughter came out on the Lord's side. We are still praying for souls. Bro. Finnell is a tireless worker, and we appreciated his labors among us.—Mary W. Wheeler, R. D. 7, Marshalltown, Iowa, July 12.

ANNOUNCEMENTS

DISTRICT MEETING.

Aug. 7, Texas and Louisiana, Nocona, Texas.
Aug. 16, Michigan, New Haven church.
Aug. 22, Northern Illinois and Wisconsin, at Naperville, Ill.

LOVE FEASTS.

Arkansas.

Sept. 21, 4 pm, St. Francis.

Illinois.

Sept. 14, Liberty.

Indiana.

Aug. 31, 10 am, Sugar Creek, Whitley County.
Sept. 7, Shipshewana.
Sept. 8, Ladoga.
Sept. 14, 2 pm, Fountain.
Sept. 21, evening, Maple Grove.
Sept. 21, 5 pm, Somerset.
Sept. 22, Nappanee.

Iowa.

Sept. 21, 2 pm, South Keokuk.

Kansas.

Sept. 21, Overbrook.

Maryland.

Sept. 21, Maple Grove.
Sept. 21, Sams Creek.

Michigan.

July 27, Little Traverse.
Sept. 14, 10 am, Harlan.
Sept. 16, 10:30 am, Crystal.
Sept. 21, 10 am, Sunfield.
Sept. 21, 10:30 am, Chippewa Creek.

Missouri.

Sept. 1, Osceola.

New Mexico.

Aug. 27, Sunshine.

North Dakota.

July 27, 4 pm, Kenmare.
July 27, Turtle Mountain.
Aug. 3, 6 pm, Berthold.
Aug. 3, 4 pm, Cando, Zion house.

Ohio.

Sept. 7, 4 pm, Lower Stillwater.
Sept. 7, 2 pm, Ross.
Sept. 14, 5 pm, Tuscarawas.
Sept. 21, Spring Run.

Oregon.

Aug. 24, Myrtle Point.
Aug. 24, Mohawk Valley.

Pennsylvania.

Aug. 17, 18, 2 pm, Perry, Farmers Grove.

Virginia.

Sept. 12, Pleasant View.

West Virginia.

Sept. 7, Sugar Lands.
Sept. 14, Harman.
Sept. 15, Shiloh.

THE JOURNEYS OF JESUS

A note book for use in Sunday-school and Teacher Training classes. In this little book are given, in chronological order, all the events connected with the journeys of Jesus, as told in the Gospels. It contains seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, with Bible references.

As an aid to home study, for teachers and pupils, it is the best thing you can get. Supply your pupils with copies of this note book and you will have solved the difficulty of procuring home study. The work is especially useful in the Junior and Senior grades, but can be used to good advantage by adult classes, also. Now is the time to get a supply, so that the lessons of the course may be worked out from the beginning.

It will help the pupil to fix in the mind indelibly just the things which are hard to remember, and are yet of greatest importance to a clear understanding of the lessons on the life of Christ as found in the course for 1912.

Price, 10c each; $1.00 per doz.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

CREATION, TIME AND ETERNITY

By J. S. SECRIST

A book devoted to the unfolding of the great fundamental truths as found in science, nature and revelation. The work comprehends a large and most important field of research. Creation, Time and Eternity are subjects fraught with tremendous interest to every member of the human family. The author, evidently, has given much time, thought and research to these subjects. The headings of the chapters as here given, indicate to the reader the contents of the book:

Genesis and Geology Compared; the Origin of Man; the Age of Man; the Seven Covenants; the Seven Kingdoms of the World; Typology; the Church in Bondage; From Egypt to the Promised Land; the Forty Years' Wandering in the Wilderness; the Period of Time from the Conquest of Canaan to the Close of the Age of Types; the Cycles of Time; the Sabbath Year; the Jubilee Year; Revelation; the Threefold Life of Man and Its Powers.

The book is just out. It will interest you, give you much useful information and do your mind and soul good.

311 pages, good white paper, substantially bound in black cloth, title stamped on front cover in gilt.

PRICE, PER COPY, POSTPAID, $1.65.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Outline of the Book of Romans

By S. N. McCann

Minister, Sunday-school teacher, Bible student, get a comprehensive and intelligent grasp of the Book of Romans. This outline will be of great service to you. Nothing better of its kind, if as good, has been published.

The author of the outline has been a diligent and conscientious student of the Bible and has had long and varied experiences in the teaching of it. You get the benefit of his study and teaching.

40 pages bound in stiff paper covers. Price, postpaid, 15 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE FULL REPORT

Of the Conference Held at York Pennsylvania

is now ready for mailing. Every member of the Church of the Brethren should read it. If you haven't already ordered it, do so now. Keep posted on church government. The Report gives discussions and decisions. It contains much valuable information. Price postpaid 25 cents.

BRETHREN PUBLISHING HOUSE.
Elgin, Ill.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., July 27, 1912. No. 30.

AROUND THE WORLD

North Dakota's Prohibition Record.

State-wide prohibition was arranged for in the constitution of North Dakota when that State was first admitted into the Union. The people are well satisfied with the wise provision, and have no desire whatever to remove it. Governor Burke recently said that, beginning with the convening of the first legislature, a resolution was offered to strike the clause from the constitution. In seven successive legislatures the resolution had fewer and fewer adherents each time, until, in 1907, those who wanted prohibition taken from the constitution had dwindled to so small a number that all further attempts were abandoned. North Dakota's experience with prohibition is a striking example of the value of starting right in any good work.

Reckless Promises.

Of all deceivers the wily manufacturer of worthless and even vile nostrums is perhaps most culpable. Sufferers from chronic ailments, with a never-dying hope grasp at the glowing promises held out by the glib advertiser who offers to "cure" from one to forty diseases. Reputable physicians use the word "cure" with the greatest precaution, and the practitioner who claims that he can "cure" any given disease, is an impostor of the rankest grade. A movement is being started by which legal enactments on the statute books of every State in the Union shall make the public claims of "guaranteed cures" a penal offense. It might be well if fraud and corruption of every shade and hue were put under the ban of public condemnation, to the greater promotion of truth and righteousness.

Facts Worth Pondering.

In taking a survey of the world-wide mission field, which, by the Master's "Go ye," is our allotted sphere of action, we find that two-thirds of earth's inhabitants reside in non-Christian lands. More than two-thirds of all who live within the bounds of these non-Christian nations are beyond the reach of existing missionary agencies. Stranger still is the fact that, according to carefully-prepared statistics, two-thirds of all who profess to be followers of the Lord Jesus, and laborers in his vineyard, are doing practically nothing in behalf of the world's evangelization. Here are facts well worth thinking about. We can well afford to ask ourselves, What are we doing for the unsaved millions, as yet beyond the reach of missionary influences? And how can we reach the two-thirds of Christian professors who are but drones?

Humanity Has Not Greatly Changed.

Among the recent excavations in ancient Pompeii is a street that seems to have been wholly given over to public drinking bars. In addition to an extreme love of pleasure, and indulgence in every form of vice, known to humanity of today, the ancient Pompeiians seem to have had an inordinate love of intoxicants. Judging by the many places where the different varieties of Italian wines were kept for sale, the business must have been a flourishing one. As with our saloons of today, doubtless the large profits were a strong inducement to a continuance of the traffic. Generations may come and go, but man does not greatly change in his general makeup,—his ambitions and desires. Only as the grace of God changes his heart and lifts him to the higher realm of Christian activity, can he claim to "have put on the new man which is renewed in knowledge after the image of him that created him."

A Zeal that Does Not Falter.

We were impressed with the recent description of a mission school in far-off Manchuria, and the remarkable zeal of the young women attending it. Heavy rains had flooded a large part of the country, so that, as the opening day of the new term arrived, there was little likelihood of scholars from a distance being on hand for the usual course of study and Bible instruction. As the principal in charge was sadly surveying the submerged country, he saw, afar off, a group of men, carrying bundles suspended from poles. With them were a large number of young women who, upon closer inspection, proved to be the students of the school. Accompanied by their fathers, they were walking, with shoes in hand, through mud and water, in order to reach the school. When we read that they thus traveled a distance of twelve miles, enduring discomforts and hardships little known to those more fortunately circumstanced, we were made to wonder what transformation there would be in the average church of the homeland, were a like zeal to inspire each of our members. Often a slight shower is sufficient to keep a number of worshipers away from church, even though there are the best of facilities to reach the sanctuary. Perhaps most of us may well profit by the example of these young women of Manchuria.

Speed Is Not Always Progress.

During a recent speech in Congress, Representative Nye, of Minnesota, declared that "fast living, prejudice, greed and cowardice" are the besetting sins of the age. "We are confusing speed with progress. We have forgotten the God from whom comes all true progression. We are worshiping wealth and human idols." Only a superficial glance is required to prove the truthfulness of the remarks quoted. In all the avenues of life speed seems to be the only essential consideration, and sight is lost of the all-important fact that there is a vast difference between mere speed and real progress,—so far as best results are concerned. In the affairs of state as well as the church there is great need of reform along the line indicated. The love of money has blinded the eyes of many until, with them, all true progress is made well nigh impossible. Too often there is a heedless rushing on at all hazards, when the Lord would have us "stand still and see his salvation."

Our Munificent Givers.

Sometimes, when a pessimistic feeling steals over the best of us, we imagine that our country is "money-mad" and that the generous grace of liberality has become well nigh extinct. At such times it is well to turn to facts and figures that savor of the optimistic hue. "The Missionary Herald" assures us that during 1911 the vast sum of $252,007,875 was contributed by American citizens for the various needs of philanthropy. One hundred million of this was given for the advancement of religious work. The amount thus contributed exceeds the total gifts for education by eight millions, and the total gifts for the general good of mankind by forty millions. This shows most conclusively that humanity, however intensely engaged in a bitter competitive struggle for commercial supremacy, is still not wholly lost to all better impulses. There is still a most commendable manifestation of love that seeks to help others in every way possible.

The Story of the Ancient Ledgers.

Recently some ancient ledgers were discovered at Palos, Spain, and proved to be of most surprising interest. The musty pages reveal the financial details of Christopher Columbus' famous voyage that led to the discovery of America. The first item states that the armament of the expedition amounted to $2,800. A comparatively small amount sufficed to supply the needs of Columbus and his staff of officers, for only $400 was required for their maintenance. The wages paid to the sailors, during the eight months of the eventful voyage, footed up $4,400. Thus the total expense of the memorable expedition was but $7,600,—a comparatively small amount, considering the difficulties of the undertaking in that early day. Little did the bold mariner realize the far-reaching importance of his discovery, nor did he reap the reward to which he was justly entitled. Far superior to earthly emoluments, however, is the renown that will always be associated with his discovery,—a fame that will never die.

The Waning Country Church.

At a recent enumeration of abandoned country churches in Illinois it was found that seventeen hundred of these structures, once the centers of flourishing spiritual activity, are now closed. Similar conditions are reported from Missouri, Kansas and Iowa, where tabulations of church retrogression are just being completed. Doubtless our own Fraternity is represented among the houses of worship that no longer resound with the sweet songs of Zion, the fervent prayers to a Throne of Grace, and the earnest gospel message. While it is claimed by some that the country church has outlived its usefulness, quite a different view is taken by others, notably the Methodists, who are of late entering upon a campaign of country evangelism with renewed vigor, utilizing available church buildings where they can be had, or occupying country schoolhouses. This is going back to the plan by which years ago some of the most successful country churches among the Brethren were built up. Just why, in many places, we are abandoning country appointments altogether, seems to be a puzzle to many. Generally speaking, it is a distinct loss to our church life.

Modern Industrial Conditions.

A melancholy sidelight on present-day competitive struggles is seen in Commissioner Neill's report on the Lawrence, Mass., strike, as recently submitted to the Senate. The full-time earnings of more than seven thousand woolen-mill workers were found to be less than $7 per week. Sheer necessity forces many mothers with small children to enter the mills, compelling them to entrust the care of their little ones to others. Under the circumstances, the best results in the rearing of their families can hardly be expected, and, really, there should be no necessity for such uncalled-for hardships. An industrial city where human beings are crushed and starved to swell the coffers of opulent mill-owners, is a blot on modern civilization and humanitarian principles. Hunger and destitution, children robbed of the rights to which they are justly entitled, women forced to leave their families to strangers,—all these are abnormal conditions, in no sense a part of God's plan for the human family.

Christianity Promotive of Temperance.

Quite often the close relationship between Christianity and temperance promotion has been commented upon. While not all advocates of temperance may be Christians, yet the direct result of all evangelistic endeavor is sure to be promotive of temperance progress. A striking example of this fact is seen throughout Japan. Wherever Christianity has permeated as a leavening power, sound temperance sentiment has been created, to the general good of all. Statistics for recent years show a decided decrease in the consumption of alcoholic beverages. Though there has been an appreciable decrease in national revenues, hitherto derived from the tax on the sales of liquor, the Government does not seek, in any way, to hinder the progress of temperance. Contrary to the clamor of many public men of this country, Japanese officials do not insist upon a promotion of the liquor traffic in order to swell national revenues. They regard the welfare of the country of first and foremost importance.

Increasing Railroad Wrecks.

More than the usual amount of railroad accidents have aroused general attention during the last few weeks. While it is true that the best of care can not wholly prevent these distressing occurrences, it has also been amply demonstrated that some of the causes are well within the control of those in charge. In the case of the wreck at Corning, N. Y., July 4, it was shown that a drunken engineer hurried forty lives into eternity, besides injuring sixty other persons,—another evidence in proof of the fact that liquor is detrimental to safety in railroading. In other recent accidents it was clearly demonstrated that no attention was paid to danger signals, though they were plainly displayed by the operators. It seems to be one of the weaknesses, inherent to humanity, to become careless and indifferent, in spite of the best provisions for safety. In the spiritual realm, also, the same delinquency is to be seen. God-ordained danger-signals give ample warning, but thousands rush on in mad haste, spurning all opportunities to insure greater safety until, too late, they realize that "sudden destruction cometh upon them."

The Incessant Military Craze.

Very sensibly the House of Representatives has refused to make the needed appropriations for additional "Dreadnoughts" this year. The Senate insists on two battleships, but, since the two bodies can not agree, the matter is in suspense for the present. Thus $50,000,000 will be saved to the country,—a sum not to be despised in these days of high prices. War advocates are now loudly asserting that with the completion of the Panama Canal "we must build more ships than ever." Before the construction of the Canal we were told that after its completion "the efficiency of the fleet would be doubled because the Pacific could be readily reached." The truth of the matter is that the navy-crazy interests are eagerly using any pretext, however futile, to secure additional war equipment. A recent dispatch from Washington states that "the army also must be increased if we would be prepared to meet a first-class Power in deadly combat." To this end a strong effort is to be made to increase the army sevenfold. This proposed, entirely uncalled-for increase should be warded off, if possible, by timely petitions to our Washington representatives. Then, too, the appointment of the Peace Commission, authorized by Congress two years ago, should be attended to at once by the President, and urged the more especially since he openly espoused the furtherance of peace pacts with all the principal nations of the world.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

My Kingdom.

Selected by Merle R. Shoemaker, Trevilian, Va.

A little kingdom I possess,
Where thoughts and feelings dwell,
And very hard the task I find,
Of governing it well;
For passion tempts and troubles me.
A wayward will misleads,
And selfishness its shadow casts
On all my words and deeds.

Dear Father, help me with the love
That casteth out my fear;
Teach me to lean on thee and feel
That thou art very near;
That no temptation is unseen,
No childish grief so small,
Since thou, with patience infinite,
Dost soothe and comfort all.

True Citizenship.

BY A. G. CROSSWHITE.

[Approved by the Tract-Examining Committee, and Is to Be Published in Tract Form.]

EVERY man, woman and child in the universe is here, not by mere chance nor by a system of evolution, but according to *Divine* purpose; and that, too, without any human volition on our part. We are not to inquire about our *origin*, but rather our present existence and our future destiny.

To know that we are here, and that somebody else is here, is not enough. The objects around us, as well as a short range study of self, suggest at once CAUSE AND EFFECT. Our horizon broadens in proportion to the development of reason and conservation of thought ideals; and, finally, we conclude that human agency in connection with Divine purpose is employed to make things happen. Therefore, being a human again suggests a particular part that we can play in producing results.

As the doctrine of personal responsibility gradually takes possession of our being, we should become better acquainted with principles which stand for good government and a high moral standard of living. We came into this world somehow, so did the sunbeam, but it has left its impress upon the belated snow and ice a thousandfold more visibly than the mightiest pressure of cold steel would have done, for when ice is beaten into pieces, simply by pressure or force, *it is ice still;* but how soon will the sunbeams change conditions!

Thus it is with force in the suppression of vice. We need to turn on the light, to turn our attention more to the education of the masses and to *make sin unpopular* by contrast.

It is absurd to think of driving out a bad habit or resort without offering something better in its place. This substitute is better understood by the giver than by the receiver, and herein must much patience be exercised. Our greatest reformations have come about gradually, but the social and religious reformer gave his life blood for their accomplishment and never lost faith in God bringing them to pass in his own time and way.

The teaching of hygiene, and the warnings against injurious effects of narcotics, in our public schools and Sunday-schools, have accomplished much toward the suppression of the tobacco and liquor habits, and yet much more remains to be done.

We are responsible for our environments only to the extent of changing them. If these conditions be healthful and pleasant, have they been made so by our influence and help? If the reverse be true, where were *we* in the making of them? A man has no right to take credit to himself for a good church, a good government or any other good thing when he has contributed nothing to the making of it; and, certainly, he will be ashamed to speak of adverse conditions until he is sure that he met defeat while on the "firing line," doing his best. The church will find it a much easier task to prevent the attack of an enemy by preparing proper fortifications than to fight him on the *inside*. At present there is a universal desire for PEACE among the nations of the world, and, in the case of national or sectional strife, an absolute demand for ARBITRATION.

The Peace Conference at The Hague and similar national and international gatherings have had a telling effect upon the prosperity of both church and State, and it is but fair to state that these have been fundamental teachings of the Church of the Brethren for *more than two hundred years.*

The TEMPERANCE cause has probably been more hotly contested than any other issue before the American people, but the cause was and remains just, and God, through his faithful servants, will yet work out a more signal victory than Gideon accomplished with his three hundred chosen men. But is this all? Is not our nation under the thralldom of sin from more sources of evil than those already enumerated? Allowing that war and drunkenness are the most inveterate and deadly foes to Christianity and social progress and that they are held under some kind of governmental regulation, yet there are others which affect true citizenship, the first of which we notice as,

Menace No. 1, Fashion.

Are we free as long as the tyranny of fashion prevails? Who will be the twentieth century Joan of Arc to lead the reformation against the goddess who holds absolute dominion over more slaves than all our wars have ever liberated?

True citizenship consists in imparting the greatest possible good to the greatest number of people, and here is the opportunity of a lifetime. As long as the poor are relegated to the back seats in social and religious circles, the rustling of silks and the flashing of diamonds will be seen and heard only by jealous rivals, for the "lower classes" will be conspicuously absent. Is it any wonder that we are so soon confronted by

Menace No. 2, Church Corruption.

Is it strange, under such conditions, that modern churchmen must resort to CHURCH FESTIVALS and other questionable entertainments, to fill their pews and coffers when their own revenues are squandered on their lusts and silly caprices? "Gold, pearls and costly array" are worn with perfect impunity and in open violation of gospel teaching. (See 1 Tim. 2: 9; 1 Peter 3: 3; Rev. 17: 4.) Women who shudder at the thought of cruelty to animals appear to have no compunction of conscience in wearing dead birds' feathers, when, if they would only stop to think a moment, their own unnatural, sinful demands have caused many a sweet song to cease and many a little nestling's mouth forever to close because its mother never returned!

A gentleman once remarked, as he saw a funeral cortege passing: "Most anybody can *live,* some way, but we've reached a time when very few can afford to die." Is there any truth in that statement? Probably the *cost* is not so criminal in God's sight as the vain attempt at *display.* A few of the extra flowers would have been very much appreciated in the sick room. At any rate it is puzzling to know why a *dead* man is any better than a *living* one.

Menace No. 3, the Lodge.

We are again confronted with the LODGE as a "*robber of churches.*" That lodges are becoming more numerous and more antagonistic to church work is clearly demonstrated by cold facts and figures. Many of them are oath-bound and tactfully exclude the name of Christ from all their ritualistic services. Besides, they impose obligations and penalties upon their members that are simply blood-curdling to mention! True citizenship revolts at the very thought of curtailing man's liberty, but stands with both feet upon the *Magna Charta,* as in olden time, declaring that "all men are created equal." This leads up to the consideration of

Menace No. 4, Labor Unions.

These organizations are to be found in every city and town, both in America and Europe, and are as truly the "works of darkness" as any others of the foes of Christianity and good government. Like the secret orders, they may be recognized by the "MARK OF THE BEAST" (Rev. 13: 16; 14: 9-11; 15: 2; 16: 2; 19: 20; 20: 4) and stand united and ready to precipitate war and bloodshed in behalf of their rights and sworn allegiance to their leader. True citizenship stands opposed to the violation of the moral and civil law, and he who opposes the "power that be" unless they directly conflict with God's law is an *anarchist* of some shade or color. Closely allied to this we encounter

Menace No. 5, Political Affiliation.

As a nation we are barred from God's inner shrine, and never will the spiritual quarantine be lifted until we vote as we pray, pray as we desire, and desire only the things which God will accompany by his richest blessings. The rich young ruler wanted salvation, but Jesus touched his idolatrous heart and he went away grieved (Mark 10: 22). This and many other similar events suggest

Menace No. 6, Covetousness.

In those days a gift was a gift and charity went under its true name. For evidence consider the declaration of Zacchæus, the approval of the widow's mite and the apostolic common treasury (Luke 19: 8; Mark 12: 42; Acts 2: 44). Opposed to this stands modern philanthropy which is based upon an increased market value to the consumer, which often happens to be the poorest of the poor, and the one least benefited by the generous (?) gifts of the philanthropist. Looking from another angle we are confronted with

Menace No. 7, Higher Criticism.

It is certainly to be lamented that modern thought and high intellectual attainment have given license to heterodox teaching until Higher Criticism and public antagonism of the Holy Scriptures have well nigh crowded the Bible out of our schools, and the next step is a fight to the finish for the portion of public school funds, logically due Catholic children, to be used in their parochial schools. Happy, indeed, will our nation be if the Pope of Rome does not extend his dominion to the United States.

Menace No. 8, Sunday Desecration.

While the devout Christian can yet praise God for protection in the worship of the true God, the same government is highly culpable for enacting laws which give license to Sabbath desecration in its various phases, and now greatly accelerated by the use of the automobile, steam and trolly cars, and cheap excursions by land and water, thus bringing parties into closer touch with theatres, ball games and their attendant vices. A constant attendance upon anything of a demoralizing nature will in time become a mania, and for this reason the true citizen is in demand, for where would humanity get without restraint? The law of *supply* is based upon that of *demand,* and these conditions exist because the people want it so.

The sad part of it is that some of these reckless violators are would-be teachers, yea, even missionaries who loudly disclaim against violation of moral and civil law. Their remonstrances, however, are reflected back upon their own consciences with a perpetual echo of a trite saying, "Oh, Consistency, thou art a jewel."

England is highly honored for the stand she has taken against the opium trade in her British possessions in the Far East, but she is justly censured by the same people for the introduction of some European practices among them, and for the tolerance, in the homeland, of the cigaret habit, the licensing of saloons, gaming, prostitution, horse-racing, divorce indulgences and similar evils, and America is not one whit behind.

But what is the remedy? It is asserted, without fear of successful contradiction, that worldliness is a bane to the Christian religion and therefore a menace to good government, and it certainly behooves every true citizen to teach and practice the "simple life," as Christ exemplified it here upon earth, for with the decline of apostolic practice has come the usurpation of world powers, and our nation is

threatened. More faith in Christ is needed, more religion of the old-time ring. TRUE CITIZENSHIP IS CHRISTIAN CITIZENSHIP with Christ as Leader and Teacher. Paul says, "Ye are complete in him" (Christ, Col. 2: 10). Why not believe it? Why resort to the practice of supplementing the "Perfect Law"?—a thing which would be severely criticised if indulged to support doctrinal measures. The hope of our nation is a true recognition of Christ, who is the "Author and Finisher of our faith" (Heb. 12: 2). Throughout all ecclesiastical history the fate of a nation was sealed when they became forgetful of God and established idolatrous worship. Have *we* any idols? If so, shall we continue to worship them until God shall visit his vengeance upon this favored land? How much better are we than the unfortunate citizens of St. Martinique, Johnstown, Galveston and San Francisco?

Finally, it should be constantly borne in mind that the full limit of man's ability is: (1) Opportunity; (2) Whole-heartedness in the desired undertaking; (3) Ample means at his command to prosecute the work. What more can he desire? Under the blessings of God much good has already been accomplished through the judicious leadership of a few faithful men and women in the past, but conditions are by no means ideal yet, and THE TIME IS SHORT. When a vessel springs a leak it is poor policy to dip up more water and pour it into the sinking ship. On the contrary, better get it on the outside and then FIX THE LEAK.

Given a few consecrated leaders, an army of loyal, obedient servants of Jesus Christ and a revival of Apostolic religion, and this world would soon be taken for Zion's King.

"Ne'er think the victory won,
Nor lay thine armor down;
Thy arduous work will not be done
Till thou obtain thy crown."

Flora, Ind.

Will There Be a Millennium?

BY JAS. A. SELL.

THE general acceptation of the meaning of "millennium" is a peaceful, literal reign of Christ on earth a thousand years. The twentieth chapter of Revelation is the scripture that teaches this wonderful doctrine, and, moreover, it is the only place in the Bible where such a dispensation is clearly alluded to. The Savior himself never spoke of it. When he would comfort his people in the time of sorrow, and his separation from them, he told them of his Father's house of many mansions. He assured them that he would go and prepare such a place for them, that they might enjoy his presence eternally.

The apostles spoke of death, resurrection, judgment, heaven and hell, and that those of Christ's people, who are alive at his coming, shall be "caught up" to meet him on the cloudy fields of ether, and "so shall be ever with the Lord," but say nothing about coming back to earth and staying a thousand years.

The ancient prophets, in their visions saw, and in language quaint and problematical, depicted some things that, when we weave into them our own meaning, we can have them teach just what we are looking for.

According to Rev. 20 Satan is bound, and that too with a "*great chain*," imprisoned in a "*bottomless pit*," and *shut up*" and a "*seal set upon him*" and kept there for a "*thousand years*." When this time expires he is "*loosed out of his prison*."

This imprisonment does not seem to either subdue or reform him. He starts out again in his diabolical work, and has wonderful success. As if he would storm the very citadel of heaven, he marshals his numberless host for battle. This proves to be his Waterloo, and he is sent as a prisoner to the lake of "fire and brimstone." The judgment follows, and the good and bad come at last unto their own.

If we interpret this chapter literally, this is all very plain. But we are dealing with a book of symbols, and our interpretations of symbols is necessarily uncertain and unsatisfactory. In this case the advocates of the millennium are taking the whole chapter literally. When the Bible student comes to the book of Revelation, he is made to wonder at the grandeur and sublimity of figurative language and the symbolical representations of things of which he has scarcely any conception. He does not know their meaning, and feels like the astonished Moses in the presence of the burning bush, to remove his shoes or uncover his head in adoring silence.

What rule of interpretation is followed to make a literal interpretation of one chapter out of a book that is composed of symbols?

There is also a diversity of opinion as to the ushering in of this blissful time. Some mark its beginning at the coming of Christ, and others see a time when the influences of Satan will be greatly restrained, and when the church will enjoy a time,—a long time,—a thousand years of peace and prosperity. In other words, the world will grow better and better, and the result is the millennium.

A popular preacher discoursing on the moral and spiritual advancement of our own day said, "The millennium is here already." If Satan is bound now, God pity us when he shall be let loose.

This golden "sometime" that has furnished material for many sermons, and upon which pages and volumes have been written, and in which many good people have found great comfort, is beset with many difficulties to the finite mind. Has heaven closed its doors and come down to earth during the thousand years, or is its service still in progress in the Savior's absence? How about the place of punishment? Its chief is in prison and chains. Has it closed, or was it never yet opened? Where are its subjects? It seems hardly fair to let Satan buffet us now, and put him in chains so that the people of the next dispensation shall be free from his wiles. Or how about protecting them during this long period and then turning him loose? It may be to equalize with the time he was at liberty, but how about those who were born, lived and died, and never were tried with a temptation? There are other difficulties. But, of course, if God has ordained a millennium, his wisdom can overcome all the barriers, and in his great plan there will be no clash or inconsistency. After all, is there not room for an honest doubt that he has so decreed?

Will it not do just as well, and be just as honoring to God, to take the benefit of the doubt, and spend our time, talents and energies in telling the world what to do to be saved? Why not avoid sin, with all its consequences, and lead virtuous, holy lives that are rewarded with pleasures that are unspeakable and full of glory? If there is a millennium, and they are in line, they will enjoy it, or, what is still better, be in the place described by the old hymn:

"When we've been there ten thousand years
Bright shining as the sun,
We've no less days to sing God's praise
Than when we just begun."

Hollidaysburg, Pa.

The Possibilities of the Soil.

BY OLIN F. SHAW.

LEST both the author and editor of the MESSENGER should be in any way misunderstood, let it be said first that it is not desired, by the presentation of these lines, in any way to divert the columns of the MESSENGER from their legitimate channel as a church paper. It is out of deep conviction that a proper understanding of the above topic would not only be a means of blessing many individuals and homes, but would also prove to be of very great value to the prosperity of the church, that the author writes.

That which is mere theory, that which is purely speculative, shall be persistently avoided, and I shall content myself with the presentation of proven facts. In justice to Mr. Ritter Brown, I most gratefully acknowledge my indebtedness to his excellent book, "Man's Birthright," for many of the facts given.

In a sense, and to an extent that is peculiar to this particular age, are the eyes of the world turned upon the possibilities and probabilities of the soil. Destruction or loss of crop, both in the grain fields of America and of far-away South America, Australia and Russia, are quickly felt in all of the great market centers of the world. With the present population of the world there are vast areas where crop failure means famine and indescribable suffering.

During the recent industrial uprising in England, the late Mr. W. T. Stead was made to say that "Britain stood on the banks of hell." At the same time scarcely less serious were the threatening strike conditions at home. The gigantic combines of the present day demand it, and much diplomatic effort has wisely been put forth, seeking to adjust the differences and the misunderstandings between capital and labor, to avoid the strikes and lockouts. But how vastly more important it is that the teeming millions of dissatisfied laboring people of the world should be taught the possibilities of the soil!

In the first place, with a continuation of the past rapid rate of increase of the earth's population, which, we have reason to believe, will continue, it is easily conceivable that the time is not far off when the present productiveness of the soil will need to be greatly augmented to avoid a continual state of under-production.

In the second place, behind every industry stands the soil, and upon this every industry is dependent for its prosperity. Earthquakes may wreck, and fire may burn cities and immense enterprises, but greater ones arise out of their ashes so long as the soil yields its increase. On the other hand, stop nature's great factory,—the soil,—and the sky-scrapers of our modern cities will quickly become fit nesting places for the twittering sparrows, and the great stock-exchange and board-of-trade buildings a retreat for hungering and howling wolves.

It is pointed out, in a recent issue of the MESSENGER, that every acre of good, arable land is capable of producing a living for one person. A few general remarks on the possibilities of the soil will suffice. Mr. Bolton Hall points out in *The World's Work* of December, 1909, in speaking of the Island of Guernsey, "It is only four to seven miles long and three to four miles wide, yet it supports a population of about 71,000,—41,000 permanent and about 30,000 visitors each year,—and also has exports to the value of two and quarter millions of dollars. The soil is naturally rocky and intractable, and only 11,623 acres are capable of cultivation. Yet this little strip produces, . . . little less than $400 to the acre. If the State of New York were cultivated and populated at this rate, it would produce nearly $15,000,000,000 worth annually, and would sustain a population of over 233 million, or more than three times the total population of the entire United States." The Island Jersey supports 1,300 people to the square mile, or about two to the acre. A territory in East Flanders, of 37,000 acres, is known to support 30,000 inhabitants, besides doing some exporting. The 50,000,000 inhabitants of the Empire of Japan are supported on less than 17,000,000 acres of tillable land.

The following, while in some cases above what could be hoped for as averages, will show the possibilities of the soil. In a recent competitive trial in corn raising ten men were awarded prizes for raising from 87 to 115 bushels per acre on three acres each.

In 1889 Mr. Zachariah Jordan Drake, of Marlborough County, South Carolina, grew 255 bushels of shelled corn on one acre.

The Hallet method of growing wheat in rows, planting each grain separately, from eight to ten inches apart, and which has been employed in India, China, and Japan for years, yielded in a test at the Tomblaine station (France) eight and one-half bushels (the amount required for one man's annual consumption per year) on a plot 47 feet square,—about one-twentieth of an acre. In Minnesota prizes have been awarded for potato yields ranging from 300 up to as high as 1,120 bushels per acre.

I shall now notice some concrete cases of what has been done on small farms, and entirely within the range of possibility for every one by more intensive farming.

The first is the case of man who, about twenty years ago, came into possession of a little farm of

but fifteen acres, mortgaged for $7,000, adjoining one of our large eastern cities, but who has succeeded eminently therewith. On this farm the ordinary crops, such as are to be found on nearly all farms are found, corn, timothy, clover, rye, and oats. A definite system of soiling and crop rotation was adopted, including the growing and utilization of forage crops in the feeding of dairy cows, until it is now supporting a herd of twenty-eight dairy cows, besides having some produce to sell. All this has been accomplished by close attention to details. System and business methods are followed everywhere, and the latest discoveries in science and agriculture are utilized. Prof. B. T. Galloway, chief of the Bureau of Plant Industry of the United States, commenting on the above accomplishment, remarks: "Some of the most promising openings for young men today are in the most intensive lines of work connected with the growing of fruit, vegetables, and other crops. . . . In this field general fruit-growing offers the greatest number of opportunities to young men. Five, ten, fifteen, or twenty acres devoted intelligently to this work should yield an income above the average secured in professional or mercantile pursuits." Mr. Olmstead, in the Pacific Northwest sold from seven acres, in 1904, $2,480 worth of tomatoes and other vegetables. Mr. G. Kruger sold in the same year $6,400 worth of cherries from an eight-acre orchard. Of this amount sixty per cent was net profit.

Some years ago Mr. Oliver R. Shearer, of near Reading, Pa., purchased a small farm of only three and a third acres, from which he has realized an annual income of from $1,200 to $1,500, and from the profits of which he paid the purchase price of $3,800, besides educating three children. Mr. Joseph Lipe, who had sat at the throttle of a locomotive for thirty years, retired to a small farm of but one acre in Clarkson, Wash., at the age of sixty, with no knowledge of farming, and has, from the first year, enjoyed a life of independence and a splendid income.

More notable than all are the achievements of Mr. Arnold Martin, of Dubois, Pawnee County, Nebr. It will be remembered that this is in a section of country where many atmospherical and other conditions are frequently a serious hindrance to crop raising. In this locality the choice land sold for from $35 to $60 per acre. With but 275 dollars to begin with, Mr. Martin purchased, at $12.50 per acre, twenty acres of unimproved land, one-half of which was timber or brush land and all of which was more or less rolling. After paying $100 down, but $175 was left for improvements and necessaries, but by the end of the fifth year the land was under cultivation and all indebtedness paid off. Mr. Martin has now not only a splendidly-equipped farm with a handsome income, but his farm has become widely known as "The Twenty-Acre Farm," and his is a high and notable example of what may be accomplished by intensive farming.

In view not only of the possibilities of the soil, but that we have been and are, to a large extent, a people of the country,—and no class of people can boast of being more eminently successful as farmers than we,—it seems to the writer that it is the height of foolishness to educate so largely toward the city. It is plain that the most effective cure for millions of the complaining and dissatisfied people of the city is to get "*back to the soil.*" Those who are interested in the future welfare of their children will doubtless best promote their happiness by interesting them in agricultural pursuits. From no standpoint does there seem any reason why we should do otherwise. If our aim were to reach and touch the greatest number of individual lives, our most fruitful field is probably the country. If, on the other hand, service to our nation and the world were our ambition, in no way may we more effectively promote the general welfare of the country than by holding up the country-life. The centering of our children around the country church on smaller farms, and with more intensive farming, will not only be a holy ambition for the church, but will solve for us the problem of the country church, and will lend an influence toward solving some of the tremendous social problems of the day. Will not our schools lend a greatly-helping hand by educating along that direction?

Because of the almost prophetic vision of the man in his own business affairs, the words of Mr. J. J. Hill deserve to be heard in conclusion on this subject. They sound almost like inspired words! "Where are our children to find standing room, and the tens of millions of the future, a place for wholesome industry? What are we to do with our brother, whose keeper we are? No nation in history was ever confronted with a sterner question. In forty-four years we shall have to meet the wants of more than 200,000,000 people. In less than twenty years from this moment the United States will have 130,000,000 people. Where are these people,—not of some dim distant age, but of this very generation now growing to manhood,—to be employed, and how supported?"

Dixon, Ill.

I Their Value
II Their Present Organization
III Sacrifice
IV Responsibility
V Academies or Colleges
VI The Course of Study
VII Cooperation
VIII Educational Organization

OUR SCHOOLS

By W. L. EIKENBERRY

Part Three.—Sacrifice.

In a preceding article there was brief reference made to the sacrifices which the teachers in our schools make in order that the institutions may continue to operate on their present basis. While the reality of these sacrifices can not be doubted by any one conversant with the facts, it is true that the facts are not in the possession of everyone, and some very well-meaning members, because they are not acquainted with the facts, doubt the importance of the sacrifices. For this reason it may not be out of place to enter into some analysis of the matter.

The first and most obvious sacrifice, made by those who continue for many years to teach in our schools, is that of health. This results mainly from the excessive amount of work assigned to each individual. The teachers in most of our institutions are burdened beyond the power of man to endure. In cases with which the writer is personally acquainted, teachers regularly carry an amount of work which is double that which the experience of the colleges of the country has found reasonable, and these conditions are not exceptional. That the burden is, in fact, too heavy, is shown by the tale of those who have fallen in the harness,—either dead or broken in health. Indeed, the writer is able to recall hardly one of his former colleagues, in the service of the schools, who has not suffered in his health as a result of the work. Every teacher in a school, such as are many of ours, realizes that his health is menaced, but is willing to take the risk for the sake of the good that he may do.

The second sacrifice that I mention is the financial one. The maximum salaries paid in our schools, to experienced teachers, are about equal to the amount given in the public schools of similar character to a wholly inexperienced candidate fresh from college. Every experienced teacher in our schools, who is worthy of his place, would, in all probability, be receiving nearly or quite twice his present salary, if he had at the first gone into the open competition of public school work. True it is that some of our schools are so located that expenses are less than at other schools, but the resultant saving is in no way commensurate with the difference in salary. It therefore appears that the principal members of our faculties are holding their places at an annual sacrifice of not less than five hundred dollars per year.

These same men have also sacrificed professional opportunity. The young American has come to feel that this is a land of opportunity; that the highest and best in life is open to him. The young college graduate, who has chosen the profession of teaching, feels this no less than others. He, too, longs to excel and achieve success. Now the upward path in our church schools does not lead very far at present. Many of the schools are educationally isolated; the men are kept so busy that there is little time for contact with the teachers in other schools; the stimulus which comes from contact with other workers in the same department is lacking. Under these circumstances the teacher ceases to grow with his profession, and the result is that, after a term of years in the service of our schools, he finds himself with no chance to better his condition, either at home or in other institutions. If he wishes to escape from the routine that binds him, he discovers that progress has left him behind and he finds himself relatively less well fitted for a new situation than when he left college. Professional opportunity has knocked at his door once, and is gone.

A sacrifice is always justifiable if by it some great end be gained; if it result in some social uplift or spiritual victory. What is the great end to be gained by this triple sacrifice of health, wealth and opportunity? Before we attempt to answer this question, it will be necessary to consider some of the elementary facts regarding the conduct of schools.

First, What is the cost of an education? The bills which you pay to a school in order that your son or daughter may be educated are easily classified under two heads—living expenses and tuition. It seems obvious that the sum paid for living expenses—board and room—should pay your proportion of the expenses of maintenance, repair, food supplies, etc., for the dining room and dormitories. Equally, the amount paid for tuition is paid for teaching. To be sure, another thousand or two must be found somewhere to cover general repairs, heat and light for recitation rooms, library expenses, and the like, but let us neglect this for the moment. From the tuition fees, therefore, the teachers should be paid, and if this be true, the real cost of an education, exclusive of living expenses, is measured by the amount each student must pay to give the necessary teachers a fair salary. If the tuition fees do not amount to such a sum, the pupils are being educated below cost.

It is submitted that a fair salary for a teacher is such a sum as will allow him to support his family in comfort, educate his children, and lay by something for the old age that comes on apace. To pay him less than this is in effect to require him to contribute the difference toward the education of the youth under his charge. Actually it means taking away just that much from his family. Do the tuition fees of our schools allow for a *fair* salary? They do not!

And now let us return to our question, What are the results of the triple sacrifice which we exact from our teachers? Do the teachers give better instruction because they are underpaid? They do not. Will they impart more enthusiasm for things good and true because they are overworked? They will not. Can they arouse in our youth more praiseworthy ambitions, and help construct more lofty ideals because their own ambitions and ideals have not been appreciated? They can not. Are there possibly more young people in school because of the sacrifice? A few, but, in the main, the discrepancy between true cost and receipts does not arise from free tuitions to the deserving poor but from low cost to all. In any case the duty to educate the poor should not fall upon the teachers but upon the whole church. These are not the results of the sacrifice. The principal result is this: For every dollar sacrificed by the teacher there is a dollar more in the pocket of some parent of a child who has attended school. Only this!

So long as the sentiment of the church was not

especially favorable to schools, such sacrifice might be justified as a means to keep the schools in existence. Now, since the schools have shown just what they can do, the burden must be borne by those whom the schools serve. It is plainly unfair that the teachers should bear the financial as well as the intellectual burden of educating our children. The church may assume its part, either by paying higher tuition or by providing an endowment, the interest of which may supply the deficiency in the fees. Since the first method is hardly possible, we must look to endowment. We have made a beginning in this but it is certain that in no case is the present endowment sufficient to bring the salaries up to the proper point, and cover other necessary expenses.

Our present needs may be summed up in two words—students and endowment. An enlarged enrollment brings additional revenue. So long as no new classes are demanded, the additional fees are a positive gain. If many additional classes are opened, the greater expense may more than offset the increased revenues. The final dependence must thus be upon additional endowment and this is, at the present moment, the most crying financial need of our schools.

Chicago, Ill.

Front Rank Position.

BY JESSE STUTSMAN.

On reading the first item on first page of Gospel Messenger No. 27, July 6, 1912, I was greatly delighted to learn that the Methodist church of the Dominion of Canada has taken the gospel stand on the tobacco question, but I am not quite ready to accord to them the credit of occupying the "front rank position." "Honor to whom honor is due" (Rom. 13: 7).

The Church of the Brethren, in Annual Conference in 1827, Art. 12, eighty-five years ago, put itself on record thus: "Concerning members who engage in the raising of tobacco,—considered that members should have nothing to do with such things by which so much mischief is done, and so many men (and women too) are led captive, as is the case with tobacco." And in 1881, Art. 14, Conference reaffirmed the above decision.

Notice, the above decision says, "Have nothing to do with such things," etc.

Now, in my judgment, the fact that elders, ministers, deacons, and brethren and sisters of the laity, are living in open violation of the above decision, does not rob the Church of the Brethren of the honor of occupying a "front rank position" against the great evil.

I thank God that I am permitted to occupy an humble place in a church that, so far as I know, occupies a front rank position on the three great evils that have been the curse of our great America,—slavery, intemperance and tobacco,—and I am glad to see such an awakening along the line against the two remaining twin evils. And because of the wonderful words of God (Ezek. 3: 20, 21), I wish, by permission of our worthy editor, to give the warning once more through the columns of the Messenger.

I fear that we who occupy the position of watchmen, and do not give warning may have "blood required at our hands." In our fair County of Darke, Ohio, there are, annually, about six thousand acres of God's good land planted to tobacco, a large proportion of which land is controlled by members of the Church of the Brethren. The same ground, at a very moderate estimate, would yield three hundred thousand bushels of potatoes, which would go a long way toward meeting the crying demand of hungry women and children, who can not afford to buy the common necessities because of scarcity and high price.

Members say, "We raise it for the money there is in it." So says the proprietor of the saloon, the billiard hall, etc. No wonder Paul says, "The love of money is the root of all evil." Listen to the Savior: "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall he give in exchange for his soul?"

The tobacco raiser furnishes the stuff that does not *feed anything,* and the poor slave, at the other end, pays all the profit, clear back, including the original price paid to the raiser, to the enormous amount of nine hundred and forty million dollars. He gets nothing for it but smoke and injury to *his* health and that of his children, only to gratify an abnormal appetite that God never gave him.

My dear reader, don't you think that "come out from among them," may mean more than our appearance in dress? Please look up the following passages, and then let the Holy Ghost be your Guide (Isa. 55: 2; Matt. 5: 16; Rom. 12: 1, 2; 13: 14; 14: 12: 1 Thess 5: 22).

I am wondering what will be the answer of those delegates to the Conference at York, whose votes encourage those aged officials in an evil because they are old, and will soon pass into eternity? I wonder what they would think of old Lot, if he had said to his good wife, "You are old and have done so much good. You stay in the city and burn up with the rest of the people, and I will make my escape"?

If I live but a few months longer, I will pass into my eightieth year, so I expect this to be my last cry of warning through the Gospel Messenger, and I kindly ask you, dear reader, to read the third and thirty-third chapters of Ezekiel, and I think you will be able to appreciate my position.

I was once a slave, but when I found my Savior precious to my soul, nearly half a century ago, I resolved to leave my bad habits behind, including the tobacco habit, and press toward the mark. For more than forty years I have stood on the above platform, enduring some persecution from within the church. (None from without). Now I have this assurance to comfort me, that I have succeeded in bringing about more conversions than good old Noah did in one hundred and twenty years, and my prayer is that this feeble message may awaken another poor soul before it is too late. If so, I should be pleased to hear from him.

Arcanum, Ohio.

FROM TIENTSIN TO SHANSI.

Seven months ago, when our party landed in Tientsin with the full intention of proceeding on to Shansi next day, it was no little disappointment when we were told that we dare not proceed any further, but must remain in Tientsin indefinitely. We thought then that we would be able to proceed in a few weeks, or at the most two or three months, and so we rented rooms and settled down to make out as best we could, for the time being. We had come to China, as we felt, according to Divine Guidance, and so at this time, although we had been hindered in reaching our mission stations, we felt that he who had brought us thus far, would, in his own time, open up the way for us to go on. Be that soon or later, we could wait content, feeling that even in the delay there were possibly blessings in disguise, and so it has proved.

Over seven months have rolled by since we first landed,—months of uncertainty it is true,—and disadvantages connected with our living in an expensive port city, but, considering everything, we feel that the blessings have outweighed the disadvantages. Our loving Father has wonderfully blessed and kept us through it all. For ourselves we felt no anxiety, although our hearts were often saddened as we would hear of the horrors of the war and bloodshed, as experienced by others, and at times even including missionaries. Sometimes these troubles were very near us, even in our own city of Tientsin. But still, we ourselves were kept in peace and safety, and were led to a fuller trust in him who overrules the nations, and whose power is limitless.

Meanwhile we prayed that our loved ones in the homeland, who were concerned about our safety, might be strengthened in their faith and confidence in him to whom they and we had entrusted our welfare. Truly it is in the hours of such testing as these that God's promises and he himself becomes very real and precious to us, and we are drawn out of our own littleness into God's sufficiency.

While waiting in Tientsin we were joined by the rest of our workers from Ping Ting Chou, and were permitted to have many seasons of worship and Christian fellowship together. We were also enabled to make some definite plans concerning our future work.

Then, too, we were not hindered in our language study by being thus delayed, but rather was it a decided advantage in giving us the opportunity to secure the best Pekin teacher, Bro. Yin, who, upon coming in touch with us and the New Testament doctrine, as taught and practiced by the Brethren, was favorably impressed, and immediately responded to the truth, upon questioning us concerning it. Having been baptized in the early part of March, he with his family have now come to Shansi with us, and are located at Ping Ting Chou, where he has charge of the boys' school and assists in the religious services of the Mission. Surely, if for no other reason, it was well worth our while to be delayed in Tientsin, to secure such an earnest, consecrated and efficient worker as Bro. Yin.

At last, during the closing days of May, just at the time of Bro. Hilton's return from the famine district in the South, political conditions seemed more favorable than at any previous time for our going to the interior. Brethren Bright and Heckman, with their families, and Sisters Metzger and Cripe, had the previous week gone to Peitaiho on the seashore, especially that the children and those who were not so strong physically might avoid the excessive heat during the summer months, this oriental sun being especially trying and treacherous to those who have not yet become acclimated.

Bro. Hilton and family, with myself, being the last of our party to leave Tientsin, we rejoiced that we could, at this time, face westward toward our China home and mission station in Shansi. Not until we had actually boarded the train, however, and were on our way, did we feel sure of going, for often, during the previous months, had we hoped and planned to leave at a certain date and then, ere the time would arrive, new troubles would arise which would make it unwise for us to move. But now, May 29, we were actually on our way and in a day and a half hoped to reach Ping Ting Chou,—nearly four hundred miles from Tientsin. The journey, for the most part, was indeed a pleasant one. True, the accommodations were not ideal, but were better than we had anticipated, and the new country over which we were passing, with its fields of waving grain, corn, wheat and peanuts, with many other varieties of produce and various objects of interest, made the journey an intensely interesting one. The plains of Chihli, over which we passed, contain some of the best grain-producing land of North China.

Next we entered the beautiful terraced hills and mountains of Shansi,—our own territory,—and we felt that we were really nearing home. How the eye could feast for hours on these cleanly-kept terraces of waving grain, while, in the background, the mountains towered skyward. Frequently, in the valley below, could be seen flowing streams of water.

The time quickly passed as we sped over the country and we were at Ping Ting Chou almost ere we were aware of it, or rather at the station, five miles distant from the city. Here Bro. Crumpacker had come to meet us, and it was not long until our donkeys were saddled. Mounting them we started toward his home in the city, five miles distant. The novelty of the ride and the beauty of the country made the journey interesting in spite of a hot midday sun and the slow walking pace of the donkeys. At last we reached Brother and Sister Crumpacker's pleasant home, where we received a cordial welcome.

In a few days Brother and Sister Hilton proceed to Lao Chou, about seventy-eight miles farther south, which place will be their mission station. I will spend the summer with Bro. Crumpacker's at Ping Ting Chou. In the fall, when the rest of our party come in, Sister Cripe and myself will go on to Lao Chou. Meanwhile I am much enjoying the things of interest at Ping Ting Chou, especially the things concerning our own mission here.

We hope to be of some service while here, at least in helping to see after the orphan boys which Bro. Hilton brought from the famine district, and who are now in school here. At present there are thirty-seven boys in school. Many of them have bright, interesting faces, and we hope for much from them in the future. Bro. Crumpackers' are working faithfully, but do indeed need a doctor to relieve them of some of the care of the sick, by whom they are overburdened at times. Helpers are needed and many stations in our own territory are waiting for the Gospel. This is an open door of opportunity. Who will come and help take China for Christ?

Ping Ting Chou, China, June 10. Anna M. Hutchison.

LEBANON, OREGON.

Last April the writer was sent by the Mission Board of Oregon to take charge of the work at this place. This is the oldest church on the Pacific Coast. It was organized in the summer of 1856, with twenty-three members. At this time we have still the same number of members. Five of them are of the original twenty-three who came across the plains in the early fifties.

The meetinghouse is located two miles north of Tallman. This was formerly the center of the membership, but only two members live near it now. The writer is holding services each Lord's Day morning in the Advent Christian church, Lebanon; also once a month in the forenoon at the old meetinghouse, and a Bible class each Wednesday evening. This class is held at the home of Bro. Henry Knepper, in Lebanon. We are taking up the study of the Book of Mark.

The writer will be glad to give information concerning Lebanon, and the country around it, to any members thinking of changing their location. Hiram Smith.

Lebanon, Oregon, July 10.

THE ROUND TABLE

Just Feeling Comfortable.

BY JAMES M. NEFF.

I GOT up from the dinner table, the other day, from a meal which I had enjoyed, walked across the camp and lay down upon my bed of fir boughs, and truly thanked the Lord for the privilege of just feeling comfortable, a blessing which I still much of the time enjoy when I can command patience to refrain from exercise beyond what my strength justifies. I realized, or tried to, of how little economic value in this great world of ours is the man who can do nothing but eat and rest; but I thought of the thousands of afflicted ones who are constantly in a torture of pain, and this helped me to realize how much I have to be thankful for.

And this made me think of two classes of spiritually sick people. There is one class whose religion hurts them all the time. Like some physical sufferers for whom life has become such a burden that they constantly pray to be released, I imagine the spiritually sick people of this class often wish that they didn't have any religion at all. Everybody looks upon such cases as very serious. We think they ought to send for the doctor; but when it is remembered that they have done so again and again, and their system seems to refuse to respond to all known methods of treatment, we regard their cases as all but hopeless, and our sympathies are aroused for them all the more.

But there is another class of the spiritually sick who seem to be practically free from pain. They can sit down to a feast of good things and enjoy it. They can get up, and go off and lie down and feel comfortable, but they can't work. Such cases may seem less serious than those of the first class, but they may be really more serious. They suffer so little inconvenience from their disease that they may not realize the importance of applying the remedy necessary to restoration.

Dear reader, if you are getting nothing done spiritually but eating and drinking and resting, if you can say nothing of your religion but that it allows you to be comfortable, if you find no pleasure in sacrifice and service, in doing things for Christ and the church, let me warn you that there is something the matter with you. You ought to go camping in the mountains or send for the doctor.

Camp Wishon, Springville, Cal.

Abused Books and Bibles.

BY DAVID M. ADAMS.

WHILE laboring in the evangelistic field, as well as during my experience as pastor, my attention has been frequently called by certain persons in whose homes I was visiting, to various books, especially Bibles and hymnals, which they sincerely believed had been poorly bound. That the books referred to were in an undesirable condition, so far as the binding was concerned, was very evident. And, in many cases, to me the cause of said undesirable condition of the binding of the books in question was just as evident.

That there are many poorly-bound books and Bibles on the market, I do not deny, especially is this true of cheap bindings. That a number of such poorly-bound books and Bibles have found their way into private libraries, I do not dispute. But to me there was another reason why the binding of a number of the books to which my attention was called, was deficient. In many cases the owner apparently seemed to think that they were a sort of receptacle in which to deposit articles too numerous to mention. At least in many cases they were so used. Following are some of the things which, upon examination, I found in most of the aforesaid bursted books and Bibles: Sunday-school papers and quarterlies, tracts, pamphlets, programs, wedding invitations, newspaper clippings, Annual Meeting Minutes, manuscript, personal letters, photos, postcards, notebooks, certificates, receipts, recipes, ladies' handkerchiefs, prayer veils, lead-pencils, samples of dress goods, lace and cap goods. Now, in no book were found *all* of the above articles. In most of them, however, were to be found several of the articles mentioned. All of the books contained a sufficient amount of the above sundries to put to the severest test the binding of the best-made book. As long as we continue to use our books as a repository in which to stow away sundry articles and our Bibles for a hand-bag, we will have prematurely bursted books and Bibles.

Cerro Gordo, Ill.

"The Wasting Grain."

BY ANNIE A. BOWMAN.

ONE rainy afternoon I stood at my window, looking out upon a waving sea of gold,—a field of ripening grain. The rain was falling in torrents and the rushing winds were sweeping by, while in their course much precious grain fell to the earth. There was danger of wasting the golden grain unless we went out to lift it from its damp resting place, bind it into sheaves, and store these in a sheltered place where storms can not harm.

Then, like a flash, a wider application came to me. The field is the world and in its precious grain we recognize the sons and daughters of men. They are falling on every hand. The storms of adversity and temptation sweep over them, and they are crushed down deep into the mire of sin. Wasting! Dying! Oh how cruel!

There they are, in distress, waiting for you or me to come and help them to higher ground. They look with sad and tearful eyes into our faces. We hear their pitying cry, "Come and help," yet we pass quietly by and go about our daily affairs, knowing that if they are not lifted from the dark depths of sin they will soon be lost beyond all hope.

My brother, my sister, do we realize why God put us into this world? We are here to do good and help fallen humanity. Are we doing all we can in Christ's kingdom? Nay, verily. Why are we not working? Is it because we have not tasted and seen that the Lord is good? Surely not! Then, if he is so precious to us, we indeed, must help some other poor soul to realize this preciousness.

The souls are waiting for us, and if we will we can gather the wasting grain. Truly, helpers are needed! May each one of us say, "Yea, Lord, I'll be one."

Johnson City, Tenn.

"Only a Little Thing."

BY JOHN R. SNYDER.

IT was in a large assembly gathered for a religious service. The immense auditorium was crowded by eager listeners, as well as by those who were there for idle curiosity. A message of importance was being delivered by a speaker of note, and the audience was well in hand, eagerly drinking the truths of the Gospel of the Son of God. Just about the time the speaker was in the midst of his discourse there was somewhat of a commotion in front of him and perhaps a dozen rows of seats back of the platform. An elderly man arose, and by having a number of people stand so that he might make his way to the nearest aisle, he leisurely left the building. The act of getting from his seat and causing the others to do likewise attracted attention to him and away from the speaker.

It is strange what a measure of arithmetical progression an act of this kind generates, but it does, nevertheless, and by the time the elderly man had left the building doubtless more than a thousand persons had been attracted to him. We were among the rest. We wondered what caused him to thus leave at such a time. Our curiosity was soon dispelled. He went perhaps fifty feet from the building, but in plain view. He reached his hand around to a hip pocket and withdrew something from it. It was a small sack; something like what some people carry their money in. But it was not money. It was a poke of tobacco. Taking a liberal portion and putting the vile, filthy stuff in his mouth he munched away in complete satisfaction, oblivious of the fact, however, that he had seriously disturbed a religious gathering by his act to satisfy the carnal desires of the flesh. "Oh, it was only a little thing," you say. Yes, it was a little thing, and it seems to us so small a thing that no member of the Brethren church ought to, for one moment, condone a habit of that kind. "Only a little thing?" Then let us get rid of it.

Bellefontaine, Ohio.

A frank saloonkeeper of St. Joseph, Mo., is reported, in a recent news item, as having placed this remarkable announcement on his place of business: "Don't Buy Liquor Here, if Your Children Need Shoes." There is a whole sermon in the few words of the saloonkeeper. It is about as strong a condemnation of the iniquitous traffic as has ever been given by the most eloquent temperance lecturer. Many a man has found to his sorrow that liquor is far more to be feared than the robbers who attacked the man traveling from Jerusalem to Jericho, leaving him stripped of his possessions and half dead. The drinker's doom is deplorable indeed. Robbed of all that is worth while, he sinks to a Christless grave, to awaken to the awful fact that "no drunkard shall inherit the kingdom of heaven."

CHRISTIAN WORKERS' TOPIC

A Soul-Winner at Work.

Acts 8: 4-8, 14-17.

For Sunday Evening, Aug. 4, 1912.

I. The Worker.—(1) Philip, the deacon (Acts 6: 5). (2) A soul-winner (8: 5, 12, 35-40) (3) He had a faithful family (21: 8, 9).

II. The Cause That Started Him.—(1) The death of Stephen (7: 58-60). (2) The church persecuted (8: 3; 9: 12). (3) The disciples scattered (8: 1; 11: 19).

III. The Work Done.—(1) Christ was preached (8: 5). 2) The people gave heed (v. 6). (3) Many believed and obeyed (v. 12).

IV. The Results.—(1) Great sinners became disciples. (2) Homes were made happy. (3) And great joy in that city (v. 40). (4) And Philip went soul-winning (vs. 26, 30, 35, 39, 40).

V. We Should Be Joyful in Persecution, Because,—(1) God commands us to "rejoice alway" (1 Thess. 5: 16, R. V.). (2) Persecution is the pathway to happiness (Matt. 5: 10, 11). (3) Persecution is a mark of honor to God's chosen (Acts 5: 41; 9: 15, 16). (4) Perseeution makes us partakers of Christ's sufferings (1 Peter 4: 12, 13). (5) To be crucified is to be crowned (Philpp. 2: 8-10; Rev. 2: 10).

Helps.—(1) Describe the manner in which Saul persecuted the church. (2) How was this persecution made a blessing? (3) Who was Philip, and where did he preach? (4) Why were Peter and John sent to Samaria? (5) Give an account of Peter's interview with Simon.

PRAYER MEETING

Living for Christ in Everyday Associations.

Eph. 6: 1-18.

For Week Beginning Aug. 4, 1912.

1. Children Should Honor Christ by Honoring Their Parents.—Obedience in a child is fundamental in the structure of character, and no child can show forth the Christ-life in the home who does not, at all times, recognize its allegiance to the head of the home. Without obedience, the stronghold of a future ideal life is sapped and weakened in its foundation (Col. 3: 20).

2. Fathers Should Honor Christ by the Proper Training of Their Children.—Since nothing is said here about "mothers not provoking their children to wrath" we may infer that fathers are most in need of the apostle's caution. Often, without meaning it, the children are provoked through unkindness or injustice, or a lack of consideration. It is much easier to "nurture children in the chastening and admonition of the Lord" when the gentleness of fatherly love is back of the necessary discipline (Deut. 6: 6, 7).

3. Employes Should Honor Christ by Conscientious Service.—"With good will doing service as unto the Lord and not unto men." Over and above the wages received from one's employer, there is the higher emolument of Divine Approval (Col. 3: 22-25).

4. Employers Should Honor Christ by Being Just and Courteous to their Workers.—This lesson is quite necessary to the average employer of the present age. "Captains of industry" are to recognize their accountability to God, and do unto their workers as they would have Christ do unto them (Col. 4: 1).

5. The Help We Gain by the Christian Armor.—There is a great battle ahead for everyone, and a foe that is hard to vanquish; hence the necessity of him, who would fight God's battles, being well equipped. Fully prepared for the conflict by the gospel armor, he can go forth and ward off the most severe attack of the adversary (Rom. 13: 12).

HOME AND FAMILY

The Baby.

Selected by Anna Lesh.

"She is a little hindering thing,"
The mother said;
"I do not have an hour of peace
Till she's in bed.

"She clings unto my hand or gown,
And follows me
About the house from room to room;
Talks constantly.

"She is a bundle full of nerves,
And willful ways;
She does not sleep full sound at night,
Scarce any days.

"She does not like to hear the wind,
The dark she fears;
And piteously she calls for me
To wipe her tears.

"She is a little hindering thing,"
The mother said;
"But still she is my wine of life,
My daily bread."

The children—what a load of care
Their coming brings!
But, oh! the grief when God doth stoop
To give them wings.

—The Independent.

Parental Devotion.

BY SISTER BANKS LIGHT.

DEVOTION implies the state of being "dedicated, consecrated, or solemnly set apart for a particular use, ardent love or affection." In the beginning God created man as a being manifesting devotion, male and female created he them. "And God blessed them and God said unto them, Be fruitful and multiply, and replenish the earth." "Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh" (Gen. 2: 24).

In Holy Writ we see God's purpose in creating man and woman. It was to honor and glorify God, and to help one another. He said, "They shall be one flesh." They are to "multiply, and replenish the earth." That brings us to the matter of parental devotion.

As Christian parents love should be the ruling power. Parents should be united in the work of raising the jewels that God has given, so that they may be an honor and glory to God.

"How can two walk together except they agree?" They must learn to bear and forbear. The wife is to look to the man as the head of the family. Children should be taught to respect and honor their father as the one who stands at the head of the family, because God so ordered. Mother should not speak disrespectfully of father to the children. The husband is to respect the wife as one given unto him to be a "helpmeet,"—one to love and cherish. A devoted woman will stand by and help the man of her choice in all of the reverses that will come in life.

Parents must be devoted to one another. The road to happiness is the continuous effort to make others happy. While the chief aim of life ought to be helpfulness to others, happiness always follows such an effort. As we advance in life, and go out into the world, full of good, honest, practical Christian work, we will know what it is to begin to be happy. Social position will never give happiness to any soul.

Eli, as described in the Book of Samuel was a good man, but he let his two sons do as they pleased, and through over-indulgence they went to ruin. Eli made a sad mistake in regard to his children, for the Bible distinctly says that his sons made themselves vile and he restrained them not.

Good family government is all important. Anarchy and misrule in the home circle are the forerunner of anarchy and misrule in the State as well as the church.

The heart sickens at what one sometimes sees and hears, even in families, pretending to be Christians, —slang, by-words, calling the children unbecoming names, perpetual scolding, ear-boxing, fault-finding, forgetting the mission of parents to lead to a higher life, and to teach the sacredness of the home circle.

It is the duty of parents to instruct, advise and lead out in all work, to see what kind of books and papers are being read by the children, to teach the children to confide in father and mother. Sad, indeed, is the condition of a boy or girl who must, through the inconsistent life of his parents lose confidence in them.

Each member of the home circle should be taught to help bear the burdens of the home, and to feel that much of the happiness of the family depends upon each one's right-doing. What power in even one generation of holy men and women! Shall it be the next? Fathers and mothers, you, before God, are to decide whether, from our homes, shall go forth cowards, blasphemers, and frequenters of haunts of vice, or whether, from our family altars, shall come the Christians, the reformers, the ministers of Christ, the comforters of the troubled, the healers of the sick, the missionaries, the noble boys and girls that shall go out to fill the humble spheres of toil and usefulness, and serve God and the best interests of the human race.

We can not, as parents, shirk the responsibilities wherewith God has charged us, as parents. All heaven is waiting to see whether we will do our duty. It is not so much what we *teach* them, as what we *live*. God's Word is true, "Whatsoever a man soweth that also shall he reap." We will be well paid for all our tears, if the voices of our dear ones, recount what we have accomplished, by God's grace and help, in their lives.

I was reading of a mother who, when dying, had all her children about her, took each one of them by the hand, asking them to meet her in heaven. With tears and sobs they all promised. Among the number was a young man of nineteen who had been very wild, reckless, hard and proud. When the mother took his hand she said: "Now, my boy, I want you to promise me before I die that you will become a Christian and meet me in heaven." The young man made no answer, for there was so much for him to give up if he made and kept such a promise. But the mother persisted in saying: "You will not deny me that before I go, will you? This parting must not be forever. Tell me now that you will serve God and meet me in the land where there is no parting." Trembling with emotion, he tried to make up his mind. He halted and hesitated but at last his stubbornness yielded. He threw his arms around his mother's neck and said: "Yes, mother, I will, I will." As he finished the last word of his promise, her spirit went to God.

This is one example of parental devotion. Did the mother get a reward? Does it pay us, as parents, to persist in our devotion for the salvation of our children?

I remember the parental devotion we received in our home. If there was special work for the children, or if some one was going from home, father always had a special scripture and prayer in the family worship. How sacred the place in the old home where we all kneeled before God and were taught parental devotion by a blessed example!

The last visit to that old home shall never be forgotten. As I entered the house I stood still, and looked at the place where father and mother had always kneeled. My heart went out to God, overflowing with thankfulness for the Christian parents he had given me.

Let us, who have children, never give up the battle! Let us continue to pray and advise against wrong doing. If the advice is not heeded, we have done our duty, and their blood will not be required of us.

Children may waste the money, or even tarnish the good name that falls to them, but they can never get away from the uplifting and purifying influence of devout parents, who live the ideal life. They may forget the comrades of early life; they may even forget the scenes of childhood, but time can never remove from their souls the impressions made by the godly father and the angelic mother. Parents may, at times, feel that a child is walking contrary to their wishes, but let them ever remember that the driving of a son or daughter from the parental home is a fearful undertaking in the eyes of God and man.

We are living in a time when too many neglect the family altar. Let parents gather their children around the family altar each morning or evening, and talk to God. The family altar should be reinstated, for it gives power. It is the foundation of the church as well as the home.

Christian parents should remember that they have something much better than money to give to their children,—a life well spent in the service of Jesus. We wish our children to be better than we are, but the probability is that they will only be reproductions of our own character.

The first thing of importance in the education of our children is to make ourselves, by the grace of God, fit examples to our children. The day will come when we must confront that child, not in the church pew, on a calm Sunday morning, but amid the consternation of the rising dead and flying heavens, and a burning world. From our side that son or daughter, bone of our bone, shall go forth to an eternal destiny. We will be well paid for the parental devotion we gave them, if we hear them praising God on the same golden highway.

I once saw a picture, "Sung to Sleep." It was an aged man and a little girl, who had fallen asleep while listening to the sweet strains of a mother's voice while busy at work. Those tender songs, sung by the parents, will never be forgotten, because of their hallowed influence. Long after they are in glory we imagine we hear them singing those sweet songs. May we all live so as to hear the voice of Jesus say, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

Howe, Ind.

Some Reminiscences.

BY JOHN C. GONDY.

I HAD the pleasure of reading, in a copy of the GOSPEL MESSENGER of June 8, 1912, a letter from Bro. Henry Niswander, of Kinross, Iowa. He gives a fine description of old Bro. John Kline. Though it has been nearly fifty years ago, yet I see him when I think of him. While I was sick in Libby Prison Hospital, during the war, this aged brother, then a perfect stranger, came to my bed, three days in succession, and talked to me concerning my duty to God and myself. I can not forget this kindness then, suffering as I did. Though I was but a youth, not yet nineteen years of age, he placed the doctrine in my heart. He spoke to me of the then unheard of "triune baptism."

After the war, I came to Henry County, Ind., and there married a lady of the Brethren faith. Her church ideas found me thinking of old Uncle John Kline's conversation, while a prisoner of war. Soon after marriage we moved to the northern part of Delaware County, in what was known as the "Eld. George Studebaker church." There our brother, William R. Deeter, then a member of the Union Grove church, Delaware County, Ind., baptized me.

National Military Home, West Marion, Ind.

SISTERS' AID SOCIETIES

ANKENY, IOWA.—The following is the report of our Sisters' Aid Society from Dec. 7, 1911, to June 27, 1912: We held twenty-four all-day meetings, with a total attendance of 352 workers and 105 visitors; average attendance, fourteen workers and four visitors. The largest number of workers present was forty and the smallest number present was six. Our free-will offerings amounted to $52.36. The largest offering in one day was $4.35 and the smallest was forty cents. We received $7.50 for six days' quilting and $9.50 for nine and one-half days' sewing. We received $2.50 for garments sold. Our expenses were $5.58. We sent a box of children's clothing and $4 to be distributed among the poor in Des Moines, and a bundle of clothing and $1 to a needy family. One day's work was donated, and a bouquet was taken to two sick sisters. We sent $5 to the General Mission Fund, and $50 towards building a new churchhouse in Des Moines, Iowa, leaving $6.28. Our work consisted of quilting, sewing by the day, and making children's clothing. We have some ready-made garments on hand. Our society has decided not to meet until September, on account of the busy season and the warm weather. We feel that there is much to be done, and may the Lord ever find us willing and ready to do what our hands find to do! Our hope is to do more in the future than we have done in the past.—Mabel Meyer, Ankeny, Iowa, July 13.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THE Mission Board of Southern Illinois meets at Astoria Aug. 13.

NEXT Lord's Day Bro. Edwin Jarboe begins a two weeks' series of meetings in the South Loup church, Nebr.

BRO. J. G. ROYER is making a tour of the Sunday-schools in Wisconsin, and when last heard from was at Barron.

BRO. ABRAM K. HOLLINGER, of Carlisle, Pa., has moved to Harrisburg, this State, and may now be addressed at 442 Hummel Street.

WE learn that a new missionary has made her appearance in Bro. J. Homer Bright's family, China. This doubtless means another worker for China.

BY request of Bro. I. B. Wike, we announce a Harvest Meeting for the Kewanna church, four miles north of Kewanna, Ind., next Sunday, July 28.

NEXT week we hope to publish the program of the Ministerial and Sunday-school Meetings of Southern Pennsylvania, to be held in Mechanicsburg, Aug. 22 and 23.

BRO. B. B. GARBER, of Waynesboro, Pa., has accepted a call from the church in Washington, D. C., and will enter upon his pastoral duties sometime in September.

THE time of the meeting of the General Mission Board has been changed from Wednesday, Aug. 21, to Friday, Aug. 23, the meeting to be held in the mission room in the Publishing House.

THE Brethren in the Second District of Virginia have a good program for their Ministerial Meeting, to be held at Valley Bethel, Highland County, Aug. 15 and 16. It will be published next week.

ON page 466 will be found an article by Bro. A. G. Crosswhite that is to be printed in tract form for general distribution. We are sure that the tract will not only put a lot of people to thinking, but it will do good.

WHEN Bro. J. J. Yoder prepared his article about the dedication of the church at Wiley, Colo., it occurred to him that a good picture of the building would be appreciated by the MESSENGER readers. See page 475.

THE DISTRICT MEETING for the Second District of West Virginia will be held in the Pleasant Valley congregation Aug. 28. This is eighteen miles from the Toll Gate, the railway station. See special notice on page 480.

OUR rule is to give an announcement for love feasts and District Meetings, if received in time, about six insertions, but long announcements, like those relating to railroad arrangements, Harvest Meetings, etc., are given one insertion only.

IT has been decided to erect a church in El Centro, the county seat of Imperial County, Cal., where the Brethren already own valuable property, suitable for a meetinghouse. The building is to be under way not later than the first of October.

SISTER EMMA HORNING, late of China, spent several days in Elgin, and from here went to Chicago. Her physician thinks that in due time she will be able to resume her work on the mission field.

BRO. JOHN A. ROBINSON, pastor of the church at Denver, Colo., called at the MESSENGER sanctum a few days ago. He was then on his way to Rockford, this State, and while there, is said to have profited by the gentle hint found in Gen. 2: 18.

IN our next issue we hope to find room for the program of the Educational, Ministerial, Sunday-school and Christian Workers' Meetings of Northern Illinois and Wisconsin, to convene at Naperville, this State, beginning on the evening of Aug. 20, and closing the evening following.

BETHANY BIBLE SCHOOL, 3435 West Van Buren Street, Chicago, has just issued its first full catalogue, fifty-six pages, having been content heretofore with modest circulars. The catalogue is a credit to the Institution, and will be sent free to those interested in the school and its work.

BRO. JOHN A. ESHELMAN, one of our deacon brethren residing at Annona, Texas, and a brother of the head of our mailing department, Bro. S. M. Eshelman, recently had his right foot removed just above the ankle. A small blister on his foot developed into gangrene, and made the operation a necessity.

THE members in Southern California seem to be delighted with their late Bible Institute at Long Beach. The attendance is said to have been large, the spirit good, while the addresses by Bro. Fitzwater proved interesting and helpful to everybody. This means that there are to be other Bible Institutes as the years go by.

THE Brethren in Western Pennsylvania are out with a tasty Convention Handbook, containing programs for their Ministerial and Sunday-school Convention, to be held in the Walnut Grove church, Johnstown congregation, Aug. 20 to 22. The program will be published as soon as we can find space for it.

WHILE most of our people are quite well united, regarding their views of the Millennium, still there are some whose opinions are not in perfect accord with most of the articles that we have published on the subject. Among the number is Bro. J. A. Sell, whose essay, written several months ago, appears on page 467.

SOME one wishes to know whether it is in keeping with the New Testament for the sons of members, when attending State agricultural schools, to take part in military drills. To take part in such drills means the learning of war, and this is most thoroughly condemned by both Christ and the apostles. Members' children, who attend such schools, should, at the very start, arrange for exemption from all military drills. This, we think, can be done to the satisfaction of all parties.

THERE is some talk about true statesmanship. One writer says it is to "find out which way Almighty God is going, and getting things out of his way." We suggest this: True statesmanship consists in finding out which way the Lord would have his people go, then plan to induce as many as possible to go that way. One can do no wiser thing than to search out the way of the Lord, and then make that way known to the people. This is the statesmanship that saves souls and enlarges the borders of Zion.

ONE of our exchanges says that, for his church God wants converted members. We are wondering what use he could possibly have for any other kind. Not only so, but he wants loving members, loyal members, as well as working members. He wants a people who think more of the kingdom of God than they think of any other kingdom. This is the kind of people he is seeking. He may tolerate, and even bear with others, but they are not the class to be selected for the church that is to constitute the bride, the Lamb's wife.

BRO. H. W. STRICKLER, who has been visiting in the East since the Annual Meeting, writes us from Oil City, Pa., saying, that he is not likely to reach his home at Loraine, Ill., until early in the winter. He adds that he is enjoying his visit very much, indeed, but, on account of age, can not do as much walking as he would like to do.

A RUN of two and a half hours on the interurban line, last Sunday morning, brought us to Rockford, where we had the pleasure of worshiping with the little band of believers, who assemble twice each Lord's Day in their commodious house on the corner of Morgan and West Streets. Bro. O. P. Haines is the pastor of the congregation and is doing a good work. One seldom meets with better listeners than may be found at Rockford.

WE are requested by Bro. Levi Minnich, of Greenville, Ohio, to say that Bro. W. B. Stover and family have promised to stop a few days in Ohio and Indiana on their way west, and on Tuesday and Wednesday, Aug. 13 and 14, expect to attend the Ministerial and Sunday-school Meetings in the Salem congregation. They expect to arrive in Southern Ohio on Saturday, Aug. 10, and visit a few of the churches in the meantime. A definite announcement of these meetings later, is promised.

ON Tuesday evening of last week the Elgin church met in council, and elected Sister Barbara Culley and Bro. Harry Fahrney as delegates to the approaching District Meeting. Brethren L. A. Plate and Harvey Young are the alternates. The next evening there was a well-attended reception, given in honor of the new pastor and his wife, Brother and Sister W. Carl Rarick. There were devotional services, speeches and song service. Bro. Rarick has already entered upon his work, and we look forward hopefully to the results of the increased efforts to be put forth.

PROBABLY a correspondent is about right when he says that we have some well-to-do members who think only about that which is for self and have well nigh forgotten God. But this is the result of the selfish life. People who get all wrapped up in self,—work, think, plan and provide solely for self, make money and hoard up wealth for self, without any regard for the welfare of others,—are almost sure to forget God and his interests. Such people may add wealth to the community in which they reside, but they add nothing to the treasures of heaven. In fact, they have no treasures in the city whose Builder and Maker is God. All they have is in this world, and that is why they forget God.

THE Meyersdale, Pa., *Republican*, of July 18, tells how Bro. Silas Hoover had the unique experience of baptizing his own brother in the flesh, and his whole family, save one. June 30, Bro. Hoover visited his elder brother, Elias Hoover, of Westmoreland County, who had never made any confession, though seventy-two years old. The conversation drifted to religious subjects, and the older brother requested baptism. As there was much water convenient, Bro. Silas Hoover led his brother into the water and baptized him. The scene so greatly impressed the different members of the family that one after another they came, until six had been buried with Christ in the rite of holy baptism. It was an occasion of much joy.

ONE of our readers wishes to know what is meant in Matt. 13: 8, by the terms "hundredfold," "sixty-fold" and "thirtyfold." In the chapter cited we are told of the sower, who sowed seed, some of which fell by the wayside, some on stony ground, some among thorns, and some on good ground. It was the seed sown on good ground that produced the fine yield. When one bushel of seed yielded thirty bushels, that was thirtyfold. A yield of sixty bushels would mean sixtyfold, and so on. Some of the lands in the East produced immense crops. Various classical writers mention yields as large as one hundred and fiftyfold, or even two hundredfold. Herodotus, the famous Greek historian, who was born 484 B. C. and who died 424 B. C., says that two hundredfold was not an uncommon yield in the Euphrates Valley.

God's Plan in Leading.

It is suggested that it might be well to emphasize the importance of each person permitting God to plan his life. It is thought that since "the steps of a good man are ordered by the Lord" (Psa. 37: 24), we should be made to feel that the Lord will always direct us aright, if we will show a willingness to follow where he leads. Nothing could be truer than this, and yet each man should realize that his eyes, ears, limbs and brain have been given him for a purpose. While the Lord orders the steps of the faithful, still he wants them to keep their eyes open and look well to their way of going. Every saint should regard the Bible as his compass, and the more he knows about the Book, and the more willing he is to be governed by its teaching, the better the Lord can lead or direct him. Upon the part of too many people there is a disposition to close their eyes upon the sacred pages, and then ask the Lord to plan their lives, order their steps and lead them. We believe that, instead of the Lord planning great things for people of this type, he simply pities them because of their self-blindedness, and then labors to get them to seeing, thinking and acting. In following the great Master, we urge the importance of a proper use of all the faculties the Creator has given his people. It is, however, one thing to follow the Lord with an elastic step and a vigorous brain, but quite another thing to ask him to carry us in his arms every step of the way from the cradle to the grave.

Rifle Practice in the Schools.

All of the nonresistant religious bodies, as well as some others in the United States, are greatly displeased with what is known as the Warren Bill, a measure before the Senate, providing for rifle practice in our public schools. The purpose of the bill is to train all the boys and young men of this country for war, and as much as possible make of this a military nation. In case of war, every able-bodied man is supposed to be ready for military duty. A number of the churches are protesting against the passage of the bill, and well they may. At one of her late meetings, July 17, the church at Johnstown, Pa., petitioned the United States Senate as follows:

To the United States Senate, Washington, D. C.
Honorable Sirs:—

Permit us, the Johnstown congregation of the Church of the Brethren, composed of five hundred (500) members, solemnly to protest against the passage of the Warren Bill (Senate No. 4,241).

Being, as is our entire Fraternity, a nonresistant people, as we believe the Holy Scriptures teach, we would greatly deplore any appropriation for the support of rifle practice in the public schools of our land, or the passage of any bill providing for the training of our boys in the arts of modern warfare.

Praying for you the guiding Hand and Spirit of God in the solution of all great problems, we are,

Sincerely yours,

Geo. B. Hertz, Clerk. W. M. Howe, Moderator.

If the Senate should be thus memorialized from all parts of the Union, we are sure that the efforts would not be without results. And yet, in this age of advanced civilization, it seems strange that there should be any occasion for action upon the part of churches. Civilized nations ought to be able to settle their differences without a resort to arms, and we are sure that they would be, were it not for the ever-present military agitators. They seem not to understand that we, as a nation, have passed the barbarian state, and for that reson there is no occasion whatever for war preparations. Instead of introducing military practices into the public schools we should get our young people away from the thought of war as far as possible. War is barbarism. Peace is civilization. Let us forget the former and think only of the latter.

The Burning Bush.

In Two Parts.—Part One.

This little story about the burning bush always has, from our boyhood up, been unusually attractive to us, even long before it had any meaning to us, outside of the bush's mere burning.

When yet a boy, it was one of our sources of enjoyment to set fire to brush heaps, and see the fire blaze up and consume the brush to ashes. Boys and bonfires of all descriptions make an interesting combination. In our admiration of blaze and brightness we overlook the destruction that follows, and are satisfied with the ashes that are left.

But here was a burning bush out of the ordinary. The bush burned with fire and yet the bush was not consumed. "And Moses said to himself, This is a strange sight. I must turn in and see why the bush is not burnt." In so doing, he got God's message.

The history of Moses is couched in so few words that we are made to wonder at its brevity and yet, at the same time, we are surprised at its fullness. In a short chapter we have given his parentage, his birth, his being cast away, his being found, his training, his loyalty to his own people and the wonderful message from God, bidding him to go and deliver his people from their Egyptian bondage.

This message was enforced by the burning bush. If the bush had been consumed, the lesson would not have been found, and Moses would have passed it by as an ordinary occurrence, the same as we would do under similar conditions. Then the question comes to us, Did the Lord prepare this miraculous bush simply to attract the attention of Moses, so that he could give to him the message that he wished to give, or was the greater part of it in the burning bush?

What did Moses see in the burning bush that would be helpful to him in accepting the call from God? The story does not tell us what he saw in the burning bush, more than that it was not consumed. The Lord told him about the bondage of his people, and that it was his purpose to have them delivered, and he also told him that he was to be the one to go to Pharaoh to deliver them. Was that not enough? Would he have gone just as readily and assuredly without seeing the burning bush? We think not. Moses was a wise man, brought up in all the learning that Egypt could give him, and more; he undoubtedly saw in the bush his own enslaved and persecuted people, and in the fire he saw the Egyptian persecutors. And what more did he see? He saw that, as the fire did not consume the bush, so the Israelites were not consumed by their persecutors,—that God's power was greater than Pharaoh's and that this power would be his in going to Pharaoh, and in leading out his people from the bondage under which they were now suffering. And it seems to us that from this burning bush we ought to find a similar message and the same encouragement.

As Israel was God's called people, so Israel was God's church because the called of God always did and always will constitute the church of God. And as we believe that God always had a people in the world, so, in a sense, he always had a church. And this being so, it will be interesting for us to look at this church and learn what the character of it was and is, and what its relation and influences to the world has been and should be. In doing this, of course, we must study the Bible characters as we have them set forth in the Old and New Testaments, and as members of the Jewish and Christian churches. What kind of people were these "called of God" men and why did God call them? What kind of an influence did they have in their age on the civilization, the society and the government? Were they men of force, influence and power, or were they a set of neutrals and weaklings, so hedged about by God's love and care that they had nothing to do but to open their mouths to be fed of God as did Israel during their trip through the wilderness? Was the manna life an ideal one, or was it only to last until they would be led into a land and country where they could exercise and utilize their God-given powers?

Moses exercised this power in the age in which he lived, in a way that was seen and felt by those with whom he lived and associated. Following him we have Aaron, to whom he gave the most wonderful charge ever recorded in history. And to see how faithfully he carried it out, we have only to read his subsequent history.

Following him we have Joshua, the man of God-given and God-accepted power. This power was not of the devil but of God, that he might the more effectually destroy the forces of sin and build up righteousness in the minds and hearts of the people and in the world in which he lived.

Then comes Samson, endowed with miraculous physical power, making the forces of sin fear and tremble at his presence. He gave to the world a riddle which shows that in the power of sin there can be no victory,—"Out of the eater came meat, and out of the strong came sweetness," meaning that a fight against the forces of sin gives meat and strength to those who fearlessly stand for the right, and brings sweetness and rest after the battle is fought.

Then we think of Shadrach, Meshach and Abednego,—who, instead of hiding themselves in their neutrality, boldly stood up for God and righteousness in the very face of those who threatened them with the terrible suffering and death of a seven times heated fiery furnace.

And what shall we say of Daniel, who showed, to the kingdom in which he lived, the power of a positive and active religion, in the face of being made the companion of the lions hungry for prey, in their den?

Perhaps you say, "These were men of the old dispensation and can not be pointed to as suitable samples of what God's men should be in the new church, as established by Jesus Christ." Very true, in mode and manner, but not true in spirit, and in fighting against the powers of sin. The church of Jesus Christ today needs its Moses, Aarons, Joshuas, Samsons and Daniels to fight against the forces of sin and the devil. And while the manner of the warfare is different, it should be none the less aggressive, determined and powerful. Why, do you suppose, God made this world? Is it to be made the playground for the devil and his emissaries,—to usurp all power to himself,—send out hosts of missionaries to tempt and ensnare men and women as subjects for his kingdom, that he might thus enlarge his power and thus be able, the more effectually, to persecute and make miserable the few righteous that the Lord is pleased to save and allow them to dwell among the wicked? Are the soldiers of Jesus to stack their weapons of warfare and rest quietly at ease, saying "Mouths shut; hands off! The government and everything else that pertains to this world are given over to the power of Satan. Let him alone and let him run it as will best accomplish his purpose?" No, this is not our conception of the purpose of God,—either in creating this world or in giving it over into the hands of the devil, the more effectually to destroy and forever damn the creatures which he made for his honor, pleasure and glory. While it is true that Jesus did not come to rule as a physical King in this world, it is equally true that he did come to save the world from the deceptive power of the devil, and lovingly bring them into his own blessed kingdom, thus making the world his subjects.

But in doing this, Christ has, by no means, given his power, to rule and reign in this God-created world, over into the hands of Satan. In the Great Commission he says, "All power is given unto me in heaven and in earth." "Go ye therefore," or because of this power, which I now give you, go out and teach all nations, etc. This power came to him from God, and it includes both heaven and *earth*. Thus the earth continues to be the Lord's, as well as the fullness thereof. And independent of his will there can be no laws, no government. Do we believe this? (More next week.)

H. B. B.

The Sunday-school and Church Services.

One of the most discouraging conditions confronting the preacher is the attitude of the average Sunday-school to the church. On entering the house of God, on Sunday morning, he may find the audience room packed with children, young people and older people. To any minister of the Gospel this is an inspiring scene and sends the warm blood gushing through his veins, preparing him only the better for the message that he is to deliver an hour later. But when the hour is up, and the school is dismissed, he seems to realize that his church is swarming. Nearly all the boys and girls rush out into the street and disappear. Many of the young

people go home, and even a number of the teachers follow suit, leaving him only a remnant for the church service. This is enough to discourage any minister who has a desire to reach the young as well as the old with Gospel. He sees that the Sunday-school workers have by far the best and most promising part of the community under their care, while his pulpit efforts must be limited to the few who choose to remain. Not only so, but he is expected to attend the Sunday-school exercises, probably teach a class, and do all he can, week day and Sunday, to work up the Sunday-school interest, and yet those who seem deeply concerned about the Sunday-school can not return the compliment by working for a better attendance at the church services. It is not treating the preacher fairly; it is not giving him a fair chance, and it is no wonder that he is sometimes discouraged,—not because of the fight he has with the devil, but because of the indifference of those who should take an interest in the regular preaching services.

About Sermons.

Speaking of the popular sermons, a writer in the *Baptist Commonwealth* has this to say: Of the making of sermons there is no end. Volumes of printed sermons multiply: some have the right ring and others from "metropolitan pulpits" contain far more of Bacon and Emerson and the Greek philosophers than they do of Christ. There lies upon my table now a pamphlet sermon from a much eulogized preacher which expatiates on four authors, five artists, two musicians, three preachers of another age, and a good deal about socialism. The name of God appears twice; the name of our Lord not once, nor is Christ referred to. Every year new books on preaching are published and new courses of lectures upon the preparation and delivery of sermons are being given by eminent preachers. I have learned that with many preachers the word "sermon" is elastic in expansion, plastic in adaptation and uncertain in appellation. To offset all this literature on sermons, comparatively little has been said or written on what is to be done with the sermon after it is made. I am referring to the sermon as a human effort or creation, containing nothing sacred *per se* and only sacred when, Spirit-filled, it becomes through God a vehicle for expressing what he desires to say to men. It is men that are sacred, and man, not the sermon, must be the objective. Failing to reveal God's message to men, the sermon is a flat failure. I have on my shelves certain volumes of sermons that would lighten the world more in a bonfire than they ever did in the pulpit.

The Anointing for Members Only.

Some well-meaning people get the wrong idea of the anointing mentioned in James 5: 13-15. Here we are told, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." This anointing is for members of the church only, and not for those who have not been baptized and received into the body. It is an anointing that should be limited to those who are of the household of faith, and has no significance whatever outside of the fold. In such instances it carries to those without no promises, but is rather a violation of the plain teachings of the Scriptures. When James says, "Is any sick among you?" he means the members of the church, and his language can mean nothing else. Hence elders, called upon to perform the anointing services, should keep within the bounds set for them by the Scriptures. They have no authority to take an institution, intended solely for members, outside of the membership. In our own personal judgment, there is an anointing for the penitent sick (Mark 6: 13), but it sustains no relation to the remission of sins, while the anointing of James has that as one of the special provisions. But we are not urging the anointing of Mark 6: 13 in these remarks. We simply mean to impress upon the minds of our people the importance of keeping the anointing service of the church inside of the church, where the Holy Spirit, through the instrumentality of James, has seen proper to place it.

Showing Faith in Mission Work.

We hear of those who will not subscribe for the Messenger, simply because we now and then call for money to be employed in sending the Gospel to heathen lands. They say we have plenty of heathens at home, and that it would be far better to put forth efforts with a view of converting them. As a rule, people who talk this way are not much interested in the conversion of the heathen at home or abroad. It so happens that the General Mission Board can make use of thousands of dollars in carrying on mission work right here in the United States, and would be only too glad to receive some liberal contributions for that purpose, from those who prefer to have their money kept in this country. Fully $100,000 a year could be employed in this way. We have among us those who really believe in home mission work, and show their faith by their works. Not long since, a brother, who thinks that more effort should be made to convert sinners in this country, sent $10,000 to this office to be employed in sending the Messenger to people who are not members of the Brethren church. If those who think we are not doing enough for the unconverted in the United States, would follow the example of this brother, and send something to help spread the Gospel in the home land, we might conclude that they really believe what they profess. But since they simply talk and do nothing, it looks as though there may be some grounds for questioning their sincerity.

Running Down Error.

The man who undertakes to run down an error, and put it out of commission, has his hands full. As proof of this statement we need but refer to the experience the public press has had with the prayer chain letter, started several years ago, by some unknown person. We have exposed it repeatedly. It has been exposed by nearly every religious journal in the United States, as well as by hundreds of secular papers, and yet it goes on, affording occasion for wasting postage to no purpose. Each person on receiving the letter is told to make copies and send them to nine others. When these nine persons send out nine copies, that means ninety copies almost at the start, and in a little while the number reaches a hundred thousand. Then, with a single bound, nearly one million copies find their way to as many persons. When the million point is reached, a single leap means nine million, and one more leap means eighty-one millions. This means over a million and a half dollars for postage. The method multiplies letters faster than the press can print papers and warn the deluded public against the deception. And the marvelous thing about the scheme is, that while it costs millions of dollars to run the business, it is absolutely self-supporting. If we could, in this manner, induce people to take part in spreading the good tidings of great joy, we might easily reach every creature on the face of the globe with the Gospel inside of a few years.

The Marriage Ceremony.

In response to the request of a minister, who suggests that a marriage ceremony be published in the Messenger, we give the following from Bro. H. B. Brumbaugh's "Church Manual," pages 43, 44 and 45:

Form No. 1.

When the parties present themselves before the minister, he may say:

"Marriage is an institution of Divine appointment, sanctioned by Christ and his apostles, and designed to increase human happiness and support social order.

"In the Bible, which should be our constant companion, you will find all needed instructions as to your duties toward each other.

"As you have now presented yourselves before me for the purpose of being united in holy matrimony, in token of your decided choice for each other, as partners for life, you ..... and ....., will please join right hands. (Joining of hands.)

"Do you solemnly promise, before Almighty God and these witnesses, to receive each other as husband and wife, agreeing to perform the duties growing out of this relation, pledging yourselves to love each other, and to make every reasonable exertion to promote each other's happiness, until the union into which you are now entering is dissolved by death? (Both answer in the affirmative.) In view of the promises you have now made, I do, by virtue of the authority vested in me, as a minister of the Gospel, pronounce you husband and wife. And what God hath joined together, let no man put asunder."

The ceremony is concluded by offering a short prayer.

Form No. 2.

After meeting the parties on the floor for the purpose of marriage, the minister says, addressing the man:

"Do you take this woman to be your lawful wedded wife, performing towards her all the moral and Christian functions of the marriage state, forsaking all others and cleaving to her alone until separated by death?"

Answer by the man, "I do."

Addressing the woman:

"Do you take this man to be your lawful wedded husband, performing towards him all the functions of the marriage state, forsaking all others and cleaving to him alone until parted by death?"

Answer by the woman, "I do."

The parties now join hands and the minister will say:

"Upon the promises which you have made before God and these witnesses, I do now, by the authority vested in me as a minister of the Gospel, pronounce you husband and wife, and what God hath joined together let no man put asunder."

The minister now lays his right hand on the joined hands of the parties married, and pronounces the following benediction:

"May the God and Father of our Lord Jesus Christ richly bless you with all spiritual and temporal blessings, and enable you, through his grace, to perform the solemn vows which you have now made, so that, when you have answered the design of your being here on earth, you may be gathered home to praise him eternally in heaven, through Jesus Christ our Lord. Amen."

Not Too Old to Study.

Concerning Mr. James Elliott, Professor in Wesley College, of Manitoba University, Winnipeg, a man of rare literary attainments, it is said that at the age of eighteen he could neither read nor write, and that while working as a hired man on a farm he was urged to go to school. He took the good advice offered, entered school and at the age of thirty was ready for college. At the age of forty he graduated with a well-earned Ph. D. degree, and for a number of years has been doing splendid work in his university. This may interest some of our readers who think they are too old to begin a systematic course of study. A man of ordinary health never becomes too old to buckle down to hard study. Unfortunately some people, possessing good brains, are more or less intimidated by the popular demand for shelving every man who happens to be so fortunate as to have a number of years to his credit, and for that reason do not think it pays to continue their studies after middle age. It would be better for them, as well as for the public, if they would pay no attention to this sentiment, and go on with their studies, making the best possible use of their time and opportunities. As long as the brain cells can be kept active, they can be depended on for good work, and no man of health and strength should think of laying his armor by, so long as there is something for him to do.

Conferring with the Officials.

An elder, who believes in making the best possible use of the church officials, calls them together every few months, so as to have a frank talk with them regarding any matters deemed advisable to present for consideration. These talks are always informal, and each official, be he a deacon, preacher or elder, feels at liberty to express his mind fully without being intimidated. As a result, these officials are on the best of terms. They understand each other, and all of them coöperate in assisting the elder in charge with his work. This elder is a strong believer in well-regulated official councils, and says that he would never think of presiding over a congregation without conferring much with those set apart by the church to aid in different parts of the work. We feel confident that his theory is the safe one, and that some of our congregations are losing a good deal by not making the very best practical use of the official board.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

FROM ANKLESVAR, INDIA.

Good Prospects.

We are glad to say that the rains have come, though several days late. So far there have been but rather light showers around here. We have had just two good rains yet, however they have filled us all with hope, and have cooled the weather some, thus bringing temporary relief at least. The situation around here was growing very serious indeed. Many people were hungry and the cattle were starving. I know of some people who did not kindle any fires for cooking for two whole days. I know of another who ate nothing for three days and who, of course, had nothing for his family. And this is among our people not far away. We have helped many until we can scarcely help any more. The Aid Society money is all out among the people, Mission money we have none for such purposes, and we have given of our own allowance about to the limit,—and still they come for help, and they need it too. It is hard to turn them away when you know they are in need,—not only themselves but also their cattle. But if the rain continues, it will only be a little while until there will be pasture, and the poor will have work which means food. We are praying the Lord for a splendid monsoon. Will you join us?

District Mission Work.

Since returning to the field I have visited this work once. We are very much delighted in the new railway that runs within a few miles of the villages where we are working. Since the first of June the road is open to passenger traffic. The line is twenty-six miles long and starts out from the main line, the second station south of Anklesvar, so it is convenient for us to go. Anklesvar is the marketing-place for the people who live in this part of the jungle, so we frequently have the privilege of entertaining the folks from there. May 18 one of the teachers came in with ten men. They walked both ways, making at least fifty miles in all. Six of these were baptized. These, with a few other families, have now been settled together in one village, close by the teacher, where we hope to build up a Christian community. It is difficult to keep them in the way unless they are close together and under the direct supervision of a good teacher. Three villages are supplied with workers.

New Church in Jitali.

Jitali is a town about four miles east of Anklesvar, where the first Christians were baptized in 1909, and where there are, in all, sixty-three Christians,—the largest number in any village around here. They are not all faithful however. Here we put up the first building, which may be called a church. It is forty-five feet long and eighteen feet wide, but one-third of the building is occupied by the teacher. The roof is made of corrugated iron, and the walls of mud. When seated closely on the floor (for there are no benches) nearly 200 people can be comfortably accommodated. The total cost of the entire building is less than $200. The Christians being poor, and this being practically a famine year, we did not get much help from the Christians themselves, yet they did what they could, and contributed in labor, for money they had none. This church was dedicated on Sunday morning, June 9. An offering of $3 was lifted then. Another service of Sunday-school and song was held in the evening, and the people were happy. We hope for a strong spiritual church in this town.

Sunday, June 16.

Last Sunday there were about forty village people in to attend our services in Anklesvar. Many came from new towns, who had been invited to come to see baptism administered. Work has been opened in two new villages, and they are eager to see and learn. In the evening eight were baptized, but these were all from villages where there were Christians before, and also teachers. Among them were two women. These have learned well, and can sing first-rate. Women are timid and it is not easy to reach them. Their jewelry is also in their way. However, there are several more applicants in the villages about.

Pray for More Laborers.

When Bro. Stover left here, there were Christians living in forty different villages, and these are all babes in Christ, over 300 of them, baptized during the last four years. While many of these villages are close together and easily reached from here, yet some of them live comparatively distant and scattered. At the present time we have teachers living in exactly half this number of villages, but how about the other half? This is the question before us every day. True, the teachers are supposed to visit the brethren in the other villages, and they do, but that will not suffice for them. They need daily care and teaching if they are to grow. There are so many temptations around them, and so many who delight in turning them off the true way, that even when a Christian teacher lives right in their midst, and teaches and advises daily, there are some who go astray. I sincerely pity those who are left alone, but we have neither teachers nor money to supply their need. And this is to say nothing of many other villages where the Gospel is welcome and the help of the Christian missionary sought after.

The Loaves and Fishes.

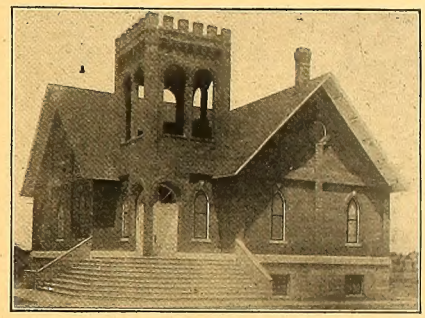
Like in the time of Christ, there are many, no doubt, who seek the missionary from lower motives. And this is not a strange thing among people who are so oppressed and helpless. They are indeed as sheep without a shepherd, and subjects of pity. But in many cases the first help they can appreciate is of necessity of the temporal kind. But our daily prayer before the throne is that they may have spiritual light and may desire the knowledge and help that leads unto everlasting life. And we praise the Lord for those who do understand, and beseech him in behalf of the others. O God, give us wisdom to know how to deal with all! J. M. Blough.

June 21.

CHURCH DEDICATION.

It was the privilege of the writer to conduct the dedicatory services of the splendid new brick church building for the Brethren at Wiley, Colo., June 9, 1912. This building cost the builders $7,000. It is neat, modern, ample in size, and is a credit to the builders and the community in which it is erected.

In 1902 the District Mission Board of Southwestern Kansas and Southern Colorado sent Bro. G. E. Studebaker to preach at several points, occasionally, up the Arkansas Valley in Colorado. In the spring of 1903 the Board located Bro. C. A. Shank on a farm, about four miles from where now the new house is built. That spring other members moved into the settlement and the work began to grow under Bro. Shank's direction and care.



BRETHREN CHURCH AT WILEY, COLO.
Dedicated June 9, 1912.

June 17, that same year, a little group of thirteen members met a few hundred feet west of Bro. W. Ellenberger's, then a two-roomed cabin, out in the open, on the buffalo sod, and organized what was then named the "Prowers" church.

These few members had just come from eastern churches, poor in money, but rich in zeal for the Master and in loyalty for his church.

The country was then new and mostly uncultivated prairie, but in these nine years a transformation has taken place. By applying proper proportions of brain, brawn, water and seed to this rich Colorado soil, great crops of alfalfa, wheat and sugar beets have succeeded buffalo grass, and these early settlers and their neighbors have been enabled to supplant shanties and cabins with good, comfortable houses equipped with modern fixtures and furniture.

The Brethren have, in their church work kept pace with the growing country. Nine years ago the thirteen charter members mentioned were the only members in the valley north of the river for more than seventy miles west of the east Colorado line, with no churchhouse. Since then seventy-five have been baptized into the church, three churchhouses have been erected and the territory has been divided into two congregations.

The building just dedicated is in Wiley, a small town of five hundred people, location on a branch of the Atchison, Topeka & Santa Fe R. R., northwest of Lamar. The town is new, thrifty, and has one other church,—a Methodist. In this valley, purple-crowned alfalfa is king, with wheat and sugar beets competing for second place. It is watered by the Fort Lyon ditch, one of the most dependable water supplies in the Valley, we are told.

Land is valued at $100 to $150 per acre, which, if one enjoys the irrigating method of farming, is apparently well worth the money.

The membership at Wiley numbers only about forty-five but all are alive, loving each other as Brethren, and holding the confidence and support of their neighbors and fellow-businessmen. Bro. Homer Ullom is elder in charge, W. S. Ellenberger and Albert Ellenberger are fellow-ministers in the work.

I also visited the adjoining congregation, which was earlier a part of the Prowers church, six miles west of Wiley, at McClane. Here Bro. W. D. Harris is elder in charge. They have a neat and convenient churchhouse,—the only one in the village. The surrounding country is similar to that at Wiley, having the same water rights. The third house, built in this valley since 1903, by the Brethren, is farther east, at Hartman, Colo. We met some of the Brethren from there, but did not take time to stop and visit the church. J. J. Yoder.

McPherson, Kans.

VYARA NOTES, INDIA.

At this writing there is a rush here to get all buildings properly under cover. Our bungalow being too low and small to give proper accommodations, especially in the wet and hot months, it became necessary to do some remodeling. That, together with building the meeting room and dormitory, has given a good deal of building work. The rains are now upon us, and it is with difficulty that we can get the last roof under cover.

Fortunately for us, the rains are holding off longer than usual, but it is hard on the people in the famine districts. Some places the people have to go miles for water, and animals are dying of thirst. Even here, where we had a fair rainfall, the wells are giving out and there has been some distress for water during the past month.

As the time for rains was close at hand, we had to tear down the arbor we had used since November for our meetings. Then, not having any place large enough for our regular monthly meetings, we arranged to have one at Shrai, some five miles distant. This was held in the cow-stable, owned by one of our more well-to-do converts of this year. There were about one hundred or more people present from various villages. At the close of the meeting twenty-three were baptized.

The second Sunday of the month I went out with Bro. Nathalal to Karanjvel. This has become the center for a large and growing work. Few villages are better known in these parts than this one.

It has been the scene of many a difficulty between the common people and the Parsee oppressors, etc. Many complaints have gone up to the Baroda officials from these people. We met here a good little audience. Some had been detained by an officer. The day is not far distant when we will be able to remove such hindrances, but we think it is better to be patient at present.

From there we went on to Chakdara, Meskatri, and Kalibel, inspecting the schools and encouraging our workers. The Dang Government is giving us every encouragement and help in the school work, and it is an opportunity to move forward. A number of the children are learning to read and write nicely, and in time they will become teachers to their own people.

The people told us a little incident which is rather amusing, at least to us, who know conditions. A man in the Dangs may have a coat on, and a turban on his head, but rarely will you see one wearing a loin-cloth. The Dang Diwan, being a caste man, and having some sense of modesty, told these people that, when they appear before officers, etc., they should always wear a loin-cloth. Now they wear one when they go to his office, but they are not at all impressed with the propriety of a loin-cloth.

Coming back from the Dangs, we made a short circuit and came through Scindia. Here were five men awaiting our arrival. They had been regular attendants at the services at Karanjvel and wished to be baptized. I had told them to be on the Jankri River when we came through, on Monday evening, and I would then baptize them. There were seven applicants, but two had been forced to go with an officer for timber. This is a new, large and promising village. Several of the men are in good circumstances.

A few days ago Bro. Nathalal received notice from the magistrate concerning his building an arbor at Karanjvel, teaching a school, instructing the people in Christianity, and taking possession of things, and that he should appear in person within four days and give an answer or he,—the magistrate,—would be at liberty to impose a fine upon him. Knowing that he wished to catch him up, we got together and prepared an answer on stamped paper. We sent it with a messenger, but it was refused. Then we sent it by registered mail.

The officers and others see that their source of graft is rapidly slipping away from them and they are seeking every method of hindering the work.

The Minister of Education came here a few days ago. I invited him to come to the bungalow and to see our boarding school. He came and was well pleased. Regarding the school fines he told me to prepare another petition and send it to him that day, and he would call upon the Vahivtdar to try to square up the matter. This I did, but I do not know the outcome as yet.

Difficulties there are, plenty of them. The devil is wide-awake. Many of our Christians are being annoyed and teased, and even denied some of their rights. But this will only be temporarily.

We praise the Lord for all his mercies and attending

blessings. The Lord has been near us and helped us over many a hard place, and he will so continue if we are faithful in his work.

Pray for our village Christians that they may remain firm and that they may grow strong in the Lord, and be the humble instruments in his hands for bringing their friends and relatives to the Lord. To God be all the praise, honor and glory. A. W. Ross.

Vyara, Surat District, June 18.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Chico.—The Live Oak and Sacramento Valley Sunday-schools met in their first joint Sunday-school Convention at Live Oak, Cal., July 4, with Bro. L. Q. Custer as Chairman and the writer as Secretary. A goodly number were present from other congregations, who were permitted to enjoy the open-hearted hospitality of the Brethren at Live Oak. A basket dinner was served at the place of meeting. Many important topics were discussed, and a good spirit prevailed throughout the entire services. Much enthusiasm was manifested by each speaker. It was decided to hold these meetings twice each year,—on Fourth of July and during Christmas week. The next meeting will be held at Chico. It will consist of an all-day Sunday-school session, and a Christian Workers' session in the evening. We feel that this was a most excellent way to spend our nation's birthday anniversary. It was especially helpful to the young people, socially and spiritually, freeing them from the worldly environments of the usual Fourth of July gatherings.—Ray Shively, Lock Box 55, Princeton, Cal., July 17.

Lindsay.—Our church met in council June 29. Our elder, Bro. I. S. Brubaker, presided. At our previous meeting we appointed a committee to find a suitable location for a church. Their report was accepted. The site chosen is five and three-fourths miles west of Lindsay, and about the same distance from Strathmore, where some of our members are located. A committee was chosen to figure on the cost and plan of a church building. Services will be held in the town of Lindsay, as usual, for the present. Our Sunday-school is increasing in number. The average attendance for last quarter was forty-five. The collections are good. The first Sunday collections go for mission work. An outing was planned for the Fourth, and a good program was rendered by the school and friends. Bro. A. O. Brubaker gave an address which all seemed to enjoy. There are many calls for more missionary work here. More willing workers are needed. Who will be the next to come and help us? Our prayer meetings are a source of much enjoyment to those of us who are able to attend. May God speed the day when we can have a house dedicated to his service, so that we may be able to do more and better work for Jesus.—Sadie Finch, Lindsay, Cal., July 13.

Live Oak.—Our Sunday-school is alive to the work, with Bro. A. Crites as superintendent. We spent July 4 in a joint Sunday-school Meeting with the Chico and Sacramento Valley Sunday-schools. We have Christian Workers' Meeting each Lord's Day, at 7 P. M., with Bro. A. A. Hartman as president. Bro. D. R. Holsinger, of Laton, Cal. gave us a good address at the church last evening, taking his subject from Luke 6: 45. He instructed us along the line of giving.—P. S. Hartman, Live Oak, Cal., July 6.

Los Angeles.—Sunday morning, July 14, Eld. P. B. Fitzwater, of Princeton, N. J., gave us an inspiring and helpful discourse on "The Christian at Prayer." In the evening Eld. L. D. Bosserman, of Pasadena, preached a very interesting sermon, using as his text, Heb. 12: 22.—Eva M. Frantz, 3125 North Broadway, Los Angeles, Cal., July 15.

CANADA.

Fairview.—Sunday, June 30, Sister Hettie Stauffer was with us. Instead of preaching service, the time was given over to her for a talk on Palestine. While with us she gave four talks, which were surely appreciated by all. Bro. Wm. Bixler has been secured to hold our series of meetings, beginning about Aug. 11. Our Sunday-school Convention will be Aug. 11. Bro. E. S. Petry expects to be present. Our love feast will be Aug. 24, and our Children's Day Aug. 25.—Jennie L. Heckman, Mutrie, Sask., Can., July 15.

COLORADO.

Fruita church met in council July 5, with our elder, Bro. S. Z. Sharp, presiding. Three certificates were received, and two precious souls were received by baptism, since our last report.—Helena A. Waltz, Fruita, Colo., July 14.

Rocky Ford.—Eld. D. V. Hamm presided at our council July 6. Bro. John Shafford was elected to the ministry. Brethren Ullom and Harris officiated at the installation services. Bro. Jacob Hamm was chosen to the deacon's office.—Clara Walker Miller, Rocky Ford, Colo., July 12.

FLORIDA.

Zion.—Our church, near Herndon, Fla., met in council July 6, at the home of Bro. J. H. McKillips. Our presiding elder, Bro. Abram Buck, of Santa Rosa, Fla., was present. Bro. Buck and wife were chosen as delegates to District Meeting, to be held at Melvin Hill, N. C. Bro. Buck preached four inspiring sermons, which were greatly appreciated. We have an evergreen Sunday-school here, and a good prayer meeting; also preaching services twice a month.—Mary Sherfy, Greer, Pasco Co., Fla., July 1.

IDAHO.

Boise Valley church met in council July 6. Our elder, Bro. J. H. Graybill, presided. Three members were received by letter, one of them a deacon. The following church and Sunday-school officers were elected: Eld. J. H. Graybill, elder in charge; Sister Naomi Sandy, clerk and treasurer; Sister Ida Flory, Messenger agent; Bro. J. B. Wolf, Sunday-school superintendent; Sister Marie Olsen, secretary. Solicitors for the different funds were elected; also a Sunday-school Committee, who select the teachers. Elders L. H. Eby and L. E. Keltner were present and assisted in the work of ordaining Bro. J. F. Ullery to the eldership. We sent $13 to the China Mission, which was the birthday offerings and mission money given by the Sunday-school.—Jennie S. Brower, Meridian, Idaho, July 10.

Weiser.—On the evening of July 13 we again met to commemorate the Lord's suffering and death. Eld. J. E. Shamberger officiated. The service was well attended both by home and neighboring brethren, and proved an inspiration to all present. Preaching services the following day were good and we were all made glad by the return of a dear brother to the fold. June 23 a few brethren organized a Sunday-school on Monroe Creek, about eight miles from town. Bro. Isaac Wagner is our superintendent. Arrangements were made to have preaching there once a month. On the Fourth of July we met in a grove for the day and had a pleasant day of enjoyment. After the dinner we had a short, interesting program.—Anetta C. Mow, Weiser, Idaho, July 15.

ILLINOIS.

Big Creek.—Eld. S. W. Garber, of Decatur, Ill., a member of our District Temperance Committee, was with us over last Sunday, and preached a temperance sermon on Sunday evening to a large and attentive audience. Bro. Garber also preached for us on Saturday evening and Sunday morning.—Bertha E. Ridgely, Parkersburg, Ill., July 18.

Camp Creek church met in special council July 5. Ministers present, Brethren M. L. Hahn, Urias Blough and Geo. West. Letters were granted to Brother and Sister Hahn and the latter's father, John Byroad. Having had no regular services since last winter, we decided to have preaching each second and fourth Sunday morning at eleven o'clock by Bro. West.—Carrie Hummer, Colchester, Ill., July 14.

Notice.—The Mission Board of the Southern District of Illinois will meet Aug. 13 at Astoria. Churches not having paid in all their mission dues will please send the same to the secretary prior to that date.—W. H. Shull, Sec., Virden, Ill., July 17.

Rockford church met in quarterly council July 8, at 7: 30 P. M. In the absence of the elder, the writer had charge of the meeting. Several items of business came before the meeting which were disposed of satisfactorily to all. One letter was received and two were granted. Brethren Earl W. Andrews, Joseph Richard and Harry Ward were elected as trustees. Bro. Earl Andrews and the writer were elected as delegates to District Meeting, with Sister Goldie Swartz and Sister Bertha Haines as alternates. The attendance and interest are keeping up during these vacation times, for which we praise the Lord. We expect to have our revival meetings in September, to be conducted by the pastor. We crave an interest in your prayers.—O. P. Haines, Rockford, Ill., July 15.

Sterling.—July 1 we met in council. Much business was disposed of in a Christian manner. Five letters were received. Bro. Peter Frantz and Sister Bertha Dutcher are our delegates to District Meeting, and Bro. Chas. Cosey and wife are our delegates to the Sunday-school and Christian Workers' Meeting. Bro. Olin Shaw, of Dixon, Ill., was chosen as our elder, as Bro. Flory's will soon leave for their new field of labor at Bethany.—Lillie A. Frantz, 310½ Ninth Avenue, Sterling, Ill., July 16.

INDIANA.

Cedar Creek church met in council June 13. Brethren Daniel Wysong, J. W. Kitson and Jesse Gump assisted in the service, and so also did Bro. Hoover. We will have a Harvest Meeting Aug. 18. Our Sunday-school is doing good work, with Bro. Ora Hoover as superintendent.—Sadie Ober, La Otto, Ind., July 15.

Eel River.—Our Harvest Meeting has been appointed for Aug. 11. We expect Bro. S. S. Blough, of North Manchester, Ind., to be with us. Bro. Landa Kreider, now of North Manchester, formerly of Cuba, preached an inspiring sermon for us on Sunday evening, June 30. Yesterday morning, after Sunday-school, Bro. T. D. Butterbaugh delivered an excellent temperance discourse, after which a collection of $6.67 was taken. Bro. Otho Winger preached for us last evening. One letter of membership was read at our services yesterday morning.—Lizzie Wolfe, Claypool, Ind., July 15.

Goshen (West Side).—In my last report of the West Goshen City church I stated that the collection amounted to $12. I was afterward told that it amounted to $20. The subject of my afternoon sermon was given as "People, Priest and King." It should have read, "Prophet, Priest and King."—J. H. Miller, Goshen, Ind., July 13.

Middlebury.—Our members met in council July 20, with our elder, Bro. J. H. Fike, presiding. Our series of meetings will commence the latter part of September. Bro. Ira Long expects to be with us in these meetings. Our Harvest Meeting will be held at the Middlebury house Aug. 15. Our love feast will be held at the Valley house Oct. 19. We decided to have a ten days' Bible Institute during the Holidays, to be conducted by Bro. Zimmerman, of the Bethany Bible School. Our delegates to District Meeting are Brethren Cyrus Steel and I. E. Weaver. We decided to let each Sunday-school elect a delegate to the Sunday-school Meeting. July 7 Bro. Lafayette Steele gave us an inspiring talk on Sunday-school work,—at the Valley house in the forenoon, and another one in the evening at the Middlebury house. July 14 Bro. Levi Puterbaugh gave us two inspiring sermons on "Temperance."—Della Weaver, Middlebury, Ind., July 19.

Nettie Creek.—Bro. B. F. Petry, of Eaton, Ohio, came to us June 22, and preached twenty-one sermons that were a warning to sinners and an encouragement to Christians. Four united with the church, and a number of others are thinking seriously. The membership has been much built up. Bro. Petry also conducted a splendid Children's Meeting for us.—Chas. W. Miller, Hagerstown, Ind., July 13.

Notice.—In Messenger No. 28, on page 444, the Nappanee correspondent announces the Harvest Meeting for Aug. 18. The date has been changed to Aug. 25. Bro. Otho Winger, of North Manchester, Ind., will be with us. Our love feast, announced for Sept. 22, will be held Sept. 26.—B. J. Miller, Lock Box 782, Nappanee, Ind., July 18.

Plevna.—After having set the time of our love feast for Oct. 10, we were apprised of the fact that it would conflict with the District Meeting of Middle Indiana. Therefore be it understood that this church will hold a love feast Oct. 24, at 5 P. M.—B. F. Kendall, R. D. 2, Box 31, Greentown, Ind., July 15.

Rush Creek.—July 6 we met in council at the Bremen house. We made arrangements to have Bro. R. B. Bagwell continue as our pastor for the remainder of the year. We decided to hold a love feast Oct. 15. In the afternoon, at four o'clock, one sister was received into the church by baptism. July 4 our Sisters' Aid Society and Sunday-school met in the country home of Sister Mary Beery to spend the day. In the forenoon our sisters employed the time in sewing, while the children enjoyed themselves on the large, shady lawn. We had all taken baskets of luncheon, and at noon we enjoyed a bountiful dinner, under a large apple tree. At two o'clock we met under the same tree for devotional exercises. A short missionary program was then rendered, after which we took up a collection to be sent to the China Mission. All pronounced the day as having been well spent.—Mrs. Levi Stoner, Bremen, Ind., July 15.

South Bend.—Our Harvest and Missionary Meetings at the St. Joseph Valley church, three miles north of South Bend, will be held Aug. 3. It will be an all-day meeting.—Wilhelmina M. Ullery, R. D. 5, Box 22, South Bend, Ind., July 16.

Turkey Creek.—The Union Center congregation met with us in a union Sunday-school Meeting, July 14, at our church-house. The services were very interesting, and in the evening we listened to a good Sunday-school address by Bro. D. H. Anglemyer.—Bessie Butterbaugh, Nappanee, Ind., July 15.

Walnut.—As Bro. David Metzler can not be with us at our Harvest Meeting Aug. 4, the date has been changed to Sept. 1.—Emma Foust, Argos, Ind., July 17.

West Marion.—We have just closed a very interesting four weeks' series of meetings. Since our last report, eight persons have been added to our church by baptism and four reclaimed. We now have about 100 members, and there is no reason why we should not double this number in twelve months. Pray for us that we may be able to do much good for the church in leading souls to Christ.—J. A. Leckrone, Jonesboro, Ind., July 8.

IOWA.

Osceola church met in council July 13, with Bro. Lee M. Fisher presiding. The program for District Meeting was read and accepted. Bro. Lee Fisher and wife were chosen as delegates to our District Meeting. We also reorganized our Sunday-school, with the writer as superintendent, and Sister Elsie Foreman as secretary. We held an all-day meeting July 4. Bro. Brower preached a splendid sermon for us in the morning. In the afternoon we had Sunday-school exercises. We expect to begin a series of meetings about Sept. 1.—Mrs. Ora B. Fisher, R. D. 2, Osceola, Iowa, July 17.

Slifer.—July 4 Eld. S. M. Goughnour, of Des Moines, Iowa, came to our church and gave us two interesting talks on the Holy Land, in which the Scriptures were made plain by describing the customs and conditions as they exist there. The temperature was about one hundred degrees in the shade, but the attendance was good and close attention was given. We are contemplating a program in the near future. We also expect to hold revival meetings in September, with Eld. A. P. Blough in charge. We are looking forward to this meeting as a time of spiritual upbuilding and a possible ingathering of souls. Our elder, Bro. James Q. Goughnour, has been directing his sermons toward the laying of a foundation for the Christian life. We are earnestly trying to build up the cause of Christ at this new place, and are very much in need of others to help us, as the work is so urgent and there is so much of it to do that we are unable to do it all alone. If any young brethren or sisters are coming here to work on farms or teach school, we would very much appreciate their help in our Sunday-school and children's programs.—Clare Goughnour, Slifer, Iowa, July 15.

KANSAS.

Conway Springs.—We held our council today. The representation of the membership was small, owing to the farmers being busy, attending to their wheat and oat crops. We appointed some committees to prepare for the District Meeting, to be held here next October. The writer is chairman of the Committee of Arrangements. All correspondence relative to the meeting, addressed to him, will receive prompt attention.—J. J. Bowser, Conway Springs, Kans., July 13.

Lawrence church met in regular council June 29, with our elder, H. L. Brammell, in charge. At this meeting we elected a Sunday-school Board, which is to have entire control of the Sunday-school. We have also organized a home department and credit roll. We are to have a love feast soon. For a while our Sunday-school attendance made no increase, but now, since the whooping cough and measles are about over, we are glad to report that the attendance is growing again. On Sunday morning, June 30, Bro. Brammell gave us a Spirit-filled sermon on "Giving all to God." All departments of the work here are gradually growing and gaining in interest. The Sisters' Missionary Society, which meets once a month, is doing some practical work.—Lola M. Root, Lawrence, Kans., July 17.

Ozawkie.—Bro. F. E. McCune recently spent one week with us. He preached eight very helpful sermons. One was a missionary discourse, after which an offering of $7 was given.—H. L. Brammell, Ozawkie, Kans., July 15.

KENTUCKY.

Wolf Creek.—Our church met in council July 13, with about thirty members present. The writer, who is now elder in charge, presided over the meeting. We had expected a visit from Bro. Lewis Fields, but he did not come. One brother was reclaimed, and two await baptism. The church here is growing. Our love feast will be held Oct. 19.—R. H. Reed, Laura, Ky., July 16.

LOUISIANA.

Roanoke church met in council July 13, with Bro. J. C. Minnix presiding. Brethren J. C. Minnix and A. A. Sutter were chosen to represent us at the District Meeting, which convenes at Nocona, Texas, Aug. 7. While few of our members from this part of the District will be able to attend the District Meeting, owing to the busy season here, and the great distance,—it being over 500 miles,—yet the church is deeply interested in the success of the meeting. The church manifested a good spirit of self-sacrifice in defeating a query offered at council to take away the right of the churches in the northern part of the District, to set their own time for District Meeting. The most favorable time for them is in August, while a more favorable time for the churches in the southern part of the District is in December. In August the brethren in the northern part of the District have laid by their corn and cotton, while we, in the southern part, are at our busiest time with our hay and rice industries.—J. F. Hoke, Roanoke, La., July 15.

MARYLAND.

Denton.—Eld. W. B. Stover and his son, Emmert, of India, were with us on Saturday evening, July 6, and the following Sunday morning. Bro. Stover gave us two very helpful talks on India and its needs of more workers. He strongly urged more liberality in giving for mission work. A collection of $23.96 was lifted for Foreign Missions. July 14 a mother and two daughters were received into the church by baptism. We have also received two by letter since our last report. Our local Sunday-school Convention will be held Aug. 3 and 4.—Edna P. Pentz, Denton, Md., July 16.

Fairview (Maryland).—Our members met in council July 13, in preparatory to our love feast. Eld. I. W. Abernathy presided. Our love feast will be held Sept. 7, at 2: 30 P. M. All who can attend will be welcomed. One was baptized July 14.—Lyla Harvey, Bayard, W. Va., July 15.

Peach Blossom.—A few weeks ago a young man and his wife were baptized. July 9 Bro. W. B. Stover and his son, Emmert, were with us. Bro. Stover gave us two missionary lectures at the Fairview house and two at the Easton house. After the first lecture a minister of another denomination said: "That makes us feel like getting to work." That is doubtless the way very many feel who hear Bro. Stover's addresses. A collection was taken up at both places, the one at Fairview amounted to $11.35, and at Easton $9.66 was given. Last Sunday our elder, Bro. S. K. Fike, appointed a local Missionary Committee for the Fairview church; viz., Sisters Sallie Geib, Fannie Towers and the writer. The committee for Easton will be appointed at our next council.—C. Ellen Hutchison, Cordova, Md., July 19.

Ridgely church met in council July 10. Our elder, Bro. T. F. Imler, presided. Three letters were received. Bro. T. F. Imler was reëlected as a member of our Temperance Committee for two years. Brethren D. R. Holsinger and L. K. Ziegler and the writer were appointed as a local Missionary Committee. The Sunday-school missionary offering of $46.13 is to be divided equally, to be sent to the Home and Worldwide Mission Funds. The missionary offering of $48.62, given by the church, is also to be used in the same way. July 7 and 8 Bro. W. B. Stover was with us. The offering lifted at this meeting amounted to $23.31.—Deborah King, Ridgely, Md., July 15.

MICHIGAN.

Muskegon.—Bro. Isaac Rairigh, of Woodland, was with us last week. He gave us ten good sermons at the Whosoever-Will Mission at Muskegon Heights. The attendance was small, but the interest was good, and we hope the seed sown will bring forth fruit for the Master. Pray for us here that we may so live and direct our lives and labors that the cause of Christ may be advanced.—Herbert Morehouse, R. D. 7, Muskegon, Mich., July 17.

Woodland.—We have received some good, practical lessons presented to us. On the evening of July 6 Bro. J. W. Horner, of the Bethany Bible School, delivered a sermon in which our thoughts were directed to the laying up of treasures that are not perishable. The following morning his theme was "Christ the True Vine." The following evening was spent in studying the seventh and eighth chapters of Romans. These meetings were very much enjoyed, and we trust that the thoughts brought out have made lasting impressions. Our Sunday-school is moving along nicely. We now have nine classes. A teacher-training class has been organized recently. This class studies the lesson one week in advance, and the members of the class are therefore better prepared to be substitute teachers the following Sunday, should regular teachers be absent. Our school has been supporting two orphans in India for some time. The one orphan receives a report from the primary department. The children enjoy doing this, and are eager to give their offerings for the work. We expect Bro. Charles Flory, of Ohio, to assist us in a series of meetings, beginning Sept. 8.—Martha Smith, Woodland, Mich., July 15.

MINNESOTA.

Deer Park.—July 6 our church met in council. As our elder,

Bro. Samuel Bowser, was not present, Bro. A. H. Reeves acted as moderator. The regular business was attended to. Bro. J. T. Reeves was chosen as a delegate to District Meeting. The attendance is good at all our church services.—Mrs. Herbert Reeves, R. D. 1, Box 34, Barnum, Minn., July 15.

Lewiston.—Bro. Holly Garner, of Bethany Bible School, but who is laboring with our church this summer, recently conducted a one week's series of meetings for us. We enjoyed Bro. Garner's efforts very much. A husband and wife were baptized. At the close of the meetings we had a love feast. Twenty-eight members communed. Bro. Garner officiated. Our mission work, which is in charge of Sister Maud Thompson, has been hindered somewhat this summer, on account of a lack of means. There is no clothing on hand, nor any money in the treasury. There has been much sickness among our number, hence the need of help. We stand very much in need of some little chairs for the primary class. We have been asked to make our wants known to the members of our district, and may the Spirit move his children to respond.—Martha H. Keller, 552 West Seventh Street, Winona, Minn., July 16.

Morrill.—We met in council July 6, with Bro. I. N. Wagner in charge. This being the time to elect our new Sunday-school officers, we just continued them, with Bro. Percy Daye as superintendent. We decided to hold a two weeks' series of meetings, beginning Sept. 8, to be conducted by Bro. Barnhart, of Minneapolis, Minn. The meetings are to close with a love feast.—Ora Carter, Foley, Minn., July 18.

Root River.—We were pleased to have with us, over Sunday, Bro. M. W. Emmert, of Mount Morris. He was laboring in the interest of "Old Sandstone." While here, he preached three sermons. His subject on Sunday was "Christian Education." July 4 Bro. J. G. Royer came to us and held a few meetings for us. He remained with us over our love feast, held Saturday evening. Bro. Royer's visit, though short, was very much appreciated.—Ella M. Ogg, Preston, Minn., July 10.

MISSOURI.

Fairview.—Our church met in council July 13. Our elder, Bro. J. B. Hylton, presided. Two letters of membership were granted. We decided not to hold our election meeting until sometime in the future. Our series of meetings will begin Oct. 12, to be conducted by Bro. Leander Smith, of Nevada, Mo., providing he can be with us. Our love feast will be at the close of the meeting. Our collection amounted to $6.25.—Maggie Miller, R. D. 1, Box 73, Macomb, Mo., July 16.

Kansas City (First Church of the Brethren).—June 23 Bro. T. J. Simmons, of Osceola, Mo., gave us an interesting temperance talk on Sunday morning, and an inspiring sermon in the evening. On the Fourth of July our Sunday-school spent the day in a grove not far distant from the church and rendered a program. A basket dinner was served to all present. July 11 we met in council. Two letters of membership were received and one was granted. We decided to hold a series of meetings this fall. Bro. Simmons will conduct our meetings for us. The church work at this place is progressing very nicely. Our Sunday-school is doing a good work.—Ellen Jordan, 418 Hardesty Avenue, Kansas City, Mo., July 18.

Shoal Creek.—Our church decided to have Bro. C. P. Rowland, of Lanark, Ill., to hold our series of meetings, to begin as it suits him. Two letters of membership have been received since our last report. We had our children's day exercises July 7.—Virgie Argabright, Fairview, Mo., July 15.

NEBRASKA.

Highline.—Bro. O. M. Studebaker, of McPherson, Kans., favored us with an excellent sermon July 1. We had an all-day meeting July 4. Bro. A. J. Nickey, of Kearney, Nebr., preached for us in the forenoon on "Christian Liberty." A missionary program was given in the afternoon. One was received recently by letter.—Katie E. Hoffert, Moorefield, Nebr., July 14.

Kearney.—Our church met in council July 6. Our elder, Bro. George Mishler, presided. Three letters were received and one granted. We decided to secure Bro. I. C. Snavely to conduct a two-weeks' Bible Institute this coming winter, and also to have Brother and Sister Eby to give us talks on India. We decided to coöperate with the Arcadia and South Loup churches in Sunday-school and Christian Workers' Meeting. We are having a mission Bible study class the first Sunday of each month, conducted by Sister Nora Nikey. Bro. Mishler preached three inspiring sermons for us.—Martha E. May, R. D. 1, Kearney, Nebr., July 13.

South Loup church met in council, with our elder presiding. Bro. Edwin Jarboe, of Red Cloud, Nebr., expects to be with us July 27, to conduct a two weeks' series of meetings. We expect to hold our love feast Aug. 10. We invite those who can to be with us. We desire the prayers of God's people for the success of our meetings.—Susie McLellan, Litchfield, Nebr., July 11.

NORTH DAKOTA.

Golden Willow church met in council July 6, with Bro. W. J. McCann in charge. Officers were elected for the coming year, with Bro. W. J. McCann as our elder; Bro. Ed. McCann, clerk; Bro. H. J. McCann, treasurer; Bro. Geo. Clapper, Messenger agent; Bro. H. O. McCann, reëlected trustee; the writer, correspondent. Bro. Elbert McCann was elected as our delegate to the District and Sunday-school Meetings. July 14 we organized a Christian Workers' Meeting, with the writer as president, and Bro. Daniel Clapper as secretary-treasurer. Brethren W. J. McCann, Elbert McCann and Frank Dunn were appointed as a Program Committee. The first meeting will be held July 21.—(Mrs.) Ruth W. McCann, Sykeston, N. Dak., July 15.

OHIO.

Baker.—Lately the usual course of our services has been enlivened by visits from some of our earnest church workers. June 30 our District Sunday-school Secretary, Sister Mary Cook, was with us in the regular session of the school and afterward gave us some excellent thoughts along this line of work. July 14 Bro. S. G. Lehmer and wife, of Los Angeles, Cal., were with us. This is Sister Lehmer's old home. She gave the Sunday-school a much-appreciated talk, and Brother Lehmer preached for us. July 21 Bro. Z. Shrider, of the County Line church, is to begin a series of singing lessons. We expect to have a series of meetings in August, Bro. Charles Wright, of Fostoria, assisting us.—Blanche Lentz, Lafayette, Ohio, July 19.

East Dayton.—We were glad to have Bro. Russel Wenger with us July 14, in the interest of the Sunday-school. After giving an interesting and instructive talk to the school, he delivered an able discourse. It is very hard to keep the children in the Sunday-school during the summer months, but at present the attendance is larger than it has been for some time.—Alice Tippy, 1430 May Street, Dayton, Ohio, July 15.

Lima.—A union Sunday-school and Christian Workers' Meeting of the Fostoria, Bellefontaine and Lima Brethren church was held in our churchhouse July 4. We had an all-day meeting. A very interesting program was rendered to a well-filled house. The best things I have seen in Sunday-school were discussed with much interest. Bro. C. A. Wright's illustrated talk to the children was very instructive. If more of the children would spend the Fourth in like manner the world would grow better.—Mrs. Minnie Jacobs, 620 Linden Street, Lima, Ohio, July 16.

Newton.—An all-day Harvest Meeting will be held at the Sugar Grove house July 27. Bro. Herbert Studebaker will speak for us. An invitation is extended to all who wish to enjoy the blessings of the day with us. July 14 Sister Ella Brubaker gave us a talk on India, emphasizing that a great many more workers are needed for the enlargement of Christ's kingdom on earth. Our congregation always welcomes the news from this needy field, as we have a representative there. —Mary West, Pleasant Hill, Ohio, July 15.

Notice.—All who expect to attend the Sunday-school and Ministerial Meetings of Northwestern Ohio, to be held in the North Poplar Ridge church Aug. 6, 7 and 8, will please note that Aug. 6 and 7 the following trains will be met: Wabash at Jewell: East-bound, 7: 01 A. M., 1: 30 and 7: 01 P. M.; west-bound, 8: 53 A. M., 7: 18 P. M. On the morning of the seventh only, the Defiance-Lima car, due at 9: 05, will be met. A phone will be installed at the church, with central at Jewell.—S. P. Berkebile, Defiance Ohio, July 19.

Sugar Creek church has enjoyed several special services during the past week. Our children's exercises were well attended. Our elder, Bro. G. A. Snyder, gave a short address at the close of the meeting. Sister Mary Cook, our District Sunday-school Secretary, was with us recently, and a special Sunday-school program was given, followed by a Round Table and an address by Sister Cook. Bro. Appelman was in our midst a few days, in the interest of the General Mission Board, and gave us two excellent talks. Bro. S. G. Lehmer, of Los Angeles, Cal., gave us an inspiring discourse last Sunday evening. All of these services were held at our new Pleasant View house. The Sunday-school at that place is progressing nicely, with Bro. Isaac Miller as superintendent. We have an average attendance of nearly 200. We have one weekly teachers' meeting and at present are planning to organize a teacher-training class. We are also adding a home department and a cradle roll to our Sunday-school. Next Sunday evening Bro. Appelman will address our congregation at the Sugar Creek house, and Rev. Stoddard will give an address at the Pleasant View house on "Anti-Secrecy." We expect to begin a series of meetings at the Pleasant View house Aug. 4. Bro. Geo. Miller, from Illinois, will conduct the meetings.—I. W. Byerly, Lima, Ohio, July 18.

OREGON.

Ashland.—Our church and Sunday-school, with some friends, spent Fourth of July at the Kings Berry Soda Springs, seven miles from town. At eight o'clock we met at the church, and with two hayracks and several other conveyances all of us were taken to the cool, shady grounds, where there was an abundance of good soda water, and also good fresh water. The forenoon exercises consisted of singing and recitations by the children. Then a bountiful lunch was spread, and eighty-two persons partook of it with a relish. We had plenty of fragments to be taken up. The afternoon exercises opened with singing, and prayer by Bro. J. G. Miller. Then a forty-minutes' talk was given by Bro. Chas. W. Wolruff. The closing prayer was offered by Eld. S. E. Decker. Then all visited the springs again before leaving for home, in the cool of the evening. We felt richly repaid and built up spiritually for having this day's outing.—Cora B. Decker, Ashland, Oregon, July 20.

Mohawk Valley.—July 6 we met in council, with Eld. H. H. Ritter presiding. One young brother was received into the church by letter. We decided to have our love feast Aug. 24. We should like to have other brethren and sisters to come to our love feast. Our church is now in good working order. Since our dear Bro. Ritter has located with us, we have Sunday-school every Sunday at ten o'clock and preaching at eleven o'clock; also preaching every Sunday evening. We have a prayer meeting every Wednesday evening. We feel encouraged to press onward in the spiritual work here for Jesus.—Sarah Bricker, Mabel, Oregon, July 9.

Newberg.—Our church met in council July 3, with Bro. Henry Brubaker presiding. Bro. D. E. Fox was chosen superintendent of the Sunday-school, and Sister Bessie King was elected president of the Christian Workers' Meeting for one month. Sister Hettie Stauffer recently visited this church and gave two excellent lectures on her travels through the Holy Lands. We have opened up work at a new place for regular services at Whiteson, where there are two members living.—Sarah A. Van Dyke, Newberg, Oregon, July 11.

PENNSYLVANIA.

Buffalo Valley.—We held our love feast June 11 and 12. Four members were present, and some spectators. We were very glad to have with us Bro. J. G. Royer and wife, and their daughters, Sisters Mary and Josephine. Bro. Royer's talks were excellent, and greatly appreciated by all.—Sara E. Royer, Box 14, Millmont, Pa., July 16.

Canowago.—Three persons were received into the church by baptism since our last report. Eld. Samuel Z. Witmer performed the sacred rite. Many of our members attended the Annual Meeting at York. We met many dear ones for the first time.—Edgar M. Hoffer, Elizabethtown, Pa., July 15.

Conestoga.—We will hold our Harvest Meeting Aug. 3, at 1: 30 P. M., in the Bareville meetinghouse.—Sallie Pfautz, Bareville, Pa., July 17.

Fairview.—Bro. H. S. Replogle, of Shelocta, Pa., began a series of meetings for us July 1. He preached twelve spiritual sermons, which were very much appreciated. He labored earnestly while with us. Four accepted Christ. Bro. D. K. Clapper, of Meyersdale, Pa., continued the meetings until July 14. While Bro. Clapper was with us two more came out on the Lord's side. He baptized the six converts on Sunday afternoon. Bro. Clapper is a good evangelist. We have been greatly strengthened during these meetings.—Annie E. Brougher, R. D. 1, Markleton, Pa., July 15.

Harrisburg.—Bro. Abram K. Hollinger, a minister formerly of Carlisle, Pa., has moved into our midst. He and his family took up their residence at 442 Hummel Street. With their addition to our congregation, we hope greater work may be done for the Lord. July 14 Bro. George G. Lehmer, of Los Angeles, Cal., preached for us on the subject of "Witnessing for Christ." Bro. Lehmer and family are about to terminate their visits in the East, having extended them since Annual Meeting.—Elton Peterman, 402 Crescent Street, Harrisburg, Pa., July 15.

Johnstown (Conemaugh house).—June 30 we organized our Sunday-school. Bro. V. E. Mineely was elected superintendent. The attendance at the school is larger now than it has been for a long time. We organized an adult Bible class, and are soon ready to start a teacher-training class. Then we will have a front-line school. July 16 Bro. R. D. Murphy, our Field Secretary, gave us a very interesting talk on Sunday-school work. We expect to have revival meetings sometime this fall.—Ada M. Beeghly, 724 Thomas Avenue, Johnstown, Pa., July 17.

Maple Glen congregation met in annual council July 4. Much business was transacted during the day. It was decided to hold our annual council hereafter on the first Saturday following Good Friday, and to spend Fourth of July at our churchhouse as usual, but use that day in Sunday-school work. We shall hold our love feast Sept. 29, and have a week's series of services prior to the love feast. Bro. E. J. Egan, of Elk Lick, Pa., will conduct the services.—H. G. Peck, Springs, Pa., July 15.

Midway.—July 14 one was received into the church by baptism. The Midway Sunday-school will have a children's meeting Sept. 8, at 2 P. M., at the Midway house. Bro. Hiram E. Kaylor, of Rheems, Pa., has promised to be with us to address the meeting. We also expect him to preach for us in the morning.—A. H. Brubacher, R. D. 7, Lebanon, Pa., July 17.

Shade Creek.—Our members met in special council July 4. Bro. William Fry was elected as our elder. We decided to rebuild the Ridge churchhouse. Our new church at Morningland is almost completed. Two certificates of membership were received and one was granted. Our love feast will be Oct. 20. We are enjoying the lectures given us by one of our Chicago workers. He is having several meetings at the different churches in the congregation. He is describing some of the terrible conditions that are existing in the city of Chicago. We feel that some of our workers at home are needed to help these people out of their sins. May God help us to respond to the Spirit's call and give us more power to proclaim his Word!—Stella Penrod, R. D. 1, Windber, Pa., July 16.

West Conestoga.—We met in council at the Lititz house July 13. All business was pleasantly disposed of. One member is to be restored. Our Harvest Meeting will be held Aug. 17 at the Akron house. A Sunday-school and Missionary Meeting will be held at the Lititz house Sept. 14. Our next council will be held Oct. 12. We will have our love feast at the Middle Creek house Oct. 22 and 23, at 9: 30 A. M.—Henry E. Nies, Lititz, Pa., July 16.

Yellow Creek.—We held our council at the Bethel house July 13. Our elder, Bro. D. A. Stayer, presided. Much business was attended to. We decided to hold our love feast Oct. 27, to be preceded by a two weeks' series of meetings. Since our last report, five were baptized into the church at Bethel. Our love feast will be at Steele's house Oct. 27, at 6 P. M.—Levi E. Greenawalt, R. D. 7, Everett, Pa., July 15.

SOUTH DAKOTA.

Willow Creek.—We closed our two weeks' series of meetings on Sunday evening, July 7, with good interest. Bro. Barnhart's work was much appreciated by our people. July 4 he gave excellent addresses at two picnics, on "Patriotism of Peace and Good Citizenship." From here he goes to Sully County, S. Dak., where there are some members living who were brought to the church through the influence of the Gospel Messenger. Brethren Smith and Landis, of Englevale, N. Dak., were with us at our communion service.—Eva Heagley-Hurst, Wetonka, S. Dak., July 9.

TEXAS.

Bethel.—Our Sunday-school spent the Fourth in a Grove near here. The forenoon was spent in boating, riding and visiting. In the afternoon a short program was rendered, after which Bro. Lee Dadisman gave a splendid address on "Peace." Bro. H. B. Mohler, of Elizabethtown, Pa., was here June 30 and preached two sermons for us. One member has been received by letter since our last report.—Grace Wales, Kenedy, Texas, July 15.

Nocona.—Our church met in council July 6. Our District Meeting will be Aug. 7. Our love feast will be held Aug. 10. —Maggie Molsbee, Nocona, Texas, July 13.

VIRGINIA.

Fairfax church met in council July 13. Eld. I. M. Neff presided. Four letters of membership were received. Brethren J. R. Leatherman and I. M. Neff are our delegates to District Meeting. We decided to hold our Harvest Meeting Aug. 3, at 2 P. M. Two queries were sent to District Meeting. Plans for building a churchhouse at Dranesville, a mission point in this congregation, were discussed. The work will begin Oct. 1. We decided to hold a series of meetings at that place as soon as the new house is completed, the home church giving all the assistance in her power to make the work a success. Much other business was disposed of satisfactorily. Our love feast, June 15, was indeed a spiritual gathering. Bro. H. C. Early and wife, and other members from the Washington church, D. C., were with us. Bro. Early officiated, and also preached an inspiring sermon the following Sunday.—Kate S. Miller, Oakton, Va., July 19.

Peters Creek.—The ministers and others of this congregation met July 4, at 10 A. M., for the purpose of conducting a Ministers' Meeting. All of them were present, except Bro. D. C. Naff, who was called away to conduct a funeral service. Inspiring and helpful talks of fifteen minutes each were made on the following subjects: (1) "Is There a Noticeable Increase in the Ability of Our Ministers?" (2) "What Should Be the Primary Object of a Sermon?" (3) "The Minister in Business, As Others View Him." (4) "Harmonize Gal. 6: 2 and 6: 5." (5) "What Proportion of the Minister's Sermons, Ordinarily, Should Be Given to the Form of Doctrine?" (6) "How Can We Create a Greater Desire for Missionary Work Among Our Ministers in the Home Field?" (7) "How Conduct a Series of Meetings to Obtain the Best Results?" At the conclusion of these subjects, a fifteen-minute period was given for general discussion, after which a splendid essay on "Duties and Responsibilities of the Minister's Wife" was read by Sister Sina Garst.—Miller C. Garst, Roanoke, Va., July 14.

Pleasant Hill.—Our church met in council July 13. Our elder, Bro. A. N. Hylton, presided. Our annual visit was ordered. One letter of membership was granted. Our elder preached for us on Sunday and baptized one. June 30 Bro. M. F. Woods, of Centralia, Wash., came to our church and gave us some good thoughts to meditate upon.—Ruth N. Hylton, R. D. 4, Willis, Va., July 15.

Timberville church met in council at Mt. Olivet July 6, our elder, J. Carson Miller, presiding. Much business was attended to, but all passed off very agreeably. It was decided that Bro. B. B. Garber begin a series of meetings in Timberville July 20, and that Eld. John F. Driver begin his meetings at Mt. Olivet Sept. 21. Love feast at Mt. Olivet will be Sept. 14, 1912. Our visit council, at Timberville, will be Sept. 14. Our Harvest Meeting will be held at Timberville Aug. 3, at 3 P. M., and a similar meeting, at Mt. Olivet, Aug. 10, at 3 P. M.—A. C. Garber, Timberville, Va., July 16.

WASHINGTON.

Tekoa.—Bro. J. O. Streeter, our District Sunday-school Secretary, was with us June 9, and gave a very helpful talk on Sunday-school work in the morning, and in the evening a splendid missionary sermon, making plain our duty as Christians in spreading the Gospel light. A committee of three

(Concluded on Page 480.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

TIMBERED HILL, OKLAHOMA.

We began our series of meetings here June 22, and continued until July 8. June 30 we had an all-day service, with dinner on the grounds. This meeting was very well attended. July 4 we held our Sunday-school Meeting. It was a helpful gathering and fairly well represented, considering the busy season of the year. We have no organized church here, and many of these people have never heard the Bible preached as we teach it. The first thirty minutes, each evening, were spent in singing and brief explanations of our doctrine. The weather was ideal for our outdoor services. Since we have no church here, we had our services in a schoolhouse yard, under an arbor. At the last meeting not only the seats were filled, but additional chairs and even spring seats from the wagons. Some sat on the ground around the place. July 8 many witnessed the baptismal scene. This was something entirely new to them. There was rejoicing when two fathers and one mother were led into the baptismal waters and immersed "into the name of the Father, and of the Son, and of the Holy Ghost."

There are now eight members here. Two of them are about twenty-five miles distant. Three of them live about thirty miles from here, but will move here in a few months. One of the members, who was baptized July 8, offers one acre of ground on which to build a churchhouse. It is a fine location. The meetings were con-

ducted by our evangelist, Bro. J. H. Morris, assisted by Bro. J. A. Brickey. Any one thinking of locating in Southern Oklahoma will do well to consider this place. We have good land, a good people, and promise good church privileges. Mrs. Nellie Brickey.

Aylesworth, Okla., July 4.

EASTERN MARYLAND.

Ministerial, Sunday-school, Temperance, Christian Workers' and Missionary Meetings of the Eastern District of Maryland, are to be held in the Frederick City church, Frederick, Md., Aug. 7 and 8.

MINISTERIAL MEETING.

Wednesday, Aug. 7, 1912, 9:30 A. M.

Devotional Exercises. Opening Remarks.—R. A. Nedrow.

1. The Importance of Caring for and Maintaining the Country Churches.—Geo. S. Rairigh, Chas. N. Frushour. . . . . .

2. How May We Best Do Aggressive Work in the Cities and Maintain the Gospel Principles of Simplicity and Nonconformity?—T. S. Fike, J. S. Geiser.

3. Would It Be Wise to Place the Distribution of Our Ministers under the Control of State Districts or the General Conference, Rather than the Local Churches, and the Choice of the Ministers as at Present?—A. P. Snader, T. J. Kolb.

SUNDAY-SCHOOL MEETING.

Wednesday, 1:30 P. M.

Devotional Exercises.

1. The Need of Better Sunday-school Equipment in: (a) Superintendents.—J. H. Hollinger. (b) Teachers.—Geo. K. Sappington. (c) Literature (Graded Lessons).—W. I. T. Hoover. (d) Class Rooms.—Laura Garner.

2. How May We Raise the Moral and Spiritual Standing of Our Boys and Girls?—D. O. Metz, B. C. Whitmore.

3. Give Suggestions as to How the Children Might Be Given Something to Do, and State the Benefits Derived Therefrom.—Myrtle Flohr, W. P. Englar.

TEMPERANCE MEETING.

Wednesday, 8 P. M.

Devotional Exercises.

1. To What Extent May We Take Part in the Temperance Movement without Sacrificing Our Christian Principles?—C. F. Ausherman, Harry Yingling.

2. How May We Arouse Our People to Greater Activity in the Temperance Cause?—Ed. A. Snader, H. P. Fahrney.

3. Thoughts and Suggestions from the District Temperance Committee.—John J. John, Chairman, R. J. Ridgley, Secretary, Wm. E. Roop, Treasurer.

CHRISTIAN WORKERS' MEETING.

Thursday, 9:00 A. M.

Devotional Exercises. Business Session.

1. Opportunities for the Laity: (a) The Brethren.—T. C. Ecker. (b) The Sisters.—Mary Martin.

2. Christian Workers' Meeting Reduced to Practice.—J. M. Frigel, C. S. Byers.

3. The Sisters' Aid Society.—Maud E. Hollinger, Katie E. Fahrney.

MISSIONARY MEETING.

Thursday, 1:30 P. M.

Devotional Exercises.

1. The True Missionary Church?—E. F. Clark, W. B. Yount.

2. Missionary Work in Eastern Maryland: (a) Its Extent.—C. D. Bonsack. (b) Its Needs.—Silas K. Utz.

3. Adequate Prayer for Missions.—J. W. Krabill, J. O. Willlar.

4. Christian Stewardship.—W. B. Stover, of India.

All are urged to attend and take part in the discussions. Each assigned speaker is allowed ten minutes. Any one to whom a topic has been assigned, finding it impossible to be present, should prepare a paper on the subject, or secure a substitute and notify the chairman.

The success of this meeting depends upon your presence and help. Come. (J. W. Fahrney, Music Director.)

Program Committee, George S. Harp, Chairman; M. C. Flohr, Secretary; J. Walter Englar, Treasurer; R. A. Nedrow, Reading Clerk; J. Walter Thomas.

NORTHWESTERN OHIO.

The Sunday-school Normal and Ministerial Meetings of the above-named District are to be held in the North Poplar Ridge church, near Defiance, Ohio, Aug. 6, 7 and 8.

Aug. 6, Evening Session.

7:15, Devotional Service.

7:30, Discovering and Developing Leaders.—George Throne. Discussion.

8:00, Sermon, Subject, "The Strength of the Church."—Otho Winger.

Aug. 7, Morning Session.

8:00, Organization.

8:30, Class Organization.—S. P. Berkebile. Discussion and Song.

9:00, The Sunday-school Today.—Otho Winger.

9:35, Sunday-school Ruts: (1) What Are Some of Them?—Mary Cook. (2) What Causes Them?—I. W. Byerly. (3) What Shall We Do About Them?—Sam Flory. Discussion and Song.

10:05, What and How of Teacher Training.—Gordie Snyder. Discussion and Song.

10:25, The Boy and the Girl.—Otho Winger.

11:05, Round Table: (1) When Is a Sunday-school Organized? (2) What Should Be the Most Important Feature of the Sunday-school Session? (3) How Keep Young Men from Leaving the Sunday-school? (4) How Line up the Whole Church for Bible Study?—Conducted by C. Yoder.

Afternoon Session.

1:00, Devotional.

1:15, High Calling of the Teacher.—Otho Winger.

2:00, The Sunday-school as a Missionary Force.—J. D. Wampler. Discussion and Song.

2:35, Aids in the Development of the Sunday-school.—Otho Winger. Discussion and Song.

Evening Session.

7:00, Some Reasons Why Our Sunday-school Teachers and Workers Should Attend the Special Bible Term at Manchester College. General Discussion.

7:30, Sermon, The Gospel Preacher.—Otho Winger.

MINISTERIAL MEETING.

Aug. 8, Morning Session.

8:00, Devotional and Organization.

8:30, The Ideal Minister: (1) As a Minister.—L. H. Dickey. (2) As a Neighbor.—Nora Berkebile. (3) As a Citizen.—E. P. Yoder. Discussion and Song.

9:15, The Christian Ministry of Today.—Otho Winger.

10:00, Home Visitation in Evangelistic Work.—D. G. Berkebile. Discussion and Song.

10:40, Best Methods of Holding Evangelistic Meetings.—Jesse Anglemyer and J. L. Guthrie.

Afternoon Session.

1:00, Devotional.

1:10, The Minister's Duty to the Church: (1) From the Minister's Viewpoint.—S. P. Early. (2) From the Church's Viewpoint.—J. L. Lindower. The Church's Duty to the Minister: (1) From the Church's Viewpoint.—D. N. Schubert. (2) From the Minister's Viewpoint.—S. U. Snavely. Discussion and Song.

2:00, The Minister's Preparation.—Otho Winger.

2:45, The Development and Direction of the Social Instinct.—Arthur Sellers. Discussion and Song.

Committee on Program, G. A. Snider, Ira E. Long, C. A. Wright, Mary L. Cook, Bessie Kaylor.

DISTRICT OF MICHIGAN.

The Annual Sunday-school, Ministerial, Missionary and District Meetings of the District of Michigan are to be held in the New Haven church, Gratiot Co., Mich., Aug. 14, 15 and 16.

August 13, 1912, at 7:30 P. M.

Doctrinal Sermon.—J. L. Mishler.

SUNDAY-SCHOOL MEETING.

Wednesday Forenoon Session.

Moderator, C. F. Culler; Chorister, Alma Wise.

8:30, Song Service.

9:00, Devotional. Address of Welcome.—Eld. D. Chambers.

9:15, The Need of Consecrated Workers.—C. H. Deardorff

9:30, The Making of Consecrated Workers: (1) Parent's Part.—Lelia Culler. (2) Sunday-school's Part.—Fanny Hoover. (3) Church's Part.—Earl Starbard.

10:15, Song.

10:20, The Superintendent, His Duties in Sunday-school: (1) In Opening and Closing.—John Chambers. (2) Class Period and Review.—Katie Patterson.

10:50, His Duties Out of Sunday-school: (1) In Advertising.—Laura Blocker. (2) Unifying the Work.—H. A. Weller.

11:20, Discussion.

11:25, Song. Intermission.

Afternoon Session.

1:30, Devotional.

1:40, What Constitutes a Model Christian Workers' Meeting?—Emma Doerr.

1:55, How Make It Such?—E. Reiley.

2:10, Sisters' Aid Society a Factor in Mission Work.—Ora Mote, Lydia Blocker.

2:30, General Discussion.

2:40, Song.

2:45, Round Table: (1) Who Should Go to Sunday-school? (2) What Is Class Organization? (3) What Are Its Benefits? (4) Men and Religion Forward Movement. (5) The Misfit Superintendent and Teacher. (6) What Should Be Done with Him? (7) What Should Be the Teacher's Aim? (8) Is Being Late a Habit?

3:25, Song.

3:30, Report of Sunday-school Secretary.—Sarah Long.

Evening Session.

7:30, Prayer and Song Service.

8:00, Evangelistic Sermon.—Levi Baker.

MINISTERIAL MEETING.

Moderator, W. B. Neff; Chorister, Cassie Kaufman.

8:30, Praise Service. Devotional. Roll Call.

9:15, How Can the Newly-elected Minister Be Encouraged to Take Up His Work?—J. E. Ulery.

9:45, Doctrinal Preaching: (1) What Is It?—J. H. Killian. (2) When Preach It?—J. E. Frederic.

10:15, Are Apostolic Methods Practicable?—J. M. Smith.

10:45, Song.

10:50, What Are the Greatest Hindrances to Christianity?—L. I. Moss.

11:10, How Overcome Them?—J. M. Lair.

11:30, Song.

Afternoon Session.

1:40, What May We as a Church Do, to Counteract the Evil Influence of Immodest Dress?—Mary Teeter.

2:00, Discussion.

2:10, Song.

2:15, The Christian Life, a Life of Sacrifice: (1) By the Laity.—J. P. Bowman. (2) By the Ministry.—G. E. Stone.

2:50, The Relation of our Ministers to Business Life.—Perry Arnold, Samuel Bollinger.

3:20, How May the Local Church Be More Helpful to Her Ministers?—L. A. Fisher, Tennessee Bowman.

3:50, General Discussion. Intermission.

MISSIONARY MEETING.

Moderator, P. B. Messner; Chorister, Lelia Culler.

7:00, Consecration Service.

7:30, A View of the Work in Grand Rapids.—J. L. Mishler.

8:00, Report of District Missionary Secretary and Helpful Suggestions.—J. E. Ulery.

8:15, What Can Michigan Do to Encourage Missionaries?—S. M. Smith.

8:30, Michigan in the Foreign Field.—C. L. Wilkins.

8:45, Missionary Offering.

DISTRICT CONFERENCE.

August 16, 1912.

8:45, Devotional.

9:00, Conference.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Gerber-Hoffer.—By Eld. John H. Witmer, at his home near Union Deposit, Pa., July 6, 1912, Bro. Harry S. Gerber, of Palmyra, Pa., and Sister Naomi W. Hoffer, of Deodate, Pa.—Edgar M. Hoffer, Elizabethtown, Pa.

Haughtelin-Turner.—By the undersigned, at the home of the bride's parents, July 10, 1912, Percy N., son and only child of Bro. Irving and Sister Cora Haughtelin and Helen M., daughter of Mr. and Mrs. G. J. Turner, all of Panora, Iowa.—J. D. Haughtelin, Panora, Iowa.

Ikenberry-Campbell.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. W. H. Campbell, Pomona, Kans., July 7, 1912, Bro. Milton E. Ikenberry, of Overbrook, Kans., and Sister Hattie M. Campbell, of Pomona, Kans.—J. M. Ward, R. D. 1, Pomona, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baker, Sister Mary, born Nov. 2, 1852, died June 22, 1912, aged 59 years, 7 months and 20 days. She was united in marriage to Eli Baker in 1869. Eight sons and seven daughters were born to this union. Four of them preceded her in death. She united with the Church of the Brethren in November, 1890, and was a consistent Christian until death. Sister Baker was a faithful wife and loving mother. Services by Rev. George Young, pastor of the U. B. church at Smith's camp ground, where interment was made in the cemetery near by.—Mrs. Hardin Miller, Dogwood, Ind.

Blough, Sister Magdalena, nee Kline, born May 23, 1842, in Somerset County, Pa., died July 3, 1912, aged 70 years, 1 month and 10 days. She was married to Jesse Blough in 1860, with whom she lived fifty-two years. Five children were born to this union. Three of them preceded her in death. She was affected by a paralytic stroke Feb. 1, and was confined to her bed for twenty-two weeks. During the last few days of her life she suffered much pain. She was a faithful member of the Church of the Brethren for forty-nine years. She and her husband were among the first members to come to Ionia County, Mich. Services by Bro. J. L. Mishler, of Grand Rapids, Mich. Text, 1 Peter 1: 3, 4.—Ora G. Mote, Clarksville, Mich.

Bowen, Sister Jennie, wife of George Bowen, died of heart trouble and dropsy, at her home on Falls Road, Md., July 6, 1912. She leaves a husband, three sons and one daughter. Services at the Woodbury church. Interment in St. Mary's cemetery.—Anna B. Smith, 845 Wellington Street, Baltimore, Md.

Brown, Sister Eliza J., died in Kansas City, Kans., July 6, 1912, aged 60 years and 4 months. Sister Brown was the mother of eight children, and raised several orphan children. Hers was a home for the homeless. Aunt Jennie united with the Church of the Brethren last March, and she was much concerned about all of the children coming into the church. Sister Brown died very suddenly of heart failure. Services in Kansas City, Kans. Text, John 14: 1-3.—I. H. Crist, Kansas City, Kans.

Cory, Bro. Lincoln, born in Elkhart, Ind., June 7, 1860, died July 12, 1912, aged 52 years, 1 month and 5 days. He united with the Church of the Brethren at the age of eighteen years. His first wife died, and he was left with six small children. He was married the second time, and there were also six children born to this union. He took a great interest in raising his family for the church, and educated them. One of his sons and a son-in-law are ministers in the Brethren church. He leaves a sorrowing wife, twelve children, one brother and one sister. The immediate cause of his death was heart trouble. He died near Syracuse, Ind., in the bounds of the Syracuse church. Services by the pastor of the Evangelical church, assisted by the writer.—I. L. Berkey, Goshen, Ind.

Dunaugh, Bro. Henry, born in Pennsylvania, moved to Ohio when he was young, died July 10, 1912, aged 82 years and 6 months. He leaves four children and one sister. His companion preceded him about three years ago. He, with his companion, united with the Church of the Brethren in the fall of 1907. Services by the writer in the M. E. church at Amity.—C. J. Workman, Buckeye City, Ohio.

Eshelman, Cleo, born at Mt. Morris, Ill., April 2, 1899, died at Fresno, Cal., May 4, 1912, aged 13 years, 1 month and 2 days. Several skilled physicians frankly expressed their inability to diagnose the case and every possible care for his recovery was all in vain. Cleo accepted Christ in the Raisin City Brethren church last Thanksgiving time, with a score of his mates. Services were conducted by Bro. E. M. Cobb from these words, "Is death the end?" Interment in the Raisin City cemetery. Six of his classmates were pall-bearers, while six girls, also his classmates, preceded the bier, carrying sprays of white roses. (This notice was prepared for the Messenger by the writer some months ago, but the one entrusted with mailing it, neglected to do so, hence this apology.)—Emma Saylor, Raisin City, Cal.

Fike, Elmer J., born at Garrison, Iowa, April 16, 1905, died in the city hospital, at Saskatoon, Saskatchewan, Canada, of gangrenous appendicitis, July 3, 1912, aged 7 years, 2 months and 17 days. He was the only son of Brother and Sister J. B. Fike, formerly of Garrison, but now living at Hanley, Sask. There are left to mourn his death, his father, mother and three sisters. Services at the Brethren church, in Garrison, on Sunday, July 7, by the pastor, Bro. Wm. H. Long. Interment was in the Garrison cemetery.—Estella Blough, Garrison, Iowa.

Foote, Abraham Z., born in Darke County, Ohio, Feb. 20, 1842, died June 1, 1912, aged 70 years, 3 months and 6 days. He lived in DeKalb County, Ind., and died of heart trouble, in the bounds of the Cedar Lake church. Services by the writer.—I. L. Berkey, Goshen, Ind.

Garman, Sister Mary, nee Herr, died in Deodate, Pa., in the bounds of the Canowago congregation, July 10, 1912, aged 59 years. She was a member of the Church of the Brethren for a number of years. She is survived by her husband, two sons and three daughters. Services at the West Greentree church by Bro. Aaron Hoffer and Mr. John Brinser. Interment in the adjoining graveyard.—Edgar M. Hoffer, Elizabethtown, Pa.

Gish, Bro. Jacob, born in Botetourt County, Va., April 15, 1845, died at his home near Amsterdam, Va., June 19, 1912, of catarrh of the stomach. He was a member of the Church of the Brethren for a number of years, had been blind for thirty years, and was an intense sufferer. His wife and one sister survive him. Services at the home by Eld. Jonas Graybill and Bro. C. D. Reed. Text, John 14: 1-3.—Mrs. W. K. Murray, Roanoke, Va.

Hammon, Sister Mary Isabelle, died within the bounds of the Ridge church, Highland Co., Ohio, July 11, 1912, aged 58 years. She was a patient sufferer from tuberculosis for five or six years. She died at the home of her sister, Mrs. Matthew Kelley. Two other sisters survive her; also her parents and one brother. She was an angel of mercy to many homes where there was suffering and sorrow, and won many friends through her kindly deeds. Services at the Ridge church by the writer, assisted by Eld. Given Kesler, of the M. B. C. church, and Rev. Hampton Williams, of the M. E. church. The theme was "The Father's House,—Heaven."—Van B. Wright, Box 26, Sinking Spring, Ohio.

Harader, Sister Josie, born in Ohio in 1847, died in Arkansas City, Kans., July 8, 1912, aged 64 years and 8 months. She became the wife of Leander Harader in 1869, at Mount Etna, Iowa. Nine children were born to them. Six of the children are living. Sister Harader united with the Church of the Brethren in Iowa soon after her marriage. Services by the writer.—D. Harader, Crescent, Okla.

Keltner, Robert Henry, little son of Brother and Sister Charles Keltner, of Mt. Morris, Ill., born Dec. 16, 1910, died July 8, 1912, of meningitis. He was a very bright, lovable child, and friends as well as relatives feel the loss keenly.—D. D. Culler, Mt. Morris, Ill.

Lingenfelter, Margaret Susan, born near Claysburg, Blair County, Pa., Aug. 5, 1854, died in the bounds of the Clear congregation, Blair Co., Pa., July 2, 1912, of intestinal trouble, aged 57 years, 8 months and 27 days. Her husband, Bro. Thaddeus Lingenfelter, preceded her about three years ago; also one child who died in infancy. Her aged mother, three brothers, three sons and six daughters survive. She was a faithful member of the Reformed church, and was a kind and loving wife and mother. She will be much missed. Services in the Upper Codorus church by Rev. H. H. Spohn, of the Reformed church, assisted by Eld. F. C. Dively and Bro. Andrew M. Dixon. Interment beside her husband in the cemetery near by.—Annie L. Dively, Claysburg, Pa.

Main, John, born in Canada, May 2, 1835, died at the Rockford Hospital July 2, 1912, aged 76 years and 2 months. One week prior to his death an operation was performed, from which he did not rally. He resided in Winnebago County, Ill., more than fifty years. Nov. 11, 1911, Mr. and Mrs. Main celebrated the fifty-seventh anniversary of their marriage. He is survived by his wife, four daughters and one son, three broth-

ers and four sisters. Interment in the West Side cemetery. Services by Bro. P. R. Keltner, assisted by the writer. Text, 2 Cor. 5: 1.—O. P. Haines, Rockford, Ill.

Master, James K., born in Fairfield, Franklin Co., Ind., May 12, 1834, died at the home of his son, Bro. Sherman Master, July 10, 1912, aged 78 years, 1 month and 28 days. March 21, 1858, he was united in marriage to Susanna Clayton. Five daughters were born to this union. Two daughters died in infancy. His wife died Oct. 8, 1874. He is survived by three daughters and three sons, one brother and two sisters. He was a member of the Mennonite church. Services at the Turkey Creek church by Brethren Daniel Wysong and Henry Wysong. Interment in the Milford cemetery.—Edward W. Ellery, R. D. 4, Nappanee, Ind.

Miller, Samuel Franklin, born near Lima, Ohio, Feb. 10, 1840, died near North Manchester, Ind., July 4, 1912, aged 72 years, 4 months and 24 days. He was united in marriage to Martha Harter May 20, 1866. One son, who died in infancy, and three daughters were born to them. Early in life he gave his heart to God, and his beautiful life of service to his Master bears witness of his fidelity to his Christian vows. He was much interested in the cause of education, and in the temperance movements, and as he advanced in years his interest in the peace movement became one of the absorbing passions of his soul. His last illness, of six weeks' duration, followed a stroke of paralysis, and he had to endure much suffering. But he bore it all with Christian patience and fortitude. He called for the elders and was anointed, receiving much comfort and blessing. Services were held in the Manchester church by Elders J. H. Wright and S. S. Blough. Text, 2 Tim. 4: 6-8.—Ollive Miller, North Manchester, Ind.

Myers, Bro. Edward Miller, born Oct. 28, 1864, died July 11, 1912, aged 47 years, 8 months and 13 days. He leaves a devoted companion, two sons and one daughter. He was a kind husband and father, and a deacon in the Brethren church, Falling Spring congregation, Pa., for a number of years. The church will miss him. Services by the writer, assisted by Eld. John Lehner and the home ministers. Services in the Browns Mill church. Interment in the cemetery adjoining. He leaves his wife and three children. All of them are members of the church.—Wm. C. Koontz, Shady Grove, Pa.

Philips, Mrs. L., died in Brooklyn, N. Y., July 5, 1912. She was the mother of our much-beloved sister, Lottie Philips, known to a number of the Messenger family. Lottie died in a triumphant faith in our Lord eight years ago, after being rescued from sin, through our Brooklyn Mission. Her mother expressed a new faith in her Lord shortly before her departure.—J. Kurtz Miller, 358 Sixtieth Street (Brethren Mission), Brooklyn, N. Y.

Pressel, Bro. William Edward, died at the home of his parents near Wrightsville, Pa., in the bounds of the Codorus congregation, Pa., July 7, 1912, aged 23 years, 11 months and 10 days. He died of consumption, after an illness of four months. He remained faithful until death. His parents, three sisters and two brothers survive him. One sister preceded him in death some years ago. Services in the Fairview church by Bro. I. M. Bowser and the writer. Text, Job 14: 1, 2. Interment near the church.—J. L. Myers, Loganville, Pa.

Reber, Bro. Daniel H., born near Bareville, Pa., April 28, 1836, died at Centerport, Pa., July 6, 1912, at the home of his son, Jonathan G., aged 76 years, 2 months and 8 days. He united with the church forty years ago, and was elected to the deacon's office in the Maiden Creek congregation twenty-five years ago. He was a faithful attendant at church services, took a leading part in remodeling the Mohrsville churchhouse, adapting it to love feast purposes, and also repaired the churchhouse at Pricetown, which is the third oldest church building of the Brethren in America. Preaching services and love feasts were frequently held at his house and barn some twenty years ago. He was married three times. He is survived by his wife, five sons and one daughter, one brother and one sister. All of his children are members of the Church of the Brethren. Two of them are ministers and one is a deacon. One son, who was also a deacon, preceded him in 1907. Services in the St. Thomas church by Elders William Oberholtzer and E. M. Wenger. Interment in the Reber burial plot, one and one-half miles north of Bernville.—D. C. Reber, Elizabethtown, Pa.

Rhodes, Bro. Noah, died of pneumonia, in the Linville Creek congregation, Rockingham Co., Va., July 9, 1912, aged 82 years, 6 months and 14 days. His wife went to the spirit world six years ago. He is survived by four sons and two daughters. He united with the church about sixty years ago. For fifty years he has been a deacon, and was faithful and loyal in his Christian duties. He was particular about visiting and comforting the sick. He was always in his place for religious worship and work for the church. His counsel will be missed. Services by Brethren D. Hays and J. F. Driver. Text, Rev. 14: 13.—Catherine R. Kline, R. D. 1, Box 3, Broadway, Va.

Secrest, Sister Elizabeth Ellen (nee Wolfkill), born Oct. 31, 1845, died June 25, 1912, aged 69 years, 7 months and 25 days. Sister Secrest had been a patient sufferer from dropsy and heart trouble for several months. At her request she was anointed and died in the sure hope of a happy home beyond. Her husband preceded her to the spirit world four years and four days. Of her immediate family there remain their only surviving child, a son, and his family, who kindly cared for her during her sickness, and also several brothers and sisters. Services in the Sugar Run church by Brethren S. A. Norris and G. H. Swayne. Interment in the cemetery near by.—S. A. Norris, Shirleysburg, Pa.

Smith, Elizabeth, nee England, born at Sheffield, England, Jan. 10, 1870, died July 7, 1912, at the City Hospital in Rockford, Ill., aged 42 years, 5 months and 27 days. She was united in marriage to Frank Smith at Sheffield, England, about twenty-one years ago. She and her husband emigrated to America in 1903, and settled at Rockford, where they resided until her death. The deceased had been a sufferer for sixteen years. She is survived by her husband and five children, many other relatives in this country, and her father, brother and sister in England. Interment in the West Side cemetery. Services by the writer. Text, Heb. 11: 16; subject, "Heaven a Better Country."—O. P. Haines, Rockford, Ill.

Tidd, Sister Cynthia A., nee Robinson, born in Fayette County, Ohio, March 25, 1845, died in Xenia, Ohio, June 15, 1912, aged 67 years, 2 months and 20 days. In October, 1865, she was united in marriage to John Charles Tidd. Six children were born to this union. Her husband and three daughters preceded her in death. One daughter and two sons are left to mourn the loss of a loving mother. Sister Tidd united with the Church of the Brethren a number of years ago, and remained faithful until death. Services at the Baptist church at Gunnerville, near Jamestown, Ohio, by Eld. David Leatherman.—Elsie Winget, Springfield, Ohio.

Wampler, Charles Franklin, little son of Luther and Annie Wampler, died of infantile paralysis, in the Linville Creek congregation, Rockingham Co., Va., July 3, 1912, aged 10 years, 10 months and 29 days. He was a patient little sufferer for three months. He is survived by his parents, five sisters and one brother. Services by Brethren C. E. Nair and D. H. Zigler. Text, Rom. 6: 7.—Catherine R. Kline, R. D. 1, Box 3, Broadway, Va.

Williams, Bro. Samuel, born in Holmes County, Ohio, Sept. 17, 1841, died June 30, 1912. He came to Dekalb County, Ind., in 1861, and united with the Church of the Brethren soon after the Civil War. He suffered intensely of heart trouble for over two years, and died in the bounds of the Cedar Lake church. Services by the writer, assisted by Bro. J. H. Elson.—J. L. Berkey, Goshen, Ind.

Wolfe, Bro. Marcellus S., born Aug. 29, 1854, died of Bright's disease and dropsy July 5, 1912, at his home, aged 57 years, 10 months and 6 days. Bro. Wolfe was a member of the Church of the Brethren for thirty-four years. He leaves a wife and seven children. Services at the Lutheran church by Eld. Jonas Fike and D. B. Arnold. Text, Rev. 14: 13.—Ira C. Miller, R. D. 2, Oakland, Md.

MANCHESTER COLLEGE



Fall Term Opens September 10.

Standard courses will be given in the following departments: College, Normal, Bible Business, Music, Academy, Art, Agriculture, Oratory and Expression and Manual Training.

Here you will find a pleasant school home. The religious and social environment is the very best. The enrollment made a big increase during the past year. Expenses are moderate. Accommodations are good.

Ask for our new catalogue and special information. Address,

MANCHESTER COLLEGE
North Manchester, Ind.

THE BRETHREN TEACHERS' MONTHLY

A Help That Helps

None better. So acknowledged by competent critics. Full in the way of general information, such as relates to time, dates, places, geography, biography, etc.

Able writers for different grades, primary, intermediate and adult. These special articles, together with those on the Gist of the Lesson, the Lesson in Everyday Life and the editor's expository words, make it all that might be desired.

Teachers in Brethren Sunday-schools need helps specially prepared for their work. This is what the Brethren Teachers' Monthly gives.

Pastor, Superintendent, see to it that the teachers in your Sunday-school are supplied with this excellent monthly, and they will be able to do better work than would be possible without it. It is concise, comprehensive, practical.

Single copy, per quarter, 16c; three or more copies to one address, per quarter, 13c, each; single subscription, per year, 60c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

ARE YOU LOOKING For a School

Whose work is of a high order; Where the home life is ideal; With earnest, conscientious, helpful teachers?

The majority of our College and Academy students take Bible work along with literary subjects. It is much to their advantage to do the Bible work in this way.

If you are interested in a course in Liberal Arts, Academy, Agriculture, Bible, Business, Music, Expression, or Art, write for our latest Catalogue. It will interest you.

Address,

MOUNT MORRIS COLLEGE
Mount Morris, Illinois

AN OUTLINE *of the* FUNDAMENTAL DOCTRINES *of* FAITH

BY D. WEBSTER KURTZ.

A Unique Book That Will Meet a Long Felt Need.

This little book contains in as brief form as possible a statement of the fundamental doctrines of the Church of the Brethren in their application to the daily lives of its members.

There are a great many people who join the church, especially in the larger cities and in places where there is not an over-abundance of members of the church, who know very little about the teachings and doctrines of the church to which they pledge their allegiance. To such this book will be a valuable asset.

The book will very adequately fill the place of a catechism in indoctrinating new converts. It is too small to permit of lengthy discussion or defense of the principles laid down, but is simply a statement of the doctrines, with sufficient explanation to make the book readable.

Such a book as this will be valuable to all the members of the church, in making them more acquainted with her teachings and thus uniting them in more concerted spiritual activity in church work.

It is fresh from the press. Contains 60 pages, printed on extra quality paper, and bound in light brown cardboard with neat cover design. On the fly-leaf are spaces for the name of the person to whom the book is presented, also date and place of baptism, and the name of the donor.

The book is worthy of a wide distribution. ORDERS RECEIVED NOW. Price 25 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

BIRD'S-EYE VIEW OF THE MINISTRY OF CHRIST

A most excellent harmony of the Gospels in pamphlet form, arranged by A. W. Vaniman. It is in fact what its title indicates—

a bird's-eye view of the ministry and life of our Savior as related by the four Gospel writers.

TO THE BIBLE STUDENT IT IS INVALUABLE.

It gives a grasp of the events of the life of Christ, in their chronological order that will prove helpful at all times. The events are all approximately dated and the different periods are divided off accurately. It is of convenient size to place in your Bible, where it will be always useful.

The subject is treated in the best and the most compact form of anything we have ever seen.

Price 15c per dozen.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FIVE HUNDRED SCRIPTURAL ANECDOTES

BY HAROLD P. SAYLES.

A hand book for preachers, teachers and Christian Workers. With the aid of this book you will be able to give good, interesting illustrations and in this way impress your subject upon the hearers. Alphabetically arranged according to subjects.

Price, postpaid, ...22c

BRETHREN PUBLISHING HOUSE, -:- ELGIN, ILLINOIS.

MISSIONARIES WANTED

You don't have to go to India or China or Africa and endure privation and suffer hardship to be a missionary. You can do the best kind of missionary work right at home, and you won't need any preparation or previous training either. All you need to do is to use a little of your spare time and a little of your surplus cash.

One of the best missionaries to the home that we know of is the Gospel Messenger. It preaches several sermons each week to each and every person that reads it, besides containing interesting bits of news and timely articles on up-to-date subjects.

This paper does not have the circulation that its worth deserves; possibly the reason for this is that a good many people do not know of its value, and thus are not aware of the benefit they are missing.

OUR PROPOSITION IS THIS

We will offer the Gospel Messenger for only 50 cents a year if sent into homes where there are no members of the Church of the Brethren. This fact of course is to be mentioned when sending in your orders. The General Mission Board will pay the deficiency.

Why not take advantage of this special offer and BE A MISSIONARY? If each present subscriber would send in but ONE subscription we would double our list, and the good derived could not be estimated.

Will You Be a Missionary?

BRETHREN PUBLISHING HOUSE :: :: :: ELGIN, ILL.

TABLE OF CONTENTS.

Editorial,—
Influencing the Gospel, ... 473
Rifle Practice in the Schools, ... 473
The Burning Bush (H. B. B.), ... 473
The Sunday-school and Church Services, ... 473
About Sermons, ... 474
The Anointing for Members Only, ... 474
Showing Faith in Mission Work, ... 474
Running Down Error, ... 474
The Marriage Ceremony, ... 474
Not Too Old to Study, ... 474
Conferring with the Officials, ... 474

Essays,—
True Citizenship. By A. G. Crosswhite, ... 466
Will There Be a Millennium? By Jas. A. Sell, ... 467
The Possibilities of the Soil. By Olin F. Shaw, ... 467
Our Schools: Sacrifice. By W. L. Elkenberry, ... 468
Front Rank Position. By Jesse Stutsman, ... 469

The Round Table,—
Just Feeling Comfortable.—James M. Neff. Abused Books and Bibles.—David M. Adams. "The Wasting Grain."—Annie A. Bowman. "Only a Little Thing."—John R. Snyder, ... 470

Home and Family,—
Parental Devotion.—Sister Banks Light. Some Reminiscences.—John C. Gondy, ... 471

Notes from Our Correspondents.

(Concluded from Page 477.)

was appointed to carry on the Home Mission cause. Our church met in council June 29, with our elder, Bro. H. C. Longanecker, presiding. Business matters were adjusted satisfactorily. Two letters were granted. Church officers were elected as follows: Sister Hale, reëlected as clerk; Bro. A. N. Huffman, trustee for three years; Sister Cleo Hiner, Messenger agent; the writer, correspondent. We will be represented at District Meeting by Brethren R. F. Hiner and A. N. Huffman. Bro. R. F. Hiner was appointed to secure an evangelist for a series of meetings this winter. We had previously decided to celebrate Fourth of July at the home of an isolated sister and her family, living twelve miles east of Tekoa. Our little Sunday-school band, with a few visiting friends, met at our church at 7 A. M., with an ample supply of conveyances to take all present to the picnic grounds, where we received a hearty welcome from our dear friends awaiting us. After enjoying our dinner a photographer took a picture of the scene. Next we sang a few selections and listened to an interesting talk given by Bro. H. C. Longanecker. Then ice cream was served, after which we departed to our respective homes, thanking God for the Christian fellowship enjoyed.—Sadie Erickson, R. D. 1, Tekoa, Wash., July 13.

WEST VIRGINIA.

Allegheny.—Bro. Quincy Leckrone, of Royersford, Pa., gave us an excellent address on "Temperance" July 15, which we appreciated very much. We held our Sunday-school Convention June 23, which was well attended and strengthening to us all. Bro. Albert Arnold, of Eglon, W. Va., was moderator and did his part well.—Lillie C. Moore, Bismarck, W. Va., July 17.

Harman.—July 4 we held a Sunday-school Meeting. Eld. Jonas Fike and Bro. Seymour Hamstead were with us, which added greatly to the interest of the meeting. After services Bro. Fike was called to anoint a sister who has been quite ill for some time. She is reported improving now. July 16 Bro. Quincy Leckrone gave us an excellent Temperance Lecture. We are sorry that more people did not hear him.—Cora Harman, Box 91, Harman, W. Va., July 19.

Notice to the Churches of Second District of West Virginia.—The time of our District Meeting is Aug. 29. All delegates and visitors coming by train must be at the Toll Gate, W. Va., on Wednesday morning, Aug. 28, at 9 o'clock, so as to be taken to the place of meeting. We want all those who are coming to said meeting to notify us a few days prior to the meeting, so that we will know how many conveyances to provide. If any persons are coming sooner, please notify us to that effect.—M. C. Colgan, R. D. 1, Auburn, W. Va., July 15.

Sugar Lands church met in council June 8. Our elder, Bro. J. S. Fike, officiated. Quite an amount of business was transacted. One came out on the Lord's side and was baptized. Our Sunday-school Convention will be held Aug. 11.—Lizzie B. Jennings, Thomas, W. Va., July 13.

OMAHA, NEBRASKA.

Sunday, June 30, we had our regular Children's Day. The children did their part exceptionally well. Many said that it was the best program we have ever had. One little girl, only three years old, mounted the platform and sang the chorus of "Beulah Land." Another, only four years old, sang so distinctly as to be understood by every one present. It makes our hearts rejoice, and gives us inspiration and courage to try to do more, when we see these little ones do their parts so well. Coming as they do from homes that only about a year ago had no concern as to whether their children were in Sunday-school, the interest is remarkable. There were 131 present.

July 4 we had our Sunday-school picnic. We went one-half mile beyond the end of an interurban car line to a large pasture and grove, where there was nice grass and plenty of shade. When we got out there, we turned the children loose, and told them they could go where they pleased, and run as hard as they liked. We told them that there were to be no "don'ts" today. They certainly appreciated this. I fear, sometimes, that we so hedge the children with our "don'ts" as to make life uninteresting to them.

It was arranged that each family provide its own lunches, so that the children could lunch at any time they were hungry, and some of them began right away. How they did play and eat! It was intensely interesting to watch them. It was a great relief to the mothers to know that the children could play with no danger, such as continually surrounds them in the city. About three o'clock the children were tired, and when we began to sing, they gathered around, and joined in with a very hearty response. After singing awhile we had an historical lecture and one sermon; next we had a season of thanksgiving and prayer, after which we returned to the city a happy people. We had spent one day free from the care, anxiety and noise so characteristic of a city on the Fourth.

2517 Lake Street, July 13. M. R. Weaver.

JULY FOURTH AT LIMA, OHIO.

Some time ago the Bellefontaine, Fostoria and Lima Sunday-schools conceived the idea of holding a joint Sunday-school meeting at the latter place on the Fourth of July. A committee was appointed and all arrangements completed, in order that Independence Day might be spent in a profitable and pleasant manner.

Lima church has an excellent reputation for cordially entertaining visitors within her borders, and this occasion was no exception to the rule. As one entered the doors, a genuine home feeling was perceived, and the welcome was royal.

The pastor, Bro. S. P. Early, with his wife and band of loyal helpers, is an inspiration to other workers, and visitors always look forward with pleasure to a day spent with the Lima Sunday-school.

The Fostoria delegation was headed by their pastor, Bro. C. A. Wright and wife. Some came by street car and others by automobiles.

The band of workers from Bellefontaine were likewise accompanied by their pastor, Bro. E. P. Yoder, and all were expecting a day of rich blessings.

The surrounding churches were also well represented, showing great interest in the proper observance of Independence Day.

The District Mission Board also decided to have this day set apart for a business session, and thus attend the Sunday-school Meeting as well. Their presence was greatly appreciated and proved helpful.

The organization was effected by selecting Eld. D. G. Berkebile as moderator and the writer as secretary. Bro. S. P. Early then gave a very hearty "Address of Welcome," and the faces of his colaborers were proof of the fact that the welcome was genuine on the part of the school as a unit.

Space forbids giving an account of each number on the program. The recitations, special music, talks and general discussion furnished a wholesome variety, quite helpful to all teachers and Sunday-school workers present. Nearly all named on the program were present and the substitute speakers also did good service. One note of interest was the scarcity of apologies and excuses. Our public speakers have come to know that such messages are not profitable and cause a decline of interest.

The paper on "The Primary Teacher and Her Class," by Sister Early, merits especial attention and we trust it may appear in print in some of our periodicals, that other workers may thus be benefited by the excellent production.

The illustrated talk on "Making a Sunday-school," by Bro. C. A. Wright, held the attention of every child in the several front benches, as well as of all older people. Interest was at fever heat as we saw the newly-made Sunday-school start out to help others. The home department and cradle roll were shown as important auxiliaries. Then, too, we were shown how the bad boy and the old hardened sinner may be brought into the Sunday-school and be helped.

Surely, this was a day long to be remembered, and all left with the feeling, "It was good to be here." May God bless all who had a hand in making the work a success!

Mary L. Cook, Sec.

Nevada, Ohio, July 8.

ANNOUNCEMENTS

DISTRICT MEETING.

Aug. 7, Texas and Louisiana, Nocona, Texas.
Aug. 16, Michigan, New Haven church.
Aug. 22, Northern Illinois and Wisconsin, at Naperville, Ill.
Aug. 28, Second District of West Virginia, Pleasant Valley congregation, eighteen miles from Toll Gate.

LOVE FEASTS.

Arkansas.
Sept. 21, 4 pm, St. Francis.

Canada.
Aug. 24, Fairview.

Illinois.
Sept. 14, Liberty.
Sept. 28, Romine.

Indiana.
Aug. 31, 10 am, Sugar Creek, Whitley County.
Sept. 7, Shipshewana.
Sept. 8, Ladoga.
Sept. 14, 2 pm, Fountain.
Sept. 21, evening, Maple Grove.
Sept. 21, 5 pm, Somerset.
Sept. 26, Nappanee.
Sept. 28, 10 am, Upper Fall Creek, two and one-half miles east of Middletown.
Sept. 28, 2 pm, Ogans Creek.
Sept. 28, 3 pm, Santa Fe.
Sept. 28, 10 am, Huntington (country house).
Sept. 28, Camden.

Iowa.
Sept. 21, 2 pm, South Keokuk.
Sept. 28, 3 pm, Monroe County.

Kansas.
Sept. 21, Overbrook.
Sept. 29, Independence.

Maryland.
Sept. 7, 2:30 pm, Fairview.
Sept. 21, Maple Grove.
Sept. 21, Sams Creek.

Michigan.
Sept. 14, 10 am, Harlan.
Sept. 16, 10:30 am, Crystal.
Sept. 21, 10 am, Sunfield.
Sept. 21, 10:30 am, Chippewa Creek.

Missouri.
Sept. 1, Osceola.

Nebraska.
Aug. 10, South Loup.
Sept. 21, Sappy Creek, at Bro. Abr. Mishler's home, in a tent.

New Mexico.
Aug. 27, Sunshine.

North Dakota.
July 27, 5 pm, Carrington.
Aug. 3, 6 pm, Berthold.
Aug. 3, 4 pm, Cando, Zion house.

Ohio.
Sept. 7, 4 pm, Lower Stillwater.
Sept. 7, 2 pm, Ross.
Sept. 14, 5 pm, Tuscarawas.
Sept. 21, Spring Run.

Oregon.
Aug. 24, Myrtle Point.
Aug. 24, Mohawk Valley.

Pennsylvania.
Aug. 17, 18, 2 pm, Perry, Farmers Grove.
Sept. 28, 29, 10 am, Lower Canowago.
Sept. 29, Maple Glen.

Texas.
Aug. 10, Nocona.

Virginia.
Sept. 12, Pleasant View.

West Virginia.
Sept. 7, Sugar Lands.
Sept. 14, Harman.
Sept. 15, Shiloh.
Sept. 28, Salem.

BIBLE BIOGRAPHIES
FOR THE YOUNG

By Elder Galen B. Royer.

These little volumes are highly praised by many excellent judges of good literature. The life story of each character is told in a simple yet entertaining and highly instructive manner. The artistic beauty of each book is enhanced by numerous illustrations. If you are interested in the lives of great Bible characters, read this



LIST OF TITLES.

Joseph the Ruler.
Samuel the Judge.
Moses the Leader.
Jesus the Savior. Vol. 1.
Jesus the Savior. Vol. 2.
Daniel the Fearless.
Ruth the True-Hearted.
David the King.
Esther the Queen.
John the Baptist.
Elijah the Prophet.
Abraham the Faithful.

A set of these little books should find their way into each and every well-planned library. Average number of pages per book is 175. Bound in cloth. Artistic cover design.

Per copy, postpaid, ... **$ .30**
Set of 12, postpaid, ... **3.25**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

ONESIMUS
The Runaway Slave

By Eld. H. B. Brumbaugh.

¶ A new book of 159 pages in which we have presented a charming story of the days of Paul the Apostle. Many years have been spent in bringing together the material for this fascinating and realistic sketch of Onesimus and his experience among the Christians of Colosse and Rome.

¶ After a careful perusal of this book you cannot but have a new interest in Paul and his several Epistles. In fact you have here an interesting and entertaining Commentary on the Epistle of Paul to Philemon.

¶ This book will be read with interest and profit by hundreds of young people and every student of the New Testament will enjoy every one of its nineteen chapters.

Cloth bound. Artistic side title. Clear type. Short chapters.

Price, postpaid, ...75 cents

BRETHREN PUBLISHING HOUSE.
Elgin, Ill.

THE FULL REPORT
Of the Conference Held at York Pennsylvania

is going very rapidly. Every member of the Church of the Brethren should read it. If you haven't already ordered it, do so now. Keep posted on church government. The Report gives discussions and decisions. It contains much valuable information. Price postpaid 25 cents.

BRETHREN PUBLISHING HOUSE.
Elgin, Ill.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., Aug. 3, 1912. No. 31.

AROUND THE WORLD

Temperance Success in Iceland.

While the inhabitants of this northern island, far out in the Atlantic, northwest of Norway's rugged coast, may not enjoy the advantages of a balmy clime as do the more favored lands farther south, they must be accorded the proud distinction of having enacted the first national law against the manufacture, importation, and sale of intoxicating drinks. Since the enactment of that measure, May 1, 1909,—with the approval of King Frederick VIII., at Copenhagen,—Iceland has had no rum, no prisons, no penitentiary. With a population of 85,000, there is not an illiterate person in that country. Peace and prosperity are theirs in an unusual degree, and the blessed results of temperance are so fully apparent that other lands may well profit by the excellent example given.

The Call for Workers.

Bountiful crops throughout the Northwest have caused an unusual demand for laborers, and the high wages offered are perhaps the best indication that God has blessed the labors of the husbandman. Employment agents and contractors can secure but a fraction of the men, desired for the various industrial enterprises now being pushed forward, and others just being started. If, therefore, any one persists in remaining idle, it is due to a lack of energy, rather than to a lack of employment. Precisely the same condition obtains in the spiritual world. There are opportunities untold for those who really want to be willing workers for the Lord, but many, alas, fail to rise to a due perception of their great responsibility. "Why stand ye all the day idle?"

Pekin's Ancient Library.

"Kuo Tze Chien," or "School for the Sons of the Empire," at Pekin, has one of the few unique libraries to be found in China. The ancient university existed for more than a thousand years before the Christian era, and its library is well fitted to survive the ravages of time, since it is engraved on stone. On 182 large tablets are carved the "Thirteen Classics,"—the sum and substance of Chinese culture. Though the library is not quite as old as the school that is so carefully preserving the unique literary collection, yet it dates back to a period at least five hundred years ago. Such a preservation of literature, while truly remarkable, is, however, not to be compared in real value, with "the epistle of Christ," when it is engraved by "the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart."

Compulsory Militarism in New Zealand.

Great opposition is being experienced by the Government of New Zealand to the noted "Defense Act," which was put into active operation two years ago, and which provides for the compulsory military training of all males from boyhood. Many parents are decidedly opposed to the arbitrary ruling. They see no reason why their sons should be drilled in the art of war, and in consequence many boys, refusing to take the oath, provided for in the act, have been sentenced to imprisonment. So great is the indignation among the people, because of the oppressive act, that the cabinet is already contemplating a modification of the objectionable ruling, excusing all those who are conscientiously opposed to military training. It is to be hoped that the timely action of peace advocates in this country will prevent the passage of any similar measure in the United States.

The New China.

Despite hindrances that have demanded the most heroic efforts in their conquest, the new republic of the Orient is doing its best to attain to the front ranks of the world's progress. Already systematic efforts are being made to place the benefits of a thorough education within the reach of even the poorest, and therein China is showing herself as being wide-awake to her best interests as a rising nation. Schools of domestic science and physical culture will do much in the development of the nation, and all the valuable features of western civilization will be introduced as rapidly as possible. In this connection it may be of interest to note that Jeremiah W. Jenks,—now Professor of Political Economy at Cornell University, but on the Faculty of Mt. Morris College during its first few years,—has been appointed as financial adviser to the Chinese administration. If we may judge future results by the previous achievements of Prof. Jenks, the new republic will have a safe and wise counselor. It is also a matter of profound gratification that the leaders of thought and influence in China are decidedly favorable to the further extension of missionary efforts, and are doing all in their power to advance the interests of mission schools, hospitals, and every agency by which their people may be brought in touch with western influences.

Italy's Appeal to the Powers.

Recent reports from authentic sources seem to indicate that the Italian Government is becoming weary of the long-continued struggle with Turkey, concerning the possession of Tripoli, and is now entreating the Powers to bring about an amicable settlement of the difficulty. As Italy, apparently, entered into the war without consulting those whose aid she now desires, it may be somewhat difficult to secure a settlement satisfactory to all concerned. Whatever may be urged by some, in justification of Italy's hasty advance upon Tripoli, one thing is sure,—under the laws of God and the general rule of international equity, no rights of possession can be accorded the Italian aggressors unless Turkey volunteers to relinquish Tripoli and other territory on payment of a cash indemnity. Right and equity should prevail.

Proper Care of Converts.

By a recent ruling of their General Conference, Methodists make it the duty of their ministers to see to it that all applicants for membership are "made fully acquainted with the doctrines, rules and regulations" of that church, and,—please note,—"are assigned to the study of the Bible in some department of the Sunday-school." One can not help but be impressed with the applicability of such a ruling to our own needs also. We need more thoroughly indoctrinated members,—brethren and sisters who are rooted and grounded in the principles of our Brotherhood and able to give a reason for the faith they have espoused. Then, too, "the study of the Bible in some department of the Sunday-school" is a matter of such vital importance that every member received into the church should gladly enter upon a thorough investigation of the Word, determined to give it his most faithful attention until graduated into the school of still higher attainments in the great beyond.

The Death of Japan's Emperor.

Mutsuhito, for forty-four years the greatly-honored Emperor of Japan, died at Tokio early in the morning of July 30. He is succeeded in the reign by his son, Yoshihito, as provided for in the constitutional proviso. Mutsuhito, born Nov. 3, 1852, was the 121st Emperor of Japan. Of a quiet, unassuming nature, but remarkable ability, he accomplished great reforms. As a statesman he commanded the respect of the world. As a leader he was loved because of his indomitable courage and shrewd diplomacy. Under his rule Japan enjoyed an unprecedented era of prosperity, and civilization made rapid strides. Contrary to the long-established practice of excluding foreign influences, the late Emperor encouraged progress and development from whatever source, and under his benign rule the arts and sciences of the western world have made Japan the most progressive of Oriental nations. As a ruler who made the welfare of his people his constant study, Mutsuhito is mourned by the entire nation, so greatly indebted to his untiring efforts.

Faithful Officials.

While many officials, to whom the highest interests of the nation have been confided, prove recreant to their trust, it is pleasing to note how the members of the Interstate Commerce Commission are honoring their office. Alert, impartial and industrious, they labor for the common good of the people rather than for the aggrandizement of a few favored interests. The latest evidence of their activity is the greatly reduced schedule of rates hereafter to be used by the express companies. Thorough investigation of the affairs of the various companies disclosed that excessively high rates were being charged, —to the great loss of the people in general, but to the great gain of stockholders who for years have been reaping enormous dividends from a comparatively small real investment. Faithful Government officials who, as in this and other instances, attend to the duties of their office without fear or favor, are not only an honor to the country but a great boon to the people for whose welfare they are laboring. As such they are worthy of the respect and support enjoined by apostolic precept as befitting the children of God.

When Jewelry Served a Good Purpose.

There was a stirring scene at the Red Rock, Minn., campmeeting, recently. The speaker of the day had made a powerful appeal in behalf of mission work among the Filipinos, and a deep impression had been made upon the audience. Most of those present felt strongly urged to give liberally, but not having with them as much money as desired, they willingly stripped themselves of whatever jewelry they possessed. A shower of gold rings, earrings, etc., filled the collection baskets, but not one person in the large audience regretted the donations so freely offered. Such a scene is made possible only when a spirit of consecrated giving takes possession of the heart, and one is made to wish that our own congregations might, in like fervor, give more liberally to the Lord's work.

Commendable Thoughtfulness.

It is encouraging, indeed, that in any great calamity there is a spontaneous and most cheering manifestation of sympathy that shows itself more practically than in mere words. The great colliery explosion at Silverwood, near Rotherham, Yorkshire, England, recently, called forth an immediate and sympathetic visit by King George and Queen Mary. Their tender solicitude, in behalf of the sorely bereft families of the victims, so practically exemplified, proved their genuine affection for the people over whom they rule, and has done much to strengthen the love and respect of the English people for the rulers of their country. Humanity everywhere needs more of the sympathy that expresses itself in a heart-to-heart outburst of practical benevolence. Only thus can we prove our claim to kinship with our Elder Brother and the Loving Father, from whom "cometh every good and perfect gift."

Our Work in the Philippines.

While, in a general way, much has been accomplished for the people of our island possessions, to lift them to a higher state of civilization and morality, it is to be regretted that the discriminating policy of our Government has placed the public schools of the islands practically under Catholic control. Protestant teachers are wholly prohibited from exercising religious influences of any kind, even outside of school hours. Even Sunday Bible classes, in charge of such teachers, have been construed as violating the departmental ruling as to Protestant influence. Quite different is the attitude of Government officials towards the Catholic aggressions. The Philippine Board of Education is in charge of a Catholic, under whose rulings full liberty is accorded the teachers of that faith to promulgate the doctrines of the Church of Rome. Today the papal catechism is taught in virtually every public school building in the Philippines. These are facts amply substantiated by those in full command of the situation,—discouraging as it may seem. The Filipinos, undoubtedly, should have an opportunity to hear the truth as it is in Christ Jesus. But what can be done for them when, by the very teachings of the public schools, they are influenced against evangelical Christianity?

How Hospitality Was Rewarded.

It has been said that hospitality is an almost forgotten grace, though we are glad to say that among the members of the Church of the Brethren it is still true that we are "not forgetful to entertain strangers." In one of our exchanges the story is told of a minister and his wife who, in seeking temporary lodging accommodations, upon their arrival at a new mission point, could find them only with a family in rather limited circumstances. But leanness of purse did not prevent largeness of heart, and though the father of the family had been out of work for some time, the best within their means was placed at the disposal of the honored guests. But the humble entertainers were not to struggle along unaided. In some way the Lord touched generous hearts in the community. Irrespective of church affiliations, gifts were pressed upon the noble-hearted family. During the three weeks' stay of their guests more household supplies, and especially provisions, were showered upon the little family than they could use, so that much was left for future needs. A situation was also found for the father. But, after all, the richest blessing received by the family,—as its members persistently averred,—was the sweet intercourse with God's devoted servants while they sojourned in that humble home. The days of miracles,—such as the prophet's never-failing cruse of oil and barrel of meal,—may be past, but God's power is the same, and his promises are sure.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Going Home.

Out of the chill and the shadow
Into the thrill and the shine;
Out of the dearth and the famine
Into the fullness divine.
Up from the strife and the battle
(Oft with the shameful defeat)
Up to the palm and the laurel,
O, but the rest will be sweet!

Leaving the cloud and the tempest,
Reaching the balm and the sheer,
Finding the end of our sorrow,
Finding the end of our fear.
Seeing the face of the Master
Yearned for in "distance and dream,"
O, for that rapture of gladness!
O, for that vision supreme!

Meeting the dear ones departed,
Knowing them, clasping their hands,
All the beloved and true-hearted,
There in the fairest of lands!
Sin evermore left behind us,
Pain nevermore to distress;
Changing the moan for the music,
Living the Savior to bless.

Why should we fear at the dying
That is but springtime to life?
Why should we shrink from the struggle,
Pale at the swift closing strife,
Since it is only beyond us,
Scarcely a step and a breath,
All that dear home of the living,
Guarded by what we call death?

Then we shall learn the sweet meanings
Hidden today from our eyes,
There we shall waken like children,
Joyous at gift and surprise.
Come, then, dear Lord, in the gloaming,
Or when the dawning is gray!
Take us to dwell in Thy presence—
Only Thyself lead the way.

Out of the chill and the shadow
Into the thrill and the shine;
Out of the dearth and the famine
Into the fullness divine.
Out of the sigh and the silence
Into the deep-swelling song;
Out of the exile and bondage—
Into the home-gathered throng.

—Margaret E. Sangster.

Caring for the Sick.

BY OTHO WINGER.

THERE is no command in the New Testament more strongly urged by Christ and the apostles than that of caring for the sick. It was a part of the daily work of the Master to minister to their necessities, and to relieve their sufferings. It is given in a number of places as one of the chief characteristics of the Christian to care for the sick.

From its origin the Church of the Brethren has emphasized the duty of caring for her poor and sick. In many places this work is done faithfully. In others it is often neglected. Denominations in general are not doing as much of this as they once did, and the Church of the Brethren is no exception. A few years ago a sister, who had been a faithful, active member for over fifty years, complained sadly before her death that she had been so completely neglected by the members during her weeks of sickness. A former brother says that he felt compelled to leave the church and join the lodge because the members wholly neglected him in his sickness.

This is one of the ever-ready accusations of the lodge-men in their assaults upon the church. Of course, we try to meet this by saying that the lodge-man pays for it beforehand. But there are some things that people want and need, and, if necessary, they would rather pay for them when they are well, to be reasonably sure of them when they are sick, than to be in doubt of receiving help when needed. But the church of Jesus Christ ought to do as much for her members without pay as the lodge does for the member who has paid up all his dues. There is too much of a tendency to let the sick hire the help that they need.

Whatever the lodge does, it does because it has an organization for doing the work. Church people, as a rule, are a great deal better than lodge people, and if they fail in doing their duty, it is because they do not have a plan for doing this work. What is everybody's business, and no one's in particular, is generally neglected. Of course it is the duty of every one in particular to visit the sick,—a duty too often shamefully ignored because of our being absorbed with selfish interests. And it is the duty of the deacons in particular to see that this work is not neglected. But generally, in our churches, there are a half dozen deacons who look after a lot of things in general, and neglect some things in particular,—caring for the sick being one of them.

The Manchester congregation has had experiences similar to those of other congregations in this important matter. But one year ago the church effected a better organization for work. One provision was the appointment of a brother or a sister in the several parts of the congregation, whose duty it was to see that the sick should get regular and adequate help when needed. In one district the practicability of this plan has just been tested. It shows what can be done everywhere where there is a plan and where those appointed do their duty.

May 26 a dear good brother was stricken with paralysis, and lingered until July 4 before he was called to rest. At times his sufferings were intense, and he required much help, especially at nights. Being in limited circumstances, the family could not have hired a nurse. But there was no need of it. During the thirty-nine nights there was but one night when there were less than two men present all night, to wait on the sick one. This excellent care was possible because the brother, whose duty it was to look after the needs of the sick, divided up the work among the neighbors, and assigned two men for each night. If one brother could not serve, another was promptly called. This arrangement did not make it burdensome upon any one, scarcely any one having to sit up more than one night in the week. The members of the family were permitted to get their much needed rest, worn out as they were with anxiety and constant care in the day time. But here, too, they were much aided by a brother who made it a part of his daily work to assist.

This family now has even a warmer feeling for the church than ever before. Those who helped have the joy at heart that comes to one when he feels that he has done his duty. No shameful reproach can be hurled at the church. No lodge man will dare make comparisons. In fact, it has been one of the strongest arguments ever given in this community against the lodge. But it is the same kind of a sermon that every church can and ought to preach. They will do more good than all the pulpit eloquence against secret societies.

North Manchester, Ind.

Providential Deliverances.

BY LIZZIE W. HOOVER.

"God is our refuge and strength, a very present help in trouble" (Psa. 46: 1).

THESE words were fully realized by David Livingstone, the great missionary, whose chief aim and object was to save benighted souls from dark heathenism. He was confronted by many serious happenings, and many a time was his life threatened while on his journeys in Africa.

In the beginning of his career, near the station at Mabosta, lions were numerous, and on one occasion he was attacked by one of these. With its deadly paw on his head, the animal seized his shoulder, tore his flesh, and crushed his bone. Through some miraculous power he was saved by a native teacher, who was with him, but his arm was crippled to such an extent that he labored with difficulty for thirty years from its effects.

He had a similar experience with a rhinoceros, and this encounter was just as remarkable, though not quite as romantic as his escape from the lion. The animal came dashing towards him, when suddenly, for some unknown reason, it stopped when close to him, and gave him time to escape.

Mr. Livingstone, while traveling through the parts where the slave traffic existed, found that some of the native tribes were very hostile towards him. He passed through the Chibogne country with his men, when, unfortunately, their provisions were absolutely exhausted. To supply their wants they killed one of their riding-oxen and sent a part of it to the native chief, as was the custom prevailing at that time. This insulted the chief, who sent some of his men, demanding much more valuable gifts. These natives gathered around Mr. Livingstone, swinging their weapons, and one was about ready to swing his sword on his head, when, in some way, he gained the victory, conquered them, and the storm passed away.

Next he was encountered by a native, who was filled with the chief's wrath, because he suspicioned him to be a Portuguese,—a slavetrader. This native compelled him to show his bosom, his arms and hair, and asked him if the Portuguese were like that. He realized the danger threatening him when he said: "How soon I may be called to stand before my righteous Judge, I know not. All hearts are in his hands, and merciful and gracious is the Lord, our God. O, Jesus, grant me resignation to thy will, and entire reliance on thy powerful hand!

"'A guilty, weak, and helpless worm,
On thy kind arms I fall.'

"Leave me not and forsake me not." Then came to him, right then, a comforting response in the words, "All power is given unto me in heaven and in earth, and lo, I am with you alway, even unto the end of the world" (Matt. 28: 18, 20). He was saved from this danger, but nine days later, at Mpende's, in the morning at sunrise, a party of the natives came close to where they encamped. The natives used strange cries and waved some red substance towards them. They started a fire and continued their hideous screams. Another party arrived and they unitedly came and asked to see the white man. He was helpless, but, trusting in his God, he prayed: "To thee, O God, we look. I commit all to thee. Hear Lord, for Jesus' sake." His enemies were conquered and they departed in peace. How true were the words when he said: "Traveling from day to day among barbarians exerts a most benumbing effect on the religious feelings of the soul."

Once more was Livingstone's party attacked by the native tribes at Ajawa, who persecuted the inhabitants of the Shire Valley. Not content with the burning villages, resounding with the wailings of the people and the shouts of the warriors, they also fired on Mr. Livingstone's party. The encounter was hot and serious, but ended without serious consequences.

While writing a letter to his brother, later on, he said: "Seven times was I in peril of my life from savage men, while laboring among them, but I never doubted that I was not in the path of duty. I saw that I was performing a good service in the cause of Christ, and I would *perish* rather then fail in my enterprise."

This great missionary not only was attacked by native tribes and wild beasts, but suffered many attacks of fever. His recoveries from them were marvelous. It was Divine interposition that his life was spared, though the attacks left him nearly deaf.

Thus we learn that Livingstone passed through many dangers. Often he was near the gates of death,—but never was he nearer than when he was on the sea from Jambese to Mozambique. While out on this sea, Feb. 15, 1864, they were caught by a terrific hurricane and the condition was such that he said: "I saw no hope of escape except by catching a rope's-end of the big ship and clinging to it until we again felt free to breathe." Through these perilous storms they reached their destination Feb. 24, and were thankful for the merciful preservation that was granted to them by their Heavenly Father.

When we read and consider these many dangers, and the miraculous deliverances of this great mis-

sionary, it should help us to understand more fully, the truth contained in the words, "*If God be for us who can be against us*" (Rom. 8: 31)?

Maugansville, Md.

Elder George Wolfe.

A Sketch by a Great-grandson, Arthur Edmund Carsey.

WORLDLY greatness is ephemeral, elusive, and of doubtful value; a torment, usually, to him who bears it, and a burden to the people who must, inevitably, sustain it. But true greatness is a lasting blessing; it is not ostentatious; it is of itself, and lives in its own works. It is, in a great measure, its own reward; but its works are lasting. Worldly greatness, it might be said, only reaps. True greatness *sows*, and its seed is sweet and fruitful.

Pioneers of science discover new worlds. Pioneers of courage and strength defend them. Pioneers of faith, hope, charity, and intellect develop them, and make them glorious. Of what use are discoveries, if they are not defended? And of what use are defenses if, back of them, are not charity, and faith, and hope, and righteousness?

The strength of a nation is not in its armies, its battleships, or its cannon. War is never so efficient as peace. An olive branch will cast more blessed shade to a hot and weary traveler than a sword. A true spirit of progress, democracy, and religion, is a better defense than a million armed men and a hundred dreadnoughts; and far greater is a nation, taught how *not* to fight, than one instructed in the ways of war.

In Lancaster County, Pennsylvania, on April 25, 1780, was born one in whom there seem to have centered many of the elements of true greatness. George Wolfe was essentially and primarily, a pioneer. Nothing of worldly vantage was his, to start his eventful life. What he gained was of his own hand. In him was nothing mediocre. His destiny was absolute; either he was to be unheard of, or he was to be numbered among the few, in whatever calling was his.

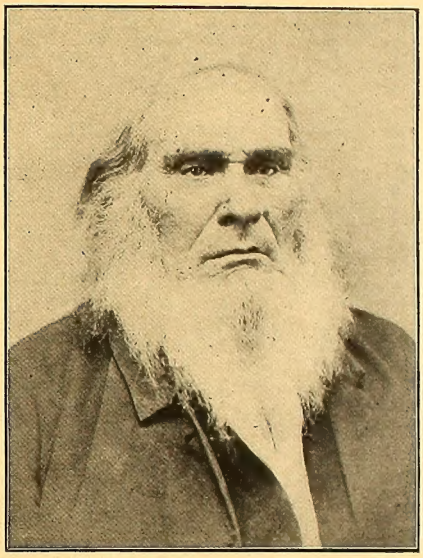
There are some men who are able to teach themselves. Prompted by an unquenchable thirst for knowledge, and gifted with an infinite capacity for observation, detail, and thoroughness, they become mighty in their scholarly attainments. To disagree with them is to own yourself wrong; for their knowledge is of the Infinite, absorbed by a free and untrammeled mind, working without fear and without prejudice, and with the handiwork of the Infinite,—the trees, the flowers, the rivers, the song-birds, the plains, the hills, the soil, and the constant erudition of life itself,—for its mentors.

George Wolfe was of those few men. His was a childhood of the soil; and his manhood bore ample evidence of the efficiency of his instruction. Well over six feet tall, he stood, and with chest and shoulders almost disproportionately massive. A magnificent head crowned his glorious body. Prominent cheekbones, and a great, iron jaw, spoke determination and absolute fearlessness. A mouth, gentle and fine as a woman's, told of infinite pity and,—that rare trait, in a man,—an easy sympathy for other people's misfortunes. An aquiline nose, large, yet shapely and delicate, indicated strength and character. A high, broad frontal, and eyes wide apart as the true artist's are wide, foretold brain-power, and the poetry and beauties of the school of the soil and of the woods.

Young Wolfe became a class-leader in the Methodist church at about the thirtieth year of his age. He set about his duties fearlessly, and with originality,—the same elements of personal strength marking his ministry, as had marked his education. His first words, as class-leader, are characteristic: "If John Wesley was the Savior, we are all right; but if Jesus Christ was the Savior, then we are all wrong!"

He then sent to Kentucky for a Brethren minister, and he and his followers were baptized in that faith. Young Wolfe was the first to enter the baptismal waters, and he emerged,—the first of his faith in Illinois. That same year, 1812, his thirty-second, he was elected minister, thus becoming the first Brethren minister in the State of Illinois, and the only minister, at that time, of any denomination, in his part of the country. In 1813, Wolfe was ordained elder; and this was the first ordination of the Brethren in Illinois.

Through the whole life of this man (we are impelled to this statement by study and by truth, not by consanguinity), we see him ever seeking the right, seeking it by reason, by logic, by observation, and by the handiworks of God about him. He looked not only at, but within; and he spoke his truths with absolute disregard of the thoughts or prejudices of men. He lived during a time when women were underrated, in the economy of life; yet his wife, Anne Hunsaker, a woman of great beauty and character, whom he had married in Kentucky, in 1803, was highly honored and given every advantage of equal rights and education,—a procedure almost unique in those days. It was not far distant from the times when women, who knew aught of medicine, were persecuted, yet Anne Wolfe was co-student with her husband. She knew her body and its ills, and how well she knew how to minister to the sick, is testified to by many a sick sister or brother, in those days of stern ills and sterner cures.



ELD. GEO. WOLFE.

Senator Wm. A. Richardson, of Quincy, Ill., who was personally acquainted with George Wolfe for years, said that he regarded Eld. Wolfe as the profoundest thinker the State ever produced.

The Wolfe family had settled in Union County in 1808, some forty miles north of the mouth of the Ohio River. Next year, George's father, who also bore the name of George, died, and was buried at Kaskaskia, his death being the first, among his people in the State.

The younger George continued preaching in Union County for about nineteen years, traveling on horseback, as was the custom. Then, in 1831, he emigrated, with a number of his members of the Brethren faith, to Adams County, Illinois, and settled near what is now Liberty.

He continued his life of traveling preacher, visiting churches in Morgan, Sangamon, and Macoupin Counties, every year, for over thirty years. In 1858, the ferryman at Naples, Ill., speaking of Elder Wolfe, said: "I have ferried that man across the river, back and forth, every year, for twenty-five years!"

Many remarkable incidents must have occurred in the life of this wilderness preacher, during all these years. Only a few anecdotes, we regret, have we space or time to relate here. The most remarkable of these, probably, was his public debate with a Catholic priest, in Kaskaskia, at that time already a Catholic stronghold for over a hundred years.

The challenge of this bold minister to the apostle of fortified Catholicism, aroused tremendous excitement, and great was the audience that heard of the debate. Kentucky's governor was there, and he said afterward of Wolfe that "he is the profoundest man, for an illiterate man, I ever heard!"

Wolfe completely worsted his opponent. His arguments for true Christianity were like hammer blows upon the flimsy wordiness of the old-world priest. His mind was stored with logic that was irrefutable; and his truly august presence, with his gigantic stature and snowy hair and beard, and his thrilling and persuasive, though primitive, oratory, left him, ultimately, a complete master of the field. He forgot his opponent, personally; it was not the priest, but Catholicism, that he fought.

Always original he was, and strong. Above all things he was strong. He encouraged the practice of charity within the church; no outside help was needed by a destitute brother. He was kindly cared for until death, and then buried quietly, and with no prating or heraldry.

Elder Wolfe was minister, doctor, farmer, husband and father, in one. His ministry was to the body as well as the soul. His family was one without discord, and filled with peace. He had eight children,—six sons, and two daughters,—of whom time has left not one remaining.

Elder Wolfe passed away Nov. 16, 1865, in the eighty-sixth year of his age.

About this minister, there was nothing of bigotry or violence. His was the religion of persuasiveness, tolerance, and charity. If others differed from him, it mattered little, so long as there was love and loyalty to God.

Many little personal anecdotes, that throw light upon his character, have come down to us. It is related that one day he dismounted from his horse, to release a fly from the captivity of a spider, in the grass by the road-side, thus interfering with the eternal economy, perhaps, but giving sure evidence of kindness of heart.

One thing that must not be overlooked, in a sketch of this man, is his physical strength. It seemed, with him, a power as unlimited and as primitive as the wilderness through which he rode, and typical even of the great trees that spoke their wisdom to him.

We are told that one day, while his wife was peeling potatoes for dinner, Eld. Wolfe stooped and seized a large, firm, wet tuber in his great hand. "My way is quicker than yours, Anne," he said, with a whimsical smile. As he spoke, he exerted a pressure, and the potato, crushed to pulp, squirted through his fingers.

Upon another occasion, while saddling his horse, the animal became refractory, and would not stand quietly, but kept crowding the giant elder against the logs of the barn. Wolfe, always kind, but ever fearless, stopped slightly, passed his great arm under the horse's belly, and half lifted, half pushed him, where he belonged, and the horse, seemingly astonished, quieted at once.

A short sketch like this must needs leave much untold. In view of the fact that the Brethren are similar to the Quakers in that they are men of peace, and not of war, it is interesting to note that somewhere in the Wolfe archives, is a paper, written and signed by George Washington, exempting one of the earlier Wolfes from carrying a musket, but assigning him other labors in the Continental army. Then, too, the Brethren do not swear in attestation of a statement, but affirm, as do the Quakers.

And now, in closing, we express our regrets at not having been permitted to hear this pioneer preacher, gigantic of intellect as of stature, of whom more than one of Illinois' great men have declared that "none were more eloquent, none more devotional, and none more electric in his goodness."

His coming was looked for by old and young, and all greeted him most cordially and affectionately. Always persuasive, always original, deep as the sea, he always showed his love of the great and the good God, whom he saw about him daily, as he rode. Artless and untutored of man, he was; but no man could sit unmoved under the spell of his eloquence,—an eloquence inspired of the trees, the vales, the hills, the song-birds, and the rivers!

Liberty, Ill.

I Their Value
II Their Present Organization
III Sacrifice
IV Responsibility
V Academies or Colleges
VI The Course of Study
VII Cooperation
VIII Educational Organization

OUR SCHOOLS

By W. L. EIKENBERRY

Part Four.—Responsibility.

In a preceding number it was pointed out that the present system of leasing church-owned schools results in a divided authority and responsibility. The active management can not make plans looking very far into the future, because it is a temporary body, and the trustees do not form comprehensive plans because they feel that the responsibility for the institution has been passed over to the lessees. The result is that both the teachers—represented by the lessees—and the church—represented by its board of trustees—are hindered from taking any important forward steps. The fault does not lie in the personality of either body; it is inherent in the form of organization which denies to each sufficient authority to enable it to carry out comprehensive plans for progress.

After all, the business of running a school is not so much different from other sorts of business. The methods which have been found successful in other lines may very well be adapted to this situation. In a commercial enterprise the ownership commonly rests in a body of stockholders who are represented by a board of directors whom they elect. These directors define, in a general way, the lines along which the business is to be conducted and employ the principal officers of the company. In the organization of the business at least three departments are commonly recognized and we may call them the manufacturing, accounting, and sales departments. The men at the heads of these departments conduct the business as executives under the authority of the board, and if their work is not satisfactory, they may be replaced by more capable men.

In our schools there are duties to be performed precisely similar to those outlined above for the manufacturing establishment. The business manager of the school is in charge of the financial affairs and his duties are those of the head of the accounting department. He should be trained in modern business methods, with some comprehension of the particular knowledge of the business of educating young people. The principal is head of the department of instruction—the manufacturing department—and it is under his supervision that the institution prepares and turns out educated young people. He is the technical expert on education and the product of the institution is the education which is given to the students. The sales department is represented by the field agent who is in the field for the purpose of selling the product of the institution—education. Incidentally he may aid in giving publicity and collecting endowment, but his primary function is that of persuading people to purchase what the school has to offer—education. Thus it appears that in the school we have the same function as in any other business; it does not follow that we also have the functionaries. In business these three departments are kept separate because of the great difference in the sort of ability demanded. It is not considered that because a man is a great manufacturing expert, he is sure to be a great financier or a great salesman and therefore each man keeps to his own department. In our schools we have apparently proceeded on the contrary principle, assuming that a man who was selected as an educational expert must also be an expert at all other functions. The results have not, in all cases, justified the theory.

It is, of course, obvious that, in the case of a church-owned school, the stockholders are the members of the church, and that their representatives, the trustees, are, in fact, the board of directors under another name. Another similarity is found in the organization of the publishing business. Here the board of directors representing the owning membership of the Brotherhood is the General Mission Board. With these close parallelisms between school and other sorts of business, it is very difficult to justify any important variation from the usual form of organization, and if the subject is examined into, it will be found that no serious argument is advanced in favor of the present indirect and complicated leasing system, other than fear of possible financial loss to the District, in case of other arrangements. An attempt will be made later to show that this argument has little force.

If our schools are ever organized in a modern and efficient manner, we shall have something like this: The several Districts in the vicinity of the school will appoint a board of trustees, which will therefore represent the part of the Brotherhood which is educationally tributary to the particular school. These trustees will lay down the general lines upon which the institution is to be conducted. They will decide whether it is to be an academy or a college, vocational or literary, what the fees shall be, and other general questions. They will employ a principal, a manager and field agent, to conduct the institution along the lines laid down, and if the work of either of these men is not satisfactory he will be replaced by another. The principal will be expected to employ a faculty, with confirmation by the board, and this confirmation not to be refused excepting for weighty reasons. Under these circumstances the principal may be held entirely responsible for the character of the instruction and the general discipline of the student body. In a similar way, the manager will have authority and responsibility in the financial affairs of the institution. In this way authority and responsibility of everyone is sharply defined.

The final authority and responsibility would, of course, rest in the trustees and in the Districts. Lest there arise the old ghost of possible financial loss to the Districts, let us look at that matter for a moment. Each one of the schools has been running for a good many years. Books have been kept which show the revenue and expenses of the institution for the entire period. From these it is easy to ascertain exactly the annual income from all sources, and the expenditures for each and every purpose. From these data the board can forecast the income of the school for the following year within a very narrow margin, for attendance does not vary widely at our schools. Knowing the amount available for expenditures, this amount must then be apportioned to the different departments, allowing a certain amount for salaries of faculty, another amount for heating and lighting buildings, for repairs, for insurance, etc. Within the amounts carried by this budget, the business manager must operate. No considerable loss is possible, short of some catastrophe, such as an epidemic of sickness or other unusual happening.

The suggestions submitted above are not at all original with the writer. The methods suggested are those commonly in use in the conduct of business, as many of my readers know. They are the methods commonly in use in the conduct of the business of schools the country over, and the methods we are using as a church in the conduct of our most successful business,—the Publishing House. They are the methods we must adopt in our schools, so far as the church owns them, if the schools are to have the success they deserve.

As a matter of fact, the lease system is ending. The men who have been operating the schools at so great sacrifice to themselves, have come to understand the real result of their sacrifice. However much reason there may have been for such sacrifice when the church was in some doubt, regarding the wisdom of operating schools, now, that the schools have proven their right to a place in our church organization, the noble sacrifices of the past are no more than gratuities bestowed upon unappreciative recipients. The time has come when these men are refusing to accept the responsibility which belongs to the church, and the lease system is going to end because no one will accept the leases. A new method of handling the schools must be devised. Why should not we, who have accepted the school property, also accept the responsibility which goes with it?

Chicago, Ill.

The Boy in Knee Trousers.

BY F. D. ANTHONY.

On returning home from quarterly council, one evening, wife and I noticed, with sorrow and pity, a boy about fifteen years of age, in knee trousers, staggering along the street, presumably on his way home. So thoroughly was he under the influence of strong drink that only with great difficulty he could walk. The pavement did not seem to be wide enough for him. At times he blundered against trees, and twice he went sprawling to the ground. He was several yards ahead of us. At the intersection of the streets he turned, while we went in an opposite direction. Our first thought was to follow him, to see where he turned in, or to discover, if possible, whether we knew him. However, owing to the lateness of the hour, we decided to continue on our way home.

Then we began to think and talk it over. We wondered where and in what manner he came under the influence of strong drink. Did some older and more experienced ones lure him into this deception and snare? Who was responsible? Was this his first drink, and if so, will it be his last?

Again we wondered whether he had a Christian home and interested parents. If so, then we thought it was high time that they should know something of the whereabouts of their youthful son.

Dear reader, if you are a parent, do you have a son who is yielding to this awful drink habit, and, like the boy referred to, is reeling to and fro about the streets? If you have no boy like that, the Lord be praised. You should be a happy parent. But how about it if your neighbor's son or, it may be, the father himself is a drunkard? Are you interested? By all means you should be. Some father's son who is yielding to the withering effects of this destroyer of body and soul may become your daughter's husband and the father of your grandchildren.

Who is my neighbor? Any person, whether he lives next door or across the sea. All men are our neighbors, and we should do good to them and please our neighbor for his good (Gal. 6: 10; Rom. 15: 3).

Brethren, let us do more preaching along the line of temperance, and be more active in supporting the nation-wide movement of driving this awful curse from our land. The Bible is full of appropriate texts, and the example just cited is one of a thousand similar ones that deserve our concerted actions and prayers.

Already we have had three temperance sermons this year, in our congregation, and we have the promise of at least three more. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20: 1).

Waynesboro, Pa.

Notes and Jottings of the Sunday-School Lesson of June 16.

BY I. J. ROSENBERGER.

The absorbing thought in that lesson is, Why did John send two of his disciples with the inquiry: *"Art thou he that should come or, look we for another?"* I find that the writers of the current Sunday-school literature are in some confusion on this question. Some of them prefix their exegesis with the doubtful clause, "may be." Let us pause, look and see!

The teacher who confined his remarks and the scope of his research to that scriptural lesson alone, was led to say to his class, that John was in doubt and hence sent that message for his own information, but it is apparent that the proper method of elucidating a text or subject is to take it up in all its bearings.

I. The Evidences That God Gave John, to Know That This Jesus Was the Christ.—A prophecy: "And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Ghost." The fulfillment of this prophecy could not be duplicated by any human device, hence it would constitute unmistakable evidence. This prophecy was fulfilled thus: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfill all righteousness . . . And Jesus when he was baptized, . . . lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased." "Again, the next day after, John stood and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God." This evidence sums up thus: (1) John recognized Christ before his baptism. (2) God gave John unmistakable evidence in his baptism that Jesus was the long-looked-for Messiah. (3) John recognized Christ after his baptism. Therefore God left no grounds for John to be deceived; and no occasion for any doubts as to Jesus being the Christ.

II. If John Sought Information for Himself, He Was in Doubt.—This would be,—(1) A painful testimony, showing John as being unfaithful in the face of the foregoing sure testimony. (2) If John was in doubt, he was unhappy, and such persons are not prepared to die. (3) This, if true, casts a pall of gloom upon John as a teacher and leader, Christ's forerunner. (4) Those doubtful are under the following condemnation: "He that doubteth is damned if he eat; for whatsoever is not of faith is sin." (5) Jesus said: "He that doeth my will shall know of the doctrine." John did God's will fully; hence he knew and *did not* doubt. I ask with emphasis: Is it probable, or is it at all possible, that this man, sent from God, whose name was John, of whom Christ spoke in such strong words of reverence, who was the prophetical "Elias which was for to come," whose efforts were such a marvelous success that "there went out to him Jerusalem, and Judea, and all the region round about Jordan, and were baptized of him in Jordan," I ask, Is it at all admissible, in the face of the foregoing facts, that God would leave him in a sense, and allow him to be lost in doubts on a question that involved his life's mission, and that in the closing of his day? My judgment revolts at such conclusions. I add this statement: If it be true that John was in doubt, and he sent a message, grasping and grappling after facts to stay his trembling bark, just when his sun was going down, then *I want a better system of religion* when I come to leave the world. I want no lowering clouds lurking on my spiritual horizon. I, therefore, do not admit that there was a single vestige of doubt in John's mind as to Jesus being the Christ. My theory, as shown below, adds luster to John's character.

III. That John Sent the Foregoing Message to Christ, Seeking His Disciples' Good.—The early disciples were slow to learn the true nature of the doctrine taught them. How carefully Christ taught his disciples, yet it was said: "From that time many of his disciples went back and walked no more with him." "For neither did his brethren believe in him." Christ oft repeated the facts of his death and resurrection, but listen to his cutting reproof of their dullness and stupidity, given after his resurrection: "O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and enter into his glory?"

John's disciples seem to have been of the same cast and kind, for they came to him, saying, "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him." This statement shows that they did not grasp the main facts of the Messiahship, as taught them by John. They were in want. This deficiency was doubtless with them when John was in prison. Jesus seems to have anxiously spent those last forty days in imbuing his disciples with his mission and doctrine, and their promising future. Is it not a conclusive thought that John saw and felt a similar need? Hence the last and wisest thing for John to do, would be to send a committee of his own disciples to get the facts on this vital question from Jesus himself. This John knew, and this conviction did, as far as we know, settle the question. It is true that John, in the message, addressed Jesus, and that Jesus directed his answer to John. Jesus knew that the information in the returning message would be joy to John, but would prove to be much needed information to John's disciples.

Covington, Ohio.

Some Tendencies of this Age.

BY J. L. GARRISON.

A SHORT while ago I went down town, to hear a very noted speaker (a minister). Going to hear such a person as this man, one would naturally expect to enter into association with auditors more or less elect. But what did I find? The usher seated me beside a certain man, who, I was not long in observing, was well supplied with tobacco. Soon the seat on my other side was occupied, and by whom? By a lady who knew fully the meaning of the word "cosmetics." And so, between the tobacco and the paint, I was hemmed in for the remainder of that address. Such things,—the use of tobacco or the display of paint, in a public place,—I call ill-manners. If people must chew or powder, why not indulge in these things away from the gaze of others?

I noticed another thing, recently, which further illustrates the exhibition of ill-manners, and a number of kindred ills. I had alighted from a street car, and the car had already started off. Just as it got under way, along came a man,—a sturdy, dare-devil sort of fellow,—with his arms loaded down with packages. The nickel he held in his mouth was reeking with tobacco juice. Curses were on his lips, in condemnation of the conductor for having started the car before he had a chance to get on. Ill-manners surely must be classed with the most objectionable personal traits, and it is unfortunate we must see so much of it as we do.

I wish to mention another failing, which seems entirely too common as one travels around through the world,—the tendency toward ingratitude. It is deplorable how little we do appreciate things. A certain mother of fourteen children, a woman fifty-five years of age, lame and scarcely able to walk, was found, a few months ago, cooking for eleven boarders. Where were the fourteen children? Certainly a mother who had done so much for them, was deserving of better treatment in return. She said to me one day: "I feel so tired some evenings, when I get through with my work, that I can hardly get to bed." But the fourteen children, did not, seemingly care.

Another tendency of our time is the unfounded fear that some circumstance might compel us to go the "second mile." How we do fear that some one might, sometime or other, take a little advantage of us. The mission service is a noble calling, but I have actually known persons, preparing for mission service,—and the principle here stated applies to many other classes of persons,—who were troubled almost constantly, lest their room-mate in college expect them to do more than their share of the labor, to be attended to in common. They were willing to sweep the floor or to carry up the coal half of the time, but to do that work five-eighths of the time was not to be thought of. That would be beneath their dignity. They were preparing for a life of helpful service, and yet refused the little opportunities for service close at hand.

Reader, are you ill-mannered? Are you unappreciative? Are you selfish? Are you thoughtful of the wishes of others? These are questions you may well ponder, and on these questions you must not forget to act, in preparation for the truest life in his name.

Chicago, Ill.

A SANE FOURTH.

The cry of every Christian man and woman is for a Fourth of July, which may be spent to the honor and glory of our All-wise Heavenly Father, who has given us this free America, where we can worship him as our conscience dictates.

In accordance with that desire the members of the Bear Creek, Lower Stillwater, Lower Miami, Ft. McKinley and Trotwood churches met in the Trotwood house for an all-day Missionary Sunday-school Meeting, to give God the praise, and to be filled spiritually ourselves. We certainly received what we had expected.

After the opening exercises, Bro. C. L. Flory, Secretary of the Sunday-schools of Southern Ohio, who, at the present time, is holding a series of meetings at this place, addressed us. His theme was "Our Country and People." He impressed us all with our many advantages and our growth as a Christian nation. Sister Anna Eby, our outgoing missionary to India, from Southern Ohio, then spoke to us on "The Fulfillment of the Great Commission." Sister Eby made us feel the great need of more workers in God's vineyard, and reminded us, as never before, of our individual responsibility in the fulfillment of the commission. After the noon hour Bro. Sylvan Bookwalter, Chairman of the Mission Board of Southern Ohio, spoke of "Our Individual Responsibility for the Enlarging of Our State District." He pointed out very clearly to each one of us our respective duty in sharing the responsibility. We find that the great need of our State District is more individual sacrifice, for great are the responsibilities we owe to our State, our homes and our God. At the close of his talk Bro. Bookwalter, at the request of Bro. Garber, told us of the needs of the Mission at Cincinnati, Ohio, which has been started recently. A collection of $31.02 was taken for the mission.

Bro. Jesse Noffsinger, of the Lower Miami congregation, then spoke on "The Influence over Sunday-school Pupils," after which Bro. Wm. Keller, of the Ft. McKinley church, spoke of "Detriments to the Sunday-school." We all appreciated these talks very much, inasmuch as it made some of us teachers and coworkers think very seriously of the importance of our own Sunday-school work. After a Round Table discussion we returned to our homes, rejoicing to have spent a sane Fourth, which had not only increased our knowledge of the growth of Christ's kingdom, but had also kept many from spending the day at places where they would not have been under Christian influences. This day will not soon pass from the memories of many. Norman A. Conover.

Trotwood, Ohio, July 18.

TROY, OHIO, MISSION NOTES.

We see a gradual growth in the Master's cause here, and praise the Lord for it.

Our services are being regularly conducted. Instead of laying down some of the work, as is customary with some denominations during the summer heat, we have taken on more.

Beginning with July, we are having two preaching services each Lord's Day, besides the Sunday-school and Christian Workers' Meeting. Eld. Sylvan Bookwalter, Chairman of the District Mission Board, is now filling the appointments, and oversees the work in general, with the writer assisting, as directed by the Mission Board. Both the attendance and interest are on the increase, especially at the Sunday evening service.

The more I come in contact with the citizens of this town, the more I am convinced that this is a fertile field into which to carry the New Testament plan of salvation. People everywhere become tired and disgusted with deception and false teaching, and God knows full well how much of it our city workers have to contend with. Surely, it takes a Pentecostal infilling of the Holy Spirit to surmount the many obstacles.

The midweek prayer service has recently taken on a deeper spiritual tenor, such as characterizes a healthy growth. The Holy Spirit, of course, knows how to do his work.

Our Aid Society has been doing creditable work. The beginning of it, however, was made possible only through the donations of both clothing and money, received from sister Aid Societies. Allow us heartily to thank all who have contributed to our needs in this way, for a number of hearts have been made glad because somebody helped them in their need.

At present we are not needing any more clothing. Later on, possibly, winter clothing will be acceptable.

Since last December we have been meeting weekly and find it a successful way of helping to make our church work more keenly felt in the city. People can not help knowing we are here, and about our Father's business. Besides distributing the donated clothing, we made a number of comforters, aprons, sunbonnets, etc., and also quilted one quilt. We find ready sale for all of our articles.

Our church doctrines and principles are held in high esteem in this city, thus making each one of us doubly responsible for our daily conduct and conversation. If God be for us who can be against us?

706 McKaig Avenue, July 21. Mina H. Bosserman.

THE ROUND TABLE

Spring Creek Church, Pennsylvania.

BY EDGAR M. HOFFER.

MANY years ago the Brethren settled in this part of Pennsylvania, on both sides of the Swatara Creek, and also along the Canowago Creek. Here Eld. George Miller lived and died. He passed away in 1798, and is buried close to the Canowago Creek. In those days the German language was used in our services, and love feasts were held in barns. Many were baptized by these faithful elders, and the membership increased. In 1848 the Spring Creek meetinghouse was erected, and Eld. Lorenz Etter, and others, did the preaching. In 1854 the Canowago house was built, and is still used as a place in which to worship the God of our fathers.

In 1868 the territory was divided, and the members north of Swatara Creek were called the Big Swatara church. The members south of this creek were called the Spring Creek church. Elders Jacob Hollinger and Wm. Hertzler were in charge for a long time. Eld. J. H. Longenecker is elder in charge since Eld. Wm. Hertzler moved away.

Another church was built at Spring Creek, and one was erected at South Annville. Next a house was erected in Palmyra, and later we built the Annville and Bachmanville houses of worship. We called a number of brethren to the ministry, and also to the deacon's office. Elders G. S. Becker and C. S. Bomberger died in recent years. Our present ministry is composed of Elders J. H. Longenecker, David Hollinger, A. B. Gingrich, S. Z. Witmer and H. B. Hollinger, and Brethren A. D. Bucher and A. H. Hoffer. We have seven deacons.

As our membership is 475, and the territory very large, we decided, at our council of March 4, to appoint a committee to frame a report on lines, and to make needed arrangements concerning the division of our congregation into three parts. We met March 16, at which time the committee handed in a good report, and it was decided to divide into three congregations. Three councils were appointed, one in each of the respective parts, at which the three churches will be organized. It was the proper thing to do. But we could not but think of our brethren who labored so faithfully in the past years, and are now at rest. Elders James Quinter, John Kline, and many others, preached in this congregation. But what of the future? May God bless the three congregations that we may win many souls for Christ and the church! Each of us has a duty to do; let us do it while it is day.

Elizabethtown, Pa.

The Publican's Prayer.

BY W. T. WILKINSON.

THIS is the one thought which befits a living man in the presence of his Creator. What other link can unite the God of holiness and love, and the sinner, but this fervent prayer, "God be merciful."

1. In these few words of the contrite soul there is an argument which God will never reject. It is the plea that God loves. What a prayer, "God be merciful to me because I am a sinner." David knew that blessed argument when he said: "Lord, pardon my iniquity, for it is great." God has made a book, which he has filled with promises, and they apply especially to sinners. He has given his own Son, who died for the redemption of sinners.

2. The way to obtain this fitting condition of mind, we must proceed in the same way the publican did. His whole mind appears to have been occupied with God; the rest was only secondary. Most persons, when they try to cultivate penitence, look at themselves, but it is the study of God,—not of ourselves,—that makes the penitent mind. Nothing makes sin seem so sinful and so hateful, as the contemplation of the love of God.

3. Whoever would be truly a penitent must have right views of mercy. It is not hard to say, "God have mercy upon me." Upon the just apprehension of what this mercy is, depends the whole power and acceptability of our prayer.

If God, simply by an act of sovereignty, forgave a sin and remitted the punishment, it would not be mercy. A pardon, so given, would be practically a license to all others to sin.

Before God can show himself merciful to a sinner, he must receive a satisfaction and an equivalent. That satisfaction is Christ. The believing penitent claims the pardoning grace of Christ. Then God is satisfied, and his mercy, which was promised from all eternity, but merely kept back by man's iniquity, is freely given. The barrier being removed by the death of Christ, mercy now flows free and unrestrained. Every man who would find forgiveness must have the Bible view of God's mercy. In full assurance of faith he can then offer up his prayer, "God be merciful to me a sinner."

Box 586, Lindsay, Cal.

The Macedonian (?) Call.

BY ADA FAGG.

"Come over into Macedonia and help us" (Acts 16: 9).

THIS cry went forth from the depths of a heart of one, pleading for spiritual helpers, so many years ago. We also notice that after Paul saw this vision, he and his helpers immediately endeavored to go to Macedonia.

I wonder how many have seen just such visions, or heard such calls, and yet have failed to respond to the call, or have possibly chosen the sunny clime of California or some other place of prominence, instead of some of the places of less importance.

Now there are churches who need, yes, long and pray, that elders and ministers who are "rooted and grounded" in church government and doctrine will come and help them. The question is, Who will answer the call? Who is responsible if the call is unanswered?

We have churches that have more than the needed number of elders and ministers residing in them, and we ask, Why is it?

We are located at Glendale, Ariz., a ripened harvest field, but laborers here are few. If any elder or minister hears this call, we pray God to give him grace to *answer this call,* and come to Arizona and help us.

We love the church, and it is our heart's desire to see her grow to be a stronghold against Satan.

Since reading these few words your responsibility has increased. *Who* will *answer* the *call?*

Glendale, Arizona.

"Managing a Husband."

BY MARY BEAM.

ONCE in a while one finds in a magazine an article under the above, or a similar caption.

As there are "many men of many minds," it stands to reason that different husbands require different management. Without doubt many husbands are best managed by not being managed at all.

The New Testament husband needs no managing. He loves his wife "even as Christ also loved the church, and gave himself for it." He loves her "as his own body." He "nourisheth and cherisheth" her "even as the Lord the church." He loves her "in particular," "even as himself."

He will "dwell with" her "according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life." He will be true to the letter and the spirit of the Sermon on the Mount.

Many times blessed is the wife of such a man. The Lord has put an easy task on her. She finds it a pleasure to "reverence her husband." "Wives, submit yourselves unto your own husbands, as unto the Lord" sounds beautiful to her ears,—that is, if she is a New Testament wife.

God pity the man who has the other kind, and God pity the woman whose husband is not a New Testament husband.

Trevilians, Va.

A Staunch Leader.

BY IDA M. HELM.

"Choose you this day whom ye will serve; whether the gods which our fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord" (Joshua 24: 15).

THEIR fathers had among their number, before they entered the promised land, those who served strange gods, and these people knew how it worked. It was a sad failure. It is impossible to serve two masters. Joshua did not want to be guilty of having preached and tolerated a defective religion. He wanted the people to choose one or the other, and serve the one they chose. The Lord is a jealous God. He will have no other gods before him. Joshua was firm and true, and in the end the people, too, were convinced that Jehovah is a God worth having.

Ashland, Ohio.

MONEY never yet made either a preacher or a poet, but it may have marred many.

CHRISTIAN WORKERS' TOPIC

Missionary Lesson—Our European Field.

For Sunday Evening, Aug. 11, 1912.

Scripture, to be read by three girls: (1) Paul's call to Europe (Acts 16: 6-10). (2) His first converts (Acts 16: 11-15). (3) A midnight baptism (16: 25-33).

Prayer for our European workers.

Song.—"Send the light."

I. A Brief History of Our Mission Work in Europe.—(1) France and Switzerland. (2) Sweden and Denmark.

II. Talk Topics.—(1) Why does France need the Gospel? (2) What difficulties are encountered there? (3) Do we owe Europe a debt for being the cradle of our church?

III. Reading: "When the Deacon Talked in Church." (Get leaflets from Gen. Mission Board.)

IV. Question Box.—(1) Who were our first workers in Sweden? (2) How many have we had there? Who? (3) Who are there now? (4) Who are our workers in France? (5) Locate the workers in each field. (6) What is our membership in Sweden? In Denmark? In France and Switzerland? (7) How many churches have we in Europe?

Special prayer for the European work.

Special Song.—"Speed Away."

Note.—Special preparation must be made for this lesson. Helps will appear in "Our Young People." Knowledge of our missions is vital to their growth. Please enter heartily into every part of this lesson. The essays should be written by those who have access to geographies, etc.

PRAYER MEETING

Christian Citizenship.

Psa. 124: 1-8; Rev. 21: 1-7.

For Week Beginning August 11, 1912.

1. **Christian Principles Must Rule.**—A nation will never rise higher than the individuals of which the nation is composed. The convictions of the majority become the convictions of the community. If there is no regard for the rights of the downtrodden, oppression must prevail. The integrity of the average citizen will impress itself on the legislation of the State. A citizenship that believes in common decency and well-regulated homes and lives, will cast its ballots against the debauchery of the saloon. To change our State or national policy, we must educate the citizenship (Prov. 11: 11.)

2. **What Is Christian Citizenship?**—It is a citizenship that will carry into public life the convictions entertained at the family altar. It is a citizenship that expresses in political life what it professes on its knees before God. Its conceptions of patriotism are circumscribed by the law of the Lord. It believes that we can not have good men in office unless we vote for them. It demands that men who rule shall be able men, such as fear God, men of truth, hating unjust gain, who will not strike hands with evildoers, nor permit the luster of a gold eagle to eclipse their sense of equity. Christian citizenship believes in showing its faith by its works. It acts upon the principles it espouses (Prov. 29: 8).

3. **A Nation's Help Is in the Name of Jehovah.**—When the law of the Lord is forsaken, the kingdom declines. When God forsakes us, we are at the mercy of our enemies. "If it had not been Jehovah who was on our side," sang David ages ago, "the waters had overwhelmed us." Only they that trust in Jehovah are as "Mount Zion, which can not be moved but abideth forever" (Psa. 122: 1-5; 125: 1-5).

HOME AND FAMILY

My Prayer.

By D. Maxcy Quelhorst.

I prayed for faith that would not swerve
Though duty seemed a load,
That ne'er a task should be too great,
To undertake for God.

I prayed where duty called that I
Would not disdain to go,
That father, mother, husband, wife,
In him I should not know.

And only his great will to do,
Should be my sole delight;
My own sweet will I'd cast aside
For Jesus and the right.

Though human ties be broke in twain,
Those dearest to my heart
Forgotten be, if only God
From me would not depart.

And since he leads me by his hand,
His will shall be my own,
Till yonder, where no battles rage,
We'll rest in peace at home.

Auburn, Nebr.

Plucking Out the Right Eye.

BY ELIZABETH D. ROSENBERGER.

Mr. Cannon was dying. He had been failing for six months past now and the end was near. His friend and business partner called to see him. "How are you today?" he asked.

"Just the same; I feel no better and no worse, and I have all the time there is to think about it. If I could have had some of this leisure in the busy days when I was obliged to overwork in the office, it would have made things easier. Now I have time to think and to remember,—time to plan, but no strength to carry out my schemes!"

"You are tired today, perhaps. I shall not stay long to worry you, but I hoped there was something I might be able to do for you," and his friend looked commiseratingly at the white face, the lines of pain and suffering, at the gaunt, thin form of the man who had accomplished much in their business. And standing there, looking down at Mr. Cannon, his friend saw or fancied he saw an appeal in the brown eyes which looked so truthfully into his, that it seemed to him there was something which he was anxious to say or do.

"We all of us come to the waiting time when we rest, whether our work is done or not. I shall never forget when I took typhoid fever. I felt as if business and everything else must go to pieces while I lay there."

Mr. Cannon continued to gaze at his friend. "But you know this is different; I am going to be called on to make a reckoning soon, and will my accounts be straight, and will the balance be in my favor when the Judge of all the earth looks them over?"

His friend answered him sincerely. "I truly believe they will. You have always dealt justly and honorably, as I, for one, can testify."

"But what of the talents which I have never used? I could not go to school, and one talent lies hidden as securely as if I had digged into the earth and buried my Lord's money."

His friend stood silent, not knowing what to answer. The look of dumb entreaty in the eyes of the sick man spoke of real distress and trouble. Doubts and fears were his portion,—what could be said to help and comfort him? "If you feel that you have kept back something, you have time now to make restitution," suggested the business partner.

"Not that; not money," answered the sick man wearily, "but I wanted to go as a missionary when I was young, and then father died and I took care of mother and the family. Always I have felt that I might have been a preacher and warned men of their sins. I had a special call."

"Who would have cared for the family if you had not gone to work and supported them?"

"I don't know," answered the sick man. "There was no one else. But perhaps later, I might have gone to school and fitted myself for this higher service. However, it is too late to think much about it now!" But his evident distress and regret troubled the business partner sorely.

"Maybe you are one of those who shall enter life 'halt or maimed.'" He was feeling his way as he spoke. "You know Christ said it was 'better to enter into life halt or maimed,' and perhaps he means that when we have neglected a talent it leaves us, and yet we may go into the new life and enjoy heaven."

"I believe that is it," and Mr. Cannon closed his eyes wearily, for he was weak and tired. But he woke with a sense of peace in his heart. He no longer questioned, but trusted. An abiding sense of God's presence seemed to be with him. The Comforter had come.

"O ye, who seek and find not! Ye who turn
Heart-hungry from your pleading at God's feet,
Wait on the silence of his will, and learn
How all life's lacking shall be made complete."

Mr. Cannon had given up all thoughts of college, of teaching, or preaching, when he found that it required all his strength and brain to support his mother and the other children. His brothers went to school while he stayed at the desk. They began teaching while he traded and bought and sold, to get enough money to pay the bills. And so the years passed all too swiftly and he found that it was too late for him to be what he had intended to be. Often he read the text, "And if thy right eye offend thee, pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut if off, and cast it from thee." But he did not see that he was doing that very thing and that the slaughter of a section of his life was the price paid for the comfort of his mother, and the advancement of his brothers. He plunged into the daily drudgery and rejoiced when the children began to realize, in their ways, the possibilities which once were his, and soon he was forty-five. Then he realized that the family was self-supporting. Only his mother remained with him. But it was too late to do what he had aspired to do. The brain-cells, once expanding for larger thought and study, had contracted and hardened upon life's little sordid problems till they could not open any more. He wished in vain for the power to think and study as he used to do. What a price! For love of his mother he had plucked out his right eye and cut off his right hand. Ah, the terrible sacrifice he made! No wonder that it haunted him at the last. But he walked the way to Calvary and carried his cross as Jesus did. He plucked out his eye when he relinquished his highest desires, but he gave privilege, power and capability to his younger brothers. For every gain there is a cost and Mr. Cannon paid the cost to the uttermost farthing.

My brother, when you lose the thing that may mean more to you than your right arm, when you lay your interests, your mental aptitudes, on the altar for those you love, you shall have the deeper power of the Spirit, the God-like glory of self-conquest. When incessant care and labor have hardened the brain-cells, when memory fails and nerves are shattered, you realize that you have given your right eye and your right hand, but you gave them at love's call.

Jesus insists that it is good for thee to enter into life halt or maimed. And if we have the scars of such self-denial upon us, we do, indeed, bear upon the body the marks of the Lord Jesus. It is not enough that man have bread and raiment. The soul is filled with nameless yearnings and longings, which struggle for expression, and only he that uses his talent can keep it,—the law is inexorable. Not using a talent is losing. Ceasing to gain, we begin to lose, and so the right eye is lost and the hand is cut off because we must work for those who are dependent upon us. But in doing this we are following closely the One whose body was nailed to the cross because he so loved us.

Covington, Ohio.

Pictures on Her Walls.

BY CHARLES R. KELTNER.

Just off from the commodious porch of the comfortable dwelling of one of the elders of the Church of the Brethren in Northeastern Ohio is a room scarcely more than six feet square, which, probably, was built to be used either as a pantry or a place for the storage of fuel, in the days when wood was burned more universally than it now is.

When I visited this home, recently, and chanced to pass the open door to this room, the attractive appearance of its interior seemed to invite me to enter. About the floor were those articles common to a little girl's playhouse—dolls, doll clothes, bed, bedding, miniature chairs, tables, etc. But one could not help noticing the character of the wall decorations. At well-selected positions were ten neatly-framed pictures which reflected both the forethought and the tender love of fond parents.

Most of the pictures were "Perry Pictures," which retail at one cent each, and the frames were made from remants of moulding that had been purchased at a discount, yet they were very attractive, for the cost of an article is not always an index of its real value.

Louisa M. Alcott; Harriet Beecher Stowe; Whittier; Emerson and Longfellow; Song of Lark, Breton; The Mill, Rembrandt; Sistine Madonna; "Can't you Talk?" Holmes and "Mallard Ducks," Marlton, —portraits of famous American authors and copies of noted masterpieces,—such pictures are sure to call forth the best emotions of the child's soul. The brother and sister who had provided this room and its furnishings were doing well by this little girl who had been entrusted to them. As I stood within the walls of her play-room, I thought how frequently we parents fail to do what we should do for our children.

A brother once told me that, if necessary, he would deny himself of many of life's comforts in order that his children might have the advantages of a play-room. Perhaps more of us should sacrifice in order to provide our children with these advantages. At times it looks as if we parents select all the desirable space in our homes for our own use and leave to the children only those portions which we do not want. Now children deserve better quarters than the unfinished attic, woodshed or barn, where we often find them, if we are able to provide ourselves with rooms which are finished in quartered oak, decorated with costly paintings, and enriched with choice Brussels carpets. Let us be wide-awake to the tastes and desires of our children. Our studious, prayerful attention is not too valuable to be bestowed upon them.

Children soon become conscious of our attitude towards them. Naturally, when they are allowed the right to choose, they select the best. When we put them off with what is left, they feel the humiliation. Boys, especially, are victims of this kind of treatment. Too frequently do we find the girls occupying the choice, well-lighted, attractive rooms of the home, while the boys are assigned some small room, which may be in close proximity to the roof or the kitchen, and have only one small gable window as its sole source of illumination and ventilation. Such a room is neither comfortable nor attractive.

Let us give the boys, as well as the girls, the best we can offer them. The investments which we make for their comfort and culture are sure to yield us a liberal interest and the attentions that they receive from us are as rain drops to the growing plant, which, when received at the right time, add to the vigor and usefulness of the mature individual.

Mt. Morris, Ill.

There is always a certain amount of enchantment about a beautiful character. We all know what it is to meet those whose quality and beauty of character we admire and esteem. How it thrills us with the dignity of its gracious mystery, its rare, delicate sympathy, its natural charm! Everyone, in this transitory life of ours, has in his or her mind the ideal of what he or she would like to be, and the loftier and nobler the ideal, the more godlike will the character become.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THIS week Bro. B. E. Kesler is engaged in a series of meetings in Lamar, Colo.

BRO. J. D. HAUGHTELIN is now at Keota, Iowa, where he is to remain until Aug. 10.

BRO. C. P. ROWLAND, of Lanark, Ill., is holding a series of meetings at Springdale, Ark.

THE new churchhouse at Piedmont, Va., is nearing completion, and will be dedicated Aug. 4.

BRO. W. P. STROLE, of Kansas City, should now be addressed at College Hill, McPherson, Kans.

BRO. D. L. MILLER spent one day in Elgin last week. He came over to look after a book that is to be announced later.

THE Harvest Meeting for the Portage congregation, Ind., has been changed to the South house, the date being Aug. 17.

THE District Meeting for Oklahoma, Panhandle of Texas and New Mexico, is to be held in the Hoyle church, at Ames, Okla., Sept. 20.

BRO. JAMES M. MOORE tells us that he is in the midst of a series of meetings at Astoria, Ill., with two accessions at the time of writing.

THE July issue of *Juniata College Bulletin*, Catalogue Number, full of information for those interested in a first-class school, is on our desk. Address, Huntingdon, Pa.

IT has been decided to build a church at Miami, N. Mex., and the soliciting of funds is to be pushed, with a view of beginning work on the building at the earliest date possible.

FOR next issue we have the program of the Ministerial Meeting of the Northern District of Virginia, to be held at the Garber church, Cooks Creek congregation, Aug. 29 and 30.

BRO. W. H. HOLSINGER is booked for a series of meetings in the Diehl's Crossroads house, Pa., beginning on Saturday evening, Sept. 28. So writes Bro. A. L. Simmons, of Henrietta, Pa.

BRO. JOHN E. METZGER, of Rossville, Ind., our Field Agent, will soon enter upon his work, having arranged to spend the remainder of the year in Pennsylvania, beginning at Elizabethtown.

BRO. D. F. WARNER has closed his connection with the Milledgeville congregation, Ill., and has now located at Scottville, Mich., where he may be addressed until further notice. So far as we know, this leaves Milledgeville without a pastor.

LAST Saturday Sister Emma Horning underwent an operation for appendicitis, in the Sherman Hospital, here in Elgin, and is said to be getting along splendidly. She will doubtless come around all right, and before the close of the year may be ready to return to her mission work in China.

BRO. A. G. CROSSWHITE is conducting a well-attended and very interesting tent revival at corner of Spear and Fourteenth Streets, Logansport, Ind., with the intention of continuing for some weeks. So far seven conversions have been reported.

WE have the program of the Ministerial, Sunday-school and Christian Workers' Meetings of Middle Maryland, to be held in the Manor church, near Hagerstown, Aug. 21 and 22. The program will appear in the MESSENGER at an early date.

THE Savior one time asked a question which, so far as we know, has never been answered. The question is this: "Why call ye me Lord, Lord, and do not the things which I say" (Luke 6: 46)? Some original thinker might say something interesting on the unanswered question.

A FEW minutes after the last issue was made ready for the press, Bro. J. W. Lear, of Decatur, Ill., dropped into the MESSENGER sanctum, and we had a good old-fashioned talk. The time at his disposal was too short for all the questions that we would like to have discussed with him, but he promised to call again, sometime.

LAST Lord's Day it was our privilege to be with the members at Sterling, Ill., in their morning services. At this time the membership is a little less than one hundred, with Bro. Ezra Flory for pastor. He is, however, arranging to close his pastoral labors about the middle of the month and move to Chicago, where he has a position in Bethany Bible School. This leaves the church at Sterling without a pastor.

WE have notice of the death of Bro. Joseph Weaver, of Ligonier, Ind., an aged minister of the Gospel, who passed to his reward July 20. He was called to the ministry over fifty years ago, and continued to exercise in his office until old age made it necessary for him to retire. A more extended notice of his life and labors will be published next week.

ON Wednesday, July 17, Bro. Jacob Wirt, one of our Minnesota elders, residing at Lewiston, died in the hospital at Winona. He was taken to the hospital for an operation, after suffering thirty-six hours in his home, but death was too near to risk the operation, so he passed away, leaving many sorrowing relatives and friends. A further notice of his death will appear later.

ALL those from the West, wishing to attend the various meetings of Northern Illinois and Wisconsin, to be held at Naperville, Ill., Aug. 20 to 22, should go by way of Aurora. Trains leave Aurora, in the forenoon, at 6: 38, 7: 20, 7: 30, 7: 47, 8: 35, 9: 30 and 10: 45. In the afternoon at 1: 00, 3: 20, 5: 00, 8: 10 and 10: 58. To Naperville it is a run of only about fifteen minutes, and a walk of about ten minutes to the church.

THERE comes to our desk a newspaper clipping, stating that Bro. Simon Garber, of Fremont, Ohio, died in the Samaritan Hospital in Sandusky, after suffering several days with blood poisoning and lockjaw. His death seems to have taken place on Tuesday of last week. He underwent an operation for a tumor, and was getting along quite well, but a relapse came and resulted in his death in the manner stated. He served as pastor of the church in Fremont, and is said to have been a preacher of the Gospel for twenty-one years.

IT is not often that a great-grandson undertakes to write up a sketch of his great-grandfather, but that is what one of our contributors has done for the MESSENGER this week. Take a good look at the fine head found in the picture on the second essay page. It represents a man who, without educational advantages, became one of the foremost thinkers in the West. A writer, in one of the Quincy (Illinois) papers, said that it was largely through the influence of Eld. Wolfe that Illinois became a free State. He is represented in the seal of Union County, Ill., shaking hands with a Baptist minister.

ONE of our earnest sisters, greatly interested in the work of our Aid Societies, pertinently suggests that the home needs be not forgotten, in seeking for places where the beneficence of the Societies may be bestowed to best advantage. Too often the field that lies at our very door and should be tilled most carefully, is neglected, while we attempt to reach some far-off location, concerning which we, as a church, know practically nothing. It is always safe to concentrate our giving largely upon the duly-authorized enterprises of our Brotherhood.

WITH "First College of the Church of the Brethren" as title, the *Juniata College Bulletin*, for April, 1912, has devoted an entire issue,—thirty-two pages,—to 70 illustrations, and a brief write-up of some of the work done by Juniata and a number of the men and women equipped and sent forth into the busy pursuits of life. We should like to see a work like this, only a little more complete, put out by each of our schools. Such publications should prove helpful as well as interesting. We are sure that the one on our desk will be quite generally appreciated.

CAN an expelled member, while he is dangerously ill, receive the anointing before he is restored to fellowship? This question is answered in James 5: 14, "Is any sick among you?" The term *among you* settles the question as to whether elders may go outside of the membership to perform the anointing service. A disfellowshiped member is not among us. He is not numbered with the saints, and the anointing service of James 5: 14 was never intended for him. Steps must first be taken to restore him to fellowship. This, by the direction of the church, may be done by two or three, authorized to act in behalf of the church. After being thus restored to the church, the anointing service may follow. Sympathy has a strong influence in cases of this sort, but ministers of the Gospel should not permit sympathy to lead them to disregard the plain teachings of the New Testament.

CONCERNING Brother W. B. Stover's westward trip Bro. Levi Minnich wishes us to say: "Bro. Stover and family have arranged to visit a few of the churches on their way to the West. Following is a partial itinerary: Aug. 9, Tyrone, Pa.; Aug. 10, 8 P. M., Covington, Ohio; Aug. 11, 8: 30 A. M., Painter Creek, Ohio, 10: 30 A. M., Pittsburg, Ohio, 3 P. M., Trotwood, Ohio, 8 P. M., Bear Creek, Ohio; Aug. 14, 8 P. M., Greenville, Ohio; Aug. 15-17, Defiance, Ohio; Aug. 17-24, Fort Wayne, Ind., with his brother, Samuel Stover; Aug. 24-26, North Manchester, Ind.; Aug. 26-28, South Bend; Aug. 29, Mount Morris, Ill. While in Southern Ohio, Bro. Stover will attend the Ministerial and Sunday-school Meetings in the Salem congregation, beginning Aug. 12, at 8 P. M., and closing in the afternoon of Aug. 14. While visiting his brother at Fort Wayne, Bro. Stover will go to Naperville, Ill., to attend the Ministerial and District Meetings, Aug. 20 to 22."

THE General Sunday-school Board of the Church of the Brethren met in Elgin July 24, and continued in session until the middle of the next day. There were present Brethren Lafayette Steele, Chairman; Levi Minnich, Vice-chairman; D. H. Zigler, Treasurer; H. K. Ober, Jas. M. Mohler, and I. B. Trout, Secretary. The Board realizes that it has a great task on its hands, and at this meeting laid plans for work that would prove a surprise to most of the Sunday-school workers, could they be permitted to examine each item in detail. Theirs is the religious education of the rising generation of the church, and literature must be provided for the purpose. Glancing over the minutes, we observe that work on the Teacher Training Book is progressing, and that a number of pamphlets and tracts, containing needful information for Sunday-school workers, are being arranged for. Plans are under headway for a general Sunday-school Institute at the next Annual Meeting to say nothing of other things that are under advisement. Our people may rest assured that the General Sunday-school Board is getting not only busy, but exceedingly busy.

SOME of our readers do not seem to understand just where the Annual Meetings is to be held next year. The place selected for the Conference in 1913 is Winona Lake, Ind., where the meeting was held in 1910, and the regular time falls on May 13. But as this is rather early for a large gathering in this Northern climate, the date may possibly be moved up to June 3.

The Dress Question.

OUR attention has been so repeatedly called to the dress question that we deem it advisable to say something on the subject at this time. We are told that the question is being more or less agitated in all parts of the Brotherhood, and that in some sections it commands more attention than any other one question.

This condition is exceedingly unfortunate for a body of people who pose as the unflinching advocates of Christian simplicity in their lives and attire. It is no more than natural that the unconverted should spend much of their time thinking and talking about what they shall wear, or what they shall eat; but why should those, who have fully consecrated their lives to Christ, waste their precious hours considering wherewithal they shall be clothed (Matt. 6: 31)? Having food and ample raiment, it would be far more consistent for them to cultivate the spirit of contentment (1 Tim. 6: 8).

We have reached an age, however, when more attention, upon the part of the worldly-minded, at least, is given to dress than to most other questions and, generally speaking, this appeals to the common people, as well as to those who are in easy financial circumstances. So thoroughly have the masses been drawn into the whirlpool of fashion that even our own people are becoming greatly disturbed. While some of them seem disposed to relax in their opposition to the tyranny and evils of fashionable attire, there are others who feel that, in order to hold out against the rising tide, we should draw the reins of church government only the tighter. This condition has given rise to considerable uneasiness, as well as to some friction in parts of the Brotherhood.

No amount of discussion in the MESSENGER, respecting the merits of the different views, and the present conditions, is likely to remedy the situation. Our only safe policy is to hold fast to that which we know to be good and, at the same time, endeavor more fully to educate our people along the line of New Testament simplicity. And while, in doing this, we should bear in mind that there must, of necessity, be some changes in methods, yet these changes should not be carried so far as to make us one with the world in our attire. God's servants are a called-out people. They are not of the world, and should not be like the world in things that lead to sin, and we are sure that if we can induce each one to pray for, and to labor for the distinction for which the New Testament calls, we will have solved the dress problem.

For years, Conference found it necessary to grapple with the question, and in doing so handed down about 100 decisions bearing on some phase of the subject. So many decisions, made at different times, and under different circumstances, produced more or less confusion, and finally led to the appointing of a committee, with instructions to "take the whole matter under advisement, and to make a restatement, reducing the teachings of the Conference in Christian attire to one plain and concise minute." This was finally done, though it took two committees to accomplish the task. The report was then published and, after being fully discussed, was adopted at the St. Joseph Conference, 1911. The report reads as follows:

I. We examined prayerfully the scriptural grounds of Christian attire, and found that Jesus and the apostles taught honesty and simplicity of life and modesty in dress and manners.

The scriptures bearing on the subject of dress and adornment are of several classes:

First. Jesus condemned anxious thought for raiment (Matt. 6: 25-33; Luke 12: 22-31).

Second. The direct teachings, such as 1 Tim. 2: 9, 10; 1 Peter 3: 3-5.

Third. Teachings on nonconformity to the world in general, and that apply to dress on general principles, such as Rom. 12: 1, 2; 1 Cor. 10: 31; 1 Peter 1: 14, 15; 1 John 2: 15-17.

II. Investigation shows that the early Church Fathers and our own church fathers taught strongly and uniformly against pride and superfluity in dress, and constantly in favor of gospel plainness.

III. The Minutes of Conference show that the Church of the Brethren has, throughout her entire history, stood firmly against the fashions of the age, and extravagance in all manner of living, and on the other hand has taught faithfully the principles of simplicity of life and personal appearance. And, furthermore, the Conference has, from time to time, adopted means and methods with the view of maintaining gospel simplicity in dress in the church body.

Now, since the Gospel teaches plain and modest dress and since this is taught in the form of an obligation, without rules and methods of application further than to exclude plaiting of hair, the wearing of gold, pearls and costly raiment, and believing that a form that agrees with the spirit of the teaching is helpful in maintaining the principles of plainness and simplicity in dress and adornment in the general church body, "it seemed good to us" to submit the following restatement:

1. That the brethren wear plain clothing. That the coat with the standing collar be worn, especially by the ministers and deacons.

2. That the brethren wear their hair and beard in a plain and sanitary manner. That the mustache alone is forbidden.

3. That the sisters attire themselves in plainly-made garments, free from ornaments and unnecessary appendages. That plain bonnets and hoods be the headdress, and the hair be worn in a becoming Christian manner.

4. That the veil be worn in time of prayer and prophesying (1 Cor. 11: 1-16, R. V.). The plain cap is regarded as meeting the requirements of scriptural teaching on the subject.

5. That gold for ornament, and jewelry of all kinds, shall not be worn.

6. That no brother be installed into office as minister or deacon who will not pledge himself to observe and teach the order of dress.

7. That no brother or sister serve as delegate to District or Annual Meeting, nor be appointed on committees to enforce discipline, who does not observe the order of dress.

8. That it be the duty of the official body of the church to teach faithfully and intelligently the simple, Christian life in dress; and bishops, who are the shepherds of the churches, are required to teach and to see that the simple life in general is taught and observed in their respective charges.

9. That those who do not fully conform to the methods herein set forth, but who manifest no inclination to follow the unbecoming fashions, and whose life and conduct is becoming a follower of Christ, be dealt with in love and forbearance; and that every effort be made to save all to the church until they see the beauty of making a larger sacrifice for Christ and the church. But if, after every effort has been made, they, in an arbitrary spirit, refuse to conform to said methods, and follow the foolish fashions of the world, they may be dealt with as disorderly members: and in dealing with such cases, both the salvation of souls and the purity of the church should be kept in view.

10. That all are urged and implored, in the bonds of brotherly love and Christian fellowship, to teach and exemplify the order of the church in dress as a suitable expression of "the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."

11. That upon the final adopting of this report it shall supersede all else in the Minutes on the subject of dress.

As an aid in carrying out New Testament plainness, this report is presumed to contain every necessary provision. Three papers presented to the York Conference called for certain changes, but they failed to pass. Another paper called for something specific regarding an article of attire, and this also failed to pass, thus leaving the report without any change whatever.

We wish to call special attention to section eleven. Here it is said that the report, when adopted, "shall supersede all else in the Minutes on the subject of dress." This simply means that the report is to be regarded as the rule in settling all questions relating to dress. It takes the place of all former queries and answers. On this point nothing can be plainer than the section cited. In the judgment of the committee, as well as in the judgment of the Conference, everything pertaining to the teaching of the Annual Meeting on the dress question is here restated with sufficient clearness to answer every necessary purpose; hence, in administering church discipline, we need nothing more than what is incorporated in the report. In fact, it takes the place of every decision ever made on the question.

We also call attention to another matter of equal importance. Our members should not attempt to read into the report things that are not stated. What is in the report can be acted on and applied as recommended, but no one has a right to read into the document what can not be found in any of the sections. In other words, we should not read into the report ideas more radical than those embodied in the restatement. And while exercising caution along this line, we should not so interpret the committee's work as to permit the wearing of articles that the New Testament clearly forbids. There is just as much danger of interpreting the report in favor of too much liberty, as there is of reading into it ideas that are too radical. The document is intended to present a sensible, conservative view of the dress question, and the one who attempts to read too much into it, makes as serious a mistake as the one who would offer it as an excuse for a departure from the simplicity that has so long characterized our people. The report is to be looked upon as an aid in maintaining simplicity in all of its forms, and not as an excuse for swinging the church worldward.

And now, instead of discussing the merits of the report, we suggest that all of our leaders and thinkers do what they can, more thoroughly to instruct our people along the line embodied in the report. Let all extreme measures be studiously avoided, while we seek to carry out that only which leads to greater love, more assured unity and a higher order of piety.

The Burning Bush.

In Two Parts.—Part Two.

IN our last we said that this world still belongs to Jesus Christ, to rule and direct for the good of his people. "All power is given to me in heaven and in earth," and we know that as long as Jesus has this power on earth, he will use and exercise it for our good, as long as we, his people and his church, do our part.

Some tell us that because Jesus did not exercise this power, while here, in sweeping sin from the face of the earth, we, as his church, should take no part or interest in the powers that be, or in any of the movements made, outside of ourselves, for the destruction of the work of sin, and the removal of the temptations that are placed so determinedly in the way of the unwary and tempted ones. We are told they are not of God but of the devil, because "we,"—the church,—did not originate them, or, in other words, anything outside of ourselves is not of God but of the devil.

Of course the right and wrong of this view depends largely on the interpretation we give as to those who constitute the church of Jesus Christ. But, before discussing this subject, let us see what Paul has to say about governments. "Let every soul be subject to the higher powers, for there is no power but of God: the powers that be are ordained of God. . . Wilt thou then be afraid of the powers? Do that which is good and thou shalt have praise of the same. For he (the power that be) is the minister of God to thee for good."

First, then, God has all power in heaven and in earth. By him all power is ordained. For whom is this power ordained? A minister of God for good to God's people—so Paul says—and for what else would a loving God ordain power? We can not entertain the thought that God would ordain a "power to be" for any other purpose than for the good of those who love him. Can you? Surely not. If this is so, then the question confronts us, How has God been ordaining powers? If they are for the good of his people, would he not use his people as instruments in helping to establish and maintain such powers? So he did under the old dispensation and God always blessed and protected them as long as they did the right. "Do that which is good, and thou shalt have praise of the same. Rulers are not a terror to good works, but to the evil." Who, then, is it supposable, God would choose, to elect or appoint rulers to attend to the ruling of the government of his ordaining,—the bad or

the good? We would not be willing to say that God would prefer the wicked, the Christless to be his choice and assistants in ordaining the powers that be, —and yet, if we are not willing to use the privileges which God gives us, in the selection of powers that he has ordained, we, in our actions, say this very thing.

The wise man said, that when the people had a good king they rejoiced, and when they had a bad one there was mourning throughout the land. So it is today. And in our own Christian land good people have special reasons for rejoicing, because God has given us a government of our own choosing,—at least largely so. And if all who believe in God as the Father of us all, and in Jesus Christ as the Savior and Friend of us all, would reject the privilege granted, or willingly choose bad and Christless men for our Presidents, Governors and law-makers, what kind of a government could we expect God to give us? If we are not concerned about our own good, why should we expect God to be?

"But," say you, "we are to pray for our rulers and for those who have the authority over us." Very true; we should pray not only for those we have, but for those that are "to be." And do you know, that we have no right to ask God to do the things for us which we can do ourselves? We pray, "Give us our daily bread," and do we not help God in answering our prayer by working for our bread? We pray, "Thy kingdom come," and should we not help Jesus to have his kingdom come? We pray, "Thy will be done on earth as it is done in heaven," and should we not help him in having it done? Why, sure. We are first to do all we can. Jesus Christ has promised to be with us always,—not to do our work for us but to help us to do that which we are not able to do alone. He is not our Substitute but our Helper.

We fear the position which some good people take, in reference to our duties to the government under which we live, is the outgrowth of a faulty conception of that what the church of Jesus Christ really consists. We get the idea of creedism too strongly colored in our minds and hearts, and that everybody and everything outside of our own creed necessarily belongs to the world and the devil, which means "hands off." This interpretation is too limited and circumscribed even for those who accept it in theory, because they deny it in practice. Suppose we accept the idea that nobody outside of the Church of the Brethren can be any part or parcel of the Church of Jesus Christ,—or his kingdom in the world,—where would we be? Who among us could satisfactorily tell us who were the Church of Jesus Christ during a thousand years before the Brethren church was organized? And who were the men of God that responded to the great commission of Jesus Christ for a hundred years and more later? And who will interpret, on such a supposition, the words of Christ to Peter, "Thou are Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it"?

No, my brethren, as good, as true and as loyal to the truth,—the revealed Word of God,—as we have been and are, we have no cause for boasting or judging others too severely, who in church polity differ from us, but who believe in God as the loving Father of us all, and in Jesus as the Savior of all, and who believe and accept his plan of salvation. While many do not carry out, in practical obedience, some of the doctrines of salvation as we think they should, yet they have made the fundamental confession expressed by Peter, "Thou are the Christ, the Son of the living God." And, if on this foundation they wrongly build, their loss will not be ours, unless we have failed in teaching them the better way.

So, it is not within our province to draw the lines and limits of the church of Jesus Christ, nor should we, like the over-zealous John and James, ask the Lord, "Wilt thou that we command fire to come down from heaven?" They wanted to destroy those who differed from them. Jesus says, No, for the Son of man is not come to destroy men's lives but to save them. We believe that God is the Author of all good in the world, and that no good thought, act or deed, done by his creatures, will be overlooked or go unrewarded by him. Therefore it becomes us, as his children, to love, encourage, and work for every good movement that is started in the world for the uplift and betterment of mankind, independent of their origin, because we are assured that only the Lord puts it into the hearts of men and women to do right and to be helpful to their fellows. To do good is God-like and that, like the burning bush, can never be consumed by the fire of the evil one.

Then let us "put on the whole armour of God that we may be able to stand against the wiles of the devil." We are to be good soldiers of Jesus Christ because great battles are to be fought, and the victory is ours if we are faithful. Of course, we are not to use the carnal sword, but the Sword of the Spirit, and this can be best used by teaching God's will and purpose, by standing valiantly and fearlessly for the good and against the evil, as we find it in the Christian church and in the world. We can do this by standing for, speaking for, and living for, all movements that have for their purpose the suppressing of evil and the encouraging of the good in the church and in the government, as both are of God and are intended and ordained for the good and the salvation of the world. H. B. B.

Converting the World.

The Gospel Herald, Mennonite paper, is unquestionably correct in saying that we can not expect to convert the whole world, still it is the duty of the Christian church to do its utmost to have the Gospel preached to every creature. No nation or any one community has ever been wholly converted. Even in civilized lands, like the United States and England, where the utmost religious liberty prevails, only a portion of the people can be won for Christ, while the rest repel every effort put forth in the interest of their salvation. The missionaries in foreign lands, however well they may be equipped for their work, will never be able to effect the conversion of all the natives. But this is no reason why they should become discouraged and discontinue their efforts. The State of Illinois provides for the education and development of every teachable boy and girl within the limits of her territory, and yet it is an established fact that all of them can not be reached. Still the educational process goes on, with a view of accomplishing all the good possible. We may take the same view of the efforts looking to the conversion of the world. In spite of all that can be done, some of the people are going to be lost, but if we do our duty, it will be their fault, and not the fault of those entrusted with the preaching of the Word. When Jesus comes to take up his personal reign upon the earth, there will be millions of unconverted men and women. The binding of Satan will, for the time being, remove the source of sin and we can then look for righteousness to become general, or universal. But until Jesus comes we must continue our efforts, knowing that the number saved will be few enough at best.

Vacations.

One of our earnest readers, who knows something about the strain of newspaper work, writes, saying: "Are you taking a vacation this summer? You ought to." Well, some of us, here in the office, who were brought up in the old-fashioned way, of much work and little play, hardly know what a vacation looks like, or how it feels, though we are told by some finely-printed railroad and steamboat circulars that such a season of rest and recreation is highly recommended for brain workers. Since we have nothing of the kind in sight, we shall not enter into a consideration of the subject, only we notice that though the preachers by the score take their regular vacations, the devil manages to keep his work moving without any such season of rest. Then we also notice that, even though the good people of the city may close the church doors during the hotter months, the saloon-keepers open theirs only the wider. We further observe that the hard-working and tired mothers, who need rest more than any one else, hear the least said about vacations for them. Henry Clay Trumbull, the successful editor of the *Sunday School Times,* used to say that, according to his observations, the longer the vacation, the longer it took to get ready for it, and the longer it lasted, the longer it required for one to rest up and get ready for business. But to be real frank, we do not know enough about vacations to speak with authority, and yet, to us, there seems to be something out of adjustment about the whole vacation process.

Calling for Elections.

"Is it proper, for a member of the laity, to suggest to the church, through the visiting brethren, the advisability of holding a choice for a minister, or an ordination?"

Under some circumstances one of the laity may call the attention of the visiting brethren to the advisability of the church entering into an election for a minister. While it is generally supposed to be the duty of the officials to suggest such an election, occasionally the matter is overlooked by them, and in that event some of the laity would have a good excuse for taking the initial step. Requests of this sort, when found on the visit, should not be reported to the church in council, but to the elders, or to the elder in charge, who can, in consultation with the ministers of the congregation, take the matter under advisement, and if, in their judgment, an election should be called, they can arrange for it in the regular way. If an election is not deemed advisable, nothing further need be said about the request. A call for ordination may not be handed in on the visit. All requests for ordination should originate with the church officials, or with the elders of the State District.

The Amen Corner.

Some of the Messenger readers seem to have constituted themselves into an Amen Corner. When they see something in our columns that proves especially interesting or helpful to them, they write the author and tell him so. One writer tells us that he has received thirty-two letters about his recent series of articles, and that nearly all of them contain words of appreciation. Letters of this sort do good. They prove helpful to writers. We suggest the enlarging of the Messenger Amen Corner. When you see something that strikes you as being just the right thing, tell the author about it. What you say will help him to do even better work in the future. And, by the way, what has become of the Amen Corner in our churches? In these days of skillfully-modified church ethics, we seldom hear an "Amen" to what the preacher says. We may listen intently, and even admire a discourse, but there are no "Amens." While enlarging the Messenger Amen Corner, might it not be well to revive the Amen Corner for our churches? A few hearty "Amens," now and then, might put more life into somebody in the pew, as well as in the pulpit.

A Good Tract.

The Bible Institute Colportage Association, 826 La Salle Avenue, Chicago, has published a splendid tract of sixteen pages, by Rev. James M. Gray, showing up the errors of "Millennial Dawnism," price two cents a copy, or twelve copies twenty cents. The tract is scholarly, clear and forcible in its statements, and, with the exception of what is said in support of the "faith-alone" doctrine, may be considered biblically sound and logical. Among other things, the writer states that Chas. T. Russell, the head and heart of Millennial Dawnism, denies the Deity of Christ, his incarnation of the Virgin Mary, his resurrection and his ascension and highpriestly intercession. Much money is devoted to the spreading of the pernicious doctrine in this and other lands. It has found its way into India, and in places is crippling mission work. Millennial Dawnism, like Mahommedanism, strives to conquer and tear down, but builds up nothing. The reading of the tract will put people to think, and aside from the faith-alone theory, the thinking will be along safe and helpful lines.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

AHWA NOTES.

Our First Vacation.

It was our good fortune to spend two months, during the hot season, at the delightful hill station, Panchgani. This was our first vacation. Even then almost daily letters came from our native brethren of Ahwa or Pimpalner, asking for advice and help. Hence much of Bro. Pittenger's time was spent in writing and trying to direct the work at long range.

A Pleasant Place.

Panchgani is 4,000 feet above sea-level. The frequent showers help to make it pleasant there through the hot season. Many missionaries of different denominations spend the season there. One is made to feel that the very atmosphere is religious. It builds one up spiritually and physically. The friendships formed, while there, are sources of daily inspiration to us.

Getting Ready for Monsoon.

On our arrival home we found many things to do. We had to decide which were the most important, and we are doing, each day, all we can. It is quite a problem to get ready for monsoon, as we must plan ahead for about five months,—for ourselves and for all who are with us. Once the rivers are full, we are cut off from all sources of supplies.

Many Visitors.

The first week home was crowded full of visitors from far and near. They came to pay their respect to our little son. The simple jungle people looked upon him in wonder, and wanted to bow down before him. This we could not allow, but tried to tell them to bow before the Heavenly Father, who sent him to them, and that our fondest hopes were that he may live to be a blessing among them. This seemed to bring them much joy. The high caste people said: "May God give him long life!"

Scant Water Supply.

At best the water supply, here in the Dangs, becomes very short during the hot season. This year we have been experiencing all but a water famine. Many people carry their water for daily use four miles and more. At many of the wells people sit all night, catching the water as it comes out, drop by drop. Some drink water with which cattle have been watered, and in which they have bathed. Others drink water that is thick and green. Some die of vomiting and diarrhœa. We really wonder that any can live who drink such filth. The Government stopped the distillation of liquor for the time being. Had this not been done, we could not have gotten sufficient water for our own use.

Welcome Rains.

The rains have kept off this year longer than usual, but we are glad to report a few showers, and hope soon to see the life-giving streams flowing, and the suffering of the people relieved. Everywhere the farmers are astir and, in their crude way, getting ready to sow.

More Baptisms.

We are glad to report that another man and his wife have been baptized, and joined the band of our Christian farmers, since last season. As the work grows, we hope to have raised, by our own people, most of the grain needed by our Christian community.

We rejoice because there are three families asking for baptism. They are held off a bit in order that they may be taught more fully. In different places we see sheaves ready to be gathered. We earnestly pray for more help. One missionary and his wife can not properly look after all the work in its many different phases, as it presses in upon us. The work calls for another mission family, and also for a skillful native brother, who will be a leader to the rest of our helpers. We ask the prayers of God's people in behalf of these two pressing needs, that they may speedily be supplied.

Encouraging Progress in School Work.

The school work, here in Ahwa, is growing more encouraging all along. Because of water difficulties one school had to be closed awhile. But with the first showers our brother and sister and their three little ones returned to carry on the work, willing to suffer until water will be plentiful.

Florence B. Pittenger.

June 20.

WINCHESTER, IDAHO.

June 22 the writer, under the direction of the State Mission Board, went to Coeur d'Alene, this State. Sunday, the 23rd, at 3 P. M., we preached to an attentive audience. Immediately afterward we went to the sandy beach of the beautiful Lake Coeur d'Alene and baptized one earnest young lady. We held services for four evenings after that, and the interest manifested indicated that, with the members already there, a church could be built up, if only a resident minister could be secured. Coeur d'Alene is a beautiful city in one of the garden spots of the Northwest, with large lumbering and mining interests.

Thursday evening was spent with the Brethren in Spokane, Wash. While there, temporary arrangements were made with Bro. Howard Michael to preach at Coeur d'Alene once a month. This means three sermons and two hours' car ride for Bro. Michael. Friday night was spent at Tekoa, Wash., where we enjoyed meeting the Brethren, old friends and schoolmates. On Saturday we arrived at Moscow, Idaho, where we spent several days visiting isolated members. We also held services three nights in a schoolhouse, three miles out of town. Although the farmers were just beginning their hay harvest, the audiences were good and attentive. Just before starting home, we met at the water, where one bright young boy put on Christ in baptism.

While I was gone, I distributed over 200 tracts and had calls for more, but my supply was exhausted. I was made to realize, as never before, the need of more workers in this part of the Lord's vineyard. So we send the Macedonian call, "Come over and help us."

Winchester, Idaho, July 8. Jesse E. Walker.

SAPPY CREEK CHURCH, NEBRASKA.

Our church met in council July 6. After devotional exercises, the business part of the meeting was taken up, with Bro. J. H. Snell presiding. Two weeks ago, tomorrow, our elder, Bro. Levi Snell, died of heart failure, in the Sappy Creek church, while delivering a sermon to a full house. This left our church without an elder, so we elected Bro. J. H. Snell, of Cambridge, Nebr., son of Eld. Levi Snell, for six months. Bro. J. Edwin Jarboe, of Red Cloud, Nebr., will be here Oct. 20 to conduct a series of meetings for us. The meetings will be held in the schoolhouse where we hold our services. We will have a love feast Sept. 21, if it does not interfere with the District Meeting. The love feast will be held near Bro. Abr. Mishler's home, in our tent. The visiting brethren, Levi Stump and John Fetter, reported that all are in love and union, and in good fellowship with the church. We decided to have Brother and Sister Eby stop off with us when they go through here. We appointed a committee of three to look up a building site for a churchhouse, and to get a title for the same, so that, when we get ready to build, we will have the land. Brethren Levi Stump, Bennie Chapman and John Fetter are the members of this committee. Bro. J. H. Snell, our elder, was chosen to represent this church at District Meeting. A large per cent of the members were present at our council. This was the best-attended council we have had for the past four years. Good interest was shown and we had a good, spiritual meeting. I think we were all benefited by being there. The Sunday-school at this place is doing fine work. The young members, who came into the church during the past six months, are of the kind to make a Sunday-school good. The Sunday-school at this place has started an India class, and we believe it will be a success, for they take up the work with a will. Bro. J. H. Snell will preach for us every two weeks.

Edison, Nebr., July 6. Walter Chapman.

WASHINGTON, D. C.

On his return from the Annual Meeting, Eld. Jesse K. Brumbaugh, of West Milton, Ohio, stopped over in Washington, to visit his son and preached for us upon the subject of "Knowledge." He made a strong plea for a more thorough and searching study of God's Word, so that our knowledge may be of the kind that shall not fade away in the final day.

The regular quarterly council convened on Monday evening, July 1, at which time our elder, Bro. C. D. Bonsack, was with us. Five letters of membership were granted. Brethren J. H. Hollinger, C. G. Heatwole and J. A. Garber were elected trustees, and Bro. M. C. Flohr was reëlected on the committee to arrange for pastoral and evangelistic services when necessary.

Our annual Sunday-school outing was held on Saturday, July 6, and was a success. We all took our lunches and went by trolley across the Anacostia River to a little grove, where we spent the afternoon. A number of swings were put up, which afforded plenty of opportunities for the little folks to enjoy themselves. The day was closed by singing a number of gospel songs.

As previously announced, Bro. Early preached his final discourse on the evening of June 30, at which time he encouraged us to stand united and push forward the work for the Master. The committee having the matter in charge is arranging to secure a successor to Bro. Early, and has extended a call to Eld. B. B. Garber, of Waynesboro, Va., who has indicated his willingness to accept the work. We expect Bro. Garber to enter upon his work some time in September, as he could not come earlier on account of having arranged to hold some evangelistic meetings this summer. Eld. A. P. Snader was chosen as our elder for the year beginning July 1, 1912.

Last Sunday we were especially favored in having with us Eld. W. B. Stover and son, Emmert, of India. It is needless to say that Bro. Stover's talks were much appreciated. Those of us who heard him at the Annual Meeting know that he is brimful of the missionary spirit, and can not help but inspire others to more aggressive work along this line. A committee has been appointed to solicit the members with a view of ascertaining how many will be willing to give regularly for the work in India. The congregation has been supporting the village schools, and we hope that there may be many more who will manifest an interest in this phase of missionary activity. Surely we, as a church, need to be revived and enlightened with respect to the opportunities opening to us in the Far East. The missionary collection amounted to $10.81.

806 C. Street, S. E., July 17. (Mrs.) D. E. Miller.

NORTH DAKOTA.

The Meetings, held under the auspices of the State District, for the year 1912, were held at Surrey, N. Dak., July 9, 10 and 11. The weather conditions could not have been more favorable,—very much to the satisfaction of those who attended, as well as to those upon whom fell the burden of caring for the meeting. The recent "hot wave," which swept over the Dakotas, having passed, and splendid rains having fallen, all fears of a droughty year were gone.

The membership of the Surrey church is not as large as it was a few years ago, owing to emigration and other causes, but it was everywhere evident that they could entertain and care for their guests, upon this occasion, to the entire satisfaction of all.

Owing to the financial condition which generally prevails throughout the State District, the attendance was much smaller than in former years. The subject matter of the programs for the various meetings was above the average, and the program committees were fortunate in their selection of speakers, so that but few were absent. Complimentary allusions to the splendid meetings were frequent.

The number of visitors from other State Districts was not nearly as large as last year. We were glad for the presence and helpfulness of Bro. J. E. Miller, of Mt. Morris, Ill., Bro. Wm. Bixler, of Ohio, Bro. C. L. Pfoutz, of Gettysburg, Pa., and others.

There were not many queries from the churches. No papers were sent to Annual Meeting. Bro. J. W. Shively, of Newville, N. Dak., was elected to serve on Standing Committee for 1913.

Bro. J. E. Miller, of Mt. Morris, Ill., preached a missionary sermon on the evening of the 10th. An offering was taken for the purpose of securing a churchhouse in Minot, N. Dak. We raised a collection of $115.

Three additional church organizations have been added to the number of churches in the District.

The District Meeting for next year will convene at Brumbaugh, N. Dak., July 8, 9 and 10.

Minot, N. Dak., July 14. D. F. Landis

A RELIGIOUS FOURTH AT TREVILIANS, VA.

For some time some of the workers here had been thinking and talking of a suitable way to have our Sunday-school scholars spend the day, and at our June council Sister Beahm, wife of Eld. I. N. H. Beahm, our pastor, sent in a request that we spend the day at their home.

Her request was granted and a program committee was appointed to prepare a suitable program. Invitations were sent to adjoining schools to have them join us in bringing the community together.

The day was perfect for such an occasion, and by 10 A. M. about one hundred and twenty-five persons, old and young, had gathered on the wide, shady lawn, in front of Bro. Beahm's home.

The devotional services were conducted by Eld. D. M. Glick, of Chicago. An address of welcome was given by Eld. I. N. H. Beahm. Our County Superintendent of Public Schools then gave an address that was listened to with much interest. One young sister gave a temperance recitation in such an impressive manner that strong men wept. One aged man told of his "independence day" when he was released from the bondage of sin and infidelity.

There were songs and recitations by the children; also some short speeches by the workers from different schools,—quite enough to fill in the time until 4 P. M., except for two hours' intermission at noon, at which time well-filled baskets were brought out and the contents placed on the ground in a simple way. After thanks had been given, all partook of the good things prepared for the occasion.

It was indeed good to hear so many express themselves as having spent the day very pleasantly.

Many parents were glad for a place to take their children, so that they might spend the day as becometh God's children. The visitors suffered one little disappointment in that Sister Beahm, who is a semi-invalid, but who had

so cheerfully aided in all the plans for the day, was not able to leave the house and mingle with the people as she had hoped to do, but from a couch by the window she could hear all the speakers and could greet, in her cordial way, many that went in to see her.

The same evening Bro. D. M. Glick began a series of illustrated lectures, of his tour around the world, which continued five nights.

June 19 Bro. I. S. Long and wife were with us, and each gave a talk on India, her needs and their work there.

We especially enjoy these things, as they are treats that come seldom to isolated places.

July 5 Bro. W. A. Myers, former pastor at this place, came among us and remained several days, much to the pleasure of the members and friends. The interest in this and adjoining counties is increasing, and the cry is for more workers.

Trevilians, Va., July 15. Emma Whisler Glick.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Empire church met in council July 6. Our elder, Bro. S. F. Sanger, presided. Much business was disposed of. Six letters of membership were received, two of them being those of deacons. Ten letters were received during the quarter, ten were granted, and four persons were baptized. A Home Mission Board was elected as follows: Bro. J. H. Barnhart, three years; Bro. Harvey Livingston, two years; Bro. J. R. Cupp, one year. Christian Worker officers were elected for the next six months, with Sister Hattie Garvey as president, and Sister Vesta Sanger as secretary. Bro. Caleb Garst was elected president of the prayer meeting. It was decided to have a series of meetings this fall, and Brethren S. F. Sanger and J. W. Deardorff were chosen as a committee to secure a minister. Bro. D. M. Fike, of Los Angeles, Cal., preached for us on Sunday morning.—Myrtle Julius, R. D. 3, Box 213, Modesto, Cal., July 12.

Lordsburg church met in council July 22. Our elder, Bro. W. F. England, opened the meetings and called his assistant, Eld. J. P. Dickey, to the chair. Considerable business was disposed of pleasantly. Bro. Luke Minnich was elected president of our Christian Workers' Meeting, with Sister Mary Lichtenwalter, secretary. We decided that the Sisters' Aid Society should have a quarterly donation day. We also decided that our Wednesday evening prayer meetings should be held on the order of Bible study. We have the promise of Bro. P. B. Fitzwater to take charge of this work, after the college opens. Eld. W. F. England gave a very touching, earnest admonition against the tendency, on the part of a few, to wear gold and dress unbecomingly.—Grace H. Miller, Lordsburg, Cal., July 23.

Sacramento Valley.—We met in council July 2. Eld. Jesse Overholtzer presided. The meeting was opened by reading 1 Cor. 12: 12-27. Bro. Overholtzer gave an excellent talk. Two new members were received by letter. Bro. J. F. Fagg was re-elected superintendent of the Sunday-school. All the teachers were retained to teach their same classes. Bro. John Overholtzer was reëlected president of the Christian Workers' Society. We are slowly but steadily gaining ground in our work here. Our Sunday-school is prosperous, and our Christian Workers' Society is interesting. More persons are taking an active part than they did formerly. We expect Bro. I. L. Feightner, of Elk Creek, Cal., to be with us on Sunday, July 21. He is always a very welcome visitor here, bringing us words of encouragement and love.—Eugenie Linville, Butte Valley, Cal., July 19.

Tropico church met in council July 29. All business was disposed of in the true spirit. Since our last report, Sister Hettie Stauffer came to us and gave a lecture on the land of Moab. Her talk was appreciated by all present. Our love feast will be held Nov. 2.—Iva Shively, 319 Orange Street, Glendale, Cal., July 23.

CANADA.

Irricana.—Our series of meetings began June 23. Bro. J. A. Weaver conducted the services the first few nights, then Bro. Shamberger, of Nanton, Alta., took charge. These meetings were well attended, considering the wet weather we had during all the meetings. July 6 twenty-six members surrounded the Lord's tables, and Bro. Shamberger officiated. We held our council June 29. Bro. George Long was called to the ministry. —Ethel Thomas, Irricana, Canada, July 20.

Pleasant Valley.—Our church met in special council July 17 at the home of Bro. J. N. Overhultz. Bro. Peter Brubaker presided. Three members were received by letter. Bro. Joseph D. Reish was advanced to the second degree of the ministry. The installation service will be held later. Services will be held tomorrow evening for a young person who has been afflicted for some time.—Hannah Dunning, Bulls Head, Alta., Canada, July 17.

COLORADO.

Glade Park.—June 29 Brethren J. E. Bryant and Perry, of the First Grand Valley church, Grand Junction, Colo., came into our midst. On Sunday morning, after Sunday-school, Bro. Bryant preached for us. July 7 Bro. N. F. Brubaker, Fruita, Colo., preached for us. July 14 Bro. S. Z. Sharp and Bro. J. H. Rutt, of the Fruita church, addressed us. We surely enjoy these blessings. The Brethren have arranged to preach for us every two weeks, which we shall appreciate very much. Our union Sunday-school is moving along nicely. We intend to build a union churchhouse this summer. If any one, —and especially a minister,—wants to change his location, we should be glad to have him investigate our part of the country.—Mrs. D. H. Rench, Glade Park, Colo., July 22.

McClave church met in council July 13. Our elder, Bro. W. D. Harris, presided. Sunday-school and Christian Worker officers were reëlected, June 30, for the next six months. Bro. L. H. Cline was chosen superintendent of the Sunday-school, with Sister Mabel Amos as secretary-treasurer. Bro. John Greenwood was elected president of the Christian Workers' Band, with Sister Lola Amos as secretary-treasurer.—Bessie R. Cline, McClave, Colo., July 22.

IDAHO.

Clearwater.—The members here enjoyed a very pleasant and inspiring love feast July 13. Thirty-seven communicants surrounded the Lord's tables. Among the visiting members were Bro. Vankirk Maxcy and wife. Bro. Maxcy officiated at the feast. The Sunday following the children gave an interesting program, which was listened to by a large and attentive audience, after which a basket dinner was served in the churchyard. More than 300 were present. July 6 we held our regular council. Bro. Elmon Sutphin was moderator. Much business was disposed of. The members decided to have monthly members' meetings instead of quarterly members' meetings. Brethren John Lind and John Harlacher were elected Sunday-school superintendents, with Bro. Paul Lind as Sunday-school secretary. Sister Sarah Sutphin is president of the Christian Workers' Meeting, and Sister Maud Harlacher is secretary.—Bertha Eisenbise, Lenore, Idaho, July 17.

Payette Valley church met in council on the evening of July 17, with Eld. J. E. Shamberger in charge. One letter was read. The quarterly report of the Fruitland Sunday-school shows an improvement in promptness and average attendance since the adoption of the "Twentieth Century Record System." We have three organized classes.—S. J. Kenepp, Payette, Idaho, July 19.

ILLINOIS.

Dahinda.—I am thankful to be home again, after an absence of over seven months, having been confined to the State Hospital at Watertown, Ill. I can truly say that it is only by God's mighty power that I am here, and I think that by proper care I shall soon be enjoying my usual health again, after an almost complete break-down. I truly know how to appreciate being home with loved ones, but how much sweeter it will be to abide in the "Home, Sweet Home" above, to meet to part no more!—Lulu Thurman, Dahinda, Ill., July 20.

Polo church met in council July 12, with an attendance of twenty-eight members present. We decided to hold our love feast Oct. 20, at 6 P. M. Brethren Elva Toms and John Gilbert were elected delegates to District Meeting, with Albert Gilbert and Dave Gilbert as alternates.—Martha S. Gilbert, Polo, Ill., July 19.

Salem church met in council July 20. Our elder, Bro. G. W. Miller, was present. Bro. S. S. Fouts, of Romine, was also with us. Considerable business was disposed of satisfactorily. Sister Grace Norton was chosen to fill a vacancy on the Temperance Committee. Bro. Samuel Caldwell, and Sisters Mary Caldwell and Bertha Fadenburg were appointed as a Missionary Committee. Sister Sarah Courson and the writer were elected delegates to District Meeting, with Bro. J. W. Hershberger and wife as alternates. Our love feast is set for Oct. 19, to be preceded by a series of meetings.—Jacob Hershberger, R. D. 2, Salem, Ill., July 22.

Spring Run.—Our church met in council July 20. Our elder, Bro. Urias Blough, presided. We had a pleasant meeting. Bro. Blough will remain with us another year. We are praying for the time when this congregation may flourish again. Sister Fannie Schisler was chosen as our delegate to District Meeting.—Amanda Schisler, R. D. 1, Box 1, Ellisville, Ill., July 26.

INDIANA.

Bethany church has decided to hold a Harvest Meeting Sept. 7. A plain dinner will be served. Sister Cora Staley is conducting a singing class here every Thursday evening. Last Sunday we were favored with a very uplifting sermon, delivered by Bro. Lea Cory.—Artie Berkey, Syracuse, Ind., July 22.

Blissville.—July 13 we met in council at the Blissville house. As the Pine Creek congregation has been divided into two parts, we met to organize. Brethren Daniel Wysong, Andrew Ruple, John Appelman and Frank Henricks assisted in the organization. Our congregation will be known as the Blissville church. Bro. John Markle was chosen as our elder; Bro. Jesse Pippenger, secretary; Bro. George Swihart, treasurer; Sister Lydia Pippenger, Messenger agent, and the writer, correspondent. July 19 we met again, at 2 P. M. Our elder, Bro. Markley, was with us. We decided to build a kitchen at our meetinghouse for our use on love feast occasions. Several committees were appointed to look after the work. We will have our love feast Oct. 26, at the Blissville house.—(Mrs.) Emma Marsh, R. D. 7, Plymouth, Ind., July 24.

Bel River.—Our Christian Workers at the West house met on Sunday evening, July 14, and reorganized by electing Sister Orpha Butterbaugh as president, and the writer as secretary. Our work is moving along nicely. Monthly collections, for the past six months, amounted to $10.63. A special temperance program was given May 26, and the offering of $2.50 was turned over to the local Temperance Committee.—Iva Montel, Clay Pool, Ind., July 22.

Fairview.—Our Harvest Meeting was held July 21. Bro. Otho Winger, of North Manchester, Ind., delivered excellent sermons in the morning, afternoon and evening. An offering of $21.88 was taken up. We decided to have our love feast Oct. 19.—Emma Wagoner, Colburn, Ind., July 23.

Four Mile.—Our congregation at the White Water house was favored last Sunday by a visit of five members from the Nettie Creek congregation. They were Eld. D. E. Bowman and wife, Bro. Wm. Miller and wife, and Bro. D. O. Dilling. They met with us in our Sunday-school at 9:30 A. M. Sister Emma Miller, who is our District Sunday-school Secretary, gave a short address to the school. Our total attendance that day was forty-four. After Sunday-school, Bro. Bowman delivered an able discourse. The visit of these members added new inspiration to the work here.—J. E. Fiant, R. D. 10, Connersville, Ind., July 19.

Pine Creek.—Our Harvest Meeting, held July 20, at the East house, was well attended. The day was fine. Eld. Frank Kreider, of Goshen, Ind., preached a splendid harvest sermon in the forenoon. Dinner was prepared at the church. God's blessing was asked upon the meal by Bro. Kreider. After we had partaken of the meal, thanks were returned by Bro. Daniel Whitmer, of North Liberty, Ind. We met again at 1:45 P. M., when we had the privilege of listening to an excellent missionary sermon, delivered by Bro. Kreider. We then took up an offering for mission work, which amounted to $32.—M. S. Morris, R. D. 1, Walkerton, Ind., July 26.

Tippecanoe.—Aug. 11 we will hold an all-day Harvest and Children's Meeting. We invite the surrounding churches to come and enjoy the day with us.—Josiah Garber, Syracuse, Ind., July 27.

Washington.—We held our love feast July 13. On account of the inclement weather the attendance was not what we had anticipated, but we feel that our meeting was very spiritual and impressive. A number of ministering brethren from other congregations were present. Among them was Bro. W. R. Deeter, who officiated. Our work at this place is still prospering. Recently four members were reinstated. We think others are very near the kingdom. Sept. 8 we expect to hold an all-day Harvest Meeting. Bro. Otho Winger, of North Manchester, Ind., is expected to preach for us at that time.—Viola Overholser, Warsaw, Ind., July 26.

IOWA.

Fairview.—Our church met in council June 6. We decided to retain our Sunday-school officers for the next six months. Bro. J. H. Keller was chosen as our delegate to District Meeting. We decided to hold our love feast this fall, at the time of our series of meetings.—John H. Price, Unionville, Iowa, July 20.

Libertyville.—June 30 the regular time for our preaching services was given over to the children, who rendered a good program to a full house. July 4, at 10 A. M., we met at the church for a temperance service, and had an address by Mr. W. C. Hunt. Dinner was served in the grove, and at 2 P. M. Eld. J. G. Rarick spoke to us. Thus the day was spent in honor of our country, and for the advancement of the temperance cause. Our Sunday-school was organized recently, with Bro. L. Ross Smith as superintendent and Bro. C. W. Benz as assistant. Sept. 13 is the time for our love feast, when Bro. M. Deardorff, of Yale, Iowa, is to begin a series of meetings for us.—W. N. Glotfelty, Batavia, Iowa, July 21.

South Ottumwa.—Since our last report we have been made to rejoice that a young man has been received by baptism. Bro. Albert Miller was with us, and gave us two well-directed sermons last Sunday. We have organized a children's meeting, to be held on Sunday afternoons. The children take great interest in these meetings. We feel encouraged. Pray for us that we may be able to do much for the Master.—S. L. Cover, 118 South Moore Street, Ottumwa, Iowa, July 22.

KANSAS.

McPherson.—July 17 we held a very pleasant business meeting. We decided to hold a Harvest Meeting Aug. 18. Bro. Enoch Eby, our returned missionary, is to be with us at that time. We pray for a spiritual meeting. Bro. Cassady is to give us a series of meetings sometime in January.—Sarah Wittmore Harnly, McPherson, Kans., July 20.

KENTUCKY.

Wolf Creek church met today and organized a Sunday-school, with Bro. R. H. Reed as superintendent; Bro. G. W. Ward as teacher of the adult class; the writer, teacher of the intermediate class, and Sister Bessie Muncy, teacher of the primary class.—Rufus M. Reed, Laura, Ky., July 23.

MARYLAND.

Beaverdam.—On the evenings of July 15 and 16 Bro. Wilbur B. Stover gave us two interesting and instructive talks about his work in India. His son, Emmert, was also present, and their singing in the native tongue was greatly appreciated. The local Missionary Committee had just been appointed, and Bro. Stover's talks were quite helpful to them in their line of work. An offering of $8.69 was given for missions.—Edna A. Dotterer, Union Bridge, Md., July 26.

MICHIGAN.

Notice.—The District Meeting for the District of Michigan will convene in the New Haven church Aug. 14 to 16. Trains will be met at Middleton Monday evening, Tuesday and Wednesday. Those coming later, will please notify me. The Grand Trunk Railroad has kindly consented to hold their train at Ashley on Tuesday evening, Aug. 13, for passengers from the Ann Arbor Railroad. Elders coming over the Ann Arbor Railroad, who wish to attend Elders' Meeting, will be met at Ithaca on Monday, if they notify me by card or phone.—George E. Emerick, R. D. 2, Middleton, Mich., July 22.

Onekama.—Since our last report, our little band has had some spiritual feasts. Our communion was held June 16. Fifty members were present. Some of them were from Lake View and Long Lake. Bro. W. R. Miller officiated. June 21 we celebrated our church and anniversary, at which time Bro. M. M. Sherrick preached for us. Before the sermon, we had a consecration service, when many of the members expressed praise to our Heavenly Father for his goodness and blessings. July 6 we held our council. Brother E. G. Sellers and Sister Miller will be our delegates to District Meeting. We send one request. Sister Mollie Sadler has returned home, after two years' absence. We rejoice to have her with us again. Bro. W. R. Miller will give us his third series of lectures the first of September.—Mrs. Sylva Ulery, Onekama, Mich., July 20.

Shepherd.—This is a mission point, under the direction of the Mission Board of the State District of Michigan. This work here was opened about two years ago by the writer, who has had direct charge ever since. We had preaching every four weeks on Sunday morning and evening. For our morning services, last Sunday, we used as our subject "Requirements of New Testament Baptism," which had been announced previously. As a result, it brought out a large crowd of most earnest listeners. After services we repaired to the river, where Christian baptism was administered to a young lady, who had made application during a short series of meetings, held by Bro. Levi Baker last winter. There was a large crowd of people at the river to witness, for the first time in their lives, baptism by trine immersion. The crowd was very orderly and attentive. We have fourteen members living near Shepherd, who are greatly in need of a resident minister. If some minister desires to locate where his help is greatly needed, where he can have the field to himself, and where there is a fine farming country, this is the place. Any information regarding this point will be cheerfully given by the writer.—C. L. Wilkins, Middleton, Mich., July 20.

MISSOURI.

Deepwater.—Our members met in council July 13. Bro. Simmons presided over the meeting. Brethren W. T. Bray and M. Varner were chosen as our delegates to District Meeting. Bro. John Pippenger was elected president of our Temperance Committee. Our love feast will be held Sept. 28.—Roxie M. Bray, R. D. 32, Montrose, Mo., July 21.

Osceola church met in council July 20. Arrangements were made for our love feast and series of meetings, which will begin Aug. 24, to be followed by love feast Sept. 28. Brethren LeRoy Phillips and William Simmons are our delegates to District Meeting. Our Sunday-school was reorganized July 1, with Bro. J. P. Replogle as superintendent.—Elizabeth Lyon, Osceola, Mo., July 26.

South St. Joseph Mission.—Bro. J. E. Stanturf conducted services for us on the second Sunday, while the writer filled his regular appointment at Langdon, Mo. There are six different denominations at work in this place, but none are sufficiently large to employ a minister. We have been holding services for them for nearly a year. They have a union Sunday-school which has grown from about twenty to eighty in attendance. We have five members here. It is not often we see so many churches working together in such harmony, and helping to support a meeting as they do here. The Sunday-school, here in St. Joseph, has very much increased and it is keeping us busy to find efficient teachers to handle the classes. We have received some summer clothing lately, which has greatly helped our attendance.—E. N. Huffman, 502 Ky. Ave., St. Joseph, Mo., July 25.

MONTANA.

Milk River Valley.—We met in council to reorganize our Sunday-school. The writer was reëlected superintendent, and Sister Stayer was chosen secretary-treasurer. We sent a request to the District Meeting of North Dakota, Western Canada and Eastern Montana, to be organized into a congregation.—W. H. Meeks, Gilford, Mont., July 23.

NEBRASKA.

Beatrice.—The Fourth of July was a day of recreation for our Sunday-school. We all went up the river to a fine grove and took our dinner with us. Just before dinner we had song service and listened to some excellent talks by Brethren Solenberger and D. E. Price. The young people spent the afternoon in boating, swimming, etc., while the older ones chatted quietly in the shade of the big trees. Bro. Weaver, of Omaha, was with us a few evenings this month, in the interest of missions. The plan for raising money for the District work has met with a hearty response. A mission study class has been organized here, using the book, "India Awakening." We trust it will be the means of awakening all of us to the needs of the work.—Allie Eisenbise, Beatrice, Nebr., July 22.

Red Cloud.—Last evening a number of the brethren and sisters enjoyed a profitable meeting at the home of Brother and Sister Atkinson. After a short prayer and exhortations, we went to the water where baptism was administered to two young ladies. This is in the neighborhood of the Indian Creek schoolhouse, where we have been keeping up an appointment every two weeks for the past two years. We are made to rejoice to see these young people come into the church, and feel that our labors have not been in vain. Next Sunday wife and I expect to go to Litchfield, to assist the members there in a series of meetings.—J. Edwin Jarboe, Red Cloud, Nebr., July 25.

NEW MEXICO.

Miami church met in council July 6. Our elder, Bro. Mohler, presided. We have decided to erect a churchhouse. The work of soliciting funds will be pushed at once, and we hope to begin work upon the building in the very near future. Two letters of membership were read. We are disappointed in not being able to have Bro. Smith here in a series of meetings in August, but we expect to have meetings sometime this fall, or early in 1913. The date of our love feast will be determined later.—(Mrs.) Mollie Bolinger, Miami, N. Mex., July 22.

NORTH DAKOTA.

James River.—Our congregation met in council July 13. July 21 we had Children's Day exercises at our church, at which time the children rendered a very good program. Bro. Enfield Shiffler assisted us at this meeting. Since our last report, two letters of membership have been received. About the last of July we expect to begin a series of meetings, which will continue a few weeks, and close with a love feast.—Martha E. Newton, Bordulac, N. Dak., July 22.

Williston.—July 2 our church met in council, with our elder, Bro. D. F. Landis, in charge. Bro. G. I. Michael, of Kenmare, N. Dak., closed his series of meetings on the evening of July 2. We feel that much good was done, and that the members were strengthened. Our love feast was held July 3. Bro. Michael officiated. Four ministering brethren were with us. Among the number was Eld. Henry Landis, of Flora, Ind., an old veteran of the cross. Our hearts are made to rejoice to have these dear old brethren with us. July 4 we held an all-day Sunday-school Meeting. In spite of the rainy weather, the services were well attended.—Mrs. A. O. Myer, R. D. 2, Box 101, Williston, N. Dak., July 27.

OHIO.

Covington.—"Yes, it's hot, but we don't mind it," said one Sunday-school teacher to another. The thermometer registered 97 in the shade, and the report of attendance registered 343. Some were absent, of course, but what a happy company we were in the cool, dim church! Our pastor was absent, for a short time, and Brethren J. C. Flora, of Trotwood, Herbert A. Studebaker, of North Manchester, and Henry Z. Smith, of Gettysburg, preached for us at different times. We appreciate their help. We always look forward anxiously to Bro. Flory's return, and a crowded church awaited him. He preached on the "Difficulties of Unbelief," and at the close of a powerful sermon, while we were singing, "We Have an Anchor," two precious souls came forward. No invitation had been given, so they were especially welcomed, and we praised God for the Holy Spirit's work among us. One dear sister was reclaimed, making three additions to the church.—Elizabeth D. Rosenberger, Covington, Ohio, June 21.

Ft. McKinley church met in council July 10. Our elder, A. L. Klepinger, presided, assisted by Eld. John Smith, of Trotwood, Ohio. Two certificates were granted. One brother was elected to the deacon's office, and a Temperance Committee was appointed. We also elected a committee on Home Mission work, and added two more members to our Building Committee. The Home Department workers gave a good report of their work. At this time we have not yet secured any one to conduct a series of meetings for us, but hope to secure some one in the near future.—Jesse F. Coy, 320 West Third Street, Dayton, Ohio, July 25.

Marble Furnace.—Bro. Bookwalter, of Trotwood, Ohio, gave us a splendid temperance address on Sunday evening, which was well received. July 1 we held our Sunday-school Convention. We had expected Bro. R. H. Nicodemus to be with us, but were disappointed. The house was well filled, and people on the outside were looking in at every window, and listening. Bro. Nicodemus was our minister here for over a year, and was liked by every one that ever heard him preach. Bro. Van B. Wright conducted our meetings on Saturday night. On Sunday we had Sunday-school at 9 A. M., and preaching at 10:30 A. M. We took dinner at the church. In the afternoon we had children's services. Several of our Sunday-school scholars spoke. The song services were good, conducted by Bro. J. A. R. Couser. We have Sunday-school every Sunday.—L. C. Ramsey, Marble Furnace, Ohio, July 22.

Salem church met in council July 25, with Eld. Wm. Minnich presiding. Visiting brethren present were Elders B. F. Honeyman, John C. Bright and J. W. Fidler. Much business was pleasantly disposed of. Six letters of membership were received, and seven letters were granted. Our elder, Bro. Wm. Minnich, was reëlected as housekeeper of our church for a term of three years. A local Missionary Committee of three members, viz., Bro. Clarence Sollenbarger, Sister Daisy Brumbaugh and Bro. Albertis Bucklew, was appointed. Arrangements were made for the approaching Sunday-school and Ministerial Meetings of Southern Ohio, to be held in our church Aug. 13 and 14. Owing to the illness of Bro. Nicodemus, our series of meetings will not be held, as had been expected.—Josephine M. Folkerth, Union, Ohio, July 26.

Wyandot church met in council July 20, with our elder, Bro. L. H. Dickey, presiding. Bro. L. B. Newcomer was appointed solicitor for District funds. Bro. J. W. Coon was elected trustee for three years. Our love feast will be held Oct. 19, at 10:30 A. M. Our next council will be Oct. 12, and next day we expect Bro. A. C. Workman to begin a series of meetings at this place, to continue indefinitely. Sister Kathryn Porter will conduct the song service. Bro. Newcomer presented two dozen "Kingdom Songs" to the church. These books are greatly appreciated, and, we trust, will increase an interest in the services.—Mary L. Cook, Nevada, Ohio, July 22.

OREGON.

Portland.—We held our love feast Saturday evening, July 13. It was a very enjoyable meeting. Bro. Henry Brubaker, of Newberg, Oregon, Chairman of the Mission Board, officiated at our communion service. He also preached for us on Sunday. The work at this place is moving along nicely.—Nellie Carl, 1125 Albina Avenue, Portland, Oregon, July 18.

Rogue River church met in council July 6. Eld. S. E. Decker took charge of the meeting. Our Sunday-school and Christian Workers' Society were reorganized. Bro. William Stump is superintendent of the Sunday-school. Sister L. D. Linear and Bro. L. B. Overholser were chosen as our delegates to District Meeting.—Pauline Overholser, Talent, Oregon, July 19.

Williams Creek congregation met in council June 13. Much business was disposed of in a Christian spirit. Brethren S. E. Decker and M. C. Lininger gave us good counsel. Bro. Decker preached for us on Saturday night, and Bro. Lininger preached on Sunday at 11 A. M. On Sunday night Bro. S. E. Decker preached a missionary sermon, after which a collection of $3.60 was taken for the China Mission. Our love feast will be held Sept. 7. We spent Fourth of July in the big timber on Williams Creek, twenty-five miles from the railroad, away from the noise of firecrackers and horse-racing. In the forenoon the Sunday-school children gave an interesting program, after which Bro. Reed delivered an address to the children. At noon we had a bounteous dinner and a good social time. In the afternoon Bro. J. W. Teeter preached a splendid sermon on "Liberty." All of us seemed to enjoy the day and went home happy.—Jacob P. Moomaw, Williams, Oregon, July 22.

PENNSYLVANIA.

Canowago.—We will hold our Harvest Meeting at the Bachmanville house Aug. 10, at 2 P. M. We invite other brethren and sisters to be with us, especially the brethren in the ministry.—Edgar M. Hoffer, Elizabethtown, Pa., July 22.

Codorus church met in council July 22. Eld. D. Y. Brillhart presided. Two letters of membership were received, and three were granted. We decided to hold our love feast Oct. 27.—J. L. Myers, Loganville, Pa., July 25.

Erratum.—In my communication, in last week's issue, concerning the Buffalo Valley church, Pa., please read, "Few members were present, and a number of spectators," instead of "four members," etc.—Sara E. Royer, Box 14, Millmont, Pa., July 26.

Johnstown.—Our revival at Walnut Grove, conducted by Bro. S. S. Blough, of North Manchester, Ind., closed July 3, having lasted about two and one-half weeks. Bro. Blough preached a series of inspiring sermons. Bro. H. A. Claybaugh, of Chicago, was with us, recently, for the purpose of presenting the cause of Bethany Bible School to our people, and gave us an opportunity to contribute to the mission work of the school. Our Sunday-school Field Secretary, Bro. R. D. Murphy, paid his annual visit to our Sunday-school workers on the evening of July 11. The theme of the address was "More Spirituality." The Ministerial Meeting and Sunday-school Convention for the Western District of Pennsylvania will be held in our meetinghouse Aug. 20, 21 and 22. Those interested may watch these columns for railroad rates, which, we learn, have just been granted.—Mrs. George B. Wertz, 1025 Bedford Street, Johnstown, Pa., July 20.

Midway.—Bro. John C. Zug, of Elizabethtown, Pa., has promised to be with us at our Harvest Home service Aug. 10, at 2 P. M., at the Midway house. Bro. H. B. Yoder, of Lancaster, Pa., will conduct a series of meetings in Lebanon later on.—A. H. Brubacher, R. D. 7, Lebanon, Pa., July 23.

West Greentree.—Our regular council convenes Aug. 6 at Greentree, Aug. 17 we expect to commence a series of meetings at the same place. Bro. Hiram Gibble has consented to labor with us. One young sister was added to our number since our last report.—S. R. McDannel, Elizabethtown, Pa., July 18.

TENNESSEE.

Pleasant Valley church met in council July 20. There was not much business to attend to. Brethren Albert Diehl and S. H. Beals were elected delegates to District Meeting. On Sunday Bro. Sherfy Randolph preached for us. Bro. A. M. Laughrun was also with us. We were glad for their presence. Our Sunday-school, at 9:30 A. M., is doing very well.—Effie E. Miller, Jonesboro, Tenn., July 25.

TEXAS.

Pleasant Grove.—Bro. J. A. Miller came into our midst July 20, and gave us three sermons. After services, on Sunday evening, the members met in council. Bro. Miller was chosen to represent us at the District Meeting, to be held at Nocona, Texas. One letter of membership was received. We are glad that two have recently been added to our number, and trust that there are others yet to come.—Nannie Bonds, Spring, Texas, July 23.

Portland.—Bro. Harry B. Mohler, of Elizabethtown, Pa., while on his way to Raymondville, Texas, stopped off with us July 3 and remained over Sunday. He preached three sermons for us, and did much personal work concerning the Bible and the Church of the Brethren. Bro. Mohler is a strong advocate and demonstrator of the distinctive features of the Brethren. His sermons and talks were very instructive and inspiring to us.—L. J. Porter, Portland, Texas, July 20.

VIRGINIA.

Belles Valley.—Bro. D. C. Zigler, of the Elk Run congregation, Va., met with us at this church, and also at the Baptist Chapel. This is a mission branch of the Elk Run congregation. We enjoyed three interesting sermons. One dear sister was received into the church by baptism, and others were strengthened. A collection of $17.63 was taken up for painting and repairing the churchhouse. We decided to hold our love feast Sept. 14.—W. H. Huffman, Goshen, Va., July 22.

Brick church met in council July 20. Eld. Riley Flora was with us. Brethren Henry Lamon, John Anderson, T. Fisher and Joel Naff were elected to the deacon's office. The new churchhouse at Piedmont is about completed, and will be dedicated Aug. 4.—Allie Ikenberry, Wirtz, Va., July 23.

Burks Fork church met in council, with Bro. A. J. Weddle presiding. Our morning lesson was 1 John third chapter, read by Bro. Austin Hylton. On Sunday, at 11 A. M., Bro. Weddle preached for us on the words, "Hear and your soul shall live," to a large audience.—Maggie Hylton, R. D. 2, Box 36, Floyd, Va., July 20.

Flat Rock.—The following is the report of the Cedar Grove Christian Workers' Meetings for the past six months, ending with July 14. We reorganized at the beginning of the year, with Bro. D. W. Beaver as president, and the writer as secretary. We held eighteen meetings, with an average attendance of twenty, and an average collection of $1.27. Our contributions are sent to the General Mission Board, to support a grown-up orphan boy who desires to become a worker in India.—Lella S. Neff, New Market, Va., July 20.

Mount Hermon church met in council July 14, with Eld. Riley Flora presiding. The Sunday following, Bro. Flora preached for us at 11 A. M., and at 3:30 P. M. Both meetings were inspiring.—Allie Wells, Bassett, Va., July 23.

Pleasant Valley.—Our church met in council July 20. Eld. Michael Reed presided. One letter of membership was received. Our next council will be held at Reeds Valley, in the same congregation. The next day Eld. R. T. Akers preached an interesting sermon for us, taking his text from John 6: 33.—Peter Hylton, Floyd, Va., July 24.

Rolling Creek.—Our church met July 19 for services. Our elder, Bro. W. H. Handy, preached for us. On Saturday, at 10 A. M., we had our official council, and at 11 A. M. Bro. Handy gave us an excellent church leeture. We reëlected Eld. W. H. Handy for the coming year; Bro. J. H. Thompson, treasurer; Bro. W. B. Rowland, clerk. Bro. R. B. Suit was reelected Sunday-school superintendent, with Bro. W. B. Rowland as secretary. The writer was reëlected correspondent. Bro. W. H. Handy is our delegata to District Meeting. At 3 P. M. we met for examination servibes, after which we held our love feast. Thirty-two members surrounded the Lord's tables. Some members from neighboring churches communed with us. On Sunday, at 11 A. M., and at 3 P. M. Bro. Handy preached good sermons, followed by Bro. R. L. Suit. All our meetings were well attended.—Margaret R. Thompson, R. D. 1, Box 59, Seven Mile Ford, Va., July 23.

Walnut Grove.—Our members met in council July 20. Considerable business was brought before the meeting. Among other things it was decided to hold a series of meetings, to commence two weeks prior to our love feast, which will be Oct. 19. Brethren J. F. Lewis and the writer were chosen delegates to District Meeting. The elder ordered the deacon brethren to make the annual church visit. Any brethren that can make it convenient, are invited to be with us during our meetings. We desire an interest in the prayers of all, that the good Lord may bless us in the efforts to be put forth for the salvation of souls.—S. E. Lewis, Jr., Taylors Valley, Va., July 26.

WASHINGTON.

Mount Hope church met in council July 14. Bro. J. O. Streeter presided. We reorganized our Sunday-school, with Sister Millie Richard as superintendent, and Sister Rosa Birman as secretary. We elected two Missionary Committees, —one for the Chewelah church, and one for the Hills church. Bro. Birman was chosen as delegate to the District Meeting, and Sister Streeter as alternate.—Pearl Hixson, Chewelah, Wash., July 22.

Notice to the Churches of Washington.—The committees that were appointed at the last District Meeting, to make out the programs for the different gatherings to be held during our coming District Meeting, are requested to report to Bro. John O. Streeter, Chewelah, Washington, at once, so that he can get out the complete program. It is necessary that this be attended to at once, and we trust that each committee will send in their program.—J. U. G. Stiverson, 710 South Fiftieth Street, Tacoma, Wash., July 23.

WEST VIRGINIA.

Packs Branch.—Bro. J. A. Riner was with us on the night of July 20; also on Sunday at 11 A. M. He gave us two splendid sermons, which were wonderfully encouraging to the few members located at this place. We now hold services in the new Packs Branch Baptist church, which was dedicated June 30.—Mrs. D. E. Bolen, Packs Branch, W. Va., July 27.

Brick church met in council July 6. Our elder, Bro. Emra T. Fike, presided. Brethren Clarence Hess and Hiram Schell were appointed delegates to District Meeting. The church decided to appoint a Temperance Committee. We will have our love feast Sept. 28. The Sunday following our council, we held a joint Sunday-school Meeting of all the Sunday-schools in this congregation. The attendance and interest were good.—J. W. Burgess, Streby, W. Va., July 21.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

EL CENTRO CHURCH, CALIFORNIA.

Our church met in council July 13, with our elder, Bro. A. C. Snowberger, presiding. The present Sunday-school officers were unanimously reëlected for six months. After an earnest season of prayer for the guidance of the Holy Spirit, ballots were cast for the location of our new churchbuilding. The choice lay between El Centro, and our present place of service in the country, four and one-half miles south of El Centro. The votes resulted in favor of El Centro, which is the county-seat of Imperial County, where the church already owns valuable property, suitable for a church site. It was decided to proceed at once with all necessary preliminaries, so that actual work on the buildings be under way not later than Oct. 1, 1912. Although we are in the midst of the hot season, the attendance and interest at our services are excellent. Two letters were received and two were granted. Brother and Sister Jacob Witmore have left us. We will miss their counsel and helpfulness in the work here. We need more earnest brethren who are not ashamed to witness for Christ, to come and help us in the good work. The Imperial Valley is the largest agricultural and dairy section of Southern California, a country where the Brethren can prosper financially, while they may also be engaged in the Father's business. Who will come over and help us?

El Centro, Cal., July 15. W. M. Platt.

COUNCIL BLUFFS MISSION, IOWA.

After many days of labor, such as carpentering, painting, and paper-hanging, our old store-room was changed into a churchhouse, and July 7 we opened public services.

Our Sunday-school is being well attended, and good interest is manifested. The average attendance, thus far, is thirty. The encouraging part is that it is increasing in number each Sunday. Bro. A. Lewis and the writer are the superintendents. Before we could open our public services, we would meet each week in different homes for Bible class work, which has been very helpful to all.

Since we have been in this city, one of our Sunday-school boys, then attending the Omaha mission, was buried with Christ in baptism. Another one will be baptized here next Sunday.

Our preaching services have been well attended, considering the warm weather. Last evening (July 21) we were favored with a sermon by Bro. S. J. Miller, of McPherson, Kans. We all feel very much encouraged in the work here, and we are sure that the Lord has answered some of the many prayers that have been offered in behalf of the work and the workers at this place.

As we learn the conditions that exist in so many homes, —that children are kept away from Sunday-school and all religious services, for the lack of clothing,—we can not refrain from making a plea for help. Our blessed Lord willingly gave his life for fallen humanity. Can we give as much as a few garments that some may be helped? Your earnest prayers are solicited.

823 Avenue F, July 22. H. F. Caskey.

MEETING OF THE CHILDREN'S AID SOCIETY.

A very important meeting of the Board of Trustees of the Children's Aid Society of the Church of the Brethren of Eastern Pennsylvania was held at the "Brethren Home" at Neffsville, Lancaster County, Pa., on Monday, July 15.

At this meeting the contract for erecting a detention home for children was authorized. The building is to be a brick edifice, built on a plot adjoining the Brethren Home, and is to be completed by next March.

The Board of Trustees of this body consists of ten members of the Church of the Brethren, elected from the territory which comprises all of the State of Pennsylvania north and east of the Susquehanna River, Eastern Shore of Maryland, all of Delaware, New Jersey and New York.

The officers for the ensuing year are: President, C. F. McKee, Oakes, Pa.; Vice-president, H. R. Gibbel, Lititz, Pa.; Secretary, H. K. Ober, Elizabethtown Pa.; Treasurer, H. B. Yoder, Lancaster, Pa.

The object of this movement is to receive orphan and homeless children, and to care for them until a Christian home has been found in which they may be placed. It is conducted on the principle that the Christian home is the natural and best place in which a child can develop into a useful citizen. The work is supported entirely by donations. This is a noble work and should claim the interest and attention of every one.

Elizabethtown, Pa. H. K. Ober, Secretary.

ROOT RIVER CHURCH, MINNESOTA.

June 26 Bro. M. W. Emmert, of Mount Morris, Ill., came to this place, in the interest of "Old Sandstone." While here, he labored not only in the interest of the school, but also in the interest of our work. It was here that he held his first revival meetings and saw his

first converts, and for this reason he has a kindly interest in our work. June 28 we held our council. Bro. Emmert was present and rendered valuable assistance in adjusting some of our problems. Our Sunday-school was reorganized by continuing the old officers. July 14 Bro. J. G. Royer came to us and continued the meetings, already begun by Bro. Emmert, until July 7, inclusive. July 6 we held our love feast, with Bro. Royer officiating. It was one of the best services we have enjoyed here for a number of years, due to the fact that the members were nearly all present and took part in the service. Bro. Royer's stay here, though short, was most pleasant and helpful.

Our Christian Workers' Meetings have taken on a new lease of life, under the direction of Bro. Frank Brown. Last Sunday an excellent missionary program was rendered, and an offering of $5.01 was lifted for the Aid Society at Umalla, India.

At present we are conducting a three weeks' campaign, in the interest of the unsaved in our community, by enlisting the help of volunteers who will do definite personal work. We hope that in this way we shall not only reach the unsaved, but also develop workers for the future, who will be able to gather the wheat already ripe unto the harvest in God's spiritual field. Several of our sisters, who were sick recently, called for the anointing service, and at present are much improved in health, to say nothing about the rich, spiritual blessings that are sure to follow as a result of this service to those who use it in faith and to the honor and glory of God. As the year passes, we have reasons to rejoice and take courage, "for in due season we shall reap, if we faint not" (Gal. 6: 9). J. F. Souders.

Preston, Minn., July 20.

SECOND DISTRICT OF VIRGINIA.

The Ministerial Meeting of the Second District of Virginia is to be held at Valley Bethel, Highland Co., Va., Thursday and Friday, Aug. 15 and 16.

Thursday, August 15, 10 A. M.

Devotional Services. Organization. Remarks of Welcome.—Eld. A. A. Miller.

1. Purpose of Ministerial Meetings.—H. G. Miller, 15 minutes.
2. Our Needs as a Church.—S. N. McCann, 15 minutes.
3. Value of Good Organization in Church Work.—B. B. Garber, 15 minutes.
4. Preparation for Effective Work in the Church: (a) The Minister.—Perry Wenger. (b) The Minister's Wife.—Mrs. S. N. McCann. (c) The Deacon and His Wife.—M. H. Shaver. (d) The Laity.—Minor C. Miller.
5. General Discussion of Each Topic.

Afternoon Session.—2 o'clock.

1. The Minister: (a) In the Home.—M. B. Miller. (b) Among His Members.—Minor Cline. (c) Among Outsiders.—Geo. A. Phillips. (d) May He Hold Official Positions of a Worldly Nature (2 Tim. 2: 4)?—A. S. Thomas.
2. Why Are so Many of the Brethren's Children Lost to the Church?—A. B. Miller, 15 minutes.
3. Relation of Christian Workers' Meeting: (a) To the Church.—Lera Miller. (b) To the Sunday-school.—Howard Alley.
4. General Discussion of Each Topic.

Night Session.

Mission Work in India.—I. S. Long and wife.

Second Day, 9:30 A. M.

1. Religion in Business and Business in Religion.—N. D. Cool, 15 minutes.
2. Relation of the Church to the Temperance Cause.—H. N. Glick, A. L. Miller.
3. Most Effective Way to Impress the Sinner: (a) In Public.—Homer Zigler. (b) In Private.—May Allbright.
4. How to Infuse a Greater Zeal into Our Members?—S. I. Flory.
5. How to Improve Music in Our Services?—John T. Glick.
6. Parents' Duty in Regard to Reading Matter in the Home.—Casper Driver.
7. Woman's Mission in the Church (Paper).—Mattie Glick.
8. How to Prepare a Sermon?—W. K. Conner, 15 minutes.
9. General Discussion.

Afternoon Session, 2 o'clock.

1. Duties of the College to the Congregation.—J. S. Flory, 15 minutes. Of the Congregation to the College.—J. W. Hese.
2. Best Methods of Work in the Sunday-school: (a) Superintendent.—Samuel Mays. (b) Teacher of Adult Class.—J. W. Miller. (c) Intermediate Teacher.—D. H. Hoover. (d) Primary Teacher.—Annie Huffman. (e) Secretary.—Agnes Shipman.
3. Importance of Prayer: (a) In the Home.—Oscar Miller. (b) In the Church.—J. W. Beverage. (c) Private.—Sarah Zigler.
4. Collection.
5. Miscellaneous Business.
6. Close.

Remarks.

Each speaker will be limited to ten minutes unless otherwise mentioned.

If any speaker can not be present, notify the committee in time, or procure a substitute.

It will require a little sacrifice, perhaps, but you ought to be at this meeting and perform your duty.

Let everybody come prepared to make this meeting the very best possible.

Music in charge of John T. Glick.

Committee, A. A. Miller, C. B. Gibbs, M. A. Good.

SOUTHERN PENNSYLVANIA.

The Ministerial and Sunday-school Meetings of the Southern District of Pennsylvania are to be held in Mechanicsburg, Aug. 22 and 23.

MINISTERIAL MEETING.

Wednesday Evening, August 21, 7:45.

Sermon, Church Government.—C. L. Baker.

August 22, Morning Session.

9:00, Devotional Services. Words of Welcome.—Eld. H. Beelman. Organization.

How Can a Greater Interest Be Awakened in the Home for the Truth as Revealed in the Gospel?—D. A. Foust, J. A. Long.

How Obtain a More Universal Attendance at Our Church Services?—S. M. Stouffer, C. R. Oellig.

Afternoon Session.

What Qualifications Are Indispensably Necessary for a Successful Ministry?—H. M. Stover, O. W. Cook, W. G. Group.

The Great Need and Importance of Family Worship in the Home.—Albert Hollinger, J. M. Myers.

A Vivid Interpretation of Malachi 3: 8 Is Desired; also How to Be Utilized in the Gospel Dispensation.—Melvin Jacobs, Frank McCoy.

Evening Session.

Do We, as a Church and as Individuals, Give Sufficient Instruction on the Various Forms of Intemperance?—B. F. Lightner, John A. Miller, W. I. Shaeffer, F. D. Anthony.

Question Box. Song and Prayer. Close.

SUNDAY-SCHOOL MEETING.

Friday, August 23, 8:30 A. M.

Devotional Services. Organization. Report of District Sunday-school Secretary.

How to Obtain the Best Results in the Primary Department?—Effie Fogelsanger, Francis Leiter.

Essay, Subject, "Daniel."—Laura Landis.

How Can We Induce the Pupils to Study Their Lessons before Coming to the Sunday-school?—Sister J. H. Keller, W. F. Johns.

Essay.—Amanda A. Miller.

Afternoon Session.

What Are the Special Benefits Derived from the Teacher-training Class?—J. H. Keller, Charles A. Schwenk.

Recitation.—Rhoda Miller.

Is There Any Special Power in the Teacher's Personality?—D. K. Trimmer, C. F. Weaver.

Declamation.—Mabel Arbegast.

How Best Foster a Sunday-school Sentiment?—M. E. Sollenberger, W. B. Zimmerman.

Evening Session.

What Are the Greatest Problems Confronting the Sunday-school, and How to Overcome Them?—J. H. Brindle, A. S. Hershey.

Essay.—Sudie Wingert.

Round Table.—W. H. Miller.

We very much desire a creditable representation. Come well equipped for the occasion. It is simply impossible to place all on the program.

Committee, J. E. Trimmer, J. W. Galley, G. H. Arbegast, Ira M. Hart, J. M. Mohler.

WESTERN PENNSYLVANIA.

The fifteenth annual Ministerial Meeting and Sunday-school Convention of the State District of Western Pennsylvania, are to be held in the Walnut Grove church, Johnstown congregation, Aug. 20-22.

MINISTERIAL PROGRAM.

Theme:—Soul-Winning.

Tuesday Evening, 7:45.

Value of a Soul.—G. K. Walker.
Passion for Souls.—H. S. Replogle.
Human Element in Soul-Saving.—R. T. Idleman.
Divine Element in Soul-Saving.—Wm. Howe.

Wednesday Morning, 9:00.

The Work of Evangelists.—W. J. Hamilton.
The Preparation of a Church for the Revival.—G. E. Yoder.
The Work of the Lay Members during a Revival.—Mrs. J. H. Cassady.
The Work of the Home Ministers.—Samuel Pearce.
The Nature of Evangelistic Sermons.—J. J. Shaffer.

Wednesday Afternoon, 2:00.

Care of the Evangelist.—D. K. Clapper.
Care of the New Converts.—A. U. Berkley.
How Continue the Revival.—M. J. Brougher.
General Discussion.

Wednesday Evening, 7:30.

Round Table on the Discussion of the Day's Work.
Address, "The Church and Social Problems."—C. C. Johnson.
Music Director, L. R. Holsinger.
Committee, J. H. Cassady, R. D. Murphy.

SUNDAY-SCHOOL PROGRAM.

Thursday Morning, Aug. 22.

9:00, Morning Devotion.
9:15, President's Message.—H. S. Replogle.
9:30, The Convention and the Home School.—Lewis Knepper.
9:45, Business Session: Reading of Minutes, Appointment of Committees, Treasurer's Report, Field Secretary's Report, Presentation of Front Line Seals and Certificates, Election of 1913 Officers, Special Offering for District Work, General Business.
11:00, Missions: Letter from Ida C. Shumaker. Mission Committee's Report. Address, Olive Widdowson.

Afternoon Session.

2:00, Praise and Prayer Service.
2:15, Round Table: The Teacher and His Training.—Conducted by E. J. Egan. The Superintendent and Sunday-school Supervision.—Conducted by B. B. Ludwig.

Evening Session.

7:30, Opening Exercises.
7:45, Mission of the Sunday-school.—N. W. Berkley.
8:15, Address, Sunday-school Men and Moral Problems.—Dr. A. H. Haines.
Music Director, L. R. Holsinger. Quartet Music, Blough Brothers and Walker.

NORTHERN ILLINOIS AND WISCONSIN.

The Educational, Ministerial, Sunday-school and Christian Workers' Meetings of the above-named District are to be held at Naperville, Illinois, beginning Tuesday evening, Aug. 20, 1912, 7:30 o'clock.

EDUCATIONAL MEETING.

Tuesday Evening.

7:30, Devotional.

Coöperation and Affiliation of our Church Schools: (a) How Would This Increase the Efficiency of, and Service for, the Church? (b) What Effect It Would Have upon the Church's Support of the Schools, in Finance, Patronage, Sympathy, etc.?—J. H. Moore, J. E. Miller. General Discussion.

MINISTERIAL MEETING.

Wednesday Forenoon.

8:30-8:45, Devotional.

8:45-9:45, The Prosperous Church: (a) The Divine Element.—J. H. B. Williams, Elgin. (b) The Issues She Meets, Perils and Safeguards.—D. F. Warner, Milledgeville. (c) The Revival Meeting In.—C. C. Price, Polo.

9:45-10:45, The Minister: (a) The World's Need of, Viewed by the Word of God, and His Equipment.—I. B. Trout, Lanark. (b) The Educational Qualifications of the Minister to the Foreign Field.—W. B. Stover, India. (c) The Personal Problems of the Minister of Fifty Years Ago and Now.—J. G. Royer, Mt. Morris.

10:45-11:45, Round Table.—Conducted by J. E. Keller, Chicago.

11:45-12:00, Business.

Committee, Ezra Flory, M. M. Sherrick, I. C. Snavely.

SUNDAY-SCHOOL PROGRAM.

Wednesday Afternoon.

Kathryn Barkdoll, Chorister.

1:30, Devotional, P. R. Keltner, Freeport.

1:40-2:30, Primary Work in the Sunday-school: (a) Its Importance.—Anna Royer, Elgin. (b) How Conducted to Obtain Best Results?—Elsie Emmert, Mt. Morris.

2:30-3:20, The Boy and the Girl: (a) At What Period Are They Most Easily Won for Christ?—P. F. Eckerle, Lanark. (b) How Best Win Them?—M. M. Sherrick, Mt. Morris.

3:20-4:10, The Organized Adult Bible Class: (a) Does It Increase the Efficiency of the Sunday-school?—O. F. Shaw, Dixon. (b) How Should It Be Organized and Conducted?—O. A. Fackler, Shannon.

4:10-4:45, Good Music: (a) An Essential to a Live Sunday-school.—Mrs. C. W. Lahman, Franklin Grove. (b) Some of Its Requisites.—William Beery, Elgin.

Business Session.

Benediction, E. E. Eshelman, Batavia.

CHRISTIAN WORKERS' SESSION.

Wednesday Evening.

Leon Beery, Chorister.

7:00-7:15, Devotional.

7:15-8:00, Address, Successful Characteristics of a Christian Workers' Society.—William Lampin, Polo.

8:00, Round Table Discussion.—Conducted by James Moore, Chicago.

Committee, J. G. Royer, Ezra Flory, Maud Newcomer.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Mentzer-Gebhart.—By the undersigned, at the home of the bride's sister, Brother and Sister Hatfield, of Wenatchee, Wash., June 30, 1912, Mr. David P. Mentzer and Miss Josie M. Gebhart, both of Wenatchee, Wash.—C. E. Holmes, Wenatchee, Wash.

Rodatz-Wirt.—Within the bounds of the Lewiston church, Lewiston, Minn., at the bride's home, by the writer, July 11, 1912, Charles Rodatz and Sister Addie Wirt.—D. H. Keller, Winona, Minn.

Ross-Eller.—By the undersigned, at the home of the bride's parents, Brother and Sister C. T. Eller, near Laton, Cal., June 26, 1912, Bro. Joseph Henry Ross, of Raisin, Cal., and Sister Lottie Mae Eller, of Laton, Cal.—D. R. Holsinger, Laton, Cal.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Beer, Caroline E., born Sept. 14, 1833, died July 12, 1912, in the bounds of the Rockton congregation, Pa. Services by Bro. George Cleaver. Text, Psa. 34: 19.—Elizabeth Hollopeter, Rockton, Pa.

Binkley, Bro. Harry, died of old age at his home near Ephrata, Pa., in the bounds of the Springville congregation, Pa., July 3, 1912, aged 85 years, 5 months and 10 days. Services by Elders John Schlosser and David Klihefner, at Steinmetz's meetinghouse, near Schoeneck. Interment in the adjoining cemetery. A number of children survive.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa.

Bottorff, Clair, second child of Amos and Lovina Bottorff, born Sept. 28, 1899, in Stark County, Ohio, died June 28, 1912, aged 12 years and 9 months. His death was sudden, caused by blood poison. He is survived by his parents and three brothers. Services by Bro. S. F. Henricks.—Clyde Joseph, Culver, Ind.

Boyd, Sister Mary, nee Grisso, daughter of Brother John and Sister Fannie Grisso, born in Roanoke County, Va., May 28, 1840, died of goiter July 12, 1912, at Olustee, Okla., aged 72 years, 1 month and 14 days. She united with the Church of the Brethren in 1857, but went with the Old Order Brethren at the time of the division. She continued in that faith until death. Jan. 17, 1867, she was united in marriage to Henry L. Brubaker, of Salem, Va., and during the same year moved near Virden, Ill. Three sons were born to this union, who survive her. She lost her husband, who was killed accidentally, while cleaning out a well, June 5, 1872. Oct. 22, 1901, she was married to Martin Boyd, who survives her. She was anointed about six weeks ago. Services at the Pleasant Hill church, near Virden, Ill., and interment near by.—John L. Brubaker, Riverton, Ill.

Breneman, Benjamin, born Dec. 19, 1857, died July 6, 1912, at his home at Manor, Pa., aged 54 years, 6 months and 17 days. Services by Bro. H. E. Light and I. N. Musser, at the Manor house. Text, Rev. 14: 13. Interment in the adjoining cemetery.—Milton G. Forney, R. D. 9, Lancaster, Pa.

Conley, Sister Anna, daughter of Abraham and Macy Kinsey, born May 21, 1820, in Montgomery County, Ohio, died Jan. 28, 1912, in Wayne County, Ind. She was united in marriage to Benj. Conley May 18, 1837. Twelve children were born to this union, nine of whom preceded her. Her husband died Sept. 28, 1891. In 1873 she united with the Church of the Brethren and lived a consistent life until death. Services at Franklin, Wayne Co., Ind., by Eld. L. W. Teeter, assisted by Rev. W. H. Jenkins, of the M. E. church. Text, 1 Thess. 4: 13, 14.—Chas. W. Miller, Hagerstown, Ind.

Dively, Alton L., born near Claysburg, Pa., Sept. 26, 1881, died of typhoid fever July 18, 1912, in the bounds of the Blair congregation, Blair Co., Pa., aged 30 years, 7 months and 22 days. He was sick only two weeks, and seemingly getting along well till, on Thursday morning, at 8 A. M., when, taking hemorrhages of the bowels, in less than an hour his spirit took its flight. He leaves a wife and small child, his mother, three brothers and three sisters. His father preceded him about five years ago. Since then he always stayed with his widowed mother and youngest sister, both faithful members of the Church of the Brethren. Alton was a kind and obedient son to his mother, and affectionate to his brothers and sisters. The community lost a good neighbor. Services in the Upper Claar church by Bro. Andrew M. Dixon, our pastor, and Eld. F. C. Dively. Text, Job 16: 22. Interment in the cemetery near the church.—Annie L. Dively, Claysburg, Pa.

Emmert, Sister Mary, nee Kessler, born near Dayton, Ohio, April 1, 1831, died at her home in Nachusa Ill., June 19, 1912, aged 81 years, 2 months and 18 days. In 1850 she came with her parents to this community. In March, 1852, she was united in marriage to Mr. Henry Emmert. The young couple began life on the old homestead near by, which was their home until her beloved husband passed to his eternal reward, fifteen years ago. Sister Emmert remained in the old home until two years ago, having lived there fifty-eight years. Together with her husband she united with the Church of the Brethren in 1856, and remained a consistent member until death. Nine children were born to Brother and Sister Emmert. Three of them preceded her. Six children and two brothers survive her, who cherish the memory of her beautiful life. Services at the Emmert churchhouse by Bro. O. F. Shaw, of Dixon, Ill., as-

sisted by Rev. Herbst, of Nachusa. Interment in the cemetery near by.—Anna S. Buck, Franklin Grove, Ill.

Fleshman, Bro. Andrew L., born in Monroe County, W. Va., March 2, 1821, died May 21, 1912, aged 91 years, 2 months and 19 days. He was married to Eliza J. McDaniel Sept. 21, 1848. Four sons were born to this union. His wife died July 11, 1862. Then, on June 18, 1868, he was married to Miss Mary A. Nelson. Five children were born to this union. Two of them survive. Bro. Fleshman united with the Church of the Brethren about the year 1862, and was elected to the ministry five months later. He traveled mostly on horseback while preaching in his native and adjoining States, for nearly fifty years. He had the pleasure of baptizing about 150 converts. He was a firm believer in the doctrines of his church. He was much devoted to singing, and taught vocal music in his earlier days. He was a kind and devoted father and a faithful Christian. For ten years he was deaf and almost blind. His place at church on Sunday was seldom vacant. For the past five months he was almost helpless, and one could often hear him say: "I am only waiting to be called home." He bore his affliction patiently, knowing all would be well in the end. Everything was done in his behalf that tender and loving hands could do.—(Mrs.) Alex. Evans, Lindside, W. Va.

Green, Olive B., born Oct. 4, 1864, at Johnstown, Ohio, died at the Miami Valley Hospital July 2, 1912. She united with the M. E. church in childhood. In 1886 she was married to Herbert Taber.—She was a faithful and loving wife,—always thoughtful of others. Her husband, four brothers and six sisters survive. Services by Bro. B. F. Honeyman. Text, Psa. 103: 13, 14. Interment at Shiloh Springs, in the bounds of the Ft. McKinley congregation.—Maude Teeter, R. D. 1, Clayton, Ohio.

Hardman, Gabriel, son of Daniel and Elizabeth Hardman, born in Wayne County, Ind., June 23, 1830, died July 3, 1912, near Hagerstown, Wayne County, Ind. Dec. 4, 1856, he was married to Anna Dilling. Four children were born to this union. One son and one daughter died in infancy. Oct. 17, 1872, his wife died. He was then married to Sarah Dilling, with whom he lived a happy life until death. In 1857 he, with his wife, united with the Church of the Brethren, and lived a devoted life until death. Services by Eld. L. W. Teeter, assisted by Eld. D. E. Bowman at the Brick church. Text, John 16: 28. Interment near the Brick church.—Chas. W. Miller, Hagerstown, Ind.

Hoffman, Bro. C. N., died at his home near Berlin, Pa., in the bounds of the Brothers Valley congregation, Pa., June 28, 1912, aged 60 years, 10 months and 8 days. He is survived by his wife, three sons and four daughters. Services at the Salem church by Elders D. H. Walker and P. U. Miller. Interment at Berlin.—Nora Sevits, Berlin, Pa.

Kenton, S. B., born in Bedford County, Pa., March 6, 1835, died at Waterloo, Iowa, July 13, 1912, aged 77 years, 4 months and 7 days. Deceased was married to Susan Ferguson Aug. 18, 1861. In 1867 they moved within the bounds of the South Waterloo, Iowa, church, where they united with the church in 1873. To this union were born ten children, of whom two sons and five daughters survive. Bro. Kenton died very suddenly, while sitting in his chair. Services at the home by the writer, assisted by the pastor of the United Presbyterian church. Text, Isa. 25: 8.—A. P. Blough, Waterloo, Iowa.

Miller, Sister Annie, wife of Bro. Benj. B. Miller, died June 17, 1912, aged 47 years, 4 months and 13 days. Her husband, four children, three brothers and three sisters survive. Sister Miller was a faithful member of the Church of the Brethren for a number of years. Interment in the Mill Creek cemetery. Services by Brethren C. E. Long and Samuel Pence.—Pearl M. Showalter, North River, Va.

Nickey, Sister Elvirta Maria, daughter of S. G. and Susie Nickey, born Jan. 11, 1892, in Platt County, Ill., died June 23, 1912, near Moorefield, Nebr., aged 20 years, 5 months and 12 days. She united with the Church of the Brethren Aug. 23, 1903, and remained faithful until death. A few days before her death she was anointed. Services by Bro. Geo. Mishler. Interment at Cerro Gordo, Ill.—Katie E. Hoffert, Moorefield, Nebr.

Reiste, Bro. John, born Feb. 10, 1834, at Halifax, Pa., died July 14, 1912, in the bounds of the Panther Creek congregation, Iowa. He moved to Ogle County, Ill., in his early manhood, and was married to Mary Harmon Jan. 13, 1859. One daughter and four sons were born to this union. The daughter died in infancy. His wife and four sons survive him. He joined the United Brethren church in early manhood, and was Sunday-school superintendent and teacher in that church many years, while living in Illinois. In 1893 he moved to Dallas County, Iowa, with his four sons. He was an active member of the Church of the Brethren for the last ten years, and took great interest in our teaching and in the ordinances of the New Testament. He called for the anointing last April, which was performed by the elder of the Panther Creek church. He was ailing for seven months with, probably, cancer of the stomach. Services by the writer, assisted by Bro. O. E. Messamer and A. M. Stine.—J. B. Spurgeon, Adel, Iowa.

Royer, Sister Lydia, nee Kintzi, born at Berkley, Berks Co., Pa., Jan. 11, 1837, died at her home in Ephrata, Pa., May 30, 1912, aged 75 years, 4 months and 19 days. She was a member of the Church of the Brethren for forty years. Dec. 20, 1861, she was married to John M. Royer, who preceded her in death July 31, 1910. Two daughters were born to them. One daughter preceded her mother in death, Dec. 3, 1907. Services in the Brethren church by Eld. David Kilhefner. Text, Psa. 116: 15. Interment in the Mohler cemetery.—Emma C. Royer, Ephrata, Pa.

Townsen, Mrs. Elzara, wife of Alva Townsen (deceased), born in Ohio in 1829, died near Hartford City, Ind., July 13, 1912, aged 86 years and 8 months. She came to Indiana early in life, where she was united in marriage to Alva Townsen. Eleven children were born to this union. One daughter preceded her mother in death. Five sons and five daughters survive her. Services by the writer, in the home where she had lived for many years, assisted by Rev. B. G. Shinn, of the M. E. church. Interment in the Mites cemetery.—I. J. Howard, 612 West Kickapoo Street, Hartford City, Ind.

Weber, Sister Susannah, nee France, born Aug. 6, 1848, one and one-half miles east of the Mount Pleasant church, near Ipava, Ill., died June 25, 1912, at her home in Ipava, Ill., aged 63 years, 10 months and 10 days. May 11, 1865, she was married to Bro. Harmon Weber. Five daughters and four sons were born to this union. Her husband and eight children survive. She was a faithful member of the Church of the Brethren in the Woodland congregation. Services at the Mount Pleasant church by Bro. Chas. Walters, after which interment was made in the Woodland cemetery.—Fannie B. Stambaugh, Summum, Ill.

Werking, Sister Christine, daughter of John and Caroline Rowe, born near Hagerstown, Md., Feb. 6, 1834, died in Hagerstown, Ind., May 22, 1912. When she was about 5 years old, her parents moved to Hagerstown, Ind. Nov. 14, 1872, she was married to Martin Werking, with whom she lived a most peaceful life until his death, which occurred April 5, 1903. She was a consistent member of the Church of the Brethren for about forty-one years, and for about sixteen years shared with her husband the responsibility of the deacon's office. She was faithful in God's service. Services by Eld. L. W. Teeter, assisted by Eld. Abr. Bowman. Text, John 5: 1-3. Interment in the cemetery near by.—Chas. W. Miller, Hagerstown, Ind.

Williams, Bro. Samuel, born in Holmes County, near Millersburg, Ohio, Sept. 17, 1841, died at his home near Auburn, Ind., June 30, 1912, aged 70 years, 9 months and 14 days. He had been an intense sufferer from heart trouble for more than two years. In 1866 he united with the Brethren church, and was much devoted to the Lord's cause. He leaves a devoted wife and her aged father, Bro. George Rufner, aged eighty-two years. Their home is sad and lonely. Services at their residence by Eld. I. L. Berkey, assisted by Rev. J. H. Elson. Interment at Fairfield Center, Ind.—Mrs. E. A. Williams, Auburn, Ind.

WAR VERSUS PEACE

By Jacob Funk

The subject treated in this book is one which, more than any other, vitally concerns the civilized nations of the world, and the interest in it is growing. It is important that the people be intelligent on this subject. All need to know just the things that are herein given. The following subjects are taken up:

The Causes of War, The Evils of War, The Cost of War, A Brief History of the Peace Movement, and Ways of Advancing Peace.

The information concerning each of the above subjects is give in brief form and in a style which makes it interesting reading. It contains the cream of facts gleaned from many historical works, reports of conventions, published articles, etc.

The reading of the book gives one a clear vision of the horrors of war, the enormous cost in money and human life of it, and is sure to inspire greater zeal in the hearts of the people in the peace movement. It deserves a wide circulation.

175 pages, bound in cloth.

Price, per copy, 75c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TRAINING THE TEACHER

BRETHREN EDITION

Twenty lessons on the Bible by Dr. Schauffler.
Ten lessons on the Pupil by Mrs. Lamoreaux.
Ten lessons on the Teacher by Dr. Brumbaugh.
Ten lessons on the School by Mr. Lawrance.

Special Chapters

"How the Bible came to us," by Dr. Price.
"Organizing and conducting a Teacher-Training class," by Rev. Oliver.
The Gist of the Books.
Teaching Hints.

Test questions at the end of each lesson. Review test questions at the end of every fifth or sixth lesson. The official textbook for Teacher-Training Classes of the Church of the Brethren. 272 pages. Cloth bound, prepaid, 50 cents. Paper, 35 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois.

CREATION, TIME AND ETERNITY

By J. S. SECRIST

A book devoted to the unfolding of the great fundamental truths as found in science, nature and revelation. The work comprehends a large and most important field of research. Creation, Time and Eternity are subjects fraught with tremendous interest to every member of the human family. The author, evidently, has given much time, thought and research to these subjects. The headings of the chapters as here given, indicate to the reader the contents of the book:

Genesis and Geology Compared; the Origin of Man; the Age of Man; the Seven Covenants; the Seven Kingdoms of the World; Typology; the Church in Bondage; From Egypt to the Promised Land; the Forty Years' Wandering in the Wilderness; the Period of Time from the Conquest of Canaan to the Close of the Age of Types; the Cycles of Time; the Sabbath Year; the Jubilee Year; Revelation; the Threefold Life of Man and Its Powers.

The book is just out. It will interest you, give you much useful information and do your mind and soul good.

311 pages, good white paper, substantially bound in black cloth, title stamped on front cover in gilt.

PRICE, PER COPY, POSTPAID, $1.65.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois



The Olive Branch of Peace and Good Will to :: Men ::

By S. F. SANGER and D. HAYS

¶ The doctrine of nonresistance as taught and practiced by the Church of the Brethren has, at different times, brought her members face to face with severe trials and suffering, and even death. But with all that, it has also been instrumental in preserving that abiding faith in God, that feeling of brotherly love, that unyielding fidelity to the teaching of Christ's Gospel, which characterize the true followers of the Prince of Peace. Sustained by the deep convictions as to the right of it, the persecutions and suffering have been endured, and the doctrine remains in the church as one of the fundamentals of true Christianity.

¶ The above named book is a history of the trials and experiences of the Brethren during the War of the Rebellion, together with a brief record of the persecutions of the Brethren in Germany and the early years of the church in America.

¶ The object of the presentation of this history to the public is (1) *that it may be a means of increasing the courage, strengthening the faith and deepening the convictions of the Brethren in relation to this doctrine, and* (2) *that our peace principles, and our relation to the government in maintaining these principles, may be better understood.*

¶ In these days, when the subject of international peace is agitating the minds of men in high places in all civilized countries, a book of this kind is a timely one, and will be read with peculiar interest.

Price per copy **75c**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

INDIA: a Problem

By W. B. Stover.

Here is a reliable record of facts concerning conditions in India as collected by our first missionary in that field. Many of these facts are such as came from the personal experience and observations of the author; others are such as were gathered from the records of various missions in different parts of India. The last, but not least important, chapter is a discussion of the problem, "What of the Future?" This, after all, is the paramount question concerning foreign missions, and what Brother Stover says on this matter will be a source of inspiration to the interested reader. The book is interspersed with numerous illustrations, which alone speak volumes. 344 pages, substantially bound.

Price, cloth, ... **$1.00**
Price, morocco, ... **1.50**

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

TABLE OF CONTENTS.

Editorial,—
The Dress Question, ... 489
The Burning Bush—(H. B. B.), ... 489
Converting the World, ... 490
Vacations, ... 490
Calling for Elections, ... 490
The Amen Corner, ... 490
A Good Tract, ... 490

Essays,—
Caring for the Sick. By Otho Winger, ... 482
Providential Deliverances. By Lizzie W. Hoover, ... 482
Elder George Wolfe. By Arthur Edmond Carsey, ... 483
Our Schools: Responsibility. By W. L. Elkenberry, .. 484
The Boy in Knee Trousers. By F. D. Anthony, ... 484
Notes and Jottings of the Sunday-school Lesson of June 16. By I. J. Rosenberger, ... 484
Some Tendencies of This Age. By J. L. Garrison, ... 485

The Round Table,—
Spring Creek Church, Pennsylvania.—Edgar M. Hoffer.
The Publican's Prayer.—W. T. Wilkinson. The Macedonian (?) Call.—Ada Fagg. "Managing a Husband."—Mary Beam. A Staunch Leader.—Ida M. Helm, ... 486

Home and Family,—
Plucking Out the Right Eye.—Elizabeth D. Rosenberger.
Pictures on Her Walls.—Charles R. Keltner, ... 487

NOTES NOT CLASSIFIED

Bethany.—At a called council in the Southern division of our congregation, July 13, one dear brother was restored to fellowship. July 27 the writer will begin a series of meetings at Lamar, Colo. From there he will go to the North Star church, Okla., to begin a series of meetings Aug. 17.—B. E. Kesler, River Bend, Colo., July 27.

Wayne.—On the evening of July 20, while Bro. W. G. McColly was engaged in digging coal for his own use, at the coal pit, eight miles south of Wayne, he was caught by a large, overhanging rock that suddenly gave way and fell on him, while he was in a stooping posture. Several bones were broken and his body was badly crushed, so much so that he only lived about twenty-seven hours after the accident. Bro. McColly came to us only last March, but had already made a host of friends. He was well liked by all who knew him, and in his quiet way did what he could to make others better. Just a little more than a year ago his brother, who had come here with his parents, died. Then Bro. McColly came here that he might be a help to them, as his parents are quite aged. He is the sixth grown son to have been laid to rest by his parents. He leaves a wife and five children. Services were held at the Brethren church, and interment in the cemetery near the church.—J. C. Groff, Wayne, Colo., July 24.

East Dayton.—July 26 nearly 100 children, parents and friends took advantage of our Sunday-school outing, and it was a day that will long be remembered by the East Dayton Sunday-school. We were glad to have with us Bro. Chas. Flory, of Union, Ohio, Brother and Sister J. C. Flory, and Bro. William Swinger and family, of Trotwood, Ohio; also Brother and Sister B. F. Wampler, of Juniata College. During the morning the older ones joined with the children in their usual out-of-door games. After enjoying a bounteous repast, all repaired to the seats near by, where short talks were given by Brethren Flory, Swinger, Flora, Wampler and Sister Wampler. They held the attention of the children, and many truths were gathered by all. These exercises were closed with prayer, led by Bro. J. C. Flora, all joining in the Lord's Prayer. We trust that this day was spent to the glory of God and the advancement of his cause at this place.—Alice Tippy, 1430 May Street, Dayton, Ohio, July 27.

Pleasant Ridge.—On account of the writer's daughter being severely burned May 25, meetings were suspended, because we are too few in workers to have meetings when even one family stays away. But since she has improved, we have again taken up the work with renewed energy. May God bless this little planting! If any of the Brethren are thinking of changing their location, they will do well to address the writer.—F. E. Pobst, Major, Alta., Canada, July 27.

Notice.—Those coming to the Ministerial and Sunday-school meetings of Southern Ohio, to be held in the Salem church Aug. 12 to 14, will observe the following arrangement: The Ohio Electric cars will be met at Salem (east side) Aug. 12 and 13, from 5:40 to 7:10 P. M., Aug. 13 and 14. All cars will be met from 6:40 A. M. to 9:10 A. M. D. C. & P. cars will be met at stop 18 Aug. 12 and 13, from 6:45 to 7:10 P. M., and on Aug. 13 and 14 from 6:45 to 9:10 A. M. South-bound C. H. & D. train will be met at County Line Aug. 12 and 13, at 4:15 P. M. A charge of ten cents per meal will be made.—Wm. Minnich, R. D. 1, Union, Ohio, July 26.

South Los Angeles.—On Sunday, July 21, Eld. J. P. Dickey, of Lordsburg College, favored us with an interesting and instructive sermon, after which one was baptized by our pastor, Eld. W. H. Wertenbaker.—Mrs. W. H. Keim, 2425 Sixth Avenue, Los Angeles, Cal., July 26.

SUNDAY-SCHOOL CONVENTION OF SOUTH-WESTERN MISSOURI AND NORTH-WESTERN KANSAS.

Our Sunday-school Convention was held at the Dry Fork church, July 21. After the regular Sunday-school services, the school proceeded to organize for the day's work. Bro. W. Burress was chosen as Moderator, and Bro. Orin Harvey as Secretary.

At noon we adjourned for dinner. At 1:30 the work of the Convention was again taken up, opening with singing and prayer. Various topics for the betterment of our Sunday-schools were discussed. Following the topic discussions, the Round Table was conducted by Bro. A. W. Adkins, our District Secretary. As the roll-call of the schools of the District was made, the delegates responded by the reading of their reports. Seven schools were represented. A short program was rendered by the children. A collection of $1.50 was taken for the District Secretary. Orin Harvey.

Jasper, Mo., July 22.

IN MEMORY OF DENNIS WEIMER.

Bro. Weimer was a son of Jacob and Christiana (Fike) Weimer, born in Maryland Aug. 4, 1850, died at his home near Bealton, Va., May 30, 1912.

Oct. 1, 1868, he united with the Church of the Brethren in the German Settlement congregation, W. Va. At the same time twenty-three persons were baptized. Two of the number were his brothers, Eld. S. A. Fike did the baptizing. Bro. Weimer was always fond of talking on scriptural topics and contended for the doctrine of the Church of the Brethren. While at home, he often led in family worship.

In the fall of 1871 he was united in marriage to Catharine Cline, daughter of Bro. Michael Cline, a minister in the Linville Creek church, Va. He took his bride to his home in the German Settlement church, W. Va., and that same winter was elected to the ministry, being then twenty-one years old. At about that time he began teaching public school and followed that profession for about fourteen years, during the winter season.

In the spring of 1872 he located in the Lunis Creek church, W. Va., and continued there for about twelve years. Then he located near Bealton, Va., where he made his permanent home until death. He was always a lover of children, and had a way to endear himself to them in the schoolroom. He raised a large family of children, and preached a great deal.

I did not see him for many years, but was in correspondence with him all the time. One of his children wrote me that he preached nearly every Sunday, and that he was away from home from one to two weeks each month, engaged in preaching. May his children always follow the good example of their father, to do all the good they can for the advancement of Christ's kingdom!

Buchanan, N. Mex., July 23. Samuel Weimer.

AYLESWORTH, OKLAHOMA.

When we arrived at Aylesworth, June 21, we found some interested and interesting people. Bro. Brickey has been teaching singing classes about Aylesworth and Kingston, and he is in demand as a singer. For some time, of late, he has been preaching every two weeks at Timbered Hill schoolhouse. He had an interested people, ready to come to services. Our schoolhouse soon was too small to accommodate the crowds but by means of some boards, logs and wagon-sheets, we made a larger place. The attendance was fine and the attention excellent, increasing to the last. Preaching each evening, and daily prayer meetings, besides our Fourth of July program, and an all-day meeting on the second Sunday, were some of the features of the meeting. The baptism, on Monday after the meeting, was a revelation to many, never having seen trine immersion administered before.

There is no organized church here yet, but we hope there will be soon. It is a promising field because it is a good country for corn, cotton, cane, kaffir corn, alfalfa, potatoes, oats, watermelons, fruits of almost every description and berries of many kinds. Besides these there are many honest, sociable, loyal, hard-working people. As a beginning for organization there are fourteen members, most of them heads of families, two of them being ministers and one a singing-teacher. One of the newly-baptized converts says that he will give an acre of ground on which to build a church. Should you desire more information concerning this place, write Sister Brickey, at Aylesworth. J. H. Morris.

Cordell, Okla.

ANNOUNCEMENTS

DISTRICT MEETING.

Aug. 7, Texas and Louisiana, Nocona, Texas.
Aug. 16, Michigan, New Haven church.
Aug. 22, Northern Illinois and Wisconsin, at Naperville, Ill.
Aug. 28, Second District of West Virginia, Pleasant Valley congregation, eighteen miles from Toll Gate.
Sept. 20, Oklahoma, Panhandle of Texas and New Mexico, Hoyle church, Ames, Okla.

LOVE FEASTS.

Arkansas.
Sept. 21, 4 pm, St. Francis.

Canada.
Aug. 24, Fairview.

Illinois.
Sept. 1, Decatur, First Church of the Brethren.
Sept. 14, Liberty.
Sept. 28, Romine.

Indiana.
Aug. 31, 10 am, Sugar Creek, Whitley County.
Sept. 7, Shipshewana.
Sept. 8, Ladoga.
Sept. 14, 2 pm, Fountain.
Sept. 21, evening, Maple Grove.
Sept. 21, 5 pm, Somerset.
Sept. 26, Nappanee.
Sept. 28, 10 am, Upper Fall Creek, two and one-half miles east of Middletown.
Sept. 28, 2 pm, Ogans Creek.
Sept. 28, 3 pm, Santa Fe.
Sept. 28, 10 am, Huntington (country house).
Sept. 28, Camden.

Iowa.
Sept. 21, 2 pm, South Keokuk.
Sept. 28, 3 pm, Monroe County.

Kansas.
Sept. 21, Overbrook.
Sept. 29, Independence.

Maryland.
Sept. 7, 2:30 pm, Fairview.
Sept. 21, Maple Grove.
Sept. 21, Sams Creek.

Michigan.
Sept. 14, 10 am, Harlan.
Sept. 16, 10:30 am, Crystal.
Sept. 21, 10 am, Sunfield.
Sept. 21, 10:30 am, Chippewa Creek.

Missouri.
Sept. 1, Osceola.

Nebraska.
Aug. 10, South Loup.
Sept. 21, Sappy Creek, at Bro. Abr. Mishler's home, in a tent.

New Mexico.
Aug. 27, Sunshine.

North Dakota.
July 27, 5 pm, Carrington.
Aug. 3, 6 pm, Berthold.
Aug. 3, 4 pm, Cando, Zion house.

Ohio.
Sept. 7, 4 pm, Lower Stillwater.
Sept. 7, 2 pm, Ross.
Sept. 14, 5 pm, Tuscarawas.
Sept. 21, Spring Run.

Oregon.
Aug. 24, Myrtle Point.
Aug. 24, Mohawk Valley.
Sept. 7, Williams Creek.

Pennsylvania.
Aug. 17, 18, 2 pm, Perry, Farmers Grove.
Sept. 28, 29, 10 am, Lower Canowago.
Sept. 29, Maple Glen.

Texas.
Aug. 10, Nocona.

Virginia.
Sept. 12, Pleasant View.
Sept. 14, Elk Run.

West Virginia.
Sept. 7, Sugar Lands.
Sept. 14, Harman.
Sept. 15, Shiloh.
Sept. 28, Salem.

THE GOSPEL MESSENGER

To New Subscribers

WE are making a special offer of the Gospel Messenger the rest of this year for only 50 cents. The regular price is one dollar and a half a year. This liberal offer is made with a view to greatly enlarging the subscription list. While the number of subscriptions is constantly growing, there are still those who are missing the benedictions the paper brings to all who read it. You love the church and you want to know what her activities are. The Messenger, being the official organ, is the only medium through which this information can be obtained.

Every Christian family should have a religious paper and there is none better than the Gospel Messenger for Brethren homes. It is edited with a special view to meet the needs and desires of our own people. And, by the way, it has found its way into the homes and hearts of many who are not members of the Brethren church.

The Messenger has proven itself to be a good missionary. Through the reading of it many have become interested in and united with the church.

You can become a missionary without going to the heathen lands. Send the Messenger to some family. You can have it sent into two homes the rest of this year for only $1.00. Think what that one dollar will do; the sermons it will preach, the souls it may save. You have some friend whom you should help. This is your opportunity.

Possibly **you** have been without it for some time? Take it again and you will appreciate it more than ever. If you have never been a subscriber, avail yourself of this opportunity of giving it a trial for a small outlay of money. It will do you good. When writing mention this special offer and state that it is a new subscriber. Let our readers consider this carefully and help the good work along. Do it NOW and get the full benefit of our offer. All subscriptions mailed within one week will get the copies of the Gospel Messenger containing report of the York Conference. Subscribe at once.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE TWELVE
APOSTLES
J. W. Wayland

This is the only book of the kind offered to our people, and, indeed, it stands almost, if not altogether, alone as a volume containing the biographies of the twelve men whom the Savior chose as a central group—a nucleus from which all future effort takes its beginning. Ordinarily we think of them as a group. The author of this book portrays them as individuals. To know "who they are and what they did" of the men who were called to a position of such importance and responsibility is not only interesting but helpful to the Bible teacher and student. The book ought to have a place in every Sunday-school library, as well as in that of every minister and Sunday-school teacher. The material for this volume has been obtained at the cost of much thorough and painstaking investigation, and the reader is the reaper of the rich fruitage. 252 pages, bound in cloth. **Price, 75 cents.**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

McPHERSON COLLEGE

"McPherson College is one of the fully accredited institutions in Kansas. Courses offered in Business, Expression, Music, Bible, Academy, Normal, and College Departments. Three year State certificates granted. Our graduates for 1912 have all received good positions already. School opens Sept. 10th, 1912. Write for catalog."

JOHN A. CLEMENT, Ph. D., Pres.
McPherson, Kansas

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., Aug. 10, 1912. No. 32.

AROUND THE WORLD

A New Subterranean Wonderland.

According to recent press reports one of the most wonderful caves in the world has been found in the foothills of the Hunchua Mountains, Arizona. Exploring parties are said to have entered the spacious underground passage ways and lofty chambers, spending several days in close examination, and as yet have been unable to reach the remotest parts. Stalactites of great beauty, and many other objects of interest, are reported by the explorers. How any one, after seeing these and other mighty works of creation, can doubt that the hand of the Great Creator has wrought all these marvels of creative skill, as well as the starry firmament above, is passing strange. Well might David say, "The fool hath said in his heart, There is no God!"

Wisely-Bestowed Charity.

A duly-appointed Board of Commissioners in Massachusetts recently looked into the so-called charitable institutions of the State, and now report that 169 institutions are unworthy of the support they are receiving. It is altogether probable that other States would make a similar showing, if a like inquiry were made. This investigation calls renewed attention to a matter of greatest importance. Most people would gladly give liberally for the relief of the poor and unfortunate, if they were always sure that their beneficence is worthily bestowed. It would seem to be the part of wisdom if all movements, outside of our duly-designated church agencies, were subjected to close scrutiny, lest the well-meant offerings of our people be spent upon unworthy recipients, to the detriment and loss of more deserving beneficiaries.

Invading China with American Cigarets.

Consular reports having designated China as a profitable field for the trade expansion of American cigaret manufacturers, these enterprising business men have not been slow to enter the field. Representatives are being sent to all parts of the country, distributing free samples among the natives, thus hoping to fasten the cigaret habit upon them. Native merchants, also, are being induced to carry the goods, and a large and growing trade is thus being built up. How deplorable that commercial greed should strive to foist the cigaret evil upon the unsuspecting Chinese at the very time when they are trying to rid themselves of the opium curse! And with what tireless energy these cigaret manufacturers push forward their commercial campaign, reaching all parts of China, while gospel promulgation must suffer for want of men and means!

Turkey's Unpleasant Dilemma.

Recent tidings from Constantinople are indicative of troublous conditions. With the struggle against Italy still unsettled, the country is also facing serious uprisings in Albania and other provinces. The totally inadequate methods by which Government functions are being administered at Constantinople, are promotive of discontent that sooner or later will manifest itself in openly-expressed opposition. National finances are in a hopeless tangle, and the treasury is bankrupt. For years, Turkey has been regarded as the "sick man of Europe," and it would not be at all surprising if the Powers of Europe, in anticipation of an early dissolution of the Ottoman Empire, were already considering an equitable division of the territory. However questionable such a procedure might be in private life, national ethics are not encumbered by finical distinctions between right and wrong.

The Gullible Public.

Government statistics place the annual tribute, paid by the unsuspecting victims of the swindling fraternity, as being no less than $120,000,000. So far as shown by the records, 525,600 persons contributed $228, on an average, in response to some enticing "get-rich-quick" scheme. One is really surprised that, with the many warnings given, time after time, so many should be ensnared by the specious devices of these shrewd deceivers. Some of the promoters, however, present business opportunities apparently so legitimate and secure, that many small investors are readily induced to entrust their entire savings to these men. The most scrutinizing vigilance of the United States postal authorities can not, at all times, detect the true nature of these concerns until many investors have been victimized. The scriptural maxim, "Prove all things," may well be extended to a close examination of all financial enterprises by the would-be investor.

When the Liquor Found the Gutter.

Recently the New York Excise Department, in the performance of its duties, found it necessary to confiscate $50,000 worth of liquor, which under the law had to be disposed of quickly and effectually. It was decided to empty the liquor into the gutters of the street, near by, whence it soon flowed into the sewers. How appropriate that the vile stuff could thus find its legitimate level without dragging down a single human being with it! And as we further pondered over the eminently satisfactory disposal of that one lot of liquor, the fervent wish arose that more of it, throughout the length and breadth of our fair land, might share the same fate, to the great benefit of drink-cursed humanity!

Missionary Libraries for Ocean Steamers.

Under the auspices of a committee, appointed by the Foreign Mission Boards of the United States and Canada, a carefully-selected library of missionary literature will be supplied to the principal steamers. Ignorance concerning missionary work in general has been a lamentably noticeable characteristic of passengers on ocean steamers, and it is the purpose of the little library to dispel this lack of knowledge along missionary lines, besides furnishing the passengers with plenty of interesting reading during the tedious hours of a long voyage. The library idea is an excellent one, and can, with equal advantage, be applied to other places where people would gladly read books on missions, thus made available to them.

Prussia to Fight Alcoholism.

In connection with its medical department, the Prussian Ministry of the Interior is now maintaining a central office for the warfare against alcoholism. The well-known authority on the dangers of intemperance, Dr. Abel, will be in charge of the bureau, and is to publish a temperance paper, which, together with other anti-alcohol literature, is to be circulated in schools and elsewhere. A move of such far-reaching importance in one of the German States,—all of which have heretofore been conspicuous for their excessive beer-drinking,—is certainly of considerable significance. A similar department, added to our administrative agencies in Washington, would be of material assistance to temperance workers of this country.

Some Remarkable Statements.

In a recent issue of the "National Liquor Dealers' Journal" we note the statement, "No business can withstand the united opposition of the Christian churches." Coming, as it does, from the enemy's camp, it is a statement that shows a remarkably comprehensive grasp of the situation. Christian people may have known it long ago, but not always have they acted in full realization of that knowledge. "The united opposition of Christian churches" in many license-ridden towns and villages would drive out the saloon, never to return. Equally true is the following from the "New York Brewer:" "The church people can drive us out of business when they try, and we know it. Our hope is in working after they grow tired, and in continuing to w rk three hundred and sixty-five days in the year." We hope to see the day when church people, as one united band, will really "try" the driving out of saloons everywhere, and never "grow tired" till the last one has been disposed of.

A Fruitless Struggle.

Nearly three months ago we referred to the beginning of the bitter struggle of about 50,000 London dock workers, recounting, at the time, some of the hardships thus experienced by the poorer classes, and referring to the prostration of business in general. Only recently the great battle has been brought to a close. Apparently nothing has been gained by the workers, as they are resuming work on the terms in force before the strike started. Unquestionably the gaunt specter of starvation forced the strikers to yield the point at issue. Over $7,500,000 in wages has been lost during the struggle. What this meant to the wives and children of the strikers may be readily imagined, when it is remembered that in many of those homes food and clothing are none too plenty even in times of steady employment. Renewed agitation for Governmental settlement of labor troubles, with a view of obviating strikes in the future, gives at least some hope for better conditions later on. One thing is sure,—as a solution of labor difficulties, the strike has again proved itself the most costly as well as the most ineffective means ever employed. Will the toilers as well as their employers, ever learn the lesson?

Genius Mostly Hard Work.

Generally speaking, we attribute any remarkable display of human skill to that indefinable quality known as genius. A different view is gained by a glance behind the scenes. A recent visitor to Paderewski, the world-famous pianist, complimented the noted player upon his "great genius." He learned some things little anticipated, when the great master replied in a few, well-put statements: "Do you know that I spent twenty-four years in hard study and strenuous practice before I ever presumed to play in public? Do you know that ever since, and even now, I practice from six to eight hours each day, in order to keep in trim? You may call it genius. I call it hard work." We wonder whether the "genius," attributed to many powerful speakers in the pulpit, is not due to the same hidden cause,—hard and never-ceasing work, and fervent wrestlings at a Throne of Grace?

Gospel Signboards.

The persistent advertiser has penetrated to the remotest interior of China, and generously displays the various announcements of his wares, just as we see them here in the homeland. There has been some objection on the part of the Chinese, but the monetary consideration soon settled the question. Now this form of publicity is to be made use of for religious work. The China Inland Mission,—with nearly eight hundred missionaries duly assigned, sent out mainly by English effort, but in part also by the United States and Canada,—is now preparing effective Gospel placards, that strikingly display important Bible passages and blessed promises. In days of old, Israel was told to write the words of the Lord upon "the door posts of thine house and upon thy gates," and if the same thing is now done most effectually on the billboards of far-away China, who shall say that it will not be attended by the Lord's blessing as in the times of the long ago?

Where the Line Is Drawn.

In addition to what was said in these columns, concerning the New Zealand Defense Act, by which schoolboys are compelled to undergo military training, or suffer rigorous imprisonment, we herewith present a few other facts on that subject. It appears that the firm remonstrance of the Quakers to all warlike training or demonstrations is being honored to the extent of wholly exempting their sons from military drill, though minor, non-combatant camp and hospital duties are assigned them, in no way compromising their principles. A different ruling, however, was made in the case of other denominations. When a number of Baptist parents professed to have conscientious scruples against military drill for their sons, the authorities decided that their church principles do not so indicate, since "cadet corps" are organized by a number of Baptist ministers in their churches. It will be seen, therefore, that it will not do for a church to plead conscientious scruples against war, while having "cadet corps," or similar semi-military organizations, in connection with their church work.

Another Testimony for the Word.

Here and there, throughout this great country of ours, we may trace the activity of the "Gideons" by the Bibles distributed by them in the various hotels. Many a message of hope and comfort has already cheered despondent ones, whose "feet had well nigh slipped," and many more souls yet will bless the thoughtful Bible distributors in the years to come. Recently a woman had a perplexing business problem to dispose of, in one of our large cities. Travelworn and weary she reached her room at a leading hotel. Sick at heart, as to the probable outcome of her mission, she picked up the Sacred Word, yearning for comfort that naught but Heaven can bestow. Unconsciously her eye fell upon the words, "I will never leave thee nor forsake thee," and immediately profound peace filled her heart. Further confirmation of the consolation vouchsafed to her was found in the next passage providentially discovered, "Jesus Christ, the same yesterday, and today, and forever." Need we wonder that the Spirit accompanied the Written Word in ample preparation for the task that had seemed so formidable to this perplexed woman, who counted herself as but "one of the least"? And need it appear strange that the anticipated difficulties vanished as the mists of the night at the approach of the morning sun? Many of us have not yet entered into the fullest realization of all the blessings that God has in store for those who make his Word their ever blessed refuge, and to whom it is a secure shelter in the time of storm.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Give Praise to God.

BY B. F. M. SOURS.

Ten thousand happy, happy birds,
Ten thousand sparkling, dashing rills,
The rapid rush of sunny days
And all the joy that life infills;
The little violets that seem
To offer kisses where we plod,
And all the rainbows, promise given,
Sing one sweet word, "Give praise to God!"

The flashing beams from suns afar,
The sunshine of the hearts we love,
The skipping lambs upon the sward,
The surging storms that rave above;
The myriad changes of the years
That tend to happy destiny,
All hearts of happy loyalty
Give praises, O our King, to thee!

Then be it so. My humble heart
Is floating on its wings of joy,—
Joy that the blasts of winter cold
Can not dishearten nor destroy—
And I my voice in gladness raise
And, 'neath the angel hosts, my song
Uplift, to worship One divine
To whom all love and praise belong.

Give praise to God? O human life
Was blasted in estranged estate.
The love divine, in sovereign power,
Seemed in its grace insatiate!
Love paid my ransom-price, and I
Am free, through Jesus Christ, the Son
Of God,—Omnipotent in love!—
The song of praise is but begun.

Mechanicsburg, Pa.

Christian Growth.

BY G. E. YODER.

"Consider the lilies of the field, how they grow."—Jesus.

We naturally expect everything in nature, having life, to grow, unless that specific thing has reached the standard of its growth, that is, full grown. The same thing should be true of spiritual growth. Our spiritual growth has a standard,—Jesus Christ. There is no more reason for a Christian to cease growing, before he has reached the full stature of the Christ, than for a boy of six summers to cease growing physically.

Jesus, in his greatest of all sermons, used the above language. How many, indeed, have "considered the lilies of the field" since these words passed from his holy lips! Even today the lilies of the field are given a great deal of attention by not a few. Indeed, we ought to admire the queen of flowers, because of its Maker. We also admire the lilies of the animal kingdom, and of the birds of the air, as well as the lilies of the spiritual kingdom in Christ. Our hearts often long that we might be even as they. But, even though this admiration may be all right, if we have considered them in admiration only, we have considered them to little profit. Jesus would have us consider the growth of the lilies. If we would receive the blessing we need to consider "how they grow."

We have only a few hints as to their growth,—a few negative statements. They do not grow by taking anxious thought, Jesus would have us understand. They do not toil, neither do they spin, he very emphatically informs us, yet "even Solomon in all his glory was not arrayed like one of these." Even though there is a continued weaving process going on; yet be it remembered that it is not done particularly on the part of the lily. It seemingly grows without an effort. The same is true of the boy or girl, as far as growth itself is concerned. Taking anxious thought would never add anything to their stature; it would rather prove the opposite, retard it. But has man not learned this fact in natural growth, long before Jesus spoke these words? Then, why should we be so tardy in receiving and learning this all-important lesson in the spiritual?

There are two distinct characteristics of growth that should be well considered, and these are characteristic of all real growth. Growth is *spontaneous*. Growth is not a development of an external power; but of an internal power. It is not an increase that is brought about by adding to the circumference; but an increase that springs from the life in the heart. Thus do lilies grow.

It is not at all surprising to see things grow in nature; indeed, it would be a surprise if they did *not* grow. The farmer is not surprised when the seed grows, which he has planted, but he is surprised and begins to wonder what is the matter when it does not grow. The same thing should be true in Christian growth; because the law of growth is the same. Sometimes man is more surprised if a Christian grows, than if he doesn't. It should be the opposite. Indeed, there is no just reason why he should not grow, when he has received the life-germ from the One who calls himself "the life." My dear brother, there are reasons for us to become greatly alarmed if those who have been planted in God's garden do not grow; because there is something seriously wrong somewhere. Surely if the lily grows from *its* life-germ, much more ought we to grow, having received the Life of God, even Eternal Life.

This growth, however, is not brought about by works of morality, else the moral man would grow with the Christian. The believer grows from the heart; but the moral man grows from the circumference. His development is only external, through moral works, while the Christian's is from the heart. Remember, please, that God looks on the heart. A real Christian does not work in order to grow; *but he works* because he is growing. See that boy with his strong, healthy growth. You need not tell him to exercise. Father and mother may be relieved, sometimes, if he only would take a rest. How much like a bundle of energy he seems! Should not one, with a healthy spiritual growth, be likewise energetic in spiritual things? Show me a growing Christian and I will show you a working Christian.

Growth is *mysterious*. How wonderfully the lily unfolds to our vision the wonderful works of life! How mysterious! Who but he, who is the Source of life, understands it? It is marvelous! We may understand many of the laws governing growth; but to understand the unfolding of this life-germ is something that belongs to the Infinite. We know that complying with certain laws under certain conditions will produce a healthy growth, and that is about all that we do know. Well, that is about all that we need to know, isn't it? We should waste no time in trying to understand Divine processes of Christian growth, for they are a mystery, but we should get busy in finding out *how* to grow. We need but to learn to understand the laws and conditions governing Christian growth, and then comply with them. This will bring the blessing and that is all we are needing now.

The lily, in its mysterious growth, you will observe, pays very little attention to the laws of gravity, apparently. Even though the earth in which the lily is planted draws with all her power, yea, in the very teeth of that power, the lily grows upward,—heavenward. How much like the Christian! He, too, is planted in the earthy, the temple of clay; but likewise he grows ever heavenward, in spite of the attraction of an earthy body. Even with all the attraction that an evil world may exercise upon us; yet our growth is ever upward, Zionward, if the proper relation exists between us and our God. But oh, the multitude whose growth is so unlike the lily in this particular! Their growth resembles very much the growth of the running brier; which clings so closely to the earth and earthly things. It is certainly a deplorable condition when professing Christians permit themselves to be thus affected by the attraction of an erring world. "Consider the lilies of the field, how *they* grow."

How does the lily grow? After being properly planted it requires four things in their proper proportion,—light, heat, air, and moisture. Remember, the lily does not go in search of these things, but is planted where they exist. Likewise with us. We need the essentials of Christian growth after we have been properly planted. The way to receive them is to abide where these exist. God supplies the essentials of growth, and they may be received from him only. We need the warmth of God's love, and the Light of heaven, that comes through Jesus Christ,—the Christian's Sun; we need a pure, spiritual atmosphere, and God's rich showers of blessings.

Don't be anxious about your spiritual growth. Don't worry about that; but be much concerned as to your relation with the laws of spiritual growth. To have the proper relation with God, and to be in a position to receive his blessings are the fundamental essentials of Christian growth. Through the power of God we grow; we can but comply with his conditions of growth. A farmer could not reasonably expect to grow a crop of corn in the winter season; no more should we expect Christian growth unless we comply with the proper conditions and laws governing the same.

In the face of the above it is only natural to find that those who seldom attend preaching service, the Sunday-school, the Christian Workers' Meeting, or the prayer meeting, who seldom read the Bible, who forget to even *say* their prayers, without *thinking* of praying them, who do not read religious literature such as church papers, books of a religious character, etc., are not growing spiritually. It is only natural to find them uninterested in the work of the Lord. It is sad indeed, but it should not be surprising to find them homely, withered dwarfs in the service of the Lord, yea and many times find them dead altogether to spiritual life.

Let us not expect to experience Christian growth unless we are in close touch with Jesus Christ—"the Life," unless we are branches abiding in the *Living Vine*.

Meyersdale, Pa.

The Second Coming of Our Lord. Matt. 24.

BY J. MONROE DANNER.

This subject has been given much thought by some. Others have passed it carelessly by, thinking that great wonders must first be revealed in the heavens and great signs upon earth. They fail to recognize that most of the signs mentioned in Matt. 24, unexpectedly may be revealed at any moment. The heavens may depart as a scroll (Rev. 6: 12-17). The trumpet shall sound, and the Lord shall descend and gather his waiting saints.

A large number of the people of today maintain that the Savior has not yet come. Others maintain that he will never make his appearing. If we doubt his coming we condemn the Bible.

The former class are deceived in accordance with verse four and five, for Jesus knew the hearts of men, that many imposters would arise and deceive multitudes. Such deception attended the general expectation of the appearance of the Messiah among the Jews.

We are informed that in the days succeeding those of Christ impostors arose in great numbers. In one instance an Egyptian, a false prophet, led 38,000 men into the desert to show them signs. Then he attacked the city of Jerusalem and during the time of battle ran away, leaving his followers to the fury of the exasperated Romans.

Again, in the beginning of the second century, Cazibee placed himself at the head of the Jewish nation as their long-expected Messiah. Adrian raised an army and sent it against him. He then retired into a town called Bither, and during the siege of the city was killed. The Jews, in defense of this false prophet, lost six hundred thousand souls.

In verse 6 we read, "Ye shall hear of wars and rumors of wars." See that ye be not troubled, for these things must come to pass, but the end is not yet." It is proper that we consider what is meant by the term "end" in verses 6-14, "Then shall the end come." Did not the disciples ask Christ in verse 3, "What shall be the sign of thy coming and the end of the world?" It can mean nothing else but the end of the world or the end of the age. There is no use to discuss wars as a specific sign, for we can enumerate a

number of wars. Wars, famines, pestilences and earthquakes have occurred since these words were spoken, therefore these, as they have ever existed, can not, in themselves, be regarded as special signs of his coming. The Lord does not mention wars, famines, pestilences and earthquakes as signs of his second advent, but rather as events of common occurrence all the way through the Christian age, which must exist before the end.

The following are only a few of the many calamities that cover at least seventeen centuries:

By famine and sword, A. D. 580, 580,000 Jews were destroyed.

In A. D. 1177, in Constantinople, so many died by plague and famine that the living could not bury them.

In A. D. 1124, in Italy, there was so great a famine that the dead lay in the streets not buried, and in England one-third of the people died of plague. The "Encyclopedia Britannica" states that the fateful "black death," during the fourteenth century swept away, in different epidemics, one-fourth of the inhabitants of Europe, or 25,000,000 people. Scriptural proof of this last explanation includes verses 5-9.

These signs, as they have existed centuries ago, need not to be revealed to our present generation, but are regarded as signs, pointing forward to a consummation to be brought about in the Lord's own good time.

Abbottstown, Pa.

Missionary Warfare.

BY MATTIE CUNNINGHAM DOLBY.

[Read Before the Student Body of Wilberforce University, Ohio, an Institution for the African Race.]

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28: 19, 20).

As we glance backward through the cycles of time, we see many excellent examples of God-fearing, valiant-hearted volunteers responding to God's call for soldiers to help defeat the powers of darkness.

Time will not permit us to mention more than a few who enlisted in this warfare: neither will it permit the recital of the many noble sacrifices and their labors of love and devotion. When Isaiah heard God calling: "Whom shall I send, and who will go for us?" he, feeling his own unworthiness and unfitness to be a messenger of God, immediately fled to the altar and had his sins purged and his iniquity taken away. Then said he: "Here am I, send me." Then came the commission, "Go and tell." Isaiah was sent more than seven hundred years before the birth of Christ, and yet he made the coming Christ the Hero of his teaching. Do you hear the call? Are you preparing yourself to respond? Are you holding up Jesus to those about you?

When God called Jeremiah he said: "Ah, Lord God! behold, I cannot speak: for I am a child." God assured him to "be not afraid of their faces: for I am with thee to deliver thee." He suffered many persecutions, privations and reverses, yet his interest in his people and his desire for their salvation never waned. He plead with them, wept over them, and wrestled with God in their behalf. Do you feel that you are too weak to speak or to work for Jesus? "Lo, I am with you alway, even unto the end of the world."

Daniel, together with many other noble men, consecrated himself to God to be used by him in the salvation of fallen mankind. Neither are the men alone in this distinction, but woman also has admirably acquitted herself as a helpmate throughout the ages.

The Bible contains accounts of the labors of many useful women, a few of whom we shall mention. Look at Deborah, who rushed to the battle's front and why? Because Barak was weak-hearted and fearful. She went to imbue him with courage and inspiration. God is calling for Deborahs today. The battle is on. Some of our leaders need courage and inspiration.

Miriam, the prophetess, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam said unto them: "Sing ye to the Lord, for he hath triumphed gloriously." On down to the present time, woman has been using her voice in singing praises to God, words of love and hope to the discouraged and words of comfort and consolation to the distressed.

Naomi, with her husband and sons, went into a heathen country, but never forgot her God. Through her hardships, the loss of husband and sons, she remained so true to God that she won her daughter-in-law, Ruth, to the true God. She won her through the silent medium of influence. Oh! the power of woman's influence! Who can measure it?

During the earthly labors of Christ and the disciples, they had many faithful, devout female helpers.

But Jesus, the Son of God, was his own greatest missionary,—the greatest the world has ever known. In the early part of his earthly ministry, he largely concealed his divine claims and miraculous power. But as he approached more nearly the culmination of his ministry, he became more bold in his claims and statements until, at the crisis, he made the sweeping declaration that his being lifted up from the earth would draw all men unto him. In the words: "Now shall the prince of this world be cast out," and "I will draw all men unto me," the Lord declares himself to be standing at the very crisis of the battle, and with the deepest assurance he announces that the opposing power is broken, and that victory remains with him.

But the victory was not won without privations, persecutions, and unceasing conflict. While Jesus was going up and down through Palestine, fulfilling the prophecies and completing his plans for the gathering of the people to himself, the rulers, as instruments of the old dragon, were ever plotting for his destruction. Finally they did seize and kill him and sealed up his mangled body in the tomb. Again, when the bands of the tomb were broken and the grave was forced to give up its holy treasure, threatenings and slaughter pursued his representatives, and the sword, the cross and the stake awaited them as they went forth. The earth was deluged with martyr's blood.

The multiplication of the number of Christians, together with the bloody persecutions that were waged against them under successive Roman emperors, proves the great missionary activity of the second and third centuries. We have but few details of the precise work and modes in which this work was done. History teaches that the followers of the apostles imitated their example in distributing to the needy believers and in going forth into distant lands to carry the Gospel.

We are living in an age of missions. In no period of the world's history has there been such an outpouring of time, money and even sacrifice of self as now. This year hundreds of young men and women have placed themselves upon the altar for the cause of the Master. The greatest missionary movements that are taking place throughout the United States all bespeak the approach of the time when the knowledge of Jesus Christ shall cover the earth as the waters cover the sea. God's kingdom must be spread, and it must be done by us who bear his name.

The Macedonian cry, "Come over and help us," is coming to us from Africa, India, China, and the isles of the sea. However, we, as a race, are especially interested in Africa. Let us, for a moment, look at some of her needs and possibilities.

First, the Africans believe in one great, invisible God, who made all things and controls all things, but they confess they know very little about his character. In their religion they labor under the disadvantage of being left to unassisted reason and that, too, very little enlightened. The native African feels intuitively that his own fate and that of the universe are ruled by some supreme and invisible power, yet he sees this only through the medium of his own wishes and imaginations. In his blindness he bows down to gods of wood and stone. In his ignorance he feels that some mysterious power is at work around him, creating and destroying. He worships his graven images, not from feelings of love and adoration, but from feelings of fear and dread of calamity. He appeals for help and mercy where there is none.

Africa must be redeemed. It is a contract high above human possibilities, but the power of God can do it, and for his success he requires the coöperation of holy men and women as "workers together with him." Here we behold millions of human beings, for whom Christ died, groping in the dense darkness of heathenism, and suffering its unmitigated woes. The poor heathen, too, are the victims of oppressive laws, with their dreadful penalties, which neither they nor their fathers were ever able to bear.

To lift China's millions is no light business, but China is cultured at least to some extent. Africa, by comparison, is savagely superstitious. To raise India's masses is not an easy task, though India is at least partly civilized and religious after a fashion. Africa, relatively, is barbarous and nonreligious. Its missions experience difficulties that are nowhere paralleled. To carry the Divine Life into Africa is the holy war to which we are calling for soldiers.

Yesterday Africa was the continent of history, of mystery, and of tragedy. Today it is the continent of opportunity, and tomorrow, if the church is true to herself, it will be the continent of triumphant victories for Christ.

Men of business are waking up to the duty of Christians to extend the knowledge of Christ throughout the earth. These men have money, and we find, in every phase of life, that money, linked with personality, means power. These men can not go out to foreign fields, but you can devote your young lives to the actual work of the propagation of the Gospel, while scores and hundreds, yea thousands, of business men are ready with the money required, and also with words of encouragement, to aid the brightest and best of our young men and young women to enlist for life in the sublime campaign to possess the world for Christ.

Each of us, whose hearts God has touched, should go forth to tell, whenever we have opportunity, the story of Jesus Christ, and to invite men to have faith in him. The men and women, to whom we are to go with our message, may refuse to read our Bibles; they may not listen to our words, but they will read our lives. Let each of us ask the question: What is my life? What am I before God?

While men of wealth are consecrating their money to God and are getting ready to use it for the advancement of his cause, you, on the other hand, are getting ready to lay your lives on the altar of sacrifice. My appeal to the young is that you, in the flower of your youth, grasp this opportunity and that you be ready, when the call comes, to take your share in extending the Master's kingdom.

Though you may all wish to help missions, you can not all be missionaries, nor is it by missions in foreign fields only that the world is to be evangelized. Each of us is a missionary for good or evil. Each, by his acts and words, is spreading or retarding the power of the Gospel. "None of us liveth unto himself."

Although all are agreed that there never was a time, in the history of the church, when the demand for more missionaries was as real and urgent as it is today, on the other hand, the emphasis was never put so strongly as it is now,—both by those on the field and by those responsible for sending out new workers,—on the matter of quality. The prayer today is not merely for more missionaries, but for fully-prepared missionaries. We need, in the mission field, men and women who possess Christian character, firmly grounded in the faith, established in love, exemplary in their life, as well as fitted by nature's gifts and a good education.

Just as the Lord did in the days of Isaiah, 2,600 years ago, so God is now calling: "Whom shall I send, and who will go for us?" Who is ready to answer that appeal and say: "Lord, here am I, send me?" "Go ye therefore into all the world and preach the Gospel to every creature." "Lo, I am with you alway, even unto the end of the world."

Wilberforce, Ohio.

In both vice and virtue the cheek is true to the heart, and guilt and love equally reveal themselves by a blush. Like the bird that reveals its nest by its excessive effort to hide it, the soul discovers its emotions by its anxiety to conceal them.

I Their Value
II Their Present Organization
III Sacrifice
IV Responsibility
V Academies or Colleges
VI The Course of Study
VII Cooperation
VIII Educational Organization

OUR SCHOOLS

By W. L. EIKENBERRY

Part Five.—Academies or Colleges.

THERE has arisen so much confusion, in many circles, regarding the use of certain words which are employed to designate schools of various grades that it is necessary to explain the proper limits of the terms which may be used in this article. In this country the school system begins with the kindergarten, and this is followed by the primary school, covering eight years. These are sometimes known as common schools, graded schools, or grammar schools. Our rural schools are ungraded schools of primary grade. The pupil who has completed a primary school passes into the secondary school, commonly known as the high school. The name "high school" is almost restricted to public schools supported by taxation, private schools being commonly known as academies. The length of the secondary course is four years. The pupil who has completed the work of a secondary school, high school or academy, is prepared to enter the college. Completion of the four years of the college course entitles to student to graduation with the bachelor's degree. Above the college is the graduate school in which an additional year's work usually brings the degree of "master" and three years the degree of "doctor." There may be many colleges in one institution, as College of Law, College of Medicine, College of Commerce, College of Liberal Arts, and the same divisions may be recognized in the graduate school. An institution which combines, with a large graduate school, several colleges and professional schools is commonly called a university, but this name is very loosely used. It is obvious that our institutions, though designated colleges, do principally academic work and are, therefore, largely of secondary school grade.

This does not mean that our people are insensible to the value of a higher education. Quite to the contrary, gratifying numbers of those who complete the secondary course also enter college. Their names have not been upon our rolls, because until lately we were not in position to offer them the education they were seeking. Even now we are only partly prepared, and our system must undergo considerable expansion before we are ready to accommodate all who are prepared to seek our instruction. That we ought to accommodate them is beyond question. If it is worth while to educate those who are to be our leaders it is certainly worth while to finish the job.

Training for the professions may be classified as either college or graduate grade. It is doubtful whether, for a long time in the future, we shall feel the need of schools of this character excepting as it relates to agriculture.

An investigation of our schools brings out some important facts with relation to instruction of college and secondary school grade under church auspices. In order to form some rather definite idea of the secondary school problem in our schools, an attempt was made to secure exact data. Unfortunately one of the most important schools did not reply in time for the results to be included in this article. The data submitted by nine schools show a total attendance of 1,350 in the preparatory or academy grade, with less than 200 students above that grade. It is immediately evident that the present problem of education among us is a secondary school problem. The college may loom big in the future but it is a very small feature at the present.

There is something to be said also as to the character of the education needed by these 1,350 young people. It is shown by the replies from these nine schools that, so far as known, only 47 of their 1911 graduates entered any college, and twenty of these are reported from one school. These figures make it very clear that the majority of our pupils in the academy are not seeking preparation for college. Rather, they are seeking preparation for life. To make college entrance requirements the principal criterion in the construction of our courses of study, is to miss the mark most woefully. The important thing is that our courses shall prepare the pupil for activity in life here and now, and any study that can not justify itself as a preparation for complete living, is out of place.

In the preceding paragraphs some effort was made to explain the present division of time between elementary school, secondary school and college. It may be well to call attention to the further fact that this division of time is not of necessity a fixed thing. Many educators are coming to believe that it is not the best possible division. There is a strong tendency to extend the high school or academy to cover the first two years of the college, which is practically the arrangement used in Germany. The fact is mentioned here as having some interest for us. It is notable that we have done the work in the secondary school grade very well, but we have not been so successful in all respects with the college. The fact is that we have had so few students of college grade, in most of our institutions, that we have not been able to afford the facilities that are needed. Now many of the schools that are now straining their resources in trying to keep up the full college work, would be well able to carry on the shorter course with credit. It is also true that to extend the secondary school course to six years instead of four would result in retaining many in school for the six years who now leave at the end of the fourth year.

To sum up, whatever our schools may be named, the majority of them are, for all practical purposes, nothing more than academies. As such they have a very definite task before them, in educating for usefulness in life a very considerable number of young people. A certain small number go on to college, but these are not sufficiently numerous at present, to determine the character of the school.

Chicago, Ill.

Lifting Up the Fallen.

BY ANDREW ESKELDSON.

OUR attention is called to some stern realities by the article entitled: "What Is Our Responsibility as a Church Toward Charity and Fallen Humanity?" which appeared in the MESSENGER for June 8.

The general sentiment among the churches of today seems to be that it is a difficult matter to save those who have fallen below the standard of morality, and therefore a great deal of energy is expended in trying to prevent the young from falling below this standard. This seems very reasonable, looking at this subject from a human standpoint.

But is it right to look on subjects like this from a human standpoint, since "Jehovah seeth not as man seeth"? We look at things as they *appear* to be; God sees things as they really *are*. And if we follow our own defective vision, will not that vision lead us to do things that are not for the best?

There are those who teach that a child may be reared so carefully that there is practically no need of repentance. Let me ask: "Is it possible to bring up a child free from sin?" The answer must be: "No." We may prevent our children from falling below the standard of morality, but they are not, therefore, free from sin, and James tells us that whosoever shall keep the whole law and yet stumble in one point, he is become guilty of all. How much better, then, is one human being than another in God's sight? It seems not one whit.

In order to save us, God must have mercy on us all, whether our sins be few or many. Oh, how grand and glorious is the true Gospel of Jesus Christ! It reaches down and lifts up the fallen, and it brings down those who are proud, and makes all believers brethren and sisters on a common level.

Why do we see so little of the power of the Gospel in our day? Is it not because man hinders God's work by human inventions? To illustrate: Suppose a sinful woman, like the one we read of in Luke 7: 37, should take courage to enter a modern church and there hear how the young people are admonished not to become such as she. Would there be one word said to give her hope? Would she not have reason to depart sadder than she came, and say: "No man careth for my soul"? Thus the inventions of man are failures for two reasons: (1) They cause the church to neglect her real mission of seeking and saving the lost, and (2) they fail to prevent *all* from falling below the standard of morality, as is proved by the article referred to, which states that there are 400,000 fallen women in the world today.

Can mortal man improve on the ways of the Almighty? Nay, verily. The only remedy is to cease to follow human inventions and to be like Jesus, who was known as a friend of sinners. Those afflicted in body, as well as those afflicted in mind came to him, for they knew they would receive help. I would to God that all modern churches were free from human devices that hinder God's work and were known as friends of sinners, so that sinners might come and be saved.

Ramona, Kans.

Conditions in France.

BY PAUL MOHLER.

DOUBTLESS many MESSENGER readers are wondering about the conditions of the Mission in France and Switzerland, especially since the publication of Bro. Miller's editorial on "Unfaithfulness" in the MESSENGER of May 11. We have been slow in reporting, because it is difficult to know what to say. We were so thoroughly deceived, when we first arrived on this field, that we are inclined to be cautious about accepting information that is offered to us. However, there are some things that I think the church should know.

In the first place I should say that the failure of this Mission, up to this point, is in no wise due to any difficulty of the field, nor due to any weakness in the character of the French people. The work here has never been on the proper basis, and the success it seemed to have was deceptive. I think that something might have been done here if the work had been undertaken by the right kind of workers, although this is a very conservative section of the country, being, in reality, the "backwoods" of France. It is certainly to the credit of the people of Oyonnax that they rejected the ministration of Adrian Pellet, and rejoiced when he was finally dismissed from the service of the church at this place. The moral support and ready assistance we received from the citizens and officials, in our struggle to safeguard the rights and interests of the Mission, and protect the innocent sufferers from his wrong-doing, have given us an insight into the character of these people that we could not have secured otherwise. They are generally warm-hearted, generous and sympathetic. They have some very strong convictions as to what is right and wrong, and no one, minister or laymember, can transgress without losing their respect.

As for the future of the Mission in France, it is now our belief that we should go elsewhere, for several reasons. In the first place, it is not the kind of place we should choose as a center for our work, being but a village, not centrally located. Furthermore, there is a regularly-organized Protestant work here, with a regular pastor of fine character. There are numbers of such villages in which there is no Protestant mission at all, and some large cities with only one or two workers. For example, there is Limoges, a city of about 90,000 inhabitants, several scientific institutions, large pottery factories, etc., and the only organized Protestant church in the town is a Liberal church, which is about the same as the Unitarian church, or worse. There is, indeed, a branch of the

McAll interdenominational Mission there, but that is not a church, nor does it pretend to be, but just a feeder for the churches. Indeed, at the recent annual meeting of the McAll workers in Paris, the worker from Limoges reported that a number of converts there desired church fellowship, participation in the communion, etc., but that there was no pastor there to whom he could assign them.

Of course, there are plenty of Catholic churches and workers in France, but they have lost their spiritual influence, generally, because of the awful corruption of the priests and the greed and bigotry of the popes. It would take generations of Protestant influence to bring the Catholic church in France up even to the level of that church in America. Romanism is now much more a political than a spiritual power in France, and, as in America, it stands for special privileges as against the rights of the whole people. Under the circumstances, the only hope for the nation lies in Protestant efforts.

I should say further that the Protestants in France can not evangelize the nation themselves. You must know that Protestantism has had a terrible struggle and that the best blood of France was either driven into exile or spilt in martyrdom by the Roman priests who controlled the weak rulers of France. It is a marvel that there are any Protestants left in France to enjoy the religious liberty that came so tardily. Now there is but one Protestant church in France for every 35,000 of people, and these churches are weak,—so weak that numbers of them are unable to support their own pastors, and therefore have none. They have not the strength to reach out into new fields. The evangelization of France must be accomplished by the aid of other Christian people.

There are two ways in which other nations can help,—(1) by giving money to the churches already here, or to the McAll Mission, which evangelizes and turns its converts over to the Protestant pastors for organization into churches. (2) By sending workers to France to open up new missions and organize churches according to the faith of the denomination sending them out. It is hardly necessary to say that the churches already here would much prefer to have the money of American Christians than their presence on this field. I have been told that several times, especially by directors of the McAll Mission. Indeed, I have been given to understand that the French Protestant churches would rather see the evangelization of France drag along as at present than to see other denominations established.

It is undoubtedly true that the McAll Mission is doing a good work here,—much better than those undenominational missions that never lead their converts into church membership anywhere. It is likely that money given to this Mission would bring quicker results than that spent in any other way, but that is not the only consideration. Both the McAll Mission and the church in France need to know more of the power that there is in New Testament Christianity, and, furthermore, they who turn from Romanism to the Gospel, ought to have the whole Gospel from the first. For that reason it is my belief that the Church of the Brethren ought to maintain and strengthen her work in France to such an extent that it shall not only reach individual souls in one or two localities, but be a real power in France, leading and inspiring other Christian workers to a higher plane of Christian living.

This, we can not become at once, nor, indeed, for many years perhaps, but the sooner we lay our foundation, the sooner we can erect our superstructure. We, who are now on the field, do not wish to limit the power of God, but if we have counted the cost correctly, we are up against a real struggle here, with the powers of darkness well intrenched and fortified. It is one thing to go into a mission field where your very nationality and race give you a prestige and influence that smooths the way for you, and it is quite another to go to one of the most advanced nations in the world, a leader in science and invention, art and culture. The political and educational leaders of France are not only unbelievers, but they are scholars, men of great intellectual power, and they are forcing their unbelief upon the rising generation by means of the public schools. You see that our wrestling is not merely with ordinary men, but with the very "principalities, against the powers, against the world rulers of this darkness." Evidently we must have the whole armor of God. Against such a power, one can only pit the Gospel which is the power of God unto salvation unto every one that believeth.

Personally, I am glad that the work is of this nature. I am eager to see the Gospel pitted against the very strongest forces atheism can bring against it. I want to see the Spirit of God overcome the spirit of this world, when that spirit has the aid of every advantage that so-called enlightenment can give it. When the Church of the Brethren shall have put God to the test in prayer, in gifts of money and men, in faithfulness, and have found him unfaithful or unable to establish his work in France, then we may talk of withdrawing from this field in defeat. But let us test God first.

We wish to express our appreciation of a visit, received from our Brother J. S. Noffsinger, who is on his way from the Philippines. At some sacrifice of time and money he gave us a much appreciated visit here; then went with me to several French cities to see what work others were doing, and to learn what are the prospects for the future. It was worth a good deal to see things through his eyes as well as through our own. We earnestly request any brethren who may be traveling in Europe to visit us, especially missionaries going to or returning from other fields.

Oyonnax, France.

Frozen to Death in Midsummer.

BY BETTY ROOT.

On Aug. 23, 1911, while attempting to reach the summit of Pike's Peak, two persons, a husband and wife, were found frozen to death within only about a half mile of the desired goal. Having come from a southern climate, they seemingly did not realize the suddenness of the changes that sometimes take place in this higher altitude, and started on their journey clad only in their summer garments, without any preparation for a change of temperature. Their object, no doubt, was the same that has prompted many others to make the difficult and frequently fatal trip, namely to be able to report to friends, on their return home, that they had "climbed to the top of Pike's Peak."

Before being removed, a photographer was called, who made a picture of them as they lay there, so cold and still,—the wife with her head on the husband's shoulder, as if he might have succumbed first, and she, unwilling to leave him, submitted to the same fate.

When we think of the great exertion of the many who yearly attempt to reach the summit of this world-famed peak, we are made to wonder what the result would be if as many would yearly make as great an effort to attain to a higher altitude spiritually, rising above the allurements of the world into the sunshine and pure atmosphere of God's love! The fact remains that it is every Christian's duty to rise higher and higher in the scale of Christian perfection until the highest altitude has been gained.

Our daily prayer should be,

"Lord, lift me up and let me stand
By faith on heaven's table-land."

Then, if we work as we pray, and have equipped ourselves for the journey on the higher, spiritual plane by putting on the "whole armor," we will not be found sitting idly by while the teeming masses are passing on to a Christless grave.

As individuals we are, in a measure, responsible for the souls around us. In the word of prophecy, given by God to Ezekiel, the warning is brought out clearly, "Yet if thou warn the wicked, and he turn not from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." If the watchman failed to warn the wicked, and the wicked should die in his iniquity, his blood would be required at the watchman's hand.

When we shall stand in the presence of the Great Artist of the universe, and he shall focus on us the "Great Camera,"—the eternal Word of God,—and present to us a picture of ourselves, just as he sees us, will we view with pleasure or consternation the work of the Master Hand? If our lives have been spent in humble, loving service to God, and our fellowman, we shall be satisfied, because we shall have "awakened in his likeness." Otherwise we may say to the mountains and rocks, "Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb."

535 Ehrich Street, Colorado City, Colo.

The Religious Situation in the Philippines.

BY W. O. BECKNER.

On first page of Gospel Messenger No. 21, May 25, 1912, there is a short article under the heading, "The Bible in the Philippines" to which I wish to invite attention. The Messenger of that date has just come to me, and by the time this reaches you quite a period of time will have elapsed, but I hope it is not amiss, even then, to mention the item.

There are some things said in the article that are somewhat misleading and not altogether according to facts. With the usual high standard, set and held by the Messenger, I feel that the Editor will welcome the correction.

First, it is said, "Hundreds of school-teachers have been carried to the Archipelago, doing their allotted work *at the expense of the national treasury.*" (Italics mine.) The fact of the matter is that the Government of the Philippine Islands and not the Government of the United States is paying the expense of educating the Filipino youth. The salaries of all Americans in the Islands, from the Governor-General on down, who are in the employ of the Civil Government, are paid from the treasury of the Philippine Islands. The salaries of all United States Army officers and soldiers are paid from the treasury at Washington. That is true of those in the Philippines, the same as it is of those who went to China last winter, to help to protect our missionaries, and others, there, during the time of the war in that country. The funds in the treasury of the Philippine Islands are quite ample to maintain the affairs of the Insular Government and leave a handsome balance for extending public improvements. The source of these funds is mainly the customs house receipts and internal revenue.

The funds collected locally by land taxes are used in the towns where collected, for the running expenses of the town. Some of the native school-teachers are paid from this source and a much smaller number are paid from the insular treasury. But all American teachers and all other American employés of the Civil Government, of whom there are hundreds, are paid from the insular treasury, and not from the national treasury. The Government at Washington does not pay the salaries of American teachers in the Islands.

Second, it is said, "Yet those teachers are not only prohibited from teaching the Bible in their schools, but they are not even allowed to conduct a Bible class in their homes, or in the various near-by Sunday-schools, lest some of their public school pupils be brought in contact with the Bible,—the very Book, etc." This statement is also misleading. The idea is given that teachers must keep their pupils away from the Bible, which is not the case at all. In my own experience, as a teacher here, I can recall a number of times when questions of the Bible or about its teachings came up in school or in conversation with native teachers. Once a pupil asked my wife in school, "Ma'am, what is sin?" There are scores of times when the Bible is a subject of discussion.

One thing that seems hard for some to understand is that, until Americans came to the Islands, the only schools that were here at all were religious schools,—the schools under the direct administration of the Roman church. The child went to school to learn prayers as much as to learn to read well. In

(Concluded on Page 508.)

THE ROUND TABLE

Twenty Years Ago.

BY EDGAR M. HOFFER.

It was Sunday morning. The skies were blue, the birds were singing, and all nature seemed to be at its best. It was the day for service at the church in the valley. Teams could be seen going in all directions, and many brethren and sisters assembled from far and near on that lovely morning. The German language was spoken throughout the valley, and the service was conducted in the same language. When the time arrived to open the services, three aged elders and two younger ministers took their places back of the sacred desk. The deacons also occupied their seats, and one of the elders rose and lined a German hymn, which was then sung. It was this verse, so well known to our German-speaking brethren:

"Demuth ist die schönste Tugend,
Aller Christen Ruhm und Ehr;
Denn sie zieret unsere Jugend,
Und das Alter noch viel mehr.
Pflegen sie nicht auch zu loben,
Die zu grossem Glück erhoben?
Sie ist mehr als Gold und Geld,
Und was herrlich in der Welt."

When the singing was over, a short talk was given. Then the aged elder offered a fervent prayer, followed by another elder, who closed with the Lord's Prayer. After another hymn was sung, one of the elders delivered a powerful sermon. He was followed by several other brethren. Then a verse was sung and prayer was offered by one of the younger ministers. The closing hymn was sung, the announcements were made, and the service was over.

That was twenty years ago. Today you might visit the same church in the valley, but you would see some changes that have taken place during these twenty years. Now the services are conducted in the English language, and other ministers are preaching the Gospel. Where are those aged elders who preached twenty years ago? Close to the old church you see a graveyard, and here they are resting. No longer you hear their cheerful voice. Their souls are in the great beyond,—"safe in the arms of Jesus." Those aged brethren did their work, and they did it well. The time will come when others will visit our graves. Let us be busy therefore, throughout life's day, for the night of death will meet us all, ere long.

Elizabethtown, Pa.

Why So Many Doubters?

BY H. F. CASKEY.

Is it a strange thing that people doubt the Divine message of Jesus? When the inside of men's hearts is revealed, there is nothing strange about it.

Why did those learned Pharisees so abruptly deny and turn down Jesus' heavenly message? I am glad that Jesus has portrayed their hearts to the world. They marveled at his wonderful words, yet would not believe that they were heaven-sent. Jesus, on one occasion, plainly gives a remedy for unbelief. He said, "If any man willeth to do his will, he shall know of the teaching whether it is of God, or whether I speak from myself" (John 7: 17, R. V.). When Jesus said, "willeth to do his will," he struck deep into their hearts, because they knew they were not willing to do God's will.

Many people today, like the Pharisees, are too proud and self-exalted to accept *all* the teachings of Christ, and yet claim to walk by faith on the great ideal path,—Christianity. It is one thing, however, to make a profession, and another thing to live the Christ-life.

We think of faithful Abraham, when God told him to offer his son (through whom the blessing must come) on the altar. Why did he depend upon God's promise to him? (Read Heb. 11: 17-19.) He was willing to do God's will and thereby knew God. He had more faith than reason.

Look at the nobleman, of whom we read in John 4: 46-54. He did not *know* Jesus, but was willing to do as the Lord told him. In full faith he started back home, but before he arrived at his destination he found that Jesus' words were true to his promise.

There are many things in the Christian life that we must accept on faith, but we, like the nobleman, have a right to prove the Divine Message. When we first accepted Christ as our Savior, we did not *know* the value of the ordinance of baptism until we tested its saving efficacy. The same is true of all the church ordinances.

Only those who are "willing to do his will" can "know." It is not strange at all that there are so many doubters.

823 Avenue F, Council Bluffs, Iowa.

The Standing Committee.

BY WILBUR STOVER.

Not to raise a storm of argument, but to suggest, for thoughtful brethren, an idea that may have some phases of good in it, do I write this.

Whatever the Standing Committee is, it certainly is not a *standing* body, whose work holds over from year to year, or that continues in its allotted work from year to year. The name to which we are accustomed is in fact, a misnomer.

It has occurred to me that a plan could be adopted whereby a part of the Standing Committee would be more or less permanent, and a part constantly changing. I append the plan:

Let the chairmen of the following boards, by virtue of their relation to the several boards, be members of the Standing Committee:

The General Mission Board,
The District Mission Boards,—all,
The Educational Board,
The Peace Committee,
The Temperance Committee,
The Dress Reform Committee (whenever such committee may be appointed by the Conference).

Let each District be entitled to two delegates,—the one coming from the District Board, the other elected in District Conference. An elected member can not serve more than once in three years.

This plan to go into effect two years after having received the approval of the Conference.

(Temporary Address) Waynesboro, Pa.

The Devotional Service.

BY JAS. A. SELL.

Those whose duty it is to conduct public meetings should aim for the highest degree of excellence. Brevity has become a necessity, hence the time must be well improved. Many a meeting is spoiled in the opening. Reading before prayer is a common, if not a universal, custom. If proper selections are made, it is more appropriate than the average "exhortation."

This is the time and place for the devotional portions of the Scriptures, and there is no dearth of them in the Sacred Volume. The historical portions are not so appropriate here. And frequently the selection,—its length and the manner of reading,—detracts from, rather than promotes, devotion.

It is a rather delicate matter to admonish a preacher about his carelessness or thoughtlessness in his selections and his irreverent manner in reading and praying, but there is much room for improvement. Let it be made a topic for discussion at our ministerial meetings.

Hollidaysburg, Pa.

How Readest Thou?

BY MARY BEAM.

It is evident that different people, reading the same thing, will not be impressed in the same way, or by the same thought. This was forcibly brought to my mind by learning of the practices of two people,—neighbors,—and both Bible students and professed followers of Christ.

The one studied his Bible with his eye open to God's promises, so much so as to overlook what the Word says about man's duty. The other studied the Word to learn what there is for him to do, to be worthy of the good things promised.

Now, we need to have no fears that the Lord will fail in doing his part. Our faith in him should teach us this.

But how about us? Even if we are granted long life here, it will keep us very busy studying and practicing what the Word teaches. The promises we should study for comfort and encouragement in our efforts to live RIGHT, and not for the purpose of seeing how far wrong, how near the edge of the precipice we can go, and still hope to be saved.

How do we know that we will be able, that we will have time to get away from the danger point? Is not such a course mocking God? "Shall we continue in sin that grace may abound? God forbid."

Trevilians, Va.

He who expects men to be always as good as their beliefs, indulges a groundless hope; and he who expects men to be always as bad as their beliefs, vexes himself with a needless fear.

CHRISTIAN WORKERS' TOPIC

Ours Is a Missionary Religion.

Acts 13: 1-5.

For Sunday Evening, Aug. 18, 1912.

I. It Was Such from the Beginning.—(1) The example of Christ (Matt. 4: 17, 23; Mark 1: 38, 39; Luke 8: 1). (2) He sent his disciples (Mark 6: 7; Luke 10: 1). (3) The church at Jerusalem (Acts 8: 4). (4) The Gentile church (Acts 13: 2, 4, 5).

II. To Be the Center of Missionary Influence.—(1) Is the purpose of every congregation. (2) It is one of its first privileges. (3) Also one of its first duties. (4) The church that sends its best members and supports them will be the stronger for it.

III. Every One Has His Own Particular Mission in the Church.—(1) Evangelists, pastors, teachers (Eph. 4: 11; Acts 20: 28; Rom. 12: 8). (2) Helpers, (a) in the church (Rom. 16: 3, 9; 3 John 8); (b) in the family (Deut. 6: 7; 1 Cor. 7: 16); (c) in intercourse with the world (Matt. 5: 16; Philpp. 2: 15, 16; 1 Tim. 4: 12); and (d) in devoting property (Matt. 5: 19, 20; Mark 12: 44; Luke 18: 22, 28; Acts 4: 36, 37).

Note.—(1) It is the **willing helpers** in a congregation that make it a center of missionary influence. (2) Taking away those willing helpers in a church (vs. 2, 3) creates the necessity for the development of new talent. (3) When Elijah was taken to heaven, a double portion of his spirit fell upon **Elisha.** (4) The martyrdom of Stephen developed a Paul.

PRAYER MEETING

Right Habits.

Luke 4: 16; 1 Tim. 4: 11-16.

For Week Beginning August 18, 1912.

1. What Our Habits Mean to Us.—"Sow a thought, and you reap an act; sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny!" Solemn thought! If it be true that our acts, repeated again and again, finally develop into habits, either good or bad, which habits, in turn, will mould our character and unalterably shape our destiny, we may well take heed to our thoughts, our acts, and our habits. The issues of eternity are trembling in the balance,—we may choose the right by the formation of good habits, or we may indulge the carnal nature by relapsing into evil habits. We are masters of our own destiny (Psa. 25: 4, 5; 119: 33).

2. Christ's Blessed Example.—In our first reference (Luke 4: 16), we are told how by the influence of early associations habits were formed that clung to him in maturer years: "He came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the Sabbath Day, and stood up for to read." The synagogue was a familiar place to him, we would infer, and while he did not, in his earlier yers, take a prominent part in the services, we may rest assured that he was ready for the work later on, as he "stood up for to read." How familiar he was with the Sacred Record,—"He opened the book and found the place!" If the "Bible study habit" were more common among us, greater efficiency would be apparent and greater consecration would abound within us (1 Peter 1: 13-23).

3. Paul's Wise Counsel to Timothy.—"Meditate upon these things; give thyself wholly to them. . . . Continue in them." All this implies the forming of habits that in us, as they did in Timothy, will have the most salutary effects. Paul would have us be "instant in season, out of season" (2 Tim. 4: 2, 3).

HOME AND FAMILY

The Wee, White Lambs in the Fold.

There is many a weary, footsore lamb
That no tender arms enfold;
But forever at rest
On the Shepherd's breast
Are our wee, white lambs in the fold.

There are storms for those on the mountain-side,
There is snow and bitter cold;
But safe and warm
And sheltered from storm
Are our wee, white lambs in the fold.

There are many evils lurking without,
There are dangers of which we are told;
But safe from all harm
And free from alarm
Are our wee, white lambs in the fold.

There is many a lamb that has gone astray,
There are wanderers, young and old;
But pure and sweet
At the Shepherd's feet
Lie our wee, white lambs in the fold.

Ah, hearts that are mourning a little one gone,
That are longing its face to behold,
Thank God for the care
That protects them there—
The wee, white lambs in the fold.

—Advocate and Guardian.

"That Old Stepmother."

BY NORA S. BERKEBILE.

DID you ever hear any one make use of such an expression? Of course you did.

I remember how I used to feel about a stepmother myself. I do not know if it was the Cinderella story that made me feel as I did, or some other early impression. I am quite sure it was from nothing my parents said, for they never taught us that way. I do know, however, that as a little girl I had fully determined, in my own mind, that, were my mamma to die, I never, *never,* NEVER would call any one else mamma or reverence her as such. Something gave me this childish dread of a "stepmother," and I do think that the story of Cinderella should never be put into the hands of any child, because of the impression of the cruel stepmother that is left on the plastic mind of the little child.

But as I grew older and met some of the dearest, sweetest stepmothers, my mind was changed. Some of those I have met have been the dearest mothers in Israel to me, and have been most successful as mothers in their homes.

Because all eyes are turned upon her, and the greater part of them critical ones, does the stepmother's place become the most difficult of all places a woman can fill. Were she to deal only with her husband and his children, her lot would be an easier one. The husband loves and respects her, else he would not have asked her. The children will love her because they need a homekeeper and, seeing that their father loves the new mother, the children will love her too. She does not expect them to give her just the same love they had for their own mamma, but she does want them to love her best of all, next to their father, and this the children would do, in most cases, were they not influenced by relatives.

I have in mind a home where the mother died and, later on, there came a noble lady as the new mamma. The mother had often neglected her children, and had not been as careful as she might have been as to how they were raised. They grew rather wild and reckless. The new mother was more the husband's equal, and a woman of refinement. She took the greatest care of the younger ones, still at home. They received good advice, were kept in school, always neatly dressed, and to most people she was making of those children what the mother never would have made. But there are neighbors and relatives who persist in making things unpleasant for her by teaching the children that she is too strict, and that she does not give them enough privileges. She is doing just what her husband approves of and as a stepmother she is a success. The criticisms hurt her, but she is doing her duty and going ahead.

So often the first wife's relatives make the trouble and, instead of teaching the children to love them, they poison their minds against the new mother.

I know that some stepmothers do make failures, but I know also that some mothers make failures of their homes as well.

The mother meets her children one by one. She learns their different dispositions. She takes them at birth and teaches them day by day, and from her own disposition and actions before birth, when giving them their prenatal training, she is, in a way, prepared to meet the different kinds of temperaments from the very first, but the new mother comes into the home and at once must cope with as many different dispositions as there are children. Need we wonder that she sometimes makes mistakes? Let us give her time to get in touch with her surroundings and do her best, before we find fault. After all it is none of our business, anyway, any more than it is how a real mother manages her household.

A man is asking much when he asks a woman to come and help him to raise another woman's children. He is asking far more when he asks the second wife than when he asks the first, therefore he should be exceedingly patient and kind.

It seems to me that the first wife, were it possible for her to know it, would be so glad to know that some good woman had volunteered to mother her children. For their daughter and sister's sake her relatives should be glad as well.

Often it is pity for the motherless tots that decides a woman to take upon herself this great responsibility. Were we to hear all the pleas of the man with his motherless children, I imagine that nine-tenths of them would be found to be "to help me make a home for my children" instead of "I love you." She has his love, no doubt, but this other matter is usually uppermost in his mind. She knows that, away down in a corner of his heart, there is a little place sacred to the wife who is gone. If she is a good woman, she does not want him to eradicate this, but to an extremely loving and sensitive nature this will sometimes bring a pang of sorrow if she be criticised severely.

I wish we had a better appellation for this noble woman. It should be made one of the dearest in our language, for a woman who is a real mother to children to whom the sweet and holy joy of giving them birth was not given, needs our love, our help, our respect. It takes no effort for a mother to love her own child. She is bound to love it. She can not help it, but for one who has never known motherhood to volunteer to be a mother to the children of another mother, certainly indicates a nobility of character that we can but respect and admire.

A stepmother who has been a mother and is not kind and helpful to her stepchildren is a different sort of a person. She knows how she loves her own and it should be a help to her to love the other woman's babies. If she fails, our sympathies are not quite so great, and yet we have no right to criticise her any more than the other one.

I know one dear woman who was never a mother herself, yet she mothered and raised her husband's children. They loved her and she was a most helpful companion to her husband. All who knew her loved her. After the children had left the home nest, she went away to the other mother. Now the one who bore them and the one who raised them watch together for their coming. The husband was left alone in his old age. Needing a home, a good woman came and made home a happy, sacred place for him. She is a dear loving friend and counselor to the children, now grown and with families of their own. Knowing these and others, and so well recognizing their devoted, helpful lives, makes me love the woman who consents to be a stepmother.

Defiance, Ohio.

CHRISTIANS, like children and flowers, unconsciously delight us. They enrich others without impoverishing themselves, and they make others enjoy what they do not seem, to themselves, to possess.

"When No Man Can Work."

THIS may be the last year of your life. Time is hurried; I take my hour-glass and put it down before me many an hour, just to see that time is in a hurry and won't stop.

We haven't much time. You cannot stay here long; you have got to go quickly; pretty soon you will be gone, and your hands will rest for a million years. Work hard. Don't whine because you have to work; but thank God you have the chance to do it. Be so honorable in the world's industry, and so eager to serve, that you will covet the hours you sleep.

Pretty soon it will be time to stop; and a strange visitor will come by, and say: "Quit work!" You will say: "It is not night." But he will persist—"Quit work!"

"It is only two o'clock; I have only just begun for the afternoon."

"Quit work!"

"It is not sundown yet; may I not work till night?"

"Quit work!"

And you will lay down your hammer on the anvil, with your hands black with the grime of the smithy, and you will go out with him, and he will say to you: "It is time to quit work."

And you will say: "Will I be back in the morning?"

"No, not in the morning."

"Will I be back tomorrow?"

"No not tomorrow."

"Where are you taking me?"

"I am taking you to a land very far off, and from whose 'bourne no traveler returns.' Come along. This is the way."

"Can't I go back once?"

"No," and somehow there is a little sternness in his voice.

But you will say: "I must go back a minute, only a minute, just once, to tell——"

"No, come on!"

O, who is it? It is the master, Death. You cannot go back—not for a minute; no, you might just as well ask for a century as for a minute. Suddenly it will be pitch dark and Death will be gone, and you will be in the silence, where you can hear the blood beat around your temples like the flow of a rushing river, all alone.

Pray God that, when you get there, Christ will be with you, lest you perish in solitude.—*Bishop Quayle, in Pittsburgh Christian Advocate.*

Rules for Happiness.

IT was at a girls' summer school years ago, when one of the girls rose and said to Alice Freeman Palmer, who had been talking to them:

"Mrs. Palmer, you are always so cheerful and happy; will you tell us, please, how can we be so happy?"

"I will, dear," said this saint of her sex. "I will give you three very simple rules:

"The first is this: Commit something to memory every day, something good. It needn't be much. Three or four words will do—just a pretty bit of a poem or a Bible verse.

"The second rule is: Look for something pretty every day; and don't skip a day, or it won't work.

"My third rule is—now mind, don't skip a day: Do something for somebody every day! That is all there is to it, dear. You'd better try it."

These three rules are just as good today as when they were spoken; they will work always and everywhere, in the country as well as in the city; for women as well as for girls. They will make a farm house warm in the chill winter and a tenement cool in the blazing summer. They will help to make us master our lives. They are so plain that everybody can understand them and so practical that everybody can keep them. No matter how lowering and how gray the sky, these rules infallibly will make the sun shine through.—*Sunshine Bulletin.*

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. BRUCE MILLER, of Darlow, Kans., is moving to Scottville, Mich.

THE date of the Harvest Meeting at Syracuse, Ind., is changed from Sept. 7 to Sept. 1.

THE District Meeting of Middle Iowa convenes in the Prairie City church Sept. 25.

BRO. WALTER WARSTLER is conducting a series of meetings at the Maple Grove church, Ind.

BRO. C. W. DAVIS, of Dunn, Tenn., is arranging to locate at Montalba, Texas, the coming fall.

BRO. A. U. BERKLEY is to hold a series of meetings in the Summit Mills congregation, Pa., beginning Sept. 7.

THE Harvest Meeting at Loon Creek, Ind., announced for Aug. 18, has been recalled for the present.

BRO. E. B. HOFF, of Bethany Bible School, Chicago, called at the MESSENGER sanctum on Monday of this week.

THE District Meeting of Tennessee, to be held in the Midway congregation, Hawkins County, is announced for Aug. 30 and 31.

SOME effectual work was recently done at Ellison, N. Dak., by Bro. Wm. Bixler. Six souls were born into the kingdom, and four were reinstated.

THE District Meeting of Southern Illinois convenes in the Oakley congregation Aug. 28. The elders are instructed to meet the day before, at 9 A. M.

BRO. ADAM HOLLINGER is booked for a series of meetings at the Holtzswam meetinghouse, in the Lower Canowago congregation, Pa., beginning Aug. 24.

THE members composing the Conestoga church, Pa., have a promise of Bro. William Miller for a series of meetings in the Earlville house, beginning on Saturday evening of this week.

ANYONE having a copy of the "Church Manual," prepared by Bro. D. P. Sayler, which he would be willing to dispose of, will please communicate with Bro. Galen B. Royer, of Elgin.

DURING a series of meetings in the North Star church, Ohio, conducted by Bro. Lester Heisy, six were added to the fold,—four by confession and baptism, and two were restored to fellowship.

THOSE desiring to attend the special meetings of Northern Illinois and Wisconsin, to be held at Naperville, Ill., Aug. 20 to 22, are referred to the communication found on page 509, this issue.

OUR correspondent for South Fork, Colo., says that the outlook in that part of the Lord's vineyard is promising. The members have arranged to erect a churchhouse, and are in a position to build cheaply by hauling their own logs and having the lumber sawed at one of the mills. This is the old way, and is as good as any in a new country.

AFTER spending a few weeks visiting the Sunday-schools and churches of Wisconsin, Bro. J. G. Royer has returned to his home at Mount Morris. On page 509 will be found an interesting report of his work.

WHAT has long been known as the Pleasant Hill church, Macoupin Co., Ill., has been divided into two congregations, the north part to be known as the Virden church, while the southern part, which includes Girard, retains the old name.

BRO. DANIEL HERSHEY, of Mount Morris, Ill., died July 25. Early in life he united with the church, and some years later was called to the ministry. While never active as a preacher, he was a devout Christian man, loved and respected by those who knew him.

BRO. MICHAEL BLOCHER recently held a series of meetings in the southern part of the Pleasant Valley congregation, N. Dak., and sixteen entered the fold by confession and obedience in baptism. This makes thirty-seven members for this part of the congregation.

WE are glad for the interesting and instructive article by Bro. W. O. Beckner, found on page 501, this issue. Viewed from a religious standpoint, it shows a more encouraging situation in the Philippines than that, generally set forth by the Associated Press of this country.

BRO. JAS. A. STOUDER, of Fruita, Colo., is engaged for a revival in the Abilene church, Kans., beginning Nov. 1. Should there be others, desiring his services during the fall and winter, they will communicate with him. It is his purpose to devote a few months to evangelistic work.

BRO. JOHN HECKMAN, of Polo, Ill., foreman of the Mission Board of Northern Illinois and Wisconsin, wishes us to announce for him that the Board will meet at Naperville, Aug. 19, at 10 A. M. Those wishing to consult the Board, will confer a favor by having their business in hand in ample time.

THE pastor of one of our city congregations writes us that the prayer meetings in his church are well attended, not only by the members but by others, and that in these gatherings his people spend some of the most precious hours in their Christian experience. Instead of the meetings being a burden they are proving a delightful season for all who attend them.

ON page 507 Bro. J. A. Long, Foreman of the Committee of Arrangements, has something to say about the financial side of the York Conference. By this report it will be seen that it costs money to hold an Annual Meeting. It shows that while most of the buildings were on the grounds, and furnished free, still the expense of holding the meeting was $14,000.

IT is reported to us that Sister Kate Renner, New Boston, Linn Co., Mo., R. D. 2, Box 16, has not had the pleasure of hearing the Brethren preach for several years. It would appear that none of our people live in the community, and the purpose of this notice is to call attention to her isolated condition. Possibly some of our ministers can visit her neighborhood and hold a few meetings.

WE hope each of the pastors in the Brotherhood will consider us as an interested member of his congregation, entitled to regular copies of all the pastoral letters issued. From such letters we can often gather news that may prove interesting to most of our readers. A number of pastors are already favoring us with their pastoral letters, or their local papers, and we certainly appreciate them.

THOSE who ask us to publish calls for donations to aid in building meetinghouses, should bear in mind that such calls must be sanctioned by the General Mission Board before they can appear in the columns of the MESSENGER. Because of a lack of this sanction we find it necessary to turn down an average of about one call a week. By this a number of correspondents will understand why their calls have not been published.

BRO. NOAH COCKLEY, an elder in the Upper Cumberland congregation, Pa., passed to his reward July 26, at the age of sixty-two years. He spent his entire lifetime in the community where he was born, and did very little church work in any other part of the country. He will be remembered for the faithful performance of duties that fell to him in his quiet and humble life.

BRO. ANDREW HUTCHISON, who writes us from Codorus, Md., where he may be addressed until Aug. 18, says he has many more calls for meetings than he can possibly fill. He further says that Rhode Island is the only State in the Union from which he does not have a call. Sept. 8 he begins a series of meetings in the Fulton Avenue church, Baltimore, and on his way to the West, about the first of November, he promises to give Elgin a short call.

THE great value of the Sunday-school may be better understood when it is borne in mind that practically all of the ministers chosen within the last few years, and all of our missionaries, both in the home and foreign mission fields, have been taken from those trained in these schools. Not only so, but nearly all the converts to the church are from the Sunday-school ranks. Do away with these schools, and where would we get our preachers, missionaries and church recruits?

THERE are always good openings in the Publishing House for members who can fill positions as stenographers, clerks, printers, etc. Just now there are several good openings in the homes of members for girls who wish to do general housework. These homes are within a few minutes' walk of the Brethren church, where we have an excellent Sunday-school, and regular preaching services each Lord's Day, morning and evening. Those interested will address the House, giving age and experience.

FOR the benefit of those wishing to attend the Ministerial and District Meetings of Southern Illinois, to be held in the Oakley church, Aug. 27 to 29, a special notice will be published next week. On account of these meetings it has been arranged to stop all Interurban cars, limited and local, at Chapin Road on signal. There are special rates to be announced, and the arrangements will affect those from Girard, Springfield, Peoria, Bloomington, Champaign and intermediate points, tickets being on sale from Aug. 24 to Aug. 27.

NOT long since an aged brother, who has been very successful in the accumulation of property, called the pastor of his congregation to his home, and gave him a bankable note for one thousand dollars, to be used as the church might see proper. The donation was at once added to the building fund, and proved to be just what was needed at the time. What was done by this brother, in this instance, might be done by others. We have hundreds of wealthy members who could make a fine donation to some work of the church if they would only make up their minds to do so. Then we are sure that the blessing they would receive, even in this life, would add much to their spiritual comfort during the few remaining years that may be allotted to them. The Lord loves a cheerful giver, be he rich or poor.

BRO. D. D. CULLER, of Mount Morris College, informs us that the building operations on the College Campus are moving along very nicely. They are perhaps going along even more rapidly than appearances would indicate, as the material is being assembled and all arrangements are being made to have every part move along as rapidly as possible. The Building Committee has just completed arrangements by which the Central Heating Plant will be put in and be ready for efficient service by the time it is needed in the fall. The Men's Dormitory is being pushed forward with all speed possible, so as to be ready for occupancy at the earliest moment. We are sure that the many friends of Mount Morris College will be glad to know that the college plant is being very materially and very adequately enlarged.

One of our wide-awake pastors had a copy of the Minutes of the late Annual Meeting accompany his pastoral letter, addressed to every family of members in his congregation. He not only reached each member in this manner, but in his pastoral letter urged that each one give the Minutes a careful reading.

Topical Outlines for Prayer Meeting.

It has been suggested that the outlines for prayer meeting, as published from week to week in the Messenger, be printed in booklet form, similar to the ones now published for the Christian Workers. Each booklet would contain the outlines for six months, and would be ready some weeks before the date of the first meeting. The first booklet issued would be the one for the six months from January to June, 1913. What we desire to ascertain now is the probable demand for such a booklet. Elders and pastors are solicited to secure an expression from their respective charges, and report to us the probable number of booklets desired, the price being within the reach of all. We shall also be glad to consider any suggestions that our readers may think proper to offer, regarding the character of the outlines and the subjects to be selected. A prompt response will enable us to form a correct idea as to the feasibility of the undertaking, and further notice will be given if the project meets with a favorable reception.

The Mystical Body.

The church that was founded by Jesus includes in its membership all the true believers on the face of the earth. It makes no difference where they live, nor by what names they are called. If they love the Lord Jesus Christ and keep his commandments, they are members of his mystical body. They are sheep of the one fold, and for them there is the one Shepherd. Though they may be many, and widely scattered, still they constitute the one body in Christ. For all of these believers there is the one Lord, the one faith and the one baptism, all of them having been born of water and of the Spirit. And having complied with the will of God, it can well be said of them, that they have all been "baptized by one Spirit into one body." To all of these saints Jesus would say, "He that loveth me, keepeth my sayings," and then he would admonish them to remain faithful until death. Since the church mystical reaches over the whole world, and includes in her ranks every true servant of the Lord and Master, it would be interesting for them to seek to know each other, for they are all the children of the one Heavenly Father, and belong to the same family.

The American Revision Committee.

It is said that the scholars composing the American Revision Committee, aside from actual expenses, received no compensation whatever for the work done on the American Revision of the Old and New Testaments, though the publishers were quite willing to pay them well for their labors. In completing the revision and directing the printing, most of the labor devolved upon Prof. Charles M. Mead, of New Haven, Conn. He was the youngest member of the company, and continued his task after all the other members were either dead, or incapacitated for work by old age or failing health. Work on the Revision was commenced in 1872, and the first edition of the New Testament was published in England in 1881. The Old Testament appeared four years later, but what is known as the American Standard Edition of the Revised Version was not published until 1901. It was the bringing out of this edition that gave Dr. Mead much work, and resulted in his physical breakdown. He devoted four years to steady and hard labor in preparing the manuscript, after the other revisers had completed their work, arranging the notes, the references, and reading the proof. He is said to have carefully examined every word and every marginal note in the Old Testament, and to have read the proof of every page several times. The work he did, gratuitously, too, at that, to bring out the Revision in good form, and as free as possible from errors, is simply marvelous. He died in February, 1911, being the last member of the noble and scholarly band of revisers to pass into the beyond.

Teaching on Plain Dress, and the Simple Life.

The following query from the Middle District of Pennnsylvania was passed by the Conference at York, and referred to the General Mission Board, to carry out its provisions: "Whereas, in Sec. 8, of the Committee's report on the dress question, as passed by Annual Meeting in 1911, it is made the duty of the official body of the church to teach the simple Christian life in dress; and whereas this may or may not be done, as the officials may determine, and may be done successfully or unsuccessfully, as they may have ability or inclination, would it not be well to authorize some intelligent and continuous scriptural instruction through the Gospel Messenger, or otherwise, by the best qualified talent of our Brotherhood, in favor of plain dressing and plain living, thus assisting in diverting the minds of our people away from the vanities and frivolities of this intemperate age? Answer: Request granted, and referred to the General Mission Board."

Section eight of the decision of the Conference of 1911, to which reference is made in the foregoing query, reads as follows: "That it be the duty of the official body of the church to teach faithfully and intelligently the simple life in dress; and bishops, who are the shepherds of the churches, are required to teach and to see that the simple life in general is taught and observed in their respective charges."

To show the importance the Conference gives to teaching on this question, Sec. 2, Art. 3, 1898, is given: "We therefore beseech all elders, ministers and teachers to teach these important scriptural doctrines earnestly, intelligently, and fully in all their charges, and to make every possible effort to carry them out, so that the church may not depart from these principles that have been so dear to all our faithful members since she was first organized. With these principles established in the hearts of the people, the desire to conform to the foolish fashions of the world will disappear."

The General Mission Board, at its first meeting after the Conference of 1911 took up the matter of teaching through the Gospel Messenger, and otherwise, the recommendation of the Conference on the dress question. Requests were sent out to a number of well-qualified members to write on the various phases of the simple life. A number have responded and it is hoped that others will respond at an early date, so that the series of articles may be published in the Gospel Messenger. These articles will be carefully written, and when the ground is fully covered in this way, it might be well to preserve them in a permanent form, and arrange to have a copy placed in every family in the Brotherhood.

It would be interesting information to have a list of all the elders and ministers who have followed the decision of the Conference of 1911, and taught "faithfully and intelligently the simple life in dress." The series of articles to be published in the Messenger, will accomplish good, but if the principles, set forth in the decision of 1911, are to become more than a mere dead letter, it will be when our ministers and teachers "teach the simple life in general," and see to it that it is observed in all the churches. If this is done in the spirit of the Gospel of Christ, the decision of 1911 will be a living reality, and the church will not depart from the simple life. Failure on the part of the bishops and ministers in this important duty will make the decision a dead letter.

How is it with you, brethren of the bishopric, the pastorate and ministry? Have you, since the Conference of 1911, been faithful to her urgent request? Have you, with the ability and intelligence that God has given you, preached and taught in pour respective charges, and observed the decision of 1911? If you have, doubtless God will bless your efforts; if you have not, you are blameworthy.

The efforts made, which led up to the Conference decision of 1911, grew out of the strained condition that existed for several years and which, some feared, might result in disruption. The strong, underlying motive was to keep the church from departing from the simple life and to save her from threatened calamity. Those who strongly favored and voted for the decision, hailed it as a godsend, and believed that, if faithfully carried out, it would accomplish both purposes. Those who opposed it were fearful it would not be helpful. All acted in good faith and from pure motives.

On one point we can all come together and agree. And that is, if the decision is faithfully and honestly carried out, it will accomplish that for which it was intended. We can all unite heartily in teaching the simple life and plain dressing. While every member of the church can help in this work, this appeal is made especially to the bishops, ministers and teachers. Let not this year of 1912 close without one or more sermons being preached in every church of the Brotherhood, setting forth intelligently, earnestly, and with all your God-given ability, the Gospel teaching on plain dressing and the simple life. If this is done with full purpose of heart, and then the observance is carefully looked after, there will be no danger that the church will depart from the Gospel principles setting forth the simple life. D. L. M.

Eld. H. W. Krieghbaum.

Not until quite recently did we receive sufficient data to enable us to say something concerning the life and labors of Bro. Hiram W. Krieghbaum, of South Bend, Ind., who passed to his reward June 11. We are told that he had been ill for about one year, suffering from heart trouble, and for six months his condition was quite serious.

Bro. Krieghbaum was born near Akron, Ohio, Sept. 18, 1846. His father, who was of Pennsylvania ancestry, though born in Ohio, owned a farm at the time near the line of Stark and Summit Counties. His mother was a most estimable woman, and it is held that her teachings had much to do in preparing the heart and mind of her son for the ministry, later in life.

When the lad was six years old, the family moved to Elkhart County, Ind., and located on a farm two miles south of where the city of Elkhart now stands. Here the subject of our sketch grew to manhood, working on the farm during the summer and attending school in the winter months. The county was then wild, game was plenty, and the early settlers had all the experience they desired, in procuring wild meat for home consumption. In this, young Krieghbaum shared with the other men of the community.

In the spring of 1871, when twenty-five years old, he was married to Marietta W. Wenger, the only daughter of Martin L. Wenger, a pioneer settler who, at the time, owned and operated a 160-acre farm, which is now in the city limits of South Bend. After his marriage he worked on a farm, went into the milk business, later procured a farm of his own, and engaged in the saw-mill business. In 1900 he became treasurer of the Wells & Krieghbaum Manufacturing Company, but retired some years later.

While all of this had little to do with preaching the Gospel, still business brought him in contact with people. He made friends easily, and retained their confidence all through life. At one time, when South Bend had a population of but 7,000, he is said to have known practically every resident in the city.

We are not told when he united with the church, but he was called to the ministry in February, 1882, and some years later reached the eldership. Being a man of strong religious feeling, he entered upon his spiritual labors with a zeal and simplicity that endeared him to not a few. He had firm faith in his Master, and accepting the Bible in full, as a revelation from God, felt no timidity whatever about insisting on its teachings. Along with his preaching he combined music. In fact, he had some training as a teacher of music, and knew how to encourage, as well as to appreciate well-conducted song services. For some years he presided over the First Church of the Brethren at South Bend, and labored earnestly to

maintain the principles of the church. Of him it could well be said, that he was given to hospitality, and while he was living, there were few people who could make a visitor feel more at home than he and Sister Krieghbaum. He made a success of business, became a man of property, and yet he was liberal, and made numerous gifts for works of charity. While it never fell to his lot to take an active part in the Annual Meeting, still he often attended the Conference, and few men enjoyed a meeting of the kind more than he did. His funeral was largely attended, the services being conducted by Bro. Galen B. Royer, after which his remains were taken to the Bowman cemetery and laid quietly away in mother earth.

He is survived by his wife, Sister Marietta W. Krieghbaum, three children, one brother, four sisters and other relatives. He will be missed, not only by his immediate relatives and close friends, but by his church, his community and his State District, in which it was his privilege and pleasure to live and labor.

The Pity of It.

He is an old man now, rapidly nearing the river. His family of children are grown up; his wife has gone on before. He is ready to go, except for one thing —his children are out of the church. His heart's desire and prayer for them is that they may be saved. But there seems to be little or no prospect of their ever uniting with the church; for long ago there was trouble, and they think their father was unfairly treated. That trouble made a sore spot which has never healed.

We do not want here to discuss the merits of the case, for not all the particulars are known to us. Neither do we wish to say that the brother or the local congregation was in the wrong: there were no doubt mistakes made by both. But the thing to which we wish to call especial attention is the present condition, which is the logical result of the things done when feelings were not calm. Here it is: The father estranged from the church but still clinging to it; the children hostile to it because of what was done long ago. That is the picture we have before us. It is painfully evident that somebody blundered in those bygone years. Is there any way to correct the mistake and remove some of its evil consequences? Is there a way to avoid making other such mistakes in the future? These are the questions which should concern us.

Somebody wanted to have his own way, and he had it. But was it worth while? Wasn't there a better way? Couldn't a little more time have been taken and peace preserved? There have been among us—perhaps there are yet in some places—elders in charge who come near "lording it over God's heritage." They did not mean to be unfair; they had no thought of driving souls away from the kingdom. But they had made up their minds that certain things should be done their way. They were not always discreet in their words and actions: they were too positive, too sure that their side of the question was the only right one. The man overruled the dictates of the Spirit.

When such a thing comes to a congregation it is a great misfortune; and we do not have any very satisfactory way of correcting mistakes of this kind. No matter on which side the blame is, there ought to be a way to settle such matters in a way that would give no one just cause to say that any member had been unfairly treated. Perhaps it is a question of advancement or ordination; perhaps it is dealing with some one who has disobeyed some one of the gospel commands or some church ruling. We have known cases where there was just cause for complaint.

No man escapes making mistakes; and he should, as far as possible, correct them. The man in official position is no better man on that account; he has no rights which are denied the layman. It doesn't pay to insist on having our own way just because we can. It is not right to ignore the protests of the less influential of the church. Man, unless unusually spiritually minded, becomes puffed up as he increases in wealth or honor, or both. But that is contrary to the divine order in the spiritual kingdom. Jesus said that greatness there came from serving, not from being master. It is not the wise from the worldly standpoint who have the deepest insight into spiritual things. Some things are hidden from the wise and revealed to the simple.

But the harm has been done; there is bitterness in the hearts of several people. What shall be done? What can be done to regain what was lost? To avoid loss as much as is possible, and to regain the loss; that is where wisdom is needed. Is there a way to reconcile all concerned? Can the breach be healed and the congregation go forward in the work it has to do? There must be renunciation by some one. Who shall make it—the strong or the weak? Meat is not the only thing that may cause a brother to offend; and meat is not the only thing the apostle would have been willing to give up for the sake of his brother. How much of his spirit do we have? How much of self-will are we willing to sacrifice in order that there may be peace and prosperity in our part of Zion? Our willingness to sacrifice our own will for the good of the work is a very good measure of our Christianity.

It is not a matter of one locality. There are others —many others. There are aching hearts that would be comforted if we had the Spirit of Christ. There are hands forced to idleness in church work because they could not work in the way that a more influential said. There is serious injury being done. Won't we stop it? We need not censure; but we do need to stand together, helping one another, and praying that the Lord's will may be done among us, by us.

G. M.

Some Strange Combinations.

What should we think of a scene like this: A body of religious people, numbering 200 or more, meet at their place of worship, march to the cemetery, gather around the grave of an earnest preacher whose memory they seek to honor. Prayers are offered; the band plays. There is some singing, followed by an address and more music by the band. Then, led by the band, the assembly marches to another point. There is more talking, more band music, and the whole affair winds up with a band concert and an ice cream social. This is what actually happened, and it was all done in honor of a preacher of the Gospel. A strange combination was this,—a religious service, sacred songs, band concert, band music, ice cream and the grave of a devout preacher. But this is mild, as compared with some things done in the name of religion. We read of a preachers' outing, with a game of baseball, and the selecting of nine devout ministers to play against a team composed of nine Sunday-school superintendents of the city. Then there are the reformed Fourth of July celebrations, with some religious services, and a big baseball game as the chief attraction. We read of Sunday-school outings with baseball attachment; also the baseball team of this church, that church, this Sunday-school and the other Sunday-school, until we begin to wonder if it is possible to do anything these days without the brass band, the ice cream sociable, or the ever present baseball game. It is a wonder that somebody has not thought of a new set of parables, by saying, that the kingdom of heaven is like unto a brass band, etc., etc., or the kingdom of heaven is like unto an ice cream sociable, etc., or the kingdom of heaven is like unto a baseball game with nine consecrated preachers on one side, and nine earnest Sunday-school superintendents on the other, etc. But, candidly, "When the Son of man cometh, shall he find faith on the earth?"

Holding of Church Elections.

Is it in keeping with the usages of the Brotherhood to hold an election for a minister, or for a deacon, or to advance a minister to the second degree, with only one adjoining elder and a minister in the second degree present?

It is customary, on such occasions, and especially when help is convenient, to invite two adjoining elders to be present and conduct the election, as well as the installation services, though elections of the kind are often held with but one adjoining elder present. Should two elders be invited and only one would come, there is no reason why the one elder, with a minister in the second degree to assist, might not proceed with the election. In order to save expenses, one elder is often deemed sufficient. In some instances an adjoining elder can have a few of the home ministers to aid him in an election. It is to be understood, however, that no attempt is to be made to take advantage of the adjoining elders in the District, or to evade some of the church regulations. Should the one and only elder present happen to be from another State District, it might look as though some advantage were to be taken of the real situation. The idea is to do the right and fair thing, by showing due respect to the adjoining elders, as well as to the adjoining churches. We would say, Have two adjoining elders present, if convenient, and if only one should be present, let everything be done reverently and orderly. Should the legality of an election be questioned on account of insufficient help from adjoining churches, the matter may be referred to the elders assembled at District Meeting.

Ecclesiastical Titles.

The Baptist Ministerial Association of Chicago has decided against the too frequent use of "Rev." Instead of Rev. J. C. Jones, they prefer the J. C. Jones without the "Rev." A few of them may tolerate "Prof." or "Dr." as a prefix, but they will not encourage the use of titles. As for "Bishop," they would vote down the title without a dissenting voice, for the reason that, considering the current meaning of the title, there are no Bishops in the Baptist church. They prefer to leave the title to the Methodists, Episcopalians and Catholics. In the South they will be content with "Parson," while in the North "Eld." will take well with them. But, generally speaking, they prefer to get rid of ecclesiastical titles,—just the thing that our own preachers should think more about also. For years we were known as standing opposed to titles, but, judging from the cards, letterheads, pastoral letters, programs, and press announcements, coming to our desk, it would seem that some of our preachers are as anxious to adopt titles as the Baptists are to get rid of them.

Refusing the Visit.

An elder wishes to know what should be done with a group of members, who repeatedly refuse to receive the church visit, and then go into the adjoining congregations and commune. We suggest that these members be cited to a council meeting, to give reasons for rejecting the visit. For a group of members, be the group large or small, to reject the annual visit one year after another, comes amazingly near being open rebellion against the congregation where they hold their membership. If the members in question have a grievance against the church, they should present the same in writing, and then appear in its defense, but under no circumstances should they be permitted to defy the church by refusing the visit. When their case is called, a few adjoining elders should be secured to preside over the meeting and see that the accused have a fair trial.

Dead Faith.

Since "faith without works is dead," we are wondering why so many intelligent people insist on contending for the faith-alone doctrine. They should know that any faith, not accompanied by works, is dead, and that a dead faith is of no value in this world or the one to come. In Hebrew, eleventh chapter, we read of wonders being accomplished through faith, but in every instance faith and works go together. In the face of these and other Bible instances, where faith and works operate side by side, there are thousands of seemingly sincere people who claim salvation on the ground of faith, independent of any other duty set forth in the Gospel. Again, why is this, when they know,—or should know,—that "faith alone is dead?" Can dead faith save any one? Surely not!

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

GIVE GOD HIS MONEY.

The Needs of the City.

City mission work is frequently deprecated because it costs so much. It doubtless does take more money than country work, or even foreign work, if it is conducted as it ought to be. But the thing that always surprises me is to know that the men and women with the most money do the most complaining. These same people, while finding fault with the many calls for money, are using on themselves and for their own selfish desires, hundreds of dollars that are only gratifying their own immediate wants. These same people may use an automobile instead of a horse and buggy, and never consider the additional cost. They will put up a house with the most elaborate fittings and never think of the fact that it costs more than a more plainly-furnished house.

The Duty That Confronts Us.

Now, I am not objecting to the auto or the house that will make life more comfortable, but I do think that people who lavish money on themselves ought to give equally as much to the Lord's cause.

Men and women today are wearing their lives away to make money, and their only ambition is to use it for their own pleasure. It pains me to know that this class of people is found even in the Church of the Brethren.

Greater Liberality Needed.

Such people will drop a penny, or perhaps a nickel, in the Sunday offering, and then wonder where all this money is being used. Men with farms and with money in the bank, will send in a pledge of one dollar for mission work, to be paid in December, 1912, and, I suppose, by the end of the year, wonder what has become of all this money.

The "Money Barrel."

These conditions are appalling. It has been well said that "the money barrel is proving almost as much of a hindrance in spiritual development as the whiskey barrel." We are appalled on every hand because of conditions the whiskey barrel brings about, but I am becoming more and more alarmed about the man who is intoxicated with the "wine of wealth." A great many people are going through life just as if Jesus had never lived,—just as if Jesus had never died.

Brethren, why are we in this world? Christ came to seek and to save those who were lost. He left his work to us. You say, "I can not preach and I can not sing, but I can make money." But the trouble is that most of the money never finds its way into the Lord's treasury.

The Workers in Chicago.

A few brethren and sisters are spending their summer in Chicago. I assure you we are not here because of the money we can make. I am sure I could make more on a farm than I am making here, but I am here because my heart goes out for these poor lost souls. For that reason I was eager to stay and help, in some small way at least, to "save some."

I wish, sometimes, that I might get out on the grass in the country, or under one of those large shade trees we had on our farm at home, and enjoy the country air that is not polluted with coal smoke, tobacco smoke and liquor fumes, but duty calls us to the city.

"What He Said."

I said, "Let me walk in the fields,"
He said, "No, walk in the town,"
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black,
There is nothing but noise and din,"
And he wept, as he sent me back,
"There is more," he said, "There is sin."

I said, "But the air is thick,
And fogs are veiling the sun;"
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say;"
He answered, "Choose tonight,
If I am to miss you or they."

I pleaded for time to be given,
He said, "Is it hard to decide?
It will not seem hard in heaven,
To have followed the steps of your Guide."

How Critics Might Be Convinced.

I believe if the above mentioned could stand with us on the streets, some night, and see the wretched condition men are in; if they could go with us to the saloon or lodging-house and see the filth amid which some men are living, and then could go with us to the Police Station and County Home, and see the results of all this sin, their eyes would be opened to real conditions. They could then see where those who have not been rescued have landed. They could see the poor, innocent children suffer because of the sins of their parents. Seeing all that, the critics would gladly give up their money. Yes, if their hearts could be stirred to the great need, I believe they would be glad to make some sacrifice for the Lord's cause.

Some of Our Experiences.

Last night I, with a number of other workers, stood until after midnight on one of the most wicked streets of this city. Even at that late hour large crowds of men and boys stood and listened to the different speakers.

Why were those people there? Did they come to attend the service? Ah, no! Among the crowd were many young boys in their teens,—many, no doubt, from the country. We try to rescue these men, no matter where they are from. Some of our good brethren might be surprised, some time, were we to find one of their boys on these streets.

These conditions are appalling, and we **shudder** as we look upon them. It is sin, sin, sin, on every hand. Sometimes I want to run away from it, but then I remember that the only "people" God has to do his work are men and women. The Church of the Brethren has undertaken a part of this obligation. Will they meet it or shirk the great responsibility?

Our Stewardship.

The Lord has prospered the Brethren church. What will we do with our prosperity? I fear that our money may keep some of our brethren out of heaven.

Yes, the city missions need money, our schools need money, the General Mission Board needs money, the poor need help. I care little where you put your money, if you are sure to use it for the Lord's cause.

No cause, however needy it may be, needs money half as much as some of our brethren, who are clinging to their money, need the blessing that comes from giving. "Freely ye have received, freely give" (Matt. 10: 8).

Grace Gnagey.

3435 Van Buren Street, Chicago, Ill.

THE YORK CONFERENCE.

No doubt many readers of the Messenger have been looking for a report from the Conference Committee, and have been hoping to hear of its financial success. We would have been able, within a few days after Conference, to make the simple statement that we were financially safe. However, we had a large amount of goods to dispose of before we could audit our account, and to this date we still hold much of our property. The sales, as far as they went, were remarkably good. Lumber, and dining room and kitchen articles sold for about cost. Bed springs, bedding and cots sold at a considerable reduction, but, taking all together, we were very fortunate, and the great anxiety that one experiences, in preparing for so large an affair, is now over, though it was intense.

Well, the York Conference is in the past, and by those most capable of judging it was pronounced a success in many ways. And while our guests were standing close to us, helping to make success possible, it was highly gratifying to us, upon whom the great burden and responsibility rested, to see smiles of satisfaction upon the faces of those who came among us. Many times, during the extreme pressure, an expression of praise and gratitude went up from our hearts to the great Giver of all good for health, strength and ideal weather, and the general good spirit that pervaded the atmosphere. While we were thankful to our Heavenly Father, we feel also to thank all our good brethren and sisters for their splendid patronage. We thank our good, faithful helpers who stood so nobly and patiently at their places of duty, when the temptation to be free was so very great. We are thankful for all the kind words of congratulation and encouragement that came to us from thoughtful friends during Conference, and for the kind letters received since then.

It may be surprising to know that while most of our buildings were permanent, yet the expense of holding such a meeting amounted to about $14,000 (fourteen thousand dollars). It may be interesting too, to many, who patronized our eafeteria and lunch room, to know just about what amount of food stuff was consumed. And as you look back to York, a few months ago, and glance up and down those tables, it will help you to understand what all those faithful workers were doing between meals, as well as during the rushing hour of meals.

The preparation of this kind of food means more labor and more rapid work than the former plans of serving meals. Think a moment! Over six thousand plates of strawberry shortcake were served. Three thousand two hundred and twenty quarts of strawberries were prepared for the table. We used six hundred and thirty pineapples, thirty-two boxes of lemons, forty boxes of oranges, one hundred and twelve bunches of bananas, six thousand two hundred and seventy-four pies, nine thousand seven hundred and seventy-four sandwiches, one hundred and twenty packages of cornflakes, one thousand six hundred and ninety-six gallons of ice cream, one thousand two hundred and thirty-seven gallons of milk, six hundred and fifty pounds of prunes, five hundred and fifty pounds of peaches, one thousand one hundred and forty dozen of eggs. These and many other articles, besides the meat, potatoes and soups, meant labor and thought, but it seemed to be a more wholesome diet than our usual menu, and was apparently relished.

We are thankful indeed that we have made no burden of debt upon the District. And while we were laboring intensely, we enjoyed it, and tried to be cheerful, and endeavored to favor every one as best we could. Yet, we are glad that Conference does not last long. Judging from the decision of Conference, it will not come to these grounds again, however pleasant and convenient they were. It is our hope, however, that all future Conferences may pass off as pleasantly as this one did, and that, wherever held, it may be conducted to the comfort and pleasure of all, and to the glory of God.

J. A. Long.

York, Pa.

MEDICINE LAKE, MONTANA.

July 14 Bro. E. S. Petry, of Berthold, N. Dak., commenced a series of meetings for us. The interest was good. July 20 we held our love feast, which was a glorious season of worship. Sixty members surrounded the Lord's tables. Bro. Petry officiated. Bro. Rensberger and wife, of Osage, Sask., Canada, were with us. Visiting ministers with us were, Brethren A. B. Miller and O. A. Myer, of Williston, N. Dak., Bro. Chas. Myers, of Spring Brook, N. Dak., and Bro. Henry Landis, of Flora, Ind. There were also several of the laymembers with us from Williston and Ray, N. Dak., and some from Savage, Mont., down on the Yellowstone River. Bro. Petry's wife is with him, assisting in the work. The meetings will continue all this week.

July 21 we held an all-day Sunday-school Convention. Bro. Rensberger was chosen moderator; Bro. Roger Cookson, secretary; Bro. Melvin McCune, timekeeper. Bro. Eiler was the first person on the program and gave us an illustrated talk on "The Ideal Sunday-school." The other topics were all discussed with interest.

After dinner the children gav a very interesting program, conducted by Sister Margaret Swank and Sister Harvine Cookson, which was followed by a talk to the children by Sister Keltner, of Williston, N. Dak. The brethren from Williston, Spring Brook and Ray, N. Dak., all took part in our Sunday-school Convention. It will long be one of the bright spots in our memory. We crave an interest in the prayers of all of God's people, that souls may be gathered into the Shepherd's fold.

Culbertson, Mont., July 26. D. M. Moothart.

THE ABOLITION OF THE CHINESE QUEUE.

[The writer of this interesting sketch, Rev. A. H. O'Brien, was for many years a missionary in South China.—Ed.]

Among many things in China that will perplex the two hundred millions of male Celestials, now that a new order of things has been promulgated, is that of their time-honored appendage, known throughout the world as the Chinese queue, and its abolition. Never has there been a missionary to the great Orient who has not, in some way, had some experiences with that black appendage. If he was endeavoring to pass as a native of the land, a passer-by on the street might grab his "false" queue from the back of his head and thus cause a public laugh, as he was forced to acknowledge that he was really a "Fan Kivia" (foreign devil). If he failed to don the Chinese garb, the inland farmer would come up and, after a full and complete examination of the strange creature, dressed in a costume never before seen by his black eyes, he would, greatly impressed by such an oddity, be led to exclaim, "Ah Ku mo pin." (He has no queue.)

But, stimulated by the forceful reminders of the revolutionary leaders, the national conscience has suddenly been aroused over the fact that the custom of shaving the forepart of the head and growing the "queue" was a mark of humiliation imposed by the Manchu Dynasty, and the cry has been effectively raised, "Down with the Manchu and off with the queue." So the scissors have played as great a part in the revolution as have the guns. Millions of barbers must either go out of business and lose their present means of making a livelihood, or remodel their business along the lines of western barbers. It is not at all unlikely that hundreds of tons of cast-off queues will find their way to American markets, and our brunettes will, for a small sum, be able to revel in "rats," and save the long-time appendage of some "heathen Chinee" from becoming entirely antiquated.

An interesting letter has recently come from a missionary, in which he tells of a "queue cutting" campaign. It occurred in the city of Wuhu on a Sunday morning. Men, with scissors in hand, were running through the streets and cutting off the hair of their fellows. Resistance was offered by some, and free fights were scenes on many a street corner. Business men closed their store shutters, and the missionaries had for once a vision of Sabbath observance in the old, idol-worshiping city. It has been stated that some resisters and lovers of the long braid were strung up, a pair of scissors put in their hand, and the alternative offered them, "Queue or life."

Another missionary from the same city writes of an old man,—a Christian,—who prayed with deep emotion, "O Heavenly Father, forgive my lack of a fixed purpose and help me to cut off my queue." It is needless to say that

the prayer was answered and the next morning the queue was missing.

The Chinese are apt in illustrations, when preaching or speaking in public. One of the native evangelists, a Mr. Siao, while preaching a sermon on sanctification said: "See, my queue is gone. For over forty years I wore it, but to show you that I am a free man I cut it off. How would I look with only one-half off and the other half left on? Yet that is what a lot of you are doing with the old man. You are putting one-half off and keeping the other half of him on." A. H. O'Brien.

Kingsville, Ohio.

The Religious Situation in the Philippines.

(Concluded from Page 501.)

fact, one objection that I have heard parents use against sending their children to school now is that they are not taught to pray in school,—meaning that the prayers of the Roman church are not taught to the pupils in the public schools. Under American administration no church can be given an advantage over any other. All must stand on the same footing before the Government. The administration of government must be taken out of the hands of the officials of the church. So must the schools. If American teachers would busy themselves in actively teaching the doctrines of any church, they would soon render themselves so objectionable to the people that their services to the Government would no longer be needed, even though they were active propagandists of the Roman doctrine.

This does not mean that Americans must put a ban on the Bible and its teachings over here. Quite the opposite is true. The principles of the Bible are fully recognized to be the foundation work of right living and right character in the Philippines as anywhere. It is to the everlasting credit of the young men who are being graduated from the public schools that they are turning away from the gambling and vice that was practiced by the older generation, and are allying themselves with movements that represent the best in humanity.

It should be further said that large numbers of the natives have come under the influence of Protestantism and have become active in spreading it. Some of these converts to Protestantism become teachers in the native schools. They are not at all prohibited from teaching a class in the native Sunday-school nor from engaging in any religious work that does not take their official time. I personally know a native teacher who is an active Epworth League worker; and a chief clerk, in the office of a division superintendent of schools, who is the superintendent of the native Sunday-school. I heard him act as interpreter for the American missionary, one Sunday, in a sermon.

It is my conviction that the present position of the Government, toward religious work on the part of Government employés, is quite well in place. It should be better understood.

Gorona, Tarlac, Philippines, June 26.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Long Beach.—The Long Beach church met in special council July 27, with our elder, Geo. F. Chemberlen, presiding. All business was disposed of pleasantly. One has been received by baptism since our last report, and three by letter. Three letters were granted. The average attendance of our Sunday-school for the second quarter was 106. The members of this place were highly pleased and much benefited by the able sermons and lectures given at the Long Beach Bible Institute by Bro. P. B. Fitzwater.—Mrs. H. V. Wall, 129 Descanso Street, Long Beach, Cal., Aug. 1.

Reedley.—Prof. P. B. Fitzwater, Dean of the Bible Department of Lordsburg College, was with us and delivered an excellent sermon. His theme was, "Our Talents." We believe that his talk was very much appreciated by all. Our Sunday-school is progressing nicely, under our new organization. Since our last report we have granted six letters of membership.—Susie Michael, Reedley, Cal., July 26.

Santa Fe Mission.—On stepping from the car, on my way to Sunday-school, yesterday, the smiling face of a care-worn mother greeted me with these words, "Didn't we have a nice time the other day? My husband says he never enjoyed himself more than he did then. Such days do one so much good." Only those who are familiar with the real conditions of people in the daily grind of poverty can know how much soul-joy that mother expressed, concerning our Sunday-school outing, July 25. It was a day when family cares were laid aside, and parents and children (220 in number) gathered in East Lake Park for a social time. A good dinner was served, after which several helpful talks were given along lines of Sunday-school work. Every one present seemed to feel that the day was well spent.—Hattie Y. Gilbert, 3300 Griffin Avenue, Los Angeles, Cal., July 29.

COLORADO.

Colorado City (Colorado).—I was greatly impressed with the need of a churchhouse in this city, after visiting the dingy hall in which the members are obliged to worship. The heart of every member should be aroused to the fact that these dear brethren and sisters, though few in number, should have a house of their own to worship in. They are now compelled to worship on Main Street, where a car passes every five minutes. They have no additional rooms for children, and the school numbers from sixty to seventy-five each Sunday. There are only three windows in the building for ventilation, and it is an upper room at that. Bro. Sherfy is doing a splendid work here, and is honored by all whom he meets. We had the pleasure of being present at three services, and were greatly impressed with what power he could present the message in their surroundings. These brethren have now only $800 in cash with which to build, but hope to begin building by Oct. 1. After visiting these brethren in the city, and noting the number of tourists, which is growing larger each year, I feel that our members in Colorado City not only need the house, but they need all the help they can get. Bro. M. E. Ulrich, 2002 Jefferson Avenue, Colorado City, is treasurer of the Building Committee.—D. K. Miller, Jr., Dallas Center, Iowa, Aug. 2.

Smith Fork.—We met in council June 29, with our elder, Bro. Brubaker, of Grand Junction, as moderator. Two letters were received; none granted. Considerable business was disposed of in a very satisfactory manner. The writer was elected as Sunday-school superintendent, with Bro. Aldine Dove as assistant superintendent. Sister Mary Ankenman was chosen as secretary. We decided to begin getting out our churchhouse lumber as soon as possible. Everything looks promising. The rough lumber only costs us about $5 per thousand saw bill, in addition to our work in getting it out and hauling it from the mill, twenty-five miles away. We feel that the past year has been a prosperous one, spiritually, in the Smith Fork church. We need more staunch, firm workers, who will stand for truth and right, Christ and the church. We have a fine climate, can raise almost anything, and any one who will work can live. Come ye, who are willing to work in the Lord's vineyard, and help us. We intend to try to get Bro. Brubaker to do some evangelistic work for us this fall, if possible.—W. B. Eby, Hotchkiss, Colo., July 31.

Wayne.—At our last council, which was presided over by our elder, Bro. B. E. Kesler, Bro. Andrew Detrick was appointed foreman of the Lowland congregation. In arranging for the entertaining of the District Meeting, this fall, it was decided to meet all trains at Calhan on Wednesday, Oct. 23, and also on Thursday morning, Oct. 24. Those expecting to come should write Bro. J. J. Wassam, of Rush, Colo.—Sadie N. Groff, Wayne, Colo., July 28.

IDAHO.

Twin Falls.—Sunday-school held a Fourth of July picnic, as has been the custom for several years. A short program was given, followed by a picnic dinner. The number was not so large as usual, owing to the fact that there was an all-day celebration in the city. There was one admirable thing about this celebration, worthy of emulation. Not a firecracker was heard. It is to the credit of the city of Twin Falls that the sale of firecrackers and all dangerous explosives is prohibited by law. July 20 Bro. J. E. Steinour, of Murtaugh, Idaho, preached for us, and in the evening Bro. J. S. Sherfy, Sister Steinour's father, gave us a good sermon. It is always a pleasure to have any of the brethren and sisters visit us. Two members were received by letter.—Mary Garber, Albion, Idaho, July 27.

ILLINOIS.

Romine church met in council July 27. Bro. S. S. Fouts presided, in our elder's absence. All business was disposed of in a brotherly way. Bro. John Fradenburg and the writer were elected delegates to District Meeting, with Sister Lavina Cripps and Bro. Wm. Fradenburg, alternates. The committee has the promise of Bro. J. C. Lightcap to assist us in a series of meetings, to begin Sept. 14, to continue two weeks, and to close with a love feast Sept. 28. Brethren, pray for us that souls may be saved.—Lizzie Fouts, Salem, Ill., July 31.

INDIANA.

Kewanna.—Our Harvest Meeting was announced for July 28. On account of rain only our members were present, and because of the lateness of the hour there was no harvest sermon preached. After dinner a missionary sermon was delivered, and a collection of $5.32 was taken for Home Missions. Our next council will be held Aug. 31, on account of our elder having other pressing duties. There were only a few people present, but we had a good meeting.—W. Wilfert, Delong, Ind., July 29.

Loon Creek.—The date of our Harvest Meeting has been set for Aug. 18. Our revival meetings, arranged for August, have been postponed to November, on account of illness in Bro. Fidler's family. The Sunday-school at this place is increasing in interest and attendance. Our total enrollment is 111. We had an attendance of 91 last Sunday. Our teachers meet each Thursday evening to study the lesson. We have a cradle roll, home department, and a beginners' department now organized, placing our school on the banner list this year. Our Christian Workers' Meeting was reorganized with Bro. D. W. Paul, president, Bro. Ward Zook, secretary, and Bro. Joseph Hoover the third member of the program committee.—Nora M. Paul, Huntington, Ind., Aug. 1.

Monticello.—Our annual Harvest Meeting will be held Aug. 25. Bro. M. R. Myers, of Chicago, has promised to be with us. Our love feast will be Oct. 26, at 6 P. M.—J. L. Hibner, Monticello, Ind., July 31.

Spring Creek.—We held our Harvest Meeting July 28. Bro. Mahon, of Van Buren, Ind., was with us and delivered two excellent sermons,—a harvest sermon in the forenoon, and a missionary sermon in the afternoon. The attendance was large. An offering of $40.69 was given for World-wide Missions. Our revival meetings will commence Aug. 11. Bro. C. S. Garber, of St. Joseph, Mo., will be with us.—Clara M. Snell, North Manchester, Ind., July 29.

Union Center.—Sunday morning, July 28, Bro. Otho Winger, of North Manchester, Ind., was with us in a Harvest Meeting. We were very forcibly reminded of the many things we have to be thankful for. The expression of our thankfulness amounted to $35. A basket dinner was served, and at 2:30 P. M. we listened to a very interesting missionary sermon delivered by Bro. Winger. Our love feast is appointed for Sept. 26. Three have been baptized since our last report.—Minerva Eisenhour, Nappanee, Ind., July 30.

White Church.—The paper hangers have finished papering and varnishing our church, and after two Sundays' absence we are ready to have services again. Our Harvest Meeting will be held Aug. 18, and our love feast will be Sept. 26.—Leliah Wall, R. D. 30, Clarkshill, Ind., Aug. 2.

Yellow River.—July 28 this church enjoyed an all-day Harvest Meeting. Bro. J. F. Appelman was with us and delivered a splendid sermon in the forenoon. At noon tables were spread, and dinner was served to all present. In the afternoon Bro. Appelman gave a soul-stirring address on India and China, and their needs. Although the weather was somewhat rainy, a goodly number from adjoining congregations were present. Sister Almeda Miller, of Nappanee, Ind., conducted the song service. An offering of $55 was taken for the mission cause.—Edith Rohrer, R. D. 2, Plymouth, Ind., Aug. 1.

IOWA.

Des Moines.—Our love feast will be on Sunday, Sept. 1, at 6:30 P. M. Examination sermon at 11 A. M., same day, by Bro. John F. Burton, of Maxwell, Iowa, who will, on the following evening, begin our series of revival services. These will likely be the last services of the kind in the present church building. May they prove the most helpful! We all enjoyed a most practical and inspiring discourse by Eld. C. B. Rowe, of Dallas Center, at our morning service Yesterday.—Virgil C. Finnell, 1335 East Sixteenth Street, Des Moines, Iowa, July 29.

Panther Creek church met in council prior to District Meeting. Our elder, Bro. J. B. Spurgeon, presided, assisted by Eld. I. Bruce Book, of North Manchester, Ind. Bro. N. S. Eby and the writer were chosen as delegates to District Meeting. One query and two petitions go to District Meeting. The church appointed a committee to secure an instructor to conduct a singing class. Our love feast will be held Sept. 18 and 19, at 2 P. M.—S. W. Book, Adel, Iowa, July 31.

MARYLAND.

Baltimore.—By request I went to West Point, in the Eastern District of Maryland, in charge of Eld. W. P. Englar. I preached morning and evening to interested congregations. The members are showing zeal for the Master's work, and are very kind to the brethren who may visit them. The attention and the attendance were very good.—J. S. Dorsey, 742 North Eutaw Street, Baltimore, Md., July 29.

Long Meadow.—July 27 we met at 2 P. M. for our Harvest Meeting. Elders John Rowland and Caleb Long gave us rich, spiritual food. An offering of $17 was given for World-wide Missions. We decided to have our love feast Oct. 12 and 13, at 10:30 A. M. We expect to hold our fall council Aug. 25, at 1:30 P. M. On Sunday morning our District Sunday-school Secretary, Bro. D. R. Petre, gave a talk to our Sunday-school and preached for us.—K. Mae Rowland, R. D. 6, Hagerstown, Md., July 31.

MICHIGAN.

Coleman church met in council July 13, at the home of Brother and Sister Lloyd McKimmy, with Bro. Perry Arnold presiding. Bro. Arnold was chosen delegate to District Meeting, with Sister Forest Riley as alternate. Sister Forest Riley was also chosen as our solicitor for District Mission money. Bro. Nathan McKimmy, of Beaverton, preached for us July 28. He is a very earnest brother. Bro. Arnold has been preaching at a schoolhouse north of Coleman every two weeks.—Forest R. Riley, R. D. 1, Loomis, Mich., Aug. 2.

MONTANA.

Medicine Lake.—Our series of meetings, conducted by Bro. Petry, of Berthold, N. Dak., closed with three accessions, two of them being Sunday-school scholars. Our love feast was quite refreshing. Bro. Landis, of Indiana, was present, and Bro. Petry officiated. The Sunday-school Meeting was represented by the Williston and Ray churches. It was a very good meeting. Bro. Wm. Eiler represented our Sunday-school at District Sunday-school Meeting, and Bro. Joshua Mow was our delegate to District Meeting. Eld. J. E. Keller has gone to Glasgow to hold a love feast and organize a church at that place. As the writer did not return from the York Conference until Aug. 1, she is late in reporting. I shall have more to say of my trip to and from Conference in the future.—Mrs. J. E. Keller, Enterprise, Mont., Aug. 2.

NORTH DAKOTA.

Carrington church has enjoyed a two weeks' series of meetings, conducted by Bro. F. A. Myers and wife, of Mt. Morris, Ill., with four converts and one reclaimed. We held our love feast July 27, with Bro. F. A. Myers officiating. Visiting ministers were Bro. D. H. Niccum, of Bordulac, and Brethren Wm. and Elbert McCann, of Sykeston.—Anna M. Kreps, Carrington, N. Dak., Aug. 2.

Pleasant Valley.—Our church met in council Aug. 2. Our elder, Bro. Amos Blocher, presided. We decided to have an all-day Harvest and Missionary Meeting Aug. 25. Bro. Samuel Blocher was elected church clerk, and the writer, Messenger correspondent. Bro. Michael Blocher, of Perth, N. Dak., was secured to conduct a series of meetings in the southern part of this congregation, where there were twenty-one members living. The meetings were held in the M. E. church in Flora. The interest was very good from all in that community. Bro. Blocher was there two and one-half weeks. During that time sixteen made the Lord their leader, several of them being heads of families. July 27 a love feast was held, with Bro. M. Blocher officiating, and Bro. Thomas Allan assisting. Good order prevailed at all the services. Brother and Sister S. W. Domer were there the first week, and Brother and Sister Thomas Allan, the second week, to assist in the song services. We hope to send some one there every two weeks, beginning Aug. 11, to preach for them, as they have no minister. This would be a good place for a minister to locate, and it is our earnest desire that one be secured soon.—Bertha B. Allan, York, N. Dak., Aug. 3.

Kenmare.—July 13 Bro. J. E. Miller, of Mount Morris, Ill., came to this place and began a series of meetings. The attendance was good, and the best of attention was given. The meetings closed July 28, with a full house. Three were added to the fold by baptism, and many more were made to consider their soul's salvation. On the evening of July 27 we met to commemorate the suffering and death of our blessed Lord. Bro. Miller officiated.—Jennie Harris, Kenmare, N. Dak., Aug. 3.

OHIO.

Black Swamp.—July 28 our District Sunday-school Secretary, Sister Mary Cook, was with us in the regular session of the school, and afterward gave us some excellent thoughts along the line of Sunday-school work. Her efforts were greatly appreciated.—Edith Baker, Le Moyne, Ohio, July 30.

Canton City.—The work of the Master is prospering, and the meetings are increasing in attendance and interest. One young man was baptized recently. The tabernacle, which was erected early in the spring, answers the purpose of a temporary home. It is a fine place in summer weather, as it is easily ventilated and roomy, but we dread the cold, stormy wintry days that are coming. We hope the Northeastern Ohio District will come to our help soon, and put a suitable, plain house of worship may be built. July 28 our Sunday-school totaled ninety-one,—the highest number this season. The writer moved to the city in April. I am assisting Bro. E. S. Young in the work every alternate Sabbath. Half of my Sundays are given to the Reading church, eighteen miles east of our city. Bro. Benjamin Lentz and Sister (Boone) Lentz, and two daughters and son, are here. They recently moved from Kansas to our city, and their help in the good work is highly appreciated. As the years go by, we are impressed with the fact that we should work more earnestly, and make greater sacrifices for the Master. The night cometh when no man can work. Beyond the night is the glorious resurrection and the ushering in of an eternal day of delight and joy forever.—J. F. Kahler, 1224 Bellevue Avenue, Canton, Ohio, July 28.

Georgetown.—Bro. R. H. Nicodemus, of Chicago, began a series of meetings here July 14, intending to continue until July 28, but on account of a nervous break-down the meetings closed July 21. We much regretted to see these services close at this time, as the interest and the attendance were very good. Our brother dealt out the Word with power and simplicity. Many prayers are offered that his health may be restored. The membership has been much strengthened by his short stay here. Sister Ella Brubaker also gave a very interesting and spiritual talk on "India," July 23, to a large audience, which impressed us with the responsibility of the Christian church to have a stronger vision of the heathen world, and that the grace of God may come more fully into each individual to realize his duty in the work.—Mary Weisenbarger, R. D. 2, Laura, Ohio, July 27.

North Star.—July 6 Bro. Lester Heisey came into our midst and began a series of meetings for us the same evening. Bro. Heisey does not give an uncertain sound in his sermons, as he is fully in sympathy with the New Testament doctrine. The meetings continued for three weeks, during which time we held our regular council, with Eld. S. Z. Smith presiding. Six souls were added to the church,—four by confession and

baptism, and two wandering ones reclaimed. Our love feast will be held Sept. 21, at 10 A. M.—Lydia E. Miller, R. D. 2, New Weston, Ohio, July 29.

Toledo Mission.—July 7 we were glad to have with us Bro. George Throne and wife, and other visiting members from Pioneer. Bro. Throne preached an inspiring sermon for us. In the afternoon we visited two brethren from Pioneer at the hospital. July 28 the children rendered a special program, followed by an interesting talk by our District Sunday-school Secretary, Sister Mary L. Cook, which, we trust, will encourage us to do more practical missionary work. We were grateful for the presence of a number of visiting members from the Black Swamp congregation.—Fay Kaser, 628 Leonard Street, Toledo, Ohio, July 30.

West Nimishillen.—Our church met in council July 21. Eld. Noah Longanecker presided. Brethren R. R. Shroyer and S. J. Holl are our delegates to District Meeting. Two were received by baptism July 28. Our love feast is to be held Sept. 28, at 10 A. M., to be preceded by one week's series of meetings, conducted by the home ministers.—Clara Young, Aultman, Ohio, July 30.

Wooster Sunday-school held a children's meeting July 28, in the evening. The children did well. We only had a short time to get up our program, but it showed what can be done when we go to work with a will, and all work together. Many good lessons were brought out, as nearly all the different subjects were covered. This school has supported an India orphan till he has now become a native teacher and is self-supporting. Now we have started another, and we pray that good results will follow, so that, when we all meet at heaven's gate, we may realize what our pennies have done in the great harvest field of India.—Mary Brubaker, Wellersville, Ohio, July 2.

OKLAHOMA.

Correction.—In the Messenger of July 27 the Timberhill report should read: "There are eight members here, two more twenty-five miles distant, and four more thirty miles distant."—J. H. Morris, Cordell, Okla., Aug. 1.

Monitor.—Sunday, July 21, we had all-day services. In the morning we had Sunday-school and preaching, and in the afternoon a Sunday-school program was given by the young members. Interesting topics were discussed, essays read, and recitations given. A basket dinner was served at noon. We were glad for the meeting. In the evening we felt that it was one more day's work for Jesus, and that we were all one day nearer home.—(Miss) Sarah C. Miller, Nash., Okla., Aug. 1.

Washita church met in council July 27. The visiting brethren reported all to be in peace and union. We reorganized our Sunday-school for the remainder of this year. Brethren J. W. Battey and O. D. Yoder were chosen superintendents, with Bro. Rae Boyd as secretary-treasurer. Brethren A. L. Boyd and J. W. Battey were chosen delegates to District Meeting. We have been enjoying a feast of good things for the past week. Our District Secretary, Bro. J. H. Morris, has been with us. Tonight he will close his efforts here. Last night we organized a teacher-training class with a membership of twenty-five. On the 28th we enjoyed a splendid Sunday-school Meeting. The house was well filled, and the subjects were fully discussed. Among other ministers present were Brother and Sister Conver and Brother and Sister Blanton, of Elk City, and Brother and Sister Bower, of Louisiana.—La Meta Dawson, Cordell, Okla., July 31.

PENNSYLVANIA.

Claar.—Our love feast will be held Sept. 22; examination services at 10 A. M., and the communion services at 5 P. M. A series of meetings will precede our love feast, to be conducted by our pastor. Our Children's Day services, held July 28, under the direct supervision of Sister Fannie Walter, was a grand success. At the close of the services our pastor, Bro. A. M. Dixon, was advanced to the second degree of the ministry. Bro. James A. Sell officiated. Since our last report three have been added to the church by baptism. The outlook for the church at this place is bright, and prospects for good work are very encouraging.—E. P. Claar, Klahr, Pa., July 29.

Elk Lick.—At our last council, held June 29, Bro. Egan officiated, in the absence of our elder, Bro. Peck. We were made glad by the spirit of love manifested at this meeting. Bro. Steerman, of Greencastle, Pa., has been secured to conduct a series of meetings for us, beginning Sept. 25. The meetings are to close with a love feast Oct. 5.—Olive Hollinger Egan, Elk Lick, Pa., July 28.

Ephrata.—Our church met in council Aug. 1, with our elder, Bro. David Kilhefner, as moderator. Elders I. W. Taylor and John Schlosser were with us. According to the decision of Annual Meeting, we elected a young brother to the ministry, with the object of having him prepare for the mission field. The lot fell on Bro. William Kulp. Our children's meeting will be held Oct. 20, at 2 P. M. Our love feast will be held Nov. 2, at 4 P. M. Officers were elected for our Christian Workers' Meeting, with Sister Emma Hildebrand as president, and Sister Mary Eberly as secretary-treasurer. With the other business our council passed off in love and harmony. —Levi Keller, Ephrata, Pa., Aug. 2.

Lower Canowago.—Bro. Adam Hollinger, of Harrisburg, Pa., will begin a series of meetings at the Holtzswam meetinghouse, in this congregation, Aug. 24. He held services in the Davidsburg church over Saturday and Sunday, July 27 and 28. —G. W. Harlacher, Dover, Pa., July 29.

Somerset.—Bro. William R. Phillippi and wife, from Kansas, on their return from the Annual Meeting at York, Pa., stopped at Somerset and Rockwood, Pa., to visit friends and neighbors in the localities where they had formerly lived. Bro. Phillippi, though sixty-eight years old, is still active, and loves to preach the whole Gospel. While among us, he preached at Pleasant Hill on Sunday evening, July 21, to an attentive audience.—J. W. Wegley, Somerset, Pa., July 31.

Tyrone.—Years ago good seed was sown at the Mount Vernon schoolhouse (out in the country about eight miles from Tyrone), by the preaching of Brethren Grabill Myers, Samuel Cox and Samuel Gray. Last week our pastor, Bro. Chas. O. Beery, conducted a short revival at that place. A man, seventy-five years old, was received into the church by confession of faith and baptism.—Effie Wortz, Tyrone, Pa., June 30.

TENNESSEE.

Notice to the Churches of the Tennessee District.—As it was recommended last year by the District Meeting that all business for the meeting, as far as possible, should be printed, therefore, send all queries, requests, reports, etc., to the undersigned.—P. D. Reed, Limestone, Tenn., July 27.

VIRGINIA.

Manassas.—July 4 we had a splendid temperance program and a full house, both forenoon and afternoon. The general verdict was that this is the way to spend the Fourth. July 13 our regular council convened. Bro. U. R. Conner, of Harrisonburg, Va., was with us and gave us some good admonition. Our weekly offering system, which we began the first of the year, is giving good returns. Our presidents for Christian Workers' Meetings are Brethren J. Q. Conner and Ira Runion. The Christian Workers' Meeting, which we began at the Bradley house in April, is doing good work. July 13 Bro. W. K. Conner began a series of meetings at Bradley, and continued two weeks. The immediate result was the baptism of four young men. Three of these are from families who have never been connected with the Church of the Brethren. We feel that much good will result from these meetings. A number of nonmembers, and members from other churches, voluntarily helped to bear the expense of the meeting.—Alice C. Blough, Manassas, Va., July 30.

Valley Bethel.—Our church will meet in council Aug. 10, preparatory to our Ministerial Meeting, to be held here Aug. 15 and 16. The Chimney Run church met in council July 15. All business was transacted pleasantly and satisfactorily. Our Sunday-schools are progressing nicely.—Vena S. Bussard, Bolar, Va., July 25.

WASHINGTON.

Seattle church, in her recent council, elected Sunday-school and Christian Worker officers. Our love feast will be held Sept. 7. The Sunday-school collection for the quarter ending June 30 was $57.02, and the average collection was $4.39. The attendance for the quarter was 512, and the average attendance, thirty-nine. Sister Elizabeth Postma has been with us for several months, and by her help we hope to add new pupils to our Sunday-school. Bro. J. O. Streeter was with us sometime ago, and gave two interesting and helpful lectures on Sunday-school and mission work.—Alice Dull, 514 North Eighty-third Street, Seattle, Wash., July 26.

WISCONSIN.

Chippewa Valley.—Bro. J. G. Royer came to this place July 9 and gave us several interesting talks on Sunday-school work. July 14 we held an all-day meeting. The Sunday-school hour was devoted in listening to a talk by Bro. Royer, concerning the lesson. Afterward Bro. Royer gave us a splendid sermon. In the afternoon we organized a Christian Workers' Society, with Sister Carrie Baker as president, and Sister Vernie Davis, secretary. We feel greatly strengthened and encouraged by Bro. Royer's help.—(Mrs.) Josie King, R. D. 5, Mondovi, Wis., July 21.

Worden.—Bro. F. A. Myers and wife came to us the latter part of June, and for nearly two weeks held meetings for us. Two of our Sunday-school boys were baptized. Sister Myers gave us some instruction in "Kingdom Songs," which we appreciated very much. Bro. J. G. Royer came to this place July 22, in the interest of the Sunday-school, and staid two days. His talks were very practical and surely will do good, if we but heed what was said.—Cora Byer, Stanley, Wis., Aug. 1.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

TO THE CHURCHES OF MIDDLE IOWA.

The District Meeting of Middle Iowa will convene at the Prairie City church Sept. 25. All queries, committee reports, church reports, and any other business, intended for this meeting, must be in the hands of the clerk not later than Sept. 1, as the "Business Sheet" will be placed in the hands of the printer on that date. Please attend to this matter at once, so as not to necessitate so much writing on the part of your Clerk. Notice of railroad and other necessary arrangements will appear later.

Adel, Iowa, July 30. A. M. Stine, Clerk.

HOME FROM WISCONSIN.

In 1906 I spent the month of August among the churches of the Brethren in Wisconsin. Yesterday I reached home from a second visit, this time having spent the month of July with them.

Were I to give expression in one thought of what came to me again and again, as I went about among the churches, it would be that I give what is left of me,—of my life,—to Wisconsin. Surely the field there is a broad one. "The harvest truly is great and the laborers are few."

There are times when most of us wish that the wheels of the kingdom might move more rapidly. It is then that we imagine there is little or nothing accomplished,—making no progress. But such is not the case in Wisconsin. Compared with six years ago, I find commendable progress and growth. There is, of course,—as is always the case,—a demand for more and better workers in the several departments of the church's work. In some places the needs are more pressing than in others. But such has always been, and always will be, the case, and our inability to meet the present needs, should not be taken as a reason for discouragement, for we are making progress. The churches in Wisconsin are improving, progressing, growing.

My first stop was with the Brethren of Chippewa Valley. Judging from appearances, this church has an encouraging future in store. Besides the young families of members, there are a number of young people, some of whom are in the church and others are looking that way. The primary department of the Sunday-school promises fair to bring an additional ingathering not many years hence. The Sunday-school and the Christian Workers' Meeting are a working force here.

Bro. H. C. Baker is in charge, and at present is the only minister. He longs to secure help, and we believe it will be forthcoming in the near future. Bro. Baker and his devoted wife have given the best years of their life to the upbuilding of the Lord's cause here, and the respect shown them by the community is a standing witness of the appreciation of what they have done.

I next came to the Barron church, about sixty miles farther north. Here is a small body of earnest members, having a good house of worship, but at present they are without a pastor. Bro. C. A. Brallier, from Indiana, was in charge, but on account of his wife's failing health was obliged to abandon the work. Bro. C. L. Salsbury is a resident minister here. He is a good man, well spoken of by the community, but not as active in the ministry as his good neighbors and brethren would desire him to be. The Sunday-school is doing a good work, considering prevailing conditions, and we hope that pastoral aid may be secured soon for these waiting people.

I next came to a small colony of active members, having a good schoolhouse as their place of worship. They are about fifty miles east of Barron. They are in a good section of country, near Ladysmith, a stirring, growing town with good railroad facilities. Bro. T. D. VanBuren is in charge, with Bro. Ezra Gibbs as helper, but both are well up in years. The colony is largely made up of members formerly from Northern Indiana.

Here is room for a good young man and his wife, who are willing to take up a good work and stay by it,—willing to lay themselves upon the altar, as did many of our fathers, to build up the cause for which our Lord gave himself. Can not Indiana send a young minister with his family,—a minister who is willing to get up in the morning and do things? He will find this a place of usefulness in the Lord's cause,—a place where he may secure a good home for himself and family, and where he may lay up a suitable and seasonable competency for himself and his "helpmeet" in later years. The members who are here are praying for such an one to come, and the work is awaiting his arrival. Who will say, "I go"?

My next stop was at Maple Grove, about fifty miles southwest of Ladysmith. Here I found very marked improvement over six years ago. The membership numbers eighty-five, about half of whom are young people who have been gathered into the church during the last few years. The Sunday-school and Christian Workers' Meeting are doing a good work. Bro. W. H. Greenawalt has been in charge here, as pastor, for several years. This church promises well for the future.

A four-mile drive from Maple Grove brought me to the Worden church. The membership here is not quite equal in number to that of Maple Grove, but a good part of them are also young people. They have a good house of worship, and a good Sunday-school and Christian Workers' Meeting. Bro. W. H. Byer is the pastor in charge assisted in the ministry by Bro. John Patton. Here I found several young families, the heads of which have had some of the advantages afforded by Bible study, as given in the schools of the Brethren. This church has made much progress during the last six years.

From Worden I came to Willard. This is the settlement begun a few years ago by our beloved brother, A. L. Clair, of sacred memory. The colony promised fair to develop into a prosperous church, but the sudden and unexpected death of Bro. Clair, their minister, cast a shadow over it that has not yet fully subsided. As a result several families have moved away. The remaining members, and their Lutheran neighbors, come together each Sunday to teach their families the Scriptures. In all my visit I did not find a more devoted and spiritual band of worshipers than the one at Willard. One of their number, the head of a family, was received into church fellowship by baptism before I came away.

Here ended my present visit to the members in Wisconsin. In every place I received that brotherly kindness which is indicative of the Holy Spirit's indwelling. The Lord bless all the hearts and homes of our Father's children in the broad State of Wisconsin!

Mt. Morris, Ill., July 31. J. G. Royer.

NAPERVILLE CHURCH, ILLINOIS.

We are busy making arrangements for the coming Educational, Ministerial, Sunday-school, Christian Workers' and District Meetings, to be held here Aug. 20 to 22. In the evening of July 3 our church met in council. In the absence of our elder, Bro. Horner, of Chicago, the writer had charge of the meeting. All business was disposed of in a true Christian spirit. Last night, July 31, we had a members' meeting. Most of the members were present, and in a very informal way we talked over a number of things of interest to the church. Delegates for the District, Sunday-school and Christian Workers' Meetings were chosen. Bro. Clarence Yohn and Sister Elizabeth Beery were chosen as District Meeting delegates, with Brethren William Barkdoll and I. R. Beery as alternates. Sister Dessie Shiffler is delegate to the Sunday-school and Christian Workers' Meetings, with our Sunday-school superintendent, Bro. Charles Barkdoll, alternate.

Saturday, Aug. 3, we will hold a meeting again at the Edwards Sanitarium. The first Saturday of each month has been designated as the time for holding religious services for the sixty or seventy inmates of that institution. They, indeed, are very glad for these services of song, prayer, Scripture reading, and a fifteen-minute talk on some portion of God's Word. The outlook for the cause of Christ at this place is very promising. Pray for us that more grace may abound.

Announcements.

The Elders' Meeting will be at 9:30 A. M. on Tuesday, Aug. 20. Then follow the other meetings for Northern Illinois and Wisconsin, as stated in the program, published in the Messenger last week. Those coming from the East will take the C., B. & Q. at the Union Depot in Chicago, for Naperville. Trains may be had every few hours. Those from the West will come by way of Aurora. Trains leave Aurora, in the forenoon, at 6:38, 7:20, 7:30, 8:30, 9:30 and 10:45. In the afternoon at 1:10, 3:20, 5:00, 8:10 and 10:58. To Naperville it is a run of only about fifteen minutes, and a walk of about ten minutes to the church.

We are planning to care for all who come, and hope to see a good representation. Isaac R. Beery, Pastor.

Naperville, Ill., Aug. 1.

STRANGE MENTAL FREAK.

Walter E. Roberts, husband of Sister Leona Shively, daughter of Eld. J. K. Shively, of Lordsburg, Cal., went to work as usual, on the morning of May 18, 1912, but did not return at the usual time. He was finally traced to Covina, then to Los Angeles, Cal. No more was heard from him until a traveling man, in a hotel at Bakersfield, Cal., recognized him as a "missing man" from the descriptions he had read in the newspapers. He immediately communicated with Sister Roberts, and had her meet her husband in Los Angeles and bring him home.

Mr. Roberts says he woke up in a hotel in Bakersfield on the morning of May 23 (five days after his disappearance) unable to recall anything, not even his name. By consulting the hotel register, he decided that he had written his name "D. E. Lee," the evening before, and by that name he was known until his wife found him. The only remembrance he has, of his past, is a faint recollection of the death of his first wife and child (which occurred nine years ago). He remembers nothing of his present wife with whom he has lived most happily for the past five years. He was a skilled electrician from young manhood on (he remembers nothing about this either) and not only provided for his wife, but supported her aged father, Eld. J. K. Shively and wife.

Since his return home Mr. Roberts feels like a perfect stranger among us, not remembering one thing about his own home even. Otherwise he seems natural to his friends, except that he does not need "glasses," and seems somewhat dazed. He is not bedfast but not able to work. The family physician, assisted by specialists, is investigating the case. These professionals have read of such things, but never had such a patient before; they think probably he is a victim of aphasia (blood-derangement).

May this family have an interest in the prayers of the Messenger readers.

Grace H. Miller.

Lordsburg, Cal.

DEATH OF ELD. JACOB WIRT.

It is with sorrow that we are called upon to record the death of our brother in the flesh, and above that, our brother in the Lord Jesus Christ. Eld. Jacob Wirt, the second son of Christian F. and Lydia Wirt, whose maiden name was Fiant, was born April 20, 1856, in Winona County, Minn., died July 17, 1912, of acute general peritonitis, at the General City Hospital in Winona, Minn., aged 56 years, 2 months and 27 days. He was taken to the hospital for an operation after an illness of thirty-six hours in his home, but death was too near at hand to undergo the operation.

He was born on the old homestead, preëmpted by our father in 1855, where he lived until the time of his death. He received his education in the common schools of his day. In 1877 he united with the Church of the Brethren, by confession and baptism, was called to the ministry in 1890, and ordained to the eldership in 1894. Shortly after that he was given charge of the Lewiston church.

Dec. 29, 1898, he was united in marriage to Elizabeth Schwartz. Five children, Eunice, Elmer, Beulah, Martha and Louise, were born to this union. He also took into his home Ralph Nelson, a foster child, when he was four years old. He is now fourteen years of age. Besides his grief-stricken companion and children, he leaves two brothers, Christian and John H. Wirt, and a large number of relatives, who mourn his departure.

Bro. Wirt was a faithful man in all his house, and stood firm and true to the church of his choice. He had deep convictions of what he belived to be right, and had no fear to express his thoughts. He lived a spiritual life, and had a good knowledge of the Scriptures, often quoting whole chapters with ease and familiarity. While not, perhaps, as eloquent a preacher as some, he reëforced his sermons by living them out in his life. In his death the church sustains a loss that is felt especially in his own congregation.

Services by Bro. D. H. Keller, assisted by Brethren D. P. Schechter and H. P. Garner; text, Job 14: 14. His remains were followed to their last resting place by a large concourse of neighbors and friends. We sorrow not as those who have no hope. Believing that our loss is his eternal gain, we humbly bow to the behest of our Father in heaven, who doeth all things well, and say, "Thy will be done."

J. H. Wirt.

Lewiston, Minn., July 28.

YORK, PENNSYLVANIA.

The York church has about recovered from the labors and responsibilities connected with the holding of the Annual Conference in our city. Many of the members from this congregation, as well as from a number of congregations throughout the Southern District of Pennsylvania, worked hard during the Conference week, but all seemed to enjoy it, realizing that it was for a good cause. After the close of the Conference, this church enjoyed a number of sermons by brethren from afar and near, such as B. F. Masterson and Geo. Lehmer, from California, John Hantz, of Kansas, John A. Smith, of Baltimore, Md., and many others. The holding of the Conference in the city can not fail but to be of lasting good to the congregation and to this District throughout. Apparently all tried to make this great meeting a success, and many strangers, attending the same, expressed their satisfaction freely. Without question, the railroad transportation, and the city and suburban street car accommodation, were good. The improved plan of feeding the people also seemed to be quite satisfactory. The weather, during the greater part of the Conference, was fine, bringing immense crowds of people into the city on the Sunday before the regular opening of the Conference proper. Taking the meeting all in all, it will be one long remembered, with happy recollections of loved ones met at this meeting.

July 20. Abram S. Hershey.

MIDDLE MARYLAND.

The Ministerial, Sunday-school and Christian Workers' Meetings of the Middle District of Maryland are to be held at the Manor church, Aug. 21 and 22.

MINISTERIAL MEETING.

Wednesday, 9:30 A. M.

Devotional Exercises.—W. S. Reichard. Address of Welcome.—John E. Otto. Organization.

Topic 1.—The Call of the Ministry: (a) Do We Consider the Call Divine?—John Rowland. (b) The Preparation Before He Takes Up the Work.—John Williamson. (c) The Preparation After He Has Entered upon His Duties.—David R. Petre. (d) Will We Do the Best Preaching by Always Knowing Beforehand That We Are to Preach?—D. Victor Long.

Topic 2.—How May We Develop and Maintain a Higher Degree of Missionary Spirit in the District? (a) Among Ministers.—A. B. Barnhart. (b) Among the Laity.—D. M. Zuck.

Topic 3.—Church Book-keeping.—Caleb Long.

Afternoon Session, 1:30 P. M.

Topic 4.—Lack of Church Attendance and Interest in Church Work: (a) Who Is at Fault?—L. E. Elliott. (b) What Is the Remedy?—Fred. Spitzer.

Topic 5.—Who Is Responsible for the Unheeded Call for Evangelists?—J. O. Butterbaugh, C. L. Miller.

Topic 6.—The Church of Today—Her Greatest Opposition.—John E. Otto, John H. Miller.

Evening Session, 7:30 P. M.

Temperance Meeting.—Arranged by the District Temperance Committee.

SUNDAY-SCHOOL MEETING.

Thursday, 9:00 A. M.

Devotional Exercises.—Jacob Keller. Organization of the Sunday-school and Christian Workers' Meeting.

How Can We Make the Sunday-school of More Interest and Benefit to: (a) The School.—Gertrude Rowland. (b) The Church.—Laura E. Jennings. (c) The Community.—Harry Zeller.

The Parents' Responsibility to the Child.—Susie Hout, Gary Myers.

In What Respect Has the Church Failed to Respond to the Sunday-school?—Charles Hykes, Harry Rowland.

The Outlook for the Brethren Sunday-school.—Frank Long, Elmer Rowland.

Report of Schools by Delegates.

CHRISTIAN WORKERS' MEETING.

How Does the Christian Workers' Meeting Benefit: (a) The Individual, C. E. Martin, M. A. Younkins. (b) The Community, Malcolm Long, Gamma Krider. (c) The Church, Nellie Wolf, N. P. Castle.

How to Develop Our Christian Workers' Meeting Throughout the District.—C. M. Hicks, A. B. Miller.

Music in charge of C. L. Rowland and A. B. Miller.

Everybody is invited to come and help to make a good live meeting. The churches are each expected to send one lay delegate, and the Sunday-schools to send one scholar delegate. These, with the officers and teachers of the Church and Sunday-school constitute the delegate body.

Committee, John S. Bowlus, S. D. Hartranft, John E. Otto, W. Newton Long.

NORTHERN DISTRICT OF VIRGINIA.

The Ministerial Meeting of the Northern District of Virginia is to be held in the Garber church, Va., Cook's Creek congregation, Aug. 29 and 30.

FIRST DAY.

Morning Session—10:00 o'clock.

Devotional Exercises. Organization. Words of Welcome.—Eld. J. M. Kagey.

Topic 1.—The Minister: (a) His Proper Decorum in the Pulpit.—B. W. Neff (10 minutes). (b) After Dismissal.—Geo. B. Flory (10 minutes). General Remarks (5 minutes).

Topic 2.—How May We Increase Our Church Attendance? (a) Minister's Part.—Samuel Pence (10 minutes). (b) Layman's Part.—Charles M. Brown (10 minutes). General Remarks.

Collection. Remarks.—W. C. Hoover. Devotional Exercises. Adjournment.

Afternoon Session—1:30 o'clock.

Topic 1.—How Does the Home Life Affect the Prosperity of the Church?—G. W. Lentz and C. E. Nair (10 minutes each). General Remarks.

Topic 2.—What Kind of Sermons Should Be Preached in Evangelistic Work?—S. I. Bowman (15 minutes). General Remarks.

Topic 3.—Pastoral Work: (a) What Does It Mean to the Minister?—N. D. Cool (15 minutes). (b) Benefits to the Laity.—L. Katie Ritchie (10 minutes). (c) How May We Encourage Pastoral Work Among Our Ministers?—Ida Wilbarger (10 minutes). General Remarks. Devotional Exercises. Adjournment.

Night Session—7:30 o'clock.

Doctrinal Sermon, The Prayer Covering.—Eld. S. N. McCann.

SECOND DAY.

Morning Session—9:30 o'clock.

Topic 1.—Educational: (a) The College—Its True Relation to the Church.—J. S. Flory (15 minutes). (b) How Best Conserve the Interests of the School and the Church?—I. S. Long (15 minutes). General Remarks (10 minutes).

Topic 2.—The Mission Cause: (a) What Does It Demand of Our Ministers?—Joseph Pence (15 minutes). (b) How Get Them to Heed the Call?—J. W. Wampler (15 minutes). (c) Best Methods for Working Home Mission Fields.—D. Hays, J. M. Foster, J. A. Garber (10 minutes each).

General Remarks. Devotional Exercises. Adjournment.

Afternoon Session—1:30 o'clock.

Temperance: (a) Who Carries the Great Responsibility of the Rum Traffic?—P. S. Thomas (20 minutes). General Remarks. Temperance Hymn. (b) How Far Can We, as Ministers, Reach, in Advocating the Temperance Cause, and Not Violate Gospel Principles?—D. H. Zigler (15 minutes). General Discussion (10 minutes).

Three-minute speeches on topics to be supplied, if time will admit.

General Business. Devotional Exercises. Adjournment.

Bro. J. S. Sharps will have charge of the music.

Speakers on program who find it impossible to attend, will please notify the committee.

Committee, S. D. Zigler, C. E. Long, I. Wm. Miller.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Davis-Pugh.—At the home of the undersigned, Walnut Grove, Johnstown, Pa., July 17, 1912, Mr. Herbert E. Davis and Sister Gwennie Pugh, both of near this city.—A. Fyock, Johnstown, Pa.

Miller-Hufford.—By the undersigned, at his home, July 20, 1912, Bro. Daniel J. Miller, of Goshen, Ind., and Sister Lena Hufford, of Pyrmont, Ind.—D. L. Barnhart, R. D. 1, Owasco, Ind.

Miller-Studebaker.—By the undersigned, at his residence, July 20, 1912, Mr. Humphrey T. Miller, of Johnstown, Pa., and Miss Cora E. Studebaker, of New Paris, Pa.—W. M. Howe, 1012 Bedford Street, Johnstown, Pa.

Yoder-Paulmer.—By the undersigned, at the home of the bride's parents, Mr. F. G. and Nellie Paulmer, 700 Garfield Avenue, Elkhart, Ind., July 21, 1912, Eld. Clarence H. Yoder, of Bellefontaine, Ohio, and Hazel May Paulmer.—C. C. Kindy, North Manchester, Ind.

Yordy-Switzer.—By the undersigned, at the home of the bride's parents, Eld. J. W. and Sister Switzer, near Roanoke, Ill., July 21, 1912, Bro. Amos Yordy and Jessie Mabel Switzer.—Jacob J. Kindig, Roseland, Nebr.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bieghler, Bro. Samuel, born in Piqua County, Ohio, May 4, 1825, died in the Howard congregation, Howard Co., Ind., July 16, 1912. He was married to Sophronia Miller Jan. 20, 1884. Three children were born to this union. His first wife died Jan. 14, 1855. In 1856 he was married to Susan Keys. Four children were born to this union. He is survived by two daughters and one son. He united with the Church of the Brethren in 1859, and was a consistent member until death. Services at the home by Eld. Jacob Cripe.—Goldie Henry, Kokomo, Ind.

Bowman, Sister Mary J., nee Shadle, born in Mifflin County, Pa., Oct. 15, 1842, died at her home near Larned, Kans., June 15, 1912. When she was quite young she came with her parents to Columbiana County, Ohio, where she grew to womanhood. March 5, 1863, she was united in marriage to Bro. D. S. Bowman. Four sons and one daughter were born to this union. Three sons preceded her. In June, 1863, she united with the Church of the Brethren and remained a faithful member until death. March 5, 1886, she came with her husband and family to Pawnee County, Kans., where she has since resided. She died from the effects of an accident, sustained five years ago. The last few months of her life she suffered intensely, but bore it bravely and with Christian patience. She always greeted her friends with a pleasant smile. Services by Bro. G. W. Weddle.—Edna Cook, Larned, Kans.

Copp, Sister Elizabeth, born May 4, 1828, in Shenandoah County, Va., died near Strausburg, Va., July 11, 1912, aged 84 years, 2 months and 4 days. She was first married to Bro. Jacob Rickard, who died about forty years ago. Later she married George Copp, Sr., who died about thirteen years ago. Deceased was a daughter of the late Jacob Copp. She was a consistent member of the Church of the Brethren for many years, and highly esteemed by all who knew her. Two sons and three daughters survive her. Services by Brethren H. R. Mowry and J. M. Ryman. Text, Zech. 14: 7. Interment in the home graveyard.—M. H. Copp, R. D., Maurertown, Va.

Connel, Sister Charity M., born near Mapleton, Stark Co., Ohio, May 14, 1836, died in the bounds of the Sugar Creek congregation, at Tunker, Ind., July 24, 1912, aged 76 years, 2 months and 10 days. She was the daughter of Michael and Rachel Bowman. Oct. 10, 1852, she was married to Joseph Connel. Both united with the Church of the Brethren in 1858. To this union three sons and five daughters were born. Her husband, one daughter and one son preceded her. Six children and three brothers survive. Sister Connel was a good Christian woman, always ready to help others wherever she could, as long as her health permitted. Services at the Tunker church by Eld. H. J. Neff. Text, John 11: 28; subject, "God's Call."—Ella Wagoner, South Whitley, Ind.

Herr, Sister Mary, nee Bricker, died July 23, 1912, in Bellaire, Pa., in the bounds of the Canowago congregation, aged 46 years. She was baptized June 29, 1912, by Eld. Samuel Z. Witmer. She is survived by her husband and one grandchild. Services in Elizabethtown, Pa., by Elders Samuel Z. Witmer and H. E. Light, and Aaron Gingrich, a U. C. minister. Interment in the Mount Tunnel cemetery.—Edgar M. Hoffer, Elizabethtown, Pa.

Jarnagin, Paul Grearer, son of Brother George and Sister Susan Jarnagin, died of flux July 16, 1912, aged 1 year, 1 month and 27 days. Interment in the Mumpire graveyard, near the Meadow Branch church. He leaves his parents, two sisters and three brothers. One sister and two brothers preceded him.—Cora Gammon, Tate, Tenn.

Keim, Sister Annie, only daughter of Eld. Joseph Arnold (deceased), born in Hampshire County, Va., Sept. 22, 1837, died July 20, 1912. In 1858 she became the wife of Eld. Silas Keim, who died nearly thirty years ago. Sister Keim was a devoted member of the Church of the Brethren for nearly fifty-three years. Time will never reveal the extent of her benefactions, for while her hospitality knew no bounds, she ministered to the needy in a quiet, unassuming manner. She was a faithful attendant at all church services, and took an active part in the various services. She was one of the promoters, as well as an active member of the Sisters' Aid Society. Well may it be said of Sister Keim, "She hath done what she could." She was the mother of nine children, and is survived by six sons and one daughter, and also by one brother. Though past threescore years and ten, yet she was remarkably well preserved until last November, when she was stricken by the hand of affliction and confined to her home. For nearly three months she was confined to her bed and suffered intensely until death relieved her. Services at her late home in Salisbury by Eld. D. H. Walker, of Berlin, Pa., assisted by the writer. Text, Rev. 20: 6. Interment in the family burial plot in the cemetery, about one mile west of Salisbury.—E. J. Egan, Elk Lick, Pa.

McAllister, Sister Ida, wife of Bro. John McAllister, died July 23, 1912, at their home, near Warm Springs, Va., in the bounds of the Valley Bethel congregation, aged 35 years. She was a member of the Church of the Brethren for ten years,

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., Aug. 17, 1912. No. 33.

AROUND THE WORLD

Destructive Earthquake in Turkey.

Aug. 9 disastrous seismic disturbances visited the entire section on both sides of the Dardanelles in European and Asiatic Turkey. By some the death list is estimated at nearly 1,000, and the injured are said to number 5,000 or more. The heaviest loss of life occurred at Myriophito, where 300 persons were killed and 600 injured in the city proper. Ganos-Hora, west of Constantinople, and 44 miles northeast of Gallipoli, has been entirely wiped out, eighty persons being killed and thirty wounded. In many places fire has added to the horror of the earthquake, and the number of homeless people has thus been largely increased. Interruption of telegraphic communication makes it difficult to obtain accurate details of the appalling disaster at this writing.

Utilizing Waste Material.

The International Sunday-school Association has opened what they term a "Department for Utilizing Waste Material." Included in this are Sunday-school supplies of all kinds which, after having been used in the schools of the homeland, are still of great value, provided they can be placed within reach of those who are laboring for gospel extension on the foreign field. Missionaries are resourceful and practical, and can make use of Sunday-school supplies,—and especially lesson charts and pictures,—to excellent advantage, even though they have already served the needs of a home school. Here is an opportunity of utilizing what would be otherwise wasted, for at the expense of but a small sum, these supplies may be placed where they can be of good service.

Unhappy Persia.

Persian affairs, since the dismissal of the efficient American minister of finance, Mr. Shuster, have been going from bad to worse. There seems to be no law, no order, no authority whatever. Peaceful pursuits are threatened by Russian oppression in the section dominated by the Czar's troops, while internal conflicts and unpunished crime serve to aggravate the insecurity of the situation everywhere. It is now being urged that the ancient empire can not possibly be restored to orderly conditions as an independent nation, and that its territory will have to be partitioned between Russia and England, to be administered by them as subject provinces. Should this be done, it would show most clearly that Russia's demand for Shuster's expulsion from Persia was not due to any mismanagement of that official.

Man's Greatest Skill Does Not Always Avail.

Under date of Aug. 8 an explosion of black damp and coal dust was reported from a mine in Gerthe, near Bochum, Germany. The lives of 103 miners were in a moment of time wiped out by the hidden foe, and other workers were injured. While by the strict regulations of the German Government the utmost care is exercised to make the shafts and galleries of mines as safe as possible, the best appliances of science are unable to cope with the destructive powers that, at times, unexpectedly burst forth with resistless fury. Man has done much to secure safety from known danger, but he has not, as yet, mastered the mysterious forces that are in control of the depths of the earth, the roiling waves of the ocean, or the wide expanse of the air above us. No matter where we are, sudden destruction may come upon us when least expected, and Christ's memorable warning to us all is, "Be ye also ready."

Seven Tons of Bibles.

Recently the Bible House in Astor Place, New York, sent to South America, a shipment of Bibles, 14,000 pounds in weight,—larger than any assignment heretofore sent to that continent. The Spanish and Portuguese languages predominate in this large number of Bibles, though the needs of the Indian and other native races are also looked after. The Bible Society is making extensive preparation for a systematic campaign of Bible distribution in all parts of South America, and hopes to supply all the various mission posts with the specific translations adapted to their requirements. With the opening of the Panama Canal, new facilities for effective Bible distribution will be afforded the indefatigable colporters. Not only will there be opportunities to bring the Bible in close touch with the world's commercial fleets, as hundreds of vessels make use of the new waterway, but ready access will also be gained to the west coast of South America, for a more extended Bible work. How inspiring that the triumphs of man's God-given skill in mechanical and industrial achievements are but so many stepping-stones to still more effective efforts in the extension of God's kingdom and the glory of his name!

Changing Race Characteristics.

Prof. Lionel W. Lyde, of London, an acknowledged authority on anthropology, declares that the colored races will eventually rule the earth, and that the white race, in the course of a few centuries, will become entirely extinct. He maintains that the tropics will never be the permanent home of the Caucasian, since he can not live there with a fair degree of health. Darker-skinned races experience no trouble with the trying conditions characteristic of tropical countries, and to them we must look for the development of that region. Prof. Lyde also maintains that the white nationalities of the world are gradually becoming darker. This, he says, is most noticeable in this country, where there is a strong tendency to revert, more and more, to the characteristics of the original inhabitants of the land.

A Hopeful Outlook.

If we may believe recent statistical reports, there is no doubt that drunkenness is becoming less common. The consumption of alcoholic stimulants may not be largely decreasing, but intoxication is undoubtedly diminishing. Even among the "idle rich," there is not as much drinking as formerly. Society has decreed that it is not "good form" to be under the influence of liquor,—a verdict that certainly should appeal to all. Then, too, the less prosperous classes seem to be affected by the increase of temperance sentiment. There are now about seven thousand saloons in Chicago, but their receipts have been falling off so materially, of late, that about five hundred,—or one in every fourteen,—will not renew their licenses this year. Saloonkeepers themselves admit that the decrease in business is due to the fact that men of all classes are drinking less. Seemingly a better day is dawning. Men are realizing that the drinker is unfitted for the highest activities of the business world, and that the winner in the race of life is the man with the clear eye and the unclouded brain.

Inhuman Treatment of Corean Christians.

Contrary to the more favorable view, expressed in these columns some weeks ago, it now appears that, according to the latest and most authentic reports, 126 Coreans, 100 of them Christians, have been cruelly tortured, in connection with their trial for alleged conspiracy to kill Gen. Terauchi, the Japanese governor-general of Corea. Eye-witnesses declare that excruciating tortures have wrung confessions from the unfortunate suspects, charging them with crimes of which they were probably not at all guilty. Among the prisoners were five pastors, six elders, eight deacons, and nine other church officials. Under the circumstances a fair trial seems to be out of the question. It is conceded, however, quite generally, that whatever may be the guilt of others, no just censure can implicate the Corean Christians. Though, up to the present, American missionaries have not yet been arrested, the formal indictment against Corean mission school students charges leading missionaries as being guilty of spreading incendiary teachings against the Government. Hopes are still being entertained that reason rather than blind intolerance will rule at the pending trial.

Why Marriage Often Proves a Failure.

The judge of a Kansas City Divorce Court has been analyzing the contributory causes of domestic infelicity, and attributes most of the trouble to feminine love of display and fashion's folly. During last year about half the cases appearing before him proved to be couples that had married in the country and later on moved to the city. Here they found increased opportunity for fashionable display, for the gratification of which the wages of the husband were often insufficient, hence marital troubles and divorce were the inevitable sequel. Then, too, the judge found that the absence of home life, in its true sense, is a chief factor of unhappy marriages. Most of the persons, in quest of divorce, live in rented rooms of the downtown section, taking their meals here and there, and having, in consequence, absolutely no home ties. As a rule no children are found in such families. It is safe to affirm that the conditions prevailing in Kansas City are characteristic of the general conditions throughout the country. They should arouse serious consideration, in view of the future prosperity of our republic.

A Timely Caution.

Our esteemed contemporary, "The Baptist Commonwealth," makes a strong plea against the "gambling tendency" in baseball, and we heartily endorse the stand taken. The ban of public disapproval has stamped horse-racing, with its accompanying evils, as being inimical to the best interests of society, and nearly every State in the Union has decided that the practice can not be tolerated. There is some probability that baseball will share the same fate if present tendencies continue. A wide range of speculation has entered into the various combinations of the baseball world, and is likely to lead to reprehensible practices, entirely inexcusable from either a moral or spiritual standpoint. Recreation, such as is sought in the various athletic exercises, undoubtedly has its place, as long as kept within proper bounds. If the speculative element, however, is permitted to gain the ascendancy, it is time to call a halt and get our bearings.

The Folly of Needless Worry.

Recent years have sent to our hospitals for the insane an unusual number of patients whose mental aberrations were due to no other cause than worry. Throughout the United States more than sixty per cent of the cases are said to be due to this one cause. Dr. William Saddler, of Chicago, after an exhaustive study of the great American evil of worry, declares that a person so disposed, invites thereby an invasion of practically all the ailments to which humanity is heir. But the doctor does not leave us without a remedy. He suggests: "Prayer is the most effectual worry remover of which we know. He who has learned to pray with childlike sincerity, literally talking to and communing with the Heavenly Father, is in possession of the great secret whereby he can cast all his care on God, knowing he careth for him." Why should we not, in full trust, turn to the Great Physician, who so lovingly entreats us to come unto him with all our perplexities?

"Plowing a Way Through College."

Princeton University's new president, John Grier Hibben,—in realization of the fact that many worthy students are debarred from college, owing to a lack of the necessary means,—announces the establishment of a farm on which any such students can work their way. Success of the proposed plan is not to be determined by financial returns to the promoters, but by the excellent opportunity it affords for poor boys to gain an education. As one young man phrased it, "Here is a chance to plow a way through college." We are impressed with the adaptability of the plan to the various educational enterprises of the Church of the Brethren. Here is an opportunity for liberal-hearted donors to apply their benefactions in aid of a most worthy purpose. By the means of such a farm, many young people might be enabled to avail themselves of school privileges when otherwise they would be debarred. Long after the generous donors to such an enterprise have gone to their reward, their wisely-bestowed beneficence will go on in its appointed work, and future generations, even, will arise to call them blessed.

Sacred Scenes on the Stage.

Recently a New York concern sent a company of players and a moving picture machine to the Holy Land, there to reënact the leading scenes of the life of Christ, including the crucifixion and resurrection, in order that these scenes might be transferred to moving picture films and thus be given to the public everywhere. The part of Christ was taken by Mr. R. Henderson Bland, an Englishman, who, in an article in the London "Graphic," reports that the most intense interest was aroused in Palestine, while the various scenes were being staged for the cinematograph. A liberal use of money secured ready access to all of the places made sacred by their association with the life of Christ, save Mt. Calvary, where the indignation of the people would not permit the apparatus to be operated. The crucifixion scene, therefore, had to be staged on a hill four miles away, similar to the one known as "the place of the skull." While several leading journals are loud in their praise of these pictures, affirming that thousands, not in touch with church influences, will be reached by these representations of sacred scenes, there can be no question that the denunciation of many others is abundantly justified. In this respect the Church of the Brethren, together with many others, voices her strong disapproval of the commercial greed that, with the covetousness of a Judas, would picture the sacred scenes of Christ's sojourn on earth for the sole purpose of financial gain.

TABLE OF CONTENTS.

Editorial,—
Toptical Outlines for Prayer Meeting, ... 505
The Mystical Body, ... 505
The American Revision Committee, ... 505
Teaching on Plain Dress, and the Simple Life (D. L. M.), ... 505
Eld. H. W. Krieghbaum, ... 505
The Pity of It (G. M.), ... 506
Some Strange Combinations, ... 506
Holding of Church Elections, ... 506
Ecclesiastical Titles, ... 506
Refusing the Visit, ... 506
Dead Faith, ... 506

Essays,—
Christian Growth. By G. E. Yoder, ... 498
The Second Coming of Our Lord.—Matt. 24. By J. Monroe Danner, ... 498
Missionary Warfare. By Mattie Cunningham Dolby, .. 499
Our Schools: Academies or Colleges: By W. L. Elkenberry, ... 500
Lifting Up the Fallen. By Andrew Eskeldson, ... 500
Conditions in France. By Paul Mohler, ... 500
Frozen to Death in Midsummer. By Betty Root, ... 501
The Religious Situation in the Philippines. By W. O. Beckner, ... 501

The Round Table,—
Twenty Years Ago.—Edgar M. Hoffer. Why So Many Doubters?—H. F. Caskey. The Standing Committee.—Wilbur Stover. The Devotional Service.—Jas. A. Sell. How Readest Thou?—Mary Beam, ... 502

Home and Family,—
"That Old Stepmother."—Nora S. Berkebile. "When No Man Can Work." Rules for Happiness, ... 503

NOTES NOT CLASSIFIED

Dunnings Creek.—Since our last report one precious soul was restored to fellowship, which gave us much joy. Our territory is large and the laborers few, so we are not accomplishing what we ought to do. We are doing what we can under existing conditions. Our dear elder, Bro. John B. Miller, is in failing health and can not do the preaching he formerly did. We earnestly ask the prayers of our dear brethren and sisters in his behalf, for we feel that we need his help and fatherly advice so much. We will have our love feast Oct. 19, at 3 P. M., in the Holsinger house. Our local Sunday-school Convention will be Aug. 24, in the Holsinger house.—Levi Rogers, Dunnings Creek, Pa., Aug. 2.

Lordsburg.—Bro. E. B. Hoff, of Bethany Bible School, Chicago, spent some time with his parents in Lordsburg, and while here preached several earnest sermons. Bro. Fitzwater, the new Dean of Lordsburg College Bible Department, was with us on Sunday evening, July 21, and preached a soul-stirring sermon. Last Thursday the Lordsburg Sisters' Aid Society suspended their regular meeting at the church and went to the college, where they canned 284 quarts of apricots, and made eighty-four quarts of apricot butter.—Grace H. Miller, Lordsburg, Cal., Aug. 1.

Battle Creek church held a council June 19, prior to our love feast. The report of our official brethren was quite satisfactory. We had a very pleasant council. June 28, as previously stated, the members (very nearly all) assembled at the home of Brother and Sister Ralph Palmer, to again participate in a most sacred love feast service. Our elder, Bro. Geo. Strycker, officiated. It was a very spiritual meeting throughout. During the service we were blessed with a nice rain, which refreshed everything and, seemingly, everybody. The next day we had talks from our brethren and sisters, which were very highly prized. We pray God's blessings on all God's chosen ones.—Maria L. Swihart, Kelvinhurst, Sask., Canada, July 24.

Pleasant Valley.—The Brethren in the southern part of this congregation procured, through the District Mission Board, Bro. Michael Blocher, of Perth, N. Dak., to hold a series of meetings at Flora, in the Methodist church. He came to us July 14, and gave us nineteen very interesting sermons. The meetings were well attended. Brother and Sister Domer, of York, assisted us in the song services during the first week, and Brother and Sister Allan helped us during the latter part of the series. July 24 we held our love feast, which was well attended. Twenty-seven members partook of the Lord's supper. On that day seven came out on the Lord's side and received Christian baptism, and on July 31 nine more came out and united with the church. We now have thirty-seven members in our part of the congregation, but no minister to proclaim to us the Word of Life. The prospects are good for any minister, who wishes to settle here, to get a home cheap. Anyone wishing to do so, will please address Bro. J. S. Simon, Oberon, N. Dak.—Estie Simon, Oberon, N. Dak., Aug. 1.

Ellison.—The church at this place has surely enjoyed a feast of good things. Bro. Wm. Bixler came to us and began a series of meetings July 14, and continued until July 29, preaching in all twenty sermons. He truly gave us the Gospel with no uncertain sound. As an immediate result the church was strengthened. Six souls were born anew, and four were reinstated into the kingdom. But the entire good resulting from these efforts will be revealed only in eternity. Our love feast was held July 27. Bro. Bixler officiated, making the services very impressive. Some that had never witnessed these ordinances were decidedly impressed. Our brother has now gone to Newville, to help in a meeting at that place. May our prayers ascend in his behalf, that wherever he goes he may be given strength to preach the Word as unhesitatingly and with such power as he did while with us.—Maude Deardorff, Ellison, N. Dak., Aug. 2.

Brewton.—Having moved to this part of the South, we are ready to give information to all desiring it. If any of the Brethren, coming south, will write us, we shall be glad to have them stop and look at this part of the South. We hope that some will move among us here, as their help in the work is greatly needed in this place.—N. B. Winter, Brewton, Ala., Aug. 2.

SPECIAL NOTICE FOR WESTERN DISTRICT OF PENNSYLVANIA.

The Ministerial Meeting and Sunday-school Convention of the Church of the Brethren of Western Pennsylvania will be held at the Walnut Grove church, Johnstown, Pa., Aug. 20, 21 and 22. For said meetings the B. & O. R. R. Co. will instruct their agents to sell tickets at two cents per mile in each direction from Connellsville, Hyndman, Berlin, Rockwood, and intermediate stations to Johnstown. Tickets to be sold Aug. 20 and 21, good to return until Aug. 23.

Lodging will be free. All parties coming to the convention should notify Bro. C. T. Noffsinger, 1025 Bedford Street, Johnstown, Pa. The aged brethren and sisters and others who, for proper reasons, desire to lodge near the church, will be accommodated, if they let their desires be known. Come direct, from either depot, on the Dale Street car to the church, where all meals will be served, and where assignments for lodging will be made. "Kingdom Songs" will be used. Bring yours.

Mrs. Geo. B. Wertz.

1025 Bedford Street, Johnstown, Pa., July 30.

NOTICE TO ELDERS OF SOUTHERN DISTRICT OF ILLINOIS.

The regular annual meeting of the elders of this District will convene in the Oakley congregation, at the residence of Eld. W. T. Heckman, near place of District Meeting, on Tuesday, Aug. 27, at 9 A. M.

Those coming by rail should come via Illinois Traction System, getting off cars at Chapin, a local stop, one and a half miles east of Oakley. Here cars will be met on Monday afternoon.

All elders of the District are urged to be peresent at the opening session, especially those in charge of churches.

Oakley, Ill., July 29. D. J. Blickenstaff, Sec.

SOUTHERN OHIO.

The Ministerial and Sunday-school Meetings of Southern Ohio are to be held in the Salem congregation, Ohio, August 13 and 14. Monday evening, sermon.

MINISTERIAL MEETING.

Forenoon Session, 8 o'clock.

The Minister's Duty: (a) As a Preacher.—B. F. Sharp. (b) As a Pastor; As a Shepherd.—D. S. Filbrun.

The Duties of the Laity: (a) To the Ministry.—J. W. Weimer, Jerry Hollinger. (b) To Non-Members as Well as Members.—S. Z. Smith.

The Minister's Education: How to Secure It?—J. O. Garst, Wm. Royer.

Afternoon Session.

The Blessings and Enjoyments of a Consecrated Life.—E. B. Bagwell, Jesse Stutsman.

Christian Stewardship.—W. B. Stover.

Our Home Mission Work: (a) History of Mission Work.—Daniel Garver. (b) Its Outlook and Needs.—Wm. Minnich. (c) The Coöperation of Our District Secretary with Local Churches.—J. W. Fidler.

John Elkenberry, Chorister.

SUNDAY-SCHOOL MEETING.

Tuesday Evening, Sermon.

Wednesday, Forenoon Session, 8 o'clock.

I. How May We Develop More Reverence in Our Children in Public Service?—Anna Eby.

II. The Parents' Responsibility to the Child for His Bible and Moral Training, Using Hannah as an Example.—Clarence Sollenbarger.

III. Practical Illustrations for the Sunday-school.—Katie Crawford.

IV. The Relation of the Ceremonial to the Spiritual and the Importance of Teaching It.—J. W. Fidler.

V. Declamation.—Ethel Sollenbarger.

Afternoon Session, 1 o'clock.

Miscellaneous Business.

VI. Foreign Missionary Letters.

VII. A View of Our Strength.—Drue Funderberg.

VIII. Gujerati Song.—By the Stovers.

IX. Foreign Missions.—W. B. Stover.

Round Table: (1) The Importance of Decision Day. (2) Methods of Organizing a Teacher-training Class. (3) The Advantage of the Organized Class. (4) What Constitutes an Ideal Country Sunday-school? (5) Examinations and Promotions: How and When? (6) The Sunday-school Standard.

Viola Furrey, Chorister. Bring "Kingdom Songs."

ANNOUNCEMENTS

DISTRICT MEETING.

Aug. 16, Michigan, New Haven church.
Aug. 22, Northern Illinois and Wisconsin, at Naperville, Ill.
Aug. 28, Southern Illinois, Oakley congregation.
Aug. 28, Second District of West Virginia, Pleasant Valley congregation, eighteen miles from Toll Gate.
Aug. 30, 31, Tennessee, Midway, Hawkins County, Tenn.
Sept. 20, Oklahoma, Panhandle of Texas and New Mexico, Hoyle church, Ames, Okla.
Sept. 25, Middle Iowa, Prairie City church.

LOVE FEASTS.

Arkansas.
Sept. 21, 4 pm, St. Francis.

Canada.
Aug. 24, Fairview.

Illinois.
Sept. 1, Decatur, First Church of the Brethren.
Sept. 14, Liberty.
Sept. 28, Romine.

Indiana.
Aug. 17, 5 pm, Pleasant Valley.
Aug. 31, 10 am, Sugar Creek, Whitley County.
Sept. 7, Shipshewana.
Sept. 8, Ladoga.
Sept. 14, 2 pm, Fountain.
Sept. 21, evening, Maple Grove.
Sept. 21, 5 pm, Somerset.
Sept. 26, Nappanee.
Sept. 28, 10 am, Upper Fall Creek, two and one-half miles east of Middletown.
Sept. 28, 2 pm, Ogans Creek.
Sept. 28, 3 pm, Santa Fe.
Sept. 28, 10 am, Huntington (country house).
Sept. 28, Camden.

Iowa.
Sept. 1, 6:30 pm, Des Moines.
Sept. 18, 19, 2 pm, Panther Creek.
Sept. 21, 2 pm, South Keokuk.
Sept. 28, 3 pm, Monroe County.

Kansas.
Aug. 31, Lawrence.
Sept. 21, Overbrook.
Sept. 29, Independence.

Maryland.
Sept. 7, 2:30 pm, Fairview.
Sept. 21, Maple Grove.
Sept. 21, Sams Creek.

Michigan.
Sept. 14, 10 am, Harlan.
Sept. 16, 10:30 am, Crystal.
Sept. 21, 10 am, Sunfield.
Sept. 21, 10:30 am, Chippewa Creek.

Missouri.
Sept. 1, Osceola.

Nebraska.
Sept. 21, Sappy Creek, at Bro. Abr. Mishler's home, in a tent.

New Mexico.
Aug. 27, Sunshine.

Ohio.
Sept. 7, 4 pm, Lower Stillwater.
Sept. 7, 2 pm, Ross.
Sept. 14, 5 pm, Tuscarawas.
Sept. 21, Spring Run.
Sept. 21, 10 am, North Star.

Oregon.
Aug. 24, Myrtle Point.
Aug. 24, Mohawk Valley.
Sept. 7, Williams Creek.

Pennsylvania.
Aug. 17, 18, 2 pm, Perry, Farmers Grove.
Sept. 22, 10 am, Claar.
Sept. 28, 29, 10 am, Lower Canowago.
Sept. 29, Maple Glen.

Virginia.
Aug. 24, 3 pm, Flat Rock.
Sept. 12, Pleasant View.
Sept. 14, Elk Run.

Washington.
Sept. 7, Seattle.

West Virginia.
Sept. 7, Sugar Lands.
Sept. 14, Harman.
Sept. 15, Shiloh.
Sept. 28, Salem.

A CLOSING OUT OFFER

Following is a list of books of which a limited number of copies are left on our hands—not enough to justify giving them space in our new catalog.

Wishing to close them out, to make room for others, we offer them at the liberal reductions indicated. These are all excellent books. They are bound in cloth and will be sent postpaid at the bargain price.

ON THE OPEN ROAD. By Ralph Waldo Trine.
Author of "In Tune with the Infinite."
A little book containing a creed on wholesome living in seventeen brief, pithy paragraphs, each accompanied by a short discussion, elucidating the teaching of it.
Price, ...50c, NOW, 35c

THE PENDLETONS. By E. M. Jameson.
A book for juveniles, full of life, and of high moral tone. A fifteen-year-old wide-awake school girl, after having read it said, "It's just fine." 280 pages.
Price, ...$1.25, NOW, $1.00

THE DECISIVE HOUR OF CHRISTIAN MISSIONS. By John R. Mott.
The author discusses the following subjects: The Non-Christian Nation's Plastic Changing. Critical Tendencies and Influences in the Non-Christian World.
The Rising Spiritual Tide in the Non-Christian World.
The Requisites of the Present Situation: An Adequate Plan. 250 pages.
Price, ...$1.00, NOW, 75c

THE CHOICE OF BOOKS. By Charles F. Richardson.
The book treats of the **Motive** and Habit of reading; **What When** and **How Much** to read; What books to own; the **True Service** of Reading, etc.
Disraeli says, "We are now in want of an art to teach how books are to be read, rather than to read them." This book is a light along the way.
Price, ...85c, NOW, 70c

THE GLORY OF THE MINISTRY. By A. T. Robertson, M. A., D. D.
Dr. John Clifford says of the book, "The Author's words instruct, guide, cheer and inspire." The author says, "I have written this book out of love for preachers of the Gospel of Jesus."
Price, ...$1.25, NOW, $1.00

THE CHRISTIAN WORKER'S EQUIPMENT. By F. E. Marsh.
The author of this volume touches every important phase of the Christian Worker's equipment. It is invaluable to the Bible student and would-be soul-winner.
Price, ...$1.50, NOW, $1.25

LETTERS OF A PHYSICIAN TO HIS DAUGHTERS. By F. A. Rupp, M. D.
These letters give information in a clean manner upon a subject the ignorance of which has caused untold suffering and even death to countless women.
Price, ...50c, NOW, 40c

A YEAR BOOK OF SOUTHERN POETS. Edited by Harriet P. Lynch.
This is a book containing choice extracts from the poems of Southern authors—one for each day of the year. Bound in cloth, beautifully decorated.
Price, ...$1.25, NOW, 95c

JANET AND HER DEAR PHEBE. By Clarissa Dixon.
A beautiful story of the love between two natural, healthy little girls. Their hopes and fears and their innocent philosophy are set forth in their talks, their letters and their poetry—all genuinely childlike, amusing and touching.
Price, ...$1.00, NOW, 75c

ST. JUDE'S. By Ian Maclaren.
With an introduction by Ralph Connor. As in the author's other books, the reader becomes "conscious of that sudden rush of emotion, as the drill in the hands of this master of his art, piercing through the stubborn granite of canny worldliness, of rigid theological formalism, reaches the living spring of tenderness."
Price, ...$1.20, NOW, 95c

OFF THE ROCKS. By Wilfred T. Grenfell.
This is a story of the Deep-sea Fisherfolk of Labrador, by one who has given his life to the service of these people. It is an interesting, charming and withal, a pathetic story.
Price, ...$1.00, NOW, 70c

THE NEW PEEP OF DAY.
A little book written for the purpose of teaching children Bible lessons. The author of the preface says, "Many people now advanced in middle life associate The Peep of Day with their earliest and tenderest memories."
Price, ...50c, NOW, 35c

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

discipline and teaching of their parents. This usually is about the time they leave home for school. They then give themselves up to their teachers. At this period in life, therefore, they may be led away from the Christian doctrines and ideals of our home. There is no doubt that the attitude of our children towards a godly, righteous life will have more to do with our pleasure in them, after they have completed their education, than anything else. It may cost a little more for us to send our children to one of our own schools, but a training under faithful, earnest Christian teachers will be well worth the difference of hundreds of dollars in the cost of an education.

In the second place parents should realize the importance of helping their children to a good education. Better see that they get a good education under the influence of good teachers of the Church of the Brethren than to leave them money. As a rule a boy would better be compelled to earn his own money. The wisdom necessary to the wise expenditure of money is usually obtained by the practice of that industry and economy which is necessary to the making and saving of it. No greater misfortune can befall a boy than to have been impressed all his life by the teaching of his parents that the chief end of life is to make money. There is getting to be too much of that kind of a sentiment among the people. "The fear of the Lord is the beginning of wisdom," saith the wise man.

I have written this for the benefit of those who are trying to decide where to send their children to school. We surely ought to patronize our own schools, as they are largely supported by our church and are governed by some of our most able brethren.

115 S. Elm St., Nevada, Mo.

Baptism of Holy Ghost and Fire.

BY B. E. KESLER.

In a certain District of our Brotherhood is a class of people who are disturbing the peace of some by speaking in unknown tongues, claiming to have been baptized with the Holy Ghost and with fire. To secure further information, a dear brother asks me to write on the subject.

In the first place, speaking in "unknown tongues,"—languages that were not previously *known* so far as the people of that age were concerned,—occurred only at the building of the tower of Babel.

The instances in the New Testament, where persons were enabled to speak in unknown tongues, were of a different nature. No one of these, so far as known, spoke in a tongue that was not *previously* known. Take the disciples on the Day of Pentecost, for instance. The people said, "How hear we every man in our *own* tongue wherein we were born" (Acts 2: 8)?

Here they spoke some sixteen languages unknown to *themselves*, but *somebody else* knew the language.

Now these modern pretenders claim to speak in tongues unknown to anybody, not even to themselves, for which there is no precedent or warrant in the Scriptures. That is the difference.

Now, to test them, just ask them to show where, in Apostolic times, any one spoke in a tongue not previously known and well understood by some one else. Then ask them to speak in Mexican, French or Italian, and get some one of those nationalities to interpret their speech, and you will hear no more of such babblings.

Now hear Paul, "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; (one at a time) and let one interpret. But if there be no interpreter, let him keep silence in the church" (1 Cor. 14: 27, 28). From this we would gather that when these pretenders speak their Mexican, French, Italian, and so forth, if there are none of those people present to interpret, Paul's advice would be, "Let him keep silence." Of course those people cannot speak those tongues themselves, much less interpret them, if some one should speak them.

Since the confusion of tongues at Babel there has no new tongue been spoken except as it was gradually built up by blending different tongues already known, so that, in apostolic times, even, none were empowered to speak a language not previously known. How much less can these modern pretenders hope to accomplish this difficult undertaking!

I always have some suspicions of a fellow who, after failing to be able to establish his claims by speaking in plain English, or whatever tongue his audience understands, is forced to resort to such trickery and deception as pretending to speak in unknown tongues, which neither he nor any one else understands.

In the second place, so far as known, no one has ever yet been baptized with fire, except the disciples on Pentecost (if this be an instance).

Now, to test these modern pretenders, just ask them to present creditable witnesses to show the time and place when "there appeared unto them cloven tongues like as of fire and sat on each of them," as in Acts 2: 3. That will settle the case and show the hypocrisy.

It is strange that otherwise intelligent people can be led astray by such deception. Paul would say to such, "O foolish brethren, who hath bewitched you, that ye should not only obey the truth" (Gal. 3: 1)? Just compare those deceivers with the Bible, and see how little of the Bible they really obey. Failing to be able to establish their claims by showing that they teach the doctrine and practice of Christ and the apostles, they resort to such pretense as claiming "the gift of tongues" and a baptism of fire, to deceive, if possible, the very elect.

Truly, "many *false* prophets are gone out into the world" and still they come. Take warning and be not deceived thereby. "Not every one that saith to me, Lord, Lord, shall enter the kingdom, but he that doeth the will of my Father in heaven. Wherefore by their fruits ye shall know them," says Jesus. Just wait a little while until the fruits of such men's teaching show up, and then you will see the deception. It will take only a short time.

Better prepare to shun a baptism of fire, yet to come, than to be deceived by them now. As to the baptism of the Holy Ghost, the fellow is to be pitied who has to go about the country proclaiming it to get people to believe he has it. In apostolic times no one had to go around telling the people he had been baptized with the Holy Ghost. On the contrary—he could not conceal it. It manifested itself in his life, without his sounding a trumpet. Jesus would say, "Beware of *false* prophets which come to you in sheep's clothing, but inwardly they are ravening wolves," seeking only to destroy the faith of humble Christians and lead them away from the simplicity of the Gospel as it in Jesus. Paul would say, "Are ye so foolish? Having begun in the Spirit are ye now made perfect by the flesh?" "By the cunning craftiness of men whereby they lie in wait to deceive," many are led astray. "Take heed that ye be not deceived."

River Bend, Colo.

Satisfaction to Law.

BY H. A. STAHL.

The law of God commands and forbids,—commands obedience, and forbids transgression. When we render obedience, the law works peace, strength and joy. When the law is violated, either by doing what it forbids or failing to do what it commands, it condemns, and thus reveals Divine displeasure, produces moral weakness, and inflicts death. "The sting of death is sin; and the strength of sin is the law."

There is but one way by which the demands of God's holy law can be satisfied: that is by willing and doing whatever the law requires. The man who keeps the law is the only one that meets the demands. In other words, it is a positively righteous and holy life, in thought, word and deed, that perfectly fulfills the Divine Will. When all those things are not done which God forbids, and all these things are actually done which he commands, then full satisfaction is made to his law.

Those who transgress suffer the penalty, the condemnation of God and remorse of conscience, which results in death. The transgressor suffers the penalty, and the sufferer of the penalty vindicates right and justice. Thereby, however, the judicial demand is not fully met. No kind nor degree of judicial suffering by a transgressor does honor in the true sense to the law, or fulfills its demands. On the contrary, the penalty of death expresses the violation of law, and the continuous suffering of the penalty shows, not that the law is fulfilled and satisfied, but that the law is broken and dishonored. Condemnation, anguish and misery, however great, endured through the ages by the transgressors, fails as really to satisfy the moral law as the first pang of remorse. For the great commandment of the law is, "Thou shalt love the Lord thy God with all thy heart," and so long as the transgressor falls short in this respect he adds sin to sin and multiplies condemnation.

Our Lord is the only man who satisfied the moral law perfectly. Its demands he fulfilled under a twofold aspect. The law by him was fully obeyed. His obedience was absolute,—in childhood, youth and manhood, at his baptism, during his ministry, under temptation and persecution, in Gethsemane, before Pilate, when scourged by the Roman soldiers or when nailed to the cross. Everywhere and always he did those things which pleased his Father. He loved God with all his heart, with all his mind, soul and strength, and loved his neighbor as himself.

Jesus was faithful to his commission and trust, as the Mediator between man and God, and the Redeemer of a fallen world. This spotless, active obedience met the demands of the law and honored it. The perfect obedience of Jesus Christ to the law of God by living a life of righteousness and holiness was, in the truest sense, the satisfaction made by him to the law. He matured and illustrated the image of God in which the first man was created, and thus developed and perfected ideal manhood. Hence he was able to offer himself without spot to God for the sins of the world. His active obedience conditions the expiatory virtue of his passive obedience.

Inasmuch as Jesus lived in the perfect communion of love, he gave himself an offering of love to God for the transgressor. That spotless life of holy love he sacrificed on the altar of God by the shedding of his blood. The propitiation made by this sacrifice of himself on the cross appeased the displeasure of God against sin, for the reason that the life laid down by him was a life of positive and absolute obedience to the whole will of God. Jesus was what no one ever was. He lived as no man ever lived; therefore he could vanquish death by dying as an expiation of sin. He was made a curse for us. He not only destroyed it, but changed the curse of condemnation into the blessing of redemption.

It has been said that our Lord's sufferings alone can avail for our benefit, but not his positive obedience, for his positive obedience was due from himself to the law of God, and therefore can avail for himself alone. But the suffering of death was not due from him personally; hence the virtue of his suffering, which he rendered on our account, is the ground of forgiveness. Rather, would we say, that both active and passive obedience, a life of spotless holiness and the suffering of death on the cross, were alike obligatory on him who, made of woman and made under the law, came into the world that the world through him might be saved. Positive obedience was indeed due from him as a man to God's law, but just for that reason his positive obedience avails for our salvation. Christ was man for us men. Not only is his active obedience a benefit to believers, but Christ is himself their possession.

We may not separate the death of Christ from his life, his suffering from his holiness. Redemption is not to be divorced from the positive commmunion of love with God. The whole Christ, in all his infinite fullness, is the free gift of God to the penitent sinner, hence all his words and all his works we are authorized by the Gospel to appropriate to ourselves. Engrafted into Christ by faith, we secure all his benefits.

Glade, Pa.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Look to the Hills.

We see some soul, more dear than life,
Sinking in waves of sin and strife,
Blown by the winds from our control,
Farther and farther from the goal;
What shall we do when hope is gone?
Look to the hills! Pray on! Pray on!

When in the hour of pain and grief
Our hearts, while longing for relief,
Are filled with dread lest on the morrow
Will come a deeper, keener sorrow.
What shall we do when strength is gone?
Look to the hills! Pray on! Pray on!

Though oft the waiting time seems long,
Be patient. Sing a sweeter song.
God's time, his way, is always best,
Trust, fully trust, and leave the rest.
His promise stands. Bid doubt begone!
Look to the hills! Pray on! Pray on!

We well can claim his promise rare,
And wait the answer to our prayer.
With thankful hearts we still can say,
"God's answer may be on the way."
We shall win out if faith is strong.
Look to the hills! Pray on! Pray on!

God answers prayer. When in our need
His promises our lips can plead.
Our hands reach out to clasp his hand,
Our hearts respond to his command.
Assurance comes. The burden's gone,
Look to the hills! Pray on! Pray on!

—Unidentified.

The Value of a World Vision.

BY J. EDWIN JONES.

No person is fitted to discuss any subject of vital importance to the development of the church, who has not a vision of the universal character of the church. And no decision of the church should be too highly esteemed, which lacks practicability when submitted to a world-wide application. No question should ever be passed upon at our international Conferences without the light of such a world-wide vision being turned upon it, that its practical, universal application may be studied by such illumination. The tendency to provincialism in the study and discussion of problems of church government, can only be eliminated by education concerning the needs and conditions of the church in every land. Even the various conditions of our own United States must be known and weighed, in such discussions and decisions.

There may be some local methods that are admirable in their working, to make effective some principle, but even their successful practice may be little argument for their universal application. What might be simple and effective in some country or locality, might be cumbersome and impracticable in another. Correct ideas and theories may seem to come through a study of the Scriptures, but only as they are tested with the united experience and testimony of those actively engaged in endeavoring to make the scripture teaching a vital, practical thing, is their correctness obvious. Beautiful theories often prove fragile and inadequate, when they are compelled to sustain the testing weight of experience.

The fundamental principles upon which our faith is built, and around which our activities and methods cluster, are eternal. Their application to our earthly pilgrimage should be sufficiently flexible that their relative importance might not be swallowed up by misdirected zeal. Our investigation, upon which to base premises or from which to make deductions, should be made with a telescope rather than a microscope. A deduction that impedes rather than accelerates the progress of the kingdom of God, when given a universal application, should never receive the sanction of a body professing an interest in the advancement of the kingdom. Provincialism should find no place in the experience of a follower of Christ. For while his activities were confined to a small territory, his teaching applied to the whole world. The apostolic commission, also, was to include the nations that dwell on all the face of the earth. We can only get a proper estimate of the value of any method in the practical application of his teaching when we attempt to make its practice universal.

The missionaries, therefore, other things being equal, should be able to direct more light on questions of method in the application of principles in our church than any other class. And next in value to the ideas growing out of the experiences of the missionaries (I use the term in its wide application to the world-field) should be the conclusions of those who keep in touch with the work of the missionaries and are in full sympathy with their efforts to make willing hearts in every nation yield allegiance to the Christ. Of least importance, and not infrequently the loudest and most insistent to be recognized, are the deductions of those whose provincialism has unfitted them to receive a world vision, and whose egotism has removed every desire for such vision.

Tactfully, yet effectually, so to labor that the Holy Spirit may use the efforts and experiences of active workers in various fields to shed light upon important questions of church polity, and materially assist in a proper solution and disposition of them, should be the ambition of every earnest and thoughtful Christian worker. The modesty or timidity manifested by some active workers should be modified or eliminated by a lively sense of responsibility, and every active worker should be willing and anxious to meet theories with actual experience whenever possible, that by the test of practicability every suggestion might be weighed.

Certainly, no method of application should ever be exalted to the dignity of equal reverence with the principle itself. The folly of such a deduction is emphasized when a company of brethren, from various localities, meet and attempt to establish a working body. Without much patience and forbearance and the elimination of provincialism, no such organization can succeed. And it is safe to conclude that those who make themselves most agreeable in such circumstances are those who have the best conception of the international scope of the work of the church.

We are probably better united in our methods of work than many religious bodies. This article is written with the idea that the most effectual way, to foster and develop this fine characteristic, is to become interested in and informed concerning the world interests involved in presenting and applying the Gospel to every nation, and with the hope that it may provoke thought and activity toward this end. Surely, the angle from which to estimate grave questions like our ministerial problem, our school problem, our simple-life problem and even the more grave problems that seem to involve the principle itself, like the rebaptism question, is the angle of their world-wide application, and no other angle would seem to give us an adequate basis from which to form conclusions.

Larned, Kans.

Critics that Pray.

BY J. HUGH HECKMAN.

No field of human activity is free from the invasion of criticism. There are always individuals, overanxious to assume the part of critics and to indicate how things are failing, in a certain degree, to accomplish perfect results. It is easier to note such failings than to offer solutions to overcome them. But human nature likes to criticise anyway, whatever may be the ability along the latter line.

Demerits, in the administration of the Christian church, are frequently pointed out in speech and print, sometimes by friends, more often by foes. Some of this criticism is proper; some of it is not. This point is settled by the underlying motive. I am sure that true criticism has a place in the work of the church, and I use the term in its best sense of making a detailed examination of the facts about a matter and expressing views about it according to them. Accepting the church as an institution of Divine origin, it is not my purpose to spend any time with ineffective outbreaks against its essential nature and mission. Methods are always open to investigation.

Who is it that is qualified to offer criticisms which shall be seriously considered by all who love the church? My answer is, "THE MAN THAT PRAYS." If any amplification is necessary, I say, "THE MAN OF MUCH PRAYER." Prayer is a means of grace invaluable to Christian discipleship and is to be engaged in intelligently and with consecrated purpose. What right has any individual to dwell upon defects in the working of the church, when he ignores or neglects this exercise which is vital to the spiritual life of the church? His is a case where a "beam" needs removing more than a "mote." The defect is within himself.

Not long ago it was my discomfort to listen to a severe arraignment of our own church, and the way she does some things. There was an element of justice in some of the remarks, but I was studying the speaker more than the words spoken. Knowing some circumstances, the reasons for this speech were clearly apparent. Later the same speaker declined to express thanks at the table, although a professing member of the church. This course was consistent with the spirit of the preceding speech. Here was a critic that did not pray. The church was not given credit for the good it has, and the criticisms were valueless. The fruit of personal prejudice is fault-finding.

The critic that prays realizes the limitations of human judgment. He manifests this by his very act of praying, thus calling to his natural powers the aid of Divine wisdom. He approaches church questions with a reinforcement which the prayerless critic does not have. It requires a superior intelligence to take advantage of every means to increase its power.

The critic that prays is in sympathy with the work of the church. His suggestions are along helpful lines and are made in a kindly spirit. This is not expected of one whose sympathies are foreign to the cause about which he speaks. The Christian church never looked to Ingersoll for advice in improving church polity, because his criticisms were not constructive. The criticisms of a disgruntled member are of the same sort. Interest in church life to the point of earnest zeal is a product of prayerful sympathy.

So the critic that prays possesses the essential quality of pure motives, with a disposition to act guardedly, lest his influence hinder where he hopes to help. We can afford to listen to the man whose purposes are sincere and right, and who allows no personal feeling to bias his judgment. If a critic's motives are not pure, they will become so as he continues to pray in the proper spirit.

After all, it is God and those who live closest to him that know best how to value criticisms regarding the church. Every aspirant to a critical attitude must be sure of the condition of his own heart. No man, lacking in divinely-illumined intelligence, sympathy and holy motives may presume to dictate policies of church movement. But let prayerful criticisms continue. They mean progress to the spiritual life of the church and bear fruit in the success resulting from improved methods.

Mt. Morris, Ill.

Patronize Our Own Schools.

BY LEANDER SMITH.

At this season of the year many of our brethren and sisters are considering the matter of sending their children away to school. We wish to have a word with these parents. Two or three things should be carefully considered.

In the first place parents should remember that all schools are not alike. Some of them seem to be pervaded by a spirit of unbelief. As to this matter we, as Christians, do most earnestly hold and teach. Our children would better be without special literary training than to be led into the meshes of skepticism and unbelief. Their teachers have very great influence over them.

There comes a time in the lives of children when they begin to feel that they must grow beyond the

The Second Coming of Our Lord.

BY E. B. HOFF.

"And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts 1: 10, 11.) "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first (before the living are taken away); then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4: 16, 17.)

"He shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24: 31). "Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not on what day your Lord cometh" (Matt. 24: 40-42). "For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Philpp. 3: 20, 21).

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12: 2). "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5: 28, 29.) "For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds" (Matt. 16: 27). "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." . . . "And these shall go away into eternal punishment: but the righteous into eternal life" (Matt. 25: 21-46).

"Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death" (1 Cor. 15: 24-26). "The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance" (2 Peter 3: 9).

"And he said unto them, Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16: 15, 16). "But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of person ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3: 10-13).

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. . . . . Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God" (Rev. 21: 1-3). "Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes" (Rev. 7: 15-17).

Maywood, Ill.

The Millennial Reign.

BY A. HUTCHISON.

Where will that reign be? We read in Zech. 14: 4, 5, "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: And the Lord my God shall come, and all the saints with thee." Here the prophet is speaking of the return of Jesus to the earth. (See also Rev. 5: 10.)

When Jesus left the earth, and went into heaven, he ascended from the Mount of Olives, and when he returns, he will reach the earth at the same place where he left it. (See Acts 1: 10, 11.) And when he comes, all the saints will be with him. The apostle, in 1 Thess. 3: 13 says, "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Then 1 Thess. 4: 14-17 says, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: And the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: And so shall we ever be with the Lord." Eccles. 12: 7 says, "Then shall the dust return to the earth as it was: And the spirit shall return unto God who gave it."

When the true servant of the Lord dies, the spirit goes to God, but the body remains here. In 1 Cor. 15: 44 we read, "It is sown a natural body, it is raised a spiritual body." Then, when Jesus comes, this spiritual body goes up to meet the spirit which is coming with Jesus. Then all the faithful ones, who are still living, will be changed from corruptible to incorruptible, in the twinkling of an eye, at the last trump. And will be caught up with those spiritual bodies to meet the Lord in the air. Matt. 25: 6 says, "Behold, the bridegroom cometh; go ye out to meet him." Then they can face about and come with him. Thus we can see how he can come and all the saints with him.

Now we are ready for Luke 12: 37, which says, "Blessed are those servants, whom the Lord when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." This is the marriage supper of the Lamb. (See also Rev. 19: 7-9.)

This will mark the end of this dispensation, and also the beginning of the millennial reign. At the end of the thousand years' glorious reign with Christ the devil will be loosed out of his prison, and will then make his great and last assault upon the saints, but will signally fail. (Read Rev. 20: 7-10.) You will see here that the saints are still in the camp. There is where the reign will be.

McPherson, Kans.

Joy and sorrow are both equally deceptive. No man is either as glad or gloomy as he thinks himself to be.

Why Do I Live?

BY NETTIE C. WEYBRIGHT.

"Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work" (John 4: 34).

Jesus was making a long journey. He had been traveling, teaching and working until he was weary. Coming to Sychar, a city in Samaria, he sat down by Jacob's well to rest. While resting thus, a woman of Samaria came to draw water. He saw here an opportunity for doing good,—to lead a wanderer back to God. His asking her for a drink of water was the occasion that gave rise to the conversation that followed, the memorable incident that has been found in the Book throughout the ages, serving as a guide-post to the sin-sick soul, pointing him to the One who gives to the world the Water of Life, that all may drink thereof and live. This woman, though honest in her convictions, was still serving under the law of Moses, having never heard of the Christ, that he was already among them. But she was not prejudiced, and understood very readily the lesson he taught her. Rejoicing in the light she had just found she went to the city to tell her neighbors and friends of Christ.

While she was gone, his disciples came from the city with the food they had gone to buy. But the Master seemed disinclined to eat, so much so that they wondered if some one else had brought him food while they were gone. Significantly he said, "I have meat to eat that ye know not of." How busy our Lord was, and what good use he made of his time! How much he managed to accomplish for his Father who sent him, in those thirty and three short years allotted him to spend here! He himself once said, "I came to seek and to save that which was lost," and his own statement, "that he must be about his Father's business," as expressed to his mother when he was but twelve years old, seems to have been his motto all through his earthly life. In this case, although he really needed the refreshments offered him, he chose rather to engage in spiritual work, to save a soul from death. He was so interested in this greater work that he forgot hunger and thirst, meat and drink.

How different we, as Christians are! We seemingly forget that God clothes the lily of the field and notes the sparrow's fall, and is so abundantly able to provide for and protect us! Consequently the "meat and drink," and "wherewithal shall we be clothed and housed?" become the all-absorbing questions of life to us, and we continue to eat and hunger, drink and thirst again, when this promise, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water, springing up into eternal life,"—this unfailing promise still stands for you and me. How much we miss the glories of the Eternal God because we will not give up the sordid things of earth for a closer walk and union with the Father of our souls! Oh, that we had greater faith!

Christ was ever on the lookout for the saving of souls. He missed no opportunity of doing good, as we do. He never forgot that he was here on an errand of love and mercy, but made this work his business and delight. We so often do our Christian work as though we were "out of our element" while performing it. We seem ill at ease, in a hurry to get through with it. Is *our* spiritual work *meat* to *us*, as it was to our Savior? Being parts of the body of which he is head, should we not work like he does? Our time for doing good is so limited. The fields are already white unto the harvest, awaiting the gleaners to gather the sheaves. No other can do our work. It is *ours* to do, but are we doing it? Are we living up to the light we have? Are we seeking divine light on life's pathway? Are we striving for things that are higher and better, or are we content and satisfied to grovel in the depths of earth and earthly things? Is this the sum and substance of our life-work? Why do *you* live? Why do *I*? If we live for Christ, let our light shine for him, gather souls into his kingdom, teach the Word, glorify God in all our life and activities. Then, and then only, is our life really worth while. Then is Christ's work our meat and drink.

Syracuse, Ind.

I Their Value
II Their Present Organization
III Sacrifice
IV Responsibility
V Academies or Colleges
VI The Course of Study
VII Cooperation
VIII Educational Organization

OUR SCHOOLS

By W. L. EIKENBERRY

Part Six.—The Course of Study.

THE course of study which is administered by any school is a very important matter, for this decides the sort of product it shall turn out, and very largely the profession or business in which its students shall engage. It may change the whole course of a student's life, as when a country boy decides to try the city as his future field of activity, because in all his school life, from the country school to the end of his college course, the city has been drawn upon for the material of instruction and he has been unconsciously permeated with city ideas.

The curricula of our schools are of two sorts. First there are a group of courses known as the literary courses, which differ among each other in the various proportions of language, science, history and mathematics included and are supposed to serve the purposes of general culture but are, in fact, dominated by the necessity of conforming to college admission standards. They are good and efficient courses. They are probably better because of the influence of the college requirements. Another group of courses are vocational, and are built around the work in bookkeeping, stenography and typewriting.

It is difficult to say whether the most unfortunate thing about these latter courses is their shortness, which allows a pupil to "complete" school work with a diploma before he has rightly felt its influence, or the other fact that these courses,—our only vocational courses,—lead cityward, whether the youth is especially adapted to city life or not. It has been the case in the past that if one wanted to take a vocational course in our schools, there was no choice of field. If he wished to use his training, he must go to the city. Further, as these courses are usually administered, they are not sufficiently broad to give him a proper outlook upon the new life he is to enter. There are now agricultural courses, but as these are a prophecy of the future, rather than a part of the past, they will be considered later. The courses in music and expression are such special courses that they will not be discussed.

In this organization of the curriculum we have been merely putting into practice the common type of curriculum amongst secondary schools. Its faults are not peculiar to ourselves. If we plead guilty to any particular fault, it is in not originating something better adapted to our needs. The last decade has seen a movement toward a broader course of study in American schools. It has come to be admitted on every hand, and by practically all educators of standing that all schools must give opportunity for vocational education adapted to the needs of the community served by the school, and that this work must be recognized as a part of a liberal education, along with the older subjects of language, mathematics, history and science. The introduction of a certain proportion of vocational work into the courses, in all grades, is peculiarly important in view of the fact that such a large number of pupils quit school in the earlier years of their course, and enter the vocations with only the preparation they are given in the schools. It is equally important that vocational work be not allowed to displace the older branches to such an extent that the worker fails to secure the moral and social development which is his due.

The school exists to serve the needs of its community. The community needs citizens who are of the highest moral character; it needs citizens who are intelligent upon the great social and governmental questions which, in a democracy like ours, come to the citizens for final decision, and it needs an effective industrial population. The school is the institution which society has created to supply its needs in these respects.

The school which would serve a community properly a generation ago, will not suffice now. New times have brought new demands. The present demands for a broader education can not be interpreted as a movement toward a new solution of old problems, else we might be content with the solution made by our fathers. Rather, it is an attempt to cope with conditions which have arisen in the growth and development of the country and which our fathers never confronted. In the pioneer days when all foods were raised upon the home farm and prepared from beginning to end by the women of the household, it was not necessary for the girls to be instructed regarding the adulterations of foods, but now, that much of our food is prepared in great factories, under conditions of which we have little knowledge, the housewife becomes, so far as these things are concerned, an inspector. If health and pocketbook are to be guarded, the inspector in the home needs to be an expert, for she must cope with the wiles of unscrupulous manufacturers.

In those same pioneer days, when the family had few wants which could not be supplied directly from the farm, and when land had a value of only a few dollars an acre, it was not difficult to make a good income upon a farmer's investment, but with the multitudinous wants of the present, and with land values of $200 or more per acre, the task is not so easy. Under former conditions the actual American average of fifteen bushels of wheat to the acre might be sufficient, but at the present it is necessary to approach more nearly to the thirty bushels per acre, which are produced by the thousand year old soils of Europe. The fathers have shown that their methods will not do this, and therefore the sons must be taught better methods to meet the new conditions. Examples could be multiplied, but these must suffice to show that the new conditions have brought new problems which the schools must help to solve.

The demand, on the part of society, that its youth shall be educated for social and economic efficiency, does not indicate that there is not any longer love for the traditional school subjects. It is not a demand for subtraction from the curriculum, but rather for addition to it. The community of the present day asks no less than in former times that its youth shall be given command of their mother tongue, that they shall be intelligent regarding the great movements of history and sociology, that they shall have the key of languages, whereby to unlock the storehouses of the heritage of all the nations; it asks even more emphatically than formerly that its youth shall be given that command over the forces of nature with which science has endowed us; but beyond this, or included within this, it demands a training for social, religious and industrial efficiency. In this newer education no line of study is barred out, but each one must be ready to show that it has some reasonably direct relation to the needs of life today.

It is not sufficient to say that, after a person has received his general education, it is time to take that specific training which shall fit him in particular for his profession or business in life. A fatal objection to that scheme in practice is that not more than one or two per cent of our population ever finish a college course and therefore but this insignificant number could ever have any training for their particular life work. Any system which provides for only one per cent of the people, at the maximum, is not a system which commends itself to a democratic people. It is not a system of education.

Possibly a more serious objection to the system of postponing industrial training until a very late stage in education is that the individual is not educated symmetrically. Such a system recognizes the need of a training of a different nature than that afforded by the usual academic subjects but does not attempt to carry on the training of all sides of the individual at the same time. Now it is perfectly evident that if the hand is to be trained as well as the mind, as in manual training courses, the training of the hand can not be put off until the mind has become fixed in its habits, for by that time the physical habits also will be fixed. If the whole man is to be educated, all phases of that education must be carried on at the same time, as nearly as possible.

The theory that all industrial education, such as agriculture, is special education, and therefore should be postponed until after a long course of study in other branches, is not well founded. In the first place, agriculture is no more a specialized study than is history, or Latin, or mathematics. These are, in fact, branches which have become very highly specialized for the purpose of providing certain training which has a high social value. It would not be far off the truth to characterize these branches as a means of training for social fitness, just as industrial branches are a means of training for economic efficiency. Either one of them may be made the means for keenness of observation, correct judgment, and other desirable characteristics. If it is desirable to precede a technical course by an academic one, in order that the technical course may have the advantage of the powers of reasoning and judgment developed in the former, it is much more logical that the two should accompany each other, in order that the methods of reasoning, which may be developed in the study of philosophy, may be applied to the solution of some real problems in the technical work. Otherwise the student is likely to be drawn into vague and useless speculations, or fail to use his powers at all.

In our own church the need of industrial education is manifest. We have always been an agricultural people and we shall, apparently, remain so for a long time to come, unless we find some more successful means than we have yet adopted to meet the new problems of city evangelization. The larger part of the pupils who come to our schools come from the country, and in most cases the country holds a better prospect of success and happiness for them than does the city. They are sufficiently plastic to be turned either to the city or back to the country, as their education may incline them. And even if they do go to the city there are better chances for them along other lines than as accountants or stenographers. We have, up to the present time, persistently educated them cityward. Once in the city, our hold on them has frequently proven too weak, in the absence of strong, organized churches, to hold them to the church. By our present policy of educating our young people toward the city, and our equally unfortunate inability to understand and meet city conditions, we are today draining the church of much of its best blood.

The new movement affords a great opportunity for our schools. The movement is new. The school that begins with it now will have the prestige that comes to him who first succeeds in doing the thing that all are advocating. This country is calling now for schools that will educate for country life in the fullest sense of the word. It wants schools that will afford all the opportunity for culture that is included in the older type of education, and in addition give to the man or woman the training that is needed by the one who lives and works close to mother earth. We have a few schools of agriculture in the country which are attempting something like this, but they are few, and the demand is great. There is no educational opportunity now equal to that which awaits the schools which are able to develop a new education to fit the new needs. Every one of our schools has a good field of this sort surrounding it now. Later, some other institution may occupy it. Are we great enough to seize our opportunity?

Chicago, Ill.

HAPPINESS and health can never be very long separated. If you keep either, you'll soon find the other.

The Second Coming of Our Lord.

BY E. B. HOFF.

"And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts 1: 10, 11.) "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first (before the living are taken away); then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4: 16, 17.)

"He shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24: 31). "Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not on what day your Lord cometh" (Matt. 24: 40-42). "For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Philpp. 3: 20, 21).

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12: 2). "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5: 28, 29.) "For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds" (Matt. 16: 27). "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." . . . "And these shall go away into eternal punishment: but the righteous into eternal life" (Matt. 25: 21-46).

"Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death" (1 Cor. 15: 24-26). "The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance" (2 Peter 3: 9).

"And he said unto them, Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16: 15, 16). "But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of person ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3: 10-13).

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. . . . . Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God" (Rev. 21: 1-3). "Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes" (Rev. 7: 15-17).

Maywood, Ill.

The Millennial Reign.

BY A. HUTCHISON.

Where will that reign be? We read in Zech. 14: 4, 5, "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: And the Lord my God shall come, and all the saints with thee." Here the prophet is speaking of the return of Jesus to the earth. (See also Rev. 5: 10.)

When Jesus left the earth, and went into heaven, he ascended from the Mount of Olives, and when he returns, he will reach the earth at the same place where he left it. (See Acts 1: 10, 11.) And when he comes, all the saints will be with him. The apostle, in 1 Thess. 3: 13 says, "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Then 1 Thess. 4: 14-17 says, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: And the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: And so shall we ever be with the Lord." Eccles. 12: 7 says, "Then shall the dust return to the earth as it was: And the spirit shall return unto God who gave it."

When the true servant of the Lord dies, the spirit goes to God, but the body remains here. In 1 Cor. 15: 44 we read, "It is sown a natural body, it is raised a spiritual body." Then, when Jesus comes, this spiritual body goes up to meet the spirit which is coming with Jesus. Then all the faithful ones, who are still living, will be changed from corruptible to incorruptible, in the twinkling of an eye, at the last trump. And will be caught up with those spiritual bodies to meet the Lord in the air. Matt. 25: 6 says, "Behold, the bridegroom cometh; go ye out to meet him." Then they can face about and come with him. Thus we can see how he can come and all the saints with him.

Now we are ready for Luke 12: 37, which says, "Blessed are those servants, whom the Lord when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." This is the marriage supper of the Lamb. (See also Rev. 19: 7-9.)

This will mark the end of this dispensation, and also the beginning of the millennial reign. At the end of the thousand years' glorious reign with Christ the devil will be loosed out of his prison, and will then make his great and last assault upon the saints, but will signally fail. (Read Rev. 20: 7-10.) You will see here that the saints are still in the camp. There is where the reign will be.

McPherson, Kans.

Joy and sorrow are both equally deceptive. No man is either as glad or gloomy as he thinks himself to be.

Why Do I Live?

BY NETTIE C. WEYBRIGHT.

"Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work" (John 4: 34).

Jesus was making a long journey. He had been traveling, teaching and working until he was weary. Coming to Sychar, a city in Samaria, he sat down by Jacob's well to rest. While resting thus, a woman of Samaria came to draw water. He saw here an opportunity for doing good,—to lead a wanderer back to God. His asking her for a drink of water was the occasion that gave rise to the conversation that followed, the memorable incident that has been found in the Book throughout the ages, serving as a guide-post to the sin-sick soul, pointing him to the One who gives to the world the Water of Life, that all may drink thereof and live. This woman, though honest in her convictions, was still serving under the law of Moses, having never heard of the Christ, that he was already among them. But she was not prejudiced, and understood very readily the lesson he taught her. Rejoicing in the light she had just found she went to the city to tell her neighbors and friends of Christ.

While she was gone, his disciples came from the city with the food they had gone to buy. But the Master seemed disinclined to eat, so much so that they wondered if some one else had brought him food while they were gone. Significantly he said, "I have meat to eat that ye know not of." How busy our Lord was, and what good use he made of his time! How much he managed to accomplish for his Father who sent him, in those thirty and three short years allotted him to spend here! He himself once said, "I came to seek and to save that which was lost," and his own statement, "that he must be about his Father's business," as expressed to his mother when he was but twelve years old, seems to have been his motto all through his earthly life. In this case, although he really needed the refreshments offered him, he chose rather to engage in spiritual work, to save a soul from death. He was so interested in this greater work that he forgot hunger and thirst, meat and drink.

How different we, as Christians are! We seemingly forget that God clothes the lily of the field and notes the sparrow's fall, and is so abundantly able to provide for and protect us! Consequently the "meat and drink," and "wherewithal shall we be clothed and housed?" become the all-absorbing questions of life to us, and we continue to eat and hunger, drink and thirst again, when this promise, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water, springing up into eternal life,"—this unfailing promise still stands for you and me. How much we miss the glories of the Eternal God because we will not give up the sordid things of earth for a closer walk and union with the Father of our souls! Oh, that we had greater faith!

Christ was ever on the lookout for the saving of souls. He missed no opportunity of doing good, as we do. He never forgot that he was here on an errand of love and mercy, but made this work his business and delight. We so often do our Christian work as though we were "out of our element" while performing it. We seem ill at ease, in a hurry to get through with it. Is *our* spiritual work *meat* to *us*, as it was to our Savior? Being parts of the body of which he is head, should we not work like he does? Our time for doing good is so limited. The fields are already white unto the harvest, awaiting the gleaners to gather the sheaves. No other can do our work. It is *ours* to do, but are we doing it? Are we living up to the light we have? Are we seeking divine light on life's pathway? Are we striving for things that are higher and better, or are we content and satisfied to grovel in the depths of earth and earthly things? Is this the sum and substance of our life-work? Why do *you* live? Why do *I*? If we live for Christ, let our light shine for him, gather souls into his kingdom, teach the Word, glorify God in all our life and activities. Then, and then only, is our life really worth while. Then is Christ's work our meat and drink.

Syracuse, Ind.

THE ROUND TABLE

Our Music.

BY JOSEPH STUDEBAKER.

I LOVE to see the above subject given proper attention through the columns of the MESSENGER, since music is so great a part of Divine worship. The Church of the Brethren is fortunate in perpetuating congregational singing, which gives all an opportunity of expressing their love of God in song. In "Kingdom Songs," our new book, we have a beautiful collection of new music for the lover of song, and in our good old "Hymnal" we have a large collection of standard church music, so we are well fitted with songs and hymns for all kinds of church work.

Fortunately we, as a church, are blessed with many good voices, so that it is a common expression, when people leave any of our services, to say: "Oh, that beautiful, sweet singing! How inspiring to our spiritual natures! How we love to join in singing those good old songs!"

Thank God that our new song book, "Kingdom Songs" has been given us! It is filling a long-felt want in the Church of the Brethren. As I see it, the aim of our Publishing House has been, to provide a book that would be broad enough in its scope to accommodate the needs of all departments of church and Sunday-school work, except those that are met by our "Hymnal." The "Hymnal" should always have the preëminence, especially for preaching services, as we have many good old brethren and sisters who can sing the old church songs, but are not so familiar with newer music. It is much better to have plenty of "Hymnals" and "Kingdom Songs," so as to have the songs of praise brought out by the united voices of all, than to kill the spirit and enslave the voice by using musical instruments. Especially is this true upon funeral occasions.

As a church, we are fortunate indeed that *our music* consists in singing and making melody in our hearts to the Lord. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5: 18). Truly, we can say, with the Psalmist David: "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being" (Psa. 104: 33).

What we need is more teaching of sacred music in the true spirit of worship. The church needs more and better singing for Jesus. It is a blessed thing when sinners come flocking into the church, and we all rejoice when they make the good choice, but to build up these lambs of the fold is the work of the membership, and one of the very best ways is to give them an opportunity to help in the song services. We need more teaching along this line, and should make use of the many able brethren and sisters who could lead the singing and thus improve that part of the service. If the church would have the proper teaching right at home, in the home congregation, great advancement could be made in our song service.

Flora, Ind.

Hypocrisy and Its Doom.

BY IDA M. HELM.

THE definition given for hypocrisy is, "Hiding of one's true character under a false or specious appearance of virtue or goodness; hypocrite, one who, for ulterior purposes, puts on a fair outside show; the hypocrite makes truth serve the purpose of falsehood."

When we see the word, "hypocrite," our first thought is likely to be, "Oh, I know what a hypocrite is." We are quite familiar with the pen-picture, drawn for us by Jesus, of the hypocritical Pharisees, and the woes pronounced upon them, because they made clean the outside of the cup and platter, but within they were full of extortion and excess. Outwardly they appeared righteous unto men, but within they were full of hypocrisy and iniquity. The Pharisees had become so thoroughly saturated with hypocrisy that the word "Pharisee" came to be a synonym for "hypocrite." But in associating hypocrisy with the character of the Pharisees, we should not lose sight of the fact that hypocrisy may be found in other places.

In the beautiful picture of the early church a streak of blackest dye stands out in sharp contrast against a background of love. There were two hypocrites in the church. Ananias and Sapphira, in order to make a fair outward show, sought to deceive the apostles, and lied to the Holy Spirit, and because of it their doom was as dreadful as the woe pronounced on the Pharisees.

One may falsify the true standard of his own character today, and against a sense of right and wrong, and scruples of conscience, he may, for ulterior purposes, give wrong the place of right and seek to silence his conscience,—his convictions. This is hypocrisy. Paul says, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4: 1, 2). The spirit of error comes from Satan, the traducer, and is opposed to the spirit of truth. Faith, obedience to the teachings of Jesus, and a good conscience, are joined. Deception, a badly-seared conscience, and hypocrisy, are joined. To sear the conscience is to deaden perception of the senses by repeated violations of right, committed against better knowledge until the conscience is deadened,—seared as with a hot branding-iron. Jesus, speaking of a class of people who pervert the Scripture, says: "The Lord of that servant shall appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth" (Matt. 24: 51).

Ashland, Ohio.

At the End of the Road.

BY JAMES M. NEFF.

OUR mountain camp is located at the end of the road. By that I mean we are at the end of the wagon road. We can come to within a few feet of the camp by team and wagon, but we can not go fifty feet farther. There are too many rocks. It is too steep. There is no road,—only a narrow, winding trail. Those who come up this far by wagon, if they would go farther, must unload their camping outfits from their wagons, pack them on the backs of their horses, mules or donkeys, and make the remainder of the trip by pack train, leading, driving or riding their animals single file up the trail. And the readjustments that are going on here, day after day, during the camping season, are interesting to watch.

Some go farther back into the mountains, just for a summer outing, wanting to go on up to where they can enjoy frost and snow in July. Some go to hunt and fish. Some are in Government employ, going back to work on the new trails, or to guard the forest reserves against timber thieves, forest fires and violators of the game laws. Some are cow-men, taking their herds back to the mountain pastures for the summer. But all alike, if they come this far by wagon, they must leave their wagons. And you ought to see the wagons! They are all about here.

Then there are many who come here and never get any farther. Coming from the hot valley below, and finding here a temperature rarely above eighty, plenty of shade and good water, they say, "This is good enough." Others lack the needed strength and endurance for an arduous trip over the mountain trails. Still others are either unprepared or indisposed to travel any other way except by wagon.

And, by the way, did you ever get to the end of the road in your religious experience,—to the place where you either had to stop and give up the trip or leave your wagon? I've heard of both individuals and churches that failed to attain the heights of service and experience that they might have attained, merely because they refused to change their mode of travel at the proper time. My observation is that if you have no other argument in favor of traveling in a wagon than the fact that you have always traveled that way, it's a poor argument. Don't be afraid to change your methods when the occasion requires it.

Camp Wishon, Springville, Cal.

IT is but half the truth to speak of Jesus as the "Man of Sorrows" as though he never was, as though he is not now, the "Man of Joy." Over against Farrar's statement in his "Life of Christ," "We are never told that Jesus laughed, while we are once told that he wept," we may as well put the other extreme: Renan's representation of a Teacher "whose sweet gaiety constantly found expression in lively reflections and kindly pleasantries." The Divine Man dissociated himself from the austere solemnities of the religionists of his time. He was found in social assemblies, at feasts where laughter and song were known. It is well to remember the humanness, the happiness, the humor of Jesus. He watched, and probably joined in, the merry games of the children, and they were attracted by his smiles.

CHRISTIAN WORKERS' TOPIC

The Prophets: Who They Were, and What They Taught.

Isa. 40: 3-8; Jer. 29: 13.

For Sunday Evening, August 25, 1912.

The word "prophet" means one who "shows forth." A prophet is not necessarily a man who foresees the future, but a man who foretells what God has told him to speak.

Words and Messages of Theirs.

I. A Word from Isaiah (Isa. 2: 1-3).
II. Jeremiah's Message (Lam. 3: 22-26).
III. Ezekiel's Commission (Ezek. 2: 1-5).
IV. Hosea's Word (Hosea 6: 1-4).
V. Joel's Message (Joel 2: 12-14).
VI. A Message from Amos (Amos 5: 14).
VII. God's Messengers (Hab. 2: 1, 2; Isa. 6: 8; Jer. 1: 7; Ezek. 2: 3; John 1: 6).
VIII. Of Their Teachings.—(1) Sin and pardon (Isa. 1: 3, 4, 18). (2) Duty (Isa. 1: 16, 17; Micah 6: 8). (3) Brotherly love (Ex. 20: 16; Luke 10: 27). (4) The coming Savior (Deut. 18: 15; Psa. 2: 2; Isa. 2: 4; Mic. 5: 2).

Helps.—(1) Who were the prophets? (2) How many books of the prophets are there in the Bible? (3) What was the business of the prophets? (4) To what people were they sent? (5) What are some of the messages they brought? (6) Why are their messages just as helpful to us today? (7) Which prophet do you feel best acquainted with? (8) Which one, to you, is the most interesting? (9) Why do we speak of major and minor prophets? (10) Were there prophets of whose writings we have none? Name two or more.

PRAYER MEETING

Obedience the Test of Love.

John 14: 22-24.

For Week Beginning August 25, 1912.

1. To Whom Does the Lord Manifest Himself?—The Lord dwells in the heart that is obedient, for he has no pleasure in those who are rebellious and unmindful of him. Thus he reveals himself to one person and not to another. The condition on which the Lord promises to come and dwell in the heart, hinges upon the keeping of his Word, and this comes as a natural result of love in the heart. If there is no love, there is no obedience, and thus there can be no gracious manifestation of Divine power in the heart. "If ye love me," says Jesus, "keep my commandments." The two go together (John 14: 21; 1 John 2: 4-6).

2. Obedience an Absolute Test of Love.—Obedience manifests itself as an outgrowth of the inborn principle of love; it is love's assurance. It is love's unconscious doing of a duty that is in itself a delight. Love will put itself out to gratify the desires of the one beloved. It will endure hardships and privations and poverty, and do it all gladly. Obedience considers no duty, that love suggests, as being too great. And its doing of these things is an unimpeachable guarantee of the love that is in the heart (2 John 6).

3. Where Love Is, There Divine Fellowship Will Be.—"We will come unto him, and make our abode with him." Love does not dwell alone. There is always a companion for our thoughts and our reveries. The Lord makes the soul of the one who loves him his own dwelling place. He will make his abode there, and speak peace to that dwelling. He will make it an abode of delightful activities for his own name's sake! The Lord in us! How much it means! How easily it is brought about! The affection of these poor hearts of ours would seem an unworthy exchange for such an unspeakable favor and blessing, yet it is all that the Lord asks; other things spring out of this, as the tree from the seed. Love is infinite, and its rightful manifestation is world conquest (1 John 5: 3, 4).

HOME AND FAMILY

When I Go Home.

When I go home, it will be evening,
And I shall hear my own dear people sing;
And see the lighted rooms, and take my place
As one of them, in that sweet time of grace.

When I go home, I shall be very tired
Of struggling for the things that I desired;
But I shall be content to end my quest,
Gaining the best things, peace, and love, and rest.

When I go home, how sorry I shall be
Not to have brought more treasures back with me!
Yet, though I be a failure, worn and poor,
They will not turn me from my Father's door.

When I go home, I shall be travel-stained,
For winds have beaten me, and storms have rained,
And earth has clung to me by vale and hill,
But they will take me in and love me still.

When I go home—oh, will it not be heaven
To be restored, accepted, loved, forgiven?
Sorrow and sighing are for those who roam;
I shall have found my bliss when I go home.

Thoughts.

BY FRANCES E. MILLER.

THE evening work was finished. The old, blue China dishes were dried and put away in the cupboard. Aunt Marien lit the big lamp on the table, drew up the old rocking-chair, placed her Bible upon its broad arm, and then turned toward the window for one last look at the spring night. Moonlight and starlight fell upon the garden and the tree covered lawn, making alternate patches of brightness and shadow. Sweet odors came in on the wind, as does incense from a vase. With the calm of nature and of God in her eyes, Aunt Marien turned away, gave a last stir to the burning sticks in the fireplace, for the night was somewhat cool, and, at last, settled down in peace, with the open Bible in her lap.

She was interrupted in her keen joy of meditation by the squeaky swing of the garden gate, and the quick click of heels upon the old brick walk. "Aunt Marien, are you here?" asked an eager, restless voice, and a young girl stood in the doorway.

"Come in! Come in!" called Aunt Marien. "It has been a whole week since you were here, Eldora. Sit down! No, here, this chair is more restful and cozy."

Aunt Marien pointed to a rocker, near by, but Eldora smiled and pulled up an old footstool to the fireplace. Aunt Marien laughed and lifted a box off the mantel.

"Marshmallows, auntie?" cried Eldora. "Why, how kind! Here is the stick, too. Now just watch me toast them."

She stretched out the snowy square toward the crackling sticks and the flames. Aunt Marien sat down again and watched her. For a time neither spoke.

"My! My! Eldora," said Aunt Marien, as her eyes sparkled, "how like you are to what I was at your age!"

"O, auntie, you were never like myself. You have always been strong and good and sweet. But I—why I am a complete failure."

"What makes you think so?" Aunt Marien asked.

"Everything." Eldora struggled a moment to express her thoughts, and then ended lamely, "Everything!" Then she continued slower and less impatient, in a voice tense with enough hidden feeling to make Aunt Marien realize that all was not going well with Eldora.

"Here I am, pretending to be a Christian and a church member, and no more able to make the days lovely and Christlike than if I did not try at all."

"About what did you think today, Eldora?" asked Aunt Marien.

"Think, auntie?"

"Yes, be honest, tell me just what you did and what you thought."

Eldora laid down the marshmallow stick and looked up questioningly. Still, she usually did what Aunt Marien requested, and now she pitched in bravely and accurately:

"Well, Louise and I went to the city at eight o'clock. We bought white dresses and new shoes, and came home tired at noon."

"Of what did you think?" interposed Aunt Marien.

"Well," pondered Eldora, "I just thought about the dress goods. Then, too, we discussed Mary Evans, and how they were going to put her out of the church. We talked of our flower gardens, and envied May Brewster's tulips. We planned to iron in the afternoon."

"Is that all? And this afternoon?" pursued Aunt Marien.

"This afternoon? Well, while we ironed, we quarreled over the way to make the dresses. Then the little Smith boy got into my garden and tore up all my violets. I was so angry, I was miserable. By that time I was discouraged. This day had failed like all the others, in spite of my prayer in the morning."

"You are just a product of your thoughts, Eldora. Your day corresponds to them,—corresponds accurately. Change your thoughts, dear, and your personality will change. Jesus can do much for you, but even Jesus can not get into a heart concerned about white dresses, and violets pulled up by naughty little boys. That is a low plane of living, Eldora."

"But, auntie,"—Eldora pulled over the footstool and put her arms on Aunt Marien's lap, looking up at her with big, earnest eyes,—"how can one think of religious things all day? Why, one would get so sanctimonious and stiff that one would not feel like other people."

"There you are wrong, dear. Think of Jesus and what he would do. There is a wonderful possibility in thoughts of Jesus."

Aunt Marien saw that Eldora did not quite understand. She went on, glowing with her subject.

"Why, Eldora, think what it would mean to you if you had thought and thought about 'Whatsoever ye would that men should do to you, do ye even so to them,' in your leisure moments,—just centered your mind on that beautiful thought until, in moments of trial, you would instinctively follow it. And suppose you had said to yourself, over and over, 'Be not anxious for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?'—thought upon this, until, without realizing the change, you became independent of all the petty little cares of most girls' lives! Then, when you entered a room, people would feel only your radiant, hopeful personality and the freedom of your life."

Eldora perceived the possibility. Hope gleamed in her eager face. "I see!" she said, "I will center my mind on the beautiful thoughts, and Jesus will do the rest."

She went back to the fireplace, hopeful and contented, her face rivaling in beauty the sweet peace of the spring night.

Juniata College, Huntingdon, Pa.

Two Pictures.

BY EDGAR M. HOFFER.

IT is Sunday morning, and as the sun rises above the eastern hills, bright and clear, there is every indication of a lovely day. Bro. Early and family are up in good time, for they are always earlier on Sunday morning than on other days. They have their morning devotions, and at the table some one says: "I believe that we shall have a good meeting today." Even the children are full of the Sunday-school spirit that morning. After breakfast the children study the Sunday-school lesson, and Bro. Early and wife make ready to go to church. Bro. Early has four miles to go, but he is always in time for Sunday-school. The children are ready in ample time, for they made needed preparation on Saturday.

Soon all are on the way to the old valley church, which stands close to a beautiful stream. The church is surrounded by a number of fine shade trees, where many birds are singing this morning. Bro. Early and family also brought Sister Brown along, for she is a widow, and getting old.

Upon arrival at the church, all are ready for Sunday-school. Bro. Early's children know the lesson well, and enjoy the singing immensely. When the offering is taken for missions, Bro. Early's children contribute liberally. When Sunday-school is dismissed, the preaching services commence immediately. Eld. Smith is present this morning, and delivers a good sermon, which Bro. Early's family enjoy very much. When prayer is offered, Bro. Early's children do not whisper, for they know that good boys and girls never think of such a thing. After the service they go home again, unitedly saying, "What a good sermon Eld. Smith delivered!"

Let us now look at another picture, entirely different. It is Sunday morning, and though the sun has risen, everything is quiet at Bro. Late's house. Yes, all are sleeping yet, for the children were at the theatre the evening before, and got to bed at a late hour, or, rather, at an early hour of Sunday, for they had not retired long till the old hall clock struck three. At seven o'clock Bro. Late and family arise. They have some work to do yet on Sunday morning, which they should have done on Saturday evening. When breakfast is ready they do not take time to read a chapter, but after a short prayer they are soon at the breakfast table. After breakfast they make ready in haste, for it is 8: 45 already, and at nine o'clock Sunday-school is to convene. They have two miles to go, and it is nine o'clock when they start. They arrive at the church about the time when the teaching is almost over. One of the teachers asks one of Bro. Late's boys what the lesson is, but he does not know. When the offering is taken, Bro. Late says, "I forgot my purse." Really, he has a habit of doing that, for often he forgets his purse when he goes to Sunday-school. When prayer is offered, the Late boys whisper all the time to the other boys. After Sunday-school the Late boys go home, for they want to go visiting.

When services commence, Bro. Late can not sing, for he has such a sore throat this morning. As Eld. Brown delivers a missionary sermon this morning, Bro. Late whispers to Bro. Jones that he thinks there is too much said about missions nowadays. While Eld. Brown preaches, Bro. Late looks at his watch every few minutes. After the service has closed and Bro. Late returns home, he says at the dinner table: "Eld. Brown is always talking about missions, but I was a real lucky man, for I forgot my purse this morning. I am tired; I will take a rest."

Elizabethtown, Pa.

Visiting.

BY B. F. KENDALL.

SOME one has said: "Visiting is a habit, and if we use this means as we should, it will prove a very helpful servant of ours." That there is a great deal less social visiting done, than there used to be, between the well-to-do and the poor, in many localities, is a fact greatly to be deplored. Perhaps the poor can not compete with the wealthy in table dainties or home surroundings. Then, too, there may be other causes of individual preferences.

Neglecting to engage in these social visits, gradually but surely severs us from the never-ceasing fountain of mutual happiness. We love to gather at its brink, and fill our cups to overflowing, as we, as one common family, drink of life's joys and sorrows. Our visiting should make us, as well as the world about us, better and happier. Well may we ask the question, "Why do we not do more visiting?" The answers are often very trivial and need not be given here.

Those serving in the ministry, and working here and there at manual labor, six days in succession, going to and returning from work, undoubtedly become weary, and greatly enjoy the seventh as a day of rest. I go to my library and am met by a host of persons, perpetuated by their writings. Sometimes I imagine that their immediate presence is with me.

(Concluded on Page 526.)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THE GENERAL MISSION BOARD will meet at Elgin on Friday of next week.

FIVE were recently added to the church at Bethany Mission, Philadelphia, Pa.

THE DISTRICT MEETING of Oregon, to be held in Ashland, is scheduled for Sept. 11.

BRO. J. S. DORSEY, a physician residing in Baltimore, Md., was recently called to the ministry.

THOSE interested in good temperance literature will see special notice on page 528, this issue.

IN the Brethren Family Almanac for 1913 we can make use of a few interesting and helpful illustrations.

THE tent meetings at Logansport, Ind., lasting three weeks, closed last Sunday evening with fifteen accessions.

WE call special attention to what Bro. P. S. Thomas has to say on page 525 concerning Child Rescue Work.

DURING the three weeks' meetings at Berthold, N. Dak., conducted by Bro. J. M. Myers, five were added to the flock.

BRO. ANDREW HUTCHISON will close his series of meetings in Easton, Md., next Lord's Day, and then go to Ephrata, Pa.

THE church at Maple Grove, Ind., is in the midst of a splendid revival meeting, with six baptized and one awaiting the rite.

BRO. C. P. ROWLAND, who is engaged in revival work at Springdale, Ark., is to begin a series of meetings in the Broadwater church, Mo., the 25th of this month.

AT this time Bro. W. K. Conner is engaged in a series of meetings at the Round Hill house, Woodstock congregation, Va., having commenced on Saturday, Aug. 3.

BRO. WILLIAM LAMPIN, of Polo, Ill., after securing a much needed rest of several months, will soon enter the evangelistic field again, his first meeting being in Southern Ohio.

THE Ministerial and Sunday-school Meetings of Middle Pennsylvania, to be held in the Altoona church, are announced for Aug. 28, 29 and 30. The program will appear in the MESSENGER next week.

THOSE wishing to prepare essays for the Brethren Almanac, for 1913, should have their manuscript on our desk by Sept. 23. We can make use of a few interesting biographical and historical articles. We shall also be glad for any suggestions that our patrons may see proper to make.

THE Des Moines, Iowa, *Register and Leader* of Aug. 5, devotes nearly two-thirds of a column to Bro. Moy Wing's late visit to that city, and to a talk he gave in the Brethren church at East Sixteenth and Lyon Streets. Bro. Wing began his talk by saying that "China has just started in to wash her face."

BRO. J. EDWIN JARBOE is at this time in the midst of a series of meetings in the South Loup congregation, near Litchfield, Nebr. When last heard from there were nine applicants for membership.

THE Brethren Family Almanac has been published for fifty-one years, and has therefore an unquestionable right to its familiar and appropriate title. So far as we know it is the only Almanac passing under that name.

LAST Sunday morning Bro. Virgil C. Finnell, of Des Moines, Iowa, commenced a series of evangelistic services at Dallas Center. The daily *Times* of that city gave his work a good notice, and devotes nearly one column to Bro. Moy Wing's talk.

THERE is a movement on foot to take Easter out of the list of movable dates and assign it a fixed time. The Sunday next succeeding March 25 has been suggested. If a change is to be made, why not have the festival fall on the first Sunday in April?

BRO. SOLOMON BUCKLEW, whose place of residence has been at Canton, Ill., for a number of years, has moved to Corning, Iowa, where he should hereafter be addressed. He is now so situated that he can respond to some calls for evangelistic work.

ON page 523, this issue, we are publishing that part of the financial report, pertaining to the Conference offering. The report for June will appear next week. It will be observed that the Conference offering, as stated in the *Visitor* for June, foots up to $16,507.82.

THE Bible Institute for Southeastern Pennsylvania, New Jersey and Eastern New York, to be held in the Greentree church, Pa., opens Sept. 22 and continues three days. Ministerial Meeting on the afternoon of Sept. 25, to be followed by the District Meeting the next day.

WE are in receipt of a catalogue of Lordsburg College, Cal., with full announcements for the school year, and among the new members of the faculty notice the names of Brethren P. B. Fitzwater and W. I. T. Hoover. We learn, from various sources, that the school is coming rapidly to the front, and is enjoying a growing patronage.

THERE is quite a demand for the Full Report of the late Annual Meeting, in some parts of the Brotherhood. Our head clerk in the Business Department informs us that our agent at Roanoke, Va., Bro. W. S. Greenway, has disposed of seventy-two copies, and now orders two and a half dozen more. He says that he uses them for missionary purposes.

WHILE on our way to Polo, Ill., last Saturday evening, we fell in company with Bro. D. E. Brubaker and wife, of Mount Morris, *en route* for Milledgeville. Bro. Brubaker's eyesight has failed very much, and he reads with great difficulty. Otherwise he seems to be in good health, and converses on church and other topics with his usual interest and breadth of information.

THE Meyersdale, Pa., *Republican* says that Thursday, Aug. 1, marked an interesting event in the religious history of Somerset County,—the unveiling of a monument erected in memory of Eld. H. R. Holsinger, father and founder of the Progressive Brethren church. The unveiling was attended by about 1,000 people, and the ceremony for the occasion is said to have been impressive.

ABOUT two years ago the District Meeting of Eastern Pennsylvania appointed a committee to collect the necessary data, and prepare for publication a good history of the Brethren and their labors in the part of the State composing the District. This would naturally include the early history of our people in the whole State. The committee has done considerable in the way of collecting data, but find that the book, if completed as planned, would contain 500 or 600 pages. This will mean considerable outlay of money, and the next thing is to raise the required amount. The book, however, ought to be published, and should prove a valuable addition to our church literature.

WE were misled by the newspaper clipping that reached our desk July 29, giving an account of the death of Bro Simon Garber, of Fremont, Ohio. We naturally supposed that the clipping was from a recent paper, and referred to what happened the week before, but are now informed that Bro. Garber died May 3 of this year.

BRO. JESSE B. EMMERT says that people in India are coming into the church faster than they can be properly cared for. The seed sowing was well done, and now a bountiful harvest is being gathered. This simply means that, for the present at least, more attention must be given to the training of converts and less to seed sowing.

WHEN patrons send photographs to the Publishing House, they should designate on the wrapper for which paper they are intended. The different papers published here are edited separately, and unless packages are properly marked, they may find their way into the wrong room. All essays, as well as all pictures, for the MESSENGER, should be so designated, and then they will be certain to reach the MESSENGER editorial rooms.

BRO. D. E. PRICE, who has been spending the summer with his daughter at Beatrice, Nebr., is coming to Mount Morris this month to dispose of his property, with a view of returning to Beatrice. In the work of the church in Northern Illinois no man among us has figured more prominently than Bro. Price, and while we regret to have him leave the State, still we realize that his advanced age makes it necessary for him to seek a home among his children, where his declining years may be spent.

PRESIDENT C. A. BLANCHARD, in an address published in the *Christian Cynosure*, says, under the head of "National Murder," that the trade of war is another of the abominations of our time. Europe is spending about one billion, five hundred millions of money annually on wars, past and present, and preparations for future wars. We are now spending about two hundred millions more in war preparations. We have not an enemy in sight or any prospect of an enemy, if we behave ourselves. And yet we are called upon, by our politicians, to spend hundreds of millions of money for wars, arms, munitions, etc., with the full expectation that the whole business will go to the junk-heap within the next twenty years.

IT was a pleasure to spend last Lord's Day with the members at Polo, Ill., where we met appreciative congregations in the morning and evening services. The church, composed of a real substantial membership, is in charge of Bro. John Heckman, who was away from home at the time of our visit. He has for his assistants Brethren William and John Lampin, both of whom reside in the city. The congregation has a good, commodious house of worship, and the standing of a number of the members, financially and otherwise, is such as to give the church a good influence in the community; and, what makes it more encouraging, they are not disposed, in the least, to undervalue or depart from the well-established principles of the church. They seem to be united in standing by the church and her doctrines.

BLUE RIDGE COLLEGE, Md., has been removed to New Windsor, four miles east of Union Bridge, where good buildings have been secured, and will open Sept. 17, with Prof. J. J. John, acting president, in charge. The attempt to unite the institution with other colleges outside of the State met with legal complications involving finances, and the effort was abandoned. The plans for the change were completed only week before last, and to make the necessary adjustments, and secure a faculty, involved considerable labor. The change came too late, however, for the institution to retain Bro. W. I. T. Hoover, who has gone to Lordsburg, Cal., and Bro. W. B. Yount who goes to Westminster College, Md. Bro. Chas. D. Bonsack, to whom we are indebted for this information, will move to New Windsor immediately on his return from the Mission Board meeting at Elgin.

When Nellie Morgan, a colored sister, took up work in Bethany Bible School, some wondered what position in life she might finally be able to fill. She would work in the homes of people, earn money and then go to school. Or, while in school, she would work somewhere and thus make expenses. It was slow progress, but she was persistent in her untiring efforts to secure an education, and as a fitting reward for her persistency she has been appointed matron of the Sheridan Colored Home, near Denver, Colo.

Looking over the analysis of the late Conference offering, as reported in the June *Visitor*, we observe that, of the 913 congregations in the Brotherhood, only 472 contributed to the Conference offering, leaving 441 not heard from. This would indicate that there is a decided lack of missionary interest in many sections of the Brotherhood. We are sure that if an offering had been taken in all of these churches, the result would have been most gratifying. We wonder whose fault it is that this matter was overlooked.

Why Quit Making Money?

We see no reason why a Christian should quit making money just because he happens to have plenty of this world's goods for himself and family. We see no reason why the rich man, who knows how to make money, should retire from business and take life easy, simply because he has sufficient to enable him to live in comfort all the remaining years of his life. Having a talent for making money, we would urge him to continue in business as long as his strength and the state of his mental powers will permit him to manage his affairs. There is no more reason why he should retire from business, simply because he has made it a success, than there is for the retiring of the preacher who has made a success of his ministry. There is no more occasion for the former to bury his money-making talent than there is for the latter to permit himself to rust out. We would, however, not encourage the successful business man to continue making money for himself, for he has enough, but we would have him make money for the church. God gave him money-making talent, and why should he not use it for the Lord's work? Some of the money he makes might be turned over to our schools. Some of it could be used for mission work. Then, we need a good hospital. The Publishing House could make use of another $10,000 donation or two, in sending the Messenger to people who need to know more about the whole Gospel. If a brother, who has plenty for his own use, can make $5,000 a year for some good work in which the church is engaged, why not do it? Why not devote a few years to making money for the good of humanity? Why bury his well-trained talent when there is an opportunity for him to use it for such an excellent purpose? We have enough of these finely-talented money-makers, to place everyone of our schools on a splendid financial footing, if they will only employ their talent in that direction a few years. We sometimes wonder whether the good financier has any better excuse for burying his talent than the finely-educated preacher has for wrapping his up in a napkin, and laying it up on the shelf.

Eld. D. P. Sayler an Optimist.

Brother Wilbur B. Stover writes that a short time previous to his death Eld. D. P. Sayler, in a conversation with brother Daniel Forney, said: "I believe the church is a great deal better now than it was fifty years ago, and I believe it will be better fifty years hence than it is now."

This shows that Brother Sayler looked on the sunny side of life and that he had an abiding faith and trust in what Christ said when he declared that the gates of hell should not prevail against the church. He was a Christian optimist,—just what every member of the mystical body of Christ may and should be.

Another letter reached the writer's desk at the same time that Brother Sayler's cheery words came, in which the brother deplored the fact that the church is not today what it once was. He took a dark and gloomy view of existing conditions and seemed pretty thoroughly discouraged. The letter had a blue tinge from start to finish.

After reading the letter of bluish tint, there came a retrospective mood, and sixty years passed in rapid review. Fifty years ago I found peace to my troubled soul in Christ, and united with the Church of the Brethren, but there is a clear and distinct memory of the church as it was three score years ago. The church then was not what it now is and who is there among us that would want it to be? Let us see.

Then Brother Kurtz, "in fear and trembling," had just begun the publication of a little monthly, *The Gospel Visitor*, "A half feared, half welcomed guest," with about two hundred and fifty subscribers. We printed no tracts, and it was feared by a number that the printing of the Conference Minutes might not result in good, and our printed church literature was extremely limited. Then there were no prayer meetings or Sunday-schools, to speak of, in the church and there was active and determined opposition to both in most places. There was not a Mission Board in the entire Brotherhood, there were no Colleges or Bible Schools for the education of our young people, Christian Workers' Meetings were undreamed of, series of meetings were regarded as innovations of doubtful propriety, and boys and girls in their teens were not warmly encouraged to unite with the church; marry first and settle down in life was the rule. In those days the suggestion of Missionary, Ministerial, Sunday-school, Christian Workers', Sisters' Aid, District Mission Board, Educational, Temperance or Peace Meetings, to be held at Conference, would have created the greatest possible surprise and met the most determined opposition. In those good old days of the past we had no Rest Homes for the aged and indigent, no orphanage work, no temperance and peace committees and, with two or three exceptions, no churches in town or cities, and the idea of sending missionaries across the waters to save the heathen had not been thought of.

It is true, and pity 'tis that it is true, that we have some things to contend with in the church now that we did not have, but on the whole we can thank God that the church is better now than it was fifty years ago and, please the Father, it will be better fifty years hence than it is now.

In this retrospection there never came a thought of censure or blame for the fathers who then lived and labored. They did the best that could be done in their day and generation, and if we do our best for Christ and the church, all will be well. D. L. M.

I Am the Way.

The old question: "How can I know the way unless some one tells me?"—though answered as satisfactorily and as fully as can be, continues to be the question of the day. This is true, not because the answer is in any way hidden or obscure in its setting, to those who have free access to the Gospel of Christ in which this answer is so clearly and simply given, but because so many people have grown into the habit of making flesh their arm, or of going to others, to be told of the way of life eternal. This way is declared, by the Divine Author, to be so simple that "the wayfaring men," searchers, may readily find it. Though fools, they need not,—more, can not,—"err therein."

As we read and search the Scriptures, which we all should do, we are made to wonder why this is. Why is it that men and women will persist in going to their fellows for the information that is so fully given in the Scriptures by the greatest of all Teachers, Jesus Christ, who is the Way, the Truth and the Life? He is the embodiment and the fullness of all that the soul needs or should desire, both in this life and in the life to come.

Again we ask, Why is this? Is it not because they encourage us along this way, or in this direction? It seems to us that the too general cry is, on the part of the Christian church today, "Come to us. We have the Christ. We have the way." Now, if the church, so-called, were united in body, in mind and in spirit, on the great doctrines and principles of salvation; if there were but one body, claiming to be the church of Jesus Christ, it would not seem so strange, because there would not be so much danger of going amiss, for then every seeker, under such conditions, would get the same answer. Then, indeed, could every church member say truly: "Come to us. Lo, here is Christ! Come, go with us, and we will do you good."

But as such is not the case, and since God's professing followers are not of one mind and spirit, as to the doctrines of Jesus Christ, the only safe way is to go to the Fountain-head itself, where is the Living Water, sweet and pure, unadulterated by the opinions of men, or man's wisdom. Jesus says: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." So we would say to the inquirer after the way, "Search the Scriptures, for in them is the Way, the Truth and the Life." Paul says: "It is the power of God unto salvation," and to Timothy he says: "Preach the Word."

The trouble with the churches of today is that they have too much outside of the Word for men and women to believe before they can become members of the church,—creeds of belief and polity. And in saying "churches," we include our own. There is too much that men and women are expected to know and accept before they are born into the kingdom of Christ. While there is much in creeds, confessions of faith, Conference decisions, etc., in harmony with the Gospel, yet we claim that the Gospel, of itself, is sufficient to insure salvation to souls that are willing to accept it, and live it out in their lives. The trouble about these creeds, confessions, etc., is that they are too frequently resorted to by the inquirers for information wanted, instead of going direct to the Word, to the Truth, to Jesus Christ. In this way the sayings of men are made paramount to the sayings of Jesus Christ.

Only the other day we read of a professedly-religious body which, at a late conference in Philadelphia, proposed, discussed and passed this resolution: "Resolved that we decide and publish to the world that there is no such place as hell, no hell fire or punishment for the future life." In the face of all that Jesus Christ has said, in reference to the reward of the good, and the punishment of the wicked, these people attempt to base their deductions, concerning future punishment, on the teachings and spirit of the Gospel, as *they* claim their meaning to be.

And so it has come to pass that the people,—too many of the people,—are seemingly losing faith in their own ability to understand the Blessed Word sufficiently to risk their salvation upon its teachings and, therefore, are inclined, more and more, to turn to men, to learn the way to heaven and eternal life.

The church of Jesus Christ, through her ministry and her membership, needs to get back more fully and more believingly to the simple Gospel teaching. It is all right to have proper organization and a well-defined belief in the fundamental doctrines of salvation. But as to the multiplication of rules for Christian service and the regulation of Christian conduct, we can find nothing,—make and devise nothing better,—than we have given by the Master and those whom he taught.

In our duties toward one another, as his children, toward our fellow-men,—how we are to live, eat, dress, work, etc.,—are they not all written in the Book? Surely, they are, and in most simple language. They are so practical that to add to them, only adds confusion and opens the door to endless contentions and misunderstandings.

It is true, changed conditions may demand changed means of application, as suggestions and advice, but nothing more. Let love, sanctified by the Holy Spirit, perform her perfect work. What this can not do, can never be reached by the planning and scheming of men, no matter how wise and good they may be.

We, as the Church of the Brethren, did wisely in accepting the New Testament as our only creed or book of faith, and of practice. To this let us be true and loyal. Do we believe that Jesus Christ is the Son of God? We do. Have we promised to renounce sin

and all its sinful ways? We have. Have we covenanted to live faithful to God until death? We have. Let us hold fast to these promises, and in the end the joys of heaven will be ours. H. B. B.

The Church Providing Amusements.

Some churches seem to be more concerned about providing entertainments and amusements for their people than about preaching the Gospel and setting forth the life of Christ in the community. And, as a rule, the church parlors, and other rooms set apart for entertainments and amusements are better filled than the prayer meeting room, or the audience room where the Gospel is supposed to be preached. A reader of the *Sunday School Times,* being greatly wrought up over the amusement business in the churches, writes the editor for his opinion. The editor is opposed to turning the house of God over to secular uses and, in answer to the question, Shall the church provide amusements? has some plain things to say. We give below a few extracts from his reply:

"We hear much in these days about the duty of the church to minister to all the needs of the people. The church is criticised because it has not done this. Some churches are more and more attempting to do it, making their buildings fairly beehives of activity of both lighter and more serious sorts. There is a strong attractiveness in the idea, to human nature; but is there also any possibility of its being based on a fundamental mistake, and that it is aimed by Satan at the very heart of the life of the church, and intended by him to defeat the sole purpose for which the church in the world exists?

"Suppose a local church, say of 300 persons, all of whom are living daily in the same riches of the overcoming, witnessing power of Jesus Christ that Paul knew, were set down in any town or city of this land, and minister and people commenced their daily life and held their church services in the fullness of this apostolic power. Suppose the ministers preaching were supported by the daily prayers of those 300 men and women for God's blessing upon him in turning souls to Christ, while all that he preached were demonstrated with power in the daily life of the 300 members of his church. Suppose the Sunday-school teachers' work were done in the same way and with the same Spirit-given power, while their lives between Sundays simply witnessed the Christ about whom they taught. Would the community in which that church worked be likely to be attracted to its services? And would pool-tables and shuffleboards be likely to add to the drawing power of that church?

"But what is the church of Jesus Christ for? It is apparently in the world today for one supreme mission: to preach the Good Tidings of Life in Christ to the unsaved world round about it. Along with this duty to the world, the members of the church of Christ are also undoubtedly kept in the world, in order that they may have an opportunity to prove Christ a power over all the temptations to which living in an unsaved world exposes them."

The editor says that men like Finney or Moody needed no temporal attractions to draw the people. It was sufficient for them to preach the Gospel, and that drew the people. Then the editor continues:

"Is it not true that the greatest need of the church in Christian lands today is the receiving and propagating of the full presence and power of Jesus Christ, who came that we might have life, and have it abundantly? Is not the greatest need of the communities, in which the churches of Christ are set down, that these churches should provide, not for people's temporal recreations, but for their hunger and thirst for life? If a church is pouring out, victoriously and regeneratingly, the Water of Life, it needs no temporal attractions to draw people to it. If it is not thus serving people's supreme need, then temporal attractions will not help the church or the community toward the real goal.

"The church has something better to offer the world than can be found anywhere outside the church. That something is Christ. He alone needs to be offered, to be lifted up; and he will draw all men unto him. Oh, let us make it possible for him to shine forth compellingly through us, his church. When we give just Christ in our churches, he will provide all the other needs of men's lives."

The Retired Preachers.

One of the problems of all the leading denominations is, what to do with the superannuated or retired preachers. There seems to be no place in this world for the man who has used up all his strength preaching the Gospel, and has nothing set aside for old age. So far as our people are concerned, we can provide for some of these preachers in the homes established for the benefit of the aged and poor, but this is not always satisfactory. Then, we have a superannuated fund that serves an excellent purpose as far as it goes, but there is not enough of it. Among all religious bodies the question is one of interest, especially from the preacher viewpoint. There ought to be some way of making use of the aged minister as long as he feels like working. There are dozens of isolated congregations that would be glad for the service and influence of an aged father in Israel, but we have no way of getting the elderly preacher, and a suitable field of labor for him, together. In Titus 2: 4 we are told that the aged women should teach the younger women, indicating that there was something for this class of sisters to do, but what can we find to interest the aged minister of the Gospel and to occupy his time? He is entitled to a living, whether he has anything or not. Then there ought to be some way of making him feel that his labors have been appreciated, and that he is still loved and respected by his people. Possibly we have not given this subject the thought we should have given it.

A Lesson from the Titanic Disaster.

One of the Johnstown (Pennsylvania) papers published a condensed report of an intensely interesting sermon by Bro. W. M. Howe, in which he made a free use of the *Titanic* disaster, to illustrate and impress upon the hearers the importance of ample and immediate preparation for the future. Among other things he said: "In the world today no provision is being made for the future; we must have all things that satisfy us and for this reason there will be a great shaking up some day, that will be a thousand times greater than the *Titanic* horror. People today, as on the *Titanic,* are making no provisions for lifeboats. So it was on the *Titanic;* in fact, lifeboats were considered of so little consequence that they might have been thrown away for the fun of it, but after the crash came, the little lifeboats became the most valuable things on the *Titanic.* So, likewise, the time will come when the church of Christ will be the only thing of interest in the world, but for many it will be too late. It is the duty of the members of the church to point the way to the glorious, unsinkable lifeboats and the church is the only safe place for men to dwell. Let us, then, be in the church of Christ when the crash comes, when the end is here."

Methods of Seventh Day Adventists.

One can account for the spread of the Seventh Day Adventists' teaching when their method of work is taken into consideration. All told, they number nearly 109,000, and about 60,000 of them reside in the United States. Their contributions in 1911, for work in foreign fields, footed up to over $500,000. It is said that for the support and extension of their principles they contribute over $21 per capita each year. They have thirty-eight publishing houses, and the sales of their literature aggregate $1,627,657. Their publishing houses issue an enormous volume of papers and tracts, and they probably distribute more doctrinal tracts than any body of people in this country. In fact, they are experts in the tract business. In different parts of the world they conduct seventy-five sanitariums and treatment rooms, and own 242 institutions, valued at $11,000,000. Having less communicants in this country than we do, they distribute more than ten times the amount of doctrinal literature. In fact, it is by making a specialty of their doctrine that they succeed in accomplishing what they do. This ought to serve as a hint for those of our people who think that in our preaching, writing and Sunday-school work, we ought to refer to doctrinal points as little as possible.

A Departure From the Faith.

A writer in the *Christian Standard* asserts that the new professor, having charge of New Testament Theology in the Disciple Bible College, Lexington, Ky., holds that the Disciple church would be justified in giving up baptism by immersion for the sake of the contemplated union of the different denominations. This is a remarkable teaching, coming from the very city where the Campbell and Rice Debate was held, and from the very school over which Prof. J. W. McGarvey presided with such rare skill for years. Can it be possible that a body of people, who have for more than 100 years been the strong defenders of immersion as the only New Testament form of baptism, will consent to give up immersion? But we do not believe that the Professor of New Testament theology, in the Lexington Bible College, represents the sentiment of his people. Like a few others, who have fallen in with the "New Theology," he has departed from the faith and is giving heed to the teachings of men who have little regard for the inspiration of the Bible. Bible schools, as well as the pulpits of the land, must be watched these days.

The Value of Composure.

We have been permitted to read a lengthy newspaper account of the trial of a minister who failed financially, and thereby brought reproach on his church, and seriously affected some of his members and friends in a financial way. In the report nothing unkindly is said, and the interviews held by the reporter, with members and others, brought out no bitter feelings whatever. The members, themselves, spoke of the unfortunate affair with great reluctance, and what little they said indicated sorrow and sympathy. They went about their duties with every manifestation of subdued grief, and in a measure their deportment not only affected the press, but the public as well. For a time a shadow seems to have hung over the city, and the mistake of a fellow-man brought only pain to the hearts of those who wished that things might have gone differently. As we read the story, we were impressed with the importance of members conducting themselves with discretion, while disposing of a church case in which a whole city and a large community are deeply interested. Composure, under such circumstances, is a valuable attainment.

It Is Raining too Hard.

It is Tuesday evening. There is a lecture at the hall, and a young woman, under a large umbrella, is seen making her way through the dashing rain. She would not miss the lecture for anything. Saturday evening we find her at her piano, playing and singing: "I'll go where you want me to go, dear Lord." Sunday morning comes and there is a gentle rain,—just such a rain as makes all nature smile. The young woman who sang so beautifully the evening before, and even went through a dashing rain to the lecture on Tuesday evening, looks out of her window and exclaims: "I can't go to church today! It is raining too bad!" The beautiful words, "I'll go where you want me to go, dear Lord," mean nothing to her. She can face a storm to listen to a lecture, but does not have enough religious fortitude to go to church when the gentle rain is falling. But the church roll, the country over, is crowded with the names of just such Christians.

Quoting Scripture Correctly.

One of our readers says he can not find in the Bible the quotation that he often sees in the Messenger and elsewhere: "How can two walk together except they be agreed?" By referring to Amos 3: 3 he will find something that reads very much that way: "Can two walk together except they be agreed?" The quotation is generally introduced with "How," and that is where the mistake comes in. In fact, hardly one person in a hundred quotes Amos 3: 3 correctly. This leads us to say that each week many hours are spent in the editorial department of the Messenger, verifying the quotations given in the different essays offered for our own columns. If each writer, before sending his article, would verify his quotations, he would not only be astonished at the tricks his memory plays on him, but he would save the Editorial Department a great deal of tedious work.

FINANCIAL REPORT

The following donations were received for the Conference offering at York, Pennsylvania:

WORLD-WIDE.

Pennsylvania—$3,005.47.
Eastern District, Congregations.
Ephrata, $89; Spring Creek, $69.65; ..., $55.60; Denton, $51.60; Midway, $47.70; Tulpehocken, Mountville, Lancaster, $45.53; Big ..., $46.70; $45.50; White Oak, $42.50; Swatara, $40.60; Springville, West Greentree, $36.37; Harrisburg, ..., $33.20; Conestoga, $33.28; Ann- ..., $14.55; Elizabethtown, $33.28; Ann- ..., $29; Little Swatara, $22.60; ville, $21.10; Canowago, $20.42; Chiques, $20.25; Peach Blossom, Fairview, Springfield, $16.22; Ridgely, ..., $15.51; Spring Grove, $10.02; Mingo, ..., $13.14; Norristown, $7.25, ... $ 865 11
Sunday-schools.
Denton—Green Hill, $17.60; Ephra- ..., $11; Fairview, $7.51; Mingo, $5, .. 41 11
Reading Circle.
Elizabethtown, ... 6 81
D. G. Hendricks, $25; A Brother, ..., $2; Inmates Brethren Home, $3.21; ..., $1.50; G. Royce, $1; Mrs. Charles Schwalmeger, $1; G. G. Minnich, $1; Elizabeth Myer, $1; W. G. Kulp, $1; Miss Anna Moyer, $1; Friends, ... 40 21
Southeastern District, Congregations.
First Church, Philadelphia, $303; ..., $51.56; Geiger Memo- ..., Germantown, $50; Upper Dublin, $26; Amwell, ..., $17.40; Bethany Mission, $11, 457 97
N. J., $13.
Southern District, Congregations.
Antietam, $140; Lower Cumber- ..., land, $108.48; Falling Spring, $55; ..., Upper Canowago, $61.35; Upper Cum- ..., berland, $47.55; Back Creek, $40.50; ..., Upper Codorus, $35.13; Pleasant Hill, ..., $24.20; Lost Creek, $23.10; Marsh ..., Creek, $21.72; Codorus, $21; York, ..., $14; Buffalo Valley, $14; Perry, ..., $12.39; Chambersburg, $8; Hanover, ..., $6.70; Sugar Valley, $1, ... 622 02
W. B. Stover, $14.40; In Memory of ..., Mother, $5; Miss Lizzie Trimmer, $5; ..., David Beshore, $5; D. R. Heddings, $5; ..., Mr. and Mrs. Ira Shirk, $4; Wealthy ..., A. Burkholder, $2; Mrs. Mary C. G. ..., Sprenkel, $2; Lucy Roth, $2; Miss ..., Jennie A. Houser, $1; Jacob G. Leh- ..., man, $1; Mrs. Bruce Clippinger, $1; ..., Mrs. Ed. Sultner, $1; Floy G. Good, ..., $1; Joseph N. Leas, $1; Louise ..., Sprenkel, $1; Elsie Sprenkel, $1; Mrs. ..., Julia Sprenkel, $1; A Sister, Mechan- ..., icsburg, $1, ... 54 40
Middle District, Congregations.
Woodbury, $68.91; Altoona, $58.78; ..., New Enterprise, $35; Clover Creek, ..., $19; Huntingdon, $26.50; Lewistown, ..., $13.19; Everett, $21; Yellow Creek, ..., $10; Fairview, $18.93; Snake Spring, ..., $13.56; Tyrone, $12; Spring Run, ..., $11.58; Class, $10.25; Artemas, $9.67; ..., Carson Valley, $7; Stonerstown, $5; ..., Leamersville, $5; Warriors Mark, $5; ..., Berlin, $4.11, ... 384 47
Sunday-schools.
Truth Seekers' Class—Altoona, $10; ..., Mrs. Dan'l Shelly's Class Young Men ..., —Fairview, 70 cents, ... 10 70
Wm. E. Bowman, $5; Martha Mentz- ..., er, $2; Jos. K. Click, $2; Mrs. ..., Mary Patton, $1; Chas. Landrus, $1; ..., Julia A. Bowser, $1, ... 12 00
Western District, Congregations.
West Johnstown, $82.82; Pittsburg, ..., $17.34; Johnstown, $70.20; Brothers ..., Valley, $67; Shade Creek, $35.32; ..., Georges Creek, $32.05; Scalp Level, ..., $13.18; Summit Mills, $18.15; Elk ..., Lick, $16.87; Maple Glen, $13.86; Lig- ..., onier, $5; Dunnings Creek, $4; Ten ..., Mile, $3, ... 448 47
Sunday-school.
Johnstown—Walnut Grove, ... 19 20
Shade Creek and Scalp Level Mis- ..., sionary Society, ... 20 00
Mrs. Geo. Clark, $10; D. F. Lepley, ..., $5; Mrs. H. L. Griffith, $4; Joseph ..., Sheller, $2; Geo. Kimmel, $1; H. S. ..., Replogle, $1; Mrs. H. S. Smelker, $1, ... 23 00
Ohio—$1,949.93.
Northeastern District, Congregations.
Ashland, $77; Black River, $52.10; ..., Maple Grove, $43.37; Wooster, $42.51; ..., Akron, $32.70; Sugar Creek, $25; ..., Springfield, $21; Owl Creek, $16.50; ..., Canton, $15.85; West Nimishillen, $12; ..., Mt. Zion, $10; Tuscarawas, $6; Jon- ..., athan Creek, $3.55, ... 367 48
D. R. McFadden, $31.90; C. E. ..., Burns, $3.50; Emma Miller, $5; Clara ..., Anspach, $5; A Brother, $2.25; Paul ..., S. Longanecker, $1; Mrs. J. Zook, ..., $1; Clara Woods, $1; A. W. Longa- ..., necker and wife, $1; James Etter, $1; ..., Frances J. Miller, $1; Unknown, $2, 55 65
Northwestern District, Congregations.
Sugar Creek, $128.15; Logan, $51.73; ..., Silver Creek, $44.30; Eagle Creek, ..., $15.31; Rome, $28.42; Swan Creek, ..., $13.87; Greenspring, $20.50; Lima, ..., $11.11; Mahoning—Bethel, $18; Baker, ..., $11.25; Lick Creek, $15.32; Deshler, ..., $9; Bellefontaine, $10; Richland, ..., Strait Creek Valley, $2, ... 452 46
Geo. Hartsough, $10; Mary E. Mil- ..., ler, $10; Jennie Emrick, $2; John R. ..., Snyder, $1; G. L. Snider, $1, ... 24 00
Southern District, Congregations.
Crotwood, $179.27; Ludlow, $64.77; ..., Hickory Grove, $62.71; Salem, $62; ..., Prices Creek, $56.05; Covington, ..., $54.73; Donnels Creek, $53.87; Bear ..., Creek, $53.72; Newton, $40; Lower ..., Twin, $36.06; Brookville, $32.65; West ..., Milton, $31.12; Poplar Grove, $28.17; ..., Upper Twin, $26.41; Pleasant Valley, ..., $24.34; Oakland, $26.10; Upper Still- ..., water, $25; Ft. McKinley, $22.80; Sid- ..., $20; Middle District, $18.30; ..., Beech Grove, $17.75; North Star, ..., $17.27; Evergreen, $17; Lower Still- ..., water, $13; Greenville, $10.50; West ..., Dayton, $10; Lower Miami, $9.20; ..., East Dayton, $8; Palestine, $8; White ..., Oak, $2.55, ... 1,033 34
Sunday-schools.
Bear Creek, $10; Rush Creek Cong. ..., and Sunday-school, $5, ... 15 00
Aid Society—Rush Creek, ... 5 00
S. H. Rosenberger, $5; Katie Beath, ..., $2; Receipt No. 17286, $1, ... 7 00
Indiana—$1,834.61.
Northern District, Congregations.
Union Center, $60.73; Walnut, ..., $44.77; Bethany, $58.60; West Goshen, ..., Valley, $30; New Salem, $42.30; Pleasant ..., Hill, $28.20; Goshen, $27.93; Spring- ..., dale, $26.25; First South Bend, ..., $26.05; English Prairie, $26; Nap- ..., panee, $24.04; Pine Creek, $21; Yel- ..., low Creek, $20; Rock Run, $20; Baugo, ..., $19.15; Ft. Wayne, $17.50; Turkey Creek, ..., $14.71; Bremen, $13; Cedar Lake, $13; ..., Second South Bend, $12.35; Pleasant ..., Hill, $12.33; Shipshewana, $8.45; ...
Elkhart City, $7.35; North Liberty, ..., $7.30; Bethel, $5; Osceola, $4.15; ..., Maple Grove, $2, ... $ 625 97
Mrs. Catherine Wenger, $10; Eliza- ..., beth Robinson, $5; Miss Whitmer, $5; ..., D. E. Bowman, $5; S. B. Reppert and ..., wife, $3.50; W. W. M., $50; A. J. ..., Greenwood, $1; Permella A. Green- ..., wood, $1; Gertrude Greenwood, $1, .. 35 00
Middle District, Congregations.
Flora, $103.75; Manchester, $100; ..., North Manchester, $57.59; Camden, ..., $43; Peru, $40.51; Pleasant Dale, $35; ..., Salamonie, $33.65; Huntington City, ..., $32.62; Bachelor Run, $31.50; Monti- ..., cello, $26; Markle, $25.70; Clear Creek, ..., $24.50; Loon Creek, $22.50; Burnetts- ..., ville, $18.50; Eel River, $18.50; Roann, ..., $17.29; Spring Creek, $16.52; Upper ..., Deer Creek, $16.50; Huntington, ..., $13.20; Wabash, $13; Monticello, $9; ..., Sugar Creek, $7.50; Lower Deer ..., Creek, $7.45; Ogans Creek, $5.10, ... 718 88
Andrews Congregation, $4; Lottie E. ..., Hummel, $2; Joseph Kreider, $1; Har- ..., ry Morford, $1; Mary Keller, $1; Mrs. ..., Ellis Miller, $1; R. A. Adams, $1, .. 11 00
Southern District, Congregations.
Nettle Creek, $94.46; Mississinewa, ..., $47; Pyrmont, $41.60; Union City, ..., $34.01; Four Mile, $31; Fairview, ..., $20.89; White, $20; Howard, $18.10; ..., Arcadia, $16.63; Upper Fall Creek, ..., $14.96; Middle Fork, $13.10; Mt. ..., Pleasant, $10.01; Somerset, $9.40; ..., Buck Creek, $9; Beech Grove, $9; An- ..., derson, $9; Summitville, $8.60; No- ..., blesville, $5; Fountain, $1, ... 411 76
A Brother, $25; J. W. and Rachel ..., Rarick, $5; J. E. Metzger, $1; Ira ..., Fisher, $1, ... 32 00
Iowa—$1,247.98.
Northern District, Congregations.
South Waterloo, $224; Grundy ..., County, $77.04; Greene, $48.14; Cur- ..., lew, $32.25; Sheldon, $12, ... 393 43
J. K. Allen, $25; David and Sarah ..., Brallier, $10; Mrs. G. W. Miller, $1.50; ..., Mrs. O. P. Ulrich, $1; Mrs. G. H. ..., Faulkender, $1; Samuel Buck and ..., Daughter, $2; Susan Bard, $1, ... 41 50
Middle District, Congregations
Prairie City, $185.50; Country ..., House—Des Moines Valley, $78.86; ..., Panther Creek, $62; Dallas Center, ..., $49.68; Cedar Rapids, $49.54; Crook- ..., lyn, $47.87; Beaver, $32.75; Cedar, ..., $27.13; Garrison, $25; Dry Creek, ..., $24.38; Indian Creek, $19; Coon Riv- ..., er, $19; Iowa River, $15.80; Des ..., Moines, $6, ... 642 51
Mary E. Loudenslager, $5; S. ..., Schlotman, $2, ... 7 00
Southern District, Congregations.
English River, $45.81; Libertyville, ..., $36.30; South Keokuk, $27.68; Fair- ..., view, $16.25; Salem, $14.50; Spring ..., Creek, $10; Osceola, $4, ... 154 54
H. & B. Kulp, $5; Mrs. Geo. ..., Replogle, $3; Elizabeth Fishel, $1, .. 9 00
Virginia—$1,175.89.
First District, Congregations.
Botetourt, $27.46; Peters Creek, ..., $62.87; Roanoke, $53.50; German- ..., town, $14.67; Red Oak Grove, $12; ..., Antioch, $11; Bethlehem, $7.63; Blue- ..., field, W. Va., $5.15; Mt. Joy, $5, ... 299 28
J. M. Henry, $5; J. L. Sink, $2; John ..., P. Strole, $1; E. D. Combs, $1; Mrs. ..., B. W. Wimmer, $1, ... 10 00
Second District, Congregations.
Bridgewater, $100; Lebanon, $52; ..., Beaver Creek, $51; Middle River, ..., $41.47; Sangerville, $32; Barren Ridge, ..., $29.19; Mt. Vernon, $17; Elk Run, ..., $14.50; Valley Bethel, $3.12, ... 340 28
Sunday-school.
Beaver Creek, ... 50 00
John H. Garber, $10; S. C. Miller, ..., $3; J. S. Scrogham, $1; Bessie V. ..., Driver, $1, ... 15 00
Northern District, Congregations.
Linville Creek, $164.16; Mill Creek, ..., $93.18; Cooks Creek, $51.44; Harrison- ..., burg, $20; Greenmount, $11; Flat ..., Rock, $6.25; Salem, $4.50, ... 350 53
Aid Society.
Greenmount, ... 5 00
M. H. Shaver, $12.70; S. R. Kline, ..., $1; Susan Wampler, $1; Annie E. ..., Miller, $1; Effie Smith, $1; H. H. ..., Smitch, $1; W. H. Holler, $1; Godfrey ..., Shipp, $1, ... 19 70
Eastern District, Congregations.
Nokesville, $35; Fairfax, $28.59; ..., Trevilian, $9; Woodstock, $6.07; ..., Manassas, $5.44, ... 84 10
Barbara M. Mathias, $1; J. M. Gar- ..., ber, $1, ... 2 00
Illinois—$1,047.06.
Northern District, Congregations.
Mt. Morris, $102.27; Franklin Grove, ..., $50.50; Lanark, $48.30; Chicago, ..., $46.34; Shannon, $45.38; Elgin, $36.25; ..., Cherry Grove, $26.76; Polo, $25; ..., Naperville, $24.20; Milledgeville, ..., $20.88; Batavia, $20.60; Waddams ..., Grove, $19.80; Yellow Creek, $19.70; ..., Rock Creek, $18.90; Pine Creek, ..., $18.03; Sterling, $18.40; Hickory ..., Grove, $15.48; West Branch, $8; Og- ..., den Mission—Chicago, $7; Rockford, ..., $6.33, ... 19 00
Sunday-school.
Mt. Morris, $21.43; Bethany Chinese ..., Sunday-school, $15.50, ... 36 93
D. L. Miller, $10; A. F. Wine, $5; ..., A Brother in Christ, $2; D. M. Click, ..., $1; Daniel Barrick, $1, ... 19 00
Southern District, Congregations.
Girard, $77.10; Cerro Gordo, $51.05; ..., Okaw—Centennial, $38; Okaw—La ..., Place, $30.29; Wayland, $28.02; ..., Oakley, $32; Astoria, $30; Macoupin ..., Creek, $27.43; Lamotte Prairie, $20; ..., Panther Creek, $15.50; Blue Ridge, ..., $14; Sugar Creek, $12; Decatur, $11; ..., Hudson, $8.63; Liberty, $5.45, ... 408 47
J. J. Scrogum, $2; Lizzie Slaven, ..., $1; Mrs. B. S. Kindig, $1, ... 4 00
California—$784.28.
Northern District, Congregations.
Reedley, $40.18; Empire, $28.50; ..., Raisin, $23.27; Sacramento Valley, ..., $19; Fruitvale, $18; Butte Valley, $17; ..., Patterson, $13; Oak Grove, $12.83; ..., Chico, $8.25, ... 180 03
Sunday-school.
Denair, ... 1 00
C. C. Brunner, $10; J. J. Brower, $2; ..., A Sister, $2; H. Lehman, $1, ... 15 00
Southern District, Congregations.
Covina, $142.00; Glendora, $121.30; ..., Lordsburg, $112.80; Los Angeles, ..., $40.03; Pomona, $40; S. Los Angeles, ..., $32.87; Pasadena, $30; Long Beach, ..., $19; El Centro, $17.25; Santa Ana, ..., $10; Inglewood, $8, ... 573 25
A Sister, $10; S. A. Honberger, $5, ..., Kansas—$784.40. 15 00
Northeastern District, Congregations.
Morrill, $127.10; Abilene, $100; ..., Ramona, $58; Washington Creek, ..., $36.75; Washington, $25.40; Ottawa, ..., $23.12; Sabetha, $21.75; Vermillion, ..., $20; Appanoose, $19; Overbrook, ..., $18.11; Kansas City—Central Avenue, ..., $15.89; Olathe, $8.30; Topeka, $5.25, .. 478 67
Christian Workers.
Kansas City—Central Ave., ... 4 11
J. W. Moser, $10; Johana Jolitz, ..., $5; John Shoemaker, $1; Effie Steffey, ..., $1; Amos O. Brubaker, $1; J. H. Bos- ..., serman, $1, ... $ 19 00
Southeastern District, Congregations.
Verdigris, $20.15; Parsons, $8.30; ..., Scott Valley, $7.85; Grenola, $6.45; ..., Mont Ida, $4.63; West Creek Mis- ..., sion, $2.55; Paint Creek, $1.60, ... 51 53
Lizzie Shank, $1.50; Fannie Stevens, ..., $1, Sadie Nice, $1.50, ... 4 00
Northwestern District, Congregations.
Belleville, $22.70; White Rock, ..., $21; Dorrance, $10.40; North Solomon, ..., $6.47; Maple Grove, $6.45, ... 67 02
Southwestern District, Congregations.
McPherson, $38.98; Larned, $24.09; ..., Monitor, $24; Slate Creek, $15; Salem, ..., $14; Larned Mission, $12; Bloom, $11, ... 139 07
Mrs. Geo. Tibbit, ... 1 00
Maryland—$697.85.
Eastern District, Congregations.
Meadow Branch, $77; Pipe Creek, ..., $71.50; Washington City, $40.37; ..., Rush Creek—Pleasant Hill, $25; Sams ..., Creek, $24; Woodberry, $15.28; Mon- ..., ocacy, $15; Long Green Valley, $13; ..., Frederick City, $4.50; Fulton Avenue ..., —Baltimore, $2.05, ... 287 70
Ida B. Ecker, $5; J. D. Dotterer and ..., wife, $2; D. O. Metz, $1.50; T. S. Pike ..., and wife, $1.50; Wm. H. Dotterer, $1; ..., Elizabeth Rinehart, $1; E. O. Norris, ..., $1, ... 13 00
Middle District, Congregations.
Brownsville—Pleasant View, $80; ..., Hagerstown, $68; Welsh Run, $65.35; ..., Brownsville, $51.30; Manor, $40, ... 304 65
E. C. Mullendore, ... 1 00
Western District, Individual.
Martha Ellenberger, ... 1 50
Missouri—$250.97.
Northern District, Congregations.
Rockingham, $42; Smith Fork, ..., $41.30; S. St. Joseph, $18.61, ... 101 91
Emma Schildtknecht, ... 2 00
Middle District, Congregations.
Mineral Creek, $23.66; Mound, ..., $21.35; Warrensburg, $15.50; Prairie ..., View, $14.50; Mound Valley, $10; ..., Turkey Creek, $8.50; Spring Branch, ..., $4.20, ... 98 31
E. A. Markey, ... 8 00
Southern District, Congregations.
Carthage, $16; Fairview, $10, ... 26 00
Southern District, Congregations.
Cabool, $7; Nevada, $3.73; Oak ..., Grove, $1.75, ... 12 48
Christian Workers.
Nevada, ... 1 31
Sunday-school.
Nevada, ... 7 00
Nebraska—$191.88.
Congregations.
Bethel, $66.50; South Beatrice, ..., $20.50; Lincoln, $18.85; Beatrice, ..., $17.40; Alvo, $17.30; Arcadia, $13; ..., Falls City, $8; Highline, $7.41; Oma- ..., ha, $6.17; South Loop, $5.25; Du Bois, ..., $3; South Red Cloud, $2.50, ... 186 88
Con. Whisler, $2; Lydia Netzley, $2; ..., One Who Loves Him, $1, ... 5 00
North Dakota—$177.67.
Congregations.
Cando, $34.25; Surrey, $27.85; Minot, ..., $23.20; Egeland, $20; Berthold, $16.07; ..., Brumbaugh, $16.50; Englevale, $10.25; ..., Golden Willow, $7.30; Williston, $5.70; ..., Receipt No. 17213, $4; Receipt No. ..., 17431, $3.55, ... 167 67
Chas. F. Culp, $6; A Brother, $2; ..., W. H. Deardorff, $1; Mrs. C. L. Gra- ..., ham, $1; A. P. Sommers, $1, ... 10 00
Michigan—$173.26.
Congregations.
New Haven, $46.63; Woodland, $45; ..., Sugar Ridge, $20.64; Sycamore, ..., $20.50; Oak Grove, $9.46; Saginaw, ..., $6.85; Long Lake, $6.70; Sunfield, ..., $6.60; Crystal, $4.60; Onekama, $4; ..., Vestaburg, $2.23, ... 173 26
West Virginia—$159.61.
First District, Congregations.
Sandy Creek, $55.64; Beaver Run, ..., $32.61; Beaver Creek—Hevner, $5.30; ..., Bean Settlement, $4.56, ... 98 11
Calvin and Elizabeth Rogers, $25; ..., Geo. T. and C. E. Leatherman $15; ..., W. H. Flory, $1; Unknown—Gatewood, ..., $6, ... 47 00
Second District, Congregation.
Bethany, ... 12 50
Nannie Mott and Son, ... 2 00
Idaho—$135.75.
Congregations.
Twin Falls, $63.80; Nezperce, $20; ..., Payette Valley, $18.90; Boise Valley, ..., $15; Nampa, $10.70; Clearwater, $7.35, ... 135 75
Washington—$124.85.
Congregations.
Sunnyside, $26.25; Olympia, $20; ..., North Yakima, $18.46; Tacoma, $14; ..., Centralia, $13.60; Tekoa, $11; Wen- ..., atchee, $10; East Wenatchee, $9.54, ... 122 85
A. M. Dickey and wife, ... 2 00
Oklahoma—$104.25.
Congregations.
Cordell, $32.25; Monitor, $7.75; ..., Cement, $4.25, ... 44 25
C. C. Clark, $40; Samuel Lauver and ..., family, $5; J. H. Morris, $5; A Broth- ..., er, $5; J. A. Murray, $1; A Sister, $1; ..., Unknown, Thomas, Okla, $3, ... 60 00

INDIA HOSPITAL.

Pennsylvania—$5.00.
Southern District, Individual.
Mrs. D. M. Wertz, ... $ 5 00
Missouri—$1.00.
Southern District, Individual.
An Isolated Sister, ... 1 00
Total for Widows' Home, ... $ 1 00

INDIA NATIVE WORKERS.

Indiana—$60.00.
Middle District, Sunday-school.
Manchester, ... $ 60 00
Virginia—$50.00.
Second District, Christian Workers.
Forest Chapel, ... 50 00
Nebraska—$25.00.
J. E. Young and family, ... 25 00
Total for India Native Workers, .. $ 135 00

INDIA NATIVE SCHOOLS.

Pennsylvania—$5.00.
Western District, Individual.
W. H. Fry, ... $ 5 00
Total for India Native Schools, .. $ 5 00

INDIA BULSAR DORMITORIES.

Virginia—$240.00.
First District, Congregation.
Roanoke City, ... $ 240 00
Total for Bulsar Dormitories, ... $ 240 00

INDIA WIDOWS' HOME.

Missouri—$1.00.
Southern District, Individual.
An Isolated Sister, ... $ 1 00
Total for Widows' Home, ... $ 1 00

INDIA HOSPITAL.

Pennsylvania—$5.00.
Southern District, Individual.
Mrs. D. M. Wertz, ... $ 5 00
Missouri—$1.00.
Southern District, Individual.
An Isolated Sister, ... 1 00
Total for India Hospital, ... $ 6 00

CHINA MISSION.

California—$15.00.
Southern District, Congregation.
Glendora, ... $ 15 00
Canada—$10.00.
Bro. and Sister J. S. Kulp, $5; Bro. ..., and Sister J. A. Weaver, $5, ... 10 00
Ohio—$1.00.
Mrs. Mabel Snyder, ... 1 00
Total for China Mission, ... $ 26 00

CHINA ORPHANAGE.

Missouri—$1.00.
Southern District, Individual.
An Isolated Sister, ... $ 1 00
Total for the China Orphanage, .. $ 1 00

DENVER COLORED.

Kansas—$2.00.
Wm. R. Phillippi, ... $ 2 00
Total for Denver Colored, ... $ 2 00

CHURCH EXTENSION.

Nebraska—$2.10.
Congregation.
Silver Lake, ... $ 2 10
Total for Church Extension, ... $ 2 10

Anna Royer, ... $ 1 00
Louisiana—$25.47.
Congregation.
Roanoke, ... 25 47
Wisconsin—$20.00.
Congregation.
Ash Ridge, ... 20 00
Alabama—$12.50.
E. J. Neher and wife, $5; W. B. ..., Neher, $5; Mrs. G. P. Bouldin, $2.50, ... 12 50
New Mexico—$9.30.
Congregation.
Miami, ... 9 30
Cuba—$7.10.
Congregation.
Omaja, ... 7 10
Arizona—$7.00.
Congregation.
Glendale, ... 7 00
Montana—$6.20.
Congregation.
Medicine Lake, ... 6 20
Florida—$6.00.
Congregation.
Zion, ... 6 00
South Carolina—$5.00.
Congregation.
Brooklyn, ... 5 00
Arkansas—$4.00.
Congregations.
Crowson, $2.50; St. Francis, $1.50, ... 4 00
North Carolina—$3.68.
Congregation.
Brummetts Creek, ... 3 68
Georgia—$1.00.
"D. H.," 1 00
Unknown—$6.00.
No Name, $3; Unknown, $3, ... 6 00
Total receipted, ... $14,189 67
Amount of loose in hat, ... 1,737 16
Total Conference offering for ..., World-wide Missions, ... $15,926 83

INDIA ORPHANAGE.

Pennsylvania—$60.00.
Eastern District, Sunday-school.
Lancaster, ... $ 20 00
Miss. and Benev. Society—Lan- ..., caster, Cong., ... 20 00
Western District. Mission So- ..., ciety, Shade Creek and Scalp Level, ... 20 00
California—$40.00.
Southern District, Sunday-school.
Primary Dept.—Glendora, $20; Jun- ..., ior Boys and Girls—Glendora, $20, .. 40 00
Illinois—$20.00.
Northern District, Individual.
Mary R. Hoover, ... 20 00
Maryland—$6.00.
Eastern District, Sunday-school.
Baltimore—Fulton Avenue, ... 16 00
Indiana—$10.00.
Middle District, Christian Workers.
Manchester, ... 10 00
Total Conference offering for India ..., Orphanage, ... $ 146 00

INDIA MISSION.

Maryland—$9.10.
Western District, Congregation.
Fairview, ... $ 9 10
Kansas—$3.29.
Southwestern District, Christian Workers.
Bloom, ... 3 29
Oklahoma—$2.50.
Congregation.
Cement, ... 2 50
Pennsylvania—$2.00.
Eastern District, Individual.
A Sister—Spring Grove, ... 1 00
Middle District, Congregation.
Huntingdon, ... $ 1 00
Total for India Mission, ... $ 16 89

INDIA NATIVE WORKERS.

Indiana—$60.00.
Middle District, Sunday-school.
Manchester, ... $ 60 00
Virginia—$50.00.
Second District, Christian Workers.
Forest Chapel, ... 50 00
Nebraska—$25.00.
J. E. Young and family, ... 25 00
Total for India Native Workers, .. $ 135 00

INDIA NATIVE SCHOOLS.

Pennsylvania—$5.00.
Western District, Individual.
W. H. Fry, ... $ 5 00
Total for India Native Schools, .. $ 5 00

INDIA BULSAR DORMITORIES.

Virginia—$240.00.
First District, Congregation.
Roanoke City, ... $ 240 00
Total for Bulsar Dormitories, ... $ 240 00

INDIA WIDOWS' HOME.

Missouri—$1.00.
Southern District, Individual.
An Isolated Sister, ... $ 1 00
Total for Widows' Home, ... $ 1 00

INDIA HOSPITAL.

Pennsylvania—$5.00.
Southern District, Individual.
Mrs. D. M. Wertz, ... $ 5 00
Missouri—$1.00.
Southern District, Individual.
An Isolated Sister, ... 1 00
Total for India Hospital, ... $ 6 00

CHINA MISSION.

California—$15.00.
Southern District, Congregation.
Glendora, ... $ 15 00
Canada—$10.00.
Bro. and Sister J. S. Kulp, $5; Bro. ..., and Sister J. A. Weaver, $5, ... 10 00
Ohio—$1.00.
Mrs. Mabel Snyder, ... 1 00
Total for China Mission, ... $ 26 00

CHINA ORPHANAGE.

Missouri—$1.00.
Southern District, Individual.
An Isolated Sister, ... $ 1 00
Total for the China Orphanage, .. $ 1 00

DENVER COLORED.

Kansas—$2.00.
Wm. R. Phillippi, ... $ 2 00
Total for Denver Colored, ... $ 2 00

CHURCH EXTENSION.

Nebraska—$2.10.
Congregation.
Silver Lake, ... $ 2 10
Total for Church Extension, ... $ 2 10

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Live Oak church met in council June 15, with Bro. W. R. Brubaker as moderator. Quite an amount of business came before the meeting, which passed off quietly and in love. Bro. I. L. Hylton was chosen as our delegate to District Meeting, with Bro. A. Crites as alternate. The latter was also chosen as our delegate to the Sunday-school Meeting, with Bro. W. H. Pullen as alternate. Our church is progressing finely. We have some thirty members, and are having a good Sunday-school.—H. Hylton, Live Oak, Cal., Aug. 7.

Santee.—July 13 and 14 Bro. N. J. Brubaker was with us and delivered three very good sermons. July 27 and 28 Bro. L. D. Bosserman, of Pasadena, gave us two very interesting sermons. Our midweek prayer meeting is well attended, with good interest shown by all. We still need more workers for the field.—Anna R. Hyatt, Box 77, Santee, Cal., July 31.

FLORIDA.

Zion.—We are enjoying good meetings, and our Sunday-school is in a prosperous condition. I think when our northern brethren come to winter in Florida they should consider stopping here, where they can enjoy church privileges, and where accommodations can be secured at reasonable rates among the Brethren. By doing this you will be helping the good cause along.—J. H. McKillips (R. R. Sta., Phelps, Fla.), P. O. Herndon, Fla., Aug. 1.

ILLINOIS.

Milledgeville church met in council July 29, at 7:30 P. M. Bro. D. F. Warner presided. It was decided to retain Eld. J. E. Miller, of Mount Morris, as our elder for another year. Bro. Warner closed his pastorate with us, intending to attend school at Bethany the coming year. Sister Warner has gone to Everett, Wash., to remain for some time, in the hope of regaining her health. Bro. Warner and family have labored with us for the past two years, and will be greatly missed. Our pulpit will be filled by brethren from Mount Morris, for the present, but we hope we may be able to secure a resident minister before long. Brethren John Prevant and S. J. Meyers will represent us at District Meeting. Bro. H. S. Replogle, of Pennsylvania, will begin a series of meetings for us Sept. 1.—Alice Gnagey, Milledgeville, Ill., Aug. 5.

Pleasant Grove.—We will hold our love feast Sept. 7, and gladly welcome all our brethren and sisters to meet with us at that time. Following our love feast we will have a series of meetings, conducted by Bro. S. W. Garber, of Decatur, Ill. Bro. Daniel Ulery was chosen as our delegate to District Meeting.—Robert C. Wells, R. D. 3, Sheller, Ill., Aug. 6.

Pleasant Hill church met in council July 2. Several letters of membership were received. In order that we may do more effective work, in reaching out into broader fields, the church decided that it was best to divide her ranks, and accordingly a line of division was drawn. The old Pleasant Hill house, also the funds already subscribed for the new church in Virden, were placed into the hands of the northern division or new organization. These decisions were arrived at after having special prayer. Many expressed themselves as never before having attended a more spiritual council. It is hoped that we have a membership of eighty-two. Eld. J. H. Brubaker was chosen as the presiding elder for one year; Edward Snell, clerk; D. C. Vaniman, treasurer; the writer, correspondent. Brethren J. H. Brubaker and Edward Snell were appointed delgates to the District Meeting. Trustees were appointed, and also a committee of five, to build a church in Virden.—Alice M. Gibbel, Girard, Ill., July 31.

Woodland.—We met in council July 31. We had a very good attendance. The visiting brethren gave their report, and found all to be in love and union. Bro. James M. Moore gave a very good admonition on "Pride." We expect to have a singing school sometime this fall. Our series of meetings will begin about the first week of September. Bro. J. Hugh Heckman will be with us. Our love feast will be held Saturday and Sunday, Sept. 28 and 29, beginning at 10 A. M. Bro. N. Weber was elected as our delegate to District Meeting, and Bro. N. Johnson, alternate. Our elder, Bro. C. Bucher, tendered his resignation, which was accepted, and Bro. J. W. Lear, of Cerro Gordo, Ill., was chosen for the coming year. There was quite an amount of business on hand, but everything was properly attended to. Our elder, Bro. C. Bucher, presided. Brethren James M. Moore and A. H. Lind assisted in the work.—Fannie B. Stambaugh, Summum, Ill., Aug. 5.

INDIANA.

Blissville.—The harvest meeting which occurred on Saturday, August 3, was well attended. A number from adjoining congregations were present, which added inspiration to the occasion. Bro. D. W. Hostetler, from the Pipe Creek church, was present, and preached a good harvest sermon in the forenoon, and a missionary sermon in the afternoon. The offering amounted to $18. Dinner was served in the church, which proved to be an hour of great sociability. Since this church has been separated from the Pine Creek church, Bro. John Markley has served as its elder. Bro. Oliver Replogle, from the Camp Creek church, preached at this place on Sunday evening, July 28, to a large crowd. These services are greatly enjoyed by the good people of this place. May the Lord bless their efforts, and keep them for his service.—A. Laura Appelman, Plymouth, Ind., Aug. 8.

Bremen.—July 4 we held our joint Sunday-school Meeting, previously announced for that date. It was well attended. The speakers from abroad were Sister Almeda Miller, Bro. Lafayette Steele, Bro. Vernon Schwalm, Sister Chloe Herr and Bro. E. E. Shively. The home speaker was Sister Lulu Bollman. There was also a song by Dorothy Carbiener ("Just a Word for Jesus"). The speakers handled their subjects in a way that all present were richly fed. At noon, well-filled baskets were brought out, and all partook of refreshments. They were then ready for the afternoon meeting. At the close of the services one dear aged brother expressed himself as feeling that the day had been spent more profitably than ever before. We feel that our Sunday-school has been strengthened, and we hope that more such meetings can be held.—Monroe Martin, Bremen, Ind. (Republished by request, to correct an error.—Ed.)

Camden.—We failed to mention Bro. Kindy's sermon of July 14, which was inspiring and encouraging. Aug. 4 Brethren Gregory, Cline and Burkett came to explain their plans for a Sunday-school Convention, to be held in about four weeks at Pleasant Dale. These conventions are to be held twice a year, in rotation, at the different churches, that the Sunday-school may be more effectual in its methods, and Christ's kingdom advanced. Bro. Cline preached for us on that day, his subject being "The Personal Touch," which was very interesting.—Nellie Whitacre, R. D. 1, Pennville, Ind., Aug. 7.

Mexico.—Bro. J. F. Appelman, of Plymouth, Ind., came to us Aug. 4, and preached our Harvest Meeting sermon. At the close of the services a collection of $36 was taken for Home Mission work. In the afternoon and evening Bro. Appelman gave us two talks on mission work in the foreign field. His talks were inspiring to everyone present. He ably showed us the need of more work in the heathen lands. An offering of $27.74 was received for the World-wide Mission Fund. The joint Sunday-school Meeting of the Pipe Creek, Santa Fe, Peru and Mexico churches will be held at Mexico, Sept. 1.—Bertha I. Fisher, Mexico, Ind., Aug. 7.

Middletown.—Last Sunday Bro. Joseph Holder, of Pendleton, Ind., preached for us, assisted by our elder, Bro. Hoover. We all received a good lesson. The subject was: "No Man Can Serve Two Masters" (Luke 16: 13). He also touched on verse fifteen. Bro. Hatcher, of Summitville, Ind., will begin a series of meetings on the 19th, at the church east of town. We trust to have good meetings, and earnestly desire the prayers of God's people. Our Sunday-school and Christian Workers' Meeting are progressing nicely at the church east of town. We should have some services going on at Middletown also. We need help at this place. Who will come and assist us in the work?—Florida J. E. Green, Middletown, Ind., Aug. 9.

Pine Creek.—Our Sunday-school Meeting, held July 20, at the East house, was well attended. We had four topics for the afternoon session, two speakers for each topic. Three of the speakers were not present. Others volunteered in the work. All of the speakers handled their subjects well. We had several special songs from the Center and East Sunday-schools. The excellent song service and the good thoughts presented made it an interesting meeting. We met again at 7:30 P. M. The topic for the evening was "What Do You Think the Sunday-school Needs?" After this some good suggestions were offered by different ones, followed by an oration, given by Sister Mary Morris. Bro. Lafayette Steele, our Sunday-school Secretary, then gave an address along the line of Sunday-school work. The committee (Brethren Arthur Long and Arthur Miller and the writer), feel thankful to all who expressed a willingness to assist in this meeting.—M. S. Morris, R. D. 1, Walkerton, Ind., Aug. 6.

Rock Run.—We held our Harvest Meeting last Thursday, Aug. 1, which was well attended. Bro. Otho Winger, of North Manchester, Ind., preached a splendid sermon in the forenoon. In the afternoon he gave a talk to the young people. A collection of $37.35 was taken. Everything taken into consideration, this meeting proved to us that week-day Harvest Meetings are a success, and in most ways are preferable to those held on the Sabbath. On Sunday morning Bro. Hiram Forney preached an inspiring sermon for us.—(Miss) Laverne Day, Goshen, Ind., Aug. 7.

IOWA.

Brooklyn church was favored with a visit, Aug. 1, by Bro. Moy Wing, of Bethany Bible School. Our Sunday-school scholars were especially glad for this visit, because they are contributing to his support at Bethany, and it makes the interest more intense to have a personal acquaintance. He gave a short talk and sang two songs for us. He also showed us a number of things from China. When we stop to think of the time and work it will take before he can carry the message of the Christ back to his people, our hearts ought to be stirred with a greater love for those people.—Rose Connell, Brooklyn, Iowa, Aug. 5.

Des Moines Valley (Country House).—A joint meeting of the town and country churches was held July 4. Owing to the hot weather only a small number was present. Bro. Arthur Stine delivered a temperance address July 21. A collection of $13 was taken for temperance work. July 28 Bro. Carmon Lookingbill gave us an address in the evening. Aug. 4 Bro. Moy Wing, of China, who is studying at Bethany Bible School, gave us a very interesting discourse on the customs of the people in China. A collection of $17.78 was taken to assist him in his school work. A collection was taken July 28 for the Old Folks' Home, amounting to $15.95. Bro. A. P. Blough, of Waterloo, Iowa, will conduct a series of meetings here, to commence Oct. 6. Our love feast will be held Oct. 19. We would be glad to have a number from neighboring churches with us at that time.—Lydia Bell, Ankeny, Iowa, Aug. 7.

Sheldon.—Our District Evangelist, Bro. O. J. Barnhart, was with us June 23, and gave us three practical Sunday-school talks, which were greatly appreciated by those in attendance. Bro. Hugh Miller, of Degraff, Ohio, came to us from the Worthington congregation, where he closed a successful series of meetings. He officiated at our love feast, and preached at least a dozen interesting sermons. We believe much good seed has been sown. Our Christian Workers organized, with Bro. M. L. Kimmel as president, and Bro. Milton Connel as secretary. We began our midweek prayer meeting July 16.—Theda Kennedy, Sheldon, Iowa, Aug. 6.

KANSAS.

Altamont.—We have decided to hold our Sunday-school Meeting Oct. 6, and our love feast on the evening of the 6th. We should like to have as many visiting members with us as possible, as we need your help at this place.—Pearl Morrison, Altamont, Kans., Aug. 8.

Hutchinson Mission.—July 7 we had our children's program, in which the children took a great interest. The attendance at the Sunday-school is still increasing. Sunday morning, July 28, we had the pleasure of having Bro. Bruce Miller, of Darlow, Kans., give us a fine discourse on "Success of Life,—Love." Bro. Bruce Miller and family are leaving this field of labor and moving to Scottville, Mich. We regret very much to lose him. His going will be a loss to Southwestern Kansas. The same evening Bro. Andy Crumpacker, of McPherson, made us a call and preached for us on the theme of "Witnessing for Christ." We all enjoy having ministering brethren come among us, to give a word of encouragement. For Brethren contemplating moving to the city, Hutchinson would be a desirable place, especially to get near the church. We are very much in need of teachers. Our primary classes have grown so much that they should be divided, but where are the teachers? —Andrew G. Miller, 626 East Sixth Street, Hutchinson, Kans., Aug. 1.

MARYLAND.

Pipe Creek.—July 21 Bro. W. B. Stover, of India, came to our congregation and gave us rich spiritual food until Aug. 4, preaching in all twenty-one sermons. One missionary sermon was given at Frizzleburg, northeast of the Pipe Creek church, and one at Edgewood, south of the church. Aug. 1 was appointed for an all-day meeting at 10:30 A. M. Bro. C. D. Bonsack, our elder, was chosen to preach a harvest sermon. He reminded us of many things to be thankful for. At 1:30 P. M. Bro. Stover gave us a missionary sermon, after which a collection for India was taken up. It was a day long to be remembered. He gave us much to think about. The members were built up, and those away from the fold were made to count the cost. One precious soul was made willing to confess Christ, and others are near the kingdom.—Rachel A. Pfautz, Linwood, Md., Aug. 5.

Sams Creek.—The members of this congregation have just closed an interesting series of meetings, conducted by Bro. C. D. Bonsack, of Union Bridge, Md. The united efforts resulted in three entering the church through baptism. A few weeks prior to this, one, the head of a family, came into the church. Others are thinking seriously, and the membership has been strengthened. Bro. Stover is now holding meetings at Pipe Creek, two miles from this town. Notwithstanding heavy rains, the people attended services at both places.—Minerva Roop, New Windsor, Md., Aug. 3.

MICHIGAN.

Berrien.—Our regular council meeting of Aug. 3 has been postponed until Aug. 17, at ten o'clock. All the members are requested to be present.—Grace H. Weaver, Buchanan, Mich., Aug. 6.

Little Traverse.—We held our love feast July 27, and the following day we had an excellent sermon by Bro. Jos. Sala, of the Bear Lake church. Several members from there were with us. Bro. Sala presided at our love feast. Sister Sarah Long was also with us, and on Sunday gave the Sunday-school a good talk. After services, Saturday evening, an afflicted sister was anointed. Her health is now much improved. Thus we can see how richly God will bless us, when we are willing to trust him fully.—Mrs. Isaiah Stutsman, R. D. 1, Harbor Springs, Mich., Aug. 7.

Vestaburg church met in council Aug. 4. Eld. J. E. Albaugh presided. His time having expired, he was reëlected elder in charge. Other officers were also elected. Bro. R. P. Switzer was elected clerk, and the writer, correspondent and Messenger agent. Bro. David Drushal and wife were chosen delegates to District Meeting, with Sister Tousley as alternate. We decided to have our love feast Sept. 28, at 10 A. M. One paper is passed to District Meeting. The advisability of adding a kitchen to the church was discussed, and a committee appointed to handle the work. All business passed off pleasantly. We feel encouraged to press onward. On Sunday morning one dear sister applied for membership. Owing to the condition of her health, the rite of baptism was deferred. Bro. Albaugh preached for us on Sunday during the day and evening, to attentive audiences.—C. E. Switzer, R. D. 1, McBrides, Mich., Aug. 7.

MISSOURI.

South St. Joseph Mission.—We were pleased to have a brother and sister return to us a few weeks ago, who were at once reinstated into church fellowship. Eld. J. J. Yoder, of McPherson, Kans., a member of the General Mission Board, was with us over last Lord's Day and preached both morning and evening to very attentive audiences. He met the District Mission Board of Northern Missouri here the next day, on business.—E. N. Huffman, 502 Ky. Avenue, St. Joseph, Mo., Aug. 8.

Warrensburg.—We held our children's exercises July 21. We had Sunday-school at 10 A. M., which was followed by a children's program. All did well in reciting their pieces and singing their songs. After dinner all enjoyed a social time together. A temperance meeting, at 2 P. M., was conducted by Cleve Holler. We had good singing, with Bro. James Mohler, of Leeton, Mo., leading us.—Nannie Nelson, R. D. 1, Warrensburg, Mo., Aug. 6.

MONTANA.

Glasston.—Our love feast was held July 28. Our elder, Bro. J. E. Joseph, and Eld. D. M. Shorb were present with us. It was indeed a feast to the soul, and we felt that we were sitting in heavenly places with Christ Jesus. Bro. Joseph preached for us on Saturday evening, and Bro. Shorb preached on Sunday morning. We regretted much that they could not stay with us longer. The writer was ordained to the eldership. Bro. Joseph was chosen as our elder for another year. It was decided to continue our services as they have been, and not organize a union Sunday-school. The young people's class has organized and is doing splended work, with Bro. Harold Urey as teacher. Their motto is: "Make Christ Preëminent": class song, "Seeking the Lost."—M. Alva Long, Big Timber, Mont., Aug. 5.

NORTH DAKOTA.

Berthold.—Bro. J. M. Myers, of Minot, N. Dak., came to us July 14. He gave us three weeks of good meetings. We had good interest and a very good attendance. Five precious souls came out on the Lord's side. Aug. 3 we held our love feast. About seventy-five members surrounded the Lord's tables. A number of brethren and sisters from other congregations were present. Aug. 4 Bro. J. E. Miller, of Mount Morris, Ill., gave us an excellent sermon, which was followed by an "old time meeting," conducted by Prof. Miller.—(Mrs.) Bessie Stong, Box 312, Berthold, N. Dak., Aug. 6.

Cando.—Our little band of workers, here in town, enjoyed a week's series of meetings, which closed last night with a house well filled. The attendance and interest gradually increased toward the close. Bro. David Metzler, of Nappanee, Ind., did the preaching. He does not shun to declare the whole counsel of God. Members and outsiders say: "He makes it so plain." On Saturday evening we all drove out to the Zion house, eight miles west, and enjoyed the ordinances together. A number of members partook of the sacred emblems. Our band here in town needs a pastor who can give most of his time to the work. Bro. Miller, who does most of the preaching, intends to go elsewhere. A partial support, at least, would be forthcoming to a devoted worker. Who will come? Our crops are good. Harvest is here. We need more hands to help care for God's bounties in this favored land.—F. D. Saylor, Cando, N. Dak., Aug. 5.

Salem.—We are in the midst of a glorious series of meetings, with Bro. William Bixler, of Akron, Ohio, doing the preaching. Thus far one young man has come out on the Lord's side. Brethren, pray for us that much good may be done in the name of the Holy Child Jesus. We doubt whether there is a State in the Union more in need of the true Gospel than North Dakota is at the present time. Our love feast will be held Aug. 10 and 11. We ask an interest in the prayers of God's children everywhere.—J. W. Cripe, Newville, N. Dak., Aug. 5.

OHIO.

Beech Grove.—Upper Twin church met in council. The meeting was conducted by our elder, Bro. J. F. Deaton. Bro. John Smith and wife, and Bro. William Furry and wife, who were previously elected, were installed into the deacon's office. Our Harvest and Sunday-school Meeting will be held Aug. 17 at the Sugar Hill house. Two letters of membership were received and two were granted. Bro. John Goughnour was chosen as our Messenger agent. We have selected the month of October for our series of meetings.—William M. Brubaker, R. D. 3, Eaton, Ohio, Aug. 5.

East Nimishillen church met in council Aug. 3. Eld. James Murray, of the Chippewa church, presided. Our series of meetings at the Brick house will begin on the evening of Sept. 14, to be followed by a love feast Sept. 26. Bro. D. R. McFadden has kindly consented to assist us in holding these meetings. Our delegates to District Meeting are Brethren S. S. Shoemaker and Noah Longanecker; alternates, Brethren E. W. Wolf and C. F. Kinsley. At this meeting an election was held for two deacons, which resulted in the choice of Brethren George Carper and Edson W. Wolf, who, with their wives, were installed into office. Since our last report five were received into the church by baptism.—A. J. Carper, Middlebranch, Ohio, Aug. 5.

Loudonville church met in council at the Plum Run church-house July 27. Our elder, Bro. A. P. Heestand, of Smithville, presided. The attendance was not large, but we had a very pleasant and profitable meeting. Bro. Heestand has been chosen as our elder for another year, and has accepted. Bro. Howard Workman was chosen as our delegate to District Meeting, with the writer as alternate. We decided to hold our love feast Sept. 21, beginning at 6 P. M. We extend a cordial invitation to adjoining congregations, and especially to the ministering brethren, to be with us at that time.—Jennie Rosenborough, R. D. 1, Box 17, Perryville, Ohio, Aug. 5.

Owl Creek.—Our church met in council Aug. 3. Our moderator was Bro. Reuben Shroyer, who was with us on mission work, and preached two excellent sermons on Sunday. Our Harvest Meeting will be held Sept. 7, commencing at 9 A. M. We invite all who can to be with us. Our love feast will be held Oct. 26, at 3 P. M. Our elder, Bro. G. S. Strausbaugh, was elected as delegate to our District Meeting.—Minnie C. Workman, Fredericktown, Ohio, Aug. 5.

Sidney, church met in council Aug. 8. Our pastor, Bro. S. Z. Smith, presided. We had a good representation of the members. Considerable business was disposed of very pleasantly. Our love feast will be held Oct. 13. We granted letters to ten of our members. Sisters Bessie Schmidt, Knupp and the writer were elected as a Missionary Committee. We are endeavoring to make Sunday the banner Sunday-school day at

Sidney. Our pastor and wife expect to go to Michigan soon, to assist in a series of meetings. We always miss them when they are away, but are glad for Sister Letha Bowman, of Hagerstown, Ind., who will help with the work here in their absence. The harvest truly is great, here in Sidney. Two precious souls have been received by baptism since our last report. We can see the spiritual growth in others.—Sadie Brenneman, 343 Park Street, Sidney, Ohio, Aug. 9.

Toledo Mission.—Aug. 9 we were glad to have with us Brethren J. W. Kelser and Noah Long. We listened to a very uplifting sermon by Bro. Frank Keiser, his theme being "Life's Voyage." The visit of these two brethren brought inspiration and encouragement to us.—Fay Kaser, 628 Leonard Street, Toledo, Ohio, Aug. 6.

OKLAHOMA.

Pleasant Home.—We held a council at the schoolhouse July 26. Bro. J. E. Lawver presided. We reëlected Bro. J. E. Lehman as our elder, and granted four letters of membership. We feel sorry to have these members leave us, as it reduces our working force to a smaller number. All the business was speedily finished. We decided to hold our love feast sometime in October, but no date has been set. The date will be given later.—Samuel Lawver, R. D. 1, Omega, Okla., Aug. 7.

Thomas.—July 21 our District Sunday-school Secretary, Bro. J. H. Morris, was with us and conducted a profitable Sunday-school Meeting. Bro. Morris returned Aug. 1 and organized a teacher-training class. Nineteen persons have decided to take up the work. Sister Io McAvoy was chosen as teacher. We have decided to worship with the other churches of our town in open-air meetings on Sunday evenings during the summer.—Elsie K. Sanger, Thomas, Okla., Aug. 2.

PENNSYLVANIA.

Canowago.—Brethren A. B. Gingrich and Allen Bucher, of Lebanon County, Pa., were with us Aug. 4, at the Canowago house, and delivered powerful sermons. We were very glad for their presence. They were with us often, prior to the division of the Spring Creek congregation, but since the division we do not meet so often. Bro. Gingrich said that he feels as if he "had been away from home a long time and came back once more." We had a very spiritual prayer meeting at the home of Bro. Hiram Gibble, on the evening of Aug. 7. We all received a blessing.—Edgar M. Hoffer, Elizabethtown, Pa., Aug. 8.

Hanover church held a council July 4. Our elder, Bro. Wm. H. Miller, presided. Considerable business was brought before the meeting. Among other things it was decided to hold a two weeks' series of meetings, beginning Sept. 1, to be conducted by Bro. B. F. Masterson, of California, and to close with a love feast Sept. 15.—W. B. Harlacher, Hanover, Pa., Aug. 4.

Leamersville.—We held our council July 6, with a goodly number of members present. Eld. David Sell presided. The church at this place decided to hold an election for a minister. The time is set for Aug. 25. Our Harvest Home services will be held Sept. 1, and the love feast Sept. 15. At our council the elders commended the sisters for the good work they are doing through the Sisters' Mission Band, and advised all the sisters to help along in the good work. We appointed two sisters to serve two weeks, to visit the sick in the church district. The work at this place is moving along as well as can be expected.—Grace Benton, R. D. 1, Box 64, Hollidaysburg, Pa., Aug. 6.

Lovejoy.—July 31 our District Secretary was here to visit our Sunday-school. He gave us some good instruction and pointed out the great importance of giving the children good impressions at the first. We were glad for his presence, and his talk did us good. Aug. 17 Bro. D. K. Clapper is to begin a series of meetings in the Diamondville union house; from there he goes to Purchase Line to continue his work for the Master. We are hopeful for good work. It is so wet here that it is difficult to get hay or grain in dry. Much of the grain is growing in the sheaf. Bro. J. J. Shafer is to preach at other places in our congregation this fall.—Lizzie Swartz, Lovejoy, Pa., Aug. 5.

Mountville congregation held a series of meetings at the Neffsville house, beginning July 20 and continued until Aug. 6. The services were conducted by Bro. John Zug, of Elizabethtown, Pa. As a result of the meeting, two souls have decided upon a closer relationship with their God.—M. G. Forney, R. D. 8, Lancaster, Pa., Aug. 7.

Mountville.—Our congregation, at a recent council, decided to have a love feast Oct. 23 and 24, at 1:30 P. M., in the Mountville house.—Milton Forney, R. D. 8, Lancaster, Pa., Aug. 5.

Rockton.—Bro. R. D. Murphy, Field Secretary of the Western District of Pennsylvania, came to this place Saturday evening, Aug. 3. He gave us two very impressive talks on Sunday-school work. He is an earnest worker. The good, practical illustrations he gives, no one can fail to understand. We were pleased to have Bro. Rohrer, from Ohio, with us at these services.—Elizabeth Hollopeter, Rockton, Pa., Aug. 5.

Spring Run.—Our church met in council July 27. A sister was received into the church by baptism, and a church letter was granted to a brother who now lives in Illinois. The time for our love feast was set for Oct. 18. Our elder, Bro. J. C. Swigart, who has not been well for several months, is much better at present. He took a short vacation to the seashore. Eld. R. T. Myers presided in his absence. The old cemetery at Spring Run has gone under a new management. A company has been organized and a charter secured.—Lawrence Ruble, McVeytown, Pa., Aug. 3.

Williamsburg.—Our District Sunday-school Secretary, Bro. Edgar M. Detweiler, of New Enterprise, Pa., was with us on the evening of Aug. 5, and gave us an interesting and helpful talk. Our Sunday-school, which was started the Sunday after our church was dedicated, Feb. 25, now enrolls nearly sixty. Bro. A. B. Dilling is our superintendent. We expect Bro. J. B. Brumbaugh, of Juniata, Pa., to preach at our Harvest Meeting, Aug. 18. Our series of meetings will begin Nov. 16, to be conducted by Bro. H. K. Ober, of Elizabethtown, Pa. At present our elder, Bro. W. H. Holsinger, is instructing us once each week in the "Kingdom Songs."—Mrs. A. B. Dilling, Williamsburg, Pa., Aug. 7.

Woodbury.—We expect to hold our love feast Oct. 20, beginning at 6 P. M. We will have examination services at each place of appointment at 10:30 A. M.—J. C. Stayer, Woodbury, Pa., Aug. 4.

TENNESSEE.

Knob Creek.—Our church met in council Aug. 3, with Eld. S. J. Bowman presiding. Visiting ministers present were Brethren C. H. Diehl, P. D. Reed, A. E. Nead and Sherfey Randolph. This being our annual visit meeting, the deacons gave reports of their visits. Eld. S. J. Bowman and Bro. John White were elected as delegates to District Meeting. Two letters of membership were received, and a sister was restored to church fellowship. We will have our harvest meeting Aug. 10. Our love feast will be Oct. 5. Bro. Nead preached on Sunday, and in the afternoon a brother was baptized.—Angie Clark, R. D. 5, Johnson City, Tenn., Aug. 7.

TEXAS.

Matalba.—Bro. J. A. Miller came to us July 3 and held two meetings, but had to close on account of the M. E. church commencing a revival on Sunday. The interest and attendance were good. We hope the time is not far distant when we shall have a resident minister with us. Bro. C. W. Davis, of Dunn, Tenn., is making arrangements to move here this fall.—John Barnhart, Montalba, Texas, Aug. 2.

VIRGINIA.

Barren Ridge church met in council Aug. 3. Our elder, Bro. Geo. A. Phillips, presided. The report of the church visit was read, which shows the church to be in a healthy condition. Two letters were granted. Brethren D. C. Flory and A. B. Early were with us. We decided to have our love feast Oct. 19, at 3 P. M. The Christian Workers reorganized, with Bro. N. W. Coffman as president, and Conney Dodd, secretary-treasurer. All business was disposed of pleasantly.—William H. Coffman, R. D. 2, Fishersville, Va., Aug. 5.

Bethlehem church met in council July 27, with Eld. D. A. Naff as moderator. One certificate of membership was received. The annual visit was arranged for.—Effie M. Peters, Boone Mill, Va., Aug. 5.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SOUTHEASTERN PENNSYLVANIA, NEW JERSEY AND NEW YORK.

The Bible Institute, Ministerial Meeting and District Conference of the above District is to be held in the Greentree church, Oaks, Pa., on the dates as specified below.

BIBLE INSTITUTE.

Sept. 22.

10:30 A. M., "The Bible," Sermon, by J. T. Myers.
7:30 P. M., "Bible Study," Sermon, by C. F. McKee.

Sept. 23.

10 A. M., The Epistle of John. Chapter 1.—J. Kurtz Miller.
11 A. M., The Doctrine of the Christian Life.—A. J. Culler.
2 P. M., The Epistle of John. Chapter 2.—J. Kurtz Miller.
3 P. M., The Doctrine of Future Things.—A. J. Culler.
7:30 P. M., Address, by J. L. Eisenberg.
8 P. M., Round Table Conference.
Offering for Home Missions.

Sept. 24.

10 A. M., The Epistle of John. Chapter 3.—J. Kurtz Miller.
11 A. M., The Doctrine of Nonconformity.—A. J. Culler.
2 P. M., The Epistle of John. Chapter 4.—J. Kurtz Miller.
3 P. M., The Doctrine of the Church.—A. J. Culler.
7:30 P. M., The Conservation of Converts.—A. J. Culler.
8 P. M., Round Table Conference.
Offering for Home Missions. Benediction.

Sept. 25.

10 A. M., The First Epistle of John. Chapter 5.—J. Kurtz Miller.
11 A. M., The Doctrine of Symbols.—A. J. Culler.
Offerin for Home Missions.

MINISTERIAL MEETING.

Sept. 25.

1 P. M., Hymn 210. Lesson, Ezek. 34: 1-10. Prayer by Jacob Conner. Organization. Tellers: M. C. Swigart, I. C. Holsopple, C. F. McKee. (Outgoing Officers.) Seating of New Officers, and New Business. (1) Election of Program Committee. J. Kurtz Miller, 1914. Ira C. Holsopple, 1913. M. C. Swigart, 1912. (Time expires). (2) Miscellaneous Business.

First Topic.—The Education of Our Ministers.—A. J. Culler, twenty minutes; W. G. Nyce, ten minutes. Five-minute round up.

Second Topic.—The Minister's Duty to His Home Congregation.—M. C. Swigart, twenty minutes; C. F. McKee, ten minutes. Five-minute round up.

Third Topic.—Sermonettes: (1) Textual Sermonette on 2 Tim. 2: 15 (time, ten minutes).—T. R. Coffman. (2) Topical Sermonette on Peace (time, ten minutes).—J. M. Booz. (3) Biographical Sermonette on Samson (time, ten minutes).—M. B. Miller. (4) Expository Sermonette on John 17 (time, ten minutes).—Henry Horne.

Offering. Benediction. Supper.

7 P. M., Song Service. Sermonette on "The Good Shepherd," John 10.—I. C. Holsopple.

Fourth General Topic.—The Minister's Attitude Towards Amusements.—Quincy Leckrone, fifteen minutes. J. P. Hetric, ten minutes. Round-up, five minutes.

Fifth Topic.—The Minister's Relation to Missions.—D. W. Kurtz, twenty minutes. P. H. Bowman, ten minutes. Round-up, five minutes.

Offering. Announcements. Benediction.

PROGRAM OF THE DISTRICT CONFERENCE FOR 1912.

Sept. 26.

7 A. M., Elders' Meeting.
7:30 A. M., Delegates Appear before Credentials Committee.
8 A. M., District Meeting.

THE CHILD RESCUE WORK.

It is generally known that the recent Annual Meeting approved a forward step in child-saving work. The attitude of the General Conference, is a great encouragement to the State Districts already engaged in such work. It ought to have the effect of unifying the movement and, at the same time, bring about such coöperation that a great impulse will be given to the work. This places a great opportunity before the Brotherhood. Our message is first,

To the Local Church:

It is your privilege to petition your District Meeting through your local church, to take the necessary steps to organize the District for Child Rescue Work, and the General Committee on Child Rescue Work earnestly requests and urges that every State District, not already organized, do so at the next District Meeting.

It is also desired that, as soon as organized, report be made to the General Committee, giving the names of the officers, President, Secretary and Treasurer with the post-office of each. This is necessary in order that the General Committee may be able to render whatever assistance may be necessary in the State District work Any information pertaining to the work will be cheerfully given.

A Word in Regard to District Meetings.

It is earnestly desired that each State District organize for Child Rescue work,—if not already done,—by electing a President, Treasurer and Secretary. These officers should select a Manager for the field work, either from their number or chosen elsewhere.

It should be the duty of the State District Committee to draft a constitution and by-laws, to provide a plan for raising money to meet the expenses of the work, to have the necessary printed matter, such as instruction to churches, application blanks, contracts, etc.

There should be application blanks for placing children under the care of the committee, and for placing children in homes, with contracts, defining briefly the conditions on which children are placed in homes.

The State District Committee should at once arrange a system or plan by which the local churches and the State District Committee will be brought in close touch with each other, fully to coöperate in finding homeless children, and in placing them in suitable homes.

By this means no child need be without a home, and no home, in making application for a child, need wait long until the child can be furnished by one of the local churches in the District.

The General Committee is ready to assist the State Districts in any way that may be desired, and may be addressed as follows: Frank Fisher, President, Mexico, Ind.; Dr. S. B. Miller, Treasurer, Cedar Rapids, Iowa; P. S. Thomas, Secretary, Harrisonburg, Va.

P. S. Thomas Sec.

NOTICE TO THE CHURCHES OF THE SOUTHERN DISTRICT OF ILLINOIS.

On account of the District and Ministerial Meetings, to be held in the Oakley church, near Chapin Road, on the interurban line, Aug. 27, 28 and 29, the Illinois Traction System has agreed to stop all cars, limited or local, on signal. Further, a special rate of one and one-half fare for the round trip will be authorized, and tickets will be on sale Aug. 24 to Aug. 27 from Girard, Springfield, Peoria, Bloomington, Champaign and intermediate points. All coming to these meetings are urged to take advantage of these arrangements.

Chapin Road is one mile south of the place where the meeting is held. Here all cars will be met with conveyance.

Those coming by steam roads should catch the Interurban at Decatur from points north or south, or Bement from the east. A nominal charge of 10c per meal will be asked to help defray expenses. Plans are made to accommodate all. You are invited and welcome.

By order of Committee of Arrangements,
Cerro Gordo, Ill., Aug. 5. W. T. Heckman, Secy.

FROM THE GENERAL SUNDAY-SCHOOL BOARD.

[The following circular letter was sent to all the Sunday-schools on the list kept in the office of the General Sunday-school Board and is given here in view of reaching some schools not on the list.]

Dear Sunday-school Worker:

A little over a year ago the General Sunday-school Board asked all the Sunday-schools to give one Sunday's contribution to the work of the Board. To this call most of our Sunday-schools responded liberally. However there were quite a number that we either failed to reach, or they failed to respond. We are coming to you again this year, asking that you secure for the work of the Board one liberal offering on any Sunday in September that may suit your convenience best.

We know that you appreciate the fact without any argument from us that the Sunday-school is one of the greatest, if not the greatest, Bible-teaching agency in the church today. The Annual Conference has placed the tremendous responsibility on the Sunday-school Board of leading and directing in this great work, and the same Conference placed upon the Sunday-schools the important responsibility of furnishing the money. The Board, at its meeting held in Elgin, Ill., July 24 and 25, mapped out an unusually large amount of work for the coming months. In order to execute this work thoroughly, so that the schools of the Brotherhood will receive the proper kind of help, money will be required, and we now ask you to give us a liberal donation. We can conscientiously ask this because the results will finally come back to your own Sunday-school in the way of helps of various kinds.

If you are not the Superintendent of your Sunday-school, please see to it at once that this letter is placed in his hands.

Send money by postoffice order, draft or in any other businesslike way, but do not send it in cash. Fill out and return the information slip below with your remittance, so that credit can be given on the Board's books and a receipt sent to the proper person.

The Board prays the blessings of our heavenly Father upon your Sunday-school and all its workers.

Fraternally yours,
GENERAL SUNDAY-SCHOOL BOARD.
Elgin, Ill. I. B. TROUT, Sec'y.

(Be sure to fill out and return this slip.)

Amount of money sent, ...
Name of Sunday-school, ...
Name of Congregation, ...
Name of State District, ...
Name and address of party to whom receipt is to be sent, ...
.....
.....

ENGLISH RIVER, IOWA.

We have been enjoying some seasons of refreshing from the Lord. On the Fourth of July we had a children's program in the forenoon, and a Sunday-school program in the afternoon. The children rendered their part well, and the older ones advanced many good thoughts in the afternoon, that will be helpful to the Sunday-school workers. Bro. F. E. Miller, of Muscatine, rendered valuable assistance in these meetings. July 28 Bro. Irving Haughtelin, of Panora, Iowa, gave us some valuable lessons in his sermon in the forenoon, and Bro. M. W. Emmert, of Mt. Morris, who was here, soliciting in the interest of Old Sandstone, gave us a well-prepared sermon in the evening, which was helpful to all who heard him. Yesterday our dear aged veteran, J. D. Haughtelin, who is nearing the fourscore mark, gave us two very forceful, helpful sermons, which were very much appreciated. He certainly has a wonderful intellect for a man of his years. Our dear aged elder, Samuel Flory, who is in his eighty-sixth year, was able to attend nearly all these services, and has been giving us a good sermon once in a while. It is certainly very encouraging to see these aged pilgrims laboring so faithful to the end. Our services in general are moving along very well, with good attendance. The Lord is blessing this part of his heritage with a very bountiful harvest,—the best that has probably ever been known here. "O that men would praise the Lord for his goodness," and render unto him his just deserts! Peter Brower.

South English, Iowa, Aug. 5.

GRAND RAPIDS MISSION, MICHIGAN.

Our little band of workers have recently been made to rejoice when three dear souls gave their hearts to God and were admitted into the church by the holy rite of Christian baptism. Others are thinking seriously concerning their spiritual condition, for which we crave an earnest interest in your prayers, both in their behalf and also for the workers here. Our interest and attendance are increasing, so that we have outgrown our present place of worship. We hope soon to move into larger quarters, where we may be able to do more and better work for the Master.

Our District Sunday-school Secretary was with us Aug. 4 and gave us an address on Sunday-school work, which we all appreciated very much. The Sisters' Aid Society met at Sister Reeder's home Aug. 1, and did sewing. Eleven were present. This was their first meeting of this kind, here in the city, and they were very much impressed with the need of continuing the good work. Many thanks to those churches and individuals who have so liberally donated both money and clothing, so that the poor in this city could be made comfortable. The winter will soon again be here, and as the Lord bountifully blesses you, may you not forget the work at Grand Rapids! J. L. Mishler.

902 Sutton Ave., Grand Rapids, Mich., Aug. 5.

KANSAS CITY MISSION, KANSAS.

On the evening of Aug. 2 we met in our quarterly council, and had a very pleasant meeting, considering the inexperience of the members. We are getting along very well. Our members are willing to learn, and to fall in line. Sister Crist was elected superintendent of the Sunday-school, with Sister Barker assistant. Sisters Eva Mohler and Anna Akers were elected as presidents of the Christian Workers' Society.

We decided to begin a series of meetings Sept. 1, with a love feast Sept. 12. We expect Eld. A. D. Crist, of Paola, Kansas, to do the preaching for us. Our Sunday-school is doing very well, considering the scarcity of clothing in many homes. Of late we have not been getting enough clothing to supply the actual needs. Several of our Sunday-school scholars will be baptized in the near future.

Recently we enjoyed a visit with wife's father and sister, of Virden, Ill. While father, Bro. Jonathan Brubaker, is eighty-four years old, he is enjoying good health, and is quite active at his age. While with us he delivered a very acceptable discourse. I. H. Christ.

Kansas City, Kans., Aug. 5.

ZION CHURCH, MICHIGAN.

Zion church called a special council Aug. 3, for the purpose of electing trustees. Bro. R. Miller was elected for three years, Bro. L. R. Myers for two years, and Bro. Oscar Mason for one year. It was decided to dispense with our Sunday evening preaching service, and give more time for the Christian Workers' Meeting, to discuss the topics more fully, and to have more song service. Some thought it made the evening services too long to have preaching afterwards, and some would not come on that account. Desiring all outsiders to come and feel at home, we concluded to try this plan, for a while at least, to see the results.

Bro. John Mason and wife are here with us, visiting. He is one of the colony that left North Dakota this spring, to settle in Cuba. Being somewhat disappointed in their expectations, the whole colony that went, came back again, and some others with them. Some sold good homes in North Dakota, in order to make the change. Most of them lost their summer's work, besides what money they lost in the land transaction.

We had a large crowd at Sunday-school today. There were ninety-seven present, and more came in for preaching services. Sister Myrtle Blocher, from Greenville, Ohio, has been with us for some time, but expects to return home in a few days. Bro. Hostetler still remains quite ill, and gradually grows weaker. W. F. Mason.

Prescott, Mich., Aug. 3.

MAPLE GROVE, INDIANA.

Our local Sunday-school Convention and Temperance Meeting, held Sunday and Sunday evening, July 21, were well attended and proved to be a blessing and inspiration to all present. In the morning Sister Sue Whitehead gave us some interesting information on the early history of our Sunday-school District, and contrasted the few opportunities then, with the many improvements we enjoy today. Speeches were made by Bro. Harvey Fogelsonger and Bro. J. O. Culler. Bro. Lafayette Steele then gave us one of his splendid Sunday-school talks, that never fail to bring zeal and courage to each worker present, leaving with us a high ideal for which to strive.

In the evening Bro. Steele addressed us for a few minutes on the subject, "Intemperance Other Than Liquor," giving many gem thoughts along the line of right living. Miss Zela Weaver favored us with a recitation, pleading with the fathers and mothers to save our boys from the drunkard's grave. All of this was preparing our minds for the sermon which Bro. Levi Puterbaugh had in store for us, in which he clearly showed the evils and crimes of intemperance, as history, business, the Bible and science all have revealed them. He showed the false arguments, adduced by the liquor traffic, in their real colors, closing with the grand thought that God, throughout the ages, has used the little and simple things to astonish the wise, and that if each man is willing to consecrate to God his own ballot, this great crime of intemperance may be eradicated from our land. We continue praying that the Maple Grove congregation will be awakened, and will at all times take a firm stand for temperance.

Sunday, July 28, we met in an all-day Harvest Meeting. After Sunday-school Bro. Peter Stuckman gave us many good thoughts in a sermon on the text, "Consider the lilies of the field." At noon all remained for dinner and a social hour in the shaded yard. When we were again called together, Bro. William Hess gave us a brief but forcible missionary sermon. The attendance and interest were good. Our collection was $22.66. These meetings, we feel, have been a good preparation for our series of meetings, beginning next Sunday, Aug. 4, with Bro. Walter Warstler in charge. Clara E. Burtsfield.

New Paris, Ind., Aug. 1.

SHIPPENSBURG CHURCH, PA.

Sunday, Aug. 28, at 10:30 A. M., instead of the regular morning preaching service, the Church of the Brethren at this place held its annual Children's Day exercises. The children of the Sunday-school rendered, in a most pleasing and effective manner, a very entertaining program, which was interspersed with singing by the congregation, and special music. Addresses were given. Bro. John Miller, of Oakville, Pa., led the singing and addressed the school and congregation, emphasizing the "prayer life with absolute faith in God." One little tot, about six years of age, sang most beautifully these words:

"Take my life, and let it be
Consecrated, Lord, to thee;
Take my hands, and let them move
At the impulse of thy love.

"Take my feet, and let them be
Swift and beautiful for thee;
Take my voice, and let me sing
Always, only, for my King.

"Take my will, and make it thine,
It shall be no longer mine;
Take my heart, it is thine own!
It shall be thy royal throne.

"Take my love, my God, I pour
At thy feet its treasure store;
Take myself, and I will be
Ever, only, all for thee."

The child was so innocent and pure, and the words so touching, that tears started to the eyes of many older ones. God grant that more of us may be truly consecrated to the Lord and that we may give ourselves ever and only to the Lord, to be used as he wills! Much credit is due to the teachers of the primary and intermediate departments for the success of the exercises. The Sunday-school enrolls about seventy-five members. With a better adult organization, and a pastor to encourage and help the superintendent, the field is open for at least 200 pupils. It is white for the harvest.

Shippensburg, Pa., July 31. S. Florence Fogelsanger.

DEATH OF JOSEPH WEAVER.

Bro. Joseph Weaver was born in Columbiana County, Ohio, April 8, 1828, died at his home in Ligonier, Ind., July 20, 1912, aged 84 years, 3 months and 12 days.

He came to Noble County, Ind., in 1850, and was united in marriage to Lucinda Bradford April 26, 1856, who still survives, making their married life a period of over fifty-six years. Ten children were born to this union. Five of them preceded him to the spirit land. He leaves to mourn his departure a wife, five children, nineteen grandchildren, two great-grandchildren, three brothers and three sisters.

Bro. Weaver and his wife united with the Church of the Brethren in 1859. A few years later he was elected to the ministry, and served the church in that capacity until old age and loss of eyesight excused him from duty. He served fifty-four years in the service of his Master.

During the last few weeks of his life he suffered much. He called for the elders and was anointed, being fully resigned to the will of God. He was a conscientious believer in the whole Gospel, and in his later years was more and more confirmed in that faith, and felt more impressed with the importance of obedience to the precepts and commandments of the New Testament. In conversation with friends and neighbors, he did not shun to declare the truth of the Bible. His eyesight failed, so that he was unable to read for the last four years. While he was not a fluent speaker, yet he was a good church worker, and took a deep interest in every department of church work.

While he suffered much during the eight weeks of his sickness, his last hours were as peaceful and quiet as the closing of a summer's day. The funeral sermon was preached by Bro. Isaac Berkey, assisted by Bro. J. H. Elson. Albert B. Weaver.

Ligonier, Ind., July 28.

MISSION WORK IN THE SOUTH.

After having been closely confined to our work for more than eight years, without a vacation, we took a trip to the South, especially to investigate missionary prospects in that large, unoccupied field.

I am not in the real estate business, and have no land to sell, but as a place for cheap homes and mission work by colonization, we found favorable conditions in Clay County, Florida, about twenty miles south of Jacksonville, in the vicinity of Middleburg. The land is a dark loam top soil, underlaid by a clay subsoil. It is productive and cheap. This land was put on the market a little more than a year ago, but already many families are living on their own land, and within the next few months many more will take possession of their purchases. I. H. Christ.

731 Packard Street, Kansas City, Kans., Aug. 1.

Visiting.

(Concluded from Page 519.)

There are the writers for the MESSENGER, the *Visitor*, and other periodicals. Perhaps we greet the smiling face of Bro. D. L. Miller, who promises us delightful stories of land and sea, varying from "the Land of the Midnight Sun" to "Southern Africa." Perhaps he takes us from West to East on an extended journey, stopping often and lingering longest among the vine-clad hills of Judea.

We may ask Poe to recite "The Raven," in which he pictures the cold, resistless hand of death. Again we may accompany the humorous Irving, in a stroll up the Catskill Mountains, to be introduced to "Rip Van Winkle," and the story of his deep sleep for many years. But dearest of all is the association with the inspired men of old, who cast their nets for both fish and men. As we sit in quiet meditation, feeling the gentle wooings of the Spirit, we can hear that still, small Voice saying: "Behold, I stand at the door and knock."

In view of the fact that, by means of the camera and the printed page, we may be at our homes, and yet see the most noted places of interest, we should be careful what we garner into the storehouse of the mind. The books in our libraries should be unquestionably good, lest our children stray away into bad company.

By means of the printed page we may make visits to David's old haunts, and we may learn to overcome as Job did. We may seek the wisdom that God giveth, or try to attain to a faith that knows no doubts. Occasionally, as we enter into the experiences of Esther or Ruth, we may spend a pleasant evening. Again, as the hours of the night glide by, we may think of the care-worn mind and tired body of the Man of Galilee, who lived and died that we, too, may live eternally. With our minds centered upon the home beyond, and upon the great "Father of Light," we may say in full assurance, "Thy Word is a lamp unto my feet and a light unto my path."

Greentown, Ind.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Baldwin-Stutzman.—By the undersigned, July 31, 1912, at the home of Brother Moses and Sister Katie Stutzman, Bro. Raymond W. Baldwin and Sister Mattie Stutzman, both of Conway, Kans.—J. J. Yoder, McPherson, Kans.

Deal-Shamberger—Shank-Shamberger.—By the undersigned, at the home of the brides' parents, Eld. Jesse and Sister Shamberger, of Fruitland, Idaho, June 16, 1912, Mr. James Deal, of St. Joseph, Mo., and Miss Mary Shamberger, of Fruitland, Idaho, and at the same time and place, Bro. H. G. Shank, of Fruitland, Idaho, and Miss Mabel Shamberger, of Fruitland, Idaho.—L. H. Eby, Payette, Idaho.

Hufford-Stewart.—By the undersigned, at the home of the bride's parents, July 28, 1912, Bro. Otis Hufford of Owasco, Carroll Co., Ind., and Sister Mary E. Stewart, of Buck Creek, Tippecanoe Co., Ind.—John W. Root, R. D. 21, Buck Creek, Ind.

Noffsinger-Wieand.—At Mt. Morris, Ill., Aug. 3, 1912, by the writer, Bro. John S. Noffsinger and Sister Florence M. Wieand.—D. L. Miller, Mt. Morris, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bence, George A., died in the bounds of the Dunnings Creek congregation, Pa., July 30, 1912, aged 59 years, 10 months and 6 days. He was a member of the U. B. church. He leaves three sons and two daughters. His wife preceded him in death several years ago. Services by the writer in the Lamperd church, Somerset Co., Pa. Interment in the Pots cemetery near the church.—Levi Rogers, Alumnbank, Pa.

Foust, Sister Emelia Jane, wife of Bro. A. C. Foust, died at her home in Williamson, Pa., in the bounds of the Back Creek congregation, July 19, 1912, being ill for quite a while with cancer. She bore her suffering patiently. She was a very kind woman, and loved by all who knew her. She will be missed in the home, in the church and in the community. Her sorrowing husband (a deacon), two sons and two daughters survive. One daughter belongs to the church. Services by Bro. C. H. Steerman, D. H. Nelkirk and the writer. Text, Rev. 14: 13. Interment in the cemetery at St. Thomas.—John Lehmer, R. D. 1, Greencastle, Pa.

Funk, Sister Sarah, born April 11, 1834, died June 22, 1912, aged 78 years, 3 months and 3 days. Her husband and four children, out of ten in the family, preceded her in death. Sister Funk was one of a family of eight, of whom only one brother is left. She united with the church when she was young and was a consistent Christian until death. Services at Fairland, conducted by Eld. J. H. Longenecker and Eld. Henry Kreider, after which interment was made in the Palmyra cemetery.—I. J. Kreider, Lebanon, Pa.

Grady, Nancy D., nee Kenaga, daughter of Rudolph and Elizabeth Kenaga, born in Logan County, Ohio, Feb. 21, 1859, died at her home near Lagrange, Ind., July 22, 1912, aged 53 years, 5 months and 1 day. At the age of three years she, with her parents, moved to St. Joseph County, Mich., residing in that county about eight years. From there they moved to Lagrange County, Ind. In this county she has since resided. She was united in marriage Feb. 15, 1877, to Amos M. Grady, son of Jacob and Nancy Grady, of Lagrange County. To this union were born two sons. She is survived by her husband, two sons and one daughter-in-law, her aged father, one sister and one brother. At the age of seventeen years she united with the Church of the Brethren, and lived and died in that faith. She was a loving wife, a devoted mother, and a warm-hearted Christian woman. Many hearts bleed because of her early departure, but we sorrow not as those who have no hope. She has left a wealth of precious memories that shall enrich the hearts of all who knew her. Services at the home by Bro. Harvey Schrock; also at the English Prairie church by Bro. S. J. Burger.—Pearl Agley, Howe, Ind.

Heck, Emmanuel, died in Elizabethtown, Pa., June 27, 1912, of yellow jaundice, aged 59 years, 10 months and 20 days. Bro. Heck was a member of the Church of the Brethren for thirteen years. He leaves a wife and four children. Services in the Brethren church by Brethren S. H. Hertzler, J. H. Klhne and the writer. Text, 1 Cor. 15: 26. Interment in the Mount Tunnel cemetery.—John C. Zug, Elizabethtown, Pa.

Kennepp, Bro. Daniel, died at his home in Tuscarora, Juniata Co., Pa., July 5, 1912, aged 75 years, 4 months and 3 days. He was a member of the Brethren church at Farmers Grove for quite a number of years. His wife preceded him a few years ago. Six sons and three daughters were born to them. Services by Bro. E. F. Lightner. Text, Heb. 11: 16.—Ethal Deihl, Honey Grove, Pa.

Penebaker, Bro. Enoch, died in Altoona, Pa., in June, 1912, aged about 75 years. He was a member of the Church of the Brethren for quite a number of years. His wife preceded him in death a number of years ago. He was a native of Juniata County, but on account of his age he went to Altoona to reside with his daughter, where he died. His remains were brought to Farmers Grove, and interment was made beside his wife.—Ethal Deihl, Honey Grove, Pa.

Trostle, George David, youngest son of Bro. George W. and Sister Elizabeth E. Trostle, born Oct. 24, 1892, died July 19, 1912, aged 19 years, 8 months and 25 days. In March, 1911, he and his elder brother, John Trostle, left home and went to Iowa. During the summer they left Iowa and went to Canada to homestead. July 20, the Trostle family received a telegram that George Trostle had died in a hospital in the city of Lloydminster, Saskatchewan, Canada, and that his body could not be sent home, as he had died from a very contagious disease. Since that time a letter was received by the Trostle family, from his brother John, stating that his brother George had died in a hospital, as stated above, and was buried in a cemetery in that city. His death was due to diphtheria. His illness only lasted five days. Last Sunday memorial services were held at the Three Spring church, Perry Co., Pa., near his parental home, by the writer, assisted by Bro. David Roth. Text, Eccles. 9: 11, 12.—E. D. Book, Blain, Pa.

Utz, Bro. Robert O., born Aug. 22, 1840, died June 17, 1912, aged 71 years, 9 months and 26 days. Bro. Utz was one of the pioneer members of the Madison church, having been a member for about thirty-three years. During a large part of this time he was a deacon in the church. His death was caused by paralysis, he having received a second stroke only a few days before his death. He leaves a wife, six daughters and two sons. Services at the Madison church by the undersigned. Text, Rev. 14: 13.—E. E. Blough, R. D. 1, Manassas, Va.

Whitmer, Bro. J. Lewis, died at his home near Mount Sidney, Va., in the Middle River congregation, July 27, 1912, aged 54 years, 6 months and 6 days. Bro. Whitmer lived in the Brethren church for a long time, and was always ready and willing to do what was required of him. He accidentally shot himself in his foot. This resulted in lockjaw, from which he died. He leaves a heart-broken wife and five children, besides many other near relatives. Services by Bro. B. B. Garber and Bro. George A. Phillips. Text, Jer. 16: 16.—J. F. Miller, Grottoes, Va.

IN EDUCATION ONLY THE BEST PAYS

BRIDGEWATER COLLEGE

Provides thorough instruction in the various Arts and Sciences leading to the usual degrees. Courses of study in Liberal Arts, Academy, Pedagogy, Bible, Music, Business, Art.

Bible work may be taken along with any of the courses without extra cost.

Work accredited by the State University and diplomas honored by the State Board of Education. Diplomas lead to State certificates without examination.

Write for catalogue and further information to

BRIDGEWATER COLLEGE,
Bridewater, Va.

Birds and Animals; or Child's Natural History



Wild animals of the tropics, and polar regions, beautiful birds, embracing their habits, modes of life and striking peculiarities. It abounds in the most interesting accounts by travelers, describing their thrilling experiences with wild beasts of the jungle and plain. Contains 250 pages, bound in elegant new litho-cloth, brilliantly illuminated cover in gold and rich colors.

Publisher's Price, ...$1.00
Our Price, ... .60
BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE BRETHREN TEACHERS' MONTHLY

A Help That Helps

None better. So acknowledged by competent critics. Full in the way of general information, such as relates to time, dates, places, geography, biography, etc.

Able writers for different grades, primary, intermediate and adult. These special articles, together with those on the Gist of the Lesson, the Lesson in Everyday Life and the editor's expository words, make it all that might be desired.

Teachers in Brethren Sunday-schools need helps specially prepared for their work. This is what the Brethren Teachers' Monthly gives.

Pastor, Superintendent, see to it that the teachers in your Sunday-school are supplied with this excellent monthly, and they will be able to do better work than would be possible without it. It is concise, comprehensive, practical.

Single copy, per quarter, 16c; three or more copies to one address, per quarter, 13c, each; single subscription, per year, 50c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

BUILDING FOR THE FUTURE

Three new buildings are being added to our present equipment. Others are being planned. More than ever will we be able to give you the training you need.

All courses. Send for Catalogue and August Bulletin.

MOUNT MORRIS COLLEGE
Mount Morris, Ill.

BIRD'S-EYE VIEW OF THE MINISTRY OF CHRIST

A most excellent harmony of the Gospels in pamphlet form, arranged by A. W. Vaniman. It is in fact what its title indicates—

a bird's-eye view of the ministry and life of our Savior as related by the four Gospel writers.

TO THE BIBLE STUDENT IT IS INVALUABLE.

It gives a grasp of the events of the life of Christ, in their chronological order that will prove helpful at all times. The events are all approximately dated and the different periods are divided off accurately. It is of convenient size to place in your Bible, where it will be always useful.

The subject is treated in the best and the most compact form of anything we have ever seen.

Price 15c per dozen.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

AN OUTLINE *of the* FUNDAMENTAL DOCTRINES *of* FAITH

BY D. WEBSTER KURTZ.

A Unique Book That Will Meet a Long Felt Need.

This little book contains in as brief form as possible a statement of the fundamental doctrines of the Church of the Brethren in their application to the daily lives of its members.

There are a great many people who join the church, especially in the larger cities and in places where there is not an over-abundance of members of the church, who know very little about the teachings and doctrines of the church to which they pledge their allegiance. To such this book will be a valuable asset.

The book will very adequately fill the place of a catechism in indoctrinating new converts. It is too small to permit of lengthy discussion or defense of the principles laid down, but is simply a statement of the doctrines, with sufficient explanation to make the book readable.

Such a book as this will be valuable to all the members of the church, in making them more acquainted with her teachings and thus uniting them in more concerted spiritual activity in church work.

It is fresh from the press. Contains 60 pages, printed on extra quality paper, and bound in light brown cardboard with neat cover design. On the fly-leaf are spaces for the name of the person to whom the book is presented, also date and place of baptism, and the name of the donor.

The book is worthy of a wide distribution. ORDERS RECEIVED NOW. Price 25 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

FIVE HUNDRED SCRIPTURAL ANECDOTES

BY HAROLD P. SAYLES.

A hand book for preachers, teachers and Christian Workers. With the aid of this book you will be able to give good, interesting illustrations and in this way impress your subject upon the hearers. Alphabetically arranged according to subjects.

Price, postpaid, ...22c

BRETHREN PUBLISHING HOUSE, -:- ELGIN, ILLINOIS.

MISSIONARIES WANTED

You don't have to go to India or China or Africa and endure privation and suffer hardship to be a missionary. You can do the best kind of missionary work right at home, and you won't need any preparation or previous training either. All you need to do is to use a little of your spare time and a little of your surplus cash.

One of the best missionaries to the home that we know of is the Gospel Messenger. It preaches several sermons each week to each and every person that reads it, besides containing interesting bits of news and timely articles on up-to-date subjects.

This paper does not have the circulation that its worth deserves; possibly the reason for this is that a good many people do not know of its value, and thus are not aware of the benefit they are missing.

OUR PROPOSITION IS THIS

We will offer the Gospel Messenger for only 50 cents a year if sent into homes where there are no members of the Church of the Brethren. This fact of course is to be mentioned when sending in your orders. The General Mission Board will pay the deficiency.

Why not take advantage of this special offer and BE A MISSIONARY? If each present subscriber would send in but ONE subscription we would double our list, and the good derived could not be estimated.

Will You Be a Missionary?

BRETHREN PUBLISHING HOUSE :: :: :: ELGIN, ILL.

TABLE OF CONTENTS.

Editorial,—
Why Quit Making Money? 521
Eld. D. P. Sayler an Optimist (D. L. M.), ...521
I Am the Way (H. B. B.), ...521
The Church Providing Amusements, ...522
The Retired Preachers, ...522
A Lesson from the Titanic Disaster, ...522
Methods of Seventh Day Adventists, ...522
A Departure from the Faith, ...522
The Value of Composure, ...522
It Is Raining Too Hard, ...522
Quoting Scripture Correctly, ...522

Essays,—
The Value of a World Vision. By J. Edwin Jones, ...514
Critics that Pray. By J. Hugh Heckman, ...514
Patronize Our Own Schools. By Leander Smith, ...514
Baptism of Holy Ghost and Fire. By B. E. Kesler, ...515
Satisfaction to Law. By H. A. Stahl, ...515
Our Schools: The Course of Study. By W. L. Elkenberry, ...516
The Second Coming of Our Lord. By E. B. Hoff, ...517
The Millennial Reign. By A. Hutchison, ...517
Why Do I Live? By Nettie C. Weybright, ...517

The Round Table,—
Our Music.—Joseph Studebaker. Hypocrisy and Its Doom.—Ida M. Helm. At the End of the Road.—James M. Neff, ...518

Home and Family,—
Thoughts.—Frances E. Miller. Two Pictures.—Edgar M. Hoffer. Visiting.—B. F. Kendall, ...519

NOTES NOT CLASSIFIED

Botetourt congregation met in council at Trinity July 27, with Eld. J. A. Dove as moderator. Five letters of membership were granted. A petition came before the council, asking permission to build a churchhouse in Craig County. A committee was appointed to investigate. Our regular annual visit was arranged for. A business meeting of the Mission Circle was held at the close of the council, in which two letters were read from Bro. Ross, of India.—Mrs. W. K. Murray, Roanoke, Va., Aug. 4.

Barron.—Bro. J. G. Royer, of Mount Morris, Ill., came to this place July 15. He held meetings on the evenings of the 15th and 16th. We met for a half hour's song service before preaching each evening. Bro. Royer gave us instructive talks in the interest of the Sunday-school. We took up a collection for the District Sunday-school fund, amounting to $5. Our elder, Bro. W. H. Byer, of Stanley, Wis., was with us on the 14th and preached for us at 11 A. M. and in the evening. We are always glad when we can have visiting brethren with us. Grace Williams, Barron, Wis., Aug. 1.

Maple Grove.—Just now we are at work in our series of meetings, in charge of Bro. Warstler. The attendance is good and the members are deeply interested. Old and young see the great need and the opportunity of soul-saving in our community, and God is answering their earnest prayers. Today, at the close of one week's work, six souls were received into the church by baptism, and one awaits the rite. Many more are very near, and we continue to plead with God to give them the courage also, to make the good choice.—Clara E. Burtsfield, New Paris, Ind., Aug. 11.

Correction.—In Messenger No. 32, in the Union Center church news I stated that our love feast would be held Sept. 26. I should have said Oct. 26.—Minerva Eisenhour, Nappanee, Ind., Aug. 11.

East Wenatchee.—Bro. C. S. Garber, of St. Joseph, Mo., will be with us in January, to assist us in our series of meetings, instead of December, as reported in our last communication.—Vinnie A. Sellers, R. 4, Wenatchee, Wash., Aug. 10.

West Greentree.—We met at our regular council Aug. 6. Our elder, D. M. Eshelman, had charge of the meeting. One letter of membership was granted. Considerable work was on hand and pleasantly disposed of. Our love feast is to be held Oct. 22 and 23, at Rheems, beginning at 10 o'clock.—S. R. McDannel, Elizabethtown, Pa., Aug. 8.

Lower Miami.—Recently Bro. John Noffsinger, who had spent several years in the Government service in the Philippines, gave us three good talks. One was on the Philippines, and the others on India and Palestine, which countries he visited en route home. Our Sunday-school is progressing nicely under the leadership of Brethren Bruce Ruble and Chas. Neff. Tonight I expect to begin a series of meetings in the Middle District church.—J. O. Garst, R. D. 6, Dayton, Ohio, Aug. 10.

Pleasant Hill church met in council Aug. 7. A division of the church having been recently made, a joint meeting was held with the Virden church, and all unfinished business was disposed of, common to both churches. The Pleasant Hill church then filled several vacancies. Bro. M. Flory was chosen presiding elder for one year. Bro. E. A. Gibson was appointed treasurer, and Verner Stutsman, clerk. As many vacancies were yet to be filled, it was decided to leave the remainder of them until the next meeting, which is to be held in the near future.—Alice M. Gibbel, Girard, Ill., Aug. 8.

Greenspring.—Our church met in business meeting Aug. 3. On account of the absence of our elder, Bro. S. W. Snavely, our pastor, presided. The visiting brethren reported all members in peace and union. Our love feast will be held Oct. 26, at the Bethel house. Aug. 24 we have arranged to hold a local Sunday-school meeting. Bro. Zimmerman, of Bethany Bible School, was here recently and preached two very spiritual sermons.—Mary M. Snavely, Old Fort, Ohio, Aug. 10.

Haw Ridge.—Bro. Jesse D. Clark, of Jonesboro, Tenn., and the writer, went to the above-named mission point (in the bounds of the Pleasant Hill congregation) July 28, and began a series of meetings, which continued, with two services each day, until Aug. 6. Two made the good choice. The meetings closed with a large attendance and great interest manifested.—Samuel H. Garst, Blountville, Tenn., Aug. 10.

Nampa church met in monthly members' meeting Aug. 2. Four letters of membership were granted. One was restored. Sunday evening, July 28, Bro. Ullery, of Boise Valley, filled the pulpit acceptably to all.—Amanda Garber, Nampa, Idaho, Aug. 6.

Greensburg.—Our church met in council meeting July 30, at 7:45 P. M., with Eld. J. H. Cassady presiding. The council was preceded by a sermon. Eld. Cassady's interesting discourse on "Christian Dignity" was listened to by a full house. In this council one of our elected deacons, Bro. Osterwise, was, together with his wife, installed. The installation of the other one, Bro. Bashioum, was deferred because of the ill health of his wife. In this council we also appointed several ushers and a committee, who, with the committee from the Jacobs Creek congregation, will draw the dividing line between the respective congregations.—Mary Brougher, 126 Washington St., Greensburg, Pa., Aug. 9.

Nevada.—Bro. James Hardy, of Kansas City, Kans., was with us a few days and gave us four sermons that were much appreciated. He also visited some of his old acquaintances at this place. He goes from here to Cedar County, to hold some meetings. We are arranging for our Bible term, to be conducted by Eld. D. L. Mohler, of Leeton, Mo., to begin Aug. 25, and to continue ten days. We would be glad to have any of the brethren and sisters with us at that time. We are having splendid seasons, and the Lord is blessing our land with bountiful crops, which should make us feel a renewed interest in our Christian life.—Leander Smith, 115 S. Elm Street, Nevada, Mo., Aug. 10.

Pomona.—Brethren Fitzwater and Dickey were recent visitors. They gave us instructive discourses. Bro. Snell, our District Sunday-school Secretary, visited our school, gave a talk to the children, and also filled the appointment at 11 A. M. Eight members have been added to our number by letter.—Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., Aug. 6.

Redondo Beach Mission.—July 28 was indeed a notable day for our little band at this place. At 10 A. M. Eld. J. W. Cline, of Pomona, gave a very interesting and instructive talk to the Sunday-school. At 11 A. M. Eld. W. E. Trostle, of San Gabriel, delivered an able sermon to an appreciative audience. At 2 P. M. we met for the dedication service. Bro. J. Z. Gilbert, of Los Angeles, preached the dedicatory sermon, which was both inspiring and impressive. At 6 P. M. a special Christian Workers' program was rendered by representatives from various societies of the District, as well as home talent, which was, indeed, a treat to all present.—Oscar Mathias, 411 North Elena Avenue, Redondo Beach, Cal., Aug. 11.

Notice.—All those who have topics for the Ministerial Meeting of Middle Missouri, appropriate for the day's program, are urged to hand the same to the committee, so they can arrange for that meeting.—C. A. Lentz, Leeton, Mo., Aug. 9.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—On Sunday evening, July 21, at the close of the services, five precious souls were buried with Christ in baptism. The services were well attended, considering the summer weather.—Mrs. Wm. H. B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Aug. 9.

Landessville.—We held our Harvest Meeting Aug. 4. The weather was fine and we had a good attendance. Several from adjoining churches were with us. We held our Sunday-school at the usual hour. After Sunday-school Bro. Dorsey Hodgden gave us a harvest sermon, which was inspiring and appreciated by all. At noon we had a bountiful feast. After the dinner hour we had short talks on missionary work by our ministering brethren and others. We received $18.87 in our free-will offering.—Adelia Endsley, Landess, Ind., Aug. 6.

Independence.—Our church met in council Aug. 4, with Eld. W. H. Miller presiding. The church was well represented. Two were dismissed by letter and one was reinstated. Our series of meetings will begin Sept. 8, to be conducted by Bro. Maurice Frantz. We pray for successful meetings. We extend a cordial invitation to the brethren and sisters, to be with us at our love feast Sept. 29.—Pella Carson, R. D. 2, Box 8, Independence, Kans., Aug. 9.

Prairie View.—This church has decided to hold a series of meetings, beginning Aug. 25. Bro. J. J. Yoder will be with us. Our love feast will be held sometime this fall.—Neva Shepp, R. D. 3, Versailles, Mo., Aug. 10.

THE TEMPERANCE ADDRESSES.

The General Temperance Committee has arranged for the publication of the addresses that were delivered at York, Pa., on Monday evening of Conference week. By the time this letter greets your eyes, they will no doubt be ready for mailing.

The addresses this year are fully up to the standard, and at least one copy should be placed in every home in the Brotherhood. More, each Committee should eagerly strive to place this valuable literature in the homes of other people besides our own members.

Now is the time to get busy, while the material is fresh and crisp. The District Committee should stir every local Committee to action.

Write to the Publishing House at Elgin, Ill., and they will be glad to quote you the terms. J. W. Lear.
Decatur, Ill.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Aug. 22, Northern Illinois and Wisconsin, at Naperville, Ill.
Aug. 28, Southern Illinois, Oakley congregation.
Aug. 28, Second District of West Virginia, Pleasant Valley congregation, eighteen miles from Toll Gate.
Aug. 30, 31, Tennessee, Midway, Hawkins County, Tenn.
Sept. 11, Oregon, at Ashland.
Sept. 20, Oklahoma, Panhandle of Texas and New Mexico, Hoyle church, Ames, Okla.
Sept. 25, Middle Iowa, Prairie City church.
Sept. 26, Southeastern Pennsylvania, New Jersey and Eastern New York, Greentree church, Pa.

LOVE FEASTS.

Arkansas.
Sept. 21, 4 pm, St. Francis.

Canada.
Aug. 24, Fairview.

Illinois.
Sept. 1, Decatur, First Church of the Brethren.
Sept. 7, Pleasant Grove.
Sept. 14, Liberty.
Sept. 28, Romine.
Sept. 28, 29, Woodland.

Indiana.
Aug. 31, 10 am, Sugar Creek, Whitley County.
Sept. 7, Shipshewana.
Sept. 8, Ladoga.
Sept. 14, 2 pm, Fountain.
Sept. 21, evening, Maple Grove.
Sept. 21, 5 pm, Somerset.
Sept. 26, White Church.
Sept. 26, Nappanee.
Sept. 28, 10 am, Upper Fall Creek, two and one-half miles east of Middletown.
Sept. 28, 2 pm, Ogans Creek.
Sept. 28, 3 pm, Santa Fe.
Sept. 28, 10 am, Huntington (country house).
Sept. 28, Camden.

Iowa.
Sept. 1, 6:30 pm, Des Moines.
Sept. 18, 19, 2 pm, Panther Creek.
Sept. 21, 2 pm, South Keokuk.
Sept. 28, 3 pm, Monroe County.

Kansas.
Aug. 31, Lawrence.
Sept. 29, Independence.
Sept. 12, Kansas City Mission.
Sept. 21, Overbrook.
Sept. 29, Independence.

Maryland.
Sept. 7, 2:30 pm, Fairview.
Sept. 21, Maple Grove.
Sept. 21, Sams Creek.
Sept. 21, 2 pm, Piney Creek, near Galt Station.

Michigan.
Sept. 14, 10 am, Harlan.
Sept. 16, 10:30 am, Crystal.
Sept. 21, 10 am, Sunfield.
Sept. 21, 10:30 am, Chippewa Creek.
Sept. 28, 10 am, Vestaburg.

Missouri.
Sept. 1, Osceola.
Sept. 28, Deepwater.

Nebraska.
Sept. 21, Sappy Creek, at Bro. Abr. Mishler's home, in a tent.

New Mexico.
Aug. 27, Sunshine.

Ohio.
Aug. 24, Greenwood.
Sept. 7, 4 pm, Lower Stillwater.
Sept. 7, 2 pm, Ross.
Sept. 14, 5 pm, Tuscarawas.
Sept. 21, Spring Run.
Sept. 21, 10 am, North Star.
Sept. 21, 6 pm, Loudonville.
Sept. 26, East Nimishillen.
Sept. 28, 10 am, West Nimishillen.

Oregon.
Aug. 24, Myrtle Point.
Aug. 24, Mohawk Valley.
Sept. 7, Williams Creek.

Pennsylvania.
Sept. 15, Lemersville.
Sept. 15, Hanover.
Sept. 22, 10 am, Claar.
Sept. 28, 29, 10 am, Lower Canowago.
Sept. 28, 29, 10 am, Lower Cumberland, Mohler house.
Sept. 29, Maple Glen.
Sept. 29, 5 pm, Quemahoning, at Hooversville.

Virginia.
Aug. 24, 3 pm, Green Mount.
Aug. 24, 3 pm, Flat Rock.
Sept. 12, Pleasant View.
Sept. 14, Elk Run.

Washington.
Sept. 7, Seattle.

West Virginia.
Sept. 7, Sugar Lands.
Sept. 14, Harman.
Sept. 15, Shiloh.
Sept. 28, Salem.
Sept. 28, Brick.

THE CURSE OF DRINK

BY ELTON R. SHAW



IF you want to see the liquor traffic in its true light, as portrayed in story, incidents, illustrations, pointed paragraphs, poetry and song by more than twenty men and women in various walks and professions in life, read this book. It will make clear to you, as no other book yet written or compiled could do, the economic, political and social ills growing out of the sale and use of intoxicants. It contains many true stories of drink's awful tragedies and gives in brief and pointed paragraphs the pithy utterances of many men and women who have put their lives into the struggle for the overthrow of a giant wrong. The matter in the book is conveniently classified, making it easy to refer to any phase of the subject desired. It is a book that will appeal to all classes of people. A copy of it should find a place in every home.

The size of the book is 6-½x9¼ inches. It contains 544 pages besides the halftone illustrations and is printed on good paper.

Price per copy, cloth, $1.75; half morocco, $2.50

BRETHREN PUBLISHING HOUSE
ELGIN - - - ILLINOIS

BIBLE BIOGRAPHIES
FOR THE YOUNG

By Elder Galen B. Royer.

These little volumes are highly praised by many excellent judges of good literature. The life story of each character is told in a simple yet entertaining and highly instructive manner. The artistic beauty of each book is enhanced by numerous illustrations. If you are interested in the lives of great Bible characters, read this



LIST OF TITLES.

Joseph the Ruler.
Samuel the Judge.
Moses the Leader.
Jesus the Savior. Vol. 1.
Jesus the Savior. Vol. 2.
Daniel the Fearless.
Ruth the True-Hearted.
David the King.
Esther the Queen.
John the Baptist.
Elijah the Prophet.
Abraham the Faithful.

A set of these little books should find their way into each and every well-planned library. Average number of pages per book is 175. Bound in cloth. Artistic cover design.

Per copy, postpaid, ...$ .30
Set of 12, postpaid, ... 3.25

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

McPHERSON COLLEGE

"McPherson College is one of the fully accredited institutions in Kansas. Courses offered in Business, Expression, Music, Bible, Academy, Normal, and College Departments. Three year State certificates granted. Our graduates for 1912 have all received good positions already. School opens Sept. 10th, 1912. Write for catalog."

JOHN A. CLEMENT, Ph. D., Pres.
McPherson, Kansas

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., Aug. 24, 1912. No. 34.

AROUND THE WORLD

The National Love of Amusement.

Taken throughout the United States, the amount of money spent for amusements is said to be about forty times the entire sum raised for church work at home and abroad. Truly, we are a pleasure-loving people! In Chicago there are 600 moving picture shows with a daily attendance of at least 150,000 persons, who pay $15,000 for their entertainment. Were the Christian people of Chicago, numbering at least 200,000, to contribute at this rate, they could pay the foreign missionary bills of the United States, and still have funds enough for considerable work in the homeland. If the love of perishing souls could, in some way, be impressed more fully upon the hearts of professing Christians, a greater consecration would doubtless follow, to the general good of all.

Christians Massacred in Albania.

Once more the blind intolerance of Turkish soldiers has given expression to the utter hatred of Mohammedanism against Christianity. Under date of Aug. 16 an apparently authentic report is cabled from Gettinje, Montenegro, according to which hundreds of Christians in the Perna district of Albania have been slaughtered without mercy. Many of the girls and younger women were taken captive, and carried off by the Mohammedans. A large number of Christians and their families have left their homes, seeking refuge in Montenegro, where the hospitality of the people has been extended to the refugees. Steps are under advisement by the European powers, compelling Turkey to give immediate attention to the suppression of the excesses, and to afford adequate protection to all Christians in Albania.

Gain Rather Than Godliness.

To what extent church bazaars may be carried, in order to secure the contributions of the unsuspecting public, is shown in the recent legal conviction of three leading men, connected with the raffling off of an automobile, during a Catholic church fair at Pittsburgh, Pa. It appears that $10,000 worth of tickets were sold, in order that the church might profit by the disposal of the $1,500 automobile to the holder of the lucky ticket. One is really astounded that such a thing should be possible in an assembly of those who lay claim to being Christians. How can such a church be a strong religious force in saving the souls of men from perdition, when the tendency is steadily downward? How can any organization expect to "grow in grace and in the knowledge of the truth," while openly encouraging gambling and kindred vices?

One Way of Birthday Celebration.

On his recent birthday, Julius Rosenwald, the Chicago philanthropist, supplemented his many previous donations to educational and charitable work by the handsome gift of $687,500. Besides the many other institutions remembered, Booker T. Washington's Institute, at Tuskegee, received $25,000 in furtherance of its work. The liberal donor declares that on this, his fiftieth birthday, he can think of no better way of commemorating the day than to share his bounty with the various institutions laboring for the welfare of humanity. He considers his wealth as a stewardship, to be wisely and intelligently administered. Most of us may not be able to give as munificently as Mr. Rosenwald, but all of us may well remember that giving, in the highest sense, is not only the result of impulsive kindness, but of patient thought and unselfish direction.

Islam's Strength and Weakness.

According to Dr. Julius Richter, only 35,000,000 of the 225,000,000 Mohammedans are at present under direct Moslem rule, leaving 190,000,000 under Christian jurisdiction. The Ottoman ruler, as "commander of the faithful," is looked up to as the true head of the church, but only 28,000,000 souls come under his control, while Great Britain's King rules 80,000,000, the French republic and the King of Holland each 29,000,000, and the Czar of Russia, 14,000,000. Contributory causes to Islam's peculiar condition are "(1) Incapability of Moslem Governments to develop the resources of the countries ruled; (2) political incapacity to adjust internal or international disputes; (3) contradiction between their teachings and their lives; (4) splitting up into various sects; (5) moral deterioration." Leading Mohammedans frankly acknowledge that radical changes will have to be wrought in their moral and religious tenets if Islam is to be a leading factor in the future history of the Orient. They are equally free to confess that whatever valuable feature they may incorporate into their teachings, must come from the precepts enjoined in the Bible,—a notable admission from Mohammedan leaders.

The Grievous Bondage of Unionism.

An interesting study, as to the destructive workings of unionism, is found in the final results of the recent strike affecting Chicago's daily papers. While the strike was unauthorized by the head officials of the national organization, the local stereotypers' union sought to gain their point by an effective boycott of the respective papers involved in the controversy. In this they were openly abetted by members of other unions, in no way connected with the printing business. For a time the sale of papers on the street and from stands was practically suspended, and even now papers can not be purchased in some parts of the city. It is authoritatively stated that the dailies involved are even now losing thousands of dollars a day, because of the opposition unjustly waged against them. Unionism clearly favors a "rule or ruin" policy, without a due recognition of the rights and privileges of others.

Our Multimillionaires.

So rapidly is a large part of our country's wealth being absorbed by the small circle of our multimillionaires, that the situation is viewed with considerable apprehension by many. Perhaps Goldsmith, the English bard, looked forward with a prophetic eye to just such a situation, when he said: "Ill fares the land, to hastening ills a prey, when wealth accumulates and men decay." We are assured by competent authority that the private fortunes of nine American multimillionaires reach the stupendous amount of $3,000,000,000, at a very conservative estimate. At five per cent, the income would yield $150,000,000. Such figures almost stagger one's imagination, and one is made to wonder how these favorites of fortune can possibly spend this enormous annual increase. One thing is sure, happiness both here and hereafter, is not always a logical outgrowth of this abounding wealth, so highly esteemed by mankind in general. "A man's life consisteth not in the abundance of the things which he possesseth."

Remedial Effect of Honest Toil.

Some time ago the Illinois State Reformatory at Pontiac introduced manual training for the younger boys, and opened trade schools for the older ones. The recent report of the superintendent of the institution shows that a most salutary effect has followed the introduction of that plan. Only fifteen per cent of the paroled boys are now sent back to the institution, whereas formerly sixty per cent were returned. Then, too, the assignment of regular tasks to the boys, while taking courses of training in the respective trades, is a strong factor in quelling turbulent tendencies, and strengthening the moral fiber of the delinquents. Here, as well as in other avenues of life, useful toil has proved itself the best antidote for evil tendencies. To this rule even church activity, if to be conducted under the most favorable auspices, is no exception. The pastor or elder who has the happy faculty of getting his entire membership busily at work,—earnestly engaged in the Master's business,—will probably have to employ but few, if any, disciplinary measures.

Militarism and Poverty.

According to David Lloyd George, chancellor of the exchequer of Great Britain, the civilized countries of the world are spending nearly $2,500,000,000 a year upon weapons of war. In the preparation of the various war supplies hundreds upon hundreds of the most efficient and skilled workmen are withdrawn from useful and productive pursuits. "In Great Britain alone," Mr. George says, "the annual bill for armaments is $350,000,000,—a tax of about $40 for each household of the kingdom. Were this burden removed, Great Britain could pay every member of the wage-earning classes an additional dollar a week, without interfering, in the slightest degree, with the profits of capital." While the prophet speaks of the day when swords and spears shall be superseded by the peaceful implements of husbandry, and "nations shall learn war no more," modern skepticism is prone to speak of such a happy state as the vision of a dreamer. And yet the realization of the cherished ideal may be nearer than we think. Equitable adjustment, through courts of arbitration, is being recognized more fully, from day to day, as the logical solution of international disputes.

As Others See Us.

Recently Miss Emily Bissell, American missionary to Hindustan, came to the United States to gather new ideas on modern civilization, with which to improve the conditions of the benighted heathen in her field of labor. So disappointing, however, have been her observations of modern society that she is half inclined to leave the Orient, in order to become a missionary in the United States. "I have stood upon the streets, before your churches," says Miss Bissell, "and watched the parade of fashion as it filed in, and have said to myself, 'How grotesque, how barbaric! Mysterious India is commonplace beside all this. Such manners, such clothes,—they can not mean anything except laxity in morals, the surrender of fundamental ideals! Liberty is degenerating into license.'" Truly, there is a mission for the Church of the Brethren, in her demonstration of the principles of plainness and the simple life!

Tenderness and Pluck.

The wise man reminds us that the merciful heart is considerate of the dumb beasts, whom the kind Creator has confided to man's care. However much this may be forgotten, at times,—even by those who profess to have entered into the new life of the Spirit,—the fact remains that a tender regard for the brute creation should be a marked characteristic of every Christian. Recently a courageous little woman stopped the merciless cruelty of a teamster in the streets of Chicago, when his horse was evidently unable to pull the load because of illness. Three policemen threatened arrest if she did not speedily permit the driver to move on, and prevent further congestion of the traffic. Finally, however, her pluck won out, and the horse was led away for rest and proper treatment. How commendable if there were a more general manifestation of a like spirit! Let there be tenderness, deep and far-reaching, for all the weak and suffering ones around us, but let there also be the pluck that insists upon speedy and adequate betterment of distressing conditions.

Why a Saloonist Thanked the Christian Voters.

Hollywood, Cal., a town near Los Angeles, boasting of the fact that four-fifths of her population are members of the respective evangelical churches there represented, is said to have made a peculiar showing at her last local option election, when only one hundred out of fifteen hundred votes were cast for prohibition. So unexpected was the outcome, that the liquor element's special representative, sent to the city to guard the traffic's special interests, expressed his undisguised surprise. Part of his report says: "I find that Christian men and women instead of being against our business, are for it. Our business is evidently upheld by the churches of your city, and I thank you for the generous, honest support you have given us this day." What can we think of so-called Christians when they so far forget themselves as to earn the sincere gratitude of the liquor element? And yet hundreds of communities, throughout our land, make a similar showing, and are equally deserving of the gratitude of the men whose business is, in every way, antagonistic to gospel progress. Surely, these things ought not so to be!

The Fatal Environment of the Slums.

All of the seven murderers, recently electrocuted in one day at Sing Sing, N. Y., were the legitimate product of New York's slums, and victims of the pernicious influences there engendered. Six of the number were aliens who had left their native land, crossed continents and oceans in search of the far-famed new world and its great opportunities. They landed in the city slums, fell an easy prey to their vicious surroundings, and ended in the electric chair. It is probable that, had these aliens made their way to the rural communities of the United States, they would have been alive today, fairly started on the way to good citizenship and useful manhood. The slums of our American cities are not only breeders of crime, but a constant and increasing danger to the future welfare of our country and its time-honored institutions. In the slums the corrupt politician finds his chief stronghold, and from its overcrowded tenements the "white slaver" secures many of his recruits for the shameless traffic. If ever a change for the better is to dispel the darkness of the slums, it must be brought about by gospel influences, and this, we take it, is one of the most momentous questions confronting the Christian forces of our land today. Try as we may, we can not evade the solemn responsibility which, in a very real sense, makes each one of us our brother's keeper.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Christ or the World.

The world, in tribulation, will forsake;
The world, in time of wealth, will lead astray;
The world, in death, will keen remorse awake;
The world in judgment, will thy trust betray.

Jesus, in tribulation will sustain;
Jesus, in time of wealth, will keep thee free;
Jesus, in death, will ee thy fears and pain;
Jesus, in judgment, will thy surety be.

Which wilt thou choose? for one thou must forego;
Seek not to join them—'tis a vain endeavor;
Take the world's baubles, with hell's awful woe,
Or Christ's salvation, with heaven's joy forever.

Jesus and the Woman at the Well of Samaria.—John 4: 1-24.

BY P. R. KELTNER.

THE above circumstance in our Lord's history will always be held in the highest esteem and stand out prominently for the lessons it brings to men. It reveals much of the true character of Christ, and at the same time lays down many principles that are vital, in life and thought of the Christian religion.

Jesus foresaw his opportunity. While the disciples have gone away to secure something to eat, he is sitting, resting at the well. The Samaritan woman comes for water and the conversation that will always be considered so remarkable, and go down in history through all time, takes place. Christ shows to us how thoroughly human he was, by his being tired and sitting down to rest in the heat of the day. And it is by this,—God in human form,—that we can be comforted, that he knows all our sorrows, and sympathizes with all our temptations and weaknesses. How often has it been proven that it was necessary for Christ, though infinitely divine, to put himself in human form, that he might better know our needs, and, especially, that we might be better able to understand him and his great salvation that he brought to the world for sinful men. The Savior of men, sitting hungry and tired, was, in every way, like we are, when we are hungry and tired. "God manifest in the flesh."

He shows by this event in his life, that it is not a waste of time to interest ourselves in the outcast and fallen ones. The woman with whom he talks, proves to be one who had fallen very low morally. Not only had she fallen in morals, but she belonged to a very despised race. The Jews not only refused to have dealings with the Samaritans, but they regarded them as being outside of the favors of God. Jesus sat and conversed with her to the astonishment of both her and the disciples. His Gospel was to be for the most despised of earth, and whoever becomes his follower, must learn too, that this message is for the most despised. His messengers should not fail to be humble enough that they may carry it cheerfully to the most common and despised of peoples. "The common people heard him gladly." "The poor have the Gospel preached to them."

Again, it teaches us the fact, that the world is athirst for this Gospel. This woman, when once she was able, in a small measure, to realize this gift, was hungry and anxious to receive it. Like the world today, her mind was obscured. She could not see the good things he had for her, because of the many worldly and earthly surroundings. And until Jesus could remove some of this rubbish, she could see nothing else, save these earthly things. Jesus led her up, by successive steps, until she saw in him a prophet. She talked to him on the subject of worship. She went away and told it broadcast, what she had seen and heard. She spoke of the man that had told her "whatsoever she did." It is not a stretch of the imagination, to think that much of the success of the revivals that were afterward held in Samaria, were due to the publishing of Christ's name by this humble woman. It is still true that the world is thirsting for the Gospel of Christ, if we will but be wise enough to help uncover their almost lost and hidden longings. There is great need for this heavenly wisdom to help remove the obstructions from men's hearts.

Note again. We are too easily and quickly discouraged. We are too ready to conclude that some men are beyond the reach of God's Word, and are too far away to be reached by this lowly Nazarene's message. How many of us would have staggered at the idea of reaching the heart and sensibilities of such a fallen woman? Jesus did not think of faltering, neither does he want us to. How weak we are, when Christ assures us that he is able to save. He came to seek and to save the lost. He came not to call the righteous but sinners to repentance. Surely, we should learn that Christ is able to break the most stony hearts, if we but have faith and are willing to do his will.

Christ's words go to the heart and dig up the hidden sins. How astonished was this woman, when Jesus laid bare her whole life! It is this power and penetrating influence of his Word that bring conviction to the sinner's heart. We may fail, often, in our object, because we do not depend sufficiently upon the convicting and converting power of the Word of God.

A cheering thought in this lesson is, that the Lord is always willing to give us more than he asks of us. He asked this woman to give him a drink of water, and in return he gave her the Water of Life. What he asks of every man is no less significant. Yet some talk of the sacrifices there are, and the self-denials, too, in order to be Christians. The blessings God has to give us, both in this life and the one to come, are so vastly more valuable, that Paul can well say, "By grace are ye saved, through faith, and that not of yourselves," etc.

But the supreme lesson of this text is found in the practical methods given on the science of teaching. Every minister and Sunday-school teacher can well afford to study thoroughly this chapter, to learn the practical and effective methods used by Jesus, to bring his sermon home to this poor outcast woman. The steps he took to reveal his will to her, are the ones that can be used by us to carry the truth home to many thoughtless and neglected ones. Note that he begins right on the plane on which she is. He does not, in the start, open up the real purpose of his conversation, but instead asks her for a drink of water. This she could think about. Her mind was there, and he knew it would excite her curiosity, and open up the way for further conversation. From the things she knows, and is acquainted with, he leads her out gradually into a field of thought she was not thinking about, or in which she had much interest. He calls her attention to the difference between this water and that which he is able to give. This arouses her to make further inquiry, and then, as she becomes awakened, he leads her step by step up into a realm heretofore unknown to her, and creates in her a deep desire for this blessed possession.

After Christ has awakened and aroused her sleeping conscience, he begins to remind her of her sins, and show her the enormity of them. This he could not have done at the first. She must first be led there by wise, suggestive steps, before she is receptive to the truth.

How effectively this method might be applied in the Sunday-school and the ministry of the Word! Too many teachers repel the child at the first, by not going where the child is, and getting down into his sphere and world of thought. Instead of going where children are, we want them to come where we are at once, and then we wonder why they are not interested, and why there are so many bad boys and girls. The minister, too, should go more often where his people are. He should make himself interested in what they are interested, and then he may lead them to higher ground, to nobler thoughts, and to more exalted aspirations. This is the method that Jesus used so effectively, and it is a principle that can be applied by every Sunday-school teacher.

Jesus' methods are in accord with the most advanced ideas, and it is often for the lack of these principles, that many teachers and ministers fail. We should study the sphere of activity in which the child is, and then make ourselves acquainted with that sphere. Becoming fully conversant with his common, everyday environments, we may suggestively lead him up to where we would have him go.

Freeport, Ill.

The Spirit's Greatest Gift.

BY S. N. McCANN.

"I thank God, I speak with tongues more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue" (1 Cor. 14: 18).

The Greatest Gift of the Spirit Is Often Lost in Looking and Longing for His Spectacular and Miraculous Powers.

It is all right to desire the miraculous gifts of tongues, healing, miracles, and such like powers, but to overlook the more common and useful gifts, is wrong and leads to inactivity and discouragement. The greatest sacrifices we can make, and the grandest display of miraculous powers all count as nothing in the light of a life controlled by the Spirit, a life full of Christ-like sympathy for the suffering and erring (1 John 3: 16, 17). It is the Spirit controlling the life for usefulness, for service to men, and to God, that is the greatest gift of the Spirit.

Men love the wonder-working, the spectacular gifts, but these, while they have their place, are rare and much less useful than the sober everyday working power of the Holy Spirit in the life. The greatest work of the Holy Spirit is seen in the reformed lives of men lost to self in God's service. The Corinthians were much interested and concerned about the gift of tongues, but Paul, who had this gift more than any one of them, said he would rather speak plain words that could be understood, two thousand times over, than to speak with tongues. Paul's attitude to preaching in such a way that people could understand, could be imitated to great profit by many who preach today.

For us to "know all mysteries and all knowledge" without the every day gift of love, to help us to feel our brother's care, and to make us to minister for his good, and not for our glory, is a failure, though knowledge is a gift of the Spirit. Though faith is one of the special gifts of the Spirit, and though we may "have all faith so as to remove mountains,"—if we do not allow the Spirit to so control our lives that we envy not, nor vaunt ourselves, nor puff up ourselves with pride, our faith is a failure.

Though the gift of tongues is a direct, special gift of the Spirit, and we "speak with the tongues of men and of angels" and do not allow the Spirit to control our lives, so as to make us not seek our own, to make us to take no account of evil aimed at us, our gift of tongues is a failure.

The special and miraculous gifts that men count great, and that are much sought after are small and insignificant when compared with the "anointing from the Holy One" that abideth in us and makes us to abide in him. The greatest gift that the Spirit confers is the gift that helps us to keep our lives hid with Christ in God. The Spirit's greatest gift is the power to love one another, the power to think no evil, the power to do good for evil, and to be humble and Christ-like.

The gift of the Spirit conferred at baptism (Acts 2: 38), promised to every one who receives Christ, is the greatest gift of God to men. It is here that God confers the gift of the Spirit in such a measure that it will sanctify the life. When the Spirit takes a man who has been addicted to drink, and makes him sober and virtuous, a good citizen, a happy man, it has done more than to confer some special miraculous gift. The gift that converts a miser into a lover of men—instead of a lover of money is one of the greatest gifts of the Spirit. It is the Spirit's power that makes men give their lives for others, that makes men eager to be useful, that makes them brave any danger, to carry the news of salvation to dying men.

The Spirit's power, manifest in every-day life, making it sweet and happy, even when surroundings are adverse, is a blessing above computation.

If men could but take God at his promise, and realize what he has given them, life would be richer and happier. Many, who are enjoying the greatest gift of the Spirit, are placing undue stress upon the special gifts that they do not have, and are losing the joy that is rightfully theirs.

Though we can not perform the special miraculous works of the Spirit, let us thank God for the gift that is more desirable,—the gift that makes us of service to our fellow-men.

Bridgewater, Va.

Man a Dual Being.

BY B. E. KESLER.

"As in Adam's creation, the bringing together of an organism and the breath of life produced a sentient being or soul, so the dissolution of these, from any cause, puts an end to sentient being,—stopping thoughts and feelings of every kind. The soul (i. e., sentient being), ceases, the body returns to dust as it was, while the spirit or breath of life returns to God, who imparted it to Adam, and to his race through him."

"And the Lord God formed man of the dust of the ground, and breathed [Heb., blew] into his nostrils the breath [Heb., wind] of life [Heb., lives, plural,—i. e., such as was common to all living animals]; and man became a living soul [i. e., a sentient being]."

"From this account it appears that the body was formed first, but it was not a man, soul or being until animated. It was not a man but a corpse, an inanimate body."

"So, then, it is in this that the Creator has endowed man with a higher and finer organism, that he has made him to differ from the brute."—Pastor Russell in "What is the Soul?" Pages 2, 5, 7.

FROM these and other statements of Mr. Russell it is plainly to be seen that he makes no distinction between man and the lower animals except that man is an organism of *higher order*, the constituent elements of *being* thus being the same in both. He sees no vital entity in man that is not found in the brute. "The distinction between man and beast is not in the kind of breath or life, but in that man has a *higher organism* than other animals."—Page 6, "*What is the Soul?*"

Now take the statement: "The spirit is willing, but the flesh is weak" (Matt. 26: 41). Are not spirit and flesh different entities? As may be seen above, Mr. Russell makes *spirit* and *breath* synonymous terms. Can the breath will,—be "willing"? When Stephen, the first martyr, prayed: "Lord Jesus, receive my spirit" (Acts 7: 59) did he mean, "Lord Jesus, receive my breath"? According to Mr. Russell there was nothing for Jesus to receive, for he says, on the dissolution of the *organism and the breath of life*, "The soul ceases." He says, "It (the spirit) returns to God in the sense that it is no longer amenable to human control," in other words, it does not return to God in reality, but simply passes out of our control. (See same tract, page 7.)

Again, "A spirit hath not flesh and bones as ye see me have" (Luke 24: 39). Notice, Jesus recognizes the existence of spirit as distinct from any constituent elements of the body.

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32: 8). Here this servant of God recognizes a spirit *in man* as *distinct from* man,—an entity to which God can communicate understanding which he can not do to the flesh, an entity which the brute does not possess.

"If he gather unto himself his spirit and his breath" (Job 34: 14). Here the distinction between spirit and breath is clearly implied, so that the spirit is not the breath as Mr. Russell teaches.

"Renew a right spirit within me" (Psa. 51: 10). The spirit is the part of man that is renewed, converted, born again, a part of man of which Mr. Russell seems to know nothing. If, as he teaches, the only distinction between man and beast is that man has a higher *organism* than the beast, what part of man is converted, born again and regenerated? Can a beast be converted and born again?

"The spirit shall return to God who gave it" (Eccl. 12: 7). Here Mr. Russell, can see "the body" as a real thing,—"Return to the dust as it was,"—but the spirit merely passes from human control and does not, as a real thing, "return to God who gave it."

"And (God) formeth the spirit of man within him" (Zech. 12: 1). Here the distinction of spirit is clearly implied and the fact stated that it is *formed in* man, hence it is not a constituent element of man, as the breath, as Mr. Russell teaches.

"The Spirit itself beareth witness with our spirit" (Rom. 8: 16). Has the beast any such spirit? Or can God's Spirit thus communicate with any known part of the beast? Nay, verily. Then there is a distinction between man and beast, higher than mere organism.

"For who among men knoweth the things of a man, save the spirit of the man which is in him?" (1 Cor. 2: 11, R. V.) Here Paul discerns a principle, an entity, in man, that forms no component part of the corporal body.

"To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5: 5). In this instance we have the flesh destroyed but the spirit (not the breath as Mr. Russell would call it) saved.

In 1 Cor. 6: 20 and 7: 34 we have the same distinction between the body and the spirit.

Another error that Mr. Russell teaches is that Adam was not a *man* until the body was animated by the "breath of life." The Bible statement is, "God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and *man* became a living soul" (Gen. 2: 7). Thus Adam was *man*, to all intents and purposes, before he breathed the first breath, and man became (not *man*, as Mr. Russell would say) but a "living soul." That is, when the breath of life entered into him he became something more than mere man,—"a living soul."

Then, too, Mr. Russell's theology allows no place in man's make-up for Paul's "inward man." Paul says, "I delight in the law of God after the inward man" (Rom. 7: 22). "Though our outward man perish, yet our inward man is renewed day by day" (2 Cor. 4: 16).

Here is a part of man's make-up that has no place in Mr. Russell's theology, and why? Well, he says that man is only mortal, and like the brute, and so he has to leave this part of man out of his teaching. When he admits an "inward man" in man's make-up, he is forced to admit a higher distinction between man and the brute than mere *organism*, for the brute has no inward being or entity, as man has.

I would suggest that if any of Mr. Russell's converts feel that they are so closely related and allied to the dog and the monkey, as *he* thinks and teaches they are, they should withdraw company and associations with God's higher creation, *man*, and take up company with the class to which he assigns them.

To this higher creation,—*man*,—I suggest that we live so far above the highest possible attainments of the brute creation as clearly to demonstrate that man is a dual being composed of an outward, fleshly part and an inward, spiritual part,—not merely an organism animated by the breath of life, as the brute.

River Bend, Colo.

Why I Believe in Immersion as Baptism.

UNDER the above heading Rev. H. W. Davis, of Alton, N. Y., in the *World's Crisis*, says:

Immersion always satisfies; whereas sprinkling or pouring often leaves doubts in the candidates' mind. History shows that for centuries the early church practiced the former mode. Many eminent men although practicing sprinkling, freely admit that immersion was the primitive mode of baptism. See the following quotations:—

"Buried with him." Alluding to the ancient manner of baptizing by immersion. ("John Wesley's Notes on Rom. 6: 3, 4.")

"The baptism they received they considered an emblem of the natural death and resurrection. . . . As they received baptism as an emblem of death in voluntarily going under the water, so they received it as an emblem of the resurrection unto eternal life in coming up out of the water." ("Clark's Com. on 1 Cor. 15: 29.")

Martin Luther, in "Op.," Vol. 1., p. 336, says: "Baptism is nothing else with the Word of God than immersion in water."

The Greek Church, which separated from the Roman Church in the eleventh century, has always practiced immersion.

The earlier editions of the Anglican prayerbook, in the service of baptism of children, required that unless the attendant stated that the child was physically unfit, it should be dipped in water.

The primitive meaning and use of the term *baptizo* are strongly in favor of immersion. See "John Calvin Insti.," Vol. III., p. 343: "The very word *baptize*, however, signifies to immerse, and it is certain that immersion was the practice of the ancient church."

The record of the baptism of the Savior, and of the eunuch by Philip, are very convincing to the Bible reader. The use of the word "buried" and "planted," in describing the ordinance of baptism, as found in Rom. 6: 3 and 4, and Col. 2: 12, is sufficient evidence in favor of immersion, if there was no other.

The object of the ordinance of baptism, as revealed, is positive proof that immersion is the only scriptural mode. The ordinance of baptism and the Lord's Supper are both a visible confession of faith.

Paul says: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." All are agreed that the bread and wine are fitting emblems of the body and blood of Christ. We would not think for a moment of substituting anything for wine that did not look like blood. Nor can we think of using any mode of baptism that does not look like burial and resurrection. That baptism is for a confession of faith in the burial and resurrection of Christ, is plainly taught in the following scriptures: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 3-5.)

Paul impressed this same thought in Col. 2: 12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who raised him from the dead." Paul also showed in 1 Cor. 15: 29, that baptism and the resurrection were very closely related. Peter did the same (1 Peter 3: 20), while explaining that baptism was not to "put away the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ." Surely such explanation had not been necessary if sprinkling were the mode in use, for the heathen world looking on, would naturally think when a person was immersed that it was for cleanliness, hence Peter gave that explanation.

Principle and Polity.

BY J. L. SWITZER.

A VERY ingenious way of getting rid of the Word of God is by the rule of division. It is true that we are admonished to "rightly divide the Word," so that saint and sinner may each get his proper portion. But right here the adversary builds a bulwark and lays down his principle, "Divide and conquer."

In the Scriptures there is a portion for every one,—for the father, the mother, the children, the servant, the man, the woman, the minister, the layman, the neighbor, the brother and sister, those in authority, those under authority, the Christian and the sinner. These should all have their portion in due season, and this is what the apostle means by "rightly dividing the Word." But when we get the idea that we can assign one part of God's holy and revealed will as "*principle*," to be observed, and another part as "*polity*," to be used or ignored at will, we have been so far captured by the subtile devices of the enemy. That is an unwarranted division, begotten and born of the desire to do as we please, and yet claim to be fulfilling the law of God.

It suited Spurgeon very well. He says: "All things are great in the law of God, but some parts of this

(Concluded on Page 534.)

I Their Value
II Their Present Organization
III Sacrifice
IV Responsibility
V Academies or Colleges
VI The Course of Study
VII Cooperation
VIII Educational Organization

OUR SCHOOLS

By W. L. EIKENBERRY

Part Seven.—Coöperation.

Our schools grew up as competitive units. Each was started in a locality which had some need of a school and by persons who had no direct interest in other schools. In its early days each school found itself in need of students. Since there was no sphere of influence marked off for any of the schools, it was inevitable that each should try to draw students from any distance which was not so great as to involve prohibitive railroad fares. Also, each new school was necessarily looked upon by its neighbors as an interloper. Possibly this early competition between privately-owned schools was beneficial in arousing interest,—at any rate it was inevitable.

At the present time, when most of the schools are owned by the church, and all of them are controlled by it, to a great extent, competition is an absurdity, but it still exists in a lessened degree. It is very desirable that the competition be changed into coöperation.

One suggested means of preventing active competition is that of assigning to each school a "sphere of influence" into which other schools are not expected to send their agents. This would also be reinforced, in the case of church-owned schools, by arranging for the election of trustees by all the church Districts tributary to a school.

A more valuable method of coöperation would be the differentiation of the functions of the schools. At the present time each school is trying to offer all sorts of education, regardless of either its situation or of its finances. Not one of our schools has a sufficiently large attendance to enable it to do this economically. The increase of departments causes a great multiplication of classes, with small numbers of pupils in the classes. Small classes mean high teaching expenses. Usually they mean a deficit at the end of the year.

No better illustration of the futility of attempting to do everything at every school can be found than the record of our present college departments. In securing from the schools the report which was used in presenting the conditions of our academic work, in a former article, some questions were asked regarding the college work. Of the nine schools replying, seven maintain college departments and both of the others intend to do so. Each of the seven reported the college classes operated in the spring of 1912, the number of days per week that each class recited, and the number of students enrolled in each class. Based upon these figures, a calculation has been made, regarding the actual amount of instruction of college grade received by students in our schools. If we suppose that the average college student will have four classes aggregating twenty recitations per week, our total college enrollment in the seven schools is equal to 174 students doing full college work. Doubtless the total number of names in the catalogues is greater, but there are many pupils who are doing part work in the academy and have but one or two classes in the college. The fact remains that a single school, having one hundred and seventy-four pupils, would be giving as much instruction as all seven of the reporting colleges.

To accommodate these students, the seven schools maintain a total of 92 classes or an average of one class for each two students. If the teachers are assigned any reasonable amount of work, it must take the equivalent of 25 teachers to instruct these 174 students in 92 classes. The salary list for these twenty-five instructors can not be much less than $20,000. The tuition fees of the pupils whom they instruct are probably in the vicinity of $8,000. The difference of $12,000 represents very probably only a part, rather than the total amount of the real annual loss involved in our college departments.

The school with the smallest college department maintains four classes, in which it gives instruction to the equivalent of four students. The institution with the largest reported college enrollment maintains twenty-six classes for sixty-one full-time pupils. The economy which would result from consolidation is the more apparent when we note that these twenty-six classes include all subjects offered in any of the schools, and that very few of the classes are filled,—only six classes having an enrollment of as many as twelve students. Plainly, if it were possible to concentrate all our college work at one point, this institution could provide the instruction by adding only four or five classes to accommodate the overflow from the largest classes.

The concentration of all our college work at one place is, of course, quite impossible, but the facts given above ought to indicate the desirability of some adjustment, by which the number of colleges might be much smaller than at present.

An investigation of any other department of our schools would doubtless show a financial loss and inefficiency of organization somewhat similar to that shown for the college departments. It is to meet this condition in part that a differentiation of functions is proposed. If each school could stand preëminent in one or two departments, it would be possible to collect in each school a larger number of students in the particular department emphasized, while reducing other departments to a minimum, thus greatly decreasing the expense of maintaining each school, while increasing its efficiency. To take a definite example, it might be arranged to reduce the college departments to three, instead of the eight (including one not reported) which we now have. The 174 reported students would give three schools an average of 58, in place of the present average of 25.

The conclusion to be drawn is, that competition among our schools is a very wasteful and unnecessary thing. It has resulted from conditions of private ownership, and continues to live under present conditions because by our leasing system we have kept up the forms and traditions of private ownership. Since competition has become an anomaly, and a very expensive one, it must be supplanted by some system of effective coöperation. Just what form this coöperation will take, no one can say at present. The system must be worked out gradually in practice, but every one, in any degree connected with the schools, should have the spirit of coöperation, even though the method is not wholly clear.

Chicago, Ill.

PARABLES OF THE KINGDOM

Some of our readers have become greatly interested in the parables of the kingdom, and we have a number of articles on the subject. Three of them will be found below, while the others must be returned for the want of space. It will be observed that the three writers, whose articles are published, do not agree in every particular, but it is believed that what is said will prove both interesting and instructive reading.—Ed.

The Parables of Matthew 13.

By J. Edwin Jones.

The climax of our Lord's ministry has been reached. Rejection as certain, and hatred as bitter, as was manifest at the crucifixion, has been expressed by scribe and Pharisee, and it is recognized by our Lord. His purpose to establish his kingdom on earth has been thwarted because "he came unto his own and his own received him not." No word of Christ, up to this point, contains any intimation of the church, and before that "mystery,—which in other generations was not made known unto the sons of men, as it hath now been revealed,—in the Spirit" (Eph. 3: 4, 5), was hinted at, our Lord proceeds to paint for them a series of pictures representing the mystery form of the kingdom, while the King is in abeyance. These pictures were indistinct and without significance to those whose sensibilities were dulled by hatred and prejudice, but to the eager disciples, as elucidated by our Lord, they glowed and flashed with interesting information.

His disciples were about to receive the announcement of Christ's purpose to establish his church, but before that it was good for them to know about the kingdom and its place in the world, in relation to the whole mass of mankind and also in relation to his body, of which they were to become members.

The kingdom of God, in its largest sense, means the rule of God in the universe. Man revolted from this rule, and the kingdom of heaven, as it relates itself to the earth, means God's method of bringing man back into harmony with himself. The church is not the kingdom, though it is a part of it. These pictures do not purport to teach us church truth, only so far as the church is connected with and incorporated in the kingdom; and in so far as the truth of God is of general application to every age. To recognize this truth is to eliminate much of the difficulty in explaining the pictures. Then, too, a careful adherence to the symbolic significance of the terms of the parables, as given by our Lord himself, will be very helpful in avoiding confusion and consequent misapprehension of our Lord's meaning.

The method of propagating the kingdom is announced in the first parable, Matt. 13: 3-9, 18-23, viz., sowing seed. And while the parable is a picture of a very natural and common circumstance, it is given a tremendous significance by the Master's explanation. Let us note the meaning he fixes for the terms:

Sower = Christ or his followers.
Seed = Word of God.
Soil, various sorts, ground or earth, = hearts of mankind.
Birds of the heaven = Satan and his helpers.

This, the first picture of the series, announces with what indifferent success the message of the King will meet among those who hear.

The second (vs. 24-30; 37-40) is a picture of evil gaining, by the same process, access to the hearts of those who had received the Word.

Sowers = Christ, devil.
Seed = sons of the kingdom, sons of the Evil One.
Soil or field, = hearts of mankind.
Harvest = consummation of the age.
Reapers = angels.

It is worthy of note, here, that the activities of the devil cease at harvest time. He may sow seed and water the tares, but he can have no control over the wheat, nor change the destiny of either. God himself shall superintend the disposition of the harvest. Many have found in this parable a prohibition of church discipline, whereas the picture is of the kingdom, of which the church is but an integral part. The church must struggle on in the world, mingling with its evil, while not partaking of it; content, not to uproot evil in the world, but to keep herself unspotted by it.

The evil in the kingdom increases not alone by seed sowing. The third picture (vs. 31, 32) represents the rapid growth of the kingdom. From an insignificant beginning it soon attracted the attention of the world, and many came to seek food and protection under its branches. They did not become a part of the tree, but ate of the fruit and befouled the surroundings. In the first parable our Lord gives the birds the symbolic meaning of "evil ones." There have not ceased, to this day, individuals and companies of men who have found protection and gained prestige in the shadow of Christendom. Millennial Dawnism, Spiritism, Mormonism, Christian Science, and a host of similar cults, denying the Lord who bought them, gained the hearts of the simple by their pretense of being a part of the kingdom.

We are told that in an early day wild pigeons were very numerous in Ohio,—so numerous that they became a menace to the crops. Not only so, but their roosting places in the woods were not alone made foul, but the vegetation and trees were absolutely destroyed by reason of their presence. The only reason why the kingdom is not broken and destroyed by the evil is because of the restraining power of the Holy Spirit (2 Thess. 2: 6-12).

The fourth picture (v. 33) is an emphasis on the warning of the third, in that there is added, to the open approach for shelter, the subtle, continuous, persistent influence of evil from within the body (Acts 20: 23) until the whole body becomes,—not evil but,—affected by it. Leaven in the Scripture is used without exception as symbolic of evil. Our Lord uses it so, as recorded by Luke 12: 1 and Matt. 16: 6, 11, 12. Meal is symbolic of good. The woman, in a bad, ethical sense, is used to symbolize "something out of place religiously." Leaven is not a symbol of growth, neither does the introduction of leaven add wholesomeness to meal nor multiply its value. The prevalent interpretation makes necessary a converted world in this age, which is neither scriptural nor does it accord with our experience or observation. But that interpretation which recognizes the invariable symbolism of leaven in Scripture, has not only the merit of being

scriptural but it fully accords with history as well. Especially does it maintain harmony with the other six parables.

In the fifth picture (v. 44) the sower becomes a purchaser. If we will accept our Lord's explanation of terms in these parables, we shall find the true meaning of the picture.

The field = world or hearts of mankind.

The man = Christ.

The treasure = Israel (Ex. 19: 5; Psa. 135: 4).

Scattered and hidden throughout the world, the man (Christ Jesus) buys the field (world) at the cost of his precious blood, for the sake of the treasure. The treasure is still hidden in the field, but the field has been purchased and in due time the treasure will be recovered (Rom. 11). Then, "He shall see of the travail of his soul and shall be satisfied (Isa. 53: 11a). No man could **buy** the world. Neither can one **purchase** salvation. Neither, having forsaken the world to receive Christ or salvation, does one hide him again. Christ is not for sale nor is salvation, and if they were, the sinner has nothing with which to buy.

Continuing the interpretation of the sixth parable in the light of the symbolism of the foregoing, we have,

Merchant-man = Christ.

Pearl = true church.

Covering the same period of time as the kingdom in mystery, is the mystery of the church (Rom. 16: 25, 26; Eph. 3: 3-10; 5: 32). "Of the true church a pearl is a perfect symbol." (1) A pearl is one, a perfect symbol of unity (1 Cor. 10: 17; 12: 12, 13; Eph. 4: 4-6). (2) A pearl is formed by accretion, and that not mechanically but vitally, through a living one, as Christ adds to the church (Acts 2: 41, 47; 5: 14; 9: 24; Eph. 2: 21; Col. 2: 19). (3) Christ, having given himself for the pearl, is now preparing it for presentation to himself (Eph. 5: 25-27)." That interpretation which makes the pearl mean Christ or the Gospel, must recognize a number of other and less valuable Christs and Gospels, for from many pearls one of great value was selected. It is also open to the same objection as the preceding, i. e., no one can purchase Christ, or salvation, or the Gospel. No one, giving up the evil and sinful things of life, in exchange for "righteousness and peace and joy in the Holy Spirit," fails to receive in this life a hundredfold. The renunciation of the world, however, is not the purchase price of salvation, but an evidence of its reception.

The last picture of the series is another view of the mixed condition obtaining among those in the kingdom in this age. Unlike the wheat and tares parable, the gathering together of good, bad and indifferent would seem to be by the effort of the kingdom itself. Anxious to make a showing among men, the sphere of profession seems to be made suitable to attract nearly all classes, and thereby make the kingdom to include most men, of whatever character. But the consummation of the age shall try men, and the wicked, by judgment unerring, will be severed from among the just, where they have been enjoying the benefits of association with godly people, and they will be made fully to realize the awful results of careless negligence. Such is the series of pictures, bringing vividly before us the mystery form of the kingdom, in the age in which we are now living between the rejection and exaltation of the king.

Larned, Kans.

Characteristics of the Kingdom.

By Peter Brower.

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I unto them in parables: because they seeing see not; and hearing they hear not, neither do they understand" (Matt. 3: 10-13).

Christ is the great Master Teacher and Illustrator. In this chapter we have the beginning of parables, and the group in this thirteenth chapter of Matthew is known as the "Parables of the Kingdom." Each gives some form of the kingdom. The purpose of Christ's parables was to present to the hearers some great spiritual and moral truth under the veil of some incident, not always in itself historically true, but in perfect harmony with the natural circumstance, thereby setting forth the most beautiful and deep spiritual truths. His reasons for teaching them in parables is given by himself, as connected with their rejection of his previous messages, all his words and works having been met with increased animosity and hatred. His enemies listened to him that they might, in some way, entangle him and confuse him in his talk. I have never been able to harmonize and reconcile these parables of the Master with our modern expositors, and wish to present a few thoughts for our further consideration.

In scanning over the group in this chapter, it is easy to apply the first two and the last. We readily see how they apply to the opening and the closing of this dispensation, or the Christian era. It is helpful and suggestive first to note that before Christ delivered these parables he went out of the house and sat by the seaside. This was significant of his leaving Israel, and turning to the Gentiles. The Jews had rejected his message of grace, and he went from them to the world, always represented in the Bible by the sea and its troubled waters. He withdrew from Israel and gave parables to the Gentile world, thus ushering in the Christian dispensation and its world-wide field.

His next act was to withdraw from the multitude and go into the house, vividly signifying that what he was now going to speak pertained more directly to his disciples or hidden ones. More especially is this shown in the parable of the pearl and treasure.

The keynote to the series is contained in the phrase, "kingdom of heaven." It does not mean God's dealing with the Jews, neither does it mean the history of the church, but rather the progress of Christianity through the present dispensation. It describes a mingled condition of good and evil, growing externally and marked by extraordinary prosperity and apparent success, but yet full of corruption as well as righteousness. We have the leaven, as well as the treasure and the pearl, but good and evil will surely be separated at the end of this dispensation by the great Master himself.

The first two parables in the series describe (1) the planting of the truth, and (2) the sowing of the evil.

In the next parable we have the rapid growth of this mingled system of good and evil until it fills the earth. In the one about the leaven we get an inside view, and see that it is full of sin and corruption. However, in the next two we get a more encouraging picture. The treasure and the pearl show to us that there is some good in this mingled mass. Finally, the drawnet reveals the separation of the two elements in the day of judgment.

The seven parables bear a strong resemblance to the letters to the Seven Churches of Asia, as given in the opening chapters of the Book of Revelation. The church at Ephesus reminds us of the parable of the sower, while the dark picture of the church at Smyrna, in its portrayal of the power of the evil, recalls the power of the enemy and the sowing of the tares. The church at Pergamos is much like the mustard tree,—the picture of outward prosperity and power. The fourth is the very counterpart of the leaven. "That woman Jezebel" recalls the woman that put the leaven in three measures of meal. Both present to us a picture of inward corruption and impurity. The treasure and the pearl both harmonize with the church at Sardis and the church at Philadelphia, and both describe the true followers in this evil age. The church at Laodicea represents a separation. The Lord will spue out of his mouth the "lukewarm" and unfaithful, and take the overcomers to sit with him on his throne.

We will now notice the parables as they stand in their respective order.

The first parable illustrates the planting of the kingdom, or its beginning, as represented by the sower. This plainly illustrates that not all the seed sown, by God's servants, in this evil generation, will bring forth a bountiful harvest, for in three instances it failed. Only one out of the four was successful. In the first the soil is hard,—the trodden ground of the wayside. The devil, in the form of fowls, is waiting to steal the good seed away. In the second the soil is shallow,—"stony ground." Here the seed is good, and it even grows, but soon withers in disappointment. In the third class the beginning is good. Everything looks favorable, as if the religious work would be a success, and it remains in their power to make it such, but, alas, the "cares of this world, and the deceitfulness of riches choke the Word, and they become unfruitful." How forcibly this is illustrated in this present evil age,—more especially in these last times! In the first place the devil steals the seed. In the second tribulation and persecution cause decline. In the third the flesh fails, because the world, with all its cares and allurements, interferes with proper growth. Only in the fourth class does the seed fall into good and honest hearts, and bring forth abundantly. This has ever been the story of the Gospel, from Christ's time down to the present.

In the second parable we have men sleeping, resting, taking their repose, not on their guard, not as watchful, perhaps, as God intended they should be. While in this sad condition the enemy comes into the field, and sows tares among the wheat. Here was good and evil growing side by side with the good. We can readily see who this enemy is,—the evil one, who sows seeds of evil in the world,—"the field,"—and not in the church, as some would try to make us believe. He is still sowing his evil seed in the world, and the church will continue to be surrounded with his evil influences, bearing down upon all influences for good and making inroads into the Lord's work wherever opportunity affords, as long as time lasts. These evil influences will surround us in the family, in our business lives. The saloons, gambling dens, and all forms of evil show the effects of his sowing. The church's business is to plant the good seed, and labor against the evil, and God will make the separation in the end of time.

Next comes the rapid and universal growth of a mingled system. It is customary to describe this as the rapid, universal encouraging growth of Christianity, under the figure of a mustard tree. We are at times deluged with figures along this line. The parable proper does not, however, teach this at all. In the first place the devil, under the similitude of the fowls, destroys the seed. Next he sows tares. Now the fowls take lodgment in the tree or its branches, which would at once condemn it. The enemy has taken lodgment among God's people; he is today causing all the divisions, deception, alleged miracles, not performed in harmony with God's Word, seances, speaking in tongues, and every other deception entered into in the name of Christ. It typifies the church at Laodicea,—rich and increased with goods, but blind, naked, poor and miserable.

South English, Iowa.

Two of the Parables.

By I. J. Rosenberger.

Matt. 13 is a chapter of wonderful information, and ought to be well understood by all Bible students. The seven parables of that chapter set forth the seven phases of the work and development of the Christian church. Verses 1-9 show the necessary kind of soil. Verses 24-30 show how the ruin of the church is brought about by mixing and imitation. Verses 31 and 32 show its marvelous growth. Verse 33 shows working power with conditions. Verse 44 shows anxiety to secure. Verses 44-46 show cost price of purchase. The seventh and last parable (verses 47-50), shows the closing up and final separation. These seven parables are counterparts of chapters 1 and 2 of Revelation,—the letters of Jesus to the Seven Churches of Asia. I invite the reader to go with me while I review the two parables of the lesson named.

I. The Parable of the Mustard Seed.

This parable not only shows the marvelous and prodigious growth of Christ's kingdom,—the church,—but Christ says: "The fowls of the air may lodge in its branches." Let us look up some of these fowls of the air that do lodge in the church, symbolized by the mustard plant.

1. The fowls of the air are uncontrollable; they go where they choose. Have you not met with members of the church who refused to be controlled? They were led by their own choosing, as to places to go, as to what they would do, and as to the garments they would wear. The gospel-written restraints and the restraints of the church do not change their course. I call these the fowls of the air, symbolized in this parable.

2. The fowls of the air are only seeking a lodging place; they are transients. There are those who join the church for present needs, to have a place to stay, a place to go, to enjoy the society thus to be had. They, too, are transients. A little "shoo" will soon drive the fowls of the air away. A little discomfort or disappointment will soon chase these human fowls, these transients, out of the church. The fowls of the air will leave as soon as they fail to get that which they are seeking; so will these transients leave the church, when they fail to get what they are seeking.

3. The fowls of the air are not particular what tree they occupy. These school transients are not particular in what church they are. With the fowls of the air, one tree is as good as another. With these human fowls, these transients, one church is as good as another. The fowls of the air have many trees to which they can go. These church transients have many churches to which they can go. They accord to themselves entire choice in this matter.

4. The fowls of the air, lodging in trees, are offensive,—an injury to the fruit. How these fowls, these transients, do mar and hinder the growth of the church! How they injure the fruits of righteousness, peace and love in the church! Their conduct is marring and offensive, a hindrance to those without.

5. Let us locate some of these fowls that find lodging in the church. The Gospel, the religion of Christ, has a civilizing, a moralizing and a Christianizing influence. These emanations have such power and are so popular that the heathen rulers of India, China and Japan seem willing, and even desire, that their subjects take refuge under the church's influence, to lodge in some one of its branches. Secret societies use the Bible, have an altar, prayer and song. They find it to their advantage to lodge in this tree. The Y. M. C. A. and Y. W. C. A., with a small amount of service that appears to be Christian, and much that is questionable, are in the list of these lodgers. The saloon is very harmful and hard to control, so Bishop Potter sought to render it harmless by bringing it under Christian influence. He therefore dedicated a subway saloon in New York by prayer and song. These hideous, offensive birds of the air,—dancing and card-playing,—have been so tamed that they find lodging in homes of culture,—so-called Christian homes and church parlors. Theaters have now turned so religious that many of the Bible scenes are exhibited on the stage with marked interest, yielding a rich revenue. Then, what adds still more to the interest,—there is no lack of a congregation on these occasions. Our vision ought to enable us to see the sad trend of the foregoing.

II. The Parable of the Leaven in Meal.

Leaven, used in this parable, is interpreted in two

(Concluded on Page 540.)

THE ROUND TABLE

Principle and Polity.

(Concluded from Page 531.)

law are greater than other parts." Are we to understand that some of God's law is great, and that some is small in comparison? That is man judging God! That is exactly the origin of sectarianism. That is exactly the cause of his Word being smothered up in worldlyism. According to a recent article in the MESSENGER, the great Jerusalem decision was three-fourths "polity" and one-fourth "principle." Carrying down this great precedent for our Annual Conferences, and following out the analysis, the decisions of Conference are considered to be one-fourth principle and three-fourths polity.

Now I ask, in all earnestness, Where is the line of demarkation between "principle" and "polity" in God's Holy Word? Is there any such distinction? "Polity" is the root of "politics." It means a system of government. It is the root of the adjective, politic, i. e., correct, wise, just and good. Now what is "principle"? It is a rule of action, a fundamental law, uprightness.

What is the principle of God's law? Obedience. What is the polity of the law of God? To obey God. What represents the body of Christ on earth? The church. Is Jesus to be obeyed? Yes. "He has become the author of eternal salvation to all them that obey him." What does he say of those who refuse to hear the church? "Let them be unto thee as a heathen man and a publican." Where is your "polity"? Where is your "principle"? I give you this conclusion: He that ignores the polity of the church manifests a spirit of insubordination. He that ignores the polity of the church, ignores its principle and establishes a principle of his own,—disobedience.

Christ is not the "righteousness" of any that will not be subject to the decision of the church. Christ will not be sponsor for the disobedient. Christ left us the record and example that he did the will of his Father,—that he was subject to his Father's will. That is the record of his righteousness. We stand upon our record as it is written in the Book. And while we, like the world in general, are hunting for subtile distinctions to excuse our disloyalty to the Word and will of God, we would far better be applying ourselves to the principle of following the example of our Master, and teaching others to do the same. If the church says, "Don't throw God's money away in life insurance," then don't do it. It is not good "polity." It is not good "principle."

Carthage, Mo.

Gleanings from the Book of Ruth.

BY JOHN R. SNYDER.

ONE of the most beautiful books of the entire sixty-six, found in the Sacred Canon, is one of the smallest,—the Book of Ruth. It seems so out of place, measured from the standard of man, placed in the order, between the Judges and First Samuel, that one is sometimes made to wonder as to the *why* of it. Yet when we have read of the shortcomings of the Judges, and the sins of the Children of Israel, we see the beauty of it all, and we know that it is well. The people of God had grievously sinned, and Israel was in a state of decadence, nationally, but there were still some who held sacred and holy the laws, and sighed for the coming of the King. Then it is no wonder that God, in this little oasis, green and fragrant, should give a glimpse of the King that should come and make it possible that the despised Gentile should have a place in his eternal purpose concerning the kingdom.

As a type, the Book of Ruth may be taken to present a foreview of the church as the bride of Christ. Ruth, as the type, was called out from an alien nation, and Boaz, the Bethlehemite becomes the type of Christ, the Bridegroom. And around these two characters is woven one of the most beautiful and pure love stories ever placed between two covers. Talk about the stories of fiction, the masterpieces of literature,—there is nothing anywhere that compares with the four short chapters here referred to,

The characters are not many, but about them is woven a story that shall last as long as words are spoken. Elimelech we measure as a man who, driven by the desperation of family needs, goes to Moab in search of home and food. Relentless death follows and Naomi is left a widow with two sons. The sons take to themselves wives from the land of Moab, but, later on, are called away by death. Then comes the day when times are better in Bethlehem-judah, and Naomi and her two widowed daughters-in-law start back to the old home of Naomi. Orpah, like many another one, prefers the heathen home to the God of Naomi and her people and turns back. Ruth, faithful and true, pledges herself to her mother-in-law, and clings to her God and her people, come what may. Could there be a more faithful picture of what God expects of his church? Ruth made the good decision and she was "steadfastly minded."

Bellefontaine, Ohio.

Jewels of Gold.

BY M. D. HERSHEY.

IN this day and age of the world we see many waxing colder and colder, and neglecting God's Word. Many ministers preach fine sermons on gold, but never mention anything but rings and bracelets. Is that right? Let us see what 1 Peter 3: 3, R. V., says, "Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel." Does it really say "rings and bracelets," and stop there? Nay, verily. While it includes them, it includes still more. It means jewels of gold of all sorts, no more nor less,—chains, breastpins, watch-fobs, watches pinned on the breast for display, chains and lockets.

Dear sister, are you guilty of any of these, or has your minister winked at you and said, "It means rings and bracelets"? Sister, if you are wearing any of the jewels of gold, you have no right to say a word to the sister wearing a ring or bracelet. You are as guilty as the one whom you censure, and stand before God disobedient. We are told in 1 Peter 3: 4, "But let it be the hidden man of the heart in the incorruptible apparel of a meek and quiet spirit which is, in the sight of God, of great price."

When Peter and John went up to the temple at the hour of prayer, they met a lame man at the gate, asking alms. Peter said, "Silver and gold have I none, but what I have that give I thee. In the name of Jesus Christ of Nazareth, arise," Sister, if you are lame, will you not arise and walk in the holy path of righteousness?

Lordsburg, Cal.

The Little Sister.

BY C. E. NAIR.

A GROUP of middle-aged and elderly people were sitting under the beautiful maples during a Conference intermission. Some of them were strangers to each other. At the head of the semi-circle sat an aged brother and his companion. Presently two quite plainly-dressed sisters and a little girl of about ten summers, also a sister, and apparently the daughter of one of the older women, approached the elderly couple. There were glad, devout expressions in their greeting. The little girl did not stop with greeting the aged ones, whom she knew, but went on shaking hands with each one of the others on the seat. The face of each grave stranger lit up with a tender smile of pleasure and surprise, as he grasped the courteous little hand of the child, and caught the beam of her sparkling eyes and bright smile as she passed along.

When she had reached the end of the row, she returned to her mother's side and became a silent listener to the conversation of her friends. The old soldier of the cross had observed the deed with keen interest, and then commented with much pleasure on the "little sister's handshake with strangers," to the brother sitting near him.

It was only a little incident, but a model little sister, in pursuance of the simple gospel faith, had unconsciously brought a ray of heavenly sunshine and a refreshing breeze of saintliness to a group of strangers in the flesh, but brethren in the Spirit. Surely, the recording angel must have been well pleased!

Broadway, Va.

How Shall We Give to the Lord?

BY IDA M. HELM.

PICTURE No. 1.—In one little boy's home there was chicken for dinner. The little boy was given two pieces. He ate one and saved the other. After dinner, he took it out and gave it to his dog, Bounce, saying: "Here, Bounce, I brought you an offering."

PICTURE No. 2.—In another little boy's home there was also chicken for dinner. The little boy was given two pieces. He ate both. After dinner, he gathered the scraps, and took them out to his dog, Carlo, saying: "Here, Carlo, I give you this collection."

How shall *we* give to the Giver of every blessing?

Ashland, Ohio.

PRAYER MEETING

Daniel, the Praying Prophet.

Dan. 6: 6-13.

For Sunday Evening, September 1, 1912.

I. This Praying Prophet.—(1) Was a man of excellent spirit (Dan. 6: 1-3). (2) A faithful man (6: 4). (3) His only fault (6: 5). (4) Thrown to the lions (6: 14-17). (5) In the morning (6: 18-23). (6) The king's decree (6: 25-28).

II. Bible References on Prayer.—(1) The praying spirit (Psa. 5: 3; 55: 17; Luke 2: 37; Acts 10: 2; 16: 25). (2) Prayer promises (Psa. 91: 15; Isa. 41: 17; Jer. 33: 3; John 14: 4; 1 John 3: 22). (3) Prayers that win (Isa. 58: 9; Mark 11: 24; Jas. 5: 16; 1 John 5: 14). (4) Great recorded prayers (Gen. 18: 23; 32: 24; Ezra 9: 6; Dan. 9: 4; Matt. 6: 9.

Note.—(1) Peter was in prison and in danger, but he prayed, and the church prayed, and their prayers broke open the prison doors. (2) Let there be special, united prayer for more and better work by your society and your church, the remainder of 1912.

Helps.—(1) Who was Daniel? (2) Why did he live in a foreign land? (3) What was his position at court? (4) What caused the jealousy of the presidents? (5) Why could they find no fault in him? (6) How did keeping his window open strengthen his religious life? (7) Did he certainly know that God would save him from the lions? (8) If a man like Daniel needed to pray three times a day, how often should you and I pray? (9) What ought we to pray for? (10) What does the Bible say about prayer?

CHRISTIAN WORKERS' TOPIC

We Are Debtors.

Rom. 13: 7-10.

For Week Beginning September 1, 1912.

1. Debts to Our Nation.—"Render to all their dues. Tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Our debts to our nation are many, and yet we are prone to be shirkers, at times, when the lawful dues of the Government are demanded of us. We should cheerfully pay our part. The various officers must be provided for, and public institutions for the care of the insane, the poor, the orphans, and many other wards of the Nation or State, must be maintained. As each citizen is a sharer in the benefits that spring from well-ordered society, he should, the more willingly, use his means for the promotion of the common good of all (1 Tim. 2: 1-3; Rom. 13: 1-6; Titus 3: 1).

2. Debts to Our Neighbor.—"Owe no man anything, save to love one another; for he that loveth his neighbor hath fulfilled the law." The only debt we should owe our neighbor is the debt of love. As a matter of course we should be punctual in meeting our financial obligations. A man can hardly claim to be a Christian who neglects the common principles of honesty. But there are other debts that need attention. There is the debt of neighborliness, of kindness, of sympathy in trouble, of helpfulness in sore affliction, and of sending the Blessed Gospel to all the world. How comforting the thought that in thus helping our neighbors, far and near, to a richer and fuller life, we ourselves are blessed infinitely more! God rewards abundantly if we pay the debt we owe our neighbor (Psa. 15: 1-3; Rom. 12: 10; 15: 1-3; Eph. 4: 25).

3. Debts to Ourselves.—"See then that ye walk circumspectly" (Eph. 5: 15). We owe much to these bodies of ours, as temples of the Holy Ghost, but we are most negligent, at times, in our manner of life. Only in a sound body can we expect the highest degree of vigor,—physically, morally and spiritually (Psa. 19: 9-14; Psa. 51: 6-8; 1 John 1: 6-9).

HOME AND FAMILY

About Tobacco.

Say, Mamma dear, why don't you smoke,
And spit and chew like Pa?
If right for him it is for you,
Now don't you think so, Ma?
"If he should see me with a pipe,
I know he'd really groan;
He'd run away this very night,
Or drive me off from home."

I often hear my Papa say,
A pattern he would be;
I wonder if he thinks of you,
Or ever thinks of me.
He prays, "Oh, Lord, do make me right,
Yes, ever right and true."
Now does the Lord come down and help
My Pa to smoke and chew?

Now, if he does, it must be right;
Yes, right for you and me;
How can Pa ever blame us, Ma,
'Tis more than I can see.
I notice when our preacher's here,
Pa hides his pipe away;
And would he do that all the time,
If Jesus came to stay?

"Ah, Jesus would not smoke or chew
Before you, little man;
And yet, there are some preachers do,
I don't see how they can."
They often tell me to be good,
To always do the right;
And be as good away from home,
As when I'm in their sight.

If I should smoke and chew like Pa,
Would such men fill my pipe,
And then kneel down and pray like this:
"Help Johnny to do right"?
So many things perplex me, Ma,
I truly cannot see,
Why things are right for Papa dear,
And not for you and me.

"One thing for me, I know, is right,
To never smoke or chew;
And what is right for me, dear boy,
Is also right for you.
Now, don't say much of dear old Pa,
Or dear old uncle Will;
For God hath said of filthy folks,
'Let them be filthy still.'"

"Knitters in the Sun."

BY ELIZABETH D. ROSENBERGER.

"I TELL you there is one chapter in the New Testament that women should read often. It's the one where Paul speaks of woman being sober-minded, keepers at home and all that; you know what chapter I mean, Malvina? And I wish you would go and read it, word for word, to Mrs. Bond." Aunt Jane's black eyes snapped as she gave this advice to her friend and next-door neighbor, Malvina Hill.

"I am not sure that she would enjoy being labored with in such strenuous fashion," said Malvina, smilingly. She was looking at Mrs. Bond's back porch, which really was a very substantial evidence that the mistress of that house did not consider it worth her while to clean up around her back door.

"I don't see how Mr. Bond stands it!" continued Aunt Jane, exasperatedly. "She goes morning, noon and night, and never any time to cook a decent meal or do a bit of mending, let alone being together in the sitting-room for a short time in the evenings. I tell you it was a sorry day when he married her. And she is no worse than her mother before her."

"Well, you see," began Malvina, apologetically, "women are not all alike; neither are men. Some of us stay at home too much. We are knitters in the sun, and we are that afraid of missing a little sunshine that we stay by our looms all of the time. Now, Mrs. Bond and her mother belong to a different class. Perhaps they need to be reminded of their home duties, while you and I should go out more."

"Of course you'd find some excuse for her," said Aunt Jane, irritably. It always aggravated her to listen to Malvina's charitable construction on most neighborhood occurrences, and it was equally hard to listen quietly while she explained that Mrs. Bond was not so bad after all, "When she knows and I know that she is just the limit for shiftlessness," said Aunt Jane, conclusively.

Now there is much in Malvina's way of putting a charitable construction on things, and she is right in saying that most women are like "knitters in the sun," making the most of opportunities. It is no more than fair to say that no home can be what it should be to the family without an effort. An early marriage, a beginning at home-making with a few things, is an experience with which many of us are familiar. Then come the slow conquest of position, the slow accumulation of money, and the long years of growing old together. The women have a full share in all of this; they stand by their self-imposed duties with unflinching will.

A "knitter in the sun," the wife turns to her daily task without any misgiving or faltering. If she does not knit or spin, she teaches. If she does not weave or bake, she finds some work to do that brings in a living. Oh, we all believe that women should be essentially home-makers, and so we judge a woman like Mrs. Bond rather harshly; she is so palpably neglecting the duty lying nearest her. When a woman has the time or strength or money to make of home a spot that shall seem like a paradise to those who are so fortunate as to live with her, she ought to thank God for the privilege. But so long as men are drunken, women must support themselves, and so long as men are criminal and lazy, the women must be wage-earners. Men have no one to blame but themselves for the competition of women. We know that today in France the women are better buyers and better sellers than men; that they make money more easily and invest it more judiciously than men. When men stop drinking and gambling and wasting time and money in doubtful ways, they will have enough ambition to support their wives and children and mothers and sisters.

It is a difficult position for a woman to be a wage-earner, not only for herself, but for a man who has become so indifferent to his own sense of duty that he will not work, and is willing to live at the expense of his wife. If there are children, that makes it doubly hard. Sometimes the wife makes a mistake by becoming a wage-earner at the beginning of their married life, thereby causing her husband's sense of duty and responsibility to grow less and less. When the husband is aroused to a sense of what is his responsibility as the financial head of the house, a wife seldom has to make her own living. She will gladly take up her share of the home work from which man's sins drove her and leave the wage-earning to her husband.

Our sisters who are "knitters in the sun" are doing the best they can. When misfortune comes, or sickness, it is the wife's duty to become a wage-earner if it is necessary. But whenever possible, the husband should shoulder that responsibility.

We have wandered far from some of the old sayings, which demand that a woman shall remain within the four walls of home. One proverb has it, "A woman should leave her house but three times: when she is taken into the church, when she is married, when she is buried." And here is another, "The wife that expects to have a good name is always at home as if she were lame." Think of it! We are glad for present-day conditions; glad that our homes furnish everything needed for comfortable, beautiful, healthful living.

"To me a little, fertile field is given,
To dig and plant that I may harvests reap;
I must be diligent, in rain and shine,
That I my covenant with Christ may keep:
But ah, my ground is in a lowly vale
Where sedges grow beside a dimpling stream,
And on the far-off, sun-kissed mountain heights
I gaze, and stand with folded hands, and dream.
And while with cravings vain my soul is filled,
Lo! my God-given field is left untilled."

Covington, Ohio.

He who plans to rob another, has already robbed himself, and he destroys his own character who would destroy his neighbor's reputation.

Home Life.

BY WILMA HISEY.

WE see two pictures of home life,—one a society home, the other a Christian home.

In the first home are two girls, fourteen and sixteen years of age. These people are wealthy, and they move to the city. The mother does not want her daughters to work, because she is afraid they might soil their hands. Furthermore, she fears that fashionable society people would ignore them if they were required to do any work. When the elder daughter is eighteen years old, her mother wants her to enter society. So she buys her daughter plenty of fine clothes and jewelry, and gives a ball in her honor. Soon the daughter is in the whirl of fashionable society, where modesty is scarcely known. One night she is brought home drunk, and the mother is told that her daughter fainted because the ball room was too warm.

Foolish mother! She believes it. One morning the mother finds her daughter dead,—she committed suicide! Now the terrible truth dawns upon the anguished mother. Like most mothers, she loved her daughter. Now she wants to move back to the country to save the other one. But it is too late; she has entered society and says: "No more country life for me." Poor mother!

In the other home are a girl and a boy. The girl is fourteen years old, and the boy is sixteen. These people live in a quiet, pleasant country home. In the summer time the boy helps his father on the farm; the girl assists her mother in the house. In the winter both go to school. No one in this family ever thinks of asking where they will go on Sunday morning. They all know that, as a matter of course, they will go to church. Many of the people in their church have pledged themselves to do as near as they can what Christ wants them to do, and that is what this family has decided to do. Ten years later this son has grown to manhood. He is now a minister of the Gospel, and has gone to work in the slums of the city. The daughter is now a missionary in a foreign land. The father and mother are no longer young; their hair is turning gray. How they rejoice to think of the good work their children are doing! Father and mother, how are you training your children?

Bristol, Ind.

For Love's Sake.

BY LEONORA YATES.

"Sometimes I am tempted to murmur,
That life is flitting away,
With the self-same round of duties,
Filling each busy day,
We'd fail if it were not for 'love's sake,'
But the loving should never repine."

How often do these words come to our mind! Life seems to be one continual round, from Monday morning until Saturday night. We do over and over the same things. We are tempted to think we are not accomplishing anything, but, all unconsciously, we are striving for the loved ones. How eagerly we sit by their bedside if they are sick, ever on the alert, to do something to relieve their sufferings, never growing weary of our task.

I once stood by the side of one who had been sorely bereft, one whose heart was bleeding with pain and anguish. "O," she said, "I could never go home and take up the burdens of life again, were it not for the sake of loved ones who need me." Thank God for the "loved ones," who spur us on to do the best we can. Without a word of complaint Jesus left the throne of heaven, and for "love's sake" gave his life for lost and needy souls. Shall not we, cheerfully give our lives for the sake of loved ones who need us?

After youth, with all its bright dreams and hopes has gone, and the reality of life has forced itself upon us, let us be brave, ever seeking that firm faith and trust in him who is strong and able to keep us filled with his spirit, that we may be a help and blessing to the precious "loved ones"!

Sterling, Colo.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. JAMES HARDY, of Kansas City, is engaged in a series of meetings in Nevada, Mo.

AT South Whitley, Ind., where Bro. C. S. Garber is preaching, there are six applicants for baptism.

AFTER this date Bro. Chas. D. Bonsack should be addressed at Blue Ridge College, New Windsor, Md.

BRO. MOSES DEARDORFF, of Yale, Iowa, is in the evangelistic field again, and is said to have a number of engagements ahead.

THE GENERAL MISSION BOARD will be with us the last of this week, having, as usual, much important business requiring attention.

LAST Lord's Day Bro. Dorsey Hodgden commenced a series of meetings in the Four Mile church, Ind., this being his third effort for that congregation.

DURING some recent revival work in the Sunfield church, Mich., conducted by Bro. Jacob Fike, six put on Christ in baptism, and three were restored to fellowship.

THE District and Sunday-school Meetings of Southern Iowa, along with other meetings to be held in connection, in the Osceola church, are scheduled for Sept. 19 and 20.

BRO. B. E. KESLER is favoring our readers with some valuable articles. His essay on "Man a Dual Being," is in this issue. This is to be followed by an article on soul-sleeping.

BRO. D. L. FORNEY, of Reedley, Cal., is planning to take up evangelistic work the approaching fall and winter. Like others, he realizes that the harvest is great but the laborers are few.

THE membership of the Smith Fork church, Mo., has been greatly strengthened by twelve recent accessions, as the fruits of revival work done by Bro. Chas. Miller in a meeting lasting three weeks.

BRO. JAMES M. MOORE, on his way to Chicago, from Freeport and Rockford, this State, called at Elgin. He may now be addressed at Bethany Bible School, 3435 West Van Buren Street, Chicago.

BRO. A. G. CROSSWHITE, of Flora, Ind., who has just closed a revival meeting in the Macoupin Creek church, Ill., says that he is preparing to spend a portion of the year, 1913, in the evangelistic field.

THE District Meeting of Washington, to be held in the Wenatchee church, is announced for Sept. 11 and 12. The elders will meet on the tenth. Beginning with Monday, the ninth, meetings are announced for the entire week. See special notice on page 541.

THE DISTRICT MEETING for Northern Missouri, to be held in the Squaw Creek church, Holt County congregation, is announced for Oct. 11. The Ministerial and Sunday-school Meetings are to be held at the same place, the former Oct. 10, and the latter Oct. 9.

AT La Junta, Colo., there is a large settlement of Mennonites, and they are said to have a good sanitarium.

A SERIES of meetings in the Hurricane Creek church, Bond Co., Ill., conducted by Bro. Charles Walter, is to be continued during the present week. Five have entered the fold by confession and baptism.

THE District Conference, Ministerial and Sunday-school Meetings of Northern Illinois and Wisconsin are in session at Naperville, Ill., this week. In next issue we may have something to say of the proceedings.

THE District Meeting of Middle Iowa, announced for Sept. 25, is to be held in the Brooklyn church, instead of the Prairie City church, as previously stated. All those interested will please make note of this correction.

SISTER EMMA HORNING is recovering from the effects of her recent operation in a most satisfactory manner, and we may look for her speedy restoration to health. This news will be quite gratifying to her many friends.

THE DISTRICT MEETING of Nebraska is to be held at Enders Sept. 25. The Ministerial, Sunday-school and other meetings will be held on the 24th, and on the forenoon of the day following,—the District Meeting not opening until 1 P. M.

AN elder, who believes in a working congregation, is urging all of his members, for this year, to give special attention to visiting the sick, calling on strangers, devotional reading, personal work with the unsaved, and securing new pupils for the Sunday-school.

LONG life is still the lot of a few people in this as well as in other countries. The Los Angeles *Examiner* contains the picture of Mrs. Lydia Herald Sharpless, a Quaker lady of Whittier, Cal., who is to celebrate her 102nd birthday on Thursday of this week.

THIS year the Progressive Brethren are holding their General Conference at Ashland, Ohio, beginning Aug. 28 and closing Sept. 2. In their convention no attention is given to church polity, nearly everything being programmed in the way of speeches, sermons, essays and reports.

A NUMBER of the members composing the District of Oklahoma, Panhandle of Texas and Pecos Valley, N. Mex., will convene in the Hoyle church, Ames, Okla., Sept. 17, for the purpose of holding their Ministerial, Sunday-school, and other meetings. The elders are requested to meet at 2 P. M., Sept. 17.

IT is important that the trustees of the Old People's and Orphans' Home, located at Mount Morris, Ill., should have the address of Bro. D. G. Berkman, who formerly resided at Lanesburg, Ark., but can not now be located. Any one who can give the information called for should write Bro. John Burner, Polo, Ill.

IT is reported that about 1,800 people attended the Sunday-school Meeting in Southern Ohio, held at Salem, Aug. 14. The Ministerial Meeting, the day before, was also largely attended, and both meetings were full of interest. The Sunday-school workers of the District have decided to support another foreign missionary.

THE pastor of one of our churches is deeply interested in what his members read. In a circular addressed to them he says: "Do you read the GOSPEL MESSENGER? If not, why not?" If each pastor or elder would manifest as much interest in having our church papers read by all the members, we might look for more life in some of the congregations.

WRITING from Oyonnax, France, under date of Aug. 2, Bro. Paul Mohler says that he is greatly interested in the Full Report of the Annual Meeting, and while he feels that he can almost hear the voices of some of the speakers, with whom he is personally acquainted, he tries to imagine what a pleasure it would be to enjoy a like experience when reading the addresses of Jesus, Paul, Peter, James and others, as recorded in the New Testament.

WHEN reporting the names of newly-elected ministers for the Ministerial List, we wish all of our correspondents would adopt the plan of our correspondent at Girard, Ill.: "This is to certify that Brethren I. J. Gibson and Chas. Harshbarger, both of Girard, Ill., were called and duly installed into the ministry by the Girard Church of the Brethren at a council held Friday evening, Aug. 9, 1912.—H. Verner Stutsman, Church Clerk."

WE are always interested in the pastors who show an interest in the members of their flock. There is some hope for a congregation presided over by elders of this type. One of these wide-awake pastors is asking all members to make a personal application of the following: "As a member of the Church of the Brethren, I am only one, but I am one; I can not do everything, but I can do something. What I can do, I ought to do; and what I ought to do, by the grace of God, I will do."

BRO. W. E. TROSTLE, of Southern California, wishes us to say for him, in this department, that "Lordsburg College is better equipped to do good work, this coming year, than ever, having added to its faculty two strong men in Brethren P. B. Fitzwater and W. I. T. Hoover. Bro. Fitzwater will be at the head of the Bible Department, with Brethren J. P. Dickey and Edward Frantz as assistants. To the College Department has been added Bro. W. I. T. Hoover, who needs no introduction to our people. To our already strong faculty has also been added Miss Jonston, M. A., of Chicago University. With the prospects of the largest student body yet, we have a bright outlook for the coming year."

ON pages 532 and 533 we are publishing three articles concerning the parables of the kingdom, and it strikes us that all of them will be read with more than ordinary interest. On a few points the writers express different views, otherwise there is a general agreement. These parables have received unusual attention, this year, in our Sunday-schools, and this is what has given rise to the extended interest. There is this, however, about the interpretation of parables, that should not be overlooked. In each parable there is a leading thought presented by way of illustration, and when this is clearly brought out, the real purpose of the parable is reached. To carry the illustration further, tends to confusion. Parables should not be made to talk too much.

SOME of those who write about Fourth of July, Sunday-school and other outings, have too much to say about games. When young people and children take an outing, it is no more than proper that they should arrange for a pleasant time, as a matter of recreation, but the way games are being emphasized, in connection with some of the outings, reported for the MESSENGER, would indicate that in these things we are drifting worldward, and unless we carefully guard our course, it may not be many years until games will be looked upon as the leading attractions. For years we have censured other religious bodies for indulging in various kinds of games, in connection with their religious outings, and now let us be a little careful that we be not drawn into the same class of amusements.

THE General Sunday-school Board is bringing out a number of booklets in the interest of the Sunday-school work of the Brotherhood. The one entitled, "The District Sunday-school Secretary and His Work," was sent out some weeks ago. The second booklet, "The Sunday-school Superintendent and His Work," is just now being mailed to all the superintendents known to the Board. Should there be any one who does not receive a copy of the booklet, in the course of a week or two, he will inform the Board, giving his name and address, along with the name of the school of which he is superintendent. The booklet for the District Secretary will also be sent to all District Secretaries, who have not yet received a copy. Address, General Sunday-school Board, Church of the Brethren, Elgin, Ill.

The Disciples, numbering about 1,500,000 communicants, are raising $1,000,000 this year for church extension work. This ought not to be a difficult task,—only a little over sixty-five cents per member. But at the same rate we should raise nearly $70,000. Are we doing it? Our report shows that we are not.

Influence of the Gospel.

It may be truthfully said that if the New Testament, properly interpreted and proclaimed by devout Christian preachers, will not suffice to keep back the growing tide of worldlymindedness that threatens the church on every hand, then there is nothing that will. Pious men with the Word of God in their hands and heads ought to be able to stem the rising tide of sin and folly. In order to do this, they must unite their efforts and stand together for the Gospel and what it teaches. They need to define clearly what the Book says, teach its principles plainly and insist on what it demands. The world over, people are needing less of creeds and more of the teachings of the One who spoke as never man spake. In some way the Word, which is the Sword of the Spirit, must be moved to the front and kept there. Let the people understand what the man of God can give chapter and verse for what he says, and he will command their attention as well as their respect. It is the emphasizing and making more of the Word that is going to insure the proper results, and if in this way evil can not be overcome, then the battle will be lost. But truth must and will conquer.

Church Taxation.

Church taxation, or raising money for church expenses by assessment, is making a little disturbance in a few localities, and we are asked to say something on the subject of meeting the regular church expenses, and collecting money from those who are not willing to pay their assessment. For our part, we prefer the free-will method for raising what money may be needed for carrying on our church work, but since the method permits some to shirk duty, in this particular, without it being especially noticed, probably the assessment plan is the best way we now have of securing money for church expenses. But when an assessment is agreed upon by the church in council, can an unwilling member be required to pay the amount assessed against him on penalty of losing his membership? If the assessment is reasonable, and the one in question is also able to meet his dues, we see no reason why he may not be required to pay his part. Should he be conscientiously opposed to the taxation system, let him, by a free-will offering, give what should be regarded as his proportion. But when one, who can pay, refuses to do so, he may be dealt with on the ground of covetousness. But we are asked whether one may be refused his letter of membership, when he moves out of his congregation without settling his church dues. Such a one is under as much obligation to render satisfaction regarding a debt of this character as any other debt, but this need not interfere with the granting of letters to other members of the family, unless it can be shown that they are a party to the disrespect shown the church. It will be wise, in any congregation, not to lay excessive financial burdens on any of her members, and especially should this apply to poor members, or those who have met with serious misfortunes. The idea is to deal charitably with the poor and the unfortunate, and at the same time hold those to account who, without reasonable excuses, refuse to bear their part of the church burden.

To what Ultra-Fashionable Dress is Leading.

The daily papers of Chicago are just now paying a good deal of attention to a class of men called "mashers." These brutes in human form are in the habit of accosting respectable women on the streets with immodest and insulting language and improper proposals. A number of these offenders have been arrested and heavily fined. So great has become this evil that the papers pronounce it one of the city's problems that must be solved.

The consensus of opinion is that the problem spoken of results from the latest fad in fashion, the narrow, clinging, short skirts that are now being worn at the behest of the goddess of fashion. Here are some of the comments on the present immodest, and, one might add and be fully in line with the truth, indecent street dress of the day.

Mrs. D. W. Kreider, president of the women's trade union, as she discussed a proposed campaign by mothers against the dress evil, said: "Trousers would be infinitely more decent than the short, clinging skirts that the present-day girl affects. Women and girls might wear trousers with greater propriety than the tight garments that not only reveal the lines of the figure but accentuate them. Responsibility rests with the mothers, and the remedy, if there be one, must come from the mothers."

Miss Mary F. Balcomb, Secretary of the Young People's Civic League declares in the *Chicago Record-Herald* that the "dress evil is the basis of the increased activities of the "mashers" and the women themselves are mainly at fault. Girls and women nowadays dress very foolishly and are themselves to blame for the present conditions. . . . Some of the girls who come to me with their stories tell pitiable tales. I tell them to dress plainly, and to conduct themselves so that there will be no excuse for men approaching them. If husband, father and employers did not countenance the skirts and dresses which the women and girls wear, it would not be so hard to cure the evil."

Another woman writes: "Women exhibiting themselves in the clothes they do at present, must not expect to be treated as ladies. One town in the East has prohibited women from appearing in the streets dressed as many of the women of Chicago are."

Dr. W. T. Sumner, dean of the Episcopal Cathedral, Chicago, characterizes as indecent, and built along lines which contribute to sensuality, the present style of dress. He says: "If there be an increase in this annoyance of women, I am inclined to think it can be traced largely to the dress of women of today. We are going through what I would term the 'era of suggestive dressing'—a period when women are making many efforts to accentuate those lines which contribute to sensuality. . . . The pity of it is that many of the women who should have the instincts of modesty and refinement—the effect of good breeding—to whom we should look to set the right standards for society, are no freer from criticism. They are quite as flagrant in suggestiveness of dress as the working girl."

The *Chicago News,* with the largest circulation of all the city papers, published in a recent issue snapshots of a lot of these ultra-fashionably dressed women, taken on the streets when a gust of wind was blowing. It was a pitiable exhibition of the immodesty and indecency of the short, clinging skirts.

The Church of the Brethren has always been a strong advocate of plain, modest dress, as taught in the New Testament. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2: 9-10).

If the dean of the Cathedral, with all the ministers of Chicago and the women's clubs, will set an example to others by dressing in accordance with the apostle's injunction, and have his daughters dress modestly, and then join in an honest effort with the Brethren in their efforts to maintain plain and modest attire, the so-called "mashers'" problem would be solved.

Let any of our modestly dressed sisters walk through the streets of Chicago and they will never be accosted by "lewd fellows of the baser sort." Their plain dress is recognized as the garb of a Christian, and protects them from insult.

A dear young sister who has been engaged in mission work in the city, tells me that she has lived in Chicago six years and has gone in the streets a great deal, but has, she says, "always been shown the greatest possible respect. Never, by word or look, have I received the slightest appearance of insult. My plain dress has been a great protection to me."

Are any of our own sisters aping after this latest immodest, indecent fashion? Father and mother in the church, are you encouraging your daughter to dress so unbecoming to Christian modesty? If so, the day may come when your daughter may come home with burning cheeks of shame, from insults offered her because of her immodest dress.

We heartily commend the *Chicago Record-Herald* for the stand it has taken on this question. It will, without doubt, accomplish good in its crusade against this great and trying evil. D. L. M.

The Need of Regeneration.

The great need is regeneration. Both from the standpoint of the individual and the church body, this is the great need. It strikes at the foundation. It is the foundation. Without it, all else is vain. In fact, without it there is nothing else. Christian experience has its beginning in regeneration; it is all made possible in regeneration; it is all based upon regeneration; and, therefore, without regenration the Christian life has no beginning, no foundation, no source, no existence. It all comes by way of regeneration.

There is a striking analogy between the natural and spiritual births. Jesus drew out at least two points in the analogy in his notable conversation with the distinguished Nicodemus. He states first, "Except a man be born anew, he can not see the kingdom of God," and secondly, "Except a man be born of water and the Spirit, he can not enter into the kingdom of God."

These are the ideas. Being born anew, or regeneration, as I am pleased to style the subject, is the condition both of *seeing the kingdom of God, and entering into it,*—the only way to see it and to enter it. "Except a man be born anew," and "Except a man be born of water and the Spirit," these things are impossible; they are but idle tales. No matter what else may stand to a man's account, it all counts for nothing in the matter of seeing and entering the kingdom of God, when regeneration enters not in.

As in nature, so in grace. By birth the child is enabled to see the kingdom of nature, and it is the only way. No one is foolish enough to expect it after any other fashion. Just as little can a man see the spiritual kingdom without regeneration, and no one should be foolish enough to expect it otherwise. The world has tried to know God and his kingdom tthrough its philosophy. It has been so through all the ages, but never, never, can the wisdom of man find out God, for "the world through its wisdom knew not God." To see the kingdom of God,—that is to understand it,—is to be born anew. In the process of regeneration the soul has glimpses of God and his kingdom, and where it is complete there is unobstructed vision of God and the glory of his majesty and kingdom. Regeneration is the way of vision, and the only way.

By birth the child is brought into the natural world. It is the one only door into this world, and all the vast throng pass in through it. There is no substitute for it. A substitute would be gladly accepted by the throng. The world's wisdom has never been able to counterfeit it. Through all the ages it has been the same; it continues as the only way into this world, and there is no change in sight, even amid the multitude of changes constantly taking place. It promises to continue. So in spirit. The only door into the kingdom of God is the birth way. As much as people would like a substitute, and as much as there is and has been, to counterfeit the Word of God, the way into the kingdom remains the same as in the beginning. It is the old but hard way of being born into it. That's the only way for all peoples, for all time. It is not a matter of education, nor of blood, nor of social standing. The only question is, "Are you born anew?" If so, this is an entrance into the kingdom of God; this is salvation; if not, no matter what else may be said, there is no entrance into the kingdom of God; there is no salvation.

The church is intended only for the regenerated. The law of church membership, that is the law stating the terms upon which people are to be received into membership, is the law of regeneration. Those

who believe and repent are entitled to membership. The plan provides that only these are to be baptized. And what an unregenerate person wants in the church, is a marvel. And yet it must be admitted that only too many of that class are in the church. Nominally only, of course, for only the regenerated can be really in the kingdom of God. The drag-net of the Gospel has gathered them in, and here they are; and it is such a misfortune both to themselves and the body. Many of them are deceived by the fact of nominal membership. They are harder, much harder, to reach than the outsider; and they hinder, in many cases, the work of the church. They are dead wood on the living tree. The inactivity of the church is explained in her want of a regenerated membership.

Evangelization is the mission of the church. This is fundamental. In other words, the Gospel is intended to regenerate the people, and by this process to establish the kingdom of God in the earth. The church is to carry the Gospel to the ends of the earth. The great need, then, is regeneration. It should be preached more fully, more intelligently, more faithfully, more emphatically, more imperatively. The earth should be made to ring with the call to repentance and regeneration. And it should be known that there is much need for such teaching in the church. The dead in the church should be called to life first; then the unprofessing and unbeliever should be called with the very call of God that penetrates and breaks hearts. Let there be a general awakening, and let it be known that regeneration is the foundation of all religious awakening. H. C. E.

Selecting an Elder.

For the information of those who have written us on the subject, we wish to say that each organized church, however small, has the privilege of selecting the elder who is to preside over the congregation. Should the church have no resident elder, she may select one from another congregation, and she has a right to say how long his services are desired. When that time is up, the church should be called on to vote again, and may retain her former elder or make choice of another. Where there are several resident elders, the congregation can select the one who should take the lead, and in this case age should not be permitted to interfere with efficiency. But where age and efficiency are found together, then it is wise as well as proper to give age all due consideration. Still the fact that each congregation should have the best overseer available, ought not to be overlooked. There are congregations where the elders among themselves decide who shall preside, and where the plan gives satisfaction it need not be tampered with by disinterested parties. In case of one resident elder, the congregation, in the presence of two adjoining elders, can say whether he is to preside, or whether a nonresident elder should be selected. The latter, however, can not be done without good reasons for setting the resident elder aside. The selection of an elder in charge does not mean that the other elders in the congregation should be ignored by the one chosen to preside. They should take counsel together, and work together in looking after the flock over which the Holy Ghost has made them overseers. In selecting an elder, there is no method so satisfactory as the written ballot. It enables each member, without any intimidation whatever, to vote as he may think proper.

Restoring Members to Fellowship.

We are asked to say something regarding the different methods of restoring disowned members to fellowship. In some congregations the one to be restored makes his confession, the members present in the council vote to restore him to fellowship, the decision is announced and that is all there is to the process. In other congregations the returning member, after the church has decided to restore him, passes from one member to another and they receive him. In other congregations the members come forward and receive the one whom they have agreed to restore. The first method is not in keeping with the usages of the Brotherhood, and does not give occasion for exhibiting the love and welcome that should be in evidence when a wanderer returns to his spiritual home. The second method was the custom in many parts of the Brotherhood for years, but in 1866, Art. 43, it was decided to leave the matter of restoring according to the second or the third method, optional with the churches, and, so far as we know, the latter is the method generally employed. In fact, with a wide experience in church work we have never seen disowned members restored in any other way. When a disowned brother expresses a desire to return to the fold, let him come before the church, make his statement, or confession, as the case may require, then, after the members present have decided to restore him to fellowship, have him take his stand at a convenient place, and all the members come forward and receive him. This they should do in such a way as to show that he is welcomed back into the fold. In heaven there is much joy over the returning sinner. Let the same joy be manifested when restoring expelled members to fellowship.

Church Papers.

The Baptist Commonwealth says that if any church papers should succeed, the general public would think the papers of the Methodist Episcopal church would be the ones. They have the best system of organization of any denomination and it is not only expected but urged that every pastor in the Conference shall be an active agent for the paper. There have also been other funds usable for making such papers go. Yet, at the recent meeting of the Methodist Conference, it was shown that in the last four years the Methodist papers had lost over four hundred thousand dollars. Only because of their system and supplementary funds could they have stood this serious loss. They are face to face with the problem of how to continue these denominational organs. And what is true of the religious publications, of the Methodist Episcopal church is true of some other churches. Those in charge of the publishing interests are either lacking in finances, or have to contend with conditions that the public knows little about. And while the losses are great, and, we think unreasonably so, the managers are frank enough to publish the circulation of each paper, and the amount it falls short of paying expenses. But after all the loss of four hundred thousand dollars in four years is startling. It shows that there is something wrong somewhere.

The Country Preacher.

It is reported that Rev. R. W. Lilley, Chairman of the Country Church Committee of the Iowa Christian Convention, made a decided sensation when he said, in his address before the assembly: "Cut out theology when you educate a preacher for the country and small town church, and give him agriculture instead." He would have the preacher for the country and small town church know more about his Bible, more about country life, and less about what is known as systematic theology. It is further stated that, before the chairman got through with his address, there was quite a general agreement that he was about right. And, by the way, the philosophy lying back of this proposition accounts for the success of our country preachers in the generation gone by. They knew a good deal about the Bible, probably more about farming, and by drawing on their experiences for illustrations with which to impress their lessons, could attract large crowds, and hold them longer, than the best educated preachers from the theological schools. If we mean to revive our work in the rural districts, we must get back to the old methods of having preachers familiarize themselves with farming scenes.

Reconciliation Before Baptism.

In view of the revival meetings, to be held during the fall and winter months, a correspondent thinks something should be said regarding the importance of new converts becoming reconciled to members with whom they may have had differences, before being received into the church. In our eagerness to get people into the church, matters of this character are sometimes overlooked. And yet members, who have had differences with outsiders, should not be strenuous on this point. Should such parties apply for admission into the church, it would be better to forgive and forget, rather than to contend for a rigid adjustment, solely with a view of squaring up things, especially if the difference should have grown out of matters of little importance. However, if it should be a serious affair, all admission proceedings should be stayed until a proper understanding between the parties can be brought about. When the purpose of one to enter the church is prompted by pure motives, there will be no difficulty whatever in bringing about any needed reconciliation between the party and a member whose life is known to be consistent. Occasionally there is a member who insists on new converts reaching a higher standard of ethics than he has reached himself and the complaints of such a one should be considered with a good deal of allowance for his lamentable weakness. Still, when there are misunderstandings of the character alluded to, it is better to adjust them at the door of the church, than to undertake to dispose of them inside of the fold.

The Sunday-School.

We are asked to say whether the Sunday-school is a department of church work, or an independent institution, having no connection with the church. We answer by saying that the Sunday-school is an institution of the church, and is subject to the regulations of the church. The Annual Conference, years ago, fully recognized the Sunday-school, has authorized the holding of Sunday-school Meetings in the Conference, Tabernacle, has for years been appointing members on a Sunday-school Advisory Committee, and last year created a regular Sunday-school Board, to exercise general supervision over the Sunday-school work of the Brotherhood. Not only so, but each year the Board is to make its report to the Conference, and help, in every way possible, to build up the Sunday-school interests of the Church of the Brethren. Most assuredly is the Sunday-school one of the activities of the church, and is responsible to the church for the work it does. So far as possible, all the main officers of the Sunday-school should be chosen by the church with instruction to conduct the school for the church and in keeping with her principles.

Inclosing Stamps.

A number of writers who solicit correspondence concerning new localities in which they have settled or concerning the church outlook, request those, seeking information of them, to enclose a stamp. This request ought not to be necessary, and we do not often give it in connection with what may be published. People who write for information, that concerns them more than the party whom they address should know enough to enclose the necessary stamp to pay return postage, without being told, yet it is a little matter that is often overlooked by the thoughtless. When writing to a business house or a firm regarding matters relating to such houses or firms it is not customary to enclose a stamp for reply, when writing a party for information, that does not especially relate to his interests, the stamp should by no means be neglected.

Utility Men.

Not a few of our good preachers may be classed as utility men. That is, they can do other things besides preaching the Gospel. They remind one of Paul, the prince of missionaries, who, when necessary, could turn his hand at tent-making. Speaking of one of the efficient workers in the East, the Meyersdale, Pa., *Republican*, of Aug. 8, says:

"Rev. L. J. Flohr, formerly pastor of the Church of Brethren at Garrett, is foreman of 20 signalmen, who at work, installing a block system by which all trains shortly be operated. Rev. Mr. Flohr, besides being eloquent pulpit orator is a veteran railroad man, he ing been in the Western Maryland signal service fo years."

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

NOTICE TO THE CHURCHES IN OHIO.

Sept. 3 the forty-three proposals decided upon by the Constitutional Convention, to be incorporated in the State's new constitution, are to be voted on. Watch your local papers for a list of them. Among these is one to license to traffic in intoxicating liquors, which, if adopted, will bring disgrace to the State by having incorporated in our new constitution a clause that will give the liquor interests an almost impregnable hold. Since a majority of votes cast will decide the matter, it becomes the duty of every brother, who has a vote, to be at the polls and cast it against this proposal, for it will be far easier to reject it now, by a majority, than it will be in later years to cancel it by an amendment, which will require a two-thirds or three-fourths vote. So be up and doing. Pray, talk, and, above all, vote that our fair State may the sooner be rid of this curse, and the right prevail.

W. M. Howe.

1012 Bedford Street, Johnstown, Pa., Aug. 4.

OUR TENT MEETINGS.

The Logansport tent meetings, started a little over three weeks ago by our pastor, Bro. Chas. Oberlin, and for a week or so encouraged by Bro. Crosswhite's kind labors, closed last night. I know that the Brotherhood will rejoice with us, to learn that fifteen precious souls put on Christ in holy baptism, that a wanderer was restored to the fold, and that four others have sought entrance into the kingdom who have not yet been baptized.

Bro. Hatcher, while visiting his children in the city, favored the meetings with two much appreciated sermons.

Beyond the immediate results of the meetings, they closed with such an interest, that had not our pastor been almost ill, it would have seemed very wrong to close them. May God in his mercy, soon restore his strength! He is a forceful speaker, and he and his dear companion have a warm place in many hearts. Could our well-housed churches see the hall, in which he preaches, they would realize the disadvantages under which he and the Logansport church are laboring. Pray for us!

Josephine Hanna.

715 Oak Street, Aug. 12.

RED BANK, PENNSYLVANIA.

Our evangelistic series of meetings are scheduled to begin Sept. 9. Bro. W. M. Howe is expected to be with us to do some Bible teaching and preaching. His labors with us are to close with a love feast Sept. 15. Then Br . J. H. Cassady is expected the following day, to remain with us for several weeks. We are praying for, and expecting, great blessings from the Lord.

The interest at this place is increasing steadily, as is indicated by the attendance at our regular services. Last night, Aug. 4, the seating capacity was not nearly sufficient for those inside and outside of the house, as many remained outside.

The graduating exercises of our first teacher-training class of the Sunday-school will be held Aug. 25. Nine persons will graduate in the class. A new class will be started in a few weeks. Our first class was difficult to start, but it would be hard to hold back the second one, as many are anxious to take the course.

Our Sunday-school is in the "front line," according to the standard set by the county, and holds a front-line certificate. When our Field Secretary of the Western District of Pennsylvania was with us, he asked that fifteen, or more, of our school come to the Sunday-school Convention at Walnut Grove Aug. 22, and "carry home another front-line certificate." Our aim, above all, is the "building up of the cause of Christ at this place," and the "front line" position is a natural result.

New Bethlehem, Pa., Aug. 5. L. R. Holsinger.

DEDICATORY SERVICES AT YALE, IOWA.

Aug. 4 was the beginning of the first services held at Yale in our house. Early in the forenoon the crowd began gathering until the house was filled to its utmost capacity, all available standing room being used, and yet the house was not large enough to accommodate the crowd. Bro. A. C. Wieand, of Chicago, preached the dedicatory sermon in such a plain, forcible way that everyone who was permitted to hear the sermon, spoke of it as being highly spiritual, and the most instructive to which they have ever listened. A great many had never heard a dedicatory sermon, and considered it a great blessing to be permitted to be under the sound of Bro. A. C. Wieand's voice. Bro. Guy Fiscel led the song service.

In the afternoon the large crowd, which had previously been cared for by brethren and friends, in various ways, again met. At this time Sister Wieand's thrilling recital of the capture of herself and company by the Arabs, and their subsequent release, aroused general interest. Many appreciative remarks were heard, as Sister Wieand spoke in her clear, meek way. Sister Myers, of Dallas Center, Iowa, led the song service.

In the evening Bro. Wieand talked on "What Is a Christian?" He made it a personal matter for us to decide. The song service, during this meeting, was conducted by Bro. Chas. Reynolds. The efforts of all the leaders were much appreciated by those who had charge of the meeting, the song service being enjoyed by all. Quite a large number of visitors and visiting ministering brethren were present, which added inspiration to the occasion. This church is not as large as some, but is plain, well-built, and lighted with gas. It was dedicated free of all encumbrances. Many liberal donations were received during the building of this house for the Lord. Surely, we have reasons to be thankful to him who overrules it all.

Allie Lookingbill.

Yale, Iowa, Aug. 5.

FIRST DISTRICT OF VIRGINIA.

The ministers and Sunday-school workers of the First District of Virginia met in their fourth annual Sunday-school and Ministerial Meetings at the Brick church, Franklin County, Aug. 6, 7 and 8. The first session was held on Tuesday evening. Sister Long, of India, gave an address, and Bro. Long preached for us on Tuesday and Wednesday evenings.

The ministerial program was given on Wednesday morning. Wednesday afternoon, Thursday morning, and Thursday afternoon, were taken up in Sunday-school programs. All phases of Sunday-school work, and especially the Sunday-school extension work, were discussed thoroughly, with practical suggestions for beginning the work where it has not been taken up, and with ample help to make it more successful where it is in progress.

There are three classes graduating in teacher-training courses in our District this year; but no graduating exercises were held at the Institute, since each class is having its own exercises. Out of the twenty-two schools

FINANCIAL REPORT

The General Mission Board acknowledges with thanks the receipt of the following donations for the month of June 1912:

WORLD-WIDE.

Pennsylvania—$111.50.
Eastern District, Individual.
Kate Merkey, ... $ 1 00
Southern District, Individuals.
Bequest, Daniel M. Baker, deceased, 195; Samuel H. Baker, $2, ... 97 00
Western District, Individuals.
Receipt No. 17954, $6; A Brother, $5; W. M. Howe (marriage notices), $1; B. B. Ludwick (marriage notice), 50 cents, ... 13 50
Indiana—$98.51.
Northern District, Christian Workers.
Bremen, ... 7 90
Bro. and Sister. Wm. Newcomer, $10; Mrs. Susan Yoder, $10; Elizabeth Eble, $5; Cynthia Foote, $1; Levi Hoke, 50 cents; J. R. Miller (marriage notice), 50 cents, ... 27 00
Middle District, Congregation.
Mexico, ... 48 00
Sunday-school.
Burnetts Creek, ... 5 26
D. O. Cottrell, ... 55
Southern District, Congregation.
Muncie, ... 9 80
Ohio—$87.90.
Northwestern District, Congregation.
Lick Creek, ... 4 00
Sunday-school.
Sugar Creek, ... 16 00
Daniel Bock, $10; David Fultz, $4; D. F. Kelley, $1; N. L. Cool (marriage notice), 50 cents, ... 15 50
Northeastern District, Individual.
Dr. Geo. H. Irvin, ... 40 00
Southern District, Individuals.
D. S. Filbrun, $2.40; A Brother, $10, ... 12 40
Illinois—$33.00.
Northern District, Congregation.
Polo, ... 3 55
An Unknown Friend, Elgin, $12; Geo. Sword, $3.70; Isaac R. Beery (marriage notice), 50 cents, ... 16 20
Southern District, Individuals.
Urias Blough and family, $10; Oscar Ridgely, $2.25; J. M. Angle, $1, ... 13 25
Idaho—$30.00.
A Lover of Missions, ... 30 00
North Dakota—$27.74.
Congregation.
Rock Lake, ... 15 50
Sunday-school.
Ray—Prairie Home, ... 7 24
Receipt No. 18013, ... 5 00
Iowa—$16.40.
Northern District, Sunday-school.
Kingsley Union, ... 8 35
Geo. H. Brallier (marriage notice), 50
Middle District, Congregations.
Beaver, $7.25; Muscatine, 30 cents, ... 7 55
Missouri—$10.00.
Middle District, Individuals.
John T. Forehand, $4.50; Moses Crues (marriage notice), 50 cents, ... 5 00
Southern District, Individual.
A Sister, ... 5 00
Virginia—$9.65.
First District, Individuals.
A. N. Hylton, $2; D. F. Bowman, $1.15; Sarah J. Hylton, $1, ... 4 15
Second District, Individual.
Samuel Pence (marriage notice), ... $ 50
Northern District, Aid Society.
Timberville Sisters, ... 5 00
South Dakota—$8.25.
Willow Creek, ... 8 25
Kansas—$7.63.
Northeastern District, Sunday-school.
Nora Gauby's Class—Washington, ... 1 00
Southeastern District, Sunday-school.
Peabody, ... 5 63
Southwestern District, Individual.
Lizzie L. P. Miller, ... 1 00
California—$5.85.
Northern District, Individual.
A. A. Hartman, ... 1 00
Southern District, Individuals.
A Sister, $3; Harvey Snell, $1.85; W. M. Platt (marriage notice), 50 cents, ... 4 85
New Mexico—$3.16.
A Sister—Miami, ... 3 16
Tennessee—$3.00.
Knob Creek, ... 3 00
Wisconsin—$2.50.
Lizzie A. Clair, $1; Mr. and Mrs. J. E. Zollers, $1; W. H. Greenawalt (marriage notice), 50 cents, ... 2 50
Oklahoma—$2.00.
A. Leedy, ... 2 00
Washington—$1.50.
B. F. Glick, ... 1 50
Canada—$1.00.
Mrs. J. L. Weddle, ... 1 00
Minnesota—$1.00.
W. H. Young, ... 1 00
Unknown—$15.50.
In Jesus' Name, $15; Unknown, 50 cents, ... 15 50

Total for the month, ... $ 476 09
Total Conference offering, ... 15,926 83
Previously reported, ... 1,929 42

Total for year so far, ... $18,332 34

INDIA ORPHANAGE.

Virginia—$68.00.
First District, Sunday-school.
Home Department—Daleville, ...$ 14 00
Second District, Sunday-school.
Bridgewater College, ... 32 00
Miss Virginia Wright, ... 1 00
Eastern District, Sunday-school.
Oakton, ... 20 00
A Sister in Richmond, ... 1 00
Idaho—$37.85.
Sunday-school.
Junior Department, Boise Valley, ... 17 85
A Lover of Missions, ... 20 00
Illinois—$34.15.
Northern District, Christian Workers.
Shannon, ... 7 65
Lily Sheller, ... 16 50
Southern District, Sunday-school.
Centennial, ... 5 00
Aid Society.
Centennial Sisters, ... 5 00
Indiana—$19.00.
Northern District, Sunday-school.
Geo. H. Brallier (marriage notice), ... 50
Manus Salorum Class, Elkhart City, ... 14 00
Middle District, Sunday-school.
Primary Class—Loon Creek, ... 5 00
Ohio—$12.22.
Northwestern District, Sunday-school.
Sugar Creek—Pleasant View, ... 12 22
Kansas—$7.46.
Northwestern District, Sunday-school.
Victor, ... 7 46
Michigan—$5.00.
Sunday-school.
Sunfield, ... 5 00
California—$5.00.
Southern District, Sunday-school.
San Dimas, ... $ 5 00

Total for the month, ... $ 188 68
Total Conference offering, ... 146 00
Previously reported, ... 1,011 93

For the year so far, ... $ 1,346 61

INDIA MISSION.

California—$5.00.
Southern District, Individual.
Harvey Snell, ... $ 5 00
Kansas—$4.50.
Northeastern District, Sunday-school.
Primary Class—Cottonwood, ... 2 50
Northwestern District, Individual.
Mrs. Clara T. Brandt, ... 2 00
Virginia—$1.00.
Eastern District, Individual.
A Sister in Richmond, ... 1 00

Total for the month, ... $ 10 50
Total Conference offering, ... 16 89
Previously reported, ... 389 47

For the year so far, ... $ 416 86

INDIA NATIVE SCHOOLS.

Missouri—$10.00.
Northern District, Sunday-school.
Smith Fork, ... $ 10 00
Iowa—$5.50.
Middle District, Sunday-school.
Old Sisters' Class—Panther Creek, 5 50

Total for the month, ... $ 15 50
Total Conference offering, ... 5 00
Previously reported, ... 114 00

For the year so far, ... $ 134 50

INDIA WIDOWS' HOME.

California—$19.84.
Northern District, Individuals.
W. E. and Emma T. Whitcher, ..$ 19 84

Total for the month, ... $ 19 84
Total Conference offering, ... 1 00
Previously reported, ... 23 72

For the year so far, ... $ 44 56

CHINA MISSION.

Ohio—$13.74.
Northeastern District, Sunday-school.
Canton, ... $ 10 44
Northwestern District, Congregation.
Lick Creek, ... 3 30
California—$4.35.
Southern District, Individual.
Harvey Snell, ... 4 35
Michigan—$2.00.
Sunday-school.
Freesoil, ... 2 00
Illinois—$1.00.
Southern District, Individual.
A Sister, ... 1 00

Total for the month, ... $ 21 09
Total Conference offering, ... 26 00
Previously reported, ... 85 63

For the year so far, ... $ 132 72

CHINA FAMINE.

New Mexico—$25.00.
N. J. Garman, ... $ 25 00
Indiana—$10.00.
Northern District, Individual.
J. O. Culler, ... 5 00
Southern District, Individuals.
Brother and Sister Josiah Brower, 5 00
Ohio—$6.00.
Southern District, Individual.
M. Edith Riley, ... $ 6 00
Pennsylvania—$5.00.
Southern District, Individual.
Alice Winand, ... 5 00
Unknown—$15.00.
In Jesus' Name, ... 15 00

Total for the month, ... $ 61 00
Previously reported, ... 222 33

For the year so far, ... $ 283 33

AFRICAN MISSION.

Pennsylvania—$1.00.
Middle District, Individual.
J. G. Mock, ... $ 1 00

Total for the year so far, ... $ 1 00

DENVER COLORED WORK.

California—$131.94.
John R. Cupp, $5; A. J. Senger, $5; John K. Sharp, $1.50; P. E. Wirt, $2.50; J. C. Seibert, $5; Rebecca Seibert, $1; S. S. Keller, $1; W. C. Heisel, $4; J. O. Bowman, $1; J. H. Barnhart, $1; D. D. Garvey, $1; W. H. Shirk, $1; W. A. Garvey, 50 cents; R. M. Pike, 50 cents; F. P. Mitchell, $3; S. L. Burger, $1; Butte City Sisters' Aid Society, $5; L. Q. Custer, $2.50; M. P. Custer, $3; Paul Overholtzer, 25 cents; Floretta Linville, 25 cents; A Sister, $2; A Brother, $5; J. Overholtzer, $5; S. H. Shively, $3; M. L. Hylton, $1; W. R. Brubaker, $1; J. O. Hartman, $2; J. E. Fillmore, $1; H. Fillmore, $2; A. G. Fillmore, $5; R. L. Grabill, $1; Thomas Kline, $5; Eugene and Roy Kerr, $1; Mrs. C. A. Berglind, $2; F. Kuckenbaker, $25; I. D. Trostle, $2; Long Beach Cong., $15; Hiram Hylton, 75 cents; J. O. Brubaker, 50 cents; P. S. Hartman, 50 cents; Calvin and Lester Hartman, 5 cents; Live Oak Sunday-school, $2.85; Lordsburg Prim. Class, $2.04; H. F. Netzley, $2.25, ... $ 131 94
Indiana—$21.75.
Jas. R. Peters, $1; Sol Mishler, $1; Iverson Mishler, 50 cents; Calvin Bainter, 25 cents; John Bainter, $1; Catharine Riggle, $3; J. A. Riley, $5; Lydia Symsama, $10, ... 21 75
Oregon—$10.00.
C. W. and M. H. Metz, ... 10 00

Total for the month, ... $ 163 69
Total Conference offering, ... 2 00
Previously reported, ... $ 1,173 20

For the year so far, ... $ 1,338 89

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.

Ohio—$6.00.
Intermediate Class—Zion Hill S. S., $ 6 00
Illinois—$1.93.
Lamotte Sunday-school, ... 1 93
California—$1.75.
Inglewood Sunday-school, ... 1 75

Total for the month, ... $ 9 68
Previously reported, ... 197 96

For the year so far, ... $ 207 64

represented at the Institute, there were two front-line, four banner, and two star schools. There were forty ministers, sixteen superintendents, twenty delegates and twenty-seven teachers present. A contribution of about $100 was made for the benefit of the Institute.

The entire meeting was indeed a rich spiritual feast. Brother and Sister Long did much to enrich our programs. Each session seemed to be more Spirit-filled. The enthusiasm aroused reached its climax in the closing session. The efforts put forth had certainly not been in vain, for it was decided that the Sunday-schools of, the original First District of Virginia, now the First and Southern Districts, support a missionary or missionaries in the foreign field, and that our Sunday-school committee devise plans for securing the missionary or missionaries, and raise funds for supporting them. Surely a meeting that closed with such an action was pervaded by the spirit of our Master!

Since our District has been divided into the First and Southern Districts, each will hold its own Sunday-school Institute in the succeeding years. We pray that our energies may be all the stronger because of the division, and that the work of this meeting may be only a beginning of the work that these schools will do in the future for the salvation of souls throughout the world.

Roanoke, Va., Aug. 10. Elsie N. Shickel.

Two of the Parables.

(Concluded from Page 533.)

ways,—a symbol of truth and a symbol of error. It is true that leaven is used to typify sin, both in the Old and New Testaments. But in this parable Christ calls out the working power of leaven, and leaven itself. He means to tell us that truth in the mind and heart should be like leaven put in meal. The serpent personifies the devil, yet Christ bids us to imitate the serpent in wisdom. Truth in the mind and heart is like leaven put in meal or dough, as follows:

1. Leaven transforms the meal or dough into which it is put, so will truth transform the mind and heart into which it is received. "I will put my laws into their minds, and write them in their hearts."

2. "The whole was leavened." Leaven will transform the entire quantity; so will truth transform the entire man; his mind, heart and conduct. "Old things pass away and all things become new."

3. There are certain conditions that control and govern the working power of leaven. These are (1) Temperature; (2) Growth, increase. (3) Must be pure, kept free from foreign matter. How apparent it is that the growth and development of truth in the mind and heart necessitate each of these!

Covington, Ohio.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Springdale.—On the evening of July 27 we commenced a series of meetings, which continued until the evening of Aug. 11. The interest at these services was so good that the members organized the first Brethren Sunday-school in the community. Quite a degree of enthusiasm is being manifested among the members in the cause of the Master.—C. P. Rowland, Springdale, Ark., Aug. 13.

CALIFORNIA.

Covina church, at her last council, held an election for two ministers. Brethren Walter Hepner and Fred Chemberlen were called to the ministerial office, but felt that they could not accept at that time. At a called council, Aug. 9, they gave their decision to take up the work, but on account of having school-work, requested the installation to take place at a later date, when they could more fully give their service to the Lord's work. Bro. Harvey Snell and family will soon leave us for work at Bethany, and Bro. J. H. Brubaker and family will locate at Lordsburg for the present. Their presence and help in our services will be missed.—Eulalia Overholtzer, Covina, Cal., Aug. 10.

Empire church met in council Aug. 3, at 10 A. M. Our elder, Bro. S. F. Sanger, presided. Arrangements are being made to hold a Sunday-school Convention in the near future. A committee was appointed, consisting of the elder, Sunday-school superintendent and Sunday-school secretary, to make plans for the convention. The church decided to use the birthday money to support a native worker in India. Eld. P. B. Fitzwater preached for us on Sunday morning and evening of July 28. The house was well filled at both services. Bro. Fitzwater's sermons will long be remembered, as they were inspiring and uplifting to the soul.—Myrtle M. Julius, R. D. 3, Box 213, Modesto, Cal., Aug. 7.

CANADA.

Pleasant Ridge.—Our church met in council Aug. 10, with Bro. L. Shatto presiding. Two letters were accepted. Sunday-school officers were reëlected, with Bro. Ira Miller as superintendent, and Sister Olive Pobst as secretary. Our annual visit was authorized and some committee work was appointed. We expect to have a series of meetings and a love feast later on. Bro. Shatto preached to a full house on Saturday evening, but could not be with us on Sunday, as he filled an appointment at the Bradley schoolhouse, which we decided to continue every other Sunday until winter.—F. E. Pobst, Major, Alta., Canada, Aug. 12.

IDAHO.

Winchester.—The members of this church met in council Aug. 2. Our elder was not present, but Bro. Walker presided. The church decided to get Bro. Chas. M. Yearout, of Morrill, Kans., to hold a series of meetings for us this fall, while he is in the Northwest. Our Sunday-school took up a special collection of $8.30. This amount is to be used to send the Gospel Messenger to nonmembers.—Amanda E. Flory, Winchester, Idaho, Aug. 7.

ILLINOIS.

Big Creek church met in council Aug. 3. Our elder, Bro. D. J. Blickenstaff, presided. Bro. Dow A. Ridgely was elected delegate to District Meeting, with Bro. Geo. Ebie as alternate. Bro. Dow A. Ridgely, Sisters Myrtle Gines and Bertha Ridgely are our Missionary Committee. We expect Bro. W. T. Heckman to be with us Sept. 21, to begin a series of meetings. We decided to have our love feast Oct. 5, to begin at 5:30 P. M. Bro. Blickenstaff preached for us Saturday evening and Sunday morning and evening.—Howard Ridgely, R. D. 2, Sumner, Ill., Aug. 10.

Mulberry Grove church met in council at the country house Aug. 10. A Missionary Committee, composed of Brethren J. J. Cornish and E. E. Elam, and Sister Edna G. Stauffer, was appointed. Six letters of membership were granted. Our delegates to District Meeting are Brethren Henry Lilligh and E. E. Elam. Bro. Arthur Stauffer was chosen church treasurer, and the writer was chosen Messenger correspondent, to fill vacancies for the remainder of the year.—Edna Garst Stauffer, Mulberry Grove, Ill., Aug. 12.

Pleasant Hill church met in special council Aug. 9, with our elder, Bro. M. Flory, presiding. All business was disposed of pleasantly. We decided to change our church name from Pleasant Hill to Girard. According to the decision of Annual Meeting we called two young brethren to the ministry.—Brethren I. J. Gibson and Charles Harshbarger. Brethren Chris Roesch and Steve Weddle were elected to the deacon's office. Eld. M. Flory and Bro. Otis Stutsman were chosen delegates to District Meeting, with Brethren M. Smeltzer and Charles Gibson, alternates. Bro. Charles Harshbarger and Sister Mamie Gibson were elected to fill vacancies on the Missionary Committee.—Sister Elizabeth Shearer, Girard, Ill., Aug. 13.

INDIANA.

Camp Creek.—Our church held a Harvest Meeting Aug. 4. The harvest sermon was delivered by Bro. Otho Winger, of North Manchester, Ind. Dinner was served beneath the trees of the church grounds. At 2 P. M. Sister Ruah Shively conducted an interesting children's exercise, which was followed by an intersting talk on mission work in India, by Sister Ellen Brubaker, of Nappanee, Ind. A collection of $29.81 was taken for mission work.—W. E. Shively, Bourbon, Ind., Aug. 10.

Eel River.—We held our Harvest Meeting Aug. 11. Bro. S. S. Blough was with us and delivered two excellent sermons,—a harvest sermon in the forenoon, and a missionary sermon in the afternoon. An offering of $26.33 was taken for the mission cause. July 18 Bro. J. C. Murray, of North Manchester, Ind., preached for us both morning and evening, at the Brick house. Sister Murray was with him and led our song services in the evening.—Lizzie Wolfe, Claypool, Ind., Aug. 14.

Lower Deer Creek church met in council Aug. 10. No letters were received. One was granted. We decided to hold our annual Harvest Meeting Aug. 18. Bro. John Cripe was elected church trustee. Bro. Wm. Musselman and Bro. Ora Spitler were chosen delegates to the District Meeting, and Bro. J. G. Stinebaugh was elected delegate to the Sunday-school Convention. We decided to hold our love feast Sept. 28, at 2 P. M. We expect Bro. T. D. Butterbaugh, of North Manchester, Ind., to begin a series of meetings for us Aug. 15.—Sadie Hoff, Camden, Ind., Aug. 12.

North Liberty.—We held our Harvest Meeting at the Oak Grove church Aug. 10. The attendance was good. Bro. Eli Heestand, of Elkhart, Ind., delivered the harvest sermon in the morning and a missionary sermon in the afternoon. We then took up an offering of $18.30 for mission work. Bro. Heestand also gave us a splendid sermon on Sunday morning.—Dorotha Foote, North Liberty, Ind., Aug. 16.

Pleasant Hill church met in council Aug. 10, with our elder, Bro. Jesse Gump, presiding. All business passed off pleasantly. Bro. Elmer Pepple was chosen delegate to the District Meeting. Our series of meetings will begin Oct. 6, conducted by Bro. Stuckman, of Nappanee, Ind. Our love feast will be held Oct. 26, at 2 P. M. Our Temperance Meeting was held July 27. Bro. Buterbaugh, of Argos, Ind., gave us two good lectures.—Elva Bosler, Huntertown, Ind., Aug. 13.

Salem.—We held our Harvest Meeting Aug. 3. Bro. Frank Hendricks and Bro. Henry Wysong were with us. Two excellent sermons were delivered by Bro. Wysong,—a harvest sermon in the forenoon, and a missionary sermon in the afternoon. A collection of $5.87 was then taken.—Clyde Joseph, Culver, Ind., Aug. 11.

Sampson Hill.—The Brethren met Aug. 11 on the top of Sampson Hill, to give the Sunday-school children a day of worship in the grove. Fully 500 people met in a beautiful grove. We had a large, well-trained crowd of children, a well-rendered sermon by Bro. Cox, and a well-extended program. It was a feast to the soul.—W. L. Ross, Sampson Hill, Ind., Aug. 12.

Spring Creek church met in council Aug 3. Our elder, Bro. J. D. Mishler, presided. One letter was granted, and three were received. All business was disposed of in a Christian spirit. Brethren Joel Brubaker and C. A. Brallier were elected delegates to District Meeting. Bro. John Ross and Eld. J. D. Mishler are the alternates. Sister Elsie Circle was elected president of the Christian Workers' Meeting for six months. Bro. C. S. Garber, of St. Joseph, Mo., began a series of meetings for us yesterday, Aug. 11. We decided to have a love feast Sept. 7, at 10 A. M.—Clara M. Snell, R. D. 3, North Manchester, Ind., Aug. 12.

Springfield.—Sept. 1 we will hold our annual Harvest Meeting, to be conducted by Eld. Otho Winger, of North Manchester, Ind. Eld. L. Berkey was with us recently, and preached two very acceptable sermons. We were pleased to have Bro. Walter Gibson, of Beaverton, Mich., with us last Sunday, to preach for us. This was formerly his home.—Etta Elson, Wawaka, Ind., Aug. 13.

Tippecanoe.—We held our annual Harvest Meeting yesterday forenoon. Although the morning was rainy, yet we had a good meeting. Bro. John Stout preached a splendid sermon. After dinner we had our children's meeting. The house was full. The children did well. They had a fine program. Our collection for missions amounted to $31.04.—Josiah Garber, Syracuse, Ind., Aug. 12.

Turkey Creek.—Our church has been having many good meetings this summer, and we are glad to report that the interest is still growing. Our Sunday-school is larger than it has been for years. Sunday, Aug. 11, we held our Harvest Meeting. Bro. David Anglemyer preached for us in the forenoon. In the afternoon we listened to a program rendered by the young people. At the close of this service some of our older brethren gave short talks. Our love feast will be held Sept. 7.—Bessie Butterbaugh, Nappanee, Ind., Aug. 13.

IOWA.

Dallas Center.—On the evening of Aug. 5 Bro. Finnell, of Des Moines, and Bro. Moy Wing, one of our Chinese converts, who is now attending the Bethany Bible School in Chicago, came to us and gave us some very interesting facts about the needs of China and also regarding the work that is being done there. After hearing the earnest plea from one of their own number, to send his people the Gospel, surely we can truthfully say, "The harvest truly is great but the laborers are few." Aug. 10 our church met in council, our elder, Bro. C. B. Rowe, presiding. We decided to hold our love feast Oct. 19, beginning at 2 o'clock. Communion services proper to begin at 6:30. Sister May Runte and Bro. Harry Sipling were chosen delegates to District Meeting. Bro. Finnell is with us now, holding a series of meetings for us. We are hoping for a good, spiritual revival.—Maude A. Myers, Dallas Center, Iowa, Aug. 12.

Des Moines.—Sunday morning, Aug. 4, we enjoyed a visit from Sister Marie Jasper, our District Sunday-school Secretary, who addressed the workers on "The Next Thing," or "Graded Lessons." In a very interesting manner she reviewed the history of the lesson systems, and pointed out the vital need for something more systematic and practical, in the way of lesson material, for the various departments of our Sunday-schools. On Sunday evening of the same day Bro. Moy Wing, of Bethany Bible School, came to us in the interest of China and the Chinese. A well-filled house of eager listeners, and an earnest talk by our brother, were features of the service. Everyone enjoyed his singing of familiar gospel songs, in his own language. His visit was especially interesting because our Mission Study Class had, during the previous week, finished the study of "The Uplift in China." At our monthly members' meeting, last Thursday evening, Sister Elva Royer was elected delegate to the District Meeting. Arrangements were completed for our series of meetings, to be conducted by Bro. J. F. Burton. Bro. Morris Robinson will assist in the song services. Friday afternoon, Aug. 9, had been set as the date for our Sunday-school outing, and though many of our workers were out of the city, a splendid attendance was secured. Many of the parents came out to the park in time for the bounteous repast, which was served from 6 to 7 P. M. Watermelons and peanuts were served by the school. The excavating for our new churchhouse has been completed.—Virgil C. Finnell, 1335 South Sixteenth Street, Des Moines, Iowa, Aug. 10.

Franklin (Decatur County).—Our series of meetings will begin Sept. 22. Bro. Eller, of Kansas, has planned to be with us at that time. Our love feast has been appointed for Oct. 5. Our regular meetings, Sunday-school, Christian Workers' Meeting and Bible lesson, each Lord's Day, are a real help to us all who attend, though few in number.—Jemima Kob, Leon, Iowa, Aug. 13.

Grundy County.—Bro. W. J. Barnhart, our District Sunday-school Secretary, was with us July 28, and conducted three sessions in institute work. Aug. 4 the Christian Workers' offering for the Minneapolis Mission was about $6. Aug. 11 Bro. Merlin Miller, of Cedar Rapids, Iowa, gave us two sermons. Bro. Brubaker conducted the services in Grundy Center on Sunday morning.—Hannah C. Messer, Grundy Center, Iowa, Aug. 12.

Kingsley.—Our church enjoyed having Bro. J. Q. Goughnour and wife, of Slifer, Iowa, with us at our services last Sunday. Bro. Goughnour preached an able sermon at the West house in the morning, and one at the East house in the evening. The church decided, at our last council, to advance Bro. Eisenbise to the second degree of the ministry soon. That work was taken up last evening, prior to the preaching service. Bro. M. W. Emmert, of Mount Morris, Ill., while working in the interest of the Mount Morris School, stopped with us a few days. A short time prior to this he gave us two well-prepared sermons on Sunday, attended our Sunday-school in town in the afternoon, and also assisted in our prayer meeting services on Friday evening. We are always glad to have ministers, passing through here, stop with us. Since the West house has been completed, some repairing and new lights put in, regular evening services will be held. Bro. Eisenbise began a series of talks at this place, a week ago, on his trip through Palestine, describing his experience among the Bedouins. His talk was given to a full house and was much appreciated. Besides filling regular appointments in the home congregation, our ministers hold services one Sunday each month at Battle Creek.—Phœbe Foft, Kingsley, Iowa, Aug. 12.

Libertyville.—Aug. 7 Prof. M. W. Emmert, of Mount Morris, Ill., came into our midst, and was with us several days in the interest of Mount Morris College. Sunday, Aug. 11, Bro. A. Wolf, of Udell, Iowa, who, with his wife, is visiting here, preached for us. Aug. 4 Mr. C. Durant Jones, of the Christian church, gave us a temperance lecture. Bro. J. H. Keller, of Udell, is preaching for us once a month at the Batavia house this summer. Our love feast will be held Sept. 13, at 4 P. M. —W. W. Glotfelty, Batavia, Iowa, Aug. 12.

Notice.—I wish to announce to the churches of the Southern District of Iowa, that the Sunday-school, Christian Workers', Missionary Meeting, and the District Conference will convene in the Osceola church Sept. 19 and 20. All those having queries for said meeting should have them in the hands of the District Clerk not later than Sept. 10, as all matter received by me should be in the hands of the printer on that date.—J. H. Brower, District Clerk, South English, Iowa, Aug. 11.

KANSAS.

Abilene.—Our council was held at the Navarre churchhouse July 11, with our elder, Bro. Geo. Manon, presiding. Our love feast will be held Oct. 12, at the Navarre churchhouse. Bro. I. C. Snavely visited us recently, in the interest of Bethany Bible School, and preached two sermons while among us. Bro. F. E. McCune, our District Sunday-school Secretary, has just spent several days in our congregation and gave us a great deal of help in Sunday-school, Christian Workers' Meeting and missionary work. We have good attendance and interest at all of our services. After the services, last Sunday, two young men were baptized.—Roy Rock, Enterprise, Kans., Aug. 7.

Altoona.—Bro. W. H. Miller, of Independence, Kans., has promised to be with us Oct. 12, to begin our series of meetings. We will hold our love feast Oct. 19.—F. H. Boggs, Buffville, Kans., Aug. 12.

Kansas Center church met in council Aug. 3. Our elder, Bro. H. T. Brubaker, presided. We decided to hold our love feast Oct. 12, at 5 P. M. Bro. C. D. Hylton, of Bloom, Kans., will conduct a series of meetings for us, beginning about the first of October. Though few in number, we feel that the Lord is with us.—Lucy V. Boone, R. D. 6, Box 68, Lyons, Kans., Aug. 12.

Monitor.—The members at this place spent a very pleasant time at the church yesterday. After Sunday-school, Bro. J. J. Yoder gave us a splendid harvest sermon. Not only were we made to feel grateful for the plenty that God has given us to use, but also for the privilege of church fellowship which we can enjoy; for the broad, open prairie with its bounty of fresh air and beautiful nature, in a State free from saloons, which are temptations to our young folks, and for this wholesome, morally clean community in which God permits us to dwell. We were allowed to express our gratitude by raising an offering of $52.86 for District Mission work in this District. Well-filled baskets found their way to the dining room, and the six long tables were soon surrounded by God's people to enjoy the noon hour together. We feel that these social noon hours, spent together, do much in keeping up the spirit of unity and good-will among the members. In the afternoon Rev. Carey, of the Baptist church, McPherson, Kans., gave an excellent address in the interests of the Sunday-school, showing its relation to the work of the church, and some of the advantages of the rural Sunday-school. We were glad to welcome those who were here from a distance.—Emma T. Stutzman, Conway, Kans., Aug. 12.

Olathe church met in council Aug. 3, with our elder, Bro. H. F. Crist, presiding. Much business was disposed of. Our elder was chosen delegate to District Meeting, with Sister Lilly Riffey as alternate. We decided to have a two weeks' series of meetings, beginning Sept. 29, and closing with a love feast Oct. 12 and 13, commencing at 5 P. M.—Lillie Harris, Olathe, Kans., Aug. 9.

Ozawkie.—We were favored recently with eight Spirit-filled sermons by Bro. J. E. Smith, of Morrill, Kans.—H. L. Brammell, Ozawkie, Kans., Aug. 12.

Vermillion.—This church has great cause for rejoicing. Bro. E. H. Eby has been giving us some soul-cheering talks, and has impressed us with the great need of helpers in India. Bro. Frank McCune, our District Sunday-school Secretary, came Aug. 5 and staid with us till the 11th. The church has been much built up by his preaching. Two put on Christ in baptism,—a husband and wife. A young husband came forward to walk with his companion in newness of life on Sunday evening. He will be baptized soon. Bro. S. E. Thompson, of Lincoln, Nebr., will commence a series of meetings for us Oct. 6.—Lizzie Dellenbach, Beattie, Kans., Aug. 12.

MARYLAND.

Beaverdam.—Bro. C. H. Steerman, of Greencastle, Pa., was

with us from July 20 to Aug. 4, and gave us eighteen sermons. Although there were no visible results, we are sure that his labors were not in vain and that we have been built up spiritually by his being with us. We decided to hold our council July 31.—Edna A. Dotterer, Union Bridge, Md., Aug. 16.

Monocacy church held an annual Harvest Meeting Aug. 10. In the morning, followed by the quarterly council. Brethren C. D. Bonsack and George K. Sappington gave us many things to think of. While God is bestowing his blessings so lavishly upon us, we often forget him. Many of us get so busy with the affairs of this life that we neglect to attend Harvest Meeting and council meetings, and sometimes even forget preaching services. A collection of $17.03 was taken for missions. In the afternoon we held our council, which passed off pleasantly. One brother has been baptized since our last report, and one sister has been restored. Our love feast will be held Oct. 19, at 1:30 P. M. Bro. C. M. Steerman, of Greencastle, Pa., commenced a two weeks' series of meetings on the morning of Aug. 11, with an attentive audience of listeners.—Allen D. Hoover, Graceham, Md., Aug. 13.

Pipe Creek.—July 21 Bro. W. B. Stover began a series of meetings at our church which continued two weeks. We had very good, spiritual meetings, and the attendance was good. Aug. 1 we had an all-day meeting. In the forenoon our elder, Bro. Chas. D. Bonsack, gave us a fine sermon, it being our Harvest Meeting. After dinner we had another service, conducted by Bro. Stover. He gave us a fine missionary talk, which was followed by a good offering for Foreign Missions. The whole amount given for missions, during Bro. Stover's stay among us, was $80. At Pipe Creek we received $58; at Pleasantville, $11, and at Edgewood, $11. We hope much good may result from these meetings. Today four young soldiers were baptized. On the morning of Aug. 25 we expect to hold a children's day service, and one at Edgewood on the afternoon of the same day. Our next council will be on the afternoon of Sept. 7.—Eliza J. Englar, New Windsor, Md., Aug. 11.

MICHIGAN.

Zion.—Last Friday Bro. S. J. Bowman, of Johnson City, Tenn., came here to visit his brother, J. P. Bowman. Bro. S. J. Bowman preached for us on Sunday, after Sunday-school, and also in the evening. There will be meeting tomorrow evening, and probably the remainder of the week. Bro. Bowman has given us some good, sound scriptural talks, for which we all feel thankful. His sermons have been appreciated by outsiders, who help to fill the house at the services. Sister Lydia Mason (our mother) came back last Friday. She had been visiting her sons in Youngstown, Ohio, and also her daughter at Haskins, Ohio, near Toledo. Our Brother Oren and wife are still visiting here. They are on their way back to California. Our brother John and family left for North Dakota yesterday morning. He intends to work in North Dakota during harvesting and threshing, and then expects to locate in Oregon among the Brethren there. We had a large attendance at our Sunday-school last Sunday. There were ninety-five present. Bro. John and Sister Ritchey, Bro. Ira Blocher and Sister Blocher left yesterday morning to attend the District Meeting at the New Haven church.—W. F. Mason, R. D. 2, Prescott, Mich., Aug. 14.

MINNESOTA.

Winona.—Bro. Wine, who has been engaged in mission work in Texas for a number of years, spent last Sunday with us. He gave us two good sermons, which were inspiring and uplifting to all who heard them. We were indeed glad for Bro. Wine's visit, and wish that more of our brethren might stop with us when passing through the city.—Maud Thompson, 465 Olmstead Street, Winona, Minn., Aug. 13.

MISSOURI.

Rockingham.—Our church met in council Aug. 9. Our elder, Bro. E. G. Rodabaugh, presided. Ten letters of membership were received, and one was granted. Bro. E. W. Keim and Bro. N. S. Rhodes were elected delegates to the District Meeting, with Bro. D. W. Falls and Bro. J. S. Bowman as alternates. We decided to have our love feast Oct. 19.—Effie Early, Norborne, Mo., Aug. 15.

Smith Fork church has enjoyed a three weeks' series of meetings, conducted by Bro. Chas. Miller, of Independence, Kans. Although it was a busy season of the year, everything seemingly was made a secondary matter to churchgoing during the meetings. A large, eager audience listened to each able discourse. Twelve souls were born into the kingdom, and the membership was greatly strengthened. We much regretted to see the meetings close at a point where such keen interest was displayed, but previous arrangements had been made for Bro. Miller to hold a series of meetings at Polo, Mo., beginning Aug. 10. Bro. E. M. Studebaker, of McPherson, Kans., conducted the song services.—Emma Sell Winn, Plattsburg, Mo., Aug. 14.

Wakenda church met in council Aug. 10. Our elder, Bro. F. J. Rodabaugh, presided. Four letters of membership were granted. The following officers were elected: Bro. Irvin Fifer, Messenger agent; Brethren Bowman and Frank Vanpelt, delegates to District Meeting; Sisters Mary Bowman and Ida Hollar, delegates to the Sunday-school and Christian Workers' Meetings, to be held in the Bethel congregation in Holt County. For Christian Workers' Meeting, Bro. Irvin Fifer was chosen as president, and Sister Otto Minnich, secretary. We decided to hold a love feast Sept. 21, at 3 P. M. Sister Anthony Senger, of Iowa, was with us on Sunday, Aug. 11, and gave us an excellent sermon.—Grace Bowman, R. D. 1, Box 14, Hardin, Mo., Aug. 13.

MONTANA.

Glasgow.—We held our love feast Aug. 3, at the home of Bro. John Wingard. Twenty-one members surrounded the Lord's tables. Eld. Keller, of Medicine Lake, Mont., and Bro. Keltner, of Williston, N. Dak., officiated. Bro. Keller spoke to us on Sunday, Aug. 4, in the forenoon, and in the afternoon at the South Side schoolhouse. Bro. Keltner held services at the West Galpin schoolhouse in the afternoon. Sister Stella Wingard was chosen Mesenger agent. Bro. Frank Knisley was chosen solicitor, and the writer, correspondent.—Oliver M. Foust, Glasgow, Mont., Aug. 10.

NEBRASKA.

Bethel.—Brother E. H. and Sister Eby, home from India, have been with us over several Sundays. Bro. Eby filled three appointments. He told us about their life on the mission field. One sermon was on giving, "Tithes and Offerings." Last Sunday Sister Eby told us of their Sunday-schools in India. Their work with us is very much appreciated. Bro. Weaver, of Omaha, was here last week, soliciting for a church-house in Omaha.—Sudie Flory, Carleton, Nebr., Aug. 12.

Highline church met in council Aug. 3, with our elder, Bro. Mishler, presiding. A letter of membership was granted to Bro. Ira J. Lapp. Brethren S. G. Nickey and O. J. Lapp were elected delegates to District Meeting. We elected our church officers, with Bro. S. G. Nickey as elder; Bro. Ernie Lapp, clerk; Bro. W. J. Haynes, treasurer; Sister Rose Baxter, chorister; the writer, correspondent, and Sister Katie Hoffert, Messenger agent. Officers of the Christian Workers' Meeting were also elected, with Bro. Ernie Lapp as president, and Bro. Carl Nickey, secretary. July 4 we met at the church and had a missionary meeting. In the forenoon Bro. Amos Nickey gave us a very interesting sermon on "Christian Liberty." In the afternoon a missionary program was given by the children and young people.—Cora E. Lapp, Moorefield, Nebr., Aug. 12.

South Loup.—Bro. J. Edwin Jarboe and wife came to us July 27 and commenced a series of meetings. As an immediate result, ten were baptized and two restored. Our love feast was held Aug. 10. Bro. Jarboe officiated, assisted by Bro. A. J. Nickey, of Kearney, Nebr. Quite a number of members from Kearney were with us. We had an enjoyable feast, and we feel much built up in the Lord.—W. P. McLellan, Litchfield, Nebr., Aug. 13.

OHIO.

Lower Stillwater.—Aug. 10 we met at 3 P. M. for our Harvest Meeting. Bro. Samuel Snell gave us rich, spiritual food. On the Sunday following, in the morning, Bro. Russel Wenger and Bro. John Eikenberry were with us. They gave us some excellent thoughts on Sunday-school work, followed by an inspiring sermon. In the evening Bro. Otho Winger gave a splendid talk in behalf of our young people. Aug. 14 Bro. Couser organized a singing class at our church. Everyone is invited.—Maude Etter, R. D. 1, Clayton, Ohio, Aug. 15.

Palestine church held a Harvest Meeting Aug. 10, at 2 P. M. Bro. Hershel Weaver, of Prices Creek church, Ohio, was with us. He also preached for us on Saturday night and on Sunday at 10:30 A. M. July 21 Bro. D. S. Filburn, of Dayton, Ohio, preached for us, and on June 23 Bro. Earl Neff, of Circleville, Ohio, preached here. Their services were much appreciated by all present, and we feel inspired to greater and better service in the Master's vineyard. Our Sunday-school is progressing nicely.—Elizabeth Baker, R. D. 3, Greenville, Ohio, Aug. 12.

Silver Creek church met in council Aug. 10. Our elder, Bro. Jacob Keiser, presided. Our Harvest Meeting will be held Sept. 1. Bro. S. P. Berkebile and wife are expected to be with us. There will be services on Saturday evening, Aug. 31. We decided to have our love feast Sept. 7, at 10:30 A. M. We are endeavoring to secure the services of Bro. J. D. Mishler, of South Whitley, Ind., for a series of meetings at the Hickory Grove house, during the winter of 1913 and 1914. Bro. John M. Lair, of Custer, Mich., is to conduct a series of meetings at the Walnut Grove house the same fall or winter.—(Mrs.) Ottie Fisher, R. D. 1, Pioneer, Ohio, Aug. 12.

Trotwood.—Our series of meetings, conducted by Bro. Chas. Flory, of Union, Ohio, closed Aug. 3. We had three weeks of well-attended and interesting meetings. There were no accessions during the meetings, but since they have closed, one dear young soul has accepted Christ in baptism. We hope there may be others. We feel that the Lord's work of grace has been greatly revived in our hearts. Aug. 10, at 3:20 P. M., our dear Bro. Stover and family came to us and gave us a very interesting missionary meeting. The Stover family sang several songs in the Gujerati language, which were enjoyed by all. After this Bro. Stover talked about the great work of world-wide missions, telling us many interesting experiences while in their work in India. A greater missionary zeal than ever before was aroused among us, and all present felt that the meeting was both interesting and profitable. We pray God's richest blessings upon Bro. Stover and family, and upon all of God's chosen ones.—Elizabeth Waybright, Trotwood, Ohio, Aug. 11.

OREGON.

Ashland.—The District Meeting of Ashland, Oregon, will be held at Ashland Sept. 11, with other meetings following as per program, and closing with a love feast on the evening of the 14th. All that can conveniently be with us at these meetings are cordially invited. I also desire the elder or pastor of each congregation to write me how many are coming from their territory, so as to secure lodging for all, if possible, before they come.—Cora B. Decker, Ashland, Oregon, Aug. 8.

PENNSYLVANIA.

Antietam (Pennsylvania).—Our Harvest Meeting was held at the Welty house Aug. 11. Bro. John Rowland, of Maugansville, Md., conducted the services, and also preached for us on Saturday evening and on Sunday morning. His sermons were full of good instruction and rich admonition. Our love feast will be held in the Welty house, Oct. 12, beginning at 1:30 P. M., and continuing until the next day at noon.—Susanna M. Newcomer, R. D. 1, Smithburg, Md., Aug. 14.

Canowago.—We held our Harvest Meeting Aug. 10, at the Bachmanville house. Elders J. H. Longenecker, A. B. Gingrich, H. B. Hollinger, and Brethren Levi S. Mohler and Thomas Patrick were the ministers present. We took an offering of $27.91 for the Orphanage of Eastern Pennsylvania. Our council will be held Sept. 3, at the Bachmanville house.—Edgar M. Hoffer, Elizabethtown, Pa., Aug. 12.

Elizabethtown.—The series of meetings, held at Stevens Hill, one of our outposts, began Sunday, July 21, and continued until Aug. 3. Bro. H. B. Yoder, of Lancaster, Pa., preached for us, and his sermons were followed with keen interest. By his pleasant and winning personality and his simple and forceful sermons, Bro. Yoder won the interest of the people in that community, and helped the members in the congregation quite materially. Two men and one young lady,—all Sunday-school scholars,—stood up for Christ and will be baptized Aug. 18. We conducted our children's day meeting at the outpost on Sunday afternoon, Aug. 3. The interest taken by the children and people of the community was excellent, and their earnestness has increased our zeal to push onward and upward in the Master's business.—C. M. Neff, Elizabethtown, Pa., Aug. 12.

Harrisburg.—On Sunday afternoon, July 21, we gathered on the bank of the Susquehanna River, where Sister Emma Engle was received by the church in the rite of baptism. Bro. Adam K. Hollinger baptised her. It was a very impressive scene. The environments were so quiet, as if the saying: "Let all the earth keep silence before him" were being fulfilled. Aug. 4 Bro. L. E. Leas, of York, Pa., delivered a well-prepared sermon on "The Hidden Treasure." Wednesday evening, Aug. 7, we attended the funeral services of Sister Barbara A. Maugans, who died at the home of her son, Bro. A. H. Maugans. Owing to the unavoidable absence of Bro. H. D. Widder, the funeral services were conducted by our elder, Bro. G. N. Falkenstein, assisted by Rev. Martin V. Stutsman.—Elton Peterman, 402 Crescent Street, Harisburg, Pa., Aug. 12.

Lancaster.—Our council was held on the evening of July 10, and an adjourned council July 18. Three letters were granted. It was unanimously decided that our pastor, Bro. Harry B. Yoder, be the evangelist at a series of meetings the latter part of October. Recently he held a series of meetings at Stevens Hill, this county. Sister Elizabeth Miller's resignation, as our city missionary, was accepted with much regret. She has labored long and faithfully, and we feel grateful to her. Sister Miller still expects to do city missionary work for us, as her strength and home duties permit, but not in an official capacity. The election for Sunday-school officers resulted as follows: Bro. George Beelman, superintendent, and Sister Anna Boyd, secretary. Bro. Nathan Kilhefner was elected leader of the Wednesday evening Bible class, and Sister Ada Beelman was chosen chorister. July marked the close of our first year at the Coral Street Mission. A most encouraging report was rendered by those in charge. Bro. Daniel Hays, of Broadway, Va., Bro. B. F. Masterson, of Long Beach, Cal., and Bro. C. W. Guthe, of Los Angeles, Cal., favored us with visits since the Annual Meeting. We had the pleasure of having them all preach to us.—Emma C. E. Landis, 219 College Avenue, Lancaster, Pa., Aug. 13.

Little Swatara.—Our church met in council Aug. 12. Considerable business was disposed of pleasantly. We decided to hold our Harvest Meeting Aug. 24, at Frystown, at 2 P. M. The time for our love feast is Oct. 22 and 23, at 10 A. M., in the Ziegler house. The committee soliciting funds to build a large shed at Mickey's meetinghouse, reported very favorably, and the church authorized them to begin work as soon as convenient. Sister Kathryn Merkey donated to the church a beautiful and suitable site for this structure. We recently enjoyed a visit of our dear aged Bro. Wm. Philippi, now residing in Kansas, who came to visit his early home and friends after Annual Meeting. While he was with us, he gave us many encouraging and instructive words. The assistant Sunday-school secretary, Bro. Geo. Light, visited some of our Sunday-schools recently. His talks were much appreciated. Bro. Jacob G. Meyer, of Elizabethtown, Pa., also happened to come to one of our meetings and gave us an able discourse. The Sunday-school at Zieglers held her Children's Meeting Aug. 11. Bro. H. K. Ober addressed the meeting. His talk was interesting and enjoyed by a large and attentive audience. Bro. Ober remained till the following day, when he met with us at our council, in the interest of the contemplated Detention Home.—H. M. Frantz, Myerstown, Pa., Aug. 14.

Marsh Creek.—Our church met in council Aug. 10. Eld. Albert Hollinger presided. The deacons gave their report of the annual visit. All reported the members to be in love and union. Quite an amount of business was disposed of. One letter of membership was received. We will hold our love feast Oct. 19 and 20, beginning at 1:30 P. M. We expect to observe children's day at Marsh Creek. The time has not been decided upon. We will also have a children's meeting at the Friends Grove house Aug. 24. We decided to have our church cemetery incorporated, known as "Pfoutz's Marsh Creek Brethren cemetery."—Ida M. Lightner, Gettysburg, Pa., Aug. 10.

Midway.—We had our Harvest Meeting at the Midway house Aug. 10. Bro. John C. Zug did the preaching, followed by Eld. C. Bucher. A contribution was made toward the orphanage, now being erected at Neffsville, Pa. Bro. Zug also preached for us at our regular services at Midway, Aug. 11. A Temperance Meeting is arranged for at the Lebanon house Aug. 25, at 2 P. M., and a children's meeting will be held at the same place Sept. 22, at 2 P. M.; also one at Midway Sept. 8. Bro. Herman B. Heisey, our missionary, preached for us in Lebanon on the evening of Aug. 11. There is an increase of interest and attendance, at present, in our services.—A. H. Brubacher, R. D. 7, Lebanon, Pa., Aug. 12.

Plum Creek.—We expect to hold our council Aug. 24, at 2 P. M. Sunday, Aug. 11, we held a special rally of all the departments of our church and Sunday-school. At 10 A. M. we had our Sunday-school, and at 11 A. M. the home department and cradle roll members were reorganized, and a special parents' service was held. At 12:30 P. M. all ate together in the basement of the church. At 2 P. M. the children gave a helpful program. In the evening the organized classes rendered a special program. Bro. W. J. Swigart was with us and gave very helpful addresses at each of the sessions. Bro. Swigart knows how to adapt himself to people of different ages, so as to have a message for each. One young sister was baptized since our last report. Bro. R. D. Murphy was with us July 28, and gave us two splendid addresses, relative to Sunday-school work. Four were received recently by letter into our congregation.—H. S. Replogle, R. D. 1, Shelocta, Pa., Aug. 14.

Spring Grove.—Our church met in council Aug. 10, with Eld. I. W. Taylor presiding. Our love feast will be held on Thanksgiving Day, Nov. 28, at 9:30 A. M. Our children's meeting will be held Oct. 5, at 2 P. M. It was decided to hold a series of meetings at the Kemper house, beginning Nov. 16. Bro. Hiram Kaylor is expected to be with us.—Florence L. Mohler, New Holland, Pa., Aug. 11.

Springville.—Our church met in council Aug. 5, with Eld. John Schlosser presiding. One was reclaimed. We had a good attendance of the members. A collection of $25.18, for the General Hospital in Lancaster City, was taken. Our love feast is to be held at the Mohler meetinghouse Oct. 23 and 24, to commence at 9:30 A. M. Our Harvest Meeting was held Aug. 10. Bro. Nathan Fahnestock, of Manheim, Pa., was with us. A collection of $26 was taken for the Children's Aid Society.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa., Aug. 13.

Upper Canowago.—Our church met in council at the Lati-

(Concluded on Page 544.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

NOTICE TO THE CHURCHES OF WASHINGTON.

Our District Meeting of Washington for 1912 will be held with the Wenatchee congregation, Wenatchee, Wash., Sept. 11 and 12. According to the recent decision of Annual Meeting every congregation in Washington "should represent at District Meeting by two delegates." (See Annual Meeting Minutes of 1912.)

Each church should send a nomination for member on District Mission Board, either from your own congregation or some other in the District.

A feast of good things is prepared, as you will see by the program following:

Monday, Mission Board Meeting.
Tuesday, 8:30 A. M., Elders' Meeting.
Wednesday, 9 A. M., District Meeting.
Thursday, 9 A. M., District Meeting, till noon.
Thursday, 1 P. M., Temperance Meeting, followed by Missionary Meeting.
Thursday, 8 P. M., missionary sermon.
Friday, 8:30 A. M., Ministerial Meeting.
Friday, 1:30 P. M., Sunday-school Meeting.
Friday, 3 P. M., Christian Workers' Meeting.
Saturday, 8:30 A. M., Bible-school Meeting.
Saturday, 10:30 A. M., Sisters' topics.
Program Committee: John O. Streeter, J. U. G. Stiverson, C. E. Holmes.

M. F. Woods, District Clerk.

DISTRICT MEETING OF OKLAHOMA.

The members of the Panhandle of Texas and Pecos Valley, N. Mex., will convene in the Hoyle church, Ames, Okla., on the Frisco Railroad, twenty-one miles southwest of Enid, as follows: Tuesday, Sept. 17, 2 P. M., Elders' Meeting; Tuesday night, Temperance Meeting; Wednesday, 8 A. M., Ministerial Meeting; Wednesday night, Missionary Meeting; Thursday, 8 A. M., Sunday-school Meeting; Thursday, 2 P. M., Christian Workers' Meeting; Thursday night, Child Saving Missionary Meeting; Friday, 8 A. M., District Meeting.

Enid, Okla., Aug. 13. E. J. Smith, Clerk.

VACATION DAYS.

Christ said to his disciples in the midst of toil, with a multitude thronging around them, "Come ye yourselves apart and rest awhile" (Mark 6: 31). Christian Endeavorers, in our land and other lands, are studying as one of their lessons, "God's Beautiful Outdoors: What It Teaches Me." Truly, an appropriate lesson for this season of the year, when all who can are taking their vacation. Men and women have left the office, fathers and mothers, with their children, have left their home in the hot, dusty, crowded cities, to seek refuge by the seaside or in the country.

To get out into God's fresh, free air is the common object. What tragedies might be prevented if men and women could be persuaded to live more in the open air, to breathe freely and deeply!

God has made all nature beautiful. "Weeds are only flowers misplaced." Many of the best sermons are without words. Christ loved nature. He lived in the open "outdoors." He walked by the sea. He taught with nature as an open book before him. He drew his lessons from the birds of the air, from the flowers of the field, from the fishes of the sea. All these, wherever he went, had a message for him, and he was able to interpret.

Because Christ hallowed this earth with his presence, we are able to see him in the flower and the fruit, the mountain and the brook, the cloud and the rainbow, the sea and the tempest. In all these may we feel the personal presence of the King.

One of the lessons we learn from "outdoors" is largeness of life. In solitude are we able to relax mind and muscle. Confusing thoughts, perplexing problems are straightened out and one is able to look at self with more charity.

In solitude we are able to hear, in the ocean's wave, vibrations upon the soul-harp to which we too often are deaf while busy over the world's battle and strife. In looking over the ever-changing sea, and beholding its immensity, one also feels the unlimited possibilities of the boundless sea of life. Unlimited love from God the Father teaches us his great patience for us.

"O ever earnest sea!
Constant in flow and ebb,
Heaving to moon and sun,
Unchanging in thy change,
Teach me thy earnest ways,
That mine may be a life
Of steadfast work and praise."

May we, as Christian workers, return to our field, filled with true appreciation of what vacation means, and be more ready to bear burdens for those weaker than ourselves.

Florence H. Myers.

Huntingdon, Pa.

WHITE CHURCH, MISSOURI.

In compliance with a request I will give a brief report of the debate held between Wm. Rigsby, of the Primitive Baptists, and myself, at the C. P. church, near Peace Valley, Mo., July 26, 27 and 28, each debater making two forty-five-minute speeches each day.

First Proposition.—"The Design of Baptism." This, Mr. Rigsby affirms, was for the present salvation of God's sheep. He calls it a "common salvation," and he claims that it did not include eternal salvation. He maintained that children, when born into the world, are born children of God, and that the Gospel does not reach them. If born from their mother as children of God, they are always children of God, and, entering the church, they do not reach eternal salvation. This I denied, claiming that Christ came into the world that he might, by the atoning sacrifice of his blood upon the cross, cancel the Adamic sin. Hence children come into the world innocent and pure. They are fit subjects for heaven, but the Gospel is for salvation from our actual sins. Being reconciled by his death, we are saved by his life (Rom. 5: 10).

Mr. Rigsby said that some children, when born, are even then disposed to lie, hence are sinners. Christ, we are told, took the children into his arms and blessed them, and then said: "Of such is the kingdom of heaven." But still Mr. Rigsby contends that children are sinners. On this point I proved, by Mark 10: 13-16, that the blessing was done after he said, "Of such is the kingdom of heaven." I declared that the Gospel provides the way to get to the Father (John 14: 6). It is to purify (1 John 3: 3; 1 Peter 1: 22). It is to sanctify (John 17: 14-23). I brought forth the idea that the Gospel is for all the world (Matt. 24: 14-21), and that it is God's will that all men should be saved (1 Tim. 2: 3, 4). I pressed my opponent for a reply to this scripture, but got none.

Second Proposition.—"The Design of Baptism." This, I affirmed, was an act of obedience, prompted by love, the answer of a good conscience toward God for the remission of sins, and for the reception of the Holy Spirit. Mr. Rigsby denied. He said, "It was because their sins were remitted." I proved that the Greek equivalent of the word "for," in Acts 2: 38, is "eis," meaning "with a view to." When "for" means "because of that," the original word is spelled "heneka," in place of eis, according to "Young's Analytical Concordance." This I illustrated in this way, "William, you go to town for sugar. Now, William did not have the sugar before he went."

Third Proposition.—"The Mode of Baptism." Mr. Rigsby affirmed backward immersion as being one dip, going to Rom. 6: 3, 4 for proof of the fact that we are baptized in his burial and resurrection. He said that the world could not upset his argument. We told him that we did not intend to try this, as he had the argument upside down in the beginning, and we should like to set it up right. Then, when I proved, by the same scripture, the forward action in the likeness of Christ's death, my opponent, in his next reply, turned around and said that the apostles had no reference to water baptism in Rom. 6.

The debate came about on this wise: Last winter we were challenged for this debate. While Bro. W. S. Ritchey, from Pennsylvania, was with us, the people opposing us wanted some one to refute what Bro. Ritchey preached. Finally the church decided that the matter be settled by preaching sermons in defence of the respective claims. These turned into a regular debate, by which, we believe, good has been accomplished for Christ.

White Church, Mo., July 29. P. L. Fike.

DEATH OF ELD. NOAH COCKLEY.

Eld. Noah Cockley, of the Upper Cumberland congregation, Pa., was born May 7, 1850, died July 26, 1912, aged 62 years, 2 months and 19 days. He lived in this community all his lifetime. He, with his wife, who was Annie Widders, came to the church about fifteen years ago. It was not long after their coming to the church that he was called to the deacon's office, and from that to the ministry. Bro. Cockley is survived by his wife and two daughters; also his aged father, two sisters and two brothers. He never did much church work away from his home congregation, on account of failing health, but he was never too busy to hear the call of duty and visit those whom he might encourage in some way. Although he was not the active elder, his counsel was for the best interests of the church. His sincerity of purpose and consecration to the cause of his Heavenly Father was admired by all. He stood for the defense of the Gospel and the principles of the church. Services at the Huntsdale house by Eld. Samuel Stouffer, assisted by Brethren John Miller and the writer. Interment in the cemetery adjoining the church. Text, Eccles. 3: 4. A. A. Evans.

R. D. 8, Carlisle, Pa.

MIDDLE DISTRICT OF PENNSYLVANIA.

The fifteenth annual Ministerial Meeting and Sunday-school Convention of the above District, are to be held in the Altoona Brethren church Aug. 28, 29 and 30.

MINISTERIAL MEETING.

Theme.—Church Efficiency.

Wednesday Evening, Aug. 28.

Efficiency in Worship: (1) Importance of Efficiency in Worship.—M. J. Weaver. (2) How Secured: (a) From the Standpoint of a Minister.—W. S. Long; (b) From the Standpoint of a Layman.—W. H. Mentzer. (3) How Maintained: (a) From the Standpoint of a Minister.—H. A. Spanogle; (b) From the Standpoint of a Layman.—H. Atlee Brumbaugh.

Thursday Forenoon, Aug. 29.

Efficiency in Equipment: (a) In Keeping Records.—Geo. S. Meyers; (b) In Architecture.—F. F. Holsopple; (c) In the Individual: (1) The Minister.—E. M. Howe; (2) The Deacon.—J. C. Stayer; (3) The Layman.—Fred Zook.

EDUCATIONAL MEETING.

Thursday, 2 P. M.

Theme.—Training for Service.

2: 00, Song and Praise Service.
2: 15, Devotional Exercises.
2: 30, In the Ministry.—Jas. Sell.
3: 00, In Other Church Activities.—C. O. Beery.
3: 30, In the Home.—I. H. Brumbaugh.

Notice.—In response to a request from a number of persons, a special meeting of the elders of the Middle District of Pennsylvania is called for Wednesday, Aug. 28, at 2 P. M., in the Altoona church, for the purpose of considering matters relating to the interests of the congregations of the District. A full representation of the elders is desired.—W. J. Swigart, Moderator; J. C. Stayer, Secretary.

SUNDAY-SCHOOL MEETING.

Thursday, 7: 30 P. M.

Theme.—Increase.

7: 45, Growth and Development of Missionary Activities.—H. B. Heisey.
Quartette.
8: 25, Spiritual Increase.—W. M. Howe.
Offering.

Friday, 9 A. M.

9: 30, Business Session.
10: 30, Department Conferences: (1) Home Department.—Mrs. Jennie C. Baker, presiding; (2) Cradle Roll.—Mrs. Eleanor J. Brumbaugh, presiding; (3) Teacher-training.—A. E. Will, presiding; (4) O. A. B. C. Department.—Wm. Kinsey, presiding.
11: 30, Departmental Growth.—Five-minute Reports of department superintendents.

Friday, 1: 45 P. M.

2: 00, A Decade of Increase.—E. M. Detwiler.
Quartette.
2: 30, Comparison of Past and Present Methods in Keeping Records, Reporting, etc.—R. D. Murphy.
3: 00, My Sunday-school, Retrospective and Prospective.—John Bennet, Wm. Steele, C. R. Holsinger, D. P. Hoover, W. E. Cox, Anna Spanogle, Clara Replogle, Sannie Shelley.
Offering. E. M. Detwiler.

New Enterprise, Pa., Aug. 9.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Jacobs-Early.—By the undersigned, at the home of the bride's parents, Aug. 4, 1912, Bro. Dalton R. Jacobs, of Harrod, Ohio, and Ethel G. Early, of Lima, Ohio.—S. P. Early, 764 High Street, Lima, Ohio.

Johnson-Stover.—By the undersigned, Aug. 6, 1912, at the home of the bride's parents, Bro. J. A. and Sister Annie Stover, Mr. David L. Johnson and Miss Susie Mary Stover, all of Franklin County, Pa.—Wm. C. Koontz, Shady Grove, Pa.

Robinson-Minnich.—At the residence of Bro. O. P. Haines, Rockford, Ill., July 9, 1912, by the undersigned, John A. Robinson, pastor of Brethren church, Denver, Colo., and Sister Nora E. Minnich, of Greenville, Ohio.—Galen B. Royer, Elgin, Ill.

Senger-Weybright.—By the undersigned, at Elgin, Ill., Aug. 11, 1912, Bro. Ray W. Senger and Sister Ada J. Weybright, both of Elgin, Ill.—O. D. Buck, Franklin Grove, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Appel, Addison Christopher, infant son of Fred and Mary Appel, born July 17, 1912, died July 28, same year. Services by Eld. A. B. Peters. Interment in the East Wenatchee cemetery.—Vinnie A. Sellers, R. D. 4, Wenatchee, Wash.

Brown, Bro. Jacob C., died of paralysis at the Brethren's Home near Carlisle, Pa., Aug. 4, 1912, aged about 79 years. He was a consistent member of the Church of the Brethren for thirty-nine years. He was the last member of his family, and being without near relatives, went to the Brethren's Home, where he appeared to enjoy his last days very much. He was buried near the Hampton meetinghouse. Services by Elders C. L. Baker and S. S. Miller.—Nellie I. Baker, East Berlin, Pa.

Durr, Andres, born Jan. 9, 1835, died Aug. 4, 1912, aged 77 years, 6 months and 25 days. He was joined in marriage to Sister Julia Gilbert in 1880. To this union one son was born, who died Jan. 29, 1904. Services in the U. B. church, Arcanum, Ohio, by Eld. Jesse Stutsman, assisted by Rev. Dingilidine, of the Reformed church.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio.

Flory, Sister Lillie, nee Reherd, died in the Nokesville congregation, Nokesville, Va., July 22, 1912, aged 40 years and 20 days. She united with the Church of the Brethren about ten years ago, and was an earnest Christian worker. She leaves a husband, four children and a sister. Services by Bro. H. C. Early. Text, Rev. 14: 13. Interment in the Valley cemetery.—Barbara Miller, Nokesville, Va.

Foust, Sister Jane, died July 19, 1912, at her home in Williamson, Pa., after a long illness, which she endured patiently. She united with the church many years ago. A short time before her death she was anointed, asking God's will to be done. She leaves a kind husband, two daughters and two sons; also six brothers and sisters.—Pearl Heckman, R. D. 1, Williamson, Pa.

Franks, Bro. William David, born in Hancock County, Ind., Nov. 25, 1854, died in the bounds of the Verdigris congregation at his home near Madison, Kans., Aug. 1, 1912. Bro. Franks had been in failing health for some time, but no alarming symptoms were noticed until death took him suddenly by a weakened condition of the heart. He was married in 1877 to Sister Nancy Green. To this union seven children were born. One died in infancy. The others, with his wife, survive him. He was a loving father and husband. Besides the immediate family, a large number of relatives and friends remain, who realize the loss of a wise counsellor and friend. By this death three church offices remain unprovided for, and one Sunday-school office is vacant. Bro. Franks was a faithful deacon in our church since his identification with her interests in the early eighties. Services by Bro. Lantz, assisted by Brethren R. W. Quakenbush and S. L. Elrod, on the theme, "Reward of the Faithful."—C. A. Quakenbush, R. D. 1, Olpe, Kans.

Gibson, Arthur Orville, son of Milton and Dona Gibson, born May 17, 1911, died in Coffeyville, Kans., July 24, 1912, of cholera infantum. He was a descendant of Eld. Isham Gibson, of Ill., and was a bright child. Services by the writer at the Bethel M. E. church, six miles northeast of Coffeyville. Text, 2 Tim. 1: 10. Interment in the cemetery near the church grounds.—J. W. Eikenberry, Liberty, Kans.

Guyer, Bro. Jacob S., died in the bounds of the Snake Spring congregation, Bedford Co., Pa., April 30, 1912, aged 66 years, 4 months and 19 days. Bro. Jacob was a consistent member of the Church of the Brethren for many years, and attended church services regularly as long as health permitted him. He served the church in the deacon's office for a number of years, and was always ready to give of his means for the support of the church, whenever any help was needed. He was a kind and faithful husband and father, and a good neighbor. He leaves a devoted wife, one son and five daughters.—Emory Kagarice, R. D. 1, New Enterprise, Pa.

Hire, Sister Angeline, daughter of Joseph and Martha Wickersham, born in Paulding County, Ohio, Feb. 26, 1855, died Aug. 7, 1912, aged 57 years, 5 months and 11 days. She was united in marriage to William L. Hire, son of Leonard and Catherine Hire, Nov. 1, 1887. Three sons were born to this union. Two have preceded her to the spirit world. She united with the Church of the Brethren in 1888, at the South Poplar Ridge church. For the last twelve years she has lived in the bounds of the Blanchard church. She was anointed during her sickness and died in full assurance of that faith which she had lived so consistently. She leaves her husband, one son, four brothers and two sisters. Services at the South Poplar Ridge church by Bro. D. P. Weller and Bro. John Flory. Interment in the cemetery one mile north of the church.—Everett E. Weller, Continental, Ohio.

Hollinger, Elsie May, died of a lingering illness in York, Pa., aged 36 years, 9 months and 14 days. Services by Eld. Jos. A. Long. Text, 2 Tim. 4: 6-8.—Abraham S. Hershey, York, Pa.

Larsen, Sister Agnes, nee Peterson, born in Birket township, Lolland, Denmark, March 5, 1842, died at Navarre, Kans., July 19, 1912, aged 70 years, 4 months and 14 days. She was united in marriage to Rasmas Larsen in December, 1872. To this union four sons and three daughters were born. She is survived by her husband and five children. Sister Larsen united with the Church of the Brethren about nineteen years ago, and remained faithful to the time of her death. Services at the Navarre churchhouse by Bro. C. A. Shank. Interment in the cemetery near the church.—Roy Rock, Enterprise, Kans.

Lentz, Sister Lola May, daughter of Warren G. and Althea M. Lentz, born April 20, 1903, in Montgomery County, Ohio, died Aug. 6, 1912, aged 9 years, 3 months and 16 days. She leaves her parents and little sister. Although young in years she had a great desire to follow Jesus, and united with the Church of the Brethren July 9, 1912. Her life in the Master's service was short, but she did a great work. The Sunday-school misses her presence. Services in the Bear Creek church by Eld. J. W. Beeghly, assisted by Eld. Josiah Eby and Bro. Parker Filbrun. Interment in the cemetery near by.—Sarah M. Smith, Dayton, Ohio.

Lerew, Sister Hannah L., died of paralysis at the home of her daughter, Mrs. Menges, at Bragtown, Pa., May 7, 1912, aged 73 years, 1 month and 15 days. She was a member of the Church of the Brethren about five years. She leaves a family of three sons and two daughters,—all married. Services by Eld. C. L. Baker, assisted by Rev. Paul Glatfelter (Lutheran). Interment by the side of her husband in the Latimore graveyard.—Nellie I. Baker, East Berlin, Pa.

Leslie, Herman F., son of Brother Frank and Sister Catharine Leslie, born in Columbia City, Whitley Co., Ind., May 20, 1885, died of tuberculosis of the lungs, in the Selwood Sanitarium in Portland, Oregon, June 20, 1912, aged 27 years and 1 month. He was buried in Salem, Oregon. Services by Bro. Geo. C. Carl.—Frank Leslie, Sidney, Ind.

Leonard, Bro. Chas. S., born Aug. 18, 1861, died July 8, 1912, in the bounds of the Knob Creek congregation, Tenn. He was married to Sister Catharine Clark in August, 188[illegible]. He leaves a devoted companion and eight children. Bro. Leonard was a member of the Church of the Brethren about thirty years. Services by Bro. S. J. Bowman. Text, Rev. 14: 7. Interment in the family cemetery.—Angie Clark, R. D. Johnson City, Tenn.

Maugans, Sister Barbara A., widow of Jacob F. Maugans,

...n at Maugansville, Md., Sept. 28, 1831, died Aug. 5, 1912, ...ed 80 years, 11 months and 7 days. She was a member ...the Church of the Brethren for about forty years. She was ...mother of four sons and three daughters. One son and ...daughter survive. Her death was caused by a fractured ...h, due to a fall from one step, as she left the door to get ...ter. Services at her son's home by Eld. G. N. Falkenstein, ...isted by Rev. Martin V. Stutsman. Further services were ...nducted at the Broadfording church at Maugansville, Md., ...Rev. Rolland.—Elton Peterman, 402 Crescent Street, Har...burg, Pa.

Messenger, Ira Hanes, son of Friends Ira and Irene Mase..., died July 20, 1912, at the home of his parents at Le... Pa., near Harrisburg, aged 1 year, 5 months and 20 ...s. His remains were brought to East Berlin, Pa., and ...ried in the Mummert cemetery near by. Services by Eld. ... Baker.—Nellie I. Baker, East Berlin, Pa.

Rife, Jacob, son of Daniel and Margaret Rife, born in ...mberland County, Pa., March 29, 1828, died July 31, 1912, ...ed 84 years, 4 months and 3 days. Early in life he emi...ted to Richland County, Ohio, and in 1843, when but fif... years of age, moved with his parents to Miami County, ...d, where he resided until his death. In 1888 he was mar...d to Rachel Oaks, who was his constant companion until ...th. He was the eldest of thirteen children,—eleven broth... and two sisters. Four brothers and one sister preceded ... in death. He leaves his widow, six brothers and one ...ter. Services by the writer in the Pipe Creek church, about ... miles south of Peru, Ind., near where he lived. Text, ... Cor. 15: 37.—J. D. Rife, Box 123, Roann, Ind.

Balsehart, Sister Margaret, died of consumption and old age, ...ly 9, 1912, at her home in East Berlin, Pa., aged 77 years, ... months and 17 days. She was a member of the Church ...the Brethren for many years. Her husband died about four... years ago. She leaves two daughters and five sons. In...ment near the Mummert meetinghouse. Services by Elders ...H. Baker and C. L. Baker.—Nellie I. Baker, East Berlin, Pa.

Rock, Sister Annie E., nee Sheeley, born Oct. 31, 1862, at ...organtown, Md., died July 7, 1912, at Hope, Kans. She was ...rried in marriage to George W. Rock, at Dorrance, Kans., ...eb. 19, 1887. Four sons and three daughters were born to ...is union. Her husband, seven children, two brothers and ...ve sisters survive. She united with the Church of the ...rethren several years ago, and remained faithful to the time ... her death. She patiently bore her affliction for several ...onths prior to her death, expressing confidence that rest ...ould be hers at the end. Services at the home by Bro. ... A. Shank. Interment in the Ashton cemetery near the ...me.—Roy Rock, Enterprise, Kans.

Sommer, Bro. John, born in France, Aug. 6, 1835, died at his ...me in Metamora, Ill., Aug. 2, 1912, aged 76 years, 11 months ...d 16 days. His death was due to apoplexy. He had a ...alytic stroke three years ago, from which he never entire... recovered. He came to America with his parents when he ...as nine months old. Bro. Sommer was married to Anna ...mith June 24, 1863, who preceded him twelve years ago, ...uly 23, 1910. Thirteen children were born to this union, nine ... whom are living. He united with the Brethren church at ...tuttgart, Ark., fourteen years ago, and remained faithful ...til death. Services by the writer in Metamora, assisted ... Bro. A. Schrock, of the Amish church. Text, 2 Cor. 5: 10. ...terment in the Hickory cemetery.—D. E. Eshelman, Low...ell, Ill.

Miller, Susan Elizabeth, daughter of Harley W. and May ...iller, born Feb. 6, 1905, died Aug. 6, 1912, aged 7 years, 5 ...onths and 29 days. She was an exceedingly bright child for ...r age, and is greatly missed by the family and community. ...ervices at the Pittsburg Brethren churchhouse, in the Lud... congregation, by Eld. Jesse Stutsman and Bro. Newton ...ankley.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio.

Stahl, Bro. Joseph, born in Union County, Pa., July 13, 1828, ...ed at the home of his daughter, Mrs. R. C. Shepherd, at ...ee, Okla., July 23, 1912, aged 84 years and 10 days. The ...ceased leaves three sons and one daughter. His wife, one ...n and one daughter preceded him. Bro. Stahl united with ...e Church of the Brethren many years ago. He lived a con...stent Christian life. The remains were brought to Sabetha, ...here he had lived for over thirty years, and where the ...neral services were held, conducted by the writer. The body ...as laid to rest beside his wife and children.—R. A. Yoder, ...abetha, Kans.

Stoner, Sister Sarah, beloved wife of Daniel Stoner, died ...ly 30, 1912, at the home of her son, Paul, at York, Pa., ...here she had gone to secure treatment for a leaking heart ...d dropsy, aged 56 years, 10 months and 7 days. Her hus...nd was elected to the deacon's office a few years ago, in ...hich office he was efficiently assisted by the deceased. She ...as a faithful member of the Church of the Brethren for many ...ars, and always contended for the "faith once delivered to ...e saints." She was loyal to the nonconformity principles, ...e dear to the church she loved so well. In May she was ...nfined. Her physician told her that she was to keep very ...iet and remain at home for a while, but she told him she ...ould like to attend the love feast and the Annual Meeting, ...hich the doctor thought impossible. But the Lord raised her ...p and permitted her to enjoy both. A week before her death ...e said she had no concern for anything earthly, and so fell ...leep in Jesus. She leaves a husband and one son. Serv...es by Elders C. L. Baker, C. C. Brown and S. S. Miller. In...rment in the Mummert cemetery.—Nellie I. Baker, East ...erlin, Pa.

Stover, Theodore D., son of Daniel and Chloe Stover, died ...f typhoid fever in the bounds of the Oakland church, near ...arville, Darke Co., Ohio, July 29, 1912, aged 4 years, 11 ...onths and 10 days. Theodore was one of the first members ...f the cradle roll at Oakland, and the first to pass over the ...iver. He leaves his parents, one sister and two brothers. ...ervices by Bro. S. R. Porter and the home ministry, at the ...akland church. Interment in the Harris Creek cemetery.—...aria Miller, Bradford, Ohio.

Thompson, Sister Margaret, nee Rosebery, born Oct. 6, 1835, ...ed in the Knob Creek congregation, Tenn., July 25, 1912, ...ed 76 years, 9 months and 19 days. She was married to Bro. ...ohn Thompson (deceased) in 1854, and united with the ...hurch of the Brethren in 1861. Sister Thompson called for ...e elders of the church and was anointed a few days before ...er death. She is survived by six sons and two daughters. ...ervices by Bro. D. F. Bowman. Interment in the Boones ...reek cemetery. She lived a faithful Christian life.—Angie ...ark, R. D. 5, Johnson City, Tenn.

Walters, Merl Ray, son of Brother and Sister Jonathan ...alters, born Feb. 20, 1910, died July 27, 1912, in the bounds ...f the Chippewa congregation, Wayne Co., Ohio, aged 2 years, ...onths and 7 days. He leaves a twin sister, a brother and ...o parents. Services by Bro. D. R. McFadden. Interment ... the East Chippewa cemetery.—Florence Ebie, R. D. 1, Cres..., Ohio.

Williams, Mrs. G. W., born in Payette County, Pa., May 14, ...911, died at Briggsdale, Colo., Aug. 5, 1912, aged 41 years, ...months and 26 days. The deceased came to her death by ...rowning while crossing a stream of water on her way to ...arket. She leaves a husband and one daughter. The re...ains were brought to Sabetha, Kans. (her former home), ...here the funeral services were conducted by the writer. In...rment in the Sabetha cemetery, beside her mother.—R. A. ...oder, Sabetha, Kans.

Yoder, Bro. Joseph S., died at the Johnstown Memorial Hos...tal, Pa., Aug. 2, 1912, aged 59 years and 6 months. The ...use of his death was Bright's disease. Bro. Yoder was mar...ed twice. His first wife and two sons preceded him in ...ath. He leaves a wife and two daughters. Services by ...v. William M. Howe, at the Scalp Level church.—V. Grace ...apper, Scalp Level, Pa.

TWO CENTURIES

OF THE CHURCH OF THE BRETHREN

No Brethren home library is complete without a copy of this book. Another book of equal value and interest to the present and future members of the church will not soon be published. In the twenty-five addresses delivered at the Bicentennial Conference, Des Moines, Iowa, 1908, are admirably portrayed the beginnings, persecutions, struggles, growth and development of the church in the Fatherland, Colonial America and the United States; what the church stands for, her higher spiritual life, her relation to the great moral issues of civilization; the work of women in the church; the Sunday school, missionary and educational work; her publications; the noble deeds and sacrifices of the pioneer preachers.

The book is printed in large type and contains 400 pages. The frontispieces shows the portraits of the five Brethren who were chosen by the Annual Conference of 1907 as the Bicentennial Program Committee, and the portraits of the brethren and sisters on the program are found in connection with their addresses, respectively.

A more fitting souvenir gift book from parents to child, or from friend to friend, would be hard to find.

Price, artistic cloth, ... $1.50
Half leather, gilt top, ... 2.50

Brethren Publishing House, Elgin, Ill.

The JOURNEYS of JESUS

By W. CARL BARICK

THE purpose of this work is to give a plan whereby each pupil will work out for himself from the Gospels the Journeys of Jesus and record them in such a way that he will remember them. It is a note-book for the journeys of Jesus, containing seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, also all the events in chronological order with their Bible references.

It is a most helpful booklet for the Junior, Intermediate and Senior classes in the Sunday-school in fixing in the minds of the pupils the facts concerning the travels of Jesus during his ministry.

Price per single copy, ...$ .10
Per dozen, ... 1.00

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

A Journey Around the World

A grand panorama of the world in story and picture.

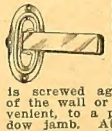
Reading this book is next to making a tour of the world. It is a tour of the world with the charming description of cities, countries, historic scenes and strange and interesting peoples, as visited by Professor Glee and his party of young people.

Bound in cloth, stamped in colors and gold, over 400 pages and a picture on nearly every page.

Publisher's Price, ...$1.50
Our price, ... .90

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Picture Roll Bracket



Suspend the roll from the wall so that the leaves may be quickly and conveniently turned. The bracket consists of a metal fixture which is screwed against the plaster of the wall or where more convenient, to a post, door or window jamb. Attached to this is a hollow, swinging arm. This arm is a sheath in which a portion of the wooden frame of the Picture Roll is forced, holding it firmly in a horizontal position, either against the wall to the right of the bracket or to the left of it, or at any angle with it. The swinging and turning takes but an instant. No other plan is so quick or convenient. When not in use the chart is always out of the way. **Price 25c postpaid.**

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

MORE AGENTS Wanted

We want an agent in each congregation to sell "Onesimus" and "The Life of Eld. R. H. Miller." These books are ready sellers and should be found in each home. Agents are sending in favorable reports concerning the sale of these. Is there an agent in your congregation? If not, write us, we can give you something interesting.

If you can't put in full time write anyway; you can make good wages during spare time.

Write us at once for terms and territory.

BRETHREN PUBLISHING HOUSE

Elgin Illinois

DAYBREAK IN THE DARK CONTINENT

BY WILSON S. NAYLOR.

AS a mission field, ripe for the harvest, Africa is now attracting unusual attention. This fact makes this book a timely one. No one is better fitted than the author of this volume to furnish a comprehensive treatment of the theme. His travels in Africa have been quite extensive. It is an excellent book for mission study classes. It contains many illustrations, pen sketches, chronological and statistical tables, charts and suggestions, a two-page map, with key and a concise index. It will do any one good to read it. We all ought to know more about the conditions of our fellow beings in heathen lands. This book is a great eye opener. 260 pages, cloth 57c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois.

LORDSBURG COLLEGE

OPENS SEPT. 10
Nineteen-Hundred-Twelve

Just the School you are looking for

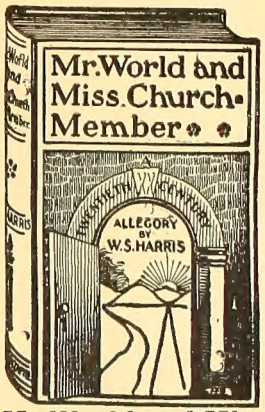
LOCATED in the quiet little city of Lordsburg with its ideal climate, free from the severe winters of the North; where flowers bloom the year round; where orange and lemon trees are loaded with ripe fruit in January; in a town free from saloons and resorts; and where the moral and spiritual surroundings are of the best.

The faculty is capable: the work of the Institution is accredited by the State.

The following courses are offered: College; Academy; Bible; Commercial; Music; Expression and Art.

Write for catalogue. Address

LORDSBURG COLLEGE
Lordsburg, California.



Mr. World and Miss Church-Member

A Twentieth Century Allegory.
By Rev. W. S. Harris.

It is a forcible allegory, somewhat after the style of Pilgrim's Progress, but in no sense an imitation of it. Fathers and mothers, it is the book that you should get for your son and daughter, and at the same time read it yourself. You will be stronger for the church after having read it. It illustrates vividly how Satan lures the church member, step by step, from the pure Gospel, till finally he is lost forever.

Illustrated by 18 full-page drawings, the work of Paul J. Krafft.

Price, postpaid, ...75 cents

BRETHREN PUBLISHING HOUSE, Elgin, Illinois.

Peerless Webster

Self-Pronouncing

Dictionary

For the Vest Pocket



A strictly up-to-date book for everyday use.

Read what it contains: 51,200 Words and Meanings.
Key to Pronunciation.
Parliamentary Rules.
Postal Information.
Table of Weights and Measures.
Rules of Pronunciation and Punctuation.
The National Bankruptcy Law.
Legal Holidays.
Etc., Etc.

A most valuable pocket companion. This is a book everybody needs and is sold at a price which gives man, woman and child an opportunity to get one. Size, 5¾x2¾ inches. Bound in genuine Morocco gold edges, indexed. **Price, 35 cents.**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Training the Teacher

The "Brethren" Edition of this popular textbook has been slightly revised by the authors, and is in strict conformity to the teaching and practice of the Church of the Brethren. There are 227 pages. Cloth bound, stiff covers, sewed, 50 cents; paper, 35 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
Influencing the Gospel, ... 537
Church Taxation, ... 537
To What Ultra-fashionable Dress Is Leading (D. L. M.), ... 537
The Need of Regeneration (H. C. E.), ... 537
Selecting an Elder, ... 538
Restoring Members to Fellowship, ... 538
Church Papers, ... 538
The Country Preacher, ... 538
Reconciliation Before Baptism, ... 538
The Sunday-school, ... 538
Inclosing Stamps, ... 538
Utility Men, ... 538

Essays,—
Jesus and the Woman at the Well of Samaria.—John 4: 1-24. By P. R. Keltner, ... 530
The Spirit's Greatest Gift. By S. N. McCann, ... 530
Man a Dual Being. By B. E. Kesler, ... 531
Why I Believe in Immersion as Baptism. By Rev. H. W. Davis, ... 531
Principle and Polity. By J. L. Switzer, ... 531
Our Schools: Coöperation. By W. L. Elkenberry, ... 532
Parables of the Kingdom: The Parables of Matthew.—By J. Edwin Jones. Characteristics of the Kingdom.—By Peter Brower. Two of the Parables.—By I. J. Rosenberger, ... 532

The Round Table,—
Gleanings from the Book of Ruth.—John R. Snyder. Jewels of Gold.—M. D. Hershey. The Little Sister.—C. E. Nair. How Shall We Give to the Lord?—Ida M. Helm, ... 534

Home and Family,—
"Knitters in the Sun."—Elizabeth D. Rosenberger. Home Life.—Wilma Hisey. For Love's Sake.—Leonora Yates, ... 535

Notes from Our Correspondents.

(Concluded from Page 541.)

more house, Aug. 10, with Eld. C. L. Baker in charge. One certificate of membership was granted. One who had wandered away was reclaimed, and since our last report, four were received by baptism. Bro. R. W. Schlosser, of Elizabethtown, Pa., is conducting a series of meetings at the Trostle house, at this writing. Bro. Adam Hollinger, of Harrisburg, Pa., is expected to hold a series of meetings at the Latimore house sometime this fall. We decided to hold our love feast at the Latimore house Oct. 19 and 20, at 1:30 P. M.—Andrew Bowser, East Berlin, Pa., Aug. 13.

TENNESSEE.

Pleasant View.—Our members met in council Aug. 10. This was our annual visit council. The Brethren found the members generally well-established in the faith. They gave several good admonitions. Bro. B. F. Vincs was in charge of the services. Bro. Daniel Bowman, from Knob Creek, was also with us and gave us some good talks. On Sunday he gave us an excellent sermon that was listened to very attentively.—N. T. Larimer, Jonesboro, Tenn., Aug. 15.

VIRGINIA.

Forest Chapel church met in council Aug. 9. Eld. N. Walter Coffman presided. Bro. Geo. A. Philippi was with us. The business was disposed of pleasantly. Two letters were granted. Our love feast is set for Sept. 21, commencing at 4 P. M. Eld. C. M. Driver, one of our home ministers, is to conduct a series of meetings for us, commencing Sept. 8, to continue two weeks.—S. F. Scrogham, Basic City, Va., Aug. 13.

Mountain View.—Our church met in council July 27, with Bro. W. H. Handy as elder in charge. Bro. J. M. Peak, wife and daughter, and Sister Jane Waddell were received by letter from the White Rock congregation. Eld. W. H. Handy was elected delegate to our District Meeting. Brethren R. L. Suit, R. B. Suit and Jesse Thompson were with us from the Rowland Creek congregation. We had a fine meeting, with good preaching by Brethren W. H. Handy and R. L. Suit.—W. R. Suit, Volney, Va., Aug. 4.

Oak Hill.—Bro. S. D. Long, of Mount Jackson, commenced protracted meetings at this church July 25 and closed Aug. 4. He is a fine speaker and had crowded audiences during his meetings. He preached fourteen sermons, at which time four came out on the Lord's side and were buried with Christ in baptism. Others were almost persuaded. We are sorry that Bro. Long could not remain with us longer. He promised to be with us again this fall, at the time of our love feast, to hold another protracted meeting for us. We held our Harvest Meeting July 27, at 2 P. M.—Jacob W. Funk, Jr., Seven Fountains, Va., Aug. 9.

Bedoak Grove church met in council Aug. 10. Eld. J. F. Keith presided. Our annual church visit was reported, and the members are in love and union. Our love feast will be held Sept. 7 and 8, at 11 A. M. Bro. D. C. Naff will begin a series of meetings for us Sept. 24. Brethren Andrew Weddle, Wm. Elgin and Samuel Reed, a Committee on Ordination, were with us, and ordained to the eldership Brethren W. P. Yest, C. E. Williams and Asa Bowman. They, with their wives, were received into their office by the church. We met on Sunday at 9:30 A. M. for Sunday-school. At 11 A. M. Bro. Wm. Elgin preached an excellent sermon for us.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., Aug. 12.

White Rock.—Our church met in council Aug. 3. Eld. Wyatt Reed presided. Aug. 4 Bro. J. S. Showalter, of Roanoke, Va., began a series of meetings for us, closing Aug. 11. He preached eleven inspiring sermons. The attendance and attention were excellent. During these meetings thirteen united with the church. Ten were baptized, and three await the rite. Others seem very near the kingdom. Indeed, the church has had a spiritual feast. All seem to be encouraged. Bro. Showalter's personal work did much for the interest of these meetings, and we hope that he can be with us soon again.—Hassle E. Hurt, Copper Valley, Va., Aug. 13.

WASHINGTON.

Centralia church met in council July 23, with Eld. M. F. Woods as moderator. It was a very busy meeting, it being the close of our church year. All officers for church, Sunday-school and Christian Workers' Meeting were elected. One letter was received, and four were granted. The church officers were all reëlected, with the exception of Messenger agent. Bro. J. L. Whisler was elected president of the Christian Workers' Meeting, with Sister Mabel Fouts as secretary. Bro. E. L. Whisler was elected superintendent, and Bro. J. L. Weddle was elected secretary of the Sunday-school. Brethren E. L. Whisler and M. F. Woods were elected delegates to District Meeting, with Bro. N. E. Weddle as alternate. The church sends two queries to District Meeting. We decided to have members' meeting once a month. The home department of the Sunday-school gave a very encouraging report of the work accomplished. Our collection amounted to $18.50.—Anna Myers, Centralia, Wash., Aug. 10.

WEST VIRGINIA.

Fairview.—Bro. S. N. McCann, of Bridgewater College, Va., visited our congregation Aug. 3 and 4. He gave us two very able sermons. On Sunday night he gave a very interesting lecture on the Holy Land, describing many things in Jerusalem and the Land of Palestine. All who attended enjoyed his talks, and close attention was given.—Lyla Harvey, Bayard, W. Va., Aug. 7.

WISCONSIN.

Chippewa Valley.—We organized a Christian Workers' Meeting while Bro. J. G. Royer was with us July 14. The attendance at our meetings is nearly as large now as the attendance at the morning service. The young people seem to be interested, and are willing to do what they can to make the meetings a success, but we need more helpers, as there are but few who are able to attend regularly and who feel that they are competent to lead in the work. We hope that by doing the best we can we will all become more efficient.—Carrie M. Baker, Chippewa Valley, Wis., Aug. 12.

NOTES NOT CLASSIFIED.

Harlan (Morrill House).—Bro. C. H. Deardorff began a series of meetings at Morrill July 28 and closed Aug. 11. He preached eighteen sermons. The attendance was good and much interest was manifested. Our Sunday-school and Christian Workers' Meeting is moving along nicely.—Ola E. Moss, R. D. 1, Copemish, Mich., Aug. 16.

Covington.—We want the members of the Southern District of Ohio to make a note of this announcement of a Bible Institute, to be held in the Covington church beginning Sunday, Aug. 25, and continuing until Sept. 2. Eld. P. B. Fitzwater will be our instructor. The meetings will be held each afternoon and evening of the entire week. Everybody is welcome. Come and enjoy this Institute. A short report of the Home Department in our Sunday-school is hereby given: Number enrolled, 164; number of visits made in the past year, over 400; amount of collection, $1.72; number who have joined our church, 5; number who have been drawn into the Sunday-school, 10. Many of these people study our Sunday-school lessons at home, but the number can not be readily ascertained. The superintendent of the home departmennt is Sister Abbie Flory, our pastor's wife. Elder John Heckman, of Illinois, was with us last Sunday, and we enjoyed his interesting sermons. Brethren Charles Flory and Noah Beery were with us recently.—Elizabeth D. Rosenberger, Covington, Ohio, Aug. 17.

Santee.—Aug. 10 and 11 Bro. D. M. Fike, of Los Angeles, was in our midst and delivered a powerful sermon to us. He truly gave us the Gospel with no uncertain sound. He is fully in sympathy with the New Testament doctrines. Aug. 1 Bro. Jacob Witmore and Sister Witmore came to us. We do, indeed, enjoy their help in the work here, but we need more workers to help build up the work of the Lord. We expect some more members to come here in a week or ten days.—Anna R. Wyatt, Box 77, Santee, Cal., Aug. 12.

Maple Grove, Ashland County, Ohio, church met in council Aug. 9, at 1 P. M., Bro. Desenberg presiding. It was decided to have our harvest meeting Sept. 1. Bro. Ira Long, of Mansfield, Ohio, will preach the sermon for us. Brethren Desenberg and Switzer were chosen delegates to the District Meeting, with Bro. Cassel and Gerber as alternates.—(Mrs.) E. E. Desenberg, R. D. 7, Box 23, Ashland, Ohio, Aug. 17.

Painter Creek.—Bro. W. B. Stover and family, of India, visited our congregation Aug. 11. At the close of the Sunday-school Bro. Stover gave a very inspiring missionary address, including an excellent report of the work done by native workers, supported by our Sunday-school. This address was followed by a few songs by Bro. Stover and family, in the Gujerati language. A large audience was present, and all greatly appreciated the services. The writer had the pleasure of conveying this "happy family" to other places of worship, where appointments had been made, at each place they were greeted by a large and responsive audience. Their brief visit in Southern Ohio can not help but be fruitful in greater missionary endeavor. Many calls for their services could not be filled in the limited time they had to give us. Since our last report from Painter Creek Bro. A. C. Young, of Stockport, Ind., favored us with two very practical sermons.—Levi Minnich, Greenville, Ohio, Aug. 16.

Mound church met Aug. 11, at 9:30 P. M., for an all-day Sunday-school Meeting. After a short time spent on the Sunday-school lesson, topics of interest to the school were discussed until the noon hour. Dinner was served in the yard. The afternoon was occupied by the young people and children. This was a pleasant and, I hope, a profitable meeting to all present. On the evening of Aug. 9 Bro. Ellis Studebaker, of McPherson, Kans., gave us a short talk by special request. "Loyalty to the Church" was the subject of his remarks, and was appreciated by all present. There were only a few at this meeting, as it was the time of our teacher-training class.—Bettie Enos, Adrian, Mo., Aug. 11.

Sunfield.—July 28 Bro. Jacob Fike, of Indiana, began a series of meetings for us and continued two weeks. Each evening, before the preaching services, some time was spent in Bible study and song service. Six dear ones were added to the church by baptism, and three were reclaimed. Others are counting the cost. We earnestly desire the prayers of all, in behalf of the unconverted in our community.—Jennie M. Frantz, Woodbury, Mich., Aug. 15.

OHIO'S NEW STATE CONSTITUTION.

Sept. 3 the electors of Ohio will vote on the adoption of a list of amendments, as submitted by the recently-adjourned Constitutional Convention. There is one amendment that should be earnestly protested against by all temperance workers of the State. This is Amendment No. 151, which provides for licenses to traffic in intoxicating liquors. There are a number of objections to the adoption of this amendment. In the first place, the license plan proposed, is for the mandatory license. Not a single constitution in any State of the Nation provides for mandatory licenses. It, therefore, ties Ohio up to a policy of licensing the liquor traffic in wet territory until the constitution is changed. No good reason can be given why the legislature's hands should be tied in dealing with a great evil like the liquor traffic.

Even States having unrestricted license, such as Pennsylvania and New Jersey, have it only through the legislative act of the General Assembly. They do not tie the people's hands in the constitution, so they can not adopt some other method to regulate the liquor traffic whenever they desire.

The second objection to the proposal is, that under it license can not be collected from any liquor dealer in dry territory. A speak-easy in dry territory, no matter how much liquor he sold, would be absolutely free from any payment of the license fee. This gives that dealer immunity from one burden that is now placed upon him under the present Constitution.

The license proposal, if adopted, will be used, in coming wet and dry campaigns, in favor of the wets. The licensing of the traffic gives it recognition and standing which it does not now have. Under our present State Constitution it is dealt with as an evil only. License is prohibited and the General Assembly is authorized to provide against the evils resulting from the traffic. To license the traffic is to legalize it, and the courts will then hesitate to construe the policy of the State as one which clearly discourages the traffic. Under specific provision, in the present constitution, the legislature may prohibit the traffic. Under the proposed license clause it can not. Under the present constitution all the temperance legislation, now on the statute books, has been enacted. Further temperance legislation, under the proposed amendment, will be more difficult. All temperance, church and good citizenship organizations, this have taken action, oppose the proposed amendment.

The Ohio Brewers' Association, the various organizations of liquor dealers and the Personal Liberty League have all endorsed the license proposal, and are working hard for its adoption. To sell liquor is wrong. To license the evil does not make it right. This evil is in direct opposition to the church and all moral teachings. Our Brethren in Ohio should not fail to avail themselves of the opportunity, on the third day of September, to go to the polls and vote against this proposed amendment, by making their cross (x) to the left of the words "against license to traffic in intoxicating liquors." We can not occupy neutral grounds. The counting out of the ballots at the close of election day will determine whether we have cast our influence with the liquor interests or against them. Not voting at all, will count us with them. "Reasons Why License Amendment No. 151 Should Not Be Ratified," and other helpful literature against the amendment can be secured by writing to the Anti-Saloon League, New Hayden Building, Columbus, Ohio. Every elder and minister in Ohio should not fail to instruct his congregation as to the above situation, and urge his members to exercise their right of suffrage in favor of the temperance cause.

Isaac Frantz, L. A. Bookwalter, Levi Minnich,
Temperance Committee for Southern Ohio.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Aug. 28, Southern Illinois, Oakley congregation.
Aug. 28, Second District of West Virginia, Pleasant Valley congregation, eighteen miles from Toll Gate.
Aug. 30, 31, Tennessee, Midway, Hawkins County, Tenn.
Sept. 11, 12, Washington, Wenatchee church.
Sept. 11, Oregon, at Ashland.
Sept. 20, Southern Iowa, Osceola church.
Sept. 20, Oklahoma, Panhandle of Texas and New Mexico, Hoyle church, Ames, Okla.
Sept. 25, Middle Iowa, Brooklyn church.
Sept. 25, 1 pm, Nebraska, at Enders.
Sept. 26, Southeastern Pennsylvania, New Jersey and Eastern New York, Greentree church, Pa.
Oct. 11, 8 am, Northern Missouri, Holt County congregation, Squaw Creek church.

LOVE FEASTS.

Arkansas.
Sept. 21, 4 pm, St. Francis.

Illinois.
Sept. 1, Decatur, First Church of the Brethren.
Sept. 7, Pleasant Grove.
Sept. 14, Liberty.
Sept. 28, Romine.
Sept. 28, 29, Woodland.
Oct. 5, 5:30 pm, Big Creek.
Oct. 5, 6 pm, Shannon.

Indiana.
Aug. 31, 10 am, Sugar Creek, Whitley County.
Aug. 31, 10 am, Pleasant Dale, Adams County.
Sept. 7, Shipshewana.
Sept. 7, 10 am, Spring Creek.
Sept. 7, Turkey Creek.
Sept. 8, Ladoga.
Sept. 14, 2 pm, Fountain.
Sept. 21, evening, Maple Grove.
Sept. 21, 5 pm, Somerset.
Sept. 26, White Church.
Sept. 26, Nappanee.
Sept. 28, 10 am, Upper Fall Creek, two and one-half miles east of Middletown.
Sept. 28, 2 pm, Ogans Creek.
Sept. 28, 3 pm, Santa Fe.
Sept. 28, 10 am, Huntington (country house).
Sept. 28, Camden.
Sept. 28, 2 pm, Lower Deer Creek.
Oct. 5, 10:30 am, Buck Creek.
Oct. 5, 6 pm, Lower Fall Creek.
Oct. 5, Bachelor Run.

Iowa.
Sept. 1, 6:30 pm, Des Moines.
Sept. 13, 4 pm, Libertyville.
Sept. 18, 19, 2 pm, Panther Creek.
Sept. 21, 2 pm, South Keokuk.
Sept. 28, 3 pm, Monroe County.
Oct. 5, English River.
Oct. 5, Franklin, Decatur County.

Kansas.
Aug. 31, Lawrence.
Sept. 29, Independence.
Sept. 12, Kansas City Mission.
Sept. 21, Overbrook.
Sept. 29, Independence.
Oct. 5, Grenola.

Maryland.
Sept. 7, 2:30 pm, Fairview.
Sept. 21, Maple Grove.
Sept. 21, Sams Creek.
Sept. 21, 2 pm, Piney Creek near Galt Station.

Michigan.
Sept. 14, 10 am, Harlan.
Sept. 16, 10:30 am, Crystal.
Sept. 21, 10 am, Sunfield.
Sept. 21, 10:30 am, Chippewa Creek.
Sept. 28, 10 am, Vestaburg.

Missouri.
Sept. 7, Osceola.
Sept. 21, 3 pm, Wakenda.
Sept. 28, Deepwater.

Nebraska.
Sept. 21, Sappy Creek, at Bro. Abr. Mishler's home, in tent.

New Mexico.
Aug. 27, Sunshine.

Ohio.
Sept. 7, 4 pm, Lower Stillwater.
Sept. 7, 10:30 am, Silver Creek.
Sept. 7, 2 pm, Ross.
Sept. 14, 5 pm, Tuscarawas.
Sept. 21, Spring Run.
Sept. 21, 10 am, North Star.
Sept. 21, 6 pm, Loudonville.
Sept. 26, 10 am, East Nimishillen.
Sept. 28, 10 am, West Nimishillen.
Sept. 28, 6 pm, East Dayton.
Oct. 5, 7:30 pm, Bellefontaine.

Oregon.
Sept. 7, Williams Creek.
Sept. 14, Ashland.

Pennsylvania.
Sept. 15, Leamersville.
Sept. 15, Hanover.
Sept. 22, 10 am, Claar.
Sept. 28, 29, 10 am, Lower Canowago.
Sept. 28, 29, 10 am, Lower Cumberland, Mohler house.
Sept. 29, Maple Glen.
Sept. 29, 5 pm, Quemahoning at Hooversville.
Oct. 5, Elk Lick.

Virginia.
Aug. 31, 2 pm, Stony Creek.
Sept. 7, 8, 11 am, Redoak Grove.
Sept. 12, Pleasant View.
Sept. 14, Elk Run.
Sept. 14, 2:30 pm, Cedar Grove.
Sept. 14, Forest Chapel.
Sept. 21, 4 pm, Forest Chapel.
Sept. 28, Linville Creek.

Washington.
Sept. 7, Seattle.

West Virginia.
Sept. 7, Sugar Lands.
Sept. 14, Harman.
Sept. 15, Shiloh.
Sept. 28, Salem.
Sept. 28, Brick.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., Aug. 31, 1912. No. 35.

AROUND THE WORLD

A Commendable Example.

Recently the women workers of a Brooklyn dress-making factory went on a strike because the profanity of foremen and other male employés had become so insufferable that forbearance ceased to be a virtue. It seemed that only by a united remonstrance relief could be obtained. If ever a strike was justified, it was in the instance referred to, but coarse and profane speech is altogether too common in many other places also, where better things may rightfully be expected. "Let your speech be alway with grace, seasoned with salt," says the apostle, and how commendable if every child of God were a living exemplification of that injunction!

Why Not Suppress All Forms of Evil?

Now, since the United States Senate has definitely decided that the importation or the interstate transportation of moving picture films of prize-fights, etc., must cease, one is made to wonder why these same legislators refuse to pass an equally stringent law forbidding the transportation of intoxicants from a "wet" State to a "dry" State. While moving pictures of prize-fights, hold-ups, and scenes of crime in general, are admittedly debasing, and as such should be forbidden, yet the evil wrought by them is trifling and negligible, compared with the chain of evils following in the wake of liquor shipped into dry territory. Is it possible that our great Government, by permitting these shipments, becomes a party to lawlessness and a promoter of vice?

The Carnegie Endowment for Peace.

Though many have decried the real value of this fund, so generously dedicated to the cause of peace, it must be admitted that a most salutary educational sentiment in favor of peace may eventually be thereby developed. The first annual report, just made, shows that $12,000 was spent to send ex-President Eliot, of Harvard, to India and other parts of Asia, to explain the purposes of the fund and urge coöperation. The American Peace Society and the New York Peace Society each received $6,000. In the interest of better relations between England and Germany, some $4,000 was spent in the circulation of appropriate literature. During the coming year Latin-American and Japan-American relations are to be promoted along the line of greater cordiality. Such sowing is bound to bring a harvest of greater harmony for the future.

Activity of Chinese Converts.

Ding Li Mei, the great Chinese evangelist, recently brought about the conversion of a high Chinese official, who, since then, at the expense of about $7,000 annually, has undertaken the support of twenty of the ablest preachers who can be found. A small settlement on his estate in Manchuria is offered free of charge to all Christians who may apply. Another Chinese convert, Dr. Ming, who has a hospital in Hangchow, treats 50,000 patients each year. His influence, among believers and unbelievers alike, is potent and far-reaching because his works proclaim the genuineness of his profession. Well may the apostle emphasize the value of a practical exemplification of our faith by the evidence of our works. Believers the world over,—whether in far-off China or in the United States,—do well to remember that "faith without works is dead."

How the Word Was Proclaimed in the Prison.

By the recent death of N. Sakamoto, at Sapporo, Northern Japan, renewed attention is directed to a most decisive factor in the Christian development of that empire. Confined to prison as a political offender, Sakamoto, came in touch with Christian influences, and decided to devote his life to the promulgation of gospel precepts. Providence favored his plans by the effective coöperation of Governor Kuroki, in charge of the prison where many of Japan's worst criminals were confined,—in fact many of them were the very dregs of vice and degradation. In this doleful prison Sakamoto so wrought that the men went about their tasks with a new spirit, bearing their punishment patiently, and performing their labors with remarkable zeal. Their very faces shone with joy because of the blessed influence of their much loved teacher. By the loving ministry of Sakamoto hundreds of criminals and scores of warders were brought in touch with the saving Gospel, and much of the progress of Christianity in Japan today is due to the indefatigable labors of this one man who, while in prison, was a tower of strength and righteousness.

Our Children.

More and more is the nation becoming aroused to the great importance of conserving the best interests of the children, for the welfare of the nation of tomorrow is vitally dependent upon the children of today. Professor Wood, of the Teachers' College, New York, who has gathered valuable statistics on the subject, declares that of the 20,000,000 school-children in this country, not less then seventy-five per cent (or 15,000,000) need immediate attention for physical defects prejudicial to health and future usefulness. Many of these are partially or completely amenable to curative agencies, and this fact, in the opinion of Prof. Wood, deserves more adequate consideration by parents than is generally given. We would suggest that the spiritual welfare of the child is still more important. What is more precious than the young life, dedicated to the Lord in the freshness of youth? Surely it is a jewel highly valued by the Most High.

Dwindling Church Attendance.

Judging by reports given in leading religious publications,—and especially those referring to prevalent conditions in New York,—never has there been, within man's recollection, so slight an interest in church matters, nor has there been a time when church attendance has been as slim as this summer. The stately edifices on Fifth and Madison Avenues, and Trinity and Broadway, which usually have their congregations swelled in the summer by visitors from out of town, are suffering from the general apathy quite as much as their smaller neighbors. Only twenty-six persons, by actual count, were found on a recent Sunday in one of the wealthiest and most aristocratic New York churches. What is the reason of their dwindling away, and what is the remedy? The questions are pertinent ones, and apply to churches outside of New York also. Has the Christian world of today failed in making God's Message so attractive that "all men are drawn unto it"? It's a thought well worth pondering.

The Power of Prayer in Korea.

Notwithstanding the trials now being endured by a small band of Korean Christians, the prayer life of the native church in general is as remarkable as ever. The value of prayer as a means of church extension is recognized as an essential part of their spiritual activity. Family prayer is regarded as an important factor of every Christian home, and the native church would be inclined to discipline a man who failed to maintain this means of grace for the good of his household. It is not unusual to find some of the earnest natives engaged in prayer far into the night. Official members of local churches rarely enter upon the solution of church problems without spending much time in prayer. Midweek prayer meetings are remarkably precious because of their deeply-spiritual outpourings of grace and power. What wonderful increase of spiritual power might be given to the churches of America, could they, with a like spirit of childlike trust, as shown by the Korean Christians, enter into the inner chambers of communion with the Father, and share his rich blessings!

Honesty in Property Valuations.

Recent investigations of the property valuations, turned in by New York's millionaires, seem to indicate that those of greatest wealth, proportionately pay but a small share of the taxes, and that the people of moderate circumstances, who are assessed upon their entire possessions, pay probably more than their just share. Occasionally, however, there are exceptions so remarkable as to deserve mention. Mr. Gifford Pinchot,—who will be remembered in connection with his work in the United States Forestry Service, some years ago,—recently insisted that his home is undervalued $44,000, and requested the Board to raise it accordingly. Such an example of honesty is praiseworthy indeed. Too many people, nowadays, who are scrupulously honest in every other respect, deliberately withhold from the assessor the full value of their property. When the apostle tells us, "Walk honestly as in the day," he doubtless included honesty in the payment of all the taxes lawfully demanded by the authorities, and no one can claim Divine fellowship while being recreant to his obligations. Integrity in all our business affairs admits of no evasion and equivocation. Truth alone will triumph in the end.

Difficulties of Missions in Africa.

Long has Africa been known as the "Dark Continent," and while the light of the Gospel has, here and there, illuminated benighted minds, much land is yet to be possessed. As in the days of Paul, "A great door and effectual" is opened unto the heralds of the Cross, but "there are many enemies" to hinder the progress of the truth. The various Governments represented on the African mission field, while not always openly hostile, are often quite indifferent to missionary endeavor, and at times give decided support to Mohammedan aggression in places where that religion wields the preponderant influence. Then, too, the great number of different languages and dialects,—nearly 600 in all,—is a hindrance to be reckoned with. In spite of all this, however, the work goes forward,—slowly, perhaps, but ultimately Africa will be won for Christ. His promise can not fail!

His Greatest Battle.

Seldom do we have occasion to refer to the prize fighters, save to condemn their debasing exhibitions of brute strength. There is, however, a salutary lesson in the reply of John L. Sullivan, when asked to describe his greatest battle. This, to the surprise of all, had nothing to do with the combats of the prize ring: "My greatest battle was with the Black Bottle. For more than thirty years I was in daily combat. One day I discovered it was getting the best of me, strong as I was, so I decided on a fight to the finish, then and there. I looked on the glass of ale, just then poured out for me, and realized what a fool it had made of me. It had cost me multiplied thousands of dollars and many friends. I picked up the glass, dashed out its contents and resolved then and there, never to drink another drop, and by the help of God I have kept my promise." The moral of this story is obvious. There are battles in plenty,—not only the ones to which Sullivan refers, but others that challenge every child of God to renewed determination and a never-ending warfare.

Energetic Action to Be Taken.

So startling are the revelations, brought to the notice of the Federal Bureau of Investigation of the Department of Justice, that Mr. Stanley W. Finch, chief of the Bureau, will at once appoint six hundred special agents for the more effective suppression of the white slave traffic. Official estimates indicate that at least 25,000 girls are annually lured into disgraceful careers by men and women who make this soul-and-body-destroying traffic their business. To the remotest country districts the artful trickery of the pander has been traced, and many is the home, once peaceful and happy, that has been made desolate by being robbed of its choicest treasure. Facts of this sort may be unwelcome,—so abhorrent that we would gladly turn our eyes to things that are more pleasant,—but they direct our attention to conditions that actually exist, and that demand not our mere inspection only but our most determined remedial effort. Greater vigilance to ward off crafty procurers, and coöperation with the authorities in the effectual suppression of the vile traffic, are imperatively demanded.

Death of General Booth.

Whatever we may think of the work of the Salvation Army, there was a keen manifestation of regret, by crowned heads as well as earth's lowliest ones, when the news of the death of its founder, Gen. William Booth, was flashed by the wires to earth's remotest bounds. Aug. 20, at his residence near London, the veteran leader of the movement to which he gave his entire life, passed to the great beyond, well stricken in years. He was born in Nottingham, England, April 10, 1829. Early in life he was impressed with the degradation and misery of the "down and out," as found in the world's great metropolis, and he longed to be helpful to them. To reach them most effectually, he organized what is now known, the world over, as the Salvation Army. To many unfortunate the Army has given during all the years since its origin, food and lodging, all the while trying to arouse within them, also, a desire for the things of the kingdom,—to lift the degraded out of the mire of sin, and direct their feet into paths of righteousness. Among the outcasts of society the Salvation Army has done, and is doing today, a work attempted by few of the churches. While, unfortunately, the Army does not teach and practice the Gospel in its fullness, together with all its ordinances, it does, somehow, endeavor to till a field, peculiarly its own, and by its lowly efforts serves to mitigate the misery and woes of downtrodden humanity.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

A Wish.

Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true
Rid your mind of selfish motives,
Let your thoughts be clean and high;
You can make a little heaven
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start
By accumulating wisdom
In the scrap book of your heart.
Do not waste one page on folly,
Live to learn and learn to live.
If you want to give men knowledge,
You must get it ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way:
For the pleasure of the many
May be oft-times traced to one;
As the hand that plants the acorn
Shelters armies from the sun.

—Ella Wheeler Wilcox.

Does the Soul Sleep?

BY B. E. KESLER.

"Those who speak and write intelligently upon the subject, speak of the unconscious interim between death and the resurrection morning, in which sentient being is suspended as a 'sleep.'"—*Pastor Russell in What Is the Soul?—Page 7.*

Then follow a number of scriptures in which the dead are said to "sleep" or to have fallen "asleep," all of which is very good.

But now hear Mr. Russell again:

"So the dissolution of these [organism and breath of life] from any cause, puts an end to sentient being,—stopping thoughts and feelings of every kind. The soul [i. e., sentient being] ceases. So if a human or animal body be destroyed, as by consumption or accident, the *soul,* the life, the intelligence, *ceases.* So the *soul,* life existence, of man or animal would cease, if the breath of life were cut off by drowning or asphyxiation, while the body might be comparatively sound. But so soon as the spark of life is gone, soul or being has ceased."—*What Is the Soul? Pages 7, 9, 10.*

Now, Mr. Russell is the present day champion of what is known as "the soul sleeping doctrine," but how, in the name of reason, intelligence or the Bible, can a thing be asleep that has *"ceased"?*

In four different statements he says that the soul at death *"ceases."* Then, as if by conscious inability to do so, he fails to tell us how it can be asleep after it has "ceased." Nor have any of his followers, so far as I know, attempted to tell us how it can "sleep" after it has "ceased."

But why does Mr. Russell teach that the soul "ceases" at death? Why is his theory subject to just criticism? Because he says the soul is *mortal.* He says that man, at his best estate, is only a higher *organism* than the beast, that in his organic and associated characteristics he is only a brute of *higher order.*

But does not the very fact that the dead are said to be "asleep," or to "sleep" prove the undying quality or immortality of the soul? When one sleeps, do the organic or vital processes of life cease? True, in *sleep* as in *death,* muscular activity ceases, but the vital and the intellectual processes, to a limited degree, are as active as when awake. Indeed, the mind, in some instances, has been known to accomplish the solution of problems and questions during sleep that were impossible while awake. Thus the scriptural statements, about death being a "sleep," fully harmonize with the doctrine of the immortality of the soul, and are positively against Mr. Russell's idea that the soul "ceases" in death.

But we are cited to Eccl. 9: 5, "The dead know not anything." Here we should remember that it is only the body that dies a corporeal death. Psa. 115: 7 says, "The dead praise not the Lord." Of course not, while dead. At the transfiguration of Christ, Moses and Elias, who had been dead a number of years, appeared,—not in resurrected bodies, however. Did they themselves know they were there? Certainly. Were they conscious beings at this time? Surely. Did the apostle know they were conscious beings? Most assuredly, for they saw them "talking with Jesus" (Matt. 17: 3).

The body of these men, we know, had decomposed, and if the soul "ceased" at death, what part of them was it that appeared here?

At the burning bush "the voice of the Lord came unto him (Moses) saying, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." Jesus explains by saying: "God is not the God of the dead but of the living" (Acts 7: 31, 32; Matt. 22: 32). Then Abraham, Isaac and Jacob were not dead, *i. e.,* the real spiritual part, the soul, was not dead, and while dissolution of the "organism and breath of life" had taken place long ago, yet the soul did not "cease," as Mr. Russell teaches.

Again, "I (John) saw under the altar the souls of them that were slain (previously to this) for the Word of God, and for the testimony which they held (while living): And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth" (now)? "And it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fullfilled" (Rev. 6: 9-11).

Here are some martyrs who had died before John, and whose souls John saw under the altar while he was living. Had their souls "ceased" when dissolution of their "organism and breath of life" took place in death,—as Mr. Russell teaches?

If these souls were not conscious, rational beings, how could they be concerned about their living enemies? When asked about their punishment, the answer is to wait a little while yet. How could Dives (Luke 16: 28) do the same thing if his soul "ceased" at death, and there is no consciousness after death?

Dives had not lost his memory. He remembered he had some brothers, and knew the exact number,—*five.* He was very sure that hell was not a desirable place to be in, for he was "tormented in this flame." So his consciousness must have been very keen. He saw his brothers were coming to the same "place of torment," so his perception must have been quite acute. He realized that it was wrong living that put him there and was bringing his brothers there, so his reasoning and thinking powers must have been quite normal. It is further presumed that he was not enjoying very much his repose in sleep, and that if he had ever heard the teaching of Mr. Russell about the soul, hell and torment, he now realized that somebody could be wofully mistaken about the place.

Now, does the soul sleep? No, if it ceases at death, as Mr. Russell teaches. No, if it be mortal as he teaches. No, if it be only the "bringing together of an organism and the breath of life," as in the brute, as Mr. Russell would have us believe. Yes, if it is the vitalizing energy that permeates spiritual beings, and lives on and on after dissolution of the body. Yes, if it is the "spark of life" that is infused into us by the great Father of spirits and returns to him at death. Yes, if it is the part of man which, though he may "kill the body," he can not harm. Yes, if it is the immortal, undying energy imparted by God to man, which God has in his own keeping, until the morning of the resurrection, when it will be given another habitation in our glorified resurrection bodies, raised incorruptible, and so to live on and on forever and forever.

Yes, the soul sleeps the "sleep of death, but not a sleep of "cessation," inactivity and unconsciousness.

The soul possesses consciousness, thought, perception and reason, even while the body lies cold in death. True, "there is neither work, nor knowledge in the grave," but the soul does not go there.

"Were I so tall that I could grasp
Creation in my span,
I must be measured by my soul,
It is the mind that makes the man."

River Bend, Colo.

Feasting and Fasting.

BY J. H. MILLER.

1. Feasting was a Jewish custom and much sought after (Gen. 19: 3). God's chosen people had a feast before they left Egypt (Ex. 13: 6). Jesus recommended feasting, if observed in gospel order. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14: 12-14). Jesus, in the parable of the prodigal son, sanctions a feast, even to the killing of the "fatted calf" (Luke 15: 23). They were to eat and be merry. Many more scriptures might be referred to, but these are enough to prove that Jesus did not condemn feasting, but rather encouraged it.

I well remember when, in the early settlement of the country, we had our meetings at our houses and barns. In the church where I was raised from childhood, my father's turn to take the meeting came every fourteen months. How we children would count the weeks and months for the time of the meeting! It was pleasant to see all those who would come, and also to hear the Gospel preached. Mother would prepare a cold dinner and feed all who would remain.

Our present day Harvest Meetings are held somewhat similarly. The only criticism to be urged against the dinners now served at such meetings is the needless extravagance. The many pies and cakes should be dispensed with. Harvest Meetings are all right, however, if held in gospel order.

In years gone by our love feasts were held in barns. Of late years, however, they are held in our meetinghouses. It was customary, in those early days, to have a warm breakfast, and to feed all who would come. It was a splendid opportunity to feed the poor. Paul wants us to remember the poor (Gal. 2: 10). Jesus says: "For ye have the poor always with you" (Matt. 26: 11). Jehovah directed Moses how to treat the poor (Gen. 15).

Our Harvest Meetings and other religious gatherings afford splendid opportunities to feed the poor. A sister told me recently of another sister who was converted by the sacred associations on attending our communion service and, with the members, partaking of the breakfast the next morning. She saw how sociable these people were, and felt impressed to cast her lot with them. Feasting, as well as other things, must be closely watched, that good may result. No meal should be eaten without thanking the Lord for his abundant mercy.

2. Fasting should be often engaged in. There are times when this becomes very necessary. John's disciples and the Pharisees believed strongly in fasting, and asked Jesus why his disciples did not fast. Jesus told them that as long as the children of the bride-chamber are with the bridegroom there is no occasion for them to mourn, but that the time would come when the bridegroom shall be taken away, and then shall they fast (Matt. 9: 14, 15). Fasting is in place, and much good will result from its proper observance.

The Pharisees made this a part of their worship. Jesus spoke of two men going up to the temple to pray. The Pharisee boasted of his religion. He said he fasted twice a week. This proud Pharisee boasted how good he was: "God, I thank thee, that I am not as other men," etc. (See Luke 18: 10-14). A publican prayed also, standing afar off. He could not so much as look toward heaven, but smote his breast, saying: "God be merciful to me a sinner." Both men prayed, but with a different spirit. The first had a boastful spirit; the second, an humble spirit.

Fasting is all right if done "unto the Lord." Jesus gave us a pattern of fasting in Matt. 4: 2. For forty days he refrained from eating. Moses fasted forty days because of the sins of his people (Ex. 34: 28). Elijah fasted forty days and forty nights (1 Kings 19: 8). Fasting was commonly resorted to in times of trouble. Moses, Elijah and Christ,—three of the leading men of Bible times,—stood side by side on the Mount of Transfiguration (Matt. 17: 1-4).

I am well pleased that our Conference has recommended fasting as a means of help to the spiritual work. If some people would do more fasting and less feasting, it would be a benefit to their general health. Many people complain of weak stomachs. Much of this is caused by overeating,—*too much feasting.* I am satisfied that our doctors would have fewer calls to make, were we to live more temperate lives. Fasting will strengthen our spiritual vitality, if done with that end in view.

Times of feasting are good if we are temperate, and they may prove helpful spiritually. Our Harvest Meetings will draw all classes. An opportunity is thus afforded of preaching the Gospel to them, and soliciting their help in the great work. Let everything be done decently and in good order!

Goshen, Ind.

The Great Conference at Jerusalem.

BY I. J. ROSENBERGER.

THE church at Antioch was one of the first Gentile churches, and an outgrowth of the preaching done by the scattered disciples after the persecution that followed upon the death of Stephen. The ministry of this large church is listed thus: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." Some one, preaching on the characteristics of the Antioch church, said, "They had about seventeen preachers in this old mother church."

I. The Occasion of the Council.

"And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye can not be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." Is it not a surprise that a doctrine so foreign should be introduced into this large metropolitan church, resulting in such confusion?

Let it be noted that it was the work of unfaithful preaching and teaching that furnished the business of this Jerusalem council. Is not the same thing true, in a large measure today? Take your Annual Meeting Booklets and note the business that comes to our Annual Councils as the product of unfaithful preachers and teachers. So much of our time and money should not be used in regulating the conduct of our own members. These things ought not so to be. Our resources should be employed in advancement and conquest.

II. Who Composed the Council?

"They determined that Paul and Barnabas and certain others of them, should go up to Jerusalem unto the apostles and elders about this question." Again it is said: "Then pleased it the apostles and elders, with the whole church to send chosen men of their own company to Antioch with Paul and Barnabas, namely Judas surnamed Barnabas, and Silas, chief among the brethren." Hence, the apostles and elders, with the whole church, constituted this council.

III. The Business of This Council.

The matter of difference at Antioch seems to have been circumcision, but when the business of the council opened up it was said: "There rose up certain of the sect of the Pharisees which believed saying, That it was needful to circumcise them, and to command them to keep the law of Moses." This involved and drew out other teachings of the law of Moses. Gal. 1 and 2 shows that this erroneous application of the law had considerable compass. All this is not strange, for how common it is today, when persons join the church, to bring some favored items of their doctrine with them, and seek to weave them into the new!

The discussion seems to have been a spirited one, but was carried on with courtesy. A number seem to have taken active part in the controversy. These were followed by Peter. Paul and Barnabas had discussed these subjects at length at Antioch, and they seem to have renewed their efforts with vigor. James then followed with what seems to have been the closing as well as the deciding speech. The decision of the meeting is worded thus: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." As to circumcision, a conclusion seemed to have been arrived at by common consent; and it was not deemed necessary to incorporate it in their decision, their message to the church at Antioch.

IV. Some of the Facts Incorporated in This Decision.

The efforts of the council were a grand success in uniting the contending factions, by restraining the Jews from incorporating items of the law with this new gospel code, and keeping the Gentiles from eating things offered in sacrifice unto idols, from things strangled and from blood. The first three rules were needful expressions of the polity of the church. The last was a broad, far-reaching principle. Hence, union was effected by these inspired apostles by aiding the elders and the church in giving rules expressing the further polity of this new doctrine on the lines named, and a principle. Therefore the union was based upon principle and polity, and not on principle alone. Instead of this council sweeping away church polity, it established it. The two,—principle and polity,—are wedded,—inseparably joined. Polity means legislation, management, government. I can not conceive of a system without principle, neither can I conceive of a body, either civil or religious, without some show of polity. Principles need not be emphasized; they need to be kept,—preserved,—by polity, outlined by rule. Methods, being human, must, at times, be changed to meet ever-changing needs. Principles, being eternal, are unchangeable.

As to the question: *"Is belief in Christ, involving a surrendered will to him, a sufficient ground for salvation, or must we depend on works and ceremonies to be saved?"* I answer, We are saved by these all combined. The scriptures give a long list of different means by which we are saved. We are said to be, "saved by grace," "by believing," "by works," and then, also, we are to "save ourselves." But we have no assurance of being saved by any *one* of these means alone. There are no specialties in the Scriptures. There is the same merit in *our* works, as there was in the seven dips given for Naaman's cure. The Scriptures frequently urge the *"all things."* I urge them in this connection.

V. The Decisions Rendered Were for the Whole Church; Hence Not Congregational.

Their epistle was not only directed to Antioch, but to Syria and Cilicia. It is said that Paul on his second missionary journey went through the cities and "delivered them the decrees for to keep, that were ordained of the apostles and elders of Jerusalem." He elsewhere says: "As I teach everywhere in every church," and, "So ordain I in all the churches." Daniel held up the same religion in Babylon while a captive that he had been taught in Jerusalem,—not two systems, one for the city and another for the country; one for the young, and another for the old.

VI. The Committee Sent and Manner of Work Are of Interest.

The committee stood thus: "Paul, Barnabas, Judas and Silas." Notice, Paul and Barnabas were the first named on the committee to go back to their own church. What typical Christian men they must have been! Have we any brethren spiritual enough, sufficiently sanctified, to serve on such a momentous case in their own church? I will let the reader answer.

Notice the warmth with which they were received: "When they had gathered the multitude together, they delivered the epistle, which, when they had read, they rejoiced for the consolation." Their heated discussions had been so judiciously moderated as not to destroy the warmth of their love. How important for committeemen to be considerate, above personal influence! And they seem to have taken plenty of time to acquaint themselves with the case, and to ingratiate themselves into a kindly feeling with the church. Thus they not only delivered the epistle, but remained with the church for some time, helping to execute and carry out their decision. It is said that Judas and Silas "exhorted the brethren with many words, and confirmed them." They were then let go, but Silas abode there still. "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, *with many others also.*" The decisions were rendered to be carried out. The committee was faithful, which builds up the work and gives confidence.

VII. The Decisions of This Council Were Final.

We do not find that these questions were ever reconsidered, or that they ever gave the church any future trouble. The business was done with such care as to render their decision final. The wisdom of this is apparent. With us, the fact that a question was considered at York is no assurance that the same question will not be up again at the Winona Council next year. True, some questions are so intricate, and of such importance as to render them worthy of reconsideration. But it is possible for us to become carnal, and then want *our way.* To petition and repetition, in the hope of getting our way, is simply repeating Balaam's folly in seeking permission of God to curse Israel. Balaam got the decision his way by repetitioning, but he got it to his sorrow. Israel had the same woeful experience in their determination to have a king. Some one said recently, "Well, we failed this time; but the sentiment is growing. We'll get it next time." This manner, with its spirit, does not obtain the results of the Jerusalem council.

Covington, Ohio.

The Same Kind of Clay.

BY JAMES M. NEFF.

THE ground here that is level enough to camp on is a narrow strip between the river and the mountain. At some time, in the distant past, water seems to have rushed down from the canyons above in sufficient quantity and with sufficient force to have carried boulders and scattered them over the ground, and to have plowed deep gulches here and there. Since then a thick growth of pine, cedar, oak and cottonwood has come up and covered most of the ground. So, with some parts not well shaded, others covered with rock, and the space occupied by the gulches, the suitable sites, still remaining, for pleasant camps, are somewhat limited.

When I stretched my tent here, the last week in May, it was the only one here. Now it is different. We have a good many neighbors and some of them camped pretty close by. This gives us an opportunity of forming some new acquaintances, but getting acquainted is a process that may be hindered by various obstructions.

Recently a family drove up near our camp and began to unload their belongings. Our little three-year-old stepped out of the tent and for some minutes watched the strangers with much interest, as they busied themselves arranging their camp. Then she turned and asked with much seriousness: "Mamma, is that kind of people made out of clay dirt?" Her unacquaintance with these new-comers put them so far from her, in her thought, that she really wondered whether they were made of the same kind of material as we.

Of course we would not put the question in the same words, but I think we grown-ups frequently make a similar mistake. When Paul, in his sermon on Mars' Hill, declared that "God . . . hath made of one blood all nations of men," he uttered a truth that many of us forget just where we ought to remember it. In this western country we come in

touch with all sorts of people,—Chinese, Japanese, Hindoos, Spaniards, Mexicans, Indians, Negroes, etc., etc. When we find ourselves slow in entering into sympathy with them, or taking an interest in them, it will be good for us to remember that we are all made of the same kind of clay. And we often stand too far aloof from those about us, even of our own race and color. Let us not forget that all people are our kinfolks.

Camp Wishon, Springville, Cal.

I Their Value
II Their Present Organization
III Sacrifice
IV Responsibility
V Academies or Colleges
VI The Course of Study
VII Cooperation
VIII Educational Organization

OUR SCHOOLS

By W. L. EIKENBERRY

Part Eight.—Educational Organization.

Our educational work is not in need of more organizations; it is very much in need of more organization. At the present time we have as many organizations as there are schools, and several more, but we have no effective general, church-wide organization for either advisory or administrative purposes. We are yet in that stage in which each school is practically independent of all of the other schools and of any central influence.

In writing this I do not forget that we have a General Educational Board, composed of very able and excellent brethren. I merely state the fact that, due to the limitations of the decision under which it is organized and to the traditions which bind it, this board does not, in fact, constitute a central authority with any important unifying effect upon the group of schools as a whole. The decision under which the Board has organized specifies that a certain number of the appointees, constituting a majority of the Board, shall not be in the schools. Doubtless it was felt that it would be absurd to appoint a board to oversee the schools, if that board were to be made up of schoolmen. Such action would be like asking a man to inspect himself, and the point is well taken. At the same time it is perfectly plain that the effect of the decision has been to produce a board in which a considerable number of its members are not particularly familiar with educational matters. Many of these would doubtless prefer not to serve.

Another reason why the board has not been as effective educationally as might be desired, is that the traditions of the office do not emphasize its educational importance. The relation of the church to the school was early expressed in the appointment of a separate committee to each school. Whatever may have been the powers granted to these committees, they acted only with reference to certain points in church discipline. They were strictly repressive bodies and did not concern themselves with general educational problems. These committees were superseded by a General Educational Board, which inherited all the repressive traditions of its predecessors. It is natural that a body which is familiar with church work and church discipline, but not especially familiar with educational movements, should follow the precedent, to a considerable extent, in defining the lines of its activity. The writer has no exact knowledge of the precise activities at our school in late years, and bases his statements on the evident fact that no notable reforms have yet appeared for which the Board is responsible.

It is not intended to criticize the present Board unkindly at all. The present Board has done about all that we could expect of it, under the existing conditions. Our quarrel is with conditions and not with individuals. Furthermore, conditions can be improved, even without changing the decision under which the Board is constituted. We may not put upon the Board a majority of men who are now interested directly in our schools, but there is nothing to hinder Conference from appointing men from among the large number of college-trained brethren who are working as pastors or as teachers and officers in schools other than our own. When we have an auditing job, we find plenty of men who are bookkeepers to do the work; when we have an educational job we should secure educational men to do it.

There is plenty of constructive work for an Educational Board to do. The proper coöperation of the schools, the places where a college is justified, the sort of courses to be given, the development of new institutions, the combining of those already existing, the specific needs of endowment, and many other questions arise, upon which the Board should be able to give us expert advice. The Board should also collect from the schools, annually, statistics as to attendance in the various grades, number of graduates, expenses of instruction, conversions, missionary volunteers, and other facts which we need to know in order to understand just where our problem lies. In all of these matters the Board could act only in an advisory capacity to the schools and to Conference, but such advice ought to be most valuable. Many of these questions, like that of coöperation, will not be solved by the schools without assistance. A schoolman, like other men, sees his own affairs large in contrast with the affairs of others, and therefore views must be harmonized by a disinterested advisory body with better perspective. The present Board has sufficient power to do all these things. We need, therefore, to strengthen the board by the addition to it, so far as possible, of those with expert knowledge of the matters within its province, and we must instruct it to carry on constructive work as well as the work it has been doing.

A second sort of educational organization, or at least educational effort, which may be named as an activity of the Brotherhood is the Annual Educational Meeting on the Monday of Conference week. With this, too, we shall have to find some fault, not for what it does, but on account of the things that it does *not* do. The meeting has been a force in developing educational sentiment in the church, and at the time it was begun, it filled the need quite well. The competitive character of the schools made it desirable to put on the program a representative of each of the schools, in order that equal justice might be done, and in order that each school might be brought before the people. Unfortunately the men who were selected for the duty sometimes appeared on the platform only in order that their schools might be represented and not because they had anything in particular to say. When such a person was notified that he was to appear on the program of the meeting, only an hour or two before the meeting convened, as has often happened, it could hardly be a matter of surprise if the meeting was more perfunctory than enthusiastic. Plainly, the schools have not made the most of their opportunity. What the audience at any Conference wants to hear is not a representative from this school or from that; it wants to hear the man who has a message. Those who have charge of the program should secure one or, possibly, two speakers who have a message on educational subjects for our people, and this speaker should be secured so long in advance that he has plenty of time to mature his thoughts and prepare his message. Such an audience as our Conference affords is worth the best efforts of any man, and it takes time to prepare for the effort. Since the schools are so numerous that it is no longer possible to have all of them represented on the program, we ought to take one farther step and select a single principal speaker, without reference to his school affiliations.

A further and most important need of the schools and one which is not served by any of the agencies which have been mentioned, is the need for conference and discussion between those interested in our educational progress. We need to get together and talk it over. Many problems of coöperation and correlation would become much simpler if they were fully discussed, and even very difficult problems would yield to united attack. Neither the work of the Educational Board nor the session of the Educational Meeting will serve this purpose. The Board is an advisory and administrative body, and the Educational Meeting is an occasion when our educators try to bring home educational truths to the general body of the church. The meeting is not the place for debate and exchange of views. In addition to these two organizations we need an opportunity for those who have an especial interest in these things, to get together without the embarrassment of spectators, to apply themselves to the solution of their technical problems. Such an organization exists at present in the form of a semi-private meeting of schoolmen on the Conference grounds each year. It ought to be encouraged and extended. The organization should be a rather definite organization, with permanent membership and officers, and an annual printed report of its proceedings. The report is necessary as a means of reaching members of the organization who can not attend the meetings. The membership should be much broader than the present organization. It should include all members of the faculties of the schools, all trustees of schools, the General Educational Board, and any members of the church who are members of the faculties, colleges, academies and high schools other than our own, or otherwise actively engaged in school work. We are so used to restricting our educational activities to those who are members of our schools that it may be well to enlarge upon the value of calling into this association those of our people who are working in other schools.

Within the last few years we have developed a very considerable body of educated men and women who are working in various public and other schools, and among them are included some who are widely known in the country as persons of great ability. Up to the present we have made the smallest possible use of them in forwarding our educational interests. They ought to be represented as strongly as possible in our educational meetings. They would come to the meetings from contact with a great variety of conditions and movements; they would give to the meetings a breadth of view that is much needed. Their knowledge of country-wide conditions would exactly supplement the special knowledge of our own particular problems, possessed by the teachers in our schools. In neglecting to identify this part of our membership closely with our educational movements, we are neglecting to utilize one of the strong forces at our command.

The needs of our educational interests, so far as organization can serve them, are at the present time demanding a General Board which will do constructive work, a more efficient educational propaganda at the Educational Meeting, and an active Educational Association, based upon very broad membership requirements.

ADDENDA.

After the articles on "Our Schools" were written, there came to hand certain data from the one school which was mentioned as not reporting. It may be worth while to put the principal facts on record in the way of a complete summary of the college situation among all the schools.

In working up this summary from the reports, cognizance has been taken of the number of recitations per week and of the fact that very frequently a student is doing only part college work, and all the data have been reduced to such form that the numbers below express correctly the number of full-time students that would be necessary to fill the classes as they are now filled. The data represent the spring of 1912.

College Department.

Number of schools reporting,	10
Number of college departments,	8
Actual number of classes administered,	134
Equivalent in classes reciting five days per week,	126
Equivalent full-time students,	226
Smallest school average of number in class,	3.08
Largest school average of number in class,	9.4
Largest single class reported,	27

Academy Department.

Pupils in Academies, ...1,350
Academy graduates entered college, 1911, (one school not reporting), ... 47
Total attendance, academy and college, 10 schools, 1,576
The University of Chicago.

The Engine, the Crow and the Hawk.

BY O. C. CASKEY.

ONE Monday morning, some years ago, my brother and I arose long before daylight, hitched a team of drivers to a buggy and started for a threshing rig, several miles away, of which he was engineer and fireman. We arrived before the rest of the crew and immediately began to "fire up." First my brother placed cold water in the boiler, put some straw in the fire box, set it afire, and then placed wood on that until he had a blazing fire. Then he put in coal. I settled back to watch the "steam raise."

It seemed to me we never would get life in the boilers, but after a long time of waiting the little indicator began to move. Slowly it was pushed upward. But still the engineer threw in coal. Shovels after shovels of coal fell on the hot fire, with apparently little result, excepting rolls of black smoke ascending to heaven.

I became impatient and my mind was drawn elsewhere until it was announced that the machine was ready to move. It was placed in a better position. Belts began to flap, wheels began to turn, cylinders began to hum. Bundle after bundle began to fall on the feeder. The shovel, however, still worked at the engine, black smoke rolled thicker toward the heavens, and the machine was at work.

In a little house, built in a beautiful country, a mission is to begin. A church with a band of workers have arranged with you to be "engineer." Everything is lifeless. You can not work. If you are a good engineer you will shovel prayer after prayer into the firebox, to warm up the mission. You say, It is useless, but be patient. Oil the bearings with sermons, to take away friction. Use more prayers that roll from the mission toward heaven. Place working parts in order, and *begin work*.

Don't think you can do things at once. I have seen engines start at a moment's notice and they stop just about as sudden sometimes. They are run by gasoline explosions. Explosions don't last long. Don't explode. Keep threshing at Satan steadily, and don't forget to throw in a prayer. Be sure to use good oil or your steam will run down.

Are you about to quit because you are doing things some one is knocking against or because you have opposition? Satan's opposition does get pretty strong sometimes, I'll admit that, but I got a lesson from a crow and hawk, the other day, that I won't forget very soon. We were driving along the country road when we chanced to see a hawk in one part of a tree and a crow in another. Whenever the hawk would take to his wing, the crow would chase him, and give him one or two pecks in the back and even though the hawk was the larger, he was forced to sit still because the crow bothered him so. When the hawk stopped, the crow did likewise.

Are you sitting still because of the opposition pecking at your back? Fight back! Right is stronger than wrong. Satan hates you just as bad when you are still, but he knows you are not harming him, so he leaves you alone. Start moving! He will pick, but so can you! You are the stronger. Oh, the talents that are being buried because of fear! Look at the souls that hear not of Jesus because Satan "picks a little"! Don't this appeal to you? It does to me.

Prescott, Iowa.

Anointing as a Means of Healing.

BY D. E. CRIPE.

Now and then an afflicted child proves a greater blessing in a family than any of the sound and able-bodied ones. Yet this would not make any parent wish to have one of his children afflicted; he would rather have them all sound and healthy. Likewise some of the father's afflicted children do an immense amount of good, but this does not make him desire to have his children afflicted. Abraham and Moses had great bodily vigor and retained it far beyond the usual years of man's life. The apostle John seems to have retained his strength to a ripe old age, at least he does not complain about his health.

The Lord desires that his people should be well. When Jesus sent out the twelve, the first time, he gave them power over unclean spirits and over all manner of sickness. Their mission was to preach, but they desired to preach to well people, so they "cast out many devils, and anointed with oil many that were sick, and healed them" (Mark 5: 13). The apostles, two and two, were not sent to the churches, for as yet there were no churches organized, but they went to preach repentance to those who were outside the fold, and healed the sick by anointing them with oil. As the apostles were laboring under the instructions of the Master, it must have been his will that the sick be made whole.

This anointing by the apostles is different from that spoken of by James. The two who were sent to preach did the anointing; they did not wait until the sick "sent for the elders;" they were not converts, for a converted man has not a devil, and the casting out of the devil is spoken of in the same breath, and just preceding, the anointing with oil. The healing invariably followed the anointing, but this healing was not necessarily accompanied with the pardon of their sins. Indeed, we are not told that the healing was followed by repentance, or by the accepting of the gospel preached.

The example of the apostles, if we take it as precedent, gives to two, who are sent out to preach the gospel, the right to anoint with oil those who are sick, when they are not converts, for the healing of the body, but not for the forgiveness of sins. The example of the apostles will not give any preacher the right to set himself up as a professional healer, or to charge for his services in anointing the sick.

Christ spake not a word about anointing the disciples with oil, and it was almost a generation after his ascension, that the Spirit moved James to write, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed" (James 5: 14-16). This was given for the saints, as they often became sick, just like other people.

This prescription (it partakes much of the nature of a command), is given to one class of people only—those who are sick. It does not apply to those who are old and weary of life; it does not apply to those who are troubled with remorse for mistakes and sins; it applies to the sick only. Since the message is especially to the sick, it must be especially for their benefit. What the sick need first and most is restoration to health. Healing followed the anointing with oil by the apostles. The promise here is to the sick who is anointed in the name of the Lord, that the prayer of faith shall save the sick, and the Lord shall raise him up. And if he has committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another, that ye may be healed. This is a very literal promise, and certainly applies to the healing of the body of the sick.

Some place all their confidence on the one promise: "If he have committed sins, they shall be forgiven him." This can not mean such sins as drunkenness, covetousness, stealing, fornication, murder, and the like, for it is said that they who are guilty of such things can not inherit the kingdom of God. If anointing would forgive such vile sins, it were better to anoint such a transgressor than to turn him out of the church. As the forgiveness of sins is here so closely coupled with sickness, perhaps it means that the sins which have brought on the disease are the ones that shall be forgiven. Violating the laws of nature and of health brings on many of our diseases. Life is a sacred charge, and he who eats or drinks what he should not, or does anything else which he knows injures his health, commits sin, even more than he who "knows to do good and does it not."

The hope that anointing the sick with oil will be the means of forgiving any and all sins, has made many desire to be anointed just before dying. It has thus become to some, what the Catholics call "extreme unction," and is to many associated only with dying. This thought makes some who long for the promised healing, defer it for fear of alarming their friends. The anointing is therefore put off until earthly remedies fail and the doctor's last hope is gone. Then some will turn to the Lord's gracious promises, and if miraculous healing does not follow, some will lose faith in his promises.

If, after all hope has been abandoned, healing of the body follows the anointing, this ought to be conclusive proof that the Lord meant to give us a remedy for restoring the sick to health. That such cures have followed many times, is well known to our people, and should be made known to every one. Let two instances with which the writer is personally familiar, suffice for the occasion.

A sister, who was already a grandmother, was brought into the Church of the Brethren through the ministry of an able elder. She became a strong believer in the healing power of anointing. Several years later she became very sick and was given up to die by the doctor and her family. She desired to be anointed and called on the same elder to anoint her. She had faith that it would cure her, but this elder does not believe that anointing is for the healing of the body. She was anointed by him and somewhere there must have been a prayer of faith, for she recovered very suddenly, and lived many years after, perhaps is living still.

A young mother was converted from another church. She took sick suddenly, and for over a year suffered intense pain. Some nine or ten doctors, some from the city, and representing the different schools of medicine and healing, tried to cure her, but without success. Her disease baffled all their skill. Then she asked to be anointed. She expressed the belief that it would heal her sickness and raise her up. The elders also had the same faith. She was anointed, and the prayer of faith was offered for her recovery. She afterwards said that she felt her pain leaving her right at the time of anointing, and a year later she said that she had never seen a sick day from that time on.

Since the Lord has so mercifully provided a means for the healing of the sick, one which so seldom fails, at least of "helping," as Luther's translation makes it, it would seem to be the part of wisdom more frequently to make use of it, and not depend so much on poor, fallible doctors. The great Physician has never lost a case, and has power to heal every ill to which flesh is heir. It is not intended that life should be indefinitely prolonged in this world, neither would we wish it, but while we are young and have work to do, the Lord wants us to be well and strong, and will heal us if we will but come to him in faith and obedience. Praise the Lord for his wonderful goodness to the children of men.

Enid, Okla.

McPHERSON, KANSAS.

McPherson church held her annual Harvest Meeting Aug. 18. Brother and Sister Eby, of India, were present. We had a splendid meeting. Brother and Sister Eby are not strangers in McPherson, for both are graduates of McPherson College. While in school, they were noted for their loyal devotion to Christian work.

In the morning service Sister Eby was to have spoken on "Harvest in India," but the illness of one of the children prevented her being present. Bro. Eby gave a powerful address on "Christian Stewardship," speaking largely on the real significance of Harvest Meeting. An offering of $137.20 was taken for Home Missions.

The evening service opened with a talk by Sister Eby on "Sunday-schools in India." Brother and Sister Eby and their son, Horner, then sang several songs in the Gujerati language. Bro. Eby's evening address was devoted to a review of the work attempted by the missions of India. His work has been with the Bhil people, the aborigines of India, whom, as a people, he has found receptive to the message of Christianity. They are the hopeful class of India's people, for they are not fettered by castes.

McPherson, Kans., Aug. 23. Sarah W. Harnly.

THE ROUND TABLE

The Book of Psalms with Music.

BY GALEN B. ROYER.

With a vision world-wide, and an inspiration far exceeding many, the sweet singer of Israel poured forth his heart in the Psalms of Sacred Writ. They were afterwards set to music and sung in the courts of the Temple when Israel gathered there for worship. I presume that they were in use when the Savior went to this same place to worship,—and who knows that he did not join in the anthems of praise to his Father,—Israel's Jehovah,—and even sing with them those Psalms that recited his own coming glory and victory.

The early Christian church used the psalmody in much of their worship. The Dark Ages crushed much of religion out of the people, but they still kept the message of song within their hearts. When, however, Protestantism asserted itself, the overflowing expression of worship, in spirit and truth, expressed itself through some of the best, soul-lifting hymns written by such as the Wesleys, Newton, and others. This liberty, if such it dare be called, has the seal of the Spirit upon it, for those good old hymns have touched many a heart and brought it in nearer and truer fellowship for the Redeemer.

This is all good and very good. But has not the liberty taken,—the departure from the Psalms to grand hymns, been misused, and is there not, upon the church and Sunday-school today, a flood of song, often questionable in doctrine, frivolous in sentiment, giddy in tune, taking from the heart that feeling of stately presence of "Our Father," and substituting the pleasing of the ear and the cultivation of the less noble in music?

I shall not be classed as a radical in music and say that we should sing none of "the good old hymns," but I would wish to enter my protest against much of the singing that carries doubtful teaching and that has no wearing qualities in the music.

The Reformed Presbyterian church believes in singing. They cling to the good old words of the Psalmist, and have published a revision of their former book, introducing some new tunes for some of the psalms, and giving to the entire book a new power of the Psalms set to music. The collection is very good and is worthy of commendation. While the book is not likely to be adopted in any of our congregations, it is refreshing that at least one body of believers is protesting against a class of the so-called religious song that is not doing the cause of Christianity much good.

Elgin, Ill.

Our Chief Concern.

BY FLORA E. TEAGUE.

We sometimes sing,

"Religion is the chief concern
Of mortals here below,"

but, like many other good old hymns, it only tells of what ought to be, but sadly is not.

Some one lately said, at a prayer meeting, when the leader and others failed to be on time, "What would become of our business if we carried it on in this slip-shod way?"

Well, activity in Christ's service is our business, the business of our professed adoption, but, like too many, we do not work at it much. It is far from being the chief concern. We toil hard, early and late, to supply our physical needs during this short life. That seems to be our only business. The business we have adopted, the one that should be supreme, the one that is to supply our needs through the never-ending ages of eternity, is only secondary.

Sometimes my heart aches at the carelessness manifested by professing Christians. Ask one to teach a Sunday-chool class and he immediately assumes an attitude of opposition, and declares shamelessly that he has not even looked at the lesson! Now, why should not a professing Christian student study and prepare his lesson as well as his teacher? The one is under as much obligation to do so as is the other.

Ask for volunteers to visit the sick or shut-ins, and not a hand may be raised. And yet we are told in the words of Sacred Writ that this is religion.

If any one has a plan that will work for the stirring up of the indifferent professors, send it on. We certainly need it.

I believe, however, that those who are trying to do the Master's will, as best they can, could bring about more activity and interest, probably, were they themselves filled with still more interest and more holy zeal. It might be contagious, were it to be so. God speed the day when we shall all strive to labor for him as earnestly as we do in our financial lives!

Lordsburg, Cal.

Gleanings From the Book of Ruth.

BY JOHN R. SNYDER.

Capital and Labor.

One would hardly think of looking into the Book of Ruth for lessons in economics, or for solutions of the problems that arise between capital and labor. The relation of employer to the employé is one of the knotty questions of the day and one that is bothering the model politicians not a little. But Boaz, the mighty man of Bethlehem, a man who doubtless employed much labor, seems to have been on the best of terms with his employés. Let us notice the salutations.

Boaz, whose home was in Bethlehem, comes out to inspect or oversee the harvest, for the Word tells us that it was "the beginning of the barley harvest" when Naomi and Ruth returned to the ancestral home of the former. As the master of the field came up to the harvesters he saluted them as follows, "The Lord be with you!" What a noble manner of greeting the harvesters! Could there have been any higher sentiment expressed? But the harvesters were equal to the occasion. Hear them: "The Lord bless thee!" Suppose that in these latter days there should be this same feeling of fellowship between employer and employed. Do you think that there would be the long record of strikes, lockouts, boycotts, bloodshed, anarchy and revolution that now seems to envelop the industrial world? Verily not.

And now, right here let us drop a thought. Men are staying awake nights, are wasting days of time and measures of talent, trying to solve the labor problems, when the only solution is to be found in the Word of Eternal Truth. Not until capital and labor stand together on the platform of Divine Truth will the problem be solved. It will never be solved by the amassing of wealth and endowing colleges and universities, building libraries or creating "foundations." It will never be solved by strikes or murders or dynamite. Only when the spirit of the Christ dominates man, will the problem be solved. Boaz solved the problem, and his "hired servants" could greet him with "The Lord bless thee!"

Bellefontaine, Ohio.

Word Famine.

BY M. M. ESHELMAN.

A prominent lady was in my office Aug. 9, and desired that some one be sent to her home to teach her how to pronounce Biblical names. A graduate of a school in Montreal, Canada, brought up by people who did not then give her any Biblical teaching, but used the prayer book alone, she now feels, in her old age, the great need of true Biblical Truth.

She spoke of so many souls in this city of Los Angeles, that are hungering for the truth of God. Passing by on the cars, she beheld on our building the words "Berean Bible School." This prompted her to call for information, and, finally, enrolled as a Bible student.

All this impressed me tremendously! Why are our own Brethren so slow to comprehend the great needs and the very great opportunities in this place to sow the Seed of God? O that each one would permit the Lord to burden his soul with the value of precious souls, to be found all over our large cities! How can any one be indifferent? Each day we come in contact with these values! Each day, more and more, the needs of the souls who really *are* seeking the Word, are sinking deeper and deeper into the hearts of the few who are willing to be used by our dear Lord. A mighty field! A little band only is now at work. A great body could send workers to help! Pray, and as you pray, so work, so give, so energize your own being! God awaken all!

3231 N. Broadway, Los Angeles, Cal.

Providence leads us like children through the wilderness, by many a devious track toward our home. Joy brightens the path for one, and he walks on thankfully and happily in its rosy light. Grief takes another by the hand, and clutching him in her stern grip, points with wasted arm along the narrow way. What matter for so short a distance how we reach the goal? Brother! help me with my knapsack the while I guide thy feebler steps, and share with thee the crumbs in my homely wallet. Let us assist rather than hinder one another. Yonder where the lights are twinkling is a welcome for us all.

CHRISTIAN WORKERS' TOPIC

Nehemiah Who Prayed and Tried.

Neh. 4: 7-9.

For Sunday Evening, Sept. 8, 1912.

I. The Man to Meet a Need.—(1) The news Nehemiah heard (Neh. 1: 1-3). (2) His prayer (1: 4-11). (3) His request (2: 1-8). (4) The journey to Jerusalem (2: 9-11). (5) The moonlight ride (2: 12-16). (6) Praying and working (4: 1-6).

II. His Character.—(1) Nehemiah was a true patriot. It is easy to be a patriot when it simply means shouting for a great, prosperous country. (2) He was a deeply religious man. (3) He showed remarkable wisdom (2: 12-15). (4) He was able to meet hindrances (4: 1-3, 7, 8, 11).

III. Bible References Concerning—(1) Foes (Zech. 3: 1; Acts 13: 8; 18: 6; 1 Cor. 16: 9). (2) Watchfulness (Psa. 39: 4; Matt. 26: 41; Acts 20: 31; 1 Cor. 10: 12; Col. 4: 2; 1 Peter 5: 8). (3) Prayer (Psa. 65: 2: Matt. 7: 7; Luke 18: 1; Eph. 6: 18). (4) Work (Mark 13: 34; 1 Cor. 15: 58; Philpp. 2: 12; Rev. 22: 12).

Note.—1. Nehemiah's prayer was like the first petitions in the Lord's prayer, "Thy kingdom come." For his prayer was not merely for a few people and a city in danger, but for the kingdom of God on earth. (2) Note his intense earnestness (v. 4,)—wept; mourned; fasted; prayed (Jas. 5: 16). (3) No good work goes on to success without meeting obstacles. Evil does not fall without a battle.

PRAYER MEETING

Unselfishness In Service

1 Peter 5: 1-6.

For Week Beginning September 8, 1912.

1. **The Duty Enjoined.**—While Paul, in the opening verses of the chapter, primarily addresses the elders, yet, in a general sense, he would remind us that unselfishness in service is a characteristic belonging to every true child of God. Such helpfulness leads to glory, but we need not wait until the life to come, to partake of Christ's glory. In Jesus' prayer (John 17: 22) he says: "And the glory which thou hast given me, I have given them." Do we aspire to the glory of sonship? Let both the elder and the flock unite in laboring for the redemption of the lost (Acts, 20: 35; Rom. 15: 1-3; Gal. 6: 1, 2; Philpp. 2: 3-5).

2. **The Spirit in Which the Work Should Be Done.**—The true worker serves: (a) "Not of constraint, but willingly." (b) "Not for filthy lucre, but of a ready mind." (c) Neither for the sake of "lording it" over one's allotted charge,—lifted up by the honors incident to any position of authority. (d) "But being ensamples to the flock,"—a line of activity available to all, in every avenue of life and at all times (1 Peter 2: 21-23; Col. 4: 5, 6).

3. **The Reward.**—"Ye shall receive the crown of glory that fadeth not away." Earthly crowns fade and pass away, but that which Christ confers endures forever. Glorious is our Great King and glorious is his reward for faithful service (Matt. 16: 27; 2 Tim. 4: 7, 8).

4. **The Special Exhortation to the Younger.**—"Be subject to the elder." While the elders are required to "exercise oversight," the members of the flock must, of necessity, be in subjection to them, not in slavish fear, but in due recognition of their mutually high calling (Rom. 12: 10; Eph. 5: 21).

5. **A Universal Duty.**—"Yea, all of you gird yourselves with humility to serve one another." How difficulties would vanish, if such a spirit pervaded the church (Gal. 5: 13; 1 Cor. 9: 19-23).

HOME AND FAMILY

Shut In.

BY MARY A. GIGA.

Shut in, shut in, from the ceaseless din,
Of the restless world and its want and sin;
Shut in from its turmoil, care and strife,
And all the wearisome round of life.

Shut in with tears that are spent in vain,
With the dull companionship of pain;
Shut in with the changeless days and hours,
And the bitter knowledge of failing powers.

Shut in with dreams of days gone by,
With buried hopes that were born to die;
Shut in with the hopes that have lost their zest,
And leave but a longing after rest.

Shut in with a trio of angels sweet,
Patience and grace all pain to meet,
With faith that can suffer and stand and wait,
And lean on the promises strong and great!

Shut in with Christ! Oh, wonderful thought!
Shut in with the peace his sufferings wrought;
Shut in with love that wields the rod;
Oh, company blest! Shut in with God!

Kirksville, Mo.

The Good Grandmother.

BY NORA S. BERKEBILE.

WHAT happy times those were when we went to grandmother's house!

The furniture was not so fine, carpets not so soft, and dishes not so fragile, perhaps, as we have them in our own houses today, but, oh, that kitchen floor in its whiteness! It had been scoured with soft soap and hot water, and rinsed and dried until it was free from grease and dust, and the tiny little grandchildren, with their white dresses, could crawl about and not get them soiled.

No, grandmother did not have things fine but everything was ever so clean! The kitchen and dining-room were in one. Over in the corner was the big home-made cupboard, and the kitchen table. The old drum-stove was blacked until we could see our reflections on the oven-doors. Over at the other side the dining-room table was placed. It had seven legs. The two extra ones were for the support of the leaves when the table had to be made larger, at times when the children came home. There were no cob-webs, no dirt on the window sill, and everything smelled sweet and clean.

Do you remember the pantry? On the dough-tray was an old wooden cheese-box, filled with doughnuts that only grandma could make,—some were twisted, some round with holes in the center, and some, on special occasions, took the shape of men and animals.

Then, on a shelf, were the pies and the old-fashioned cream cake, baked in the fluted pan with a pipe up the centre. There was a distinctly grandmotherly taste about these. They tasted different from mother's or Aunt Lizzie's. The dried apple pies were especially good. I have never eaten such pies except at grandmother's. My grandmother baked crackers. Did yours?

I distinctly remember going to stay, one Saturday night, at grandmother's. A cousin and her mother, and my mother, were along. We girls sat by the old fire-place and munched crackers until bed-time. A temporary bed was prepared on the floor for Jennie and myself. We ate crackers in bed and several times stole softly out for more.

In the garden was a big black currant bush where the grandchildren gathered to eat their fill. The "sheep-nose" apples in the orchard always had a bounteous supply, every autumn, for us all. And if your grandparents did not have a "sheep-nose" apple tree, you do not know how much you missed.

When dinner time came, we children waited until the "second table." My, but we were hungry then! Grandma always had plenty to satisfy our hunger,—mashed potatoes, stacked up high, and butter running down the sides like lava out of a volcano, chicken and gravy, honey, pickled pears, spiced grapes and delicious pies and doughnuts. We would eat and eat until our mothers would get afraid we would be sick, but grandmother would say: "Give them plenty." Grandfather would laugh and tell us to fill up.

We would then go to the barn and play on the hay or swing, while the mothers and grandmother would wash the dishes. When the time came to go home, we would be anxious for the time to come when we could go to grandma's house again.

But the time came when grandpa went to his long home. Then the old home was broken up. Grandma went too, and now the cousins are scattered here and there. Some of us who played around the old black currant bush have gone to be with grandpa and grandma. We have only the memory left and how sweet it is!

What wonderful women grandmothers are! Grandmothers are queer and old-fashioned,—do I hear you say? Of course, grandmother is old-fashioned. She would not be the dear good grandmother she is, were she not so. We would not want her otherwise. I think my old grandmother, with her cap and cape, and old slat bonnet, far prettier than some of the befrizzled, beribboned, and tight-laced ladies in the society world today. Do you not know that the world is wondering where the grandmothers are? When a prize was given for the sweetest grandmother, some years ago, do you know who won it? A dear old Quaker lady.

When in Naples at the Pension Poli, on our return home from India, there was a dear sweet little grandmother at the other table every morning. Her hair was parted, she had on a white shawl and it did our hearts good to see her every day. She was not ashamed to let us know she was growing old. She was so sweet and happy and cheerful and reminded us of our dear old grandmothers at home. I think we miss the dear old grandmothers more than anything else over in India. When we see a dear old Parsi lady, she reminds us most of our old grandmothers at home. I think it is because of the way the hair is combed, and the white cloth worn like a cap on their heads. But they lack the Christ-light in their eye.

Is grandmother at your house now? Are you ashamed of her, sometimes, when you have company? Do you wish she would go to her room? You say she is childish. I know, but so will you be, too, when you are as old as she is. And have you ever sat down and talked to her of her childhood days? These things are fresh in her memory, even though the happenings of a year ago may be vague to her. See her eyes light up as she talks of the early days! It is instructive to you, too. Why, some of our very best stories in our children's and young people's papers today are tales from grandmother's youth.

Have her tell how she met grandfather, and of the wedding and early life in the log cabin, where she had to put lights at the windows to keep the wolves out when grandfather was away. Ask her to tell you how your father or mother helped her when they were little. No one can tell you this better than grandmother.

Don't try to make her wear modern clothes if she prefers the kind she wore long ago. Not long ago I read in a ladies' paper an article entitled, "How I Dress My Mother of Sixty." I read it and made up my mind that grandmother had lost her individuality and had nothing to say as to what she was to wear. Unless very weak minded, grandmothers know what they want, and I do like to see them get their rights. Instead of being poked off in a corner, as many of them are, they should be reigning as a queen among their children and grandchildren. When grandfather is no more, everyone should want to have the privilege of having grandmother. With all she has done for us, there should be nothing too hard for us to do for her.

Defiance, Ohio.

The Faded Flowers.

BY EVA M. BOYD.

WE so often hear the expression: "Let the young people have a good time. They are only young once. They have to sow their wild oats. When they get older they will settle down." That might do if we could expect to reap a reward, but we will "be rewarded according to our works." Just at the time when they could have the most influence,—when they could be of such a help to the church,—they lose interest. It is sad to say that too often the young people's class in Sunday-school is the least interested of any class in the school. It brings to my mind a story of a young girl that I heard a young lady tell about, in our Young People's Meeting, one evening, not long ago.

The girl had, when younger, been an active Sunday-school worker, but for two years or more her mother had painfully noticed a change coming over her daughter. She cared less about the Sunday-school, very seldom read her Bible, and cared for nothing except being out in society and having what she called "a good time." The mother would pray and earnestly plead with her child to look at life differently, to give her heart to Christ, and to be the willing worker she once was; but she would look into her mother's sad and pleading face, and answer in a careless and indifferent tone: "Mother, I am young. I have to have my good time. There's time enough when I get older." In a short time her mother was taken ill and, while lingering amid suffering, she again plead with her daughter, but she received the same thoughtless answer.

One evening the daughter was preparing to go to a ball. When her friend came, he brought her a beautiful bouquet of flowers. She said: "O, how lovely! I'll take them right to mother. She will enjoy them so much."

In the hall she met the nurse, to whom she said: "Will you please take these to mother? I haven't time, as it is getting late."

The nurse said: "No, I will keep them until they begin to spoil and are of no use to me, and then I will take them to your mother."

The young lady looked at her in astonishment and said: "What do you mean? I want mother to have them while they are fresh, so she can enjoy them. She will not care for them after they are old and withered."

The nurse looked at the girl and said: "My dear child, that is the very thing you are doing. You will not give your heart to Christ while you can be of the most use to the Master, but insist on waiting until most of your useful days are passed and then turn to him." The daughter's eyes were filled with tears as she said: "Give me the flowers. I will take them to mother myself, if you will please go and tell Harry that it is impossible for me to go tonight."

That night there were two happy hearts in the sick-room,—mother rejoicing over her daughter, and the daughter rejoicing because she had found Christ. I wonder how many of our young people today are putting off coming to Christ until they are older. We should all ask ourselves: "What kind of seed are we sowing? Are we keeping our flowers until they wither before we are willing to give them to the Master?" In Eccles. 12: 1 we read: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Kerman, Cal.

SISTERS' AID SOCIETIES

STERLING, COLO.—Our Sisters' Aid Society met July 18 and reorganized, with the following officers: Sister H. E. North, president; Sister D. B. Miller, vice-president; Sister Anna Thompson, treasurer and the writer, secretary.—Opal North, 204 Park Street, Sterling, Colo., July 30.

EAST WENATCHEE, WASH.—The Sisters' Aid Society at this place closed another term of six months June 20. Sister R. W. Buntain and the writer were continued as president and secretary for another term. During this time we held thirteen meetings, with an average attendance of six. Our total receipts for the time were $53.72, and the expenditures were $36.09, leaving a balance of $17.63 in the treasury. The society donated $10 towards mission work.—Vinnie A. Sellers, Wenatchee, Wash., July 29.

HOLTVILLE, CAL.—Our sisters met July 25 at Sister Flora Statler's home and organized a Sisters' Aid Society, with a membership of eighteen. Sister Rachel Gillett was chosen president; Sister Stevens, vice-president; the writer, secretary-treasurer. Our work will consist of piecing comforters and quilts, and sewing by the day. We all feel that there is much to be done, and may the Lord ever find us willing and ready to do what our hands find to do.—Ella Royer, Holtville, Cal., Aug. 12.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞ All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. SILAS HOOVER is booked for a series of meetings at Greensburg, Pa., beginning Sept. 8.

BRO. I. S. LONG is to be with the Brethren of the Mill Creek church, Va., Sept. 1, in a revival effort.

AT the Conference of 1913, Michigan is to be represented on the Standing Committee by Bro. S. M. Smith.

SEVEN were recently baptized as the fruits of a series of meetings held at Dillons Mill, Va., by Bro. D. H. Shaver.

A TWO weeks' series of meetings is to begin in the Indian Creek church, Pa., Sept. 14, Bro. A. Fyock doing the preaching.

BRO. J. J. YODER, of McPherson, Kans., attended the late meeting of the Mission Board, held in Elgin, and took an active part in its work.

BEGINNING Sept. 10, Bro. George W. Miller, of La Place, Ill., is to be with the members of the Lick Creek church, Ind., in a series of meetings.

SEPT. 29 revival services are to open in the Norristown church, Pa. Bro. Jacob M. Booz, of Souderton, same State, is to have charge of the meetings.

BRO. O. F. SHAW, pastor of the church at Dixon, has been chosen to represent Northern Illinois and Wisconsin on the Standing Committee of 1913.

IT is said that if the money spent for war were put to a wise industrial use, it could be made to furnish work for all the idle men and women in the world.

BRO. J. W. KITSON has closed his pastoral labors at Ft. Wayne, Ind., and will enter upon evangelistic work. He should be addressed at Syracuse, Ind.

SISTER EMMA HORNING has practically recovered from her operation, was able to attend the late meetings at Naperville, and may possibly return to China in the fall.

SOME of our active ministers, in taking a vacation, seek out places where their pulpit efforts will prove a much-needed help. Their thoughtfulness is commendable.

THE members of the Centerview church, Mo., are looking forward to a revival during the month of October. Bro. James Hardy, of Kansas City, is to conduct the meetings.

THE District Meeting of Northern Indiana is to be held in the Solomon's Creek congregation Oct. 3, beginning at 8 A. M. The Ministerial Meeting is to be held on the day preceding. The elders of the District convene Oct. 1, at 2 o'clock.

BRO. W. B. STOVER spent a few days in Elgin, attending the meeting of the General Mission Board. He went from here to Mount Morris, which will be his place of residence until he returns to India, and where he or any member of his family may now be addressed.

THE meetings conducted by Bro. James Hardy were held in the Cedar County church, Mo., instead of Nevada, as stated last week.

IN this issue we do not have room for what we wish to say regarding the work done at the late meeting of the General Mission Board, but may have something to say next week.

A MUCH appreciated series of meetings was held by Bro. J. H. Wimmer, of Salem, Va., in the Cedar Bluff church, Va., inducing seven souls to lay hold upon the easy terms of the Gospel.

THE members of the Springfield church, Ohio, are anticipating a spiritual refreshing at their series of meetings in October. Bro. B. F. Snyder, of Bellefontaine, is to have charge of the meetings.

SOMEONE, who fails to give his name, writes us about the date of his meetings at a number of points in Indiana. By this he will understand why we can not publish the announcements he requests.

BRO. H. C. EARLY, who attended the Mission Board meeting in Elgin last week, went from here to Franklin Grove, this State, and is now engaged in a series of meetings that may continue several weeks.

BRO. ABEL W. MADEIRA, 908 University Street, Burlington, Iowa, would like to know of any members residing in that city. Any one who can give the desired information, will please address Bro. Madeira.

BRO. E. N. HUFFMAN, connected with the South St. Joseph Mission, Mo., is spending a few weeks near Brumbaugh, N. Dak., and requests us to announce that he may be addressed at that place until Oct. 1.

THE "Notice to the Churches in Ohio," published on page 539, last issue, should have been signed by Wm. H. Horner, of Osnaburg, Ohio, instead of W. M. Howe, Johnstown, Pa. The mistake was made here in the office.

BRO. E. M. DETWEILER, formerly of New Enterprise, Pa., has taken charge of the work at Norristown, Pa. An increasing interest in the various church activities seems to indicate bright prospects for the future.

THE members at Nocona, Tex., recently enjoyed a refreshing series of meetings, conducted by Bro. A. A. Sutter, of Roanoke, La., and other brethren. Five souls were won for the kingdom, and the church greatly refreshed.

LAST Sunday evening those in attendance at the Christian Workers' Meeting in Elgin had the pleasure of listening to three talks about the late meetings at Naperville. The talks were not only interesting, but they were instructive and helpful.

THOUGH quite old, Sister Barbara Gish, whose generous gift made the Gish Fund possible, still does a little traveling. Accompanied by her sister-in-law, Mrs. Frantz, the mother of ex-Governor Frantz, she recently visited the Child Saving Mission at Enid, Okla.

WE are pleased to learn that Bro. J. H. Miller, of Goshen, Ind., has so far recovered in health as to be able to do some work in the pulpit again. An attack of *la grippe*, last winter, seriously affected his heart and other bodily functions, but now he seems to be improving in health, and hopes, ere long, to be fully restored to his wonted vigor.

A TENT meeting, recently held on the east side of Logansport, Ind., proved to be remarkably successful. Seventeen were baptized, one reclaimed, and two are awaiting baptism. One of the most encouraging results of the meeting is the fact that the interest still continues. Some of the women who attended the revival are interested enough to walk a distance of two miles to the weekly meetings. Whenever you can get people aroused to such an extent, you may depend upon it that something will be accomplished.

BRO. J. S. KLINE informs us that the District Meeting of Northern Missouri, published last week for Oct. 11, should have been announced for Oct. 25. The correction did not reach us until the last issue was already on the press.

BRO. D. L. MILLER, who presided at the late meeting of the General Mission Board, goes to Roaring Spring, Pa., the middle of this week, with the intention, if his health will permit, of spending some time among the churches in the East and South.

BRO. OTHO WINGER, President of Manchester College, was with us during the Mission Board Meeting, this being his first experience on the Board. He reports a splendid outlook for Manchester College, and feels confident that there is a promising future for the institution.

AN interesting series of meetings was recently held at Oak Hill, Pittsylvania County, Va., conducted by Bro. L. A. Bowman, of Callaway, Va. Five made the good confession, and others are near the kingdom. This is a mission point in charge of the District Board, and the outlook for the future is excellent.

THE new church house in the Chippewa congregation, Ohio, was dedicated July 28, Bro. S. S. Shoemaker delivering the dedicatory address. The work of the Lord seems to be prospering since the new house has been opened for services. A total of twenty-five new members has been received during the last few months.

WHILE attending the Mission Board Meeting last week, Bro. Chas. D. Bonsack called at the MESSENGER sanctum, and told us of the experiences in removing Blue Ridge College from Union Bridge, Md., to New Windsor, Md. He thinks the outlook for the school is good, and that its many friends will rally to its support.

PLEASE note that in MESSENGER No. 34, third column of Round Table page, "Daniel, the Praying Prophet" should have been given as the topic for *Christian Workers*, while "We Are Debtors" should have appeared as the *Prayer Meeting* topic. An accidental displacement of the department heads was made while preparing that issue for the press.

ON account of the invalid condition of his wife Bro. Isaac Frantz, of Pleasant Hill, Ohio, finds it necessary to cancel all of his engagements in the evangelistic field, and to avoid disappointment, requests us to make this public announcement. The many friends of Sister Frantz will regret to learn of her continued illness. May she be remembered in our prayers.

ON Monday of this week Bro. Lemuel Hillery and wife passed through Chicago on their way from Arkansas to their home in Goshen, Ind. They stopped in the city a few hours and went out to the home of Bro. R. H. Nicodemus, where Bro. Hillery received the anointing at the hands of Brethren Hoff and Nicodemus. Bro Hillery's condition has been growing worse, but he still has a desire to be of some use in the cause of the Master. He may be addressed at Goshen, Ind.

The Naperville Meeting.

LAST week, beginning with Tuesday, a number of members from the different churches in Northern Illinois and Wisconsin spent a few days very pleasantly with the church at Naperville. First was the Elders' Meeting, followed by other meetings in the order announced on the published program.

All told, one full day was devoted to the work entrusted to the elders. A few committees were appointed to look after certain duties assigned them, but there were no recommendations for ordinations,—something unusual for our District. More than half of the elders in the District were present at the roll call, and under the circumstances we considered the representation encouraging. Possibly forty per cent of those present would be classed as young elders, yet they are active in the work entrusted to them, and are

looking forward to a greater spiritual development among the churches.

On Tuesday evening there was a largely-attended Educational Meeting, having as the topic for the hour, "The Coöperation and Affiliation of Our Church Schools." Three addresses were delivered, followed by some general talks. The spirit was fine, and those present showed an appreciation for what was said, though nothing special was outlined, the subject being treated in a general way.

On account of an almost unprecedented rainstorm in the vicinity of Mount Morris, and other sections in the western part of the District, a number of members were delayed in reaching the place of the meeting. But when they did come, they added strength and inspiration to the occasion.

The Ministerial Meeting began at 8: 30 on Wednesday morning, with Bro. Ezra Flory in the chair. He proved an efficient chairman for a meeting of this type. The whole forenoon was devoted to the Ministerial Meeting, and we regret that we can not, in this connection, present some of the excellent thoughts offered by the different speakers.

Bro. W. B. Stover, of India, was on the program, and his talk was a decided treat. He has a way of putting things that takes. If each one had the capacity of retaining all the good things said, and could put the many wise and helpful suggestions into operation, some marvelous results might follow. There were talks on what kind of men the world really needs, as preachers of the Gospel. It was shown that the preacher is a necessity, and that under no circumstances can he be too well equipped for his work. Special emphasis was placed on the importance of him being, first of all, a consecrated and exemplary man, and that he should not only be loyal to the Word of God, but that he should understand the Word and know how to present it clearly and forcibly to others. The preacher as a diplomat,—a tactful man, was discussed at some length and in a most profitable manner.

The whole afternoon, from 1: 30 to 5 o'clock, was crammed full of interesting and helpful work along Sunday-school lines. The age of conversion came up for special emphasis, and it was learned, by actual count at this meeting, that, out of 145 who stood, practically 100 united with the church before they were twenty years old, while sixty of the number said that they accepted Christ before reaching the age of fifteen. All of this indicates the importance of laboring for early conversions, and yet the equal importance of laboring for the conversion of those of maturer years was not overlooked. Some of the most helpful talks were about the organizations of the adult Bible class, with the suggestion that such organizations may be recommended where they are needed, and can be made helpful.

The roll call showed that practically all the schools in Northern Illinois were represented by delegates or scholars, but the absence of superintendents was noticeable. There were not so many young members in the meeting as we should like to have seen, and still there was no lack of interest and inspiration.

The evening services were conducted in the interest of the Christian Workers, and proved to be a helpful, instructive and inspiring meeting.

Thursday morning the District Meeting convened, Bro. S. P. Berkebile, of India, conducting the devotional exercises. There were present forty-two delegates, representing twenty-three churches, a few congregations, principally of Wisconsin, not being represented. Bro. O. F. Shaw was chosen Moderator; Bro. D. D. Culler, Reading Clerk, and Bro. J. H. B. Williams, Writing Clerk. They proved to be an efficient body of officers.

The regular business of the meeting was then taken up and disposed of in detail. The report of the committee on Child Rescue Work was discussed at some length, and then referred to the Trustees of the Old People's and Orphans' Home at Mount Morris, with instructions to provide for the care of orphans.

The Mission Board's report showed decided progress in their work, with the intention of reaching out still farther. The board was instructed to take steps looking to the erection of a meetinghouse in Freeport and the establishment of a mission in the city. The Board called for an appropriation of $3,500 for the work of the coming year, which amount was granted.

After considering the report from Mount Morris College, it was decided to authorize the trustees to borrow, if necessary, $15,000 or $20,000 to complete the buildings now in course of construction. Inside of a few years the running of the school may fall upon the trustees, instead of being let out by contract to a board of managers. In this event the District, which now owns the institution, will become responsible for the school. Three papers were sent to the Annual Meeting,—one relating to mission work; a second calls for the reconsideration of the "declaration" passed by the York Conference, found on page 4 of the Minutes of 1912, and the third asks that all the papers, of every sort, intended for Annual Meeting, appear in the Conference Booklet.

Bro. I. B. Trout was chosen as our member of the joint Committee of Arrangements for the Winona Annual Meeting of 1913, with Bro. John Heckman, alternate. Bro. O. F. Shaw will represent the District on the Standing Committee.

Much other business was transacted, in the way of considering reports, filling vacancies, and appointing committees. The next meeting may possibly go to Wisconsin, the matter being left with the officers of the meeting, otherwise it should fall to the Cherry Grove church.

The weather for our meeting was good, but the attendance was not so large as usual. However, it was a meeting full of interest from start to finish. We were glad to have with us Brethren W. B. Stover, S. P. Berkebile, J. J. Yoder and Otho Winger. We certainly appreciated their presence.

The Naperville church is one of the small congregations, but the members proved equal to the occasion, and gave those in attendance the best of care. The table service was especially good and well managed.

The Church's Great Needs.

The greatest of all needs, no doubt, is a regenerated membership. The church is intended only for the regenerated, and she labors to bring only such into her fold. Her effort, first of all, is to teach the people the imperative need of regeneration, and then, through the process of regeneration, to bring them into the church. Other methods of bringing people into the church are a violation of the divine order, and a great sin.

Regeneration is the condition of church membership,—the only condition,—and no one should be misled or deceived on this point by himself or others; and the church can not be too emphatic in teaching the doctrine of regeneration. Formal membership of the unregenerate is worth nothing, either to the individual or the church; on the other hand, it is bad for both. It puts the individual where he does not belong, places upon him duties that do not belong to men of his condition, and may lead him to the conclusion that he is saved, when he is not; it puts the church into the position of dealing with him as a regenerated, saved man, teaching him the conditions of growth, when he should be taught the conditions of regeneration. It makes conditions bad all through, for God intends the church only for regenerated, saved people. The teaching should be strong and clear on this point. There is great need of stronger and clearer teaching, and regeneration itself is the greatest of all needs.

With the church made up of people who know God, her greatest need, it seems to me, is to appreciate her mission in the world. She ought to know what she is here for, what she is expected to do as the supreme thing, and her responsibility. An intelligent understanding and appreciation of these things is absolutely essential to the highest success. Men, alone or as a body, do their best when they have an aim, and the right aim.

Jesus commissioned the church. It is based on the fact that all power or authority had been given unto him in heaven and on earth. He said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I command you; and lo, I am with you alway, even unto the end of the world."

Again, Jesus said to the disciples just before his ascension, "But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."

Here the mission of the church is plainly stated and authorized. It is divided into two parts. First, it is to disciple the nations and baptize them, and, secondly, it is to teach them whatsoever Jesus commanded. The first part has to do with regeneration, the new birth, which brings people into the kingdom of God. The second part has to do with the means of grace, as the condition of growth. In spirit as in nature, life divides itself into two distinct stages,—the birth period and the growth period. The church's work is divided according to these two stages. First the birth, then the growth and development.

The other statement of the church's mission puts it in the form of witnessing for Jesus even unto the ends of the earth. Witnessing for Jesus unto the uttermost part of the earth means to preach him to all nations and to every creature, to baptize those that believe, and to teach them the conditions of growth. It means the same, in practice, as the Commission; or, in other words, it is a condensed statement, or restatement, of the Commission.

The mission of the church, then, according to Jesus' own statement, is to evangelize the nations and shepherd them. The first thing, the fundamental thing, is the evangelization of the world, then its shepherding. It is a matter of the greatest moment that the mission of the church be understood and appreciated as Jesus states it, and in the same order.

The church, in the past, has acted largely on the principle that her chief business was to take care of the flock. The effort has been to keep the church pure and unified. And who would say that this is not an important work? It must not be neglected. But it is not of first importance, nor first in order. Where are the subjects for training to come from, if evangelization ceases? It is like the work of the family. Children must be born that there may be children to train. And as important as it is to train children properly, it is still more important that children be born. There is but one responsibility upon parents greater than the training of their children, and that is their propagation. So in the church. It all depends on evangelization. And to reverse the order of these things, making the second first and the first second in order and value, is to nullify the effectiveness of the church's life. The church is intended as an evangelizing force of the world, and if she stands not for this, first of all, she is recreant to her duty, and crippled correspondingly.

A vision of what the church is charged to do ought to be constantly before the eyes of every one of her members. To many it would be an entirely new vision. It would be an unspeakable blessing both to the church and the world. And it is certain that this vision must come before the mission of the church is discharged. It would fix interest where it belongs; it would inspire consecration; it would energize the whole church; it would lead men and women to offer themselves on the altar of service; it would make fathers and mothers like Hannah, who bore Samuel for the service and glory of God; it would sanctify stewardship and supply money for the saving of men; it would lay the foundation at once, to carry the Gospel to all lands within the next generation; it would triumph gloriously.

H. C. E.

Our Outlook.

Our outlook is the look outward and beyond. It is the look of hope and expectation, not always realized, but always hoped for, thus bringing to our minds

the ever debatable question: "Which affords us the greater amount of pleasure,—pursuit or possession? We remember very well, when in days of yore, at our debating schools, this subject was warmly discussed, *pro* and *con*, with great warmth and oratorical ability, so we thought. With nervous anxiety we awaited the decision of the judges, hoping that it would be on our side, no matter which that side would happen to be, because we, of course, always thought we had the better ground for argument. This goes to show that, considering the time and the subject matter chosen by the speakers, it was really a knotty question, with its many entanglements, as we meet them in life. The decisions have been different because they have been based not so much on the innateness of the real subject as the merit of the arguments and the material used as test cases. So, notwithstanding the many discussions, and the different decisions rendered, the question remains unanswered, and will continue to be so until the only true basis is found and accepted.

There are many pursuits in life, which never will and never can afford the pleasure, the joy and the satisfaction sought for. There are others that are dependent upon the manner and earnestness of our pursuit; and still others that are never disappointing, because pleasure is found in both the pursuing and the possessing, and our outlooking determines largely the result at the final passing.

In falling back upon our own experiences, we remember pursuits which, though entered into hopefully and earnestly, proved, when given a trial, but empty, and worse than disappointing. Then we pursued without ever being able to grasp the thing desired. Like the soap bubble, it looked beautiful, and a thing to be desired, but before we could grasp it, the thing would burst, and leave only a drop of water. The ways of sin are full of these bursting bubbles. They are like the whitened sepulchers,—beautiful on the outside, but within are full of dead men's bones.

In our past pursuits we passed through all kinds of experiences, ending in the different kinds of results that fall to the lot of humanity. They are too numerous to even name them, especially the disappointing ones.

But we are glad that there are pursuits even for this life, the possession of which is not disappointing, and rejoice at the pleasure of enjoying some of them. In our young manhood we were made to feel that the home life was the ideal life. And, while in the pursuit of this ideal life, we had some pleasure that was real and satisfactory, the possession of this ideal by far exceeded the pursuing. Of course, we mean a Christian home, as a home without the religion of Jesus Christ is at best only a hovel, destitute of the life and sweetness of the place that we love to call "home." Home is the nearest and most significant type of our hoped-for home in heaven, where our Father will be, where our Elder Brother, our Savior, will be, and where we expect to meet our loved ones and to live with them in eternal bliss for evermore.

On the other hand, the outlook of the non-Christian is a disappointment until both parties become one in Christ Jesus. It is a sad fact that many of the heads of families are not such, either in profession or in practice.

For years our heart was fixed on visiting the Bible Lands. We longed to see the land where God revealed himself to humanity, and to feel the power of his might, through his prophets. Especially did we desire to learn his purpose through his Son Jesus Christ, who took upon himself our humanity and became a man among men. Thus our religion would be more real, and we could learn to know God, and come in touch with him in a way that we could not otherwise do. After six months of pursuit and outlook, we possessed much of the knowledge after which we had sought, and to say that we had enjoyed the pursuing expresses the fact only mildly. The trip opened up to us a new volume of life's history, daily setting before us pages of, to us, new truths as we read them from the seas, lakes, rivers, mountains, hills and valleys. It was the handwriting of God, as written and painted by his own hand. The pursuing of these truths as we came in daily contact with them, was charming, but the possessing of the facts, thus learned, was still more satisfying because of their permanency and intrinsic value. It gave us an outlook, such as we never had before, and such as we can never forget. It was a correlation of God in his creation and God in revelation.

But the outlook which we get in accepting and living the religion of Jesus Christ exceeds all others in hope, expectation and blessed daily realization. Some fifty years ago we started in the way that leadeth to the kingdom of heaven. The outward and onward look has always been one of joyful hope and expectation. And while the pursuit and pursuings have been full of blessing, such as no other pursuit could possibly afford, it has been wonderfully intensified by the result hoped for and expected in the end. We have had our ideals and pictures of what it shall be. But, according to Paul's view of it, we know that its realization will greatly exceed our fondest expectations, and, as the journey shortens, we are often made to sing the hymn of blessed approach:

"My days are passing swiftly by,
And I a pilgrim stranger,
Would not detain them as they fly—
Those hours of toil and danger.

"For now we stand on Jordan's strand;
Our friends are passing over,
And, just before, the shining shore
We may almost discover."

H. B. B.

Doing Something.

THERE are scores of good writers who can fill columns in a newspaper, telling others what ought to be done, and just how it should be done. This may be interesting reading, but it is not the kind of reading that we prize most highly. What we are most anxious about is for a few hundred people to get out and do something worth telling, and then give the MESSENGER readers an interesting account of their experiences and observations. There are dozens of sisters, who are going from house to house, visiting the sick, looking after the unfortunate and doing good wherever they find an opportunity. They may never say anything about their experiences at the prayer meeting, but they do a great deal of sensible thinking while some one talks fluently, who never does anything but talk. Some of us would enjoy an occasional talk from those who go about doing good, but they seem better gifted at doing than talking. And so it is with writing. There are writers who, in an hour, can tell how to do more good things than they would think of undertaking in a year. They can think, plan and work out the details of something that might prove helpful, but that is the end of it, so far as they are concerned. With them it is all talk, and little or no work. We do not wish to underrate the value of instructive writers, who deal largely in visions, but we should like to hear from a host of the Lord's faithful who do things. One may write a dozen chapters about the importance of going into all the world and preaching the Gospel to every creature, but that would not prove as helpful as one article from the man who is out in the field and doing his part of the preaching.

The Layman's Experience.

YEARS ago we knew an excellent brother, a layman, who frequently found himself in an embarrassing attitude. He was a fine-looking man, possessed a splendid business bearing, and invariably attracted attention when he chanced to appear in a new community. On entering a congregation, where he was not known, he was often singled out as a preacher, and was sometimes invited to preach. An explanation, of course, followed, but it was always a little embarrassing to all parties. The brother used to say that his "good looks" were against him. We have just heard of another case of embarrassment. We expect our pulpits to be occupied by men who have been called to the ministry. But one does not have to be thus called in order to get a hearing in the MESSENGER. Some of our best contributors belong to the laity, and because they write well, there are those who think they should also possess ability as preachers. One of these contributors writes us that as a layman he is having some interesting experiences. He is asked if he is open for a call to a pastorate. Then, too, he is invited to conduct a series of meetings. These parties could save themselves a little trouble if they would, before writing, consult the Ministerial List in the Brethren Almanac, for the names of all our preachers are supposed to be in this list. But the experiences of laymen who, on account of their interesting articles, are supposed to be in the ministry, show that the MESSENGER readers appreciate good preaching, as well as good writing.

Repudiating Hell.

THE resolutions passed at the midsummer Convention of the International Bible Students at Glen Echo Park, Washington, D. C., repudiating the commonly-accepted theory of a hell, has given rise to considerable newspaper contention. The mere fact, however, that the doctrine of a hell has been called into question by a few so-called Bible students, said to be Russellites, cuts only a small figure in the estimation of most religious people. As they view it, the Bible theory of hell must be accepted, or else we can not depend upon what the sacred writers say of heaven. If we are to set aside all that the Scriptures say about the future punishment of the wicked, then upon what ground can we accept what is said about the final state of the righteous? When men and women once begin to question what the Bible presents respecting the future state of the ungodly, it will not be long until they commence entertaining doubts regarding some other things that are said. One doubt paves the way for another, and the man who would lead the masses to question the reality of hell may rest assured that he is making himself responsible for a growing disregard for the teachings of the Word of God.

Young Girls' Temptation.

THIS sensible paragraph we clip from the *Northwestern Christian Advocate*, the leading Methodist paper in the West: "That the dress of young girls has never been less modest since the days of Louis XVI., was the startling charge made by Miss Beulah E. Kennard in an address before the National Conference of Charities and Correction, held recently in Cleveland, Ohio. 'Young girls were once sheltered and restrained by family life. They had violent emotions, but no expression for them except in harmless forms of poetry or music, or the explosive form of hysteria. The present freedom of girls from parental control and authority makes self-control and inner restraint necessary to their safety.' All of which is too true to be ignored. Were the growing absence of parental restraint the sole circumstance, that were deplorable indeed; but coupled with that the increasing temptations and multiplied traps and pitfalls being set before the daughters of today, and we have a condition that may well cause society to shudder."

Blameless Leaders.

WE have a letter concerning an elder with large business interests, getting his finances so confused that no one can know just how he stands. This, along with his manner of ruling in council meeting, gives rise to much talking upon the part of the members of his flock, as well as those without. Jesus never intended that those having charge of congregations should become so mixed up in the affairs of this world as to cripple their influence in the community where they are expected to do their best work; and for that reason wisdom would dictate that such elders should turn the care of their flocks over to others until they can, by proper dealing, regain the confidence of the people, and especially the confidence of the church. We have probably been just a little too careless about dealing with this class of church overseers. If we would prosper, we must see that all the churches are entrusted to the care of leaders who are known to be blameless.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

NOTICE TO THE CHURCHES OF THE NORTHERN MISSOURI DISTRICT.

The District Meeting of the Northern Missouri District will be held in the Holt County congregation at the Squaw Creek church on Friday, Oct. 25, at 8 A. M.

The Sunday-school Meeting will be held at the same place Oct. 23, and the Ministerial Meeting Oct. 24.

J. S. Kline, Clerk.

2919 St. Joseph Avenue, St. Joseph, Mo.

BUENA VISTA, VIRGINIA.

We met in quarterly council Aug. 12, with Eld. S. N. McCann presiding, assisted by Brethren S. I. Flory, J. R. Kindig and H. L. Alley. Much business came before the meeting, but was disposed of satisfactorily. One member was restored. Our Sisters' Aid Society gave a partial report of their work, with $13.66 paid out, and a balance on hand of $4.75. They are planning to reorganize for more effectual work.

Eld. S. N. McCann, owing to ill health, tendered his resignation as elder over this congregation. Eld. S. I. Flory was elected in his stead.

Eld. McCann came to us Aug. 10, and during his stay gave us three excellent sermons, using the blackboard to make plain his explanations. This gave us a remarkable insight into the Word of God. It is with great reluctance that we give up Bro. McCann as our overseer. May the Lord spare him and use him as he sees best!

Our pastor, Bro. H. L. Alley, is now in a series of meetings in Arnold's Valley. He reports six as having confessed Christ, and others seemingly near.

Aug. 13. W. E. Gilbert.

A CONTEMPLATED CHANGE.

Having assiduously applied myself to pastoral duties for fifteen years, I am impressed that a change is imperative. If the Spirit continues to so direct, I will spend a portion of the year 1913 in the evangelistic field. Part of this program is already arranged, but I would be in a position to consider a limited number of calls from the local churches.

This will necessitate a change in the work at Flora, Ind., where I have been so pleasantly engaged for all these years, and I will be pleased to open correspondence with brethren who are contemplating a change. We have a live, progressive little city of some 1,500 inhabitants, mostly retired farmers. Our city is without saloons, and there is a strong representation of the Brethren. The Progressives and Old Order Brethren also have organizations. We have two hundred members, and a live Sunday-school and Young People's Meeting. The general spiritual conditions approach the ideal. The church, through her financial board is ready to offer support to a brother who will devote his time to the pastoral care of the work. An elder is preferred.

Flora, Ind., Aug. 17. A. G. Crosswhite.

THE WORK IN CUBA.

Owing to the few members at this place, our Christian Workers' Meeting is a union effort. The regular outline for the topic of Aug. 11 was not used but, instead, we made a study of the mission work in Cuba.

The leader secured reports from those in charge of the various Missions in Cuba. Only two,—Baptist and Presbyterian,—responded. The former have confined their efforts to the two eastern provinces of Oriente and Camaguey, while the latter occupy the three western provinces of Pinar del Rio, Havana and Matanzas. Both have been in the field less than ten years, but show a membership of over twelve hundred each, with flourishing Sunday-schools. The Presbyterians have several Christian Endeavor Societies, and report much enthusiasm. The Cuban Baptists raised $2,200 for mission work during the past fiscal year, and are conducting mission work in Hayti. A most commendable feature! The Brethren's report was made by our elder, Ira P. Eby, and could not boast of great things. Some six years ago a few members located here and organized a congregation. An effort has been made to establish a mission through the assistance of the General Mission Board, but with no result so far. Why not? Cuba is, indeed, the Pearl of the Antilles." It is an island seven hundred and seventy miles long and thirty to seventy miles wide. It is only an eight-hour ride by water from Key West, Florida, to Havana, Cuba's capital. The relations between Cuba and the United States, since 1898, have been like those of parent to child. Cuba is a young, struggling republic. Her people are semi-ignorant, yet friendly. Though raised in the Catholic faith, they are very susceptible to teaching.

The people, as a race, are a mixture of the Spaniards, who settled it, the Indians found on the island at that time, and the negroes imported as slaves.

Cubans, like the American people, have no castes or distinction between the different classes. Certainly it is high time we were opening the work here. From a financial standpoint missions could be operated at less expense than on any other field we now occupy, and the results, we feel sure, would be beyond our dreams.

The Methodists have a Sunday-school for the Cubans here. While the attendance is small, the interest is good. Our people have been invited to take part, which we will do.

Now, can we not get busy, and at our next Annual Meeting have half a dozen or more workers, ready to invade Cuba in the name of Christ! C. E. Wills.

Omaja, Oriente Province, Cuba, Aug. 14.

MOUNTAIN GROVE CHAPEL, VA.

Brethren J. P. Diehl and B. F. Miller, of the Mill Creek congregation, came to us Aug. 6 and assisted in the annual church visit. We met in council Aug. 9, with Eld. S. A. Sanger presiding. Quite an amount of business was disposed of in a Christian spirit. Bro. E. E. Blough, of Manassas, Va., was with us and preached at night.

On Saturday, Aug. 10, the Evergreen church met in council. Brethren Blough, Miller and Diehl were also present at this place. They gave us good admonition and encouraged higher Christian living. It was indeed an inspiration to have these brethren with us. We are glad to note the increased attendance and interest in our council meetings here.

Bro. Blough filled Bro. Sanger's appointment at Haneytown Grove on Saturday night. He also filled his appointment at Evergreen on Sunday morning. In the afternoon and at night he preached again at Mountain Grove, and will continue the meetings for two weeks. We decided to have our love feast at the close of the meetings. Bro. Blough is an able speaker, and is giving us good food for our souls. We are glad to have him with us.

It was also decided to have a love feast at Evergreen. The time has not been decided upon. We expect Bro. G. A. Phillips, of Waynesboro, Va., to conduct our meetings at Evergreen sometime this fall.

Dyke, Va., Aug. 12. Nelie Wampler.

MORRILL CHURCH, KANSAS.

Aug. 7 the church at this place convened in council. Delegates were chosen for the District Meeting, to be held at Sabetha, Kans., with Sisters Viola Eisenbise and Lela Meyers for the Sunday-school Meeting, and Brethren J. E. Smith and F. A. Eisenbise for the church meeting. A Sunday-school treasurer and a chorister for our Christian Workers' Meeting were chosen, to serve in place of Bro. Leland Holderman, who is now absent.

We held our second annual Harvest Meeting at the church Aug. 14, and the wide-awake spirit of the members of our church was manifested by a good representation at this meeting. The forenoon was taken up by Bro. E. H. Eby, returned missionary from India, Bro. Thompson, of Lincoln, Nebr., and other visiting pastors. Thirteen ministers were present. Refreshments were served in the church during the noon hour, and about 400 people took part in this leading feature of the day. Just prior to the noon hour an offering of $50 was lifted, which will be used for charitable purposes.

In the afternoon Sister E. H. Eby gave us a few thoughts on the Sunday-school work in India. The remaining time was used for the rendering of a splendid program, in charge of the Sunday-school.

Just before the meeting closed a refreshing rain fell,—the first we have had for many weeks. Many stayed in the churchhouse until the rain abated, but none regretted the temporary delay. Don A. Sawyer.

Morrill, Kans., Aug. 15.

SEMINOLE, FLORIDA.

We have lived here now over a year, and still like this place. Quite a number of brethren have written us about the country, the climate, prospects, etc., and all ask about the prosperity of the church. All are anxious for a good live church and Sunday-school, to which to send or take their children.

There are a few things about this that I do not understand. How can we have a good, live Brethren Sunday-school in a new country like this, where there are only two members, and no children of our own? We live about sixty miles from the main body of members in our congregation, but we have services twice a month. It seems to me that members will have to come here with their children, or better yet, let those without children come first, and clear away the rubbish of sin, the tangled growth of other teaching, cultivate the ground of the heart, and sow the pure seed of the Gospel. Then you may patiently wait for the first leaf, bud, blossom and fruit of the spiritual growth, and out of this material evolve a live Brethren Sunday-school.

There is an opening here for Sunday-school, if we had teachers to help, etc. There is ample opportunity here for Christian work, and abundant use of it.

We have gained in temporal affairs since we are here, and feel that we have also gained spiritually. We have need of members who can live the Christ life and can teach by precept and example. I really think, though, that such members are in demand everywhere. Our doctrine here is entirely new. The people here attend services reasonably well and give good attention to the Word. One young man said: "This is the best religion I have come across. The kind they have here tolerates everything. There is no difference between the world and the churchmembers."

Considering all things, one can live as cheap here as in the North. Come and spend the winter, and look the situation over! Sarah G. Felthouse.

Seminole, Fla., Aug. 15.

FROM SOUTHERN INDIANA.

The Mission Board of the Southern District of Indiana has been rendering financial assistance at the following points: Muncie, Indianapolis, West Lebanon, Little Walnut, Sampson Hill, New Hope, Fountain, Summit, Kokomo, Harrison County and Brown County. At Muncie, where Bro. L. T. Holsinger has been located, one has been baptized, three have been restored and the work is progressing as well as could be expected, considering the low ebb of the work at that point.

At Indianapolis, Brethren G. W. Hahn and S. A. Hylton do the preaching, while Sister Bertha Hahn does the field work. Their efforts have been blessed with eight additions by baptism and good prospects of others. They write us that some of the new converts are taking quite an interest, although some of them are rather old in years.

At Summit Bro. W. L. Hatcher has been located, and has baptized twelve. Sometime ago he reported a good attendance by members and others, and that one minister and three deacons had been elected.

At Sampson Hill Bro. W. L. Ross has charge of the work, which seems to be progressing fairly well. He writes, "I wish you could have been here last Sunday and Sunday night, and could have seen the fifty nice young people at the Sunday-school. I believe there were one hundred and fifty people out at night. There seems to be a good opportunity here for a harvest."

At other points there have been some baptized and reclaimed, and the work in general is showing up rather encouragingly, while calls are coming in from other points as follows:

A brother writes, "Our elder is not financially able properly to look after the work here in the city, as he supports his family by manual labor, and with one or two exceptions the members all have to labor by the day for a living. We have six converts to be baptized, and one to be restored, with good prospects for more. We thought of applying to both the District and General Board for help. Please give us what information you can."

Another brother writes, "I am twenty-two years old, and have been in the ministry three years. I have worked in factories nearly all my life and three of the factory boys, including myself, are now in the ministry, but we all belong to different denominations. If the Board can see its way clear to assist us in renting a suitable building, here in the city, to hold meetings, I am willing to preach every two weeks, and I will not ask anything for my services. I hope to hear from you soon, with a favorable reply."

Another writes, "I have worked up considerable interest at the schoolhouse and have started a Sunday-school of which I am the superintendent. The school started very weak but is growing, and the people have got to a point where they ask for preaching which I can not do. Will you please take interest enough in us to send a good loyal brother that can defend our doctrine? Please make an effort, and correspond with me, as the people are hungry, and are willing to help."

A sister writes, "We would be glad for the Board to come and see our great needs for themselves. If you think we do not need a resident minister, we will not ask any more of you. We have a very nice Young People's Meeting each Sunday evening. We get our help from so many other church people, that we think it a sad mistake to let them come and go away without hearing a sermon on sound doctrine. We hope and pray that there will be something done for the church, and we will do all we are able, for we certainly need a minister. We hope to hear from you soon."

Now, in conclusion, I wish to say in all kindness that many of the local churches of our State District have not yet responded with their mission quota for the current year, beginning Oct. 1, 1911, and we hope that a hint to the wise will be sufficient.

John F. Shoemaker, Dist. Secretary-Treasurer.

Shideler, Ind., Aug. 11.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Hoxie Mission.—According to previous announcement, Bro. W. L. Woodiel, of Austin, Ark., began a series of meetings at this place Aug. 4. He delivered twelve sermons. The meetings closed Aug. 18, with the subject, "The Bright Side and the Dark Side of Man, and the Final Destiny of Man." He explained how we get on the bright side of life through faith and obedience, and that we should live in harmony with God's Word to gain eternal happiness. We were greatly strengthened, and others were made to think seriously. A collection of $6.25 was taken. We organized our Sunday-school Aug. 11, with the writer as superintendent, and Sister Clara Pope, secretary-treasurer. Our enrollment is thirty-six. We decided to use the Brethren literature.—Caleb Altis, R. D. 1, Hoxie, Ark., Aug. 20.

CALIFORNIA.

McFarland.—July 27 we met at Bro. T. M. Calvert's home, further to arrange for building a church here. At this meeting fifteen letters of membership were read. We now have thirty-five members in this congregation. Aug. 10 we again met in special council, when plans for a churchhouse were decided on, and a Building Committee elected. We are crowded in the hall where we hold our church services and all are anxious for a church home of our own. Recently Bro. E. R. Blickenstaff was elected superintendent of our Union Sunday-school. The interest and attendance are increasing. July 21 Bro. Jacob Wine, of New Mexico, gave us a sermon. Aug. 11 Bro. Quinter Calvert, whose home is in the Imperial Valley, preached for us. We enjoyed these sermons and hope that others passing through this part of the valley can arrange to stop off and attend our services.—Jacob Nill, McFarland, Cal., Aug. 13.

CANADA.

Battle Creek.—We were made glad for the presence of Bro. D. H. Foust, of Surrey, N. Dak. He held ten meetings for us, and baptized three persons. One member was restored. The church held a choice for one minister. The election resulted in two brethren having almost a tie of votes, and the church decided to accept both of them. The lot fell on Brethren Ira Ziegler and E. Geo. Swihart. Tuesday evening, prior to the evening service, they, with their wives, were duly installed. Our meetings closed on Wednesday evening, with increased interest.—Maria L. Swihart, Kelvinhurst, Sask., Canada, Aug. 15.

COLORADO.

Wiley church will hold a love feast Aug. 31. Bro. B. E. Kesler closed a series of meetings for us Aug. 10. Three applicants await baptism. Bro. Kesler did some very logical doctrinal teaching, which was appreciated. Our Sunday-school is a live factor, with all its classes organized. We have an average attendance of about eighty-five.—Laura V. Ullom, Lamar, Colo., Aug. 19.

ILLINOIS.

Girard.—Aug. 18, at 3:30 P. M., we assembled at the Home for worship. A fair crowd was in attendance. Bro. R. Leatherman, of Springfield, Ohio, addressed us. He spoke on the text, "His leaf also shall not wither." His talk was impressive and greatly appreciated. We were all glad to have him with us, and enjoyed his splendid sermon.—Kate Smeltzer, Girard, Ill., Aug. 21.

Hurricane Creek.—Bro. Chas. Walter, of Astoria, came to this place Aug. 3, and is holding meetings here. Last Saturday afternoon Bro. Walter baptized five converts. He will remain with us until after the 24th. On that date our elder, Bro. J. W. Lear, is to be with us, to conduct a council and in the evening of the same date to be with us at our love feast. We are having good congregations and glorious meetings.—Cornelius Kessler, Pleasant Mound, Ill., Aug. 16.

Pittsboro.—At this date I am four miles north of the above address. I have been here since Aug. 10, in the Bethany church. We have large crowds and a fine interest. I will remain here till Aug. 25, when I will go to the Oakley church, Ill., to attend the District Meeting of Southern Illinois, Aug. 28. Aug. 31 I will go to Flora, Ind., Bachor Run churchhouse, to conduct a series of meetings, of perhaps three weeks. God bless the Brethren Publishing House and its helpers.—M. Flory, Girard, Ill., Aug. 19.

INDIANA.

Buck Creek.—The interest of our Sunday-school manifested itself in an all-day meeting Aug. 18. After the usual Sunday-school hour, Bro. J. S. Alldredge, of Anderson, Ind., gave an interesting and instructive talk to the children. We then adjourned for dinner, which was served in the basement, everyone having brought a well-filled basket. Beginning at 2 P. M., an interesting program was given, consisting of songs and recitations. Bro. Alldredge assisted us by giving a recitation. Sister Sue Rinehart, of Boston, Ind., assisted in the singing. We feel that the Sunday-school has been greatly strengthened. Our Christian Workers' Meeting is growing in interest and attendance. The Ladies' Aid Society is kept busy.—Nettie Brown, Blountsville, Ind., Aug. 22.

Camden.—Our church met in council Aug. 10, with fifty-two members present. Bro. David Dunmier was chosen delegate to District Meeting, with Bro. Will Winger as alternate. Sister Bertha Taylor was chosen delegate to Sunday-school Meeting, with Bro. John Taylor as alternate. All of our eighty-one members were reported as being in full faith and fellowship. Our Temperance Meeting, held July 28, was a success and well attended.—Nellie Whitacre, Camden, Ind., Aug. 17.

Laporte.—Bro. Lafayette Steele, our District Sunday-school Secretary, came to us July 13 and gave three instructive talks along the line of Sunday-school work. Aug. 15 we held an all-day meeting at the Ross house. In the forenoon our pastor, Bro. H. D. Bowman, preached a harvest sermon from the text: "But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth" (Deut. 8: 18). A collection of $10.31 was taken. In the afternoon we held our first local Sunday-school Meeting. Bro. H. D. Bowman is our delegate to the District Sunday-school Meeting.—(Mrs.) Rachel C. Merchant, R. D. 9, Box 126, Laporte, Ind., Aug. 17.

Lick Creek congregation met in members' meeting Aug. 17, with our elder, Bro. D. E. Bowman, presiding. Three letters of membership were received and one was granted. Bro. B. F. Goshorn and Sister Bessie Kieffaber were elected delegates to District Meeting, with Sister Laura Mitchell and Bro. O. H. Long as alternates. Our love feast will be Sept. 29, at 5 P. M. Bro. Bowman preached for us on Sunday, both morning and evening. Our Children's Day service was Sunday afternoon. Bro. Geo. W. Miller, of La Place, Ill., will conduct a series of revival meetings in our congregation, beginning Sept. 10.—Bessie Kieffaber, Coal City, Ind., Aug. 18.

Logansport.—The tent meetings held recently on the east side of our city proved to be quite a success. Seventeen have been baptized, one was reclaimed, and two are awaiting baptism. Though the weather was so cold that overcoats were worn, yet a great interest was created, and quite a stir was made in that part of town. The interest did not die with the close of the meetings. Several women (one a Catholic) now walk a distance of about two miles to our regular place of worship, on the north side of town. One of the number that was baptized was a man, eighty-eight years of age, who had belonged to the Methodist church for sixty-six years. He said he did not read his Bible until the last few years of his life, and, finding that he was not obeying the whole Gospel, he sought a church wherein he could observe all the commands. We all feel that this meeting has been an uplift to the Logansport church, and we pray that we may continue to grow in number and spirit. We will meet Sept. 15 for our Harvest Meeting. Bro. T. D. Butterbaugh, of Silver Lake, Ind., will be with us to preach a harvest sermon in the morning, and after dinner (served in the church on Michigan Avenue) he will preach a missionary sermon. In the evening he will deliver a temperance sermon. It will be a busy day for us, which, we trust, will be to the glory of God. We would enjoy having brethren and sisters from other congregations with us.—Gertrude Oberlin, Logansport, Ind., Aug. 21.

Loon Creek church met in called council Aug. 17, for the purpose of advancing Bro. Noah M. Shideler, with his wife, to the second degree of the ministry. In the absence of our elder, Bro. Henry Wine, the meeting was presided over by Eld. D. B. Garber, of Markle. Our Harvest Meeting was held Aug. 18. Although the weather was very warm, the house was well filled and great interest was shown in the day's services. Eld. D. B. Garber preached for us morning and afternoon. He gave an interesting and inspiring missionary sermon in the afternoon. An offering of $41.20 was lifted, to be used for mission work.—Nora M. Paul, R. D. 6, Huntington, Ind., Aug. 19.

Mexico.—The joint Sunday-school Meeting of the Pipe Creek, Santa Fe, Peru and Mexico churches will be held at Mexico Sept. 15, instead of Sept. 1, as previously stated.—Bertha I. Fisher, Mexico, Ind., Aug. 19.

Notice to the Churches of Northern Indiana.—The District Meeting of Northern Indiana for 1912 will be held in the Solomon's Creek congregation, Oct. 3, beginning at 8 A. M. The Ministerial Meeting will be held Oct. 2, and the Elders' Meeting will convene Oct. 1, at 2 P. M.—M. Clyde Horst, Clerk, 1530 Virginia Street, South Bend, Ind., Aug. 21.

South Whitley.—Bro. C. S. Garber, of St. Joseph, Mo., came to us last Sunday to assist in a series of meetings. The attendance is large and the interest is good. We have six applicants for baptism, and a number of others are near the kingdom. We expect a large ingathering of souls. The community is aroused to a state of activity.—J. D. Mishler, South Whitley, Ind., Aug. 17.

Summitville.—Bro. S. S. Blough, of North Manchester, Ind., came to us Aug. 18 and preached our Harvest Meeting sermon. We had only a half-hour meeting, as the train was late, and it was 11:30 before he reached the church. At the noon hour all repaired to the grove near by, where a bountiful feast was spread. Bro. Blough gave a splendid missionary sermon at 2 P. M., using as his theme "The Great Commission." He also preached again in the evening. At the close of the afternoon meeting a collection of $13.25 was taken for mission work. Several brethren and sisters from Marion spent the day with us. We feel it was a day well spent for the Master.—Grace Hiatt, R. D. 26, Summitville, Ind., Aug. 19.

IOWA.

Muscatine.—The members of this church met in council Aug. 17, with our elder, Bro. W. E. West, presiding. Considerable business was disposed of pleasantly. Bro. Joe Wren will be our Sunday-school superintendent the remainder of the year. Our love feast will be held Oct. 13, at 6 P. M. One query was sent to District Meeting, asking that the District Meeting petition the State Legislature to pass a law whereby the Bible can not be prohibited from being read in our public schools. The writer was elected delegate to District Meeting. Bro. West remained with us over Sunday, and gave us two splendid sermons, using as his subjects, "The Growth of the Kingdom," and "The Worth of the Kingdom." These sermons were very much appreciated. We are always glad when Bro. West can be with us. The Mission here is in need of your most earnest prayers, that the work may continue to grow, and that those in the fold may remain faithful.—F. E. Miller, 406 Lowe St., Muscatine, Iowa, Aug. 19.

South Ottumwa.—We decided to have our Sunday-school convention Aug. 25. We solicit the presence and help of the brethren and sisters of adjoining congregations at that meeting. Bro. Solomon Buckley and wife spent Sunday here. Bro. Buckley gave us two good sermons, which were much appreciated by all. Brethren, pray for us that many souls may be gathered into the Master's kingdom.—S. L. Cover, 118 South Moore Street, Ottumwa, Iowa, Aug. 15.

KANSAS.

Bloom.—The church held a Harvest Meeting Aug. 18. Our presiding elder, Bro. G. W. Weddle, conducted the services. A collection of $15 was taken for Home Mission work. Our Sunday-school and Christian Workers' Band are growing in interest and attendance. We expect Bro. Price Hylton, of Virginia, to be with us Aug. 25, to begin a series of meetings, and to continue two weeks. This is Bro. Hylton's first trip to Kansas. He is the eldest son of Eld. C. D. Hylton, who resides here at Bloom.—Cassie Martin, Bloom, Kan., Aug. 19.

Grenola church has enjoyed a spiritual revival, conducted by Bro. Wm. Kinzie. One Sunday-school scholar was baptized. Bro. Kinzie preached eighteen sermons for us. Each sermon was full of rich grace for the believer, and strong appeals were made to the unconverted. We hope to gather more souls into the fold, who, we think, are near the kingdom.—Lydia V. Crumpacker, Grenola, Kans., Aug. 16.

McPherson church held her midquarterly council Aug. 19. Bro. Strohl and wife were received by letter. We are glad to welcome them. We granted letters to Bro. J. P. Vaniman and family; also to Bro. Hylton and family. We are sorry to lose these members. Bro. Vaniman and family have lived here for years, and have been pillars in the church. This church has been supporting Brother and Sister Eby for more than five years on the foreign mission field. Bro. Eby was with us at our council and closed the meeting. We had a good meeting, talking over business for the coming year.—Sarah W. Harnly, McPherson, Kans., Aug. 19.

West Creek Mission.—On Sunday, Aug. 4, we had our Temperance Meeting. We had a morning and evening session. Both were well attended, and many excellent things were brought before our minds. We were glad for the assistance of Brethren Joyce, Elrod, and others, from the Verdigris church. Sunday, Aug. 11, we had a members' meeting. We expect Bro. Ira Arnold to be with us Sept. 15, to begin a series of meetings. We are praying for the success of these meetings. Although there are many discouraging features to the work here, we try to press onward, and we trust the Lord for the rest. We feel that it will not be in vain if, through the efforts put forth here, one soul is saved that otherwise would not be.—Leona Sherfy, Neal, Kans., Aug. 16.

MARYLAND.

Long Green Valley church met in council Aug. 11, with our elder, Bro. W. E. Roop, presiding. Our elder was re-elected for five years. Belair Mission was granted the request to hold a love feast this fall. We will have Decision and Children's day Sept. 1. Bro. D. E. Englar expects to be with us. Sisters Anna Southard and Minnie Prigel were appointed a prayer meeting committee. We favor the Booklet for prayer meeting topics.—Ida M. Neuhauser, Gittings, Md., Aug. 20.

Middletown Valley congregation held a Harvest Meeting Aug. 17. Eld. T. J. Kolb delivered an appropriate sermon for the occasion. A collection of $38 was taken for World-wide Missions. In the afternoon we held our council, with Eld. Geo. S. Harp presiding. We decided to hold our love feast Nov. 2, at 1:30 P. M. The committee appointed to erect a churchhouse in Myersville was authorized to proceed at once. Our District Assistant Sunday-school Secretary, Bro. J. H. Hollinger, was with us on Sunday, and preached for us.—C. N. Frushour, Myersville, Md., Aug. 19.

Peach Blossom.—Aug. 18 Eld. Andrew Hutchison closed a two-weeks' series of meetings in the Easton house. The attendance by the members and the interest shown by them were very good. Pray with us, that the unconverted here may yet give their hearts and lives to the Master. Aug. 17 we held our Harvest Meeting. The collection, amounting to $26.14, is to be put into the fund for the erection of an Orphans' Home in the Eastern District of Pennsylvania.—C. Ellen Hutchison, Cordova, Md., Aug. 21.

MICHIGAN.

Zion.—Bro. S. J. Bowman of Johnson City, Tenn., has been here for two weeks, conducting meetings in the evening, while visiting his brother, Eld. J. P. Bowman. Four precious souls were buried with Christ in baptism,—two of them the writer's sons. Others are counting the cost. One more came out, but was not baptized on account of the parents objecting. Bro. S. J. Bowman and his nephew who came with him leave for his home this morning, where Eld. Bowman is engaged in dental work. Eld. Bowman is a good speaker, and we all feel that we have been strengthened spiritually. Two weeks ago Bro. Wm. Allen's family located here, but Bro. Allen has not come yet. He will stay at his old home until some time this fall. My brother, Oren Mason, and wife leave here this afternoon to visit her parents in Wabash, Ind. From there they go to Los Angeles, Cal., to make that their permanent home. We received a letter from Bro. Martindale, of Nebraska, who has purchased a home here. He informs us that he expects to move as soon as he can make the proper arrangements. He also writes me that there is another family of the Brethren coming along, and perhaps others. We are getting inquiries from all over the country. I will answer all persons who want to get cheap homes and help in the church, if they will enclosed a stamped, self-addressed envelope. I am no land agent, and have no land to sell, but will do all I can to help those in need of good homes.—W. F. Mason, Prescott, Mich., Aug. 19.

MINNESOTA.

Minneapolis Mission.—On the evening of Aug. 16 we met in regular council. We had a very pleasant meeting, it being the first of the kind for some of the members. We decided to build shelves in the basement to hold clothing sent to the Mission; also to build a storm-house over the basement door. Officers were elected for the Sunday-school, the officers and the pastors to form a Sunday-school board, to choose the teachers. Bro. D. W. Shock was chosen as our delegate to District Meeting, and Sister Bertha Brunskill represents us at the Sunday-school Meeting. Aug. 19 two were baptized at Elk River, a point about thirty miles out of the city, belonging to this mission. Aug. 18 we enjoyed a visit from Bro. S. Fike, of Waterloo. Our pastor being out of the city, Bro. Fike filled the appointments, both morning and evening. His talks were enjoyed very much by all the members present.—Mrs. Emerson Sharpe, 3107 James Avenue, North, Minneapolis, Minn., Aug. 21.

MISSOURI.

Bethel congregation met in council Aug. 17, with Eld. S. B. Shirkey presiding. Considerable business was attended to. The report of the annual visit was given, which showed that most all of the members were in good standing. Some arrangements for District Meeting were made by means of a committee. Sisters Ellenberger and Mertie Hildebrand were elected delegates, with Brethren John Crist and Jacob Shamberger as alternates. Our Sunday-school delegates are: South Bethel, Sister Kuhn and Bro. Clifford Andes: North Bethel, Sister Nellie Crist and Bro. Samuel Andes. Our delegates to Christian Workers' Meeting are: Brethren John Prather and Ellenberger. Bro. S. B. Shirkey is to remain over Sunday and preach for us, for which we are glad.—L. L. Alger, Mound City, Mo., Aug. 17.

Centerview church met in council Aug. 17, with our elder, Bro. D. L. Mohler, presiding. All business was disposed of pleasantly. We are to have a series of meetings in October, conduct by Bro. James Hardy, and also a love feast at the close of the meetings. Bro. Mohler preached two very inspiring sermons for us, which were highly appreciated.—Elda Gauss, Centerview, Mo., Aug. 19.

Dry Fork (Jasper County).—We enjoyed a series of meetings, conducted by Bro. James Hardy, of Kansas City, Kans., which commenced July 13, and closed Aug. 4. He preached five sermons. Good attention was given. Much good seed was sown. The members were strengthened. In connection with the meetings, we enjoyed a Sunday-school Meeting, which was well represented. Many good talks were listened to with good attention. We met in council Aug. 10, and the business was nicely adjusted. Bro. Oren, of Carthage, Mo., was appointed as our elder for another year. Arrangements were made for our love feast to be held Oct. 19, at 2 P. M.—Ida E. Teeter, Jasper, Mo., Aug. 17.

South St. Joseph, Mission.—The writer again held services over the second Sunday at Langdon, Mo. By decision of the District Mission Board, the writer conducted a love feast service in one of the Brethren's homes just before starting to the church for meeting. The writer and family will start for North Dakota, the 21st, to spend a few weeks' vacation near Brumbaugh, where we may be addressed until Oct. 1.—E. N. Huffman, 502 Ky. Ave., St. Joseph, Mo., Aug. 19.

MONTANA.

Enterprise.—On the morning of the 23rd my two sisters and myself, all of Medicine Lake church, Mont., started for York, Pa., to attend the Conference. This was a great pleasure to the writer, after an absence of thirty years. Many changes had taken place. We had many greetings at the Conference, and also renewed old acquaintances of relatives and friends. After a visit in the State for some time, I returned home by way of Des Moines, Iowa, and Winona, Minn., arriving at home Aug. 1. I thank the Giver of all good for his kind care and protection over me all along my journey. I found my dear family well, and at this date harvest has begun. Crops are very good. We have much to be thankful for this present year.—Mrs. J. E. Keller, Enterprise, Mont., Aug. 13.

NORTH DAKOTA.

James River.—July 29 Brother and Sister F. A. Myers of Mount Morris, Ill., began a series of meetings. Bro. Myers gave us fifteen sermons, which were truly a feast to the soul. Three came out on the Lord's side, and others are near the kingdom. Aug. 10 we held our love feast. About seventy-five persons partook of the communion. Bro. Myers officiated. The following Sunday Bro. Myers closed his meetings. During this revival, Sister Myers conducted our song service for us. Their stay with us will be long remembered.—Martha E. Newton, Bordulac, N. Dak., Aug. 16.

OHIO.

Chippewa.—July 28 we dedicated our new churchhouse. Bro. S. S. Shoemaker delivered the address to an audience of about 600. His text was, "Ye are the salt of the earth." Bro. D. R. McFadden, our home minister, began a series of meetings at the East Chippewa house May 12, which continued until May 26. As a result of these meetings, six were received into the church by Christian baptism, and one was reclaimed. Following these meetings two young men were received into the church, making twenty-five, in all, received by Christian baptism during these meetings. The members have been greatly encouraged and built up. We know there are others whose hearts have been touched, who are waiting for a more convenient time.—Florence Ebie, R. D. 1, Creston, Ohio, Aug. 20.

Eagle Creek.—Last Sunday evening our District Sunday-school Secretary, Sister Mary Cook, was with us and gave an interesting talk along different lines of Sunday-school work. Our attendance was small on account of the threatening rain. Our love feast will be held on Sunday evening, Oct. 27. There will be preaching services Saturday evening, Sunday morning, and Sunday afternoon, prior to the love feast.—Hattie Bame, Williamstown, Ohio, Aug. 21.

East Dayton church met in council Aug. 15, with Eld. D. M. Garver presiding. Bro. William Swinger was also present and

gave excellent exhortation. Love and harmony prevailed throughout the meeting. The report of the annual visit was given, after which our love feast was appointed for Sept. 28, at 6 P. M. We are few in number and need your encouragement and presence. Come! Sisters Elizabeth Grove and Katie West, and Bro. Lee Klinger, were appointed a Missionary Committee. Brethren Chas. Webb and Thomas West and the writer were appointed a Temperance Committee. We expect Sister Anna Eby, one of our outgoing missionaries, to be with us Sunday evening, Aug. 25, to speak on "Missions." Since our last report, we were glad to have with us Brethren William Minnich and J. C. Flora and wife.—Alice Tippy, 1430 May Street, Dayton, Ohio, Aug. 16.

Junction Mission.—Harvest and Sunday-school Meetings will be held Sept. 7, beginning at 10 A. M. We will have services all day. We expect Brother and Sister Berkebile to be with us Aug. 2. One of our Sunday-school scholars was baptized. Others are counting the cost.—Edna Miller, R. D. 10, Defiance, Ohio, Aug. 18.

Lima.—On Thursday evening our District Sunday-school Secretary, Sister Mary Cook, was with us. The attendance was very small, but we had a very interesting meeting. She explained to us how to be a front-line Sunday-school. Four points we are lacking in, but we are striving to attain to all the requirements of a front-line Sunday-school.—(Mrs.) Minnie Jacobs, 620 Linden Street, Lima, Ohio, Aug. 21.

Springfield.—Our church met in council Aug. 17, with Eld. James Murray in charge. All business was properly disposed of. Our delegates to District Meeting are Brethren M. S. Young and Charles Kurtz. At our love feast, held June 22, Brethren Eli Mishler and Harvey Kurtz were called to the deacon's office and, with their wives, were installed. We expect Bro. B. F. Snyder, of Northwestern Ohio, to assist us in a series of meetings sometime in October.—Alice C. Mumaw, Mogadore, Ohio, Aug. 20.

PENNSYLVANIA.

Alderson Mission.—Aug. 17 Bro. Wm. B. Fretz, of South Hatfield, came to our mission point to fill the appointments. He gave us two good sermons, holding forth the Word of God with firmness. He showed by Scriptural proof that it is only through obedience that we have the promise to be saved. We had good, attentive audiences both evenings. Bro. Fretz made an appointment for Sept. 14 and 15. We expect to have a series of meetings about that time. We ask an interest in the prayers of all the Brethren.—Elizabeth V. Smith, R. D. 1, Box 50, Alderson, Pa., Aug. 21.

Canowago.—Eld. G. S. Masterson, of Oklahoma, preached a good sermon at the Canowago house on the evening of Aug. 18. We were very glad to see him. Three persons were reclaimed recently. We held a very spiritual prayer meeting at the home of Eld. Samuel Witmer on the evening of Aug. 21. The writer attended the Ministerial Meeting of Southern Pennsylvania, and heard many good things. Bro. J. A. Long was Moderator. —Edgar M. Hoffer, Elizabethtown, Pa., Aug. 22.

Fairview.—Our congregation held a Harvest Meeting Aug. 10, at the Fairview house, which was well attended. Ministers from other congregations were present, and dealt out the Word of Life freely, for which, I think, all present had reasons to be encouraged. A collection was taken for the Children's Aid Society (Orphanage). Our Children's Meeting will be held Sept. 8.—(Mrs.) Annie Z. Balmer, Manheim, Pa., Aug. 18.

Lost Creek.—Bro. H. K. Ober, of Elizabethtown, Pa., was here in the interest of the Temperance League, and gave us four lectures on "Temperance,"—one at each churchhouse. The time for our love feast at the Freespring house was set for Oct. 19 and 20, at 2 P. M.—F. B. Frey, R. D. 2, Mifflintown, Pa., Aug. 19.

Norristown.—Aug. 11 we were made to rejoice to have Bro. E. M. Detweiler, of New Enterprise, begin his work with us as our pastor. The work here has been moving along nicely. An increasing interest in the Sunday-school is quite encouraging. Sept. 29 we expect to begin a series of meetings, to be conducted by Bro. Jacob M. Booz, of Souderton, Pa. Our love feast will be held Oct. 13, at 5 P. M.—Emma W. Cassel, 723 West Marshall Street, Norristown, Pa., Aug. 19.

Indian Creek congregation met at the County Line house in council Aug. 3. Eld. E. K. Hochstetler presided. Eld. Jasper Barnthouse, of Uniontown, Pa., and Eld. A. Fyock, of Johnstown, Pa., were present. We granted one letter of membership. Bro. A. Fyock will begin a two-weeks' series of meetings Sept. 14, to be followed by a love feast Sept. 29. On Friday evening, Aug. 16, Bro. D. Murphy, our District Sunday-school Secretary, gave us an encouraging talk. Aug. 15 he was at the Elbethel house, and Aug. 17 at the Foust Run house, this congregation. On Saturday evening, Aug. 17, Bro. Fred Weimer, of Sterling, Ohio, preached for us, and on Sunday morning, Aug. 18, Bro. Jacob Murray, from Creston, Ohio, addressed us. They intend spending a few days with friends and relatives, after which they will return to their homes.—Irwin R. Pletcher, Jones Mills, Pa., Aug. 19.

Lost Creek.—Our love feast will be held Sept. 28, in the Oriental house. A series of meetings will precede the love feast.—George Strawser, Oriental, Pa., Aug. 20.

Spring Creek.—Aug. 17 we enjoyed our Harvest Meeting and were pleased with the goodly number present. Brethren John Herr and Amos Kuhns, who had promised to be with us, were present. We were also glad for the coming of Bro. Masterson, from California, who gave us an excellent sermon. At present we have three prayer meetings a week, at various points in our congregation. Our services are well attended, interesting and inspiring. We also organized our Juniors with Bro. P. S. Carper as president; Sister Sadie Carper, secretary. A goodly number of the boys and girls attend this meeting every Saturday afternoon.—H. S. Gipe, Palmyra, Pa., Aug. 21.

Upper Cumberland church met in council at Green Spring Aug. 17. Eld. Samuel Stouffer presided. Our love feast will be held Oct. 26 and 27. We expect to have a Harvest and Missionary Meeting Sept. 21, and a Sunday-school Meeting Sept. 22. One certificate was granted. Bro. Albert Hollinger, of Gettysburg, Pa., preached for us at Huntsdale on the evening of the 18th. He gave us a very impressive sermon about the receiving of the talents.—A. A. Evans, R. D. 3, Carlisle, Pa., Aug. 21.

West Greentree.—At a special council, held Aug. 17, Bro. Nathan Eshelman was chosen as minister, and Bro. Wm. Longenecker as deacon. They, with their wives, were duly installed. Eld. H. S. Zug conducted the installation service. In the afternoon of the same day we held our Harvest Meeting. A collection of $81 was taken for the Orphanage.—S. R. McDannel, Elizabethtown, Pa., Aug. 19.

TEXAS.

Nocona.—Aug. 3 Bro. J. A. Miller, of Manvel, Texas, came to us and preached three sermons until Aug. 7, when our Sunday-school, Ministerial and District Meetings commenced and lasted till Friday, Aug. 9. On Saturday we had a love feast. Forty-five members partook of the Lord's supper. During these meetings Bro. A. A. Sutter, of Roanoke, La., preached each night, and four souls were added to the church by baptism. The meetings were continued day and night until Aug. 18, by Bro. J. A. Miller and our elder, Bro. K. G. Tennison, of Weatherford, Texas. One more was added to the church by baptism, and we feel that the Nocona church has been well instructed in the way of life, and much revived.—Maggie Moisbee, R. D. 5, Box 2, Nocona, Texas, Aug. 20.

VIRGINIA.

Beaver Creek.—We met in Harvest Meeting Aug. 3. Eld. George Wine, of the Sangerville congregation, was present and preached a very interesting sermon. Bro. Wine, though nearing his fourscore years, is still active in body and mind, and we were glad to have him talk to us. We gave $25 for the support of the orphanage. Bro. D. M. Click preached for us Aug. 7. Our Sunday-school is progressing nicely, with good attendance and interest.—Nannie J. Miller, R. D. 2, Bridgewater, Va., Aug. 15.

Botetourt congregation met at the Valley church Aug. 10, for an all-day meeting. The morning was devoted to our annual Harvest Meeting. We were spiritually uplifted by Bro. I. S. Long's excellent sermon. His subject was "Stewardship." The offering was about $80. Refreshments were served in the church, and immediately after that we met in council. The visiting brethren made an excellent report. Among our 700 members peace and union seem to prevail, and the Spirit of God rules. The collection of our visiting brethren amounted to $290. Brethren P. S. Miller, Daniel Naff and J. H. Garst were sent to us by District Meeting as a Committee on Ordination, and Brethren J. W. Ikenberry, T. D. Layman and E. C. Crumpacker, having been faithful to the church and proved themselves qualified for the office of the eldership, were installed. The presence of Brother and Sister Long was greatly enjoyed. They are always welcome among us.—Mrs. W. K. Murray, Roanoke, Va., Aug. 19.

Callaway.—Under the direction of the Mission Board the writer went to Oak Hill, in Pittsylvania County, Aug. 10, to assist the small band of brethren and sisters at that place in a series of meetings. The meetings were begun the same evening and continued until the evening of the 18th, making eleven services. The meetings were held in a schoolhouse, as they have no churchhouse. Every service was well attended. The house being too small for the congregation, some had to remain on the outside. As an immediate result five came out on the Lord's side, four of whom were baptized, while the other one is to be baptized at the next appointment. Others are near the kingdom. We think the prospects are encouraging for the church at that place. The appointments are filled monthly by the ministers of Franklin County. Pray for the church at Oak Hill!—L. A. Bowman, Callaway, Va., Aug. 20.

Cedar Blluf.—Bro. J. H. Wimmer, of Salem, Va., came to us Aug. 10 and began a series of meetings, which closed Aug. 18. He gave us twelve inspiring sermons, which seemed to put new life into the large and attentive crowds. Seven precious ones came out on the Lord's side and were baptized Aug. 18. Bro. Wimmer speaks with great power, earnestness and zeal for God and the right. He was much liked by all who heard him here. May God continue to bless him in the great cause of helping to save souls!—E. E. Bowman, Naffs, Va., Aug. 20.

Flat Rock congregation met in council at the Stony Creek churchhouse Aug. 10. In the forenoon session Bro. J. W. Myers was elected moderator for the next nine months. The topic, "Does the Sunday-school Sow More Seed, Reap More Souls for Christ, and Acquire a Better Attendance Than Any Other Religious Service?" was discussed. "How Does Home Life Affect the Prosperity of the Church?" will be discussed at the November council. Several matters of business were transacted during the business session. Bro. J. D. Shaver was appointed Financial Secretary to the District Sunday-school Treasurer. Aug. 15 Bro. D. M. Click, of Bethany Bible School, preached for us at the Flat Rock church, and presented the work and needs of the school. Aug. 16 the Flat Rock church held a visit council, preparatory to the love feast, which will be held Aug. 31, at 2 P. M. The reports were very encouraging.—John E. Wine, Forestville, Va., Aug. 16.

Green Mount church met in Harvest Meeting Aug. 3, at 10 A. M. A collection of $18.90 was taken for the benefit of our Orphans' Home at Timbervile, Va. The same day the officers met and organized for the yearly visit, Aug. 8 the church met in visit council. A very pleasant day was spent. Our home brethren gave us some good talks. Some important business came before the body and was pleasantly disposed of. —L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va., Aug. 17.

Mill Creek church met in council Aug. 17. Eld. Joseph Pence presided. Brethren J. M. Kagey and P. S. Thomas were with us. The reports from the visiting brethren were good. Much business was pleasantly disposed of. Brethren Samuel Pence and C. E. Long were ordained to the eldership. Brethren Jackson Long, S. O. Arey, Noah Smith and Sailor Hartman were installed into the deacon's office. Bro. I. S. Long will begin a series of meetings at this place Sept. 1. Our love feast will be held at the close of the meetings.—Pearl M. Showalter, North River, Va., Aug. 21.

Nokesville congregation met in council Aug. 17. Our elder, Bro. M. G. Early, presided. Two letters were received and four were granted. The report of the annual visit was encouraging. Brethren A. K. Graybill, J. A. Hooker, L. B. Flohr and I. A. Miller are our delegates to District Meeting. Their votes were a tie. Sister Mollie Hendrick was elected president of the Christian Workers' Meeting at the Valley church, and Bro. A. K. Graybill was reelected to the same office at Hebron Seminary.—Barbara Miller, Nokesville, Va., Aug. 21.

Notice.—The announcement on the last page of the Gospel Messenger, that a love feast will be held at Elk Run Sept. 14, is incorrect. It should be Bell's Valley, Sept. 14. The time for the one at Elk Run, has not yet been arranged.—Sarah C. Zigler, Churchville, Va., Aug. 19.

Peters Creek.—Our congregation met in council Aug. 17, with Eld. J. H. Garst presiding. There was much business before the meeting. We decided to build a churchhouse at Mason's Cove. One member was received by letter. The visiting brethren made their report at this meeting. Sunday evening, Aug. 18, two members were added to the church by baptism. Bro. Abram Thomas, of Bridgewater, Va., will conduct a series of meetings for us, commencing Sept. 1, and continuing about two weeks. Our love feast will be held at the close of this meeting, Sept. 21, at 3:30 P. M.—Miller C. Garst, R. D. 3, Roanoke, Va., Aug. 20.

Pleasant Valley (Second District).—Our church met in regular visiting council Aug. 17. The brethren brought in a good report. Eld. D. C. Flory gave an interesting and instructive talk. Bro. A. C. Miller was elected to the ministry and, with his wife, was installed into office. Our love feast will be held Oct. 26, at 2 P. M. It was decided to get one dozen "Kingdom Songs" for use in the Sunday-school. Bro. Chas. Long is holding a very interesting series of meetings for us, which began Aug. 12. Rev. D. L. Blakemore, of Baltimore, Md., gave us a fine temperance talk on the evening of Aug. 11.—Ruth E. Williams, Mount Sidney, Va., Aug. 21.

Reedsville.—Our church met in council Aug. 10. Our elder, Bro. Wyatt Reed, presided. One letter of membership was granted. Our deacons will report the annual visit at the next council. We had no special business to attend to. Eld. Wyatt Reed read Matt. 18, and admonished the church most profitably.—Peter Hylton, R. D. 3, Floyd, Va., Aug. 19.

WASHINGTON.

Wenatchee.—Our church met in council Aug. 17, with our elder, Bro. L. E. Ulrich, in charge. Considerable business was pleasantly disposed of. Five letters of membership were received, and one was granted. We decided to use "Kingdom Songs." Arrangements are being made for our District Meeting, which is to be held here Sept. 11. We will have a temperance program Sept. 8, after which Bro. J. O. Streeter, of Chewelah, Wash., will give us a missionary sermon. Following our District Meeting we will have our love feast on the evening of the 14th. Last Sunday we had a temperance sermon by Bro. L. E. Ulrich, which was appreciated by all present, after which a collection of $6.35 was taken.—Alice M. Peters, R. D. 2, Wenatchee, Wash., Aug. 18.

WEST VIRGINIA.

Bethany (Antioch house).—We met in council Aug. 17. Much business came before the church. We decided to paint our churchhouse, and $36 was raised for that purpose. The writer was appointed to look after the matter. Our love feast will be held Oct. 19. Bro. Z. Annon was elected delegate to District Meeting. Our Sunday-school is progressing nicely. The attendance is increasing. We are arranging to hold a Temperance Meeting sometime in September.—A. C. Auvil, Thornton, W. Va., Aug. 19.

Packs Branch.—Bro. James Rogers and son, Dietz, were with us on the evening of the 17th, and also on Sunday at 11 A. M. Bro. Rogers preached two excellent sermons, which were very instructive and encouraging to all who heard them. —Mrs. D. E. Bolen, Packs Branch, W. Va., Aug. 23.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DENTON, MARYLAND.

We met in council Aug. 2, with Eld. G. S. Rairigh presiding. Much business was disposed of in a businesslike manner. Aug. 3 and 4 we held our Sunday-school Convention, which proved to be a very successful meeting. We received many inspiring talks on how to build up the Sunday-school to do more efficient work, both in receiving and imparting Bible knowledge. A very interesting history was given by Bro. L. R. Brumbaugh, regarding the Sunday-school work of the Church of the Brethren on the Eastern Shore of Maryland and Delaware. Bro. Jacob Hollinger, of Washington, D. C., gave a very helpful talk on "The Advantages of Organized Class Work." Other speakers from a distance were Bro. Roop, of Western Maryland, Bro. Newton Miller, of Pocomoke City, Md., Bro. M. W. Hahn, of Greenwood, Del., Bro. Levi Ziegler, of Ridgely, and Sister Ellen Hutchison, of Cordova, Md.

On Sunday, Aug. 11, a husband and wife were received into the church by baptism. Aug. 18 we held our Harvest Meeting, conducted by our home ministers, in a general way, under the leadership of Bro. S. F. Rairigh. The missionary collection amounted to $26.13.

Denton, Md., Aug. 20. Edna P. Pentz.

STERLING CHURCH, ILLINOIS.

Aug. 4 Bro. Moy Woo gave us a very interesting talk on "The Needs and Conditions in China." He also sang in the Chinese and the English languages. He has a very strong desire to carry the Gospel message to his people. He is conducting a laundry here, trying to earn money to go to school, that he may be of more service to the Master. Here is an opportunity for some one to lend a helping hand, to further the Chinese work.

Aug. 11 Bro. Flory gave his farewell discourse to a well-filled house. He, with his dear wife, has labored earnestly for the upbuilding of the work, but not without results, for the Lord has blessed their labors. The work is in a prosperous condition, and we are praying that the Lord may direct some loyal, Spirit-filled pastor to take up the work here.

On Friday the members and friends met at the home of the writer to spend a pleasant evening with Bro. Flory and family. An appropriate program was given, after which Bro. Flory was presented with a purse of silver, as an expression of the appreciation and good-will of those whom he was leaving. With some emotion Bro. Flory responded. After expressions of appreciation, and encouraging words by several, "Blest Be the Tie That Binds" was sung. A prayer by the pastor closed the little gathering. The prayers of the church go with him.

Lillie A. Frantz.

310½ Ninth Avenue, Sterling, Ill., Aug. 20.

NOTICE TO THE BRETHREN IN OHIO.

Since two of the proposed amendments to the Constitution of the State of Ohio, to be voted upon Sept. 3, directly affect two of the principles to which the Church of the Brethren specially adheres, I feel it my duty to call attention to them through the Messenger.

Amendment No. 2 specially refers to "Abolition of Capital Punishment." When God said on Mount Sinai, "Thou shalt not kill," he meant it to apply unqualifiedly, to the State as well as to the individual. Therefore it is the duty of every brother to vote for the passage of this amendment, thus helping to do away with further executions for crime in Ohio.

The other amendment is to determine whether the people of the State are "for" or "against" granting licenses to traffic in intoxicating liquors. Brethren, let us do our part to keep this disgraceful section out of our State Constitution! The liquor element is doing all in its power to have it pass. They are responsible for some of the soothing provisions which will, no doubt, mislead many into voting "for." But we dare not compromise. No true Christian can compromise on this question. So let us be up and doing,—pray, talk, and above all, vote "against," the iniquitous traffic that Ohio's fair name may not thus be stained. May the cause of temperance be strengthened and God's kingdom advanced!

Osnaburg, Ohio, Aug. 18. Wm. H. Horner.

YALE CHURCH, IOWA.

Our meetings, which have been in progress since Aug. 4 (the day of the dedication), have closed. Owing to previous arrangements of Brother and Sister Wieand, they could remain no longer. Brother and Sister Wieand's talks were highly spiritual, and considered by all who heard them as having been the most practical and instructive talks to which the people of Yale have ever had an opportunity of listening. Through the influence

of his preaching the Word, a number of the people here have been brought under conviction, whom we have not been able to reach heretofore. We trust to reap a bountiful harvest later on. As the results of his efforts, the members have been strengthened and built up, and feel determined to press on to greater faithfulness for the Master.

Bro. Ellis Caslow and family, who have been attending Bethany Bible School, have returned to Yale, to have their permanent home at this place. Their help is needed and much appreciated in building up the cause at this place. Bro. Moses Deardorff leaves here this week to begin his evangelistic work, his time being all taken for the summer, fall and winter. He was one of the foremen of the Building Committee for the new churchhouse, and now, as his labors in that line are completed, he feels that he has a memorial to look back to. Some of our young members are preparing to attend Bethany Bible School. We greatly regret to have them leave us, as it makes the work fall more heavily on those who remain. Yet we are glad that we have good, loyal brethren and sisters who are fitting themselves for the Master's work. We feel we have been highly blessed in every respect, and can see God's overruling, powerful hand in it all. Allie Lookingbill.

Yale, Iowa, Aug. 13.

BEAVER RUN, FIRST DISTRICT OF WEST VIRGINIA.

During the past several years the Brethren of this congregation, and other Brethren, have been preaching regularly every month at two isolated points within the bounds of the congregation. One is at George's Run, a schoolhouse, fourteen miles from the church here, and the other is Abe's schoolhouse, twenty-one miles from the church. These points are seven miles apart. The latter is six miles from Cumberland, Md. At the former point they have an interesting Sunday-school, and will have Children's Meeting next Sunday. Eld. John Fike, of Eglon, W. Va., will begin a series of meetings next Sunday. At the latter place there is also a good Sunday-school. They held a Children's Meeting last Sunday. Eld. J. A. Parish, of Cumberland, has done considerable preaching at this place. He will hold a series of meetings there, beginning Sept. 14. The membership of these two points, at present, is about thirty-three. They have held a few love feasts, in a machine shed, specially fitted up for that purpose, but this was not very satisfactory to some of the people.

Last Saturday a council was held, and one of the items of business was the building of a churchhouse. This was decided upon favorably, and a committee of five brethren was appointed to locate a suitable site for the house, and ascertain the probable cost of the building, such as will be needed. The purpose is to get in readiness to begin building actively next spring. At this council two ministers and one deacon were elected and installed into office. The ministers are Bro. Emmor Lechliter, of Patterson Creek, W. Va., and Bro. A. J. Whitacre, of Pinto, Md. The deacon is Bro. William Abe, of Pinto, Md. The interest at these points is good. G. S. Arnold.

Burlington, W. Va., Aug. 14.

RED BLUFF SCHOOLHOUSE, OKLA.

We began a series of meetings at this place Aug. 2, and continued until Aug. 16, having, in all, eighteen services besides two Sunday-school sessions and two drills in singing. This is a new place, but seemingly a good work can be done if the appointments are kept up regularly, and to this end the Washita ministers will make a strong effort.

There are five denominations, besides our own, in the community already, and yet there are many unsaved people. Almost every service brought representatives of six denominations, besides people outside of church affiliation. We had the finest interest and attention from start to finish. Young men who were in the habit of coming to the place, but staying outside, came in and remained until the services were over.

On Sunday, Aug. 11, we spent the whole day in services at the schoolhouse. We had preaching, Sunday-school, preaching, singing, and preaching again. The house was crowded all day, morning, evening and night. Many members from Washita were present.

The meeting was conducted by our District Sunday-school Secretary, J. H. Morris, assisted by the Washita ministers. Bro. Pitzer was present at more than half of the services. Though the Washita members live twelve to fourteen miles away, yet many of them drove here for one night's service. Two families drove here and back home again,—eighteen miles each way,—two nights in succession. Mrs. M. B. Rogers.

Cordell, Okla., Aug. 17.

LICK CREEK, OHIO.

There are times when the children of the Lord meet together here on earth, and when the presence of our Heavenly Father is felt much more than others. Then the spirit seems to dwell more closely with us, and brings us into closer touch and harmony with one another and the cause.

The brethren and sisters of this congregation enjoyed one of these spiritual feasts Aug. 4, when they met for an all-day Harvest Meeting. The usual Sunday-school session lasted from 9: 30 to 10: 30 A. M. The remainder of the forenoon was given over to our District Sunday-school Secretary, Sister Mary Cook. She conducted the meeting in the round-table manner, giving each one a chance to enter actively into the work. This also gave her an opportunity to get at the most vital needs of our Sunday-school. We found out, for ourselves, some remedies for our weak points. We received some splendid advice and suggestions along the line of "habitual tardiness," "what to do with the absent teachers," etc.

The forenoon session closed at twelve o'clock, with everyone feeling as though he had received bountiful blessings. The large round-top baskets, well filled with the necessaries of life, were taken to the large church lawn where a social meal was partaken of. After dinner all were ready for the spiritual feast which was to follow.

At 2 P. M. the meeting was called to order, to listen to what the little folks had to say. The people were all very much interested in what they had to tell us by means of recitations and songs. Their efforts were not in vain, for their program was enjoyed very much by the audience. Bro. Wm. St. John, of Pioneer, followed with a whole-souled sermon. He gave some splendid admonition. The meeting closed at 4 P. M., and all went their way, rejoicing in the Lord, and wishing that they might remain longer in God's house. Surely, it was a day well spent. The presence of the Spirit was manifested. How sweet it would be if we could have many such meetings here on earth, to encourage one another to press onward!

Bryan, Ohio, Aug. 10. J. W. Leonard.

BALTIMORE (FULTON AVENUE), MARYLAND.

Since our last report, one more precious soul was received by baptism, which was the result of our excellent meetings conducted by Bro. S. I. Bowman, of Virginia. Four were received by letter. Bro. J. A. Smith was chosen presiding elder for another year. Eld Uriah Bixler, of Westminster, Md., assisted in the work of our last council, July 19, when Bro. J. Stephenson Dorsey was elected and installed into the ministry. Sister Grace Pence Geiser was received by letter and installed into the ministry with her husband, at the same time Bro. Dorsey was installed.

Bro. Andrew Hutchison is to be with us in a two weeks' series of meetings in September. The Missionary Committee, appointed when Bro. Stover was with us, was approved as follows: Sister Theresa Schneider, Emma Little, Emma V. Angle, Florence Garner, and Grace Arlene Geiser.

Perhaps no time in the history of our work has there been a greater exodus from the city, of members on their vacation, than this summer, and yet we are glad to report that our work goes on steadily, and we have reasons to look for a good fall and winter work in Jesus' name. May God richly bless us all, as we sail on life's sea, is the prayer of your brother. At this writing I am on the Atlantic Ocean on the Steamship "Comanche," Clyde Steamship Company. J. S. Geiser.

Baltimore, Md., Aug. 8.

DISTRICT OF NEBRASKA.

The Annual Convention of the Church of the Brethren in Nebraska is to be held at Enders, Sept. 21-26.

MINISTERIAL PROGRAM.

Tuesday, 8 A. M., Sept. 24.

1. Should the Brethren Have an Intellectual and Biblical, as Well as a Moral and Spiritual Standard of Qualification for Those Entering the Ministry?—Eld. D. G. Wine, Eld. J. E. Young.
2. How May the Church Recognize the Individual Call to the Ministry in Our Young Men, to Give Them Assurance Sufficient to Warrant Preparation for Such Work?—Eld. M. R. Weaver, Eld. J. B. Moore.
3. What Is Necessary on the Part of the Minister to Keep Up Ministerial Efficiency?—Eld. Edgar Rothrock, Eld. Sam'l Nickey, Eld. W. W. Blough.
4. What Materials Should Be Used in Sermons to Best Serve Present Needs?—Eld. S. E. Thompson, Eld. A. J. Nickey, Eld. Jas. W. Gish.
5. Are the Mutual Demands of the Church and the Ministry Such as to Bring the Greatest Good?—Eld. J. J. Tawser, Eld. N. M. Wine, Eld. I. B. Wagoner.

NINETEENTH ANNUAL SUNDAY-SCHOOL MEETING.

Tuesday, Sept. 24, 1:30 P. M.

1. Report of District Secretary.
2. Purpose, Method and Results of Organized Classes.—A. P. Musselman.
3. Value of an Installation Service for Officers and Teachers.—F. D. Beck, J. J. Tawzer.
4. Importance of Teaching Temperance in the Sunday-school.—Mrs. J. E. Young, J. E. Jarboe.
5. The Sunday-school the Training Department of the Church: (a) Training to Give.—Mrs. M. R. Weaver. (b) Training Personal Workers.—P. A. Nickey. (c) Training of Teachers.—W. T. Fry. (d) Training for Social Service.—I. B. Wagoner.
6. The Sunday-school as the Missionary Agency of the Church: (a) Mission Sunday-schools.—Mrs. D. G. Wine. (b) Home Department.—J. E. Young. (c) Cradle Roll.—Constance Snell. (d) Adult Bible Classes.—S. E. Thompson.

Edgar Rothrock, District Secretary.

FIFTH ANNUAL CHRISTIAN WORKERS' MEETING.

At 7 P. M., Tuesday, Sept. 24, 1912.

1. Value of a Christian Workers' Meeting.—Edgar Throne, A. D. Sollenberger.
2. The Christian Workers Studying Missions.—M. R. Weaver.
3. Report of Committee on the Support of a Foreign Missionary.—Committee, Edgar Rothrock, A. P. Musselman, Bruce Eshelman.
4. Round Table.—Edgar Rothrock, District Secretary.

MISSIONARY MEETING.

Wednesday, Sept. 25, 8 A. M.

1. The Rural Mission Field: (a) The Characteristics Favorable for the Church of the Brethren.—Verne Stern. (b) Its Problems.—Jas. J. Tawzer, (c) Methods of Effecting the Work —Paul A. Nickey.
2. To What Extent Is It Expedient for Mission Boards to Engage in Financial Enterprises for Obtaining Funds to Carry on Mission Work?—J. B. Moore, Henry Hoffert.—Mission Board Committee.
3. Question.

SEWING CIRCLE AND MOTHERS' MEETING.

Wednesday Evening, Sept. 25.

1. Report of Societies.
2. Election of State Secretary.
3. Free will offering.

Emily D. Moore, Secretary.

Mothers' Meeting.

Mothers are invited to come prepared to present and also take part in the discussion of problems that confront the mother in her high calling.

BUSINESS MEETING.

Opening 1 P. M., Sept. 25, 1912.

1. Devotional.
2. Report of Committee on Credentials.
3. Roll Call.
4. Election of Officers of Meeting.
5. Scripture Reading.
6. Deferred Business: (a) Report of Historical Committee. (b) Report of Ministerial Board Committee. (c) Report of Omaha Building Committee.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Butterbaugh-Snell.—At their own home, North Manchester, Ind., Aug. 15, 1912, by the writer, Edward A. Butterbaugh and Annetta O. Snell, both of North Manchester, Ind.—S. S. Blough, North Manchester, Ind.

Fickle-Jones.—By the undersigned, at the home of the bride's parents, Brother and Sister Jones, of Empire, Cal., July 24, 1912, Bro. John A. Fickle and Sister Nellie Grace Jones, both of Empire, Cal.—Jacob N. Gwin, Empire, Cal.

Grober-Root.—By the undersigned, at the home of the bride's mother, Sister Anna Root, of McFarland, Cal., Aug. 1, 1912, Arthur R. Grober and Sister Minnie E. Root, both of McFarland, Cal.—Andrew Blickenstaff, McFarland, Cal.

Hollinger-Kantz.—By the undersigned, at the parsonage, Aug. 13, 1912, Aaron Hollinger and Nellie Kantz, both of Elizabethtown, Pa.—H. B. Yoder, 343 Charlotte Street, Lancaster, Pa.

Rowland-Harlacher.—By the undersigned, at the home of the bride's father and sister, Hanover, Pa., [date of marriage not stated] Bro. Charles W. Rowland, of Morgansville, Md., and Margaret M. Harlacher, of Hanover, Pa.—B. F. Masterson, Spring Grove, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Alt, Henry, a member of the German Lutheran church, born in Germany, died of paralysis in Johnstown, Pa., Aug. 5, 1912, aged 66 years, 6 months and 10 days. Of the children that survive him, one son and one daughter are members of the Church of the Brethren. Services in the Walnut Grove house by the undersigned. Text, Psa. 90: 9.—W. M. Howe, 1012 Bedford Street, Johnstown, Pa.

Berkebile, Sister Elizabeth, nee Seese, died in Johnstown, Pa., Aug. 1, 1912, aged 84 years, 3 months and 9 days. She was, for nearly a score of years, the widow of Henry Berkebile. Three sons survive her. At an early age she united with the Brethren church, and has ever since been a faithful and exemplary sister. Since her husband's death, she made her home for some years with the youngest son, Cornelius, at the old homestead in the country. Later she moved to the above-named city. Services by the undersigned, assisted by Eld. S. R. Kagarice, of the Snake Spring congregation, of the Old German Baptist church. Text, Psa. 35: 14. Interment at the Locust Grove cemetery.—W. M. Howe, 1012 Bedford Street, Johnstown, Pa.

Brower, Clifford J., son of Ora and Ola Brower, born near Camden, Ohio, Aug. 14, 1907, died near West Alexandria, Ohio, Aug. 8, 1912, aged 4 years, 11 months and 24 days. One sister preceded him in death. Clifford was a sweet little boy, ready to make sacrifices, so that others could be happy. He leaves his father and mother, four brothers and two sisters. Services by Eld. J. Franklin Brubaker, assisted by the writer.—B. F. Petry, Eaton, Ohio.

Colins, Bro. Jesse, died at his home near Orland, Ind., Aug. 13, 1912, aged 76 years and 23 days. His wife and six children survive him. Services by the writer in the U. B. church at Nettle Lake. Interment in the cemetery near by.—D. P. Koch, Pioneer, Ohio.

Flickinger, Bro. Samuel A., died at his home in Morrill, Kans., Aug. 3, 1912, aged 74 years, 10 months and 2 days. He was a native of Somerset County, Pa., moved to Carroll County, Ill., in 1864. In 1872 he moved to Brown County, Kans., where he resided until he died. He was a member of the Brethren church for fifty-one years. His wife and seven children survive. Six children preceded him to the spirit world. Services by the Brethren. Text, Job 14: 14.—C. B. Smith, Morrill, Kans.

Flook, Bro. Jonas Edward, born in Frederick County, Md., Nov. 16, 1838, died July 13, 1912, aged 73 years, 7 months and 27 days. In the Pleasant View church, Brownsville congregation, Bro. Flook filled the office of an active deacon for many years. On account of his sickness for the past several months he had been unable to attend meeting, which he very much regretted. He was a patient sufferer. He leaves an aged widow. Services by Bro. J. S. Bowlus. Text, Heb. 2: 6. Interment in the cemetery adjoining.—Bertha Bowlus, Burkittsville, Md.

Hart, Noah Webster, born near Union, Montgomery Co., Ohio, June 18, 1834, died Aug. 8, 1912, aged 28 years, 1 month and 20 days. He was the son of Arthur and Clara Hart, of Montgomery County, Ohio. Dec. 21, 1907, he was married to Daisy Trent, of Roanoke City, Va. One daughter was born to this union. He leaves his wife and daughter, his mother, three sisters and three brothers. Services by the Brethren at the Salem church, Montgomery County, Ohio.—Walter A. Petry, West Manchester, Ohio.

Hatcher, Bro. Bunyan, born in Patrick County, Va., June 14, 1837, died of tuberculosis July 5, 1912, aged 30 years and 21 days. All was done for him that loving hands could do, but to no avail. He had been a faithful member of the Brethren church for a number of years. He leaves a wife and two small children. Services at the home by Brethren W. A. Elgin and W. E. Lackey.—Marcella Elgin, Elamsville, Va.

Ilams, Harvey H., born June 9, 1835, died Aug. 8, 1912, aged 77 years, 1 month and 29 days. He was born and reared on the farm, and near the place of his death. His early life was given to acquiring an education, such as the township and high school afforded. His further preparation was made through attending the County Literary Institute and Antioch College. He taught school for a number of years, and held a professorship in Dallas Seminary, Ill. He was married to Martha C. Dominy, of Plain City, Ohio, Dec. 13, 1860. To this union were born two sons and one daughter. His wife was called away by death Feb. 29, 1908, and little George McClellen in his infancy. Deceased leaves one son, one daughter, and one brother. Services by Eld. D. M. Garver. Text, Psa. 39: 5.—Elizabeth Weybright, Trotwood, Ohio.

Klepinger, Sarah, born in Montgomery County, Ohio, May 7, 1837, died Aug. 12, 1912, aged 75 years, 3 months and 5 days. She was united in marriage to Newton Klepinger Sept. 27, 1857. To this union six children were born. Sister Klepinger united with the Church of the Brethren in 1861. In 1877 she was installed, with her husband, into the deacon's office. During the years of service in this capacity she was always faithful, efficient and attentive to the best interests of the church. Five children survive. Her husband and one daughter preceded her. She was an affectionate wife, a kind mother, a good neighbor, and a splendid type of Christian character. Services in the Bear Creek church by Eld. Daniel Garver, assisted by Eld. Josiah Eby. Interment in the cemetery near by.—Sarah M. Smith, Dayton, Ohio.

Longanecker, Sister Catherine, died in Kansas City, Kans., Aug. 11, 1912, aged 83 years. She was born in Blair County, Pa. In 1869 she moved to Johnson County, Mo., where she resided until seven years ago, when she moved to Paola, Kans. Since then she has made her home with her brother, Daniel. Having become very feeble in mind and body, she was, for three months, cared for by Sister Barker in our Mission. She was a member of the Church of the Brethren for 58 years. She will be remembered by many of the older people of Morrison's Cove and New Enterprise, Pa. The funeral was held in the Mission church from Eccles. 12: 7. —I. H. Crist, Kansas City, Kans.

Lunsford, Bro. Henry C., son of Turner and Nancy Lunsford, born in Hancock County, Ind., March 11, 1850, died at the home of his daughter, Mrs. Geo. Fair, in Madison County, Ind., July 16, 1912, aged 62 years, 4 months and 5 days. He was married to Abigail Jackson in 1873. To this union one son and one daughter were born. His companion departed this life in 1876. He was then married to Florence A. Turner in 1877. This union was blessed with four sons and one daughter. In June, 1908, he was again bereft of his wife, and then made his home with his daughter. He leaves two daughters and one son. Services at Maple Grove by Brethren Sheppard and Norris. Interment in the Maple Grove cemetery.—Hattie Shull, R. D. 38, Ingalls, Ind.

Mason, Sister Sarah, nee Rife, born Sept. 25, 1833, in Rockingham County, Va., died Aug. 14, 1912, in Ray County, Mo., aged 78 years, 10 months and 20 days. She was married to William Mason Oct. 21, 1854. Five sons and five daughters were born to them. Three sons and two daughters survive. Her husband preceded her to the spirit world nineteen years ago. She was a faithful member of the Church of the Brethren for over fifty years. Services by Bro. E. M. Studebaker, assisted by the writer. Text, 2 Cor. 5: 1-5.—Geo. W. Clemens, R. D. 1, Stet, Mo.

Moser, Emeline, died in Eau Claire, Wis., July 29, 1912, aged 70 years. She became the wife of Jonathan Moser in 1863. Seven children were born to them. Two of the children are living. Sister Moser united with the Church of the Brethren in 1878. Five years ago she had a stroke of paralysis, from which she never recovered, being almost entirely helpless at the time of her death. Services by Eld. H. C. Baker. Text, 1 Thess. 4: 13.—Carrie M. Baker, Mondovi, Wis.

Puterbaugh, Robert Abram, youngest son of Bro.. Aaron and Sister Catharine Puterbaugh, born Dec. 25, 1910, died Aug. 10, 1912, aged 2 years, 8 months and 15 days. He leaves his father and mother, four brothers and two sisters. One brother preceded him to the spirit world. Services in the Bear Creek church by Eld. J. W. Fidler, from Brookville, assisted by Eld. J. W. Beegly. Text, "And a little child shall lead them."—Sarah M. Smith, Dayton, Ohio.

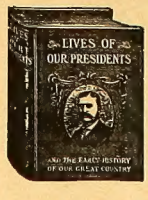
Ridgway, Bro. Samuel Cryder, born in Ross County, Ohio, April 7, 1830, died Aug. 11, 1912. After funeral services in the Glendora churchhouse, interment was made in the Lordsburg cemetery. About six months ago he had pneumonia, from which he did not fully recover. About six weeks before his death his disease settled in his right foot, from which he suffered great pain. On the 9th his foot was amputated. The effect of the ether settled on his lungs, and for the last twelve hours he slept, and then passed away without a struggle. He was always cheerful and happy in the Lord, in the midst of his severe pain; and the influence of his pious, cheerful and helpful life will long be felt in the neighborhood. He was united in marriage to Sarah Weybright April 16, 1850. His faithful wife has been confined to her bed for sixteen months. Over sixty of the eighty-two years of his life were spent in the service of his Master, in the Brethren church. Twelve children were born into this family. Six daughters and three sons survive him. They resided in Elkhart County, Ind., seventeen years, then moved to Virden, Ill., and remained there until March, 1898. From there they went to Carrington, N. Dak., until March, 1903, after which they moved to Surrey, N. Dak., and then to Glendora, Cal., March, 1905.—S. W. Funk, Charter Oak, Cal.

Stull, Sister Anna, nee Hively, born in Franklin County, Ohio, Oct. 6, 1832, died at her home, in the bounds of the Pine Creek congregation, near Walkerton, Ind., July 30, 1912, aged 79 years, 9 months and 24 days. She was united in marriage to John Stull July 3, 1853. Five sons and four daughters were born to this union. One son preceded her March 20, 1912. She united with the Church of the Brethren over forty years ago, lived a faithful, consistent Christian life, and died in the triumph of a living faith. She bore her suffering with the patience of a true Christian. She leaves a husband, four sons and four daughters, three brothers and two sisters. A few weeks prior to her death she called for the anointing. July 7 Eld. Jacob Hildebrand and wife, with a few brethren, met at her home, where the anointing was administered. Services at the Barber church, near her home, by Eld. Jacob Hildebrand. Interment in the Barber cemetery.—M. S. Morris, R. D. 1, Walkerton, Ind.

Wickham, Sister Mary, wife of Bro. B. C. Wickham, died of heart trouble, in the Redoak Grove congregation, Floyd Co., Va., May 26, 1912, aged 70 years and 23 days. She united with the Church of the Brethren eighteen or twenty years ago, and lived a consistent life. She leaves a husband, five sons, two daughters and one sister. Services by the Brethren. Interment was then made in the Huffville cemetery.—Ella Bowman, Floyd, Va.

Yoder, Bro. Joseph S., died at the Memorial Hospital, Johnstown, Pa., of diabetes, Aug. 2, 1912, aged 59 years, 5 months and 29 days. He had been a Mennonite until a few years ago. After his second marriage to Sister Catharine Shaffer Foust. He lived near Windber in the Shade Creek congregation. He is survived by his wife and two daughters of the first marriage. Services by the undersigned at the Scalp Level church. The audience was the largest that many ever witnessed. Text, Psa. 16: 11. Interment in the Dunmire cemetery.—W. M. Howe, 1012 Bedford Street, Johnstown, Pa.

LIVES OF OUR PRESIDENTS



Containing an account of the childhood, early education, characteristics and achievements of all the presidents, including anecdotes, incidents and personal traits which enabled them to attain the highest office in the gift of the people.

It is told in story form and will be very interesting to the young children. Contains 256 pages. Finely illustrated. Size 9¾x7 inches.

Publishers' Price, ...$1.00
Our Price, prepaid, ... .60

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

BEAUTIFUL BIBLE STORIES
FOR BOYS AND GIRLS

It is often a question with mothers what to do with the children on Sunday afternoons. Here is a book of pleasure and profit for young persons on Sabbath afternoons, or Bible stories, as told by AUNT PRUDENCE.

Beginning at the Creation it takes the reader through the Bible in fifty-two chapters, one for each Sunday in the year. Each day's reading is followed by a series of questions, which helps to recall and impress upon the mind, the Bible truths learned. It is a book that will be read over and over again. It is profusely illustrated with new, magnificent lithographic plates in colors, full page half tones and many other beautiful engravings. 254 pages printed on heavy paper and bound in cloth. Title and illustration stamped on cover. Price, ...$0.60

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

LORDSBURG COLLEGE
OPENS SEPT. 10
Nineteen-Hundred-Twelve

Just the School you are looking for

LOCATED in the quiet little city of Lordsburg with its ideal climate, free from the severe winters of the North; where flowers bloom the year round; where orange and lemon trees are loaded with ripe fruit in January; in a town free from saloons and resorts; and where the moral and spiritual surroundings are of the best.

The faculty is capable: the work of the Institution is accredited by the State.

The following courses are offered: College; Academy; Bible; Commercial; Music; Expression and Art.

Write for catalogue. Address

LORDSBURG COLLEGE
Lordsburg, California.

ONESIMUS
The Runaway Slave

By Eld. H. B. Brumbaugh.

¶ A new book of 159 pages in which we have presented a charming story of the days of Paul the Apostle. Many years have been spent in bringing together the material for this fascinating and realistic sketch of Onesimus and his experience among the Christians of Colosse and Rome.

¶ After a careful perusal of this book you cannot but have a new interest in Paul and his several Epistles. In fact you have here an interesting and entertaining Commentary on the Epistle of Paul to Philemon.

¶ This book will be read with interest and profit by hundreds of young people and every student of the New Testament will enjoy every one of its nineteen chapters.

Cloth bound. Artistic side title. Clear type. Short chapters.

Price, postpaid, ...75 cents

BRETHREN PUBLISHING HOUSE.
Elgin, Ill.

FIGHTING THE TRAFFIC
IN YOUNG GIRLS

BY ERNEST A. BELL

DOUBTLESS the reading of this book will be a revelation to many. The fact that young girls have been and are being sold and made slaves for immoral purposes is not as yet generally known. This vile traffic has been but recently fully exposed. In this book the facts and horrors of it have been compiled. It tells also of the fight that is being waged against this iniquitous business. Many a young girl who has in times past disappeared never to return became the victim of such as make it their business to buy and sell innocent girls.

ARE YOU INTERESTED?

If you have boys and girls you want to know about the pitfalls that are set for them and be able to prevent their being entrapped. Everyone who is interested in the welfare of the rising generations should read this book. To be forewarned is to be forearmed. This book will do it. It also contains much helpful advice to fathers, mothers, sons and daughters.

The book contains over 500 pages, also 32 half-tone engravings, and can be had in either cloth binding, $1.50, or half morocco, $2.00.

WE WANT AGENTS EVERYWHERE

to sell this book. It is a ready seller, and we have a special proposition to make to you. Write us for terms. There is money in it for you and great good to be accomplished in behalf of the girls and boys in city and country.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

HOME DEPARTMENT
of the
Sunday School

The need of the Home Department is not limited to any locality. It is needed in every church no matter where that church may be. It is sadly needed in the great metropolis, with its unchurched millions. It is needed in the towns with their thousands outside of the Sunday-school. It is needed in the village and rural communities, where only a few are indifferent. It is needed in your school. It will work in every community whether city or country, where one or more persons are out of the Sunday-school.

OUR FIFTY-CENT HOME DEPARTMENT OUTFIT.

50 Home Department Leaflets, for use of Visitors in soliciting Members,	$0.25
50 Membership Cards,	.15
100 Student's Record and Offering Envelopes	.30
6 Visitor's Record of Canvass,	.05
6 Visitor's Quarterlies and Yearly Report Book,	.05
1 Home Department Superintendent's Report Book,	.02
6 "What, Why and How of the Home Department," for Superintendents and Visitors,	.30
Total.	$1.12

The Above Outfit for Fifty Cents.

If you are about to organize a Home Department of not over fifty members and five Visitors this outfit contains the supplies usually needed for the first year, with the exception of Lesson Quarterlies.

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

CREATION, TIME AND ETERNITY
By J. S. SECRIST

A book devoted to the unfolding of the great fundamental truths as found in science, nature and revelation. The work comprehends a large and most important field of research. Creation, Time and Eternity are subjects fraught with tremendous interest to every member of the human family. The author, evidently, has given much time, thought and research to these subjects. The headings of the chapters as here given, indicate to the reader the contents of the book:

Genesis and Geology Compared; the Origin of Man; the Age of Man; the Seven Covenants; the Seven Kingdoms of the World; Typology; the Church in Bondage; From Egypt to the Promised Land; the Forty Years' Wandering in the Wilderness; the Period of Time from the Conquest of Canaan to the Close of the Age of Types; the Cycles of Time; the Sabbath Year; the Jubilee Year; Revelation; the Threefold Life of Man and Its Powers.

The book is just out. It will interest you, give you much useful information and do your mind and soul good.

311 pages, good white paper, substantially bound in black cloth, title stamped on front cover in gilt.

PRICE, PER COPY, POSTPAID, $1.65.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
The Naperville Meeting, ...552
The Church's Greatest Needs (H. C. E.), ...553
Our Outlook (H. B. B.), ...553
Doing Something, ...554
The Layman's Experience, ...554
Repudiating Hell, ...554
Young Girls' Temptation, ...554
Blameless Leaders, ...554

Essays.—
Does the Soul Sleep? By B. E. Kesler, ...546
Feasting and Fasting. By J. H. Miller, ...546
The Great Conference at Jerusalem. By I. J. Rosenberger, ...547
The Same Kind of Clay. By James M. Neff, ...547
Our Schools: Educational Organization. By W. L. Eikenberry, ...548
The Engine, the Crow and the Hawk. By O. C. Caskey, 549
Anointing as a Means of Healing. By D. E. Cripe, ..549

The Round Table,—
The Book of Psalms with Music.—Galen B. Royer. Our Chief Concern.—Flora E. Teague. Gleanings from the Book of Ruth.—John R. Snyder. Word Famine.—M. M. Eshelman, ...550

Home and Family,—
The Good Grandmother.—Nora E. Berkebile. The Faded Flowers.—Eva M. Boyd, ...551

NOTES NOT CLASSIFIED

Lebanon church met in council Aug. 10, with Eld. S. D. Miller presiding. Much business was disposed of. We expect Bro. W. K. Conner to conduct a series of meetings in October. Our love feast will be held Nov. 2, at 2:30 P. M. Following our council, at 3 P. M., we held our Harvest Meeting. Bro. P. F. Cline preached an interesting sermon. A collection of over $18 was taken for the Orphans' Home—S. Estella Garber, Mount Sidney, Va., Aug. 19.

Mohican.—Our church met in council Aug. 17. Bro. David Worst presided. Bro. A. W. Harrold will hold a short series of meetings for us in October, closing with a love feast Oct. 26, to begin at 10 A. M. Brethren David Worst and J. A. Souder were elected delegates to District Meeting. Our Harvest Meeting will be held Sept. 8. The sermon will be preached by Bro. W. A. Wiley.—Lena Leaman, West Salem, Ohio, Aug. 21.

Naperville.—This church has appointed an all-day Harvest Meeting to be held on Labor Day, Sept. 2. There will be a Sunday-school program in the forenoon, and a sermon by Bro. E. E. Eshelman, of Batavia, this State, in the afternoon. A basket dinner will be served. The meeting will be held on the John Erb farm, where the church originally stood.—Isaac Beery, Naperville, Ill., Aug. 22.

Wakarusa church will hold an all-day Harvest Meeting Sept. 7. Bro. J. H. Fike will preach the harvest sermon for us. We also expect to have him with us over Sunday.—Bertha Moyer, Wakarusa, Ind., Aug. 26.

Linville Creek.—At the close of our Harvest Meeting, July 27, we took up a collection of $30. It was divided into two equal parts,—$15 for the Orphanage, and $15 for the Home Mission. Since our last report we have given two letters of membership and received two letters. We met in our annual church visit Aug. 8. The membership was well represented. The visiting brethren gave a good report, with one or two exceptions, and a contribution of $31.20. We note one peculiar feature of this meeting. There were no ministers with us from adjoining congregations. Our home ministers took up the work with deep concern, and spoke very encouragingly. They admonished the members to stand loyal and true for the principles of nonconformity in dress, and against the immodest styles of dress worn by women at this time. They also warned the members against the popular pleasures and amusements, which are so liable to lead astray, and ensnare many young members. Aug. 24 was appointed for our local Sunday-school Meeting. We decided to have our love feast at the Linville Creek church Sept. 28.—Catherine R. Kline, Broadway, Va., Aug. 16.

Copper Hill.—Bro. D. H. Shaver, of the Copper Hill congregation, has just closed a series of meetings at Callaways, Va. He preached eleven sermons, and the united efforts resulted in eight coming out on the Lord's side. Seven of them have been baptized. We trust that others were thinking seriously and will soon enter the service of the Lord.—C. H. Williams, R. D. 1, Dillons Mill, Va., Aug. 24.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).—July 24 our pastor, Bro. D. Webster Kurtz, and his family went to his wife's former home at Stepney Depot, Conn., for a month's vacation. They expect to be back by Sept. 1. In his absence the pulpit was filled by Brethren I. W. Book and T. T. Myers. Last Sunday Bro. C. W. Guthrie preached for us both morning and evening, and taught the Sunday-school lesson to the entire school in the afternoon. Next Sunday Bro. T. T. Myers will be with us. We greatly appreciate these services by our visiting brethren. One letter of membership was received since our last report. —Mrs. Wm. H. B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Aug. 21.

Larned.—We held our Harvest Meeting Aug. 18. After Sunday-school a very able sermon was given by Bro. Fox, after which an offering of over $36 was lifted. In the evening the Christian Workers' Band rendered a missionary program. A number of good essays on the subjects of "Missions" and "Giving" were read. The Junior Band assisted by giving several recitations and a few songs, after which another offering of over $8 was given, the total being nearly $45. The amount is to be used in District Mission work. The Missionary Committee, composed of Sisters Eller, Cook, and Pearl Fox, has just received supplies and outlines from the Publishing House and they hope, in the near future, to organize a mission study class.—Edna Cook, Larned, Kans., Aug. 24.

Meadow Branch church held its annual Harvest Meeting Aug. 17. Eld. R. A. Nedrow, of Frederick City, preached a very appropriate sermon, after which an offering was given for home missions. The day following a special children's service was conducted by Brethren Nedrow, D. E. Englar and W. P. Englar, our District Sunday-school Secretary. Both meetings were well attended and very interesting. The pleasant and bright array of children was never larger, and was the occasion of much favorable comment. Here we see the future church. Our quarterly council will be held Sept. 14, at 9:30 A. M.—W. E. Roop, Westminster, Md., Aug. 24.

Greenville.—Bro. John Stover and family, of Bradford, Ohio, were with us at our services on Sunday, Aug. 11. Bro. Stover visited a number of the classes during the Sunday-school hour, and at the close of the school gave a short talk on the different departments of the Sunday-school work. He also preached two inspiring sermons for us that day. On Wednesday evening, Aug. 14, Bro. Wilbur Stover and family were with us. A large audience greeted them. Bro. Stover gave us a good talk on "Foreign Mission Work," telling us of some of their experiences in India. A collection was taken at the close of the services for World-wide Missions. Four have been baptized at this place since our last report.—(Mrs.) Anna Witwer, Greenville, Ohio, Aug. 20.

Elk City.—Our District Sunday-school Secretary came to us on his annual visit and conducted a successful Sunday-school Convention Aug. 18. Our school, with Bro. A. B. Coover as superintendent, feels highly pleased by Bro. J. H. Morris' efforts. At this writing he is holding forth the Word with power each evening.—Stella Neher, Elk City, Okla., Aug. 23.

Pleasant View congregation met Aug. 18 for services, this being a special meeting. Bro. Robert Hilbert preached to us on the subject of baptism. He gave us a very interesting talk on this subject, which was listened to very attentively. His remarks were very pointed and plain. He left no room for criticism. I hope our ministering brethren will take new courage and give us more of those plain Gospel sermons along doctrinal points, such as "Baptism," the "Lord's Supper" and other like subjects, so greatly needed throughout the country. At the close of the sermon an invitation was given, and two came out on the Lord's side.—N. T. Lorimer, Jonesboro, Tenn., Aug. 19.

Olympia.—Aug. 11 Eld. J. E. Small and wife were with us and delivered two interesting discourses to attentive audiences, Aug. 4 a dear sister, living somewhat isolated from the church, was baptized. Bro. Howard Michael and wife, who have been attending Bethany Bible School for the past two years, are stopping with Bro. Michael's parents at this place. His spiritual discourses are much appreciated by the members. Bro. Sherman Stookey and Sister Barbara Secrist will represent us at District Meeting. Arrangements are being made to begin the erection of our new churchhouse soon, which we hope to have completed in time for our fall love feast.—Caddie Wagner, Olympia, Wash., Aug. 19.

Woodstock.—We held our Harvest Meeting at the Valley Pike church Aug. 10. Bro. W. K. Conner, of Harrisonburg, Va., gave us a good sermon. A collection of $17.04 was taken up for the benefit of the Orphanage at Timberville, Va. Bro. Conner held a two weeks' series of meetings at the Round Hill church. He gave us many inspiring sermons. He also gave us a number of blackboard illustrations each evening, and some appreciated Sunday-school talks. One young sister came out on the Lord's side and was baptized last Sunday. Bro. Samuel Miller, of Edom, Va., was with us most of the time and conducted the song services. Bro. J. M. Kagey, of Dayton, Va., will commence a series of meetings at the Luke church Sept. 3.—M. H. Copp, R. D. 1, Maurertown, Va., Aug. 24.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 11, 12, Washington, Wenatchee church.
Sept. 11, Oregon, at Ashland.
Sept. 20, Southern Iowa, Osceola church.
Sept. 20, Oklahoma, Panhandle of Texas and New Mexico, Hoyle church, Ames, Okla.
Sept. 25, Middle Iowa, Brooklyn church.
Sept. 25, 1 pm, Nebraska, at Enders.
Sept. 26, Southeastern Pennsylvania, New Jersey and Eastern New York, Greentree church, Pa.
Oct. 3, 8 am, Northern Indiana, Salamonie Creek congregation.
Oct. 25, 8 am, Northern Missouri, Holt County congregation, Squaw Creek church.

LOVE FEASTS.

Arkansas.

Sept. 21, 4 pm, St. Francis.

Colorado.

Aug. 31, Wiley.

Illinois.

Sept. 1, Decatur, First Church of the Brethren.
Sept. 7, Pleasant Grove.
Sept. 14, Liberty.
Sept. 28, Romine.
Sept. 28, 29, Woodland.
Oct. 5, 5:30 pm, Big Creek.
Oct. 5, 6 pm, Shannon.

Indiana.

Aug. 31, 10 am, Sugar Creek, East house.
Sept. 7, Shipshewana.
Sept. 7, 10 am, Spring Creek.
Sept. 7, Turkey Creek.
Sept. 8, Ladoga.
Sept. 14, 2 pm, Fountain.
Sept. 21, 6:30 pm, Anderson.
Sept. 21, evening, Maple Grove.
Sept. 21, 5 pm, Somerset.
Sept. 26, White Church.
Sept. 26, Nappanee.
Sept. 28, 10 am, Upper Fall Creek, two and one-half miles east of Middletown.
Sept. 28, 2 pm, Ogans Creek.
Sept. 28, 3 pm, Santa Fe.
Sept. 28, 10 am, Huntington (country house).
Sept. 28, Camden.
Sept. 28, 2 pm, Lower Deer Creek.
Oct. 5, 10:30 am, Buck Creek.
Oct. 5, 6 pm, Lower Fall Creek.
Oct. 5, Bachelor Run.
Oct. 12, North Liberty.
Oct. 12, 6 pm, Beaver Creek.
Oct. 12, Palestine.
Oct. 24, 5 pm, Plevna.

Iowa.

Sept. 1, 6:30 pm, Des Moines.
Sept. 13, 4 pm, Libertyville.
Sept. 18, 19, 2 pm, Panther Creek.
Sept. 21, 2 pm, South Keokuk.
Sept. 28, 3 pm, Monroe County.
Oct. 5, English River.
Oct. 5, Franklin, Decatur County.

Kansas.

Sept. 29, Independence.
Sept. 12, Kansas City Mission.
Sept. 21, Overbrook.
Sept. 29, Independence.
Oct. 5, Grenola.
Oct. 6, Altamont.
Oct. 12, 5 pm, Abilene, Navarre house.
Oct. 12, 4 pm, Topeka.
Oct. 12, White Rock.
Oct. 12, 5 pm, Kansas Center.
Oct. 12, Washington.
Oct. 12, 13, Olathe.

Maryland.

Sept. 7, 2:30 pm, Fairview.
Sept. 21, Maple Grove.
Sept. 21, Sams Creek.
Sept. 21, 2 pm, Piney Creek, near Galt Station.
Oct. 12, 10 am, Beaverdam.
Oct. 12, 13, 10:30 am, Long Meadow.

Michigan.

Sept. 14, 10 am, Harlan.
Sept. 14, 10:30 am, Crystal.
Sept. 21, 10 am, Sunfield.
Sept. 21, 10:30 am, Chippewa Creek.
Sept. 28, 10 am, Vestaburg.

Missouri.

Sept. 7, Osceola.
Sept. 21, 3 pm, Wakenda.
Sept. 28, Deepwater.

Nebraska.

Sept. 21, Sappy Creek, at Bro. Abr. Mishler's home, in a tent.

Ohio.

Sept. 7, 4 pm, Lower Stillwater.
Sept. 7, 10:30 am, Silver Creek.
Sept. 7, 2 pm, Ross.
Sept. 14, 5 pm, Tuscarawas.
Sept. 21, Spring Run.
Sept. 21, 10 am, North Star.
Sept. 21, 6 pm, Loudonville.
Sept. 26, 10 am, East Nimishillen.
Sept. 28, 10 am, West Nimishillen.
Sept. 28, 6 pm, East Dayton.
Oct. 5, 7:30 pm, Bellefontaine.
Oct. 12, 4 pm, Upper Twin.

Oregon.

Sept. 7, Williams Creek.
Sept. 14, Ashland.

Pennsylvania.

Sept. 15, Leamersville.
Sept. 15, Hanover.
Sept. 22, 10 am, Claar.
Sept. 28, 29, 10 am, Lower Canowago.
Sept. 28, 29, 10 am, Lower Cumberland, Mohler house.
Sept. 29, Maple Glen.
Sept. 28, Lost Creek, Oriental house.
Sept. 29, 5 pm, Quemahoning, at Hooversville.
Sept. 29, Indian Creek.
Oct. 4, 5, Buffalo Valley.
Oct. 5, Elk Lick.
Oct. 12, 13, 10:30 pm, Antietam, Welty house.
Oct. 26, 3 pm, Indian Creek.
Oct. 27, 6 pm, Clover Creek.

Tennessee.

Sept. 14, White Horn.
Oct. 5, Mountain Valley.

Virginia.

Sept. 7, 8, 11 am, Redoak Grove.
Sept. 12, Pleasant View.
Sept. 14, Bell's Valley.
Sept. 14, 2:30 pm, Cedar Grove.
Sept. 21, 4 pm, Forest Chapel.
Sept. 21, 3:30 pm, Peters Creek.
Sept. 28, Linville Creek.

Washington.

Sept. 7, Seattle.
Sept. 14, Wenatchee.
Oct. 6, 6:30 pm, Tacoma.

West Virginia.

Sept. 7, Sugar Lands.
Sept. 14, Harman.
Sept. 15, Shiloh.
Sept. 28, Salem.
Sept. 28, Brick.
Oct. 12, Beaver Run.

Destruction of

THE STEAMSHIP TITANIC

THE WORLD'S GREATEST OCEAN DISASTER

The mammoth $10,000,000 floating palace, on her maiden trip, strikes a gigantic iceberg at dead of night and sinks, carrying over

1,500 Human Beings to a Watery Grave

It has no equal in the history of ocean disasters, or in the number or prominence of its victims. Multimillionaires, famous editors and statesmen gave up their lives like true heroes that women and children might be saved.

This brand new book, which is being published, will contain thrilling stories of rescue and privation, awe-inspiring stories from the lips of the survivors, sketches from artists who were on the scene—actual photographs of this terrible disaster.

There is great interest as well as deep sympathy concerning this greatest tragedy, which will insure a sale of hundreds of thousands of this book.

The book when completed will contain nearly 400 pages, profusely illustrated, bound in fine cloth. It will be sent postpaid upon receipt of price—$1.00.

If you are interested in the agency for this book and want to make lots of money right now, write for terms and territory. There is a great harvest to reap for those who will put forth a little effort. Send 15c for prospectus.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Outline OF THE Book OF Romans

BY S. N. McCANN

Minister, Sunday-school teacher, Bible student, get a comprehensive and intelligent grasp of the Book of Romans. This outline will be of great service to you. Nothing better of its kind, if as good, has been published.

The author of the outline has been a diligent and conscientious student of the Bible and has had long and varied experiences in the teaching of it. You get the benefit of his study and teaching.

40 pages bound in stiff paper covers. Price, postpaid, 15 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE FULL REPORT

OF THE ANNUAL CONFERENCE OF 1912

Should Be in Every Home

The Annual Conference at York, Pennsylvania, is one that will long be remembered and one that every member of the church will want to know about. This year's Report is of special interest and value to the members of the church.

These Reports from year to year form an important collection of reading matter which should be preserved in every family. Some queries of vital interest came before the Conference this year. Every speech made, with the name of the speaker, appears in full. Besides, all the speeches made at the Educational, Missionary, Sunday-school and Christian Workers' Meetings are reported fully.

This is the only source from which you can get a complete report of the meeting. Do you want to be informed regarding the rulings of the church? If so, order the Report. The matter in the Report is carefully indexed, making it convenient for reference.

Send in your order now. Price, 25 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE 1913 ALMANAC

Is being prepared now. Anyone wanting to place an advertisement in it should write us at once for rates.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., September 7, 1912. No. 36.

AROUND THE WORLD

One Item in the Cost of Fashion's Folly.

Because, at the behest of fashion, it has become a matter of custom to deck the hats of women with the plumage of birds, our great apple-producing States must spend millions of dollars annually for spraying and other means of destroying the codling-moth and other vermin. It is no small item. In the days of our fathers, before "the balance of nature" was ruthlessly disturbed by an almost wholesale destruction of the feathered world, the birds were wont to keep noxious insects within due limits,—a task that man, with all his boasted skill, can now do but imperfectly. Surely, fashion demands some heavy sacrifices,—not only financially but even of our health, our time, and our highest eternal interests.

The Foreigners on Our Western Coast.

Recent statistics show that 56,760, of the 93,359 Japanese in the United States, reside in California. There are, however, only 2,514 Japanese Christians in the State,—a little over four per cent. San Francisco, Los Angeles, and other cities of California have large settlements of Japanese of whom a very small part only has been brought in touch with Christian influences. Similar statements may be made about the Chinese on the Pacific Slope. If these ngures mean anything at all to us, they mean that the Christian forces of America have great need to bestir themselves in the more efficient carrying out of the Great Commission to these children of the East, who have come right into our very midst. Does the "go ye" mean to us what Christ intended it to mean?

Indiana's Advance Methods.

If, as the apostle suggests, it is right "to provoke one another to love and good works," then, surely, we may well refer to Indiana and its notable prison reform methods as an example to the other States of the Union. To Indiana belongs the renown of first having recognized the fact that criminal tendencies are mental disturbances which, like bodily diseases, must be treated rationally and scientifically, in order to bring about their eradication. In harmony with that conception, Dr. R. P. von Klein Smid, Professor of Psychology in De Pauw University, has been put in actual charge of the State Reformatory. He is to have ample opportunity to demonstrate that proper methods in the treatment of so-called criminals will show many of them to be amenable to reform in every sense of the word.

Respect for Law and Order.

Rhodesia, one of the South-African States, is justly noted for the wholesome respect shown the authorities by all classes of people within her borders. Though the greater part of the people are negroes, no white man ever thinks of employing unwarranted measures in regard to them. Quite different are the conditions here at home, where the lynching and burning of negroes is an almost daily occurrence. There is a cry for more "personal liberty" which, in the end, means anarchy in government and chaos to society. It would seem that a more wholesome respect for duly-constituted authority should be emphasized as one of the great needs of today, and stronger efforts to that end should undoubtedly be made. Christian citizenship includes loyal recognition of "the powers that be," and the implanting of that principle in others.

Honored in Death.

Without pomp or any ostentatious display of the emblems of mourning, the body of General William Booth, founder of the Salvation Army, was laid to rest Aug. 29, beside that of his wife, in the old cemetery of Abney Park, near the section of the east end of London where the great evangelist began his work. No such gathering of the populace has been witnessed on the streets of the busy metropolis except at the funerals of Queen Victoria and King Edward VII. Representatives of leading nations mingled with the multiplied thousands from the various walks of life, to do honor to the one who, in his own way, sought to bring peace and happiness to the lowly and despised. In accordance with Gen. Booth's request, no obtrusive display marked the solemn obsequies. A plain pine coffin was all he desired, and even the proffered sepulture at Westminster Abbey, among the greatest of England's worthies, was refused by his children and intimate friends. His son, Bramwell Booth, by special direction of his father, assumes charge of the Army. In a general way, the organization is to continue in its work as heretofore, though the new executive hopes to make it still more helpful and spiritual to the thousands whom it is intended to reach.

Proposed Restriction of Patent Medicines.

The Shirley bill, which provides greatly-needed restrictions for the manufacture and sale of patent medicines, has been passed by the House of Representatives, and is likely to be approved by the Senate. If passed as it now reads, the enactment will do away with a great number of objectionable nostrums. While really deserving preparations are in no wise affected by this measure, it is certain to be disastrous to all false and fraudulent concoctions. Too often has a long-suffering public been victimized by the delusive claims of the wily vendor of worthless preparations. It is now planned to protect the unwary buyer against all imposition. Were an equally efficient spiritual campaign against erroneous doctrine to be waged by all who are engaged in the work of the Lord, many false teachings would be shown in their true colors, and many, who are misled by them, might be won for truth and righteousness.

Jerusalem As It Is to Be.

Those who have seen the Holy City as it has been gradually developing and expanding during recent years, will probably not be greatly surprised that a still greater transformation is to be made within the next few years. While the walls of the old city proper inclose 209 acres, closely built up, long since the tide of immigration has pressed beyond the walls, to accommodate the thousands desiring homes. Because of this phenomenal growth of the outside population, the gates of the city have been thrown open, and are so to remain hereafter. Modern improvements are now being installed. A French company has the contract for the electric traction lines. An English syndicate is to supply the electric lights. A German company is to construct reservoirs sixteen miles from the city, and to supply the necessary pipe connections. Once more Jerusalem is becoming a distinctively Jewish city by reason of the strong immigration, and with continued favorable conditions, the future is likely to show marvelous changes in the ancient capital of Palestine.

Why the Social Evil Flourishes.

When, some time ago, the Chicago Vice Commission reported that $15,000,000 is spent in that city alone, for vice, the general attention of the public was aroused to the importance of the question. Fostered by corrupt municipal politics, and carried on in open defiance of the plain letter of the law, the vile traffic continues to scatter its awful influences of disease,—blindness, imbecility, degeneracy, and insanity. Two leading causes contribute to the continuance of the traffic: "(1) Low wages paid to woman workers in factories, stores, etc. (2) False ideals of life, caused by the demoralizing displays and luxuries of society." It was found that the average wage of woman workers in the United States is but $4 per week,—a totally inadequate amount where the girl or woman is dependent upon her own efforts for support. Small wonder, then, that the wily tempter so often succeeds in luring the despondent ones with fair promises to a life of shame, with its illusive glare of ease and plenty. All too often these unfortunate ones, bereft of all human sympathy, are made to exclaim, "No man cared for my soul."

Results of Missions Among Eskimos.

After two centuries of ardent mission work among the Eskimos, it may be proper to inquire as to the practical results accomplished. The Word has not been without effect. The wild, uncouth tribes of two centuries ago have become a respected, civilized, enlightened people. They are far better fed, clothed and housed than when the missionaries first visited them. Truly, with them it has been proved true that "godliness is profitable in all things," for spiritually, as well as temporally, the Eskimos have made remarkable advancement. The Arctic explorers have found these children of the North most valuable assistants in their arduous expeditions, and cheerfully testify to their truthfulness and honesty. So striking is the difference between the Eskimo of two hundred years ago and his educated and Christianized descendant of today, that many declare it to be the "miracle of the age." But is not every conversion from the darkness of sin to the everlasting light of the Gospel a most remarkable miracle? For all such marvelously transformed lives, truly, the day of miracles is not yet past.

Total Abstinence for the Kongo.

Doubtless the Belgian Minister of Colonies has struck at the root of the difficulties, so long prevailing in the Kongo. He insists that absolute prohibition be given to that entire region of South Africa. To the ravages of liquor must be attributed not only the cruelty of the overseers and taskmasters, but also the deplorable state of the natives. No darker picture of the utter destructiveness of the drink evil can be found, perhaps, than in the dismal rubber region of the Kongo. It is to be hoped that the recommendation of the Belgian official may be given the proper attention, and that prohibitory measures may speedily bring about better conditions. There is some probability that similar restrictions will be introduced in the German and English colonies of Africa.

Peace Factors of Today.

More and more the fact is being realized that, the world over, unstable and warlike conditions are more likely to prevail where transportation and communication facilities are the least developed. Conspicuous examples of this are found in China, Africa, and the larger part of South and Central America. History records the marvelous development of North America, with the close affiliation of its constituent elements by means of the excellent net work of railroads, while South and Central America are rent by the continual friction of the various factions because of the lack of cohesion. The road engineer's peace monuments are perpetuated in enduring means of communication, by which the most remote sections of a country, or even a continent, are brought in close touch with each other. Well may it be said, "We would love each other better, if we knew each other more!"

Bridging India's Sacred River.

Modern progress is reaching to the remotest parts of the earth, and now even the Ganges, the great river of Northern India, is to be spanned by a bridge over a mile in length, and costing more than $7,000,000. To the people of India the river has ever been an object of veneration. Starting from an ice cave at the foot of the great Himalaya Mountains, this noted river flows to the southeast. Calcutta, Patna, Benares, Allahabad, and other places of note lie on its course, while the ancient capitals of Agra and Delhi are on the Jumna, higher up. The contemplated bridge is to carry the Eastern Bengal State railway over the Ganges from Damukelia to Sara Ghat,—the place of pilgrimage to which hundreds of thousands of devout Hindus repair once a year for a supposed washing away of their sins in the sacred river. May we not hope that, with the added facilities for ready access, a still greater activity will be manifested by the forces of Christianity, in winning India's benighted natives to the service of him whom to know is life everlasting?

A Visit to the Tomb of Aaron.

Dr. William B. Palmore, of St. Louis, who recently returned from a 40,000 mile tour of Europe and the Orient, affirms that his most remarkable exploit was a nocturnal expedition to Aaron's tomb on Mount Hor, near Petra, Arabia. Upon arrival at the Bedouin camp, near the foot of the mountain, Dr. Palmore was confronted by the momentous problem of gaining access to the little mosque, the white dome of which he could just perceive far up on the mountain's barren crest. When, during the protecting gloom of the night, he finally reached the chapel, he found a room about forty feet square, which, according to Moslem custom, contained no seats. A Hebrew inscription, carved on a cenotaph occupying the center of the room, was so nearly obliterated that, unfortunately, it could not be deciphered. It must be at least 2,000 years old, according to the opinion of Dr. Palmore. Discovering a hole in the floor, and steps leading to a cave beneath, the courageous explorer soon found himself standing before a tattered curtain. Behind this he discovered the sealed entrance to a natural vault which, by at least three of the world's religions, is considered to be the tomb of Aaron. Unfortunately there was not time enough for a closer investigation of interesting details. Knowing that the fury of the Arabs, in the valley below, would know no bounds, should he be discovered in the place so jealously guarded by the fanatic representatives of Mohammedanism, he was obliged to return to the valley before the break of day. An interesting experience had been his. He had seen the resting place of one who took a conspicuous part in the history of ancient Israel as its multitudes emerged from the land of bondage to seek the land of promise.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

A Prayer Meeting.

There were only two or three of us
Who came to the place of prayer;
Came in the teeth of a driving storm,
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master himself was present there,
And gave us the Living Bread.

We knew his look on our leader's face,
So rapt and glad and free;
We felt his touch when our heads were bowed
We heard his, "Come to me."
Nobody saw him lift the latch,
And none unbarred the door,
But "peace" was his token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer;
Outside were struggling and pain and sin,
But the Lord himself was there.
He came to redeem the pledge he gave—
Wherever his loved ones be,
To stand himself in the midst of them,
Though they count but "two or three."

And forth we fared in the bitter rain,
But our hearts had grown so warm,
It seemed like the pelting of summer flowers,
And not the crush of the storm.
"'Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought of how Jesus himself had come
To feed us with living bread.

The Pastoral Visit.

BY DAVID M. ADAMS.

In Three Parts.—Part One.

THE work of every minister is twofold; it is partly in the pulpit and partly in the family and social circle. The first is the work of the Biblical propagandist; the second is that of the pastor or spiritual adviser,—the shepherd. It is the work of the latter (however inseparably connected with the work of the former) that we wish more particularly to consider at this time.

Personally, I like the term "pastoral call" much better than the term "pastoral visit." The average length of time spent by the pastor, in the homes of his parishioners, is too short to be properly called a visit. Important as his work is, in this respect, only under exceptional circumstances is a protracted visit justifiable. While time spent by the Spirit-filled pastor, in the homes of the various members of his charge, is, as a rule, time well spent, yet prolonged calls are seldom more appreciated or desired than prolixity on the part of the minister in the pulpit. Indeed, the members of our churches do not need sitting up with unless they are sick, and I am of the conviction that even then the discreet pastor, after making a short call, will leave that duty to a trained and skillful nurse.

The pastor is supposed to be, and, indeed, the real pastor is, a very busy man. He is a man on an errand,—a man "about his Father's business,"—a person who is the embodiment of zeal, industry, and genius.

I shall not, at this time, enter upon a discussion of the question, whether a minister can be both preacher and pastor. Suffice it to say that there are ministers who teach that no one can be both, successfully. Possibly the reason why some so teach is as follows: If a minister is a poor preacher or a poor pastor, he is likely, from the standpoint of his own experience, to judge the capacity of men for both. At any rate, some men question the propriety of any one endeavoring to do both. The casual observer in the field of ministerial endeavor will admit, however, that the most successful pulpiteers are not always the most efficient pastors.

Again, there are ministers, however comparatively few, who regard pastoral visitation as an undesirable species of advertising one's self, and an unwarrantable course of ministerial procedure, having for its sole purpose that of "drumming up a crowd." But the providence of God has seemingly united pastoral work with preaching, and I am decidedly of the opinion that it would prove disastrous to divorce them. The minister's great and primary business is to win souls to Jesus Christ, and to build them up in Godly living. Salvation, sanctification and consecration,—these are the three great aims of the minister.

This can not be accomplished by preaching alone. It requires pastoral intercourse, both with the saved and unsaved. Since Adam fell, we find, in every age and dispensation, this reminder written as the condition of all evangelical accomplishments, that it is the pleasure of God, "by the foolishness of preaching to save them that believe." And when there has been no ministry there has been no salvation.

But to be a preacher is to be more than a mere pulpit performer. To preach Jesus is to do as Jesus did. How full is the New Testament of his personal conversations and labors of love with the sick, the sinning, the bereaved, and the suffering! He was a shepherd who knew and lived in personal touch with every sheep. Determine, then, to be a real pastor. The minister who never enters the home will not be missed in the home when he is gone.

There are a few ministers who claim that pastoral calling consumes time that could be spent to a better advantage in their study. They say it robs them of thoroughness and effectiveness in the pulpit. Now every honest minister will recognize the need of study. But what minister wishes to be in his study during the entire day, and six days in the week? What minister could endure such a mental strain? Who, as a minister, needs to spend eight or ten hours each day in sermon preparation? Tell me who he is, and I will tell you that he has missed his calling. As far as practicable, devote the forenoon of every day, except Monday, to your study, and do not allow anybody to intrude upon you, unless he or she comes there on the Master's business. Having given your forenoon to your studies, give your afternoon to pastoral visitation. The physical exercise, derived thereby, will do you good. Besides you will need the mental relaxation, saying nothing of the great spiritual benefits derived from coming in personal contact with those of like precious faith.

The minister whose aim is higher than his pulpit, will recognize the fact that the home is the very nerve of his parish. It is there he can talk heart to heart with those in need. It is there he can take the child of God into his confidence. It is there he can give the cold and indifferent member private counsel, such as would seem amiss in the pulpit. It is there he can preach Jesus to those who do not seek him in his temple. It is there he can study the needs of his people and receive inspiration for his sermons. To come fresh from the home, where life throbs and hearts beat, to your studies; to prepare the sermon in the light of the temporal, social, physical, and spiritual needs of the people with whom you have to deal, to become conversant with their domestic life, will add effectiveness to your ministry and enable you to help, in a practical way, those over whose souls the Holy Ghost has made you overseer.

Cerro Gordo, Ill.

Thou Hast Not Lied Unto Men But Unto God.—Acts 5: 4.

By S. N. McCANN.

ANANIAS and his wife likely had no thought of deceiving God. If they considered their action at all, they knew that God knew what they were doing.

They, however, wanted to make it appear that they were as willing to give everything to the church as Barnabas and others. In saying that they sold their land for "so much," while they had received that much and more for it, they wished to make it appear that they were giving all, when, in fact, they were giving only a part. Peter called this lying to God because they were saying to the church that they were doing more than they were willing to do. At the opening of this dispensation, the beginning of the Christian church, God's dealing with Ananias and Sapphira should speak volumes in reference to deception in church matters. Deception is wrong anywhere but perhaps its awful results are swifter and more terrible when we lie here than anywhere else. I fear we lose the lesson that God would teach us in allowing judgment to fall so heavily and suddenly upon Ananias and Sapphira, while we treat our promises to the church with so little regard.

We can easily tell the same kind of a lie that they told, by giving less than we are really professing to give to the church's work. If we say we are giving all we are able to give, when we know better, we are lying to God. If we say we are giving a tenth of our income, when really we are not, we are lying to God. If we say we are giving our portion in any church work when we are not, we are lying to God.

When a man conceals his gift, to make it appear greater than it really is, he is acting like Ananias did.

When a man excuses himself from any work in the church, upon grounds that are not real, he is guilty before God of lying just as Ananias was.

When a man excuses himself from church services because it is too hot, too cold, or too rainy, when the same kind of weather would be no excuse to keep him from market, or any business, his excuse can not stand before God but he falls like Ananias.

If a man excuses himself from God's service when a little tired, or a little indisposed, while a like condition would not cause him to lay off from work any other day, he is on the Ananias list.

When an individual comes to the hour of consecration, and is about to give his soul to God, and his service to the church, and promises before God and the church to lay off jewelry and fashionable clothing, to try to quit the use of tobacco and to hear the church, and lightly regards that promise, he has not lied to man but unto God.

It will not do to say that mentally we did not promise, that we only answered outwardly to do these things, while we mentally made a reserve. This is just what Ananias and Sapphira did, and dare we risk doing the same? God may not visit us with physical death but he has showed his awful judgment against such things in the death of Ananias and Sapphira. If any one has promised the church to do what he did not intend to do, he has committed an awful sin. He has lied to God in matters that should be sacred. But one thing should be said to such a one and that is in the language of Peter to Simon: "Repent therefore of this thy wickedness, and pray the Lord if perhaps the thought of thy deed shall be forgiven thee." May we appeal to any who may be standing where Ananias stood, to repent before it is too late! The church would not have so much inconsistency to contend with, but for this awful sin of Ananias.

Bridgewater, Va.

Preaching the Gospel.

BY QUINCY LECKRONE.

THE preaching of the Gospel is as much a duty of the ministers of the church as it is to baptize those who believe and accept that Gospel. We have made much out of the baptism side of the Great Commission. We have analyzed the language and stereotyped the form, and we allow no deviation from our conclusion, which has fixed the literal mode. In fact, throughout our whole religious system we are pretty well grounded and established in its literal forms, which is well and good. But the question arises: In preaching the Gospel, do we preach out from these forms, as a basis, or do we preach from the principles which lead to these forms as a conclusion? Do we use these forms as an evidence that we have reached other conclusions of which the form is but the literal expression,—the expression of a spiritual condition reached?

Evidently, the founders of the Church of the Brethren took this latter view, for, coming as they did from other religious persuasions, they had no precedent other than conclusions drawn from the Bible. With no other guide, they acted as true, loyal and consecrated men and women. When the spiritual awakening came to them, they sought means for literally expressing the principles established in their hearts. In this they were guided by the Word, taking Christ not only as the Author of their faith, the Teacher of the principles, but as the Finisher as well,—the Exemplar. They perceived in his practice the sought-for mode of expression.

But in after-years, unforeseen and unconsciously, the same men drifted into the custom of holding up the literal forms as the peculiar doctrine of the church, and preached salvation as depending upon these forms. This brought about controversy and an attempt, on the part of the church, to establish, by history and the language of the Word, that these forms and ordinances were authorized by express command. The success of the ministry, in this respect, resulted in making many converts to the form, and sometimes at a sacrifice of the true spiritual foundation. But with the coming of the wave of educational activity of the church, and a reawakening of the spirit of investigation, and the seeking earnestly for the underlying principles for these material forms, the greater victory was won. These literal ordinances, so long and earnestly contended for, are now generally accepted and conceded to be appropriate expressions of the spiritual attainments most essential to salvation.

A great wave of joy should spread over the church, and it does fill the heart of everyone who experiences this new realization. Now and then we hear it said that the Gospel is not now preached as it was years ago, and it is truly said. But we have only shifted from emphasizing the material, literal, to emphasizing the more important, the spiritual, preaching up to the literal as the appropriate expression for the real inward life. By this transformation, in our method of preaching, much good has already come to the church. It fixes, beyond the thought of ever eliminating them, the literal forms and ordinances, so appropriate in expressing the true spiritual life.

It is not strange that some think the Gospel is not now being preached. It is because it is not now preached from the same angle from which they have been accustomed to hear it. Or, perhaps, they have experienced no larger vision than that which appeals to the sense of right. It is remarkable, as well as commendable, that in the Church of the Brethren there is the greatest unity of belief in the ordinances of the church. It is remarkable because its ministers, reared in vastly different localities, with unequal educational advantages, developed by individual, private research, without any prescribed course calculated to lead to a unity of belief, yet all, practically, arrive at the same conclusions, holding the same like precious faith. This is commendable, and speaks volumes for the sincerity of the ministry, and there is no stronger argument for the correctness of the faith and practice of the church.

It is true, we differ in some things, but they are not the fundamental principles of our faith. Divisions have come into the church, but these were not on our fundamental principles of doctrine. These divisions came at a time when some were preaching the Gospel with its outward forms as a basis, instead of preaching up to this form as a legitimate expression of their faith.

Now, since the angle of presentation has changed, and there is such a unity of belief in the principles, divisions are out of the question. Annual and District Conferences have advised more teaching,—teaching of the principles,—well knowing that methods would become a secondary consideration, and would adjust themselves as a natural consequence, and that the adequate ones would take a permanent place in the practice of the church.

The ministry of the church has grandly rallied to the advice of the Conference; not perhaps to the satisfaction of all, which can not be until all come to see that ordinances and forms are but the legitimate expressions exemplifying the principle out from which all true teaching emanates. We have faith in the ministry of the church to believe that, so long as the church does not presume to lay down laws to govern the outward expression, there will be no lack of the teaching of the true principles from the true source, which can not but lead to a true and becoming tangible expression, as it has done in the well-established ordinances of the church. No principle needs human legislation to make it effectual. It needs only to be taught.

Royersford, Pa.

The Atonement.

BY MARIE JASPER.

The idea of sacrifices and offerings comes to us from earliest patriarchal times, developing from the simple thought of making a gift (Gen. 4: 1-8) to include the altar picture in the Hebrew word "Olah," which is, literally, "going up," thus adding the sacrificial coloring. An instance is that of Noah's offering on leaving the ark (Gen. 8: 20, ff).

These patriarchal sacrifices stand out in their simplicity as voluntary expressions of gratitude and self-dedication,—except Abraham's offering of his son, which was the only commanded sacrifice during this period, and which became a type of God's offering of his Son. In fact, these offerings of the Patriarchs were the foundation upon which the Mosaic system of sacrifices was built.

The code given by Moses was very elaborate. Almost numberless animals were sacrificed yearly, both as daily, regular offerings and on festal occasions. Of the regular feasts there were several each year, not to mention the personal offerings for special occasions (Lev. 1-7; Num. 28, 29; Ex. 29). Of these, the whole burnt offering was very frequent and was self-dedicatory in its office. The Atonement Day, and sin and trespass offerings were propitiatory, while the meal offering and possibly the Pentecostal and Tabernacle feasts partook quite largely of Eucharistic ideas.

And as the Mosaic Code was built upon the patriarchal sacrifices preceding it, so, in course of time, God was able to lead the people up to where he could give them his perfect covenant, in which are fulfilled the types and figures of the preceding systems. This new covenant, having as its center the atonement, was necessary because the former could not take away sin (Heb. 10: 1) wherein the whole world was held—both Jews and Gentiles (Rom. 3: 9). Also, since they could not secure release from sin, and consequent judgment, God had to pass over sins until his perfect plan could be ushered in (Rom. 3: 25).

But in the fulness of time, God's father-heart, prompted by love for his fallen, helpless children, sent forth his Son to be a propitiation for our sins,—the innocent for the guilty,—thus providing a way out of sin, and showing God's righteousness because of his forbearance aforetime.

Jesus Christ, having been thus set forth, came and voluntarily offered himself (Matt. 26: 53; John 10: 17), by continuous sacrifices during his entire life, culminating in Calvary's great propitiatory sacrifice. He was both priest and offering. His life of self-dedication, in doing God's will, fulfilled the whole burnt offering type, as did his death that of the propitiatory sacrifices, e. g., the Atonement Day offerings. The Eucharistic feasts (Pentecostal and Tabernacles) seem to find fulfillment in the commemoration of Jesus' death, in the communion service (1 Cor. 10: 18 and Heb. 13: 10, 12).

Christ, as High Priest of the New Covenant, is,—in contrast to the priests of the former dispensation,—sinless, eternal, perfect (through suffering) sympathetic and approachable (Heb. 2: 17, 18), has his appointment direct from God (Heb. 7), has once for all offered himself through his death, and thus having obtained eternal redemption has made abundant entrance into the "holiest place" in heaven and there is become the Mediator of the New Covenant (Heb. 9: 12-15).

This atonement is universal in that every one, by appropriating his life and death through his appointed means, may receive the efficacy of Christ's atonement for his own life, in the freedom from sin and access to the Father through him. Jesus' death is thus accepted in place of ours, and we are set free on accepting his offering,—or, as this bestowal has come to be known, imputed righteousness. Yet this is only one side of the appropriation of the atonement. We must also feel the moral suasion which impels us to follow in his steps of complete surrender, daily sacrifice of service (Rom. 12: 1, 2), humility (Matt. 5: 3), love (1 Cor. 13), purity (Matt. 5: 8), enduring persecution joyfully (Matt. 5: 10, 12). God has been satisfied only with the sacrifice of his best and has a right to demand a similar sacrifice on our part. Christ has become our perfect Example, so the true Christian life demands both phases of Christ's righteousness,—imputed and appropriated,—that through the Spirit's power we may be perfect and entire, thoroughly furnished unto every Christian grace.

Ankeny, Iowa.

The Intrinsic Value of Baptism.

BY PAUL MOHLER.

So many people have come to regard baptism as a minor affair, to be received or not, as one may choose, that we are forced to ask, "Is baptism really worth while, or is it an outgrown form that may be dropped without serious loss?"

Not long ago there was much controversy in regard to the primitive form of baptism, that of John the Baptist, Jesus, and the apostles. It is now established that the original baptism was what is called "trine immersion," an immersion of the body in water in three motions or "dips,"—one in respect to each member of the Trinity. This was, of course, in accordance with the thought expressed in the Commission (Matt. 28: 19). There has also been much discussion of the relation of baptism to the remission of sins. However, I shall not discuss baptism from that standpoint, but from another. My question is:

Does Baptism Help One to Become a True Christian, and If So, How?

There are two facts, as to which it is hard to convince the average man: "(1) That he is a sinner needing a Savior. (2) That there is pardon for all in Jesus Christ." But these facts are fundamental. Conviction of sin and faith in the Savior precede salvation. We can not, of course, make any one believe, but we can help him. Certainly, we should use every legitimate means to strengthen the faith of the sinner seeking light. Preaching, teaching, testimony, are all legitimate, but so are object-lessons, such as baptism. To those who have been taught these primary truths, baptism becomes a powerful object lesson, completing and clinching the teaching given by other means.

How? By picturing in concrete form the spiritual facts we wish to establish. Baptism, in which the sinner is plunged beneath the water, is an impressive representation of the cleansing of his soul by the blood of Christ. It is, perhaps, the most powerful method we have of emphasizing this truth.

Moreover, when a man submits to baptism, he thereby confesses, in the most striking manner, his acceptance of these fundamentals. This confession is not only valuable as a testimony to others, but it strengthens the faith of the one who makes it. Its importance can hardly be overestimated.

A remarkable example of the growth of faith by confession is found in John 9,—the story of the man blind from his birth. Notice that at first he knew only that "the man called Jesus" had healed him; but, courageously confessing that fact before the enemies of Jesus, he gained strength to know him next as "a prophet," then as a man "from God," and finally as "the Son of God." It always pays to confess one's faith in Jesus. I am sure that if this were all there is in baptism, it would be abundantly worth while, but this is not all. It is hardly necessary to say that no form of baptism, short of complete immersion, presents either a good picture of justification, or a very striking confession.

There is another great fact realized in true con-

version. The convert makes a complete change, if not of his outward conduct at first, at least in his inner life. This change is so revolutionary that Jesus calls it being "born again;" and so fundamental that even the outwardly righteous must have it. Paul uses another figure, "death" and "resurrection." This remarkable fact, which may be observed wherever there is true evangelism, is the final answer to the skeptic, and the confirmation of faith. It is experienced by every sinner truly saved. It is certainly noteworthy that both Jesus and Paul refer to this change in connection with baptism, as though baptism were a symbol of the transformation then effected. Jesus tells Nicodemus that "except one be born of water and the Spirit, he can not enter into the kingdom of God," evidently referring to both water and Spirit baptism. Paul says, "We were buried therefore with him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6: 4). Baptism, therefore, symbolizes our separation from all that controlled us in our old life of sin, and our entrance into a new life, alive to God through Christ Jesus. He who honestly receives this *symbol*, will be helped by it to realize the *fact* of real true regeneration.

There is yet another fact that needs to be clearly understood. When one becomes a Christian, he enters into new relations to God. Moreover, these relations are not simply to God as One, but to God in the threefold relation of Father, Son, and Holy Ghost. He becomes first of all, a child of God the Father, and the recipient of his full favor. He is then bound by grateful love and every moral obligation to live obedient to his will. He is also "in Christ," one of his followers, continually being cleansed from sin by his blood. It is through Christ that he comes to the Father. In fact it is by union with Christ that he really becomes a Christian. Finally, he becomes the "temple" of the Holy Spirit, filled by his indwelling, guided by his wisdom, comforted and sustained by his power.

Entrance into these new relations is signified by baptism "into the name of the Father, and (into the name of) the Son, and (into the name of) the Holy Spirit," according to our Lord himself (Matt. 28: 19). It is evident that only trine immersion can signify our induction into this new relation to each member of the Godhead. One might easily enlarge on the importance of recognizing clearly these relations, and on the value of baptism as a means of emphasizing them; but it is perhaps enough to say that to emphasize this very thing is the only discernible reason for baptizing in this exact manner. Since this was undoubtedly the form of baptism practiced by the apostles, emphasis of these relations must have been considered a very important matter by them. It can hardly be less important today.

Will baptism ever lose its value? Not while human nature remains the same. Times do change, but human nature does not. The human mind responds to just the same stimuli as in the beginning. Since the facts to be taught are the same now as before, and human nature the same, the methods that were best then, are best now. When our Lord, in his wisdom, has instituted what he considers the best way to do his own work, it is not wise for us to experiment with another way, even though apparently "just as good." When we do things the Lord's own way, we may be sure we have the best way.

What we have found in baptism, may we not, in each of the other ordinances, also find the best possible means of producing a desired result? No Christian can afford to despise any means of grace established by our Lord. He should rather accept them all with gratitude, for his edification.

Oyonnax, France.

In Battle Array.

BY D. A. NORCROSS.

In preparing to meet evils that exist, we must learn to turn Bible teaching into practice. We must not only keep away from destructive influences, but we must stand against them,—reprove them.

In the main, the teaching of the New Testament is positive instead of negative. Negative Christianity, like negative virtue, does not amount to much. We are not only to "cease to do evil," but we must "learn to do well." We are not only to "abhor that which is evil," but we must "cleave to that which is good." We are not only to take good care of the passive side of Christianity,—"keep ourselves unspotted from the world," but we must push the active side, be active in doing good. "Help somebody today."

A good way to conquer evil in our own lives, is not merely to oppose it but to be active in advocating the good. The way to form a Christ-like character, and to overcome evil is to walk in the path of service,—serve others. By faithfully attending the services of God's house, by making use of the means of grace, so richly and graciously provided for us, we may readily overcome temptation and gain strength for victory.

We should exhibit a greater manifestation of our gratefulness to God. The gratitude of one's heart, expressed in words, is uplifting,—it helps others. It is a public acknowledgment of what God has done for us. It gives courage, strength, and an overcoming power.

I fear that we do not do enough *thinking*,—not enough real planning on what we should do if placed under certain circumstances. We do not have our line of action thought out so that we may instantly embrace the opportunity for decisive action when it presents itself. It is often too late to think of a way of escape when temptation comes.

As a rule, the general of an army has a definite purpose, a definite course of action, well matured in his mind, before the battle, before the time of action comes. He even plans for the retreat, in case it should become necessary to make one. In God's army, however, our Captain, the Originator of our salvation, makes no provisions for retreat in any event. The word is, "Move forward, and when brought to a standstill, stand firm. Do not waver, do not give an inch. Hold your ground until the way opens. Then move forward, take the fort and gain the victory."

Daniel purposed in his heart to stand firmly, and to be true to God and his convictions, hence he refused to eat the king's unwholesome dainties, and, in the face of the king's lion-den decree, kept up his regular hours of prayer. Daniel prayed as aforetime. He maintained his sacred relationship with God, the fountain of power and strength,—preparing for the worst, to meet the temptations and trials that he was liable to meet while walking in the line of duty.

He planned his course of action. He prepared his mind and heart for the great conflict. This made him a victorious instrument in God's hands to bring glory and honor to his cause, and placed Daniel among the heroes of faith.

Let us arouse ourselves and do more "champing" on the Gospel bit,—spend more time on the firing line,—talk more about the power of salvation! That old squatter, the devil, is putting in every trick he knows to entrap God's people,—to get them to look and to act like the world. Let us be true to our Captain and the principles and teachings of the church!

Lordsburg, Cal.

Part 1.—Corn and Character.
Part 2.—Cooking and Character.
Part 3.—Carpentry and Character.
Part 4.—Cash and Character.
Part 5.—Citizenship and Character.
Part 6.—College and Character.
Part 7.—Christianity and Character.

Seven C's and Character

By J. A. CLEMENT, Ph. D.
President of McPherson College

Introduction.

THREE moral theories have found expression in history: Total depravity, total innocence, and what may be termed a dynamic theory.

According to the first-named theory, the nature of the child is inherently bad. The chief concern is the curbing and checking of these evil tendencies. Jansenism, in the history of education, involved this doctrine. Much of early church history reflected this attitude.

According to the second theory, the child is born inherently good. Consequently it often is brought up under a negative, Rousseau type of method. The main business is to keep it from coming in contact with the corrupting influences of its environments.

Many present educationists believe that the child is not born into the world with a fixed nature, either totally good or bad, or with a character either wholly moral or immoral. The child is bubbling over with tendencies that are inherited. This is the main stuff out of which the moral life must *grow* up, directly and indirectly, in the home, school, church, and in the varied occupations. Our chief business is to give direction to the more or less plastic tendencies of the child. This is what we may call a dynamic theory.

The ethical life of an individual is a progressive, and ever growing process, both in childhood and in adulthood. There is constant need for reconstruction, and for reinterpretation of what we know and do.

Whatever the home, school, and church may do, in the way of direct moral instruction, this should be supplemented by indirect instruction and training from many sources. The various occupations and the ordinary activities of life may serve as a large means for the expression and cultivation of character. And Christian activity is the most comprehensive means of all.

What is known as the more social aspect of moral growth, must always find its complement in the most efficient type of individual activity. It is the thought-out and carefully-planned life, a life that knows how to measure, in the full, real and lasting consequences, in the midst of changing social conditions, that will be most effective for character-building. Such individuals will be able to bring things to pass.

There is no field of worthy human activity, so long as we are busy in it, in which moral development may not go on. And though we may seem but to see through a glass darkly, at times, yet there will always be real progress, when thoughtfulness guides us, both in ourselves and in the social life about us.

Part I.—Corn and Character.

Great progress is being made in scientific agriculture throughout our whole country. The soil is being scrupulously analyzed in order to discover what sort of seed will do best when put into a certain kind of ground. Great care is taken to breed up the finest quality of grains and plants. Accurate records are kept covering a series of years, in order to get a scientifically-balanced judgment in the midst of varying conditions caused by the great variety of factors entering into the growth of any one product.

Scientific agriculture has grown with marvelous rapidity during the last decade or two. During the past ten or twelve years, educationists as well as agriculturists have been watching with a good deal of interest the newer methods of farming in the States of the Middle West. It is not an uncommon thing at all to witness expert chemists making an analysis of the farmer's soils. Through this means they are increasing very materially the producing power of the land.

One of the largest agricultural colleges in the United States is located in the north-central part of the State of Kansas. And at present their influence on the farming communities is very wide, because of the many experimental tests, carefully made in that institution, because of the numerous farmers' institutes held, and because of the corn contests carried on among the boys in the country. If one stops over at Manhattan, or passes through there at about holiday time, one may witness great crowds of jubilant young boys bringing in the fruits of their own care and cultivation. Some of them come from quite distant com-

munities by means of railroad, others in buggies, wagons and automobiles.

These contests are a success because they are the means of producing some of the finest corn that can be seen anywhere in the country. The big golden yellow, and the plump white ears are a source of real joy to the growers. Such rewards as these are sure to enthuse other boys, and induce them to try their hand at the business. Young boys are more easily interested when they can have before them such objective and tangible results as these ears are. It is a healthy sort of competition and it furnishes a fine opportunity for the exercising of financial ability in the younger child.

It has, too, some further advantage. No child can plant an acre or less of corn without doing some measuring, calculating, and judging which is all his own. It is very probable that some of the best arithmetic lessons that he will ever get will come to him through this training and experience in his corn-patch where he is the chief, planner and planter. For he should be allowed to determine how much seed will be required, and the sort of seed that he desires to sow.

Furthermore, the care which the profitable crop demands is most admirable training for any young and active life like his. Successful cultivation of a corn crop brings about responsibility, and responsibility is an invaluable part of any boy's early training. There are thousands of city-bred children who never enjoy this privilege of being responsible for a growing crop. To be busy cultivating corn and so keeping down the weeds, means the substitution of the more healthy interest for the less healthy ones, which are sure to fill the mind of an unoccupied normal person. To keep oneself busy, and to be responsible for some thing or some body is to fulfill a large part of the moral law both in childhood and in adulthood.

The school census of Kansas shows at present about 500,000 children. In the United States there are about 20,000,000 school children or a little more. In Kansas there are at present about 14,000 teachers. In the United States there is an army of about 500,000 teachers. It is no small task to pick carefully the seed that shall be planted in the lives of this mass of children who each morning enter our public schools. Although millions of people have settled in the cities during the last half century, yet almost fifty per cent of our population are at present residing in agricultural sections.

Agricultural education has begun to be quite general in the country schools and also in many of the high schools of the Middle West. And this is meeting with a hearty approval on the part of those interested in the rural communities of the United States.

But what shall be the ultimate purpose of these agricultural courses which we are establishing? Partly to increase the quality of corn raised, to be sure. But to raise better corn, and to increase the boy's knowledge of successful crop growing, without at the same time enlarging his standard of living, would be crippling seriously his possibilities for future usefulness in his rural community.

Among us, as citizens, among us, as agricultural experts, which shall have first place in our educational system, the production of corn or the production of character? Which shall be our ultimate aim, the improvement of the quality of grain or the improvement in the quality of moral fiber in human beings? Which shall be the means and which the end? And who is there that is prepared to say that the expert is needed and shall be demanded in agricultural but not in moral education?

Corn does the best when good care is taken of it, and so does character. Corn may become blighted, and so may character. Corn requires time to mature and to ripen; so does character. "First the blade, then the ear, after that the full corn in the ear," is analogous to what takes place in the life of every normal and healthy-minded individual.

The full corn has passed through many stages, the fullest life must do the same. Effective morality is a growth process from childhood to adulthood. And even then it is never quite complete.

The chaotic interests of child-life are many and varied. To keep it busily, healthily, and responsibly occupied is the best means of organizing its life into habits that are stable and pure.

McPherson, Kans.

The Kingdom of Christ.

BY SAMUEL WEIMER.

SOME believe the kingdom not to be in existence now, neither do they acknowledge Jesus as being King, but claim that at his second coming the kingdom will be set up and then Jesus will be King. It is very evident, however from certain Scriptures, that the kingdom is now in existence, and that Jesus is King. Christ says: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight" (John 18: 36). This clearly indicates that he has a kingdom and servants, or subjects of the kingdom.

Paul says, in Col. 1: 13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Paul here represents himself to the Colossian brethren as having been translated into the kingdom of Christ by the Father, which is a clear demonstration that the kingdom is now in existence, and that men are entering into it, and abiding in it.

The Revelator, John, also represents himself to those to whom he is writing as being "in the kingdom and patience of Jesus Christ" (Rev. 1: 9). "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Luke 16: 16). "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11: 12). To Peter were given the keys of the kingdom of heaven (Matt. 16: 19).

These scriptures, without a vestige of doubt, prove that the kingdom was in existence at the time of Jesus and the apostles. But there is more evidence still. Some who believe that the kingdom of heaven is an invisible kingdom, dwelling only in the hearts of the people, and that people get into the kingdom before even they get into the church of Christ, refer to Luke 17: 21 as proof: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Now, in order to understand this scripture correctly, let us see what gave rise to it: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation."

Whom did he answer? Why, the Pharisees. Was the kingdom of God within the Pharisees? No, we do not suppose it was. The marginal reading has it "among you." This probably is the correct meaning. It proves the kingdom to be in existence,—not within the hearts of the Pharisees, but among them.

But there is a mode of reasoning by which, we believe, the kingdom gets into a man, but not before he gets into the kingdom. A person who is out in the cold may become chilled through, but if he gets into the warm sunshine, or into a warm room, and continues there, the warmth will get into him until he no longer feels cold. So a person getting into the kingdom, and continuing in it, will become so enthused with it that its vital power gets all through his spiritual being. For a man to get into the kingdom, he must hear the Gospel of the kingdom and his heart must be properly cultivated for the reception of the seed of the kingdom, that it may sink down deep into his heart. Then it will generate and bring forth fruit, and bring him into the kingdom.

Now the kingdom undoubtedly is none other than the church, for of it Christ said: "The gates of hell shall not prevail against it." We get into this kingdom by being born anew (John 3: 5, R. V.).

From the many aspects of the kingdom, given to us by Christ, through the parables, we may understand its functions more fully. The mustard seed in its marvelous expansion, and the woman with the permeating leaven, portray to us a kingdom of growth and expansion. Is this to be now or after Christ's second coming? Certainly now, in the Christian dispensation. It commenced its growth when Christ set up the church, and it has been spreading and expanding ever since. Now, if we remember that the kingdom is to develop by degrees, and that it is developing until it reaches its final glorified state, we shall have no trouble to harmonize the scriptures that seem to us so contradictory to the idea of the kingdom being in existence now.

Paul defines the kingdom of what it consists. He says: "For the kingdom of God is not eating and drinking; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14: 17, R. V.). Righteousness implies right doing. In its absolute sense it presupposes obedience to the will of the Father. The church which does the will of the Father, and insists on its members observing every command of Jesus, constitutes the kingdom. But not all in the visible kingdom are going to be saved, according to the parable of the drag net (Matt. 13: 47, 48), and the parable of ten virgins (Matt. 25: 1-12), because they do not all keep the sayings of Jesus. There are some who are "foolish" and take no oil with them.

God calls people into his kingdom to live holy lives. Paul was much concerned that every one should walk worthy of his calling. "That ye would walk worthy of God, who hath called you unto his kingdom and glory" (1 Thess. 2: 12). Let us, therefore, also walk worthy of God, who has called us into his kingdom and glory, lest we come short of obtaining the promises.

Buchanan, N. Mex.

"The Widow's Mite."

BY PETER BROWER.

THERE is perhaps no other portion of God's Word more often misapplied, or used to ease our own consciences than the one relative to the widow and her mite. Methinks I can see Jesus sitting over against the treasury of the Lord and seeing the rich casting of their abundance into the treasury. No doubt they would hear it drop with a thud, and feel that it surely should have the approval of the Master. No doubt they, within themselves, felt they had given much, and were self-satisfied that they had done a great work. It is possible that each one felt proud over his generosity and his especial concern for the cause he had espoused.

Next I see a poor widow. All she has are a few very small coins. It was "all her living." She had no reserve stock. She had no bonds and farms. She had no one to provide for her, but some things she did have,—she had love for the cause and the Master. She had faith in her Creator that he would care for her. She was not so "over anxious for the morrow," but willing to do what she could and all she could. She was willing to give everything as an offering to the Lord. I see the commendation bestowed upon her by the Master. I note the reproof to those wealthy ones, when he says, "She gave more than you all. She gave even her living."

If we would give the widow's mite, our faith would have to be enlarged, our purse-strings would be opened, our treasuries would be filled, our Mission Boards would be supplied. All our charitable institutions would be amply supported. Many other needy ones would be looked after, the Gospel would be carried to all nations, souls would be saved, and Christ's kingdom would be built up. Nay, none of us now come near giving the "widow's mite."

South English, Iowa.

CHILDREN'S DAY EXERCISES.

The Kaskaskia and Spring Hill Sunday-schools met in a grove near the church Aug. 25, for Children's Day exercises. Progress has been made year by year in these exercises and all realize that this was the best meeting yet held here. People began coming to the grounds at noon, and by two o'clock 500 people were in the grove. All gave the best of attention, and good order prevailed. Sister Gertie Cummings prepared the program and drilled the children, and everything moved off pleasantly. Our sister is to be commended for the success of the exercises. All who had the pleasure of being present, felt that their coming together had not been in vain.

Mattie May Clayton.

R. D. 1, Beecher City, Ill., Aug. 27.

THE ROUND TABLE

A Model Deacon.

BY WILBUR B. STOVER.

Not long ago I met a brother, a deacon of our church, who seemed to be quite an ideal, one of the kind that is a pronounced benediction to any congregation and to the whole neighborhood.

When I asked how many members are in the congregation, how much each gave to the church last year, how much for foreign missions, and kindred questions, I was referred to this deacon. He knew. He made it his business to know. He kept the accounts, and was posted in matters of history. He pushed the point of getting the MESSENGER into all the homes of the Brethren, and the *Visitor* he got into the homes of members and of those who were not even members. He pushed the *Visitor* harder than the MESSENGER because it is missionary, and all kinds of Christians welcome a missionary paper.

This deacon brother had quit farming when he became fifty years of age, and was giving all of his time to the church. He was, indeed, magnifying his office. He kept a horse and buggy that he might go and come, in his work. His only work, however, was to be a good, practical deacon. He had made money in his earlier years, but he was not working for money now. He had an income, and was enjoying his income exceedingly.

One day, as we were driving along together, I ventured to ask him if he was giving a tenth. He said he would not put it that way, but said he was giving "at least a tenth." I suggested that were better, for "the tenth" is the law, but "*at least* a tenth" is the Gospel. Under the Gospel we ought to be more faithful unto good works than under the law. He said: "You know, Bro. Wilbur, that many of our people are away below even the point where they could be said to be under the law."

I said: "Yes, I know." And there was a long period of silence. Meanwhile, the deacon's faithful horse kept trotting steadily on.

I asked apologetically, "At least a tenth, brother,—may I ask, at most, how much?" He smiled as he answered: "Yes, we do not keep an exact account, you know, but it is nearly so. We give often a fourth of our income. Couldn't quite give a fourth this year. But I am happy in giving, and wish we could give more. And, Bro. Wilbur, do you know, the more we give, the more conscience we have in the use of what we keep?"

I knew that. I was glad for his expression. He was a model deacon indeed. Some of the members were a bit inclined to think he was pushing things too far, but I agreed with him that some of us will have to be exceedingly zealous to make up for the happy-go-lucky spirit of others who are painfully indifferent. Thus we bring up the average.

Mt. Morris, Ill.

Jewing.

BY MARY BEAM.

WHEN a prospective buyer tries to get something for less than the price set on it, we say he is trying to drive a sharp bargain,—to "jew down," or "he is jewing." Sometimes this may be all right, even necessary,—in the affairs of this life, but in one transaction it will never do; it can not be done, although it has been tried time and again.

In this transaction we are already promised so much more than we are expected or able to pay, and yet there are instances where people want to "jew down" the Lord when seeking for salvation,—eternal life.

"Can't I be saved without so much sacrifice?" "Must I lay off my ornaments of gold, my extravagant hair dressing, my immodest style of dress?" "Dear Lord, won't you grant me salvation without having me forgive a certain person?" "Must I love the Brotherhood?" "Must I give to the poor or to the mission fund?" And so on. Perhaps there is some worldly pleasure hard to give up. Perhaps some secret sin has enslaved us.

If you want to be saved, you must do your part, for the Bible says so. "God is no respecter of persons." "God is not mocked; whatsoever a man soweth that shall he also reap." God is all-wise,—finite mind can not comprehend the wisdom of God. God has laid down the plan of salvation, and God does not change. God is just, merciful and loving. He asks nothing we can not do. God has made a great sacrifice for us; he sacrificed his only begotten Son, so that it may be possible for us to have that which otherwise would have been impossible for us to get,—eternal life.

Now, are we unwilling to do the little asked of us to fit us through Christ, for the eternal life? Is it not wonderfully, insultingly ungrateful, to expect the Lord to save us when we are so utterly selfish as to want to dictate the terms, or so conceited as to think that he does not mean what he says? Where is our faith?

We can be saved only by being sincere in our love for God; we show our sincerity only by doing his will. "Be not deceived."

"For this is the love of God, that we keep his commandments; and his commandments are not grievous."

Trevilians, Va.

Gleanings from the Book of Ruth.

BY JOHN R. SNYDER.

Finding the Field in Which to Glean.

"And she went, and came, and gleaned in the field after the reapers; and her hap was to light on a part of the field belonging unto Boaz" (Ruth 2: 3).

THERE was one thing about Ruth that will appeal to all persons of energy and push. She had hardly landed at Bethlehem until she was on the outlook for a job. Naomi, accompanied by Elimelech and their two sons, had gone out full, but the mother had returned, as she expressed it, "empty." Ruth, true to her pledge, was ready to take up her part in keeping up the household, and she at once sought a place in the barley field, gleaning after the reapers. She did not sit around, pouting and bewailing her lot, waiting for something favorable to turn up, but she went right at it and made ready to do that which came first to her hand.

There is one thing in this third verse that attracts our attention. The Word says, "And her hap was to light on the part of the field belonging unto Boaz." The interest centers around the word "hap," or, modernized, "happened." Suppose that Ruth had "happened" to light on the field of some other Bethlehemite? Yes, we might go on supposing a lot of supposable things. But right here is the truth that we do not want to get away from. Doubtless Ruth did "hap" to "light" on the field of Boaz, but with God there was no chance or "happen so." It was a part of his Divine purpose that this little Moabitish maiden should become a part of the divine plan. Ruth had placed herself where God could use her to his purpose. There was no chance work about it, on God's part. The reason why so many of us are standing idly by, and having no sheaves at the end of the harvest, is because we do not put ourselves in a position where God can use us as gleaners. Jesus said in his day, "Behold the fields are white unto the harvest, but the laborers are few." It is even so today. The harvest is great, but the laborers are few because we do not "hap" to light on God's field, but rather delight in hanging around the field of some enemy. God help us all to get into the harvest, if only to be gleaners after the reapers of the kingdom.

Bellefontaine, Ohio.

"Be Careful What You Say."

BY JACOB H. HOLLINGER.

WHILE coming across the bay, from Love Point to Baltimore one Sunday night, a few weeks ago, I stepped out on the deck to look for a comfortable seat. The boat was crowded to its utmost capacity. In one corner of the second deck, under the shadow of the electric light, sat a group of young men and women, singing popular "rag time" songs, smoking cigarets and conducting themselves in a very hilarious manner. One of the young men suddenly observed me standing near by, and, quickly turning to his noisy and boisterous companions, said, "Look out; there's an Episcopal preacher; be careful what you say."

While the young man missed the denominational mark quite badly, yet, at the same time, I was impressed with the thought that it matters not how worldly or how uncultured men and women may be, they universally recognize the fact that there ought to be a line of distinction between those of the world and those of the church, both in the manner of our conversation, our appearance and our general deportment. However, much to the discredit of the church, in many instances it is a difficult proposition to distinguish the line of demarcation and to tell "who's who."

In the language of the young man, as quoted above, "Let us be careful what we say," so that we, as professors of religion, may merit the confidence of the world and maintain Christ's ideal of Christian citizenship.

323 D. St., S. E., Washington, D. C.

CHRISTIAN WORKERS' TOPIC

Daniel's Three Friends.

Dan. 3: 13-18.

For Sunday Evening, September 15, 1912.

I. Heroes True to God.—(1) The golden image (Dan. 3: 1). (2) The king's command (3: 2-7). (3) The three that disobeyed (3: 8-12). (4) The king's wrath (3: 19-23). (5) God's preserving care (3: 24, 25). (6) The king's decree (3: 26-29).

II. These Three Brave Boys.—(1) Had good religious home-training. (2) They made a decided choice (1: 12). (3) They stood together, and so were helpful to each other. (4) God gave them **knowledge, skill** and **wisdom** (1-17.) (5) They had divine courage (1:16-18).

III. Bible References Concerning.—(1) Facing persecution (Jer. 20: 2; Luke 4: 29; John 5: 16; 16: 2; Acts 4: 3; 9: 29). (2) Deliverance (1 Sam. 17: 37; Psa. 18: 17; Isa. 46: 4; 2 Cor. 1: 10). (3) Steadfastness (Joshua 23: 8; Gal 5: 1; Heb. 10: 39).

Note.—(1) Simple living and high thinking were the means of ennobling the character and strengthening the conscience. (2) The body by this course became the best instrument of the mind and Spirit. (3) Men who are so faithful to their God that they would die rather than do wrong can be trusted in all other matters.

PRAYER MEETING

The Harvest and the Laborers.

Matt. 9: 37, 38.

For Week Beginning September 15, 1912.

1. God's Great Harvest Field.—The great world, with its teeming populations, is a challenge to the Lord's hosts. Your neighbor out of Christ is a direct appeal to you. Wherever vice reigns unrestrained, wherever humanity is bound by the fetters of sin, there the hosts of the kingdom are to go forth to the great work of the Lord. "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." So, from the individual sinner, unreclaimed and perishing in his sins, up through the family, the neighborhood, the nation, there is need today for earnest endeavor, as there has ever been since the day when the Lord Jesus sent forth his laborers (John 4: 35-37; Gal. 6: 9, 10; Matt. 28: 18-20).

2. The Great Task Confronting Us.—While nearly evevy nation of the earth has heard the Gospel, yet to many it is only as a candle shining in a great continent of night. A few thousand converted, here and there, still leaves millions who are, as yet, unreached. If a farmer went into a forty-acre field of grain, and gathered a sheaf nearest the entrance, he might praise God for the sheaf, but what of the wide-spread field, bending before him with its wealth of grain? If the reapers fail, the grain will remain ungathered, and the loss will be great (Rom. 10: 14, 15; 2 Tim. 4: 2-4; 1 Chron. 16: 23, 24; Psa. 96: 3, 10).

3. God Sends Forth the Laborers.—He will select the workmen, but we are to pray,—"Pray ye therefore." God-chosen men are to go forth with sharpened sickles and with strength for the day's toil. Where there is a praying church, the "Lord of the harvest" has no difficulty in securing his reapers. If men work, God works. If men open the door, the Lord will come in (Isa. 6: 8-10; Acts 20: 24; 1 Cor. 9: 16-19; 2 Cor. 5: 18-20).

HOME AND FAMILY

Shall We Know the Baby Faces?

Shall we know the baby faces over on the other side,—
The sweet faces we have lost to earth the while?
Will they look as last we saw them, when we greet them
o'er the tide?
Will they stand to bid us welcome by their smile?

Shall we know the baby faces when we reach the shining
strand?
Will our own come out to meet us on the shore?
There are millions that have gathered in that bright and
happy land;
Shall we clasp our own wee ones to part no more?

Shall we know the baby faces, dear to earth but for a day
Ere they left us in the loving Savior's arms?
Have they changed with passing moments, in that land
not far away?
Shall we find them with the same sweet baby charms?

Yes, we'll know the baby faces. God has kept them as
they were;
Only made them vastly sweeter, and more fair.
We shall clasp them to our bosoms, ne'er to lose their
smile again;
And together we shall walk forever there.

—John R. Clements.

Fathers.

BY ELIZABETH D. ROSENBERGER.

"But what talk we of fathers?"—Shakespeare.

Mrs. Lear was standing by the back fence, talking to her neighbor, Mrs. Bradley, about Calvin Dohmer's rapid advancement. "It does me good just to get a glimpse of his father's face, it seems almost as if there was a kind of glory over it, he's that took up with Calvin. That boy comes first in everything. He plowed and sowed and built for Calvin, and all the neighbors used to say he'd spoil him, but I always said, 'Wait an' see,' for I lived close enough to them to know that the boy was a clean little chap, an' not spoilt in any way, as far as I could see."

"Yes, I know," put in Mrs. Bradley eagerly, as Mrs. Lear paused for breath. "I know just how some of them used to talk, an' I never knew how to explain to them that the boy was not a getting ruined as they used to predict. I told some of them that if I had a boy, I'd be glad to see him looked after as James Dohmer looked after his boy. I never saw another father do all that James did. He believed in the boy and helped him, an' nothing was too much trouble. You never saw such comrades as them two was. The boy thought his father was the greatest man in these parts."

Mrs. Lear was thinking, "Why is it, I wonder, that so many fathers leave every little last thing for the mother to do? James Dohmer always took his little boy with him when he went to the store, an' he followed him in the field, an' wherever he went, and it seemed to make the father feel like a king when that boy trotted alongside of him?"

"I've often wondered about it too, but I can't tell you any more than I can explain why some mothers don't look after the children. But if more fathers would stand by their boys, the way Mr. Dohmer did, I believe the boys would be better."

"I told Mrs. Dohmer that we were all proud of Calvin's being made a member of the firm," concluded Mrs. Lear, "I said he is young to be a partner in a large company like Sibley Haines and Co., and she said they were very happy, because now Calvin would remain close to them instead of moving far away."

Mrs. Bradley murmured something about a father filling a big place in a boy's life as she went back to her kitchen. James Dohmer seemed to have taken on new stature and grown greater, in those days, when most of his neighbors were discussing his boy's prospects. To him it seemed but yesterday when all his energies were chained to the clinging hands of his boy, and he had given himself so fully to satisfy the needs of a little child. Now Calvin was proving himself worthy of his father's love and sacrifice. The atmosphere in which a child lives has much to do with the upbuilding of his character. When a father places the safeguards of faith and trust around him, the boy will continually grow more trustful. The manliness he discerns in his father he will gradually absorb into his own character, as the growing plant absorbs the sunlight.

So much is left to the mothers. We have "Mothers' Day," and Mothers' Meetings, and Mothers' Hints on every conceivable subject of child-training, until we have almost taken it for granted that the mother monopolizes the child; the fathers have been taken on trust. If you will reflect for a moment you will see that fathers have never been talked of enough. There are many as patient and loving and hopeful as James Dohmer, but we pass them by.

The measure of fathers? Who shall pay adequate tribute to their hours of hard work and distasteful toil, in many cases, the grievous burdens daily borne for the sake of mothers and the children? In many families their labor, their sacrifice, their wise counsel, is accepted as a matter of course by a careless college-boy and a thoughtless girl, who spend the hard-earned dollars as if they were trifles. The bounds of fatherhood? We can not define them. The love of a father is strongest for the weak, the ailing one, a love enfolding it, and holding it something like the Great Father who *so* loved.

God said a beautiful thing about the patriarch Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." A Christian community is made up of Christian homes, where parents are seeking first the spiritual development of their children. It is in such homes that you find happiness and comfort, for love is everywhere.

Do you know what God did for the Scudder family? The father asked God to save his children and then he prayed for a spirit of consecration, that his children might be set apart for missions because Dr. Scudder believed that we are here to save the souls of men, to help one another even to earth's remotest bounds. God answered his prayers.

At a late missionary meeting, a speaker computed the years of service that the Scudder family gave to the foreign missionary field and found that it aggregated five hundred years. Like another Abraham he brought his family as close to God's altar as he could.

The great and overshadowing peril of a boy's life is not, as you may suppose, his bad companions, or his bad books, or a bad habit. It is the peril of homelessness. Oh I do not mean that he is without a roof over his head. Often he lives in a mansion. But the homelesss boy is one who has no one to stand by him, no one to listen to him, no one to advise him when he is thinking of turning into a byway that leads straight to the Jericho road where he may be robbed and left on the ground, half dead. The boy who finds no one at home to keep him company, no one to whom he can turn with confidence, as a boy should turn to his father, is at a disadvantage. This is what drives a boy into the evil places.

"Is the young man Absalom safe?" was the question uppermost in his father's heart. It should be the concern of all fathers to know for a certainty that the boy is safe. Do all you can to remove the pitfalls from the way, that there may be fewer snares and temptations for the boy to meet. Help your boy to take a grip upon sturdy, heroic manhood, to be one of Christ's knights.

"Dwell ye within cot or hall,
Be ye lord or be ye thrall,
Have ye joy or grief for store,
Know ye this,—from every door,
Straight across the sky's blue meads
Up to heaven a pathway leads."

Covington, Ohio.

Bitter Medicine.

BY ELEANOR J. BRUMBAUGH.

Do you sometimes take disagreeable medicine? Why do you take it? To tone up the stomach, to build up the system. Do you need anything to tone you up spiritually? Yes, there is something wrong. You are willing to take bitter medicine in the other case, but in this case you want something you like, you want something that suits you, or nothing at all. Are you concerned because you are declining spiritually? Yes. No one willingly continues in this condition. You are not happy, and wonder why. You are conscious of the need of something, and would like to be at peace with God. When there is such a sure remedy, why not take it? For spiritual decline, read the Bible. Heed the admonition of parents, preachers, and Sunday-school teachers, when they beg of you to read God's Word.

Many people do not like to read the Bible. This is a poor excuse for not reading it. No sane person will do only the things he really likes to do. No one will take only pleasant, agreeable medicine. No one will skip the part of his business that is unpleasant. An employer would be very quick to discharge such a person.

I once heard a preacher tell his people that they should read God's Word, even if they did not like to read it. The fact that they disliked it was evidence that they *need* to read it. Can we say of any other literature that we can *learn* to like it? This is true of the Bible, and the preacher was right when he urged the people to read the Bible, even if they did not like to do so. He knew that, after reading a while, they would learn to love it.

It is sad to see how the Bible is covered over by other literature. You must lift paper after paper, magazine after magazine, and then, sometimes, you can not find it. We need such lessons as we find in the eighth chapter of Nehemiah and such leaders as Ezra was,—such as can cause the people to understand.

What an inspiration to a minister to have a congregation like that! People come together, anxious to learn. It was a large assembly, and they asked their minister to get the Book and teach them. Their ears were attentive to hear the Word. As soon as they learned that they had been neglecting to keep the law, they began to do the things that they were commanded. You find this all in the eighth chapter of Nehemiah. Read it! Read also the sixth and eighth chapters of Deuteronomy.

Do not say, as you read these words, "Yes, I will read those chapters sometime," and then forget to do it. A real blessing will come to you, if you read them, asking God to teach you the lessons he has for you in these chapters. If this is bitter medicine, take it. It will do you good. "*Blessed* is he that readeth, and they that hear the words, and do the things that are written in this Book." "Blessed" means "happy."

Notice, that after these people began keeping the law, "there was great gladness." They had been weeping, because of their sins. This is a common occurrence. We are likely to weep when we have done wrong, but when we cut loose from the wrong and begin doing right, we have gladness. "If ye know these things, happy are ye if ye do them."

Can you realize that it is greater folly to refuse to read the Bible because you do not like to read it, than to refuse the ugly medicine that you firmly believe will do you good? This is true. We have reason to be glad and thank God for greater interest in the study of his Word, but we would hasten the time when yet more people will take it up,—when the law of the Lord shall be written not only on the door-posts and gates, but in the hearts of the people, when all shall know him, when righteousness shall reign, when his kindgdom is come, and his will is done in earth as it is in heaven.

It is a serious matter to neglect the reading of this Word, and yet it is so easy to do. Let us not indulge ourselves in things that seem to please,—as so much of the literature of the day aims to do,—but let us choose the better reading,—the Bible,—our Guide to everlasting joy! Read the 119th Psalm, and notice what wonderful things this law will do for us, if we obey it.

Huntingdon, Pa.

God help the heartless hirelings who are in the shepherd's office to fleece or flay the flock instead of feeding it. They are shepherds for the wool and mutton; in the business—for what they can get out of it, instead of what they can put into it.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THE foundation for the new church in Virden, Ill., will be completed inside of a few days.

BRO. E. C. OVERHOLTZER, of California, changes his address from Berkeley to McFarland.

BRO. J. H. B. WILLIAMS and family were with the Brethren at Mount Morris over last Lord's Day.

DURING the revival held at Timberville, Va., by Bro. B. B. Garber, seven were brought into the fold.

BRO. G. E. YODER is engaged in a series of meetings at Shady Grove, Pa., to continue until next Lord's Day.

BRO. CHAS. LONG closed an interesting series of meetings in the Pleasant Valley church, Va., with seven conversions.

BRO. R. C. FLORY, of McPherson, Kans., preached in Elgin last Sunday evening. He is taking work in Bethany Bible School.

A REVIVAL at the Laurel Run schoolhouse, Jacobs Creek congregation, Pa., closed Aug. 28, with seven accessions, and one baptized since.

A SUNDAY-SCHOOL INSTITUTE for Middle Missouri will be held at the Mineral Creek church Oct. 19 and 20, with Bro. I. B. Trout in charge.

A REVIVAL, conducted by Bro. Geo. L. Studebaker, and lasting three weeks, closed at the Donnels Creek church, Ohio, with eight accessions.

AFTER the close of this month Bro. W. J. Barnhart, of 2110 Irving Avenue, North, Minneapolis, Minn., will enter upon regular evangelistic work.

BRO. J. A. MILLER, of Manvel, Texas, is booked for a series of meetings at Ft. Worth, his State, which will close with a love feast Sept. 21.

BRO. C. WALTER WARSTLER has closed his pastorate at Goshen, Ind., and taken up work at Grand Rapids, Mich. He may be addressed at 902 Sutton Avenue.

THIRTEEN were added to the fold, four of the number being reclaimed, as the fruits of a series of meetings held at the Branch church, Pa., by Bro. S. I. Bowman.

STATISTICS show that in the United States, for 1911, churches were established at the rate of eight a day, and that saloons went out of business at the rate of thirty a day.

IN a recent address at Winona Lake, Ind., Dr. W. B. Norton said: "Some of the reasons for the downfall of girls are the dance, the theater, with its suppers following it, and ignorance of the dangers that beset their pathway."

IT is said that during his late series of meetings in the Hurricane Creek church, Bond County, Ill., Bro. Chas. Walter gave no uncertain sound in his preaching. His sermons had the true ring and put the people to thinking. As the fruits of his efforts eight were added to the fold.

A VERY fruitful revival was held in the Middle District church, Ohio, Bro. J. O. Garst doing the preaching. Twelve made the good confession and put on Christ in baptism.

BRO. J. E. JARBOE and wife, of Red Cloud, Nebr., called at the MESSENGER sanctum on their way to the Yellow Creek congregation, Ill., where they are now engaged in revival services.

THE District Meeting of Northeastern Ohio, to be held in the Chippewa congregation, is announced for Oct. 3, with the Ministerial Meeting the day previous. The elders should meet Oct. 1, at 1 P. M.

WE wish to state again that we do not publish programs for local meetings of any class. The privilege must be limited to the meetings intended for State Districts, or for the Brotherhood at large.

FIVE were recently brought into the fold at Preston, Minn., and one awaits the initiatory rite. These accessions are counted as the fruits of some personal work upon the part of the pastor and some of his helpers.

BRO. CHAS. A. MILLER is engaged in a series of meetings in the Osceola church, Mo., this being his fourth revival for the congregation. The work started out with good prospects, and the church itself is growing nicely.

WHILE on their way to Lordsburg, Cal., Bro. W. I. T. Hoover and family called at the MESSENGER sanctum. Bro. Hoover is a member of the faculty of Lordsburg College, and will be on hand for the opening of the school Sept. 10.

THE District Meeting for Northwestern Kansas and Northeastern Colorado, to be held in the Lowland church, Colo., is announced for Oct. 25. The Ministerial Meeting convenes the day before, and the Sunday-school Meeting the day following.

THE District Meeting of Northern California will convene at Raisin, Oct. 18. The Ministerial Meeting is announced for the day before, and the Sunday-school Meeting for the day following. The elders are requested to meet on Wednesday, Oct. 16.

WE shall be grateful for any suggestions regarding the data which appear under the head of "Important Events," in the Brethren Almanac from year to year. It would be difficult to find more important historical facts, packed into so small a space, but still the department may be improved. Let us have any additional data.

BRO. D. M. GARVER, of Trotwood, Ohio, writes us from Stecker, Caddo Co., Okla., where he is visiting his daughter and son-in-law. He finds a most promising field for mission work in that part of the West. Being invited to preach in the M. E. church, he responded, and had the pleasure of addressing a very interesting audience.

ON Sunday, Aug. 25, Bro. David B. Puterbaugh, of Lanark, Ill., closed his earthly pilgrimage, and passed into the rest beyond. While a very devout minister of the Gospel, he never did much preaching, but the life he lived meant more than sermons in the interest of the cause he represented. For years he was superintendent of the Old Folks' and Orphans' Home at Mount Morris, and gave most excellent satisfaction. We have spent many pleasant hours in his home, and always regarded him as a man who had made a full surrender of himself to the Lord.

STATISTICS show that the churches paying the best salaries do not always get the best results. It is stated by the *Christian Advocate* that the average pastor's salary, in the United Presbyterian church, in America, is $1,241, and yet the net increase of membership last year was only about two per cent. It begins to look as though higher-priced men have to be secured to feed and entertain the flock rather than to help convert sinners. In fact, evangelization is cutting a small figure in most of the large and influential churches, as well as in some of the smaller ones.

The Advance, of Chicago, is not very pessimistic about a few vacant churches. It says: "A few old vacant churches should not scare anybody. Chicago has more vacant stores than there are vacant churches in the whole country, but Chicago is not dying."

PLANS are being made by which the District of Middle Iowa is to present a strong petition to the State Legislature, asking that the reading of the Bible in the public schools of the State be authorized by a special legal enactment. The plan is a good one. Let others follow suit.

BRO. S. Z. SHARP, of Fruita, Colo., writes us, saying: "Colorado is passing through a terrible struggle. The Prohibition Party, Anti-Saloon League, W. C. T. U., and the Sunday-school Temperance Organization, have all combined to make Colorado dry. They are exceedingly active. The whiskey elements have also marshalled their forces. Nov. 5 the Waterloo battle will be fought and the victory hangs in the balance."

A FEW weeks after it had been heralded all over the country, by the dailies, that the International Bible Students' Conference, in session near Washington, D. C., had, by vote, declared there is no hell, it leaked out that the Conference was composed principally of Russellites. Then it was that the papers, as well as the preachers who were led to refer to the matter from their pulpits, felt sheepish, for the real thinking people of this country take no stock in what may be said on a question of this sort by the followers of Russell. Some of the papers confessed that they had been caught napping.

A FEW weeks ago we requested expressions from the various churches, regarding the propriety of publishing our prayer meeting outlines in booklet form, similar to those for the Christian Workers. In connection with our inquiry, as to the probable number of these booklets desired by the respective congregations, we also asked for suggestions regarding the character and general make-up of the outlines. So far the response has been but very limited. We ask again: Do you want the prayer meeting booklet? If so, how many in your congregation? What do you suggest as to the general character of the outlines?

UNEXPECTEDLY, sometimes, direct testimony attests to the desirability of the principles of plainness, as taught by the Church of the Brethren. Recently a member of the editorial staff happened to meet a leading educator, the president of a noted State Normal School. Not many words had been exchanged until the president remarked, "I have met several students from your Illinois school and I admire them for their unassuming, quiet demeanor. In our work here we are striving to foster simplicity of attire in the hope of concentrating the minds of the students on the more important school work, but I wish more of them could do like your members,—make the simple attire a heartfelt principle." The remarks just quoted are well worth pondering. They come with added force from the standpoint of one who takes a common-sense view of the principle of plain attire.

WRITING from Altura, Texas, under date of Aug. 25, Bro. C. C. Derrick tells us that he recently visited a Bro. Weaver and family in their Mexican home, south of Juarez. In company with Bro. Weaver, he spent some hours in Juarez on the Lord's Day, and found the stores open and the people busy as on other days. The country people were also busy, having little regard for the sacredness of the day. The same conditions were observed in El Paso, an American city on the north side of the Rio Grande River. He thinks there is need of much mission work in all the parts of the South that he has visited, and feels confident that some good might result from well-directed efforts. In fact, he is a product of mission work done by Bro. A. J. Wine, and is naturally deeply interested in the salvation of others. He adds that he is doing what he can to advance the work of the kingdom, and would like to see a mission started in that community.

Falling and Rising.

In Prov. 24: 16 Solomon says: "For a just man falleth seven times, and riseth up again." From this we may infer that it is possible for just men to fall, but when they do fall there is a chance for them to rise again. Sometimes, when good men fall, we are disposed to do more to keep them down than we are to help them to rise again. We see evidence of this on every hand, both in the church and out of it. David once fell, but he was a just man, and by the help of the Lord he arose again. Peter fell when he denied his Lord, but the Master restored him to his place and to his confidence, and in due time made a strong man of him. We do not mean to say that we should condone sin. It is our duty to hate sin, to rebuke it on every hand, but we ought to love the souls of those who make mistakes, and do what is possible to redeem them. The righteous man who falls, generally has the most discouraging experiences. All of his friends turn against him, set him wholly aside, and give him as little chance as possible to rise above the mistakes of his life. It is good for us to abhor sin, to denounce sin, and to even rebuke the man who sins, but how about his soul? Can he rise the first, second or even third time? Can we help him rise, or are we becoming just a bit too sanctimonious to aid the man or woman who falls? The way some people act, it at times looks a good deal that way.

The Mission Board Meeting.

For the want of space no mention was made, last week, of the business transacted by the General Mission Board, which met here at the Publishing House on the morning of Aug. 23. Bro. Otho Winger, who takes the place of Bro. L. W. Teeter, was with the Board for the first time, in one of the regular meetings. The new organization is the same as last year,—D. L. Miller, Chairman; H. C. Early, Vice-Chairman; Galen B. Royer, Secretary and Treasurer, and J. H. B. Williams, Assistant.

After considering reports from two physicians, regarding Bro. S. P. Berkebile's health, it was deemed advisable to extend his furlough another year. Bro. I. S. Long will be advised to spend the rest of his furlough resting. Or, more practically, those who are anxious to have him conduct series of meetings for them, will please excuse him, for he and Sister Long came home to build up their health, and the more rest they can secure, the better will be their condition for work when they return to their field of labor in India. This is a point that is often overlooked by the friends of our missionaries, and sometimes those home on a furlough are kept so busy that very little rest can be secured.

The Board authorized the establishing of a boarding school at Pimpalner, India. Sister Powell is at liberty to take her vacation in 1913. Appropriations were made for three wind-mills and it was further decided to send a physician and wife, and two single sisters, to India. By this it will be observed that the work in India is to be considerably enlarged. It was also decided that, after seven years on the field, missionaries may have two months' extra furlough for each additional year of service. This will apply alike to all the forgein missionaries.

The sum of $5,000 was appropriated for a girls' school in China. If her health will permit, it was thought best that Sister Emma Horning return to her post in the fall. At least one physician and three single sisters will be sent to China. An orphanage was also authorized, for the purpose of taking care of Chinese orphans. The work must, of course, be managed on a small scale. The outlook in Denmark and Sweden is promising, and additional help is to be secured for these fields. A minister and his wife will be sent to Denmark, and a sister will be added to the force in Sweden.

Bro. Paul Mohler will be instructed to close the mission in France and return to the United States. The unfortunate conditions which he found in France have already been reported in these columns. From the start the mission has been managed by unfaithful workers, and their influence in the community where they lived, was such as to make it practically impossible for us to build up the cause and place it on a good footing in that part of France. The only thing to do is to close up the work and see to it that we are no more deceived by men who can not be trusted.

Financial assistance was rendered as follows: Texas and Louisiana, $400; Western Colorado and Utah, $300; Northern Iowa, South Dakota and Minnesota, $400; North Carolina, $300; Washington $500; Southern Missouri and Northwestern Arkansas, $240, and Northern Missouri, $500.

In the routine of business a number of other matters were considered and disposed of. The Board is steadily enlarging its work. This means additional expenses, a growing demand for more liberal offerings, and it is to be hoped that all the churches will stand by the Board and the work in hand.

Obeying from the Heart.

In Rom. 6: 17 we read about obeying from the heart that form of doctrine, or teaching, which was delivered unto the saints at Rome. From this we learn that the members at Rome not only obeyed the doctrine that had been taught them, but they also held to the form. With them there was no such a thing as doctrine without form. We further observe that they obeyed from the heart. By this we are to understand that with them obeying the form of doctrine was a heart service. The hearts of the saints were in what they did. They believed in Jesus Christ, accepted what had been taught them, and obeyed the Gospel with a perfect heart.

The form of doctrine was external,—something that could be seen. To observe the form, was to obey the Written Word,—to do what the Word demanded. But these saints worshiped God in spirit as well as in truth. To them external acts became spiritual. Putting their hearts and souls into what the Lord would have them do, was to obey from the heart. By this heart service the deep work of grace was wrought in the soul. It was not mere external obedience, but heart obedience as well. Or, as Paul further says, it was "doing the will of God from the heart" (Eph. 6: 6). True obedience should have back of it the "hidden man of the heart," and when this is the case, there can be no question about God accepting the service.

Jesus says, in John 14: 23, "If any man love me he will keep my words." In the estimation of the Master, love settles the question of obedience. The man who loves Jesus will obey his commandments,—will at all times obey from the heart the New Testament form of doctrine. He will study the Scriptures for the purpose of learning what his Master would have him do, and on learning his duty will not hesitate a moment about doing it.

Only when prompted by pure motives, can one render acceptable heart service. This requires a clean heart, and for this reason David would have the Lord to create in him a "clean heart," and renew within him a "right spirit" (Psa. 51: 10). Obeying from the heart implies a clean heart, a pure heart, a loving heart, and a willing heart.

But, as a people, do we obey God from the heart? Do we obey all the ordinances of the house of God from the heart? Paul would have us keep the ordinances. This, we say, we have done all these years. But have we kept them in spirit? To obey from the heart simply means to worship God in spirit as well as in the truth. There can be no question about our obeying the form of doctrine. For two hundred years we have made that a specialty. But how about obeying from the *heart?* Here is where the test comes in.

Of Amaziah, the king, it is recorded that "he did that which was right in the sight of the Lord, but not with a perfect heart" (2 Chron. 25: 2). There is such a thing as keeping the ordinances, or obeying any of the commandments, relating to external duties, without a perfect heart. One may have the form without the spirit, or he may go through the performance of a duty and not have his heart in what he is doing. Merely to comply with the letter of the Gospel, the legalist may do what is right in the sight of the Lord, and yet lack the love that renders obedience effective.

On this point it will be well for us to enter into a close examination. We need not further concern ourselves about the letter. We settled that years ago. The New Testament was carefully examined, with a view of understanding the form of doctrine once delivered unto the saints. Having mastered this part of the Gospel, we at once conformed to the demands of the Written Word, and now feel confident that we are following the instructions with all necessary care. But we should examine ourselves to ascertain whether we are obeying the Gospel from the heart, whether our loyalty to the external duties, set forth in the Scriptures, is prompted by love. Are we doing these things with a perfect heart? Is our obedience prompted by pure motives? Settle this point, and the whole question of loyalty to God is settled.

Dyspepsia.

Of all the ailments to which the human body is heir, there is none more common that that of dyspepsia. Especially is this true of our own day, age and country. It is frequently said that the American people are a nation of dyspeptics, and we have necessarily made ourselves such by our fast living, intemperate habits and greed for gain. Personally speaking, it is one of the weak spots in our own life, and if the reader is able to grasp the spirit of this article or, perhaps, the spirit that shades it, he will say: "Yes, I see. He's got it." Well, yes, we do have it, at times; but whether through heredity, or otherwise, we shall not stop to consider. When people are afflicted with such evils,—not altogether unavoidable, perhaps,—the question is not so much: "Where did they come from?" but, "How can we get rid of them?" It is for this purpose that these thoughts are suggested.

Now, a disease so common as this ought to be fairly well understood, especially by our physicians, and it must be if the large number of remedies, offered to the dyspeptic public, are to be accepted as an indication of proficiency in treating this line of ailments. As to remedies, we have them galore,—by the physicians, in the family doctor book, and in the drug stores where they are advertised, ready made, and on sale for our personal convenience and comfort.

But, like ready-made clothing,—the remedy does not always fit the disease as it should, and that may be the reason why there often is so much distress,—pain, if you please,—following the accepting or swallowing of these remedies.

But, really and candidly, What is the trouble about this disease, and why is it that we are having a world of trouble and pain in its trail? It is because we do not understand it. Like sin, it is not a single thing, but a whole family of things, grouped together and related in such a way that one is readily taken for the other, and yet, constitutionally, they are radically different. So, you see, if one of this family has or gets a pain, it would not be wise to treat the whole family for that pain, but the doctor must be able to determine which one of the family has the pain, and then treat him for his special trouble. Do you see? Well, we thought we did, but we did not, and as a result we treated the wrong boy, and our dyspepsia was not cured.

As it is with the physical, so with the spiritual. We, as a church and a body, have many members, bearing a general likeness one to the other; yet, in our personalities, we have our radical differences. We are all, more or less, subject to spiritual diseases, and perhaps among them all there is none so common as spiritual dyspepsia. This is brought about or developed by bad feeding and indigestion. Then acute indigestion and dyspepsia follow. Of course, unsuitable food plays an important part in the drama of the Christian life. The Word,—the Truth,—is supposed to be the only food adapted to the spiritual stomach, but the best of stomachs may be made abnormal by adulterating the true food on which we are to feed and to grow, so that the relish for it is lost, or largely so, and, because of this, is refused. People

lose taste for it, cease attending religious services, because they are not entertained thereby, and as a result they become satisfied with "that which is not bread." There is quite too much of this spiritual dyspepsia in our churches today, even among fairly respectable church members and church goers. Their appetites are bad,—they are not hungry; hence hard to feed.

What is the matter with us? Why is it that our churchhouses are not filled, and why is it that there are so many that seem to find more enjoyment in remaining at home instead of going to church? They tell us that they can read the Bible at home. Yes, this is possible, but it is quite as possible to read the newspaper, and very much more probable.

Then, too, as said before, dyspepsia is a family of evils,—all closely related. Paul, in his letters, gives quite a list of them. They are real ailments, and must be dealt with as such. It will not do to dally with them, but we must endeavor to correct them through the mind and heart.

We have been, as a church, struggling with this disease, as a whole, by outward application, by taking off and putting on; by trying to cover it over and hide it, but such remedies will never touch the disease. Indeed, in many cases it only aggravates it and makes it worse. As long as the cause remains, it will continue to break out in some of its varied forms. Our only hope to cure the disease is to apply the remedy that strikes at and kills the root of it,—"Ye must be born again." Then we must continue in the new life, and grow, by feeding on the truth as it is in Christ Jesus. We, as a church, are learning that enforced piety is a failure, and we are now recommending all of our ministers and teachers, everywhere, to preach and teach the temperate, the peaceful, the simple life of Christ more perseveringly, and more fully than ever before.

The simple is, after all, the most beautiful, the most lovely, the most peaceable, and the most soul-satisfying life that can possibly be lived in this world, and it is the only life to be lived that gives promise and hope for the rich enjoyment of that blessed life that may be ours in the glory world to come. We, in years gone by, were inclined to discount the common saying: "If the heart is right, all is right." It is true, brethren and sisters, but the heart can never be "right" unless it is "right" with God. H. B. B.

The Value of Long Life.

Bro. I. B. Trout, Editor of the Sunday-school publications for the Church of the Brethren, thinks that the much-talked-of theory about men crossing the dead line, simply because they happen to have fifty or even sixty years to their credit, is not supported by facts. Here is what he says in a late issue of *Our Young People:*

There is a strong popular tendency in these days to place too low an estimate upon the value of years. A vast deal is said against the old man and the old woman. Old age is ridiculed and considered the unfortunate period of life. This attitude toward years and experience is wrong. To be sure there are old people who are of little or no use to themselves or to humanity, but are there not a lot of young people that are of even less value? May it not be a fact that a larger percentage of young people are a burden to society than of the older ones? Just stop and do some serious thinking on the statement. We are disposed to set down a certain age and call it the "dead line." Some place this at forty, while some place it farther along the line of years. The dead line! This line exists where any human being ceases to be of any service to humanity, whether he be but twenty-one years of age, or ninety-one years old. The difference is that the chances are that the average man who lives to be ninety-one years old is of more use to society at large than the average one who is but twenty-one.

Recently an active minister who is ninety-two years old, and whose counsels are of great value, said, "I passed the dead line and never saw it." That is the way it happens with every real live man as he crosses the so-called dead line. A certain scientist has recently compiled a table of fifteen hundred of the greatest and most useful achievements of mankind for the purpose of finding out definitely the value of man's labors at different ages in life. He discovered some startling things, among them the following: Fifty-two per cent,—over half,—of the great things were done by men who were past sixty years of age, while a little less than two per cent were done by men under forty. Two things were proven, namely, that a man of energy is worth more to society after passing sixty than ever before, and that the average man under forty is of little use to society.

When we stop to think of men like Gladstone, the great statesman, and Bancroft, the great historian, and hundreds of others, who, at the age of three score and ten, were each worth as much to humanity as a score of men under fifty, we take off our hat and make our best bow to the men and women of years of experience and of service,—our fathers and our mothers. Long may they live, God bless them! The dead line is a myth of the brain; it belongs in the grave.

Immodest Attire.

Judging from the papers coming to our desk, there is to be a war on the tight skirts. In fact, there seems to be a crusade against the present style of dress for women. At meetings in Chicago, New York, and in most of the cities of the land, the question of immodest attire for ladies is being discussed. Women of all ranks are taking an active part in the movement for a more sensible style. Some of the speakers declare tight skirts to be not only hideous, but immodest and even indecent. A mother of culture, in one of the meetings said, that under no circumstances would she permit one of her daughters to go onto the streets wearing the fashionable skirt. Newspapers are urged to throw their influence on the side of a reform, while the preachers of every denomination are asked to call attention to the matter from their pulpits. While all of this is sensible, we are wondering if the preachers of a church that presumes to stand for New Testament simplicity in attire, propose to remain silent. Instead of being spurred to duty by public sentiment, we should be the leaders of all such movements. To say the very least of the present style of dress, it is decidedly immodest, and, so far as our own sisters are concerned, we should think that not one of them would permit herself to fall into such an unbecoming style of dressing. We were about to say, "indecent style," and that is about the way most sober-thinking people (even among those not religious) regard it.

Some Fruits of the Church.

Some time ago a writer, commenting on the fruits of the Brethren church, said that it had produced no great philosophers, poets, historians, painters, orators, scientists or statesmen. Among our people he looked in vain for a Milton, a Franklin, a Bancroft, a Newton, a Spurgeon or a Jefferson. While this may be true, have we produced no fruits? Have we not, as a religious body, produced some of the finest citizens, the best fathers, the noblest mothers and the most devout Christians to be found on the Continent? What religious body has excelled us in ideal homes or in establishing typical communities? Where is there a higher type of morality, or a higher type of practical intelligence than may be found in a well-established community of our people? Our work has been among the common people, and here we have done our part in helping to maintain what should be regarded as the backbone of all good society. And while, in working on this plane, we may not have produced any world-renowned characters, yet, what would this world be, or what use would we have for the Miltons, the Newtons and the Franklins, were it not for the class of work we are doing for society? And, by the way, the people of fame are not necessarily the products of some special denominational system. No church claims the credit for a Lincoln, a Franklin, a Newton, a Gibbon, or a Jefferson. Men of this type come to the front independent of denominational influences, and it is not fair to underrate the value of a religious body, simply because it does not number among its fruits some of the scientific or literary lights of the world. Considering the plane on which we live and work, the Church of the Brethren is second to none in the fruits that prove so helpful to society.

The Church of the Future.

There is a cartoon before us, representing the church of the future. One side of the scene represents the dismissal of the Sunday-school, and hundreds of children, including teachers, passing out and returning to their homes. The other side shows the minister in his pulpit with a few worshipers scattered here and there over the large audience room. While the illustration is on a slightly exaggerated scale, still it represents the real situation, especially in cities. The Sunday-school attendance is becoming much greater than the attendance at the preaching services, and while there should be no attempt at underrating the value and significance of the former, the importance of the latter ought to be emphasized. Our Sunday-school workers should train children for the church, and this they can not do while neglecting the church services themselves. In fact, we must depend upon the Sunday-school scholars for the church of the future, but what can be expected of boys and girls who have been trained to think that the Sunday-school and not the church is the place for little people? Children brought up in this manner will naturally drift beyond the reach of the church, and either unite with other religious bodies, or be lost to religious influences altogether.

Needing More Light.

A correspondent in the South, who is a very close reader of the Messenger, but seems never to have met any of the Brethren, finds himself in general accord with what we teach on all points, save the form of baptism. He was immersed once backward, and says that he is satisfied with this. He is, of course, not aware of the fact that backward immersion is of recent origin, not yet being 400 years old, while single immersion was never practiced until about the year A. D. 360. The ancient form of baptism was trine immersion, or dipping the candidate once at the mention of each name of the Trinity, as given in the baptismal formula recorded in Matt. 28: 19, which reads as follows: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." By reading this formula carefully, and placing a strong emphasis on *"and,"* each time mentioned, the meaning will be made to stand out in a very forcible manner. To the ancients, who read the Greek as their mother tongue, the formula had no other meaning, aside from that brought out with the emphasis placed as suggested.

Talking on the Right Side.

If we would exert a good influence over others, we should learn the value of talking on the right side of questions. Especially is this important in the family, where there are children old enough to listen and to think. We know of a family where the parents talk much about the church and her work. They read our church literature, know what is going on in all parts of the Brotherhood, and in their conversation have much to say about this, that and the other thing, as well as about the members who figure prominently in the church, or write for our different papers. They read articles in the Messenger, listen to sermons, and then talk about them, being careful never to say anything that reflects upon the church, her work or her members. Growing up under such influences, the children early learn to love the church, become fully acquainted with her principles, and are now members of the body. They feel that they have almost grown up in the church, and now seem as much interested in her work as their parents were. With more fathers and mothers of this kind, we would have more of the members' children in the church.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

HOW SISTERS' AID SOCIETIES MAY HELP THE NEGRO ORPHANAGE, NEAR DENVER, COLO.

As the school term and winter season is drawing near, we will need good, warm clothing for the boys, ages eight to sixteen. Black sateen shirts would be most servicable. We also need good, warm night-shirts, boys' mittens, caps, shoes, and stockings. Sizes of shoes required, eights, sevens, sixes. The sixteen-year-old boy wears men's clothing.

As food of all kinds is very high, we would be very thankful for dried corn, fruits, cured pork, or anything that can be conveniently shipped. We also need towels, pillow-cases, and blue and white table-cloths.

We have secured Sister Nellie Morgan (colored), of the Bethany Bible School, as our matron. She comes to us as a graduate of the above-named school, and a sister that is deserving of the name of a Christian in every sense of the word. We feel proud that we were able to get her as matron of this institution, and feel that the work will be greatly improved by her untiring efforts. We ask you to remember her in your prayers and communications, as she toils with the orphan children of this institution, day by day.

We thank you very much for what you have done for us in the past. May God continue to bless you in your great work of helping the needy!

If you wish to communicate or send anything to the Home, Address Sister Nellie Morgan, Arvada, Colo., in care of the Sheridan Home. T. P. Oxley, Sec.
Quinter, Kans.

TO THE SUNDAY-SCHOOLS OF WESTERN PENNSYLVANIA.

Dear Brethren, Sisters and Friends:

We rejoice greatly in the way the Lord has led us and blessed us through all the year. We thank him for the increased interest and progress along all right lines, but specially along the line of our missionary interests. We would not intimate that our expectations for more efficient work have been reached, and most emphatically not the expectations of the Lord concerning us, but we do rejoice that there has been progress and that our Sunday-schools have cheerfully contributed during the past year sufficient funds to support (besides our Sister Shumaker) another missionary in the foreign field.

That which causes the greatest joy, however, is the fact that two more of our number in Western Pennsylvania, have laid their all upon the Lord's foreign missionary altar and are ready to sail to India this fall. The support of either one of these we would be glad to recommend to you. However, we can minister materially to but one extra missionary at this time, and in view of the fact that the way has not yet opened for Bro. Murphy to answer our call, we have, therefore, chosen to recommend to you the support of Sister Olive Widdowson of Clymer, Indiana Co., Pa.

In view of the prospect of supporting two missionaries instead of one, we plead and pray that there be no abatement in either the number or the amount of the offerings, but, rather, that the amount be increased.

We ask also that at all times when these offerings are lifted the purpose of the offering be referred to a week in advance, and that on the day the offering is lifted, there be special prayer in behalf of those who represent us in other and more difficult fields.

Prayerfully and respectfully submitted,
The Sunday-school Mission Committee,
P. J. Blough, Chairman.
W. M. Howe, Secretary.
D. K. Clapper, Treasurer.

Johnstown, Pa., Aug. 22.

MEDICAL MISSIONARY WORK THE RIGHT ARM OF THE GOSPEL.

"Go ye therefore, and teach all nations," "and unto whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

In the gospel commission, healing and teaching are inseparably combined. Coming close to the people by personal efforts, helping them where help is most needed, is ever to be to them the evidence that "the kingdom of God is come nigh" unto them. Separated from this practical work of helping and healing, the Gospel is, to a great extent, shorn of its power and influence for good. Medical missionary work is the Gospel in practice.

The Neglect of Jewish Teachers.

In Christ's day the religious teachers had evidently lost sight of this double ministry; their time was devoted almost exclusively to teaching and preaching. The individual and personal contact of heart to heart in ministry,—a work that should have been done by priest and Levite,—was left either undone or for others to do. The injured by the wayside and the sick were passed by unhelped by them.

Christ's Missionary Patterns.

In the life of Christ we have a true representation of what every missionary should be, and the work he should do. Christ's methods of labor were wholly successful. More time was spent by him in ministering to the physical needs of the people than in preaching. He mingled with men as one who ever desired their good. This won their confidence, and the people were drawn away from the acknowledged teachers of that day, to him. The only accusation the priests could bring against him was, "This man receiveth sinners."

The record of his life-work is briefly given as follows: He "went about doing good, and healing all that were oppressed of the devil; for God was with him." This work of personal ministry was a witness to the people that God was with him.

The First Medical Missionaries.

When the first disciples were sent forth with the message, "Heal the sick, and . . . say unto them, The kingdom of God is come nigh unto you," tradition and theory had almost wholly taken the place of practical religion. A knowledge of God had well-nigh departed from the world, because all that the people could know of him was what they saw revealed in the lives of his professed representatives. The minds of the people were stupefied through wrong habits of eating and drinking. Thus the god of this world blinded their minds, lest the Gospel should shine in unto them. The people of this our present time, even in America, are not immune from the sin of excess in eating and drinking.

The Need of Reform.

In order for the people to appreciate Christ's ministry, God had to send them a message calling for reforms. A similar condition exists today. Through the use of drugs, alcohol, tobacco, coffee, tea, and through wrong habits of eating, minds have been dulled, and mental and bodily disease has been brought upon us. It is not God's will that this suffering should exist. His desire toward every being is expressed in the following words, which can not be misinterpreted: "I wish above all things that thou mayest prosper and be in health" (3 John 2). But "my people are destroyed for lack of knowledge" is as true today as it was the day it was uttered.

The Work of the True Missionary.

If we would raise the moral standard, or help the people spiritually, in any community or family, we must correct their physical habits. God could make of the children of Israel a healthy and holy people in only one way,—by correcting their physical habits. He withheld from them harmful foods and drinks to which they became accustomed while in Egypt, and in their place manna was supplied, and pure water from the rock. The promise was made, "He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." This lesson is placed on record for our learning, that in our efforts to lift humanity in any country, community, or family, we may adopt God's method of labor, for it is the only method that will meet with success. A Gospel that fails to correct the wrong physical habits of the people, and thus help them physically, will accomplish little for them spiritually.

Missionaries must, therefore, have a thorough knowledge of the laws of life and health, and be able to impart this knowledge to the people. This work of reform and healing was not a new addition to the Gospel in the time of Christ; it has always been associated with it.

The Cure of Disease Among Ancient Israel.

Anciently, among the Children of Israel, if a man had a disease, he was instructed to present himself, not to a doctor, but to a priest. It was the duty of the priest to diagnose disease. "The priest shall look on him" (examine him) (Lev. 13). The priest also gave instruction as to the precautions to be taken to prevent the communication of contagious or infectious diseases. He looked after both the physical and the spiritual welfare of the people. The priest was also their sanitary inspector. By him questionable dwellings were inspected, and directions were given to the inmates regarding improvement in hygiene and sanitation. The nature and communicability of germ disease were well understood by him. He was taught by the Author of all true science. Through the priest this knowledge was communicated to Israel, and through Israel it was God's purpose to impart it to the heathen about them. In this way the church at that time was to be the "light of the world" and the "salt of the earth."

God's Plan for His People.

It was God's design to remove disease and feebleness from his people first, that through them he might remove feebleness and disease from the heathen about them.

The church should occupy a similar position in the world today. Every follower of Christ should be qualified to give instruction to the people in his community, regarding the cause of disease, and should be able to suggest improvements in hygiene and sanitation. He should be able to diagnose ordinary cases of disease, and suggest the necessary precautions to be taken. He should know how to use, intelligently, the simple agencies of nature within reach, to aid in restoration.

Gracious Promises.

The promises made to ancient Israel apply with equal force to the present: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." "Behold I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God; . . . and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way."

Ways of Healing.

There are many ways of practicing the healing art; but there is but one way that heaven approves and can bless. God's remedies are the simple agencies of nature, which will not poison, tax, nor debilitate the system. The intelligent use of pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God will accomplish much for the sick. These simple agencies are within the reach of all.

Prayer has its place, but it is labor lost to teach people to go to God as a Healer of their infirmities unless they are also educated to lay aside every wrong practice. Many have expected that God would keep them from sickness merely because they have asked him to do so. But their prayers have been unanswered because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who are continually violating the laws of health, and make no effort to prevent disease.

The Prayer of Faith.

When we do all we can, on our part, to have health; when we meet the conditions upon which the fulfilment of God's promises depends, it is our privilege to ask God in faith to bless our efforts for the preservation of health. He will then answer prayer if it is for our good, and if his name can be glorified by so doing.

The prayer of faith does not command, but submits to an all-wise God who has the interest of all his creatures at heart. It says, "Not my will, but thine, be done." Worry ceases, and there comes in a blessed peace of mind.

A knowledge of the laws of health, and obedience to them, prepare the way for the prayer of faith to be more fully answered. Should God answer every prayer in our way, often it would confirm us in a wrong course of life. He desires, first of all, that we understand the causes of our illness, and see the need of forming right habits, so that, when healing takes place, he may be able to say, "Sin no more, lest a worse thing come unto thee." His constant desire is to raise us up to walk in newness of life. Dr. C. A. Whisler.

Lancaster, Pa.

WEST SIDE MISSION, WICHITA, KANS.

Since our last report we have elected Sunday-school officers for the remainder of the year. Bro. E. E. Wade was chosen as our superintendent. We are pleased to see our Sunday-school growing in interest and attendance. Our attendance averages between sixty and seventy.

In June we organized a Christian Workers' Meeting with the writer as president. There are but few members here on the West Side, yet we are trying to make these services interesting to those of other beliefs, a number of whom are now taking an active part with us.

We have had our Junior Band organized for about a year. Sister Anna Garst is superintendent of this department. She is having good success in interesting the boys and girls, and has an attendance of nearly thirty.

Besides the above-named services we have a well-organized teacher-training class which meets each Tuesday evening, and we also have a regular prayer meeting and Bible study at the church each Thursday evening. A number of outsiders are taking an interest in our prayer meetings and Bible study, for which we are very thankful.

Bro. B. E. Kesler, of River Bend, Colo., stopped over with us and gave us two very inspiring sermons Aug. 14 and 15. He was on his way to hold a series of meetings near Caldwell, Kans.

Our pastor, Bro. M. S. Frantz, is now holding regular services each Monday evening at the County jail. A number of us accompany him, and help in the song service, and also do personal work. The boys are becoming very much interested and would like for us to meet with them more than once a week, if we could. Two have already expressed a desire to unite with us as soon as they are released. Pray for us in our work here, and also for the boys behind the bars. Edgar R. Harris.

1717 Douglas St., Wichita, Kans., Aug. 20.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CANADA.

Fairview.—Aug. 11 we held our Sunday-school Convention at this place. Many good topics were discussed. Bro. E. S. Petry, of Berthold, N. Dak., our District Secretary, was present; also Bro. David Hollinger, of Greenville, Ohio. Bro. Petry also preached for us in the evening. Our series of meetings, which we had hoped to begin at this time, has been postponed until a later date, as Bro. Bixler could not be with us.—Jennie L. Heckman, Mutrie, Sask., Canada, Aug. 24.

COLORADO.

Denver (First Church).—We met in monthly members' meeting Aug. 7, the pastor, Bro. John A. Robinson, presiding. Two letters were granted and two received. It was decided that our pastor conduct our series of meetings, to begin Nov. 3, to close with a love feast. On the morning of July 21 Bro. E. B. Hoff, of Bethany Bible School, gave us a soul-inspiring sermon. Aug. 4 Bro. S. M. Goughnour, of Des Moines, Iowa, gave us an interesting talk on Bible Lands. Bro. G. G. Canfield, our District Sunday-school Secretary, of Belleville, Kans., came to us Aug. 13, and remained until the sixteenth, each evening giving Sunday-school lectures. Our attendance and interest are splendid, considering the many sight-seeing inducements offered, through the month of August, to people of the city, thus datracting their attention from God's house.—Nora Minnich Robinson, 1109 S. Washington Avenue, Denver, Colo., Aug. 24.

Sterling church has recently had some enjoyable soul feasts. Aug. 11 Bro. C. Daggett, of Belleville, Kans., preached for us both morning and evening. His two sermons were much appreciated. Aug. 18 the District Sunday-school Convention of Kansas and Colorado convened here. Bro. G. G. Canfield, District Secretary, John Robinson, pastor of the First Brethren Church in Denver, and Bro. Wade, of Littleton, W. Va., gave us some very interesting talks on the work. The two sermons, delivered while they were with us, did the church members good, and caused one dear young soul to come to Christ. May God send us more helpful help to this place, where it is so much needed.—Hattie E. North, Sterling, Colo., Aug. 26.

ILLINOIS.

Hurricane Creek.—We met in council Aug. 23. The visit was reported by the deacon brethren. All were found to be in peace and union. Our elder, Bro. J. W. Lear, presided. Eld. Henry Lilligh also was with us. On the evening of Aug. 24 we held our love feast. A number of brethren and sisters from the Mulberry Grove church were with us. Nearly 100 members participated in the holy ordinance. Bro. Chas. Walter officiated. Sister Walter was with us during the meetings. This evening the series of meetings closed, with Bro. Walter doing the preaching. He gave no uncertain sound. He labored earnestly and hard for the salvation of souls. On the afternoon of Aug. 23 Bro. Walter baptized eight persons. They ranged in age from seventy-two years down to nine. One was restored. A former report announced five baptized, which makes the total received by baptism, thirteen. The writer was appointed by the church as Messenger correspondent and agent.—Cornelius Kessler, Pleasant Mound, Bond Co., Ill., Aug. 26.

Macoupin Creek.—Our church met in council Aug. 3, with Eld. M. Flory presiding. The love feast was set for Sept. 28, at 5:30 P. M. Brethren Frank Snell and Clinton Brubaker will represent us as delegates at District Meeting, with Brethren J. A. Smeltzer and Ed. Nimes, alternates. Two letters of membership were granted, and one was received. Bro. A. G. Crosswhite, of Indiana, conducted a two weeks' revival in our church, which closed Aug. 18. Two Sunday-school scholars accepted Christ. We believe our little band was much strengthened spiritually by our brother's earnest efforts.—Olive M. Smeltzer, Girard, Ill., Aug. 20.

INDIANA.

Bethany.—We have just closed a series of meetings at our place, conducted by Bro. M. Flory, of Girard, Ill., assisted by Sister Effie Tuttle, of Huntington, Ind. Four dear ones were added to Christ. Others are near the kingdom. We held our Harvest Meeting Aug. 11. A collection of $27.82 was taken up for mission work in Southern Indiana. Since our last report three were added by letter. We desire the prayers of all in behalf of the Bethany church.—Gertie Harrison, R. D. 1, Lebanon, Ind., Aug. 26.

Maple Grove.—Our three weeks' series of meetings, conducted by Bro. C. Walter Warstler, closed on Sunday evening, with a full house and good interest. These meetings have proved to be of much value and rich blessings to us. The members were much strengthened to fight the good fight of faith. Twenty-three souls made the good choice. Others have been deeply impressed by the good work.—Clara E. Burtsfield, New Paris, Ind., Aug. 28.

Pleasant Dale.—This church met in council Aug. 24, at which time the visit was reported and arrangements made for our love feast. The church was found to be in good working order, and a most pleasant council was enjoyed. Bro. O. V. Dilling and Bro. J. L. Kline were elected delegates to District Meeting, with Sisters Nora Yaney and Victoria Stoneburner as alternates. Sister Stoneburner was also elected as delegate to the Sunday-school Meeting. Eld. Geo. Swihart presided at the meeting. The Sunday morning following we met in a joint Sunday-school Meeting of the Pleasant Grove, Camden and Portland churches. There was a good representation from these Districts. The speakers to whom topics had been assigned, as well as many others, gave us good, strong points in their speeches, and we were glad that the meeting left a good impression upon our members. Eld. Swihart was also present and helped to make the meeting interesting. He also preached two strong sermons on Saturday and Sunday nights. Our series of meetings is to commence in the near future, to be conducted by Bro. Chas. Oberlin, of Logansport, Ind. The writer has lived here only about six months, but in his opinion Pleasant Dale comes up to a good average with the churches of Middle Indiana. There are some fine young members here, who are willing to take hold of the work. May the Lord richly bless his work and workers everywhere!—J. L. Kline, R. D. 2, Box 58, Decatur, Ind., Aug. 26.

Sugar Creek (East house).—We met in council Aug. 24, with Eld. H. Neff as moderator. The annual visit had been paid prior to the meeting. Eld. H. Neff and Bro. Frank Emiley were chosen delegates to District Meeting; Brethren Frank Emiley and Amzie Snell, delegates to the Sunday-school Meeting. Two letters were read and one granted. One member was reclaimed. Our love feast will be held Aug. 31, at 10 A. M.—Ella Wagoner, R. D. 2, South Whitley, Ind., Aug. 30.

IOWA.

Coon River congregation met in council Aug. 24. Our elder, Bro. Irving Haughtelin, presided. Much business was disposed of in a fraternal spirit. Bro. E. F. Caslow and family, having returned from Bethany Bible School, are welcomed to the home work again. Three of the last year Bethany students returned this year, and four new recruits go with them. We are praying for good results therefrom. Our love feast was set for Oct. 12 and 13, at 2 P. M. Arrangements were made to organize a Christian Workers' Meeting at Yale, Iowa, in the near future. A committee was appointed to investigate the advisability of having a history of Coon River church written. Brethren Chas. Reynolds and E. F. Caslow were chosen delegates to District Meeting, with Irving Haughtelin and Allie Lookingbill as alternates.—J. D. Haughtelin, Panora, Iowa, Aug. 26.

Indian Creek.—Aug. 7 Bro. Moy Wing, of Chicago, visited our congregation and addressed a well-filled house. His talk was inspiring and helpful. Those who heard him were impressed with the elevating influence of Christianity. Bro. Virgil C. Finnell, of Des Moines, Iowa, was also with us, and his suggestions and talks along missionary lines were greatly appreciated. Since our last report we have been made to rejoice that two young men have made their covenant with Christ, and were received into the church by baptism. Sister Marie Jasper, our District Sunday-school Secretary, was with us Aug. 18. She addressed the Sunday-school at the country house in the morning on "How to Prepare a Sunday-school Lesson." Her main thoughts were, First get all the facts, next the truth to be taught, and then apply it to our lives. In the evening she addressed the Christian Workers' Meeting at the Maxwell house. After hearing her all felt like doing a greater work for the Master. Our church met in council Aug. 21. Our elder, Bro. C. B. Rowe, presided. One member was received by letter. Brother and Sister Burton were chosen delegates to District Meeting. Bro. Burton leaves us Sept. 1, to hold a series of meetings for the Des Moines church. Our prayers follow him, that he may do a great work for the Master in that city. We decided to hold a love feast Oct. 26, the services to begin at 3 P. M.—Bertha M. Enfield, R. D. 1, Maxwell, Iowa, Aug. 24.

Notice to the Churches of Southern Iowa.—The Mission Board of your District expects to meet in their semi-annual meeting in Osceola, Iowa, during time of District Meeting, Sept. 18 to 20. Anyone having business pertaining to the work, will please have it in the hands of the Board prior to that time.—Peter Brower, Secretary, South English, Iowa, Aug. 26.

Slifer.—Last evening our church gave a temperance program, which was well attended. The house was filled and extra seats were needed to accommodate all that came. The exercises consisted of recitations, dialogues, songs, quartettes, etc., pointing out the dangers of intemperance. Many were in attendance that have never been at our meetings before. This is a new field where much work is needed, but our workers are limited, and we are praying the Lord of the harvest to send more workers into this fruitful field. While more workers than are really needed. Sept. 1 Eld. A. P. Blough commences a series of meetings for us, and we are looking forward to good results. Aug. 18 we had Bro. Chas. W. Slifer with us, from Abilene, Kans. He was here looking up a location. Brother and Sister Poulson, of Des Moines, were here also. Bro. Slifer and Sister Poulson both taught classes for us in the Sunday-school. We hope a way may open for them to move here.—Clare Goughnour, Slifer, Iowa, Aug. 27.

KANSAS.

Larned Mission.—The members at this place enjoyed a splendid harvest and missionary sermon Aug. 18, delivered by Bro. A. B. Lichtenwalter, of McPherson, Kans. An offering of $20 was taken for home missions in this District. Since our last report we have been made to rejoice that three young men have been added to our number by baptism. Two were members of the Berean Sunday-school class, taught by Bro. J. Edwin Jones. We are glad they remembered their Creator in the days of their youth. May God bless and strengthen them for the duties of life!—Pearl Parker Welmert, 423 East Sixth Street, Larned, Kans., Aug. 26.

Larned.—I wish to correct a statement made by me in my last report to the Messenger, concerning the amount of the offering taken at our recent Harvest Meeting. A mistake had been made in the counting, and instead of $36, that I reported for the morning offering, it should have been $51.50. This, together with the evening offering of $8.50, makes a total of $60, instead of $45, as I had reported.—Edna Cook, Larned, Kans., Aug. 26.

Notice to the Churches of Northwestern Kansas and Northeastern Colorado.—All papers and queries intended for the District Meeting should be in the hands of the clerk for printing and distribution by Sept. 10. The District Meeting of Northwestern Kansas and Northeastern Colorado will be held in the Loveland church, Colo., Oct. 25; the Ministerial Meeting the day before, and the Sunday-school Meeting the day following.—Byron Talhelm, Clerk, Waldo, Kans., Aug. 26.

MARYLAND.

Broadfording church held her annual Harvest Meeting Aug. 17. Bro. David Petre preached an appropriate sermon. A collection of $31 was taken for Home Missions. On Sunday Bro. C. D. Bonsack preached for us. We expect Bro. C. H. Steerman, of Greencastle, Pa., to conduct a series of meetings for us, commencing Sept. 8.—Nannie A. Martin, Hagerstown, Md., Aug. 26.

Long Meadow.—We had our semiannual council Aug. 25. All business was disposed of pleasantly. A deep feeling of spirituality pervaded the meeting. Bro. Geo. Petre was elected delegate to District Meeting. We expect Bro. John Zug, of Elizabethtown, Pa., to assist us in a series of meetings, beginning Dec. 1. Our love feast will be held Oct. 12 and 13, at 10:30 A. M.—K. Mae Rowland, R. D. 6, Hagerstown, Md., Aug. 26.

Monocacy church closed a series of meetings last night, the church being full. Bro. C. M. Steerman, of Greencastle, Pa., labored for two weeks among us. The weather was good and the audiences very attentive. One was made willing to forsake the world, and the good seed sown will produce a harvest in time to come.—Allen D. Hoover, Graceham, Md., Aug. 26.

MINNESOTA.

Winona.—Bro. Fike, of Waterloo, Iowa, came to us Aug. 19. The next evening we met at the church. Bro. Fike conducted the services. We always appreciate having him with us. Brother and Sister Richards, of Ohio, also came Aug. 20. They expect to take up the work at this place. Anyone wishing to send clothing or other supplies, please address Herbert Richards, 552 West Seventh Street, Winona, Minn.—Maud Thompson, 465 Olmstead Street, Winona, Minn., Aug. 26.

Winona.—The Mission workers of the Winona church,—Brother and Sister D. H. Keller, and Sister Maud Thompson, are leaving the work for a course in the Bethany Bible School. The work will be under the direction of Bro. Herbert Richards and wife. All donations, intended for the poor of this city, should be sent to Bro. Herbert Richards, 552 West Seventh Street, Winona, Minn. There is no available fund from which to draw at this time, to meet the needs of the poor.—D. H. Keller, Winona, Minn., Aug. 29.

MISSOURI.

Log Creek church has enjoyed a two weeks' series of meetings, which closed Aug. 24. Bro. Chas. Miller, of Independence, Kans., conducted the meetings. We thank God for one soul who gave his life to Jesus at the tender age of fourteen. We are all encouraged and strengthened. Our love feast will be Sept. 28.—Bernice E. Stair, Polo, Mo., Aug. 26.

NEBRASKA.

Bethel.—Bro. A. D. Sollenberger is to begin a series of meetings for us Sept. 1. A very pleasant evening was spent at the home of Bro. C. J. Lichty, a short time ago, it being the first regular annual meeting of the Brethren College Students' Association. Refreshments were given, after which a short program was rendered. Dr. Clement, of McPherson, Kans., gave a lecture. He gave another lecture on Saturday night, and two on Sunday, at the church.—Sudie Flory, Carleton, Nebr., Aug. 27.

NORTH DAKOTA.

White Rock.—Bro. J. M. Myers, of Minot, N. Dak., was here Aug. 18. He gave us a very interesting sermon on the subject of "Faith." It was the first time for almost a year that we had any preaching services here. Quite a number were present. It was decided that we have preaching here every two weeks.—Lizzie Herrmann, R. D. 1, Denbigh, N. Dak., Aug. 27.

OHIO.

Beech Grove.—We held our council Aug. 24, our elder, Bro. Lawrence Kreider, being present. Three letters were received. We have appointed a Missionary Committee of three, Bro. Andrew B. Miller, Sister Edna Hollinger and Bro. Irvin Royer. We decided to have a home communion this fall. Bro. Kreider stayed with us and preached for us on Saturday night and Sunday morning.—Mary E. Rife, R. D. 1, Hollansburg, Ohio, Aug. 27.

Donnels Creek.—Our series of meetings, at the country house, conducted by Bro. George L. Studebaker, of North Manchester, Ind., closed Sunday evening, Aug. 25. We had three weeks of well-attended meetings. Eight were baptized. Five of these are boys of our Sunday-school. Bro. Studebaker preached our Harvest Meeting sermon Aug. 15. A collection of $20.02 was raised and given to our mission point at Springfield, Ohio.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Aug. 27.

English River church met in quarterly council Aug. 24. The writer presided. Many minor items of business came before the meeting. The meeting was harmonious throughout. Brethren H. W. Coder and J. H. Brower were elected delegates to our approaching District Meeting. One query, pertaining to our District work, was sent. A special visit council was appointed for Sept. 15. Brethren J. W. Blaylock, James Folk and J. W. Borden were appointed a committee to see about making some much needed improvements about our graveyard. Three certificates of membership were granted, and one was received. Eld. A. J. Wine was present and gave some helpful suggestions. He also preached two helpful sermons.—Aug. Helman, Dawson, Ohio, Aug. 26.

Greenwood.—Aug. 17 Bro. A. Heestand, of Wooster, Ohio, began a series of meetings in the Greenwood congregation. We held our council Aug. 23. Our elder, Bro. E. Shepfer, was present. The visiting brethren made a favorable report. On Saturday afternoon a mother was baptized. On Saturday evening we held our love feast. The next day we held an all-day meeting. At the close of the afternoon service two persons, both heads of families, were baptized. The congregation here feels encouraged, and we feel to thank Bro. Heestand.—Max Hartsough, Glenford, Ohio, Aug. 27.

Hickory Grove.—A joint Sunday-school program, between the Donnels Creek and Hickory Grove Sunday-schools, was rendered Aug. 21, at the Hickory Grove house. The program was excellent, the attendance good, and we feel that much good seed was sown. We expect to hold our Harvest Meeting in the Grove house Aug. 31, at 2 P. M. Since our last report to the Messenger, we have received two by baptism.—W. W. Peters, Tippecanoe City, Ohio, Aug. 26.

Lexington.—Bro. J. E. Ockerman, of Woodville, Ohio, while on his summer vacation, stopped with us a few days, and on Sunday, Aug. 25, gave us an interesting sermon on the life of Christ during his last few days here upon the earth. We will have our love feast Oct. 19, commencing at 5 P. M. We cordially invite the brethren and sisters to come and help us.—L. E. Ockerman, R. D. 3, Hillsboro, Ohio, Aug. 27.

Loramie church met in council Aug. 17. Bro. U. R. McCorkle presided. One letter was received. It was decided to have our love feast Oct. 26, beginning at 2 P. M. Our brethren have secured Bro. G. A. Snider, of Lima, Ohio, to conduct a series of meetings at this place, either in December or January. Several of our brethren, with their families, are moving away this fall. Some are going away to take up college work, and some are moving to other congregations. Bro. S. E. Porter, of Bradford, who has been preaching for us once a month, closed his year's work Aug. 18. The members tried to secure his services for another year, but were unsuccessful. We are in need of more spiritual food.—Allie Helman, Dawson, Ohio, Aug. 26.

Lower Twin.—We held our annual Harvest Meeting Aug. 25, at the Twin Valley house. Bro. J. C. Flory, of Trotwood, Ohio, and Brethren L. A. Bookwalter and Noah Beery were the ministers with us from a distance. A collection was taken to be used for a mission in Middletown, Ohio. Bro. Bookwalter also gave a temperance lecture at the Toms Run house in the evening, and spoke at the Gratis church on Sunday morning. Our love feast will be held Sept. 21, at 5 P. M.—Ruth C. Kinsey, R. D. 4, West Alexandria, Ohio, Aug. 27.

Middle District.—We have just passed through a very interesting series of meetings at this place, conducted by Bro. J. O. Garst, of Lower Miami. Twelve precious souls put on Christ in baptism. It was very impressive to see three strong men, heads of families, take the stand for Christ and the church. There also was one other. The others were Sunday-school scholars. It seems that there are still others who may come soon. Bro. Garst is a strong personal worker.—C. V. Coppock, R. D. 3, Tippecanoe City, Ohio, Aug. 26.

Pleasant Hill.—Last Sunday Sister Anna Eby, of Dayton, Ohio, gave us two missionary talks before leaving for India. A missionary program was given in the evening. These talks were appreciated by our people, and we hope there will be a greater interest taken in missions and Christ's kingdom on earth.—Mary West, Pleasant Hill, Ohio, Aug. 22.

Portage church met in council Aug. 24. We have chosen Bro. J. P. Krabill as elder for one year; the writer, corresponding secretary; Bro. George Keys, trustee for three years, and Bro. Chester Adams as trustee for one year. Bro. Henry Dauterman was reëlected treasurer for one year, and also clerk for one year. Bro. Geo. Key was reëlected secretary for one year. Our next council will be held Sept. 28, preparatory to our love feast, Oct. 26, at 10 A. M. We also decided to hold a series of meetings this fall.—Edna Dauterman, R. D. 1, Box 25, Portage, Ohio, Aug. 25.

West Nimishillen.—Owing to circumstances, at the time not known, the date of the love feast of the West Nimishillen congregation will be postponed from Sept. 28, 10 A. M., until Oct. 19, at 10 A. M.—C. W. Hull, New Berlin, Ohio, Aug. 26.

PENNSYLVANIA.

Clover Creek.—Our love feast will be held Oct. 27, at 6 P. M. Bro. F. R. Zook, of Martinsburg, Pa., and Bro. A. L. Simmons, of Henrietta, Pa., were advanced to the eldership—both of the Clover Creek congregation.—J. G. Mock, R. D. 1, Roaring Spring, Pa., Aug. 24.

Cooperstown.—The writer preached on Saturday and Sunday nights, Aug. 24 and 25, and baptized one. The Brethren have no church at this place, but the services were held by request of a brother who moved into this community in March of this year.—L. R. Holsinger, New Bethlehem, Pa., Aug. 28.

Lower Cumberland.—Our Harvest Meeting was held in the Baker meetinghouse, near Allen, Pa., Aug. 10. Services were conducted by Elders Henry Beelman and J. M. Mohler, of the home congregation. A like meeting was held at the Miller appointment, in this congregation, Aug. 10. A collection was taken at each place, resulting in $24, to be used for home missions. At one of our recent meetings two certificates were received, and two were granted. Our love feast will be held Sept. 28 and 29, at 10 A. M. A splendid two-day program was rendered in Mechanicsburg Aug. 22 and 23 by members of the Southern District of Pennsylvania. The Ministerial Meeting was held Aug. 22. It engraged the interest of both speaker and listener, filling all with concern for the welfare of the church. The next day was devoted to the discussion of Sunday-school work. Plans and methods were unfolded whereby the rising generation may be instructed in the Book of books, and gain a true knowledge of him who came into the world that we "might have life, and have it abundantly." The meeting was well attended, the house being filled all the while. Some people who did not attend these services, and

heard of the important discussions, expressed their regret for not being present. On Wednesday evening Bro. C. L. Baker, of East Berlin, Pa., preached an able and strong sermon on "Church Government," which was listened to by a full house. This sermon also was preached in Mechanicsburg. The next Ministerial and Sunday-school Meetings go to East Berlin, Pa.—Clarence E. Long, Mechanicsburg, Pa., Aug. 28.

Midway.—Our church met in council Aug. 26. Our elder, Bro. John Herr, presided. Eld. Wm. H. Overholtzer and Bro. H. K. Ober were also present. Four church letters were granted and two received. Our love feast will be held Oct. 29 and 30, at the Midway house. Bro. Hiram Kaylor, of Rheems, Pa., has promised to conduct a series of meetings for us at the Cornwall house, opening Dec. 14. Bro. H. K. Ober delivered a temperance sermon at Midway Aug. 25, in the forenoon, and one at Lebanon in the afternoon.—A. H. Brubacher, R. D. 7, Lebanon, Pa., Aug. 27.

Scalp Level.—At our council meeting we decided to hold our love feast Oct. 27, at 6:30 P. M. Preparatory services will be held at both houses, Windber and Scalp Level, at 10:30 A. M. Sept. 1 Bro. W. J. Swigart, of Huntingdon, Pa., is to address the members of our Sunday-school. Sept. 29 our local Sunday-school Convention will be held at Windber.—V. Grace Clapper, Scalp Level, Pa., Aug. 26.

TENNESSEE.

Limestone.—Our church met in council Aug. 24, with Elders P. D. Reed and A. E. Nead in charge of the services. The visiting ministers present were Brethren S. J. Bowman and D. F. Bowman. This being our annual visit meeting, the deacons gave the report of their visits. Eld. A. E. Nead and Bro. Sherfey Randolph were elected as delegates to District Meeting. Our love feast will be Sept. 21. Bro. S. J. Bowman preached for us on Saturday night, Bro. D. F. Bowman on Sunday, and Bro. A. E. Nead on Sunday night.—Anna Arnold, R. D. 2, Telford, Tenn., Aug. 27.

Meadow Branch.—Our church met in council Aug. 24. Eld. John Murray presided. Our annual church visit was reported. The members were in love and fellowship. We decided to have our love feast Sept. 20, at 3 P. M. Brethren A. M. Isenburg and W. C. Gammon are to represent us at the District Meeting in the Midway church.—Cora Gammon, Tate, Tenn., Aug. 28.

Mountain Valley church met in council Aug. 17, with Eld. P. M. Correll presiding. This being our regular visit, the deacons gave their report. Brethren S. A. Gaby and Lawrence Morelock were chosen delegates to District Meeting. Bro. A. E. Nead was with us and preached two interesting sermons. Our love feast will be held Oct. 5. Our cemetery will receive proper attention Aug. 24.—W. H. Wine, Baileytown, Tenn., Aug. 21.

White Horn church met in council Aug. 17, with Bro. P. D. Reed in charge. Bro. C. H. Diehl, of Jonesboro, Tenn., was also present. This being the annual visit, quite an amount of business was brought before the meeting. The visiting brethren reported all the members to be in love and union. Bro. Jasper Isenburg was elected to the ministry, and Brethren Jonathan Beery and Samuel Beckner were elected to the deacon's office. All were duly installed. Brethren Jasper Isenburg and Samuel Beckner were chosen delegates to the District Meeting, to be held at Midway, Hawkins Co., Tenn., Sept. 6 and 7. Brethren S. D. McPherson and Sherman McCollough are the alternates. Our love feast will be held Sept. 14. One dear young sister was baptized since our last report.—Nora McCollough, R. D. 2, Whitesburg, Tenn., Aug. 22.

VIRGINIA.

Middle River.—Our church met in annual visit council Aug. 24, with Bro. B. B. Garber presiding. The business was disposed of in a pleasant and satisfactory manner. The visiting brethren reported the members to be in love and union, with but little exception. Brethren D. M. Click, C. M. Driver and N. W. Coffman were with us and gave good admonition. We received two by letter and dismissed eight by letter. Our love feast for the Middle River church will be held Sept. 7, at 3 P. M.; at the Pleasant Hill house, Sept. 11, at 3 P. M.—J. F. Miller, Grottoes, Va., Aug. 26.

Midland.—Aug. 3 Bro. A. Thomas commenced meetings at this place and continued nearly two weeks. We had fair congregations each night, the best of order, and the best of sermons. No one slept during such sermons. Four persons came out and were baptized. Bro. A. Thomas gave all of us something to think about. He is from Rockingham, Va.—B. B. Switzer, Midland, Va., Aug. 24.

Mount Vernon church met in council Aug. 17. Eld. E. D. Kendig presided. The visiting brethren made a good report. The business before the meeting was disposed of pleasantly. One letter was received and two were granted. Aug. 24 our Harvest Meeting services were conducted by Bro. S. I. Flory. An offering of $5.60 was taken for the Orphans' Home. Our love feast will be held Sept. 14, at 3 P. M.—L. I. Loving, Fishersville, Va., Aug. 26.

Salem.—We held our annual Harvest Meeting Aug. 17. The harvest sermon was delivered by Bro. J. W. Wampler. Following this we held our regular quarterly council, with Eld. N. D. Cool presiding. The report of the visiting brethren shows the church to be in a healthy condition. We decided to have our love feast Sept. 14, at 4 P. M. The following Sunday we had our regular Sunday-school at 10 A. M., and preaching at 11 A. M. by Bro. J. W. Wampler. In the afternoon we had several interesting talks on Sunday-school work. Bro. Wine, our assistant District Sunday-school Secretary, was with us. The singing was conducted by Bro. S. M. Miller. It was enjoyed very much by all.—Mityiene Dettra, Vancluse, Va., Aug. 24.

Timberville.—Our dear brother, B. B. Garber, who began a series of meetings at Timberville July 20, and labored so earnestly with us during his stay in our midst, closed the meetings Aug. 7. We feel that we have been well rewarded for what our brother has done for us, and for the efforts and prayers that have gone forth from us in behalf of the cause. We are especially appreciative of the fact that, as a result of his labors, seven young people were brought into the fold. They were baptized one day after the meeting closed. Much interest was shown in the meetings. The attendance was very good all the time. As a result of this, an unusual spiritual awakening was caused in the community as well as in the church. This, we trust, will continue.—A. C. Garber, Timberville, Va., Aug. 27.

Valley Bethel.—We have just enjoyed a very successful Ministerial Meeting. It was the first meeting of the kind held at this place, hence it was new to most of us. The brethren and sisters from the different congregations declared it to be one among the best meetings they ever attended. The speakers did their part well on the different topics assigned them. Bro. John T. Glick had charge of the singing and did his part well. We also had a Round Table talk, conducted by Bro. B. B. Garber. Bro. H. N. Glick gave us a fine temperance talk. Several of the young sisters gave us some very interesting talks, which were much appreciated. A missionary collection was taken for the Second District of Virginia, amounting to about $29. Bro. B. B. Garber remained over Sunday and preached for us, delivering three inspiring sermons. We had nice, quiet crowds, and good order prevailed throughout the meetings. Thus closed the Ministerial Meeting of Aug. 16, for the Second District of Virginia. We meet in the Lebanon congregation in August of 1913.—Vena S. Bussard, Bolar, Va., Aug. 21.

WASHINGTON.

Tacoma.—At the close of the Sunday evening service one dear brother was restored to fellowship. The Sunday-school and Christian Workers' Convention of Centralia, Olympia, Seattle and Tacoma churches is to be held Oct. 6, in the Tacoma church, 704 South Fiftieth Street. The Sunday-school Meeting is to convene from 10 A. M. to 12 M.; Christian Workers' Meeting from 2:30 to 4:30 P. M. Our love feast will be held in the evening of the same day. A cordial invitation is given to all. A good program has been arranged for the occasion.—(Mrs.) Elsie Garman, R. D. 2, Box 258, Tacoma, Wash., Aug. 20.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SOUTHERN IOWA.

The District Conference of Southern Iowa is to be held at Osceola, Iowa, Wednesday, Thursday and Friday, Sept. 18, 19 and 20.

Wednesday, 2 P. M.

Elders' Meeting at Bro. Jacob Keffer's. Love feast Wednesday evening.

MINISTERIAL MEETING.

Thursday, 8-11 A. M.

1. What Are Some of the Needs of Our Ministers of the Present Day?—John Brower, J. H. Keller.
2. What May the Present Ministry Do to Promote the Call of Others to the Ministry?—O. Ogden, J. H. Brower.
3. What Constitutes Preparation for the Ministry?—J. M. Follis, Peter Brower.
4. What Are Some of the Greatest Evils of Our Day as Hindrances to Christian Work? How Counteract Them?—Chas. W. Burgin, Homer Caskey.
5. Compare the Ministry of Fifty Years Ago with Today.—Abram Wolf.

SUNDAY-SCHOOL MEETING.

Thursday, 1:30-4 P. M.

1. Spiritual Preparation of Lesson.—Mamie Sink.
2. Essay, The Teachers' Aim.—Cora Brower.
3. How Make the Temperance Lessons Especially Interesting and Instructive.—Leslie Cover.
4. How Best Conduct the Opening and Closing Exercises of Sunday-school.—Henry Brower, Henry Butler.
5. What Are the Qualifications of a Successful Sunday-school Teacher?—D. F. Sink, Mrs. Lulu Caskey.

CHRISTIAN WORKERS' MEETING.

Thursday, 4-6 P. M.

1. Christian Workers' Meeting. What Is It? Who Should Be There?—O. C. Caskey, Miss Burgin.
2. A Good Tonic for Weak Workers.—Roy Jennings, E. S. Fouts.
3. The Relation of Christian Workers' Meeting to the Church.—Ollie Coffman, L. A. Sears.

Missionary Sermon, by W. D. Grove, at 7:30.

DISTRICT CONFERENCE.

Sept. 20, 1912.

NOTE.—We, the Osceola church, do lovingly and earnestly request the churches of Southern Iowa that a special collection be taken for the benefit of our mission work throughout the District, previous to our District Meeting for 1912, and that this amount be reported to said meeting.

Committee; Lee M. Fisher, Emma Folger, Ora B. Fisher.

NORTHERN INDIANA SUNDAY-SCHOOL CONVENTION AND TEMPERANCE MEETING.

The annual Sunday-school Convention of Northern Indiana was held at the Goshen City church Aug. 20. The first subject, "What the Child Deserves," was well treated by Sister Lottie Rynearson. She named and discussed a number of things which the child deserves, the most important of which are: a good teacher, the right kind of an example, doctrinal teaching, and an interest manifested by the teachers and officers who should make the opening and closing exercises interesting for the children. Another point brought out in the discussion was that the child deserves Christian parents.

Sister Bertha Neher, on her subject, "The Value of Man-trained and God-trained Teachers," impressed on our minds the fact that we are living in an age of competition, and the question that faces our schools is the securing of more and better-prepared teachers. A teacher must be more than simply a church member. There should be training. Christ appointed twelve apostles and trained them for service. So our teachers should be trained by the enduement of the Holy Spirit, a knowledge of the Bible, a teacher-training class; or, if you do not have this, individual Bible study. Teachers must be trained in spirit and soul.

The Round Table, conducted by Bro. Lafayette Steele, brought out many practical points. On the next subject of "Teaching the Bible Doctrine of Giving," Bro. Hiram Forney said that we are not up with the Bible doctrine of giving. He urged that we give cheerfully and liberally, and thus receive the promised blessings.

Sister Ella Brubaker, in her talk on "Training for Service," brought out that a Christian's business is to serve God, and that our reward depends upon our service.

Sister Mary Stover, of India, gave us a very interesting talk on "Echoes from India," showing us on the map where all our missionaries are located. This made us feel that we were getting better acquainted with the work there, and spurred us on to do more for mission work.

In the afternoon a temperance program was rendered, the following subjects being discussed: "Effect of Alcohol on Posterity," "Legalized Outlaw," "Present Outlook of the Temperance Cause," "Economic Aspect of the Liquor Problem," and the "Round Table."

The speakers brought out many facts and figures, showing the depravity of the liquor traffic. We were shown that the outlook is not as favorable to the temperance people as they desired, because of the great stone wall of political rings. There is, however, the hopeful side that the temperance forces are realizing they are on the side of right. The interest manifested in the meeting shows that our people are enthusiastic in the temperance cause. A recitation on "Theseus,—a Parable," and several good songs, added interest to the meeting.

A splendid session of the Christian Workers' Meeting was held in the evening. To sum it all up, we had a full day of good things. The house was filled to overflowing, and we believe, as these workers go home to the different schools, it can not help but result in much good for the Master's work.

Cora Heestand.

Elkhart, Ind., Aug. 26.

BRO. HILLERY'S RETURN TO GOSHEN, IND.

About five weeks ago Bro. Lemuel Hillery, wife and little grandson, stopped in Chicago on their way to Springdale, Ark., where they expected to remain indefinitely with their daughter Edith, who had gone there early in the year at the doctor's orders. Bro. Hillery became quite ill, and the daughter was still in feeble health. So it was decided for him to return to his home at Goshen, Ind.

This morning we again went to the station to meet Bro. Hillery, his wife and his little grandson. Bro. Hillery was very sick and weary, but eagerly cherished the hope to be anointed soon. We thought to make him comfortable at the station, or at a hotel, but, no, he longed to come out here to Bethany,—a spot very near and dear to his heart, and we were glad to have them here.

At the home of Bro. R. H. Nicodemus, with about a dozen present, an anointing service was held. Bro. E. B. Hoff, assisted by Bro. Nicodemus, officiated. It was a service long to be remembered by those present, because of the sacred spirit of the meeting. Such freedom was felt that a number gladly gave testimony and confession, and with united hearts we shared their sorrows, with a glad hope in the promise of James 5: 13ff. Bro. Hillery himself said:

"It will soon be forty-eight years that I have been preaching, having commenced when I was twenty-two years old. In that time I have faced a great many dangers. I have been cornered by mobs, and wicked men have waylaid me after night. I have had many sore trials, many temptations, but my time had not yet come. Now I have been here and have been anointed. I am glad; not because my work is so nearly done, but because of the superintending care of the Lord all through my life. I have been graciously kept by the mercies of Jehovah. He has been very faithful to me. Now I want to say, like Polycarp, 'Why should I deny him when he has been so faithful to me?'

"Our meeting here today has been wonderful to me. I can not express it. Like Jacob of old I feel like raising my Ebenezer here, and laying upon it my life, all that I have and all that I expect to be."

Bro. Hillery's trip has been very wearisome, but his strength and that of those with him is graciously given by the Father. My only hope for their safe arrival is the blessing promised in the anointing. God, the Creator, is also, most graciously, the Upholder and Father. Yet it may make a difference if, as you read this, you breathe a quiet prayer in his behalf and in behalf of the family, especially the sick daughter who must remain so far away from her devoted father and her little son. Bro. Hillery is now at his home in West Goshen, Ind.

Georgiana Hoke.

3435 Van Buren St., Chicago, Ill., Aug. 26.

CINCINNATI, OHIO.

We preached our first sermon in this city on the first Sunday in July. We found the doors open and the little band of workers willing for services. The building in which we are holding services is handsome and well equipped. It is located at 4167 Hamilton Avenue, on one of the most public streets of the city. It is a little over a block from the Postoffice, a block from the City Library, and a stone's throw from the C. H. and D. R. R. Station. All these places are easily reached by urban and interurban lines.

The field here is promising, though, like all our city mission work, we are confronted with many problems. We need more laborers. May the good Lord fill us with a tireless passion for these souls, and may we lay it upon the hearts of others to help us, that he may send us consecrated men and women, who are willing to live the Gospel! Those who have a desire to save souls will find their zeal in the work increased here by effort, prayer and practice.

All who may desire to come to the city, to help along in the good work and, at the same time, get into business, will find this a good place. This is one of the greatest manufacturing centers in the country. Hundreds of shops are calling for laborers. Most of her great enterprises are financed by local capital, thus making the city singularly independent of the fluctuations of other money markets.

The city is as great in sin as it is great commercially. If we conquer for Christ, we must do it in the Yankee's fashion,—we must take men one by one and convert them by the power of God's Holy Spirit. Otherwise the great masses will remain practically untouched.

Our Sunday-school is doing well, with an enrollment of fifty. Bro. Chas. Knoepfle is the superintendent. In the Christian Workers' Meeting and the preaching services, each Sunday, the number is some higher. There are a number of members and friends living in this city who would likely become interested in the church if they knew of our location. This unfortunate condition with us would be rectified if others, who have sons and daughters, brothers, sisters and friends living in the city, would promptly notify us of the number and street on which they live. We would call on them and get them acquainted with the members and in touch with the church work of the city. John W. Miller.

4152 Chambers Street, Cincinnati, Ohio, Aug. 22.

SOUTHERN OHIO SUNDAY-SCHOOL MEETING.

Aug. 13, early in the evening, Bro. W. B. Stover addressed a large congregation on the subject of "Missions." On Wednesday morning, at 8 o'clock, the Moderator, Bro. B. F. Sharp, called the meeting to order. The large house of the Salem congregation was soon filled to its utmost capacity. Many stood at the doors and many more could not get near. The pressure soon came for an overflow meeting, of which Brethren Isaac Frantz and L. A. Bookwalter took charge. A part of the program given in the house was rendered outside. Thus all were richly fed.

Immediately after dinner the delegates were all assembled at one place, and the items of business were soon disposed of. We were then ready to enter upon the program of the afternoon. This proved to be as interesting as the forenoon session. We appreciated the letters of greeting from our missionaries whom our schools are supporting,—Bro. Pittenger in India and Bro. Bright in China. Again the house proved too small,—there being about 1,800 people present.

In the afternoon we secured Bro. Geo. W. Flory to preach to the people in an overflow meeting. The Stovers proved quite helpful to the meeting. Their songs in Gujerati were much appreciated by all. They also sang to the people who could not get into the church.

This was the largest and, as many think, the best Sunday-school meeting we have ever had. It was the fourteenth Sunday-school meeting for our State District. The climax of the meeting, as we view it, was reached near the close, when we decided to support another missionary on the foreign field.

Thus another great day of blessings for our workers closed, our hearts having been filled, and our zeal and convictions renewed to do better and greater work for our Master. Chas. L. Flory,
District Secretary.

MANCHESTER CHURCH, INDIANA.

Sunday, Aug. 25, was a day full of good things for the Manchester church. Our Sunday-school always meets at 9:15. Following this, Bro. W. B. Stover spoke for nearly an hour to a large congregation on "The World Field." The discourse revealed a wide knowledge of mission work throughout the world, and left no doubt in the mind of any, of the need for more workers. An offering of $45.30 was lifted for foreign missions.

At 2:30 P. M. the Junior Department of the Christian Workers' Society have their meeting. Here the children are the officers, and do much of the work, directed by a few faithful sisters. For this meeting all the children were invited, and Bro. Stover gave a special talk to them. Many parents and others were also present. At the Christian Workers' Meeting, at 6:30, a brief missionary program was rendered, after which a talk was given by Sister Ella Brubaker. At 7:30 Bro. Stover preached on "Christian Stewardship." He made the matter so clear that all who would, could see the point.

An interesting feature of the afternoon service was the singing of several songs in Gujerati by the Stover family. The day was warm, and all the services covered about seven and a half hours, yet the attendance was very large and the interest splendid. We are very glad that our missionaries could be with us and can only say, "Come again." S. S. Blough.

North Manchester, Ind., Aug. 27.

DISTRICT OF MICHIGAN.

The annual Sunday-school, Ministerial and District Meetings for 1912, were held in the New Haven church, Gratiot County, Aug. 13-16.

This church is presided over by Eld. C. L. Wilkins, who, with his efficient crops of helpers, entertained their guests most hospitably. Here is the home of Eld. D. Chambers, a faithful pioneer, who is held in high regard by both church and community. This esteem is a partial reward to cheer their declining days. An inspiring feature of these meetings was the large representation of our aged fathers of Israel, who took an active part in the services. There were Elders David Baker, aged 82, Perry McKimmey, D. Chambers, I. F. Rairigh, and others. It was inspiring to hear them tell of their early struggles to preach the Gospel, when roads and swamps were well-nigh impassable. As these godly men told of the efforts required to lay the foundations of these churches in the Northland, many a resolve was made by younger men and women, to spend and be spent in this wonderful field of opportunity.

On the evening of Aug. 13 Eld. J. L. Mishler, of the Grand Rapids Mission, preached an interesting doctrinal sermon, in which he emphasized the necessity of teaching the whole Bible.

The Sunday-school program, on the day following, was carried out with nearly all the speakers present. Those who acted as substitutes, did their part cheerfully and well. Many helpful suggestions were given for the betterment of schools. There are twenty-eight schools in the District, nearly all of which were represented at the meeting. Sister Sarah Long, our District Secretary, gave a very encouraging report of our last year's work. A number of new schools were organized during the year.

The Christian Workers and Aid Society Work were helpful periods on the program. This is thought to have been the best Convention in the history of the District.

The evangelistic sermon in the evening, by Bro. C. H. Deardorff, of Harlan, was much appreciated.

In the Ministerial Meeting, the next day, the roll-call showed that we have sixty-six ministers, of whom thirty-four were present. We have twenty congregations, and twelve hundred members. The spirit of the meeting was excellent. Praise the Lord for these spiritual feasts, which give renewed zeal, courage, and inspiration to the faithful workers in this large field! Many of our churches are in their infancy, and know what isolation means. The Lord be praised for our faithful ministers who are laboring in these new fields! May the Lord bless the faithful ones also who have been laboring so earnestly in the older parts of the District.

In the evening we met for consecration service, after which, Eld. Mishler gave us a view of the work at Grand Rapids. Eld J. E. Ulery spoke of the work of the State Missionary Committee. The need of more workers was emphasized. Eld. S. M. Smith spoke on "How Encourage Missionaries," and Eld. C. L. Wilkins addressed us on "Michigan in the Foreign Field." Both emphasized the practical side of missions, in praying, giving and going. An offering of $51.48 was taken for the District work.

Aug. 16 the Conference convened at 8 A. M. After the opening exercises, presided over by Eld. Wilkins, the retiring moderator, Eld. John Heckman, of Polo, Ill., led in prayer. The roll-call showed that of our twenty churches, eighteen were represented by delegate, and two by letter. There were twenty-eight delegates present,—the largest representation the District has yet had. The organization was as follows: Eld. W. B. Neff, Moderator; Bro. C. H. Deardorff, Reading Clerk; Bro. I. G. Blocher, Writing Clerk. In the beginning of general business, there were given several reports of committees, to whom special work had been assigned by last year's meeting. Several queries, mostly of local interest, came before the meeting. One paper, asking that the salutation be omitted between the supper and communion, was accepted, and passed to Annual Meeting. Eld. S. M. Smith, of the Thornapple church, will represent our District at Winona, in 1913, Eld. W. B. Neff, of the Beaverton church, alternate. The District Meeting of 1913 will be held at Onekama.

Eld. Heckman, who was with us throughout the meetings, lent much inspiration to the week's work.

The Lord bless his work of soul-saving in Michigan, in the Brotherhood, and in the whole world!

Prescott, Mich., Aug. 22. Laura A. Blocher.

THE WHITE ROCK CHURCH, N. DAK.

Only about thirty-five miles east of the city of Minot, and about twenty-seven miles east of Surrey, on the G. N. R. R., is the little town of Denbigh. Less than three miles to the northwest is a beautiful white church, erected for the worship of God by the White Rock congregation. It is bounded on the west by the Surrey church, with five ministers; on the east, by the York church, with four ministers.

This little white monument, erected for the glory of God, is well equipped inside and outside. It has good furniture and is well heated. It is situated amidst broad fields of fast-ripening grain, ready to be harvested. It is in a settlement of splendid Americans, with big hands and hearts, but it lacks one thing,—it needs a pastor who lives among the people.

Having received several urgent calls from the White Rock church, I responded to their call Aug. 13. They conferred on me the great privilege of unlocking the little white monument for the first time since the fall of 1911, so that the people might come in and worship. While we did not have a big crowd out, we had a good meeting, with more than thirty present. They have good, honest hearts,—the kind that was ready to accept the "Good Master" when he preached. They were very attentive and responsive to the touch of the Spirit. May these good, honest hearts, who were so anxious for the reopening of the White Rock church, keep the doors open, so that the people may come in and worship in God's name and to his glory! May the fire on the altar be kept burning, is my prayer! J. M. Myers.

Minot, N. Dak., Aug. 22.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Bright-Stauffer.—By Eld. Jessa Stutzman, at the home of the bride's father, Aug. 21, 1912, Eld. J. C. Bright, of Brookville, Montgomery Co., Ohio, and Sister Hettie Stauffer, of Arcanum, Darke Co., Ohio.—Ruth Delk, R. R. 4, Arcanum, Ohio.

Harrison-Molsbee.—By the undersigned, at the home of the bride's parents, Aug. 18, 1912, Mr. Alford T. C. Harrison, of Munster, Tex., and Miss Effie C. Molsbee, of Nocona, Tex.—J. A. Miller, Manvel, Tex.

Minnich-Forney.—By the undersigned, at Lordsburg, Cal., Aug. 21, 1912, Bro. Levi Minnich, of Greenville, Ohio, and Sister Susie Forney, of Lordsburg, Cal.—Joseph W. Cline, 390 Kingsley Avenue, Pomona, Cal.

Pike-Springer.—By the undersigned, at the home of the bride's parents, Brother and Sister Mart Springer, of Abilene, Kans., Aug. 14, 1912, Herbert J. Pike and Gertrude B. Springer, both of Abilene, Kans.—J. F. Hantz, Abilene, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Basore, Sister Susan, died in the Ft. McKinley congregation, Ohio, Aug. 10, 1912, aged 66 years, 4 months and 9 days. She was of a family of nine children. Two brothers and three sisters survive. At the early age of eighteen she gave her life to the cause of the Master and lived a consistent life. A few weeks before she died she called for the anointing service. Services by Brethren John Smith and A. L. Klepinger.—Jesse F. Coy, 320 West Third Street, Dayton, Ohio.

Burgard, Bro. Peter, born in Pennsylvania June 13, 1837, died Aug. 5, 1912, near Warrensburg, Mo. He was married to Martha Danner near Astoria, Ill., where he lived many years. To them were born thirteen children. Six of them preceded him to the better land. He is survived by his companion and the other seven children. He was chosen a deacon in about 1878, and was elected to the ministry in 1881. He was never very active in preaching, but his every-day Christian life was a sermon in righteousness to his fellow-men. He was buried at Centerview, Mo. Services by the writer. Text, Num. 23:10. —D. L. Mohler, R. D. 15, Leeton, Mo.

Cole, Sister Elizabeth, daughter of John C. and Rachel Cripe, born in Ross township, Clinton Co., Ind., Aug. 30, 1849, died July 31, 1912, aged 62 years, 11 months and 1 day. She moved with her parents to Michigan township in 1864, and was united in marriage to Samuel D. Cole Jan. 24, 1866. Three sons and five daughters were born to this union. She is survived by her husband, two sons and four daughters. At the age of fifteen years she united with the Church of the Brethren, and lived and died in that faith. In her home she will be missed. Services at the M. E. church in Boyleston, Ind., by Bro. Joseph F. Spitzer.—Nathaniel Cripe, Hillisburg, Ind.

Dilling, Bro. Adam Earl, son of Bro. Daniel and Sister Mary Dilling, of Carroll County, Ind., was born in Tippecanoe County, Ind., Nov. 16, 1881, died of tuberculosis in Carroll County, Ind., Aug. 17, 1912, aged 30 years, 9 months and 1 day. May 12, 1910, he was united in marriage to Sister Maude Snoeberger, of Carroll County, Ind. To them were born twin daughters March 7, 1911. He is surivived by his widow and two daughters, his father and mother, four brothers and five sisters. He united with the Church of the Brethren Nov. 8, 1903, and remained a loyal and faithful member to the close of his life. He called for the elders and was anointed. Services by Eld. G. B. Heeter, at the Monticello church. Text, 2 Tim. 1:12. Interment in the cemetery adjoining.—J. G. Stinebaugh, R. D. 3, Camden, Ind.

Good, Sister Catharine, died at her home near Mill Creek church, Va., Aug. 21, 1912. If she had lived till Sept. 1, she would have been eighty-six years old. Sister Good was a faithful member of the Church of the Brethren for many years. Eight children and two stepchildren survive her. Interment in the Mill Creek cemetery. Services by Brethren H. C. Early and C. E. Long. The funeral text, chosen by Sister Good, was John 17:4.—Pearl M. Showalter, North River, Va.

Ike, Friend Rasmus Knudeson, born in Norway in September, 1849, died at his home near Froid, Mont., Aug. 5, 1912, after an illness of several months, aged 62 years, 11 months and some days. In 1878 he was married to Sarah Peterson. To this union were born three sons and three daughters. One daughter preceded him. His was the first funeral preached in the new church erected by the Medicine Lake Brethren, and the first interment in the new cemetery. Services conducted by the writer, assisted by Bro. J. E. Keller.—Wm. H. Eller, Froid, Mont.

Jones, Bro. Chas., died of dropsy, aged 38 years, 2 months and 28 days. He united with the Church of the Brethren in 1887, under Bro. S. N. McCann's preaching. He leaves a wife, six children, his mother, one sister and two brothers. He was a son of J. G. Jones, who died at Conway Springs, Kans., a few years ago. His wife being a member of the Methodist church, the funeral services were held by the pastor, Mr. Perkins, of the Methodist church, and Bro. A. J. Smith, of the Brethren church, from the Brethren churchhouse at Conway Springs.—J. J. Bowser, Conway Springs, Kans.

Kimberly, Mrs. Clara B., wife of Winn Kimberly, born in Defiance County, Ohio, Dec. 13, 1882, died at her home near Portis, Kans., Aug. 16, 1912, aged 29 years, 8 months and 3 days. She moved with her husband and family to Smith County, Kans., in the spring of 1911, in the bounds of the Norka Solomon church. She leaves her husband, three children, an aged mother, three sisters and five brothers. Short services were held at the home of the deceased by the undersigned, after which the remains were taken to her old home in Ohio for interment.—I. S. Lerew, Portis, Kans.

Mellinger, Sister Lucinda, born in Harrison township, Elkhart Co., Ind., July 25, 1852, died in Goshen, Ind., Aug. 16, 1912. She was married to John C. Mellinger Aug. 4, 1870. To this union four daughters were born. One died in infancy, another married, leaving a little son, seven months old, to the tender care of its grandparents, with the request that he be brought up in the Church of the Brethren, and become a true and earnest missionary. Sister Mellinger prayed for health that she might be permitted to fulfill her daughter's last request. For ten brief years she earnestly labored. Even when disease had done its work and the death angel called, she still clung to the hope that she would live to fulfill the desire of her heart. She was a member of the Church of the Brethren for thirty years. By her loyalty to the church, her cheerful and helpful life, her devotion to her family and friends, her consistent Christian character, and her kindness to all, she cheered the lives of many.—(Mrs.) Lizzie J. Slyter, Goshen, Ind.

Miller, John Philip, born in Phillipsburg, Ohio, Jan. 16, 1864, died in the bounds of the Salem congregation, Ohio, Aug. 16, 1912, aged 48 years and 7 months. He was united in marriage to Dora Hall Oct. 16, 1889, to which union were born two sons and three daughters. One son preceded the father in death. Bro. Miller united with the Church of the Brethren a short time before he passed away. He leaves a wife, four children and two brothers. Services at the central house by

Brethren Samuel Snell and Wm. Minnich. Interment in the Warner cemetery.—Josephine M. Folkerth, Union, Ohio.

Myers, Mr. Jonathan, died Aug. 20, 1912, at his home on John Street in the city of Westminster, Md., aged 79 years, 10 months and 9 days. He is survived by four sons and three daughters; also one brother. His father and mother were both members of the Church of the Brethren, and close relatives of our elder, Bro. Uriah Bixler. Services by the writer in the Meadow Branch church. Interment in the adjoining cemetery.—W. E. Roop, Westminster, Md.

Ober, Bro. David, died at his home near Greentree, Pa., Aug. 15, 1912, from injuries sustained in being dragged by a mule. He lived less than one day after the accident. He is survived by his parents, one brother and one sister, all members of the Church of the Brethren. Services at Greentree by the Brethren. Text, Prov. 27: 1. Interment in the Chiques cemetery.—S. R. McDannel, Elizabethtown, Pa.

Pote, Sister Sarah, born near Claysburg, Pa., Feb. 12, 1834, died at Baker's Summit, in the bounds of the Woodbury congregation, Bedford Co., Pa., Aug. 17, 1912, aged 78 years, 6 months and 5 days. She was married to Jacob B. Pote many years ago. This union was blessed with one son and one daughter. The son died in infancy. She is survived by her husband and daughter; also one brother, whose home is in California, and two sisters, one the wife of Eld. Levi Rogers. Sister Pote united with the Church of the Brethren many years ago, and always lived an upright Christian life. Her seat in the sanctuary was seldom vacant. Though her eyesight failed, so that she was almost blind, it did not hinder her from attending church services. She was a loving and faithful wife and mother, loved by all who knew her. The church loses a strong pillar, and the community a good neighbor. Services in the Holsinger church by Eld. F. C. Dively, of Claysburg, Pa. Text, John 11: 28. Interment in the cemetery near the church.—Annie L. Dively, Claysburg, Pa.

Retallick, Sister Ida, born July 29, 1886, died at her home, 472 South Dowart Street, Lancaster, Pa., Aug. 12, 1912, aged 26 years and 13 days. She was a sufferer for nearly one year from a complication of diseases. She was a member of the Lancaster City church. Her husband and three children survive. Services at her late home by the writer, and at Kreiders church, at Manheim, by Eld. Hiram Gibble and Bro. Nathan Fahnestock. Text, Rev. 22: 12. Interment in the cemetery near the church.—H. B. Yoder, 343 North Charlotte Street, Lancaster, Pa.

Shellenberger, Mrs. Catharine, daughter of Joseph and Hannah Shellenberger, of Juniata County, Pa., born Oct. 2, 1826, died at Covington, Ohio, July 31, 1912. She was the eldest of a family of eight children, four of whom are still living. She was married to Jacob Shellenberger Jan. 1, 1854, and became a mother to his children, David, William, Rose, James and Emma. Soon after coming to Covington, Ohio, she, with her husband, united with the Church of the Brethren. She was the mother of eight children. Three children survive her. She was a most faithful member of the Covington church, and died in the triumphs of faith. Services by Brethren Geo. W. Flory and D. L. Wine.—Elizabeth D. Rosenberger, Covington, Ohio.

Sollenberger, Bro. Michael, one of a family of fifteen children, three of whom died in infancy, was born in Franklin County, Pa., Sept. 18, 1839, and died Aug. 18, 1912, in the bounds of the Franklin Grove church, Ill., aged 72 years, 10 months and 28 days. Services by Bro. O. F. Shaw, of Dixon, Ill. The body was then brought to Naperville, Ill., where Bro. Sollenberger had formerly lived. Here funeral services were conducted by the writer. Text, Psa. 91: 14-16. Interment in the Naperville cemetery. In about 1860 Bro. Sollenberger was married to Sarah Etter. To this union were born twelve children, nine of whom are living. In 1880 this union was broken by the death of his wife. In 1891 he was married to Lizzie Weigle. He is survived by his wife, one brother, one sister and nine children. For more than fifty years the deceased was a faithful, consistent and devoted member of the church. For about fifty years he served the church as an efficient official in the deacon's office. His noble, self-sacrificing life won for him the respect of all—I. R. Beery, Naperville, Ill.

Spangler, Bro. Martin, died at his home in Raleigh County, W. Va., Aug. 13, 1912, aged 34 years. He was a member of the Church of the Brethren for a number of years. Bro. J. S. Zigler and the writer met in his home about three weeks before his death, and at his request anointed him. While in his home, Bro. Spangler expressed that he was in a good condition spiritually. He leaves a wife and three children. Services by Bro. J. A. Riner. Text, Amos 4: 12.—Lewis M. Clower, Gatewood, W. Va.

Stiltonpole, Sister Margaret, of near Mt. Pleasant, Pa., was run down and instantly killed by an electric car Aug. 14, 1912, aged 50 years, 6 months and 6 days. Sister Stiltonpole was a faithful member of the Church of the Brethren for years. Services by the undersigned. Text, 2 Cor. 5: 1.—B. B. Ludwick, Mount Pleasant, Pa.

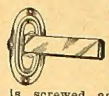
Stiltonpole, Bro. Peter, killed by falling July 10, 1912, aged 39 years. He leaves a wife and many children, besides his mother, brothers and sisters. Services by the undersigned at the Mount Joy church. Interment in the cemetery near by. Text, Matt. 24: 44.—B. B. Ludwick, Mount Pleasant, Pa.

Whitehead, John M., born in Montgomery County, Ohio, Dec. 14, 1833, died at the home of his son, W. Franklin, Aug. 12, 1912, aged 78 years, 7 months and 28 days. He was married to Sarah Smith Oct. 21, 1858. To this union were born three sons and three daughters. He is survived by five children. His wife died Nov. 6, 1907. He united with the Church of the Brethren in 1859. Services at the Maple Grove church, New Paris, Ind., by Bro. Walter Warstler.—(Mrs.) Edith Warstler, 126 Wilson Avenue, Goshen, Ind.

Wiedman, Bro. Frederick W., born in Germany July 8, 1836, died of old age Aug. 9, 1912, aged 76 years, 1 month and 1 day. Bro. Wiedman came to America July 11, 1855, locating in Montgomery County, Ohio. He was united in marriage to Susanna Proutz Aug. 17, 1862. One daughter was born to this union. In 1866 death dissolved this union. On Nov. 10, 1867, he was united in marriage to Sanora Beery. To this union were born five children. One daughter preceded him. In March, 1880, Bro. Wiedman and family came to Grand Island, Nebr., at which place they lived until May, 1896, when they moved to Longmont, Colo. Then they moved to Denver, Colo., in February, 1907, where he lived until his death. At the age of twenty-eight he united with the Church of the Brethren, and served the church as deacon until 1890, when, because of his faithfulness to duty, he was called to the ministry, in which office he served faithfully until death. He received his education in the colleges of Germany, and as a student was a profound thinker. He had memorized a large portion of the Bible. The deceased was a kind, loving father and husband, loved and respected by all who knew him. He leaves a wife, five children and one brother. Services by the writer, assisted by Eld. L. F. Love. Text, 2 Tim. 4: 6-8. Interment in the Crown Hill cemetery, Denver.—John A. Robinson, 1109 South Washington Avenue, Denver, Colo.

Wolfkill, Sister Susan, nee Fitz, born Nov. 13, 1838, died July 11, 1912, aged 73 years, 9 months and 23 days. Her death was due to cancer of the liver. At the age of eighteen years she became the wife of Jno. R. Wolfkill, who died about five years ago. To this union were born seven children, four of whom are living. She is also survived by one sister and two brothers. She lived practically all of her life in and around Waynesboro. She was sick about seven months, and longed to be with him who was so dear to her. Her life was one filled with loving and tireless service for others, and was endeared to all who knew her. She was a member of the church for many years, having accepted Christ long before her marriage. Services at the home of her daughter, Mrs. Geo. W. Noll, N. Franklin Street, conducted by Eld. C. R. Oellig and Bro. H. M. Stover. Interment in Burns Hill cemetery.—D. B. Mentzer, Waynesboro, Pa.

Picture Roll Bracket



Suspend the roll from the wall so that the leaves may be quickly and conveniently turned. The bracket consists of a metal fixture which is screwed against the plaster of the wall or where more convenient, to a post, door or window jamb. Attached to this is a hollow, swinging arm. This arm is a sheath in which a portion of the wooden frame of the Picture Roll is forced, holding it firmly in a horizontal position, either against the wall to the right of the bracket or to the left of it, or at any angle with it. The swinging and turning takes but an instant. No other plan is so quick or convenient. When not in use the chart is always out of the way. **Price 25c postpaid.**

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

BEAUTIFUL BIBLE STORIES
FOR BOYS AND GIRLS

It is often a question with mothers what to do with the children on Sunday afternoons. Here is a book of pleasure and profit for young persons on Sabbath afternoons, of Bible stories, as told by AUNT PRUDENCE.

Beginning at the Creation it takes the reader through the Bible in fifty-two chapters, one for each Sunday in the year. Each day's reading is followed by a series of questions, which helps to recall and impress upon the mind, the Bible truths learned. It is a book that will be read over and over again. It is profusely illustrated with new, magnificent lithographic plates in colors, full page half tones and many other beautiful engravings. 254 pages printed on heavy paper and bound in cloth. Title and illustration stamped on cover. **Price,** **$0.60**

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

LORDSBURG COLLEGE
OPENS SEPT. 10
Nineteen-Hundred-Twelve

Just the School you are looking for

LOCATED in the quiet little city of Lordsburg with its ideal climate, free from the severe winters of the North; where flowers bloom the year round; where orange and lemon trees are loaded with ripe fruit in January; in a town free from saloons and resorts; and where the moral and spiritual surroundings are of the best.

The faculty is capable: the work of the Institution is accredited by the State.

The following courses are offered: College; Academy; Bible; Commercial; Music; Expression and Art.

Write for catalogue. Address

LORDSBURG COLLEGE
Lordsburg, California.

ONESIMUS
The Runaway Slave

By Eld. H. B. Brumbaugh.

¶ A new book of 159 pages in which we have presented a charming story of the days of Paul the Apostle. Many years have been spent in bringing together the material for this fascinating and realistic sketch of Onesimus and his experience among the Christians of Colosse and Rome.

¶ After a careful perusal of this book you cannot but have a new interest in Paul and his several Epistles. In fact you have here an interesting and entertaining Commentary on the Epistle of Paul to Philemon.

¶ This book will be read with interest and profit by hundreds of young people and every student of the New Testament will enjoy every one of its nineteen chapters.

Cloth bound. Artistic side title. Clear type. Short chapters.

Price, postpaid, ...75 cents

BRETHREN PUBLISHING HOUSE.
Elgin, Ill.

HOME DEPARTMENT
of the
Sunday School

The need of the Home Department is not limited to any locality. It is needed in every church no matter where that church may be. It is sadly needed in the great metropolis, with its unchurched millions. It is needed in the towns with their thousands outside of the Sunday-school. It is needed in the village and rural communities, where only a few are indifferent. It is needed in your school. It will work in every community whether city or country, where one or more persons are out of the Sunday-school.

OUR FIFTY-CENT HOME DEPARTMENT OUTFIT.

50 Home Department Leaflets, for use of Visitors in soliciting Members,	$0.25
50 Membership Cards,	.15
100 Student's Record and Offering Envelopes	.30
5 Visitor's Record of Canvass,	.05
5 Visitor's Quarterlies and Yearly Report Book,	.05
1 Home Department Superintendent's Report Book,	.02
6 "What, Why and How of the Home Department," for Superintendents and Visitors,	.30
Total,	$1.12

The Above Outfit for Fifty Cents.

If you are about to organize a Home Department of not over fifty members and five Visitors this outfit contains the supplies usually needed for the first year, with the exception of Lesson Quarterlies.

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FIGHTING THE TRAFFIC
IN YOUNG GIRLS

BY ERNEST A. BELL

UNDOUBTLESS the reading of this book will be a revelation to many. The fact that young girls have been and are being sold and made slaves for immoral purposes is not as yet generally known. This vile traffic has been but recently fully exposed. In this book the facts and horrors of it have been compiled. It tells also of the fight that is being waged against this iniquitous business. Many a young girl who has in times past disappeared never to return became the victim of such as make it their business to buy and sell innocent girls.

ARE YOU INTERESTED?

If you have boys and girls you want to know about the pitfalls that are set for them and be able to prevent their being entrapped. Everyone who is interested in the welfare of the rising generations should read this book. To be forewarned is to be forearmed. This book will do it. It also contains much helpful advice to fathers, mothers, sons and daughters.

The book contains over 500 pages, also 32 half-tone engravings, and can be had in either cloth binding, $1.50, or half morocco, $2.00.

WE WANT AGENTS EVERYWHERE

to sell this book. It is a ready seller, and we have a special proposition to make to you. Write us for terms. There is money in it for you and great good to be accomplished in behalf of the girls and boys in city and country.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

CREATION, TIME AND ETERNITY
By J. S. SECRIST

A book devoted to the unfolding of the great fundamental truths as found in science, nature and revelation. The work comprehends a large and most important field of research. Creation, Time and Eternity are subjects fraught with tremendous interest to every member of the human family. The author, evidently, has given much time, thought and research to these subjects. The headings of the chapters as here given, indicate to the reader the contents of the book:

Genesis and Geology Compared; the Origin of Man; the Age of Man; the Seven Covenants; the Seven Kingdoms of the World; Typology; the Church in Bondage; From Egypt to the Promised Land; the Forty Years' Wandering in the Wilderness; the Period of Time from the Conquest of Canaan to the Close of the Age of Types; the Cycles of Time; the Sabbath Year; the Jubilee Year; Revelation; the Threefold Life of Man and Its Powers.

The book is just out. It will interest you, give you much useful information and do your mind and soul good.

311 pages, good white paper, substantially bound in black cloth, title stamped on front cover in gilt.

PRICE, PER COPY, POSTPAID, $1.65.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—

Falling and Rising, ...569
The Mission Board Meeting, ...569
Obeying from the Heart, ...569
Dyspepsia (H. B. E.), ...569
The Value of Long Life, ...570
Immodest Attire, ...570
Some Fruits of the Church, ...570
The Church of the Future, ...570
Needing More Light, ...570
Talking on the Right Side, ...570

Essays,—

The Pastoral Visit. By David M. Adams, ...562
Thou Hast Not Lied Unto Men but Unto God.—Acts 5: 4. By S. N. McCann, ...562
Preaching the Gospel. By Quincy Leckrone, ...562
The Atonement. By Marie Jasper 563
The Intrinsic Value of Baptism. By Paul Mohler, ...563
Seven C's and Character: Corn and Character. By J. A. Clement, ...564
The Kingdom of Christ. By Samuel Weimer, ...565
The Widow's Mite. By Peter Brower, ...565

The Round Table,—

A Model Deacon.—Wilbur B. Stover. Jewing.—Mary Beam. Gleanings from the Book of Ruth.—John R. Snyder. "Be Careful What You Say."—Jacob H. Hollinger, ...566

Home and Family,—

Fathers.—Elizabeth D. Rosenberger. Bitter Medicine. —Eleanor J. Brumbaugh, ...567

NOTES NOT CLASSIFIED

Statement.—Having only engaged with our District Mission Board to serve as their District Evangelist and Sunday-school Secretary during the summer, my work under their auspices will therefore close the last of September. After that time it is my purpose to continue in evangelistic work independently of the District Board. I will also take up some work along the line of local Bible Institutes. Any one desiring to make engagements with me for either class of work, may address me as below.—W. J. Barnhart, 2110 Irving Avenue, North, Minneapolis, Minn., Aug. 30.

Oberlin Mission.—Our members' meeting was held Aug. 18. The writer was chosen correspondent. Aug. 24 and 25 we enjoyed the visit of Bro. G. G. Canfield, District Sunday-school Secretary of Northwestern Kansas and Northeastern Colorado. He delivered two sermons and some Sunday-school talks, which were received with interest. All were built up spiritually. We expect to have a series of meetings and a love feast this fall, but have not set the time yet. Our Sunday-school attendance is good, and the interest is fine. —Letha Heckman, Oberlin, Kans., Aug. 29.

Beatrice church held a very pleasant members' meeting Aug. 10. Bro. A. D. Sollenberger was elected delegate to the District Meeting, with Sister Allie Eisenbise as alternate. One paper was sent to the District Meeting. We will hold our love feast Nov. 2, beginning at 6 P. M. Yesterday afternoon two dear young sisters were received by baptism, and in the evening Bro. Rothrock, our Sunday-school Secretary, gave us a very interesting and helpful talk on the Sunday-school, and also preached an instructive sermon. Bro. Sollenberger expects to leave this week to engage in revival work.—Allie Eisenbise, Beatrice, Nebr., Aug. 26.

Baker.—According to previous arrangement and announcement in these pages, Bro. C. A. Wright and wife, of Fostoria, Ohio, came to us Aug. 11 to assist us in a series of meetings. Bro. Wright did most effective work in the pulpit and also in the many calls he made in the community. People were impressed with the fact that some one was concerned about the welfare of their souls. Bro. Yancil Shrider, of the County Line church, led the song service. The meetings closed Aug. 26 with a good interest and much earnest thought, both on the part of the members and some who have not yet accepted the Savior. At present our minister and elder, Bro. G. A. Snider, is conducting a series of meetings in the Ross church, Mercer Co., Ohio. Bro. David Byerly, of Lima, Ohio, is to fill the appointment for us in his absence.—Blanche Lentz, Lafayette, Ohio, Aug. 30.

Bethel.—We enjoyed two inspiring talks on Sunday-school work Aug. 2, by our Sunday-school Secretary, Bro. Geo. G. Canfield. Our love feast, appointed for Sept. 7, has been put off on account of prevailing illness. We hope to hold it later in the fall.—Nellie Stambaugh, Arriba, Colo., Aug. 29.

Washington.—Bro. F. E. McCune, our District Sunday-school Secretary, came to us Aug. 13, and remained two weeks. He gave us fourteen Spirit-filled sermons. He gave a series of doctrinal sermons in such an humble and considerate manner that members of other denominations could not be offended. Although it was rainy and muddy a good part of the time, the attendance was good. Our love feast will be held Oct. 12.—Nora Gauby, Washington, Kans., Aug. 28.

Notice.—The District Meeting of Northeastern Ohio will be held in the Chippewa congregation, Oct. 3. The Elders' Meeting will be held Oct. 1, at 1 P. M., and the Misterial Meeting Oct. 2.—D. R. McFadden, District Clerk, R. D., Smithville, Ohio, Aug. 29.

Albright church met in council Aug. 3. Bro. James Brumbaugh presided. We decided to hold our love feast Oct. 20. Our Harvest Meeting will be held Sept. 1. Bro. Joseph Brumbaugh has been chosen to conduct the meetings.—Scott Johnson, R. D. 1, Roaring Spring, Pa., Aug. 29.

NOTICE TO THE DISTRICT OF NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA.

According to the decision of the District Conference, the books of the Mission Board will close for this year Sept. 20, two weeks before District Meeting. All church apportionments, Sunday-school assessments and endowment interest, that have not yet been paid, should be in the hands of the Secretary on the above-named date. Please be prompt in sending in your dues, as it will save the Board much extra work. H. C. Sheller, Secretary.

Grundy Center, Iowa, Aug. 28.

OUR NEW FIELD OF LABOR.

It is with some regret that we tender our resignation as pastor of the Goshen City church. With the same reluctance we cancel our engagements for several series of meetings which were promised for this year. This will result in a disappointment to some, but we are made to feel that we are not our own, "but the Lord's" and it seems that the "Macedonian call" has come once more from a much needed and neglected field. After a careful and prayerful consideration I am led to make the above statement, realizing, however, that it means work, as the opening is a new one. Nevertheless, a worker is needed, and we, as God's servants, should not insist upon the easy places in life, but present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service, fully consecrating ourselves to him, and willing to perform our portion of the command, "Go ye." We should place our life, our service, our all, at the feet of our Great Teacher and say, with the prophet of old, "Here am I, Lord, send me." If this is done, the isolated and new fields will be opened up, and the great reign of peace will soon dawn. In the future I will hold only a limited number of series of meetings each year. Those desiring our services for 1913 to 1915 should take up the matter soon. C. Walter Warstler.

902 Sutton Avenue, Grand Rapids, Mich., Aug. 27.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 11, 12, Washington, Wenatchee church.
Sept. 11, Oregon, at Ashland.
Sept. 20, Southern Iowa, Osceola church.
Sept. 20, Oklahoma, Panhandle of Texas and New Mexico, Hoyle church, Ames, Okla.
Sept. 25, Middle Iowa, Brooklyn church.
Sept. 25, 1 pm, Nebraska, at Enders.
Sept. 26, Southeastern Pennsylvania, New Jersey and Eastern New York, Greentree church, Pa.
Oct. 3, Northeastern Ohio, Chippewa congregation.
Oct. 3, 8 am, Northern Indiana, Salamonie Creek congregation.
Oct. 18, Northern California, Raisin.
Oct. 23, 24, Middle Missouri, Mineral Creek.
Oct. 25, 8 am, Northern Missouri, Holt County congregation, Squaw Creek church.
Oct. 25, Northwestern Kansas and Northeastern Colorado, Lowland church, Okla.

LOVE FEASTS.

California.

Sept. 21, Santee.

Illinois.

Sept. 14, Liberty.
Sept. 28, Romine.
Sept. 28, 29, Woodland.
Oct. 5, 5:30 pm, Big Creek.
Oct. 5, 6 pm, Shannon.
Oct. 19, Salem.

Indiana.

Sept. 7, 5 pm, Shipshewana.
Sept. 8, Ladoga.
Sept. 14, 2 pm, Fountain.
Sept. 21, 6:30 pm, Anderson.
Sept. 21, evening, Maple Grove.
Sept. 21, 5 pm, Somerset.
Sept. 26, White Church.
Sept. 26, Nappanee.
Sept. 28, 10 am, Upper Fall Creek, two and one-half miles east of Middletown.
Sept. 28, 2 pm, Ogans Creek.
Sept. 28, 3 pm, Santa Fe.
Sept. 28, Camden.
Sept. 28, 2 pm, Lower Deer Creek.
Oct. 5, 10:30 am, Buck Creek.
Oct. 5, 6 pm, Lower Fall Creek.
Oct. 5, 10 am, Huntington (country house).
Oct. 5, Bachelor Run.
Oct. 12, North Liberty.
Oct. 12, 6 pm, Beaver Creek.
Oct. 12, Palestine.
Oct. 15, Rush Creek.
Oct. 18, 5 p. m., Yellow Creek.
Oct. 19, Middlebury, Valley house.
Oct. 19, Fairview.
Oct. 19, 10 am, Cedar Lake.
Oct. 19, Portage, South house.
Oct. 19, 4 pm, Pine Creek, East house.
Oct. 19, Osceola.
Oct. 19, Union, five miles west of Plymouth.
Oct. 24, 5 pm, Plevna.

Iowa.

Sept. 13, 4 pm, Libertyville.
Sept. 18, 19, 2 pm, Panther Creek.
Sept. 21, 2 pm, South Keokuk.
Sept. 28, 3 pm, Monroe County.
Oct. 5, English River.
Oct. 5, Franklin, Decatur County.
Oct. 12, 13, 2 pm, Coon River.
Oct. 13, 6 pm, Muscatine.
Oct. 19, 2 pm, Dallas Center.
Oct. 19, Des Moines Valley.

Kansas.

Sept. 29, Independence.
Sept. 12, Kansas City Mission.
Sept. 21, Overbrook.
Sept. 29, Independence.
Oct. 5, Grenola.
Oct. 6, Altamont.
Oct. 12, 5 pm, Abilene, Navarre house.
Oct. 12, 4 pm, Topeka.
Oct. 12, White Rock.
Oct. 12, 5 pm, Kansas Center.
Oct. 12, Washington.
Oct. 12, 13, Olathe.
Oct. 19, Altoona.

Kentucky.

Oct. 19, Wolf Creek.

Maryland.

Sept. 21, Maple Grove.
Sept. 21, Sams Creek.
Sept. 21, 2 pm, Piney Creek, near Galt Station.
Oct. 12, 10 am, Beaverdam.
Oct. 12, 13, 10:30 am, Long Meadow.
Oct. 19, 1:30 pm, Monocacy.
Oct. 19, 2 pm, Locust Grove.

Michigan.

Sept. 14, 10 am, Harlan.
Sept. 14, 10:30 am, Crystal.
Sept. 21, 10 am, Sunfield.
Sept. 21, 10:30 am, Chippewa Creek.
Sept. 28, 10 am, Vestaburg.

Missouri.

Sept. 21, 3 pm, Wakenda.
Sept. 28, Deepwater.
Oct. 19, 2 pm, Dry Fork.
Oct. 19, Rockingham.

Ohio.

Sept. 14, Charleston Mission.
Sept. 14, 5 pm, Tuscarawas.
Sept. 21, Spring Run.
Sept. 21, 10 am, North Star.
Sept. 21, 6 pm, Loudonville.
Sept. 26, 10 am, East Nimishillen.
Sept. 28, 6 pm, East Dayton.
Oct. 5, 7:30 pm, Bellefontaine.
Oct. 12, 4 pm, Upper Twin.
Oct. 13, 7 pm, Sidney.
Oct. 16, 10 am, Brookville.
Oct. 19, 10:30 am, Wyandot.
Oct. 19, Wooster.
Oct. 19, 10:30 am, Black Swamp.
Oct. 19, 10 am, Prairie Creek.
Oct. 19, 10 am, West Nimishillen.
Oct. 19, 5 pm, Lexington.

Oregon.

Sept. 14, Ashland.

Pennsylvania.

Sept. 15, Leamersville.
Sept. 15, Hanover.
Sept. 22, 10 am, Claar.
Sept. 28, 29, 10 am, Lower Canowago.
Sept. 28, 29, 10 am, Lower Cumberland, Mohler house.
Sept. 29, Maple Glen.
Sept. 28, Lost Creek, Oriental house.
Sept. 29, 5 pm, Quemahoning, at Hooversville.
Sept. 29, Indian Creek.
Oct. 4, 5, Buffalo Valley.
Oct. 5, Elk Lick.
Oct. 12, 13, 1:30 pm, Antietam, Welty house.
Oct. 13, 5 pm, Norristown.
Oct. 18, Spring Run.
Oct. 19, 2:30 pm, Dunnings Creek, Holsinger house.
Oct. 19, 20, 1:30 pm, Upper Canowago, Latimore house.
Oct. 19, 20, 2 pm, Lost Creek, Freesprings house.
Oct. 19, 20, 1:30 pm, Marsh Creek.
Oct. 19, 4 pm, Pleasant Hill.
Oct. 19, 4 pm, Fork.
Oct. 26, 3 pm, Indian Creek.
Oct. 27, 6 pm, Clover Creek.

Tennessee.

Sept. 14, White Horn.
Oct. 5, 3 pm, French Broad.
Oct. 5, Mountain Valley.

Texas.

Sept. 21, Forth Worth.

Virginia.

Sept. 7, 8, 11 am, Redoak Grove.
Sept. 12, Pleasant View.
Sept. 14, Bell's Valley.
Sept. 14, 2:30 pm, Cedar Grove.
Sept. 21, 4 pm, Forest Chapel.
Sept. 21, 3:30 pm, Peters Creek.
Sept. 28, Linville Creek.
Sept. 28, 3 pm, Woodstock.
Oct. 19, Walnut Grove.
Oct. 19, 3 pm, Barren Ridge.
Oct. 19, Beaver Creek.
Oct. 19, 3 pm, Wakema Grove

Washington.

Sept. 14, Wenatchee.
Oct. 6, 6:30 pm, Tacoma.

West Virginia.

Sept. 14, Harman.
Sept. 15, Shiloh.
Sept. 28, Salem.
Sept. 28, Brick
Oct. 12, Beaver Run.
Oct. 19, Pine.
Oct. 19, Bethany, Antioch house.

Finger Posts on Life's Highway

Showing How to Succeed in Life

By JOHN T. DALE

A new book full of pointers which point in the right direction. A book for the young, the middle aged and the old.

The purpose of the author, in gathering the material, during many years, was to assist those who are striving to gain character, intellectual power, business success, and merited esteem of their fellowmen. Out of a long and varied experience he has been able to collect into this volume more than one hundred articles on that many different subjects, touching human life from almost every possible angle. It is not a novel nor a story, nor yet a long and dry treatise upon some abstract subject, but a collection of articles on everyday topics, written in language and style easy to be understood, making the points so clear that the way of a truly successful and happy life is more easily found. The book abounds in words of wisdom, caution and warning.

We have great hopes for the sale of this book, knowing that it will appeal to all classes with equal force, and be the means of accomplishing good wherever it goes. Should any of our readers be interested in taking an agency for it, write us at once. We can offer liberal commission. The book contains 620 pages, bound in cloth. Illustrated. Will be sent to any address, postpaid, for $1.50.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

Outline of the Book of Romans

By S. N. McCann

Minister, Sunday-school teacher, Bible student, get a comprehensive and intelligent grasp of the Book of Romans. This outline will be of great service to you. Nothing better of its kind, if as good, has been published.

The author of the outline has been a diligent and conscientious student of the Bible and has had long and varied experiences in the teaching of it. You get the benefit of his study and teaching.

40 pages bound in stiff paper covers. Price, postpaid, 15 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE FULL REPORT

OF THE ANNUAL CONFERENCE OF 1912

Should Be in Every Home

The Annual Conference at York, Pennsylvania, is one that will long be remembered and one that every member of the church will want to know about. This year's Report is of special interest and value to the members of the church.

These Reports from year to year form an important collection of reading matter which should be preserved in every family. Some queries of vital interest came before the Conference this year. Every speech made, with the name of the speaker, appears in full. Besides, all the speeches made at the Educational, Missionary, Sunday-school and Christian Workers' Meetings are reported fully.

This is the only source from which you can get a complete report of the meeting. Do you want to be informed regarding the rulings of the church? If so, order the Report. The matter in the Report is carefully indexed, making it convenient for reference.

Send in your order now. Price, 25 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE 1913 ALMANAC

Is being prepared now. Anyone wanting to place an advertisement in it should write us at once for rates.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., September 14, 1912. No. 37.

AROUND THE WORLD

Abounding Wealth.

Recent estimates of the wealth of the noted J. D. Rockefeller compute his entire possessions at the round sum of a billion dollars. He enjoys the distinction of being the only man now living who, with his own resources, would be able to cancel all the debts of the United States. Strange as it may appear, however, the "Oil King's" abounding wealth is unable to purchase for him supreme happiness, as he himself admits. When it comes to the things really worth while, here and hereafter, the poorest person on earth may be a millionaire of heaven's bounty. "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom, which he hath promised to those that love him?"

What Might Be Done.

Have you ever thought what might be done if the Christian professors, throughout the United States, were really alive to their opportunity and responsibility? We are assured by reliable authority that in the homes of professing Christians there is enough gold, silver, and other articles of value to build a missionary fleet of thirty thousand vessels, load them with Bibles, and, with the necessary missionaries, reach every part of the world within twenty years. This is not the idle fancy of a dreamer, but the sober fact of possibilities that actually exist and can not be gainsaid. When will the Christianity of our land arise to the full measure of opportunity afforded to practically every believer in this land of great privileges?

Commendable Action.

New York's Commissioner of Agriculture has launched out in a most commendable campaign of reform, regarding improper features connected with the average county fair. He has served notice upon all fair officials that improper shows and gambling must be rigidly excluded, if they expect to receive their share of the money appropriated by the State for the aid of purely agricultural exhibits. We trust that New York's example, in this work of reform, will arouse a similar sentiment in other States of the Union. If county fairs could be rid of all objectionable features, leaving merely the exhibition of agricultural products, it would be a most commendable change for the better. It is an end devoutly to be wished for by all earnest believers but, better yet, let there be united endeavors to bring about such a reform in all the States.

Further Bible Distribution.

It is a peculiar characteristic of all distinctively Christian efforts that they go on and on to higher and greater attainments. The Gideons, after distributing more than 100,000 Bibles in the hotels of America, are now preparing to launch out in a systematic campaign of Bible distribution in foreign lands. The various countries of Europe will be given attention first, and it is planned to distribute 2,000,000 Bibles there. As various languages are to be considered in an adequate apportionment of the Sacred Volume in Europe, this will, naturally, be a somewhat formidable task, but the Gideons consider themselves amply able, and abundantly willing to surmount any obstacle confronting them. How remarkable that the Living Word, after first coming to us from the East, should now, from the land of the setting sun, be sent eastward again, to bless anew the nations near the place where it was first made known and flourished!

Helping Those in Prison.

Cruelty and wanton infliction of pain have always been regarded as a most deplorable evidence of human depravity. Recently the penitentiary management in one of the Central States had trouble with its prisoners. Unfair discrimination, unfit food, and bad management in general brought about outspoken remonstrance. Instead of correcting the matters at fault, the prisoners were subjected to the most brutal punishment possible,—a method of suppressing just grievances entirely unworthy an enlightened people such as this nation claims to be. Quite different are the prison administrations of Arizona, Colorado and Oregon, which endeavor to appeal to the best there is in a man, and which, by the judicious application of the "honor" system, have attained most excellent results. Commendable, indeed, as is this method in its really humanitarian tendencies, its chief value is found in its reformatory power. Men, whom harshness and severity would never change for the better, are won by the fair treatment, and the trust placed in their honor. In the States above referred to hundreds of convicts are employed in healthful outdoor work, upon their word of honor not to escape, and seldom is the trust betrayed. The way of the transgressor is hard enough at best; why not make the return to a better life as easy as possible?

Hotels and Liquor.

At a recent convention of hotel men of the Northwestern States, held in St. Paul, the growing influence of the prohibition movement was greatly deplored, and best plans of checking its progress were seriously entertained. Apparently these men still labor under the mistaken idea that it is impossible to operate a hotel without a bar-room, just as it was thought, at one time, that the great plantations of the Southland could not be operated without slave labor. A better day has dawned for the southern section of our land, and so, too, our hotel men will learn, ere long, that,—financially and in every other way,—a hotel may be made to prosper without the iniquitous bar-room attachment. Ultimately the better class of travelers will refuse to patronize hotels that persist in selling liquor on their premises.

Appealing to the Ministry.

Recently a grand jury in a New York court was presented with a list of the cases which they were expected to consider and dispose of. Upon taking a closer view of the work before them, they were impressed with the marvelous increase of crime, as it is being revealed from day to day. Young men, and even mere boys, are seemingly lost to good influences, and the situation presented is one of grave import. In an open letter the jurors appeal to the ministry of all denominations of our land, imploring the gospel ambassadors to check the growth of crime in every way possible. Without, in any way, depreciating the value of foreign mission work, these jurors emphasize the imperative needs of the homeland. They claim that the "word in season" will be far more effective than the corrective agencies of the law,—an argument that has been proved true, not only by actual experience but also by the warning voice of Holy Writ.

Stricter Marriage Laws.

Growing laxity in the observance of the marriage vow has aroused the serious attention of the American Bar Association, and brought out their united request for stricter legal enactments. They urge the absolute prohibition of the so-called "common law marriage,"—a union in which the respective parties agree to live together by mutual consent only, and which hitherto has been tacitly recognized by the courts as a marriage in fact. The Association also requests that at least five days elapse between the application for a license and its issuance. It is suggested that such a period would afford opportunity for the investigation of the character and general fitness of the respective applicants, thus measurably insuring that the proposed union is entered under the most favorable conditions. Other much-needed provisions are also suggested, and it is to be hoped that the influential body of men, urging these changes in the marriage laws, will succeed in their most laudable endeavor.

Burbank's Genius Helping India.

It will be remembered that Mr. Luther Burbank, of California, developed a thornless cactus, some years ago, which, he hoped, might help to solve the fodder question in arid and drouth-stricken districts. Mr. Albert Norton, superintendent of the "Boys' Christian Home," at Dhond, Poona District, India, became impressed with the possibility of cultivating the thornless cactus as an emergency fodder during drouth periods, so common in that country. He obtained cuttings from Mr. Burbank, and, according to recent reports, is much encouraged by the success attained in at least some sections. Should the thornless cactus prove to be suited to the climatic environments of India, it would largely solve the problem of securing sufficient fodder during drouth periods. It would enable the villagers to save their stock when, otherwise, they would be compelled to dispose of it at a great sacrifice. How wonderful that, under the gracious providence of our God, man's genius can cause the most worthless and objectionable things of earth to become important factors of his industrial life! No less remarkable is the transformation by which the vilest sinner may become a member of the royal family, to be admitted to all the rights and privileges of Divine adoption.

Chinese Students in America.

Recently twenty-eight students from China arrived in the United States to enter educational institutions for a term of seven years. These students come from the Kwangtung Province of Southern China, and are supported by a yearly allowance which will amply supply their needs while pursuing their studies. While previous groups of students from China, during recent years, were supported from the Boxer Indemnity Fund, so graciously relinquished by the United States, the students above referred to are being supported by the Province sending them. We venture to say that the district in question never made a better investment than the present one, of sending her best and brightest sons to be educated in our schools. With thorough education and ample training, a broad field of usefulness will be opened to them in the homeland, amply refunding the entire outlay.

The Change of Rulers in Japan.

Some weeks ago we referred to the death of Mutsuhito, late Emperor of Japan, but not until Sept. 13 will the elaborate obsequies take place. The entire nation is deeply mourning the death of their beloved ruler. Every principal foreign country is also sending a representative to attest its sympathy in this hour of bereavement, and to be present at the last sad rites. Secretary of State, Knox, is representing the United States. It is hoped by peace advocates in both countries that his visit will be productive of much good, and tend to a better understanding between the two nations. While imposing funeral ceremonies will mark the burial of Japan's late ruler, he shares in his death the fate of the humblest of his subjects,—"The paths of glory lead but to the tomb." Encouraging, however, in this connection, is the latest report that the new Emperor proposes to celebrate his accession by granting a general amnesty to all prisoners confined because of political offenses, which would include the Korean Christians.

Catholics and Prohibition.

All doubts, as to the real attitude of Catholic leaders towards prohibition, are definitely disposed of by the recent editorial in the "Western Watchman," the leading organ of that church in the West. We are frankly told: "The 'Church' does not condemn the use of wine. She inculcates temperance in all things. . . . Those who have been preaching total abstinence for all, and have proclaimed prohibition as the crying need of our time, have been singing a false and jarring note in the chorus of reform. . . . It is the Holy Father's admonition to steer clear, in the future, of prohibition and all extreme views on the liquor question." It seems from the above that hereafter no help need be expected from the Catholic church in the promulgation of prohibition sentiment or legislation. What few "total abstinence" societies there may have been within its ranks will, undoubtedly, cease their activity, after being commanded by the Pope himself to "steer clear of prohibition." The infallible leader has delivered his ultimatum, and that, we suppose, defines the attitude of his people in regard to prohibition principles.

The Startling Poverty of Japan's Toilers.

We often quote the old saying that "one half of the world does not know how the other half lives," and yet few of us have an adequate conception of the frightful poverty which, according to Tokyo's leading journal, the "Asahi," prevails in the rural districts of Japan. Debt, hunger and destitution are a trio of factors in the prevalent distress, still more aggravated, we are told, by the excessive taxes of an ambitious government. No wonder the Japanese emigrate almost anywhere, provided even a meager subsistence is assured. Japanese economists are viewing with alarm the decadence of its agriculture, hitherto the chief industry of the country. Farm labor has so largely been drained by the growth of manufacturing plants and the increasing demands of the army and navy, that in many sections of Japan the farmers are greatly crippled for lack of help. This inability, properly to farm the land, results in decreased acreage and, consequently, decreased products. It is conceded by Japan's best-informed government officials that the heavy war debt, still largely unpaid,—together with the crushing taxes imposed upon the people in the maintenance of the many men and the large equipment required for army and navy,—is mainly responsible for the distressing condition of the toilers. How deplorable is the woeful cost of war, for even in a time of peace it levies a toll upon the toilers, much akin to the grinding bondage of Israel in Egypt!

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

It Is Well.

Yes, it is well! the evening shadows lengthen
Home's golden gates shine on our ravished sight;
And though the tender ties we try to strengthen
Break one by one—at evening time 'tis light.

'Tis well! The way was often dull and weary;
The spirit fainted oft beneath its load;
No sunshine came from skies all gray and dreary,
And yet our feet were bound to tread that road.

'Tis well that not again our hearts shall shiver
Beneath old sorrows once so hard to bear;
That not again beside death's darksome river
Shall we deplore the good, the loved, the fair.

No more, with tears betraying inner anguish,
Shall we bewail the dear hopes crushed and gone;
No more need we doubt or fear to languish,
So far the day is past, the journey done.

As voyagers, by fierce winds beat and broken,
Come into port beneath the calmer sky;
So we, still bearing on our brows the token
Of tempest past, draw to our haven nigh.

As sweeter air comes from the shores immortal,
Inviting homeward at the day's decline;
Almost we see where from the open portal
Fair forms stand beckoning with their smiles divine.

'Tis well! The earth, with all her myriad voices,
Has lost the power our senses to enthrall.
We hear, above the tumult and the noises,
Soft tones of music, like an angel's call.

'Tis well, O friends! We should not turn—retracing
The long vain years, nor call our lost youth back;
Gladly, with spirits braced, the future facing,
We leave behind the dusty, foot-worn track.

—Chambers' Journal.

The Pastoral Visit.

BY DAVID M. ADAMS.

In Three Parts.—Part Two.

THE true pastoral call can not be limited to a certain number within a given time. Circumstances must govern the frequency as well as the length of this part of ministerial service. There are the sick, who should be visited daily. There are cold and indifferent members who frequently need the personal attention of the Spirit-filled and wide-awake pastor. The bereaved, oppressed, and distressed, should be visited frequently. There are boys and girls whose spiritual welfare demands the touch of the devoted pastor, therefore it is not regular, periodical calls that are needed, but a call when occasion or circumstances require it.

The pastoral call is not a piece of red tape, or a thing that must take place with as much regulation and accuracy as the rising and setting of the sun. It is a holy service, to be rendered whenever the aid, assistance and prayers of one whose very life is devoted to the good of humanity, are needed.

Good judgment should be exercised in this important work. The proper consideration should be shown toward a family of meager means. It should be beneath the dignity of the pastor to impose upon the hospitality of those in poor circumstances. For him knowingly to enter into a home twenty or thirty minutes before meal-time, where only enough has been prepared for two or three, has its embarrassments on one hand, and evinces a lack of good judgment on the other. No matter how familiar he may be with his host, his lack of discretion is inexcusable. Even though his host may pardon his breach of etiquette, she is made to question his judgment,—a thing which he can by no means afford.

Let us be careful so as not to commit this inexcusable blunder. Better do without a meal than to embarrass a poor Christian mother. Better exercise judgment, even though it costs the gratification of the appetite. In Titus 1: 12 Paul speaks of certain men as being "slow bellies,"—much better rendered "idle gluttons." Now there are some such men living today. Among them is found the preacher who visits his members primarily for the sake of a good meal. Such are a burden to the poor and a general nuisance everywhere.

We should always think of the bodily comfort of those on whom we call. When the house is in a state of up-side-down-a-tiveness, and when you see the semiannual domestic calamity—housecleaning—is on, the best thing to do, it seems to me, is to have a short, friendly conversation, making sure to inquire about the absent members, then go your way, invoking God's blessing upon each member, and feeling that you did the best you could under the circumstances.

It should not be beneath the dignity of the pastor to fall in with the children for a few moments, while at play, so as to show them how he appreciates their childish sports. If he tactfully meets the children at such a time, he will never fail to command their respect while in the home, and he is on a fair way, if they are unsaved, to win them to the Master. Once he has the good-will of the child, he has found a vantage ground on which to work for its salvation. On the other hand, if he is not concerned about the child, he is not worthy of being an ambassador of him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." A pastoral call which neglects the children is not a pastoral call in the truest sense of the term. It is a failure just to the extent that those on whom the church of the future must depend, have been neglected.

Talking religion is not always absolutely essential to a true pastoral call. One of the main purposes of the pastoral call is to establish for the pastor a place in the family's affection. To get acquainted with all in the home, to speak a word of encouragement to each one present, to inquire about the absent ones and to say, "Send them my highest regards when you write," to manifest your great concern for the temporal and, above all, spiritual welfare of each, and to engage in a season of earnest prayer,—all this makes a pastoral call even though you may not have, strictly speaking, discussed a purely religious subject.

Jesting, of course, should, under all circumstances, be avoided. There are some people who enjoy foolish jesting, but the substantial, reliable, and real intelligent people of any community do not want a foolish jester for their spiritual guide. He who is commissioned to preach the Gospel of Jesus Christ, and direct the lives of God's people, should, by his manner of conversation, impress those with whom he converses with the reality and seriousness of the religion of Jesus Christ.

It should be remembered, however, that true religion brings to its devotees joy, peace, felicity, and concord. It is not characterized by moans, groans and great despondency. It is not a lugubrious look, but a smiling countenance.

Under certain conditions, pastoral calls should be permeated with mirth. Especially should the pastor "be of good cheer" in the presence of those disposed to be gloomy and despondent. "There is a gaiety which is born of the resurrection. There is a spontaneous and fraternal and cheery fellowship by which the pastor wins, masters and guides the home heavenward." A graveyard religion is a poor thing to recommend in any home. It is not of the apostolic brand. "Rejoice in the Lord always: and again I say, Rejoice."

A gossiping pastor is a positive injury to the cause and people whom he is called upon to represent. The overly familiar, excessively sweet, obtrusive pastor is a general nuisance and sure to be avoided, to a certain extent. He should, of course, be sociable, but he must know how far to go in his greetings and associations.

Cerro Gordo, Ill.

First Chapters of Genesis.

BY REV. DYSON HAGUE, M. A.,

Vicar of the Church of the Epiphany; Professor of Liturgics, Wycliffe College, Toronto, Ontario, Canada.

THE book of Genesis is in many respects, the most important book in the Bible. It is of the first importance because it answers, not exhaustively, but sufficiently, the fundamental questions of the human mind. It contains the first authoritative information given to the race concerning these questions of everlasting interest: the Being of God; the origin of the universe; the creation of man; the origin of the soul; the fact of revelation; the introduction of sin; the promise of salvation; the primitive division of the human race; the purpose of the elected people; the preliminary part of the program of Christianity. In one word in this inspired volume of beginnings, we have a satisfactory explanation of all sin and misery and contradiction now in this world, and the reason of the scheme of redemption.

Or, to put it in another way: The book of Genesis is the seed in which the plant of God's Word is enfolded. It is the starting point of God's gradually-unfolded plan of the ages. Genesis is the plinth of the pillar of the Divine revelation. It is the root of the tree of the inspired Scriptures. It is the source of the stream of the holy writings of the Bible. If the base of the pillar is removed, the pillar falls. If the root of the tree is cut out, the tree will wither and die. If the fountain head of the stream is cut off, the stream will dry up. The Bible, as a whole, is like a chain hanging upon two staples. The book of Genesis is the one staple; the book of Revelation is the other. Take away either staple, and the chain falls in confusion. If the first chapters of Genesis are unreliable, the revelation of the beginning of the universe, the origin of the race, and the reason of its redemption are gone. If the last chapters of Revelation are displaced, the consummation of all things is unknown. If you take away Genesis, you have lost the explanation of the first heaven, the first earth, the first Adam, and the fall. If you take away Revelation, you have lost the completed truth of the new heaven, and the new earth, man redeemed and the second Adam in Paradise regained.

Further: in the first chapter of the book of Genesis, you have the strong and sufficient foundation of the subsequent development of the kingdom of God; the root-germ of all Anthropology, Soteriology, Christology, Satanology, to say nothing of the ancient and modern problems of the mystery and culpability of sin, the Divine ordinance of the Lord's Day, the unity of the race, and God's establishment of matrimony and the family life.

We assumed from the start the historicity of Genesis and its Mosaic authorship. It was evidently accepted by Christ, the Infallible, our Lord and God, as historical, as one single composition, and as the work of Moses. It was accepted by Paul, the inspired. It was accepted universally by the divinely-inspired leaders of God's chosen people. (See Green's "Higher Criticism of the Pentateuch.") It has validated itself to the universal church throughout the ages by its realism and consistency, and by what has been finally termed its subjective truthfulness. We postulate especially the historicity of the first chapters. These are not only valuable, they are vital. They are the essence of Genesis. The Book of Genesis is neither the work of a theorist or a tribal annalist.—*The World's Crisis.*

The Opportunity of the Educational Board.

BY J. E. MILLER.

[Read before Conference of Schoolmen at York and Published by Their Request.]

THE appointment of the Educational Board grew out of a series of dissatisfactions with reference to the schools, as they were operated by the several boards of trustees, managers and faculties. By turning to the Conference Report of 1908, pages 15 to 17, we learn that seven main questions had come to the Conference through queries. These queries asked for relief along the following lines: (1) The Selection of textbooks. (2) Morals and Religion. (3) Ownership and control. (4) Care as to accepting reports of visiting committees. (5) Athletics. (6) The teaching of agriculture. (7) Direct supervision by the elders in the State District.

A study of these queries will show just what was wanted. The answer of the Conference is our present Educational Board, with instructions including

the following: "Sec. 5. All questions arising as to teachers, textbooks, courses of study, athletics, church government, morals and religion, in connection with the several schools, shall be referred to the Educational Board for decision." It must be apparent to all that though there was some ground for complaint against schools, there could not have been, from those who were fully informed on school matters, as much ground as these queries would indicate. But the queries came. The Educational Board is the reply.

At the Winona Conference another duty was laid upon the Educational Board. It was there ruled that before anyone may start a school he must first secure the permission of the Educational Board. Before that the rule had been that, in starting a school, permission should be secured from the local congregation, the State District, and the General Conference. These decisions, however, had but little weight with those who wished to open new schools and, as a rule, they were disregarded. If in the future these four steps in opening new schools should be adhered to, the Educational Board will doubtless do the church and the cause of education a good service, but will also incur the displeasure of the professional and amateur school starter. Should the present Conference grant the Board the privilege of sending queries direct to the Conference, that will open the way for advanced steps in its work.

It must be apparent that much of what is laid on the Board in section 5 can not be of a practical nature. To ask them to determine with reference "to teachers, textbooks, courses of study, athletics, church government, morals and religion," is biting off a pretty big piece to begin with. To do this properly it would be necessary for each of them to make a special and regular study of each of these questions. This they, perhaps, have neither the time nor the inclination to do, especially since four of them are not to be schoolmen and naturally are occupied with other problems and duties. And, remember, these questions can not be settled by merely passing a decision, nor can they be properly adjusted by those who are not in vital touch with these several problems.

Take a few illustrations. Courses of study can best be determined by each school for itself. There are the general principles along which courses of study are arranged. But each school must, in the end, determine how closely it shall conform to the recognized standards and how far it shall deviate from these standards. The individual needs of its students are to be vitally considered and only those who are in touch with these students, day after day, who know the homes from which they come, who know their ambitions, and who also see what is best in the end, are fitted to map out the course of study. This applies equally well to the question of textbooks. So far as I have observed, the Board has wisely allowed the schools to settle these matters for themselves. The mooted question with our church and schools is athletics. Time was when we had no physical work in any of our schools, except such as the students saw fit to take on their own accord.

That day is fortunately past. Today it should be considered a crime to try to run a school without a good gymnasium. Too many of us do not understand that these bodies of ours are temples of the Holy Ghost. To neglect body, mind or soul is criminal, it is suicidal. Fortunately we have passed the day when schools were not allowed to have gymnasiums.

But the gymnasium has brought its problems as well as its advantages. How much shall we engage in athletics? That is a question we have been trying to solve as we once tried to solve the Sunday-school problem, as we tried to solve the school problem, but these questions would not stay settled with a simple "None of it." It is possible that the same may be true with the problem of athletics. Here the Board will have a big field to study before it can make a proper settlement. Since so many of our own people are prepared for college in the high school where athletics, in a large measure, are engaged in, these students from our own homes, members of our own church, come to our own schools already filled with the idea that athletics are, in a measure at least, desirable. And when our schools try to quell all this, they immediately find that they are crossing the paths that have already been well determined in the high schools and homes, and immediately these young people begin to chafe and look around to see what other institutions are doing.

Let me simply say this: Our own young people of our own church, who come to our own schools, are demanding more liberty in athletics. What will we do with their demands? We can cut it out, or we can give loose reins, or we can take it and regulate it, —regulate it as we have regulated other parts of school work.

Not many years ago it was ruled that there should be no Bible schools. Now every one of our schools has a Bible department, and should any one of them drop it, that would, in itself, be sufficient reason, in the eyes of a great part of our church, to question the integrity of that school.

To *allow* a moderate degree of athletics would not be as great a step as to *demand* Bible schools.

In the visiting of schools the Board has a splendid opportunity to mould educational sentiment. If at each visit there were delivered one or more addresses on some live educational subject, or on some subject of general interest, that would go far towards winning the young people in our schools towards the Board and the church. Sermons are the proper thing for Sundays, but in the week day the student body expects something different. Students are well posted on what other schools do, and it is their ambition to be able to say that their own school is abreast of the times in giving them the best there is to be had. In the matter of visiting schools it would not be out of place for the members of the Board, when visiting classes, to take charge and conduct the recitation. The inspiration that would come to the class from a member of the Board conducting the recitation, or lecturing to them, would inspire confidence. To be sure this would mean work, and a great deal of it. But school work means work all the time. No man has a moral right to accept a position on such a Board unless he is willing to give it a great deal of time and effort. It is not a small matter to be entrusted with the directing of the educational work of our church. He who pleads lack of time, lack of ability, lack of health, or lack of strength, has no right to act as a member of this Board. The work is too important. In visiting schools, one man spending a week at one school is worth more than three men spending a day or two. To enter the front door, pass down the corridors, and out the rear door is not inspecting a school. That is merely pacing the length of the corridors. It may be a question whether the three hundred or more dollars spent annually in school visitation could not be more profitably spent otherwise. That would go far towards a campaign of advertising for education in general, should the Board decide to take up active, constructive work.

As I understand it, the Board has charge, or is supposed to have charge, of all the schools. But this is not really the case. If I am not mistaken, the General Mission Board has had something to do with the Colored School of Denver, and something with the proposed school for India. Now, it seems to me that our Educational Board should be up and doing on this question and take charge of the work entrusted to it. This would open up a new field. For both the Denver and India schools calls have gone out and money has been solicited for the work. Should our Board take up this work it would open the way for them to make similar calls and manage similar work for the other schools. Wisely the Mission Board is always calling for money. Even the Temperance Committee has asked for several collections each year. Where is the Educational Board on this question? If collections for temperance work, if collections for mission work, if money for the Negro, if money for the schools of India, why not the same for the people of America? Why not ask that at least once our people be called upon to give for education at the Conference? (Twenty thousand dollars raised in this way would give each school something, at least.)

Our schools extend from the Atlantic to the Pacific. Not so the Board. Have you ever noticed their distribution, or rather their lack of distribution, as at present constituted? One in Virginia, one in Maryland, one in Ohio, three in Indiana, one in Illinois, and all the rest of the Brotherhood without a single representative. And yet we have three schools in that section. Besides we have four men appointed from the territory of one school. If any Board should be distributed, if any Board should be cosmopolitan, that Board should be the Educational Board. The schools of Kansas and California are certainly a factor in our church as well as the other schools. To put them off with no one to represent their ideas and their problems, is not a square deal in the educational work of the church.

We have a very good Board. They are all heartily in favor of schools. They are doing the best that can be done with their limited means, authority and support at hand. But, candidly, has not the time come for a change? A change in which at least four of the men shall be active schoolmen, or a change in which all of the members shall have had experience in teaching, either in our own schools or in other institutions of higher education? A change like this would mean that those who become members of the Board shall have had experience in higher education, and are willing to give sufficient time to the problems that need a solution by our people at this time. A part of the Board's work, as first conceived, was constructive, a part, as can be seen by the queries that come to the Conference, was to be repressive or negative. Negative work is very well as far as it goes, but negative farming never raised a crop; negative teaching never trained a child; negative preaching never made a convert; negative mission work will never spread the Gospel; negative regulation will never develop our schools. There is need of hard thinking and close figuring. While the moral and religious phases of school work are very important, the educational and financial sides are also important.

Since part of our patronage comes from outside of our own church, it will be readily seen that the school question is broader than merely as it affects our own people. We owe a duty to those outside people, as well as to our own. We need to consider what is right toward them, in return for their support. We need to consider not only the question, What shall be orthodox in our own school as it affects our own people? but also what attitude we shall take toward those who are not of our own number and yet are under our supervision.

The finances of schools are very important. As our schools are organized, they must make their own way and it is a mistaken notion that we should run them expecting a deficit. So long as that deficit is expected, it will be sure to come. The Board should take up a campaign of educating our people to the idea that they are to pay for what they get, and not expect the schools to carry at a loss, for years, the sons and daughters of men who are worth their thousands. Place the financial responsibility of the school upon the church, and she will shortly study the school problem from a new viewpoint.

The main point in which schoolmen and non-schoolmen see things differently is, that the former have practical views acquired from active participation in school problems, while the latter get their views from an abstract study of the question that schools of necessity bring with them. Those who have had experience in the matter, tell me that to outline the theory by which a child should be trained is quite a different thing from dealing with the live boy in the home. The same may prove true of school problems. A full and frank discussion of the points of difference between schoolmen, and non-schoolmen, neither mistrusting the other nor impugning the motives of the other, will certainly bring about the desired improvements.

The Board has an exceptional opportunity for developing sentiment for schools. It can be done by

teaching and urging from the pulpit, from the press, and in the visiting schools, to instill the habit of giving to endowment, to buildings and equipment, and for running expenses. Wherever the members of the Mission Board go, wherever the missionaries go, they talk missions and ask for contributions. Let the Educational Board do the same for the schools. It will mean much coming from them; coming only from the schoolmen they take it as unnecessary and selfish. But coming from members of the Board, who can have no personal ends in view, our people will eventually respond liberally to the cause of education, just as they now do to the appeal of the Mission Board.

Mt. Morris, Ill.

Part 1.—Corn and Character.
Part 2.—Cooking and Character.
Part 3.—Carpentry and Character.
Part 4.—Cash and Character.
Part 5.—Citizenship and Character.
Part 6.—College and Character.
Part 7.—Christianity and Character.

Seven C's and Character

By J. A. CLEMENT, Ph. D.
President of McPherson College

Part 2.—Cooking and Character.

WHILE, no doubt, among us Americans, it is now quite commonly agreed that there is little, if any difference, between men and women, so far as mental capacity and ability are concerned, yet it is obvious that there is some division of interest in the affairs of mature men and women. The great majority of interests for women differentiate into some form of domestic occupation and service.

One of the newer phases of educational work, incorporated into our school system of the United States, is that of the Domestic Science Department. One justification, at least, for adding new content to our already much burdened curriculum, is to be found in the fact that present social life has very frequently deprived the young girl of many opportunities and experiences which the earlier and simpler life afforded her. Sadler's book, entitled, "Moral Instruction and Training in Schools," page 338, Vol. I, says that in England "children used, in old days, to receive in the home nine-tenths of their training for life: in the midst of active homelife they were, from the early years, initiated into various domestic arts and sciences." This is, too, a clear statement of the simple life of the people in the United States during the earlier history.

In addition to this broader social demand for domestic science training, many persons have believed that it should be introduced into the elementary and high schools because of the added impetus it furnishes in enlisting the girl's mind in a wholesome way during her more or less unsettled and chaotic life through the period of adolescence. We may find in many of the city schools, this industrial art work.

Any one who will visit a large high school on exhibition day, may find, in the sewing department, the walls of the room decorated, and the tables covered with a fine lot of work done by the girls of the upper grades, and by those of the first years of the high school. The tidiness, neatness, and systematic arrangement of the room always impresses one immediately on entering. The effect upon the pupils, who produce such finished products, is an invaluable moral asset. We are finding that many students easily become interested in the study of Domestic Art Work.

The careful planning needed during the cooking hour in the school-room affords many opportunities to practice what we customarily call moral virtues. Order and system are taught very naturally here. Whatever may be the defects of this type of school work, there is great opportunity, under the supervision of an instructor, of wholesome ideals to make a lasting impression upon the real inner lives of young girls in the way of real culture.

The lamentable gap, which too often grows up between the home and its interests, and the school, is more likely to be bridged over safely through some training in the interests which naturally are close to a woman's life. Mr. Sadler reports that "in some schools cookery is introduced in connection with hygiene and physiology, or with a course of domestic science between the ages of eleven and fifteen."

There are educationists in England, as well as in our country, who believe that domestic science subjects have their greatest influence during the period of adolescence, especially when the girl finds her interest lagging, somewhat, in the more academic and literary branches. At any rate, it is not difficult to connect the home occupation with the chemistry work in the school. In Kansas City one teacher reports that he finds the girls much more interested in chemistry since he had them to see what the effect of certain acids is on certain cooking vessels used in the home.

Education is admitted to be an invaluable asset for any young woman in our day. But education, like character, is a complex affair. Unconsciously, both are often very likely to become one-sided. In either case an accomplished girl can scarcely afford to omit entirely, either in the home or in the school, some training on the side of preparing a good meal. To learn to cook successfully, while a girl reads Latin, and Literature, and History, enlarges her sphere of activity as well as her real moral worth. Certainly a girl should at least know how to direct the affairs of a household, whether she does any of the actual work or not.

But some one may say, School subjects are for the purpose of training the memory, imagination, judgment and the other mental powers. No one will probably deny that this is at least a part of the business of school-room education, and yet it is proper to ask, What moral and mental powers are not exercised in household administration when it is well done? How much is involved in merely placing one order accurately and honestly with the groceryman? Is there no opportunity to make use of what we so frequently term "moral virtues"?

For a good while we have been quoting "Cleanliness is next to godliness." A well-swept dining-room and a well-kept tablecloth affect the social atmosphere of any household. To read of these virtues in ethics books is inspiring, to find them expressed in the noblest characters of literature is uplifting, but to cultivate them through daily practice in the kitchen, is also an additional avenue, which ought not to be entirely overlooked, even by the college-educated woman.

The mother who teaches her daughters the ins and outs of the household duties, while school-subjects are being pursued, is thus enriching character manifold. For a meal, successfully prepared and served, involves cleanliness, order, industry, patience, accuracy, honesty, and knowledge, all of which are regarded as vital in the formation of enduring character.

On the other hand, it is as essential for the girl to be healthily occupied with cooking, outside of her school-hours, as it is for the boy to be healthily busied with caring for a crop of corn. To be made responsible for something and for somebody is good for both boys and girls,—physically, intellectually and morally. There are no vacations in the moral life of the child. The course of study in this realm is twelve months long. There are no red-lettered holidays on the moral calendar. "Wist ye not that I must be about my Father's business?" lived out, is an absolute guarantee of success.

Cooking as well as corn-raising, when made the sole aim and end of life, defeats its own purpose. When used as a means to higher things it creates happy homes and miniature heavens. The table menu that reads, "My meat is to do the will of him that sent me," recognizes that "life is more than meat," and that "man shall not live by bread alone but by every word that proceedeth out of the mouth of God." There are admirable personages, both in profane and sacred history, who represent "plain living and high thinking" and who did eat "locusts and wild honey," while doing most noble service.

When we recall that out of the 500,000 public school teachers in the United States four-fifths are women, we are bound to recognize their influence outside of the home proper. But why should not Martha, while she serves, be also doing a great service for human kind, and so, through an honest and faithful experience, prepare herself to perform the greatest service of a Mary?

My attention has been called to these beautiful lines, by my wife:

"A house is built of brick and stone, of sills and posts and piers;
But a home is built of loving deeds that stand a thousand years.
A house, though but an humble cot, within its walls may hold
A home of priceless beauty, rich in love's eternal gold.
"The men of earth build houses—halls and chambers and roofs and domes,
But the women of the earth—God knows,
The women build the homes."

McPherson, Kans.

History of the East Wenatchee Church, District of Washington.

BY OLIVE FILBRUN.

IT was about Dec. 1, 1907, that the first members of the Brethren church settled in the vicinity, now called East Wenatchee. Then the more commonly used name was "across the river," for thus the members of Sunny Slope would refer to the sections being gradually opened up by those whose ambition and enthusiasm were launching out on faith, toward building up homes and establishing a second Wenatchee church.

Among the first were the Buntain, Rhodes, and Frantz families, who came in the order named. Others joined their number, but only the first two mentioned now remain. Services were attended at the Wenatchee church by some, until they secured the privilege of using the schoolhouse for services. This building was situated on the Canyon road (now replaced by a bridge, just below Mr. Stoker's home) and was a frame structure, about 16 by 20, unpainted and crude in appearance. But such conditions little restrained those eager hearts from using it for a house of worship and union Sunday-school. Ellsworth Buntain was, at that time, the public school teacher, and the Sunday-school's first superintendent, filling the place faithfully for two years.

Many enjoyable services were thus held,—the sermons being delivered by Bro. G. W. Buntain, the only minister present. Soon the spirit for organization prevailed, consent was secured from the mother church, "Wenatchee," and on May 16, 1908, Brethren A. B. and Jesse Peters, with others from the Wenatchee congregation, came to the little brown schoolhouse for the purpose of assisting in organizing. There were fifty-three in number, old and young being interested alike. Bro. A. B. Peters was Moderator for the day, and was chosen elder of the new congregation, called "East Wenatchee church." He served in this capacity until 1911. To him the church owes much, for he was most faithful during trying times. Though not in the congregation, he often favored us with a sermon, and also put forth an effort toward pastoral visitation, in connection with his numerous other duties.

At the organization the need for more deacons was felt, and three,—Brethren C. E. Inks, A. E. Bolen, J. C. Buntain,—were elected and duly installed that day. There were then four ministers, but others have come and gone since, so that there has been a total of nine ministers in our congregation so far.

Services were continued in the Pioneer schoolhouse until the fall of 1908, when the "Valley View" schoolhouse was built, and its use most readily granted by the Board for services. Some very inspiring and helpful meetings were there enjoyed, among which was the first series of meetings, conducted by Bro. J. U. G. Stiverson. The first love feast was held just previous to these meetings, in the barn of Bro. B. W. Ikenberry, the last of October, 1908. Bro. C. H.

Maust, of Seattle, officiated, and over sixty members communed.

As time went on, the need of a church house was felt so keenly that an ardent effort was put forth for its possession. A building was erected in the spring of 1909, and dedicated in June,—Bro. A. B. Peters delivering the sermon to a large audience.

During the winter of 1910 the church was helped by a series of discourses by Bro. J. S. Secrist, of Olympia. Soon thereafter an appointment was commenced at Majestic Flat school-house, where a Sunday-school was organized by District Secretary, Sister Mayme Faidley, in April, 1910, with Bro. J. C. Buntain as first superintendent. With continuous faithful effort, the attendance has increased, and through a series of meetings in February of 1912, by Bro. C. N. Stutsman, impetus was given for still greater effort.

In January, 1911, a series of meetings was held by Bro. W. H. Eikenberry, of Barnum, Minn., and in November, 1911, another was held by Bro. John Streeter, of Chewelah, Wash. Besides these sermons of special effort, approximately 360 sermons have been given since the organization of the congregation. There have been thirteen conversions, so that there are now sixty-five members (four of whom are deacons, and six are ministers) with Elder J. J. Filbrun in charge.

Our efforts are far from having reached their limits, as individuals as well as a whole. Though some goals have been reached, others rise above, and much still lies before us. To gain some heights, much has been the cost in various ways. If we have achieved any success, it is because some one labored to that end. Will our work of the present prepare the way for others to succeed?

"Our work is in the future,
The past,—let it sleep.
The lessons alone are the things we should keep.
Throw overboard useless regretting
And deeds you cannot undo,
And let us learn the art of forgetting
The things which embitter the new."

Wenatchee, Wash.

The Atonement.

BY PAUL MOHLER.

It is one thing to believe in the principles of our Christian faith, and quite another to know the grounds on which they are based. Peter admonished us to be "ready always to give answer to every man that asketh us a reason concerning the hope that is in us." If the attacks that are now being made on the doctrine of the atonement compel Christians to study that great subject more carefully, they will serve just that one good purpose. It would be a good thing for every Christian to follow this doctrine carefully through the entire Bible.

The term, "make atonement" is common enough in the Old Testament, appearing more than sixty times in the Pentateuch, and several times in the historical books. The Hebrew verb "*kaphar*," meaning "to cover," and generally translated by "make atonement," is also translated by a number of other terms such as "forgive," "reconcile," "make reconciliation," "purge," "cleanse," etc. These other translations help to define the word, but we can best understand the term by studying it in its use. Let us examine some of the texts where it appears.

In Leviticus, chapters 4 and 5, there is a succession of paragraphs describing the method of atonement for sins committed by the various classes of people. Always there was an offering which was, except from the very poor, an animal. The man who had sinned brought his offering to the door of the tent of meeting before Jehovah, laid his hand on its head, and killed it. The priest then took of its blood into the tabernacle, to sprinkle before Jehovah and to put on the horns of the altar that was in the tabernacle. The rest of the blood was poured out at the base of the altar of burnt offerings, and the fat he burned on the altar. Thus he was commanded to make atonement for the man who had sinned.

I think the best statement of the simple principles of the atonement in the Old Testament is Lev. 5: 17-19: "And if any one sin, and do any of the things which Jehovah hath commanded not to be done: though he knew it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, according to thy estimation, for a trespass-offering, unto the priest; and the priest shall make atonement for him concerning the thing wherein he erred unwittingly, and knew it not, and he shall be forgiven. It is a trespass offering: he is certainly guilty before Jehovah."

The great annual atonement for the sins of all the people differed in detail from the ordinary atonement, but the principle was the same; man recognized as guilty, meriting punishment, but forgiven when he presented an offering before the Lord and when the priest made the atonement for him.

That was the Mosaic system of atonement, entirely satisfactory, perhaps, to many of the people, but not to the spiritually minded. The prophets were looking for something better, and Isaiah expresses their longing in the remarkable picture of the Messianic sacrifice: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." "Yet it pleased Jehovah to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed" (Isa. 53: 5ff).

In the light of these scriptures, with which John the Baptist was well acquainted, his "Behold the Lamb of God that taketh away the sin of the world" could have meant only one thing,—that Jesus was the fulfillment of the Mosaic sin-offering as well as of Isaiah's prophecy.

The best statement of the relation of the atonement made by Jesus to that of the Old Testament Scriptures is found in Heb. 9: 1 to 10: 18. Here the tabernacle and its services are declared to be but figures of that which was to come.

The high priest entering into the holy place with the blood of a sacrifice for the sins of himself and of the people, was but a figure of Jesus entering the heavens with his own blood, in atonement for the sins of the world. But, instead of the yearly recurrence of the atonement, we have now the "offering of the body of Jesus Christ once for all." "For by one offering, he hath perfected forever them that are sanctified." "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having our body washed with pure water, let us hold fast the confession of our hope that it waver not" (Heb. 10: 14, 19-23).

Jesus himself came not to destroy the law and the prophets, but to fulfill. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3: 14-16). "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world" (John 6: 51). "I lay down my life for the sheep" (John 10: 15). "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 28). "This is my blood of the covenant, which is poured out for many unto remission of sins" (Matt. 26: 28). By such statements Jesus set his seal upon the Old Testament atonements, redemptions, and sacrifices, as true types of his own ministry.

The burden of Paul's message was always the atonement. "For I delivered unto you first of all that which also I received, that Christ died for our sins according to the scriptures" (1 Cor. 15: 3). "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Gentiles foolishness: but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1: 23, 24). "Much more then, being now justified by his blood, shall we be saved from the wrath of God through him" (Rom. 5: 9). "For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times; whereunto I was appointed a preacher and an apostle" (1 Tim. 2: 5-7).

I might call other apostles to witness,—Peter with his Pentecost sermon, and John, the beloved disciple, with his first epistle; but those who will not believe Moses, the prophets, Jesus, and Paul, will not believe though one rose from the dead.

But why not believe? The testimony of the Scriptures is overwhelming. Why attack the doctrine of the great redemption? It is the very glory of Christ and of God. "And they sang a new song, saying, Worthy art thou to take the book and to open the seals thereof; for thou wast slain, and didst purchase unto God with our blood, men of every tribe, and tongue, and people, and nation" (Rev. 5: 9). Would you take that song out of heaven? Reject the atonement, and it means nothing to you. No! Let us hold fast our reconciliation, to the glory of him "in whom we have redemption through his blood, the forgiveness of sins according to the riches of his glory" (Eph. 1: 7).

Oyonnax, France.

"HOME AGAIN."

We left our home at Waynesboro, Pa., Aug. 9. Our first stop was Tyrone, then Covington, and then, the biggest Sunday, Painter Creek, Pittsburg, Trotwood and Bear Creek, one after the other, in rapid succession. I wished we might have gone to one more. When the automobiles whisk us quickly from one place to another, why should we not? I learned later that Bro. M. C. Lapp, of the Mennonite Mission, just returned from India, did the same thing on the same Sunday. The political people do it. Why should not the people of his choosing be able to muster as much enthusiasm?

It was a great joy to us to attend the meetings at the Salem church, Ohio. It was an uplift to us, just the same as to all, to have the privilege of being assembled together in one mind and with one purpose, to talk about the advance of the kingdom. What a work is needed! Think of Southern Ohio, with 1,175,000 population, of whom there are only 50,000 Christians, a tenth of them being members of our own Brethren church! What work remains to be done! How painfully slow is the advance we are making! We must face the figures. In the United States the non-Christians number two-thirds of the whole, but in Southern Ohio, where we have a good, strong and noble membership, there five-sevenths of the whole number are non-Christians. And this takes into account all kinds of Christians who may call themselves by that name. I am not blaming Southern Ohio. I am feeling with them the pain of the fact. We must face the facts.

From Salem we returned to Bro. Levi Minnich's hospitable home, glad for all the abounding hospitality manifest everywhere. Brother Levi was preparing to make his trip to California. He might have told us his secret. But he did not. God bless him! God bless them! Unlimited happiness!

After other visits we went north to Defiance. We were exceedingly glad to get into the home of Bro. Steven Berkebile and his good wife, Norrie. With them, and her parents, and the church, we feel closer to them than before. I ask the whole church to make it a matter of prayer that Bro. Steven will become well and strong, and fully able to return to the great work in India for which their hearts have so greatly yearned.

Next we stopped with my brother Sam and his interesting family in Fort Wayne. But Fort Wayne (what shall I say?) goes ahead of Southern Ohio for a poor record. Fort Wayne and South Bend are splendid towns. Business is flourishing, real estate is booming. Both are good places to invest, but the proportion of non-Christians to those who are, is astonishingly large. I can not but raise the question, and I do not attempt to solve it: Why are so many people not Christians at all? I can appreciate it when a man believes in the Lord, and understands some things different from myself. But why are there so many who do not care for anything?

At South Bend we visited Uncle George Zollers' family. We all miss so much dear Bro. George D., who has gone before. We felt that we wanted to talk with him about so many personal things concerning which he knew, but he is gone. There are two Brethren congregations in South Bend, and we enjoyed our associations with both of them.

In this sketch North Manchester can not be omitted. Our visit there was full of joy to us. A big church full of

(Concluded on Page 589.)

THE ROUND TABLE

Gleanings From the Book of Ruth.

BY JOHN R. SNYDER.

The Measure of an Ephah of Barley.

It is little wonder that the appearance of a heathen woman among the gleaners in the field of Boaz attracted the attention of the master of the field. Evidently he was impressed with her apppearance and, in the language of modern days, it was a case of "love at first sight," using the term with all reverence. Undoubtedly she was of prepossessing appearance, and fair to look upon. The charms that had attracted Mahlon and Chilion also affected the more elderly Boaz. Her request to be allowed to glean was told him, and she at once found favor in his eyes.

His first advice to her is one worthy the serious thought of every Christian. "Go not to glean in another field." This is the great stumbling-block with the professed child of God in these days. We are so prone to go into another field. God has given us plenty to do in his own fields, and the harvest is plenty, and the reward is sure. But across the road the field is more dazzling. The reapers are more comely or better clothed. The field is not so rocky and the hills are not so steep. So we long to glean in other fields and forsake the golden grain. We cross the line and, alas, too late, we find that, what appeared to be grain, is only tares, what seemed to be goodly apparel is only filthy rags. The rocks cut our feet and the hills are hid to our vision until we come to them and then we find that they can not be climbed. Keep the words of Boaz in mind and "go not to glean in another field."

Ruth was not without her reward for faithful service. Boaz told the harvesters to favor her and the Word says, "She gleaned in the field until even." She was faithful to the end. It might have been easy to have stopped at the third hour, but she would have missed the noonday feast. She might have stopped in the afternoon, and thus have missed the blessing. But she gleaned until "even" and when she returned to Naomi, and threshed her grain, she had an ephah of barley. Not only had she the reward of faithful service but the blessing of her mother-in-law, and the later reward of Boaz.

Brother, sister, where are you gleaning? Is it in the field of God or that of the enemy? Will you be able to thresh out the ephah when even comes?

Bellefontaine, Ohio.

My "No-Tobac."

BY M. M. HOOVER.

During the spring months I was busily engaged with my farm work and found little time to read, except on my way to and from my work, and while my horses rested, consequently I accommodated myself with a small Testament which, when not in use, I carried in the hip pocket of my overalls. This plan seemed fairly satisfactory, yet it had one feature which I did not like. The Testament made my pocket project about the same as if it contained a plug of "Star" tobacco, or a half sack of scraps, and I feared that some people might think I had contracted the tobacco habit, and that some one might even ask me for a chew.

Well, to say the least, the devil evidently did not want me to carry the Book, but I decided to carry it anyhow. I determined that I would just hand it to any one who might ask me for a chew, telling him just to keep it all,—that I had another dime's worth at home like it.

Friendly reader, if you are desiring freedom from the captivating habit of chewing tobacco, would it not help you to place, in the pocket that your hand has visited so often for a chew, the blessed little Book? Then your hand can quickly bring before your eyes God's Blessed Word, to be memorized verse after verse. Try it! Hand it to your friends! If they ask you for a chew, tell them you use that kind now, and God will bless you.

Gaston, Ind.

When We Meet in Heaven.

BY EDGAR M. HOFFER.

How we rejoice, in this world, to meet our friends, and how sad we feel when we speak words of farewell to them! How true, however, is the expression of the poet:

"The air is full of farewells for the dying,
And mournings for the dead."

We met many dear ones at the York Annual Meeting for the first time, and we certainly enjoyed it all, but soon the time arrived to say farewell.

When the writer was a boy, he noticed, in our Ministerial List, the name of an elder living in the mountains of Western Maryland. He did not think that he would ever meet that dear brother in this world, but, sure enough, that elder represented Western Maryland on the Standing Committee at the York Conference. What thoughts passed through our mind as we met that elder for the first time in our life! Very likely we shall not see his lovely face again, here below, but we shall never forget him.

We met many others of like precious faith at York, enjoying their sweet fellowship, but not knowing whether we shall meet again here below. Our fond hope is, that "in the sweet by and by we shall meet on that beautiful shore." What joy and happiness to meet in heaven! Let us be faithful to God! We shall receive a crown, if we bear the cross here below.

Elizabethtown, Pa.

Our Neighbors.

BY ANNA M. DUFFIELD.

Our neighborhood is composed of an intelligent class of people, who are very industrious along the line of temporal work, but not all are as much interested in spiritual work as they should be. The mission work needed along this line would be more fully to arouse those who are somewhat interested in the Lord's work, and let each one try as hard to get his neighbors interested in the Lord's work, as he would be to get them interested in some worldly affair, such as some new way of farming, etc.; also get the children interested in the Sunday-school work. There should be a greater effort put forth along this line than has been done in the past.

Much good work might also be accomplished at home, by each one being friendly and showing a Christian spirit to all who may visit the home. Let us always try to seek the good in everybody, and not be telling all the faults we know of about our neighbors. There is a maxim which reads thus: "There is so much good in the worst of us, and so much bad in the best of us, that it scarcely behooves any of us, to talk about the rest of us."

A great deal might be accomplished, too, by often visiting in the homes of our neighbors, and becoming better acquainted with them. Then, too, invite them to attend the different services of the church. Do good, and always lend a helping hand, for we shall pass this way only once!

Leon, Iowa.

Guideposts.

BY IDA M. HELM.

A few years ago, near our home, there stood a guidepost, with the name and distance of Plymouth, a town to the west, and an arrow pointing in that direction. One night some mischievous boys changed the arrow, and made it point toward the East. The next day a traveler stopped at our door, and asked us to direct him to Plymouth. We gave him the direction and he started on. In a short time we saw him coming back. On inquiry, we found that he came to the guidepost and saw that the arrow pointed in the direction opposite from what we had given him, and he decided to follow the direction indicated by the arrow. Had he continued in the direction given by the arrow, it would have led him farther and farther from the place he sought.

Every true Christian is a guidepost,—a witness pointing to Jesus, the Lamb of God that taketh away the sin of the world. Seekers after truth, looking to them for guidance, are directed to the Way, the Truth, and the Life. But there are some who claim to be true Christians. Their name is on the church book, and people, seeking the Way of Life, look to them for spiritual guidance. You know some people read the life of Christian professors more than they do their Bible. How unfortunate when, by word or example, Christians fail to point out the way that leads to immortal life!

Ashland, Ohio.

CHRISTIAN WORKERS' TOPIC

Small Beginnings in Intemperance.

Prov. 23: 29-35.

For Sunday Evening, Sept. 22, 1912.

I. Beware!—(1) Small cause, big effect (Gen. 3: 6). (2) The power of habit (Jer. 13: 23; 22: 21). (3) It leads astray (Isa. 28: 7). (4) We will drink no wine (Jer. 35: 6-10).

II. Little Evils (Prov. 6: 10; Eccles. 10: 1; Song of Sol. 2: 15; 1 Cor. 5: 6).

III. Warnings (Prov. 20: 1; Isa. 28: 1; Luke 21: 34; Rom. 13: 13; 1 Cor. 6: 10).

IV. The Lesson: Abstain (Lev. 10: 9; Num. 6: 3; Rom. 14: 21; 1 Cor. 8: 13; Col. 2: 21).

Note.—(1) No one dies a drunkard that has never taken the first drink. (2) The break in the levee is first a mere trickle, but how quickly it grows into ruin! (3) A drinker said that a glass of whiskey made him a new man. That new man wanted another glass. (4) "O Lord, start us right! for if we get started wrong we are hard to turn."

Helps.

1. Why is it dangerous to begin to drink strong drink? Give one reason.
2. Name one physical effect of strong drink.
3. What are the evil moral effects?
4. What can we do to prevent others from beginning to drink?
5. Give an instance where small beginnings had a disastrous ending.
6. Explain the relation smoking has to drinking.
7. How many habitual drinkers have you known who did not use toabcco?
8. Give an illustration of the growth of a bad habit.

Note.—Give Nos. 1, 4, 6, 7, each to several Workers to answer.

PRAYER MEETING

Lessons from Christ's Message to the Church at Sardis.

Rev. 3: 1-6.

For Week Beginning September 22, 1912.

1. Things Discovered.—When the Holy Spirit makes a test of vital congregational activity, he often finds deplorable things. Such was the case in the church at Sardis,—"A name that thou livest, and art dead." Many a congregation has "works" in plenty, but is not "strengthening the things that remain." In every church are things displeasing to Divine Authority,—things done in the name of religion, but totally at variance with its spirit (Eph. 2: 1-7; 1 John 5: 19).

2. The Solemn Reminder.—The church at Sardis was not ignorant of the Gospel. Her members had "received" and "heard," but failed in practical application. The same truth is in evidence today. In many a heart the story of the Nazarene, with all its life-giving power, lies buried. We have strangled the truth and covered it up, until the heart is a cemetery rather than a fruitful field (Philpp. 2: 1-11; 1 Thess. 4: 1, 2; 2 Tim. 3: 1-5).

3. The Positive Declaration.—The members at Sardis are warned that unless they "keep" what they have heard, and "repent" of their transgression and wickedness, and be on their "watch," the Lord will come in all his vengeance, to "remove their candlestick,"—spiritual light and blessing. To extinguish the light is to darken the soul (Eph. 5: 8, 13; 1 Thess. 5: 5-8; 2 Peter 1: 19-21).

4. Hope for the Faithful.—Though derelict and having fallen far short of her solemn obligations, the church at Sardis had some who had "not defiled their garments." Were it not for the faithful ones in the churches of today, we might well despair of spiritual advancement (1 Cor. 15: 58; Col. 2: 5-7).

5. A Blessed Promise.—"They shall walk with me in white for they are worthy." Divine acceptance and exaltation are conditioned upon steadfastness in "receiving," "hearing," "keeping," "watching" and "repenting" (Rom. 8: 16-18; Col. 3: 4; 1 John 3: 1-3; 2 Tim. 4: 8).

HOME AND FAMILY

If You Have a Kind Word, Say It.

If you have a kind word, say it,
Throbbing hearts soon sink to rest;
If you owe a kindness, pay it,
Life's sun hurries to the west.

Can you do a kind deed? Do it,
From despair a soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

If some grand thing for tomorrow
You are dreaming, do it now;
From the future, do not borrow;
Frost soon gathers on the brow.

Days for deeds are few, my brother,
Then today fulfill thy vow;
If you mean to help another,
Do not dream it, do it now.

The Cigaret and the Boy.

BY WILLIAM J. WERKMAN.

"They err in vision, they stumble in judgment."



THE fight against the cigaret is a fight for civilization, and it is for this purpose, particularly, that we write.

The custom which has enslaved many millions of human beings in its toils and which has, within a few centuries, fixed itself so firmly upon the race and become so widespread as to be practically universal among mankind, whether civilized or savage, has, historically, its origin among the Indians, where tobacco was found in use at the discovery of America, and associated with their solemn transactions. To civilized human beings, this was the first experience with the vile habit.

The impression made upon the Europeans was evidently not greatly in favor of the custom, since they compared the smoking Indians to devils. Smoking was unknown in the Old World before this time, but was introduced into Europe about 1559 by a Spanish physician, who brought tobacco from America into both Spain and Portugal. Thence its use spread over France, Italy, and the remaining part of the then civilized world.

Its use was opposed strongly by both priests and rulers. Pope Urban VIII. excommunicated users of tobacco. In Turkey and other countries its use was severely punished. The use of tobacco spread, however, in the face of all prohibitions, and the United States leads today in the production of this filthy weed, though it is grown, more or less, in all temperate and tropical lands.

The enormous increase in the use of tobacco is astounding. Last year a per capita average of five hundred cigarets was smoked by the young men of the United States, between the ages of twelve and twenty-one years. The American people spend as much money every year for tobacco as for bread. This will give some idea of the enormous consumption of this poisonous weed, and throws much light on the cause of the modern strenuous life.

The tobacco plant itself belongs to the genus *Nicotiana*, particularly one of several species affording the narcotic product of the same name. The most generally cultivated is the *Nicotiana Tabacum*, a plant of South American origin, found in culture among the Aborigines.

For the preparation, the tobacco leaves are gathered and suspended on sticks under shelter for drying, which requires several weeks. The leaves are then stripped and sorted, tied in bundles called "hands" and "bulked" in compact circular heaps, to secure a slight fermentation, which develops the properties valued. They are then packed for the manufacturer, who makes up the tobacco into cigars, cheroots, cigarets and cut, plug, and roll tobacco, intended for smoking and chewing, and into snuff.

It is at this stage that the devil is doing some of his most successful work. There were, in 1900, according to the census, 12,000 workers under sixteen years of age, employed in the manufacture of tobacco. Some of the factories of the "cigar trust" are known as "kindergartens," on account of the large number of small children employed in them. Such child labor has no other object than the increase of employers' profits. It has nothing to do with the training of the child for the work of life. On the contrary, it saps the constitution of the child, robs it of hope, and unfits it for life's struggle. Such child labor is not educative or wholesome, but blighting to body, mind, and spirit.

The properties of tobacco, which are productive of all the misery that accompanies the use of this weed, are chiefly due to the "nicotine," a volatile alkaloid. It forms a colorless, clear, oily liquid which has a weak odor of tobacco, except when ammonia is present, in which case the smell is powerful. It is highly poisonous, and combines with acids, forming acrid and pungent salts.

Chemists, botanists, and physicians unite in pronouncing nicotine one of the most deadly poisons known. No other poison, with the exception of prussic acid, will cause death so quickly, only three or four minutes being required for a fatal dose to produce its full effect. The poison contained in a single pound of tobacco is sufficient to kill 300 men, if taken in such a way as to secure its full effect. A single cigar contains poison enough to extinguish two human lives, if taken at once.

It is often objected that while chemistry and scientific experiments seem to prove that tobacco is a powerful poison, the experience of thousands of persons disproves the theory of its poisonous character, since, if it were so intense a poison as described, cases of death from tobacco poisoning would be much more frequent. To this objection we would answer that the reason why so few persons are reputed to die of nicotine, is found in the wonderful faculty the system possesses, of accommodating itself to circumstances. Through this means the worst poisons may, by degrees, be tolerated until enormous doses can be taken without immediately fatal effects. In our opinion the majority of tobacco-users do die of tobacco-poisoning. Death as surely results ultimately from chronic as from acute poisoning, though the full effects are delayed, it may be, for years. A man who dies five or ten years sooner than he should, in consequence of tobacco-using, is killed by the poison just as truly as though he died instantly, from an overdose.

It is not within the scope of this article to go into the details of the pathologically fatal effects of smoking upon the human system. Let it be sufficient to state that tobacco-poisoning produces, besides other things, disturbances in the blood, causing increased blood pressure. It is well known that when a boy takes his first smoke he is pale in the face. The blood pressure, if taken at such a time, is found to be enormously raised, and so, throughout life, the effect of tobacco-using, due to the specific action of nicotine and other poisons, is that of raising the blood pressure. Many serious dangers and consequences may follow, such as deranged nervous system, hardened arteries, kidney trouble, heart failure and apoplexy.

The nerves are among the first tissues in the body to suffer from the influence of nicotine-poisoning, crippling them sorely. The nervous system is affected, stupefied and unable to do a normal amount of work. By its deteriorating influence upon the body, tobacco lessens the vital resistance of the body to other causes of disease and so produces a predisposition to nearly all classes of maladies. Post-mortem examinations show that smokers are twice as subject to tuberculosis as non-smokers.

If all boys could be made to know that with every breath of cigaret smoke they inhale imbecility and exhale manhood, that they are tapping their arteries as surely, and letting their lifeblood out as truly, as though their veins and arteries were cut, they would be alarmed. The cigaret is a maker of invalids, criminals and fools,—not men.

If every cigaret victim would have his photograph taken every year, and place these pictures side by side in his room, where he would thus see the gradual but sure deterioration of himself from year to year, it would startle him, and bring him to his senses. The pictures would be a sermon to him, more eloquent than ever came from any pulpit.

Whether a boy who smokes becomes an imbecile because he smokes, or whether he smokes because he is an imbecile, I do not know, but I favor the first idea. The statistics of insane asylums very decidedly support this idea.

"The yellow finger" stands as an emblem of deeper degradation and enslavement than the chains of the prisoner. That is slavery which binds a boy with something he can not stop at last. Soon the day comes when he does not smoke because he enjoys the cigaret, but because he is miserable when he does not smoke. The boy who does not smoke and is happy and comfortable without tobacco is far better off than the boy who is miserable if he does not have this noxious weed. It is all the time making him more and more wretched, and working his certain ruin.

Employers are finding out that he who smokes is less efficient than one who does not smoke, and that tobacco spoils his brain and lessens his efficiency.

The injurious effects of cigaret smoking upon the boys' mental activities are very marked. Many of them have been reduced almost to the condition of imbeciles, as statistics clearly show. A school-boy, addicted to the use of cigarets, is frequently late, and is irregular in attendance. He is restless and must be excused frequently. He does not like to study, and by and by comes to the place where he tells the truth when he says he can not study. His moral sense becomes so perverted that no dependence can be placed upon what he says. He does not know the truth from a falsehood. His moral standard is low in all respects. I do not believe there is an agency more destructive of soul, mind or body, or more subversive of good morals, than the cigaret. A boy who smokes cigarets loses his ambition without which a boy never amounts to anything. He falls behind in his school work, if he is in school, with the result that he quits school too soon. He loses his job, if he is put to work, for the reason that he has not the strength to do the work that the normal boy ought to do. Such a boy, in time, becomes a loafer. The use of cigarets in boys is little short of criminal, and will produce in them the same results that sand placed in a watch will produce. No boy would commence the use of cigarets if he knew what a useless, soulless, and worthless thing they would make of him. How may we combat this destructive cigaret habit? The habit must be regarded and overcome as a moral disease, more than anything else. The best way is, at all times, to stop at once. A prompt and complete abandonment of the practice has been attended with much less inconvenience, both physical and mental, than a gradual "tapering off" process. There are, however, very few persons who, after having been victims to that vile habit for some time, possess the strength of purpose and power of self-control, to break off at once, but perseverance for a few days will bring victory, and release of the tyranny of a vile and degrading habit. A will that is strong for the wrong, may become equally strong for the right.

Let us not forget that nobody is required to conquer evil in his own strength, but that

"The Lion of Judah can break every chain,
And give the victory again and again."

3435 West Van Buren Street, Chicago, Ill.

THE deepest stain on one's soul is the turning away from the vision of the good and the true. Once a man gets a vision of the white plumed bird of truth and turns away from it he can never thereafter look with unclouded vision. His own soul becomes stained, and though he may try ever so hard the vision remains blurred. The greatest agony possible to a human soul is the recognition of that vision, a desire for it and the inability to attain it.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

MOUNT MORRIS COLLEGE opens on Tuesday of next week, with a promising outlook.

BRO. WILLIAM LAMPIN is engaged in a revival meeting at Poplar Grove, Ohio.

BRO. W. B. STOVER, who is now making his home at Mount Morris, called on us last week.

BRO. C. B. SMITH, of Morrill, Kans., is to begin a series of meetings at Flora, Ind., Oct. 12.

MANCHESTER College opened on Wednesday of this week, with indications of a very large attendance.

ON Saturday of this week, Bro. H. A. Stahl, of Glade, Pa., begins a ten days' revival meeting at Oakland, Md.

THE District Meeting of Western Maryland, to be held in the Maple Grove congregation, is announced for Oct. 5.

BRO. D. H. WALKER is engaged in a series of meetings at Meyersdale, Pa., having commenced last Saturday evening.

WE understand that Bro. Walter Long, of Altoona, Pa., is arranging to visit Southern California the coming winter.

THE evangelistic work done at Dallas Center, Iowa, by Bro. Virgil C. Finnell resulted in five accessions to the church.

THE revival at the union churchhouse, at Diamondville, Pa., conducted by Bro. D. K. Clapper, closed with seven conversions.

ON account of a change in the mail route Bro. Wm. Mohler, of New Mexico, should be addressed at Springer, instead of Miami.

THE correct date for the District Meeting of Middle Missouri is Oct. 24, but the elders are requested to meet Oct. 22, at 2 P. M.

THE first of September Bro. C. B. Rowe commenced evangelistic services in Dallas Center, Iowa, with the intention of continuing three weeks.

A VERY fruitful revival in the Pipe Creek church, Ind., conducted by Bro. A. L. Klepinger, resulted in eleven coming out on the Lord's side.

A THREE-WEEKS' series of meetings at the Bear Creek church, Ohio, conducted by Bro. John Fidler, closed with twenty-one accepting Christ.

As the fruits of a series of meetings, held at Burr Oak, Kans., by Bro. Benjamin Forney, seven came out on the Lord's side and were baptized.

BRO. D. E. PRICE, so long identified with Northern Illinois, has disposed of his property in Mount Morris and returned to Beatrice, Nebr., where he is to spend the remaining years of his life. We shall miss Bro. Price in our councils and church work.

BRO. JOHN B. MILLER, of Curryville, Pa., is said to have commenced a series of meetings at Riddlesburg, his State, last Monday, to continue two weeks.

NINE were added recently to the church at Greensburg, Pa., and among the number was a native from India, who had previously given up his idolatry.

BRO. D. L. MILLER is at Hagerstown, Md., devoting a week to Bible Land talks. Sept. 20 he goes to Roanoke, Va., where he is to remain until Oct. 5.

THE Ministerial and Sunday-school Meetings for Northern Kansas, to be held at Sabetha, are announced for Oct. 20 to 22. The program is to appear soon.

BRO. A. C. WIEAND, of Bethany Bible School, gave us a short call a few days ago. He is doing more work in the school, this year, than he was able to do last year.

UNTIL Oct. 1 the address of Bro. C. W. Warstler will be 126 Wilson Avenue, Goshen, Ind. After that date he may be addressed at 902 Sutton Avenue, Grand Rapids, Mich.

BRO. H. C. EARLY still continues in his revival work at Franklin Grove, Ill. The interest is good, but the very warm weather we are having is somewhat against the attendance.

THE members at Des Moines, Iowa, are in the midst of a refreshing revival, with Bro. John B. Burton preaching, and Bro. Morris F. Robinson conducting the song services.

BRO. S. R. ZUG, who has been elder in charge of the church at Elizabethtown, Pa., since its organization, has resigned his charge, and is now located at Palmyra, same State.

BRO. P. H. BEERY, of Covington, Ohio, has moved his family to North Manchester, Ind., where his children will attend Manchester College, and where he may now be addressed.

SUNDAY, Sept. 29, is the date announced for the dedication of the new house of worship in the Grundy Center church, Iowa. Bro. Galen B. Royer is to deliver the address for the occasion.

SISTER FLORENCE FOGELSANGER, of Shippensburg, Pa., has been appointed to fill the position of teacher of English at the Lordsburg School, Lordsburg, Cal., where she may now be addressed.

ON Thursday of last week we enjoyed a pleasant call from Bro. I. W. Brubaker, of Grundy Center, Iowa. This was his first visit to the Publishing House since we located in Elgin.

BRO. MANLY DEETER, of Milford, Ind., writes us that during the past year Northern Indiana has lost by death six aged elders, and that Bro. Levi Hoke, of Goshen, is hovering between life and death.

WITH Brethren J. A. Clement, E. B. Hoff and E. H. Eby in charge as instructors, the Sunday-school Meeting for Nebraska will be held at Enders, Chase County, Sept. 21 to 23. See special notice on page 592.

BRO. C. A. MCDOWELL, of Robinson, Pa., says that at the end of this month he will close his pastoral labors at Robinson, and will then be ready to engage in evangelistic work, and can arrange dates until Jan. 1, 1913.

THE church at Conway Springs, Kans., has sent out a card to the members of Southwestern Kansas and Southern Colorado, inviting them to attend the District Conference to be held at that place Oct. 12 to 16. One of these cards came to our desk, hence this notice.

THE District Meeting of Northern Iowa, Minnesota and South Dakota will be held at the Grundy Center church, Iowa, Oct. 2, the Elders' Meeting the day before at 10 A. M. The Ministerial Meeting convenes the 3rd, and the Sunday-school Meeting the day following.

STEPS have been taken to build a churchhouse near Glace, W. Va., where a small band of earnest members has been living for a number of years.

AFTER serving the West Dayton church, Ohio, for several years, Bro. D. S. Filbrun has severed his connection as pastor, and taken up work at Circleville, where he finds a mission point, a good house, and fifty-two members. This leaves West Dayton without a permanent pastor.

WRITING from Ankleshwer, India, Bro. J. M. Blough says: "We appreciate the GOSPEL MESSENGER very much over here. It is generally the first paper opened after the private letters are read and, of course, it is the news and the short articles that get our first attention. Some of the long ones never get read."

The Northwestern Christian Advocate, Methodist, says: Congress has at last compromised on one battleship to cost the mere bagatelle of $15,000,000. That is not one ship too many. That is not all it will cost. It will take six hundred young men from the world of producers, it will cost millions in upkeep in the next ten years and will finally be sold for a song.

OWING to the large amount of water power in Switzerland, it has been found convenient to heat many of the churches, as well as many of the dwellings, by electricity. This convenience can also be had in not a few sections of the United States, and there may come a day among the mountains of the East, as well as the West, when the janitor may only need to press the button to warm up the church for services.

SOMETIMES correspondents in Pennsylvania and other eastern States mail announcements as late as Monday, and even Tuesday, to be published in the paper for that week. Since we always close our columns at 9 A. M. on Tuesday, it will be seen that there is no possible chance of complying with the request of such correspondents. Often announcements must be held over a week just because they reach our desk one day too late.

WE had the pleasure of worshiping with the members at Bethany Bible School, Chicago, last Lord's Day, where we met a very appreciative audience. The School starts out promisingly this year, having at this time about 160 students enrolled. The new building, which is much larger than the first building, will soon be under roof. When completed, it will furnish splendid accommodations for a number of students. Including the well-lighted basement, it will contain five stories, with a good attic. It is constructed principally of brick, cement and iron, covered with tiling, and will present a very creditable appearance.

ON Labor Day Bro. A. B. Miller, the new pastor of the Church of the Brethren at Hagerstown, Md., preached a practical sermon on "Christ the Hope of the Working Man," in which he urged the importance of mutual interest upon the part of capital and labor, as a solution for the labor question. Among other things, as reported in the *Evening Globe*, Hagerstown, he said: "What would Christ do in Hagerstown in 1912 if he found himself steward for $10,000 or $20,000 or $50,000 of his Father's wealth?" And one just as pertinent for some employees is, "How would Christ spend the $10 or $15 or $25 I receive every Saturday evening?"

BRO. J. A. LONG, of York, Pa., Foreman of the Committee of Arrangements for the late Annual Meeting, wishes us to say that the committee would be pleased to find the owners of the following: "A light-weight shawl, a lady's coat, a hand bag, a pocketbook, several umbrellas, and a few song books." The owners will send a description of the goods lost, and if any of these articles compare with the description, the committee will cheerfully forward the goods. He also wishes us to state that any person who assisted at the Conference, and has not yet been paid for his work, should report before Oct. 1. Address J. A. Long, York, Pa.

WRITING from Glendora, Cal., Bro. Harvey M. Barkdoll says that in spite of some very warm days this summer, he is enjoying his work in Southern California. He speaks well of the official body of the Glendora congregation, and the members in general. Each one has his work, and everything is moving along in peace and harmony.

WE are told of a little band of members who have not enjoyed the annual visit for ten years. This would indicate that some church officials are neglecting their business. As near as possible, all the members in the Brotherhood should be visited at least once a year, and this visit should be conducted so as to make it a spiritual uplift for them. While it is possible, for an earnest band of believers, to keep up their work for ten years without the annual visit, still it is not the right way to treat members. The visit is a necessary part of our church machinery, and those in charge of congregations should see that it is not neglected.

Eastward Bound.

EASTWARD bound it was the good fortune of the writer to spend a few hours with the Brethren of the Middle District of Pennsylvania in their Sunday-school Convention in the Altoona church. The Conference was held Aug. 29, and was preceded by the Ministerial Meeting, the day before. The meeting was largely attended, the large meetinghouse being well filled with enthusiastic Sunday-school workers and it was a pleasure to listen to the earnest discussions of questions pertaining to this important work of the church.

It was much regretted that time forbade attending all these meetings. As it was, I was deeply impressed with the earnest desire manifested among the workers to advance the cause of Sunday-schools and, at the same time, gather souls into the fold of Christ. It was held that there is danger of overlooking the fact that the Sunday-school is an auxiliary of the church. This thought was illustrated by the statement that in some places, in towns and cities, the Sunday-school seems to stand first. It may number two hundred or more, while the church attendance falls down to a score or two. It was strongly urged that, while we labor to increase our Sunday-schools in number, we see to it that this results also in increased church attendance.

The organized class movement was held to be productive of much good, but it was urged by Bro. Cassady, of Johnstown, Pa., a man of wide experience in city work, that the festival, in connection with the organized class, is not helpful, and does not enhance the usefulness of the class. He stated that he had seen it tried and that it was a failure. He advised against that feature of the organized class. Brother C. O. Beery, of Tyrone, the chairman of the Conference, made a strong plea against the use of class pins and badges. The sentiment was against these innovations. Regretfully we left the meeting before its close, to meet the evening appointment.

Arrangements had been made for two meetings at Leamersville, Pa., and here we enjoyed a pleasant visit in the home of our poet brother, James A. Sell, whom we have intimately known for nearly forty years. His brother, David, is bishop of the Leamersville church. The congregation has recently moved out of the old into the new church, a commodious and well-finished and furnished house of worship. Bro. Sell says that the Sisters' Aid Society aided in the construction of the building to the extent of seven hundred dollars. The house is ample for the needs of the congregation, and is a credit to those who carried it to completion.

In Bedford and Blair Counties, Pa., on the eastern slope of the Alleghenies, is located the Claar church. Early in the last century the Brethren of Morrison's Cove crossed the mountains on horseback, and preached the Word to the people in this vicinity. Frederick Claar was the first member at the place, and the church bears his name. Annually the Claar connection,—and it is a large one,—holds a family reunion in the grove near the church. The reunion occurred this year on the last day of August.

In company with Brethren James and David Sell we attended the meeting, and spoke to the assembly in the grove. We very much enjoyed the nine-mile drive along the head waters of the "Blue Juniata." The day was pleasantly cool and the mountains and valleys were at their best in beauty. *En route* Brother James pointed out the place where Brother Quinter held his first debate in 1853, with Joseph Fichter, a Lutheran minister. An account of this debate does not appear in the "Life of Brother Quinter." Brother Sell says that his opponent tried to ruffle and move Brother Quinter by abuse, taunts, ridicule and mockery, but our brother withstood it all, and by kindness and strong argument won a notable victory that is telling among the people today. Though our brother is dead yet he speaketh.

In this vicinity was born our sweet "singer of Israel,"—our beloved brother George B. Holsinger, of sacred memory,—and here he spent his boyhood days.

Only a few miles away stands the monument, erected a few years ago in memory of the "Lost Brothers of the Alleghenies." It stands on the spot where the children were found in the embrace of death. Brother James A. Sell has written a booklet describing graphically and tenderly the story of the lost brothers, the long search for them, and the finding of the dead bodies in the wastes of the Alleghenies. Some ten thousand copies of the little book have been sold, and it may be had of the author for ten cents.

The time spent with our dear Brethren at Leamersville was all too short, but we scarcely ever find time in this world to do all that we should like to do.

We are now spending a few days with the Brethren at Roaring Springs, telling the story of the Bible Lands. Eighteen years have almost passed since a previous visit was enjoyed. Great changes have taken place in these years. The Brethren now have a large brick church in the town and also have a large congregation. God has blessed them wonderfully, and may they prove faithful until death! D. L. M.

Death of Lemuel Hillery.

BRO. LEMUEL HILLERY, a widely-known preacher and elder, died at his home in West Goshen, Ind., Aug. 30, and was laid to rest a few days later, Bro. W. R. Deeter preaching his funeral. In compliance with his request, he was buried before the funeral services were held. He was, indeed, a unique preacher, and when at his best, often delivered addresses that commanded respect, as well as the best of attention. What he believed he preached, and had no fear of man. He was always in dead earnest, and it is said that no one slept while Bro. Hillery preached.

He possessed a fine brain, was fairly well educated, and a natural orator. In early life he had teachers of exceptional ability for his instructors, and they took a special interest in his training. He delighted in the study of elocution and, when a young man, taught it in connection with other branches of learning. While still a lad, he became fairly proficient in Greek, and could read the language with considerable satisfaction, but later in life dropped this, as well as other literary studies.

Bro. Hillery was a strong man in the pulpit, but he was not always prudent in what he said, nor in the way he said things. His wit was spontaneous, never failed him, and was sometimes dealt out in a most fearless manner. Woe unto the skeptic who undertook to ridicule his religion, or to speak lightly of the Bible! He seemed to delight in humiliating such a one with his keen, combative logic and cutting wit. Wherever he was known he will be remembered on account of some of his pointed remarks and witty sayings.

Bro. Hillery was born near Frederick City, Md., May 14, 1843, and when about thirteen years old came to Lee County, Ill. At nineteen he entered the army, and received injuries that made a cripple of him all his life. At times his sufferings were intense. At the age of twenty-three, and while living in Iowa, he united with the church, and was called to the ministry a few months later. He spent a number of years in Northern Illinois, and engaged actively in mission work. A few years were devoted to work in Kansas, and a few in Southern Missouri, but the later years of his life were spent in Indiana. In spite of his crippled condition, he did a great deal of traveling and preaching, and had a number of warm friends. Then, on the other hand, he had bitter enemies. His manner of denouncing the secret lodges, and exposing popular sins generally, made both friends and enemies. He was no policy man, nor was he a diplomat. He was straight-out Lemuel Hillery, standing like a wall in defense of New Testament Christianity, and defying every phase of opposition in sight. Yet his heart was tender. He loved his family, his friends, the church, and those in need of sympathy. Could he have combined diplomacy with his marvelous ability as an orator, thinker and reasoner, he would have had few, if any, equals among us, as a leader. Still he left his mark, and by his strong personality made impressions that will not soon be forgotten. His was an unusual career, and a well-arranged sketch of his experiences would make interesting reading.

A Serious Condition.

WHAT is known as the "New Theology" is finding its way into every possible department of church and Sunday-school literature. Speaking of some of the Graded Lesson Helps, the editor of the *Brethren Evangelist* sounds a note of warning when he says:

It is deeply regretted by all serious students of the Word of God, that in one respect, at least, the Graded Sunday-school Lessons are a disappointment—the supernatural element in the Bible has been too much eliminated. This is most clearly noticeable in the Beginners' and Primary courses, and is done, it is claimed, to harmonize our Sunday-school teaching with a theory which is said to dominate modern educational effort—the theory that religion is a natural development; that there is no new birth; that, as one advocate puts it, "evangelism antagonizes the normal development of the child"; that there is no place for prophecy or miracles or anything supernatural. This is the theory of the Religious Education Association, but it is not the theory of the Brethren church, nor of any other evangelical church, and, what is more, it is not the theory of the Gospel of Christ. One is pained to notice that in the Beginners' and Primary lessons the teacher is cautioned to make as little reference as possible to Christ's sufferings and death, that the children's emotions may not be unduly played upon. On one occasion one of the most ardent advocates of these lessons, was highly indignant that a clergyman, in addressing little children in her department, had talked to them of "Christ having died to save them from their sins." She maintained that such knowledge or instruction was not suitable for children. To the average lay mind it is little less than shocking to find in these lessons that the story of Abraham is a "travel tale," that Jacob's encounter with God at Peniel was only a "wrestling match with the other fellow," that what Moses did at Sinai was simply to accept a tribal deity, "according to the custom of the tribes of that region"; that the parable of the Lost Sheep teaches us to be kind to animals, and to "care for animal pets," etc. The plan seems to be, to get rid of the supernatural in the Bible and reduce its teachings to a rationalistic if not materialistic basis.

In view of the facts stated, it will be well for all our Sunday-school workers to keep a close watch on the helps that are introduced into our schools. None of this false teaching will be found in the helps that come from the Brethren Publishing House, but in some schools other supplies are used to a limited extent, and here is where the danger comes in. Not only so, but it is possible for some of our teachers to imbibe enough of these false principles to render them unsafe teachers, and for that reason we need some statements from the pulpit too clear to be misunderstood.

The Touch of Blessing.

JESUS came into the world to touch and to be touched. In order that the touch might be most effectual, he made it a practice of his life, as much as possible, to live in daily association with men and women. His life was the embodiment of virtue and blessing, and that the world might receive the one and be the other, he came to this earth and lived among men.

The character and manner of his living most lovingly and wonderfully responded to the needs of the human kind, thus bringing the Healer and those to be healed in open contact, one with the other. It is the great secret of salvation to have men realize their need of it. The touch of blessing is always graciously near to everyone who feels the need, and is willing to make the touch.

"But," you may say, "Jesus is no more in the world. He no more lives and associates with the people as he did when he first came. How can we touch him as did the afflicted woman, and others, when he lived among the people?" This is very true. Had the virtue and the blessing remained with him alone, our condition, truly, would be a sad one. But his mission was not to come with a virtue and blessing, to hold for his own personal giving, or for the few, but that every receiver might become a giver.

This is a phase of the touch that many of us do not realize and appreciate as we should. The blessing that comes from the touch we should be as anxious and willing to give as we are to receive. All of our blessings come from the Lord, and we are his stewards, to use them for the good of others. Religion is like money,—if we get it to hoard it up, its usefulness stops right there. A thousand dollars, hoarded, is of no more use to the world than a penny,—not as much as a circulating penny. Money has value only when being circulated, and the same is true of religion. To be useful, it must be kept in circulation.

We, as God's children, must be as sensitive to the touch of the needy as was the blessed Master. The woman said: "If I may but touch him, I shall be made whole." Though he did not see the woman touch him, yet he knew that he was touched in no ordinary way, because of the virtue, or healing power that had gone out from him. This was because of the faith of the woman and the power of that faith in healing her of the disease. And his making it known may have been to place a responsibility on her that she would not otherwise have felt. She not only owed a great personal gratitude to him, for what she received, but it was a part of his own life which he gave to her that she might give it to others, and thus enlarge the blessing by her placing it into the lives of others; or, as Paul would put it, "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1: 4).

Because of this touch of blessing from the Christ, every child of his becomes a budget of blessings, to be touched by others that they, too, may be healed and be made a blessing for others. Thus the leaven of righteousness, made available through Christ, is started to work in this great world of ours, until the whole lump is leavened.

The special thought we wish to burn into our minds and hearts is that no man or woman can be a child of God without being so filled with the Christ virtue that he or she will become a touchable blessing to others. We ought to become sensibly aware of this fact, and thus be made to feel that whosoever touches our every-day life receives something into his life that either is a blessing to him or a curse, and such is the measure of our religion. It is not what we profess, what we eat, drink or wear, but the character of the force which goes out from our lives as we are touched by those who came in touch with us.

We act this truth out in the selection of those whom we wish to be the companions of our children. Why do we exercise so much care as to who they shall be? Because we know that the influence or touch of some is good, and of others is bad, and because we love our children we want them to be surrounded by the best possible influences. Such a course is wise. It is the right thing for us to do. As we think of that, in reference to the touching force of their lives, what shall we think about the touching force of our own lives, as those who have been touched by the force of the blessed life of the loving Savior?

In all our churches we have men and women whose touch is as that of the Christ. There is virtue going out from them that both blesses and heals, and they are not always ministers and deacons, either. They are such as have been touched most deeply and thoroughly with the loving Spirit of Jesus Christ. Dear reader, ask yourself just now: "What kind of a force goes out from me as I am touched? Is it the force of virtue and blessing?" Make it such. H. B. B.

Apostolic Succession.

STRICTLY speaking, there is no such a thing as organic apostolic succession; that is, there is no unbroken line of devout men through whom Christianity may be traced from the present generation to the apostles. There are several bodies laying claim to this distinction,—viz., the Roman Catholic church, the Greek church, the Armenian church, and some of the Baptists, but none of them are able to substantiate the claim. For some people the idea of apostolic succession carries with it quite a charm. They seem to think that the apostles transmitted to ministers a virtue that may yet be found in the preachers who are in the direct line of the succession. To illustrate, some years ago an American minister of some scholarship went to Greece to receive trine immersion at the hands of a Greek priest, who maintained that he was baptized by one who was in the line of apostolic succession. This minister posed as one having the power to administer a baptism that had an unbroken connection with one of the twelve sent forth by Christ. As he viewed it, there was in the line a virtue that could be found in no other baptism,—a virtue that had been transmitted from one administrator to another, and would continue until the end of the Christian age. It is remarkable what a hold this has on the minds of some people, and yet it is a mere fancy. There is no such a thing as transmitting a virtue from one person to another. Whatever virtue there is will be found in the Word of God, and the man who obeys that Word from the heart has direct connection with Jesus Christ, not through man, or any line of men, but through the Word. Alexander Mack and his people fully comprehended this fact. They did not depend upon some line of succession for valid baptism. Together they began to obey the Written Word, and at that point, and for that reason, they received Divine recognition. God accepted the baptism, not because it bore an element of transmitted virtue, but because it was in keeping with the Word.

How One May Know.

A READER wishes to be informed how he may know that he is born of the Spirit, as well as he knows that he is born of water. Then, how is he to know that his sins have been pardoned and that he has received the gift of the Holy Ghost? He is anxious to learn whether one may be saved without the gift of the Holy Ghost. Referring to the last question, one might as well think about being saved without Christ as to count on salvation without the gift of the Holy Spirit. The Spirit is as essential to the spiritual life of the child of God, as the atmosphere is to the natural life we live. Furthermore, one who has the fruits of the Spirit may know that he has not only been born of the Spirit, but that he is in actual possession of the Spirit. The man who is under the influence of the Spirit, and lives as the Spirit directs, is the one who has the Spirit. Not long since we preached on this subject: "Have Ye Received the Holy Ghost Since Ye Believed?" After the services, a minister said to us: "Everybody knows that Brother So and So has received the Holy Spirit, for he acts like it." Here was a clear case of people knowing that a man had received the Holy Spirit. His manner of life was proof of the fact. One may know when a man is controlled by an evil spirit. Why not also know when another is guided by the Holy Spirit? And, to state it briefly, when one complies with the conditions of pardon he may know that his sins have been forgiven. The confidence that a sincere man ought to have, in the clear statements of the Scriptures, should prompt him to take God at his Word. This is what the 3,000 did on the Day of Pentecost. They complied with the conditions, as stated by Peter, and then knew for a certainty that they were pardoned, and were therefore the accepted children of God.

Beulah Land.

EDGAR PAGE STITES, author of "Beulah Land," resides at Cape May, N. J., and is seventy-four years old. He can still see to read without glasses, is over six feet tall, and is reported to be as straight as an arrow. For years his pen name was Edgar Page, and only recently has the author of the famous hymn become known. He gives this account of the way he produced his immortal song:

"It was in 1876 that I wrote 'Beulah Land.' I could write only two verses and the chorus of 'Beulah Land' when I was overcome and fell on my face. I could only weep and write no more. That was one Sunday. On the following Sunday I wrote the third and fourth verses, and again I was so influenced by emotion that I could only pray and weep. The first time it was sung was at the regular Monday morning meeting of Methodist ministers at 1018 Arch Street, Philadelphia. Bishop McCabe sang it to the assembled ministers. Since then its story is known wherever religious people congregate. I have never received a cent for my songs. Perhaps that is why they have had such a wide popularity. I could not do work for the Master and receive pay for it."

The song has gladdened the hearts of millions, and will be sung by the coming millions long after the author has taken his journey "away across the sea."

A Prosperous Section.

NORTHERN ILLINOIS never presented a more promising appearance than at the present time. One can ride for hundreds of miles along the public highways, lined on either side with fields of growing corn, or the fields of harvested grain. This means millions of bushels of corn, to say nothing of large bins of oats, wheat and rye. Then there are great barns filled with the best of hay, the acres of potatoes, and the green meadows. One never sees better farm buildings, and it would be hard to find a more cheerful and a more prosperous set of farm people. Surely they ought to be grateful, as well as happy, and ought to praise the Lord for the abundant crops with which they are favored. And while all of them do not honor the great Giver of all that is good, still there are many who do. There are those who help the poor, respond to the calls for mission funds and contribute liberally towards the support of their home churches. There are not so many of this class as we would like to see, and yet we thank the Lord that there are some who have not forgotten God.

Proselyting.

THE Roman Catholics have men set apart and formed into a society, whose business it is to proselyte Protestants to the Catholic faith, and it is claimed that the society, during the last nine years, has made over 89,000 proselytes. We have any amount of Protestant preachers in this country who claim that it is wrong to proselyte from one faith to another, and for that reason they will not attempt to convert Catholics to Protestantism, yet they will rest easy, while the Catholics are proselyting all around them. This shows a decided weakness upon the part of the Protestant clergy. They should not only guard the sheep of their own flocks, but it is perfectly proper that they should go out after the sheep of other flocks needing more light. We believe there is a profitable field among the Catholics, and millions of them surely need more Gospel light and spiritual help than they can get in their priest-ridden churches.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

DORRANCE CHURCH, KANSAS.

We met in regular quarterly council Aug. 24, with Elder D. A. Crist presiding. A number were not with us because of sickness.

It was decided to hold our love feast during the series of meetings to be held the beginning of December. Bro. Edwin Jarboe has been chosen to assist us in these meetings. Brethren J. L. Garrett and O. H. Feiler were chosen to represent us at the District Meeting. The two country appointments are encouraging and the people love to hear the Word, but are not willing to leave the world.

Our pastor preached the last two funeral sermons in the German language.

Since our last writing our District Sunday-school Secretary was with us and gave two splendid lectures on Sunday-school work.

Sept. 2. Rebecca J. Rankin.

KANSAS CITY MISSION CHURCH, KANS.

On the evening of Aug. 30 we met in special council, preparatory to our love feast. The annual visit showed our membership to be in love and union, with a determination to do more and better work for the Lord. Sister Crist and Brother Howard were elected delegates to our coming District Meeting. Since our last report two more were baptized. This evening Eld. A. D. Crist, of Paola, Kans., will begin a series of meetings for us.

Recently we received clothing from several Aid Societies. If the donors could have seen the joy their gift brought to those in receipt of their bounty, they would feel amply repaid. Many can not realize what a few articles of clothing or a little donation means to a mother left without a husband, and with a large family of children to provide for. In our field of labor we have more than thirty widows, struggling in the packing houses, soap plants, coach-yards, and other places, to secure means of subsistence. I. H. Crist.

703 Packard Street, Sept. 3.

HARLAN, MICHIGAN.

Bro. M. M. Sherrick, of Mount Morris College, commenced a series of meetings Aug. 18, and continued until Aug. 28. On account of duties at the college he had to return. The interest was good and we much regret his leaving so soon. The brethren will continue the meetings during this week. On Thursday evening a father, mother and two sons gave their hearts to God. This dear family will be baptized next Sunday. Our minds were carried back to the apostles' time, when the Philippian jailer and his whole house were baptized (Acts 16: 33). Others are counting the cost. Bro. Sherrick preached twelve sermons and visited in most of the homes in the neighborhood. Our Sunday-school record shows 100 in attendance last Sunday. Sine our last report Sister Sadie Stutsman, of North Manchester, Ind., has conducted a singing class for us. She gave twelve lessons. The house was crowded and all were well pleased with the program of the class. We will hold our love feast September 14. We invite others to be with us, especially the ministering brethren. Rosa Weller.

R. D. 2, Copemish, Mich., Aug. 31.

EASTERN DISTRICT OF MARYLAND.

The meeting of 1912 is now a matter of history, and we hope that the wholesome instructions given, and the good impressions made, will be exemplified in the lives and characters of those whose privilege it was to hear and make them. It is encouraging to see with what readiness the subjects are taken up and discussed when an assigned speaker is absent. This only goes to show that our people are alive to the requirements of the day and age. Each year these meetings seem to become more interesting and beneficial, and are working good results in the sixteen churches of the District. Each succeeding session seemed to bring new life and energy, until the climax was reached in a discussion of "Christian Stewardship," by Eld. W. B. Stover, missionary from India.

Eld. Geo. S. Harp, Moderator, handled the meeting in a creditable way, and Eld. R. A. Nedrow, pastor of the Frederick City church, where the meeting was held Aug. 7 and 8, knew how to welcome the meeting and people, while the good hearts and hands of his members hospitably cared for all at the church and in their homes.

An offering of $17.07 was given, to be equally divided between the meeting fund and the temperance fund of the District. Eld. T. J. Kolb will be Moderator of the next meeting, to be held in 1913 at either the Fulton Avenue church, Baltimore, or at the West Point church, near Reisterstown, Md.

May God bless what has been done and use his servants in this District to his name's honor and glory!

M. C. Flohr, Secretary.

338 Eighth Street, S. E., Washington, D. C., Aug. 24.

SUNDAY-SCHOOL CONVENTION OF NORTHERN INDIANA.

Aug. 20 the Sunday-school Convention was held at the Goshen City church. Early in the forenoon the crowd began to gather until the church was filled, and all the standing room was fully occupied, and yet the church-house was not large enough to accommodate all the people. At 8:45 A. M. a Sunday-school program was rendered. Bro. D. R. Yoder was Moderator; Sister Cora Heeston, Secretary, and Sister Isabelle Stover, Chorister. Following the topic discussions, the Round Table was conducted by Bro. Lafayette Steele. Sister Mary Stover, one of our missionaries from India, gave an interesting talk about India.

The large crowd met again at 1:15 P. M., and listened to a very interesting temperance program. At 7 P. M. the Christian Workers gave a program.

Following the above meetings we had a three-days' Bible school. Bro. S. S. Blough, of North Manchester, Ind., and Bro. E. B. Hoff, of Chicago, were our instructors. The church was well filled each day, and the interest was fine. We are glad to say that our Sunday-school Conventions and Bible Schools are progressing each year, both in attendance and interest.

Goshen, Ind., Sept. 2. Nina Miller.

THE MINISTERIAL MEETING AND SUNDAY-SCHOOL CONVENTION OF WESTERN PENNSYLVANIA.

The meetings were held in the Johnstown congregation, Walnut Grove house, Aug. 20 to 22. The central theme of the Ministerial Meeting was "soul saving" and "revival work," in which there was quite an interest manifested. "Passion for Souls," "The Preparation of a Church for a Revival," "Care of Evangelists," and "Care of New Converts," were some of the leading subjects discussed. These meetings, from start to finish, were very spiritual and helpful. Many consider them the best ever held in Western Pennsylvania.

The Sunday-school Convention was likewise interesting, spiritual, and very helpful. The report of the Field Secretary, Bro. R. D. Murphy, was very encouraging and showed an increase, which was also evidenced when we had the pleasure of presenting ten more schools with front-line diplomas. First-year seals were presented to ten schools which attained the front-line position last year. This makes a total of twenty front-line schools in our District of forty-five schools. May the other forty-five schools be zealous in the determination to become front-line schools also.

No doubt the most interesting feature of the meeting was the reading of a letter from Sister Ida C. Shumaker, our representative in India, in connection with the privilege and decision of sending and supporting Sister Olive Widdowson as a second representative. Sister Shumaker's letter was soul-inspiring, and moved many to tears. I understand the letter will appear in Our Young People, and will prove interesting to every reader. The supporting of Sister Shumaker has instilled the missionary spirit into the hearts of many. Praise the Lord for the privilege of sending another!

Meyersdale, Pa., Aug. 26. G. E. Yoder, Secretary.

LET US PREACH CHRIST.

A farmer disposed of his holdings in the country and moved to town, where he took up the business of selling automobiles. As there were already several agencies in his town at that time, and as no little amount of prejudice existed against the make of machine which he had undertaken to sell, it looked to his friends as if he had undertaken a very uncertain enterprise. Yet, it was only a short time until he had made a sale, and by the close of his first season he had disposed of many more automobiles than were shown by the total sales of all the other agents in his town. This helped business for the next year, and before long his reputation as a salesman was widely known.

Now, from all that can be observed, it appears that his exceptional success has been due almost, if not entirely, to the fact that he has always discussed the merits of the machine he has had for sale, and said nothing concerning those that were offered by his competitors.

At one time he drove to the country to try to sell a machine, and found a competitor already there, talking to his prospective buyer. He met the predicament calmly by saying, "Well, I am a little late; will you favor me by not buying until I have had an opportunity to show you my machine again?" From that time, his competitor began to talk against the machine of our friend who had just called, rather than in favor of his own. The episode, however, resulted in a sale by the man who talked only of his own machine.

When I learned this, I felt that it contained a lesson for all Christian people, but for us ministers in particular. Too often we devote more time to finding fault with the sinner and his ways than we give to explaining the merits of the Christian life. I have known ministers who have felt that no opportunity for criticizing the methods and practices of other denominations should go by unobserved. Often, when our communion services were attended by members of other denominations these ministers would endeavor to attack the church practices of the visiting friends. Such words often tended to arouse a spirit of antagonism against these people rather than brotherly love among our own.

I am not questioning the fact that there is a time when it is proper to defend the faith which we have received from our fathers, but I feel positive that the success of the Christian church depends largely upon the extent to which its communicants, and ministers in particular, hold up the magnitude of the great plan of redemption, as well as the great extent of its meaning to man.

I have read a good many sermons by the late D. L. Moody and, although his texts were selected from the Old Testament as well as the New, I do not recall a single sermon which did not have as its leading truth the fact that Christ Jesus came into the world to save sinners. Read the account of the sermons of the Apostle Paul, as it is given in the Book of Acts and you will see that he always told of the redeeming power of Christ. This is an old story, but it is the one that man loves to hear. It should be the great theme of sermons.

But this teaching is not for ministers alone. The great work of saving the world can not, and should not, be done by them alone. Let us exhort one another to more frequent discussion of the many merits of our calling! Souls will not be saved through the instrumentality of our gossip. The name of Christ will never be magnified by fault-finding words which have been prompted by hearsay, imagination and jealousy. When petty differences between us sink into insignificance, and the Great Light illumines us to the fullest extent, we shall reflect great beams of God's love to man, radiate the presence of the Holy Spirit within our souls, and the spirit of our lives will be that of praise so unmistakable that sinners will be led to the Master through the testimony of our words and deeds. Charles H. Keltner.

Mt. Morris, Ill.

SISTERS' AID SOCIETIES

BUENA VISTA, VA.—Our Sisters' Aid Society was organized Nov. 27, 1911. Up to Aug. 12, this year, we had twenty meetings, with an average attendance of four. We paid out for material, from which we made aprons of different kinds, bonnets, quilts, pillowcases and handkerchiefs, amounting to $13.50 when sold. At present we have $4.75 in the treasury. Our regular meetings were to be every other Wednesday, but on account of bad weather and other hindrances we were unable to meet. Our officers now in charge are: Sister Bessie Gilbert, president; the writer, vice-president; Sister Annie Eggleston, secretary, and Sister Tillie Whiteside, treasurer.—Lora Whiteside, R. D. 2, Buena Vista, Va., Aug. 26.

MEDICINE LAKE, MONT.—The following is a report of the Sisters' Aid Society of the Medicine Lake church of Valley County, Mont., for the six months ending June 27, 1912: We held thirteen meetings, with an aggregate number of 203 present, and an average number of fifteen. The total amount collected was $23.89. We paid out $9.46 for material, with $14.43 on hand. We made two worsted quilts and one calico quilt, knotted one comforter, and made and sold several clothes-pin aprons and one prayer-covering. The officers for the coming six months are Sister Katie Keller, president; Sister Mary Stutzman, vice-president; Sister Ella Williams, treasurer; Sisters Susanna Swank and Mary Stutzman, inspectors; the writer, secretary.—Alice S. Hames, Froid, Mont., Aug. 16.

STERLING, ILL.—The Sisters' Aid Society at this place closed another term of six months, with a report as follows: We held twenty-two meetings, with an average attendance of seven. The largest attendance at any meeting was eleven, and the smallest attendance was four. We had $8.15 on hand at the beginning of the term, and received $6.10 for monthly donations; for quilting and other work done, $19.45, making a total of $25.55. Paid out for various purposes and society expenses, $15.97; leaving $9.58 on hand. Our election was held July 10, resulting in choosing Sister Lydia Dutcher as president; Sister Lizzie Grater, vice-president; the writer, secretary-treasurer, with Sister Sarah Slater as assistant. Although we are few in number, we feel very much encouraged with the zeal of the few sisters who are able to attend, and we trust that, with so much in view to be done, we may, in the future, be able to do much more and better work for the Master.—Elsie Kilhefner, 507 Twelfth Avenue, Sterling, Ill., Aug. 7.

EPHRATA, PA.—The following is a report of the Sisters' Aid Society for the year ending Aug. 1, 1912: Eleven meetings were held, with an average attendance of twelve. The highest number in attendance was eighteen, and the lowest number was nine. The articles made for sale were as follows: 275 aprons, 4 comforters, 8 quilts, and 15 sun-bonnets. The donations given by the society were: $25 to the proposed Orphanage at Neffsville, Pa., $30 for the electric lights that were put into the church, and $5 to a needy sister at Reading as a thanksgiving donation. We paid for one and one-half dozen "Kingdom Songs," to be sent to a mission point in New York; sent $2 to an aged brother in Philadelphia, who was in need; sent a box of flowers to a friend in the hospital, and helped a needy sister. We solicited $129.52 for the building of a bungalow in India. The amount required for this purpose was $120, and the surplus of $9.52 went into the treasury of the society. The donations received during the year amounted to $133.12; monthly dues, $40.90; receipts of sales, $95.72. The total income, with the balance of 1911, was $312.62. The expenditures amounted to $231.92, leaving a balance on hand of $80.70. The officers for the coming year are as follows: Sister Emma Hildebrand, president; Sister Emma Seltzer, vice-president; Sister Alice Taylor, treasurer; the writer, secretary. Our desires are that we may do better work for the Master this coming year.—Gertrude R. Shirk, Ephrata, Pa., Aug. 13.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Pasadena.—Sunday, Aug. 11, Bro. J. Brown, of Reedley, Cal., preached an interesting and practical sermon for us. In the evening the Christian Workers gave a special missionary program, which was made unusually interesting by the personal experiences and observation of Sister Vanlman who, with her husband, was among our first missionaries to Sweden. This was followed with a splendid sermon by Bro. E. S. Young, of Canton, Ohio. May the Lord help each of us to work for the good of souls and for his glory!—Bertha D. Harper, 343 North Mentor Avenue, Pasadena, Cal., Aug. 16.

Patterson.—Our Sunday-school gave an outing Aug. 29, at the park along the river, under the beautiful oaks. The place is ideal for such a gathering. The day was spent in a good, helpful program, rendered by the children of the school. The entire program was along missionary lines. An offering was taken to the amount of $5.30, to be sent to the Northern District of California. A short time ago our little band enjoyed two good sermons by Bro. Jacob Wine, of La Place, Ill., and also a visit by Prof. Dredge, of Lordsburg College, in the interest of the school.—Etta Haynes, Patterson, Cal., Aug. 29.

Santee church met in council Aug. 24. Eld. G. H. Bashor presided. Considerable business was disposed of pleasantly. We decided to hold our love feast Sept. 21. Bro. Bashor also gave us two very good sermons. On his way home to Los Angeles he is going to stop off at San Diego to visit the members there. We have ascertained only lately that there are three more members in the city, making eight in all for San Diego.—Anna R. Hyatt, Santee, Cal., Aug. 26.

CANADA.

Fairview.—Aug. 17 we met in council at seven o'clock to hear the report of the annual visit. Aug. 24, at six o'clock, we held our love feast, Bro. J. C. Forney, of Kenmare, N. Dak., officiating. Forty-eight members communed. Many visitors were present. Among the number were Bro. David Hollinger, of Greenville, Ohio, Brethren Harp and Forney, both of Kenmare, N. Dak., Bro. D. I. Hoover, of Bradford, Ohio, and others from Indiana and Alberta, Canada. We met in special council on Sunday morning at nine o'clock. Bro. Wm. H. Huffman was elected to the deacon's office, and Bro. Harvey Stauffer was ordained to the eldership. After these services the time was given to the children for their program. One hundred and ninety-five persons were present to hear the little ones speak most acceptably. Lunch was served at noon for all. At 2 P. M. Bro. J. C. Forney had charge of the services. We also had preaching in the evening by Brethren J. C. Forney and James Harp.—Jennie L. Heckman, Mutrie, Sask., Canada, Aug. 31.

COLORADO.

First Grand Valley.—Since our last report one letter was granted. One Sunday was given to our temperance program. Bro. A. L. Gnagey, of Fruita, Colo., gave the morning address, which was greatly enjoyed by all, and the whole evening was given over to the young people. They certainly did their part well. Aug. 21 we held our local Sunday-school Convention. Bro. W. H. Leaman, of Kansas, delivered the evening sermon. —Mrs. C. L. Heiny, Grand Junction, Colo., Sept. 3.

IDAHO.

Payette Valley church met in council Aug. 29, with Eld. Eby presiding. As we are crowded for Sunday-school class room in Fruitland, we decided to remodel the churchhouse so as to provide more room. We also elected a Sunday-school Board to increase our efficiency. Eld. Peter Forney, of Glendale, Ariz., who has been visiting among us, preached two excellent sermons in Fruitland Aug. 25. He also preached in Payette on Sunday morning, Sept. 1.—S. J. Kenepp, R. D. 1, Payette, Idaho, Sept. 3.

ILLINOIS.

Allison Prairie (Illinois).—Our children's exercises were rendered on Sunday evening, June 2, to a large and attentive audience. Aug. 4 we held our Harvest Meeting. Our elder, Bro. S. W. Garber, of Decatur, Ill., preached for us both morning and evening. Truly, we were made to feel that this is a bountiful harvest. Bro. Garber also preached a temperance sermon for us since our last report. Bro. I. D. Heckman, of Cerro Gordo, Ill., was with us Sept. 1 and gave us a Sunday-school talk in the forenoon. He preached to us in the evening on "Practical Christianity." We appreciated his presence among our small band of workers here.—Flossie Moore Goff, R. D. 5, Vincennes, Ind., Sept. 3.

INDIANA.

Arcadia.—Our council was held Aug. 31. Our elder, Bro. Chas. Smeltzer, presided. Not much business came before the meeting. We decided to hold our love feast Oct. 19, at 4 P. M. Bro. Elias Smeltzer was elected delegate to District Meeting, with Bro. James Hill as alternate. Bro. Vern Stage and Sister Celia Boyer are our delegates to Sunday-school Meeting.—Sarah Kinder, R. D. 15, Arcadia, Ind., Sept. 3.

Bachelor Run church met in council Sept. 4. Eld. Benjamin Wray presided. Devotional exercises were conducted by Bro. Michael Flory, of Illinois. Our love feast will be held Oct. 5, at 2 P. M. Brethren Riley Flora and Chas. Sink were chosen as delegates to our District Meeting and Sister Edna Albaugh is our delegate to the Sunday-school Meeting, with Bro. Fred Myer as alternate. Bro. Michael Flory commenced our series of meetings last night, and on Sunday after Sunday-school he preached our harvest sermon. At the close a free-will offering was given, amounting to $23.75.—Grace Myer, Bringhurst, Ind., Sept. 4.

Cedar Lake.—We held our Harvest Meeting Sept. 1. We had Sunday-school at 10 A. M., and at 11 A. M. Bro. Geo. L. Studebaker, of North Manchester, Ind., took charge of the services and gave us a very interesting harvest sermon. At noon filled baskets were taken to the basement, where the contents were placed on tables and a social meal enjoyed. At 2 P. M. we were called together for a missionary sermon. This spiritual uplift received certainly should inspire each one present to more active service in the Lord's work. An offering of $13.87 was taken for missionary purposes. Sister Studebaker accompanied Bro. Studebaker. We were certainly pleased to have them with us. Our love feast will be held Oct. 19, at 10 A. M. Bro. A. F. Wine, of Ft. Wayne, Ind., will conduct our revival services in October.—Sarah E. Holman, R. D. 3, Avilla, Ind., Sept. 3.

Fairview.—Our series of meetings closed on Tuesday evening. Bro. J. Hugh Heckman, of Mount Morris, Ill., assisted us in the meetings. Bro. Heckman did very acceptable work, but was called home on account of the death of his mother.—Emma E. Wagoner, Colburn, Ind., Sept. 2.

Flora church met in council Aug. 28. The regular business was disposed of, and the organization of committees for District Meeting arrangements was announced. Eld. C. B. Smith is to begin evangelistic services Oct. 12, immediately following the District Meeting. Our elder, Bro. A. G. Crosswhite, announced his intention of devoting his time after Jan. 1 to the evangelistic field. The church appointed the deacons to arrange for another pastor and elder. Bro. David Eikenberry, chairman, and Bro. Moses Wagoner, secretary, will have charge of the matter, and conduct correspondence. Two letters were granted, and one member was received by letter.—Elmer C. Metzger, Flora, Ind., Sept. 3.

Ft. Wayne.—Our members convened in council Aug. 30, with Eld. J. W. Kitson in charge. Eld. Kreider, Secretary of the Mission Board of Northern Indiana, was present also. One letter was granted. The matter of the annual visit was taken up and reported rather favorably. The treasurers of the church, Sunday-school and missions all reported a fair amount of cash on hand, after all expenses had been paid. A vacancy had to be supplied on the Temperance Committee, as Sister Neher is leaving the Ft. Wayne Mission on account of failing health. Our love feast was appointed for Sept. 29, at 6 P. M. Eld. J. W. Kitson and wife have closed their labors with this church, but Bro. Kitson will still retain the oversight indefinitely.—J. Asher, 2346 Walton Avenue, Ft. Wayne, Ind., Sept. 3.

Huntington (country) church met in council Aug. 23. The report of the church visit showed everything favorable. The date of our love feast was changed from Sept. 28 to Oct. 5. Our Harvest Meeting will be held Sept. 22. Our delegate to District Meeting is Bro. Q. L. Brower, with Eld. J. H. Wright as alternate. Bro. Roy Wine is president of our Christian Workers' Meeting.—Bessie Miller, Huntington, Ind., Aug. 31.

Maple Grove church met in council Aug. 31, with Eld. Calvin Cripe presiding. Our delegate to District Meeting is Bro. Calvin Huffman. Our prayer meetings, to be held on Thursday evening of each week, will be in charge of Bro. Iverson Mishler as president, and Sister Clara Culler as secretary. Our deacons reported their annual visit, in preparation for our love feast, to be held Sept. 21. They visited 132 members. They are all in peace and union, and growing spiritually.—Clara E. Burtsfield, New Paris, Ind., Sept. 2.

Monticello.—We held our annual Harvest Meeting Aug. 25. Bro. M. R. Myers, of Chicago, was with us and delivered three interesting talks to a full house. A liberal donation was given. Half of it will be given to Bethany Bible School, and the other half to the Old People's Home at Mexico, Ind.—J. L. Hibner, Monticello, Ind., Aug. 31.

Nappanee.—We held our Harvest Meeting Aug. 25. Eld. Otho Winger gave us a soul-inspiring sermon in the forenoon, to a full house. The offering for world-wide Missions amounted to $55.50. In the afternoon he gave a talk on Sunday-school work with the best of interest.—B. J. Miller, Nappanee, Ind., Aug. 29.

North Manchester.—The members of the Ogans Creek church met in council on Saturday afternoon, Aug. 31, with our older, Bro. Geo. Swihart, presiding. Bro. Aaron Moss was with us. One was received by letter. The annual visit was reported, preparatory to our love feast. Bro. Jos. Hoover and Bro. J. J. Carr were elected delegates to District Meeting. Sister Kreider was elected delegate to our Sunday-school Meeting. Our series of meetings will begin Sept. 14.—Sallie E. Cart, North Manchester, Ind., Sept. 3.

Poplar Grove.—We are now in the midst of a series of revival services, conducted by Bro. Wm. Lampin, of Polo, Ill. The Word is being preached with much power, and we hope will result in the salvation of many souls. July 7 Bro. D. S. Filbrun was with us in the morning services and preached for us. Aug. 18 Bro. L. A. Bookwalter gave us a splendid temperance lecture, showing how each one is his "brother's keeper." Our love feast is to be held Sept. 28, beginning at 10 A. M.—Kathryn M. Royer, R. D. 40, Union City, Ind., Sept. 3.

Pyrmont church held a Harvest Meeting Sept. 1. The meeting was well attended. The address was given by Bro. H. L. Fadely, of Middletown, Ind., on the subject, "What Shall I Render to God for All His Benefits to Me?" After the discourse an offering was taken, amounting to $40, to be used for World-wide Missions. Bro. Fadely is to remain with us in a series of meetings.—Lulu E. Ulrey, R. D. 4, Box 41, Delphi, Ind., Sept. 3.

Shipshewana church held a council Aug. 18. All business was adjusted in a business-like manner. Elders Samuel Burger and Jacob Pike assisted our home elder, Bro. J. H. Schrock. Two deacons, Brethren Dallas Sigler and Joseph Roberts, were elected and, with their wives, were duly installed. At present we are in the midst of a series of meetings, conducted by our home minister and Elder J. H. Schrock, who located in this congregation in the early spring. Brethren J. H. Schrock and S. R. Yoder will represent this church at District Meeting this fall. Our love feast will be held at this place Sept. 7, at 5 P. M.—L. D. Fry, R. D. 1, Shipshewana, Ind., Aug. 31.

South Bend.—Our love feast will be held Oct. 6, at 6 P. M., in the Second Church of the Brethren, corner of Cushing and Van Buren Streets. Bro. Stover and family, from India, were here and gave us a very interesting talk. Afterward a collection of $12.70 was taken for mission work.—John Austin, 717 Van Buren Street, South Bend, Ind., Sept. 5.

Springfield.—Our church enjoyed a Harvest Meeting Sept. 1. Bro. Otho Winger, of North Manchester, Ind., preached two excellent sermons,—one in the forenoon and one in the afternoon. Sister Tressa Burr, of North Manchester, led the song service. The thanksgiving offering amounted to $40.50. Bro. Leroy Smith has promised to be with us on Sunday morning and evening, Sept. 15.—(Mrs.) Etta Elson, Wawaka, Ind., Sept. 4.

Sugar Creek.—We held our love feast Aug. 31, at 10 A. M. The meeting was well attended, considering the busy time of the year. Ministering brethren present were: Bro. Daniel Wysong, of Nappanee, Ind., Bro. Samuel Snell, of Union, Ohio, Bro. Daniel Snell, of Sidney, Ind., Bro. George Swihart, of Roann, Ind., and Brethren George Deardorff, Ira Kreider and Landa Kreider, of North Manchester, Ind. Bro. Wysong officiated. We have had an inspiring meeting. At the close of the services one accepted Christ in baptism.—Ella Wagoner, R. D. 2, South Whitley, Ind., Sept. 3.

Walnut.—Our congregation held a Harvest Meeting Sept. 1. Bro. David Metzler conducted the services. He gave us an excellent sermon in the forenoon along the line of "Soul Enlargement or Spiritual Growth." At the noon hour tables were spread and dinner was served to all present. In the afternoon we listened to another splendid sermon delivered by Bro. Metzler. At the close of this service an offering of $53.20 was given for mission work. We were much pleased to have quite a number of brethren and sisters from adjoining congregations with us. Bro. Metzler remained with us and conducted the Sunday evening services. His sermon to the young people was very practical and highly appreciated.—Emma Foust, R. D. 11, Argos, Ind., Sept. 6.

Washington church will hold an all-day Harvest Meeting Sept. 8. Bro. Otho Winger will preach for us. Sept. 15 we will begin a series of meetings, to be conducted by Bro. C. S. Garber, with Sister Nora Shively as leader in the song service. We solicit the attendance of members outside of this congregation. Last evening we had services at the East house. Bro. Overholser did the preaching. The attendance was good, and quite an interest was manifested. Our work here is growing, and we are expecting good results from our meetings.—(Mrs.) Viola Overholser, R. D. 1, Warsaw, Ind., Sept. 2.

IOWA.

Franklin County.—Our District Evangelist came to us Aug. 1, and held a very interesting series of meetings, lasting until Aug. 18, when we had an all-day service. A basket dinner was served at noon and an offering of $45.75 was taken. Good seed was sown and the interest was good. We feel that Bro. W. J. Barnhart did much good among us.—Mrs. F. K. Allen, R. D. 2, Dumont, Iowa, Sept. 4.

Notice.—Owing to the date of our love feast so nearly conflicting with that of our District Meeting, the South Keokuk congregation has changed the same from Sept. 21 to Oct. 12, at 2 P. M.—D. F. Shelly, Ollie, Iowa, Sept. 2.

Osceola church met in council, preparatory to our love feast, Sept. 19 and 20. Bro. Solomon Bucklew is to begin a series of meetings immediately after the District Meeting. All are cordially invited to attend these meetings.—Mrs. Ora B. Fisher, R. D. 2, Osceola, Iowa, Sept. 4.

Salem.—Bro. S. Bucklew began a series of meetings at the Lenox house Sept. 1. Bro. W. D. Grove, of South English, Iowa, will be with us to conduct our meetings at the Salem house, beginning Sept. 29. We will have our love feast Oct. 12, at Salem. We received seven letters of membership since our last report.—Jessie L. Walter, R. D. 3, Lenox, Iowa, Sept. 5.

KANSAS.

Appanoose.—Our members' meeting was held Aug. 31.—The members were well represented. Eld. C. W. Shoemaker presided. One letter of membership was granted. As our Sunday-school Secretary, with some others, has gone to attend school during the winter months, Sister Rachel Fishburn was elected to fill the vacancy. The report of the visiting brethren shows all of the members to be in the faith, and in peace with one another. Arrangements were made for our love feast to be held Oct. 4, at 6 P. M. Bro. J. W. Fishburn is to represent us at District Meeting. We expect Bro. F. E. McCune to begin a series of meetings at this place Sept. 29.—Ada E. Beckner, Overbrook, Kans., Sept. 2.

Bloom congregation met in council Aug. 31. Eld. G. W. Weddle presided. Two were received by letter. Five letters were granted. Bro. C. D. Hylton is our delegate to District Meeting, with Bro. G. W. Weddle as alternate. Bro. C. C. Weddle was chosen Sunday-school superintendent, and Bro. Cecil Thomas, secretary-treasurer. Bro. N. E. Weddle was chosen president of the Christian Workers' Band, with Sister Pernie Hylton as secretary-treasurer. We decided to hold our love feast Nov. 2, at 6 P. M. The Lord has richly blessed us here with a bountiful harvest, for which we are thankful. Anyone desiring to change location would do well to locate among us. Bro. Price Hylton closed his meetings here last Sunday evening. Our meetings continued only one week. One Sunday-school scholar was received into the church by baptism.—Cassie Martin, Bloom, Kans., Sept. 2.

Burr Oak church held a series of meetings, beginning Aug. 11, and continued two weeks. The meeting was conducted by Bro. Benjamin Forney, of Navarre, Kans. The attendance was good, considering the extreme warm weather. As a result of these meetings seven were baptized. One of these was an aged mother. The others were Sunday-school scholars, ranging from eleven to fifteen years of age.—Emma J. Modlin, Burr Oak, Kans., Aug. 28.

Newton.—Aug. 18 the members at this place, with their neighbors and friends, enjoyed a very pleasant and profitable Harvest Meeting, held in a large grove. Following the Sunday-school session, Bro. Maurice Frantz, of Wichita, Kan., gave us a splendid harvest sermon. The afternoon was spent in topical work, discusing some of the many needy fields, both at home and abroad. Our pastor, Bro. John Deeter, gave us a talk on "China and Its Needs." We also had with us Rev. J. W. Sparrow and wife, of the Baptist church, returned missionaries from India, who gave us some splendid talks on India. Such meetings can not help but create a greater missionary spirit and zeal among God's people. May God speed the day when all the churches will engage in these meetings. A collection of $25 was taken for China missions.—Grace E. Schul, 309 E. Eighth Street, Newton, Kans., Aug. 31.

Parsons church met in council Aug. 31. Our elder, Bro. W. H. Leaman, presided. Bro. Leaman was reelected as our elder for the coming year. Delegates were appointed for the District Meeting. Our fall love feast will be held Oct. 26. We decided to hold a series of meetings, commencing on Sunday evening following the love feast. Bro. J. F. Campbell was ordained to the eldership. Bro. Andrew Neher, of McCune, Kans., and Bro. Wampler, of Fredonia, Kans., officiated. Our District Secretary, Bro. Frank Edwards, was also with us for our local Sunday-school meeting, Sept. 1. We had a very interesting meeting. All business was attended to with the best of feeling.—Mary Sharshel, 1408 Lincoln Avenue, Parsons, Kans., Sept. 3.

MICHIGAN.

Bronson.—Since our last report many blessings have been ours to enjoy. Brethren W. B. Emley and Werley W. Zimmerman, previously chosen to the office of deacon, were installed with their wives. Bro. S. J. Burger conducted the services. Aug. 18 we held our Harvest Meeting. We had the pleasure of having Bro. D. F. Warner, of Milledgeville, Ill., with us for ten days. He preached the Word with power. The meetings closed with a growing interest. We feel to recommend Bro. Warner as an efficient worker. He is now at Bethany.—Martin Hardman, Bronson, Mich., Sept. 2.

Woodland church met in council Aug. 31. Our elder, Bro. J. M. Smith, presided. The report of the annual visit was given, which showed our members to be in love and union. It was decided to place the raising of the missionary money into the hands of the Missionary Committee. A Temperance Committee was appointed, which consists of Sister Arlie Spindler, Bro. J. J. England and Sister Cora Shopbelle. Our love feast was appointed for Sept. 28, beginning at 10:30 A. M. An invitation is extended to all who desire to be with us at this meeting.—Martha Smith, Woodland, Mich., Sept. 3.

MARYLAND.

Short Gap.—Bro. John S. Fike, of Elgin, Iowa, came to our place Aug. 18, to conduct a series of meetings. He preached eight good, solid sermons. Two were baptized. A number of others halted between two opinions. We had our Children's Meeting on Sunday. A large crowd was present, and good interest was shown. We hope Bro. Fike will preach for us again in the near future.—Mrs. A. J. Whitacre, Pinto, Md., Aug. 30.

Washington Manor.—I began meetings at the above place on the evening of Aug. 25, and continued until Sept. 1, with the exception of one evening, when I was called home to preach a funeral. The interest manifested was fine, and four dear souls put on Christ in baptism. Others are very near the kingdom. The series of meetings was too short. This place is in the bounds of the Cheat River congregation, which has had some very dark days, but we are hopeful that the light has now dispelled the clouds. They are much in need of a churchhouse, and we hope this will be attended to in the near future.—Emra T. Fike, R. D. 2, Oakland, Md., Sept. 3.

MINNESOTA.

Deer Park.—Our church will have a week's series of meetings, beginning Sept. 15. Our love feast will be Sept. 21. We would like to have as many members as can, to be with us. Our church, as a whole, seems to be doing quite well.—Mrs. Herbert Reeves, R. D. 1, Box 34, Farnum, Minn., Sept. 1.

Root River.—Five persons were baptized recently, and one awaits the rite, as a result of personal work on the part of our pastor and some of his flock. No evangelist or special series of meetings were employed. Though it was the busy harvest time, we got some of the peope interested in the spiritual harvest, even while they were reaping their temporal harvests. More of this work could be done if we would only get busy. A personal workers' band is to be formed to continue the work.—J. F. Souders, Preston, Minn., Aug. 29.

MISSOURI.

Mineral Creek.—Our series of meetings will begin Oct. 27. Bro. Edwin J. Jones, of Larned, Kans., will assist us in our meetings. The District Meeting for Middle Missouri will meet with us Oct. 23 and 24. Oct. 19 and 20 we expect Bro. I. B. Trout to conduct a District Sunday-school Institute. Bro. Ellis Studebaker, of McPherson, Kans., was with us Aug. 11, and gave us two splendid sermons. Our Young People's Meeting will begin Sept. 1, with Sister Libbie Arnold as leader. We look forward to all these meetings, trusting that the Lord will bless us richly.—Leola Wenrick, Leeton, Mo., Aug. 30.

Notice to the Elders of Middle Missouri.—There will be no change in the time of the District Meeting. The District Meeting proper will be held Oct. 24, at the Mineral Creek church. The Elders' Council will be on Tuesday, Oct. 22, at 2 P. M. Our love feast will be held Oct. 19, at 4 P. M.—Jesse D. Mohler, Warrensburg, Mo., Sept. 3.

MONTANA.

Medicine Lake.—Four letters of membership were received Sept. 1. Aug. 23 Eld. D. H. Keller, of Winona, Minn., now of Bethany Bible School, Chicago, came to visit his parents, Eld. J. E. Keller gave us two sermons on Sunday and Sunday night. His talks were very much enjoyed by all the members present. The work here is in need of earnest prayers that it may continue to grow, and that those in the fold may remain faithful. —Mrs. J. E. Keller, Enterprise, Mont., Sept. 2.

NEW JERSEY.

Amwell church met in semi-annual council Aug. 30. Four applicants (all men) were the visible results of a series of meetings, held at the Bethel church by our presiding elder, Bro. J. Kurtz Miller, of Brooklyn, N. Y. Our next series of meetings will be at Sand Brook, beginning Nov. 17. Bro. H. Hoppock, Sergeantsville, N. J., Sept. 3.

NEW MEXICO.

Sunshine.—By request of the members of the Sunshine church, located in and near Yeso, N. Mex., I began meetings Aug. 17, in a schoolhouse. The brethren and sisters seem earnest, spiritual and wide-awake to the interests of the Master's work. The meetings were well attended, and the interest was good. The meetings continued one week. Two were baptized and one was anointed. Our labors closed with a love feast. All were made happy.—C. W. Brown, Clovis, N. Mex., Aug. 31.

NORTH DAKOTA.

Pleasant Valley.—This church met in an all-day Harvest Meeting Aug. 25. Bro. Pfoutz, of Surrey, N. Dak., gave us a harvest sermon in the morning, and Bro. D. J. Deardorff, also of Surrey, delivered an excellent missionary sermon in the afternoon, after which an offering of $17.78 was taken. Half of it is to be used for home missions, and the other half for foreign missions. Sister L. B. Root, of Colorado City, Colo., was here soliciting in behalf of the members in Colorado City, as they intend to build a church there soon.—Bertha B. Allan, York, N. Dak., Aug. 28.

OHIO.

Bear Creek.—Our series of meetings, conducted by Bro. John Fidler, of Brookville, Ohio, closed Aug. 25. We had three weeks of well-attended and interesting meetings. Twenty-one souls accepted Christ in baptism,—seven parents and mothers of children, two young men, one young lady, and eleven from the ranks of the Sunday-school. Aug. 10, at 8 P. M., Bro. Stover and family were with us in a very interesting missionary meeting. Our Harvest Meeting was held Aug. 14, conducted by Bro. Fidler. We feel that the Lord's work of grace has been greatly revived in our hearts. We pray God's richest blessings upon all who are laboring for the cause of the Master, and upon all his chosen ones.—Sarah M. Smith, R. D. 14, Dayton, Ohio, Sept. 3.

Black Swamp.—Bro. A. B. Horst, of Bellefontaine, Ohio, came to us Aug. 17, to conduct a series of meetings. He delivered eight Spirit-filled sermons. There were no accessions, but the church was much built up.—Edith Baker, Lemoyne, Ohio, Sept. 4.

Circleville.—After having served the West Dayton church for four years, as her pastor and shepherd, I found it necessary to accept a pastorate of less responsibility, so I have taken up the work here. Circleville has a membership of fifty-two, and is a missionary point. Southern Ohio, though her Mission Board, has erected a very neat churchhouse, dedicated May 19, 1912. Bro. Earl Neff and wife have ably looked after the work during the past three years. Sister Mina Bosserman is also here, assisting in the work. Circleville has a population of 8,000 people. Our field is in the southern part of the city. Here perhaps one-eighth of the city's population has no convenient place of worship nearer than three-fourths of a mile, thus giving us an opportunity for much work. Pray for us!—D. S. Filbrun, 954 South Pickaway Street, Circleville, Ohio, Sept. 2.

Covington.—Another hot Sunday with 365 in attendance at Sunday-school. Amount of collection, $17.66. Eld. Wilbur B. Stover and family were with us recently, and although his time was so limited that he could only give us one evening, yet that one sermon proved a blessing to our people. His thrilling appeals for more workers for foreign mission fields will surely find a response in our church some time. Dr. C. C. Ellis, of Huntingdon, Pa., gave us one sermon on the heavenly country towards which we are journeying, and the high standard of citizenship required of those who would enter there. We hope he can come often, for his sermons are greatly appreciated.—Elizabeth D. Rosenberger, Covington, Ohio, Sept. 2.

Oakland church met in council Aug. 31. Our elder, Bro. J. H. Christian, presided. Three letters of membership were granted. Several committees were chosen, among them being a Temperance and Missionary Committee. Sister Ella Willer was reappointed Messenger agent. At a recent Harvest Meeting Bro. S. E. Porter, of Bradford, preached an excellent sermon.—Maria Miller, Bradford, Ohio, Aug. 4.

Price's Creek.—Bro. H. L. Fadely, of Middletown, Ind., began a series of meetings in the Price's Creek house on Thursday evening, Aug. 1, and continued until Sunday evening, Aug. 25. Many good lessons were taught, and many exhortations were given, especially to the young. One (a husband and father) was added to the church by baptism.—Walter A. Petry, West Manchester, Ohio, Aug. 31.

West Milton.—Wednesday evening, Aug. 21, was the last session of a very helpful series of meetings at this place, conducted by Bro. D. S. Filbrun, of Dayton. As a visible result of his labors here, three put on Christ in baptism, and one sister was reclaimed.—R. C. Wenger, R. D. 1, Union, Ohio, Sept. 3.

OKLAHOMA.

Elk City church, with Bro. J. H. Morris as evangelist, has just closed a deeply spiritual two-weeks' series of meetings. Many expressed their conviction that the Church of the Brethren is right. Two dear sisters accepted Christ publicly. One was baptized Sept. 1, and the other one is awaiting the rite. We feel the loss of our Messenger correspondent, Sister Stella Neher, now Mrs. H. L. Chambers, of North Manchester, Ind.—A. B. Coover, Elk City, Okla., Sept. 3.

Monitor church met in council Sept. 2. Considerable business was disposed of. Our love feast this fall will be held Nov. 9, at 4 P. M., followed by a series of meetings, conducted by Bro. J. R. Wine, of Enid, Okla. Bro. Samuel Ayers and Sister Jennie Diller were chosen delegates to District Meeting. Two letters of membership were received. Our Sisters' Aid Society was reorganized for the coming year.—Sarah Miller, Nash, Okla., Sept. 5.

OREGON.

Mohawk Valley.—We held a council Aug. 24, with Eld. Keim presiding. Bro. Ritter is now our elder, instead of Bro. Keim. Bro. Henry Royer was elected to the deacon's office, and in the evening we had a good love feast. Many spectators were present, giving good attention. The next day we had Sunday-school at 10 A. M., and at 11 A. M. we had a good sermon by Bro. Keim. Then Bro. Royer, with his wife, was installed into the deacon's office. After that we had a basket dinner. The afternoon was spent in a Sunday-school children's service. A very interesting program was rendered. The Sunday-school was addressed by Brethren Smith, Keim and Ritter. Ministers present were: Bro. and Sister Keim, of Newberg, Oregon, Bro. E. J. Miller and Sister Miller, of Junction City, Oregon, and Bro. Hiram Smith, of Lebanon, Oregon. We were glad for their presence and help in the ministry.—Sarah Bricker, Mabel, Oregon, Aug. 27.

Newberg church met in special council Aug. 28, with Eld. H. H. Keim presiding. Brethren S. P. Van Dyke and H. H. Keim were chosen delegates to represent this church at District Meeting, to be held at Ashland, Oregon. The Christian Workers are doing good work. Nearly all of the members, both young and old, are active. Sister Annie Keim was president through the month of August, and Bro. Clarence Brubaker will serve in that capacity during September. Two letters of membership were read since our last report. Bro. Ira Fox and wife were granted letters, as they are moving to a place near Gresham, Oregon, where he will hold regular church services. We have an interesting Sunday-school, under the leadership of Bro. D. E. Fox.—Sarah A. Van Dyke, Newberg, Oregon, Aug. 30.

PENNSYLVANIA.

Annville.—Our congregation held a Harvest Meeting Aug. 24, at the Annville house, which was well attended. Several ministers from other congregations were present. They reminded us of the many blessings we are receiving, and how likely we are to forget the thanksgiving part of it. A collection of $54 was taken for the Orphanage. The following Sunday morning, Aug. 25, in a special meeting, Dr. D. C. Reber, of Elizabethtown College, delivered a temperance sermon. A collection of $14.83 was taken. The Children's Meeting at South Annville will be held Sept. 29. We expect to have Bro. H. B. Yoder, of Lancaster, Pa., and Bro. S. Z. Witmer, of Canowago, Pa., to be with us that day. At Annville the Children's Meeting will be held Oct. 6. We expect Bro. Amos M. Kuhns, of the Big Swatara congregation, and Bro. Geo. W. Weaver, of the Fairview congregation, to preach encouraging words to the little ones.—I. J. Kreider, R. D. 4, Lebanon, Pa., Sept. 3.

Canowago.—We met in council Sept. 3, at the Bachmanville house. Eld. Samuel Z. Witmer was moderator. Eld. Joseph S. Masterson, of Oklahoma, was present. A number of items were considered. Our love feast will be held Nov. 27 and 28, at 3 P. M., in the Bachmanville house.—Edgar M. Hoffer, Elizabethtown, Pa., Sept. 4.

Chiques congregation held a Harvest Meeting Aug. 24, at the Mount Hope house. Bro. Allen Bucher, of Lebanon County, preached for us in German, and Eld. B. T. Masterson preached in the English language; also others from adjoining congregations. We collected $72.05 for the benefit of orphan children. Aug. 31 we held our council at the Chiques house. The business passed off pleasantly. An election for a deacon was held. Bro. Henry L. Hess was elected and installed. Elders S. R. Zug, Hiram Gibble, D. M. Eshelman, S. Z. Witmer, Joseph S. Masters and Bro. H. K. Ober were with us, and reported their progress in caring for orphans. They have commenced building a Detention Home for children, where they may remain from the time they are received until Christian homes can be found for them. Bro. Allen B. Ruhl was advanced to the second degree of the ministry. Sept. 15 Children's Meeting will be held at Chiques, and one week later one will be held at the Mount Hope house. Our Sisters' Aid Society had a good report.—Henry S. Zug, R. D. 1, Mount Hope, Pa., Sept. 3.

Conestoga.—Our Harvest Meeting was held Aug. 3. The meeting was well attended. Bro. David Kilhefner, of Ephrata, Pa., and Bro. S. H. Hertzler, of Elizabethtown, Pa., preached for us. We took up an offering of $50.46 for the Orphans' Home. Bro. William Miller, of Hanover, Pa., came to us Aug. 10 and preached every night until Aug. 27. The attendance and interest were good. Bro. Miller spoke the Word with power. Seven young souls came out on the Lord's side, and will be baptized in the near future.—(Mrs.) Sallie Pfautz, R. D. 1, Bareville, Pa., Sept. 3.

Fairview church met in council Aug. 29. Eld. Hiram Gibble presided. A series of meetings is to begin Nov. 16. Bro. Henry Sonon is to preach for us. Our love feast will be held Oct. 24 and 25, at 1:30 P. M.—(Mrs.) Annie Z. Balmer, Manheim, Pa., Sept. 3.

Greensburg.—We met in council Aug. 27, at 7:45 P. M., with Eld. J. H. Cassady presiding. At this council much business was very pleasantly attended to. Bro. Harrison Bashloum and wife were installed into the office of deacon. Arrangements were made for our series of meetings, to be conducted by Eld. Silas Hoover, of near Somerset, Pa. The meetings will begin Sept. 8, and close with a love feast Sept. 22. Our prayers are that we may have a good meeting and reap a great harvest for the Master.—Mary Brougher, 126 Washington St., Greensburg, Pa., Aug. 30.

Indian Creek (Trout Run).—Since our last report four were added to the church by baptism. Bro. D. K. Clapper, of Meyersdale, Pa., did the preaching. Our Sunday-school, up here in the mountains, is prospering. Last Sunday Bro. Walter Hamilton preached for us. His subject was, "Jesus Wept." Bro. Murphy was recently with us and gave some very helpful, inspiring thoughts for the Sunday-school.—Richard Arno Dassdorf, Jones Mills, Pa., Aug. 31.

Jacob's Creek.—Aug. 12 our pastor, Bro. B. B. Ludwick, began a series of meetings at the Laurel Run schoolhouse and closed Aug. 28. Seven were born into the kingdom. One other dear soul was baptized since our last report, and one letter was granted. We decided to hold our love feast Oct. 27, to be preceded by a two-weeks' series of meetings. Bro. R. D. Murphy, Field Secretary of the Western District of Pennsylvania, came to this place Aug. 14. He gave us a very interesting talk on Sunday-school work.—Laura Neiderhiser, R. D. 2, Mt. Pleasant, Pa., Aug. 30.

Lovejoy.—Last night Bro. D. K. Clapper finished his protracted efforts in the union churchhouse at Diamondville, Pa. The interest and attendance were good throughout. Last night more than fifty persons were there, though there was a very heavy storm, which prevented scores of others from enjoying the meeting. Seven dear ones were received by baptism. Bro. Clapper is now at Purchase Line, where another series of meetings is to be held. We hope and pray for good meetings.—Lizzie Swartz, Lovejoy, Pa., Sept. 2.

Middle Creek congregation expect to hold a love feast Sept. 29, beginning at 6 P. M. There will be a council prior to the communion service, Sept. 24. We expect Eld. W. M. Howe to hold a series of meetings prior to the love feast.—Carrie Walker, R. D. 2, Rockwood, Pa., Sept. 2.

Montgomery.—On Sunday afternoon, Aug. 25, we met at the waterside, where baptism was administered to a middle-aged brother. Oct. 5 Bro. O. V. Long is to begin a series of meetings at this place.—Mrs. Frank Fyock, R. D. 1, Rochester Mills, Pa., Aug. 30.

Perry.—Our love feast at the Freespring church will be held Oct. 5 and 6, commencing at 2:30 P. M. A series of meetings is to precede the love feast at the Manassa union church, commencing Sept. 21.—E. D. Book, Blain, Pa., Sept. 2.

Scalp Level.—In our council, last evening, we appointed Sister Eva Dilling, of Windber, Pa., as corresponding secretary for this church, to take the place of Sister Grace V. Clapper, of Scalp Level, Pa., who has gone to Bethany Bible School. Our love feast will be Oct. 27; examination services at 10:30 A. M., and communion services at 6 P. M.—Peter Knavel, Scalp Level, Pa., Sept. 3.

Scalp Level.—Our congregation met in council on Monday evening, in the Scalp Level house. Eld. Peter Knavel presided. Two letters of membership were granted, and two were received. It was decided to get a regular pastor for both houses. A local Sunday-school Convention will be held in the Windber house Sept. 29, afternoon and evening. Our love feast will be held Oct. 27, at the Scalp Level house.—Eva S. Dilling, 1301 Somerset Avenue, Windber, Pa., Sept. 4.

Upper Codorus congregation met in council at Black Rock, York County, Aug. 24. After disposing of the regular church business, we decided to have a love feast at Black Rock Oct. 26 and 27, beginning at 10 A. M. Elders D. Y. Brillhart and D. B. Hohf, a committee from the Elders' Meeting, met with us and ordained Bro. A. S. Baugher to the eldership.—E. S. Miller, Carlisle, Pa., Sept. 1.

West Conestoga church held a Harvest Meeting Aug. 17, at the Akron house. We enjoyed the presence of a good ministerial force, which consisted of nine visiting brethren, several of them being from a distance. One was Bro. Honberger, from the West, who is canvassing in our section, in behalf of the Colored Mission in the West. An offering of $57.81 was taken for the Orphanage, which is now being erected at Neffsville, about four miles south of this place.—Henry Nies, Lititz, Pa., Sept. 2.

TEXAS.

Fort Worth.—Eld. J. A. Miller, of Manvel, Texas, will hold a week's revival in the Fort Worth church, to close with a love feast on Saturday night, Sept. 21.—S. F. Wine, Fort Worth, Tex., Aug. 29.

VIRGINIA.

Branch.—Bro. S. I. Bowman of near Harrisonburg, Va., began a series of meetings at this church Aug. 11, and preached eighteen inspiring sermons. The attendance and interest were good throughout the meetings. Nine were received into the church by baptism, and four were reclaimed.—Fannie R. Miller, R. D. 2, Bridgewater, Va., Aug. 31.

Copper Hill church, of Floyd County, Va., met in council Aug. 24, with our elders, Bro. Isaac Shaver, D. A. Shaver and N. P. Wimmer, assisted by Brethren C. E. Eller and J. H. Garst, of Salem, Va. Bro. C. E. Eller officiated. The visiting brethren reported that they found all in peace and union, which gave much joy to the church. Quite an amount of business came before the meeting. The church elected Brethren Thomas Stump, Jean King and the writer to the ministry. All business passed off quietly and in love. Bro. C. E. Eller preached an interesting sermon on Saturday night, and Bro. John Garst preached an interesting sermon on Sunday, Aug. 25.—C. H. Williams, Dillons Mill, Va., Sept. 3.

Pleasant Valley.—Bro. Chas. Long closed a very interesting series of meetings Aug. 25. He preached fifteen sermons. As an immediate result of these services, there were seven accessions to the church.—Ruth E. Williams, Mount Sidney, Va., Aug. 31.

Summit church met in council Aug. 24, at 10 A. M., with Eld. Peter Garber presiding. Bro. C. E. Long, of Penn Laird, Va., was with us and gave many good admonitions. Bro. H. N. Glick was advanced to the second degree of the ministry. Two letters were granted. A collection of $6.15 was taken for the Staunton work. The series of meetings at the Glade church will begin Sunday morning, Sept. 1, at 11 A. M. Bro. C. B. Gibbs, of Bolar, Va., is to do the preaching. We decided to have our love feast at the Summit church Sept. 28, at 2 P. M. On the same day of our council, at 2 P. M., we met again for Harvest Meeting, with Bro. P. F. Cline giving us some excellent thoughts. After this another collection, amounting to $8.48, was taken to aid in some work in Culpeper County, Va.—Elizabeth F. Miller, R. D. 1, Box 55, Mount Crawford, Va., Aug. 31.

Woodstock congregation met in council Aug. 24. Our elder, Bro. H. R. Mowry, presided. The church visit showed that the members, with one exception, were in the faith, and in love and union with each other. One letter was granted, and one dear sister was reclaimed. The church decided to hold her love feast Sept. 28, at 3 P. M. Bro. Jacob Garber, of Greenmount, Va., is expected to be with us at our love feast. He is to follow with a series of meetings at the Valley Pike church.—M. H. Copp, R. D., Maurertown, Va., Sept. 2.

WASHINGTON.

Sunnyside church met in council Aug. 24, with Eld. S. H. Miller presiding. We decided to hold our love feast Oct. 19. The Sunday following will be our joint Sunday-school and Christian Workers' Convention with the Yakima church. Bro. M. E. Oswalt was chosen delegate to District Meeting, with Bro. George Partch as alternate. Eld. Samuel Studebaker, of Pearl City, Ill., was with us over three Sundays and delivered some very inspiring sermons, which, we think, were enjoyed by all.—Mrs. M. E. Oswalt, Sunnyside, Wash., Sept. 1.

(Concluded on Page 592.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

"HOME AGAIN."

(Concluded from Page 581.)

good people, intelligent, active, this ought to inspire any preacher to do his best.

And now we are at home in Mount Morris. We spent three weeks on the way,—all seven of us,—and we all enjoyed the trip exceedingly. Side trips also counted; we traveled 1,292 miles by train, 50 or more by trolley, and 80 by auto. We preached or talked on missions 22 times. There is one strong feeling abides with me, "O that I could do more!"

We have rented the downstairs in the home of Sister Furry, here at Mt. Morris. James and Miriam have started to school. Emmert will enter at the college. We are happy to be in the home land, happy for the fellowship and communion with the Brethren. Our joy is full. Wilbur B. Stover.

Mt. Morris, Ill.

DES MOINES, IOWA.

Since our last report the writer was privileged to spend two and one-half weeks in revival work with the Dallas Center church, during which time our regular appointments were filled by Brethren Harvey L. Royer and Morris W. Eikenberry, of Dallas Center, Bro. J. D. Haughtelin, of Panora, and the home ministers.

Aug. 25, Eld. S. M. Goughnour preached at the Moats schoolhouse, near Altoona. A good attendance is reported. The new Sunday-school, being conducted by a few of our workers at the Cement Plant, is also moving along with a fair attendance and splendid interest.

Last Sunday, Sept. 1, some fifty members enjoyed what will probably be our last love feast service in our present church building. Bro. John F. Burton, of Maxwell, Iowa, preached a very helpful examination sermon at 11 A. M., and also presided at the feast which had been announced for 6:30 o'clock. Owing to weather and crop conditions, few members from adjoining churches were present.

Bro. Burton has now preached three sermons in his series of revival meetings. He is ably assisted in his efforts by Bro. Morris F. Robinson, of Denver, Colo., who has charge of the song services. The attendance is unusually large, and already one of our Sunday-school scholars has stepped out on the Lord's side. Pray for us! The harvest is great! Virgil C. Finnell.

1335 E. Sixteenth St., Des Moines, Iowa, Sept. 5.

NEVADA, MISSOURI.

We feel very thankful for the privilege of enjoying a Bible Institute in our church. Bro. D. L. Mohler, of Leeton, Mo., came to our place Aug. 24, and next day began his efforts by preaching a sermon on "Loyalty," which was very acceptable.

In the evening he began his Bible work by using the Sermon on the Mount, and teaching the fundamental doctrines. His instruction was full of practical truths, earnest warnings and faithful entreaties. We feel safe in saying that much good seed has been sown and we pray that the Lord may give us power to do his will, and to reach the higher plane of Christian living.

In connection with the doctrinal work Bro. Mohler gave us a series of Sunday-school lectures, which were very helpful to us in our Sunday-school work. On Sunday, Sept. 1, he preached the dedicatory sermon, which was very impressive.

A debt was placed on our churchhouse six years ago to move it into the city, and this indebtedness was not canceled till last January. After we got the debt paid off, we felt that we ought to rededicate the house to God. A paper was prepared and read by the pastor, giving a brief history of the church from its organization in November, 1870, to the present time.

Bro. Mohler would have continued his work longer but his health failed, owing to the hot, dry weather. He did not enjoy himself as well as he would have done under more favorable conditions. The physician advised him to close his work and go home to rest. We regretted very much to close the meetings. Eternity alone can reveal the full fruition of such labors. Leander Smith.

615 Lyon St., Sept. 2.

UPPER FALL CREEK, INDIANA.

Bro. William Hatcher, of Summitville, Ind., came to our church east of Middletown Aug. 19, and held a revival for us until last night. He preached the Word with power and did not shun to declare the whole Gospel, exhorting the members of the church to duty, and warning sinners to flee the wrath to come. One dear little girl united with the church. Several others seemed to be deeply impressed.

Yesterday we had an all-day meeting, which was greatly enjoyed. We took our dinner at the church. In the forenoon Bro. Hatcher preached a harvest sermon for us. Bro. Joseph Spitzer, of Windfall, Ind., came on Wednesday and helped us in the great work. He preached an uplifting sermon in the afternoon. A harvest collection was taken, but the amount given has not, as yet, been announced, nor has it been decided for what purpose it is to be used.

We appreciated Bro. Hatcher's work among us very much, and wish he could have remained longer. We wish we might have him in Middletown permanently, to help build up the work here. There is danger of the work dying out, if some one is not sent here to help revive the great work in this village. We pray for help to come. Florida J. E. Green.

Middletown, Ind., Sept. 2.

MARKLE, INDIANA.

Our Harvest Meeting, held Aug. 11, was a full day service of spiritual food for our souls. Although it was a rainy morning, the day was begun with quite a number in their respective places for Sunday-school, studying the lesson, "A Troubled Sea and a Troubled Soul."

Bro. T. D. Butterbaugh, of Silver Lake, Ind., was with us, and taught the men's Bible class. After the close of the classes, he gave a short talk to the children of the Sunday-school. The rainy weather having passed off, we were blessed with a bright, sunshiny day. Besides our home minister, Bro. D. B. Garber, four other ministers were with us,—Brethren Aaron Moss and D. W. Paul, of Loon Creek, Bro. Lawrence Shultz, of Lancaster, and Bro. T. D. Butterbaugh, of Silver Lake, Ind. Their presence and help were much appreciated. The morning Scripture lesson was read by Bro. Lawrence Shultz, who also led in prayer, after which Bro. Butterbaugh preached an inspiring sermon.

At noon four long tables were spread in the shade of the trees on the church lawn. Thanks were returned to God for our spiritual feast together, as well as for the bountiful dinner prepared for the natural body.

In the afternoon we had a short talk by Bro. Aaron Moss, while seated in his chair. While his health is not as good as it once was, we were glad for his talk. It inspired our souls to live a more perfect Christian life. Then Bro. Butterbaugh preached a strong missionary sermon. A collection of $24.52 was given, which, as had been decided beforehand, is to be used for missionary work. A few spiritual words were spoken, and prayer was offered, led by Bro. D. W. Paul.

In the evening Bro. T. D. Butterbaugh delivered a strong temperance sermon. He illustrated by figures on the blackboard what the unnecessary things of life amount to, and what a bottle of wine or strong drink will do, to destroy the soul of man.

A few Sundays ago Bro. George L. Studebaker, of North Manchester, Ind., who worked throughout the country in the interest of Manchester College, stopped with us and gave us two powerful sermons, which we shall not soon forget. The subject for the morning sermon was "The Way to Heaven." His evening sermon seemed to impress the people with the real truths of the second coming of Christ, by illustrating it on the blackboard. It has been the privilege of Bro. Studebaker to be with us quite a number of times during the past year, and we certainly appreciate his presence.

The honor roll in our Sunday-school is interesting and helpful to all. The past quarter the roll of honor for the best attendance, and also for the largest amount of collections, which was $8.68 for the quarter, was won by the older men's class. We were glad to know that the men are taking such an active part in the Sunday-school.

Our revival meetings are to begin Oct. 13, with our home minister, Bro. D. B. Garber, to do the preaching. We have the promise of an evangelist singer, Sister Eva Domer, of Canton, Ohio, to be with us, and to assist in the work. We hope and trust that our meetings may succeed in winning souls to Christ, as well as add strength to our own hungry souls. Lillian Earhart.

Markle, Ind., Aug. 30.

MINISTERIAL MEETING OF NORTHERN CALIFORNIA.

This meeting is to be held at Raisin City, Cal., Oct. 17.

8:00 o'clock.

Opening exercises.—By the Oldest Minister Present. Subject for the day, The Work of the Ministry.

FORENOON SESSION.

POIMENICS—The Work of the Pastor.

8:30 o'clock.

I. The Call of the Minister.—J. Harman Stover, 15 min. J. W. Deardorff, 10 min. General Discussion.

9:10 o'clock.

II. Preparation for the Ministry.—D. L. Forney, 15 min. L. Winklebleck, 10 min. General Discussion.

9:50 o'clock.

III. The Work of the Minister.—Jesse Overholtzer, 15 min. I. N. Guinn, 10 min. General Discussion. As a Visitor.—A. D. Bowman, 15 min. J. J. Brower, 10 min. General Discussion.

11:10 o'clock.

IV. The Support of the Ministry.—D. R. Holsinger, 15 min. J. C. Seibert, 10 min. General discussion.

11:50 o'clock.

Dismissal for noon.

AFTERNOON SESSION.

LITURGICS—Public Worship.

2:00 o'clock.

I. Song Service—J. W. Brooks, 15 min. Sadie Scott, 10 min. General Discussion.

2:40 o'clock.

II. Scripture Reading.—H. F. Maust, 15 min. Ben Deardorff, 10 min. General Discussion.

3:20 o'clock.

III. Public Prayer.—Samuel Edgecomb, 15 min. I. S. Brubaker, 10 min. General Discussion.

4:00 o'clock.

IV. Preaching.—A. Blickenstaff, 15 min. I. F. Betts, 10 min. General Discussion.

EVENING SESSION.

ARCHAGICS—Church Leadership.

7:30 o'clock.

I. General Church Business.—S. F. Sanger, 15 min. W. E. Whitcher, 10 min. General Discussion.

8:10 o'clock.

II. Auxiliary Business.—E. C. Overholtzer, 15 min. W. F. Haynes, 10 min. General Discussion.

Committee, E. M. Cobb, Chairman; Harvey Eikenberry, Secretary; W. F. Haynes.

SUNDAY-SCHOOL MEETING OF NORTHERN CALIFORNIA.

This meeting is to be held at Raisin City, Cal., Oct. 19.

8:00 Opening Exercises.

8:15 Address of Welcome.—Harvey Eikenberry.

8:25 o'clock.

1. Introduction.—S. G. Hollinger.

8:55 o'clock.

2. Organization.—E. C. Overholtzer.

9:25 o'clock.

3. Superintendent.—S. F. Sanger. His Executive Ability.—H. M. Stutzman. Superintendent's Work.—S. P. Noll.

11:00 o'clock.

4. The Teacher.—Lottie Eller Ross.

11:30 o'clock.

Song. Noon Intermission.

1:30 o'clock.

Best Methods of Teaching.—A. O. Brubaker.

2:00 o'clock.

Preparation of the Lesson.—D. R. Holsinger.

2:30 o'clock.

How to Prepare the Lesson.—Morris Keller.

3:00 o'clock.

Helps for Study.—J. W. Brooks.

3:30 o'clock.

Recitation of the Lesson.—I. N. Guinn.

4:00 o'clock.

Teachers' Meeting.—Round Table.

4:30 o'clock.

Personal Work: (1) Of the Superintendent.—J. W. Mishler.

7:30 o'clock.

(2) Of the Teacher.—Anna Kline. (3) Of the Parents.—J. J. Repert. (4) Of the Pupil.—Anna M. Forney.

Committee, S. G. Hollinger, Chairman; E. M. Cobb, Secretary; Cora Fike.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Delk-Arnett.—By Eld. Jesse Stutsman, at his home, Aug. 24, 1912, Mr. Charles Delk and Miss Nellie Arnett, both with in the bounds of the Ludlow church, Darke Co., Ohio.—Mrs. Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio.

Winger-Eikenberry.—At the home of the bride's parents Brother and Sister Samuel Eikenberry, near North Manchester, Ind., Aug. 15, 1912, by the undersigned, Bro. Oscar Winger and Sister Lofa Eikenberry. They are now at home at Zanesville, Ohio.—Otho Winger, North Manchester, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Armstrong, Sister Elizabeth, nee Workman, born Jan. 1, 1840, near Danville, Ohio, died Aug. 7, 1912, aged 72 years, 7 months and 24 days. She was married to Mr. Irvin Armstrong in 1860. Five sons and one daughter were born to this union. The father and three sons preceded her. She united with the church in 1880. Services by Bro. G. S. Strausbaugh. Text, Amos 4: 12.—Minnie C. Workman, Fredericktown, Ohio.

Badger, Sister Elizabeth, nee Miller, born Sept. 7, 1824, died in the Buffalo Valley congregation, Pa., July 21, 1912, aged 87 years, 10 months and 21 days. Services by S. S. Starover, and the writer. Interment at the Pike church.—Isaiah Beaver, Mifflinburg, Pa.

Berkey, Eva May, nee Culp, born June 6, 1880, died Aug. 23, 1912, aged 32 years, 2 months and 17 days. She died in a Chicago Hospital after an operation. She is survived by her husband, one adopted son, four brothers and one sister. Services by the writer in Elkhart, Ind., at the Baptist church. Text, Psa. 147: 3. She was a member of the Baptist church for a number of years. Interment in the Grace Lawn cemetery.—E. L. Heestand, Elkhart, Ind.

Book, Sister Lydia, wife of Samuel Book, died July 16, 1912, aged 55 years and 13 days. Services by S. S. Starook and the writer. Text, John 11: 28. The deceased died in the Buffalo Valley congregation.—Isaiah Beaver, Mifflinburg, Pa.

Bragg, Sister Catharine, wife of the late Thomas Bragg, died at the home of her son, Bro. James Bragg, from a complication of diseases and old age, aged 91 years and 10 days. She was a consistent member of the Church of the Brethren for a number of years. She had not been able to attend church for some years, and could not see well enough to read, but many of her lonely hours were shortened by the kindness of her daughter-in-law, Sister Jennie Bragg, who spent much of her time reading to her, and also faithfully ministered to her needs, during her lingering illness. Services in the Mount Vernon church by Eld. J. R. Kindig. Text, 2 Cor 5: 1. Interment in the adjoining cemetery.—L. J. Loning, Fishersville, Va.

Bruner, Edward A., born Feb. 21, 1834, died Aug. 11, 1912, at his home near McKaig, Md., within the bounds of the Beaver Creek congregation, aged 78 years, 5 months and 20 days. He was a member of the Reformed church for many years. He leaves an aged wife, who is almost helpless, three sons and two daughters, all of whom are members of the Church of the Brethren. Services in the Frederick City church by the undersigned, assisted by Eld. Jesse Jarrell. Interment in the Mt. Olivet cemetery.—R. A. Nedrow, Frederick, Md.

Coffman, Bro. Franklin P., born Jan. 23, 1858, died Aug. 2, 1912, aged 54 years, 7 months and 4 days. He was a faithful member and a devout worshiper in the Church of the Brethren, and will be greatly missed by all who knew him. He leaves a wife and three married daughters. Services by Eld. B. W. Neff. Interment in the new cemetery at Wakeman Grove.—D. A. Kagey, Conicville, Va.

Dewitt, Sister Sarah, born Nov. 14, 1828, died in Ankeny town, Ohio, Aug. 27, 1912, aged 83 years, 9 months and 13 days. In 1856 she was married to John Baker, who died in 18[illegible]. In 1891 she was married to Bro. B. W. Dewitt, who preceded her. Sister Dewitt united with the Church of the Brethren in 1840, and remained a faithful and consistent member until death. Services by Bro. G. S. Strausbaugh. Text, Prov. 14: 3[illegible]. —Minnie C. Workman, Fredericktown, Ohio.

Eikenberry, Sister Margaret, nee Scott, died at her home in Flora, Ind., Aug. 26, 1912, aged 69 years, 2 months and 2[illegible] days. Her husband, Bro. Aaron Eikenberry, preceded her in March, 1911. Since then she has been longing for the time when she could be with him in the sweet beyond. Two sons survive her. About forty-three years ago she became a member of the Church of the Brethren, and remained faithful. Services by Eld. A. G. Crosswhite. Interment in the Maple Lawn cemetery.—Elmer C. Metzger, Flora, Ind.

Fahrney, Bro. Jacob, died of general debility in Funkstown, Md., in the Beaver Creek congregation, July 1, 1912, aged 83 years, 3 months and 23 days. He united with the church early in life. He is survived by his wife, four sons and six daughters. Services in the Mount Zion church by Eld. D. V. Long, assisted by Eld. Caleb Long. Interment in the Fahrney cemetery.—M. Portia Rowland, Fair Play, Md.

Folk, Lee Franklin, son of Brother and Sister Calvin Folk, born Nov. 14, 1903, died in Akron, Ohio, Aug. 3, 1912, aged 8 years, 9 months and 20 days. Lee was an intense sufferer for nearly three months, having taken blood poison, caused by cutting his foot with broken glass. He leaves his father, mother, five brothers and four sisters. Services by Brethren A. F. Shaver and Claude Murray in the First Church of the Brethren, Akron, Ohio. Lee was a faithful little Sunday-school scholar.—(Mrs.) Jennie M. Shriver, Akron, Ohio.

Harshman, Sister Ida, wife of Bro. Isaiah Harshman, died of a complication of diseases in Washington County Hospital, in the Manor congregation, Md., Aug. 21, 1912, aged 53 years, 9 months and 23 days. She united with the church when she was young. Her husband, one daughter and two sons survive. Services in the Manor church by Elders D. V. Long and W. S. Reichard. Interment in the Manor cemetery.—M. Portia Rowland, Fair Play, Md.

Hendricks, Sister Sarah A., born March 26, 1835, near Richmond, Ind., died Aug. 28, 1912, aged 77 years and 5 months. She suffered many months of affliction, which she bore patiently. Nov. 15, 1860, she was married to Francis Hendricks. One daughter and three sons were born to this union. She was a member of the Church of the Brethren for about thirty-five years, in which faith she lived an exemplary Christian life. Her husband preceded her seventeen years ago. Services by Bro. L. W. Teeter, assisted by Bro. Dorsey Hodgden.—Elder Brower, R. D. 1, Kitchel, Ind.

Herr, Vesta Stella, daughter of Ephraim and Sister Rebecca Herr, born Feb. 22, 1904, died at Iona, Pa., of lockjaw Aug. 18, 1912, aged 8 years, 6 months and 28 days. Her parents and three brothers survive. One sister preceded her. Services by Midway by Elder Martin Heisey and the writer. Text, Mark 5: 41-43. Interment in the adjoining cemetery.—A. H. Brubacher, R. D. 7, Lebanon, Pa.

Howdeshell, Bro. William, born in Rockingham County, Va., Sept. 13, 1826, died in the Brethren Home at Greenville, Ohio, Aug. 31, 1912, aged 85 years, 11 months and 18 days. He was married to Frances McCloud, who died in 1876. Eleven children were born to this union. In 1878 he was married to Nancy Williamson, who preceded him in death. He was a member of the Church of the Brethren a good many years. Services by Eld. Wm. Minnich.—Katie Flory, Union, Ohio.

Long, Sister Mary, nee Stouffer, born in Washington County, Md., April 1, 1826, died Aug. 20, 1912, aged 86 years, 4 months and 20 days. She was married to Benjamin Long in 1847. To this union twelve children were born. Six of them died in infancy. The others died later, until only a son and a daughter survive her. The family moved from Maryland to Kansas in 1878. In 1879 Mr. Long died. Then the widow made her home with her children, most of the time being spent with Mrs. Bell. From early womanhood she had been a member of the Church of the Brethren. Services by the writer.—H. T. Brubaker, R. D. 1, Sterling, Kans.

Miller, Alma Wonetta, youngest daughter of George and Catherine Miller, born near Hollansburg, Ohio, Feb. 23, 1908, died Aug. 17, 1912, at the home of her parents, aged 4 years, 5 months and 24 days. Her death was caused by infantile paralysis which continued only a few days. Alma was a very affectionate little girl, and will be missed very much at home, in the community, and also in her Sunday-school class. She leaves a loving father, mother and sister. Services by Brother Henry Fadely at the West Branch house. Interment in the West Branch cemetery.—Mary E. Rife, Hollansburg, Ohio.

Pfaltzgraff, Edward, son of Brother George K. and Sister Sarah Pfaltzgraff, died Aug. 11, 1912, aged 3 years, 2 months and 25 days. Services by Bro. Victor Long, of Altoona, Pa. Interment in Prospect Hill cemetery.—A. S. Hershey, York, Pa.

Puterbaugh, David B., died in the Lanark church, Ill., Aug. 25, 1912, aged 83 years, 3 months and 10 days. Bro. Puterbaugh united with the Church of the Brethren at the age of twenty-four years and was always a spiritual and godly man. He served the church a few years as deacon, and as minister since 1871. He was the first superintendent of the Old People's Home at Mount Morris, Ill., occupying this position for five years. He leaves his wife and five children to mourn his departure. In his death the young people of the church have lost a good friend. We all loved him dearly. Services by the writer. Text, Philpp. 1: 21.—I. B. Trout, Lanark, Ill.

Read, George, born May 16, 1827, in Franklin County, Pa., died in the bounds of the Ottawa congregation, near Ottawa, Kans., Aug. 21, 1912, aged 85 years, 3 months and 5 days. He united with the Church of the Brethren in 1858. He was married to Rosanna Newcomer Jan. 5, 1854. She died Dec. 18, 1902. Bro. Reed is survived by three sons and three daughters. Services by Bro. R. F. McCune and the writer.—P. E. Whitmer, Ottawa, Kans.

Shattuck, Bro. Amos, born in Yates County, N. Y., Feb. 8, 1836, died in Juniata, Nebr., Aug. 16, 1912, aged 82 years, 6 months and 8 days. He came to Indiana in 1846. From there he moved to Minnesota in 1857. He moved with his family in 1873 to Adams County, Nebr., where he took a homestead near Kenesaw. In 1889 he moved to Juniata where he lived until his death. He leaves a wife and four children. He united with the Baptist church when he was nineteen years old, but later united with the Church of the Brethren. Services at the home by Rev. Moore on Sunday afternoon, Aug. 18. Text, Psa. 116. Interment in the Kenesaw cemetery.—Mary Liveringhouse, Juniata, Nebr.

Sheeler, Louis, son of Brother and Sister Henry Sheeler, born at Marcus, Iowa, March 9, 1883, died near Kingsley, Iowa, Aug. 24, 1912, aged 29 years, 5 months and 15 days. He leaves a father, mother, seven brothers, five sisters and one grandfather; also one sister-in-law and three brothers-in-law. He was a good man in the home and had many warm friends. His sudden death was a great shock to the community. He and another young man had been to Kingsley in the evening, on their motorcycles. On their way home Mr. Sheeler was thrown off his wheel, and death soon followed. Services by Bro. Wingert, assisted by Bro. Elsenbise. Text, the latter clause of 1 Sam. 20: 3, "There is but a step between me and death." Interment in the Brethren cemetery near Kingsley.—Phœbe Foft, Kingsley, Iowa.

Shifflett, Sister Catherine E., widow of Martin Shifflett, died of cancer at her home in Bridgewater, Va., Aug. 23, 1912, aged 65 years, 5 months and 13 days. Her husband died about two years ago. She is survived by her four daughters and five sons. Services at the Parnassas Methodist church by Bro. John S. Flory, assisted by Bro. O. S. Miller.—Ida Fry, Bridgewater, Va.

Shively, Jacob S., born Nov. 5, 1827, died Aug. 22, 1912, at his home, White Springs, Pa., in the bounds of the Buffalo congregation, aged 84 years 9 months and 17 days. He united with the church in his early manhood, and faithfully served in the capacity of the deacon's office for over forty years. He was married twice. Oct. 10, 1849, he married Elizabeth A. Stoughton, who died July 15, 1858, and on Feb. 10, 1862, he married Sallie Reinhard (nee Roop), who died Feb. 20, 1898. Both of his companions were consistent members of the Church of the Brethren. The latter union was blessed with five children, four of whom survive him. He was an invalid for twenty-three years, stricken with blindness for eight years, and for four years was bedfast. Services in the Brethren church at White Springs by Bro. Jacob H. Richard, assisted by Brethren J. O. Smith, Milton C. Swigart and S. S. Starook. Interment in the Lewis cemetery, the resting place of his ancestors for four generations.—Sarah E. Royer, Millmont, Union Co., Pa.

Sollenberger, Bro. Michael, born in Pennsylvania Sept. 18, 1835, died near his home in Franklin Grove, Ill., Aug. 16, 1912, aged 76 years, 10 months and 28 days. Death was due to heart failure. Aug. 18, 1859, he was married to Sarah Etter, who passed away April 29, 1880. Twelve children were born to this union. Nine of them survive, who mourn the loss of a kind and loving father. Nov. 26, 1891, he married Sister Elizabeth Weigle, who survives and mourns the loss of a devoted husband. Bro. Sollenberger filled the office of an active deacon for many years in the Franklin Grove church. Services in the Brethren church at Franklin Grove by Bro. O. F. Shaw, after which the remains were taken to Naperville, Ill., where services were conducted by Bro. Isaac Beery. Interment in the Naperville cemetery.—Anna S. Buck, Franklin Grove, Ill.

Stabler, Bro. Chas., born in Roanoke County, Va., April 20, 1830, died at the home of his daughter, Sister Anna Switzer, Lovewell, Kans., aged 82 years, 4 months and 1 day. He was married to Fannie Gish, of Woodford County, Ill., in 1853. To this union five sons and two daughters were born. His wife and two sons preceded him. For the past five years he has lived with his daughter. He was a patient sufferer for six months, only waiting for his Savior's summons. Services by Bro. Jacob Slonikker. Text, 2 Tim. 4: 6-8. His remains were shipped to Roanoke, Ill. Interment in the Roanoke cemetery by the side of his wife.—Elnora B. Switzer, Webber, Kans.

Stanton, Sister Mary Jane, nee Barefoot, died Aug. 23, 1912, near Davidsville, Pa., in the Quemahoning congregation, aged 89 years, 6 months and 9 days. Services by the writer in the Hopewell Methodist church. The day being pleasant, and Sister Stanton being well known, many attended the services. Not more than one-third of the people were able to get into the church.—P. J. Blough, Hooversville, Pa.

Wagoner, Bro. Daniel, born near Pyrmont, Ind., Oct. 14, 1855, died of cancer Aug. 24, 1912, aged 56 years, 10 months and 10 days. He was married to Elizabeth Wagoner Feb. 26, 1885. To this union five daughters were born, all of whom are living. Besides his children, he leaves his companion, two brothers and two sisters. He united with the Church of the Brethren about forty years ago and was elected to the deacon's office about twenty-one years ago. He called for the elders of the church and was anointed June 9 of this year. In his great suffering he exercised much patience in a Christian spirit. Services by Bro. J. Hugh Heckman. Text, I John 4: 16. Interment in the new Pyrmont cemetery.—Lulu E. Ulrey, R. D. 4, Box 41, Delphi, Ind.

Wisinger, Henry, died in his home at Cherrytree, in the bounds of the Montgomery congregation, Pa., aged 80 years, 5 months and 9 days. Services at the late home by Oran Fyock. Interment at Taylorsville, Pa.—Mrs. Frank Fyock, R. D. 1, Rochester Mills, Pa.



The Olive Branch of Peace and Good Will to :: Men ::

By S. F. SANGER and D. HAYS

¶ The doctrine of nonresistance as taught and practiced by the Church of the Brethren has, at different times, brought her members face to face with severe trials and suffering, and even death. But with all that, it has also been instrumental in preserving that abiding faith in God, that feeling of brotherly love, that unyielding fidelity to the teaching of Christ's Gospel, which characterize the true followers of the Prince of Peace. Sustained by the deep convictions as to the right of it, the persecutions and suffering have been endured, and the doctrine remains in the church as one of the fundamentals of true Christianity.

¶ The above named book is a history of the trials and experiences of the Brethren during the War of the Rebellion, together with a brief record of the persecutions of the Brethren in Germany and the early years of the church in America.

¶ The object of the presentation of this history to the public is (1) *that it may be a means of increasing the courage, strengthening the faith and deepening the convictions of the Brethren in relation to this doctrine, and* (2) *that our peace principles, and our relation to the government in maintaining these principles, may be better understood.*

¶ In these days, when the subject of international peace is agitating the minds of men in high places in all civilized countries, a book of this kind is a timely one, and will be read with peculiar interest.

Price per copy **75c**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

INDIA: a Problem

By W. B. Stover.

Here is a reliable record of facts concerning conditions in India as collected by our first missionary in that field. Many of these facts are such as came from the personal experience and observations of the author; others are such as were gathered from the records of various missions in different parts of India. The last, but not least important, chapter is a discussion of the problem, "What of the Future?" This, after all, is the paramount question concerning foreign missions, and what Brother Stover says on this matter will be a source of inspiration to the interested reader. The book is interspersed with numerous illustrations, which alone speak volumes. 344 pages, substantially bound.

Price, cloth, ... **$1.00**
Price, morocco, ... **1.50**

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

WAR VERSUS PEACE

By Jacob Funk

The subject treated in this book is one which, more than any other, vitally concerns the civilized nations of the world, and the interest in it is growing. It is important that the people be intelligent on this subject. All need to know just the things that are herein given. The following subjects are taken up:

The Causes of War, The Evils of War, The Cost of War, A Brief History of the Peace Movement, and Ways of Advancing Peace.

The information concerning each of the above subjects is give in brief form and in a style which makes it interesting reading. It contains the cream of facts gleaned from many historical works, reports of conventions, published articles, etc.

The reading of the book gives one a clear vision of the horrors of war, the enormous cost in money and human life of it, and is sure to inspire greater zeal in the hearts of the people in the peace movement. It deserves a wide circulation.

176 pages, bound in cloth.

Price, per copy, 75c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FLASHLIGHTS FROM REAL LIFE

BY JOHN T. DALE

Those who have read any of the author's other books will want to read this one. The sketches and incidents given are real flashlights thrown upon things which are worth revealing. The author in his preface says: "Some of the sketches are based on facts which have come within the personal knowledge of the author, others are founded on incidents which have come under the observation of others, but they are all typical of the ever-changing experiences and mutations of life, as the grand panorama of existence moves onward."

Following are a few subjects taken from the table of contents:

Advice to Young Men
The Boy Hero
Dangers of City Life
The Father's Example
The Gullible Girl
The Professor's Advice
Single and Married
The Smoker's Peril
The Young Lawyer's Downfall

The Book contains 205 pages. Bound in cloth.

Price, postpaid, 75c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE TWELVE
APOSTLES

J. W. Wayland

This is the only book of the kind offered to our people, and, indeed, it stands almost, if not altogether, alone as a volume containing the biographies of the twelve men whom the Savior chose as a central group—a nucleus from which all future effort takes its beginning. Ordinarily we think of them as a group. The author of this book portrays them as individuals. To know "who they are and what they did" of the men who were called to a position of such importance and responsibility is not only interesting but helpful to the Bible teacher and student. The book ought to have a place in every Sunday-school library, as well as in that of every minister and Sunday-school teacher. The material for this volume has been obtained at the cost of much thorough and painstaking investigation, and the reader is the reaper of the rich fruitage. 252 pages, bound in cloth. Price, 75 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
Eastward Bound 585
Death of Lemuel Hillery 585
A Serious Condition 585
The Touch of Blessing (H. B. B.) 586
Apostolic Succession 586
How One May Know 586
Beulah Land 586
A Prosperous Section 586
Proselyting 586

Essays,—
The Pastoral Visit. By David M. Adams 578
First Chapters of Genesis. By Rev. Dyson Hague, M. A. 578
The Opportunity of the Educational Board. By J. E. Miller 578
Seven C's and Character: Cooking and Character. By J. A. Clement, Ph. D. 580
History of the East Wenatchee Church, District of Washington. By Olive Filbrun, ... 580
The Atonement. By Paul Mohler 581

The Round Table,—
Gleanings from the Book of Ruth.—John R. Snyder. My "No-Tobac."—M. M. Hoover. When We Meet in Heaven.—Edgar M. Hoffer. Our Neighbors.—Anna M. Duffield. Guideposts. Ida M. Helm 582

Home and Family,—
The Cigaret and the Boy.—William J. Werkman..... 583

Notes from Our Correspondents.

(Concluded from Page 589.

WEST VIRGINIA.

Alleghany Chapel.—Bro. John T. Glick, of Bridgewater, Va., came to our place Aug. 27. He preached twelve interesting and instructive sermons. Six persons came out on the Lord's side and were baptized. The membership is over 100 at this place. The nights were short and people were working hard, but the interest was good to the last. Sister Diana Varner's funeral will be preached Oct. 6. Our love feast will be held at this place Oct. 5, at 2 P. M. Those who are coming to the love feast should write to William Varner, and he will meet them at Barlow Station, W. Va., nine miles from Alleghany Chapel. His postoffice is Bartow, W. Va.—C. S. W. Wooddell, Alleghany Chapel, W. Va., Aug. 31.

Glace.—Our little band of members has been very much encouraged for the past month. Aug. 3 Bro. Nathan Garst, of Salem, Va., came to us and conducted a series of meetings, closing Aug. 11. One dear brother was received into the church by baptism. Others are very near the kingdom. Aug. 24 Bro. John W. Jamison, of Potts Creek, came to us and preached three sermons, which were very much enjoyed. Aug. 31 a few of the brethren and friends met near what is known as the Hylton graveyard, for the purpose of clearing off the ground for our much-needed churchhouse. We already have some of the lumber on the ground. We hope to be ready to do more work soon. We are only a few in number and poor in this world's goods.—Lucy A. Rickman, Glace, W. Va., Sept. 2.

Hevner.—Our brother, John F. Glick, of Bridgewater, Va., came to us July 29 and conducted a series of song services, which were very interesting and instructive. He also preached six well-directed sermons. His last sermon on Sunday night, Aug. 11, was on the subject of "Home." The discourse will long be remembered by the brethren and friends of the Hevner church. He also visited nearly all the homes in the community, thus leaving a strong influence for good. He left here on Monday, Aug. 11, to attend the Ministerial Meeting at Valley Bethel, Va., held Aug. 15 and 16. He will return on the 17th to conduct a series of meetings at Allegheny Chapel, W. Va., to continue until about Aug. 30. Then he returns to Bridgewater College to take up the work in the school. Thus ends his three months' mission work among the West Virginia hills. His stay has been one of much value, and greatly appreciated. May God continue to bless him!—Robt. Hevner, Hosterman, W. Va., Sept. 2.

NOTES NOT CLASSIFIED.

Charleston Mission met in a members' meeting Tuesday evening, Aug. 27. We decided to hold our love feast on the evening of Sept. 14, followed on Sunday by an all-day Children's Day service. Our Sunday-school is still progressing nicely.—Emma Heisey, R. D. 6, Chillicothe, Ohio, Sept. 1.

Joint Meeting.—The Sunday-schools of the Brethren at North Manchester, Ogans Creek and Roann held a joint Sunday-school Meeting at Roann Sept. 7. Brethren Aaron Moss, Ira Kreider, Geo. Deardorff and Elmer Gilbert were with us. The attendance was large, and all seemed to be much encouraged.—Levi Elkenberry, Roann, Ind., Sept. 8.

Pleasant Valley.—Sept. 1 we had the pleasure of having with us Bro. J. A. Weaver and wife, of Irricana, Alta., Canada, and Bro. David Hollinger and wife, of Greenville, Ohio. Bro. Weaver preached for us at the schoolhouse at 11 A. M., and south of the valley at 8 P. M. Bro. Joseph Reish having been advanced to the second degree of the ministry some time ago, the installation service was held after the morning services. Our Christian Workers' Meeting, held each Sunday afternoon at the home of Bro. Jonathan Frantz, continues with interest. We have been blessed with good crops here this year, and have many things to be thankful for.—Hannah Dunning, Bulls Head, Alberta, Canada, Sept. 2.

SUNDAY-SCHOOL INSTITUTE OF NEBRASKA.

This Institute is to be held at Enders, Chase Co., Nebr., Sept. 21, 22 and 23. The speakers will be Dr. J. A. Clement, President of McPherson College, Eld. E. B. Hoff, of Bethany Bible School, and Eld. E. H. Eby, for eight years a missionary in India.

"The Value of Sunday-school Pedagogy," "The Value of Sunday-school Method," "The Mission of the Teacher," "Development of the Child," "The Sunday-school Course of Study," "The Importance of Trained Sunday-school Workers" and two addresses on "Seven C's and Character," eight addresses in all, will be given by Dr. Clement.

Bro. Hoff will give two periods on "How to Study the Bible," two on "The Psalms," two on "The Gist of the Sunday-school Lessons for Fourth Quarter." He will give a sermon and two addresses on "The Power of the Holy Spirit in the Life and Service of the Christian," and tell us something about practical work in the city.

Bro. Eby will be perfectly at home in three periods of "Devotional Bible Study" and three on "Missions." He will give an address on "Christian Stewardship" and another on "The Sunday-schools of India."

The song service, led by good leaders, will be an inspiring part of the Institute.

The Burlington train, which leaves McCook at 6:45 (western time), Saturday morning, Sept. 21, will take you to Enders. The Brethren of the Pioneer church will care for you at a reasonable rate. Plan to attend!

Carlisle, Nebr., Sept. 7. Edgar Rothrock, Dist. Sec.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 20, Southern Iowa, Osceola chruch.
Sept. 20, Oklahoma, Panhandle of Texas and New Mexico Hoyle church, Ames, Okla.
Sept. 25, Middle Iowa, Brooklyn church.
Sept. 25, 1 pm, Nebraska, at Enders.
Sept. 26, Southeastern Pennsylvania, New Jersey and Eastern New York, Greentree church, Pa.
Oct 2. Northern Iowa, Minnesota and South Dakota, Grundy Center church, Iowa.
Oct. 3, Northeastern Ohio, Chippewa congregation.
Oct. 3, 8 am, Northern Indiana, Salamonie Creek congregation.
Oct. 5, Western Maryland, Maple Grove congregation.
Oct. 18, Northern California, Raisin.
Oct. 24, Middle Missouri, Mineral Creek.
Oct. 25, 8 am, Northern Missouri, Holt County congregation, Squaw Creek church.
Oct. 25, Northwestern Kansas and Northeastern Colorado, Lowland church, Okla.

LOVE FEASTS.

California.
Sept. 21, Santee.

Illinois.
Sept. 21, 10 am, Spring Run, near Ellisville.
Sept. 28, Romine.
Sept. 28, 29, Woodland.
Oct. 5, 5:30 pm, Big Creek.
Oct. 5, 6 pm, Shannon.
Oct. 19, Salem.

Indiana.
Sept. 21, 6:30 pm, Anderson.
Sept. 21, evening, Maple Grove.
Sept. 21, 5 pm, Somerset.
Sept. 26, Nappanee.
Sept. 28, 10 am, Upper Fall Creek, two and one-half miles east of Middletown.
Sept. 28, 2 pm, Ogans Creek.
Sept. 28, 3 pm, Santa Fe.
Sept. 28, Camden.
Sept. 28, 2 pm, Lower Deer Creek.
Sept. 28, 10 am, Poplar Grove.
Sept. 29, 6 pm, Ft. Wayne.
Oct. 5, 10:30 am, Buck Creek.
Oct. 5, 6 pm, Lower Fall Creek.
Oct. 5, 10 am, Huntington (country house).
Oct. 5, 2 pm, Bachelor Run.
Oct. 6, 6 pm, South Bend, Second church of the Brethren, corner of Cushing and Van Buren Streets.
Oct. 12, North Liberty.
Oct. 12, 6 pm, Beaver Creek.
Oct. 12, Palestine.
Oct. 12, 10 am, Landessville.
Oct. 15, Rush Creek.
Oct. 18, 5 pm, Yellow Creek.
Oct. 19, Middlebury Valley house.
Oct. 19, 4 p. m., Arcadia.
Oct. 19, Fairview.
Oct. 19, 10 am, Cedar Lake.
Oct. 19, Portage, South house.
Oct. 19, 4 pm, Pine Creek, East house.
Oct. 19, Osceola.
Oct. 19, Union, five miles west of Plymouth.
Oct. 24, 5 pm, Plevna.
Oct. 26, White Church.

Iowa.
Sept. 18, 19, 2 pm, Panther Creek.
Sept. 19, 20, Osceola.
Sept. 28, 3 pm, Monroe County.
Sept. 29, 6:30 pm, Cedar.
Oct. 5, English River.
Oct. 5, Franklin, Decatur County.
Oct. 12, Salem, at Salem.
Oct. 12, 13, 2 pm, Coon River.
Oct. 12, 2 pm, South Keokuk.
Oct. 13, 6 pm, Muscatine.
Oct. 19, 2 pm, Dallas Center.
Oct. 19, Des Moines Valley.

Kansas.
Sept. 29, Independence.
Sept. 21, Overbrook.
Sept. 29, Independence.
Oct. 4, 6 pm, Appanoose.
Oct. 5, Grenola.
Oct. 6, Altamont.
Oct. 12, 5 pm, Abilene, Navarre house.
Oct. 12, 4 pm, Topeka.
Oct. 12, White Rock.
Oct. 12, 5 pm, Kansas Center.
Oct. 12, Washington.
Oct. 12, 13, Olathe.
Oct. 19, Altoona.

Kentucky.
Oct. 19, Wolf Creek.

Maryland.
Sept. 21, Maple Grove.
Sept. 21, Sams Creek.
Sept. 21, 2 pm, Piney Creek, near Galt Station.
Oct. 12, 10 am, Beaverdam.
Oct. 12, 13, 10:30 am, Long Meadow.
Oct. 19, 1:30 pm, Monocacy.
Oct. 19, 2 pm, Locust Grove.

Michigan.
Sept. 21, 10 am, Sunfield.
Sept. 21, 10:30 am, Chippewa Creek.
Sept. 28, 10 am, Vestaburg.
Sept. 28, 10:30 am, Woodland.

Minnesota.
Sept. 21, Deer Park.

Missouri.
Sept. 21, 3 pm, Wakenda.
Sept. 28, Deepwater.
Oct. 19 2 pm., Dry Fork.
Oct. 19, Rockingham.
Oct. 19, 4 pm, Warrensburg.

Ohio.
Sept. 21, Spring Run.
Sept. 21, 10 am, North Star.
Sept. 21, 6 pm, Loudonville.
Sept. 28, 10 am, East Nimishillen.
Sept. 28, Lick Creek.
Sept. 28, 6 pm, East Dayton.
Oct. 5, 7:30 pm, Bellefontaine.
Oct. 12, 4 pm, Upper Twin.
Oct. 13, 7 pm, Sidney.
Oct. 16, 10 am, Brookville.
Oct. 19, 2 pm, Swan Creek, West house.
Oct. 19, Logan.
Oct. 19, 10:30 am, Wyandot.
Oct. 19, Wooster.
Oct. 19, 10:30 am, Black Swamp.
Oct. 19, 10 am, Prairie Creek.
Oct. 19, 10 am, West Nimishillen.
Oct. 19, 5 pm, Lexington.
Oct. 19, 5 pm, Maumee.
Oct. 19, 4 pm, Salem.

Oklahoma.
Oct. 19, Indian Creek, about 8 miles southeast of Woodward.

Pennsylvania.
Sept. 22, 10 am, Claar.
Sept. 28, 29, 10 am, Lower Canowago.
Sept. 28, 29, 10 am, Lower Cumberland, Mohler house.
Sept. 29, Maple Glen.
Sept. 28, Lost Creek, Oriental house.
Sept. 29, 6 pm, Middle Creek.
Sept. 29, 5 pm, Quemahoning, at Hooversville.
Sept. 29, Indian Creek.
Sept. 29, 5:30 pm, Plum Creek.
Oct. 4, 5, Buffalo Valley.
Oct. 5, Elk Lick.
Oct. 5, 2:30 pm, Perry, Freespring church.
Oct. 12, 13, 1:30 pm, Antietam, Welty house.
Oct. 13, 5 pm, Norristown.
Oct. 13, 4 pm, Brothers Valley.
Oct. 18, Spring Run.
Oct. 19, 3 pm, Dunnings Creek, Holsinger house.
Oct. 19, 20, 1:30 pm, Upper Canowago, Latimore house.
Oct. 19, 20, 2 pm, Lost Creek, Freespring house.
Oct. 19, 20, 1:30 pm, Marsh Creek.
Oct. 19, 4 pm, Pleasant Hill.
Oct. 20, 3:30 pm, Shade Creek, Berkey house.
Oct. 20, 4 pm, York.
Oct. 26, 3pm, Indian Creek.
Oct. 27, 6 pm, Clover Creek.

Tennessee.
Oct, 5, 3 pm, French Broad.
Oct. 5, Mountain Valley.

Texas.
Sept. 21, Fort Worth.

Virginia.
Sept. 21, 4 pm, Forest Chapel.
Sept. 28, 2 pm, Summit.
Sept. 28, Linville Creek.
Sept. 28, 3 pm, Woodstock.
Oct. 5, 3:30 pm, Topeco.
Oct. 5, 3 pm, White Rock.
Oct. 12, 3:30 pm, Brick.
Oct. 19, Walnut Grove.
Oct. 19, 3 pm, Barren Ridge.
Oct. 19, Beaver Creek.
Oct. 19, 3 pm, Wakema Grove.
Oct. 26, Montebello.
Sept. 28, 3 pm, Cooks Creek church, at Garber's.

Washington.
Oct. 6, 6:30 pm, Tacoma.
Oct. 19, Sunnyside.

West Virginia.
Sept. 15, Shiloh.
Sept. 28, Salem.
Sept. 28, Brick.
Oct. 5, Maple Spring.
Oct. 5, 2 pm, Alleghany Chapel.
Oct. 12, Beaver Run.
Oct. 19, Pine.
Oct. 19, Bethany, Antioch house.

THE RELIGIOUS POETRY OF ALEXANDER MACK, JR.

By S. P. HECKMAN

This volume is another valuable addition to the literature pertaining to the men who had to do with the making of the early history of the Church of the Brethren. Alexander Mack, Jr., was not only a wise counsellor and a pious leader, but he was also a poet. He was decidedly the most literary man in his church during the first century of its existence. He being a modest man, cared not to preserve his writings, but his friends recognizing their literary merits, took care of them. The compiler of this collection has done a good thing for the Brotherhood in putting them in permanent form for distribution. The poems were originally written in the German. Brother Heckman being well versed in the German language, with the assistance of several other German scholars has been able to translate them, preserving always the thought, though in some instances the meter and rhythm had to be sacrificed, and some had to be written in prose.

In the Introduction is given a brief sketch of the life of Mack, as well as of the organization of the new sect in Germany, their emigration to America, and the early history of the Church in this country.

The book is of vital interest to all members of the Church and will be read with special appreciation by those who understand the German language.

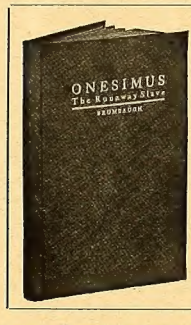
The volume contains 268 pages, bound in cloth. Price, postpaid, $1.00.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

ONESIMUS
The Runaway Slave

By ELD. H. B. BRUMBAUGH

A book of sacred history, and biography, which, in a fascinating style, portrays an interesting phase of Eastern life and the condition of Roman Society at the time when Paul wrote his epistle to Philemon. This little volume was not written in a day. Much patient research and careful study are clearly evinced throughout.



Better not begin the reading of it at a time when you have an important appointment near at hand. When once you begin it you will not want to stop short of the end. It is a charming story of an elevating character. Bound in cloth with gold side title.

Price, postpaid, ... 75 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE JOURNEYS OF JESUS

A note book for use in Sunday-school and Teacher Training classes. In this little book are given, in chronological order, all the events connected with the journeys of Jesus, as told in the Gospels. It contains seven outline maps, with instructions for marking the places locating the events and tracing the journeys, with Bible references.

As an aid to home study, for teachers and pupils, it is the best thing you can get. Supply your pupils with copies of this note book and you will have solved the difficulty of procuring home study. The work is especially useful in the Junior and Senior grades, but can be used to good advantage by adult classes, also. Now is the time to get a supply, so that the lessons of the course may be worked out from the beginning.

It will help the pupil to fix in the mind indelibly just the things which are hard to remember, and are yet of greatest importance to a clear understanding of the lessons on the life of Christ as found in the course for 1912.

Price, 10c each; $1.00 per doz.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., September 21, 1912. No. 38.

AROUND THE WORLD

China's President on Missions.

Of great interest to every lover of missions is the recent, well authenticated report that Yuan Shi Kai, China's President, has again given expression to his great and abounding endorsement of Protestant missions by requesting a distinguished missionary of the English Baptist Board to undertake the education of his sons. This is a most significant indication of China's favorable attitude towards missions, undreamed of ten years ago. Surely, "God moves in a mysterious way his wonders to perform." And while, in his providence, he is paving the way, he expects his children to enter the waiting field and gather the whitening harvest.

Scandinavians Warned Against Mormonism.

Aroused, regarding the dangers of Mormon influences, the Governments of Sweden and Norway, respectively, have entered upon a somewhat novel campaign, to overcome the growing influence of Latter Day Saints. Appropriations have been made for the printing and distribution of anti-Mormon literature, and lectures by able speakers are to point out the evils of Mormonism. All Mormon missionaries have summarily been ordered out of both Sweden and Norway, and are not to return. While religious liberty prevails in both of these countries, the authorities draw the line when it comes to practices such as have made Mormonism odious among all people laying claim to moral decency. There is ample reason for the restrictive attitude of our Scandinavian friends.

Not Fav .able to Beer.

After spending multiplied thousands in a well-planned advertising campaign to introduce American beer throughout China, it is now reported that the inhabitants of that country, in spite of all efforts, are not taking kindly to the malt product, and that, therefore, our brewers have practically failed in their well-planned and highly expensive endeavors. The United States Consul General, Anderson, of Hongkong, also reports that the well-equipped brewery, fitted up with the best American machinery, has failed because there was scarcely any demand for its product. As a people amply blessed with an unusual amount of common sense, special praise is due the Chinese. Like Franklin of old, they consider beer as "an enemy that steals away their brains," and accordingly they let it severely alone.

Bible and Sunday-school as Remedial Agencies.

Recently a juvenile delinquent was arraigned before Judge Backus in the Municipal Court at Milwaukee. The judge ascertained, by judicious questioning, that the youth was absolutely devoid of any religious convictions. As far as a knowledge of a Divine Being was concerned, he might as well have been an inhabitant of the densest wilds of Africa. Under the circumstances the judge did not sentence him to a reformatory, but directed the probation officer to find a good Christian home for the lad. The officer was also told to buy a Bible for the boy, and to see to it that he attends Sunday-school regularly. One can not help but commend the wisdom of that judge. The boy who is placed in a Christian home, reads his Bible, and is a diligent Sunday-school pupil, is on a fair way toward decency and useful citizenship.

The Seed of the Word.

Haitang is only a small Chinese island, a short distance east of the coast, with a population of 70,000, but it affords one of the most remarkable examples of the progress of the Gospel from a small and insignificant beginning. Thirty-six years ago an inhabitant, traveling on the mainland, heard of Jesus from a fellow-traveler at a Chinese inn. Accepting the truth, he returned to Haitang, but did not rest until he had carried the Gospel to each of the 411 villages on the island. Thus, when missionaries finally came upon the scene, they found a field "white unto the harvest," and the success of the work today is due largely to the indefatigable efforts of the solitary worker. When we are told that some of the poor village Christians give a fourth of their income, and even more, for the spread of the Gospel, we do not wonder at the marvelous development of the work. What would happen in our homeland if our isolated members, everywhere, would enter upon a house-to-house campaign of their home community with an equal degree of persistence as did the worker above referred to? There are opportunities in plenty, but where are the people with eyes to see, and a willingness to do their very best?

Mistaken Loyalty.

General Count Mare-Suke Nogi, hero of Port Arthur, and supreme military councillor of the Japanese Empire, was so deeply affected by the death of his sovereign and friend, the late Emperor Mutsuhito, that, Sept. 13, by his own hands, he ended his life,—a self-immolation justified by an ancient Japanese custom. His wife, Countess Nogi, followed his example, and both of them breathed their last while, some distance away, the late ruler was laid to rest. Such hopeless despair is the inevitable result of the fatalistic religions of the East. There is nothing in their cold dogmas that can soothe the anguish of the sorrow-stricken soul. "Separate from Christ, . . . strangers from the covenants of promise, having no hope and without God in the world," the soul is like a vessel adrift on the vast ocean without rudder, chart or compass, tossed to and fro until, finally, the broken wreckage testifies to another tragedy of the vast deep.

Joseph's Wise Method Still Being Used.

Saving up surplus wheat in the granaries of Egypt for the anticipated shortage of the "leaner years," was Joseph's most sagacious method of alleviating distress and suffering among the dwellers on the Nile. For some years the same method has been employed in India, and is likely to meet with general favor and further introduction as long as conditions demand its continuance. The Maharana Raj Saheb of Vankaner in Kathiawar, has, since his accession, yearly stored large quantities of grain in subterranean chambers, and during the last famine had a large supply of grain available by means of this wise provision. He is now arranging for still larger storage facilities, by which he hopes to provide against any future shortage. "The Bombay Guardian" suggests that an Imperial Reserve of seed grain be provided by which, in times of shortage, farmers would be enabled to secure the needed supply of grain for seeding at reasonable prices. Thus, in these latter days, Joseph's wise plan may prove, in its practical application, a real help during India's famine periods.

Decreasing Sunday Work in Postoffices.

Some weeks have elapsed since the new rule regarding the Sunday closing of postoffices has been in force, and it now appears that the order, as later on amended, entails no hardship upon any one, while giving the employés of the postoffice their much needed Sunday rest. The ruling, as it now stands, gives only box owners access to their mail, if they so wish, hotel mail being forwarded direct from the train. Special delivery letters are attended to as before. Otherwise, however, the Postoffice Department dispenses with all Sunday labor. It is to be regretted that the absolute suspension of all postal traffic on Sunday seemed to be practically impossible, though Canada has apparently solved that problem. There is, nevertheless, abundant reason to rejoice that at least something has been accomplished towards doing away with unnecessary Sunday labor. As a nation, we may not be moving onward as rapidly as we should like, in reform work along this line, but it is gratifying, indeed, that there is a growing desire to observe the Lord's Day more appropriately.

Why Troubles Abound.

Recent hardships experienced by American citizens in Mexico and the Central American States are said to be largely due to the unwarranted aggressiveness of American men and capital. Valuable franchises have been obtained by shrewd American promoters. Mexican mines, Central American mahogany forests, and hundreds of other enterprises are managed by these captains of industry. These valuable concessions, as a rule, are secured for a trifle, but soon develop into paying concerns. It is generally admitted that our citizens in those countries are often hated, simply because they are amassing great fortunes, but it is to be regretted that frequently there is just cause to question some of the business methods employed. Under these circumstances we need not be surprised when an occasional adherent of the Stars and Stripes meets rather harsh treatment at the hands of the people in those lands. If a man, for the sake of financial gain, settles in a land of possible danger, he has only himself to blame if he comes to grief. "They that are minded to be rich," says the apostle, "fall into a temptation and a snare, . . . such as drown men in destruction and perdition."

The Geneva Peace Congress.

The nineteenth International Peace Congress convenes at Geneva, Switzerland, Sept. 23. Last year's meeting was announced to be held at Rome, but had to be recalled on account of the cholera scare. While opinions may differ, as to the utility of such meetings, the educational influence of these gatherings is not to be questioned. Among the vital topics to be considered are: "Causes of the Wars Which Have Occurred Since 1815," "Aerial Navigation and War," "Disarmament," "Commercial Jealousies and International Relations," "International Education," etc. Some of the ablest minds of the various countries represented will add to the success of the meeting, and the printed report of the speeches to be delivered, will doubtless be of great interest to every lover of peace.

As Others See Us.

More and more, as the great waterway across the Isthmus of Panama is nearing completion, does it bid fair to become a subject of bitter contention. While the President maintains that the United States, by reason of the heavy expenditures incurred, has a right to dictate the rate of tolls, and to give special favors to her own citizens, Great Britain, as the spokesman for the other European powers, insists upon equal rates to all. As an outgrowth of the contention, the British Government has already intimated that it will not take part in the San Francisco World's Fair in 1915, and other nations will likely follow suit. Looking at the entire question impartially, one is impressed with the fact that here, as in most cases, selfishness is the ruling factor, and at the root of the difference of opinion. If, somehow or other, we could get rid of "self," in the affairs of the church, the state and the individual, there would be but little to mar the harmony and peace so very essential to perfect happiness.

An Anointing Service in India.

A most interesting experience in anointing the sick, and subsequent recovery, is related in the Madras and Tinnivelly "Diocesan Magazine." It appears that Rev. H. Pakenham Walsh was requested to visit a Mr. Charles, of Kolar, who was extremely ill in the Victoria Hospital at Bangalore. Physicians seem to have given up the case, and the patient was fully convinced that only by means of the anointing service and fervent prayer a recovery might be effected. Mr. Walsh at once procured olive oil and proceeded according to James 5: 13-15, briefly explaining the purport of the rite. Almost immediately, upon the completion of the anointing, Mr. Charles exclaimed: "I am sure something has happened; I feel a great relief from pain; I know I am being healed." Thereafter his recovery continued rapidly and satisfactorily, and latest reports declare that complete restoration to health has followed. Medical men, in touch with the circumstances of the case, freely admit that it was obviously one beyond human skill, and that a higher power than theirs brought about the marvelous restoration.

Battles in the Air.

With the establishment of an official flying school for officers and men of the British army, the beginning of preparations for actual warfare in the air has been ushered in. Such a result was to be expected as a logical outgrowth of the great achievements in aëroplane construction during recent years. Soon the principal countries will vie with each other in the most efficient preparation for aërial warfare, which, when carried to the limit now contemplated, will be more destructive and death-dealing than any campaign that man has hitherto attempted. In the face of unbounded destruction from the realms of the air, of what avail will be the proudest navy that ever rode the waters? What benefit will the strongest fortifications prove to be, when exposed to the explosives of an airship far up in the clouds? With the present rapid rate of advancement in the art of aëroplane construction and manipulation, these airships will before long sail so swiftly and so high up among the clouds that no guns can reach them from the earth. Most disturbing is the thought that the far-famed Panama Canal, for the fortification of which the United States is now spending multiplied millions, may within twenty-four hours be put out of commission, for the time being, by well-directed charges of explosives dropped from hostile aëroplanes. If, therefore, neither battleships nor fortifications avail against the growing peril of the air, what is to be the solution? There is but one,—universal peace by means of international arbitration!

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Just Be Glad!

O heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have you know!—
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow!

We have erred in that dark hour
We have known,
When our tears fell with the shower,
All alone!—
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With his own.

For, we know, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years,
Just be glad.

—James Whitcomb Riley.

The Pastoral Visit.

BY DAVID M. ADAMS.

In Three Parts.—Part Three.

A PASTORAL call does not always demand prayer. This, to many, may seem like heresy. But in entering the home the pastor will sometimes find that conditions are such as would render a regular season of Scripture reading and prayer impracticable. I have sometimes found conditions such as would have made even a suggestion to engage in prayer seem cold and formal. If a member of the family is sick, however, it is the duty of the pastor to pray without waiting for an invitation.

Pastoral visitation, like all other ministerial duties, should be governed by the laws of expediency. When circumstances warrant it, the pastor should see that the family is called together, and a fervent prayer offered in behalf of each member. If any be absent, he should mention them in his prayer while kneeling with those present. But to call the sons in from the field, the father from the shop, the hired girl from the wash-tub, in order to engage in prayer, is sure to be looked upon by those, asked to lay aside their work, as carrying matters a little too far.

The pastor should aim to engage in prayer in every home into which he enters while making pastoral calls, but he must be governed not so much by his aim as by existing circumstances.

A true pastoral call does not necessarily include the pastor's wife. While discussing this phase of my subject, a prominent preacher expressed himself as follows:

"I am acquainted with the invitations and the urgings of church people for the pastor to bring his wife. I confess that there is a satisfaction in feeling that the pastor's wife, as well as the pastor has found a warm place in the affections of his people. And I believe that their desire to have the pastor's wife accompany the pastor dare not be too strongly denied. The occasion, however, should be seized in order to set the congregation right as to the duty of the pastor's wife. Frankly, to me the pastor's wife has no greater responsibility for active service in the church, than the wife of any other man of the congregation. Though she is the pastor's wife, she should not be expected to become the chief executive of all the woman's auxiliaries or to do the work of a deaconess in the congregation. I confess that she is often the most capable leader among the women, but in their kindness to bestow honors, the danger is that the church overwhelms her with intolerable burdens. If the pastor needs her, and directs her to call at a home, to represent him and the church, we may rest assured that the call will be made as efficiently as though the pastor himself had made it. But she is not obliged to perform the work of a slave for any congregation. Her mission is, to be the pastor's helper and helpmeet and much of our success depends on the wives who share our labors as none other on earth can share them."

I have quoted the above because, in a large measure, it expresses my sentiment with reference to the matter under consideration. It should be remembered that the pastor's wife, like the wife of any other brother, has duties at home which demand her attention.

In view of what has already been said it will be admitted that a pastoral call is variously constituted. It is the presence of the spiritual adviser, the man of God, in the home where all life's great problems are. It involves the interests of domestic, social, spiritual, and physical life in all their phases and relations. It is the accommodation of the minister to the individual condition and circumstances of those whom he loves. It is an act, on the part of the shepherd, which enables him truly to "rejoice with them that do rejoice, and weep with them that weep." It is giving words of admonition for the living, words of encouragement to the afflicted, and words of comfort and consolation to those in whose homes the living just became the dead. It is the placing of the spirit of God incarnate in human flesh in such a relation to the sin-struck and trouble-encompassed, as will prompt them to entrust themselves to him who is ever ready and willing to lend a helping hand.

A pastoral call is God's summons to the soul. I meet an old man on the street. He has for many years set at nought the counsels of his Maker. It is my opportunity. I speak to him of Jesus and his power to save. He yields. Where was this done? On the street. I have made a pastoral call. There was no reading of the Bible, no audible prayer, but it was a pastoral call.

I meet a cold, indifferent church member on the train. I sit down with her. After the usual words of greeting, I talk to her about the importance of one's salvation. She becomes interested. The tears begin to course down her cheeks. She promises to do better. I have made a pastoral call. No kneeling in prayer, but I denominate it a pastoral call.

I call at the home of one of my parishioners. I ring the doorbell, but I am not admitted. There is no person at home. I leave my card and a few extracts from God's Word where they may be found. No audible prayer, no spoken words, but I have made a pastoral call.

I must see a certain brother. But I can see him only in the field. We engage in a serious but short conversation. I have made a pastoral call.

Again I enter into the home. Each member of the family is present. We talk about our religious interests. We engage in Scripture reading and prayer. Supper is served. We all surround the table. A blessing is asked, and thanks are given. We enjoy the meal together. I go my way rejoicing. I have simply made a pastoral call.

I have not endeavored, in the consideration of this matter, to picture an impossible pastoral idea. I do not wish to write or speak extravagantly in the consideration of any subject. My only desire is to inspire each pastor to give due attention to the home where he can come in personal touch with the members of his flock, take them into his confidence, and gradually weave a cord around their hearts that is not easily broken.

Cerro Gordo, Ill.

Words With a Sting in Them.

BY J. M. BLOUGH.

WE are all more or less afraid of bees, wasps and hornets, but especially of scorpions. At least we do not like to be stung by them. It does not feel good. It hurts, and we do not like to be hurt. There is poison in the sting, and poison is not good for the nerves. Without their stings they are harmless and might make nice pets, but we do not like their stings.

Now there are people very much like these insects,—harmless,—but often, when they talk, their words have a sting in them. How such words hurt,—not the flesh but the spirit! Flesh is tender but spirit is more so. Some words are sharper than a dagger and pierce deeper. Some cut like a knife; some are like a chestnut-burr,—thorns on all sides. Some sting like a scorpion and the effect lasts for days. Such words should be handled very carefully, and yet they are very common in the daily vocabulary. They are dangerous; they estrange friends; they make enemies; they cause wounds which may never heal; they break up homes; they increase divorce; they drive souls away from God; they cause wars. They are certainly dangerous and harmful, and should be avoided.

Have you ever been stung by such words? Yes, poor soul, so have we all. And it dosn't feel good. It hurts, and sometimes the wounds last for days. They hurt and we can not help it. Some people are more tender-hearted than others, and so are hurt the more easily. But no doubt all suffer. Some words may not injure every one and not at all times, yet they are stingy words and are likely to hurt. Sometimes we are stung by the words of friends; sometimes by the words of enemies; sometimes by falsehood; sometimes by the truth. But we do not like to be hurt. It is very good if we can steel ourselves against such things and not feel any pain.

And have you ever been guilty of stinging others with such harsh, mean, piercing words? Yes, I have, perhaps all have, in fun or in earnest, in play or in work, unintentionally or purposely. O if those stingy words could be recalled! Sometimes our closest friends and our fellow-workers are the victims of our venom. Is there any pleasure in giving others pain? And yet we do it ruthlessly. God pity us! We speak, and tears come into the eyes of our friends. We have sinned. Again we speak, and rage flushes the cheeks of our opponents. Silent contempt and disapproval are seen on the faces of our neighbors,—we stand condemned. Friends, it doesn't pay. We are perfect only when we offend not in word. Perhaps, in rebuke, stingy words may be effective, that depends on the person, motive, etc., but it is dangerous, very dangerous. We had better dispense with them entirely,—it is safer. Words of insult, contempt, ridicule, slander, reproach, revenge, mockery, sarcasm, disparagement are stingy words. Taunts, slurs, snubs, cutting jests, too, are poisonous.

Anklesvar, India.

Some Words to Boys and Young Men.

BY H. A. CLAYBAUGH.

IN a previous paper, concerning vice, mention was made only indirectly to man's relation to the great evil. Since that time we have been impressed to send a little message to our men and boys, trusting that some may be helped.

Man and the Evil.

In our work on the streets of Chicago, the testimony is given mostly to help the men and boys, thousands of whom throng the streets all night. However, the message is often heard by the fallen girls within, through open windows and doors, and the hymns can be heard through the walls.

When we stand on the streets and see the multitudes of men and boys, like wild Arabs of the deserts, on the verge of destruction, we are conscious, nevertheless, of wonderful possibilities for good which lie dormant in their being. When we see them tossed about like a bug, going down stream on an oak leaf, it constrains us to appeal to young men to be strong. Boys go up and down the street in groups, and we have seen some of these in a crowd hold a door open, while others would take one of their number, who had a little self-respect left, and force him into a house of shame. These crowds are not of the "down and out" but are in the bloom of youth and young manhood. They soon lose their vigor and manliness, and join the company of fallen ones. One young man, on the street, told us he had syphilis, and he spent three thousand dollars trying to be cured, but was unable to find relief. Another told us he had a brother who had fallen, and when he could not be cured, took a revolver and shot himself. We have met boys as young as sixteen who have their whole future life blasted. We have seen some whose flesh was so corrupt that it was about to part from the bones. It is reported that one-third of the boys who are taken to the House of Correction in the city are infected, though under sixteen years old. In the

future stages of these diseases insanity comes, and quite often the brain and skull decay. This is the physical result, but the soul within is also decaying and being torn from the source of life. How can God's people be silent when our nation and citizens are going the way of Sodom? There are perhaps more fallen men than women, but, because of their less refined nature, they deceive the world a little easier and longer than the other sex.

The Young Man's Privilege.

A young man's inheritance, bequeathed to him from God through his parents, is a precious gift. Not many boys are left houses, lands or bank accounts, but most of them have an inheritance which surpasses this. They have a strong body, strong muscles to work, a clear mind to think and a keen eye to see. We, as young men, were not asked to choose our mothers, or the land in which we should be born. The Creator could have cast our portion in the wilds of Africa, or in China, or some other heathen land. This birthright has been given each one and each boy has the making of his future life in his own hands. He may poison that pure red blood that courses through his body, he may lose that keen vision, or deaden that pure mind, or sow corruption in his whole being, or he may rise above these low and base things and live on the higher plane. He may have his body what the Lord intended it to be, the temple of the Holy Spirit, instead of a dumping ground for corruption. He may, instead of being a disgrace to his loving mother and breaking her heart, be an honor to her. He may, by a strong Christian life, help those who are not so well situated as he is. God has given to every one the power to choose "will," and never taken it away. Man without this will power would be like the stick or stone by the wayside. "Choose ye this day whom ye will serve." If he chooses the right, he enjoys a righteous life; if he chooses the wrong, he suffers loss.

Effect of His Life on Others.

No one lives unto himself. His influence goes forth, in spite of himself, either for good or evil. The following statement is made with reserve. We should be sorry to know of such, but if the young man has no self-respect, or does not fear the results of sin in his own life, let him remember that he is dragging others down with him. Let him, therefore, do right for the sake of others. Many instances are known where young men have had diseased bodies, and have married pure girls, only to wreck their lives, sending them to the operating table and often to their graves. Many blind and diseased children are the result of just such a marriage. A visit to the Children's Annex in the County Hospital and in the County Home will convince any one that the innocent are compelled to suffer with the guilty. If the young man could only realize the harvest which has to be reaped from the sowing, when he thinks he is having a good time, he would take a second thought. Every young men should be, and, we believe, will be, in the near future, required to give the one, whom he desires to be his future companion, a doctor's certificate (not a quack's) that he is free from venereal diseases.

Young Man, Be Strong.

Sometimes we find those who think that a young man who is a Christian is a weakling. Such is not the case. It takes a man with strong Christian character to withstand the allurements of the world,—to avoid having the world in him. A boy is strong when he can say "no" when tempted to sin by a saloon, a gambling den, a harlot, or any other of the many devices of the evil one. Boys love to be heroes. A real opportunity is yours today. You can be a hero,—not by taking a gun and going to war or joining the ranks of those on the downward way, but by joining the company of the redeemed and standing in the place of Jesus Christ, beseeching men and women, boys and girls, to be reconciled to God.

3435 Van Buren Street, Chicago, Ill.

He is great who can not condescend to do a mean thing, but he is greater still who patiently endures when stung by a mean thing.

Our Weak Point.

BY PAUL MOHLER.

I am much interested in some things that were said by certain speakers at the Conference, and by our Office Editor through the Messenger, concerning Conference decisions. It seems to be easier to decide what the Brethren should do than it is to get them to obey the decisions after they are made. Even elders who help to frame decisions are sometimes unable to govern their own congregations accordingly.

But that is not all. Members who really wish to obey the church in all things, often find it exceedingly difficult to do so. For example, a man who must join a labor union or lose his job, is put to a hard test. So is the sister who finds that her plain clothing hinders her financial or social advancement. Many in the cities, and too many in the country, fall short of what they themselves believe to be the just demands of the church, simply because they are too weak to face the loss or the opposition they would incur by full obedience, and so it is that many congregations must apparently choose between holding disobedient members in fellowship, and losing them entirely. What is the church to do? What is the real cause of our failure?

There may be several weak points in our church policy, but I think I can point to one that accounts for a good deal of our trouble. We give much attention to defining and teaching Christian duty, but not enough to developing power to do the duties we already know. We are like a man who builds a splendid factory with all necessary machinery, but who makes no provision for power to turn the wheels. We all believe that the grace of God will enable any one to do his duty, but most of us have not yet made proper connections with that source of strength. No matter how much we may know about God, the Bible and our duty, we can not be Christians without the power of God "who worketh in you both to will and to work for his good pleasure" (Philpp. 2: 13). "The kingdom of God is not in word, but in power" (1 Cor. 4: 20). Perhaps our ideals are not too high after all; nor our decisions too strong. Perhaps our spiritual energy is insufficient. We are trying to be primitive Christians without primitive power,—a manifest impossibility.

Now what shall we do,—lower our ideals until we can reach them, weaken our decisions until we can obey them? Not just yet. Let us try increasing the power. If the Scriptures are true, and if the testimony of a multitude of rescued men and women is to be accepted, there is abundant power for every need for him who connects with it properly. If all Christians had this power, what a glorious revolution there would be! If the church of our Lord knew how to put her weak and erring members in touch with the "Great Power," what a priceless privilege church-membership would be! Brethren, I believe it is time for us to stop multiplying decisions, and to devote our minds to the problems of power development.

Let our Sunday services be primarily worship; do you know that many of us don't know what worship really is? Too often our services are nearly all sermon, and the sermon nearly all dry instruction and admonition. Let us have something that will open our heart to God,—songs, prayers, sermons, testimonies, or whatever it may be! Let the prayer-meeting make a real effort to get hold of the power of God in aid of one another and especially of the weak. Let the Christian Workers' Meeting seriously study the problem of increasing the power of the individual member to resist sin and to work for Christ. Let the council meeting be a council of war to discuss means for overcoming the evil one and freeing the captives. In short, let us devote just as much attention, energy and intelligence to the increasing of power as we have to defining duty, and there will be a glorious change in our outlook.

Oyonnax, France.

Unbelief invites the whole world back into raw heathenism, but it won't go, for men are constitutional believers in God.

The Burning Bush.

BY W. M. HOWE.

Two articles have appeared in recent Messengers (Numbers 30 and 31) with the above for a caption. It has not appeared to us that the points made were well sustained by the writer or justified by the Bible story referred to. May we attempt to have the reader think along lines that, to us, appear clearly indicated?

No doubt whatever, but that the bush represented the suffering Israelites, while the fire represented Egypt's persecuting flame. As the bush was not consumed, so God meant Moses to understand that Egypt would not succeed in doing any real damage to Israel. But what Moses saw was a *miracle*. By it God practically said to Moses, "Be of good courage. If necessary I'll perform miracles to protect and defend my chosen people." Could God have meant less, and what could he have done that would have been a greater encouragement to Moses, or that would have tended more to prepare him for the task that lay before him?

Need we ask whether God was true to his intimation that he would miraculously care for his people, and that Israel should be true and obedient to him and then, trusting him, they would be entirely safe, even though they offered no more resistance to their enemies than did the bush to the devouring flame? He was true and steadfast but *Israel* was not. And yet, see in Egypt, and later, what series of wonders God did work for this people that were so ungrateful and so carnal. Because they wandered away from God, they had many battles to fight that he had never scheduled for the faithful.

Damage came to Israel many times. Their blood was shed again and again, when they chose their own ways instead of God's. Let it be remembered that while the nations fought among themselves, Israel could and often did stand aloof. What is more, when God is trusted there may be much fighting and bloodshed,—all in the ranks of the enemy that comes against Israel, while the latter rests peacefully and secure, singing the praises of God who fights for them (Ex. 14: 14; 2 Chron. 20: 17-25).

Some vainly imagine that God's children today must pattern after Moses and David, and others of the Old Testament times, or be (which to them seems the only alternative) "a set of neutrals and weaklings." And yet, as a church, we have not, all through the years, thought it wise either to be warriors or statesman as were they. Is there no other alternative? Certainly it is possible to operate on a plane below the best statesman of any age, and many there be that so degrade themselves. But is there not a plane *above* them? Has there not come one into our midst who is *greater* than either Moses or David? Shall we not follow him? He that is least in the kingdom of heaven is *greater* than John the Baptist than whom there was no greater prophet.

If we closely study the life of Jesus, we shall see him at no time acting the part of a ruler or a reformer of men except as they were convicted and *chose* themselves to change their ways and be ruled by the new Spirit that was given them. This is not the age for the best people on the earth to make sinners suffer, but rather the reverse. We aim to *save* sinners, all the while willing, if need be, to suffer at their hands. We operate not against men by laws of our own devising, but, as did Jesus, by the law and Spirit of God.

God has his warriors and politicians as of old, but the brethren of our Lord do not belong to them. God uses all kinds of men. He makes the wrath of men to praise him, and sinners ofttimes are made to do his will, but those led of the Spirit stand above them all. The Governments that *be*, bad or good, are ordained of God. God raises up one and puts down another as and when he wills. To accomplish either, he needs not the puny arm of man.

When Jesus was here, he took no part in the government of his own nation or of the world, but some day he will. In the fullness of time he will come as King, even as he did two thousand years ago, to live and to love, to teach and to preach, to suffer and to die that he might save others. If we follow Jesus, as

he walked and worked when on the earth, we may follow him to "the throne of his glory" (Matt. 19: 28). In the meantime we shall have abundant opportunity to use not only the faith of the most faithful but the strength of the strongest. Even if, and especially if, we stay out of politics, we shall often need the injunction, "Be strong and of good courage." No place for weaklings here!

But the lesson of the burning bush shall ever follow and encourage us. God will protect us in his wonderful way and no real harm shall come to one of us. As he will not allow us to be tempted above that which we are able to bear, so he will not allow his child to suffer except he gives that grace which freely says, "Thy will not mine be done."

1012 Bedford St., Johnstown, Pa.

Part 1.—Corn and Character.
Part 2.—Cooking and Character.
Part 3.—Carpentry and Character.
Part 4.—Cash and Character.
Part 5.—Citizenship and Character.
Part 6.—College and Character.
Part 7.—Christianity and Character.

Seven C's and Character

By J. A. CLEMENT, Ph. D.
President of McPherson College

Part 3.—Carpentry and Character.

CARPENTRY is but one of the many, many forms of manual labor. Men who represent this profession make out of wood what other men, in some other professions, may make out of brick and mortar, cement and stone, marble, or granite, iron or steel.

The use of all these materials involves the constructive tendency which is found in all normal individuals, the tendency to make things, the tendency to express ideas through the hands in a concrete form in many varieties.

There are few boys who are not, in their earlier lives, very natural carpenters. It is almost as natural for a boy to use a hammer and nails, as it is for him to walk. From the time that a child is able to handle objects easily, he is exercising himself in putting things together and taking them apart. He begins soon to build houses and all sorts of objects suited to his fancy out of his A B C blocks. It takes but a short time for him to put up a rather complete structure, so far as his mind is concerned. And this, temporarily, at least, engages his whole body, mind, and soul. The whole child, for the moment, is enlisted in the enterprise.

Sometimes the idea is very ephemeral, and consequently the object is of short duration. But the frequent tendency of the child to destroy, or to tear down what was just built up, may be only an aspect of the constructive phase. He may destroy a thing in order to realize his power over material things with which he is working. Sometimes he may do it out of mere curiosity and with no thought or motive back of it all.

A few weeks ago Lester, who is five years old, went out of the house alone and found a hammer, some laths, and some nails. He had so far only attended school a few weeks. When he returned to the house he presented his mother with three letters made by himself from the laths and nails which he had found. And they looked about like this: T H E.

Lucy, and her boy playmate, in another community, one week later spent one whole hour arranging and rearranging blocks to suit their own fancy. They constructed a great many objects within that one hour's time, but everything which they made represented the working of their own active minds.

Dayton, in another community, a boy considerably older, made for the chicks which were growing up out in the yard, a feed-box with wire stretched over the top. There was the same tendency in all of these children, but it took on a different form of expression according to the age of the children. The older boy worked with more definiteness, and with more accuracy than did the younger. But the experience was equally real for both.

When children build things out of sand, clay and wood, they are exercising more than their hands. What an individual creates with his hands involves the use of his whole mind, body and soul. Things made, carved, drawn, painted and built indicate concretely what has been going on in the mind. These things are the creations of healthy imaginations.

Carpenters plan with more definiteness and detail, probably, than does the young boy because they are working with a different motive. Men are working with a purpose; with the boy the aims may be quite varied and vague.

Some carpenters are also architects and may plan their own buildings. There are others who simply follow models set for them. In fact, most of the world's work is done in much the same way as this,—a few lead, but there are multitudes who follow the material, social, moral, and religious patterns set for them.

Both carpenters and architects are valuable for carrying on our building projects. In the moral world we are, to a large extent, the architects of our own fortunes. "Build thee more stately mansions, O my soul, as the swift seasons roll," was no doubt a master attempt to express a great ideal in human life.

While it is necessary, for the individual, to carve his way through, yet he never can work wholly alone. Coöperation with a good many people is necessary in order to build a miniature house or some other object. A boy may, sometimes, if playing alone, do just as he pleases, but if he happens to be playing with other children he may need to coöperate with them in his attempts.

The perfection of any building does not wholly depend, as we have already seen, upon the mere planner. Just as no man liveth unto himself, so no carpenter builds wholly alone. Complementary work in carpentry is valuable, as well as in character making. Careless efforts, on the part of the builders, or poor material used may entirely defeat the purpose of the best architect. When the Harper Memorial Library, at Chicago University, was under construction, and the tower at one end was built up many feet high, it fell one day with a tremendous crash, carrying down with it a score of men. One weak spot in the Library building, it was claimed, was the cause of the unfortunate affair. Although no one was seriously injured, the financial loss was enormous. The weakness was likely due to some imperfection of the architect's plans, or to the imperfect execution on the part of the builders, or to some flaw in the material used. At any rate, in a moment's time the whole thing crumbled and fell. One weak spot or flaw caused the destruction of a very valuable edifice.

An enduring structure depends much upon its foundation. Mere sand, when the rains descend and the floods come, is sure to give way and wreck the superstructure. High-storied skyscrapers are more secure when the pillars beneath are one hundred feet down into the earth. Bamboo poles do not bear up the Philippine huts, when the rains pour, and the typhoons rage, any better than western houses stand on sand when the rivers rise and the cyclones roar. Rock foundations are the most substantial, both in carpentry and in character. The Peterian type of rock will be in demand throughout all the ages.

In our social life today there are cyclones, typhoons and storms that are irreparably disastrous. And that moral architect and builder who heareth the deeper yearnings of the heart, and the sayings of the wisest minds, and doeth them, will be likened to a very wise man who built his house upon a rock that will stand every flood of temptation that may come. And that builder will fail and fall, who erects his structure upon the sand, and great and rapid will be the fall thereof.

Manual training departments have grown up all over the country. The constructive instinct, in the public school boys, may find healthy expression in this way. Some boys can probably express themselves better at the carpenter's bench than they can through mere words and books. Manual training should not be made an additional burden but it should be used as a simplifier and clarifier of the boy's daily ideas and ideals.

There are many educationists who claim that honesty, accuracy, definiteness, industry, neatness, thoughtfulness may find true expression in the workshops of our school-buildings. Here ideas and ideals may be concretely illustrated in many ways. Once, when a principal of a large manual training high school in Chicago was asked what his main purpose was with the boys in his department, he answered, "To produce real and lasting character."

The way and spirit in which a carpenter does his work will affect very much the life of this same man when he is not working at his trade. It is also reasonably certain and clear that when a boy succeeds in accurately, honestly and honorably planing and squaring a board, he is engaging his whole attention and energy in the task set for him by his teacher. And there is no doubt but that, in the performance of such a task, there is abundant opportunity for the cultivation of the best moral virtues. Words leave their indelible impress on our nervous systems, and so do manual activities and occupations.

Things produced, and the mind and soul of the producer are only two aspects, or forms, of the same thing. One's profession or occupation is always a part of one's larger and fuller self. And so carpentry and character can never be wholly separated for one who has chosen that trade. Every well-driven nail requires thoughtful activity on the part of the one who holds the hammer. Every well-built structure, of any kind whatsoever, requires planning and constructive imagination.

To build valuable and useful material things, involves many of the same moral virtues that it takes to write a great piece of literature, or to perform some great piece of philanthropy.

Moral education is partly made up of instruction which deals with ideas. It also deals with training which has to do with habits formed in everyday experience and occupations. In carpentry the architect sometimes furnishes the instruction aspect, and the regular carpenter furnishes the training aspect in giving concrete form to the building itself. Sometimes it may be necessary to work without the plans of another architect. Good judgment will be of much value at such a time. Self-initiative has always been a big asset to any man and it will always be so in the affairs of men.

No one occupation has a corner on furnishing an opportunity in the training of moral virtues. But carpentry is one among many that does furnish the opportunity for daily moral growth.

The carpenter must be larger than his trade. Every man ought to be larger than his occupation. Just as man was not made for the Sabbath, but the Sabbath for man, so neither is character subordinate to carpentry.

"Is not this the carpenter," was written of the greatest character of the New Testament. He probably worked with great skill and was an adept with his tools. But the multitudes were astonished because of his work upon the bodies and souls of men. In his code of ethics and religion, carpentry was always subordinated to character-building.

McPherson, Kans.

A Summer Morning Picture.

BY OMA KARN.

In Two Parts.—Part One.

THE background of the picture was the vine-wreathed, tree-embowered side veranda of a comfortable looking, somewhat old-fashioned brick farm-house. The central figures were an aged husband and wife, seated in easy chairs, enjoying the quiet which usually comes to a farm abode during the time between the hurry and bustle of the morning's work and midforenoon. Attracted by the charm of the

picture they made, screened from view by the leafy walks of their rest-retreat, I stopped, and soon was lost in admiration and contemplation of this piece of of life-art before me.

I feel that I may safely say that any one accustomed to real life-characteristics in the human countenance would have unhesitatingly said that strength, force of character, manliness, dignity and unswerving allegiance to truth and right were evenly balanced by gentleness, meekness, kindness, simplicity and reason, in the life of the husband. Erect and stately looking, his spectacles pushed up on his broad, benignant brow, an elbow on either arm of his chair, his loosely-clasped hands holding the GOSPEL MESSENGER, he sat, looking meditatively from eyes that had lost but little of their youthful vision, out over the well-kept orchards, the productive fields, and the rolling woodlands that lay outspread before him. "A man after God's own heart," came stealing softly into the thoughts of the concealed admirer of life pictures, as she watched the play of the noble features.

The wife? Well, I can not quite describe her, nor read so easily the life-characteristics written on her peaceful, serene countenance. The charm their presence gives is too subtle and delicate to be readily described in words. Once, somewhere, I picked up a book in which were some lines addressed to "My Mother." In describing her, the poet makes use of the beautiful and fanciful thoughts of

"Lavender within old lace laid."

Beautiful as are the words and their meaning, I doubt if they had recurred to me since, until this morning, as I look upon the mother of my picture. They describe, better than I can, her sweet, gracious presence, the beauty and richness of the life-fabric she has woven, and the strong, yet tenderly sweet influence, that has, and still is, going forth from it. Clothed from head to foot with womanly sedateness, adorned with the priceless jewel of a meek and quiet spirit, with the sunbeams flickering over her smooth snowy hair and the white cap that half veils it, she sits knitting. The clear untroubled eyes, bent upon her work, mirror an inner life of purity and truthfulness, and the small, withered hands, industriously pushing the bright needles in and out of the lacy creation she is forming, show abundant evidence of having in times past ministered much to the need of others. Such a woman and such a life Solomon must have had in mind when he wrote the last chapter of Proverbs. So beautiful was the picture made by this aged Christian couple, and so suggestive was it of the still waters and green pastures of the Psalmist, that I found myself unconsciously repeating the twenty-third Psalm.

With many of these pictures before us why dread that period of life known as old age? The years fly by, time steals upon us and we shrink from the thought of what it must ultimately bring. But if we would, now and then, stop to consider the greater bounty, the deeper wisdom, the finer spirituality which the years of life, if worthily lived, will bring to us, we would find occasion to rejoice instead of lament. If the lessons taught by that best of teachers,—life discipline,—have been well learned, old age ought to be the very best time of one's life. We should reach our best, then, in every way. The crumbling of the walls of the outer dwelling should reveal more the strength and beauty of the divine life that dwells within.

The Apostle Paul speaks of this time of life in these words, "Though our outward man is decaying, yet our inward man is renewed day by day." We have reason to believe that Paul was not a young man when he wrote this cheering message. Evidently his feet were fast wending their way "down the valley." But to a man like Paul the decline of life, instead of being a descent into a dark, shadowing valley, was more of the nature of an ascent into a mount of vision. "At evening-time it shall be light," says another and older record of Divine Truth. The poet, Parker, beautifully uses this thought in his "The White Light of Life's Evening,"

"A snow-rim on my brow,
But summer in my heart,
My feet are weary now—
Soon earth and I must part;
But God has made my pathway bright,
And now, at evening-time, there's light."

"My outer vision's dim,
My inner eye is clear,
My every thought of him
Disperses every fear,
I know life's outcome will be right,
For now, at evening-time, there's light."

For many of us this time awaits. When it comes, may we, too, be surrounded with the white light of the evening time. And when the "well done" is said, and the "clear call" is heard, may we, too, as will the two aged ones in my picture, leave to the world the benediction of a just, pure and noble life!

Covington, Ohio.

SOUTHERN DISTRICT OF ILLINOIS.

The annual District and Ministerial Meetings for the present year were held in the Oakley church, Macon County, Aug. 28 and 29.

This church was organized in 1884, being formerly included in the Cerro Gordo congregation. In 1903 Eld. D. J. Blickenstaff, the present overseer, was elected elder in charge. He, with his efficient corps of helpers, entertained their guests in a way that was greatly appreciated by all who enjoyed their hospitality. The Oakley members deserve great credit for the ample provision made for the physical needs of their visiting brethren and sisters. During the meetings 1,500 ample meals were furnished at the nominal sum of ten cents per meal.

Aug. 27 a goodly number of the elders of the District met in the home of Eld. W. T. Heckman, where they considered and dispatched considerable business, such as naturally comes within the province of the elders of a church district.

There were many sad hearts at this meeting. At 5:15, on the previous evening, Sister David Heckman, a widely-known and highly esteemed, consistent Christian mother, quietly and peacefully went to her reward. Being the mother of our efficient District Secretary, and also of the brother in whose home the elders were assembled, a sad and solemn feeling naturally predominated within the hearts of those present.

Sister Heckman was to be buried on the morning on which the District Meeting, proper, was to convene. Owing to the large number of relatives and friends who wished to attend her funeral, and out of respect to her two sons, who are ministers of the congregation in which the District Meeting was to be held, her pastor, the writer, petitioned the elders of the District to defer the opening session until the afternoon. This request was readily granted.

On Tuesday evening Eld. Geo. W. Miller delivered an able and very interesting missionary address to a large and appreciative audience. An offering was lifted at this meeting and forwarded to Bethany Bible School.

The Conference convened at 1:30 P. M., Aug. 28. After the opening exercises, conducted by Bro. Granville Nevinger, the following officers were elected. Bro. J. W. Lear, Moderator; Bro. D. J. Blickenstaff, Reading Clerk; Bro. I. D. Heckman, Writing Clerk.

After the reading of Col. 3: 1-17 and a few appropriate remarks by the Moderator, the roll was called, which showed that twenty-nine churches were represented. The delegate body numbered forty-one, of which thirteen were elders, three ministers in the second degree, one minister in the first degree, ten sisters, and fourteen laymen. In order to economize time, the reading of the written reports of the various church officials was dispensed with, but the same will be incorporated in the Minutes. The report of the District Treasurer and also of the various Boards of the District were readily accepted.

Bro. D. J. Blickenstaff was elected to succeed himself as a member of the District Mission Board, while Bro. E. E. Brubaker was elected to fill the unexpired term of Bro. W. H. Shull, who had resigned. Bro. P. A. Shearer was reëlected a member of the Board of Trustees. Bro. J. H. Brubaker was reëlected a member of the Committee on Ministerial Distribution. Bro. W. T. Heckman was elected to succeed himself on the Temperance Committee. Bro. Geo. W. Miller was reëlected a member of the Bible Institute Committee. Brethren S. W. Garber, J. H. Brubaker and D. Ridgely were elected as a Committee on Credentials. Eld. Geo. W. Miller, of the Okaw church, will represent our District at our next Annual Meeting, Eld. D. J. Blickenstaff, of the Oakley church, is the alternate.

There were only two petitions, both of which were purely of a local nature, and neither of which evoked a great deal of discussion.

Owing to the limited amount of business brought before the meeting, and the way and manner in which the same was dispatched, the meeting adjourned, three hours after it had convened, to meet in the Hurricane Creek church, Pleasant Mound, Bond County, Aug. 27, 1913.

Both evening and morning sessions of the Ministerial Meeting proved exceedingly interesting and profitable. Space does not permit me to record the many important facts presented by each speaker in this meeting. May God's name be praised for the help and inspiration given!

A most excellent spirit prevailed in each meeting. We thank God for these seasons of spiritual refreshing. To him be all the glory.

The writer submits this report in response to the very urgent request of the Writing Clerk who, on account of circumstances over which he has had no control, found it necessary to secure a substitute to report the above meetings.

David M. Adams.

Cerro Gordo, Ill., Sept. 7.

NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA.

The various gatherings of the above-named District will be held in the Grundy County church, Ivester house, on the dates specified below.

Tuesday, Oct. 1.

10:00 A. M., Elders' Meeting (at the church).
2:00 P. M., Sermon, J. E. Miller, Mt. Morris, Ill.

SISTERS' AID SOCIETY MEETING.
3:30 P. M.

First Topic.—How May the Sewing Circle Be of the Most Use to the District?—Clara Bowser.

Second Topic.—In What Is Our Aid Society a Benefit to the Home Church?—Eva Brallier.

Third Topic.—How May the Spiritual Atmosphere of the Sewing Circle Be Increased?—Hannah Shook.

Fourth Topic.—The Best Methods of Conducting Our Sewing Circle and How to Apply Them.—Sister S. Harbaugh.

TEMPERANCE MEETING.
7:30 P. M.

First Topic.—The Influence of Temperance Upon the Home and Church.—W. H. Lichty.

Second Topic.—Define the Christian's Attitude Toward the Liquor Traffic.—C. F. Messer.

Third Topic, Are Our Elders and Ministers Giving the Liquor Question Due Consideration?—Chas. Eisenbise, D. P. Schechter.

Wednesday, Oct. 2.
DISTRICT CONFERENCE.

8:00 A. M., Business Session.
7:15 P. M., Song Service.

MISSIONARY MEETING.
7:30 P. M.

Topic, The Mission Work of the District: (1) Our District and What We Are Doing.—H. C. Sheller, Secretary District Mission Board. (2) The Needs of the Field.—W. J. Barnhart, District Evangelist.

Sermon, Galen B. Royer, Secretary General Mission Board. Subject, Christian Giving.

Thursday, Oct. 3.
MINISTERIAL MEETING.

8:45 A. M., Devotional Service.—J. A. Eddy.
9:00 A. M., Organization.
9:30 A. M., First Topic, Distinctive Doctrines of the Church: (1) Preaching Them.—Samuel Bowser. (2) Teaching Them.—W. O. Tannreuther. General Discussion.
10:15 A. M., Second Topic, A Supported Ministry: (1) The Church's Need.—W. H. Lichty. (2) Gospel Authority.—J. F. Souders. (3) How Teach?—J. Q. Goughnour.
11:30 A. M., General Discussion.
11:45 A. M., Adjournment, noon hour.

Afternoon Session.

1:30 P. M., Devotional.—W. H. Eikenberry.
1:45 P. M., Topic, The Essential Efficiency of the Ministry: (1) Knowledge and Activity.—Joshua Schechter. (2) Spirituality and Consecration.—A. P. Blough.
2:15 P. M., General Discussion.
2:30 P. M., Topic, Evangelistic Work of the District: (1) Among the Weak Churches.—Geo. Brallier. (2) The Church's Preparation.—W. H. Pyle. (3) Kind of Sermons.—Geo. Healy. (4) Personal Work.—Grant Tooker. (5) Undue Persuasion.—Alfred Reeves. (6) Power of United Prayer.—Herbert Richards. (7) How Secure United Prayer.—H. H. Wingert. (8) Neglected Things.—J. E. Ralston. (9) Encouraging Features.—W. J. Barnhart. (10) A Call to Action.—W. H. Hood.
7:15 P. M., Christian Workers' Meeting. Leader, Eva Lichty.
8:00 P. M., Child Rescue Meeting. In charge of the Child Rescue Board.

Friday, Oct. 4.
SUNDAY-SCHOOL MEETING.

8:45 A. M., Devotional.—J. R. Allen.
9:00 A. M., Organization.
9:15 A. M., Report from the Field.—District Secretary.
9:45 A. M., Topic, Sunday-school Organization: (1) Best Methods of Selecting Officers and Teachers.—I. W. Brubaker. (2) Department and Class Organization.—I. M. Forney.
10:15 A. M., General Discussion.
10:30 A. M., Topic, The Sunday-school's Social Duty to Its Young People.—J. F. Souders.
11:00 A. M., Topic, How Shall We Increase the Spiritual Atmosphere of the Sunday-school?—Galen B. Royer.
11:30 A. M., General Discussion.
11:45 A. M., Adjournment, noon hour.

Afternoon Session.

1:45 P. M., Devotional.—P. J. Sutter.
2:00 P. M., The Teacher's Problem as to Lesson Material. Adaptation of Teacher and Methods: (1) In the Primary Department.—Bertha Brunskill. (2) In Junior and Intermediate Departments.—Orpha Holden. (3) In Senior, Adult and Home Departments.—D. W. Shock.
2:50 P. M., General Discussion.
3:00 P. M., Topic, The Finished Product of the Sunday-school.—C. E. Schrock.
3:30 P. M., Round Table: (1) Best Method of Teaching Temperance to Children. (2) Best Methods of Teaching Missions to Children. (3) Sunday-school Statistics: Their Value. (4) The Local Sunday-school Secretary. (5) What Attitude Should Our School Take Toward County and State Conventions? (6) The Sunday-school Period: Is One Hour Sufficient? (7) Special Programs: How Secure Adolescent Coöperation? (8) How May We Improve the Song Service of the School? (9) How Long Shall a Teacher Teach the Same Class? (10) How Shall We Get the Bible Habit Established in the Sunday-school?

NOTICE.

Parties coming to the District Meeting by rail will be met at Eldora and Wellsburg on Tuesday, Oct. 1. Trains arrive at Eldora, M. & St. L. R. R., north bound, 10:27 A. M. and 6:22 P. M.; south bound, 8:00 A. M. and 4:15 P. M. Trains arrive at Wellsburg, Rock Island R. R., west bound, 11:15 A. M. and 7:48 P. M.; east bound, 10:37 P. M., 2:45 A. M., 6:24 A. M. Parties coming earlier or later than any day mentioned above will please notify R. G. Sheller, Grundy Center, Iowa.

THE ROUND TABLE

Gleanings from the Book of Ruth.

BY JOHN R. SNYDER.

Redeeming the Inheritance of the Kinsman.

"God's ways are past finding out" and vain indeed is the man who places himself on an equality with God and claims to know as much as God. He "moves in a mysterious way, his wonders to perform" and no one can fathom the mind of God. Elimelech little knew, when he was driven from his inheritance in Bethlehem-judah into the land of Moab, because of the drought, that it was to become God's plan for the redemption of the lost race. Mahlon and Chilion little knew, when they took to themselves wives of the Moabitish people, that one of them was destined to become the grandmother of the sweet singer of Israel, God's own anointed king, and in the line of relationship to the Son of Man himself. Naomi, Ruth and Orpah little knew, when they started that day from Moab,—Orpah turning back and Ruth clinging to her mother-in-law,—that a great blessing awaited them. Little did Boaz know when he chose the Moabitish widow for his wife, to what the Lord had called him, but through it all God had a plan and a purpose, and he kept that plan and purpose to himself until he saw fit to give it to men.

Boaz was a kinsman of the family of Elimelech, but there was another closer than Boaz. The latter was willing to do the part of a kinsman, but he would not until he had the consent of the other. Thus we have the planning of the two, the counsel of Naomi to Ruth, and the command to "sit still." Ruth sat still, and Boaz got busy, and before nightfall he had redeemed the inheritance,—had done the part of the kinsman,—and claimed Ruth as his bride according to the custom of the land. The earnest of the inheritance was given, and thus Naomi and Ruth take their part in the family relationship of Bethlehem-judah.

We, too, went away into Moab. Death came and we lost. We came back empty. There was one who was willing to act the part of Kinsman and redeemed us, bought us back, called us out to be his own, his bride, the church of the Ever Living One. Only those who have a right to the garments of spotlessness, the bride's adorning, can claim a right to this privilege. Lord, help us to keep the church pure by keeping ourselves "unspotted" by contact with other fields!

Bellefontaine, Ohio.

School Days.

BY W. B. STOVER.

September third many entered school. Others will enter on the tenth. Others still on the 17th. This is the time of the year to turn your face towards the school-room, and they are wise who do not cramp their preparation.

It does not pay to hurry through with school. It does pay to move slowly and carefully, and keep at it a good while. Bro. D. L. Miller has an idea that a man has about thirty years of time for service. If he rushes into service unprepared, he will have about thirty years of it. If he prepares well, and then goes at it, he will still have about thirty years. But there is a great difference.

A short course in school is not the thing that is desirable. We want a good, long, thorough course. It takes more time, and it costs more. But we enter school not to make ourselves into money-makers, but to make ourselves into men. The investment for education may give small returns in money, but it ought to give great returns in strength and character. It pays to invest well in manhood.

With the Government schools, our church schools are also opening. It is a good deal better to send our children to our church schools than to send them to the city high schools to the finish. At Winona Lake, recently, I heard William J. Bryan say that many high schools turn out young men who doubt concerning the Christ. Hearty approval was manifest when Mr. Bryan emphatically said: "If the youths of the high schools think Christ a myth, why do they not turn out one that is genuine?" Bryan said some very good things there, on that occasion.

It is so much easier to do a thing that you can do well, than to wiggle away at it, trying to do what you are scarcely able to do. School-days are the days of preparation for the after-years. I wish I could say the word that would fill our colleges, and would change the thought of those whose minds are set on a short course.

Mt. Morris, Ill.

One By One They Leave Us.

BY EDGAR M. HOFFER.

We noticed, recently, in the book containing the Annual Meeting Minutes, that the elders who made up the Standing Committee, previous to 1875, have nearly all crossed the chilly river of death. There are a few elders living yet who served on the Standing Committee previous to 1875. Elders David E. Price and D. B. Arnold are still living of the 1876 Committee. Eld. D. E. Price also served on the Committee in 1877. About six elders of the 1878 Standing Committee are yet with us. Six are yet living of the 1879 Committee. Eld. Christian Bucher is the only one still living of the 1880 Standing Committee.

Many of the elders that composed the Standing Committee from 1880 to 1890 have closed their labors here below. Death has also called a number of elders that served on the Committee from 1890 to 1900. Eight elders are dead of the 1902 Committee. This is but ten years ago. Two were called hence of the 1903 Committee. Five elders died of the 1904 Committee. Three are gone of the 1905 Committee. Four elders died of the 1906 Committee. They are as follows: Elders E. A. Brunner, J. W. Gephart, A. W. Hawbaker, and J. W. Trostle. Elders F. W. Dove and Wm. A. Anthony are dead of the 1907 Standing Committee. The members of the 1908 Standing Committee are all with us yet. The 1908 Committee assisted to celebrate the Bicentennial of the Church of the Brethren, but they will be in the great beyond ere the church is 300 years old. Three of the 1909 Committee are dead, namely Elders S. S. Ulery, Levi Snell and Silas Gilbert. The 1910 Committee are all living yet. The members of the 1911 Committee are all living with one exception, namely Eld. Wm. A. Anthony.

Elizabethtown, Pa.

Parables Are Not Centipedes.

BY E. M. COBB.

After reading what was said about the parables in the Gospel Messenger No. 34, I wonder why some one did not say that, when the good Master gave the parable of the treasure in the field, he wanted to teach that it must be sought. That is really all there is in the parable,—it is all that Christ put there. We can make a kaleidoscope, crazy patch work, or a Chinese puzzle out of these sayings, but we want what Jesus is teaching.

The parable of the pearl of great price teaches that the kingdom is the most precious thing in the world, and that is all it is intended to teach. Why make the story so long that you lose the characters and even the subject? Jesus, in seven short verses, tells all three of these parables, and why use pages trying to explain them?

The parable of the net simply means that we should be catching fish all the time, and not lose so much time and so many souls by stopping our fishing, and go to sorting the fish. Christ tells us plainly that he has a regiment of selected and proficient ones already appointed to do that work. This would be a fine scripture to read just before we start in on a council meeting, where we expect to throw out a nice little catch of precious fish after they are already in the kingdom net. Say, brother, who is going to pay for all these fish that will be absent when the angels want them there to sort?

Raisin, Cal.

CHRISTIAN WORKERS' TOPIC

Winning Young People to Christ.

Prov. 11: 30; Rev. 22: 16, 17.

For Sunday Evening September 29, 1912.

I. The Call to Win (Matt. 4: 17-19).

II. Winning Our Friends (John 1: 40-47).

III. Winning an Erring Brother (Matt. 18: 15-20).

IV. Winning by Example (Acts 20: 33-35).

V. Winning by Sacrifice (1 Cor. 9: 18-22).

VI. A Soul-winner's Reward (Dan. 12: 1-3).

VII. Bible References: (1) Soul-winning (Dan. 12: 3; Matt. 4: 19; 18: 15; Luke 5: 10; 1 Cor. 9: 19; Jas. 5: 20). (2) Personal work (Mark 2: 2; John 1: 41, 45; Acts 11: 26). (3) The ripe harvest (Psa. 126: 6; Matt. 9: 37). (4) Earnestness (Matt. 18: 11; Luke 19: 10; Rom. 9: 3; 10: 1; 1 Cor. 9: 22.

Note.—(1) All dealing with souls, be it individual or in class, is soul-touching. (2) To touch the soul of another, your own soul must rise into an experience such as you would have the one addressed experience. (3) To be successful, your own heart must be renewed by the touch of the Spirit (1 Pet. 1: 23; 1 John 3: 14); then you may have a burning love for souls (2 Cor. 5: 14); and your message of God's Word will be set on fire by the Holy Spirit (Acts 4: 20).

Helps.

1. How were you won to Christ?
2. Tell how Peter was won (John 1: 41).
3. Give a Bible instance of soul-winning.
4. Give an instance from your own experience of some one being won to Christ.
5. What influence have you over others that may be used to win them?
6. How can we increase our power for soul-winning?

PRAYER MEETING

Good Cheer in Dark Days.

Acts 27: 20-36.

For Week Beginning September 29, 1912.

1. Life's Tempestuous Seasons.—While often, in life, one dark day follows another,—the darkness increasing each hour, the clouds becoming more threatening,—there is no storm so dark, no providence of God so grief-filled that there is not some angel walking by our side. Out of all that darkness on the sea, out of all its anxiety and its horror of impending death, Paul, the lone apostle of a storm-tossed yet glorified Redeemer, stood courageously before the bewildered and terrified men and said: "Be of good cheer," recounting to them the gracious promise of the Lord. Often the Lord does not reveal himself to us until the "small tempest" is upon us. He has not, however, left us comfortless. He fulfills his promise, "Lo, I am with you always," and, in the end, peace fills our hearts (James 1: 2-4, 12; 2 Cor. 4: 17; Rom. 5: 3).

2. Light Amid the Gloom.—"All hope that they should be saved was taken away." Many a child of God has had this experience. Bunyan's Pilgrim had it, and many of God's most precious ones have had it. We sometimes need the darkest despair to prove to us what a wonderful Savior God has given us. We do not know how glorious the sun is, until the skies have been heavy and black over us for many a day. "When the outlook is dark, try the uplook" (2 Cor. 1: 3-7; 2 Cor. 4: 8-10; James 5: 8, 10; 1 Peter 4: 12-14).

3. God Makes Us Perfect Through Suffering.—We reach the end of our destination, it may be, through darkness, tempest and shipwreck, and the "loss of the lading." Many a soul, precious in God's sight, has been in the perils of the rolling deep, with no hope of rescue, yet the blessed Lord was there, though we knew it not. He is with us, whatever betide. We may think that all things are against us, yet "to them that love God all things work together for good" (Rom. 8: 28; John 15: 2; 1 Peter 1: 6, 7; 1 Peter 5: 10).

TOPICS FOR PRAYER MEETING.

Fourth Quarter, 1912.

For Week Beginning	
Oct. 6,	Mountain Scenes in Bible Story, ... Deut. 34: 1-6; Mark 9: 2-8
Oct. 13,	Helping Christ to Win Our Nation, ... Luke 10: 1-20
Oct. 20,	The Social Life of the Church, ... James. 2: 1-26
Oct. 27,	Four Estimates of a Man, ... 1 Cor. 4: 1-4
Nov. 3,	Christian Conversation, ... Mal. 3: 16, 17
Nov. 10,	The Church of the Open Door, ... Rev. 3:7-13
Nov. 17,	Religion Practically Applied, ... Prov. 4: 1-9
Nov. 24,	"Bless Jehovah, O My Soul" (Thanksgiving Meditation), ... Psa. 103: 1-22
Dec. 1,	Christians as Sunshine Makers, .. Psa. 5: 11, 12; 32: 11
Dec. 8,	A Self-Surrendered Life, ... Gal. 4: 7; 1 John 5: 1-12
Dec. 15,	The Ministry of Little Things, .. Matt. 10: 42; 25: 34-40
Dec. 22,	What Bethlehem Means to Me, ... Micah 5: 2
Dec. 29,	Things I Want to Do Better in 1913, .. Philpp. 3: 12-21

HOME AND FAMILY

Planning a New House.

BY ELIZABETH D. ROSENBERGER.

"COME in, some evening, and see our plans for a house." It was Mrs. Hilton who smilingly invited me. And I at once assured her that I should be only too glad to come, for I think it is a pleasure to look over plans for making a home all you desire it to be, and I thought the Hiltons were likely to build a house suitable to their needs. They were sensible young people who lived within their means when they had many temptations to live beyond their income, as so many of their friends did.

When I called on my friends, they discussed their plans and we found many points hard to decide. "But I wouldn't forego the lessons of experience to be learned from this work," she assured me. "I believe that we shall make as few mistakes as most people do, and I am in hopes that we may find the house to be as well-planned as we imagine it is." These young builders had learned that a great many things must be thought of in building a house, if it is to be well planned. It is not merely a question of deciding how many rooms one will have and then thatching them in some way. It is true that too many houses are put up in thoughtless fashion without much thought of the real comfort to be had from artistic surroundings.

The Hiltons planned a cottage, hoping to sell it later, and move into another part of town. The floor plan comprised a hall, a living room, a dining room, a kitchen, a pantry, a bedroom with a closet, a bath room and a linen closet. Nothing short of this would do. The hall was of small dimensions, situated between the living room on the right, and the dining room on the left. The hall was to suggest a warm welcome to a guest, so a fireplace at the end gave a kindly glow. A door from the living room opened into a bedroom; a door from the dining room opened into the pantry, and from the pantry into the kitchen. The bath room was conveniently located in the passage-way.

No room demanded so much study as the wife's domain—the kitchen. The range and the locating of cupboards required many plans before the one suited to their home was found. The Hiltons realized that much of the home-like atmosphere of any house is created by the architect, when arranging the doorways and windows of any house, so that wall areas offer fine spaces for whatever you wish to place on them. When a real artist designs rooms, one is impressed by the rhythm of space divisions, the harmony of colors, and the fitness of the whole combination.

The house stands representative of all the family interests and activities which it accommodates, sleeping, dressing, eating, cooking, reading, and many others. And a house is well-built in proportion as it comfortably suggests these activities. We have seen dining rooms furnished with elaborate sideboards and china closets, filled with costly china, cut glass, and linens. And we knew that all these things were seldom used. No guests were welcomed into that dining room, and so there was something unreal about it. No matter how often you came there, you never saw a prospect of something to eat.

We have been in kitchens, simply furnished with rows of jars holding something that would contribute towards a good dinner; yellow bowls suggestive of spice cakes, and other good things. A kitchen of this kind is more pleasing than the dining room referred to above. The kitchen announces on its face its reasons for being, that is why our fathers found the big cheerful kitchen the most comfortable room in the house. The kitchen was modeled after William Morris' advice: "Have nothing in your houses that you do not know to be useful, or believe to be beautiful." The old-time kitchen served a most useful purpose, its savory odors foretelling what might be looked for on the dinner table.

In these days we have come to believe that the beauty and harmony of a house depends considerably on color. It is almost useless to give color schemes in a short article. They might fit, and then, again, like patent medicines, they might not. However there is one general rule,—that rooms to the south need to be protected against a strong glare of light. If south rooms are well lighted, dull colors can be used, gray-greens and tans are good. On the other hand, if rooms are dark and poorly lighted, have light paper on the wall. Rooms that have a northern exposure need warm colors, deep reds and rich yellows will seem to bring sunlight into such rooms.

It was an old lady who said a good thing about wall-paper. They were looking over a room which had recently been newly papered, and the old lady said nothing. When asked what she thought about it she said, "I am afraid we shall soon be tired of it; there is too much color in the design, those figures seem all there is of it. We have no background."

Watch the background of your walls. See to it that a quiet tone pervades your rooms. Strong contrasts in colors are to be avoided. Remember that it is easy to make a mistake in wall-paper, the piece that looks so suitable as it hangs on the rack before you may prove a nightmare when spread in endless repetition on the walls before you. Very often the paper that does not seem so pretty in the roll is just what you like when placed on the four walls of your room.

We all remember the old rooms,—the parlor with its straight-backed chairs, stiffly arranged against the walls, and we are likely to say that those rooms were uncomfortable looking. But we think that the straight lines of those days were at least dignified and respectable. Many of our rooms might be improved by straightening up rugs, covers and table, which we have arranged catercornered. Follow straight lines for awhile and see how you like the change. We overcrowd our rooms, too, and then wonder why they do not suit us. Most of us have too much furniture. Many excellently-planned houses are spoiled by having too much furniture stored in them.

Covington, Ohio.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

MISSOURI.

Spring Branch.—Our church met in council Aug. 17, at 2 P. M. Bro. I. B. Ihrig presided. The report of the church visit was made. The members, with a few exceptions, were found to be in union, and making advancement in the Christian life. Aug. 20 Bro. I. C. Snavely, of Chicago, came to our place and commenced meetings at once, continuing each evening until Sept. 1. Aug. 31 we enjoyed one of the best love feasts this church has ever held. Sixty members surrounded the Lord's tables. Bro. Snavely officiated. On Sunday morning Bro. Ernest Jones was called to the ministry, and Brethren Asro Bresheers and L. V. Ihrig were advanced to the second degree of the ministry. At 10 A. M. we had talks to the children by Bro. J. A. Campbell and others. At 11 A. M. a missionary sermon was preached by Bro. I. C. Snavely, at the close of which a collection of $43 was taken. Aug. 31 one was baptized, and Sept. 2 ten more were baptized. Eight of them are members of one Sunday-school class. Others are very near the kingdom.—L. B. Ihrig, Fairfield, Mo., Sept. 5.

OHIO.

Bear Creek church met in council Sept. 4. Our elder, Bro. J. W. Beeghly, presided. Two letters of membership were received, and two were granted. Previous to our council we decided to support Sister Anna Eby in the mission field. Bro. I. N. H. Beahm was reëlected to conduct our series of meetings next year, and we hope that he can be with us. Our visiting brethren were Elders John Smith, Daniel Garver and Samuel Horning.—Sarah M. Smith, R. D. 14, Dayton, Ohio, Sept. 7.

Lick Creek church met in council Aug. 31. Our elder, Bro. J. W. Keiser, presided. He read a Scripture lesson from John 17. The business was transacted speedily and with Christian love. It was decided to hold our next communion Sept. 28, to be followed by a series of meetings, conducted by Bro. J. M. Lair, of Custer, Mich.—J. W. Leonard, Bryan, Ohio, Sept. 15.

Salem church met in council Sept. 5, with Eld. Wm. Minnich presiding. Visiting brethren present were Elders J. C. Bright and Jesse Brumbaugh. Five letters of membership were received. The brethren reported a very enjoyable annual church visit. The church decided to hold a love feast Oct. 19, beginning at 4 P. M.—Josephine M. Folkerth, Union, Ohio, Sept. 5.

Silver Creek.—Our Harvest Meeting was held Sept. 1, at the Hickory Grove house. Bro. Stephen Berkebile was with us, and gave us three inspiring sermons. On Saturday evening and on Sunday morning he talked to us on "India, Its People and Its Needs." On Sunday afternoon his subject was "The Brethren Mission." Our duty to our God and his cause was plainly set forth, and should be an inspiration to do more and better work for our Master. May our Heavenly Father richly bless our brother and family, so that they may return to the field of labor they so dearly love. An offering of $53.12 was taken for home missions.—(Mrs.) Ottie Fisher, R. D. 1, Pioneer, Ohio, Sept. 6.

WEST VIRGINIA.

Maple Spring church met in council Aug. 31. Bro. Obed Hamstead presided. Quite an amount of business came before the house. A number of Sunday-school teachers were installed for life. We decided to hold our love feast Oct. 5.—Pearl A. Hamstead, Eglon, W. Va., Sept. 4.

MARYLAND.

Peach Blossom.—A local Sunday-school Convention is to be held at the Fairview house Oct. 5 and 6. We contemplate holding a series of meetings at Fairview the first part of November. Bro. W. K. Conner, of Bridgewater, Va., is to do the preaching. At our regular council, Sept. 15, three letters of membership were granted, and one was received. Bro. Orus S. Miller was elected to the deacon's office and, with his wife, was installed.—C. Ellen Hutchison, R. D. 1, Cordova, Md., Sept. 6.

Pipe Creek church held a Children's Meeting, which was well attended. Several children took part in the services and did very nicely. Several good talks by the home ministers and one by Bro. Jacob Hollinger, of Washington, D. C., were given. Aug. 31 we met again to treat the Sunday-school children. All had a fine time and both occasions were enjoyed. Sept. 7 we met in council, with Eld. C. D. Bonsack presiding. Not so many attended, owing to the extreme heat. There was not much business to transact. We decided to hold a series of meetings in the Union Bridge house in October. Bro. J. Walter Englar, Chairman of the Missionary Committee, gave a report of the work done, and promises for the future work are encouraging. The Temperance Committee is doing some good work also. Let us hear more of the good work done in the Master's cause.—Eliza J. Englar, New Windsor, Md., Sept. 7.

INDIANA.

Four Miles.—Bro. Dorsey Hodgden came to this place Aug. 17 and began a series of meetings which continued until Sept. 4. He gave us very inspiring sermons and encouraged us to press on in this great work. One was received into the church by baptism.—Ethel Brower, Kitchel, Ind., Sept. 6.

Landessville church met in council Sept. 5, with our elder, Bro. I. B. Wike, presiding. Bro. David Kitch was chosen delegate to the District Meeting, with Bro. Jacob Kitch as alternate. Since Sister Cathren Kitch is married to Jacob Kitch, one of our deacons, the church installed Sister Kitch to be a helpmate with him. We decided to hold our love feast Oct. 12, beginning at 10 A. M.—Adella Endsley, R. D. 30, Van Buren, Ind., Sept. 7.

Pipe Creek.—Bro. Alfred Klepinger, of Dayton, Ohio, came to us Aug. 17, to conduct a series of meetings, which continued until Sept. 5. The attendance was good, and the interest continued until the meetings closed. As a visible result of his efforts, eleven united with us,—all except two young in years. Our Harvest Meeting was held Aug. 29.—W. B. Dailey, R. D. 8, Peru, Ind., Sept. 6.

VIRGINIA.

Midland church met in council July 31 at the Mount Hermon house, with Bro. M. G. Early as moderator. The visiting brethren gave a good report of the members. They found them in peace and union. We decided to have a love feast at the Mount Hermon house Sept. 14, commencing at 5 P. M. At that time Bro. Fike, of West Virginia, will commence a protracted meeting there, to continue ten days or two weeks. Our District Meeting will be Sept. 5 and 6, at Canon Branch, in the Eastern District of Virginia.—B. B. Switzer, Midland, Va., Sept. 4.

Montebello.—Our series of meetings was held by our elder, Bro. J. R. Kindig, and Bro. Ed. Powell. The meetings began Aug. 25 and closed Sept. 1. We met in council Aug. 31. The attendance was good. We had a very pleasant meeting. We decided to have our love feast Oct. 26.—Emma J. Layton, Montebello, Va., Sept. 3.

Topeco.—We held our Sunday-school and Missionary Meetings Aug. 22 to Aug. 24. Quite a number of visiting brethren and sisters attended the meetings. All of the speakers on the program were present, except three. Brethren D. N. Eller and C. S. Ikenberry, of Daleville, were with us. We had some good inspiring talks, which were very helpful to the members. We met in council Aug. 31, with a large attendance. Eld. A. N. Hylton presided. One letter of membership was received, and two were granted. The annual visit was reported, and the members are in love and union. Our love feast is to be held Oct. 5, at 3:30 P. M.—Lizzie Spangler, R. D. 2, Box 54, Floyd, Va., Sept. 3.

White Rock.—Our congregation met in council Aug. 31, with Eld. Wyatt Reed presiding. Much business was before the meeting. One member was received by letter. The visiting brethren made their report at this meeting. Sunday evening, Sept. 1, two members were added to the church by baptism. Our love feast will be held Oct. 5, at 3 P. M.—Hassie E. Hurt, Copper Valley, Va., Sept. 3.

PENNSYLVANIA.

Elizabethtown church met in quarterly council on Thursday evening, Sept. 5. The indoctrinating talk, which is a factor of every regular council, was delivered by Bro. Andrew Hutchison, who has spent several days in Elizabethtown. He preached in the church in Elizabethtown on the evenings of Sept. 3, 4 and 6 to large and appreciative audiences. Eld. S. R. Zug, who has been elder in charge of the Elizabethtown church since its erection, asked to be relieved, due to the fact that he is moving to Palmyra, Pa., and also because of his age. In view of the reasons given, the church accepted and granted his request, and Bro. S. H. Hertzler was called to be her elder in charge. Bro. John Z. Zug and wife and Sister Mary Brenneman also had their letters granted, as they are also moving to Palmyra. The matter of granting support to Bro. John H. Buffemeyer and wife, as well as paying his tuition at Elizabethtown College for preparing to go to the mission field, was also discussed. There was considerable other business. The council was adjourned to meet Thurday evening, Sept. 12, to finish the remaining business.—C. M. Neff, Elizabethtown, Pa., Sept. 6.

Greensburg.—Last evening, Sept. 5, nine were baptized. One is a native of Calcutta, India, who gave up idolatrous worship four years ago. He says he wants to follow Jesus in all things, and hopes, in the near future, to be able to sail for India, to bring to his people the message of the living Savior. This baptismal service seems to be opening the way for our series of meetings, which will be conducted by Eld. Silas Hoover, beginning Sept. 8, and continuing at least to the love feast, Sept. 22. We solicit your prayers for these meetings. We should be glad to have the brethren and sisters of other congregations with us in the feast and meetings.—Mary Brougher, 126 Washington St., Greensburg, Pa., Sept. 6.

Notice.—I am closing my labors as pastor of the Bolivar congregation, about Oct. 1. If any of the churches desire my assistance in evangelistic work, dates may be made until Jan. 1, 1913.—C. A. McDowell, Robinson, Pa., Sept. 6.

Plum Creek.—Our love feast will be held Sept. 29, at 5:30 P. M., to be preceded by one week's series of meetings by the pastor. The writer is engaged in a series of meetings at Milledgeville, Ill., at the present time.—H. S. Replogle, R. D. 1, Shelocta, Pa., Sept. 7.

IOWA.

Brooklyn church met in council Aug. 30, to complete arrangements for the District Meeting, to be held in Brooklyn Sept. 25. Eld. Diehl presided. We give a hearty invitation to all, to be with us at that time. Two letters were granted.—Rose Connell, Brooklyn, Iowa, Sept. 9.

Dallas Center.—Aug. 11 Bro. Virgil C. Finnell commenced meetings at this place. He labored earnestly with us until Aug. 28. We feel rewarded for what our brother has done for us. As a direct result of his labors five young people were baptized, and others are counting the cost. Sister Marie Jasper, our District Sunday-school Secretary, was with us Sept. 1. She talked to the children in the morning, and in the evening gave an address on "How to Prepare a Sunday-school Lesson." May we be more earnest in the spiritual welfare of both ourselves and those round about us in the year that is before us!—Maude A. Myers, Dallas Center, Iowa, Sept. 5.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

We have several programs on hand which we hope to publish next week.

The elders of Middle Indiana are requested to meet at Flora Oct. 7, at 7 A. M.

Bro. Geo. W. Miller has been chosen to represent Southern Illinois on the Standing Committee of 1913.

The second Sunday of the month nine were added to the Beaver congregation, Iowa, by confession and baptism.

Fourteen were added to the church, as the fruits of some revival work by Bro. Moses Deardorff at Washita, Okla.

Oct. 22 is the date announced for the District Meeting of Northeastern Kansas, to be held at the Sabetha church.

Bro. J. J. Scrogum, member of the Mission Board for Southern Illinois, called at the Messenger sanctum last Saturday.

Bro. J. F. Appelman, who is now in a meeting at Wabash, Ind., writes us that he is in the evangelistic field for the winter.

Bro. J. Kurtz Miller closed his revival meetings at Bethel, N. J., with five men making the saving confession and receiving baptism.

A series of meetings at the Red Oak schoolhouse, Fairview congregation, Western Maryland, closed Sept. 3 with fifteen conversions.

Bro. A. C. Young, of Indiana, has changed his location from Stockport to North Manchester, and should be addressed accordingly.

Bro. Jacob L. Myers recently closed a protracted meeting at the Fairview house, Codorus congregation, Pa., with nine accessions to the church.

A series of meetings at the Holtzswam house, Lower Canowago congregation, Pa., conducted by Bro. Adam Hollinger, closed with ten accessions.

Manchester College opened on Wednesday of last week with an encouraging outlook. Over 160 students were enrolled, and others are coming.

We have the program for the Sunday-school and Ministerial Meetings of Southern Indiana, to be held at the Union Grove church, Delaware County, Oct. 15 and 16.

Every now and then there come to our desk unsigned reports of church news. Of course, these are not printed, and by this time correspondents should understand that if they want their reports to appear in the Messenger, the writer's signature must not be omitted.

We are requested to announce that the District Conference for Southern California and Arizona will convene at Glendora, Cal., Oct. 24, at 9 A. M. The Ministerial Meeting convenes the day before at 9:30 A. M., while the elders are requested to meet Oct. 22, at 2 P. M.

The evangelistic work, done by Bro. E. E. Blough at the Mountain Grove Chapel, Va., was very much appreciated, and resulted in ten putting on Christ in baptism.

Bro. J. L. Mishler, of the Grand Rapids (Michigan) Mission, has arranged to move to Middlebury, Ind., and after Oct. 1 should be addressed accordingly. His R. F. D. is No. 2.

The Mission at Grand Rapids, Mich., has been moved from 978 Burton Avenue to 2022 Division Avenue, where a large, commodious room has been secured for the services.

The District Meeting of Northern Iowa, Minnesota and South Dakota, announced for Oct. 2, to open at 9 A. M., is to be held in the Ivester house, Grundy County congregation, Iowa.

Bro. C. P. Rowland, who is engaged in revival work in the Farrenburg church, Mo., recently closed a series of meetings in the Broadwater congregation, same State, with five accessions.

Just as soon as we can find room for it,—possibly next week,—we shall publish the program for the Ministerial Meeting of Northern Indiana, to be held in the Solomon Creek church, Oct. 1 and 2.

Bro. B. E. Kesler, of River Bend, Colo., is arranging his program for evangelistic work, beginning in October. Churches of Kansas, Missouri and Oklahoma, desiring his services, should communicate with him at an early date.

The District Meeting of Middle Indiana, to be held at Flora, will convene Oct. 10, at 8 A. M. The Sunday-school Meeting will be held on the 8th, and the Ministerial and Educational Meetings on the 9th. The program will appear soon.

Bro. Levi Minnich and wife, *nee* Sister Susie Forney, of California, passed through Elgin last week on their way home. They were married a few weeks ago, took a run into Canada, where Bro. Minnich owns property, and are now at their home at Greenville, Ohio.

Sister Alice C. Mumaw, of Mogadore, Ohio, wishes us to say that Bro. G. A. Snider, of Lima, Ohio, will hold the series of meetings at Springfield, Ohio, sometime in October, instead of Bro. B. F. Snyder, as stated in the former issue of the Messenger.

The special meetings for Southwestern Kansas and Southern Colorado, to be held at Conway Springs, Kans., begin on Saturday evening, Oct. 12, and close on Wednesday, Oct. 16, the latter date being that of the District Meeting. This will be preceded by the Sunday-school, Ministerial, Christian Workers' and other meetings.

Bro. Otho Winger, President of Manchester College, spent a few hours in Elgin on Thursday of last week. He was called here in a conference with a few other members of the General Mission Board. His stay was brief. He said matters were rushing at the College, and that he must be on hand to help direct the work.

After closing his evangelistic work in Franklin Grove, Ill., Bro. H. C. Early spent one day at Elgin, and had time to visit most of the departments in the House. He returned home, where he is to remain most of the time until he enters on a series of meetings at Girard, Ill., the latter part of October. Nov. 17 he begins revival work at Lanark.

Bro. John E. Metzger, our traveling agent, writes us from the Little Swatara congregation, Pa., saying that he is having good success in his work for the House. He writes most encouragingly of the congregation. It is in a splendid working condition, is presided over by Bro. E. M. Wenger, is composed of 340 members, has four Sunday-schools, and nearly every brother and sister is a reader of the Gospel Messenger. They are not only in sympathy with the church and her work, but they know what is going on in the Brotherhood.

Where District, Ministerial and Sunday-school Meetings are held in connection, we suggest that the report of all these meetings be made by one correspondent. In this way the report can be made more interesting, and will occupy less space than if each meeting is reported separately, by different writers.

Bro. J. G. Royer called at the office on his way home from La Place, Ill., where he conducted revival services in the La Place house. There was a good interest in the meetings and a few accessions to the church. Another series of meetings in the Continental house will begin in one week from next Lord's Day.

The item of church news from Poplar Grove, published last week, should have appeared under Ohio instead of Indiana. This is true of the love feast announcement. Mistakes of this sort sometimes happen when the church is in one State, and the correspondent has his postoffice, just across the line, in another State.

When reporting Ministerial, Sunday-school or other similar meetings, please do not enter into the details. Our readers will enjoy a newsy, running report, in which the most interesting incidents are given in a clear but brief way. Do not attempt to tell everything, but report only the best, and then study how to report it in the best way.

Not until a few days ago did we learn of the death of Sister Emma Kulp Frantz, wife of Bro. Isaac Frantz, of Pleasant Hill, Ohio, which occurred Aug. 27, after a long and painful illness. She is spoken of as a woman of the highest Christian type, and will be greatly missed in the community where she made herself both useful and agreeable.

The protracted meeting at Franklin Grove, this State, conducted by Bro. H. C. Early, closed with fourteen accessions by confession and baptism, and one reclaimed. Bro. Early was very favorably impressed with the conditions in this congregation, saying that in his travels he seldom meets a more thoroughly-trained and a better-equipped church. It is what might be called a praying church, for, generally speaking, they all pray.

Those of our readers who noticed the citation from the *Northwestern Christian Advocate*, as given in these columns last week, may wonder how that editor can reconcile his statement "not one ship too many" with the teachings of the New Testament. That is a question for him to settle. We quoted the item more especially to emphasize his statement regarding the woeful waste involved in the manning and upkeep of such a naval destroyer which, at best, is used but a brief period of years and is then out of date and thrown to the scrap-heap. That point can not be impressed too strongly.

Bro. John H. Sellers a widely-known elder of Northern Indiana, died Aug. 31. He served the church in the ministry for fifty years, and in the early part of his labors did a great deal of real pioneer work. On horseback he traveled much over Indiana, preaching in school-houses, in the homes of the early settlers, organized a number of churches, and in this way proved to be a practical missionary. When he passed over, he had seventy-seven years to his credit, and it was only during recent years that he ceased to be active in the work of the church. A future notice of his life and labors will be published soon.

Bro. Adonijah J. Bowers, of Darlington, Ind., closed his earthly pilgrimage Sept. 8, at the age of seventy-five years. He was a minister of the Gospel for a number of years, served in the eldership since 1882, and lived a most devout life. It was our good fortune to be much in his society in our early ministerial experience, and we have met few preachers in whom we could place greater confidence. He never passed as a brilliant preacher, but he was a man who measured up to the full stature in Christ Jesus. He could live the Christ-life better than he could preach it. He was the first elder on whom we laid hands in the ordination, and of him it could be truly said that he remained faithful until death.

All queries and reports, intended for the District Meeting of Middle Indiana, should reach Bro. Otho Winger, North Manchester, before Oct. 1, for on that day the District Conference Booklet will go to press.

When last heard from, Sept. 10, Bro. Solomon Bucklew was engaged in a series of meetings at Lenox, Iowa. His next meeting will be at Osceola, and from there he goes to Unionville. Later he will do some evangelistic work at Mound City, Mo.

Some Timely Talks.

Bro. J. B. Brumbaugh, elder in charge of the congregation at Huntingdon, Pa., edits a small four-page pastoral monthly for the help and edification of the members under his care, and in the August issue says some things that ought to be made known to every church in the Brotherhood. The elders of Middle Pensylvania are certainly to be commended for the stand they have taken, and the elders of other State Districts will do well to follow their example. Not only so, but if all of our elders, in their home congregations, would insist on a like respect for what Conference has seen proper to recommend, we would soon be able to solve the question of New Testament simplicity, as it applies to our lives. But read what Bro. Brumbaugh has to say to the members of his congregation:

"At the present, Aug. 28, we are at Altoona in attendance at our Ministerial and Sunday-school Meeting. There was also a meeting of the elders of the District, to consider some matters of church discipline. Some of the elders are becoming alarmed at the departure of our people from what is called the order of the church. They fear if we depart from it, we will also depart from the principle of plainness, so plainly taught in the Gospel. And their fears are not wholly unfounded, as there seems to be a tendency in that direction, both on the part of those who adhere to the form and those who do not. In view of this fact, the elders of the District have pledged themselves together to avert this tendency, and to adhere to the last decision on the dress question. This report was published in Messenger of Aug. 3 and we kindly ask our people of Huntingdon to read it carefully. As elders of the church, we must insist on our people dressing plainly, not because this dissatisfaction exists, but because it is right. We hope every brother and sister will consider this matter. The disposition to follow the world in its fashions is an indication of leanness of soul. Indeed, if the Christ-life is coming into the soul without obstruction, there will be no desire for extreme personal adornment. In short, it must be understood that the church stands firmly against short sleeves, low-necked dresses, finger-rings, bracelets, and other articles worn merely for ornament. This will apply to the brethren as well. Finger-rings and gold pins are a violation of the gospel principle, and the church must stand out boldly against it, just as it does against other violations of the Gospel. This is not unreasonable and we hope that all our members will want to do the right thing in this matter. Our home members of the Huntingdon church are fairly consistent, with a few exceptions, but we are constantly having young women and men coming here who violate the gospel principle. Our membership should show the proper example."

The Value of Tract Work.

While our people are doing much good by the use of tracts, it occurs to us that far better results might be realized by a more extended use of well-prepared church literature. In defense of our principles, we need the very best tracts that can be produced, but somehow we feel that most of those we now have are not up to the required standard. To some extent, at least, they are lacking in adaptation, force, clearness and scholarship. Not enough work has been put on them. In fact, most of those who have prepared the manuscripts for our tracts, seem not to have been in a position to do their best on the subjects assigned them.

We need a number of new tracts, treating all of our doctrinal points in such a way as to command attention and lead to conviction. The same old subjects that we have discussed for years should be taken up and treated from different angles. The subjects should embrace all there is in our plea, in support of New Testament Christianity, and each subject should be entrusted to a writer capable of handling it in a creditable manner.

But we are not to get these tracts without paying for them. It takes time for a man to do his best on any subject, and time generally means money. There was a period, in the history of the Brotherhood, when our most talented writers were willing to devote months to the preparation of tracts and pamphlets in support of the principles of the church, without any thought of a money consideration. But that day is past, whether the public knows it or not. The man who writes a good tract on the Virgin Birth of Christ, The Atonement, The Relation of Salvation to Obedience, The Resurrection, Future Rewards and Punishment, The Conditions of Pardon, The Form of Christian Baptism, The New Testament Church, Gospel Ordinances, Going on to Perfection, The Higher Life, New Testament Simplicity, or any other subject, can do better work when he is sure of his expenses being met. It may require weeks of study and hard work to produce the grade of tracts that are needed, and our only way of getting them is to pay the price.

In our judgment, there ought to be some other way of passing on manuscript for tracts. The Annual Meeting is a poor place to examine and pass on all the points that should enter into a first-class tract. It occurs to us that two or three well-informed brethren, working separately, could accomplish more than a half dozen attempting to examine a manuscript together. Manuscript reviewers for the great publishing houses always do their work separately, and make separate reports of their findings. After a manuscript has been accepted, it goes into the hands of an editor for a final preparation.

Then our people should be taught to take a more active part in the use and distribution of tracts and other church literature. There ought to be a committee in every congregation, whose business it is to place church literature in the homes of the people we wish to reach. Such a committee might be composed of two or three members. Even one active tract distributer could accomplish an amazing amount of good. Tracts should be placed as wisdom dictates, and then followed up by personal work. The Messenger, which represents the principles of the church in full, should be employed in connection with tracts. In fact, we should enter upon a campaign of church literature distribution, and in this way endeavor to reach thousands of people who know little or nothing of the principles for which we stand.

All of this would require money, planning and work. But that is what we are here for. We can give for the support of a good cause; then we can and should labor and plan for it. We are sure that the results would be far more than most of our people realize. It is a method of spreading the truth that has never received the attention and consideration, upon our part, that it deserves.

Some of the denominations are meeting with marvelous success, simply because of the money and time devoted to the Tract Department of their work. We are told of a religious body where the members are organized into bands for the distribution of literature from house to house. The literature is sold to them at less than cost. They sell some of it, take up collections for the rest, get subscribers for their church paper, and often donate the paper to people too poor to pay for it. It is said that these bands of workers distribute five million tracts a month, and in this way they undermine and refute much of the preaching done by others in communities in which they choose to operate.

While we would not, for a moment, think of endorsing the doctrines taught by these people, yet we can most heartily recommend their method. In the way of tract distribution, they are doing just what our people ought to be engaged in all over the United States and Canada. We ought to put thousands of dollars into this tract business, and then work our literature into every nook and corner of the country. It is simply wonderful what an unoccupied field awaits our attention. We have the doctrine, the money, the talent and the forces to carry forward the work. It only remains for us to unite our efforts, arrange our plans, and push operations.

Middle Pennsylvania Meetings.

While all of our years, months, weeks and days should be seasons and opportunities for rejoicing and for service, yet live and do as we may, there are times and times, into which there are more abundant blessings crowded, and in which they may be realized and appreciated.

Such a season or time was enjoyed by the churches of the Brethren in the Middle District of Pennsylvania during the past week, as we assembled and associated together in attending the Ministerial Meeting and Sunday-school Conference, held in the Church of the Brethren in the city of Altoona. That the visiting members were kindly received and entertained while there, "goes without saying," as so it is at all of our meetings. Such is the natural result of the Christ spirit, which makes us all the members of one family. It is the tie that binds, the fellowship of love, and makes us all good Samaritans.

The introduction to the occasion was a specially called meeting of the elders of the District. The purpose of this meeting was that we might see each other, extend the brotherly greeting, and get more fully acquainted, in order to understand each other better, and thus be enabled to work in harmony and do more effective service for the Master. And as we now take the "hindsight" of the meeting, we are made to feel that the purpose was most agreeably met, that our brotherly love for each other was greatly enhanced, and that a great good will result therefrom. There were twenty-six elders present at the meeting, and all of the churches of the District were represented but two.

The spirit of the meeting was most excellent, and we feel glad to say that if there are those who think that the elders of Middle Pennsylvania are disappointed, and are facing a knotty entanglement, they would not have had the pleasure(?) of seeing such a spirit at this meeting, could they have been present. We voluntarily and unanimously entered into a compact, which, if carried out, we feel sure, will work for good.

The Ministerial Meeting was opened and organized on Wednesday evening at eight o'clock. The representation of ministers and others was good and encouraging. Especially was this true of the more active congregations. The spiritual pulse of the churches can best be determined by observing their attendance at her public meetings and conferences. The dissatisfied ones and the growlers usually remain at home.

The subject matter for discussion was out of the ordinary order and showed careful thought on the part of the committee. Efficiency was the keynote to every subject, which is the watchward of the world today. It has a special, forceful application to the activities of the work at this time. In every department of our work efficient workers are needed. We need efficient elders and ministers, deacons, Sunday-school and Bible teachers, and officers as well. And we need efficient laymembers. This is true, because every child of God is called to be a worker. The more efficiently this work is done, the more souls will be saved for the Master and his kingdom.

Efficiency, in this connection, is especially expressive. It means more than education and general knowledge. It means the possibility and purpose to produce results, and this is the kind of workers that is needed in the church of Jesus Christ,—men and women, boys and girls, that are able and willing to produce results.

The subjects were all well and intelligently discussed, and it seemed to us that all who were present

with open ears and receptive minds must have been edified and encouraged to go forward in the work for the Master with renewed earnestness and zeal.

The Sunday-school Conference was organized on Thursday evening, and the sessions continued until Friday afternoon. In this meeting the same Christian Spirit and unity of Spirit were manifested. The exercises throughout were interesting and helpful to earnest Sunday-school workers, and the reports from the different schools showed a forward movement all along the line.

The meeting enjoyed a very pleasant surprise during the closing session, by having present with us Eld. D. L. Miller, who, in his ever happy style, gave a talk that made all happy and hungry for more.

The brethren and sisters of the Altoona church exceeded the expectation of the meeting by the open-hearted manner in which they received and cared for their guests during the different meetings and sessions, for which, we are sure, they have the united thanks of all who so much enjoyed their hospitality.

The weather was fine, the spirit of the people was lovely, the discussions during all the sessions were Christian, and associations with the Altoona members most congenial, and we believe the meetings were a blessing to all. H. B. B.

Good-Bye—Then and Now.

It was just thirty-one years ago that the father took the son to the train and started him on the journey east for school. The meaning of the good-bye was impressed mainly on the man, for he realized what it meant. The boy wondered a little why there should be tears when he was starting out to secure the thing for which he had longed so earnestly.

But the years have passed; the father has crossed the river, and the boy of thirty-one years ago has taken his son to the train and started him north to school. And now he realizes why there were tears at that other separation, even though it was necessary in order to secure that which both desired. Perhaps this boy had a deeper insight into the meaning of the separation than the former one had.

These separations are taking place all over the land. They try the hearts of the parents most: they give up one of their greatest comforts in order that their children may have opportunities for improvement. Their load is heavier in many ways; and yet they bear it ungrudgingly, making sacrifices in order that their boys and girls may receive benefit. Just here is where great love and self-denial are shown, for many of these young folks are badly needed at home. But how many of them realize it? How many of them show true gratitude? How many of them are willing to place even greater burdens on their fathers and mothers in order that they may have more pleasure?

It seems hardly possible that there should be any of the last class; and yet we know there are. We have known some of them who were not satisfied with enough to make them comfortable, but demanded many unnecessary things when they knew these things meant a heavier load and greater self-denial to the ones whom they should have spared as much as possible. Oh, the selfishness of selfish youth!

But we are glad to know that there are many of the other kind, the kind that loves parents, that seeks to make their loads lighter instead of heavier, that does not demand everything for itself. The generosity of unselfish youth!

Life would be much more joyful, much happier, more useful for all of us if we could see ahead as we can see back. How many unkind deeds, how many cutting words would never come forth; and how many of the opposite kind there would be. Yet, for some good and sufficient reason, we cannot see ahead. We live our life day by day—only the present is ours. What we learn is our guide, if we accept it. Much of our sorrow comes from our not doing the thing we know we ought to do. We don't need to be able to see into the future in order to be of service to man and acceptable to God.

It is not natural, God did not intend, that youth should have the burdens and cares of age. If the son and daughter felt the separation as the father and mother do, the best days of their life would be darkened and they would be less fit to prepare themselves for the battle of life. When they say good-bye to parents we cannot expect them to feel as they will feel twenty-five or thirty years later when they say good-bye to their children. And yet we can, and we ought, on both sides, try to enter each into the feeling of the other. By so doing we get closer together and learn to sympathize more with each other.

We who have reached middle age cannot become young; we cannot feel as we did thirty years ago; but we can recall how we felt then. After we do so we shall almost surely come to the conclusion that youth now is no more selfish than it used to be. I have found it a great help, in considering the actions of the young, to go back in memory and recall what I did at the same age. In most cases there has been occasion to feel more indulgent. But this does not mean that we are to overlook wrong in youth simply because we did wrong when young. It does mean, however, that we should use greater wisdom and diligence in our teaching of the young.

Good-byes must be said; the heavy hearts will be the ones left at home, and the light ones will be the ones that go away. It is the natural order. And yet how much better it would be if we could draw closer together; if those who stay could enter more into the joy of those who go, and if those who go could to some extent appreciate the void left in the home life by their departure. G. M.

Some Remarks.

One of our valuable exchanges is moved to "remark that a religious paper can not be made a free publicity department for every organization which wants to spend all its money on secretaries, stenographers, and circulars. That puts it pretty strong, but we dare not say it is not just. Within the next few years a sort of a bloodless war will be waged on 'societies,' 'movements,' 'secretaries,' etc. We are getting too much of it. The church has to foot the bills, and the frequency with which these payments have to be made will bring a revolt. It would be wise to reform before the revolt gets started, but of such a thing there is no prospect at this time." And we are further moved to say, that the columns of the Messenger can not be opened to all the churches, societies, missions and other local movements desiring to call for money to aid in their work. There are too many of these calls, and to publish even half of them would mean to defeat their purpose. By permission of the General Mission Board, or by arrangements with the Annual Meeting, a limited number of calls for funds may be published, but to all other calls for funds our columns must necessarily be closed. This, however, does not mean that the different city missions may not call for cast-off clothing for the poor. The prohibition applies to money and not to clothing.

The New View.

Some time ago a Congregational minister at Wenatchee, Wash., preached on "The New View of the Bible." What he said was new indeed to most of his hearers, for never before had they been informed that the Bible contains "fiction and legends," and that it is not strictly an inspired Book. Extracts from the address were published in the local paper, and this gave Bro. Chas. N. Stutsman a good opportunity to expose the position taken by the minister, a thing which he did in a very creditable manner. This is the way to combat the errors that appear in the local papers; expose them in the same columns, and let the public have the truth. Our people will do well to take advantage of all these splendid opportunities, to set forth correct views in their communities.

A Better System Wanted.

Glancing over the Minutes of Northern Illinois and Wisconsin, we observe that there are 108 preachers in the District, and that twenty-four of them can be addressed in Chicago, and twenty-three receive their mail at Mount Morris. If the multitude of preachers means anything, one should look for some marvelous work at these great preacher centers. If so happens, however, that the two schools make each one a Mecca for preachers, and we do not look for the local evangelization that might otherwise be expected. But, candidly, taking the Brotherhood over, do not our people show an amazing lack in the best use of her 3,000 preachers? Is there not a better way of employing them, so as to secure greater results? Considering the fact that most of them receive no support whatever from the churches they serve, they are doing some splendid work, but nothing like what might be accomplished with a better system. The ministerial problem among us is one that is certainly worth considering.

Anti-War Sentiment.

There is a lively anti-war issue in France. About 50,000 teachers, composing several syndicates, are said to be opposed to war and are doing their utmost to teach the rising generation that militarism is wrong, inhuman, and should be abolished. The sentiment created has become so strong that the Government, in defense of its military policy, deemed it advisable to take steps to dissolve the teachers' syndicates, and thus cripple their influence. It is to be hoped that the teachers in France, as well as in all other countries, will continue teaching the young people that wars are inhuman and should not be indulged in by any civilized nation. With more of this kind of teaching, we may look for the era of peace to be ushered in.

Prayer Meetings.

A well-informed correspondent, who holds his membership in a congregation where the Brethren have never had prayer meetings, is wondering whether such meetings might not prove helpful in his locality. We wish to answer by saying that a well-attended and well-conducted prayer meeting is the life of any church. Here the members may spend an hour in each week, singing, praying, reading the Scriptures and talking for one another's edification and encouragement. It is not a place for members to criticise each other, or to ventilate their religious differences, should they have any, but a place where they may draw nigh to the Lord, and feel that they are enjoying a spiritual feast in a heavenly place in Christ Jesus.

Small Gains.

The official statistics of the Presbyterian church in the United States show a net gain of membership for 1912 of 25,605, which, while the largest increase reported for years, is still less than two per cent. In view of the fact that the best educated ministers in the land fill the Presbyterian pulpits, and in view of the further fact, that very little self-denial is required upon the part of converts, the small increase is hard to account for. It is far below the increase in the Brethren church, in spite of her partly untrained ministry and the restrictions laid upon the members. It would appear that reasonable church restriction promotes rather than retards growth in membership.

The Leaven in the Parable.

Dr. Palmer, who recently taught the Men's Adult Bible Sunday-school Class at the Bible Conference, Winona Lake, Ind., does not accept the idea that the leaven, in the parable of the leaven and the three measures of meal, represents the evil forces, nor that the leavening of the whole lump necessarily means that everybody must become good. "Everybody," he says, "will have a chance to become good, but many will resist its influences and as a result we will have conditions such as are described in the Gospels when Jesus comes. When the whole world has had the Gospel preached to it, and has come under its influence, then the lump is leavened."

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

MARSH CREEK, PENNSYLVANIA.

Aug. 31, at 1:30 P. M., the Sunday-schools of Gettysburg and Marsh Creek met in a Children's Meeting. The services were opened with singing and prayer. The audience was very much interested in what the little folks had to tell us by recitations and songs. The program being short, Bro. Jacob H. Hollinger, of Washington, D. C., expressed his thanks to those who had the meeting in charge.

Years ago we had long sermons. Now short sermons, full of the spirit of the Master, preached by our earnest ministers, who have been trained in the Sunday-school, are an illustration of the true saying: "As the twig is bent, the tree inclines." Bro. Hollinger and Bro. Miller (the latter of Chicago, Ill.), both gave spiritual and interesting remarks to the children.

At 4 P. M. the large, round-top baskets, well filled with the necessities of life, were taken to the church lawn, where a social meal was partaken of. Everything was done decently and in order. Our Savior fed the multitude under the leafy trees.

Many of the scholars remained with their parents for the evening service at 7:30, when Bro. Hollinger preached again a whole-souled sermon. His text was, "How shall we escape if we neglect so great salvation?"

On Sunday morning the Sabbath-school and preaching services were well attended. The preaching, conducted by Bro. Hollinger and some of the home ministers, will long be remembered by all who heard them. Many young men, living around the Marsh Creek church, were in attendance at all the meetings. May they early come into the fold and work for the Master! Clara D. Kuhn.

Cashtown, Pa., Sept. 3.

MOUNT MORRIS COLLEGE MISSIONARY SOCIETY.

Although termed a college organization, the Mount Morris College Missionary Society did not take a vacation when the school closed last spring. The monthly meetings have been held regularly, emphasizing general and

FINANCIAL REPORT

The General Mission Board begs to acknowledge the receipt of the following donations, during July, to the funds entrusted to her care:

WORLD-WIDE.

Ohio—$1,086.50.
Northeastern District, Individuals.
Estate, Esther H. Baker, $1,000; A. H. Miller (marriage notice), 50 cents, ... $ 1,000 50
Ashland, ... 3 00
Northwestern District, Congregation.
Sugar Creek, ... 26 00
S. H. Vore and wife, $25; Daniel Driver, $5; J. W. Driver, $5; Sarah C. Driver, $5; Hattie E. and Della M. Driver, $10; Lydia C. Driver, $2; P. D. Driver and wife, $5, ...
Illinois—$88.09. 57 00
Northern District, Sunday-school.
Lanark, ... 48 88
An Unknown Friend, Elgin, $10; L. J. Gerdes, $5; Daniel Hoffer, $1.04; Albert Gunder, $1; Mrs. Eliza Wieand, $1; Sarah Lair, 52 cents, ...
Southern District, Congregations. 18 56
Joint missionary meeting of La Place, Oakley, Decatur and Cerro Gordo, ... 19 65
Nina R. Ashenfelter (marriage notice), 50 cents; J. Kindig (marriage notice), 50 cents, ... 1 00
Indiana—$87.70.
Northern District, Congregations.
English Prairie, $31.20; Pine Creek, $16, ... 57 20
Sunday-school.
Bethany, ... 10 00
Elias Wenbaugh, $7.50; J. F. Weybright, $1; L. S. Ober, $1; D. L. Barnhart (marriage notice), 50 cents, Middle District, Individuals.
A. M. Eby, $2; Andrew Paul, $1; Miss Anna Lee, $1; C. C. Kindy (marriage notice), 50 cents; Otho Winger (marriage notice), 50 cents, ... 5 00
Southern District, Individuals.
Mary J. Stutsman, $5; John W. Root (marriage notice), 50 cents, ... 5 50
Virginia—$83.86.
First District, Sunday-school.
Birthdays—Troutville, ... 12 08
Second District, Congregation.
Pleasant Valley, $36.47; Sangerville, $13, ... 59 47
Northern District, Sunday-school
Beahm's Chapel, ... 11 31
Eastern District, Individual.
Grady Shumaker, ... 1 00
Pennsylvania—$70.89.
Eastern District, Individual.
Edgar M. Hoffer (marriage notice), 50 50
Southeastern District, Congregation.
Coventry, ... 29 25
A Brother, ... 4 50
Southern District, Individuals.
Receipt No. 2237, $3.75; J. C. Grove, $1, ...
Middle District, Congregation. 4 75
Spring Run, ... 4 22
Sunday-school.
Lewistown, ... 3 25
Susan Rouzer, $5.50; Phœbe Zook, $1, ... 6 50
Western District, Congregation.
Manor, ... 10 00
Mrs. Hannah Puderbaugh, $2.50; Harry S. Marsh, $2; Joseph Holsopple, $1.42; S. S. Clough (marriage notice), 50 cents; R. T. Hull (marriage notice), 50 cents; W. M. Howe (marriage notice), 50 cents; A. Fyock (marriage notice), 50 cents, ...
North Dakota—$64.55. 7 92
Congregation.
Carrington, ... 4 55
P. D. Saylor, $50; "B. G.," $10, .. 60 00
Maryland—$44.77.
Eastern District, Congregation.
Denton, ... 29 77
Sunday-school.
Blue Ridge College, ... 5 00
P. M. Radcliffe and wife, ... 9 00
Western District, Individual.
Mrs. J. L. Vought, ... 1 00
Kansas—$18.10.
Northeastern District, Individual.
J. M. Blough (marriage notice), .. 50
Southeastern District, Sunday-school.
Grenola, ... 10 10
Southwestern District, Individuals.
J. C. Cromer, $4.50; Katie Yost, $3, ... 7 50
Missouri—$28.82.
Northern District, Sunday-school.
Rockingham, ... 24 82
John H. Bowman, ... 4 00
West Virginia—$20.28.
First District, Congregation.
White Pine, ... 2 28
Sunday-school.
Top of Allegheny, ... 7 00
Joseph Rembold—Maple Spring, $10; Mrs. Bertha Thurmond, $1, ... 11 00
California—$16.10.
Northern District, Individuals.
J. S. Brower, $4; D. R. Holsinger (marriage notice), 50 cents, ... 4 50
Southern District, Congregation.
Holtville, ...
A Sister, ... 8 60
3 00
New Mexico—$13.83.
Sunday-school.
Dexter, ... 13 83
Minnesota—$11.05.
Congregation.
Winona, ...
D. R. Keller (marriage notices), $1; Bernice Ashmore, 55 cents, ... 9 50
1 55
Oregon—$10.50.
Congregation.
Ashland, ... $ 10 00
J. A. Royer (marriage notice), ... 50
Washington—$6.50.
Mother and Boys, $5; "D. L. R.," $1; C. E. Holmes (marriage notice), 50 cents, ... 6 50
Iowa—$5.50.
Northern District, Individuals.
J. D. Gnagy, $3; E. J. Beeghley, $1, ... 4 00
Middle District, Individual.
J. D. Haughtelin (marriage notice), 50
Southern District, Individual.
Lydia L. Niswander, ... 1 00
Louisiana—$5.00.
M. S. Bolinger, $4; Olin Parsons, $1, ... 5 00
Oklahoma—$3.00.
Isaac Williams, ... 3 00
Michigan—$1.00.
Miss Amanda Wertenberger, ... 1 00
Wisconsin—$1.00.
Mr. and Mrs. J. E. Zollers, ... 1 00
Unknown, ... 60
Total for the month, ... $ 1,667 64
Previously reported, ... 18,332 34
For the year so far, ... $19,999 98

INDIA ORPHANAGE.

Virginia—$82.62.
First District, Sunday-school.
Troutville, ... $ 20 00
Second District.
Bridgewater Mission Band, ... 20 62
Northern District, Christian Workers.
Cedar Grove, ... 32 00
Eastern District, Individual.
Mrs. A. C. Jennings—Richmond, ... 10 00
Ohio—$83.79.
Northeastern District, Sunday-school.
Wooster, ... 35 06
Northwestern District, Sunday-school.
Primary Class—Hickory Grove, .. 7 79
Geo. S. Throne, ... 16 00
Southern District, Sunday-school.
Brookville, ... 20 00
J. R. and Maggie B. Halladay, ... 5 00
Indiana—$62.00.
Northern District, Sunday-schools.
Solomon's Creek, $24; First church, South Bend, $8; Bethany, $20, ... 52 00
Middle District, Aid Society.
North Manchester, ... 10 00
Pennsylvania—$59.94.
Eastern District, Sunday-school.
Indian Creek, ... 16 00
Southern District, Sunday-school.
York, ... 23 94
Middle District, Aid Society.
Lewistown, ... 20 00
Illinois—$50.35.
Northern District, Sunday-school.
Home Dept.—Franklin Grove, ... 34 35
Southern District, Sunday-school.
Organized Classes—Oakley, ... 16 00
Kansas—$50.00.
Northeastern District, Sunday-schools.
Ramona, $20; Vermillion—Richland Center, $20, ... 40 00
Southwestern District, Individual.
Mrs. T. N. Carter, ... 10 00
California—$40.00.
Southern District, Sunday-schools.
El Centro, $20; Primary Dept.—Lordsburg, $20, ... 40 00
Nebraska—$30.48.
Sunday-school.
Bethel, ... 30 48
Idaho—$20.00.
Sunday-school.
Twin Falls, ... 20 00
Maryland—$20.00.
Middle District, Sunday-school.
Pleasant View, ... 20 00
Oregon—$20.00.
Sunday-school.
Portland, ... 20 00
Michigan—$8.00.
Sunday-school.
East Thornapple, ... 8 00
Colorado—$5.00.
Western District, Christian Workers.
First Grand Valley, ... 5 00
Iowa—$5.00.
Southern District, Sunday-school.
South Keokuk, ... 5 00
Missouri—$5.00.
Middle District, Sunday-school.
True Blue Boys' Class—Kansas City, ... 5 00
Total for the month, ... $ 542 18
Previously reported, ... 1,346 61
For the year so far, ... $ 1,888 79

INDIA MISSION.

Maryland—$59.82.
Eastern District, Congregations.
Frizzleburg, $11.25; Washington, $10.81; Monocacy, $10.50; Mt. Airy, $8.94; Beaver Dam, $8.69; Woodberry, $6.50; Fulton Avenue, $8.13, ... $ 59 82
Virginia—$36.00.
Second District, Congregations.
Beaver Creek, $33; Pleasant Valley, $2; Sangerville, $1, ... 36 00
Pennsylvania—$23.87.
Southern District, Sunday-school.
Mechanicsburg, ... 20 67
Middle District, Sunday-school.
Lewistown, ... 3 20
California—$2.10.
Southern District, Congregation.
Santa Ana, ... 2 10
Michigan—$2.00.
J. H. Andress, ... 2 00
Total for the month, ... $ 123 79
Previously reported, ... 416 86
For the year so far, ... $ 540 65

INDIA HOSPITAL.

Michigan—$500.00.
Daniel Shopbell, ... $ 500 00
Total for the month, ... $ 500 00
Previously reported, ... 7 00
For the year so far, ... $ 507 00

INDIA WIDOWS' HOME.

Virginia—$10.00.
Eastern District, Individual.
Mrs. A. C. Jennings—Richmond, .. $ 10 00
Total for the month, ... $ 10 00
Previously reported, ... 44 56
For the year so far, ... $ 54 56

INDIA NATIVE SCHOOLS.

Iowa—$4.50.
Middle District, Sunday-school.
Old Sisters' Class—Panther Creek, $ 4 50
Total for the month, ... $ 4 50
Previously reported, ... 134 50
For the year so far, ... $ 139 00

CHINA MISSION.

Idaho—$30.00.
Congregation.
Boise Valley, ... $ 30 00
Ohio—$27.79.
Northeastern District, Sunday-school.
Canton, ... 12 70
Southern District, Congregation.
Rush Creek, ... 5 00
A Brother—Dayton, ... 10 00
Oregon—$8.71.
Congregation.
Williams Creek, ... 8 71
California—$5.00.
Southern District, Congregation.
Santa Ana, ... 5 00
Michigan—$5.00.
J. H. Andress, ... 5 00
Indiana—$5.00.
Northern District, Individual.
Salome Hoke, ... 5 00
Colorado—$4.20.
Western District, Congregation.
Mt. Garfield, ... 4 20
Pennsylvania—$1.00.
Western District, Congregation.
Manor, ... 1 00
Kansas—$1.00.
Southeastern District, Individual.
A. Wampler, ... 1 00
Total for the month, ... $ 87 61
Previously reported, ... 132 72
For the year so far, ... $ 220 33

CHINA ORPHANAGE.

California—$41.51.
Southern District, Sunday-school.
Glendora, ... $ 41 51
Kansas—$10.00.
Southeastern District, Individual.
Receipt No. 18088, ... 10 00
Ohio—$1.00.
Southern District, Individual.
A Sister, ... 1 00
Total for the month, ... $ 52 51
Previously reported, ... 132 70
For the year so far, ... $ 185 21

CHINA FAMINE.

Indiana—$5.00.
Southern District, Individual.
Mary J. Stutsman, ... $ 5 00
Oregon—$3.00.
Sunday-school.
Bandon, ... $ 3 00
Pennsylvania—$2.50.
Western District, Individual.
Mrs. Hannah Puderbaugh, ... 2 50
Total for the month, ... $ 10 50
Previously reported, ... 283 33
For the year so far, ... $ 293 83

JAPAN MISSION.

Ohio—$1.00.
Southern District, Individual.
Sara Bigler, ... $ 1 00
Total for the month, ... $ 1 00
For the year so far, ... 1 00

CUBA MISSION.

Indiana—$5.50.
Middle District, Congregation.
Eel River, ... $ 5 50
Total for the month, ... $ 5 50
Previously reported, ... 5 00
For the year so far, ... $ 10 50

DENVER COLORED.

Pennsylvania—$417.93.
Wm. L. Bechtel, 50 cents; Yellis Cassel, $10; Chas. M. Booz, $2; John B. Shisler, $5; B. M. Booz, $5; J. S. Shelly, $2; Sallie Price, $2; August Quinque, $2; Katie A. Price, $2; Susan Price, $1; A Brother, $1; W. H. Price, $2; A. H. Nyce, $1; W. G. Nyce, $1; Mary Harley, $1; Rosa L. Young, $5; B. N. J. Halterman, $5; Frank D. Moyer, $5; John K. Ziegler, $5; I. S. Bucher, $1; Joseph M. Cassel, $2; J. P. Koch, $2; H. P. Moyer, $2; Aaron H. Moyer, $1.50; Priscilla Stauffer, $1.50; Floy Crouthamel, $1; Anna Brunner, $3; Martha Crouthamel, $2; Jacob A. Price, $5; Horace Ziegler, $5; Sarah Alderfer, $25; William Delp, $1; Norman Clemens, $1; Ella Keyser, $1; Willing Workers—Indian Creek, $5; David Cassel, $1; William Nice, $2; Elmer Moyer, $2; Benjamin Moyer, $1; M. M. Price, $1; Anna Cassel, $2; Edwin Styer, $1; A Friend to the Colored Race, $1.20; Grace T. Moyer, 20 cents; Francis Taylor, 10 cents; Reithmyer Sisters, $1.50; Geo. H. Light, 75 cents; Harry Moyer, 25 cents; Sarah Nice, $2; A. S. Snyder, $1; David Cassel, $1; Frank Munzinger, $3; Cassel Sisters, $5; Sallie N. Wolf, $2; Alice F. Kratz, $5; Edwin Halterman, $1; F. H. Schwartz, $1; John Frick, $1; Hillery Crouthamel, $5; A Sister, $1; P. M. Frederick, $5; Ella S. Moyer, $2; Emma J. Moyer, $5; A. A. Delp, $1; F. P. Cassel, $10; Amanda Kratz, $1; J. M. Booze, $1; Katie Moyer, $1; Art Rosenberger, $1; J. H. Fosbenner, $1; Lavina Kratz, $1; J. Y. Heckler, $1; J. W. Rosenberger, $1; Jacob H. Crouthamel, $5; Emma K. Hunsberger, $1.50; Amanda Fretz, 50 cents; Milton C. Landes, $2; B. A. Groff, $2; J. C. Dettra, $25; Alvin Landes, $5; John B. Dettra, $10; A. C. Landes, $10; Royersford church, $10.25; Ella Carl, 25 cents; Elmina S. Price, $10; Alvin Harley, $5; Degler Sisters, $5.50; Jesse C. Ziegler, $5; Sam F. Gottshall, $10; Levi C. Ziegler, $2; Horace S. Geisinger, $1; John Ziegler, $3; Rein Gottshall, $1; S. H. Price, $1; Wm. Y. Johnson, $2; Albert H. Gottshall, $1; Joel C. Freed, $1; A. W. Zollers, $2; I. L. Detwiler, $1; A. J. Warner, $5; E. E. Hoffman, $2; I. F. Cassel, $1; Isaac Y. Cassel, $1; Joseph N. Cassel, $2; John G. Funk, 75 cents; Maurice Rinehart, $1.18; C. E. Henzey, $1; P. P. Hunsberger, $1; Milton High, $10; Martha T. and Allen High, $10; A. K. Kulp, $2; Ella I. Fry, $1; W. E. Harley, $10; Ida K. B. Hetric, $10; Edward Leopold, $6; W. W. Kulp, $2; W. Brower, $1; Mrs. Anna Brower, $2; Parkerford church, $7.50; Rebecca Dagler, $5; Nathaniel Yoder, $1; Rebecca K. Yoder, $1; Martha Rentschler, $1; Timma Rentschler, 50 cents; Henry Miller, $1.50; Esther Naftzinger, $1; Rebecca Chirst, $3; Susan Reber, $2; Edwin S. Ernst, $1; Louisa Kemmerer, $1; S. S. and Eliabara Beaver, $1; J. C. Reber, $5; Daniel H. Reber, $5; Hettie Stoudt, $1; Emma Kline, $1, ... $ 417 93
Illinois—$68.50.
D. L. Heckman, $25; G. Cornelison, $1; D. H. Garst, $5; Levi Brubaker, $1; G. W. Mertz, $5; Mary Mertz, $1; J. F. Snell, $5; A. M. Stead, $1; S. J. Gates, $1; Jr. Hilligan, $2; Doran Brubaker, $1.50; Barbara Harnly, $1; W. B. Fahs, $5; U. M. Miller, $2; J. M. Miller, $2; A Brother, $5; G. W. Blocher, $5, ... 68 50
Iowa—$10.00.
J. D. Brower, $5; C. L. West, $5, 10 00
Indiana—$10.00.
West Goshen Aid Society, ... 10 00
California—$8.00.
E. W. Pratt, $5; Josephine Knee, $3, ... 8 00
Nebraska—$7.50.
Wm. H. Thomas, $5; H. E. Thomas, $2.50, ... 7 50
Oregon—$5.00.
Geo. C. Carl, ... 5 00
Michigan—$0.50.
Amanda Wertenberger, ... 50
Total for the month, ... $ 527 43
Previously reported, ... 1,338 89
Total, ... $ 1,866 32
Less correction, ... 2 00
For the year so far, ... $ 1,864 32

COLORADO CITY CHURCHHOUSE.

Kansas—$29.50.
Frank Sargent, $27; H. L. Brammel, $2.50, ... $ 29 50
Total for the month, ... $ 29 50
Plus correction, ... 2 00
For the year so far, ... $ 31 50

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.
Indiana—$10.00.
Bethany Sunday-school, ... $ 10 00
Virginia—$5.33.
Charles E. Miller, ... 5 33
Pennsylvania—$3.20.
Dry Valley Sunday-school, ... 3 20
Total for the month, ... $ 18 53
Previously reported, ... 207 64
For the year so far, ... $ 226 17

CORRECTIONS.

Rocky Ford congregation, Colorado, should have credit in the Conference offering with $37.35 instead of $3.73 as we have it. This will decrease the donations credited to loose in the hat, accordingly.

$10.00 of the amount credited in the Conference offering to York congregation, Pa., should have been credited to Chas. King, York, Pa.

The $2.00 given by Elder Jacob S. Phillippi and credited to Denver Colored Work in the Conference financial report should have been credited to the Colorado City churchhouse fund. We make the transfer.

In our Conference financial report, Denton congregation, Md., and Green Hill Sunday-school, Denton congregation, were placed under the District of Eastern Pennsylvania. They belong to Eastern Maryland. Denton also should have credit for $5 given by an individual, but counted as loose in the hat.

particular phases of missionary endeavor. Talent within the membership of the Mount Morris church conducted these programs, and inspiration has not been lacking.

Now the society is facing a new year of life. Reorganization will be effected soon, to place a new staff of officers in charge. There is all good reason to believe that the coming twelve months will be filled with prosperity and blessing if all members are busy in prayer and do not fail to remit their financial obligations to the treasurer, Bro. J. P. Holsinger, at Mt. Morris. Our missionary in India, Bro. Lichty, should be made to feel our appreciation of his efficiency through the practical testimony of our consecration and paid pledges during 1912-1913. We can if we will. Christ helping us, we will!

Sept. 4. J. Hugh Heckman, Pres.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Lordsburg.—A number of visiting ministers have filled our pulpit. On Sunday morning a week ago Bro. Joseph Cline, of Pomona, Cal., addressed us, and in the evening Bro. M. M. Eshelman, of Los Angeles, preached for us. Last Sunday evening Bro. L. J. Lehman, of Los Angeles, broke the Bread of Life to us. The "Victor" Sunday-school class rendered a special program at the Christian Workers' hour, which was much appreciated by all. This is a class of girls in their early teens, who have organized for more efficient work in Christ's name. Our Sisters' Aid Society, reënforced by a number of the brethren, spent three days last week and two days this week, in helping to set the college in order.—Grace H. Miller, Lordsburg, Cal., Sept. 6.

Raisin City.—Bro. A. L. B. Martin and wife, of Long Beach, Cal., were with us over Sunday. Bro. Martin delivered two interesting sermons to large audiences. Our church met in special council to arrange for our District Meeting. Our elder, Bro. Eikenberry, being absent, Bro. Cobb had charge of the meeting. Much business was disposed of satisfactorily. We give all a hearty invitation to our District Meeting.—Emma Saylor, Raisin City, Cal., Sept. 9.

ILLINOIS.

Franklin Grove.—Last evening the church at this place closed a very interesting series of meetings, conducted by Bro. H. C. Early. The meetings were in progress since Aug. 25. Bro. Early delivered twenty-one inspiring sermons. These sermons were given in simplicity, full of the Holy Spirit and with great power, and proved to be of much value to us. The members were much strengthened and encouraged. Fourteen made the good choice. We feel sure others were deply impressed and near the kingdom. The services were well attended each evening, and the meetings closed with good interest.—Anna S. Buck, Franklin Grove, Ill., Sept. 12.

Hurricane Creek.—During a series of meetings, recently held at this church, a number of members and others met on the banks of Hurricane Creek to receive some applicants by baptism. It was the same place where the writer was baptized fifty-two years ago. Excepting the writer, no one was present who was there fifty-two years ago. Eld. William Elem baptized me. He and many others have long since been called to their reward. One minister who stood at the water's edge, as I stepped out, took me by the hand and said: "Thank God you came." Some years afterward he moved to Oregon and soon died, but the words, "Thank God you came," remained with me."—Cornelius Kessler, Pleasant Mound, Ill., Sept. 9.

Martin Creek church met in council today, with Bro. C. A. Gruber presiding. We had a very pleasant council and the regular business was disposed of satisfactorily. Bro. C. A. Gruber and the writer will serve the church as delegates to District Meeting. Eld. Granville Nevinger is to be with us in a series of meetings Oct. 12 to 27. Our love feast will be held Oct. 26 at 3 P. M. Bro. Anson Leinard was elected a member of the Temperance Committee.—J. J. Scrogum, Fairfield, Ill., Sept. 9.

Naperville.—The District Meeting of Northern Illinois and Wisconsin was held at this place. It was an enjoyable meeting. Sept. 2 we had an all-day Harvest Meeting. It was held on the John Erb farm, where the old church used to stand. In the forenoon a program was given by the children, followed by several short talks. These were reminiscences of the old church. They told how meetings were held in the schoolhouse before the church was built, then the building of the church was spoken of, and the sacrifices made were alluded to. Some of the members, those days, were living nine, twelve and fourteen miles away, and attended services in all kinds of weather. It surely did us good to hear these things. It made many of us vow to do still more for our Master. After dinner Bro. E. E. Eshelman, of Batavia, Ill., preached a very helpful sermon. An offering of $9 was taken.—Bessie M. N. Fry, 328 Center Street, Naperville, Ill., Sept. 11.

Spring Run.—Our love feast will be held Sept. 21, at 10 A. M. Bro. Charles Walter is with us now, in revival meetings, to continue until the love feast.—Urias Blough, Ellisville, Ill., Sept. 9.

Waddams Grove.—We held our council Sept. 7, with Eld. P. R. Keltner presiding. The members were fairly well represented, and considerable business came before the meeting. We decided to hold our love feast Oct. 19 and 20, at 1:30 P. M. We have engaged Bro. O. F. Shaw, of Dixon, Ill., to hold a series of meetings here next June. Brother and Sister Gregory, of Chicago, were with us a few weeks ago, and Bro. Gregory preached in the Chelsea church. Sister Nora Holsinger was also here at the same time, to return to Chicago with the fresh-air children she had brought out two before. Bro. W. B. Stover, of India, expects to hold a Missionary Meeting for us Sept. 13.—Albert Myers, Waddams Grove, Ill., Sept. 10.

INDIANA.

Bauge church met in council Aug. 31. Our elder, Bro. H. M. Schwalm, presided. The annual visit had been paid prior to this meeting. Brethren Christian Metzler and Vernon Schwalm were chosen delegates to District Meeting. Sept. 7 we enjoyed a pleasant Harvest Meeting at the Wakarusa house. Bro. J. H. Fike conducted the meeting and also remained with us over Sunday. He gave us four sermons, which were much appreciated. A collection of $15.20 was taken.—Bertha Moyer, Wakarusa, Ind., Sept. 9.

Beaver Creek church met in council Sept. 7. Our elder, Bro. J. W. Norris, presided. The writer was chosen delegate to District and Sunday-school Meetings, with Bro. Samuel White as alternate. Through the blessings of our Heavenly Father we were permitted to hold another Harvest Meeting. Aug. 8, after Sunday-school, Bro. Norris gave a thanksgiving and harvest sermon, which was followed by dinner. In the afternoon we listened very earnestly to what the children had to say. Then Bro. Norris gave us a talk on "Missions," after which a collection of $6.12 was taken for the Peru church, for their love feast.—Sarah Hahn, R. D. 1, Pulaski, Ind., Sept. 10.

Bethany.—We held our Harvest Meeting Sept. 1. Bro. Harvey Hartzough gave us two interesting sermons, filled with the Spirit. Our offering amounted to $52.48. Our Harvest Meeting, at the union house at Bainterstown, will be held Sept. 22. Our church met in council Sept. 7. Bro. James Neff presided. Five were received by letter,—the fruits of a meeting held at Maple Grove, one of our adjoining congregations. The committee for District Meeting made its report. Bro. James Neff was reëlected as our presiding elder. The visiting Brethren who assisted in the meeting were Brethren I. L. Berkey, W. R. Deeter and Manly Deeter.—Artie Berkey, Syracuse, Ind., Sept. 9.

Bethel.—Our church met in council Aug. 31. By request of our elder, Bro. Levi Neher presided. Bro. Manly Deeter and Sister Ida Deeter were elected delegates to District Meeting. Officers were elected for Christian Workers' Meeting. We decided to hold our love feast Sept. 28, and a Harvest Meeting the day following. Bro. S. Burger expects to engage in a series of meetings, to begin immediately after the close of the District Meeting.—Etta Neff, R. D. 1, Milford, Ind., Sept. 11.

Bethel Center church met in council and decided to hold our Harvest Meeting Sept. 22. Our love feast will be held Oct. 25.—Annie Rogers, R. D. 24, Matthews, Ind., Sept. 10.

Buck Creek.—We met in regular council Sept. 7. Eld. L. L. Teeter presided. Two letters were granted. The collection amounted to $8.05. The Ladies' Aid Society was organized, with Sister Mary Burgess as President and Sister M. A. Brown as vice-president; Sister Serena Current, secretary; Sister Betty Replogle, treasurer. Our Home Department numbers sixteen, and the cradle roll also has sixteen members.—Nettie Brown, Blountville, Ind., Sept. 9.

Eel River church met in council Sept. 7. Our delegates to District and Sunday-school Meetings were elected. We appointed our love feast for Oct. 19, at 5 P. M. Bro. Samuel Perry was chosen Messenger agent for the coming year; the writer, corresponding secretary. Our series of meetings at the East house was to begin this month, but as Bro. Warstler can not be with us, the meetings have been deferred.—Lizzie Wolfe, Claypool, Ind., Sept. 10.

Elkhart City church met in council Sept. 10. Elder E. L. Heestand presided. Four letters of membership were granted. The annual visit was reported. Our love feast will be held Oct. 25, at 7 P. M. Brethren Boleman and Berger were elected delegates to District Meeting. Bro. Joseph Plank and Bro. Chester Barringer were called to the deacon's office and, with their wives, duly installed. Bro. Frank Kreider assisted in this work. Bro. E. L. Heestand was elected elder for another year.—Gladie S. Miller, 141 Garfield Avenue, Elkhart, Ind., Sept. 11.

Goshen (West Side).—The church at this place met in council Sept. 7. Our elder, Bro. C. A. Huber, presided. Three letters of membership were granted. Our delegates to District Meeting are Brethren C. B. Swihart and M. D. Stutzman. The annual visit having been paid during the week, was reported. One hundred and sixty-eight families were called on, and 363 members visited. A few members, who are sick, desire the prayers of God's faithful ones. One sister was received by baptism during the past week. Our Sisters' Aid Society is arranging to send a box of good things to one of our brethren who gives his life and all for the church.—(Mrs.) Osie Brumbaugh, Goshen, Ind., Sept. 7.

Ladoga church met in council Sept. 7. Eld. E. N. Goshorn presided. One letter was granted. Bro. George Kessler was appointed on the Missionary Committee. Bro. Goshorn was elected delegate to District Meeting, with Bro. John Haines as alternate. Bro. D. C. Campbell was with us on Sunday morning and preached an able sermon. He also conducted the exercises at our love feast in the evening. The attendance was not large, but the attention and interest were good.—Lulu Goshorn, Ladoga, Ind., Sept. 9.

Manchester church met in council Sept. 5, with Eld. S. S. Blough presiding. Eleven letters were read and eleven were granted. Reports of Temperance and Missionary Committees were made and accepted. A committee was appointed to investigate the financial interests of the church. It was decided to send three delegates to District Meeting, namely, Brethren S. S. Blough, A. L. Wright and I. B. Book. One request goes to this meeting. Two delegates will be sent to our Sunday-school Meeting. Our series of meetings is to be in October, with a love feast at the close of these meetings.—Ella M. Cottrell, 726 N. Sycamore Street, Manchester, Ind., Sept. 7.

Mississinewa.—We met in members' meeting Aug. 31. Eld. I. E. Branson and Bro. D. L. Stoner were present. Eld. A. C. Young tendered his resignation as elder in charge, as he is moving to North Manchester, Ind. His resignation was accepted, and Eld. J. A. Miller was chosen to fill the vacancy for a period of three years. One was received by letter. On Sunday morning Bro. S. S. Blough, of North Manchester, Ind., delivered a harvest sermon. In the afternoon he talked to the children, and in the evening he delivered another interesting sermon. During the day two offerings were made, amounting to $22.52. A short time ago Bro. Herbert A. Studebaker delivered an interesting lecture on "Christian Education" at our Union Grove house. We expect to hold our love feast Oct. 26, at 5:30 P. M. The Sunday-school, Ministerial and District Meetings of Southern Indiana will convene here the third week in October. The Transportation Committee will give needed directions for coming to the meeting.—John F. Shoemaker, Shideler, Ind., Sept. 10.

North Manchester.—We met in council Sept. 5. Three letters were received. Our love feast is to be held Oct. 5. Brethren George Deardorff and N. E. Miller were elected delegates to the District Meeting, with Bro. Jacob Miller and Sister Edna Berger as alternates. The writer was elected delegate to Sunday-school Meeting, with Bro. N. E. Miller as alternate. We reorganized our Sunday-school, with Bro. N. E. Miller as superintendent, and Sister Georgia Miller as secretary. Our Harvest Meeting will be held Sept. 14. Following this Bro. John Mishler will assist in revival services.—Edith Miller, North Manchester, Ind., Sept. 7.

Peru church held a council Sept. 5. Bro. J. W. Norris, of Marion, Ind., presided. Various business affairs were attended to. A delegate was chosen to District Meeting and also to Sunday-school Meeting. Bro. S. T. Fisher was elected. Bro. I. M. Miller, with his wife, was installed into the deacon's office. It was also decided to take a special collection on the fourth Sunday in the month for the Sunday-school Board. Since we have moved into our new churchhouse, the church and Sunday-school work have been progressing very nicely. Our pastor, Bro. S. T. Fisher, was elected Chairman of the Sunday-school Meeting at Mexico, but in his absence another minister was secured to fill his place. The writer was chosen as Messenger correspondent.—Alice Emery, Peru, Ind., Sept. 10.

Roann.—Our church met in council Sept. 7. Our presiding elder, Bro. George Swihart, and Eld. Joseph Rife were called to the home of Bro. Robert Miller, to anoint Sister Miller, who is seriously ill with appendicitis. Bro. I. E. Warren was moderator of the meeting, and Bro. William Fairburn was church clerk. Brethren C. C. Miller and Ira Seitner were chosen delegates to District Meeting, and Brethren Levi Eikenberry and Joseph Heeter, alternates. Brethren C. C. Miller and Ira Seitner were also chosen as delegates to the Sunday-school Meeting. On Sunday forenoon we listened attentively to a good sermon delivered by Bro. Neal, of the Eel River church, and on Sunday evening we had a good sermon by Eld. George Swihart on "Home Influences." Sept. 1 we held our joint Sunday-school Meeting of the Roann, Ogans Creek and North Manchester churches, which was well attended. All the speakers except one were ready with good essays and speeches, which gave us a very profitable day for the Lord. Our love feast will be held Oct. 19, at 2 P. M. Our church correspondent, Bro. I. E. Warren, having resigned his office, the writer was chosen.—Sarah C. Seitner, R. D. 32, Roann, Ind., Sept. 10.

Shipshewana.—This church closed a two weeks' series of meetings, conducted by the home ministers and Eld. J. H. Schrock. Ten were added to the church by baptism. A man and his wife are of middle age, the others are Sunday-school scholars of tender years. Strong impressions were made on others. Our love feast, held on Saturday evening, was well attended, and a spiritual feast. Eld. J. H. Schrock officiated. Brethren John Collins, Michael Bowman and Yost Yoder were also with us.—L. D. Fry, Shipshewana, Ind., Sept. 9.

Summit church met in council Sept. 7. Two letters of membership were granted. Sister Ella Hatcher was chosen delegate to District Meeting, and Bro. Ira Hiatt will represent the Sunday-school. The time for our council has been changed to the first Saturday of every third month, December, March, June and September. Bro. John Appelman, of Plymouth, Ind., will be with us in a series of meetings the first of the year. Several committees were appointed for different purposes. We all enjoyed a very pleasant council.—Grace Hiatt, R. D. 26, Summitville, Ind., Sept. 9.

Turkey Creek.—Our council was held Aug. 31. Sept. 7 we held our love feast. Bro. Daniel Wysong had charge of the services. The meeting was well attended, and brought us close to our Savior. Bessie Butterbaugh, Nappanee, Ind., Sept. 8.

Union church met in council Sept. 6. Our elder, Bro. J. P. Appelman, presided. Three certificates were received and two granted. Bro. Appelman was elected delegate to District Meeting. The time of our love feast has been changed from Oct. 19 to Nov. 2, on account of other meetings at that time. Aug. 25 Bro. J. D. Wampler, of Lima, Ohio, gave a good sermon. We would be glad to have him locate in our congregation. Bro. Geo. L. Studebaker is to hold our series of meetings sometime in October.—Ida B. Beller, Plymouth, Ind., Sept. 9.

Wabash church met in council Sept. 5, with Bro. E. S. Brubaker in charge. Bro. Arthur Brubaker was also with us. Bro. John Frantz is our delegate to District and Sunday-school Meetings. Our series of meetings began on Sunday evening. Bro. Arthur Brubaker did the preaching on Sunday and Monday nights. Today Bro. Appelman, of Plymouth, Ind., will be with us to continue the meetings. Pray that many souls may be born into the kingdom.—Lulu Crumrine, R. D. 9, Wabash, Ind., Sept. 10.

White Church.—Our love feast, heretofore announced in the Messenger for Sept. 26, will be held Oct. 26. We held our council Sept. 4.—Leliah Wall, Clarkshill, Ind., Sept. 11.

Yellow Creek church met in regular council Aug. 31, our elder, Hiram Roose, presiding. Bro. John R. Miller was with us. Two letters were received. Our annual visit was reported. Brethren Hiram Roose and Daniel Martin were chosen as our delegates to District Meeting. Aug. 11 Brother Lafayette Steele was with us and conducted an interesting Sunday-school Meeting. Aug. 24 we held an all-day Harvest Meeting. Bro. David Metzler, of Nappanee, gave us two good sermons. We expect to have a Temperance Meeting on Sunday evening,—Sept. 29.—Irvin Miller, R. D. 5, Goshen, Ind., Sept. 8.

Yellow River.—We met in council Sept. 7, with our elder, Bro. John R. Miller, presiding. One letter of membership was received and four were granted. Bro. Chas. Sellers was elected delegate to District Meeting. The writer was reëlected church correspondent.—Edith Rohrer, R. D. 2, Plymouth, Ind., Sept. 12.

IOWA.

Dry Creek.—Our church convened in council Sept. 4, with Bro. D. W. Miller presiding. Bro. Geo. Hagerman was chosen as our delegate to District Meeting, with Sister Jennie B. Miller as alternate. We are looking forward to the time when Bro. John Burton, of Maxwell, Iowa, will conduct our series of meetings, commencing Oct. 6. We decided to hold our love feast Oct. 20. Since our last report, one was received by letter. Our Christian Workers' Society gave a missionary program on Sunday evening.—Ruth E. Werner, Robins, Iowa, Sept. 11.

Greene.—According to previous arrangements Bro. W. J. Barnhart, of Minneapolis, Minn., our District Evangelist, came to us Aug. 20, and remained until the 31st. He gave us thirteen lectures on the Book of Revelation and two talks on Sunday-school work, which were uplifting and well taken by all the Bible readers who heard him. Our church met Sept. 1 in council. Much business was brought before the meeting and disposed of in a Christian spirit. Eld. W. H. Hood and Bro. Edward Elkenberry were elected delegates to District Meeting. We donated $100 of Sunday-school and birthday money to the China Mission. We decided to hold our love feast Oct. 26, to begin at 2 P. M.—J. F. Eikenberry, Greene, Iowa, Sept. 9.

South Keokuk church met in council Sept. 7. In the absence of our elder, Bro. H. N. Butler presided. The deacon brethren brought an encouraging report of the annual visit. Bro. H. N. Butler and the writer were chosen to represent this church at District Meeting. Sister Grace Brown was chosen to solicit funds towards the support of our Old Folks' Home. A committee was also chosen to purchase a new lighting system for our church. We expect Bro. C. A. Bryan, of Shannon, Ill., to begin a series of meetings for us Oct. 5. We have organized a special prayer meeting, so that our meetings may be a success. Oct. 12 we will hold our love feast. Our Sunday-school is in an encouraging condition. We have a good attendance of interested pupils and a corps of efficient officers.—D. F. Shelly, Ollie, Iowa, Sept. 9.

South Ottumwa.—We had a Sunday-school Convention Aug. 25. Our District Secretary, Bro. J. H. Brower, and a number of brethren and sisters from Monroe, Iowa, were present, and helped with our program. Considering the weather and hindering circumstances, we had a splendid meeting. Bro. Willi Rodebaugh preached for us on Sunday morning, and Bro. J. H. Brower preached in the evening. There are a number of places where we could help the poor, but we have not the means. Clothing would be appreciated.—S. L. Coover, 118 South Moore Street, Ottumwa, Iowa, Sept. 11.

KANSAS.

Maple Grove.—We have postponed our series of meetings until Dec. 8. Bro. Geo. R. Eller will conduct the meetings. We will hold our love feast Oct. 19. We invite ministering brethren, going to District Meeting, to stop with us. Bro. Geo. Canfield, our District Sunday-school Secretary, gave us a Sunday-school talk Aug. 23. Bro. C. F. Daggett preached for us on Sunday morning and evening, Aug. 25.—Lizzie Miller, R. D. 1, Norcatur, Kans., Sept. 10.

Notice to Northeastern Kansas.—Our District Meeting will be held in the Sabetha church, Sabetha, Kans., Oct. 22, and will be preceded by the Sunday-school, Ministerial and Educational Meetings.—W. A. Kinzie, District Clerk, Lone Star, Kans., Sept. 10.

MARYLAND.

Broadfording church met in council Sept. 4. Eld. David Zuck presided. The time for our love feast is set for Oct. 19 and 17. Our local Sunday-school Meeting is to be held Sept. 29, at 2 P. M.—Nannie A. Martin, R. D. 1, Hagerstown, Md., Sept. 11.

MICHIGAN.

Saginaw church met in council Sept. 7. Eld. J. E. Albaugh presided. Bro. J. W. Buell was elected missionary solicitor for one year. We decided to have our love feast Oct. 5, beginning at 10:30 A. M. Our church is located four miles east of Bannister. Our Sunday-school and Christian Workers' Meetings are moving along nicely. We are preparing a special temperance program, to be given Sunday evening, Sept. 22.—Bertha Albaugh, Bannister, Mich., Sept. 9.

MISSOURI.

Fairview.—Our church met in council Sept. 8, with our elder, Bro. J. B. Hylton, presiding. The visiting brethren reported the members all in the faith, and willing to labor for an increase of holiness. Bro. J. B. Hylton was elected delegate to District Meeting. A collection of $4 was received. We need more workers, as some of our workers are going to leave us in the near future, and we will miss them. As Bro. Leander

Smith, of Nevada, Mo., could not be with us in October he will begin a series of meetings for us Nov. 9. Our love feast will be at the close of the meeting.—Maggie Miller, R. D. 1, Box 72, Macomb, Mo., Sept. 9.

NEBRASKA.

Enders.—We held our council Sept. 7, with most of the members present. Eld. D. G. Wine and Bro. A. W. Martindale were chosen delegates to District Meeting. A collection of $21.30 was taken for church expenses. All those expecting to attend the District Sunday-school Meeting, to be held at this place, preceding our District Meeting, commencing Sept. 21, must be in McCook at 7: 30 A. M., or be there detained until the next day. We have no train on Sundays on this branch. The church is only a short distance from the station.—Orrilla C. Ogle, Enders, Nebr., Sept. 7.

Falls City church met in council Sept. 7. Our church officers and a Sunday-school superintendent for the following year were elected. Eld. W. W. Blough continues to be our elder and pastor. We decided to hold our love feast Oct. 19, at 5 P. M. Eld. W. W. Blough was elected delegate to District Meeting, with Bro. E. T. Peck as alternate. Eld. Edgar Rothrock, our Sunday-school Secretary, gave a very instructive talk on Sunday-school work on the evening of Aug. 30. Eld. Weaver, of the Omaha Mission, gave us two very helpful sermons Aug. 3 and 4.—Edith Peck, Falls City, Nebr., Sept. 10.

Silver Lake.—We met in council Sept. 7. Church officers were chosen for the coming year as follows: Elder, Bro. P. T. Grabill; clerk, the writer; Messenger agent, Bro. Benj. Ebersole; Sunday-school superintendent, Bro. S. E. Grabill. Our love feast will be held Oct. 19, at 5 P. M. We expect to have a series of meetings in January, 1913, conducted by Eld. J. E. Jarboe, of Red Cloud, Nebr.—Belle Grabill, R. D. 2, Box 24, Roseland, Nebr., Sept. 11.

Sumner.—Bro. A. J. Nickey, of Kearney, Nebr., gave us ten good sermons, beginning Aug. 25 and closing Sept. 1. We were much strengthened. Bro. Nickey preaches for us every third Sunday of each month. We appreciate it very much, as we are isolated.—Sarah Clouse, Sumner, Nebr., Sept. 9.

OHIO.

Blue Creek.—Our church met in council Sept. 7, with Eld. John Flory presiding. The visiting brethren reported the members to be in love and union. Bro. Flory was reëlected elder for another year. Our District Sunday-school Secretary, Sister Mary Cook, was with us Sept. 8, in our Sunday-school Meeting. Members from adjoining congregations were present. Our Harvest Meeting was held in the afternoon. The services were conducted by Bro. Flory, of Jewell, Ohio. Bro. Reuben Stroyer expects to begin a series of meeting at this place Oct. 12. Our love feast will be held Oct. 19, at 10 A. M.—Sylva Stombaugh, Paulding, Ohio, Sept. 12.

Covington.—As announced, Eld. P. B. Fitzwater spent one week with us,—a week of blessed inspiration. On Sunday evening he preached to a full house on "God." He spoke with power and that eloquence which a complete mastery of a subject gives. His next sermon was on "Jesus Christ." This was followed by the "Holy Spirit." These sermons, on the fundamentals of our faith, were of intense interest and greatly appreciated. Other subjects were "Man" and the "Devil." All were instructive and interesting. In the afternoons he taught the Book of Galatians to eager learners, who were delighted to know more about this great epistle. On Sunday morning he preached on "The Three Crosses,"—a sermon that moved every heart. We saw Christ, the Sin-bearer, suffering for our sins. We hope that many churches may have the opportunity that we have had, of enjoying Bro. Fitzwater's able expositions of the Word of God. Those series of lectures is most helpful, and will stir your people and make them think about eternal truths which are fundamental to their soul's salvation. Greatly regretted in this church is the loss of Eld. P. H. Beery and family, who have lately moved to North Manchester. Before they left, a large company of us went to their home and spent an evening that will long be remembered. They lived here nine years, and have the love and affection of our church. Eld. Beery wrought a work here that only eternity can measure, and grateful hearts will never forget. May God bless them always!—Elizabeth D. Rosenberger, Covington, Ohio, Sept. 9.

County Line church met in council today. The visiting brethren gave a report of their annual visit, and we decided to hold our love feast Oct. 26, at 6 P. M.—Myron Davis, LaFayette, Ohio, Sept. 7.

Donnels Creek.—Our church met in council at the country house Sept. 7. Eld. L. R. Peifer presided. One letter was received, and three were granted. The report of the visiting brethren was given. Bro. Rolland Leatherman was advanced to the second degree of the ministry. The installation service was deferred. Bro. Irvin Leatherman, superintendent of the Sunday-school at the Springfield Mission, has gone to Bethany Bible School, and Bro. Wilbur Snider was chosen to fill his place for the next seven months. Our love feast at the country house will be held Oct. 26, at 10 A. M. One young sister has been received by baptism since our last report.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Sept. 9.

East Nimishillen.—The time for holding our love feast has been changed from Sept. 26 at 10 A. M. to Sept. 28, at 10 A. M. As Bro. D. R. McFadden is not able to conduct a series of meetings for us in September, the meetings will not be held until sometime in November. The date will be announced later.—A. J. Carper, Middlebranch, Ohio, Sept. 9.

Logan church met in council today, with Eld. A. Miller as moderator. Three letters of membership were granted. We expect to have a called council Oct. 12, at 1 P. M., preparatory to our love feast, Oct. 19. One brother, who has not labored with the church for a number of years, has decided to work again for Christ and the church. Aug. 20 Bro. L. T. Holsinger, of Muncie, Ind., came to us, and labored faithfully in a series of meetings until Sept. 4. He preached the Word with power. Sunday evening, Sept. 1, we were pleased to have with us Sister Mary Cook, our District Sunday-school Secretary. The hour was spent in a round-table discussion.—Bertha Lee Yoder, R. D. 5, Bellefontaine, Ohio, Sept. 7.

Lower Miami.—Our church convened in council, and we decided to hold our love feast Oct. 26, at 4 P. M. Our series of meetings will probably be held prior to that time. Eld. L. A. Bookwalter recently gave a good temperance talk. Yesterday Eld. Franklin Brubaker gave an instructive talk to the Sunday-school, following it with an interesting sermon.—J. O. Garst, R. D. 6, Dayton, Ohio.

Newton church met in council in the evening of Sept. 5, with a large representation. It was decided to hold our councils in the evening, hereafter, unless circumstances prevent. Our love feast was appointed for Oct. 19, at the Sugar Grove house. One young sister was baptized, and six letters were received since our last report.—Mary West, Pleasant Hill, Ohio, Sept. 10.

Pleasant Valley church has closed a series of meetings, conducted by Bro. Heisey, of the Charleston Mission. The meetings began July 28. Our love feast was held Aug. 17. Three days before the close of our meetings three souls decided to go with the children of God.—John Jones, R. D. 1, Ft. Recovery, Ohio, Sept. 10.

Stone Lick church met in council Sept. 7, with Bro. Aaron Coy as moderator. Our love feast will be Oct. 26, at 10 A. M. Bro. Coy remained over Sunday and preached both morning and evening. We were also favored with two sermons by Bro. R. C. Davidson, of Hollowtown, Sept. 1.—Mary S. Carr, Newtonsville, Ohio, Sept. 9.

Swan Creek.—Sept. 7 we met in council, with Eld. D. G. Berkebile as moderator. We decided to hold our love feast at the West house Oct. 19, at 2 P. M. After services we went to the waterside where an aged mother and a little girl were buried with Christ in baptism. Aug. 4 we had an all-day meeting,—a sermon in the forenoon, and in the afternoon Sister Mary Cook gave us an inspiring talk. The little folks aided with songs and recitations.—(Mrs.) D. G. Berkebile, R. D. 27, Delta, Ohio, Sept. 9.

Notice.—Railroad arrangements for District and Ministerial Meeting of Northeastern Ohio, to be held in the Chippewa congregation, Oct. 1-3, are as follows: I have secured a flag stop on Wheeling & Lake Erie R. R., four miles east of Creston, called Canaan Crossing, one-fourth mile from place of meeting. Members will please come over Wheeling & Lake Erie, so far as convenient, so as to lessen the labor of getting people to place of meeting. Call on your local agent before starting.—Samuel Sprankel, Massillon, Ohio, Sept. 14.

OKLAHOMA.

Indian Creek.—Our church met in council Aug. 24, at Moorland. Only a few members were present, but they were anxious to see the work go on. The church will be represented by Bro. D. M. Crites and the writer at District Meeting. It was decided to hold a love feast Oct. 19, somewhere in the Mitchel neighborhood, about eight miles southeast of Woodward. We decided to have a series of meetings in the same neighborhood, in connection with the love feast.—Wm. P. Bosserman, Tangier, Okla., Sept. 7.

Union Center church met in council Sept. 3. Our elder, Bro. W. P. Bosserman, had charge. The meeting passed off pleasantly. All who were present seemed to be encouraged. Church officers were elected, and three members were received by letter. As we have no churchhouse, and the schoolhouse was occupied, the meeting was held at the home of Sister Lizzie Beckwith. We have now twenty-one members in our congregation. It was decided to hold a series of meetings, beginning about the first of November.—Hattie Beckwith, Speermore, Okla., Sept. 7.

Washita.—We recently closed a three-weeks' series of meetings. Bro. Moses Deardorff, of Yale, Iowa, proclaimed the Gospel most forcibly. Fourteen precious souls were made willing to accept the kingdom with us.—Mollie Yoder, R. D. 4, Cordell, Okla., Sept. 9.

OREGON.

Myrtle Point.—Our love feast was held Aug. 24. About ninety-seven members surrounded the Lord's tables. One aged brother was buried with Christ in baptism. He was quite feeble and it took two ministers to baptize him. He was eighty-four years old. Several of the members are going from here to Williams Creek, to hold meetings for a few days, and then go to Ashland to the District Meeting, Sept. 11. We hope much good may be done.—Cora S. Barklow, Myrtle Point, Oregon, Sept. 9.

PENNSYLVANIA.

Artemas.—Two have been baptized at our Buck Valley house this summer. We held our Harvest Meeting at the same place Aug. 18, and lifted an offering of $3.83 for home missions. At the Artemas house we held our semiannual council Sept. 7. Sept. 8 we had our Harvest Meeting. The offering amounted to $9, the largest amount ever raised at any of our Harvest Meeting services, although the attendance was not so large. We expect to hold a series of meetings in connection with our love feast Oct. 26, if we can secure a minister. Our two Sunday-schools are moving along nicely.—John Bennett, Artemas, Pa., Sept. 10.

Back Creek church met in council Aug. 31, at the Upton house, with Eld. David Foust presiding. Some important business came before the meeting. The meeting was harmonious throughout. Our love feast will be held Oct. 19, at 10 A. M., in the Brant House. Nov. 2 and 3, at 1: 30 P. M., at McConnellsdale. Bro. Adam Hollinger, of Harrisburg, Pa., will be with us Oct. 20, for a two-weeks' series of meetings.—J. D. Wilson, R. D. 5, Greencastle, Pa., Sept. 11.

Carson Valley church met in council Sept. 6. The regular business was transacted. An election for Christian Workers' Meeting officers was held. Bro. L. R. Hoover was elected president, and the writer, secretary. Bro. S. I. Brumbaugh will begin a series of meetings Oct. 27. Our love feast will be Oct. 26. Bro. Brice Sell conducted our Harvest Meeting Sept. 7, delivering two good sermons.—Elsie Hoover, R. D. 1, Duncansville, Pa., Sept. 11.

Fairview.—Sept. 8 our congregation met in regular services at the Fairview house. It was a pleasant morning, and we were made to think of that old German hymn, "Hallelujah, schöner Morgen," which was frequently sung, a few years ago, on such mornings. The services were opened by Bro. Isaiah Musser, of Mountville, followed by Bro. David Kilhefner, of Ephrata, Pa., and Brethren H. K. Ober and J. C. Zug, of Elizabethtown, Pa. We saw no one sleeping during the sermon, for it was soul-inspiring. The text was Rom. 23: 9. At two o'clock a special children's service was conducted by Brethren David Kilhefner, H. K. Ober and Hiram Gibble. The occasion, which was largely attended, was a pleasant one.—(Mrs.) Annie Z. Balmer, Manheim, Pa., Sept. 10.

Indian Creek.—Our two weeks' series of meetings, conducted by Bro. John C. Zug, of Elizabthtown, Pa., closed Sept. 1, with a full house. The attendance was fair and good interest prevailed throughout the meetings. Our brother labored very faithfully with us. He preached twenty inspiring sermons, which proved a blessing to us. Our Harvest Meeting was held at Klein's Aug. 31. Bro. Zuck greatly pleased our older members by preaching the harvest sermon in the German language. At our council, held Sept. 7, the church decided that the Sunday-school and Missionary Meetings should be held at this place Nov. 23. Bro. E. W. Edris, of Fredericksburg, is to open a series of meetings Oct. 19, closing with a love feast Nov. 3, at 1: 30 P. M. Sister Priscilla Stauffer was elected superintendent of the Willing Workers' Circle, and Sister Amanda Cassel was reëlected secretary.—Hannah R. Shisler, Vernfield, Pa., Sept. 9.

Little Swatara.—We enjoyed a very pleasant Harvest Meeting Aug. 24. Brethren John Herr, Henry Sonon, Jacob W. Meyer and Elias Morgan were with us. They gave us some plain, practical talks. Brethren Meyer and Morgan remained until the following day and preached for us. The Children's Meeting, held at Merkey's meetinghouse, was largely attended. Bro. Ralph Schlosser addressed the meeting. Bro. John E. Metzger, field agent for the Brethren Publishing House, spent a few days in our midst, soliciting with good success. Three young sisters confessed Christ recently and were received into the church by baptism.—Henry M. Frantz, R. D. 5, Myerstown, Pa., Sept. 11.

Lost Creek church closed a series of meetings last night with a fair audience. Bro. M. C. Swigart, of Philadelphia, Pa., labored for almost two weeks among us. Two were made willing to forsake the world and follow Christ. May the good seed sown produce a harvest in time to come.—J. B. Frey, R. D. 2, Mifflintown, Pa., Sept. 4.

Lower Canowago.—Our church convened Aug. 31 in council. Our elder, Bro. H. Cook, was moderator. One letter was granted. It was also decided to hold a series of meetings at the Wolgamuth house. Our love feast will be held at the Bermudian house Sept. 28 and 29, at 10 A. M. Bro. G. G. Lehmer, of Los Angeles, Cal., came into our congregation Aug. 17 and preached in the Davidsburg union church in the evening, and on Sunday forenoon and evening at the Bermudian house, to good audiences. On the evening of the 8th our two weeks' series of meetings closed at the Holtzswan house. The services were conducted by Bro. Adam Hollinger, of Harrisburg, Pa. We had fine weather and good audiences. As the result of the meetings Bro. Hollinger had the pleasure of baptizing ten. Our church was strengthened at this point.—G. W. Harlacher, Dover, Pa., Sept. 9.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—During the absence of our pastor, Bro. Paul H. Bowman, both Sundays, Aug. 25 and Sept. 1, the pulpit was filled by Bro. Jacob Booz, of Souderton, Pa. He also taught the Sunday-school lesson. Bro. Bowman expects to be back on the following Sunday. Rally Day will be held Sept. 29.—Mrs. William H. B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Sept. 7.

Raven Run.—Bro. Geo. S. Batzel, of Everett, Pa., will begin a series of meetings at this place Sept. 21, to be continued two weeks. Our love feast will be held Oct. 5.—Rosa Hoover, R. D. 1, Box 11, Saxton, Pa., Sept. 9.

Roaring Spring.—Sept. 1 Bro. D. L. Miller was with us. He preached morning and evening. Remaining during that week he delivered five lectures on the Holy Land and his trips abroad. The meetings were well attended. The presence of Bro. Miller was an inspiration to the church here. Many of us resolved to be more loyal, and labor more earnestly for the upbuilding of the church of Jesus Christ. Our elder, Bro. T. T. Myers, preached for us Sept. 8, morning and evening. Bro. R. D. Murphy will be with us again this winter. His work begins Sept. 18.—Abram B. Replogle, Roaring Spring, Pa., Sept. 11.

Rockton congregation met at the Rockton house in council Aug. 31. Eld. A. Fyock presided. The Building Committee of this place recommended the building of a brick-cased church, which was adopted by the unanimous consent of the council. We are still trying to raise more funds for the much needed church in Rockton. Our local minister, Bro. Jason B. Hollopeter, was advanced to the second degree of the ministry. Bro. George D. Cleaver was ordained as elder for this congregation, at the Greenville house, on Sunday evening, Sept. 1, Eld. A. Fyock is conducting a series of meetings at the Sunnyside house, in this congregation, which began Sept. 2. A Sunday-school is to be organized at that place. Our Sunday-school at Rockton has received much inspiration from the kind letters sent us by Sister Ida C. Shumaker from India. We are well pleased with the "Kingdom Songs," which are being used in our school here. Sister Alice Smith, accompanied by Brethren Ansel Beer and Mark Hollopeter, represented our Sunday-school at the Sunday-school Meeting held at Walnut Grove. Their report was satisfactory and encouraging. Our corresponding secretary, Sister Libbie Hollopeter, resigned, and the writer was appointed.—Dallas B. Kirk, Rockton, Pa., Sept. 5.

Spring Run.—Sept. 1 Bro. T. T. Myers and wife, of Juniata College, Pa., were with us. Bro. Myers preached a forceful sermon from Matt. 22: 42. On the same day a young man was born into the kingdom. Sept. 8 Bro. Archibald Van Dyke, of Nebraska, preached a good sermon for us on Titus 2: 11. Bro. Van Dyke said that, in all probability, this would be his last sermon to us here at Spring Run, where fifty years ago he made his first attempt and used the same text. May our

(Concluded on Page 608.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

NORTHERN INDIANA.

The Ministerial Meeting of Northern Indiana is to be held in the Solomon Creek church Oct. 1 and 2.

Oct. 1, 7: 30 P. M.

Sermon, The Holy Spirit.—David Metzler.

Wednesday Forenoon, Oct. 2.

9: 00, Devotional and Organization.
9: 30, Why Is the Need of a Pastor in the Country Church as Essential as in the City Church?—Manly Deeter.
9: 50, Discussion.
10: 00, Training Children to Reverence Church Service (a paper).—Emma Hess.
10: 15, Inefficiency of the Ministerial Forces: (1) In Heeding the Call: (a) Minister's Part; (b) Laity's Part.—Vernon Schwalm.
10: 30, (2) In Distribution.—J. W. Grater.
10:45, (3) In Education.—Lafayette Steele.
11: 00, Discussion.
11: 15, Miscellaneous and Adjournment.

Wednesday Afternoon.

1: 30, Devotional.
1: 45, Essentials for a Successful Revival Meeting: (1) Before Meeting.—J. R. Miller.
2: 00, (2) During the Meeting: (a) Minister's Part; (b) Laity's Part.—S. J. Burger.
2:15, (3) Afterward: (a) Feeding; (b) Training for Service.—I. L. Berkey.
2: 30, Discussion.
2: 45, The Woman's Mission in the Church.—Nettie C. Weybright.
3: 00, Discussion.
3: 10, Round Table Talk: (1) The Elder's Field for Church Government: (a) Council Meeting Preparation; (b) Moderating; (c) Charitableness; (d) Firmness; (e) Aim.—Henry Wysong.
3: 40, True Aim of Ministerial Meeting.—Volunteers.
3: 50, Devotional and Adjournment.

Evening Session.

6: 45, Devotional.
7: 00, The Value of a Practical Education for Ministers of the Brethren Church.—M. Clyde Horst.
7: 40, Discussion.
7: 50, The Needs of Bible Study: (a) How, (b) When, (c) Where Obtain (paper)?—Laura Appelman.
8: 15, Discussion.
8: 30, Devotional (close).

October 3, District Meeting.

SHERIDAN HOME, ARVADA, COLO.

We have been here only a month, but we feel that many of our friends will be glad to hear how things are progressing. Since our new building is finished, all are nicely domiciled and happy. Spiritually, our children are making commendable progress, under the loving care of Sister Morgan, the matron. She is like a mother to them. All of them are in school now, and doing well. The oldest is in the first year of high school.

Two days ago we brought another little boy, six years old, home with us from Denver, who was picked up on the street after the hour of midnight, crying for something to eat. He has been living largely on what he could pick up from back alleys. When he had finished his first meal with us, he came and told Sister Bowman what a very good dinner he had; and when he was told that he was to sleep on a real bed, his eyes almost bulged out. He could hardly believe that he was to have a bed to sleep on.

Many others are in similar conditions. We are trying to reach them, but it takes time. We see children in such places and conditions that we feel like picking them up and carrying them home with us, but we must work patiently. Will you help us? At least, pray for us that we may reach many of a down-trodden race, by helping to educate and train these orphan children,—bringing "them up in the nurture and admonition of the Lord."

Will you help to disciple the negroes? They are a part of the great world field.

G. W. Bowman, Supt. of Sheridan Home.

Arvada, Colo., Sept. 9.

DEATH OF ELD. DAVID STONER.

It is with sorrow that we are called upon to record the death of one who has been very near to us. Eld. David Stoner, of Johnsville, Md., son of David and Esther Stoner, was born March 5, 1840, near the place of his residence; died Aug. 6, 1912, of dropsy and heart failure, at the home of his only son, Ezra Stoner, aged 72 years, 5 months and 1 day.

He united with the Church of the Brethren in his early life, was elected to the deacon's office Feb. 26, 1881, and to the ministry Sept. 19, 1885. He was ordained to the eldership Sept. 5, 1908.

January, 1864, he was united in marriage to Martha Jane Roop, daughter of Daniel and Lydia Roop. To this union one son and two daughters were born. In 1895 his companion was called to her long home. He was then married to Martha Potts in 1900. She, with his children and an aged sister, survives him.

Bro. Stoner was a true Christian man and a faithful worker in the church of his choice. Although he was not an eloquent preacher, his life was one long sermon preached to those around him, leading them to a higher and nobler life.

Services in the Beaverdam church by Bro. T. S. Fike, assisted by Bro. D. O. Metz. Text, 2 Tim. 4: 6-8. Bro. Stoner had labored in the Beaverdam church all his life. His remains were interred in the cemetery adjoining.

Union Bridge, Md., Aug. 31. Edna A. Dotterer.

PEACE VALLEY CHURCH, MISSOURI.

The writer began to preach on Sunday evening, Aug. 18, continuing until Sept. 3, preaching nineteen sermons. One applied for membership, and one asked to be restored. The meetings closed with good interest.

Sept. 1 the members met in council, and quite an amount of business was brought before the meeting. All passed off harmoniously. Sister Annie Diediker was re-elected as president of the Christian Workers' Meeting. Our love feast will be held Nov. 23. The writer was elected as delegate to District Meeting, and Sister Stella Will as alternate. The meeting is to be held Oct. 23 and 24, in the Shoal Creek congregation, Newton Co., Mo.

We have preaching at four different points besides at the church, and I am urged to preach at another point. One man pleaded that I preach for them, as they have had no preaching of the Gospel in its fullness since we quit. I have been there only a few times. This is where Bro. Garst had a regular appointment, and I believe the man referred to is near the kingdom, but there is no one to give them the Word of Life. I believe that at several different points members could be gathered into the fold, if we only had time to hold a series of meetings for them, but our circumstances will not permit this at present. Who will be responsible for the souls out of Christ, because the efforts are not put forth? P. L. Fike.

White Church, Mo., Sept. 3.

MOHAWK VALLEY, OREGON.

Aug. 20 Bro. Hiram Smith came to this place, and in the evening preached a good sermon for us, continuing every evening until Aug. 24, when we met in council, Bro. Keim presiding. Bro. Ritter is now our elder instead of Bro. Keim. Bro. Henry Royer was elected to the deacon's office. In the evening we had a good love feast. Bro. Keim officiated. A number of spectators were present. Good attention was given.

The next day we had Sunday-school at 10 A. M., and at 11 A. M. Bro. Keim preached a good sermon for us. Then Bro. Royer, with his wife, was installed into office. This was followed by a basket dinner.

The afternoon was spent in the Sunday-school children's exercises. It was an entertaining program, interspersed with singing and speeches. The Sunday-school was addressed by Bro. Smith, Bro. Keim and Bro. Ritter.

In the evening an excellent sermon was delivered by Bro. Hiram Smith, and then our good meetings closed. Ministering brethren present were: Brother and Sister Keim, of Newberg, Oregon, Brother and Sister E. J. Miller, of Junction City, Oregon, and Bro. Hiram Smith, of Lebanon, Oregon. We were glad for their presence and help in the ministry. Dear brethren and sisters, come again! Sarah Bricker.

Mabel, Oregon, Sept. 1.

DEATH OF ELD. LEMUEL HILLERY.

Eld. Lemuel Hillery, of Goshen, Ind., was born in Maryland May 14, 1843, died at his home of uremic poisoning, caused by Bright's disease, Aug. 31, 1912, at 8 P. M., aged 69 years, 3 months and 17 days. He was one of a family of six. He lived in Kansas, Iowa, Missouri, and Indiana, and did much traveling, mostly in the Western States. He was thrice married. His first marriage was to Mary Nicholson, of Marshalltown, Iowa, Nov. 13, 1866. To them four daughters and one son were given. April 15, 1890, he was married to Aloretta Nihart, of Middlebury, Ind. To this union one daughter was born. Sept. 21, 1895, he was married to Sister Mira Cripe, of Goshen, Ind., who survives him. She faithfully cared for him during the years of his affliction.

Bro. Hillery was a soldier in the Civil War, receiving wounds which caused him to be a constant sufferer all his days. He united with the Church of the Brethren April, 1865; was elected to the ministry at Marshalltown, Iowa, in October of 1865; to the eldership in 1881. He adorned the ministry for nearly forty-seven years, being bold in speech and powerful in the administration of the Word. He had an excellent memory, was well read in books, and never shunned to declare the whole Gospel. He started and organized a number of churches in the West, for which activity we recently have read expressions of gratefulness from those who now enjoy their church fellowship in the churches he helped organize.

Bro. Hillery is survived by his most faithful wife, two daughters, Mrs. Lizzie Sayger, of Twin Bridge, Mont., and Sister Edythe Hay, Springdale, Ark.; also five grandchildren, two sisters and one brother. Funeral services were held on Tuesday forenoon, Sept. 3, at 10 o'clock, at the house, after which the procession proceeded to the cemetery near by, for burial; hence to the church, where Eld. W. R. Deeter, of Milford, Ind., preached to a large congregation from 1 Cor. 15. Though Bro. Hillery is gone, he will long live in the hearts of many people.

Goshen, Ind., Sept. 7. Osie Brumbaugh.

PRAIRIE CITY, IOWA.

This church met in council Aug. 23. Our elder, Bro. W. I. Buckingham, presided. It was not the time for our council, but on account of the District Meeting we met earlier. Bro. B. F. Buckingham was elected clerk. Bro. Chester McCune resigned. One query was sent to District Meeting. Our deelgates are Brethren W. I. Buckingham and D. A. Wolf. We also decided to pay our quota to the Old Folks' Home.

Our series of meetings, which was to begin Sept. 1, has been deferred until sometime in October. The change in date as now arranged, will make it convenient for Bro. Hood. We were assured that a withdrawal of the former date would assure better results; hence the change. We are praying for a glorious revival for the ingathering of souls. We need true workers for Jesus.

We enjoyed a short visit from Bro. Callo Fahrney and wife, of Idaho; also one from Sister I. W. Brubaker, of Grundy Center, Iowa. The memory of songs and prayers, and sweet spiritual associations with us in church and homes, will leave a bright spot in our lives as we go on in our path of duty. Bro. Forney gave us two excellent sermons while here.

Bro. Virgil C. Finnell, of Des Moines, Iowa, also spent an evening with us. The house was filled with earnest, attentive listeners. He brought Bro. Moy Wing, of Bethany Bible School, with him. Bro. Moy sang two songs for us, and gave a testimony of his new life. His beaming countenance also gave evidence of the same. We were well repaid for his coming, and we hope and pray that his most earnest wish may be realized, and that ere long he may be able to go on a mission to his own countrymen. It was interesting to hear him talk of his country and explain how and where those idols are used, and how often they worship them. Bro. Wing told us that "China is just getting ready to wash her face." If America has already washed her face, why does she sit down? Methinks when China gets her face thoroughly washed, she will teach us a lesson in work and in going and giving.

Bro. John Zook, of Clarence, Iowa, was with us Aug. 18 and gave a fine discourse on Num. 22: 9. He brought out many good thoughts,—practical lessons for our good along the path of duty. Last Sunday we had a temperance program, consisting of songs and declamations by the children. We had a splendid temperance program at Christian Workers' Meeting in the evening, and a good temperance sermon by our elder, Bro. W. I. Buckingham. Bro. D. A. Wolf was to preach for us at 11 A. M., but was called away and could not be present; so this left quite an amount of work for our elder. Our young minister gives us a good sermon occasionally. Bro. Amos Moomaw gave us one good sermon this summer. He is still very feeble, and does not get to church very often.

We took up a collection at our Temperance Meeting, and also one for Bro. Moy Wing. Bro. Elias Studebaker, of McPherson, Kans., will conduct our Bible school during the Holidays. Sister Lova Brubaker, one of our home mission workers, was with us last Sunday. We expect to have our Sunday-school Secretary visit our church in the near future. Jennie Alexander.

R. D. 2, Monroe, Iowa, Sept. 4.

MINISTERIAL MEETING OF NORTHEASTERN OHIO.

The Ministerial Meeting of the Northeastern District of Ohio is to be held in the Chippewa congregation Oct. 1 and 2, when the following program will be rendered:

Tuesday, 7:30 P. M.

Devotional.—D. M. Brubaker. Organization.
The Moral Effect of the Liquor Traffic.—W. D. Keller.
The White Slave Trade.—A. W. Harrold.
Tobacco.—Rufus Wyatt.

Wednesday, 8:30 A. M.

Devotional.—John F. Kahler.
The Higher Spiritual Life.—S. S. Shoemaker.
How Secure Better Attendance in Our Regular Services?—Edward Shepfer.
What Do You Consider Are Some of the Most Important Doctrines Peculiar to the Church of the Brethren?—R. H. Shroyer.

Wednesday, 1:00 P. M.

Devotional.—Samuel Sprankel.
Importance and Sacredness of the Minister's Call.—Edward Loomis.
The Need of Better Church Supervision.—C. J. Workman.
Is Our Ministerial Meeting Accomplishing the Purpose for Which It Was Founded?—W. L. Desenberg.

Wednesday, 7:30 P. M.

Devotional.—William Bixler.
Our Home Mission Work: (a) Its History.—F. B. Welmer. (b) Its Present Status.—A. F. Shriver. (c) Its Need and Outlook.—G. S. Strausbaugh.
Note.—There will be an open discussion following each topic, speakers being allowed five minutes each. The one to whom the subject is assigned is to have fifteen minutes.
Bring "Kingdon Songs" and help to sing. Chorister, J. H. Basinger.
Committee, Noah Longanecker, R. M. Moomaw, M. S. Young.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Brubaker-Rohrer.—Aug. 15, 1912, at the home of Brother and Sister Henry Rohrer, Bro. Harvey A. Brubaker, of Virden, Ill., and Sister Iva Lula Rohrer, of Columbiana, Ohio. The moved at once to North Manchester, Ind., where they will complete their preparation for the India mission field.—A. W. Harrold, Columbiana, Ohio.

Greenawalt-Thomas.—By the undersigned, at his residence Aug. 31, 1912, Bro. Joseph D. Greenawalt and Sister Lois Thomas, both of Lafayette, Ohio.—D. D. Thomas, Lafayette Ohio.

Hamer-Shafford.—At the home of the bride's mother, near Brandt, Ohio, Sept. 1, 1912, Bro. Orville L. Hamer and Sister Lydia Shafford.—Jacob Coppock, Tippecanoe City, Ohio.

Magoffin-Beitler.—In the Salem church, Reno County, Kan., Aug. 27, 1912, Mr. M. Clifford Magoffin and Miss Cecil O. Beitler, daughter of Bro. David Beitler. All live in and near Sterling, Kans.—L. E. Fahrney, Sterling, Kans.

Scholes-Long.—Sept. 4, 1912, by the undersigned, at his residence, Mr. Lyle W. Scholes and Miss Ada M. Long, younger daughter of Bro. Jacob and Sister Frances Long, all of Panora Iowa.—J. D. Haughtelin, Panora, Iowa.

Snyder-Longanecker.—Aug. 25, 1912, at the home of the bride's parents, near North Lima, Ohio, Bro. Joseph H. Snyder and Sister Irene Mae Longanecker.—A. W. Harrold, Columbiana, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Adams, Bro. John M., died in the West Conestoga congregation, Pa., after a short illness of about two weeks. He was a beloved brother, and this congregation will surely miss him. He was a kind father, a loving husband, a good citizen and a good neighbor. He will be missed by all who came in contact with him. He leaves his wife and three daughters. Service in the Lititz house by Brethren I. W. Taylor and J. W. Hershey. Text, Psa. 30: 5. Interment in the Longeneck cemetery, about one mile west of this place.—Henry E. Nie Lititz, Pa.

Baker, John D., died of typhoid fever in the bounds of the Black Swamp congregation, Walbridge, Ohio, Aug. 14, 191 aged 44 years, 9 months and 5 days. He was united in marriage to Sarah A. Korn June 5, 1894. Eight sons and two daughters were born to this union. Two sons died in infancy. He leaves a widow (a sister), six sons and two daughters, one brother and one sister. Services at Walbridge by Bro. Edwa Kintner. Text, Acts 27. Interment in Walbridge cemetery.—Edith Baker, Lemoyne, Ohio.

Davis, Nellie May, born in Henry County, Tenn., Feb. 1 1907, died at Live Oak, Cal., May 23, 1912, aged 5 years, months and 7 days. The service was postponed on account of the nature of the disease. Nellie was the first one of Sunday-school to be taken, and her funeral was the first held in our church, or by the Brethren, in this part of California. Services were held Aug. 25, conducted by Brethren G. Fillmore and W. R. Brubaker. Text, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord (Job 1: 21).—Albert Crites, Live Oak, Cal.

Eby, Pearl Wilson, son of Wilson and Flora Eby, born in Preble County, Ohio, Dec. 14, 1890, died of appendicitis near Airdrie, Alta., Canada, Sept. 3, 1912, aged 21 years, 8 months and 20 days. Pearl fell asleep while lying in his father's arms. The parents accompanied the body back to Preble County, Ohio, where they will have a funeral in their old home and interment will be made at that place. A funeral service was held at their home here by Bro. John S. Culp, for the benefit of their many friends and the neighbors.—Ethel Thomas, Irricana, Alta., Canada.

Frush, Bro. Martin, born May 12, 1855, near Accident, Md., died Aug. 25, 1912, at Eglon, W. Va., in the bounds of the Maple Spring congregation. He was married to Elizabeth Speicher June 18, 1876. To this union six sons and six daughters were born. Three sons and two daughters preceded him. Bro. Frush had been a sufferer for several years. Especially during the last year he suffered intensely, but bore it all with Christian fortitude, and awaited the summons from on high. During his late sickness he called twice for the elders and was anointed. Quite often he called for the young folks to sing for him and have a few words of prayer. He had a strong feeling and showed a great interest in the church. He always attended services when his health permitted. He leaves a loving wife and seven children. Services in the Maple Spring church by Brethren E. T. Fike and Obed Hamstead, after which his remains were laid to rest in the Maple Spring cemetery.—Pearl A. Hamstead, Eglon, W. Va., Sept. 4.

Glotfelty, Margaret A., nee Hewett, born in Carroll County, Ohio, April 30, 1852, died Aug. 29, 1912, aged 60 years, months and 29 days. She was united in marriage to Jacob Glotfelty Feb. 18, 1874. To this union were born four children. All of them preceded her except one son. She was a member of the Presbyterian church. She leaves her husband and one son, an aged mother, three brothers and two sisters. Services at the Presbyterian church.—Mrs. F. Glotfelty, Lititz ertyville, Iowa.

Harader, Dwight Theodore, son of Bro. Wm. H. and Sister Ollie Harader, born near Mark Center, Ohio, Feb. 17, 190 died Sept. 2, 1912, aged 6 years, 6 months and 16 days. Abou

two years ago he and his parents and elder brother, Guy, moved to Jewell, Ohio, where Mr. Harader has since been engaged in the mercantile business. On Sept. 2, while attempting to cross the street to the home of a little playmate, Dwight was struck by an auto, which badly crushed his little form. He never regained consciousness, but lived about two hours after the accident. Brother and Sister Steven Berkebile were occupants of the machine driven by Bro. Steven's brother. All of them were much affected by the sad accident, and manifested much sorrow and sympathy for the grief-stricken family. Services at the North Poplar Ridge church by Eld. John Flory, assisted by Bro. Guthrie.—J. A. Miller, R. D. 1, Gaston, Ind.

Malehorn, Sister Anna M., daughter of William and Mary Malehorn, of Salunga, born Nov. 19, 1880, died Aug. 29, 1912, aged 31 years, 9 months and 10 days. Her death was due to a complication of diseases. She was a most devoted member of the Lancaster City church and loved by all who knew her. Services at her parents' home, and at the Brethren church at Salunga by the writer and Mr. Hershey. Text, 1 Peter 1: 3, 4. Interment in the Mennonite cemetery near by.—H. B. Yoder, 149 Charlotte Street, Lancaster, Pa.

Maust, Bro. Samuel A., born in Somerset County, Pa., April 26, 1834, died in Waterloo, Iowa, Aug. 31, 1912, aged 78 years, 4 months and 5 days. He was married to Mary Miller, March 14, 1859. Their early married life was spent on a farm at Summit Mills, Pa. In 1887 they moved to Waterloo, Iowa, locating on a farm. Eight years ago they moved to the city of Waterloo. To this family were born seven children. Five of them are living. Bro. Maust was a faithful and consistent member of the Church of the Brethren for fifty-four years, and served in the office of deacon for forty-eight years. He was always interested in every department of the church's activities, and gave liberally of his means toward the support of mission work at home and abroad. He was quiet and unassuming, yet his life was a silent, potent force for good wherever he went. He died very suddenly. From several attacks of heart failure he had rallied again, but finally the fatal attack took him as he was lying down to take his afternoon rest. While sleeping peacefully, the end came calmly and quietly. Services by the writer, assisted by Bro. W. O. Tannreuther. Text, Psa. 23: 4.—A. P. Blough, Waterloo, Iowa.

May, Sister Sarah Catherine, wife of Isaac May, born Nov. 7, 1841, died Sept. 1, 1912, aged 70 years, 9 months and 24 days. Services by the writer and Eld. Henry Moyers at the Lutheran church. Interment in the Cedar Hill cemetery.—S. W. See, Mathias, W. Va.

Neff, Sister Lydia, nee Whitehead, born May 18, 1837, in Elkhart County, Ind., died Aug. 14, 1912, aged 75 years, 2 months and 27 days. The deceased was the daughter of Samuel and Sarah Whitehead and was the last to die of a family of nine children. She was united in marriage to Abraham L. Neff Dec. 23, 1854, who survives her. They erected a log cabin in the woods, without a cleared spot for a garden, about four miles northwest of Syracuse, fifty-seven years ago last January. Five children were born to them. All of them are living around the old home, and all are members of the Church of the Brethren except one. Sister Neff united with the Brethren church when she was quite young, and always lived a loyal Christian life. She became afflicted with paralysis in July, 1908, which finally caused her death. Five children survive her.—Mrs. Irvin Neff, New Paris, Ind.

Fletcher, Anna, died of typhoid fever at her home in Edgewood, Pa., in the bounds of the Middle Creek congregation, Aug. 13, 1912, aged 44 years, 11 months and 1 day. Services by the writer in the Middle Creek church. Interment in the cemetery near by.—Silas Hoover, Somerset, Pa.

Rench, Gerald Eugene, son of Bro. Manford and Agnes Rench, born in Gaston, Ind., June 21, 1911, died Aug. 17, 1912, aged 1 year, 1 month and 27 days. A short service was held at the home by the writer. Text, Matt. 19: 14.—J. A. Miller, R. D. 1, Gaston, Ind.

Rhodes, Henry, born in Huntingdon County, Pa., May 23, 1838, died of cancer of the stomach Aug. 26, 1912, at the Holy Cross Hospital, Calgary, Alta. Services by Elders George Shamberger and Luther Shatto. Text, Amos 4: 12.—Mary E. Rhodes, Brant, Alta., Canada.

Roby, Robert, died Aug. 25, 1912, after a four weeks' attack of typhoid fever, aged 6 years. He leaves a father, mother, a sister and a brother. Services by Eld. D. B. Miller at the home.—(Mrs.) H. E. North, Sterling, Colo., Sept. 6.

Royer, Dr. J. Herman, son of Martin and Catharine Royer, of Williamsburg, Pa., died at the home of his parents Aug. 16, 1912, after a long and strenuous fight with tubercular trouble, aged 33 years, 7 months and 22 days. While pursuing his studies at Juniata College, he was baptized Aug. 17, 1894, and later entered the service of the Post Office Department at Pittsburgh, Pa. From here he was transferred to the department at Washington, D. C. During his stay of 18 months in Washington, his evenings were employed studying medicine until his health broke down and, seeking a better climate, he located in Denver, Colo., at which place he completed the dental course May 14, 1907, in the University of Denver, and practiced in that city four years, and in Canon City one year. Wherever located, he was actively engaged in and concerned about the Lord's work. He was president of the Christian Workers' Meeting in Altoona, Pa., and at Washington, D. C., and an active member of the Building Committee for the new churchhouse at Denver; also a trustee of the same, while there. June 15, 1904, he was united in marriage to Sister Frances Galley, who was with him in his various experiences, and very faithfully administered all possible help to the last. Desiring to spend the remainder of his days with the dear ones at home, he, with his devoted wife, started for Pennsylvania April 24, 1912. Feeling to use all means of grace, Eld. W. S. Long, of Altoona, and the writer were called to anoint him July 3, 1912, at which time he expressed his desire that God's will might be done. He leaves his affectionate wife, his parents, and two sisters. Services by Eld. W. J. Swigart and the writer. Interment in the Snively cemetery.—W. H. Holsinger, Shellytown, Pa.

Sink, Sister Catharine, died at her home Aug. 29, 1912, aged 71 years, 10 months and 2 days. She was the mother of nine children. Six of them are living. Sister Catharine was a faithful member of the Church of the Brethren. For the past several years she was a constant sufferer from various causes, but endured it all patiently. Services by Bro. H. J. Woodie, assisted by Bro. Henry Ikenberry. Text, Rev. 14: 13.—Ollie Ikenberry, Wirtz, Va.

Snoke, Floyd and Lloyd, twin infants of Brother Clement and Sister Martha Snoke, died Sept. 3, 1912, aged 3 months and 21 days. The parents reside in the Oakley congregation. Both children died only an hour apart, of cholera infantum. Services by the writer.—D. J. Blickenstaff, Oakley, Ill.

Thomas, Sister Elizabeth, widow of Eld. Daniel Thomas, born in Shenandoah County, Va., died at the home of her son, D. S. Thomas, in Bridgewater, Va., Sept. 2, 1912, aged 88 years and 1 day. She was the daughter of John and Rebecca Bowman. Her husband preceded her about forty-four years ago. She was a most faithful member of the Church of the Brethren, and was able to attend church until a week before her death. She chose the ministers to conduct her funeral services, and selected hymns to be sung, and the text, Rev. 14: 13. She is survived by one daughter and two sons, one sister and three brothers. Services at the Beaver Creek Brethren church by Eld. G. H. Miller, assisted by Eld. Geo. W. Wine.—Ida Fry, Bridgewater, Va., Sept. 7.

Yarger, Sister Annie, born Sept. 6, 1843, died at the home of her daughter, Mrs. Edward Stultz, near N. Union, Ohio, in the bounds of the Ridge church, Elmville, Ohio. She united with the Church of the Brethren, near where she resided, twelve years ago. The deceased leaves a daughter and three sisters. Owing to smallpox being in the vicinity of the church, the services were conducted at the home by the writer, on the theme "The Master's Promise." Interment in the Ridge cemetery.—Van B. Wright, Sinking Spring, Ohio.

AN OUTLINE *of the* FUNDAMENTAL DOCTRINES *of* FAITH

BY D. WEBSTER KURTZ.

A Unique Book That Will Meet a Long Felt Need.

This little book contains in as brief form as possible a statement of the fundamental doctrines of the Church of the Brethren in their application to the daily lives of its members.

There are a great many people who join the church, especially in the larger cities and in places where there is not an over-abundance of members of the church, who know very little about the teachings and doctrines of the church to which they pledge their allegiance. To such this book will be a valuable asset.

The book will very adequately fill the place of a catechism in indoctrinating new converts. It is too small to permit of lengthy discussion or defense of the principles laid down, but is simply a statement of the doctrines, with sufficient explanation to make the book readable.

Such a book as this will be valuable to all the members of the church, in making them more acquainted with her teachings and thus uniting them in more concerted spiritual activity in church work.

It is fresh from the press. Contains 60 pages, printed on extra quality paper, and bound in light brown cardboard with neat cover design. On the fly-leaf are spaces for the name of the person to whom the book is presented, also date and place of baptism, and the name of the donor.

The book is worthy of a wide distribution. ORDERS RECEIVED NOW. Price 25 cents.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GIRL WANTED

By Nixon Waterman

This is a companion volume to "Boy Wanted," by the same author. There are eight chapters under these heads: Choosing the Way, or Starting Right, Accomplishments, The Joy of Doing, Some Every Day Virtues, The Value of Sunshine, A Merry Heart, Golden Habits, The Purpose of Life. Each of these chapters is accompanied with a fine portrait of one of the great women of the world. Mr. Waterman writes in a style peculiar to himself and very winning. As sidelights to the words of the author, there appear on the margins of the pages 474 brief quotations of thoughts from the writings of the world's foremost teachers and philosophers of all times. The book is of interest, not to the girl alone. The girl's mother will find it well worth reading, and her brother—well, he might even be curious to know and profit by "friendly thoughts" here published for the special benefit of the girl.

158 pages, bound in cloth.
Price, ...$1.10

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Children's Meetings

And How to Conduct Them

Not everybody knows how to conduct a children's meeting so as to make it interesting and helpful to the children. These meetings are a good thing or a bad thing, depending upon the outcome. It is necessary to know how to plan for such meetings and how successfully to work the plans.

In work of this kind, especially, experience is a great teacher. The author of this book has had much experience and good success in this line of work, and here offers many helpful suggestions.

Price, ...$1.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

BEAUTIFUL BIBLE STORIES

FOR BOYS AND GIRLS

It is often a question with mothers what to do with the children on Sunday afternoons. Here is a book of pleasure and profit for young persons on Sabbath afternoons, of Bible stories, as told by AUNT PRUDENCE.

Beginning at the Creation it takes the reader through the Bible in fifty-two chapters, one for each Sunday in the year. Each day's reading is followed by a series of questions, which helps to recall and impress upon the mind, the Bible truths learned. It is a book that will be read over and over again. It is profusely illustrated with new, magnificent lithographic plates in colors, full page half tones and many other beautiful engravings. 254 pages printed on heavy paper and bound in cloth. Title and illustration stamped on cover. **Price,** $0.60

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

LORDSBURG COLLEGE

OPENS SEPT. 10

Nineteen-Hundred-Twelve

Just the School you are looking for

LOCATED in the quiet little city of Lordsburg with its ideal climate, free from the severe winters of the North; where flowers bloom the year round; where orange and lemon trees are loaded with ripe fruit in January; in a town free from saloons and resorts; and where the moral and spiritual surroundings are of the best.

The faculty is capable: the work of the Institution is accredited by the State.

The following courses are offered: College; Academy; Bible; Commercial; Music; Expression and Art.

Write for catalogue. Address

LORDSBURG COLLEGE
Lordsburg, California.

BIRD'S-EYE VIEW OF THE MINISTRY OF CHRIST

A most excellent harmony of the Gospels in pamphlet form, arranged by A. W. Vaniman. It is in fact what its title indicates—

a bird's-eye view of the ministry and life of our Savior as related by the four Gospel writers.

TO THE BIBLE STUDENT IT IS INVALUABLE.

It gives a grasp of the events of the life of Christ, in their chronological order that will prove helpful at all times. The events are all approximately dated and the different periods are divided off accurately. It is of convenient size to place in your Bible, where it will be always useful.

The subject is treated in the best and the most compact form of anything we have ever seen.

Price 15c per dozen.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

DAYBREAK IN THE DARK CONTINENT

BY WILSON S. NAYLOR.

AS a mission field, ripe for the harvest, Africa is now attracting unusual attention. This fact makes this book a timely one. No one is better fitted than the author of this volume to furnish a comprehensive treatment of the theme. His travels in Africa have been quite extensive. It is an excellent book for mission study classes. It contains many illustrations, pen sketches, chronological and statistical tables, charts and suggestions, a two-page map, with key and a concise index. It will do any one good to read it. We all ought to know more about the conditions of our fellow beings in heathen lands. This book is a great eye opener. 260 pages, cloth 57c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois.

The JOURNEYS of JESUS

By W. CARL BARICK

THE purpose of this work is to give a plan whereby each pupil will work out for himself from the Gospels the Journeys of Jesus and record them in such a way that he will remember them. It is a note-book for the Journeys of Jesus, containing seven outline maps, with instructions for marking the places, locating the events and tracing the Journeys, also all the events in chronological order with their Bible references.

It is a most helpful booklet for the Junior, Intermediate and Senior classes in the Sunday-school in fixing in the minds of the pupils the facts concerning the travels of Jesus during his ministry.

Price per single copy, ...$ .10
Per dozen, ... 1.00

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

The Making of a Girl

By Eva Lovett.

With an introduction by Margaret E. Sangster. Frontispiece by Relyea, the text printed with border decoration. "Eva Lovett is a woman who has lived, worked and thought and what she has to say to girls is worth their heeding." Small quarto, 7¼x9¾. Cloth.

Price, ...$1.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois.

Have You Read The Letters to the Folks Back Home

BY

GALEN B. ROYER

On his trip to Europe, now running in the

INGLENOOK

DON'T FORGET

to order your Sunday-School supplies for the

FOURTH QUARTER

TABLE OF CONTENTS.

Editorial,—

Some Timely Talks, ... 601
The Value of Tract Work, ... 601
Middle Pennsylvania Meetings (H. B. B.) 601
Good-bye—Then and Now (G. M.), ... 602
Some Remarks, ... 602
The New View, ... 602
A Better System Wanted, ... 602
Anti-War Sentiment, ... 602
Prayer Meetings, ... 602
Small Gains, ... 602
The Leaven in the Parable, ... 602

Essays,—

The Pastoral Visit—Part Three. By David M. Adams, 594
Words with a Sting in Them. By J. M. Blough, ... 594
Some Words to Boys and Young Men. By H. A. Claybaugh, ... 594
Our Weak Point. By Paul Mohler, ... 595
The Burning Bush. By W. M. Howe, ... 595
Seven C's and Character: Carpentry and Character. By J. A. Clement, Ph. D., ... 596
A Summer Morning Picture.—Part One. By Oma Karn, 596

The Round Table,—

Gleanings from the Book of Ruth.—John R. Snyder. School Days.—W. B. Stover. One by One They Leave Us.—Edgar M. Hoffer. Parables Are Not Centipedes.—E. M. Cobb, ... 598

Home and Family,—

Planning a New House.—Elizabeth D. Rosenberger, ... 599

Notes from Our Correspondents.

(Concluded from Page 605.)

brother's hope of heaven grow brighter and his vision clearer as he nears the evening of life. He has already reached the fourscore mark.—Lawrence Ruble, McVeytown, Pa., Sept. 9.

West Greentree.—We began a series of meetings at Greentree Aug. 17, which continued until Sept. 1. The meetings throughout were well attended. Bro. Hiram Gibble was with us the first week, but not being very strong, was unable to remain any longer. Brethren Joseph Masterson and Levi Mohler then took up the work, Bro. Mohler doing most of the preaching. During these services one young man stood up for the Master. Sept. 1 we had a joint Children's Meeting at Greentree, which was well attended. Brethren Henry Hollinger and Levi Mohler gave us interesting talks.—S. R. McDannel, Elizabethtown, Pa., Sept. 5.

TENNESSEE.

Cedar Grove church held a love feast Sept. 7. Eld. Daniel Bowman, of Washington County, officiated. Thirty-six members communed, among them being one dear old sister of ninety years. She also repeated the Lord's prayer at the close of the examination services.—S. C. Mallory, R. D. 6, Box 18, Rogersville, Tenn., Sept. 9.

VIRGINIA.

Bethel.—Brethren I. N. H. Beahm and N. S. Campbell came to our place Aug. 18 and began a series of meetings. Bro. Campbell conducted the services one week. The visiting brethren gave a good report. Love and union prevail. At a called council we elected Bro. Elwood Cunningham to the ministry, and Bro. Geo. Mays to the office of deacon. They, with their wives, were duly installed. Three were baptized. Our love feast was held Aug. 24, with a goodly number surrounding the Lord's tables. It was a spiritual feast. Visitors present were: Sisters Anna Beahm and Martha Senger, of Trevilian, Va. Bro. Beahm preached another week, when three more young men were made willing to forsake sin, and were baptized. Our members feel very much strengthened. The meetings closed with good interest.—Maggie R. Cunningham, R. D. 19, Shipman, Va., Sept. 6.

Brick church met in council Aug. 31. Bro. Henry Ikenberry gave us a brief talk from 1 Peter 5. Bro. R. L. Peters was moderator. One letter of membership was granted. We decided to have a singing school at our church this fall, conducted by Mr. Coleman. Our love feast will be held Oct. 12, at 3:30 P. M.—Ollie Ikenberry, Wirtz, Va., Sept. 3.

Elk Run church met in council Sept. 7, with Eld. D. C. Zigler presiding. Brethren H. G. Miller and J. W. Wine gave us excellent admonitions. The visiting brethren made a favorable report. One letter was received. We decided to have an evergreen Sunday-school. We expect Bro. S. I. Bowman, of Harrisonburg, Va., to conduct a series of meetings for us in October. Our love feast will be held Oct. 26, at 3 P. M. Bro. Miller remained with us and preached an able sermon on Sunday morning. We are planning for a special Sunday-school program for Sept. 29. At our Harvest Meeting, Aug. 10, in the Moscow church, a free-will offering of $9.50 was received. —Sarah C. Zigler, Churchville, Va., Sept. 9.

Fairfax.—Bro. I. D. Byrd, of Calverton, Va., came to us Aug. 18 and began a series of meetings in the schoolhouse at Legato, one of the mission points in this congregation. After the third night, through the courtesy of our Baptist friends, we were offered the use of their churchhouse, known as Buckley Chapel, where the meetings were continued until Aug. 30. Bro. Byrd labored earnestly. Four came out on the Lord's side,—a father, mother, son and daughter. Many others were made to think of their condition, and we hope for good results in the future. Bro. Byrd has the love and esteem of the brethren and sisters, as well as that of the neighbors and friends of this community. Sept. 1 our Sunday-school held an all-day children's service. A large crowd was in attendance, and much interest was shown by those present. The pupils rendered an interesting program of songs, recitations and declamations. We decided to hold our love feast Oct. 19, at 5 P. M.—Kate S. Miller, Oakton, Va., Sept. 9.

Mount Jackson church met in council Sept. 7. Bro. S. P. Reed presided. The annual visit reported all the members as being in good faith. Arrangements were made for our love feast, to be held Oct. 12, at 3:30 P. M. We expect to have a series of meetings the latter part of October and the first of November, to be conducted by Bro. J. S. Showalter, of Roanoke, Va. Our Sunday-school is progressing nicely.—Lydia C. Duncan, Sowers, Va., Sept. 9.

Mount Joy church met in council Aug. 31, with Eld. Samuel Crumpacker as moderator. We decided to hold our love feast Oct. 5, beginning at 5 P. M. We will also hold a series of meetings in the near future.—(Mrs.) Emma Brooks, Buchanan, Va., Sept. 9.

Quicksburg.—I just returned from a ten days' trip to a little valley lying west of the North Mountains in West Virginia, called Trout Run. This valley is controlled by three congregations,—Flat Rock, Timberville and Pleasant View. There are some thirty members living in that section. We held one church meeting, at which Brethren Paris Haycock and Samuel Heishman were called to the deacon's office. I had twelve meetings in all, while with them. The interest and feeling were good.—B. W. Neff, Quicksburg, Va., Sept. 6.

Bedoak Grove.—Aug. 24 Bro. C. D. Naff, accompanied by his mother, came into our midst and began a series of meetings. He preached ten excellent sermons. The attendance was very good. We feel that our meetings closed too soon, as people were becoming more interested all the time. One was baptized. Bro. Naff also preached two sermons at Stonewall, another preaching point in this congregation. Sept. 7 we held our love feast. A large crowd was in attendance. Ministering brethren present from other congregations were: Bro. Wm. Elgin, of Patrick County, Brethren Ananias Harman and Henry Reed, of Floyd County. Bro. Wm. Elgin officiated. On Sunday, after Sunday-school, Bro. Elgin preached a good sermon to a large audience.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., Sept. 9.

Roanoke City.—This church met in council Sept. 6, with Eld. P. S. Miller presiding. After short talks by Elders P. S. Miller, J. H. Murray and O. E. Trout, the business was disposed of pleasantly. Plans were begun for having more work for our young people to do. Our council was unusually well attended. The church decided to order new song books for the Sunday-school. Our love feast is to be held Oct. 5, at 4 P. M. Bro. D. L. Miller begins our series of meetings Sept. 22. The attendance at all our church services has been good during the hot months.—Homer E. Trout, Vinton, Va., Sept. 9.

Sangerville church met in council Sept. 6, with our elder, Bro. J. W. Wine, presiding. Eld. Jacob Zimmerman, of the Elk Run congregation, and Eld. H. G. Miller, of the Bridgewater congregation, were present. Two letters of membership were granted. A call came from the Eastern Shore of Maryland for help to build a churchhouse. Bro. A. L. Miller was appointed to receive donations for that purpose. An election was held for a minister. The choice fell on Bro. J. L. Driver, who, with his companion, was duly installed. On Sunday morning, Sept. 8, after Sunday-school we had a sermon by Bro. A. A. Miller, of the Valley Bethel congregation. In the afternoon a goodly number met at the Emmanuel house in a local Sunday-school Meeting. There was speaking on different topics, and songs and recitations by the children. Our love feast was appointed for Sept. 28. We expect to hold a series of meetings at the Sangerville house, beginning Oct. 12, to be conducted by Bro. J. Carson Miller.—Annie R. Miller, R. D. 2, Bridgewater, Va., Sept. 9.

WEST VIRGINIA.

Spruce Run.—Sept. 1 we met in council, preparatory to our love feast. The time is set for Oct. 19, at 2 P. M. Bro. J. H. Garst was with us at that time, and on Sunday very ably addressed us. On Sunday evening he preached at the Green Valley church.—Lena B. Fleshman, Lindside, W. Va., Sept. 9.

NOTES NOT CLASSIFIED.

Beaver congregation held a council Sept. 6. Most of the members were present, and quite an amount of work was done. Our resident minister, Bro. D. W. Wise, presided. He will also conduct a series of meetings for us, to commence Sept. 29. We will have a love feast Sept. 12 and 13, at 2 P. M. Brethren Daniel Wise and John Hoefle, Jr., were chosen delegates to District Meeting. Sister Laura Badger and Bro. Samuel Powers, Jr., are the alternates. Sunday was a very busy day for our people. Our Sunday-school Convention of Beaver and Amaqua townships was held here. At the close of the services a goodly crowd went to the water, where nine precious souls were baptized, their ages averaging from ten to fifteen years. All of them were Sunday-school scholars. There is one more to be baptized soon. Our District Sunday-school Secretary, Sister Marie Jasper, was with us July 28. She gave us much good advice, and explained the lesson of "The Wheat and the Tares" with a large bunch of flowers, grasses, weeds, etc., the children telling her which were good and which were bad. We surely enjoyed her visit and want her to come again.—Belle Ruth, Grand Junction, Iowa, Sept. 10.

Codorus (Fairview house).—Our two weeks' series of meetings, conducted by Bro. Jacob L. Myers, of Loganville, Pa., closed on Sunday evening, Sept. 8, with a church full of people who manifested good attention. The sermons were interesting and inspiring, and were enjoyed by those who heard them. Nine were added to the kingdom by baptism, and others were deeply impressed.—Michael Markey, R. D. 9, York, Pa., Sept. 12.

Fairview.—We began a series of meetings Aug. 24, at the Red Oak schoolhouse, which is a part of this congregation, in Western Maryland. The meetings continued until Sept. 3. Thirteen sermons were preached, and as an immediate result fifteen precious souls expressed a desire to follow the humble Nazarene. Saturday evening, Sept. 7, we met at the Fairview house to observe the ordinances of the Lord's house, and it surely was a meeting long to be remembered. Quite a few surrounded the Lord's tables for the first time. This brought joy to the fathers and mothers. Our ministerial help was ample for the occasion. Eld. D. B. Arnold officiated.—I. W. Abernathy, Wilson, W. Va., Sept. 10.

Ross church met in council Sept. 3. All business passed off pleasantly. Bro. G. A. Snider, of Lima, Ohio, presided at the meeting. Preparations were made for our love feast. The brethren, on their annual visit, found all the members in love and union. Bro. Snider began meetings Aug. 25 and continued until Sept. 8. Our love feast was held Sept. 7. About forty members surrounded the Lord's tables. Not many visitors were here. Brethren G. A. Snider and Al. Brumbaugh, of Greenville, Ohio, officiated. The members seem to be built up. Our Sunday-school is moving along nicely. Our next council will be Oct. 5.—(Mrs.) Katie Shellaberger, Rockford, Ohio, Sept. 12.

Highline.—Last evening, Sept. 8, our church held a very interesting Temperance Meeting, which was well attended. The exercises consisted of a number of very good talks and solos, pointing out the dangers of intemperance. The latter part of June we had another program, which consisted of recitations, short talks and songs. The Temperance Committee is doing some very good work by getting up programs.—Cora R. Lapp, Moorefield, Nebr., Sept. 9.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 25, Middle Iowa, Brooklyn church.

Sept. 25, 1 pm, Nebraska, at Enders.

Sept. 26, Southeastern Pennsylvania, New Jersey and Eastern New York, Greentree church, Pa.

Oct. 1, 2, Northern Indiana, Solomon Creek church.

Oct. 2, 9 am, Northern Iowa, Minnesota and South Dakota, Ivester house, Grundy County church, Iowa.

Oct. 3, Northeastern Ohio, Chippewa congregation.

Oct. 3, 8 am, Northern Indiana, Salamonie Creek congregation.

Oct. 5, Western Maryland, Maple Grove congregation.

Oct. 8 am, Middle Indiana, at Flora.

Oct. 16, Southwestern Kansas and Southern Colorado, at Conway Springs, Kansas.

Oct. 18, Northern California, Raisin.

Oct. 22, Northeastern Kansas, Sabetha church.

Oct. 24, 9 am, Southern California and Arizona, at Glendora, Cal.

Oct. 24, Middle Missouri, Mineral Creek.

Oct. 25, 8 am, Northern Missouri, Holt County congregation, Squaw Creek church.

Oct. 25, Northwestern Kansas and Northeastern Colorado, Lowland church, Okla.

LOVE FEASTS.

Colorado.

Sept. 28, McClave.

Illinois.

Sept. 28, Romine.

Sept. 28, 29, Woodland.

Oct. 5, 5:30 pm, Big Creek.

Oct. 5, 6 pm, Shannon.

Oct. 16, 17, Broadfording.

Oct. 19, Salem.

Oct. 19, 20, 1:30 pm, Waddams Grove.

Oct. 20, Cory Creek.

Oct. 20, 6 pm, Polo.

Oct. 26, 3 pm, Martin Creek, two miles southeast of Jeffersonville.

Oct. 27, Lanark.

Indiana.

Sept. 22, Bethel Center.

Sept. 26, Nappanee.

Sept. 28, 10 am, Upper Fall Creek, two and one-half miles east of Middletown.

Sept. 28, 2 pm, Ogans Creek.

Sept. 28, 3 pm, Santa Fe.

Sept. 28, Camden.

Sept. 28, 2 pm, Lower Deer Creek.

Sept. 28, Bethel.

Sept. 29, 6 pm, Ft. Wayne.

Sept. 29, 6 pm, Clear Creek.

Oct. 5, 10:30 am, Buck Creek.

Oct. 5, 6 pm, Lower Fall Creek.

Oct. 5, 10 am, Huntington (country house).

Oct. 5, 2 pm, Bachelor Run.

Oct. 5, North Manchester.

Oct. 5, 5:30 pm, St. Joe Valley.

Oct. 6, 6 pm, South Bend, Second church of the Brethren, corner of Cushing and Van Buren Streets.

Oct. 12, 5 pm, Killbuck, Brick house.

Oct. 12, 6:30 pm, Burnetts Creek.

Oct. 12, North Liberty.

Oct. 12, 6 pm, Beaver Creek.

Oct. 12, Palestine.

Oct. 12, 10 am, Landessville.

Oct. 15, Rush Creek.

Oct. 18, 5 pm, Yellow Creek.

Oct. 19, 5 pm, Eel River.

Oct. 19, Middlebury Valley house.

Oct. 19, 2 pm, Roann.

Oct. 19, 4 pm, Arcadia.

Oct. 19, Fairview.

Oct. 19, 10 am, Cedar Lake.

Oct. 19, Portage, South house.

Oct. 19, 4 pm, Pine Creek, East house.

Oct. 19, Osceola.

Oct. 24, 5 pm, Plevna.

Oct. 25, Rock Run.

Oct. 25, Salem.

Oct. 25, 7 pm, Elkhart City.

Oct. 26, White Church.

Oct. 26, 5:30 pm, Mississinewa.

Oct. 26, Markle, an all-day meeting.

Oct. 26, 5 pm, Pleasant Hill.

Oct. 26, 10:30 am, Beech Grove, four and one-half miles northwest of Ingalls.

Oct. 26, 5:30 pm, Middle Fork (town church).

Oct. 26, 10 am, Nettle Creek, one and one-fourth miles west of Hagerstown.

Oct. 26, Blissville, Blissville house.

Oct. 26, Union Center.

Oct. 26, 5 pm, Walnut.

Oct. 26, 4 pm, Union City.

Iowa.

Sept. 28, 3 pm, Monroe County.

Sept. 29, 6:30 pm, Cedar.

Oct. 5, English River.

Oct. 5, Franklin, Decatur County.

Oct. 6, Dry Creek.

Oct. 12, Salem, at Salem.

Oct. 12, 2 pm, Coon River.

Oct. 12, 2 pm, South Keokuk.

Oct. 13, 6 pm, Muscatine.

Oct. 19, 2 pm, Dallas Center.

Oct. 19, Des Moines Valley.

Oct. 19, 2 pm, Grundy County.

Oct. 20, 4 pm, Maple Valley.

Oct. 26, 2 pm, Greene.

Kansas.

Sept. 29, Independence.

Sept. 21, Overbrook.

Oct. 4, 6 pm, Appanoose.

Oct. 5, Grenola.

Oct. 6, Altamont.

Oct. 12, 5 pm, Abilene, Navarre house.

Oct. 12, 4 pm, Topeka.

Oct. 12, White Rock.

Oct. 12, 5 pm, Kansas Center.

Oct. 12, Washington.

Oct. 12, 13, Olathe.

Oct. 19, Altoona.

Oct. 19, 2 pm, Maple Grove.

Kentucky.

Oct. 19, Wolf Creek.

Maryland.

Oct. 12, 10 am, Beaverdam.

Oct. 12, 13, 10:30 am, Long Meadow.

Oct. 19, 1:30 pm, Monocacy.

Oct. 19, 2 pm, Locust Grove.

Oct. 25, 2 pm, Meadow Branch.

Oct. 26, 27 4 pm, Manor.

Michigan.

Sept. 28, 10 am, Vestaburg.

Sept. 28, 10:30 am, Woodland.

Oct. 5, 10:30 am, Saginaw.

Oct. 5, 10 am, Sunfield.

Minnesota.

Sept. 21, Deer Park.

Missouri.

Sept. 28, Deepwater.

Oct. 6, Kansas City, First Church of the Brethren.

Oct. 19, 2 pm, Dry Fork.

Oct. 19, Rockingham.

Oct. 19, 4 pm, Warrensburg.

Oct. 19, Smith Fork, Plattsburg.

Oct. 24, Shoal Creek.

Oct. 28, 6 pm, Prairie View.

Nebraska.

Oct. 19, 5 pm, Silver Lake.

Oct. 19, 5 pm, Falls City.

Oct. 19, 5 pm, Arcadia, four and one-half miles northeast of Arcadia.

Ohio.

Sept. 21, 4 pm, Lower Twin.

Sept. 28, 10 am, East Nimishillen.

Sept. 28, 10 am, Poplar Grove.

Sept. 28, Lick Creek.

Sept. 28, 6 pm, East Dayton.

Oct. 5, 7:30 pm, Bellefontaine.

Oct. 12, 4 pm, Upper Twin.

Oct. 13, 7 pm, Sidney.

Oct. 16, 10 am, Brookville.

Oct. 19, 2 pm, Swan Creek, West house.

Oct. 19, Sugar Creek, Pleasant View house.

Oct. 19, 10 am, Blue Creek.

Oct. 19, Logan.

Oct. 19, 10:30 am, Wyandot.

Oct. 19, Newton, Sugar Grove house.

Oct. 19, Wooster.

Oct. 19, 10:30 am, Black Swamp.

Oct. 19, 10 am, Prairie Creek.

Oct. 19, 10 am, West Nimishillen.

Oct. 19, 5 pm, Lexington.

Oct. 19, 5 pm, Maumee.

Oct. 19, 4 pm, Salem.

Oct. 26, 5 pm, Palestine, West Branch house.

Oct. 26, 10 am, Donnels Creek, Country house.

Oct. 26, 10 am, Portage.

Oct. 26, 2 pm, Loramie.

Oct. 26, Greenspring, Bethel house.

Oct. 26, 10 am, Mohican.

Oct. 26, 4 pm, Lower Miami.

Oct. 26, 10 am, Stonelick.

Oct. 26, 6 pm, County Line

Oct. 26, 3 pm, Owl Creek.

Oklahoma.

Sept. 28, Pleasant Home, at Bro. Ed. Lawver's place.

Oct. 19, Indian Creek, about 8 miles southeast of Woodward.

Pennsylvania.

Sept. 22, 10 am, Claar.

Sept. 28, 29, 10 am, Lower Canowago.

Sept. 28, 29, 10 am, Lower Cumberland, Mohler house.

Sept. 29, Maple Glen.

Sept. 28, Lost Creek, Orienta house.

Sept. 28, 29, 10 am, Lower Canowago, Bermudian house.

Sept. 29, 6 pm, Middle Creek.

Sept. 29, 5 pm, Quemahoning at Hooversville.

Sept. 29, Indian Creek.

Sept. 29, 5:30 pm, Plum Creek.

Oct. 4, 5, Buffalo Valley.

Oct. 5, Elk Lick.

Oct. 5, 2:30 pm, Perry, Free spring church.

Oct. 5, Raven Run.

Oct. 12, 13, 1:30 pm, Antietam, Welty house.

Oct. 12, 5 pm, Ridge, Shippensburg.

Oct. 13, 5 pm, Norristown.

Oct. 13, 6 pm, West Johnstown.

Oct. 13, 4 pm, Brothers Valley.

Oct. 18, Spring Run.

Oct. 19, 3 pm, Dunnings Creek, Holsinger house.

Oct. 19, 20, 3 pm, Reading.

Oct. 19, 20, 1:30 pm, Upper Canowago, Latimore house.

Oct. 19, 10 am, Back Creek Brand house.

Oct. 19, 20, 2 pm, Lost Creek Freespring house.

Oct. 19, 20, 1:30 pm, Marsh Creek.

Oct. 19, 4 pm, Pleasant Hill.

Oct. 20, 3:30 pm, Shade Creek Berkey house.

Oct. 20, 4 pm, York.

Oct. 20, 6 pm, Shade Spring at Koontz church.

Oct. 20, Albright.

Oct. 20, 6 pm, Woodbury.

Oct. 22, 23, 10 am, West Greentree, at Reems.

Oct. 22, 23, 10 am, Little Swatara, Zeigler house.

Oct. 22, 23, 9:30 am, West Conestoga, Middle Creek.

Oct. 23, 24, 9:30 am, Springville, Mohler house.

Oct. 23, 24, 1:30 pm, Mountville, Mountville house.

Oct. 24, 25, 1:30 pm, Manheim, Fairview house.

Oct. 26, 3 pm, Indian Creek.

Oct. 26, 27, Upper Cumberland.

Oct. 26, 5 pm, Carson Valley

Oct. 26, 4 pm, Artemas.

Oct. 26, 27, 10 am, Codorus Black Rock house.

Oct. 27, 5:30 pm, Johnstown Walnut Grove house.

Oct. 27, 6 pm, Clover Creek.

Tennessee.

Oct. 5, 3 pm, French Broad.

Oct. 6, Mountain Valley.

Virginia.

Sept. 28, 3 pm, Cooks Creek church, at Garber's.

Sept. 28, 2 pm, Summit.

Sept. 28, Sangerville.

Sept. 28, Linville Creek.

Sept. 28, 3 pm, Woodstock.

Oct. 5, 3:30 pm, Topeco.

Oct. 5, 4 pm, Roanoke City.

Oct. 5, 3 pm, White Rock.

Oct. 5, 5 pm, Mount Joy.

Oct. 12, 3:30 pm, Mount Jackson.

Oct. 19, 5 pm, Fairfax.

Oct. 12, 3:30 pm, Brick.

Oct. 19, Walnut Grove.

Oct. 19, 3 pm, Barren Ridge.

Oct. 19, Beaver Creek.

Oct. 19, 3 pm, Wakema Grove.

Oct. 26, Montebello.

Oct. 26, 3 pm, Oak Hill.

Oct. 26, 3 pm, Elk Run.

Oct. 26, 2 pm, Pleasant Valley (Second District).

Washington.

Oct. 6, 6:30 pm, Tacoma.

Oct. 19, Sunnyside.

West Virginia.

Sept. 28, Salem.

Sept. 28, Brick.

Oct. 5, Maple Spring.

Oct. 5, 2 pm, Alleghany Chapel.

Oct. 12, Beaver Run.

Oct. 19, Pine.

Oct. 19, Bethany, Antioch house.

Oct. 19, 2 pm, Spruce Run.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., Sept. 28, 1912. No. 39.

AROUND THE WORLD

The Crumbling Altars.

Recent reports from India indicate that a most wonderful and far-reaching spiritual change is taking place throughout that country. In but a single month 348 heathen altars were torn down, and during the same period more than 6,000 natives turned to Christ. How significant that now, in the very ruins of heathen altars, we may erect a more enduring structure,—"built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone"! Do we covet the privilege of being partners in India's redemption? The way is open. "Go ye,"—or help to send those who are ready to respond!

Poverty and the Drink Evil.

Upon the very good authority of Hon. John Burns, the well-known representative of British labor interests, we are told that more than $300,000,000 is paid out annually by Great Britain in the care of her poor and disabled citizens. He says that more than ninety per cent of this sum might be saved if the sale and consumption of liquor were discontinued. Statistics of our own country show that the same conditions prevail here. Approximately 1,250,000 people must be annually supported by the respective State or county authorities, supplemented by the donations of private charity agencies, because they are unable to care for themselves. And all this because here, as in England, the liquor traffic is allowed a free hand in its work of destruction.

Narcotics in the United States.

While we have referred, at various times, to the opium curse, and its destructive effects upon the people of China, it should not be forgotten that the inhabitants of the United States are also largely enslaved by the use of opium and its derivatives. Dr. Hamilton Wright, the opium expert of the United States Health Department, declares that fully a million American citizens are habitually using some form of narcotic derived from the product of the poppy plant. He makes the astounding statement that more than forty-six per cent of the nation's criminal population are pronounced drug fiends, establishing the fact that there is a close relation between narcotics and crime. In the interest of human welfare it would seem advisable to think seriously before yielding to the seductions of these fatal drugs.

A Millionaire Missionary.

William Whiting Borden, of Chicago, possessed of a fortune of $5,000,000 in his own name, has decided to forego the pleasures and distractions of the society world, and to enter upon active mission work among the Moslems of China, under the direction of the China Inland Mission. Mr. Borden is a young man of fine educational attainments, and proposes to fit himselves for the work by a special four-year term of preparation in the study of Arabic and Chinese, besides qualifying himself by a condensed course in medicine and surgery. His future field of work will be the little-known province of Kansu, China, said to be the darkest and meanest section of the Orient. While the example of this young man,—in leaving home, friends, and all the pleasures incident to great wealth,—is praiseworthy indeed, be it remembered that the same call also comes to those of more limited means. We must either "go" or "send." The call is clear and emphatic, and can not be evaded.

The Power of a Smile.

One of our exchanges relates the story of a lady of position and property, who, greatly concerned about her neighbors, provided religious services for them. She lives in a busy factory town and fully realized the great spiritual dearth all around her. Though afflicted with deafness, she bravely set about the work. Securing the needed ministerial help, she delighted in being present at all the meetings. One of the ministers inquired as to how she could communicate with those in attendance, hindered as she was by her affliction. "O," she replied, "I smile them in and I smile them out." Soon the preacher recognized her loving sympathy when a goodly number of broad-shouldered, horny-handed men entered the place of worship, delighted to get a smile from their earnest friend, as she stood in the doorway to receive them. We may wonder, sometimes, why not more people attend our church services. Have we ever tried the magic of a loving smile that, somehow, makes the words of welcome more real? There are many lonely ones who are aching for just that; let us win them for the Lord by this expression of our love!

Zionist Jews in Palestine.

From apparently authentic sources we learn that the Zionist Jews in Palestine, numbering considerably over 20,000, are to be allowed local self-government by the Turkish authorities. Upon what terms this valuable concession was secured, has not been made public, but presumably this favor was not granted without a commensurate remuneration. Then, too, the Turkish Government is recognizing, more and more, the real value of Zionist colonization in Palestine. The achievements of Jewish settlers, along agricultural and business pursuits, are most remarkable, and with proper encouragement bid fair to become still more valuable. Fortunately, the Jews seem to be content with industrial prosperity and, apparently, do not seek to gain absolute political independence. This attitude is likely to secure for them the favor of the Turkish ruler, and give them many privileges that would not otherwise be granted.

Earnest Effort Counts.

At a recent meeting of leading evangelists in Chicago, due emphasis was placed upon thorough Bible study. It was shown that all may secure a fair knowledge of the Sacred Volume if they are but willing to put forth the needed effort. One of the workers related the story of the "Biblical Blacksmith" of Iowa,—a man who, realizing his utter lack of Bible knowledge, determined to make up for the neglect of his earlier life by a more vigorous effort in his later years. Accordingly he arranged to study his Bible while laboring at his forge. As he worked at the bellows with one hand, he held his Bible in the other, and studied diligently. At the end of the first year he went into an examination with other students and passed with the highest honors. Now, after but three years of study, he is said to know more about the Bible than many who place "D. D." and other titles after their names. We relate the incident to show what may be done by thorough application. There are possibilities for all of us, but will we make the effort?

The Future Progress in China.

Though the people of China are rightfully the most interested party in the process of transition from the old regime of the long ago to the more intense progress of this stirring age, they are by no means the only ones concerned in the outcome. While the young republic is wrestling with the mighty problems of her evolution, the nations of the world are looking on with exceptional sympathy and good will. Most perplexing of all is the question of necessary funds for carrying on the Government. The poverty of the Chinese people, due to their limited commerce and their failure to develop the resources of their country, will make assistance from other countries absolutely necessary until they learn to care for themselves. The loans now proffered by the wealthier nations are not altogether acceptable to the republic in general, since the lenders require burdensome stipulations that are most trying to Chinese pride. It is to be hoped that, in some way, substantial assistance may be given to China, to enable her to do the most for her real progress and the well-being of her citizens.

A Railway to India.

England and Russia having practically agreed upon jointly exercising supreme control over Persia, they are now contemplating the industrial development of that country for their mutual benefit. A railway is to be built, connecting India's railway system with the eastern terminals of European railroad lines. When completed, a large volume of traffic will be carried to and from the various points thus brought within reach. Mail service between London and Bombay will be greatly facilitated, and but seven days will be required for the entire trip. The new railway will mean much for the modern development of all sections affected. Persia and India, especially, will be brought in close touch with European markets, which will greatly further their agricultural and industrial enterprises. For missionary efforts the proposed railroad will be of great benefit in affording fine traveling facilities to the countries thus made more readily accessible. How wonderful that, in the end, all of man's best achievements may be made to minister to the extension of God's kingdom and the glory of his name!

Religious Reading in Secular Papers.

Some of the prominent daily papers devote an entire page of their Saturday editions to purely religious reading, and report that the venture has met with remarkable appreciation by their constituency. While, as a rule, the financial side of a journalistic feature is given attention first and foremost, we are assured that in this case there was no thought of gain, but rather a desire to cater to the religious tastes of their readers. It has been suggested that many of the country weeklies would doubtless insert several columns of sound religious reading matter, were there a united request by their readers to that effect. We are sure that such matter would be far better for the entire family than the trashy fiction often found in the average town paper. We are also sure that a request to that end, made by a number of readers, would be given respectful attention by the publishers.

Italy Defying the Pope.

When, some time ago, a papal edict directed that legal prosecution of priests can not be entered into unless ecclesiastically authorized, it was thought that it might secure the release of Vitozzi, a priest, then being under trial with other Camorrists. Italian court officials, however, are no respecters of persons. To them the Camorrists are a most pernicious secret order, whose lawless deeds, as shown at the trial, needed severe punishment, and so they saw no reason why the full penalty should not be imposed on all implicated. Whatever the hopes of the hierarchy may have been, in this respect, no mitigation of punishment was extended to the guilty priest. The question now puzzling Catholic leaders is, If the Pope's rule, exempting priests from legal prosecution, cannot be made to work in Italy, where will it work? And is it not somewhat presumptuous, for an ecclesiastical ruler, to condone the criminal acts of his priests by seeking to secure for them immunity from prosecution?

Are Indians of Hebrew Origin?

Probably William Penn was the originator of the theory that the lost tribes of Israel are represented today by the American Indians. So pronounced did he consider the superficial resemblance between the two peoples that he said: "When I look at their children, I imagine myself in the Jewish quarter of London." Representatives of various Indian tribes speak of traditions preserved among them, amply substantiating Old Testament incidents and teachings. Members of the Ojibways, speaking of parts of the Bible translated for them, remarked: "The Book must be true, for our ancestors have told us the same stories for generations." Moreover, we are told that the Indians, when first visited by the Europeans, proved themselves to be a very religious people, according to their understanding of the "Great Spirit." Significant, indeed, it is that they had almost entirely escaped the idolatry so common to nearly all ancient peoples. Many leading characteristics are common to both Indians and Hebrews, and further investigations along this most interesting line may be rewarded by valuable discoveries.

Godliness Profitable in All Things.

The Fort Worth, Texas, "Record," asserts that a farmer's recent attendance upon revival meetings by the so-called "Holiness" people was responsible for the deplorable craze, during which he shot and killed his twelve-year-old son, wounded another child, and tried to kill his wife. It should be remembered, however, that religion, in and of itself, is not in the least degree chargeable with the many wild excesses sometimes ascribed to its influences by unreasoning or malicious critics. The weakest disciple of the Loving Master has the comforting assurance that his religion is a source of unfailing comfort and strength amid all the vicissitudes and perplexities of life. While opponents of Christianity delight in declaring that many of the inmates of hospitals for the insane are there confined because religion unbalanced them, such is not at all the real fact in the case. The best alienists have again and again assured us that religion, in its most spiritual phase, is infinitely soothing and cheering to all who have really made it a part of themselves. It is only when men and women allow themselves to be swayed by unbridled emotionalism that the mind becomes weakened and eventually dethroned. No more important thought can be impressed, therefore, than this, that we make our religion so completely a part and parcel of ourselves that it, at all times, will help us to retain entire control of ourselves. Thus Divine comfort will be ours amid the trials and annoyances of life.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Watching and Waiting.

The earth is old, and time her face hath graven,
Her watchers sit with drooping head beside her gates;
She lifteth up her hands in suppliance to heaven,
Looks out upon the unanswering stars—and waits.

"I'm weary," she saith, "of Time's slow, dull revolving,
Weary of Creation's travailing pain.
Into the centuries' deep gulfs my tears dissolving
Have mingled with the ashes of my slain.

"I'm weary of the wrongs that cry for righting,
Weary of delusions manifold,
Weary of sin's remorseless blighting,
Weary of the curse of blood-bought gold.

"I wait for Life, to rouse my millions sleeping,
And set the silent, dust-bound captives free;
To crush the power of Death's relentless reaping,
And plant the glad seeds of Immortality.

"I wait for Peace, world-wide and everlasting,
Not bought with strife of arms, but love's sure dower;
Not calm, dead, inactive, soul-blasting,
But peace with progress, liberty and power.

"I wait for the fulfilment of all vision,
The ancient promise, the hope long deferred,—
The culmination of the Spirit's mission,
The full unfolding of the eternal Word."

So waits the earth while worketh the old leaven,
Works out the clash of creeds, the strife of states;
Lifting her hands in suppliance to heaven,
She looks upon the unanswering stars—and waits.

—Selected.

A Summer Morning Picture.

BY OMA KARN.

In Two Parts.—Part Two.

THE background of the picture was one of the most charming rural scenes on which I have ever feasted my eyes. A grove of fine old oak and beech trees, through whose leafy aisles one could catch an occasional glimpse of the silver sheen of a small lake. Wide meadows of unmown grass mingled with great tracts of ripening grain, the undulating sweep of the one rivaling the golden billows of the other in beauty, as they waved to and fro to the rhythm of the soft summer air. Here and there, amidst orchard and shrubbery, nestled comfortable farm homes. Half hidden by another grove was a little white church, and far away in the distance, lying like a long, low cloud against the sky, were the eternal hills.

"Great, wide, beautiful, wonderful world,
With the wonderful water around you curled,
And the wonderful grass upon your breast,—
World, you are beautifully drest."

And what is most beautiful and wonderful of all, is, that it is the gift of Divine Love for our enjoyment and our use.

Standing out, in bold relief, against this grand and inspiring scene was a two-acre lot, covered with a dense growth of ragweed, thistle, burdock and other obnoxious products of the weed family. Here and there, struggling for existence, was a plot of sickly-looking potato vines, a few cabbages and other products of the vegetable kingdom.

On one corner of this lot, down near the public highway, was an old tumble down stable. At one corner of this, in the shade made by the building, was a high, blackened stump. Leaning against one side of this was a fishing pole and outfit. Against the other side lounged a man, or rather what remained of a man, for surely the Creator never intended that anything as disreputable looking as the withered, grizzled, hulking figure, reclining against that stump, to bear the name of man. Lying around him, one at his feet, and the other two a short distance away, were three lazy-looking hounds. The only signs of life about any of these three central figures was the active working of the jaws of the man, and the ear-flicking of flies by the dogs.

Keeping a watchful eye on the apparently sleeping animals, I approached this caricature of manhood to inquire the way to our destination.

Before answering my question, it was necessary for the one addressed to relieve his mouth of the filthy brown liquid that filled it. This admirable act accomplished, he stared at me stupidly out of his bleary eyes and, on my repeating my question, managed to mumble out that "he wasn't quite sure about 'em air roads up 'em air ways, but the old woman inside could tell me. She comes from 'em air parts."

Turning away, with disgust and pity struggling to obtain the ruling power of thought, I made my way to the dilapidated dwelling near by. A light rap brought an old woman to its screenless doorway.

A woman? Yes. But, oh, what a face! Never, in all the years that I have studied the human countenance, have I looked upon such a one as the face that appeared before me this beautiful summer morning. It was a hard, hard face,—that peculiar-looking hardness that comes to the fairest human countenance by the way of the gradual crushing out of the better nature,—not from a willful desire to do this, but through the misery and hopelessnes and final despair, which is always the victor in the conflict with hard circumstances and uncongenial surroundings when one attempts to fight that battle alone and unaided. In plainer words,—a conflict with some of the most degraded of life's evil, and some of its sharpest, sorest trial, without Divine aid to help one through.

Harsh-voiced, harsh-featured, clad in uncouth garments that fairly reeked with filth, what a contrast was this wife to the delicate, refined, spiritual-looking wife of picture number one. Lost to all self-respect, as her appearance seemed to indicate, she yet retained sufficient sense of fitness, hastily to hide beneath her soiled apron, as she came forward, a short black pipe. Lingering a moment,—after receiving the directions given in reply to my question,—to speak a few pleasant words, I noticed about her several indications of what we call good blood. Her hands and features were small and delicately formed, her eye-brows were high and arched, and her language good. In all probability, and under more favorable circumstances, this unattractive woman before me would have ably filled a noble, useful sphere in life. Poor thing! Dare we condemn her for what she is,—bound as she has been for years to the lazy, indifferent, dissipated, unloving man upon whom we have already looked?

As one goes to and fro amidst the changing scenes of life, day after day, pictures, such as described above, quite frequently meet the eye. Judged from the beauty point of view they are not attractive. Our contemplation of them does not leave us in an inspired, uplifted frame of mind, yet, perhaps, if they were studied more, possibly there would not be so many of them in existence. More might take warning, and call a halt in the habit of squandering time and opportunity.

This, very largely, if not altogether, is the cause of the contrast between picture number one and picture number two. Inquiry into the history of each family revealed the fact that in the start, at the beginning of their married life, the two couples had, in every way, been about equally well equipped for the battle of life. The difference came in through the different use of the powers given them. The first couple began by a practical exemplification of industry, frugality, temperance and honesty. Furthermore, the marriage covenant had been closely followed by a still greater covenant, whereby their united lives had been pledged to the Redeemer of mankind for his service. To the covenant they had ever been true. To them had come world-plenty, world-honor, soul-stature and heavenly treasure.

The other couple, each in command of a fair inheritance, had started in by having "a good time before settling down." They treated with indifference that tender call, "Son, come, give me your heart," which, early in life, comes in some manner to every human soul. With no master but self, and no higher aim than pleasure, to them had come world-famine, world-contempt, soul-famine, and at last the lowest degradation. "What will become of them?" was the question asked of the one who gave me their history.

"Oh, they'll die one of these days," was the cool answer.

"And what then?" I persisted.

But this time there was no answer in words, only a sorrowful shake of the head. Sad, sad, picture! A Christless life-time, a Christless old age, in all probability a Christless death, and—what then?

Covington, Ohio.

The Annual Visit.

BY J. EDWIN JONES.

GREAT principles of church government are given in the Scriptures. We are left to work out the details and to formulate such methods as will conserve and develop the best expression of these principles. The policies of the church should never be the subject of criticism except a better method be offered. An investigation sometimes reveals striking benefits in measures that have come to be mere formalities. One such subject that will yield, to careful analysis, a splendid measure of significance, is the frequently misunderstood annual visit.

The purpose of the visit is not an inquisition to satisfy the curiosity of the church officials. It is not a formal and determined search after faults. It should not be an ordeal from which we would emerge with a sigh of relief. But whenever made in the proper spirit, it is an investigation, born of a desire to be helpful, carried forward in a spirit of prayerfulness and love. It is calculated to strengthen faith and to cause self-investigation and steadfastness. It would be folly to say that the questions we have been using are the very best that could be devised, but a thoughtful consideration of them will reveal much to commend and, perhaps, little to criticise.

1. *"Are you still in the faith of the Gospel as you were when baptized?"* To become a member of the Church of the Brethren is a step that should never be lightly taken. God has graciously granted us this company who are pledged to offer to the world an environment in which may be "observed all things whatsoever he hath commanded." We should seek to show our appreciation of this privilege by personally endeavoring to maintain a high standard of spiritual and simple living, such as characterized godliness in every age. Do we still sustain our "first love" for Christ and his body? The Gospel, when we were baptized, presented no difficulties. We were willingly submissive to its suggestions and we considered the church's application of its principles as being practical and good. Then we had joy and peace in the Holy Spirit. Our communion and fellowship was an experience to be coveted. This question does not limit our *experience* in Christ, which should naturally grow out of "first love" activities. It merely is a heart-searcher to awaken in us an investigation as to whether our manner of life is at all compatible with our earliest, purest ambition in the service of Christ. It should never be thoughtlessly answered.

2. *"Are you, as far as you know, in peace and union with the church?"* "Behold! how good and how pleasant it is for brethren to dwell together in unity." "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." Not the peace that appears to be maintained by nations through fear, but that which grows out of unity and love. "As much as in you lieth, be at peace with all men." Not alone at peace and in unity with individuals but with the collective assembly and her activities and hopes; and in sympathy with her interpretation of the Scriptures. Not a passive submission but an active coöperation in the work of the church. "Endeavoring to maintain the unity of the Spirit in the bonds of peace."

3. *"Will you still labor with the brethren for an increase in holiness, both in yourselves and in others?"* *Labor* for holiness. The phrase is suggestive. Holiness or sanctification, without which no man shall see the Lord, comes not because of desire or even through prayer alone. We must *strive* together toward the common goal,—provoking unto love and good works. Earnestly laboring to keep the word of his testimony that we also may by him be kept in the hour of temptation. Have we been "purifying our hearts by obedience to the truth?" Has it been our utmost

endeavor to keep pure and sweet? It is God's will for us (1 Thess. 4: 3) and nothing short of such labor should satisfy.

4. *Liberty to offer suggestions for the benefit of the church.* This was never intended to invite us to search for, or treasure up, faults against our brethren. Rather is it an open door for helpful ideas in carrying forward the work of the church. As we approach ideal conditions, these suggestions will more and more bear relation to the work and general welfare of the church, and less and less refer to individual or personal matters. Yet we dare not ignore a flagrant disregard for the church and her ideals. They, too, must receive our attention. But if the first three questions are satisfactorily answered, and represent the real state of affairs with a large portion of the church, there will be very little incorrigibility.

Let every officer, whose duty it is to go on such visits, give these questions prayerful consideration! Let them be preceded, wherever possible, with prayer in the home, and the effect can scarcely be other than very helpful. It would certainly be a splendid preparation for the visit if an illuminating discussion of these questions and the real purpose of the visit be given from the pulpit of every congregation of the Brotherhood, before the visit is made.

Larned, Kans.

Advice to Ministers.

THROUGH the columns of *The Commoner* a writer, who seems to be a business man, wishes to reach the preachers of the country with a little wholesome advice. Here is what he says:

While city ministers are worrying over the question, "Why do men not attend church in large numbers?" perhaps one man's experience may help them reach a solution.

The writer happens to be the son of a minister and was raised to attend church regularly. In his boyhood days such a thing as a choir was utterly unknown in the country precincts. Usually the organ—if there was one in the church—was stationed about midway of the church, and everybody joined in singing the old hymns. Usually some man accounted a singer of note stood up and led the singing. But there were no solos, or duets, or quartettes in those days. Very few people really needed the hymn books that were passed around, for everybody knew the songs and loved to sing them. Some of those old songs—now seldom heard, but still the best ever written, come to mind. "Old Hundred"—with its majestic swing and its inspiring words, "Before Jehovah's Awful Throne!" "O, Thou Fount of Every Blessing" was another one. Usually the leader would pronounce the "every" as if it were spelled "ev-ri," with the accent on the "ri." "My Soul, Be on Thy Guard," "King Jesus, Reign Forever," "Antioch," "Hark! Ten Thousand Harps and Voices," "O Could I Speak the Matchless Worth," "My Faith Looks Up to Thee," "Am I a Soldier of the Cross?" "Come, Ye Disconsolate," "Nearer, My God, to Thee," "Rock of Ages," "Sweet Hour of Prayer," and scores of other old-time songs surge through the memory as one writes.

Honestly, now, Mr. Tired Business Man, Mr. Fatigued Toiler from the shop or factory, who happened to be raised in the village community, a score and a half years ago, and who seldom go to church these days, wouldn't you like to find some old-fashioned church that has no choir, and where they sing the old-time songs instead of letting a quartette sing some new-fangled ones that are so awfully classic that not even the quartette knows what the words mean?

Don't you wish that you could walk quietly into a church like that, take a seat about midway, pick up one of the old-fashioned hymnals, and join with everybody else in singing one of those old-time songs?

Bless the modern ministerial heart, these latter-day sermonettes, smothered in semi-operatic concerts, don't grip the heart like the virile sermons and the soul-inspiring songs of other days. You used to sit for an hour while the pastor preached a scriptural sermon, and you didn't get restless and fidgety, like you do now if the pastor talks longer than twenty-five minutes. The congregation always sang two or three, maybe four, rousing songs before the sermon began, and they set your blood to going rapidly, warmed the cockles of your heart and put you in a receptive mood mentally.

"At the conclusion of the sermon the congregation will sing hymn number 345," the good pastor would say, while he was turning to the text.

You didn't have to turn to the book to see what 345 was. You knew. It was "Come, Let Us Anew Our Journey Pursue," or "My Gracious Redeemer I Love," we've forgotten just which. And when the sermon was over, you stood up and sang lustily, knowing that even if your voice was a little off the key, and your tuneful abilities not exactly par, no one would notice it in the grand chorus.

It's different now. You go into a church and the first thing you notice is a sort of "cock-loft," back of the pulpit, and in it is an organist and four salaried singers. The pastor announces a hymn and after the organist has performed a few gymnastics on the keys, the quartette rises, and the congregation follows suit—not enthusiastically as of old, but spasmodically, as it were. Then the quartette sings, and here and there, through the congregation, a few faint voices are heard—sort of weak and ashamed like, don't you know. After the agony is over, everybody sits down with a sigh of relief and waits while the organist and the quartette get ready to sing something "way up" in the musical line—something full of thrills and warbling and broad "a's" and as empty of soul-stirring sentiment as a miser's heart is of charity. The pastor delivers a sermon on almost anything but the Jerusalem Gospel, and then the quartette sings another song that nobody else knows, the benediction is pronounced, the people depart to their homes, and all during the week the pastor is wondering how he may induce more people, and especially more men, to attend divine worship.

Mr. Preacher Man, you've experimented a lot in trying to find something to attract the average man to your church, and you are forced to confess that you have experimented in vain. Now try just one more thing—not an experiment, but a tested thing, Give the salaried quartette a vacation, pick out the old-time Zion songs that even the present generation knows by heart, and get back to the good old congregational singing style of song worship. Cut out the operatic didos, make everybody feel that they have a part in the service other than merely listening—and then watch for the results. Don't be too impatient, for in this busy age it takes time for even a good thing to become noised around. But in good time you'll get results—our word for it.

A great many souls have been congregationally sung into glory that never would have reached there by the operatic choir route.

Salaried choirs! When we get to the point where we have to hire somebody to sing our Zion songs for us, we're going to hire somebody to say our family prayers, ask the blessing at the family table, read the Good Book for us while we go about our business and act as our proxy at prayer meeting.

Part 1.—Corn and Character.
Part 2.—Cooking and Character.
Part 3.—Carpentry and Character.
Part 4.—Cash and Character.
Part 5.—Citizenship and Character.
Part 6.—College and Character.
Part 7.—Christianity and Character.

Seven C's and Character

By J. A. CLEMENT, Ph. D.
President of McPherson College

Part 4.—Cash and Character.

THOUSANDS of people are money-mad in our present generation. There is great danger of the cash yardstick becoming the only standard of measurement in most fields of activity. When an individual comes into a new community, it is customary, very soon, to find out his financial standing. When an individual dies it is quite universal for people to ask, "What was he worth?" Furthermore, far too often, even in education, the main estimate is in terms of financial returns.

Now it as natural for human beings to want to own or to possess something, as it is for them to construct objects of beauty and usefulness. Psychologists have written much about the child's tendency to collect things, at first with a very scattering interest and then, later, with a much more definite purpose. It may be, at first, that he will gather most anything which happens to suit his childish fancy; such as post-cards, postage stamps, pictures, pebbles, or pennies. Later it may be the more orderly gathering of flowers and rocks and insects or birds, better adapted to the pupil of high-school grade.

Educationists have frequently recommended that this collecting tendency should be utilized for building up school museums all over the country. It would furnish for the child a vast amount of concrete material for getting accurate and profitable information. It would be a means of employing the leisure moments of the country, as well as of the city children, during the vacation months, which is no small problem among teachers, and parents, and interested citizens.

When, accidentally, some one sits down on a man's hat, it is usually quite evident that the owner of the hat behaves differently than he does under ordinary circumstances. The longer we own our clothes, the more they become a part of ourselves. Our possessions get intimately wrapped up with our experiences and our habits. It is impossible to separate entirely the dishes and other articles of the household from a woman's life. A dish broken sometimes really breaks up a world of selves, providing it has been handed down from generation to generation. It is about as difficult to separate the adult life from its possessions as it is to distinguish the "me" from the "my" in the child-life. It is quite natural that the child should go all to pieces with her broken dolly.

Money is but one of the many forms of material things that gets woven closely into our moral fabrics. Even the same object, however, may mean different things to different individuals. A silver dollar, though it be of universal weight theoretically, is actually very different for different people. For the workingman it frequently represents his very life blood. It can not express the same for the child as for the adult. Many men who toil may say, with great truth, "My money is myself." No man can earn a thousand dollars without changing his character by the process.

It is not the amount of cash that undermines charactr; it is people's attitude toward it that affects them for weal or woe. It is the too great "love for money" that is "the root of all evil." It, consequently, becomes "harder for a rich man to enter the kingdom of heaven than for a camel to pass through the eye of a needle." Selfhood and cash can hardly be separated in such complex economic conditions as face us in America today. Capital and labor are all wrapped up in the ins and outs of our money problem. There is great danger that selfish speculation will distort and drag down the larger selfhood which can only grow up when financial gains are made secondary to the strengthening of manhood.

Responsibility for the right use of wealth, either earned or inherited, is one of the bronze-lasting stepping-stones which leads to the development of the fittest sort of ethical and religious structures. And while "we cannot serve God and Mammon," many people are serving him wholesomely *with* Mammon. The spendthrift and the miser both represent demolished selfhood. They are but two of the world's personified forms of selfishness. One scatters cash indiscriminatingly for his own gratification; the other hoards it up with a craze.

Wall Street standards are wrecking the foundations of many lives. Commercialism of the wildest type is

in the air and all about us. Thousands of ambitious young men are fascinated by the whirlpool of so-called success, and are unconsciously imitating the patterns set for them in the financial world. Thousands of young men are being blindfolded by the American dollar, and are thus being shut out from other visions which they have a right to see in other worlds than that of mere finance.

Pecuniary success, when made the final and only aim of life, has dazed many a man. As Jane Addams, of Chicago Hull House Settlement, reports in her book on "Democracy and Social Ethics," "The criteria which are set in the upper classes often filter down through, and these ideals are almost unconsciously followed after by the poorer people." Being herself a charity worker, she says that "success does not ordinarily go, in the minds of the poor, with charity and kindheartedness, but rather with the opposite qualities." The rich landlord, to them, "is one who collects with sternness." . . . "There are moments of irritation and of real bitterness against him, but there is still admiration because he is rich and successful." The fact that most of the property in the poorer districts of the city is owned by rich landlords, robs these people of one great moral asset, namely the right to own property and care for it.

Ownership of property is of large significance both in child life and in adult life. It may almost make or unmake men. To lose or to waste a material fortune means more than to lose so many dollars and cents. It often means mental and moral disorganization. To possess property has been the means of steadying and balancing many an individual. Dr. Ross quotes, in his "Social Psychology" that "the protection and care of a piece of property makes for thoughtfulness and steadiness, and individualizes. One recipe for building character in a boy is to give him a plot and let him keep what he can raise on it. Give him a colt and let him have its growth in value. This property, so responsive to care or to neglect, is a standing challenge to his self-control. It admonishes him to look ahead, to plan, to sacrifice, to overrule his impulses to idle, to procrastinate, or to daydream. The city parent, having nothing of this sort, he can make over to his boy, is puzzled how he shall make a man of him."

It is strikingly true that a little money, invested in behalf of a boy or girl in material things, will serve also as the soundest sort of moral capital. To be born in the great agricultural regions of the United States, is a greater inheritance than most young people have as yet realized. The disadvantages that are often imagined to obtain in the rural districts, are not so great as they are thought to be by young people. For ownership can be more ideally practiced here than in the crowded city.

In common parlance, when a young man marries we say he settles down. No doubt much of the rather obvious stability which follows his marriage is due to his new social obligations, but, too, it may also be due, in part, to the fact that he invests some of his money earned, or given to him, in a house in the country or in the city. True, in a sense "the man owns his home, but in a sense his home owns him."

Froebel, the father of the Kindergarten Movement, wrote long ago of this same principle in another form. Children were early to be given the care of pets and flowers, and so create healthy attitudes toward the world about them, and enlarge their own selfhoods. To be responsible for the things which are possessed, is valuable in the lives of both men and women.

It is a safe moral maxim that ownership may enrich the owner. It is ethically sound, too, to reiterate that "giving enriches the giver" manifold.

Crœsus is reported to have been a very wealthy ancient personage. It is difficult to tell who possesses the largest sum of money in the world today. It is comparatively easy to decide who the richest man is in the world. It is he who gives most of himself, with his possessions, for the uplift of mankind.

There are some things money can not buy. One of them is life, another of them is truth, and another is character. Not even the money on a vessel like the *Titanic* can buy one of these for any man or woman.

The cash standard has its legitimate place in the business world. But we owe it to ourselves and to our civilization to see to it that it does not crush out, at any time, the taste for the finer things of life. Images of gold in a developing world can never be substituted for real and true images of God.

Character is too complex to be measured with a cash yardstick alone. With this verdict science, philosophy, literature, art and religion will readily agree. "Artists, thinkers, writers, scholars, engineers, army and navy officers, and the members of the learned professions steadfastly refuse to rate one another by it, and resent its application." It is a great tribute to the Gideons that Bibles fill so many of the hotels of the land. Commercialism has felt the effect.

"Man shall not live by bread alone" is a truism for all time. "Life is more than meat," and more than money. And whether material riches will save or ruin a man will depend upon how he uses them. Self-control, for even one short moment, in the midst of the temptation to possess the whole world, is worth more than the ability to make bread for material sustenance out of stone, for a life-time. It is true that "a man's life consisteth not in the abundance of the things which he possesseth."

McPherson, Kans.

From China.

BY J. HOMER BRIGHT.

August is the month of mission conferences for North China and most of them are held here at Peitaiho. It is needless to say that the place is ideal and the time opportune. During the hottest of the season it is necessary that rest is sought, and since the greater part of the workers belonging to each Mission find their way here, they can well sum up their year's work and lay plans for the ensuing year. Besides enjoying the best climatic conditions afforded in North China,—and all China for that matter,—the association with those of their own Mission, and many of other Missions as well, serves as a rejuvenating tonic, and they return to their respective stations with a new lease of life.

In July we were favored with a week's meetings, led by S. D. Gordon, author of the "Quiet Talks" series, and Mr. Sloan, a director of the China Inland Mission. This is Mr. Sloan's fifth visit to China. His frequent visits mean much to their Mission Board, as well as being a great asset to their Missions all over China. These men each came with a special message to the missionaries, and came at their own expense, above what donations they might receive. The burden of Mr. Gordon's talks was "The Life We Live Is Our Greatest Message," using the Gospel of John as the basis of his teaching. That of Mr. Sloan's talks was, "The proclaiming of the Gospel of Jesus Christ," through the wisdom of God, not through the wisdom of this world that is manifest in modern theosophies, etc., using First Corinthians as his text. As they tour China, and deliver these messages, we believe they will mean much in retaining the true ring to the Gospel story.

It is reported that floods are again devastating some sections along the Yangtze and elsewhere. The same has been true for ages, and the people think but little of it. A little has been done by the famine relief committee, in curbing the banks of the rivers and digging drainage canals. As China is being awakened to the possibilities of modern engineering, coupled with a spirit of helpfulness, as taught by Christianity, much more will be done to safeguard the temporal and moral interests of the people.

The reconstruction of the Government on the basis of a democracy, is moving very slowly. We Westerners are apt to become impatient when we see how little progress is made, but it is China's way of doing things, and, besides, they have not had much schooling in legislating for their own affairs. It is Oriental to spend much time and words in making a bargain. If property is to be rented, a month or more is consumed in the accomplishment of that business. If one is buying property, often more than a year is spent. So it is with so momentous a question as the reconstruction of the Government of China. One need not be alarmed if several years are spent. But during this time we do well to pray mightily that right will prevail and that the church in China may indeed be the salt of the nation.

Our work is enjoying a hopeful outlook. Some applicants at Ping Ting Chou are receiving special teaching that they may accept their Savior intelligently. The boys' school and orphanage is making good progress, Bro. Yin being their efficient teacher. His presence is also being felt in our work among the men and women. Bro. Hilton reports a favorable outlook at Liao Chou. The people are friendly, and the official is friendly. He has attended some of the services, which means much in the opening up of a station. The services are well attended and many people are constantly coming for medical treatment.

Those of us here at the coast are anxious to join those in the interior. Unless there is some intervening providence, we expect to start Sept. 1. We have enjoyed our stay at Peiaiho and the association of many missionaries here. The mission has decided that Brother and Sister Heckman join Bro. Crumpacker's at Ping Ting Chou where Sister Metzger is also located. Sisters Hutchison and Cripe and Brother and Sister Bright are to join Bro. Hilton and family at Liao Chou. As soon as Sisters Cripe and Hutchison have the language, they will take up the work among the women and girls at Liao Chou. Sister Metzger hopes to begin a girls' school at Ping Ting Chou as soon as we go to the interior. Being the only single sister there at present, the work in both the schools and among the women will be greatly retarded. We are hoping and praying that Sister Horning will soon return to us. We hope to have two men at every station we open, one to look after the work in the city and the other to have charge of the work in the surrounding villages. This is but a small beginning in a very large field. Will you not pray that what is done may be well done, and that more workers will soon be raised up, both native and foreign, that the "good tidings" may be proclaimed in every city?

Peitaiho, China, Aug. 19.

Grace Essential.

BY D. B. MENTZER.

The apostle Paul wrote and said, "The grace of God hath appeared unto all men,"—to all mankind, having the power of intelligent understanding. Praise the Lord for this universality of God's merciful favors to his creatures in rebellion through sin.

But let us notice that we get only the full benefit of this grace when we seek to possess it, and make a discreet use of it in daily life. Then he will give "more grace," and even "grace for grace."

Dear brother, sister, are you strong in your faith, and hope, and love, because of the power of grace from above? Do you know by experience the indispensable resource of heavenly grace in your spiritual growth?

There are some good things we do, or can do, by the influence of good environments, but to grow strong in faith, and hope, and love, is by the grace of God, filling our hearts and minds with regenerated purposes and endeavors of living to the praise of his glory. Only by the grace of God can we follow Jesus in his way, and keep sacred his gentle commands, that these may be waymarks along "the narrow way" that leads unto the life eternal in the unspeakable kingdom to come.

There are multitudes today who profess the Holy Name and presume to be workers in the vineyard of the Lord, but do not appear to have grace to do his Will,—a few of his precepts being all they care for, all they contend for, and if their attention is called to all "the law of liberty," all the directions of the Master, they assume a position of protest. They do not feel the need of the "all things," which the ministry is commissioned of the Lord to teach until he comes. Risks on things eternal are fearful.

Prophetic of the Last Day, our Lord said, "Many shall come to me in that day," and when rejected shall claim to have done many wonderful works in

his name, but the disapproval was reasserted, and they pass on in their disappointment, and to their doom with the unfaithful. Whose fault was it? The answer is easy.

Let it be laid down as a fundamental in our conception of the Truth that our Lord truly intended that his commands or gospel directions were to be respected and faithfully observed by all who would his followers be until he comes to establish his kingdom of everlasting righteousness. Let us have confidence toward God and not be among the disappointed.

It is obvious that in our own strength we can not do his will, as he ordained, but by his grace we can. The results will be glorious.

One of these results will be brotherly love and sisterly affection, peace among ourselves, and goodwill to all. The grace of God abounding in your heart and in mine will bring us into holy sympathy, merciful consideration, and mutual fellowship, and so we have the promise of the inspired word of revelation that "the blood of Jesus Christ shall cleanse us from all sin." Praise the Lord for the atoning blood, and grace sufficient for all our need!

Waynesboro, Pa.

WILLIAMS CREEK, OREGON.

Aug. 31 we held a called council. The annual church visit was reported, and all the members were found to be in love and union. Arrangements were made for our love feast, Sept. 7. It surely was a feast to the soul. Fourteen members and their children, all from Myrtle Point, this State, were present. Some of them came by private conveyance, four days' journey (perhaps 160 or 175 miles), over the mountains and through the valleys, to reach this church in Southern Oregon. Among the number were Elders Thomas Barklow and Chas. Barklow, and Bro. J. F. Stevens. They gave us splendid sermons and good lessons. We had a good attendance and the best of order. We have learned, since this meeting, that some one said: "The Church of the Brethren has the true doctrine and the best of singing." Our Coos County members know how to sing.

We all enjoyed the meetings, which commenced on the evening of the 4th and continued until the feast. We had prayer meetings for three Sunday evenings during the series of meetings. Our meetings were a success. On the morning of the 9th we had to bid our brethren and sisters good-bye, as they were going to the District Meeting at Ashland. Come again, brethren and sisters.

Williams, Oregon, Sept. 15. Jacob P. Moomaw.

WEST JOHNSTOWN, CAMBRIA CO., PA.

By a recent vote of the church, taken at all of our meeting places, Eld. J. H. Cassady, our present pastor, was selected to remain during 1913. Tomorrow he goes to the Red Bank church to assist a series of meetings.

Sister Olive Widdowson spoke in the Morrellville house on Wednesday night, and on Thursday night in the Roxbury house. The Sunday-schools of Western Pennsylvania, at their late convention, decided to support her on the India mission field, besides Sister Ida C. Shumaker, whom we are already supporting. Sister Widdowson is to sail this fall. May the Lord bless her!

Our superintendent, Bro. Chas. M. Blough, who led the music at our York Conference, has returned from Somerset County, where he conducted several singing classes in the Brothers Valley and Berlin congregations. He is now planning a tour through the Middle West, and is in position to answer calls for singing.

Our Christian Workers' Society was reorganized last night, with Bro. Scott Beam as president, and Sister Ethel Weimer as secretary

The first Sunday in September I had the pleasure of being with the members of the Glade Run congregation, in their services, and baptized an aged brother. I found an interested, active and attentive body of members there.

R. D. 5, Johnstown, Pa., Sept. 16. Jerome E. Blough.

DEATH OF ELD. JOHN H. SELLERS.

Aug. 31, 1912, after an illness of about six weeks' duration, death claimed Eld. John H. Sellers. He was the fifth among six elders in Northern Indiana to answer the call during the past year.

The deceased was born in Logan County, Ohio, Feb. 24, 1835, and died on the old homestead near Bourbon, Ind., where he had lived for fifty years. He was seventy-seven years, six months and seven days old.

At the age of seven years he moved with his parents to Clark County, Ohio, then to Montgomery County, Ill., where his father died, leaving the mother with three children, he being the oldest, aged thirteen years. Here they remained only until business matters were adjusted; then, according to his father's request, they moved to North Manchester, Ind.

Jan. 19, 1858, he was united in marriage to Elmira Miller, who was a faithful companion and preceded him in death about eight years ago. Eleven children were born to this union. Three of them preceded him, leaving two sons and six daughters.

June 6, 1861, Bro. Sellers and his wife united with the Church of the Brethren, and were baptized by Eld. Jacob Metzger. He served in the deacon's office for one year, when he was called to the ministry, and Nov. 22, 1879, he was ordained elder, in the presence of the church, at the home of Bro. D. S. Hale, by Brethren David Bechtelheimer, Jonas Umbaugh and J H. Miller, in which calling he served faithfully until death.

During the fifty years of his ministerial life, the greater part of which was active service, he filled the office of a pioneer minister, traveling on horseback over Northern Indiana, preaching in schoolhouses and private dwellings. He also traveled considerably in the Northwest, preaching and organizing churches. During this time he preached more than 700 funerals and performed over 400 marriage ceremonies. At different times in his life he had the oversight of the Yellow River, Walnut, Camp Creek and Bremen churches. He always performed his duties as taught by the Word of God.

His declining years were spent with his son, Charles, who tenderly cared for him. Through his death the Yellow River congregation has lost a strong pillar, his family a kind and loving father, whose interest in their spiritual welfar was ever manifested. His noble, self-sacrificing life won for him the respect of all who knew him. Services were held in the Yellow River church, in the presence of a large congregation, by Eld. Daniel Wysong, assisted by Eld. John R. Miller. Interment in the cemetery near by. Edith Rohrer.

R. D. 2, Plymouth, Ind., Sept. 13.

COLORADO CITY, COLORADO.

We met in called council yesterday evening, for the purpose of transacting business relative to our District Meeting. Our pastor, Bro. Sherfy, presided. We decided to send two delegates to the District Meeting. The church proceeded to elect Sister Betty Root and the pastor as delegates. Since the meeting is to be close at hand, in the Wayne congregation, we decided to help the members bear the burden of caring for the meeting. By request of the pastor, a Missionary Committee was elected, as planned by the General Conference of 1911. Sisters Root and Sherfy, with the pastor as ex-officio member, compose that committee.

We are thankful for the attendance at Sunday-school each Sunday. It is fully as good as we can expect under the circumstances. Only those who have seen for themselves can understand at what disadvantage we are, trying to worship in a stuffy hall above the street car tracks. Sister Root is now in North Dakota, doing faithful and efficient work as our solicitor. Even if she does well there, much more will be required. On account of shortage of crops during the last few years, in our home District, we can not do the contemplated work unless help comes from other sources. Since it is almost impossible to keep in touch with our solicitor, during her moving from place to place, the church takes this method of encouraging her.

Since our last report, we have enjoyed the inspiration of the help of our District Sunday-school Secretary, Bro. Canfield. He conducted two conferences on Sunday-school work, and also delivered one sermon. At the same time (Aug. 11), we enjoyed the blessed privilege of a visit from Father and Mother Sherfy, and a sermon from Eld. Sherfy. (Mrs.) Effie Strohm Sherfy.

309 Jackson Avenue, Colorado City, Colo., Sept. 11.

MOUNTAIN GROVE CHAPEL, VIRGINIA.

Bro. E. E. Blough, of Manassas, Va., who began meetings here Aug. 11, remained with us until Aug. 26. The meetings closed with excellent interest. As a result, the church is very much built up and strengthened spiritually, and ten precious souls were made willing to forsake sin and were baptized. All of them are young Sunday-school scholars, except one aged grandmother. All were glad to see her come into the fold. Her children are nearly all in the church. Her little grandson, eleven years old, was baptized with her.

The most impressive scene took place on Monday, when we met at the water at 7:30 A. M., and baptism was administered to a little deaf girl, only eleven years of age. She is an unusually bright child, having attended one year of school at the Virginia Institution for the Deaf and Blind, Staunton, Va. We explained to her as best we could, and the little lamb was led into the stream and there buried in Christian baptism. Never have we seen any one more willing and so happy. No one looked on the scene without shedding tears. She, with her little sister, aged six, also a mute, returned to the Institution for another school year. We pray that little Maggie, even though she is deaf, may become a mighty power for good wherever she goes.

We held our love feast on Saturday evening, Aug. 24. About sixty members surrounded the Lord's tables. Brother and Sister W. H. Zigler, of Churchville, Va., were with us. It always does us good to have our friends meet with us. Bro. Blough officiated. Our Sunday-school is doing nicely. We have 165 persons enrolled.

The writer will go into the schoolroom again Oct. 1. Owing to the crowded condition of the school building, the church decided to rent the chapel to the school board for this year, that they may have an assistant for this place. The schoolhouse is only a short distance from the church, and we trust that we may be able to do much better work this year. We feel that our work, here in the schoolroom, is our first mission. Since we are here among the mountains, trying to labor with these poor, ignorant and superstitious people, we have realized more than ever before, that education is the only hope of the church.

The missionary's greatest opportunity is in the class room with the children. Some parents here, who can not read a word, are becoming aroused and want to see their children get something better than they have. An interested brother, from the eastern part of the county, came to me and asked if it were possible that I might secure a good sister to come in and teach their school, and organize a Sunday-school. Dear sister, here is an opportunity for you. The school board is glad to consider applications from our good sisters or brethren.

Dyke, Va., Sept. 11. Nelie Wampler.

COEUR D'ALENE, IDAHO.

I am here visiting father, mother, brothers and sisters, and, by order of the Mission Board of Idaho, I held a series of meetings in this city. I preached twenty-one sermons. The attendance and interest were good, and I think the outlook is good for an ingathering in the future, if proper efforts are put forth.

There are nine members living in the city, and eight or ten that formerly belonged to the Church of the Brethren. One made application to be restored. We organized a Sunday-school with fair attendance, and appointed a love feast for next Sunday evening. Several of the members have had no opportunity to commune for a number of years. A large per cent of those attending our meetings belong to other churches, but several of them will unite with the Church of the Brethren, if they can have the assurance of regular church services.

I expect to hold several meetings in the Northwest before returning to Kansas. There is a large field in this part of the West that ought to be worked for the Heavenly Master, but, like many other parts of the United States, the workers are few. Many precious sheaves are ungathered for want of laborers. Pray ye the Lord of the harvest that he will send forth laborers into the already ripening fields. Chas. M. Yearout.

Coeur d'Alene, Idaho, Sept. 8.

SUGAR RIDGE CHURCH, MICH.

Our church met in special council Sept. 5, at which time business of a local interest to the church was adjusted. Since the date was so near that of our regular council, and Bro. Ulery was present, the regular business of the church was taken up for consideration and disposed of. Two members were received by letter, and one sister was reinstated. The general election of the officers resulted as follows: Bro. Geo. Teeter, superintendent of the Sunday-school; Sister Edith Mohler, president of the Young People's Society, and Bro. O. P. Haines as evangelist for 1913.

Bro. Chas. Flory, of Dayton, Ohio, recently closed a very interesting and profitable two weeks' series of meetings. The congregation regretted very much that a previous engagement prevented him from continuing his labors with us. Unusual interest was manifested. The sermons were very ably delivered and were an inspiration to all. We feel that the church has been raised to a higher plane of living. The date of our love feast will be announced soon. Flora Ramage Harter.

Custer, Mich., Sept. 5.

PASADENA, CALIFORNIA.

The District Convention of Southern California and Arizona was held at this place Aug. 21 to 23. A splendid program had been arranged for the Aid Society the first afternoon. The roll call was responded to by the delegates, who gave one good feature for their society, and one way wherein there could be improvement.

Among the many interesting topics that were discussed was "The Outlook for the Rescue Mission Work in Los Angeles," by Sister J. Z. Gilbert. An interesting Round Table was conducted by Sister Ida Fesler. Special music added interest to the program. In the evening Bro. W. F. England gave a splendid address.

Thursday was a feast of good things to all interested in Sunday-school work. The speakers brought out many interesting facts, showing the need of more and better preparation for Sunday-school work. Bro. Levi Minnich, of Greenville, Ohio, gave us a good, helpful talk on the "Plans of the General Sunday-school Board for the

(Concluded on Page 621.)

THE ROUND TABLE

Northern Indiana Bible Institute.

BY ANNA BUSSARD HESS.

On Wednesday morning, Aug. 21, following the Sunday-school, Temperance and Christian Workers' Meetings, the Bible Institute of Northern Indiana began its three-day session with a good attendance. Bro. E. B. Hoff, of Bethany Bible School, conducted studies in Romans, and devoted one period each to Sunday-school and Christian Workers' interests, daily. Although the time was too limited for a detailed study of this wonderful Book of Romans, yet it was presented in a comprehensive way, and so outlined as to be very helpful to individual study. Bro. Hoff emphasized the practical and vital truths in this Epistle for the guidance of men from the period preceding conversion until that of being perfectly-developed Christians, ready for the fullness of the glory to be shared by all the sons of God. It deserves the careful research of every one who loves and desires spiritual life, and will richly repay all efforts.

Bro. S. S. Blough, of North Manchester College, presented the "Sermon on the Mount" during one period, and ministerial work, Sunday-school and Christian Workers' problems during two periods daily. Bro. Blough's aim, in the study of this greatest of sermons, was to show, in a positive manner, the actual practicability of the Christian life in all its relations to worldly life, as compared with the Jewish comprehension and interpretation of it, according to the law, and their traditions and customs. The blessedness of the Christian life, as set forth by Christ in this sermon, even though it bring persecution, exceeds by far that of the formal, Spiritless life of the Jew, though it be more popular and pleasing to men. The discussions of the Ministerial, Sunday-school and Christian Worker problems were entered into by all with a view of making more practical and vital efforts, and consequently attaining more effectual results.

Each instructor occupied an hour each evening, either in class work with some interesting subject, or a sermon,—whatever way seemed most appropriate. The attendance this year was larger, throughout, than in any year previous, and the lively interest manifested is an evidence that Northern Indiana is awakening to the great need of Bible study, and the great blessing and advantage of knowing the truth as interpreted by the Spirit. It proves that more are responding to the call of God, and are being made willing to follow the leading of the Spirit into all truth.

R. D. 4, Goshen, Ind.

My Family Register.

BY C. D. HYLTON.

At Hawthorn, Florida, on Christmas Day, 1896, at the close of a series of meetings held by myself, with no other minister present to do the work, our two oldest children, aged nearly ten and thirteen, requested baptism. Of course the work fell upon their parent.

Eight years later, at Daleville, Va., at the close of a great revival, held by Bro. E. S. Young, thirty-three of the converts demanded baptism on a very cold day. Three ministers were selected to administer the rite.

Incidentally it fell to my lot to baptize the smaller ones, among which was our third child, of twelve years of age.

Two twin boys grew up in our family, and at a series of meetings, held at Bloom, Kans., by Bro. Harvey Brubaker, in 1911, one of the twins, just a little past nine years, was baptized with others at my hands.

At a meeting, held at Bloom, Kans., by our oldest son, D. Price Hylton, of Troutville, Va., the other twin child,—the last of the family,—requested baptism, and it was my pleasant privilege to do the baptizing Sept. 8, 1912. I commend these children to God, and it is my greatest desire that they be loyal to the church and their God.

Bloom, Kans.

An Old-Style Love Feast.

BY EDGAR M. HOFFER.

Some time ago we had the opportunity of attending an old-style love feast. Did we enjoy it? Words can not tell how we felt on that day. The love feast was held at the Black Rock meetinghouse, in the Upper Codorus congregation, in Southern Pennsylvania. This meetinghouse is in York County, Pa., close to the Maryland line. The meetinghouse is surrounded by hills, and close by is a valley and a number of fine farms. This house is surrounded by lovely shade trees, and there is cold running water close by. The love feast was held on a Saturday, a fine summer day.

As we saw the hills close by, we thought of the verse: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." As we drank of the pure, cold water, we thought of David, when he said: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

In the forenoon Eld. Chas. M. Yearout, of Kansas, delivered a good sermon. At the close of that sermon, Eld. D. B. Hohf, of Hanover, Pa., arose and lined one verse of a German hymn, which was sung. The verse was the following:

"Halt im Gedächtniss Jesum Christ,
O Mensch! der auf die Erden
Vom Thron des Himmels kommen ist,
Dein Bruder da zu werden;
Vergiss nicht, dass er dir zu gut
Theilhaftig worden Fleisch und Blut;
Dank ihm für diese Liebe."

Sweeter singing I never heard, and Eld. Hohf made some good remarks in German. When we took dinner in the basement, another beautiful German verse was sung. In the afternoon German and English sermons were preached. At the noon hour we had the privilege to meet Eld. Baker, of Hanover, Pa. He is an aged father in Israel. We met many dear ones, and we noticed that the members are trying to follow Christ in all things. May God bless the members of the Upper Codorus congregation, and all his people everywhere, is our prayer! Amen.

Elizabethtown, Pa.

A Question of Giving.

BY WILBUR B. STOVER.

I have often seen a Hindoo go up to a temple,—just a little temple with an ugly little idol in it,—with intent to say his prayers before the idol. But before he prays, he feels that he ought to make an offering, so he may take a pie, the smallest coin, and place it before the idol, and then do the prayers.

I have seen a worshiper when he wanted thus to worship, and not having any coin, look round about for a flower. Finding a rose, he would pluck it and place it before the idol, and then say his prayers.

I have seen devout worshipers, on a cold day in January, waist deep in the River Ganges, who, after dipping themselves repeatedly in the waters of the sacred river, would, for want of anything else, lift up water within their two hands and pour it out as a libation before the rising sun, and then say their prayers.

The Hindoo religion is a nature religion. It has no revelation. I have been strongly impressed that nature itself teaches us that we give to those whom we love, that we make personal sacrifice for those whom we love. Not only is our heart drawn to them, but we willingly share the contents of our pocket-books with them,—if we love them.

The Old Testament question, "Will a man rob God?" is certainly answered "yes" by every man who makes all he can and keeps all he gets, except what he has to spend for himself and family. It is equally certain of the answer "Not this one," by every man who

"On the first day of the week,"
By every member of his family,
"As the Lord has prospered him."
Freely gives at the time of worship.

Mt. Morris, Ill.

The True Gentleman.

The true gentleman is the man whose conduct pro
ceeds from good-will and an acute sense of propriety
and whose self-control is equal to all emergencies
who does not make the poor man conscious of hi
poverty, the obscure man of his obscurity, or any ma
of his inferiority or deformity; who is himself hum
bled if necessity compel him to humble another; wh
does not flatter wealth, cringe before power, or boas
of his own possessions or achievements; who speak
with frankness, but always with sincerity and sym
pathy, and whose deed follows his word; who think
of the rights and feelings of others rather than of hi
own; who appears well in company, and who i
at home when he seems to be abroad—a man wit
whom honor is sacred and virtue safe.—*Baptist Com
monwealth.*

CHRISTIAN WORKERS' TOPIC

The Source of a Worker's Strength.

Col. 1: 9-13.

For Sunday Evening, October 6, 1912.

I. Strength from God (2 Tim. 1: 7).
II. Strength in the Word (Eph. 6: 17).
III. Strength through the Spirit (Eph. 3: 16).
IV. A Strength Promise (Isa. 41: 10).
V. God Our Strength (Psa. 46: 1-3).
VI. Strength in Weakness (2 Cor. 12: 9, 10).

VII. Bible References. (1) We have God as our strengt
(Psa. 51: 12; 2 Tim. 1: 7; 1 Cor. 3: 6-8; Gal. 2: 8). (2) W
have the Spirit's power (Matt. 12: 28; Rom. 15: 19; Eph
3: 16; John 14: 16; Acts 1: 8). (3) We have the power o
prayer (Mark 1: 35; 6: 46; Luke 5: 16; Heb. 4: 16).

Note.—(1) God is the source of all strength. (2) Praye
is the means by which man takes hold of the strength o
God. (3) It is sitting at the feet of Jesus for help and in
spiration that gives the Christian Worker the strengt
necessary for fruitful labor. (4) God is not only a presen
strength in time of trouble, but a great strength in keepin
out of trouble.

Helps.

1. For what do we need strength?
2. How is physical strength sustained? Spiritua
strength?
3. What is spiritual strength?
4. How does God strengthen the will?
5. Give a Bible instance of a weak man made strong.
6. Have you ever received strength from reading th
Bible? Tell how.
7. How has the church strengthened you?

PRAYER MEETING

Mountain Scenes in Bible Story.

Deut. 34: 1-6; Mark 9: 2-8.

For Week Beginning October 6, 1912.

1. Moses on the Mountain of Nebo.—From the plains of Moab, Moses, the man of God, climbs the rugged mountain side until he reaches the top of Pisgah, "that is over against Jericho." He leaves the people to whom he has been both leader and father for forty years, after giving them a most pathetic farewell. With eyes undimmed he beholds the vast panorama of hill and dale, as the Promised Land, in all its varied scenery, is spread out before him. Moses is reminded that the Lord is true to his promise to his chosen people, and though the leader of Israel's hosts is not to enter the goodly land, his eye is to behold its beauties, and his soul is to rejoice and be glad (Deut. 32: 49, 50).

2. The Glorious Scene on the Mount of Transfiguration.—Never before nor since, has there been enacted a scene that so graphically commemorates and emphasizes the leading characters of the world's religious development. Here were Moses and Elijah, the one a representative of the law, as given by the Most High; the other bearing witness to the truthfulness of the prophetic messages, as delivered by "holy men of God" who "spake as they were moved by the Holy Ghost." Upon this memorable occasion "they appeared in glory and spake of his (Christ's) decease which he should accomplish at Jerusalem." A momentous occasion indeed (Matt. 17: 2-9; Luke 9: 29-36; 2 Peter 1: 16-18).

3. Other Mountain Scenes.—Abraham offers Isaac on Mount Moriah, afterwards called Mount Zion, the site of the temple (Gen. 22: 2). Horeb was appointed as a place of worship for the Israelites (Ex. 3: 12). Mount Carmel was the scene of Elijah's signal victory over the idolatrous priests of Baal (1 Kings 18: 19-40). The Mount of Olives is ever memorable in the history of the world's Redeemer (Matt. 21: 1-11; 26: 36-50).

HOME AND FAMILY

Why Scold?

Scolding, scolding all the day,
Driving all the smiles away,
Never speaking but to say
There's something wrong.
Pausing often to review
All the bad they ever knew;
Finding fault is all they do
The whole day long.

Thus, indeed, some spend their lives,
And around them evil thrives,
While the honey in their hives
Is mixed with gall.
Let them be a little blind
Toward misdeeds, and seek to find
All the virtues! This is kind
And sweetens all.

—W. C. Martin.

Still on the Run.

BY JAMES M. NEFF.

We have come down out of our mountain camp and are at home again in the foothills. Contrary to all our hopes and prayers, I constantly grew weaker all summer and am now able to walk about but very little. As the saying goes, "We are all torn up," and making preparations for another move, feeling it imperative that I get to the desert for the winter, if the Lord will.

It has been hard for us to decide upon such a change as this. To leave these wooded hillsides that we love so well and go out again upon the bleak, barren and forbidding desert, could hardly have been considered at all, did it not seem to be about the last alternative for me physically. And in saying good-bye to the woods, I want to say that in all the realms of poetry I believe I have found nothing more beautiful than the following lines by Clinton Scollard:

"I have in memory a quiet wood
Where silence has its altars, and the air
Seems hallowed, hushed as though it were for prayer,
Sacred to restfulness and solitude.
And when upon my mind grave cares intrude,
Into these blessed depths I fain would fare
For meditation, haply plucking there
The herb of solace for each bitter mood.

"Then I emerge refreshed. I bear away
Somewhat of the serene content of trees,
The unexplainable largesse of flowers;
I walk exalted through a larger day,
And know at night the guerdon of the hours
Is deeper faith and wider sympathies."

Thus are expressed something of the feelings I have for the woods to which I am saying good-bye. I plan on sending the family somewhere among the Brethren—perhaps to Lordsburg—where they will enjoy good church and school privileges and can get along better without me than they could out here alone. A good brother who is coming from the East, to take charge of me, will take me to the desert, and since resting in the shade of the forest does not seem to have been the thing I required, let us pray that I may find benefit by lying on the sand and baking in the desert sunshine. It is said that one of the healthiest sections in the desert region to the south and east of us here is that known as Death Valley; so, in order to find life, I go in the direction of the valley of death.

Thus, for twenty-four years, I have been in an attitude of retreat with the great white plague in more or less close pursuit. It has been a long, hard race. I am not discouraged, but I sometimes grow tired. However, should the cynic suggest that the Lord has been a little severe with me at times, I think I could truthfully reply, "Even though the Lord should at times deal a little severely with me, yet would I trust in him." Job said much more than that: "Though he slay me, yet will I trust in him." No, no. The Lord has not dealt severely with me. I cannot hold him responsible for my affliction. Had it not been for our ignorance and our wilful violation of the laws of health, many of us, who are sick, would be well. Yet, in spite of all my ignorance and sin, there has been, upon my whole life, a constant outflow of divine blessing, and as long as the dear Lord allows me to rest my head upon his bosom, when I am tired, I know he loves me.

Springville, Cal.

Work Among the Chinese in Los Angeles, California.

BY M. M. ESHELMAN.

The picture, herewith given, shows five out of thirty-two teachers, the former superintendent, Sister Ora Nine, now of Arizona, the present superintendent, Bro. Clarence Lehmer, and eight of the fifteen Chinese in the Berean Bible School.

This mission was begun with eight young Chinese, the middle of January last, and has steadily increased in numbers and interest. Simple steps were taken to induce some of them to attend school at night. Brother and Sister Clarence Lehmer have been very active in securing them. They were given instruction in English, arithmetic, and in the Bible. They were able to read when they came to us. Rapid progress was made because each student had a teacher. The young members of the school and



CHINESE CLASS AND TEACHERS.

of the church here, and a few from the South Los Angeles church, gave their time to advance this mission.

So rapidly did they gain in Biblical knowledge that June 30 three were baptized who seem to be very faithful to their promises in a new and true life.

They had not the difficulties of many Americans to overcome. They did not have any preconceived ideas of "many ways" to get into and walk with Christ, but at once saw that Jesus is the one "Way," —not "many ways." Abandoning their one untrue religion, they readily accepted the One Christ, securing "the unity of the Spirit."

There are great possibilities in this Mission. Once well established in the Christ-life, they may be used to carry on missions among their own people in all the cities on this Pacific Coast. Now and henceforth is the golden opportunity for the Brethren to construct, by the Word and Spirit, a great work for God's kingdom. It can be made a mighty power for that people, or it can be frittered away by works of the flesh. Surely "the Spirit is willing" if the children of the Lord God are just as willing.

There is likely to be an increased enrollment this autumn. The gain, thus far, has been in the interest of practical mission work, giving experience to those who so willingly teach and to those who are being taught. God can use these for American work among the Chinese, of whom there are many thousands on the Pacific Coast. May you, dear reader, pray and sympathize in this in a practical way!

3231 N. Broadway, Los Angeles, Cal.

You can live below your ideals of life, but you cannot live above them. It means much to you that your ideals are correct.

The Happy State of the Godly.

BY QUINCY LECKRONE.

God's loving care for his people is shown in many ways. Ancient Israel was highly favored and wonderfully blessed. When passing from bondage to freedom, he overshadowed them with a pillar of cloud by day,—a symbol of his divine presence, and by night he stood up between them and their oppressors a pillar of fire, a symbol of divine protection. Surely, they could say, "We are under the shadow of the Almighty."

To gain access to the security that God affords for his people, we need not climb the mountain as Moses did, nor need we lie down in green pastures as David did, for his angels are everywhere, to keep us in our way. As David said: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psa. 91: 1). When Lot was in danger, the angels conducted him to safety. When Herod sought the life of the young child Jesus, the angel of the Lord appeared to Joseph and warned him to flee from the danger. When Peter was in prison, the angel opened the door and set him free.

God is everywhere a great deliverer to those who "dwell in the secret place of the Most High." This secret place is at the mercy-seat, where he receives our sacrifices and pardons our sins.

It was a source of great comfort to Israel when they had with them the ark of the covenant and had access to the mercy-seat. In this secret dwelling place there is safety for men today. Three things are needful to place men at this mercy-seat and under the shadow of the Almighty: Faith in God and Jesus Christ, accepting his Word and obeying his commandments. God occupies the mercy-seat, and by the Word he calls men to flee to him from the outer danger, and he will shield them from all harm.

The six cities of refuge in Israel were a type of the plan of salvation by which men are now saved. They were open to the children of Israel and to the stranger; so, likewise, is the mercy-seat of God accessible to all the world. He who committed the most grave offense might flee to the city, and the power of the avenger of blood was stayed at the gate.

The sinner is guilty of the blood of Christ. Sin is a deadly enemy, and it pursues the sinner as the avenger of blood from whose destructive wrath there is no escape, save under the shadow of the Almighty.

A great principle of Divine benevolence is God's compassionate mercy upon the sinner, pardoning all who apply the blood of Christ. But it will not do for any one to stand out in the field of sin and there plead the benevolent principles which God applies at the mercy-seat. Only "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." In this dwelling place there is great happiness, for there is no fear of evil, no terror, no pestilence, no plague. Kept by his angels, assured of deliverance, we will, when all is over, be set on high because we have known his name.

Royersford, Pa.

"Enter into the joy of thy Lord." Is it to be supposed that we can do that over yonder and continue here to wear a scowl on our face and the discontent in our heart? Is it morally and psychologically possible to live like demons here and there like angels? One can not expect to talk discord and unbrotherliness and discouragement and sing the dirge of each day and expect also to be able to make harmony with one's life over there. Cut out the dirge; smile upon the frown until it is chased away; curve upwards the corners of the mouth. Now is the time to talk hope and faith and courage and brotherliness. It is easy when all the world goes right, burdens are light and anxieties few: the real life is that which can turn the clouds inside out and live in the glow of the lining.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. D. L. MOHLER is engaged in a series of meetings in Kansas City, Kans.

SEVERAL of the Bethany Bible students called at the MESSENGER sanctum last Monday.

BRO. ANDREW NEHER, of McCune, Kans., should now be addressed at Pomona, Cal.

EIGHT of the Sunday-school scholars at Pomona, Cal., recently united with the church.

IN this issue will be found several programs, but a few, for later dates, must be held over another week.

AT the close of a late revival at Amwell, N. J., conducted by Bro. Henry T. Horn, five were buried with Christ in baptism.

AT the Conference of 1913, Texas and Louisiana will be represented on the Standing Committee by Bro. M. H. Peters.

THE District Meeting for the First District of West Virginia, to be held in the Allegheny church, is announced for Oct. 26.

THE series of meetings in the Yellow Creek congregation, Ill., conducted by Bro. J. Edwin Jarboe, closed with five conversions.

NEXT Sunday morning, Sept. 29, Bro. Andrew Hutchison begins a series of meetings at Brooklyn, N. Y., to continue until Oct. 13.

ELIZABETHTOWN COLLEGE, Pa., opened Sept. 2, with 115 students enrolled. The outlook for the school is said to be quite promising.

BRO. W. E. ROOP, of Westminster, Md., one of our real busy men, is booked for a series of meetings at Quarryville, Pa., beginning Nov. 2.

THE new church at Nezperce, Idaho, is to be dedicated Nov. 10, to be followed by a series of meetings, conducted by Bro. Chas. M. Yearout.

BRO. JACOB STAMBAUCH, one of our elders residing near Gettysburg, Pa., passed away Sept. 11, at the age of sixty-nine years and six months.

BRO. A. D. SOLLENBERGER, of Beatrice, Nebr., will begin a series of meetings in the Larned church, Kans., six miles south of the city, Nov. 3.

DURING the late revival services at Pleasant View, W. Va., conducted by Bro. S. D. Miller, seven accepted Christ in baptism, while one awaits the rite.

THE series of meetings in the Milledgeville church, Ill., conducted by Bro. H. S. Replogle, of Pennsylvania, closed with eighteen baptized. A further report of the meetings will appear next week.

BRO. ANDREW HUTCHISON writes us from Baltimore, Md., saying that from Sept. 28 to Oct. 13 his address would be at 358 Sixtieth Street, Brooklyn, N. Y. He is planning to spend the first Sunday of November in Elgin.

BRO. GEO. A. BRANSCOM has been chosen to represent the District of North and South Carolina, Georgia and Florida on the Standing Committee of 1913.

EIGHT were recently added to the church at Kansas City, Mo.,—four by confession and baptism, and four reclaimed. The preaching was done by Bro. A. D. Crist.

THE Ministerial and Sunday-school Meetings of Southern Missouri and Northwestern Kansas, to be held in the Shoal Creek church, Mo., are announced for Oct. 24.

AFTER spending two weeks in the evangelistic work at Purchase Line, Pa., Bro. D. K. Clapper had the pleasure of seeing five penitent believers put on Christ in baptism.

THE churches desiring the services of Bro. Reuben Shroyer in revival work, in the spring of 1913, should confer with him soon. He may be addressed at New Berlin, Ohio.

As the result of a series of services at the Beachdale house, Berlin congregation, Pa., held by Bro. P. J. Blough, five were added to the church by confession and obedience.

BRO. S. E. THOMPSON, of Lincoln, Nebr., conducted a very fruitful meeting at Sabetha, Kans. Eleven young people made the good confession and were added to the church.

UNDER the direction of the Southern Presbyterians, twelve new missionaries have just been sent into Africa. This means much for the benighted people of the Dark Continent.

BRO. J. EDWIN JARBOE will begin a series of meetings at Haxtum, Colo., next Lord's Day. As he goes from place to place, in evangelistic work, he is accompanied by his wife.

The Daily Record of Sept. 19, Waynesboro, Pa., contains a splendid notice of Bro. D. L. Miller's visit to that city, and a condensed report of one of his helpful and entertaining sermons.

THE Ministerial Meeting of Northern Indiana will convene Oct. 1 in the Bethany churchhouse, Bethany congregation, formerly known as the Big Church, Solomon Creek congregation.

BRO. C. S. GARBER closed a meeting at the Spring Creek church, Ind., with twenty-six accessions, and in another meeting, now in progress at the Washington church, five additions are reported.

BRO. CHAS. M. BLOUGH, who conducted the song service at the York Conference, is planning a tour through the Middle West, and is in a position to answer calls for singing. Those interested can address him at Johnstown, Pa.

WE hear of no calls, these days, for a tent maker like our beloved brother Paul, but Bro. E. M. Wine, of Bowmont, Idaho, writes us that a blacksmith, who can help build up the church, as well as work at the anvil, will find a good opening at that place.

BRETHREN John B. Burton and Morris F. Robinson did some very fruitful evangelistic work at Des Moines, Iowa, during the late series of meetings, in which the former did the preaching and the latter conducted the song services. Eighteen were baptized and added to the earnest band of believers in the Capitol City.

WE are told by our correspondent that the Sunday-school, Ministerial and District Meetings of Southern Indiana, to convene in the Mississinewa church, will be held Oct. 15, 16 and 17. By this we understand that Oct. 17 is the time for the District Meeting, and are so entering the date among the standing announcements.

A LADY in Missouri, who has access to the MESSENGER, writes: "I am a Baptist, but my dear old grandmother is a member of the Church of the Brethren. The GOSPEL MESSENGER comes to our home every week, and I want to say that it has proved to be the soundest, most helpful and the best religious paper I have ever read."

BRO. T. S. MOHERMAN, President of Daleville College, Va., writes that his school opened Sept. 17, with unusual enthusiasm, the enrollment having exceeded any previous year by fifteen per cent.

WEDNESDAY, Oct. 23, is the date announced for the District Meeting of Southern Missouri and Northwestern Arkansas, to be held in the Shoal Creek church, at Fairview, Newton Co., Mo.

BRO. A. F. WINE, of Chicago, writes us that he has resigned his position with the Western Worsted Mill Co., and will be in Bethany the balance of the year with the exception of the time promised for a series of meetings at Cedar Lake, Ind., beginning Oct. 20. He is preparing to devote his time and attention more fully to the work of the ministry.

THE SALVATION ARMY managers will place fifty officers in China the coming year. The purpose is to organize a working band in at least fifty different places. This is their method. With a well-trained officer they organize a band of workers, and then they see that they work. And while we may not endorse their teaching, still we can not help admiring their skill as organizers. We need more of this among our own people.

DURING the last year one of our exchanges has raised over seven thousand dollars for tract work. This means that about 1,000,000 tracts have been distributed. Since all the literature, thus sent forth clearly presents the doctrine taught by the people sustaining the work, we may form some idea of what is being done. It is a marvelous undertaking to distribute such a vast amount of denominational literature. It means something.

"THIS place of business has changed hands," is a sign occasionally seen at a place of business, to indicate a change of proprietorship. Precisely that sort of a change is implied by a man's conversion. *"This life has changed hands,"* should be the message conveyed by the walk and conduct of the one who has "passed from death unto life." If the "New Proprietor" has really taken charge, the sign to that effect will not be lacking.

IT takes millions of dollars to run the Methodist Episcopal Church. The Commission on Finance recently met in Detroit and prepared the following missionary budget for the present year: "Foreign missions, $1,800,000; Home Missions, $1,560,000; Freedman's Aid, $270,000; Sunday-school, $210,000, etc. Total budget, $4,125,000 for missions in 1912-13." In addition to this the general supervision of the church will cost $1,160,000. The supporting of a long list of bishops is an expensive proposition.

BRO. M. W. EMMERT, elder in charge of the church at Mount Morris, Ill., has addressed a splendid pastoral letter to the students in attendance at the college. A letter of this sort ought to enable the students to feel that in the pastor they have a spiritual helper, in whom they can confide, and to whom they can go when seeking advice or encouragement. The letter not only invites each one to attend the regular services, but it emphasizes the importance of moving up to a higher Christian plane, and makes a few suggestions that should prove helpful to each member of the church, whether in the school or engaged in other duties.

HOLINESS meetings, as well as holiness movements, are all right when conducted in the interest of the form of doctrine once delivered unto the saints. The man who obeys from the heart this form of doctrine has a right to preach holiness unto the Lord. But if he rejects the New Testament teachings, sets aside most of the Gospel requirements, then his holiness claims become as sounding brass and a tinkling cymbal. The Bible teaches the doctrine of holiness. The blessed Book is full of that kind of teaching, but it is not the type of holiness that refuses to do what Jesus said his people should do. Men and women who do this kind of teaching may be sincere in their claims, but they are mistaken. There can be no true holiness while refusing to take Christ at his word.

On another page will be found the program for the Bible Institute and Sunday-school Convention of Middle Missouri, to be held in the Mineral Creek church, Oct. 20, 21 and 22.

At the late District Meeting of North and South Carolina, Georgia and Florida, it was recommended, by resolutions, that all the churches of the District take up a collection on Thanksgiving Day for the General Mission Fund, and that each congregation appoint one or more solicitors to receive quarterly contributions for the fund.

Bro. William Smith, an aged elder of Ames, Okla., died Aug. 25. He began his earthly pilgrimage in Lancaster County, Pa., in 1829, and spent over eighty-two years on the earth, doing in that time a good deal of preaching and church work in several States. For some years he was an invalid, and died of the infirmities of old age.

On page 611, this issue, will be found some "Advice to Ministers," that may be read with profit by the laity. It is all right to discard antedated methods, but we can not afford to dispense with the old-time inspiration that characterized many of the religious services of a generation or two in the past. In those days people met to worship, and not to be entertained by some new notion copied from a fashionable city church. We believe that at least nine-tenths of the Messenger readers can say a hearty Amen to the sensible advice given the preachers by a business man, who goes to church to get some spiritual help out of the services.

Strong preachers can afford to conduct simple services. It is only the weaker ones who fancy that they must resort to the variety methods, in order to hold and interest the people. Of Henry Ward Beecher, whose audiences were always large, rain or shine, it is said that the preliminary services in his church were always short and simple. There was an opening hymn, a prayer, scriptural reading, an anthem, the sermon, another prayer, a hymn, the benediction, and that was the program. Everything, from start to finish, was simple, stately, noble and worthy of the place. Aside from the keen points in the sermon, there was nothing sensational.

Advertising the Church.

Some of the pastoral letters coming to our desk are printed, appearing monthly. All of them contain a full list of the officers of the local church, elders, pastors, ministers, deacons,—sometimes the church clerk and church treasurer. Occasionally the trustees are named, and quite generally the Sunday-school and Christian Worker officers are given. The services for the month are announced, and frequently a column or more is filled with interesting news, and wholesome suggestions for the members composing the congregation. Now and then the printed letter contains a good cut of the church, and in this way one can see how the churchhouse in this and the other place looks.

As a rule, the buildings have a creditable appearance, and no one, on seeing them, would mistake their purpose. And while this is true, we have been led to wonder how a stranger, on entering a small city, where there are several churches, is to get the theological bearing of the place. As he passes up Main Street he may see a score of well-displayed signs, telling what business is conducted in the different buildings. In the old-time way of presenting it, every kind of business is advertised, even "the butcher, the baker and the candlestick maker."

But how about the churches? How is the stranger, who belongs to the Church of the Brethren, to know which one is his church? He might ask some one whom he chances to meet, but he would never think of asking for the grocery, bakery or drug store. He would look for the sign. Why not advertise the churches? We do not mean in large, gilt letters, but in letters large enough to be easily read from the street. At the side of the main entrance of most churches one may find a modest tablet containing the name of the denomination to which the house belongs, together with the regular announcements. But this is too modest. The banker would never think of advertising his place of business in this manner. He wants a sign that people can read from the other side of the street.

What we are suggesting may not be in keeping with the ethics in small cities, but it is in keeping with the custom in most of the large cities, especially for the more costly edifices. For one, on passing along the street, in a strange city, to be able to read "Church of the Brethren," would seem like meeting an old friend.

Union Service.

In cities where we have regular services, some of our churches have been induced to fall in with the union meeting plan for the summer months. This plan provides for the closing of all the churches on Sunday evenings, save one, and here the churchgoers are supposed to unite in union services, with one of the ministers preaching. We are asked to say what we think about our people becoming a party to this way of conducting religious services in cities.

For our part, we never could see the consistency of closing the house of God on the Lord's Day. We are sure that Satan does not close any more of his places of sin than the law compels him to close, and why should those who stand for the kingdom of God lock their church doors? Then, we never could understand how our people, with their plea for the whole Gospel, could adjust themselves to the methods of the denominations that differ so widely from us in faith and practice.

Furthermore, why should our people close their places of worship, go elsewhere to services, and thus encourage their children to go to other churches instead of our own? We should think that every member,—preacher and all,—composing a Brethren congregation, would want to work for our own church, and if the principles we represent are not worth our united efforts, then we have no business in the cities. We do not establish churches in cities for the purpose of having them fall into the careless ways of some of the more popular churches. Those willing to furnish the means to support city missions, have no money to spend in that way. We enter into city work for the purpose of helping and encouraging a people willing to contend for the faith once delivered unto the saints, and this we do not believe can be made a success in cities where our members close their houses of worship for the purpose of uniting with others in union services.

We know of a number of city churches where services each Sunday morning and Sunday evening are as regular as the coming of the day itself. The other denominations close all their places of worship save one, and hold union services. Our people pay no attention to the arrangements, but stand by their own meetings, and often have better congregations than may be found at the union services.

As we view it, the closing of churches in the summer season, just because it happens to be a little warm, is a decided mistake, and it is wrong for our people to encourage such a movement. When the harvest is great and the laborers are few, why should a half dozen well-paid preachers rest at ease in Zion, while only one of their number does the preaching? It would seem more consistent for each man to be at his post. He should have the Lord's house open, gather his flock around him, and preach the Gospel as the Master intended he should.

The Outlook for the Young Preacher.

A minister, who has sufficient means for an ample support for himself and family, is deeply concerned about the young ministers who, without any means at their command, are expected to devote much of their time to preparation and the work of the ministry. Some of these young preachers are teachers, some are clerks, others are engaged in business, a few of them are mechanics, while some of them may be farmers. Since no support is guaranteed these brethren, our correspondent can not understand why they should be asked to surrender their present positions for the work of the ministry.

In reply, permit us to say that we see no reason why a young man, who has to struggle for a living, should feel discouraged simply because he has to work in order to support his family. Some of the best preachers in the land came up through the tribulation of toil. They were poor; some of them had little schooling, but they were brave, were in earnest and did not propose to be held back by trifles. They worked because they had to and thanked God that they had the strength to do something for an honest living. They not only worked, but they studied and wasted no time or energy in worrying. All churches point with pride to the class of preachers who, with much against them, came to the front and proved efficient workers in spite of their discouraging environments.

D. L. Moody, a man of limited education, worked hard while preparing for the ministry, and in time became a marvel in the pulpit. James A. Garfield shingled houses and shoved the plane on Saturdays, to make money enough to meet his expenses while in college. Abraham Lincoln, with nearly everything against him save brains, good health and nerve, cheerfully did anything that came to his hands while preparing for something better. Alexander Campbell, during his early ministry, often followed the plow during the day and studied Greek, Latin, Hebrew, history and theology after night. James Quinter plowed corn many a day, and taught school for years, while preaching the Gospel and preparing for greater efficiency in the ministry.

With the experiences of these men, and scores of others that might be named, why should the young preacher of today complain because he must teach school, clerk in a store, or engage in some manual labor? As a man called of God, let him toil and study, and remain cheerful while preparing himself for greater efficiency. He has just as good a chance to make a useful man of himself as the scores who have surmounted every difficulty, and proved to be faithful and earnest workers in their sacred calling. There may be something better ahead of all these young preachers who have to work for a living while preaching the Gospel, but let them not grow impatient. There are scores of places where efficient preachers are wanted, and these places will open up to the right men about as fast as they get themselves ready for the work the Lord has for them to do.

The Beginning and the Ending.

Early in life we were taught that "Haste makes waste, and waste makes want." This thought has followed us all through life, and as we are now well on in our passage and have not yet come to want, we have come to the conclusion that the adage is a good one and worthy of consideration for ourselves, and others as well.

We remember of a bustling farmer who always made it a point, in the springtime, to start his work early and, if possible, to be ahead of his neighbors. This haste and desire on his part caused him, on several occasions, to do his plowing when his land was too wet, and, as a result, so spoiled his ground that it required years to restore it to its original fertile condition, thus proving that in his haste he sustained a considerable waste.

Years ago, while stopping in Lucerne, Switzerland, our company decided to take a trip up Mount Rigi, as we wished to have the pleasure of seeing a sunset from its heights. We determined to walk up, as we would have plenty of time, and would also have the advantage of having a large number of fine views of the country, lakes and towns below. After we had ascended a short distance, we were overtaken by a small party of English tourists who said that we were "too slow a team" for them. Accordingly they passed us by, to which we did not object.

When about half way up, we overtook the party who had passed us, and they were so fagged out that they were compelled to take a long rest before

starting again, while we passed on and reached the top over an hour ahead of them, and in a much better condition to enjoy the charming sights there to be seen, than were they.

It is true that a good beginning promises a good ending, but it is a promise that is not always fulfilled in fact, especially if the beginning is made in haste and without due consideration. Paul says that the crown is not given at the beginning of the race, nor in the middle, but at the end. "He that endureth unto the end shall be saved."

Many, many good beginnings end in loss, because too hastily made. This is especially true of our present age of hustle and bustle. It is a time of push and hurry. The "get-rich-quick idea" seems to be floating in the air, and the mind and the brains seem to be so steeped with it that it has grown into an epidemic more or less prevalent everywhere, especially so among our young people. In too many cases, what seems to be a good beginning, soon degenerates towards a bad ending, all because the choice is made hastily and without due consideration.

This is true in the choice made in the different callings for life. The young man, as he leaves the school or college, looks about him with the questioning thought: What shall I do? For what? To be saved? No, not that. To settle down to make an honest living, a peaceful and Christian home? No, not that. Why not? There is nothing in this world that is more worthy of our seeking than Christian home making. For this purpose our Heavenly Father sent his Son into this world of ours, that Christian homes might be established, because from such homes come the doers in Christ's service, to be a blessing, and to teach men and women how to be good, how to be happy, and thus make others good and happy.

This is life's most blessed purpose and end. But because of bad raising, bad teaching, or a natural inward badness, too many are not inclined to begin this way. So, say they: "We want to enter the calling that offers the most money. How can I make money and get rich quickest?" This is the all-absorbing thought and question of the many.

Jesus says: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6: 33). The Holy Spirit says: Devote your talents, your best energies in service to the Master, and in this life have a hundredfold, and in the world to come, eternal life. Why not? This is good beyond our comprehension. It is above comparison as to what the world, riches and its emoluments has to promise. The first begins in glorious promises and well-anchored hope, and ends in a life eternal, full of glory in the Father's kingdom. The other begins in uncertainty, accompanied with doubt, and ends in disappointment without any promise for the world to come.

Others make great mistakes in hastily-made matrimonial alliances. They deal with the beginnings, leaving endings out of the account. As a result, disagreements soon follow, ending in trouble, disappointment and divorce.

O how foolishly men and women persist in making their beginnings in life! Truly, it may be said of us, as the prophet, in tears, was made to say of his people: "The ox knoweth his owner, and the ass his Master's crib, but my people doth not know, my people doth not consider." So, it seems, we do not know; we do not consider. H. B. B.

Rome's Counsel Regarding the Bible.

The policy of the Roman Catholic Hierarchy, regarding the reading of the Scriptures by the common people, can be learned from the following, which is quoted from the *American Citizen* of July 27:

Rome's attitude to God's Word is shown in a document, preserved in the National Library of Paris, containing advice by the cardinals to Pope Julius III., on his election to the pontifical throne in 1550. It contains the following: "Of all the counsels that we can offer your Holiness, we have kept the most necessary to the last. We must open our eyes well and exercise all possible force in the matter, viz.: To permit the reading of the Gospel as little as possible, especially in the common tongue in all those countries under your jurisdiction. Let the very little suffice that is usually read in the mass, and let no one be permitted to read more. So long as the people will be content with that little, your interests will prosper, but as soon as the people want to read more, your interests will begin to fail. In fact if any one examines diligently and compares the teaching of the Bible with what takes place in our churches, he will soon find discord, and will see that our teaching is very often different from it and, still more frequently, contrary to it. Therefore it is necessary to withdraw the Bible from the sight of the people, but with great caution, in order not to raise tumults."

This policy needs no explanation. It simply shows that those in authority have set themselves above the Word of God, and propose to have the people whom they can reach to heed the teachings of men more than the teachings of the Holy Spirit. One who studies the history of the Roman Catholic church can readily understand how this policy accords with the conditions in countries over which they have for centuries held full sway.

Church Elections Again.

Some weeks ago, in answer to a question, we stated under what circumstances a minister in the second degree might very properly assist an adjoining elder in holding an election for deacon or even for a minister. Now, we are asked whether it would be proper for an elder to invite an adjoining minister, in the second degree, to assist him in an election in his home congregation. In isolated sections, where elders are scarce, an elder might be considered fortunate in securing the assistance of a minister in the second, or even the first, degree for any church work of this sort. But when convenient, elders should be invited to aid in all elections for permanent church officers. This gives us occasion to say that when it becomes necessary to call in official assistance, the elder in charge should at least consult the official board, and let the members of this board aid in selecting the elders or ministers to be invited. The better way however, is to consult the church regarding the selection. Were this done, there would probably be no occasion for the class of questions considered in this article. In fact, an elder should consult his church, and especially the official body, regarding all important matters. This thing of an elder ignoring the official board of his congregation is a dangerous procedure, and if persisted in is sure to lead to dissatisfaction and confusion. Such a board in any congregation should stand for something, and it is altogether proper that it insists on being respected. That is not only its privilege, but its duty as well.

The Progressive Conference.

The Brethren Evangelist for Sept. 11 contains a very interesting report, filling the whole paper, of the General Conference of the Brethren (Progressive) church, held at Ashland, Ohio, Aug. 28 to Sept. 2. There were ninety-three delegates and a creditable number of members present. Several interesting papers were read, a number of addresses delivered, not a few reports made, and some questions of interest discussed. The statistics show 210 churches, 20,394 members, 7,863 males, and 12,531 females. The retiring moderator gave a good address, and a very interesting paper was read by the editor of the *Evangelist*. We quote the following significant statement from his report:

"The Church of the Brethren, with its headquarters at Elgin, Ill., can boast of the largest subscription list, measured by its constituency, of any denominational paper known to us. The circulation of the Gospel Messenger, with a constituency of 90,000 people, exceeds by 2,000 that of the Religious Telescope, official organ of the United Brethren church, with a representative membership of more than a quarter of a million. How shall we account for this? It is easily accounted for; the key to the situation is denominational loyalty."

Painting the Pump.

Did you ever notice a man taking special pains when painting his well pump? You have observed his painting the pump, the well cover, and everything else that would add to the appearance of the well. After it was all done his friends probably commended him fo his excellent taste. But it is one thing to paint th pump, and quite another to clean out the well. An by the way, most wells need a good cleaning ou much worse than they need a neatly-painted pump While a neatly-painted pump is not to be undervalued it does not insure good, pure drinking water. The wa to provide for good water is to see to it that the well i kept clean. If necessary, the painting of the pump ca be deferred. By way of illustration, this represent a lot of people who are more concerned about outwar appearances than about inward qualities. They ma stand before the glass for hours, endeavoring to ar range everything about them in keeping with wha society regards as good taste, and never, for a momen think of the importance of heart and soul holines While they know that God looks on the heart, they ca not be induced to spend ten minutes on heart prepara tion though they think nothing of spending hours o their personal appearance. Possibly half of those wh attend church think more about the things that will in dicate good taste, than about the things that will com mend them to God. It is simply a case of paintin the pump to make the well presentable.

The Great South.

Bro. Abraham Buck and wife, of Santa Ros Florida, traveled 1,400 miles, going and coming, i order to attend the District Meeting of North an South Carolina, Georgia and Florida, held in the Mi Creek congregation, N. C. This gives some idea o the size of the District, and indicates an immens field not yet worked by our people. The field is to large to be worked by the few congregations we hav in the extreme South, and it is unfortunate that ou missionary plan does not permit the General Missio Board to take charge of the field and have it looke after by a few energetic evangelists. But since it i the rule that the District Mission Board of any Dis trict may call on the General Board for aid in workin their unoccupied territory, there is no reason wh this part of the great South may not have a few activ preachers at work, preaching the Gospel and buildin up churches. It all depends upon the activity an efficiency of the District Board. So far as we know the General Board has never refused to help a Dis trict Board that showed a disposition to undertak and push mission work.

Solemnizing Marriages.

We are asked to say whether a brother, who wa once a minister in the Brethren church, but is nov silenced, can lawfully solemnize marriages. If he i still a member of the church, a marriage solemnize by him would not be legal and, in the eye of the law his part in performing the ceremony would be looke upon as criminal. But if he has united with anothe church, and by that church has been authorized t solemnize marriages, then he is at liberty to officiat at a marriage ceremony, and what he does, in thi particular, in keeping with the laws of his State, wil be looked upon as legal. Our action in relieving a brother of the ministry does not prevent anothe church from receiving him, and authorizing him t preach and solemnize marriages.

Term of Ministerial Service.

In the Presbyterian church, North, there is a board of Ministerial Relief, whose duty it is to look after the support of retired preachers. The amount received for this fund, last year, was $311,949. The average age of the 225 retired ministers who received help, is over seventy-eight years, and the average term of ministerial service is forty-nine years. This means that the Presbyterian minister, who enters upon the active duties at the age of twenty-two, retires at seventy-one. A few may retire younger, but the most of them remain in active service until they are about seventy-three years old. The method shows proper regard for age and experience, and retires men on fair support only after they have completed their labors.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

A WORD OF EXPLANATION.

It seems, from recent correspondence, that my former announcement was misunderstood. Allow me to state that my time is fully taken up for this year with pastoral work at home.

Several kind invitations for help in series of meetings, this fall and winter, must be declined on this account. Part of my time for 1913 has been promised and those who desire my services must write soon, or the slate will be full. In the meantime I will consider propositions to locate at a later date. Regarding the work here, the deacons have the work in hand and applicants may address Moses Wagoner, Flora, Ind., secretary of the Board. A. G. Crosswhite.

Flora, Ind., Sept. 13.

ANNOUNCEMENT.

The Sunday-school, Ministerial and District Meetings of Middle Indiana will be held in the Flora church, Carroll Co., Ind., Oct. 8, 9 and 10. In connection with these meetings are the Elders' Meeting on Monday, Oct. 7, at 2 P. M., at the church, also the Educational and Missionary Meetings.

Time of trains (Vandalia R. R.), from the North, 7:52 A. M., 1:26 P. M., 8:05 P. M.; from the South, 9:49 A. M., 4:20 P. M., 9:17 P. M.

Those coming by electric lines will change to Vandalia R. R. as follows: From the North, at Logansport or Clymers, from the South at Frankfort. Ample arrangements have been made to accommodate all, and a general invitation is cordially extended. The church is in easy walking distance from the depot. Should any come to other points, they will be met by notifying the undersigned. Bring "**Kingdom Songs.**" A. G. Crosswhite.

Flora, Ind., Sept. 12.

MADISON CHURCH, VIRGINIA.

The meetings, conducted by Eld. Geo. A. Phillips, of Waynesboro, Va., began Aug. 18 and closed Aug. 26. These services will long be remembered as being the best series of sermons ever preached in the history of this church. A beautiful spirit of love prevailed during the entire meetings. We feel sure that God's Spirit touched the hearts of the people, which will bear fruit in days to come.

Our Sunday-school has been moving along nicely, with a fair attendance. Aug. 18 a very interesting children's day program was rendered by the Sunday-school, which was much appreciated and enjoyed by all. Mr. Layton, of the Metropolitan Methodist Sunday-school, gave our school greetings from Washington, D. C. We certainly felt encouraged by the talk he gave us on Sunday-school work. We have only one Brethren church in Madison County, Va. It is a field where many souls are perishing for the Bread of Life. Aug. 25, at 2 P. M., a visit council was held, and much business was disposed of. Bro. H. Linwood Yager was chosen as one of the church trustees, and Bro. J. Y. Yager was duly elected to the deacon's office. Immediately after the council our love feast was held. Eld. S. A. Sanger officiated. An offering of $7 was taken up for Bro. Phillips.

(Mrs.) Mollie Larkins Yager.

Brightwood, Va., Sept. 8.

SPECIAL NOTICE.

For the benefit of those who may travel through the city and may desire to stop with us over Sunday for services the following information is given: Our mission has been moved from 978 Burton Avenue, to 2022 South Division Avenue, where we have a larger and more commodious room. We cordially invite any one passing through our city to stop with us. Sept. 8 Elders S. M. and J. M. Smith stopped with us while passing through the city and gave us two encouraging sermons. Our attendance numbered sixty-five, consisting mostly of children who gave a listening ear to the messages of our dear brethren. Bro. Leatherman and family have again returned to the city, where Bro. Leatherman is attending veterinary school. We gladly welcome them, for their labors are much appreciated.

It is with great reluctance that we close our pastoral labors here in the city. Our work has been very pleasant in coöperation with the Mission Board as well as with the people here. We found them a very sociable class of people, as well as a people who appreciate the efforts and work of missionaries. Our work has been mainly among the laboring class. We close here Oct. 1, and our address will be changed from 902 Sutton Avenue, Grand Rapids, Mich., to Middlebury, Ind., R. D. 2. We shall arrange to assist in a few evangelistic efforts. It is with pleasure that we are able to turn the work over to Brother and Sister Warstler in the prospering condition that it now is, and our prayer is that the Lord will continue to bless them and the work here, even more in the future than he has in the past, and that ere long a flourishing church will be located in Grand Rapids. God bless the work and workers in Grand Rapids!

J. L. Mishler.

902 Sutton Ave., Grand Rapids, Mich., Sept. 10.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Butte Valley.—We met in council Sept. 7. Eld. H. F. Maust presided. Bro. Maust and the writer are the delegates to District and Sunday-school Meetings. One query is sent to District Meeting. We decided to resume the work at Long Prairie, a mission point in our congregation, in the near future. Bro. H. H. Stahl, with his wife, was installed into the deacon's office at this meeting. The election was held several months ago. Steps were taken to secure the means to meet Bro. Ernest Davis' expenses in school this coming year. An offering of $8.50 was lifted, which was given to Bro. Davis. A committee was appointed to solicit money to defray expenses of keeping out the saloons which want to come into our midst. Sept. 8 we enjoyed a talk on India by a Miss Miller, a returned missionary of the Baptist faith.—S. G. Hollinger, Macdoel, Cal., Sept. 10.

Patterson.—Our church met in regular council Sept. 7. Bro. S. F. Sanger, of Empire, was called to preside at the meeting, as there was some special work to be done. Delegates to District Meeting are Benton Deardorff and E. B. Lefever. Sunday-school delegates, J. W. Vetter and the writer. Three queries came before the meeting and were passed to District Meeting. We decided to hold our love feast at the close of our series of meetings, which will begin Oct. 20. Bro. Sanger favored us with a soul-inspiring sermon on the morning of Sept. 8.—Etta B. Haynes, Patterson, Cal., Sept. 8.

COLORADO.

Notice.—There will be wagons with spring seats (no autos) at Calhan, to convey all those desiring to attend District Meeting in the Lowland church. This arrangement applies to Oct. 23, and to the morning of Oct. 24.—J. J. Wassam, Rush, Colo., Sept. 12.

McClave.—Our church expects Bro. C. D. Hylton, of Kansas, to commence a series of meetings for us Sept. 15, to continue a few weeks, and perhaps longer. Sept. 28 we will hold our love feast, and would be glad to have the brethren and sisters of adjoining congregations with us at that time. Bro. Crumpacker, who is working in the interest of McPherson College, was with us a short time ago, and gave us a very interesting sermon.—Bessie Cline, McClave, Colo., Sept. 11.

ILLINOIS.

Coal Creek Church (Country House)—We met in council Sept. 14, with our elder, M. L. Hahn, presiding. The church adopted a financial plan of raising money for the expenses of the church. One letter was granted and two were received. The deacons made a report of the annual visit. They found all in peace and union with the church and her principles. During the two weeks, beginning Aug. 11, the writer conducted a series of meetings in the Canton house. As an immediate result one was added to the church by confession and baptism. A week prior to this a sister was baptized, making two that have been added to the church recently. The writer was selected as correspondent for the country house. Our communion will be Saturday, Sept. 28, beginning at 2 P. M. Sept. 29 our elder will begin a series of meetings.—Oscar B. Redenbo, R. D. 1, Canton, Ill., Sept. 16.

Mount Morris.—A large representation of our church met in council on the evening of Sept. 10. The regular routine of business was attended to, including the election of officers for the coming year. Eld. M. W. Emmert, who has served as elder in charge during the past year, was chosen for the coming year. Two conspicuous features of our council are, the increasing attendance and the growing interest which the young members manifest in these business meetings.—Charles H. Keltner, Mount Morris, Ill., Sept. 14.

INDIANA.

Blue River congregation held a Harvest Meeting Sept. 8. The Sunday-school session, at 9:30 A. M., was followed by preaching. Bro. Geo. L. Studebaker, of North Manchester, Ind., took charge of the services and gave us two very interesting sermons. At noon a basket dinner was served in the basement. At 2 P. M. we enjoyed a missionary sermon. An offering of more than $33 was taken. Bro. Jesse Gump and Bro. Elson were also with us. We enjoyed their company and invite them back again.—Neva Hire, Churubusco, Ind., Sept. 13.

Mexico.—We met in council today. Two were added to the church by confession and baptism. Eld. Irvin Fisher and Bro. A. D. Lair were elected delegates to District Meeting. Our former Sunday-school officers were reëlected, and Sister Mattie Douglas was chosen president of our Christian Workers' Meeting. We decided to hold our love feast Nov. 15, beginning at 4 P. M.—Bertha I. Fisher, Mexico, Ind., Sept. 12.

KANSAS.

Abilena church met in council Sept. 5. Our elder, Bro. Manon, presided. Brethren C. A. Shank and Geo. Manon were elected delegates to District Meeting, with Brethren Benj. Forney and J. F. Hantz as alternates. The time of our council has been changed from the first Thursday to the first Saturday in each quarter. Bro. Stouder is to begin a series of meetings at the Holland house Nov. 3. Since our last report Bro. Benj. Forney gave us an interesting talk on the Annual Meeting held at York, Pa. Sunday evening, Sept. 1, we held a well-attended Temperance Meeting. Bro. C. A. Shank gave us an earnest temperance address.—W. A. Mourer, Elmo, Kans., Sept. 10.

Wichita.—Our church enjoyed a splendid all-day meeting Sept. 8. We had a larger attendance than usual in our Sunday-school at 9:45 A. M. At 11 A. M. Bro. Baker preached a good sermon on "The Mind of Christ." At 3 P. M. we enjoyed a harvest sermon by Bro. M. S. Frantz, of the West Side Mission, on "Stewardship." An offering of $17.37 was taken for the District mission work. At 7 P. M. the young people rendered a splendid temperance program. Bro. Frantz preached again in the evening on "Cain's Envy."—Susie Jacques, Wichita, Kans., Sept. 13.

MISSOURI.

Notice.—Those wishing to attend the District Meeting of Southern Missouri and Northwestern Arkansas, to be held in the Shoal Creek church Oct. 23 and 24, will please note: Trains going north via Seligman, over the M. and N. A. R. R., arrive at Fairview, Mo., 11:40 A. M. and 10:25 P. M.; going south via Neosho, over the M. and N. A. R. R., arrive at Fairview 8:47 A. M. and 12:40 P. M. All trains will be met the day before the meeting.—Virgie Argabright, Fairview, Mo., Sept. 12.

Prairie View.—We met in council Aug. 21, with our elder, Bro. D. Bowman, presiding. We decided to hold our love feast Oct. 28, at 6 P. M. We enjoyed a spiritual revival, conducted by Bro. Yoder, of McPherson, Kans. We were greatly strengthened. Three were baptized.—Neva Shepp, R. D. 3, Versailles, Mo., Sept. 13.

Shelby County church met in council Sept. 7. Bro. Shirky officiated. Two letters were granted, and other business was transacted. We elected Bro. Shirky, of Rockingham, Mo., as our new elder. Bro. J. S. Kline resigned. Our meetings are in progress at present, which commenced on Saturday night. We had a good attendance on Sunday. We hope it will so continue for the welfare of our people. Bro. Hardy, of Kansas City, is holding our meetings.—Nettie Keller, Cherry Box, Mo., Sept. 14.

Shoal Creek church met in council Sept. 7. Eld. E. J. Reece presided. Brethren E. J. Reece and J. H. Argabright were chosen as delegates to District Meeting. Bro. J. S. Early was chosen president of our Christian Workers' Meeting for three months. Our love feast will be held Oct. 24, at the time of our District Meeting.—Virgie Argabright, Fairview, Mo., Sept. 12.

OHIO.

Akron.—We met in council Sept. 17. Elders Longanecker, Sprankel and Murray were present. Brethren August Mishler and Irvin Sausman, who had been elected deacons at the former council, were, with their companions, installed. Bro. Harvey Kyle was reëlected trustee; Bro. Edward Shanafelt, treasurer; Bro. Claude Murray, clerk; Sister Emma Rohrer, church agent, and the writer, correspondent. Our delegates to District Meeting are Brethren Claude Murray and A. F. Shiver, with Sisters Martha Morse and Emma Rohrer as alternates. Seven letters of membership were read, and two were granted. We are glad to welcome these new members into our midst, as there is much work to be done in this city, by the few workers residing here. We are sorry to lose some of our members. Our series of meetings is to begin the middle of November. Bro. John Kitson, of Indiana, will preach for us. Eld. Longanecker preached an excellent sermon for us on Sunday morning. His theme was "The Fatherhood of God, and the Brotherhood of Man."—Mrs. A. F. Shriver, Akron, Ohio, Sept. 13.

Erratum.—In the communication from the Black Swamp congregation, concerning the series of meetings held by Bro. Horst, the number of sermons should have been given as eighteen instead of eight.—Edith Baker, LeMoyne, Ohio, Sept. 16.

Eversole church met in council Aug. 29, with our elder, Bro. Samuel Horning, presiding. Bro. J. A. R. Couser was with us. Five letters of membership were received and four were granted. We decided to have a singing school at this place in November, with Bro. J. A. R. Couser as teacher. At the close of the meeting one dear young soul was received into the church by baptism. On Saturday evening, preceding this meeting, two others were received by Christian baptism. Last Sunday the waters were troubled again, and a young man stepped in, this being the fourteenth one that was baptized since our series of meetings. We thank the Lord that his Spirit is still striving in our midst. We feel very much encouraged, and hope and pray that others may soon join in the good work at this place. Aug. 4 Bro. S. A. Blessing gave us a very able temperance lecture, which was very interesting and instructive. His discourse was much appreciated by all. Bro. J. O. Garst will assist us in a series of meetings in November.—Clara Erbaugh, R. D. 2, Lebanon, Ohio, Sept. 11.

Hickory Grove.—Bro. Rolland Leatherman, of the Donnels Creek congregation, was with us in our Harvest Meeting Aug. 31. He gave us an inspiring sermon. We raised a collection of $34 for home missions, as we have so many calls. Sept. 7 we met in council. Eld. Jacob Coppock presided. Two members were received by letter, and three letters were granted. One was for Bro. Woodford Peters, who is going to North Manchester to school. Bro. Peters was advanced to the second degree of the ministry at this meeting. The writer was then chosen correspondent, to fill the unexpired term of Bro. Peters. A Missionary Committee was chosen.—Quinter Neher, Tippecanoe City, Ohio, Sept. 14.

Lower Stillwater church met in council Aug. 28. Bro. L. A. Bookwalter presided. The annual visit had been paid and reported by the deacon brethren, and arrangements were made for our love feast. A very pleasant visit was reported. One letter was received and one was granted. One has been added to our number by baptism since our last report. Bro. Couser closed our singing here Sept. 5, with good interest and much improvement in our singing. Sept. 7 we held our love feast. Eld. John Smith officiated. The visiting ministers present were: Brethren John Smith, Alfred Kleplnger, Joseph Couser, Jeremiah Helsey, Russel Wenger and Enos Brumbaugh. They gave us much spiritual food. Sunday morning Sister Katie Flory conducted a very interesting Children's Meeting, which was followed by preaching services. A collection was taken for the benefit of the Cincinnati Mission.—Maude Etter, R. D. 1, Clayton, Ohio, Sept. 11.

OKLAHOMA.

Paradise Prairie.—Our church met in council Aug. 31, with our elder, Bro. N. S. Gripe, in charge. Quite an amount of business was attended to. We reëlected officers for our Sunday-school, with Bro. Frank Gaskins as superintendent for the next six months. We expect Bro. Charles A. Miller to conduct a series of meetings for us, to begin between Oct. 5 and 15. Our love feast will be held at the close of the meeting.—Jane Morris, R. D. 1, Coyle, Okla., Sept. 11.

Pleasant Home.—We decided to have our love feast Sept. 28, at the house of Bro. Ed. Lawver. Adjoining churches are cordially invited to be with us, especially the ministers.—Samuel Lawver, Omega, Okla., Sept. 12.

VIRGINIA.

Christiansburg church met in council, with our elder, W. H. Naff, presiding. The annual church visit was reported. It was urged that we exercise greater care, as the world is taking notice of the pride that is getting into the church. We decided to hold our love feast Oct. 19, at 3:30 P. M. A collection of $8.15 for the same was taken. We decided to hold a series of meetings just after our love feast. The meeting at Union Valley for the third Sunday in October was withdrawn on account of our love feast.—W. L. Spangler, Christiansburg, Va., Sept. 14.

Manassas.—Aug. 3 we held our Harvest Meeting. Instead of having the usual sermons, we had a program of speeches and recitations. There were many one-minute speeches. It was considered an excellent change from the usual way. A collection of $15 was taken for the Orphans' Home. Aug. 10 Bro. Joseph Bowman, of Harrisonburg, began a series of meetings at Canon Branch. We had splendid meetings. The attendance was better than usual at our series of meetings. Four were baptized. Several others manifested a desire to come, but were opposed by their parents. Some others want to wait for a more convenient season. Sept. 8 a young man was baptized at Bradley. It was a further result of the meetings held in August by Bro. W. K. Conner, of Harrisonburg. We feel much encouraged. The interest in the church seems to be growing rapidly. Sept. 5 and 6 the District Meeting of the Eastern District of Virginia was held at the Canon Branch house. This meeting was well attended by the members, and much interest was manifested. Much business was disposed of. We feel especially grateful over the missionary collection of $239.34, which was lifted on Thursday afternoon, after the Mission Board, in a few earnest speeches, laid the needs of the work before the people. This is a new District, with only a small body of members, but almost an unlimited field for work.—Alice C. Blough, Manassas, Va., Sept. 12.

Oak Hill church met in council Sept. 7. Bro. John Clanahan officiated. Since our last report three more have been added to the church. We decided to have our love feast Oct. 26, commencing at 3 P. M.—Jacob W. Funk, Jr., Seven Fountains, Va., Sept. 12.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Austin.—We met in council Sept. 14. Our elder, Bro. H. J. Lilly, presided. Bro. J. H. Whitcher was elected delegate to District Meeting. We decided to have our love feast on Tuesday, just prior to our District Meeting, and a council on Monday evening, at six o'clock, prior to the communion service.—Josie Woodiel, Austin, Ark., Sept. 16.

Springdale.—Our little band of members have been greatly encouraged, since our beloved elder has returned from his visit to Kansas and can again break unto us the Bread of Life. Sept. 14 we met in council at the home of the writer, with our elder, Bro. Watts, presiding. Nearly all the members were present, and several items of importance came before the meeting, which were disposed of in a Christian manner. One of the most important things was the consideration of, and the adopting, of ways and means whereby we may build a house of worship at this place, which is needed very much. The Lord's work here is greatly retarded on account of not having a suitable place of worship. The opposing forces are so great that even schoolhouses are denied our people. We feel that we need help, and ask an interest in the prayers of God's entire family of believing children, to sustain us in the work at this place, and that the day may speedily come when we can have a churchhouse of our own. We feel quite sure that if our dear members, throughout the Brotherhood, could know and realize our great need at this place, some would extend a helping hand.—L. W. Stong, Springdale, Ark., Sept. 16.

CALIFORNIA.

Oak Grove.—Our church met in council Sept. 14. Eld. D. R. Holsinger was chosen overseer for one year. Other church officers were elected. Several papers were passed to District Meeting. Brethren Wine and Vaughn were elected delegates to District Meeting. Sisters Bessie Holsinger and Ida Whitney were chosen delegates to Sunday-school Meeting.—Linnie Coffman, Laton, Cal., Sept. 16.

Pomona.—Last Sunday our hearts were made to rejoice when eight of our Sunday-school scholars were received into the church by baptism. Brethren W. I. T. Hoover and I. L. Harshbarger were with us recently. Both gave us good sermons.—Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., Sept. 17.

Reedley.—Our church met in council Sept. 14. Our elder, Bro. J. J. Brower, presided. Six letters of membership were granted. Eld. D. L. Forney and Bro. Martin Miller are our delegates to District Meeting, and Brethren H. J. Rupert and S. P. Noll are our delegates to Sunday-school Meeting. Two queries were sent to District Meeting. We decided to hold our love feast on Thanksgiving Day, beginning at 10 A. M.—Susie Michael, Reedley, Cal., Sept. 16.

CANADA.

Fairview.—Sept. 6 we met in council, with our elder, Bro. M. N. Rensberger, presiding. Eld. D. W. Shock, of Minnesota, was with us. Considerable business was attended to. Bro. Rensberger was chosen as our elder for another year. Sept. 8 Bro. Levi Minnich and wife of Greenville, Ohio, were with us. Bro. Minnich gave us a talk on Sunday-school work. He also conducted the singing in the evening. Sept. 15 Bro. Shock preached our harvest sermon. An offering of $17 was taken. He also preached for us in the evening.—Jennie L. Heckman, Mutrie, Sask., Canada, Sept. 16.

COLORADO.

Denver (First Church) met in monthly members' meeting Sept. 12, with our pastor, Bro. John A. Robinson, presiding. Three letters were received and one was granted. Bro. Geo. Bowman and wife, from Quinter, Kans., have come to superintend the Colored Home. Bro. Bowman being a deacon strengthens our official board. Our pastor and Bro. Bowman represent us at District Meeting. We expect our musical director, Bro. Morris F. Robinson, who has been conducting song service in Des Moines, Iowa, to be with us again this week.—Mrs. Nona Minnich Robinson, 1109 So. Washington Ave., Denver, Colo., Sept. 17.

FLORIDA.

Seneca.—The organization of the first Sunday-school of the Church of the Brethren in Lake County, Fla., took place in our meetinghouse at Seneca, Fla., Sept. 15, at 10 A. M. The writer was elected superintendent. The Brethren literature is to be used exclusively. Four dozen "Kingdom Songs" were purchased. Everybody appeared to be well pleased. More than fifty were in attendance, and all of them remained for preaching service, immediately following, conducted by Bro. Isaac Funderburg, of Lordsburg, Cal. The outlook is good for a flourishing Sunday-school and other church work.—Jacob C. Funderburg, L. B., 272, Eustis, Fla., Sept. 14.

IDAHO.

Boise Valley church met in council Sept. 7. Eld. J. H. Graybill presided. Four letters of membership were granted, —one of them to a deacon. Arrangements were made to have a series of meetings this fall. Our Christian Workers' Meeting was reorganized, with Sister Naomi Sandy as president for the next six months. Steps were taken to raise money to repaint our churchhouse. We sent $30 to China, instead of $13, as was stated in my last report.—Jennie S. Brower, Meridian, Idaho, Sept. 10.

ILLINOIS.

Coal Creek church met in council Sept. 14. Bro. M. Hahn presided. Our love feast is to be held Sept. 28, at the country house. Bro. Hahn will begin meetings Sept. 22. Our two weeks' series of meetings at the Canton house closed with one conversion. Our all-day Harvest Meeting and Sunday-school Convention passed off pleasantly. The exercises consisted of singing, speaking and prayer. Two members came into the fold here since my last report.—Alice Rohre, 806 North Main Street, Canton, Ill., Sept. 16.

Lanark.—Our business meeting was held on Thursday evening, Sept. 12. Our love feast will be held Oct. 27. Bro. P. F. Eckerle was elected chorister, and the writer was elected publishing agent and correspondent for the coming year. Our rally day will be held Oct. 6. Eld. H. C. Early, of Virginia, will be here Nov. 15, to assist in a series of meetings.—Boyd Zuck, Lanark, Ill., Sept. 16.

Liberty.—At a called council, Sept. 15, the members composing this congregation elected Bro. C. H. Kaiser to the ministry. Bro. John Harshbarger, a son of Eld. J. W. Harshbarger, and Otis Walton were elected to the deacon's office. These brethren were all duly installed into office. Bro. J. W. Harshbarger is our elder, and Bro. Lewis Phillips is clerk in this church. This was the first election for a minister held in this congregation for fifty-one years.—D. J. Blickenstaff, Oakley, Ill., Sept. 16.

Mount Morris.—It is a pleasure to report the reception of one into the church by baptism at the close of our evening service, Sept. 15. This sister has been in attendance at the services of our Salem house during the past summer. We are arranging to hold our autumn love feast in the chapel on Saturday, Oct. 26, at 4 P. M., and extend an invitation to as many visiting brethren and sisters as can so arrange, to be present at that time.—Charles H. Keltner, Mount Morris, Ill., Sept. 15.

Okaw.—Our church met in council Sept. 7, with Eld. George Miller presiding. Much business was transacted. It was decided to hold a special council for the election of a minister Sept. 9. Bro. J. Elmer Wagoner, of La Place, Ill., was chosen and, with his wife, duly installed into office. At the close of our regular council two sisters were baptized. A two-weeks' revival, conducted by Bro. J. G. Royer, at the Centennial house, closed Sept. 15. A love feast was held on Friday evening, Sept. 13.—Elizabeth Eikenberry, Lovington, Ill., Sept. 19.

Sugar Creek.—Sept. 14 our little band of members met in council. We enjoy preaching services each Sunday morning, and Sunday-school preceding the preaching service. Bro. James Masterson, our pastor, always has something good for his flock. Bro. Frank Gibson and wife were with us twice, lately, and gave us good sermons, which we enjoyed very much. This was their former home. Our love feast will be held Oct. 26, at 6 P. M.—Anna E. Shearer, Auburn, Ill., Sept. 17.

Yellow Creek.—Our meetings in Pearl City, which have been in progress during the past two weeks, conducted by Bro. Jarboe, of Red Cloud, Nebr., closed last evening. Five of our Sunday-school scholars were made willing, through his earnest preaching, to accept Christ. Sister Jarboe was very helpful in the meetings, conducting the song services. Not only in the preaching and singing, but in their plainness of attire and modest behavior were they helpful to us. Our council, on the afternoon of Sept. 3, passed off pleasantly.—Lizzie Studebaker, Kent, Ill., Sept. 17.

INDIANA.

Bremen church met in council Sept. 14. Our elder, Bro. J. S. Kauffman, presided. Quite an amount of business was transacted. One member was received by letter, and one letter was granted. Brethren Owen Harley and Levi Bollman were chosen delegates to the District Meeting, with Brethren Monroe Martin and Wm. Weaver as alternates. One query will be sent to the District Meeting. The writer was chosen Messenger correspondent. The Sunday following we held our Harvest Meeting. Bro. Daniel Wysong, of Nappanee, Ind., conducted the services, and gave us a very interesting harvest sermon in the forenoon. At the noon hour tables were spread and dinner was served to all present. In the afternoon we listened to another interesting sermon, delivered by Bro. Wysong. The meeting was quite well attended and very much enjoyed by all present. An offering of $18.76 was given for the mission at Enid, Okla.—Ella Kauffman, Bremen, Ind., Sept. 18.

Cedar Creek.—Sept. 8 Bro. A. F. Wine, of Ft. Wayne, Ind., came to assist us in our harvest services. We had Sunday-school at 10 A. M., and preaching at 11 A. M. The brethren and sisters brought dinner with them. Then all enjoyed a social meal together. At 2:30 P. M. Bro. Wine preached a very inspiring missionary sermon, after which an offering of $28.24 was given. All felt that the day had been well spent in the Master's name.—Sadie Ober, R. D. 1, Laotto, Ind., Sept. 16.

Clear Creek church met in council Sept. 14. Eld. I. B. Wike presided. The annual visit was reported and showed that the church is in peace. Our Harvest Meeting was appointed for Sept. 29, in the forenoon, and our love feast is to be held the same day, at 6 P. M. Sunday-school officers were elected for the next six months, with Bro. J. R. France as superintendent. Bro. J. A. Miller was chosen delegate to District Meeting, and Sister Mertie Rhodes, delegate to Sunday-school Meeting. Bro. I. B. Wike was reëlected as our elder. A Temperance Committee was also elected. Five letters were granted. Emigration has taken quite a number of our members away, and others are arranging to leave.—J. H. Neff, Huntington, Ind., Sept. 16.

Delphi.—Our series of meetings, with the assistance of Bro. Fadely in conducting the services, closed last Sunday night. We feel that our brother performed his duty well. Much good seed has been sown, and the church has been strengthened. Last Saturday we held our council. Several items of business came before the meeting. Brethren Jerry and David Barnhart were chosen as delegates to District Meeting, and Bro. Frank Smeltzer was elected delegate to Sunday-school Meeting. Members were chosen to fill vacancies. A committee was appointed to investigate and purchase a new cemetery. Our church decided to renew the call for the District Meeting of 1913. One paper was sent to District Meeting. The time for our love feast is Nov. 2. Two letters of membership were granted.—Lulu E. Ulrey, R. D. 1, Box 41, Delphi, Ind., Sept. 16.

Fountain church met in council Sept. 13. Our elder, Bro. E. O. Norris, presided, and the business was disposed of. The church visit showed everything to be favorable. Brethren Frank Hoppes and W. C. Kintner were chosen delegates to District Meeting. Bro. Luther Bedel will represent us at Sunday-school Meeting. Bro. Norris gave us some good spiritual sermons. Two came out on the Lord's side and were baptized. Bro. M. F. Hilbert was elected to the ministry, and Bro. Frank Hoppes was elected to the deacon's office. They, with their wives, were duly installed. Our love feast was well attended. Bro. E. O. Norris officiated, assisted by Bro. J. Greenhalge. We held our Harvest Meeting Sept. 8. We had a glorious meeting.—(Mrs.) Amy Hoppes, R. D. 2, Holton, Ind., Sept. 16.

Loon Creek church met in council Sept. 14. Our elder, Bro. Henry B. Wike, presided. Five letters of membership were granted, including those of two ministers. Eld. Aaron Moss and family have moved to North Manchester, and Bro. Noah Shideler and wife are attending Bethany Bible School, in Chicago. We are sorry to lose so many of our good workers. Bro. Jacob H. Shideler was elected delegate to District Meeting, and Sister Nora Paul was elected delegate to the Sunday-school Meeting. Bro. D. W. Paul is the alternate to District Meeting, and Sister Katie Heaston, alternate to Sunday-school Meeting. Oct. 27 was set as the date for our love feast. We have arranged for an all-day meeting, with the examination services to be held at 10:45 A. M. A basket dinner is arranged for the noon hour, and a sermon will be preached in the afternoon. The evening services will open at six o'clock. We extend a cordial invitation to all who may wish to be with us on that day.—Nora M. Paul, Huntington, Ind., Sept. 15.

Lower Deer Creek church met in council Sept. 14, with our elder, Bro. J. G. Stinebaugh, presiding. Two letters were received and two were granted. The annual visit was reported and preparations were made for our love feast, to be held Sept. 28. Arrangements were made to meet our financial obligations to the District, thus clearing our church from indebtedness. Bro. T. D. Butterbaugh came to us Aug. 17 and labored earnestly for two weeks. On account of his throat troubling him somewhat, Bro. A. G. Crosswhite assisted him with the work. As a direct result, two Sunday-school scholars were baptized.—Sadie Hoff, R. D. 3, Camden, Ind., Sept. 16.

Notice of the Ministerial and District Meetings of Northern Indiana.—The meetings will commence on the evening of Oct. 1, to be held at the Bethany churchhouse, Bethany congregation, formerly known as the "Big Church," Solomon Creek congregation, four miles south of New Paris, three and one-fourth miles northeast of Milford, and three-fourths of a mile east of Arnold's Station, on the Winona Railroad. Connections with the Winona Railroad are made at Goshen with the L. S. & M. S. R. R.; at New Paris with the Wabash; at Milford Junction with the B. & O. R. R., and at Warsaw with the Pennsylvania R. R. The Limited, leaving Goshen at 7 A. M., going south, will stop at Arnold's Station to leave off passengers. Arrangements have been made for extra cars coming to Arnold's Station in the morning and leaving in the evening, following the regular scheduled cars. Bring your "Kingdom Songs" with you. By order of the Committee on Arrangements.—J. W. Rowdabaugh, Sec., Syracuse, Ind., Sept. 17.

Notice.—The railroad arrangements for the Sunday-school, Ministerial and District Meeting of Southern Indiana, which will convene in the Mississinewa church Oct. 15, 16 and 17, are as follows: Trains from the Southeast, on the C. & O. R. R., are due in Muncie at 11:52 A. M., 1:30 P. M. and 9:45 P. M. Trains from the South, on the L. E. & W. R. R., are due in Muncie at 8:45 A. M., 12:37 P. M. and 8:15 P. M. Trains from the West, on the L. E. & W. R. R., are due in Muncie at 9:45 A. M., 2:45 P. M. and 8:05 P. M. Traction cars from Indianapolis arrive in Muncie hourly from 6:30 A. M. to 9:30 P. M. At Muncie take local cars only for the north, which leave every two hours on the Hartford City and Ft. Wayne traction line, and get off at "Stop" 25, from which point the church is two and one-half miles due west. These cars will be met on Monday afternoon, and all day on Tuesday. Trains from the Northwest, on the old C. I. & E. R. R., are due at Stockport at 9:50 A. M. and 3:40 P. M. From there the church is two and three-fourths miles due east. These trains will be met on Monday afternoon and all day on Tuesday. Members of the Transportation Committee.—John F. Shoemaker, Shideler, Ind., Sept. 18.

Salamonie church met in council Sept. 7. Elder H. B. Wike was moderator. Much business came before the meeting. Our delegates to District Meeting are Brethren Joseph Ulrich and H. B. Wike; Brethren Wm. Ulrich and O. C. Ellis, alternates. Our delegate to Sunday-school Meeting is Bro. Wm. Paul, with the writer as alternate. Our love feast will be held Sept. 29, at 6 P. M., to be followed by a protracted meeting, conducted by Bro. W. R. Miller. The meetings will close with ten nights' course of lectures, illustrating scenes in the Bible Lands.—Hampton Zook, Huntington, Ind., Sept. 18.

Salem church met in council Sept. 7. Our elder, Bro. Frank Hendricks, presided. Bro. Hendricks was reëlected as our elder. One letter of membership was granted. Bro. James Lerch was elected as our delegate to District Meeting, with the writer as alternate. Our love feast will be held Oct. 26, at Salem, Culver, Ind.—Clyde Joseph, Culver, Ind., Sept. 18.

Somerset church met in council at the Vernon house Sept. 14 preparatory to our communion, to be held Sept. 21. Our elder, Bro. E. S. Brubaker, presided. Bro. O. C. Rife was chosen delegate to District and Sunday-school Meetings. Our series of meetings, at the Vernon house, will begin Nov. 2. We are now in the midst of a series of meetings at the Cart Creek house, conducted by Bro. I. B. Wike, of Huntington, Ind. Sister Effa Tuttle, of the same place, is conducting the song service. One precious soul has accepted Christ, and others seem near the kingdom.—Oma Rife, R. D. 13, Converse, Ind., Sept. 15.

IOWA.

English River church met for Harvest Meeting and visit council Sept. 14. The writer presided at the council. Eld. C. B. Rowe, of Dallas Center, being present at the council. Eld. did sermon at 10 A. M. on the text, "The harvest is plenteous but the laborers are few." The council convened in the afternoon. The visiting brethren reported the members as being strong in the faith, and generally in good condition. Bro. Rowe gave us some very good and helpful admonitions. A liberal offering was given for the District offering, to be used for home mission work. We are expecting Bro. Blough of Pennsylvania, to conduct a singing class for us this winter, and will also make an effort to get him to conduct the song service for us during our series of meetings in December.—Peter Brower, South English, Iowa, Sept. 16.

Grundy County church had a good temperance program several weeks ago. We held our council today. Bro. I. W. Brubaker presided. One letter was granted. Besides trying to arrange for a minister at Grundy Center, the work today was mostly in preparation for the coming dedication of our church, the District Meeting, and the series of meetings that is to follow the District Meeting. Bro. Galen B. Royer expects to be with us at all these meetings. Brethren C. Frederick and Clarence Schrock are our delegates. Our love feast will be held at the close of our series of meetings, Oct. 19, at 2 P. M. —Hugh C. Messer, Grundy Center, Iowa, Sept. 11.

Muscatine.—Sept. 15 two were received by letter, increasing our membership to a total of thirty-two. We are always glad to receive into our number good, loyal workers. There is also a good demand for men in the factories, here in the city, with good wages. Our love feast will be held Oct. 13. Those coming and wishing to be met at the train, will please notify the writer. We wish to thank those who have been sending us their old Messengers, to be distributed here in the city. We can make use of still more. Why let such good literature go to waste, when it will do some one else good? The past warm weather has been somewhat of a hindrance to our Sunday-school and church attendance, but the attendance is now increasing again.—F. E. Miller, 406 Lowe Street, Muscatine, Iowa, Sept. 16.

KANSAS.

Kansas City Mission Church.—Sept. 3 Eld. A. D. Crist, of Paola, Kans., commenced preaching for us and continued until the 15th. On the evening of the 12th we held our love feast. Bro. Crist officiating, assisted by Bro. G. W. Lentz, of Kansas City, Mo., and Bro. O. R. McCune, of the North church. We had a good spiritual meeting. Four were baptized and four reclaimed. Bro. Crist labored to the satisfaction of all. We hope he may return and give us another series of meetings during the winter.—I. H. Crist, 703 Packard Street, Kansas City, Kansas, Sept. 18.

Lone Star.—Our church met in council Sept. 7. Our elder, Bro. W. A. Kinzie, presided. One letter was granted. We will be represented at District and Sunday-school Meetings by delegates. A missionary offering of $4 was taken. We are looking forward to a series of meetings and our fall love feast. The time has not, as yet, been set.—H. W. Behrens, Lone Star, Kans., Sept. 18.

Prairie View.—Eld. M. Keller, Eld. H. T. Brubaker and myself were called by the Prairie View church, Kans., as a committee to help them adjust some grievances. We met the church in council Sept. 12. After spending about seven hours in hearing the statements, we adjourned until the next morning, when we met again and read our decision and advice to the church. Our report was accepted unanimously. We feel that the church is in a condition to go forward in the Master's work now, under proper management and the exercise of prudence and fraternal love among the members. From here, Brethren Keller and Brubaker returned to their homes, while I came on to the McClave church, Colo., where I am now beginning a series of meetings, to continue two weeks and close with a love feast.—C. D. Hylton, Bloom, Kans., Sept. 13.

Newton church met in council Sept. 15. Our elder, Bro. M. J. Mishler, presided. Three letters of membership were granted. Bro. Reuben Royer and the writer were elected delegates to the District Meeting, with Bro. U. S. Royer as alternate. We decided to have our love feast Oct. 27, at 6:30 P. M., following an all-day meeting. One of our Sunday-school scholars, a splendid worker in the Sunday-school) was baptized recently. The work here is progressing nicely.—Grace E. Schul, 309 East Eighth Street, Newton, Kans., Sept. 15.

MARYLAND.

Brownsville (Pleasant View).—Eld. H. A. Stahl and daughter, Ruth, of Glade, Pa., spent several weeks with us. Bro. Stahl labored very earnestly in a series of meetings, continuing two weeks. He preached eighteen inspiring sermons. As a result of his efforts, two accepted Christ,—a mother and a young boy. Many were made to think on their way, and others were inspired to greater work for the Master.—Bertha Bowlus, Burkittsville, Md., Sept. 14.

Meadow Branch church met in council Sept. 14. Our elder, Bro. Uriah Bixler, presided. Much business was disposed of. Two letters were granted. All committees reported favorably. The Missionary Committee was authorized to put collection boxes into both of our churchhouses. The Temperance Committee had two stirring meetings since our last council. The last one was held at the home of Bro. Harry Devilbiss, the writer being present as representative of our District Temperance Committee. At the request of the committee, Bro. W. B. Yount, Professor of Ancient Languages, Westminster, timely and forceful temperance sermon in our Westminster church, on the evening of Aug. 25. The committee appointed reported favorably to rebuild the old Meadow Branch meeting

house, by erecting a concrete block churchhouse in its stead. Their report was adopted, provided they can raise the money. Brethren Moses Horning, Wm. Watson and Geo. Hopkins were appointed doorkeepers at our next love feast.—W. E. Roop, Westminster, Md., Sept. 18.

MICHIGAN.

Marlan church met in council Sept. 13. Our elder, Bro. John Lair, not being present, Eld. J. L. Thomas presided. The report of the annual visit was read, showing our members to be in love and union. It was decided to hold our Harvest and Thanksgiving Meetings combined on Thanksgiving Day. Bro. J. L. Thomas was chosen as our elder for the remainder of the year, ending April 1. Sept. 14 we held our love feast. The visiting ministers were: Eld. W. R. Miller, of Onekama, Mich., and Bro. Chas. Keith, of Brethren, Mich. Bro. Miller officiated. Bro. Samuel Byer and wife were called and installed into the deacon's office. On Sunday Bro. W. R. Miller gave us a missionary sermon, and also a short talk on his travels through the Bible Lands. Both services were very interesting. On account of the rain on Sunday morning the attendance was not so large, but on Sunday evening Bro. Thomas preached to a well-filled house. On Saturday afternoon Bro. L. J. Moss gave us a good sermon preparatory to the love feast.—Rosa Weller, R. D. 2, Copemish, Mich., Sept. 17.

Lake View church met in council Sept. 7. A committee of elders was sent by the District Meeting to be with us at this meeting. Elders S. M. Smith, J. M. Smith and Wm. Neff were with us. Bro. J. M. Smith was moderator. After the committee had investigated the work they were sent here to do, the business of the regular council was then taken up, with Bro. J. M. Lair presiding. One letter of membership was received. Bro. C. L. Wilkins was chosen as our elder. We decided to hold our love feast Dec. 28, at 3 P. M. Bro. Neff spent Sunday with us and preached on Sunday morning and evening.—Ella Keith, Brethren, Mich., Sept. 10.

Sunfield church held a council Sept. 14, with our elder, Bro. H. W. Smith, in charge. Elders J. M. Smith and L. C. Oaks, of the Woodland church, were with us. The annual visit being extended, found all the members in fellowship and peace. Several requests and admonitions were sent in. Bro. Solomon Smith and wife, who were restored to fellowship some time ago, were reinstalled into the deacon's office at this council. Since the Woodland church is holding a series of meetings at this time, we have decided to change the date of our love feast from its present date to Oct. 5, commencing at 10 A. M.—Jennie Frantz, Woodbury, Mich., Sept. 15.

Thornapple.—Our church met in council at the West house Sept. 14. Four letters of membership were granted. Bro. Fred Wieland was reelected Messenger agent for another year, and Bro. Wm. Smith was chosen as a member of our Missionary Committee for three years. Bro. Chas. Deardorff will begin a series of meetings at the West house Sept. 22. Our love feast will be held Oct. 5. Bro. Wm. Buckley, of Sterling, Ill., began a series of meetings at the East house Aug. 25, which closed Sept. 12. The meetings were very spiritual. Four dear souls accepted Christ. Three have been baptized, and the other one is awaiting the rite of baptism. Much good seed was sown, and we hope soon to see more recruits.—Ora G. Mote, Clarksville, Mich., Sept. 15.

MINNESOTA.

Worthington church met in quarterly council Sept. 7, with Bro. J. Schechter, moderator. One letter was granted and two were received. Our love feast will be held Oct. 12, beginning at 2 P. M. We decided to have a Bible Term about the Holidays. The writer was chosen delegate to District Meeting, with Bro. Harry Metz, alternate. Arrangements are being made to build a barn at the church this fall.—Minnie Schechter, R. D. 5, Worthington, Minn., Sept. 13.

MISSOURI.

Broadwater.—Bro. Rowland commenced meetings in the Broadwater church Aug. 24, which closed Sept. 12. He delivered twenty-three excellent sermons. Five were baptized. Our council was held Sept. 14. We organized our Sunday-school Sept. 15. We will have our love feast Nov. 16. Our Sunday-school will commence Oct. 6.—Ona Edwards, Frisco, Mo., Sept. 17.

Notice.—The next District Meeting of Southern Missouri and Northwestern Arkansas will be held in the Shoal Creek church, at Fairview, in Newton Co., Mo., on Wednesday, Oct. 23. Notice is also given to the churches of the District that have not yet sent in their apportionment of mission money, to please send it to the District Treasurer at once, so that the books can be balanced and reports made out before going to District Meeting. Any funds paid to me at District Meeting will not appear in the report for this year.—N. A. Duncan, Writing Clerk and Treasurer of the District Mission Board, Norwood, Mo., Sept. 17.

MONTANA.

Glasston church met in council Sept. 7. Eld. M. Alva Long presided. One trustee was elected, to take the place of one whose term expires. Bro. Bowman was reelected Messenger agent, and Bro. Thompson was reelected clerk. The writer was chosen correspondent. Our Sunday-school is progressing and increasing in number, with Bro. A. D. Kesler as superintendent. The Sunday-school is preparing to have a children and young people's exercise Sept. 22.—Mrs. A. C. Thompson, Big Timber, Mont., Sept. 15.

NEBRASKA.

Arcadia church met in council Sept. 7, with the writer presiding. Church officers were elected for the next year as follows: Bro. A. J. Lybarger, treasurer; Sister Lizzie Pike, clerk; Bro. A. P. Musselman, Messenger agent. Our Temperance Committee for the next year is composed of Bro. A. P. Musselman and Sisters Eva Fike and Louella De Witt. Our love feast is to be held Oct. 19. Bro. A. P. Musselman is our delegate to District Meeting, with the writer as alternate.—J. J. Tawzer, Arcadia, Nebr., Sept. 11.

Kearney.—Our church met in council Sept. 14, with our elder presiding. Two brethren were restored to fellowship, one being Bro. Whitney, who only recently came home from the hospital, suffering with rheumatism, and was unable to come to church. A number of members went to his home, where short services were held. We pray for his speedy recovery. Our church, Sunday-school, and Christian Worker officers were elected. Sister Nora Nickey was chosen delegate to District Meeting. We expect Bro. I. C. Snavely to hold a two weeks' Bible Institute, at the close of which we expect to hold a love feast. Bro. Geo. Mishler preached for us, both Sunday morning and evening. At the close of the evening service a young man came out for Christ, and expects to be baptized in the near future. He is a stranger in our town, but attended services in the morning and evening.—Martha E. May, R. D. 1, Kearney, Nebr., Sept. 16.

Lincoln.—We met in council Sept. 17. We send one delegate to District Meeting,—Bro. D. G. Couser,—and we retain our pastor, Bro. S. E. Thompson, for another year. Sunday, Aug. 25, was our Sunday-school and Christian Workers' Joint Convention. We had a good meeting, but it was not largely attended on account of rain.—Caroline Brown, 1035 N. Twenty-third Street, Lincoln, Nebr., Sept. 17.

Octavia church met in business meeting Sept. 7. Eld L. L. Meek presided. We decided to begin a series of meetings Sept. 29. The services of Bro. A. D. Sollenberger, of Beatrice, Nebr., have been obtained for these meetings. Our love feast will be held Oct. 14. Brother and Sister A. F. Eberly were our delegates to the District Meeting, held at Enders.—Samuel Mohler, Octavia, Nebr., Sept. 19.

NEW MEXICO.

Sunshine.—Our little band of workers here enjoyed a week's series of meetings, conducted by Bro. C. H. Brown, of Clovis, N. Mex. We held our council on Saturday afternoon, Aug. 17. Our elder, Bro. Samuel Weimer, presided. The visiting brethren reported all to be in love and union. Our meetings began that night with good interest, which increased until they closed. We were very sorry to have these meetings close so soon. Two were added to the fold, and we feel sure that others are near the kingdom. Bro. Brown does not shun to declare the whole counsel of God. Our meetings closed with a love feast on Saturday night, Aug. 24. We were very glad to have Brother and Sister Elias M. Reed and Bro. Geo. Ninchehelser, of Navarre, Kans., present at our feast. Twenty-five members communed. The following Sunday Bro. Blair Hoover gave us a good sermon. He came here last spring with his family, to make his home at this place, but a few weeks ago decided to go to Cushing, Okla. We were very sorry to see them leave. Sister Martin Collins, who was anointed during our meetings, feels better than she has for a long time.—Miriam A. Maxey, Yeso, N. Mex., Sept. 10.

NORTH DAKOTA.

Turtle Mountain.—Our church met in council Sept. 7. Our elder, Bro. Brubaker, assisted by Bro. Blocher, presided. Four letters of membership were granted. We decided to sell our church building in Perth (as most of the members are moving away) and to build a barn at our country churchhouse. Both of our ministers will soon leave us to make their home in California, which we regret, for we greatly need a minister. Bro. Brubaker preached an interesting sermon for us on Sunday morning, after which two came out on the Lord's side, and received the rite of baptism.—Maggie Cloud, Perth, N. Dak., Sept. 13.

OHIO.

Charleston Mission.—We met in council Sept. 13, with our elder, Bro. Sylvan Bookwalter, presiding. He visited in the homes of the members and paid the church visit to each one. All were in the faith and in peace and union with each other. On the evening of the 14th we held our love feast, with Bro. Bookwalter officiating. Other ministering brethren present were: Brethren W. J. Heisey and Russel Wenger, both of West Milton, Ohio. We had a large crowd and good interest. On Sunday morning we opened our meeting at ten o'clock, with Bro. Bookwalter and Bro. Heisey each giving us a talk on the Sunday-school lesson, after which we had our Children's Day exercises. We ate our dinner at the church, and continued our program in the afternoon, which was listened to by a large crowd with much interest. In the evening Bro. Russel Wenger preached to a very attentive congregation. We feel that the day was well spent.—Emma Heisey, R. D. 6, Chillicothe, Ohio, Sept. 17.

Fostoria.—We met in council Sept. 24, our elder, Bro. B. F. Snyder, of Bellefontaine, Ohio, being present. Brethren J. B. Bashore and J. I. Lindower were appointed to make provision for pastoral work, during the absence of our late pastor, Bro. C. A. Wright. It was decided to hold our love feast in connection with our series of meetings, some time in December, the exact date of either is not yet known.—Rollie C. Miller, Fostoria, Ohio, Sept. 19.

Lima.—Our council on Friday evening passed off pleasantly. Our elder, Bro. G. A. Snider, presided. It was decided to support an orphan on the mission field. The money is to be raised through the Christian Workers' Meeting and the birthday offerings in the Sunday-school. In connection with the Sunday-school work, we are organizing a teacher-training class, the home department, and the cradle roll. Bro. C. L. Wilkins will begin a series of meetings for us Nov. 10. Our love feast will be held Nov. 24.—S. P. Early, 764 West High Street, Lima, Ohio, Sept. 16.

Palestine church met in council Sept. 12. Eld. Moses Hollinger was the only visiting minister present. In the absence of our elder, Bro. Henry Baker presided. One letter of membership was granted. All business was disposed of very pleasantly and to the satisfaction of all. Our love feast will be held Oct. 26, at 2 P. M., at the West Branch house.—Elizabeth Baker, R. D. 3, Greenville, Ohio, Sept. 14.

Sugar Creek.—Bro. Geo. Miller, from Illinois, recently closed a series of meetings at the Pleasant View house in this congregation. The attendance was good, and much interest was manifested. As an immediate result, five of the Sunday-school scholars were willing to give their hearts to Christ. Our council was held Aug. 17. Our elder, Bro. G. A. Snider, presided. Elders L. H. Dickey and David Lytle were present also. Bro. David Byerly was ordained to the eldership at this meeting. Our love feast will be held Oct. 19, at the Pleasant View house.—I. W. Byerly, Lima, Ohio, Sept. 16.

West Dayton.—Sept. 15 Sister Hettie Stauffer-Bright gave us a talk on their trip through Palestine. In the evening she gave their experience in the land of Moab. Both talks were very interesting and instructive, especially the evening service, which was well attended. Sept. 1 we had children's day and promotion exercises. The children of the primary department were promoted to the intermediate department, receiving certificates. Bro. David Stutsman is giving much of his time for the work at West Dayton, preaching for us or securing some one to assist him. We have the promise of Brother and Sister D. H. Keller, of Winona, Minn., who are now at Bethany Bible School, to take charge of the work here in May, 1913. We are anxiously looking forward to the time of their arrival.—Cordie M. Murray, 2020 West Third street, Dayton, Ohio, Sept. 19.

Wooster.—Sept. 3 I began meetings in the Wooster church, Ohio. The interest and the attendance were good. Oct. 12 I expect to begin meetings in the Swan Creek church, Ohio. I am engaged until March 1, 1913. Churches that desire my services in the spring of 1913 should confer with me. I trust much good may be accomplished, through the united efforts of God's people, during the fall and winter months. Surely the cause needs our very best efforts.—Reuben Shroyer, New Berlin, Ohio, Sept. 16.

OKLAHOMA.

Guthrie church met in council Sept. 7. Our elder, Bro. N. S. Gripe, presided. Our church will be represented at District Meeting by Sister Hannah Neher and Bro. Josiah Lehman. Bro. J. B. Nininger and Sister Lessie Lehman were chosen delegates to Sunday-school Meeting. Our Christian Workers' Band, with Sister Alpha Niswander as president, is progressing nicely. Bro. Gripe was with us at our morning services, last Sunday, and preached a much appreciated sermon.—Birdie R. Lehman, Guthrie, Okla., Sept. 14.

Oak Grove.—We began a series of meetings Sept. 7. Bro. J. F. Campbell did the preaching. We continued our meetings one week. Sept. 14 the members met for organization. In the evening we held our love feast. Twenty-two members surrounded the Lord's tables. Seventeen of them were members of our newly-organized church. These meetings were deeply spiritual. The writer is church correspondent.—Iva Foster, Hollow, Okla., Sept. 20.

OREGON.

Portland.—We met in council Sept. 3. Two letters were read and two were granted. We also elected our delegate to District Meeting, to be held at Ashland, Oregon, Sept. 11 and 12. The Christian Workers of Newberg and this place have organized a joint meeting. The first meeting was held at Portland Aug. 18, with a good attendance, and a very interesting program. We will hold our next meeting at Newberg sometime in October.—Nellie Carl, 1125 Albina Avenue, Portland, Oregon, Sept. 11.

PENNSYLVANIA.

Alderson Mission.—Sept. 14 Bro. Elmer F. Nedrow, of Ludlowville, N. Y., came to our mission to fill the two appointments. He is stationed at a mission point and, as he has had considerable experience in this kind of work, he knew just what kind of subjects to select for the occasion. He certainly handled his subjects well, and gave good advice and spiritual food to both saint and sinner. We certainly should like to have a brother of his ability stationed here to work for the Lord, in the interest of the Church of the Brethren. In these new fields of labor the enemy attacks our work in so many ways that we get discouraged, sometimes, and feel like giving up. Then our thought of a glorious reward brightens the way, and we take fresh courage and go ahead again. We ask an interest in the prayers of the whole Brotherhood.—Elizabeth V. Smith, R. D. 1, Box 50, Alderson, Pa., Sept. 16.

Annville.—Our church met in semiannual council Sept. 2. Several certificates were granted. Among other things it was decided to hold our love feast Oct. 24.—I. J. Kreider, R. D. 4, Lebanon, Pa., Sept. 16.

Big Swatara church will hold a love feast Oct. 28 and 29, at 10 A. M., in the Hanoverdale house. At our Harvest Meeting an offering of $33.66 was received for the Orphange work of Eastern Pennsylvania. The Hanoverdale Sunday-school sent a collection of $16.68 to the Bethany Bible School, of Chicago. The local Temperance Committee is getting busy, and arrangements are being completed to give our people a series of lectures on this very important work. The various Sunday-schools of our District are getting ready for Children's Day services at the different houses.—John J. Shiffler, Union Deposit, Pa., Sept. 16.

Canowago.—Eld. Joseph S. Masterson, of Oklahoma, opened a series of meetings at the Canowago house Sept. 1, and closed Sept. 15. He preached the Word of God with power. His sermons will long be remembered. A number were almost persuaded, and we expect good results later on. Eld. Masterson will remain in the East for some time, and is ready to do evangelistic work. His address is Mastersonville, Pa. Those interested will do well to write him. Eld. Hiram Gibble, of Manheim, Pa., is expected to conduct a series of meetings at Bachmanville in November. Our elder in charge, Bro. Samuel Z. Witmer, had a very busy day Sept. 8. In the forenoon he preached at a point in the Blue Mountains, thirty miles away. He returned home in the evening, and baptized a young man after sunset. It was a sacred service. A sad accident occurred on the evening of Sept. 14. A young man and a young lady were struck by a passenger train and instantly killed. They attended our services quite often.—Edgar M. Hoffer, Elizabethtown, Pa., Sept. 16.

Lower Cumberland.—We met in council in Mechanicsburg, Sept. 12. Eld. Beelman presided. The Lower Cumberland love feast will be held in the Mohler meetinghouse Sept. 28 and 29, at 10 A. M.—Clarence E. Long, Mechanicsburg, Pa., Sept. 13.

Purchase Line.—Bro. D. K. Clapper has been at this place for two weeks, holding forth the Word of God, and visiting among the people. We had good meetings, for Bro. Clapper did some practical teaching, which is much needed. Five put on Christ in baptism. The scene at the water today was most impressive. The banks of the stream were lined with schoolchildren, their teachers having permitted them to witness the sacred rite of baptism. The chorus, "Will the waters be chilly?" was sung, and all left the place quietly. Bro. Clapper's time is all engaged until the Holidays. After that time others can have his assistance.—Lizzie Swartz, Lovejoy, Pa., Sept. 18.

Reading.—On Sunday morning, Sept. 8, a young boy decided to step upon the narrow way that leads to life and happiness. Our love feast will be held Oct. 19 and 20, at 3 P. M.—Henry H. Moyer, 834 N. Sixth Street, Reading, Pa., Sept. 10.

Uniontown.—Last Sunday, after services, one person was baptized. We have opened a mission Sunday-school at Fairchance, six miles from here, and two from that school have been baptized. Our church is moving along slowly, yet nicely. An invitation is given every Sunday evening, and every now and then one decides for the Master. Our pastor preaches occasionally at the mission point in Fairchance. We have many reasons to thank God and take courage.—Mary C. Barnthouse, 8 West Craig Street, Uniontown, Pa., Sept. 12.

TENNESSEE.

New Hope church met in council Sept. 7. This was our annual visit meeting, but as through a misunderstanding some of our members had not been visited, it was decided to have another council Sept. 21. One sister was received by letter. The church decided to hold a series of meetings, beginning Nov. 3. Our love feast will be held Oct. 12. Bro. Chas. Clark, of the Knob Creek congregation, preached an excellent sermon on Sunday, Sept 8.—Laura Saylor, Jonesboro, Tenn., Sept. 12.

TEXAS.

Pleasant Grove.—Last Monday morning two were added to our number by baptism,—one a mother, and the other a young

(Concluded on Page 624.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

PASADENA, CALIFORNIA.

(Concluded from Page 613.)

Near Future." Bro. A. L. B. Martin conducted a Round Table. At 7:30 P. M. we were favored with an excellent address by Nicholas J. Brubaker. His subject was, "The Dynamic Character of Ideals."

Friday was given to the Christian Workers, and was also a day full of good things. Most of the speakers on the program were present and responded with good productions. Almost every church in the District was represented, and we believe these workers will go home to the different congregations, not only stronger, but the results will be much good for the Master's cause.

Our church met in council Aug. 29. Eld. W. E. Trostle presided. Since our last report, seven letters have been received and two were granted. One has also been added by baptism. Sister Vaniman and Sister Thomas were elected delegates to District Meeting, with Bro. Trostle and Bro. Bosserman, alternates. Bertha Harper.

343 N. Mentor Avenue, Pasadena, Cal., Sept. 5.

DEATH OF EMMA KULP FRANTZ.

Sister Emma Kulp Frantz died at Pleasant Hill, Ohio, Aug. 27, 1912, aged fifty-four years, four months and nine days.

"The air is full of farewells to the dying." We, who watch over those who wait beside the silent sea, wonder what new revelation of God's love has come to them that has never come to us. All who were with Sister Frantz this summer, beheld the upholding, sustaining power of God in the serenity and peace with which she faced the inevitable change.

Baptized at the age of thirteen, she began at once her work in our church. When her father, Eld. Isaac Kulp, became an invalid, Emma was unanimously elected Sun-

day-school superintendent in his place. She was probably the only young girl in our church at that time, holding this position. She had a genius for success, and that Sunday-school was a live, interesting one for twenty consecutive years, while she was its superintendent. She continued in the work until she married. As a girl, her influence and example brought many of her friends into the church. Her life and character displayed singular purity and sweetness. She was true and stainless, and scorned deceit.

As the wife of Eld. Isaac Frantz, she labored much in the Pleasant Hill church. She was also elected Sunday-school superintendent here. As one who pleased not herself she was willing to do some one else's share of church work. During her years of illness she insisted upon her husband's going away to hold series of meetings, because some souls might be brought into the kingdom by this means. She loved much and prayed much, and so her life was radiant with good deeds. She was a loving wife and a kind mother to Bro. Frantz's children.

Many of God's ministers were cared for in that hospitable home, while holding a series of meetings in the Pleasant Hill church. Her disinterested kindness and her intelligent interest in the Lord's work made her home a Bethel to many.

Out of love for her we give this short, inadequate tribute to her memory. Her life was a rarely beautiful one, and a glorious inspiration to many because it was hid with Christ in God. Elizabeth D. Rosenberger.

Covington, Ohio, Sept. 10.

THORNTON, WEST VIRGINIA.

The Sunday-school, Ministerial and District Meetings of the Second District of Virginia, which convened with the members of the Pleasant Valley congregation, Aug. 29 to 31, passed off pleasantly, and we believe many good impressions were made.

Our Sunday-school Meeting was more spiritual than usual. A joyous enthusiasm seemed to take hold of the meeting, especially regarding the Sunday-school teachers' meeting. Some have gone back to their home congregations with a determination to start a teachers' meeting.

The Ministerial Meeting was equally as good. We all resolved not to return home to go to sleep, as has been our custom, and sleep until next District Meeting, but to consecrate ourselves to do more and better work. May the Lord help us to pay our vow! Our District being numerically and financially weak, a paper came before the meeting asking this District to petition the First District of West Virginia to receive us back again, but we finally decided to try to stand alone, yet, for a while, all going to work to keep up our District, if possible. As has been our custom, our District Meeting closed with a love feast. Twenty-seven members surrounded the tables of the Lord. Bro. Z. Annon officiated.

On Sunday we had Sunday-school and three preaching services. On account of Bro. Czigans' family not being in good health, they do not have regular preaching, and the people were hungry for the Word. Large crowds were present and good attention was given. The church there is now in good working order, and much good could be done if they had an active resident minister. The harvest truly is great. May the Lord send more laborers into his harvest! A. C. Auvil.

Thornton, W. Va., Sept. 5.

SOUTHERN INDIANA.

The Sunday-school and Ministerial Meetings of the Southern District of Indiana are to be held in the Union Grove church, Mississinewa congregation, Union Township, Delaware County, Oct. 15 and 16, 1912.

SUNDAY-SCHOOL MEETING.

Tuesday, October 15, Forenoon Session.

9:00, Devotional Exercises.
9:15, Organization.
9:45, First Theme, The Sunday-school: (1) Its Importance and the Need of Its Being a Praying Institution.—Lina Stoner, B. F. Goshorn. General Discussion.
10:30, (2) Its Consideration from the Scholar's Standpoint.—Leon Miller, J. W. Priddy. General Discussion.
11:15 (3) Its Consideration from the Teacher's Standpoint.—Linna Laudig, John Herr. General Discussion.
12:00, Intermission.

Afternoon Session.

1:30, (4) Its Consideration from the Superintendent's Standpoint.—William Ritchie, E. N. Goshorn. General Discussion.
2:15, (5) Its Home Department in Practice.—Rachel Rarick, Zuriah Hill. General Discussion.
2:45, (6) Its History Among the Brethren.—L. W. Teeter.
3:00, (7) Its Outlook.—Emma Miller.
3:15, General Discussion.
3:20, Business Period.
4:00, Second Theme, The Sisters' Aid Society; (1) Its Consideration as a Power for Good.—Letha Bowman. (2) The Attitude Which the Sisters Should Sustain Towards It.—Ella Hatcher. (3) The Attitude Which the Brethren Should Sustain Towards It.—Phebe E. Teeter. General Discussion.
5:00, Intermission.

Evening Session.

7:00, Third Theme, The Christian Workers' Society: (1) Its Consideration as a Missionary Factor.—S. A. Hilton. (2) The Sphere of Action Which It Affords.—Bertha Hahn. (3) Benefits Which the Local Church Receives from It.—D. W. Bowman.

MINISTERIAL MEETING.

Wednesday, October 16, Forenoon Session.

8:00, Opening Exercises and Organization.

(Ministerial.)

8:30, Compare the Ministry of Fifty Years Ago with That of the Present.—B. F. Goshorn.
8:50, Originality in the Ministry of Today.—F. E. Hay.
9:10, The Young Minister: His Problems; Helped by Others.—Chester Poff.
9:30, Pitfalls of the Minister.—D. E. Bowman.
9:50, The Accomplished Minister.—H. L. Fadely.
10:10, Choosing Subjects.—I. E. Branson.
10:30, Preparing and Arranging Sermons.—L. T. Holsinger.
10:50, What Portion of the Minister's Sermons Ordinarily Should Be Given: (a) To the "Form of Doctrine"?—C. C. Petry. (b) To the Spiritual or Inner Life?—H. B. Martin. (c) To the Practical, Business, Social or "Contact" Life?—G. W. Hahn.
11:35, Intermission.

Afternoon Session.

1:00, What Portion of the Minister's Discourse Should Be Directed: (a) To the Membership?.—Jeremiah Barnhart. (b) To Others?—Wm. L. Hatcher.
1:30, Round Table—Discussion of Former Subjects.

(Missionary.)

2:30, Opportunities and Problems of the Home Field.—Elias Smeltzer.
2:50, How Can We Create More Interest in the Home Mission Work?—W. I. Kintner.
3:10, General Discussion.
3:30, Miscellaneous Business.
4:00, Intermission.
5:00, (Elders' Meeting.)

Evening Session.

(Educational.)

7:00, What Constitutes a Christian Education.—L. W. Teeter.
7:30, The Self-Educated Compared with the Schooled.—Otho Winger.

(Temperance.)

8:00, The Temperance Cause and the Relation of the Church of the Brethren to It.—D. F. Hoover.

NORTHERN MISSOURI.

The Sunday-school and Christian Workers' Meetings of the Northern District of Missouri are to be held in the Squaw Creek congregation, Holt County, Missouri, Wednesday, Oct. 23, 1912.

SUNDAY-SCHOOL MEETING.

Chorister, Dr. O. H. Yereman. Opening exercises at 9:30 A. M. by the retiring officers. Organization.

I. Primary Work: "How Obtain the Best Results of the Child's Mind?"—Minnie Sell, Mary P. Ellenberger.

II. "How May We Get Parents More Interested in Saving Their Children?"—Oscar Early, E. N. Huffman.

III. "Things in the Superintendent That Bring Success."—Dorcas Mayden, Frank Shirk.

IV. "What Should Be Our Attitude Toward the World Problems?"—M. E. Stair, Ida Hollar.

V. "How Far Is the Church of the Brethren Responsible for the Saloon?"—Geo. Mason, Cora Hoover.

VI. "How Can We Develop Efficient Teachers for the Sunday-school?"—Geo. Lapp, Geo. W. Ellenberger, J. S. Kline.

VII. "How Will Our Sunday-schools Be Profited by Our New Sunday-school Board?"—Jas. M. Mohler.

Report of the District Sunday-school Secretary.

Round Table.—Conducted by Dr. O. H. Yereman. (1) The Benefits of Written Sunday-school Examinations. (2) How Encourage Timid Persons to Take Part in Sunday-school? (3) What Do I Owe the Sunday-school? (4) Who Should Look After the Absent Pupils? (5) How May the Superintendent Keep His School Out of the Ruts? (6) Why Is the Efficient Teacher the Greatest Need of the Sunday-school? (7) How Best Conduct Children's Day and Fourth of July Sunday-school Meetings? (8) How Best Foster a Sunday-school Sentiment in the Community and Its Value.

NOTE:—All assigned speakers will be allowed ten minutes each; volunteer speakers will be limited to five minutes. All ministers and Sunday-school workers are urged to attend and to take part in the discussions. Everybody welcome to all sessions. If any speaker cannot be present, let him procure a substitute or notify the committee promptly.

Officers: Bruce Williams, Pres.; Ona Hogan, Sec.
Committee: Anna Miller Loe, D. W. Sandy, E. Mohler.

CHRISTIAN WORKERS.

7 P. M.

Chorister—N. S. Rhodes. Devotional Exercises, Bruce Williams. Organization. Speakers will be given five minutes each.

I. The Value of a Christian Workers' Band: (a) To the Church.—Chas. Deal. (b) To the Community.—Frank Vanpelt.

II. The Need and the Possibilities of a Junior Department in Our Local Societies and How Best Conduct It?—Mattie Lam, Emma Sell Winn.

III. Christian Workers' Meeting Reduced to Practice.—Francis Hildebrand, Dr. O. H. Yereman.

IV. Successful Characteristics of a Christian Workers' Society.—Mertie Hildebrand, Oscar Early.

Officers: Ona Hogan, President; Frank Shirk, Vice President; Mertie Hildebrand, Secretary. Committee: Lucy Mason, Mittie Sandy, Sudie Hoover.

MIDDLE INDIANA.

The District Meetings of Middle Indiana are to be held at Flora, Ind., Oct. 8 to 10, 1912.

SUNDAY-SCHOOL MEETING.

Tuesday, Oct. 8.

9 A. M., Devotional.
9:20, Address of Welcome.—A. G. Crosswhite.
9:30, The Supreme Opportunity of the Sunday-school.—S. S. Blough.
9:45, General Discussion.
10:00, Connecting Lines of Sunday-school to the Church: (a) Sunday-school to the Officials.—A. R. Bridge. (b) Sunday-school to the Laity.—Silas Fisher.
10:45, General Discussion.
11:00, Methods of Sunday-school Enlargement.—Chas. Leckrone.
11:15, General Discussion.
1:30 P. M., Devotional.
1:40, Who Is Responsible for Our Children Departing from the Faith of the Brethren?—J. G. Stinebaugh.
1:55, General Discussion.
2:15, Round Table: (1) How May We Vary the Opening and Closing Exercises of the Sunday-school? (2) What Gives Your Sunday-school Spiritual Life? (3) What Is Your Best Method of Selecting Teachers? (4) What Place Have the Quarterlies? (5) What Has Impressed Me Most in This Meeting?
District Secretary's report. Miscellaneous. Adjournment.
Committee: J. D. Mishler, Geo. Swihart, A. G. Crosswhite.

MINISTERIAL MEETING.

Wednesday, Oct. 9.

8:00 A. M., Devotional.—Arthur Hoppis.
8:30, Qualifications and Duties of a Minister in the First Degree.—Silas Fisher and T. D. Butterbaugh.
9:05, Qualifications and Duties of a Minister in the Second Degree.—J. W. Norris and J. C. Stinebaugh.
9:40, Qualifications and Duties of Elders.—Dorsey Hodgden and David Dilling.
10:15, Relation between Bishops in Charge and Pastors, and the Rest of the Ministry.—J. C. Murray and G. B. Heeter.
10:50, General Discussion.
11:30, Adjournment.
1:30 P. M., Sermon: The Christian Minister Magnifying His Office.—J. H. Wright.
2:30, Evangelistic Work: (a) Kind of Sermons.—J. D. Mishler and A. G. Crosswhite. (b) Extent and Nature of Personal Work.—Obed C. Rife and S. S. Blough. (c) General Discussion.
3:30, Miscellaneous.
4:00, Adjournment.
Committee: Otho Winger, A. L. Wright, G. E. Swihart.

EDUCATIONAL MEETING.

Wednesday Evening, Oct. 9.

7:00, Devotional.—Grover L. Wine.
7:15, Address, What Is a Christian Education and How May It Be Secured?—Otho Winger.
8:00, What Kind of an Education Do Our Brethren Desire for Their Children?—D. M. Byerly.
8:15, General Discussion.
8:30, Miscellaneous and adjournment.
Committee: A. G. Crosswhite, L. D. Ikenberry, S. S. Blough.

DISTRICT CONFERENCES OF SOUTHWESTERN KANSAS AND SOUTHERN COLORADO.

The District Meeting of the above-named District is to be held in the Conway Springs church, Conway Springs, Kans., Oct. 12 to 16.

Saturday evening, sermon by E. H. Eby; Sunday, 10 A. M., Sunday-school; 11 A. M., sermon, by Bro. E. M. Studebaker, "The Church or the Lodge, Which?" Sunday, 7 P. M., regular Christian Workers' Meeting; 8 P. M., a sermon by Bro. E. H. Eby on "Christian Stewardship."

SUNDAY-SCHOOL MEETING.

Sunday, 2 P. M.

1. Missionary Teaching in the Sunday-school.—Susie Jacques and Ida Brubaker, each fifteen minutes; General discussion, fifteen minutes.
2. Organized Classes.—H. M. Brubaker, fifteen minutes.
3. Graded Lessons.—D. M. Eller, fifteen minutes.

Monday, 9 A. M.

4. The Supreme Importance of the Sunday-school Bringing the Child to a Decision for Christ.—Grace Schul and Morris Frantz, each fifteen minutes; General Discussion, fifteen minutes.
5. Topics for brief discussions: (a) The District Sunday-school Secretary—What Should He Do?—D. Hamm. (b) The Part of the Sunday-school in Church Development.—A. G. Miller. (c) Your Experience in Promoting Pupils.—Ida Kelley. (d) The Rural Sunday-school and Its Relation to the Community.—A. J. Smith. (e) Sunday-school Equipment.—Elsie Buckman.

CHRISTIAN WORKERS' MEETING.

Monday, 2 P. M.

1. Characteristics of a Successful Christian Workers' Band.—J. M. Troxel, Frank Bower, each fifteen minutes; General Discussion, fifteen minutes.
2. The Relation of the Christian Workers' Band to Other Church Activities.—A. J. Ellenberger and Ida Hylton, each fifteen minutes. General Discussion, fifteen minutes.

Special Bible periods, conducted by J. J. Yoder, Sunday, 3:45 to 4:30 P. M.; Monday, 10:45 to 11:30 A. M., and 3:45 to 4:30 P. M.

Foreign Missionary program, Monday evening; Education Meeting, Tuesday evening.

MINISTERIAL MEETING.

Tuesday, 9 A. M.

1. The Country Church, Its Opportunities and Need.—E. M. Studebaker and W. H. Yoder.
2. The Minister's Education—What Should It Be and How Obtained?—J. E. Jones and J. J. Yoder.
3. Relation of District Mission Work to the Individual Church.—H. T. Brubaker and J. Funk.
4. What Part Should the Minister Take in Temperance and Other Reform Movements?—H. J. Harnly and C. D. Hylton.
5. The Minister's Charge.—E. H. Eby.

FATHERS' AND SONS' MEETING.

Tuesday, 1 P. M.

Address.—J. J. Yoder.
Round Table.

MOTHERS' AND DAUGHTERS' MEETING.

Tuesday, 1 P. M.

1. Mothers of the Bible.—Sarah Eller.
2. Making the Boy into a Good Citizen.—Bertha Root.
3. Our Duty Toward Other People's Children.—Mollie Trostle.
4. Children's Rights—Have They Any?—Ida Brubaker.
5. Unconscious Influence.—Elsie Buckman.
6. Hygiene and Morality.—Emma Yoder.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Bashor-Hoffer.—By the undersigned at his residence, Sept. 10, 1912, Bro. Guy T. Bashor (late of this city), now of Shenandoah, Va., and Sister Catharine Hoffer, of Elizabethtown, Pa.—P. S. Miller, Roanoke, Va.

Bowser-Shisler.—By Bro. Walter C. Warstler, at his home Sept. 12, 1912, Mr. Roy Bowser, of Elkhart, Ind., and Sister Reta Shisler, of Goshen, Ind.—Nina Miller, Goshen, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bowers, Bro. Adonijah J., of Darlington, Ind., born Feb. 1837, in Tippecanoe City, Ind., died Sept. 8, 1912, aged years, 6 months and 23 days. He moved to Montgomery Coun in 1844. Most of his life he lived in Indiana, though twenty three years of his life were spent in Champaign County, I He was married to Ruth Raper Aug. 4, 1859. In 1862 he unit with the Church of the Brethren, and was called to the mi istry in 1863. In 1882 he was advanced to the eldership. leaves a wife, four sons and four daughters, three brothe and two sisters. He lived a devoted life to the day of h death. Services by Eld. D. C. Campbell.—Leliah Wall, Clark hill, Ind.

Clouse, Bro. David Henry, born in Bedford County, Pa., No 30, 1875, died Sept. 3, 1912, at his home near Yale, Iowa, ag 36 years, 9 months and 3 days. When he was young he mov with his father's family to the place where his mother w called home. Later they moved near Yale on the farm whi he owned, where he was living at the time of his death. D 8, 1897, he was married to Sister Rebecca Dubes. Two daug ters were born to them. Both of them are members of t Brethren church. In January, 1898, he united with the Bret ren church, and lived a faithful life for the Master, alwa working in a quiet, unassuming way, characteristic of his li His suffering, which was of long duration, was endured wi

Christian patience. He never complained. His greatest concern was that his daughters might grow up to be useful workers for the Master. Bro. Clouse was anointed just prior to his death. He leaves a devoted wife and two daughters. Services by Bro. Ellis Caslow, assisted by Bro. Chas. Reynolds. Text, 2 Cor. 5: 1-10. Interment in the Brethren's cemetery near Panora.—Allie Lookingbill, Yale, Iowa.

Eisenbise, Sister Helen, died in the Hickory Grove church, Ill., Sept. 15, 1912, of tuberculosis of the bowels, aged 34 years less two days. She was one of the regular departmental writers of the staff of the "Teachers' Monthly" for two years and five months, giving up her work last May on account of her failing health. She was a lovely Christian character and her absence will be felt by her large circle of friends for years to come. The funeral was held in the Baptist church in Warren, Ill.,—the place of her childhood home. She was buried in the family lot of her parents by the side of her father and only sister in the Warren cemetery. She leaves her husband, Bro. Allen Eisenbise, her mother and two brothers. Services conducted by the writer, assisted by Rev. Miller, the Baptist pastor. Text, Rev. 14: 13.—I. B. Trout.

Pike, Bro. John M., born in Preston County, Va., in 1822, died Sept. 9, 1912, at the home of his son, Elijah, in Republic County, Kans., aged 90 years, 3 months and 26 days. He was united in marriage to Mary A. Thomas April 16, 1847. Ten children were born to this union. Eight children survive him. He was a member of the Church of the Brethren about sixty-five years. He lived a devoted Christian life. He had many friends. Services by the writer. Text, Job 14: 15.—E. D. Steward, Belleville, Kans.

Heckman, Elizabeth V., nee Miller, born in Rockingham County, Va., July 4, 1846, died at her home in Cerro Gordo, Ill., Aug. 26, 1912, aged 66 years, 1 month and 22 days. She was united in marriage to David Heckman Sept. 21, 1871. Eight sons and two daughters were born to this union. Four of them died in infancy. At the age of fifteen she united with the Church of the Brethren. Eld. John Cline baptized her in a stream among the mountains near her home in Virginia. She lived a faithful Christian life until death. Her life purpose was ever to serve her Master, which she did not only in the church, but in her home and in ministering to the needy. It was her expressed desire to see all of her children follow her example in Christian service, and it was a source of joy and comfort to her to see her heart's desire fulfilled, and that four of her sons were set apart to the Christian ministry. She is survived by her husband, five sons (one being Bro. B. T. Heckman, missionary in China) and one daughter, three brothers and five sisters. Services by Bro. D. M. Adams, assisted by Bro. J. W. Lear. Text, 1 Sam. 20: 18.—Anna B. Leedy, Cerro Gordo, Ill.

Jones, John C., born in Nash County, N. C., Dec. 17, 1830, died Aug. 22, 1912, aged 81 years, 8 months and 5 days. He united with the Church of the Brethren in August, 1876, under the labors of Eld. Samuel Weir. He was a faithful member of the Frankfort congregation, and served as deacon until his death. He leaves a wife, three sons and a sister. He had many friends. Services in the Frankfort church by Bro. James May, of Circleville. Interment in the Green Lawn cemetery.—Eliza J. Nash, Frankfort, Ohio.

Lehman, Amelia, nee Stambaugh, born in Adams County, Pa., Jan. 31, 1842, died at the home of her daughter, Sister Elmer Cline, Aug. 31, 1912, aged 70 years and 7 months. She came to Lee County, Ill., in 1865, and was united in marriage to Samuel C. Lehman Jan. 2, 1872, who preceded her thirteen years ago, last January. Sister Lehman suffered a paralytic stroke thirteen years ago and has been an invalid ever since. She was of a family of ten children, and is the first to be called away. She is survived by two daughters, one son, two step-daughters and three stepsons. Services at the Brethren church by Brethren C. M. Suter and H. C. Early. Interment in the Emmert cemetery.—Anna S. Buck, Franklin Grove, Ill.

Six, Sister Mary A. E., nee Roop, wife of Joseph Six, Warrensburg, Mo., born in Carroll County, Md., Dec. 19, 1835, died Sept. 7, 1912. In her seventh year she united with the Church of the Brethren, and for over sixty years was a faithful follower of Christ. In 1865 she was married to Joseph Six, who, with their five sons and all their grandchildren, survives her. She had been quite feeble for more than a year. Three weeks ago she fell and broke her hip. In the midst of her suffering she was anointed, and the pain was measurably removed until the close of life. Services by the writer, assisted by Bro. E. A. Markey. Text, Psa. 116: 15. Interment in the Brethren cemetery.—Jesse Mohler, Warrensburg, Mo.

Smith, Daniel, born in Glasgow, Scotland, in 1838, died at Cuba, Kans., June 11, 1912. He moved to America in 1850, with his parents, and located in Indiana, where he was united in marriage to Helen Bramer. In early life he united with the Church of the Brethren and lived a devoted Christian life for over forty years. He was the first elder ordained in the Belleville church. Services by the writer. Text, Rev. 14: 13.—E. D. Steward, Belleville, Kans.

Smith, Eld. William, born in Lancaster County, Pa., Oct. 18, 1829, died of the infirmities of old age Aug. 29, 1912, in the bounds of the Hoyle Creek congregation, Major Co., Okla., at the home of his daughter, Mrs. Florence Moyers, aged 82 years, 10 months and 1 day. When he was a child, he came with his parents to Laporte County, Ind., and when a young man, came west to Ogle County, Ill., where he married Elizabeth Speraw in 1855. Here in the West Branch church they became acquainted with the Brethren, and soon united with the church. Shortly afterwards he was called to the deacon's office, in which he served faithfully until he was called to the ministry. Later on he moved with his family into the South English church, Iowa, and four years later, to Pawnee County, Nebr., where he helped to organize the Pawnee congregation. A few years later he moved into the Vermillion congregation, Kans., and a few years later to Barber County, Kans., where he helped to organize and build up the Mingona congregation. Here he lost his companion, and also his health, and was an invalid the remainder of his life. At times he endured great suffering, and at about five different times was given up by the physicians to die. The last fifteen years of his life were spent, principally, with his daughters in the congregation where he died. In this congregation he was also ordained to the eldership. He was the father of ten children. All of them, who lived to be old enough, united with the Brethren church. His wife and five children preceded him. Services by Eld. S. F. Niswander and Bro. Emery Lawyer. Text (selected by himself), Psa. 116: 15. Interment in the Brethren cemetery near Ames, Okla.—A. J. Smith, Conway Springs, Kans.

Westall, Sister Mary C., born in Fairfield County, Ohio, Jan. 3, 1866, died near Rushville, Ohio, Sept. 9, 1912, aged 46 years, 8 months and 1 day. She was the daughter of David and Susan Beery. She was received into the Church of the Brethren by Eld. Landon West more than twenty-one years ago. June 21, 1899, she was married to Joshua Westall. Three children were born to this union. Her husband, three children, her parents, two brothers and two sisters survive. Services in the Jonathan Creek church by the writer. Interment near by.—E. F. Bagwell, Bremen, Ohio.

Whitehead, Bro. David Albert, born Dec. 30, 1881, died of typhoid fever in the bounds of the Lower Stillwater congregation, Englewood, Montgomery Co., Ohio, Sept. 6, 1912, aged 30 years, 8 months and 7 days. He was the son of Bro. Daniel and Sister Anna Whitehead, of Trotwood, Ohio. He united with the Church of the Brethren Aug. 19, 1906. He was married to Clara Maude Diehl Dec. 18, 1906. To them were born two daughters. Violet was called away by death July 16, 1909. Bro. Whitehead leaves a loving wife, one little daughter, his parents, five brothers and five sisters. He was a devoted husband, a loving father, kind and very patient in his sickness and intense suffering. Services in the Trotwood Brethren church by Eld. B. F. Honeyman and the writer. Text, Heb. 13: 14. Interment in the Kuns cemetery.—L. A. Bookwalter, Trotwood, Ohio.

THE RELIGIOUS POETRY OF ALEXANDER MACK, JR.

By S. P. HECKMAN

This volume is another valuable addition to the literature pertaining to the men who had to do with the making of the early history of the Church of the Brethren. Alexander Mack, Jr., was not only a wise counsellor and a pious leader, but he was also a poet. He was decidedly the most literary man in his church during the first century of its existence. He being a modest man, cared not to preserve his writings, but his friends recognizing their literary merits, took care of them. The compiler of this collection has done a good thing for the Brotherhood in putting them in permanent form for distribution. The poems were originally written in the German. Brother Heckman being well versed in the German language, with the assistance of several other German scholars has been able to translate them, preserving always the thought, though in some instances the meter and rhythm had to be sacrificed, and some had to be written in prose.

In the Introduction is given a brief sketch of the life of Mack, as well as of the organization of the new sect in Germany, their emigration to America, and the early history of the Church in this country.

The book is of vital interest to all members of the Church and will be read with special appreciation by those who understand the German language.

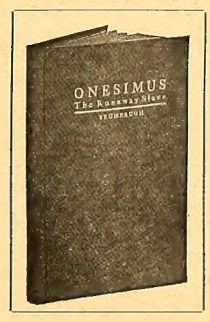
The volume contains 268 pages, bound in cloth. Price, postpaid, $1.00.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

ONESIMUS
The Runaway Slave

By ELD. H. B. BRUMBAUGH

A book of sacred history, and biography, which, in a fascinating style, portrays an interesting phase of Eastern life and the condition of Roman Society at the time when Paul wrote his epistle to Philemon. This little volume was not written in a day. Much patient research and careful study are clearly evinced throughout.



Better not begin the reading of it at a time when you have an important appointment near at hand. When once you begin it you will not want to stop short of the end. It is a charming story of an elevating character. Bound in cloth with gold side title.

Price, postpaid, ... 75 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE JOURNEYS OF JESUS

A note book for use in Sunday-school and Teacher Training classes. In this little book are given, in chronological order, all the events connected with the journeys of Jesus, as told in the Gospels. It contains seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, with Bible references.

As an aid to home study, for teachers and pupils, it is the best thing you can get. Supply your pupils with copies of this note book and you will have solved the difficulty of procuring home study. The work is especially useful in the Junior and Senior grades, but can be used to good advantage by adult classes, also. Now is the time to get a supply, so that the lessons of the course may be worked out from the beginning.

It will help the pupil to fix in the mind indelibly just the things which are hard to remember, and are yet of greatest importance to a clear understanding of the lessons on the life of Christ as found in the course for 1912.

Price, 10c each; $1.00 per doz.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Destruction of

THE STEAMSHIP TITANIC
THE WORLD'S GREATEST OCEAN DISASTER

The mammoth $10,000,000 floating palace, on her maiden trip, strikes a gigantic iceberg at dead of night and sinks, carrying over

1,500 Human Beings to a Watery Grave

It has no equal in the history of ocean disasters, or in the number or prominence of its victims. Multimillionaires, famous editors and statesmen gave up their lives like true heroes that women and children might be saved.

This brand new book, which is being published, will contain thrilling stories of rescue and privation, awe-inspiring stories from the lips of the survivors, sketches from artists who were on the scene—actual photographs of this terrible disaster.

There is great interest as well as deep sympathy concerning this greatest tragedy, which will insure a sale of hundreds of thousands of this book.

The book when completed will contain nearly 400 pages, profusely illustrated, bound in fine cloth. It will be sent postpaid upon receipt of price—$1.00.

If you are interested in the agency for this book and want to make lots of money right now, write for terms and territory. There is a great harvest to reap for those who will put forth a little effort. Send 15c for prospectus.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Outline OF THE Book OF Romans

BY S. N. McCANN

Minister, Sunday-school teacher, Bible student, get a comprehensive and intelligent grasp of the Book of Romans. This outline will be of great service to you. Nothing better of its kind, if as good, has been published.

The author of the outline has been a diligent and conscientious student of the Bible and has had long and varied experiences in the teaching of it. You get the benefit of his study and teaching.

40 pages bound in stiff paper covers. Price, postpaid, 15 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE FULL REPORT
OF THE ANNUAL CONFERENCE OF 1912
Should Be in Every Home

The Annual Conference at York, Pennsylvania, is one that will long be remembered and one that every member of the church will want to know about. This year's Report is of special interest and value to the members of the church.

These Reports from year to year form an important collection of reading matter which should be preserved in every family. Some queries of vital interest came before the Conference this year. Every speech made, with the name of the speaker, appears in full. Besides, all the speeches made at the Educational, Missionary, Sunday-school and Christian Workers' Meetings are reported fully.

This is the only source from which you can get a complete report of the meeting. Do you want to be informed regarding the rulings of the church? If so, order the Report. The matter in the Report is carefully indexed, making it convenient for reference.

Send in your order now. Price, 25 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE 1913 ALMANAC

Is being prepared now. Anyone wanting to place an advertisement in it should write us at once for rates.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
Advertising the Church, ... 617
Union Service, ... 617
The Outlook for the Young Preacher, ... 617
The Beginning and the Ending (H. B. B.), ... 617
Rome's Counsel Regarding the Bible, ... 618
Church Elections Again, ... 618
The Progressive Conference, ... 618
Painting the Pump, ... 618
The Great South, ... 618
Solemnizing Marriages, ... 618
Term of Ministerial Service, ... 618

Essays,—
A Summer Morning Picture. By Oma Karn, ... 610
The Annual Visit. By J. Edwin Jones, ... 610
Advice to Ministers, ... 610
Seven C's and Character: Cash and Character. By J. A. Clement, Ph. D., ... 611
From China. By J. Homer Bright, ... 612
Grace Essential. By D. B. Mentzer, ... 612

The Round Table,—
Northern Indiana Bible Institute.—Anna Bussard Hess. My Family Register.—C. D. Hylton. An Old-style Love Feast.—Edgar M. Hoffer. A Question of Giving.—Wilbur B. Stover. The True Gentleman, ... 614

Home and Family,—
Still on the Run.—James M. Neff. Work Among the Chinese in Los Angeles, California.—M. M. Eshelman. The Happy State of the Godly.—Quincy Leckrone, ... 615

Notes from Our Correspondents.

(Concluded from Page 621.)

man. We now have a membership of nine. Seven of these were added since the work began,—over two years ago. Monday evening we met for council at the home of Sister Lexie Laird. All the members were present. We expect to have our love feast Nov. 23, preceded by a week's series of meetings.—Nannie Bonds, Spring, Texas, Sept. 12.

Pleasant Grove.—Our congregation is composed of ten members, and represented by five families. Each family receives the Visitor, and one family, that has no members in it, also receives the paper. Eld J. A. Miller, of Manvel, Texas, is elder in charge.—T. J. Long, R. D. 2, Hufsmith, Texas, Sept. 16.

VIRGINIA.

Valley Bethel.—Bro. Geo. A. Phillips, of Waynesboro, Va., will begin a series of meetings at the Chimney Run church Sept. 22, to continue two weeks. The love feast at that place will be Oct. 5. The time set for the communion at the Valley Bethel church is Oct. 26. Bro. Perry E. Ginger is now conducting a few days' meetings at one of our mission points.—Vena S. Bussard, Bolar, Va., Sept. 16.

WEST VIRGINIA.

Notice.—The meeting of the Mission Board of the First District of West Virginia will be at the home of Eld. J. T. Cosner on the day before the District Meeting, viz., Friday, Oct. 25, at 9 A. M. All business to come before the meeting should be placed in the care of the board before that date.—Ezra Fike, Sec., Eglon, W. Va., Sept. 18.

Sugar Lands.—Our church met in annual visit council Sept. 5, with Eld. J. S. Fike presiding. The visiting brethren reported the members to be in love and union, with but little exception. Eld. J. S. Fike held a week's series of meetings. He gave six very interesting sermons. One was reclaimed and eight were received by baptism. Our Sunday-school is progressing nicely.—Lizzie B. Jennings, Ben Bush, W. Va., Sept. 17.

ANNOUNCEMENTS

Oct. 1, 2, Northern Indiana, Solomon Creek church.
Oct. 2, 9 am, Northern Iowa, Minnesota and South Dakota, Ivester house, Grundy County church, Iowa.
Oct. 3, Northeastern Ohio, Chippewa congregation.
Oct. 3, 8 am, Northern Indiana, Salamonie Creek congregation.
Oct. 5, Western Maryland, Maple Grove congregation.
Oct. 10, 8 am, Middle Indiana, at Flora.
Oct. 16, Southwestern Kansas and Southern Colorado, at Conway Springs, Kansas.
Oct. 17, Southern Indiana, Mississinewa church.
Oct. 18, Northern California, Ralsin.
Oct. 22, Northeastern Kansas, Sabetha church.
Oct. 23, Southern Missouri and Northwestern Arkansas, Shoal Creek church, Fairview, Newton Co., Mo.
Oct. 24, 9 am, Southern California and Arizona, at Glendora, Cal.
Oct. 24, Middle Missouri, Mineral Creek.
Oct. 25, 8 am, Northern Missouri, Holt County congregation, Squaw Creek church.
Oct. 25, Northwestern Kansas and Northeastern Colorado, Lowland church, Colo.
Oct. 26, First District of West Virginia, Allegheny church.

LOVE FEASTS.

California.
Oct. 5, 10 am, Oak Grove.
Nov. 2, Tropico.
Nov. 3, Live Oak.

Idaho.
Oct. 12, Nampa.

Illinois.
Sept. 28, 2 pm, Coal Creek, country house.
Sept. 28, 2 pm, Pine Creek.
Oct. 5, 5:30 pm, Big Creek.
Oct. 5, 6 pm, Shannon.
Oct. 6, 6 pm, Milledgeville.
Oct. 19, Salem.
Oct. 19, 20, 1:30 pm, Waddams Grove.
Oct. 19, 20, 2 pm, West Branch.
Oct. 20, 6 pm, Polo.
Oct. 26, 3 pm, Martin Creek, two miles southeast of Jeffersonville.
Oct. 26, 4 pm, Mount Morris.
Oct. 26, 5 pm, Sugar Creek.
Oct. 27, Lanark.

Indiana.
Sept. 28, 3 pm, Santa Fe.
Sept. 29, 6 pm, Ft. Wayne.
Sept. 29, 6 pm, Clear Creek.
Sept. 29, 6 pm, Salamonie.
Oct. 5, 10:30 am, Buck Creek.
Oct. 5, 6 pm, Lower Fall Creek.
Oct. 5, 10 am, Huntington (country house).
Oct. 5, 2 pm, Bachelor Run.
Oct. 5, North Manchester.
Oct. 5, 5:30 pm, St. Joe Valley.
Oct. 6, 6 pm, South Bend, Second church of the Brethren, corner of Cushing and Van Buren Streets.
Oct. 12, 5 pm, Killbuck, Brick house.
Oct. 12, 6:30 pm, Burnetts Creek.
Oct. 12, North Liberty.
Oct. 12, 6 pm, Beaver Creek.
Oct. 12, Palestine.
Oct. 12, 10 am, Landessville.
Oct. 15, Rush Creek.
Oct. 16, 4 pm, Upper Deer Creek, Cass County.
Oct. 18, 5 pm, Yellow Creek.
Oct. 19, 5 pm, Eel River.
Oct. 19, Middlebury, Valley house.
Oct. 19, 2 pm, Roann.
Oct. 19, 4 pm, Arcadia.
Oct. 19, Fairview.
Oct. 19, 10 am, Cedar Lake.
Oct. 19, Portage, South house.
Oct. 19, 4 pm, Pine Creek, East house.
Oct. 19, Osceola.
Oct. 24, 5 pm, Plevna.
Oct. 25, Rock Run.
Oct. 25, 7 pm, Elkhart City.
Oct. 25, Salem, Salem house, at Culver.
Oct. 26, White Church.
Oct. 26, 5:30 pm, Mississinewa.
Oct. 26, Markle, an all-day meeting.
Oct. 26, 2 pm, Pleasant Hill.
Oct. 26, 10:30 am, Beech Grove, four and one-half miles northwest of Ingalls.
Oct. 26, 5:30 pm, Middle Fork (town church).
Oct. 26, 10 am, Nettle Creek, one and one-fourth miles west of Hagerstown.
Oct. 26, Blissville, Blissville house.
Oct. 26, Union Center.
Oct. 26, 5 pm, Walnut.
Oct. 26, 4 pm, Union City.
Oct. 27, Loon Creek.
Nov. 2, Delphi.
Nov. 2, 2 pm, Howard.
Nov. 2, Union, 5 miles west of Plymouth.

Iowa.
Sept. 29, 6:30 pm, Cedar.
Oct. 5, English River.
Oct. 5, Franklin, Decatur County.
Oct. 6, Dry Creek.
Oct. 12, Salem, at Salem.
Oct. 12, 13, 2 pm, Coon River.
Oct. 12, 2 pm, South Keokuk.
Oct. 12, 5 pm, Garrison.
Oct. 13, 6 pm, Muscatine.
Oct. 19, 2 pm, Dallas Center.
Oct. 19, Des Moines Valley.
Oct. 19, 2 pm, Grundy County.
Oct. 20, 4 pm, Maple Valley.
Oct. 26, 2 pm, Greene.

Kansas.
Sept. 29, 7 pm, Kansas City, Kansas, Central Ave.
Sept. 29, Independence.
Oct. 4, 6 pm, Appanoose.
Oct. 5, Grenola.
Oct. 5, 4 pm, Belleville, at Belleville.
Oct. 5, 10 am, Chapman Creek.
Oct. 6, Altamont.
Oct. 12, 5 pm, Abilene, Navarre house.
Oct. 12, 4 pm, Topeka.
Oct. 12, White Rock.
Oct. 12, 5 pm, Kansas Center.
Oct. 12, Washington.
Oct. 12, 13, Olathe.
Oct. 12, 7 pm, Vermillion.
Oct. 19, Osage.
Oct. 19, Altoona.
Oct. 19, 2 pm, Maple Grove.
Oct. 27, 6:30 pm, Newton.
Nov. 2, 6 pm, Bloom.
Nov. 2, 10 am, Burr Oak.

Kentucky.
Oct. 19, Wolf Creek.

Maryland.
Oct. 12, 10 am, Beaverdam.
Oct. 12, 13, 10:30 am, Long Meadow.
Oct. 16, 17, Broadfording.
Oct. 19, 1:30 pm, Monocacy.
Oct. 19, 2 pm, Locust Grove.
Oct. 26, 2 pm, Meadow Branch.
Oct. 26, 27 4 pm, Manor.
Oct. 26, 1:30 pm, Brownsville.
Nov. 2, 1:30 pm, Middletown Valley.

Michigan.
Oct. 5, 10:30 am, Saginaw.
Oct. 5, 10 am, Sunfield.

Minnesota.
Sept. 21, Deer Park.
Oct. 12, 2 pm, Worthington.

Missouri.
Oct. 6, Kansas City, First Church of the Brethren.
Oct. 19, 2 pm, Dry Fork.
Oct. 19, Rockingham.
Oct. 19, 4 pm, Warrensburg.
Oct. 19, Smith Fork, Plattsburg.
Oct. 24, Shoal Creek.
Oct. 28, 6 pm, Prairie View.
Oct. 23, Cabool, Greenwood house.
Nov. 23, Peace Valley.

Nebraska.
Sept. 29, Lincoln, Twenty-second and Q. Street.
Oct. 14, Octavia.
Oct. 19, 5 pm, Silver Lake.
Oct. 19, 5 pm, Falls City.
Oct. 19, 5 pm, Arcadia, four and one-half miles northeast of Arcadia.
Nov. 2, 6 pm, Beatrice.

Ohio.
Oct. 5, 7:30 pm, Bellefontaine.
Oct. 5, Thornapple.
Oct. 12, 4 pm, Upper Twin.
Oct. 12, Fairview.
Oct. 13, 7 pm, Sidney.
Oct. 16, 10 am, Brookville.
Oct. 19, 2 pm, Swan Creek, West house.
Oct. 19, Sugar Creek, Pleasant View house.
Oct. 19, 10 am, Blue Creek.
Oct. 19, 10 am, Logan.
Oct. 19, 10:30 am, Wyandot.
Oct. 19, Newton, Sugar Grove house.
Oct. 19, Wooster.
Oct. 19, 10:30 am, Black Swamp.
Oct. 19, 10 am, Prairie Creek.
Oct. 19, 10 am, West Nimishillen.
Oct. 19, 5 pm, Lexington.
Oct. 19, 5 pm, Maumee.
Oct. 19, 4 pm, Salem.
Oct. 19, 10 am, Prices Creek.
Oct. 26, 5 pm, Palestine, West Branch house.
Oct. 26, 10 am, Donnels Creek, Country house.
Oct. 26, 10 am, Portage.
Oct. 26, 2 pm, Loramie.
Oct. 26, Greenspring, Bethel house.
Oct. 26, 10 am, Mohican.
Oct. 26, 4 pm, Lower Miami.
Oct. 26, 10 am, Stonelick.
Oct. 26, 6 pm, County Line
Oct. 26, 3 pm, Owl Creek.
Oct. 26, 10:30 am, Blanchard.
Oct. 27, Eagle Creek.
Nov. 9, 4 pm, Ft. McKinley.
Nov. 24, Lima.

Oklahoma.
Oct. 19, Indian Creek, about 8 miles southeast of Woodward.
Nov. 9, 4 pm, Monitor.

Pennsylvania.
Sept. 28, Lost Creek, Oriental house.
Sept. 28, 29, 10 am, Lower Canowago, Bermudian house.
Sept. 28, 29, 10 am, Lower Cumberland.
Sept. 29, Maple Glen.
Sept. 29, 6 pm, Middle Creek.
Sept. 29, 5 pm, Quemahoning, at Hooversville.
Sept. 29, Indian Creek.
Sept. 29, 5:30 pm, Plum Creek.
Oct. 4, 5, Buffalo Valley.
Oct. 5, Elk Lick.
Oct. 5, 2:30 pm, Perry, Freespring church.
Oct. 5, Raven Run.
Oct. 6, 7 pm, Rockton, Greenville house.
Oct. 12, 13, 1:30 pm, Antietam, Welty house.
Oct. 12, 5 pm, Ridge, Shippensburg.
Oct. 13, 5 pm, Norristown.
Oct. 13, 6 pm, West Johnstown.
Oct. 13, 4 pm, Brothers Valley.
Oct. 18, Spring Run.
Oct. 19, 3 pm, Dunnings Creek, Holsinger house.
Oct. 19, 20, 3 pm, Reading.
Oct. 19, 20, 1:30 pm, Upper Canowago, Latimore house.
Oct. 19, 10 am, Back Creek, Brand house.
Oct. 19, 20, 2 pm, Lost Creek, Freespring house.
Oct. 19, 20, 1:30 pm, Marsh Creek.
Oct. 19, 4 pm, Pleasant Hill.
Oct. 20, 3:30 pm, Shade Creek, Berkey house.
Oct. 20, 4 pm, York.
Oct. 20, 6 pm, Shade Spring, at Koontz church.
Oct. 20, Albright.
Oct. 20, 6 pm, Woodbury.
Oct. 20, 4:30 pm, Upper Dublin, near Ambler.
Oct. 22, 23, 10 am, West Greentree, at Rheems.
Oct. 22, 23, 10 am, Little Swatara, Zeigler house.
Oct. 22, 23, 9:30 am, West Conestoga, Middle Creek.
Oct. 23, 24, 9:30 am, Springville, Mohler house.
Oct. 23, 24, 1:30 pm, Mountville, Mountville house.
Oct. 24, 25, 1:30 pm, Manheim, Fairview house.
Oct. 24, Annville.
Oct. 26, 3 pm, Indian Creek.
Oct. 26, 27, Upper Cumberland.
Oct. 26, 2 pm, Mingo, Skippack house.
Oct. 26, 5 pm, Carson Valley.
Oct. 26, 4 pm, Artemas.
Oct. 26, 27, 10 am, Codorus, Black Rock house.
Oct. 27, 5:30 pm, Johnstown, Walnut Grove house.
Oct. 27, 6 pm, Clover Creek.
Oct. 27, 6:30 pm, Scalp Level, Scalp Level house.
Oct. 27, 10 am, Codorus.
Oct. 27, Jacobs Creek.
Oct. 27, 6 pm, Yellow Creek, Steele's house.
Oct. 28, 29, 10 am, Big Swatara, Hanoverdale.
Oct. 29, 9:30 am, Chiques, Mount Hope house.
Oct. 29, 30, Midway, Midway house.
Oct. 29, 30, 10 am, Conestoga, Bird-in-Hand house.
Nov. 2, 4 pm, Ephrata.
Nov. 2, 3, 1:30 pm, Back Creek, at McConnelsdale.
Nov. 3, 1:30 pm, Indian Creek.
Nov. 10, 6 pm, New Enterprise.

Tennessee.
Oct. 5, 3 pm, French Broad.
Oct. 5, Mountain Valley.
Oct. 12, New Hope.

Texas.
Nov. 23, Pleasant Grove.

Virginia.
Oct. 5, 3:30 pm, Topeco.
Oct. 5, 4 pm, Roanoke City.
Oct. 5, 3 pm, White Rock.
Oct. 5, 5 pm, Mount Joy.
Oct. 12, 3:30 pm, Mount Jackson.
Oct. 12, 3:30 pm, Brick.
Oct. 19, Walnut Grove.
Oct. 19, 3 pm, Barren Ridge.
Oct. 19, Beaver Creek.
Oct. 19, 3 pm, Wakema Grove.
Oct. 19, 3 pm, Pleasant Valley.
Oct. 19, 3 pm, Burks Fork.
Oct. 19, 3:30 pm, Christiansburg.
Oct. 19, 5 pm, Fairfax.
Oct. 26, Montebello.
Oct. 26, 3 pm, Oak Hill.
Oct. 26, 3 pm, Elk Run.
Oct. 26, 2 pm, Pleasant Valley (Second District).
Oct. 26, Valley Bethel, Valley Bethel house.
Nov. 2, 2:30 pm, Lebanon.

Washington.
Oct. 6, 6:30 pm, Tacoma.
Oct. 19, Sunnyside.

West Virginia.
Oct. 5, Maple Spring.
Oct. 5, 2 pm, Alleghany Chapel.
Oct. 12, Beaver Run.
Oct. 19, Pine.
Oct. 19, Bethany, Antioch house.
Oct. 19, 2 pm, Spruce Run.

A CLOSING OUT OFFER

Following is a list of books of which a limited number of copies are left on our hands—not enough to justify giving them space in our new catalog.

Wishing to close them out, to make room for others, we offer them at the liberal reductions indicated. These are all excellent books. They are bound in cloth and will be sent postpaid at the bargain price.

ON THE OPEN ROAD. By Ralph Waldo Trine.
Author of "In Tune with the Infinite."
A little book containing a creed on wholesome living in seventeen brief, pithy paragraphs, each accompanied by a short discussion, elucidating the teaching of it.
Price, ...50c, NOW, 35c

THE PENDLETONS. By E. M. Jameson.
A book for juveniles, full of life, and of high moral tone. A fifteen-year-old wide-awake school girl, after having read it said, "It's just fine." 280 pages.
Price, ...$1.25, NOW, $1.00

THE DECISIVE HOUR OF CHRISTIAN MISSIONS. By John R. Mott.
The author discusses the following subjects: The Non-Christian Nation's Plastic Changing. Critical Tendencies and Influences in the Non-Christian World.
The Rising Spiritual Tide in the Non-Christian World.
The Requisites of the Present Situation: An Adequate Plan. 250 pages.
Price, ...$1.00, NOW, 75c

THE CHOICE OF BOOKS. By Charles F. Richardson.
The book treats of the **Motive** and **Habit** of reading; **What When** and **How Much** to read; What books to own; the **True Service** of Reading, etc.
Disraeli says, "We are now in want of an art to teach how books are to be read, rather than to read them." This book is a light along the way.
Price, ...85c, NOW, 70c

THE GLORY OF THE MINISTRY. By A. T. Robertson, M. A., D. D.
Dr. John Clifford says of the book, "The Author's words instruct, guide, cheer and inspire." The author says, "I have written this book out of love for preachers of the Gospel of Jesus."
Price, ...$1.25, NOW, $1.00

THE CHRISTIAN WORKER'S EQUIPMENT. By F. E. Marsh.
The author of this volume touches every important phase of the Christian Worker's equipment. It is invaluable to the Bible student and would-be soul-winner.
Price, ...$1.50, NOW, $1.25

THE FARMER'S BUSINESS HAND BOOK. By I. P. Roberts.
As the title indicates this is a book for the farmer. It is a manual of simple farm accounts and advice on rural law. 300 pages, cloth.
Price, ...$1.42, NOW, $1.10.

A YEAR BOOK OF SOUTHERN POETS. Edited by Harriet P. Lynch.
This is a book containing choice extracts from the poems of Southern authors—one for each day of the year. Bound in cloth, beautifully decorated.
Price, ...$1.25, NOW, 95c

JANET AND HER DEAR PHEBE. By Clarissa Dixon.
A beautiful story of the love between two natural, healthy little girls. Their hopes and fears and their innocent philosophy are set forth in their talks, their letters and their poetry—all genuinely childlike, amusing and touching.
Price, ...$1.00, NOW, 75c

ST. JUDE'S. By Ian Maclaren.
With an introduction by Ralph Connor. As in the author's other books, the reader becomes "conscious of that sudden rush of emotion, as the drill in the hands of this master of his art, piercing through the stubborn granite of canny worldliness, of rigid theological formalism, reaches the living spring of tenderness."
Price, ...$1.20, NOW, 95c

OFF THE ROCKS. By Wilfred T. Grenfell.
This is a story of the Deep-sea Fisherfolk of Labrador, by one who has given his life to the service of these people. It is an interesting, charming and withal, a pathetic story.
Price, ...$1.00, NOW, 70c

THE NEW PEEP OF DAY.
A little book written for the purpose of teaching children Bible lessons. The author of the preface says, "Many people now advanced in middle life associate The Peep of Day with their earliest and tenderest memories."
Price, ...50c, NOW, 35c

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., October 5, 1912. No. 40.

AROUND THE WORLD

More Congregational Singing.

Many of our members, perhaps, hardly realize what a precious privilege we, as a religious body, enjoy in having unrestricted opportunity for congregational singing. "The Baptist Commonwealth" recently gave the experience of one of their pastors who invited his members to make suggestions as to improvements in general church work and services. In the 214 replies received there was, of course, a great variety in the answers. A conspicuous feature, however, in nearly all the replies was the urgent demand for more congregational singing. Seemingly the people wanted fewer "exhibition solos, quartets and the like," and more "singing with grace to the Lord" by the entire assembly.

A Lesson in Character Building.

A writer in a recent issue of the Dayton "Daily Herald," after spending some months in Europe, has learned some lessons on effective training for real usefulness. He says: "In Germany and Holland they are recognizing the necessity for building up a strong citizenship. If the man is strong, the community is strong, and if that is strong, the nation is strong." The same idea may be most practically applied to the development of a strong membership for the ultimate and far-reaching success of the church. If every member were a veritable tower of strength and righteousness, the entire church would soon become well-nigh invincible. It would present such a solid front to the enemy, that even "the gates of hell could not prevail against it."

Fashion's Extravagance.

Dr. H. H. Fulton, in "The Biblical Recorder," handles the question of fashionable display with ungloved hands in saying, "We will never be able to hurl back the mighty tide of masculine profligacy until the women of America get enough sense to change their fashion plate." While the Church of the Brethren has ever been a faithful exponent of the "simple life," as opposed to the fashionable folly of the age, it is encouraging, indeed, to note that others are taking the same stand. Indulgence in useless display by thousands of professing Christians, robs the mission treasury of multiplied thousands that would go far in carrying the Blessed Gospel to the uttermost parts of the earth. As those who "have been redeemed by the precious blood of Christ," the Lord expects great things of his children. Will he be justified in his expectations?

Workers and War.

Judging by recent developments in the labor world, we may look for the most effectual check upon war by the very ones who, ordinarily, constitute the rank and file of the fighting legions. We are assured by Keir Hardie, labor leader in the British House of Commons, that the workers of both Great Britain and Germany have practically agreed to call a general strike in case war should be declared. Thus the furnishing of supplies and munitions of war would be effectually prevented, and the instigators of hostilities would find themselves in a decidedly unpleasant and embarrassing situation. Should labor organizations direct their energies more fully to work of this sort, startling results would immediately follow. What nation would dare to enter upon a war if the workers of the land should refuse to furnish the essential requisites?

Bibles Still Being Burned.

One would have thought that the dark days of the Inquisition,—when the hatred of the Bible, and those who adhered to its teachings, gave rise to bitter persecution and devouring flames,—had forever passed away, but recent happenings in Rome show the same bitter intolerance, though it can not vent its rage as in former years. The activity of a faithful Waldensian pastor and his wife had placed Bibles in many homes in and near the "Eternal City," a number of the recipients being members of the Roman Church. This aroused the opposition of the priests, who at once entered upon a most pronounced and bitter campaign of opposition. Bibles, Testaments and Scripture portions were forcibly collected from the houses of Catholics, and, after being piled up near a wayside shrine and plentifully soaked in oil, were speedily reduced to ashes, amid the frenzied shouting and singing of the papal hosts. That such a thing could happen in these supposedly enlightened days of the twentieth century is passing strange. Still harder to explain is the fact that a people, professedly Christian, should deliberately destroy so many copies of the Blessed Word which is a savor of life and eternal happiness to all who lay hold upon it.

A Teacher for Seventy-One Years.

When, early in September, the Central High School in Philadelphia opened for the fall term, Prof. Zephaniah Hopper began his seventy-first consecutive year as a teacher in the schools of the Quaker City. Prof. Hopper is now eighty-eight years old, but no one thinks of retiring him from active duties, even though he has a long term of years to his credit. Then, too, he does not hold his position merely in recognition of faithful and honorable service, but because of real and undiminished capability and efficiency. The veteran educator whose strength like that of Moses, is "unabated," attributes his remarkable record to two things,—an active outdoor life and uniformly temperate habits at all times. To such a man the "dead line" holds no terrors. He simply goes on in his appointed way of usefulness, trusting the Father above to set the time for the message, "It is enough; come up higher."

Counting Our Blessings.

Generally speaking, it is always well to take the most optimistic view of life, and to look at the blessings we enjoy with grateful appreciation, and praise for the Giver of all good. Reading the reports from practically all parts of the world, it is gratifying indeed that, with but few exceptions, bountiful harvests are rewarding the labors of the husbandman. Today famines have almost lost their old-time horror, because rapid transit by land and sea brings all mankind in close touch with each other, and today, as never before, do the tender ties of loving-kindness unite all peoples of the earth into one great family. Scientific development has gradually lowered the death rate, until now it is but 20 in one thousand of population, instead of 40, as it was some years ago. Material advancement is being made in the improvement of industrial conditions, and in safeguarding the health of the workers. Upon the whole, not one of us has reason to grumble, and certainly all of us have abundant reason to thank the Giver of all good.

The Prayer Meeting Habit.

While there may be church members, now and then, who place but little value upon the prayer meeting, worldly men have a great respect for it,—in its influence upon others. An exchange relates that a prosperous business corporation asked a bank president to recommend to their house "a young man who could be trusted." The reply was, "Every Wednesday evening, at the hour of prayer, a young man passes my house on his way to the prayer meeting of his church. I like that. If I were you, I would look him up." The business man was not slow to "look him up," and has had no reason to regret his choice. We are told that the young man proved himself worthy of the confidence reposed in him, and his successive promotions to places of greater responsibility were amply indicative of strength of character and loyalty to his employer. In more ways than one is the prayer meeting a valuable business asset, always remembering, however, that the life of those attending must show that "they have been with Jesus and learned of him."

Business Methods in Church Management.

Those who prophesied that the Christian Science Movement would rapidly disintegrate upon the death of its founder, Mrs. Mary Baker G. Eddy, failed to take into account the excellent preparation and training, given to her Board of Directors by the shrewd and far-sighted leader. This Board of five keen and successful businessmen, with Mr. Archibald McLellan as chairman, administers church affairs upon strict and concise business principles, and the extensive financial interests of the society are well taken care of. Mrs. Eddy's "Manual" provides the necessary rules governing the Board. It is self-perpetuating, and the autocratic powers conferred upon it are in many respects more absolute than those of the Roman papacy. While one is made to wonder how the large and wealthy body of Christian Scientists so willingly submits to the iron-clad rulings of the Board, it should also be remembered that much of the success of the organization is due to the most excellent administration of its financial affairs. Most churches could probably greatly enhance their general resources, were they to apply a more systematic business management to the important department of church finances.

The Word of God,—Not Bullets.

In sharp contrast to the commonly accepted idea that only by the intervention of the United States, backed up by its armed forces, will the revolution in Mexico be quelled, is the wise suggestion of Alfred C. Wright, a Congregational minister, stationed in Mexico. He maintains that the present disturbances in that country will not be permanently settled by military prowess, but only by the Word of God enshrined in the hearts of the people. He significantly says: "The Mexicans, like our Indians, are amenable to gospel influences, and if properly approached can be won for peace and righteousness. Let me plead for sympathy for those who have been oppressed by the dictatorship of the late Diaz and others. Send the Word of God into Mexico and the revolutions will cease." We are told to pray "that the word of the Lord may have free course and be glorified." May that opportunity be given to the people of Mexico!

Progress in a Good Work.

For some years "The Journal of the American Medical Association" has taken special pains to secure accurate data regarding deaths and injuries in consequence of injudicious Independence Day celebrations, and sufficient time is given to gain complete returns. A comparative statement, recently published, reads as follows: "Only forty-one deaths are this year attributable to Fourth of July 'festivities,' including only seven from tetanus. Only 988 persons were injured sufficiently to require medical care. Ten years ago the number of deaths was 466, and of injuries 5,623. The total of killed and injured, this year, was but small, compared with the average of 4,012 per year for the last decade." There is abundant reason for thankfulness in this manifest advancement toward a "safe and sane" observance of the day. Still better would it be if the day could, in some way, be made more spiritually impressive,—more especially emphasizing the duties and privileges of Christian citizenship.

Church Membership and Divorce.

Kansas City has an officer known as "divorce proctor," whose special business it is to make a thorough investigation of all applications for divorce. The city has been fortunate in securing for this work a man of discretion and, moreover, of an observing turn of mind. During one year's experience he has been impressed with the fact that with one exception the churchless people have furnished all divorce applicants. He stoutly affirms that the regular church attendants are not likely "to strike the reefs that threaten the permanency and safety of the matrimonial bark." The advice he gives along this line is so unique and practical that we here repeat it: "By all means join the church. The day you pick your home, resolve to be regular attendants at church. It is important. The divorce zone and the churchless zone go together." The officer is quite correct in his deductions, and might have extended their scope by saying that practically all troubles which afflict the world may be cured by the same sovereign and potent remedy. Give the Gospel a fair chance and many distressing conditions will be wholly eliminated.

Reform in Burial Extravagance.

Of late there has been considerable discussion, statistically and critically, of the elaborate and costly customs pertaining to the burial of the dead. According to statistics there are about 1,500,000 deaths annually,—a fraction of over forty-four funerals for each of the 25,000 undertakers engaged in the business. About $75,000,000 is supposed to be a very conservative estimate of the annual outlay for burial expenses. So burdensome, for people of limited means, is the present exorbitant price of a funeral that a radical reform of the whole system is strongly being agitated. The church is rightfully being urged to come to the rescue, to establish, by preaching and practice, simpler and less costly funeral customs. In this connection it is of interest to recall an historical statement by Dr. Edersheim, who relates that "in the time of Paul wasteful expenditure at funerals was so great as to involve the poor in serious difficulties, when they would not be outdone, in lavish display, by their wealthier neighbors." A like condition appears to prevail in the present age, and seems to demand early and effective adjustment, such as is now being urged by church workers and others in various sections of our country. It is sad enough to have loved ones taken from the family circle by the grim reaper, without still further adding to the distress of those in limited circumstances by heaping upon them exorbitant funeral expenses.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Valley of Prayer.

There's a quiet, deep vale by the wayside of life,
And the name of this valley is prayer.
It is hid from the world with its noise and its strife,
For the Angel of Peace dwelleth there.
And I feel in my soul, as I kneel on its sod,
A sweet rapture that comes from the skies.

The wild storm that comes near soon sinks into calm
In the deep-hidden valley of prayer;
So when tempests are on me and fierce in their wrath,
And my heart is sore pressed with its care.
I turn from the tumult and enter the path
That leads down to the valley of prayer.

—Selected.

"The Spirit Giveth Life."

BY E. C. OVERHOLTZER.

"THE letter that killeth" is the external,—the clothes, the instrument, of thought and spiritual life. Words are not ideas. Forms are not life. When the external is overemphasized, the Spirit is smothered. When the clothes make the man, there is nothing left of him but the clothes. And when an instrument has no power or life back of it, it is useless. You may read the Bible through once a year, commit it to memory, and even defend its words, and yet the life may be as selfish and fruitless as before.

The perfunctory performance of the external form of the commands of Christ is easy for any modern Pharisee, but such an one "eateth and drinketh damnation to his soul." There is verily no life in him. "The letter" *alone,* indeed, killeth, whether in the Old Testament or the New. Christ has thrown no magic about his words, that the mere repetition of them will work wonders. Again, let us repeat, they are only clothes.

Does some one now say: True, therefore we may disregard "the letter that killeth," these outward forms and ceremonies? Ah! 'tis not just the voice of one, but the length and breadth of the land echoes and reechoes with the sentiment. But, note what this really means. If one external form is superfluous, then all must be, for who will say that Jesus meant what he said at one time, and did not mean it at another time? Why observe the sacrament and not feet-washing, which was observed and commanded the same night?

If spiritualizing is the correct manner of interpreting all Scripture, discarding entirely the form as binding, then the Quakers alone are right in their figurative interpretations. But will even they abide by their logic? When I read, "You ought also to wash one another's feet," they read, "You ought also to be humble." But when I read, "Clothe the naked, feed the hungry," to be consistent, they must read, "Depart in peace, be ye warmed and filled." A simple statement may have half a dozen figurative meanings, but it can scarcely have more than one literal meaning. Words are not intended to conceal thoughts, but to reveal them. When thoughts are beyond adequate expression, they are made evident to all through action. Even a child can often understand the meaning of an act, when it can not comprehend the thought expressed in words. And does any one ever become so highly developed that actions are not plainer and more forcible than words?

This is not saying that actions may not become so formal that the meaning and spirit are almost lost sight of. On the contrary, all action tends to become automatic, requiring but little mental exertion. If this be true of the simple, direct acts of life, how much more true it will be of the higher spiritual life! The natural man can not understand the things of the Spirit, though he may possess the empty form. The difficulty and fault is not in the form, but in the unregenerate heart. The form itself is an indispensable aid in comprehending the Spirit. Who would not say that if the millionaire would seat himself beside the poor man and wash the other's feet, that the one act would teach him more humility than all the sermons preached? As Dr. Henry C. Mabie, secretary of the Baptist Foreign Missionary Society, said, in conversation some time ago: "If I saw the Mikado of Japan stoop down and wash the feet of his lowest subject, I would say that Christ's coming was near at hand."

As helpful as the forms may be, it is quite as necessary to guard against formalities. All the orthodox churches have this to contend with, more or less, for they all have forms in their services, whether these be of Christ's authority or man's invention. But, dear reader, whatever your denominational name may be, whenever the church becomes to you mere clothes, beyond which you see nothing; when Christ is obscured rather than revealed, then there is either something wrong with you, or with the church, or possibly with both.

Some there are who decide that the fault is entirely with the church, and they see no way of bettering their condition in their church or any other, and hence conclude that all churches are a hindrance to the Christ life. But if they could only be made to turn their critical eye upon themselves, they would likely discover that most of the trouble lay within. Usually the dissatisfied one is he who has more time for criticism than for work. Of course, it is well, at times, to see ourselves and our church as others see us; but let us always remember that he who works and finds no time to grumble has the greater satisfaction, and bears the most fruit.

We may admire a machine as it stands motionless before us; observing its beautiful design, its symmetry, or its embodiment of power. Or, perhaps, we may criticise its unadorned, simple structure, and pronounce it defective and inefficient. But if we should put the shoulder to the wheel, we should almost lose sight of its whirring wheels through our interest in the product turned out. The finished article will, in the last event, be our test of worth and efficiency. All other considerations will be of little moment. "By their fruits ye shall know them." Inactivity, barrenness, can not escape this test.

Whenever we are willing to put our whole soul into the work of the church, then, indeed, will we be able to see more than its defects. The imperfect organism will be but the body in which the Spirit lives and through which it works. The less noise and friction there is, the greater will be the perfection of organism and product.

It does not follow, from the foregoing, that it matters little what form the visible church assumes, just so it bears fruit. We are not left to chance, and constant experiment, like States and governments which try all conceivable forms to find the one which will be most efficient. Presumably, this is what the Christian world is doing. Each church may feel that it has the best organization, and will point to its results as proof. But do all churches apply the same standard of success? One may count success by numbers, another by popularity and influence. Even if we were all agreed on a standard, would it be safe to trust wholly our finite judgment of results, especially in such an important matter as eternal life? If we erred in comparing the results with the standard, we might still come far from having the right church organization.

But God, in his fatherly care, has not left us to grope blindly thus, until, by countless, unsuccessful attempts we should find the right way. He has revealed to us, through his Son and the chosen apostles, the *form* of his church which is especially fitted for the rescuing and keeping of precious souls. He has placed it within our reach, and it is our privilege and duty to understand and obey it. Who can truly say that he has obeyed "from the heart that form of doctrine which was once delivered" unto us? Let us thank God that we are not left without guidance. "When he, the Spirit of truth is come, he will guide you into all truth."

McFarland, Cal.

IT ought to humble us that God has to take us through such "fiery trials" to get us fit for heaven. He is taking us through the easiest way he can, considering the kind of people we are.

God's Image in Man.

BY J. F. BURTON.

"Let us make man in our image, after our likeness."

THIS is the Divine council and purpose that l back of the great mystery of human life. What wide chasm between man and the lower orders created beings! "And God made man in his ow image." Is it possible for the human mind to descen into the depths of the meaning of these words? N now, but let us pause reverently and invoke the guid ance of the Holy Spirit, while we seek to understan the meaning of these words.

What is this image and likeness?—you may as The likeness is spiritual, not physical and consists man's capacity for intelligence and goodness. It c not be the man's physical or fleshly nature is th part created in God's likeness, for God is spirit. T body is not the real man, nor even the essential part man. The real man exists after the body molde back to mother earth. It is the house of clay in whic the real man dwells for a time. The body is to ser a temporary purpose, and then shall fall away as t husk from the ripe corn, as the scaffolding from t finished building, disclosing the spiritual structur "A house not made with hands," indestructible a eternal.

Christians who are living at the end of the wor will not die, but their bodies will experience a gre change, that they may be spiritual, uncorruptible, i mortal. Then we shall bear more fully the image the heavenly (1 Cor. 15: 49). "We shall be like hi for we shall see him as he is" (1 John 3: 2).

The difference between man and the beasts of t field is found in his mental and spiritual endowmen These qualities of man, make him close akin to Go and open the door to wonderful possibilities in th life. The people who attend to the development these God-given faculties become more and more li their Creator, but those who allow these divinely-i planted possibilities to remain dormant, become mo and more like the lower animals,—satisfied mere with something to eat and drink, and a place to sle

How wonderful it is that we can "think Go thoughts after him," as Keppler so beautifully sai This statement being true, it is evident that we be the mental image of God. Man has an intellect c pable of receiving a revelation from Jehovah, and soul susceptible to its transforming power. Therefo God reasons with man and communicates his will him on the basis of this mental and moral likene "Of what use could the ten commandments be a tribe of chattering apes? There is nothing in th nature to apprehend such truths." You can comm nicate thoughts to your child that you can not conv to a horse or a cow, because your child bears yo mental likeness, while the domestic animals do no

Before man fell from the state of purity, his ima of God was very bright and beautiful. Knowled and perfect holiness were impressed upon the ve nature and faculties of his soul. He enjoyed f communion with God, on the ground of his spotl moral rectitude. But alas! Man transgresses; t crown of righteousness is fallen. His purity is go and his happiness is forfeited. The beautiful ima he possessed is marred and blurred by sin, therefo man, in his sinful condition, reflects very dimly t heavenly likeness.

The object of the plan of salvation is to rest this image. In regeneration it is renewed, and in nal redemption it will be restored.

Paul teaches us that the Holy Spirit is the pow that transforms us into the image of Christ (2 Cor. 18). As we live under its influence, we are a da revelation of the character and life of our Redeem

To make actual, in the soul, the divinely-implant possibilities, is the very essence of religion. Inde it is the essence of life itself. To brighten the Div Image is our daily task. This is the proper end all our worship and church activities.

As we walk before the world in the various av ues of life, can those we meet see in us any suggest of the heavenly likeness? Do we reveal the image God? These are questions that are worth while.

Maxwell, Iowa.

Economic Aspect of the Liquor Problem.

Delivered by J. W. Kitson at the District Temperance Convention of Northern Indiana, at Goshen, Aug. 20.

"Will a man rob God" (Mal. 3: 8)?

HOPKINS says: "Whenever any element or influence enters life and the state, to paralyze energy, to decrease production, to render distribution unfair, to pervert desire, to banish the spirit of thrift, and to destroy capital, political economy should find some law to eliminate that element or influence, and protect life and the state from its baneful effect."

Liquor depreciates American industries, interferes with American commerce, and discounts American labor. It preys on the profits of the manufacturer, merchant, butcher, farmer, miller, baker, builder, shoemaker, printer, teacher, preacher, society, government, and the church.

The liquor problem can be very readily solved by any school-boy of ten. Let the widow, wife, orphan, or child of the drunkard have a chance! Give the prosecuting attorney, police judge, almshouse superintendent, prison warden, or lunacy hospital overseer, a chance at it! Let the tax-payer have the figures of the problem! Let the Government heed its own statistics, and soon the method will be forthcoming, Let society arise in its might when one of these grogshops flourishes in its midst, to ravage and pillage the youth and to pollute the peaceful atmosphere!

Next to secret, oath-bound orders, the American saloon is the most formidable enemy of the home and righteousness, because of its entrenchment behind law. Our Supreme Court of the United States charges it with being the prevalent cause of crime, pauperism, poverty, woe, misery, wretchedness, divorce, and murder, but does nothing to annihilate the evil.

Financially it is a tax, a burden, and a robber, and yet it sails under the guise of being an alleviator of financial burdens. Strong drink burdens the American people with the expenditure of $55 to every man, woman and child, as the money passes over the bar in taxation to support jails, work-houses, penal and charitable institutions, homes for the blind, deaf, feeble-minded, epileptic, insane, and tuberculous. Then, too, there are the criminal court officials who, in addition to other expenses, require large sums for their maintenance. Indiana has seventeen institutions for unfortunates,—five for the insane, with 4,860 inmates; five charitable, with 2,795 inmates; two educational, with 8,087 inmates; five correctional, with 3,363 inmates; total, 19,105, March 31, 1912.

The total cost of these for six months, ending March 31, 1912, was $3,148,712.12. Statistics prove that sixty-one per cent of the children born have drinking parents, and that ninety-one per cent of these children suffer from functional or organic diseases. Let us figure a little: Sixty-one per cent of 19,105 is 11,654, the number having drinking parents. Ninety-one per cent of this is 10,605,—the number who are there because of drink, making fifty-five and one-half per cent of the total. Thus we may say that fifty-five and one-half per cent of the expenditure is chargeable to liquor,—$1,731,792.66.

To note further,—the brain, kidneys, blood, heart, are vital centers of functional operations and growth in the body. Statistics prove that tuberculosis claims one in seven deaths, epilepsy or hysteria one in three, cancer one in twenty, insanity one in five deaths. In twenty years brain hemorrhage increased 100 per cent; kidney diseases, 107 per cent; heart and circulation, 307 per cent; cancer, 436 per cent; diabetes, 738 per cent. The United States Bureau of 1911 reports: "In fifty-three years the population increased 330 per cent, while the insane and feeble-minded increased 955 per cent (liquor being the cause of 53 per cent). The institution for the feeble-minded, at Ft. Wayne, Ind., March 31, 1912, had 1,219 inmates, and the table shows an increase daily of seventy-six, for the past five years, liquor having furnished 403 of these inmates.

Among childless wives there is one in six whose parents were drinkers, thus causing a loss of 1,000,000 babies each year. Seventy-five per cent of England's poverty and thirty-three and one-half per cent of the insane are due to drink. One missionary and 50,000 pounds of liquor, on an average, are unloaded in Africa, thus enslaving the illiterate to the curse. After the Philippines were acquired, and before a single school-teacher was sent, there were twenty ship-loads of liquid fire unloaded.

The following financial comparison will show the economic side of the prohibition State of Kansas and the liquor State of Missouri.

Kansas.	Missouri.
Every town of 1,500, and over, has electric lights and paved streets.	No town under 5,000 has either electric lights or paved streets.
Pays for labor an average of $14, weekly.	Pays to labor an average of $8, weekly.
One auto to every five farmers.	One auto to every one hundred farmers.

It is safe to attribute to drink not only the loss by death, etc., which is twelve out of every forty-five, or thirty per cent, but the enormous sum in the State of Indiana means a per capita tax of $10 for the privilege of making 30,000 drunkards every year. We have one saloonkeeper to every 160 voters, and the State manufactures $170 worth to each one of its population. Indiana is surely in the drunkard-making business.

The American people, on the average, drink eight gallons, each, every year, for which each one pays $55 per year for revenue and other expenses, but the Internal Revenue collector says that it costs $20 to collect $1 of the revenue,—a losing proposition,—a practice that no business man could follow long and not go bankrupt. Crime costs three and one-half mills per day.

What does America get for all this expenditure of money but poverty, squalor, disgrace, pauperism, inebriates, drunkards, foul murders, suicides, deformities, disintegration of the national fabric, pollution of the home and society, disgrace on the fair name of the church of Jesus Christ, and additional and burdensome taxation.

America spends $7,500,000 for foreign missions, sending about 15,000 missionaries to foreign fields, but the loss and waste of drink would send 990,000 yearly. Will a man rob God? Is this economy?

Scientists tell us that alcohol is a poison, and unfits men for any responsible work. Many corporations, therefore, are forbidding its use by their employés. In epidemics it is found that drunkards die off like flies. Why? Because liquor weakens the muscular strength, mental vigor, destroys the will power, weakens the heart, clogs the kidneys, produces skin disease, poisons the digestive tract, produces lung weakness, and shortens life, and no drunkard can enter heaven. Insurance companies take drinking men at a greater risk, while many refuse the risk. Crime costs $3,500,000 per day, equal to 6,000 auto cars daily,—a vast sum yearly. Absinthe, the popular drink of France, has been forbidden entrance to America, recently, under the Pure Food Act, because of the deadly properties which it contains. Why not exclude all imported liquors? Why not prohibit the manufacture and sale of liquid damnation in all this fair land of ours, yea, the world?

The liquor waste would run this whole Government, both national and State, together with county and municipal, and leave a snug balance of $500,000 to give to charity besides. Economy? Let Chicago illustrate: It has 7,200 saloons, the revenue of which is perhaps $30 per day. The drink bill would offer the following solution of the labor troubles, if nothing more:

It would hire 10,000 men on the streets, at $1.50 per day every working day in the year.

Two thousand teams at $4.

Sixty thousand poor families could be given $1 each, every day of the year.

It would furnish a twenty-five cent lunch for every workingman each day.

A $25 suit could be given to the father of each family.

A $10 dress could be given to the mother of each family.

A $4 pair of shoes could be given to the mother of each family.

It would pay car fare for 250,000 workingmen to and from work each day.

It would buy a $20 suit for each workingman.

It would buy a $4 pair of shoes for each workingman.

It would buy a $4 suit of clothing for each schoolchild.

It would establish one free library for $1,000,000.

It would establish one free museum for $1,000,000.

It would build twenty new schoolhouses, worth $100,000 each.

It would build thirty-six churches, worth $50,000 each.

It would give to the Fresh Air Fund $75,000.

It would give to the various hospitals $100,000, and leave a balance of over $1,000,000 for the distribution of Christmas gifts, of $5 each, to the children.

Drink serves to deaden the conscience, stifles the voice of innate justice and high reason, and "nerves" or unnerves to brutal, bloody deeds. Liquor acts with a special power on the lower passions of the sexes, and thereby makes fiends of otherwise human beings. It is charged with 50,000 suicides, 25,000 smothered babies, 10,000 murders, 60,000 fallen girls, 100,000 paupers, 100,000 drunkards, 100,000 orphan children, 40,000 widowed mothers, 100,000 insane, 100,000 criminals, and its appetite is never satisfied, but is loudly calling for 600,000 of your boys and girls to fill up the drunkards' ranks yearly. Economy?

And, pray, tell what the Government is doing to head off this vicious monster. The Government is in partnership, yea, a stockholder with the saloonist, brewer, distiller, and says to them: "Give me a small portion of the blood money and you are licensed to make all the murders, thieves, robbers, despoilers of happy homes, and corrupters of youth. You may destroy the physical bodies, burn property, and the devil may have the soul." Great governmental economy! And our great governor of Indiana is a stockholder in one of Ft. Wayne's breweries, and desires to sit as Vice-president of the United States.

May I say that the voter is also a partner with the saloonist? "By his vote he perpetuates the business of making drunkards, and the slaughter of precious life. He becomes the destroyer of happiness. Joy power, and wealth are turned to an illegitimate purpose." These are the words of the late William McKinley. The voter may think he is relieved of paying taxes to the amount of the hellish revenue, while, at the same time, he assesses himself and family with twenty times the amount of revenue. Individual economy! Personal liberty!

If the Christian church quits patronizing the business, half the saloons could not exist. If the Christian church so desired, the disgraceful blot on the American people would disappear immediately. If the church voted as it prays, the illicit and illegal work of drunkard making, with all of its correlated evils, would vanish. Let me offer this suggestion: Quit trying to deceive God, and vote as you pray. If the church loves the inmates of the home, as she professes, she must help to rid our land of the liquor curse.

Not to liquor alone are these criminal tendencies chargeable, but the saloon, the habitués of the same, the associated evil institutions, the environments, the evil stories, the pictures, the gambling, the dance halls, the bawdy houses, the theatre, the Sunday baseball games, etc., all contribute to excite lustful passions. The worst and most prolific source of ungovernable lust in the world is the saloon—the cursed, bloody, insatiable liquor traffic. Licensing never restrains; it only perpetuates. Prohibit it as you would murder! Local option is sin. Why license sin? The people have no right to argue or legislate in behalf of sin. Our Government is in league with the traffic, as is evidenced by the act of President Taft, when he appointed Secretary Wilson as Chairman of the Brewers' Congress in Chicago last year. And our leading men show unmistakable evidence of being in league with the traffic, for no remedial legislation can be secured.

At the National Convention in Chicago, in June, 1912, there was such a demand for the "wet goods" that the saloonists were compelled to hire many additional bar-tenders to wait on the thirsty delegates; likewise at the Baltimore Convention. One saloonist was compelled to hire one hundred additional bartenders. A different condition prevailed at the Atlantic City prohibition meeting. Largely all wrecks on railroads, ocean traffic, etc., are caused by drunken

employés, as evidenced by the *Titantic* disaster. We are robbing God by not saving for the church and its uses all the joy, happiness, and comfort that comes or would come to the church through the proper exercise of our God-given privilege to help these unfortunates. We are robbing God of the vast sums of money spent, and worse than wasted, in the drunkard-making business. We are robbing God by not putting liberty and happiness into the hands of suffering men, women, and children, freeing them from the curse of rum. We are robbing God of the 200,000 lives yearly sacrificed, 100,000 insane, 200,000 paupers, dependents, etc. We are robbing God of the good we can do in wiping out this disgraceful stain.

As the man with the one talent was punished for the nonuse of the talent given him, so must the Christian men and women answer to God for the power within their reach of forever destroying the liquor octopus whose tentacles are encircling and tightening their hold on the drink-cursed part of the population. Hear the pitiful, mournful cries of China's 400,000,000, East India's 315,000,000, Africa's 155,000,000, Japan's 47,000,000, Malaysia's 45,000,000, South America's 22,000,000, United States' 60,000,000, that now need the saving Gospel of the Son of God. Convert the present waste to potential energy, and witness the 990,000 additional Pauls from the United States, in their saving work of grace among these benighted peoples! Pray for consecrated workers who dare to stand for God, home and native land in battling, with sword in hand, against the devil's mightiest agent, the saloon, until our land of liberty is truly free, thus saving our sons and daughters, our homes and property, the State and church!

Rouse, ye men! Rouse, ye Christian voters! Strike down the enemy! Oh, the pitiful wails of the doomed! Loud are the cries of the wretched lost! Terrible are the sufferings of hell-fire! The still small voice whispers: "No drunkard shall inherit the kingdom of heaven." The echo replies that the Christian church, by her silence, her indifference, is a co-partner with the world in the drunkard-making business. Can I be saved if I continue so? Dare I tax my brother, the unfortunate drinker, with this awful burden,—financially, socially, spiritually? I must face God in judgment for the stumbling-block put or left in my brother's pathway of life.

Ft. Wayne, Ind.

Part 1.—Corn and Character.
Part 2.—Cooking and Character.
Part 3.—Carpentry and Character.
Part 4.—Cash and Character.
Part 5.—Citizenship and Character.
Part 6.—College and Character.
Part 7.—Christianity and Character.

Seven C's and Character

By J. A. CLEMENT, Ph. D.
President of McPherson College

Part 5.—Citizenship and Character.

THERE are two great ideas involved in true citizenship; one of them is neighborliness, and the other is righteousness. Neighborliness is one very commendable form of righteouness. Good-Samaritanism is every-day neighborliness, touched by divine love, that knows no limitations or no demarcations. He who asks himself seriously and earnestly, "Who is my neighbor?" is a citizen worthy of our imitation.

Citizenship, like character, is a network of many interests. It garbs itself in as many cloaks as the seasons of the year bring forth. Sometimes it seeks expression in the defense of our flag through public speech or through the press, and, in an emergency, through the force of arms. Sometimes we sing it in our song "America." Sometimes it is lived in the midst of the heaviest tasks and duties. Sometimes it is lived almost alone and away from public sanction and gaze.

It has long been the common practice in our public schools to have children memorize certain sections of the constitution. And it may be that very often a well-meaning teacher has made the mistake of substituting this procedure for inculcating into the life of the child practical citizenship. How familiar to every grown-up person are the words, "We, The People of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquillity, provide for the common defense, promote the general Welfare, and secure the blessings of Liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

It is an interesting piece of experimental pedagogy to find out how much of the constitution is really understood after many sections of it have been learned by faithful pupils. For example, try to find out how many individuals really know how the president of our United States is elected in all the details. Important as it may be to have the child memorize some parts of this great production, yet we must recognize that learning the constitution is not citizenship. It takes time and maturity of mind to understand these statements, as well as to understand the significance of the decalogue.

In these days of progress, we are changing our method of training for citizenship quite markedly, and sanely too. Added to the earlier form of more theoretical instruction is the attempt to lead children to see the significance, gradually, of the largest citizenship through the practice of the most common virtues. And so neighborliness and righteousness, in this way, find wholesome expression in the lives of the undeveloped and less mature children.

It would be unfortunate if our newer procedure should, in any way, lessen our great respect for our flag. It would be unwise to be any less patriotic than we now are on our national holidays. There is much yet to be done, in all our educational system, from the lower to the higher institutions of learning, in the observance of our national holidays. And yet one must be much encouraged to see the "saner Fourth of July" come into existence in our country. This is an index of the deeper form of patriotism that is now growing up among us. We need these public holidays in order to magnetize our citizenship. But the import of this paper is rather to put the emphasis upon that type of citizenship and those enduring moral qualities that will make themselves felt when drums are not beating and when cannons are not booming, or when political orators and legislators are not stirring us through their words and earnest appeals.

Woodrow Wilson, some years ago, said in his book, called "The State," that Constitutions grow and are not merely made. Just what happens in a large way, among a body of men who create bodies of laws, happens in an analogous way in the mind of the child. The significance of the constitution grows in the mind of the immature individual.

Legal citzenship is determined, in part, by a certain ripeness in years. A man's legal citizenship begins on the day when he is old enough to vote. But to be twenty-one years of age is no absolute guarantee of moral citizenship. Moral citizenship, if it is to be stable, must be started on the way a good while before twenty-one, while the brain is yet very plastic and receptive. What an individual will do, how he will live, righteously or unrighteously, and how he will get along with his neighbors, will be determined a good deal by all the years that he passes through before he casts his initial vote. This is something of what it means, to say that citizenship is a growth.

To speak of an individual as a good citizen in our country is to assume much about his character. For the qualities which we admire in good citizens are similar to those which we emphasize in seven-day-a-week character building. In these present days of political unrest, and of strategic, personal attack, which sometimes savors of a Johnson-Flynn contest, one is impelled to call for a rereading, or a re-interpretation of the minutes of the preamble of our Constitution which so pithily sets forth Unity, Justice, Peace, Protection, General Welfare, and Freedom.

Add to this preamble Plato's ideal of citizenship, Moore's ideal in the Utopia, The Sermon on the Mount, and all the other long list of writings that point the way to a larger citizenship, and we are made conscious of the fact that some men in each generation have been trying to build on the Rock-of-Ages virtues, which go to make up real citizenship.

Citizenship and one's calling or profession are inextricably woven together. And sometimes the finest and richest qualities are born in the midst of the lowliest service. For it was in such a field of service that the greatest citizen that the world has known was reared. Historians and poets, both secular and sacred, have written indelibly their tributes to this leader of all ages.

To be about one's business and to be happy in it is a source of great moral uplift to the most common laborer as well as to the king on his throne. For every one to do his business in the very best way better than he could do any other work, creates a wholesome attitude for building up a deeper, higher and broader citizenship. This harmonizes with Plato's definition of justice.

As one reads and rereads the Sermon on the Mount one is fascinated by the unique description of the character of the citizens of the kingdom referred to. There is no doubt left in the mind of the serious reader as to the type of characteristics which the great Teacher thought useful citizens should possess.

Just as the great leaders of our own day believe that partisanship is not citizenship, so the greatest Leader of men believed that the empty literalism of his own time was not real citizenship. The practice of righteousness is the key that rings clearly all through this master production, and classic sermon.

The Sermon on the Mount is the divine preamble to God's whole new Constitution, written and unwritten. And it is fortunate that we are willing, in our day and generation, to admit that there are many unwritten laws and principles of right and wrong conduct. To try to give specific direction, at present, to all the affairs of men, would indeed make a cumbersome volume. On the other hand there are enough prerequisites of character pointed out in this sacred classic to keep the world unspotted, and to serve as a guide in practical righteousness for all time. When was there ever written a greater preamble for any world? The poor in spirit, those that mourn, and are meek, those that hunger and thirst after righteousness, and are merciful, those that are pure in heart and are peacemakers,—such citizens as these we need in our own time, when men and women everywhere are prone to be misled by false doctrines of citizenship.

Citizenship is more than mere partnership. It is more than mere literalism. It is intelligently-guided conduct. It is the quiet, steady and cheerful practice of neighborliness and righteousness in every occupation. It is conducting oneself and one's business according to the fairest and truest standards of our own day and generation. It is the recognition of uncorrupted principles applied to changing conditions. It is a growth into a higher and higher experience each day that we live on. It is the establishment of a reciprocal faith in human beings that will never betray one's neighbor whether in the home, in the workshop, in business, in politics or in religion. Citizenship enduring, is allegiance and obeisance to the highest authority which one is capable of conceiving. Citizenship and character may flower out together where righteousness is flourishing.

McPherson, Kans.

John the Baptist.

BY W. R. DEETER.

"There was a man sent from God, whose name was John" (John 1: 6).

No person ever had a higher commission than the subject of this article, and yet every true minister of Christ has his commission from the same source,—if not directly, then indirectly. He was a subject of prophecy (Isa. 40: 3, 4; Mal. 3: 1 and 4: 5, 6). His father and mother were Zacharias and Elizabeth, who both belonged to the priestly tribe, descendants of Aaron, and well stricken in years. They were both

"righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1: 6).

No person can have a greater heritage than such a parentage. It is the highest type of true sainthood. When the announcement was made to Zacharias that they should be blessed with a son in their old days, he was confused and said, "Whereby shall I know this? For I am an old man. and my wife well stricken in years." Gabriel told him he should be dumb until these things should be fulfilled. On the eighth day after the child was born, when they came to circumcise him, they gave him his true appellation, "John," and upon that occasion Zacharias' speech was restored to him. We know nothing more of him until he appeared in the Wilderness of Judea, as a preacher.

What John's educational advantages were, we know not. It would seem to us that he chose a very peculiar place to open his mission. Perhaps the novelty of the place made it the more inviting; at any rate, he drew large crowds of people. His mission was to prepare a people for the Lord. In this he was faithful. His central theme was repentance. He constantly affirmed that he was not the Christ, but was sent to prepare a people for him, and to bear witness to that light. He was firm in his declarations; there was no compromise with him. He was not a reed shaken by the wind. He would not swerve from the truth to save his life, and he did lose his life because he told a wicked king of his sin. He was severe in reproof, calling those, whose motives were not pure in coming to him, a generation of vipers, and he demanded of them to bring fruit meet for repentance. Truly, he was not a compromising preacher! Oh for more such preachers!

John was not a proud man or, at least, did not manifest it in his toilet. A man with a coat of camel's hair and a leather girdle would hardly be called upon to fill a pulpit in this progressive(?) age. He was peculiar in his *menu*, favoring neither dainties nor sweetmeats, but was content with locusts and wild honey, such as the poorer classes ate.

John was explicit to those who truly sought to know their duty. They asked, "What shall we do?" Note his answer: "He that hath two coats let him impart to him that hath none, and he that hath meat, let him do likewise."

Next came the tax collectors. His answer to them was, "Exact no more than that which is appointed you." To the soldiers he said, "Do violence to no man, neither accuse any falsely, and be content with your wages."

John preached the baptism of repentance for the remission of sins. No more offering of blood of animals, but repentance and baptism for the remission of sin. He had the distinguished honor of baptizing Jesus, the Son of God. He stood high in the estimation of Christ. Listen to what he says about him: "Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he" (Matt. 11: 11). Abraham, the friend of God, Moses, the meekest man, David, with a heart after God's heart, Elijah, the Tishbite, and a host of other good men, had lived and died, but none were greater than John the Baptist. He will come up in the first resurrection with the martyred dead (Rev. 20: 4). He sacrificed his life on the altar of truth.

Milford Ind.

Unity in Diversity.

BY A. HUTCHISON.

WHAT would this world be, if everybody were like me? It would be a complete failure. There would be no one to till the soil, so, right there, every other line of business would cease. The farmer is the mainspring, which sets the whole machine in motion. He is the master wheel, by which all the other wheels begin to buzz, or hum. The merchant could not carry on business without the farmer. The railroad men would have to go out of business, were it not for the farmer. The great ocean steamers would soon be a matter of history.

And what is true of these few lines of business is equally true of all other lawful enterprises. No one need be left without employment, because, in the great diversity of vocations, or lines of work, there is something each one can do. The one need not object to the other. In fact, those who are in harmony with their line of work, are too busy to make any trouble with others, and what is true in earthly interests, is equally true in the church.

Then, how shall we have harmony in the church? We are told in 1 Cor. 12: 8-11, "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

Here we have nine different gifts. Quite a diversity! Yet see the harmony! Verse 11, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Here we have unity, and yet there is diversity. Their gifts were different, but when every one did his own part, there was no discord. All moved under the leadership of one Spirit. Eph. 4: 4 says, "There is one body, and one Spirit, even as ye are called in one hope of your calling."

Here we have one body, and this one body is said to be the church. Then the body must have a head. Col. 1: 18, speaking of Christ, says, "And he is the head of the body, the church." In the head is the mind, and every member of that one body should move in harmony with that one mind. We read in 1 Cor. 2: 16, "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

Now, since we have the mind of Christ, and since Christ is the head of the body, and since we are the members of that body, we will have unity if every member moves along the way appointed by the Lord.

McPherson, Kans.

A Memorial Meeting.

BY JAS. A. SELL.

THE Woodbury church, in Bedford County, Pa., decided to replace the old Holsinger Meetinghouse, at Baker's Summit, with a new one better suited to the demands of the present. Eld. J. C. Stayer, one of the ministers, conceived the idea of making the last service of the old house a memorial one. His suggestion met the approval of all concerned.

Sept. 8 was the time appointed. The day was all that could be desired, and a large congregation assembled to show their respect to the house in which the fathers and mothers in Israel worshiped, and where they, in the plastic period of their life, were taught to know and love the Lord.

The policy was to conduct the services as informally as possible. Bro. John B. Fluck gave a short talk on memorials. He showed how frequently the Lord instituted services of a memorial nature, that they filled a place, in connecting the past, present and future, as nothing else can. His application of the services of the day was well calculated to make an impression on the young people who were present.

Bro. Geo. S. Myers then followed with a brief history of the church in Morrison's Cove. Much of the early history is lost, but suffice it for the present, to say there were three John Holsingers, all elders,—father, son and grandson,—who succeeded each other as elders of the same, or parts of the same, church. It was originally named Yellow Creek, but is now known as New Enterprise and Woodbury. It was during the administration of John No. 2 that the house, now about to be abandoned, was erected in 1850. The lot was a corner of his farm, and no doubt was donated. Among those who donated lumber or labor we know quite a number of ministers of that day, viz, Daniel Snowberger, John Eshelman, Jacob Miller, Leonard Furry, John Replogle and Christian Holsinger. The best of lumber was used in the construction of the house, and it was up-to-date for its day.

Following the history, the writer gave a short talk on the outlook for the future. He thought that when a good, commodious house, like the present one, had to give way for a more spacious one, it spoke more eloquently than words could, of what can be expected. Our fathers were good men and served their day and generation well, and we, to be as good as they, must be better than they were. We live in our, not in their day, and have different conditions and different problems. To meet these, we must employ different methods. Though we may lose some things that they held as sacred, it is, after all, no evidence of a loss of piety and zeal. The church stands today as firmly on the rock of truth as ever she did, and has abler defenders than she ever had, and more aggressive work to develop and hold our young people than in former years. And while the church has much to contend with, unknown in other days, there is much that is encouraging. The bright bow of hope spans the future.

Bro. John B. Miller enlivened the occasion with the sweet service of song. God filled the mouths of the Millers, of this connection, with birds, and instead of escaping they are still warbling. Good singers do not get the credit they deserve. Some of us who speak, can talk the people into a stupor, and it is then that the sweet singers can not only arouse them but lift them into a heavenly mood. The meeting was a grand success and should have had another session. Everybody was pleased and encouraged.

Bro. John R. Stayer, the elder in charge, brought the meeting to a close with a few appropriate remarks and urged a liberal contribution towards the new house that is now in course of construction.

Among the first settlers in the valley, as early as 1750, were some of our Brethren, but we have no account of the minutes prior to 1810. At that time Bro. Samuel Ullery was elder. Following him, in Yellow Creek and Woodbury, we have the following: Jacob Gouchenour, 1827; John M. Holsinger, 1835; David Brumbaugh (time unknown); Jacob Miller, 1844; John Eshelman, 1845; Leonard Furry, 1851; Daniel Snowberger, 1851; Christian Holsinger, 1862; J. B. Replogle, 1870; J. L. Holsinger, 1876; John G. Snyder, 1877. All of the above, save two, have passed over, and the churches are now in other hands.

The spiritual uplift and the historical information, gained through this meeting, moved two members of the historical committee of Middle Pennsylvania to call the attention of the elders to the importance of holding a similar meeting in all of our churches. We were appointed at the Elders' Meeting, in 1911, to write a history of our District. The data are meager and difficult to find. The aged people have passed away and what records they have left do not seem to be available. However, when an effort is made, in a general way, some things can be brought to light that were seemingly lost or forgotten. All people do not read the papers, and calling through the press does not reach them. But when their attention is called to the matter in a public meeting, it brings to light many facts that have seemingly passed into oblivion. The committee are very anxious to do what they can, and they realize that the sooner it is done the better. We therefore kindly suggest to the elders to make an effort to collect all the data possible that relate to their church. Call a meeting in the principal meetinghouse and request any one who may have any definite facts, as to the organization, electing of officers, building of houses, or any events that may be of interest, to present what they know. Announce in advance that such a meeting will be called and have the very best talent of the church at work to search after historical facts that may yet be found. Such a meeting may be made very spiritual and uplifting, as the one at Holsinger's was. The Lord, through Moses, said long ago: "Remember the days of old, consider the years of many generations; ask thy father and he will shew thee thy elders and they will tell thee."

Begin at once to talk about it, have the meeting when you think you are prepared for it, and give the committee an opportunity to be present.

Your committee are as follows: Jas. A. Sell, Hollidaysburg, Pa.; Geo. S. Myers, Curryville, Pa.; W. S. Ritchey, Everett, Pa.

Hollidaysburg, Pa.

THE ROUND TABLE

Boys, Bullets, Blood.

SELECTED BY T. E. GEORGE.

D. J. Woods, a clerk in the War Department at Washington, has furnished the Durango, Colorado, *Democrat* some interesting data on the Civil War. He finds that this war was fought largely by boys. Of the 2,278,588 enlisted in the war on the Union side, all but 118,000 were less than 21 years old! The list is as follows:

25 boys, 10 years of age.
38 boys, 11 years of age.
225 boys, 12 years of age.
300 boys, 13 years of age.
105,000 boys, 14 and 15 years of age.
126,000 boys, 16 years of age.
613,000 boys, 17 years of age.
307,000 boys, 18 years of age.
1,009,000 boys, 18 to 21 years of age.

There is great significance in these figures, in connection with the present "Boy Scout" movement. There is great difficulty in filling the ranks of the army now, because men of mature minds have learned that they have no cause to go about shooting their fellow-men. Men are learning the truth about war, and refuse to risk their lives and stain their character with the blood of brothers in the interest of some man's personal ambition. To get fuel for their murderous machines, nations have had to turn to expensive propaganda among the untutored youths of the land, and in the last analysis this is just what this "Boy Scout" movement is leading up to.

If you want your boy to become a mere slave, to go forth and spill the blood of his brothers in this broad world, get him into the "Boy Scouts of America." Every "military" instinct will be well developed in him, and he will be ready when the murder machine comes to get him. A great general once said, "War is Hell!"

Burr Oak, Kans.

Moline as a Mission Point.

BY O. A. HOAK.

It is said that the Catholics are considering the vicinity of Moline, Rock Island, and Davenport as being an extra good field for mission work, and it has been rumored that they are intending to increase their efforts in that vicinity by building larger and better houses of worship in the near future. Some have said that they expect it to become one of the strongest Catholic districts in the Union, on account of the many people who are emigrating there from foreign countries.

It is a fact that a greater majority of the people, now settling there, are open and ready to accept some kind of a religious faith. There is no reason why the Brethren should not be at work among them. We might as well work here as to send missionaries to foreign countries. Why not work among these people, since they are so close at hand? The few members who live in that territory, as well as the Brethren who have preached there in times past, report very favorable conditions existing in that vicinity.

Brethren, those of us who live in the vicinity of our established churches, and feel that our soul is at ease, let us think what our answer will be, when asked whether we have done what we could.

308 Thirty-ninth Street, Moline, Ill.

I Thought on My Ways.

BY FLORA E. TEAGUE.

That was a very good thing for David to do, and it is equally good for us. Were there more thought given to our ways, and the results they may bring about, we would frequently change them. Father would not likely let his temper rise at an ebullition of temper on the part of his son,—a miniature of himself in more senses than one,—and on the spur of the moment deal out punishment that not only adds to the hot blood of his son, but rightly fills his mind with a sense of injustice done him. A little time for thought would probably have changed the proceedings. The child might have been sent to sit down quietly, aloof from the scene of his former trouble, until he had time for his anger to cool. Then, some time later on, a talk between father and son, relative to the disastrous results of giving way to anger, would have a lasting effect on the child's mind, and bring about better feelings for both parent and son.

Did mothers think more of their ways, and the effect they would have upon their children, how much more careful would they be in their conversation, their habits, their appearance!

Did we, as church members, more often think on our ways, we would guard our tongues better in the presence of those who are not of us. We would not, then, need to have our good so often evil spoken of. And, again, did we always try to live up more closely to the Golden Rule in our everyday business dealings and transactions, we would speak better for the Master and his cause. We would not so often offend one of these little ones.

We are unable to estimate how greatly our ways affect others, or how far the influence of our ways may extend. It, therefore, behooves us to spend more time in thinking before we speak or act.

Lordsburg, Cal.

A Reminiscence of Eld. John Kline.

BY I. C. MYERS.

Today, Aug. 14, Eld. G. B. Flory and I were looking after a wanderer from the flock. After restoring her, the name of Eld. John Kline was mentioned, and to our surprise we had the privilege of standing and looking down upon the spot of ground that drank up his blood. In 1864, when he was killed, it was a forest-crowned ridge,—a lonely, solitary place. Today there are no trees to whisper to each other of the dark deed. Not even a stump remains, but near the fatal spot is the model home of Sister Dove. There are nice little fields, a pretty lawn and garden, and a fine orchard, loaded with delicious fruit.

Standing here, looking west and northwest, we have a grand view. There are three churchhouses within sight. At Brocks Gap the north branch of the Shenandoah comes forth from its mountain retreat. Here, at this gap, at our brother's suggestion, supplemented by his actual labor and money aid, was the end of North Mountain blown off, a good road constructed, and a bad ford avoided.

Yes, the name of John Kline, at this gap, will ever be lauded. Forty-eight years have rolled around, but the name of John Kline is not forgotten. Generations have come and gone. His body calmly and peacefully sleeps in the cemetery at the old Linville Creek church, where hundreds and even thousands of people have visited his tomb. The beautiful thought is that from his tomb can today be read thanksgiving and praise. Thank God, John Kline's old church is still living. Brethren D. Hays and D. Zigler are her elders, and she is a living and model church.

Green Mount, Va.

Does It Pay?

BY VINNA DEARDORFF.

I have been impressed, for sometime, with the lack of interest that seems to be manifested, in not keeping up the family altar. And since reading the articles in the Messenger, I wish to say, to those who yet feel it does not count for much, that you can never know how far-reaching your influence will be.

Let me tell you of one who was raised under such influences. While yet in the home she felt that it was not necessary for her parents to be strict about keeping up the family altar regularly, and having all the family present. Later on she learned differently, bearing this testimony, "I want to say that parental faithfulness at the family altar and father's prayers have had more influence over my life than any one thing that ever came into it. And since I have my own little ones, it means more to me. I want to do all I can for them." Can any one afford to neglect so great an opportunity of doing good, that no one can do as well as the parent? Too many of them rob themselves of the greatest work they have to do, and leave it for those less interested.

Not only can we pray at the altar, but as we go about our work, we may breathe a prayer in song, which is sweet to all children's ears, and is helpful to us. One song that I used to hear my mother sing was: "Then scatter seeds of kindness," and another one, which has been helpful to me, is the chorus:

"Lord, make me a blessing,
A blessing to some one, I pray,
In all that I do, in all that I say,
Lord, make me a blessing today."

Mount Morris, Ill.

Your personal trials are called into existence by your particular disposition. It may have been a strange trial, but not a stranger—it belongs to your family. God sent your peculiar trial to rid you of your peculiar weakness.

CHRISTIAN WORKERS' TOPIC

Missionary Lesson.—Our China Field.

For Sunday Evening, Oct. 13, 1912.

Special Song. Scripture (Matt. 14: 13-21).

I. Special Prayer for Our China Workers.

II. Missionary Scripture Texts and Missionary Gems.

III. Short Essays: (1) China's Size and Population. (2) Its Resources and Wealth. (3) Its Religions.

IV. Talk Topics: (1) Why Should I Be Interested in China? (2) What Can Our Society Do to Help in the Work? (3) Is China a Desirable Field?

V. Biography.—J. Hudson Taylor.

VI. Question Box.—Ask questions by number. (1) How many workers have we in China? (2) Name them. (3) Where are they located? (4) When was the work opened? (5) Who opened it? (6) What work is being done? (7) How many converts do they have? (8) What are the greatest difficulties encountered? (9) What is the outlook?

Song.—"Blest Be the Tie That Binds." **Special Prayer for the China Workers.**

Note.—Special preparation must be made for this lesson. Assign the essays to such as have access to geographies, encyclopedias, etc. Our young people will assist at the proper time. Sing missionary songs and repeat Scripture texts, etc. The subject is a vital one.

PRAYER MEETING

Helping Christ to Win Our Nation.

Luke 10: 1-20.

For Week Beginning October 13, 1912.

1. **Ambassadors for Christ.**—In conformity with Christ's plans for the dissemination of his glorious Gospel, there must be a going forth of the ambassadors of the cross with the message of a crucified Christ. The "Old, Old Story" must be carried to the cities and hamlets, and the hearts of men must be turned "as the rivers of waters." The command is, "Into every city and place." Any place is dark until the light is made to shine there, and Christians, specifically, are to be the light bearers. Before Christ wins our nation, there must be an infusion of the Gospel of Christ into the hearts of our countrymen (Matt. 24: 14; Luke 4: 18, 19; Rom. 1: 16, 17).

2. **The Gospel of Christ Our Only Salvation.**—We need to cling closely to the Living Word, not being led astray by the teachings of some who have within them more of the gift of criticism than the gift of the Holy Spirit. Criticism will never save a nation. Christ would have men defend his cause who live close to himself, who have learned his very heart, his innermost purposes. He wants men who have learned the world's lost condition and who are ready to apply the only remedy. A nation can only be won to Christ by preaching something definite, a truth that comes from Christ. The messenger must be a living embodiment of the truth he proclaims. He must believe the Bible as the infallible Word of God, and proclaim it as "the only rule of faith and practice." A congregation, city or nation must wholly depend upon the Living Word as the only source of salvation. The Gospel must not only be preached in its completeness but believed in its entirety, and lived in its purity (1 Cor. 2: 4-9; James 1: 18, 21, 25; 1 Peter 1: 23, 25; 2 Peter 1: 16, 19).

3. **The Gospel of Christ Our Only Hope of Real Reform.**—Law, however strict, will never convert the people; it will not change their hearts. Men must be renewed by the grace of God from within. Hearing the Gospel, they must live the Gospel (Eph. 1: 5-12; Eph. 4: 7; 1 Peter 5: 10; Col. 1: 10, 11).

HOME AND FAMILY

When the Children Go to Bed.

When the children go to bed at night, it somehow seems to me
As if heav'n came down to bless me with its tender ministry.
The little ones are weary, and their eyelids fain would close,
Like the petals pink and perfect of some rare and fragrant rose.

Clad in garments white and spotless, down they fall by mother's knee,
Making thus a scene so holy only angel eyes should see.
There is something in the vision of each bending little head
That fills my soul with rapture when the children go to bed.

When the children go to bed at night, the air within the room
Seems redolent of the perfume of rich fields of clover bloom,
And it seems no stretch of fancy to say my inner eyes
Can see about me growing the sweet flowers of Paradise.

And as I bend to kiss their lips, as pure as morning dew,
I feel a joy within my soul that thrills me through and through;
And more and more it comes to me that I am being led
By the prayers the children offer as each night they go to bed.

When the children go to bed at night, at once across the years
My thoughts fly back to childhood, and my eyes are dim with tears;
I recall when I was stainless as my little ones are now,
For sin that never left a single imprint on my brow.

And I'm longing, ever longing to be as good once more
As in the golden morning of the fragrant years of yore.
So day by day I'm praising him whose home is overhead
For what my children teach me as each night they go to bed.

—Campbell Coyle, in the Interior.

Minutemen.

BY ELIZABETH D. ROSENBERGER.

About the year 1775 the needs of this country pressed into service a body of men who were ready to take up arms and fight at a minute's notice. They were the Minutemen of New England, who swarmed from every farmhouse and hamlet of Massachusetts until the woods and roads were full of soldiers, ready for instant action. The stirring bugle calls of that day have long since died away, and we rarely give a thought to the patriotism that moved men to arm themselves and march at a minute's notice; but looking at some things as they are today we are moved to commend the spirit that was ready to go and ready to act when needed.

A young woman refused to teach a class in the Sunday-school. "I am real sorry to refuse," she said, "but you see I have not had ample time for preparation. I could not teach well enough to satisfy my ideal of how such work should be done. I care too much for my reputation to take hold unless I can be fully up to the mark." And an old sister, who could not teach half as well as this young woman, then took the class. And so a golden opportunity to do real service for God was lost by the young woman. You say, "Was she not right?" Is it not, then, necessary to be well prepared for teaching a class? Yes, surely. But when a service is needed at short notice, some one should always be found to bridge over the emergency and save an occasion from utter failure. As vital as the Minutemen were in colonial days, is the individual who will step into a breach, because it is a breach and, with no thought of selfish pride, take hold to render as best he can, under poor conditions, the service which is needed.

Often conditions are not what they should be, but we dislike the spirit which makes these conditions an excuse for evading duty. A sister will not support an Aid Society because the work is not planned as she would like to have it done. Men stay away from church because this or that is wrong, so here and there one is failing to do what should be done because conditions are unfavorable. And in the course of time it becomes necessary to depend on some one who will rush and do instantly what is needed or things will go wrong. Jesus did not waste much time looking for ideal conditions or for work which appealed to him. He went from one side of the Sea of Galilee to the other, and always took up his work of teaching and healing, regardless of ideal conditions. God intended that the struggle to make ideals come true should make life worth living. You have heard it said that the "King is the man who can" and in a certain sense this is true. The king is one who can do things and bring the best out of circumstances. The only real failures in life are those who are willing to be limited by conditions.

"How glad we are for willing workers!" said a Christian. Glad for every one who, like a Minuteman, is ready for instant action, ready to go from imperfection to perfection, ready to see a neighbor and help him to make up his mind to choose Christ, ready to sew and make garments better than they have been made, ready to persuade some offended one to drop his grievance and take hold of the work. And our observation goes to show that the desire to do good work for Jesus is in itself a preparation for service.

It is possible to be so precise as to defeat our own purpose. A strained preciseness in a Sunday-school teacher may estrange the class from him. Too much precision in the home is not always best for the inmates. A mother who desired her children to use the best English, kept a dictionary on the table, and words were looked up in order to help them acquire the best vocabulary possible. But it took only a short time for her to see that her children were getting more dictionary than food and this mother reluctantly changed her system. There is such a thing as having the home manners, the home table, and the placing of furniture, a little too precise to be inviting. You never go to such a home for help in an emergency, if there is an old-fashioned home, where everything is in constant use, within reach.

A young man employed in a drawing office of the railway engineering office, noticed that when the young men were sent out of town to do some work, it took them a day to get ready. He decided to follow the tactics of the Minutemen of old. His chief noticed a small traveling-bag one day, and asked about it. The young man said it was packed with necessary articles so that he could start on the first train when ordered out. The chief said, "Take the next train, leaving in five minutes, I'll telegraph instructions." And those of us who get ready to do something in the church, usually find our work and find it quickly.

"I pray for strength O God!
To bear all loads that on my shoulders press."

And the strength is forthcoming. Be ready to do what is plainly your duty and leave the results with God!

Covington, Ohio.

The Carnal Sword Versus the Sword of the Spirit.

BY S. C. MILLER.

I recently had the privilege of spending several days on the battlefield of Antietam, in Maryland. Thousands of young lives were crushed out here to satisfy the demon "War." Many sad thoughts came to me, as I traversed this historic field. I thought of the fathers and mothers of the young men who died here, and tried to imagine what their grief and anguish must have been. I also wondered what the influence of this great battle has been on the world, and what it will continue to be. Truly the sword is a mighty destroyer.

While on the battlefield, I sold thirty-one Bibles. I was made to feel forcibly the contrast between the influence of the Bible and that of shot and shell. Whatever influence for good this battle may have had, the mightier influence of the Sword of the Spirit has made such good possible. It is this weapon that "shall break in pieces and consume" all the kingdoms and shall endure forever.

In the great conflict of the Sword of the Spirit there is no application of force. The enemy is conquered by love. It is a matter of choice on the part of the captive. He is made a prisoner,—"a prisoner of hope,"—in order that he may be free. The throne is established in mercy. Love is the supreme law. When a man gets into the kingdom of the Spirit, he has not only learned to love his neighbor as himself, but he has learned to love his enemy. He becomes a friend to the Friend of sinners.

Huntingdon, Pa.

A Recipe for Happiness.

Kant, the philosopher, says there are three things essential to happiness—something to do, something to love, and something to hope for.

God designed these things to enter into the life of every human being, for no life can develop into the most beautiful flowerage and fruitage without them. So man, seeking happiness, unconsciously grows in strength and usefulness, though the latter may be regarded as a mere by-product. Here the subjective and the objective meet, the deepest heart-hunger is satisfied only with work, love and hope, the vital seeds not only of moral and spiritual health, but of the purest and highest type of happiness.

Something to Do.—No idler can be happy, for man was created in the image of God, who we are taught is in a state of constant activity. The life of Jesus was crowded with service. He said, "My Father worketh hitherto and I work." "I have finished the work which thou gavest me to do." God has filled our hands with work. The fields are white unto harvest.

Something to Love.—Apart from human friends, God has given us himself to love, for "we love him because he first loved us." Such love lifts us into an unearthly atmosphere of purity and heavenly beauty, links us on to Deity, and brings us into the edifying communion of unseen things.

Something to Hope For.—He has given us immortality, heaven and himself to hope for at the end of the journey, "which hope we have as an anchor of the soul, both sure and steadfast, which entereth into that within the veil."

If a person has lived all his days for the world, if he know no other life than that of the senses, the signs of approaching departure from earth may well ring the death knell in the soul. But not so the servant of the Lord. To him old age is in reality the season of perfection. The ripening of the fruit is the period, for which all preceding stages of growth exist. It is the season of perfection, in which the fruit shows its sweetness and beauty.

SISTERS' AID SOCIETIES

ELIZABETHTOWN, PA.—Thirteen months ago we organized a Sisters' Aid Society in the Chiques congregation and elected the following officers: Sister Malinda Geib, president; Sister Florence Ginder, secretary; Sister Sarah Hollinger, vice-president; Sister Alice Hollinger, assistant secretary; the writer, treasurer. During this time we had sixteen meetings, with an average attendance of nine sisters and friends. We donated a comforter to the Brethren Home at Neffsville, and a box of clothing was sent to Brooklyn, N. Y. We gave $5 to the Chicago Mission, and $5 to the Colored Mission in Denver, Colo. We made 101 bonnets and nineteen aprons, and sold them. Our expenses were $27.68. The amount in the treasury, at the present time, is $30.56.—Katie Geib, R. D. 3, Elizabethtown, Pa., Sept. 3.

HUNTSDALE, PA.—The following is a report of the year ending July 3, 1912: Fourteen meetings were held, with an average attendance of eleven. The articles made and sold were as follows: 104 bonnets, 17 stocking-bags, 7 clothes-pin aprons, 5 dust caps, 4 aprons, 11 holders, 1 quilt, and 15 pounds of carpet rags. Donations given by the society were as follows: To a needy family $5, to the Washington parsonage $5, and to Bethany Bible School $2. We sent a box of bed clothing valued at $7.13, to the Brooklyn Mission, and also goods to the Old Folks' Home, valued at $4.50. Our total income during the year, with the balance of 1911, was $92.93. The expenditures amounted to $46.31, leaving a balance on hand of $48.54. The officers for the coming year are as follows: Sister Annie Cockley, president; Sister Annie Miller, vice-president; Sister Velva Evans, treasurer; the writer, secretary.—Elizabeth Kreider, Huntsdale, Pa., Sept. 17.

FALLS CITY, NEBR.—Our Sisters' Aid Society met Aug. 7 and elected officers for another year. Sister Lucy Blough was chosen president; Sister Edith Peck, vice-president; Sister Daisy Peck, secretary-treasurer. Several meetings have been held, with an average attendance of five. Our work consisted of making prayer-coverings, quilting quilts, and making comforters. We collected $14.21 during the year, sent $2.50 to the Omaha Mission, paid $1.35 for collection baskets for the church and gave $3 for an aged widowed sister. We help her in various other ways, as she lives all alone. We paid out for expense $2.26, and have a total of $5.10 on hand. We sent two sacks of clothing to the Kansas City Mission. With the severe cold winter passed, and sickness during the summer, we were unable to do much. —Daisy Peck, Falls City, Nebr., Sept. 13.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

LAST week over 250 love feast announcements were published in the MESSENGER.

BRO. LUTHER BEDEL, of Indiana, changes his address from Nebraska to Holton, R. D. 2.

AT the late District Meeting of Southern Iowa, Bro. D. F. Sink was chosen a member of the Standing Committee.

BRO. D. B. EBY has been chosen to represent the State District of Washington on the Standing Committee of 1913.

THE hour for the meeting of the elders of Middle Indiana, at Flora, Oct. 7, is 7 P. M., instead of 7 A. M., as previously stated.

ON account of the good school facilities Bro. W. E. West and family, of Iowa, have arranged to spend the winter at Mount Morris, Ill.

BRO. MICHAEL BLOCHER, of Perth, N. Dak., has decided to move to Sacramento, Cal., and should now be addressed at that place.

BRO. D. C. BASHOR, of Garnett, Kans., is changing his place of residence to Raisin, Cal., and should hereafter be addressed accordingly.

BRO. HOWARD H. KEIM, of Newberg, has been chosen to represent Oregon on the Standing Committee at the Winona Conference.

FOR next issue we have a good communication from Sister Ida C. Shumaker, who tells how preparations are made for a love feast in India.

As the fruits of a recent series of meetings at Rockford, Ill., conducted by the pastor, Bro. O. P. Haines, eight were received into the church.

OUR correspondent at Levels, W. Va., reports five conversions, as the fruits of some meetings held by Bro. B. W. Smith at the Bright schoolhouse.

BRO. PAUL MOHLER will leave France for the United States about the middle of October, and no mail should be addressed to him until further notice.

THE Ministerial and Sunday-school Meetings of Eastern Pennsylvania will be held in the Spring Creek church Nov. 13 and 14. The program will appear soon.

A MEETING of three weeks' duration at Pleasant Dale church, Ind., conducted by Bro. Chas. Oberlin, of Logansport, closed with five baptized and one reclaimed.

A PROTRACTED meeting at the Riddlesburg church, Pa., conducted by Bro. John B. Miller, of Curryville, closed with six accessions,—five baptized and one reclaimed.

BRO. D. H. SHAVER conducted a series of meetings at Adneys Gap church, one of the preaching points in the Copper Hill mission field, Va., and fourteen accessions are reported,—nine by confession and baptism, and five reclaimed.

WE have the program of the Ministerial Meeting of Middle Missouri, to be held in the Mineral Creek church Oct. 23. The program will probably appear next week.

BRO. SILAS HOOVER delivered seventeen impressive and instructive addresses at Greensburg, Pa., during which six were added to the fold,—five baptized and one reclaimed.

BRO. I. B. WIKE closed his meetings, at the Somerset church, Ind., last week, and immediately after the District Meeting, at Flora, will begin a revival in the Mexico church.

DURING a revival meeting at the North Bend church, Ohio, conducted by Bro. J. L. Mahon, of Indiana, twenty-five put on Christ in baptism, and three were restored to fellowship.

BRO. JAS. H. MORRIS, who is spending much of his time among the churches of his State, may be addressed at Hobart, Okla. Whenever necessary, his mail will be forwarded to him.

THE elders of Northern California are requested to meet at Raisin City Oct. 16, at 4 P. M. The Ministerial Meeting is the next day, to be followed by the District and Sunday-school Meetings.

BRO. LEVI HOKE, of Goshen, Ind., an earnest and faithful elder, passed to his reward Sept. 23, at the age of sixty-six years. In his death Northern Indiana has lost another devout and efficient preacher.

IN the next issue we hope to find room for the programs of the Ministerial, Sunday-school and other meetings of Northeastern Kansas, Middle Missouri, and Southern Missouri and Northwestern Arkansas.

A SERIES of meetings at Claar, Pa., conducted by the pastor, Bro. A. M. Dixon, resulted in thirteen being added to the church by confession and baptism, and two restored to fellowship. One awaits baptism.

BRO. GALEN B. ROYER is with the Grundy County church, Iowa, in a series of meetings, to continue two weeks. Last Lord's Day he delivered the addresses at the dedication of the new church, the Ivester house, just completed.

THE Detention Home at Neffsville, Lancaster Co., Pa., for orphans, is well under way. The bricklayers have completed the first story. Orphans will be held there until homes can be found for them. The work is to be supported by charity.

POOR members, needing financial assistance, should apply to the church where they hold their membership, and not at this office. All of the funds intrusted to the General Mission Board are for missionary purposes, or to aid superannuated ministers.

A REVIVAL at Union Chapel, one of the preaching points in the Copper Hill mission field, Va., conducted by Bro. I. H. Shaver, resulted in five applying for membership. Four have been baptized, and the other one will receive the rite next Lord's Day.

WRITING from Jalalpor, India, under date of Aug. 30, Sister Kathren Royer Holsopple says that she is greatly enjoying her experience in the mission field, and further adds that her health is better than it was in the beginning of her work. She also says that the MESSENGER is much appreciated in her home, and that it is thoroughly read by both herself and her husband, Bro. Quincy Holsopple. Like the other missionaries on the field, they greatly enjoyed the way we reported the Annual Meeting news.

THIS week Bro. D. L. Miller is at Roanoke, Va., where he is to remain until Oct. 6. Then he goes to Bristol, Tenn., where he is booked for a series of talks. Oct. 20 he turns his face northward, stopping at a few points on his way home. And, by the way, Bro. Miller will reach the seventy-first milestone of his pilgrimage on the date of this issue of the MESSENGER. In spite of his age, he has many calls to preach,—more than he could fill in a year or two, even if he could remain in the field all the while.

BRO. T. T. MYERS, Dean of the Bible Department Juniata College, Huntingdon, Pa., writes that the college opened Sept. 16 with a very encouraging outlook. Thirty are enrolled in the College Freshman class and quite a number, who are taking literary courses are also taking Bible work.

WE are requested to announce the District Meeting of Southeastern Kansas, to be held at Fredonia, for Sept. 24. The writer probably means Oct. 24, and in this connection we are announcing the other meetings accordingly: Elders' Meeting, Oct. 22, 7: 30 A. M. Temperance program and Child Rescue Work, from 9 to 12 the same day. Christian Workers convene at 2 P. M. Sunday-school Meeting at 7 P. M., Oct. 22 and 9 A. M., Oct. 23; Ministerial Meeting at 1: 30 P. M. Then the District Meeting, as stated, the day following.

THE mission party, consisting of Bro. I. S. Long and wife, of North River, Va., returning, Bro. Herman B. and Sister Grace Heisey, of Lebanon, Pa., Sister Olive Widdowson, of Clymer, Pa., and Sister Anna Eby, of Dayton, Ohio, new missionaries to India, start for their field from New York at eleven o'clock on Nov. 2. Relatives and friends, wishing to have a letter on the boat for any of the party, should address it in care of Hamburg-American Steamship Company, outgoing steamship *Cincinnati*, Nov. 2 New York City and the mail will be delivered after the departure of the boat.

BRO. J. E. SALE, of Aline, Okla., says that he would be pleased to attend the love feast Oct. 5 in the Mount Joy church, which he left thirty-three years ago, but circumstances will not permit. He is now living isolated; his family is practically grown up, and while the Lord has supplied their temporal wants, still they feel the need of the help that comes from meeting those of like precious faith. He writes that he is hungry for the Bread of Life, and is praying for the great Father to send them a minister who will take an interest in feeding a few of the Master's sheep. There is a union Sunday-school at the nearby schoolhouse, of which his wife has been the superintendent for several years, but this is not like a preaching service for hungry souls.

BRO. W. B. STOVER is to spend the present month among the churches in Michigan. The following is his itinerary while in the State:

Oct. 3 and 4, Bronson, Branch County.
Oct. 6, Black River church, near Bangor.
Oct. 7, evening; 8, 10 A. M., Sugar Ridge, near Custer.
Oct. 8, evening; 9, 10 A. M., Long Lake.
Oct. 9, evening; 10, 10 A. M., Onekama, at Onekama.
Oct. 10 and 11, evening; Lake View at Brethren.
Oct. 12, 2 P. M. and evening, Harlan, at Marilla House.
Oct. 13, A. M. and evening, Harlan, at Harlan.
Oct. 14, evening; 15, 10 A. M., Little Traverse.
Oct. 15, evening; 16, 10 A. M., Bear Lake, at Clarion.
Oct. 17, 2 P. M. and evening, Riverside, near McBain.
Oct. 18, evening; 19, 10 A. M., Coleman, near Coleman.
Oct. 20, forenoon and evening, Beaverton.
Oct. 21, evening; 22, 10 A. M., Zion, near West Branch.
Oct. 23, 2 P. M. and evening, Saginaw, near Oakley.
Oct. 24, 2 P. M. and evening, New Haven.
Oct. 25, 2 P. M. and evening, Crystal, near Crystal.
Oct. 26, 10 A. M. and 6 P. M., Vestaburg, at Vestaburg.
Oct. 27, 10 A. M. and evening, Chippewa Creek.
Oct. 28, 2 P. M. and evening, West Thornapple.
Oct. 29, 2 P. M. and evening, East Thornapple.
Oct. 30, 2 P. M. and evening, Woodland.
Oct. 31, 2 P. M. and evening, Sunfield, near Sunfield.
Nov. 1, evening, Grand Rapids Mission.

In Peace and Union With the Church.

AN elder calls our attention to a situation that may be affecting other congregations as well as his own. Some of the members, when visited by the deacons on their annual rounds, report that they can not conscientiously answer the second question in the affirmative, and say, that they are "in peace and union with the church." There happen to be those in the church who differ from them, regarding some of the methods we have for carrying out certain gospel principles, and because of this difference, respecting views as well as conduct, they hold that there can not exist the peace and union called for by the question.

These members overlook the fact that the question has reference to their own personal relation to the church as well as to their personal relation to others. One may be in peace and harmony with the church, without indorsing all that some of the members, even of his own congregation, believe and practice. Then, one may claim this peace and union with the General Brotherhood without seeing just as his home church sees, respecting some minor or local methods. Not only so, but one may very consistently affirm that he is in union and peace with his brother, just across the street, when they actually differ about some matters, and often discuss their differences.

Were we to wait for a perfect agreement between all the members, on all points, before holding a love feast, we would never be able to have a feast. Notice, how some of our most devout and best-informed brethren express their differences at the Annual Meeting, and yet they claim to be in peace and union with each other, as well as with the church.

We call attention to the fact that even Paul and Barnabas indulged in some sharp talking about their differences, yet they did not permit their differences to interfere with their work. Paul and Peter differed, and the former at one time went so far as to rebuke the latter to his face, telling him where he acted inconsistently. This did not affect their relation to the church, or in a special way to each other.

The question: "Are you, as far as you know, in peace and union with the church?" should be looked upon as a personal question. Is one in union and peace with all the members? Are there any personal differences between us and others that would prevent us from going to the communion table? Are we in peace and union with the church? Is there anything, in our personal life, that disturbs our relation with the church? It is not a look at the church, so much as a look at ourselves. It is practically a matter of self-examination,—an inward view that we take of ourselves. If we are not at peace with one or more of the members, Matt. 18 tells us how to adjust that matter. If our union with the church is not what it should be, then we may well ask, either those who visit us, or the church itself, to aid us in bringing about the desired relationship.

Should there be some things in the church, or in the public conduct of some of the members, which we can not endorse, the third question, as well as section four, will enable us to reach such points. Question three reads: "Will you still labor with the Brethren for an increase of holiness, both in yourself and others?" While this has a very strong personal bearing, still it reaches as far as the membership extends.

Then notice section four: "Liberty should be given to members to bring anything they may desire to, and they may think the good of the church requires, before the visiting brethren." This is broad enough to meet every possible demand. Instead of members endeavoring to work their differences with some of the members, into their own personal union and peace with the church, let them enter their complaints as provided for in the section in question. Let the second question be limited to personal matters, and there need be no trouble whatever about our relation to the church, respecting peace and union.

Death in the Pot.

THE death was not in the pot or vessel (so called), but in the thing put into the pot or vessel, used for the preparation of certain herbs, fruits and meats for food. To eat of poisonous and forbidden things, means death. Such foods are forbidden, because of the death that is in them.

It never was the purpose of our Heavenly Father that we, as his intelligent beings, should eat such foods as are deleterious to our physical health,—not only because he does not want us to suffer pain which leads to physical death, but because the pain, or disorganizing of the physical body, tends towards spiritual disease and death as well.

Poison is an emblem of sin, and it was this poison injected into the physical body, through eating, that so affected the body as to make it possible to be infected by sin. "In the day that thou eatest thereof thou shalt surely die," was said by God to Adam and Eve. Though the fruit of this forbidden tree was beautiful and tempting to the eye, yet, to the physical body, as then constituted, it was poison. That is, it would affect the body of man in a way that would be disastrous, being followed by misery, pain and death. The eating of it would develop a result or disarrangement that would lead to death,—physical and spiritual. As there was death in the prophet's pot, so was there death found in the forbidden fruit, so that, after eating, the penalty was death. "In dying thou shalt die."

As we think of our first parents, we are made to wonder what they knew about death, and what it would have meant to them, had they not seen death. Neither did they know anything about the pains and pangs that preceded the change that they were told would follow their doing what God had told them they should not do. All that they could reasonably know was, that God did not want them to eat of this fruit, and to do it would be to displease him; and, further, they would do it at a risk of dying, whatever that would mean. Death, to them, would necessarily be a thing to learn and experience, rather than to enter into understandingly. Hence, the blame that thoughtless people are inclined to heap upon our first parents, in partaking of the forbidden fruit, and thus entailing on the human family so much pain, misery and death, is most consummate folly. We are made to partake of the bitter that we may the more fully understand, appreciate and enjoy the sweet.

What we want to learn to do is, to see and appreciate the goodness of God in the fact that, while in the dying and before the death, God provided a remedy that would more than compensate for the dying and death which they had brought upon themselves by their foolish disobedience, so that it can be said: "What was lost in Adam is found in Jesus Christ." If we do not become gainers through the fall, it will be our own fault.

The comparatively few years of this life in which we are made to learn the ugliness of sin, through disobedience, and to experience some of its sad results in the living and dying, only the better prepares us for the appreciation and enjoyment of the wonderful things which God tells us are being prepared for those who love and obey him, in the world to come.

In the poison in the pot we have a beautiful duplicate of the poison in the Eden apple. In our way of looking at things, we say it was very careless and foolish, on the part of Elisha's servant to gather wild gourds and place them in the pot for food, when he knew nothing about their suitableness to the human stomach. But, like our first parents, his eyes were opened and an unfortunate experience followed. Then, at once, came the remedy. The man of God told the servant to put meal into the pot. The poison was counteracted and the food was made sweet and healthful.

The wild gourd is not the only herb, plant, or thing, that contains poison. These lessons or incidents ought to teach us a very necessary lesson,—not to taste, eat, or indulge in things about which we know little or nothing. This is true about things physical and spiritual as well. The warning comes to us, "Beware, there is poison in the pot."

There is a world of things today that are as poisonous as the wild gourds, but the Lord has given his creatures enough wisdom and discretion to steer clear of them, if they will exercise only an ordinary amount of good judgment. But, again, we hear it said: "My people will not consider." They will not hear until they are made to feel the effects of the poison, and then, sad to say, their will power is so weakened that they are unable to lay hold on the remedy, so graciously offered, and thousands yearly go onward and downward to the death, physical and spiritual.

As the young men and women go out after herbs, to put into the pot, to satisfy their hunger, moral and spiritual, what do they find? The things that they feel will satisfy their morbid and depraved cravings, —such as strong drink, lounging and drinking in the saloons, the attending of shows, theaters and houses of bad repute, forming the tobacco habit, spending the evenings in clubs and dancing halls, and many other places and things where the evil one has his wares on exhibition, to entrap and destroy our young people. Every one of these pots is filled with poison, and it is distressing to know what a large army of our young people are being poisoned thereby.

What is the remedy? Pass all these things by. Avoid them as you would the most dangerous serpent. There is danger in the pot. At first the taste may seem sweet and pleasing, but at last it stingeth like an adder. To those who have been bitten and feel the deadening effects of the poison, Jesus says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. I will cleanse you from the poison of sin. I will heal you. I will make you whole." Why not go to this greatest of all physicians and be saved, body and soul,—saved in time,—saved for eternity?

For your salvation Jesus died. He came into the world, suffered, died and rose again that you all might be saved from the poisoned pot. Choose the good and safe; associate with the good; walk with the good, and your end will be with the good. H. B. B.

Brethren Almanac for 1913

The Ministerial List

in the Brethren Almanac, while a great convenience to all, is of special value to every minister because of the Gish Fund books and other advantages. Every minister's name should be on the list and his address should be correct in every particular. We must depend for this information upon those who can give it, but unless pains are taken to give us this with the utmost accuracy, we shall fail in obtaining a correct list.

WHAT WE WANT EVERY MINISTER TO DO AT ONCE!

1. To see if his name and address are correctly given in our last Almanac.
2. If not given at all, or given incorrectly, give us name and address in full, as they should appear.

Churches and Missions, with Pastors or Elders in Charge

Please turn to this department in your Almanac, and note the rules governing the same. Kindly attend to the following AT ONCE:

1. Ascertain if your congregation is correctly listed, and if the name of the pastor, or elder in charge, is properly given.
2. Any changes, either in the name of the congregation, or of the one in charge of the same, please REPORT IMMEDIATELY.

A GENERAL REQUEST.

We kindly urge elders, clerks of churches, and all other members, who can help us in correcting the lists, to give us the names of ministers recently elected, together with those that should be omitted, whether because of death or whether they have been relieved of office. In fact, we shall be glad to be apprised of any mistake in the lists of which you may have certain knowledge.

PLEASE DO IT AT ONCE!

Corrections Close Nov. 1.

Behavior at Church.

THE purpose of gathering at church is to worship God. All else, if there is anything else, is secondary to this one thing. All that is done, or planned to be done, must conform to this one idea.

The time is usually spent, at least for the most part, in preaching, teaching, prayer, song, meditation. In these we study God, to get visions of him, his glory, his majesty, to get visions of ourselves in our low estate, to see our great need, to appreciate the high privilege of worshiping the great God and Father, that our worship may be genuine,—in spirit and in truth. So ought our behavior at church to be. It should conform to this one end.

Of course, we should be on time,—this, to say the least. On reaching the church, our place is on the inside. Even if it is a few minutes before the hour, it

is good to be seated within the sanctuary for a few moments' meditation before the public service begins. It is good to take a little private survey of the situation before entering into worship with the throng. Certainly, none should remain outside after the service begins. It is bad, too bad, and doubly so for Christians. Christians! Will they do so? It happens quite often that members of the church do it. Is this a fair test of one's Christianity? And think of the effect upon the worship, to have a company of boys and men come walking in with a heavy, irreverent step after services have begun.

When the service begins, with the singing of the first hymn, all the men, women and children should be in their places, and their behavior during worship should be fitting to the occasion. Love, devotion, gratitude, praise, reverence, together with a sense of majesty and awe, and a realization of the presence of the Holy Spirit, make holy the place and hour. And the devotion of the true worshiper should not be disturbed by the thoughtless, empty, giddy, purposeless crowd of humanity. This should be distinctly understood.

To say that all who can should sing heartily,—that all should pray as unto the Lord, observing the bodily posture common to the place, whether it be standing or kneeling, that all should listen with reverent attention, is but a mild expression of duty. It can not be less than this, certainly.

All whispering is out of place, totally so. If it is allowable to whisper in the church at all, surely it should cease at once with the beginning of the song. The first hymn may be regarded as the beginning of the public worship, and whispering, or talking in a low tone, is no more in place during song than during prayer and preaching. Respectable people would not think of talking during prayer or the sermon, but some people, who regard themselves as entirely respectable, will talk during the song service. After service begins, there is absolutely no time for anything else. The worship requires the whole man. It is a breach of the worshipful spirit, to say nothing of decent behavior, to twist our necks as if they were made of rubber, to see who is coming in, or to see who is already in.

The management of small children during the services is sometimes trying. After a baby is a few months old, it should be taken to church. Mothers should not hesitate to do so. Let the children be taught, from the earliest age, to go to church, and let them be taught, from the start, also, how to behave. There should be a mothers' room provided, where the mothers can go with the babies when they disturb the worship. Until a child is old enough to know, it can not be blamed for crying during service, and no mother should be compelled, for want of a comfortable place to retire, to sit in the audience with a screaming baby. And at the earliest age a child should be taught that the church is the place, above all other places, to behave. It is remarkable, too, how soon it can be made to understand this. When this is known, and the child will not behave, then it is proper to take it to the retiring room, or somewhere else, and teach it a little of the gospel of the palm of the right hand under proper swing. It will do good, and it will not have to be done often.

In no case should children be allowed to run at large in the church,—hardly in any case should they be allowed to get on the floor at all. It is the worst of practices, the greatest breach of good manners, for husbands and wives to walk across the church during services, carrying the baby back and forth to each other. A short time ago I saw this done twice, with the same child, during one service. The sister stood in the aisle, right up in front, between the minister and the audience, waiting for the brother to come out of his seat to get the child, and the child was too big for this sort of business anyhow. I felt like saying something.

In the case of small children that require the attention of both parents, it is good for parents to sit together. It is rather commendable, any way, for families to sit together in church. There are many reasons in its favor, and no good reason against it.

It sometimes happens,—not often, I am glad to say,—that a brother so far forgets the commonest rules of decency as to place his feet up over the back of the bench in front of him. More often, perhaps, he sits with his feet and limbs stretched out on the seat on which he sits. Again, at times some are hardly decently clad to appear in public worship. Sleeveless, neckless, transparent dresses for girls and women are a shame to any community. They inflame passion, feed lust and supply subjects for the markets of disreputable houses. And some brethren go in hot weather with scarcely enough clothing to cover nakedness. Even parts intended to be covered by clothing, are unduly exposed. Has all sense of shame disappeared? H. C. E.

How and Where Worship.

One of our readers wishes to know whether it is right for a church to have a program, or an outing, when the day is spent in a missionary spirit, and in the interest of mission work. In this country we are so accustomed to confining all of our religious services to churchhouses, halls and missionary rooms, that some of us can hardly think of worshiping God on the streets, in the parks, under the outspreading branches of a great tree, in the woods, by the side of a stream, or in the shadow of a great rock. In the time of the apostles much preaching was done on the mountains, by the side of the lake, on the banks of streams, in the market places and parks, as well as on the plains. With the early Christians it was not a question as to where they met to worship, but how and in what spirit. In his talk with the Samaritan woman at the well, Jesus discarded the idea of confining worship to special places, and said: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth" (John 4: 23). Let this be the policy of all true followers of Christ, and the place will cut no figure. And yet there is such a thing as selecting a place for a religious gathering, wholly out of keeping with the profession we make. It never did seem just right to some of our good brethren and sisters to hold the Annual Meeting on a fair ground. While an outing may be good for the Sunday-school, as well as for the Christian Workers, or a missionary society, still an outing of any sort, with a missionary program, should not be made to serve as an excuse for engaging in games, entertainments and performances, not in keeping with the religion we profess. Let the spiritual side receive the first consideration, and then it will not be difficult to decide how far one may venture with the entertainment feature.

The Gospel of Saving and Giving.

A correspondent would like to say something in the Messenger to convince certain members in his State District that it is the duty of the Church of the Brethren to enter actively into mission work. Possibly it might be best not to say much about mission work in that particular part of the Brotherhood. More might be accomplished by simply talking about preaching the Gospel to every creature, and especially to those easily reached, and then encourage those who feel impressed with the importance of saving souls to help in the good work. It would be wise to have no controversy with the man who does not accept that part of the perfect plan of salvation. Simply preach the straight Gospel of saving the lost, along with the Gospel of giving. In connection with this kind of preaching, set him a good example of missionary activity. If earnest ministers can not, in this way, succeed in interesting him in the good work, they can possibly interest his children and his neighbors. Give the "go ye" part of the Gospel as much attention as is devoted to any other part of the Word of God. By thus doing, a growing sentiment in favor of spreading the Gospel might soon be created, and in due time all the congregations in the District would become active missionary churches, without knowing how it all happened. We know of a State District where this plan should be put into operation. At present an effort is being made to convince some of the members that mission work has the full endorsement of the Gospel, but the process is slow. Let those who have money for the spread of the Gospel begin giving a once, and let the work of preaching the truth to the un converted also begin. In an undertaking of this sort th more active part of the membership can not afford t wait for those who do not see beyond their own im mediate community.

The New Testament Plan.

We understand that Southern Illinois has decide on the New Testament plan of raising money for mis sion work. Instead of resorting to the taxation sys tem, it is proposed to teach the members to lay by "upon the first day of the week," as the Lord ha prospered them. The fund thus raised is to be a free will offering, and it is believed that each member ca be educated along the line of giving, so as to mak him not only a cheerful but a liberal giver. With thi free-will offering the District proposes to do her mis sion work, and when the money comes into the hand of the board, each member of the board can feel tha every dollar is consecrated money, knowing that was not given grudgingly, but willingly. We lear that other Districts are thinking of adopting the sam method. It is not only scriptural, but it tends to edu cate people into liberal giving. We are certain that i all the members of the Church of the Brethren wer educated along the line of scriptural giving, as the should be educated, we would raise a good deal mor money by free-will offerings than we now raise b taxation. It all depends upon the teaching. The righ kind of teaching in each congregation will solve th problem.

Bible With Topical Helps.

More editions of the Bible have been printed tha any other book in existence, and the end is not ye The House is now handling a Bible, with Topica Helps, that will be appreciated by those needing cheap and convenient Book. The text is the Amer can Standard Version, while the type is large and easil read. The Book is compact, well bound in cloth, an its chief value lies in the Topical Helps, so arrange that the verses treating most any subject may be easil found. Price, prepaid, only seventy-five cents. I lots of ten or more copies, price fifty cents each, th purchaser paying the express charges. This is cer tainly a cheap Bible, and it might be well to purchas the Book in lots, for use in Sunday-school, praye meetings, and Christian Workers' Meetings. On re ceipt of seventy-five cents a sample copy will be sen for examination, with the privilege of return an money refunded if not satisfactory.

Two Kinds of Higher Criticism.

In one of his addresses at Winona Lake, Ind speaking on the subject of "Higher Criticism," Dr James M. Gray said: "There are two kinds of highe criticism. One is the constructive and is very import ant to the proper understanding of the Scriptures. It methods are right and it is not to be feared. Th other kind is destructive, and has its origin with th German Rationalists. It denies the miraculous ele ment in the Scriptures and also the virgin birth o Jesus. Keep a close watch on it. It is like a snake i the grass. It is important that we make a diligen study of the Book of John because in it the Deit of Christ is most fully set forth."

Old Folks' and Orphans' Homes.

So far as reported, the following is a complete lis of the Old People's and Orphans' Homes, owned an controlled by the Brethren. If there are others, w should be apprised of the fact at once:

Old Folks' Home, Carlisle, Pa.
Morrison Cove Home, Martinsburg, Pa.
Brethren's Home, Neffsville, Pa.
Brethren's Home, Greenville, Ohio.
Old People's Home, Fostoria, Ohio.
Old People's and Orphans' Home, Mexico, Ind.
Old People's and Orphans' Home, Mt. Morris, Ill
The Home, Girard, Ill.
Old Folks' Home, Marshalltown, Iowa.
Old Folks' Home, Darlow, Kans.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,

General Mission Board, Elgin, Ill.

A MESSAGE TO OUR FRIENDS IN AMERICA.

August 26th was a holiday for the Hindu people. They have many holidays. This one was supposed to mark the close of the rainy season. However, it has not stopped raining. India is now at her best,—at least the best I have seen since I have been here. Everything is green and fresh, and in these parts there is an abundance of grass, foliage, rice and other growth. Indeed, we have much cause to be thankful to our Heavenly Father for the rains he has sent us.

But do not think that because India is so beautiful now that it is not at other seasons. To me it has been beautiful ever since I came. Although it was hot, and the ground was hard and dry, still the trees did not lose their foliage and there were many things that made it pleasant. We are also very fortunate in having a comfortable bungalow to live in. Large windows, thick walls, and a good roof, make it possible to be fairly comfortable during the hot season.

There are so many interesting things around us that we never need to wish for something new. The people, their customs, their language, the animal life,—all are new, and claim our attention. Last Sunday a large elephant with a bright red covering and a platform high on his back, carrying some men, went by. Frequently we see camels hurrying by. Monkeys are in abundance everywhere. We never tire watching their antics.

Then, too, we are busy. We have the language work. Although it goes slow, and at times is discouraging, yet, with God's help, we hope to get it. We have always something to fill our days and hours. Being busy we are happy.

Another very enjoyable feature is to have our fellow-missionaries close enough to visit occasionally. It is such a help and inspiration to be with them. Our Christian people, too, give us much encouragement. They are very interesting, and help all they can when we try to talk to them. The children,—well, I hardly know what to say about them,—but they are as bright, playful and interesting as our own boys and girls in America.

We do not forget our homeland, with all this interest and enjoyment in our new home,—for India is our "home." Today we received seven letters from America, and we had an hour of enjoyable "visiting" with the dear ones who are so far away. We thank God for those who take time to write us a letter, for letters mean so much to us.

Yes, we are very happy in India. We could not be otherwise with all these blessings. We are here to do the Lord's work and I thank him for choosing so pleasant a field for me to labor in. But I would not be selfish with all these blessings. There is room for many more workers, and God knows how we need them. Do not think of leaving home, but think of coming to a new home where you can work for the Master until he calls you to the home above. Kathren Royer Holsopple.

Jalalpor, Surat, India, Aug. 30.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

ILLINOIS.

Liberty.—Bro. W. T. Heckman, of Oakley, Ill., began a series of meetings for us Sept. 1 and continued until Sept. 16. He preached seventeen inspiring sermons. Two came out on the Lord's side and were baptized. Sept. 12 we held a council, with our elder, J. W. Harshbarger, in charge, to make preparations for our love feast, Sept. 14. We had all-day meetings on Saturday and Sunday. On Sunday afternoon, at two o'clock, we held a members' meeting, when Bro. Cleve Kaiser was elected to the ministry, and Brethren John H. Harshbarger and Otis Walton were elected to the deacon's office. Ministers from a distance were Bro. D. J. Blickenstaff and wife, of Oakley, Ill., and Bro. Chas. Harshbarger and wife, of Virden, Ill. The church visit showed the members to be in love and union. Bro. Heckman officiated at the love feast.—Rosa Kaiser, Liberty, Ill., Sept. 18.

Oak Grove.—Bro. G. Nevinger, of Decatur, Ill., began a series of meetings here Sept. 1, and continued until Sept. 15. He preached eighteen sermons. Much good seed was sown, and some were seriously impressed.—D. E. Eshelman, Lowpoint, Ill., Sept. 20.

Pine Creek church met in council Sept. 19. Our elder, Bro. C. C. Price, presided. One letter was granted. We decided to hold our love feast Sept. 28, at 2 P. M. At that meeting we expect to elect one deacon.—Bertha M. Stauffer, Polo, Ill., Sept. 20.

West Branch church met in council Sept. 18, with our elder, Bro. S. S. Plum, presiding. It was decided to hold our love feast Oct. 19 and 20 at 2 P. M. On Saturday following our love feast, or shortly afterward, Bro. C. S. Garber, of St. Joseph, Mo., will begin a series of meetings.—Julia Brantner, Polo, Ill., Sept. 20.

INDIANA.

Mt. Pleasant.—Bro. M. Flory is to begin a series of meetings for us sometime the last of November. Our Harvest Meeting will be Sept. 29. Since our last report we have received two by baptism.—Lera E. Miller, New Ross, Ind., Sept. 21.

Nappanee church met in council Sept. 19. Bro. David Metzler, our elder, presided. This was preparatory to our love feast. The visiting brethren gave a favorable report of their annual visit. Four letters were granted. Brethren D. W. Ecker, David Metzler and the writer were elected delegates to the District Meeting.—B. J. Miller, Nappanee, Ind., Sept. 21.

Santa Fe church met in council Sept. 14, at 1 P. M., with our elder, Bro. J. D. Rife, presiding. The annual visit was reported. Brethren Forest Hostetler and B. F. Jenkins were chosen delegates to District Meeting; also to the Sunday-school Meeting. Sister Katie Hostetler was chosen church correspondent for the South house and the writer correspondent for the North house. One applicant was received by baptism, making a total of eleven for the year. We have an interesting Sunday-school and also preaching service every two weeks. We solicit the prayers of all God's children in our behalf. Our love feast will be held Sept. 28, beginning at 3 P. M.—Perry E. Coblentz, R. D. 21, Bunker Hill, Ind., Sept. 20.

Spring Creek church has just closed a series of meetings, conducted by Bro. C. S. Garber. It was a very successful meeting, with twenty-six accessions to the church.—(Mrs.) Viola Overholser, Warsaw, Ind., Sept. 21.

Washington.—Bro. C. S. Garber has been laboring for us during the past week, conducting interesting revival services. Five have already made the good confession, and tomorrow (Lord's Day) they will be buried with Christ in baptism. It is a time of great rejoicing for the church at this place. We feel that other souls are near the kingdom.—(Mrs.) Viola Overholser, Warsaw, Ind., Sept. 20.

KANSAS.

Chapman Creek.—The members of this church will hold a love feast Oct. 5, beginning at 10 A. M. We also expect to hold a series of meetings as soon as suitable arrangements can be made. The members here are much encouraged, and hope, under the blessings of God, to do some good during the coming year.—(Mrs.) J. F. Correll, R. D. 1, Abilene, Kans., Route 1, Sept. 20.

Hollow.—Brother and Sister Loshbaugh have lived at Hollow and kept up Sunday-school there for a number of years. Last December Bro. W. B. Sell went to them and held a series of meetings. The writer then went down and baptized thirteen members. In June I went again and preached four sermons for them and baptized two more. Since that time I have been holding services for them once a month. Sept. 7 Bro. Campbell, of Parsons, Kans., began a week's meetings, and Sept. 14 we, with Bro. Clark, went there. With him and Bro. Campbell we organized the members into a working body. Brethren O. E. Loshbaugh and Frank Foster were elected to the deacon's office; Bro. J. S. Clark, of Parsons, Kans., was chosen elder in charge; Sister Iva Foster, church clerk, Messenger agent and correspondent. After this work was finished, we enjoyed a love feast together. On Sunday morning Bro. Clark gave us a good discourse on "The Church."—F. E. Button, Altoona, Kans., Sept. 20.

Lawrence church met in special council Aug. 30, with our elder, Bro. H. L. Brammell, in charge. This meeting was held prior to our love feast, which took place on the evening of Aug. 31. Bro. I. H. Crist, of Kansas City, was with us, officiated at the feast, and on Sunday morning delivered a strong sermon on being "in touch with Christ." Bro. A. J. Wine favored us with a sermon on Sunday evening.—Lola Root, Lawrence, Kans., Sept. 17.

Murdock.—We met in council Sept. 7. Eld. I. G. Harris presided. Bro. I. G. Harris and the writer were chosen delegates to District Meeting, with Brethren J. P. Harris and Edward Moorhouse as alternates. The writer was also chosen Sunday-school superintendent, and Sister Myrtle Harris, secretary-treasurer. We hold our love feast Nov. 16, preceded by a week's series of meetings. The writer was chosen church correspondent.—Bertha Delp, Murdock, Kan., Sept. 16.

Osage church met in council Sept. 14, with Eld. W. H. Lehman presiding. A number of the members were present, but some were absent, it being a rainy day. The regular business was transacted. The report of the annual visit was given. Bro. W. H. Lehman and the writer were elected delegates to District Meeting; Bro. D. P. Neher and Clara Houseworth, delegates to Sunday-school Meeting; Bro. Roy Neher and Sister Emma Shideler, delegates to Christian Workers' Meeting. Four queries were sent to the District Meeting. Letters were granted to Bro. A. L. Cashman and wife; also to Bro. A. Neher and wife. Letters were received from Bro. Noland and wife, and Bro. Sterling and wife. Both of these brethren are deacons. Our love feast will be held Oct. 19.—D. W. Shideler, McCune, Kans., Sept. 17.

Sabetha.—The members at this place have enjoyed a series of meetings, conducted by Bro. S. E. Thompson, of Lincoln, Nebr. Eleven young souls were added to our number. Our love feast was held Sept. 7. We are looking forward to the time of the annual Sunday-school, District and Ministerial Meetings of Northeastern Kansas, to be held at this place Oct. 20, 21 and 22.—J. O. Yoder, Sabetha, Kans., Sept. 17.

Vermillion church met in council Sept. 19. Our protracted meetings begin Sept. 30. Bro. Thompson, of Lincoln, Nebr., is to do the preaching. We will have the love feast Oct. 12, at 7 P. M. Our delegates to District Meeting are Bro. A. Z. Gates and Sister Ruth Dafford. Sister Elsie Alexander is our delegate to Sunday-school Meeting. Three letters of membership have been granted since our last report. We will miss Brother Ira and Sister Hattie Frantz very much, as Bro. Frantz did much of our preaching. Feeling the need of more schooling, they have left us. We would be glad if some young minister would come to our church and help us, as Brethren Eby and Eisenbise are too old to go out much at night. We have started our Christian Workers' Meeting again, instead of having preaching on Sunday evenings.—Lizzie Dellenbach, Beattie, Kans., Sept. 20.

MARYLAND.

Brownsville.—We held our council Sept. 7. Considerable business came before the meeting. We think all the decisions were generally satisfactory. We raised $121 for general church expenses. Our elder, Bro. A. B. Barnhart, who has served us so faithfully for three years, was reëlected for two more years. It was also decided to advance Bro. S. F. Spitzer to the second degree of the ministry in the near future. In the evening of the same day an excellent Temperance Meeting was held at the West Brownsville house. An interesting program was rendered, and addresses were given by Brethren H. M. Stover and D. H. Anthony. Sept. 8 we had a Children's Meeting at the Brownsville church, which was largely attended by the little ones, and enjoyed by all. The address by Bro. H. M. Stover, to the children, was well received.—Geo. W. Kaetzel, Gapland, Md., Sept. 14.

MICHIGAN.

Crystal church met in council Sept. 7, to prepare for our love feast, to be held a week later. Letters were granted to three of our young people, and to Bro. J. L. Noll and wife, who have gone to North Manchester, Ind., to educate their daughters. Bro. A. C. Young was chosen president of our Young People's Meeting. Our love feast was held on the 14th, but it was not largely attended, as the people were behind with their work, on account of the wet weather, etc. We had a refreshing season, however. Bro. D. Chambers officiated. Bro. Wilkins preached on Saturday forenoon, and Bro. Samuel Bollinger in the afternoon. Eld. Chambers gave a good sermon on Sunday forenoon.—W. H. Roose, Vickeryville, Mich., Sept. 18.

Long Lake church began a series of meetings Sept. 15, with Bro. C. H. Deardorff, of Harlan, Mich., doing the preaching. He held forth the Word with power, and our little congregation was strengthened. Two were added to the church. We now have seventeen members. We have a number of different nationalities represented in our church,—two Swedish, one Bohemian, two Danish, and one Indian brother. We hope that others will come soon. The writer located a widowed mother and her daughter just across the pike from where we hold our church and Sunday-school. They purchased a little forty-acre place. We now have nineteen members. This widowed mother came from Coleman, Mich. She and the writer were born and raised on adjoining farms in Darke County, Ohio, and it makes us think of days gone by. We closed our meetings with a communion service, held in the writer's barn. Two of our ministers from Onekama, Mich., were with us. Eighteen members surrounded the Lord's tables. A number of spectators were present. Lasting impressions were made.—Daniel Landis, R. D. 2, Box 133, Manistee, Mich., Sept. 19.

OHIO.

Blanchard.—Our church met in council Sept. 14. Eld. D. P. Weller was moderator. Sunday-school officers were chosen for the next quarter, with Bro. Floyd Clevenger as superintendent of the main school; Bro. A. L. Brandt, superintendent of the home department; Sister Mary Ann Shafer, superintendent of the cradle roll. We have decided to have our love feast Oct. 26, at 10:30 A. M.; also a week's series of meetings prior to the love feast, to be conducted by the home ministers. The writer was chosen church correspondent and Messenger agent.—J. W. Prowant, R. D. 7, Continental, Ohio, Sept. 18.

Eagle Creek.—Our church met in council this afternoon, with our elder, Bro. G. A. Snider, presiding. The church decided to elect a deacon on Sunday morning, Oct. 27. Our preparatory council will be held on Saturday afternoon, Oct. 19. Our love feast will be held Oct. 27.—Hattie Bame, Williamstown, Ohio, Sept. 21.

Prices Creek.—Our church met in council Sept. 21. Eld. Jos. Longanecker presided. Five letters were granted, and one member was received by letter. A local Missionary Committee was appointed. Bro. H. S. Weaver, of West Manchester, Ohio, is president of the committee. Our local Sunday-school Meeting was held in the Cedar Grove house Sept. 15. Bro. Wm. Minnich, of the Salem church, preached in the morning service, and assisted with the afternoon program. The meeting was well attended, and good interest was manifested.—Walter A. Petry, West Manchester, Ohio, Sept. 20.

PENNSYLVANIA.

Berlin (Beachdale house).—Our church, in the Western District of Pennsylvania, has had a blessed revival. Five were received by baptism. We all enjoyed the good spiritual sermons, delivered by Eld. P. J. Blough, of Hooversdale, Pa. These meetings closed with a love feast on Wednesday evening. About sixty members communed. It was one of the most spiritual feasts we ever enjoyed. We held a council prior to our revival. Two weeks prior to our meetings we had a singing class, with Bro. Chas. Blough, of Johnstown, Pa., as our teacher. Just before our revival we received four by letter.—Fred Brant, Garrett, Pa., Sept. 20.

Conestoga.—We met in council Sept. 10. Bro. S. H. Hertzler presided. Bro. H. K. Ober was also with us, soliciting funds for the Orphans' Home. Much business was disposed of. Our love feast will be held Oct. 29 and 30, at 10 A. M., in the Bird-in-Hand house. Sept. 8 seven young souls were added to the church by baptism. Bro. William Miller, of Hanover, conducted our meetings. He was with us again over Sunday and preached three sermons. Sept. 15 Bro. Ralph Schlosser, of Elizabethtown, Pa., was with us at the Bareville meeting and preached a temperance sermon. In the afternoon he spoke to the children in the Earlville Sunday-school. We enjoyed his presence with us, and we believe some good impressions were made.—(Mrs.) Sallie Pfautz, R. D. 1, Bareville, Pa., Sept. 18.

Maple Spring.—Sister Olive Widdowson was here and gave us a good talk on the great need of answering God's call for service. Brethren J. S. Zimmerman and —— Claybaugh, of Bethany Bible School, were also with us during their vacation. Both gave us some good talks. Bro. Zimmerman visited friends around his old home. Our series of meetings will begin Oct. 6. Bro. Hiram Forney will be with us.—Wm. D. Rummell, R. D., Hollsopple, Pa., Sept. 20.

Mingo church met in council Sept. 7. Our elder, Bro. Jesse Ziegler, presided. Two letters of membership were received, and one was granted. Our love feast will be held Oct. 26, at 2 P. M., in the Skippack house.—Elizabeth B. Hunsberger, R. D. 1, Royersford, Pa., Sept. 20.

Nezperce.—Our series of meetings is to commence Nov. 10. At that time the new church, which is nearly completed, will be dedicated. The church decided to send for fifty "Kingdom Songs." Bro. Chas. M. Yearout will preach for us during these meetings.—Wm. H. Lichty, Nezperce, Idaho, Sept. 16.

Welsh Run.—Our church met in council Sept. 13, with Eld. D. M. Zuck presiding. Sept. 15 Bro. Brumbaugh preached for us at Welsh Run, in the morning, and in the evening began a series of meetings at Mount Tabor, in the union church. We expect to begin a series of meetings at this place Oct. 13, to be conducted by Bro. Steerman.—Mary K. Fries, R. D. 2, Mercersburg, Pa., Sept. 20.

West Johnstown.—We will hold our love feast Oct. 13, at 6 P. M. Examination services will be held in all of our churches, at 10:30 A. M., on the same day. We will have our council on Friday evening preceding these meetings. Ministerial help will be welcomed. Others are also invited to attend.—Jerome E. Blough, Johnstown, Pa., Sept. 20.

VIRGINIA.

Burks Fork church met in council Sept. 14, with Eld. S. E. Hylton as moderator. The visiting brethren gave a favorable report. The collection amounted to $13.35. Our love feast will be Oct. 19, at 3 P. M. On Sunday Bro. L. M. Weddle preached an excellent sermon to a large audience.—Maggie Hylton, R. D. 2, Box 36, Floyd, Va., Sept. 20.

Flat Rock congregation yearly holds three love feasts. The last one was held Sept. 14. The weather for each meeting was favorable, and all of the services were well attended. Bro. J. Carson Miller began a series of meetings at Cedar Grove Sept. 15. Bro. S. W. See began a similar meeting at the Stony Creek churchhouse Sept. 14. Since our last love feast two have been received by baptism and three by letter.—John E. Wine, Forestville, Va., Sept. 18.

Pleasant Valley.—Our church, in the Southern District of Virginia, met in council Sept. 13. Our elder, Bro. S. P. Reed, presided. One letter of membership was received, and two were granted. The deacons reported the members to be in peace and union. We decided to hold our love feast Oct. 19, at 3 P. M.—Peter Hylton, R. D. 3, Floyd, Va., Sept. 20.

Summit.—As Bro. C. B. Gibbs could not be with us at the Glade church, in a series of meetings, Bro. J. J. Glick, one of the home ministers, conducted the meetings for one week, with the exception of two nights. Bro. P. F. Cline was with us. On account of school work, Bro. Glick could not preach longer than one week. The meetings closed with good interest. A man and his wife were made willing to forsake sin and follow Christ. Three were baptized. One of them was a young man who was converted in another meeting.—Elizabeth F. Miller, Mount Crawford, Va., Sept. 20.

WEST VIRGINIA.

Pleasant View.—Aug. 31 we met in council. One letter of membership was granted. The church visit showed the members, with a few exceptions, to be in faith and union. Our series of meetings, conducted by Eld. S. D. Miller, of Mt. Sidney, Va., closed Sept. 13. We had almost three weeks' well-attended and interesting meetings. Seven souls accepted Christ in baptism. Our love feast was held Sept. 12, with about ninety communicants. This was a larger number than had ever surrounded the Lord's tables before at this place. We feel that the Lord's work of grace has been greatly revived in our hearts.—Anna F. Sanger, R. D. 1, Fayetteville, W. Va., Sept. 19.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

St. Francis.—We began a series of meetings here Sept. 14, preparatory to our love feast, Sept. 21. On account of unfavorable weather and sickness, only five members were seated at the Lord's table. Our elder, Bro. W. T. Price, officiated. He was accompanied by his wife, Sister Eva G. Price, who also gave us some interesting talks. The attendance was very good, considering the weather.—Dora Slonicker, Palestine, Ark., Sept. 26.

CALIFORNIA.

Empire.—The Christian Workers of this congregation recently decided to enter upon a systematic study of the Bible. A program committee is arranging the outlines, and we are now studying old Testament Biographies. From the interest manifested, so far, by the young people, we think we shall like this method. The many good lessons, found in the study of these Bible characters, are instructive and interesting to both old and young. We are glad to know that our late Conference took some advanced steps in the interest of our Christian Workers' Meetings, so largely attended by both old and young. It has also been suggested that hereafter we install all our Sunday-school teachers into their office, by appropriate exercises, making it a solemn consecration service. The work of these teachers is so important that we feel that more care should be exercised in their selection and installation into office. Our Sunday-school is becoming more and more imbued with the missionary spirit, and increasing in number. We have about 150 scholars. Arrangements are now being made for a local Sunday-school Convention, to be held at Empire. Several families have recently moved away, and others are coming in from time to time, so we are holding our own.—Myrtle M. Julius, R. D. 2, Box 213, Modesto, Cal., Sept. 22.

Live Oak church met in council, with our elder, Bro. W. R. Brubaker, presiding. Brethren I. L. Hylton and W. H. Pullen are our delegates to District Meeting, with Bro. A. Crites as alternate. Our love feast will be Nov. 3. Our Sunday-school is still holding its own. Bro. Ernest Davis gave us several good sermons Sept. 10 and 11. The treasurer's report was encouraging. We have $88 to help towards the painting of our churchhouse and other expenses. Bro. A. G. Fillmore expects to leave us and go to Oklahoma, his former home. We will miss him and his family in the Lord's work here.—P. S. Hartman, Live Oak, Cal., Sept. 16.

Santa Ana church had the pleasure of having Bro. Norcross, of Lordsburg, Cal., with us Sept. 22. He preached two excellent sermons for us, which were much appreciated.—Alta Colbert, 704 West First Street, Santa Ana, Cal., Sept. 25.

Santee church met in council Sept. 21, at 2 P. M. Eld. Jacob Witmore assisted our elder, Bro. G. H. Bashor. Two certificates were read and one was granted. Bro. Jacob Witmore was chosen as our delegate to District Meeting. We decided that our Sunday-school send $5 to aid the Mission at Phoenix, Ariz. We held our love feast Sept. 21, which was a spiritual service. Twelve members communed. The next day, at 10 A. M., we had our Sunday-school, and at 11 A. M. Bro. J. B. Bashor, of Santa Ana, preached a short sermon for us from John 19:30, followed by Bro. G. H. Bashor, of Los Angeles, with an address. The latter also delivered a very fine sermon on Sunday evening. We feel that these services gave us spiritual strength for the work here at this place. We ask the Lord's blessings upon it.—Anna R. Hyatt, Santee, Cal., Sept. 24.

South Los Angeles.—Sept. 13 we met in council, with our elder and pastor, Bro. W. H. Wertenbaker, presiding. One letter of membership was granted. Brethren W. H. Wertenbaker and Asa J. Trostle were elected delegates to our District Meeting. It was decided to commence our revival meetings Oct. 29. Our elder will conduct these services. On account of infantile paralysis in our community, our Sunday-school was closed for several weeks to all children under fifteen years of age. We opened our Sunday-school to all children again on Sunday, Sept. 8. We decided to set aside one day of the coming week for a house-to-house visitation, with a view of reclaiming all the old pupils and enlisting new ones. Owing to the hampered conditions of our church, for Sunday-school class rooms, we are planning to enlarge our church. Besides the regular Wednesday evening prayer meeting and Bible Study meeting, it was decided to hold a cottage prayer meeting on Friday evening of each week. On Sunday evening, Sept. 15, Eld. P. B. Fitzwater, Dean of the Lordsburg College Bible Department, favored us with a Spirit-filled sermon, which was much appreciated.—Mrs. W. H. Keim, 2425 Sixth Avenue, Los Angeles, Cal., Sept. 16.

COLORADO.

Bethel church held a love feast Nov. 2, just after the District Meeting, which is held at Calhan. We trust that the members attending same will be with us at that time. Bro. Frank Wagoner and Bro. Redding, of Flagler, preach for us every other Sunday.—Nellie Stambaugh, Arriba, Colo., Sept. 25.

Good Hope church met in quarterly council Sept. 21, with Bro. D. B. Miller presiding. The visiting brethren found all the members in love and union. All were in favor of representing by delegate to our District Meeting, so Bro. J. H. Kinzie was chosen to represent us. Bro. J. E. Jarboe will begin a series of meetings for us Sept. 29, and continue two weeks or longer. Our love feast will be held Oct. 11. Members from other churches, desiring to be with us during these meetings, will be met if we are notified of their coming.—Maude C. Kinzie, R. D. 1, Haxtum, Colo., Sept. 24.

FLORIDA.

Arcadia.—Eld. J. W. Leatherman, of Virginia, recently moved among us and brought with him several families, friendly toward our church; also Bro. Geo. Kuns, of Kansas, and Bro. R. K. Binkley, formerly of Indiana. Bro. J. L. Kuns spent a week with us, looking over our section, and especially the Brethren's colony tract. They are planning to locate here. We expect to organize a church in November. We will be pleased to hear from any brethren who now live in De Soto County.—C. H. Slifer, Arcadia, Fla., Sept. 18.

IDAHO.

Nampa church, in council, decided to have a love feast Oct. 12, and also hold a series of meetings this fall. One was received by letter.—Amanda Garber, Nampa, Idaho, Sept. 18.

ILLINOIS.

Franklin Grove church met in council Sept. 21. Our elder, Bro. C. M. Suter, presided. Bro. Chas. Weybright was re-elected president of the Christian Workers' Meeting, and Sister Etha Trostle was elected chorister. It was decided to hold a love feast Oct. 26, beginning at 5 P. M. On Sunday, Sept. 15, following the close of our series of meetings, the rite of baptism was administered to two applicants. One was a young man, who made the good confession during the meetings, and the other was a man eighty-four years old. At our business meeting one dear sister was reclaimed.—Anna S. Buck, Franklin Grove, Ill., Sept. 26.

Milledgeville.—Bro. H. S. Replogle, of Pennsylvania, recently closed a stirring revival meeting for us. It was good for both saint and sinner. Eighteen were baptized and one was reclaimed. Two grandmothers were among the number. The church feels much strengthened.—Alice Gnagey, Milledgeville, Ill., Sept. 21.

Rockford.—Bro. J. G. Royer, our Sunday-school Secretary, was with us Aug. 24 and 25. On the evening of the 24th we had a Sunday-school Workers' Meeting. At this meeting a number of very helpful suggestions were given, and plans were devised more thoroughly to organize our Sunday-school. On Sunday Bro. Royer preached two very interesting sermons, which were highly appreciated. Our Mission Board deemed it wise to discontinue a mission worker at this place, and Sister Goldie Swartz, who had been here for two years, was relieved the last week in August. Sept. 5, at 8 P. M., we held a special council meeting. Our elder, Bro. P. R. Keltner, was assisted in the business of the evening by Elders John Heckman and Galen B. Royer. On Sunday morning, Sept. 8, we had a special children's service, at which time our pastor gave an illustrated sermon to the children. On Sunday evening we began our revival meetings and continued them until Sept. 24. Our pastor conducted these meetings, preaching nineteen inspiring sermons. Eight young men and women were received into the church by baptism. The baptismal service was witnessed by a very large audience, and seemed impressive to all present.—Bertha E. Haines, Rockford, Ill., Sept. 26.

INDIANA.

Beaver Dam.—Sept. 10 Bro. D. M. Byerly, of Macley, Ind., began a series of meetings at the Nagle schoolhouse, five miles southwest of Silver Lake, Ind. It is in the southern part of the original Beaver Dam District. The meetings were under the supervision of the Mission Board of Middle Indiana, and were held in a tent. Bro. Byerly preached the Word with power, while Sister Cora Winget of Pennville, Ind., led the song service. Much good seed was sown, and the interest was good. The meetings continued two weeks. As an immediate result three were baptized. One was a lady eighty-three years old. One was reclaimed. A call was made to have preaching in the schoolhouse, and Bro. T. D. Butterbaugh, of Silver Lake, will preach two sermons each alternate Sunday.—Orpha Butterbaugh, Claypool, Ind., Sept. 25.

Bethany church changes the time of their regular meeting from the second Sunday of the month to the first Sunday of each month. Our council will be held Oct. 5.—Gertie Harrison, R. D. 1, Lebanon, Ind., Sept. 28.

Howard church met in council Sept. 21. Our elder, Bro. J. W. Flora, presided. Two papers were sent to District Meetings, Bro. Chester Pott was elected delegate to District Meeting, with Bro. J. W. Flora as alternate. Sister Ida Brubaker was chosen delegate to the District Sunday-school Meeting, with Sister Clyde Sink as alternate. The Missionary Committee and Temperance Committee gave their quarterly report.—Goldie Henry, R. D. 1, Kokomo, Ind., Sept. 22.

Laporte church met in council Sept. 14. Brethren J. C. Collins and H. D. Bowman were elected delegates to District Meeting. Our pastor, Bro. H. D. Bowman, will hold a series of meetings at the Rose house, commencing with a sermon on Thanksgiving Day. We decided to have a mid-week Bible class, beginning the first week in November. Regular services are being held at the Waterford churchhouse. Sister Ella Brubaker came to us Sept. 22, and gave two talks along the line of mission work. A collection of $10.51 was taken for her benefit.—(Mrs.) Rachel C. Merchant, R. D. 9, Box 126, Laporte, Ind., Sept. 24.

Lower Fall Creek.—We met in council Sept. 21. In the absence of our elder, Eld. Frederick Fesler presided, assisted by Eld. Joseph Holder. The visiting brethren reported the members all well, except one sister, and all are in the faith. Five members were received by letter. For this we were glad, as we are few in number. Eld. F. Fesler was chosen to represent us at the District Meeting. Our love feast will be held Oct. 5, to be followed by a series of meetings. Bro. J. Spitzer is to conduct the meetings.—Wretha Krall, R. D. 42, Pendleton, Ind., Sept. 24.

Maple Grove.—Our love feast, held Sept. 21, was well attended, and was a feast of spiritual blessings. We were glad for the presence of the many young members, who took an active part in this ordinance for the first time. Bro. Walter Warstler, who recently conducted our series of meetings, was with us again, before his departure to other fields, and officiated at this meeting. Other visiting ministers present were: Brethren Stutsman, Eli Roose, Ira Eisenhour and Henry Wysong. Bro. Wysong remained with us for services on Sunday morning, and gave us a sermon from Psa. 63: 1. We appreciate the interest and help from our neighboring workers.—Clara E. Burtsfield, New Paris, Ind., Sept. 26.

Monticello.—Our council was held Sept. 21, with Eld. David Dilling presiding. The report of the annual visit was given. Five letters of membership were granted. Sister Netta Whitcher and J. L. Hibner were chosen delegates to District Meeting, the former being chosen as a delegate to the Sunday-school Meeting. Our love feast will be held Oct. 26, at 6 P. M.—J. L. Hibner, Monticello, Ind., Sept. 22.

Pleasant Dale.—We enjoyed a very rich repast for three weeks in a series of meetings, conducted by our dear young brother, Chas. Oberlin, of Logansport, Ind. Bro. Oberlin and his wife came into our midst Aug. 31, at which time we convened for our love feast. He preached to us twice on that day, and also conducted the evening services. On Sunday morning, Sept. 1, the meetings proper began. As the meetings progressed, the interest grew, and again it was proven that large crowds can be drawn by preaching the plain old Gospel. His sermons were replete with strong, spiritual food, strikingly illustrated by forceful and sensible illustrations that would rivet the truths upon the minds of all, followed by powerful appeals to a better life. As an immediate result of these meetings, five were baptized and one was reclaimed. Many others are near the kingdom. The meetings closed last night with a packed house and a deep spiritual feeling. We feel that, by our united efforts and loyalty to the principles of the church, there is a bright future for this congregation.—John L. Kline, R. D. 2, Box 58, Decatur, Ind., Sept. 24.

Plevna church was assisted in a series of meetings by Bro. I. B. Wike, commencing Aug. 17 and closing Sept. 5. While there were no accessions, we hope and pray that it may be the means of leading some to Christ.—B. F. Kendall, R. D. 2, Box 31, Greentown, Ind., Sept. 23.

Somerset (Vernon house).—Our love feast was held Sept. 21. Eleven ministers and quite a number of others were present from neighboring congregations, which added much to the spirit of the meeting. Bro. I. B. Wike, of Huntington, Ind., officiated. The following morning breakfast was served. As the weather was a little inclement, not so many were present, but when the hour came for services the house was well filled. Short talks were given by several of the brethren. They gave us many good lessons. Truly it was a feast to the soul.—Oma M. Rife, Converse, Ind., Sept. 25.

South Bend (First Church of the Brethren).—We met in council Sept. 23. Elders Kreider and Grater were present. The report of the annual visit was given, and preparations were made for our love feast, to be held Oct. 16, at 7 P. M.—Cora V. Wise, 126 North Lafayette Street, South Bend, Ind., Sept. 26.

Spring Creek church closed a very interesting series of meetings, conducted by Bro. C. S. Garber, of St. Joseph, Mo. We had a good attendance throughout the meetings. Twenty-six members were added to the church. Sept. 7 we had a very pleasant love feast. Brethren A. Moss, Geo. Swihart, Calvin F. Eller, and S. S. Blough were the ministers present. Eld. Blough officiated.—Clara M. Snell, North Manchester, Ind., Sept. 24.

Walnut church met in council Sept. 21. Bro. David Metzler presided. The church decided that the offering given at our Harvest Meeting is to be sent to the General Mission Board. Sunday-school officers were elected, with Bro. Frank Mowiser, superintendent; Bro. Russel Rohrer, secretary. Ten letters were granted. Brethren Howard Dickey and Moses Beckner were elected delegates to District Meeting, with Brethren Fred Rohrer and Walter Swihart as alternates. Our elder, Bro. John Dickey, has moved away. Bro. Dav Metzler was chosen as our elder.—Emma Foust, Argos, In Sept. 24.

Windfall church met in council, with Bro. Nathaniel Cri our elder, presiding. Everything was disposed of in love a union. We decided to have our love feast Oct. 26, at 4 P. Bro. Nathaniel Cripe was chosen to continue as our elder another year.—Marion Ryan, Sharpsville, Ind., Sept. 22.

IOWA.

Council Bluffs Mission.—Our Mission being close to one the large public school buildings, gives much prominence our services. Since school has begun, our Sunday-school h increased in attendance and interest. We have five ni classes. We are truly glad for such a good corps of teac ers. We all enjoy our Bible class each Wednesday evenin At present we are studying the Book of Matthew. We a planning to begin a series of meetings about Oct. 13. T field is great and we feel our weakness. We ask all churches to pray for us. Pause a moment; breathe a pray ere you finish reading this. We have been able to help families, who are now regular attendants at our servic with the one bag of clothing sent us by some kind, unknow friend. We here extend our thanks to the givers. We not wish to weary the Brotherhood with calls, but it affor great pleasure to help the needy ones, and we can not tell h much good may be accomplished by the use of the cast- clothing in your wardrobes. Last week wife and I had t pleasure of attending our District Meeting, held in our ho town, Osceola. The Christian fellowship, the inspiri speeches and prayers, proved to be good for our souls, a we are again in our field with a stronger determination work for the Master.—Homer F. Caskey, 823 Avenue F., Cou cil Bluffs, Iowa, Sept. 23.

Des Moines Valley.—Our church met in council Sept. 2. business was quickly and satisfactorily attended to. E W. E. West officiated. Bro. West and family expect to atte Mount Morris College this winter. Bro. Samuel Bowser to take Bro. West's place here, as our minister. Our collecti for the Home for the Aged was $85.55 instead of $15.95, reported in a recent issue of the Messenger.—Lydia B Ankeny, Iowa, Sept. 22.

Kingsley church met in council Sept. 21, with Bro. H. Wingert presiding, assisted by the pastor. Considerable bu ness came before the meeting. Two letters of membersh were received, and one was granted. Sunday-school offic at the East house, and a superintendent for the Sunda school in town, were elected for the coming year. A syst of taxation was adopted for financing the work of the chur Sister Wingert was elected church correspondent, and B Eisenbise was reelected Messenger agent. We decided hold a love feast this fall at the west house, in connecti with the series of meetings to be held in the near futu Bro. Chas. Eisenbise was chosen delegate to District Me ing.—Phoebe Fort, Kingsley, Iowa, Sept. 23.

Panther Creek congregation met in council Sept. 16. C elder, Bro. J. B. Spurgeon, presided. The report of the ann visit showed the members to be in good standing. Bro. C. Smith and wife, of Morrill, Kans., are with us. Bro. Smith a forceful speaker, and has been laboring here earnestly, d ing the past two weeks, for the salvation of souls. The me ings closed with our inspiring love feast. Bro. Smith o ciated. One soul was added by baptism.—S. W. Book, Ad Iowa, Sept. 20.

Slifer.—Sept. 1 Eld. A. P. Blough, of Waterloo, Iowa, ca to our church and commenced a series of meetings in new house, built last fall. Some nights, during our me ings, were very dark and rainy, but when the weather w fair the house was well filled, and splendid interest w shown. Bro. Blough was called home twice during th meetings to conduct funerals. Bro. Blough preached t Gospel most ably and good impressions were made. We very much in need of more help in the work of the chur Here is a place for young brethren and sisters wanting g employment, and also willing to help in spiritual things Clare Goughnour, Slifer, Iowa, Sept. 25.

KANSAS.

Conway Springs.—Sept. 21 we met in special council make preparations for our District Meeting. Everything going along nicely, and we are looking for a large atte ance. We have so far secured lodging in Brethren homes 150 people, and can draw on many of the city homes besid We have the promise of hotels and restaurants of the c to give good meals at twenty cents. They are looking fo good patronage. We have one home close to the church th can lodge and board four persons. This will be convenie for some aged people. The meetinghouse is six blocks w and two blocks south of the depot. We expect to meet incoming trains, as much as possible. Trains from Wich arrive at 9:05 and 10:30 A. M., and from Kiowa, south, a Larned, west, at 7 P. M.; from the East at 5:10 P. M. T time for our love feast is set for Nov. 16.—J. J. Bowser, C way Springs, Kans., Sept. 23.

Eden Valley congregation met in council Sept. 7. Eld. A. Weddle presided. We decided to have our love feast O 26. We also decided to hold an election for a deacon the same evening, at 4 P. M.—O. O. John, St. John, Kan Sept. 24.

Larned church met in council Sept. 21, with our elder, B M. Keller, presiding. Two letters of membership were r ceived. Bro. Michael Keller was chosen elder for anot year; Bro. D. M. Eller, secretary; Bro. Frank Bowser, trea urer; Bro. B. F. Baker, trustee; Bro. Frank Fox, collect Sister Sarah Eller, chorister, and Sister Pearl Fox, missio ary solicitor. The writer was chosen correspondent, and B William Norris, Messenger agent. Bro. J. E. Bowser w chosen superintendent of the Sunday-school, and Sister M mie King, secretary-treasurer. Bro. J. H. Cook and w were chosen delegates to District Meeting, with Brethren Bowser and B. F. Baker as alternates. It was decided to h our love feast Nov. 9. We expect Bro. A. D. Sollenberger, Beatrice, Nebr., to be with us in a series of meetings, co mencing Nov. 3.—Edna Cook, Larned, Kans., Sept. 24.

Mont Ida.—At our council, Sept. 21, six letters were gra ed, and the time for our love feast was set for Oct. 26, 5:30 P. M. Brethren Lafayette Watkins and F. G. Edwa were chosen to represent this church in District Meeting. S ter Emma Finch is our representative at the Sunday-sch and Christian Workers' Meetings. Sister Anna Sherfy w chosen president of our Christian Workers' Meeting, a Sister Della Edwards was chosen superintendent of the Su day-school, to fill the unexpired term. Our District Eva gelist, Bro. J. F. Campbell, is to begin a series of meetin Sept. 29, at a mission point in this congregation. Anoth series of meetings is to commence at the churchhouse O 27, to be conducted by Bro. G. R. Eller.—John Sherfy, Mo Ida, Kans., Sept. 23.

North Solomon church met in council Sept. 7. Eld. I. Lerew presided. We elected a delegate to District Meeti and appointed a love feast for Oct. 26, at 11 A. M., to be f lowed by a series of meetings, conducted by Bro. R. A. Yod of Sabetha, Kans. Bro. Geo. Ackley was elected delegate District Meeting.—L. E. Naylor, Portis, Kans., Sept. 23.

MARYLAND.

Bush Creek church closed a two weeks' series of meetin Sept. 15. Bro. J. M. Mohler, of Pennsylvania, labored valiar ly among us, expounding the Gospel. Two have put Christ in baptism. Three others applied for membership. C. E. Duvall, New Market, Md., Sept. 24.

Maple Grove.—Our church met in council Sept. 14, co ducted by Eld. S. A. Miller, assisted by Eld. David Hochst ler. Four letters of membership were granted. Brethr

Jacob Beachy and J. L. Yost were elected delegates to District Meeting, to be held at Maple Grove Oct. 5. Our collection amounted to $20.63. Sept. 14 Bro. E. K. Hochstetler, of Sandpatch, Pa., began a series of meetings for us, closing Sept. 22. He preached eleven inspiring sermons. Our love feast was held Sept. 21.—Fannie King, Grantsville, Md., Sept. 24.

Pipe Creek.—Since our last report three were baptized. Sept. 15 Sister Rachel A. Pfoutz, the superintendent of the temperance work in our Sunday-school, favored us with a very good program. It was arranged to follow the Sunday-school, and several children took part. We are hopeful that others will be interested in this noble work. Especially should the parents be active in this work. Our Missionary Committee has arranged to give us a program Oct. 6, in the forenoon. Blue Ridge College opened Sept. 17, in its new location, with a good enrollment. All are encouraged by the outlook. Bro. A. B. Miller, of Hagerstown, Md., gave a splendid address, and at this time all are busy in the work of another year.—Eliza I. Englar, New Windsor, Md., Sept. 23.

MINNESOTA.

Deer Park.—Our church met in council yesterday afternoon. Our elder, Bro. Samuel Bowser, of Hancock, Minn., presided. Sister Bowser was also with us. We were very glad for her presence. The business was attended to, and Brethren John Reeves and Jos. Harper were chosen to the deacon's office, and installed this morning. One letter of membership was granted. We held our love feast in the evening. It was a spiritual and uplifting meeting, although a number of our members were not able to be with us.—Mrs. Herbert Reeves, Nemadji, Minn., Sept. 22.

MISSOURI.

Deep Water.—Bro. Chas. Miller, from Kansas, began meetings here Sept. 8, and will continue them until Sept. 29, if nothing prevents. He has presented many precious thoughts, and we believe there are souls who are counting the cost, though none have, as yet, made the good confession. We were made glad to have Sister Miller with us one week. Sept. 21 we had a called council. Bro. Simmons and wife were with us; also Bro. Martin Mohler, of Leeton, Mo. Bro. Robert Kopp, with his wife, was installed into the deacon's office. One letter was received and one was granted. The report of the church visits was given. All the members expressed themselves as being in love and union with the church. Our love feast is to be held Sept. 28.—Etta Fahnestock, R. D. 34, Montrose, Mo., Sept. 24.

Joplin church met in council Sept. 14. Bro. Robert Bowman presented his certificate, and he was gladly received into this congregation. Our love feast will be held Nov. 9.—Sister Lettie Thompson, Chitwood, Mo., Sept. 27.

Mount Hermon church met in council Sept. 21, with Eld. J. B. Hylton presiding. The visiting brethren reported all the members to be in peace and union, and strong in the faith. Two members were received by letter. We decided to begin a series of meetings Oct. 26. The time for our love feast was set for Friday evening, Nov. 8. The writer was elected delegate to the District Meeting. Our Sunday-school is progressing fairly well. Our offering on Sunday morning, for the General Sunday-school Board, was $1.60. Bro. J. B. Hylton preached a good sermon for us on Sunday morning.—W. A. Duncan, R. D. 3, Norwood, Mo., Sept. 23.

Osceola.—Bro. Chas. A. Miller and wife came here in August and preached fourteen inspiring sermons. Much interest was shown during these meetings. Two young men accepted Christ as their Savior, and were baptized. The meetings closed with the best of interest. Sept. 7 we held our love feast. Six visiting ministers were present. The weather was extremely warm, but we had good crowds and the best of attention.—Elizabeth Lyon, Osceola, Mo., Sept. 20.

MONTANA.

Notice.—We, the members of the Milk River Valley congregation, expect to be organized into a church Oct. 25. The Rocky Mountains are the line between the East and Western Montaña. We want all the members to be present, to hand in their certificates. All who come from the East will be met on the 24th at 3:15 P. M., and those from the West will be met at 10:50 A. M. on the 25th. Written by order of the church.—W. H. Meeks, Lock Box 155, Gildford, Mont., Sept. 15.

NEW JERSEY.

Amwell.—Services were held in the Bethel church Sept. 8. Eld. Henry T. Horn preached to a very attentive audience. After the preaching service five were buried with Christ in baptism. The oldest was a man past the seventieth milestone, the youngest was a little boy of thirteen. Eld. Monroe B. Miller administered the sacred rite. This was a season of much rejoicing for us all.—Dora H. Hoppock, Sergeantsville, N. J.

OHIO.

Canton church met in council Sept. 21. Eld. Jacob Weirich presided. One was received by letter. All items of business were disposed of pleasantly. Bro. Jacob Weirich and the writer were chosen delegates to the District Meeting of Northeastern Ohio. It is the desire of this congregation to have a series of meetings during the latter part of November. No ministerial help has been secured as yet.—A. H. Miller, R. D. 3, Louisville, Ohio, Sept. 23.

Fairview.—We met in council Sept. 14. Our elder, Bro. J. W. Keiser, presided. We expect to hold a series of meetings in November. Our love feast will be held Oct. 12.—C. W. Stutzman, Metamora, Ohio, Sept. 20.

Mohican.—Our last council was held Aug. 17, with Bro. David Worst presiding. All business passed off pleasantly. Brethren D. Worst and J. A. Souder were elected delegates to District Meeting. Bro. A. W. Harrold will conduct a short series of meetings for us in October, to close with a love feast Oct. 26, at 10 A. M. Our Harvest Meeting was held Sept. 8. Bro. W. A. Wiley preached for us. The meeting was well attended, and much interest was shown. An offering of $10 was taken.—Lena Leaman, West Salem, Ohio, Sept. 23.

North Bend.—Eld. J. L. Mahon, of Van Buren, Ind., opened a series of meetings at the North Bend church Aug. 18, and closed Sept. 17 with a love feast. Twenty-five were baptized and three were reclaimed. We think that much lasting good has been accomplished.—Elizabeth Daugherty, Danville, Ohio, Sept. 23.

North Poplar Ridge.—Bro. J. L. Guthrie came to us Aug. 31 and conducted a series of meetings, which closed Sept. 18. He preached twenty-one sermons. We feel that the church has been strengthened. Our council was held Sept. 14. Six letters of membership were granted and two were received.—Jennie Flory, Jewell, Ohio, Sept. 22.

Rome.—Our congregation met in council Sept. 21, with our elder, Bro. H. V. Thomas, presiding. Bro. S. H. Schubert was chosen leader of the Christian Workers' Meeting for three months. Our love feast will be held Nov. 2. We expect to hold a series of meetings in December.—Alletha D. Newcomer, Alvada, Ohio, Sept. 24.

Strait Creek Valley.—Our church decided to have a Harvest Meeting Oct. 20. Our love feast will be held Oct. 10. We invite all of like precious faith, who can, to be with us. Good interest is shown in our services. Bro. Wright and Bro. Couser exchanged pulpits Sept. 22,—Bro. Couser preaching for us, and Bro. Wright at Marble Furnace. We will give a report of the meetings later.—Senith R. Setty, Sinking Spring, Ohio, Sept. 23.

Wooster church enjoyed a series of meetings. Bro. Reuben Shroyer, of Stark County, Ohio, commenced to preach for us Sept. 3, and continued each night for two weeks. He gave us good gospel sermons. The members were built up and strengthened, and sinners were warned to flee the wrath to come.—Mary Brubaker, Wellersville, Ohio, Sept. 23.

OKLAHOMA.

Pleasant Plains church met in council Sept. 14. As this was just prior to our District Meeting, we elected our delegates as follows: The writer to District Meeting, with Bro. Jos. Root as alternate; Bro. Fred Root and Sister Mary Prentice to Sunday-school Meeting. After District Meeting we intend to hold a two-weeks' series of meetings, with a love feast Oct. 5. Bro. Brown is to do our preaching. Four letters were granted.—Effie Hammerstead, Ringwood, Okla., Sept. 22.

Thomas.—We met in council Sept. 21. Our elder, Bro. A. L. Boyd, presided. The report of the annual visit was given. An election was held for two deacons. Brethren Raula Snyder and Charles Showalter were chosen and duly installed. Sept. 22 our Christian Workers rendered a temperance program, consisting of essays, readings, songs and recitations. Our boys and girls wrote essays on the following subjects: "Why a Young Man Should Never Take Strong Drink," "Why a Young Man Should Never Use Tobacco," "Why Thomas Gets Along Better Without Saloons," "Why Thomas Gets Along Better Without Pool Halls," "The Drunkard's Heritage," "Strong Drink a Deceiver," and "National Wisdom." The program was printed the week before in the town paper. About 300 people came out to hear this program. An offering of $7.50 was taken, to be sent to our General Temperance Committee. If your Christian Workers have never rendered a special temperance program, try this plan.—Elsie K. Sanger, Thomas, Okla., Sept. 23.

OREGON.

Ashland.—Our District Meeting convened Sept. 11, with a good body of delegates from the different congregations of our State. Much business was disposed of. Other meetings followed,—Sunday-school, Temperance and Missionary Meetings. Many good talks were given. Bro. J. L. Teeter, of Williams, Oregon, delivered a missionary sermon. A collection of $51.10 was taken, which, with $22.25 proceeds from the dining hall, made a good collection for mission work. All visiting members seemed to enjoy our meeting, the same as our home members. We met in council Sept. 20, and the business was disposed of pleasantly. Arrangements were made for our love feast, to be held Nov. 9.—(Mrs.) Cora B. Decker, Ashland, Oregon, Sept. 24.

PENNSYLVANIA.

Chambersburg.—We met in council on the evening of Sept. 21, with our elder, Bro. P. Lehman, as moderator. Considerable business was disposed of in a very satisfactory manner. It was decided to commence our series of meetings Oct. 5, to be continued two weeks, and to close with a love feast Oct. 20.—Blaine Bear, Center Street, Chambersburg, Pa., Sept. 23.

Children's Aid Society.—The quarterly meeting of the Board of Trustees of the Children's Aid Society of Eastern Pennsylvania was held in the Brethren church at Oaks, Montgomery County, Pa., on Monday, Sept. 23. The building committee reported that the detention home at Neffsville, Lancaster County, Pennsylvania, is full under way; bricklayers are just completing the first story. The object of this organization is to care for orphan and homeless children and to find for them Christian homes. The work is entirely supported by charitable contributions. The next meeting will be held the second Tuesday in December, at Philadelphia. The officers of the Society are C. E. McKee, Oaks, Pa., President; H. K. Ober, Elizabethtown, Pa., Secretary; H. B. Yoder, Lancaster, Pa., Treasurer.—H. K. Ober, Elizabethtown, Pa., Sept. 24.

Claar.—Our series of meetings by our pastor, Bro. Andrew Dixon, are over and resulted in thirteen precious souls being added to the church by baptism. One is awaiting baptism, and two were reclaimed. Others are near the kingdom. Our love feast, held Sept. 22, was largely attended, and was a spiritual feast indeed. A number of ministering brethren from a distance were with us,—Bro. Levi Rogers, from Dunnings Creek; Bro. Peter Knavel, from Scalp Level, and Bro. J. W. Wilt, from Altoona. Eld. Levi Rogers officiated. All branches of Christian work are thriving, and we have bright prospects for the future.—E. F. Claar, Klahr, Pa., Sept. 23.

Fairview Spring church recently closed a series of meetings at the Shady Grove house. Bro. George E. Yoder, of Meyersdale, Pa., did the preaching. One young man came out on the Lord's side. Our love feast will be held Oct. 26, at 10 A. M., in the Hade house. Nov. 16 we expect to begin protracted meetings at the Brown's Mill house. Bro. S. H. Hertzler, of Elizabethtown, Pa., is expected to be with us at that time.—J. H. Brindle, Kauffman, Pa., Sept. 24.

Georges Creek.—Bro. J. H. Baker is in the midst of a series of meetings at the Fairview house in this congregation, in the Western District of Pennsylvania. Our love feast will be held Sept. 28, at 4 P. M. We invite our neighboring congregations to attend.—J. G. Cover, Masontown, Pa., Sept. 23.

Greensburg.—Our two weeks' series of meetings, conducted by Eld. Silas Hoover, closed with a well-attended love feast Sunday, Sept. 22. During the meetings five were baptized and one reclaimed. Eld. Hoover preached seventeen inspiring sermons, which strengthened us all very much.—Mary Brougher, 126 Washington St., Greensburg, Pa., Sept. 25.

Hanover.—A two weeks' series of meetings, conducted by Bro. B. F. Masterson, of Long Beach, Cal., closed here Sept. 15, with a full house. At the love feast in the evening Bro. Masterson officiated. Ministers from adjoining Districts were with us as follows: Bro. S. S. Miller, from Upper Canowago; Bro. D. B. Hoff, from Pleasant Hill; Bro. G. M. Resser, from Black Rock, and Bro. Thomas Eckert, from Piney Creek, Md. Bro. Masterson labored very faithfully while with us, and preached seventeen very interesting sermons. Three were baptized on Saturday prior to our love feast. Two of them were Sunday-school scholars.—W. B. Harlacher, Hanover, Pa., Sept. 23.

Riddlesburg.—Bro. John B. Miller, of Curryville, Pa., began a series of meetings in this church on the evening of Sept. 9. He preached fifteen strong sermons for us, and conducted one funeral service. Five were received by baptism, and one was reclaimed. One is awaiting baptism. The meetings closed with a love feast Sept. 22. All the meetings were well attended, and the interest was good. Four of those received into the church were children, ranging in age from eight to thirteen years, and members of the Sunday-school. Our membership now is forty-one. Bro. Miller visited nearly every home in Riddlesburg, during his stay with us, and made many friends with people who are not members of the Church of the Brethren. We are sorry to report that our elder, Bro. W. A. Gaunt, was not well and unable to be with us at our love feast.—H. H. Brumbaugh, Defiance, Pa., Sept. 25.

Snake Spring.—Bro. George S. Batzel, of the Yellow Creek congregation, came to the Snyder church Sept. 7, to pay the church a short visit. He preached eight sermons for us. As a result three were added to the church by baptism, and two restored.—D. M. Vanhorn, Everett, Pa., Sept. 24.

TENNESSEE.

Pleasant Valley church met in council Sept. 14. This being our annual visit meeting, quite an amount of business was disposed of. Brethren A. E. Nead, D. F. Bowman and S. J. Bowman were the visiting ministers present. Arrangements were made for our love feast to be held Oct. 19. Bro. A. E. Nead preached for us on Sunday.—Effie Edith Miller, Jonesboro, Tenn., Sept. 23.

White Horn church held a love feast Sept. 14. Bro. P. M. Correll officiated. Thirty-eight members communed. Brethren P. D. Reed and Sherfy Randolph, of Limestone, and Bro. P. M. Correll, of Mountain Valley, were the ministers present. Bro. Randolph preached for us on Sunday at 10:30 A. M., and also at 3 P. M. We greatly enjoyed these meetings. We had a good attendance at all of the services.—Nora McCollough, R. D. 2, Whitesburg, Tenn., Sept. 24.

TEXAS.

Fort Worth.—Bro. J. A. Miller of Manvel, Texas, came to us Sept. 15, and gave us some very interesting and instructive sermons during the following week, closing Sept. 23. The work is slow here, but the interest and attendance increased somewhat as the meeting progressed, and some have been made to think and search for the right way. The seed has been sown, and we trust that a portion of it, at least, may have fallen on good ground to bear fruit at maturity. On Saturday, the 21st, we held our regular quarterly council, at which the Sunday-school was reorganized and other business disposed of. We held our love feast on Saturday night, with nine members surrounding the Lord's table.—S. F. Wine, 1036 Josephine Street, Fort Worth, Texas.

VIRGINIA.

Beaver Creek.—Our church met in council Sept. 21. Brethren Noah Booth and N. S. Mannon gave us short talks on Matt. 18. Bro. Richard Reed was moderator. Our love feast will be held Oct. 26, at 3 P. M.—Enoch Reed, Dulany, Va., Sept. 23.

Bethel church met in council Sept. 21, with Bro. A. F. Pursley presiding. The annual visit was reported. We decided to hold our love feast Oct. 26, beginning at 5 P. M. We expect to commence our series of meetings at the close of this service. Bro. J. T. Layman, of Amsterdam, Va., is to do the preaching.—J. W. Sumner, Eagle Rock, Va., Sept. 27.

Elk Run.—We held our first love feast at the Guffin church, a mission point near Deerfield, Va., Sept. 21. Eighteen members communed. We also engaged in a council meeting in the forenoon, with Eld. D. C. Zigler presiding. Visiting brethren reported favorably. One has been reclaimed since our last report.—Sarah C. Zigler, Churchville, Va., Sept. 24.

Forest Chapel.—We recently had a spiritual feast of good things. Eld. C. M. Driver came to us Sept. 10 and preached the Word with much power until Sept. 21, the time of our love feast. About fifty members surrounded the Lord's tables and enjoyed a spiritual feast. The members were much strengthened and built up in the faith. Much good seed was sown. Eld. N. W. Coffman officiated.—S. F. Scrogham, Basic City, Va., Sept. 23.

Holladay.—Eld. Isaac Neff, of Fairfax, Conn., came to us Sept. 7 and began a series of meetings. His sermons were filled with inspiration and power. As a result of these meetings, Sept. 21 ten precious souls accepted Christ through the rite of baptism, administered by Eld. S. A. Sanger. Quite a number of people witnessed this scene, which was perhaps the first baptism administered by the Church of the Brethren in Spotsylvania County, Va. Later in the evening we surrounded the Lord's tables, with the number of our members doubled by the new ones of the fold. The following Sunday night Bro. Neff preached his last sermon for us at this time. His text was, "Prepare to meet thy God." He emphasized that this was the most important thing in life. We have been made to rejoice and greatly benefited by the sojourn of our dear brother among us.—Florence E. Rodeffer, Holladay, Va., Sept. 23.

Mount Zion church met in council Sept. 14. Our elder, Bro. J. M. Foster, presided. Two were received by letter. The annual visit was reported, all the members with few exceptions being in the faith. Our love feast will be held Oct. 19, at 2 P. M. Our senior elder, Bro. Martin Rothgeb, has been quite indisposed for some time, with but little improvement. We hope he may still be spared and be able to do much good for the cause of the Master.—H. F. Sours, R. D. 4, Luray, Va., Sept. 22.

WASHINGTON.

East Wenatchee.—The church at this place met in council Sept. 21, with Eld. J. J. Filbrun presiding. Elders A. B. Peters and G. W. Sellers were also present. Eight members were received into the church by letter. A committee was appointed to look after the remodeling of the churchhouse, and to secure electric lights, if possible. Bro. Ralph Eikenberry was advanced to the second degree of the ministry and, with his wife, duly installed. Elders A. B. Peters and G. W. Sellers conducted the installation service. Our love feast will be held Nov. 16. We are also planning to hold a Bible school sometime during the winter.—Vinnie A. Sellers, R. D. 4, Wenatchee, Wash., Sept. 26.

Spokane.—Our church met in council Sept. 7. Bro. O. C. Lahman presided. One letter was granted. Bro. H. D. Michael and Bro. G. M. Dunning were elected delegates to District meeting at Wenatchee, Wash. Aug. 31 Bro. J. O. Streeter, of Chewelah, Wash., gave us two inspiring talks on Sunday-school and missionary work. June 23 the church here received a rare treat, in having Sister Nettie Stauffer-Bright address us in the morning and in the evening, relative to her interesting experiences while on her trip in the Bible Lands. We are looking forward to a series of meetings, to be held here in the near future by Bro. J. U. G. Stiverson, of Tacoma, Wash.—Royal Force, 3424 Fouth Avenue, Spokane, Wash., Sept. 18.

WEST VIRGINIA.

Hevner congregation met July 29, at 8 P. M., for song service, conducted by Bro. J. T. Glick, of Rockingham County, Va. The singing and preaching continued until Aug. 11. Bro. Glick gave us six inspiring sermons during that time. The rest of the time was taken up in singing. He met each day with the children at 3 P. M. for song service; also at 8 P. M.

(Concluded on Page 640.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DISTRICT MEETING OF OREGON.

The District Meeting of Oregon for 1912 convened in the Ashland church, Southern Oregon, September 11. There were ten elders present at the Elders' Meeting. Eld. Henry Brubaker, of Newberg, was chosen Moderator, and Eld. G. C. Carl of Portland, Reading Clerk.

The meeting was well attended and nicely handled. The cafeteria plan of serving meals was used, and resulted in a neat surplus, to be turned over to the District Mission Board. The latter also had a meeting and showed a prosperous condition.

The first church on the Pacific Coast was built near Lebanon, Oregon, in 1859. This old house is now to be sold and the lease of operations changed. There were interesting sessions of the Ministerial, Sunday-school and Temperance Meetings. The work is progressing all over the field. One new church was organized and there is a call for another.

Eld. Howard H. Keim, of Newberg, is our delegate to represent Oregon on the Standing Committee in 1913. Eld. H. H. Ritter is in charge of the churches at Mohawk Valley and Lebanon, with his address at Mabel, Oregon. Bro. Hiram Smith is our missionary in the

Lebanon field. Eld. C. W. Barklow will have charge of the new congregation at Bandon on Coos Bay.

Helpers are needed in various parts of this wide field. The congregation on William's Creek, in Josephine County, built a meetinghouse during the past year without outside help.

When one realizes the size of this field, the scattered condition of the churches, the small membership in those churches, and their limited circumstances, the work being done is worthy of imitation by those more favorably situated. Only one congregation in Oregon was not represented at District Meeting. Those delegates would have had to travel over 500 miles to reach the place of meeting. Many of those who attended traveled over 300 miles to reach the meeting. The best of Christian courtesy prevailed in all the deliberations. The District Meeting for 1913 is to be held in Newberg, July 23.

H. H. Keim, Clerk.

HAGERSTOWN, MARYLAND.

On Sunday, Sept. 8, at 10:30, we observed Rally Day. The attendance and interest were good. A very interesting part of the program were the class reports, giving an account of their work and growth. Eld. W. S. Reichard gave an account of the work in this city when our first Sunday-school was organized in the spring of 1884, with Bro. Reichard as superintendent. The first church was built in the summer of 1884, and dedicated just before Christmas of that year, Eld. Quinter preaching the dedicatory sermon. In the early part of 1885 the first series of meetings was held. Bro. John Moomaw, of Virginia, did the preaching.

The Sunday-school was started with about twelve members. Our present enrollment in the east end of the city is about 300, with a membership of about 300. As a result of a mission Sunday-school, in the west end of the city, a chapel is now in the course of construction, and will be dedicated in a few weeks.

Addresses were also made by Bro. D. L. Miller, Mt. Morris, Ill., and Bro. A. B. Miller, our pastor. Bro. D. L. Miller remained with us until the evening of the 13th, preaching and delivering lectures on Bible lands, all of which were highly appreciated. A teacher-training class will begin work about the first of October, with Sister Ora Beachley as teacher. On the evening of the 18th a singing class was started. Bro. A. B. Miller has charge of this work. We are glad for the growth of the work in this city, but feel that much more might have been, and ought to have been, accomplished. We are encouraged, however, to double our diligence in this most noble work.

Gamma L. Krider.

8 S. Mulberry Street, Hagerstown, Md., Sept. 19.

THE REVIVAL AT DES MOINES, IOWA.

Our revival closed last evening, with a sermon by Eld. S. M. Goughnour on "The New Birth," after which the rite of baptism was administered to nine applicants, making a total of eighteen that have been baptized as an immediate result of the evangelistic services, conducted by Brethren John F. Burton and Morris F. Robinson. One applicant is to receive the initiatory rite in the near future.

Of the eighteen new members, thirteen are Sunday-school pupils between the ages of eight and fourteen,—one girl and twelve boys. Nine of these boys belong to the "King's Sons" class, taught by Sister Crowe. The other five,—a father and four mothers,—are all parents of the younger converts. How we long to see others come! Some are very near. Pray for them!

Bro. Burton preached sixteen very interesting and convincing sermons, in which much Bible truth was quoted and illuminated with apt illustrations. All enjoyed the half hour of song service conducted each evening by Bro. Robinson. During the two weeks of their stay our community was thoroughly awakened. These two visiting workers and the pastor made over 1,200 calls, which doubtless were helpful in securing, early in the meetings, an attendance that grew as the meetings progressed.

The outlook for our work is promising and our workers are encouraged to put forth renewed efforts. Work on our new church building is progressing fairly well, and we hope to be able to worship in it early this winter.

1335 E. Sixteenth Street, Sept. 17. Virgil C. Finnell.

ELIZABETHTOWN COLLEGE NOTES.

The college work for the thirteenth year began very auspiciously Sept. 2. During the third week of the fall term the enrollment stands at one hundred and fifteen. All the dormitories are occupied, or engaged to be occupied, before the end of the term.

There are only a few changes in the body of teachers. A vacancy in the principalship of the commercial department is filled temporarily by Prof. H. K. Ober assuming the position of principal, while also teaching Bookkeeping, Penmanship, and Rapid Calculation. The teacher of stenography, Miss Anna Wolgemuth, will, in addition to her regular work, teach Commercial Arithmetic and English Correspondence.

A lecture course for the college and community is being arranged, consisting of six numbers. The college garden and farm, under the direction of the teacher of Agriculture, Prof. Ober, makes a very pleasing appearance. The students have been enjoying the strawberries, raspberries, sweet potatoes, cabbage, and other garden products raised on the college grounds.

Prof. J. G. Meyer and Prof. J. S. Harley attended Columbia University during the summer session, pursuing post graduate studies. Prof. Meyer's special line of research is Physics and Chemistry, while Prof. Harley's is German.

The College Department enrolled six students for the fall term, two juniors, three sophomores, and one freshman. The work in this department is credited at such colleges as Franklin and Marshall, and Ursinus, where the students expect to take their degrees.

The Annual Bible Term will occur Jan. 15 to 24, 1913, at which time Eld. J. Kurtz Miller and Eld. J. G. Royer will be the leading instructors, assisted by members of the Faculty and some of the trustees. Eld. W. B. Stover is also expected to deliver some missionary addresses.

The Bible department has enrolled more students this term than ever. Under the tuition of Sister Lydia Stauffer the following classes are conducted: Psalms, Bible Geography, Prophecy, Homiletics, History of Missions, Acts of the Apostles and Old Testament History. At least two years of Bible work are required of regular college students for graduation. Several elective courses are also offered.

D. C. Reber.

Elizabethtown, Pa.

MOUNT CARROLL, ILLINOIS.

Our church has been having some good things recently. Sept. 7 our Sunday-school had rally day. We had eighty-three persons present. Bro. I. B. Trout, of Lanark, Ill., preached for us.

Sept. 14 we held our council. Bro. P. R. Keltner, our elder, presided. Bro. Israel Cripe was appointed Publishing House agent, and Sister Lydia Phillips, Messenger correspondent. Our love feast was appointed for Nov. 10, at 6 P. M.

Yesterday Bro. W. B. Stover and family were with us. Sister Stover talked to the Sunday-school; then Bro. Stover gave an excellent address. In the evening we had union services, and Bro. Stover spoke in the M. E. church to a very large, interested audience. We would have been glad if Bro. Stover could have remained longer with us.

This closes our two years' work with the Mount Carroll church. We have enjoyed our work here and though laboring under adverse circumstances (having had to submit to a very critical operation), yet we feel that the Lord was with us and blessed our labors. The church was closed when we came here, and for a number of months we had to depend on the adjoining ministers to fill the appointments. Bro. John P. Harris, our pastor, had to have his throat operated on, but he is getting along nicely, and hopes to be relieved of his throat trouble.

Mount Carroll, Ill., Sept. 16. Alice Garber.

OUR TRIP TO THE DISTRICT MEETING OF NORTH CAROLINA.

Aug. 19 we left our home in Santa Rosa, Fla., to attend the District Meeting in the Mill Creek congregation, N. C. We arrived in Landrum, S. C., Wednesday, the 21st. We were met by Brethren G. A. Branscom and Henderson, and conveyed a distance of twelve miles to Bro. Branscom's home in North Carolina, where we received a warm welcome.

The District Meeting convened on Friday morning and closed on Saturday at 4 P. M. Bro. Geo. Branscom was chosen to represent the North Carolina District on the Standing Committee. The business of the meeting passed off pleasantly, and a Christian spirit was manifested. We want to become more filled with the missionary spirit, however. We want our mission collections of 1913 to be larger than the 1912 offering. Let each one of us endeavor to give more next year than ever before!

On Sunday afternoon we went to the home of Bro. Geo. A. Branscom, Melvin Hill, N. C., where we attended services in the evening at a small schoolhouse. They are building a large and convenient churchhouse. Mill Creek has been divided into three congregations, and Melvin Hill is one of the places. Bro. Geo. A. Branscom is the father of the Mill Creek church and its respective divisions, and has been helpful to others. He went into that vicinity when but a boy, and did not put his light under a bushel, but fearlessly held up the truth of the Bible, though not yet in the ministry. Soon eight souls wanted to unite with the Brethren, and he then wrote for brethren to come and attend to the work, which they did and organized the little band into a working body, with Bro. Branscom as minister, and he has been a faithful worker ever since.

During our stay at Melvin Hill we visited our aged Brother and Sister Kilpatrick. He is a minister, but for the past five years his time has been occupied in attending to the needs of his afflicted companion, who had a fall in 1907, and has not been able to walk since.

We returned to Mill Creek on Tuesday afternoon and engaged in a quiet love feast, which was enjoyed by seventy-eight members,—thirty-seven brethren and forty-o sisters, some very young lambs.

After traveling a distance of about 1,400 miles, to a from the meeting, we arrived home Aug. 30. We we sent to the District Meeting by the Zion church, Pas Co., Fla., to petition the North Carolina District to ann the State of Florida to her already large territory, and they are large-hearted they accepted us. So Florida b longs to the North Carolina District now.

We will be glad to see brethren and sisters come Florida to spend the winter; or, better still, to locate he But we hope all who come for a short or a long stay w be prepared and determined to live loyal to the chur we represent, and let our light shine brightly for the Ma ter. We are alone here at this place, and need help in t ministry. The field is large.

We attend a union S nday-school, held in the M. church. I have a class of children. Husband preach once in two weeks, when his health permits. Aug. we were made to rejoice by having with us Brethren Hoover and E. M. Culler, of Weilersville, Ohio. B Culler preached for us on the evening of the 11th.

Santa Rosa, Fla., Sept. 13. Abram and Sarah J. Buck.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Newland-Elkenberry.—At the home of Brother and Sis John H. Wolfe, in Twin Falls, Idaho, Sept. 12, 1912, by t undersigned, Bro. Levi A. Newland and Sister Susie Elke berry.—S. S. Neher, Twin Falls, Idaho.

Beiste-Myers.—Sept. 4, 1912, at the home of the bride's p ents, Brother and Sister Joseph K. Myers, Bro. Oliver S. Bei and Sister Mary E. Myers, all of Dallas Center, Iowa.—O. Messamer, Adel, Iowa.

Woodward-Yordy.—Sept. 19, 1912, at the home of the brid parents, Roanoke, Ill., by the undersigned, Bro. Fred Woo ward, of Glendale, Arizona, and Sister Salome Yordy, of Roa oke, Ill.—J. W. Switzer, Roanoke, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bager, Edgar G., of Rosedale, Cambria Co., Pa., died A 27, 1912, aged 17 years, 5 months and 11 days. His moth Sister Nailor, his stepfather and two brothers are membe of the church. He was an employe of the Cambria Mills, a came to his death by being pierced by a red-hot steel rod, lived only half an hour after the accident. Services in t Pleasant Hill church by Eld. J. H. Cassady. Text, 2 Cor. 5: Interment in the adjoining cemetery.—Jerome E. Blou Johnstown, Pa.

Bahney, Sister Catharine, nee Brumbaugh, born in St County, Ohio, Jan. 24, 1824, died Sept. 17, 1912, aged 88 yea 7 months and 23 days. Her death was due to one of l lower limbs being broken in two places. She leaves th sons and two daughters. Her husband and seven childr preceded her. She lived with her son, Mr. Samuel Bahn for some time. Sister Bahney was a member of the Chu of the Brethren for many years, and died in the triumph o living faith. Services at the Emmanuel church by Eld. Geo E. Swihart, assisted by Eld. I. E. Warren. Text, Rev. 14: —Sarah C. Seitner, R. D. 32, Roann, Ind.

Bally, Sister Lydia, born in Lancaster County, Pa., Nov. 1830, died at Denver, Ind., Sept. 20, 1912, aged 81 years, months and 10 days. She was a daughter of David and Ca arine Fike. While still young, she emigrated with her p ents to Ashland County, Ohio. Later she came to Chili, I She was married to Henry Bally, and lived in this vicin until her death. Early in life she united with the Church the Brethren, and remained a faithful member. She was patient sufferer for a number of years. Her husband and t children preceded her in death. She leaves two sons and d daughter. Services at Chili by Eld. Irvin Fisher, assisted Eld. Frank Fisher.—Bertha I. Fisher, Mexico, Ind.

Case, Helen, infant daughter of Brother Harley and Sis Rosa Case, born Aug. 30, 1912, died Sept. 14, 1912. Brot and Sister Case lived in Wilmington, Ohio, and brought t little babe to the Lexington church for burial. Services Eld. Allen Ockerman. Text, Mark 14: 4, "Why was th waste?"—L. E. Ockerman, R. D. 3, Hillsboro, Ohio.

Eagle, J. Newton, died very suddenly at the home of son Sept. 16, 1912, aged 77 years, 4 months and 2 days. Se ices at the Summit church by Rev. Massey, of the Presb terian church, of which the deceased was a member. Te Job. 5: 26.—Elizabeth F. Miller, Mount Crawford, Va.

Gebhart, Josiah, born in Henry County, Ind., N 4, 1839, died of paralysis at his home near Whitesville, M Sept. 3, 1912. He moved to Missouri in 1867, and located a farm within one mile of the place where he lived at t time of his death. He became a member of the Church of t Brethren early in life and took an active part in church wo in the Northern Missouri District. He served many years a deacon. He was a member of the Whitesville church un that congregation was dissolved, when he removed his me bership to the North St. Joseph church, where he was of gre assistance. He married Mary Ann Kutz, Sept. 18, 1860, w survives. This union was blessed with two children, one whom is living; the other preceded him about fifteen yea Services at the Baptist church in Whitesville were conduct by the Brethren. Interment in the cemetery near by.—J. Kline, 2919 St. Joseph Avenue, St. Joseph, Mo.

Kryder, Sarah Jane, nee Heckman, born Aug. 1, 1848, Stark County, Ohio, died at Goshen, Ind., Sept. 8, 1912, ag 64 years, 1 month and 7 days. In 1868 she married Dan Harrison Graham. Five children were born to this uni Three of them are living. Her first husband died Dec. 11, 18 In 1877 she was united in marriage to John Kryder. Fo children were born to this union, three of them survivi Sister Kryder was a member of the Church of the Brethr for over forty years. Sevices at Elkhart Valley by the writ Text, Isa. 38.—Frank Kreider, Goshen, Ind.

Leedy, William D., born Aug. 9, 1844, near Ankenytown, Oh died Sept. 2, 1912, at his home in Cerro Gordo, Ill., aged years and 23 days. When he was fourteen months old his pa ents moved to Kosciusko County, near Pierceton, Ind. He the early years of his life were spent. He united with t Church of the Brethren in 1869, in which church he lived faithful Christian life until death. He was in poor hea for several months from heart failure. The fatal attack ca while he was sleeping. Nov. 12, 1874, he was married to Eli E. Cripe. This union was blessed with seven children. O died in infancy. He was a kind father, a loving husband, a will be greatly missed by all who came in contact with hi

He is survived by his wife, four sons, two daughters, three brothers and three sisters. Services by Bro. D. M. Adams, assisted by Bro. J. G. Royer. Text, 2 Sam. 19: 18, after which the remains were laid to rest in the Cerro Gordo cemetery.—Anna B. Leedy, Cerro Gordo, Ill.

Metcalf, Sister Anna Delphine, nee DeChenne, born in St. Clair County, Ill., Nov. 15, 1852, died at her home, five miles north of Chewelah, Wash., Sept. 12, 1912, aged 59 years, 9 months and 27 days. She was united in marriage to Jacob H. Metcalf, at Greenville, Ill., Jan. 1, 1880. To this union seven children were born. The two eldest, a daughter and a son, preceded her. She is survived by her husband and five children. About fourteen years ago she united with the Church of the Brethren, and lived faithful until God called her home. She suffered much during the last few years of her life. Services at the home by Bro. J. O. Streeter. Text, Mark 14: 8. Interment in the Chewelah cemetery.—Pearl Hixson, Box 142, Chewelah, Wash.

Miller, Bro. Noah, born in Rockingham County, Va., Oct. 22, 1829, died from the infirmities of old age, in the bounds of the English River congregation, near North English, Iowa, Sept. 19, 1912, aged 82 years, 10 months and 27 days. He was married to Frances Lowe Oct. 23, 1851. His companion, with one daughter, preceded him in death. Eleven children are still living from this union, and nearly all were present at the funeral. One brother and two sisters also survive. He and his companion united with the Church of the Brethren in 1852, in which they both lived and labored until the end. Bro. Miller was elected to the office of deacon in about 1858, in which capacity he was always found faithful. In 1856, he, with his family, moved to Keokuk County, Iowa, and settled on the farm where he lived the remainder of his days. Funeral Sept. 21, at the old church, by the undersigned, assisted by Eld. Samuel Flory. Text (his own selection), 2 Tim. 4: 6-9.—Peter Brower, South English, Iowa.

Miller, Sister Lucy Pearl, wife of Bro. Harry Miller, and daughter of Brother and Sister David Rummel, died in the Memorial Hospital, Johnstown, Pa., Sept. 14, 1912, aged 29 years, 6 months and 29 days. Her death was caused by an abscess in the nose, which developed into blood poison over the entire face. Her sufferings were intense. Before she was removed to the hospital, on the night of the 11th, she was anointed. She leaves a husband, a little daughter, her father and mother, five brothers and five sisters. Services in the Roxbury house by Eld. J. H. Cassady, assisted by the writer. Text, Matt. 11: 28, 29. Interment in the Berkley Sell cemetery.—Jerome E. Blough, Johnstown, Pa.

Miller, Sister Mary, wife of Eld. D. J. Miller, died Sept. 17, 1912, being nearly 68 years old. To this union two daughters and three sons were born. All of them survive, and are heads of families. She and her husband walked side by side for nearly forty-eight years. She was a kind wife and an affectionate mother. Although she was in feeble health for a number of years, she was always kind and patient. Interment in the cemetery near by.—E. L. Lockard, Bulltown, W. Va., Sept. 23.

Mishler, Sister Mary, nee Sisson, born Feb. 18, 1835, died near Centerville, Iowa, in the bounds of the Fairview congregation, Sept. 13, 1912, aged 77 years, 5 months and 25 days. She was married to Eli Crow Dec. 8, 1851. Four children were born to this union. Eli Crow died Nov. 17, 1865. She was then married to Jacob Mishler June 13, 1867. To this union four children were born. She united with the Church of the Brethren early in life, and lived an exemplary life. Just before she died she remarked, in the presence of her children, that she was ready to go to her reward at any time. She died very suddenly, from heart failure, being sick only a few minutes. Services by the writer.—Abraham Wolf, Udell, Iowa.

Mundy, Sister Effie May, born Sept. 17, 1885, died Sept. 11, 1912, aged 26 years, 11 months and 24 days. May 26, 1907, she was united in marriage to Bro. Harry M. Mundy. Her husband, her little daughter, her mother, one sister and one half-brother survive. Sister Mundy was an exemplary member of the Church of the Brethren for twelve years, and was a faithful Sunday-school worker. She had an amiable disposition and had many warm friends. She will be sadly missed in the home, as she was greatly beloved. Services by Brethren I. S. Long and Samuel Pence. Text, Rom. 8: 28. Interment in the Valley cemetery.—Pearl M. Showalter, North River, Va.

Poff, Etta Gertrude, daughter of Chester and Edith Poff, born Aug. 5, 1912, died Aug. 29, 1912, aged 24 days. She leaves a father, mother and grandparents. Services by Eld. Jacob Cripe. Interment in the South Union cemetery.—Goldie Henry, Kokomo, Ind.

Ream, Bro. Samuel H., died in the Eighth Ward, Johnstown, Pa., Aug. 24, 1912, aged about 75 years. Services at the home of his daughter, Sister Bloom, by Eld. J. H. Cassady. Interment in the Berkley Sell cemetery.—Jerome E. Blough, Johnstown, Pa.

Shumaker, Sister Saloma Lavina, died of ailments incident to old age, at Oakland, Armstrong Co., Pa., Sept. 11, 1912, aged 82 years, 10 months and 16 days. She was the widow of the late Philip Shumaker, who preceded her to the grave about seven years ago. She is survived by five sons and two daughters. Services by Bro. W. M. Howe and the writer.—L. R. Holsinger, New Bethlehem, Pa.

Smith, Bro. Jacob Edward, born in Peru, Ind., July 23, 1879, died at his home in Peru, June 5, 1912, aged 32 years, 10 months and 18 days. He was married to Tena Lorenz Dec. 25, 1906. Three children were born to this union. His wife, two sons and one daughter, his mother, one brother and three sisters survive. His father and two brothers preceded him in death. He united with the Church of the Brethren May 30, 1906, and remained faithful until the Lord called him to his reward. Bro. Smith had been in poor health for several years, but was only confined to his bed two weeks, during his recent illness. He endured his affliction patiently. Services by Bro. S. T. Fisher at the Brethren church, Peru, Ind. Interment in the Lutheran cemetery.—Tena Smith, Loree, Ind.

Stambaugh, Eld. Jacob, born near Gettysburg, Pa., March 7, 1842, died at his home near Arriba, Colo., Sept. 11, 1912, aged 69 years, 6 months and 4 days. He was united in marriage to Seale Vannorsdel in 1871. Eleven children were born to this union, all of whom were present at the funeral. He united with the Brethren church in 1878. Interment in the Arriba cemetery. Services by the writer, assisted by Frank Wagner. Text, 2 Tim. 4: 6-8.—L. J. Redding, Flagler, Colo.

Sweitzer, Bro. Jonas D., born near Meyersdale, Somerset Co. Pa., Jan. 23, 1839, died at his home in Waterloo, Iowa, Sept. 9, 1912, aged 73 years, 7 months and 16 days. He was married to Lydia Lichty, of Waterloo, Iowa, Dec. 31, 1869. To this union were born three sons and two daughters, all of whom survive, also five brothers and two sisters. Early in life he associated himself with the Church of the Brethren and continued a faithful and consistent member, at all times willing to assist in all of her endeavors. His last sickness was of only a few weeks' duration. Services by the writer, assisted by Eld. W. H. Lichty. Interment in the Orange cemetery.—A. P. Blough, Waterloo, Iowa.

Zebaugh, Mary Ann, nee Ogg, of the Root River congregation, Minn., born in Garrett County, Md., Sept. 18, 1833, died at the home of her daughter, Sister Lizzie Livengood, Morrill, Kans., Aug. 29, 1912, aged 78 years, 11 months and 11 days. She was united in marriage to Peter Zebaugh Oct. 9, 1851. To them were born four sons and five daughters. Two sons and three daughters survive. She united with the Brethren church at the age of nineteen years, and ever afterwards lived a faithful, devoted Christian life. Her husband preceded her just one year ago. Services by Bro. C. B. Smith in the Morrill church. Her remains were brought to her old home near Etna, Minn. The writer conducted services both at her old home and in the Brethren church near Preston, Minn., where interment was made by the side of her beloved companion.—J. F. Souders, Preston, Minn.

FIGHTING THE TRAFFIC
IN YOUNG GIRLS

BY ERNEST A. BELL

DOUBTLESS the reading of this book will be a revelation to many. The fact that young girls have been and are being sold and made slaves for immoral purposes is not as yet generally known. This vile traffic has been but recently fully exposed. In this book the facts and horrors of it have been compiled. It tells also of the fight that is being waged against this iniquitous business. Many a young girl who has in times past disappeared never to return became the victim of such as make it their business to buy and sell innocent girls.

ARE YOU INTERESTED?

If you have boys and girls you want to know about the pitfalls that are set for them and be able to prevent their being entrapped. Everyone who is interested in the welfare of the rising generations should read this book. To be forewarned is to be forearmed. This book will do it. It also contains much helpful advice to fathers, mothers, sons and daughters.

The book contains over 500 pages, also 32 half-tone engravings, and can be had in either cloth binding, $1.50, or half morocco, $2.00.

WE WANT AGENTS EVERYWHERE

to sell this book. It is a ready seller, and we have a special proposition to make to you. Write us for terms. There is money in it for you and great good to be accomplished in behalf of the girls and boys in city and country.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

CREATION, TIME AND ETERNITY
By J. S. SECRIST

A book devoted to the unfolding of the great fundamental truths as found in science, nature and revelation. The work comprehends a large and most important field of research. Creation, Time and Eternity are subjects fraught with tremendous interest to every member of the human family. The author, evidently, has given much time, thought and research to these subjects. The headings of the chapters as here given, indicate to the reader the contents of the book:

Genesis and Geology Compared; the Origin of Man; the Age of Man; the Seven Covenants; the Seven Kingdoms of the World; Typology; the Church in Bondage; From Egypt to the Promised Land; the Forty Years' Wandering in the Wilderness; the Period of Time from the Conquest of Canaan to the Close of the Age of Types; the Cycles of Time; the Sabbath Year; the Jubilee Year; Revelation; the Threefold Life of Man and Its Powers.

The book is just out. It will interest you, give you much useful information and do your mind and soul good.

311 pages, good white paper, substantially bound in black cloth, title stamped on front cover in gilt.

PRICE, PER COPY, POSTPAID, $1.65.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Post Card No. 26

Old Germantown Church

A beautiful souvenir card of the church at Germantown (Philadelphia), Pa. This was the first church in America built by the Brethren, and has a very interesting history. The card is finished by the "Photo Chrome" process, in colors. Our new stock has just arrived from the factory in Germany and we are prepared to give your orders prompt attention.

Price, per pack of six, ...15 cents
Two packs, ...25 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

WAR VERSUS PEACE
By Jacob Funk

The subject treated in this book is one which, more than any other, vitally concerns the civilized nations of the world, and the interest in it is growing. It is important that the people be intelligent on this subject. All need to know just the things that are herein given. The following subjects are taken up:

The Causes of War, The Evils of War, The Cost of War, A Brief History of the Peace Movement, and Ways of Advancing Peace.

The information concerning each of the above subjects is give in brief form and in a style which makes it interesting reading. It contains the cream of facts gleaned from many historical works, reports of conventions, published articles, etc.

The reading of the book gives one a clear vision of the horrors of war, the enormous cost in money and human life of it, and is sure to inspire greater zeal in the hearts of the people in the peace movement. It deserves a wide circulation.

175 pages, bound in cloth.

Price, per copy, 75c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FLASHLIGHTS FROM REAL LIFE
BY JOHN T. DALE

Those who have read any of the author's other books will want to read this one. The sketches and incidents given are real flashlights thrown upon things which are worth revealing. The author in his preface says: "Some of the sketches are based on facts which have come within the personal knowledge of the author, others are founded on incidents which have come under the observation of others, but they are all typical of the ever-changing experiences and mutations of life, as the grand panorama of existence moves onward."

Following are a few subjects taken from the table of contents:

Advice to Young Men
The Boy Hero
Dangers of City Life
The Father's Example
The Gullible Girl
The Professor's Advice
Single and Married
The Smoker's Peril
The Young Lawyer's Downfall

The Book contains 205 pages. Bound in cloth.

Price, postpaid, 75c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE TWELVE
APOSTLES
J. W. Wayland

This is the only book of the kind offered to our people, and, indeed, it stands almost, if not altogether, alone as a volume containing the biographies of the twelve men whom the Savior chose as a central group—a nucleus from which all future effort takes its beginning. Ordinarily we think of them as a group. The author of this book portrays them as individuals. To know "who they are and what they did" of the men who were called to a position of such importance and responsibility is not only interesting but helpful to the Bible teacher and student. The book ought to have a place in every Sunday-school library, as well as in that of every minister and Sunday-school teacher. The material for this volume has been obtained at the cost of much thorough and painstaking investigation, and the reader is the reaper of the rich fruitage. 252 pages, bound in cloth. Price, 75 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
In Peace and Union with the Church, ...632
Death in the Pot (H. B. B.), ...633
Brethren Almanac for 1913, ...633
Behavior at Church (H. C. E.), ...633
How and Where to Worship, ...634
The Gospel of Saving and Giving, ...634
The New Testament Plan, ...634
Bible with Topical Helps, ...634
Two Kinds of Higher Criticism, ...634
Old Folks' and Orphans' Homes, ...634

Essays,—
"The Spirit Giveth Life." By E. C. Overholtzer, ...626
God's Image in Man. By J. F. Burton, ...626
Economic Aspect of the Liquor Problem. By J. W. Kitson, ...627
Seven C's and Character: Citizenship and Character. By J. A. Clement, Ph. D., ...628
John the Baptist. By W. R. Deeter, ...629
Unity in Diversity. By A. Hutchison, ...629
A Memorial Meeting. By Jas. A. Sell, ...629

The Round Table,—
Boys, Bullets, Blood.—Selected by T. E. George. Moline as a Mission Point.—O. A. Hoak. I Thought on My Ways.—Flora E. Teague. A Reminiscence of Eld. John Kline.—I. C. Myers. Doe It Pay?—Vinna Deardorff, ...630

Home and Family,—
Minutemen.—Elizabeth D. Rosenberger. The Carnal Sword Versus the Sword of the Spirit.—S. C. Miller. A Recipe for Happiness, ...631

Notes from Our Correspondents.

(Concluded from Page 637.)

for singing. All were invited to take part in the singing. The services were attended with good order. Our brother gave us a fine sermon on Sunday night, Aug. 11, on the subject of "Home." Bro. Glick is a good preacher and a fine singer. The collection amounted to $39.96. It was the writer's privilege to attend these meetings, although her home is eighty-two miles from the Hevner church at Williamsburg, Greenbrier Co., W. Va.—Lucy Maugy, Williamsburg, W. Va., Sept. 25.

Levels.—Bro. B. W. Smith came to our assistance Aug. 24 and began a series of meetings at Bright's Hollow schoolhouse, continuing until Sept. 3. He preached thirteen inspiring sermons. Five came out on the Lord's side and were buried with Christ in baptism. Three of them were children, nine, ten and eleven years old, respectively. Others are near the kingdom. Saturday evening, Aug. 31, during the meetings, we had a soul-strengthening love feast, held in the home of an aged sister, where thirty-eight members communed.—J. L. Shanholtz, Levels, W. Va., Sept. 23.

Packs Branch.—Bro. J. T. Riner was with us Sept. 13, 14 and 15. He gave us some splendid sermons, which were very helpful and encouraging to all who attended the services. Much interest is shown at this place, and we have a good attendance. Bro Riner seems to be quite acceptable to the people here, and we are sorry to lose him, even for a short time. We hope he will be sent here soon again.—Mrs. D. E. Bolen, Packs Branch, W. Va., Sept. 23.

NOTES NOT CLASSIFIED.

Harrisburg church met in council Sept. 26, Eld. G. N. Falkenstein officiating. Bro. Ober was present, representing the Board of the Children's Aid Society for building a detention home for orphans, at Neffsville, Pa. Bro. Abraham Hollinger (a minister) and wife, of Carlisle, Pa., were received by letter. It was decided to hold a ten days' series of meetings, beginning Oct. 13, conducted by Bro. Andrew Hutchison, of McPherson, Kansas. Our love feast will be held Oct. 20.—Elton Peterman, 402 Crescent Street, Harrisburg, Pa., Sept. 29.

Tippecanoe.—We held our council Sept. 21. Our elder, Bro. Manly Deeter, and wife, met with us. Oct. 5 Bro. Peter Stuckman will begin a series of meetings for us. We decided to have our love feast sometime during the meetings. We also expect Sister Zuma Heastand to lead the song service. Bro. F. O. Richcreek and Sister Mary Kolberg will represent us at the District Meeting.—Josiah Garber, Syracuse, Ind., Sept. 27.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 10, 8 am, Middle Indiana, at Flora.
Oct. 16, Southwestern Kansas and Southern Colorado, at Conway Springs, Kansas.
Oct. 17, Southern Indiana, Mississinewa church.
Oct. 18, Northern California, Raisin.
Oct. 22, Northeastern Kansas, Sabetha church.
Oct. 23, Southern Missouri and Northwestern Arkansas, Shoal Creek church, Fairview, Newton Co., Mo.
Oct. 24, 9 am, Southern California and Arizona, at Glendora, Cal.
Oct. 24, Middle Missouri, Mineral Creek.
Oct. 25, 8 am, Northern Missouri, Holt County congregation, Squaw Creek church.
Oct. 25, Northwestern Kansas and Northeastern Colorado, Lowland church, Colo.
Oct. 26, First District of West Virginia, Allegheny church.

LOVE FEASTS.

California.

Oct. 12, 10 am, Oak Grove.
Nov. 2, Tropico.
Nov. 3, Live Oak.

Colorado.

Oct. 11, Good Hope.

Idaho.

Oct. 12, Nampa.

Illinois.

Oct. 6, 6 pm, Milledgeville.
Oct. 19, Salem.
Oct. 19, 20, 1:30 pm, Waddams Grove.
Oct. 19, 20, 2 pm, West Branch.
Oct. 20, 6 pm, Polo.
Oct. 26, 3 pm, Martin Creek, two miles southeast of Jeffersonville.
Oct. 26, 4 pm, Mount Morris.
Oct. 26, 5 pm, Sugar Creek.
Oct. 27, Lanark.
Nov. 2, 6:30 pm, Elgin.
Nov. 3, 6:15 pm, Dixon.

Indiana.

Oct. 5, 6 pm, Portland.
Oct. 6, 6 pm, South Bend, Second church of the Brethren, corner of Cushing and Van Buren Streets.
Oct. 6, Huntington City.
Oct. 12, 5 pm, Killbuck, Brick house.
Oct. 12, 6:30 pm, Burnetts Creek.
Oct. 12, North Liberty.
Oct. 12, 6 pm, Beaver Creek.
Oct. 12, Palestine.
Oct. 12, 10 am, Landessville.
Oct. 15, Rush Creek.
Oct. 16, 4 pm, Upper Deer Creek, Cass County.
Oct. 16, 7 pm, South Bend, First Church of the Brethren.
Oct. 18, 5 pm, Yellow Creek.
Oct. 19, 5 pm, Eel River.
Oct. 19, Middlebury, Valley house.
Oct. 19, 2 pm, Roann.
Oct. 19, 4 pm, Arcadia.
Oct. 19, Fairview.
Oct. 19, 10 am, Cedar Lake.
Oct. 19, Portage, South house.
Oct. 19, 4 pm, Pine Creek, East house.
Oct. 19, Osceola.
Oct. 24, 5 pm, Plevna.
Oct. 25, Rock Run.
Oct. 25, 7 pm, Elkhart City.
Oct. 25, Salem, Salem house, at Culver.
Oct. 26, White Church.
Oct. 26, 5:30 pm, Mississinewa.
Oct. 26, Markle, an all-day meeting.
Oct. 26, 2 pm, Pleasant Hill.
Oct. 26, 10:30 am, Beech Grove, four and one-half miles northwest of Ingalls.
Oct. 26, 5:30 pm, Middle Fork (town church).
Oct. 26, 10 am, Nettle Creek, one and one-fourth miles west of Hagerstown.
Oct. 26, Blissville, Blissville house.
Oct. 26, 4 pm, Windfall.
Oct. 26, 6 pm, Monticello.
Oct. 26, Markle, an all-day meeting.
Oct. 26, Union Center.
Oct. 26, 5 pm, Walnut.
Oct. 26, 4 pm, Union City.
Oct. 27, Loon Creek.
Nov. 2, Delphi.
Nov. 2, 2 pm, Howard.
Nov. 2, Union, 5 miles west of Plymouth.
Nov. 2, 5 pm, Four Mile.

Iowa.

Oct. 12, Salem, at Salem.
Oct. 12, 13, 2 pm, Coon River.
Oct. 12, 2 pm, South Keokuk.
Oct. 12, 5 pm, Garrison.
Oct. 12, 13, 2 pm, Beaver.
Oct. 13, 6 pm, Muscatine.
Oct. 19, Des Moines Valley.
Oct. 19, 2 pm, Grundy County.
Oct. 20, 4 pm, Maple Valley.
Oct. 20, Dry Creek.
Oct. 26, 2 pm, Iowa River.
Oct. 26, 2 pm, Greene.
Oct. 26, 2 pm, Dallas Center.
Nov. 2, 2 pm, Franklin County.

Kansas.

Oct. 12, 5 pm, Abilene, Navarre house.
Oct. 12, White Rock.
Oct. 12, 5 pm, Kansas Center.
Oct. 12, Washington.
Oct. 12, 13, Olathe.
Oct. 12, 7 pm, Vermillion.
Oct. 19, 10 am, Quinter.
Oct. 19, Osage.
Oct. 19, Altoona.
Oct. 19, 2 pm, Maple Grove.
Oct. 26, Eden Valley.
Oct. 26, 5:30 pm, Mont Ida.
Oct. 26, 11 am, North Solomon.
Oct. 27, 6:30 pm, Newton.
Nov. 2, 6 pm, Bloom.
Nov. 2, 10 am, Burr Oak.
Nov. 9, Larned.
Nov. 16, 4 pm, Topeka.

Kentucky.

Oct. 19, Wolf Creek.

Maryland.

Oct. 12, 10 am, Beaverdam.
Oct. 12, 13, 10:30 am, Long Meadow.
Oct. 16, 17, Broadfording.
Oct. 19, 1:30 pm, Monocacy.
Oct. 19, 2 pm, Locust Grove.
Oct. 26, 2 pm, Meadow Branch.
Oct. 26, 27, 4 pm, Manor.
Oct. 26, 1:30 pm, Brownsville.
Nov. 2, 1:30 pm, Middletown Valley.
Nov. 9, Frederick.

Michigan.

Oct. 19, 10 am, Sugar Ridge.
Nov. 9, 10 am, Black River.

Minnesota.

Oct. 12, 2 pm, Worthington.

Missouri.

Oct. 6, Kansas City, First Church of the Brethren.
Oct. 19, 2 pm, Dry Fork.
Oct. 19, Buckingham.
Oct. 19, 4 pm, Warrensburg.
Oct. 19, Smith Fork, Plattsburg.
Oct. 24, Shoal Creek.
Oct. 28, 6 pm, Prairie View.
Oct. 23, Cabool, Greenwood house.
Nov. 9, Joplin.
Nov. 23, Peace Valley.

Nebraska.

Oct. 14, Octavia.
Oct. 19, 5 pm, Silver Lake.
Oct. 19, 5 pm, Falls City.
Oct. 19, 5 pm, Arcadia, four and one-half miles northeast of Arcadia.
Oct. 26, Bethel.
Nov. 2, 6 pm, Beatrice.

Ohio.

Oct. 10, Strait Creek Valley.
Oct. 12, 4 pm, Upper Twin.
Oct. 12, Fairview.
Oct. 13, 7 pm, Sidney.
Oct. 16, 10 am, Brookville.
Oct. 19, 2 pm, Swan Creek, West house.
Oct. 19, 6 pm, Rush Creek, Bremen house.
Oct. 19, Sugar Creek, Pleasant View house.
Oct. 19, 10 am, Blue Creek.
Oct. 19, 10 am, Logan.
Oct. 19, 10:30 am, Wyandot.
Oct. 19, Newton, Sugar Grove house.
Oct. 19, Wooster.
Oct. 19, 10:30 am, Black Swamp.
Oct. 19, 10 am, Prairie Creek.
Oct. 19, 10 am, West Nimishillen.
Oct. 19, 5 pm, Lexington.
Oct. 19, 5 pm, Maumee.
Oct. 19, 4 pm, Salem.
Oct. 19, 10 am, Prices Creek.
Oct. 26, 10 am, Mohican.
Oct. 26, 2 pm, Palestine, West Branch house.
Oct. 26, 3 pm, Pittsburgh.
Oct. 26, 10 am, Donnels Creek, Country house.
Oct. 26, 10 am, Portage.
Oct. 26, 2 pm, Loramie.
Oct. 26, Greenspring, Bethel house.
Oct. 26, 10 am, Mohican.
Oct. 26, 4 pm, Lower Miami.
Oct. 26, 10 am, Stonelick.
Oct. 26, 6 pm, County Line
Oct. 26, 3 pm, Owl Creek.
Oct. 26, 10:30 am, Blanchard.
Oct. 27, Eagle Creek.
Nov. 2, Rome.
Nov. 9, 4 pm, Ft. McKinley.
Nov. 24, Lima.

Oklahoma.

Oct. 5, Pleasant Plains.
Oct. 19, Indian Creek, about 8 miles southeast of Woodward.
Nov. 9, 4 pm, Monitor.

Oregon.

Nov. 9, Ashland.

Pennsylvania.

Oct. 6, 7 pm, Rockton, Greenville house.
Oct. 12, 13, 1:30 pm, Antietam, Welty house.
Oct. 12, 5 pm, Ridge, Shippensburg.
Oct. 12, Aughwick, Hill Valley house.
Oct. 13, 6 pm, Norristown.
Oct. 13, 6 pm, West Johnstown.
Oct. 13, 4 pm, Brothers Valley.
Oct. 15, 16, 9:30 am, Tulpehocken, Heidelburg house.
Oct. 16, 1:30 pm, White Oak, Kreider's house.
Oct. 18, Spring Run.
Oct. 19, 3 pm, Dunnings Creek, Holsinger house.
Oct. 19, 20, 3 pm, Reading.
Oct. 19, 20, 1:30 pm, Upper Canowago, Latimore house.
Oct. 19, 10 am, Back Creek, Brand house.
Oct. 19, 20, 2 pm, Lost Creek, Freespring house.
Oct. 19, 20, 1:30 pm, Marsh Creek.
Oct. 19, Warrior's Mark.
Oct. 19, 4 pm, Pleasant Hill.
Oct. 20, Harrisburg.
Oct. 20, 3:30 pm, Shade Creek, Berkey house.
Oct. 20, 4 pm, York.
Oct. 20, 6 pm, Shade Spring, at Koontz church.
Oct. 20, Albright.
Oct. 20, 6 pm, Woodbury.
Oct. 20, 4:30 pm, Upper Dublin, near Ambler.
Oct. 20, Chambersburg.
Oct. 22, 23, 10 am, West Greentree, at Rheems.
Oct. 22, 23, 10 am, Little Swatara, Zeigler house.
Oct. 22, 23, 9:30 am, West Conestoga, Middle Creek.
Oct. 23, 24, 9:30 am, Springville, Mohler house.
Oct. 23, 24, 1:30 pm, Mountville, Mountville house.
Oct. 24, 25, 1:30 pm, Manheim, Fairview house.
Oct. 24, Annville.
Oct. 26, 3 pm, Indian Creek.
Oct. 26, 27, Upper Cumberland.
Oct. 26, 2 pm, Mingo, Skippack house.
Oct. 26, 5 pm, Carson Valley.
Oct. 26, 4 pm, Artemas.
Oct. 26, 27, 10 am, Codorus, Black Rock house.
Oct. 26, 10 am, Falling Spring, Hade house.
Oct. 27, 5:30 pm, Johnstown, Walnut Grove house.
Oct. 27, 6 pm, Clover Creek.
Oct. 27, 6 pm, Scalp Level, Scalp Level house.
Oct. 27, 10 am, Codorus.
Oct. 27, Jacobs Creek, near Mount Pleasant.
Oct. 27, 6 pm, Yellow Creek, Steele's house.
Oct. 27, Tyrone.
Oct. 28, 29, 10 am, Big Swatara, Hanoverdale.
Oct. 29, 9:30 am, Chiques, Mount Hope house.
Oct. 29, 30, Midway, Midway house.
Oct. 29, 30, 10 am, Conestoga, Bird-in-Hand house.
Nov. 2, 4 pm, Ephrata.
Nov. 2, 3, 1:30 pm, Back Creek, at McConnelsdale.
Nov. 3, 1:30 pm, Indian Creek.
Nov. 10, 6 pm, New Enterprise.

Tennessee.

Oct. 12, New Hope.
Oct. 19, 2 pm, Pleasant Valley.

Texas.

Nov. 23, Pleasant Grove.

Virginia.

Oct. 12, 3:30 pm, Mount Jackson.
Oct. 12, 3:30 pm, Brick.
Oct. 19, Walnut Grove.
Oct. 19, 3 pm, Barren Ridge.
Oct. 19, Beaver Creek.
Oct. 19, 3 pm, Wakema Grove.
Oct. 19, 3 pm, Pleasant Valley.
Oct. 19, 3 pm, Burks Fork.
Oct. 19, 3:30 pm, Christiansburg.
Oct. 19, 2 pm, Mount Zion.
Oct. 19, 5 pm, Fairfax.
Oct. 26, Montebello.
Oct. 26, 3 pm, Oak Hill.
Oct. 26, 3 pm, Elk Run.
Oct. 26, 2 pm, Pleasant Valley (Second District).
Oct. 26, Valley Bethel, Valley Bethel house.
Oct. 26, 4 pm, Rileyville.
Oct. 26, 3 pm, Beaver Creek.
Oct. 26, 4 pm, Trevilian.
Oct. 26, 5 pm, Bethel.
Oct. 26, 3:30 pm, Bethlehem.
Nov. 2, 2:30 pm, Lebanon.

Washington.

Oct. 6, 6:30 pm, Tacoma.
Oct. 19, Sunnyside.
Nov. 16, East Wenatchee.

West Virginia.

Oct. 12, Beaver Run.
Oct. 19, Pine.
Oct. 19, Bethany, Antioch house.
Oct. 19, 2 pm, Spruce Run.

The Bethel Notebook Series

No. 1. Old Testament History
No. 2. Journeys of Jesus
No. 3. Apostolic Church History

These notebooks are to be used in Sunday-school, Teacher-training and Bible study classes. In these little books is given an outline of the entire Bible, arranged according to chronology and harmony of the Scriptures. It also contains charts and many outline maps, with instructions for marking the places, locating the events and tracing the journeys according to the Bible references. Especially valuable to intermediate, junior and senior classes. As a Preparatory Bible course it has no equal, if connected with the present cycle of International Sunday-school Lessons.

1912. Life of Christ. Synoptic Gospels.
1913. Old Testament. Genesis to Joshua.
1914. Life of Christ. (Concluded.)
1915. O. T. Judges to 2 Kings, with prophets.
1916. Acts, Epistles and Revelation.
1917. John's Gospel. 2 Kings, Ezra and Nehemiah.

This cycle covers the entire Bible. Why not connect the lessons in such a way that it will become A Real Bible Course? The Bethel Notebook Series will do this for you. Now is the time to begin.

Prices: No. 1—15c each, $1.50 per doz.
No. 2 and 3.—10c each, $1.00 per doz.

Brethren Publishing House
ELGIN, ILLINOIS

Popular White and Gold BOOKLETS

To Be Closed Out at a BARGAIN

We have in stock a limited number of these beautiful booklets, and to make room for new supplies, we are offering them at a special price, as long as they last. The regular price is 35c a copy, net. We offer them now at 25c a copy, or five copies for $1.00, postpaid.

All bound in white satinette or moire antique silk, padded cover, and illuminated with appropriate designs in gold and colors, tinted edges. Printed in tint, on heavy enamelled paper. From six to eight full-page plates in each copy, in gold and colors. Sizes 5¼ by 6¼ or 7 inches, in neat boxes.

The following are the titles:

The Child Christ.
The Story of Christ.
Jesus Lover of My Soul.
Jerusalem the Golden.
Nearer My God to Thee.
Abide with Me.
Diamonds from Scott.
Pansies from Shakespeare.
Daisies from Stevenson's Child's Garden of Verses.
Gems from William Cullen Bryant.
Gems from Oliver Wendell Holmes.
Violets from Tennyson.
Sapphires from Robert Burns.
Opals from Oliver Wendell Holmes.
Rubies from Lord Byron.
Flowers by the Wayside.
Thomas à Kempis.
Morning and Night Watches.

Remember the bargain price, 25c a copy or five copies for $1.00 postpaid. Order now.

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

Have you seen the Illustrations of the
Healthy Babies
now running in the

Inglenook?

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., October 12, 1912. No. 41.

AROUND THE WORLD

"Watch Your Steps."

On New York's elevated railroad trains it has for some months been made the duty of conductors to caution each departing passenger with the words, "Watch your steps." It is said that the timely warning has saved the company more than $100,000 during last year, for there were practically no accidents, and consequently no damage suits, as in former years. We are greatly impressed with the entire suitability of the timely warning in all the varied phases of life. What a happy world this would be, were each one determined to "watch his steps"! Only as God's Word is a "lamp to our feet, and a light to our pathway," can we hope to succeed in so watching our steps that they do not slip, nor go astray.

Deplorable Conditions in South America.

To obtain a correct idea of South America's low state of morals under long-continued Catholic influences, it is but necessary to state that nearly sixty-nine per cent of the people are born out of wedlock, and that this lamentable condition does not excite even the least degree of concern among the very best people of that region. It is taken as a matter of course that vice should flourish unhindered, and under these circumstances it is no surprise to learn that crime and dishonesty are rampant everywhere. While the people are nominally Christians, they evidently have but the "form of godliness while denying the power thereof." If ever a people needed the Gospel in its purity, the unfortunate dwellers of South America are certainly the ones. Send the light!

Prayer for the Conversion of Islam.

Leaders of mission interests in England, as well as of America, are asking the Christian people of both countries to observe Oct. 16 as a day of special prayer for the conversion of the great Mohammedan world to Jesus Christ. The date is the one hundredth anniversary of the death of Henry Martyn, the Christian pioneer, justly revered for his attempts to convert Moslems. It is urged that there be private prayers, family prayers, and general public prayers, in behalf of the great object to be attained. The apostle suggests that "in everything, by prayer and supplication" we are to let our "requests be made known to God." Is there not an opportunity here, to make a practical application of our absolute faith in prayer, fully realizing the willingness of God to answer our petitions?

Kansas as a Place of Safety.

We are told that two prominent manufacturers of liquor, living in States well supplied with saloons of all kinds, were unfortunate enough to have profligate, drunken sons,—a natural result, perhaps, of a business that prospers by turning out thousands of similar wrecks of humanity. In this case, however, the liquor men determined to test the efficacy of prohibition; as it rules in Kansas, and at once sent their dissipated sons to the safe environments of that State, in the hope that they would "sober up" when liquor was beyond their reach. By this time, perhaps, the sons have had an opportunity to test that "prohibition does prohibit," and profited accordingly. But will their fathers be impressed, by the advantages of prohibition, to the extent of giving up the iniquitous business in which they are engaged?

American Mission Orphanages.

In view of the unrest, at present pervading all parts of the Ottoman Empire, much apprehension is being entertained in behalf of the twenty-two orphanages conducted in various parts of that country under the auspices of American mission stations. More than three thousand inmates are sheltered in these institutions, and being reared under the most favorable influences. The various industries, carried on by these orphanages, give employment not only to the inmates, but also to thousands of others, residing in close proximity to these institutions. Widows and others in need have thus been materially assisted. Rug and lace manufacture, embroidery, and other domestic work are engaged in with considerable success, contributing largely to the support of these missionary enterprises. Ready sale is found for the various products in the markets of the world, and the revenue derived has proved of great value. It is to be regretted that even the shadow of possible danger should be permitted to hinder the salutary work of the American orphanages, in the land where they are so greatly needed. Such, however, is the deplorable effect of war or even a mere rumor of war. It blights the fairest flower of loving-kindness that ever blessed humanity by its tender ministrations.

Abolition of Slavery in Japan.

From time immemorial, slavery has been permitted to greater or less extent among the people of Japan. It is now announced that the new Empress of Japan, by virtue of a special prerogative, proposes to proclaim as the first act of her exalted station, that "liberty be given to the captives." She has decided to devote her entire life to the uplifting of her countrymen, and the chief aim of her commendable effort will be the eradication of slavery in all its varied forms. Tokio's "restricted district,"—a hotbed of vice,—is to be eliminated. Heretofore Japanese parents have often been known unblushingly to sell their daughters to a life of shame,—so alarmingly extensive has the traffic in vice become in that country. The proposed plan of the Empress will doubtless be a great blessing to the people of her land, and contribute largely to better moral and social conditions.

As Japan Sees Us.

Much was hoped for from Secretary Knox's visit to Japan, and in all probability much good will eventually result, if, as a nation, we are willing to profit by the information gained. The Japanese press is not slow to point out some things which, from their point of view, are serious mistakes on the part of the United States. The just criticism is made that American treatment of Japan has not always been characterized by that degree of fairness which would have assured the continuance of the pleasant relations existing at one time. Japanese immigration to the United States, with the exception of a small class, has been practically excluded, and even those now residing here are said to suffer from the unjust discrimination, continually being urged against them. Looking at the matter from an impartial standpoint, one can not help but conclude that here the words of Solomon apply with peculiar significance: "A man that hath friends must show himself friendly."

The New China.

"Ring out the old, ring in the new," may well be said of the Chinese, in their many changes from time-honored traditions to modern ways and manners. Chief of recent improvements is the discarding of their old system of reckoning time, and the virtual adoption of the solar year, thus conforming, in every way, to the Christian calendar. While this may not be regarded, by many, as a matter of special moment, it is, nevertheless, an indication of a great awakening,—a most remarkable determination to lay hold upon western civilization in all its essential details. In recognition of its growing importance, the English language has been made the official medium for the transaction of business in China's larger cities, and ere long it will be possible to reach the larger part of her citizens by means of our native tongue. The new republic is fast coming to the front. May it seek to become, most of all, a center of civic righteousness, by reason of the permeating power of the Gospel,—the only source of true national greatness!

A Railroad to Mesopotamia.

Slowly but surely a railway has been pushing onward from the Mediterranean toward the East, and at this time it has reached the valley of the Tigris. The last section of the Baghdad Railway, reaching from El Helif to Baghdad, was begun in July. Commemorative prayers were offered by one of the Mohammedan officials, and a feast was prepared for the railway men. Surely, a modern locomotive and a train of cars in ancient Mesopotamia will be a new awakening for that part of the Orient. Where long-lost empires once flourished, a new era, with still greater prosperity, will surely dawn. The buried cities of the great plain have been discovered, together with their palaces and temples, and a large collection of clay tablets is telling the story of the dim past, but ere long the whistle of the modern locomotive will remind us that by-gone ages, with all their matters of interest, are now superseded by the progress of the twentieth century. The land which has been known as "the cradle of the human race," will, with its fertile acres, properly irrigated, become an important factor in the food supply of earth's increasing millions, and to this end the new railway will contribute its much-needed transportation facilities.

Secret Societies in High Schools.

In due recognition of the harmful character of secret societies in high schools, prohibitive laws have now been passed in Iowa, Minnesota, Nebraska, California, Indiana, Kansas, Michigan, Mississippi, Ohio, Oregon and Vermont. In Massachusetts and Washington, discretionary power is given to school committees to suppress these societies. The united sentiment of the best educators condemns high school secret societies in toto, and the growing disapproval everywhere will not abate until they are entirely disposed of. Manifestly parents should cooperate with the school authorities to this end. But why not extend the ban of public condemnation to secret orders in general, since their evil tendencies are so obvious, and since even their vaunted benefits may be realized as fully in any church living up to the sacred principles of human brotherhood?

The Gathering War Clouds.

At this writing Turkey seems determined to enter upon a bitter struggle with her Balkan foes,—Bulgaria, Servia, Greece and Montenegro. Oct. 4, at a great mass-meeting in Constantinople, the universal sentiment seemed to favor immediate action against those countries, and it is altogether likely that the present policy of the Turkish Government, along this line, will be carried out to the bitter end, unless checked by the speedy intervention of the Powers. That Turkey should enter upon the struggle at this time, before the pending hostilities with Italy have been fully terminated, is indeed surprising, and is causing the European Powers no little anxiety. Should Turkey insist upon her present war-like demonstrations, other European nations are likely to be drawn into the struggle, and then no one could foresee the end, either as to results in Europe, or as to consequences in Christian settlements under the sway of Mohammedan rule in Asia and Africa.

Ex-Governor Glenn's Testimony.

While opinions may differ, as to the effects of State-wide prohibition upon business in general, one thing is sure,—in the end truth will and must prevail, and temperance will prove its value in spite of all that may be urged against it. Concerning conditions in North Carolina, we give a few quotations from a recent speech by Ex-Governor Glenn: "We have driven liquor out, and there is no grass growing in the streets of any of our cities and towns. The State is entering upon an era of prosperity, the like of which she never has known. This is attributable to State-wide prohibition. Crime has diminished fifty per cent, as is shown by the fact that forty jails in this State are empty and idle. . . . Since 1907, when the State went dry, school attendance has doubled. Church attendance has largely increased, and a great wave of spirituality has swept over the State." These facts are worth remembering, and will prove a conclusive answer to any objection that may be urged by the liquor element against the efficiency of State-wide prohibition.

Sacrifice for the Good of Others.

So pronounced, at times, is the sordid selfishness of this age, that one would almost despair, were there not, now and then, a glowing example of utter self-forgetfulness,—real devotion to the good of others. When, recently, Miss Mary Smith, of Gary, Ind. (near Chicago), was so unfortunate as to suffer severe burns, incident to the explosion of a motor-cycle, her life depended upon the transferring of a sufficient amount of skin, from any one willing to give it, to cover the burned parts of her body. Unexpected by all who were especially interested in the case, William Rugh, a crippled newsboy of Gary, came forward with the liberal offer that his paralyzed limb be utilized in furnishing whatever skin material it would yield. He was reminded that amputation would be required, and that his helplessness would be increased thereby. Nothing, however, could shake his determination. The double operation was accordingly entered into and, thanks to the progress of modern surgery, passed off successfully, both parties doing well at last reports. The generous self-sacrifice of the newsboy had no sooner been made known through the various newspapers, than letters and gifts from all parts of the country began to pour in, but no one was more astonished thereby than the chief actor in the touching incident. Reluctantly he accepted the funds donated to him, hoping that by the establishment of a news-stand he may help not only himself but other needy ones also. His example, surely, is a noble one. The world has all too little of disinterested loving-kindness to others. "Things that are lovely and of good report" are well worth our effort both here and hereafter,

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Missionary Meeting.

Assembled at thy great command,
Before thy face, dread King, we stand;
The voice that marshaled every star
Has called thy people from afar.

We meet through distant lands to spread
The truth for which the martyrs bled;
Along the line, to either pole,
The anthem of thy praise to roll.

Our prayers assist; accept our praise;
Our hope revive; our courage raise;
Our counsels aid; to each impart
The single eye, the faithful heart.

Forth with thy chosen heralds come;
Recall the wandering spirits home;
From Zion's mount send forth the sound,
To spread the spacious earth around.

—William B. Collyer.

How to Hear a Sermon.

BY DR. O. H. YEREMAN.

Has it ever occurred to you that you are, to a certain extent, responsible regarding the impression that a sermon makes on you? If you will think back into the past, you will remember certain sermons which stand out prominently among the many which you have heard. You remember them distinctly, text and all. Then there are a few others which made a very favorable impression on you, and when you got home and discussed the preacher, your verdict was that he certainly was an orator, but you remembered neither the text nor the location in the book, though you do remembered that it was ably handled. Then come the the great majority of sermons you hear, of which you remember neither text or pretext.

So, here we have three kinds of sermons, as far as you are concerned, and the question is why there was this great difference in the impression they made.

Of course, there is a great deal of difference between sermons. There are good, bad, and indifferent ones, as in everything else. But it is not that feature of them that I wish to discuss. Let us find out what the hearer contributes towards the effect of a sermon. In other words, why is it that the same sermon produces different effects on different hearers?

The role of an audience in listening to a sermon is composed of three steps. Just as we had three kinds of sermons, so we have three steps: (1) Preparation for hearing the sermon; (2) Ingestion of the sermon; (3) Digestion of the same. Each of these steps is important. All three are necessary.

I. *The Step of Preparation.* This is also threefold. The preparation of the body, of the mind, and of the soul. How many of you have tried to listen to a sermon shortly after a sumptuous basket dinner served in the church basement on a hot Fourth of July day? It has been my lot to address such audiences on lengthy subjects for four years in succession, and the only way I have succeeded in keeping myself awake has been by eating very sparingly of the many tempting dishes spread before us. When the stomach has monopolized all the available blood, where will the brain get its supply to enable it to enjoy an intellectual feast? Add to this the excessively hot and oppressive weather usually experienced, and I pity the speaker who has the task of capturing and holding the interest of his audience.

Loss of sleep on the previous night is another cause of physical weariness which militates against the enjoyment of a sermon.

The remedy for these conditions is obvious. Given a body that has been sufficiently rested by a good night's sleep, and a stomach that is enjoying the quietude after its arduous labors, and your mind will be ready to take up its work in enjoying a sermon.

A mind that is full of conflicting thoughts, or is engrossed by the puzzling problems of a strenuous life, has hard work to squeeze in any religious teachings within the limits of its crowded cranial cavity. Therefore, if you bring such a mind to the sanctuary, your verdict is apt to be like that of Felix: "Go thy way this time, when I have a convenient season I will call for thee."

The preparation of the soul is not necessarily what we may do just before repairing to the sanctuary, but rather consists in keeping it in a continuous condition of good health, so that it will be anxious for the house of God, and relish spiritual food.

II. *Ingestion.* In my experience the best thing to do, immediately before hearing a sermon, is to breathe a short prayer. True, we have the congregational prayer about this time, but it does not reach down to my heart and draw it up heavenward, like a silent prayer offered by myself. In this connection, the custom of some ministers, in asking the congregation to bow their heads in a word of silent prayer, appeals to me favorably.

Relaxation is the next element necessary for the enjoyment of a sermon,—just letting go of yourself so that you can be carried along by the speaker and enabled to see what he sees, and experience what he feels. This was the attitude of the great eunuch as he followed the explanatory preaching of the untutored Philip, and finally asked, "What hindereth me from being baptized?" This is what led the haughty jailer to feel so much like his wounded prisoners as to want to unite with their despised and persecuted organization, by being baptized immediately. This is the attitude which makes people cry out today, as they did nineteen hundred years ago, "Men and brethren, what must we do to be saved?" But if, instead of relaxing, you sit in your seat in a stiff, critical mood, noting every so-called grammatical error in the discourse, criticising every gesture, and thinking of the shortcomings of the minister, you will certainly not get much good from the sermon.

III. *Digestion.* How often have you come home from church and, when some of the family asked you about the sermon, you could neither repeat the text nor tell where it was found? You could tell the general impression which the sermon made on you,—that it was ordinary, good or extra good,—but you could not do much more than that. Do you know why this was? You had ingested the sermon, but not digested it. You had listened to it, so that it had made a general impression on you, but you had failed to chew it and make it a part of yourself.

In contrast with this are the sermons which are remembered for years and years. The effect they have on you is not evanescent, but deep impressions are made which affect your life permanently.

An excellent practice is to spend the time during the return from church, in a quiet view of the discourse of the day, and of meditating on the parts of it that seemed to fit your particular case. It would be infinitely better if parents would thus review the sermon with their children, instead of criticising the minister. How much better to talk about the doctrines of the church, rather than the shortcomings of some of her weak members.

The conclusion of the whole matter is in the words of Luke 8: 18, "Take heed how ye hear." Do your part in this matter. Take to the house of God a body, mind, and soul, well prepared for the reception of the Word. Ingest the teachings faithfully, review and digest them prayerfully, and you will find rich gems of truth in many a discourse, which formerly would have appeared to you to consist only of chaff.

417 Portsmouth Bldg, Kansas City, Kans.

A Blessing and a Curse.

BY A. HUTCHISON.

The Lord at one time said, "Behold, I set before you this day a blessing and a curse." Reader, which do you want? Let us look at the conditions: "A blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known."

This shows us very plainly how the Lord dealt with his people, while under the leadership of Moses. What is the difference then and now? Rom. 15: 4 says, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." See also 1 Cor. 10: 11, 12. Prov. 15: 24 says, "The way of life is above to the wise, that he may depart from hell beneath." Here we have a way placed before us, with a blessing at one end of it, and a curse at the other end.

Now we are all on that way, and if we are not going up, toward the blessing, it is clear that we are going down, toward the curse. At which end of the way do you wish to end your earthly pilgrimage? If you are going downward now, you will have to retrace your steps. Isa. 55: 7 tells us "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

God has ordained that when man sins against him, he must repent, or the judgment will come upon him. But if man truly repents, God will forgive him. Every one casts the deciding vote in his own case, whether he will be saved or lost. Yes, you vote yourself into heaven, or into the other place. Rom. 6: 16 says, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" "Choose you this day whom ye will serve" (Josh. 24: 15). It was a blessing or a curse then, and it is the same now. Jesus will save us when we are ready.

Here is one of the mysteries: Why is man so very anxious to be happy, and so exceedingly slow to accept the conditions which, as he himself admits, will make him happy? The most difficult part of the preacher's work is to prevail upon people to accept the whole truth. God's Word is the truth. Almost everybody is willing to receive some part of it as being all right, but to admit the whole truth, only one out of a great number will subscribe to it. And yet Jesus says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4). Paul also wished to know if the people were obedient in all things (2 Cor. 2: 9).

McPherson, Kans.

Relation of the True Followers of Christ to the Civil Government?

BY S. Z. SHARP.

This subject has assumed considerable importance of late among such nonresistant people as the Brethren, the Mennonites and the Quakers. The conflict is on between the rum power, protected by the civil government, on the one side, and the Christian temperance people on the other. The question is, What is the duty or the privilege of the nonresistant people? We will consider the question in its broadest sense and examine it from the standpoint of nonresistance. From this point we see three classes of Christians,—those who do not believe in nonresistance, but will accept any office and perform any duty that belongs to the civil government. The second class is the ultra-nonresistant class, who profess to have nothing to do with the civil government and will not even vote at political elections. The third, or conservative nonresistant class, profess to fill no office of the civil government or perform any civil or military act prohibited by the New Testament, but claim the privilege to fill an office which would not require them to compromise their principles and feel free to vote on more questions.

The first class maintains that it is right to fill an office in the government, from the president down to the constable or justice of the peace, or to enter the army or navy and perform any duty required by either. They point to the fact that God the Father blessed the judges in Israel by bestowing on them the gift of prophecy, and that he commanded Samuel to anoint Saul and David to the office of the king, while Elijah was commissioned to anoint Hazael, a Gentile, to be king over Syria. Cyrus, another Gentile king, was called the Lord's shepherd, showing that

God the Father rules over all nations as is clearly proven by the vision of Nebuchadnezzar, as explained in Dan. 2: 31-45.

They argue that it is right to enter the army and slay our enemies, since God commanded his ancient people to slay all the Gentile inhabitants of Palestine, and Saul was commissioned to put all the Amalekites to death. They tell us that, under the dispensation of Christ, the eunuch, an officer of Queen Candace, was baptized by Philip, that Peter baptized Cornelius, an officer in the Roman army, and that Paul baptized the jailer, another officer. They contend that God the Father rules over all the nations of the earth, the same as he ever did, that we are commanded to be "subject to the powers that be," and must obey whatever the government demands of us, "for there is no power but of God. The powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God" (Rom. 13: 1, 2).

The second class admits all that is claimed in behalf of the Israelites,—that their government was a theocracy, having the religious, civil and military powers all combined in one, and that it was all under the direct supervision of God the Father, but they claim that the Son had nothing to do with wars and bloodshed. They also admit that "there is no power but of God," but point out the fact that the officers of the government are not that power, but are only the *agents* of that power and they often misapply the authority which God has placed in their hands. They admit that we must be subject to the "powers that be," or civil government, so long as that government does not violate the law of God and demand of us what his Son Jesus Christ forbids. If the law of Christ demands one thing and the officers of the civil law demand the opposite, then we must do as did Peter and John, as stated in Acts 4: 19-20 and say to the civil officers, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye," and then go on and do our duty.

This second class maintains that God the Father still rules over the nations as he always did, and over those who are called "the world," and so loved the world that "he sent his only begotten Son into the world that we might live" (1 John 4: 9). Of his true followers Christ said (John 17: 16), "They are not of the world even as I am not of the world." We may be *in* this world, yet not *of* the world.

Of his kingdom Christ said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." His true followers do not fight nor enlist in the army or navy. Their "weapons are not carnal" (2 Cor. 10: 4). Having covenanted through Christ to be faithful until death, in order to obtain eternal life, we must obey all of Christ's commands, although they may conflict with the civil law. As regards the eunuch, Cornelius and the jailer, we have no proof that they performed any military duty after their baptism.

God the Father rules over the nations as he always has, in civil affairs, while the Son, at the same time, rules over his kingdom and church in spiritual affairs. Christ says (John 5: 17), "My Father worketh hitherto and I work." The two work side by side. No one can be a subject of two kingdoms at the same time. There is no salvation or eternal life outside of Christ.

The third class admits that God, the Father, not only allowed but commanded the Israelites to use the carnal sword, and put to death the wicked as did Elijah when he destroyed the prophets of Baal, and that the law of Moses demanded "an eye for an eye and tooth for tooth," but we are not under the law, but under the gospel of Jesus Christ who teaches (Matt. 5: 39), "Resist not evil." Rom. 12: 17-21 tells us, "Render to no man evil for evil," "If thine enemy hunger, feed him, if he thirst give him drink." "Be not overcome of evil, but overcome evil with good." This prohibits us from using the carnal weapons or authorizing their use, and prevents us from filling any executive office, from the president of the United States down to the police officer, where the use of physical force might be required. It also prohibits us from filling any administrative office which bestows the power of using physical force, as that of a congressman, legislator, or alderman in a city. Since we are "not to swear at all," we are not allowed to fill any office which requires one to administer the civil oath, nor are we allowed to fill any other office which would cause us to compromise our nonresistant principles, or to do anything forbidden by the gospel of Jesus Christ. This does not prohibit any one from serving as school director, or as treasurer, or any such office which does not require a violation of the Gospel of Christ, or from dealing or keeping company with the people of this world, for then, as Paul says in 1 Cor. 5: 10, "ye must needs go out of the world." Hence we are allowed to do business, and keep company with the people of this world, or perform any act which does not conflict with the Gospel of Christ. We may, like Paul, appeal to Cæsar or the civil law for protection, when the nature of the case demands it. "The law is good if a man use it lawfully" (1 Tim. 1: 8). No one can sell real estate and give a legal title to it without using the law. No minister can solemnize a marriage without being authorized to do so by a civil officer, and the minister, for the time being, becomes a commissioned officer of the law, and his act of conducting a couple into the marriage state, is an act of the civil law. Here is where the second class differs from the third, when they say we must not use the civil law at all, yet they are doing so every time they make a deed to some real estate.

The third class claims the right to cast their ballots for such candidates for office, under the civil law, as they consider would serve the people to the best advantage. When a candidate is elected, he is not yet in office; he simply has the people's preference. He must yet take the oath of office and be installed by the proper officer. Those who elected him are in no wise responsible for any of his misdeeds, any more than a minister is responsible for the acts of the couple whom he inducts into the marriage state.

The relation of the voter to the officer elected, is simply this: "Here are two or more candidates for an office,—which one do you prefer?" The voter answers by placing the name of his choice on a ballot and dropping it into the box. That is all there is to it. If it is a moral issue for which he is voting, then he has done a noble act by throwing his influence on the side of right.

It is a question well worth considering when a moral issue is before the people, and the civil authority asks the voters whether they want liquor sold, and have all the vice and horrors which the sale of liquor entails, or whether they want decency, morality, peace, and good order to prevail? If the voters will not try to prevent the evils caused by liquor, are they not, in a measure, responsible for the sin and misery that follows when they might have prevented it by voting against it?

Fruita, Colo.

Sunday-school Pins and Buttons.

BY CHAS. O. BEERY.

THE Sunday-school movement has had a marvelous growth in America. It may be a question whether its growth in spiritual power has kept pace with its increase in numbers. We would not underrate the spiritual force of the Sunday-school, for in this busy day, when both the home study and teaching of the Bible are so sadly neglected, the Sunday-school is the greatest Bible teaching agency in the world.

The present system of Sunday-school organization is better fitted to enlarge and maintain the number in attendance than to promote a thorough and systematic study of the Word. Then, too, many of the methods, adopted for the enlargement of the school, are, to say the least, questionable. One of these is the pin or button system.

A few years ago it was suggested that the Sunday-school at this place introduce a plain red button with the name "Brethren Church" in white letters. At the time the pastor was somewhat vexed because an old deacon brother objected. He said that these buttons were more or less suggestive of secret orders, and that in many cases it was difficult to distinguish them from secret order buttons.

This aged brother spent thirty years or more in the employ of the Pennsylvania railroad. From his long experience in battling against, and overcoming, the temptation to join secret orders, this brother hates the very appearance of the evil. Secret organizations are undoubtedly an evil,—one of the greatest evils that the church of Jesus Christ has to meet in America.

The plain red button, with the name "Church of the Brethren" in white, and the International Adult Bible Class pin, with its circle of red, symbolizing the blood of Jesus Christ and its center of white, suggesting purity, are not, in themselves, objectionable, but let us take care lest the use of these pave the way for others which are objectionable. Many Sunday-school pins so closely resemble secret order pins that it is impossible to distinguish them at a distance. Better, a thousand times over, use no pin than to encourage secrecy.

It is true that class pins and badges promote class fellowship. They may tend to promote good will and unity, but these worthy ends may be attained without the dangers encountered in patterning after the practices of secret, oath-bound orders.

The Sunday-school ought to be a Bible school. The textbook ought to be the Bible,—not books and quarterlies *about* the Bible, but the *Bible*, the Word of God, is the book to be studied. At a very small cost each pupil may be supplied with a Bible, on which may be printed, in letters of gold, "Church of the Brethren," and the name of the respective Bible class. This will promote fellowship, union and love. This will avoid the appearance of evil, and magnify the Bible, the Word of God.

Tyrone, Pa.

The Love Feast at Bulsar, India.

BY IDA C. SHUMAKER.

WE have just closed a most beautiful communion service. What a rare privilege was ours! Would that all who are interested enough to read this message could have been present to enjoy this sacred, solemn service with us! "Sitting together in heavenly places in Christ Jesus" with those who have so recently come from gross darkness into the marvelous Light, and who are now rejoicing in Jesus as their Savior, is a most blessed experience. To note the intense earnestness in their preparation for the feast, is soul-inspiring. It may well put some, in civilized America, to thinking seriously, for often we find *differences*. Instead of adjusting these and striking them a deadly blow, some are wont to absent themselves from the Lord's table. What is the result? Well, those who have done so, know.

Do we have "differences" here? Do "feelings" arise? Do some of our native brethren and sisters fall into sin? Of course, Satan is here and he and his cohorts are hard at work, endeavoring to tear down the work of the faithful. There are fierce temptations on every hand, and there is much to lead astray these who have not known the dear Lord Jesus as their Savior as long as you. These members are the first generation of Christians and they need much teaching, in order that they may be able to break away entirely from the erroneous teachings which they have received, and which seem to be burned into their very souls.

While we have a hard, stiff fight with the foe in this land, God is on our side and we will win in the end. *Victory for the Lord is sure.* On every hand there are signs of approaching victory. Satan's forces are weakening, though he is putting up a desperate fight, and showing a bold front.

When the announcement was made that we were to have a love feast Aug. 25, there was an awakening all along the line. Preparations for the feast were being made. Some very rigid self-examinations were entered into. When the Holy Spirit came with power, and revealed the secret as well as public unconfessed sins of some of the transgressors, many of them confessed their sins before God and man and asked forgiveness.

The preparation proper began on Thursday afternoon prior to the feast, when Sister Emmert, in her weekly Mothers' Meeting, in her earnest, pleading, motherly way, had a fervent, heart-to-heart talk with the women. She instructed them more fully concerning the meaning, the true import of the questions that are asked when the deacons make the visit, prior to love feast. A devout spirit was manifested. Fervent prayers were offered.

Signs of spiritual awakening were manifested. These women were set to thinking seriously. They went to their homes with a heavy weight resting upon their souls. What was the result? Later you shall know.

On Thursday evening there was a call to the house of prayer. Many earnest prayers were ascending to the Father. Devout souls were burdened. Some among us were walking disorderly. Are you surprised to hear that? Do all those in the homeland, who are called Christians, always walk orderly? Do any ever fall into sin? Are any perfect?

As we came to the house of prayer, we bowed our heads in earnest, fervent, secret prayer that the power of the Spirit might continue to work mightily among us. The answer was forthcoming. God used Bro. Emmert as his willing instrument in a marvelous way. He used the same subject that was used in the afternoon service with the women. The interest was keen and intense to the end. The Holy Spirit was now at work among the men. Souls tainted with sin were convicted and burdened.

They were made to tremble as one solemn, soul-piercing truth, after another, pierced their hearts. Bro. Emmert spoke clearly and distinctly, yet forcibly and with convicting power, giving no uncertain sound.

After these services there was another service, over in one part of our Christian village. There was a midnight prayer meeting. The effect of God's Word upon these was too weighty to be resisted. Those who had walked disorderly and had not lived together in peace and harmony, were prompted to have a meeting to adjust these matters. They had a prayer meeting which lasted from ten till midnight. Our hearts were made to "rejoice and be glad" when apprised of this way of adjusting matters. Beloved, this is soul-inspiring. The saints in heaven must surely rejoice.

It might be well to state, right here, that such confessions, such meetings, do not only occur during the communion season in our Mission, but at any time, when one is convicted, when some one feels the burden of unconfessed guilt, he comes of his own free will, prompted by the Spirit, and makes a confession. Thus in due time peace to his soul is restored.

On Friday night there was a second call to the house of prayer. Another manifestation of the Spirit's power was felt. Bro. Emmert continued his plain, straightforward teaching along the same line as on the previous evening. In his teaching he was fearless. He did not hesitate to put his finger right on the sore spot of sin. God tempered his words with intense love for the sinner. No one could be offended even though the words of Sacred Truth pierced the heart like arrows,—not poisoned arrows, but sharp-pointed arrows dipped in love's fountain. The Spirit continued to do its cleansing and convicting work. Others were hard pressed. The arrow of conviction hit the mark, and, as a result of God's working through the faithful, fearless servants, a second prayer meeting was held in another part of our Christian village. Further "differences" were settled in the same way as those of the previous evening during that midnight prayer meeting. Not only was this feature manifested, but, as a result of these meetings, preparatory to our feast, the faithful were strengthened and built up, and were given fresh zeal and courage to press forward.

All was not in readiness, as yet, to eat the Lord's supper. Preparations were not complete. Getting ready for the feast is no light matter. It is no play work. Our native brethren and sisters go to work in dead earnest to weed out the evil in their hearts, in order to be ready for the feast. Very few stay away from the table of the Lord. They strive hard to adjust matters so that they can approach the Lord's table and partake of the sacred emblems in a worthy manner. The majority of our native Christians do this.

More good things were in store for us. On Saturday morning Bro. Adam Ebey, wife, and two children, Lois and Adah Elnora,—the latter a newcomer whom we are glad to welcome into the mission family, came to be with us over the feast.

During the day some personal work was done and on Saturday evening, Sunday morning and Sunday afternoon, Bro. Ebey, in his earnest, spirited manner, taught the Word of God with power. Some who were still holding back were made to think upon their ways, and were made to understand their present condition and what the result would be if not willing to walk with Jesus, day by day, and live pure, clean lives. After the Sunday morning services Brethren Ebey and Emmert met in a special meeting with the men. Some needed special teaching along special lines. Some needed to be helped to see that they needed help. More heart-to-heart talks were given. More fervent prayers were offered, and again the Spirit's power was manifested and the result of such meetings you know.

At about 6:30 we met around the Lord's table. Can one describe such a scene after such an awakening? No, it beggars description. The entire service was marked with the spirit of reverence and true devotion by nearly all who participated. True, al as yet, do not fully understand the true significanc of such a sacred, holy ordinance. More teaching needed, we know, but this is not accomplished a day. Everything was done in a quiet, orderl manner. Knowing the customs of the country, on can readily see that very much excellent teachin and training have been done by faithful, earnes teachers who were willing to spend and be spent i the Master's service.

Bro. Ebey officiated. Bro. Quincy Holsopple, Jalalpor, who came in time for the feast, assiste in this work. We are always glad for the visi of those associated with us in the work. They a ways bring hope and good cheer, and are a means mutual help, strength and encouragement. W were glad that we could enjoy this feast togethe Surely all could go away feeling that "it was goo to be there."

Immediately after the feast Brethren Ebey, Ho sopple and Emmert went to the home of one of th oldest families in our Mission, to anoint the mothe in the home,—Buribai,—who has been quite sick f a long time. She and her husband rendered valua ble assistance during the awful famine that pr vailed during Brother and Sister Stover's early day here. This service in their home was a most touch ing and impressive one.

Thus ended another communion season for us this place. May the Spirit's power continue to b felt, and may all continue to grow in grace and i the knowledge of our Lord and Savior Jesus Chris

Bulsar, India.

Part 1.—Corn and Character.
Part 2.—Cooking and Character.
Part 3.—Carpentry and Character.
Part 4.—Cash and Character.
Part 5.—Citizenship and Character.
Part 6.—College and Character.
Part 7.—Christianity and Character.

Seven C's and Character

By J. A. CLEMENT, Ph. D.
President of McPherson College

Part 6.—College and Character.

It has been shown conclusively, a good many times, that the man or woman who has taken a college course, has increased his or her earning capacity. And there are probably fewer people, proportionally, who would doubt this statement at present than ever before. Professor Eikenberry has wisely called our attention to this fact in his significant series of articles, called "Our Schools." The fact has found corroboration in comparing the earning capacity of men in different fields of activity.

On the other hand, while our American colleges, in the first place were founded under very moral and religious influences, as any one may remember from the history of education in the United States, yet it has often been doubted by many persons whether the colleges of today are producing the highest type of manhood and womanhood.

Unfortunately, to many people, the college is simply a sort of intellectual depot, at which only the fast or speedy trains stop. Young people, they believe, travel only on the limited express, or on the flyer, and consequently in Pullman cars, financially speaking. It is said that the young man's chief occupation is to become a spendthrift, a sport, or a gentleman of leisure, who lives without working, and that the young college lady is the main recipient of this young man's multitudinous favors.

Of course, there is a very limited number of such students who do escape from all the higher institutions of learning. But do you know of any manufacturing establishment, business concern, or agricultural enterprise that rates its worth by its least valuable product?

Sometimes, too, it has happened that young people have believed that the college is a place in which to wait until something happens. Others have believed that it was best for themselves to become buried and lost in books and speculative theories, and to forget practical affairs, and thereby to miss the opportunities for practical and helpful service among fellow-students. "No," says such a student, "I am working toward my goal." Yes, that may be true, but do n forget that the best way to be working for a place to be always working in your present place, in relatio to those about you. It is the giving of character th most enriches the college giver.

It is proper that the educationist should point o clearly that no college exists for the purpose of mal ing spendthrifts, or mere gentlemen of leisure, or u happy intellectual misers. No educational institutio has a right to exist which, in a period of one, tw three or four years, does not add some moral ass to an individual's nature.

It is as conclusive that a student may increase h moral capacity as it is that he or she may increa his or her earning capacity through four years of th right kind of higher education and training.

It must always be remembered that the college not the only intellectual and moral station along th highway of learning. It is rather but one of the mar important relay stations at which the average stude is not expected to remain more than four years, any rate. The first educational relay station is th kindergarten, the next is the common school, the ne is the high school or the academy, and the next is th college.

Now a man may be educated although he has neve been to college. That will depend very much upon th make-up of the man. On the other hand, a man ma go to college and never become educated. Th will depend very much upon his previous habits life, and upon how successfully he has passed th previous relay station. It is surprising how muc some young people contribute, morally, to an inst tution to which they come. To him that hath mo ally, when he comes to college, to him it shall be give A student always carries away from the institutio in proportion as he brings to it when he comes.

There is likely to be one important difference, least, between the educational relay work and th familiar relay race. Whether you win or lose ma often depend upon the other fellow in the latter un dertaking. In the former undertaking one may som

times need to set his own pace and run his own race. And it is absolutely impossible to do the whole thing at the fourth relay station, namely the college. College character must grow up out of the same early pure soil as any other character must do. And college social soil is one of the richest regions in which to produce individuals of sterling worth.

There are three effective factors in the higher institutions of learning which have influenced the lives of individuals in all their previous experience,—the apparatus or things they use, the books which they read, and the people with whom they live.

We have been so accustomed to carving up every individual into a physical, mental and moral being that it is very easy to forget that this is only a convenient classification, and so we fail to realize that he is always a physical, mental and moral being in every thought that he thinks and in every act that he performs, simple as it may be. Every piece of laboratory apparatus which the student uses and handles, in some way, directly or indirectly, makes for accuracy or for inaccuracy, for neatness or for slothfulness, for honesty or for dishonesty, for systematic, or raggedly loose work.

Textbooks, too, leave their impress, for these are at the center of attention during the pursuance of a course. The more mature the mind is, the more critical and analytical will the attitude of the student be.

Of the making of library and reference books there is no end in our day. The appetite for good reading may often be determined here, if it has not been done earlier, as it should have been. The ability to use a library is an asset that should be common to every student who leaves the college halls. And to omit the Bible from our catalogue list, is to neglect the most comprehensive book of all.

It has long been a mooted question as to whether certain types of subjects in the course of study did more than others to develop one's mind. Latin and Mathematics, with Biography and History and Literature, particularly for moral development, have been most often used to illustrate the peculiar cultural value of the special subjects. But experimental education and modern pedagogy have shown that no one subject has a corner in its so-called superior cultural value, either on the intellectual or moral side. There is large evidence that the old, so-called formal discipline doctrine is not true, and that there is no subject of study but that will be of intellectual and moral value when it is well taught in all its relations, just as there is no occupation that is worthy which will not afford some opportunity for moral and intellectual development, if rightly and faithfully pursued.

But it is in the social realm of college life, with its many organizations and class room work, that we find the most fertile soil for the production of ideals and purposes. It has long been a truism among us that a great literary writer once said, "I am not concerned so much about the studies which my daughter is to pursue in college, as I am in knowing who her teachers are to be." It is true, at this stage of life, that teachers may be real comrades, friends, and co-laborers with students. Paul and Gamaliel, Plato and Socrates, Jesus and his disciples are brief but significant references to such fellowship as can grow up between lives that closely sympathize with one another. Life purposes and ideals seem to be formed almost unconsciously in the presence of a great personality.

And then the opportunity for social service among one's fellow-students, while life is yet in the making, is too large to be turned aside without grave reflection. To be a true friend in your college days is to be a missionary on the home field. There are many lonely hearts to be cheered by your presence, there are many discouraged ones to be helped, there are many faltering ones to be guided, there are many seeking a knowledge of the best things, whom you may lead if you are sure of the way ahead. The import of this college social service is that it may be influentially carried out into any calling which one may choose to take up after graduation.

Let the chief purpose of the colleges of our land be the enrichment of human life everywhere. Let both knowledge and character grow up out of the same roots, firm and deep. And let the giver enrich himself by giving the best he has in him.

McPherson, Kans.

None Other Name.—Acts 4: 12.

BY J. H. LONGENECKER.

A CHILD, when interrogated as to whether it was learning about Jesus in the Sunday-school, promptly replied, "No, sir, we didn't get that far yet." This answer stands as a scathing rebuke to many Sunday-school teachers for the careless manner in which they are feeding the little lambs entrusted to their care.

Imagine Peter or Paul instructing a class of children in matters that should lead up to their salvation, and leaving the name of Jesus out of the lesson to such an extent that children could say, "No, we have not come so far yet." The holy apostles who were "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead," and who were filled and thrilled by the outpouring of the Holy Ghost, could not and would not refrain from speaking or teaching in this blessed name. Not only is the Sunday-school teacher ofttimes guilty of this woeful, if not willful neglect, but many of the so-called "divines" of our day, if weighed in the balances of truth, would be found woefully wanting. Not only do they neglect, but studiously avoid the name of Jesus. Peter and John, when threatened by the council that they speak henceforth to no man in this name, replied, "Whether it be right, in the sight of God, to hearken unto you, more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." To the apostles, Christ was "Alpha and Omega." To them "Christ was all." Not a prayer was offered, not a sermon was proclaimed, nor a letter written, but what they would weave into it the blessed name of the crucified and risen Redeemer.

What a marked contrast when the style of teaching and preaching of the apostolic age is compared with the discourses of the twentieth century! At the time of the Progressive National Convention, a noted clergyman offered a long prayer, which was widely and favorably commented upon by the newspaper correspondents all over the land. To those who are observing the signs of the times, it is painful to note that in this wonderful prayer of sixteen hundred words the name of Jesus finds no place. Of course it would not be deemed proper to mention such a name in a great political convention where all *nationalities* and all kinds of *orders* are represented!

Evidently Peter and Paul would not have been the kind of men to offer an opening prayer at the time of a Convention. In his letter to the church at Philippi, Paul uses twenty-one hundred and seventy-five words, and mentions the name of Jesus not less than forty times. O brother minister and Sunday-school teachers, "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily" (Col. 2: 8, 10; 3: 11).

Do not forget the language of the apostle in the presence of the threatening Sanhedrin, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). Jesus,—"*Jesus only.*"

Palmyra, Pa.

Prejudice.

BY PAUL MOHLER.

I HAVE been reading Charles Foster's "Story of the Bible" to my children. I read a little every day, and they are always interested. Of course they believe them; do you know why? Because they are not prejudiced. They have not yet learned anything with which the Bible statements do not seem to harmonize. When they know more of other things, then their difficulties will begin.

The most of us are easily prejudiced. We learn one fact, are convinced of it. Straightway we proceed to reject every other fact that does not seem to agree with it. I don't want my children to be that way. I want them to be well grounded in the historical truths of the Bible, but I don't want them to reject facts thoroughly demonstrated by science just because they seem to contradict the statements of Bible story. For example, I don't want the story of Joshua and his lengthened day to prejudice them against the Copernican system.

It is a small mind that can not accept two facts at the same time, even though they can not be reconciled for the present. A really broad mind will accept every well-attested fact, and humbly admit, if necessary, its inability to harmonize them. It is a good thing for a man to recognize his limitations. It is to the humble, the poor in spirit, that the kingdom of science, as well as the kingdom of heaven opens. Too many people, who know a few things, reject everything that does not seem to agree with what they already know. They have neither the patience to work and wait for the harmony to appear, nor the humility to recognize that the difficulty lies in their own limitations, their inability to discover the truth.

The Roman Catholic church has opposed scientific research because of her prejudices. Scientists discovered truths that do not seem to agree with papal theories, therefore science is wrong, and its conclusions rejected. Is it any wonder that Roman Catholic nations remain behind the times until they have thrown off the papal yoke as France has done?

But the churchmen are not the only ones subject to prejudice. Today France thinks she is liberal. Her rulers are generally "free-thinkers;" but they are not really liberal. They are as intolerant of religious truths as were the churchmen of science. Their prejudices are as strong and unreasonable and their conclusions as far from the truth. They are as deep in the mud as their ancestors were in the mire. How long will it be until the pendulum swings again,—back towards God and religion? God speed the day and grant then that all truth may be sought!

America is now threatened by the same disease that is cursing France, religious unbelief; but America has not such an excuse as has France, not a fraction of it. She has not been shackled by superstition nor blighted by the bigotry of her religious leaders. She has not seen every evil,—from extortion to wholesale murder,—committed under the direction and by the authority of her national church as has this nation. No; her prejudices against religion are baseless.

One has a right to expect that schooled men should be free from prejudice, but how often we are disappointed! Indeed, they sometimes seem to be the worst of all. All great natural scientists often have eyes only for material things, perhaps because that is all they study. They seem to be singularly blind to all spiritual facts. Men who are acquainted with regular natural laws often refuse to believe in miracles. Not being able to harmonize natural laws and special providences, they reject the latter in holding to the former. Why not believe in both, and wait for the wisdom to understand? Humility and patience are as necessary to science as to theology.

No one should reject a well-attested fact too soon. He who yields to prejudice, thereby limits his power to understand. Prejudice can never destroy the truth; it destroys only our power to see it.

WAYSIDE GLEANINGS.

After spending about two weeks among the Father's children in the Oak Grove church, Woodford Co., Ill., I can truly say that it was a season long to be remembered,—not only by the love manifested by the members there, but also by the interest shown by others.

We assisted Bro. L. M. Wine in the annual visit, and it was a very pleasant task, if task you call it. With but one or two exceptions, the members were found to be in love and union, and expressed a desire to be like Paul, forgetting the things which are behind and reaching forth unto the things that are before, etc.

There seems to be quite a good opening for the Brethren here, as the country is thickly settled, and it is an uncultivated field, to a great extent. Our wide-awake Mission Board is looking for a minister or elder to care for the flock that is now there, and to labor in this inviting field that seems to be white already to harvest. Our dear Bro. J. W. Switzer, of Roanoke, Ill., has charge of the work at this time, but as he is too far away to do the work justice, he is quite anxious to get the much needed help. He thinks the outlook is good.

R. D. 7, Decatur, Ill., Sept. 28. G. Nevinger.

THE ROUND TABLE

No Response.

BY E. F. SHERFY.

How often have we been looking and waiting for weeks, anxiously hoping to get mail from parties, to obtain information that would affect our plans, both in a business way and in church work? We may have written,—and in some cases rewritten,—and in most cases we may have sent stamped return envelopes, and still no response came. One might say a good deal about such negligence, or of such discourtesy, to say nothing about the resultant disappointments.

There are many other cases in life, where a due response is not forthcoming as it should be. Parents toil and sacrifice for their children, and too often the children fail to respond to their parents' self-sacrificing efforts in their behalf. Their failure to honor their parents by loving obedience indicates a lack of appreciation—a lack of response. Teachers in the day school and Sunday-school often fail to receive the response they deserve. Pastors and elders could, in some cases, find reasons to complain because of a lack of response to their self-sacrificing efforts. And so we might go on, multiplying examples.

But shall we be "knockers" because we do not enjoy the response (the outward manifestation) we feel we deserve? No! We need not expect an appreciative response from all, even if it should be that we deserve it. John the Baptist, Jesus, Paul, and other noble, godly characters of the centuries since their age, have not always received it. But did they stop work? Never! Nor did they complain! Let us continue to labor, and learn not to complain, nor to become despondent.

We may look at this question of response in two ways, both of which deserve our attention. First, if we are the recipients of the blessings of God (as we all are),—blessings which are ofttimes bestowed through some fellow-individual,—we should be appreciative enough to respond by thanking our Heavenly Father, and recognizing the human agent through whom the blessing comes. It is low and mean not to do so.

On the other hand, if we are church workers and do not receive the heartiest response from appreciative hearts in return for our well-meaning efforts, may God give us the grace to continue "steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 58).

403 Jefferson Avenue, Colorado City, Colo.

A Conquering Power.

BY IDA M. HELM.

"Go ye and stand and speak in the temple, to the people, all the words of this life."

THESE were the words of the angel when he unlocked the prison door and rescued Peter and the other apostles. Peter was "saved to serve," and he went immediately to work, though the great Jewish council had strictly charged the disciples not to teach in the name of Jesus. Nothing short of the whole Gospel message would do. Every word must be taught.

Brethren and sisters, Christ purchased our redemption with his blood. We are "saved to serve." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We must live all of the Word,—not only *part* of it. We should follow closely in the footsteps of the lowly Son of God, though the world may point the finger of scorn, and separate us from its society, and forbid us to speak in his name. In his strength we shall be conquerors, no matter how appalling the difficulties in the way may appear.

In the midst of a great and hard battle a young officer was ordered, by the Duke of Wellington, to charge and take the most destructive battery crowning a hill. The officer looked toward the appalling, difficult spot, where the order would take him, then he turned to the Duke and said: "I can go, sir, if you will give me one grasp of your all-conquering hand." The grasp was given, and the officer dashed away to obey the orders of his commander.

In the strength of our Commander we can go on to certain victory, though the world, the flesh and the devil bring all their batteries to bear upon us. We need not fear, for our Commander is all-conquering. He knows no defeat.

Ashland, Ohio.

"Follow Me."

BY D. B. MENTZER.

SAID a man to a brother one day: "Why are you so tenacious for the old practices of your church?"

The brother replied, "I am complimented in that you testify that I am tenacious. I am not aware that I am so. I feel often that I am not what I ought to be, but I desire to be so tenacious as to the faith and practice of my church, that I would not find fault with her practices, derived as they are from the Gospel of Christ, but rather truly exemplify them in my life and deportment. Our fraternity has aimed, for over two hundred years, to do her part in restoring to mankind the primitive and saving principles of the Gospel, and this, I am fully persuaded, is the duty of every Christian man and woman in every generation."

The answer so fully satisfied the man, that he spoke approvingly.

It appears that there are very many people around us who do not understand us. They need teaching. Our faith and practice are amply sustained by the New Testament Scriptures.

"Follow me." This is the call of the Chief Shepherd, and to follow him it is essential that we follow his directions, and keep his commands. There is no other sure way. Other ways may seem right and may even appeal to our nature, but the Blessed Master said: "If ye continue in my Word, then are ye my disciples indeed."

Waynesboro, Pa.

A Strange Occurrence at Baptism.

BY D. K. CLAPPER.

AT the close of a series of meetings at Diamondville, Pa., in the Manor congregation, there were six applicants for baptism. Just as the last one was baptized, a man about thirty-eight years of age came wading from the opposite side of the river, saying that he wanted to be immersed too. I said to the man: "Just come right over here." He came wading to his waist, stating that he was a member of the M. E. church, but that they did not baptize right.

It was quite clear, at once, that the man's idea was to be immersed and continue to be a Methodist. But when he was told that baptism was only the beginning, and that there were commandments and precepts that his church did not carry out, he was willing to unite with us in church fellowship. After the rules of the church had been laid before him, and Matt. 18 had been referred to, the voice of the church was taken. The man was then led into the river and immersed by Bro. W. N. Myers. After being received by hand and kiss, he waded across the river again, and went on his way rejoicing, as did the eunuch of old.

Truly, the teaching was short, but the man was a believer, so no one could forbid water. I am wondering if there will be an Aquila and Priscilla, to instruct him more fully in the way of the Lord. How important it is that thorough teaching follow the labors of the evangelist, as given in the commission!

Meyersdale, Pa.

Beauty of Patience.

BY IDA E. KELLER.

IMPATIENCE, anxiety and fear are the sharp-edged tools that drive deep ridges in our minds and countenances. More faith in the power above, more resignation to the inevitable, more resting upon the uplifting wings of Divine Love, would quiet the aching heart, rest the tired nerves and smooth ou the lines of worry and care that mar the faces o half the world. The power of letting go of cares i the power to live long. The relaxation of mind, i a patient decision to wait, gives a stillness to th whole being that is refreshing.

We are all inclined to expect too much, to quickly. Rushing at results never arrives at per fection in anything. Children expect promises t be fulfilled at once. They fret at delays. It take *men* and *women* to be patient.

The best cure for impatience is occupation. Righ thinking is restful, while wrong thinking is disturb ing both to mind and body. "A mind quite vacant, i a mind distressed," so, out of the thinking of pur thoughts we derive not only a calm submission bu a quiet surrender to the Father's will.

Let it be remembered that "patience is the bal ance wheel that equalizes all forces."

Larned, Kans.

CHRISTIAN WORKERS' TOPIC

Living Christ in the Home.

Eph. 6: 1-12.

For Sunday Evening, October 20, 1912.

I. One Effect (Mark 12: 29, 30).

II. Promotes Purity (1 Tim. 3: 2-4; 2: 8).

III. Develops the Grace of Patience (Col. 3: 17-24).

IV. Produces Service (1 Tim. 5: 4-8).

V. Christ Makes Good Neighbors (Mark 12: 31; Jame 2: 8).

VI. Invite Him In (Rev. 3: 20-22).

VII. Bible Helps.—(1) Christ in us (John 14: 20, 23 Rom. 8: 10; Gal. 2: 20; 1 John 3: 24). (2) Brings obedi ence (Prov. 1: 8; 6: 20; 7: 1; Col. 3: 20). (3) Duties don (Col. 3: 22; 1 Tim. 6: 1; 1 Peter 2: 18). (4) Gentlenes (1 Thess. 2: 7; 2 Tim. 2: 24; Jas. 3: 17). (5) Unselfishnes (Rom. 15: 3; 1 Cor. 10: 33; 2 Cor. 12: 5).

Note.—(1) Christ's presence makes bad men good. (2 Christ changes a cottage into a palace, for when he is guest, we entertain a King.—Chapin. (3) If Christ shoul come into **my** home, what would he find? Would he fin discord or harmony?

Helps.—(1) How can we get Christ into our homes (2) What changes does Christ make when he enters home? (3) How would you live if Christ were visibl present in your home? (4) How does the "home altar help to bring Christ into the home? (5) Give one ex ample of a Christlike home.

PRAYER MEETING

The Social Life of the Church.

James 2: 1-26.

For Week Beginning October 20, 1912.

1. The Practical Advice Given by James.—In the day of the apostles there were problems to solve just as we have them today, and James, in the verses of our lesson clearly impresses upon us that we must avoid the spiri of favoritism. Generally speaking, it is encouraging t note that the church of today has profited by his earnes admonition. Look where you will, there is no outside institution where the spirit of charity is so broad, where the disposition to treat the poor as brethren is so general or where the spirit of universal brotherhood is so mani fest as in the church of today. No institution on the face of the earth goes so far as the church to invite the poor to bring them in, and to improve their social environ ments (Psa. 82: 3; Prov. 19: 17; Psa. 37: 21, 26; Psa. 41 1-3; Prov. 28: 27; Isa. 1: 17).

2. "Hold Not the Faith of Our Lord . . . with Respect to Persons."—How cheering that today, in harmony with the injunction of James, the poor may have the Gospe preached to them in its fullness! More and more is the broad spirit of human brotherhood reaching out to the lowest of earth and bringing them within the blessed in fluences of the church. More, perhaps, might be done and more ought to be done, but where is there any organization, outside of church influences, that is doing as much? Were it not for the church, and for her ceaseless agencies, on behalf of the poor and the outcast, the condition of suffering and dependent humanity would be far worse than it is. A great deal of the "railing accusation" against the church comes from agitators who know little about the church and her endeavors for the unfortunate, both physically and spiritually. The church must be, and is, God's haven in the midst of the world's wickedness, striving to overcome the evil influences that rob humanity of its choicest blessings (Isa. 58: 7, 10; Mark 14: 7; Gal. 6: 10; James 1: 27; 1 John 3: 17-19).

HOME AND FAMILY

O Love the Lord!

BY B. F. M. SOURS.

Dear eyes of little ones we love
Gaze fondly on our eyes.
In every heart some precious one
Seems, like a glad surprise,
To thrill, with melodies of joy,
Like blossoms 'neath the skies.

We love the wee, dependent ones;
We seek for hearts of love;
But O, the holy tides of joy
That float from heaven above—
O Love! The Arms encompass me,
Of Everlasting Love!

O love the Lord! the holy psalms
Thrill, thrill the inmost soul.
His love dispels my doubt and fear
And makes my spirit whole,
While deathless songs of the redeemed
Like ocean billows roll.

The Son of God was slain for me!
He lives for me above,
The Witness of the love of God,
The Word, the seal of love.
O love!—glad heart, be this thy song,
"He folds me in his love!"

"O love the Lord!" the ages tell
His heart of tenderness.
"O love the Lord!" the wee birds sing
In holy gladsomeness,
While all the winds, and flowers, and skies,
Tell of his will to bless.

Mechanicsburg, Pa.

The Young Man and His Social Relations at School.

BY ANNA MILLER.

EVERY young man and every young woman should have high ideals of social conduct and Christianity, and these ideals should be so closely interwoven as to blend readily into one. Some one has said, "Perfection is the aim of all true manhood." "There is an ideal ever unattained, yet never lost sight of, which shines continually before the earnest soul, calling it ever upward toward spotless divine beauty." This ideal, then, should be based upon the most lofty principles.

The attitude of a young man toward a young lady, as a fellow-student, is largely the outgrowth of his ideals, or is determined by them. Of course, there are other influences that enter in, and must be taken into consideration. There are some general principles from which the attitude should be determined, but I believe that, underlying the general principles, governing our conduct as fellow-students, should ever be the spirit of helpfulness,—not a spirit of criticism but of kindness, of truest interest, with a desire to help. This spirit can be manifested in many ways.

The best means of culture is a gentle heart within, which inspires thoughtfulness, consideration of others, the desire to please. The young man should have true politeness, which treats everyone kindly, unselfishly and respectfully. He should be gentle in demeanor, and yet be a brave, manly man.

As a fellow-student the young man meets ladies of entirely different dispositions, different ideals, different natures in general. For these individual characteristics he should have due regard, ever showing a lenient disposition toward them. It is said that every one has some eccentricity,—peculiar to himself. I once read of two men who were talking on this subject. One of them stuttered very much. He told the other man that he thought every one had some peculiarity. The other man said he did not think that way. "I don't know as I have any." The man who stuttered then asked him, with which hand he stirred his tea. "Why," he said, "with my right hand, of course." "Well," said the man who stuttered, "th-th-th-that is your pe-p-peculiarity. I-I-I always st-st-st-stir my t-t-tea with a t-t-t-teaspoon."

So, if any of the young ladies have individual traits similar to this one, the young man should have sympathy and may perhaps help them to overcome those peculiarities.

We all have our faults which mar the beauty of our lives in the eyes of others. Every noble soul desires to grow out of all faults,—to have them corrected. The smallest fault mars the beauty of the character. Ofttimes, however, we are unconscious of our faults. We can not see ourselves as others see us. The friend does us a true kindness who tells us the things in our character, habits and manners which appear as blemishes. This friend may be a fellow-student.

The young man's life, his temper, disposition, conduct, actions and words need to be carefully guarded, in order that he may assume the most manly attitude. As a fellow-student he should show a friendly, sociable disposition, avoiding undue fastidiousness, as well as over-familiarity. There is danger of becoming too familiar, and this harms rather than helps. This may be done unconsciously to the persons themselves, while to others it is plainly noticeable.

The conversation should never be so loose as to give occasion for unkind remarks to be made. He should know how to control his temper so as not to offend. He should remember to give the young lady preference and be willing to lend his assistance whenever it is needed. In his conduct in general he should ever keep his ideal before him.

Some young men have sisters and I think I am safe in saying that if he is a true brother he will be interested in his sister to the extent of wanting to see her become a true, pure and noble woman. This will not only be his desire, but he will do whatever is in his power to help her become such.

This same spirit of helpfulness should prevail among Christian students. I see no reason why a young man should not be held to as high a standard of pure character as his sister.

The forming of cliques among the students, should be unthought of in a Christian school. That has a tendency to destroy, in a sense, the true standard of the school.

I like to think of a Christian school or college as a kind of a school home, with the students all working for the same thing in general,—that of developing the spiritual life, that they may be more efficient workers for our Master. And while our students are mingling together with that perfect freedom that should belong to every Christian, let them ever remember the little things that have so much to do in developing a full, rounded out Christian character.

La Place, Ill.

The Girl Part in the Boy Problem.

THERE are those who think that the MESSENGER speaks out just a little too plainly in its opposition to the prevailing immodest dress among women. But our talk is mild, as compared with what is said in other publications of high religious and literary standing. Mr. Eugene C. Foster, City Secretary for boys in the Detroit Y. M. C. A., a man who knows what he is writing about, comes out in the *Sunday School Times* with the strongest article we have yet seen on the misleading tendency in women's dress. The whole article is good, but space will permit us to give the following extract only:

I have never known a time in any of our cities when the young man intent upon picking up acquaintance with a girl on the street might not be reasonably sure of accomplishing this with a small amount of effort in certain fairly well-defined sections; but never in all my observation, until lately, have I known a time when, by day or night, in thoroughfares devoted to shopping or business, a procession of girls sweep past a young man in dress so vulgar that he might fairly—even though mistakenly—assume that they are on parade to invite his advances. The dress of the girl of today causes her to be thrust upon him, perhaps at times when his own thoughts are far from the realm of ungentlemanly conduct, and perhaps with no desire on her part to arouse such interest.

The seventeen-year-old boy who sat in my office a few nights ago and recounted the struggles of a young man to keep himself pure was, unfortunately, but a type of many; and the girl of chance street-acquaintance who caused him to lose his fight is but a type, too. That is sad enough; but one bows his head in shame when the boy says, "How did I know she wasn't decent? Hundreds of girls on the streets dress and act like she did."

A man of considerable experience recently designated a certain country hotel as a "low resort." He was promptly challenged by another, who happened to be a circuit court judge. The first man defended his criticism by citing the women who were seen at this hotel; whereupon the judge remarked: "You are wrong. The women who go there go with their husbands, and are the respectable matrons of the community. You fail to make allowance for the present immodesty in women's dress; an immodesty which causes me to be ashamed to meet some of my most respected women acquaintances on the streets of our city."

Unhappily, the judge was right. And right here is the crux of the difficulty. If only immodest women and girls dressed in vulgar fashion, the line would be sharply drawn. But this immodest dress prevails among all classes.

Those of us who give our lives to boys, find no harder task than to help the boy in his battle to keep pure. Imagine such a boy, fighting such a terrific battle as only a man can appreciate, confronted not once but a hundred times with indecencies in dress as he walks a few blocks in the heart of a city! Will he win or lose?

I do not write as a fashion critic; I write as a man who daily faces the moral issues raised by these things. But I want to be specific. There are prevailing styles of dress which are offensively immodest. Among these are: The tight-fitting waist; the "peek-a-boo" waist, in its really offensive forms (a common object of jest, while it goes on sowing seed for its unhallowed harvest); some styles of low neck and short sleeves which many girls affect; many forms of tight-fitting skirts; skirts offensively short; certain types of hosiery. The list might easily be made longer; it is merely used by way of illustration.

DEATH OF ELD. ADONIJAH J. BOWERS.

With the passing of the earthly life of Eld. Adonijah J. Bowers, Sept. 8, 1912, there went from us a strong and influential example of Christian service and integrity.

Bro. Bowers was born Feb. 9, 1837, in Tippecanoe County, Ind. He moved to Montgomery County in 1844. His life was spent in Indiana except a sojourn of twenty-three years in Champaign County, Ill.

He joined the Church of the Brethren in 1862, was married to Ruth Raper Aug. 4, 1859, called to the ministry in 1863, and ordained to the eldership in 1882. His age at the time of his departure was seventy-five years, six months and 29 days. Remaining, to cherish his memory, are his wife, four sons, four daughters, three brothers, two sisters, and twenty-two grandchildren.

Eld. Bowers was a man prominent in character and career. He was sound and thrifty in practical, daily affairs, and was held in high regard by neighbors and the business community about him. His steady zeal and staunch adherence through the years, to religious principles and his church, made his standard a mark for his friends, to admire and pattern after. Possessing, naturally, a forceful personality and a social and mental aptitude, his position and influence, in matters of general importance, were noted and followed.

His overtowering aim was to become an able exponent of the glorious doctrines and principles of the Master's kingdom that he had espoused.

A slight handicap in public speech led him to seek relief in wide research, deep study and thorough preparation in all subjects undertaken. These qualifications made him an acceptable attendant at any function, whether church service, Sunday-school or social gathering.

Eight years ago he began to be stricken with paralysis and the last two years he was confined to his bed, prone and helpless, though conscious, and cognizant of friends and surroundings. The genuine fruits of the Spirit were shown in his genial resignation and cheerful demeanor to all around him. A smile lingered upon his pleasant features as he gently drifted into the slumber-land of peace.

His influence for good will long remain with those left behind, and his memory will be revered as that of a stalwart pioneer, indicative of holy principles and right living.

Darlington, Ind., Sept. 18. Ira Fisher.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

SEVEN recently united with the church at Harman, W. Va.

BRO. J. W. FIDLER, of Ohio, is in the midst of a revival at Oakley, Ill.

BRO. BLAIR HOOVER, of New Mexico, has located in the Big Creek church, Okla.

BRO. D. G. WINE has been chosen to represent Nebraska on the next Standing Committee.

BRO. I. A. MILLER has been chosen to represent the Eastern District of Virginia on the Standing Committee.

A SPLENDID revival at North Manchester, Ind., in charge of Bro. J. D. Mishler, resulted in seventeen conversions.

BRO. D. D. CULLER, of Mount Morris College, recently delivered temperance addresses at Burlington and Flora, Ind.

THE members at El Centro, Cal., hope to have their new house of worship ready to dedicate by the close of the year.

BRO. WM. K. CONNER recently closed a very encouraging series of meetings, with twenty-six additions, at Mathias, W. Va.

THE elders of Southern Missouri and Northwestern Arkansas are requested to assemble at the Shoal Creek church, Mo., Oct. 22, at 2 P. M.

AT Jackson, Tenn., the City Board of Education has decided to have the Bible read daily in public schools. Sensible educational board!

PLANS have been perfected for a new house of worship in the South Waterloo, Iowa, church, and the necessary funds for the same are practically in sight.

AT the end of the second week the enrollment at Mount Morris College had reached 155, with the promise of a much larger attendance for the winter term.

BRO. WM. LAMPIN, of Polo, Ill., who is in the evangelistic field again, closed his meeting at Poplar Grove, Ohio, with eight baptized and two restored to fellowship.

The Gospel Herald (Mennonite paper) is urging the Mennonites of Michigan to turn out and hear Bro. W. B. Stover's talks about India, while he is in their State.

As the fruits of the late revival services in Indianapolis, Ind., conducted by Bro. I. C. Snavely, seven were added to the church,—six baptized and one reclaimed.

Too late for this issue we have a report of the protracted meeting at Trotwood, Ohio, Bro. Norman A. Conover doing the preaching, which closed Sept. 15, with five accessions.

AT this time there are about twenty orphans to care for in the Orphanage, to be erected in China, and it is thought that it will cost about $20 a year to provide for each of them.

BRO. FRANK BYER and wife, of Lancaster, Pa., and Bro. Chas. C. Cripe, of Goshen, Ind., called at the MESSENGER sanctum on Monday of this week. They are in Bethany Bible School.

GLANCING over the Minutes of the late District Meeting of Eastern Virginia, we observe that the District is favorable to a permanent place for the Annual Meeting, when held in the East.

BRETHREN W. M. Howe and J. H. Cassady did some very fruitful evangelistic work at Red Bank, Pa., resulting in thirty-four giving their hearts to Jesus and uniting with the church.

BRO. W. R. MILLER, whose regular address is Onekama, Mich., should, for the winter, be addressed at Box 564, Nappanee, Ind. At present he is conducting a series of meetings in Huntington, Ind.

THE Mill Creek church, Va., experienced a spiritual uplift during the recent revival held by Bro. I. S. Long. Thirty-six were received into the fold by baptism and three restored to fellowship.

AT the close of a revival at Mount Tabor union church, Pa., conducted by Bro. S. I. Brumbaugh, four put on Christ in baptism, while several others expressed a desire to unite with the people of God.

BRO. I. C. JOHNSON and family, of Waterloo, Iowa, called at the house on Monday of this week. After residing in the West eleven years, they are returning to Pennsylvania, and will make their home at Mechanicsburg.

ON Sunday afternoon, Oct. 20, the Christian Workers and Sunday-school workers of Chicago, Elgin and Batavia will meet with the members of Naperville, Ill., in a joint meeting. A good attendance is anticipated.

BRO. S. F. SANGER, of Empire, Cal., after expressing his great appreciation of the editorial policy of the MESSENGER, says that church work is moving along nicely, and that the Empire congregation now numbers about 225.

THE District Meeting of the First District of Arkansas and Southeastern Missouri convenes in the Austin church, Ark., Oct. 31. The Sunday-school Meeting is announced for the 29th, and the Ministerial Meeting for the day following.

THE dedication of the Grundy County church, Iowa, at which Bro. Galen B. Royer gave the address, was largely attended, and proved to be an inspiring meeting. A debt of over $5,000 was easily wiped out and the people felt happy over the result.

WE had a very pleasant members' meeting at Elgin on Tuesday evening, Oct. 1. It was planned to begin a series of meetings in the early part of November, to be conducted by the pastor. The love feast has been announced for Saturday evening, Nov. 2.

BRO. D. S. FILBRUN, of Circleville, Ohio, says that he hopes to get the MESSENGER into a number of homes in his field of labor. This would be a splendid idea for all of the mission points in this country, as well as in Canada. The paper going into a family of nonmembers is almost sure to bring the pastor into close touch with the souls of the readers.

BRO. O. H. YEREMAN, of Kansas City, Kans., on his way to New York, called at the MESSENGER sanctum on Thursday of last week. The climate of this country does not seem to agree with his mother and his two sisters, so he is returning with them to Smyrna, Asia Minor, their former home. He is likely to remain abroad, the rest of the year, and while on this trip may possibly let our readers hear from him.

WE have the minutes of the District Meeting of Middle Iowa, and observe that two papers are sent to the Annual Meeting. One of them asks that all church officials, now using tobacco, be required to discontinue its use. Bro. W. E. West was chosen a member of the Standing Committee. From Bro. John Heckman, who attended the meeting, we have a good write-up of the proceedings, which we hope to publish in next issue.

BRO. WALTER S. LONG, of Altoona, Pa., who has arranged to spend the approaching winter in California, requests us to state that the feast at Altoona will be held Oct. 27, at 6: 30 P. M., instead of the third Sunday of November, the day usually observed.

WE are requested to say that a minister, wishing to change localities, or who wishes to farm, or to work on a farm, in a congregation where his help is needed and will be appreciated, may write Dr. S. B. Miller, Cedar Rapids, Iowa, Secretary of Ministerial Committee of Middle Iowa.

BY our correspondent at Cedar Lake, Ind., we are asked to announce that, on account of the remodeling of the church, the date of the love feast at that place is changed from Oct. 19 to Nov. 9, 10 A. M. The revival meetings, however, to be conducted by Bro. A. F. Wine, begin Oct. 27.

BRO. D. L. MILLER has been having some very enthusiastic meetings in Roanoke, Va. On Sunday night, Sept. 30, the large house was packed. The aisles were full, and all the standing room taken. Even then many were unable to gain an entrance. Twelve converts are reported, and there is a splendid feeling among the people.

BRO. S. R. ZUG, having resigned his charge as elder of the Elizabethtown church, Pa., is now living with his son, John C. Zug, at Palmyra, same State, where both of them may be addressed at 103 North Chestnut Street. The latter, who is Treasurer of the State District, says that those having charge of mission funds should remit to him as stated above. He is now arranging to devote all of his time to evangelistic work.

DATING his letter at Deer, Ark., Sept. 30, Bro. C. P. Rowland writes us from the top of Boston Mountain, saying that he is engaged in revival work in that section of the South. Here he finds members whom he first met in Tennessee, thirteen years ago. He is to continue his meetings two weeks, and is planning to attend the District Meeting to be held at Austin, Oct. 29, 30 and 31.

WE notice that some of the State Districts fail to have their District Meeting announced in the MESSENGER, possibly the result of an oversight upon the part of those who are expected to look after such matters. We wish to say, however, that we are always quite anxious to publish announcements of this sort when sent to us. There is a department for that purpose, and one District has just as much right to space as any other District.

THE District Meeting of Northern Iowa, Minnesota and South Dakota, held in the Grundy County church, Iowa, passed off very pleasantly, and much important work was done. Bro. J. Q. Goughnour was chosen to represent the District on the Standing Committee. One paper goes to the Annual Conference. We have a good write-up for this, and other meetings in connection, by Bro. Galen B. Royer, which we are to publish next week.

BRO. BYRON CROW, of Flint, Mich., R. D. 7, in care of Hutchinson's Store, says there are five members of the Church of the Brethren in that locality, without church services. They are anxious to have more members locate with them and would also be pleased to have one of our ministers move into the community and open up religious services. There is probably a good opening here for a preacher who is looking for a place where he is needed, and where his labors will be appreciated.

WE hear of a number of ordinations in different parts of the Brotherhood. The ordaining of elders is the proper thing to do, for the Master needs shepherds to look after his flocks. And when men are ordained and placed in charge of the Lord's interest, it should be truthfully said of them that they have been called to their work by the Holy Ghost. In fact, it may be questioned as to whether a man, ordained simply as a matter of form, has really been called to the sacred office by the Holy Spirit.

Bro. H. W. Strickler writes us from New Salem, Pa., saying that he is in that part of the East, visiting relatives and friends. He has visited several churches, has done a little preaching, is in fairly good health, but can not do much walking. He is to reach his home at Loraine, Ill., the latter part of the month.

Bro. Andrew Hutchison is now engaged in evangelistic work in Brooklyn, N. Y. It has been arranged to close the meeting with a love feast on the evening of Oct. 13. The feast begins at four o'clock. He is to spend the first Sunday of November in Elgin, and is booked for a series of meetings at Fresno, Cal., beginning Nov. 17.

We are told that seventy-two German Mennonites, from the vicinity of Wichita, Kans., and parts of Oklahoma, occupying three tourist cars, are on a trip through the Northwest that will occupy a full month and cost over $6,000. They are out to enjoy the trip, and may possibly decide to plant a new colony or two in the great Northwest.

Bro. John W. Miller, of 4152 Chambers Street, Cincinnati, Ohio, says that, on account of his work in that city, he will not be able to fill calls for revival meetings until some time in 1913. For the present he finds it necessary to cancel all his present engagements. Those desiring his services for meetings, any time next year, can confer with him.

A New Book of Biographies.

For a quarter of a century or more the writer has been collecting photographs of the ministers of the Church of the Brethren, with the hope that in days to come they might be found of some use to the church. That time has now come. From our dear brother, Eld. George W. Lentz, of Kansas City, Mo., came the suggestion that these photographs be used in illustrating a book of biographical sketches of the leaders in the church in the nineteenth century. The suggestion has materialized in a book, now in the press, giving a number of biographies of our fathers who were leaders and who have passed over.

Bro. Galen B. Royer kindly consented to assist in the preparation of the volume for the press. A number of brethren and sisters rendered valuable assistance in furnishing data and photographs, to all of whom we are indebted for kindness and courtesies shown. Credit has been given in the book to all who so kindly assisted.

The book will contain about sixty biographies of the fathers of the church who have finished their work and have passed on to the land of rest. As far as it was possible, photographs accompany each sketch, many of these being published for the first time. Some of these are rare and valuable.

Among the biographies that will be found in the publication are those of Alexander Mack, Peter Becker, Johann Naas, and Christopher Saur. Of these leaders no pictures are to be had. We can only mention a few of the fathers here, whose portraits will be found in the book, in connection with their biographies: Peter Keyser and wife, John Umstad, Isaac Price, James Quinter, R. H. Miller, B. F. Moomaw, James R. Gish, George Wolfe, John Wise, Hiel Hamilton, Daniel Vaniman, Enoch Eby, Joseph Lahman, Jacob D. Trostle, D. B. Sturgis, Christian Hope, George C. Bowman, and many others. Many of these rare photographs are published for the first time in the new book.

We often hear the names of men who have acted well their part in life, and have departed, quoted in press and in pulpit, and held up as examples worthy of imitation. The Church of the Brethren has had among its leaders in the past and among the living today many who have and will leave behind them examples worthy of imitation. It has been a labor of love to prepare and present the biographies of good and noble men who have gone to their reward. We want our young people to know more about these fathers of the church for their noble lives of devotion to the cause of Christ, their high and commendable character, and their godly example should move us all to make the best of our God-given opportunities.

At an early date the announcement of the publication will be made in these columns, and the book will be sent out on such easy terms that all may secure a copy.

D. L. M.

Faithfulness to the Church.

The pastor of one of our churches wishes us to answer this question: "How far may a minister of the Church of the Brethren go in advocating a doctrine, a policy, or a theory not generally accepted by his church?"

Concerning the class of ministers to be chosen, Paul wrote Timothy, saying: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2: 2). A minister who is faithful is not going to make a business of advocating doctrine, policies or theories that he knows to be out of harmony with the general teachings of the church that he has been chosen to represent. In fact, the church does not call men to the ministry for that purpose.

Before being set apart to the eldership, each minister, proposed for ordination, is asked: "Do you willingly accept the position into which the church now proposes to put you? And do you, in good faith, without any mental reservation, accept and adopt all the order and practice of the General Brotherhood, in all her peculiarities, plainness of dress, and nonconformity to the world? And do you promise to unite your labors, with all your faithful brethren, everywhere, to observe and enforce all the faith and practice of the General Brotherhood?"

To this an affirmative answer is given, and while the pledge is intended more especially for elders, it nevertheless applies to every minister chosen to serve the church. The man who, in his preaching, advocates that which is contrary to the teaching of the General Brotherhood, violates his pledge, and ceases to remain faithful to his trust. His church, having confidence in him, has committed to him the Word of truth, as this Word is generally understood by the Brethren, and it is no more than proper that she should demand faithful service of him. Should his views undergo a change to such an extent that he can not preach what the Brethren have a right to expect of him, he should be frank enough to come before the church and ask to be relieved of the ministry. But to continue posing as a minister of the Brethren church, while preaching doctrines that he knows to be contrary to the views generally held by the church as a body, is simply a species of disloyalty that no religious body can tolerate.

The Brethren church is exceedingly liberal with her pulpits, and it is astonishing how our ministers will now and then differ in their interpretation of the Scriptures. Some of them differ widely in their theories, and so long as they do not antagonize the generally-accepted teaching of the church as a body, it would not be wise to interfere with their liberties. Should any of them become thoroughly convinced that the church is wrong in some of her doctrines, policies or theories,—and this is their privilege,—our Conferences are open, and will be glad to give them a hearing whenever their questions can be presented in the regular way. In this manner a number of changes have been brought about to the general satisfaction of the Brotherhood. The open Conference is the place to discuss our differences respecting doctrines and policies, and we may venture the assertion that a wise minister will not disturb his flock with doctrines, theories and policies that are looked upon as questionable by the church as a body. His work is to feed the flock, instruct the people and warn sinners, and this he can not do while openly and publicly opposing the claims of the body of which he is a member.

The Series of Meetings.

It goes without saying that every congregation in the Brotherhood should have at least one series of meetings a year. It should be to strengthen the members and confirm them, and to bring the unsaved to Jesus. Besides this, an effort should be made to cover the unoccupied territory within the fields of the several congregations. Nearly every congregation has more or less unoccupied territory that may be regarded as its exclusive mission field. These fields should have occasional series of meetings. But these can not meet the needs of the members and the unsaved among them.

The three absolutely essential things to a series of meetings, are a suitable minister, a good leader in song and a consecrated church. The most important of these, no doubt, is the consecrated church.

The selection of the minister is a matter of no little interest. He is an important factor, it is true. Ordinarily, a minister outside of the congregation is sought to do the preaching. Sometimes this is wise, sometimes unwise. As a rule, it may be regarded as wise. The important thing in the minister, besides being spiritual, is adaptability to this sort of work. Not every one is. Of those whom God hath chosen to the ministry, the gifts of some fit them for one thing and some another. Some are evangelists. These are they for revival work. The evangelist's gift is a rare one,—too rare to be used in a general way; it should be dedicated to its particular field.

The question is often raised, as to the kind of preaching to be done in a series of meetings. And the question often betrays, on the part of those raising it, the impression that it should be out of the ordinary line. In fact, some people believe there is something in the nature of trickery or sleight of hand in bringing people into the church. And this may be true in many cases. I believe it is. It probably explains the reason why, in many cases, converts do not stick. But there is no such thing as trickery or sleight of hand in genuine conversion and regeneration. It is the old way, the same old way as in the beginning,—the broken heart, anguish of spirit, crucifixion and death, the way of the cross. As in nature, so in grace. As the natural birth is the cost of much anguish and travail of spirit, so men and women are born of God at the cost of much bitterness of soul. As little as a child is born into the world by trickery or sleight of hand, so little are men and women born of God by the devices of men; and as little as the natural birth can be counterfeited, so little can the spiritual birth be counterfeited. There is no substitute for either. It is the same old way as from the beginning. Both are ordained of God, and they must continue the same throughout the age.

Regeneration results from the seed, the Word, being cast into the heart, when it is received in faith. The Word, therefore, the plain Word, should be faithfully preached. It is the power of God unto salvation to every one that believes it. It is the only way of meeting the needs of both the saved and unsaved. The philosophy of men may deceive the people, and foolish, sensational subjects may attract the light-minded, but it takes more to save them. Evangelists should know this. A study of Peter's sermon on the Day of Pentecost, when three thousand were converted and added to the church, will show. It is a good model.

The value of good, spiritual singing in a series of meetings can scarcely be overestimated. It puts the preacher in a frame to preach, and the congregation to receive it. It reinforces the sermon, and it deepens the spirit of the entire service. It's the spirit, the cheer, the wooing, the invitation of any meeting. It is under its influence that we are lifted into the most glorious visions of God and heaven; for, as Doctor Talmage used to say, our hymnology is our best theology.

A good leader in song should be provided for every series of meetings, if possible. Good music can be made in almost any congregation with a good leader. Good singers are found almost everywhere, if they have a good leader. In fact, good singers without a leader are found almost everywhere; but, while the ability to sing well is valuable in a leader, not all good singers are good leaders. To lead is

a special gift, and one having this gift is well nigh indispensable to a series of meetings.

Congregations spare no trouble in providing a minister for their meetings. Why shouldn't the same apply to the song? If we must have the best preaching, even if it costs money, why shouldn't we have the best singing, even if it costs money? Personally, I have pretty nearly decided not to attempt another series of meetings without a good leader in song. He is an essential factor.

Many congregations are supplied with a good leader; some of them have a number of brethren and sisters who are able to lead well. The foregoing does not apply in such cases, only it should be understood who is to have charge of the leading. But congregations without leaders should scarcely think of a meeting without securing a chorister.

The condition of the membership among whom the meetings are to be held, does more, no doubt, for or against success than any other one thing. Jesus can not, and will not, do great things through those who are not in a right attitude to him. God locked up the heavens through Joshua, stopped the mouths of lions through Daniel, quenched the violence of fire through the Hebrews, cured diseases, even raised the dead through the apostles,—all this because these men stood in proper relation to him. On the other hand, the disciples failed to cast the devil out of the lunatic, because they did not believe sufficiently. So it is. Great power comes of great faith, and failure proves the absence of faith, prayer and fasting.

A membership, knowing God in the fellowship of the Holy Ghost, which is the pledge of adoption and sonship, is in proper frame to labor for the unsaved and the coming of the kingdom of God. In such a congregation great things may be expected, and should be. The members are alive and ready to enter into the service at once, from the very beginning. It is not necessary to spend the first ten days to get such aroused from sleep. Almost any one may be called upon to pray, and he responds; and in the prayer service, when liberty is extended to all, prayers are heard in immediate succession all over the house. All enter into the song, and all listen to the sermon.

May God quicken all the congregations afresh, that the present season of protracted meetings may result in his glory and to the saving of the lost!

H. C. E.

The Individual Life.

Of all the things which we try to explain, there is nothing so intricate and difficult as the word "life," as it pertains to human existence. It is a something that belongs, in a sense, to each one of us. And yet, to try to explain it, is to try to explain our very individuality. To do this, we would have as many explanations to make as there are individuals in the world. Each life is a gift from God, and he makes no duplicates. We are not only individuals, but we are unlike in our individuality. Because of this, every man and every woman is accountable to God for his or her own doings, in the day of judgment.

This individual life is given to us for a purpose, and if that purpose is not fulfilled by us, no one else can do it for us, because, being different, it would be an impossibility, even if others would try. Again, it would be impossible, because, if others would even be willing to do the things that you or I fail to do, they would, just so far, fail in carrying out their own work, which God has given them to do. He, himself, may remedy the loss, if loss we make, but no one else can do it for us.

The great trouble with men and women is that they fail to realize the weight of responsibility that is resting upon them as individuals.

The Master, in speaking of the purpose for his own life, was made to say: "For this purpose came I into the world, and unto this end was I born." And because of this he so faithfully set about doing the work that was given him to do.

While the end and purpose, given for us to do and reach, is different, we must not forget that it is none the less important as a duty on our part.

God places a very high estimate on individual souls. In his sight they are important and of inestimable value. They are above the price of rubies,—more valuable than the whole world. They are so far beyond material prices that not all the riches in the world, combined, could be accepted in exchange for it.

Your life, my brother, my sister, my friend, is entirely too valuable, too precious, for you to consider it lightly or waste it, or barter it away for a mess of pottage. Do you know this? Do you realize it is a great truth, worthy of your careful and prayerful consideration? If you do not, you are running a wonderful risk which may end in an irreparable loss. Your life is a birthright, more valuable than the one sold by Esau for a mess of pottage. And though, after realizing the loss he sustained, he sought to recover the birthright "carefully with tears," yet he could not regain it. To him it was a loss for this life only. But for you to misuse or to waste your life that you are now living will mean the loss of the eternal life as well.

One more thought we wish to impress upon your minds and hearts: Did you ever wonder why God placed such a high estimate on your life, and why it was that he has made such wonderful sacrifices to have you save it? He even so loved you that he gave his only begotten Son to make the salvation of your life possible. This is surely a wonderful love. And then, too, remember, that the Son so loved you that he was willing to die for you. We feel like pleading for those who do not consider; who do not care. Remember, this great sacrifice was made for you, for your individual life.

Now, once more, if God, the Father of us all, if Jesus Christ, his Son, places such a wonderful estimate on your life, and freely did so much to save you, do you not think, do you not feel, that it is more than reasonable that you,—yes, you,—for whom the love was shown, for whom all the sacrifice has been made, should be concerned enough to appreciate so great a salvation by giving your life to him and for his service?

You have only one short life to live. In this life God has given you a purpose and an end to meet. Then comes death,—the end of opportunities. "As the tree falleth so it lieth." As death meets you, so will the judgment find you. What shall the verdict be? It is for you to decide. If now you fill the purpose of your life, you have the assurance of a life everlasting in the blessed kingdom of God and his Christ. Let us make sure of this kingdom!

H. B. B.

Distillers' Circular Letters.

Whiskey distillers sometimes bark up the wrong tree. This is what one company did when it mailed to this office a circular letter, asking us to give them just one order for some of their very best (?) whiskey. The letter contains this significant clause: "Remember, we offer you bottled-in-bond whiskey, the kind you know is good and pure, the kind with Uncle Sam behind it, and with the U. S. Government's green stamp over it." It is to just such tricks as this that these distillers resort, in order to secure new customers. They try to make it appear that the United States Government is behind their goods, and gives their goods its endorsement. Not only so, but the letter says that the company has 1,000,000 patrons, who use their whiskey, and still they want more. These letters go to millions of homes, and the whiskey, when ordered, can be delivered by express, thus bringing the saloon to the country homes, and exposing the whole family to all of the evils charged up to the use of intoxicants. Our mail service is a fine system. We would not know how to get along without it. The express company is also a marvel for conveniences, but both of them are pressed into service by the whiskey forces, in order to dispose of their goods and to ruin homes. Though one, with a view of removing his family as far as possible from the saloon influence, may locate in the most favored section of the country, yet he can not get beyond the reach of the United States mail. In spite of his efforts, the tempter will invade his quiet home and endeavor to ruin his family. The whiskey evil is fearful to contemplate.

Witnessing.

For years our people have placed themselves on record in opposition to the use of tobacco, but how much have we done in the way of active witnessing against the habit? We do some preaching against it and also write against the practice, and now and then pass a decision at the Annual Meeting, bearing on the question. We have gone a little further by saying that no one shall be installed into the ministry or ordained to the eldership who uses the weed. Not only so, but we have decided that no member who uses or sells tobacco can serve as a delegate to the Annual Meeting, or a delegate to any District Meeting. Then all tobacco users are barred from the Standing Committee. By this it would seem that we have been witnessing against tobacco, but this witnessing has not been strong enough to keep some congregations from calling brethren to the ministry who persist in the tobacco habit. This fact was forcibly hinted at when the tobacco question was under consideration at the York Conference. Our record, as a body, is a good one, but we are not as active as we might be in rooting out the evil. We do not preach against the tobacco habit as strongly as we preach against the evils of the liquor traffic. Not only so, but we do ten times as much preaching against the evils of fashionable dressing as we do against the tobacco habit. So after all, it would seem that we lack in active witnessing against the use of tobacco as a modern evil. Here is a chance for some improvement.

The Word "Pride."

Since the Bible always condemns pride, a brother in Missouri can not understand how Christians can consistently be proud of even good things. He thinks that pride is always a sin, and can not be regarded as lawful in any sense. We may explain a little by saying, that the word "pride," or "proud" may be employed in a good or in a bad sense. Other words are used in the same way. The word "fight" may be employed in a good or in a bad sense. When we speak of two men fighting we use the word in a different sense from what we do when we talk about the good fight of faith. The term soldier may be applied to a saint or a sinner. Even love may be employed in a bad as well as in a good sense. To love God with all your mind, soul and strength is one thing, while to love the world is quite another. There are hundreds of words that can be employed in different senses. In the Bible, however, the word in question is employed in the bad sense only, while in other literature it is used in both a good and an evil sense, and the sense in which it is employed must be determined by the context. The mere fact that a man says he is proud of his community is no indication that he has a proud heart. In a sentence like this, "proud" may not be the best word to convey the idea intended, and yet it is common usage, and it is usage that makes the language.

Considering Reports.

Our correspondents should not think unkindly of us for condensing most of their reports. The abundance of matter with which we are favored makes this necessary. Week before last we were compelled to crowd out nearly a page of essays, in order to provide room for news reports that demanded an early appearance. This we wish to avoid as far as possible, for our essay writers think they are entitled to at least four pages, and they demand a fair deal. We do not mean to discourage those who are supplying us with interesting church news. We only ask that we be not censured for cutting down the reports sufficiently to enable us to crowd all of them into the space at our disposal. Send along your news. The more of it the better, but be content with our way of placing it in type for our readers. Our purpose is to do the fair thing.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

COVINGTON, OHIO.

Last Sunday morning our pastor, Bro. Geo. W. Flory, preached to the old people, from the text, "At evening time it shall be light." For about forty minutes he held that large audience of old and young as under a spell, while he spoke of old age, its duties and privileges. He spoke of the joy of keeping up, of being interested in the great movements of the day, of having a healthy interest in what interests younger people. He referred to some of our own aged members, who are teaching Sunday-school classes, and doing what they can, in Aid Societies, and always encouraging the younger workers here. He condemned the unhealthy state of mind which sees only an open grave and thinks only of dying soon. A beautiful picture of the peaceful end of the aged Christian, who finds light at evening time, closed the sermon. In the evening his sermon on "Faith Culture" thrilled us anew with the wonderful possibilities before us when we shall ask great things of God believing and expecting them.

Our Sisters' Aid Society, under the leadership of Sister Jennie Mikesell, has been doing a wonderful work this summer. Among the ministering brethren, visiting us recently, were Eld. Jacob Coppock, Henry Smith, Joseph Crowell, of Huntingdon, Pa., and Elder Peter Whitmer, of Kansas. Elizabeth D. Rosenberger.

Sept. 28.

DRY RIVER, VIRGINIA.

Little did our congregation think, last night, as we closed our services with singing, "Nearer, My God, to Thee," that this would be the last hymn ever sung in our little old church, which has been so sacred to many of us, but such it proved to be, for today it lies in ashes. We have had but few meetings which were more spiritual than our service yesterday. Bro. Cline, our pastor, preached an excellent sermon on "Obedience," laying special emphasis on the fact that "In no way can we get so near to our God as through obedience."

We lately closed a very helpful, uplifting series of meetings. We were very ably assisted by Bro. I. Wm. Miller, of the Greenmount congregation. His sermons were clear and forceful, and came from a heart throbbing with love. The spiritual uplift, that this church received from his work among us, will not be forgotten. One young man was received by baptism, and a dear sister was reclaimed. A few other applicants have not yet been received, but are praying that the hindrances may be removed.

Our love feast was to be held this week, Sept. 28; also an all-day Sunday-school Meeting the following Saturday. We hope to make arrangements for these meetings, as well as for our regular appointments. The work at this place is progressing nicely, and we ask an interest in the prayers of the Brotherhood that many others may have the blessed experience we have had,—in finding Jesus Christ precious to them as their personal Savior.

Hinton, Va., Sept. 24. Mae Albright.

WENATCHEE, WASHINGTON.

The District Meeting of Washington was held Sept. 11 and 12, in the Wenatchee congregation, four miles northwest of the city of Wenatchee. Our District Sunday-school Secretary, Bro. J. O. Streeter, of Chewelah, Wash., came to us Sept. 8, and did what he could to encourage the church in Sunday-school work. In the evening he preached a missionary sermon, preceded by several short talks by two of the home brethren. After this sermon a collection of $27 was taken, and a Home Mission Board, consisting of three brethren, was chosen. It is the duty of this Mission Board to meet once a week for the sole purpose of studying missions, and to expand the work as rapidly as possible, hoping, finally, to make all the members missionary workers. Several members were present at this meeting from other congregations. On Monday quite a number, especially elders, had arrived, and were soon busy arranging for the District Meeting.

On Wednesday, at 8:30 A. M., the delegates and elders met to effect an organization. The officers of last year's meeting were all present, and took charge of the business until new officers were elected. The balloting for Moderator resulted in the election of Eld. J. U. G. Stiverson, of Tacoma, Wash. Eld. J. A. Eby, of Sunnyside, was chosen Writing Clerk, and Eld. C. E. Holmes, of the West Wenatchee congregation as Reading Clerk. Bro. W. C. Lehman was appointed Timekeeper. Several items of business came before the meeting, but the most important was a query from the Olympia church, asking that the funds raised for the District Mission Board be divided equally with the Home Mission Boards, thus enabling the District Board to get in closer touch with each congregation. This query was passed.

Thursday forenoon was taken up in finishing the District work. Eld. D. B. Eby was chosen to represent us on the Standing Committee of 1913. The afternoon session was devoted to the temperance cause.

The next morning the Ministerial Meeting was organized by electing Bro. Howard Michael, of Olympia, Wash., as Chairman, and Bro. J. O. Streeter, of Chewelah, as Clerk. Those to whom topics had been assigned were all present, regardless of the distance they had to come, and they handled their subjects quite well.

The Sunday-school and Christian Workers' Meeting convened in the afternoon, electing as its officers Sister Barbara Secrist as Chairman, and the writer as Secretary and Timekeeper. This proved to be an interesting and lively session. The interest was so intense that, by a strong vote, it was decided to have at least a half day for each meeting. Committees were elected to arrange programs for the next meeting, which convenes at Olympia, Sept. 11, 1913.

The Missionary Meeting, on Thursday evening, proved to be one that extracted more money from the pockets of those present than any previous one. The offering amounted to $185.

The attendance at the District Meeting was the largest we have ever had, even when the three States were one District. The collection was also the largest.

Saturday forenoon was to have been taken up by the sisters, but the brethren were present and took an active part in the discussion of the various topics. Thus the meetings closed at noon. In the evening, at four o'clock, those who remained over Sunday, met with the members of this congregation, and enjoyed a love feast occasion. About 150 members communed. Quite a number could not take part in this service, owing to a lack of room. Eld. Fitz, of Seattle, officiated.

On Sunday morning our Sunday-school was dispensed with, and a Children's Meeting was held, conducted by Eld. J. H. Longanecker, of Tekoa. This service was followed by a sermon by Eld. J. S. Secrist.

R. D. 2, Wenatchee, Wash., Sept. 20. J. R. Peters.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Long Beach church met in council Sept. 20, our elder, Geo. F. Chemberlen, presiding. Two letters were received, recommending an elder and wife, and two letters were granted. Brethren A. L. B. Martin and J. M. Shively were chosen delegates to our District Meeting; Brethren J. S. Snively and H. V. Wall, alternates. We decided to hold our love feast Oct. 20. At this meeting it was decided to retain our pastor, Bro. A. L. B. Martin, for another year.—Mrs. H. V. Wall, 129 Descauso St., Long Beach, Cal., Sept. 27.

Santa Ana.—I spent Sunday, Sept. 21, with the members at Santa Ana. The brethren and sisters there seem to be much interested in the Master's cause. The membership is not large, but they have a good Sunday-school and Christian Workers' Society. They are anxious for more members to locate among them. They would gladly welcome several ministers who love the church, and live and preach the Word. The ministers there need help. Ministers of Southern California should not forget Santa Ana, but endeavor to build up the saints in Christ and to warn sinners to flee the wrath to come. The members at Santa Ana know how to treat God's messengers. The city is located thirty-four miles from Los Angeles, in a productive country, with a good climate. It has three railways, the Santa Fe, Southern Pacific, and Pacific Electric. Those who are looking for homes will do well to visit Santa Ana and vicinity before deciding to locate elsewhere.—D. A. Norcross, Lordsburg, Cal., Sept. 26.

INDIANA.

Goshen City church met in council Sept. 11. Our elder, Bro. I. L. Berkey, presided. One letter was received, and one was granted to our minister, Bro. Walter Warstler, who has moved his family to Grand Rapids, Mich., to take up work in the Brethren Mission there. We are sorry to lose them, but are praying for their success in this great work. The annual visit was reported. Brethren D. R. Yoder and Hiram Forney were elected delegates to District Meeting.—Nina Miller, 1601 South Main Street, Goshen, Ind., Sept. 30.

Huntington City.—We met in council Sept. 26. Our elder, Bro. John Mishler, was present; also Bro. S. S. Blough, of Manchester College, who gave some good advice as to faithful work in the Master's vineyard. Five letters were received and the report of the annual visit was made. Our minister, Bro. Grover Wine, was elected as our delegate to the District Meeting at Flora, Ind., with Bro. J. B. Bailey as alternate. Sister Cora Emley was chosen delegate to the Sunday-school Meeting, with Bro. W. N. Weybright as alternate. Our Sunday-school is getting along nicely. We have Christian Workers' Meeting each Sunday evening, with Sister Lulu Faulding as president. Our membership is small, yet we pray for the advancement of God's kingdom in the world. Our love feast will be held Oct. 6.—John B. Bailey, 700 Guilford Street, Huntington, Ind., Sept. 29.

Lick Creek.—Bro. Geo. W. Miller, of La Place, Ill., began a series of meetings in our congregation Sept. 10, which closed with a love feast Sept. 29. Bro. Miller did much house-to-house work. The interest at services was good. As a direct result of the meetings five were received into the church by baptism and one was reinstated. Our elder, Bro. D. E. Bowman, could not be with us in our members' meeting, prior to the love feast, on account of sickness. Bro. Miller had charge of the meeting. The business that came before the meeting was disposed of pleasantly.—Bessie Kieffaber, Coal City, Ind., Sept. 30.

Pine Creek church met in council Sept. 21, at the East house. Our elder, Bro. Daniel Wysong, presided. Bro. John Markley, of the Blissville congregation, was with us. The annual visit was reported, showing that 155 members had been visited. Bro. William Summers and the writer were chosen delegates to District Meeting, with Brethren Jacob Hildebrand and Jas. O. Kesler, alternates. Brethren Harvey Stump and Jacob C. Gensinger were chosen as a Temperance Committee. Our Sunday-school sent one Sunday's collection to the Sunday-school Board. Our love feast will be Oct. 19. Bro. Wysong remained with us over Sunday, and preached at the West house on Sunday morning, and in the evening he preached at the East house. Our next council will be Dec. 23.—M. S. Morris, R. D. 1, Walkerton, Ind., Sept. 25.

Somerset.—Our revival meetings, at the Cart Creek house, conducted by Bro. I. B. Wike, of Huntington, Ind., and Sister Effie Tuttle, of the same place, directing the song service, began with a temperance program Sept. 8. This day was well spent. Bro. Wike preached a very able discourse in the forenoon. The noon hour was spent socially and a temperance program was rendered in the afternoon. On the evening of Sept. 21 our love feast was held. Bro. Wike and Sister Tuttle remained with us until the evening of Sept. 27. They performed their duty well. The attendance and interest were good throughout the meetings. One accepted the faith. Much good seed was sown here and the church has been greatly strengthened.—Emma Winger, R. D. 10, Marion, Ind., Sept. 30.

IOWA.

Cedar.—Sept. 29 we enjoyed a very pleasant love feast. The attendance was good, and the services were soul-refreshing. Eld. H. A. Gnagy, of Dysart, Iowa, was with us and dealt out the Bread of Life. These seasons of devotion, and the happiness enjoyed in keeping the ordinances of the house of God, are as an oasis amidst the desert,—bright spots on our voyage of life. As we are somewhat isolated from adjoining churches, we very much desire that brethren, passing through Middle Iowa, arrange to stop with us.—John Zuck, Clarence, Iowa, Sept. 30.

Franklin County church met in council Sept. 26, with our elder, Bro. Harvey Gillam, presiding. Brethren J. R. Allen and Harvey Allen were chosen delegates to District Meeting. Our love feast will be held Nov. 2; examination service at 2 P. M. Bro. Harvey Allen was appointed chorister for church service during the absence of Bro. J. K. Allen. The officers of our Christian Workers' Meeting were continued three months.—P. K. Allen, R. D. 9 Dumont, Iowa, Sept. 27.

South Waterloo church met in council Sept. 24. The meeting was opened by Eld. W. H. Lichty, and presided over by Eld. A. P. Blough. The church was fairly well represented, and we had a pleasant meeting. Four delegates were elected to represent the church at the District Meeting. Two delegates were also elected for our Sunday-school Meeting. Nine letters of membership were granted. Two letters were accepted. Our love feast will be held Oct. 27. Bro. Stuart Homer was installed into the ministry Sept. 15. Plans to build a new church in the country are now being considered. The blue prints are drawn, and the necessary funds are near at hand. Hauling will begin this fall, or early in the winter.—R. W. Lichty, R. D. 1, Waterloo, Iowa, Sept. 30.

OHIO.

Akron.—On the evening of Sept. 28 an afflicted one was received into the church at this place. Baptism was administered in the home, as she was not able to leave her home. This sister has received new strength, both spiritually and physically. Her only regret is that she did not accept her Savior early in life. At the present time we are having two branch Sunday-schools on Sunday afternoon. They are held in private homes. When the weather is good, the one school convenes under a large tree. The schools are superintended by Bro. Wm. Border and Sister Emma Rohrer, both having helpers in the work. We have organized a Sisters' Aid Society, which meets every two weeks, with Sister Martha Morse as president. We do not expect to do great things, but hope to accomplish some little good for God by improving opportunities as they come to us.—Mrs. A. F. Shriver, 807 Cowurn Street, Akron, Ohio, Sept. 30.

North Star church has much to be thankful for, because of the good meetings recently held. Sept. 14 we met in regular council. Eld. S. Z. Smith presided. The report of the visiting brethren was also given at this time, which was encouraging, as it showed us that, with few exceptions, our people are in good health, both bodily and spiritually. Sept. 15 the Ash Grove and North Star Sunday-schools met at the North Star house in a joint Sunday-school Meeting. Sept. 21 we met for our communion service. A number of members were with us from adjoining congregations. Nearly all came to the meeting for the beginning, at 10 A. M., and remained until the close of the evening service. About 100 surrounded the Lord's table. The ministerial assistance was ample, for which we were very thankful. Bro. William Minnich officiated. Many say it was the best love feast we have had for years.—Lydia E. Miller, R. D. 2, New Weston, Ohio, Sept. 28.

Upper Stillwater.—Our church met in council Sept. 7. Eight letters were received, and two were granted. Elders J. C. Bright, J. H. Christian and Geo. Mohler were present to confer with the church concerning the ordination of Bro. John M. Stover to the eldership. As Bro. Stover was not present, their work will have to be completed in the near future. Our love feast will be held Nov. 2, at 4 P. M. Eld. Isaac Frantz will begin a series of meetings Nov. 3.—Esther R. Hollinger, Versailles, Ohio, Sept. 30.

PENNSYLVANIA.

Fairview church met in council Sept. 7. Eld W. H. Holsinger presided. One letter was received. Arrangements were made to have a series of meetings, to begin Oct. 19. Our love feast will be held at the close of the meetings, Nov. 2. Bro. J. J. Shaffer is to do the preaching.—J. B. Snowberger, Shellytown, Pa., Sept. 29.

Shade Creek.—We just closed a two weeks' revival at the Berkey house, conducted by Bro. C. O. Beery. We had a splendid meeting. Sixteen souls came out on the Lord's side and were baptized. Sept. 22 the Morningland church was dedicated. Bro. P. J. Blough, of Hooversville, preached the dedicatory sermon. We had a very good offering.—Stella Penrod, R. D. 1, Windber, Pa., Sept. 30.

VIRGINIA.

Bethlehem church met in council Sept. 20, with Eld. D. A. Naff as moderator. Three letters of membership were received, and one was granted. The visiting brethren made a good report. The brethren gave some excellent admonition. The collection of our visiting brethren amounted to $69.67. At the close of the meeting one was restored to fellowship. Our love feast will be held Oct. 26, at 3:30 P. M.—Effie M. Peters, Boone Mill, Va., Sept. 25.

Copper Hill.—Bro. D. H. Shaver, of the Copper Hill congregation, Floyd County, Va., conducted a series of meetings at Adney's Gap, one of the preaching points in the Copper Hill mission field. These meetings commenced Aug. 21. Eleven sermons were preached, and fourteen came out on the Lord's side. Nine of this number were baptized, and the other five were restored to fellowship. We feel that the Lord's work has been greatly revived in our hearts.—C. H. Williams, R. D. 1, Dillons Mill, Va., Sept. 28.

Copper Hill.—Bro. I. H. Shaver, of the Copper Hill congregation, Floyd Co., Va., conducted a series of meetings at the Union Chapel, one of the preaching points in the Copper Hill mission field. This series of meetings commenced Sept. 1. Nine sermons were preached, and five came out on the Lord's side. Four of them have been baptized. The fifth one will be baptized Oct. 6.—C. H. Williams, R. D. 1, Dillons Mill, Va., Sept. 23.

Mount Tanner.—Bro. I. N. H. Beahm, of Trevilian, Va., came to this place Aug. 16, and remained until the 18th. He gave four lectures on "The Holy Land," which were enjoyed by all present. We regret that he could not be with us longer. We expect Bro. J. R. Kindig, of the Mount Vernon congregation, to preach for us Sept. 29. Our pastor, Bro. U. S. Campbell, and family, leave this place Nov. 1 for other fields of labor. There will be only three members left. Pray for them, Brethren, that they may remain faithful. Our Sunday-school closes in October.—Belle Campbell, Box 37, Bryant, Va., Sept. 24.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Fruitvale church met in council Sept. 25, at 8 P. M. Our elder, Bro. M. E. Andrews, presided. The members were all present except one. We decided to have a series of meetings during the early part of the winter, to be followed by a love feast. Our elder, Bro. M. E. Andrews, and our deacon, Bro. J. B. Webster, were elected to represent this church at the District and Sunday-school Meetings, held at Raisin City, Cal., Oct. 18. Sister Ella R. Webster is the alternate. Eld. J. Overholtzer is expected to be here Oct. 3, in the interest of the Old Folks' and Children's Home, to be built in Northern California. He will preach for us on Thursday night. Two preaching services each Sunday, and also prayer meeting and Christian Workers' Meeting have been kept up during the summer. The attendance was small, yet there were some good lessons for those who attended. Brother and Sister Morris, of Chico, Cal., are with us, and we are glad for their help in church work.—Ella R. Webster, Bangor, Cal., Oct. 1.

Raisin City church met in council Sept. 28. Bro. Elkenberry was moderator. Brethren Elkenberry and Bowman were elected delegates to District Meeting. Sisters Lottie Ross and Mabel Elkenberry were elected delegates to Sunday-school Meeting. We decided to start a home department. We were glad to have Brethren Bowman and Rhodes, of Fresno, with us. Three letters of membership were received. All arrangements are now made for our District Meeting, to be held Oct. 17.—Emma Saylor, Raisin, Cal., Oct. 5.

South Los Angeles.—We held our rally day services Sept. 29. We were glad to rally our forces together again for more and better work. A special program was arranged for the occasion. A collection of $8.32 was taken, besides the regular contribution of $6. On Friday of the same week we reopened our regular monthly Mothers' Meetings, which had been closed for three months during the vacation season. About sixty-two mothers were present. Mrs. Childs gave us a splendid talk on her experiences in jail mission work.—Mrs. W. H. Keim, 2425 Sixth Ave., Los Angeles, Cal., Oct. 5.

Tropico church met in council Sept. 21, with our elder, Bro. S. G. Lehmer, presiding. Brethren M. M. Eshelman and S. S. Garst are to represent us at the District Meeting. One letter was granted since our last report. Recently we were favored by two excellent semons, delivered by Brethren C. C. Nicholson and G. G. Lehmer. Bro. D. W. Crist also preached several inspiring sermons. Our love feast is to be held Nov. 2, at 2 P. M. We would welcome others to be with us. Our Sunday-school is increasing in number, for which we are very thankful.—Iva M. Shively, 319 Orange Street, Glendale, Cal., Sept. 30.

IDAHO.

Boise Valley church met in council Sept. 28. Eld. J. H. Graybill presided. Two letters of membership were received. The deacons reported their annual visit. Arrangements were made to have a singing school in the near future. Our love feast was appointed for Oct. 19. Eld. Charles Yearout is to commence a series of meetings for us Oct. 1. The next day Bro. S. S. Neher, of Twin Falls, preached a very acceptable sermon for us. Sisters Marie Olsen and Stella Brower were elected delegates to our State Sunday-school Convention, to be held on Thanksgiving Day. Our school also took up an offering for the General Sunday-school Board.—Jennie S. Brower, Meridian, Idaho, Oct. 1.

Nezperce.—Our church met in council Sept. 24. Bro. B. J. Fike conducted the services. The members were well represented. The treasurer's report was read and accepted. The Sunday-school treasurer's report was also read and accepted. The finances of our church are good. Our congregation decided to hold a love feast sometime during the series of meetings, which will commence Nov. 10. Bro. D. M. Click, of Bethany Bible School, was with us over Sunday, and gave us two good sermons. While Bro. Click was here, our church raised about $150 for Bethany Bible School.—Wm. H. Lichty, Nezperce, Idaho, Oct. 2.

ILLINOIS.

Batavia church held a council Oct. 4, with our elder, Bro. James M. Moore, presiding. Church and Sunday-school officers were elected for the coming year. Bro. L. A. Pollock was reëlected superintendent of our Sunday-school. Our love feast will be held Nov. 10. Sunday-school Rally Day will be observed in the forenoon of Oct. 13. Steps were taken to form another Sunday-school class room. The first Sunday of each month is, in a special way, a missionary day. The Christian Workers' Meeting on that day is of a missionary nature, and its offerings and also those of the Sunday-school, are given for a definite purpose, announced previously.—Mrs. E. E. Eshelman, Batavia, Ill., Oct. 5.

Canton.—On the evening of Sept. 28 the Coal Creek church (country house) held their love feast. It rained during the day and evening, but notwithstanding the inclemency of the weather, forty-five members surrounded the tables of the Lord. Some of these came eighteen miles that they might be able to attend the feast. A few brethren and sisters came over from the Spring Run church. As a result of the unfavorable weather there were only a few present who were not members. Our elder, M. L. Hahn, officiated, assisted by the writer.—Oscar B. Redenbo, R. D. 1, Canton, Ill., Sept. 30.

Dixon church met in council Sept. 27. Eld. D. A. Rowland was moderator, in the absence of Eld. O. F. Shaw. We decided to have our love feast Nov. 3, at 6:15 P. M. The following officers were elected: Brethren W. F. Dickey and T. E. Hults, solicitors; Bro. C. B. Boyd, trustee; Sister W. W. Lehman, superintendent of the home department; Sister T. E. Hults, superintendent of the cradle roll; Sister Bessie Hoyle, secretary of the Christian Workers' Meeting. Bro. C. B. Rowe, of Iowa, expects to be with us in a series of meetings, beginning Sept. 29. We hope for a spiritual refreshing. —Emma Boyd, Dixon, Ill., Sept. 28.

Girard congregation met in council Sept. 25. A favorable report of the annual visit was given. The advisability of employing a pastor was discussed and a committee is to ascertain what financial support can be raised for that purpose. We also decided to hold our councils every two months instead of every three months, as we have been doing. On Friday evening, Sept. 27, we held our love feast, which proved to be a spiritual uplifting to all present. Bro. J. M. Masterson officiated at our communion. Oct. 30 we are expecting to begin a series of meetings. Bro. H. C. Early will be with us to conduct the services.—Mamie Gibson, Girard, Ill., Oct. 4.

Lamotte Prairie.—Bro. Wm. T. Heckman, of Cerro Gordo, Ill., will begin a series of meetings at the Lamotte Prairie church Oct. 13, to continue two weeks. On the 26th we will hold our love feast.—Mary E. Weller, R. D. 2, Palestine, Ill., Sept. 30.

Macoupin Creek church met in council Sept. 26, with our elder, Bro. M. Flory, presiding. The writer was chosen church correspondent. On the evening of Sept. 28 we held our love feast, with Bro. Otis Stutzman officiating. Several ministers, as well as other members, were present. We had a good, spiritual meeting, and we believe many feel grateful to our Heavenly Father for the privilege of enjoying these sacred services.—Pearl Heckman, Girard, Ill., Oct. 1.

Naperville.—We met in council Oct. 2, our elder, Bro. Horner, presiding. Three letters of membership were granted. Sunday-school officers chosen were: Bro. Charles Barkdoll, superintendent; Sister Susie Sollenberger, secretary-treasurer. We decided to hold our love feast Oct. 27, at 7 P. M.—Bessie M. Fry, 328 N. Center Street, Naperville, Ill., Oct. 5.

Rockford.—We met in regular quarterly council Oct. 3, at 8 P. M. Our elder, Bro. P. R. Keltner, presided. Bro. Keltner tendered his resignation as elder, which was accepted by the church. Bro. John Heckman, of Polo, Ill., was selected as elder for the coming year; also serving the unexpired term of the former elder.—O. P. Haines, Rockford, Ill., Oct. 4.

Romine.—Bro. J. C. Lightcap came to our church Sept. 14, and preached for us each night until the 28th, when we held our love feast. Quite a number of members from adjoining churches were with us. Our ministerial help was Bro. Daniel Ullery, of Jefferson County, Eld. Henry Lilligh, of Bond County, who officiated at the feast, Eld. D. T. Wagner, of Fayette County, who preached on Sunday. About forty members surrounded the tables. Bro. Lightcap preached the Word with power, and one, for whom we have long prayed, came out on the Lord's side. The members were much strengthened during our two weeks' services.—Lizzie Fouts, Salem, Ill., Sept. 30.

Spring Run.—Our series of meetings commenced Sept. 7 and closed Sept. 21, with an enjoyable love feast. Bro. Walters preached the Word in its purity. We enjoyed his presence with us. One came out on the Lord's side. She is awaiting baptism. May the Lord bless and keep us that we may have many more happy feasts! Bro. Emmert Eshelman was with us Aug. 25 and preached two sermons. We also enjoyed his short stay with us.—Amanda Schisler, Ellisville, Ill., Sept. 30.

IOWA.

Monroe County church met in council Sept. 21. As our elder was not present, Bro. Willis Rodabaugh presided. Bro. John Heckman, of Illinois, was also with us. The report of the visiting brethren showed nearly all the members to be in love and union. Sunday-school and Christian Worker officers were elected, with Bro. Harvey Bruere as superintendent of the Sunday-school, and Sister Pearl Davis as president of the Christian Workers' Meeting. Bro. Heckman preached four very interesting sermons while with us. Our love feast was held Sept. 28. Elders Abraham Wolf and Peter Brower were present. Eld. Wolf officiated. In the evening, after the services were over, an election was held for a minister and a deacon. Bro. Harvey Bruere was called to the ministry, and Bro. George Miller was elected deacon. After the morning services Sister Ellen Farril was anointed. One has lately been received by letter.—Lydia Bruere, Fredric, Iowa, Oct. 4.

Muscatine.—Sept. 30 Bro. T. A. Robinson came into our midst on a visit, and the following day conducted the funeral service of Sister Girls. On the evening of Oct. 2 he preached for us at the church. We have a number of difficulties here to contend with, but the work is slowly moving onward. Some are very near the kingdom. We need your most earnest prayers.—F. E. Miller, 406 Lowe Street, Muscatine, Iowa, Oct. 5.

Yale.—We met at this place Sept. 29, for the purpose of organizing a Christian Workers' Meeting. A large number was present. All the officers chosen are to continue for the remainder of the year. This will be a new feature of the work at this place, as heretofore we had no place to conduct a Christian Workers' Meeting. Although we begin the new work as the year is nearing a close, yet the outlook is hopeful.—Allie Lookingbill, Yale, Iowa, Oct. 1.

INDIANA.

Anderson.—Our love feast, held Sept. 21, was largely attended. Several ministering brethren and elders were present. We had a splendid meeting. Breakfast was served in the church the following morning, after which we had a Children's Meeting at 8:15 A. M. This service was followed by Sunday-school. Then we had farewell addresses by the visiting brethren. At 1:30 P. M. a members' meeting was held. Bro. Ross Martin was elected and duly installed into the deacon's office. Our Sunday-school is growing, and our Christian Workers' Meeting is well attended.—Curtis Hilbert, 3314 Cols. Ave., Anderson, Ind., Sept. 29.

Bethany.—Our love feast will be held Oct. 19 at the Bethany house. We have had ideal weather for the District Meeting of Northern Indiana, which was held at our churchhouse Oct. 2 and 3.—Artie Berkey, Syracuse, Ind., Oct. 5.

Camden.—We held our love feast Oct. 28, beginning at 10 A. M. The attending ministers were Brethren Hoppes, Miller and Byerly. Good sermons were delivered by these brethren.—Nellie Whitacre, R. D. 1, Pennville, Ind., Sept. 1.

Clear Creek church held her Harvest Meeting Sept. 29. Eld. J. H. Wright, of North Manchester, Ind., gave us a practical sermon. Though the congregation was small, an offering of $9.37 was taken for mission work. In the evening sixty-three members surrounded the Lord's tables and enjoyed a quiet, spiritual feast. Ministers present were Brethren I. B. Wike and J. H. Wright, the latter officiating.—J. H. Neff, Huntington, Ind., Sept. 30.

Elkhart Valley church met in council Sept. 28. Our elder, Bro. Frank Kreider, presided. Three letters were read. The annual visit was reported at this meeting. All the members are in peace. The visit shows that we have seventy-four members. We decided to hold a local Sunday-school Meeting in the near future, and a committee was appointed to make the proper arrangements. Bro. William Helman was chosen Sunday-school superintendent for the coming year. The writer was chosen president of the Christian Workers' Meeting for another year. Brethren Benj. Yoder and John Puterbaugh are our delegates to District Meeting.—William Brubaker, Elkhart, Ind., Sept. 28.

Ft. Wayne church, with four other churches, namely, Pleasant Hill, Cedar Creek, Cedar Lake and Blue River churches, convened in the thirty-second joint Sunday-school Convention Sept. 29, with a very appropriate program for the occasion. All of the above-named schools were fairly well represented. The program, topically arranged, was ably discussed. These churches have continued this line of Sunday-school work for some years, and, we think, with a great degree of success. The day's work closed with a communion service in the evening, which was enjoyed by all present. Eld. Kitson officiated. Bro. Wine, of Michigan, was also present. The meetings throughout were highly spiritual. Thus ended a very busy day's work for the Ft. Wayne church. —J. Ahner, 2346 Walton Avenue, Ft. Wayne, Ind., Oct. 1.

Logansport church met in council Sept. 26. Our elder, Bro. J. W. Norris, presided. The writer was chosen delegate to District Meeting, with Bro. Joseph Martin, Sr., as alternate. Sister Anna Grafe was elected delegate to the Sunday-school Meeting, with Sister May Stoops as alternate. We also organized a Sunday-school, which met last Sunday for the first time in a hall on Twelfth Street, near George Street, with an attendance of forty-two. A goodly number of them are children. We also have a Sunday-school on Michigan Avenue, our regular place of worship. We have Sunday-school at each place every Sunday; also preaching at each place every Sunday. We feel that the outlook for an ingathering of souls at our Mission on Twelfth Street is good. —Gertrude Oberlin, Logansport, Ind., Oct. 1.

Lower Deer Creek.—We held our love feast Sept. 28. Bro. Henry Landis, of Flora, Ind., and Bro. D. D. Culler, of Mount Morris, Ill., were the ministers with us. On Sunday morning, after breakfast, the Sunday-school lesson was discussed by the school as a body. After this discussion, Brethren B. F. Wray and David Dilling preached for us. We had a good meeting, though a shadow of sadness was cast over us, because of the death of our young brother, Galen Snoeberger, whose funeral was held the day before.—Sadie Hoff, Camden, Ind., Sept. 30.

Middlefork church met in council Sept. 28. Bro. David Dilling, of Monticello, presided. Two letters were read. Much business was transacted. We expect to hold our series of meetings about the first of March, to be conducted by Bro. B. B. Garber. Bro. Frank G. Replogle was elected delegate to District Meeting, with Bro. Amos Cripe, alternate.—Florence G. Replogle, Rossville, Ind., Oct. 3.

Nappanee church held a love feast Sept. 26. Quite a number of visiting ministers were present. Eld. Eli Roose officiated. About 190 members communed. Among that number were about twenty-five or thirty children, from eight to sixteen years of age, which made the service very impressive. Quite a number of spectators were present, who gave the best of attention. We trust and pray that this scene may have made a lasting impression on their hearts.—B. J. Miller, Nappanee, Ind., Oct. 3.

Upper Fall Creek church met in council Sept. 21, with our elder in charge. Brethren Howard Martin and Henry Fadely were elected delegates to the District Meeting, and Sister Lula McWilliams, delegate to Sunday-school Meeting. Our love feast was held last Sunday, which was well attended and greatly enjoyed. Several members from adjoining congregations were present. The ministers were, Brethren L. W. Teeter, Fesler, Roof, Bowman, Greenhalge, Dilling and Gustin. Bro. Teeter officiated. On Sunday morning the Brethren gave us good lessons which, if we put them into practice, will be a benefit to us. In the afternoon they conducted a Children's Meeting.—Florida J. E. Green, Middletown, Ind., Oct. 1.

KANSAS.

Burr Oak church convened in council Sept. 28, with Eld. George presiding. One letter of membership was granted. Bro. T. E. George was elected delegate to District Meeting, to be held in the Lowland church, Colo. As the Lowland church is not strong, numerically, we have decided to send a little donation to help to defray the expenses of the meeting.—Emma J. Modlin, Burr Oak, Kans., Sept. 30.

Hutchinson.—Our love feast will be held Nov. 3, at the Hutchinson Mission, corner of Eighth Street and Ford. We will have Sunday-school at 10 A. M., and preaching at 11 A. M. and 3 P. M.—Andrew G. Miller, 626 East Sixth Street, Hutchinson, Kans., Oct. 7.

Kansas City, Kansas (Central Avenue Church).—Sept. 15 Elder D. L. Mohler, of Leeton, Mo., commenced preaching for us, and delivered sixteen strong Bible discourses. The interest was excellent and the attendance was fair. On the evening of Sept. 29, our fall love feast was held, and a few more than one hundred surrounded the Lord's tables. Eld. D. L. Mohler officiated, assisted by Eld. G. W. Lentz of the Kansas City, Mo., church. During the meetings one was baptized and one renewed her fellowship with the church.—Roy Crist, 703 Packard Street, Kansas City, Kansas, Oct. 2.

McPherson church met in council Sept. 30. Eld. E. E. John presided. A new constitution and by-laws for our Christian Workers' Meeting were adopted by the church, with a view of making the work of the society more effective. Yearly election of officers resulted as follows: Elder, Bro. E. E. John; clerk, Bro. George Canfield; treasurer, Bro. Jos. Andes; correspondent and Sunday-school superintendent, the writer; superintendent of the primary department, Bro. W. P. Strole. Our delegates to District Meeting are Brethren E. M. Studebaker and W. P. Strole. The committee to secure a pastor reported their efforts unsuccessful so far. However, our pulpit is being filled very acceptably by Brethren E. E. John, J. J. Yoder, E. M. Studebaker and others.—Laura E. Folger, McPherson, Kans., Oct. 4.

Notice.—The Temperance, Christian Workers', Sunday-school, Ministerial and District Meetings of Southeastern Kansas are to be held in the Fredonia church as follows: Temperance Meeting, Oct. 22, at 9 A. M.; Christian Workers' Meeting, at 2 P. M.; Sunday-school Business Meeting, Tuesday, at 7:30 P. M.; regular Sunday-school work, Wednesday, at 8:30 A. M.; Ministerial Meeting, at 1:30 P. M., and Thursday, Oct. 24, District Meeting proper, at 8 A. M. All trains will be met by the Committee on Transfer, especially on Tuesday and Wednesday.—E. E. Joyce, Gardner, Kans., Sept. 28.

Ottawa church met in council Sept. 27. Our elder, Bro. Whitmer, presided. Bro. John Eshelman and wife were received by letter. The visiting brethren reported their annual visit, which showed most of the members to be in good faith. Our Missionary Committee reported a contribution of $12.63 for the quarter. Bro. J. E. Throne is to be our church delegate to District Meeting, and Bro. Frank Eshelman is our delegate to Sunday-school Meeting. We sent a query to District Meeting, embodying a plan whereby more effective work may be done in Sunday-school, Christian Workers' Meeting, and church and Missionary Meetings, by means of Bible Institutes. These, three in number, are to be held once a year at various places in the District. We expect to hold a love feast in connection with our series of meetings. Bro. Geo. Mishler and wife, of Cambridge, Nebr., are expected to begin our meetings Sept. 29.—Olive M. Wheeler, 722 Olive Street, Ottawa, Kans., Sept. 27.

Protection.—The brethren and friends met Sept. 22 at the Giles schoolhouse, District No. 33, and organized a union Sunday-school, called the "Bluff Creek Union Sunday-school." Bro. Roy Hylton was chosen superintendent. Thirty-seven persons were present at the organization, a large per cent being children. We now have fourteen members here, and hope to organize a church in the near future. We have preaching services twice a month. Any one contemplating a change in location, will please remember this place. Pray for us that the Master's work may prosper here, for the need is great.—B. F. Brubaker, Protection, Kans., Sept. 30.

Our Singing School.—Recently we held a singing school in the Fredonia church, Fredonia, Kans. They have just supplied their church with the new book, "Kingdom Songs." This gave us plenty of good, new, rich, spiritual music. Though we tarried with them seventeen evenings with an hour and a half to the session, the attendance and interest were splendid throughout. As this church is to entertain the District Meeting this fall, we would ask all, expecting to attend, to bring "Kingdom Songs" with them.—F. G. Edwards, Mont Ida, Kans., Sept. 30.

Topeka church met in council Sept. 28, with Eld. I. H. Crist presiding. We had a pleasant council, and the annual report showed all the members to be in love and union. Bro. C. J. Hooper was chosen delegate to District Meeting, and the writer is to represent the church at Sunday-school Meeting. Bro. Thompson will hold a series of meetings for us in November.—Minnie Mariner, 135 Kellam Avenue, Oakland, Kans., Sept. 30.

West Creek Mission.—Sept. 15 Bro. Ira Arnold began a series of meetings at this place. He gave us eighteen good scriptural lessons, by which we feel much strengthened for further work in the Master's cause. The success of these meetings can not be summed up in numbers being added to the church, but God does not count success as man often does. Bro. Arnold's quiet work and exemplary deportment will long be remembered, and our prayers go with him to other fields of labor. On the evening of Sept. 30 we enjoyed another love feast with Bro. Arnold as leader. Bro. S. E. Lantz was also with us. Eighteen members surrounded the Lord's tables.—Leona Sherfy, Neal, Kans., Oct. 2.

MARYLAND.

Broadfording.—Our series of meetings, conducted by Bro. Chas. Steerman, of Greencastle, Pa., closed Sunday evening, Sept. 22. As the result of Bro. Steerman's earnest labors, four have put on Christ in baptism, and others are awaiting the sacred rite.—Nannie A. Martin, R. D. 1, Hagerstown, Md., Sept. 30.

Frederick.—Our council was held Sept. 11, with Eld. G. S. Harp presiding. Bro. Harp was chosen as our leader for another year. Our love feast will be held Nov. 9. Brethren Chas. D. Bonsack, T. S. Fike, S. H. Utz and Jesse M. Burrall were with us, and gave valuable suggestions. Several families of members of the Church of the Brethren have purchased homes in the vicinity of Frederick, and will move here about Oct. 1. We welcome them and trust that they will be a strength to the congregation. We need many

staunch soldiers, for the enemy is hard at work here, but we are still struggling on, and by the grace of God the victory will be ours.—R. A. Nedrow, Frederick, Md., Sept. 26.

Sams Creek.—We held our love feast Sept. 21, which was well attended and enjoyed. Ministers present were Bro. D. Victor Long, of Hagerstown, Md., Bro. J. Cephas Flora, of Virginia, now of New Windsor, Md., and Bro. David Klein, of Locust Grove. Bro. Long also preached in New Windsor on Sunday afternoon, and Bro. C. D. Bonsack preached at night in the College Chapel. The day was well spent in devotional services. We have Sunday-school on Sunday morning and preaching and Christian Workers' Meeting each Sunday night at the College, while school is in session. The student body lends an increased attendance to our church services. We hope the inspiration will benefit all.—Minerva Roop, New Windsor, Md., Sept. 28.

MICHIGAN.

Coleman church met in council Sept. 25. Our elder, Bro. George E. Stone, was with us. Four letter of membership were received, and two were granted. Officers for the following year were elected as follows: Elder, Bro. Perry A. Arnold; secretary, Bro. Eber Raymond; treasurer, Sister Sarah Arnold. We secured the tent, owned by this District, and commenced a series of meetings on the 19th. Bro. Stone has been doing the preaching, but his arrangements are so that he must go home tomorrow; then Bro. John Killian, of Beaverton, will continue the meetings. We held our love feast in the tent on Saturday evening, Sept. 28. A number of members, from Beaverton, were with us. The attendance has been good, considering the rainy weather, and the people are interested. We hope and pray that these meetings may be the means of doing much good at this place, with the help of God. We were glad to have with us Bro. John Mark who, on account of sickness, had not been with us for about two years.—Forest R. Riley, R. D. 1, Loomis, Mich., Oct. 1.

Vestaburg church held a love feast Sept. 28, with Bro. Daniel Chambers, of New Haven, officiating, assisted by our elder, Bro. J. E. Albaugh. Bro. Chambers gave us an inspiring sermon on Sunday morning, to a large audience, and Bro. Albaugh preached in the evening. We have a fine country, with cheap as well as high-priced farms. Any one wishing to investigate further can address the writer, who will gladly answer all letters. We have a large territory, and people are hungry for the Word of God.—C. E. Switzer, McBrides, Mich., Sept. 30.

Zion church met in council yesterday. We had a pleasant meeting. Good admonition was given by Bro. Ira G. Blocher. Bro. Rance Miller was taken with a severe attack of heart trouble two weeks ago, becoming unconscious on his way home. The team brought him home safely, but he did not recover until sometime after he was in bed. He was confined to his bed for a few days, but is able to be about again. There is a good opportunity here for active church workers to do missionary work. We had ninety-five at Sunday-school today. The past few Sundays there was no Sunday-school, because it rained both Sundays. Brethren, come and see this country before locating elsewhere.—W. F. Mason, R. D. 2, Prescott, Mich., Sept. 30.

MINNESOTA.

Hancock church met in council Sept. 28. Considerable business was disposed of. We decided to rebuild the church barn, which had been blown down. Eld. Samuel Bowser represents us at our District Meeting, and Sister Bowser is our Sunday-school representative. One query was sent to District Meeting. Our elder and only minister will not be with us after Dec. 1. We should be glad to have some minister locate among us.—Mrs. R. A. Nafus, R. D. 3, Hancock, Minn., Oct. 2.

Morrill.—We met in council Sept. 7, and everything was made ready to begin our two weeks' series of meetings, conducted by Bro. W. J. Barnhart, of Minneapolis, which closed with our love feast Sept. 21. Bro. M. Mansfield was anointed Sept. 22. Our meetings were much appreciated by all.—Ora J. Carter, Foley, Minn., Sept. 28.

MISSOURI.

Deep Water church closed a series of meetings on Sunday. There were no accessions, but we feel that the church has been strengthened through the efforts put forth. Bro. Chas. Miller started for his home in Kansas on Sunday evening after laboring earnestly with us for three weeks. We appreciated his efforts very much. Our love feast on Saturday passed off every pleasantly. About forty members surrounded the Lord's tables. A few visiting members were present.—Etta Fahnestock, R. D. 34, Montrose, Mo., Oct. 2.

Wakenda church met in council Sept. 9, with Bro. S. B. Shirky presiding. The report of the visiting brethren found all the members to be in the faith, and willing to labor for an increase in holiness. Our love feast was held Sept. 21. About seventy-five members surrounded the Lord's tables.—Grace Bowman, Hardin, Mo., Sept. 26.

OKLAHOMA.

Big Creek church met in council Sept. 28. Our elder, Bro. N. S. Gripe, presided. The report of the annual visit was heard. Four letters were granted and four were received. Officers were elected for Christian Workers' Meeting, with Bro. Hoover as president. Our love feast will be held Oct. 26. While here, Bro. Gripe preached two very interesting sermons. Bro. Landis also preached two good sermons, which were much appreciated. One was baptized. We are glad that Bro. Blair Hoover and family, from New Mexico, have located among us. His work in the ministry will be much appreciated. We have a very interesting Sunday-school, with Bro. Fred Holderreed as superintendent. Those who are thinking of changing location might do well to consider this place.—Louis Holderreed, Ripley, Okla., Sept. 30.

Big Creek church met in council Sept. 28. Our elder, Bro. N. S. Gripe, presided. Four letters were received, and three were granted. Bro. Hoover was chosen president of the Christian Workers' Meeting for six months, and Sister Sarah Fillmore, secretary. Bro. A. W. Austin and Sister Belle Kinzie were our delegates to District and Sunday-school Meetings. We expect to have a love feast Oct. 26. One has been baptized since our last report.—Mollie Fillmore, Cushing, Okla., Oct. 1.

Enid Mission.—This Mission is in the bounds of the Monroe church. By their consent we held our first council, recently, with Bro. D. E. Cripe in charge. Several letters of membership were received. We now have nineteen members in the city. Two of them are elders, and one is in the second degree of the ministry. We have a very faithful, devoted little band of workers. We reorganized our Sunday-school by reelecting the same officers for another term. We expect to organize a Christian Workers' Band next Sunday. The Mission Board has secured the services of Bro. J. R. Wine to continue the city mission work. We are so glad to have Bro. Cripe and family locate with us. They are quite helpful, especially in our song service. Bro. Cripe is the manager of our Orphans' Home Society, and his family took a marked interest in helping to care for the little waifs until homes can be secured for them. Truly, they are doing a good work.—E. J. Smith, 631 East Main Street, Enid, Okla., Sept. 30.

NEBRASKA.

Lincoln church held their love feast Sept. 29. Our own members were nearly all present, but no visiting members were present. The weather was cold and damp. Bro. S. E. Thompson, our pastor, officiated. Our pastor has gone to hold revival meetings in Kansas, expecting to be absent two or three months.—Caroline Brown, Lincoln, Nebr., Oct. 2.

Omaha.—One was recently received by letter. Nov. 17 is the time set for our love feast. Bro. W. R. Miller is to be with us at that time and will give us his illustrated lectures. Brethren and sisters from out of the city will be welcome to these meetings.—Elizabeth Taylor, Omaha, Nebr., Sept. 23.

NORTH DAKOTA.

Kenmare church met in council Sept. 29, our elder, Bro. James Harp, presiding. Four letters were received and five granted.—Jennie Harris, R. D. 3, Kenmare, N. Dak., Oct. 3.

OHIO.

Bellefontaine church met in council Sept. 21, with Eld. B. F. Snyder presiding. One letter of membership was granted. The report of the annual visit was given. We expect Bro. J. O. Garst, of Dayton, Ohio, to conduct a series of meetings for us in the near future.—Bessie M. Kaylor, Bellefontaine, Ohio, Oct. 5.

Black Swamp.—Our council, preparatory to our love feast, to be held Oct. 19, met Sept. 21. In the absence of our elder, Bro. G. W. Garner presided. All business passed off pleasantly. One letter of membership has been received since our last writing.—Edith Baker, Lamoyne, Ohio, Oct. 1.

Pittsburg church met in council Sept. 7. Our elder, Bro. Jesse Stutsman, presided. The report of the annual visit was given. All business was disposed of very nicely. We decided to hold our love feast Oct. 26, at 3 P. M.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio, Sept. 30.

Portage church met in council Sept. 28, at 10 A. M. The members are all in union. Bro. J. P. Krabill, the presiding elder, was present. He moved back to his old home last spring. For some time he lived in Bluffton, Ohio, where he attended services at the County Line church. We are glad to have him with us again. We have preaching every two weeks. Our next preaching day will be Oct. 6.—Edna Dauterman, R. D. 1, Box 25, Portage, Ohio, Sept. 30.

Upper Twin (Beech Grove house.)—Eld. B. F. Petry, our home minister, began a series of meetings at the above named place Sept. 14, which continued until Sept. 29. He preached nineteen able sermons. The members are very much encouraged.—Wm. M. Brubaker, R. D. 3, Eaton, Ohio., Oct. 4.

PENNSYLVANIA.

Little Swatara.—A call for preaching services, close to the boundary line of the Big Swatara church and ours, about four miles west of Lick Dale, Lebanon Co., Pa., resulted in two very interesting meetings Sept. 14, in the evening, and the Sunday morning following at the home of Bro. Harry Heisey. The meeting was conducted by Brethren E. M. Wenger and Jacob Meyer. A request to have these meetings continued was made at once. This is a community where the doctrine of the Brethren is little known, being about twelve miles distant from our nearest preaching point. Quite an interesting Children's Meeting was held at the Frystown house Sept. 15. Bro. Amos Kuhns addressed the meeting. Brethren E. M. Wenger, Jacob Pfautz and J. W. Meyer, the committee appointed by the church to arrange a program for a local Sunday-school Meeting, designated Nov. 2 as the date, —afternoon and evening. All speakers, with the exception of the District Sunday-school Secretary, are local talent, or workers in our church District. The topics were very interesting. Bro. Nathan Martin, Sunday-school Secretary, visited the Ziegler and Merkey Sunday-schools Sept. 22, and gave us some very helpful and instructive talks, relative to Sunday-school work.—H. M. Frantz, Meyerstown, Pa., Oct. 1.

Lower Cumberland.—Sept. 28 and 29 we had an enjoyable love feast in the Mohler meetinghouse. A number of visiting members from other congregations were present. The visiting speakers were Bro. G. N. Falkenstein, of Elizabethtown, Pa., and Bro. D. P. Wolder, of Harrisburg, Pa. Bro. Falkenstein officiated. The speakers were few in number, but they delivered their messages as those having authority. Bro. Falkenstein opened his discourse with Rom. 1: 14, emphasizing the first three words. While the ordinances were being observed, there was great silence, most of those present being participants. A quiet, little love feast was held on the evening of Sept. 30, at the home of Sister Sara Attick, Mechanicsburg, Pa., who could not be present at our regular feast, on account of bodily affliction. Fourteen members communed at this service. Eld. J. M. Mohler, of Mechanicsburg, officiated.—Clarence E. Long, Mechanicsburg, Pa., Oct. 1.

Marsh Creek.—A very impressive triple service was held in the old Marsh Creek church today, at 10 A. M., in presence of a large, interesting audience. First was the burial of our aged Sister Hammers; second, the anointing of Sister Shultz, who is afflicted with heart trouble; third, the baptismal burial of Sister Plank. All the services were conducted by Bro. Albert Hollinger, assisted by Bro. E. H. Leatherman. Two weeks ago one young sister (a Sunday-school scholar) was baptized. Thus the work goes on.—W. B. Jacobs, Gettysburg, Pa., Sept. 29.

Maple Glen.—I closed an eight days' series of meetings at the Maple Glen church, Springs, Pa., Sept. 29. All of the services were well attended. The brethren and sisters, there, are an enthusiastic body of workers. Their well-organized Sunday-school and their excellent singing deserve special mention. Seven came out on the Lord's side and were baptized.—E. J. Egan, Elk Lick, Pa., Oct. 3.

Mount Tabor.—Bro. S. I. Brumbaugh, of Saxton, Pa., began a series of meetings at the union church in this congregation Sept. 15, which closed Sept. 27. He preached fourteen sermons. We had one sermon at the Welsh Run church. Four were baptized at the close of the meetings. Others expressed a desire to unite with us. Bro. Brumbaugh labored earnestly and preached the Word with power.—(Mrs.) Sarah A. Keller, R. D. 3, Mercersburg, Pa., Sept. 30.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—We canvassed the neighborhood of our church. So, by next Sunday, we will be ready for our grand fall rally. The time for holding our love feast will be Nov. 7, at 7:30 P. M., sharp. Bro. John Metzger, field agent for the Brethren Publishing House, spent a few days with us, soliciting. In spite of the rainy weather he visited many homes and expressed himself as being well pleased.—Mrs. Wm. B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Oct. 2.

Purchase Line.—Our love feast will be held Oct. 27. We will have an examination service at 10:30 A. M. At 5 P. M. the evening exercises will commence.—Lizzie Swartz, Lovejoy, Pa., Oct. 1.

Roaring Spring.—After an absence of several months, our pastor, Bro. R. D. Murphy, has resumed his work at this place. Last Sunday, Sept. 29, we had special exercises, appropriate to Rally Day. The school was inspired to greater effort. Bro. A. B. Miller, of Altoona, by his discourse, "A Mind to Work," gave a fitting climax to the Sunday-school Rally. Our love feast will be held Nov. 2. Since last report one young brother was received into the church by baptism.—Elizabeth Barnett, Roaring Spring, Pa., Oct. 4.

Spring Creek.—Probably 3,000 attended the funeral of Mr. Nelson Brubaker and Miss Ida Kaylor, who were killed in an accident near Lawn, while crossing the railroad. The services were impressive. Our aged brother, Benjamin Hostetler, passed away on Sunday morning, Sept. 22, and was buried at this place Sept. 24. We expect to hold our love feast Oct. 19 and 20. The nineteenth annual Ministerial Meeting of the Eastern District of Pennsylvania is to be held at the Spring Creek church Nov. 13 and 14. The Palmyra Sunday-school expects to hold a Children's Meeting Nov. 10.—H. S. Gipe, Palmyra, Pa., Oct. 2.

VIRGINIA.

Buena Vista.—Brethren Robert Figgers and Howard L. Alley closed a series of meetings at the Oronoco church, having had good attendance and interest. The members were much encouraged and strengthened. They also had their love feast Sept. 29, with Eld. S. I. Flory, assisted by Bro. Robert Figgers, conducting the services. The Arnold Valley church has not had any preaching services for a few Sundays, on account of scarlet fever, but will resume services there now soon again. The home congregation had the pleasure of initiating three into the fold of Christ by baptism Aug. 29. Our pastor, Bro. Howard L. Alley, has returned to Bridgewater College, to resume his collegiate course, after having been with us for about fifteen months. We feel grateful to Bro. Alley for his services, and feel that the Lord has blessed him and his efforts with us. Our meetings are now being kept up by brethren from the valley. Our next pastor,—Bro. Saylor G. Greyer,—is expected to take charge in a few weeks.—W. E. Gilbert, Buena Vista, Va., Sept. 30.

Cooks Creek.—We held our love feast at the Garber church Sept. 28. Elders H. C. Early, P. S. Thomas and Bro. Lewis Clower were the ministers present from adjoining churches. Bro. Early officiated. About 150 enjoyed this spiritual feast. Bro. Early remained for Sunday and gave us one of his inspiring sermons. The latter part of August Eld. S. N. McCann preached for us two weeks. The meetings were very well attended and the members much strengthened. Our four Sunday-schools are doing good work. We have a teacher-training class and a teachers' meeting.—S. I. Bowman, Harrisonburg, Va., Oct. 5.

Flat Rock (Cedar Grove).—Bro. J. Carson Miller came to our place Sept. 14, the evening of our love feast, and on Sunday morning began a series of meetings at the above-named place, which continued until the 29th. The meetings were quite well attended, except three nights, when rain interfered. The interest was fairly good, and we feel that we have been greatly benefited by the impressive lessons given each evening. Four were added to the church by baptism.—B. W. Neff, Quicksburg, Va., Sept. 30.

Midland.—On Sept. 14 we held our love feast at the Mount Hermon house. Twenty-one brethren and twenty-three sisters surrounded the Lord's table. Bro. E. T. Fike, of Eglon, W. Va., officiated. Bro. Fike continued with us for a few days. He preached each evening until his health failed. We were very sorry that he had to leave us so soon.—Amzi Weimer, Bealeton, Va., Oct. 1.

Mill Creek.—Sept. 1 Bro. I. S. Long began a series of meetings at the Mill Creek church, which continued three weeks, closing Sept. 25. The attendance was good throughout the meetings, and great interest was shown. As a result of Bro. Long's earnest efforts, thirty-six were received into the church by baptism, and three were restored to fellowship. The congregation experienced a spiritual uplift. Our love feast was held Sept. 21. The house was filled, and the meeting was quiet and impressive. It was indeed a spiritual feast to the soul.—Pearl M. Showalter, North River, Va., Sept. 30.

Woodstock.—Bro. J. M. Kagey, of Dayton, Va., came to this congregation Sept. 7 and commenced a series of meetings at the St. Luke church, which continued about ten days. One came out on the Lord's side and was baptized. Sept. 28 our love feast was held at the Valley Pike church. Ministers from a distance were, Bro. Lewis Dettra, Eld. John Clanahan, Bro. L. D. Wakeman, and Bro. Jacob Garber. The latter officiated at the love feast, and also conducted a series of meetings at the Valley Pike church. At present Bro. Garber is holding forth the Word with much power and ability.—M. H. Copp, R. D. 1, Maurertown, Va., Oct. 5.

WEST VIRGINIA.

Harman.—Our council met Sept. 7. Eld. Jonas Fike presided. One letter of membership was granted. Eight excellent sermons were preached by our elder the following week, and seven persons united with the church. Our love feast was held Sept. 14, with a very good attendance. The Sunday following the love feast, two funerals were preached by our elder.—Nettie Harman, Harman, W. Va., Sept. 24.

Sandy Creek.—Our series of meetings began at the Salem house Sept. 14, and continued two weeks. Eld. A. W. Arnold, of Pleasant Dale, Hampshire Co., W. Va., conducted the meetings. Bro. C. W. Guthrie, of Los Angeles, Cal., was also present during the meetings, and rendered valuable assist-

(Concluded on Page 656.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SUNDAY-SCHOOL NORMAL OF NORTHWESTERN OHIO.

The Sunday-school Normal of Northwestern Ohio for 1912 was very pleasantly entertained in the North Poplar Ridge church Aug. 6, 7 and 8. On Tuesday afternoon visitors began to arrive, and by the time of the evening service many were on the grounds. North Poplar Ridge congregation is a very active body of members, and has a flourishing Sunday-school, with Bro. S. I. Flory as superintendent. Eld. John Flory has charge of the congregation, and here Eld. S. P. Berkebile and family, our beloved missionaries of India, have their home while on a furlough, recuperating in health.

After services were opened, at 7 P. M., Aug. 6, Prof. Otho Winger gave an address on "The Church," which proved to be a masterpiece. Aug. 7 services began at 8 A. M. After devotional exercises, the organization was effected by electing Bro. C. A. Wright as Moderator, and the writer, Secretary. A lack of space permits the mentioning of only a few of the topics discussed. The first topic was, "Class Organization," by Bro. S. P. Berkebile, who said that distribution of labor in the organized Sunday-school class produces greater power. The motto "Others" wins. Organized class work has been, and will be, a power for good in winning souls for Christ. These were some of the rich thoughts given, and there were also several examples of results in organized class work.

Prof. Winger then discussed "The Sunday-school of Today." A brief history of Sunday-school work of the past was given. The Sunday-school is a place to study the Word of God, and to teach it. The Sunday-school is not a prayer meeting. It is here to stay. Study its workings, and appreciate its value. We have relied too much upon our Sunday-school literature. Use the Bible. Use Sunday-school helps as you would crutches,—only when needed. Every member of the church should be enrolled in the Sunday-school. If infirm, enroll in the Home Department. Get babies on the cradle roll. The Catholic church is growing, because it is caring for the children. Notice the stranger! The life of the teacher is the most forcible lesson.

"Sunday-school Ruts,—What Are Some of Them?" was then discussed by the District Sunday-school Secretary. Tardiness, lack of a feeling of responsibility, untrained teachers, lack of coöperation, death of cradle rolls, home departments, teachers' meetings and teacher-training classes, were some of the ruts mentioned. "What Causes Ruts?" was discussed by Bro. Vancil, as a supplied speaker. He attributes the cause chiefly to a lack of information, and a lack of tactful workers. "What Shall We Do About Them?" was presented by Bro. S. I. Flory, emphasizing thorough organization of the school, according to conditions and preparation for work, previous to the time of session.

Bro. Winger next discussed the subject of the day, viz., "The Boy and the Girl." Heredity, environment, human will, and the grace of God, are four things bearing on the child's destiny. The different periods of child-life were referred to, and the importance of interest in each period duly emphasized. From one to six years of age the child is most interested in stories of gentleness; from six to twelve, heroes are of greatest interest; from twelve to eighteen the interest centers in the life of Jesus Christ in relation to the salvation of the soul. Beyond eighteen years of age they enjoy the philosophical things in the Bible,—the study of Romans, Hebrews, and other Pauline epistles. From nine to twelve,—the golden age of memory,—have them commit to memory Bible verses.

At the evening session a number of our workers spoke on "Why Our Sunday-school Teachers and Workers Should Attend the Special Bible Term of Manchester College." Many good reasons were given, and illlustrations of help received there, during the past, were alluded to. Bro. Winger then gave us a good sermon on the theme, "A Gospel Preacher" (1 John 1: 1-4). The sermon was rich, from beginning to end. Thus the day closed, and we all felt that it was a day well spent, for surely, "we were sitting in 'heavenly places in Christ Jesus.'"

Most of the Sunday-school workers present remained for the Ministerial Meeting on the day following, and then went to their homes with a feeling of greater responsibility for life's work. We know that the Sunday-schools of the Northwestern District will do better work this year, because of this service. Mary L. Cook, Secretary.

Nevada, Ohio, Sept. 21.

SOUTHERN IOWA.

The members of the Mission Board met in their regular meeting Sept. 19, 1912, at Osceola, all being present. In looking over the District we found that the missions already established are in good condition.

The work in Ottumwa is flourishing. There has been such an increase in attendance that it is necessary to enlarge the house, so as to accommodate the children in the primary class in Sunday-school. Sister Cover, their teacher, thinks that there are prospects for many more, by proper efforts, if the means can be obtained. Their needs will be supplied soon. If our people could only see the needs of our city missions, as they really are, there would be no lack of means. Brother and Sister Cover are doing a good work and should be encouraged. Their growing needs should be supplied.

The work in Council Bluffs, although in its infancy, is starting out under the supervision of Brother and Sister Homer Caskey with bright prospects of accomplishing great things for the Lord. Several of the members from the Mission were present at our District Meeting, which made us all feel encouraged.

A call from Macedonia, Iowa, was considered, and some attention will be given it. A call from the Middle Creek church for help was also considered. There was a prosperous congregation there at one time. The members have a good location and a good house, but some of the members are aged, and some are moving away, so the cause is run down. They have not had regular meetings there for several years. The Board, by the coöperation of the District, decided to make a strong effort to locate some one there, to revive and build up the work again.

The work at Osceola seems to be under some disadvantages. Brethren Folger and Fisher, the ministers, are living too far out in the country to give the work the needed attention, but it is doing fairly well at present. The day may not be far off when we will have to locate some one there, to give all his time to the work, in order to make it still more successful. However, the Board is only the servant of the District, and can only go ahead as they have means at their command, but as the good Lord is so wonderfully blessing his people, in the products of the earth, we trust it will inspire us all to give as the Lord has prospered us. Then our treasuries will be amply supplied. Let us pray the Lord of the harvest that he may send forth laborers into the great harvest field!

From this time on send all funds for mission work in the District to the undersigned, by request of the Board.

South English, Iowa, Sept. 22. Peter Brower.

MIDDLE MISSOURI.

The Ministerial Meeting of the Middle District of Missouri is to be held Oct. 23.

Tuesday evening, sermon.—I. V. Enos.

1. The Spiritual Help of the Church to the Minister.—Jesse D. Mohler, James Holloway.
2. How Often, in What Manner and When Should the Scriptures Be Read in Our Public Services?—James M. Mohler, W. T. Bray.
3. The Bible in Our Public Schools.—James Campbell, Oscar Wagner.
4. Ordination of Elders,—Reasons for Ordaining, Conditions of Ordination, Qualifications.—D. L. Mohler, John Hougendougler.
5. How Much Does Our Development and Usefulness, as Members of the Body of Christ, Depend Upon the Assistance and Coöperation of the Members of the Church?—W. W. Holsopple, Lessie Ihrig.
6. The Decline of the Country Church.—G. W. Lentz. General discussion.
7. How May We Maintain Closer Union Between Old and Young Ministers?—D. Bowman, Azro Breshears.
8. Ministers' Problems: In Preparation, in the Pulpit, After the Sermon, in the Social Life, in the Church and in the Community.—L. B. Ihrig, M. Cruea.
9. What Are the Qualifications Necessary to a Delegate to District and Annual Meetings?—John M. Mohler. General Discussion.
10. Child Saving Address. (Speaker supplied by Child Saving Committee.) First speaker given fifteen minutes; second, five.
11. Temperance Program as follows: (1) The Advantage of a Temperate over an Intemperate Life.—T. J. Simmons. (2) Economic Side of the Temperance Question.—I. V. Enos. (3) What Are the Best Weapons for Fighting the Liquor Traffic?—E. A. Markey. Each speaker allowed ten minutes. (4) Song, "Where Is My Wandering Boy Tonight?" by congregation. (5) Song, Answer (To be supplied by Committee). (6) Some Member of Each of the Following Congregations to Respond With Reading, Speaking, or Declamation, Not to Exceed Seven Minutes: Spring Branch, Prairie View, Deepwater (Special Song by Mineral Creek church), Mineral Creek, Centerview, Kansas City. (7) General Discussion (fifteen minutes).

7: 30, Aid Society Work.—In Charge of Aid Society Organization.

8: 00, Mission Sermon.—D. Bowman. This will be followed by a mission collection.

Committee, M. S. Mohler, M. Neher, C. A. Lentz.

NORTHEASTERN KANSAS.

The District, Ministerial and Sunday-school Meetings of Northeastern Kansas will be held at Sabetha, Oct. 20, 21 and 22.

Sunday Forenoon.

9: 15, Devotional.
9: 30, Organization.
10: 00, Sunday-school—Conducted by District Secretary.
11: 00, Sermon, subject, "Reverence."—Dr. Yereman.

Afternoon Session.

SUNDAY-SCHOOL MEETING.

Devotional Exercises.
1. What Constitutes a Live Sunday-school?—Nannie Meyers. (Two-minute Discussions.)
2. How Get Sunday-school Teachers to Be More Serious?—Sam Haldeman, Viola Cline.
3. (a) What Are Graded Lessons? (b) What Is Their Advantage?—Roy Rock.
4. Roll Call of Delegates to Respond With "The Best Thing in Our School."
5. The Cradle Roll.—Golda Zook.
6. Home Department.—Mrs. S. B. Katherman.
7. The Organized Class.—Will Devilbiss.
8. How Treat the Stranger in Our Gates?—Roy Kistner.

Evening.

7: 00, Christian Workers' Meeting—Conducted by C. A. Ward.
8: 00, Sermon subject, "He That Hath an Ear Let Him Hear."—E. J. Smith.

Monday Morning.

Devotional.
Round Table—Conducted by F. E. McCune.
9: 00, Educational Meeting in Charge of Committee and McPherson College.
10: 30, Temperance Meeting, in Charge of District Committee.

Afternoon Session.

MINISTERIAL MEETING.

Devotional. Organization.
1. (a) What Is Doctrinal Preaching?—Geo. Manon. (b) Where Preach It?—Rufus Yoder.
2. What Can We Do to Counteract Immodest Dress?—I. L. Hoover.
3. What the Shepherd Owes to His Flock.—Harvey Brammell.
4. What the Flock Owes to the Shepherd—Lottie Stroll, Sister Nininger and A. Z. Gates.
5. Is It Right to Mingle But Not Mix With the World?—W. A. Kinzie.
6. The Aged Minister's Retrospect of the Church.—W. H. H. Sawyer, J. J. Hoover, Ephraim Cober.

6: 30, Child Rescue.—I. H. Crist.
8: 00, Missionary Sermon.—Enoch Eby.
Committee, A. Sawyer, Mrs. J. H. Mishler, Norman Fike, If speakers can not serve, please notify the committee.

MIDDLE MISSOURI.

The Bible Institute and District Sunday-school Convention of the Middle District of Missouri will be held in the Mineral Creek church Oct. 20, 21 and 22.

Sunday and Monday, Oct. 20 and 21, Bible Institute, conducted by Bro. I. B. Trout.

Monday, 7 P. M.

DISTRICT SUNDAY-SCHOOL CONVENTION.

7: 00, Devotional Exercises.
7: 15, Address of Welcome.—D. L. Mohler.
7: 25, Response.—L. B. Ihrig.
7: 35, Roll Call of Delegates.
7: 45, What Constitutes Ideal Sunday-school Organization?—Grace Grimes.
8: 00, Song.
8: 05, What Is the Value of Music in the Sunday-school?—E. A. Markey.
8: 20, How May We Overcome the Tendency of Parents Turning the Religious Training of Their Children Over to the Sunday-school?—C. A. Lentz.
8: 40, How Can the Pastor Aid the Sunday-school in His Ministry?—T. C. Nininger.

Tuesday Forenoon.

9: 00, Devotional Exercises.
9: 15, What Are the Essential Features of a Good Convention?—R. H. Lingle.
9: 30, What Are the Duties of the Sunday-school to the District Secretary and His Work?—G. W. Lentz.
9: 50, Song.
10: 00, How May We Raise the Moral and Spiritual Standing of our Boys and Girls?—Fern Wagner.
10: 20, Superintendents' Conference.
10: 55, Song.
11: 00, What Should Be Our Attitude Towards the Interdenominational County and State Conventions?—Jas. M. Mohler.
11: 30, Round Table: Superintendents and Pastors, How About the Honor Roll? Is Children's Day Beneficial? Should Men Teach Young Women, or Should Women Teach Young Men?

Each school is expected to represent by delegates. Bring your "Kingdom Songs."

Kenny Landes, Dis. Sec.

DISTRICT OF SOUTHERN MISSOURI AND NORTHWESTERN ARKANSAS.

The Ministerial and Sunday-school Meetings of Southern Missouri and Northwestern Arkansas are to be held in the Shoal Creek church Oct. 24, in connection with the District Meeting.

MINISTERIAL MEETING.

1. Are Apostolic Methods in Preaching the Gospel Practicable? If Not, Why Not? If So, Why?—P. L. Fike, Geo. Barnhart.
2. How Can We Overcome the Evil Influence of Immodest Dressing Among Us? Or What Can We Do to Counteract the Evil Influence?—Leander Smith, J. B. Hylton.
3. Is the Apostolic Doctrine in Force Now, as in Apostolic Times and Why Do So Many Churches Discontinue Them?—C. W. Gitt, D. W. Teeter.
4. What Are the Great Hindrances to Christian Duties in Your Church? And How Can They Be Overcome?—I. L. Harris, W. S. Watts.
5. What Christian Difference Is There Between Ministers, Deacons or Laity?—Abel Killingsworth, N. N. Garst.

SUNDAY-SCHOOL AND CHRISTIAN WORKERS' MEETINGS.

1. Sunday-school Ruts.—What They Are, Causes, and What to Do With Them?—W. P. Burress, Bro. Buterbaugh.
2. What Relation Do the Sunday-school and Christian Workers' Meetings Sustain to the Church?—Emma Wine, C. P. Burrow.
3. What Constitutes a Real Live Sunday-school?—Clara Miller, Ruth Debord.
4. Christian Workers' Meeting,—What Is It? Who Should Be There?—A. W. Adkins, J. N. Saylor.
5. How to Promote a Deeper Spirituality in the Christian Workers' Meeting.—C. W. Gitt, Mary Smith.

Round Table.—A. W. Adkins.
Committee, J. H. Argabright, P. L. Fike, D. W. Teeter.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Alexander, Bro. Isaac, born at Hagerstown, Wayne Co., Ind., Dec. 31, 1847, died at Burnetts Creek, Ind., Sept. 11, 1912, aged 64 years, 8 months and 10 days. He was married to Mary Brockus Jan. 2, 1869. To this union three daughters and one son were born. He united with the church in 1897 and remained a faithful member. He leaves a wife, four children and two brothers. Services by Eld. G. B. Heeter.—Bessie Mertz, Burnetts Creek, Ind.

Arion, Paul Michael, son of Bro. William Arion and wife, died near Middlebrook, Va., Sept. 20, 1912, of spinal meningitis, aged 7 months and 27 days. Services at the Lebanon church by Eld. Peter Garber.—S. Estella Garber, Mount Sidney, Va.

Cassel, Bro. Emmanuel, born Aug. 8, 1840, died Sept. 2, 1912, aged 72 years, 1 month and 15 days. He was married to Matilda Fackler Nov. 28, 1860. To this union were born eleven children. Two daughters and one son preceded him. He was an affectionate husband and father, and a good neighbor. He will be greatly missed by all who knew him. He lived in the bounds of the Astoria church. Services in the South Fulton house by the writer, assisted by C. Bucher. Text, 2 Cor. 5: 1-8. Interment in the South Fulton cemetery near by.—A. H. Lind, Astoria, Ill.

Cripe, David D., born in Montgomery County, Ohio, Dec. 7, 1850, died Sept. 19, 1912, aged 61 years, 9 months and 12 days. When he was about two years of age he came with his parents to Indiana, near Rossville. He was united in marriage to Elizabeth Wagoner Sept. 26, 1872, who preceded him to the spirit world thirty-two years ago. To this union were born four children. Three of them survive. He also leaves two brothers and one sister. He united with the Church of the Brethren about thirty-five years ago, and lived faithful until death. Last November he called for the elders and was anointed. Services in the Middlefork church by Bro. L. T. Holsinger, assisted by the writer.—Frank G. Reiglogle, Rossville, Ind.

Cump, Bro. Calvin P., son of Emmanuel B. and Catharine W. Cump, born March 17, 1859, died Sept. 17, 1912, at his home near Leitersburg, Md., aged 53 years and 6 months. He suffered quite a while from heart trouble and dropsy, but bore it patiently. One month prior to his death he was anointed, and died in a living faith. His wife, two sons and one daughter survive. Services in the Longmeadow church by Bro. F. D. Anthony, assisted by Rev. Victor Miller (Lutheran). Text, Philpp. 3: 20, 21. Interment in the adjoining cemetery.—K. Mae Rowland, R. D. 6, Hagerstown, Md.

Grady, Clare Morris, only son of Lettie S. and Jacob E. Grady, Jr., born Sept. 20, 1910, died Sept. 9, 1912. Being the only child, and only grandchild, his loss is keenly felt but the family finds consolation in the thought that "Jesus doeth all things well." Services by the writer, assisted by Bro. W. H. Lichty.—W. O. Tannreuther, Waterloo, Iowa.

Guntle, Mary Etta, daughter of Thomas and Catherine Sigler, born at Keysville, Md., July 11, 1837, died at Ingomire, Ohio, Sept. 4, 1912, aged 75 years, 1 month and 24 days. She leaves five sons, two daughters, and her husband. Three sons and three daughters preceded her. She had five brothers and five sisters. Services at the church in Ingomire by the Reformed minister, Rev. Miller. Interment in the West Alexandria Mount Hill cemetery.—Florida J. E. Green, Middletown, Ind.

Hammers, Sister Mary Elizabeth, died Sept. 26, 1912, aged 79 years, 4 months and 16 days. She was the widow of John Hammers, the well-known woolen manufacturer, who died Dec. 5, 1894. She leaves one son, S. S. W. Hammers, and two daughters, Mrs. J. Edward Newman and Mrs. J. B. Myers, with whom she made her home. She was a consistent member of the Church of the Brethren from her girlhood days. It was her delight to entertain strangers. Before the churchhouse at Pfoutz's,—Marsh Creek,—was enlarged, she would on nearly every love feast occasion accommodate from twenty-five to fifty brethren and sisters at her home for the night. One time, during a love feast, she opened her home to seventy-five persons. One son and three daughters preceded her in death. Services by Eld. Albert Hollinger, Gettysburg, Pa.—S. S. W. Hammers, Gettysburg, Pa.

Harshman, Sister Elizabeth, died at her home near Fiat, Ohio, Aug. 3, 1912, after a long period of illness, having been an invalid for nearly fifteen years, aged 68 years. She was united in marriage to Bro. David Harshman March 17, 1866. She united with the Church of the Brethren in 1887, and lived a consistent Christian life until death. She bore her suffering patiently unto the end. Her husband preceded her death seven months. She leaves one sister. Services at the Reformed church, near Fiat, by Brethren Edward Shepfer and S. J. Burger. Interment near the church.—Nettie I. Fair, R. D. 1, Baltic, Ohio.

Harshman, Sister Elizabeth, born Jan. 13, 1835, died at the home of her sister, Sister Sophia Ellenberger, near Rogersville, Ohio, Aug. 21, 1912, aged 77 years, 7 months and 8 days. She united with the Church of the Brethren at the age of nineteen years and lived a consistent Christian life until death. She leaves one brother and two sisters. A few weeks prior to her death she called for the elders of the church and was anointed. Services at the Reformed church near Flat by Brethren Edward Shepfer and S. J. Burger. Interment in the cemetery near the church.—Nettie I. Fair, R. D. 1, Baltic, Ohio.

Hart, Wilbur, born July 29, 1904, at Union, Ohio, died Sept. 17, 1912, at his home near New Paris, Ohio, aged 8 years, 1 month and 18 days. He was the son of John and Mary Hart, who survive him. He also leaves a brother and a sister younger than himself. His sickness was long and painful, but he bore it all patiently. Services by Bro. B. F. Honeyman and the writer.—J. W. Fidler, New Paris, Ohio.

Lindemuth, Iva Grace, wife of J. H. Lindemuth, and daughter of Brother William and Sister Salome Wissinger, born in Tipton township, Cass Co., Ind., March 24, 1885, died at the home of her parents, in the Pipe Creek congregation, Sept. 22, 1912, aged 27 years, 5 months and 28 days. She was united in marriage to Mr. Lindemuth July 2, 1905. To this union two children were born. Both of them died. She leaves her parents, two sisters and one brother, besides the husband. Services by Bro. Peter Houk.—W. B. Dailey, R. D. 8, Peru, Ind.

Mongon, Bro. John, born near Fairplay, Md., Oct. 12, 1856, died Aug. 22, 1912, aged 55 years, 10 months and 10 days. In 1876 he moved to Iowa. One year later he married Sister Harriet Early. One son and three daughters were born to this union. All of them are living. In 1899 he and his family moved to Flathead County, Mont., where the latter reside. Bro. Mongon was a consistent member of the Church of the Brethren for thirty-five years, and served in the office of deacon a long time. He was very quiet and reserved, yet the life he lived was a power for good. He was held in high esteem by all who knew him. He was in poor health for some time with a complication of diseases, and was unconscious quite a while before the end came. Services by Rev. Mitchell, of the Christian Church. Text, Rev. 14: 13.—M. L. Moats, Somers, Mont.

Moore, Bro. George W., born Jan. 21, 1838, died of paralysis Sept. 18, 1912, near Weyers Cave, Va., aged 74 years, 7 months and 28 days. He was a faithful member of the church for over forty years. He called for the elders and was anointed. His wife, nee Sister Lucy Good, died seven years ago. He is survived by two daughters. One daughter preceded him some years ago. Services at the Valley church by Brethren Peter Garber and P. F. Cline. Text, 2 Tim. 4: 6-8. Interment in the Valley cemetery.—Ruth E. Williams, R. D. 2, Mount Sidney, Va.

Nill, Sister Hannah, born in Union County, Pa., Oct. 20, 1833, died in Covington, Ohio, Aug. 31, 1912, aged 78 years, 10 months and 11 days. She was the daughter of David and Catharine Shellabarger, and the widow of Bro. Daniel Nill, lately deceased. Seven children survive her. She was a faithful member of the church. Services by the writer, assisted by Bro. D. D. Wine.—I. J. Rosenberger, Covington, Ohio.

Paul, Bro. William S., died Sept. 15, 1912, at his home in the Huntington City congregation, aged 46 years, 5 months and 5 days. He was a member of the church for about twenty-two years. Services by the writer at his home. Interment in the Lancaster cemetery. Text, Psa. 116: 15.—G. L. Wine, 621 Guilford Street, Huntington, Ind.

Reiman, Floyd Alvaro, son of Brother and Sister J. C. Reiman, died near Berlin, Pa., Sept. 17, 1912, aged 3 years, 1 month and 8 days. Services by the writer in the Brothertton church.—P. J. Blough, Hooversville, Pa.

Riser, Hazel Willetta, died of pneumonia, Sept. 14, 1912, aged 1 year, 11 months and 18 days. Services by the writer, at the home. Interment in the St. Clair cemetery.—M. J. Brougher, 126 Washington St., Greensburg, Pa.

Royer, Sister Leah, widow of the late Andrew Royer, died Sept. 16, 1912, of heart failure, in the bounds of the Springville congregation at Denver, Pa., aged 75 years, 10 months and 7 days. She united with the church about eight years ago. She is survived by two brothers and one sister. Services by Eld. John Schlosser and the writer at Steinmetz's churchhouse. Interment in the adjoining cemetery. Text, Eph. 2: 4, 5.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa.

Shenk, Edward M., born Oct. 28, 1847, died Sept. 23, 1912, aged 64 years, 10 months, and 25 days. Mr. Shenk was formerly a resident of Millway, Pa., but for some years has been living in Lancaster. Services were held at home of his son, Clayton R. Shenk, 229 West Lemon Street, this city, and at the Mennonite meetinghouse at Landis Valley by the writer. Text, Psa. 90: 12. Interment in the Landis Valley cemetery.—H. B. Yoder, 343 North Charlotte Street, Lancaster, Pa.

Shock, Bro. Samuel, died at his home in the Huntington City congregation, Ind., Sept. 27, 1912, aged 75 years, 2 months and 4 days. In 1858 he was married to Miss Lydia Freehafer, who survives him. To this union eleven children were born. Two of them preceded him. Bro. Shock was a member of the church for one year and nine months, and although most of this time he was in poor health, he was happy in his Christian profession. Services by the writer. Text, Rev. 14: 13.—G. L. Wine, 621 Guilford Street, Huntington, Ind.

Snoeberger, Bro. Galen Benjamin, son of Brother Samuel and Sister Lonemma Snoeberger, born in Carroll County, Ind., May 20, 1892, died in St. Joseph Hospital, Logansport, Ind., Sept. 25, 1912, aged 20 years, 4 months and 5 days. His death followed an operation for appendicitis. He united with the Church of the Brethren at the age of thirteen, and died in the triumph of a living faith. Eld. G. B. Heeter, of Burnettsville, assisted by Eld. David Dilling, of Monticello, conducted the services in the Baptist church in Camden. Text, 1 Cor. 15: 57. Interment in the Camden cemetery. He leaves his parents, two brothers, two sisters, and a twin brother.—Sadie Hoff, Camden, Ind.

Whitmer, Bro. John Sylvester, born Nov. 8, 1836, at Muddy Creek, Rockingham Co., Va., died Sept. 16, 1912, at his home near Centerville, of a complication of diseases, aged 75 years, 10 months and 8 days. He was confined to his bed since Feb. 27 last. For the past few months he was entirely helpless, but bore his affliction patiently. He called for the elders and was anointed. At the age of twenty-two he was married to Susan McNett who, with six children, survives him. He was the father of Bro. J. Lewis Whitmer, who died July 27, of lockjaw. Services at the Valley church by Brethren Peter Garber and S. D. Miller. Text, 2 Cor. 5: 1. Interment in the Valley cemetery.—Ruth E. Williams, R. D. 2, Mount Sidney, Va.

Wichael, Sister Mary Della, wife of Bro. John H. Wichael, died of cancer of the stomach, in the bounds of the Sangerville congregation, Va., Sept. 20, 1912, aged 44 years, 4 months and 2 days. She was a member of the Church of the Brethren for a number of years. During her sickness she called for the elders, to be anointed. Her husband, four daughters and two sons survive. Services at Emmanuel's church by Bro. M. B. Miller, assisted by Bro. J. W. Hess.—Annie R. Miller, R. D. 2, Bridgewater, Va.

Zug, Sister Lizzie B., born near Mastersonville, Pa., Sept. 9, 1863, died of cancer, in Elizabethtown, Pa., July 16, 1912, aged 48 years, 10 months and 7 days. She became a member of the Church of the Brethren when quite young, and lived a consistent Christian life until death. She leaves a mother and two sisters. Her father died four years ago. Services in Elizabethtown by Eld. S. H. Hertzler and Bro. H. K. Ober. Interment in the Chiques Hill cemetery.—John C. Zug, Elizabethtown, Pa.



Mr. World and Miss Church-Member

A Twentieth Century Allegory.
By Rev. W. S. Harris.

It is a forcible allegory, somewhat after the style of Pilgrim's Progress, but in no sense an imitation of it. Fathers and mothers, it is the book that you should get for your son and daughter, and at the same time read it yourself. You will be stronger for the church after having read it. It illustrates vividly how Satan lures the church member, step by step, from the pure Gospel, till finally he is lost forever.

Illustrated by 18 full-page drawings, the work of Paul J. Krafft.

Price, postpaid, ...75 cents

BRETHREN PUBLISHING HOUSE, Elgin, Illinois.

AN OUTLINE *of the* FUNDAMENTAL DOCTRINES *of* FAITH

BY D. WEBSTER KURTZ.

A Unique Book That Will Meet a Long Felt Need.

This little book contains in as brief form as possible a statement of the fundamental doctrines of the Church of the Brethren in their application to the daily lives of its members.

There are a great many people who join the church, especially in the larger cities and in places where there is not an over-abundance of members of the church, who know very little about the teachings and doctrines of the church to which they pledge their allegiance. To such this book will be a valuable asset.

The book will very adequately fill the place of a catechism in indoctrinating new converts. It is too small to permit of lengthy discussion or defense of the principles laid down, but is simply a statement of the doctrines, with sufficient explanation to make the book readable.

Such a book as this will be valuable to all the members of the church, in making them more acquainted with her teachings and thus uniting them in more concerted spiritual activity in church work.

It is fresh from the press. Contains 60 pages, printed on extra quality paper, and bound in light brown cardboard with neat cover design. On the fly-leaf are spaces for the name of the person to whom the book is presented, also date and place of baptism, and the name of the donor.

The book is worthy of a wide distribution. ORDERS RECEIVED NOW. Price 25 cents.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

RALLY DAY

Send for Our Large List of Helps

Brethren Publishing House, Elgin, Illinois

BEAUTIFUL BIBLE STORIES

FOR BOYS AND GIRLS

It is often a question with mothers what to do with the children on Sunday afternoons. Here is a book of pleasure and profit for young persons on Sabbath afternoons, of Bible stories, as told by AUNT PRUDENCE.

Beginning at the Creation it takes the reader through the Bible in fifty-two chapters, one for each Sunday in the year. Each day's reading is followed by a series of questions, which helps to recall and impress upon the mind, the Bible truths learned. It is a book that will be read over and over again. It is profusely illustrated with new, magnificent lithographic plates in colors, full page half tones and many other beautiful engravings. 254 pages printed on heavy paper and bound in cloth. Title and illustration stamped on cover. **Price, ...$0.60**

BRETHREN PUBLISHING HOUSE, Elgin, Illinois.

LORDSBURG COLLEGE

OPENS SEPT. 10

Nineteen-Hundred-Twelve

Just the School you are looking for

LOCATED in the quiet little city of Lordsburg with its ideal climate, free from the severe winters of the North; where flowers bloom the year round; where orange and lemon trees are loaded with ripe fruit in January; in a town free from saloons and resorts; and where the moral and spiritual surroundings are of the best.

The faculty is capable: the work of the Institution is accredited by the State.

The following courses are offered: College; Academy; Bible; Commercial; Music; Expression and Art.

Write for catalogue. Address

LORDSBURG COLLEGE

Lordsburg, California.

BIRD'S-EYE VIEW OF THE MINISTRY OF CHRIST

A most excellent harmony of the Gospels in pamphlet form, arranged by A. W. Vaniman. It is in fact what its title indicates—

a bird's-eye view of the ministry and life of our Savior as related by the four Gospel writers.

TO THE BIBLE STUDENT IT IS INVALUABLE.

It gives a grasp of the events of the life of Christ, in their chronological order that will prove helpful at all times. The events are all approximately dated and the different periods are divided off accurately. It is of convenient size to place in your Bible, where it will be always useful.

The subject is treated in the best and the most compact form of anything we have ever seen.

Price 15c per dozen.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

The Lost Brothers of the Alleghanies

By Eld. Jas. A. Sell

On the morning of April 24, 1856, Joseph and George Cox, aged respectively 5 and 7 years, wandered from their home in the mountains of Western Pennsylvania.

Thousands of men, women and children searched for the boys, until, on the fourteenth day their whereabouts was made known through the dream of Jacob Dibert.

Eld. Sell, who conducted Memorial services on the Fiftieth Anniversary of the occasion, tells the story in all its details. The illustrations consist of five portraits: Mr. and Mrs. Cox, Jacob Dibert, Harrison Wysong and the Author.

A sad but true story of life in the mountains. Intensely interesting and instructive.

Price, postpaid, ...10 cents

BRETHREN PUBLISHING HOUSE, Elgin, Illinois.

Have You Read The Letters to the Folks Back Home

BY

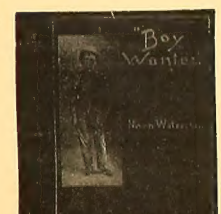
GALEN B. ROYER

On his trip to Europe, now running in the

INGLENOOK

BOY WANTED

By Nixon Waterman



Here is a book that a boy, as long as he is a boy, will read with pleasure. The author evidently knows how to write for boys. Yes, it is full of advice for boys, but it is put in such language that the boy will take it all in and profit by it. Not only will the boy relish the contents but he will be attracted by the tasteful printing and the beautiful binding with its beautifully decorated cover.

A more appropriate Gift book for a boy would be hard to find.

Price, ...$1.10

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Training the Teacher

The "Brethren" Edition of this popular textbook has been slightly revised by the authors, and is in strict conformity to the teaching and practice of the Church of the Brethren. There are 227 pages. Cloth bound, stiff covers, sewed, 50 cents; paper, 35 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
A New Book of Biographies (D. L. M.), ... 649
Faithfulness to the Church, ... 649
The Series of Meetings (H. C. E.), ... 649
The Individual Life (H. B. B.), ... 650
Distillers' Circular Letters, ... 650
Witnessing, ... 650
The Word "Pride," 650
Considering Reports, ... 650

Essays,—
How to Hear a Sermon. By Dr. O. H. Yereman, ... 642
A Blessing and a Curse. By A. Hutchison, ... 642
Relation of the True Followers of Christ to the Civil Government. By S. Z. Sharp, ... 642
Sunday-school Pins and Buttons. By Chas. O. Beery, .643
The Love Feast at Bulsar, India. By Ida C. Shumaker, .643
Seven C's and Character: College and Character. By J. A. Clement, Ph. D., ... 644
None Other Name.—Acts 4: 12. By J. H. Longenecker, .645
Prejudice. By Paul Mohler, ... 645

The Round Table,—
No Response.—E. F. Sherfy. A Conquering Power.—Ida M. Helm. "Follow Me."—D. B. Mentzer. A Strange Occurrence at Baptism.—D. K. Clapper. Beauty of Patience.—Ida E. Keller, ... 646

Home and Family,—
The Young Man and His Social Relations at School.—Anna Miller. The Girl Part in the Boy Problem, ... 647

Notes from Our Correspondents.

(Concluded from Page 653.)

ance. During the first week of the meetings we held a special Bible term. There were four periods each day. The First Epistle of Peter was taught by Bro. A. W. Arnold; the General Epistle of James, by Bro. C. R. Wolfe; Revelation, by Bro. Jeremiah Thomas; Doctrine of the Holy Spirit, by Bro. C. W. Guthrie. These periods were interspersed with songs and recitations. This was our first effort in a Bible term at this place, but we believe that all in attendance were greatly profited. We held our council Sept. 21. Brethren Joshua Knox and Noah Thomas were elected delegates to District Meeting, and Brethren Jeremiah Thomas and Ezra Herring, alternates. Our love feast was observed Sept. 28. There was a good representation, and a spiritual occasion. About 250 members communed. Bro. Arnold officiated. The meetings closed Sept. 29. During these meetings thirteen persons were baptized.—Chester A. Thomas, R. D. 1, Brandonville, W. Va., Sept. 30.

WISCONSIN.

Chippewa Valley.—Our members met in council Sept. 21. We intend to have a love feast this fall, but the date has not yet been decided. Our Christian Workers' Meeting is doing well, considering our few workers. We were pleased to have our former president, Sister Carrie, with us on Sunday evening, Sept. 29.—Josie King, R. D. 5, Mondovi, Wis., Oct. 2.

NOTES NOT CLASSIFIED.

Glade Run.—Sept. 1 Bro. Jerome E. Blough preached for us. In the afternoon one was baptized. This makes three added to the church since my last report. We expect to begin our revival meetings Oct. 13. We also expect Bro. F. J. Blough to be with us and help in these meetings, at least a part of the time. We will hold our love feast Oct. 26.—Ida B. Bowser, R. D. 4, Kittanning, Pa., Oct. 3.

Middle Creek.—Eld. W. M. Howe began a series of meetings on the evening of Sept. 23, which closed with our love feast on the evening of the 29th. Bro. Howe officiated at the first feast. We had a good spiritual meeting, which was instructive to all. Bro. Jerome Blough, of Johnstown, was with us also during our love feast. Sister Olive Widdowson visited our church and addressed a well-filled house. Her talk was inspiring and helpful.—Carrie Walker, Rockwood, Pa., Oct. 5.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 16, Southwestern Kansas and Southern Colorado, at Conway Springs, Kansas.
Oct. 17, Southern Indiana, Missisinewa church.
Oct. 18, Northern California, Raisin.
Oct. 22, Northeastern Kansas, Sabetha church.
Oct. 23, Southern Missouri and Northwestern Arkansas, Shoal Creek church, Fairview, Newton Co., Mo.
Oct. 24, 9 am, Southern California and Arizona, at Glendora, Cal.
Oct. 24, Middle Missouri, Mineral Creek.
Oct. 24, 8 am, Southeastern Kansas, Fredonia church.
Oct. 25, 8 am, Northern Missouri, Holt County congregation, Squaw Creek church.
Oct. 25, Northwestern Kansas and Northeastern Colorado, Lowland church, Colo.
Oct. 26, First District of West Virginia, Allegheny church.
Oct. 31, First District of Arkansas and Southeastern Missouri, Austin church, Ark.

LOVE FEASTS.

California.
Nov. 2, 2 pm, Tropico.
Nov. 3, Live Oak.

Idaho.
Oct. 19, Boise Valley.

Illinois.
Oct. 19, Salem.
Oct. 19, 20, 1:30 pm, Waddams Grove.
Oct. 19, 20, 2 pm, West Branch.
Oct. 20, 6 pm, Polo.
Oct. 26, 5 pm, Franklin Grove.
Oct. 26, 3 pm, Martin Creek, two miles southeast of Jeffersonville.
Oct. 26, 4 pm, Mount Morris.
Oct. 26, 5 pm, Sugar Creek.
Oct. 26, Lamotte Prairie.
Oct. 27, Lanark.
Oct. 27, 7 pm, Naperville.
Nov. 2, 6:30 pm, Elgin.
Nov. 3, 6:15 pm, Dixon.
Nov. 10, 6 pm, Mount Carroll.
Nov. 10, Batavia.

Indiana.
Oct. 15, Rush Creek.
Oct. 16, 4 pm, Upper Deer Creek, Cass County.
Oct. 16, 7 pm, South Bend, First Church of the Brethren.
Oct. 18, 5 pm, Yellow Creek.
Oct. 18, 5 pm, Eel River.
Oct. 19, Middlebury, Valley house.
Oct. 19, 2 pm, Roann.
Oct. 19, 4 pm, Arcadia.
Oct. 19, Fairview.
Oct. 19, 10 am, Cedar Lake.
Oct. 19, Portage, South house.
Oct. 19, 4 pm, Pine Creek, East house.
Oct. 19, Osceola.
Oct. 24, 5 pm, Plevna.
Oct. 25, Rock Run.
Oct. 25, 7 pm, Elkhart City.
Oct. 25, Salem, Salem house, at Culver.
Oct. 26, White Church.
Oct. 26, 5:30 pm, Missisinewa.
Oct. 26, Markle, an all-day meeting.
Oct. 26, 2 pm, Pleasant Hill.
Oct. 26, 10:30 am, Beech Grove, four and one-half miles northwest of Ingalls.
Oct. 26, 5:30 pm, Middle Fork (town church).
Oct. 26, 10 am, Nettle Creek, one and one-fourth miles west of Hagerstown.
Oct. 26, Blissville, Blissville house.
Oct. 26, 4 pm, Windfall.
Oct. 26, 6 pm, Monticello.
Oct. 26, Markle, an all-day meeting.
Oct. 26, Union Center.
Oct. 26, 5 pm, Walnut.
Oct. 26, 4 pm, Union City.
Oct. 27, Loon Creek.
Nov. 2, Pyrmont.
Nov. 2, 2 pm, Howard.
Nov. 2, Union, 5 miles west of Plymouth.
Nov. 2, 5 pm, Four Mile.
Nov. 3, 6 pm, Indianapolis, First Church of the Brethren, 57 N. Germania Ave.
Nov. 16, 4 pm, Mexico.
Nov. 16, 4 pm, Kewanna.

Iowa.
Oct. 13, 6 pm, Muscatine.
Oct. 19, Des Moines Valley.
Oct. 19, 2 pm, Grundy County.
Oct. 20, 4 pm, Maple Valley.
Oct. 20, Dry Creek.
Oct. 20, 4 pm, Ottumwa.
Oct. 26, 2 pm, Iowa River.
Oct. 26, 2 pm, Greene.
Oct. 26, 2 pm, Dallas Center.
Oct. 27, South Waterloo.
Nov. 2, 2 pm, Franklin County.

Kansas.
Oct. 12, 5 pm, Ottawa.
Oct. 19, 10 am, Quinter.
Oct. 19, 2 pm, Wichita, corner of 11th and St. Francis Streets.
Oct. 19, Osage.
Oct. 19, Altoona.
Oct. 19, 2 pm, Maple Grove.
Oct. 19, 5 pm, Kansas Center.
Oct. 26, Eden Valley.
Oct. 26, 5:30 pm, Mont Ida.
Oct. 26, 11 am, North Solomon.
Oct. 26, Juniata.
Oct. 26, Ramona.
Oct. 26, 7 pm, Parsons.
Oct. 27, 6:30 pm, Newton.
Nov. 2, 6 pm, Bloom.
Nov. 2, 10 am, Burr Oak.
Nov. 3, 11 am, Hutchinson.
Nov. 9, Larned.
Nov. 16, 4 pm, Topeka.
Nov. 16, Conway Springs.
Nov. 16, Murdock.

Kentucky.
Oct. 19, Wolf Creek.

Maryland.
Oct. 16, 17, Broadfording.
Oct. 19, 1:30 pm, Monocacy.
Oct. 19, 2 pm, Locust Grove.
Oct. 26, 2 pm, Meadow Branch.
Oct. 26, 27, 4 pm, Manor.
Oct. 26, 1:30 pm, Brownsville.
Nov. 2, 1:30 pm, Middletown Valley.
Nov. 9, Frederick.

Michigan.
Oct. 19, 10 am, Sugar Ridge.
Nov. 9, 10 am, Black River.

Missouri.
Oct. 19, 2 pm, Dry Fork.
Oct. 19, Rockingham.
Oct. 19, 4 pm, Warrensburg.
Oct. 19, Smith Fork, Plattsburg.
Oct. 24, Shoal Creek.
Oct. 26, 6 pm, Prairie View.
Nov. 9, Joplin.
Nov. 23, Peace Valley.
Nov. 23, Cabool, Greenwood house.

Nebraska.
Oct. 19, 5 pm, Silver Lake.
Oct. 19, 5 pm, Falls City.
Oct. 19, 5 pm, Arcadia, four and one-half miles northeast of Arcadia.
Oct. 26, Bethel.
Nov. 2, 6 pm, Beatrice.
Nov. 17, Omaha.

New York.
Oct. 13, 4 pm, Brooklyn, N. Y., 358 Sixtieth Street.

Ohio.
Oct. 13, 7 pm, Sidney.
Oct. 16, 10 am, Brookville.
Oct. 19, 2 pm, Swan Creek, West house.
Oct. 19, 6 pm, Rush Creek, Bremen house.
Oct. 19, Sugar Creek, Pleasant View house.
Oct. 19, 10 am, Blue Creek.
Oct. 19, 10 am, Logan.
Oct. 19, 10:30 am, Wyandot.
Oct. 19, Newton, Sugar Grove house.
Oct. 19, Wooster.
Oct. 19, 10:30 am, Black Swamp.
Oct. 19, 10 am, Prairie Creek.
Oct. 19, 10 am, West Nimishillen.
Oct. 19, 5 pm, Lexington.
Oct. 19, 5 pm, Maumee.
Oct. 19, 4 pm, Salem.
Oct. 19, 10 am, Prices Creek.
Oct. 19, 10:30 am, Black River, Medina Co.
Oct. 26, 10:30 am, Green Springs, Bethel house.
Oct. 26, 10 am, Mohican.
Oct. 26, 2 pm, Palestine, West Branch house.
Oct. 26, 3 pm, Pittsburgh.
Oct. 26, 10 am, Donnels Creek, Country house.
Oct. 19, 10 am, Portage.
Oct. 26, 2 pm, Loramie.
Oct. 26, Greenspring, Bethel house.
Oct. 26, 10 am, Mohican.
Oct. 26, 4 pm, Lower Miami.
Oct. 26, 10 am, Stonelick.
Oct. 26, 6 pm, County Line.
Oct. 26, 3 pm, Owl Creek.
Oct. 26, 10:30 am, Blanchard.
Oct. 27, Eagle Creek.
Nov. 2, 4 pm, Upper Stillwater.
Nov. 2, Rome.
Nov. 9, 4 pm, Ft. McKinley.
Nov. 24, Lima.

Oklahoma.
Oct. 19, Indian Creek, about 8 miles southeast of Woodward.
Oct. 26, Big Creek.
Nov. 1, 6 pm, Thomas.
Nov. 9, 4 pm, Monitor.

Oregon.
Nov. 9, Ashland.

Pennsylvania.
Oct. 13, 5 pm, Norristown.
Oct. 13, 6 pm, West Johnstown.
Oct. 13, 4 pm, Brothers Valley.
Oct. 15, 16, 9:30 am, Tulpehocken, Heidelburg house.
Oct. 16, 1:30 pm, White Oak, Kreider's house.
Oct. 18, Spring Run.
Oct. 19, 3 pm, Dunnings Creek, Holsinger house.
Oct. 19, 20, 3 pm, Reading.
Oct. 19, 20, 1:30 pm, Upper Canowago, Latimore house.
Oct. 19, 10 am, Back Creek, Brand house.
Oct. 19, 20, 2 pm, Lost Creek, Freespring house.
Oct. 19, 20, 1:30 pm, Marsh Creek.
Oct. 19, Warrior's Mark.
Oct. 19, 4 pm, Pleasant Hill.
Oct. 19, 20, Spring Creek.
Oct. 19, 6 pm, James Creek.
Oct. 20, Harrisburg.
Oct. 20, 3:30 pm, Shade Creek, Berkey house.
Oct. 20, 4 pm, York.
Oct. 20, 6 pm, Shade Spring, at Koontz church.
Oct. 20, Albright.
Oct. 20, 6 pm, Woodbury.
Oct. 20, 4:30 pm, Upper Dublin, near Ambler.
Oct. 20, Chambersburg.
Oct. 20, 5 pm, Lewistown, Lewistown house.
Oct. 22, 23, 10 am, West Greentree, at Rheems.
Oct. 22, 23, 10 am, Little Swatara, Zeigler house.
Oct. 22, 23, 9:30 am, West Conestoga, Middle Creek.
Oct. 23, 24, 9:30 am, Springville, Mohler house.
Oct. 23, 24, 1:30 pm, Mountville, Mountville house.
Oct. 24, 25, 1:30 pm, Manheim, Fairview house.
Oct. 24, Annville.
Oct. 25, 26, 2 pm, Licking Creek, Stone Bridge church.
Oct. 26, 3 pm, Indian Creek.
Oct. 26, 27, Upper Cumberland.
Oct. 26, 2 pm, Mingo, Skippack house.
Oct. 26, 5 pm, Carson Valley.
Oct. 26, 4 pm, Artemas.
Oct. 26, 27, 10 am, Codorus, Black Rock house.
Oct. 26, 10 am, Falling Spring, Hade house.
Oct. 26, Glade Run.
Oct. 27, 5:30 pm, Johnstown, Walnut Grove house.
Oct. 27, 6 pm, Clover Creek.
Oct. 27, 6 pm, Scalp Level, Scalp Level house.
Oct. 27, 10 am, Codorus.
Oct. 27, Jacobs Creek, near Mount Pleasant.
Oct. 27, 6 pm, Yellow Creek, Steele's house.
Oct. 27, Huntingdon.
Oct. 27, 6:30 pm, Altoona.
Oct. 27, 10:30 am, Purchase Line.
Oct. 27, Tyrone.
Oct. 28, 29, 10 am, Big Swatara, Hanoverdale.
Oct. 29, 9:30 am, Chiques, Mount Hope house.
Oct. 29, 30, Midway, Midway house.
Oct. 29, 30, 10 am, Conestoga, Bird-in-Hand house.
Nov. 2, Fairview.
Nov. 2, 4 pm, Ephrata.
Nov. 2, 3, 1:30 pm, Back Creek, at McConnelsdale.
Nov. 3, 1:30 pm, Indian Creek.
Nov. 3, 6 pm, Roaring Spring.
Nov. 7, 7:30 pm, sharp, Philadelphia (First Church of the Brethren, Dauphin St., above Broad Street.)
Nov. 10, 6 pm, New Enterprise.
Nov. 10, 6:30 pm, Hollidaysburg Mission.

Tennessee.
Oct. 19, 2 pm, Pleasant Valley.

Texas.
Nov. 23, Pleasant Grove.

Virginia.
Oct. 19, Walnut Grove.
Oct. 19, 3 pm, Barren Ridge.
Oct. 19, Beaver Creek.
Oct. 19, 3 pm, Wakema Grove.
Oct. 19, 3 pm, Pleasant Valley.
Oct. 19, 3 pm, Burks Fork.
Oct. 19, 3:30 pm, Christiansburg.
Oct. 19, 2 pm, Mount Zion.
Oct. 19, 5 pm, Fairfax.
Oct. 22, Botetourt, Valley church.
Oct. 26, Montebello.
Oct. 26, 3 pm, Oak Hill.
Oct. 26, 3 pm, Elk Run.
Oct. 26, 2 pm, Pleasant Valley (Second District).
Oct. 26, Valley Bethel, Valley Bethel house.
Oct. 26, 4 pm, Rileyville.
Oct. 26, 3 pm, Beaver Creek.
Oct. 26, 4 pm, Trevilian.
Oct. 26, 5 pm, Bethel.
Oct. 26, 3:30 pm, Bethlehem.
Oct. 26, 3:30 pm, Bridgewater.
Nov. 2, 2:30 pm, Lebanon.

Washington.
Oct. 19, Sunnyside.
Nov. 16, East Wenatchee.

West Virginia.
Oct. 19, Pine.
Oct. 19, Bethany, Antioch house.
Oct. 19, 2 pm, Spruce Run.

Wisconsin.
Oct. 26, 2:30 pm, Chippewa Valley.

A CLOSING OUT OFFER

Following is a list of books of which a limited number of copies are left on our hands—not enough to justify giving them space in our new catalog.

Wishing to close them out, to make room for others, we offer them at the liberal reductions indicated. These are all excellent books. They are bound in cloth and will be sent postpaid at the bargain price.

ON THE OPEN ROAD. By Ralph Waldo Trine.
Author of "In Tune with the Infinite."
A little book containing a creed on wholesome living in seventeen brief, pithy paragraphs, each accompanied by a short discussion, elucidating the teaching of it.
Price, ...50c, NOW, 35c

THE PENDLETONS. By E. M. Jameson.
A book for juveniles, full of life, and of high moral tone. A fifteen-year-old wide-awake school girl, after having read it said, "It's just fine." 280 pages.
Price, ...$1.25, NOW, $1.00

THE DECISIVE HOUR OF CHRISTIAN MISSIONS. By John R. Mott.
The author discusses the following subjects: The Non-Christian Nation's Plastic Changing. Critical Tendencies and Influences in the Non-Christian World.
The Rising Spiritual Tide in the Non-Christian World.
The Requisites of the Present Situation: An Adequate Plan. 250 pages.
Price, ...$1.00, NOW, 75c

THE CHOICE OF BOOKS. By Charles F. Richardson.
The book treats of the **Motive** and Habit of reading; **What When** and **How Much** to read; What books to own; the **True Service** of Reading, etc.
Disraeli says, "We are now in want of an art to teach how books are to be read, rather than to read them." This book is a light along the way.
Price, ...85c, NOW, 70c

THE GLORY OF THE MINISTRY. By A. T. Robertson, M. A., D. D.
Dr. John Clifford says of the book, "The Author's words instruct, guide, cheer and inspire." The author says, "I have written this book out of love for preachers of the Gospel of Jesus."
Price, ...$1.25, NOW, $1.00

THE CHRISTIAN WORKER'S EQUIPMENT. By F. E. Marsh.
The author of this volume touches every important phase of the Christian Worker's equipment. It is invaluable to the Bible student and would-be soul-winner.
Price, ...$1.50, NOW, $1.25

THE FARMER'S BUSINESS HAND BOOK. By I. P. Roberts.
As the title indicates this is a book for the farmer. It is a manual of simple farm accounts and advice on rural law. 300 pages, cloth.
Price, ...$1.42, NOW, $1.10.

A YEAR BOOK OF SOUTHERN POETS. Edited by Harriet P. Lynch.
This is a book containing choice extracts from the poems of Southern authors—one for each day of the year. Bound in cloth, beautifully decorated.
Price, ...$1.25, NOW, 95c

JANET AND HER DEAR PHEBE. By Clarissa Dixon.
A beautiful story of the love between two natural, healthy little girls. Their hopes and fears and their innocent philosophy are set forth in their talks, their letters and their poetry—all genuinely childlike, amusing and touching.
Price, ...$1.00, NOW, 75c

ST. JUDE'S. By Ian Maclaren.
With an introduction by Ralph Connor. As in the author's other books, the reader becomes "conscious of that sudden rush of emotion, as the drill in the hands of this master of his art, piercing through the stubborn granite of canny worldliness, of rigid theological formalism, reaches the living spring of tenderness."
Price, ...$1.20, NOW, 95c

OFF THE ROCKS. By Wilfred T. Grenfell.
This is a story of the Deep-sea Fisherfolk of Labrador, by one who has given his life to the service of these people. It is an interesting, charming and withal, a pathetic story.
Price, ...$1.00, NOW, 70c

THE NEW PEEP OF DAY.
A little book written for the purpose of teaching children Bible lessons. The author of the preface says, "Many people now advanced in middle life associate The Peep of Day with their earliest and tenderest memories."
Price, ...50c, NOW, 35c

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., October 19, 1912. No. 42.

AROUND THE WORLD

North American Indians.

Recent investigations concerning the religious privileges that have been extended to that much neglected people, the North American Indians, have brought out some astonishing facts. There are still forty of these tribes, with a total of 50,000 souls, but only few of them, comparatively, have been brought within reach of gospel influences. It would seem to be a home mission field, easily accessible, and yet woefully neglected. We are wondering who will be the first volunteer from our ranks to go to this part of the great world field, right at hand. It is well worth our most serious thought, but still more so is it deserving of our immediate and energetic action.

Heroes of the Mission Field.

Only a short time ago a number of Eskimo tribes, hitherto unknown, were discovered on Victoria Island, in the British Arctic Ocean, just north of the central part of Canada. While scientists and others spent much valuable time in discussing the probable origin of these people, advancing many speculative ideas regarding their early history, etc., it remained for an humble missionary of the Church of England to do the really essential thing. He organized a company of brave men to go to these lone islanders. This little band of earnest workers, at their own risk and expense, made their way, by means of whale-boats, to the newly-found Eskimos, who never, as yet, had heard the story of salvation. Do you look for real heroism? You will find it in the daily life of many a missionary.

Korean Conspirators Sentenced.

Heavy sentences were imposed by the Japanese authorities, upon all but nine of the 123 Korean prisoners, alleged to have conspired against the life of Gen. Count Terauchi, Baron Yun Chi Ho, and several others. The most prominent among the accused were sent to prison for ten years, while shorter terms were inflicted upon those less implicated. While a number of those convicted are native Korean Christians, the evidence brought out does not seem to show actual guilt on their part, so much as it indicates unfortunately close association with the actual ringleaders. "Evil companionships corrupt good morals," is the reminder of Paul, and it would seem to be especially applicable to the Korean Christians who, in an unguarded moment, allowed themselves to be ensnared into affiliation with the foes of the "powers that be."

The Darkening Horizon.

Last week we spoke of impending troubles in the Balkans. Now, with Montenegro's successful attack upon Turkey, it may be said that the clash of arms has fairly begun. Just what the future may hold in store for the various countries likely to be involved, remains to be seen. Every European capital, however, concedes that war is inevitable. The Powers, by a timely insistence upon needed reforms in Macedonia, might have prevented the present difficulty, but procrastination and indecision seemingly defeated any definite plan of reform that, by a united agreement, might have been demanded of Turkey. The keen rivalry for supremacy and expansion among the European nations almost precludes any possibility of speedy settlements, judging by present prospects. As in many other phases of human life, the narrow view of self-interest prevents any possible service in behalf of others.

Real Help to the Erring.

A band of noble young women, known as "Big Sisters," has come to the forefront of real service in behalf of the weak and erring of their own sex, so numerous at the eastern gateway of our nation. Largeness of heart and overflowing loving-kindness are theirs. It is their mission to help unfortunate and misled young girls, who are brought before the Children's Court, and who need, at that critical period of their lives, most of all a loving, sisterly sympathy. Many women of influence and wealth have given this movement their earnest support, and it bids fair to do for the delinquent girls what the "Big Brothers,"—referred to in previous issues,—have, for some time, been doing for the boys. Last year 2,195 boys, who needed the friendly counsel and moral support of the "Big Brothers," were turned from the error of their way to a life of real usefulness, and are now an honor to themselves and their benefactors. There is great need for work of just this sort in almost any community. In fact, there is scarcely a neighborhood in this broad land of ours, where the loving helpfulness of a warm-hearted "Big Brother" or "Big Sister" could not do a much needed work of restoring erring ones to a life of rectitude, and give them the solace and comfort of a never-failing Christ-like sympathy and loving-kindness.

Great Prosperity Often Proves Destructive.

Extensive investigations, as to the noticeable deterioration of certain families of large wealth, have led the "New York Medical Record" to draw some salutary conclusions. The ancestors of these families were noted for their rare business tact and enterprise, and were thus enabled to amass the large fortunes now in the hands of their less virile descendants. Almost invariably, however, the present possessors of this vast inherited wealth show their utter unfitness to care for the great fortunes placed within their reach. Seemingly, not the least effort on their part is made for the welfare of others. As shown again and again, in our everyday experience, and as so solemnly reiterated in Holy Writ, few people can stand great prosperity. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, . . . that they do good, that they be rich in good works."

Figures That Make Us Think.

Latest statistics tell us that the yearly contributions to church work in the United States foot up to $250,000,000, while foreign missions receive $12,000,000. It is readily seen, however, that these sums in no way represent the full amount that could be rightfully expected from the Christians of our land, when we note that the American people pay for confectionery, soft drinks and chewing gum $71,000,000 more than they pay for church work and foreign missions combined. A few items of the huge taxation, voluntarily levied by the American people upon themselves, is shown in the following: "Intoxicating liquors, $2,000,000,000; tobacco, $1,200,000,000; jewelry, $800,000,000; automobiles, $500,000,000; confectionery, $200,000,000; soft drinks, $120,000,000; patent medicines, $80,000,000; chewing gum, $13,000,000." These figures raise some interesting points as to our individual responsibility in the stewardship, entrusted unto us by the Lord. Are we "good and faithful servants" in the administration of our resources?

Work Among the Sailors.

Perhaps no class of men stands in greater need of helpful influences than the mariners who, after weeks and months on the rolling deep, reach the longed-for-shore, only to fall into the hands of those who rob them of their hard-earned savings, in exchange for a brief period of licentiousness and debauchery. The Seaman's Christian Association of New York has for some years endeavored to supplant the vicious environments, usually enticing the sailor while on land. The Association provides a free shipping employment bureau, where over one thousand men a month are "shipped" free of charge. Destitute and shipwrecked seamen are sent to their homes, and sailors under treatment at hospitals are visited and cared for. Religious privileges are also provided. In considering the manifold activities of this commendable Association, we were impressed with the vast possibilities, constantly opening up before the worker who is really willing to be helpful to others in the name of Christ. Most of us might well read Matt. 25: 31-40, time after time, until its lessons have so impressed themselves as to become a glorious reality in our lives.

How the Work Prospered.

A recently-built church at Brooklyn, N. Y., lacked the necessary finishing touches of the painter's brush, but the heavy indebtedness already incurred, made further expenditures inadvisable. The pastor of the church, however, is a man of resources and, moreover, of an optimistic turn of mind. His proposition, that on a certain day the men of the church undertake the work, was received with enthusiasm, and at the time appointed a score of workers were ready to apply the first coat, finishing the second coat on another day of the week following. While the work was neatly done and a credit, in every way, to the willing workers, it also produced a result altogether unexpected by the promoter of the plan. Somehow, a remarkable spirit of coöperation and enthusiasm was aroused, that manifested itself in a degree of church activity never before witnessed. Old and young seemed to be filled with a spirit of work that sought expression in real helpfulness for the upbuilding of the church. Many congregations among us have not yet learned the great lesson that a mighty power for good may be developed by the faithful employment of the energies at our command.

The Centenarian's Secret.

Somehow humanity is always impressed by the remarkable careers of those who have passed the "century mark" of life's pilgrimage, and many there are who would like to know the secret by which "length of days" has been attained by these aged sojourners. One of Indiana's centenarians, upon being interrogated, recently, as to the probable cause of his longevity, briefly stated his "secret" in the following: "I minded my own business and did not meddle with my neighbor's affairs." While, probably, there were other contributory causes that entered into the attainment of the ripe old age, enjoyed by the Indiana patriarch, we are at least safe in saying that the reason adduced bore a most conspicuous part in the general result. The peace of mind, enjoyed by him who attends strictly to his own affairs, trusting fully in the Lord's power and grace, will doubtlessly contribute materially to health of body and mental vigor, as well as length of days.

Chicago's Crusade on Vice.

Only upon the most insistent demands of Chicago's better element, could the city authorities be prevailed upon to enter upon the most drastic campaign of vice extermination, recently waged throughout the city. Hundreds of dissolute women were driven upon the street, where, gaudily dressed, with painted faces and brazen manner, they were forced to seek other shelter. Various rescue missions promptly came to their aid, offering food and shelter to the fallen ones, and affording them every opportunity to enter upon a new life. Whether this most remarkable onslaught upon the social evil will be attended by lasting results, remains to be seen. One thing is sure: If the city authorities continue their work of elimination, many of those driven out may yet be rescued as "brands plucked out of the fire." It is a work well worthy the attention of every Christian, and we are glad that many of our Chicago members are taking an active part in this work of rescue and attempt at eventual reformation.

The Battle Against Sunday Desecration.

For some years the growing tendency, to open places of entertainment on the Lord's Day, has been arousing the outspoken opposition of the Christian forces of our land, and present prospects seem to indicate that only the united efforts of all who stand in defense of a reverent observance of the day will successfully stem the tide of desecration. The same evil influences are gaining ground in England, long known as a staunch defender of the Lord's Day in all that it means to the nation, and as with us, the struggle of the contending factions is a most determined one. In Great Britain, however, the actors, actresses, and performers of all kinds, are decidedly opposed to all Sunday shows, which adds materially to the strength of the Sunday closing movement in that country. Both here and in England we need more teaching along right lines. The growing laxity regarding appropriate Sunday observance, should arouse general concern among all lovers of truth and righteousness. The Christian Sabbath, with all its beneficent influences to us as a nation, should be most sacredly guarded against any encroachments upon its blessed privileges.

The Nation's Richest Treasure.

In due recognition of the fact that the children of today are the men and women of tomorrow, a keener interest is now being manifested in the proper development of the rising generation than ever before. Recently Congress has taken the matter in hand by establishing a "Children's Welfare Bureau," by which the social, industrial and educational environments of childhood are to be properly guarded. Wherever needful reforms seem advisable, they are to be introduced without delay. Many States have already made commendable progress in safeguarding child welfare in every possible way, but national action in the matter will doubtless prove more efficacious by having the same restrictions apply to all the States. Too long has toiling childhood been exploited in the cotton mills of the South and in the sweat-shops and factories of the North. It is no credit to our great country that the tender bud of blooming youth has been permitted to fade away under the blight of commercial rapacity. It is well that the cry of underfed, poorly-clad children has been heard, and that better days are in store for them. It is also profoundly gratifying that the religious and moral development of childhood is now arousing attention, far more general and deeply spiritual than ever before. "Remember also thy Creator in the days of thy youth" is being made the happy experience of thousands of children by the aid of the most helpful agencies.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

I Will Not Doubt.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I shall believe the Hand which never fails,
From seeming evil worketh good for me;
And though I weep because those sails are battered,
Still will I cry, while my best hopes lie shattered,
"I trust in thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I shall believe it is an all-wise Love
Which has refused those things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrow fall like rain,
And troubles swarm like bees about a hive;
I shall believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and tremble with my crosses,
I yet shall see, through my severest losses,
The greater gain.

I will not doubt; well anchored in the faith,
Like some staunch ship, my soul braves every gale,
So strong its courage that it will not fail
To breast the mighty unknown sea of Death.
Oh, may I cry when body part with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

Properly Receiving a Pastoral Visit.

BY DAVID M. ADAMS.

In my recent articles entitled "The Pastoral Visit," I endeavored to set forth the pastor's duty in relation to that all-important service, and to state, in a concise manner, what in my humble judgment properly constitutes a pastoral visit. But there remains another phase of the subject to be discussed, to wit, the duty and relation of the person or persons being visited to the visitor. It will at once be admitted that this is a part of the subject that is seldom discussed. Neither pulpit, nor press, nor platform, has given much attention to this phase of the question.

Religious literature abounds with dissertations on the duty of the pastor towards his parishioners, but on the duty of the latter towards the former, especially with reference to pastoral visitation, there is a wonderful dearth of literature. Possibly, this is so because of the dislike inherent within the modest pastor to discuss a question which necessarily involves his own personal ease and comfort, and which must, apparently, be discussed on the assumption that there are members of the Christian church who, by reason of their ignorance, selfishness, or prejudice, do not properly receive the pastor while discharging one of the most important and necessary duties of the Christian ministry.

Whatever may have caused some others to refrain from writing on this subject, I shall not hesitate to do so, inasmuch as the matter under consideration has to do with the social, moral, and spiritual welfare of the individual member, and the consequent peace and prosperity of the church as a body. I have the welfare of the laity and the good of the church in view, and not the ease and comfort of the pastor. With this view of the matter, let us consider the following suggestions:

1. *Consider the pastor's reasons for calling.* No pastor worthy the name makes a call save for some special purpose. If he has called to see the sick, conduct him to the room of the sick person as soon as practicable. The physical condition of a patient can never be so serious as to render a short visit on the part of a *wise, intelligent* pastor improper. Mark you, I say a *wise, intelligent* pastor. However, I have known cases when all visitors (the wise, intelligent pastor not excepted) were forbidden to enter the sick room. That such orders have, in most cases at least, been given by the doctor or the nurse, I readily admit. But in no case is any person justified in prohibiting a discrete pastor from entering the sick chamber. Such an act is, in the light of James 5: 14-18, unwarranted, to say the least. Why do some persons persist in making the mistake of King Asa who when sick unto death "sought not the Lord, but the physicians"? If any person needs the prayers and counsel of the true man of God it is the one who is sick and afflicted.

Whatever be the purpose of his call, Scripture reading and prayer are always in order. Some time ago I called at a home to see a sick brother. Just before taking leave I suggested that we have a season of prayer. Immediately the mother became confused. With great difficulty she found her prayer-veil. After prayer she said: "I hope you will excuse me. Had I known you were going to have worship, I would have been prepared." It was my first pastoral visit in that home. To say the least, I was amazed. Who was to blame? A member of the church for more than a score of years and yet she did not know that family worship was in order on such an occasion!

I spent the early years of my life with an aged lady and gentleman who were members of the German Reformed Church. Well do I remember the frequent calls that were made by their pastor. I soon learned that it was my business to appear in his presence when he called, and prepare for family worship. Many of the members of a large number of the families of our local congregations have this to learn. Howbeit, all such are not children.

2. *Take your pastor into your confidence.* .... Acquaint him with the great problems of your life. He will gladly help you to solve them. Inform him as to the likes and dislikes of your children. Reveal to him the nature of each one. By so doing you will enable him to approach each one more intelligently, and place him on a vantage ground to win them to Christ.

Of course the pastor is supposed to be worthy of your confidence. If he is not, the sooner he is asked to resign (as pastor) the better. It is difficult for me to conceive a greater injury to the cause than a pastor or a pastor's wife who goes from house to house, indiscriminately divulging things which have been told confidentially.

3. *Remember your pastor can not instinctively tell who is sick or in trouble.* Sometimes the pastor is censured for not calling to see the sick when the fact of the matter is that he was not aware of their illness. You would not censure your family doctor for not calling if you did not inform him of your illness. Why, then, should you censure your pastor for not visiting the sick when *he* has not been informed? Whenever you expect the doctor to find out that you are ill, without sending for him, then expect the same thing of your pastor.

4. *Do not attempt to regale him with idle gossip or neighborhood scandal.* No real pastor enjoys gossip. His is a mission of love and mercy. He has no time for tittle-tattle. He naturally deplores a talebearer. He does not wish to sacrifice his precious moments to idle gossip.

5. *Remember you are not the only person he is supposed to visit; nor visiting the only thing he has to do.* I have in mind a pastor who was once censured for not doing sufficient visiting, and yet his pocket record showed that during that year he made, on an average, nine visits a week. The membership of his congregation represented two hundred and thirty homes. This is saying nothing of the numerous homes he was in duty bound to enter, in which there were no members. Count the homes in your congregation before you accuse your pastor of negligence in this respect. Always take into consideration the manifold duties of him who is, to a great extent, looked upon as being responsible for the status of all departments of church work.

Cerro Gordo, Ill.

John the Baptist.

BY NETTIE C. WEYBRIGHT.

John the Baptist was a wonderful character. He had a powerful personality. Gabriel, an angel of God, came direct from the presence of the Lord, to announce to Zacharias the birth of his illustrious son, John. God had sent him with blessed tidings. It was foretold by the angel that he should be great in the eyes of the Lord and should be filled wit the Holy Ghost from his birth.

Zacharias and Elizabeth, his wife, were saintl people. "And they were both righteous before Go walking in all the commandments and ordinances o the Lord blameless." Surely, theirs was a godly lif and their home an almost heavenly abode. Wha less could a home be in which both the husband an wife walked before the Lord blameless? How ou homes would be changed, could this be said of us These aged saints had prayed for the blessing o parenthood. When they, at last, knew that thei prayer was answered,—that the burden of thei supplications to God, through all those years, wa to be realized, great, indeed, was their joy. "An thou shalt have joy and gladness and many shall re joice at his birth." They believed the Lord an proved themselves worthy of the great work en trusted to them. They realized the sacredness o their trust. They were both filled with the Hol Ghost.

Thus John entered the world, the gift of Goo welcomed by saintly parents into a godly hom What a noble heritage was his! He truly possesse the first and most important requisites for great ness. "There is no better guarantee of righteou and God-honoring children than that the parents b righteous and God-honoring themselves." Hi body and mind were to be kept pure and undefile The angel had commanded that he drink no win or strong drink,—another assurance that his lif and work would be a success. He was not hand capped by weakened body or clouded brain, eithe by his own sins or the sins of his parents. "And th child grew and waxed strong in spirit, and was i the deserts until the day of his showing unto Israel.

His life-work was outlined for him by the ange of the Lord, Gabriel. "And many of the children o Israel shall he turn unto the Lord their God, an he shall go before his face in the spirit and powe of Elijah, to turn the hearts of the fathers to th children, and the disobedient to walk in the wis dom of the just; to make ready for the Lord a peo ple prepared for him."

What a busy life was to be his! How truly helpful! What a benefit he would be to his communit and to the world at large! John was an extraord nary child and man, a wonderful preacher of righ eousness. The type of his work was unusual. you and I were as obedient to the call and will o God as he was, how much more we would be wort to the world!

"To serve the present age,
My calling to fulfill;
Oh, may it all my powers engage,
To do my Master's will."

Syracuse, Ind.

Immodest Dress.

BY MARY E. TEETER.

What May the Church of the Brethren Do to Counteract Its Influence?

Bishop Dowling, Rev. Sumner, Chairman of th Chicago Vice Commission, and others, say that th time has come for a reform in dress. It has bee growing more immodest, with a steady trend towar immorality, for the last twenty years.

Fashion's styles come from France, and are frank immoral. The French openly discuss subjects whic are not whispered in America,—so say these me Now, shall we follow such people?

The editor of the Dayton, Ohio, *Daily News* d clares that unless some kind of reform is worked ou on the dress question, the result will be more seriou than the average man might readily contemplate. H says that from an economical standpoint, fashionab display is one of the greatest curses of civilizatio As a disturber of domestic relations it is exceede only by strong drink. A love of dress has bank rupted thousands of homes. As much as $165,000 000, is spent annually for silk in our United State

Costly apparel is responsible for more women goin astray than any other one thing on earth. It caus more heartaches, headaches and backaches, than ar

other one item in civilization, and it makes more fools than all the other follies combined.

Our sisters do not mean to be immodest,—they just want to follow the style.

Now, what may we, as a church, do to counteract this evil influence? We don't need any more commands. God's Word is very plain: "Be not conformed to this world." Any child, old enough to understand anything can understand this. We don't need any more decisions from our Annual Meeting, for they, too, are very plain and easily understood. But how shall we apply or enforce what we already have?

If every member of the Brethren church would obey the decisions of our Annual Meeting, we would not have this subject today, or, better still, if all the members of the Church of the Brethren would consult God's Word, instead of the fashion plates, when about to clothe their bodies, our Annual Meeting would have had no occasion to pass any rules on the dress question. But we have some members,—and very good ones too,—who were not brought up under the teaching of the Gospel on this subject. Then we have some who are too proud. They do not want God's teaching. Now our Annual Meeting has called our attention to the teaching of the Bible, and decided "that our sisters attire themselves in plainly made garments, free from ornaments and unnecessary appendages." Is this plain? Here it is, "That the plain bonnet and hood be worn as the headdress. That the hair be worn in a becoming Christian manner. That the veil be worn in time of prayer or prophesying. That the plain white cap is regarded as meeting the requirements of the scripture on this subject. That gold for ornament and jewels of any kind shall not be worn.

We are truly glad that so many of our members care not for the fashions of the world, but we are very sad to see some aping after the fashions of the world, thus bringing this evil influence into the church.

It is not necessary here to allude to any particular style of vain display. It is simply the love of conforming to the world that causes most of our trouble along this line. And yet, styles that we have today will not bother us next year,—they change so rapidly.

We remember that when tight sleeves were in style, some thought an admonition should be given against this innovation. Our good elder said, "Brethren, I don't think it necessary to say anything on this, for I noticed that tight sleeves have gone out of style already, and they will now have great big ones. We won't be bothered with tight sleeves any more."

A man was seen running toward home with a new hat for his wife. Some one asked him why he was in such a hurry. He replied, "I must hurry home with this hat before it gets out of style."

If you adopt a style because it is a good one, why not stick to it? There are some good styles and we see no harm in adopting anything that is good and more comfortable, but before adopting any style let us ask ourselves, "Is it better, more comfortable, or do I like it just because it is style, or for the looks only?" Then let us answer honestly, as in the sight of God, and act accordingly.

When shoulder shawls first came around, a sainted old German sister said, "It is style, but it is a good one, and I'll get me one." From that time on she always wore one. You know, each generation laughs at the style of the forefathers, but not so as regards their modesty.

We were once in a fashionable home where our people were unknown. On the wall was an enlarged picture of a plainly-dressed old Methodist sister, with a white cap on. She was dressed very much like our plain sisters dress,—no style to laugh at. I thought if there was ever any good in a photograph, it was in one like this, which showed the beauty of modesty, as observed by our ancestors. God's Word says, "Be not conformed to this world." No particular style is named, but the prohibition includes all that is objectionable. I really would be ashamed to describe some of them.

It seems to me that any lady, dressed in some of the abominable styles of today, is throwing herself in danger of being insulted by vile men, while respectable men can not help but turn away in disgust. Then think of any sister, professing godliness, adopting such styles.

But how shall we take hold? Where shall we begin? What is the remedy? Some say we should have more preaching, others say we should have more private work. Both these suggestions are good but unless we get at the real root of the matter, we will never achieve the desired result.

We suggest that each *mother* get to work, if not already at it. But be sure to use skill and kindness, as Sister Culler has already said, "We are not in shape to discipline a child while angry." Love for the soul should prompt us to act. Read the scriptures on nonconformity; also the decision of our Annual Meeting, which is the spirit of God's Word. It may cause a tear, dear mother, but that will not hurt; it will only do good in the end. Where is the child that would disregard a loving mother's advice, even though it caused a tear? Mothers, never say, "Leave unnecessary things off because it displeases some brother or sister," but rather, "because of God's displeasure." "Do it to please God," or the sin will be in the heart still. Mothers are inclined to be too sympathetic. They try to please their children, but is all this for the good of their soul? Is it for the good of God's cause?

Let us take warning from Eli, who was high priest when Samuel was brought to the temple. Eli had sons who were bad. They were working in the priest's office but did not have the love of God in their hearts. They were sinning and causing the congregation to sin. Eli saw the sin, but did not reprove it as he should, therefore God sent his prophet and said to Eli, "Because thou honoredst thy sons above me, this punishment is coming upon thee, thy sons and this people."

Let Eli represent the parents of today,—let his sons represent our children. Then, if they sin, they will be punished, and if we fail to reprove them, we will be punished. Besides that, they will also lead others into sin and punishment.

I wonder if mothers, who help their children in conforming to the world instead of reproving them, are not honoring their children above God.

When God says, "Be not conformed to this world," and we say, "O this or that won't hurt," we are dishonoring God's Word.

We suggest that more work be done to awaken the mothers. Generally speaking, no one can get as near the child's real life as mother. A few kind words at the right time are all-important.

Too often mothers are to blame for the immodest dressing. They buy, make, or have made, this fashionable clothing, without pointing out how displeasing it is to God. The president of one of our colleges one time said, with tears, "Our students come here from many different churches. They come with fashionable clothing, and when graduating time comes, the *mothers* buy, make, or have made, fashionable clothes, and send them here to their daughters. Then we are censured for bringing worldliness into the church, and yet we can not help it. It is the *mothers'* fault."

If we ever counteract this evil influence of immodest dress, we must awaken the *mothers* and have their coöperation. Mothers have many burdens, they have many trials and anxieties, but are they concerned about the most important part,—the soul? Think of the value of a true mother, and the power she has! She has power for good or bad. Take electricity. How useful it is when rightly controlled! Just so it is with mother's power. If on the side of right,—how good! If on the side of evil,—how destructive!

We are often forcibly reminded of this by the following true incident: A neighbor's house was on fire. The mother was all excited and working hard to save her household goods, forgetting her infant, about three months old, in an adjoining room. Two little boys stood watching the flames as they leaped higher and higher. They saw a bed in this room and, wanting to be brave, Johnny said, "Lloyd, let's save that bed yet." They ran. Lloyd grabbed the bedding, not knowing the babe was there. Johnny saw the babe falling to the floor. He put out his arms, securely grasped the child, and thus saved it. Soon the mother came to herself and thought of her child. She screamed, and so persistently tried to run through the flames that they had to hold her. Then Johnny stepped up and said, "Here, Mrs. ——, here's your baby." Relating the incident afterwards, the boy said, "Oh you just ought to have seen her! She cried and kissed it, and hugged it, and talked to it, and went on awfully."

Now I wonder if some mothers are not acting about as wise spiritually speaking. They leave the soul,—the most important part,—until the last, until it is encircled in the flames of sin, unless some one else steps in and saves it. We might let these two boys represent our Sunday-school and Christian Workers,—busily at work to save those who are being neglected.

No one need be ashamed of a modest garb, or to recommend it to their children. While in the city, an intelligent, cultured lady, a perfect stranger, came up and said, "Do you know I envy you?" I said, "No, dear lady, why do you envy me?" "Oh, I don't mean just you; I mean your people. You look so free from care; you don't seem to have anything to worry about. You don't grow old and wrinkly while still young, as we do." I asked her to explain why. She said, "Well, it is because you don't follow the fashions of the world." Then, pointing to her waist, she said, "Now here, these tucks and this insertion caused me much worry, to get them in just right. Then it is a constant worry to keep them so, and it will not be long until the style will change. Then I must have something else. So we have a continual worry. Oh, how I wish that our church would dress like you people."

Now, why should we not continue in this freedom? Why should we not teach it to our children, and thus help to keep out immodest dressing?

Modesty costs less than display. It is much easier to teach the girls how to make a modest dress anyway. Our best and most sensible people always respect modesty. They think little of the half-way Christian, and those in the height of fashion. See how followers of fashion scorn each other! Modesty is always safest. Any one in distress, on the street or elsewhere, will ask help of a modestly-dressed person before he will appeal to one in the height of style.

Even wicked men respect modesty. A certain minister and some wicked men were on a boat on the Ohio River. These rough men were playing cards, cursing and swearing. This minister stepped up and kindly asked them to quit their rough language, as he was a minister of the Gospel and it was very offensive to him. They went on as before. Again he asked them to quit, in behalf of the ladies on board, even if they would not regard the first plea. Still they kept on. At a certain station five plainly-dressed sisters (Mennonites, I think) came on board, sat down and removed their bonnets, showing their plain white caps to good advantage. These rough men at once brushed their cards off the table, put them away and quit their swearing. This minister then stepped up and said, "Now I want you to tell me why you would not quit at my first and second pleading, but as soon as these plainly-dressed sisters came in, you quit without a word from them. Now tell me why." These rough men said, "There is a power there that we do not understand. We can not play in their presence."

Now, if we, as a church, wish to counteract the evil of immodest dress, we must have the mothers' coöperation. We must have more preaching, not only to our young members but more preaching to awaken our mothers to a sense of their duty. There is a great responsibility resting on the mother, and if she does not discharge this responsibility, much of the sin will rest on her.

If mothers would do more teaching in the homes, preachers would not need to preach so much. There are many true mothers pleading with their daughters, yet they are not achieving the desired results because of some careless mothers who help this evil along instead of reproving it. Don't be discouraged, dear

mothers. Continue in the good work. The desired result will likely come by and by. It would be a very disobedient child who would continue to disobey the good advice from a loving mother. If any should disobey your earnest pleading, remember that you are free; their blood will not be required at your hand.

We need our dear young members. We could not well get along without them. Our best help comes from them. They are always so willing to work, but, dear young members, don't violate God's law by conforming to the world, and thus losing your power.

Scottville, Mich.

Part 1.—Corn and Character.
Part 2.—Cooking and Character.
Part 3.—Carpentry and Character.
Part 4.—Cash and Character.
Part 5.—Citizenship and Character.
Part 6.—College and Character.
Part 7.—Christianity and Character.

Seven C's and Character

By J. A. CLEMENT, Ph. D.
President of McPherson College

Part 7.—Christianity and Character.

CHRISTIANITY is Christ-likeness, actualized in all of the phases of our present civilization. It has increased the respect for women and children; it has steadied the life of men; it has dignified labor; it has sanctified thinking; it has fertilized character; it has permeated the fields of literature, history, music, art, philosophy and science; it has magnified the teacher's calling; and thus has left its divine impress everywhere.

Because of its purifying nature it has been possible for our civilization to make greater and greater progress from year to year. *The World To-day* magazine for August, 1912, contains the following words, written by the great Italian historian, Dr. Guglielmo Ferrero: "We speak of the continuity of progress. We could adopt no better phrase than that. But to *progress* means more than to pile up riches of this world, the power and speed of machines, dominion over nature. It means improvement, the growth of character and diminution of those vices that are inherent in human nature."

It is a great sign of the success of Christianity when all nations bear witness to its influence, and when all men acknowledge the strength of Jesus' character. In the words of Dr. Ferrero again, "We know the virtues of patriotism, of civic pride, of warlike valor which the ancients also knew; but to these we have added a sense of law and order, an appreciation of even the swift justice,—which, created by the ancient jurists, has by the moderns been brought to perfection. We have added to their virtues, the horror of cruel pastimes, charity, pity, the love of our neighbors which Christ taught."

One needs to know only a little of the authentic history of the world, in order to realize the invaluable effectiveness of Christianity upon civilization both in war and times of peace, and in order to feel the influence that it has had upon the lives of individual leaders and statesmen.

Much of the best literature is hallowed by the mellowing spirit of Christianity. Who can measure the wholesomeness of all the books, besides the Bible, which have reflected the leavening spirit of virtuous living? Who can listen to a reader from the platform recite the "Sign of the Cross," or who can spend a few days reading "The Imitation of Christ," or "The Holy Grail," or "Pilgrim's Progress," without discovering those Christian virtues and graces which we regard the very basis of character?

If all the Bibles, now in existence, should be destroyed, there would yet remain, in the great literary classics of our best writers, sufficient Christian influences to mould many generations of noteworthy men and women. Ideals, like diamonds in a clear moral sky, shine out in almost every great masterpiece. And in our day, of so much greed and graft, we will do well to hunt them out, and take time for the same sort of reflection as did the writers who first gave these ideals birth.

The ordinary school readers of the first half of the nineteenth century were literally filled with religious and Biblical passages. And this, no doubt, was one among many reasons why we were successful in establishing, in the minds of the children of the schools of those days, some far-reaching moral principles. But there have been many newly-added interests in every community during the last half century, and we must needs recognize this fact, if we would be broad enough in our training of children to catch the whole boy or girl. It is one purpose of this article to recall attention to the pregnancy of all of the best modern literature, with all its superior ideals.

There are very many reasons why Jesus was a great character. But one reason why he was great was because he was preëminently the Teacher of all ages. In his life Christianity and character were inseparably knitted together. They were one and the same. They grew up together. This twinship was a most Divine relation. He was the fulfillment of perfect character, both in ideal and practice.

In him theory and practice were complements one of the other. Action supplemented contemplation and meditation in his plan of life. Virtue was neither knowledge alone, as Socrates believed, nor was it action alone, as other philosophers thought and taught.

One of his purposes was to get people to think the right things, for he knew that to think, up the mountain and into the desert, was sure to lead one there, as it often had led him,—to be alone and to pray. What an inspiring picture he left us, by taking the inner disciples apart to set them thinking aright. He understood the laws of human thinking. He knew that every thought would tend to pass into action, if only he could get the disciples to fix deeply, in their own minds, his own ideals.

It is now recognized as one of the most fundamental principles of psychology that every idea seeks to get itself expressed somehow, somewhere. There is a tendency to do the things, to put into action the things which our minds dwell upon. Repeated thoughts quickly fix themselves into permanent habits, for "as a man thinketh in his heart," day by day, "so is he."

Jesus never worked by hit and miss methods. He was sure of his policy. His moral and religious map was clearly before him. He knew what he was about, and so was successful in bringing things to pass. And when he spoke it was with the authority that commanded even the attention and comment of those who misunderstood and opposed him. Christianity, like character, requires definite knowledge for its pilot. Conscience for him was always enlightened by the highly conscious needs of the people round about him.

It is impossible to estimate the value of a constructively good life among people. Aggressive goodness will, in time, leaven the whole lump. Life, so abundantly lived as it was in the work of this great Teacher, is one of the most contagious forces in substituting good for evil thoughts, and righteous for unrighteous actions, that the world has known.

Pestalozzi, the Swiss educator and philanthropist, pithily called our attention to the fact that activity is the law of childhood. Froebel supplemented this idea by establishing the Kindergarten, in order to occupy the child in a wholesome way. Jesus illustrates the law of activity early in his own life, when he answered, "Wist ye not that I must be about my Father's business?" But, furthermore, his life is a long commentary on the principle that the law of Christian and moral manhood and womanhood is, too, one of constant activity, and busy employment.

Earlier in this series of articles it has been stated that to be wholesomely engaged in something, and to feel individually responsible for some thing or other, or for some body, is to exercise one of the most effective principles involved in moral education. The principle just mentioned finds corroboration in the work of the Great Teacher among men, and in his never-ending sympathy and concern for them.

Some few years ago, the *Forum* magazine, and others, too, were publishing a series of articles on "Can Morality be Taught in our Public Schools?" On reading these treatises, and most of them that have since been written on the subject, one usually finds that whatever the plan advocated may be, the largest emphasis is placed upon the daily life and action of the teacher. And, no doubt, life rightly lived among the children will always be the best moral and religious vitalizer. The consensus of opinion among the contributors to Sadler's two volumes on "Moral Education" is in agreement with this attitude. The personality of the teacher usually gets first emphasis in its importance as affecting moral education.

There has been a great deal of discussion, and some legislation, too, during the last half century, on the teaching of the Bible in our public schools. This has all been fruitful. But in spite of the fact that the Bible can only be read without comment, in most of our States, no one can successfully demonstrate that our schools are unchristian in the real sense, or irreligious, or Godless. As a matter of fact our children are growing up with higher and higher ideas and ideals, wherever there are teachers whose lives are up to par value. Christianity, like morality, will grow up most easily in the lives of both children and adults when teachers and leaders themselves are able to live honestly, squarely, and judiciously before all men.

Judas' thinking had been wrong. It was bound to distort and blacken his character. It was inevitable that it should express itself, just as it did. Neither Christianity nor character are mere external garments. And if one would cleanse his nature he must think on the things that are lovely, and true, and just, and good. "Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also."

Christian graces, like moral virtues, may grow up together in all wholesome occupations. Give them time. It is as natural for human lives to unfold and develop as it is for the most perfect flower. And the blossom that gives to character its sweetest scent is Christianity.

McPherson, Kans.

The District Meetings of Northern Iowa, Minnesota and South Dakota.

BY GALEN B. ROYER.

THIS District plans its District Meetings so as to have a series of days of good things, and none ever held in this District was better than the one this last week in the Grundy County congregation. The Sunday preceding, Sept. 29, a new churchhouse, splendid in appointment, modest in impression, convenient and useful for Sunday-school and other services, besides preaching the Word, was dedicated. It was free of debt, and the people entered into the spirit of worship with a whole heart. It was a never-to-be-forgotten day. Both morning and evening every available place was occupied by the Brethren, neighbors and friends, who were interested hearers, because nearly all were not only anxious to hear the Word but had been liberal contributors to the new house.

Tuesday forenoon nine of the nineteen elders in this large District came together and transacted the business assigned them. They are all middle-aged and young men, having a tender care for the welfare of Zion and the flocks over which they have been appointed as bishops. Tuesday afternoon the Sisters' Aid Society met; in the evening a Temperance Meeting was held. All were of such a type as to stir men and women to action in a commendable manner.

The District Meeting on Wednesday was organized by appointing Bro. A. P. Blough, Moderator, Bro. W. P. Shock, Reading Clerk, and Bro. J. F. Souders, Writing Clerk. A query asking for a reconsideration of the committee's report on "Rebaptism," as presented to last Annual Meeting, was sent to the General Conference. A report on the publication of the District Meeting Minutes was made, and they are now ready for distribution at $1.88 per copy. The Nora Springs meetinghouse was reported as having been sold for the net price of $223.75. The District is arranging to support a missionary on the foreign field,

and urged the District Board not to ask the General Board for means for District work but to work the congregations harder for what they should give. An important committee of five was appointed to take under consideration all phases of District work, through the various committees, and report to next meeting a new plan that will unify, unite and simplify the work of the District. This is a good move.

Three bishops of the District,—all leaders,—having died during the year, the meeting paused to pass appropriate resolutions in memory of Brethren Samuel Miller and Henry Strickler, of Iowa, and Bro. Jas. Wirt, of Minnesota.

Under the head of appointments Bro. C. Frederic was placed on Old Folks' Home Board; D. P. Schechter, Temperance Committee; H. C. Sheller and I. M. Forney (filling vacancy of Samuel Fike), District Mission Board; Brethren J. F. Souders and D. W. Shock and Sister Eva Lichty, Child Rescue Society; Bro. S. Bowser, Ministerial Committee; Lizzie Broadwater, Sisters' Aid Society. Bro. J. Q. Goughnour is the delegate on Standing Committee for next year. The next meeting will be held in Greene, Iowa. An enthusiastic as well as a commendable interest was manifest in every question before the meeting. The territory is large and, really, that word does not tell it. The laborers are few and all available material is put to work.

Wednesday evening was Missionary Meeting, at the close of which $320.13 was the hat collection for District Missions. There are fourteen dear ones in the Home at Marshalltown, and the Northern District's share of the expense, over and above the income from the farm and endowments, was $305.00. Four boys have been placed in homes through the Child Rescue Society. The District Board has expended $4,056.61 in its work. The District Evangelist and Sunday-school Secretary held 134 services in 137 days, at a cost, to the District, of $411.49, though the churches visited made up $201.89 of this amount. They pay the District Evangelist $2.50 per day and expenses. He pushes things, too. Seventeen Sunday-schools reported an average attendance of 949, a total offering of $1,580.89, of which $904.02 went to missions. Forty-nine pupils from the Sunday-school united with the church during the year.

All of Thursday was devoted to Ministerial Meeting, and everybody was helped by the splendid discussions. In the evening Christian Workers' Meeting was held and this was followed by a Child Rescue Meeting, at the close of which $1,557.00 was placed in the treasury for that work. Friday was Sunday-school day. A good program insured unabated interest to the close. In this District some of the thinkers are not afraid to take hold of the problems confronting them with gloves off.

There are a number of coming men in this District. Some of them, if they continue in their present zeal and loyalty to the truth, will be casting their shadows before them over the Brotherhood in a very short time. Most of them are sons of other Districts too, who have left crowded conditions to find broader opportunities and freedom to push things, and every one is doing well. God bless the willing workers.

Then there are those in this District who, for a number of years, have carried the load, and today, with sweetened lives and tender words, they are still working at the problems. There is very little spiritual dyspepsia in this District. The Grundy County members and their friends never carried a burden of love with a broader smile of Christian joy than when they cared for the multitude in such an efficient way. From every angle the meeting was an uplift, an occasion of rejoicing. It will long be remembered by those who were fortunate enough to be present. The only pity was that more were not in attendance.

Elgin, Ill.

District Meetings of Middle Iowa.

BY JOHN HECKMAN.

The members of the above District began their meeting with a program in the interest of the Orphans and Homeless Children, and Temperance. During the year a number of children have been placed in homes where there are no children, and where there *are* children. They showed results. The Temperance cause received an impetus to push the work to the front.

This was the first meeting that the writer had the privilege of attending with these people. The weather was threatening, and turned uncomfortably colder during the meeting. This was felt most while eating, as the meals were served in a tent pitched near by, but the eating periods were soon over, and then we enjoyed the warmth of the audience room all the more. The churchhouse is located a mile from the town of Brooklyn,—too far out to serve the interests of the town, and too near to make a social center in the country. It is a house of the older type, having but the one large, commodious room, with no modern arrangements for Sunday-school classes. When the time comes to remodel the house, they might move it to town.

At eight o'clock, on Wednesday morning, the District Conference was called to order, and officers were elected for the day. Eld. C. B. Rowe was chosen Moderator, Eld. E. F. Caslow, Reading Clerk, and Virgil C. Finnell, Writing Clerk. Bro. Rowe moderated the meeting in a pleasant, considerate manner, all the while leading the membership in a direct line of thought, and always keeping the matter under consideration well before the meeting.

One church was organized during the year. The delegates of the new organization were given a hearty welcome into the fold of churches. Then, too, there is the question of disorganizing churches. One was so reported. The dying church is a live question. What sort of a physician can stop the process of dying? But if a church does deplete in numbers, and *must* be disorganized, what shall be done with the church property? This question ought to receive more attention than it does, by many of the Districts. This District has an incorporated committee to conserve District church property.

Much interest and discussion was given to the subject of reading the Bible in the public schools. If we, as a Brotherhood, properly exert our influence before the State Legislatures, we may make them sit up and take notice with no small credit to ourselves, and positive gain to the people of the country.

The State and County Fairs enter so closely into the interests of the farming people of Iowa,—our people being almost wholly farmers and stockmen,—that the attendance on these institutions becomes a grave question in the light of Annual Meeting decisions. The Annual Meeting will get a chance to discuss this question next year. The inclination is to become more stringent with the church officials in the use of tobacco as a habit. Annual Meeting will be asked to consider this again at Winona.

The raising of money for District Mission work is a question that all District Meetings have to consider. Better methods are asked for at this meeting. No better system was ever devised than that of Paul, "Upon the first day of the week let each one of you lay by him in store, as he may prosper." Place this offering, the Lord's tithe, in an envelope marked with name of giver, and purpose of the gift, and let it be gathered up and placed in the church treasury. There will be money for all work of the Lord, and plenty of it. We are coming to this.

The singing was simply grand,—uplifting! Song was injected into the meeting, during the business session, in a way that, in order to be fully understood, must be seen and felt. Some two dozen songs were sung during the District Meeting business session. It took hold. You breathed it. Well, you just could not help being aroused and stirred. Many, both men and women, were ready to lead when called. They believed in good singing and plenty of it. There was nothing cold and stiff about it. It was a generous outburst of spiritual song! Let us have more like it! Christian courtesy and good fellowship were apparent everywhere! The neighborhood caught it. The Brooklyn members knew how to entertain. No charge was made for meals.

Reports of Sunday-school Secretary, Old Folks' Home, Temperance Committee, Child Saving, and Missionary Secretary were interesting and showed progress. Ministerial Distribution Committee and District Mission Board have nearly everything in common. Why not give it all to Mission Board?

The Sunday-school Meeting was well planned and executed. Bro. Carmon E. Lookingbill led the meeting and proved himself a good moderator. The meeting proved to be an occasion for the many workers to exchange their thought collections. Bro. Trout gave them some good things on Teacher-training, and also spoke on the subject of Graded Lessons. The final conclusion of some of the best educators of the land is that Graded Lessons can not be used with success in older classes than beginners. Doctrinal lessons for intermediates were favored.

Sister Mario Jasper, their Sunday-school Secretary, knows how to stir the workers. She is master of the situation. She leads in thought and method. It is well to seek the best; nothing else satisfies.

By the time the Ministerial Meeting was called, on the afternoon of the second day, the crowd had thinned out, but to those who were present it proved a splendid meeting. The needs, preparation, efficiency, problems, field of work, support, time of service, modern problems, and other phases of the ministers' work were discussed. They are a wide-awake, earnest, sacrificing, ambitious and loyal set of men. They have been doing things in Iowa. They are getting ready to do more. We shall hear of them in the future. God bless them! They will have their meeting next year at Beaver. Visit them! You will be welcome.

Polo, Ill.

FIRST DISTRICT OF ARKANSAS AND SOUTHEASTERN MISSOURI.

The Sunday-school and Ministerial Meetings of the First District of Arkansas and Southeastern Missouri are to be held in the Austin church, Ark., Oct. 29 and 30. District Meeting proper convenes Oct. 31.

Sunday-school Meeting, Oct. 29.

1. What Is the Best Method of Bringing New Pupils into the Sunday-school?—W. T. Price.
2. To What Extent Should Quarterlies Be Used in the Class?—Caleb Altus.
3. How Best to Induce People to Bring Their Bibles to Sunday-school?—Fayette Woodlel.
4. Parental Indifference the Great Hindrance in Sunday-school Work.—H. J. Lilly.
5. How Can the School Be Trained in Missionary Knowledge and Giving?—J. H. Whitcher.
6. What Are the Duties of the Assistant Superintendent?—Alma Whitcher.
7. Is It Wise for a Teacher to Give Rewards?—H. I. Buechley.
8. How Can We Make This Sunday-school Meeting Beneficial to the Workers at Home?—Eva G. Price.

Ministerial Meeting, Oct. 30.

1. The Lord's Day; (a) Its Abuse. (b) What Constitutes Its Proper Observance?—H. J. Lilly, Fayette Woodlel.
2. What Constitutes the Lay Member's Responsibility to the Church?—Geo. Mahler.
3. What Constitutes Helpful Criticism? How Given? How Received?—W. T. Price.
4. Problems and Opportunities of the Home Mission Board. —H. I. Buechley.
5. The Temperance Question as It Relates to Arkansas and the Part the Church Should Take in It.—Eva G. Price.
6. The Sisters' Work in the Church.—Ida Mahler.
7. Query Box.

NORTHWESTERN KANSAS AND NORTHEASTERN COLORADO.

This annual gathering of the above District will be held Oct. 23-26 in the Lowland church, El Paso County, Colo., the following programs being rendered:

TEMPERANCE MEETING.

Wednesday Evening, Oct. 23.

1. What Are the Advantages and Disadvantages of a Temperance Committee Such As We Have?—O. H. Feller.
2. How Far Should a Temperance Committee as Organized by the Church of the Brethren, Proceed to Apprehend the Liquor Evil?—Geo. Eller.
3. The Future Outlook of the Temperance Cause.—L. H. Root.
4. What Is the Best Method to Work Against the Liquor Evil?—Frank Wagner.

Temperance Committee, Ray S. Wagoner, Geo. Breon, J. E. Small.

MINISTERIAL MEETING.

Thursday, 8 A. M., Oct. 24.

1. How Show Our Appreciation for the Services Rendered by Our Aged Ministers?—O. H. Feller, G. G. Canfield.
2. Helpful Suggestions to Make Our Ministers More Spiritual.—T. E. George, I. S. Lerew.
3. How Can We Develop a Higher Standard of Purity Among Our Young People?—D. A. Crist, F. A. Wagner.
4. To What Extent Should the Ministry Work Against the Liquor Traffic?—Geo. Eller, L. H. Root.
5. What Is the Best Method of Preparing a Sermon?—A. C. Daggett, D. B. Miller.
6. What Is the Best Line of Subjects to Be Used in a Series of Meetings?—E. D. Steward, W. C. Winder.

Sermon, "Why Do I Belong to the Church of the Brethren?" —B. E. Kesler.

Committee, J. C. Groff, J. Sloniker, J. E. Small, Clara Himes, Martha A. Daggett.

MISSIONARY MEETING.

Friday Evening, Oct. 25.

1. Systematic Giving.—O. H. Feller.
2. Best Method of Creating Missionary Spirit.—J. C. Groff.
3. Prayer and Missions.—E. F. Sherfy.
4. Responsibility of the Ministry in Preaching Missions.—E. D. Steward.

Sermon, "The World for Christ."—T. E. George.

Committee, Byron Talhelm, Jessie Bell, Martha A. Daggett.

THE ROUND TABLE

RAIN BOUND.

Today, Sept. 23, is truly a rainy day. I am nicely and thoroughly housed in the comfortable and commodious home of Brother and Sister E. Cosner, near Kent's Store, Fluvanna County, Virginia.

This is about twenty miles from Bremo Bluff, the home of our beloved sister in the Lord, Julia A. Wood-Kauffman, who, three decades ago and less, was such a charming writer among us. She still lives in the stately ante bellum mansion, overlooking the James River Valley.

The Woods family was one of the "F. F. V's." When Sister Julia came out for the full Gospel, in the simple, humble life, it created a stir in these parts. Her membership is a beautiful forerunner to giving the Gospel here. She has a fine niece, Mrs. Henry Kent, here at Kent's Store.

Yesterday morning, my Esther, aged thirteen, and Sister Ruth Senger aged ten, drove thirteen miles to Quail, a graded school in Louisa County, Virginia, near the Fluvanna line, where I preached to a full house on "Pure Religion" (James 1: 27). We dined at Mrs. Cosby's, on a part of the original 1,000 acre "Roundabout Plantation" of the famous Patrick Henry. The old house in which the Revolutionary orator lived is still standing. Here is a good place for a Brethren church. Here is the geographic nucleus of the United States. Louisa County, Virginia, is central in the State. The orator lived here when he started the ball of the Revolution to roll. Hence, if we go back several generations, we find the embryonic "Uncle Sam" in the loins of a Louisa County, Virginia, lad, sitting on the banks of the near by South Anna River, fishing.

Jesus selected fishermen to thunder forth the music of the greatest religious movement. Why should not Providence have selected Henry as a "Son of Thunder," a Virginia fisherman as an impetus to the greatest political movement?

At 3 P. M. a fine audience was found under the wide, spreading, shady oaks in the lawn of our friend, John M. Snyder, formerly of Pennsylvania. I spoke on "A Body Religion" (Rom. 12: 1). At night my theme was "The Holy Kiss" (Rom. 16: 16), in the M. E. church at Kent's Store. I am invited back.

Then we came to lodge at our beloved Cosners, where we are nearly twenty miles from home, and where, at this writing, the rain is pouring steadily down all day long. This section of Virginia is ripe for the Brethren doctrine. Who will come and help us take the land for primitive Christianity? Cheap lands. Good climate. Gospel hungry.

I. N. H. Beahm.

Trevilian, Va., Sept. 23.

A WELCOME GUEST.

Every Friday afternoon there comes to my home a welcome guest. It is the Gospel Messenger. Its columns are filled with good news. On the first page we see what happens around the world. The poetry is beautiful, and the articles are interesting. The Round Table is sure to please. The editorials are always read first, by many. The notes from the correspondents are good, and tell us what the Brotherhood is doing. Then there is the Fallen Asleep list, each week, which tells us that death is abroad in the land. Dear brother and sister, you, who are well and active now, did you ever think that your name will appear sometime in the "Fallen Asleep" column?

The Messenger visits many homes, from the Atlantic to the Pacific, and also goes across the deep, blue sea. It brings cheer and hope to many who spend their time on beds of affliction, and to those that feel discouraged. The Messenger is read by thousands of people every week. Many aged grandmothers and grandfathers read it, and many young people read it with equal delight. An article in the Messenger is read by more people than we suppose, and can not help but do good. It has many friends. Some of them live in cities, some in valleys, some on the plains, and some on hills and mountains. How salutary it would be, were all our members to read our church paper!

It is good to hand the Messenger to some one else to read, when you are through reading it, and in case you do not preserve your papers. Eternity will reveal the good results that are being accomplished here below by the Gospel Messenger. Let us continue to love this kind and welcome guest! Let us pray for the editors, and for those who write for the paper.

Edgar M. Hoffer.

Elizabethtown, Pa.

HINDRANCES.

The good impulses of the human soul are subjected to opposition which ofttimes hinders us from noble achievements. Even our strong convictions are sometimes overcome by trifling hindrances, which have been magnified into stupendous obstacles, and have become, to the inexperienced, insurmountable difficulties.

It is the work of the enemy to hinder people from becoming reconciled to God. Though we may not be able to detect his handiwork in our obstacles, it only proves his deceptiveness and skillfulness in obscuring himself and his diabolic work.

The invitation from heaven is, "Come, for all things are now ready." Thousands of tender-hearted girls and boys are inclined to respond to the invitation, but are hindered. And, strange to say, the most effectual hindrances are often the most trifling ones. The enemy may play with the fancies of the youthful mind until they become the price of the soul. The ornamentation of the body may be prized more highly than the salvation of the soul. The applause of man may be esteemed more highly than the commendation of God. The demands of society may be more alluring than the association of angels. The acquisition of wealth may be regarded more highly than heavenly treasures.

The rich young man feared that the "treasures in heaven" would not be equivalent to his earthly possessions, and therefore turned from Jesus sorrowfully, while evil angels rejoiced. But Paul was willing to sacrifice position, wealth, society, fame and ease, and accept persecutions to obtain the "crown of life." Then he could say, "For to me to live is Christ, and to die is gain." He could rejoice over his noble decision, and faithful Christian career when the time came for him to be "offered up."

What are my hindrances but trifling, insignificant nothings?

C. D. Hylton.

Bloom, Kans.

MINISTERIAL MEETING OF OKLAHOMA.

After organization, with Eld. A. L. Boyd as moderator, the discussion of topics was taken up. The topics were ably discussed. Here are a few gleanings from discussion on "Pastoral Visit:" (1) A visit is better than a letter. (2) Let it not be long but intense. (3) Make it pleasant as well as spiritual. (4) Have prayer when conditions permit. (5) Learn the needs of the members. (6) Gain material for sermons. (7) A visit will show who are ready to come to the church. (8) It removes the wall between the members and minister. (9) There the minister can talk to the members, not at them.

On "Distribution of Ministerial Force," the consensus of opinion seemed to be: (1) Money should not be any consideration. (2) Not alone the choice of the congregation. (3) Where minister can have the greatest influence. (4) Not necessarily the strong man at the strong point. (5) But by all means place the strong man at the weakest and most difficult point. Ministers can help to locate themselves and can thereby solve the problem.

Under "Ministerial Efficiency" were given, as some of the standards of efficiency: (1) Not by number of converts. (2) Not by large audiences. (3) Not by the power to move to tears. (4) We must do it by our deportment. (5) By the use of the Word of God.

Some strong points to be observed in each sermon: (1) Expound the scripture. (2) Apply the lessons. (3) Use plain, well understood language. (4) Avoid slangy phrases. (5) Get more from the text than the man who never studied it.

Under the head of "What Constitutes a Call to the Ministry?" it was said: (1) Never discourage a young man who seems to be inclined that way. (2) Give young men a chance to find their calling. (3) Watch the young men to see who are suited for the great work. (4) Sometimes preach on the professions, contrasting them to show advantages of the ministry.

The meeting from start to finish was exceedingly interesting and practical.

J. H. Morris, Writing Clerk.

Cordell, Okla., Sept. 28.

PLEASANT VIEW, KANSAS.

Our church met in council, with our elder, Bro. A. F. Miller, presiding, assisted by Bro. A. G. Miller, of the Hutchinson Mission. Brethren J. Perry and A. W. Finfrock and wife, of Hutchinson, were also present. Five letters have been granted since our last council. Today six members handed in their letters and were duly received. Some are going and others are coming. We do not like to see our members leave, but possibly they see a greater need of their services elsewhere. We are glad for those coming in, and are looking for more to come in the near future. We think this congregation is making a gradual growth, both numerically and spiritually.

The Hutchinson work is almost on a self-supporting basis. Not many members are living there, but they have "a mind to work." To encourage this mission, we have dispensed with our love feast at Pleasant View, and will assist in holding it at the Hutchinson Mission. We expect to attend the feast in a body. We wish to show the citizen of Hutchinson how we conduct such services in a plain, biblical way. The time is not yet set, but it will be held some Sunday night in October.

A paper, relating to temperance, will be sent to the District Meeting. Brethren Wm. Rexroad and A. J. Miller will represent us at the District Meeting. It was also decided that we call for the District Meeting of 1913.

The proposition of supporting a native helper in China was submitted to the church, and our Sunday-school took the responsibility of raising the necessary amount by taking up special collections one Sunday of each month, independent of the regular collections, which now go to home missions. Sister Minnie Rexroad is the leader of our Christian Workers' Band for the next three months.

Darlow, Kans., Sept. 28.

Wilmer Keedy.

CHANGING LOCATION.

Having resigned the care of the Nevada church to take charge of the Mission at Newton, Kans., we will close our work at Nevada, Mo., Oct. 27, and will begin at Newton, Kans., Nov. 1. The membership at Nevada, during our labors here, increased one hundred and fifty per cent. The indebtedness has been paid off and the house rededicated to God. We feel that much good has been done in the Master's cause at this place. Nevada offers great opportunities to the right man. We hope that the Lord will direct some good brother to locate with the dear brethren and sisters at this place. Let every one who reads these lines breathe a special prayer for our Lord's cause in Nevada.

Leander and Mary Smith.

615 N. Lynn St., Nevada, Mo., Oct. 7.

CHRISTIAN WORKERS' TOPIC

Grace For Our Common Duties.

Eph. 4: 25, 26; 5: 1, 2.

For Sunday Evening, Oct. 27, 1912.

I. The Infinite Source of Grace (Philpp. 4: 19). Nothing is lost in this life by doing good.

II. Grace in Weakness (2 Cor. 12: 7-10).

III. Grace to Pardon (Acts 7: 54-60). Stephen had grace to pardon his murderers.

IV. Grace to Love (Matt. 5: 43-48).

V. Grace to Serve (Rom. 12: 10-16). The love that serves is a badge of discipleship (John 13: 34, 35).

VI. Self-denying Grace (Matt. 16: 24, 25). This kind of grace lays one upon the altar for the good of others.

VII. Bible Helps: (1) Grace is power (1 Cor. 15: 10; 2 Cor. 6: 1; 12: 9). (2) It is a source of help (Luke 4: 14; Acts 1: 8; 4: 33; 2 Tim. 1: 7). (3) When grace is needed (Jas. 1: 2, 12, 13, 19; 3: 5; 5: 11; Titus 2: 7, 12; 3: 9). (4) The Spirit's help within (John 14: 17; Rom. 8: 9; 1 John 2: 27).

Note.—(1) Only by abiding in Christ day by day and hour by hour can we obtain grace for the common duties of life. (2) The test of discipleship is met in living soberly, righteously and godly through the stretch of commonplace days.

Helps.—(1) What is grace? (2) What is duty? Common duty? (3) How can we obtain grace? (4) How does grace make duties light? (5) How may we recognize our duties? (6) How does grace strengthen us in weakness? (7) What Christian Worker duty is likely to be neglected?

PRAYER MEETING

Four Estimates of a Man.

1 Cor. 4: 1-4.

For Week Beginning October 27, 1912.

1. Individual Opinion of a Man.—"With me it is a very small thing that I should be judged of you." The opinion of any one man, whose judgment may be seriously at fault, is of very little moment to the child of God, who is conscious in his own soul that his conduct has been right. He can afford to ignore man's opinion and go right on about his business in the fear of God, irrespective of the adverse views (Rom. 2: 1; Rom. 14: 10-13; Prov. 17: 15; Isa. 50: 9; Heb. 13: 6).

2. Public Opinion of a Man.—It seemed a small thing to Paul that he should be judged "of man's judgment." That was individual opinion only. If, however, the entire community turns against us, the matter is more serious. Notwithstanding all that, however, the good man would rather have the favor of God and his own conscience than the applause of the multitude. His chief aim is to fulfill his mission, to worship God at the shrine of conscious integrity, and to be a blessing to all whom he meets (John 7: 24; Matt. 7: 1-5; Matt. 5: 11; 1 Peter 4: 14).

3. Personal Opinion,—What a Man Thinks of Himself.—Nothing is easier for a man than to get a good opinion of himself,—often, too, the easiest when there are the least grounds for it. Paul wisely said, "I judge not mine own self. For I know nothing against myself; yet am I not hereby justified." Paul felt sure of his own integrity,—that he was accepted by God, yet he did not consider himself an absolutely fair judge of himself. The warning to us is obvious (Psa. 8: 3, 4; Psa. 144: 3, 4; Rom. 12: 3; 1 Cor. 10: 12.

4. God's Opinion of a Man.—"He that judgeth me is the Lord,"—and his judgment is absolutely right. No error there, no false estimate, no defective data, no judgment by outward appearances. The Lord judgeth uprightly, with a final decision irrevocably just. The Judge of all the earth will do right (Ezek. 18: 20-22; 1 Cor. 4: 5; Gal. 6: 7-10; James 2: 12).

HOME AND FAMILY

When We Stand Before the Judge.

BY D. MAXCY QUELHORST.

When we shall stand before our Judge
There to be judged on that great day,
'Twill be made clear, and we shall know
Why cruel thorns beset our way.

He'll surely know how hard we tried,
To walk with him life's weary road,
When storm-clouds hovered o'er our heads,
To hide us from our dearest Lord.

If he alone our prayers has heard,
It is enough; we'll leave the rest,
For his great will to overrule,
And do with us as seemeth best.

Auburn, Nebr.

One Who Had Fallen Among Thieves.

BY ELIZABETH D. ROSENBERGER.

"I've often heard that 'birds of a feather flock together' and I do believe it. We used to go with the Wiermans considerably, and were friends, of course, but with all the talk that is going on about them now, I don't want to be seen with them; folks will think we are like them." And Mrs. Gary's black eyes gleamed with earnest feeling. She was trying to convince her husband that it was their duty to drop the Wiermans on account of gossip which was going the rounds.

"I know how you feel about it," replied her husband. "But while you are wondering what our *neighbors* will say if we go about with the Wiermans as we used to, I remember, just now, how Wierman helped me through a hard place in my business last spring, and Mrs. Wierman helped to nurse the baby when he was sick. They have always treated us fairly. Now, shall we be so cowardly as to turn against them when they are in trouble?"

"No, not that. But surely we do not need to be so intimate as we used to be. Very few people call there now, and it seems as if we make ourselves conspicuous by standing up for them when most everybody has something to say against them." Mrs. Gary was accustomed to follow her husband's leading in many things and she dimly felt that the argument was against her, but she could not give up without a struggle.

"I hope you will go with me to call on the Wiermans this evening. I had no idea that they were being ostracized. If other people are staying away, it is time for us to call. I'll explain more fully on our way there." And with this Mrs. Gary had to be content, for the car was coming and her husband hurried to the corner to take it.

That evening, on their way to the Wiermans, Mr. Gary explained to his wife that the family had been imprudent and blundered, and now slander was doing its worst to ruin them. "If ever there was a time when they need true friends it is now, and we shall stand by them and help them in every possible way," he concluded. Mrs. Gary, who had time to think it over, also agreed that to leave them now would be disloyal, and so, in perfect sympathy with each other, the Garys were able to help bear the burdens of their friends. After some months, Mr. Wierman said to Mr. Gary, "You saved us from ruin and despair by standing by us through that awful time!"

To be sure! It is always so. Oh it is a fine thing to be loyal. Who cares whether the reports are true or false? If our friend stumbles, we will not turn the next corner and slip into another street where we may never meet him. No, we will look through the fault and, loving him, we will forgive him. We will help him to rise, and in helping him to rise we shortly find ourselves on higher ground. If your friend has committed a fault, and the people say many things against him, and the crowd forsakes him, it is your opportunity,—stand by him. If disgrace or poverty comes to your friends, then is the time they need you.

Are you wondering a little whether this is practical? Perhaps it is a long time since you have read the tenth chapter of Luke where Jesus relates a story. Strange to say, it is not about a rich, influential man whose company you should seek for the prestige it may give you among your fellows. Perhaps Jesus meant that it was not necessary for you to court the rich, the influential, the learned,—they can do without you. Jesus told about a certain man who went down the road to Jericho, and fell among thieves, who stripped him of his raiment, wounded him and departed, leaving him half dead. There he lay on the Jericho road, unable to help himself, and likely to die without help. Suppose a rich man, riding down to Jericho in a chariot with footmen and servants, had asked the priest and Levite to enter the chariot and ride with him. They would not have passed by on the other side, but both would have gone with the rich man and thanked him for his gracious kindness, but they did not help the man lying by the roadside.

Only the poor Samaritan was big enough to associate with one whom fate brought within his reach. And this time it happened to be the man who had fallen among thieves. The Samaritan bound up his wounds and then took him to an inn to be cared for. It is your little man, who is afraid that he or his family may lose caste, or be disgraced through the faults of another, when one of his friends suffers disgrace, and such a man makes all haste to get away.

A loyal friend considers it a privilege to share your burdens and your troubles, and through the love he has for you the burden becomes a crown of joy. You are most fortunate, if you can say:

"One friend in that path shall be,
To secure my steps from wrong;
One to count night day for me,
Patient through the watches long,
Serving most with none to see."

One of these men who served most where there was none to see, died some time ago. He left but little money but he left a drawer full of priceless letters from people whom he had found on the Jericho road and whom he had helped to put on their feet again. He had a strange facility for discerning hidden gifts, and he would awaken ambitions in a stranger that never slumbered again, and so, from day to day, as he had opportunity, he inspired others to do greater things than they had thought possible. He is dead, but he left a golden trail of inspiration and help behind him in the hearts of many who had once upon a time fallen among thieves.

Covington, Ohio.

The Optimist, and Others.

BY MARY BEAM.

Years ago a certain sanitarium published a health journal with a motto as follows: "Extremes meet, and truth is found between the extremes."

The optimist sees only the bright side; the pessimist sees only the dark side; the practical person sees *both* sides, and in their true proportion.

The optimist wants to go through life with his head up,—perfect confidence in himself,—seeing only the beautiful sky above him. The pessimist has his head down and sees only the mud puddles in the way,—perhaps he even helps to create them. The practical person sees both,—enjoys the sky as well as other beautiful things,—and looks at the mud puddles only enough to keep out of them.

A husband said to his companion, who was trying to point out some pitfalls in the way of a certain scheme of his, "You are a pessimist; you discourage me." "I am no pessimist," she replied, "I see and appreciate the bright side of things as much as any one. While I also see the dark side, yet I don't put it there. You want to go through life with your face turned to the sky. I see and enjoy the sky as much as you do, but I also see the mud puddles and want to avoid them, if possible. You fall into them. This would not be so bad, were it not for the fact that you take your family along every time you fall in."

The optimist is selfish, looking out for No. 1. The pessimist is ditto, overpitying himself. The practical person is ever on the lookout for the good in others, and for ways to help others, and thus unselfishly make his own happiness.

The pessimist crosses the bridge before he gets to it. The optimist ventures on the bridge when it is too rotten to bear his weight, and down he goes. The practical person waits until he reaches the bridge. Then, if necessary, he crosses it, if he finds it in a safe condition.

An optimistic husband was childishly foolish. His pessimistic wife was very "blue." She complained to me about the young apple-trees in the garden,—"In a few years they'll make too much shade in the garden." This was very amusing, as these people never lived at one place long enough for a tree to make much growth, and, sure enough, they left this place before their year's contract had expired.

The optimist fails to count the cost, and "after he hath laid the foundation," "is not able to finish it." The pessimist has not the courage even to begin. The practical person "sitteth down first and counteth the cost whether he have enough."

The optimist sometimes calls the practical person an *old fogy*, because said person is serious and sincere. The pessimist sometimes calls the practical person frivolous, because said person is cheerful and happy. The practical person is charitable to both pessimist and optimist.

The religious optimist "thinketh he standeth," the religious pessimist thinks everything is going wrong, and thinks something he may have done is the unpardonable sin. The practical person realizes that he is weak and sinful, that "the devil goeth about like a roaring lion," but that Jesus died to save him, that the Comforter abides with him, and that he has a Heavenly Father, both just and merciful.

The optimist imagines too much good to be practical. "I'm saved by grace and not by works," so he works only when and what suits him. The pessimist imagines too much ill to be practical,—"I can never do all this, so there's no use trying." The practical person does the best he can and trusts God for results.

The pessimistic Catholic fretted because his feet hurt from the beans in his shoes, put there by order of the priest as a penance. The optimistic Catholic (or was he the practical person?) made the trip rejoicing, for he had taken the precaution to boil his beans before putting them in his shoes.

When sorrow comes, the optimist can not or will not realize the extent of it, and selfishly keeps away from it; the pessimist is hopelessly crushed by it, and sometimes end his life. The practical person accepts the sorrow as his share of the experiences of life, looks to God for help to bear it and to be submissive, and even thanks God for allowing the sorrow to come, if thereby he is made more holy and more fit for the kingdom.

The practical Christian is pessimistic enough to recognize, but steer clear of the evils of this world, and optimistic enough to appreciate the mercies and blessings showered upon him by an All-wise Heavenly Father. He will even turn the calamities of this life into blessings here and hereafter.

Dr. Torrey says, "If facing the facts is to be called a pessimist, I am willing to be called a pessimist. If, in order to be an optimist, one must shut his eyes and call black white, and error truth, and sin righteousness, and death life, I don't want to be called an optimist. But I am an optimist all the same." Dr. Torrey, surely, is very like the practical person.

"Extremes meet and truth is found between the extremes."

Trevilians, Va.

SISTERS' AID SOCIETIES

WHITE WATER, IND.—Our Sisters' Aid Society met Sept. 27 at the home of Sister Mary Neptune and organized a Sisters' Aid Society, with a membership of eight. Sister Lyde Fiant was chosen president; Sister H. G. Neptune, vice-president, and the writer, secretary-treasurer. May the Lord bless and help us in our work.—Anna Neptune, Connersville, Ind., Sept. 28.

RAISIN CITY, CAL.—The report of our Sisters' Aid Society, for six months, beginning Jan. 11, 1912, and ending July 12, 1912, is as follows: We have twenty-three members enrolled, with an average attendance of twelve. We held three all-day meetings. We finished four quilts, one comforter, and made and sold seven articles. Our collections, received during the six months, amounted to $6.23. We paid out for dishes and other articles for the church, $10.65, leaving $3.45 in the treasury.—Eula Linebaugh, Secretary, Raisin City, Cal., Oct. 1.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

SINCE the last report from Hagerstown, Md., six have been added to the church.

ARTICLES intended for the Thanksgiving issue should reach us not later than Nov. 6.

SIX, in the Germantown congregation, Va., recently confessed Christ and were added to the church.

UNTIL Oct. 26 Bro. Andrew Hutchison may be addressed at 1516 Derry Street, Harrisburg, Pa.

BRO. J. F. ROSS has been chosen a member of the Standing Committee from the Second District of West Virginia.

TWELVE put on Christ in baptism during a recent series of meetings, conducted by Bro. I. D. Heckman, at Brookville, Ohio.

THE church at Seattle, Wash., is reported to be without a regular pastor, Bro. Conrad Fitz having moved to California.

BRO. J. F. APPLEMAN, assisted by his wife, is in the midst of a revival meeting in the Sugar Creek church, Middle Indiana.

UNDER date of Oct. 8 Bro. D. L. Miller writes us from Blountville, Tenn., where he was engaged in another series of meetings.

THE outlook for the church at Oneonta, Ala., is encouraging. Six families of members are to move into that locality in December.

DURING Bro. D. L. Miller's labors with the congregation at Roanoke, Va., twenty signified their purpose to unite with the church.

IN order to crowd more matter into the allotted space, we are making use of brevier type this week, in the Round Table Department.

BRO. LEANDER SMITH has resigned the charge of the Nevada church, Mo., and will take up mission work at Newton, Kans., Nov. 1.

BRO. A. J. WINE is now located at Ft. Worth, Texas, where regular services are held. He may be addressed at 1036 Josephine Street.

THE revival at Elk City, Okla., conducted by Bro. J. H. Morris, resulted in eighteen confessions,—fifteen baptized and three awaiting the rite.

REFERRING to Matt. 11: 11, a correspondent wishes us to explain how the least in the kingdom of heaven can be greater than John the Baptist. We will leave this for some one else to explain.

THE person who labors for the upbuilding of the church is working for Christ, for the church belongs to him, he having purchased it with his blood. The man who abuses the church offends the Master, for the church is the body, and is intended to represent his interest on the earth.

As the result of some evangelistic labors by Bro. Chas. Flory, of Ohio, in the Woodland congregation, Mich., five were added to the church.

MINISTERS who move from one congregation to another should write us, so we can say something about the change of location and address.

SEVEN applied for membership during Bro. G. S. Rairigh's meetings in the Shank church, Pa. Five were baptized and the other two await the rite.

BRO. JOHN B. MILLER, one of our elders, residing at New Paris, Pa., died Oct. 9, at 1: 30 P. M. We are promised an account of his life and labors later.

NINE applied for membership during the revival at Raven Run, Pa., conducted by Bro. Geo. S. Batzel. Eight of the members were baptized and one awaits the rite.

YOU will certainly want a copy of the new premium book. The price will bring it within the reach of every MESSENGER subscriber. See what is said in the last column of this issue.

BRO. WM. BIXLER, who is to hold a series of meetings at Modesto, Cal., says that while on the Pacific Coast he could serve a few other congregations. Those interested can address him at East Akron, Ohio.

SOME excellent church post cards come to our desk, and we certainly appreciate them. This is a splendid way of letting people at a distance know how your church looks. It is a good way of advertising a church.

ON account of failing health, Bro. Geo. Bashor is closing his labors with the Santa Fe Mission, Los Angeles, Cal. He and Sister Bashor have greatly endeared themselves to the people reached through the Mission.

EVERY minister of the Church of the Brethren, reading the MESSENGER, should at once see if his name is given correctly in the Brethren Almanac. If not correctly entered, he should advise us of the error without delay.

A MEETING, conducted by Bro. G. E. Yoder, at Chambersburg, Pa., a place of 15,000 souls, where there are about sixty members, closed last Sunday. We have not yet been informed regarding the results of the meeting.

THE September issue of the *Mount Morris College Bulletin* contains Bro. Stover's "Old Sandstone Anniversary Address." It is interesting reading. The first page of the *Bulletin* is made attractive by the use of a splendid half-tone of the Stover family.

AT this time Bro. George Mishler, of Cambridge, Nebr., is engaged in a series of meetings at Ottawa, Kans., where he finds a splendid interest among the people. From there he goes to the Pine Creek church, Northern Indiana, to attend the love feast Oct. 19, and will immediately follow with a revival meeting in the East house.

THE Trustees of the Orphans' Home, located at Timberville, Va., publish a very creditable report, in which the receipts and expenditures are given in a way so simple that they may be easily understood. The report is in booklet form, and contains other information regarding the purpose, needs and condition of the institution.

SOME of our ministers are in the habit of waiting until about the middle of November, or the first of December, before sending us the corrections needed for the Ministerial List in the Brethren Almanac. That is a great mistake on their part. All such corrections should be sent now. Do not wait until next week, but attend to it today.

No one should fail to read the essay of Sister Mary E. Teeter, page 658 this issue, because of its length. The essay was read at the Ministerial Meeting in Michigan, and is published by special request. This time it is a woman discussing the Dress question from a woman's viewpoint, and it would be a good thing if the article could be rushed into a tract and distributed in all of our congregations.

BRO. L. R. HOLSINGER has arranged to close his work as pastor of the Red Bank church, Pa., Dec. 31. Since he began his pastorate, the first of last February, sixty-four souls have been added to the fold.

BRO. JAMES M. NEFF, who is leaving Springville, Cal., expects to go out on the desert of Southern California for his health. He has not yet decided on his exact location, but his family will reside at Lordsburg, Cal., and all mail addressed to him at that point will be promptly forwarded.

BRO. MICHAEL BLOCHER says there are nine members living in Sacramento, Cal., and that all of them are arranging to move to a point eight miles north of the city, just as soon as the necessary buildings can be erected. This means the beginning of another congregation in Northern California.

IT is encouraging to learn that the deacons, on their annual visit, find nearly all the members not only in faith, but in love and union. They express a desire to strive for a greater degree of holiness in themselves and in others, and show a willingness to do what they can, to advance the interest of the church.

WRITING from New Windsor, Md., Bro. Chas. D. Bonsack says that the Blue Ridge College opened up encouragingly, in spite of the inconvenience caused by changing the location of the institution. He writes of the whole college family being conveyed by the farmers, and others, to the country church, where a good missionary service was enjoyed.

TURN to page 31, 32, 33 and 34 in the Brethren Almanac for 1912, glance over the list of churches from your own State, and tell us whether the list along with the pastors, or elders in charge, is correct. If mistakes are found, advise us of them without delay. It is important that this department of the Almanac be made as correct as possible.

JUDGING from the letters coming to this office, it would appear that there is quite a demand for preachers who are well grounded in the fundamental doctrines of the church. While our people wish to have the pulpits of the Church of the Brethren filled by men of education and culture, they do not want to see the fundamentals neglected. They want our pulpits to stand for the New Testament doctrines, and will consent to no surrender or compromising.

A HOST of the MESSENGER readers will sympathize with Brother and Sister Grant Mahan, of Omaja, Cuba, in the loss of their young son, Daniel, who died Oct. 5 at the age of fourteen years and six months. Daniel was a promising boy, of bright intellect, loved and respected by all who knew him. Walter, the elder son, is attending school at Mount Morris and was, of course, not at home when his brother passed away. The loss is a hard one on the family.

IN Milwaukee, last Monday evening, an attempt was made to assassinate Ex-President Roosevelt, as he was entering an automobile, at his hotel, to proceed to the place where he was booked for a speech. The bullet, fired by a young man, entered Mr. Roosevelt's right breast, and would probably have proved fatal, had it not been somewhat checked by a heavy manuscript in his coat pocket. At this writing it is believed that the wound inflicted will not prove serious, but the deed was a dastardly one, and the country over will be condemned by all respectable people, regardless of party affiliations.

WE notice that, of the thirty-four accessions during the recent revival at Red Bank, Pa., sixteen are heads of families, while nineteen of the number are over twenty years old. From this we are moved to say that we need not look to the children for all of our converts. The Gospel is intended for men and women as well as for children, and in the time of the apostles the majority of the converts were men and women. In a large measure our preaching should appeal to people who are old enough to think, and to the extent that we can influence them we may expect to help those who are younger.

Sister Blanche Lentz, late editor of the *Inglenook*, spent one day in Elgin last week, calling on her many friends. She was on her way to Morgan Hill, Cal., a point about sixty miles south of San Francisco, where she has planned to spend the winter at least.

Judging from the splendid write-up of the dedication of the Grundy County (Iowa) church, in the *Hardin County Ledger*, one is led to conclude that the Brethren must stand well in that part of the State. Nearly one whole page is devoted to the church, its history and what has been accomplished, accompanied by several good illustrations. The *Ledger* speaks well of Bro. Galen B. Royer's part in the services.

We are told by Bro. J. H. Miller, of Goshen, Ind., that the late District Meeting, held in the Solomon Creek church, was a splendid gathering. He also says that, during the past year, Northern Indiana has lost eight of her aged ministers,—more than have been called to the ministry for the same length of time. This decrease in the ministerial force of the District calls for some vigorous action upon the part of those having charge of churches.

Reference was made last week to a new book entitled, "Some Who Led," by Brethren D. L. Miller and Galen B. Royer. A copy of the book is now on our desk, and we find it not only interesting, but instructive. The work, which contains 223 pages, the size of "Our Saturday Night," is made up of sixty-three well-written biographical sketches of members who have figured prominently in the history of the church. The sketches, in point of time, begin with Alexander Mack, Sr., who died in 1735, and close with Bro. Wm. A. Anthony, who passed over July 23, 1911. Accompanying these sketches will be found a number of half-tones, constituting a very important feature of the book. It is the first effort at a work of the kind among the Brethren, and we are certain that it will be appreciated by our people. The book can be had only as a premium in connection with the Messenger. We shall have more to say later, but for the present we call attention to the announcement on the last page of this issue.

Church Solidarity.

There is nothing that can add so much to the prosperity and success of the church of Jesus Christ as its complete solidarity. By this we mean a community of interests, purposes and responsibilities. The old motto, "United we stand, divided we fall," applies to the church as fully and as pertinently as to State. A united force is an essential element in all worldly achievements, and why not in the spiritual as well?

When a young man, we did some teaching in the public schools. On our way to and from the schoolroom we frequently met a teamster who drove the "brag team" of the neighborhood. His motto in the training was: "A strong pull, a long pull, and a pull all together." These essentials, thrown together, of course, made an efficient team, and, if applied to the church, will produce efficient results. This is the great end to be desired. Efficiency always brings the results hoped for. But how to arrive at efficiency is the problem to be solved.

Solidarity in our body, church or congregation, is what we believe to be the needful condition to enable us, as a body, to go successfully forward in saving souls, in keeping souls, and enlarging the kingdom of the Lord's Christ. How shall we obtain and maintain this much-to-be-desired solidarity?

We have been moving in that direction by teaching and urging uniformity in thinking, uniformity in practice, and uniformity in appearance. But our success in this direction has not been satisfactory and, by the nature of things, can not be, because God, to carry out his gracious purposes, has seen fit and wise to create "many men of many minds," and to give to them "many gifts of many kinds," so that, do as we may, we can not make uniformity out of God's diversities. If we could, we would defeat the very ends and purposes which God has determined for our present and eternal good.

And because we can not, as a whole, all think alike, neither can we all act and do alike. Neither would it be well if we could. Because of the diversity of the things which he has given us to do, it would be a sad plight if we all could do only one and the same thing. We answer our purpose best by thinking our own thoughts and doing our own work,—that which God has best fitted us for. If we were all to be farmers, there would be none to buy our produce. If we were all teachers, there would be no one to be taught. If we were to be all preachers, where would be the hearers? All that we have and are is the gift of God. So let each man and each woman try to improve the gift or talent given, and they will do what God wants them to do, and thus fulfill his purpose concerning them.

As to being all alike in appearance, God did not make us in this way, and therefore we do not suppose he wanted us to look alike, or he would have made us this way. While God does not intend that we shall be alike in our thinking and appearance, yet there is a sense in which we should be alike. We should be, as Paul says, of one mind as to purpose and aim. "Be ye like-minded" as to purpose and results. We may differ in our way of thinking, while our purpose is the same, hence we have it said: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," having in you the same mind which was in Christ Jesus. And what was that mind? It was as broad as human needs, and as diversified as the workings of the God-bestowed gifts to the creatures he made, so that he readily adapted himself to every possible phase of human need. When we have the mind of Christ, we have a mind and will of our own; to carry out the great purpose unto which he calls all men and women that they may do their part according to the gift received.

Now a few thoughts as to the necessity of solidarity in the church of Jesus Christ,—a community of interests, purposes and responsibilities. A church community means a number of religious persons united together, having the same interests, purposes and responsibilities. Would not this make an ideal church or congregation? What would this mean? Interested in the social and spiritual good of each other; interested in the salvation of souls to the glory of God; interested in the perpetuation and growth of the church that its power for good may be enlarged, and that the purpose of God and his Son may be carried out.

The purpose of all should be to work together for the enlarging of the kingdom of Christ, even to the salvation of the whole world. And, lastly, that every member feels that he has a work to do in the great work of saving the world for Christ. Yes, give us a church whose every member feels his responsibility in building up the church of the Master and saving souls, and we will show you a solid, united church that is a success.

To have a church of this kind every member must be interested,—must have a purpose and feel a responsibility. A membership of this kind will not only stand united, but will be a power to the glory of God.

H. B. B.

The Church's Great Need.

In addition to the church's need of a regenerated membership, first of all, and the proper understanding and appreciation of her mission in the world needs, emphasized in a former article, it is needful to develop the subject further. It is such a vital question.

Organization. There is need of proper and sufficient organization. In all great movements, organization is the first thing done, and the last thing undone. In the great movement to save the world,—the greatest of all enterprises,—it is absolutely necessary that the church body be properly organized. Much depends upon it. Like an army in deadly conflict, battling for every inch of ground gained, the church of the living God should be organized and set in order for business. So, God set some in the church, "first apostles, secondarily prophets, thirdly teachers," etc. Not to promote men, not to honor men, not even to place responsibility upon men, though it does these; but it is to place the church under control, that she may grow and that her strength may be directed towards a given purpose, and to place each man where he belongs and give him his work. This is the purpose of organization. Or, as Paul puts it, it is "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And it is to continue, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

There is no question as to the need of proper and sufficient organization. All agree in this. Is there proper and sufficient organization already? Is there need of further organization? Or is it overdone already? These are unsettled questions. The subject, therefore, needs careful study.

In the growth of the church during the last years, one organization has been added after another, until the machinery has grown to be somewhat complex. This is true both in the general work and in the local churches. And these recent organizations have been added with much facility, so much so that it may show a want of due consideration. Every step should be with wise judgment. To be without needed machinery is a loss, and to be unduly burdened with machinery is a great disadvantage. And now, for the present at least, it would seem that it is sufficient. Any way, there are a good many organizations recommended, both for the general work and the local, not used. As the work grows and the church undertakes more and more, there will be need, no doubt, of further organization. But it should be done with care.

Leadership. There is a great need of wise and progressive leaders. In all organized movements, wise and active leadership is of the utmost importance. The fundamentally essential thing, in the work of a body of people, is for every member of the body to be in full sympathy with the thing to be done. Next is the need of wisdom and judgment in directing affairs. For example, look at an army on the field of battle. Every soldier with his face set like flint toward the object of the contest, directed by wise generals, makes a foe well nigh invincible by any force. Every man has his heart set on victory, and the generals are set on wise, successful management. To such an army there are no insurmountable difficulties, no unconquerable foes, no unachievable victories,—"there are no Alps." Such should God's host be.

Wise leaders are to the church what wise statesmen are to the nation. What is it that has placed our country in the front rank of nations? Much of the answer is in American statesmanship. What is the future hope of the nation? The development of her resources, and this depends upon wise management. If management measures up to resources, much is to be expected in the future. Just so in the church.

Apart from a regenerated membership, probably the church's greatest need is wise leadership. It appears both from internal conditions and what the church owes the world. The present strained condition on a few points, in a few localities of the Brotherhood, needs relief. The church must be unified, and should be kept in this condition. All activities should converge toward a common center, not away from it. All feelings of estrangement are matters for serious consideration at once. The past, unfortunately, shows only too much unwise management in such cases.

Then take a good look at what the church owes to the world, or at her mission, if you please, and the need of wise leadership is perfectly clear. The conversion of the world, the greatest thing in the world, who would expect it to be worked out of itself? None would be so foolish. The best of all that God has given is needed for the task. Leaders, who, like Paul, see the world's need, and are ready for any hardships or suffering to bring it to pass, are needed to direct affairs. And let them plan on a large scale, such as is worthy of an Almighty, and commensurate with what is to be done, that God can have a chance to do great things. The visions of our leaders have been too narrow, so much so that God has not room to exercise himself in the church life. Give him a chance once, and do it in faith.

A few leaders in each State District, who measure up to the needs of leadership, would be an unspeakable blessing. Let us pray that God will raise up a few scores of such men for the work of the Church of the Brethren and his glory. H. C. E.

Brethren Almanac for 1913

The Ministerial List

in the Brethren Almanac, while a great convenience to all, is of special value to every minister because of the Gish Fund books and other advantages. Every minister's name should be on the list and his address should be correct in every particular. We must depend for this information upon those who can give it, but unless pains are taken to give us this with the utmost accuracy, we shall fail in obtaining a correct list.

WHAT WE WANT EVERY MINISTER TO DO AT ONCE!

1. To see if his name and address are correctly given in our last Almanac.
2. If not given at all, or given incorrectly, give us name and address in full, as they should appear.

Churches and Missions, with Pastors or Elders in Charge

Please turn to this department in your Almanac, and note the rules governing the same. Kindly attend to the following AT ONCE:

1. Ascertain if your congregation is correctly listed, and if the name of the pastor, or elder in charge, is properly given.
2. Any changes, either in the name of the congregation, or of the one in charge of the same, please REPORT IMMEDIATELY.

A GENERAL REQUEST.

We kindly urge elders, clerks of churches, and all other members, who can help us in correcting the lists, to give us the names of ministers recently elected, together with those that should be omitted, whether because of death or whether they have been relieved of office. In fact, we shall be glad to be apprised of any mistake in the lists of which you may have certain knowledge.

PLEASE DO IT AT ONCE!

Corrections Close Nov. 1.

District Mission Board Reports.

It occurs to us that our District Mission Boards would get more support for their work if they would supply each family with an interesting report of what is being done, and what they would like to do. This report should contain some information regarding the work at each mission point, noting what has been accomplished, and what might be done at other places, could they be reached. It should also contain a well-arranged statement of the receipts and expenditures. People who give money like to know how it has been spent, and it is due them that the information be given the simplest way possible. Such a report might be accompanied by any suggestion deemed proper, as well as by an appeal for funds. By this method the members of any State District might be educated to more liberal giving, and to a better coöperation with the Board in carrying forward its work. We are further of the impression that not enough is being said in the Messenger about the work done by the District Boards. We do not mean a financial statement of their work, but a report of what is being accomplished at the various points under the management of the Boards. Our people read the Messenger more than any other paper coming into their homes, and will not fail to give due attention to whatever may be said of the things done in their respective Districts.

Dishonoring the House of God.

It is all right for members to take necessary meals at the meetinghouse, while there, and engaged in the Lord's work, but to go to the Lord's house merely to eat, or to turn the Lord's house into an eating-house, is quite another proposition. To those who go to certain gatherings in God's house merely to eat a meal, Paul would say: "If any man hunger, let him eat at home" (1 Cor. 11: 34). Were he to see at the tables a group of believers, who had assembled in the house of prayer mainly to eat and have a good time, he might be tempted to say: "What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? Shall I praise you in this? I praise you not" (v. 22). The members at Corinth may have come together to hold a love feast, but they came so near turning the occasion into a festival or a banquet of their own, that the venerable apostle to the Gentiles severely rebuked them for desecrating the house of God. He would have them understand that if coming together to eat was all they had in view, they would better eat at home. In his pointed rebuke he makes a clear distinction between using the house of God for a feast authorized by the Master, and one that is merely for our own gratification. The popular churches have discarded the love feast instituted by Jesus, and substituted in its place festivals, sociables and banquets,—feasts of their own,—for which there is no divine authority whatever. Our people, as a body, have followed the instructions of the great Head of the church, and refused to follow the example of those who would insist upon unsanctified substitutes.

Exact in Divinity.

Some people have got it into their heads that about the only way for one to be strong in humanity is to be exceedingly loose and liberal in divinity. They would have one twist divinity into almost every conceivable shape, in order to make it fit their notions of humanity. Not only so, but they would have everything eliminated from the New Testament that does not accord with certain humanly-devised plans for the uplifting of humanity. With them it is not what the New Testament teaches, but in what way the New Testament can be made to serve their interest. The way these people talk and write, one would be led to think that in the end the world is to be judged by what they have formulated instead of being judged by the Word of God. They do not have enough spiritual insight to understand that there is nothing better in the world for the uplift of humanity than what is divinely taught in the New Testament. Instead of bending the Word of God to fit their plans, they should study the Word for plans that will stand the test of ages. We insist upon being exceedingly exact in divinity, even if all the man-made plans, in the so-called interest of humanity, must be sacrificed. First learn what the New Testament teaches, and then adjust everything else to accord with that standard.

The Rich Missionary.

Mr. William Whiting Borden, worth probably $5,000,000, has decided to become a missionary in China. This he will do instead of living a life of leisure in Chicago. There ought to be nothing strange about this, and yet nearly every newspaper in the land has something to say about the millionaire missionary. Were he some poor young man, without a home, there would be little said, but for some reason the public is interested in the movements of the rich, and any well-written account of their doings seems to please the masses. But why should not rich young men and rich young women become missionaries? They could not only support themselves, but they might provide for a number of assistants. In fact, the mission field ought to prove inviting for a number of rich people who have plenty of money that they might spend in the interest of humanity.

Too Much Formality.

There is a possibility of churches becoming handicapped by too much formality in their services. Those having charge of the services may introduce this, that and the other thing, all of which takes up time, until only a few minutes are left for the sermon. True, most sermons are too long, but that is no excuse for cutting them so short that they are hardly worth listening to. By means of sermons the people are taught, and when a man delivers an address he shoul see to it that his sermon is just as good as he ca make it. The opening part of our regular servic ought to be simple, brief and reverent. While ther should be no undue haste, still the people ought n to be held in suspense too long, waiting for the sermo to begin. In the opening part of the service everythin possible should be done to inspire and get the audienc in a spiritual frame of mind for the address of th hour, and this, too, with just as little formality a possible. The world over, men and women soon b come tired of a multiplicity of forms. They wa something that stirs them, and gives them a goo spiritual uplift. Reverence, simplicity and intelligenc should characterize every part of a religious servic

An Ancient Love Letter.

We do not know in what way Abraham won h lovely wife. Tradition says that she was the mo beautiful of women, and that her famous husban when a young man, was charmed by her beauty. W may wonder if he ever wrote her any love letter like the one found on a clay tablet among the ruins Babylon. The letter was written about the time wh Abraham lived, practically 2,200 B. C., and reads follows:—

"To the lady, Kasbuya (little ewe) says Gimil Mardu (the favorite of Moroduk) this; May the Sun God Marduk afford you eternal life. I write wishing I ma know how your health is. O send me a message abo it. I live in Babylon and have not seen you, and f this reason I am very anxious. Send me a message th will tell me when you will come to me, so that I may happy. Come in Marchesvan. May you live long f my sake."

Representation at District Meetings.

For the information of some who may not ha carefully studied the decision of the last Annual Mee ing we call special attention to what was passed r garding representation at District Meetings. The d cision reads thus:

Each church of two hundred members or less shou be represented at District Meeting by two delegate Churches of over two hundred members may have an e tra delegate for each additional two hundred members fraction thereof. The delegates thus chosen shall co stitute the voting power of the District Meeting. All d cisions that in any way conflict with this decision a hereby repealed.

It will be observed that the voting power is limit to duly chosen delegates.

Old People's and Orphans' Home.

Concerning the Old People's and Orphans' Hom Mount Morris, Ill., we glean the following from t *Index*: "The institution is self-supporting, and t trustees are now planning to erect a standpipe f fire protection. There are seventeen inmates, eig past eighty; nine dependents, eight of whom co tribute towards their own support. The charter h recently been changed in order to admit children oth than those of Brethren, whenever a suitable buildi can be provided for the purpose. This building ma be erected in the near future. It has been made o ligatory, on the part of those entering the Home, th they should be members of the church, in good stan ing, for one year before being admitted."

The Great Competition.

We certainly recommend to our people the sensib lesson that the *Methodist Recorder* passes out its readers. We quote: There has not been period in the history of the Christian dispensatio when there were so many efforts to induce the churc to enter into competition with other organizatio as right now. It is a moment of crisis. If th church can be kept to its own mission, then her victor is assured. If she answers the many voices which a now calling to her, and goes out into the world compete with all sorts of human organizations in a sorts of work, then her power is declining, and wi decline until she be brought back to her Lord's ow appointed way and work."

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

PHOENIX, ARIZONA.

The Lord has been with us and has done great things for us. The field here is indeed a very needy one, as there are so many people unsaved, who, seemingly, do not care about their soul's salvation. However, our work at the mission has been quite encouraging, and the outlook is very bright. The interest has been very good. During the hot summer months the attendance was about twenty-five to thirty. We have no workers stationed there, nor do we have a minister. It has fallen to my lot to do most of the preaching, because of not being able to locate a minister there. I feel that this is truly a very great open field, ready for the pure Gospel of our Blessed Master. We need a minister there who has time to work the field and take good care of it. He should be well grounded and rooted in the faith. We know that a great work can be done there if we are only willing and obedient. We greatly rejoice because of the results of the efforts put forth, which give us renewed courage and strength. Last Sunday two souls were added to the church by baptism. God is still speaking to others who are under conviction, and for whom we have good hopes.

Here is an open door. Brethren, will you pray with us that we may improve the opportunity? As we look out over this great field of Arizona, we think of the words of Jesus: "Look out over the fields. They are white already to harvest." We also think of his command, "Pray ye the Lord of the harvest that he will send forth laborers into his harvest. The harvest truly is great, but the laborers are few." May we be very willing and submissive, in the Lord's hands, that he may direct our plans, and that souls may be saved. Remember us in your prayers that we may always be obedient to the call of the Spirit.

Glendale, Ariz., Oct. 1. L. S. Yoder.

MARKLE, INDIANA.

Our council was held on the evening of Sept. 17, but, owing to unfavorable weather, not many could attend. Eld. D. B. Garber presided. Bro. Henry Wike, of Lancaster, was requested to assist in the work of this meeting. The meeting was opened with devotional exercises by Bro. Wike. A Scripture lesson from Romans 12 was read. As this was the council preceding our love feast, Oct. 26, we held an all-day meeting. The deacons gave their report, declaring the members to be in love and union, with but a few exceptions. Officers for Christian Workers' Meeting were elected, with Sisters Flora Funderburg and Pearl Brumbaugh as presidents, and Bro. Chas. Garber, secretary-treasurer. These officers are to select a Program Committee, so as to have the programs prepared a week prior to the meeting. A committee of three was appointed to secure a minister for our revival meeting next year. Brethren D. B. Garber, David Brumbaugh and Daniel Funderburg are this committee. Bro. David Brumbaugh and Sister Flora Funderburg were chosen delegates to the District Meeting; and also to act as a Sunday-school Committee. Sister Lina Bowman and Brethren Geo. Cline and Daniel Funderburg are the alternates. As our annual church visits are to be paid during a very busy time of the year, the deacons felt the need of more help, and requested that two more deacons be elected. Brethren Benjamin Bowman and Charles Poorman were chosen, but as neither of them was present at the time, the installation was deferred until sometime in the near future. After these brethren have been installed, we will then have eight deacons in this congregation. We were glad to have Bro. Wike and his wife with us; their help was appreciated.

The pulpit Bible that the writer and her Sunday-school class ordered from the Brethren Publishing House is liked very much by our minister, Bro. D. B. Garber, as well as by the other members of the church, because of the large print and the excellent binding. The words of appreciation by Bro. Garber, upon receipt of the Bible, expressed the hope that the teachings of the Blessed Book might be of lasting value to the souls of the girls and boys presenting the Bible. (Mrs.) Lillian Earhart.

Markle, Ind., Sept. 25.

GIVERS OF THE TENTH.

There are a good many of us who have the feeling that when we give less than the tenth of our normal income, we are rather unprofitable financial servants. We get the idea from several sources, perhaps first from the fact that it was the rule of the Old Testament to give the tenth, and we feel we ought not to fall behind Old Testament standards, but rather go ahead of them. Perhaps it comes from what we have heard from others who give the tenth, and who always say it is such a great source of joy to them. And perhaps it is from our own bit of experience, and a natural desire to have more of that which we have found to be good. Perhaps, also, it may come from the recognition of the fact that some kind of system in all work is the only way to get anything done.

I have this conviction about giving on a systematic plan, that if any one will give it a fair trial, he will adopt it as a rule of his life. It is doubtless better to have a plan of study when one enters school than not to have one. It is doubtless better to have a plan for farming, for the rotation of crops, for fertilizing, for everything to be done on the farm, than not to have one. It is very important to have a plan in our religion, a time for faith and a time for works, a time for preaching and a time for prayer. It is equally important that we have a plan as to our giving. The truth of this is apparent without arguing. The only question is; "What shall the plan be?"

The General Mission Board,
Elgin, Ill.

Dear Brethren:—Following the suggestion in the Messenger, number 42, concerning tithing, I write you.

Faithfully yours,

Name, ...

I began tithing (date), ...

I did not keep it up, but have been regular since (date), ...

I think there are ..... tithers in this congregation.

I intend to continue, but if for any reason I should not do so, I will write you a card.

Date, ...

Address, ...

In order to know just where we are on the question, I ask all who read this, and who are giving the tenth to the Lord, to fill out the above blank and send it to the General Mission Board at Elgin. Or if you do not want to clip it from the Messenger, kindly make a postal card copy of it, and answer the questions. Your name will not be made known, but in so doing you will lend a bit of healthful enthusiasm to what you have come to believe is a very good thing. Kindly comply at once, and don't wait till next week. Wilbur B. Stover.

Mt. Morris, Ill.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

El Centro.—Our regular council convened Sept. 28, at 10 A. M. Much business relating to the erection of our new churchhouse was disposed of satisfactorily. The building will be completed as soon as possible. We hope to dedicate it by the first of the new year. Sister Rena Huffman, the wife of one of our young deacons, was installed into the office of her husband. Brethren A. C. Snowberger and W. M. Platt were elected delegates to District Meeting. They are instructed to complete soliciting the churches of the District for funds, to pay for the building of our new churchhouse. A few weeks ago we enjoyed a helpful sermon from Bro. Kieffaber, of Lordsburg. Now that the hot summer days are over, our attendance at services is increasing again, and the prospects are that this will be the most prosperous year since our organization.—W. M. Platt, El Centro, Cal., Sept. 29.

Lindsay.—Sept. 28 this church met in council. Our elder, Bro. I. S. Brubaker, presided. Quite an amount of business was transacted. One letter was received and two were granted. Brethren I. S. Brubaker and A. O. Brubaker were chosen delegates to District Meeting, with Brethren J. W. Mishler and H. B. Miller as alternates. Bro. J. W. Mishler is our delegate to Sunday-school Meeting, with Sister Edna Mishler as alternate. It was unanimously decided to build a churchhouse, and a Building Committee was chosen. The location for the church is five and one-half miles southwest of Lindsay. Sept. 29 Sister Lemuel Worrel was anointed. Those desiring information should write to Bro. H. D. Finch, or to the undersigned.—Sadie Finch, R. D. 2, Lindsay, Cal., Oct. 2.

Los Angeles.—The Berean Bible School opened Oct. 1 under very favorable conditions. Forty per cent more white students are in attendance than during any previous years. There are now twenty Chinese students at work five nights of each week. This class requires just as many teachers as pupils, when all are present. And as it is too heavy a work for some students to give all their time to this work, it may be necessary to call on members from adjoining congregations to help. It is inspiring thus to teach. The young members, and some not so young, in the East Los Angeles church, have rendered valuable aid to the students, and God is holding up their hands with great favor. This is real missionary work. I do like to see results, and great assets. The fall rains have come, and nature has a clean face.—M. M. Eshelman, Los Angeles, Cal., Oct. 3.

IOWA.

Fairview.—Our church met in council Oct. 5. Bro. J. H. Keller presided. Two letters of membership were granted, and one was received. Bro. Solomon Bucklew is conducting a series of meetings for us now. Our love feast will be held Oct. 19, at 5 P. M.—John H. Price, Unionville, Iowa, Oct. 7.

South Ottumwa.—The attendance at our services is increasing since the weather is getting cooler. Last Sunday night a young husband and father came out on the Lord's side. Our Sunday-school is doing nicely. We feel encouraged. Bro. Peter Brower preached for us last Sunday night. We enjoyed his sermon, for it was inspiring. Our love feast is to be held Oct. 20. We expect Bro. I. D. Heckman to begin a series of meetings for us at that date.—S. L. Coover, 118 South Moore Street, Ottumwa, Iowa, Oct. 5.

KANSAS.

East Maple Grove.—We are now located in this congregation, our new field of labor. We came here to try and help build up the Lord's cause. There have been no regular services here for over a year, but we find some good, consecrated members at this place. As our meetinghouse is in a very bad condition, we decided to repair the house before we commence services. This is a splendid farming country. The Lord surely has blessed the farmers with good crops. Any of the Brethren, wishing to change location, would do well to look this country over. It will stand investigation. All loyal members will receive a hearty welcome. I will gladly answer all inquiries. Please enclose stamp.—E. E. Joyce, Gardner, Kans., Oct. 5.

Independence.—Our series of meetings closed last evening, with six baptized, one restored and two yet to be baptized. Bro. M. S. Frantz, of Wichita, Kans., came to us Sept. 10, and preached twenty-four well-prepared sermons while with us. The attendance and attention were good. Bro. Frantz is an able speaker. Our love feast was held on the 29th, with fifty-one brethren and sisters surrounding the Lord's tables. Bro. Frantz officiated, assisted by the home ministers. The meetings closed with good interest, and we feel strengthened and more able to do the Master's work. We would have been glad for more meetings, but on account of mission work at home our brother had to leave us. By the request of the church, he promised to give us another series of meetings next fall. Eld. C. A. Miller and wife were granted certificates. We regret to have them leave us.—Pella Carson, R. D. 2, Box 8, Independence, Kans., Oct. 2.

Monitor.—The members at this place met for quarterly business meeting yesterday afternoon. Four members were received by letter, and seven letters were granted. Our series of meetings will be conducted by Bro. Chas. A. Miller, to begin Nov. 3. Our love feast will be Nov. 16, at 6 P. M. Our delegates to District Meeting are Brethren W. H. Yoder and W. H. Klepinger; alternates, Brethren J. J. Yoder and M. J. Mishler.—Emma T. Stutzman, Conway, Kans., Oct. 6.

MISSOURI.

Cabool church convened in council Sept. 28. Our elder, Bro. Chas. Gitt, presided. Bro. I. L. Harris was elected delegate to District Meeting, and also delegate to our Sunday-school Meeting, with Bro. Bogart as alternate. Three letters of membership were granted to sisters. Arrangements were made to have a series of meetings this coming November, at the country church. Our love feast is to be held Nov. 23. The writer was chosen Messenger correspondent, to fill a vacancy for the remainder of the year.—Florence Rosetta Oxley, R. D. 1, Box 30, Mt. Grove, Mo., Oct. 4.

Nevada church met in council Oct. 5, at 3 P. M. Eld. Ira Witmore, of Adrian, Mo., assisted in the work. Five letters of membership were granted. Bro. A. W. Adkins and Sister Clara Miller were elected delegates to District Meeting; Sister Emma Wine, church clerk; Bro. D. W. Teeter, presiding elder until the church can locate an elder here. The church decided to hold a love feast Oct. 26. Bro. Witmore remained with us over Sunday, and preached two very spiritual sermons.—Mary Wine Smith, 615 North Lynn Street, Nevada, Mo., Oct. 7.

PENNSYLVANIA.

Marsh Creek.—Sunday, the 29th, was an unusual day at the Marsh Creek church. First, Sister Hammers, an aged sister, was laid to rest. After the funeral a sister was baptized, and an aged sister was anointed. Such a scene was never before witnessed in the Marsh Creek church,—all in one forenoon. To lay away an aged sister, perform a baptism, and to attend to the anointing service was certainly a very impressive scene, long to be remembered. One person was also baptized two weeks previous.—Ida M. Lightner, 200 East Middle Street, Gettysburg, Pa., Oct. 5.

Red Bank.—Our evangelistic meetings, which began Sept. 9 and closed Oct. 4, resulted in thirty-four giving their hearts to the Lord. Bro. W. M. Howe came to us Sept. 9 and remained one week, giving us some very helpful instruction each evening from 7:15 to 8, on the Book of Galatians, which was followed each evening by a sermon. He preached seven sermons in all, and officiated at the love feast Sept. 15. Bro. J. H. Cassad took up the work next day and remained with us over two weeks, preaching in all twenty sermons. We certainly have experienced "showers of blessings," for which we are thankful. The oldest of those who made a confession is about fifty-five years of age, and the youngest is fourteen. Nineteen of them are over twenty years old, and sixteen are heads of families. To this date, sixty-four persons have come out on the Lord's side at this place, since the District Mission Board took an interest in the church here, Feb. 1, 1911. Our field here is widening continually, as indicated by the fact that twenty-seven of those who came during this meeting are from families who had not been connected with the Church of the Brethren previous to February, 1911. We realize that great responsibility now rests upon the church properly to care for those who are babes in Christ, and ask a special interest in the prayers of the Brethren to that end.—L. R. Holsinger, New Bethlehem, Pa., Oct. 5.

White Oak.—Our church met in council Sept. 12. Eld. Hiram Gibble presided. We decided to hold our love feast Oct. 16 and 17 at the Kreider house. Bro. Nathan Fahnestock was advanced to the eldership. Our Sunday-school, at the end of the third quarter, showed a good attendance for the summer, averaging 102. Brethren Joseph and Benjamin Masterson attended our Harvest Meeting, and also were with us later. They preached the Word of God with power.—Hiram G. Minnich, R. D. 3, Lititz, Pa., Oct. 7.

WEST VIRGINIA.

Mathias.—Bro. Wm. K. Conner, of Harrisonburg, Va., recently closed a very interesting three-weeks' series of meetings at this place. Twenty-six souls, ranging in ages from ten to seventy years, were added to the church by baptism Bro. Conner is an earnest, indefatigable worker. In his daily home visits and in his personal, heart-to-heart talks he endeared himself to the people, and wonderfully impressed them with the importance of living a Christian life. He strongly denounced sin, and portrayed the beauty of holiness and righteousness. Our members gained much spiritual strength and are rejoicing.—L. D. Caldwell, Mathias, W. Va., Oct. 2.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Oneonta.—We are glad to report that our little Sunday-school is progressing nicely. We have an average of eighteen pupils. Our collections exceeded our expenses sufficiently that we were enabled to buy one dozen Brethren Hymnals. Brethren, pray for us that we may be the means of doing some good in this community. Bro. Raymond Lantis, our minister, preaches for us every Sunday at various places. We expect six families to move here in December. There is plenty of room for more. Land is cheap at this place and very productive, if properly handled. All questions of inquiry will be answered cheerfully. Wife and I have been greatly benefited, so far as health is concerned, since coming here. I would advise all, seeking a mild and healthful climate, t come to Blount County, Ala. Bro. A. E. Nead, of Limestone, Tenn., expects to begin a series of meetings for us the first of November, to be followed with a love feast. All those who wish to come to Blount County, Ala., this fall, could be of service to us in the course of these meetings, if they would come at that time. They will be welcomed and kindly red for.—J. M. Petrie, R. D. 3, Oneonta, Ala., Oct. 9.

CALIFORNIA.

Chico church met in council Sept. 28. A number of letters were granted. Trustees were elected for one, two and three years, respectively. We decided to hold our communion meeting during the Holidays, when we hold our joint Sunday-school Convention. The date is to be decided upon later. Sept. 15 Bro. Peter Forrer, of Glendale, Ariz., was with us, and gave us two good sermons. Oct. 5 Bro. Jesse Overholtzer, of Glenn, Cal., came to us, to solicit for the Old Folks' Home which this District hopes to build in the near future. While with us he gave us three soul-cheering sermons.—Anna Kline, R. D. 2, Chico, Cal., Oct. 7.

Imperial Valley church met in council Oct. 5. Our elder, Bro. C. E. Gillett, and wife, are our delegates to District Meeting, with Brethren W. Q. Calvert and J. W. Stephens as alternates. We decided to have a series of meetings this fall, to commence about the 8th or the middle of November. We also decided to have a love feast at or near the close of the meetings. Five have been received by letter since our last report. About four weeks ago Bro. G. W. Kieffaber, of Lordsburg, Cal., was with us. He preached two interesting sermons. He was traveling in the interest of Lordsburg College.—Minnie E. Gillett, Holtville, Cal., Oct. 8.

Live Oak.—Bro. Jesse Overholtzer preached for us Oct. 2, in the interest of the Old Folks' Home in the Northern District of California. Quite a liberal donation was received. Part of it was given in cash, and part of it subscribed. The date of our love feast is Nov. 23, instead of Nov. 3.—P. S. Hartman, Live Oak, Cal., Oct. 4.

Santa Ana church met in council Sept. 29. Bro. Geo. Bashor presided, in the absence of our elder, Bro. B. F. Masterson. Our love feast has been set for Nov. 23. Brethren Perry Sanger and A. J. Sanger were elected delegates to the District Meeting, with Brethren Rexroad and J. M. Wine as alternates. Sept. 30 Bro. Bashor delivered an able address.—Alta Colbert, 704 West First Street, Santa Ana, Cal., Oct. 7.

Santa Fe Mission.—Oct. 6 Bro. W. E. Trostle, of Pasadena, preached for us. His talk was a strong appeal for honesty and uprightness in our daily life and dealings. Bro. Geo. Bashor, who has labored so long and earnestly at this place, has been obliged to give up the work for the present on account of failing health. He and his faithful wife have greatly endeared themselves to the people here, and all deeply regret that he must leave us. We hope, however, that a speedy recovery will enable him to return ere long. We still have a number of consecrated workers who are endeavoring to carry on the services to the good of our growing congregation and to the praise of our Heavenly Father.—Hattie Y. Gilbert, 3300 Griffin Avenue, Los Angeles, Cal., Oct. 9.

COLORADO.

Lowland church met in council Sept. 28, with Bro. Detrick presiding. Our church name was changed from Lowland to Antioch. We will have a love feast Nov. 16. Bro. J. J. Wassam and Sister Maude Deeter are our delegates to District Meeting.—Sadie N. Groff, Wayne, Colo., Oct. 4.

McClave church closed a two-weeks' series of meetings Sept. 29. Bro. C. D. Hylton, of Kansas, labored earnestly with us. Two persons were converted and much good was done. We held our love feast Sept. 28. A number of members from adjoining congregations were present. Among them was Bro. C. D. Hults, of Hartman, who gave us a very interesting talk on Sunday evening.—Bessie Cline, McClave, Colo., Oct. 10.

Notice to the District of Northwestern Kansas and Northeastern Colorado.—The Brethren of the Lowland congregation have appointed Bro. J. J. Wassam to take charge of the transportation arrangements, and by this means ask all churches of the District to advise him regarding the number who expect to be in attendance at the District Conference; also on what day they expect to be in Calhan. Please give this your prompt attention, as it is very necessary that the committee receive this information, so they may provide ample transportation for all, from Calhan to the place of meeting, twenty-two miles distant. Trains arrive at Calhan from the East at 10:37 A. M., and from the West at 1:55 P. M. These trains will be met on Tuesday, Oct. 22, and Wednesday, Oct. 23. After these dates, there will be no trains met at Calhan except by special arrangement. All those coming should bring overcoat, overshoes, and both the Hymnal and the "Kingdom Songs."—A. A. Heaston, Secretary, Wayne, Colo., Oct. 8.

Rocky Ford.—Our church assembled in council Oct. 5. Eld. David Hamm presided. The spirit of the meeting was excellent. It was decided to paint and paper the interior of the churchhouse this fall. Our love feast will be held Nov. 23. Eld. D. M. Fike, of Los Angeles, Cal., preached for us Sept. 29, filling the appointments both morning and evening. Sunday afternoon, Sept. 22, was devoted to a Sunday-school Meeting. The topics discussed were of vital interest.—Clara Walker Miller, Rocky Ford, Colo., Oct. 7.

IDAHO.

Weiser church met in council Sept. 21, Eld. L. H. Eby presiding. One sister was received by letter. Bro. Eby was re-elected elder for one year. The church decided to hold a series of meetings, closing with a love feast. A permanent committee was chosen to make necessary arrangements for the same. Bro. L. H. Eby remained with us over Sunday and gave us an interesting sermon on Sunday morning. He also filled an appointment at a mission point six miles north of Weiser, at 3 P. M. The writer was chosen Messenger correspondent.—May Holl, Weiser, Idaho, Oct. 1.

ILLINOIS.

Cerro Gordo congregation met in council Oct. 5, with Bro. D. M. Adams presiding. Two letters were received, and two were granted. We elected Sunday-school and church officers for next year. Bro. D. M. Adams will be our pastor and elder for another year. Bro. H. E. Leedy will be our Sunday-school superintendent, and Sister Alice Huffaker will be president of the Christian Workers' Meeting. We expect Bro. D. A. Crist, of Quinter, Kans., to assist us in a revival effort sometime during the month of November. Our love feast is to be on Thanksgiving Day, Nov. 28, at 6 P. M.—Anna B. Leedy, Cerro Gordo, Ill., Oct. 8.

Cherry Grove church closed a very interesting series of meetings, conducted by Bro. O. F. Shaw, of Dixon, Ill. He preached twenty soul-stirring sermons. Four young people came out on the Lord's side. Others are very near the kingdom. The members feel much strengthened.—Rosa Shidler, Lanark, Ill., Oct. 10.

Decatur.—The First Church of the Brethren met Oct. 11 in council. Bro. J. W. Lear presided. Bro. Garber read Psa. 21, and opened the meeting with prayer. Three letters of membership were granted. Our revival will begin Oct. 20. Bro. Lear will conduct the meetings. We earnestly ask all the brethren and sisters to pray for the salvation of souls.—D. W. Cripe, 1443 West Decatur Street, Decatur, Ill., Oct. 12.

Mansfield church met in called council Oct. 10, with Eld. W. T. Heckman presiding. Our annual visit was reported, which was very favorable. We decided to begin a series of meetings Nov. 29, with Eld. W. T. Heckman conducting same. We also decided to have our communion on Thanksgiving Day, Nov. 28.—John J. Swartz, Mansfield, Ill., Oct. 12.

Mulberry Grove church met in council today, with Eld. H. Lilligh presiding. Church and Sunday-school officers were elected for the coming year. A series of meetings is in progress at the country church, conducted by Bro. Chas. Walter. A love feast will be held Oct. 19, at 6:30 P. M.—Edna G. Stauffer, Mulberry Grove, Ill., Oct. 12.

Oak Grove.—Our love feast will be held Oct. 26, at 10 A. M. We are to have a joint Sunday-school Convention this fall, with the Panther Creek and Hudson Sunday-schools.—D. E. Eshelman, R. D. 1, Lowpoint, Ill., Oct. 10.

Oakley church met in council Sept. 28. A report of the annual visit was given. Sister Verna Blickenstaff was chosen president of the Christian Workers' Meeting, with Bro. J. O. Barnhart as secretary. Bro. J. W. Fidler, of Brookville, Ohio, is with us at the present time, conducting a series of meetings. Good interest is being manifested. We expect to hold our love feast at the close of these meetings.—Effa Protzman, Oakley, Ill., Oct. 4.

Panther Creek church met in council Sept. 27. Our elder, Bro. Garber, of Decatur, Ill., presided. Bro. Garber was chosen as our elder for the remainder of this year. It was also decided, by a unanimous vote, to install Bro. Amos Yordy, with his wife, to the second degree of the ministry at the love feast Oct. 4. Bro. G. Nevinger, of Decatur, began a series of meetings Sept. 22. He preached twenty sermons to attentive audiences, and also presided at the love feast.—Mrs. R. H. Switzer, R. D. 3, Roanoke, Ill., Oct. 9.

Pine Creek.—Our church held her love feast Sept. 28 and 29. Services began at 2 P. M. on Saturday afternoon. Bro. Wilbur B. Stover was with us, preached in the afternoon, and also officiated at the communion services. On Sunday morning he preached a powerful sermon, and in the evening gave a fine talk on missions. On Saturday afternoon Bro. Ira Butterbaugh was elected to the office of deacon, and, with his wife, duly installed. All the services were well attended, and every one was glad to see and hear Bro. Stover again. Dinner was served in the church on Sunday. This gave the people a good chance for enjoyable social intercourse.—Bertha M. Stauffer, Polo, Ill., Oct. 10.

Pleasant Grove.—Bro. S. W. Garber, of Decatur, Ill., came to us Sept. 5 and preached twenty-four sermons, which were much appreciated. Much good seed has been sown. We held our love feast Sept. 5. Bro. Garber officiated. The following Sunday night Bro. Lyman Hall was installed into the deacon's office.—Robert C. Wells, R. D. 3, Sheller, Ill., Oct. 7.

Shannon church had a very enjoyable love feast Oct. 5. The attendance was good. We were glad to have so many ministering brethren with us. On Sunday we enjoyed a splendid sermon by Bro. David Rowland, of Dixon, Ill. This service was surely helpful and encouraging to all present. The interest at our Sunday-school and Christian Workers' Meeting is fine. We expect Bro. J. P. Harris to commence a series of meetings at this place about Dec. 1.—Etta Kreider, Shannon, Ill., Oct. 7.

Woodland.—Our series of meetings closed Sunday evening, Sept. 22. They were conducted by Bro. J. Hugh Heckman. He preached twenty-seven inspiring sermons. Two were received by baptism. Others are under conviction. The church, as a whole, was strengthened. Sept. 28 we held our annual love feast. In spite of the cloudy weather there was a large attendance. Bro. M. Smeltzer, of Girard, Ill., officiated. Quite a few were present from neighboring churches. Bro. Urias Blough, of Ellisville, Ill., was with us and preached an excellent sermon to a full house on Sunday morning. About the last of October we will have a series of meetings at the Mount Pleasant house, to be conducted by Bro. I. C. Snavely, of Naperville, Ill.—Fannie B. Stambaugh, Summum, Ill., Oct. 2.

INDIANA.

Bethany church met in council Oct. 5. Our elder, Bro. Elias Smeltzer, was with us, assisted by Bro. S. D. Stoner. Owing to Bro. Smeltzer going to California, it was necessary to choose another elder. Bro. E. O. Norris, of Ingalls, Ind., was selected. The members of this church extend their love to Brother and Sister Smeltzer, and offer prayers in behalf of their trip. Bro. Wm. Hicks was chosen delegate to District Meeting with Bro. Oscar J. Harrison as alternate. The writer was elected delegate to Sunday-school Meeting; Bro. Buford Hicks, alternate. Nov. 1 is the date of our love feast.—Gertie Harrison, R. D. 1, Lebanon, Ind., Oct. 6.

Blissville.—Sept. 28 our church met in council at the Blissville house. Brethren J. F. Appelman and Andrew Ruple were with us. As the annual visit had been paid during the week, the brethren gave their report. The church decided to hold an election for a minister and two deacons. Bro. William Killan was elected to the ministry, and Brethren Arthur Miller and Jesse Pippenger were chosen deacons. Our elder, Bro. John Markley, was chosen delegate to District Meeting.—Emma Marsh, R. D. 7, Plymouth, Ind., Oct. 8.

Ft. Wayne.—At our late District Meeting of Northern Indiana Eld. J. W. Kitson and wife were again returned to the Ft. Wayne charge indefinitely. We are sure the Ft. Wayne church will extend to them a cordial welcome. We solicit the prayers of all God's faithful children in behalf of the cause of Christ at this place, so that we may be able to do more and better church work this year than we did last year.—J. Ahner, 2346 Walton Avenue, Ft. Wayne, Ind., Oct. 6.

Notice.—The members of the Beech Grove congregation have changed the time of their love feast from Oct. 26 to Nov. 2, commencing at 10 A. M.—Hattie Shull, R. D. 38, Ingalls, Ind., Oct. 8.

Tippecanoe.—Bro. Peter Stuckman was with us in our series of meetings. Thus far one has come out on the Lord's side. Others are counting the cost. Sister Yuma Heastand is conducting the song service. Oct. 26 we will have our love feast, at 5 P. M.—Josiah Garber, Syracuse, Ind., Oct. 9.

Wabash.—We closed our series of meetings Sept. 25. Bro. Appelman, of Plymouth, Ind., assisted us in the meetings. The second week Sister Appelman was with us and gave some good Bible work on the board, which was appreciated by all. The last evening she gave a short talk on "Teacher-training," making us realize the importance of Bible study. Some seem near the kingdom. The members were strengthened, and want to do more for the Master in the future than they have done in the past. The meetings closed with good interest and a full house.—Lula Crumrine, R. D. 9, Wabash, Ind., Oct. 10.

IOWA.

English River.—Our love feast convened Oct. 5. The weather was ideal, and the membership was well represented. The best of order and decorum prevailed throughout the meeting. We also had a good representation of ministers,—all young in years,—Bro. Bryan, of Shannon, Ill., Bro. F. E. Mille of Muscatine, Bro. H. N. Butler, of Ollie, and Bro. Lesl Cover, of Ottumwa. The latter officiated. Brethren Bry and Miller each gave us a good sermon on Sunday. O Brethren's labors among us were truly appreciated. Two our oldest members, one having crossed the eighty-sixth mil stone, and the others nearing it, were permitted to enj this feast with the other members.—Peter Brower, South E glish, Iowa, Oct. 8.

KANSAS.

Belleville.—Last night closed a three-weeks' series of mee ings, conducted by Bro. O. H. Feiler, of Dorrance, Kans. Thr were baptized. Oct. 5 we enjoyed our love feast. Bro. Fei officiated. Seventy-eight members surrounded the Lord table. Several were with us from adjoining churches, who presence we appreciated. Eld. E. D. Steward is our delega to District Meeting, with Bro. D. S. Kuhn as alternate.—R. Williams, Rydal, Kans., Oct. 8.

Independence church met in council Oct. 5, with Eld. W. Miller presiding. Our aged brother, William Fritts, resign his office as church trustee, and Bro. William Dyer w elected in his stead. One was dismissed by letter. Eld. Mill was elected as delegate to our District Meeting. Br Albert Corn will be our Christian Workers' representati with Sister Mary Crumrine as alternate. The writer w elected delegate to District Sunday-school Meeting. On Su day afternoon two young sisters were baptized. They unit with the church the last night of our series of meeting conducted by Bro. M. S. Frantz. Sister Anna Miller was wi us during the latter part of our meetings and led the so service, which was enjoyed by all.—Pella Carson, R. D. Box 8, Independence, Kans., Oct. 8.

Kansas City, Kansas (Central Avenue), church met in reg lar council on the evening of Oct. 5. In the absence of o elder, Bro. I. H. Crist, of the Mission church, presided. W had a very pleasant meeting. Two were received by lett Sister Nininger and Sister McCune were elected delegates our coming District Meeting. They will also represent t Sunday-school at our District Sunday-school Meeting. prayer meeting was organized to be held each Wednesd evening, to take the place of the Teacher-training class. Sin the removal of Bro. W. P. Strole to McPherson, and durin Dr. Yereman's absence while on a visit to his native countr our ministerial force is much weakened.—Roy Crist, 703 Pac ard Street, Kansas City, Kans., Oct. 7.

Maple Grove church met in council Oct. 3. Our elder, B A. J. Wertenberger, presided. Three letters of membersh were granted. Sunday-school officers were elected. Bro. P. Ankenman was reelected superintendent.—Lizzie Miller, D. 1, Norcatur, Kans., Oct. 7.

Ozawkie.—We met in council today. Bro. J. A. Root pr sided. Our Sunday-school will be represented at the Sunda school Meeting by Bro. Guy H. Brammell, with Sister I Stuart as alternate.—H. L. Brammell, Ozawkie, Kans., Oct. 7

Paint Creek church met Oct. 5 for business meeting, whi had been postponed for two weeks. Eld. W. H. Lehman pr sided, and a good deal of business was disposed of. It w decided to hold our love feast Nov. 16, at 5 P. M., and al to have a two-weeks' series of meetings prior to the lo feast, provided an evangelist can be secured for that tim Brother and Sister Ruff were chosen delegates to Distri Meeting. They are also to represent us at the Sunday-scho Meeting. Sisters Moberly and Spitler were chosen alternate A young brother was baptized a week ago.—Arnie Richar Uniontown, Kans., Oct. 7.

Scott Valley church met in council Oct. 4, with Eld. C. Miller presiding. Two letters of membership were receive recommending Eld. C. A. Miller and his wife. We are gl to have them locate among us again. The deacons report all the members in working order, and in union and lo with one another. Brethren A. M. Peterson and Solom Clark will represent our church at the District and Sunda school Meetings. Our love feast will be held Nov. 9, at P. M. Sunday morning, Nov. 10, Bro. J. S. Sherfy, of Ne Kans., will begin a series of meetings at this place.—Purn Smith, Waverly, Kans., Oct. 8.

MARYLAND.

Broadfording.—Since our last report six have been add to the church at this place.—Nannie A. Martin, R. D. 1, H gerstown, Md., Oct. 7.

Cherry Grove church, Garrett County, began a short seri of meetings on Tuesday evening, Oct. 1. Bro. David Merr preached a very interesting sermon the first evening. Th Bro. Silas Hoover held forth the Word with power. T members were greatly strengthened and encouraged. Saturday evening we held our love feast, which will long remembered. On Sunday morning Bro. John Merrill, with h wife, was installed into the deacon's office. At this tim Bro. Hoover preached his farewell sermon. May the go seed sown bring forth fruit in the near future!—H. S. Col man, Sutton, Md., Oct. 9.

Frederick City.—We arranged a temperance program f Sept. 29. It was a rare occasion. The program consisted short addresses, recitations, temperance songs and essay also a well-prepared oration by one of the young brethren "What Liquor Has Done for Our Nation." Bro. J. J. Joh president of Blue Ridge College, and also a member of t District Temperance Committee of Eastern Maryland, ga us a stirring talk on "Intemperance."—R. A. Nedrow, 121 Ea Fourth Street, Frederick, Md., Oct. 5.

West Point.—The members of the West Point Mission m in council Oct. 6. Our elder, Bro. W. P. Englar, preside We decided to hold our love feast Oct. 19. Bro. Winfield Miller, of Baltimore, commenced a series of meetings to co tinue two weeks.—John M. Pohlman, Reisterstown, Md., Oct.

MICHIGAN.

Lake View.—Sept. 28 four of our Sunday-school scholar were received into the church by baptism. In the evenin we had our love feast. Bro. Edson Ulery officiated.—El Keith, Brethren, Mich., Oct. 9.

Woodland.—Sept. 29 Bro. Charles Flory, of Ohio, closed very successful series of meetings at this place. He deli ered twenty-six sermons, besides giving three special talks one to the children, one to the Sunday-school, and one at t hour of our Christian Workers' Meeting on "The Wh Slave Traffic." The church was greatly strengthened du ing these services. The attendance and interest were exce lent, considering the busy season and the inclement weathe Bro. Flory gave us some very good, practical lessons and a result, five were received into the church by Christian ba tism. All of them were Sunday-school scholars. The mee ings closed with a spiritual love feast. Bro. Flory officiate Visiting brethren from a distance were: Bro. Abram Brun baugh, of Greenville, Ohio, and Bro. John Harrison, of Su field, Mich.—Martha Smith, Woodland, Mich., Oct. 7.

MISSOURI.

Mound church met in council Oct. 7. Bro. Ed Markey, Warrensburg, Mo., opened the meeting. Quite an amount business was disposed of. The visiting brethren gave a favo able report. The members all expressed themselves as bei in love with one another. A collection of $14.96 was take for District mission work. Sister Fern Wagner was elected president of the Christian Workers' Meeting for t next three months. Our love feast will be held Nov. 1. O series of meetings will begin Dec. 15, to be conducted by Chas. Miller. Brethren Oscar Wagner and Jacob Merkey we chosen delegates to our District Meeting.—Bettie Eno Adrian, Mo., Oct. 7.

Notice.—All visitors coming to District Meeting of North ern Missouri, Oct. 23-25, will be met at Mound City. M

please address either W. G. Andes, Mound City, Mo., J. H. Crist, Skidmore, Mo., or the writer.—G. W. Ellenberger, Mound City, Mo., Oct. 12.

NEBRASKA.

Juniata church met in council Sept. 28. Our elder, Bro. P. F. Grabill, presided. Church officers were elected as follows: Treasurer, Bro. George Blankenbiler; chorister and clerk, Sister Belle Lemon; church trustee, Bro. Louis Liverghouse; Messenger agent and correspondent, the writer. We also reorganized our Sunday-school, with Bro. Louis McFerren as superintendent, and Sister Carrie Kindig as secretary. Our average attendance for the past year has been thirty-four. We decided to have our love feast Oct. 26. Sept. 22, while on his way to the District Meeting, Bro. J. J. Tawzer stopped here to deliver a much appreciated sermon for us. We are still in need of a good resident minister at this place. Any one wishing to change location would be welcomed among us. For particulars write Eld. P. F. Grabill, Roseland, Nebr., or Sister Belle Lemon, Juniata, Nebr.—Mary Liveringhouse, Juniata, Nebr., Oct. 4.

Pleasant Ridge church met in council Sept. 30. Four letters were received. The church is now in good working order. This is encouraging and inspires us to greater zeal to labor for the Master. Those desiring a new location, will please write to the undersigned. We will gladly give all inquiries our attention.—John J. Ernst, Republican City, Nebr., Oct. 6.

OHIO.

Beaver Creek.—Our church at Zimmerman, Ohio, will hold a love feast Nov. 30, at 10 A. M. Our sister, Effie Dunkin, suffering from cancer, shows no improvement, but she is the only one sick in our midst. Since our last writing, we have regular weekly prayer meetings in the homes of the members. Much interest is being shown in the meetings. It is hoped that much good will result.—Susan Zimmerman, R. D. 7, Xenia, Ohio, Oct. 7.

Bellefontaine.—Eld. David Lytle, of Deshler, Eld. S. Z. Smith, of Sidney, and Eld. A. B. Horst, of the Logan church, were with us at our love feast Oct. 5, with Eld. David Lytle officiating. Forty-one members surrounded the Lord's tables. On Sunday morning Bro. Lytle gave us a Spirit-filled sermon on "The Church," which was appreciated by all. He also preached for us in the evening. Sept. 29 our Sunday-school offering amounted to $1.50, which will be turned over to the General Sunday-school Board.—Bessie M. Kaylor, Bellefontaine, Ohio, Oct. 10.

Canton City.—Our church here in the city is working harmoniously, in love and zeal for the Lord. Five were added to our number by baptism within six months. One of them comes from the Catholic faith. We now number fifty or more members. By the help of the Lord we expect to grow, and to bring the message of God to many of our friends and neighbors. If any of the Messenger readers have friends or relatives in Canton who are members of our church, or if they know of some who might want to worship with us, I should be pleased to have them write and inform me where they live, giving the street and number. Our tabernacle is on the corner of Hoover and Arnold Streets. We have services each Sunday morning and evening, and prayer meeting on Thursday evening.—J. F. Kahler, 1224 Bellevue Avenue, Canton, Ohio, Oct. 7.

East Dayton.—Our love feast was held Sept. 28, at 6 P. M. Bro. J. O. Garst officiated. Other ministers present were Brethren D. M. Garver, Wm. Swinger, A. W. Oren, Aaron Coy, Norman Conover, Rowland Leatherman and S. A. Blessing. Bro. Leatherman and wife, and Bro. Swinger and wife, remained with us over Sunday. Sister Leatherman spoke very instructively to the children in the Sunday-school, after which Bro. Leatherman delivered an able discourse. He talked for us again at 7:30 P. M.—L. Alice Tippy, 1438 May Street, Dayton, Ohio, Oct. 7.

Maumee church met in council Sept. 28, with our elder, Bro. John Flory, as moderator. The report of the annual visit was given, and all were found in peace and union. Bro. J. S. Guthrie expects to commence a series of meetings for us Oct. 6.—John Sponseller, Sherwood, Ohio, Sept. 30.

Notice.—The revival services in Akron, Ohio, to be conducted by Bro. J. W. Kitson, of Syracuse, Ind., will begin Nov. 3, instead of the middle of November, as stated in a former number of the Messenger.—Mrs. A. F. Shriver, 807 Coburn Street, Akron, Ohio, Oct. 7.

Poplar Grove.—Bro. Wm. Lampin and wife, of Polo, Ill., came to us Aug. 25 and labored earnestly for the salvation of souls until Sept. 15. Bro. Lampin delivered twenty-six inspiring sermons. Ten souls decided to live the Christian life. Two, who had been out of the fold for over thirty years, renewed their convenant with God; eight were baptized. From one home came a father, mother and the two oldest daughters. From another home the father and mother made the good choice. The others were Sunday-school boys. A number of others were near the kingdom, and we continue to pray that they, too, may give their hearts to the Savior. We all feel greatly encouraged to do more and better work for Jesus. On the evening of Sept. 20 we met in a business meeting, with our elder, Bro. S. W. Blocher, as moderator. Two letters of membership were granted. Brethren Preston Onkst, J. R. Halladay and J. P. Bowman were chosen as a Missionary Committee. Our love feast was held Sept. 28, beginning at 10 A. M. We were pleased to have with us a number of ministers from a distance. Bro. A. L. Klepinger, of Dayton, Ohio, officiated. Over 200 brethren and sisters surrounded the Lord's tables. On Sunday morning a very instructive Children's Meeting was conducted by Bro. Klepinger. Over 300 persons were present. A collection of over $6 was taken. Bro. I. J. Rosenberger, of Covington, Ohio, then gave a talk, more especially to the young people. All of these services were very spiritual and uplifting.—Kathryn M. Royer, R. D. 40, Union City, Ind., Oct. 7.

Sidney.—Our church met in council Oct. 3, preparatory to our love feast. Our pastor presided. The annual visit reported fifty-eight homes as having been visited in the city, and twenty-two in the country. We have ninety members in town, and thirty-seven in the country. The total membership at this canvass was found to be 128. All seemed to express themselves as being in the faith of the Gospel of Christ, and covenanted anew their faithfulness toward Christ and the church. All of them willingly obligated themselves to pay a certain amount per month, during the coming year, to defray church expenses. Six letters were granted, and six were received. As our series of meetings, to be conducted by Bro. J. W. Fidler, will not begin until March, we thought it advisable to have a ten-days' series of meetings this fall. Our pastor, Bro. S. Z. Smith, has kindly consented to hold these meetings. The members gave their unanimous vote in favor of these services, for which we were all glad.—Mrs. G. M. Brenneman, 343 Park Street, Sidney, Ohio, Oct. 8.

Trotwood.—We have neglected to report our splendid series of meetings, held at Stillwater Junction, in the bounds of the Trotwood congregation, Southern Ohio, which began Aug. 24 and closed Sept. 15. Our young minister, Bro. Norman Conover, did the preaching most acceptably. There were five conversions. The meeting was a spiritual uplift to the community. In many places the pastor or resident minister, with the support of the church, can do excellent work.—D. M. Garver, Trotwood, Ohio, Oct. 7.

OKLAHOMA.

Elk City.—Sept. 21 Bro. J. H. Morris came to us and began a revival the next day. The meetings continued until Oct. 4, closing with an all-day service and baptism. Fifteen persons were baptized, and three are yet awaiting the rite. Among them were three heads of families and their wives. One entire family (except one little boy, nine years old) united with the church. This is a new field, where we had no Sunday-school until we organized Oct. 6. Sister Lily Smith is our superintendent, with the writer as secretary. Any minister thinking of changing location will do well to consider this field. This is a good farming section, and the people are much interested in our work. For further information write to Bro. Jack Smith.—Wm. R. Wall, Cheyenne, Okla., Oct. 8.

Red River church met in council Sept. 29. We decided to have our love feast on Thanksgiving evening, Nov. 28, with meetings each evening during the week. Eld. A. G. Fillmore and family, who moved to California a year ago, have returned again, for which we are grateful.—Gay Nill, Hollister, Okla., Oct. 5.

Washita.—Our church met in council Oct. 5, with Bro. J. R. Pitzer presiding. One letter of membership was granted, and four were received. We decided to hold our love feast Oct. 26.—Mollie Yoder, R. D. 4, Cordell, Okla., Oct. 10.

PENNSYLVANIA.

Annville.—Bro. H. B. Yoder, of Lancaster, Pa., preached an excellent sermon on Saturday evening, Sept. 28, at the South Annville house. The following Sunday morning he, with Bro. S. Z. Witmer, of Elizabethtown, this State, and Bro. Martin of the same place, reminded us of our great dependence upon the atoning blood of Christ. In the afternoon they conducted a Children's Meeting at the same place, which was well attended. On Saturday evening, Oct. 5, Bro. George Weaver, of Manheim, Pa., conducted services at the Annville house. The following Sunday morning he and Bro. Amos Kuhns, of Union Deposit, preached at the same place. In the afternoon they conducted a Children's Meeting there. The house was well filled, and the sermons were very interesting. One letter was received. Our weekly prayer meetings are well attended.—Simon G. Bucher, R. D. 4, Lebanon, Pa., Oct. 7.

Back Creek.—Our two weeks' series of meetings in the Shank church-house, conducted by Eld. G. S. Raliigh, of Denton, Md., closed on the evening of Oct. 6, with good interest. Notwithstanding the stormy weather during the first week, and the very busy season, we had profitable meetings. The fifteen-minute Bible Land talks, prior to the sermons, were enjoyed by all. Seven souls made the good confession, but only five were baptized. Four of these were from our Sunday-school, ranging in age from ten to fourteen years. We are praying for others who are very near the kingdom.—Mrs. L. H. Leiter, Greencastle, Pa., Oct. 7.

Greentree.—Sept. 22 a Bible Institute began in our church, which was opened on Sunday morning with a sermon by Eld. J. T. Myers. His subject was, "The Bible." On Sunday evening Bro. C. F. McKee, our pastor, addressed us on "Bible Study." The Bible Institute continued on Monday, Tuesday and Wednesday mornings. These meetings were conducted by Bro. J. Kurtz Miller, of Brooklyn, N. Y., and Bro. A. J. Culler, of Philadelphia. These services were all very interesting, and enjoyed by every one present. On Wednesday afternoon there was a Ministerial Meeting. Ministers were here from New York, New Jersey and Pennsylvania. On Thursday was the District Conference, which was very well attended and very interesting.—Frances F. Famous, R. D. 1, Phoenixville, Pa., Oct. 9.

Ligonier.—Oct. 6 Sister Olive Widdowson, who will be supported on the mission field in India by the Sunday-schools of the Western District of Pennsylvania, was with us and gave a very uplifting message on John 3: 17. Our prayers go with her in her work. It is a pleasure to us to support her in the Lord's work. Without any previous announcements, we lifted an offering for world-wide missions which amounted to $14.—W. E. Wolford, Ligonier, Pa., Oct. 8.

Lost Creek.—Our series of meetings at the Oriental house began Sept. 14, and continued until the 29th. Brother and Sister B. F. Lightner, of Gettysburg, Pa., were with us. Bro. Lightner preached sixteen very interesting sermons. The attendance was good, considering the rainy weather. Sept. 28 we held our love feast. Twenty-eight members surrounded the Lord's tables.—Verna E. Meiser, R. D. 1, Liverpool, Pa., Oct. 7.

Lower Canowago.—Sept. 28 and 29 we held our love feast at the Bermudian house. The weather was fine and the attendance was large. The house was filled to its utmost capacity. Over 300 members communed. The first day after the feast (Saturday forenoon) Bro. Honberger, of California, preached. Immediately after the noon hour three of our adjoining elders, Bro. J. A. Long, of York, Brethren C. L. Baker and S. S. Miller, of East Berlin, presided at an election for a minister. Bro. H. H. Hollinger was chosen and installed. At 4 P. M. Eld. C. L. Baker preached to a large and very attentive audience. After the services three were baptized in the Bermudian Creek, quite near the churchhouse. Everybody seemed to enjoy the feast.—G. W. Harlacher, Dover, Pa., Oct. 4.

Maple Glen.—The members of our congregation enjoyed a very successful series of meetings, conducted by Bro. E. J. Egan, of Elk Lick, Pa. The weather was very rainy, yet the services were well attended and the interest was good. At the close of the meetings, Sept. 29, we held our love feast. The same day seven of our Sunday-school scholars were received into the church by baptism, administered by our elder, Bro. L. A. Peck.—H. G. Peck, Springs, Pa., Oct. 1.

Masontown.—Our church met in council Sept. 22, preparatory to our love feast, held Sept. 28. Eld. Jasper Barnthouse presided. Bro. John Baker began a series of meetings on the 23rd, and preached each evening through the week. Eld. E. K. Hochstetler, of Meyersdale, this State, preached for us on Sunday, during the day and in the evening. He gave us two strong, interesting sermons. Bro. Baker preached for us again on Monday night. Bro. Alpheus Debolt preached on Tuesday night. Sister Olive Widdowson came here on Wednesday evening. She is visiting each Sunday-school of the Church of the Brethren in Western Pennsylvania before she departs for India. We were glad for the strong talk she gave us, and for the love manifested for the dear ones in India. Forty-four members partook of the Lord's supper on the evening of the 28th. We feel sure that God's Spirit impressed the hearts of the people that they may bring forth fruit in the future.—Playford Helmick, R. D. 15, Box 22, Masontown, Pa., Oct. 7.

Mechanic Grove church held a Harvest Meeting Aug. 11, at the Refton house. Bro. J. W. G. Hershey, of Lititz, Pa., was with us. A collection of $29.60 was taken, to be used in defraying the expenses of repairing the Refton house. Sept. 22 our Temperance Meeting was held at the same place. Bro. H. K. Ober, of Elizabethtown, Pa., had charge of the service. A collection of $41 was lifted. Sept. 16 we met in council at the Grove house. Sunday-school officers were elected for the year. Bro. Harry Kreider was chosen superintendent, and Bro. Ellis Kreider, secretary. Our love feast will be held Nov. 2, at the Grove house, to be followed by a series of meetings by Bro. W. E. Roop, of Westminster, Md. Sept. 28 Bro. Amos Kuhns, of Union Deposit, this State, preached for us, and also on Sunday morning. In the afternoon he had charge of our Children's Meeting. The time for the revival services at the Refton house has not been decided on as yet, but we have the promise of having meetings there.—Mary P. Habecker, Quarryville, Pa., Oct. 8.

Perry.—Bro. W. H. Miller, of Hanover, Pa., conducted a two-weeks' series of meetings in our congregation, which closed with our love feast Oct. 5 and 6. Three put on Christ in baptism, and others are considering their soul's salvation.—Alton J. Shumaker, Blain, Pa., Oct. 7.

TEXAS.

Bethel church met in council Sept. 28, with our elder, G. E. Wales, presiding. Our love feast will be held Nov. 16. It was decided to get "Kingdom Songs" for use in our services. Bro. Lee Dadisman was chosen to look over the outside field and make appointments as he sees fit. A young man, a Sunday-school scholar, was received by baptism last Sunday.—Grace Wales, Kenedy, Texas, Oct. 9.

VIRGINIA.

Antioch church met in council Oct. 5, with Eld. S. M. Ikenberry presiding. The Minutes of last meeting were read and adopted. One letter of membership was received, and one was granted. The visiting brethren reported the members to be in love and union. Our love feast will be held Nov. 2, beginning at 4 P. M. On Sunday our Sunday-school met at 10 A. M., and had a good attendance. At 11 A. M. Eld. George Bowman preached a good sermon to a large congregation.—Orpha L. Flora, Boone Mill, Va., Oct. 7.

Germantown.—Oct. 6 six young people were added to the church by baptism at the Piedmont house. This house of worship was dedicated the first Sunday in August. Eld. J. A. Dove, of Cloverdale, Va., conducted the services.—Henry Ikenberry, Wirtz, Va., Oct. 9.

Linville Creek.—On the evening of Sept. 7 Bro. P. S. Thomas, of Harrisonburg, Va., began a series of meetings at our new church, New Dale. Bro. Thomas is a faithful, persevering worker. The members have been greatly strengthened and encouraged by his labors. One young lady came out on the Lord's side and was baptized. A Christian Workers' Society has been organized, and is moving along with good interest.—Catherine R. Kline, Broadway, Va., Oct. 8.

Roanoke City.—Eld. D. L. Miller came to us on Saturday, Sept. 21, to conduct a two weeks' series of meetings. The first week he gave Bible Land talks, and the second week he preached strong gospel sermons. Besides preaching and officiating at our love feast, he gave us eighteen sermons. His lectures and sermons aroused a wonderful interest. He was greeted by unusually large audiences at each service. At the last service during these meetings our church was densely packed with about 900 people, and about that many were turned away for lack of room. His efforts were so highly appreciated that the entire audience gave evidence of it by unitedly requesting him to return a year hence, to conduct

(Concluded on Page 672.)

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Beyerly-Rohrer.—At the home of the undersigned, at Argos, Ind., Oct. 2, 1912, Bro. Samuel S. Beyerly, of Elk City, Oklahoma, and Sister Hazel O. Rohrer, of Argos, Ind.—J. P. Hoffman, Argos, Ind.

Blake-Shively.—By the undersigned, at Bro. Geo. Tegarden's home, Goshen, Ind., Oct. 1, 1912, Bro. James C. Blake and Catherine Shively, both of South Bend, Ind.—J. H. Miller, Goshen, Ind.

Domer-Stairs.—By the undersigned, at his residence, Sept. 25, 1912, Bro. Ralph C. Domer, of Shuoh, Ohio, and Sister Eva May Stairs of Mt. Pleasant, Pa.—M. J. Brougher 126 Washington St., Greensburg, Pa.

Hoback-Perry.—By the undersigned, at the home of the bride's parents, Sept. 7, 1912, William H. Hoback and Sister Lottie Perry, both of Grand Junction, Colo.—J. E. Bryant, Grand Junction, Colo.

Ray-Kingery.—At the home of the bride's parents, near Greene, Iowa, Sept. 25, 1912, Bro. Leland B. Ray and Sister Gertrude A. Kingery.—Edward Elkenberry, Greene, Iowa.

Shirk-Bashore.—At my residence in East Salem, Juniata Co., Pa., Oct. 1, 1912, Bro. Harry Boyd Shirk and Sister Edna Mary Bashore, both of near Mifflintown, Pa.—C. G. Winey, East Salem, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Albright, Sister Annie, born Jan. 1, 1845, died Sept. 20, 1912, of heart and dropsical ailments. She was a member of the Roaring Spring congregation, but for some months previous to her death resided with her son in Hollidaysburg, Pa. Her desire, to have the communion and anointing, was complied with several weeks before she died. Four sons survive her. Services at Roaring Spring by Bro. W. N. Hoover.—Rosa Rice, Hollidaysburg, Pa.

Berkey, Sister Lydia, nee Stutsman, born near Goshen, Ind., Nov. 8, 1844, died at her home near Pine City, Minn., Aug. 10, 1912, aged 67 years, 10 months and 2 days. She was married to Peter Berkey. To them ten children were born. Her husband and ten children survive, who mourn the loss of a loving wife and mother. About two years ago she suffered a stroke of paralysis, from which she never fully recovered, but the immediate cause of her death was apoplexy. Services at the residence by Rev. Parish, of the Methodist church. Text, "It is finished." Interment in the cemetery near by.—(Mrs.) Hannah Parrett, 222 East Navarre Street, South Bend, Ind.

Booker, Sister Mary Ellen, nee Miller, born in Phillipsburg, Montgomery County, Ohio, May 22, 1890, died in the bounds of the Salem congregation Sept. 28, 1912, aged 22 years, 4 months and 6 days. She was united in marriage to Perry O. Booker Dec. 25, 1907. One son was born to this union. Her husband, one son, her mother, two sisters and one brother survive. She united with the Church of the Brethren a short time before her death, and lived a very happy Christian life. Sept. 12 she called for the elders and was anointed. Services in the Central house by Brethren Wm. Minnich and Samuel Snell. Interment in the cemetery near by.—Josephine M. Folkerth, R. D. 1, Box 69, Union, Ohio.

Bowman, Sister Pearl, died in the Knob Creek congregation, Washington Co., Tenn., Aug. 21, 1912, aged 26 years, 11 months and 23 days. She was the youngest child of William and Emma Hancher, and was married to William G. Bowman Oct. 11, 1905. To this union one child was born who died previous to its mother. Sister Bowman was a member of the Church of the Brethren six years. She leaves a husband, her mother and four sisters. Services by Bro. A. E. Nead and S. J. Bowman, after which interment was made in the Knob Creek cemetery.—Mary White, Jonesboro, Tenn.

Bowman, Sister Sallie, died at the home of her son-in-law, Brother and Sister Seth Weigley, near Somerset, Pa., in the bounds of the Middle Creek congregation, Sept. 23, 1912, aged 85 years and 8 days. She leaves one son and one daughter. Sister Bowman was a consistent member of the Church of the Brethren for a number of years. Services in the Pleasant Hill church by the writer. Interment in the cemetery near by.—Silas Hoover, Somerset, Pa.

Bowser, Sister Mary, wife of Emmanuel Bowser, died of dropsy Sept. 11, 1912, aged 66 years and 2 days. She leaves her husband, three sons and four daughters. Services by Mr. Wm. J. Hutchison (Presbyterian). Interment in the Glade Run cemetery, Pa.—Ida B. Bowser, R. D. 4, Kittanning, Pa.

FINANCIAL REPORT

The General Mission Board acknowledges the receipt of the following donations for the month of August, 1912:

WORLD-WIDE.

Indiana—$358.93.
Northern Districts, Congregations.
Union Center, $18.22; Yellow River, $35.19; Turkey Creek, $25.66; St. Joseph Valley, $22.11; Shipshewana, $15.25; Second South Bend, $11.70; Elkhart Valley, $11.37; First South Bend, $11.27; Blissville, $11, ... $ 181 77
M. H. Shively, $8; Mrs. Katherine Kannel, $2; John G. Bollman, $1.60; Mrs. Nora A. Whitmer, $1; S. C. Perkins, $1, ... 13 50
Middle District, Congregations.
Spring Creek, $41.77; Mexico, $29.75; Eel River, $24.73; Prairie Creek-Sugar Grove, $17.13, ... 113 38
Sunday-schools.
Convention of Huntington Co. Brethren Sunday-schools, ... 2 53
Estate of John and Louisiana Peter, $4.53; Otho Winger (marriage notice), 50 cents; S. S. Blough (marriage notice), 50 cents, ... 2 50
Southern District, Congregations.
Indianapolis, $13.25; Summitville, $8; Kilbuck, $3, ... 24 25
A Brother, $20; S. M. Thomas, $1, 21 00

Ohio—$149.40.
Northeastern District, Congregations.
Chippewa, $7.18; Ashland, $1, ... 8 18
Reuben Martin, $1; Henry Pontius, $1, ... 2 00
Northwestern District, Congregations.
Sugar Creek, $9.40; County Line, $5.66, ... 15 06
Sunday-school.
County Line 6 58
Christian Leedy, $10; Eliza M. Niswander, $5; Virginia C. Miller, $5; S. J. Leedy and wife, $5; J. F. Weaver, $5; N. C. Beery, $5; G. W. Eavey, $4; Ethel Early, $3.23; Perry Miller and wife, $2; Mary Landis, $2; Mary E. Ralston, $2; M. C. Smith, $1; S. F. Early (marriage notice), 50 cents, .. 49 73
Southern District, Congregations.
Brethren and Friends, Trotwood, $30.53; Covington, $17.32; Pittsburg, $17, ... 64 85
Lydia B. Smith, $1; John H. Rinehart, $1; Miss Ruth Delk (marriage notices), $1, ... 3 00

Pennsylvania—$121.91.
Eastern District, Congregations.
Ridgely (Md.), $47.62; Peach Blossom (Md.), $17.91; Conewago, $10, .. 75 53
Sunday-school.
Ridgely (Md.), ... 23 07
Anna M. Brunner, $5; H. B. Yoder (marriage notice), 50 cents, ... 5 50
Southeastern District, Individual.
One Tenth, ... 7 00
Southern District, Individuals.
Wm. C. Kontz (marriage notice), 50 cents; B. F. Masterson (marriage notice), 50 cents, ... 1 00
Middle District, Congregations.
Lewistown and Dry Valley, ... 6 81
Fred K. Stern, ... 1 00
Western District, Individuals.
John J. Mishler, $1; S. M. Fullem, $1, ... 2 00

Maryland—$105.21.
Eastern Distict, Congregations.
Middletown Valley, $38; Pipe Creek, $30; Denton, $21.21, ... 89 21
W. H. Swan, $1.75; John W. Wolfe, $1, ... 2 75
Middle District, Congregation.
Beaver Creek, ... 13 25

Washington—$31.00.
D. B. Eby, $30; George Birman, $1, 31 00

Canada—$21.00.
Sunday-school.
Sharon, ... 21 00

North Dakota—$12.15.
Congregation.
Receipt No. 18246, ...
A. H. Jones, $5; Geo. M. Clapper, $1.70, ... 6 70

Louisiana—$10.36.
Congregation
Roanoke, ... 10 36

Missouri—$10.00.
Middle District, Individual.
Lulu Fahnestock, ... 10.00

Kansas—$9.57.
Northeastern District, Individuals.
James Brandt and wife, $2; Mrs. Hiram J. Smith, $1; J. F. Hantz (marriage notice), 50 cents, ... 3 50
Southeast District, Individual.
W. W. Peebler, ... 3 00
Southwestern District, Congregation.
Slate Creek, ... 2 57
J. J. Yoder (marriage notice), ... 0 50

Iowa—$8.00.
Southern District, Congregation.
English River, ... 6 00
Simon Arnold, $1; A. H. Brown, $1, 2 00

Oklahoma—$7.64.
Washita, ... $ 7 64

Illinois—$3.50.
Northern District, Individuals.
A Sister, $2; D. L. Miller (marriage notice), 50 cents; O. D. Buck (marriage notice), 50 cents; Galen B. Royer (marriage notice), 50 cents, ... 3 50

California—$2.50.
Northern District, Individuals.
Andrew Blickenstaff (marriage notice), 50 cents; Jacob N. Gwin (marriage notice), 50 cents, ... 1 00
Southern District, Individuals.
Mrs. W. H. Neher, $1; Joseph W. Cline (marriage notice), 50 cents, . 1 50

Virginia—$2.00.
First District, Individual.
M. G. Rieley, Botetourt 2 00

Nebraska—$2.00.
Mrs. Elizabeth Smith, ... 2 00

Michigan—$1.00.
Miss Mary J. Main, ... 1 00

Wisconsin—$1.00.
Mr. and Mrs. J. E. Zollers 1 00

Idaho—$1.00.
L. H. Eby (marriage notices), ... 1 00

Colorado—$1.00.
Western District, Individual.
D. M. Mohler, ... 1 00

Texas—$0.50.
J. A. Miller (marriage notice),.... 0 50

Total for the month, ... $ 859 67
Previously reported 19,999 98

For the year so far $20,859 65

INDIA ORPHANAGE.

Virginia—$60.00.
First District, Individual.
Mrs. T. C. Denton ..... $ 20 00
Second District, Aid Society.
Middle River, ... 20 00
Northern District, Aid Society.
Flat Rock—Cedar Grove, ... 20 00

Indiana—$40.00.
Northern District, Sunday-school.
Maple Grove 10 00
Southern District, Individual.
Mrs. Rachel Rarick 30 00

Michigan—$20.00.
"A Sunday-school," 20 00

Pennsylvania—$17.00.
Southern District. Sunday-school.
York, ... 12 00
Trostle F. Dick, Antietam, ... 5 00

Kansas—$5.17.
Southwestern District, Congregation.
Slate Creek, ... 5 17

Total for the month, ... $ 142 17
Previously reported, ... 1,888 79

For the year so far, ... $ 2,030 96

INDIA MISSION.

California—$77.50.
Southern District.
The Pastor's Mid-week Bible Study Class, Long Beach, Isa. 55: 9, ... $ 50 00
Individual.
Albert Crist, ... 25 00
Congregation
Santa Ana, ... 2 50

Ohio—$36.79.
Southern District, Congregations.
Bear Creek, $26; Greenville, $11.79, 36 79

Iowa—$22.89.
Middle District, Individual.
A Brother, ... 10 00
Southern District, Christian Workers.
English River, ... 12 89

Indiana—$13.30.
Middle District, Congregation.
Ft. Wayne, ... 13 30

Virginia—$1.32.
First District, Sunday-school.
Birthdays—Bethel (W. Va.), ... 1 32

Total for the month, ... $ 151 80
Previously reported, ... 540 65

For the year so far, ... $ 692 45

INDIA NATIVE SCHOOLS.

Indiana—$30.00.
Southern District, Individual.
A Sister in Christ, ... $ 30 00

Iowa—$3.50.
Middle District, Sunday-school.
Old Sisters' Class—Panther Creek, 3 50

Total for the month, ... $ 33 50
Previously reported, ... 139 00

For the year so far, ... $ 172 50

INDIA WIDOWS' HOME.

Indiana—$5.00.
Southern District, Individual.
A Sister in Christ, ... $ 5 00

Washington—$5.00.
Libbie Bates, ... 5 00

Total for the month, ... $ 10 00
Previously reported, ... 54 56

For the year so far, ... $ 64 56

CHINA MISSION.

Kansas—$29.42.
Southwestern District, Christian Workers.
Larned, ... $ 29 42

Iowa—$15.00.
Middle District, Individual.
A Brother, ... 15 00

Indiana—$6.00.
Southern District, Individual.
A Sister in Christ, ... 5 00

Missouri—$2.50.
Southern District, Individual.
A Sister, ... 2 50

California—$2.00.
Southern District, Congregation.
Santa Ana 2 00

Minnesota—$1.00.
Mrs. Bernice J. Ashmore, ... 1 00

Total for the month, ... $ 54 92
Previously reported 220 33

For the year so far ..... $ 275 25

CHINA ORPHANAGE.

California—$51.00.
Southern District.
The Pastor's Mid-week Bible Study Class, Long Beach. Isa. 55: 9, ... $ 51 00

Indiana—$20.00.
Northern District, Individual.
Sarah Gump, ... 20 00

Illinois—$20.00.
Northern District, Individuals.
M. R. Myers and wife, ... 20 00

Iowa—$5.00.
Middle District, Individuals.
"Raidy and Orvil," 5 00

Michigan—$3.00.
Aid Society.
Chippewa Creek, ... 3 00

Total for the month, ... $ 99 00
Previously reported, ... 184 21

For the year so far, ... $ 283 21

DENMARK AND SWEDEN.

California—$10.50.
Southern District, Christian Workers.
Pasadena, ... $ 10 50

Arizona—$2.85.
Christian Workers.
Glendale, ... 2 85

Total for the month, ... $ 13 35

For the year so far, ... $ 13 35

SOUTH AMERICA.

Ohio—$1.00.
Southern District, Individual.
Ruth Bigler ..... $ 1 00

Total for the month, ... $ 1 00
Previously reported 1 00

For the year so far, ... $ 2 00

WORK AMONG THE ARABS.

Illinois—$50.00.
Northern District, Individuals.
A Brother and Sister, ... 50 00

Total in this fund, ... $ 50 00

DENVER COLORED.

Pennsylvania—$456.90.
A Brother, $5; Reuben E. Myer, $1; James H. Moore, $2; Abraham R. Myer, $5; Abraham B. Hess, $2; A Brother, $1; Maria Grabill, $5; Lizzie Bard Sheaffer, $2; Joel Buckwalter, $2; Leah Sheaffer, $1; Elizabeth Myer, $2; Conestoga church, $3; Hershey Groff, $5; R. H. Myer, $5; John E. Myers, $1; M. R. Bushong, $5; Anna Landis, $2; Samuel R. Wenger, $2; S. M. Wenger, $2; Amanda Myer, 50 cents; Reading church, $19.50; Christ. B. Groff, $1; Clayton Kreider, $1; S. N. Wolf, $1; David Shader, $1; S. K. Witters, $2; H. B. Wolf, $1; A. B. Eshelman, $3; A. F. Longanecker, $2; Geo. B. Wolf, $1; John P. Snader, $1; W. B. Stauffer $1; Lincoln Hummer, $1; J. M. Bollinger, $1; John Bollinger, $1; Henry Bollinger, $5; Clayton Groff, $1; Mrs. Susan Risser, $1; Elizabeth Bollinger, $1; John D. Bollinger, 50 cents; John Myer, $1.50; N. G. Hess, $1; A. L. Kreider, $2; A. G. Kulp, $1; Anna Withers, $1; A Brother, $1; John S. Zug, $2; W. M. Zook, $5; Jacob B. Hertzler, $2; J. W. G. Hershey, $2; John R. Gibbel, 50 cents; Alice Young, 50 cents; Anna Minnich, $1; Anna Becker, $1; H. H. Royer, $3; G. D. Schreiner, $3; Henry R. Gibbel, $5; E. B. Brubaker, $10; Jacob Wisslar, $1; E. B. Markley, $1; J. M. Markley, $2; Jas. R. Royer, $2; Mrs. Frank Bentz, $1; Cyrus R. Gibbel, $1; Edward Wenger, 25 cents; Stella Balmer, 25 cents; Henry Bingaman, 50 cents; Henry Hess, $1.10; W. H. Smith, 50 cents; Elias Wolf, 25 cents; I. N. Musser, $10; Amos H. Herr, $2; E. M. Royer, $1; George Eckert, $1; I. W. Taylor, $5; M. G. Forney, $5; Lovina Dombaugh, $5; Mary A. Bassler, $5; R. E. Grube, $2; E. S. Young, $1; A Brother, $5; A Brother, $1; H. S. Sonon, $5; E. H. Webber, $5; Brother, Sister and Friend, $3; A. L. Hostetter, $1; H. B. Hollinger, $1; R. L. Miller, $3; J. H. Musser, $5; Miriam H. Raffensperger, 25 cents; Mary G. Young, $1; H. M. Kolp, $1; Emma Mahorn, 50 cents; Sarah H. Seitz, $1; Ella S. Shank, $1; John H. Herr, $1; Ira M. Herr, $1.50; Amos Hiestand, $3; W. N. Zobler, $1; Joseph Bender, 25 cents; H. R. Bender, $4; Jacob F. Herr, $1; Herman Ginder, 50 cents; Benj. G. Musser, $10; Cyrus W. Sword, $5; Daniel S. Neff, $25; Harry Gerlach, $2; Joseph Gerlach, $1; Frank Gerlach, $1; Eliz. Breneman, $5; Lizzie M. Herr, $2; Mary Manning, 50 cents; H. K. Shank, $5; Alice Ehrhart, 75 cents; Jonas Witmer, $2; Henry M. Herr, $4; Jacob Bowers, $15; S. A. Hostetter, 4 cents; Mary E. Keller, $1; Emma H. Lutz, 10 cents; Cora Reinhold, 25 cents; Jonas Martzell, 50 cents; Emma Hilderbrand, 50 cents; Mrs. Geo. Kilhefner, 25 cents; Mary Ann Wenger, $1; James Eckert, 50 cents; Ella Shirk, 5 cents; Rebecca Keller, $1; W. H. Hertzog, $1; Susan Kurtz, $2; Amanda Muth, $1; A Sister, 50 cents; H. G. Mentzer, $1; Ephrata church, $18.86; Daniel Noll, $2; Lemon Witmyer, $1; Eliz. Landis, $10; Mary Trego, $10; Isaac Keller, $1; Sam K. Kilhefner, $1; Catharine Fishburn, $1; H. S. Gibble, $10; J. M. Neff, $1; Hettie Weidman, $1; Lydia Dubbs & Son, $1.25; Lizzie Kilhefner, $1; Anna Royer, 50 cents; Mrs. Isaac Eberly, $2; Mrs. Elmer Shirk, $1; Lizzie Ruth, $1; Anna A. Price, 25 cents; Kate Jurell, 25 cents; Lizzie W. Keller, 25 cents; A. B. Mohler, $1; E. F. Rotenberger, $1; I. D. Sheaffer, $2; S. S. Lint, $3; T. M. Norris, $1; Amanda Price, 25 cents; Mary Price, 50 cents; David Kratz, $3; H. S. Bucher, $1; Sadie Landis, $5; Benjamin Hottel, $20.00; Milton B. Moyer, $1; John Ackerman, 50 cents; Essie P. Holsopple, 50 cents; Malinda Allison, 50 cents; Lint Sisters, 50 cents; Sister, $2; John Funk, $3; Henry D. Trumbower, $1; Daniel Booz, $2; Jacob, $2; Rachel G. Fox, $5; Mrs. H. K. Bergey, $2; Naomi F. Kulp, $2, ... $ 456

Indiana—$15.00.
Elizabeth Troup, $10; Bert Neff, $5; 15

Illinois—$12.00.
Edith Gerhart, $10; Roy A. Frantz, $1; Amos Wolfe and wife, $1, ... 12

California—$10.
Walter R. Jones, $5; Bettie F. Strole, $5, ... 10

Michigan—$3.00.
Whyella Tousley, ... 3

Total for the month, ... $ 496
Previously reported, ... 1,864

For the year so far, ... $ 2,361

COLORADO CITY CONGREGATION.

Kansas—$34.50.
H. A. Turner, $2.50; R. F. McCune, $5; Mrs. Annie Snyder, $2; A. J. Beckner, $1.75; J. V. Baughman, $2; Catharine Eisenbise, $5; W. H. Miller, $2; Rebecca Miller, $1, ... $ 34

Total for the month, ... $ 34
Previously reported, ... 31

For the year so far, ... $ 66

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.

Illinois—$1.96.
Lamotte Sunday-school, ... $ 1

Total for the month, ... $ 1
Previously reported, ... 226

For the year so far ..... $ 228

Building Fund.

Ohio—$6.00.
Upper Stillwater S. S. 6

Illinois—$3.27.
Lamotte Sunday-school, ... 3

Total for the month, ... $ 9
Previously reported, ... 250

For the year so far, ... $ 259

CORRECTION.

Maple Grove congregation, Northern India was credited in the Conference offering w donations of $2. This was a mistake, as church should be credited with $20. This creases the amount "loose in hat" by $18.

Burket, Bro. Samuel D., died Sept. 18, 1912, at his home near Roaring Spring, Pa., aged 52 years, 6 months and 23 days. He was in failing health for several months. He is survived by his wife and three daughters. Services in the Albright church by Bro. David Sell, assisted by Bro. James Brumbaugh. He was a member of the Church of the Brethren for a number of years. Interment in the cemetery adjoining the church.—Scott Johnson, Roaring Spring, Pa.

Chapman, Edith May, nee Gouker, born at Oregon, Ill., Dec. 6, 1885, died at the Rockford Hospital Sept. 29, 1912, aged 26 years, 9 months and 23 days. She was the daughter of Brother and Sister Clarence Tompkins. She came to Rockford about fourteen years ago, and was united in marriage to Chester A. Chapman, of this city, Feb. 8, 1908. Mrs. Chapman was relighting a fire and poured oil on the fire from a kerosene can. The can exploded and she was terribly burned, which caused her death. She is survived by a little daughter twenty-two months old, her husband, a brother and her parents. Services at the Brethren church by the writer. Text, Job. 14: 10. Interment in the West Side cemetery.—O. P. Haines, Rockford, Ill.

Clark, Stella Marie, died of cholera infantum, in the Boise Valley congregation, at the Caldwell Hospital, Canyon Co., Idaho, Sept. 25, 1912, aged 15 months, less one day. She was the only child of Lester Lewis and Sister Sadie E. Clark. Services by Eld. S. F. Brower. Text, Luke 18: 16.—Jennie S. Brower, Meridian, Idaho.

Correll, Sister Elizabeth, born near Dalton, Wayne Co., Ohio, Oct. 7, 1841, died from an inward cancer in Keota, Iowa, Sept. 25, 1912, aged 70 years, 11 months, and 18 days. When about eighteen years old, while yet at home with her parents, she united with the Church of the Brethren, and lived a faithful Christian life to the end. She came to Iowa in 1881, where she lived until her departure. She leaves four sisters and four brothers. Her funeral was held Sept. 27, in the church near South English. Her body was laid to rest in the cemetery near by. Services conducted by Peter Brower, assisted by Eld. H. C. N. Coffman. Text, Rev. 14: 13.—Peter Brower, South English, Iowa.

Cripe, Bro. Eli, born in Clinton County, Ind., Feb. 1, 1852, died at his home five miles east of North Manchester, Ind., Oct. 1, 1912, aged 60 years and 8 months. He moved with his family from Clinton County to Whitley County in 1908. He was united in marriage Jan. 5, 1897, to Lorena Ullery. His wife and one son survive him; also two brothers and three sisters. Bro. Cripe united with the Church of the Brethren when he was almost twenty years of age. He lived a faithful life and died triumphantly. A short service was held at his home. His remains were then taken to the Rossville church, in Clinton County, Ind., where interment was made. Services by Eld. H. J. Neff, of South Whitley, Ind.—Ella Wagoner, South Whitley, Ind.

Custer, Bro. Melvin P., born in Highland County, Ohio, March 26, 1858, died at his home near Butte City, Cal., Aug. 31, 1912, aged 54 years, 5 months and 5 days. He was united in marriage to Diantha M. Landess March 31, 1881. To this union were born two sons and three daughters. Shortly after their marriage he and his wife united with the Church of the Brethren. Later he was elected to the deacon's office, which he held until his death. His wife preceded him in 1889. June 20, 1901, he was married to Celia Overholtzer. To this union were born two sons, one of whom died in infancy. His wife and six children survive him. Services at the home by Bro. W. E. Whitcher. Services were also held by Bro. D. A. Norcross, assisted by Bro. Wertenbaker in the church at Covina, Cal., where interment was made.—Eugenie Linville, Butte City, Glenn Co., Cal.

Dayhoff, Bro. John T., died of heart failure in his home near Bel Air, Md., Sept. 27, 1912, aged 69 years, 10 months and 21 days. He is survived by his widow, two daughters and four sons. Brother and Sister Dayhoff have been memb of the Church of the Brethren for many years, and all th children are members, except two. Eld. W. T. Miller c ducted brief services at the house, after which the la concourse of relatives and friends assembled in the Le Green Valley Brethren church and paid rapt attention t most fitting discourse, delivered by the writer. Brethren Jo Smith and J. M. Prigel assisted in the service. Interment the adjoining cemetery.—W. E. Roop, Westminster, Md.

Flickinger, Bro. S. P., born June 1, 1849, died at his ho in Iola, Kans., Sept. 28, 1912, aged 63 years, 3 months and days. Bro. Flickinger was born in Ohio, and at the age twenty years became a member of the Church of the Brethr Having lived a member for over forty-three years, he w faithful until death. Jan. 18, 1889, he was married to Jen Sneary, at Chillicothe, Mo., who survives him. To this un were born four sons and two daughters, all living. The ev ing before he passed away, the writer, with Eld. A. Vampl of Fredonia, Kans., was called to his bedside to administer anointing. Services by the writer. Text, Song of Solom 6: 2.—F. G. Edwards, Mont Ida, Kans.

Girls, Sister Susan A., born Nov. 27, 1834, in Lancast Pa., died at her home in Illinois Sept. 29, 1912, aged 78 yea 10 months and 2 days. She united with the Brethren chu when she was a girl, and remained a faithful member u death. She was married to Isaac Gockley in 1856; later, 1862, she married Bro. Geo. Girls. Five children, six bro ers and two sisters survive. She was a good mother an faithful friend to every one in need. Services by Bro. T. Robinson,—F. E. Miller, 406 Lowe Street, Muscatine, Iowa.

Gump, Bro. George, son of Daniel and Margaret Gump, bo in Miami County, Ohio, Aug. 14, 1825, died at the home his son, Calvert, two and one-half miles east of Huntingt Ind., Sept. 28, 1912, aged 87 years, 1 month and 14 days. B Gump moved from Miami County, Ohio, to Allen Coun Ind., in 1847. He was united in marriage to Harriet Ag

broad, Feb. 8, 1849. To this union were born four sons and nine daughters. He and his companion united with the Church of the Brethren early in life. He served in the deacon's office in the Cedar Creek church for a number of years. His wife preceded him in death Oct. 17, 1894. He was also preceded in death by five daughters and two brothers. Eld. Jeremiah Gump, of Churubusco, Ind., and Eld. Henry Gump, of Covington, Ohio, preceded him in death within the last year. He is survived by four sons, four daughters, and one brother. Services by the writer at the Cemetery church-house near Huntertown, Ind. Interment in the cemetery near by.—Geo. L. Studebaker, North Manchester, Ind.

Hewitt, Sister Emma, born in Adams County, Pa., near Gettysburg, Sept. 21, 1845, died Sept. 22, 1912, aged 67 years and 1 day. She united with the church when she was young, and always remained faithful. She made her home with her aged stepmother. One brother and one sister, three half-brothers, two half-sisters, and her stepmother, survive. Services by Bro. D. B. Wineman. Text, Rev. 14: 13.—Ida M. Lightner, Gettysburg, Pa.

Karn, Sister Susan, nee Anderson, born in Clermont County, Ohio, June 7, 1828, died in the bounds of the Mississinewa congregation, Delaware Co., Ind., Sept. 9, 1912, aged 84 years, 3 months and 6 days. Aug. 1, 1847, she was united in marriage to Gabriel Karn, who is in the second degree of the ministry. To this union seven sons and two daughters were born. These sons have all preceded her in death. Early in life she, with her husband, united with the Church of the Brethren, and remained faithful until death. She received the anointing a few weeks before she died. In April, 1865, she and her husband moved with their family from Ohio to Delaware County, Ind. She leaves a husband, two daughters, one brother and one sister. Services by Bro. Geo. L. Studebaker, assisted by Bro. J. A. Miller.—John F. Shoemaker, Shideler, Ind.

Kemp, Sister Emma, nee Devilbiss, died of paralysis in the Frederick City congregation, Md., Sept. 24, 1912, aged 64 years, 3 months and 16 days. She was a member of the Church of the Brethren for about forty-two years. Her husband preceded her several years ago. Services by Elders S. H. Utz and R. A. Nedrow. Text, John 5: 24. Interment in the Mount Olivet cemetery.—Mrs. R. A. Nedrow, 121 East Fourth Street, Frederick, Md.

Lichty, Bro. David, born in Elk Lick Township, Somerset County, Pa. He rounded out his four score years April 26, and died Sept. 21, 1912, aged 80 years, 4 months and 25 days. Notwithstanding his advanced age he was able to be about until two weeks before his death. He was united in marriage to Elizabeth Keim Jan. 29, 1860. Four sons and three daughters were born to this union. All of the children and the widow survive. Bro. Lichty united with the Church of the Brethren in 1861. He was, therefore, a member of the Elk Lick congregation for fifty-one years. Services at his late residence, in Salisbury, by the writer, assisted by Eld. G. E. Yoder. Text, Heb. 11: 10. Interment in the cemetery at Meyersdale.—E. J. Egan, Elk Lick, Pa.

Miller, Bro. Levi R., born in Elkhart County, Ind., Jan. 21, 1838, having lived on the homestead his entire life, with the exception of about one year. He departed this life Sept. 7, 1912, aged 74 years, 7 months and 16 days. He was married to Delilah Bigler, March 2, 1865. To this union were born one son and one daughter, who, with two of his brothers and two sisters, are left to mourn his departure. He united with the Church of the Brethren in early life, and was called to the deacon's office by the Yellow Creek congregation in the spring of 1884, in which capacity he faithfully labored. Services at the Church of the Brethren at Yellow Creek by Eld. David H. Anglemyer, assisted by Eld. Hiram Roose.—Irvin Miller, R. D. 5, Goshen, Ind.

Mitchell, Sister Lottie, wife of Chas. Mitchell, died in the bounds of the Knob Creek congregation, Washington Co., Tenn., Sept. 24, 1912. She was the daughter of Samuel and Sarah Howell, and was a devoted member of the Church of the Brethren for nearly nine years. A husband, two small children, her mother, five sisters and three brothers survive her. Services by Eld. S. J. Bowman, after which the burial took place in Boone's Creek cemetery.—Mary White, Jonesboro, Tenn.

Patton, Sister Mary Arrilla, of Ross County, Ohio, born Sept. 21, 1869, died Sept. 22, 1912, aged 43 years and 1 day. She was the daughter of Mary and Levi Ward, and was married to Bro. Levi Patton, March 1, 1896. To this union were born two children. She became a member of the Church of the Brethren about four years ago, and lived a faithful life until death. She was a faithful worker in the church and Sunday-school, and was a teacher of the No. 3 primary class for about three and one-half years. Her husband, one son and one daughter (both members of the Brethren church), four brothers and four sisters survive. She was a kind and loving wife and mother, and an obliging neighbor, always willing to administer to those in sorrow and need. Services by Bro. L. O. Heisey at the Charleston church. Text, 2 Cor. 4: 18. Interment in the Charleston cemetery.—Emma Heisey, R. D. 6, Chillicothe, Ohio.

Royer, Sister Susan Catherine, born near Hagerstown, Md., May 25, 1852, died in Morrill, Kans., at the home of her sister, Mrs. D. B. Stover, Sept. 30, 1912, aged 60 years, 4 months and 5 days. She moved to Carroll County, Ill., with her parents in 1872, where she was married to David B. Royer May 16, 1878. To this union was born one son. It 1882 she and her husband moved to Morrill, Kans., where they resided until October, 1907, when they moved to Greeley, Colo., returning to Morrill, Kans., in November, 1910. In June, 1912, she went to Greeley, Colo., on a visit, where she was stricken with the illness from which she never recovered. Sister Royer leaves her husband, one son, four brothers and three sisters. She united with the Church of the Brethren in 1872, living a consistent Christian life until death. Services by the writer, assisted by Eld. Wm. Davis. Text, 1 Cor. 13: 13.—C. B. Smith, Morrill, Kans.

Shepherd, Sister N. B., wife of John Shepherd, born near Dayton, Ohio, Aug. 12, 1867, died July 16, 1912, aged 44 years, 11 months and 4 days. She was married to John Shepherd Feb. 8, 1883. This union was blessed with two sons and six daughters. One son and one daughter preceded her in death. Her husband, one son and five daughters, who mourn her departure, are all members of the Church of the Brethren. Services by Eld. D. C. Stutsman, of Dayton, Ohio.—D. M. Garver, Trotwood, Ohio.

Thomas, Sister Rachel, daughter of Jacob and Sarah Bushelman, born near New Franklin, Ohio, March 27, 1835, died Sept. 28, 1912, aged 77 years, 6 months and 1 day. She was married Jan. 19, 1858, to Eli Thomas, who preceded her about sixteen years ago. To this union nine children were born. Four of them preceded her. Sister Thomas united with the Church of the Brethren shortly after her marriage, and remained a good and faithful member for more than fifty years. She was regular in attending church services, and always willing to do her part, especially in being kind to the poor. A few months before she died she was anointed. Services at the old home, where she had lived almost her entire life.—J. F. Kahler, Canton, Ohio.

Wren, Joy May, daughter of Bro. Joseph M. and Sister Minnie Wren, of near Degraff, Ohio, born March 6, 1912, died Sept. 28, 1912, aged 6 months and 22 days. She leaves her parents, two sisters and one brother. Services at the Philadelphia church by Eld. A. Miller. Interment in the cemetery near by.—Bertha L. Yoder, R. D. 5, Box 16, Bellefontaine, Ohio.

THE RELIGIOUS POETRY OF ALEXANDER MACK, JR.

By S. P. HECKMAN

This volume is another valuable addition to the literature pertaining to the men who had to do with the making of the early history of the Church of the Brethren. Alexander Mack, Jr., was not only a wise counsellor and a pious leader, but he was also a poet. He was decidedly the most literary man in his church during the first century of its existence. He being a modest man, cared not to preserve his writings, but his friends recognizing their literary merits, took care of them. The compiler of this collection has done a good thing for the Brotherhood in putting them in permanent form for distribution. The poems were originally written in the German. Brother Heckman being well versed in the German language, with the assistance of several other German scholars has been able to translate them, preserving always the thought, though in some instances the meter and rhythm had to be sacrificed, and some had to be written in prose.

In the Introduction is given a brief sketch of the life of Mack, as well as of the organization of the new sect in Germany, their emigration to America, and the early history of the Church in this country.

The book is of vital interest to all members of the Church and will be read with special appreciation by those who understand the German language.

The volume contains 268 pages, bound in cloth. Price, postpaid, $1.00.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Destruction of

THE STEAMSHIP TITANIC

THE WORLD'S GREATEST OCEAN DISASTER

The mammoth $10,000,000 floating palace, on her maiden trip, strikes a gigantic iceberg at dead of night and sinks, carrying over

1,500 Human Beings to a Watery Grave

It has no equal in the history of ocean disasters, or in the number or prominence of its victims. Multimillionaires, famous editors and statesmen gave up their lives like true heroes that women and children might be saved.

This brand new book, which is being published, will contain thrilling stories of rescue and privation, awe-inspiring stories from the lips of the survivors, sketches from artists who were on the scene—actual photographs of this terrible disaster.

There is great interest as well as deep sympathy concerning this greatest tragedy, which will insure a sale of hundreds of thousands of this book.

The book when completed will contain nearly 400 pages, profusely illustrated, bound in fine cloth. It will be sent postpaid upon receipt of price—$1.00.

If you are interested in the agency for this book and want to make lots of money right now, write for terms and territory. There is a great harvest to reap for those who will put forth a little effort. Send 15c for prospectus.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE JOURNEYS OF JESUS

A note book for use in Sunday-school and Teacher Training classes. In this little book are given, in chronological order, all the events connected with the journeys of Jesus, as told in the Gospels. It contains seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, with Bible references.

As an aid to home study, for teachers and pupils, it is the best thing you can get. Supply your pupils with copies of this note book and you will have solved the difficulty of procuring home study. The work is especially useful in the Junior and Senior grades, but can be used to good advantage by adult classes, also. Now is the time to get a supply, so that the lessons of the course may be worked out from the beginning.

It will help the pupil to fix in the mind indelibly just the things which are hard to remember, and are yet of greatest importance to a clear understanding of the lessons on the life of Christ as found in the course for 1912.

Price, 10c each; $1.00 per doz.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE FULL REPORT

OF THE ANNUAL CONFERENCE OF 1912

Should Be in Every Home

The Annual Conference at York, Pennsylvania, is one that will long be remembered and one that every member of the church will want to know about. This year's Report is of special interest and value to the members of the church.

These Reports from year to year form an important collection of reading matter which should be preserved in every family. Some queries of vital interest came before the Conference this year. Every speech made, with the name of the speaker, appears in full. Besides, all the speeches made at the Educational, Missionary, Sunday-school and Christian Workers' Meetings are reported fully.

This is the only source from which you can get a complete report of the meeting. Do you want to be informed regarding the rulings of the church? If so, order the Report. The matter in the Report is carefully indexed, making it convenient for reference.

Send in your order now. Price, 25 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

MISSIONARIES WANTED

You don't have to go to India or China or Africa and endure privation and suffer hardship to be a missionary. You can do the best kind of missionary work right at home, and you won't need any preparation or previous training either. All you need to do is to use a little of your spare time and a little of your surplus cash.

One of the best missionaries to the home that we know of is the Gospel Messenger. It preaches several sermons each week to each and every person that reads it, besides containing interesting bits of news and timely articles on up-to-date subjects.

This paper does not have the circulation that its worth deserves; possibly the reason for this is that a good many people do not know of its value, and thus are not aware of the benefit they are missing.

OUR PROPOSITION IS THIS

We will offer the Gospel Messenger for only 50 cents a year if sent into homes where there are no members of the Church of the Brethren. This fact of course is to be mentioned when sending in your orders. The General Mission Board will pay the deficiency.

Why not take advantage of this special offer and BE A MISSIONARY? If each present subscriber would send in but ONE subscription we would double our list, and the good derived could not be estimated.

Will You Be a Missionary?

BRETHREN PUBLISHING HOUSE :: :: :: ELGIN, ILL.

TABLE OF CONTENTS.

Editorial,—
Church Solidarity (H. B. B.), ...665
The Church's Great Need (H. C. E.), ...665
Brethren Almanac for 1913, ...666
District Mission Board Reports 666
Dishonoring the House of God, ...666
Exact in Divinity, ...666
The Rich Missionary, ...666
Too Much Formality, ...666
An Ancient Love Letter, ...666
Representation at District Meetings, ...666
Old People's and Orphans' Homes, ...666
The Great Competition, ...666

Essays,—
Properly Receiving a Pastoral Visit. By David M. Adams, ...658
John the Baptist. By Nettie C. Weybright, ...658
Immodest Dress. By Mary E. Teeter, ...658
Seven C's and Character: Christianity and Character. By J. A. Clement, Ph. D., ...660
The District Meeting of Northern Iowa, Minnesota, and South Dakota. By Galen B. Royer, ...660
District Meetings of Middle Iowa. By John Heckman. 661

The Round Table,—
Rain Bound.—I. N. H. Beahm. A Welcome Guest.—Edgar M. Hoffer. Hindrances.—C. D. Hylton. Ministerial Meeting of Oklahoma.—J. H. Morris. Pleasant View, Kansas.—Wilmer Keedy. Changing Location.—Leander and Mary Smith, ...662

Home and Family,—
One Who Had Fallen Among Thieves.—Elizabeth D. Rosenberger. The Optimist and Others.—Mary Beam...663

Notes from Our Correspondents.

(Concluded from Page 669.)

another series of meetings. As a result of his labors seven have been baptized, and others are to be baptized later. Three were reclaimed. In all twelve persons expressed a willingness to enter into the service of Christ.—Homer E. Trout, Vinton, Va., Oct. 7.

WASHINGTON.

Mount Hope.—Our church met in council Sept. 28. Bro. J. O. Streeter presided. A committee of two was appointed to look up a suitable location in town, in which to hold a Bible school, to be conducted by Bro. I. C. Snavely, of Bethany Bible School. We are to have a series of meetings at Mount Hope, to begin about Jan. 1, 1913. We decided to have our church ground resurveyed. Sister Metcalf, who died recently, was one of our pioneer members here. She is the second to leave our little band, but we feel that her influence for the better things of life will live on. The Sunday-school in town is doing better now since the children are back to school again.—Pearl Hixson, Chewelah, Wash., Oct. 6.

WEST VIRGINIA.

Bethany.—Our love feast, announced in the Messenger for Oct. 19, has been postponed indefinitely, on account of diphtheria.—Z. Annon, Thornton, W. Va., Oct. 7.

Clifty.—Oct. 5 and 6 we were favored with a visit from Bro. J. A. Riner, of Fayetteville, accompanied by a deacon brother, T. A. Prather. Bro. Riner preached two excellent sermons for us. The attendance and interest at these meetings were exceptionally good.—Mary Crist, Clifty, W. Va., Oct. 8.

Johnsontown.—We had a very pleasant meeting Sept. 8 in a grove near Tomahawk. Brethren Caleb Long and Samuel Hartranft were with us. On the evening of the above date Eld. Long commenced a series of meetings at Johnstown, which continued until Sept. 22. One was added to the church, and others were almost persuaded. Sept. 21 we enjoyed a very quiet and spiritual love feast. A number of friends and members from adjoining congregations were with us. Eld. D. R. Petre preached in the morning, and in the afternoon a large audience was favored with a lecture by Eld. A. B. Barnhart, of Hagerstown, Md., on his travels in the Holy Land.—Dollie V. Williamson, Cherry Run, W. Va., Oct. 8.

Pleasant Valley.—Eld. Z. Annon, of Thornton, W. Va., preached a fine missionary sermon at our District Meeting, after which a collection of $22.73 was taken for home missions, to be used in West Virginia, where it is greatly needed. —M. C. Czigan, R. D. 1, Auburn, W. Va., Oct. 10.

NOT CLASSIFIED.

Trotwood church met in council Sept. 25. Eld. D. M. Garver presided. Elders Samuel Horning, L. A. Bookwalter and John Beeghley were present. An election for a deacon was held. Bro. Charles Cart was chosen. The installation was postponed. Letters were granted to Bro. J. C. Flora and wife. It was decided to hold our love feast Nov. 23. Since our last report a mission study class has been organized.—Ethel Bowser, Trotwood, Ohio, Oct. 12.

OUR BIBLE LAND TRIP.

Recent letters from Palestine report that in Mohammedan circles the antichristian spirit is very pronounced. While thus far without violence, it is making travel very unpleasant in that part of the world. This is all on account of the Turko-Italian War. However, there are prospects for a better feeling, as the Powers are looking towards a settlement between the two belligerent nations, thus ending the war. For the above reason we deem it no mistake that our party postponed the 1912 tour until 1913. Not a few are interesting themselves in this 1913 trip, and from present prospects there will be a party of some twenty members. This is large enough for pleasant companionship and the lowest possible rates. Parties writing this winter, in regard to this trip, should address me at Nappanee, Ind. W. R. Miller.

Box 564, Nappanee, Ind., Oct. 5.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 22, Northeastern Kansas, Sabetha church.

Oct. 23, Southern Missouri and Northwestern Arkansas, Shoal Creek church, Fairview, Newton Co., Mo.

Oct. 24, 9 am, Southern California, and Arizona, at Glendora, Cal.

Oct. 24, Middle Missouri, Mineral Creek.

Oct. 24, 8 am, Southeastern Kansas, Fredonia church.

Oct. 25, 8 am, Northern Missouri, Holt County congregation, Squaw Creek, church.

Oct. 25, Northwestern Kansas and Northeastern Colorado, Lowland church, Colo.

Oct. 26, First District of West Virginia, Allegheny church.

Oct. 31, First District of Arkansas and Southeastern Missouri, Austin church, Ark.

LOVE FEASTS.

California.

Nov. 2, 2 pm, Tropico.
Nov. 23, Live Oak.
Nov. 23, Santa Ana.

COLORADO.

Nov. 16, Antioch (formerly Lowland).
Nov. 23, Rocky Ford.

Illinois.

Oct. 19, 6:30 pm, Mulberry Grove.
Oct. 20, 6 pm, Polo.
Oct. 26, 5 pm, Franklin Grove.
Oct. 26, 3 pm, Martin Creek, two miles southeast of Jeffersonville.
Oct. 26, 4 pm, Mount Morris.
Oct. 26, 5 pm, Sugar Creek.
Oct. 26, Lamotte Prairie.
Oct. 26, 10 am, Oak Grove.
Oct. 27, Lanark.
Oct. 27, 7 pm, Naperville.
Nov. 2, 6:30 pm, Elgin.
Nov. 3, 6:15 pm, Dixon.
Nov. 10, 6 pm, Mount Carroll.
Nov. 10, Batavia.
Nov. 28, Mansfield.

Indiana.

Oct. 24, 5 pm, Plevna.
Oct. 25, Rock Run.
Oct. 25, 7 pm, Elkhart City.
Oct. 25, Salem, Salem house, at Culver.
Oct. 26, White Church.
Oct. 26, 5:30 pm, Mississinewa.
Oct. 26, Markle, an all-day meeting.
Oct. 26, 2 pm, Pleasant Hill.
Oct. 26, 5:30 pm, Middle Fork (town church).
Oct. 26, 10 am, Nettle Creek, one and one-fourth miles west of Hagerstown.
Oct. 26, Blissville, Blisville house.
Oct. 26, 5 pm, Tippecanoe.
Oct. 26, 4 pm, Windfall.
Oct. 26, 6 pm, Monticello.
Oct. 26, Markle, an all-day meeting.
Oct. 26, Union Center.
Oct. 26, 5 pm, Walnut.
Oct. 26, 4 pm, Union City.
Oct. 27, Loon Creek.
Nov. 1, Bethany.
Nov. 2, 10:30 am, Beech Grove, four and one-half miles northwest of Ingalls.
Nov. 2, Pyrmont.
Nov. 2, 2 pm, Howard.
Nov. 2, Union, 5 miles west of Plymouth.
Nov. 2, 5 pm, Four Mile.
Nov. 3, 6 pm, Indianapolis, First Church of the Brethren, 57 N. Germania Ave.
Nov. 9, 10 am, Cedar Lake.
Nov. 15, 4 pm, Mexico.
Nov. 16, 4 pm, Kewanna.
Nov. 20, Upper Deer Creek.

Iowa.

Oct. 19, 5 pm, Fairview.
Oct. 19, 4 pm, Maple Valley.
Oct. 20, 4 pm, Ottumwa.
Oct. 24, 6 pm, Prairie City.
Oct. 26, 2 pm, Iowa River.
Oct. 26, 2 pm, Greene.
Oct. 26, 2 pm, Dallas Center.
Oct. 27, Council Bluffs Mission.
Oct. 27, South Waterloo.
Nov. 2, 2 pm, Franklin County.

Kansas.

Oct. 26, Eden Valley.
Oct. 26, 5:30 pm, Mont Ida.
Oct. 26, 1 am, North Solomon.
Oct. 26, Juniata.
Oct. 26, Ramona.
Oct. 26, 7 pm, Parsons.
Oct. 27, 6:30 pm, Newton.
Nov. 2, 6 pm, Bloom.
Nov. 2, 10 am, Burr Oak.
Nov. 3, 11 am, Hutchinson.
Nov. 9, Larned.
Nov. 9, 4 pm, Scott Valley.
Nov. 16, 5 pm, Paint Creek.
Nov. 16, 4 pm, Topeka.
Nov. 16, Conway Springs.
Nov. 16, Murdock.

Maryland.

Oct. 19, West Point.
Oct. 26, 2 pm, Meadow Branch.
Oct. 26, 27, 4 pm, Manor.
Oct. 26, 1:30 pm, Brownsville.
Nov. 2, 1:30 pm, Middletown Valley.
Nov. 9, Frederick.

Michigan.

Oct. 26, 5 pm, Bair Lake, at Clarion.
Oct. 27, 6:30 pm, Onekama.
Nov. 9, 10 am, Black River.

Missouri.

Oct. 24, Shoal Creek.
Oct. 26, Nevada.
Oct. 28, 6 pm, Prairie View.
Nov. 1, Mound.
Nov. 9, Joplin.
Nov. 23, Peace Valley.
Nov. 23, Cabool, Greenwood house.

Nebraska.

Oct. 26, Bethel.
Nov. 2, 6 pm, Beatrice.
Nov. 17, Omaha.

New Mexico.

Oct. 26, 4:30 pm, Miami.

Ohio.

Oct. 19, 2 pm, Newton, Sugar Grove house.
Oct. 26, 10:30 am, Green Springs, Bethel house.
Oct. 26, 10 am, Mohican.
Oct. 26, 3 pm, Pittsburg.
Oct. 26, 2 pm, Palestine, West Branch house.
Oct. 26, 10 am, Donnels Creek, Country house.
Oct. 26, 10 am, Portage.
Oct. 26, 2 pm, Loramie.
Oct. 26, Greenspring, Bethel house.
Oct. 26, 10 am, Mohican.
Oct. 26, 4 pm, Lower Miami.
Oct. 26, 10 am, Stonelick.
Oct. 26, 6 pm, County Line.
Oct. 26, 3 pm, Owl Creek.
Oct. 26, 10:30 am, Blanchard.
Oct. 27, Eagle Creek.
Nov. 2, 4 pm, Upper Stillwater.
Nov. 2, Rome.
Nov. 9, 4 pm, Ft. McKinley.
Nov. 23, Trotwood.
Nov. 24, Lima.

Oklahoma.

Oct. 26, Big Creek.
Oct. 26, 5 pm, Washita.
Nov. 1, 6 pm, Thomas.
Nov. 9, 4 pm, Monitor.

Oregon.

Nov. 9, Ashland.

Pennsylvania.

Oct. 20, 5 pm, Quemahoning, Maple Spring house.
Oct. 20, Harrisburg.
Oct. 20, 3:30 pm, Shade Creek, Berkey house.
Oct. 20, 4 pm, York.
Oct. 20, 6 pm, Shade Spring, at Koontz church.
Oct. 20, Albright.
Oct. 20, 6 pm, Woodbury.
Oct. 20, 4:30 pm, Upper Dublin, near Ambler.
Oct. 20, Chambersburg.
Oct. 20, 5 pm, Lewistown, Lewistown house.
Oct. 22, 23, 10 am, West Greentree, at Rheems.
Oct. 22, 23, 10 am, Little Swatara, Ziegler house.
Oct. 22, 23, 9:30 am, West Conestoga, Middle Creek.
Oct. 23, 24, 9:30 am, Springville, Mohler house.
Oct. 23, 24, 1:30 pm, Mountville, Mountville house.
Oct. 24, 25, 1:30 pm, Manheim, Fairview house.
Oct. 24, Annville.
Oct. 25, 26, 2 pm, Licking Creek, Stone Bridge church.
Oct. 26, 3 pm, Indian Creek.
Oct. 26, 27, Upper Cumberland.
Oct. 26, 2 pm, Mingo, Skippack house.
Oct. 26, 5 pm, Carson Valley.
Oct. 26, 4 pm, Artemas.
Oct. 26, 27, 10 am, Codorus, Black Rock house.
Oct. 26, 10 am, Falling Spring, Hade house.
Oct. 26, Glade Run.
Oct. 27, 5:30 pm, Johnstown, Walnut Grove house.
Oct. 27, 6 pm, Clover Creek.
Oct. 27, 6 pm, Scalp Level, Scalp Level house.
Oct. 27, 10 am, Codorus.
Oct. 27, Jacobs Creek, near Mount Pleasant.
Oct. 27, 6 pm, Yellow Creek, Steele's house.
Oct. 27, Huntingdon.
Oct. 27, 6:30 am, Altoona.
Oct. 27, 10:30 am, Purchase Line.
Oct. 27, Tyrone.
Oct. 28, 29, 10 am, Big Swatara, Hanoverdale.
Oct. 29, 9:30 am, Chiques, Mount Hope house.
Oct. 29, 30, Midway, Midway house.
Oct. 29, 30, 10 am, Conestoga, Bird-in-Hand house.
Nov. 2, Mechanic Grove, Grove house.
Nov. 2, Fairview.
Nov. 2, 4 pm, Ephrata.
Nov. 2, 3, 1:30 pm, Back Creek, at McConnelsdale.
Nov. 2, 1:30 pm, Indian Creek.
Nov. 3, 6 pm, Roaring Spring.
Nov. 7, 7:30 pm, sharp, Philadelphia (First Church of the Brethren, Dauphin St., above Broad Street.)
Nov. 10, 6 pm, New Enterprise.
Nov. 10, 6:30 pm, Hollidaysburg Mission.
Nov. 14, 7:30 pm, Germantown.

Tennessee.

Nov. 2, 3 pm, Beaver Creek.

Texas.

[illegible] 16, 5 pm, Bethel.
Nov. 23, Pleasant Grove.

Virginia.

Oct. 22, Botetourt, Valley church.
Oct. 26, Montebello.
Oct. 26, 3 pm, Oak Hill.
Oct. 26, 3 pm, Elk Run.
Oct. 26, 2 pm, Pleasant Valley (Second District.)
Oct. 26, Valley Bethel, Valley Bethel house.
Oct. 26, 4 pm, Rileyville.
Oct. 26, 3 pm, Beaver Creek.
Oct. 26, 4 pm, Trevilian.
Oct. 26, 5 pm, Manassas.
Oct. 26, 5 pm, Bethel.
Oct. 26, 3:30 pm, Bethlehem.
Oct. 26, 3:30 pm, Bridgewater.
Nov. 2, 2:30 pm, Lebanon.
Nov. 2, 4 pm, Antioch.

Washington.

Nov. 16, East Wenatchee.

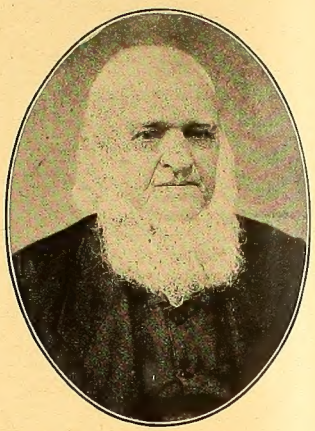
Wisconsin.

Oct. 26, 2:30 pm, Chippewa Valley.

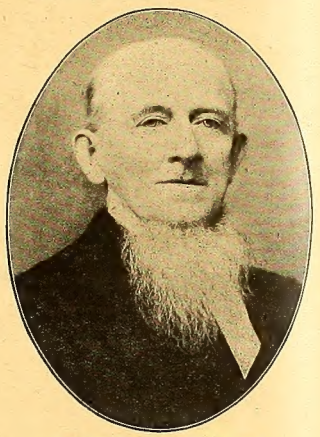
Some Who Led

A new book just off the press. In this book is recorded the lives of sixty-three of those who have been leaders in the Church of the Brethren. It was impossible to get photographs of all of these leaders, but as far as possible a photograph has been secured and a reproduction of same accompanies the life sketch.

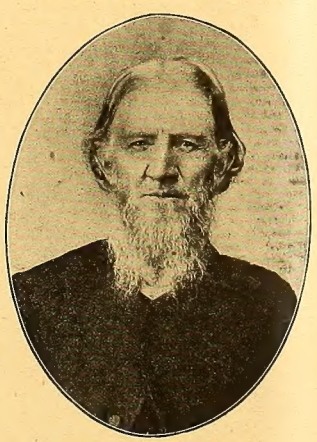
It begins with the life of Alexander Mack, Sr., the founder of the church, and included in the sixty-three is a sketch of the life of William A. Anthony who died July 23, 1911. This gives you an idea of the space of time covered by the book.



ISAAC PRICE.
September 24, 1802—October 19, 1884.



ABRAHAM HARLEY CASSEL.
September 21, 1820—April 23, 1908.



JAMES RUFUS GISH.
June 4, 1826—April 30, 1896.

Space forbids giving much detailed information concerning this book or printing many of the photographs. We simply give these so you get an idea of how they appear.

This book is not for sale separately but given as a premium with a year's subscription to the Gospel Messenger for only 45c additional. Size of book, 6½ x 8 inches, 223 pages, bound in green cloth with back and side title in gilt.

Send $1.95 today and we will enter your name on the Gospel Messenger list one year and send you the book, "Some Who Led," to your address postpaid.

Order today.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., October 26, 1912. No. 43.

AROUND THE WORLD

Greater Moderation Needed.

Since the recent, unfortunate attack upon Col. Roosevelt, renewed emphasis has been given to the fact that bitter and unrestrained invectives must be eliminated from political speeches. During the heat of a presidential campaign there is, too often, an utter disregard of all proprieties, and the inflammatory utterances frequently provoke some weak-minded partisan to an assault like the one attempted upon the life of Col. Roosevelt. While it is gratifying to learn that our illustrious fellow-citizen, at latest reports, is practically recovering from the murderous attack, a greater degree of moderation in public utterances, in general, seems to be most imperative. "The words of a wise man's mouth are gracious."

Mission Industries Among the Mennonites.

We notice that the Mennonites, judging by an item in a late number of the "Gospel Herald," are making commendable progress in their industrial work among the natives of India. They have already succeeded in developing about fifteen good carpenters and have as many learners busily engaged at work, and yet there are orders enough on hand to keep the shop running for eight months. Recently an order was received from the Government, which, when completed, will mean about 5,000 rupees (about $1,600) added to their mission treasury. As a general thing, industrial work among the natives of India is attended by many perplexities. It would seem that our Mennonite friends have succeeded in placing their work upon a satisfactory basis, opening possibilities for still greater usefulness in the future.

Dishonesty of Public Officers.

Long-suspected crookedness among Ohio's legislators was recently discovered by professional detectives, who have unearthed such a mass of corruption that one is almost made to doubt whether even a single bill was accepted by the legislature of that State, of late, without the all-important "remuneration" to insure its speedy passage. Representative Nye, of Pike County, confessed that, as a professional bribe taker, he added at least $10,000 a year to his regular salary. Subsequent to his confession, others have also been caught in the toils of the detectives, and it would now seem that a large part of Ohio's law makers will do some salutary "thinking upon their ways" in the safe seclusion of a prison cell. "Whatsoever a man soweth that shall he reap" will doubtlessly be amply verified by their own personal experience.

Constantinople's Ancient Church.

Recent reports seem to indicate that the Mosque of St. Sophia was so badly shaken by the late earthquakes in Turkey, that serious fears are entertained of its collapse. This great structure, originally a Christian church, was built with wonderful skill and thoroughness nearly fourteen hundred years ago, and is regarded as the finest specimen of Byzantine architecture now in existence. In 1453, when the Turks took possession of the city, the church of St. Sophia was turned into a mosque, and the extensive literary and ecclesiastical treasures of the early Christian centuries, stored in the immense vaults beneath the church, have ever since been jealously guarded against falling into the hands of the Christian world. Could permission be secured to peer into this most valuable storehouse of antiquity, priceless information, regarding the early Christian era, might be gained by the student of church history.

Startling Facts.

The International Congress of Hygiene and Demography, recently held at Washington, brought out some facts and figures worthy of serious thought. An accurately-prepared chart, showing the expenditure for drink in New York City, in comparison with the income of wage-earners, indicates that families with an income of $351 a year spend $8.82, or 1.9 per cent; those with $546 income spend $16.44, or 2.35 per cent; those with $638 income average $21.08 for drink, or 3.02 per cent. It was shown that 66½ per cent of all crimes in New York are committed in saloons, and that more than 50 per cent of the remainder are committed under the influence of drink, or are directly attributable to that agency. The greater percentage of insanity, costing the United States nearly $60,000,000 annually, all told, is due to alcohol. Of 30,000 prisoners committed to jails in New York State, last year, ninety-five per cent were drinkers either temperate or habitual. Pauperism and child neglect are also largely due to intemperance, while nearly half of the deplorable accidents on land and sea are clearly traceable to the ravages of rum. In view of these facts the Lord's hosts may well bestir themselves to renewed activity in the battle against the great foe. This is no time for resting on our oars. Eternal vigilance is the price of final conquest.

Siberia's Horrors to Be Abolished.

For a long term of years the dread decree of banishment to Siberia has been Russia's greatly detested method of punishing her criminals. The entire civilized world has frequently stood aghast, as the scenes of indescribable suffering and privation, experienced by the convicts, were unfolded by the graphic pen of the travelers who now and then succeeded in obtaining a fair view of the actual conditions. Russian authorities are at last realizing that the transfer of convicts to Siberia is not only ill-advised from a financial point of view, but that it also seriously hinders the real development of that country. The respectable free population of Siberia strenuously objects to a continuance of the plan by which their country is made a dumping ground for Russian criminals. It is to be hoped that more humane principles will hereafter characterize Russia's treatment of her unfortunate prisoners.

Turco-Italian War Ended.

After continuing for a little over one year, the war between Italy and Turkey was formally brought to an end by the signing of the treaty of peace, at Ouchy, Switzerland, Oct. 18. Italy gains what she started out to win, though at great cost. She is left in possession of Tripoli, and magnanimously (?) exempts Turkey from paying the indemnity, usually exacted by the conquering nation under similar circumstances. Doubtless Turkey's present troubles with Greece, Montenegro, Servia and Bulgaria hastened a speedy adjustment with Italy. Several decisive battles have already been won by Turkey's foes, and as the allied States can place as many troops in the field as their opponent, the struggle bids fair to be a most bitter one. At present writing, belated intervention by the principal European powers seems to be out of the question, and the clash of arms will have to settle what might have been adjusted by diplomatic efforts.

The Land of Promise.

In the opinion of Prof. Richard Gottheil, of the Columbia University, and also Director of the American School of Archæology in Jerusalem, the time will soon come when Palestine will really justify the old-time promise, "A land flowing with milk and honey." Though the land is not, at present, evincing that high degree of fertility to justify the expectations suggested by the phrase above quoted, Prof. Gottheil says, "The soil of Palestine, constantly being enriched by the disintegrating rocky substances of its hillsides, is even now remarkably fertile, when but very primitive methods of cultivation are applied. If so much can be grown with a mere scratching of the ground, as under the present ways of farming, how much more might be produced if western methods of intelligent farm culture were to be employed?" Without question, a most remarkable future awaits the Holy Land when the Lord, in his own good time, sees fit to restore the old-time glory and prosperity to the land of Abraham's chosen race. Then it will, indeed, be again "the perfection of beauty, the joy of the whole earth."

A City's Tribute to Unselfish Sacrifice.

A few weeks ago we related the touching story of William Rugh, a newsboy of Gary, Ind., who Sept. 29, regardless of possible serious results to himself, permitted his crippled left leg to be stripped of skin, that it might be grafted on portions of the body of Miss Ethel Smith, a nineteen-year-old Gary girl, severely burned. When, Oct. 18, the news spread over the city that the self-sacrificing lad had passed to the great beyond, unfeigned sorrow filled every heart. The mayor, in a special proclamation, expressed the universal regret of the city, in which, during his two-year stay, "Billy" had endeared himself to all. As arranged by the mayor, outdoor memorial services were held Oct. 20, attended by over 10,000 persons, many others lining the streets. Touching tributes were paid by several ministers of the city. One of the many loving tributes expressed was this: "We will ever honor the man who sacrifices; who has that too rare quality of brotherly love; who never asks, 'What is there in it for me?' Such an example of unselfishness is a most inspiring one." And thus it came about that a city did honor to an humble newsboy.

The Hidden Power.

About 135 miles northwest of St. Louis, Mo., in the upper Mississippi, is the great Keokuk dam. By means of heavy feed wires, suspended from towers, St. Louis proposes to convey the electric current, generated by means of the water power at the dam, to the very center of its activities, lighting its streets and furnishing power for its various industries. This is merely a harnessing of nature's forces to do man's bidding. How well, however, it illustrates what may be equally well accomplished, spiritually, by cooperation with God, the Source of all power! The Lord has graciously provided the ways and means by which his wonderful power may be made available to man's everlasting good, and it is our business to apply it according to his precepts. If any real good is thus accomplished in the world's salvation, we may well say, "It is the Lord's doing, and it is marvelous in our eyes."

Church Advertising.

One hears a good deal, these days, about modern methods, as applied to the church and its most salutary progress in the community. It is urged that we must make use of advertising, just as striking and emphatic as is employed by the average business man. In the attempt to draw larger crowds to the half-empty churches, some thoroughly sensational campaigns of advertising have been, at times, resorted to, only to discover that the vaunted remedy, for filling the depleted churches, often fails to have the desired effect. It has been discovered that church advertising, like all other forms of publicity, must keep within the bounds of consistency,—practice must agree with profession. The most successful advertisement ever given a church was on the Day of Pentecost, in the city of Jerusalem, and no trace of sensationalism marked that remarkable demonstration. Those who are seeking for the most approved methods of church publicity, might well consult the apostolic records for the needed information.

The Passing of Infidel Literature.

All who are familiar with Voltaire's proud boast, concerning the ultimate extinction of the Bible by reason of the greater enlightenment of the succeeding centuries, can not but be impressed by the utter failure he made, when he assumed to be a prophet of things to be. A single publishing house sold over three and a quarter million Bibles last year, and the American and British Bible Societies are unable to keep up with the demand for translations of the Sacred Volume in the various foreign tongues required on the mission field. In marked contrast with this is the experience of a writer in the Baptist "Standard." Passing a bookstore he saw a pile of books with this significant placard, "Works of Robert G. Ingersoll, Only Five Cents." Further inquiry of the clerk elicited the information that even at the low price asked, the books are a veritable "drug on the market." "Nobody wants them" was the verdict of the clerk, and let us hope, that to the credit of humanity the Old Book, infallible and time-tested, will continue to teach the people the utter fallacy of arguments offered by men like Ingersoll and the various other perverters of the truth.

Judging by the Fruits.

One of the most cheering reassurances from the mission fields of Africa is the fact that many of the heathen tribes are wide-awake to the relative merits of Christianity and Mohammedanism. While the Moslems have succeeded in gaining some parts of the African field, it does not follow, by any means, that the natives everywhere are enrolling themselves under the banner of the false prophet. As an example of remarkable discrimination we need but refer to the Ibo tribes, occupying extensive and important territory adjacent to the river Niger. Here, despite the most persuasive endeavors of Mohammedan Mullahs, the doctrine of Islam is finding no favor whatever. The typical Ibo is a keen observer of things as they really are. Sad experience has convinced him that the average Mohammedan cheats in his business affairs, and does not scruple to lie in the most brazen-faced manner, if he can thereby serve his ends. The pagan Ibo may not abound in exalted moral virtues himself, but when he has an opportunity to compare the respective claims of Islam and Christianity, he is ready to express his opinion according to the evidence at hand. A similar tendency prevails the world over. Men measure the value of any one's religion by the actual, tangible results produced in his daily walk and conversation,—they judge the Christian by his fruits. That sort of evidence can not possibly be controverted.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

He Comes!

BY B. F. M. SOURS.

He comes, for the morning in splendor is breaking
O'er hills afar.
He comes, for the nations of earth are awaking,
And paling star
Dies—dies in the flood of the coming grandeur,
And o'er the sea
The echoing songs of the angels are wafted
From far to me.

He comes, and we feel the onrush of his coming
As nations quake,
And the old, mad tyranny yields to mildness,
And shackles break.
And over the surging waves of clangor
The dying star
But ushers in the birds and sunbeams
Of joy afar.

The heathen are told of the Christ who perished
Us to forgive;
The fallen are grasping the Hand of Mercy—
They grasp and live,
O, Christ!—come quickly! the morn is breaking
When war shall cease,
And all the nations shall throne thee Monarch,
Thou Prince of Peace!

He comes—Death! Death! knocking o'er thy portal,
Brings thee the word!
O spirit!—thine is the joyful message,
"It is thy Lord!"
Christ, Christ of God, thou art my Sov'reign,
Cleanse me from guilt,
And O, unto my waiting spirit
Come, as thou wilt!

He comes! earth, heaven, are his dominion,
And hearts of men—
Love, hate—know well that the Christ is coming
To earth again.
Sin wields its banners of stubborn madness,—
How soon to fall!
The King is coming to reign, in glory,
And over all.

O nations, quake with the wrack of empire,
And writhe and die!
The God of love sitteth at the throttle
Of destiny.
God reigns, and the Christ is King Immortal,—
O angels sing!
'Come quickly', Lord!" is my heart's glad longing,—
He comes—my King!

Mechanicsburg, Pa.

The Church in the Wilderness.

BY DANIEL HAYS.

THE church was one of protest long before Protestantism took definite form in 1529, at Speyer, Germany. Tertullian (160-220) protested against the doctrine that faith alone is sufficient for salvation, showing the necessity of baptism. He also protested earnestly against the violation of 1 Cor. 11: 5-6, saying that Christian men prayed with bare head, and that not only matrons, but maidens as well should cover their heads effectually. He exposed the folly of women imitating the "Apocalyptic Woman" (Rev. 17: 4), and of men, in their foolish attempts to please the other sex, by artistic clipping of the beard, and the use of feminine aids to beauty. Chrysostom's life and sermons (344-407), were a standing protest against the vices and follies of the times, while Ambrose, bishop of Milan (340-397), protested against the Church of Rome, in failing to practice feet-washing, and declared it to be as necessary as baptism, because it was instituted by Christ himself (John, 13th chapter).

From 448 A. D.,—the time when Leo the Great was declared the supreme head of the Western Church, to the period of the Reformation (1294 to 1708),—we have the era known as the Dark Ages. This was a period of contrasts. The prince and the bishop ruled in courtly splendor, while the common people wore the coarse frock, and lived in the lowly dwelling. In sight of the castles, where barons and Knights Templar waged fierce wars, the despised pilgrim passed in comparative safety, and in the same country, where violence was the chief delight, were men true to the Prince of Peace, who forbid the use of force altogether. It was in a sense the age in which doubt in the reality of Divine things was looked upon as Satanic. Even the lordly bishop, and the Pope himself, affected great reverence for the humble ways of Christ. And while it may be said that the Catholic church even, when it exercised the power of church and state, cast its influence on the side of peace, yet against heretics and infidels, it was considered a merit to wage war. Such was the spirit and such was the teaching which culminated in the Crusades for the rescue of the Holy Land from the power of the infidel (A. D. 1095-1270); and the relentless persecution, and war of extermination against the Albigenses in southern France (1209-1229 A. D.).

During that long period of persecution, woe to the man, woe to the people that rose in protest to the Pope of Rome! "Here is the patience of the saints. Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14: 12).

But who are those that came out of this great tribulation? When we see the same people holding the same doctrine, and united on the same principles of the Gospel, coming out of these centuries that we see in the Primitive Church, we may know that they are the same people, and that there is a connecting line of life and doctrine all the way through.

At the darkest hour of this period (1070 A. D.), Theophylact of Achrida, in Bulgaria, a learned Greek exegete and commentator, gave the view of the old Greek interpreters on the "one baptism" of the Scriptures. "For one baptism is spoken of as also one faith, because of the doctrine respecting the initiation, being one in all the church which has been taught to baptize with invocation of the Trinity, and to symbolize the Lord's death and resurrection by the threefold sinking down and coming up." "For symbols of a burial and resurrection are celebrated in this water (John 3: 4, 5), the thrice sinking down symbols the three days' burial, then the man comes up as did the Lord, bearing more bright and shining the garments of immortality, and having sunk the corruption in the water." "For our baptism images the death of Christ (Rom. 6), as therefore that was one, so also this is one" ("Baptizein," page 110).

Then, near the close of the period of the Reformation (1713), Alexander Mack, of Schwarzenau, Germany, in answer to a number of "Ground-searching Questions," in great simplicity and meekness, wrote an "Apology for the Restoration of Primitive Christianity." Because of its historical value, we quote the first question with its answer as follows:

"QUERY 1.—Whether they were not of the opinion that for more than a thousand years there had been no true genuine baptism, and consequently no true church on earth?"

"*Answer.*—We hold and believe that *God had always his church, which did observe the true baptism and ordinances,* but which was *always hidden to the unbelievers,* and also sometimes consisted only in few members, yet the gates of hell could not prevail against the church of our Lord Jesus. Yea, *it can be proven also from history,* that God, at all times, had caused his order to be revealed to the unbelieving as a testimony."

This is not the statement of Mack alone, but of his associates as well,—some of the best informed men of that period. This statement declares that "God had always his church,"—this church did observe the true baptism and the ordinances. The church was "always hidden from the unbelieving," and that "God at all times had caused his order to be revealed to the unbelieving as a testimony," which fact, it avers, can be proven also from history.

We may pause here with the reflection that the past two hundred years, with all their advantages, have done but little to change conditions. The church is comparatively unknown among the great religious bodies of the world, and it has been misrepresented, both in name and in its doctrine, by ecclesiastical historians. With these facts before us, is it any wonder that the church of Christ was unknown, misrepresented, and branded as heretical during the Dark Ages?

Let us take a backward glance through the centuries, and note the progress of events from the time the Church of Rome became a persecuting power (A. D. 448 and onward).

The true faith had been planted far and wide, from India in the East to the British Isles on the West, and many faithful men and women of God stood firm against all the fiery darts of the wicked one, earnestly contending for "the faith once delivered unto the saints." But oh! the tears that were shed,—the prayers that were offered,—the sermons that were preached,—the exhortations that were given,—the miles that were traveled by the ministers of God in encouraging and comforting the saints! These wonderful activities and sufferings of the Church of Protest induced a gradual withdrawal from the persecuted districts and an almost imperceptible westward movement through the centuries, from Antioch and the East, through Asia Minor and Constantinople, into the valleys and mountains of Europe, which, in time, became the battle-ground of thought and religious activity. Here arose the Reformation that gave the world the open Bible, free speech, a free press, and liberty of conscience to worship God in spirit and in truth. "Who is this that cometh up from the wilderness, leaning upon her beloved?"

Broadway, Va.

(The above follows the articles on the Apologists, Justin Martyr and Origen, the latter published in Gospel Messenger of March 30, while the former appeared some time previous.)

The Voice in the Wilderness.

BY NETTIE C. WEYBRIGHT.

NOTWITHSTANDING the real greatness of the man, John, and the great and unsual character of his work, he always kept himself in the background. As a further answer to prophecy he was as "the voice of one crying in the wilderness." Only a voice! Truly man of God was he. He cared not for the applause of man. He desired not their gifts nor homage. He was simply an instrument in the hands of God to do the work of God. He cared not for himself but for his mission.

Picture him, in the wilderness, clothed with camel's hair, subsisting on locusts and wild honey. He spent all his life,—nearly thirty years,—in the wilderness, in preparation for the great work before him. He was certainly not of comely appearance, that men would desire him, but thousands of his countrymen flocked to the riverside to hear him preach. Thousands he baptized in the river Jordan for the remission of their sins. He rebuked sin unreservedly, not only in the hosts of common people that flocked together daily, to hear the new doctrine he preached, but in the dignitaries, like King Herod, as well.

His preaching was so powerful that the people began to think he was the Christ. Had he but affirmed their supposition, he might have made himself the greatest man in all Palestine. He would have had thousands of obedient subjects in a short time. But no,—in him was no deceit, no evil intentions, no thirst for popularity. His mission was to point to another. He wanted them to think of him rather as a guide, directing them to the Messiah, and preparing their hearts for the coming,—only a voice in the wilderness. "He must increase and I must decrease." "As he shall become more glorious in your sight, I vanish away." "I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire." These expressions are beautifully characteristic of his humility, his devotion to God, and the cause he represented.

God still saw fit to use him to baptize the Sinless One, that the will of God might be fulfilled. As ever, he felt unworthy for so holy a task, but, still adhering to his life-long motto to do the will of God, he baptized Jesus, our Savior, in the river Jordan. Later he bore witness of the descent of the Holy Spirit upon Jesus, and that he was truly the Son of God. John was a prophet, yea more than a prophet, but, like Paul, he put under his own body for the sake of the cause of Christ. He came to preach a

great truth, and in his manner of giving it he bespeaks his humility, and not only does justice to his Lord, but honors him, too. Thus highly should we speak of Christ, and thus humbly of ourselves.

"Behold, the Lamb of God, that taketh away the sin of the world!" is his undying testimony of the Christ, and the work of John is ended. It is done and well done. He has paved the way for the Christ and the Christ has come. The voice in the wilderness is stilled, and John's illustrious life is ended. Prophecy is fulfilled and God's name is glorified. "The Sun having risen, the morning star must disappear."

Syracuse, Ind.

Bartimeus:

Or Salvation Through Physical Needs. Mark 10: 46-52; Luke 18: 35-43.

BY J. G. ROYER.

We read that Peter, going up to the temple to pray, fastened his eyes on the poor cripple who lay at the gate called Beautiful (Acts 3: 4).

It is characteristic of Christ and his followers to fasten their eyes on the needy and the destitute. Science fastens its eyes mostly on inanimate matter. Art fastens its eyes on beauty. Art, going up to the temple, would fix its gaze on the gate called Beautiful, and would turn away in disgust from the loathsome object that was craving alms from the passers-by. But the follower of Jesus of Nazareth, going up to the temple, fastens his eyes on the poor cripple. The Founder of our religion early announced his mission, and its moving, controlling spirit, when he said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, ... deliverance to the captives, and the recovering of sight to the blind."

Bartimeus was a blind, helpless beggar. He could not himself find the way. He was too poor to hire help; and now he was opposed by the crowds. They "rebuked him that he should hold his peace." "Stop your cries," said they, as much as to say, "Why should the Great Teacher stop his journey for an insignificant beggar? Why should the whole procession of well-to-do people, on their way to Jerusalem, to the feast of good things, be hindered and discommoded by the cries of a miserable beggar? Hold your peace!"

But the man, like the importunate widow, would not keep still. "He cried the more a great deal." And now "Jesus stood still and commanded him to be called." He asked the blind beggar, "What wilt thou that I should do unto thee?" He said, "Lord, that I might receive my sight." Jesus said, "Receive thy sight; thy faith hath saved thee." He was "saved" from his affliction,—yea, more, his faith had made him "whole,"—complete. Nothing wanting in a perfect physical manhood. Thank God for the example of perseverance on the part of the poor, blind beggar.

Among the results we notice, first, that he received his sight. He is no longer blind. He is no longer the helpless and seemingly useless beggar, for he is no longer dependent on charity. He can now give charity and so be helpful to others. As a second result the realization of this wonderful change prompted him to glorify God. His soul went out in gratitude and praise. He returned all that he could directly to God. In this he was not like the nine cured lepers (Luke 17: 17). Then he followed Jesus, by himself becoming a disciple. This is proof that he was made whole spiritually as well as physically. Immediately upon his restoration he becomes a means of helping others to a better life, for "all the people when they saw it, gave praise unto God."

We learn here that God wants us to be whole, physically. He wants us to have sound, healthful, active bodies. We also learn that bodily needs are often a means of leading us to seek Jesus. It was so here, and it was so in many other cases. Each one of all the cases stands as a witness that God wants us to be bodily whole. And through the knowledge of what Christ has done for so many others, we are to learn what he can and will do for us, provided we come to him aright.

But the poor, blind beggar had obstacles to overcome,—many seemingly very formidable obstacles. But, like the importunate widow, he would not be put off, short of the blessing sought.

Notwithstanding the obstacles, Bartimeus was not without encouragements. He found those who were ready to help him, and bid him "be of good cheer." This is true of every honest, sincere seeker. While he has many obstacles to meet and overcome, he will also find much to encourage him. What is needed in every case is earnest, persevering seeking.

As a reward for his perseverance the blind beggar received more than he asked for,—a better life than he ever dreamed of. He received the necessary qualifications to make Christ and his salvation known to others. He became a missionary.

Nothing can be more certain than the finding of salvation by the honest, earnest seeker, because Christ himself is a party in the search. "He came to seek" out the soul from its hiding in sin, and then "to save that which was lost." Jesus came all the way from heaven to hear that man cry for mercy, and to grant his request. He came the same distance to save every unsaved soul in the world today. How easy, then, it is for any sinner to be saved, if he really desires it! Be saved, therefore, oh sinner! *Be saved today!*

Mt. Morris, Ill.

Divine Principles.

BY D. A. NORCROSS.

Seemingly, the great object today is simply to entertain, to interest, and to charm, rather than to renew the mind and reform the life, hence no spiritual wealth is realized. If we were really true to gospel principles, we could make our lives felt by deepening our spirituality and by taking good care of that small beginning of gospel life, and enriching it by not allowing the things of the world to congeal our faith before it even gets a chance to blossom out. Thus no fruit is realized, no good thought manifested, and no good deeds performed.

What are we going to do with the gospel seed of the kingdom that has been falling into our hearts for these many years? Will we allow these gospel truths to take possession of our being and become productive in our lives? Will we permit God to work in us the *will* and the *do* of his good pleasure, warming and energizing our hearts by his love, making us fit for Divine service?

If we would be productive Christians we must establish in our hearts correct principles. Our principles are the springs of our actions, our actions are the springs of our happiness.

Too much care can not be exercised in establishing right principles. They are a guide to right living and we can not, under any circumstances, afford to sacrifice principles for policy or self-interest. We must keep a clear line between principle and method. A principle is a great fundamental truth, unchangeable, while method is a process by which the truth is attained,—the way, manner, or order of procedure. A principle is eternal. Method is merely the way or manner of realizing and applying the principle,—the way of reaching a given end, of getting possession of the thing desired.

Every operative principle must have its fitting form or method. While it is possible for one to observe form and method without principle, it is obviously impossible to apply a principle without form and method. Principle is the prime moving cause of everything that is set in motion. Christ taught Divine principles to guide our conduct. Principle deals with the purpose back of an act, while method deals with the act itself.

If we would be faithful children, we must be true to our principles and let the noblest acts of our mind impel us faithfully to respect principle, and when we learn to love, as we ought, the Great Teacher of Divine principles, our lives will be freighted with good works, and the performance of duty will be a pleasure and not a burden. By every act of duty, lovingly done, we go out of ourselves, and beyond the narrow scope of present interest and selfish gratifications.

By being true to right principles, love will gladly comply with every duty. Then we can obey God and bless our fellow-men without effort. We will be lights to the world and God will be glorified in every act of our lives. We will be instruments in his hands of scattering gospel leaves of healing among those with whom we come in contact.

Lordsburg, Cal.

Early Days at Juniata.

BY WEALTHY A. BURKHOLDER.

Some of the members of our congregation, who were present at the Juniata College reunion at the York Conference, have told me how very interesting it was to them, and especially the speeches of those who attended the institution long ago. By request, I herewith give some of my experiences during those early days. I lived and worked in the Publishing House, at Huntingdon, several years before I entered the school as a student. At that early date the workers in the church, those in the Publishing House, and those in the school, were very closely united.

Going to Huntingdon with the *Pilgrim* office and family in December, 1873, I certainly knew something of the early struggles there, and the environments by which we were surrounded. I like to recall some of the experiences we enjoyed, while trying to build up a Brethren community. In these early endeavors I tried to have a part, and I still think of the humble efforts we had to make, to get a start. As our number was so very small, some of us had, at times, more to do than our share, but I am glad we "had a mind to work." For many years our young people have enjoyed the fruits of our early toil. Not only the young, but older people have made Huntingdon their home, in order to enjoy the superior advantages offered. This is the story I have been asked to tell,—what I know about the beginning of the church and school,—Juniata College.

When the *Pilgrim* family settled in Huntingdon, we were then eleven miles from the James Creek meetinghouse, where we attended services regularly. Certainly, we greatly missed the Christian associations we had left, and we felt we must do something to establish a church home in our new location. There was missionary work to be done. Prayer meetings were held in the Brumbaugh home, and sometimes Bro. H. B. B. was invited to preach in churches of other denominations. Finally he offered a large room in the building free, if the churches of Middle Pennsylvania (which at that time included the Middle and Southern Districts) would help to seat and prepare the room for service. At that time the Brethren were not so well educated to give as they are now. When the offering of the York Conference was reported some months ago, I thought of "then and now." How easy it is now to raise money, compared to what it was forty years ago!

Well, the chapel was made ready, and we looked forward to dedication day with great interest. In that humble room on Washington Street were held meetings,—religious and literary. That will ever be remembered with great pleasure by those connected with the early days of Juniata. In many States today are men and women who took an active part in the services, and a number then made vows to live Christian lives. We now had a "Bethel," and the next thing was, to let the people know about it. Many a time I walked the streets of West Huntingdon, inviting people to our services and assuring them of a welcome, as "Dunkard meeting" was something new. This was before Bro. Quinter and family came, and before the school was opened. The local papers were used to advertise the services, but many people,—and the people we had to depend on,—did not read the town papers, in many cases.

Sister Ella Brumbaugh gathered up a few,—I think six little girls,—and started the Sunday-school, which is still in progress on College Hill, and she is still teaching the little ones. Then my little brother, Bruce, of fourteen years, who was then an apprentice in the *Pilgrim* office, but is now a resident of Portland, Oregon, insisted that we start a Bible class. I well remember the Sunday morning when he and I were

two of five that met in the chapel to have our first lesson taught by Bro. J. B. B. And from that humble beginning, all the classes connected with the college have grown. When Bro. Zuck came, he took charge of the class, which became quite large, and continued until his sickness, three years later. It became of wonderful interest and was attended by many; often by those from the town. He varied the exercises, so as to give all something to do. Referring to my bound volumes of the church papers, about that time, I find different articles written by members of the Bible class, the subjects having been assigned by their good and able teacher.

The School.

Those who attended the reunion at York will please go back with me to April 17, 1876, to a small room in the *Pilgrim* office, and see Bro. Jacob M. Zuck kneeling in prayer, with his three scholars, invoking Divine help upon the effort about to be undertaken. "So small," you say. Yes, and the first day of the Teachers' Term, later in the summer, he had only one scholar. But the work grew little by little. New students coming meant something, those days, and the attachments became very strong. Among those who came the first year were Eld. E. D. Kendig, of Virginia, and, I think, the same fall, Bro. W. B. Yount. Bro. Kendig was a minister when he came, so he was a help in the church at once.

It was the burning desire of Bro. Zuck that his students might be gathered into the church while obtaining a Christian education. I well remember the day when two, a son of the late Bro. J. S. Flory, of Colorado, and a young lady from near Gettysburg, a granddaughter of Eld. Isaac Price, were received into the church only a few months after the school started. It was a beautiful October day, out at the James Creek love feast. Near the meetinghouse, which stood by a thickly-timbered hillside, the foliage of which was arrayed in gorgeous colors, they were baptized. That was a great day for Jacob M. Zuck, and in the next week's church paper he had an article entitled "The First Fruits," describing his feelings on the occasion. I think it would be a good plan to republish that article, so that those who know nothing of the man may learn more of the great interest he felt in the work for which he gave his life.

A year or two later smallpox broke out in the town, and the school had to be closed. All churches were closed and all public services. In our little band we had one death,—the bride-wife of Bro. Kendig. Those were dark days, but Bro. Zuck did not lose courage and still felt that the cloud had a silver lining. The disease was finally stamped out, the students returned, and soon work was commenced on Founder's Hall. At the memorial services of Bro. Zuck ample testimony was given to his intense earnestness and Christian faith. A day or two before, the school was moved into the new building, and when the hustle and bustle of moving was on, Bro. David Emmert, his warm, personal friend, opened the door into his sanctum and found him kneeling in prayer. That he found time to pray amid the confusion of moving, gives a significant insight into his pious life. Some do not seem to find time to pray.

On the hill we had the large new chapel, where the congregations worshiped until the new church was erected, two years ago. I well remember the last public speech that Bro. Zuck made. It was at the opening exercises of Founder's Hall, and he grew eloquent as he told the citizens of Huntingdon why he wanted a Brethren school. He said he wanted his young brethren and sisters to attend school where they need not be ridiculed in trying to live out the teachings of the Bible,—practicing simplicity rather than the fashions of the world.

Only three weeks later, on a bright May afternoon, when the very air seemed fragrant with the odor of lilacs and other spring flowers, and while the apple trees were in full bloom, a few, who had been closely associated with the work from the start, gathered in the home of Bro. J. B. Brumbaugh, where Bro. Zuck was kindly cared for during the last week of his life, and where the battle with death was encountered. Here were dark days again, but the same God, whose help had been implored down in the *Pilgrim* room, was called upon to bless and carry on the work he so greatly loved. Two funeral services were held, as his parents could not get there in time for the first. One of the editors of the Huntingdon *Journal*, who was present when the students viewed the body for the last time, said in his paper, "Such tender scenes, as those around his coffin, are rarely seen anywhere." In beautiful Riverview cemetery, not far from the grave of Elder James Quinter, will be found a plain tombstone, telling us that beneath is laid the body of Jacob M. Zuck, aged thirty-three years.

Trials and difficulties, as well as glorious successes, have come. Tried workers have since been removed by death and otherwise, but the cause moves on and on, and it is earnestly hoped that when all those have passed away who have helped to make Juniata College, that those who succeed them will be men and women who will give the purest and best of their lives and aim as he did, to make it home, church and school.

Newburg, Pa.

A Chain of Good Meetings in Middle Indiana.

BY A. G. CROSSWHITE.

THE mere fact of these meetings being held in our local congregation does not deter me from giving a brief synopsis of same, upon urgent request. Modesty forbids saying anything about the entertainment of our guests during the three full days that they were with us. Suffice it to say that we were amply repaid by their presence and the many good messages they brought to us.

On Monday, at 2 P. M., the elders of the District met at the church and, after devotional exercises, heard reports from the various committees appointed to effect ordinations. From these reports it is obvious that more and better work for the Master is planned for the future. There is a growing sentiment in favor of ordaining younger men than in the past history of the church.

In the evening a good-sized and appreciative audience had the pleasure of listening to an able address by Elder S. S. Blough, Dean of the Bible Department of Manchester College. Tuesday morning the Sunday-school Program Committee opened up one of the most enthusiastic and helpful sessions in the history of the District. The various Sunday-schools were generally represented by delegates, and what was omitted in the regular program was ably supplemented in the Round Table discussions. Pressing pastoral duties have prevented the District Sunday-school Secretary from giving the work the attention it deserved, and on his resignation a new Secretary has been provided by the late District Meeting. Bro. Chester Brallier has been chosen to fill that position.

At 6:30 P. M. the Sisters' Aid Society held an informal meeting in one of the church annexes, presided over by Sisters John B. Bailey and Geo. L. Studebaker. Many were present, a dozen or more societies being represented. A District organization was effected and a place on the program was requested for next year.

The evening was devoted to District Mission work and a splendid report of most of the missions was given by the various workers. It is apparent from the reports given that this was easily the banner year for such efforts. The Board renewed her request for $1 per member, which was unanimously granted. The District also purchased a tent to be used in evangelistic services.

On Wednesday was Ministerial Meeting, which was also officered by the Program Committee. In this meeting every phase of the minister's life, from the elder down, was ably discussed. Eld. J. H. Wright preached a powerful discourse on the "Qualifications of the Ministry." Each minister present seemed to absorb fully the burning words of Paul, "I magnify mine office."

Hereafter all the elders and ministers of the District are to be enrolled, and the roll call will be an important feature of such meetings. This is as it should be. The evening was devoted to the educational interests of the District. Manchester College was reported as being out of debt, with an increased enrollment for the current year. The talks by Prof. Winger on "Christian Education," and of Eld. D. M. Byerly on "What Kind of an Education Should Our Brethren Desire for Their Children?" were especially interesting and timely. These large gatherings plainly bespeak an increasing patronage for our denominational schools. It is high time to awake out of sleep.

The District Meeting followed Thursday, and was quite largely attended as were all the others above mentioned. Eld. J. H. Wright was chosen moderator of this, while Elders Geo. Swihart and I. B. Wike filled the offices of Reader and Clerk. Each paper before the meeting was disposed of in a Christian and courteous manner, and nothing was sent to Annual Conference. Elders J. H. Wright and David Dilling were chosen to represent the District on Standing Committee.

The following elders and ministers from other State Districts were present: D. C. Campbell and J. W. Flory, of Southern Indiana; S. W. Blocher, of Southern Ohio; J. F. Appleman, of Northern Indiana. The next meeting goes to the Camden church, Jay Co., Ind.

Sisters Sadie Stutsman and Marguerite Bixler Garrett rendered valuable assistance in the song services.

Thus passed one of the most Spirit-uplifting series of District work that the writer has ever been privileged to attend. And why not, when we are brethren and sisters in the strictest sense and when, each year we have a right to expect greater things,—greater victories for the Lord?

Flora, Ind.

Our Work in the Philippines.

[A short time ago we published certain statements, found in some of the best journals of this country, concerning the situation in the Philippines. Now Bro. Beckner writes us that these statements are misleading, and for that reason he sends the following, by way of correction, which we take pleasure in laying before our readers.—Ed.]

IN the first place, there is no discrimination between Catholics and Protestants in the conduct of the public schools of the Islands. There are teachers who are Protestants and teachers who are Catholic, both Americans and Filipinos. There is no quarrel between them. There are pupils who come from homes of Protestant faith. There is absolutely no distinction or discrimination made between them. They study together, recite together, play together in perfect friendship, even more than children sometimes do in the homeland. The conduct of the public school is entirely separated from the question of religious belief. No distinction is made in favor of any one either teacher or pupil.

The matter of religion in the public school is quite like it is in the ordinary community in the State. If a teacher there would bring with him his Methodist Discipline and use his time in instructing his pupils from it, he would not be tolerated. The same is politics. If a teacher would bring into the school room his Democratic party platform, and teach his pupils to be partisans accordingly, no one would condemn him sooner than the Democrats themselves. There are, however, great underlying principles of religion and political belief which can not be dodged by teachers. Teachers must teach their pupils to love God as our Father and Creator, to love their fellowmen as brothers, his children, and to be open-minded to truth. If such teaching leads them to think for themselves and later to profess adherence to a particular denomination, the teacher should not be and is not blamed for proselyting in the school.

In the second place, there is no Board of Education in control of the Catholics. The public school system is administered by one man, the Director of Education, and as to that man's adherence to Catholicism, the following incident explain itself to those who are acquainted with the practice of good Catholics, especially in a place where Catholicism is so aggressive as it has been pictured at times. Here is the incident: Two years ago in this month, when the Director of Education was married, the ceremony was performed by the Dean of the Episcopal church in Manila, not a Catholic at all, and one who has since

resigned his pastorate of the congregation, to accept the presidency of the University of the Philippines. This University is the highest school of learning in the Islands under the direction of the Government. The students are Filipino young men and women.

The Director is assisted by a large force of helpers, some Americans and some Filipinos, but the question of church adherence does not bother them. Some are Catholics and some are Protestants and they work together like children of the same family. There is not the denominational friction in the Islands that is sometimes found in the States. The sense of the great human brotherhood seems stronger here. There is too little to disagree about and so much to agree about.

In the third place, it is incorrect to say that "the papal catechism is taught in virtually every public school building in the Philippines." Not a single public school building in the Philippines is thus used. In not a single one is the papal catechism taught in the public schools. A teacher who would take the time of his school for teaching the catechism of the Roman Church, or of any church, would be dismissed from the service so quickly he would think he was thunderstruck.

The laws permit the use of school buildings by *religious* teachers, not *public school* teachers, for instructing the pupils in church doctrines. But in this the Roman Church is on an equal footing with Protestant churches. But the building must be closed against such teaching if it serves to arouse the suspicion that the public school is hitched up with the sect doing the teaching. Just because of this, the privilege is so seldom used that its occurrence is occasion for remark. If one church were given the privilege, others could demand the same, so it results that all stay out.

The work of American teachers in the Islands was so aptly put by the Governor-General of the Islands, in an address to a convention of American teachers at Baguio in April, 1911, that his statements are quoted here, freely and from memory. The essential substance of what he said is this: "We are here in the Philippine Islands on a great mission. We are here to uplift a race. We are here as representatives of our great country, the United States of America. There are enemies who misinterpret us and profess to see in our work only selfish and unworthy motives. But you, teachers, I want you to know that you are a great army scattered over the archipelago, one here, one there, one yonder, oftentimes only one in a considerable district,—it is to you that we must look for the results which we desire. You come in touch with the people in a friendly way. Your work causes you to mingle with them daily. You live with them. They can understand *you*. You are a living example of our purposes here. It is to you that we must look,—more, possibly, than to those of any department of the Government service, for correctly interpreting American ideals and institutions to the people of these Islands."

We are not here as Catholic propagandists. We are here as missionaries.

Gerona, Tarlac, P. I.

Northern Indiana.

BY J. W. KITSON.

The District Meeting of Northern Indiana was held in the Bethany (Solomon's Creek) church, Elkhart Co., Ind., Oct. 3.

In connection with this meeting the elders met at 2 P. M., Oct. 1, organizing with Eld. W. R. Deeter as Moderator, and Eld. J. W. Kitson, Clerk. This was a pleasant and very profitable meeting, and was followed by an inspiring sermon on the Holy Spirit, by Eld. David Metzler, at 7: 30 P. M., which brought forth many comments.

Wednesday, Oct. 2, was a veritable feast of good things for the minister and his wife, and all interested in the welfare and success of the ministry.

An offering of some $50 was taken as a fund to assist worthy young ministers in their education, and was placed for disposal into the hands of the Ministerial Distribution Committee of Northern Indiana.

This Ministerial Meeting program led us through an evening session and was of the best yet given to the District. Several papers by ministers' wives were voted to appear in the MESSENGER.

Oct. 3 the retiring officers of District Meeting conducted the following organization of District Meeting: Moderator, Eld. Manly Deeter; Reading Clerk, Eld. Frank Kreider; Writing Clerk, Eld. J. W. Kitson.

A fine representative body of delegates, most of whom had caught the inspiration of the Ministerial Meeting, were alive to their opportunities of disposing of the work at hand.

Though there were but eight papers and a few individual petitions, much time was taken up with reports.

The papers were all disposed of before noon. Two of them called for the 1913 meeting, and Rock Run was the place chosen. One paper asked for a change of time of holding the District Meeting, and a change was granted from the first Thursday to the the fourth Thursday of October.

A notable feature of the meeting was that the work ran along the line of methods,—better method of church work,—showing harmony in the District with the General Conference.

Plainly apparent was the fact of loss in the ministerial force. There has been, within the District, a net loss of six ministers, over and above those recently elected, and others who moved in, so that, in about a dozen years, our ministerial force will be exhausted, and the office (gift) will be unused. This is, possibly, the greatest loss in the ministry ever sustained in the District.

The afternoon session consisted of hearing reports, holding elections and making appointments.

The financial reports show a healthy balance. The reports of the Mission Board and the Sunday-school Secretary were excellent. Manchester College reported a fine outlook for 1912-13.

Bro. D. R. Yoder takes a place on the District Mission Board, and the writer fills the new office of District Missionary Secretary.

A committee, to meet with like committees from other State Districts, was appointed for the Winona Committee of Arrangements.

Our delegates on Standing Committee are Brethren W. R. Deeter and Frank Kreider, with Brethren Manly Deeter and J. W. Kitson, alternates.

It was frequently expressed after the meeting, that this was one of the best District Meetings ever enjoyed.

The meeting adjourned to meet the fourth Thursday of October, 1913, in the Rock Run church.

Syracuse, Ind.

"Satan Being Cast Out of Heaven."

BY NOAH LONGANECKER.

No one who believes the Bible will deny the existence of a personal devil. "God and his angels" certainly represent real personal beings. The same must be said of the terms "devil and his angels." There is just as much evidence of the *personality* of the one as there is of the other. "And Satan stood up against Israel and provoked David to number Israel" (1 Chron. 21: 1). "And the Lord said unto Satan, Whence comest thou? And Satan answered the Lord and said" (Job 1 and 2). Read the whole account of Christ's temptation by the devil, as recorded in Matt. 4: 1-11, and can you doubt his personality?

Who is Satan? The Bible represents him as a fallen angel. Christ said, "I beheld Satan as lightning fall from heaven" (Luke 10: 18). Angels are heavenly beings, and were created by God pure and holy. "God spared not the angels that sinned, but cast them down to hell" (2 Peter 2: 4). Again, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains" (Jude 6). Hence Satan was once an angel of light, but kept not his first estate. Satan conceived sin himself, but also succeeded in communicating the same evil thoughts in his own mind to the minds of a third part of the angels. Hence we read, "His tail drew a third part of the stars" (Rev. 12: 4). This justifies the expression, "The devil and his angels."

God, by his almighty power, infinite wisdom, and goodness, created this arch-leader a holy angel of light, but by his own conception and rebellion, he made himself a devil. This holy angel of light was created an intelligent being. He knew what was right and wrong. He was free to *choose* and to *do* whichever he preferred. Through pride, haughtiness, and an improper view of himself, he *chose* to do wrong. In this line of thought we read, in Prov. 16: 18, "Pride goeth before destruction, and an haughty spirit before a fall." He concluded he was equal,—if not superior,—to every other being, and hence was not under obligation to obey God, his Creator. Hence his fall. He was cast out of heaven. Milton speaks of him as saying, "I would sooner reign in hell than serve in heaven."

No difference what construction our writers or readers may put on Rev. 12: 7-9, it will not affect what we have written above. R. B. Godfrey says, "A practical knowledge of sin can only be obtained from either observation or experience, or both. All the practical knowledge holy angels have of sin is from observation. They understand practically what sin is from having seen its effects on others. And having once obtained such a knowledge, would it be possible to induce them ever again to sin as did Satan, and thus involve themselves in the dreadful ruin they observed when he fell? I, for one, do not think so. Much less would it be possible to induce the redeemed from among men thus to indulge, for they have a triple knowledge of sin. They know what sin is, not only from theory but from both experience and observation. They understand its nature, not only from instructions received, but from having realized its effect within themselves as well as seeing its effects upon others. Now, having obtained such a definite knowledge of its dreadful nature, and having been once delivered from its power, certainly they could never again be induced to indulge in such a terrible evil. Indeed, after having obtained such a definite knowledge of the nature of sin, and, especially, since before their eyes, constantly to remind them of its nature, there will be the eternal monument of the ruin and wretchedness of fallen angels, and the finally impenitent,—certainly both holy angels and redeemed souls will be prepared to pass up to the point of attainment where Satan at first sinned, and eternally beyond it, forever increasing in knowledge, power, and happiness, without any inclination whatsoever to indulge as Satan did; and thus, by means of that knowledge and endless monument, be eternally retained in a state of perfect holiness, forever sharing Christ's fullness in the Paradise of God."

I need not apologize for the lengthy quotation. "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Rom. 11: 22). "If any man claims anything in this essay I throw up both hands and surrender."

Hartville, Ohio.

TEARCOAT, WEST VIRGINIA.

Bro. Wm. K. Conner, of Harrisonburg, Va., began a series of meetings, continuing two weeks, at the above-named church Sept. 28. Our preparatory council was held Oct. 3. Brethren Homer MacDonald and Charles Grapes were elected delegates to District Meeting. Considerable time was spent in discussing a better method than we now have, of raising money for missions. Brethren J. D. Beery, E. D. Combs and A. W. Arnold were chosen as a committee to formulate and put into operation a plan. Our love feast was held Oct. 5. Brethren Peter Arnold, B. W. Smith, Raphael Leatherman and W. K. Conner were the visiting ministers present. Bro. Conner officiated. The meetings continued until Oct. 13. As a result of these meetings six were added to the church by baptism. Bro. Conner made many warm friends while here. He preached several doctrinal sermons. Among them was one on "Plain Dressing," which was greatly appreciated by the members, and commended very highly by others.

Pleasant Dale, W. Va., Oct. 18. A. W. Arnold.

THE ROUND TABLE

The Drunkards Then and Now.

BY IDA M. HELM.

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine" (Isa 28: 1)!

THE beautiful, flower-decked hill of Samaria, with its sunny sky and balmy air, would have been an inviting place, but for the drunkards stretched among the flowers and marring their beauty. To make the picture yet darker, priests, prophets and shepherds, that should have led the people aright, were found among the drunkards. Living in the filth of drunkenness, priests and prophets erred in vision and stumbled in judgment. Utter depravity was associated with drunkenness. When Ephraim became a nation of drunkards and debauchees, the people forgot God, and Zion bled.

The fruits of strong drink today are the same as they were in Isaiah's time. Intemperance still perverts judgment, revels in voluptuousness, robs the rich and the poor, takes the bread out of the mouths of the hungry, and pawns the children's shoes for rum. It is the foe of religion, and it is the prime cause of social corruption. Through strong drink people stumble into jail, the insane asylum, the poorhouse, the penitentiary, and the electric chair.

A secular paper of good standing stated, several years ago, that one-fifth of American labor is under the influence of strong drink constantly, consequently such were unfit to work, or at least to do good and satisfactory work. The nation can not afford to have such a deplorable condition among its sons of toil.

It is said that rum kills over 80,000 people every year. Animals, when they once discover a dangerous place, avoid it ever afterwards, but men will return, again and again, to the wine, though it robs them of everything worth having, and will, in the end, hurl them into everlasting destruction.

Some one who counted says that the Bible has 130 texts that are warnings against wine and strong drink. Wherever it is used we see its demoralizing, devastating results, yet we go on using it, and Christians(?) persist in voting for licensed saloons. As long as these quicksands of destruction are ready to overwhelm their unhappy victims, people will be swallowed up by the fiery monster of the still.

Ashland, Ohio.

A Retrospective View.

BY J. D. HAUGHTELIN.

"While I was musing the fire burned" (Psa. 39: 3).

IT is a great comfort, in the evening of a well-spent life, occasionally to look back over the labors, trials and victories of the past. Twenty years ago, Oct. 12, 1892, I was musing. It was then just 400 years since Columbus had discovered America. Suddenly the thought came to me: "I distinctly remember one-eighth of all those years."

In our childhood days the discovery of America seemed like ancient history. Standing then before a picture of the twelfth president, the succession of presidents seemed to run away back into antiquity. Today I have a distinct recollection of all the presidents since the eighth, and here we are, on the eve of the election of the twenty-eighth,—perhaps.

Today I have a distinct recollection of one-sixth of the 420 years since America was discovered by Christopher Columbus. Surely, I am getting old faster than the United States! The fact that the time of my departure is near at hand, while the United States, in full vigor, and stronger than ever before, is now leading the nations, proves this declaration to be true.

Three score and one years ago, I was received into fellowship with the church near Gettysburg, Pa., while the leaves were falling as they are today. I was then the youngest member of that congregation. Today I am the only person living who was then a member.

Over half a century ago we commenced our ministerial work. Though it was in much weakness, God blessed the effort. Today we rejoice that we have been permitted to live and see the great growth and development, not only here, but all over the field. Many obstacles and hindrances have been removed, and workers today have many advantages and opportunities that the pioneers did not have; yet they have problems and temptations that require vigilance, and an armor well-tried. Our Father has promised sustaining grace. Praise his name! It is a foretaste of heaven to recount these great blessings. "So good is God to me."

Panora, Iowa.

Not Ashamed of the Gospel.

BY MERLE R. SHUMAKER.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1: 16).

MEN are sometimes ashamed of the Gospel because of the dislike or ridicule to which a profession of it may expose them.

The Gospel of Christ can not fail to be the power of God unto salvation to all who will believe what it teaches. At the same time we are often ashamed to confess what we believe in our hearts of the Gospel. Let us remember our Savior's words: "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory and in his Father's."

The power of the Gospel is shown in self-denial, in taking up the cross, in patience, courtesy, kind deeds and in unselfishness. When such things as these accompany a Christian profession, we know that more than human power is at work, transforming the character.

Let us be assured that character is one possession we can retain when all else is stripped from us. Character decides the soul's destiny to a great extent. We all have the opportunity to make our character what God would have it be, whatever may have been our past sins or disappointments. Let us repent and believe in the Gospel, and the promise of God will be ours. "A new heart will I give you; a new spirit will I put within you."

Trevilian, Va.

Better Tracts Wanted.

BY A. F. WINE.

I HAVE read your editorial on "Our Tracts," and am surely glad for what you say. It is certainly true that a large per cent of our present tracts are not gotten up in the proper manner, to meet the present-day demands. They are too abrupt in their presentation of the truth, and run too much along the argumentative line. A tract, to be missionary,—and that should be its primary purpose,—ought to be gotten up in an interesting way, so that, when a person picks it up and reads a few lines, it will cause him to want to know its entire contents. It should continue interesting all the way through. I mean, the truth should be told in an interesting manner. This can be done and yet have the truth, that the tract is supposed to teach, stand out so prominently as to be vividly impressed upon the mind,—in a way never to be forgotten. It will also create a desire for more information along the same line.

Tracts of this make-up, on the fundamental principles of the Bible, as we believe and teach them, would be one of the greatest missionary factors we have in the church today. I greatly felt the need of this in my work, as pastor of the Chicago church. And as I now again enter into work of this nature, I am very much impressed with your article.

3435 West Van Buren Street, Chicago, Ill.

An Incident.

BY EDGAR M. HOFFER.

SOME years ago, in a certain city in the East, a young man and a young lady were very sick. These young people were in the same house, and belonged to one family. The young lady was a sister in the Church of the Brethren, but her brother was not. She prayed to God that if one of them would be called by the messenger of death, that she be the one, and that her brother be spared, for he was not yet saved.

Her prayer was answered, for the angel of death called that faithful sister to the great beyond. She was laid to rest in her lonely tomb, but her brother recovered. Years passed by. God's Spirit called him from time to time, and finally he gave his heart to Jesus. This was nine years after the death of his sister. When he was baptized, the image of his beautiful sister was clearly before him, though she had departed nine years before.

The young man is now a minister, and he longs to meet his dear sister in the sweet by and by.

Elizabethtown, Pa.

CHRISTIAN WORKERS' TOPIC

Testimony That Counts.

John 1: 29-42.

For Sunday Evening, November 3, 1912.

I. John's Testimony (John 1: 6-8, 15-18).—John is a competent witness; and his testimony is strong and clear.

II. Israel's Witness (Isa. 43: 1-4, 10).—"I gave Egypt for thy ransom" (v. 3), shows that they were very dear to him. True believers are precious in God's sight.

III. Power to Witness (Acts 1: 4-8).—To qualify them they "shall receive power."

IV. Spirit-winged Words (1 Cor. 2: 1-5).—Paul would make a show of nothing but Jesus, and him crucified.

V. Life Testimony (1 Tim. 4: 9-15).—The Christian life is one of labor and suffering, and Timothy is to back up his teaching by a good example.

VI. Undying Testimony (Heb. 11: 1-5).—True faith is an old grace. It looks not only forward to the end of the world, but back to the beginning (v. 3).

VII. Bible Helps.—(1) Christian witnesses (Luke 1: 2; 24: 48; Acts 5: 32; 10: 39; 1 Peter 5: 1). (2) The substance of the testimony (John 15: 27; Acts 1: 8; 5: 20). (3) Examples of testifying (Psa. 66: 16; Isa. 63: 7; Matt. 9: 31; 2 Cor. 4: 13). (4) Confessing Christ (Matt. 16: 16; Acts 8: 37).

Helps.—(1) What is testimony? (2) What weakens testimony? (3) How is example effective testimony? (4) Are there times when we should keep silent? When? (5) What special point in your Christian life can you testify to?

PRAYER MEETING

Christian Conversation.

Mal. 3: 16, 17.

For Week Beginning Nov. 3, 1912.

1. They That Feared Jehovah Spake One with Another.—What did they talk about? Why did they feel the necessity of talking to one another? It is the age-old practice of persons mutually interested in a common cause, thus to inspire one another. The world, in the fever of political excitement, never tires of talking about the issues of the day; you meet the question everywhere. If Christians were half as much interested in their religion as politicians are concerning the pending questions, this world would be taken for Jesus within the present decade. We must watch our words. We are known by the things we talk about (Matt. 12: 35-37; Eph. 4: 29; Col. 4: 6; Prov. 10: 20; 12: 17, 18).

2. Prayer Meeting Associations.—The special aim of the weekly prayer meeting is the edifying of one another by our speaking of things Divine. We are all the better for these seasons of devotion. It is always profitable to discuss Christianity in its varied bearings on the individual life, to consider the prosperity of the church, and to contemplate the progress and development of nations. It tends to greater interest (Prov. 15: 2, 4; Psa. 35: 27, 28; 51: 15; Prov. 20: 15).

3. Contact With Kindred Spirits.—Nothing is so conducive to the ready assimilation of the truth as the fellowship of intellect and thought, when, by congenial interchange of opinion, we endeavor to reach right conclusions on the one Great Question. Standing alone, we may become biased, narrow, thus losing our influence over others, and failing to do them good. Truth should be viewed from various angles, and applied in all possible ways, and to this end nothing is so helpful as a joint discussion by those who are anxious to learn of one another. The more earnestly we believe it, the more ready we should be to have others believe it. If you have a blessed, God-given thought, pass it on! It will not only enrich those who hear, but prove an untold blessing to yourself (Psa. 55: 14; Amos 3: 3; Rom. 14: 19; 15: 1; Philpp. 1: 27; 2: 1, 2; 1 John 1: 3).

HOME AND FAMILY

Thou Must Be True.

Thou must thyself be true
  If thou the truth wouldst teach;
Thy soul must overflow
  If thou another soul wouldst reach;
It takes the overflow of heart
  To give the lips full speech.

Think truly and thy thought
  Shall the world's famine feed;
Speak truly and each word of thine
  Shall be a fruitful seed;
Live truly and thy life shall be
  A great and noble creed.

—Horatio Bonar.

A Devoted Sister.

BY S. F. SANGER.

After the sadness of our hearts has subsided and we have had time to reflect on the lives of saintly persons, it becomes a pleasure to write of them. Such an one was Sister Elizabeth Thomas, widow of Eld. Daniel Thomas, who departed this life Sept. 2, 1912, at Bridgewater, Va., aged eighty-eight years and one day.

She was born in Shenandoah County, Va., Sept. 1, 1824, and was the daughter of John and Rebecca Bowman. Her mother's maiden name was Wine. The Wines and Bowmans were pioneer settlers of the Brethren in the Shenandoah Valley and were instrumental in building up strong churches in this part of Virginia.

In order to give a better estimate of this devout mother in Israel, it will be necessary to refer briefly to her husband, Eld. Daniel Thomas, who died Oct. 10, 1868, in his forty-eighth year, and in the prime of life and usefulness in the family and in the church.

Eld. Daniel Thomas was a man of marked ability, both as a preacher and as a debater. I do not remember of hearing a more clear, logical and forceful speaker. He commanded such an influence in his congregations, at times, that those in the rear of the churchhouse would unconsciously rise to their feet and stand, so as to catch his powerful words.

He was an intimate associate of Elders D. P. Sayler, B. F. Moomaw, Isaac Long, John Cline, David Long, of Maryland, and other noted elders of that period. In those days the brethren almost invariably traveled by private conveyance. Few of them passed through the Shenandoah Valley without stopping at the Thomas home, for it was a wayside inn to the weary, hungry traveler. A register of all their guests would now be a prized heirloom.

This home was on the banks of Beaver Creek, a small, clear stream, in which hundreds of persons were baptized by the Brethren during the past century, the writer being one of them.

On baptismal and love feast occasions scores of persons were sometimes entertained by Brother and Sister Thomas. Our sister never seemed happier than when she was entertaining the brethren and sisters.

Eight children were born to them, only three of whom survive her. She has twenty grandchildren, and twenty-one great-grandchildren. Seven of her children were living when she became a widow, forty-four years ago. Her youngest child, Daniel Sayler Thomas, was about three years old at this time. With him she has lived for the past fifteen years.

Her greatest concern was for her children. She felt most keenly the loss of her husband at the important period, when the children most needed parents to train them up for life, as well as for eternity. But her trust and reliance in her Heavenly Father was such that she never faltered. She lived to see them all grow to maturity and become respected citizens as well as members of the Church of the Brethren.

I have been intimately acquainted with this family for more than forty years, owing to my relationship by marriage, and having lived with them for several years. Then, too, we were closely associated with the family until recent years. I wish to record my testimony to her saintly life and character,—one so worthy of imitation. I can not recall an angry word that escaped her lips, nor an act unbecoming a Christian of exalted character, nor do I remember hearing any one speak an unfavorable word about her, during almost a half century. She was the friend of all and the enemy of none.

Grandma Thomas was a faithful attendant at church services and was greatly interested in its growth and progress. She attended church ten days before she was called up higher, although she was rounding out her eighty-eighth year of mortal life.

At the time of her last birthday she received more than one hundred remembrance postcards, which were very much appreciated by her. She desired to get strong enough to read them all herself, but was called home ere this, to rest from her long life of noble service. She was a living witness to the truthfulness of God's promises insuring his constant presence and support of those who fully trust him.



Elizabeth Thomas, Bridgewater, Va., aged about 85 years when this was taken. Died Sept. 2, 1912, aged 88 years and 1 day.

"Grandma Thomas," as she was familiarly called, was a member of the Church of the Brethren for sixty-nine years. She was conscious until near her end. Before passing over she called her children and grandchildren to her bedside, bade them good-bye and asked them to meet her in the larger family over yonder.

She was a benediction to the family, the community and the church in which she lived and labored, and where she was greatly beloved. While we shall miss her, we shall not sorrow as those without hope, for if we follow her noble example and share her abiding trust in the blessed Christ as our Savior, we shall hope, ere long, to join her with all the blood-washed throng in the home "over there,"—nevermore to part.

Empire, Cal.

Loyalty to the Church.

BY C. H. CAMERON.

Loyalty is faithfulness in sincerity, and consists in being true to the cause we espouse, or faithful in pushing forward the same toward its desired end. There are many ways, in our daily walk of life, by which we can show our loyalty. It can be manifested by our being submissive to, or showing respect for, our parents' authority. We should be loyal to the government under which we live, to our teachers, to our fellow-men, and to our God. This implies faithfulness to the church which is his representative here.

Our loyalty to the church is what we wish most to consider, or rather the spirit of loyalty that is manifested at the present time in the Church of the Brethren. As a member of this church, our heart is made to ache when we notice how God's holy Word is treated with so much indifference. We, as a church, were once noted for our simplicity in manner of dress and mode of living. We were a people recognized as being loyal and obedient to the teachings of Christ, as recorded in the New Testament. We practiced what we preached. All this was to our credit. Our word was counted as good as our bond. It was said that our teachings were more in harmony with the requirements of the Holy Word than those of any other denomination. In furtherance of the cause we represent we could do no better thing than to remain loyal to our time-honored principles.

As every drop of the ebbing life-blood of the wounded lamb is precious to its life, so this loyalty is all-essential to the church. What shall we do to strengthen the hands of the church workers? The remedy is loyalty. "But," we may say, "how are we to obtain it?" By electing more "prophet preachers,"—more ministers who do not fear to stand before the people and interpret the divine commands of God as did Paul or Elijah of old,—ministers who do not fear the consequences of doing their duty, who are not handicapped by the knowledge of their own mistakes, but whose hearts are filled and thrilled with the power of the Holy Ghost; ministers who are not ashamed to practice and declare the simplicity of the Gospel of Christ Jesus.

We need teachers who can impress indelibly, upon the plastic minds of our youth, in the Sunday-school, the doctrines of the church. We need more plain, doctrinal teaching on all points,—in the pulpit, in the press, and in our literature of all kinds, especially in tracts and other Sunday-school literature. We need to teach Christ's law in earnestness and simplicity. Carry to a dying world the reviving message of a Savior's love. Devote more time to seeking the salvation of souls, and less to seeking the pleasures of this world, which are but dross and allurements to an eternal death. Do not compromise on any part of God's Word. Indoctrinate the applicants for admission into the church more fully. Endeavor, more earnestly, to present our church without spot or wrinkle,—one well versed in the practice and teachings of the engrafted Word.

If we are not loyal to our church, we are hypocrites,—such as those against whom the denunciation of our Savior was directed in Matt. 23: 1-33. He says: "But all their works they do for to be seen of men" (Matt. 23: 5). "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23: 28). Go into some of our churches today. There we see indications of a lack of interest and our waning influence. Speaking specifically, we see brethren wearing fashionable clothing, instead of being attired as the Conference recommends. The sisters wear dresses patterned after the fashion prevailing in the world. In many instances the costliest material is purchased that their purses can possibly afford. They have waist pins of gold, and brooches of the same material, and gold is also worn in other ways. Prayer-coverings are cut to fit the rats in their hair, and bonnets (if bonnets they can be called) consist of lace ruffles and braid.

Then, too, we are too cold to the members and to strangers, too formal, too negligent of the performance of our duty. These are only a few of the ways in which our disloyalty can be, and is being shown in the world today. O that we had men of pure and undefiled religion,—men of greater sympathy for our fellow-men; yea, more of the spirit and love of Christ, and a deeper realization of our duty. May we all renew our covenant relations with God, and be more fully consecrated to his service!

Salem, Va.

SISTERS' AID SOCIETIES

UPPER TWIN (WHEATVILLE HOUSE), OHIO.—The sisters of our church at Wheatville met Aug. 20, in Sister Jennie Petry's home, and organized a Sisters' Aid Society. Sister Jennie Petry was chosen as president; Sister Jennie Dillon, vice-president; the writer, secretary-treasurer. We decided to meet once a month in the homes of the sisters and sew for them, and also to do sewing for the poor. We met three times and had one all-day meeting. We now have nine members enrolled, and we think we will soon have more. We trust the Lord will bless us in our work, that we may accomplish some good.—Hester Werts, R. D. 10, Eaton, Ohio; Oct. 2.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THANKSGIVING this year falls on Thursday, Nov. 28.

BRO. D. M. ADAMS is to remain another year with the church at Cerro Gordo, Ill.

BRO. D. B. ARNOLD and wife, parents of our Business Manager, are spending a few weeks in Elgin.

BRO. A. S. COOL, of Elba, Va., is now located at Medicine Hat, Alta., Can.

THE late revival services at Panora, Iowa, closed with seven accessions.

EIGHT were added to the little flock at Lenox, Iowa, during a series of meetings held by Bro. W. D. Grove.

THE address of Bro. E. E. Joyce, of Kansas, has been changed from Fredonia to Gardner.

IT is at Cordell, Okla., instead of Hobart, that Bro. J. H. Morris should be addressed.

THE love feast, to have been held at Beatrice, Nebr., Nov. 2, is now announced for Oct. 26.

BRO. S. I. DRIVER, of Leslie, Idaho, has located at Lima, Ohio, R. D. 8, and may be addressed accordingly.

THE revival services at Oakley, Ill., with Bro. J. W. Fidler doing the preaching, closed with seven conversions.

AFTER Dec. 1 Bro. J. H. Gordon, of Nash, Okla., will be in a position to assist a few congregations in series of meetings.

WE are requested to announce, in this special way, that the love feast at Huntingdon, Pa., has been changed from Oct. 27 to Nov. 3.

OUR missionaries in China have decided to organize two churches,—one at Ping Ting Chou, and the other at Liao Chou.

NEXT Monday Bro. W. R. Miller goes to Omaha for a week's Bible Land lectures, and from there he goes to Morrill, Kans.

THE Akron church, Ohio, will begin its series of meetings next Sunday, Oct. 27, a week earlier than had been contemplated.

ACCORDING to Government statistics, just made public, there are nearly 3,000,000 more men than women in the United States.

A SERIES of meetings, conducted by Bro. Moses Deardorff, was recently held at Liberty, Iowa, and seven put on Christ in baptism.

BRO. F. D. ANTHONY, of Waynesboro, Pa., has accepted the pastorate of the Woodberry church, Baltimore, Md., and will enter upon his work on Sunday, Nov. 3.

THE series of meetings at the Grundy County church, Iowa, Bro. Galen B. Royer doing the preaching, still continues. So far eight accessions are reported.

AFTER Dec. 1 Bro. U. S. Campbell, of Virginia, will change his address from Bryant to 51 Stuart Street, Lynchburg.

THE protracted meetings, conducted by Bro. W. K. Conner, in the Tearcoat congregation, W. Va., closed Oct. 13 with six accessions.

AT Huntington, Ind., where Bro. W. R. Miller has been holding revival services for a few weeks, eight accessions to the church are reported.

AT the Winona Conference, Northern Indiana is to be represented on the Standing Committee by Brethren W. R. Deeter and Frank Kreider.

BRO. JAMES M. MOORE, who was with the Brethren at Rockford over last Lord's Day, stopped off at Elgin on Monday, on his return to Chicago.

AT the late District Meeting of Middle Indiana Brethren J. H. Wright and David Dilling were chosen members of the Standing Committee for 1913.

THE District of Oklahoma, Panhandle of Texas and New Mexico is to be represented on the next Standing Committee by Bro. Jacob Appleman.

ELEVEN accessions are reported at Lovington, Ill., where Bro. J. S. Zimmerman, of Waterloo, Iowa, recently devoted two weeks to evangelistic work.

BRO. J. C. BEAHM, who has become principal of the Salisbury High School, Pa., announces the change of his address from Bittinger, Md., to Elk Lick, Pa.

A MEETINGHOUSE in the Medicine Lake congregation, Mont., is in contemplation, and will be erected as soon as the money for the purpose can be raised.

WHILE on a trip to the West, Bro. Isaac Frantz, of Pleasant Hill, Ohio, preached a week for the church at Miami, N. Mex., and five applied for membership.

LAST week Bro. I. B. Trout went to Leeton, Mo., to spend Saturday, Sunday and Monday with the members of the Middle District in their Bible Institute work.

BRO. F. A. MYERS, of Auburn, Ill., is now in charge of what is known as the Columbia Mission, a part of the Mount Morris church, and should be addressed at Mount Morris.

IN his tour among the churches in Michigan Bro. W. B. Stover is drawing full houses. The people everywhere are anxious to listen to mission talks by a man direct from the field.

A NUMBER of members from Elgin attended the joint Sunday-school and Christian Workers' Meeting at Naperville last Sunday afternoon and evening. They report a good attendance and a splendid interest.

OUR correspondent, Bro. W. E. Smith, of Cottonwood, Ariz., says that there is a splendid opening in his part of the Southwest for building up a congregation of our people. Those interested can address him, with stamp.

MEETING a brother, whose only excuse for not taking the MESSENGER was its cost, one of our earnest readers told him that, if necessary, he would pay $5 a year rather than do without the paper. This is the way to talk to members of that sort, and every one of them should have his attention called to the importance of reading his church paper so as to keep posted regarding the work of the church.

THE report on this page, concerning the meetings that closed at Raisin, Cal., last Sunday, was laid on our desk early Monday morning, being transmitted by wire as a "Night Letter." Churches at a distance, having news of special importance, can reach us at an early hour, in the same way. A night letter, wired late on Sunday night, will be on our desk Monday morning. A night letter of fifty words can be wired, from any part of the United States, for from fifty to seventy-five cents, and should, of course, always be prepaid.

THE new meetinghouse at Mount Zion, W. Va., was dedicated Oct. 13. The attendance was good. In fact, the house would not hold all the people who came to the services.

THERE is an Elgin in Arizona, and it so happens that Bro. Wm. Stutsman, who formerly resided at Glendale, Cal., has taken up his abode at that place, and may now be addressed accordingly.

LATE developments, relating to Bro. I. S. Long's health, make it advisable that he should not attempt to resume his work in India at this time, and for that reason he and Sister Long will not sail this fall, as announced a short time ago.

RALLY DAY proved to be full of interest for the Sunday-school at Elgin, there being 283 present. The collection was $11.35, nearly $1 less than last year, though the attendance was larger. We are glad to see the growth of the school, under the efficient management of Bro. A. H. Rittenhouse, superintendent.

TELL all of your friends that for $1.95 they can get the MESSENGER from now until Jan. 1, 1914, and a copy of that interesting book, "Some Who Led." It is the first book of the sort ever published among us, being made up of biographical sketches of members of note, who have figured in the history of the church.

BRO. P. H. BEERY, who recently changed his residence from Covington, Ohio, to North Manchester, Ind., writes us of the death of his son, Raphael Angelo, aged thirteen, who died Oct. 2, leaving the family in great grief. He entered the church at the age of nine, was a promising boy, and his early departure has made many sorrowful hearts.

WE are glad to hear from so many of our ministers whose names and addresses are incorrectly given in the Almanac for 1912. They are seeing to it that their names are entered properly on the list of 1913. It is a good sign when the preachers begin to wake up on a matter of this sort and send in their own corrections, instead of waiting for some one else to do it for them.

ONLY this week did we learn of the death of Bro. Levi Whistler, of Lordsburg, Cal., who died at Eustis, Fla., the last day of September. He was an earnest minister of the Gospel, active in his work, and willing, at all times, to sacrifice for the cause he represented. He located in Florida quite recently, and had planned with Eld. J. C. Funderburg to organize a church at Eustis, but a persistent case of hiccough, lasting five days, ended his life. A further notice of his life and labors will appear soon.

CONCERNING the Ministerial, Sunday-school and District Meetings of Northern California, held at Raisin, and closing last Sunday, Bro. E. M. Cobb, by wire, says: "The Ministerial Meeting was quite a success. From a territory of 15,000 square miles came twenty of the twenty-two preachers on the program, and not one of them made an apology. The attendance was large and the meeting spiritual. The District Conference will be held at Live Oak next year. Bro. D. R. Holsinger, of Laton, is on the Standing Committee for the next year, while Bro. Jesse Overholtzer is alternate. For the District missions $150 was raised. The Sunday-school Meeting was phenomenal."

WHILE it is proper to have the New Testament doctrine stand out prominently, in a series of meetings, still it is not advisable to preach *all* doctrine. Religiously speaking, people can not thrive on doctrine alone. They need variety, and this can be supplied from the Word of God by the minister who has learned how rightly to divide the Word of truth. In revival work it is easy enough to drift into extremes. One may preach all doctrine, while another may make a speciality of the moral and devotional phases of the Christian religion. The subjects treated may be good and proper, but the wise evangelist will seek a happy blending, for the purpose of reaching all classes, and helping one class as well as the other.

BRO. J. A. CLEMENT having closed his series of splendid articles on the "Seven C's and Character," we now begin a series of instructive papers by Bro. J. G. Royer, in four chapters, each one having a different title. The first chapter, "Bartimeus," will be found on page 675. After completing these articles we shall commence an illustrated serial of quite a different type.

WHEN last heard from, Bro. D. L. Miller was in the midst of a splendid revival at Blountville, Tenn., with several applicants for membership and prospects of others. On his way home he has planned to spend a few days each at Daleville, Mill Creek, Bridgewater and Timberville, Virginia, and Huntingdon, Altoona and Johnstown, Pa., reaching Mount Morris about the middle of November.

SINCE actions speak louder than words, it is possible for every Christian to preach better sermons than those delivered by most ministers. In fact, if all Christians would, by their conduct, preach sound Gospel sermons, we would soon need twice as many meetinghouses as we now have, to accommodate the additional converts. A physician, speaking of a certain church, one time said that if the members would live out their profession he, along with many others, might be easily converted, and it would not require a revival meeting to do it.

"WORK is progressing rapidly," says the *Mount Morris Index*, "at the college. The Evans Company has the boilers installed in the heating plant and is laying the pipes for carrying the steam for the various buildings. The boys' dormitory is assuming shape. Lathers are at work, bricklayers are putting up the gables, which is the last act for them. The plumbers are at work putting in water pipes, and a gang of men are busy wiring for electric lights. Mr. Reichenbach is busy with the roof. It will not be long now before the boys will be nicely fitted out with quarters that will be a pleasure and credit to occupy."

A Fixed Policy.

WHILE exercising charity towards all who honestly differ from the Brethren, it is the policy of the MESSENGER to keep constantly before our people that which we conceive to be right, without offering any excuse for those holding other views. It is our duty to give no uncertain sound in what is taught, and then leave it to those thinking otherwise to make their own apologies. To illustrate, we teach all believers, as did Peter on the day of Pentecost, to repent and be baptized for the remission of sins (Acts 2: 38). We offer no excuses for the views of those who hold that one may be saved by faith without repentance and baptism. That is their position and not ours. We take the Book as it reads,—not simply a few isolated verses, but all of it and teach accordingly.

We do not stop to explain how one might possibly please the Master and be saved, while refusing to conform to what is taught in John 13 about the religious rite of feet-washing. We simply go on teaching that all Christians should, in faith, do what the Master enjoined when he said: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13: 14). We can truthfully say, "Thus it is written," and so we teach and do. Others may be sincere in maintaining that the Master did not, in the scripture cited, intend to teach feet-washing as a religious rite, but it is not our duty to apologize for their honest views. They can present their own apologies as often as they may see proper, but we go on with our straightforward teaching. If the Book says we should do a certain thing, we are supposed to teach it just that way.

So far as we recall, the apostles offered no excuse for teaching as they did. They had the "thus saith the Lord" and the revelation of the Holy Spirit for what they believed, practiced and taught. When others differed from them, they offered no apologies on their behalf, but continued steadfastly in that which they knew to be right. Why should the MESSENGER do otherwise? We have the Written Word, and what we read we should teach. But, says one: "Others do not see things as you do." True enough, but what has that to do with our teaching? "But should we not have charity for those who honestly differ from us?" Most assuredly we should. But why should this interfere with our straightforward policy? If others wish to offer excuses for disregarding this, that and the other thing set forth in the New Testament, that is their business, not ours. Our marching orders remain unchanged. We are "set for the defense of the Gospel" (Philpp. 1: 17), and this settles our policy.

What Is Faith?

SINCE James says, "I will show thee my faith by my works" (James 2: 18), we are led to conclude that faith is something that can be made manifest, can be exhibited, or demonstrated. James not only claimed faith, but he was willing to demonstrate it.

But what is faith? In a cold, stiff way we define it as a belief of testimony, or the confidence placed in testimony. Paul would define it as "the substance" or ground "of things hoped for, the evidence of things not seen." This is philosophy, and is as good a definition as could be given, but it is not so easily understood.

But look at the subject from another angle, and again ask, What is faith? It is, in a sense, an indefinable quality of the mind and soul. It is something that prompts action and causes people to move. Faith is something that comes. Paul, in Rom. 10: 17, says it comes by hearing the Word of God. It is a product,—produced by the Word. Not only so, but men believe with the heart. It is, then, a heart work. Or, to make it a little plainer, faith is the product of the Word of God in the heart.

The Word enters the heart by hearing. It may also enter by reading. We are told that the Lord opened Lydia's heart, and that "she attended unto the things which were spoken of Paul." Her heart was opened by the Word, which is declared to be the Sword of the Spirit. It is the instrument the Spirit employs to reach the heart. When the heart is once reached with the Word of God, accompanied by the influence of the Spirit, we have faith.

But, again, what is faith? It is that indefinable something that produces action. Men who have faith, act. They will *do* something,—something that is prompted by faith. It was this indefinable something that made Abraham willing to offer his son, Isaac, as a burnt offering. It led Noah to build the ark, and made it possible for the three Hebrew children to pass through the fiery furnace. It is the something that prompts the best people in the world to do things.

It is the great influence in the heart that leads to repentance and obedience. The 3,000 converts on the Day of Pentecost had faith, and that is why they could so easily consent to do what Peter required of them. It was this believing with the heart that led to every instance of obedience and faithfulness mentioned in the Scriptures. Men and women who have faith, obey. They show their faith by their actions. And so James proposed to show his faith by his works. There is no other way of showing or demonstrating faith.

We judge of faith like we do of love. People who love show their love by their kind acts, and in the absence of some manifestations of love, we logically conclude that there is also an absence of love. In cold terms, we may measurably define love, but there is no definition so easily understood, by both the learned and the unlearned, as loving deeds. There is no question about the loving disposition of people who abound in good works. What they do is accepted the world over as proof of their love.

Just so with faith. Some people may not understand the definition of faith, as given in dictionaries. They may not understand Paul's philosophical method of setting forth faith, but they never fail to understand the manifestations of faith. When they see the 3,000 converts doing what Peter told them to do, they fully comprehend that kind of a definition. The most ignorant of people can understand definitions of this character. And, in fact, there is no way of defining faith so clearly as reducing it to acts. Show faith by acts, and the question is settled. Demonstrate faith by works, and that will be the end of all controversy. No man questions the existence of faith where the evidence is given in the acts for which faith calls, but in the absence of such evidence it is but natural that we should look for the absence of faith, and say that without works there can be no faith. One might as logically look for love when there are no tokens of love, as to look for faith in the absence of the acts that demonstrate faith.

See What God Hath Wrought!

THERE are many things being done in this world that are seen, but the source from which these things originate are not generally recognized nor appreciated. They are generally attributed to the wisdom of men, instead of being considered the work of God who, if we go back far enough, is the Original Source from which all that is good comes.

As we recognize God as being the Author of all things which do appear, as well as those which may yet be discovered, and then also take a retrospective view, there is nothing more evident than the fact that the providential workings of the Divine Power, are made manifest throughout by human agencies. Thus his plans are developed for the good and the uplifting of his people. Not one of the things which God hath wrought, is, as it seems to us, more wonderful and encouraging than the liberalizing of those professing his name.

Through history we learn of the struggles of the Reformation, and the rank, radical and uncompromising spirit that moved in the hearts, actions and lives of the leading men of those days. They could not bear with, exercise any patience, or have any association with those who could not see as they did. Yea, more, they stood by and sanctioned the burning at the stake of their fellow-believers, simply because their views were considered as not being orthodox, though fundamentally as scriptural as those of their persecutors. We are now made to wonder by how much of the Spirit of Christ, they were governed. What was their standard in taking the power of judgment in their own hands? For years and years lines were drawn so sharp that,—like the Jews and Samaritans,—they practically could have no dealings with each other.

Later on, after the landing of the Pilgrim Fathers, the "Blue Laws" were in force, and witchcraft was placed under the ban. Summary punishment was meted out with a vengeance to poor old, haggard women by subjecting them to the stake and pyre of flames, and that, too, by supposedly zealous Christian men and women. As our children read such historical facts today, it seems to them "as a tale that is told," and they find no place for such horrible incidents in the Christian church of our day.

"Why not?" you may ask. Because God is doing things after a different standard and through changed methods. He has been opening the hearts and minds of his people, in giving the larger view and the broader Christ-life. The lives, that have thus been formed, have been diffusing the spirit into State and Government life and laws, so that even those who profess to be his followers, would not be allowed to do the old-time acts of barbarism, even if disposed to do so. See what God hath wrought!

Even within the scope of our own memory and experience, we recall only too well when a considerable part of the preaching, heard in the different churches, was done more to down the other fellow than to save the sinner by preaching the Gospel of salvation. The tug of war, on the part of the ministers of the different churches, was to show to the sinner that all of the other churches were wrong, and therefore the safe thing to do was to join *his* church. Since all the different ministers took the position that other churches were wrong and theirs alone right and safe, it is easy to see why there were strife, bitterness and bickerings among the different sects and churches.

What would seem to be the better way? Paul's theme for preaching was "Christ and him crucified." His soul was so filled with this great truth that he

was determined to know nothing else. To him the Gospel of Christ was the power of God unto salvation,—the standard by which sinners were to be saved, and those who preached this Gospel belonged to his church. If all ministers of the Gospel, including our own, would adopt this standard of faith and practice, we would have one of the most glorious revivals the world has ever witnessed. But even if this could be done, and every minister, laymember and outsider, would agree to do it,—which would mean the acceptance of all the fundamental principles, practices and commands of the Gospel of Jesus Christ, as given in the New Testament Scriptures,—it would still require the direction of the Holy Spirit, love and Christian forbearance, to enable us to walk together and to adopt the same methods and means. Then those principles could be made practical, efficient and productive, thus giving the best possible results in saving the world for Christ and his kingdom. Here is where the Christ-forbearing Spirit must come in, if we are to walk together as peace-loving children of Jesus Christ.

It is this phase of the subject that prompts us to call your attention to the heading of our article, "See What God Hath Wrought." It seems to us that our God is doing wonderful things among us, in liberalizing us in our petty differences about methods and means, and uniting us more fully on the importance of the ends and results to be attained by loving compliance to things given by the Master for our highest good,—not by loving the church less, but by loving Christ more. It seems to us that we are growing in that direction more and more, as the years come and go, and as our Christian experiences become the more full and complete in the exercise of that Christianity which thinketh no evil. H. B. B.

The Great Evangelistic Contest.

Possibly the greatest evangelistic contest, known in history, is about to begin between the Catholics, on the one hand, and the Protestants on the other. The struggle will be for supremacy in America. The Catholics have already commenced their campaign, and are splendidly equipped for the conflict. It has long been their purpose to capture the United States and make it a rallying point for their shattered forces in Europe. The Protestants have, in a measure, been caught napping, and are just now waking up. Many of them realize that a strong anti-Catholic force must be placed in the field with a view of warning the masses of the impending danger. The Catholics are seeking to secure control of the public schools, the leading papers of the country, and as many of the civil official positions as possible. Having accomplished this much, they will be found thoroughly entrenched and ready for other steps. The conflict between them and the Protestants is to be a bloodless affair. The leaders in the conflict will be preachers, evangelists, teachers, priests, bishops, cardinals and the pope. It will be a war of words, arguments, eloquence, methods, schemes, diplomacy, papers, tracts and books. The parochial schools, the Sunday-schools, the pulpits and lecture platforms will figure in the struggle. Even politics will play a tremendous part in the contention for supremacy. Should the Catholics succeed in accomplishing their ends, we may look for conditions in this country as are found in most lands under the influence of Catholicism. On the other hand, if the Protestants prevail, religious liberty and general prosperity will continue. Of one thing we are sure, and that is the struggle. Shall America be Catholic or Protestant? That is the question to be settled.

Some Ethics for Preachers.

During the last twelve months we have received a number of letters, urging us to say something about the proper conduct of widowed preachers, elders and deacons. We are told of preachers whose wives are in the grave only a few months when they begin to look around for another companion. Our attention is called to elders who show the same lack of discretion, as well as to some who are not careful about the religious standing of women whose company they keep. Now and then a preacher marries a woman who is no credit to his official position. An elder may do the same. An aged preacher or a deacon may marry a woman almost young enough to be his granddaughter. Then some of them may be just a little hasty about contracting a second or a third marriage. To speak out plainly, we ought not to have an occasion to write on subjects of this character. Elders, preachers and deacons should know what is proper, along these lines, without being told, and if they do not, what can we expect of others? Probably the better way would be to have some one, in every community, who feels no timidity about having a good fatherly talk with church officials when they once pass the bounds of discretion in their social conduct. Something of this kind would prove far more effectual than anything that we may say in these columns. And, by the way, all the letters referred to are about brethren, there being no criticism offered against the sisters. Why is this? Must we give the sisters credit for a higher type of propriety, in their domestic deportment, than is to be accorded the Brethren? It begins to look that way.

Where Preachers Are Secured.

The Religious Telescope, published at Dayton, Ohio, organ of the United Brethren church, a body of people numbering a quarter of a million, has this to say of some remarkable experiences in securing ministers: "Why must the Lord go down to West Virginia and Southern Indiana when he is hunting for new United Brethren preachers? Without figuring, these two sections seem to have the honor of supplying about half the preachers we have furnished in the last fifty years. The Lord, in some way, blesses the ministry of uneducated men—men whose messages would be despised in congregations barren of conversions and licenses—and through them gets to the hearts of whom he will call. The power of these sections is not taken away by vain philosophies, by ruthless criticism of the Scriptures, and by questioning the stability of Christian belief itself. Their people have not become intoxicated with lust for wealth or power. Nature lies close to God, but the hand of man may be that of a despoiler. The people of the hills always have been closer to God than those of the plain and the city. There may be a reason for the singular honor coming to the two sections noted."

In the Interest of Peace.

From the World Peace Foundation, 29A Beacon Street, Boston, Mass., we have two splendid tracts. One, "Heroes of the Sea," by W. M. Thackeray, showing that there can be heroes of peace as well as heroes of war. The second is a twenty-page tract, containing addresses by William J. Bryan on "The Forces That Make for Peace," and "The Hopeful Outlook for Peace." This last tract contains some excellent points in the interest of peace on earth and good will towards men. These, along with other similar peace publications, may be had for the asking, and we suggest that our readers procure copies, read them and hand them to others. It is a hopeful sign when men like Bryan and Taft deliver strong addresses in support of nations settling their differences by peaceable methods. And, by the way, the peace army is growing larger every year, and before another generation it may outnumber the war advocates. The better educated and the more civilized a people become, the more they abhor war, and it is only a matter of time when the peace advocates will be called on to dictate the policies of nations.

Lesson Commentary for 1913.

For thirty-nine years "Peloubet's Notes on the International Sunday School Lesson," with W. A. Wilde, Boston, Mass., publishers, has made its annual appearance. It is said that nearly 2,000,000 copies have been sold, and that the demand for the book is steadily growing. Generally speaking, it may be regarded as the most helpful work on the International Sunday School Lessons in the market, and for that reason it can be recommended to our patrons. The book for 1913 contains 376 pages, has several colored maps and a well-arranged chronological table, in addition to the usual comments and helps on nearly every phase of each lesson. The four colored plates, representing places of interest, connected with the course of study for the year, will be appreciated. The price of the work, cloth binding is $1, postpaid, and it may be ordered from the Brethren Publishing House.

In this connection it may be well to note that the lessons for 1913 are taken principally from the Old Testament, beginning with the story of the Creation and extending to the time of Joshua. During the year we are to make a careful study of the antediluvian period; then follow up the dealings of God with his people until the Exodus. From that period the course is carefully mapped out, including the history of Moses, the wanderings in the wilderness, the death of the great Jewish lawgiver, and the entrance into the Promised Land under the leadership of Joshua. The course takes in the most interesting parts of the Old Testament history, and should prove exceedingly helpful to all Bible students.

His Method.

While all consecrated ministers are to preach the same Gospel, and to instruct the people as the Lord has directed, still it can not be expected that they should all adopt the same method in preparing their addresses, or in reaching men and women with the Word of truth. One of our ministers, who recently did some fine work in a series of meetings, that resulted in a number of conversions, tells us a little of his experience. He writes: "I did but little visiting among the people. I had my afternoons to myself and these were spent in resting, meditating, studying and prayer. I found in this close communion with God a joy that nothing else affords. I went from my room to the church fresh with the inspiration that comes from such meditation and prayer, and it seemed to me that I had more liberty than ever before in preaching the Word of truth. No one received greater blessing in the meetings than myself. I praise the Lord for it all."

A Request.

We kindly request correspondents, when writing to this office, not to mix business and church news. Do not enter church news, love feast announcements or anything else intended for the Editorial Department, on the sheet or card containing business matter. When matters are mixed on the same sheet, the sheet must be held in the Business Department until the parts or parts intended for the Messenger can be copied and sent up to the Editorial Department. This may consume a day, or even two days, and sometimes the delay is enough to cause an item of news, or an announcement, to reach our desk just a little too late for the paper to be mailed that week, whereas, if the items had been entered on separate sheets, the sheet containing the church news, etc., would have been on our desk within a few minutes after reaching the office.

Who Is Who?

One of our old agents, who takes pleasure in handing out copies of the Messenger to his neighbors and others, says that he finds those who fail to understand who is meant by the initials at the close of certain editorials, and for that reason thinks that the names in full, along with the addresses of the writers should be given. If these people will glance at the head of the Editorial page, they can easily see who is meant by the initials following an editorial. Here the addresses of all outside of Elgin are given, save Bro. D. L. Miller, and it is generally known that he resides at Mount Morris, about 100 miles west of Elgin. The Office Editor may be held responsible for the editorial items and the unsigned editorials while the Assistant Editor should be given credit for what appears on the first page, under the heading "Around the World."

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

OLD PEOPLE'S HOME.

It was my pleasure to attend the District Meeting at Grundy, Iowa, and it was a spiritual uplift from beginning to end. From there I came to the Home. Sister Nicholson has charge of the home, and I have come in as her helper. There are fourteen inmates in the Home, and four helpers, making eighteen in all. These dear old people need much sympathy and care. All but two are able to come to the table for their meals, and all seem happy. After the evening meal they gather in a large room for song and prayer, and how they do enjoy this season of worship! They also enjoy to have ministers come to sing and pray with them. They need your sympathy.

Now a word to our sisters. The Home needs some sheets and pillowcases. Who will respond to this call? The pillowcases should be forty inches wide.

Old People's Home, R. D. 5, Marshalltown, Iowa, Oct. 9.
Lizzie Hilary.

REPORT OF THE DENVER (COLORED) ORPHANS' HOME.

Since our last report we have brought four more children into the Home, and they seem to enjoy themselves with us. Our children seem to advance as fast as the white children in the same grades, and have a good report from their teachers. As we get more children, we have more need of clothing, beds and bed-clothes; also mittens and caps, as the winter comes on. As our children are mostly boys, anything in the way of wearing apparel for boys will be appreciated. We think the Home is now in a better condition than it has ever been, but we still desire the prayers of God's people that we may do his will in caring for these unfortunate ones, who have been and may be entrusted to our care. Our pastor, Bro. Robinson, gives us a very excellent talk or Bible lesson each Tuesday evening. Any one coming through Denver, desiring to come out to see the Home, should take the Leyden car, west from viaduct at the south end of the Union Depot, and get off at Arvada or Sheridan, and walk north to the Home. G. W. Bowman, Supt.

Sheridan Home, Arvada, Colo., Oct. 3.

SOUTHERN DISTRICT OF IOWA.

The annual District, Ministerial and Sunday-school Meetings for this year were held in the Osceola church, Osceola, Iowa, Sept. 19 and 20. As this is not a large congregation, those from a distance had to be cared for partly by friends and neighbors. But as arrangements were made by the members, all were made to feel comfortable and set about to do the work assigned to them.

Sept. 18 a goodly number of the elders of the District met at the home of Bro. Jacob Keffer, and disposed of considerable business, such as naturally comes before the elders of a State District.

At 6 P. M. all met in the churchhouse for communion services. The house was filled to overflowing, and the brethren and sisters enjoyed a spiritual refreshing while Bro. Jacob Haughtelin officiated. Bro. Haughtelin is nearing the fourscore mark, but he is yet full of enthusiasm and can wield the Sword of the Spirit in a way to make us all feel a little nearer to our Master.

At 8 A. M., the next day, a large number were on hand at the opening of our Ministerial Meeting, of which Bro. H. F. Caskey was Moderator; Sister Lulu Caskey, Reading Clerk, and the writer, Writing Clerk. This meeting was exceedingly interesting and helpful. Bro. Haughtelin gave us an idea of the conditions in the ministry fifty years ago. As we think how they traveled across the prairies on horseback, preaching in schoolhouses and attending to the Lord's work, we wonder if today, considering our advantages in travel, we are earnest enough about our Father's business.

Our Sunday-school Meeting was opened at 1:30 P. M. and organized. Bro. J. G. Rarick was elected Moderator; Bro. J. H. Brower, Reading Clerk, and Bro. O. C. Caskey, Writing Clerk. These meetings were helpful throughout. At 4 P. M. the Christian Workers' program was given, and at 7:30 a large and appreciative audience listened to an able and very interesting missionary sermon by Bro. W. D. Grove, after which an offering was taken for District mission work.

We appreciated the help rendered by those of our visiting brethren outside of the District. Among them were Bro. Jacob Haughtelin, of Panora, Iowa, and Bro. John Heckman, of Polo, Ill. Besides the valuable assistance rendered in the meetings, Bro. John Heckman preached two sermons, that were given in such a way as to be appreciated as food to the soul.

Sept. 20 was our District Meeting proper, which was organized by electing Eld. D. F. Sink as Moderator; Bro. J. D. Brower, Reading Clerk, and Bro. S. L. Cover, Writing Clerk. After the reading of Acts 15, the business was taken in hand and disposed of. Several queries came before the meeting, but none were sent to the Annual Meeting. Bro. D. F. Sink was chosen as our delegate to Annual Meeting, and Bro. J. H. Keller as alternate.

Our next District Meeting will be held at the Fairview church, Udell, Iowa. The work of the District was reported as being in an encouraging condition. May we all read up, pray up, and never give up until the cause of God is lifted in the whole District, from beginning to end!

S. L. Cover.

118 South Moore Street, Ottumwa, Iowa, Sept. 28.

EASTERN SHORE OF MARYLAND.

Three years ago this month wife and I landed on the Eastern Shore of Maryland, in Somerset County, not far north of our mother State. We made the trip from Nokesville, Va., in a buggy to Baltimore, crossing the bay by steamer. We found two members here, and six others moved in that fall and winter. Two have since been baptized, but the two who were here first have returned to their former home. Such is the membership status at our point.

After looking over the field we decided Green Hill to be the most favorable place to open our work, so in April, 1910, our Sunday-school was organized in a little old schoolhouse, entirely too small for the work. In fact, two classes meet outdoors during the summer. Even then the house is often uncomfortably filled. During that year we held preaching services each Sunday. Since then we meet only twice each month.

Well, a business meeting was finally called to provide better facilities and of those present the nonmembers outnumbered the members about three to one. So much interest was manifested, and so much material promised for a building, that we decided to build a church. A lot was donated and trees for framing and weatherboarding were given, but we needed funds for other expenses, and so we decided to take up an offering each preaching day. We soon found that this would not suffice, and then wrote a number of letters to congregations, with some or all of whose officials we are acquainted. We also wrote to our District Mission Board. The replies thus far received have, generally, been encouraging, and we think the problem is solved. It is only a matter of time now.

At present we hold our membership in the Denton congregation, but we hope soon to be organized into a separate congregation.

Very little wealth is represented by those attending our services, but, strange to say, our contributions at Sunday-school are good, always showing a balance. The "Brethren Hymnal," Sunday-school literature and papers are used.

One can never tell the outcome, but we are hoping for the best. We need more workers. There are points near that need Sunday-schools. We need your prayers.

I feel that my class of young men and women, numbering over thirty, is, of itself, worth a new building. The attendance is not at all what is desired, but the people are here and we are trying to reach them.

Rehobeth, Md. N. J. Miller.

OUR BROOKLYN MISSION HOME.

After spending two weeks in the Brethren's Mission Home, at 358 Sixtieth Street, Brooklyn, New York, where I had the pleasure of assisting our Mission in a series of meetings, I am impressed to say a word about coöperation, or how our people may aid this Mission and yet, at the same time, greatly aid themselves.

Our Brooklyn Mission is unique in many respects: (1) In its location. It is at the "gateway" to the great foreign mission fields. (2) It furnishes a home for all the outgoing and incoming missionaries and their many friends, who come to see them leave the "homeland." This is splendid. It is just what our people need.

But now my word about "coöperation." To keep up a home like this, in New York City, is no small item. How is it done? Not by people coming to this home and adding to the expense, but by every one paying the small fixed rate for lodging and board (if desired) and by thus coöperating the taxes, water rent, insurance, repairs, etc., are met. The home is well equipped to give good accommodations to all of our people and friends who come to New York, on business or otherwise, and thus, by taking rooms at the Mission Home, instead of at a hotel, the Mission is aided, and our people, who patronize the home, are benefited.

Recently a small group of our people from the West visited New York City for the first time, and, not knowing of our Mission Home here, put up at a large hotel. They discovered the next morning that their lodging cost them $15. Our brother, J. Kurtz Miller, who is the superintendent of the mission work in Greater New York City, wishes me to say that our people will find a hearty welcome at the Mission Home (358 Sixtieth Street, Brooklyn) any time they come to this city. Remember the address. Drop in at any time. Rates reasonable. Coöperation is the secret of success. Andrew Hutchison.

McPherson, Kans.

BULSAR AND JALALPOR, INDIA.

In company with Bro. Ross and family I had the pleasure of visiting the missionaries at Vada a few days last week. We found them all well and happy. They are hard at work, and getting things done, too. Though it is not yet a year since the Kaylors came, Bro. Kaylor is teaching a weekly Bible class and taking turns with the Indian workers in conducting the Sunday services. Sister Kaylor has a class of children in Sunday-school, and is making it specially interesting for them with her illustrated talks. Sister Powell, of course, with her years of experience in the work, and command of the language, is actively engaged in the work. They are all very hopeful, and believe that the prospects are good for a large work. The heat becomes very intense during the summer months, so the Field Committee has arranged to build an addition to the bungalow, to provide the necessary protection to the workers. This work of building is to be done during the coming building season.

On Sunday last we had a special children's service in our Bulsar Sunday-school. Sister Ida Shumaker has charge of the primary department. She trained her little pupils to sing some motion songs and to deliver some little speeches, and the way they performed their parts showed plainly the possibilities of the children and the fact that they have a teacher who is able and willing to help them develop their possibilities. The mothers and fathers looked on with evident satisfaction, as their little ones did their parts. We all rejoice, both that they are willing to do their part, and that we have some one so competent to direct and train them.

Cholera is bad in Bulsar, at present. It is not confined to any one class of people. Some of our acquaintances have succumbed to the disease, but we are glad to be able to say that, as yet, none of the Christians have been attacked. Indeed, as we note the unsanitary conditions of many homes, of the streets and of the water supply, we are not at all surprised that people die of such plagues. It would be remarkable if they did not. We live out of town and have our own wells, and, as our houses are not crowded close together, we are not in as acute danger as those who must depend on public wells for water, and who live in the congested part of the town.

The rains were very heavy this year. Bulsar had more than eighty inches of rain. It came, too, in but little more than two months' time. Garden things seemed to get almost weary of the constant drenching. Onions, beets, corn, cucumbers, pumpkins, and broomcorn were either stunted or entirely destroyed. Our chief crop, which is rice, and which needs heavy rain to make it do well, almost had more than it could use this year. But now, for several weeks, there has been no rain, and the rice is developing fine. Many other things are also responding to better conditions and we are likely to have good crops. The gardener brought in the first ripe tomatoes today. There are none in the market as yet. We are the first to have them.

Last week Brother and Sister Lichty made a visit to Jalalpor, and while there gave the church some good meetings. These visits from other missionaries are always appreciated. This week special meetings were held at the same place by the writer, preparatory to holding a love feast. Some of the members are employed in a cotton oil mill, and are unable to come to meeting before eight o'clock in the evening, so the meetings were held late to suit them. The interest was good, confessions of sins, long kept secret, showed effective working of the Holy Spirit. One young man was restored to fellowship and two others, who had fallen into the clutches of the devil, made confessions that almost make one weep. It is sad that they fell, but we rejoice that they are now anxious to rise again and overcome in the struggle. We hope that they, too, may be fully restored to fellowship before long. Two young women, whose husbands are members, were baptized. The feast was held last evening. Eleven men and thirteen women communed. An interesting feature of the meeting was the row of children who sat on the floor, opposite their mothers or fathers, and ate their suppers at the same time we ate the love feast. The oldest were not more than eight years, and some are mere babes in arms and yet there was no inconvenience whatever, on account of noise. I have often been impressed by the splendid order of our Indian Christians at our love feasts. As far as talking and other unbecoming conduct are concerned, they behave themselves very well indeed.

Another feature of our feasts is worthy of note. Our people have a keen appreciation of the need of eating and drinking worthily. Before each feast we have confessions and reconciliations. Sometimes we have thought to delay the feast because some were not in condition to partake of it, but on deciding to hold it, those who were out of order, because of some quarrel or other sin, made reconciliation and confessed their sins. Our feasts are a real blessing to us, and every time we are made to

praise the Lord for the institution of the feasts, and for the spirit in which our people have learned to enjoy and observe them.

The Holsopples are about through with the first year's course of study, and are using their tongues in meetings and out. Bro. Quincy leads the singing in Gujerati, and leads prayers sometimes. Both have classes in Sunday-school also. These first efforts are always a little difficult, but help wonderfully in getting one's tongue used to the new language. We are glad for these new workers, and they will find plenty to do, as soon as they are able to say what they want to say. So, also, is there work for those who have not yet left America, and for many who have not yet even said "yes" to the Lord's call to them.

Bulsar, India, Sept. 20. Jesse B. Emmert.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Empire church met in council Oct. 5. Eld. S. F. Sanger presided. Sunday-school officers were elected for the coming six months, with Bro. Noah Royer as superintendent, and Sister Vesta Sanger as secretary. Bro. Noah Royer and Sister Iva Walters were chosen as delegates to the Sunday-school Meeting. Brethren John F. Eller and J. W. Deardorff will represent the church at District Meeting. Brethren J. C. Seibert and S. S. Keller were appointed to make arrangements for a Bible term to be held here this winter.—Myrtle M. Julius, Modesto, Cal., Oct. 10.

Live Oak.—Oct. 6 one came out on the Lord's side, and awaited baptism until the 13th, when two more came. At 3 P. M. baptism was performed. This gives us three young babes in Christ from eleven to thirteen years. Our delegates leave for our District Meeting today.—P. S. Hartman, Live Oak, Cal., Oct. 15.

Lordsburg.—We met in council last Tuesday evening. Our elder, Bro. W. F. England, presided. Twenty-seven letters of membership were read. The following church officers were elected: Elder, Bro. W. F. England; assistant elder, Bro. J. P. Dickey; clerk, Bro. Peter Fesler; assistant clerk, Bro. I. V. Funderburgh; chorister, Bro. Ernest Vaniman; treasurer, Bro. L. A. Blickenstaff. The following are our delegates to District Meeting: Brethren W. F. England, J. P. Dickey and I. V. Funderburgh. The deacon's report of the annual visit indicates spiritual growth. A number of requests were complied with, or otherwise satisfactorily disposed of. We transacted a large amount of business in about three and one-quarter hours. The middle of September marked a new epoch in our midweek prayer meeting service. Since that time Bro. P. B. Fitzwater conducts Synthetic or "Birds-eye View" Bible study at this hour. Our attendance has tripled, and we have a general awakening along the line of Bible reading.—Grace H. Miller, Lordsburg, Cal., Oct. 12.

Sacramento.—Nine members are now living in this city. We are all arranging to move about eight miles north of the city as soon as buildings can be erected. We expect other members and hope to be organized into a congregation in the near future. We would be glad to have others cast their lot with us. Remember us, as we are trying to establish the Gospel in this part of California.—Michael Blocher, Sacramento, Cal., Oct. 9.

Sacramento Valley.—We met in council Sept. 28, with Bro. Whitcher presiding. Brethren J. Overholtzer and J. T. Fagg were elected delegates to the District Meeting; Sister Leichner and Bro. J. Overholtzer are our delegates to Sunday-school Meeting. A Temperance Committee was elected as follows: Bro. Ray Shively, for three years; Bro. J. T. Fagg, for two years. Bro. Landon Custer, for one year. Our Sisters' Aid Society organized as follows: Sister Linville, president; Sister Celia Custer, vice-president; Sister Amelia St. Louis, secretary-treasurer. Sister Linville was also chosen Messenger agent till Jan. 1, 1913. Bro. J. A. Calvert was elected church trustee until Jan. 1, 1914. Bro. John Overholtzer's going away, caused a vacancy in the Missionary Committee, and Bro. Ray Shively was elected in his place. Our love feast will be held the evening before our series of meetings begins, —sometime early in December. Our prayer meetings, hereafter, will be held on Wednesday evenings. Bro. Ray Shively and Bro. Landon Custer were elected to the deacon's office. Sunday morning, Sept. 29, Bro. I. L. Feightner, of Elk Creek, preached an excellent sermon for us on "The Worth of a Man's Soul." Our Sunday-school is increasing, and good interest is manifested at all of our services.—Sister Linville, Butte City, Glenn Co., Cal., Oct. 8.

Santa Fe Mission.—During the absence of Bro. Bashor, Bro. O. E. Megie is superintending our Sunday-school in a very creditable manner. Attendance and interest in all the services are increasing continually. One could not help catching the spirit of enthusiasm, yesterday morning, when the door of our little chapel swung open again and again, until 125 children and older people had entered to study God's Word. The growing interest at this place is the result of the united efforts and prayers of the workers, in connection with the house-to-house calls, frequently made by three consecrated sisters, whose names are abundantly worthy of mention,—Sister Geo. Bashor, Sister Joseph McKee, and Sister Joseph Miller. May God continue to pour out his blessings upon these and all his faithful ones!—Hattie Y. Gilbert, 3300 Griffin Ave., Los Angeles, Cal., Oct. 14.

Santee.—Oct. 12 and 13 Bro. Wm. Wertenbaker, of Los Angeles, delivered three inspiring sermons. Since our last report three more members came into our midst, Brother and Sister Axtell and family. We hope that still others will hear the Macedonian cry, and be willing to come over and help us build up the Lord's work on this place. We pray that those who are now looking this way, may find it possible to come soon.—Anna R. Hyatt, Santee, Cal., Oct. 15.

South Los Angeles.—Oct. 6 Bro. Fred Chemberlen, of Covina, Cal., favored us with another of his instructive lectures, entitled "The Call of the Day." We had a well-filled house. He occupied the Christian Workers' period. This was Bro. Chemberlen's third valuable and beneficial address to us. Oct. 13 Bro. M. M. Eshelman, of Tropico, Cal., occupied the pulpit during the absence of our pastor, Bro. W. H. Wertenbaker.—Mrs. W. H. Keim, 2425 Sixth Avenue, Los Angeles, Cal., Oct. 14.

CANADA.

Pleasant Valley church met in council Oct. 12. Bro. Overhultz presided. We had a very pleasant meeting. On account of the members being so scattered, we decided to discontinue our Sunday-school during the winter, and to have Christian Workers' Meetings and preaching at the schoolhouse, north of the valley, every second and fourth Sundays; also on the south side on the first and third Sundays of each month. Eight members were dismissed by letter. Sunday afternoon, Oct. 13, we met at the home of Brother and Sister J. Frantz and enjoyed a very interesting and profitable Christian Workers' Meeting. The subject was "Our China Field." An offering of $6.65 was taken, to be sent, as a present, to Bro. George W. Hilton and family. Bro. J. D. Reish followed with a good sermon.—Hannah Dunning, Medicine Hat, Alta., Canada, Oct. 18.

COLORADO.

Fruita church met in council Oct. 11. Our elder, Bro. S. Z. Sharp, presided. One letter of membership was granted. Brethren J. H. Rutt and Jacob Frantz were chosen delegates to District Meeting. Sister Effie Ganey was reëlected Sunday-school superintendent. We decided to have our love feast Oct. 17. We expect to have a temperance program Nov. 3.—Heleeva A. Waltz, Box 203, Fruita, Colo., Oct. 15.

Good Hope.—Eld. J. Edwin Jarboe and wife, of Red Cloud, Nebr., began a series of meetings for us Sept. 29. They labored earnestly and prayerfully with us for two weeks. Bro. Jarboe delivered twenty excellent sermons. One dear soul was restored to the fold, and deep impressions were made upon others. We held our love feast Oct. 11. Sixteen members surrounded the Lord's tables. Though few in number, we had a very good meeting. We feel that the church and Sunday-school have been strengthened and revived at this place by Brother and Sister Jarboe's efforts. We pray God's richest blessings upon Bro. Jarboe and his family, as they go to other fields of labor.—Maude C. Kinzie, Haxtum, Colo., Oct. 14.

FLORIDA.

Zion church held a council Oct. 7, at Bro. J. H. McKillip's home. Bro. J. V. Felthouse presided. He also preached quite an interesting sermon on "Self-denial. Brotherly and Sisterly Love Toward One Another." Several brethren and sisters gave good talks on the betterment of the Sunday-school, and the duties of a superintendent, the officers and the teachers. Bro. John Stephenson was elected Sunday-school superintendent. The other church and Sunday-school officers were retained for the next quarter. We will hold a love feast sometime in January. The exact time will be decided upon at our next council, which will be held Jan. 4.—J. H. McKillips, Herndon, Fla., Oct. 12.

IDAHO.

Nampa.—Oct. 12 our members met to engage in the ordinances of the Lord's house. About seventy-five members surrounded the tables. Bro. Williams officiated. He also preached for us on Sunday morning.

two were received by letter. We expect to hold a series of meetings in January, with Bro. G. C. Carl to do the preaching. —Amanda Garber, Nampa, Idaho, Oct. 15.

ILLINOIS.

Dixon.—Bro. C. B. Rowe, of Dallas Center, Iowa, came to us Sept. 29, and preached eighteen sermons, which were much appreciated. Three young people were baptized. The church was greatly strengthened during these services. The attendance was not so large on account of the rain, but the interest was good.—Emma Boyd, Dixon, Ill., Oct. 18.

Oakley.—Our series of meetings, conducted by Bro. J. W. Fidler, of Brookville, Ohio, began Sept. 29 and closed Oct. 14. He preached nineteen powerful sermons, earnestly declaring the whole Gospel. These sermons were very uplifting, and we trust will not soon be forgotten. As a result of these efforts seven accepted Christ and were baptized. Our love feast was held Oct. 15. Bro. Fidler officiated.—Effa Protzman, Oakley, Ill., Oct. 18.

INDIANA.

Blue River church held a love feast Oct. 12. Bro. Rowe, of English Prairie, Bro. Jesse Gump, of Pleasant Hill, Bro. Leonard Hyre and Bro. Roy Gump were with us. We had a very enjoyable meeting, and every one entered into the spirit of the meeting. Two weeks ago we had our regular council. Brethren Jesse Gump and Leonard Hyre assisted us in the business. The report of the annual visit was given, and all seem to be in peace and harmony. Some special visits were reported, and some good advice was given to the members.—Neva Hire, Churubusco, Ind., Oct. 15.

Fairview church met in council Oct. 5. Eld. David Dilling presided. The report of the annual visit, prior to our love feast, was made. Bro. John Root was chosen as delegate to District Meeting, with Bro. Roy Brant as alternate. Our Sunday-school was reorganized. Bro. Roy Brant was chosen superintendent, with Sister Fairy Lerch as secretary.—Emma E. Wagoner, Colburn, Ind., Oct. 12.

Landessville church held a love feast Oct. 12. We had a good meeting. About sixty-eight members surrounded the Lord's table. Brethren Aaron Moss, J. Rife, J. W. Norris and I. B. Wike were the ministers with us. Bro. Moss officiated. Sunday morning Bro. Wike gave a talk on the Sunday-school, after which short talks were also given by other brethren. At noon we gave dinner to the visitors.—(Mrs.) Adelia Endsley, R. D. 30, Van Buren, Ind., Oct. 18.

Mount Pleasant church met in council Oct. 5. Our elder, Bro. S. D. Stoner, presided. Two letters of membership were granted. Sister Naomi Huffman and Bro. Jesse Ronk were elected delegates to District Meeting. Our series of meetings will begin sometime the latter part of December. We decided to hold our love feast in connection with the meetings.—Lera E. Miller, New Ross, Ind., Oct. 12.

Muncie.—The church here is rejoicing that Bro. L. T. Holsinger and wife have located with us. As a teacher of the Bible he has few equals. Considering the condition of the church when he came, and the conditions existing now, we have much to be thankful for. We have a hard struggle here in the city, as do almost all city churches of our faith and practice. By a more complete co-operation of the members with the elder in charge, our city work will progress much better. At our council Bro. Holsinger was chosen to represent us at the District Meeting. Last Sunday Bro. George L. Studebaker favored us with one of his inspiring sermons. We are all glad to meet him and his wife, for in days gone by they labored with us for quite a while. In the evening Bro. Holsinger gave us an inspiring sermon.—N. J. Paul, 1306 Macedonia Avenue, Muncie, Ind., Oct. 14.

North Liberty.—We met in council Sept. 29. Eld. M. I. Whitmer presided. One letter of membership was received, and one was granted. Bro. Samuel Good was elected delegate to District Meeting. Our presiding elder, Bro. Daniel Whitmer, who has been very ill with typhoid fever, is recovering slowly. Sept. 22 he was anointed, thus receiving much spiritual comfort. We held our love feast Oct. 12. The presence and assistance of the visiting ministers were much appreciated. On the afternoon, prior to our love feast, two young ladies and one young man were received by baptism. We feel encouraged to press onward.—Dortha D. Foote, North Liberty, Ind., Oct. 14.

Ridge Schoolhouse.—After being unable to do any preaching for about two months, Bro. Jacob Heistand, of near Walkerton, was again with us Oct. 6. It was such an inspiring sermon that several of our young people have become impressed with the importance of living the Christian life, and expect to be baptized sometime this week. We will have preaching again Nov. 3.—(Mrs.) Geo. Carbiener, Bremen, Ind., Oct. 10.

Somerset (Vernon house).—Oct. 13 Bro. Jos. L. Mahon, of Van Buren, Ind., was with us and delivered two very spiritual discourses, which were much appreciated. The time to begin our series of meetings has been changed from Nov. 2 to Nov. 10.—Oma M. Rife, R. D. 13, Converse, Ind., Oct. 16.

South Bend.—The love feast of the First Church was held on the evening of Oct. 16. Bro. Grater officiated. It was an impressive service, for no one could forget that the place, occupied for so many years by our beloved elder, Bro. Krieghbaum, was vacant. Paul's statement that "none of us liveth to himself, and no man dieth to himself," is exceptionally true of men of good influence, like Bro. Krieghbaum, whose lives become intimately interwoven with those of their flocks. —Cora V. Wise, South Bend, Ind., Oct. 17.

IOWA.

Council Bluffs Mission.—Our members have decided to hold a love feast during our series of meetings, beginning Oct. 1 Our love feast will be held Oct. 27. There are only a few o us, and we would be glad for visiting members. Please notif the writer before coming. The work in general is prospe ing nicely.—H. F. Caskey, 823 Avenue F., Council Bluff Iowa, Oct. 11.

Libertyville.—Our love feast was held Sept. 13. Fifty men bers surrounded the Lord's tables. Ministers present we Brethren Moses Deardorff and J. G. Rarick. A three-week series of meetings followed, conducted by Bro. Deardorff, wh gave us much good spiritual food. As a result seven we baptized,—four little girls and three adults. Two letters hav been received. The Sunday-school has decided to give temperance program Oct. 27.—Mrs. F. Glotfelty, Libertyvill Iowa, Oct. 13.

Muscatine church enjoyed another spiritual love feast Oc 13. Eld. John Zuck, of Clarence, was with us and officiate His talk at the examination service was very helpful. the morning he preached a fitting sermon, at the close which one young man gave his heart to the Lord. Othe are near the kingdom.—F. E. Miller, 406 Lowe Street, Mu catine, Iowa, Oct. 14.

Panora.—Oct. 2 Bro. I. C. Snavely, of Chicago, commence a series of meetings. In spite of frequent rains and mud roads, the attendance was good, and there was a growi interest from the start. At Bro. Snavely's request, a fe preparatory consecration meetings were held. Our meetin closed with a love feast on the 12th and 13th. Bro. Pet Brower, of South English, and Bro. J. B. Spurgeon, of Panthe were with us at the feast. Bro. Brower officiated. The mee ings closed last evening with seven young applicants f baptism. All of them are Sunday-school scholars. It w much regretted that previous engagements required Br Snavely to leave at this time. Our best wishes and earne prayers go with him.—J. D. Haughtelin, Panora, Iowa, Oct.

Prairie City.—Our series of meetings, conducted by Br Hood, with Sister Martha Hamer, of Waterloo, Iowa, co ducting the song services, is moving along nicely. Pray f us that there may be a joyful ingathering of souls. W thought it best to have our love feast at the close of t meetings, Oct. 24, at 6 P. M.—Jennie Alexander, R. D. 2, Mo roe, Iowa, Oct. 10.

Salem.—We met in council Oct. 5. Eld. J. M. Follis pr sided. A favorable report of the annual visit was given. T letters of membership have been received since our last r port. Bro. W. D. Grove began a series of meetings for Sept. 29, which continued two weeks. By his earnest effor eight were received by baptism. We held our love feast O 12. Bro. Grove officiated.—Jessie L. Walter, R. D. 3, Leno Iowa, Oct. 14.

Spring Creek.—Our church met in council Sept. 28. Chur business was transacted, and we decided to hold a love fea Nov. 9.—Ferne Miller, Fredericksburg, Iowa, Oct. 15.

KANSAS.

Chapman Creek church held a very pleasant love feast O 5 and 6. Several ministering brethren from adjoini churches were present. One was received into the church Saturday, just before the evening services. We expect to ha a series of meetings as soon as arrangements can be ma Our Sunday services are moving along encouragingly.—M J. F. Correll, R. D. 1, Abilene, Kans., Oct. 13.

Conway Springs.—The District Meeting of Southweste Kansas and Southern Colorado, which was held at Conw Springs, Kans., was a decided success. The weather i ideal, the attendance good, and love reigned supremely. T entire District was well represented. The meeting was ve spiritual from beginning to end. We were fortunate in havi with us Bro. E. H. Eby, one of our missionaries from Ind who gave us several very interesting addresses. Our min were carried forward to the time when the faithful shall me never to part again.—William E. Thompson, Conway Spring Kans., Oct. 18.

McPherson.—Oct. 6 we were again favored with a visit Bro. E. H. Eby, who preached a forceful sermon on "Leade ship." In the afternoon he addressed a men's meeting, a in the evening he spoke on "Bondage" (Heb. 2: 15), givi illustrations from his work in India. The following we he spent several days among the college students in the terest of the Y. M. C. A. and mission work. He address the students three mornings in chapel on different phases the work, and we now feel stronger and more determined do our part towards winning the world for Christ. Christian Workers' Society has been organized, with B Roy Nininger as president, and Sister Lulu Ullom as sec tary. Our Sunday-school superintendent is Bro. P. Stro and not the writer, as stated in last week's Messenger. Sist Pearl Bowman is superintendent of the primary departme —Laura E. Folger, McPherson, Kans., Oct. 15.

Morrill.—We had a fair attendance Oct. 2, at the first o series of members' meetings to be held here. We decid that meetings where song, prayer and friendly talks on mi church affairs, may be had, would be profitable, and strengt us spiritually. The minor affairs, which take up time in t regular council, can thus be settled. Hereafter, on the fi Wednesday of each month, we expect to have one of the meetings. Bro. Lampin will arrive here the first of Dece ber to conduct our revival meetings. After these meetin we will hold a love feast, especially for the benefit of th who, in answer to the pleadings of the Spirit, may unite wi us. Bro. W. R. Miller will be with us sometime in Novemb No definite date is set. He will deliver a week's lectures. view of all these services, we hope to gather in a bounti harvest.—Don A. Sawyer, Morrill, Kans., Oct. 16.

Prairie View church met in council Oct. 3. The report the annual visit was given. All the members were found peace and union. Bro. J. E. Crist will represent us at the D trict Meeting. We decided to hold a love feast Nov. 9, be preceded by a series of meetings, conducted by Bro. S. Thompson, of Lincoln, Nebr. As our elder, Bro. Crist, w soon move away, the church elected Bro. M. Keller as elder.—Louie Yiengst, Friend, Kans., Oct. 12.

Westphalia.—Since July 21 we have been with four church in Northern and Middle Missouri, in revival work. We fou the conditions fine in some places, while in other places fina cial interests seemed to take precedence. We are now in Paradise Prairie church, Okla. Our next point of work w be in the Monitor church, Kans.—Chas. A. Miller, Westphal Kans., Oct. 16.

MARYLAND.

Baltimore (Woodberry).—We met in semiannual coun Oct. 6. Eld. T. S. Fike presided. Our love feast will be h Nov. 9, at 2 P. M. A joint Christian Workers' Meeting w be held here Nov. 10, with the Washington, D. C., Fulton A nue and Woodberry churches of Baltimore. We have adop the envelope system of giving for the running expenses the church; also for the District and General Mission fun Bro. Frederick D. Anthony, of Waynesboro, Pa., has accep the charge of the work here, and will enter upon his p toral work about Nov. 1.—J. Arthur Smith, 845 Welling Street, Baltimore, Md., Oct. 18.

Cherry Grove congregation held a love feast Oct. 5. had a good meeting. Eld. Silas Hoover, of Somerset, P conducted the services. He gave us a series of meeti prior to our love feast. Bro. Hoover's sermons were much preciated.—D. M. Merrill, Avilton, Md., Oct. 14.

Longmeadow.—We held our love feast Oct. 12 and beginning at 10:30 A. M. It was indeed a spiritual feast large number of visiting ministers were present, and g us wholesome food. On Sunday morning Eld. P. S. F preached an inspiring sermon to a full house. On Sund evening we held a feast for Sister Ziegler who, on account illness, was unable to be at the church. We expect to be

our series of meetings Dec. 1.—K. Mae Rowland, R. D. 6, Hagerstown, Md., Oct. 19.

Ridgely church met in council Oct. 9. Our elder, Bro. T. F. Imler, presided. One letter was accepted. Four letters were granted. The Sunday-school monthly missionary collections, amounting to $10.95, will be sent to the home mission fund. Sunday-school officers were elected for 1913, with Bro. A. C. Reber as superintendent, and Sister Ada Crouse as secretary. Bro. H. R. Holsinger was elected president of the Christian Workers' Meeting. Bro. Iram Crouse was chosen Messenger agent, and the writer Messenger correspondent. A protracted meeting is to begin here Oct. 28, to be conducted by Eld. T. S. Fike, of Detour, Md. It was decided that our church unite with the Denton and Peach Blossom churches in helping to support Sister Anna Hutchison on the China mission field.—Deborah King Reber, Ridgely, Md., Oct. 16.

MICHIGAN.

Harlan church has enjoyed another feast of spiritual things. On Sunday, Oct. 13, during the day and evening, Eld. Wilbur B. Stover, our efficient missionary from India, lectured for us. The house was well filled, and good interest was shown. Bro. Stover held forth the Word with power, inspiring us with greater diligence to spread God's precious Word. Our Sunday-school attendance was ninety last Sunday.—Rosa Weller, Coopernish, Mich., Oct. 14.

Saginaw.—Bro. J. E. Albaugh is elder of this church. Oct. 12 Bro. Harvey Good, of McBain, Mich., was ordained to the eldership, and Bro. Conway Tyson, of McBain, Mich., was elected to the ministry.—J. E. Albaugh, Foreman of the Committee, Bannister, Mich., Oct. 16.

Thornapple.—Bro. Chas. Deardorff, of Copemish, Mich., began a series of meetings at the West house Sept. 23 and closed Oct. 6. The services were well attended, and Bro. Deardorff gave some excellent sermons. He is a very consecrated, spiritual man, and we know good seed was sown. We hope to see more results later. One precious soul was added to the church. Oct. 5 we held our love feast and had a splendid service. At the afternoon meeting Bro. Jonas Overholt was ordained to the eldership. Bro. Deardorff officiated at the feast. Eld. John Smith, of Woodland, Eld. George Stone, of Crystal, and Bro. Warstler and wife, of the Grand Rapids Mission, accompanied by a number of others, were with us at the feast. On Sunday morning Bro. Smith gave a very interesting talk to the children.—Ora G. Mote, Clarksville, Mich., Oct. 9.

MINNESOTA.

Worthington.—We enjoyed a love feast at this place Oct. 12. Bro. J. Eddy, of Woodstock, Minn., officiated. The attendance was not as large as usual, due to whooping cough among the children, but we had a good, spiritual feast. We had a good children's meeting on Sunday morning in the place of Sunday-school. Nov. 3 will be observed as Temperance Sunday. A special temperance program and temperance sermon will be preached. The ministers at this place are filling an appointment at Lake Park, Iowa, every two weeks.—Minnie Schechter, Worthington, Minn., Oct. 14.

MISSOURI.

Carthage church met in council Oct. 5, at 2 P. M. Our elder, Bro. Barnhart, presided. Two delegates were chosen to represent us at the District Meeting. The love feast was appointed for Nov. 15. We expect Bro. J. M. Mohler to begin a series of meetings for us Nov. 23. The collection at our council, above referred to, was over $11.—Rosa Pratsman, Carthage, Mo., Oct. 18.

Kansas City (First Church of the Brethren).—We met in council Sept. 30. Eld. G. W. Lentz presided, assisted by Bro. D. L. Mohler. Bro. I. H. Crist and wife, of Kansas City, Kans., were present also. Sister Myrtle Nininger was installed as a helpmate to her husband in the deacon's office. Delegates were chosen to the Sunday-school Convention and the District Meeting. Our love feast was held Oct. 6. Sixty-six members enjoyed the spiritual uplift and blessings derived from surrounding the tables of the Lord. The work at this place is progressing very nicely, and all feel much encouraged to labor on for the Master. Our series of meetings will begin Nov. 1.—Ellen Jordan, 432 Lawndale Avenue, Kansas City, Mo., Oct. 10.

Nevada.—At our regular services on Sunday evening, two letters were presented and read. One applied for baptism. The ordinance was administered on Tuesday evening. We are arranging for our love feast, to be held Oct. 26.—Mary Wine Smith, 615 North Lynn Street, Nevada, Mo., Oct. 18.

MONTANA.

Flathead Valley.—Our love feast is to be held Nov. 17 at Bro. John Early's home, eight miles east of Kalispell. We would gladly welcome any visiting brethren or sisters who can come to our feast. Bro. L. H. Eby, of Payette, Idaho, is to be with us. He expects to spend three or four days with us. Our congregation is very small at present. Some members have moved away, which means a great deal when there are only so few of us. We very much miss Bro. J. Morgan, who passed away Aug. 22.—Mrs. Len Learn, Box 480, Kalispell, Montana, Oct. 14.

Medicine Lake.—Our congregation met in council Oct. 12. Eld. J. E. Keller presided. Six letters were granted. A church organization will take effect at Gilford, Mont., Oct. 23, and this being the nearest church, they handed in their letters here. Our members express their thanks and gratitude for money received from kind friends and relatives, given to Sister Robert Cookson and Sister J. E. Keller, while they were in the East this summer, to be used in our church erection fund. We contemplate building a churchhouse in the future. We have been holding meetings in a summer tabernacle, which we had erected to hold a love feast and Sunday-school Convention. Hereafter services will be held in a schoolhouse during the winter. Our Christian Workers' Meetings are doing well, considering the few workers we have. We had splendid, instructive meetings. Brethren Keller and Wm. Eiler gave words of encouragement to all.—Mrs. J. E. Keller, Enterprise, Mont., Oct. 14.

NEBRASKA.

Bethel.—Our church held an election a short time ago. Bro. A. T. Hoffert was elected to the ministry, and Brethren Elbert Rothrock and Harry Heiny were chosen deacons. Our membership was quite well represented at our late District Meeting, and a good meeting was reported by all. Our teacher-training class is to meet again on Wednesday evening of each week. We did not have this class work for a while during the summer, as the members were scattered, and it was impossible to have these meetings during the busy season.—(Mrs.) Sudie Flory, Carleton, Nebr., Oct. 15.

OHIO.

Bellefontaine.—Our church enjoyed an inspiring communion service on the evening of Oct. 5. Eld. David Lytle, of Deshler, Ohio, officiated, assisted by Eld. S. Z. Smith, of Sidney, Ohio, and Eld. A. B. Horst, of the Logan church. Although the writer was present at the first meeting, held in the old Bellefontaine Mission, nine years ago, and though the city was our home for years, and is so again, it was the first time we enjoyed the blessing of a communion service there. Bro. Lytle remained over Sunday and filled the pulpit morning and evening.—John R. Snyder, Bellefontaine, Ohio, Oct. 6.

Brookville.—At our council, Aug. 28, Bro. Reuben Boomershine was elected to the ministry, and Bro. Ezra Kimmel was chosen to the office of deacon. Bro. Boomershine was installed on Sunday, Sept. 1, and at the same time Sister Hettie Stauffer Bright was installed as an assistant to her husband in the eldership. Eld. J. W. Fidler officiated. Bro. I. D. Heckman, of Illinois, came to this church Sept. 7 and remained until Oct. 2, preaching twenty-eight refreshing sermons. Twelve were baptized, and the church is much encouraged.—John Calvin Bright, Brookville, Ohio, Oct. 12.

Greenwood.—Our congregation met in council Oct. 12. Bro. E. Shepfer, our elder, presided. Bro. Thomas Aldridge was installed into the deacon's office, having been elected some time previous. Sister Eva Hartsough also was installed as a deacon's wife. Just before council a young woman was baptized. Some other business was attended to. Bro. Shepfer preached for us on Sunday morning. On Sunday evening he preached in the Christian union churchhouse at Lynnville. This was probably the first sermon preached by the Brethren at this point,—about six miles from the Greenwood church. —Max Hartsough, Glenford, Ohio, Oct. 14.

Lick Creek.—Bro. J. M. Lair, of Custer, Mich., began a series of meetings Sept. 22. He labored faithfully during the ensuing week, and prepared us all for the communion services held Sept. 28. One hundred and sixty surrounded the Lord's tables. The meetings were continued by Bro. Lair during the next two weeks. He preached twenty-six inspiring sermons. During his sojourn here he baptized four young men. The services closed Oct. 13. May the Lord richly bless Bro. Lair in his work.—J. W. Leonard, Bryan, Ohio, Oct. 15.

May Hill.—Oct. 6 we held our Harvest Meeting. Bro. Van B. Wright preached the harvest sermon in the forenoon, and Bro. Couser preached the missionary sermon in the afternoon. A collection of over $5 was taken. At the close of the morning service a young couple were united in marriage at the church, Bro. Couser performing the ceremony. At noon a plenteous repast was spread on the tables in a shady grove beside the church. Large crowds attended the services. An inspiring Sunday-school was enjoyed also.—Van B. Wright, Sinking Spring, Ohio, Oct. 10.

OKLAHOMA.

Enid Mission.—The Lord's work at this place is moving along nicely. We have a faithful little band of workers here. Our Sunday-school is growing each week. We have preaching here twice each Sunday, a fine Christian Workers' Meeting, and a live prayer meeting each Wednesday evening. Last Sunday afternoon we held our first services in the jail, which were very impressive. We have the wife and little daughter of one of the inmates in our Sunday-school. We feel that much good may be accomplished by these meetings. We expect Bro. J. H. Morris to begin a series of meetings at this place Oct. 20. The meetings will close with a love feast Nov. 3, at 6:30 P. M. All who contemplate coming to this meeting should notify us that we may know how many to expect. Any person knowing of friends or relatives in or near Enid, will please notify the writer, and we will be glad to hunt them up. Our mission is located on the corner of Fourth and East Randolph Streets. Those passing through our city, who desire to worship with us, will be made to feel at home. Pray for the success of our coming meetings!—J. R. Wine, 605 East Maple Street, Enid, Okla., Oct. 18.

OREGON.

Mohawk Valley.—Oct. 5 we met in council, with Eld. Ritter presiding. We organized a Sisters' Aid Society and elected the following officers: Sister Ritter, president; Sister Bricker, vice-president; Sister Adams, secretary; Sister Pigmet, treasurer. Bro. Ritter was elected as trustee. Our next meeting will be held Dec. 21. Our dear Sister Ritter arrived here from the East Oct. 4. We were very glad to have her with us.—Sarah Bricker, Mabel, Oregon, Oct. 11.

Myrtle Point church met in council Oct. 5. Eld. J. S. Root was moderator. A local Temperance Committee of three was elected, with Bro. Elford Michael, chairman; Sister Cora Barklow, secretary; Sister Minnie Herman, treasurer. The purpose of this committee is to arrange for a temperance program, to be followed by a temperance sermon once every quarter. Sisters Myrtle Bonewitz, Stella Barklow and Nettie Root were elected officers of our Christian Workers' Meeting. The church decided to have Bro. J. Harman Stover, of California, hold a series of meetings for us. Since our last council one dear brother has been reclaimed. A collection of $12.35 was taken for church expenses.—Cora S. Barklow, Myrtle Point, Oregon, Oct. 10.

PENNSYLVANIA.

Aughwick congregation held a love feast in the Hill Valley church Oct. 12. One was received by baptism. This service was followed by our love feast. Bro. Amos Haines, of Huntingdon, Pa., officiated. On Sunday, at 9:30 A. M., our Sunday-school met, after which we had regular preaching services at 10:30 A. M. Bro. D. L. Little, of Mount Union, was advanced to the second degree of the ministry. These meetings were especially inspiring and helpful, and of much pleasure to all, because many aged visiting brethren and sisters were with us. —M. P. Rohrer, Shirleysburg, Pa., Oct. 14.

Chiques.—On the evening of Oct. 6 Bro. John Zug preached for us at the Mount Hope house, in the Eastern District of the State, on the subject of "Temperance." Oct. 13 Bro. George Weaver preached in the Chiques house, at 9:30 A. M., on the same subject. The meetings were interesting and well attended. The amount collected at both places was $26.46. —Henry S. Zug, Mount Hope, Pa., Oct. 13.

Claar church met in council Oct. 5. We decided that hereafter we will hold three love feasts a year. Our first love feast for 1913 will be held on New Year's Day; examination services at 3:30 P. M., and the love feast proper at 5 P. M. Bro. C. O. Beery, of Tyrone, Pa., preached for us on Friday evening, Oct. 11. In the absence of our pastor, our pulpit on Sunday was filled by Bro. A. Replogle, of Juniata College. Our pastor, Bro. A. M. Dixon, will conduct a series of meetings at Union Chapel during his holiday vacation. We hope and pray for good, interesting and successful meetings.—E. F. Claar, Klahr, Pa., Oct. 15.

Conestoga.—Oct. 6 the Bareville Sunday-school held Children's Day services. Bro. J. B. Brubaker, of Manheim, Pa., and Prof. J. G. Meyer, of Elizabethtown, Pa., addressed the school. The meeting was well attended. Oct. 7 we held a special council. Eld. S. H. Hertzler presided. Elders John Herr and I. W. Taylor were also present. Bro. Martin Ebersole, of Kinzer, was ordained to the eldership. Bro. Herr conducted the ordination services. Nov. 16 we intend to begin a series of meetings at the Eby meetinghouse. Bro. Amos M. Kuhns, of Union Deposit, Pa., has promised to be with us.—(Mrs.) Sallie Pfoutz, R. D. 1, Bareville, Pa., Oct. 16.

Elk Lick.—Sept. 8 Bro. R. D. Murphy, Field Secretary for the Sunday-schools of the Western District of Pennsylvania, gave an excellent talk on "The Child in the Sunday-school." Our council was held Sept. 21. Bro. L. A. Peck, our elder, was with us. On Wednesday evening, Sept. 25, Bro. Steerman, of Greencastle, Pa., commenced evangelistic services in the Elk Lick church. Owing to the inclemency of the weather, the earlier meetings were poorly attended. Later on the interest seemed to be quickened, and with pleasant nights, goodly crowds attended and gave splendid attention to Bro. Steerman's earnest and helpful discourses. One was baptized and one reclaimed. On the evening of Sept. 27 Sister Olive Widdowson, missionary to India, gave us a splendid talk on the religion of the Hindu people. We are sorry so few of our people could be in attendance on that evening. Our meetings closed Oct. 6. Our love feast was held on the evening of Oct. 5. We appreciated the presence of our elder, and also of so many brethren and sisters from adjoining congregations. We enjoyed a quiet spiritual feast.—Olive M. Egan, Elk Lick, Pa., Oct. 13.

Germantown church met in council Oct. 6. Our elder, M. C. Swigart, presided. Plans were made for raising money for the Children's Home at Neffsville, Pa. We enjoyed having Bro. J. B. Brumbaugh and wife with us at our services on Sunday morning, Oct. 13. Two have been received into the church by baptism since our last report.—Anna Swigart, 6611 Germantown Avenue, Philadelphia, Oct. 16.

Hatfield church met in council Sept. 28. Our elder, Bro. F. P. Cassel, presided. Bro. H. K. Ober and wife, and A. G. Longenecker and wife, were with us. Bro. Ober spoke to the church with reference to the Orphanage at Neffsville. He also preached an inspiring sermon on our obligations to meet present conditions with the Bible. A few weeks ago Bro. John Metzger was with us. He canvassed this vicinity in the interests of the Publishing House. The time of our love feast will be announced later.—Mrs. George H. Light, Hatfield, Pa., Oct. 10.

Jacobs Creek.—We held our council Sept. 28. Preparations were made for our love feast, which will be held Oct. 27. One letter was received. Sister Olive Widdowson was with us Oct. 3, and gave us a very interesting talk.—Laura Neiderhiser, Mount Pleasant, Pa., Oct. 10.

Juniata.—With the assistance of Eld. H. B. Brumbaugh, of Huntingdon, Pa., and Bro. W. S. Long, of the Juniata Park church, we held an election for four deacons. Brethren Martin Henry, Wm. Brallier, David Burket and J. D. McKnight were elected. Bro. Jacob Kinsel was advanced to the second degree of the ministry. We expect to hold our love feast Nov. 3.—J. W. Wilt, 1100 Second Street, Juniata, Pa., Oct. 13.

Lancaster.—Our series of meetings began Oct. 13. Our pastor, Eld. H. B. Yoder, is the evangelist. The love feast will be held Nov. 10.—Emma C. E. Landis, 219 College Avenue, Lancaster, Pa., Oct. 14.

Montgomery.—The series of meetings that was to have begun here Oct. 5, is postponed indefinitely, owing to the inability of Bro. Long to meet with us. Yesterday, after Sunday-school, a sister made application for baptism, which was attended to in the afternoon.—Mrs. Frank Fyock, R. D. 1, Rochester Mills, Pa., Oct. 15.

Norristown.—Sept. 13 was a day of rejoicing for the little band at this place. After a series of two weeks' very good meetings, conducted by Bro. J. M. Booz, the last day proved to be the best. In the morning the Sunday-school held its Rally Day services, which were enjoyed by all. In the afternoon quite a company of members and friends crossed the Schuykill River in boats to Barbadoes Island, where two young sisters were buried with Christ in baptism. The scene was very impressive and witnessed by a number for the first time. In the evening we held our love feast, which was very well attended. Bro. Booz officiated.—Emma N. Cassel, 723 West Marshall Street, Norristown, Pa., Oct. 18.

Raven Run.—Sept. 21 Bro. Geo. S. Batzel, of Everett, Pa., began a series of meetings at this place, which continued until Oct. 6. The attendance and interest were good. Eight were added to the church by baptism, and one more awaits baptism. The members feel much strengthened. We feel we have been well rewarded for what our brother has done for us. Oct. 5 we held our love feast, which was well attended. About seventy members surrounded the Lord's table. Bro.

(Concluded on Page 688.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

NORTH MANCHESTER, INDIANA.

During the past three weeks our church has been enjoying a spiritual feast. Sept. 14 Bro. J. D. Mishler, of South Whitley, Ind., came to assist us in a revival effort. These meetings opened with our Harvest Meeting, Bro. Mishler delivering the address. At this meeting an offering of $22.65 was taken, which was sent to the General Mission Board. Although Bro. Mishler was troubled with hoarseness, yet he labored earnestly while in our midst, delivering the Word with power. Seventeen dear souls gave their hearts to the Lord. Surely, the prayers of years have been answered! Tears of joy flowed when husbands and wives (heads of families), young men and Sunday-school boys and girls, accepted Christ as their Savior. It was a scene especially impressive, when a husband and wife were led into the stream one evening after services. Surely, hearts were deeply touched by this baptismal scene. While the stars shone above, the words, "O happy day that fixed my choice," were sung by those who stood on the banks.

As a fitting close to these revival meetings, our love feast was held Oct. 5. A number of visiting ministers were present and gave us good talks at both the forenoon and afternoon sessions. In the evening fully 325 members surrounded the Lord's tables.

On Sunday morning breakfast was served at the church. At the Sunday-school hour Brethren Rarick and Kreider talked to us. Following this, our visiting and home ministers each gave us short talks. About thirty members have been added to our number by baptism and letter within the past few weeks. Three elders with their families have recently moved into our midst. Edith Miller.

North Manchester, Ind., Oct. 6.

OUR NEW HOME.

We are now located in our new home, surrounded by plenty of work and great opportunities. It does our souls good to look into the faces of bright-eyed, attentive children and young people, eager to know the truth and willing to accept it. But the immediate work is hard, because most of the parents must be reached through the children.

We have a fine Sunday-school, composed largely of children found on the street, but, thanks be to God, they have taken on a different appearance. Clothing and shoes have been supplied by the mission workers (sent in by our good members). Many times parents have been won by the kindness shown their children.

Fall, with its damp, chilly atmosphere, is upon us, as well as the approaching winter with its deep snow and freezing breezes. We can reach many by supplying them with clothing and shoes, and also assist them in buying a few table necessities. Almost invariably the children thus helped are brought into the Sunday-school and,

finally, into the church. Thus they are warmed in heart, soul and body.

We need the assistance and coöperation of churches and individuals. Churches, Aid Societies, Sunday-schools and Christian Workers' Meetings are urged to assist God and us in reaching these distressed people, by sending clothing, shoes, etc. No greater good work can be done. All will be used to the glory of God and the help of humanity.

We also should like to hear from some one who will send provisions for a few Thanksgiving and Christmas dinners, to be given to the aged and needy. They will greatly appreciate this, and God will bless you.

C. Walter Warstler.

902 Sutton Avenue, Grand Rapids, Mich., Oct. 8.

GLENDORA CHURCH, CALIFORNIA.

Our church met in council Sept. 28, with Eld. H. B. Barkdoll presiding. Elders Norcross and Harshbarger were present. Brethren John Gnagy and Roy Brubaker were chosen to the deacon's office and, with their wives, duly installed at the Sunday morning services. Four letters were granted. A Committee of Arrangements was appointed to prepare for the Ministerial and District Meetings, to be held Oct. 23 and 24. The writer was elected correspondent for the Messenger, as Sister White is moving away. At the last business meeting of the Christian Workers we appropriated $15 for the Brethren Orphanage in China.

Sept. 29 our Sunday-school had their Rally Day and promotion exercises. The children were promoted by certificates from the junior and primary departments, after which Prof. P. B. Fitzwater, Dean of the Bible Department in Lordsburg College, delivered a very spiritual sermon. Our Sunday-school is using the graded lessons in the junior and primary departments. They are doing good work. Each department has its own opening and closing exercises. Bro. J. C. Whitmer is the general superintendent. Sister J. C. Whitmer is the superintendent of the junior department, and Sister Sauble is superintendent of the primary department.

Within the past two years we have added several more rooms for the use of our growing Sunday-school. Sister Dove L. Sauble has been our church missionary for the past two and a half years. One of our ministers, Bro. A. M. White, has moved to Central California.

The Christian Workers of Covina, Lordsburg, Pomona and Glendora rendered a good spiritual missionary program on the evening of Sept. 29. An offering of $27 was taken, to which was added $50 from the union treasury, for the benefit of the Brethren Orphanage in China. Sister Edna Shock, of Pasadena, comes every Sunday evening to conduct the song services for us. We appreciate her help.

Tempie Sauble Funk.

Charter Oak, Cal., Oct. 1.

NEBRASKA MEETINGS.

The Sunday-school Meeting of Nebraska convened at Enders Sept. 24, with Bro. Edgar Rothrock presiding. After the devotional exercises, conducted by Bro. H. Frantz, an interesting Sunday-school report was given, showing that there are twenty-two schools in the District, with an enrollment of 1,260, an attendance of 862, and an offering of $997.85. The topics for the meeting were then taken up and discussed in their regular order.

Some of the good things the brethren said on the importance of teaching temperance in the Sunday-school were: "It is a Bible doctrine, and as such should be kept before the pupils." "If every Sunday-school in America would denounce this great curse, the coming generation could stamp it out." "If we leave the teaching of it until children are past the Sunday-school age, it will be rescue work rather than teaching." "Teach it, teach it, and keep on teaching it until the children will be afraid to touch it."

After discussing other topics, some interesting reports were given. Beatrice church has the largest home department, numbering sixty-three members. Pioneer has the largest cradle roll, showing the names of fifty babies. The motto for the coming year is: A cradle roll and home department in every Brethren Sunday-school in the State. The cradle rolls and home departments are great missionary opportunities.

The Christian Workers convened on Tuesday evening, with Bro. Rothrock still in the chair. Scriptural reading and prayer, by Bro. A. P. Musselman, were taken up. Bro. M. R. Weaver, our Missionary Educational Secretary, made a strong plea for mission study classes. He said: "In the missionary enterprise lies the solution of the world's progress. It is the greatest enterprise in the world." We had a report from our Christian Workers' Secretary as to the pledges and amount of money on hand for the support of a worker on the foreign field, which was quite encouraging, though all the societies have not yet reported. A letter was read from Sister Barbara Nickey, expressing her willingness and pleasure to be supported by the Christian Workers of her own State. Sister Barbara will go to the field as a medical missionary, and we thank God that the happy privilege is given us of having a part in the work.

The Sisters' Aid Society and Mothers' Meeting was opened Wednesday evening with Scripture reading by Sister Lottie Wine, of the Pioneer church. Prayer was offered by Sister Horner, of Bethel. Owing to the absence of Sister Emily Moore, our State Secretary, reports were not received from all the Societies. Those that did report have been doing commendable work during the past year. After the election of a State Secretary, there was a half hour of interesting discussion on problems of the home, in which many mothers took part. A collection was taken, amounting to $12.75, which was turned over to the Omaha Building Fund. The meeting was closed by singing, "Where Is My Wandering Boy Tonight?"

Beatrice, Nebr., Oct. 5. Mrs. Allie Eisenbise.

DISTRICT MEETING OF NEBRASKA.

Our fifth District Institute was a success. The attendance averaged ninty-four. Dr. J. A. Clement, Eld. E. B. Hoff and Eld. E. H. Eby proved to be a very strong teaching force. Their work blended admirably and yet a fine variety of subjects was taught. Nebraska certainly appreciates the service and sacrifice of these three brethren.

The Ministerial Meeting showed that our ministers are awake to the vital problems confronting the church.

An Educational and Biblical standard was urged as a qualification for entering the ministry. A person should have enough education to attain to a high standard of Biblical knowledge. Our people are demanding good sermons. The congregations are growing intellectually and spiritually each year. The minister who would be approved of God must keep ahead of his congregation. The minister should do better work and preach different sermons each succeeding year. His business is to "make men see." He should keep close to God and just as close to men.

That the church should recognize the individual call to the ministry more definitely, was urged very strongly. God usually calls his servants when they are choosing their life's work, or even younger than that. Some good elders of the past and present have been and are constantly watching for young men who have been called of God, and privately encourage them to prepare for this most important work. We have volunteers for the mission fields, why not for the ministry?

Many other good things were said but space does not allow us to enumerate more. The spirit of the meeting promises good things for the church in Nebraska.

Wednesday forenoon was spent in a Missionary Meeting. "The Rural Mission Field" was the principal topic discussed. The rural Sunday-schools and churches are today training the leaders of the church of tomorrow. The ministers and workers of the Church of the Brethren are peculiarly adapted to do effectual rural work. We cannot afford to neglect the country churches in our anxiety to convert the masses in the centers of population.

District Meeting convened on Wednesday afternoon. Eld. D. G. Wine was chosen Moderator; S. G. Nickey, Reading Clerk; H. A. Frantz, Writing Clerk. It was decided that hereafter District Meeting convene on the last Wednesday of August. A plan was adopted, which places the work of Sunday-school Secretary, Mission Secretary and District Evangelist into the hands of an active minister, who is to be supported by the District and who is to devote his entire time to these different lines of work. Eld. J. E. Jarboe is to be our first Sunday-school and Missionary Secretary and District Evangelist. The Sunday-schools of the District are to give the offering on the first Sunday of each quarter, as heretofore, but from now on are to send it to Eld. L. L. Meck, Octavia, Nebr., Treasurer of Mission Board, instead of sending it to the District Secretary, as heretofore. Bro. D. G. Wine was chosen as delegate on Standing Committee, with M. R. Weaver as alternate. Edgar Rothrock.

Carlisle, Nebr., Oct. 3.

FIRST CHURCH OF THE BRETHREN, INDIANAPOLIS, IND.

Bro. I. C. Snavely came to us Sept. 7. The next day, Sunday, Sept. 8, he conducted services for us at the church; then held a week's series of meetings in a tent, about one and one-half miles from the church. Here a union Sunday-school is held, in which some of our members are working. Then, for the next two weeks, the services were continued at the church. The power of God was manifested mightily in these meetings, and the workers received a greater vision of Christian service. Bro. Snavely preached the Word fearlessly and with power. Seven were added to the church,—six by baptism and one by restoration. This was a brother who had, years ago, moved where there was no Brethren church and had affiliated himself with another denomination, of which his wife was a member. His wife came with him, and was baptized. Two others, a mother and son, desired to be baptized but were prevented by the opposition of the husband and father. One sister, who was baptized had been acquainted with the Brethren for only a few weeks. Another came to the services one Sunday morning,—the first time she was ever in one of our churches. She expressed a desire to unite with the church. Next Sunday she came again and that afternoon was baptized. Two men gave up their lodges in order to come into the church. One of the discarded two lodges and $3,000 life insurance. He was a man in poor health, but preferred to trust in God and not in worldly institutions. A good foundation, we feel has been laid for our next revival, which will begin early in January, to be conducted by Bro. J. Edson Ulery.

Our Sunday-school presents an ever-present problem. We have a large and promising field of work, but our facilities and workers are limited. It is easy to get the pupils into the school, but apparently impossible to hold the majority of them. Still, with a sufficient number of efficient, faithful, consecrated workers it would be a easy matter to build up a large school here. During the summer we lost three teachers in rapid succession, one of whom could be replaced, making it necessary to reduce the number of classes.

Sister Helen Guynn, who was baptized in April, coming to us from another denomination, and who manifested zeal and earnestness which endeared her to us all, left Sept. 1 for Chicago, to attend Bethany Bible School. We miss her presence and her help in the work.

The church met in regular council Saturday evening, Oct. 5. Two letters of membership were granted. Bro. S. A. Hylton was elected delegate to District Meeting, with Bro. G. W. Hahn, alternate. Sister Bertha Hall was selected as delegate to the Sunday-school Meeting. Bro. Jesse J. Kintner was elected Sunday-school superintendent for 1913. Other officers will be chosen later. We decided to hold our next love feast Nov. 3, at 6 P. M.

W. A. Lawrence,
Central Ind. Hospital for the Insane.

Indianapolis, Ind., Oct. 6.

DEATH OF ELD. LEVI HOKE.

Bro. Levi Hoke was born Jan. 22, 1846, in Lewistown, Ohio, and died in Goshen, Ind., Sept. 23, 1912, aged sixty-six years, eight months and one day. He came to Elkhart County, Ind., when he was about seven years old and settled on a farm two miles southwest of Goshen. He was engaged in farm life until about twenty years ago. He bought a tract of land on the edge of the city and went into the gardening business, at which he was successful. In the meantime he preached in the church of the Brethren. He resided at this place until his death. In his early life he was a successful school teacher.

July 2, 1871, he was married to Nancy Bigler. Eight children were born to this union. He had eleven grandchildren. All of his children are living near the old homestead. Two of the boys are living in Louisiana. His son, Bro. J. F. Hoke, of Roanoke, La., is a minister in the Church of the Brethren.

Bro. Hoke united with the church when he was about sixteen years of age, was elected to the ministry in 1878 and ordained to the eldership in 1895. He was active in the ministry. In his younger years he attended debating societies, and became one of the leading debaters. In such gatherings he usually gained the day.

His wife died Dec. 31, 1894. He was united in marriage to Miss Etta Mow, March 22, 1900. The family has lost a faithful father, the wife a good husband, the church a good minister and wise counsellor, and the community a true and honest man. Above all, he was a faithful and impartial elder. He had charge of a number of churches at one time. He was long-suffering and had much forbearance for others. During his sickness, which was caused by leakage of the heart and a complication of other ailments, he was not impatient, but only waiting for the call to the heavenly home. "Blessed are the dead that die in the Lord."

Brethren Hiram Forney and Wm. Hess preached his funeral to a large concourse of people. His pall-bearers were all ministers. Twelve ministers from neighboring churches were present. Brother Hoke, while subject to the failings of humanity in general, aimed to walk close by the side of his Blessed Master. Peace be to his ashes.

Goshen, Ind. J. H. Miller

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Bosserman-Weimer.—By the undersigned, at Tangier, Okla., Oct. 9, 1912, Eld. Wm. P. Bosserman, of Tangier, Okla., to Sister Nettie Weimer, of Buchanan, New Mexico.—D. Cripe, Enid, Okla.

Wymer-Filer.—At the home of the bride's father, Amos Filer, by the undersigned, Oct. 8, 1912, Mr. Willie Wymer and Miss Lizzie Filer, all of Filer, Mo.—N. A. Dican, Norwood, Mo.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Albaugh, Bro. Adam, born in Ohio, Sept. 14, 1838, died at his home in the Saginaw church, Mich., Oct. 6, 1912, aged years and 22 days. He came to Michigan about forty years ago. March 19, 1881, he was united in marriage to Sarah Baker. To this union were born two sons and two daughters, who, with their mother, survive him. He united w

the Church of the Brethren about thirty-five years ago, and for over thirty-three years served faithfully as a deacon in the church. During his sickness he called for the anointing, after which he expressed himself ready to depart. He bore his affliction very patiently and passed peacefully to his reward. Services at the church Oct. 9 by Eld. Daniel Chambers.—J. E. Albaugh, Bannister, Mich.

Arnold, Barton, died at his home in the West Greentree congregation Oct. 5, after a lingering illness of a few months, aged 75 years, 3 months and 1 day. Deceased was a faithful member of the church for almost fifty years. He was a Christian man, and those who knew him well and were in his company could look up to him as an example of the true Christian character. He attended church services regularly and gave strict attention to what was spoken. He is survived by his wife and two daughters. All are members of the church. Services at Greentree by the home ministers. Text, 1 Peter 4: 17, 18. Interment in the adjoining cemetery.—S. R. McDannel, Elizabethtown, Pa.

Brubaker, Edwin Gordon, son of Brother W. R. and Sister Rosettia Brubaker, born May 15, 1904, died Sept. 27, 1912, aged 8 years, 4 months and 12 days. Edwin was one of our Sunday-school scholars, and was an exceptionally bright boy. He will be missed in the Sunday-school, by his playmates and most of all in his home. He died of pneumonia and tonsillitis. His parents, three brothers and two sisters survive him. Services by Bro. W. H. Pullen at the church. Text, 1 Peter 1: 24. Interment in the Live Oak cemetery.—P. S. Hartman, Live Oak, Cal.

Burger, Bro. Levi S., born in Bedford County, Pa., March 5, 1833, died at North Liberty, Ohio, in the bounds of the Owl Creek congregation, Sept. 16, 1912, aged 79 years, 6 months and 7 days. At the age of two years he came with his parents to Knox County, Ohio. He was married to Catharine Wohlford in 1858. Eight sons and three daughters were born to this union. Three sons preceded him in death. He united with the Church of the Brethren in 1861 and remained a faithful and consistent member. He served in the deacon's office since 1872. Services by Eld. G. S. Strausbaugh at the Progressive Brethren church in North Liberty. Interment in the village cemetery.—Mabel E. Strausbaugh, Fredericktown, Ohio.

Eckley, Barbara, nee Krieger, born March 2, 1834, and married to Levi Eckley in May, 1853. To this union four boys and two daughters were born. The three older children preceded her in death. The three younger ones survive her, and were present at her bedside when she died. She also leaves one brother and one sister. Mrs. Eckley's husband preceded her. She was a widow for many years. She was a member of the Methodist church, in the bounds of the Beaverton congregation. Services by the writer. Text, Rev. 21: 4.—J. M. Killian, Beaverton, Mich.

Fread, Thomas Will, son of Nancy Fread, grandson of Eld. S. M. Forney (deceased), born March 23, 1894, died Sept. 19, 1912. He came to his death by being run over by six freight cars, operated by the switching crew of the Union Pacific R. R. on Avenue F., in Kearney, Nebr., while returning to his work at the canning factory. He leaves a widowed mother, two brothers and four sisters. Services in the Brethren church by Eld. A. J. Nickey. Text, Job 30: 23. Interment in the Kearney cemetery.—Martha E. May, R. D. 1, Kearney, Nebr.

Garber, Eld. Jacob, died in the Barren Ridge congregation, Augusta Co., Va., Oct. 1, 1912, aged 55 years and 11 months. He united with the church in early life, and at all times had the welfare of the church close at heart. He leaves an afflicted companion, one son, two daughters and three sisters. Services by Bro. N. W. Coffman, assisted by Bro. C. M. Driver. Interment in the Barren Ridge cemetery.—Wm. H. Coffman, R. D. 2, Fishersville, Va.

Hostetler, Bro. Jacob M., born Jan. 15, 1833, died at his home in the Middle Creek congregation, Somerset Co., Pa., Oct. 4, 1912, aged 79 years, 8 months and 19 days. He was married to Mary Shand. To this union seven children were born, one of whom preceded him. He was a member of the Church of the Brethren for many years. He called for the elders and was anointed. Interment in the Pleasant Hill cemetery. Services by the writer, assisted by Bro. H. A. Stahl. Text, Heb. 4: 9.—J. W. Wegley, Somerset, Pa.

Kessaman, Sister Sarah, nee Zigler, died at the county hospital, Carlisle, Pa., Oct. 5, 1912, aged 90 years, 11 months and 20 days. Services by the writer at the home of her grandson in Mechanicsburg, assisted by Mr. H. H. Sharp, of the Lutheran church. Text, Psa. 116: 15. Interment in the cemetery at Mohler's church.—Henry Beelman, Mechanicsburg, Pa.

Lehman, Elizabeth, wife of Bro. John Lehman, born in Defiance, Ohio, Sept. 14, 1853, died at her home in the bounds of the North Poplar Ridge church Oct. 6, 1912, aged 59 years and 22 days. She was united in marriage to Bro. John Lehman Oct. 25, 1878. To this union were born five sons and four daughters. Four sons and two daughters preceded her in infancy. Her husband, one son, two daughters, one grandson, four brothers and three sisters survive. She united with the Church of the Brethren in 1877, and lived a faithful and consistent Christian life until death. She was a kind and loving mother, loved and respected by all who knew her. Services by the writer, assisted by Eld. John Lair. Text, John 14: 1-3.—J. W. Keiser, Alvordton, Ohio.

Mahan, Daniel, born at Mt. Morris, Ill., March 18, 1898, died at Omaja, Cuba, Oct. 5, 1912, aged 14 years, 6 months and 18 days. At the age of nine years he united with the Brethren church, and though young, he gave encouragement to others. As a friend said, just after his death, "No one ever talked with Daniel without going away from him more cheerful." Father, mother, and two brothers survive. Services by Bro. Ira P. Eby from "I am the resurrection and the life." Interment in the colonists' cemetery at Omaja. * *

Shrider, Sister Mary, wife of Barnhart Shrider (deceased), and daughter of Brother and Sister Eli Stoner, born in Fairfield County, Ohio, died in the bounds of the Coleman congregation, Mich., Oct. 8, 1912, aged 77 years and 2 days. She was married to Barnhart Shrider Oct. 14, 1858. To this union one son and two daughters were born. One son and one daughter survive. She moved to Michigan thirty-one years ago and united with the Church of the Brethren when young, remaining faithful until death. She died from the shock of a broken hip, after suffering nine days.—J. M. Killian, Beaverton, Mich.

Strickler, Sister Nancy, nee Arnold, born in Franklin County, Pa., June 12, 1826, died at Waterloo, Iowa, Oct. 2, 1912, aged 86 years, 3 months and 20 days. Sister Strickler was married to Jos. S. Strickler Feb. 10, 1848. Seven children were born to them. Five of them are living. She and her husband served the church faithfully for many years in the deacon's office. Her husband died Feb. 18, 1904. Services at the South Waterloo church by the writer, assisted by Bro. W. H. Beachler, of the Progressive Brethren church.—A. P. Blough, Waterloo, Iowa.

Studebaker, Sister Susan, nee Detrick, born in Virginia, Aug. 19, 1824, died in her home at Pleasant Grove, Kans., Sept. 24, 1912, aged 88 years, 1 month and 8 days. She was married to Stephen Studebaker May 6, 1843. Twelve children were born to this union. She was a member of the Church of the Brethren for over sixty-five years. They were among the first members to settle in this part of the State, and the first church of the District was organized at their home. She was always deeply concerned about the Master's cause. Her seat in church services was seldom vacant, even after she became quite feeble. She was always there on time, eager to hear God's Word. Interment in the Colyer cemetery beside her husband, who preceded her eighteen years ago. She leaves one daughter and three sons. Services by Eld. W. A. Kinzle. Text, John 14: 14.—Martha Forth, R. D. 5, Baldwin, Kans.



The Olive Branch of Peace and Good Will to :: Men ::

By S. F. SANGER and D. HAYS

¶ The doctrine of nonresistance as taught and practiced by the Church of the Brethren has, at different times, brought her members face to face with severe trials and suffering, and even death. But with all that, it has also been instrumental in preserving that abiding faith in God, that feeling of brotherly love, that unyielding fidelity to the teaching of Christ's Gospel, which characterize the true followers of the Prince of Peace. Sustained by the deep convictions as to the right of it, the persecutions and suffering have been endured, and the doctrine remains in the church as one of the fundamentals of true Christianity.

¶ The above named book is a history of the trials and experiences of the Brethren during the War of the Rebellion, together with a brief record of the persecutions of the Brethren in Germany and the early years of the church in America.

¶ The object of the presentation of this history to the public is (1) *that it may be a means of increasing the courage, strengthening the faith and deepening the convictions of the Brethren in relation to this doctrine, and* (2) *that our peace principles, and our relation to the government in maintaining these principles, may be better understood.*

¶ In these days, when the subject of international peace is agitating the minds of men in high places in all civilized countries, a book of this kind is a timely one, and will be read with peculiar interest.

Price per copy **75c**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

INDIA: a Problem

By W. B. Stover.

Here is a reliable record of facts concerning conditions in India as collected by our first missionary in that field. Many of these facts are such as came from the personal experience and observations of the author; others are such as were gathered from the records of various missions in different parts of India. The last, but not least important, chapter is a discussion of the problem, "What of the Future?" This, after all, is the paramount question concerning foreign missions, and what Brother Stover says on this matter will be a source of inspiration to the interested reader. The book is interspersed with numerous illustrations, which alone speak volumes. 344 pages, substantially bound.

Price, cloth, ... **$1.00**
Price, morocco, ... **1.50**

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

Life and Sermons

OF ELDER JAMES QUINTER

We have just completed the Second Edition of this book and are filling orders every day. We feel certain that several of our customers neglected to place an order in advance, and have printed a few hundred copies besides those needed to fill the advance orders.

The work should prove helpful to thousands of our readers who know little of Bro. Quinter. In his day he was one of the most scholarly and devout men among us, and it will do the younger generation of members good to learn more of his life and experiences. His sermons will prove especially interesting.

The book contains 426 pages, large, clear print, on excellent book paper. The frontispiece is a splendid likeness of Elder Quinter and adds much to the appearance and value of the publication The introduction is written by Eld. H. B. Brumbaugh. Besides the interesting sketch of Bro. Quinter's life and labors there is a full account of the funeral services and numerous tributes of respect from his co-workers.

Part Two contains some forty of Brother Quinter's choicest sermons, delivered here and there throughout the Brotherhood.

The binding is an artistic cloth, on which back and side titles are stamped in white foil.

If you are interested, order today.

Price, postpaid, ... $1.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

GREAT EPOCHS of SACRED HISTORY

AND THE SHADOWS THEY CAST

By James M. Gray

Popular Bible studies on the first twelve chapters of Genesis, showing the Primeval History on present and coming events. The book is composed of lectures, originally spoken to large audiences in New York, Chicago and Grand Rapids and previously in Glasgow and Edinburgh. Following are the subjects of the six lectures:

1. When the World Was Made.
2. When Sin Entered the World.
3. When the First City Was Built.
4. When the Flood Came and Swept Them All Away.
5. When the First World-Monarchy Began.
6. When the Last World-Monarchy Shall Appear.

The content of the book is both historic and prophetic. Dr. Gray judges the future by the past. His conclusions are based upon a thorough study of the Bible History and its obvious lessons for future generations. The pernicious teachings of the destructive critics and the fallacies of Darwinian evolution are unmercifully exposed. If you are a Bible reader you will appreciate this book; if you have not been interested in the Book of books, this will create a desire in your heart to read it.

Price, per copy, ... 25c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Post Card No. 26

Old Germantown Church

A beautiful souvenir card of the church at Germantown (Philadelphia), Pa. This was the first church in America built by the Brethren, and has a very interesting history. The card is finished by the "Photo Chrome" process, in colors. Our new stock has just arrived from the factory in Germany and we are prepared to give your orders prompt attention.

Price, per pack of six, ... 15 cents
Two packs, ... 25 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—

A Fixed Policy, ... 681
What Is Faith? 681
See What God Hath Wrought (H. B. B.)! 681
The Great Evangelistic Contest, ... 682
Some Ethics for Preachers, ... 682
Where Preachers Are Secured, ... 682
In the Interest of Peace, ... 682
Lesson Commentary for 1913, ... 682
His Method, ... 682
A Request, ... 682
Who Is Who? 682

Essays,—

The Church in the Wilderness. By Daniel Hays, ... 674
The Voice in the Wilderness. By Nettie C. Weybright, 674
Bartimeus. By J. G. Royer, ... 675
Divine Principles. By D. A. Norcross, ... 675
Early Days at Juniata. By Wealthy A. Burkholder, . 675
A Chain of Good Meetings in Middle Indiana. By A. G. Crosswhite, ... 676
Our Work in the Philippines. By W. O. Beckner, ... 676
Northern Indiana. By J. W. Kitson, ... 677
"Satan Being Cast Out of Heaven." By Noah Longanecker, ... 677

The Round Table,—

The Drunkards Then and Now.—Ida M. Helm. A Retrospective View.—J. D. Haughtelin. Not Ashamed of the Gospel.—Merle R. Shumaker. Better Tracts Wanted.—A. F. Wine. An Incident.—Edgar M. Hoffer, 678

Home and Family,—

A Devoted Sister.—S. F. Sanger. Loyalty to the Church.—C. H. Cameron, ... 679

Notes from Our Correspondents.

(Concluded from Page 685.)

Geo. S. Batzel officiated.—Rosa Hoover, R. D. 1, Saxton, Pa., Oct. 12.

West Johnstown church enjoyed another spiritual love feast last evening. The weather was ideal. Elders Silas Hoover, David Hildebrand and John J. Darr were the visiting ministers. Eld. Hoover officiated. The report of the deacons at the preparatory council, Oct. 11, showed that peace and union prevail among our large membership. Two letters were granted. A number of our members were kept from the feast on account of sickness. Sister Cassady was taken sick quite suddenly at the close of the forenoon meeting. Two other afflicted ones, who never miss church when they are well, are Brethren Peter Stutzman and William H. Rummel. The latter sustained a serious injury to his back by falling from an apple tree. This evening we will hold a private love feast in Minorsville, for the benefit of another sick one, Sister Bartlebaugh. Cottage prayer meetings will be held by the members in Morrelivile this week, preparatory to their series of meetings, which Eld. Cassady expects to begin next Sunday evening.—Jerome E. Blough, R. D. 5, Johnstown, Pa., Oct. 14.

TENNESSEE.

Beaver Creek.—Our members met in council Oct. 5. This was our visit meeting previous to our love feast. Eld. J. Henry Peterson presided. One member was received by letter. The deacon brethren made a report of their visit, stating that all were in love and union, and working for the Master's cause. We appointed Bro. Joseph Bailey and Sister Tiny Whitson as solicitors to secure funds for mission work. Our love feast will be held Nov. 2, at 3 P. M. We would be pleased to have as many visiting brethren and sisters as possible, from adjoining churches, with us. Those who can arrange to be with us will please notify Bro. I. C. Whitson, of R. D. 3, Fountain City, Tenn. He will meet them at Fountain City and convey them to the meeting.—Julia E. Peterson, R. D. 2, Box 70 A, Fountain City, Tenn., Oct. 10.

New Hope.—We held our love feast Oct. 12. About 125 members communed. Several ministers from other congregations were present. Bro. P. D. Reed, of Limestone, Tenn., preached for us on Sunday. We had a splendid meeting. Our series of meetings will begin Nov. 2.—Laura Saylor, R. D. 7, Jonesboro, Tenn., Oct. 15.

TEXAS.

Fort Worth.—I am now in Ft. Worth, Texas. We are having Sunday-school and preaching services every Sunday. To reach the place of meeting take the Fostepco car at the stock yards and get off where it leaves Main Street. Then walk four blocks north and one west. If any one knows of members or members' children, or friends, in the city or country, I will try to look after them if furnished with name and address. Any members passing through the city will be welcome to meet with us, and especially ministers.—A. J. Wine, 1036 Josephine Street, Ft. Worth, Texas, Oct. 12.

VIRGINIA.

Antioch.—Bro. D. H. Shaver, of Roanoke County, Va., went to the Antioch mission field in Franklin County, Va., Sept. 28, and preached two sermons. Three souls were baptized the same day.—C. H. Williams, Dillons Mill., Va., Oct. 14.

Mokesville.—Nov. 16 we expect to begin a series of meetings at the Valley church, to be conducted by Bro. S. I. Bowman, of Harrisonburg, Va. Our love feast will take place Nov. 30. Our Sunday-school and Christian Workers' Meetings are progressing nicely. During this year the Sunday-school at Hebron Seminary has had a large attendance, and the work in various lines has been greater than during any other year of its history. We have an average attendance of seventy-five. Our regular class contributions amounted to $65.89. The young people's organized class contributed $41 by special collection to assist Bro. I. S. Long with his work in India. A special offering of $130 was contributed by the school to the Anti-saloon League of Virginia. A cradle roll is being organized, and arrangements have been made to support a native worker of India in college.—Barbara Miller, Nokesville, Va., Oct. 11.

Bedoak Grove.—Sept. 29 the members of the above-named congregation held a missionary meeting at the Zion Lutheran churchhouse. Six topics, in all, were ably discussed by our home ministers. Three topics were discussed in the forenoon. The brethren and friends having brought with them well-filled baskets, a long row of white table linen was spread on the ground in the nice, shady grove at noon. After Eld. W. H. Naff had returned thanks, all enjoyed the meal together. In the afternoon the other three topics were discussed. All felt that the day was well spent. The attendance was large, and good attention was given.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., Oct. 14.

Valley Bethel.—The series of meetings at Chimney Run, Va., conducted by Bro. George A. Phillips, closed Oct. 6. Bro. Phillips delivered nineteen very interesting sermons. Three were baptized and one was reclaimed. The love feast was held Oct. 5. Forty-one members communed. A collection of about $15 was given. Bro. Perry E. Ginger conducted a week's series of meetings at one of our mission points. These services were well attended and much interest was manifested. Bro. Ginger preached eight very instructive sermons. We had good order and attention.—Vena S. Bussard, Bolar, Va., Oct. 14.

WASHINGTON.

Seattle church met in council Oct. 4. Eld. Fitz presided. Two letters of membership were granted. Bro. Fitz is moving to California. This leaves the Seattle church without a pastor until the Mission Board secures one for us. Every one has been pleased with Bro. Fitz's help, and it is with reluctance that we see him leave us. We expect a family to move to Seattle in about a month, who will help us in our church work.—Allice Dull, 508 North Eighty-third Street, Seattle, Wash., Oct. 8.

Tacoma.—Last Saturday was a day of spiritual feasting for the members at this place. The Sunday-school and Christian Workers of Centralia, Olympia, Seattle and Tacoma held their semiannual Convention in the Tacoma church. The subjects were practical and handled effectually. In the evening fifty-three members partook of the Lord's supper and communion. We elected a deacon, who is to be installed upon the return of our elder, Bro. J. U. G. Stiverson, from Spokane, Wash., where he goes to conduct some meetings. We expect to begin a revival about Nov. 15. Bro. M. F. Woods, of Centralia, is to do the preaching. Bro. H. M. Rothrock is to conduct meetings near Harding, sometime this fall or winter.—Mrs. Elsie Garman, R. D. 2, Box 258, Tacoma, Wash., Oct. 11.

WEST VIRGINIA.

Hevner.—Eld. H. G. Miller and Bro. A. S. Thomas came here Oct. 11 and preached for us on Friday evening. We held our council on Saturday morning. A church organization was effected. Eld. A. S. Thomas was chosen to represent us at the District Meeting. Eld. H. G. Miller is the alternate. We had a very pleasant communion on Saturday evening. The congregation was large and very attentive. Twenty-nine members surrounded the Lord's tables. We also had preaching on Sunday morning by Eld. H. G. Miller to a well-filled house. He spoke with much power, and taught the people the importance of being born again. We were glad for these meetings, and now go hopefully onward.—Robert Hevner, Hosterman, W. Va., Oct. 16.

Mount Zion.—Four aged brethren, whose heads are silvered over with the frosts of age, met June 29 to make arrangements for building a new churchhouse. A committee of three was appointed, who met July 2, and contracted for the building of a new house of worship. This was built and dedicated Oct. 13. It was a fine day, and the house could not contain all the people who came. Our love feast will be held Oct. 27, at 2 P. M.—Washington Phillips, R. D. 1, Box 29, Montrose, W. Va., Oct. 14.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 31, First District of Arkansas and Southeastern Missouri, Austin church, Ark.

LOVE FEASTS.

California.

Nov. 2, 2 pm, Tropico.
Nov. 23, Live Oak.
Nov. 23, Santa Ana.
Nov. 28, 10 am, Reedley.

COLORADO.

Nov. 10, 6 pm, Fruita.
Nov. 16, Antioch (formerly Lowland).
Nov. 23, Rocky Ford.

Illinois.

Oct. 26, 3 pm, Martin Creek.
Oct. 27, Lanark.
Oct. 27, 7 pm, Naperville.
Nov. 2, 6:30 pm, Elgin.
Nov. 3, 6:15 pm, Dixon.
Nov. 10, 6 pm, Mount Carroll.
Nov. 10, Batavia.
Nov. 28, Mansfield.
Nov. 28, 6 pm, Cerro Gordo.

Indiana.

Oct. 26, English Prairie.
Oct. 27, Loon Creek.
Nov. 2, 10:30 am, Beech Grove, four and one-half miles northwest of Ingalls.
Nov. 2, Pyrmont.
Nov. 2, 2 pm, Howard.
Nov. 2, Union, 5 miles west of Plymouth.
Nov. 2, 5 pm, Four Mile.
Nov. 3, 6 pm, Indianapolis, First Church of the Brethren, 57 N. Germania Ave.
Nov. 8, Bethany.
Nov. 9, 10 am, Cedar Lake.
Nov. 15, 4 pm, Mexico.
Nov. 16, 4 pm, Kewanna.
Nov. 20, Upper Deer Creek.

Iowa.

Oct. 26, 4 pm, Maple Valley.
Oct. 26, Council Bluffs Mission.
Oct. 27, South Waterloo.
Nov. 2, 2 pm, Franklin County.
Nov. 9, Spring Creek.

Kansas.

Oct. 27, 6:30 pm, Newton.
Nov. 2, 6 pm, Bloom.
Nov. 2, 10 am, Burr Oak.
Nov. 3, 11 am, Hutchinson.
Nov. 9, Prairie View.
Nov. 9, Larned.
Nov. 9, 4 pm, Scott Valley.
Nov. 9, 6:30 pm, Wade Branch.
Nov. 16, 5 pm, Paint Creek.
Nov. 16, 4 pm, Topeka.
Nov. 16, Conway Springs.
Nov. 16, Murdock.

Maryland.

Nov. 2, 1:30 pm, Middletown Valley.
Nov. 9, Frederick.
Nov. 9, 2 pm, Baltimore, Woodbury house.
Nov. 10, 4 pm, Ridgely.

Michigan.

Oct. 27, 6:30 pm, Onekama.
Nov. 9, 10 am, Black River.

Missouri.

Oct. 28, 6 pm, Prairie View.
Nov. 1, Mound.
Nov. 9, Joplin.
Nov. 16, Carthage.
Nov. 23, Peace Valley.
Nov. 23, Cabool, Greenwood house.

Montana.

Nov. 17, 7 pm, Kalispell, at Bro. John Early's home, 8 miles east of Kalispell.

Nebraska.

Oct. 26, 6 pm, Beatrice.
Nov. 16, 17, 19 am, South Red Cloud.
Nov. 17, Omaha.

Ohio.

Oct. 27, Eagle Creek.
Nov. 2, 4 pm, Upper Stillwater.
Nov. 2, Rome.
Nov. 9, 4 pm, Ft. McKinley.
Nov. 23, Trotwood.
Nov. 24, Lima.
Nov. 30, 10 am, Beaver Creek.

Oklahoma.

Nov. 1, 6 pm, Thomas.
Nov. 3, 6:30 pm, Enid.
Nov. 9, 4 pm, Monitor.

Oregon.

Nov. 9, Ashland.

Pennsylvania.

Oct. 27, 5:30 pm, Johnstown, Walnut Grove house.
Oct. 27, 6 pm, Scalp Level, Scalp Level house.
Oct. 27, 10 am, Codorus.
Oct. 27, Jacobs Creek, near Mount Pleasant.
Oct. 27, 6 pm, Yellow Creek, Steele's house.
Oct. 27, 6:30 pm, Altoona.
Oct. 27, 10:30 am, Purchase Line.
Oct. 27, Tyrone.
Oct. 28, 29, 10 am, Big Swatara, Hanoverdale.
Oct. 29, 9:30 am, Chiques, Mount Hope house.
Oct. 29, 30, Midway, Midway house.
Oct. 29, 30, 10 am, Conestoga, Bird-in-Hand house.
Nov. 2, Mechanic Grove, Grove house.
Nov. 2, Fairview.
Nov. 2, 4 pm, Ephrata.
Nov. 2, 3, 1:30 pm, Back Creek, at McConnelsdale.
Nov. 2, 1:30 pm, Indian Creek.
Nov. 3, 7 pm, Pittsburgh, corner of Greenfield Ave., and Montclair St.
Nov. 3, Juniata.
Nov. 3, Huntingdon.
Nov. 3, 6 pm, Roaring Spring.
Nov. 7, 7:30 pm, sharp, Philadelphia (First Church of the Brethren, Dauphin St., above Broad Street.)
Nov. 9, 2 pm, Hatfield.
Nov. 10, 6 pm, New Enterprise.
Nov. 10, 6:30 pm, Hollidaysburg Mission.
Nov. 10, Lancaster.
Nov. 14, 7:30 pm, Germantown.
Nov. 24, 6 pm, Everett.
Nov. 27, 28, 3 pm, Canowago, Bachmansville house.
Nov. 28, 9:30 am, Spring Grove.

Tennessee.

Nov. 2, 3 pm, Beaver Creek.

Texas.

Nov. 16, 5 pm, Bethel.
Nov. 23, Pleasant Grove.

Virginia.

Nov. 2, 2:30 pm, Lebanon.
Nov. 2, 4 pm, Antioch.
Nov. 30, Nokesville.

Washington.

Nov. 9, 6 pm, North Yakima.
Nov. 16, East Wenatchee.

West Virginia.

Oct. 27, 2 pm, Mt. Zion.

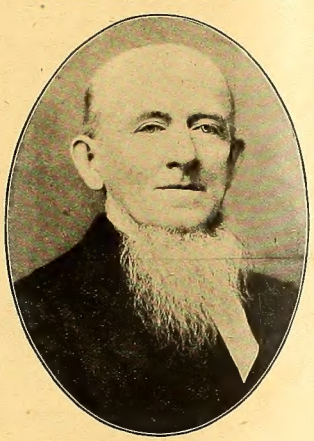
Some Who Led

A new book just off the press. In this book is recorded the lives of sixty-three of those who have been leaders in the Church of the Brethren. It was impossible to get photographs of all of these leaders, but as far as possible a photograph has been secured and a reproduction of same accompanies the life sketch.

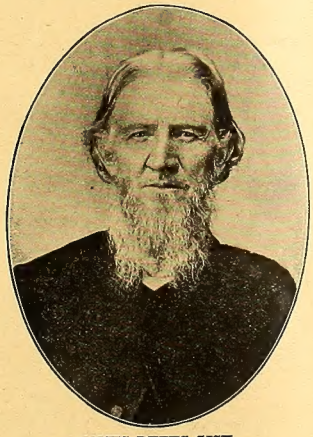
It begins with the life of Alexander Mack, Sr., the founder of the church, and included in the sixty-three is a sketch of the life of William A. Anthony who died July 23, 1911. This gives you an idea of the space of time covered by the book.



ISAAC PRICE.
September 24, 1802—October 19, 1884.



ABRAHAM HARLEY CASSEL.
September 21, 1820—April 23, 1908.



JAMES RUFUS GISH.
June 4, 1826—April 30, 1896.

Space forbids giving much detailed information concerning this book or printing many of the photographs. We simply give these so you get an idea of how they appear.

This book is not for sale separately but given as a premium with a year's subscription to the Gospel Messenger for only 45c additional. Size of book, 6½ x 9 inches, 223 pages, bound in green cloth with back and side title in gilt.

Send $1.95 today and we will enter your name on the Gospel Messenger list one year and send you the book, "Some Who Led," to your address postpaid.

Order today.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., November 2, 1912. No. 44.

AROUND THE WORLD

Making Use of Opportunities.

While the recent great naval demonstration in New York harbor was meant to emphasize the growing importance(?) of the nation's maritime power, it also afforded an opportunity for a quiet, effective work of quite a different, more commendable character. The American Bible Society, seeing in the great gathering a rare occasion for seed-sowing, distributed 24,600 copies of the Bible. This evinces a readiness, to make the most of a striking opportunity, that may well be imitated by others. Who is there among us, in the Church of the Brethren, that has really made full use of available openings for the extension of the Kingdom? This applies not only to Bible distribution, but also to the circulating of tracts, the "Gospel Messenger," and other helps.

New York's Lavish Display.

If we may believe a special report, issued by the New York Customs House, no city in the world, either ancient or modern, can boast of such a valuable and rich collection of gems and works of art as is to be found in our eastern metropolis today. The many priceless jewels, owned by the wealthy aristocracy of the city, are registered, and represent a total value of $250,000,000. The world-famous paintings, statuary, and other works of art, are valued at $500,000,000 and more. While the society world of New York freely lavishes its millions upon the sparkling gems and the most elaborate creations of man's genius, it fails to invest in the richest possession it might gain,—the winning of immortal souls for the Kingdom, that they might shine as brilliant gems in the diadem of the Great King.

The Kingdom First.

Ordinarily the attainment of high public station is regarded as a most noteworthy event in a man's life. Such was, doubtless, the thought of those who recently asked the mother of Governor Earl Brewer, of Mississippi, if the day on which her son was inaugurated was not the happiest one of her life. "No," she promptly replied, "I was happier on the day when he united with the church." The Mississippi Legislature caused this remark to be entered upon the official records of the State as a mark of honor to the Governor's mother, and as a token of their appreciation of her sentiment. It is well, perhaps, in this commercial age, to emphasize "God's Best," and its abounding influence upon man's life. Not worldly honor, amid the applause of the multitude, but the fact that "our names are written in heaven," constitutes the chief event of our lives.

How Rulers May Be a Blessing.

No ruler of modern times has been so much maligned, perhaps, as Emperor William of Germany. He has been called the "War Lord," and yet his administration has been significantly free of real war entanglements. Far more appropriately might he be called the "Peace Lord of Germany," for his chief concern has been the advancement of his people, morally, industrially, and even religiously. In these respects even his foes are free to admit his marked activity and real success. Under the circumstances, therefore, excellent results are becoming apparent. The chief public prosecutor, Dr. Hagermann, of Berlin, declares that "crime, in all parts of the empire, has decreased twenty-three per cent in the past decade." That is a fine showing. As was said by one of old, so it is even today, "Righteousness exalteth a nation, but sin is a reproach to any people."

The Passing of Heathenism in Uganda.

When Bishop Peel visited the Uganda Mission, Africa, some months ago, he was surprised to see the great progress made since 1907. Wherever he looked, heathenism was in a state of decay,—soon to pass into oblivion. Hostility to Christianity has now wholly vanished, and in every part of the country keen interest has been aroused, and there is great readin ss, upon the part of the people, to be instructed. An aged chief of the Mvumi district made this pathetic appeal: "I am old,—many of us are old,—we can not hope to learn to read the Book. But the younger ones can be taught. But we all want to know the Word; we all want to believe more fully in the God of which you tell us. We do believe in him most earnestly." The spirit of teachableness, as shown by these poor, ignorant natives, is a precious possession,—often sadly lacking among the people of the homeland. Valuable lessons in simple faith and absolute trust may be learned from these children of the wilderness, as, untouched by misleading influences, so prevalent in other lands, they put their full dependence in the Son of God who brought them from the darkness of heathenism to his everlasting light.

Just a Page of the Bible.

From a Bengal, India, journal we learn that an entire village in Chota Nagpur, India, has been turned from heathen idolatry to the Living Word, and is now asking for further teaching. It all started from the accidental finding, by the roadside, of a page of John's Gospel, printed in the vernacular. This was read to the people, again and again, by the chief man of the village, with the result that the seed of truth took root in their hearts. We wonder at this remarkable result from only a single page of the Sacred Record, when, here in the homeland, thousands of people fail to have even a passing knowledge of the Bible, though so easily within reach of even the poorest. The secret of the remarkable effect upon the Indian villagers is found in the fact that "they received the Word in good and honest hearts," and were thereby made to "hunger and thirst after righteousness,"—a blessed result indeed!

Turkey Seriously Threatened.

If the Balkan allies continue in their present successful campaign against their Ottoman foe, there are likely to be important changes in the map of Europe, so far as Turkish sovereignty is concerned. Under date of Oct. 28, one hundred Arnaut villages in the vicinity of Uskup are reported as having surrendered to the invading Servians, and an important part of the Turkish army, with large supplies of guns and ammunition, is said to have fallen into the hands of their opponents. Briefly summed up, the situation is becoming decidedly critical for the Ottoman Empire. The four allies, Servia, Bulgaria, Montenegro, and Greece, seem to be operating under a well-understood plan, and their generally successful advance upon Turkey is arousing undisguised surprise among the great European Powers. Should the latter refuse to intervene in Turkey's behalf, there is great probability that the allied Balkan nations will succeed in driving their foe beyond the borders of Europe.

What Ten Years Have Done for Us.

A recent Government publication gives facts and figures regarding the successive stages of development of the United States in population, production, finance and commerce. Going back to a period just ten years ago, we note that, since 1902, money in circulation has grown from $2,249,390,551 to $3,276,786,613. The population has increased 20 per cent. Deposits in savings banks have grown from $2,650,104,486 to $4,212,583,599. Imports of merchandise have nearly doubled. The beet sugar industry has grown from 369,000,000 pounds in 1902 to 1,238,000,000 in 1912. Coal mines have increased their output from 269,000,000 tons in 1902 to 443,000,000 in 1912. Cotton production, from 10,800,000 bales in 1902, reached a total of 16,300,000 in 1912, and cereals show a correspondingly gratifying increase. This fine exhibit shows that, as a nation, we have been abundantly favored. How admirable if the phenomenal growth in material things would lead to a like development of our moral and spiritual possibilities!

The Fifty Million Never in Church.

It may be surprising that, in this land of churches and unparalleled religious privileges, fifty million people never darken the door of a church. Of the remaining forty million only half attend church regularly, while the other half are of the "now and then" variety. It appears that the bulk of the church attendants are found among the great middle class,—the common people,—the very ones who, in the time of Christ, "heard him gladly." Of the lowest strata of humanity only ten per cent find their way to the sanctuary. Thirteen per cent only, of the wealthiest people, attend church services, but more than seventy per cent of the great middle class are found in the Lord's house. How this reminds us of the truthfulness and pertinency of the prayer of Agur, son of Jakeh, "Give me neither poverty nor riches, . . . lest I be full and deny thee, . . . or lest I be poor and steal, and take the name of my God in vain" (Prov. 30: 8, 9). Seemingly neither the abounding prosperity of the rich nor the want and privation of the poor conduce to regular church attendance. Those who have really found that "godliness with contentment is great gain," "do not forsake the assembling of themselves together, as the manner of some is."

An Unusual Record.

A most remarkable contribution to the ministry of the Southern Presbyterian church is reported by the "Christian Observer." The Midway congregation, in Georgia, has sent forth from its membership, eighty-one men to the ministry of the Word. This most remarkable record is attributed to the effort and influence of one man, an elder, who felt impressed to urge ample preparation for active Christian work upon the young men of his congregation. Being thus fitted for the work, the congregation was not slow in having them duly assigned to fields of usefulness, where they are now doing acceptable work. How it would help the work in many of our own congregations, if there were more devoted "fathers in Israel," to lead our young members into lives of consecration for the Master! What an impetus it would give to our missionary interests, both at home and in the foreign field!

Death of an Aged Indian.

Under date of Oct. 24, the death of Joe Manitou, once a valiant Indian chief, is reported from Traverse City, Mich. He was born 120 years ago, on the banks of the Chicago River, and could lay claim therefore, to being the oldest settler of the western metropolis. Manitou was a Pottawattomie, and in the early days of Illinois was a prominent figure in the struggle against the whites. Finally, however, realizing that his race was vanquished, he came to Northern Michigan, where he has since resided. His memory was clear until quite recently, and the aged Indian could well recall many interesting incidents of the early days of western settlement and colonization. While few of us are likely to be favored with length of days as was this Indian, we have the opportunity of making the most of the time given us. "Occupy till I come," is the message of the Master, and blessed is the servant whom he findeth so doing.

The Value of Small Things.

A prophet of old pertinently asked, "But who hath despised the day of small things?" From this we would infer that wisdom would suggest a wise conservation of all our resources, however small they may appear to us. And yet, humanity in general seems prone to be neglectful of the smaller matters, forgetting the fact that the aggregate of the many little savings makes a total of some significance, and of great value in the world's progress. An illustration of this important truth is afforded by the penny savings accounts of the school children of Chester, Pa. Penny by penny they deposited in ten years $300,000 that otherwise would have gone for candy, picture shows and the like. Children of an English factory town were urged by an earnest missionary to gather up old iron, lead, brass, and the like, and devote the proceeds to missions. The request was gladly complied with, and now the children are supporting two missionaries on the foreign field. It would seem that we have some things to learn yet, in the wise use of the little things, usually ignored and sometimes absolutely wasted. This is, perhaps, the most difficult and generally neglected phase of our stewardship.

Balkan Immigrants Leaving America.

Renewed attention is being directed to the importance of the present struggle of Montenegro, Servia, Bulgaria and Greece against Turkey, by reason of the many immigrants from those countries, now leaving our shores for the scene of conflict. Already eight thousand Greeks have volunteered their services and have taken their departure, and it is thought that 30,000 more will go in the near future. Serbs, Bulgarians and Montenegrins are also leaving in large numbers. Such a wholesale exodus of foreign citizens from this, the land of their adoption, has never before been known, and most remarkable is the spirit of sacrifice, in which they are freely giving their hard-earned savings to the countries of their nativity. A Serb farmer from Montana came to New York with $5,000, of his $7,000 savings, that he might devote his gift and his service to his native country's cause. Then, too, practically all of these returning immigrants go at their own charges and often pay the expense of others not provided with the necessary means. How their willingness and sacrifice, to serve the best interests of their respective countries, should stir those of us who have enlisted in the far nobler army of the Great King! Does our consecration prompt us to render the most devoted service, and to offer our best gifts? If we would attain to the highest degree of success in our work, we must walk on the highest level of sacrifice.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Let Us Be Kind.

Let us be kind;
The way is long and lonely,
And human hearts are asking for this blessing only—
That we be kind.
We can not know the grief that men may borrow,
We can not see the souls storm-swept by sorrow,
But love can shine upon the way today, tomorrow—
Let us be kind.

Let us be kind;
This is a wealth that has no measure,
This is of heaven and earth the highest treasure—
Let us be kind.
A tender word, a smile of love in meeting,
A song of hope and victory to those retreating,
A glimpse of God and brotherhood while life is fleeting—
Let us be kind.

Let us be kind;
Around the world the tears of time are falling,
And for the loved and lost these human hearts are calling—
Let us be kind.
To age and youth let gracious words be spoken,
Upon the wheel of pain so many weary lives are broken,
We live in vain who give no tender token—
Let us be kind.

Let us be kind;
The sunset tints will soon be in the west,
Too late the flowers are laid then on the quiet breast—
Let us be kind.
And when the angel guides have sought and found us,
Their hands shall link the broken ties of earth that bound us,
And heaven and home shall brighten all around us—
Let us be kind.

—Author Unknown.

The Teaching Function of the Ministry.

BY CHARLES CALVERT ELLIS.

THE modern pastor has set his hand to no small task. It is universally conceded that if he fulfill his function he must be at least a sort of dual personality. In the stricter sense of the term "pastor," he must be a faithful and painstaking shepherd of his flock, be it large or small, compact or widely scattered. In addition to this, he must be, especially for the winning of those without, a preacher of rare ability and personality. But there is yet another function which it is his to discharge. This function is by no means the least important of the trinity of general duties laid upon him, nor is it so simple, in its nature, as the other. I refer to the teaching function. Its complexity arises from the nature of our modern conditions partly, but increasingly it lays upon the faithful minister new obligations and responsibilities. Well may he, who is called to minister in this threefold capacity of pastor, preacher and teacher, invoke the aid of the triune God whom he serves; for his can never be an easy life and in his own strength he can but face a hopeless task.

It is doubtless true that small arguments will be needed, if any at all, to establish the fact that the work of the ministry does involve the teaching function. Some years ago I took the trouble to count the references to the work of Jesus Christ, in order to determine what justification there might be for his well-known title, "The Great Teacher," with the following result: While there are thirty-three refefences to preaching in the work of the Master and his disciples, not more than seventeen of these refer to the work of the Lord himself. There are fifty-six references involving some form of *didasko* (to teach) and just six of these do not refer to Christ's own work, so that the case is fifty to seventeen in favor of *teaching* as against *preaching*, or almost exactly three to one. In the example of the Master, then, we can find ample justification for the enlargement of the teaching function even at the expense of the more specific preaching. As already intimated, however, this teaching function is a complex one, involving far more than the pulpit ministration.

Within the heart of the church there grew up, in very early times, an educational agency known as the catechetical school, whose modern representative, without tracing the apostolic succession too closely, is the so-called Sunday-school. There can be no doubt, either historically or logically, that the *chief teacher* of that school is the minister or pastor under whose auspices it is conducted. It is not meant by this that the pastor shall, necessarily, be the superintendent of the school, or even the teacher of an adult Bible class; conditions may or may not justify either of these assumptions of office. But it is meant that, in a very real sense, every officer and teacher of the school, from the superintendent down to the teacher of the veriest little tots, is the representative and the assistant of the official teaching head of the congregation. The pastor's teaching authority and responsibility may be delegated, but it can not properly be waived. By virtue of his office he is the teacher of his people and of their children. Now it is to be feared that this obligation is ofttimes appreciated by neither the pastor, on the one hand, nor by his people on the other, but I assume that it needs no argument here. Let us concede it and pass on to its logical implications.

If the pastor is logically responsible for the character of the teaching done in the Sunday-school, it follows that he should have some knowledge of, and some voice in, the selection of those, especially, who are to sit as teachers, week after week, before the boys and girls of his congregation. How this may be accomplished, it is not within my province to suggest. Its importance, however, can not be too strongly stressed.

Again; in the light of modern pedagogical advancement, it falls to the minister's lot to see that the teachers who are selected have the largest opportunity to perfect themselves in their work in the way of method; in short, that they have access to something of the enlargement of power that comes through what we call today teacher-training.

This will sometimes lay upon him the additional burden, but let us call it rather the additional privilege, of conducting for his teachers a training class. Indeed, it may well be a query with the modern pastor whether he is not missing one of his greatest opportunities for effective and far-reaching influence and service if he permits another to conduct this class. No other such opportunity for influencing the whole school is open to him as this,—no other opportunity for actually teaching the entire school. He had far better surrender, if need be, his adult Bible class than the teacher class, with its constant opportunity of multiplying whatever, in his method, is praiseworthy, whatever, in his teaching, is pure and lovely and of good report.

And this leads naturally to what is most important of all in the teaching function of the ministry,—the responsibility for what is taught in the school. It is to be feared that the word "pedagogy" has become a sort of word to conjure with in our time, so that the method of our teaching is absorbing our attention to the exclusion of proper attention to its content. The teacher-training class should not concentrate all of its attention upon methods or psychology. The truth to be taught,—shall we not say?—is equally important. And if the pastor conducts this class, he can set the waymarks for the teacher, not only in method but in the truth to be taught as well.

It seems almost superfluous to argue the need for a study of the Bible. It is freely conceded that no adequate knowledge of our literature is possible without it; but apart from that it is the only Book which, in the view of the Christian world, can point the way of salvation. Of no other book is there the same need for reverent study.

There are two facts worthy of our notice at this point. First, the American Sunday-school was founded to give instruction in the Bible. Whatever may have been true of the Robert Raikes' School, it is well established that long before his time America had Sunday-schools whose purpose was Bible instruction.

The second point is that there is today no other agency that is doing, or that is competent to do, this most important work. There was a time when the Christian home imparted a knowledge of the Bible. Today the home instruction and home study of the Book have been largely given up. Books, magazines and especially the Sunday newspapers have crowded it out,—or, at the best, the function has been delegated to the Sunday-school.

There was a time when the public school used the Testament as a reading book. But it is a far cry from that day to this, when even Christmas exercises are being forbidden; and I suppose no student of the problem would claim that the use of the Bible is on the increase in our schools. With such evidence as the comparatively recent Illinois decision in mind, it must be clear that less and less can we expect the child to gain knowledge of the most important Book of the ages in the public schools.

That this changed condition is resulting in a lamentable ignorance of the Book, on the part of the rising generation, is evidenced not alone in our religious life, but even the teachers of English in such institutions as Harvard and Yale have noted and remarked it. It is evident that there is left to us but one agency competent to meet the situation. If there is such imperative need for a knowledge of this Book and other agencies have shifted their responsibility, then upon the Sunday-school, founded and developed for this very purpose, there rests a double obligation to fulfill this function.

There has been a genuine feeling that we should get nearer to the Word in our Sunday-school and the strongest criticism upon the lesson leaf for the quarterly has been that it was made a substitute for the Bible, so that we have not only been giving the Bible a larger place, but it has been suggested that we use the more appropriate name,—Bible school. With every move Bibleward, certainly the ministry has been in hearty accord.

In the development of thought upon the Sunday school problem there has come a recognition of the fact that it would be better to grade the lesson material. The principle seems to be not only pedagogical but Scriptural, for Paul advises milk for babes and meat for strong men. In accordance with this principle there has been developed, under the direction of the International Sunday School Association, a series of graded lessons. It is not quite clear, however, just why there should have crept into the series material which is entirely outside of the Bible, as a basis for the lessons. Neither theology nor pedagogy demand it, nor is the pastor exercising his proper function who permits such a radical departure either through ignorance of what is being taught or lack of interest in the content of the Sunday-school teaching. Protestants do not realize fully enough either the significance of the appetite for sacred things which may be created in early years, or the lamentable ignorance of the Book to be found among the children. Otherwise it would not even require the oversight of a faithful pastor to keep the Word of God from being crowded out of the last place when it seems to have a chance to influence these same children.

There is one other phase of the teaching function of the ministry that might be stressed in conclusion. At first thought it may seem to belong to the preaching phase of the ministerial work, but it is rather a teaching function that the minister is discharging when he makes his sermon expository in character. There is often a real heart-hunger for the deeper meanings of the Word that are seldom brought out in the ordinary preaching. They lend themselves better to the expository sermon, and many congregations would be largely profited by such sermons. It is the duty of the religious teacher to educate his people to the Book, and much of it is possible in the pulpit ministrations.

One of the things the teacher soon learns is the necessity for getting the "point of contact," and yet teachers are constantly taking things for granted, only to learn later that they were building upon the sand. It might surprise many a preacher of the Gospel to learn how far from the mark many of his well-aimed shafts went because he assumed a target of late Bible knowledge in which his congregation in many instances were lacking.

If the Sunday-school could but fix the facts of Bible truth, it would be a constant delight to those who have learned these facts, as they grow older in years, to have the pulpit expositions bring an increasing wealth of meaning from the ever-abundant storehouse of truth. How excellently would a series of expository sermons supplement the work of the Sunday-school teacher, giving new truth as well to those who may have missed the Bible training of the earlier years. Who is better fitted to impart, to the men and women of this all-too-busy age, this helpful knowledge of the Word of God than the minister who has been especially trained for this service? Whatever else he knows, he is set over his people because he knows the Book of books. And while some pastors lay upon themselves the obligation of teaching a Bible class not only on Sunday but through the week, yet it seems possible that, in a large measure, the minister can discharge the obligations resting upon him from the viewpoint of his teaching function, if he will oversee the instruction that is given the youth of his congregation, and also treat his people to a fairly regular line of expository sermons, which will, undoubtedly, prove not only profitable but highly interesting to all. And it might indeed happen that thus a new interest in the Book could be created in the home, and there come about, in a measure at least, a restoration of the home scenes that linger yet in our literature in such works as the "Cotter's Saturday Night," and as well in the memories of some who were favored by being reared in such old-fashioned homes.

May God grant that this fashion shall never forsake the homes of the Brethren and that the elder or pastor shall find it an increasing joy to help the young people rear the home altar when they come to ask his benediction upon their union, or when they enter first the fold of the church.

Huntingdon, Pa.

"The Weary Journey of Life."

BY W. O. BECKNER.

JUST the other day, in looking over the MESSENGER, my eye caught the phrase, "The weary journey of life." I had to stop and look at it again.

I have quite a different view of life. When I was a lad I used to help my father to raise corn. I learned that the summer is the season for corn to grow in, that it can not be raised except in the right season. It must be planted in the spring, then it has the summer, in which to grow and produce fruit. The corn grows for nothing else than to produce the fruit, the ear.

Jesus said that we are to produce fruit. That is our business, here in this world. Life here is the season which is given us for that work. Our fruit is the right kind of character. We can not hope to live with God in eternity, and enjoy it, if we have not grown the right kind of character here. That is impossible. That great, fixed gulf is the chasm between those who have right character and those who have not. The season of life in the world is the opportunity for us to produce the right kind of character, just as the summer is the season for the corn plant to produce the good ear.

Indeed, life is to me anything but a weary journey. Yes, I used to help sing that beautiful song, "Till this weary, weary, weary life is o'er," but I do not quite agree with the idea since I have learned some of the supreme joys of living right. Life is the happiest journey I ever made. Each day brings new experiences to enjoy. Each hour is full of pleasures unnumbered. We are constantly receiving so many things from the Power outside of ourselves and we are not *entitled* to any of them. We are not *entitled* to anything which we receive. It is *given* to us by the Father, because he wants us to have the very best things possible in our work of producing right characters. The corn stalk is not entitled to fertilizer nor to irrigation, but we give both to it to aid it in producing a perfect ear, fruit. So the Father *gives* us bountifully of the things which we can use in our growth into his perfect likeness,—character like his. Our sonship to him consists in being his offspring in character. It seems to me that all that we have here is his grace poured out on us. We are here to produce that fruit. Life is our season for growth into his likeness.

Life is the finest experience in the world, when viewed in this way. I know that I am his child, that I am learning, day by day, the lessons that make me nobler and purer and richer in his kind of love. The experiences of this life-journey give me opportunities to exercise myself in loving my fellow-men, and that makes me better. It is more blessed to give than to receive, that is, the giver receives the larger blessing. We must be positive and active characters, giving of our love to those about us, doing the things for our Father that he would do. We are his own children in character, entrusted with the work of making others better. In the doing of this we become better ourselves. Life to me is my one great opportunity to become like my Father, the richest experience I ever knew. I thoroughly enjoy it.

Gerona, Tarlac, P. I.

Zaccheus.

Or Salvation Through Moral Needs.—Luke 19: 1-8.

BY J. G. ROYER.

MANY, no doubt, were saved by Jesus while here, of whom no account is given in the Gospels. Special cases are recorded. Jesus had lately shown a young ruler how hard it is for the rich to enter the kingdom. Now he produces the case of a rich official that was "lost and found," but not like the prodigal, by being reduced to want.

We are introduced to "a man named Zaccheus,"—a case of deep moral need. This man was a Jew and, therefore, in his youth had received religious training. Such are often more likely to be restored to a true life than one brought up in an ungodly home. He was a "chief among the publicans," and was therefore looked upon, by the Jews, as a social outcast,—despised by the good, and hated by the patriotic. "He was rich," and yet he was not satisfied with his riches. They had not brought him all the comforts, the peace, and the satisfaction he had expected. They did not quiet an uneasy conscience.

What Zaccheus had heard of Jesus led him to believe that he was a teacher that saw possibilities of good in the down-trodden publicans. He felt that he was the first Jewish teacher to open wide the door of a hope of heaven to them. He, no doubt, also had restless longings after a better life, and as this new prophet was favorable to "publicans and sinners," he may have hoped that the chains which bound him to his old life might be broken, and a new life made possible. Feelings of this sort drew him towards the new prophet, as a hungry man is drawn by food. And so "he sought to see Jesus."

But there were obstacles in the way,—hindrances to be overcome. "The press," or crowd, hindered him from getting near Jesus. Then he was "little of stature." He could not look over the heads of taller people, and see where Jesus was. But he had started out to see him, and he was determined not to be prevented by taller men standing in his way. What could he do? What did he do? He ran ahead of the crowd and climbed up into a sycamore tree. This was an act, in itself, very humiliating to a man of his standing, because it exposed him to the ridicule of the passing crowd. Think of the rich chief, or head of the revenue department of Jericho, a center of wealth, with a crowd of boys running along the street, and scrambling to get into a tree. For a rich officer, like Zacchæus, to be in a tree top with a crowd of boys, would not appear very dignified, but there he went, and there he was when Jesus came to the place and said, "Zacchæus, make haste and come down, for today I must abide at thy house."

Jesus saw not only Zaccheus, but his heart as well, and he answered his unspoken prayer by himself offering to be his guest,—a request which Zaccheus would not have presumed to make.

This must have been astounding news to Zaccheus, and, no doubt, was the immediate cause of new obstacles looming up. "'Must abide at thy house.' Doesn't he know that I am a publican, shut away from those who are regarded as religious? Bring him into my house? That would mean a public confession of my sins. To make such a confession would be taken as a slight thrown upon my associate publicans and bring their displeasure upon me. For me to repent and confess would be to say that not only I, but they, too, are wrong. That would make me the object of their ill-will and hatred. Then, too, if I should reform I would be despised by all the Pharisees. Just eight days ago I was up to Jerusalem, on business, and while in the temple I saw one who stood praying, and I heard him thank God that he was not like yonder publican. For me to attempt to reform, would be about the same as to attempt the impossible. Every one looks upon me as an outcast, and nobody expects anything but evil from me. Then there is my business, too. I know it affords great opportunities for wrong-doing, but it has paid me well, and I am in a position to make it pay still better. I do not see how I could give it up. Indeed, for me to reform would be almost impossible."

Such, no doubt, were some of the obstacles that stared Zaccheus in the face when he thought of bringing Jesus into his house. But Jesus had said, "Zaccheus, make haste and come down," and without hesitating or parleying he "made haste and came down."

Here, as in the case of the prodigal, prompt decision and action was the turning point in the salvation of Zaccheus. The prodigal said, "I will arise and go to my Father, and "he arose and came." Without his actual getting up and coming, all that preceded would have been in vain, and all the enjoyment that followed would have been impossible. So in the case of Zaccheus. Without the making haste and coming down, all his running ahead of the crowd and climbing into the sycamore would have been energy wasted, and the joy and peace and salvation which followed would have been impossible. It is so in the case of every penitent. It is not the thinking and talking about accepting Christ that saves. It is the actual coming down and receiving him "joyfully" that brings salvation. We may well receive "joyfully" the Loving One, who brings all good with him and opens springs of joy in the soul which will flow on and on to everlasting blessedness. When one really wishes to leave sin, and come to Christ, then nothing is so joyful as repenting and receiving Christ.

Zaccheus started out to see Jesus. His heart's desire was fulfilled beyond what he dared to express to himself. He had much to overcome, but he came down, confessed, consecrated, restored and was saved. He was declared a happy man, because he was a saved man, and his salvation made him a blessing to his house.

Mt. Morris, Ill.

Our Great Need.

BY WEALTHY A. BURKHOLDER.

THIS thought was brought especially to notice by reading a few lines suggested by Romaine, in the following language: "Thou canst not do one good thing, nor overcome the weakest enemy, nor take one step in the way to heaven, without Christ."

One of the great Bible truths is that we are helpless of ourselves. "Without me ye can do nothing," is Bible language, and yet, because so many try to leave the Lord out of their life work, they must experience many bitter failures. The important command, "Seek ye first the kingdom of God, and his righteousness," is too much neglected. Many, alas, seek for the honor and joys of a sinful world. Its fashions and follies are often so alluring to the Christless soul that wreck and ruin are the result.

God is the author of all good. Well may the author, above quoted, say, "Thou canst not do one good thing."

Overcoming even a weak enemy requires Divine help. When Jesus gave that beautiful command, "Thou shalt love thy enemy," he meant to give the

needed assistance to carry it out, and while it is not an easy task, with God's help it can be done, and cheerfully, too. Not a safe step can be taken in the way to heaven without the assistance of the Master. He says, in accents of love, "Come unto me," and if people obey, he is ready to give the needed strength, and step by step he will lead them along from weakness to strength, and enable them to be useful in the world, and to be a blessing.

It is a great thing to be able to so live that a blessed influence radiates from the life. A life given entirely to the work of the Lord in some way, is the only true life. A consecrated life does not mean that all must be missionaries in a foreign field, and ministers of the Gospel. There are lowly lives,—commonplace lives,—that can just as effectively reflect the image of the pure life our Master lived.

In the home there is a great work to do. Unfortunately there is, all to often, a neglect of duty where love should yield her most bounteous fruits. Many distorted lives are all around us. The Christless home;—what a dark picture! But when the help of the Lord is sought, from day to day, and when love and forbearance are practiced, good will result.

Life is not all sunshine. In a world like this, where death reigns, we must expect dark clouds at times. The sun is sometimes obscured, but it is still shining. It is only hidden, and by and by it comes forth in all its glory and beauty. Sickness and death come into our homes, and disappointment often crosses our pathway; but even in such dark hours the help of the Lord is promised, and if we rely on him, he will comfort and cheer us, and cause all things to work together for good. "As thy days so shall thy strength be," teaches a beautiful and trustful lesson. The thought is, that whatever our circumstances in life may be, the Lord will sustain and comfort, if we cast our burdens upon him, the great Burden-bearer.

Newburg, Pa.

The Saloon In Social Evolution.

BY H. NEWTON GLICK.

[This production won first prize in composition, and second in delivery, in Virginia State Intercollegiate Prohibition Oratorical Contest, the writer representing Bridgewater College.—Ed.]

When man emerged from the experiences of racial infancy, his powers and attainments were few, but his possibilities were infinite. Between him and ultimate achievement the monumental problem and struggles of unnumbered years were to come. Yet, unknowing and undaunted, he moved out upon the march of the centuries, plodding persistently onward toward social betterment. Armed by education, urged on by ambition, and marshalled by commanding personalities, society has heroically been waging its warfare against error, ignorance, superstition and vice, winning step by step the rich heritage of which this generation is proud.

Social evolution is made possible by uprooting established evils and supplanting them with virtues, by substituting the true and the noble for the false and the vile. But because of the power of custom and the stability of social structures, this change is rendered extremely difficult, and for the righteous cause countless lives have been inevitably sacrificed. The blanched bones of martyrs, strewn upon the plains of the ages, mark for us the rough path of social progress. Darkness covered the Judean hills, the veil of the temple was rent, "The King of the Jews" hung lifeless between earth and sky, but the great problem of society was solved by declaring all men brethren. The hangman stood, noose in hand, the condemned spy stood without a tremor, a command, a sickening fall, and Nathan Hale had made a vicarious sacrifice for his country, but patriotism had a deeper meaning. Heroes unnamed and unnumbered fell victims to the rapine and murder of Europe, but thought and religion were declared free. Individuals these, but nations, too, have risen and fallen because of ideas. Greece gloried in her art; Rome was ambitious for political organization; China lay for centuries in a stupor because of her narcotic idea of "ancestor worship." Every nation which, in its turn, has risen, flourished and fallen, has had its peculiar problems to solve, contributing its modicum to the achievements of the race.

But, friends, never has a nation wrestled with a mightier problem than ours,—the vindication of the cause of temperance. This is the Herculean task to which our energies, talent and courage are called; and while we are the recipients of the fruits gleaned by the social benefactors of the ages, we should be here dedicated to the great unfinished work of social perfection for which our fathers have fought, and thus far have so nobly advanced.

The saloon is not a new creation. The institution is almost as old as the human race itself. It holds within its grasp ruined humanity and the fall of states and empires. We look with awe and admiration upon the industry and political organization of old Rome, but we behold her defeated and fallen because of wine and attending corruption. Through the mists of the ages we see queenly Babylon holding the world at bay, only to hear her doom proclaimed as the night winds bear the tidings of Belshazzar's drunkenness upon the bosom of the Euphrates.

It is expedient that our nation, in the vigor of her youth, should be engaged in solving the problems that have affected the destiny of the greatest nations of the world. While the saloon is as old as humanity itself, it, at no time, has ever made such threats upon social progress as it does today.

Whether or not the liquor traffic is bad, is no longer an open question. When the Christian and moral institutions are arrayed against it, when education has condemned it, when the Holy Word pronounces woes upon it and when even its own advocates admit its evils, it would be criminal, indeed, to refrain from its denunciation. I wish therefore to show wherein the combined evils of this withering curse, if permitted to exist, will continue to place greater burdens upon society than ever before.

Since "the drunkard must come to poverty," in times past the victims of intemperance were cut off from posterity by the law of natural selection. Before our charitable institutions were established, the drunkard, with his offsprings, was not able to cope with his enemies and the forces of nature, and hence his lineage became extinct and society was freed from the burden placed upon it through the offspring of even the moderate drinker, eighty-two per cent of whose posterity are declared unsound.

There are those who advocate the saloon as a means of ridding society of its delinquent elements, since rum unfits one to survive, and they claim that only the weak are overcome by the evil. But this principle is faulty in practice, to say nothing of its attending ethics. Even though it were just, the desired end could never be attained, because it works too slowly, and permits all its pernicious evils to be transmitted to posterity. And since we are now, through our charitable institutions, yearly saving thousands of the weak and the insane who formerly perished, and are allowing them to propagate, society will in time become overburdened with delinquents, and who can foretell the results? I repeat that the modern saloon is a greater menace to social well-being than ever before, and if society is not rid of the great evil, if our social institutions do not keep pace with civilization, who can say that the American nation may not also fall, and her place be taken by one more worthy to endure.

Can we feel financially safe, threatened by an institution which is destroying our wealth and forcing to poverty millions who form the very backbone of the nation? Can civic honor and virtue be sacrificed for the preservation of such a demon? Can we ever hope to attain to the highest degree of culture, while our homes, the very units of society, are wrecked and turned into antechambers of hell itself? Can humanity prosper while its offspring are driveling idiots, whose moral natures have been atrophied for life by the licensed saloon? Can we witness this king of evils degrading our manhood, making prostitutes of our womanhood and damning our childhood, without feeling the destroyer's steel near the heart of society? Can society endure the raving maniacs, the besotted brutes and the bloody murderers, created by this unmitigated, covetous and death-dealing curse? Ho can we, as a nation, long exist, to say nothi of reaching the limit of our attainment, with the fou dation of our welfare and prosperity thus threatene with the very corner-stone, upon which our soci structures must be erected, tottering and ready fall! The saloon is a barrier to the onward moveme of our American life, and if society would rea the goal of her possibilities, if she would take th which lies within her very reach, the saloon must fa

Our civilization is in a life-and-death grapple wi appetite and greed; one or the other must go. B the gleams of promise already herald the sunrise a better day. Regardless of the progress which t traffic has made and its tenacious hold, and cursi effect upon society, it is destined to be swept away the oncoming tide of temperance reform. We a realizing that a nation does not need to die that new order of society may come forth, and we a marshalling our forces to defeat the national destroy of the past,—the demon of intemperance. True, places the traffic, in some of its death-dealing avenu is growing by leaps and bounds, yet the evolution the civic, moral, and religious consciousness of o people is gradually forcing a halt. Society is waki from her slumber and is opening her eyes to the e istence of the foul curse which would consume t very warp and woof of our social fabric. "T saloon must go," cry the militant hosts of t righteous,—and may Heaven speed that day! By t combined efforts of temperance societies, church a State, the saloon has been routed from the rural d tricts and has taken its last stand within the stron holds of the cities. Here are the future battles to fought. Here the rum king must meet his Waterl Let the present generation rally around the temperar banner and fight with the courage of our forefathe when their interests were threatened. Then this cu to humanity will be banished forever.

Would you have society freed from its archenem Would you have our social status raised beyond dreams of the most optimistic? Then it is time deal with this vile traffic in mortal combat. In t death grapple between society and the great e where stand you? Would you be honored by p terity? Would you be a national hero and a soc benefactor? Would you be a glory to God and manity? Then I intreat you to enlist for life, enlist as your brother's keeper. Resolute and armor fight for your homes and your altars; fight for freedom of society; fight for virtue and manhoo fight for the country you love. In the name of mighty God fight till the rum demon lies bleed at your feet. Then shall society be released fr modern bondage and the attainment of the ideal be made doubly sure.

Bridgewater College, Va.

The Happiness of Man.

BY R. C. SMITH.

In this world there is so much discontent that almost despairs of looking for happiness. Howe we know that happiness does exist, and has a rea for existing. There have been thousands of sugg tions offered as necessary conditions to happin In my study I have found the happiness of men bodied in six interests. I offer these, with expla tion, as food for thought.

According to Dr. Small, of Chicago Univers man has six interests. Put in broad and techn terms, these are health, wealth, knowledge, bea sociability and rightness. Strange to say, not other can be added, and not one can be subtrac All the interests of man are centered in these It will not be necessary to define these terms, ex to say that they are to be taken broadly.

Now, the happiness of man is wrapped up in t six interests, and the happiest man is he who foll these in the proper proportion. By this I mean he must not enter into the pursuit of wealth disregard the interest in right, or any of the o interests. He must not stifle the sociability interes living the life of the hermit. He is not to spend

life in travel, looking for the beauties of nature, to satisfy an over-developed beauty interest. Thus genuine happiness is not one-sided but rather broad-minded.

If we study ourselves we will find a certain definite arrangement of these, from the most emphatic to the least important. Here we make allowance for individual ability and endowments. This is the natural arrangement or natural emphasis. For example, some people have capabilities that seem to be adapted best to a pursuit of knowledge. Others seem to succeed best as business men. Still others are artists, and so on. But in the cultivation of one of these to the greatest degree, the others must not lie dormant, if we are to get the most out of life. Many a man, tied to wealth, has lost all appreciation for a beautiful picture, a scene in nature, or a musical production. He voluntarily decreased the size of his world.

The one interest, least likely to be overemphasized, is the interest in right, the religious side of man. I have never yet found a man who was supremely happy who was not a Christian. Outside of Christ he may appear to be happy, or pretend to be satisfied with his lot, but it is usually pretense. The future is dark to the non-Christian, a puzzle to the lukewarm Christian, but it is a glory world to the thorough Christian. So let the greatest emphasis in life be placed on the interest in the right, whatever else we may choose to make second. There is absolutely no valid excuse for not being a Christian, but there is a myriad of reasons why we should be one.

It would be well to measure ourselves and find out if we are really putting first things first. It is sad to think of what the business and political worlds are doing with the interest in the good things of life. It will rest with those of us, who have had the higher vision, to keep alive a public conscience in society, and carry forward the standard of right. "Seek ye *first* the kingdom of God, and his righteousness, and all these things shall be added unto you."

302 S. Prospect Street, Marion, Ohio.

In November

BY J. F. GRAYBILL.

A Retrospect of the Past Year.

I BELIEVE that there is danger of living too much in the past as well as living too much in the future. Those who are worrying over the things of the past, like those who are overanxious for the morrow, can not enjoy the present as they should. But I am persuaded, this day, to take a glance over our first year in Sweden.

Our Arrival.

After twelve days of delightful sailing we landed at Copenhagen in the morning of Sept. 20, one year ago this morning. In a few hours it will be one year that we first set foot on Swedish soil. The wind was blowing a strong gale and our hearts were beating unusually fast. Shivering with the cold, we were also trembling with the thought, "How will we make ourselves or our wants known to a people whose language we can not speak, nor understand?" It is a sensation one can not describe, much less comprehend, if not experienced. But having the address of one of our preachers, here in Malmö where we landed, we, by the help of an acquaintance, formed on our journey, were soon in our brother's home, where we received a hearty welcome and were invited to the first Swedish meal. After a blessing was offered, Sister Muritzsson said repeatedly, "Var sa god," which we later learned, means, "Please, help yourself." We were hungry and enjoyed this meal very much. It was not long until we felt more natural again. Our conversation was of a peculiar kind. Bro. Muritzsson would turn to some scripture in his Bible and I would turn to the same scripture in my Bible. In this way we communicated our thoughts in part. After an interpreter was invited to this home, we had a short conversation and then secured lodging at the Temperance Hotel.

Difficulties at the Hotel.

We managed to find out what time meals would be served at the hotel restaurant. We went to the restaurant, sat down to the table, glanced over the bill of fare, but understood very little about it. We, however, managed to get something, though it was not always what we wanted. We ate such things as were set before us and asked no questions. We next succeeded in renting some rooms, and Oct. 1 we were permitted to be seated at our own table. Now the difficulty in marketing and shopping began, but as time rolled on we learned sufficient Swedish to understand and be understood, and now it is no more difficult than it was in our home city, Harrisburg. It is consoling to know that difficulties are not eternal. They can be conquered by the help of God.

The People.

The Swedish are of a sanguine temperament. They are light-complexioned, lively, excitable, but not deeply aroused. Their actions are largely governed by their feelings, which is a characteristic of their physical make-up. I made the remark to a brother, a few weeks ago, that this year we have learned the characteristics of the Swedish people, but he contended that it takes more than a year to learn the Swedes. Possibly we have not learned the best that is in them.

These people are more or less prejudiced against foreigners. All who have the appearance of Americans are suspected to be Mormons. The Swedes have very little patience with the Mormons, however not without a cause. Peace, in a number of Swedish families, has been destroyed by Mormon apostles. The Scandinavian countries are suffering the loss of many youths who have been induced to migrate to Mormon sections in America. Mormons are prohibited in Sweden, and the authorities are on the lookout for them. We have been greatly suspected, but have not, as yet, been brought before the court to witness concerning our faith. We are endeavoring to prove, by precept and example, our faith and our social spiritual interest in these people, and suspicion is wearing off. May we, by the grace of God, be able to gain the confidence of these people more and more as days and weeks roll by!

The State Religion.

The state religion (Lutheran) is deeply rooted here. The attitude of the State priests is about the same as that of the Catholics toward the Protestants in our home land. One receives no friendly look from them. They wonder why missionaries should be sent to this Christian land. We have been here long enough to discover that Christianity is at a very low ebb in this country. Our desire is to show them the better way, the Christ way.

The majority of the people, I learn, think it a disgrace and below their dignity to enter a Mission Hall, but have no scruples against entering a cheap moving picture show. Most people are entirely indifferent to their best interests, their souls' welfare. They are lovers of pleasure rather than lovers of God. It will readily be understood that our work is slow and uphill. But if the Lord be for us, who can be against us?

The Language.

The Swedish language is said to be a difficult language, and I partly believe it. The letters are the same as in English, with a few exceptions. The spelling is being revised. I can not call it "simplified," for the old spelling is easier for me than the new, in most respects. The order of expression is inverted from the English. I sometimes think, that the more twisted the expression is, the better Swedish it is considered. The language is beautiful when properly spoken. We have labored faithfully and hard the entire year, and in return for our labor we can understand practically all that is said, and speak it sufficiently well to be understood. For this we are thankful. I have preached some in Swedish, but there is room for improvement. Some one said that our Pennsylvania German would help us, but we discovered that it only helped us to understand, and was a hindrance in learning to speak. Many words are so near the German that it is difficult to get away from the German accent, but time and practice will help us in this.

The Climate.

We have now experienced four seasons in this country, but they are said to have been exceptional. We had much rain during October, November and December of last year. The winter was unusually cold and we can hardly speak of a summer. With the exception of the few last days in July, we have had cool weather all the time. Overcoats and woolen bed coverings were comfortable nearly all summer. I even slept under a featherbed in the middle of July, while on a preaching tour in the country. A few weeks ago, when people were overcome by the heat in Chicago, we had real November weather. On Wednesday evening, we had sufficient snow to give the ground a fleecy appearance. Though the summer was cool, the atmosphere was very heavy. Malmö is only several feet above sea level. There is a marked difference in the atmosphere of Malmö and Stockholm. Stockholm has a higher altitude.

During the summer we have long days. One can read without a candle shortly after two o'clock in the morning until near ten in the evening. Now it is dark at six and when we have the shortest days we have only about six hours' daylight. This makes very short days, and causes time to fly.

Our Work.

Our members are scattered all over the southern part of this country. A few live in and around Stockholm. Some of the isolated members get to their own service once in a month, others once in a year, and others, possibly, once in two or three years. I, in company with another brother, traveled fifty-four miles, one day, to visit a sister and have a meeting with her. The nearest railroad station was nine miles from this home. Then we also have places where there are six or eight members in a vicinity, sixty miles away from the other members. The method of working is the cause of the scattered membership. The preachers travel over the country much like the apostle Paul, and wherever they find an open door they deliver the gospel message. The seed falls in good soil and results in conversions and additions to the saints. These lambs need shepherding, for they are the ones most frequently attacked by the wolf. There are those who were once numbered with us, but who, for some cause, have left the church and are now using their influence against our work. They know where the isolated and weak members live, and their efforts seem to be directed more toward ruining the faith and doctrine they once taught, than to carry their false teaching to the unsaved. This causes us to spend time and energy that should be employed in saving sinners. We have faith in the conquering power of the truth, but it means time and hard work when the sheep are scattered over so large a territory.

Our Workers.

We have four elders in Sweden, three of whom give all their time to the work. We have three preachers in the second degree and three in the first degree. These never had the privileges and opportunities that many of our ministers in the homeland have had. They are uneducated and inexperienced men. They do the best they know, but their talents have not been developed, and some are too old for development. It is not hard to find those who would like to preach, but the right kind of preachers are not plentiful, and often not enough wisdom is exercised in the election of ministers and other church officers.

The Need of a Church Paper.

When we consider how great an educational and indoctrinating factor the GOSPEL MESSENGER is, we may know what the church in Sweden fails to receive. We get the MESSENGER every week, read the encouraging reports of the different congregations in the home land and of the work in the foreign fields, then read the splendid essays and discussions on the doctrine of the church, and if it is not our happy privilege to attend the Annual Meeting, we can read the Conference Notes in the MESSENGER. Then, in the "Full Report," we read the discussions and the decisions. In this way we keep in touch with the

(Concluded on Page 700.)

THE ROUND TABLE

Confessing Our Sins, or Getting Right with God.

BY EVA BLOCHER.

God requires of us, for every sin committed, a confession, not with lips only, but from the heart,—a godly sorrow, that needeth not to be repented of. Then "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (John 1: 9).

The failure is in confessing with lips only, and going on, from day to day, "following afar off," not being cleansed. Let us get down humbly at Christ's feet, and earnestly pray him to *take away all desire* we may have *for anything sinful.*

I can witness that he is faithful who has promised. Let us search for the blessed promises and ask for their fulfillment in us. We need more of a "hungering and thirsting after righteousness," instead of fine clothes, elegant homes, and things to gratify fleshly desire.

God would not say, "Love your neighbor as yourself," if it were an impossibility. Does it not mean that we should desire our neighbor's soul saved as much as our own? He is longing to fill us with so great love for himself and for souls that we will seek to glorify him in each act that we do, waiting on the Lord in prayer, to inquire if it be his will concerning us.

How many times David speaks of "waiting on the Lord," and trusting in him! It would honor God more if, in considering our desires, we would ask, "Is there any good, instead of harm in what we think of doing?"

I was glad for the doctor's remedy for nervousness in the Messenger, not long ago. Prayer and trustfulness are the best nerve tonics I have ever found. I praise the Lord for the message in Gospel Messenger of Aug. 31 on "The Church's Greatest Needs." "Take the world, but give me Jesus." When he is enthroned as Captain and Guide, the world loses all its attractions. It is an easy matter to give up lace, embroidery, neckties, and other unnecessary things, when once we realize that to have them is robbing God of the money he needs to enlighten and save the heathen.

May God's sweet blessings fall on us, although so unworthy!

Portland, Texas.

The Two Men Praying.—Luke 18: 9-14.

BY PETER BROWER.

The Savior gave the people this parable because there were some there who trusted in themselves that they were righteous, and despised others. The Pharisees were the most prominent sect of the Jews, and thought that they were in special favor with God. This would have been true, had they lived up to their opportunities. They, however, loved to make long prayers, in order to be heard by men. They loved to make ostentatious prayers.

These same conditions may prevail yet. Men and women say: "If I only could pray as such and such a person, I would not be afraid to pray in public." Such people are selfish. They can not see the needs of others. The Pharisees loved to worship in the most prominent place in the temple and on the street corners. Many of them lived up to the letter of the law. They expected salvation through their own works.

The Savior taught them that there was no salvation in their own works. There is no other name whereby we can be saved, but the blessed name of Jesus. "I am the way," says Christ. Those coming this way must be humble. Then Christ will in due time exalt them. It will not do to depend on the long prayers. While Christ did not condemn long prayers, yet he taught that they are not essential. He taught that men and women should pray for their real needs.

The most effective prayers of today are those which bring the real needs of the suppliant before the Lord. The Pharisee told the Lord his good qualities and his deeds of charity, just as we hear people pray sometimes now, forgetting that God knows all things. It is more than probable that people would call it a great prayer now. The poor publican stood afar off. He did not feel himself worthy to come into the inner courts of the temple. The publican realized that God was all-powerful, and he was made to feel very unworthy and insignificant. He would not look up. In his deep humility he could only smite his breast, as a token of contrition. He felt his further need of the mercies of God extended to him, and, above all, he felt that he was sinful in the sight of God. It is not surprising, therefore, that he received the commendation of the blessed Master, "Justified rather than the other." The publican did not only feel his sinful condition, but was willing to confess before men that he was such. God still requires the same of us today.

South English, Iowa.

The Sincere Doubter vs. the Insincere Doubter.

BY FLORA E. TEAGUE.

We all may have our seasons of doubt. Certain conditions of the mind, our environments, and our observations, may bring about these unfortunate conditions. Thankful, indeed, may we be that there is a cure for this disease and a speedy one. The loving, tender Shepherd bids us come to him so that we may reason together. When we comply with his pleading, his arms are extended to us in the warm welcome; he makes clear the darkened way; he tenderly explains, comforts, and cheers. There is no need of fear. The Savior is largely known by his repeated "Fear not." We come trustingly, we are received warmly; we leave satisfied and happy. We have been sincere; he has been sincere, and all is well.

The insincere doubter often courts doubting. Should you try to show him the light, he will harden himself against you. He will not go to the light to have things made clear. Under these conditions doubts grow. The breach between him and the helper increases, and he becomes hardened in his beliefs. God permits it. He seems helpless to do otherwise, when man so willfully turns away from his, so willingly offered, love and sympathy. May we be like John the Baptist when doubts come,—send to the Master, to be healed and blest, and made content!

Lordsburg, Cal.

"The Way of the Cross Leads Home."

BY EDGAR M. HOFFER.

One night, recently, we heard some sweet singing by some one that passed our home. We listened and this is what we heard:

"The way of the cross leads home,
It is sweet to know, as I onward go,
That the way of the cross leads home."

The same hymn was used at the York Annual Meeting, and we never heard sweeter music. How true it is that the way of the cross leads home to heaven! Jesus went that way, and it is a perfect way, even though the world does not travel on it. Those that bear the cross here below will wear a crown above.

It means so much to go by the way of the cross. We must leave the world with all its sinful pleasures, pride and folly, and become separated from the vanities of this life. We will be persecuted by the world, but all who go by the way of the cross are forever safe.

"I must needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get sight of the gates of light,
If the way of the cross I miss."

Elizabethtown, Pa.

The most important element in anybody's education is that which he receives from practical experiences with the hard problems of life, where necessity becomes an effective leader.

Prodigality Indeed!

BY IDA M. HELM.

It is said that Cleopatra dissolved in vinegar pearl worth four hundred thousand dollars and gav it to Mark Antony to drink at an entertainment give in his honor. We say, "How prodigal,—a fortun thrown away." Yet people of today are no mor judicious. Men, for a little worldly gratificatio sacrifice the "pearl of great price," taking in exchang for it the world's fleeting baubles. How foolish Many a one has thus lost the priceless pearl forever It is worth more than the whole world, yet it cast aside for glittering, momentary trifles. How sa How very foolish!

Ashland, Ohio.

CHRISTIAN WORKERS' TOPIC

Jonah, the Unwilling Messenger.

Jonah 1: 1-3.

For Sunday Evening, November 10, 1912.

I. The Great Storm (Jonah 1: 4).

II. Jonah's Mission to the Sailors (1: 5-10).

III. What They Did to Jonah (1: 11-17).

IV. Jonah's Prayer (2: 1-9).

V. Jonah's Second Call (3: 1, 2).

VI. Jonah the Missionary (3: 3-10).

VII. Bible Helps.—(1) Duty neglected (Matt. 7: 2 25: 27; Luke 12: 47; Jas. 2: 14; 4: 17). (2) Disobedien (Gen. 3: 11; Heb. 2: 2; Eph. 5: 6). (3) Indifference (Ps 123: 4; Matt. 22: 5; 24: 11). (4) Unfaithfulness (Matt. 2 43; 25: 25; Luke 16: 12).

Note.—(1) God gave Jonah a hard task, and he tri to shirk it, just as we sometimes try to shirk a duty wh it looks hard. (2) Jonah suffered more in trying to r away from duty than he would have suffered in perfor ing it. We shall have the same experience if we follo his example. (3) God gave Jonah a second chance to his duty when he failed the first time. (4) God is givi us today another chance to do the duty we have so oft failed to do.

Helps.—(1) Who was Jonah? (2) Where did God se him? (3) What was his message? (4) Why was it a ha message to carry? (5) Which did he find harder, to God's bidding or to run away? (6) How was the me sage received? (7) If God would send you as he d Jonah, would you be a willing or unwilling messenger?

PRAYER MEETING

The Church of the Open Door.

Rev. 3: 7-13.

For Week Beginning November 10, 1912.

1. **The Open Door.**—Of what value is the church wi the closed door? The open door counts; it is an invit tion to enter, proclaiming, "Ho, every one that thirste come ye to the waters, and he that hath no money; co ye, buy, and eat; yea, come, buy wine and milk witho money and without price." "I am the door; by me, any man enter in, he shall be saved, and shall go in a out and find pasture" (Isa. 55: 1; John 10: 9; 1 Cor. 9).

2. **Christ Wants No Closed Doors.**—The kingdom Christ has no closed doors except as they are closed unrighteousness. But for the sinning, the sorrowing, t needy, the downtrodden there is always an open do Wherever there are eyes to look up in supplication th will find the gates wide open, and they do not need go around to some other part of the wall to gain entrance. The gates are open toward them just wh they are. God has opened them and is keeping th open; no one need fail of an abundant entrance (Col. 2-4; Psa. 118: 19, 20).

3. **Privileges to Be Obtained.**—Through the open do the blessings of salvation are made available. The chur points to the Lamb of God, slain on Calvary for the demption of a lost world. The church comes to erri humanity with a Living Message, but it can be had o by entering the open door. Through it men go to h of the life eternal, and of the pardoning, sin-bear Savior. Through it they go to meet the outbound grims to the celestial city. Through it men go to p pare for service, for counsel and for help in bringi their lives more into conformity with the truth. W may Jesus say, "Behold, I have set before thee a do opened." Christ himself has opened it. It is his do he openeth and none shall shut it. All the powers darkness are unable to shut it, for he who has the ke of death and hell stands on guard. Blessed privileg are ours (Psa. 100: 4, 5; Rev. 21: 27; Psa. 122: 1).

HOME AND FAMILY

A Sunday Plan.

BY FRANK G. REPLOGLE.

Were I a woman instead of a man,
I'd have a better Sunday plan,
But since I'm not, I hardly dare
Even to mention Sunday fare.

But women will cook and women will stew,
Just like they've always had to do.
On Sunday when the men are done,
They keep it up till twelve or one.

If I were a woman and not a man
I'd foil the Sunday dinner clan,
Whose actions almost make one feel,
Their chief joy is a tasteful meal.

I'd give them butter and also bread;
Which of themselves are quite a spread,
And then fresh water for their drink—
Would be enough for them, I think.

I'd read a book, or use a pen,
And go to church just like the men,
And have no thought of Sunday meal,
Apples and 'tatoes yet to peel.

Though not a woman, I'm a man,
Who'd like for you to try this plan,
Who'll have the nerve to plead the case,
That Sunday feasts are a disgrace?

If half the time we think of food
Were spent in doing some one good,
There'd be less bodily distress,—
More would the name of Christ confess.

Then crown her queen, who goes, like you,
To church, O man, and worships too,
To appetite apply the rod,
That women, too, may worship God.

Rossville, Ind.

Can You Stand Disappointment?

BY ELIZABETH D. ROSENBERGER.

"'Tis a strange and solemn thing,
Learning long before your teaching,
Listening long before your preaching,
Suffering before you sing."

UNCLE JOE CRAMER loved the Bible. He used to sit before a small table on which were an almanac, the weekly paper, the GOSPEL MESSENGER, and turn away from all these to open the old Bible with a smile of genuine enjoyment. He read chapters of the Old Testament because he became interested in Abraham, or Samuel, or David, and then he enjoyed talking about his favorite characters. For some days he would edge some allusions to David into almost any conversation; but when the minister called, Uncle Joe considered it a golden opportunity to talk Scripture, and discuss David, the king.

"I can't quite see how a man could be so good on an average as David was. A man is liable to have some good streaks through him, but David always seems to have done the square thing an' that's what I like about him. Now take it when Saul was pursuing him, there David could have killed Saul twice, easy enough; but he didn't."

"Yes, David was a good man," assented the minister. "He has one black spot in his character, but take him all through, he was an excellent man. He built up his kingdom and subdued the enemies of Israel, and he was a talented man."

"You mean that he wrote the Psalms?" interrogated Uncle Joe. "Now, I don't care so much about reading the Psalms as some folks do. They're harder to understand than some other parts of the Bible. But since David was so religious, I always think it was a pity that he couldn't build the temple that he planned on. It seems as if, after he had collected lumber and other things, he should have had a chance to build it too."

"I've thought that myself," answered the minister musingly. "It must have been a terrible disappointment to David, but he makes no complaint about it. He simply works on to make Solomon's task easier. That, certainly, shows David's mettle. It was a sharp test of character."

And so the conversation continued,—both men happy over the discussion of Bible characters. But our attention was arrested by this reference to what must have been a keen disappointment to David. See David as he was flushed with success on every hand,—his kingdoms growing in power and resources. He dwelled in a house ceiled with cedar. What more natural than that he should think that it was not best his kingdom growing in power and resources. He desired to build a house for the Lord, that coming generations might be impressed with the worth and vitality of the religion of Jehovah. We can imagine the deep sympathy with which the prophet Nathan brought the word to his royal friend that it was not for him to build a house to the Lord. Can you see the dismay with which the king received the message? Don't think that it is such an old story that it has but little meaning for us. It has a most vital lesson for all of us. See in it an heroic soul in a crisis of life,—a crisis which many of us must meet.

How do you stand disappointment? In the grand charge after success, it is almost a heresy to intimate that it is possible to be dissappointed. Whatever we desire, that we shall have; we dare not fail,—so runs the creed of success. And yet, alas, on every side we see those who started out with high hopes, and lofty visions, the hot blood of youth in their veins, enthusiastic and sure of what they wanted,—but, somehow, the task was too great for them and they have had to accept defeat and partial failure. David was a truly royal soul. He accepted God's verdict and ceased planning to build a temple. He did not complain. Sometimes it dawns upon a man all at once that the thing he most desires to do is beyond his capability,—that he can never accomplish what he has been aiming at. Then is the man really tried. Then is it seen whether he is of any real worth. When he accepts God's plan and goes on to do the next best thing, he shows his true worth.

"Let us accept, then, as we must,
Our limitations, since we know
That God, who framed us out of dust,
For his good pleasure made us so,
And measured our capacities
According to his just decrees."

When we can not do what we are most anxious to do, then let us do that which still remains for us to achieve. Look at the old king as he tells Solomon of all that he has done towards the building,—gold, silver, brass, iron, wood, onyx, marble,—a great store. All is ready for Solomon to begin this wonderful temple. Is it not a marvelous achievement? Out of disappointment David wrought a great victory.

If a man has no ambition, no desire to do great things, and *then* whines about life's disappointment, that is another story. S. E. Kiser says of such,

"Oh, waste no tears for the man who sighs
Because he must munch at a moldy crust,
If lack of effort or enterprise
Has brought him down to the cheerless dust.
Withhold your pity from him who strives
Half-heartedly where the strong contend
And ne'er at the gate of success arrives,
But sits with the failures at the end."

When David was old he said, "Now I have prepared with all my might for the house of God." He did not slack his endeavor because he was forbidden to build the temple. He threw himself into this splendid service with all his heart and found keen delight in doing all that God would let him do towards the temple. In the doing of this, David forgot his disappointment; he did not need the pity of Nathan or his other friends. There are times when we are not permitted to go on, but if we have the courage of David, we will not whine or ask men to pity us. In the strength of the Lord we will set ourselves to do what yet remains for us.

"Oh if you have pity and if you have grace,
Pray let them be shown for the luckless man
Who righteously covets a praiseworthy place,
And fails though he does the best he can."

We hear much about the world's need of young men to do the things waiting to be done,—young men who should stand for right principles and contend for sound morals and better civic conditions. Do we not need even more,—old men who, like David, are doing with their might the work still left for them to do? Old men, though no longer able to preach as they once did, or advise in the councils of the church, or aid in the organized work which at one time interested them, may still be a power for good, if they do with their might what they can do. It is pitiful to see men who are unable to grasp the fact that younger men should do some of their work. Those who grow old gracefully, acquiesce in God's plan just as David did, and are useful and appreciated. Their work shall be a blessing to others after they are gone. It shall stand as a monument more imperishable than granite.

Covington, Ohio.

Temperance.

BY STELLA A. CROUSE.

I WISH, with all my heart that, for a short time, we could be transported to a height great enough to give us a bird's-eye view of this old earth, dotted with its many thousands of saloons, and that we could look down, with eyes sufficiently keen, to view its slums, with all their debauchery and wretchedness of deepest degradation caused by the liquor traffic of today.

Does it not bestir us to a feeling of righteous wrath to know that, in this Christian America, more than 10,000 drunkards sink into Christless graves each year? We must surely conclude that the liquor traffic is one of the darkest pictures of deplorable things, and yet, for all this, somebody is to blame. By somebody's consent the saloons are here. For the thousands who are annually filling the drunkards' graves, somebody is to blame.

You wonder if the saloonkeeper and the men who make and sell the vile stuff are mainly responsible for this great human destruction. A thousand times, no! The man who, by his vote, endorses the liquor traffic, is as guilty before God as the man who passes it over the bar. Nor can you escape the dread responsibility by excusing your vote by the thousands of similar votes cast, for each one is as guilty as though his vote settled the whole issue. The obligation does not stop with personal abstinence, for God levels the artillery of his woe against him who "giveth his neighbor drink, and maketh him drunk, also." If your vote is given for a legislature which consents to the continuance of the business, you are guilty before God for putting the bottle to your neighbor's lips. The measure of this responsibility is, indeed, sufficient to halt the most reckless. The voter is responsible for every wrecked home, for every broken-hearted woman, for the griefs, the scalding tears of helpless, shivering, starving children, for every criminal caged behind the steel bars, for the seething vice flowing through the red-light district of each city, for every hell-bound distiller, saloonkeeper and brewer. At least nine-tenths of the responsibility rests with the voter.

What awful mockery to pray on Sunday, "Thy kingdom come," and vote on Thursday for the entrenchment of Satan's kingdom behind the law of revenue and custom, where it will block the way of the kingdom of God and hinder the Gospel of his Son! Language furnishes no vehicle strong enough to convey the full measure of the want, woe and misery caused by the liquor traffic. There is no cottage humble enough to escape it, and no police strong enough to shut it out.

It defies the law. It is merciless in its victory. It is the moral enemy of peace and order. It has torn the crown from the heads of kings. It has hurled men down from the height of fame. It has destroyed virtue and blasted many an honored name. It has tempted the youth with a sip and made his future a barren waste. It has caused many a good ship to go down at sea.

It is the terror of women,—the cloud that shadows the faces of many little children. It is a demon that has dug more graves and sent more souls enshrined to eternity than all pestilences combined that have wasted life since God sent the plague to Egypt, and all the wars since Joshua stood beyond Jericho. And what has ever been its profit? It uplifts no industry, revives no interest, and remedies no wrong.

(Concluded on Page 702.)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THE revival at Berlin, Pa., closed with twenty-two baptized and two reclaimed.

AFTER Nov. 10 Bro. J. E. Crist, of Kansas, should be addressed at Grenola, instead of Friend.

BRO. GEO. L. STUDEBAKER is in the midst of a revival in the Union church, Northern Indiana.

THE address of Bro. Henry Brubaker has been changed from Newberg, Oregon, to Ridgefield, Wash.

BRO. GEO. E. SWIHART, of Roann, Ind., is engaged in a series of meetings in the West Goshen church, Ind.

BRO. GEO. A. BASHOR has been chosen to represent Southern California and Arizona on the next Standing Committee.

BRO. B. F. MASTERSON and wife, who spent the summer near York, Pa., have returned to their home at Long Beach, Cal.

AT Crab Orchard, W. Va., where Bro. J. A. Riner recently held a series of meetings, five persons applied for membership.

BRO. MOSES DEARDORFF is engaged in a protracted meeting at Thomas, Okla., where he finds a wide-awake body of members.

BRO. I. J. ROSENBERGER is to be at Mount Morris over next Sunday, and will call at Elgin on the Monday or Tuesday following.

AT the late District Meeting of Northeastern Kansas, Bro. O. O. Button was chosen a member of the Standing Committee for 1913.

BRO. J. J. YODER has been chosen to represent Southwestern Kansas and Southeastern Colorado on the Standing Committee of 1913.

BRO. A. D. BOWMAN will close his work at Fresno, Cal., the first of the year and return to his former home at Wenatchee, Wash., R. D. 2.

As the fruits of some revival work done in the Libertyville congregation, Iowa, by Bro. Moses Deardorff, five were added to the fold.

THE special Bible term, to be held under the auspices of Juniata College, Huntingdon, Pa., begins Jan. 10. The program will be published soon.

BRO. WILBUR B. STOVER spent all of October in active work in Michigan, delivering two addresses nearly every day. He says that is the way the politicians push their work, and he thinks he should do as much for his Master as the politicians are doing for the cause in which they are interested.

WHEN any of our correspondents writes about the "strange ministers" at their feasts, we change the expression to "visiting ministers." "Strange ministers" may have been all right two generations ago, when the congregations were located so far apart that most of the ministers really were strangers.

BRO. EMMANUEL FORNEY, an aged elder residing at Fountain Valley, near Westminster, Md., passed away Oct. 3. He was nearly eighty-five years old.

THE meetings in the Sugar Creek church, Ind., conducted by Bro. J. F. Appleman, are still in progress. Seven have made application for membership.

TEN sisters were recently added to the church at Quinter, Kans., by confession and baptism. This makes seventeen baptized since the last report.

AN encouraging revival, with Bro. B. A. Garber, of Washington, D. C., in charge, is in progress at the Meadow Branch church, Md. Several have been baptized.

BRO. O. P. HAINES, of Rockford, is in the second week of a splendid revival at Sterling, Ill., with an encouraging outlook. The spirit of the meeting is said to be good.

MOST of the short items appearing on this page, from week to week, are made possible by thoughtful writers furnishing the data for them. We appreciate help of this sort.

AT the Mount Joy house, Jacobs Creek congregation, Pa., a meeting, in charge of Bro. B. B. Ludwick, the pastor, is in progress, with seven baptized and two restored to membership.

IN this country we now have fifteen foreign missionaries. Six have retired from the field, five have been detained on account of ill health, while four are at home on a furlough.

AFTER devoting the entire summer to the mission interest at Redondo Beach, Cal., Bro. Saylor Greyer and wife have returned to Buena Vista, Va., their former place of residence.

BRO. J. W. LEAR, pastor of the church at Decatur, Ill., is in the midst of an inspiring revival in his congregation, with a very hopeful outlook. He is said to be delivering some strong sermons.

WITH a crowded house each evening, Bro. J. Kurtz Miller is in the midst of a splendid series of meetings at Denton, Md. He expects to return to Brooklyn in time to see the missionaries off Nov. 2.

THE members at Council Bluffs, Iowa, are in a glorious meeting, so it is reported, with the pastor, Bro. Homer F. Caskey, doing the preaching. When last heard from there were five added to the church.

IN the Morning Land house, Shade Creek congregation, Pa., a very fruitful revival was held by Bro. J. J. Shaffer. Through the act of baptism twenty-three were born into the kingdom, and one was reclaimed.

THE District of Southwestern Kansas and Southeastern Colorado has under advisement a call for the Annual Meeting of 1914, a committee having been appointed to see if suitable arrangements can be made for taking care of the Conference.

THE splendid revival meetings at the Grundy County church, Iowa, conducted by Bro. Galen B. Royer, resulted in fifty-three baptized, three reclaimed and one awaiting the rite. A fuller report will be given next week.

LAST Sunday morning Bro. W. Carl Rarick, our pastor, gave a good discourse on "Preparation for Sitting at the Lord's Table." He is preaching each evening this week. Our feast is announced for Saturday evening. It has been arranged for Bro. Andrew Hutchison to be with us on the occasion, and he is also to preach for us next Sunday morning and evening.

THE Brethren in the West are looking up a permanent place for the Annual Meeting, when it goes west of the Mississippi River, and already a joint committee is being formed for the purpose of making all necessary investigations. With Winona for the Middle States, a good point in the East, and another in the West, the Conference would seem to be well provided for.

WE are requested to say that Bro. J. W. Kitson has been secured to look after the mission at Ft. Wayne, Ind., for a few weeks only,—just till the board can complete arrangements to locate a minister.

THERE is no better missionary in this country than the MESSENGER, and it can be sent into a family where there are no members for only fifty cents a year. Invest $1, have the paper sent to two families, and in this way do some effective mission work.

ON another page will be found the program of the Missionary, Ministerial, Sunday-school and Christian Workers' Meetings of Western Colorado and Utah, to be held in the First Grand Valley church, Colorado, beginning on Friday evening, Nov. 29, and closing the next day. The District Meeting convenes Nov. 29 at 8 A. M., while the elders are instructed to meet the evening before, at 7:30.

AN earnest reader of the MESSENGER wishes us to suggest that on Tuesday, Nov. 5, all of our people pray the good Lord so to overrule the affairs of this nation as to give us a President who is a God-fearing man, and will exercise his authority in the interest of civic and religious righteousness. We are commanded to pray for the rulers, and why not also pray that the Lord may favor us with good ones?

BRO. PAUL MOHLER, who, on his return from France, reached Chicago last week, may, until further notice, be addressed at 3435 West Van Buren Street. He was in Elgin last Sunday and gave a splendid address in the evening on "Earnestly Contending for the Faith." He is planning to devote most of his time, during the winter, to revival and Bible Institute work, and begins a series of meetings in Ohio next Sunday. Dec. 15 he begins a Bible Institute in the Swan Creek church, Ohio.

WE have some fine agents, but few of them work their territory more thoroughly than Bro. S. E. Netzley, of Batavia, Ill. He has just passed in his list of names for 1913, consisting of twenty-four families where there are members, and twenty-four families where there are no members. Not content with this, he arranged to have the paper sent to thirty-six different persons in the Joliet Penitentiary, paying for a part of the subscriptions himself. In the final judgment Bro. Netzley will not be accused of neglecting those in prison.

WITH the view of instructing the students at Mount Morris College, as well as edifying others, the ministers are making a specialty of the Sunday evening chapel services. Glancing over the "Church Gleaner," issued in the interest of the congregation, we notice the following announcements for November and December: Nov. 3, J. Hugh Heckman, The Key to Holy Influence; Nov. 10, L. S. Shively, The Influence of Astronomy on Religion; Nov. 17, M. W. Emmert, Modern Criticism of the Bible; Nov. 24, C. H. Keltner, The Influence of the Rural Life on the Religious Life; Nov. 28, 10:30 A. M., W. E. West, Thanksgiving; Dec. 1, J. E. Miller, The Country Church as a Fruitful Field; Dec. 8, M. M. Sherrick, The Original Language of the Bible; Dec. 15, D. D. Culler, Philosophy and the Christian Religion.

A FEW weeks ago, on the forty-second anniversary of the West Side Presbyterian church, Philadelphia, Bro. M. G. Brumbaugh, in company with Director Porter, attended the service. This being the first time that Bro. Brumbaugh was ever in the church, and a number of the more prominent members, including the pastor, being pleased with the incident, led the newspaper reporter to refer to Director Porter and Dr. Brumbaugh as elders in the Presbyterian church, when he should have said that they are elders in their respective churches. This statement is made to correct certain misleading reports that have found their way into some of the eastern papers. Bro. Brumbaugh's work as a preacher, teacher and lecturer brings him prominently before religious and literary gatherings of many shades, but he is everywhere known as a minister in the Church of the Brethren.

Bro. J. F. Burton, of Maxwell, Iowa, who has decided to spend the coming year in the evangelistic field, may now be addressed at Ankeny, Iowa. Those desiring his services should communicate with him at an early date.

Bro. Jacob C. Claar, who resided near Klahr, Pa., passed to his reward Oct. 18, at the age of seventy-six years. As a minister, he was loved and respected by all who knew him. It is said that he came as near taming his tongue as it is possible for a man to do, and that the world, so far as his influence extended, is all the better because he lived in it.

The revival services at Blountville, Tenn., conducted by Bro. D. L. Miller, resulted in seven uniting with the church by confession and baptism. One came from the Disciple church, one from the Baptist church, while three are from the Methodists. Three others signified their purpose to apply for New Testament baptism. Bro. Miller now feels that he should have remained one week longer, but his engagements made it necessary for him to move on.

Sowing Preacher Seed.

A writer in one of our exchanges says that he makes a business of sowing "preacher seed" with both hands, and then adds, "How can the people hear without a preacher?" There is, he says, a great demand for good preachers, but no demand for poor ones. Most churches are looking for a first-class preacher, but are not willing to give him a good living support. Whatever sacrifice is made is to be on the side of the preacher and not on the side of the church. But we are not to follow this line of thought. We were impressed with the idea of sowing "preacher seed," and are wondering how it may be done. One thing sure, we can not grow preachers without "preacher seed," and so far as the preachers themselves are concerned, we can not do without them. The Gospel must be preached, and preachers must do it. We do not have preachers enough; that is, we do not have enough good ones. We do not have enough of those who understand the mind of God, as set forth in the Bible, and know how to teach others also. But how may we sow "preacher seed"? We must encourage active young men to become preachers; then we must show some respect for their calling, and encourage them in their work. We need not prepare "flowery beds of ease" for them, but, on the other hand, they should not be asked to bear the burden alone, while others get all the comfort they can out of the easy places in and about the church. Then we want to talk preacher, talk about the work the preacher is to do, pray for him and give him a helping hand when he needs it.

Can the Lord Trust Us?

When the Lord wants something done he selects a man who can be trusted, and turns the task over to him. There came a time, in the history of the world, when a great ark was needed to save a select few of the human race, along with a certain number of animals, from a flood that was sent to cover the whole earth. Noah was the man for the undertaking. He listened to the instructions given him, entered upon the tremendous task and made a success of it. He could be trusted, and the Lord trusted him.

Then came another period when a nation, to be known as a peculiar and distinct people, should be established. This task was assigned to Abraham, a man in whom the Lord could confide. He received his instructions, made them a part of his mind and soul make-up, and entered upon his duties. He proved himself one of the most reliable men mentioned in the Bible. So well did he play his part, in the making of a nation, that he has ever since been known as the father of the faithful.

After the foundation of the nation had been laid, the people, composing this small beginning, fell into a state of slavery and, while in this condition, multiplied until they numbered nearly two million souls. A man was needed to free these slaves from bondage, to train and organize them and prepare them to enter upon the duties and privileges of a great nation. The Lord found his man in the person of Moses. He was, at that time, a herdsman among the mountains of Sinai, finely educated, had years of experience as a leader among the Egyptians, and was eminently fitted for the almost superhuman task. But he could be trusted to do his best, and he devoted the rest of his marvelous life to doing what the Lord entrusted to him.

As the centuries went by, there came a period, in the history of this chosen nation, when God, in order to carry out his purposes, saw the need of an ideal king. He found his man, as a shepherd boy herding sheep among the Judean hills, and started him through the school of training. It took years to bring him up to the required standard, but there came a day, in the king's life, when it could be said of him that he "was a man after God's own heart." He had his faults,—and some of them were grave faults,—but he could be trusted to do his Lord's bidding. He not only had confidence in his God, but the Lord could depend on him as one to be trusted to carry out the purpose of this selection, and there has since arisen no king like unto David.

In the midst of idolatry, when God's people, to all outward appearances, from the king on his throne to the beggar by the wayside, were being led astray, a fearless man was needed to sound the warning and turn back the tide of error. No common man could be trusted with such a stupendous undertaking. But God found his man, in the person of Elijah the Tishbite, a comparative stranger to Israel. In some ways he was a weak man, but in others he was a tower of strength. God felt he could trust him, and gave him his orders, and so thoroughly did he execute his commission that he was finally accorded the unparalleled distinction of riding from the earth to the skies in a heavenly chariot.

History sometimes repeats itself, and so there came a day, nearly 1,000 years later, when the same type of a man was required to rush into the political and religious tumult, prevailing in the Promised Land, fearlessly to proclaim the approach of the long-promised King, and the establishment of his kingdom. It was the task of an orator, statesman and prophet. This man proved to be John the Baptist, a man in whose veins flowed some of the finest blood of priests, prophets, statesmen and scholars. From the genesis of man until this period in the world's history, no greater man than John had figured in the affairs of God. He was a man chosen for his task. God could and did trust him, and he sealed his commission with the most loyal blood ever shed in the interest of a great cause.

We need refer to but one other Bible character to show how the great Master needs chosen men, how well he can select them, and how thoroughly he trusts them to execute his will. We name Paul, the prince of preachers, a man chosen before his conversion, and one who entered upon his task with a perfect heart, and never deviated a hair's breadth from his instructions, from the day he pledged his allegiance to his Savior until he had finished his course in life's work. Since the setting up of the kingdom the Master has never had a more trusty representative of his interests. The Lord can always trust men he chooses for special work, and most assuredly could he trust Paul. Were all the ministers of the present generation of Paul's type in faithfulness, proficiency and persistency, there would be but a small portion of the human family left for Satan to domineer over.

History abounds in the names of men and women who could be trusted in the performance of special and important duties assigned them, but we name only a few. None, however, proved more faithful to his trust than Alexander Mack, a man chosen of God, and endowed with the Holy Spirit, to call out from the ranks of Babylon, and to become the leader of, a body of men and women who would earnestly contend for the faith once delivered unto the saints. Mack was entrusted with the whole Gospel, and, amid discords and theological contentions and discouragements that would have crushed most leaders, he remained as true to the Gospel as the magnetic needle to the poles, and led his people out of the wilderness of his generation, and firmly established them upon the rock, Christ Jesus. The Master found in Mack a man who could be trusted with an unpopular commission,—a man who could be entrusted with the Gospel.

Then there came another period when Mack's people needed a man who could humbly and prudently set in motion influences that would pave the way for greater activity in developing their forces, and prepare them to reach out into all parts of the world with their whole Gospel plea. This man was Eld. Henry Kurtz who, in the loft of a spring-house, on a farm in Columbiana County, Ohio, started a little monthly magazine, the *Gospel Visitor*, that set in motion, one after another, a score of influences that have led up to the present situation, with all of our Sunday-schools, colleges missionary efforts and the up-to-date printing plant. Eld. Kurtz never dreamed of the marvelous forces that would be set in motion by the little button he was divinely chosen to press.

Other wise and trusty men have come and gone, and there are others whom the Lord can and is trusting. As long as there are trusty leaders, the old ship of Zion will head in the right direction, though many things may happen that are not pleasing to the Lord. The past has been regulated by men who could be trusted to do their duty. We might name some of the more prominent ones, but we now pass briefly to the future.

How about the future? It all depends upon how many faithful men the Lord can find to place at the head of the departments in his work, to direct the affairs of his kingdom, so far as that interest is represented in the people he entrusted Mack to call out, organize and equip for their work. In this great work, can the Lord trust us, as he trusted the faithful that have gone before? A score of forces have been called into action, but are we to handle them in the interest of the reforms that Mack started, or are we to use them to defeat the very work that he so well began? His task was to call into action a body of people who would accept, obey and teach the whole Gospel. In this movement the Lord trusted Mack. He trusted others, but can he trust us? Will we surrender our plea, and let the church go into the ways of popular Christianity, where Mack found the faithful few, or will we stand by the cause that he so well established? We have reached a period in our history when this question must be settled. It is either to keep all of our forces in motion for a faithful adherence to the whole Gospel, or surrender our claims. It all depends upon whether the Master can trust us.

Dropping Leaves.

The October frosts have fallen upon the world's mantle of green, and our Heavenly Father, the greatest of all nature painters, has mixed his green with red, gold and brown, so that our forest-covered landscapes have become the most beautiful paintings of the world and the admiration of all who have eyes to see and minds to comprehend and appreciate the wonderful loveliness of the things which God has made for the pleasure and entertainment of his children.

The early frosts have ornamented and painted the leaves of our trees in the red, golden and brown tints and hues, that so entertain our sense of beauty, yet by the mantling of the morning fogs, our flowers are yet spread for us in all their natural beauty and charming graces, so that our good sisters continue to bring to our church altars their floral gifts, to aid us in worshiping in the beauty of holiness. Do you know that a love for flowers is a very good indication that there is a devoted and loving heart back of it? God has made them for our pleasure, and as we love them, we make it worth while for God to make them. We ought to bless our God that he has given us a love and desire for the beautiful, and that he has given us so much of it, all about us, to admire and to enjoy. Do we ever stop to consider what a sad world we would have, were we to be deprived of our heritage of

flowers and the beautiful? Our literature would be as the frostbitten shrubbery, and our poetry would be robbed of its most sublime and choicest attractions. It would leave the world of books as a sandy desert, and our minds and hearts would hopelessly wander in search of refreshment, as those in a thirsty land.

But we started out to talk about the dropping leaves, and we must not get too far away from our subject. To us the dropping of the leaves is a very interesting sight, and does not bring to our mind the somber and sad thoughts of former years.

We have received from the scene a new and more delightsome interpretation,—a kind of preparatory prelude to our approaching Thanksgiving season. To us it is an opening promise of better things, taking away the doleful dirge of approaching dissolution, and stamping into it the golden rays of the rising sun, as they illuminate the heavens in promise of the approaching of a new day.

The other day, as we stood near one of our Norway maple shade trees, enrobed as it was in all the rainbow shadings, we noticed that the leaves were rapidly dropping to the ground. Though the air was calm and quiet, still one leaf after another continued to loosen, and gently drop to the ground. And, as we now look out of our study window, we see the same process going on,—dropping, dropping, leaf after leaf falling to the ground.

But they drop in all of their golden-tinged beauty, and thus we are reminded that we do fade,—change and drop as the leaf. We are also reminded that the bud of life, formed in the leafing, does not drop, fade and die, but remains, lives and develops into a new life and growth for usefulness in its new sphere to be.

When it is said: "We do fade as the leaf," the thought is not that our life, our being, our souls do fade, but our bodies, the houses in which we, for a time, live. They fade and fall as do the leaves, but our souls which develop and grow, while they live in these bodies, do not fade and die. They only pass out of these mortal bodies,—are unclothed,—that they may be clothed upon by the new body, which will be immortal, eternal. Thus we will be prepared for the better, the higher and the more glorious life which, if we are counted faithful, we are to live in the kingdom of God, in the mansions which Jesus has gone to prepare for those who love and obey him, while in the house in which we now live.

This view of it is our new interpretation of the "dropping leaves." It seems to us, if we could all see our "passing over" in this light, a great burden would be lifted from the minds and hearts of the people. Instead of passing our latter days in the mists and shades of darkness, it would be a gradual sweep upward toward the hilltops, and a nearer approach to the sun rising and the opening of the "everlasting doors."

Another thought, in connection with the dropping leaves. God prepares them for dropping by giving them added beauty as they fall. We noticed that many of the leaves, as they had fallen to the ground, were even more beautiful than while on the trees. They seemed to have been prepared and decked as a bride for the husband. So we have often been made to feel in reference to the good who die in the Lord. As the end approaches, the shadows of sin are gradually removed from the countenance, and as they catch a glimpse of the pearly gates, you see the smiles of the sunshine of heaven flitted on the face of the dead. And we often hear the expression of the onlooker: "How beautiful!" God paints the "dropping leaf" with the pencil of his love, that it may give comfort and helpfulness to those who remain, sweep from their minds and hearts the gloom and darkness of death, and make them feel to say with the Psalmist: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

H. B. B.

The Past and Present.

True, the church is not just like it was when we united with the body, but that is no reason why we should not keep on working for the Master. In some ways we may like the church today better than the church of a generation ago, and in other ways we may not. As we view the situation, the members in the years gone by were as sincere, as devout, and fully as spiritual as those of the present but, as a rule, they were not as well educated. They were much plainer in their attire, more separate from the world, took less part in certain questionable entertainments, but they were not as active in missionary, Sunday-school and educational work as the present generation. Their preachers were fully as active as the preachers of our day, but along different lines. Considering the class of people they had to deal with, their preaching was fully as interesting and as effectual as the preaching we now have. In most instances their congregations were larger, for the people attended church better in those days then they do now. Many changes have taken place,—some for the better, and a few otherwise. The simplicity, spirituality and real earnestness of the past, blended with the education, culture and general activity of the present, would be a decided improvement. While there are conditions that bring sorrow to the heart, still there are others over which we have reason to rejoice, and we can probably do no better than to prove, or test, all things, as they come to our notice, and hold fast to that which is good.

Punctuality.

To all preachers who are in the habit of commencing religious services after the hour announced for the meeting to begin, and to every Sunday-school superintendent who makes a business of beginning his Sunday-school a few minutes late, and to every other member of the church, who has formed the habit of entering the house of God from two to eight minutes after the appointed hour for the service to begin, we wish to recommend a careful reading of the following, taken from the *Christian Witness*:

When eight Quaker ladies had an appointment and seven were punctual, and the eighth, being a quarter of an hour too late, began apologizing for keeping the others waiting, the reply from one of them was: "I am sorry, friend, that thee should have wasted thine own quarter of an hour, but thee had no right to waste one hour and three-quarters more of our time, which was not thine own." And of Washington it is said, that when his secretary on some important occasion was late, and excused himself by saying his watch was too slow, the reply was, "You will have to get another watch or I another secretary." Napoleon used to say to his marshals, "You may ask anything of me but time." And of John Quincy Adams it is said, that in his long service in Congress he was never known to be late, and one day when the clock struck and a member said to the Speaker, "It is time to call the House to order," the reply was, "No, Mr. Adams is not in his seat yet." And while they were yet speaking, Mr. Adams came in, he being punctual, while the clock was three minutes fast.

Old-Fashioned Preaching.

Going into a neighborhood, where we have a number of members, and where the Brethren seem to be quite well established, a well-informed evangelist decided to do some regular, old-fashioned doctrinal preaching. He took up the doctrines of the New Testament one by one, showed what the Word of God said on this, that and the other subject, then appealed to those of other persuasions as to whether they have these institutions in their churches the way they are found in the Book. He told them that in the great judgment people were going to be judged by the "thus saith the Lord," and not by what may happen to be found in the churches, or may be said by the preachers. He himself was surprised at the interest his sermons created. They confirmed the faith of the members and put others to thinking as they had never thought before, and as a result a number of them came to the church. Now, we need a lot more of this kind of preaching all over the country. It will interest the people, prompt a number of them to act, and may be the means of creating a strong sentiment in favor of the cause we represent. There is too much tame preaching in many of our pulpits. There is a disposition to minimize sound doctrines and emphasize general principles, and unless our people come more fully to the front with their plea for the "thus saith the Lord," we are going to cut a very small figure in religious circles.

The Old Sandstone.

A copy of "Memories of Old Sandstone," Mount Morris College, edited by Prof. David D. Culler, is on our desk. The work, which has an unusually attractive appearance, contains the most interesting and complete history of Mount Morris College, and its relation to the Brotherhood, yet published. It is a splendidly-put-up book,—good paper, good type and handsome binding. The illustrations, of which there are a number, are first-class, and add much to the value of the book. Here the story of the "Old Sandstone," one of the oldest and most cherished landmarks in Northern Illinois, is told in such an attractive style as to hold the close attention of the reader from the time the book is opened until the end of the story is reached. Different writers have contributed their parts, and all of them have done their work well. Students who attended Mount Morris College, during the last thirty-three years, to say nothing of the hundreds of others who feel an interest in the institution, will certainly want a copy of the book. Price $2. All orders should be addressed to D. D. Culler, Mt. Morris, Ill.

Changing the Standard.

Shall we change the New Testament standard just because there is a strong plea in favor of a loose theology? There is a decided disposition to move in that direction. The Master once said: "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14: 21). But now the people are taught that they can love Jesus while obeying a selected few of his easy commandments. They can make their own selection, and may consider their love just as acceptable as if they would obey "the all things" set forth in the Sacred Record. This is taught and emphasized in the very face of the fact that the Master further says: "He that loveth me not keepeth not my sayings" (John 14: 24). Shall the Brethren lower their standard just because of this tendency for looseness? It occurs to us that the situation should make us only the more earnest about contending for the faith once delivered unto the saints, knowing that the time is coming, and is already here, when people will not endure sound doctrine.

Animals and Tobacco.

It has been observed that animals never become drunkards or tobacco users, however much they may be tempted. Animals can be taught to drink water, milk and even slop, but they can not, as a rule, be induced to drink beer or whiskey. They may be taught to eat all kinds of grain, fruits, vegetables, grasses, and some things that are decidedly offensive, but who ever heard of an animal, of even the lowest type, being taught to use tobacco? Men of wealth and culture will drink beer and whiskey, and often get drunk on them. Not only so, but they will chew, snuff and smoke tobacco, in spite of its cost and offensiveness. Why this difference between man and the animals? Why is the animal creation, in these particulars, superior to mankind? Is it because man is weaker than the animal, or is it because of instinct on the part of the latter? But how about man's ability to reason? Ought not reason to produce better results than animal instinct?

A Child's Prayer.

For parents, who prefer something besides "Now I lay me down to sleep," as an evening prayer for children, the following, composed by William Canton, of England, has been recommended:

"Father, whom I can not see,
Look down from heaven on little me;
Let angels through the darkness spread
Their holy wings above my bed;
And keep me safe, because I am
The heavenly Shepherd's little lamb;
Teach me to do as I am told
And help me be as good as gold."

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

RIVERSIDE, MICHIGAN.

Our elder, Bro. C. L. Wilkins, in company with Eld. J. E. Albaugh, attended our council Oct. 12. Bro. Wilkins presided. All business was disposed of pleasantly. After the regular work was completed, it was unanimously decided to hold an election for a minister and two deacons. Bro. Conway Tyson was called to the ministry, and Brethren Fred Merrit and Wm. Roberts were called to the deacon's office. The installation of these dear brethren, into their respective office, took place on Sunday forenoon, Oct. 13. Brethren Tyson and Roberts are yet in their teens. Bro. Merrit is in his fifty-sixth year, and he, as well as Bro. Tyson, is one of the converts that were received into the church a year ago. They are all good, loyal members, and we expect them to be very useful in the work whereunto they have been called. The writer was advanced to the full ministry on the above date. The field is wide, the work is great, but it is the Lord's work, and we are laboring for him. The work here is moving along nicely at present, and we hope it may continue so. Bro. Stover was here yesterday afternoon and evening. His talk was much appreciated. Harvey Good.

McBain, Mich., Oct. 18.

COTTONWOOD, ARIZONA.

There is but one preacher in this delightful valley, and he is a Baptist. About fifteen years ago the Brethren had a mission point here, with Bro. C. E. Gillett in charge. Bro. Gillett had to change location on account of his health; then the members became scattered and the mission was discontinued. All the old settlers know the faith and practice of the Brethren. I believe that our people could do more good here than any other denomination.

My wife and I came here from Glendale about four weeks ago. We have a Sunday-school at the schoolhouse near here. The writer was elected superintendent. There are now three members of the Brethren church in this valley. If some live minister would come to this place and do some work for the Lord, much good could be done. "Come over and help us."

We have a lovely valley. It is narrow, but fertile and picturesque. It is the finest apple country in the United States. Fruit of all kinds does well here, excepting the most tender citrus fruits. This is not only a fruit valley, but all kinds of grain and vegetables do well here.

Cottonwood, Ariz., Oct. 18. W. E. Smith.

LOS ANGELES, CALIFORNIA.

Sunday evening, Oct. 13, being the time set for "Our China Field," the Christian Workers of this place rendered an interesting missionary program, consisting of talks, essays, readings, recitations and songs bearing on the Chinese work. The Chinese boys of the Berean Bible School Mission (eighteen being present) gave Scripture quotations, and sang two songs,—one in English and the other in Chinese. Two of the Christian boys gave talks, telling how their own people are walking in darkness without the "true light of God," and how they hope that missionaries will go over to China to teach the people about Jesus. An offering of $25 was raised for our Orphanage in China.

One of the boys expects to go back to China soon on a visit. While he is gone, he expects to tell the Chinese people all he can about Jesus, and how happy he is in the Christian life.

At the close of the meeting an elderly man who, for some years, had been going about preaching, realized, after visiting our services and seeing some applicants baptized, that he had not been doing what is right,—that he had never been baptized, and was not obeying the whole Gospel. He at once decided that he must be baptized before he would receive the Holy Spirit and walk in the true Christian life. Two Chinese boys were also baptized, making five who have already made the wise choice.

The Chinese work at this place is growing. The boys first come and see for themselves; then they bring other boys, and thus they keep the work growing. Most of the teachers spend five nights out of each week and Sunday afternoons teaching these boys, but they realize that the sacrifice they make is not nearly so much as that which the boys make. Several of them get only four and one-half hours' rest at night, on account of their hard-day's labor. May God bless them in their efforts!

One week ago, Sunday afternoon, four other precious souls were buried with Christ in baptism, and arose to walk in newness of life. At our recent council Bro. G. G. Lehmer and Sister Anna Bashor were chosen delegates to District Meeting. Eva M. Frantz.

3125 North Broadway, Los Angeles, Cal., Oct. 14.

COVINGTON, OHIO.

We are interested in our Sunday-school, knowing how much depends on its interest and growth. We have, therefore, been trying to increase the attendance, and were much gratified when we found 520 present last Sunday. Our collection was $25.10. After the Sunday-school, Brother Flory preached to a large congregation on the duty of making the church a place where old and young may gather regularly to worship God. We need homes where children are brought up in the fear of the Lord, and thus a church-going community is formed.

Some "Don'ts for Daughters" was the subject for the Sunday evening service, a week ago. A full house listened with rapt attention to the practical truths presented by our pastor, Bro. Flory. Last evening his sermon was directed to boys. The congregation reminded us of the gathering on the day we dedicated our church. The church was filled, also the Sunday-school auditorium, together with the galleries. The large audience listened with rapt interest while our brother spoke of the dangers and temptations to which our boys are subjected. Then he thrilled them with the grand possibilities of doing great things and making their lives count for God. Our young people consider it a great privilege to enjoy these sermons, as was evidenced by the hundreds in attendance.

This entire church mourned with Eld. P. H. Beery and family when they came back to lay their son Raphael in his last resting place in our cemetery. May God comfort them!

Eld. Dorsey Hodgden, of Indiana, Eld. Isaac Frantz, and Brother Moses Cruea, of Indiana, were the ministering brethren with us recently.

Covington, Ohio, Oct. 21. Elizabeth D. Rosenberger.

YEARLY MEETING OF THE BRETHREN MISSION WORKERS IN CHINA.

Our Love Feast.

The Mission Workers convened at the home of Bro. Crumpacker at Ping Ting Chou with all the workers on the field present. Our stay there, from Sept. 6 to 16, was a pleasant one indeed. Special meetings were held with the natives, terminating with a love feast. It was conducted in Chinese,—a new experience to several of us,—but withal it was one of the best we have ever enjoyed. The lessons that the different ordinances teach, came to us with new force. Six of our nine native brethren enjoyed this feast with us, four having been baptized the same day. Others are near, but as yet are not quite willing to take up their crosses. How like a great host in the homeland who are almost persuaded! Just as we were preparing to leave for our new home, another came from an outstation for baptism.

Plans for the Future.

At our mission meeting plans were made for the year's work. This was the first meeting at which more than one station was represented. At a meeting held early this year it was decided to open up a station at Liao Chou. When Brethren Crumpacker and Hilton went there to rent property, the burning and looting of Peking, and other cities, called them away without getting any property rented. Then Bro. Hilton was engaged, for a time, in famine relief work. During this time Bro. Crumpacker, with the aid of native helpers, was enabled to secure a place at Liao Chou, and Bro. Hilton's arrived there about the middle of June. The report of the work there is encouraging. The little chapel is crowded twice every Sunday. The repairing of property and the renting of other property for the rest of us, assigned to Liao Chou, consumed much of their time. Over two hundred persons received medical treatment during this time, but many had to be sent away because their troubles needed the attention of a skilled physician.

The report from Ping Ting Chou was equally encouraging. More property had to be secured there, too, for the new workers and for the school and orphanage. People are constantly coming for treatment, which makes for us many friends. The sad fact, however, is that many have to be turned away because they are beyond the skill of Bro. Crumpacker. One of the boys in the school, a native of Shansi, was buried the day before we arrived. He contracted a fever akin to typhoid, and all the efforts to control it seemingly failing, he gradually sank away. Some of the other boys took fever too, but they are getting better. I should not forget to say that one of those baptized was a boy from the school. It is in the young people of this field that the success of our work lies.

Supporting an Orphan.

To those who would like to support an orphan here, we would say that the expense of keeping and schooling them in our orphanage is slightly above the cost of keeping one in India or South China. Their winter garments are padded with cotton. This is the cheapest kind of a garment that can be gotten for them, but we find this expensive. Several individuals and Sunday-schools have already pledged themselves to support an orphan and others are inquiring about it. We would that every one were thus supported and that the means would be at hand to even care for others. All money sent to the Mission Board for this work will find its way to the place desired.

Traveling Experiences.

During the summer, property was rented at LePing and a native brother placed there. We stopped there at the end of our first day's journey on our way to Liao Chou, and, after experiencing the accommodations of a native inn, we could but wish that the entire way were dotted with outstations. Still we have higher motives to desire stations at every town and village. While traveling these mountain paths, we often thought of our early pioneers who went from place to place on horseback. I could also picture better a journey through Palestine on donkey, and view, from a new angle, the journeys of our Lord through that country of hills and dales.

Two Churches to Be Organized.

We also decided to organize two churches, one at Ping Ting Chou and the other at Liao Chou. A natural boundary,—the Tsai Ling mountains,—marks the division between the two churches and missions. This is only a beginning of the extension of our work, the progress of which depends upon our united efforts under the guidance of the Holy Spirit. J. Homer Bright.

Liao Chou, Shansi, China, Sept. 21.

GOOD LITERATURE.

There is plenty of good reading for those who wish to enjoy the pure and the good. People are known by what they read, as well as by the company they keep. Bad, cheap, trashy literature is harmful, and if any one persists in reading it, he will degrade and ruin his character.

Where can we get good literature for the home? There are many good publishing houses whose publications are excellent. Our people, especially, ought to encourage the reading of the Gospel Messenger, Our Young People, Inglenook, and Missionary Visitor. Many good books, well worth reading, are published and sold in our own Publishing House. The papers and magazines, which I have just mentioned, will of themselves furnish almost a week's reading. But, first of all, let us, fathers and mothers, read the Bible, and read it every day to our children. Teach them the value of good literature and keep away all that is trashy and bad. Do not allow it in the house, but destroy it as soon as it enters the home.

Much trashy literature is sent through the mail, such as story papers and the like, which seem to be good but really are not. There is so much questionable matter thrown along the streets, and even at our doors, that we must always be on the watch lest our children, as well as ourselves, be drawn away into sinful and worldly ways, just as harmful as reading trashy literature.

We are living in an age when we must be careful concerning the things we read. How many mothers and daughters read and study the fashions but do not know a thing that is in the Bible? It makes one's heart ache to know these facts. We find men, women and children reading dime novels, and we wonder what will be the result of reading such literature? I know people who have read them, who can not talk on any subject pertaining to eternal life.

Then, again, there are the Sunday papers, with their silly pictures and other objectionable features. Let the small child get hold of them, and it will not be long until it knows what part of the paper to pick out, in order to imitate the pictures it sees. Children are great imitators. Let us be careful that we do not have such things around as will make a bad impression on them. Solomon says: "Train up a child in the way he should go: and when he is old, he will not depart from it."

Years ago the people did not know anything about such things, and the only Book they had was the Bible. Some people say there are more Bibles being read now than there ever were before. I am glad that there are people who are living it and exemplifying it, but there should be more of them.

We have to be ever on the lookout. Many people put in all their spare time in reading the daily paper, without even reading one little verse from God's Word! Whenever we buy a book let us be sure that it is good, and upbuilding to the mind. There is nothing grander in all the world than good books. Some one has said, "A good book is our best friend." Dessa Resh.

Meyersdale, Pa.

Robert Burdette, in a talk to young men, said: "Get away from the crowd for a while and think. Stand on one side and let the world run by, while you get acquainted with yourself, and see what kind of a fellow you are. Ask yourself hard questions about yourself. Ascertain from original sources, if you are really the manner of man you say you are; and if you are always honest; if you always tell the square, perfect truth in business details; if your life is as good and upright at eleven o'clock at night as it is at noon."

In November.

(Concluded from Page 693.)

work, and seem to know each other, though we have never met face to face. Our Swedish members are deprived of all this. How often during the past year, have I wished that all our members here might enjoy what is ours to enjoy through the Brethren publications.

The short time during which Bro. Vaniman labored in Sweden, he translated some of the choice productions in the MESSENGER, and edited the *"Evangelii Budbarar,"* a GOSPEL MESSENGER in Swedish. It must have been greatly appreciated by the members as well as others. I have been asked how soon we will issue this little paper again. One day a man, not a member of our church, met me on the street, and asked if we expect to issue again the *Evangelii Budbarar*. He said he appreciated the paper so much, when Dr. Vaniman was here, that he would like to have it again when we published it. I told him that it is my desire to give these people the blessings that the MESSENGER contains, and trust it will not be long until we shall have authority from the General Mission Board to do so. I am convinced that the people need it. While we are not yet ready for this task, I mail a monthly letter to all the members in Sweden and Denmark, in which I endeavor to establish them more fully in the faith once delivered to the saints, that they be rooted and grounded in love, and not so easily moved by every wind of doctrine that is at present sweeping over this country.

We often feel weak and unable for the task that is before us, but our strength is in the Lord. The battle is not ours; it is the Lord's. We go forth in his name and strength. Brethren, pray for us! May the Lord's will be done on earth as it is in heaven. Thus we can be a blessing to mankind and a glory to God.

Malmö, Sweden.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Covina church met in council Sept. 28, with Bro. S. W. Funk presiding. Sister D. A. Fesler and Bro. G. F. Chemberlen were chosen delegates to District Meeting. The church decided to secure Bro. Chemberlen as our pastor and elder. A series of meetings will begin Oct. 28, continuing two or three weeks. Bro. A. L. B. Martin, of Long Beach, Cal., will conduct the meetings, and Nov. 16 our congregation will have a love feast. We notice a marked improvement in our Sunday-school. The interest, attendance and collections are better than during any corresponding year previous. A new young people's class has been organized, to meet the demands of the Sunday-school. During the Sunday-school hour, Sept. 29, promotion day was observed. Classes were promoted and received diplomas. Sept. 22 a special temperance program was given, under the leadership of the Temperance Committee. Both programs were of much interest.—Eulalia Overholtzer, Covina, Cal., Oct. 22.

Long Beach.—Our church enjoyed some excellent sermons by our pastor, the week previous to our love feast, Oct. 20. Eld. J. S. Snively officiated at the communion service. Recently one dear soul was added to our number by baptism, and several members have located here. At this season of the year many colonists come to the coast, and some of them are members of our church. Others are coming for the winter. Within the last few years Long Beach has developed into a famous winter as well as summer resort. Any of our Brethren, who come here, will please make themselves known at our regular church services.—J. M. Shively, 1219 East Second Street, Long Beach, Cal., Oct. 21.

McFarland.—We are encouraged to press on in the Lord's work here. Three lots have been secured for church purposes, but we have been delayed in commencing work on the church building. Several more members have moved here. One sister was baptized Sept. 22. Bro. E. C. Overholtzer and family, of Berkeley, Cal., have moved here. He is principal of our public school. Since coming here, Sister Overholtzer was severely injured by the overturning of a buggy, in which they were riding. They also have other serious sickness in their family at present. Oct. 12 we met in council. Brethren Andrew Blickenstaff and H. A. Whisler were chosen to represent us at the District Meeting.—Jacob Nill, McFarland, Cal., Oct. 18.

Redondo Beach.—Bro. Saylor Greyer and wife, who have been laboring faithfully in this field since last Easter Sunday, left us Oct. 1, to return to their former home at Buena Vista, Va. We keenly feel our loss at this place, as we are few in number and the need is great. Bro. Greyer, while here, preached the truth faithfully and fearlessly.—Oscar Mathias, 411 North Elena Avenue, Redondo Beach, Cal., Oct. 18.

IDAHO.

Boise Valley.—Our series of meetings, conducted by Eld. Chas. M. Yearout, closed last night. He preached twenty-three sermons, and did not shun to declare the whole Gospel. The church was strengthened and built up. Saturday night we held our love feast. About eighty members communed. Eld. Chas. Yearout officiated. Bro. G. D. Fike, of Nampa, assisted in the work.—Jennie S. Brower, R. D. 1, Meridian, Idaho, Oct. 21.

Payette Valley church met in council Oct. 16, with Eld. Shamberger in charge. Four letters were received, and two were granted. We decided to hold our love feast at the close of our series of meetings in Fruitland, to be conducted by Bro. Chas. M. Yearout, beginning the last week in November. The Fruitland Christian Workers rendered an impressive missionary program last Sunday evening. At the close of the service an offering of $16.80 was lifted.—S. J. Kenepp, Payette, Idaho, Oct. 17.

ILLINOIS

Big Creek.—Bro. W. T. Heckman, of Oakley, Ill., came to this place Sept. 21, and began a series of meetings, continuing until Oct. 6. He preached seventeen refreshing sermons. His labors were much appreciated. We held our love feast Oct. 5, Bro. Heckman officiating.—Howard Ridgely, R. D. 2, Sumner, Ill., Oct. 21.

Martin Creek.—Eld. Granville Nevinger, formerly of Beecher City, Ill., but later of Rocky Ford, Colo., and now of Decatur, Ill., began a series of meetings here this evening, with a good audience of attentive listeners. This is his fifth series of meetings at our church (if memory serves us correctly). It has been thirteen years since he was here, and we all rejoice that he can be with us again. Our love feast is to be held Oct. 26, at 3 P. M.—J. J. Scrogum, Fairfield, Ill., Oct. 12.

Mount Carroll.—Brethren John Heckman and Elmer Zuck, two members of the Mission Board, met with the Mount Carroll church Oct. 15, to make arrangements for our pastor. Bro. John P. Harris was retained for another year. The outlook for the Lord's work here is encouraging.—Lydia Phillips, Mount Carroll, Ill., Oct. 19.

Mulberry Grove.—Bro. Chas. Walters closed a two-weeks' series of meetings at the country house last Sunday evening. A husband and wife were baptized. After the love feast, last Saturday, an election was held for deacons, and Brethren J. J. Cornish, Geo. Stauffer and E. E. Elam were chosen and installed.—Edna G. Stauffer, Mulberry Grove, Ill., Oct. 26.

Okaw.—Bro. J. S. Zimmerman, of Waterloo, Iowa, was with us during the past two weeks and gave us some very spiritual sermons. Eleven were added to the church. At the close of the meetings, Oct. 14, communion services were held. Bro. Zimmerman officiated.—Elizabeth Elkenberry, Lovington, Ill., Oct. 18.

INDIANA

Anderson congregation has arranged for a series of meetings to begin Nov. 16. Bro. Hatcher, of Summitville, Ind., is to conduct these services. This congregation extends an invitation to all members and friends who can attend these meetings, and assist in the work.—Curtis Hilbert, 3314 Cols. Avenue, Anderson, Ind., Oct. 24.

Arcadia.—We held our love feast Oct. 19. The weather was fine, and quite a number of brethren and sisters from adjoining congregations met with us, whose presence we appreciated very much. The best of order prevailed throughout the meeting. The ministers present were Brethren E. O. Norris, Frederick Fesler, Wm. Burcham, Nathan Cripe, Elmer Fipps and J. Greenhalge. These brethren gave us many good admonitions. Bro. Greenhalge remained until Sunday evening and preached for us. His sermon was much appreciated. We miss the presence of our elder, Bro. Elias Smeltzer, who, with his companion, is spending a few weeks in California. This leaves us with only one minister, Bro. J. H. Hill.—Sarah Kinder, R. D. 15, Arcadia, Ind., Oct. 21.

Bethel Center church met in council Oct. 19. Bro. W. L. Hatcher, of Summitville, Ind., was chosen as our elder. Our love feast will be held Nov. 8, at 4 P. M. We will have preaching services on the first and third Sundays instead of on the second and fourth Sundays of the month. Elders present were Bro. Hatcher, Bro. A. J. Miller, and Bro. D. A. Hummer, of Portland, Ind. Bro. Hatcher presided at the council.—Annie Rogers, Matthews, Ind., Oct. 22.

Eel River.—We held our love feast Oct. 19. Ministers present from adjoining churches were Brethren Aaron Moss and Landa Kreider. Bro. Moss preached an excellent sermon for us on Sunday morning, following the love feast. Sept. 29 a Temperance Meeting was held at our East house. The program consisted of short addresses, recitations, temperance songs and essays. Bro. Landa Kreider preached a temperance sermon in the evening. Our series of meetings at the East house will begin Oct. 26. We expect Bro. Kreider to be with us during these meetings. Since our last report a Sunday-school scholar, at the West house, was received into the church by baptism.—Lizzie Wolfe, Claypool, Ind., Oct. 21.

Osceola church held a pleasant love feast Oct. 19. A number were present from adjoining congregations. Eld. Frank Kreider officiated. Sunday morning, Oct. 20, Bro. H. M. Schwalm preached at our Harvest Meeting. The contribution, at the close of the meeting, was $5.51. It will be used for World-wide Missions.—David Motts, Osceola, Ind., Oct. 23.

Rush Creek church met in council Oct. 19, with Eld. E. B. Bagwell presiding. Bro. J. C. Bright and wife, of Brookville, were with us. We certainly appreciated their help and counsel. The deacons brought in a good report of their annual visit. The same evening, at 6 P. M., we surrounded the Lord's tables and partook of the sacred emblems. We enjoyed a very spiritual feast, with Bro. Bright officiating. On Sunday morning Bro. Bright gave us a very inspiring sermon on "The Road to Heaven" (Matt. 7: 13, 14). Sister Bright will remain with us a week, giving Bible lessons each evening.—Mrs. Levi Stoner, Bremen, Ind., Oct. 21.

Spring Creek.—The joint Sunday-school Meeting of the Eel River, Sugar Creek and Spring Creek congregations was held at Spring Creek Oct. 20. The house was well filled, and the interest was good. Our Sunday-school has been increasing steadily in attendance and interest this past year, and we hope for still better success the following year. Bro. F. O. Richcreek, of North Webster, Ind., was with us on the evening of Oct. 6, and gave us an excellent temperance lecture.—Clara Snell, North Manchester, Ind., Oct. 23.

Upper Deer Creek church held a love feast Oct. 17. Bro. John Flora, of the Howard church, officiated. Bro. B. F. Petry, of Eaton, Ohio, will conduct a series of meetings for us sometime in November.—Minnie A. Mummert, R. D. 16, Walton, Ind., Oct. 23.

Yellow Creek church held her communion Oct. 18. Eld. S. J. Burger officiated. Elders D. H. Anglemyer and Christian Metzler were present. On account of rain the attendance was not what was expected, for only about one hundred and thirty communed. The following morning the visiting ministers gave us interesting talks. A joint Sunday-school Meeting will be held at the Elkhart Valley house, Nov. 10.—Irvin Miller, R. D. 5, Goshen, Ind., Oct. 22.

IOWA.

Dry Creek.—We enjoyed a very rich repast for two weeks in a series of meetings, conducted by Bro. John Burton, of Maxwell, Iowa. The meetings closed with a love feast, Bro. Burton officiating. The interest and attendance increased as the meetings progressed. His discourses were replete with strong, spiritual food, strikingly illustrated. The success of these meetings can not be summed up in numbers being added to the church, but we feel sure that some have been brought close to the kingdom. Much good seed was sown. We, as a church, have been made to feel the need of a deeper spiritual life.—Ruth E. Werner, Robins, Iowa, Oct. 22.

Muscatine.—Yesterday four were received into church membership,—two by letter, and two by baptism. This gives us more help in the Lord's work. Our regular council will be held Dec. 7.—F. E. Miller, 406 Lowe Street, Muscatine, Iowa, Oct. 21.

Yale.—The members at this place had a pleasant and unusual experience at our prayer meeting. Bro. Moses Deardorff, who has been laboring in the Master's vineyard in the Far South, came home for a short visit and rest. His wife, who had been in Dakota, returned at the same time. Bro. S. C. Devilbiss and wife, whose former home was at this place, and who worshiped with us in days gone by, but who have been absent for a long time, recently came among us and were present at the same meeting. Bro. C. B. Lookingbill, whose boyhood days were spent at this place, was also there. Bro. Guy Fiscel and wife, who had started in the Bethany work, but are with us at present, also were at the meeting. We felt encouraged to have all of these brethren and sisters with us. We have secured Bro. S. M. Goughnour, of Des Moines, Iowa, to give us some Bible Land talks, sometime in the near future. We contemplate holding a Bible term at this place, sometime in the beginning of the new year, to be conducted by Bro. Ellis Caslow. The brethren and sisters, who have sacrificed so much to prepare themselves for future usefulness, can be of great service to the church, in efforts of this kind. We earnestly desire members from other congregations to be with us. Railroad accommodations afford ready access from all points. We have a number of good homes with warm rooms, and we shall be glad to accommodate as many as can be with us at that time. The exact date will be given later.—Allie Lookingbill, Yale, Iowa, Oct. 24.

KANSAS.

Appanoose.—The revival meetings at this place closed Oct. 17. Bro. F. E. McCune came to us Sept. 29, and delivered twenty-one sermons. He taught us practical, every-day Christian living, showing us that it is no vain thing to serve our Master. We know that the members at this place feel stronger and more anxious to do more and better work than before. Our love feast was held Oct. 4, and proved to be a help to us spiritually. Bro. W. A. Kinzie officiated, assisted by Bro. McCune.—Ada E. Beckner, Overbrook, Kans., Oct. 21.

Cottonwood.—This is supposed to be the oldest Brethren church in Kansas. The congregation, organized in 1860, has had many ups and downs. At one time, from about 1890 to 1900, it numbered over 100 members. In 1903, when I was elected to the ministry, there were six ministers, but at present the church has only about two dozen members, and they are scattered over a large territory. There is a good church building here, but it has not been used for three or four years. We have been keeping up a mission point at a schoolhouse near our home, at which place eleven members have been baptized within the last five years. Three of them were of my own family, of whom several have moved away. But when we consider what has been accomplished at other places in the Lord's vineyard, we take courage and praise his holy name. While we have disowned a few, our greatest losses have been gains to other congregations.—Frank Sargent, Dunlap, Kans., Oct. 19.

Larned congregation was made to rejoice Oct. 20, when two young men dedicated their lives to God and were received into the church by baptism. Our series of meetings, to be conducted by Bro. A. D. Sollenberger, will begin Nov. 3.—Edna Cook, Larned, Kans., Oct. 23.

Maple Grove.—We held our love feast Oct. 19. Thirty-six members surrounded the Lord's tables. Bro. D. H. Heckman officiated. Several visiting members were present from Portis, Kans.—Lizzie Miller, R. D. 1, Norcatur, Kans., Oct. 23.

Washington church met in council Sept. 28. Two letters of membership were received. Oct. 12 we held our love feast. We were glad to have with us Bro. R. A. Yoder, our elder, of Sabetha, and Bro. E. D. Steward, of Belleville. Bro. Steward officiated. They gave us six interesting and instructive sermons. Quite a number were present from other congregations. On Sunday morning Sisters Susie Kinzie and Ella Merkey and Brethren Joel Kinzie and Walter Edwards addressed the children.—Nora Gauby, Washington, Kans., Oct. 19.

White Rock.—Our church held a love feast Oct. 2. Owing to the rainy weather, just preceding the meeting, not many visiting members were present. Our home ministers, Brethren Myers and Sloniker, officiated. At 10:30 Sunday morning we had children's services. We had some splendid talks, followed with preaching services by Bro. Sloniker. In the evening Bro. Ray Waggoner, of Burr Oak, Kans., gave us a temperance lecture. We were disappointed in securing a minister to conduct our series of meetings, previous to the love feast, so we will have to postpone these services.—Elnora B. Switzer, Webber, Kans., Oct. 18.

MARYLAND.

Baltimore (Fulton Avenue).—We have had a very busy fall. In September Eld. Andrew Hutchison preached for us over two weeks. He did us much good. Tonight one dear soul, who had attended his meetings, was baptized. Others are considering this step. At our council, Oct. 4, with Eld. J. A. Smith in charge, we transacted quite an amount of business. Bro. T. L. Bufter was reëlected superintendent of our Sunday-school for 1913. Bro. H. B. Ashmore was chosen president of the Christian Workers' Meeting, and Bro. T. E. Geldmacher was appointed leader of the Wednesday night prayer meeting. We look forward to a good winter's work for Jesus at this place. Any help for our Sisters' Aid Society will be thankfully received by our missionary sister, Theresa Schneider, 1520 North Stricker Street, this city.—J. S. Geiser, 1607 Edmondson Avenue, Baltimore, Md., Oct. 20.

Meadow Branch church is now in the midst of a very interesting series of meetings, conducted by Bro. B. B. Garber, of Washington City. The weather and attendance have been good from the beginning, and Bro. Garber is preaching the Word with power. It is unusual to have so many funeral services here in so short a time. Four such services were held in two weeks, among them being two of our deacon brethren.—W. E. Roop, Westminster, Md., Oct. 22.

MICHIGAN.

Black River.—Oct. 6 our little band of workers greatly enjoyed having Bro. W. B. Stover, of India, with us. He gave us two very interesting and beneficial lectures. Our collection at the close of his talk in the evening was $6.60. We have an evergreen Sunday-school which is increasing in number. Last Sunday night we organized a Christian Workers' Meeting, a good interest being manifested.—Ellen Stoneburner, R. D. 2, Bravo, Mich., Oct. 23.

Long Lake church met in council Oct. 18. Our elder, Bro. J. E. Ulery, and wife, were present. We elected our church officers for the coming year, resulting as follows: Bro. Wm. Landis, reëlected trustee; Bro. John Landis, reëlected church clerk; Bro. C. L. Bussear, reëlected treasurer; Bro. Otto Slocack, Messenger agent and correspondent; Sister Etta Landis, chorister.—Daniel Landis, R. D. 2, Box 138, Manistee, Mich., Oct. 22.

Sunfield church enjoyed a spiritual communion meeting Oct. 5. Bro. Abr. Brumbaugh, of Greenville, Ohio, gave us two soul-impressive sermons. He also officiated at the love feast. Several brethren and sisters were with us from the Woodland church. On Sunday morning Bro. Brumbaugh preached for us again. We appreciated his labors while here. In our last correspondence we failed to state that at the council meeting a letter of membership was granted. We decided to have prayer meeting each Tuesday evening. We expect Bro. J. Fike to conduct another series of meetings for us in the spring. Nov. 3 we will have Decision Day.—Jennie Frantz, Woodbury, Mich., Oct. 21.

Zion.—Monday, Oct. 21, Bro. Wilbur Stover met with us and gave a talk on mission work in India, China, and several other foreign lands. We have no churchhouse, but we met in the town hall, three miles east of our regular meeting place. The hall was crowded, and some were on the outside. A collection of $11.19 was raised. The majority of the members here have bought new land and are in debt, so we were not able to raise much money. The next day (Tuesday) we met at Bro. Ira G. Blocher's home. It rained about all forenoon, but quite a number were present, and Bro. Stover gave us another good lecture. We feel greatly encouraged. Some of the outsiders enjoyed these services very much. They said they would go quite a distance to hear Bro. Stover talk.—W. F. Mason, Prescott, Mich., Oct. 23.

MISSOURI.

Rockingham church met in council Oct. 12, preparatory to our love feast. Our elder, Bro. Rodabaugh, presided. Saturday evening, Oct. 19, we held our love feast. Bro. J. H. Mason officiated. About 125 members surrounded the Lord's tables. Just prior to the love feast we held an election, and Bro. J. S. Bowman was elected to the deacon's office. He and his wife were installed. Bro. Oscar Early was advanced to the second degree of the ministry. Nov. 2 we will begin a singing class.—Effie Early, R. D. 4, Norborne, Mo., Oct. 21.

Smith Fork church met in council Oct. 5, and made arrangements for our love feast, Oct. 19. About eighty members were present at the communion, and all enjoyed the services. The following Sunday Bro. Hardy, of Kansas City, preached at the mission, and on Sunday evening he preached at our regular meeting place. Quite a number of our members have gone to attend the District Meeting.—Emma Sell Winn, Plattsburg, Mo., Oct. 22.

Warrensburg.—We held our love feast Oct. 19, with Bro. Bowman, of Prairie View, officiating. He also preached for us on Sunday and Sunday night.—Nannie M. Nelson, R. D. 1, Warrensburg, Mo., Oct. 23.

OHIO.

Ash Grove church met in council Oct. 19, with our elder, Bro. S. Z. Smith, presiding. Considerable business was transacted, though some was deferred till next council. The brethren have so far failed to get a minister to hold a series of meetings, but the search is still being continued. Three letters of membership were granted.—Ida B. Coate, Celina, Ohio, Oct. 25.

Black Swamp.—Our love feast was held Oct. 19. The visiting brethren were Elders J. W. Keiser and C. W. Stutzman. Bro. Keiser officiated. Eighty members surrounded the Lord's tables. On Sunday morning Bro. Stutzman gave us a Spirit-filled sermon on "The Heart."—Edith Baker, Lemoyne, Ohio, Oct. 23.

Deshler.—We met in council Oct. 12. Our members are in peace and union. Bro. Joel Vancil is to assist Bro. David Lytle in the pastorate during the coming year. Sister Rutter was installed as a helpmate to her husband in the deacon's office.—Esther Dishong, Deshler, Ohio, Oct. 22.

Jonathan Creek.—At our regular appointment, Oct. 20, Eld. Rufus Wyatt, our resident minister, gave a very able talk, after which an invitation was given and a young man came forward, expressing his desire to be identified with the people of God. After the usual examination services we repaired immediately to the water, where the ordinance of baptism was administered. This makes two that recently united with our church.—J. S. Leckrone, Somerset, Ohio, Oct. 21.

Lexington.—Another feast of love was enjoyed Oct. 19 by the brethren and sisters of this congregation. Our good Father permitted Bro. S. A. Blessing, of West Milton, Ohio, Brother and Sister R. C. Davidson, of Hollowtown, and Sister Annie Grossnickle, of Stonelick, to come and help us in the Master's work. Bro. S. A. Blessing officiated. It was a spiritual service. Bro. Blessing also preached for us on Sunday morning and evening. We are grateful for the encouragement and spiritual growth we received from this feast.—Leslie Ockerman, R. D. 3, Hillsboro, Ohio, Oct. 23.

Logan.—On Saturday evening, Oct. 19, the Logan church enjoyed another communion service. Bro. H. Z. Smith, of Bradford, officiated. Bro. Smith also preached for us on Sunday and Sunday evening, which was much appreciated. We were pleased to have several members from adjoining churches with us. Brother and Sister Milton Crawford, and son, of Casstown, Ohio, were also with us. Sister Crawford used the Sunday-school hour in giving an illustrated talk to the children, which was also much enjoyed by the older ones. She also gave an illustration on intemperance, reciting a poem as she gave the illustration. All could see the fatal result of taking the first drink.—Miss Bertha L. Yoder, R. D. 5, Box 16, Bellefontaine, Ohio, Oct. 24.

Maple Grove church met in council Oct. 18. Bro. Desenberg presided. Bro. W. H. Gerber was elected Sunday-school superintendent for the coming year. Bro. P. J. Johnson was reelected clerk. Our series of meetings is to begin Oct. 20, to be conducted by Bro. D. R. McFadden.—Mrs. Edw. Desenberg, R. D. 7, Box 23, Ashland, Ohio, Oct. 19.

Newton church met in special council preparatory to our love feast, held at the Sugar Grove house Oct. 19. Many visiting members were present beside a large representation of our own members. Brethren Henry Baker, Jesse Baker, and Abraham Weiher were the visiting ministers. Bro. Henry Baker officiated. On Sunday forenoon Bro. Levi Minnich and wife gave us some talks along the line of Sunday-school work.—Mary West, Pleasant Hill, Ohio, Oct. 22.

Swan Creek church met in council, preparatory to our love feast on the evening of Oct. 10. In the absence of our elder, Bro. Aaron Smith presided. We decided to install a new lighting system in the church. Our love feast, Oct. 19, was certainly a spiritual meeting. On account of several other feasts, near by, the attendance was not so large as usual. Bro. Geo. Throne officiated. We expect Bro. Paul Mohler to hold a Bible Institute for us, beginning Dec. 15.—Mrs. D. G. Berkebile, Delta, Ohio, Oct. 20.

OKLAHOMA.

Pleasant Plains church had a very good series of meetings, conducted by Bro. C. H. Brown, of Clovis, N. Mex. The meetings commenced Sept. 22 and closed Oct. 17. We had some spiritual sermons. Many deep impressions were made upon the unconverted, and the members were greatly built up in the faith. Our love feast was held Oct. 5. Fifty-eight members surrounded the Lord's tables. Quite a number of visiting members were present. The ministers were Brethren J. Gordon and I. H. Miller, of Nashville, Okla.—Effie Hammerstead, Ringwood, Okla., Oct. 20.

OREGON.

Lebanon.—We held Sunday-school at Bro. Knepper's home the first Sunday in October, with eleven in attendance. This was the first time the Brethren have had Sunday-school in about fifteen years. New scholars are coming every Sunday, and we feel much encouraged. The writer is superintendent. Sister Lilla Forein, a daughter of one of the members, is our secretary-treasurer. Bro. Smith preaches for us Sunday morning and evening. He is a faithful worker. Our Sunday-school is held at 2:30 P. M. We have Bible study at the writer's home on Thursday evenings. We expect Bro. Funk and family, from North Dakota, and also his father and family, from Centralia, Wash., to make their home here about Nov. 15. Bro. Overholtzer, of Talent, Oregon, paid us a visit last week. Members who are thinking of changing their location are invited to consider the merits of Lebanon.—Elmer J. Bacon, Lebanon, Oregon, Oct. 23.

Newberg.—Two members were recently received by letter into this congregation, and two letters were granted. We expect a few others to move among us soon. The Newberg church is very much in need of ministerial help.—Sarah A. Van Dyke, Newberg, Oregon, Oct. 18.

PENNSYLVANIA.

Chambersburg.—Our two weeks' series of meetings, held in the Chambersburg church by Eld. Geo. Yoder, of Meyersdale, Pa., closed on Sunday evening, Oct. 20, with a love feast, which was well attended, and much interest was shown. The half-hour talks given each evening before the sermon, from the Book of Revelation, were enjoyed by all. Two made the good confession, and one was baptized.—Blaine Bear, Center Street, Chambersburg, Pa., Oct. 23.

Dunnings Creek.—Our church met in council Aug. 12. We keenly felt the loss of our dear elder, Bro. J. B. Miller, who was buried the day before, as he had always been with us in our councils and had been so helpful in our church work. We elected Bro. A. D. Rouzer as treasurer in Bro. Miller's place. Bro. T. B. Mickel was appointed agent for our church literature. We then made arrangements for our love feast, which was held on the 19th. Bro. Peter Knavel, of Scalp Level, Pa., Bro. Abram Fyock, of Johnstown, and Bro. W. H. Hoisinger, of Williamsburg, Pa., were with us at the feast. Bro. Holsinger officiated. We had a very good, spiritual feast. On Monday evening we held a feast at the home of a sick brother. Bro. Fyock officiated at this service. The sick brother was anointed by Brethren Knavel and Fyock.—Levi Rogers, Alumnbank, Pa., Oct. 24.

Ephrata.—Sunday afternoon, Oct. 20, we held our Children's Meeting exercises. A program was rendered, entitled "Sunshine and Flowers." The children performed their parts quite well. Bro. J. W. G. Hershey, of Lititz, Pa., addressed the school on the subject of "Flowers," and Bro. Jacob H. Gingrich, of Elizabethtown College, spoke on the subject of "Sunshine." It was a beautiful day and the attendance was good. A large collection of flowers was brought to the church, and after the meeting they were sent to the invalids and to the Brethren Home at Nefisville, Pa. Bro. Hershey preached for us in the morning service, and Bro. Gingrich preached in the evening.—J. M. Neff, Ephrata, Pa., Oct. 20.

Indian Creek (Trout Run house).—Eld. R. A. Nedrow, pastor of the Frederick City church, Md., came here on a visit to his parents, and delivered two excellent sermons for us—at one Oct. 20 at Trout Run, and one on Friday evening at the Mount Hope schoolhouse. We are always glad to have him with us. Eld. A. Fyock, of Johnstown, Pa., recently gave us a two weeks' series of meetings. Two were baptized, and others are near the kingdom. Bro. Fyock is one of the earnest aged elders who holds forth the gospel truths without fear. On account of the absence of our elder, Bro. E. K. Hochstetler, our council, prior to the love feast, was in charge of Bro. Fyock.—Richard Arno Dassdorff, Jones Mills, Pa., Oct. 26.

Jacobs Creek.—We are enjoying a series of meetings, conducted in the Mount Joy house, in the Western District of Pennsylvania, of which I took the pastorate last February. I began the meetings one week ago. At this writing seven souls have come out on the Lord's side, and two have asked to be reclaimed. Others are seriously counting the cost.—B. B. Ludwick, Mount Pleasant, Pa., Oct. 21.

Johnstown (Locust Grove house).—Oct. 20 Bro. Albert Berkley, of the West Johnstown congregation, preached an excellent sermon for us from Matt. 26: 33. Bro. Berkley has not preached to us for thirteen years, and we were all glad to hear him again.—Mrs. Frank F. Fyock, Johnstown, Pa., Oct. 22.

Lost Creek.—We met in council Oct. 12, preparatory to our love feast, Oct. 19 and 20. Eld. C. G. Winey, presided. Three dear sisters have been received by baptism since our last report. Bro. Jacob Richard, of the Lewistown church, officiated at our feast.—J. B. Frey, R. D. 2, Mifflintown, Pa., Oct. 21.

Marsh Creek.—At our love feast Eld. Samuel Stouffer, of Green Spring, Pa., and Bro. George Bowers, of Maryland, were with us. Bro. Stouffer officiated. One hundred and eight members surrounded the Lord's tables. We greatly missed our dear aged elder, Bro. C. L. Pfoutz, who, for the past quarter of a century, has served the church. Upon only one love feast occasion before this has his seat been vacant. On Sunday morning Bro. Stouffer held forth the Word with power to a large audience. His text was Philpp. 2: 12. After services one was buried with Christ in baptism. Within the last five weeks five have been baptized.—Ida M. Lightner, Gettysburg, Pa., Oct. 21.

Ridge.—Our church held a love feast Oct. 12. The members were nearly all present. Bro. Steerman, our elder in charge, officiated. We surely should feel grateful to our Heavenly Father for this quiet and impressive meeting we were permitted to enjoy. The spirit of love was manifested by all.—Nannie B. Burkhart, Shippensburg, Pa., Oct. 23.

Shade Creek.—Bro. J. J. Shaffer held a series of meetings in this congregation in the Morning Land house. Twenty-two souls were born into the kingdom through baptism, and one was reclaimed. Bro. Shaffer preached many reviving sermons, which inspired us to a higher sphere of Christian living.—Stella Penrod, Windber, Pa., Oct. 21.

Upper Canowago church enjoyed a very pleasant love feast at the Latimore house Oct. 19 and 20. Ministers from adjoining congregations, and from a distance, were Bro. Ralph Schlosser, of Elizabethtown, Pa., Bro. Samuel S. Starook, of Lewisburg, Pa., Bro. O. W. Cook, of Dillsburg, Pa. Bro. Cook officiated at the communion service. On Sunday morning Bro. Schlosser addressed the Sunday-school, and also gave us a practical sermon.—Andrew Bowser, East Berlin, Pa., Oct. 24.

Waynesboro.—We had a glorious and spiritual Sunday-school Meeting in the Rouzerville Brethren church last Sunday, Oct. 20. The topics were ably and plainly discussed. We surely enjoy such inspiring lessons, and they shall be remembered long by some of us.—H. M. Stover, Rouzerville, Pa., Oct. 25.

West Greentree.—We enjoyed a very spiritual love feast at the Rheems house Oct. 22 and 23. The attendance was good. Among those in attendance, as ministers from other Districts, were Brethren Elias Gibble, Amos Hottenstein, H. E. Light, John Mohler, Levi Mohler, John Witmer, Amos Kuhns, Henry Zug, Ralph Schlosser, Jacob Meyer, and S. H. Hertzler. A series of meetings is to begin here Nov. 9.—S. R. McDannel, Elizabethtown, Pa., Oct. 25.

Woodbury.—We held our love feast Oct. 20. The meeting was enjoyed by all present. About 200 communicants surrounded the Lord's tables. The visiting ministers were Elders James A. Sell, L. F. Holsinger and F. R. Zook. Eld. Sell officiated. The meeting was largely attended.—J. C. Stayer, R. D. 1, Woodbury, Pa., Oct. 23.

TEXAS.

Canadian.—Bro. C. H. Brown, of Clovis, N. Mex., came to our town on Friday morning, and soon secured the W. C. T. U. building as a place for our meetings. Five reviving sermons were preached to us. The attendance was very good, considering the lateness of the announcement and that there are six other places of worship here on Sunday. The best of attention was given. We think some lasting impressions were made. There are three members in this town of 1,600 people, but a great many of the people are acquainted with the Brethren, and speak well of them. We feel that all were built up spiritually. We hope to have a series of meetings in the near future. We would be glad for brethren, passing through here, to stop off with us.—Lottie E. Carver, Canadian, Tex., Oct. 21.

VIRGINIA.

Angel Rest.—We met in council Oct. 19, with Bro. C. E. Williams presiding. One member was received by baptism. Our love feast will be held Nov. 16 and 17, beginning at 2 P. M., in the Berean churchhouse.—N. F. Kingrea, Lawton, Va., Oct. 24.

Beaver Creek.—Our love feast of Oct. 19 was well attended. A number of brethren and sisters from other congregations were with us. Almost a score of ministers were present, among them being Brethren P. S. Miller, Samuel Miller, Geo. Arnold, Peter Garber, G. W. Wine, and several young ministers from Bridgewater College. Bro. P. S. Miller, of Roanoke, officiated. This was the first time the sisters at this place had the privilege of breaking the bread and passing the cup. It was indeed a spiritual feast, and much enjoyed by all present. Sunday morning we met in Sunday-school with a large number present. Bro. P. S. Miller preached at 10:30 on the subject, "The Church." We are now engaged in a series of meetings, with good attendance and interest. Bro. Miller is doing the preaching.—Nannie J. Miller, R. D. 2, Bridgewater, Va., Oct. 23.

Green Mount.—We are in the midst of an interesting series of meetings at the Pine Grove church, conducted by Bro. S. D. Zigler, of Harrisonburg, Va. Sunday, Oct. 20, three were buried with Christ in baptism, and one was reclaimed.—Katie Kline, Broadway, Va., Oct. 23.

Walnut Grove.—We recently enjoyed a most spiritual love feast. Five members were added to the church,—two by baptism, two by recommendation, and one was reinstated. The church from which the two members came had disbanded, and they could not get their letters, so we received them by recommendation. Deep impressions were made on others. We expect to commence a series of meetings Nov. 15, to be conducted by Bro. A. M. Laughrun, of Jonesboro, Tenn. We would be glad if any of the brethren could be with us. Bro. Henry Elrod was anointed in the presence of a large audience, which left very deep impressions.—S. E. Lewis, Jr., Taylors Valley, Va., Oct. 22.

WASHINGTON.

Centralia church convened in council Oct. 2. Two letters were granted. The church decided to begin a Sunday-school library. Our communion service will be held Nov. 9. Our offering amounted to $12.25. Bro. J. L. Whisler was elected church clerk and correspondent.—Anna Myers, Centralia, Wash., Oct. 19.

WEST VIRGINIA.

Evergreen church met in council Oct. 12. Our elder, Bro. Obed Hamstead, and Bro. Israel Welmer were present. The writer was elected delegate to District Meeting, and Bro. B. Y. Cooper as alternate.—E. W. McAvoy, Onego, W. Va., Oct. 20.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

CIRCLEVILLE MISSION, OHIO.

About two months of church work have now been experienced by Bro. D. S. Filbrun and wife, and myself, in this mission. We came here when everybody was busy, working in the canning factories, of which there are three. Two of them are located within close proximity to our churchhouse.

From August to about the first of November is the harvest time for these workers, to lay in a supply for the long winter months. A part of the time the employes in these factories have to work almost day and night, consequently we were unable to get in very close touch with our own members.

Since factory work has slackened somewhat, opportunities come for more visiting and more talking along the line of Christian living. We find some very earnest and sincere people, but to our deepest regret there is much sin surrounding them,—vice, immoral living and pollution of various descriptions. No wonder the battle for some is so hard to fight.

Bro. Filbrun's discourses from the pulpit have a winning effect, as the attendance from Sunday to Sunday is increasing. The higher life strongly appeals to these people, for they are eager listeners.

Our Sunday-school attendance is increasing. Since the beginning of the present quarter the attendance has been in the fifties, one Sunday lacking only two of being sixty. At present we have an enrollment of seventy. We have teachers' meeting each Friday evening at the home of our pastor. We are also working the cradle roll department. Our people are anxiously looking forward to a revival effort in the near future, to be conducted by your pastor. We hope and pray for great things in the spiritual life.

This is only a mission point, and we can truthfully say that only those who have had experience with the work at such points can realize the anxiety and deep concern resting upon those engaged in the effort. The responsibility is certainly great, and the closer we get to God the more keenly we feel the burden of soul saving. The success of our efforts depends upon our faith in the power of God. May we desire a larger portion of it!

Mina H. Bosserman.

954 South Pickaway Street, Circleville, Ohio, Oct. 22.

OTTAWA, KANSAS.

We began our series of meetings Sunday, Sept. 29. Bro. George Mishler and wife, of Cambridge, Nebr., conducted these services. The weather was favorable, the attendance fair, and the interest was very good. Brother and Sister Mishler seem to be deeply concerned about the Master's work, and their pleasant, personal calls among the members were helpful and encouraging, and heartily enjoyed by all. While our meetings lasted only two weeks, we realize that the members feel stronger and much built up. Three accepted Jesus and were baptized. Others are deeply convicted. We feel that we must keep on working and praying, and not allow our enthusiasm to wane until these and others are gathered into the fold.

Our love feast was held Oct. 12, at 5 P. M. Bro. Mishler officiated, assisted by Bro. S. Heckman, of Appanoose. At the close of our Sunday-school Bro. John Throne, who served us so faithfully as superintendent for five years, previous to his moving away, gave a simple, pointed talk, which was appreciated by the older people, as well as by the children.

On Sunday night we had a good, live Christian Workers' Meeting, concerning our mission interests in China. Then Bro. Mishler delivered his farewell sermon. His subject was "The Unpardonable Sin." His message was delivered with power and vividness. We believe the influence of these meetings will continue to grow unto a still more abounding harvest. Brother and Sister Mishler

left early on Monday morning for Indiana, where they will conduct similar meetings. Our prayers and good wishes follow them in their efforts.

We held our regular Wednesday evening prayer meetings up to the time of our revival meetings, and will continue them during the winter months. Truly, the Lord has done great things for us, whereof we are glad.

Olive M. Wheeler.

722 Olive Street, Ottawa, Kans., Oct. 16.

MIAMI, NEW MEXICO.

On the evening of Sept. 30 the Miami church met in council. The business was disposed of pleasantly and without delay. We decided to hold our love feast Oct. 26, beginning at 4:30 P. M.

Sunday morning, Oct. 6, Bro. Isaac Frantz delivered a well-prepared sermon upon the subject, "Playing the Man." Playing the man is life's greatest play. In riding over our beautiful valley, he was impressed with the bountiful crops with which we have been blessed, but the most important and precious crop is that of our boys and girls. How anxious we should be to have them garnered for the Lord, and great was our joy, as Bro. Frantz preached for us during the past week, to see four precious lambs seeking the fold. A mother also expressed her desire to walk with the people of God.

Today, as we stood at the water's edge, it seemed that all nature combined to make it a sacred and memorable scene. Majestic mountains reared their lofty heads, the ever-changing hues upon the mesa and plain, and the clear, sparkling mountain water, as it flowed along, impressed our hearts with the might and goodness of an All-wise Father, who ruleth over all. There were those among us who had never witnessed a baptismal scene, and we feel that there are others near the Kingdom. May the seed sown during these few meetings return a bountiful harvest.

Bro. Frantz goes to our District Meeting, held at Conway Springs, Kans., on his return homeward. We feel glad for the spiritual uplift we have experienced during his stay with us.

Bro. C. B. Smith, of Morrill, Kans., will be with us in a series of meetings in January. Pray for us that we may continue to grow in the knowledge and grace of our Lord Jesus Christ. (Mrs.) Mollie Bollinger.

Miami, N. Mex., Oct. 14.

WASHINGTON CITY, D. C.

Our regular quarterly council was held on the evening of Oct. 7, Eld. A. P. Snader, presiding, assisted by Elder T. J. Kolb. Since last report, two letters were granted and four received, among the latter being those of our new pastor, Eld. B. B. Garber, and wife. Our love feast will be held on Sunday, Nov. 17, at 6:30 P. M.

We observed Rally Day last Sunday, which proved to be a distinct success. In the evening the Christian Workers' hour was taken up by a Temperance program. Talks were given by Brethren Hollinger, Flohr, J. A. Garber and the elder, interspersed with special music, bearing upon the temperance question.

We are now using the new song book and find that it lends new interest to our song service. Many complimentary expressions have been received from persons, not members of the church, as to the merits of this book, and we feel that every congregation ought to adopt it at least for the Sunday-school and Christian Workers' Meetings.

Our new pastor entered upon his duties the middle of September and is rapidly becoming acquainted with our city and the little band of workers here. The organized classes are again rallying their forces for the winter campaign, and we trust that much and lasting good may be done for the Master.

Under the direction of the Missionary Society, a committee has been appointed, and is soliciting the members, for the purpose of ascertaining how many desire to give systematically and regularly for foreign missions, and already quite a number have renewed their last year pledges to give fifty cents per month (in addition to their monthly offering for the local work) for the China fund. The Sewing Society held its first meeting Oct. 9, with a good representation. (Mrs.) D. E. Miller.

806 C Street, S. E., Washington, D. C., Oct. 14.

DISTRICT CONFERENCE OF SOUTHWESTERN KANSAS AND SOUTHEASTERN COLORADO.

The District Meeting of 1912, with its various divisions, was held in the Slate Creek church, Conway Springs, Kans., Oct. 15 and 16. Bro. E. H. Eby, of India, who is home on a furlough, was with us and gave four very helpful and inspiring discourses. His message on "Christian Stewardship," delivered on Sunday evening, was said, by many, to have been the most logical and biblical sermon on Christian giving ever listened to.

The Foreign Missionary program on Monday evening was an inspiration to all who were there. Money raised for the China field amounted to $225.02 in cash, and $189 in pledges.

The Educational Meeting on Tuesday evening, with Prof. Clement in charge, shows that the District is alive to the interests of the trained mind, hand and heart.

A committee of five brethren was chosen, at the business session, to coöperate with the trustees of McPherson College in turning the school over to this and adjoining Districts. One of the new features of the late Conference has been the Mothers' and Daughters' Meeting, and the Fathers' and Sons' Meeting. These have been very helpful in times past, and this year was no exception.

Brethren J. J. Yoder and E. M. Studebaker gave us three Bible lessons, which were received by the people in an appreciative way.

The Ministerial Meeting, on Tuesday, was officered by Bro. J. Edwin Jones as Moderator; Bro. E. M. Studebaker, Reading Clerk; Bro. N. E Baker, Writing Clerk. The program was full of topics vital to the minister and his problems, and the able talks given created much thought and enthusiasm.

The Business Session on Wednesday was, from first to last, very interesting. Bro. J. J. Yoder was Moderator, and Bro. E. M. Studebaker, Reading Clerk. The reports from churches show a total of twenty-one churches in the District, which were represented at the meeting by twenty-eight delegates. The report of the Treasurer of the Mission Board showed total receipts, during the year, of $4,038.69, with nearly all the mission points in a flourishing condition. The report from the superintendents of the Orphanage Society shows that much work was done during the past year.

A request that the District call for Annual Conference of 1914 was placed into the hands of a committee to confer with the cities of this District and, if suitable arrangements can be made, the call will be given. Several queries of a local nature were disposed of. Bro. J. J. Yoder was elected as delegate on the Standing Committee, with Bro. M. J. Mishler as alternate. The song service throughout the meeting was very uplifting. We appreciated the presence and helpful talks of Bro. Isaac Frantz of Ohio.

The meeting closed with a spirit of good will, to meet next year at Wiley, Colo., and all acknowledged the Conway Springs members as first-class entertainers.

Peabody, Kans., Oct. 20. Jacob Funk, Writing Clerk.

EASTERN PENNSYLVANIA.

The Nineteenth Annual Ministerial and Sunday-school Meeting of the Eastern District of Pennsylvania is to be held in the Spring Creek church, near Hershey, Pa., Nov. 13 and 14.

Tuesday, Nov. 12, 7:30 P. M., Sermon, "Redeeming the Time" (Eph. 5: 16), English, Eld. I. W. Taylor; German, Eld. John Herr.

Wednesday, Nov. 13, 9 to 11:30 A. M.

Opening exercises.—Hiram Gibble. Organization. Address of Welcome.—Eld. J. H. Longenecker Appointment of Committees. Question Box (Sunday-school Meeting).

Topic—What Is the Relation Between Intellectual and Spiritual Development of Our Ministers?—J. C. Zeigler, S. K. Fike.

Topic—How Teach Effectively the Simple Life?—G. N. Falkenstein, Jacob Pfautz.

MISSIONARY PROGRAM.

1:30 to 4 P. M.

Opening Exercises.—M. G. Forney.

Topic—Our Responsibility to Mission Work.—U. C. Fasnacht, J. M. Booz.

Topic—Obstacles for Not Accomplishing More Successful Missionary Work.—S. H. Hertzler, John Schlosser.

Topic—Practical Lessons from Our Forefathers.—F. P. Cassel, H. E. Light.

7 to 9 P. M.

Opening Exercises.—Geo W. Beelman.

Topic—Helpful Hints for Our Ministers: (a) In Pulpit.—A. G. Longenecker. (b) At Home.—J. P. Holsinger.

Mothers' Topic—Child Training.—Hannah Shissler, Mary Francis.

SUNDAY-SCHOOL MEETING.

Thursday, Nov. 14, 9 to 11:30 A. M.

Opening Exercises.—C. B. Miller. Business Period.

Topic—Ideal Sunday-school Work.—Geo. Weaver, Martha Martin.

Topic—"Observed and Noted."—By our Sunday-school secretary, Nathan Martin.

Round Table.—H. K. Ober.

Question Box Opened.

TEMPERANCE MEETING.

1:30 to 4 P. M.

Opening Exercises.—Hiram Kaylor.

Topic.—Personal Responsibility for the Existence of the Drink Evil.—P. M. Habecker, S. S. Eshelman.

Topic—What Results Have Been Accomplished by the Local Temperance Committees?—John W Myer.

General Discussion.

The Spirit-filled Life,—How Develop and Maintain the Same?

Committee, David Kilhefner, John C. Zug and Rufus P. Bucher.

Outgoing officers of Ministerial Meeting of 1911, J. H. Longenecker, John C. Zug and S. Z. Witmer.

Temperance.

(Concluded from Page 695.)

It is here to prosper by the ruin of your sons and mine. It is here to mislead human souls and to crush human hearts under its rumbling wheels. It is here to bring gray-haired mothers down in shame and sorrow to their graves. It is here to turn the wife's love into despair, and still the laughter on the lips of little children. It stifles all the music of the home, and, worst of all, it sends the soul to a never ending eternity, unprepared to meet an honest and just God, who has said, "No drunkard shall enter into the kingdom of heaven."

We wish to say a word of consolation to those who have already fallen victims to the deadly, poisonous drink. Put your case in God's hands. He will give you power to resist the devil that he may flee from you. Satan is but a coward. If you go to him in God's grace, through his help you will be able to ward off even the fiery darts of the adversary. Soon the Eternal Judge will hold his inquest over the many thousands who have gone down to ruin, and who will be to blame? In the knowledge of God's plain command, in the light of Christ's own example towards a fallen race, and in the sight of duties, clearly shown us by the Holy Spirit, what must be our responsibility? May God help us to answer!

Bismarck, W. Va.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Harley-Kulp.—By the undersigned, at his residence, Oct. 15, 1912, Bro. James Harold Harley, of Norristown, Pa., and Sister Minerva B. Kulp, of Kulpsville, Pa.—T. F. Imler, Ridgely, Md.

Taylor-Wright.—Oct. 16, 1912, at the home of Bro. Jacob Beckner, Buchanan, Va., Bro. J. K. Taylor, of Botetourt County, Va., and Sister Annie Wright, of Craig County, Va.—A. F. Pursley, Buchanan, Va.

Titlow-Harley.—By the undersigned, at his residence, Oct. 15, 1912, Mr. Irvin L. Titlow, of Fairview, Pa., and Miss Mabel B. Harley, of Norristown, Pa.—T. F. Imler, Ridgely, Md.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Beery, Raphael Angelo, third son of P. H. and Kate Beery, born at Juniata College, Huntingdon, Pa., March 3, 1899, died at North Manchester, Ind., Oct. 2, 1912, aged 13 years, 6 months and 29 days. Raphael was a remarkable boy, of whom it may truthfully be said, "He waxed strong in spirit and the grace of God was upon him." He was baptized into the church at the age of nine years, on the personal plea that he wanted "to work for the Lord." He was just entering college at North Manchester when the Master said, "It is enough." Services by Bro. G. W. Flory, at Covington, Ohio, where the body was laid to rest.—P. H. Beery, North Manchester, Ind.

Chestnut, Sister Asa, of Widnoon, Armstrong County, Pa., died Oct. 16, 1912, of a complication of diseases, aged 65 years, 11 months and 6 days. Services by the writer at the home of a daughter, Mrs. Duncan, of Widnoon, where the mother had made her home for some time. Text, 2 Cor. 5: 1. Interment in the Kellarsburg cemetery, three miles distant.—F. R. Holsinger, New Bethlehem, Pa.

Culp, Susan E., born in Ashland County, Ohio, Dec. 6, 1844, died in Elkhart, Ind., Oct. 16, 1912, aged 67 years, 10 months and 10 days. She leaves three children, four brothers and four sisters. Services at the Osceola house by J. J. Funk, of the Mennonite faith, and the writer.—H. M. Schwalm, Wakarusa, Ind.

Ebie, Sarah C., nee Kineth, born July 19, 1852, died in the Osceola church, Ind., Oct. 11, 1912, aged 60 years, 2 months and 22 days. She was a faithful member of the Church of the Brethren for many years. Interment in the Osceola cemetery. Services by the writer. Deceased is survived by five daughters.—H. M. Schwalm, Wakarusa, Ind.

Griffith, Harry, son of William and Anna Griffith, born April 12, 1891, died Oct. 12, 1912, aged 21 years and 6 months. He leaves a father and a sister. Servies by Bro. S. S. Shoemaker in the Springfield church. Interment in the cemetery near by. Text, Num. 23: 10.—Alice C. Mumaw, Mogadore, Ohio.

Larson, Ira Carl, son of Brother Hans and Sister Belle Larson, born at Belvidere, Nebr., Sept. 12, 1911, died Oct. 8, 1912, aged 1 year and 26 days. Services at the home by the writer. Interment in the Belvidere cemetery.—Edgar Rothrock, Carlisle, Nebr.

Martzall, Bro. Jonas, died in the Ephrata congregation, Lancaster Co., Pa., Oct. 12, 1912, of a paralytic stroke, aged 67 years and 11 months. He was a member of the Church of the Brethren for forty-five years. He is survived by a widow, two daughters and two sons. Services by Eld. David Kilhefner. Text, Mark 16: 3. Also by Bro. Kulp; text, Philpp. 1: 21.—J. M. Neff, Ephrata, Pa.

McConley, Abdiel, died at Hanover, Pa., Sept. 27, 1912, aged 69 years. Services at the house by Mr. A. M. Heilman (Lutheran) and Bro. D. H. Baker, both of Hanover. Interment in the Mount Olivet cemetery, at Hanover.—W. B. Harlacher, Hanover, Pa.

McMullen, E. Ethan, son of Edward and Alice McMullen, born Aug. 19, 1905, died Oct. 12, 1912, aged 7 years, 1 month and 24 days. He was a bright little boy, loved by all who knew him. He died of heart trouble, being sick only a few hours. Services in the Brethren church by Bro. J. W. Myer and the writer. Interment in the Greenwood cemetery.—H. B. Yoder, 343 Charlotte Street, Lancaster, Pa.

Miller, Isaac Gordon, infant son of Brother Jacob D. and Sister Nannie E. Miller, born May 14, 1912, died Sept. 27, 1912, aged 4 months and 13 days. He was sick only three days with cholera infantum, which caused his death. He leaves his parents, one little brother and two sisters. Services at the Brethren church by Bro. J. R. Wine. Text, Matt. 19: 14. Interment in the cemetery near the church.—Sarah Miller, Nash, Okla.

Myers, Angeline, nee Longman, born Oct. 16, 1834, near Keedysville, Washington Co., Md., died at the home of her sister, Mrs. Josiah Schamel, Oct. 14, 1912, aged 78 years, lacking two days. She was in bed for over nine months, suffering from consumption and Bright's disease. She was married to Levi Myers on Christmas Day, 1855. To this union two daughters and six sons were born. The oldest two preceded her. Her husband died Nov. 24, 1905. Twenty-five years ago, last February, she gave her heart to Christ and united with the Church of the Brethren. She was always faithful to her God and to her church. While she lived in

the country she would walk to Arnold's Grove in the morning and to Mount Carroll in the afternoon, where she taught in the Sunday-school. She used to walk nine miles each Sunday, and was surely a most worthy example for us to pattern after. Oct. 16 services were held at the church in town, and interment was made in Arnold's Grove cemetery. Bro. John P. Harris preached, assisted by Bro. Israel Cripe. Text, Matt. 6: 28.—Lydia Phillips, Mount Carroll, Ill.

Replogle, Katie, born near Pyrmont, Carroll Co., Ind., Jan. 29, 1854, died at her home near Osceola, Mo., Oct. 10, 1912, aged 58 years, 8 months and 11 days. She seemed to be well and had just eaten supper, when, while still at the table with her husband, her spirit took its flight. She came to Osceola April 18, 1868, and has resided near Osceola almost continuously ever since. She was united in marriage to Abr. Replogle Jan. 26, 1871. Four sons and two daughters were born to this union. One son died in infancy. Sister Replogle united with the Church of the Brethren in 1871, and has been a faithful and consistent member ever since. Services were held in the Brethren church by Eld. W. T. Bray, of Deepwater, Mo. Interment in the cemetery near by.—T. J. Simmons, Osceola, Mo.

Shultz, Esther, daughter of Samuel and Minnie Shultz, of Lancaster, Pa., died at the age of nearly 3 months. Services by the writer. Text, Matt. 19: 13-15. Interment in the Neffsville cemetery.—H. B. Yoder, 343 Charlotte Street, Lancaster, Pa.

Swihart, Sister Sophia, died of lung trouble in the Roanoke City congregation, Va., Oct. 13, 1912, aged 79 years and 8 months. She was a consistent member of the Church of the Brethren for over forty-five years, not missing a single service during our late series of meetings in spite of her advanced age. She leaves two sisters, one in this city, and one in Kansas. Services by Bro. P. S. Miller. Interment in Fairview cemetery.—Homer E. Trout, Vinton, Va.

Stiltonpole, Sister Elizabeth, died Oct. 15, 1912, at her home near Mount Pleasant, Pa. She was a consistent member of the Church of the Brethren, and will be greatly missed in the church services, which she seldom missed, notwithstanding she had about four miles to go, and many times had to walk. Her husband preceded her three months. She leaves a mother, two brothers, two sisters, and eight children. Services by the undersigned in the Mount Joy church. Text, Rev. 14: 13. Interment in the cemetery near by.—B. Ludwick, Mount Pleasant, Pa.

Wassam, Sister Mary I., wife of Bro. P. W. Wassam, died at her home near Lovejoy, Indiana Co., Pa., Sept. 17, 1912, of Bright's disease, aged 62 years and 1 day. Her maiden name was Armstrong. She is survived by her husband, two sons and two daughters, and one stepdaughter. Sister Wassam was an earnest Christian, a devoted friend, and a loving wife and mother. Although her sickness lasted several months, she bore it all with Christian fortitude and resignation. She called for the elders of the church and was anointed about two weeks before her death. She united with the Church of the Brethren at Montgomery three years ago. Services at her late home by Eld. Brice Sell, of Hollidaysburg, Pa.—Mrs. Frank Fyock, R. D. 1, Rochester Mills, Pa.

Whisler.—Eld. Levi, born at Unionville, Appanoose Co., Iowa, June 3, 1854, died in Eustis, Fla., Sept. 30, 1912, aged 58 years, 3 months and 27 days. He died of persistent hiccough, which lasted five days and nights. He leaves a wife, five sons and two daughters, who mourn the loss of a loving husband and father. He devoted his life to the Master's work as long as health permitted. Most of his time was spent on the frontier, where the members were scattered. At one time he left his home in the midst of harvest, to go 225 miles to anoint a sister. At another time he went to the mountain district to baptize an isolated family. Sometimes he had charge of three or four congregations at the same time. As a reward for his faithfulness, he was enabled to see his entire family brought into the church. He left Lordsburg, Cal., for Eustis, Fla., to regain his health, but was there only two weeks. During that time he was planning, with Bro. J. C. Funderburgh, to organize a church at Eustis. The family accompanied the remains to Lancaster, Pa., where the funeral was held in the Brethren church by the writer and Bro. J. W. Myer. Interment in the Greenwood cemetery at Lancaster. Text, Rev. 14: 13.—H. B. Yoder, 343 Charlotte Street, Lancaster, Pa.

White, Dr. F. H., son of Brother G. E. and Sister Rachel (deceased) White, was born in Andrew County, Mo., March 13, 1875, died at his home in Effingham, Kans., Sept. 23, 1912. He died from the result of injuries he sustained while trying to rescue his two-year old boy from being run over by a team of horses, hitched to a cab. Both were seriously hurt, but the child recovered. He leaves a wife and two small children. Services at the Christian church (of which he was a member). Burial at Effingham, Kans.—G. E. White, Effingham, Kans.

Wright, Sister Mary, nee Riddle, died Oct. 1, in Mt. Sidney, Va., of cancer, aged 53 years. She was a great sufferer for some time. A few weeks before her death she called for the elders and was anointed. Her husband and three brothers survive her. Services Oct. 2, at the Pleasant Valley church from 2 Tim. 4: 7. Services conducted by Bro. H. C. Early, assisted by Bro. Peter Garber. Interment in the adjoining cemetery.—Ruth E. Williams, Mt. Sidney, Va.

The Gospel Messenger

A weekly religious journal, 16 large pages, is published in the interest of the Church of the Brethren, and is the only church organ published by the authority of the Conference. Price, $1.50 per annum.

It most earnestly pleads for a return to the apostolic order or worship and practice.

It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life;

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing as taught in John 13, is a divine command to be observed by the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Send for sample copy. Address:

Brethren Publishing House, Elgin, Illinois.

TWO CENTURIES OF THE CHURCH OF THE BRETHREN

This book contains the twenty-four addresses delivered at the Bicentennial Conference, Des Moines, Iowa, June, 1908. The first large edition was soon exhausted and we have not been able to fill orders for some time.

The second edition is now ready and will be in demand, as several thousand of our readers neglected to purchase during the life of the first edition.

This new edition is printed on thin paper, making a volume about one-half the size of the former edition. Typographical errors have been corrected and the binding improved. Large, clear type, 400 pages.

The book is embellished with twenty-five full-page photogravure effect portraits. These illustrations consist, for the most part, of portraits of the speakers who delivered the bicentennial addresses at the Des Moines Annual Conference. The frontispiece presents a splendid likeness of the five men composing the Bicentennial Program Committee.

The book is a fitting souvenir of the bicentennial year and should be found in every Brethren home.

Send your order by return mail.

Price, in artistic cloth,.....$1.50
Half leather, gilt top,..... 2.50

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

AN OUTLINE *of the* FUNDAMENTAL DOCTRINES *of* FAITH

BY D. WEBSTER KURTZ.

A Unique Book That Will Meet a Long Felt Need.

This little book contains in as brief form as possible a statement of the fundamental doctrines of the Church of the Brethren in their application to the daily lives of its members.

There are a great many people who join the church, especially in the larger cities and in places where there is not an over-abundance of members of the church, who know very little about the teachings and doctrines of the church to which they pledge their allegiance. To such this book will be a valuable asset.

The book will very adequately fill the place of a catechism in indoctrinating new converts. It is too small to permit of lengthy discussion or defense of the principles laid down, but is simply a statement of the doctrines, with sufficient explanation to make the book readable.

Such a book as this will be valuable to all the members of the church, in making them more acquainted with her teachings and thus uniting them in more concerted spiritual activity in church work.

It is fresh from the press. Contains 60 pages, printed on extra quality paper, and bound in light brown cardboard with neat cover design. On the fly-leaf are spaces for the name of the person to whom the book is presented, also date and place of baptism, and the name of the donor.

The book is worthy of a wide distribution. ORDERS RECEIVED NOW. Price 25 cents.

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

THE BRETHREN TEACHERS' MONTHLY

A Help That Helps

None better. So acknowledged by competent critics. Full in the way of general information, such as relates to time, dates, places, geography, biography, etc.

Able writers for different grades, primary, intermediate and adult. These special articles, together with those on the Gist of the Lesson, the Lesson in Everyday Life and the editor's expository words, make it all that might be desired.

Teachers in Brethren Sunday-schools need helps specially prepared for their work. This is what the Brethren Teachers' Monthly gives.

Pastor, Superintendent, see to it that the teachers in your Sunday-school are supplied with this excellent monthly, and they will be able to do better work than would be possible without it. It is concise, comprehensive, practical.

Single copy, per quarter, 16c; three or more copies to one address, per quarter, 13c, each; single subscription, per year, 50c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Be sure to order a copy of

"Some Who Led"

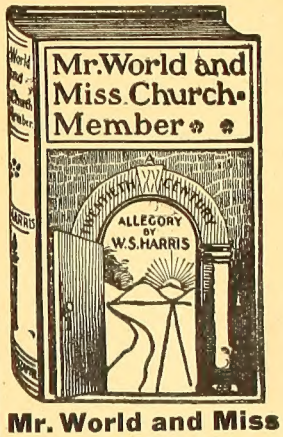
MANCHESTER COLLEGE



Winter Term Opens December 2.

This institution is enjoying a rapid growth. The Winter Term will offer many courses in College, Normal, Academic, Bible, Business, Music, Art and Agriculture. Many young people now at home should improve the winter months by attending some good school. Manchester College can help you. Write for full information.

MANCHESTER COLLEGE,
North Manchester, Ind.



Mr. World and Miss Church-Member

A Twentieth Century Allegory.

By Rev. W. S. Harris.

It is a forcible allegory, somewhat after the style of Pilgrim's Progress, but in no sense an imitation of it. Fathers and mothers, it is the book that you should get for your son and daughter, and at the same time read it yourself. You will be stronger for the church after having read it. It illustrates vividly how Satan lures the church member, step by step, from the pure Gospel, till finally he is lost forever.

Illustrated by 18 full-page drawings, the work of Paul J. Krafft.

Price, postpaid, ...75 cents

BRETHREN PUBLISHING HOUSE, Elgin, Illinois.

THE GIRL WANTED

By Nixon Waterman

This is a companion volume to "Boy Wanted," by the same author. There are eight chapters under these heads: Choosing the Way, or Starting Right, Accomplishments, The Joy of Doing, Some Every Day Virtues, The Value of Sunshine, A Merry Heart, Golden Habits, The Purpose of Life. Each of these chapters is accompanied with a fine portrait of one of the great women of the world. Mr. Waterman writes in a style peculiar to himself and very winning. As sidelights to the words of the author, there appear on the margins of the pages 474 brief quotations of thoughts from the writings of the world's foremost teachers and philosophers of all times. The book is of interest, not to the girl alone. The girl's mother will find it well worth reading, and her brother—well, he might even be curious to know and profit by "friendly thoughts" here published for the special benefit of the girl.

158 pages, bound in cloth.

Price, ...$1.10

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FIVE HUNDRED SCRIPTURAL ANECDOTES

BY HAROLD P. SAYLES.

A hand book for preachers, teachers and Christian Workers. With the aid of this book you will be able to give good, interesting illustrations and in this way impress your subject upon the hearers. Alphabetically arranged according to subjects.

Price, postpaid, ...22c

BRETHREN PUBLISHING HOUSE, -:- ELGIN, ILLINOIS.

TABLE OF CONTENTS.

Editorial,—
Sowing Preacher Seed, ... 697
Can the Lord Trust Us? 697
Dropping Leaves (H. B. B.), ... 697
The Past and Present, ... 698
Punctuality, ... 698
Old-fashioned Preaching, ... 698
The Old Sandstone, ... 698
Changing the Standard, ... 698
Animals and Tobacco, ... 698
A Child's Prayer, ... 698

Essays,—
The Teaching Function of the Ministry. By Charles Calvert Ellis, ... 690
"The Weary Journey of Life." By W. O. Beckner, .. 691
Zaccheus. By J. G. Royer, ... 691
Our Great Need. By Wealthy A. Burkholder, ... 691
The Saloon in Social Evolution. By H. Newton Glick, 692
The Happiness of Man. By R. C. Smith, ... 692
In November. By J. F. Graybill.

The Round Table,—
Confessing Our Sins, or Getting Right with God.—Eva Blocher. The Two Men Praying.—Luke 18: 9-14.—Peter Brower. The Sincere Doubter vs. the Insincere Doubter.—Flora E. Teague. "The Way of the Cross Leads Home."—Edgar M. Hoffer. Prodigality Indeed!—Ida M. Helm, ... 694

Home and Family,—
Can You Stand Disappointment?—Elizabeth D. Rosenberger. Temperance.—Stella A. Crouse, ... 695

NOTES NOT CLASSIFIED

Copper Hill.—Bro. D. C. Naff, of Roanoke, Va., came to our place Sept. 27, and preached twelve interesting sermons for us. Four souls were made to come out on the Lord's side. Three of them have been baptized. The nights were short and the people were working hard, but the interest was good to the last.—C. H. Williams, Dillons Mill, Va., Oct. 14.

Sunnyside church met in special council Oct. 15, preparatory to the love feast. Bro. S. H. Miller presided. One letter of membership was granted. Bro. Geo. Carl, of Portland, Oregon, will begin a series of meetings for us Nov. 5. We held our love feast Oct. 19. Brethren Enoch Faw and J. Hollinger, of North Yakima, were with us. Bro. Faw officiated. Bro. Hollinger preached for us on Sunday evening.—Mrs. M. E. Oswalt, Sunnyside, Wash., Oct. 23.

Joint Meeting.—The Sunnyside and Yakima congregations met in a joint Sunday-school and Christian Workers' Convention Oct. 20, at the Sunnyside church. We met at 10 A. M. for the Sunday-school Meeting and heard many good suggestions for the improvement of the Sunday-school. At noon a basket dinner was enjoyed, and in the afternoon we met again for the Christian Workers' Meeting. The organization for this year resulted as follows: President, Bro. George Partch; vice-president, Bro. Revie Miller; secretary, Sister Daisy Lyon; corresponding secretary, the writer.—Verna Eby, Sunnyside, Wash., Oct. 23.

Fairfax church met in council Oct. 12. Eld. I. M. Neff presided. This being our visit council, much business came before the meeting, which was disposed of pleasantly. The brethren reported the members to be in love and union. One letter of membership was received. Oct. 6 Bro. I. M. Neff began preaching at the Red Hill schoolhouse, one of the mission points in this congregation. The meetings continued until the 18th, at which time four were baptized and one was reclaimed. Great interest was manifested during these meetings. We hope for good results in the future. We held our love feast Oct. 19. About 160 members communed,—more than were ever present before. Bro. E. E. Blough, of Manassas, Va., and Bro. L. B. Flohr, of Nokesville, Va., were the visiting ministers. Bro. Blough officiated and also preached an interesting sermon to a large audience on Sunday. Oct. 27 the new churchhouse at Dranesville will be dedicated, at which time a series of meetings will be entered into by Bro. J. R. Leatherman. This is also a mission point, where a few families of members reside. The Brethren have been preaching there for several years. A resident minister is gratly needed at that place.—Kate S. Miller, Oakton, Va., Oct. 24.

West Point.—Bro. W. T. Miller came to us Oct. 6 and preached eighteen spiritual sermons, full of gospel truths. We feel sure that a number are considering the importance of turning to the Lord. The members were greatly built up and strengthened in the faith once delivered unto the saints.—John Pohlman, Reisterstown, Md., Oct. 20.

Antietam.—Our church met in council Oct. 12. Bro. F. G. Edwards, of Mont Ida, Kans., presided. Quite an amount of business came before the meeting. Bro. Chas. Bridgner was called to the ministry. Brethren F. E. Button and Joel Varner will represent us at the District Meeting. The annual visit reported all the members as being in love and union. Bro. W. H. Miller, of Independence, Kans., held a series of meetings for us, which commenced Oct. 12 and closed Oct. 20. One of our Sunday-school scholars united with the church and was baptized. Others are near the kingdom. Oct. 19 we held our love feast. Bro. Miller officiated, assisted by Bro. Button. Eighteen brethren and sisters surrounded the Lord's tables. We are praying that the seed sown during the meetings will bear fruit later.—F. H. Boggs, Buffville, Kans., Oct. 24.

Smithburg.—Oct. 12 and 13 our love feast was held in the Welty house, which was well attended. Bro. S. C. Miller, of Huntingdon, Pa., was the only visiting minister. After the examination service an election was held for two deacons. Brethren Bruce Hoffman and George Oller were chosen. On Sunday morning they, with their wives, were installed.—Susanna M. Newcomer, Smithburg, Md., Oct. 23.

South Los Angeles.—Oct. 20 Bro. C. W. Guthrie gave us an interesting sermon. We are glad to have him with us again. He left us several months ago for Chicago, to undergo a serious operation, and returned a well man. Those present during the operation maintain that he never would have survived, had not the providence of God availed in his behalf. The same evening our pastor, Bro. W. H. Werterbaker, gave a well-prepared sermon on "Socialism in the Light of the Scriptures." The superintendent of the primary and beginners' grades of our Sunday-school,—Sister W. H. Wertenbaker, and her teachers,—gave a most delightful outing to this department at South Park. There were 145 present, including mothers and infants. The home department superintendent, Sister J. D. Buckwalter, is doing some good work in her department, by increasing the attendance of the parents at our Sunday-school and church services.—Mrs. W. H. Keim, 2425 Sixth Avenue, Los Angeles, Cal., Oct. 22.

Crab Orchard.—Bro. J. A. Riner, of Braggville, W. Va., began a series of meetings at this place Oct. 10, which continued until Oct. 20. He preached twelve sermons. Three were baptized and two are awaiting the rite. The attendance and attention were good.—Mary E. Snuffer, Crab Orchard, W. Va., Oct. 24.

Victor church met in council Oct. 19. Our elder, Bro. A. C. Daggett, presided. One member was received by letter, and three letters were granted. Four traveling letters were granted. Brethren A. C. Daggett and A. E. Thompson were elected delegates to the District Meeting. Our love feast will be held Nov. 16, beginning at 11 A. M. Our series of meetings will begin soon after the love feast.—Mrs. Angenora Dees, Covert, Kans., Oct. 24.

Maurertown.—Our series of meetings closed Sunday evening, Oct. 13. Those services were conducted by Bro. Jacob Garber, of the Greenmount congregation. He preached nineteen inspiring sermons. Some were seriously impressed, and the membership was much strengthened. Bro. John F. Driver, of Timberville, Va., commenced a series of meetings at the Columbia Furnace churchhouse Oct. 12.—M. H. Copp, R. D., Maurertown, Va., Oct. 23.

Stonington.—Bro. B. E. Kesler came to this place Oct. 12 and preached eight sermons. We have only a few members here, but we feel encouraged to press on in the good work. Bro. Kesler is an able speaker, and his plain, powerful, practical way of presenting the truth pleased the people. We earnestly desire the Brethren to come and preach for us as often as possible.—(Mrs.) Mina Walker, Stonington, Colo., Oct. 24.

WESTERN COLORADO AND UTAH.

The District Meeting, Missionary, Ministerial, Sunday-school and Christian Workers' Meetings of Western Colorado and Utah, will be held in the First Grand Valley church, Colo., Friday and Saturday, Nov. 29 and 30.

DISTRICT MEETING.

Friday, Nov. 29, 8 A. M.

The elders of the District will meet the evening before at 7:30 o'clock.

MISSIONARY MEETING.

Friday Evening, Nov. 29.

1. Devotional Service and Organization.
2. What Are the Greatest Needs of Our District?—A. A. Weaver, 15 minutes. General Discussion, 20 minutes.
3. What Shall Be Done With the Glade Park Mission?—J. E. Bryant, 15 minutes. General Discussion, 20 minutes.
4. How Best Increase Our Contributions for Mission Work?—W. R. Hornbaker, 15 minutes; J. A. Austin, 15 minutes. General Discussion, 10 minutes.

MINISTERIAL MEETING.

Saturday, Nov. 30, 8 A. M.

1. Devotional Exercises and Organization.
2. What is the Duty of the Minister to the Church? J. G. Van Dyke, 10 minutes; What Is the Duty of the Church to the Minister? Salem Beery, 10 minutes. General Discussion.
3. What Should Be Done That the Pastor or Foreman of a Congregation May Make the Pastoral Visits Without Financial Loss to Himself and Family? J. D. Coffman, 10 minutes; J. H. Rutt, 10 minutes. General Discussion.
4. How May Our Council Meetings Be Made More Spiritual? J. R. Frantz, 10 minutes; D. L. Klinzman, 10 minutes. General Discussion.
5. How May Religious Training Be Better Kept Up in the Family?—Della Coffman, 10 minutes; D. M. Click, 10 minutes. General Discussion.

SUNDAY-SCHOOL MEETING.

Saturday, Nov. 30, 1:30 P. M.

1. Give a Program of a Well-conducted Sunday-school, Showing the Work of Each Officer and Teacher in the Right Time, Place and Manner.—Homer Wenger, 15 minutes. Discussion, 10 minutes.
2. Benefits of Officers and Teachers' Monthly Conference.—J. A. Austin, 10 minutes; Ella Weiler, 10 minutes. Discussion.
3. Value of Class Record and How Best Used?—Mary Rose, 10 minutes; Effie Gnagey, 10 minutes. Discussion.
4. How Best Improve Music in Sunday-school?—Frank Weaver, 10 minutes. Discussion.
5. How to Retain Sunday-school Scholars for Preaching Service.—Hale Van Dyke, 10 minutes; Collena Meller, 10 minutes.

Round Table.

Committee, S. Z. Sharp, A. G. Rust, Emma Root.

ANNOUNCEMENTS

DISTRICT MEETING.

Nov. 29, 8 am, Western Colorado and Utah, First Grand Valley church, Colo.

LOVE FEASTS.

California.

Nov. 23, Live Oak.
Nov. 23, Santa Ana.
Nov. 28, 10 am, Reedley.

Colorado.

Nov. 10, 6 pm, Fruita.
Nov. 16, Antioch (formerly Lowland).
Nov. 23, Rocky Ford.

Illinois.

Nov. 3, 6:15 pm, Dixon.
Nov. 10, 6 pm, Mount Carroll.
Nov. 10, Batavia.
Nov. 28, Mansfield.
Nov. 28, 6 pm, Cerro Gordo.

Indiana.

Nov. 3, 6 pm, Indianapolis, First Church of the Brethren, 57 N. Germania Ave.
Nov. 8, 4 pm, Bethel Center.
Nov. 8, Bethany.
Nov. 9, 10 am, Cedar Lake.
Nov. 15, 4 pm, Mexico.
Nov. 16, 4 pm, Kewanna.
Nov. 20, Upper Deer Creek.

Iowa.

Nov. 9, Spring Creek.
Nov. 10, Cedar Rapids.

Kansas.

Nov. 3, 11 am, Hutchinson.
Nov. 9, Prairie View.
Nov. 9, Larned.
Nov. 9, 4 pm, Scott Valley.
Nov. 9, 6:30 pm, Wade Branch.
Nov. 16, 5 pm, Paint Creek.
Nov. 16, 4 pm, Topeka.
Nov. 16, Conway Springs.
Nov. 16, Murdock.
Nov. 16, 11 am, Victor.

Maryland.

Nov. 9, Frederick.
Nov. 9, 2 pm, Baltimore, Woodbury house.
Nov. 10, 4 pm, Ridgely.

Michigan.

Nov. 9, 10 am, Black River.

Missouri.

Nov. 9, Joplin.
Nov. 16, Carthage.
Nov. 23, Peace Valley.
Nov. 23, Cabool, Greenwood house.

Montana.

Nov. 17, 7 pm, Kalispell, at Bro. John Early's home, 8 miles east of Kalispell.

Nebraska.

Nov. 16, 17, 9 am, South Red Cloud.
Nov. 17, Omaha.

Ohio.

Nov. 9, 4 pm, Ft. McKinley.
Nov. 16, Mt. Zion.
Nov. 23, Trotwood.
Nov. 24, Lima.
Nov. 30, 10 am, Beaver Creek.

Oklahoma.

Nov. 3, 6:30 pm, Enid.
Nov. 9, 4 pm, Monitor.
Nov. 23, Elk City.

Oregon.

Nov. 9, Ashland.

Pennsylvania.

Nov. 3, 7 pm, Pittsburgh, corner of Greenfield Ave., and Montclair St.
Nov. 3, Juniata.
Nov. 3, Huntingdon.
Nov. 3, 6 pm, Roaring Spring.
Nov. 7, 7:30 pm, sharp, Philadelphia (First Church of the Brethren, Dauphin St., above Broad Street).
Nov. 9, 2 pm, Hatfield.
Nov. 10, 6 pm, New Enterprise.
Nov. 10, 6:30 pm, Hollidaysburg Mission.
Nov. 10, Lancaster.
Nov. 14, 7:30 pm, Germantown.
Nov. 24, 6 pm, Everett.
Nov. 27, 28, 3 pm, Canowago, Bachmansville house.
Nov. 28, 9:30 am, Spring Grove.

Texas.

Nov. 16, 5 pm, Bethel.
Nov. 23, Pleasant Grove.

Virginia.

Nov. 16, 17, 2 pm, Angel Rest, Berean house.
Nov. 30, Nokesville.

Washington.

Nov. 9, Centralia.
Nov. 9, 6 pm, North Yakima.
Nov. 16, East Wenatchee.

West Virginia.

Nov. 9, 4:30 pm, Mount Union.

Post Card Albums

No. 1257. Bound in black imitation leather. Size, 10x13½. Gilt title on side. Holds 400 cards, 4 to a page. Postpaid, ... $1.50

No. 1256. Same binding as No. 1257. Size 9x11. Gilt title on side. Holds 300 cards, 3 to a page. Postpaid, ... $1.25

No. 1255. Same binding as No. 1257. Size, 7¾x9¾. Gilt title on side. Holds 200 cards, 2 to a page. Postpaid, ... $1.00

No. 1262. Bound in paper resembling imitation leather. The front cover is padded and has a pretty design stamped on in gilt. It has the appearance of a higher priced album. Size, 10x13½. Holds 400 cards, 4 to a page. Postpaid, ... 95 cents

No. 1260. Same binding as No. 1262. Size, 7½x9½. Holds 100 cards, 2 to a page. Postpaid, ... 50 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

How to Get It

THE BOOK

SOME WHO LED

One thing is sure, you want the book. What is it about? It gives brief sketches of the lives of some of the men who have been leaders in the Church of the Brethren—and most of these sketches are accompanied with the pictures of the subjects. The collection begins with the founder of the church, Alexander Mack, Sr., and picks out the most prominent and active ones as they appear in the march of the years, up to the beginning of the twentieth century.

The sketches are condensed, but give the main points about these venerable brethren's lives and activities, thus forming in reality a brief history of the birth and growth of the church and the extension of her work in America.

It is a book that will appeal to the old and to the young. To the former it will recall many happy meetings and associations with incidents of specially pleasant memories and scenes that are refreshing to the soul; to the latter it will come as an inspiration as well as a source of encouragement to continue in the good work begun, or perchance, to enlist in the noble cause in which and for which these devoted brethren lived and died.

Now, the way to get this good book is to become a subscriber to the Gospel Messenger. This is the one paper of general interest to the members of the Church of the Brethren, and of special value to them, in the way of bringing to them the current news of the activities in the Brotherhood, and articles on subjects of vital importance to the religious life, as well as items of general interest.

The regular yearly subscription price of the Messenger is $1.50, and for 45 cts. additional a copy of "Some Who Led" will be mailed to you post paid. The book is not on sale independent from the Messenger. You cannot buy it at any price by itself. It goes with the Gospel Messenger. Send us your subscription to the Messenger, with your remittance of $1.95, and the book will be sent to you at once and your name placed on the Messenger list for one year.

Brethren Publishing House
ELGIN, ILLINOIS

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., November 9, 1912. No. 45.

AROUND THE WORLD

Protestantism Declining in Large Cities.

For some time it has been noticed that non-Protestant immigration into our largest cities has largely reduced the strength of evangelical churches, until now Boston shows but nine per cent; New York, seven and two-thirds per cent; Cleveland and Buffalo, seven and one-tenth per cent; Chicago, six and two-thirds per cent; Denver, five and two-thirds per cent; San Francisco, two and two-thirds per cent. This is not a situation to arouse undue alarm, but it certainly should cause evangelical Christianity to think, and think seriously and prayerfully. If a salutary influence is to be exercised upon the seething, churchless masses of our cities, it means a going forth in the power of the Spirit, on the part of those who are willing to spend and be spent for the evangelization of perishing souls. It is a great field and a most important one.

An Apostle of Peace.

In these days of wars and rumors of wars it is truly refreshing to learn that many earnest souls are still pleading in behalf of the peaceful arbitration of international differences. The Baroness Bertha von Suttner, of Vienna, Austria, the most noted peace advocate of Europe, is now making a tour of the United States, hoping to be of service in the great cause of peace propagation. During her recent visit in Chicago she referred to the present war in the Balkans, as follows: "The war ought to have been averted by the prompt intervention of the Powers and the assurance of reform measures for the four contending nations. The world is not truly civilized, or there would be no war. It is a great international crime to permit such things. Armies and navies should do police duty only." To all of this we voice a hearty Amen.

Congress of American Indians.

It is planned to have representatives of every Indian tribe of North America participate in a large congress, to be held at Spokane, Washington, in the autumn of 1913. Thorough cooperation, it is thought, will be largely instrumental in bringing about better industrial, educational and social conditions among the Red Men, and to this end representative Indians are to assemble and deliberate. While this is the first congress of the kind held in America, it is likely to be a most important gathering, since the foremost men of their race are to lead out in the constructive work of the congress, and to suggest ways and means of advancement. Such a gathering is likely to be productive of the best results, and we hope that our Indian friends, in all their attempts at betterment, may not forget the most important of all,—"the one thing needful."

A Useful Life Ended.

It is a marked characteristic of our nation that the honorable career of any of her citizens insures the tribute of due regard, irrespective of party affiliations. When Oct. 30, Vice-President James Schoolcraft Sherman bade farewell to the scenes of earth, the news of his departure brought sadness to the entire nation. His long and useful public career was remembered with gratefulness, not only by those of his own party, but by the people at large, who are not slow to recognize the faithful service of those in high public station. How true that the fruitage of our life is an important factor of the influence we leave behind us! How this thought should arouse the Christian to renewed diligence and greater efforts in the Lord's work! For the politician, earthly glory and renown may suffice. The child of God looks to the "crown of glory that fadeth not away."

The Balkan Situation.

Decisive victories of the Balkan allies have compelled the Turkish forces to retreat towards Constantinople, and cable messages, dated Nov. 3, declare that the invading armies are gathering at the very gates of the Turkish capital. So serious is the situation that Ottoman officials have made a frantic appeal for mediation to the foreign embassies at Constantinople, and also direct to the Powers, by means of the regular diplomatic channels. The Turkish authorities are convinced that the allied hosts can no longer be turned back, and no other alternative remains but to submit to whatever conditions of peace may be decided upon at the suggestion of the Powers. Then, too, a speedy settlement is thought to be the only means of averting a general uprising against the Christians residing at Constantinople and elsewhere. For the purpose of insuring greater safety to these, each of the European Powers has sent one of their warships through the Dardanelles, hoping thereby to keep in check the unruly and fanatical element of the Turkish capital. Most deplorable atrocities have already been committed by Turkish troops throughout the districts in which the recent engagements took place, and it would seem that a continuation of the needless sacrifice of life should be avoided by speedy intervention.

Advancement of the Colored Race.

That the negro, during the last decade, has made most remarkable advancement, is brought out in a recent report of Booker T. Washington to the Trustees of Tuskegee Institute. The value of domestic animals, owned by negro farmers in the South has increased during the last ten years from $85,000,000 to $177,000,000, or 108 per cent. Poultry from $4,000,000 to $5,000,000, or 25 per cent. Implements and machinery from $18,000,000 to $36,000,000, or 100 per cent. Land and buildings have risen in value from $69,000,000 to $273,000,000. The total value of all farm property, owned by the colored race of the South, has increased from $177,000,000 to $393,000,000. Much of this remarkable progress is doubtless due to the influence of institutions like Tuskegee and others, which have done a most commendable work among the colored people. Only by the proper training of the negro, industrially, morally, and spiritually, will the vexed race question ever be settled to the general satisfaction of all concerned.

America as an Educational Center.

It was taken as a matter of course, for many years, that students from the United States must go to foreign countries to finish their education. It was an almost unheard of thing that a student from abroad should pursue his studies in America. It is well worthy of mention, therefore, that last year there were in our colleges and universities 5,227 foreign students, apportioned as follows: China, 549; Japan, 415; Great Britain, 251; Canada, 900; West Indies, 700; India, 148; Germany, 143; Russia, 120; Turkey, 100. Other nations were represented in smaller numbers. These figures speak volumes in behalf of the excellency of American educational institutions, and show that we are in the front ranks of intellectual progress. Many of the leaders in China's new national era were educated in American schools, and only recently a number of gifted Chinese women arrived in New York, to take special university courses, with a view of future usefulness in the educational work of their own country.

The Value of Organization.

Though some may be disposed to decry the value of thorough organization, there is, doubtless, a factor of real efficiency in a systematic and orderly alignment of available forces. The progress of the Salvation Army is an apt illustration of this important fact. Since its start in 1865, it has spread to 65 countries and colonies, and 28 languages are employed in its services. Its several million adherents are under the leadership of 19,000 officers. Its weekly paper, "The War Cry," is published in 28 languages, the combined circulation exceeding a million copies per week. More than a hundred rescue homes are maintained, together with five hundred other social means of uplift. The Army supplies 10,000,000 free meals, annually, to the hungry, and provides free shelter for 5,000,000 homeless ones per year. In real service the Salvation Army puts many churches to shame. Most of us may well profit by the excellent example of real helpfulness for even the lowest and most degraded of humanity.

Child Labor in the United States.

There are, in this country, 1,700,000 children under fifteen years of age, employed in factories, farm labor, mines, and workshops. Could this great army be adequately trained in our public schools, it would mean more for the real welfare of our beloved country than may be readily computed by any human reasoning. In Australia the laws, protecting the rights of childhood, are far more stringent. In New South Wales no one under sixteen years of age may be employed at any labor prejudicial to health. Under no circumstances are girls of any age allowed to enter employment where their moral relation to society is, in any way, imperiled. Moreover, no boy or girl under sixteen years of age is permitted to work without a medical certificate attesting general fitness. It would seem that America has some things to learn yet, regarding the rights and privileges of childhood. He who helps a child, helps humanity with a distinctness which no other help given to human creatures, in any other stage of their entire life, can possibly give.

Wonders of Medical Science.

When, by the medical skill of the last century, the pain and distress of the operating table were mitigated by the introduction of anæsthetics, it was thought that marvelous advancement had been achieved. In this, however, as in all else, improvement is the order of the day, and the latest treatment, known as "spinal anæsthesia," bids fair to be a real boon to suffering humanity. By this treatment the patient may remain awake, watch the entire operation, converse with friends and yet suffer no pain. Wonderful, however, as the progress of medical science appears to be, in the present age, greater things are yet to follow. Truly, "the Hand that made us is Divine," and who can doubt that the Lord's loving care will not, through the Divinely-influenced skill of man, bestow countless other and still greater blessings as the need for them arises?

A Striking Lesson.

New York's Charity Organization has been doing some effective probing into the whys and wherefores of the large army of destitute and homeless men. With the great demand for workers everywhere, it seems strange indeed that so large a number should be unemployed. Investigation has brought out some remarkable facts regarding the 20,000 dependent ones. Sixty per cent of them ascribe their destitution to intemperance; 17 per cent to sickness and physical inability; 23 per cent to old age and its debarment of readily securing work. With the large majority, as shown above, liquor has done its fatal work. It has not only deprived them of the ability to gain an honest livelihood, but thrown them as a burden upon the sober and decent part of the community. As a lesson, illustrative of the value of temperance, it is most forcible and conclusive.

The Warfare Against the Social Evil.

Recent campaigns against the alarming prevalence of vice in our cities have brought out the astounding fact that many people of so-called respectability, and even of good standing in their respective churches, have been leasing their properties to parties conducting disorderly places. In many cases the owners contend that ignorance of existing conditions should be considered a lawful excuse, but recent judicial decisions insist that property owners must bar out all resorts of ill-repute from their premises. Governor West, of Oregon, in his campaign of vice extermination, is offering a standing reward of $100 for the arrest and conviction of all owners of premises in which vice is fostered. In order to make the anti-vice campaign still more effective, the governor is arranging for important enactments by the Legislature. One of these provides that the liquor business,—the closest ally of vice,—is more fully restricted. Efforts like this are most commendable, and worthy of the more general imitation of all the States of the Union.

The Struggle for Supremacy.

At no period in the world's history, perhaps, has there been as keen a struggle for national supremacy as the one now being silently prepared for by the world powers. While, outside of the pending warfare of the Balkan States, there does not seem to be any immediate disturbance of the world peace in general, the situation is daily becoming more threatening, and when the crisis can no longer be averted, all Europe is likely to be involved in the decisive contest. Hon. Finly H. Gray, Indiana's able Congressional representative, has given this matter most thorough study, and declares that more than $2,250,000,000 is now required annually, to maintain the military equipment of the world,—a sum which bewilders the human mind and defies comprehension. Moreover, such prodigal and uncalled for waste of the national resources can not be maintained indefinitely. The time will come when the burden can no longer be borne, and when the long-deferred encounter of the leading factors must come to a final issue. Ancient wars may have had their full share of horrors, but what of the future, with its far more destructive means of warfare? With aëroplanes from altitudes of miles dropping bombs and explosives into cities, armies and fleets; with concealed mines exploded by electricity; with ponderous guns of modern construction hurling death from distant fleets and entrenchments,—a declaration of war between formidable nations would drench the earth in blood and make the land and sea a crowded sepulcher of the dead. Will the forces of Christianity rise to the importance of the present situation, and proclaim the evangel of peace? Now is the accepted time, the hour of dire need!

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Thoughts of Heaven.

BY I. H. MILLER.

There is a country I am told
That has a city paved with gold;
This holy place, Jerusalem,
Has cost the life of heaven's Gem.

Of costly pearls twelve gates were made
In precious stones the walls were laid;
The gates of it shall open be
But no unclean within shall see.

They need no moon nor sun so bright
For God himself shall be its light;
And thus no darkness shall there be
Throughout the vast eternity.

In that pure city shall no cry
Enter the ears of passersby;
Sickness and sorrow and all pain
Their power lost, no more shall reign.

The saints of earth and just men too
The beauties of that place shall view;
Shall walk the streets with friends of yore
And praise their Savior evermore.

God's praise forevermore shall sound,
And yet no temple there is found;
For God, with Christ, the temple is
In that fair land of endless bliss.

To Father, Son, and Spirit, three,
In heaven and earth they do agree,
We will ascribe our praise and song,
For song and praise to them belong.

Nash, Okla.

The Most Immediate Need.

BY W. J. SWIGART.

JUST what the most immediate and pressing need in the Brethren church is, may not be the same in the minds of all, nor is it always just the same in the mind of the same person. Sometimes one thing is forcefully in the mind and sometimes another. What is the most pressing and apparent need of the church just now? I mean in the policy, methods and working out of the powers within the church and the rendering of those powers efficient, and making the church permanent and prosperous? As it seems to the writer, it is the need of capable, efficient, and consecrated pastoral leadership. The church has given much careful attention, time and effort to some phases of her interests. It is not the province or the purpose of this article even to intimate that she has given too much attention to these special matters; but it is certain that this particular matter has not received the attention that it merits. The church has not concerned herself in regard to any general provisions, directions or systematic management of the preaching and pastoral functions, so far as seeing that the flock is fed is concerned.

Some congregations have grown into something of a system, but it was not inspired or controlled by the general Brotherhood; but rather ignored at first and then tolerated merely. The custom of electing ministers and allowing them to preach or not preach, remain where they were elected or go elsewhere—for church or business purposes, as might suit them best; carry on business for the entire support of themselves and their families and provide and lay up for other necessities; preaching and meeting their people on Sunday only and then work for their business the other six days, worked for a time,—and all honor to those faithful, honest and devoted men who did all these and did them well and walked blameless before God and man. But conditions have changed and methods must be adapted to conditions, or decline must follow.

There are congregations in the Brotherhood that are on the decline. *Decline!*—that is a sorrowful and regretful word. An orchard on the decline is a sorry sight, and so it is with a forest, a tree, a person, a church, when on the decline. Unless there is help speedily coming, there will be congregations extinct soon. There are congregations that are not getting the children of their own members into the church, or in any sense "holding their own." A few more orthodox funerals in some of our congregations will finish them up.

The only hope is the establishment of competent pastors and preachers within these places, who will give time and energy and their all to the work, and remain with it. Evangelists may be called into churches and ingatherings accomplished, and a temporary revival wave bear them up for a time, but if the converts and churches do not have care and leading after the revivalist has gone his way, they will not hold. Anyway, the pastor,—the *home preacher,*—should hold his own revival meetings, with, probably, an occasional exception. The pastor and leader should make his ministry the first thing. He must put his first and his best into it. He should be a man who can feed the flock of God and care for the people. He should not be a third or fourth class man. He should be a first-class man, to whom his people will look up and whom they can respect, and from whom they can expect guidance and inspiration. Those who belong to the church should be cared for. Those who, by blood, ought to be in the church and who by *blood* really *do* belong, should be looked after and sought. The community in general should be invited, instructed and sought after. This must have quick attention or greater loss will be encountered.

The matter should have the immediate attention of the General Brotherhood. The next General Conference should give itself to this subject; the best talent of the church should address itself to it studiously and earnestly.

The Brethren churches are yet largely in the country. The country church is still a large hope of the country. The best to the church and to the State at large comes from the country and from the country church. God save the country church, and continue to bless the country folk, and through them continue to bless the world.

If I were venturing to suggest anything in regard to a ministerial plan or method, I should have to say that, so far as I can see, the system in the Methodist Episcopal Church is the most efficient that I know. That is the itinerating system under complete control and direction of the church; and I would be willing to vote for a system something after that plan. But let no man think that it is an easy system for the preacher. It requires immense sacrifice and surrender on his part. To give the matter of one's locality, home, and career, all into the hands of the Conference, to wait on the bid and beck of the bishop, to be obliged to move at least once in three or five years, would strike horror to my soul and I fear I might long for superannuation. Waving all doctrinal grounds and preferences I would infinitely rather be a preacher in the Church of the Brethren and make my own living besides, than to be a Methodist preacher and everything furnished, and having to move every three or five years. But our personal and selfish preferences may not be the determining factor in this work. Let us go to work. The cause and the situation merit our best and earliest attention. The Head of the church has committed it to our hands and keeping. May he impart to us wisdom, grace and consecration in our care and keeping of the charge, that there may be something to transmit to future generations for their care and perpetuation.

Huntingdon, Pa.

The Culture of the Heart.

BY IDA E. KELLER.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper" (Psa. 1: 3).

DAVID, undoubtedly, had an ideal conception of the grandeur of a human soul. Heart culture begins in infancy. Almost every boy and girl can remember the time, long years ago, when great pain at heart followed a violation of mother's or father's will. Generally, the first real lessons are those of obedience. In the ideal home, these lessons are learned without any consciousness of them on the part of the child, and but little effort on the part of the parents. But what must be the condition of the heart of the one whose duty it becomes to train the boys and girls? This word "culture" means *so much,*—to educate or refine; to cultivate with a view of improvement; enlightenment; development.

Among the distinguishing characteristics of a cultured heart, *prayerfulness* stands paramount! The heart that dwells nearest the Master is daily supplied from the lifegiving stream, and becomes most like *him.* Prayer is the *sword* with which the Christian fights life's hardest battles and conquers. Prayer brings the quickest relief in suffering.

"Prayer makes the darkened clouds withdraw
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Gives every blessing from above."

"Were half the breath that's vainly spent,
To Heaven in supplication sent;
Our cheerful song would oftener be,
Hear what the Savior's done for me!"

The value of *meditation* in the Christian's life can not be defined. Those are precious moments when the soul thinks upon the goodness of God, and of the great need of his Divine help for further progress! Oh, the quiet, holy hour, when the soul is alone with God! If we have not yet learned to love it, we have yet to attain to one of the purest, sweetest pleasures possible! God speaks to the soul in its moments of reverential silence. Seldom do we find a soul still enough to hear God speak. "My speech shall distill as dew." Every day should have its quiet moments when, alone with God, the soul may meditate, with deep and silent awe, on everlasting things.

Again; the heart must have a purpose, a plan, a goal to reach! Alas for the man who imagines he has reached the goal of human progress and that there are no unattained heights above him! Singleness of *aim* was one of the factors that made Paul's life the masterful force it was in the world. That only should be the aim of God's children today. This purpose is expressed by Paul in the words,—"pressing on to the goal." Were we, in the quiet hour, on bended knee, to adopt Paul's purpose and plan of life, and with Divine aid, in Christ-like service to humanity, we surely would press on toward the *true goal* of life,—the "prize of the high calling."

The cultured heart has large capacity for *love,* but not self-love. It means love that prompts the heart to be of use to others, its *highest duty.* Here we must not misinterpret self-sacrifice. This strong statement has been made, "It is easier to suffer and die for people than to live for them and intelligently benefit them." Love is one thing the heart can not waste. It may spend it, lavish it, squander it, but it can never economize in it. Every tender word and deed of kindness adds more to the soul's wealth than rubies and diamonds!

Contentment is one of the sweetest qualities of the cultured heart! "And in whatsoever state I am, I have learned therewith to be content." The great apostle learned, through bitter persecution and affliction, the noble lesson of contentment. This does not mean that the heart shall be content with its present attainments, with no desire to soar higher, but to be satisfied with the sphere in which God sees fit to place it, and to be content with the blessings he sees fit to send it.

Simplicity must not be overlooked. Longfellow says, "In character, in manners, in style, in all things the supreme excellence is simplicity." Godly simplicity is a fair, open profession of truth, with a single view to the glory of God.

Again, the cultured heart must be faithful, firmly adhering to every duty. "Be thou faithful unto death, and I will give thee a crown of life."

Faithfulness requires endurance. They that endure to the end shall inherit all things. Temple understood this when he said of some of the faithful witnesses, "Their pain was most admirable in their patient endurance of all evils; of pain and of death. The conquering heart will continue under pain or distress without resistance or without sinking or yielding to pressure, and come out victorious through the blood of him that gave it.

Larned, Kans.

The Rich Ruler.

Or Salvation Sought and Lost.—Mark 10: 17-31.

BY J. G. ROYER.

HERE we have a young man, rich and honored. He was a ruler (Luke 18: 18), probably of a synagogue, and possibly a member of the Sanhedrin. He was religiously trained, for he was acquainted with the law. He had a lovable disposition, for Jesus was drawn toward him in love. His wealth and position and outward morality did not satisfy him, and so he set his heart on eternal life. He had knowledge of Jesus as a Teacher, and came running, and asked what he must do to inherit eternal life.

Eternal life is more than eternal existence. It begins here. It is conditioned on being born again. The new birth puts one in possession of the new, the eternal life. This new life has in it all that good which makes any life worth living. It is a life, the glory and blessedness of which does not fade away as do so many of the pleasures of the worldly life. It is a life that brightens as it develops, and is forever increasing in heavenly blessedness.

The question for a boy is not whether he is already a man, but whether he has the kind of life and character-elements that will make him a man and not something else; and the question for the Christian is not whether he has already attained to the fullness of eternal life, but whether he has the kind of life which will grow into this fulness and perfection.

Of all attainable things, eternal life is the one great prize we should seek with all our hearts and souls. Just so far as we have eternal life indwelling, can we know God or heaven, or any other good. Like Bunyan's Pilgrim, fleeing from the City of Destruction, crying out, "Life, life," so we should run from the "City of Spiritual Death" to the "City of Eternal Life."

Jesus put the keeping of the commandments before the young man, because there can be no eternal life without keeping them, and they must be kept in spirit, not merely in form. There can be no beginnings of eternal life without the spirit that seeks and longs to keep the commandments. They are the expression of the true principles of holy living. All good people, even saints and angels in heaven, live according to both the form and spirit of the commandments.

The mistake of the young man was that he conceived of eternal life as something wrought out by man. The self-righteous spirit led him into this mistake. It is a great mistake because it is so common, and because it is sure to prevent the life which is possible only through Christ's righteousness. The mistake is also great because it is so self-deceiving that it persuades one to make the absurd claim of perfect obedience, "All these have I observed."

Riches are a great hindrance to eternal life, because of the strong tendency to trust in them. It is difficult for rich men to become humble followers of Jesus because riches tend to engender a pride that will not stoop to the humble service of God. It is exceedingly difficult for any one to be rich in any line,—lands, money, education or fame,—and not think a little better of himself on account of it. Such is highmindedness, the opposite of "lowliness of mind" (Philpp. 2: 3). This ruler had so long been deceiving himself that it was hard for him to change.

Jesus said, "Sell whatsoever thou hast and give to the poor." This was a call to loving consecration. Jesus would have him use his wealth for God and humanity; and it was here that he touched the center of the young man's difficulty. He was willing to commit to God everything except his property. That he was not ready to trust to God's direction. But Jesus would have him understand that the withholding of any thing from God proves that he really does not trust God, or love him, and that, therefore, he does not belong to his kingdom. He was to sell his property,—not that he might lavish it on his family or his friends or any one who would give him something in return. He was to use it to care for the destitute and the undeserving, and do it at the expense of *himself* (Rom. 12: 1). Jesus would have the young man lovingly consecrate himself to God, and his wealth to the betterment of humanity. Such is divine compassion.

By such voluntary consecration "thou shalt have treasures in heaven." Jesus would have the young man understand that his heart is designed for God and his service, both here and hereafter; and that, to lay up "treasures upon earth," is to set the heart upon that which is subject to corruption. It is diverting the heart from its true design. But the command is to "lay up treasure in heaven." The only way to transform anything that is earthly into that which is heavenly and eternal, is to apply it to acts of goodness and charity. Jesus did this even unto death, and he said to the young man, "Come ... and follow me." We are to "follow his steps,"—not our inclinations. His instructions must be the rule of our life.

Had the young man truly heeded the "follow me," he might have been the business manager of the apostles in the place of Judas who failed; and like Peter and John he might have had a glorious part in the redemption of the world, and a treasure unspeakable in heaven.

But he did not obey the Divine command. He went away reluctantly, after a great struggle, but he went. He wanted eternal life but he wanted his possessions more, and he could not have both. How little joy his costly mansions and broad lands must have afforded him after this! He could never again look upon them without seeing on them, in flaming letters, "This cost me eternal life."

Mount Morris, Ill.

Temptation.

BY E. E. ESHELMAN.

I. *The Meaning of Temptation.*—The words used in the Bible for temptation, in their original significance mean: (1) To smell, to try by smelling. (2) To try by the touch, as if to prove by a touch-stone. (3) To prove by fire. In their sense, and as the terms are here translated, they mean, to try, to prove, to put to the test, to tempt. They are used in both a good and a bad sense.

II. *God Tempts Men.*—This is not to do evil but to lead them into higher life and service, to strengthen their faith in him, and to aid them in overcoming their sins and weaknesses, as in the case of

1. Abraham (Gen. 22: 1, ff.).

2. Israel in the wilderness (Ex. 15: 25; Ex. 20: 20; Deut. 4: 34; Deut. 8: 2, 16, "To prove thee to know what was in thy heart whether thou wouldst keep his commandments or not)."

3. In the conquest of Canaan the nations were left in the country, to prove, to try, to tempt Israel (Judges 2: 20 to 3: 4). Sin in our lives is a means of proving us. It is a testing, a temptation to us until it is driven out.

4. Job (Job 1: 8-12; 2: 5, 6). Satan could tempt him only at God's permission.

5. Jesus (Matt. 4: 1-11; Luke 4: 1-12). He was led by the Holy Spirit into the wilderness.

III. *Satan Tempts Men.*—He wants men to sin, to disobey God, to transgress God's law by appealing through human lusts or desires and weaknesses (Matt. 4: 1, ff.; James 1: 13-16; 1 Peter 5: 8, 9; 1 John 2: 15-17; 1 Thess. 3: 5; 1 Cor. 7: 5; Rev. 2: 10).

1. God permits Satan to tempt us (cf. Job), Jesus, Peter (Luke 22: 29, 30); Paul (2 Cor. 12: 7-9).

2. God will not permit us to be tempted harder than we are able to endure, and provides a way of escape if we trust him (1 Cor. 10: 13; 2 Peter 2: 9; Rev. 3: 10).

3. Watching and prayer are a guard against temptation (Matt. 6: 13; 26: 41).

4. Temptations themselves are not evil. Endured, they are a means of blessing. (James 1: 2; 1 Peter 1: 6-7; cf. 4: 12-13). Evil results when we yield to the temptation.

5. Temptation can not overcome us except at our volition (James 4: 7; cf. Jesus in the wilderness).

6. Jesus can help us to overcome temptation (Heb. 2: 18).

IV. *Men Tempt Men.*—(Matt. 16: 1; cf., Matt. 22: 18; 16: 22). When men tempt others to sin they are acting under the direct influence of Satan (cf. Matt. 16: 22, et. al.).

V. *Men Tempt Themselves.*—See 2 Cor. 13: 5; cf. 1 Cor. 11: 28. This is proving, putting ourselves to the test, comparing ourselves with the Perfect Standard, testing ourselves for a higher life. If we fail in the test or refuse to be corrected by the standard, a lower plane of life results.

VI. *Men Tempt God.*—

1. They should do so. God asks us to prove him, try him, as to his faithfulness to his promises (Mal. 3: 10).

2. They should not presume upon his mercy and faithfulness as did Israel (Ex. 17: 1-7; Deut. 6: 16; 33: 8; Psa. 95: 8; 1 Cor. 10: 9; Luke 4: 12). If Jesus had yielded to Satan and cast himself from the temple's pinnacle, he would have been presuming upon God or tempting him. We tempt God by murmuring and doubting his presence and guidance, as did Israel. Going presumptuously into sin, expecting God to keep us and forgive us, is tempting him. Our sinning tempts God to cast us off, as did Israel's in the wilderness. Compare the parable of the fig tree (Luke 13: 6-9).

VII. *Men Tempt the Holy Spirit.*—See Acts 5: 9. Here we have a case of deception,—appearing to give, to be and do what they were not.

Batavia, Ill.

Preaching Christ.

BY D. E. CRIPE.

CHRIST should be the soul of every sermon, the essence of every Christian discourse. Paul, in the height of his marvelous career as a preacher, determined to "know nothing but Jesus Christ, and him crucified." He had known many other things; he could discourse learnedly on many topics, in wisdom and knowledge he was not behind the wisest men of his day. Yet he realized that, compared with the inexhaustible subject of Christ, all other knowledge was but vanity.

To preach Christ and him crucified embraces the Gospel, which is the "power of God unto salvation," the entire plan of redemption, the whole duty of man to God and to one another. This includes the knowledge of the love and mercy of God, the self-denial of Christ in coming to earth, his life, his labor, his teaching, his suffering, his death and his glorious resurrection and ascension. It also includes the presentation of every command which he has given to his followers, for in every command is couched a promise and a blessing to the obedient disciples.

The object of preaching is to bring sinners to Christ, to enlighten, teach and strengthen the converts, and lead them on unto the fullness of the measure of the stature of Christ. This makes it necessary to reprove, rebuke, exhort, with all long-suffering and doctrine. The Word of God is the powerful instrument in the hands of the minister to accomplish this purpose. Paul does not include fables as a means to this end, neither does he mention the Law and the Prophets as essential in this line of work.

In the time of the apostles the people wished to be saved. If they could be made to believe that Jesus Christ was the Savior of the world, that his Gospel was the power of God unto salvation, then they willingly accepted the easy terms. Even hardened men, worldly men and wicked men desired to be saved. Witness the thousands who had been heard crying "crucify him," the exalted Ethiopian eunuch, and the heartless Philippian jailer.

In our day nearly every one to whom the minister can preach, believes that Jesus Christ is the Son of God, and that he brought from heaven a saving Gospel. It is seldom necessary to prove the divinity of Christ, for that is generally admitted. It is only necessary to teach what that divinity means to man. But people seem to have lost the desire to be saved,—at least the desire to be saved now. They want first to enjoy all the pleasures of the world, perhaps of sin. The hardest part of the work of the minister

is to persuade and prevail on sinners to accept the Christ on whom they already believe, and to convince them that the commands Jesus gave to his disciples are to be obeyed now.

Christ himself says, "The law and the prophets were until John. Now the kingdom of heaven is preached." The law and the prophets embrace the Old Testament Scriptures. They were given by inspiration of the Spirit of God, and are the finest literature in the world. They have nobly filled their mission to lead to Christ, or to prepare for the coming of Christ. In preaching Christ, the apostles and early Christians quoted the Old Testament Scriptures freely. They are the most powerful witnesses, and their testimony is the most convincing, of anything which can be brought to prove that Jesus Christ is the Savior of the world. In all Christian preaching the Old Testament illustrations are the most forceful helps to prove and impress the power of the Gospel of salvation, the blessedness of a life of obedience to the will of God.

However, while the law and prophets looked forward to the coming of the Savior, and foretold the peace and the power and the blessing of his kingdom, they did not preach Christianity. Christianity is following the life and the teaching of Christ, and Christianity has only been preached since Christ has lived on the earth. The law and the prophets taught the highest standard of morals the world had then known, but this was far inferior to that higher standard which Christ teaches in his Gospel. The law and the prophets never taught the eternal mystery of that earthly life "hid with Christ in God," which ought to be the ultimate attainment sought by every Christian while in the flesh.

As the Christian life demands more than the moral life, it is the duty of the Christian minister, who stands as a teacher and an under-shepherd, to feed the flock on that which is more elevating than the law and the prophets. Christ and him crucified is his inexhaustible theme. Until every church-going sinner has accepted Christ, every sermon should contain the seed-element of the One "altogether lovely." Until every follower has learned cheerfully to obey every command given by Christ and his Spirit, the faithful minister need never range out of the Gospel of salvation in search of food to feed the flock, which will build them up in that most holy faith.

The highest calling entrusted to man is that of the Christian ministry, but when the minister neglects the preaching of Christ and the Gospel of salvation, and preaches about other things, he wastes his time, defrauds his hearers out of that which is justly due them, and proves himself unworthy of his high calling.

505 E. Maple, Enid, Okla.

The Revival at Ivester, Iowa.

BY GALEN B. ROYER.

It was a blessed refreshing from the presence of the Lord, and daily showers of blessings fell upon all who attended.

Things Leading Up to the Revival.

Though but a country church, a little over one year ago this congregation secured a pastor, Bishop I. W. Brubaker, and his wife, who have proved themselves, as results show, well suited for the place. At once the Sunday-school began to grow, and attendance at preaching services increased. This started an agitation for a larger house, and on Sept. 29 a splendid structure, costing $15,000 was dedicated. That house went up with a "shout of joy," for everybody helped to build it. It would be difficult to find any one, within seven miles of the church, that did not have an interest in that house. The last four Sundays, before vacating the old house, sermons were given on the past and the future. Precious memories were brought forth, and tendered the hearts of the people.

Unique Advertising.

This is worthy of special mention. The Building Committee reasoned this way: If, to dispose of a good thing of the world, men should put out good advertisements, why not as well advertise the work of the kingdom? Two lines were followed. First, large posters, nineteen inches square, showing pictures of the old and new church, the pastor, building committee, contractor and others, along with suitable announcements, were gotten out in such an attractive manner that banks, stores and country school-houses were eager to show them in their windows, and one could not go in any direction within a radius of ten miles without his attention being drawn, about every two miles, to the meetings. Then a neat little booklet, publishing the meetings, listing the entire official board of the church, officers and teachers of Sunday-school, Christian Workers and so on, was gotten out. A thousand of these were sent hither and thither. This was all done before the dedication. Did it pay? Answer after you have read the results.

All this advertising, along with the interest already aroused by building, simply prepared every one for the District Meeting of Northern Iowa, held the week following the dedication. Those four days of District Meeting were a constant uplift to the community. Then the congregation rested till Sunday and threw heart and soul into the series of meetings.

Features in the Meetings.

After each evening meeting the pastor held a prayer meeting in a Sunday-school room, and just those members who could come and desired to come, went in. This was kept up to the close and proved to be a wonderful blessing to the meeting. Here gathered burdened hearts and unitedly some twenty or forty poured out their souls in prayer. The blackboard was used. First they called for names of those for whom the meeting should offer prayer. These were placed upon the board before the Lord and the petitioners. One night the list showed some ten unconverted husbands whose wives were in the church, at another time certain young women of the community, and at still another time young men. One evening there was a praise service for the victories won. It was a source of great joy to see how this prayer band would come back to church the next night, having tried to help the Lord answer prayer by speaking to some of those for whom the band had prayed, and note the number that would come forward.

In addition to this, just as often as the young people could prepare, the public service listened gladly to special songs. Nothing appealed to the young like this service of song, when rendered.

Results.

At the close of the first week,—rainy and dark and many unable to attend,—there was one confession. At the close of the second week there were eighteen more. Then, by appointment, a council meeting was held, at which Bro. Clarence Schrock was called to the ministry, and Brethren J. P. Doak and C. E. Messer to the deacon's office. A love feast was held on Saturday afternoon and evening. A sermon on self-examination had to be preached on Friday evening, and at the close of that service five stood for Christ. At the close of the love feast an invitation was given, and one dear young woman confessed Christ. So deep was the Spirit's work, that at once another week's meetings was announced. Corn husking was on and farmers were busy, but they quit work early and the new, large house was filled by those coming from far and near. The close of the third week's meeting found 32 more for baptism, and one reclaimed. Not only this, but a special council meeting was called, to receive a brother into the deacon's office who had heretofore refused to accept. Then the officials looked around and discovered that sisters who had married officials had not been received into office, and that was attended to. Members who had thought they had offended another hastened to make all things right. Another love feast must be had and on Monday night, Oct. 28, the church at home gathered around the table of the Lord in one of the most solemn and joyous feasts that was ever participated in. Members who had not communed for years sat at the table, and parents whose children had all come to the church carried "overweights of joy," while every one's cup was full to overflowing.

On Sunday evening, although the address was to the church, and fifty converts were seated on the front benches, at the close two brothers,—lads in their early teens,—confessed Christ. They came from a home where the mother had been very sick and the congregation had been praying for her recovery. Monday morning one of them fell accidentally from a wagon of corn, and nearly broke his leg, so that he could not be baptized before the feast. A warning to all, to be ready, lest the opportunity may not come to enter. He will be received later. But when his brother came for baptism, the last son in another family, where three children had confessed Christ, came for baptism, and the youngest daughter in another family where the old father had come, asked for baptism. Praise the Lord!

The line of thought throughout the meeting was based on Christ's declaration, "If I be lifted up I shall draw all men unto me." The Spirit's work was deeply manifest. There was no excitement. Few converts even shed tears; but the Christ and his wonderful love was the mainspring through the meetings that prompted men and women to come to Jesus. Blessed drawing! Calm decision! Precious assurance!

Summarized, 53 were baptized, two reclaimed and one little injured brother is awaiting baptism. Unity, love, and joy abounding, are some of the gracious results that came to the members. Many a "God bless you" came from fathers and mothers of other denominations, whose children all,—and in a few instances in part,—had united with the Brethren. Most striking was the marked Christian love that flowed from heart to heart throughout the community.

Elgin, Ill.

The Rich Man and Lazarus.

BY B. E. KESLER.

Recently a copy of *People's Pulpit* came to my address, mailed to me, I suppose, by the publishers. This issue contains a lengthy article on "The Rich Man in Hell, Lazarus in Abraham's Bosom," of which this article is a review.

The author maintains that the parable(?) "cannot properly be understood as a literal statement of facts. For instance, it is not stated that the rich man was profane, or immoral, or wicked, in any ordinary sense of these words. . . . Viewed literally, the implication would be that all the wealthy who wear purple apparel and who have a bountiful supply of provisions, will by and by spend an eternity of torture regardless of their moral character."

"Likewise of Lazarus, we read not a word about his good qualities, his purity of heart, his generosity to the poor, his reverence for God. . . . If these conditions are to be understood literally, it would signify that moral and religious qualities have nothing to do with our admittance to the heavenly state. . . . It would imply that Abram's literal bosom is the place of bliss, and if Lazarus got there, and even two or three others since, it would have no room for any of us, unless Abraham has a larger bosom and longer arms than any one we know."

I may explain here that the quotations from this paper, *People's Pulpit,* are copied almost verbatim from "What the Scriptures Say About Hell," by Pastor Russell.

Continuing, he says, "His (the rich man's) clothing of purple symbolically represented royalty. . . . The fine linen symbolically represented righteousness. . . . The sumptuous fare represented the gracious promises of God through the Law and the prophets, and his covenant with that nation" (the Jewish). "The rich man symbolizes the Jewish nation." "Lazarus symbolizes the Gentiles who were outside the Jewish covenant. . . . The dogs, which licked Lazarus's sores represented Gentiles in general, and that class of them represented by Lazarus, anxious for a share in Divine mercy and grace, were companions of dogs, aliens, foreigners from Divine favor." Now, let us examine this interpretation a little, before proceeding further.

Notice, that *by this interpretation* nothing is said about the bad, vicious, or immoral character of the rich man (Jews) being the cause of his punishment in hell, but because he was "royal," "righteous," and was the special recipient of "God's promises," God sent him down to hell to be tormented. Is this char

acteristic of the great love and mercy that Mr. Russell attributes to God?

Furthermore, if "that class of the Gentiles represented by Lazarus (were) anxious for a share in Divine mercy and favor," does that not imply some good qualities, some "reverence for God"? Are the vicious, immoral, impure "anxious for Divine mercy and favor"?

"The death of that (Jewish) nation (rich man) occurred in the year 70, when Jerusalem was destroyed by Titus' army. . . . The death of the beggar (Lazarus) occurred three and one-half years after the cross. . . . Cornelius, the first Gentile convert, was received at this time, and his acceptance marked the end of special Jewish privileges, the breaking down of the 'middle wall of partition.' Then and thenceforth every sincere Gentile, seeking fellowship with God, and a share in his gracious promises had, through Christ, exactly the same rights as had the Jews,—no more, nor less. . . . The beggar was no longer outside of the gate, the companion of dogs, but had full access to the table of the Lord and all the gracious promises and covenants it held forth."

Then Lazarus, somehow had crossed the "gulf" and got over on the rich man's side, and Jesus was mistaken when he said, he could not. Or perhaps the "middle wall" and "gulf" are only symbolic and never did exist. Is that the way of it?

"Lazarus accepted to Abraham's bosom, in the parable, means that all of that class, outcast from the Jewish nation, but hungering for crumbs of Divine favor and blessing and cleansing, were adopted as Abraham's seed or children of his bosom" (he typifying God).

Then, surely, Lazarus had some "good qualities," some "reverence for God." And, after all, "his bosom is large enough and his arms long enough" to hold all God's children.

"The people of Israel, outcast from their own land among all the nations of earth, are very much alive, socially and personally, having suffered for all these centuries. Only very recently we have had an exhibition of how this rich man (Israel) dead as a nation, but alive as a people, has appealed to Father Abraham to have Lazarus cool his tongue with a drop of water. . . . The fulfillment came when the Jews of this country, in a general petition, requested the President of the United States to coöperate with other 'Christian' nations and intercede on behalf of their members in Russia, that they might have more liberty and less persecution, that their torments might be cooled."

Reviewing this quotation, it is strange that the rich man allowed himself to "suffer" and be "tormented," so long before calling for help! Having died 70 A. D., has he been "suffering and tormented for all these centuries,"—almost eighteen,—before he called for help! And then, too, if all this suffering and torment is expressed and contained in the word "hell" in the text, what does it mean, contain and express when the Bible says, "The wicked shall be turned into *hell* with all the nations that forget God"?

Another wonderful thing about this interpretation is, that it first makes Abraham typify God, then it makes the Jews, who petitioned the President, and who were enjoying all the blessings of free America, typify the rich man who was "suffering and being tormented all these centuries." To cap the climax, this makes the President typify Abraham who typified God! In other words, the President is a type of a type, and lastly it makes the President a type of God!

Any one, with ordinary intelligence, can see the fallacy of this. But that is not all. In this interpretation we find a literal exposition of the text. The literal Jews of America petitioned the literal President of the United States for their literal brethren in Russia. Then there was a real Abraham, a real rich man, and his real brethren.

Besides all this, here are the Jews, "dead as a nation, buried as a nation, entombed in hades," as a nation, but "very much alive, socially and personally suffering and being tormented all these centuries."

All this reads very much like the Bible reads concerning the second death. "And the beast was taken, and with him the false prophets that wrought signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshiped his image; they twain were cast *alive* into the lake of fire, that burneth with fire and brimstone, and death and hades were cast into a lake of fire, *this is the second death*, even the lake of fire, and if any was not found written in the book of life, he was cast into the lake of fire. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet, and shall be *tormented* day and night forever and forever" (Rev. 19: 20; 20: 10, 14, 15).

How similar these accounts are! The Jews, "dead as a nation, buried as a nation, cast into hades as a nation," yet "very much *alive*" as individuals, "*suffering* and being *tormented* all these centuries," and still suffering and being tormented, and the dead in the second death, in the lake of fire and brimstone, *alive*, suffering and being "tormented day and night forever and forever." Then, verily, hell, hades, sheol or whatever we may call it, is not a desirable place to be in, whether in this life or in the life to come.

So, after all, it takes a real condition, a literal thing, to give us "an exhibition" of the teaching of this much disputed part of Scripture, but that the literal thing is not the suffering Jews, is evident because

1. There is no "gulf fixed" between Jew and Gentile. The "middle wall, the enmity" has been broken down by the death of Christ. Both have been made one. Both have access "by faith into the grace of God."

2. The Jews, as individuals, are not suffering more than many Gentile Christians are suffering.

3. The Jews are in no sense represented by two classes, to correspond with the rich man and his brethren.

4. Those suffering Jews of Russia did not petition that their brethren in America might not come to Russia and be tormented as they were.

5. The President did not tell the petitioners, "They have Moses and the prophets." What good would it have done them if he had?

6. The petitioner in the text was the fellow in trouble. The Jews who petitioned the President were enjoying the blessings of free America, so that, after all, the twisting and turning and speculations about the hereafter, and all the learned dissertations about hell, hades and sheol,—the real condition of the text of Luke 16: 19-31,—can not be met except by a real condition,—a literal thing,—and this condition will be met by all the incorrigible in the second death (Rev. 20: 14, 15). May we so live that on us the "second death can have no power."

River Bend, Colo.

The Ventilation of Church Houses.

BY CHARLES H. KELTNER.

A CERTAIN learned gentleman, who holds the position of professor of bacteriology in a prominent northern university, was traveling in the south. On one occasion his attention was attracted to the erection of a small negro cabin, which was being constructed without much effort to close every opening through which fresh air might enter the building. When the builder was told of the presence of these, he replied, "La'se, Boss, they're what keeps us from gettin' th' pneumonia." Whether it was as he thought, I can not say, but I am sure that a liberal supply of fresh air is very much needed by all of us.

From the fresh air we obtain oxygen, which we need for carrying on our life processes. In the lungs this element forms a loose combination with the haematoglobulin of the blood, and from there is carried to all parts of the body, to be used in the oxidation of waste materials.

Persons who are engaged in sedentary occupations take into and pass from their lungs about ninety gallons of air per hour, while those who are engaged in physical effort breathe much more. In fact, more is probably necessary for good health.

Throughout the summer most of us, who live in the country, have access to an abundance of fresh air. Daily occupation keeps the men out of doors most of the working day and muscular effort develops good lung action, while the living rooms of our homes are closed only by screens, and an abundance of fresh air is available for those whose duties keep them more closely within the house.

To secure relief from the excessive heat of summer, the doors and windows of our churches are kept open throughout the entire time of service, ventilating the audience rooms in a very satisfactory manner during that season. But during the cooler season of the year conditions are not always so favorable for good health. Throughout the week the church windows are kept closed and, where blinds are still in use, they, too, are closed, serving not only as an obstruction to the circulation of air but also shutting out the sunlight, which is such an effective destroyer of contagious germs.

On Sunday morning the janitor may hurry over to the churchhouse to build fire and open the blinds, but, owing to the extreme coldness of the atmosphere in the room, or, too frequently, to the belief that cold air is pure air, he may not ventilate. Soon the audience assembles, worship is conducted and almost immediately afterwards the blinds are closed and the doors are locked, leaving the room for another week in a worse condition than before. Within the walls, tightly held, is the air which has been expired from the lungs of people in all stages of health. Germs of tuberculosis, pneumonia and other diseases, which were carried there, remain undisturbed and no ray of sunlight enters the room to destroy them. Surely, the good Lord who taught the Jews sanitary methods, does not approve of this kind of a plan for our houses of religious worship.

But the personal risk which people assume when they attend church under these adverse conditions is not the only phase of the problem, for poor ventilation may also serve as a decided hindrance to our securing the blessings to which our efforts entitle us. The hour of worship is a precious one and no small affair should prevent God's people from getting the most out of it. But a room in which the air is foul, and heavily laden with moisture, exhaled from the lungs of the occupants, becomes a place of annoyance instead of one of quieting peace. The audience is soon forced to struggle with drowsiness and the minister finds his hearers less responsive than they should be, while he, himself, does not find his own mind working in the same free manner as under more favorable conditions. No one receives the strength and inspiration which should come from a service in the house which has been dedicated to the worship of the Lord.

Fresh air should enter every room, in which large audiences assemble, by means of some adequate, trustworthy, perfectly working system of ventilation. There always is objection to the opening of windows, because when this is done, some are generally exposed to draughts of cold air and the more sensitive individuals are liable to receive injury. Ventilators near the ceiling, and connecting with chimney-like openings on the roof, will make a change of air in the room possible, providing there are other openings near the floor for the entrance of fresh air. Some rooms are equipped with openings into the attic, but they lack openings through the roof and entrances for fresh air. Where there are only these registers in the ceiling, the warm air of the room rises into the attic, and the cold air from above comes down, but no pure air from the outside is supplied. Many churches are being fitted with hot air furnaces and where this is being done, it requires but little effort to install an inlet for cold air at the same time. A small outlet from the top of the room will make the ventilating system complete.

Let us not neglect the fundamental laws of good health, thinking that our Heavenly Father will overlook our carelessness simply because it concerns his house! May we endeavor to keep the air which we breathe, when we assemble to offer him our tributes of praise, as pure as the motives which should prompt our regular attendance!

Mt. Morris, Ill.

THE ROUND TABLE

The Lord's Prayer,—Its Use and Abuse.

BY WILBUR B. STOVER.

NOTHING is more apparent to one who gets into many congregations than our varied use of the Lord's Prayer.

There are two extremes. The one omits the Lord's Prayer generally; the other uses it at the end of every public prayer. Both should, in my opinion, make a change for the better.

I appreciated it very much, the other day, when, at the close of the Sunday-school, the superintendent called on a brother Jones to ask God's blessing on the lesson we had learned. A brief, pointed, thoughtful prayer followed. Then came the usual church services, the prayer closing by all repeating the Lord's Prayer together.

It seems to me that the prayer in the opening of the church service should be rather lengthy, devout, and inspiring for the service which it begins. And it seems to me that all should join in repeating the Lord's Prayer at the close of the opening prayer.

Then, as the opening prayer is rather lengthy, the closing prayer should, of necessity, be correspondingly brief, and the Lord's Prayer need not, necessarily, be used. Perhaps we might reverse it and use the Lord's Prayer at the close of the last prayer, all together, omitting it at the opening of the services. But I can not bring myself to feel that it is either wise or scriptural to use that sacred prayer always at the beginning and end of *every* service.

In family worship nothing is better than that all take part in various ways, and all repeat the Lord's Prayer together. Thus the younger members of the household early become familiar with the sound of their own voices in prayer. If a child, away from home, sits bolt upright at a time when he ought to kneel in the family worship, and hesitates in the Lord's Prayer, he makes a sad comment on his parents who, perhaps, think he is a model child. Those children are to be pitied whose parents fail to teach them the first principles of the prayer-life. The Lord's Prayer waits to assist them, as well as the rest of us.

Mt. Morris, Ill.

Ride in Your Own Wagon.

BY JAMES M. NEFF.

THE little girl was pushing me along the sidewalk on a wheel chair through Lordsburg, a few days ago, when we met a man riding up the street on a bicycle, another on a motorcycle, several others in an automobile, one driving an old grey mare to a rickety old phaeton, another driving a fine matched team to a bright, new, modern carriage, and still another driving a team of heavy draft horses to a ranch wagon. And, so far as I could observe, each one seemed satisfied with his own vehicle, and under the circumstances I was very well satisfied with mine. I thought what a fine thing it was that each man was content to ride in his own wagon, and what a fine thing it would be if everyone could be thus content with his lot. How is it with you, reader? Can you sit with perfect composure in your own wagon without regarding with envy him who has a better one? He who can is worth so much more to the world than he who can not, that the difference can hardly be estimated. He who can, knows it when the sun shines; he has time to listen when the birds sing, and to smile and cheer and help somebody else. Yes, it will pay you in a thousand ways to acquire the grace of riding contentedly in your own wagon.

Lordsburg, Cal.

Sunday Christians.

BY MERLE R. SHUMAKE.

WE often see people who claim to be followers of the New Testament teachings, and yet, while at their work, they are sometimes smoking, chewing, or using vile language. All this is unbecoming a true Christian.

While in company with others, some may express their views regarding these things, and yet we should not have to tell our belief, but prove by our deeds what we are.

We know that habits grow, and are hard to overcome, but often they are a result of our association, in a great measure, therefore we should be very careful in choosing our companions.

There is a great cry for missionaries everywhere. Everyone of us should be a good, faithful missionary. Perhaps you say, "Oh, I can never go to the foreign field." No, it is not necessary. Try to be an everyday Christian, and your associates will see that you are not only a "Sunday Christian," but a true follower of Christ. We have all made mistakes in life, which we regret in later years, but there is a Friend who is ever near and ready to help us, if we only are humble enough to ask him.

Let us not only rejoice in telling, but *living* our faith. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 16).

Trevilian, Va.

Why I Wear a Bonnet.

BY MARY E. TEETER.

BECAUSE I love to be distinguished from the world. Rom. 12: 2 says, "Be not conformed to this world," etc. Then 2 Cor. 6: 17 says, "Come out from among them and be ye separate, saith the Lord."

Because I love gospel plainness.

Because it corresponds with a plain dress. We are told, in 1 Tim. 2: 9, that women should adorn themselves with modest apparel.

Because it is a good protection.

Because it is convenient.

Because it is cheap. (I can buy the goods for a very good bonnet for $1.25, which will last from two to five years. An ordinary sunbonnet need not cost over fifteen cents.)

Because I love to wear what the poor can afford to wear.

Because I love to be on an equality with my faithful sisters, rich and poor.

Because I have not time to watch the ever-changing styles, and keep up with them.

Because I love to set my affections on heavenly things, instead of seeking a gay appearance.

Because I love to preach by word and deed against the lust of the eye and the pride of life.

Because I love the church better than the world.

Because it means as much to our sisters as the badge of any lodge.

Thanks be to God for the modest bonnet. It helps to keep me free from the world and its cares!

Scottville, Mich.

Kind Words.

BY EDGAR M. HOFFER.

THE Bible says: "A soft answer turneth away wrath: but grievous words stir up anger." There is a demand for kind words in all the world. Kind words can never die, and we should use no other. When the writer was a boy, he met Bro. C. H. Balsbaugh one day. He said to me: "Be a good boy. The good Lord sees you." Bro. Balsbaugh is gone, but those kind words are still ringing in my ears. Many a weary traveler has been cheered, simply because some one said a kind word to him. Many a sinner has come home because some one said a cheering word.

A man was dying, but he called his son to his bedside and said: "James, you have been a faithful son." How that son was comforted by the approval of his dying father! A wayward son ran away from home, and said to his mother ere he left: "I do not love you now, mother." When he returned home his mother was in her grave. The son wept, but mother could not be brought from the dead.

We should be careful to utter no unkind words. Use pleasant words when you speak to others, and especially to ministers, for they admire it. Unkind words have done much harm, but kind words are sure to do good here and in eternity.

Elizabethtown, Pa.

"Is It I?"

BY IDA M. HELM.

THE longer the disciples were with Jesus, the better they became acquainted with him, and the more they realized his strength and purity, and their own weakness and liability to sin. Each of the eleven feared he might be the one who would commit the awful deed, and anxiously they questioned, "Is it I?" The more we study the Bible, and the closer we live to Jesus, the better we will become acquainted with him, and the more we will realize his wonderful strength and our own weakness. The same Power, that was with them to make them strong, is with us, to make us strong, if we realize our own weakness and God's power, and if we put our trust in him.

Ashland, Ohio.

CHRISTIAN WORKERS' TOPIC

Paul, the "Ready" Messenger.

2 Tim. 4: 1-8.

For Sunday Evening, Nov. 17, 1912.

I. Paul's Conversion (Acts 9: 1-20).

II. His Labors (2 Cor. 11: 22-33).

III. His Earnestness (Rom. 9: 1-3; 10: 1).

IV. His Devotion (Acts 20: 31-36).

V. His Independence (Gal. 2: 12-21).

VI. His One Theme (Gal. 6: 14-18).

VII. Outline of His Life (Acts 7: 58; 8: 1, 3; 9: 1, 22; 11: 25; 12: 25; 13: 2, 50; 14: 19; 15: 12, 40; 16: 9, 28; 17: 22; 18: 1; 19: 1; 20: 1; 21: 13; 22: 30; 23: 33; 24: 10; 25: 10; 26: 1; 27: 1; 28: 1; 3, 30).

VIII. Characteristics (Rom. 1: 15; 9: 1-3; 15: 1; 1 Cor. 1: 14, 15; 2: 2; 4: 3, 18-20; 6: 7; 8: 13; 2 Cor. 2: 4; 4: 18; 11: 22-23; Philpp. 2: 4-10).

Note.—(1) Surrender, obedience, love, faithfulness—these are the keynotes of this wonderful character. (2) Life means to every one of us a battle, a race, a trust (2 Tim. 4: 7, 8). It is a great thing to be able to look back over one's life with confidence and satisfaction.

Helps.—(1) Name one lesson you have learned from Paul's life. (2) What lesson does his conversion teach you? (3) Name one way in which Paul served humanity. (4) Give an instance of Paul's zeal. (5) Have three two-minute talks on "Loyalty to the Church," based on Paul's life. (Give each of the first four of the foregoing to several. Also see "write-up.")

PRAYER MEETING

Religion Practically Applied.

Prov. 4: 1-9.

For Week Beginning November 17, 1912.

1. **"Keep My Commandments, and Live."**—In all the world the most uncommon thing is Christian "common sense,"—the happy faculty of applying our religion to our everyday affairs. Only thus can the great purposes and issues of life be adequately met and disposed of to our eternal good and God's glory. The earnest Christian, as a matter of course, has unbounded enthusiasm, which, on its wings of progress, rapidly carries him onward, but he also needs the matter-of-fact penetration of Christian common sense, which will enable him to reach the lowest levels of human need, to administer practical relief (Matt. 5: 13-16; Ex. 19: 5; James 1: 27; 2 Peter 1: 5-9).

2. **Man, a Creature of Two Worlds, Two Lives, Two Destinies.**—As an heir of the Great King, he belongs to the family and household of God, but he is also expected to be an active factor in the evangelization of the world, and to fit the world for the coming of our Lord Jesus Christ. As man must be prepared for his eternal home above, it is but logical and right, that we, as Christians, have due respect to the wider mission devolving upon us (Heb. 6: 10-12; 2 Tim. 4: 2; Jude 3; Deut. 6: 6, 7; 11: 18, 19).

3. **Using the Best Means to Reach the Desired End.**—The practical application of religious principles always seeks to bring about the best results in the most expedient manner. It makes the very best use of the money and forces in the church to promote the religion of Jesus at home and abroad. Children will be properly trained for the work of the Lord, and older ones will be more firmly established in the "faith once delivered to the saints," if we take heed to the solemn obligation laid upon us. There is great need, then, of studying our Guide Book more closely, lest we fail to comply with the sacred obligations incumbent upon us (Psa. 51: 12, 13; Prov. 9: 9; Col. 1: 27-29; 3: 16, 17).

HOME AND FAMILY

Smile.

When the day is dark and dreary,
Smile;
When you're feeling dull and weary,
Smile;
You can chase the gloom away,
Bringing sunshine in, to stay,
And you'll have a cheery day
If you smile.

When the folks around you grumble,
Smile;
Do not let it make you stumble,
Smile;
Sunshine's catching, don't you know?
So if you would always show
Others how to catch its glow,
Smile.

—Helen Arnold.

To Our Young Sisters.

BY JAS. A. SELL.

"What happiness the rural maid attends,
In cheerful labor, while each day she spends!
She gratefully receives what heaven has sent,
And, rich in poverty, enjoys content.
(Such happiness and such unblemished fame,
Ne'er glad the bosom of the courtly dame:)
She never feels the spleen's imagin'd pains,
Nor melancholy stagnates in her veins;
She never loses life in thoughtless ease,
Nor on the velvet couch invites disease;
Her homespun dress in simple neatness lies,
And for no glaring equipage she sighs;
Her reputation which is all her boast,
In a malicious visit ne'er was lost.
No midnight masquerade her beauty wears,
And health, not paint, the fading bloom repairs."

DEAR young sisters, do you think of going to the city to be a clerk, or to work in a factory? Now, don't be in a hurry to start. Let us have a little heart-to-heart talk before you decide to go. You want to make some money for yourself, which is a proper thing to do. However, it is not the people who have the most money that have the most pleasure. Our Great Teacher once said that "a man's life consisteth not in the abundance of the things that he possesseth."

Still you want and need some money, and you want to make it yourself, by your own industry and honest service. This is right. It now becomes a question which is the better and the safer place to make it,—in the city or in the country. Remember, it is not what you make, it is what you save that counts. Wages are better in the city, but expenses are proportionate, and frequently, in the start, the expenses are greater than the income. Girls who receive four dollars per week in the city are getting more than is usually paid for house work in the country, and then have regular hours.

But, notice, lodging and boarding must be paid which, in most cases, amounts to more than the wages. Now what? This is the rock on which many a good, honest, upright country girl has been shipwrecked. So far as money is concerned you will find, at the end of the year, when all accounts are settled, that you will have more cold cash in your pocketbook by working in the country.

There is, however, something of more importance to this than money. It matters not what girls are engaged in, when they meet a young man who measures up to their ideal, and he proposes a co-partnership in what is known as matrimony, they will accept him. Her part now is to make and keep the home, and make it, above every spot on earth, a pleasant place. Through her office or factory work she has not learned the secret of this, and, in fact, may have lost her taste for it. Many a noble girl has made a miserable failure as a wife and mother because of a lack of experience to know how to economize, so as to live within the income of the one who selected her out of the great multitude to preside over his domestic affairs.

It has fallen to women to be the home makers and they should not only gracefully submit, but be proud of their lot, and seek the highest degree of excellence. Cooking good and wholesome food is a fine art, and helps wonderfully to make the world better. A well-fed man is a good man. If a man's stomach is filled up daily with sour bread, you can look for a sour man, and find things upside down all over the place. Baking good bread, pies and cakes, and keeping things in proper order about a house is uplifting, and develops both mind and body.

There are still other considerations. God has endowed woman with a refined timidity and reserve that is in keeping with the place he has assigned to her in the busy hive of life, and just as she lives and moves in this, her natural element, so is her charm, loveliness and power as a mate and mother manifested. Now as she associates continually with men in men's business, subjected to men's ways, habits and manners and crudities, she often loses her fine feminine qualities. This condition comes slowly and imperceptibly but none the less surely, as the coarse and vulgar laugh, loud talk, ribald jests and the fading out of the delicate tints of the blushing feminine features,—for even the living clay responds to the habits of everyday life.

Then, too, you should consider what this change may mean as a matter of health. It will hardly admit of doubt that the people who live the nearest to nature, out in the sunshine and air, enjoy the best health. The inroads that the "white plague" is making upon our people is simply alarming. Our best physicians say that there has positively never been a case cured by drugs. The only hope for a cure is life in the open air, and even that only applies to the first stages.

According to this, the best place to live is where we can always breathe heaven's pure air. Think of the germ-laden air of a close room, like that of a store or factory. Here, in a poorly-ventilated place, will pass in and out hundreds of people. On their feet, from the filth of the street, in their breath, and on their clothes are the sickening diseases with which you are brought in contact, that will ultimately send you home, or to the hospital, or, perhaps, to the grave. Think of the terrible monotony of walking backward and forward along the short counter, or standing, all day long, feeding a machine and inhaling the odors of lubricating oil, with nothing to engage the mind. The money consideration and the matter of health are important things to take into account, and yet when the danger of impaired morals is faced, the other things sink into insignificance.

In the city you will meet the glitter and glare of fashion, the parks, the theater, the lodge, the dance, the card party, the busy railroad station, and the excitement and allurements of society life. All these things appeal to the country girl because they are exciting and a change from former habits. She does not stop to think of the danger, and hardly believes it when told. These are the devil's baits, in which is concealed a sharp hook, with which he is trying to catch the unsuspecting.

The day you enter the city you are exposed to the scorching influence of fiery temptations unknown in the country, and their influence is strong to initiate you into the mysteries of depravity. At every turn and around every corner dangerous evils are crouching like hungry wolves, waiting to spring upon their prey. Many a good girl went out from a good home with the benediction of a good father and mother. At first she planted her feet in wisdom's way, but finally yielded to temptations, and ended in a life of shame. She was not wise enough to see the pitfall, or strong enough to maintain her integrity in the face of the tempter when the trial came.

A good brother with an extensive experience in city mission work told me of a good young sister who came to town and found employment. She started in on her new experience with high hopes and a fearless heart, and for a time all went well. She was always at her place in the Sunday-school and church services, and was seemingly as safe and secure as in her country home.

But the evil day came, and it came so slyly and so subtilely that she did not realize it,—rather welcomed it. She became acquainted with a young man. He was so nice, so intelligent, so polished, so kind, that he completely won her affections. He took her to the theater in the evenings, and showed her a grand time and she soon learned greatly to enjoy it. He planned trips to the park on Sunday. She lingered and hesitated with a divided heart. She finally concluded that it would not do to disappoint her best friend. True, it would keep her away from her Sunday-school class and religious services, but she decided to go just this one time.

She went. It was the turning point. From that day her attendance at the Sunday service was less frequent and finally ceased entirely. Her Sundays were devoted entirely to amusements on excursions to the parks. Her religious duties and enjoyments were exchanged for the pleasures of sin. The missionary cautioned her, but she heeded not his entreaties.

After her downfall he still remembered her but found great difficulty in locating her. She was urged to go home to her mother. This she refused to do, and begged that her mother be not told of her wild career. However, her parents were informed and they at once came in search of their once pure and virtuous but now fallen child, but they never found her.

In her life of shame she sought seclusion, or became a victim of the "white slave traffic." Her polished gentleman friend was the devil in disguise. The young life that opened so gloriously and gave so much promise of success, ended in failure and disgrace, all because of environments.

This is a case of our own day, relating to one of our own number. The same dangers that this sister met with, will confront you. Are you stronger than she? "Let him that thinketh he standeth take heed lest he fall." Pleasures that invite to voluptuous ease, and persuade to passion and sin, will ruin the soul. They leave Christ out and the devil in. When the desire is stimulated for pleasure that leaves Christ out, it soon leaps over the innocent things and plunges headlong into excesses that end in destruction and perdition.

True, all girls who make choice of the city do not go down to ruin. Many have the disposition and the power to pass by on the other side, when the unspeakably vile things, or the seemingly harmless deviations from the straight road of virtue solicit them, but all do not possess that power, and, step by step, they pass out into the abyss of ruin.

Girls from the country are in greater danger, in entering on city life, than those who are reared in the city. The reasons are obvious. The city girls are acquainted with the dangers. They are under parental care. The dangers are talked about. They are better fortified by a repelling instinct. The enticements do not have the attractions of novelty. The tricks of the charmer are well known and are not heeded. Their familiarity with the ways of the city life does not expose them to the approach of strangers like their cousins from the country.

So, dear young sister, before you decide to leave the country, do some sober thinking. Pray over it! Commit your all, soul and body, plans and prospects, into the loving care of your Savior, and follow the way he leads. If money is the object, it can be made in the country. If you seek to be useful, you can find a field anywhere. If you are seeking for pleasure, you surely can find it just as well in balm-laden air and mellow sunshine of the country, as in the flowery mounds and beneath the shady trees of a city park, and be free from the bewitching charms of the seducer of innocence and the corrupting influence of social impurities.

I pray that a merciful heaven will keep you, and make you a "cornerstone polished after the similitude of a palace."

"I know not where his islands lift,
Their fronded palms in air,
I only know we can not drift,
Beyond his love and care."

Hollidaysburg, Pa.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THE address of Bro. S. I. Driver is changed from Leslie, Idaho, to Lima, Ohio, R. D. 8.

THE meetings at Council Bluffs, Iowa, conducted by the pastor, closed with six conversions.

BRO. A. J. DETRICK, who is now at Rush, Colo., should, after Dec. 2, be addressed at Yoder, same State.

TEN were added to the Bethel church, W. Va., as the fruits of a series of meetings, held by Bro. J. S. Roller.

REVIVAL services in the Shoal Creek church, Mo., beginning Nov. 10, will be conducted by Bro. C. P. Rowland.

AT the Winona Conference Middle Missouri will be represented on the Standing Committee by Bro. G. W. Lentz.

SIX were added to the flock at Manor, Md., during a protracted meeting, held by Bro. C. A. McDowell, of Robinson, Pa.

ELEVEN accessions are reported from the Salamonie church, Ind., as the fruits of meetings conducted by Bro. W. R. Miller.

THE District Meeting of Southeastern Kansas made choice of Bro W. H. Leaman as a member of the Standing Committee.

THE temperance workers at the Ephrata church, Pa., are out with a good program for a local Temperance Meeting Nov. 10.

BRO. GEO. R. ELLER has been chosen a member of the Standing Committee by Northwestern Kansas and Northeastern Colorado.

BRO. H. C. EARLY is now engaged in a series of meetings at Girard, Ill., where he is to remain until the middle of the month.

THOSE communicating with Bro. Chas. A. Miller, of Kansas, should address him at Westphalia, R. D. 2, instead of Independence.

OUR correspondent for the Washington church, Ind., reports five accessions as the fruits of meetings conducted by Bro. C. S. Garber.

BRO. I. B. TROUT was with the members at Dixon, Ill., over last Sunday, preaching in the morning, and attending the love feast in the evening.

FIVE young people were baptized a short time before the love feast at York, Pa., and had the pleasure of enjoying their first communion service.

THE Elk Run congregation, Va., is experiencing a glorious revival, conducted by Bro. S. I. Bowman, of Harrisonburg. So writes our correspondent.

AFTER the close of the revival at the Beaver Creek house, Pleasant Hill congregation, Pa., five young people were buried with Christ in baptism. Bro. William Miller, of Hanover, did the preaching.

DURING a late series of meetings at Christiansburg, Va., conducted by Bro. J. S. Showalter, eleven came out on the Lord's side and were added to the church.

A FRUITFUL revival was held in the Jacobs Creek church, Pa., by Bro. B. B. Ludwick, the pastor. Eleven were baptized and three restored to fellowship.

THE Meyersdale (Pa.) *Republican* of Oct. 31, says that strong efforts are being made to have Bro. H. C. Early locate at that place and take charge of the pastoral work.

As the fruits of some evangelistic work done in the Sangerville congregation, Va., by Bro. J. Carson Miller, five of the Sunday-school scholars were received into the fold.

IN our notice of Peloubet's Notes on the International Sunday School Lessons for 1913, $1 was quoted as the price. It should have been $1.10, when the book is sent by mail.

BRO. B. E. KESLER, of River Bend, Colo., who is in the evangelistic field for the winter, can arrange for a few more meetings in the latter part of the season. Those interested should write him.

THREE weeks were devoted to revival services in the Des Moines Valley church, Iowa, by Bro. A. P. Blough, of Waterloo, resulting in ten being added to the fold by confession and baptism.

SIX accessions by confession and baptism, and one restored to fellowship, are reported as the fruits of revival services in the Pleasant Valley church, Ind., conducted by Bro. Ira Long, of Ohio.

ACCORDING to his present plans, Bro. James M. Neff's address, until further notice, will be Palm Springs, Cal. Mail addressed to him at that point will reach him without being forwarded.

SEVEN have applied for membership in the Meadow Branch church, Md., where Bro. B. B. Garber is engaged in a series of meetings. Four of the members have been baptized, and three await the rite.

WE are requested by Bro. A. F. Wine to say that, owing to the delay of work by the carpenters on the churchhouse at Cedar Lake, Ind., the revival meetings began last Sunday. Hence the feast has been changed to Nov. 16.

ON the Sunday following the Sunday-school and Christian Workers' Meetings of Northwestern Kansas and Northeastern Colorado, held in the Antioch church, Colo., nine put on Christ in baptism, and one was restored to fellowship.

BRO. WM. LAMPIN, of Polo, Ill., is booked for a series of meetings at Morrill, Kans., beginning Dec. 1. The members at Morrill, while looking forward to this meeting with great interest, are praying for a large ingathering of souls.

BRO. I. J. ROSENBERGER, of Covington, Ohio, spent a few hours in Elgin last Monday, conferring with the House about some printing that he is arranging for. While not out preaching, he is by no means idle. He may leave behind him a book or two.

THE little band of members at West Marion, Ind., have given up their little mission room, and will move into their new house of worship, which they expect to dedicate the first Sunday in December, Bro. Otho Winger conducting the services for the occasion.

BRO. W. R. MILLER, who is devoting the winter to Bible Land talks and evangelistic work, writes us that considerable interest is being taken in the trip to Palestine, which he has in contemplation next year. Several have signified their purpose to join his party.

AFTER carefully examining our premium book, "Some Who Led," Bro. D. Webster Kurtz, pastor of the First Church of the Brethren, Philadelphia, writes: "No doubt all our older brethren will get the book because of their personal acquaintance with these noble heroes of the faith. But I commend this book especially to the younger generation."

THE Sabetha *Herald* contains a splendid write-up of the several meetings of the District of Northeastern Kansas, recently held at Sabetha. The paper speaks very highly of the visitors in attendance, as well as the meetings.

SOME time ago Bro. W. H. Handy, of Virginia, did some evangelistic work in the Little Pine church, N. C., that resulted in seven putting on Christian baptism. Later he visited the congregation again and six others were baptized.

A NUMBER of the articles published in the MESSENGER are reproduced in other religious journals, thus giving them a much wider circulation. We thank the editor of the *Gospel Herald* for placing before his readers our editorial entitled, "What Is Faith?"

IT is reported that a series of meetings is in progress in the Lancaster City church, Pa., conducted by the pastor, Bro. H. B. Yoder. The services have continued two weeks, and so far they have seven applicants for membership. The church decided to continue the meetings.

THE love feast in Elgin, last Saturday evening, was not only well attended, but it proved to be a very spiritual meeting. Several visiting ministers, along with other visitors, were present, and we were glad to have them with us at the feast. Bro. Andrew Hutchison officiated.

WE are just in receipt of a report of the District Meeting of Northeastern Ohio, and notice that Bro. R. R. Shroyer has been chosen to represent the District on the Standing Committee. One paper, calling for a reconsideration of the Rebaptism question, goes to the Annual Meeting.

BRO. D. L. MILLER is now at his home in Mount Morris, having closed his labors among the churches in the South and East. While greatly enjoying his preaching tour, and appreciating the kindness shown him, he realizes that his ability to work is more circumscribed than it once was.

THE Mormons know the value of denominational literature, for last year they distributed 11,000,000 tracts, and sent out 500,000 Mormon books. Their literature is prepared by the best thinkers in their ranks and no money is spared in bringing out their books and tracts in the most presentable form.

MANCHESTER COLLEGE, North Manchester, Ind., is owned by several State Districts, and is run by them. The minutes of the last District Meetings of Northern and Middle Indiana contain a good financial report of the institution, showing the amount of money received, the amount expended, and the balance. By this report, which shows that the school has become self-supporting, with a small balance, one can see just what it costs to run an educational institution of this character.

THE members of the District are invited to the Brethren Home at Fostoria, Ohio, on Thanksgiving Day, being requested to come with full baskets. The new Orphanage is to be dedicated on that day. The Aid Societies of the District are hereby informed that the Orphanage can use some bed clothes for double beds. And, by the way, the Trustees of the Home are looking for a competent brother and sister, husband and wife, to take charge of the institution, beginning March 1, 1913. Those interested can address Bro. J. B. Basehore, Fostoria, Ohio.

BRO. ANDREW HUTCHISON was with us over last Lord's Day, and gave two good sermons, that were very much appreciated. He went from here to Council Bluffs, Iowa, where he will be joined by his wife, and together they will proceed to Northern California. They have arranged to make their home in the State, and may possibly locate at Lordsburg, where they have a son living. Bro. Hutchison will be seventy-seven years old Jan. 15, has been preaching fifty-two years, and while still strong and even active in the pulpit, he feels the effects of age and his many years of affliction.

At the Sugar Creek church, Middle Indiana, a Young People's Chinese Mission Band was organized recently, and is now planning to support an orphan in China. This is a good beginning, and why may not all of the Christian Worker bands do something definite? It will not only do them good, but their effort will prove a blessing to others.

The Christian Standard thinks that "it is wrong for a Christian to marry an unbeliever, that there is no excuse for it, and that it is liable to result in domestic disaster." Dr. R. A. Torrey is of the same opinion, and for proof refers to 2 Cor. 6: 4, where Paul says: "Be ye not unequally yoked together with unbelievers." There are other scriptures bearing on the subject.

While some of us may not be in accord with what Bro. W. J. Swigart suggests in the closing paragraph of his article, found on page 706, this week, still we must admit that he is discussing a real live question,—a question that concerns every part of the Brotherhood. Just what to do with all of our preachers, how to use them to the best possible advantage, how to feed the flock of God as it should be fed, how to provide churches with the kind of pastors needed, and how to direct the running of the machinery doing the work,—that is the problem.

Those who read our premium book, "Some Who Led," speak of it in most complimentary terms. Bro. J. E. Miller, President of Mount Morris College says: "A copy of the book should be in every home of our Brotherhood. Biography is always inspiring. The authors have told their stories in a brief, clear and interesting manner." Bro. Virgil C. Finnell, pastor of the church at Des Moines, Iowa, writes: "Who would have suspected that so much, that is new and interesting, could have been written concerning Johannes Naas, Peter Becker, John Metzger, Sarah Major, and fifty-seven others?" Price of the book and the Messenger from now until Jan. 1, 1914, $1.95. See our special notice on the last page of previous issues.

The Home of the Soul.

Death has always been a mystery. It points to the great unknown, for no departed one ever returns to his friends to tell of his experience and observations.

Our dearest friends leave us, and enter the great unknown. In their dying moments they felt that they were entering into a mysterious world, of which they knew nothing, aside from what came to them through the Scriptures.

They closed their eyes for the last time, and then we tenderly laid them to rest. We may often visit their graves, but we do not think of them as being in the tomb. Our thoughts go in search of them somewhere in the great unseen.

When we think of them we feel that they have some intelligent existence, that they are able to think and to act in a way that is a mystery to us. At times we imagine they are with us, and while we can not see them, we feel that they may possibly see us and may know what we are doing.

Job was deeply concerned about death, for he at one time, said: "If a man die shall he live again?" Like the devout of all ages, he felt that death is not the end of man; that there is a life beyond.

In fact, all earnest people, in their meditative moments, experience a great yearning for the future. The future may be a mystery to them, and yet, in their quiet moments, they feel as sure of the reality of the future as they are sure of the present.

There is something about them that says: "There is life in the beyond," and when one dies it simply means that he shall live again. They can not get away from this thought of the future. It is ever with them, and to all intents and purposes seems to be a part of them.

When the winter of life comes, then they feel keenly that there is another clime awaiting them. Deep-seated in their bosom is the innate knowledge of the future state. It is as natural for them to think of the home of the soul as it is for the birds of the North to think of the mild climate far away in the South.

Even young birds that have never seen the South seem to know that there is a genial clime to which they can go and escape the cold blasts of the North. God has planted this feeling into the birds, and he certainly would not have created such a feeling without providing a place where this longing may be satisfied.

And so it is with man. God is the Author of this longing of the human heart for the final home of the soul. He certainly would not have created this longing without making some provisions for its gratification.

But we reason that, since God has planted this feeling in the human heart, and since he would not foster the feeling without making provisions for it, it therefore follows, as a matter of certainty, that, "if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5: 1).

Paul not only had this feeling, but he tells us that he knew of the house not made with hands as an assured fact. He felt that when he should be laid to rest, his spirit would soon be present with the Lord.

The author of Ecclesiastes explains the mystery in part, when he says: "Then shall the dust return to the earth, as it was, and the spirit shall return to God who gave it" (Eccles. 12: 7).

In a brief way, this tells the whole story. After the body has been laid to rest in the tomb, we think of the spirit as being with its Maker. It is a part of our nature to think this way, because the principle is innate with us.

It is just as easy for the devout to think of the far-away home of the soul as it is for the birds to feel that there is a genial clime for them when the winter blasts come down from the North.

My Reason.

All men entertain some kind of a hope in regard to the future. That hope may be for tomorrow, next week, next year, at death or beyond death. It is a hope that something will be, or not be; will happen, or will not happen. There is really no human limit to the kind and character of the things hoped for, and we can not conceive of a man or woman, of even ordinary sanity and intelligence, living in this world without having some kind of a hope in reference to that which is to be a factor in their own individual lives.

For this hope there is an underlying reason, no matter how groundless such a reason may be. It is a reason that, in some sense, satisfies as long as the hope is maintained.

So, as to our future life, we are to be able to give a reason for the hope that is in us. To do this is helpful to ourselves, and may be for the good of others. To have a good hope we must have a faith basis, hence we, as a people, talk about our belief, and on this belief we are disposed to found our hope for salvation and eternal life, as if, what we believe,—no matter where or how we get it,—will justify us in the end. The fact is, there are hundreds and thousands of people that have their beliefs, on which they anchor their hope, without ever seriously questioning the foundation for such a belief. They take it for granted that it is all right, and on this belief their hope is founded. Ask them a reason for their hope, and they will tell you that they believe thus and so, but give no reason why they thus hope.

Let us look at some of the reasons which are given for hope entertained. We remember of seeing an aged father, who never made any profession of religion. He was a good moral man, honest, and a good neighbor, and seemingly true to his convictions, and had a hope that it would be well with him in the world to come. What his reasons for this hope were we never learned. He had several sons who followed the same course, and their reasons were: "Daddy never joined the church, and we believe that he died happy and went to heaven, and if he has gone to heaven without joining a church, so can we. This is our belief." And on this belief they lived and anchored their hope in death.

Another aged father, a good man, a church attendant, revered and respected by all who knew him, entertained a good hope in his own mind. He excused himself for his failure to unite with the church, because there were so many things in his way that he could never find a suitable time, and because of this his hope was that the Lord would excuse him, at least, until the feeling would become strong enough to enable him to overcome the seeming difficulties. The feeling never became strong enough, and so he passed away.

Another very common reason given, for hope entertained, on the part of children, for uniting with certain churches, is: "My father and mother belonged to that church, and if it was good enough for them, it is good enough for me."

If the mere uniting with a church were all that is needed to give a hope unto eternal life, such a procedure would have, at least, a semblance of reason. But, as our salvation does not depend on the mere fact that we have joined the church of our fathers and mothers, our reason lacks a real foundation.

Again, the reason, as given by others, is that they united with the church that was nearest in harmony with their feelings,—that came nearest to their ideal of living. This, too, is not a true criterion, as our ideals may be wrong when a choice is made under such conditions. Therefore, in making so important a decision, we need a reason that is well founded (that is entirely safe),—a reason about which there can be no doubt.

The salvation of the soul is more important than any relation or condition in our business life, into which it is possible for us to enter, but are we careful about these things? Do we try to make everything safe and secure? Do we seek a good and safe reason for our business transactions? We certainly do. And the more important the business dealings, the more careful we are to make everything safe and secure. This is all right. There is no reason why we should not be very sure that we are right, before entering into any important relation for life.

But a thousand times more careful should we be in making sure a home for us in heaven, and in doing this there need be no uncertainty. It is not a question of merely joining churches, but of "being born again," and this process is plainly set forth in the New Testament Scriptures. "Ye must be born again." Go to the Word, accept the terms there given for salvation. Complying with these will give you a hope that is sure and steadfast, for which a reason can be given that will admit of no doubt.

H. B. B.

Baptism, Its Purpose.

It is often affirmed that "baptism is the outward sign of an inward change." The Scriptures do not, at any time, refer to baptism in this sense, and that is, most assuredly, not the primary purpose of the rite. Peter, on the Day of Pentecost, said that baptism was for the remission of sins. He would have believers, seeking salvation, to understand that they must "repent and be baptized ... in the name of the Lord Jesus for the remission of sins" (Acts 2: 38). To his apostles, who were sent forth to preach the Gospel to every creature, Jesus said: "He that believeth and is baptized shall be saved" (Mark 16: 16). One might cite one scripture after another without finding that baptism is designated as a sign of any sort. Some say it is a seal. That, too, lacks proof.

Then, what is baptism? It is a New Testament institution for all penitent believers seeking salvation. It is an act of obedience, through which one enters Christ, for Paul says that "so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6: 3). This makes it clear that the penitent believer gets into Christ by being baptized into him. The same principle is affirmed in Gal. 3: 27, where we read: "For as many as have been baptized into Christ have put on Christ." From this we

may learn that baptism is the initiatory rite of the church. It is not the sign of the initiation, but the initiation ceremony itself. It is not the outward sign of an inward initiation, but the visible act of the initiation. In fact, it is the outward part of the initiation process.

In this process there is an outward as well as an inward part, and baptism happens to be the outward part. It is not an outward sign that the inward change of being born again has already taken place, but it is the external part of the act. Baptism may be evidence of the inward change, made necessary for an entrance into the kingdom, but can not be a sign of an entrance that has already taken place. The work of grace in the heart, faith, repentance, confession, regeneration and baptism, may be regarded as parts of the process that make one a new creature in Christ Jesus. They are parts of the process that consummate true conversion,—parts of the process that result in the new birth. In this process baptism is the visible part, and belongs to the process as much as faith or repentance. We have no more right to eliminate baptism than we have to exclude any other part of the Divine process.

To those who think that this is making too much of baptism, we would state that we assign the rite a place of no more importance than that assigned by the sacred writers. The institution is vital, because it has been designated as such by the Founder of the Christian religion, as well as by those inspired to teach what he committed to their care.

In addressing the penitent Saul, Ananias, his Divinely-appointed instructor, told him to "arise and be baptized and wash away thy sins, calling on the name of the Lord." In this declaration it is clearly affirmed that baptism figures in the removing of sins, and the only reason it thus figures is because it is a Divine institution, and carries with it, in the scheme of redemption, whatever value the great Head of the church has seen proper to assign it.

Long after Peter had delivered his marvelous Pentecostal address, in which he instructed penitent believers to repent and be baptized for the remission of sins, he made use of this statement, when speaking of the saving of eight souls in the ark by water: "The like figure whereunto even baptism doth also save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ" (1 Peter 3: 21). Peter would have us understand that, in some sense, baptism figures in the salvation of souls. It so figures because God has decided that it should, and to say that it does not carry with it some recognized value, is to deny the specific words of Inspiration.

In the light of these clearly-stated facts, one who would remain faithful to the Word of God, must admit that baptism plays a part in the plan of salvation, and it is not to be regarded merely as an outward sign of an inward change. It is the external or visible part of the perfected change itself. With baptism omitted, the Divinely-required change is incomplete. There are other conditions, as faith, repentance and confession, that play their assigned parts, and we have no more right to minimize one than we have to minimize the other. They must be taken together, and to eliminate one from the group is to mar the Divine plan.

Sensational Methods.

During a meeting in the Moody Institute, Chicago, a short time ago, with 150 evangelists present, Dr. Taylor, an evangelist of recognized ability, delivered an address, in which he took the sensational revivalist to task. Among other things, he said that when he gave up regular pastoral work, and started out as an evangelist, another evangelist invited him to come to his home and learn, what he designated, as the "tricks of the trade." He went on to say: "I have got them skinned a mile in taking an offering." Mr. Taylor said: "I was indignant. Just imagine a Wesley, a Whitefield, or a Moody saying this. Once they gave Mr. Moody a free-will offering of from $2,000 to $3,000 for several months' work in London. Mr. Moody handed back one-half of this amount, saying, 'It is too much.' I think a local campaign committee, these days, would almost have heart failure, if an evangelist would return half of his offering."

Regarding exaggerated results, Dr. Taylor said: "I have sat on pulpits and counted when evangelists have named the number of persons asking for prayer. 'There's one, and another, and another, and yet another,' cried the evangelist, and he kept right on counting. All I could see were two hands in the whole room." "And I have seen the same thing many times," remarked a minister who was present.

"At a meeting in St. Louis," said Dr. Taylor, "there were in the audience about three thousand men. 'All who wish to lead a better life,' said the evangelist, 'please stand.' Every man in the hall stood. 'Three thousand men for Christ,' yelled the evangelist, and the next morning the papers reported 3,000 men converted." Insincerity in story-telling was also touched by Dr. Taylor. "I know an evangelist," he said, "who tells a story as if he were the actor in it, when I know that the story was told him and he was not near the event when it happened."

And thus the doctor went on, exposing the dishonesty of some of the professional revivalists, and from what he said, and what has been said, over and over, one is led to conclude that not a few men are in the work, not so much for the conversion of souls, as for the money and the popularity there is in the business.

One thing is certain, we read nothing about such sensational methods in the time of the apostles. Those commissioned by Jesus to preach the Gospel, preached the Word, and in their teaching claimed to know nothing but Jesus Christ and him crucified. That was their plea, and by their simple methods they led men and women to Christ by the hundreds. We may rest assured that the world is not to be converted by sensational methods. It is by the preaching of the Word that people are to be won for Christ.

The Preaching of Today.

Speaking of the preaching of today, the editor of the *Homiletic Review* states in the October issue, that many ministers lecture rather than preach. The old-time earnestness has disappeared from most pulpits, and the gifted preacher, who concerns himself more about pleasing the people than about pleasing his God, puts in more solid work on polishing his sermon than he devotes to the careful study of the Scriptures. Men preach, or rather lecture, on popular themes, and evade the fundamentals of the Gospel. The old-time positiveness is not heard. The people are not stirred by strong, earnest and well-directed appeals. But we quote a paragraph that is full of meaning:

> Amos and the prophets furnish sermon themes, while thirty years ago John's Gospel was the largest source of homiletic supply. The sermon of today is cold, hesitant, conservative. Seldom is there a direct and warm appeal. There are hundreds of preachers who would be confused and annoyed were they to see men and women moved to tears and penitence after one of their sermons, and should any contrite soul seek the altar for prayer, we fear some of our modern preachers would hardly know what to do. Some would feel like offering an apology for so unusual a thing. Why is this? For the past year in Michigan one hundred and sixteen churches in one denomination failed to report a single man or woman won to the Christian life. There was no effort made along that line. The preachers make no appeal. Sin and redemption are not spoken of. The people do not hear the old message, that the blood of Jesus Christ cleanses from all sin. They are not led to cry: "What must I do to be saved?" The necessity of regeneration is not insisted upon. Let any one read the published sermons, as delivered by the most noted preacher today and then ask: "What was the purpose of all this?"

War Preparation.

In spite of the Hague arbitration treaties, peace societies, and hundreds of tracts, books and periodicals published in the interest of peace, the preparations for war still go on. Germany is building up a great navy, but when Germany lays the keel for one dreadnought, England lays the keel for two. France is adding ships to her large navy, and Austria and Italy are following suit. Between England and France there is an understanding, and it is now arranged that France shall place eighteen warships in the Mediterranean and police that body of water, while England masses her battleships in the channel and the North Sea, so as to be prepared for Germany in case of an outbreak of hostilities. To all outward appearances, the royal families of the different European governments are on friendly terms with each other. They exchange visits, intermarry, the most of them are related, and yet their great armies and navies are held in readiness for the death struggle that is likely to break out at any time. And this is what the world calls modern civilization; and some would even venture to call it Christianity. But we may look for such conditions, and even worse, so long as the nations of earth continue to support great standing armies and build up costly navies. We may well wonder, however, whether these war preparations are to continue until Jesus comes. It certainly looks that way. One thing we know, and that is, when the Master does make his appearance in the clouds of heaven he will not find the nations at peace with each other. Satan will be at large, and so long as his influence remains unchecked, great evils will continue.

Bringing Charges.

We are asked to say whether a laymember can bring a charge against an official. Most assuredly he can, if he has any ground on which to base his charge. Matt. 18 applies to officials as well as to any one else, and if an official trespasses against any one of the laity it is his duty to go to the official, the same as to any other member. The mere fact that one is a deacon or a preacher does not exonerate him from having charges preferred against him by either a brother or a sister. But in bringing charges against any member, the accuser wants to be sure that he is prompted by pure motives, and that he has something that demands attention. This thing of preferring charges against a member, mainly for the purpose of bringing him before the church, can not be too severely condemned. There is, however, one phase of filing complaints that should not be overlooked. In 1 Tim. 5: 19 Paul says: "Against an elder receive not an accusation, but before two or three witnesses." By this we are to understand that there must be at least two witnesses to a complaint brought against an elder. Years ago, when some of our pioneer elders insisted on a strict adherence to the "thus saith the Lord," we were present in a meeting where one of the laity had to make an acknowledgment, simply because he had no one by whom to substantiate the charge he brought against an elder. He was told that he had violated the Gospel by bringing a charge against an elder without at least one witness to bear testimony.

Secret Societies.

In view of the fact that secret societies are a drain on the churches, their marvelous growth is becoming a matter of some importance. During the last generation they are said to have enrolled more members than the combined membership of the Baptist, Presbyterian, United Brethren, Episcopal, Unitarian and Congregational churches. This means millions of members, and possibly one-half of them belong to the different churches. The regular running expenses are not far from $300,000,000 a year, and if to this we add the "benefit" expenses, it will be seen that it takes nearly one-half as much money to run the secret societies of this country as it takes to run the whole United States Government. At the present rate of increase, the membership of these orders will soon equal the combined membership of all the Protestant churches. But why this great increase? It is because the churches are feeding the secret orders. Not only so, but much of the millions of dollars, required to meet the expenses, comes from men whose names are on some of the church rolls. It occurs to us that secrecy is one of the coming problems in this country. It not only affects the churches, but, in a large measure, it is going to affect the government as well.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

WEST MARION INDIANA.

For the past twenty months we have been holding our services in the old Canton Glass Factory office in Marion, Ind. Now since we have our new church building about finished, Bro. J. W. Norris, our elder, preached a farewell sermon last night, on leaving the old office. Next Sunday we expect to be located in our neat little church-house on the corner of Second Street and Forest Avenue. We hope to dedicate our house of worship to the Lord Dec. 1.

Since our last writing, a few members have been added to the fold. One brother, of Jonesboro, Ind., united with the church some weeks ago. He belongs to the West Marion congregation, and is at present under the hand of affliction. Let us pray that Bro. Rice may be restored to his usual health, and that his whole family may be brought into the fold!

Bro. Otho Winger, of North Manchester, Ind., will preach the dedicatory sermon of our new house, to which all are cordially invited. Those coming on trains will go to the Union Traction Station, take a West Marion and South Butler car, and get off at Second Street. The church building is only one square east of this point.

Jonesboro, Ind., Oct. 28. J. A. Leckron.

BRISTOL, OHIO.

The church here met in council Sept. 28, with Bro. A. W. Harrold as moderator. We had a pleasant and satisfactory meeting. With one exception every member was present. Eld. Harrold was with us over Sunday, and we enjoyed three good meetings. Our love feast is set for Nov. 10. Those of the Brotherhood, who have been contemplating a change in location, will do well to visit Trumbull County at that time, and thereby unite business with pleasure. Remember the location,—one mile east of Bristolville station, Pennsylvania Railroad, ten miles north of Warren, Ohio. We have a commodious churchhouse in good repair. The membership is not large, but we are all willing workers and at peace with one another. The outlook for the future is bright. There have been two accessions by baptism during the summer, and we expect to receive four more in the near future,—two by letter, one to be restored, and one by baptism. We hope others will come also during the meeting, prior to the love feast. This is a pleasant place to live, and land is still quite reasonable. We will gladly welcome all worthy brethren who will decide to settle among us. All inquiries will be cheerfully answered by the writer.

R. D. 1, Spokane, Ohio, Oct. 22. Frank Swander.

NORTHEASTERN KANSAS.

The Sunday-school, Ministerial and District Meetings were held in Sabetha church, Sabetha, Kans., Oct. 20 to 22. Seventeen congregations were represented by delegates. The meetings were well attended, and good interest was manifested.

On Sunday morning the following officers for the Sunday-school Meeting were chosen; Bro. F. E. McCune, Moderator, and J. E. Throne, Clerk. At eleven o'clock Bro. A. D. Crist delivered a good sermon on the subject, "Reverence." At one o'clock the regular program was taken up and eight live topics were discussed, bringing many new thoughts to our minds. In the evening the "Christian Workers" devoted one hour to presenting their best methods on conducting her meetings, with Bro. H. E. Ward as presiding officer. Then followed a forceful sermon by Bro. J. E. Smith. His subject was, "He that hath an ear, let him hear."

Monday forenoon, from 9 to 10:30, was given to educational work. This proved very interesting, showing the need of a better education, and the value of attending Brethren's schools. We were favored with an address by Prof. Craik, of McPherson College.

From 10:30 to 12 the temperance program was rendered. Judging by the enthusiasm manifested, Northeastern Kansas stands strong for prohibition.

At 1:30 the Ministerial Meeting chose Bro. W. A. Kinzie as Moderator and Bro. F. E. McCune as Clerk. Six practical subjects were considered. Among them was, "The Aged Minister's Retrospect of the Church," which proved exceedingly interesting. As the aged fathers and mothers reviewed the history of the church, one of the veterans, speaking of the times seventy-five years ago, told of the missionary spirit, and related how the Master's cause was cared for in the days of the long ago.

Monday evening was devoted to the "Child Rescue" work, in charge of Eld. I. H. Crist, showing the great work accomplished and what might be done if we only improved our opportunities. An offering of $45 was taken for the work. We regarded ourselves as exceedingly fortunate in having with us, during the entire meeting, Bro. E. H. Eby, of India, who delivered an excellent missionary sermon, showing the great need and opportunity, impressing on our minds that opportunity means responsibility. We raised $68.58 for home work.

On Tuesday morning the District Meeting proper convened. Bro. Wm. Davis was elected Moderator and Bro. C. A. Shank Reading Clerk. Several important papers were considered. One goes to Annual Meeting.

The District decided to share equally with the McPherson church, in supporting Bro. E. H. Eby and wife on the foreign field; also to support Brother and Sister Eby's three children.

A committee was appointed to confer with the surrounding State Districts in our territory, in regard to a permanent location to hold the Annual Meeting. Eld O. O. Button was chosen as our representative on Standing Committee of General Conference.

W. A. Kinzie, Writing Clerk.

Lone Star, Kans., Oct 24.

PLEASANT HILL, PA.

We held a love feast at this place Oct. 19. The attendance was not as large as usual, on account of feasts in the two adjoining congregations. The weather was good for the occasion. About an hour before the opening of the examination services we held an election for a minister, and Bro. G. Howard Danner was elected. We also advanced Bro. Henry R. Miller to the second degree of the ministry. Bro. Honberger was with us and explained his mission to such of the members as he did not meet at their homes. The brethren who came here to labor for us were Daniel Hollinger, David Brillhart, E. S. Miller, C. Geiman, D. H. Baker and Wm. Miller. Bro. B. F. Masterson and wife left a few days before for their distant western home. We felt sorry that they could not be with us at the feast. Bro. Masterson preached his farewell sermon at this place on the evening of Oct. 13, and the following morning we accompanied them to the station and bade them farewell. On the evening of the 21st fourteen brethren and sisters met at the home of our invalid sister, Mary Beck, near Spring Grove, who desired to have a love feast at her home, and also requested to be anointed, which was attended to after the other exercises. Amanda K. Miller.

R. D. 2, Spring Grove, Pa., Oct 22.

QUINTER, KANSAS.

Our church met Oct. 19, at 11 A. M., preparatory to our love feast, when we were richly fed with spiritual food. At 2:30 P. M. we were again addressed by Bro. O. H. Feiler. At the close of this service we repaired to the waterside, where ten sisters were baptized by Eld. D. A. Crist. This makes seventeen baptized since our last report, and others are near the kingdom.

In the evening we held our love feast, there being 247 brethren and sisters present to partake of the sacred emblems. Many enjoyed the communion service for the first time. Bro. Feiler officiated.

On Sunday, at 10 A. M., we met for Children's Meeting. Addresses were given by Bro. Feiler, Bro. G. R. Eller and Sister Bertha Ikenberry, after which we were addressed by Bro. G. R. Eller on the text, "Woman, behold thy son." Many gospel truths were presented, and many good impressions were made. At 6:45 we enjoyed a live Christian Workers' Meeting. Then Bro. Feiler delivered a very earnest appeal to the unsaved, to seek the Lord. The meeting was largely attended, and the Father's children were indeed made to sit together in heavenly places in Christ Jesus. We expect Bro. S. E. Thompson to be with us in a series of meetings Dec. 15.

Quinter, Kans., Oct. 24. J. W. Jarboe.

ALLEGHENY CHAPEL, WEST VIRGINIA.

Bro. John T. Glick, of Bridgewater, Va., came to Allegheny Chapel June 9, and remained in West Virginia until Sept. 1. Bro. Glick taught a series of song services at this place and at Brush Run. He also preached a series of twelve sermons at Brush Run. Four came out on the Lord's side and were baptized. He preached a number of excellent sermons at Allegheny Chapel and the Hevener church in Back Allegheny, and at Brush Run near Boyer. He also did a good deal of house-to-house visiting. He returned to Bridgewater College Sept. 1 and came back to Allegheny Chapel Oct. 4.

Our love feast was held Oct. 5. About forty-three members surrounded the Lord's tables. Bro. John T. Glick officiated. He also preached the funeral of Sister Diana Varner, wife of John P. Varner, on Sunday morning, Oct. 6. The church was crowded. About 300 people were present at the funeral. Bro. Glick then returned to his work at Bridgewater College.

Our two elders, Brethren H. S. Miller and Abram Thomas, both of Bridgewater, came here Oct. 13, and the members met in council Oct 14. Bro. H. S. Miller presided. One letter of membership was granted. On taking the vote for electing two deacons, Brethren W. Lee Wilmoth, William Varner and Brown Varner were elected and duly installed. Our Sunday-school was reorganized, much as it was last year. Bro. Charles Spencer is the superintendent. This is a mission point with 115 members. The good, spiritual meetings, recently enjoyed, will long be remembered. C. S. W. Wooddell.

Arbovale, W. Va., Oct. 20.

MINISTERIAL AND DISTRICT MEETINGS OF MIDDLE MISSOURI.

This gathering of the workers of the District was held at the Mineral Creek church, the largest, one of the oldest, and the most central congregation of the District, Oct. 23 and 24. This warranted expectations of a large crowd and a good meeting.

The people were there, and the meeting was among the best we have ever had. On the ministerial program almost the entire list of speakers was present. A few only failed to use the full time allowed. As a rule, something good was being said by all. The interest of the congregation was splendid.

Two topics touched the relations that should exist between members, and between the members and the ministers, for the best advancement of the cause. It was emphasized that the spiritual advancement of one aided a like result in every other. Especially is there a blessing brought back to the church by the prayers of the congregation for the service of God's house and for the minister. Too often we look for a spiritual blessing to ourselves, without first putting our own forces rightly to use. We should pray for the advancement of the membership, and for the blessing of God upon the lives and labors of the servants of the church, that his will may be more fully done.

It was felt that we often might improve our public services by giving more care to Bible reading. This may be made a highly instructive service, if care is given to the manner of reading. The Word should be so read as to produce the thought intended, and to impress the sacredness and authority of God's Word. Much may be added to the interest by variety, as to when read and in the associated services.

"The Bible in our Public Schools" brought forth considerable thought, as to the best means of counteracting the opposition against the Bible being read in public schools. This prepared the way for a petition from the District Meeting to the State Legislature, to have the reading of the Bible authorized in the schools of the State.

"The Ordination of Elders" brought forth good, sound teaching along the several lines of need, and of the conditions that help or hinder the elder's work.

Time was not sufficient to settle the question as to the "Decline of the Country Church," but it was strongly urged that in many places this decline was being experienced as a natural result of the movement from the country to the city. It must be reckoned with. At the same time we can not afford to neglect good opportunities in the country, where our successes have always been greatest.

"Problems of Ministers," the relations between the young minister and the old, and qualifications of delegates, all brought out excellent thought.

The "Child Saving" address came next, and was followed by a temperance program of one and a half hours. We had strong appeals and stirring songs. An excellent recitation made a splendid close to a good, solid program.

Between the last-named exercises and the temperance sermon, at 8 P. M., the Sisters' Aid Societies had two sessions, transacting needed business, getting the District work in better shape, and connecting with the general organization. It is clear that the brethren have no monopoly on business methods in their work.

The missionary sermon, at 8 o'clock, was the leading feature of the day. A full house heard it with interest, and responded to the appeal for help with donations that exceeded any former amount in our District. Though there are less than six hundred members in our District, they responded at this District Meeting with over $100 for World-wide Missions. This was in addition to earlier contributions.

The Ministerial Meeting was in charge of Eld. L. B. Ihrig as Moderator, and the writer as Clerk.

The District Meeting organized on Thursday morning with Eld. G. W. Lentz, Moderator; the writer, Reading Clerk; Elders T. J. Simmons and E. A. Markey, Writing Clerk and Assistant, respectively. All business passed off rapidly and pleasantly. Most of the work consisted in the receiving of reports of committees and officers of the District, and in making appointments. The query department was the smallest in the writer's experience. All business pertained to activities in mission work except the request for a petition to our Legislature in behalf of reading the Bible in our public schools. This and the several requests on mission work received the favor of District Meeting. Eld. G. W. Lentz is to represent us at Annual Meeting.

The best of spirits prevailed throughout, giving to each one a pleasant recollection of this year's meeting, and a looking forward to the gathering of next year at the Warrensburg church. Jesse D. Mohler.

Warrensburg, Mo.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

St. Francis.—Our brother, Jacob Sloniker, of Formoso, Kans., came to this place Oct. 15. He preached five spiritual sermons for us. His efforts made a deep impression upon the hearts of many, and all seemed to take an interest in the meetings. —Dora Sloniker, Palestine, Ark., Oct. 30.

CALIFORNIA.

Covina.—We are entering a revival period. Bro. A. L. B. Martin, of Long Beach, Cal., is to direct the work. Yesterday Bro. P. B. Fitzwater, in the morning service, gave a strong presentation of the work of the Holy Spirit in a spiritual revival. In the evening he led us to view the higher levels of Christian service, using the topic, "Second Mile Religion." His opening work was sound and aggressive, and much appreciated. Our well-organized Sunday-school is doing good work among the growing souls. The attendance is good, and the interest of beehive order in volume and intensity.—Geo. F. Chemberlen, Covina, Cal., Oct. 28.

Lindsay.—Since our last report Bro. Jacob Vaniman, of McPherson, Kans., with his wife and son, visited his brother-in-law, Eld. I. S. Brubaker, and other relatives here. They were on their way to Lordsburg. Oct. 27 letters were granted to Bro. James M. Neff, wife and daughter, and the letters of Bro. M. N. Overholtzer and wife were received.—Sadie Finch, Lindsay, Cal., Oct. 28.

Pomona.—Oct. 20 we were favored with a splendid address on "Temperance," by Bro. Fred Chemberlen, of Covina. Since our last report five have been received by letter.—Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., Oct. 22.

Reedley.—I notice, from the reports of the District Meeting, that the Northern District of California is growing. We have effected two new congregations since the last report. I hope that more will be accomplished the ensuing year. The territory is large, and there are still opportunities for colonizing and dividing large tracts of land. Two congregations were organized in the bounds of the Reedley congregation since March 1, 1912. This has reduced our little flock somewhat, from the figures presented to the District Meeting of 1911, but we have baptized eighteen souls. Nearly all of them are Sunday-school scholars, ranging in age from ten to fifteen years, and we still have a large list of children from which to draw in the future.—J. J. Brower, Reedley, Cal., Oct. 22.

IDAHO.

Boise Valley.—Eld. D. M. Click, of Bethany Bible School, was with us on the evening of Oct. 25. He gave us a good sermon. His theme was "We Know." He gave many evidences as to how we are to know that we have eternal life. He is working in the interests of Bethany Bible School. His talk was much appreciated.—Jennie S. Brower, R. D. 1, Meridian, Idaho, Oct. 29.

Lenore.—Since our last report four letters of membership have been received. Bro. J. U. G. Stiverson, of Tacoma, Wash., is to be with us during a series of meetings sometime in December.—Bertha Eisenbise, Lenore, Idaho, Oct. 31.

ILLINOIS.

Lamotte Prairie.—Our series of meetings, conducted by Bro. W. T. Heckman, of Cerro Gordo, Ill., began Oct. 13 and closed Oct. 27. He preached seventeen powerful sermons, earnestly declaring the whole Gospel. One was baptized. Our love feast was held Oct. 26. Six brethren and sisters from Owen County, Ind., and four from Allison Prairie, were with us.—Mary E. Weller, R. D. 2, Palestine, Ill., Oct. 28.

Lanark.—Our love feast was held on Sunday evening, Oct. 27. A large attendance was present. Eld. I. B. Trout officiated. He has been pastor here for over seventeen years, and his services are greatly appreciated. Rally day was observed Oct. 6, with an attendance of 391. The Sunday-school has been greatly helped, and the attendance is much better. Last Sunday 234 were present.—Boyd Zuck, Lanark, Ill., Nov. 1.

Naperville.—Oct. 20 we held our union meeting of the Chicago, Elgin, Batavia and Naperville churches at this place. We had a fine meeting. The attendance was good and the weather was ideal, for which we thank the Lord. Sunday morning Bro. J. H. B. Williams, of Elgin, gave us an interesting sermon. His subject was "On the Edge of the Land." Sunday morning, Oct. 27, Brethren Werner and Homer, of Chicago, were with us. Bro. Werner gave a very impressive sermon on "Preparation for the Lord's Supper." A collection of $8 was taken, to be used to send the Messenger to prisoners at Joliet. In the evening we enjoyed a good spiritual love feast. Bro. Werner officiated. The weather was fair, and the attendance and interest were good.—Agnes Stech, R. D. 4, Naperville, Ill., Oct. 30.

Waddams Grove.—We held our love feast Oct. 19 and 20. Bro. O. F. Shaw, of Dixon, officiated. The ministers of Yellow Creek, and Eld. P. R. Keltner, of Freeport, and Bro. Sylvanus Delp, of Kansas, were also with us. We were blessed with ample ministerial help, which we appreciated very much. On Sunday morning Sister Keltner gave a good talk to the children, after which Bro. Shaw addressed a large audience of attentive listeners. He also preached in the evening. We expect Bro. John Heckman, of Polo, to be with us next Sunday.—Albert Myers, Waddams Grove, Ill., Oct. 28.

INDIANA.

Blissville church held a love feast Oct. 26. This was the first love feast held at this place. There were 170 communicants. Bro. George Studebaker, of North Manchester, officiated. We met in the morning for breakfast, and afterward had a very interesting sermon by Bro. Studebaker. One was baptized. Our series of meetings began the following Sunday night, with Bro. Hiram Forney doing the preaching.—Enna Marsh, R. D. 7, Plymouth, Ind., Oct. 30.

Logansport.—Last Sunday we held our love feast, by which we were strengthened spiritually. The accessions also brought joy to our hearts, when we saw the wandering sheep come home. About sixty-five members surrounded the Lord's tables, and all space, not occupied by the tables, was packed with spectators. A number of them witnessed a scene like this for the first time, and expressed a desire to unite with the church. We were also much encouraged by the presence of our elder, Bro. J. W. Norris, who also is a member of the Mission Board of Middle Indiana, and has the care of these churches. We were glad when he announced to us that we would get a new churchhouse. This we will all enjoy, after laboring and toiling together for sixteen years in little halls in various parts of the city.—Gertrude Oberlin, Logansport, Ind., Oct. 25.

Maple Grove congregation was pleased to receive a visit from Bro. Lee R. Cory Oct. 27. Our brother preached Sunday morning and evening in an impressive and instructive manner. The interest in Sunday-school and Christian Workers' Meeting is good, and is increasing.—Clara E. Burtsfield, New Paris, Ind., Oct. 28.

Middle Fork.—Our love feast was held in the evening of Oct. 26. We had a very enjoyable meeting. Ministers present from adjoining churches were Brethren A. G. Crosswhite, David Metzler, Jeremiah Barnhart, John Root and David Barnhart. On Sunday morning we had a large and interesting Sunday-school, after which Bro. A. G. Crosswhite gave a short discourse. We then held an election for two deacons. Brethren Jerry Holsinger and Jesse Hufford were elected and, with their wives, duly installed. In the morning Bro. Metzler preached an inspiring sermon to a large audience.—Florence G. Replogle, Rossville, Ind., Oct. 29.

Monticello.—Our love feast was held Oct. 26. It being an ideal evening, many of our members were present. Visiting ministers were Brethren G. B. Heeter and J. H. Mourer, of Burnetts Creek. Bro. Heeter officiated, and also preached an interesting and well-delivered sermon on Sunday morning.—J. L. Hibner, Monticello, Ind., Oct. 27.

Portage.—Our church met in council Oct. 10. Our elder, Bro. Daniel Whitmer, being sick, Bro. Kurtz, of Goshen, Ind., presided. Two were reclaimed at this meeting. We held a very enjoyable love feast Oct. 19. Fifty-nine members communed. Eight ministers were present. Bro. Bowman, of Laporte, officiated.—(Mrs.) Kate Peterson, R. D. 2, South Bend, Ind., Oct. 31.

Roann.—Bro. J. F. Spitzer, of Summitville, Ind., began a series of meetings Oct. 8, and closed Oct. 30. The sermons were spiritual and uplifting, and we know that much good seed was sown. The weather was fine, the meetings were well attended and two dear souls (a young husband and wife) were baptized Oct. 30. The song service was conducted by Sister Myrtle Swihart. Our love feast was held Oct. 19, Bro. Spitzer officiating. On Sunday morning we had short, pointed talks by the visiting ministers, eight in all.—Sarah C. Seitner, Roann, Ind., Nov. 1.

Rock Run.—On Friday evening, Oct. 25, we held our love feast. We had a good and well-attended meeting. We were glad to have a number of members from adjoining congregations with us. Bro. J. H. Fike, of Middlebury, officiated. Our series of meetings will begin on Sunday, Nov. 17.—Laverne Day, Goshen, Ind., Oct. 31.

Salamonie.—Our love feast was held Sept. 29, after which Bro. W. R. Miller, of Onekama, Mich., began a series of meetings, closing with six nights' lectures. These services were very impressive, and as a result eleven persons gave their hearts to the Lord.—Hampton Zook, R. D. 6, Huntington, Ind., Oct. 28.

Union Center.—At our love feast, Oct. 26, 265 communicants surrounded the Lord's tables. Sixty-five members did not have this privilege, because of a lack of room. We were made to think of that great feast where none of the faithful will be asked to remain back, but where all can have the privilege to be served. Ten visiting ministers were present. Bro. Daniel Wysong officiated. The following morning breakfast was served, after which Bro. Hiram Roose and Bro. Wysong addressed us on "The Christian Church." In the evening we met again for Sunday-school and Christian Workers' Meeting. The Christian Workers are doing a good work under the leadership of Bro. I. C. Eisenhour. The members of the society have pledged themselves to support a native in training for one year in India, and also an orphan in China. The missionary spirit seems to be growing in our midst. We have a large number of young members, whose greatest desire is to do something for their Master. For all this we feel to praise the Lord.—Minerva Eisenhour, Nappanee, Ind., Oct. 30.

IOWA.

Council Bluffs Mission.—During our series of meetings, which closed Oct. 27, six united with the church. Our love feast of Oct. 26 was indeed a feast to the soul. Twenty-six surrounded the tables. Bro. M. R. Weaver officiated. We thank all who are kindly helping this Mission. We feel that your many prayers have much to do with the saving of souls. —Homer F. Caskey, 823 Avenue F, Council Bluffs, Iowa, Oct. 28.

Dallas Center church held her love feast Oct. 26. Several members from other congregations were present, for which we are always glad. The ministering brethren present were Bro. Ellis Caslow, of Yale, Bro. E. Fiscel, of Bagley, Bro. J. B. Spurgeon, of Panther, Bro. Virgil C. Finnell, of Des Moines, Bro. W. E. West, of Ankeny, and Bro. D. W. Wise, of Beaver. On Saturday afternoon Brethren J. B. Spurgeon and D. W. Wise gave us very interesting talks on "Faith." At 6:15 the communion services began. About one hundred and seventy-five members surrounded the Lord's table. Bro. J. B. Spurgeon officiated. The other ministering brethren gave us many good thoughts and admonitions during the services of the evening. On Sunday morning we had our regular Sunday-school work, followed by an interesting sermon by Bro. Ellis Caslow. At the close of these services Brethren H. L. Royer and Bro. M. W. Elkenberry were ordained as elders,—Brethren W. E. West and J. B. Spurgeon having charge of the work.—Maude A. Myers, Dallas Center, Iowa, Oct. 30.

Des Moines Valley (country house).—Our series of meetings, conducted by Bro. A. P. Blough, of Waterloo, Iowa, for almost three weeks, closed on Friday evening, Oct. 25. Bro. Beard, of Maryland, conducted a short song service every evening. Ten were added to the church, for which we rejoice. Our love feast passed off pleasantly, and we were very glad for the presence of the visitors from our neighboring churches. Bro. Blough, assisted by Bro. Harvey Royer, of Dallas Center, officiated at the feast.—Lydia Bell, Ankeny, Iowa, Oct. 31.

Greene church met in special council, preparatory to our love feast held Oct. 26. In the absence of our elder, Bro. W. H. Pyle took charge of the council, and the business was all disposed of. We had an uplifting, spiritual feast. The weather was pleasant, and we had a large attendance. There were 100 communicants. Three visiting ministers were with us. Bro. W. H. Lichty officiated. Two young brethren, Earl Flora and John Rohrer, were elected and installed into the deacon's office. Bro. Lichty preached a powerful sermon on Sunday, at 11 A. M., that was very uplifting. We expect to hold a series of meetings in the beginning of December. Bro. Heckman, of Cerro Gordo, Ill., is to do the preaching.—J. F. Elkenberry, Greene, Iowa, Oct. 31.

Panora.—Oct. 24 Bro. Jacob Long, of Panora, fell from the top of his barn, more than twenty feet, and severely injured his hip, broke his wrist and otherwise received bodily bruises. Oct. 26 Bro. A. H. Bartholow, of Yale, was working on a scaffold that gave way, causing him to fall about eight feet. He was severely injured in his side. Oct. 28 Bro. Chas. Knight, our Sunday-school superintendent, was caught by a falling tree. His thigh bone was broken near the hip. At this writing all are doing well.—J. D. Haughtelin, Panora, Iowa, Nov. 1.

South Keokuk.—Oct. 6 Bro. C. A. Bryan, of Shannon, Ill., began a series of meetings at this place, continuing until Oct. 27. While none were added to the church, yet we feel that much good has been done through Bro. Bryan's efforts. Bro. Bryan is a young man, and this was his first series of meetings, but he knows how to lay hold upon the work. The attendance and interest were good throughout the meetings. We await the time of harvest, that we may receive the increase. Oct. 12 our love feast was held. On account of bad roads, not many were in attendance from other congregations. Eld. D. P. Miller officiated. The house was filled with an attentive audience, and we trust good impressions were made.—D. F. Shelly, Ollie, Iowa, Oct. 28.

KANSAS.

Mont Ida.—Sept. 29 Bro. J. F. Campbell, of Parsons, Kans., came to the Cedar Head schoolhouse and preached seventeen well-received sermons. The interest continued to the close. A number seemed to be near the kingdom. Oct. 26 forty-two communicants surrounded the Lord's tables. Among the visitors were Brethren C. A. Miller and W. C. Watkins. The latter officiated. We are now in the midst of a protracted effort at our church. Bro. G. R. Eller is doing the preaching. —John Sherfy, Mont Ida, Kans., Oct. 29.

Wichita.—Bro. G. W. Burgin, of Iowa, came to us by invitation, Oct. 19, and stayed until Oct. 26. He preached eleven sermons and conducted a communion service on Saturday evening. His labors were appreciated. Oct. 20 we had an election for two deacons. Brethren Chas. Van Ness and Edgar Harris were chosen. We expect to have a sister do mission work among us.—Susie Jacques, 1109 Wabash Avenue, Wichita, Kans., Oct. 30.

MARYLAND.

Beaver Dam.—A very spiritual love feast was held in this church Oct. 12, which was well attended. Bro. Philip Englar, of Uniontown, Md., officiated. On Sunday morning Bro. Silas Utz, of New Market, Md., preached to a large audience. Others assisting in our service were Brethren Greenberry Ecker, Thomas Ecker and Daniel Englar. Since our last report one put on Christ in baptism.—Edna D. Dotterer, Union Bridge, Md., Oct. 28.

Hagerstown.—We are glad to report that four have recently united with the church, and one has been reclaimed. In the absence of our pastor, Bro. A. B. Miller, who has been engaged in a series of meetings near New Windsor, Md., Bro. J. C. Flora, New Windsor, Md., formerly pastor of the Hagerstown church, preached for us Oct. 20, and Bro. C. D. Bonsack, New Windsor, Md., Oct. 27. Large and attentive audiences greeted Brethren Flora and Bonsack. We were glad for their presence and labors for us. Our series of meetings will begin Nov. 17, conducted by our pastor, Bro. Miller. Our love feast will be on Thanksgiving Day, Nov. 28.—Gamma L. Krider, 8 S. Mulberry Street, Hagerstown, Md., Oct. 28.

Manor.—Sunday morning, Oct. 27, we closed a two weeks' series of meetings, conducted by Bro. C. A. McDowell, of Robinson, Pa. Bro. McDowell preached powerful sermons, which, we trust, will not soon be forgotten. Six were added to the church by baptism, and one was reclaimed. Four of these came from our Sunday-school. This church has received an unusual spiritual awakening. Oct. 26 we held our semi-annual love feast. Nov. 9 we expect to commence a series of meetings in the Downsville house, to be conducted by Bro. H. A. Stahl, of Glade, Pa.—M. Portia Rowland, Fair Play, Md., Oct. 30.

MICHIGAN.

Beaverton church met in council Oct. 26, with our elder, Bro. Wm. Neff, presiding. We decided to hold our series of meetings the last of January, to be conducted by Bro. D. G. Berkebile. It was also decided to hold our love feast Nov. 23. It will be an all-day meeting. Four letters of membership were received. One young man has been received by baptism since our last report. Bro. Stover was with us Oct. 20, both morning and evening, and addressed a full house. His talks were highly appreciated by all.—Katie Patterson, Beaverton, Mich., Oct. 27.

Chippewa Creek.—Eld. W. B. Stover was with us over Sunday, Oct. 27, and gave us a fine lecture on India and World-wide Missions, in the morning. In the evening service he preached on "Our Stewardship," after which a collection was taken for World-wide Missions. We received $12. We enjoyed Bro. Stover's visit with us. We only wish he could have been with us longer.—W. F. Jehnzen, Rodney, Mich., Oct. 30.

Grand Rapids Mission.—Bro. Stover finished his Michigan tour at this place Nov. 1. His talk on India was very much appreciated by the people of this place. Notwithstanding the darkness of evening, and the undesirable weather our house was nearly filled. Our work here is progressing nicely. Lately three were added to the church by baptism, and others are near. Soon we expect to hear of more entering the kingdom. What we need is a church building of our own, for our present and future needs.—C. Walter Warstler, 902 Sutton Avenue, Grand Rapids, Mich., Nov. 2.

Notice.—Owing to some unavoidable delays in press work, the Minutes of our late District Meeting have not been sent out. We hope to have them ready in a few weeks, and will then send the allotted number to the elder of each congregation.—Ira G. Blocher, Writing Clerk, Prescott, Mich., Nov. 1.

Saginaw.—Bro. W. B. Stover, our missionary from India, gave us two splendid meetings. Our school-teacher dismissed her school and came with the children to the afternoon service. Bro. Stover spent some time in teaching the children Gujerati. It was surprising to see how easily they learned the words, after a little practice, and they enjoyed the service. We had a good attendance in the evening. An offering was taken for World-wide Missions, amounting to $10. We expect the State Bible Institute to be held here the coming winter.—J. E. Albaugh, Bannister, Mich., Oct. 28.

MISSOURI.

Shoal Creek.—We held our love feast Oct. 24. Bro. Geo Barnhart officiated. Fifty-five members surrounded the Lord's tables. Several visiting brethren and sisters were present. Our District, Ministerial and Sunday-school Meetings all passed off pleasantly. The church at this place seems to be greatly strengthened by these meetings. The attendance and attention were good. Some of the aged elders remarked that they never saw a better order at a love feast than was observed here. The day following the love feast, our church met in council, for the purpose of ordaining Bro. J. H. Argabright to the eldership. Eld. I. L. Harris officiated, assisted by Eld. J. B. Hylton. Bro. Hylton preached for us on Friday night. Bro. Harris preached Saturday night and Sunday night. He will stay with us until Thursday, and preach every evening. Bro. C. P. Rowland will be here to begin our series of meetings Nov. 9.—Virgie Argabright, Fairview, Mo., Oct. 28.

NEBRASKA.

Cambridge.—Oct. 20 we held a very pleasant Christian Workers' Meeting at 7:30 P. M. A beneficial program was rendered on Sunday morning, the subject being, "Living Christ in the Home." This was followed with preaching by Bro. J. B. Moore. Oct. 27 Sister Hazel Honer spent Sunday at the Afton Christian Workers' Meeting. The subject was, "Grace for Our Common Duties." Sister Honer gave a short talk on the subject, at the close of the program. Bro. J. B. Moore then addressed us on "Why Spend Money Foolishly" (Isa. 55: 1-5).—Minnie J. Corder, Cambridge, Nebr., Oct. 28.

Silver Lake.—Oct. 12 Eld. I. B. Wagoner and wife, Bro. Jesse Wagoner and wife, Bro. L. Whitcher and wife, and Bro. H. Thomas and wife pitched their tents on the Little Blue River to spend a few days of outdoor life. They were with us in Sunday-school Oct. 13, and Eld. Wagoner preached for us both morning and evening. They also conducted some special song services, which were much enjoyed. We held our love feast Oct. 19. Bro. M. N. Wine, of Octavia officiated. He also preached on Sunday both morning and evening, which efforts were appreciated very much. We expect to have a series of meetings some time this winter.—Belle Grabill, Roseland, Nebr., Oct. 31.

NORTH CAROLINA.

Spray.—Bro. S. M. Ikenberry, of Wirtz, Va., came to our place Sept. 21, and preached for us the following week at night. Bro. Daniel Naff came the following Saturday and officiated at our love feast. There were thirty-one at the tables —sixteen sisters and fifteen brethren. One was baptized on the evening of the feast. The next day it was thought best to hold an election, and Bro. A. T. Prather was advanced to the second degree of the ministry, and Bro. Chas. Brown was chosen deacon. They, with their wives, were duly installed. Bro. Ikenberry preached again for us in the evening, when one asked to be restored, and one applied for baptism. As the brethren were obliged to return to Virginia, the baptism was postponed one month. Bro. Ikenberry came back last Saturday evening and gave us three inspiring sermons, and one more asked to be baptized. This is only a mission point, kept up by the First District of Virginia, with Bro. Ikenberry in charge of the work here. Six have been baptized, s

far this year, and three were restored.—J. R. Perdue, R. D. 2, Box 15, Leaksville, N. C., Oct. 30.

OHIO.

Donnels Creek.—Oct. 26 our church enjoyed another love feast at the country house, which began at 10 A. M. The weather was pleasant, and the attendance was large, making it a meeting that will long be remembered. About 280 members surrounded the Lord's tables. Visiting ministers present were Brethren Isaac Frantz, Aaron Coy, D. C. Stutsman, A. L. Klepinger, E. B. Bagwell, and A. S. Neher. Bro. Frantz officiated. On Saturday afternoon Bro. Rolland Leatherman and wife, who were advanced to the second degree of the ministry at our last council, were installed. Bro. Klepinger had charge of this service. On Sunday morning, instead of having the Sunday-school lesson, some of the brethren talked to the children. The Sunday-school collection, amounting to $29.65, was given to the Springfield Mission. The brethren then gave us some inspiring talks. In the afternoon Bro. Frantz preached at the mission in Springfield. In the evening Bro. Frantz preached at the country house, and Bro. Bagwell preached at the New Carlisle house. Two have been received by baptism since our last report.—Elsie Winget, R. D. 1, Box 179, Springfield, Ohio, Oct. 28.

Eagle Creek.—We held our love feast at this place last Sunday evening. Elders G. A. Snider and David Byerly, of Lima, Ohio, were the ministers present. About seventy-five members surrounded the Lord's table. We expect Bro. David McFadden to begin a series of meetings for us about Dec. 22. —Hattie Bame, Williamstown, Ohio, Oct. 31.

Loramie.—Our church met in council Oct. 24. Bro. S. Z. Smith presided, in the absence of our elder, Bro. Jacob Coppock. A favorable report of the annual visit was given prior to our love feast, Oct. 26. Several ministers were present. Bro. David Wine, of Covington, officiated. About ninety members communed. On Sunday morning Bro. Wine and Bro. J. B. Gump gave interesting talks to the Sunday-school, after which Bro. Gump preached to a full house. We enjoyed these meetings, and feel that we have received much good.—Mrs. Allie Helman, Dawson, Ohio, Oct. 31.

Lower Miami.—Our series of meetings, conducted by Eld. B. F. Sharp, Greenville, Ohio, came to a close Oct. 27. These services continued three weeks, and were well attended. As a result of Bro. Sharp's well-directed efforts, five came into the fold of the church. Oct. 26 we held our annual love feast. Bro. Sharp officiated. Eight other visiting ministers were present, and rendered helpful assistance. In the morning after the love feast Brethren B. F. Sharp, Elmer Brumbaugh, Claude Coppock, and George Erbaugh gave farewell talks, long to be remembered. Last Sunday evening I came to the Prices Creek congregation, Cedar Grove house, to assist in a series of meetings. A good attendance and growing interest was observable.—J. O. Garst, Dayton, Ohio, Oct. 31.

Portage church enjoyed another spiritual love feast Oct. 26. Twenty-eight members surrounded the Lord's table. We all enjoyed our meeting together. Some members from the adjoining churches were present. Bro. Geo. Garner officiated. Brethren Jonathan Witmore, J. Rees and our home minister, Bro. J. P. Krabill, were the ministers present. We have preaching every two weeks.—Edna Dauterman, R. D. 1, Box 25, Portage, Ohio, Oct. 29.

Sidney church held a very enjoyable love feast Oct. 13. Our congregation was well represented and quite a few from adjoining churches were present. The communicants numbered 128. A number could not commune for lack of room. Bro. Blessing officiated. The house was well filled with neighbors and friends. The day is not far distant when we will need larger rooms to accommodate our crowds. The best of interest and respect was given. Our teacher-training class is progressing nicely. Our young people, who attend teacher-training class, surely have privileges the older members never had, and from these we expect the future workers for the church. Last Sunday Bro. J. Franklin Brubaker visited our school. He is assisting Bro. Chas. Flory, the District Secretary.—(Mrs.) J. M. Brenneman, 343 Park Street, Sidney, Ohio, Oct. 28.

Stonelick church held a love feast Oct. 26. Ministers present from other congregations were, Bro. S. A. Blessing, of West Milton, Ohio, Bro. John W. Miller, of the Cincinnati Mission, and Bro. R. C. Davidson, of Hollowtown, Ohio. Bro. Blessing officiated, with thirty-five members surrounding the Lord's tables. On Sunday morning Bro. Miller delivered a most excellent address to a large congregation, and in the afternoon Bro. Blessing gave the young people an illustrated temperance address. These meetings closed on Sunday evening, with a large crowd of interested hearers. It was one of the most spiritual and uplifting meetings ever held at this place.—Mary S. Carr, Newtonsville, Ohio, Oct. 30.

Strait Valley Creek church met in council Oct. 9. Bro. William Minnich presided. Much business came before the meeting, but all was disposed of in love. Among other things we decided to renew the roof on our churchhouse in the near future. Our pastor was appointed solicitor to secure funds. He is now in the midst of a series of meetings at the Marble Furnace church. The attendance and interest are good. Bro. Petry, of Eaton, Ohio, was also present at the business meeting. Bro. J. E. Overholser and wife were called to the deacon's office, but their installation has been postponed for the present. Our love feast was held on the 10th. About forty-five members communed. On the 20th Bro. N. V. Beery, of Brookville, conducted a Harvest Meeting here and preached five sermons, during his stay in this part of the State. These have been seasons of heavenly inspiration and joy. Many are counting the cost. No definite arrangements have been made for our series of meetings, to be held in the near future.—Senith R. Setty, Sinking Spring, Ohio, Oct. 23.

Sugar Creek.—Our love feast was held Oct. 19 in the Pleasant View house, near Lima, Ohio. We had an all-day meeting, and all the services were well attended. Many were present from adjoining congregations. In the evening more than 200 members surrounded the Lord's tables and enjoyed a spiritual feast. The visiting ministers present were Brethren D. D. Thomas, Barnett, Early, Vancil and Lehman. Bro. Thomas preached on Saturday forenoon, Bro. Barnett in the afternoon and Bro. Vancil on Sunday morning. The sermons were very inspiring. Our Sunday-school on Sunday morning enrolled 240. Our average attendance is about 175.—I. W. Byerly, Lima, Ohio, Oct. 25.

Wyandot church met in council Oct. 12, with our elder, Bro. L. H. Dickey, of Fostoria, Ohio, presiding. The deacons reported that their annual visit was encouraging. While we are few in number, we rejoice in the love and unity manifested. Our series of meetings, which was to begin Dec. 13, has been postponed until November, because our evangelist could not be present at the time first arranged. Sister Jos. Early, of Lima, Ohio, will conduct the song service during the revival, and we trust that much good may be accomplished by the combined efforts of preaching, singing, prayer and personal work. Oct. 19 we met at 10:30 A. M. for an all-day service in connection with our love feast. Elders L. H. Dickey and J. B. Robison were with us. The latter officiated. The services were very spiritual, and all felt strengthened for further service. Plans are being made to locate a minister and family at this place. One letter of membership was granted recently. We ask an interest in the prayers of God's children in behalf of the work and workers in this part of the Master's vineyard.—Mary L. Cook, Nevada, Ohio, Oct. 31.

OKLAHOMA.

Big Creek congregation enjoyed a pleasant love feast Oct. 26. Eld. N. S. Gripe officiated. Fifty-seven members surrounded the Lord's table. Several members from adjoining churches were present.—Mrs. Mollie Fillmore, Cushing, Okla., Nov. 1.

Elk City church met in council about the last of September. One letter was granted and two were received. Our elder, Bro. Pitzer, was not present, and Bro. S. Clapper, our local minister, presided. It was decided to hold our love feast Nov. 23.—J. A. McVey, Elk City, Okla., Oct. 25.

PENNSYLVANIA.

Beaver Creek.—Bro. Wm. Miller, of Hanover, Pa., came to us Oct. 12, and conducted a two-weeks' series of meetings, which closed Oct. 27, with good interest, notwithstanding the rainy weather during the last week, and the busy season. The last day proved to be the best. After the services a company of members and friends went to the stream, where five young souls were buried with Christ in baptism. The scene was very impressive, and was witnessed by a number for the first time. Others are thinking seriously.—Lucy Danner, Abbottstown, Adams Co., Pa., Oct. 29.

Codorus.—The series of meetings, conducted by Eld. J. S. Masterson, formerly of Oklahoma, now of Oak Park, Ill., began Oct. 12 and continued until Oct. 28. He preached seventeen ably-delivered sermons. The attendance was good, and two were baptized. Bro. Masterson will remain in the Eastern District of Pennsylvania at Mastersonville, during the winter. If any churches desire his help to conduct meetings, he will come to their assistance. Bro. Masterson remained with us for the love feast, Oct. 27, which was well attended. A number of ministering brethren were with us,—Eld. Wm. Murphy, of Carlisle, Eld. J. A. Long, of York, Eld. Rufus P. Bucher, of Quarryville, Eld. Jacob Trimmer, of Carlisle, Eld. David Baker, of Hanover, and Eld. A. M. Brodbeck, of Dover. Bro. Bucher officiated.—D. L. Myers, Loganville, Pa., Oct. 28.

Jacobs Creek.—Oct. 13 our pastor, Bro. B. B. Ludwick, began a series of meetings at this place, which closed with a love feast Oct. 27. A number of visiting brethren and sisters were with us at the feast. About 135 members communed. Eleven were added to the church by baptism, and three were reclaimed.—Laura Neiderhiser, R. D. 2, Pleasant Pa., Oct. 31.

Lower Cumberland.—A very interesting series of meetings near Allen, Pa., conducted by Bro. Jacob L. Myers, of Loganville, Pa., closed on Friday evening, Oct. 25, with one applicant for baptism. Bro. Myers' preaching was much appreciated. Every night since Oct. 12 the house was well filled, regardless of inclement weather. We are informed that some are seriously counting the cost.—Clarence E. Long, Mechanicsburg, Pa., Oct. 26.

Maple Spring.—Our series of meetings, conducted by Bro. Hiram Forney, of Goshen, Ind., closed Oct. 20, with a love feast, which was largely attended. We hope to reap good results. Sunday morning, Oct. 27, we were agreeably surprised when Brother and Sister Albert Berkley, of Johnstown, came into our midst. Bro. Berkley gave us two splendid sermons.—Wm. D. Rummell, Hollsopple, Pa., Oct. 28.

Mountville.—Bro. John M. Mohler, of Mechanicsburg, Pa., commenced a series of meetings in the Mountville house Oct. 5, which continued until Oct. 22. The meetings were well attended, and the interest was good. These meetings were followed by a love feast, at which time six persons were baptized.—Milton G. Forney, R. D. 8, Lancaster, Pa., Oct. 28.

Riddlesburg.—In my report of this church, dated Sept. 25, I stated that five were received into the church by baptism, one was reclaimed, and one was awaiting baptism, as a result of the meetings conducted for us by Bro. John B. Miller, of Curryville, Pa. It gives us pleasure to report now that the rite of baptism was administered to the waiting sister Oct. 13, by Eld. W. S. Gaunt, in charge of this church. Last Sunday we received a sister into fellowship by letter from the Stonerstown church, thus bringing our membership up to forty-three.—H. H. Brumbaugh, Riddlesburg, Pa., Oct. 30.

Scalp Level.—We met in council Oct. 22. Eld. Peter Knavel presided, assisted by Elders Levi Rogers and W. H. Fry. Two letters of membership were granted. The election of a minister, to take place at this council, was postponed. A week's meetings, previous to our love feast, was held in the Windber house, conducted by Bro. John Mills, of Johnstown. Friday evening, Oct. 25, two were received by baptism. About 300 members communed at our love feast Oct. 27.—Eva S. Dilling, 1801 Somerset Avenue, Windber, Pa., Oct. 28.

Shade Creek.—We closed our series of meetings in the Shade Creek congregation, Hagevo house, a week ago. There were twenty-four accessions. Twenty-two were baptized, one was reclaimed, and one awaits baptism. Others seem near the kingdom, who say they will come soon. Bro. P. J. Blough delivered the dedicatory sermon of the new Brethren church at this place a month ago. The writer is now in the midst of a series of meetings in the Fairview congregation near Williamsburg, Pa.—J. J. Shaffer, Berlin, Pa., Oct. 26.

Welsh Run.—Our series of meetings, conducted by Bro. Charles Steerman, of Greencastle, Pa., closed Sunday evening, Oct. 27. As a result of Bro. Steerman's earnest labors, one accepted Christ and was baptized.—Mary K. Fries, R. D. 2, Mercersburg, Pa., Oct. 30.

York.—This congregation enjoyed a large love feast last Sunday evening at the First Church of the Brethren on Belvidere Avenue, this city. About 425 were at the tables, and the aisles were crowded with spectators. Eld. S. A. Honberger, of Oregon, officiated. A half dozen or more ministering brethren were present from neighboring congregations. Some who were present at our last love feast have died since, and others occupy their places. Five young people were baptized a few days ago, and enjoyed the feast for the first time.—Abram S. Hershey, York, Pa., Oct. 24.

TENNESSEE.

Pleasant Hill.—Bro. D. L. Miller began a series of Bible Land talks at this place on the evening of Oct. 8, which continued each evening until Oct. 12, when he began evangelistic work, preaching each evening until Oct. 20. Seven were baptized, as a direct result of these meetings. Others are seriously impressed. Bro. Miller's lectures were indeed helpful and interesting, and they have made our faith stronger in the Bible. His sermons were inspiring. The church here has been strengthened by his labors. May God bless his labors for the church!—Samuel H. Garst, Blountville, Tenn., Oct. 24.

TEXAS.

Bullard.—Bro. Joel Glick, of Bay City, Texas, came to this place Oct. 18, and preached for us in the M. E. church. He preached ten sermons in all, and was listened to with much interest. We think good impressions were made. There are no other members at this place, except the writer, who would like to have some Brethren locate here.—A. J. Burris, Bullard, Texas, Oct. 29.

VIRGINIA.

Bethel.—Since our last report one more dear soul has become willing to accept Christ and was baptized on the second Sunday. He is a father. His companion united with the church about six years ago. Bro. I. N. H. Beahm officiated. He also preached at Bethel in the morning, and in the afternoon at the Phoenix soapstone quarry, about four miles from Bethel. This would be a good field, if some one would come and help us. Seven members have been baptized at Bethel this year.—Maggie R. Cunningham, Box 19, Shipman, Va., Oct. 29.

Christiansburg.—Bro. J. S. Showalter came to this place Oct. 20, and began a series of meetings, which continued until Oct. 27. Eleven were received by baptism. Our members were greatly built up during these services. We had a good attendance, considering the unfavorable weather.—W. L. Spangler, Christiansburg, Va., Oct. 28.

Mill Creek.—Oct. 23 Eld. D. L. Miller came to our church and remained three nights, giving two talks on the Holy Land, and one sermon. All three of these discourses were appreciated very much. It has been eighteen years since Bro. Miller made his first visit to this place, but we hope we may have him with us soon again. Dec. 13, 14 and 15 a Sunday-school Institute will be held here. Brethren J. S. Flory, W. C. Hoover and D. H. Zigler will give instruction along different lines of Sunday-school work.—Pearl M. Showalter, North River, Va., Oct. 28.

Sangerville.—Bro. J. Carson Miller, of Timberville, Va., began a series of meetings at the Sangerville house Oct. 12, and continued each evening until Oct. 27. The services were closed very reluctantly, with a crowded house. Bro. Miller labored faithfully, bringing rich truths from God's Blessed Word, both new and old. The work of the first week was taken from Revelation, the subject being "The Seven Churches of Asia." Five dear young Sunday-school girls confessed Christ and were baptized. The members have been strengthened and built up. Bro. M. J. Cline, of the Beaver Creek congregation, Va., began a series of meetings at the Hiner church, one of our mission points in Highland County, Oct. 6, which continued until Oct. 13. One was baptized. Bro. A. L. Miller, one of our home ministers, began a series of meetings at Laurel Gap, another one of our mission points, Oct. 13, continuing until Oct. 21. A council and love feast were held at each place. We expect to have a series of meetings at the Emmanuel church, beginning Nov. 17, to be conducted by Bro. M. J. Cline, of Dayton, Va.—Annie R. Miller, R. D. 2, Bridgewater, Va., Oct. 28.

WEST VIRGINIA.

Spruce Run.—Bro. Levi Garst began a series of meetings at our church Oct. 10. These services closed with a love feast Oct. 19, which was much enjoyed by all. Bro. Garst labored earnestly, with a heart overflowing with love for lost souls. Four dear young girls were willing to come out on the Lord's side. Three were baptized, and one was restored. The little band of God's children at this place feels greatly encouraged by these good meetings. Bro. J. H. Wimmer attended our love feast, and on the evening of Oct. 20 began a series of meetings at the Green Valley Baptist church, continuing until Oct. 27. His sermons were delivered with power. Some were almost persuaded. We trust the seed sown will, in due time, bring forth a good harvest.—Lena B. Fleshman, Box. 64, Lindside, W. Va., Oct. 28.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SUNDAY-SCHOOL CONVENTION AT ALTOONA, PA.

We had the pleasure of meeting with the Sunday-schools of the Lewistown congregation at Lewistown, Pa., in a convention on Sunday afternoon and evening, Oct. 13. We arrived in time to visit the Sunday-school while in session, in the morning, and found all departments busy. In fact, the school represented a beehive of industry and earnestness. All the departments, including teacher-training, home department and cradle roll, are carefully and profitably carried on. Bro. J. T. Fischer, has, for a number of years, been at the helm as superintendent and, with his corps of workers, has succeeded in keeping the school in a high state of efficiency.

Bro. H. A. Spanogle, as Moderator of the convention, ably and tactfully directed the meeting. Each speaker showed a knowledge of his subject, as also was the case with those who participated in the general discussion. A ladies' quartette delighted the convention with several selections. Altogether the meeting was helpful and inspiring. A. E. Wilt, Field Secretary.

Altoona., Pa., Oct. 29.

TURKEY CREEK, OKLAHOMA.

Oct. 13 we drove nine miles across the river to Bro. Stanley's home. We arrived there about 9:30 A. M., and at 10 A. M. had preaching services. Bro. Bashor preached. After the meeting a short council was held, at which all the members present were visited.

Oct. 19 we drove again to Bro. Stanley's home, and found that Bro. Smith, with his wife and some others, from Conway Springs, had already arrived. At 3 P. M. we were called together in regular council, with Bro. Smith as moderator. Considerable business came before the meeting. The report of the visiting brethren was given, and all were found to be in love and harmony. It was decided to secure a house of worship at Lamont. Brethren Peebler and Woodring were chosen to secure such a place, if possible, and if found, Sunday-school and preaching services will be held there every Sunday. Bro. Smith's time as elder of this congregation having expired, Bro Troxel was chosen in his place. Sister Stanley was appointed clerk.

At 5 P. M. the members surrounded the Lord's table and, after a brief examination service, proceeded to engage in the sacred ordinances. There were nineteen members at the tables. Though our number was small, we certainly had a glorious service. Most all the members remained at Bro. Stanley's place all night. The next day, at 10 A. M., we met for Sunday-school, after which Bro. Smith preached for us. At 3 P. M. we had services again, thus closing a refreshing season of worship. Clemma Peebler.

Salt Fork, Okla., Oct. 25.

DEATH OF ELD. JOHN B. MILLER.

Bro. John B. Miller, of New Paris, Pa., was born May 5, 1837, in Bedford County, Pa., died Oct. 9, 1912, aged seventy-five years, five months and four days. He was a son of Jacob and Catharine (Walter) Miller. Jan. 6, 1859, he was married to Susan E. Hoover. To this union six children were born. Four are still living. His wife

died July 11, 1869. In 1872 he was married to Elizabeth Ferry, the widow of John Ferry. She was a daughter of Eld. Daniel Snowberger. His second wife died July 12, 1905. There were no children born to this second union.

Bro. Miller joined the Church of the Brethren in 1856, and in 1865 was elected to the office of deacon. In 1871 he was elected to the ministry, in 1875 advanced to the second degree, and in 1895 ordained to the eldership. Bro. Miller's education was limited, yet his work in the church was very acceptable. He was a man of good judgment and won many to the church. In his younger years in the ministry he held some successful series of meetings, united a great many in holy matrimony, and officiated at a great many funerals. He was a man of a jovial disposition, and brought cheer and comfort to many sorrowing hearts.

The Lord prospered the labors of his hands, and he accumulated considerable of this world's goods, yet he counted himself as only a steward over the things that God had entrusted to him, and was very liberal. He gave much of his time and means for the benefit of the church, and was always ready to help the poor. He often said that the Lord never prospered him until he became liberal with his means. He always was a member of the Dunnings Creek congregation, and was a strong pillar in the same.

We deeply mourn our loss, but we take comfort from the thought that our loss is his gain. Services were held by the writer, assisted by Eld. Levi Holsinger, and Rev. Conly, of the Evangelical church. Services were held in the Brethren church at New Paris. Interment in the York cemetery. Levi Rogers.

Alum Bank, Pa., Oct. 27.

THE SPECIAL BIBLE TERM AND BIBLE STUDY AT JUNIATA COLLEGE.

The special Bible Term, to be held under the auspices of the Juniata College Bible School, will open Jan. 10, 1913, and will continue ten days. This preliminary and brief outline of work is now given that many may begin to think about it, and may plan, we trust, to be present the entire term. The details and program of the work will be published later.

The missionary instruction will be in charge of Bro. Wilbur B. Stover, missionary to India, now spending some time in the homeland. Bro. H. C. Early, of Penn Laird, Va., will conduct the preaching and evangelistic services. Bro. Martin G. Brumbaugh, superintendent of the Public Schools of Philadelphia, will speak on "Religious Education." Bro. D. W. Kurtz, of the First Church of the Brethren, of Philadelphia, will give a course of lectures on "Church History." Brethren T. T. Myers and Amos H. Haines, of the Bible School Faculty, will give daily instruction on Old and New Testament themes.

A number of well-informed Brethren will be asked to lead in the opening up and discussion of subjects, pertaining to the church and Sunday-school, and also a number of present-day problems, demanding careful and prayerful consideration.

The following classes are now meeting, and reciting regularly in the Bible School of Juniata College: "Life of Christ," "Biblical Introduction," "New Testament Greek," "Systematic Theology," "Biblical Literature," "Theism," "Old Testament Exegesis," "Hebrew History," "Hebrew Language," "Christian Missions." Amos H. Haines.

Huntingdon, Pa., Oct. 26.

DISTRICT MEETING OF NORTHERN CALIFORNIA.

The sixth District Meeting of Northern California was held in the Raisin City congregation Oct. 18, being preceded by the Elders' Meeting, Oct. 16, and the Ministerial Meeting, Oct. 17. The annual missionary offering was taken up on the evening of the Ministerial Meeting. After listening to an earnest sermon by Eld. J. W. Cline, of the Southern District, the offering was lifted, amounting to $156.

The roll call showed eleven congregations on the old roll, and with Lindsay and McFarland organized during the year, there are now thirteen congregations in the District, with plans to organize at Fresno and Sacramento in the near future. These thirteen churches were represented by twenty-three delegates, and a fine body of brethren they were.

The retiring Moderator, Eld. S. F. Sanger, called the meeting to order, and presided during the organization. The balloting resulted in the election of Eld. J. Overholtzer as Moderator, Eld. D. R. Holsinger, Reading Clerk; Eld. A. D. Bowman, Writing Clerk; A. O. Brubaker, Assistant Writing Clerk.

Reports were read from the Trustees of the Old People's Home, the District Mission Board, the District Temperance Committee, the Bible School Committee, the District Sunday-school Secretary, and Permanent Historical Secretary. These showed that the District is engaged in a vast amount of aggressive work along these various lines.

The District Mission Board asked for $1,500.00 for next year's work, which was readily granted. The Mission at Fresno, in charge of Eld. A. D. Bowman, and wife, is very encouraging, while the Mission at Chico, in charge of Bro. W. H. Pullen, and Sister Anna Cline, shows a fine interest, in spite of some serious drawbacks.

A great many queries came before the meeting, the discussion of which manifested the fact that there is much able talent among us, well able to cope with weighty problems.

But one query was presented, to be forwarded to Annual Meeting, but it failed to pass.

An important paper, providing for a committee to cooperate with the other Coast Districts in making a joint call for Annual Meeting, as well as providing a place to hold same, was passed.

A query, asking that the effort to establish an Old People's Home, be abandoned for the present, was returned, while one, asking that we join with the other Coast Districts in the enterprise, met a like fate. These actions commit us to the policy of pushing this good work steadily but patiently forward. It was decided to segregate the work of the District Mission Board and the District expenses and Bro. J. W. Mishler, of Lindsay, Cal., was elected District Treasurer.

A query passed, providing for a plan by which a consecration service will be held for the newly-elected Sunday-school teachers. A committee is to report said plan to next District Meeting.

Eld. D. L. Forney was reelected on the Bible School Committee, as was Eld. H. F. Maust as trustee of the Old People's Home, and Eld. H. Eikenberry as member of the District Mission Board. Bro. E. M. Cobb was elected on the District Temperance Committee. Eld. D. R. Holsinger, of Laton, Cal., was elected a member of Standing Committee, with the writer as alternate. The next meeting will be held in the Live Oak church.

The attendance was the largest in the history of the District, the spirit of the meeting was fine, and the Raisin City church showed itself deserving of praise for the manner in which its members cared for the many visitors. Visiting elders present were, Brethren W. F. England, J. W. Cline and Peter Forney, of the Southern District, and Bro. A. F. Wine, of Illinois.

We are looking forward to the meeting at Live Oak one year hence, with pleasure.

Reported by J. Overholtzer, at request of A. D. Bowman, Writing Clerk.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Anspach-Fisher.—By the undersigned, at his residence, Oct. 19, 1912, Bro. Oliver C. Anspach and Miss Effie P. Fisher, both of Lafayette, Ohio.—S. P. Early, 764 W. High Street, Lima, Ohio.

Barcus-Ulrich.—By the undersigned, at his residence, Oct. 23, 1912, Mr. Harlan E. Barcus and Miss Della Mae Ulrich, both of Yale, Iowa.—Virgil C. Finnell, 1335 E. 16th St., Des Moines, Iowa.

Essery-Perry.—By the undersigned, Oct. 19, 1912, at the home of the bride's mother, Des Moines, Iowa, Bro. Harry W. A. Essery and Miss Zoa Blanche Perry.—Virgil C. Finnell, 1335 E. Sixteenth Street, Des Moines, Iowa.

Gross-Redmon.—By the undersigned, at the residence of Brother and Sister I. H. Hatfield, Nampa, Idaho, Oct. 23, 1912, Bro. Abe L. Gross and Sister Mary E. Redmon, both of Nampa, Idaho.—J. H. Graybill, Nampa, Idaho.

Heckman-Landis.—By the undersigned, at the residence of the bride's mother, near Bringhurst, Ind., Bro. John M. Heckman, of Rocky Ford, Colo., and Sister Viola Landis, of Bringhurst, Ind.—A. G. Crosswhite, Flora, Ind.

Miller-Taylor.—At the residence of the undersigned, Oct. 23, 1912, Mr. Claude E. Miller and Miss Amy Taylor, both of Frontier County, Nebr.—S. G. Nickey, Moorefield, Nebr.

Redmon-Hatfield.—By the undersigned, at the residence of Brother and Sister I. H. Hatfield, Nampa, Idaho, Oct. 23, 1912, Bro. Lee A. Redmon and Miss Mary Lucy Hatfield, both of Nampa, Idaho.—J. H. Graybill, Nampa, Idaho.

Smith-Royer.—At the home of the undersigned, in Fresno, Cal., Oct. 21, 1912, Mr. H. W. Smith, of Seattle, Wash., and Sister Susie Katrina Royer, of Fresno, Cal.—A. D. Bowman, Fresno, Cal.

Updike-Whisler.—At the home of the bride's uncle, Oct. 22, 1912, by the undersigned, Harry G. Updike, of McFarland, Cal., and Sister Cecile R. Whisler, of McFarland, Cal.—A. D. Bowman, Fresno, Cal.

Utermahlen-Bemiller.—By the undersigned, at his home near Westminster, Md., Oct. 13, 1912, Mr. John Herman Utermahlen, of Pleasant Valley, Carroll County, Md., and Sister Lillie Mae, youngest daughter of Brother and Sister John E. Bemiller, of Union Mills, Carroll County, Md.—W. E. Roop, Westminster, Md.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Brumbaugh, Bro. Emory, born near Entriken, Huntingdon Co., Pa., Aug. 31, 1866, died at his home at Williamsburg, Pa., from inward cancer, Aug. 29, 1912. Early in life he united with the Church of the Brethren and lived a quiet, Christian life until death. Sept. 29, 1885, he was united in marriage to Margaret McGraw. To this union two daughters were born. The mother and one daughter survive. Several weeks before he died he was anointed. Services in the Fairview church by Eld. W. J. Swigart, of Huntingdon, Pa., assisted by the writer. Interment in the Shelby cemetery.—W. H. Holsinger, Williamsburg, Pa.

Chrise, Bro. Chas. Henry, born Aug. 21, 1871, died Aug. 21, 1912, on his birthday, aged 41 years. His death was due to typhoid fever. Sept. 11, 1892, he was married to Nannie Umble. To this union six children were born. Two preceded him in death. His wife and four children survive. Services by Bro. G. W. Vansickle in the Union Chapel. Text, 1 Cor. 9: 24. Interment in their family cemetery.—Jeremiah Beeghly, Markleysburg, Pa.

Claar, Bro. Jacob C., died at his home near Klahr, Pa., Oct. 18, 1912, aged 76 years and 4 months. He leaves two sons and one daughter. His wife preceded him about three years ago. Bro. Claar united with the Church of the Brethren in 1868, and was chosen a deacon soon afterward. He was elected to the ministry in 1889, and advanced to the second degree in 1893. He also was one of the church trustees. Bro. Claar filled his calling in life to the best of his ability, and to the honor and glory of God. He was one of the most agreeable men to associate with that the writer has ever met, and came as near bridling his tongue as ever it can be tamed. It can truly be said of him that the world was better, so far as his influence extended, because he lived in it. Services by his pastor, Bro. A. M. Dixon. Text, Psa. 90: 12. Interment in the Claar cemetery.—E. F. Claar, Klahr, Pa.

Crist, Sister Susan Amelia Crist, nee Trimmer, died Sept. 30, 1912, at her home in York, Pa., aged 47 years, 4 months and 25 days. Interment in the Green Mount cemetery, York, Pa. Services by Eld. Jos. A. Long. Text, Deut. 18: 13.—A. S. Hershey, York, Pa.

Crook, Sister Martha Elizabeth, nee Fisher, wife of Bro. R. T. Crook, born in Bedford County, Va., Oct. 17, 1845, died near Quinter, Kans., Sept. 27, 1912, aged 66 years, 11 months and 10 days. She was married to Robert T. Crook Jan. 17, 1869. Five sons and four daughters were born to this union. All of them are grown to manhood and womanhood, except one who died in infancy. Services at the Quinter church by Eld. D. A. Crist, assisted by Eld. Owen Peters. Text, Rev. 14: 13, after which the remains were taken to Virginia, Nebr., where services were held in the Christian church by Bro. James Gish, assisted by Bro. John Rife. Text, Rev. 22: 1, 2. Interment in the Filley cemetery.—J. W. Jarboe, Quinter, Kans.

Curle, Bro. Jacob, born near Orville, Wayne Co., Ohio, Jan. 24, 1846, died Sept. 22, 1912 aged 66 years, 7 months and 28 days. He was united in marriage to Katherine Musser March 4, 1866. Six sons and seven daughters were born to this union. One son preceded him in infancy. Bro. Curle was a member of the Church of the Brethren. He leaves a wife, twelve children, three brothers and one sister. He lived in the bounds of the Chippewa church. Services by Bro. F. B. Weimer. Text, Num. 23: 10. Interment in the East Chippewa cemetery.—Florence Ebie, R. D. 1, Creston, Ohio.

Diffenbaugh, Miss Lucinda E., died at the home of Sister Elizabeth Petry on Bond Street, Westminster, Md., Oct. 17, 1912, aged 72 years, 11 months and 23 days. She is survived by five sisters. All of them are married. Services in the Meadow Branch church by Elders B. B. Garber and Uriah Bixler. Interment in the adjoining cemetery.—W. E. Roop, Westminster, Md.

Ekleberry, Joel, born in Warsaw, Kosciusko Co., Ind., Sept. 16, 1846, died Oct. 24, 1912. He was married to Anna Dunn, Feb. 22, 1872, who died Aug. 29, 1872. March 10, 1874, he was married to Mary E. Fogle, who survives him, together with two children, one son and one daughter. Services by the writer.—G. L. Fruit, R. D. 2, Viola, Wis.

Ford, Margaret, wife of Clyde Ford, died Sept. 20, 1912, at the hospital in Pittsburgh, Pa., aged 26 years and 9 days. She was brought from her home in Braddock to New Paris, Pa., her former home, for interment. She was a daughter of Friend Albert Davis and wife, and was a member of the U. B. church. Mrs. Ford was highly esteemed and loved by those who knew her. Before she was married she taught several successful terms of school. Services by the writer, assisted by Eld. Joseph Holsopple at the Evangelical church in New Paris. Interment in the cemetery near by.—Levi Rogers, Alum Bank, Pa.

Forney, Bro. Emmanuel, died at his home in Fountain Valley, near Westminster, Md., Oct. 3, 1912, aged 84 years, 11 months and 18 days. He is survived by a widow, three daughters and two sons. Brother and Sister Forney served the office of deacon well, in the Meadow Branch church, for more than a quarter of a century. They were married about sixty years. Services in the Meadow Branch church by Eld. Uriah Bixler, assisted by Bro. E. C. Brown and the writer. Interment in the adjoining cemetery.—W. E. Roop, Westminster, Md.

Friedly, Bro. John, born Feb. 15, 1816, near the city of Berne, Switzerland, died in August, 1912, aged 96 years, 5 months and 21 days. In April, 1828, he emigrated with his parents through France to Havre de Grace. There he took a ship for New York. It took six weeks to make the trip. From there they moved to Allegheny County, Md. At that place he united with the Church of the Brethren while young and kept the faith until death. He was married to Elizabeth Biser, and then moved to Mineral County, Va. (now West Virginia). In March, 1853, he moved to Ritchie County, Va. (now West Virginia). A few years later he settled at Rock Camp, which was his home until death. He died in the Lewis County Asylum, where, after losing his mind, it was only a short time until death relieved him. He offered the strongest prayers ever offered at the institution, so much so that some of the inmates were awe-stricken. Bro. Friedly often spoke of his departure, and desired to join his loving wife, who died nineteen years ago. She was a faithful member and a strong helpmeet to her husband. He leaves one son and three daughters. He was in the ministry over fifty years, and the fruit of his labors can yet be seen. He was a man of strong convictions and contended for what he believed to be right. He was a model Christian, a good citizen, and a kind parent. The writer knew him for many years as a man of stability and trust. Services by the writer.—Z. Annon, Thornton, W. Va.

Garst, Bro. Jonas, youngest son of Henry M. and Anna Garst, died at his home near Roanoke, Va., Oct. 10, 1912, aged 37 years, 4 months and 9 days. He was married to Adra S. Garman in August, 1893. To this union were born five children, who, with his wife, four brothers and one sister, survive. Services by the writer, assisted by Brethren C. E. Eller and J. H. Garst at the Peters Creek church. Text, Amos 4: 12. Interment in the Brubaker cemetery.—D. C. Naff, R. D. 3, Roanoke, Va.

Halterman, Christina, nee Harless, born March 16, 1837, died Oct. 6, 1912. Sept. 28 she was severely burned. During this time she suffered intensely. She called for the anointing, which was attended to by the writer, assisted by Bro. Oscar Early. She was a member of the Church of the Brethren about fifty years. Services by the writer. Text, Amos 4: 12.—E. G. Rodabaugh, Stet, Mo.

Helwig, Bro. Geo. F., died at his home in Westminster, Md., Oct. 15, 1912, aged 74 years and 24 days. His wife, Sister Helwig, was called away some years ago. He is survived by two sons and one daughter. Services in the Meadow Branch church by the writer, assisted by Eld. Uriah Bixler. Heb. 13: 14. Interment in the church cemetery.—W. E. Roop, Westminster, Md.

Hjortaas, Sister Anna Marie, born Feb. 20, 1827, near Christiania, Norway, died Oct. 13, 1912, at the home of her daughter, Mrs. J. B. Kloutz, Lena, Ill., aged 85 years, 7 months and 23 days. Thirty-five years ago she united with the Church of the Brethren, in which she was a devoted member until death. Her husband and two children preceded her to the great beyond. One daughter survives. Sister Hjortaas was confined to her bed with rheumatism for nearly seven years. Her daughter was her faithful attendant. Services by Eld. P. R. Keltner.—Albert Myers, Waddams Grove, Ill.

Kurtz, Sister Susan, died of old age in the Ephrata congregation, Lancaster Co., Pa., Oct. 20, 1912, aged 85 years, 2 months and 23 days. She was long a consistent member of the church. Two sons and two daughters survive. Services by Eld. David Kilhefner and Bro. Samuel W. Kulp. Text, Rev. 7: 13-17.—J. M. Neff, Ephrata, Pa.

Loyd, Sister Alice, nee Sandy, died of cancer, Oct. 7, 1912. Her husband, one son, two brothers and two sisters survive. Services at the Summit church by Elders Peter Garber and H. G. Miller. Interment in the cemetery near by. Text, James 4: 14.—Elizabeth F. Miller, Mount Crawford, Va.

Miller, Sister Barbara, nee Glick, widow of Bro. Joseph Miller, died Oct. 13, 1912, of the infirmities of old age, in the Beaver Creek congregation, Rockingham Co., Va., aged 83 years, 8 months and 23 days. Her husband preceded her fifty years ago. Of her six children one daughter survives. She was in the Master's service for many years, and lived an exemplary Christian life. Services at Beaver Creek, conducted by Brethren M. J. Cline and M. B. Miller. Text, Rev. 14: 13.—Nannie J. Miller, Bridgewater, Va.

Morris, Jerome Bonaparte, born in Chillicothe, Ohio, Feb. 17, 1848, died of heart failure at his home on East Franklin Street, Circleville, Ohio, Oct. 2, 1912, aged 64 years, 8 months and 15 days. In early life he was married to Mary Mumaw. Nine children were born to this union. All of them survive. The father was the first of this large family to respond to the death call, which came unexpectedly. Two sons were unable to be present at the funeral. Besides the family, two sisters, quite aged, and one brother remain. Services in the Brethren church by our pastor, Bro. D. S. Filbrun.—Mina H. Bosserman, 954 South Pickaway Street, Circleville, Ohio.

Nicarry, Chalmers Leroy, born at Kauffman, Pa., July 30, 1906, died Sept. 22, 1912, of typhoid fever, complicated with spinal meningitis, aged 6 years, 1 month and 22 days. He was preceded in death by his mother, Sister Clara (Deardorff) Nicarry, who was burnt to death about one year ago. Services by Brethren J. E. Shrader and Guy N. Hartman. Text, Zech. 8: 5.—J. H. Brindle, Kauffman, Pa.

Rimel, Sister Chloe, wife of Bro. O. G. Rimel, and daughter of Bro. John Lam, died of typhoid fever in the Green Mount congregation, Rockingham Co., Va., Oct. 18, 1912, aged 28 years, 11 months and 18 days. She united with the church when in her youth. She was the oldest of a family of ten children, and was the first to be claimed by death. She leaves her husband and small children, her father and mother, nine brothers and sisters. Services and burial at Mount Zion by Brethren S. W. Miller and I. C. Myers. Text, Rom. 8: 28.—Katie Kline, Broadway, Va.

Smith, Sister Sarah Ann, wife of Bro. Eli D. Smith, born July 20, 1863, in Blair County, Pa., near the place where she spent the whole of her life, died from inward cancer Oct. 5, 1912, aged 49 years, 2 months and 15 days. She was one of a family of fifteen children, and was the mother of fifteen children. Her husband, eight sons and five daughters survive, who mourn the loss of an affectionate Christian mother. Many years ago she united with the Church of the Brethren, and lived a consistent Christian life until death. She attended church services regularly, and was always ready to entertain her many friends. A few months before her death she was anointed. Services in the Smithfield church by the writer, assisted by Elders F. R. Zook, J. K. Brown, A. B. Burget and A. J. Detweiler. Interment in the Smith cemetery.—W. H. Holsinger, Williamsburg, Pa.

Stinnett, Mrs. Elizabeth, nee Creasy, born in Virginia, died in Frontier County, Nebr., Oct. 17, 1912, aged 93 years and 10 months. She united with the Baptist church at the age of 22, and remained in the faith until death. Services by the undersigned from Heb. 13: 14 in the Methodist church at Moorefield, Nebr. One son, Thomas Stinnett, is a Baptist minister. A grandson, Robert Stinnett, was called to the ministry in the Church of the Brethren in 1908.—S. G. Nickey, Moorefield, Nebr.

Van Trump, Bro. John C., born in Rockingham County, Va., Nov. 17, 1854, died in Ray County, Mo., of paralysis, Oct. 17, 1912. The deceased came to Missouri with his parents at the age of four years, where he has resided since. He was a member of the Church of the Brethren about twenty-seven years, and was an invalid for over four years. Services by the writer. Text, Rom. 8: 35. Interment in the Wakenda cemetery.—E. G. Rodabaugh, Stet, Mo.

Wiley, Sister Nancy, nee Layman, wife of Wm. Wiley, born Aug. 3, 1834, died Oct. 15, 1912, aged 78 years, 2 months and 12 days. She was married to Wm. Wiley Feb. 10, 1851. Six sons and four daughters were born to this union. The husband, two sons and three daughters preceded her. She was a member of the Brethren church, in which she was very loyal and attentive. She leaves four sons and one daughter. Services at the Salamonie church by Eld. H. B. Wike, assisted by Bro. W. R. Miller. Interment in the cemetery near by.—Hampton Zook, Huntington, Ind.

Witter, Bro. Harvey S., died at his residence on Liberty Street, in Westminster, Md., Oct. 9, 1912, aged 47 years, 4 months and 2 days. He suffered from Bright's disease for a little more than a year. He manifested much Christian fortitude. His wife, Sister Martha, one son, one sister and two brothers survive. One week previous the Meadow Branch church laid to rest our oldest deacon, Bro. E. Forney. In the person of Bro. Witter, God "giveth his beloved sleep" to our youngest deacon. While the funeral services were in the care of our elder, Bro. Uriah Bixler, the funeral discourse was delivered by the writer. Text, John 21: 7. It was a text well chosen by our departed brother himself. Brethren E. C. Brown and J. Walter Thomas assisted in the services. Interment in the adjoining cemetery.—W. E. Roop, Westminster, Md.

Wohlgamuth, Bro. Jacob, born Sept. 19, 1842, died of paralysis Oct. 22, 1912, aged 70 years, 1 month and 3 days. He was married to Fianna Sharp Jan. 1, 1862. One son and three daughters were born to this union. The son was called away by death in December, 1886. Bro. Wohlgamuth leaves a wife and three daughters, three sisters and one brother. He united with the Church of the Brethren in 1878, and was called to the office of deacon in 1884. He spent most of his Christian life in the Mohican church, Wayne Co., Ohio, where he served the church well, in looking after the poor and sick. He was often selected on committee work, in which he served successfully. He moved to Idaho in the spring of 1909, and served on the Building Committee of the Fargo Mission churchhouse. In this work he was quite active. Services by the writer at the Fargo Mission. Text, Heb. 9: 27, 28.—Samuel Bollinger, Parma, Idaho.

Wood, Decy Adeline, nee Lansford, born April 9, 1847, died Oct. 3, 1912, aged 65 years and 6 months. She was united in marriage to Jacob Wood in 1868. Two children were born to this union. Her husband and children preceded her. She was cared for by her two sisters during her sickness. She leaves two sisters and two half-brothers. Services by Bro. E. O. Norris. Interment in the Simons cemetery.—Hattie Shull, Ingalls, Ind.

Younker, Bro. Martin, born in Wayne County, Ohio, Nov. 10, 1833, died Oct. 20, 1912, aged 78 years, 11 months and 10 days. He was united in marriage to Mary A. Stutzman April 11, 1861. Four sons and three daughters were born to this union. His wife and one son preceded him. Bro. Younker was a member of the Brethren church. He leaves one sister, three sons and three daughters. Services at the Mount Zion church by Brethren Jas. Murray and F. B. Welmer. Text, Luke 2: 29, 30. Interment in the Mount Zion cemetery.—Florence Eble, R. D. 1, Creston, Ohio.

The Lost Brothers of the Alleghanies

By Eld. Jas. A. Sell

On the morning of April 24, 1856, Joseph and George Cox, aged respectively 5 and 7 years, wandered from their home in the mountains of Western Pennsylvania.

Thousands of men, women and children searched for the boys, until, on the fourteenth day their whereabouts was made known through the dream of Jacob Dibert.

Eld. Sell, who conducted Memorial services on the Fiftieth Anniversary of the occasion, tells the story in all its details. The illustrations consist of five portraits: Mr. and Mrs. Cox, Jacob Dibert, Harrison Wysong and the Author. A sad but true story of life in the mountains. Intensely interesting and instructive.

Price, postpaid, ...10 cents

BRETHREN PUBLISHING HOUSE, Elgin, Illinois.

Children's Meetings

And How to Conduct Them

Not everybody knows how to conduct a children's meeting so as to make it interesting and helpful to the children. These meetings are a good thing or a bad thing, depending upon the outcome. It is necessary to know how to plan for such meetings and how successfully to work the plans.

In work of this kind, especially, experience is a great teacher. The author of this book has had much experience and good success in this line of work, and here offers many helpful suggestions.

Price, ...$1.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

MANCHESTER COLLEGE



Winter Term Opens December 2.

This institution is enjoying a rapid growth. The Winter Term will offer many courses in College, Normal, Academic, Bible, Business, Music, Art and Agriculture. Many young people now at home should improve the winter months by attending some good school. Manchester College can help you. Write for full information.

MANCHESTER COLLEGE, North Manchester, Ind.

The Bethel Notebook Series

No. 1. Old Testament History
No. 2. Journeys of Jesus
No. 3. Apostolic Church History

These notebooks are to be used in Sunday-school, Teacher-training and Bible study classes. In these little books is given an outline of the entire Bible, arranged according to chronology and harmony of the Scriptures. It also contains charts and many outline maps, with instructions for marking the places, locating the events and tracing the journeys according to the Bible references. Especially valuable to intermediate, junior and senior classes. As a Preparatory Bible course it has no equal, if connected with the present cycle of International Sunday-school Lessons.

1912. Life of Christ. Synoptic Gospels.
1913. Old Testament. Genesis to Joshua.
1914. Life of Christ. (Concluded.)
1915. O. T. Judges to 2 Kings, with prophets.
1916. Acts, Epistles and Revelation.
1917. John's Gospel. 2 Kings, Ezra and Nehemiah.

This cycle covers the entire Bible. Why not connect the lessons in such a way that it will become A Real Bible Course? The Bethel Notebook Series will do this for you. Now is the time to begin.

Prices: No. 1—15c each, $1.50 per doz.
No. 2 and 3.—10c each, $1.00 per doz.

Brethren Publishing House
ELGIN, ILLINOIS

Popular White and Gold BOOKLETS

To Be Closed Out at a BARGAIN

We have in stock a limited number of these beautiful booklets, and to make room for new supplies, we are offering them at a special price, as long as they last. The regular price is 35c a copy, net. We offer them now at 25c a copy, or five copies for $1.00, postpaid.

All bound in white satinette or moire antique silk, padded cover, and illuminated with appropriate designs in gold and colors, tinted edges. Printed in tint, on heavy enamelled paper. From six to eight full-page plates in each copy, in gold and colors. Sizes 5¼ by 6¼ or 7 inches, in neat boxes.

The following are the titles:

The Child Christ.
The Story of Christ.
Jesus Lover of My Soul.
Jerusalem the Golden.
Nearer My God to Thee.
Abide with Me.
Diamonds from Scott.
Pansies from Shakespeare.
Daisies from Stevenson's Child's Garden of Verses.
Gems from William Cullen Bryant.
Gems from Oliver Wendell Holmes.
Violets from Tennyson.
Sapphires from Robert Burns.
Opals from Oliver Wendell Holmes.
Rubies from Lord Byron.
Flowers by the Wayside.
Thoms à Kempis.
Morning and Night Watches.

Remember the bargain price, 25c a copy or five copies for $1.00 postpaid. Order now.

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

MISSIONARIES WANTED

You don't have to go to India or China or Africa and endure privation and suffer hardship to be a missionary. You can do the best kind of missionary work right at home, and you won't need any preparation or previous training either. All you need to do is to use a little of your spare time and a little of your surplus cash.

One of the best missionaries to the home that we know of is the Gospel Messenger. It preaches several sermons each week to each and every person that reads it, besides containing interesting bits of news and timely articles on up-to-date subjects.

This paper does not have the circulation that its worth deserves; possibly the reason for this is that a good many people do not know of its value, and thus are not aware of the benefit they are missing.

OUR PROPOSITION IS THIS

We will offer the Gospel Messenger for only 50 cents a year if sent into homes where there are no members of the Church of the Brethren. This fact of course is to be mentioned when sending in your orders. The General Mission Board will pay the deficiency.

Why not take advantage of this special offer and BE A MISSIONARY? If each present subscriber would send in but ONE subscription we would double our list, and the good derived could not be estimated.

Will You Be a Missionary?

BRETHREN PUBLISHING HOUSE :: :: :: ELGIN, ILL.

TABLE OF CONTENTS.

Editorial,—
The Home of the Soul, ...713
My Reason (H. B. B.), ...713
Baptism: Its Purpose, ...714
Sensational Methods, ...714
The Preaching of Today, ...714
War Preparation, ...714
Bringing Charges, ...714
Secret Societies, ...714

Essays,—
The Most Immediate Need. By W. J. Swigart, ...706
The Culture of the Heart. By Ida E. Keller, ...706
The Rich Ruler. By J. G. Royer, ...707
Temptation. By E. E. Eshelman, ...707
Preaching Christ. By D. E. Cripe, ...707
The Revival at Ivester, Iowa. By Galen B. Royer, ...708
The Rich Man and Lazarus. By B. E. Kesler, ...708
The Ventilation of Churchhouses. By Charles H. Keltner, ...709

The Round Table,—
The Lord's Prayer: Its Use and Abuse.—Wilbur B. Stover. Ride in Your Own Wagon.—James M. Neff. Sunday Christians.—Merle E. Shumaker. Why I Wear a Bonnet.—Mary E. Teeter. Kind Words.—Edgar M. Hoffer. "Is It I?" Ida M. Helm, ...710

Home and Family,—
To Our Young Sisters.—Jas. A. Sell, ...711

NOTES NOT CLASSIFIED

Woodstock.—Bro. John F. Driver, of Timberville, Va., conducted a two weeks' series of meetings at the Columbia Furnace church. The interest was good, and one was received by baptism. Others are near the fold, and the members were encouraged in the faith.—H. R. Mowery, R. D. 1, Mauertown, Va., Oct. 30.

English Prairie.—Bro. Ira Long, of Mansfield, Ohio, has been laboring earnestly with us in a series of meetings. He gave us eighteen sermons. Oct. 26 we held our love feast, with about 140 members surrounding the tables. Brethren Ira Weaver and Clyde Cripe, of Middlebury; also Bro. Bowman, of Goshen, were with us. Our members all felt that Bro. Long's sermons were of the upbuilding kind, and it has impressed us with a desire for nobler work for our Master. Oct. 27 the Sunday-school attendance reached 162, with a contribution of $4.45.—(Mrs.) Pearl Agley, Howe, Ind., Nov. 2.

Palestine.—Our church met in council Oct. 22, with Eld. Henry Baker presiding. The visiting brethren gave a very satisfactory report. Not much business came before the meeting. We held our love feast Oct. 26. Eld. I. J. Rosenberger officiated. The weather was unusually fine. We had a large crowd, even though there were two other similar meetings close by. Sunday morning, at nine o'clock, a Sunday-school session was held, conducted by Bro. Rosenberger. About 250 were present. Bro. Rosenberger then preached at 10:30, and also in the evening at 6:30. The latter was addressed to the young. Each of these addresses was much appreciated by all present.—Elizabeth Baker, R. D. 3, Greenville, Ohio, Nov. 1.

Meadow Branch.—Our church held a glorious revival meeting. Four have been baptized, three await the rite, and others are near the kingdom. The telling evangelistic sermons by Bro. B. B. Garber, of Washington, D. C., have furnished much spiritual food for the church. Our love feast, as usual, was full to overflowing. About 400 communed. Bro. Garber officiated. Brethren W. B. Yount, B. F. Lightner, W. P. Englar and David Klein ably assisted in the work of the ministry. We were glad for the presence of so many from our adjoining congregations. The series of meetings, after two weeks of deep interest before our love feast, goes right on with unabated interest. Bro. Garber is laboring faithfully in Word and doctrine, and we pray for a rich harvest of souls, and an abiding faith in all the workers for the Master.—W. E. Roop, Westminster, Md., Nov. 1.

Pleasant Valley.—Our church enjoyed a very spiritual series of meetings, conducted by Bro. Ira Long, of Ohio, which commenced Sept. 21, and lasted until Oct. 13. Six were received into the church by baptism, and one was reclaimed. Oct. 19 we held our love feast, which was well attended. Bro. Irvin Burns officiated. Nov. 2 we met in council, with our elder, Bro. J. H. Fike, presiding. The business was disposed of in a very brotherly way. Our church is looking forward with much interest to our coming Bible school, to be conducted by Bro. Zimmerman during the Holidays.—Della Weaver, Middlebury, Ind., Nov. 2.

Pleasant Hill.—Sunday evening, Oct. 26, closed our series of meetings at the Beaver Creek house, which was conducted by Eld. Wm. Miller, of the Hanover congregation. Five were received into church fellowship by baptism, and the members were greatly encouraged.—Amanda K. Miller, R. D. 2, Spring Grove, Pa., Oct. 29.

Little Pine.—Eld. W. H. Handy came down to the Little Pine church Sept. 20, and conducted a series of meetings for us, which closed Sept. 30. There were twenty-three conversions, and seven were baptized in the presence of a large audience of people. He preached twenty reviving sermons, and the members were greatly encouraged. Eld. Handy came back to the Little Pine church Oct. 25, and conducted our love feast services. Forty members surrounded the Lord's tables. He baptized three converts on Sunday, and three on Monday. These meetings closed on Monday night.—J. A. Richardson, Eunice, N. M., Nov. 1.

Mettie Creek.—We met in council Oct. 12. The deacons reported the members to be in love and union. Six members were received by letter. Elders L. W. Teeter, John A. Miller and Frank E. Hay represented us at the District Meeting. Oct. 20 we held our local Sunday-school Meeting, which was well attended and also very interesting. Oct. 26 we held our love feast at the Brick church. The weather was ideal. Nearly 300 members surrounded the tables of the Lord. Ten ministers were present from a distance. Eld. D. F. Hoover officiated. Bro. D. W. Bowman, of Anderson, Ind., held a children's Meeting at the Sunday-school hour, after which Eld. C. C. Petry, of Kitchel, Ind., preached an interesting sermon. In the evening Bro. Russel Wenger, of Union, Ohio, preached a splendid sermon. Bro. H. L. Fadely has consented to assist us in a series of meetings at the Locust Grove house Dec. 21.—Chas. W. Miller, Hagerstown, Ind., Oct. 30.

Tippecanoe.—Bro. Peter Stuckman began meetings at this place which continued until the 24th. Three united with the church by baptism. Bro. Stuckman having to return home, Bro. Richcreek preached on the night of the 25th, when two more were made willing to accept Christ, and were baptized. Oct. 26 we held our love feast. About seventy members surrounded the Lord's tables. The visiting ministers were Brethren Manly Deeter, John Stout and O. H. Warstler. Bro. Deeter officiated. On Sunday morning Bro. Deeter, Bro. Warstler and Sister Yuma Heastand gave short talks to the Sunday-school, after which the church made choice of a deacon, electing Bro. Levi Eberly to that office. He was installed at once. On Sunday morning Bro. Richcreek preached again. Sister Heastand conducted the song service throughout the meetings.—Josiah Garber, Syracuse, Ind., Nov. 2.

Wooster.—Our love feast was held Sept. 9. Eld. Solomon Shoemaker, of Hartville, Ohio, was with us; also a number of others from adjoining churches. Eld. James Murray officiated. We had fine weather and good meetings. The brethren gave us a good supply of spiritual food.—Mary Brubaker, Wellersville, Ohio, Oct. 31.

Abilene.—Our fall love feast was held at the Navarre house Oct. 12. We were favored with good roads and good weather. About 180 members communed. Many from our neighboring congregations were present, especially among the ministry. Bro. Henry Ward officiated at our communion service, and Bro. J. H. Cakerice preached on Sunday. On Sunday morning we held a Children's Meeting at which several brethren gave good talks. The attendance and interest are good at all of our services. About Nov. 25 we expect to begin a series of meetings at Navarre, to be conducted by Bro. Chas. A. Miller. We hope to report good results later.—Roy Rock, Enterprise, Kans., Oct. 31.

ASHLAND, OHIO.

This church has been enjoying a spiritual uplift. Sept. 29 was Promotion Day in the Sunday-school. We use the graded lessons in the Beginners', Primary and Junior Departments. It was a real joy to the little boys and girls to receive a "Certificate of Promotion," signifying that they were ready for more advanced work.

Oct. 13 was Rally Day, at which time 181 were present at Sunday-school. This proved to be a real success, as on the following Sunday 205 were present, and on the next Sunday, 212. Our Sunday-school is in healthy, growing condition. Oct. 20 we observed Decision Day. The pastor preached an appropriate sermon on the subject, "Is the Young Man Safe?" Our series of meetings began Oct. 13, and continued for two weeks, conducted by the pastor, Bro. W. D. Keller. Sister Keller gave a Bible lesson preceding the sermon of each evening. Much interest was manifested in these meetings. As an immediate result sixteen confessed Christ. Our love feast will be held Nov. 9. David Bailey.

Nov. 2.

MARTIN CREEK, ILLINOIS.

Another two weeks' series of meetings was held by Eld. G. Nevinger, of Decatur, Ill. These meetings closed Oct. 27. Bro. Nevinger preached good sermons to attentive listeners, who appreciated the instruction given. The house was well filled, and good order prevailed. The good seed has been sown, and, we trust, will bring forth an abundant harvest. The members have been built up in the faith, and feel like striving more earnestly, to walk closer in the footprints of our blessed Savior.

Bro. J. W. Harshbarger, who has been our elder for several years, but who, for the past three years, has resided at Liberty, Ill., was with us from Oct. 18 to Oct. 27. He presided at our council Oct. 19. The visit council and quarterly meeting, appointed for Nov. 5, were merged into one session, and the business was disposed of pleasantly. Eld. G. Nevinger has charge of this congregation for the ensuing year. The weather was ideal during the two weeks' meetings, and the spirit was excellent. Fifty members, representing eight congregations,—Liberty, Okaw, Kaskaskia, Romine, Pleasant Grove, Big Creek, Allison Prairie and Martin Creek,—surrounded the Lord's table. Besides Bro. Nevinger, our ministerial help consisted of Brethren J. W. Harshbarger, S. S. Frantz, Daniel Ullery, and John Arnold. Bro. Arnold officiated at the love feast, and delivered a good sermon on Sunday at 2:30 P. M.

Our Sunday-school is getting along nicely, under the management of Sister Belle Hyde and Bro. A. B. Hollinger. Our Christian Workers' Meetings are moving along with interest. Sister Amelia Leinard is president.

Fairfield, Ill., Oct. 28. J. J. Scrogum.

ANNOUNCEMENTS

DISTRICT MEETING.

Nov. 29, 8 am, Western Colorado and Utah, First Grand Valley church, Colo.

LOVE FEASTS.

California.
Nov. 23, Live Oak.
Nov. 23, Santa Ana.
Nov. 28, 10 am, Reedley.
Dec. 7, Sacramento Valley.

Colorado.
Nov. 10, 6 pm, Fruita.
Nov. 16, Antioch (formerly Lowland).
Nov. 23, Rocky Ford.

Illinois.
Nov. 10, 6 pm, Mount Carroll.
Nov. 10, Batavia.
Nov. 10, 7 pm, Sterling.
Nov. 28, Mansfield.
Nov. 28, 6 pm, Cerro Gordo.

Indiana.
Nov. 15, 4 pm, Mexico.
Nov. 16, 10 am, Cedar Lake.
Nov. 16, 4 pm, Kewanna.
Nov. 20, Upper Deer Creek.

Iowa.
Nov. 10, Cedar Rapids.

Kansas.
Nov. 16, 5 pm, Paint Creek.
Nov. 16, 4 pm, Topeka.
Nov. 16, Conway Springs.
Nov. 16, Murdock.
Nov. 16, 11 am, Victor.

Maryland.
Nov. 28, Hagerstown.

Michigan.
Nov. 23, Beaverton, an all-day meeting.
Dec. 28, 3 pm, Lake View.

Missouri.
Nov. 15, Carthage.
Nov. 23, Peace Valley.
Nov. 23, Cabool, Greenwood house.

Montana.
Nov. 17, 7 pm, Kalispell, at Bro. John Early's home, 8 miles east of Kalispell.

Nebraska.
Nov. 9, 7 pm, Red Cloud.
Nov. 16, 17, 9 am, South Red Cloud.
Nov. 17, Omaha.

Ohio.
Nov. 16, Mt. Zion.
Nov. 16, 5 pm, S. Poplar Ridge.
Nov. 23, Trotwood.
Nov. 24, Lima.
Nov. 30, 10 am, Beaver Creek.

Oklahoma.
Nov. 23, Elk City.

Pennsylvania.
Nov. 10, 6:30 pm, Hollidaysburg Mission.
Nov. 14, 7:30 pm, Germantown.
Nov. 24, 6 pm, Everett.
Nov. 27, 28, 3 pm, Canowago, Bachmansville house.
Nov. 28, 9:30 am, Spring Grove.

Texas.
Nov. 16, 5 pm, Bethel.
Nov. 23, Pleasant Grove.

Virginia.
Nov. 16, 17, 2 pm, Angel Rest, Berean house.
Nov. 30, Nokesville.

Washington.
Nov. 16, East Wenatchee.

Just Off the Press

Memories of Old Sandstone

For description see MESSENGER of last week, page 698

All above expense of getting out book goes to the Fund for Rebuilding Sandstone.
EVERY LITTLE HELPS

PRICE, $2.00 - - SEND FOR ONE TODAY

ADDRESS ALL ORDERS TO
Brethren Publishing House, Elgin, Ill.

THE JOURNEYS OF JESUS

A note book for use in Sunday-school and Teacher Training classes. In this little book are given, in chronological order, all the events connected with the journeys of Jesus, as told in the Gospels. It contains seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, with Bible references

As an aid to home study, for teachers and pupils it is the best thing you can get. Supply your pupils with copies of this note book and you will have solved the difficulty of procuring home study. The work is especially useful in the Junior and Senior grades, but can be used to good advantage by adult classes, also. Now is the time to get a supply, so that the lessons of the course may be worked out from the beginning.

It will help the pupil to fix in the mind indelibly just the things which are hard to remember, and are yet of greatest importance to a clear understanding of the lessons on the life of Christ as found in the course for 1912.

Price, 10c each; $1.00 per doz.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

CREATION, TIME AND ETERNITY
By J. S. SECRIST

A book devoted to the unfolding of the great fundamental truths as found in science, nature and revelation. The work comprehends a large and most important field of research. Creation, Time and Eternity are subjects fraught with tremendous interest to every member of the human family. The author, evidently, has given much time, thought and research to these subjects. The headings of the chapters as here given, indicate to the reader the contents of the book:

Genesis and Geology Compared; the Origin of Man; the Age of Man; the Seven Covenants; the Seven Kingdoms of the World; Typology; the Church in Bondage; From Egypt to the Promised Land; the Forty Years' Wandering in the Wilderness; the Period of Time from the Conquest of Canaan to the Close of the Age of Types; the Cycles of Time; the Sabbath Year; the Jubilee Year; Revelation; the Threefold Life of Man and Its Powers.

The book is just out. It will interest you, give you much useful information and do your mind and soul good.

311 pages, good white paper, substantially bound in black cloth, title stamped on front cover in gilt.

PRICE, PER COPY, POSTPAID, $1.65.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Sermon Outlines

In the **Inglenook** of November 12 there will begin a series of Sermon Outlines by J. C. Flora. These outlines will be of value to every minister. They are helpful in stimulating thought for the preparation of sermons.

During 1913 there will be a series of articles in the INGLENOOK by Eld. J. G. Royer of Mount Morris on The Christian Home. Elder Royer has given many addresses on this subject during the past ten years which has enabled him to gather much valuable material for these articles.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17

Vol. 61. (New Series Vol. 51) Elgin, Ill., November 16, 1912. No. 46.

AROUND THE WORLD

Spain's Deplorable Condition.

Perhaps the people of the United States do not fully realize how richly they have been blessed by the Giver of all good. Our prosperity is the more forcibly called to mind, however, by the sad lot of other realms. Recently King Alfonso of Spain entered into an investigation of the resources of his kingdom. He found conditions that are dark and forbidding in the extreme. Only 40 per cent of the land is cultivated, thus showing the inadequacy of its agricultural resources. In 30,000 towns and villages there are no schools, and it is not surprising, therefore, that out of 17,000,000 inhabitants of Spain, 12,000,000 can neither read nor write. Such conditions are distressing indeed, and indicate that Spain's ruler has a formidable task awaiting him.

Religious Freedom for Siam.

Missionary circles are thrilled with new hopes and bright anticipations for the future, by the recent announcement that full and complete religious freedom, with special concessions, has been granted by the King of Siam throughout his realm. This country (in the southeastern portion of Asia), will now be fully open to the onward progress of the Gospel, with no hindrances whatever,—so we are assured by a recent report in the daily press. The king has also accepted the Christian Sunday as a day of rest for his people, and is said to be friendly to all legitimate missionary endeavors. As we contemplate these and other missionary opportunities, presenting themselves to the Christian world by the grace of God, we are impressed anew with the great significance of the Master's "Go ye." Do we heed the call?

The Powers Assuming Control.

At present writing (Nov. 11), the great Powers, Great Britain, France and Russia, constituting the triple entente, and Germany, Austria and Italy, the triple alliance, are perfecting a mutually satisfactory agreement to prevent the Bulgarian army from occupying Constantinople. Under the plea that joint military occupation by the six Powers is necessary to protect the subjects of their respective countries, admittance to the city will be denied the victors. Whether the victorious armies of the allied Balkan nations, however, will submit to the autocratic dictations of the Powers, remains to be seen. It is generally admitted that only by the keenest and most astute diplomacy will it be possible to avert a general European war, since even the least disagreement at this critical period will result in a conflict, the end of which may not be readily foreseen.

Temperance Progress in Germany.

Our German friends may not be as active, in real temperance progress, as other nations, but it can not be denied that legal enactments, so far made, are strictly enforced. A recent decision compels each German municipality to keep a record of "hard drinkers," and to take all the necessary steps to bring about greater moderation, with a view of eventual reform. The Emperor, also, is making every possible effort to decrease the liquor consumption of the Empire, and is succeeding remarkably well in the effort. Notable reductions, in the amount of liquor consumed, are already evident by official reports, and it now seems that Germany will make a most commendable showing in temperance progress during the next few years. Scientific demonstrations, by means of charts and stereoscopic views, have been of great value in impressing the deleterious effects of liquor.

Russia's Liquor Traffic.

Much of Russia's poverty and degradation is directly due to the universal indulgence in "vodka," the national drink. Vast quantities of cereals and potatoes are required in its manufacture, and much of the distress, experienced during the periodical famines, is due to the wanton waste of food products, thus withdrawn from the markets. Since the sixteenth century, the making and selling of vodka has been a crown monopoly, and the present Czar controls four thousand distilleries and thirty thousand saloons. His income from the degrading traffic is $40,000,000 a year. Only three and a half cents per capita is spent by the Russian Government on the education of its people, but a hundred times that amount, and more, is spent by the average citizen in the Czar's saloons. Of late, public opinion is becoming greatly aroused, concerning the iniquity of the vodka traffic, and various means are being discussed to check its progress. As, however, the Czar is financially interested in the vodka sales, the well-meant reform efforts are likely to fail. As in our own land,—the love of money lies at the root of the traffic, and also tends to its further perpetuation. How humiliating that our own Government, by the revenues received, is a partner in the reprehensible traffic!

The Best Expression of Our Gratitude.

Epidemics, with all the ills that follow, are no respecters of person, and when, in recent weeks, many sections of Kansas were visited by an epidemic that ruthlessly swept away thousands of horses, many a farmer was deprived of his entire possessions along that line. One farmer, fortunate enough to escape the general loss, thus expressed his gratitude: "The Lord has spared my stock. My horses have gone through the epidemic without loss. I have twenty head of horses to lend to my less fortunate neighbors without charge, for their plowing. Those in need are welcome to them." This man clearly evinced the spirit of the Master, potentially and practically. Many a one, under similar circumstances, would have hailed the opportunity as an occasion to profit by the misfortunes of his neighbors. Nowadays there is all too little of the "doing good and lending, hoping for nothing again," so highly commended by the Master.

British Officials Protecting Islam.

Sierra Leone, West Africa, has recently been the scene of a determined struggle between Christian missionaries on the one hand, and Mohammedan persecutors, aided and abetted by British officials, on the other. It appears that the progress of Christian missions has aroused the bitter and undying hatred of the Mohammedans, who have maliciously and falsely brought serious charges against the Christian natives before the British officials. About 140 of the unfortunate native converts are now languishing in prison, and so far policy rather than justice seems to influence the officials in their disposal of the matter. United prayers are being offered at the various mission stations of that section for the speedy liberation of the prisoners. Full proof of their innocence has been offered. In the interest of missionary progress in that needy field, it is to be regretted that the British officials should in any way further the iniquitous schemes of the Mohammedan persecutors.

A Telling Blow Against Saloon Interests.

One of the most sweeping decisions against saloon interests was recently handed down by the Supreme Court of Illinois, concerning the Harkin saloon ordinance. By it the number of saloons in Chicago is limited to one for every five hundred inhabitants. This will close, approximately, 3,000 saloons out of the 7,323 now in Chicago. One part of the judges' decision is well worth being treasured in our minds: "The business of selling intoxicating liquor is attended with danger to the community and it is a recognized subject for regulation by the police power of the State. There is no inherent right to carry it on, and it may be strictly prohibited." Most of us have long been convinced that there is "danger to the community" in the unholy liquor traffic, and we have strongly contended that "there is no inherent right to carry it on," but not often do the honorable judges of our courts come out in such a full and free condemnation of the iniquity, so fully apparent to every lover of righteousness.

Improving the Neighborhood.

Not long since the owners of houses in a purely American neighborhood of New York discovered that immigrant families were moving so rapidly into their midst, as to seriously threaten the future desirability of that vicinity. The American property owners did not, however, as others had done, on previous occasions,—sell their property and move out. Instead they organized a neighborhood improvement association, to assimilate the immigrant families, and win them for better things. Space forbids the mentioning of the various details that were instrumental in this most commendable scene of transformation. Suffice it to say that a kindly interest in the family life and well-being of the newcomers, and a cordial welcome to the religious activities of the neighborhood, have worked wonders, and today there is not a better or more desirable section of the city,—religiously or socially,—than the one alluded to above. The moral is obvious to the most superficial observer: If your neighborhood is not what it should be, change it for the better. You will help your neighbor and will be infinitely more fully benefited yourself.

Protesting Against Profanity.

While profanity in its various phases is altogether too prevalent everywhere, and various attempts, both municipal and private, have been made in its elimination, the fact is obvious that much still remains to be done. In Belfast, Ireland, the young women have taken advance ground in the struggle against profanity. They have formed a league to discourage the practice in every way possible. The city ordinance against profanity has been made more than a dead letter, as, unfortunately, it is in too many cities and towns on both sides of the Atlantic. The reform workers of Belfast insist upon it that city officials enforce the ordinance against profanity, and their efforts have resulted most favorably. Were professing Christians, everywhere, to throw their moral influence along this line of suppression, our city and town officials would be greatly helped in their arduous task of profanity elimination.

Area and Population of Balkan States.

In order to gain a better understanding of the territory upon which the present conflict of the Balkan Allies with their Ottoman foe is being pressed to a successful issue, it may be helpful to compare areas and density of population with similar conditions in the United States. Thus Bulgaria is found to be about the size of Ohio, with about equal population. Servia, equal to Vermont and New Hampshire combined, is more than three times as densely populated as those States. Montenegro, smaller than Connecticut, has but a fourth of its population. Greece, equal in area to West Virginia, has twice its population. From Cettinje, capital of Montenegro, the farthest western point, to Constantinople, the eastern extremity, is about as far as from Chicago to Washington. We are indebted to the "Independent" for some of the information given above, which, we trust, will prove of interest to our readers. Present prospects seem to indicate an early cessation of hostilities and important concessions to the four allied nations.

The Nation's Choice.

After what has been, in many respects, a most remarkable campaign, the voice of the people, as expressed at the polls Nov. 5, has chosen Woodrow Wilson, the Democratic nominee, as the Chief Executive of our great nation. Without, in any way, expressing what may have been our political preferences, we are free to say that our land is fortunate indeed that so able a leader has been chosen to the highest office in the gift of the nation. Even his most pronounced political opponents concede to him qualifications of no mean degree, gratefully recalling his courteous demeanor during the trying days of the campaign. No one, therefore, need be disheartened. While, as citizens of our great republic, we may have views peculiar to ourselves, all these should be laid aside, when the chosen leader appeals to our loyalty. To the Christian citizen the real welfare of the nation is far above "partyism" and political issues. He knows that the God of nations so rules and overrules all things that they conduce to our good and his glory.

Missionary Opportunities in Our Cities.

Some one has aptly said that this country is but a "melting pot for the conglomerate masses of humanity that steadily enter the gateways of our nation." Looking at the cosmopolitan make-up of our cities, the expression is not without considerable significance. Taking but the one city of Chicago, we find that forty-six languages are in daily use. It is the greatest Slavic center in America and the chief Polish city in the world. All the principal nations of the globe are amply represented among the inhabitants of the western metropolis,—three-fourths of the people being foreign born or of foreign parentage. And what a missionary opportunity! With 7,000 saloons thrusting men downward, and only about 1,100 churches pointing out the way of salvation, what will the harvest be? Some of the sad results are seen daily, and distressing enough to appall the stoutest heart. Crime is rampant, there being more murders in Chicago than in the city of London with three times the population. Then, too, a large part of the people is paying the penalty of dissolute and licentious living. It is claimed that physical degeneracy would obliterate Chicago in four generations, if it were not continually recruiting its vitality by fresh blood from the country. In the face of all this, the opportunity for real and effectual service, in behalf of better conditions, is not only one of importance but one of urgent need. The powers of darkness are challenging the Lord's hosts to a decisive contest. Can we afford to be at ease while the great adversary is rallying his forces?

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

The Sheep of the Flock.

We oft hear the plea for trying to keep
"The lambs of the flock" in fold,
And well we may; but what of the sheep,
Shall they be left out in the cold?

'Twas a sheep, not a lamb, that wandered away,
In the parable Jesus told,
A grown up sheep that had gone astray,
From the ninety and nine in the fold.

Out in the wilderness, out in the cold,
'Twas a sheep the good shepherd sought,
And back to the flock, safe in the fold,
'Twas a sheep the good shepherd brought.

And why for the sheep should we earnestly long,
And as earnestly hope and pray?
Because there is danger, if they go wrong,
They will lead the young lambs away.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs today,
If the lambs are lost what a terrible cost
Some sheep will have to pay!

—C. D. Meigs.

The Country Church and Our People.

BY J. E. MILLER.

By repeatedly doing the same thing, one learns to do it better and better. By working at one line of work for a long time, one becomes an expert in it and has an advantage over him who has never worked along the same line. Work in a new field always means some time for learning the business, some waste in experimenting and some loss in time and money. These principles hold in religion as well as in business. Now to the facts.

We are a country people. Almost our entire history has been made in the country. Almost all of our work has been done in the country or the small country town.

We have been eminently successful in our country church work. We have been at it so long that we have made the country and its problems a part of ourselves, as a church people. We have been able to build up churches where others have failed. We have not had as many deserted country churches as some denominations.

We have developed a strong country ministry. Our country ministers have been among our strongest workers. They have not been so well educated along some lines as the ministers of some other denominations, but as a rule they have known their Bibles fairly well, they have been well informed in general, they have lived above the average in uprightness and spirituality, and they have been a vital part of their home community. By their daily lives, by their work at home and among the neighbors they have sent out an influence that has been powerful for good. They have, in fact, without much pastoral work, accomplished more than others have done with pastoral work.

Our country people, both ministers and lay members, have been prosperous. They have not been rich neither have they been poor. But they have done well. They have been among the leading farmers, fruitgrowers and business men of their home communities. They have been a living example that Godliness is profitable, and that righteousness does bring its own reward.

But we are deserting too many country posts. We are too anxious to be in the city and have its advantages, forgetting that there are practically no advantages the city offers today that can not be had in the country, and can be had in the country at less expense than the city charges, too. Stop and count the country churches that are weaker than they used to be. Look into the reason for this weakness. Make due allowance and then note whether some of those churches might not be stronger if all had done their duty of them. Notice also the schoolhouses where we used to have preaching and Sunday-school and see why these services have been discontinued.

Now look at this: Have you noticed where much of our money comes from for church support? Which has been the case more often? Has the city church started and supported the country church, or has the country church started and supported the city church? Has the country church been furnishing ministers for the city church or has the city church been furnishing ministers for the country church? What would be the effect in financial support, in missions, in charity, in education, in general church work, if most of our country churches should be disorganized?

Have you ever studied the cost of living in the country, as compared with the cost of living in the city? Have you ever noted the temptations that are thrown in the way of people in the city and those who live in the country? Have you compared the cost of maintaining a church in the city and in the country? Have you studied the cost of building a churchhouse in the city and in the country?

I have asked these questions to cause you to think that, after thinking, you might act more intelligently. Now for a few suggestions.

We can not afford to let go of the country. We have worked there too long and have too much at stake. We have our churchhouses there. We should not allow the services to be discontinued. If we are going to support our ministers in the city where the work is new, where we must pay a big price for ground and for a house of worship, why not pay some attention to the country community where it will cost a minister less to live and where we already possess the house? Besides we have a footing in that community, and the same effort put forth that we would put forth in the city, will bring greater results.

I am sure you know of country and village churches, not so far apart, but that one minister could serve two or three appointments. In many of these places one or two ministers are residing, ministers who have fair ability and who would become efficient workers with one to take the lead. The Mission Board, or the local congregations might arrange to locate among them some one who was especially adapted to that work, ask him to give all his time to church work, preach at each place once a Sunday, and the other appointment could be filled by the other ministers. In this way all would be working, and by all working, results would be sure to follow.

This is not written to discourage city work. That, too, must be done. But this is a day when "back to the country," is the cry. Why, then, should not our people, who are already in the country, who have been trained by long experience to country life and needs, be among the first to take up this problem and solve it by locating the very best men in these fields? We could reëstablish the weak churches, bring new life into the community, increase our numbers and bring greater support even to our city work. It is sad to think that churches, where there are a number of members, are going down because of neglect, or because those in charge are not equal to the task while, near by, the Mission Board is straining its utmost to build up a new congregation in a new field, with few or no members as a nucleus. If their efforts were in the direction of taking care of, and directing, the neglected church, much more might be accomplished. May we push the new place and the city work, but let us not forget the old congregation and the country folk.

Mt. Morris, Ill.

Anger.

BY R. A. NEDROW.

Anger is said to be the most impotent passion that emanates from the mind of man. It does not affect the one at whom it is hurled. It hurts the person who is possessed by it more than the one against whom it is directed.

The disadvantages arising from anger, and which are its unfailing concomitants under all circumstances, should serve to check our rising passion. In moments of cool reflection, the one who indulges in it, views, with a deeper disgust, the desolation wrought by passion. Friendship, domestic happiness, self-respect, the esteem of others, are swept away as by a whirlwind. One brief fit of anger sometimes suffices to wreck the happiness of a home which years have been cementing together. What crimes have been committed during the paroxysms of anger! Has not the friend murdered his friend? Has not the son slain his parent? Has not the creature blasphemed his Creator?

When the nature of this passion is considered, what crimes may it *not* commit? It is the storm of the mind which wrecks every better affection,—wrecks reason and conscience. As a ship driven without helm or compass before the rushing gale, so is the mind borne away without guide or government by the tempest of unbounded rage.

To be angry about trifles is low and childish. To rage and be furious, is brutish. To maintain perpetual wrath is akin to the practice of demons.

Anger begins in folly, but ends in either repentance or despair. Anger may be expected in weak-minded people, in children who have not yet learned to govern themselves, and in those who, for any reason, are not expected to have command of their faculties, but no *sensible* person, in the full possession of his powers, will suffer the degradation of allowing himself to be overcome by anger without afterwards experiencing the utmost mortification.

A passionate temper renders a person unfit for advice, deprives him of his reason, and robs him of all that is really great and noble in his nature. It makes him unfit for conversation, destroys friendship, changes justice into cruelty, and turns all order into confusion. Man was born to exercise reason and reflection, and to do *all* things quietly and in order. How much more we often suffer from our anger than from those things that have caused our anger! Let us consider, further, whether that for which we have given away to angry outbreaks is any fit compensation for the degradation and loss we have suffered by giving way to passion.

There are, however, times when the expression of indignation is not only justifiable but necessary. We are bound to be indignant at falsehood, selfishness, and cruelty. A man of true feeling fires up naturally at baseness or meanness of any sort, even though he may be under no obligation to utter a word. At such times his anger is as reasonable in its outward expression as in its origin.

If anger proceeds from a great aggravation, it turns to fury; if from a small cause, it is peevishness. Anger at all times, is always either terrible or ridiculous. Sinful anger, when it becomes strong is called wrath. When it gives way to uncontrollable outbursts, we call it fury. When it becomes fixed, it is termed hatred. When it persists in the injury of some one, it is called malice. All these wicked passions spring from anger. The intoxication of anger, like that caused by alcoholics, shows us to others, but conceals us from ourselves. We merely injure our own cause in the eyes of the world, when we, too passionately and eagerly, defend it.

There is many a man who might govern multitudes, if he could but control his tongue. He surely is a man of power who is able to control the storms and tempest of his own mind. It is not falling into the water, but remaining in it that drowns a man. So it is not the possession of a strong and hasty temper, but permitting it to go unbridled that produces the evils incident to anger. In no other way can a man show more genuine nobility than in resolutely holding his temper within the bounds of reason.

May we imbibe more of the spirit of the Master, who, when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously.

121 East Fourth St., Frederick, Md.

The shadows of the mind are like those of the body. In the morning of life they all lie behind us; at noon we trample them under foot; and in the evening they stretch long, broad, and deepening before us.

"As It Was—So Shall It Be."

BY W. M. HOWE.

"We know nothing of the future and it is good we do not." "The future is kindly veiled." "What fate or fortune has in store for any man he may not know." These and kindred remarks are not uncommon, but are, in an important sense, quite untrue. On the contrary, we hear that the past is a matter of record, and that we must thank the historian for his care in faithfully detailing for us the events that have transpired. On the historian's record of the past we may depend,—they say,—but of the future we know nothing.

But those who search the pages of Divine Writ do not thus speak. Just as surely as we there find history, and sacred history at that, on which we may depend, so we find prophecy, sacred prophecy, "sure words of prophecy," on which we may as certainly depend. God told the Jews not a little about the future, and well had it been for them had they had ears to hear and hearts to discern the "signs of the times." They would have then been ready to receive the kind of a king that Jehovah, in his wisdom, chose to send them.

So, too, in the Word of God, the follower of Jesus finds "sure words of prophecy" concerning the future of himself and his Savior, of the destiny of the righteous and the wicked, and of his own promised associations with the coming King of kings. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand" (Rev. 1: 3). We may depend very much more on what God tells us about the future than on what man tells us about the past.

But there is another way of knowing something about the future. He who knows the *past* well may, to a degree, discern the future. "History repeats itself." As it was in the days of Noah and as it was in the days of Lot "even thus shall it be in the day when the Son of man is revealed." With the aid of the Holy Spirit we may study the circumstances, the conditions and the principles that obtained in those days, and feel confident of learning something correspondingly of the future when the Lord from heaven shall be revealed (Luke 17: 26-30; 1 John 2: 27; 2 Thess. 1: 7).

It is very evident that we may reasonably expect history to repeat itself. God, Satan and man are the three parties, respectively, that have made all the history that we have. Moreover we do not know where to find another to join this historic trinity to help make one page of the record of the future. Some may here desire to ejaculate, "But God himself is a trinity." We simply reply, "So is Satan and so is man." Let us now study these famous characters, noting a characteristic that is common to all and one that will readily help us to believe that history, while ever changing, yet, in a sense, is never changing; that it may and does repeat itself; that as it was in the days of Noah and Lot, so shall it be when the King of glory comes.

God is commonly recognized as the unchangeable one, as he says, "I am the Lord; I change not." Aside from his own testimony, it is also evident that in character he does not change. From the beginning he was ever good, very good,—so good that he could not get better if he would, while, at the same time, he would not get worse if he could. Verily, Jehovah changeth not. He is ever the Almighty One, the great-hearted, all-wise Creator and Preserver of men.

Satan, on the contrary, is quite as bad as God is good. Thus he ever was. Some imagine he is worse than ever, but it is not so. Some vainly try to make themselves believe that he is a shade more decent and respectable than he used to be. He is the arch deceiver, and at times appears as an angel of light, which doubtless accounts for this complimentary but most erroneous opinion of the devil. From the beginning Satan was ever bad, very bad,—so bad that he could not get worse if he would, while, at the same time, he would not get better if he could. Well and truthfully could he say, "I am the devil; I change not." He is ever the mighty, tireless destroyer of nations, of homes, and of souls.

Man, unregenerate man, poor, wayward, mortal man, the third party engaged in the making of history, is likewise unchangeable in character, in true dignity and in moral worth. In God's sight he can not be improved by either civilization or education, nor yet by cultivation. Read profane history and see him rise and fall and struggle on, making no real advancement as the millenniums come and go. Read the Holy Scriptures and see in Gen. 6 what he was in the days of Noah! See him in the days of Lot (Gen. 19)! Follow him down through the days of the kings and the prophets and note his waywardness and his wickedness! See (in any book that tells the tale) what he was in the days of the Cæsars, when our Lord was rejected even by the best nation on the earth. See all around us the gold-seekers, the pleasure-seekers, the self-seekers of today! How few there are, among all the millions on the earth, that recognize God in all they do! Finally see a picture, even of those professing Godliness "in the last days" (2 Tim. 3). Verily, human nature changeth not through all the years! It is quite impossible for any man to raise himself to a higher moral or spiritual plane. As well might he try to elevate himself physically by pulling at the straps of his boots! There are good reasons why history actually repeats itself; why every nation has its day, and passes on into oblivion, being known only in history; why it will be again as it was in the days of Noah and of Lot and of Julius and Augustus Cæsar.

But we hear some ask, "What about Christianity; what about the work of Jesus and the Holy Spirit in the world?" We answer that, up to date, Jesus and the Holy Spirit have done all that God intended them to do, and the rest they will do "in the fullness of time." Neither men nor devils have hindered them. The good work goes on, and will continue till the day and hour which no man knoweth shall come (Mark 13: 32); when the Lord shall be revealed from heaven (Luke 17: 30); and the saints shall rule with him (Rev. 2: 26, 27; 3: 21); when all the enemies of righteousness shall be put under his feet (1 Cor. 15: 25) and the weary round of sinful events shall cease; when the faithful shall rejoice exceedingly and the mouth of the mocker shall be stopped (2 Peter 3: 4). Not till then shall Satan be bound and his full doom be met (Rev. 20). Then shall be written the last gloomy page of the record of sin and of sinners. Then, and not till then, shall there be a real and lasting change in history!

In the meantime the child of God, in harmony with his plan, is being led of the Holy Spirit (by holy living, proper teaching and gospel preaching) to save some (1 Cor. 9: 22). Those who have ears to hear and hearts to love and win others (the called out ones, Acts 15: 14), are being disciplined, refined and purified. These are they that will go to meet their Lord when he comes. They shall reign and be forever with him (1 Thess. 5). They shall continue to learn of and from him through all the ages, all the while becoming more and more acquainted with the exceeding riches of his mercy and his grace. In those days there will be made but one kind of history. It will be sacred!

1012 Bedford Street, Johnstown, Pa.

Giving.

BY ELLIS M. STUDEBAKER.

Giving, in Bible times, was practiced quite extensively by God's people. The gifts were used for the support of the Levites and priests (Num. 18: 21-28; Gen. 14: 20; cf. Heb. 7: 6), the king and his servants (1 Sam. 8: 15, 16), the unfortunate (Deut. 14: 28, 29), and the missionaries (Acts 2: 43-47; 4: 32-37; Philpp. 4: 10-20).

One of the hardest questions which faces every one of us today is, "How much shall I give?" According to the record in Gen. 28: 20, 21, Jacob named a definite per cent of his income. That per cent was one-tenth. According to the law, as we have it in Lev. 27: 30, 32, one-tenth of the entire income of the Jews was to be holy unto Jehovah. The prophet Malachi taught the Children of Israel that if they failed to give one-tenth of their earnings, they were robbing God (Mal. 3: 7-9).

The Pharisees, in Christ's time, were extremists in tithing. They gave one-tenth even of trivial things. Christ pronounced woe upon them, not because they tithed, but because they did this and other similar ceremonies to the exclusion of weightier matters of the law; such as the love of God, justice, mercy, and faith (Luke 11: 42; Matt. 23: 23; cf. Luke 18: 12-14).

Too many Christians measure success in life by the number of dollars and cents one is able to hoard up. This, alone, is not a true standard; for a man's life consisteth not in the abundance of the things which he possesseth (Luke 12: 13-21). Paul taught that Christians should give liberally (Rom. 12: 8; cf. 2 Cor. 9: 6). Christ, when teaching on stewardship, said that one who was not faithful in the unrighteous mammon could hardly be trusted with the true riches (Luke 16: 10, 11). Once, when a man came unto Christ and asked him what was necessary for him to do in order that he might inherit eternal life, Christ replied that, if he wished to be perfect, he must dedicate both himself and his possessions to a good cause (Matt. 19: 16-22). Some of the early Christians beautifully lived this principle (Acts 2: 43-47; 4: 32-37).

The true spirit of giving can not be measured by the fact that one obeys a command, or follows an example, or by the number of dollars that are given; but by the fact that the individual is impelled by a heart of love and cheerfulness (1 Cor. 13: 3; 2 Cor. 9: 7, 8).

We should not measure the value of a gift by the profit to ourselves, only; yet, if we are so inclined, there is encouragement; for Paul says, "It is more blessed to give than to receive" (Acts 20: 33-35). God, through the prophet Malachi, said that Israel's earthly possessions would be increased if they would give God his just dues (Mal. 3: 10).

Christ climaxed the blessings to ourselves, of giving, when he said, "Sell that which ye have, and give alms; make for yourself purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth" (Luke 12: 33; read also Matt. 24: 34-36; cf. Matt. 24: 41-43).

McPherson, Kans.

The Samaritan:

Or the Test of Fitness for Eternal Life.—Luke 10: 25-37.

BY J. G. ROYER.

There is a kind of love of *man to man* that is the acting-out of natural human instinct. The love of man to man, as illustrated in the conduct of the Samaritan toward the man who had fallen among the thieves, is much more than the natural human instinct love. Its close association with love to God clearly indicates it, and its peculiar ministry shows it. The command, "And thy neighbor as thyself," teaches that love to God must precede love to man. The two are joined by a heavenly link. There is a deep meaning in the little word "and" in the command "*and* thy neighbor as thyself."

Men and some organizations change the order of the command. They put love to man first, and would have us believe that because there is an apparent love to man, there is, therefore, also love to God. This is unscriptural, and, strictly speaking, useless. It is impossible for man to love his fellow-man, according to the Divine precept, unless he first loves God. Love to man is one of the proofs of having eternal life. By it one is known to be saved because he already has love to God.

Christ says, "Love one another as I have loved you," and the Samaritan verified and exemplified the command by the prompt, practical, pitiful, painstaking attention he gave the half-dead sufferer by roadway. The poor, bleeding man's life was rapidly slipping away, and the Samaritan, seeing the need of haste, "went to him" promptly.

How many a poor sufferer has died while waiting for the action of a committee of investigation from a human instinct-love organization!

Love of man to man, prefaced by love to God, waits not the action of committees, but, Samaritan-like, promptly renders the needed aid; not only at his own expense, if need be, but at the expense of *himself*,—"a living sacrifice" (Rom. 12: 1). Such is an eminently practical love; first, because of its promptness, and, secondly, because of its ever-watchfulness for opportunities to be helpful.

The priest and the Levite "passed by on the other side." They were both in the line of religious work, and one would naturally have expected them to be prompt in befriending the poor sufferer. But they lacked this look-out grace of helpfulness. They made loud claims upon Abraham as being their father, but lacked his characteristic of sitting in the tent door, on the lookout for those to whom he might be helpful (Gen. 18: 1-8). They missed their opportunity. We learn from their example that being in the *line* of religious work does not necessarily make one religious.

The Samaritan "set him on his own beast." He gave the wounded man his own place of comfort, while he himself walked beside him. How considerate to give the wounded man his own place, and how much like Christ, who took our place and gave us his! Then he "took care of him," by giving him his own personal attention. He evidently remained with him all that night, and in the morning made provisions for the sufferer during his absence. It must have been comforting and encouraging to the "host," to hear the words, "When I come again I will repay thee." Surely, the Samaritan's was a personal, plentiful, *a painstaking love*. "Go and do thou likewise." Then will you know that you have eternal life.

The test of our love to God is our expressed love to our neighbor. That is the outward visible fruit of our love to God. "By their fruits ye shall know them." What we do, and what we put into action, toward our fellow-men, shows our real character as Christians. Compare the conditions given in Matt. 25: 34-46, and you will find that the good deeds enjoined are not substitutes for faith and love, prayer and honesty. They are the proofs of a right heart, from which all virtues grow. The fruits of the Spirit are the proofs of the Spirit. If we really belong to the kingdom of heaven on earth, and if we really cherish a true hope of a home in heaven, then we must possess and cherish the spirit of loving our neighbors as ourselves, according to the definition of "neighbor" that Jesus has here given us.

Jesus himself was the best type and example of the Good Samaritan. The human race had fallen among thieves, and had been robbed of hope, of happiness, and of heaven. Then Jesus came from heaven because he had compassion. He bound up man's wounds at infinite cost. He brought him to the inn,—his church,—the company of his people. He cares for him to the end, never leaving him, never forsaking him, till he is perfectly restored to his home,—the kingdom of God.

Mt. Morris, Ill.

Health and Decay.

BY DANIEL HAYS.

THE harmonious action of all the organs of the body means health. All obtainable health is a duty. All avoidable sickness is sin. Does God care for our bodies? He certainly does. A certain writer declares that our bodies are renewed in strength during a sweet night's rest, not so much from the food that we take, as we receive it more directly from above. Paul says, "I pray God your whole spirit and soul and *body* be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5: 23).

But why do people grow old? Let us see. Were it possible to carry off all the waste matter of the system, through the skin, the kidneys, the bowels, the lungs, etc., then perpetual youth would seem possible. On the other hand, because all waste and worn-out matter is not properly thrown out, but partially retained in the system, its presence so modifies the living tissues, that decay or age gradually comes on. Then heredity and our environment exert an influence which, under certain conditions, are beyond our control.

What, then, is to be done to prolong the youthfulness and vitality of the body? This is an appeal to our higher nature. Paul's prayer mentions the *spirit* and the *soul* before the body, as though man's religious and intellectual natures are to direct and control the body in a "blameless" life. This would indicate that all the emunctories of the system should be permitted to perform their functions uniformly well.

The pores of the skin must be kept open, active and healthy, by bathing, friction and sunlight. There should no more be imposed upon the stomach than the system needs for nutrition. It is a great mistake to eat just because it is meal time, or to eat between meals. Overeating, or eating too frequently, clogs the digestive organs, and charges the system with more effete matter than all other causes combined. Healthy food, taken at proper intervals, thoroughly masticated, even to a paste, with no other moisture than the saliva, is easily digested. Such a course insures healthy stomachs and greatly strengthens weak or disordered digestion.

When food is thus eaten, the circulation profits accordingly. The body is vitalized by the action of pure air through the lungs and enters upon the work of growth and repair. Every organ of the body receiving a healthy impetus, all act harmoniously. The waste matter is carried off, and the result is health.

The health of the body, if intelligently directed and religiously cared for, then our earthly career, if not beautifully rounded out, like that of Moses when he ascended Mt. Pisgah, would at least be a peaceful and satisfying close of a well-spent life.

Broadway, Va.

Salvation.

BY GEO. L. STUDEBAKER.

MAN is either saved or lost. Originally man was created upright, righteous. Paul exhorts us to put on the new man, "which after God is created in righteousness and true holiness." Solomon says, "God hath made man upright" (Eccl. 7: 29).

When God made man he created him in love and union with him. God entered into a covenant with man. Man could have kept the covenant and remained in this blissful state, but he broke the covenant through disobedience, and became estranged from God,—lost, hence his need of salvation.

I. *What it is.* Salvation is a term which stands for several things, the general idea being safety, deliverance, soundness. In the Old Testament the term refers to various forms of deliverance, both spiritual and temporal. God delivered his people from their enemy and from the snares of the devil. He also saves by granting pardon in answer to prayer.

Old Testament prophecies point forward to the One who was to come, as the Bringer of salvation. In the New Testament salvation is regarded, almost exclusively, as from the power and dominion of sin, and of this Jesus Christ is the Author. "And being made perfect he became the author of eternal salvation unto all them that obey him" (Heb. 5: 9). We can only be saved in his name. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12).

Salvation, then, is of God. It is the purpose of God to save man. "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1: 9).

Here we have it explicitly stated that it was the eternal purpose of God to save man. It is God's will to save man. "Who will have all men to be saved" (1 Tim. 2: 4). Also, "Not willing that any should perish, but that all should come to repentance" (2 Peter 3: 9). If a man neglects salvation and is lost, it is against the purpose and will of God.

II. *To whom is salvation offered?* It is offered freely to all men. "Go ye therefore and teach *all* nations," "Preach the gospel to *every* creature." "Ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." Salvation being offered to all nations, it is adapted to all. We can take it to China's millions, to India's benighted, to Africa's dark continent, and to the islands of the sea. Salvation, the joyful sound, let it be proclaimed to the end of the earth!

III. *How obtained?* In the Gospel we are said to be saved by several different things. We should not emphasize one, however, at the expense of all others. It is said that we are saved by grace (Eph. 2: 8); by faith (Acts 16: 31); by calling on the name of the Lord (Rom. 10: 13); by his life (Rom. 5: 10); by his blood (1 John 1: 7); by his mercy (Titus 3: 5); by hope (Rom. 8: 24); by baptism (Mark 16: 16); save yourselves (Acts 2: 40).

The only way that we can understand the Bible on this great doctrine of salvation is to believe that it takes everything that God has taught, through the Spirit, to save us. The true Christian will not select merely that portion of God's Word which suits, and build his hopes of heaven upon it, but he will accept the Scriptures in their fullness and harmonize the various passages, relative to the subject under consideration.

Take the Commission, as given by Matthew, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew says nothing here about faith, repentance, or remission of sins. So then, taking Matthew alone, one would go, teach, and baptize people, leaving faith and repentance,—two very essential prerequisites of baptism,—out of the question. Mark, in giving the Commission, does not mention repentance, and yet Paul says that God commands men every where to repent. Luke, in recording the Commission, says nothing about faith or baptism, but teaches repentance and remission of sin (Luke 24: 46, 47).

Taking the three accounts of the Commission, given by Matthew, Mark and Luke, we have baptism taught with its essential prerequisites,—teaching, faith, and repentance,—and also with its glorious result, remission of sins.

Let us briefly notice the things by which we are said to be saved: "By grace are ye saved." Grace is a free favor of God. Who will lay any claim to meriting salvation? We can not be saved by works, and yet we can not be saved unless we *do work*. But after we have done all, we are unprofitable servants (Luke 17: 10). "Believe on the Lord Jesus Christ, and thou shalt be saved." Saved by faith. Without faith it is impossible to please God, but faith alone will not do, for the devils believe and tremble.

"Whosoever shall call on the name of the Lord shall be saved." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven."

We are said to be saved by his (Christ's) life. Glorious life! After living such an unspotted life, it made an impression even upon Pilate, for he said, "I find no fault in him," "follow me." "I am the way."

Then the blood is said to cleanse from all sin. It cost the precious blood of Jesus to atone for our sins. We apply this blood through obedience. We are saved by his mercy. Surely we never would question the mercies of God toward us. He first loved us. He loved us when we were unlovable. Thank God for his abundant mercies! We would still be hopelessly lost, were it not for God's mercy.

We are as certainly saved by hope. It is hope that starts one in the way of salvation. It is hope that buoys us up in our Christian voyage.

We are saved by baptism. As long as one is unbaptized, he is disobedient, and who will say that one can be saved in disobedience? For Christ "became the author of eternal salvation unto all who obey him."

Peter exhorted the people to save themselves. If men are lost it is their own fault. "Behold I stand at the door, and I knock." Man has the power to open. In opening he saves himself by admitting him who is the Author of salvation.

Let us meet every requirements of salvation and be thankful to him who came to seek and to save the lost.

North Manchester Ind.

The Annual Meeting of the Educational Board.

BY ALBERT C. WIEAND, SECRETARY.

THE fifth annual meeting of the Educational Board of the Church of the Brethren met at North Manchester, Ind., Oct. 29, 1912, all the members being present.

As the Board, year by year, continues the study of the tremendous problems of education in the Brotherhood, a conviction deepens upon us as to the great responsibility of the work, because of the largeness of the opportunities.

The greatest problem of all, perhaps, at the present moment, and that which has been most freely and fully discussed among our people and through our church periodicals during the past year, came up again for consideration, continuing the work of the meeting of a year ago. It was considered that the widespread interest of the Brotherhood in this problem, and the agitation now going on, indicated that the Educational Board should extend an invitation, through the Educational Association of the Brethren Schools, to discuss, at its annual meeting on the Conference grounds next June, the problem and plans for closer coöperation, affiliation, and coördination of our schools.

There was also the consideration of the advisability of incorporating the Educational Board for the purpose of receiving, holding, and disbursing funds for the work of education in the church. A committee was appointed to formulate plans which could be presented in due order to the next Annual Conference. It was felt that there are large amounts of money in the hands of our members, which might be secured for the work of education, if only the opportunity were afforded for its proper distribution. These are funds which are not being secured by any of our schools as separate institutions. In this way, also, the work of the Educational Board could become much more vital and helpful to all of our schools.

With reference to the official visits of members of the Educational Board to the various schools it has been a growing feeling among us for some time that more time and care should be used in doing this work. It was thought that at least two days should be spent in each school and that, wherever feasible, there should be a meeting, first of all with the body of trustees of the institution, to be followed by a joint meeting of the trustees and faculty. Furthermore it is believed that a public Educational Meeting, held annually at each of our schools at the time of the Board's meeting and conducted by the Committee, at which some topic of general educational interest could be discussed, would be of great advantage in promoting the cause of education among our people, especially by enlisting the coöperation of the patrons and students of our schools, and this will help to draw the church and our schools closer together in sympathy and coöperation.

3435 Van Buren Street, Chicago, Ill.

The Influence of the S. S. Worker in the Community.

BY LUCINDA KURTZ.

INFLUENCE is to man what flavor is to the fruit, or fragrance to the flower. As the blossom cannot tell what becomes of the odor which is wafted away from it by every wind, so no man knows the limit of that influence which constantly and imperceptibly escapes from his daily life. Influence is a power we exert over others by our thoughts, our words, our actions,—in short by our very lives.

Whether conscious of this fact or not, we are continually giving out some kind of influence. Some one is constantly watching our movements. It is said we can not walk the street without our influence being felt.

Our power for good or bad is not confined to ourselves, or to our present surroundings. Future generations will feel the influence of our conduct. Although we sometimes lose sight of this principle, and act as though what we do or say can affect no one but ourselves, yet in this we are mistaken, for Paul says, "No one liveth to himself, and no one dieth to himself." We can not drop a pebble, be it ever so small, into the sea, without affecting the sea to the extent that it will cause a tiny ripple, and that ripple will cause a larger one, and so on, and on, and on, until the entire ocean is affected.

So our influence is beyond our control. We are so connected with those around us, and with those who are to come after us, that we can not avoid exerting a powerful influence over their character and final condition. Thus, long after we shall be no more, the consequences of our *conduct* to thousands of our fellow-men will be nothing less than *everlasting destruction* or *eternal life*.

It is a solemn and most serious thought for every one of us, that our earthly influence will never, through all ages, have an end! What we have done, is done. We can never undo it. And long after we are dead and gone, the influence of it will go on and on, either for good or evil, until the end of time.

Oh, the remorse of conscience, the agony of the soul of the one who, in his last hours, would wish that his influence could be buried with him! But never, never can a grave be dug deep enough to bury influence. Man dies and disappears, but his influence never dies. The thoughts and acts survive and leave an indelible stamp on his race. And thus the spirit of his life is prolonged, helping to mold the thought and will, and to form the character of the future.

It is those who advance in the highest and best directions who are the true beacons of human progress. They are as lights set upon a hill, illuminating the moral atmosphere around them; and the light of their spirit continues to shine upon all succeeding generations. The good words they have uttered, the example they have set, live through all time; helping others to a higher plane of living.

Is our influence going out in the highest and noblest of life's pathway? Is the community made better by our living in it? Do our lives compare with the profession we make? Do those in the community where we live know by our conduct, by our way of dress, by our conversation that we are followers of the meek and lowly Savior? Are we trying to favor both the world and the church? How often have we heard it said of some talented brethren or sisters: "They might be such a power for good if only they did not try to take the world with them too!" How sad that any one, in this short life, should be the means of leading others away from Christ because of their worldly desires, proving by their appearance that their heart is filled with the things that perish, instead of having a delight in following the meek and lowly Nazarene.

God never meant that the church and world should go hand in hand, or he would not have sent his Son into the world to establish a church. It is of the greatest importance that we influence others to live a better life, that we have them accept Jesus as their personal Savior. We are not using our power for good unless we try to reach others by our influence.

Are we shedding the right kind of influence if we are seen at all kinds of worldly gatherings and amusements,—places where the presence of our Master would not be found? The Christian has a much greater influence than others, because he is looked to as an example. Some one is sure to pattern his life after ours. Is our life worthy of imitation? As *true* Christians let us ever stand on the side of right, and let us remember that the seen, but silent, *beauty of holiness* speaks more loudly than the tongues of great orators.

May our influence for good, then, go as far as the wings of the wind will carry it. May our lives be such as will brighten the pathway of others, and help to lead them into the strait and narrow way.

As Sunday-school workers let our influence be felt to such an extent that all may know we have been in touch with Christ, the *Great Teacher*. If we would live so close to the great Master Teacher as to become electrified by his presence, we can not help but be a power for good in a community.

It is a terrible thought that some careless word we uttered, or some thoughtless deed that we did, may be the cause of starting some soul on the downward road to ruin. Let no act of ours lead a fellow-mortal from the path of rectitude.

Hartville, Ohio.

The President's Thanksgiving Proclamation.

A GOD-FEARING nation like ours owes it to its in born and sincere sense of moral duty to testify its devout gratitude to the All Giver for the countless benefits it has enjoyed. For many years it has been customary, at the close of the year, for the national executive to call upon his fellow-countrymen to offer praise and thanks to God for the manifold blessings vouchsafed to them in the past, and to unite in earnest suppliance for their continuance.

The year now drawing to a close has been notably favorable to our fortunate land. At peace within and without, free from the perturbations and calamities that have afflicted other peoples, rich in harvest so abundant and in industries so productive that the overflow of our prosperity has advantaged the whole world, strong in the steadfast conservation of the heritage of self-government bequeathed to us by the wisdom of our fathers, and firm in the resolve to transmit that heritage unimpaired, but rather improved by good use, to our children and our children's children for all time to come, the people of this country have abounding cause for contented gratitude.

Wherefore I, William H. Taft, President of the United States of America, in pursuance of long-established usage and in response to the wish of the American people, invite my countrymen, wheresoever they may sojourn, to join on Thursday, the 28th day of this month of November, in appropriate ascription of praise and thanks to God for the good gifts that have been our portion, and in humble prayer that his great mercies toward us may endure.

In witness thereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 7th day of November, in the year of our Lord, one thousand nine hundred and twelve, and of the independence of the United States of America the one hundred and thirty-seventh.

By the President: WILLIAM H. TAFT. Alvey A. Adee, Acting Secretary of State.

PINE CREEK, INDIANA.

We held a week's meeting prior to our love feast. These meetings were conducted by our home ministers, Brethren Jacob Hildebrand and Lafayette Steele. Oct. 13, in the afternoon, thirteen were added to the church by baptism. In the evening we held our love feast, which was well represented by members from adjoining counties. About 280 communed. The visiting ministers were Bro. George Mishler, of Cambridge, Nebr., Bro. S. F. Henricks, of Plymouth, Ind., Bro. John Markley, of Blissville, Ind., Bro. Harley, of Bremen, Ind., and Bro. Hiram Roose, of Wakarusa, Ind. The latter officiated. On Sunday morning we met at the church, for morning worship, after which about 425 ate breakfast. The visiting ministers then gave us some good talks on the Sunday-school lesson. Eld. Mishler followed with an excellent sermon.

Eld. Mishler and his wife came to us to conduct a series of meetings, which continued over two weeks. He preached eighteen inspiring sermons. The weather was favorable most of the time, and the attendance and interest were good during the meetings. Sixteen more accepted Christ and were baptized, making in all twenty-nine. All are Sunday-school scholars, except a few. We, as Sunday-school workers, feel greatly rejoiced over the ingathering of so many from our ranks. There are still others who, we hope and pray, may come in the near future. Our members feel very thankful to Brother and Sister Mishler for their labors and interest and kindness while in our midst. They left here on Wednesday morning for other fields of labor. Our prayers and good wishes follow them in their efforts to win souls to Christ.

R. D. 1, Walkerton, Ind., Nov. 7. M. S. Morris.

THE ROUND TABLE

When the Walls of Jericho Fell.

BY J. O. GARST.

We were conducting a series of meetings in the Price's Creek congregation, Cedar Grove house, Ohio. The evening of Oct. 29, 1912, was a beautiful one, and a fine congregation was in attendance, listening to the preacher's words on the subject "Jericho." We were nearing the close of our discourse, describing the falling of the walls of Jericho, when we had a practical demonstration of the panic-stricken feeling that the people of Jericho must have experienced,—a feeling that will not soon be erased from our minds.

Without previous warning, the gasoline lights gave a series of short, sharp reports. Many thought the gasoline tank was exploding, and made a frantic rush to the one exit. In a moment of time the vestibule was filled with people in total darkness, endeavoring to save themselves.

Some, however, remained in their seats, and heeded the request to remain quiet. Those wedged in the vestibule did not fare so well. Some were bruised more or less. One lady, who was trampled upon and was thought, at first, to be seriously injured, was quickly taken to her home in an automobile and is recovering nicely. There was no danger at any time. A few after-reflections have come to me:

1. It might be well, now and then, for our people to be instructed that the safest place in time of danger, supposed or real, is to remain quiet and not rush to a congested exit. This caution could be given through the Messenger and otherwise.

2. As the lights, that had been burning so brightly, went out so suddenly, so may our own spiritual light quickly disappear, if not prepared for every emergency. "Let him that thinketh he standeth take heed lest he fall."

3. As we caught a last glimpse of that struggling mass of humanity, rushing for the vestibule, just before the lights were totally extinguished, we were made to think of the time coming when those who are unprepared to face their Maker, shall call on the mountains and rocks to fall upon them and hide them from the face of him that sitteth on the throne and the wrath of the Lamb (Rev. 6: 16).

Let us all be prepared to meet the Lord when he shall come.

Dayton, Ohio.

A Month in Michigan.

BY WILBUR B. STOVER.

The month of October was a very busy and pleasant one for me. So far as I know, I visited all the churches during that time. There were a good many who told me in the morning after my talks, "I dreamed about India last night." The Brethren said they "counted it a privilege to have a real live missionary in their midst," and I am sure that the joy of the occasion was mutual.

Michigan, in some ways, is like China,—it is in the making, and now is the great time to work. Congregations are shaping, and churchbuildings are needed. People from Ohio and Indiana are going to Michigan in search of homes, and are finding them. It is a great fruit country, and fruit to the glory of God will in due time abound.

Beginning at Bronson, and ending in Grand Rapids, I spent 29 days, traveled 287 miles by buggy, 66 by auto, and 1,345 by train. In that time I gave 42 full addresses, and put in 7 extra talks, for the most part to children, in the public schools. Two addresses were given in a Presbyterian church, one in a town hall, three in schoolhouses, and three in the homes of the Brethren. At one place the teacher dismissed school that the children might attend in the day time. At another place a professor brought his class of thirty high school children a two miles' walk in the country to attend. He is an old student of Mt. Morris.

Money is not the primary thought in missionary meetings, though the offerings amounted to $339.27. The first thought in missionary meetings is to know what is being done, and what can be done in the world-wide work. The education and enthusiasm are a great thing.

The last meeting was at Grand Rapids. If some one would give $3,000 or $4,000 to build a church there, he would do a good thing. There are many ways to lend a helping hand, so that city mission work may be a success. The chairman of the Michigan Board is wide-awake, and the secretary made for me a most perfect itinerary. He understands his job. May the Lord prosper the Brethren in the State of Michigan!

Mt. Morris, Ill.

Preacher Wanted.

BY JAS. A. SELL.

The Warriors Mark church, located in Huntingdon County, Middle District of Pennsylvania, has been without a resident minister for a number of years. This, in connection with deaths and removals, has greatly reduced the church in the number of members. This church is located in a beautiful, fertile valley, and the society is of the very best. There is a splendid meetinghouse in a small town, and the people all around are acquainted with our doctrine and peculiarities. A good work could be done if the right man could be induced to locate here. There are a number of first-class farms for sale at reasonable prices.

If this meets the notice of some brother or brethren, and especially a minister who has money to invest in land close to the church, close to a good market, and close to a Brethren's College, here is an opportunity.

There is a fine farm now for sale, equipped with up-to-date Pennsylvania buildings and close to the church. It was, at one time, the home of an elder. The members are very anxious to have a minister buy it and help to build up the work there. They are few in number, and financially they are not rich, but are willing to do what they can to assist. They solicit correspondence. If some minister desires a location of this kind, and is not able, financially, to purchase so large a farm, something to suit his circumstances might be found. Address, Walter Cox, Warriors Mark, Pa.

Hollidaysburg, Pa.

A Helpful Worker Received.

BY M. M. ESHELMAN.

During my connection with the Santa Fe Railroad, from 1890 to 1895, I knew W. E. Robinson, who was a conductor on a passenger train. Some years ago he quit the railroad business and traveled over the United States as an evangelist in the Baptist church. Recently he saw a young sister in Los Angeles, who was dressed in the usual order of the Brethren. He inquired of her as to her faith and practice. After being told, he soon sought us out, and was delighted with the knowledge of scriptural practices. He was baptized recently. He has valuable experience as a street worker, and is also well acquainted among the leading denominations. The Lord has greater use of him in his newly chosen field. He greatly enjoys this new knowledge of practical Christianity. It always outweighs sentimental Christianity. The practical has the apostolic flavor.

Los Angeles, Cal.

The Needy Fields.

BY A. WAMPLER.

My dear brethren in the ministry, where there are so many of you,—from one to fifteen, and even twenty or more, as at some places,—do you not feel it your duty to scatter out where preaching is so greatly needed? Now, all such and also those who are going to change places, please consider Southeastern Kansas. We need you in this great field, where often one elder has charge of a number of churches, and where so many calls go unfilled. If you feel like considering our plea, kindly correspond with the writer.

Fredonia, Kans.

Are We Grateful?

BY MERLE R. SHUMAKE.

Do we ever stop to think how negligent we are in expressing our gratitude for the favors and kindnesses of others?

Think how the expression changes on the face of the tired little house-wife when, after the task of preparing a meal, her husband tells her how nice it all is. It really lightens the burdens for her. Any one enjoys it.

Are not the preachers pleased, when, after telling the "Sweet Old Story," some kind brother or sister acknowledges how much they were benefited by the soul-inspiring talk? How much more, then, should we be grateful to our Heavenly Father for his care and providence for us!

Trevilian, Va.

CHRISTIAN WORKERS' TOPIC

Peace and Blessing.

1 Thess. 5: 14-24.

For Sunday Evening, November 24, 1912.

I. David's Thanksgiving (1 Chron. 16: 8-14, 36).

II. The Lord's Thanksgiving Proclamation (Psa. 100).

III. A Thanksgiver (Luke 17: 11-19).

IV. A Backward Glance (Isa. 63: 7-9).

V. Eternal Thanksgiving (Rev. 7: 9-13).

VI. Daily Thanksgiving (Philpp. 4: 6).

VII. Thanksgiving for Peace (Psa. 4: 8; Rom. 8: 6; 2 Thess. 3: 16).

VIII. For Salvation.—(1) For Christ (2 Cor. 9: 15). (2) For spiritual blessings (Eph. 1: 3, 7). (3) For our inheritance (1 Peter 1: 3, 4). (4) For divine providence (Psa. 107: 1; Rom. 8: 28. (5) For blessings (James 1: 17. Sunshine is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is really no such thing as bad weather—only different kinds of good weather.—John Ruskin. "When 'Hallelujah' ends, 'Alas!' begins."

Helps.—(1) Give one instance of a Bible thanksgiving. (2) What is gratitude? (3) Name one thing for which you ought to give thanks. (4) Name one way of showing gratitude to God. (5) What effect has complaining on the life? (6) What effect has thanksgiving on the health? (7) How can we gain a thankful spirit? (8) When is a day of fasting and mourning in place?

PRAYER MEETING

"Bless Jehovah, O My Soul!"

(Thanksgiving Meditation).—Psa. 103: 1-22.

For Week Beginning November 24, 1912.

1. Man's Appeal to His Higher Spiritual Nature.—David portrays to us the man who, in prayer, addresses the immortal part of himself, the part that will not crumble when the old house is torn down, nor vanish when the flesh faileth. He reminds us that there is something within us worth talking to. The most wonderful part of man is the one that is invisible to mortal eye, yet something that outlasts the part that the eye can see. It walks and talks with us, lies down with us when we are at rest, rises with us in the morning, and goes with us to our place of business. No man can blot out the spirit within,—the immortal spark that God himself has kindled! What a wonderful thing is this soul of ours (Psa. 34: 1-4; 35: 9, 10; 42: 5, 8, 9; 62: 5-7)!

2. Man's Life a Season of Praise.—"Bless Jehovah" sums up the really vital earth-mission of the soul. That aim being fully accomplished, life will be a psalm of thanksgiving in the sight of God as well as man. The soul that really blesses Jehovah in word and deed, will not fail in its duties toward mankind. If the upward look of gratefulness be sincere, the outward vision can not fail. If the soul delights in blessing Jehovah, it has Heaven's diploma as final proof that it is qualified to bless humanity (Psa. 71: 23, 24; 130: 5-7; 139: 14; 146: 1, 2,; Isa. 61: 10).

3. Our Thankfulness a Personal Privilege.—How many reasons there are for our praise and adoration! God's love and compassion are daily bestowed upon us. He forgiveth all our iniquities, healeth our diseases, and crowneth us with loving-kindness and tender mercies. Our eyes daily open to new manifestations of his favor. Truly, a wonderful God is ours! He has put us in a good world. For a few years his sun and stars will shine for us; his bounty will cheer our days; his varied blessings will make glad our pilgrimage; then his beckoning hand will point the way to the home beyond "where many mansions be." Blessed be his holy name (2 Sam. 22: 47; Psa. 66: 20; Eph. 1: 3, 4; 1 Peter 1: 3-5; Psa. 106: 1, 2, 48; 112: 1).

HOME AND FAMILY

Joses, Brother of Jesus.

Joses, brother of Jesus, plodding from day to day,
With never a vision within him to glorify his clay;
Joses, the brother of Jesus, was one with the heavy clod,
But Christ was the soul of rapture, and soared, like a lark, with God,
Joses, the brother of Jesus, was only a worker in wood,
And he never could see the glory that Jesus, his brother, could.
"Why stays he not in the workshop?" he often used to complain,
"Sawing the Lebanon cedar, imparting to wood their stain?
Why must he go thus roaming, forsaking my father's trade,
While hammers are busily sounding and there is a gain to be made?"
Thus ran the mind of Joses, apt with plummet and rule,
And deeming whoever surpassed him either a knave or a fool,
For he never walked with the prophets in God's great garden of bliss;
And of all the mistakes of the ages, the saddest, methinks was this:
To have such a brother as Jesus, to speak with him day by day,
But never to catch the vision which glorified his clay.

—Harry H. Kemp, in "The Independent."

Dead Hopes and Ideals.

BY ELIZABETH D. ROSENBERGER.

"This my son was dead" (Luke 15: 24).

"Poor Jean Anderson! It hurts me to look at her,—thin and worn and old-looking, but that is not the worst. Do you remember, Matthew, how pretty she was? Her hair curled soft and light about her face, her cheeks were a flower pink, her eyes shone star-bright; everybody loved her."

Eliza Rhodes paused in this description long enough to look at something in the oven. Matthew, her husband, had a newspaper, but he was still gazing out of the window after Jean Anderson, who had passed by on her way to an office up-town, where she worked.

Before Eliza could resume, Matthew said reminiscently, "Jean was good looking; what has she been doing to herself?"

"Why, Matthew," answered Eliza reproachfully, "you surely have not forgotten that they lost everything and that her father seems to have gone to pieces. They do say he drinks some, since he is unable to work, and Jean is almost the only one who is sure of a week's wages. It is hard for all of them."

"Tough luck indeed," responded Matthew sympathetically.

By this time Eliza was ready to sit down for a few moments until the roast was thoroughly cooked. "*Did* you notice how hard her face is? It is old and stern; all gentleness and girlishness has left her. She looks as if she had lost all that made life worth living."

"Yes, I have thought many times that she has changed. She has been hurt by their experiences, harmed and injured by the trials which they have had; it's a pity." So they talked while the girl went her way to her desk. Hard and cold, she was even more miserable than she appeared to Eliza and Matthew. Her suffering had made her angry and bitter; it blotted out all freshness and beauty of spirit; it almost ruined her life. Sad, indeed, is the fate of such a one.

Our lives may be hurt by sorrow and trouble. We believe that sorrow should enrich the life and sweeten the spirit, but it impoverished Jean, and made her hard and cold. Pain can ruin us, if we so choose. But keep in mind that it can uplift us, if we so choose. Pain writes fear and fret on our faces, and men see neither faith nor trust in our daily life. If this continues, day in and out for years, people will forget us,—forget what Jean Anderson was like. The real Jean is dead to her friends and in her stead is this hard-faced girl who has been hurt and ruined by trouble and sorrow.

Is this what Jesus meant when he has the father of the prodigal son refer to "this, my son, who was dead"? Does he mean that the best part of him died when he was wandering in that far country, living on husks? We know that he was not physically dead,—no obituary was written of him.

We never call a man dead until the life has left his body. What shall we say of one when the life has gone out of the soul? There is nothing so sad as the consciousness of having lost an ideal. When you die, we think of you as you were. Your affections, your strivings, your ideals, your life, are ever before us, and so we revere your memory. But what if you lose the beautiful traits which have endeared you to us? What if, one by one, the things we loved in you disappear, and the picture of you which we have kept in the heart, becomes ghastly and loathsome,—so ghastly and grim that we must bury it out of our sight? Will any sense of separation be worse than that?

Jesus said, "I am come that they might have life, and that they might have it more abundantly." If we have this life, we shall go on, growing in grace and in favor with God and man. Without this Christ-life there is danger of our existing for the physical things of this world alone. We have the necessaries of life, and ignore the moral sensibilities. The higher qualities are left to die. There is many a man in whom the great upper chambers of a higher spiritual life are left empty, neglected. All that is divine and noble in his nature has perished and died. Such a one may say,

"I lived for myself, I thought for myself,
For myself and none beside,—
Just as if Jesus had never lived,
As if he had never died."

The ability to grow, like a seed of wheat, is worth more to your son than the diamonds of Golconda. But what if he shrivel and die, so that, like the prodigal, you must say that he is dead? Social customs, cliques and societies starve out the ideal in the soul of many a young man.

Your boy in college is particularly liable to be hurt by his experiences. If he is in a church school, where the spiritual part of his nature is nurtured and cared for, well and good. But in some of the higher institutions of learning, where religion is not regarded, you may find, by sad experience, that the wrong college or university took your boy and gave you back a young man whose spiritual nature is unresponsive and dead to all your appeals. Exhaustive luxury and a craze for modern amusements, social prominence and other pursuits, will take your frugal boy and give you back a spendthrift.

Whatever makes the young girl of the future more extravagant because of her social ambitions or fashion's demands, will corrupt her heart and kill her higher nature. The right college, above all things, will irradiate enthusiasm for religion. A godless woman is one in whom the Christ-life,—if it ever did exist,—is dead. Her monument should be one of skulls.

If we are in this world to ameliorate hard conditions, to widen sympathies, and enlarge the boundaries of life, we must hold fast to our ideals. Our plans and heart-dreams may be uprooted like forest trees in a storm, what then? Let us trust and meet the second storm with sweet resignation and quiet submission,—so shall we have life more abundantly.

"How good is man's life, the mere living! how fit to employ
All the heart and the soul and the senses forever in joy."

If we trust in Jesus, who is the resurrection and the life, there will be no loss without compensation.

Covington, Ohio.

Sisters' District Aid Society of Middle Indiana.

The sisters of Middle Indiana met at District Meeting, held at Flora, Ind., and organized a District Society with thirteen societies represented. Officers elected were: Sister J. B. Bailey, President; Sister J. W. Norris, Vice-President, and Sister Ethel Hoppes, Secretary-Treasurer. Sister Bailey was chosen delegate to Annual Meeting, with Sister Frank Fisher as alternate. Sister Marguerite Garrett, Sister Frank Fisher, and Sister Emma Bowman were chosen as a Program Committee for 1913. All suggestions or topics sent them will be appreciated. If any society has met with a problem in its work, please send it as a topic. All topics should be sent to Sister Garrett, Liberty Center, Ind. Each society is requested to report its work for 1912 to the District President, Sister J. B. Bailey, Huntington City, Ind., before Jan. 1. An offering of $2.58 was taken.

Portland, Ind. Ethel Hoppes.

A Nickel for the Lord.

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid the churchmilitant in its fight against the world, the flesh, and the devil. His silk hat was beneath his seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is he? Why, the man worships him as Creator of the universe, the One who puts the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the Church militant.

And what in the Church militant?

The Church militant is the Church that represents upon the earth the triumphant Church of the great God.

And the man knew that he was an atom in space, and he knew that the Almighty was without limitations, and knowing this he put his hand in his pocket, and picked out the nickel, and gave it to the Lord.

And the Lord being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

The nickel hid beneath a quarter that was given by a poor woman that washes for a living.—*Toronto Star.*

How It Happened.

We recently read the story of a lady who was summering in Switzerland: During a stroll she came to a shepherd's hut on the mountain side. There sat the shepherd, and near him, on a pile of straw, lay a sheep suffering with a broken leg. "How did it happen?" queried the tender-hearted lady. "Madame," said he in reply, "I broke that sheep's leg. It was so wayward that it would not obey my voice, but would lead the whole flock astray; so I broke its leg. The first day I took it food, it tried to bite me. Two days later I went again, and it took the food and licked my hand. When this sheep is well, as it soon will be, it will follow me closely and lead the entire flock, even the wayward ones, in response to all my calls." Through weakness and suffering that wayward sheep learned obedience, and then taught its mates the same lesson. May it be that, substituting saving compassion for the mere purpose of correction, God uses the same philosophy in permitting human affliction, so that his children, by the things which they suffer, may learn to know and obey him better? It is in this sense mainly, if not exclusively, that the afflictions of life, and all distressing providences, work out for us a far more exceeding and eternal weight of glory. "Before I was afflicted I went astray; but now have I kept thy word."—*Religious Telescope.*

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller. Office Editor, J. H. Moore. Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THE President's Thanksgiving Proclamation will be found on page 725, this issue.

THE church at Denver, Colo., is in the midst of a very promising series of meetings.

BRO. H. C. EARLY is to begin a revival meeting in Lanark, Ill., next Sunday morning.

THE correct address of Bro. U. S. Campbell, of Virginia, is 510 Stuart Street, Lynchburg.

BRO. JACOB W. RARICK, of Indiana, father of our pastor, is spending a few days at Elgin this week.

THE revival at Elk Run, Va., closed with fifteen accepting Christ, and being added to the church.

DURING a series of meetings, conducted by Bro. J. A. Guthrie, at Maumee, Ohio, ten were added to the church.

BRO. T. A. ROBINSON, late of Maxwell, Iowa, may now be addressed at 1922 South Ogden Street, Denver, Colo.

A TWO weeks' meeting at Markle, Ind., with Bro. D. B. Garber doing the preaching, closed with seven conversions.

OUR next issue will be the Thanksgiving number. Our patrons may look for something both interesting and attractive.

BRO. LEANDER SMITH, late of Nevada, Mo., is now located at Newton, Kans., and may be addressed at 110 East Tenth Street.

THE revival in the Manchester church, Ind., resulted in thirty-three applying for membership, Bro, G. S. Flory doing the preaching.

BRO. A. G. MILLER, who has been in charge of the work at Hutchinson, Kans., for the past year, has returned to Darlow, same State.

THE Black River church, Ohio, has been blessed with six recent accessions, as the fruits of meetings conducted by Bro. J. W. Kitson.

THE meetings at Denton, Md., where Bro. J. Kurtz Miller labored earnestly for a few weeks, closed with six baptized and one awaiting the rite.

The Missionary Visitor for November contains interesting biographical sketches of the four missionaries who are now on their way to India.

ONE seldom sees a neater church directory than that put out by the Brethren at Germantown, Pa., a copy of which has been placed on our desk.

THE District of Southern Missouri and Northwestern Arkansas is to be represented on the Standing Committee of 1913 by Bro. D. W. Teeter.

THE clerks of some of our District Meetings are slow about reporting the names of the elders chosen to serve on the Standing Committee. There are at least a half dozen Districts, not yet heard from.

BRO. A. C. ROOT, of Grand Junction, Colo., has accepted the pastorate at Seattle, Wash., and may now be addressed at 760 North Seventy-fourth Street.

EIGHT were added to the fold during a series of meetings at the Pine Grove church, Green Mount congregation, Va., Bro. S. D. Zigler doing the preaching.

As the fruits of a series of meetings, held at Austin, Ark., by Bro. C. P. Rowland, six were added to the church,—four by baptism, and two restored to fellowship.

UNTIL Dec. 5 Bro. Andrew Hutchison may be addressed at 2415 White Avenue, Fresno, Cal. He leaves Council Bluffs, Iowa, for the Coast the middle of this week.

THE Brethren at Tacoma, Wash., are engaged in an interesting revival, with Bro. J. O. Streeter doing the preaching. Their feast is announced for Nov. 23, at 5 P. M.

WHILE Bro. Chas. M. Yearout dealt out the Word at Payette, Idaho, seven made the good confession, followed the example of Christ in baptism, and were added to the fold.

THE new church, 40x60, at Olympia, Wash., is nearing completion. It is a two-story structure, with basement, has nine Sunday-school rooms, and an audience room, 40x50.

A SERIES of meetings in the Brownsville church, Md., with Bro. D. S. Clapper in charge, resulted in five accessions by confession and baptism, and one returning to the fold.

OUR correspondent for the Pine Creek church, Ind., reports twenty-nine conversions, as the fruits of earnest efforts put forth by the home ministers, assisted by Bro. Geo. Mishler.

THE members at Edgewood, Md., recently enjoyed a helpful revival, conducted by Bro. A. B. Miller. Six were baptized, three restored to fellowship, and two await the initiatory rite.

BRO. E. N. HUFFMAN, after spending some time in North Dakota, has returned to South St. Joseph, Mo., and resumed charge of the Mission. He may be addressed at 502 Kentucky Avenue.

A TEN days' special Bible term will be held at Elizabethtown College, Pa., beginning Jan. 15. Brethren J. G. Royer, J. Kurtz Miller and Wilbur B. Stover have been engaged as instructors.

AT the Winona Conference Bro. M. C. Swigart, pastor of the church at Germantown, Pa., is to represent Southeastern Pennsylvania, New Jersey and Eastern New York on the Standing Committee.

THERE are forty-eight States in the Union, and the Brethren have organized churches in thirty-six of them. This means that we are not represented in twelve States. There are certainly plenty of openings for us.

A NEW Orphans' Home has been opened up at Twin Falls, Idaho, having for its purpose the gathering of orphans and homeless children, and placing them in carefully-selected families. The managers of the institution may be reached by addressing Bro. C. Fahrney, 761 Second Street, N. Twin Falls, Idaho.

A FEW of our correspondents will feel disappointed on seeing that their calls on the General Brotherhood for money for their church work have been eliminated from their reports. It has been stated repeatedly, in these columns, that no calls for funds can be made through the MESSENGER without the consent of the General Mission Board.

IT is said that the Grand Lodge of Masons, in California, has decided in favor of expelling all members engaged in saloon keeping. This is proper. Now let the Catholics and a few other churches follow suit, and inside of a few years we may have a good majority of the people in this country in favor of voting the saloon out of existence.

THE Waynesboro (Pennsylvania) *Daily Record* for Nov. 1 speaks very highly of Bro. F. D. Anthony, assistant pastor at Waynesboro. It is further stated that he has taken up pastoral duties at Woodberry, Md., and will shortly move his family to that city.

LAST Lord's Day Bro. J. G. Royer was with the Brethren at Franklin Grove, Ill., and next week may have something to say about his visit to the Emmert house, four miles to the west, where the Annual Meeting was held June 3, 1865, and where a number of our well-known ministers are buried.

BRO. ARCHY VAN DYKE, writing us from Chicago, says that he is so well pleased with the present volume of the MESSENGER that he just felt like telling us so. Furthermore, he thinks that those who appreciate the paper ought to, in word and deed, give it more encouragement than they are in the habit of doing.

FOR every earnest missionary, sent to the foreign field to convert heathens, and make better people of them, liquor men are sending 1,495 gallons of distilled liquors to make demons of the same class. In this country we raise money to support the missionaries, while the heathen, by purchasing the intoxicants, raise money to support the liquor men.

IT is announced that Brethren J. M. Pittenger and A. W. Ross, with their families, are to leave India for a furlough March 15, 1913. This will place them in the United States the latter part of April. If everything works out as planned, those attending the Winona Conference may have the pleasure of meeting an unusual number of our earnest foreign workers.

WHILE we have organized congregations in thirty-six different States, it would seem that last year only five of the number gave over one dollar per member for foreign missionary work. Suppose all the States could make a showing of one dollar per capita, that would mean about $90,000 for the foreign fields. How long will it take us to reach this standard? What say you?

THE members in Elgin enjoyed a very pleasant members' meeting on Thursday evening of last week. Bro. Galen B. Royer was chosen elder in charge for another year, while Bro. A. H. Rittenhouse succeeds himself as Sunday-school superintendent. We are now in a revival meeting, which began last Sunday evening, our pastor, Bro. W. Carl Rarick doing the preaching. We are praying and working for fruitful results.

THE Presbyterian church at Midway, Ga., is said to have furnished eighty-one men for the ministry. This is a remarkable showing. Omitting the congregations where we have schools located, we are wondering if we have a church that has called two score brethren to the ministry. Then we are wondering if we have even one congregation, under five years old, that has neglected to furnish any workmen for the Master's harvest field.

THE District Meeting of Oklahoma, Panhandle of Texas and New Mexico, is asking the Annual Meeting to prohibit the Publishing House from printing, in the church publications, any pictures of brethren and sisters who do not conform to the order of the church in dress. The prohibition also applies to churchhouses built after the worldly style. The query, along with several others, intended for the Conference, will appear in the MESSENGER in due time.

THE attendance at the love feast in Batavia, last Sunday evening, was the best ever known in the history of the congregation. A number of members from Chicago, Naperville and Elgin enjoyed the services. The presence of Brethren A. C. Wieand, Isaac Beery, Jas. M. Moore, and other ministers, was very much appreciated. The preparatory address, at the morning services, was delivered by Bro. Jas. M. Moore. He had a full house, and the congregation entered with him into the spirit of the occasion. In the evening the house was crowded and the services, from start to finish, were highly spiritual.

Nov. 2 four new missionaries, bound for India, sailed from New York, and will reach their destination by the close of the month. We are reserving a well-prepared account of their sailing for the Thanksgiving issue.

ARRANGEMENTS have been made for six Sunday-school institutes in as many congregations in the Northern District of Virginia, during the months of November and December. It strikes us that the plan is a good one. See program and schedule on page 736, this issue.

BRO. W. M. HOWE, of Johnstown, Pa., Secretary of the General Temperance Committee of the Church of the Brethren, has a good thing to say about the MESSENGER premium book. He writes: "I value twice over the privilege of having in my library 'Some Who Led.' I prize the book because it contains a record of the helpful lives of so many of our leaders, whom I knew and loved. And then I prize it for the record of a large number of brethren whom God used, and whom he took to himself before I had an opportunity to know them."

ON page 722, this issue, Bro. J. E. Miller, is calling attention to a live question; one that should interest every reader of the MESSENGER. Possibly it is the most far-reaching question before the Brotherhood. The Brethren church has been built up principally by country people. Most of our churches are country churches, and it is mainly from these that the money comes to build our colleges, to establish our Old Folks' Homes, to support our city missions, and to carry on our mission work in foreign fields. Wipe out the country churches, and we would have to close up our colleges, call the missionaries home, and stop the most of our city mission work. But what are we doing for our work in the rural districts? Practically we are letting it take care of itself, while we write and talk about city missions and foreign work. While not neglecting the foreign field and the city missions, the time is here for us to become intensely interested about the country churches, and the enlarging of our work in rural districts. We are glad that Bro. Miller has called the attention of our people to the subject.

The Need of Some Housecleaning.

ONE of our evangelists, of considerable experience in church work, on closing his meetings in a large congregation, writes us that nothing short of a thorough housecleaning will bring about the conditions needed in that particular church. Possibly this is correct, and may apply to more places than one. There are those, however, who do not believe in this kind of housecleaning. Since Jesus taught that the wheat and the tares should be permitted to grow together in the same field, they have got it into their heads that both the faithful and the unfaithful may continue to work together in the church. Some have gone so far as to conclude that since the angels, at the end of the world, are to separate the good from the bad, found in the Gospel net, it would not be proper for us to undertake a little of the separating now. With officials holding loose views of this sort, there is little hope for some housecleaning where it is most needed.

In a few of the recent decades some of our elders may have been too severe in administering church discipline. They may have been too exacting in some of their requirements, and this may have led to the expelling of members, who could have been saved by wiser and more loving methods. But one extreme invariably paves the way for another, and it now looks as though we are to have the other extreme in enough congregations to make the situation just a little serious. Members do this, that and the other thing that the church should not tolerate. Not being called to account, others are disposed to follow their example, and in time there may be just enough members of this type to make it exceedingly difficult to administer church discipline. And, by the way, there is more of this than some of our readers think.

While no effort should be spared in saving every member whose name appears on the church roll, still due regard should be had for the health, purity, loyalty and efficiency of the church as a body. The Gospel tells us what to do with members who walk disorderly, and also what to do with those who will not hear the church, and it is just as much the duty of those in charge of congregations to see that this part of the Word is carried out, as it is their duty to see that the Gospel is preached to the unsaved. Looseness in church government, instead of strengthening a congregation, weakens it, and exposes it to the evil influence of its enemies. And in order to administer church discipline, as it should be administered, we are needing, in every congregation, a body of officials having loving, loyal hearts and level heads. To neglect wise church discipline means church decadence.

The church of God is neither a hospital nor a prison. It is a flock as well as a trained band of Christian soldiers; a family, as well as a school, and may also be regarded as a working body, composed of many members, thoroughly organized for its work. While this body may contain weak and unfaithful members in its ranks, its policy is not supposed to be dictated by this class of members. The strong are to help the weak grow stronger, while the faithful should labor to have the unfaithful live better lives. Instead of the church standard being gauged by the conduct of the weak and unfaithful, it should be gauged by the lives of the very best members in the body, and everything possible should be done to bring each brother and sister up to this standard. This thing of lowering the standard to suit the taste of the less spiritual is a most disastrous policy,—a policy that is ruining more than half the congregations of the different religious bodies. If our people wish to make a success of their work, they must keep moving the standard up.

To accomplish this, church discipline becomes necessary, even to the extent of some housecleaning, as our correspondent expresses it. To neglect this is to produce the same disastrous effect on the church as the neglect of discipline has on a school. If a school wishes to lower its standard, in the estimation of thinking people, let it begin neglecting school discipline, and its fate is settled. The same principle applies to the church. Vigorous, wise and faithful spiritual discipline means health, faithfulness and growth. Its neglect means weakness, disloyalty and the loss of power for good.

The New Testament Feast.

IN one of our exchanges we read about a "Brotherhood Banquet." By this we are to understand that a few hundred people gathered into a large room for the purpose of partaking of a meal together, enjoying speeches and having a real good time. Of course, this was not the Lord's supper. It was not meant as a New Testament institution, being, however, in perfect keeping with the spirit and customs of the day. In fact, a religious body of people, who so readily take to the banquet idea care nothing for the Lord's supper, as set forth in the New Testament. The sacred, social meal, instituted by the Master in the upper room, with all of its promised blessings, does not appear to appeal to them. Seemingly without any compunction of conscience, they set the "*agape*" aside, and enter into the spirit of a brotherhood banquet with a zest worthy of a more spiritual repast.

Not so, however, with those who have respect for the form of doctrine once delivered unto the saints at Rome (6: 17). They believe in keeping the ordinances as they were delivered unto the churches (1 Cor. 11: 2), and that leads them to the observance of the Lord's supper, in connection with the religious rite of feet-washing and the communion service, as instituted in the upper room by the Head of the church. This supper, a sacred meal, fraught with meaning and spiritual significance, is the Christian's banquet. People on friendly terms are disposed to feast together. A social feast supplies a social want. We see this demonstrated in nearly every organized body, both religious and secular. The regulations of these organizations provide for a feast. Sometimes it is an oyster supper, sometimes a festival, but more frequently a banquet. Feasts even of this type strengthen the bonds that hold people of like profession together.

In supplying this want for a devout Christian, the Lord's supper serves an admirable purpose. For those permitted a place at the Lord's table it becomes a feast of love in deed and truth. It not only points back to the sacred supper, when the Master and his disciples feasted together in the upper room, but it points forward to the great marriage feast in the evening of the world. It is a feast where the people of God, as one great Brotherhood, meet around the festive board to pray, sing, meditate, speak and eat. And, while thus engaged, they feel that it is not only a physical enjoyment within the limits of propriety, but it is a spiritual repast of the highest type. After thus feasting on the things that pertain to the body, as well as the things that pertain to the Spirit, they retire from the Lord's table, feeling that they have received many spiritual blessings. Not only so, but they realize in a manner not to be expressed in words, that the sacred ties of Christian friendship have been strengthened. They have not only been drawn closer together, but they have been drawn closer to the Lord. For them it has been a spiritual uplift.

In the early centuries the *agape*, a feast of love, was shamefully abused. Men of corrupt minds crept into the church unawares, and turned the sacred meal into a carnal feast. In a sense it became a disorderly banquet, without any regard whatever for the divinely-intended sacredness of the occasion. This finally led to doing away with the feast. Instead of putting away the people who corrupted and degraded the gospel feast, it was decreed to put away the feast itself, thus marring the church service by eliminating one of the ordinances delivered to the early church. Then it was that the world was called to look upon church services that did not square with the example of the Master and his disciples in the upper room.

But the churches that later sprang into existence could not do without some kind of a common meal, and so now, in the fashionable religious circles, we have church festivals and even Christian banquets, instead of the New Testament love feast. This comes marvelously near turning the grace of God into that which appeals to the carnal nature.

But, praise the Lord, Alexander Mack, and others of like faith, reversed this order, and restored the love feast to its place in the church of Jesus Christ, thus permitting an earnest body of loyal people to obey from the heart that form of doctrine delivered to them by the Word of God (Rom. 6: 17). A people thus minded, do not need church festivals, ice cream sociables or banquets. They have as their religious repast a feast that bears upon its face the stamp of the Divine, and observing it, along with the other institutions of heaven, they should be happy and successful in their Christian life.

Who?

(Musings on the Eve of the National Election.)

THESE are days of high pressure, and everywhere we are met with the question: Who will it be? Who will be our next President? It is a question that every full-fledged citizen has the privilege of helping to answer, and what is the more interesting about it is, every man's vote stands at par and counts the same in the summation, and in determining who it shall be.

Nov. 5 will be the day and a time when every man, in casting his ballot or speaking his choice, will be or may be equal to every other man, be he one among the lowest, or be he a millionaire. It will be a day when every man can stand up and say: "By the grace of God I am an American citizen and I can vote as I please." If he does not and can not do this, it is because he has sold his birthright and is not worthy of the name of a man and the God-given liberty vouchsafed to him. We are glad that it is considered a high-handed crime for a man to try to barter in suffrage, by buying, for a moneyed consideration, that highest expression of American liberty that can be

entrusted to a citizen of this or any other country.

But before these thoughts can be read by others the "Who?" will be answered, the choice made, and our next President be known, and what then?

The politicians' oratorical effusions will cease for a season. Their invective harangues will be out of date, and our people will be at liberty to do their own thinking, as all sensible people should do the year round, and the wheels of the great industrial world will continue to move as before. The people have learned that the majority must rule, if we are to have a good and stable government. They have had their say, and they are satisfied that the best has been done, so that they now go to work and make the best of it.

Good times do not depend so much on who is elected President as upon what the people do. Industry, frugality, temperance and right living are the key that opens the door to full dinner buckets, happy homes, and prosperous times. Through idleness, waste, extravagance and intemperance there is enough squandered and wasted to feed, clothe and give happy homes to every man, woman and child. The sufferings experienced by many are not depending half so much on who is President as on the people themselves. When our people learn to live as they should, spend less time in attending political meetings, clubs, shows, lodges and theaters, and give more time to their homes, to their families, and to the daily vocations, hard times will be forgotten, and the Lord will greatly bless our land and nation. Of course, we want good rulers, and we may have them by asking for them and using our own good common sense,—vote as we pray and trust the Lord for what we either do not know or can not, of ourselves, do.

We now have men, at least, who are ready and willing to occupy the Presidential chair. Any of the platforms which they represent promise enough good things to make us a happy and prosperous nation. And because of the good they wish to do, they are asking for the votes of the people, and our President will be the man who will get the votes of the people. And whatever the decision will be, it will be the duty of every good citizen to turn in and help him to give the kind of government that we make ourselves worthy to receive, and that God wants us to have, ever remembering that all rulers are in the hands of the King of kings, and that he will rule them in a way that will be to the good of his people and the glory of his name.

After we have done the best we know, then can we commit our ways unto the Lord, and he will cause them to come to pass. That is, the best ways,—the ways that will be best for us, and for all those who believe in his wisdom and are willing to trust him.

God expects and wants us to do our part, as far as we can, and beyond that he is just as willing to help us as we are willing to receive the help we need. Do you know that God asks us to do a wonderful thing for a wonderful purpose? And what is it? That we pray for our rulers. He does this that we may open the way for him to do the very things for us that we most need. And what is the thing that we want and most need? "That we may lead a quiet and peaceable life in all godliness and honesty." Give us this, and we have all that we need and should wish for.

But the time of choice is now over, and what shall we do? Do just what, by inspiration, it is said we should do. Pray for our new President, senators and congressmen, because it requires the wisdom of them all to give our nation the form of government we need.

H. B. B.

The Age of Brevity.

THIS is an age of brevity. The demand is for short meetings, brief prayers, short hymns, short sermons and short newspaper articles. It may not be the best thing, and yet nearly everybody is on that side of the question. We sometimes talk about the two-hour sermons fifty years ago, but no one wants a sermon of that length today. Very few people can stand a sermon of one hour's length. As a rule, one hour is considered long enough for a religious service, though one hour and a quarter may be the custom in some places. The demand for short articles in a religious journal seems to be quite general. Very few people will read a MESSENGER article that is over two columns in length. Most of them will not tackle an article that exceeds one column. We may say what we please against people's notions about things of this sort, but that will not change the conditions. Men and women will go on picking out the short articles and reading them first. As they put it, they never have time to read the longer ones. Editors of religious journals take cognizance of this situation, and seldom write long editorials. They wish people to read what they write, and that is why they boil down and cut down their articles. The idea is to say the best they have in mind, and then say it as briefly as possible. Looking over the religious journals, a number of which come to our desk, we observe that the editorials seldom exceed 1,200 words in length. Usually they are kept within the limit of 800 words. Of course, some articles must have length. The subject treated can not be handled briefly, but in far too many instances religious essays are too long, and that is why some of them, intended for the MESSENGER, must be held back for months before we can provide space for them. It is much easier to write a long article than a short one, for the reason that it takes more time to condense matter, and place it in good form, than it does to string it out and let it go at that. But if one wants his articles read, it pays to put plenty of work on them and reduce them to a reasonable length.

Missionary Indignation.

MR. CHAS. B. BEERY, who is on a trip around the world, and writes regularly for a leading journal, chanced to meet Sister Sadie J. Miller, while crossing the Pacific Ocean. Learning that he had planned to tour India, Sister Miller invited him to call at Umalla, the mission station of herself and her sister, Eliza B. Miller. He called during the summer, and learned much from the two sisters, concerning India and the customs of the people, all of which he describes in a most interesting manner. Referring to a trip taken with Sister Sadie, he narrates this incident:

"The train soon started and bounced along sociably for nearly two hours. In attempting to lower a car window, one of the Hindu passengers carelessly held his hand protruding beyond the edge of the sill and when the window slipped down with a rush, one of his fingers was caught and crushed, being wedged in so tightly against the sill that Miss Miller and I, together, could scarcely raise the window. The pain was so excruciating that the poor fellow clutched his wrist with the other hand while the tears poured in streams. At this, the others in the car laughed brutally, and taunted the victim. Miss Miller tore a handkerchief into strips and applying some medicine, she chanced to have with her, bandaged the injured member. Then she turned indignantly on the others who had continued to enjoy the performance. What she said to them I could not understand, but judging from the effect, it must have been the superlative degree of missionary indignation, for they shrank back abashed, and during the remainder of the journey not even a snicker was heard. Sympathy seems to be a quality entirely lacking among most Oriental people, as is also reverence for human life."

Union or Denominational Meetings.

EVANGELIST L. A. COOPER, being asked at the meeting of evangelists, in the Chicago Moody Bible Institute: "Which produces better results, union or denominational meetings?" declared that his observations led him to favor denominational campaigns. Probably this has been the experience of all earnest evangelists, who avoid sensational methods in their work. The man who preaches in such a manner as to please all denominations may have the honor of reporting hundreds of converts but, candidly, he does not convert many people. His custom of ignoring the New Testament conditions of pardon prevents him from doing effectual work, and where union meetings are held, this is the very thing that must be done. By means of sensational tricks men and women of emotional natures may be induced to begin the better life without knowing what conversion is. So far as the preaching of the revivalist is concerned, what he says may accord with the requirements of one denomination as well as another, and yet it is not what a convert should know, in order to work understandingly with any church. Being thus placed at a disadvantage, for the want of right teaching, he soon finds himself out of harmony with the new relations, grows indifferent, becomes discouraged, drops out and goes back to his old way of living. Observation teaches that not even one-tenth of those brought into the churches in this way remain true to their vows. The spiritual death rate is simply appalling, and this, too, because of defective teaching. As Rev. Dr. Henry Ostrom, at the same gathering, said: "Give the people the old-fashioned kind of religious doctrine and we will have them all saved." In a few instances our people have secured some faithful converts as the fruits of revival efforts by others, but this was because these converts had previously been properly instructed by attending our services. The evangelist simply warmed up the good seed, already planted in their hearts. His teaching amounted to but little.

The Best Singing.

WE are receiving a number of inquiries about quartets, solos and duets in our regular services, and also in connection with revival meetings. We are asked to say whether special music of this sort is in keeping with the rules of the church. While we think that the late decision of our Conference does not permit the employment of this class of music in our regular services, there are those who may possibly differ from us. One thing is certain: No one thinks of calling into question the class of singing, when the whole congregation takes part, and everybody sings with the spirit and the understanding. The quartets, solos and duets may come and go, but the regular genuine congregational singing stands all tests. We suggest that those having charge of the services consult their churches regarding matters of this sort. The members of any congregation ought to have the privilege of saying what will prove most edifying in the regular congregational services. This would be fair. But, while so doing, they need not interfere with the employment of special vocal music in the Christian Workers' Meetings and other special services intended for the young people. Conference has granted young members some well-guarded privileges along this line. But, after it is all said and done there is nothing like singing with the spirit and the understanding, and were we to give more attention to this phase of our worship, at all of our meetings little would be said about special music in the worship of God.

About Prayer.

WE are not publishing what some correspondent would like to say regarding this, that or the other congregation, or Sunday-school, standing during prayer. Our people are adopting the standing posture in prayer fast enough, without being encouraged by anything they might read in the MESSENGER. In fact this departure from New Testament simplicity, by few congregations, here and there, needs to be protested against rather than encouraged. Our early brethren began their movement, back to the Gospel on their knees, and we can do no better, in our public prayer services, than to follow their divinely-sanctioned example. We are likely to have something special to say on the subject a little later.

Scant Preparation.

LISTENING to a few set addresses, at a religious convention, delivered by speakers who, seemingly, had made scant preparation for their part on the program prompted the editor of the *Christian Evangelist* to say: "The man who relies upon his voice, a little vehemence, moving across the platform, and violent gesticulation as a substitute for ideas in a National Convention makes a great blunder. In a convention noted for its great addresses a few blunders of this kind are the more conspicuous." Some of our own ministers may do well to think of this when preparing addresses for the Annual Meeting platform.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

MANOR, PENNSYLVANIA.

Our congregation held a love feast Oct. 27 at Purchase Line, which was a refreshing, spiritual season. Among those who surrounded the tables were some dear young members, who have lately entered the fold. Two of them were baptized since our last report. Our dear sister, Olive Widdowson, who has now started for the India mission field, was also present.

On the evening of the 28th about twenty-five persons gathered at the home of Sister Olive Widdowson's mother for a consecration service, previous to the departure of our dear young sister. We had a glorious meeting, with Spirit-filled talks and songs, and inspiring prayers.

Bro. W. N. Myers officiated at the love feast. Bro. Oran Fyock was our only visiting minister. The meetings by Bro. J. J. Shafer, at Penn Run and Crooked Creek, are looked forward to now. Our home minister begins a series of meetings at Bellsano Nov. 9. This is a long neglected point.

Our dear young sister, Rogetta Jacoby, being seriously ill, the doctors ordered a critical operation for appendicitis and the removing of a tumor. To this she would not consent until the anointing service was first attended to, and the privilege of a communion service was granted her. Elders Joseph Holsopple and W. N. Myers attended to her request. Then she joyfully complied with the advice of her physician, and is now doing nicely. We hope for her speedy recovery. Lizzie Swartz.

R. D. 2, Lovejoy, Pa., Nov. 1.

WASHINGTON, INDIANA.

The Washington church, by the assistance of the Mission Board of Northern Indiana, has passed through the summer months, and now finds itself in a healthy and prosperous condition. Sunday-school and church attendance are growing, and a general good feeling and interest are being manifested.

Last Sunday our Sunday-school observed Rally Day. The attendance was large. A special program was rendered by our local Sunday-school workers. In the evening we enjoyed a very interesting Christian Workers' Meeting, after which our pastor, Bro. W. M. Overholser, addressed us.

Our series of meetings, conducted by Bro. C. S. Garber, closed Oct. 1. There were five accessions to the church. These meetings gave the church a special standing in the community, and we think that good results will follow.

The church at this place is looking forward to the next Annual Conference with special interest, since the Conference is held within the bounds of the Washington church. A number of Brethren families from other congregations are thinking of locating near Winona, on account of the prospect that our Conference will be held there every third or fourth year. The church at this place will welcome any families that desire to locate here. We would be glad to give any information concerning Winona and the surrounding country, upon request, by addressing us at Warsaw, Ind.

Warsaw, Ind., Oct. 31. (Mrs.) Viola Overholser.

COLORADO CITY, COLORADO.

After spending several weeks in North Dakota, where I had gone to solicit funds to assist in the erecting of a much needed churchhouse, I returned just in time to attend our District Meeting, held in the Lowland (now Antioch) church.

Our trip through North Dakota was a pleasant one, and we will ever remember the many Christian homes in which we were so kindly received and entertained, and the sweet fellowship with those of "like precious faith."

The country was certainly blessed this year with bountiful harvests. We watched the reapers in the vast harvest fields, and later the threshers as they separated the chaff from the wheat. We saw the beautiful golden grain as it ran from the separator and was piled in large mounds on the ground, for the want of a more convenient place Seeing the great abundance we were made to think of the Bible story of the man who decided to pull down his barns and build greater.

We are truly grateful for the help received while on this trip, and if others, whom we were unable to see, feel like sending a donation, to be used in our contemplated building, it will be thankfully received and properly receipted. Such funds could be sent to our treasurer, Bro. M. E. Ulrich, Colorado City, Colo., or to the writer. We expect to begin our building soon, but still lack much of the required amount to complete the building.

Elders Daggett and T. E. George, President and Treasurer, respectively, of our Mission Board, were with us in council on Monday evening, Oct. 28. Two letters of membership were granted. The Building Committee submitted reports of contractors to build the churchhouse. The Building Committee was authorized to draft definite plans and submit their report to the council at the earliest possible convenience. Our pastor, Bro. E. F. Sherfy, and wife, have returned to us for another year. Two letters of membership have been received since our last report.

Sunday morning, Oct. 27, Bro. Feiler, of Dorrance, Kans., preached in the hall and in the evening Bro. E. D. Steward, of Belleville, Kans., gave an address.

Bettie Root.

535 Ehrich Street, Colorado City, Colo., Nov. 1.

SOUTHERN MISSOURI AND NORTHWESTERN ARKANSAS.

The District, Ministerial and Sunday-school Meetings of this District met in the Shoal Creek church, Newton Co., Mo., Oct. 23 and 24. The District work passed off pleasantly. Bro. J. B. Hylton was chosen Moderator. There are sixteen congregations in the District, scattered over a large territory of Missouri and Arkansas. Five churches were not represented. We notice that, among the eleven churches represented, there were fifteen delegates, eight of them being elders.

During our Ministerial Meeting the thought was presented that we have more opposition now than we had fifty years ago, in preaching the Gospel as the apostles preached it, hence it is more necessary now than it was fifty years ago.

In order to overcome the evil influence of immodest dressing among us, it was suggested that there be more teaching along that line, calling on the mothers for help. It is wrong to put on our children the things that the church, by the authority of the Gospel, would forbid, were the children members of the church. Other topics were then taken up and discussed with marked interest.

Then the work of the Sunday-school and Christian Workers' Meeting was taken up, and many good points were brought forth. One important point was that these institutions are a part of the church, and not a separate institution, as they are so often supposed to be. Hence, if we fail to do this, we are neglecting the work of the church. Bro. D. W. Teeter was chosen as a delegate to Annual Meeting, with Bro. A. Killingsworth, alternate. Thus our meeting closed with brotherly love. The next District Meeting is to be held in the Nevada church.

White Church, Mo., Oct. 29. P. L. Fike, Clerk.

BETHEL, WEST VIRGINIA.

A series of meetings closed at our church on Sunday night, Oct. 27. These meetings have been in progress for two weeks, and within this time Bro. J. S. Roller, of the Valley of Virginia, delivered sixteen most inspiring sermons. He made a very deep impression on many. Ten souls gave their hearts to God and united with the church by baptism, which was performed by Bro. S. G. Sites on Friday morning previous to the closing of these meetings. By this the church was much strengthened at this place, for which we feel very thankful. Bro. I. M. Miller, of Virginia, was with us during this meeting. His valuable assistance in the song service and otherwise was much appreciated.

On Saturday night, before the meetings closed, we held our love feast. On this occasion we had a very large attendance. About forty-six members were present to partake of the Lord's supper. Brethren Isaac Meyers, Jacob Garber and See, from Virginia, were with us at our love feast. Brethren Roller and Miller were with us during the two weeks' meetings. Our home pastor, Bro. S. G. Sites, was also present.

Sunday morning, following the love feast, Bro. Meyers gave a very able and interesting talk to a large crowd, which, we trust, will prove a benefit to all. Bro. C. Edward Judy was installed as a minister. We trust his work in the ministry will be very helpful. Our Sunday-school is carried on very successfully this quarter, and we feel that it will be much strengthened by these ten new members. Brethren Roller and Miller led in the organization of a Christian Workers' Meeting in our church, which will meet each Saturday evening. We think this will be helpful in bringing the young people into the church. Mrs. I. F. Mouse.

Pansy, W. Va., Oct. 31.

CHILD RESCUE WORK.—REQUEST TO STATE DISTRICTS.

There is a definite interest manifest, in many State Districts of the Brotherhood, in Child Rescue work.

This is to be commended. Quite a number of the Districts, however, have done nothing in this respect, and the General Committee would urge that all the Districts, not already organized, take up the matter as soon as possible.

This can be put in definite shape, for the District to act upon it, by the local church. If some local church, seeing the importance of this work, would pass a paper, to be sent to District Meeting, requesting that an organization be effected, for the distinct purpose of helping the homeless and the dependent children, a beginning will be made. Favorable action upon the paper will have the effect of stimulating interest and creating sentiment, that will, in the end, bring great results.

Several things should be kept in view by the State Districts:

Place the organization upon such a basis that it will conform to the requirements of the State law, in regard to such institutions, by securing a charter, etc.

An active District Committee, or Board of Management, should be chosen to take charge of the work in the District, and to secure the coöperation of all the local churches in said District. Each local church should have its Committee to work with the District Committee.

The financial side of the work should have careful consideration. Money will be needed for traveling expenses, caring for the children, and the support of the work in its various phases. The good that will be done will fully justify all the expenditures you make, if the work is carefully managed.

A Receiving Home should be kept in view, and yet this is not absolutely essential to the success of the work. Such a Home will afford many advantages in caring for the children until they can be placed into suitable homes.

Some Districts may conclude that there is no need of such an organization or such a work, as there are no dependent children in their communities. An investigation will bring to light a productive field for earnest endeavor in the interest of the young.

Good homes can be secured for bright and intelligent boys and girls, if attention is called to them. The blessings will be manifest, both in the home and in the life of the child. Useful men and women have often been the result of encouragement and help, at the formative period in childhood.

The General Child Rescue Committee stands ready to help in organization or in any other way that may be desired. Call upon it! P. S. Thomas, Sec'y.

Harrisonburg, Va., Nov. 2.

SOUTHEASTERN DISTRICT OF KANSAS.

The various District gatherings of Southeastern Kansas were held in the Fredonia church Oct. 22 to 24.

On Monday evening, Oct. 21, Bro. J. F. Campbell delivered a very much appreciated sermon to the home membership and those who had previously arrived.

On Tuesday morning, at eight o'clock, the elders met for a short session and effected their organization. Considerable business was disposed of by them in their subsequent sessions. Better organization and more effectual work in the churches were pointed out as the aim to be sought. Some requests for ordinations were considered, and committees were appointed to take charge of the work.

At 9:30 A. M. the Temperance Meeting was called to order by the District Committee. The principal address was given by Eld. W. C. Watkins. This was followed by a number of informal speeches. In all of these the Christian's duty toward the temperance cause was clearly pointed out. The meeting appointed a committee to send a memorial to the State Legislature and to Congress, praying for legislation which will prevent the importation of spirituous liquors into prohibition territory. Thirty minutes before noon were given to our trustee of the Orphans' Home Society, Eld. W. H. Miller, who plead very earnestly for a greater zeal in rescuing these helpless, homeless little lives from their unfortunate condition.

In the afternoon the Christian Workers' Meeting delegates met and organized with Bro. F. R. Smith as moderator. A very lively interest was manifested in the discussion of previously announced topics.

At 6:30 P. M. the business session of the Sunday-school convened. The usual items of business were transacted. Bro. J. S. Leaman was elected District Secretary for three years. Following this meeting Eld. W. H. Leaman gave a very able discourse on "The Nation of Priests."

Wednesday forenoon was devoted to the discussion of Sunday-school topics. A very keen interest was aroused in the work. Many excellent thoughts were expressed and we pray that the power of our Sunday-school for Christ may be greatly increased.

The afternoon was given to ministerial work. Eld. W. H. Leaman was chosen moderator. This meeting was a "well-spring" of helpfulness to the ministry as well as to all active Christian workers. However, with more time and more definite preparation, and well-directed effort we feel that it may yet become even more helpful to the ministry.

The Missionary Meeting, at 7:45 P. M., under the direction of the Mission Board, was well attended, and the interest was excellent. The responsibility of preaching the missionary sermon fell upon the writer. At the close of the meeting a free-will offering for home mission work was taken, amounting to $30.

Thursday, at 8 A. M., the District Meeting was organ-

ized with Eld. W. H. Leaman, Moderator; Eld. F. G. Edwards, Reading Clerk; the writer, Writing Clerk. In the report of the churches we note that our emigration exceeds our immigration. This alone has reduced our ministerial force by five during the last year. Some changes were made in the plans for the District Mission work, placing it more directly in the hands of the Mission Board, thus enabling them to direct their efforts to better advantage.

One paper was sent to Annual Conference. Eld. W. H. Leaman is our member on Standing Committee. An excellent spirit pervaded the various meetings and all seemed to feel that they had spent a very profitable season in the Lord's house. The closing prayer was led by Eld. John Sherfy, Sr.

At 7:30 P. M. Eld. D. P. Miller, of North English, Iowa, gave us a very excellent sermon, showing us quite clearly the need of more fully manifesting to the world the Christ life.

The members of the Fredonia church have the sincere thanks of the members of Southeastern Kansas for their hospitality and untiring efforts to render every possible service to their guests. J. S. Sherfy, Clerk.

Neal, Kans., Oct. 30.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Austin.—Bro. C. P. Rowland, of Lanark, Ill., commenced meetings here Oct. 12, continuing each evening except one, until Oct. 31. Bro. Rowland is an able speaker. Six were added to the church,—four by baptism and two reclaimed. The meetings closed with good interest. Others were thinking seriously. Our Ministerial, Sunday-school and District Meetings were held Oct. 29, 30 and 31. On the evening of the 29th we held our love feast. Bro. Rowland officiated. Twenty-five surrounded the Lord's tables. The house was filled to overflowing, and excellent order prevailed. Our council was held the day preceding. Bro. T. L. Woodiel, of Des Arc, Ark., preached for us on Saturday evening, Nov. 2. His subject was "Temptation."—Mrs. Josie Woodiel, R. D. 2, Austin, Ark., Nov. 3.

CALIFORNIA.

Glendora.—Since our last report several letters of membership have been received. Nov. 2 Bro. C. W. Guthrie closed a series of stereopticon lectures on his trip to Palestine, etc. These discourses were helpful and inspiring. We had a full house every night. Bro. Fred Chemberlen gave us a rousing temperance address at our Christian Workers' Meeting a few Sunday nights ago. We need more temperance sentiment disseminated among our people so that, when the test comes, they will stand up for what they profess. The Japanese work has opened up again. After a vacation for about two months during the summer, they seem to be very much interested in learning English, and also in the study of the Bible. —(Mrs.) Temple Sauble Funk, Charter Oak, Cal., Nov. 6.

CANADA.

Battle Creek.—Our members met in council Oct. 5. Bro. Ira Ziegler was moderator. The work was done very satisfactorily. We decided to have a love feast Oct. 26, commencing at 3 P. M. Our crops and the weather are fairly good, hence we feel that the blessings of heaven are hovering over us in this great Northwestern Canada.—Maria L. Swihart, Kelvinhurst, Sask., Canada, Nov. 5.

Pleasant Valley.—Sunday afternoon, Oct. 27 a few of the members met at the home of the writer's aged parents, Samuel and Ellen Duncan, where we enjoyed a very pleasant service. Bro. Albert Brubaker gave us a good sermon, after which mother was anointed. Our ministers promised them some meetings again.—Hannah Dunning, Medicine Hat, Alberta, Canada, Nov. 3.

IDAHO.

Twin Falls church has again enjoyed a refreshing communion season. We enjoyed having with us Bro. Shook, of the North Side, and Bro. J. E. Steinour, of Murtaugh. Rally Day was observed by our Sunday-school with a most entertaining and helpful program. The member present was very small, compared with the previous year. Owing to the inclement weather, many could not come. This meeting was more impressive than usual, as Sister Jennie Wolfe, the Chairman of the Program Committee, was in the hospital, having undergone a serious operation. She was missed by all, and we are all greatly concerned about her recovery. At present writing she is regaining her health slowly, and we hope soon to have her with us again. Bro. S. S. Neher and family, and Bro. J. E. Steinour and wife expect to spend the winter in Chicago, at Bethany Bible School. While we are glad for the blessings they are to enjoy, we shall miss them very much.—Mary Garber, Box 253, Kimberly, Idaho, Nov. 5.

ILLINOIS.

Macoupin Creek.—Our church met in council Nov. 2, with our elder, Bro. M. Flory, presiding. The representation was good. The church decided to secure Bro. Isaac Harshbarger as our pastor and elder. Sunday-school officers for the coming year were elected as follows: Bro. Ray Wiley, superintendent, with Sister Pearl Roesch as secretary-treasurer. We praise God for what he has brought in this church, and ask an interest in your prayers for its future progress.—Pearl Heckman, Girard, Ill., Nov. 4.

Mount Morris.—The work of this church is progressing encouragingly, and the outlook for the future seems especially bright. Our autumn feast was held in the chapel on the evening of Oct. 26. As usual, the session was well attended, and impressive in its effect, its services being in charge of Brethren I. B. Trout and John Heckman. Last spring an attempt at extension work within the borders of the church was outlined by our elder, and especial attention was planned for the places where the work had been carried on in the past. It is a pleasure to notice that the harvest season is not without its sheaves. Already two have been brought to Christ as a result of the work at Salem. The "Church Gleaner" is a newsy, four-page quarterly, issued by our elder.—Charles H. Keltner, Mt. Morris, Ill., Nov. 3.

Notice.—The Mission Board of the Southern District of Illinois will meet in regular session Nov. 25, at the home of Bro. J. J. Scrogum, Fairfield, Ill. Congregations in arrears on last apportionment for funds will please see to it that their accounts are balanced with the Secretary, Bro. E. E. Brubaker, Virden, Ill.—D. J. Blickenstaff, Oakley, Ill., Nov. 6.

Woodland.—Our series of meetings at the Mount Pleasant house, conducted by Bro. I. C. Snavely, of Naperville, Ill., began Oct. 24 and closed Oct. 31. He preached powerful sermons, earnestly declaring the Gospel, and urging us to spiritual growth and a higher plane of living. Bro. Snavely expects to spend Sunday with his home folks and then start out on five months' work for the Master's cause. Our church met in council Oct. 30. Bro. Cyrus Bucher presided, assisted by Bro. I. C. Snavely. The membership was very well represented. Three letters were granted. Bro. George Mummert, one of our trustees, moved into the Astoria congregation, and Bro. John Rudisill was elected to fill the vacancy. Bro. Geo. H. Stambaugh was elected superintendent for the Woodland Sunday-school, and Bro. B. F. Bricker was elected superintendent for the Mount Pleasant Sunday-school.—Fannie B. Stambaugh, Summum, Ill., Nov. 8.

INDIANA.

Andrews.—Our members met in council Nov. 2. Eld. D. M. Byerly was present. Eld. Noah Fisher tendered his resignation to the church here, and the Mission Board will now have charge of this work, with Eld. D. M. Byerly as elder for the present. Arrangements were made for a love feast, to be held Nov. 24. Sister Jennie Eckman was chosen Messenger agent. The writer was chosen church correspondent. Eld. Byerly remained with us over Sunday and preached two good sermons.—Lydia Duncan, Andrews, Ind., Nov. 4.

Beech Grove.—We met in council Oct. 29. Eld. J. W. Rarick officiated, assisted by Brethren Holder and Fesler. As this was the time for our yearly election of officers, Eld. E. O. Norris was elected elder for the coming year; Sister Linnie Landig, clerk and treasurer; Sister Hattie Shull, correspondent and Messenger agent; Brethren E. O. Norris, G. W. Pettigrew, J. Landig and Geo. Fair, trustees. One letter was read, and two letters were granted. Nov. 2 we met in our love feast. The tables of the Lord were well filled. Several could not commune for lack of room. About forty-five of the communicants were young members. There were 133 in all. The audience room was crowded with spectators. Some were even standing in the aisles and around the wall. It was as quiet a congregation as the writer has ever seen at this place. The visiting ministers were Brethren Abram Bowman, J. Miller, David Hoover, Howard Martin, Frederick Fesler, Joseph Holder, A. Roof and James Hill. Bro. Bowman officiated. On Sunday morning we spent an hour pleasantly in Sabbath-school, after which the visiting brethren gave their farewell addresses. Bro. Holder preached to a crowded house on Sunday night.—Hattie Shull, R. D. 38, Ingalls, Ind., Nov. 9.

Camden.—Bro. D. R. Hardman, of Montpelier, preached for us morning and evening Oct. 27, exhorting us to love one another and to hold fast to the faith. Two weeks ago Sister Garrett, of Liberty Center, gave us a lecture on "One Hundred Days in the Orient or Holy Land." She spoke in a very impressive way of her visit in the land where our Savior lived. She had the attention of a large audience, and her words were impressive to us.—Nehle Whitacre, R. D. 1, Pennville, Ind., Nov. 4.

Copper Creek.—Bro. J. L. Mahon, of Van Buren, Ind., commenced meetings at the Copper Creek house Oct. 20, closing Nov. 6. He preached the Word with power. It made the Christians strong and warned sinners to flee the wrath to come. Good seed has been sown, and we hope it will bring forth an abundant harvest. Sister Letha Bowman, of Hagerstown, Ind., led the singing.—Katy Hostetler, Bennetts Switch, Ind., Nov. 9.

Eel River.—Bro. L. M. and Sister M. Neher, of Milford, Ind., had charge of the services at our West house Oct. 27, during the Sunday-school hour. Sister Neher conducted a children's meeting. Bro. Neher followed at 11 A. M. with a temperance lecture. The Christian Workers' period was occupied by Sister Neher, who lectured on the subject, "The Beautiful Woman." At 7:30 Bro. Neher again addressed us. This minister and his wife are both doing efficient service in the different departments of church work. We expect Bro. David Metzler, of Nappanee, Ind., to assist us in a revival effort the latter part of November. The Christian Workers' Meetings are moving along nicely.—Iva Mentel, Clay Pool, Ind., Nov. 3.

Four Mile.—Our love feast was held on the evening of Nov. 2. Brethren L. W. Teeter, Noah Beery, Noah Erbaugh and H. L. Fadely were present. The latter officiated. We met on Sunday morning at 9:30 for Sunday-school, after which we were addressed by Brethren Beery and Erbaugh. In the evening Bro. L. W. Teeter preached for us.—Ethel Brower, Kitchel, Ind., Nov. 5.

Howard.—Our love feast was held Nov. 2. Several members from adjoining churches were present. Bro. Jacob Cripe officiated. Other ministers present were Brethren Boyd Bechtelheimer and Elmer Fipps. Brethren Cripe and Fipps preached on Sunday morning.—Goldie Henry, R. D. 1, Kokomo, Ind., Nov. 4.

Indianapolis (First Church of the Brethren).—Our love feast, held Nov. 3, was fairly well attended, several brethren and sisters being in attendance from points outside of the city. About forty-five members surrounded the tables and took part in a most enjoyable meeting. Bro. John A. Miller, of New Lisbon, Ind., was in charge of the services, and was assisted by Bro. D. F. Hoover, of Middletown, Ind. Our Sunday-school is growing rapidly. Oct. 27 the attendance reached 125,—by far the largest in the history of the school. —W. A. Lawrence, Central Indiana Hospital for the Insane, Indianapolis, Ind., Nov. 4.

Lower Deer Creek.—Our church met in council Nov. 2, with our elder, Bro. J. G. Stinebaugh, presiding. Three letters were granted. Sunday-school officers were elected for the coming year, with Bro. Walter Stinebaugh as superintendent, and Sister Mary Ward as secretary.—Sadie Hoff, Camden, Ind., Nov. 4.

Notice to the Middle District of Indiana.—The West Marion church, located on Forest and Second Streets, expects to dedicate their new churchhouse Dec. 1. Eld. Otho Winger, President of North Manchester College, will deliver the dedicatory address. Sister Sadie Stutsman will lead the song service. We are truly glad for the liberal-hearted brethren and sisters of Middle Indiana, that have made it possible for us to have a place of worship. There are several vouchers, as yet unpaid, that were due Aug. 20. As we are short of means to pay all of our bills, will delinquents please take notice of the same and oblige?—J. W. Norris, 1510 West Second Street, Marion, Ind., Nov. 7.

Palestine.—We enjoyed a love feast at this place Oct. 12. Bro. Hoppis and wife, of the Portland church, were with us. Bro. Hoppis officiated, and Sister Hoppis led in the song service. On Sunday morning Bro. Hoppis began a series of meetings for us. The following Tuesday evening, unfortunately, our churchhouse burned down. A schoolhouse was then secured and the meetings continued for two weeks. Seventeen excellent sermons were preached. The services were well attended, and the people gave splendid attention to Bro. Hoppis' earnest and helpful discourses. One was added to the church, and others are counting the cost.—Maggie Bridge, R. D. 11, Reynolds, Ind., Nov. 3.

Peru church held a council Oct. 23, with Bro. S. T. Fisher presiding. One was received into the church. Various matters were attended to, relative to our love feast, Oct. 26. Bro. F. M. Norris presided. This was the first communion meeting held in our new church, and it was a great help spiritually. The work is progressing well, indeed.—Alice Emery, Peru, Ind., Nov. 1.

Sugar Grove.—Our splendid revival meetings, held at the Sugar Grove house, closed after continuing two weeks, with Bro. George Deardorff, of North Manchester, Ind., conducting the services. The chorister was Sister Effie Tuttle, of Huntington, Ind. Bro. Deardorff now feels that he should have remained longer, but on account of ill health he had to bring the meetings to a close. Three were born into the kingdom through the act of baptism.—Watson Haywood, R. D. 2, Warren, Ind., Nov. 5.

Walnut.—We held our love feast Oct. 26. The weather was fine and we were glad to welcome a number of the brethren and sisters from adjoining congregations. Visiting ministers present were Brethren Samuel Leckrone and E. E. Shively. Bro. Leckrone officiated, and we enjoyed a quiet, spiritual feast. Brethren Leckrone and Shively were both with us in our Sunday morning services and preached for us. Our Sunday-school has decided to support an orphan in China. Our Christian Workers' Meeting was organized, with Bro. Russel Rohrer as president, and Bro. Harry Rohrer as secretary.—Emma Foust, Argos, Ind., Nov. 4.

White church met in council Oct. 23, preparatory to our love feast, held Oct. 27. Bro. Goshorn, of Ladoga, and Bro. Campbell officiated. A few visiting members were present. The members met Oct. 29, to set the church in order for services.—Leilah Wall, Clarks Hill, Ind., Nov. 1.

IOWA.

English River.—Recently Eld. M. Flory, from Illinois, passed through here and gave us a much appreciated sermon. Oct. 27 Bro. W. D. Grove, of our home congregation, preached a sermon on "Christian Sacrifice," after which the congregation was asked to give for our District Missions. Nearly $400 was given in cash and pledges. Some had already given pledges, previous to this time, to the amount of nearly $200, making a total of nearly $600 already pledged for this year. One dear young sister was baptized, Oct. 20. Our dear Bro. Songer, who has been superintending our Sunday-school for the last six months expects, with his family, to move to Kansas soon. We will certainly miss them.—Peter Brower, South English, Iowa, Nov. 4.

Indian Creek.—Oct. 26 we held our love feast. Our pastor, Bro. Burton, officiated, assisted by Bro. Jefferson Mathis. A goodly number of the Des Moines Valley people enjoyed the feast with us. We always appreciate visiting members. About forty surrounded the Lord's tables. Good order prevailed, and the occasion will long be remembered. Oct. 27 Bro. Burton gave us his farewell address. We are loath to have them leave us, and shall not soon forget their labors of love and words of encouragement. In the evening Bro. Burton preached his farewell sermon at our Maxwell house. He contemplates entering the evangelistic field the coming year. Since our last report two have been received by letter. —Bertha M. Enfield, R. D. 1, Maxwell, Iowa, Nov. 6.

KANSAS.

Bloom congregation held her love feast Nov. 2. Thirty-five surrounded the Lord's table. Our elder, Bro. G. W. Wedle, officiated. Several from a distance were with us. We expect to have a singing class organized in the near future. Bro. A. J. Smith, of Conway Springs, Kans., is to lead the singing.—Cassie Martin, Bloom, Kans., Nov. 6.

Conway Springs.—We met in council Nov. 2. We elected our officers for the coming year. We also heard the report of the deacons in reference to the yearly visit. Nov. 16 is the time for our love feast. Our elder, Bro. A. J. Smith, will conduct a series of meetings, beginning Dec. 8. Bro. A. J. Smith is our elder in charge; Bro. Wm. Thompson, Sunday-school superintendent; Bro. J. M. Troxel, president of the Christian Workers' Meeting; Sister Naomi Fasnacht, Sunday-school secretary-treasurer; Bro. Arthur Ebersole, secretary of the Missionary Committee; Sister Cora Frantz, Messenger correspondent, and Brethren A. J. Smith, J. J. Bowser and Wm. Thompson are the Temperance Committee. We expect to have preaching on Thanksgiving Day, and the Sunday-school is preparing a program for the afternoon. We also appointed a Committee on Program for our Christian Workers' Meetings, to be in charge the first six months of 1913.—J. J. Bowser, Conway Springs, Kans., Nov. 2.

Hutchinson Mission.—We enjoyed our first love feast in this church Nov. 3. Quite a goodly number communed. Bro. O. L. Austin, of McPherson, Kans., officiated. Bro. A. G. Miller and wife, who have had charge of the work during the past year, resigned their position here and will go back to their former home at Darlow, Kans. We were certainly made to feel that their efforts have not been in vain, when we saw so many happy, bright-faced boys and girls out on Sunday morning in Sunday-school. The writer came to this place Nov. 1, and will do missionary work here. Bro. O. H. Austin will come to us each Sunday from McPherson, to do the preaching and look after the welfare of the church. The members here have a very fine new churchhouse, but more earnest and consecrated members are needed to locate among us. Those desiring to change location would do well to consider Hutchinson, and help to further the Lord's cause at this place.—Grace E. Schul, Hutchinson, Kans., Nov. 4.

Osage church closed a very successful series of meetings with a love feast Oct. 19. The services were conducted by Bro. J. S. Sherfy, of Neal, Kans. The Word was preached with plainness and power. Oct. 20 the neighbors and friends joined the members and regular attendants of the Sunday-school in a basket dinner at the church. A warmer sympathy for the Church of the Brethren was created.—D. W. Shideler, McCune, Kans., Nov. 4.

MARYLAND.

Beaver Creek.—Bro. Harvey Martin, of Bealeton, Va., began a series of meetings Oct. 20, which continued until Nov. 1. The attendance was very good, considering that services are held only once each month in this church. The attention was excellent. Bro. Martin preached fourteen interesting sermons, and visited in many homes while with us. We trust that good seed sown will bring forth fruit in due season.—Katie S. Grossnickle, Boonsboro, Md., Nov. 6.

Denton church met in council Friday, Nov. 1. Eld. G. S. Rairigh presided. Bro. C. P. Holsinger was elected superintendent of our Sunday-school, and Sister Mary Rairigh was chosen president of the Christian Workers' Meeting. Five certificates of membership were granted. Our missionary collection for the last quarter amounted to $56.08. Our series of meetings, conducted by Eld. J. Kurtz Miller, of Brooklyn, N. Y., closed Oct 29, with six converts. Bro. Miller is a very able speaker, and his earnest efforts have been very strengthening to the members of this place. We will hold our love feast on Thanksgiving Day, Nov. 28. Examination services will be held in the morning, and the love feast in the evening, at 5:30 o'clock.—Edna P. Pentz, Denton, Md., Nov. 5.

Edgewood—Bro. A. B. Miller and wife, of Hagerstown, Md., were with us two weeks, beginning Oct. 14. Bro. Miller preached seventeen strong, spiritual sermons. Sister Miller also was an inspiration to the work. The members were much strengthened. The weather and the attendance were very good. Six were baptized, and two await the rite. Three were reclaimed. We met in council Nov. 2, with Bro. C. D. Bonsack in charge. An excellent spirit was manifested. Bro. Lewis Green was reelected superintendent of the Sunday-school for the coming year. Bro. F. E. Selby was reelected president of the Christian Workers' Meeting.—Marianna Engler, New Windsor, Md., Nov. 7.

Fairview (Md.).—Eld. S. K. Fike, of Cordova, Md., began preaching for us Oct. 26, and continued the meetings until Sunday night, November 3. Eleven sermons were preached. All were much strengthened. The Word was handled with power.—I. W. Abernathy, Wilson, W. Va., Nov. 6.

MICHIGAN.

Beaverton.—The many friends of Bro. Nathan McKimmey's wife, of Beaverton, Mich., will be glad to learn that she is improving slowly, after passing through a critical operation at the Saginaw Hospital. She was anointed shortly before going to the hospital. For the past four weeks she has

been at her home, where it is hoped she will be able to remain.—Katie Patterson, Beaverton, Mich., Nov. 6.

Chippewa Creek.—Oct. 27 the members at this place greatly enjoyed having Bro. W. B. Stover, of India, with us. He gave us two very interesting lectures. At the close of the evening service a collection of $12 was taken. We expect Bro. J. M. Lair, of Custer, Mich., to commence a series of meetings on the evening of the 19th.—Laura R. Kepner, R. D. 1, Rodney, Mich., Nov. 5.

Harlan (Morrill house).—Oct. 12 Bro. W. B. Stover gave us two splendid lectures in the afternoon and evening. We had interested audiences. The next day (Sunday) three decided to stand for Christ, and one was baptized in the afternoon. Oct. 20 three more were baptized. One awaits baptism. Our services are moving along nicely.—O. E. Moss, R. D. 1, Copemish, Mich., Oct. 30.

New Haven.—Bro. W. B. Stover was with us Oct. 24 and gave two very interesting lectures on India and other mission fields. All spoke highly of Bro. Stover's talks. An offering of $20 was lifted for World-wide Missions.—Allie L. Emerick, R. D. 2, Middleton, Mich., Nov. 7.

Onekama.—Our church enjoyed some spiritual feasts since our last report. Sister Zuma Heestand, of Wooster, Ohio, conducted a two-weeks' singing, beginning Aug. 17. The class was small, yet the leader was enthusiastic and did her part. Sept. 16 Eld. G. Nevinger, of Decatur, Ill., gave us a most excellent sermon on "Spiritual Nutrition." Sept. 28 our two extension Sunday-schools closed for the winter, with prospects of reopening them in the spring. Oct. 10 Bro. Stover was here and gave us two rousing missionary addresses. Bro. S. P. Berkebile came here Oct. 22, and spent the latter part of the week with us. This climate seems to be just what his physical condition needs, and he is planning to spend one year here with his family. Our love feast was held Oct. 27. Bro. Berkebile officiated. On Sunday morning we were made sad to learn that a young member of our Sunday-school had died. In the afternoon, however, we were made to rejoice when four others were baptized. One was a mother, and three were children. While our work has not grown rapidly, yet we are encouraged. Pray for us that our united efforts may be the means of much good being done in this village and the surrounding country.—Sylva Ulery, Onekama, Mich., Nov. 3.

Woodland.—Bro. Stover, of India, who is visiting the churches of Michigan, delivered two inspiring lectures at our church Oct. 30. In the address of the afternoon he presented the needs of India in his earnest and enthusiastic way, and we were made to think more seriously than ever. The subject of the evening service was "A World View of Missions," and at the close of the meeting the same was handed out in tract form to each family. In this way thoughts, facts and figures are carried into our homes for study and meditation. The attendance and interest were excellent. An offering of $64 was taken.—Martha Smith, Woodland, Mich., Oct. 31.

MISSOURI.

Rockingham.—Our members met in council Nov. 2. Bro. E. G. Rodabaugh presided. Brethren G. W. Clemens and J. H. Mason were with us from the adjoining church. One letter of membership was received, and two were granted. Our Christian Workers' Meeting and Sunday-school were reorganized. Bro. Sidney Hogan was elected president of the Christian Workers' Meeting, with the writer as secretary-treasurer. Bro. S. G. Neham was elected superintendent of the Sunday-school, with Bro. Clay Shirky as secretary-treasurer. Bro. S. E. Hogan was ordained to the eldership.—Effie Early, R. D. 4, Norborne, Mo., Nov. 4.

MONTANA.

Medicine Lake.—Nov. 3 Bro. Eller delivered the sermon at our Harvest Meeting at the Beverly schoolhouse. Bro. Keller closed with a few appropriate remarks. A collection of $22.38 was taken for foreign missions. We are having our first snow today.—Mrs. J. E. Keller, Enterprise, Mont., Nov. 4.

NEBRASKA.

Highline church met in council Nov. 2, with our elder, Bro. Nickey, in charge. Since there was no deferred business, some time was spent in discussing methods of building up the church. The Sisters' Sewing Society decided to reorganize. Brother and Sister Jarboe were with us Oct. 14 and 15, and gave us two very interesting sermons.—Cora Lapp, Moorefield, Nebr., Nov. 4.

Sappy Creek church recently closed a series of meetings which began Oct. 30 and continued two weeks. The meetings were conducted by Bro. Edwin Jarboe, of Red Cloud, Nebr. The services were well attended, and good interest was shown. Four were baptized Nov. 3. All were strengthened.—Ramontha Chapman, Edison, Nebr., Nov. 4.

NORTH CAROLINA.

Scottville.—Husband and I, in company with a number of others from the Mount Carmel congregation, went a distance of about twenty-three miles to attend a love feast, held at Little Pine, Oct. 26. Forty members surrounded the Lord's tables, with Bro. W. H. Handy officiating. The Sunday following Brethren Handy and John A. Reed preached to a large congregation. After the meeting, three put on Christ in baptism. On Monday three more were baptized, making fourteen that have been baptized as a result of our series of meetings, held recently by Bro. Handy.—Bettie Jones, Scottville, N. C., Nov. 4.

NORTH DAKOTA.

Golden Willow church met in council Nov. 2, at 2 P. M., with Eld. W. J. McCann in charge. Several letters were granted. We decided to hold a love feast Nov. 23. We shall be glad to have as many brethren and sisters visit us at that time as are able to come. Bro. Price, of Bowden, was with us last Sunday and gave us an excellent sermon.—(Mrs.) Ruth W. McCann, Sykeston, N. Dak., Nov. 4.

OHIO.

Black River.—Oct. 6 Eld. J. W. Kitson and wife, of Syracuse, Ind., met with us, to assist us in a series of meetings. They labored earnestly in the Master's work, in the pulpit and by visiting. As a visible result six were added to the church by baptism, and the members were greatly strengthened and encouraged. The meetings closed Oct. 27. Our love feast was held Oct. 19. Bro. Kitson officiated. This church met in council Nov. 2. Our elder, Bro. James Murray, presided. The church elected Sunday-school officers for the coming year. The writer was chosen as correspondent and agent, to serve in the absence of our regular correspondent.—Anna H. Nolt, Lodi, Ohio, Nov. 4.

Blanchard.—Oct. 29 we enjoyed an interesting series of meetings, conducted by our home minister, Bro. D. P. Weller. As a result of these meetings two were baptized at the close of the meetings. Oct. 26 we held an enjoyable love feast, which was well attended.—J. W. Prowant, R. D. 7, Continental, Ohio, Nov. 9.

Blue Creek.—Our series of meetings began Oct. 12 and closed Oct. 27. Bro. Reuben Shroyer, of New Berlin, Ohio, conducted the meetings. He preached sixteen excellent sermons. One united with the church. Our love feast was held Oct. 19. About forty members surrounded the Lord's tables. Ministers present were Brethren L. H. Prowant, D. P. Weller, David Lytle and Reuben Shroyer. Bro. Shroyer officiated. Bro. L. H. Prowant, together with his wife, was ordained to the eldership.—Sylva Stambaugh, Pauding, Ohio, Nov. 5.

Donnels Creek.—A love feast was held at the Summerford house, Madison Co., Nov. 2. Fifteen members surrounded the Lord's table. Elders David Leatherman and L. R. Peifer had charge of the meeting. Bro. Leatherman preached on Sunday morning.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Nov. 4.

East Dayton.—All the public schools and Sunday-schools of our city have been closed for several weeks, on account of an epidemic of diphtheria. However, we have a Bible class each Sunday at the regular Sunday-school hour, and all who are more than sixteen years of age may attend. We hope that our Board of Health may soon find it possible to reopen the schools. In the absence of Bro. Swinger, Brethren Conover, Oren and Bantz have been with us.—L. Alice Tippy, 1430 May Street, Dayton, Ohio, Nov. 4.

Greenville.—If my wife and I live until Nov. 14 we will celebrate our sixty-eighth wedding anniversary, at our home near Greenville, Darke Co., Ohio. Ours is a rare occurrence, and a blessing that very few couples, who start out in life together, live to enjoy. We were married Nov. 14, 1844, in Lancaster County, Pa., came to Ohio in the spring of 1849, and have lived at the same place since 1856. At this time we are, in part, able to take care of ourselves, with fairly good health. Our ages are eighty-seven and ninety-one, respectively. Thanks to the good Lord for his care over us.—Emanuel and Mattie Hershey, Greenville, Ohio, Nov. 4.

Marble Furnace.—We met in council Oct. 11. Eld. B. F. Petry and Eld. William Minnich, our presiding elder, were here. We had our love feast on the 12th. Our members are few in number. Twenty-one members communed. Bro. Davidson and wife, from Holytown, and Sister Nannie Barickman, of May Hill, were here; also Bro. Van Wright and his parents, from Sinking Spring. Oct. 13 we held our Harvest Meeting in the forenoon, conducted by Bro. Davidson. We ate our dinner at the church. In the evening we had a missionary sermon by Bro. Minnich. Bro. B. F. Petry gave us a good sermon on Friday night. He took his text from Gen. 25. We continued with a series of meetings. Bro. Beery, of Dayton, preached a good sermon for us. Then Brethren Van Wright and J. R. Couser continued the services from Oct. 20 until Nov. 3. We had good attendance and behavior during the meetings.—L. C. Ramsey, Marble Furnace, Ohio, Nov. 4.

Maumee.—Oct. 7 Bro. J. L. Guthrie, of Lafayette, Ohio, commenced a series of meetings and continued until Oct. 27. Bro. Guthrie preached twenty-six sermons. Ten were baptized and others are almost persuaded. The members are much built up. We held our love feast Oct. 19. Seventy members surrounded the Lord's tables. After the communion service a choice was held for a minister. Bro. John Sponseller was elected and, with his wife, installed on Sunday morning.—Pearl E. Sponseller, Sherwood, Ohio, Nov. 1.

Owl Creek.—Our church met in council Nov. 2. Since our last report three have been added to our number by baptism, and one was reclaimed. Our love feast was held Oct. 26. Bro. Edward Loomis, of New Philadelphia, Ohio, officiated. We expect to commence our protracted meetings Nov. 16, with Bro. James Murray to assist us.—Minnie C. Workman, Fredericktown, Ohio, Nov. 4.

Springfield.—Our meetings began Oct. 5 and continued until Oct. 23. Bro. G. A. Snider, of Lima, Ohio, conducted the services, preaching twenty-two sermons. He presented the Word in a clear and forceful manner, and gave to the unconverted, and to members as well, much sound teaching and good advice. Three of our Sunday-school pupils decided to live for Christ, and were received into the fold by baptism. Others were deeply impressed.—Alice C. Mumaw, Mogadore, Ohio, Nov. 3.

Upper Twin church enjoyed a spiritual communion meeting Oct. 12, followed by a series of meetings, conducted by Bro. Charles Flory, of Union, Ohio. He preached twenty-four very impressive sermons. The attendance was large, with good interest. One was received by baptism, and one reclaimed.—William Deaton, Eaton, Ohio, Nov. 4.

OKLAHOMA.

Enid.—As my work takes me from place to place, I see needs and possibilities. Here are a few facts concerning the city of Enid. It is a city of more than 14,000 people. More than half of them are not church attendants. Less than a year ago they began mission work there, and now, by members moving in and by additions, they have a membership of twenty-four. The work is cared for by Bro. J. R. Wine and wife. The best of interest is manifested by outsiders. The members are united, and work well together, being above the average in ability, and fully consecrated to the Lord's service. They have a growing Sunday-school, and interesting Christian Workers' Meeting, two prayer meetings each week, and now, since Nov. 4, a teacher-training class of twelve members, with Bro. Meek as teacher. If you have to spend Sunday in town, you will be made welcome at the church, corner of Fourth and Randolph Streets. If you are seeking a city location, it will pay you to consider Enid. If you desire further information, write Bro. J. R. Wine or Bro. V. K. Meek.—J. H. Morris, Thomas, Okla., Nov. 8.

Paradise Prairie.—Bro. Chas. A. Miller came to us and began a revival, which did us all good. One dear young sister put on Christ in baptism. Our love feast was held Oct. 19. About seventy surrounded the Lord's tables. Bro. Miller officiated. We all felt it was good to be there.—Jane Morris, R. D. 1, Coyle, Okla., Nov. 4.

Prairie Lake.—Oct. 13 we commenced a series of meetings, which continued two weeks, with Brethren H. Booze and J. A. Root as our ministers. We believe some were favorably impressed, and the members feel strengthened and more able to work for the Lord. Oct. 25, at 3:30 P. M., we met in council, with Bro. Booze presiding. Sister Mollie Beard was chosen church clerk. We then adjourned to prepare for our love feast, and at 7:30 P. M., twenty-three members surrounded the Lord's tables, to partake of the sacred emblems of the shed blood and broken body of our Savior. Several visiting members were present. Our church is in good working order now. We were without a resident minister until just recently. Bro. T. C. Root and family have moved into our midst, and we have since established an appointment for each Sunday evening. Bro. J. E. Beard is our Sunday-school superintendent, and also our Bible class teacher. Sister Mollie Beard is our young people's teacher. Both are earnest workers.—M. E. Root, R. D. 2, Waynoka, Okla., Nov. 5.

OREGON.

Weston.—We notice from the Minutes of the District Meeting, which convened at Ashland, Oregon, in September, that our church was not represented. We should have been represented by letter, as a letter was sent in, but evidently it went astray, thus leaving us unrepresented, according to the Minutes of the meeting. We take this opportunity of getting the facts before the Brotherhood.—Olive Nevin, Weston, Oregon, Nov. 7.

PENNSYLVANIA.

Back Creek congregation held a love feast at Brandt's church Oct. 19. The weather was ideal, and the services were largely attended. Eld. Miller, of Huntingdon, and Bro. Hollinger, of Mechanicsburg, were the visiting ministers. Bro. Mohler officiated. Our series of meetings began Nov. 3 at Brandt's church, conducted by Bro. C. H. Steerman.—Pearl Heckman, Williamson, Pa., Nov. 1.

Back Creek.—Our two weeks' series of meetings, held in the Upton house by Bro. Adam Hollinger, of Harrisburg, Pa., closed Nov. 3, with a full house. The meetings were well attended throughout, the weather being ideal. The church has been greatly strengthened in her spiritual work. Three young sisters desired to live the Christ-life and were baptized. Many more are near the kingdom.—J. D. Wilson, R. D. 5, Greencastle, Pa., Nov. 8.

Brothers Valley congregation met in council Oct. 12, at 10 A. M., with the assistance of Eld. Daniel Clapper, of Scalp Level, Pa., and Eld. P. J. Blough, of Hooversville, Pa. An election for ministers and deacons was held. Brethren Lewis S. Knepper and Ralph W. Rieman were elected to the ministry and Brethren W. W. Cupp, Edward Shrock, H. N. Mostoller and A. R. Knepper were chosen to the deacon's office. Our love feast, held Oct. 13, was well attended. Eld. Blough officiated.—G. S. Rieman, R. D. 1, Berlin, Pa., Nov. 8.

Ephrata.—We held a glorious love feast Nov. 2. Ministers present from other congregations were: Elders Hiram Gibble, Amos Hottenstein, Jesse Ziegler, John Myers and John Schlosser; also Brethren John Royer, Abraham Royer, Ralph Schlosser and Wm. Kulp. Bro. Jesse Ziegler officiated. Most of the brethren spent Sunday with us, and broke the Bread of Life unto us in the morning and evening services. All these services were well attended, and all feel much refreshed. Our elder, Bro. David Kilhefner, has just returned from Alderson, Pa., where he looked after church interests.—J. M. Neff, Ephrata, Pa., Nov. 4.

Fair View.—We held our love feast Oct. 24 and 25. The weather was a little rainy, but quite a number of visiting ministers were present, whose presence we appreciated very much. Eld. S. Z. Witmer officiated. The best of order prevailed throughout the meeting. Saturday evening, Nov. 2, a very spiritual prayer meeting was held at the home of Bro. S. B. Fahnestock, which was quite well attended. Sunday morning, Nov. 3, Brethren J. H. Longanecker and Adam Fahnestock delivered excellent sermons from Joshua 24: 15. The discourses were strikingly illustrated, and we feel sure that we want to do more and better work for Jesus.—(Mrs.) Annie Z. Balmer, R. D. 3, Manheim, Pa., Nov. 4.

Glade Run.—Our pastor began our series of meetings Oct. 13 and preached one week. Bro. P. J. Blough, of Hooversville, Pa., came to us Oct. 19, and preached ten interesting sermons. Two were baptized, and two were reclaimed. Bro. Blough officiated at our love feast, held Oct. 26. Our meetings closed Oct. 27.—Ida B. Bowser, R. D. 4, Kittanning, Pa., Oct. 31.

Harrisburg.—Our revival meetings, which began Oct. 13, closed Oct. 30. These services were conducted by Bro. Andrew Hutchison, of McPherson, Kans. His ability to quote the Scriptures attracted many. We hope the fruit of his labors will follow. In the midst of these meetings, Oct. 20, we observed a love feast, which was well attended. On the morning of Dec. 10 we hope to have a Sunday-school Meeting.—Elton Peterman, 402 Crescent Street, Harrisburg, Pa., Nov. 2.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—On Saturday afternoon, Oct. 26, Bro. Joseph Harley, who is in his eightieth year, was baptized. A year ago, last August, he had a stroke, from which he had recovered sufficiently to be able to take short walks. Two weeks ago he was overcome with vertigo and fell. The baptism took place in his home. He was very glad that the burden has been removed. At the close of our Sunday-school session, last Sunday, we held the commencement exercises for our teacher-training class. There were six graduates. Dr. Sidney Herbert Cox gave the address. We have begun two new classes, numbering about twenty-five pupils. Monday evening, Oct. 28, our pastor gave the address at the commencement of the teacher-training class in the Upper Dublin church, with six graduates. The Brethren Bethany Mission, 3255 Kensington Avenue, will hold a love feast on Thanksgiving Day, Nov. 28, at 7:30 P. M., sharp.—Mrs. William H. B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Nov. 2.

Tyrone.—Beginning Oct. 21, Bro. Jas. A. Sell, of Hollidaysburg, Pa., preached a short series of doctrinal sermons, which were a source of great blessing to us. Our love feast was held Oct. 27. Elder and Sister J. B. Brumbaugh of Huntingdon, and Eld. Geo. S. Myers, of Curryville, were also with us. One sister was received by letter, and four of our Sunday-school children were received into the church by confession and baptism.—Effie Wortz, Tyrone, Pa., Nov. 4.

West Conestoga.—We held our love feast Oct. 22 and 23. All received strength for the work of our Master. Our aged elder, Bro. John Myers, eighty-four years old, resigned his position, thinking the responsibility too great. His request was granted, and our assistant elder, Bro. Cyrus Gibble, was given charge of the congregation. Bro. John Herr, of Myerstown, officiated at the feast.—Henry E. Nies, Lititz, Pa., Nov. 5.

(Concluded on Page 736.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

NORTHWESTERN KANSAS.

The District Meeting of Northwestern Kansas and Northeastern Colorado was held in the Antioch church, Colo., about twenty miles southeast of Calhan. From the church door could be seen the majestic Pike's Peak and many others of the Rocky Mountains, some forty miles or more distant.

The Ministerial Meeting was held on Thursday, Oct. 24. Six live topics were discussed with interest and enthusiasm. Many good thoughts were presented. In the evening Bro. Geo. R. Eller preached to a large and attentive audience on the subject, "Why Do I Belong to the Church of the Brethren?"

Friday morning, at 8 o'clock, the delegates convened for the business session of the Conference. All the churches except three were represented. The officers of the Meeting were Eld. T. E. George, Moderator; Bro. E. F. Sherfy, Reading Clerk; Byron Talhelm, Writing Clerk. Most of the time was spent in considering the mission work of the District. The Mission Board now consists of five members, of whom two must be elders. The plan for raising mission funds, as now provided for, is by voluntary contribution, in the form of advance estimates. The old plan of assessments continues for the coming year. Eld. Geo. R. Eller is our delegate on Standing Committee, with Eld. E. D. Steward as alternate. The offices of Sunday-school Secretary, Temperance Secretary, and Missionary Educational Secretary were merged into one. Bro. Geo. R. Eller, of Grinnell, Kans., was elected to this important office. He is well qualified, and the right man for the right place.

Friday evening a missionary program was rendered, followed by a rousing missionary sermon by Bro. John A. Robinson, from the text, "Son, go work today in my vineyard" (Matt. 21: 28). The offering amounted to about $60 in cash and pledges, which was given to the Colorado City Mission for a churchhouse, that they hope soon to build.

FINANCIAL REPORT

During the month of September the General Mission Board received the following donations to the funds under her care:

WORLD WIDE.

Indiana—$266.51.
Northern Dist., Congregations.
Walnut, $53.20; Nappanee, $49.50; Yellow Creek, $28.60; Springfield, $25.35; Maple Grove, $18.66; Elkhart Valley, $13.49; Cedar Creek, $5, ... $ 193 80
Mrs. Reuben Bonebrake, $1; Nina Miller (marriage notice), 50 cents,.. 1 50
Middle District, Congregation.
Loon Creek, ... 41 20
Sunday-school.
Burnetts Creek, ... 10 01
Southern District, Congregation.
Pyrmont, ... 40 00
Illinois—$61.50.
Northern District, Individual.
A Friend, Elgin, ... 1 00
Southern District, Individuals.
L. Hortense Lear, $50; Mary E. Clower, $10; J. W. Switzer (marriage notice), 50 cents, ... 60 50
Ohio—$55.89.
Northeastern District, Individuals.
Simon Hardman, $5; A Brother, $3.50; D. D. Thomas (marriage notice), 50 cents, ... 9 00
Northwestern District, Congregations.
N. Poplar Ridge, $24.27; Lick Creek, $6, ... 30 27
A. W. Harrold (marriage notices), 1 00
Southern District, Congregations.
Eversole, $5.47; Middle District, $2.50, ... 7 97
Sunday-school.
Eversole, ... 7 15
Jacob Coppock (marriage notice), 50
Maryland—$50.00.
Middle District, Congregation.
Brownsville, ... 50 00
Virginia—$41.90.
First District, Individual.
P. S. Miller (marriage notice),.... 50
Second District, Congregations.
Pleasant Valley, $16.56; Mill Creek, $24.35, ... 40 90
Northern District, Individual.
Samuel Pence (marriage notice),.. 50
California—$14.18.
Northern District, Individual.
W. E. Dague, ... 2 00
Southern District, Congregations.
Santa Ana, $5.50; Covina, $5.08,.... 10 58
Helena Armedson, ... 1 60
North Dakota—$13.87.
Congregation.
Pleasant Valley, ... 8 87
Mrs. W. H. Clark, ... 5 00
Nebraska—$13.22.
Sunday-school.
Birthday offerings—Nebraska Sunday-schools, ... 12 22
B. Ebersole, ... 1 00
Iowa—$12.65.
Middle District, Individuals.
O. E. Messamer (marriage notice), 50 cents; J. D. Haughtelin (marriage notice), 50 cents, ... 1 00
Southern District, Congregation.
Monroe County, ... 11 65
Washington—$10.00.
Malissa Longhenry, ... 10 00
Pennsylvania—$6.85.
Eastern District, Individuals.
H. B. Horst, $1; Adam Schaffer, $1, 2 00
Western District, Congregation.
Summit, ... 3 35
B. F. Wampler, $1; M. Brougher (marriage notice), 50 cents, ... 1 50
Kansas—$5.50.
Northeastern District, Individual.
Susan Scott, ... 5 00
Southwestern District, Individual.
L. E. Fahrney (marriage notice),.. 50
Canada—$5.
Chas. and Elsie Ardinger, ... 50
Tennessee—$5.00.
Lula B. Klepper, ... 5 00
Colorado—$3.95.
Northeastern District, Individuals.
Bro. and Sister Yates, $2.95; A Sister and Brother, $1, ... 3 95
Idaho—$3.05.
Lizzie Greene, $2.55; S. S. Neher (marriage notice), 50 cents, ... 3 05
Missouri—$2.25.
Northern District, Congregations.
Log Creek, ... 1 25
J. C. Van Trump, ... 1 00
Wisconsin—$1.00.
Mr. and Mrs. J. E. Zollers, ... 1 00

Total for the month, ... $ 592 32
Previously reported, ... 20,859 65

For the year so far, ... $21,451 97

INDIA ORPHANAGE.

Pennsylvania—$47.37.
Eastern District, Sewing Circle.
Elizabethtown, ... $ 20 00
Southern District, Sunday-school.
York, ... 16 06
Western District, Sunday-school.
Primary Class, Scalp Level 6 31
W. H. Blough and wife, ... 5 00
Kansas—$51.00
Northeastern District, Christian Workers.
Morrill, $32; Navarre, $10, ... 42 00
Northwestern District, Sunday-school.
Victor, ... 9 00
Illinois—$30.00.
Southern District, Aid Society.
Cerro Gordo, ... 20 00
Mary E. Clower, ... 10 00
Maryland—$20.00.
Eastern District, Sunday-school.
Frederick City, ... $ 20 00
Canada—$16.25.
Sunday-school.
Fairview, ... 16 25
Ohio—$16.00.
Northwestern District, Christian Workers.
Silver Creek, ... 16 00

Total for the month ..... $ 180 62
Previously reported, ... 2,030 96

For the year so far, ... $ 2,211 58

INDIA MISSION.

Illinois—$30.00.
Southern District, Individuals.
L. Hortense Lear, $25; Mary E. Clower, $5, ... $ 30 00
Virginia—$12.00.
First District, Individual.
"D. R. B.", ... 6 00
Second District, Individuals.
A Sister, $5; A Sister, $1, ... 6 00
California—$6.70.
Southern District, Congregations.
Santa Ana, $1.50; Covina, 20 cents, 1 70
Mary V. Brubaker, ... 5 00
Pennsylvania—$2.00.
Western District, Individual.
Wm. N. Bond, ... 2 00
West Virginia—$1.00.
First District, Individual.
Fred S. Shaffer, ... 1 00

Total for the month, ... $ 51 70
Previously reported, ... 692 45

For the year so far, ... $ 744 15

INDIA WIDOWS' HOME.

California—$38.50.
Southern District, Aid Societies of the Southern Calif. District, ... $ 38 50
Pennsylvania—$10.00.
Western District, Aid Society.
Walnut Grove, ... 10 00

Total for the month, ... $ 48 50
Previously reported, ... 64 56

For the year so far, ... $ 113 06

INDIA NATIVE SCHOOLS.

Missouri—$15.00.
Northern District, Sunday-school.
Walnut Grove, ... $ 15 00
Illinois—$8.00.
Southern District, Individual.
Mary E. Clower, ... 8 00
Iowa—$4.25.
Middle District, Sunday-school.
Old Sisters' Class, Panther Creek. 4 25

Total for the month, ... $ 27 25
Previously reported, ... 172 50

For the year so far, ... $ 199 75

INDIA HOSPITAL.

California—$10.00.
Southern District, Individual.
Mary V. Brubaker, ... $ 10 00

Total for the month, ... $ 10 00
Previously reported, ... 507 00

For the year so far, ... $ 517 00

INDIA INDUSTRIAL.

California—$24.63.
Southern District.
Joint Christian Workers' Meetings of Inglewood, Long Beach, Pasadena, Los Angeles and South Los Angeles. $ 24 63

Total for the month, ... $ 24 63

For the year so far, ... $ 24 63

CHINA MISSION.

Illinois—$25.00.
Southern District, Individual.
L. Hortense Lear, ... $ 25 00
California—$14.62.
Southern District, Congregations.
Covina, $2.42; Santa Ana, $2.20,... 4 62
Mary V. Brubaker, ... 10 00
Virginia—$5.00.
Second District, Individual.
A Sister, ... 5 00

Total for the month, ... $ 44 62
Previously reported, ... 275 25

For the year so far, ... $ 319.87

CHINA ORPHANAGE.

Canada—$20.25.
D. M. Irwin, ... $ 20 25
Kansas—$8.00.
Northwestern District, Individual.
Clara T. Brandt, ... 3 00
Southwestern District, Individual.
Mrs. Geo. Blondefield, ... 5 00
Washington—$3.00.
A Sister, ... 3 00

Total for the month, ... $ 31 25
Previously reported, ... 185 01

For the year so far, ... $ 216 26

CHINA FAMINE.

Colorado—$1.00.
Northeastern District, Individual.
Mrs. Therese Lahmiller, ... $ 1 00

Total for the month, ... $ 1 00
Previously reported, ... 293 83

For the year so far, ... $ 294 83

DENVER COLORED.

Pennsylvania—$625.03.
Mary A Kaufman, $2; Reuben Haldeman, $10; David J. Markey, $5; Henry Schwartz, $5; Anna Helt, 50 cents; Reuben Graybill, $1.50; James Boyd, $2.50; Jacob Z. Brubaker, 50 cents; Ella Graybill, $1; Lane Forney, $1; Clayton Kover, $1; Sam'l B. Longanecker, $5; Homer R. Minnich, $5; Lin. B. Longanecker, $2; Elizabeth B. Longanecker, $2; S. S. Brubaker, $2; Maria Graybill, $1; E. K. Brubaker, $5; J. M. Miller, $1; T. S. Bech, $2; Annie E. Shank, $1; Mrs. Mary Hamaker, $1; M. M. Bowser, $1; Harriet Farmer, $1; Barbara Arnold, 50 cents; Elizabeth Graybill, 50 cents; A Brother, $5; A Brother, $1; J. J. Graybill, $3; Hiram Gibble, $1; Maria and Susan Gibble, $2; Elizabeth Gish, 25 cents; A Brother, $1; John R. Hershey, $1.50; E. G. Hershey, $5; C. W. Gibble, $1; Samuel Graybill, $2; Benj. Bradley, 50 cents; M. E. Brueckhart, $2; John G. Hershey, $5; Mrs. Lizzie Brubaker, $2; H. B. Markley, $1; John W. Zug, $1; Jacob Graybill, $2; Nathaniel Minnich, $5; Levi Fahnestock, $1.50; Wm. Hope, 25 cents; Geo. Shriner, $1; Geo. Shriner, $1; Isaac Graybill, $4; Israel Graybill, $3; Phares Graybill, $2; Benj. C. Graybill, $2; Seth Graybill, $2; Ida C. Smith, 50 cents; Sam'l Hollinger, $1; Cyrus Dohner, $1.25; Jacob G. Hershey, $2; Emanuel S. Ruhl, $1; Henry G. Ruhl, $1; H. G. Gibble, $1; Isaac B. Minnich, $5; W. W. Moyer, $1; J. B. Fahnestock, 50 cents; West Green Tree Children's Meeting, $6.18; Samuel G. Hoffman, $10; Clinton Kaylor, $4; D. K. Eshelman, $2; D. B. Eby, $2; H. E. Geib, $1; Peter G. Brubaker, $1; Isaac C. Geib, $1; P. C. Geib, $5; Jacob Y. Stauffer, $1; Benjamin G. Stauffer, $1; M. G. Gibble, $4; J. G. Gibble, $1.50; David B. Forney, $1; John B. Gibble, 50 cents; A Brother, 50 cents; John H. Hostetter, $1; Harry R. Hollinger, $1; John H. Ginder, $1; Jacob S. Hollinger, $1; A. W. Shelly, $1; Jacob D. Hollinger, $1; B. S. Stauffer, $10; John G. Stauffer, $5; Monroe Hollinger, $1; Mrs. Harry Halderman, $1; Henry N. Baker, $1; A. Y. Stauffer, $1.25; Anna Hitz, 25 cents; C. G. Hollinger, $1.50; Benj. R. Zug, $3; B. S. Zug, $1; S. S. Fasnacht, $2; A Brother, $2; A Brother, $2; John W. Witmer, $1; Kate K. Zug, 50 cents; John Sowers, 50 cents; Phares N. Becker, $2; Margaret Stern, 50 cents; Fannie Ginder, 50 cents; Chiques Sisters' Aid Society, $5; Jacob K. Garman, $2; S. S. Eshelman, $5; Phares B. Ginder, $1; H. H. Bomberger, $1; Samuel N. Becker, $1; Ed. D. Gibble, $2; Henry M. Gibble, $1; J. Z. Haldeman, $1; Daniel Balmer, $1; H. L. Hess, $2; M. B. Ruhl, $2; Isaac A. Stauffer, $1; Hiram Hollinger, $2; H. F. Stauffer, $5; S. G. Wenger, 75 cents; Albert Garner, 25 cents; H. B. Shearer, $2; A. M. Shelley, $5; S. B. Kulp, 60 cents; Bessie Hourner, 25 cents; Sarah Ginder, 25 cents; Henry Hummer, 10 cents; A Brother, $1.50; H. H. Koser, $2; J. G. Shearer, $1; H. K. Kaylor, $1; Nathan Martin, $1; S. W. Eshelman, $5; Lizzie Wealand, 50 cents; H. L. Acker, 50 cents; Samuel S. Shearer, $5; John H. Martin, $1; Wm. McDannel, $2; Emma Emonhelser, $1; Mary Fretz, $1; D. M. Eshelman, $5; A. S. Ober, $2; Eli B. Sherer, $1; H. S. Hottenstein, $2; Andrew Heisey, $2; David Shank, 50 cents; Albert Cassel, 50 cents; John W. Eshelman, $5; N. W. Eshelman, $10; John Y. Gruber, $1; Jacob H. Young, $1; Hiram S. Eshelman, $5; Abram S. Eshelman, $5; Martin Peck, $1; Barton Arnold, $1; Benj. E. Reinhold, $1; D. R. Forney, $2; M. B. Forney, $5; W. S. Longanecker, $5; Jacob Shank, 50 cents; Henry S. Ginder, 50 cents; Ira M. Hickey, $1; Amos Hoover, $1; Joseph B. Hostetter, $5; S. N. Meckley, $2; Henry F. Breneman, $1; B. B. Hambright, $1; Fannie Koser, $1; Eli B. Brubaker, $5; Henry Geib, $1; Nathan Rhoades, $1; L. S. Leicht, $5; I. N. S. Will, $5; A. G. Longanecker, $5; Frank W. Groff, 3; John B. Witmer, $1; A. Z. Witmer, $2; John M. Gibbel, $10; Addison Buch, $5; I. L. Hoffer, $2; Joseph G. Heisey, $2; H. H. Brandt, $1; D. B. Kline, $5; Hannah Huffer, $3; Katie Buffenmyer, 25 cents; Sarah Winters, 25 cents; A. K. Young, 25 cents; Laura Hess, 25 cents; Anna Wolgamuth, $2; Elsie Lehman, $2; Magdalena Groff, $1; C. R. Fry, $2; A. L. Frey, $1; S. G. Graybill, $3; Elizabethtown Congregation, $13.10; Lizzie Hoover, 25 cents; Ada Beelman, $2; Susan Freidly, $2; Daniel Myer, $1; Sarah Myer, $2; Lizzie B. Witmer, $2; W. L. Evans, $5; Hanna Barr, $1; Elizabeth Baker, $1; Mary E. Eberly, $5; Alfred Evans, $1; Margaret A. Hagen, $1; Emma E. E. Landis, $5; Mrs. H. W. Wolgamuth, $1; Mary E. Hauser, 50 cents; S. S. Gibble, $1.50; A. N. Eby, $5; Aaron Hertzler, $1; Franklin Buckwalter, $1; C. A. Whisler, $5; H. B. Graybill, $5; Mary R. Charles, $1; Henry C. Harner & wife, $2; Martin Oversole, $1; Aaron Graybill, $2; Romanus Buffenberger, $1; J. H. Keller, 50 cents; John P. Keeny, $1; B. F. Bowser, $1; Washington Walker, $1; S. E. Keeny, $2; Lewis M. Keeny, $1; D. B. Keeny, $1; J. B. Peterman, 50 cents; Jemima Reehling, 50 cents; George Ness, $1; Chas. H. Ness, 50 cents; Mrs. Henry D. Keeny, 50 cents; Henry H. Fahs, $1.25; Milton Myers, $1; Harry Hartman, $1; Levi Ness, 50 cents; Andrew Raver, $1; Catherine Ness, $2; Katie Baugher, $1; S. B. Myers, $2; Robert S. Krout, $1; Milton Lehman, $2; Reuben Ruhl, 50 cents; Benj. G. Gibble, 50 cents; Eliza and Mamie Lehman, $2; B. B. Brandt, $1; Ann Zug, $1; Sam'l H. Gibble, $1; Henry G. Flory, 50 cents; H. M. Flory, 50 cents; Chas. Cassel, $2; Jeremiah Cassel, $2; S. B. Fanestock, $1; Bro. Ross, 50 cents; Henry R. Flory, 50 cents; F. F. Baker, $1; J. B. Brubaker, $1; John K. Young, $1; Allen Becker, $2; E. S. Gibble, $1; Wm. M. Gibble, $1; Geo. Stine, 25 cents; Michael Markey, $1; Daniel Markey, $2; Jacob Markey, $5; Lizzie Hildebrand, $1; Samuel K. Hartman, $1; Joseph W. Marks, $2; J. L. Myers, $2; Geo. H. Wagner, $1; John H. Keeny, $1; Lizzie K. Keller, $1; John Raver, 50 cents; David Markey, $2; Geo. K. Godfrey, $2; Geo. Streilbig, $1; A Sister, $1; H. B. Gibble, $1; L. K. Godfrey, $1; John Hartman, $3; William G. Hartman, $1; John H. Hoffman, 50 cents; Harry Markey, $1.50; H. Stremmel, 25 cents; Jacob H. Sterner, 50 cents; Adam Keesey and wife, 50 cents; Christian Royer, $1; Leander Royer, $1; Jonas Royer, $1; Martha J. Royer, 25 cents; H. F. Keeny, 50 cents; Leander Furham, 25 cents; M. L. Laughman, 50 cents; Julia Warner, 50 cents; Samuel Sellers, $1; N. S. Sellers, $1; John S. Warner, $1; E. S. Shaffer, $1; Edward Fuhrman, 25 cents; Geo. M. Dressler, 75 cents; Solomon Bucher, 50 cents; N. S. Baugher, $6.50; F. M. Baugher, $2; Lillie and Clara Baugher, $2; John R. Warner, $1; Geo. M. Baugher, $3; Geo. K. Sweitzer, $1; D. B. Hohf, $2; W. F. Masimore, 15 cents; Joseph F. Sterner, 25 cents; David H. Smith, 50 cents; Peter J. Geisman, $3; W. D. Fuhrman, $5; Edmund W. Yost, 50 cents; Chas. Fuhrman, 50 cents; Sam'l W. Fuhrman, $1; Daniel Royer, $1; Joel Baugher, $1; Wesley Luchaubaugh, $2; C. C. Geisman, $1; Titus Bucher, $1; Celia L. Yost, $1; Joseph Stremmel, 50 cents; Susanna Luchabaugh, 25 cents; Levi Sterner, 25 cents; Amos Frogg, $2; Samuel Sterner, 50 cents; A. C. Baugher, 25 cents; Henry Sweitzer, $1; Lewis S. Bowman, $1; John E. Lerew, $2; E. M. Keeny, $2; Mrs. John Wolz, $1; Wm. Harbaugh, $3; David Y. Brillhart, $3; Jacob M. Myers, $1; Thomas Ness, 50 cents; P. Ilgentriz, 50 cents, ... $ 625 03

Illinois—$16.36.
Martin Brubaker, $10; Batavia S. S., $3.03; Batavia C. W.'s, $2.33; John Barnhart, $1, ... 16 36
Washington—$5.50.
S. Stookey, ... 5 50
Indiana—$5.00.
C. A. Barringer, ... 5 00
California—$2.45.
Covina Congregation, ... 2 45
Cuba—$2.00.
Ira P. Eby, ... 2 00

Total for the month, ... $ 656 3
Previously received, ... 2,361 2

For the year so far, ... $ 3,017 5

COLORADO CITY CHURCHHOUSE.

North Dakota—$89.24.
D. F. Landis, $5; J. F. Joseph, $1; T. J. Yancli, 25 cents; W. E. Burns, $1; A. A. Burns, 50 cents; Roy Long, $3; Miss K. E. Beckner, 50 cents; E. A. Stauffer, $1; Geo. P. Colony, 25 cents; A Brother, $1; Lottie Miller, $1.56; Mrs. S. W. Domer, $1; Ella Blocher, 50 cents; Mrs. M. I. Funda, 10 cents; Mrs. Thos. Kirkwold, $1; M. A. Meyers, $1; Frank Saylor, $10; Julia A. Myers, $2; Mrs. J. King, $5; Calvin R. Hoover, $5; Zion Congregation, $1.69; Levi Fisher, $1; A Sister, 25 cents; Myrtie Dierdorff, $1; Wm. F. Lawer, D. M. Hill, $1; Adam Schaffer, 25 cents; Lizzie L. Rohrer, 25 cents; Ida Rohrer, 60 cents; J. D. Bonsack, 50 cents; J. H. Brubaker, $2; Jos. Burkholder, $3.75; Anna Burkholder, $1; Sarah Noaker, $1; Amy Arney, $5; Mr. and Mrs. W. H. Dierdorff, $5; G. W. Shively, $3; Myrtie Van Art, 50 cents; R. E. Maddux, $5; W. J. Benner, $1; A Brother, 25 cents; A Sister, 35 cents; Jas. Will Shively, $4; J. J. Shively, $1; G. W. Stong, $1; J. W. Cripe, $5; Jessie Smoot, 75 cents, ... $ 89

Kansas—$5.00.
G. F. Bugg, ... 5

Total for the month, ... $ 94
Previously reported, ... 66

For the year so far, ... $ 160

CHICAGO SUNDAY-SCHOOL EXTENSION General Fund,

Michigan—$0.95.
Chas. M. Miller, ... 228

Total for the month, ... $
Previously reported ..... $ 229

For the year so far, ... $ 229.

CORRECTION.

The amount $132.70 given as "previously reported" in the September financial statement under China orphanage should have been reported as $33.50. In the October Visitor the "previously reported" should have been given as $86.01 instead of $184.21. An old balance was added in by mistake.

Interesting Sunday-school and Christian Workers' meetings were held on Saturday, followed by preaching in the evening and on Sunday, by the visiting brethren. These efforts resulted in nine souls being baptized and one reclaimed. There was great rejoicing at Antioch.

Thus closed one of the most enthusiastic and harmonious District Meetings that we ever attended. This is a new country, but the members seem to be satisfied and determined to endure the hardships of frontier life. We had the happy privilege and experience of lodging with Bro. Deeter, formerly of Indiana, in his new sod house. The brethren at Antioch will long be remembered for their good, old-fashioned hospitality. The weather was ideal. We praise God from whom all blessings flow. The next District Meeting will be held in the Burr Oak church, Kans.

Byron Talhelm.

Dorrance, Kans., Oct. 30.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Albaugh, Mrs. Minnie S., died of paralysis at her residence in Baltimore City, Md., Oct. 21, 1912. Her uncle, Bro. Joshua Stuller, and his sister, Jane, are the only immediate relatives surviving her. Services by the writer, after which interment was made in the Meadow Branch cemetery.—W. E. Roop, Westminster, Md., Oct. 24.

Arnold, Elizabeth Jane, nee Armentrout, born in Rockingham County, Va., Oct. 26, 1832, died of old age at her home near the Limestone church, Tenn., Oct. 30, 1912, aged 80 years and 3 days. She was married to Solomon G. Arnold, Oct. 29, 1951. To this union seven children were born. One daughter died in youth. Her husband, who was a preacher, died several years ago. She leaves three sons and three daughters, all members of the church, except one daughter, who is a member of the Progressive Brethren church. Sister Arnold was a faithful member of the Church of the Brethren for over sixty years. Services in the Limestone church by Bro. A. M. Laughrun, assisted by Bro. A. E. Nead. Interment in the cemetery near by.—P. D. Reed, Limestone, Tenn.

Bashor, Edith, youngest daughter of Bro. G. W. and Sis Sallie Bashor, died of membraneous croup Oct. 28, 1912, ag 3 years and 8 months. Services in the Limestone church Bro. A. E. Nead. Interment in the cemetery near by.—P. Reed, Limestone, Tenn.

Berkeybile, Eld. Aaron, born near Johnstown, Pa., Oct. 1834, died at the home of his daughter, Mrs. J. W. Schamp, Toledo, Ohio, Oct. 9, 1912, aged 77 years, 11 months and days. He became a member of the Brethren church in ea life, and at the age of twenty-one was elected to the minist Later he was ordained to the eldership. Oct. 2, 1856, he w united in marriage to Louisa Horner, who died some ye later. March 27, 1864, he was married to Maggie Folhue, Johnstown, Pa., who also died some years later, while o visit to the East. April 23, 1901, he was married to Laur Troxell, who survives him. He was the father of seven c dren, four of whom survive him. In 1865 he moved fr Pennsylvania to Ohio, living there until 1882, when he mo to Pawnee County, Nebr., and located near Dubois, where labored long in the ministry. In 1909 he moved to Sabet Kans. Aug. 8, inst. he and his wife took a trip to Ohio, wh he took sick and died. The remains were brought to Sabe

and laid to rest in the Montrose cemetery near Albany, Kans. Services by the writer, assisted by Mr. A. A. Walsh, of the Baptist church.—R. A. Yoder, Sabetha, Kans.

Brumbaugh, Bro. Emory, born Aug. 31, 1866, died at Williamsburg, Pa., in the bounds of the Fairview congregation, Pa., Aug. 29, 1912, aged 45 years, 11 months and 28 days. He was married to Margaret McGraw Sept. 29, 1885. Five daughters were born to this union. One daughter preceded him in death. He united with the Church of the Brethren in 1886, and remained a faithful and consistent member. Services by Eld. William Swigart, assisted by Brethren H. B. Brumbaugh and W. H. Holsinger. Text, 2 Cor. 5: 1, 2.—J. B. Snowberger, Shellytown, Pa.

Cassel, Susan, nee Hartzel, born near Covington, Ohio, Feb. 23, 1819, died at her daughter's home in Pleasant Hill, Ohio, Oct. 23, 1912, aged 93 years and 8 months. Her first marriage was to Rudy Bolinger Feb. 21, 1841. To this union were born eight children. Her second marriage was to John Cassel, Oct. 21, 1850. To this union eleven children were born. She leaves eight children and many friends. She was a member of the church thirty-three years, and lived faithful to her vow. Readers of the Messenger who attended the Annual Meeting near Covington, Ohio, in 1875, will remember that the meeting was held on the Cassel farm, the home of our deceased sister. Although not then a member, she cheerfully consented that the meeting be held on their premises. Her funeral services were held in the Pleasant Hill church. They were conducted by Bro. I. J. Rosenberger, assisted by Brethren Isaac Frantz and George Mohler.—John Seas, Pleasant Hill, Ohio.

Diehl, Mary, daughter of John Quincy and Sister Effa Diehl, born in Montgomery County, Ohio, March 23, 1888, died Aug. 17, 1912, aged 24 years, 4 months and 24 days. Her suffering, although of long duration, and at times very severe, was endured very patiently. At an early age she felt the need of her Savior, and was received into the church by baptism when only fifteen years old. She was especially interested in the Master's work and had planned to be a missionary, but God saw best to call her home. She was also much interested in Sunday-school work, having taught a class for several years. April 5 she was anointed, after which she seemed reconciled and peacefully passed away. Her parents, two sisters and three brothers survive. Services by Eld. D. M. Garber, assisted by the home brethren. Interment in the Eversole cemetery.—Clara Erbaugh, R. D. 2, New Lebanon, Ohio.

Garber, H. K., died in Kansas City, Kans., Oct. 27, 1912, aged 76 years, 7 months and 14 days. Bro. Garber was a member of the Church of the Brethren for more than fifty years, and served in the deacon's office nearly that length of time. Bro. Garber was born in Richland, Ohio, and resided in Montgomery County, Mo., for a number of years. Eleven years ago he moved to Kansas City, Kans., where he resided until his death. He was a model man, deeply interested in the work of the Lord, and always at his post of duty. He leaves a wife, eight children, and seven stepchildren. Services in the Central Avenue church Oct. 28, by Eld. I. H. Crist. Text, John 14: 3. Next day the remains were shipped to Maywood for interment, where a funeral service was conducted by Bro. O. R. McCune, of Kansas City, Kans.—Roy Crist, 703 Packard Street, Kansas City, Kans.

Gott, Bro. John, born Feb. 27, 1839, in Sullivan County, Tenn., died Oct. 6, 1912, aged 73 years, 6 months and 21 days. He lived in Sullivan County, Tenn., all his life. Bro. Gott heard Bro. Henry Garst preach forty-five years ago. When the Annual Meeting was held in Bristol, Tenn., he was delighted with the meeting. His daughter united with the Church of the Brethren three years ago, and then her father was baptized June 25, 1911. Services at Bro. Gott's home by Bro. John Garst. Interment at Blountville, Tenn.—J. S. Good, Bristol, Tenn.

Maurer, Sister Anna, nee Burkett, born in Ohio, July 19, 1832, died at Hemlock, Mich., Sept. 10, 1912, aged 80 years, 1 month and 21 days. She was united in marriage to Bro. Samuel Maurer in 1867. Her companion preceded her in death Aug. 16, 1906. She leaves two sons and five daughters. Sister Maurer united with the Church of the Brethren Oct. 15, 1870, and was baptized by Bro. David Roop. Her remains were taken to Geneva, Ind., and interment was made by the side of her husband in the Bunker Hill cemetery. Services by Bro. Frank Johnson.—Saloma Adams, Lindsey, Ohio.

Mortimer, James Jacobs, born Sept. 23, 1863, died Sept. 29, 1912, aged 49 years and 6 days. He was the only child of Wm. H. and Mary D. Jacobs. He was married to Minnie C. Ziegler March 26, 1885. Two sons and one daughter were born into their home. The eldest child, at the age of three years, preceded his father. He leaves, to mourn their loss, a devoted companion, two children, and his father and mother. During his long sickness and suffering he manifested great patience. He was a devoted husband and a loving father. Before he passed to the other shore he expressed his faith in Christ, and united with the Church of the Brethren. Services by the writer, assisted by Bro. S. P. Early.—G. A. Snider, Lima, Ohio.

Nicholson, Sister Caroline, nee Spicher, born near Rural Village, Armstrong Co., Pa., Jan. 4, 1844, died in the Manor congregation, Pa., Oct. 16, 1912, aged 68 years, 9 months and 12 days. She leaves a sorrowing husband, eight daughters and three sons. She was a great sufferer and longed to go home.—Lizzie Swartz, Lovejoy, Pa.

Sappington, Sister Louisa C., nee Kline, died at her home in Frederick City, Md., Oct. 23, 1912, aged 85 years, 1 month and 28 days. While yet in her teens she married Col. Sappington, a veteran of the war of 1912, being his second wife. To this union were born four sons. Two of them preceded her. She was a faithful member of the Church of the Brethren for over fifty years. Her seat in Sunday-school and church was seldom vacant, if her health permitted her to be present. She attended church services on Sunday prior to her death. She was one of the first members of the Brethren church to locate in this city and, consequently, was included in its organization. Her death was due to the infirmities of old age. Services by the writer, assisted by Dr. P. D. Fahrney and Eld. J. O. Williar. Text, John 19: 27. Interment in the Mount Olivet cemetery.—R. A. Nedrow, 121 East Fourth Street, Frederick, Md.

Warner, Bro. Jacob, born Aug. 7, 1826, died at the home of his son, Johnson Warner, in the bounds of the Palestine church near Weaver's Station, Ohio, Oct. 21, 1912, aged 86 years, 2 months and 14 days. He was united in marriage in 1852 to Susannah Leedy. To this union four children were born. His wife and two children preceded him, the former being called to her reward Feb. 24, 1887. He leaves two children and one brother. Services by Eld. Jesse Stutsman. Interment in the West Branch cemetery.—Elizabeth Baker, Greenville, Ohio.

Wolf, Sister Anna Maria, died of general ability at her home near Fair Play, Md., in the Manor congregation, Oct. 21, 1912, aged 83 years, 10 months and 2 days. She united with the Church of the Brethren early in life, and lived a faithful, consistent Christian life until called to her reward. She is survived by three sons and five daughters, four sisters and a brother. Her husband, Eld. Daniel Wolf, died about twelve years ago. Several children also preceded her. Services in the Manor church by Eld. C. A. McDowell, assisted by Eld. J. E. Otto. Interment in the Manor cemetery.—M. Portia Rowland, Fair Play, Md.

Yingling, Mrs. Annie K., died at her residence in Baltimore City, Md., Oct. 22, 1912, aged 43 years, 8 months and 7 days. She is survived by her husband and four children. Services in the Meadow Branch church by Eld. Uriah Bixler and Rev. L. F. Murray. Interment in the church cemetery.—W. E. Roop, Westminster, Md.

BIRD'S-EYE VIEW OF THE MINISTRY OF CHRIST

A most excellent harmony of the Gospels in pamphlet form, arranged by A. W. Vaniman. It is in fact what its title indicates—

a bird's-eye view of the ministry and life of our Savior as related by the four Gospel writers.

TO THE BIBLE STUDENT IT IS INVALUABLE.

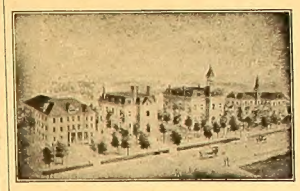
It gives a grasp of the events of the life of Christ, in their chronological order that will prove helpful at all times. The events are all approximately dated and the different periods are divided off accurately. It is of convenient size to place in your Bible, where it will be always useful.

The subject is treated in the best and the most compact form of anything we have ever seen.

Price 15c per dozen.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

MANCHESTER COLLEGE



Winter Term Opens December 2.

This institution is enjoying a rapid growth. The Winter Term will offer many courses in College, Normal, Academic, Bible, Business, Music, Art and Agriculture. Many young people now at home should improve the winter months by attending some good school. Manchester College can help you. Write for full information.

MANCHESTER COLLEGE,
North Manchester, Ind.

ONESIMUS
The Runaway Slave

By Eld. H. B. Brumbaugh.

¶ A new book of 159 pages in which we have presented a charming story of the days of Paul the Apostle. Many years have been spent in bringing together the material for this fascinating and realistic sketch of Onesimus and his experience among the Christians of Colosse and Rome.

¶ After a careful perusal of this book you cannot but have a new interest in Paul and his several Epistles. In fact you have here an interesting and entertaining Commentary on the Epistle of Paul to Philemon.

¶ This book will be read with interest and profit by hundreds of young people and every student of the New Testament will enjoy every one of its nineteen chapters.

Cloth bound. Artistic side title. Clear type. Short chapters.

Price, postpaid, ...75 cents

BRETHREN PUBLISHING HOUSE.
Elgin, Ill.

THE RELIGIOUS POETRY OF ALEXANDER MACK, JR.

By S. B. HECKMAN

This volume is another valuable addition to the literature pertaining to the men who had to do with the making of the early history of the Church of the Brethren. Alexander Mack, Jr., was not only a wise counsellor and a pious leader, but he was also a poet. He was decidedly the most literary man in his church during the first century of its existence. He being a modest man, cared not to preserve his writings, but his friends recognizing their literary merits, took care of them. The compiler of this collection has done a good thing for the Brotherhood in putting them in permanent form for distribution. The poems were originally written in the German. Brother Heckman being well versed in the German language, with the assistance of several other German scholars has been able to translate them, preserving always the thought, though in some instances the meter and rhythm had to be sacrificed, and some had to be written in prose.

In the Introduction is given a brief sketch of the life of Mack, as well as of the organization of the new sect in Germany, their emigration to America, and the early history of the Church in this country.

The book is of vital interest to all members of the Church and will be read with special appreciation by those who understand the German language.

The volume contains 268 pages, bound in cloth. Price, postpaid, $1.00.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

HOME DEPARTMENT
of the Sunday School

The need of the Home Department is not limited to any locality. It is needed in every church no matter where that church may be. It is sadly needed in the great metropolis, with its unchurched millions. It is needed in the towns with their thousands outside of the Sunday-school. It is needed in the village and rural communities, where only a few are indifferent. It is needed in your school. It will work in every community whether city or country, where one or more persons are out of the Sunday-school.

OUR FIFTY-CENT HOME DEPARTMENT OUTFIT.

50 Home Department Leaflets, for use of Visitors in soliciting Members,	$0.25
50 Membership Cards,	.15
100 Student's Record and Offering Envelopes	.30
5 Visitor's Record of Canvass,	.05
5 Visitor's Quarterlies and Yearly Report Book,	.05
1 Home Department Superintendent's Report Book,	.02
6 "What, Why and How of the Home Department," for Superintendents and Visitors,	.30
Total,	$1.12

The Above Outfit for Fifty Cents.

If you are about to organize a Home Department of not over fifty members and five Visitors this outfit contains the supplies usually needed for the first year, with the exception of Lesson Quarterlies.

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Destruction of

THE STEAMSHIP TITANIC

THE WORLD'S GREATEST OCEAN DISASTER

The mammoth $10,000,000 floating palace, on her maiden trip, strikes a gigantic iceberg at dead of night and sinks, carrying over

1,500 Human Beings to a Watery Grave

It has no equal in the history of ocean disasters, or in the number or prominence of its victims. Multimillionaires, famous editors and statesmen gave up their lives like true heroes that women and children might be saved.

This brand new book, which is being published, will contain thrilling stories of rescue and privation, awe-inspiring stories from the lips of the survivors, sketches from artists who were on the scene—actual photographs of this terrible disaster.

There is great interest as well as deep sympathy concerning this great st tragedy, which will insure a sale of hundreds of thousands of this book.

The book when completed will contain nearly 400 pages, profusely illustrated, bound in fine cloth. It will be sent postpaid upon receipt of price—$1.00.

If you are interested in the agency for this book and want to make lots of money right now, write for terms and territory. There is a great harvest to reap for those who will put forth a little effort. Send 15c for prospectus.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
The Need of Some Housecleaning, ... 729
The New Testament Feast, ... 729
Who (H. B. B.)? 730
The Age of Brevity, ... 730
Missionary Indignation, ... 730
Union or Denominational Meetings, ... 730
The Best Singing, ... 730
Abcut Prayer, ... 730
Scant Preparation, ... 730

Essays,—
The Country Church and Our People. By J. E. Miller, 722
Anger. By R. A. Nedrow, ... 722
"As It Was—So Shall It Be." By W. M. Howe, ... 723
Giving. By Ellis M. Studebaker, ... 723
The Samaritan. By J. G. Royer, ... 723
Health and Decay. By Daniel Hays, ... 724
Salvation. By Geo. L. Studebaker, ... 724
The Annual Meeting of the Educational Board. By Albert C. Wieand, Secretary, ... 725
The Influence of the S. S. Worker in the Community. By Lucinda Kurtz, ... 725
The President's Thanksgiving Proclamation, ... 725

The Round Table,—
When the Walls of Jericho Fell.—J. O. Garst. A Month in Michigan.—Wilbur B. Stover. Preacher Wanted.—Jas. A. Sell. A Helpful Worker Received.—M. M. Eshelman. The Needy Fields.—A Wampler. Are We Grateful?—Merle R. Shumake, ... 726

Home and Family,—
Dead Hopes and Ideals.—Elizabeth D. Rosenberger. Sisters' District Aid Society of Middle Indiana.—Ethel Hoppes. A Nickel for the Lord. How It Happened, ... 727

Notes from Our Correspondents.

(Concluded from Page 733.)

TENNESSEE.

Bristol.—Our church in Bristol (Virginia and Tennessee), met in council Oct. 27. Some difficult business was attended to. Bro. S. H. Garst presided. We had a good attendance. We have no churchhouse here in which to hold our meetings. We will hold our love feast in a schoolhouse at West Bristol Nov. 24, beginning at 3 P. M.—I. S. Good, Bristol, Tenn., Nov. 4.

Knob Creek.—Our church met in council meeting Nov. 2, with Eld. D. F. Bowman presiding. Eld. John H. Garst gave an earnest, helpful talk. He also preached for us the following Sunday. Bro. Isaac Frantz, of Ohio, will hold a series of meetings for us sometime in December.—Angie Clark, R. D. 5, Johnson City, Tenn., Nov. 6.

VIRGINIA.

Beaver Creek.—Our series of meetings, conducted by Eld. P. S. Miller, of Roanoke, Va., closed Nov. 3, having been in progress two weeks. The attendance and interest were good throughout. Bro. Miller labored earnestly, preaching the Word with power and in its purity. One was restored and one baptized. The members were strengthened and others seem very near the kingdom. We expect to have a singing class at Beaver Creek during the holidays. Bro. C. W. Roller, of Bridgewater College, will do the teaching. Our Sunday-school is moving along nicely. A collection was taken last Sunday for the Chicago Sunday-school, amounting to nearly $7.—Nannie J. Miller, R. D. 2, Bridgewater, Va., Nov. 5.

Elk Run.—Bro. S. I. Bowman, of Harrisonburg, Va., began a series of meetings for us Oct. 12. He remained three weeks and preached twenty-seven inspiring sermons. Fifteen were baptized. We held our love feast Oct. 26, with Bro. Bowman officiating. Bro. M. G. Sanger, of Sangerville, Va., was also present. About ninety-five members communed, and the house was crowded with attentive spectators. We highly appreciate the efforts of Bro. Bowman, while in our midst. He is an earnest worker and a man strong in the faith.—Sarah C. Zigler, Churchville, Va., Nov. 4.

Green Mount congregation held a series of meetings at the Grove church, conducted by Bro. S. D. Zigler, of Harrisonburg, Va., which closed Nov. 3. He preached twenty-six sermons. Bro. Zigler labored earnestly for the faith that was once delivered to the saints. Eight were received by baptism, and two reclaimed. The members were strengthened and encouraged. Others are near the kingdom. The five Sunday-schools and two Sisters' Aid Societies of our congregation have arranged to support a native worker in India.—Katie Kline, Broadway, Va., Nov. 5.

Mount Zion.—Our series of meetings, conducted by Bro. C. L. Miller, of Martinsburg, W. Va., began Oct. 20 and closed Nov. 3. He preached fourteen soul-cheering sermons. The attendance and interest were good. Four were baptized. May the Lord richly bless Bro. Miller in his work.—H. F. Sours, R. D. 4, Luray, Va., Nov. 6.

Nokesville congregation convened in council Nov. 2. Eld. M. G. Early presided. One letter was received, and thirteen were granted. Sunday-school superintendents were elected as follows: Bro. Jacob May, superintendent at Auburn; Bro. J. A. Seese, superintendent at Nokesville; Bro. Charles Weibley, superintendent of the Valley Sunday-school. Bro. A. K. Graybill was reëlected president of the Christian Workers' Meeting at Nokesville. Sister Emma Miller was elected to the same office for the Valley Christian Workers' Meeting. Sister Mollie Hedrick was elected corresponding secretary for the coming year.—Barbara J. Miller, Nokesville, Va., Nov. 5.

Valley Bethel church met in council Oct. 19. Eld. A. A. Miller presided. The visiting brethren gave a good report. Our home ministers conducted meetings for a few days, prior to our love feast, Oct. 26. Eight instructive sermons were delivered. One young sister was received by baptism. Bro. Josiah Beverage officiated at our communion service. Forty-eight communed. Several could not attend on account of sickness. Good order and attention prevailed.—Vena S. Bussard, Bolar, Va., Nov. 4.

Woodstock.—Bro. John F. Driver closed his meeting at Columbia Furnace recently. One came out on the Lord's side and was baptized. There will be a Sunday-school Convention held at the Valley Pike house, commencing Friday evening, Nov. 22, and continuing on Saturday all day, closing in the evening.—M. H. Copp, R. D. 1, Maurertown, Va., Nov. 8.

WASHINGTON.

Olympia.—Oct. 29 we convened in council, with Eld. Lehman in charge. Two letters of membership were received, and three were granted. We regret very much to have Bro. Lehman and wife move away from us. Their labors have been much appreciated. We have organized a mission class, under the leadership of Bro. Howard Michael. We also meet once a week in a Bible class, with Eld. Secrist as our teacher. We have two outside appointments, and contemplate starting another one in the near future. Our new churchhouse, which we are greatly in need of, is nearing completion. It is a large, commodious, two-story house, forty by sixty, with basement, and an audience room forty by fifty. We have nine Sunday-school rooms on the second floor. Our Sunday-school is growing nicely, but we trust to do more and better work when we get into our new house, in which we will have more rooms and better accommodations.—Caddie Wagner, Olympia, Wash., Nov. 4.

WEST VIRGINIA.

Chestnut Grove.—Since our last writing one has been added to the church by baptism. We met in council Nov. 2. Eld. J. S. Zigler presided. We decided to repaint our church. Bro. J. M. Crouse, our home minister, has just closed a two-weeks' series of meetings at this place.—Anna F. Sanger, R. D. 1, Fayetteville, W. Va., Nov. 5.

Packs Branch.—Our elder, Bro. Jacob S. Zigler, two sisters and one brother, of Braggville, W. Va., were with us Oct. 20. Bro. Zigler preached two interesting sermons. Much interest was manifested. He had a good audience.—E. A. Bowlen, Packs Branch, W. Va., Nov. 2.

FIRST CHURCH, DENVER, COLO.

Again we have abundant reason to be thankful to our Heavenly Father. On the evening of Oct. 27 Bro. O. H. Feiler and wife, of Dorrance, Kans., came to us. Our brother delivered an inspiring missionary sermon, after which an offering of $14.15 was taken for the Colorado City churchhouse. The following evening Eld. D. Steward, of Belleville, Kans., gave us much spiritual food.

On the evening of Oct. 31 the church assembled in council, Bro. A. C. Daggett, of Covert, Kans., and Bro. T. E. George, of Burr Oak, Kans., representing the Mission Board, being with us, the latter presiding. Three letters of membership were read. Sister Nora Minnich Robinson, wife of the pastor, was installed into the second degree of the ministry, he having been advanced while yet single.

Our series of meetings began yesterday morning, conducted by the pastor, assisted by our musical director, Morris F. Robinson. The attendance was splendid for the beginning.

Our love feast will be held at the close of the meetings. Brethren and sisters, pray that we may have an outpouring of the Holy Spirit and an ingathering of souls.

1122 South Ogden Street, Nov. 4. T. A. Robinson.

NORTHERN DISTRICT OF VIRGINIA.

The following schedule and outline programs for the Sunday-school Institutes in the Northern District of Virginia, will be observed during November and December, 1912.

SCHEDULE.

Mt. Zion (Page County), Nov. 15, 16, 17.—McCann; Myers, W. A., Wampler, J. F.

Valley Pike (Shenandoah County), Nov. 22, 23, 24.—Zigler; Cool; Wine.

Pleasant View, Nov. 29, 30, Dec. 1.—Zigler; Flory; Wampler, J. W.; Wine.

Timberville, Dec. 6, 7, 8.—McCann; Cool; Wampler, J. W.

Mill Creek, Dec. 13, 14, 15.—Zigler; Flory; Hoover.

Greenmount, Dec. 20, 21, 22.—McCann; Myers, J. C.; Thomas,

PROGRAMS.

Friday Night, 7:15 O'clock.

(1) Devotional Exercises. (2) Opportunity in Sunday-school Work (30 minues). (3) Hymn. (4) Preview of 1913 Lessons (30 minutes). (5) Hymn. (6) Teaching (probably, 30 minutes). (7) Close.

Saturday, 10 A. M.

(1) Devotional. (2) Preview of Lessons (30 minutes). (3) Hymn. (4) Teaching (30 minutes). (5) Hymn. (6) Organization (30 minutes). (7) Hymn. (8) Some Fragments (10 minutes). (9) Hymn and Prayer.

Saturday, 1:00 P. M.
(Same as above.)

Saturday Night, 7:00 O'clock.
(Same as above.)

Sunday, 10 A. M.

(1) Sunday-school. (2) Preaching, 11 A. M.

Sunday Night, 7:00 O'clock.

(1) Devotional. (2) Times and Places of Lessons (40 minutes). (3) Hymn. (4) Round Table (25 minutes). (5) Close.

N. B.—It is hoped and earnestly desired that every Sunday-school and Bible worker in our District will arrange to attend at least one of these Institutes. Bring a pencil and tablet with you, and a will to know more of God's Word. Each program is expected to be of about two hours' length, except the Sunday forenoon services. The times of beginning the different sessions may be varied a little to suit local conditions.

J. W. WAMPLER, Dist. S. S. Sec.

ANNOUNCEMENTS

DISTRICT MEETING.

Nov. 29, 8 am, Western Colorado and Utah, First Grand Valley church, Colo.

LOVE FEASTS.

California.
Nov. 23, Live Oak.
Nov. 23, Santa Ana.
Nov. 28, 10 am, Reedley.
Dec. 7, Sacramento Valley.

Colorado.
Nov. 23, Rocky Ford.

Idaho.
Nov. 23, 5 pm, Welser.

Illinois.
Nov. 28, Mansfield.
Nov. 28, 6 pm, Cerro Gordo.

Indiana.
Nov. 20, Upper Deer Creek
Nov. 24, Andrews.

Kansas.
Nov. 16, Conway Springs.

Maryland.
Nov. 28, Hagerstown.

Michigan.
Nov. 23, Beaverton, an all-day meeting.

Missouri.
Nov. 23, Peace Valley.
Nov. 23, Cabool, Greenwood house.

Montana.
Nov. 17, 7 pm. Kalispell, at Bro. John Early's home, 8 miles east of Kalispell.

Nebraska.
Nov. 17, Omaha.

North Dakota.
Nov. 23, Golden Willow.

Ohio.
Nov. 23, Trotwood.
Nov. 24, Lima.
Nov. 28, 10:30 am, Greenville.
Nov. 30, 10 am, Beaver Creek.

Oklahoma.
Nov. 23, Elk City.

Pennsylvania.
Nov. 24, 6 pm, Everett.
Nov. 27, 28, 3 pm, Canowago, Bachmansville house.
Nov. 28, 9:30 am, Spring Grove.
Nov. 28, 7:30 pm, sharp, Bethany Mission, 3255 Kensington Avenue, Philadelphia.

Tennessee.
Nov. 24, 3 pm, West Bristol.

Texas.
Nov. 23, Pleasant Grove.

Virginia.
Nov. 30, Nokesville.

Washington.
Nov. 23, 5 pm, Tacoma.

Thanksgiving Post Cards

No. T1.—A Thanksgiving Post Card containing an approximate verse or memory gem, in fancy type and artistic design. Printed in gold and delicate tints. Not an ordinary card, but something of unusual value. The card is made on heavy stock and edges are beveled and gilded. Four subjects. **Three in a pack, 10c; three packs, 25c**

No. T7.—These cards are especially handsome and suggestive. Each card contains a turkey, fruit, and a pretty scene of some kind. All embossed, and printed in silver and colors. **Per pack of six, all different designs, 10c; three packs, 25c**

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

How to Get It

THE BOOK

SOME WHO LED

One thing is sure, you want the book. What is it about? It gives brief sketches of the lives of some of the men who have been leaders in the Church of the Brethren—and most of these sketches are accompanied with the pictures of the subjects. The collection begins with the founder of the church, Alexander Mack, Sr., and picks out the most prominent and active ones as they appear in the march of the years, up to the beginning of the twentieth century.

The sketches are condensed, but give the main points about these venerable brethren's lives and activities, thus forming in reality a brief history of the birth and growth of the church and the extension of her work in America.

It is a book that will appeal to the old and to the young. To the former it will recall many happy meetings and associations with incidents of specially pleasant memories and scenes that are refreshing to the soul; to the latter it will come as an inspiration as well as a source of encouragement to continue in the good work begun, or perchance, to enlist in the noble cause in which and for which these devoted brethren lived and died.

Now, the way to get this good book is to become a subscriber to the Gospel Messenger. This is the one paper of general interest to the members of the Church of the Brethren, and of special value to them, in the way of bringing to them the current news of the activities in the Brotherhood, and articles on subjects of vital importance to the religious life, as well as items of general interest.

The regular yearly subscription price of the Messenger is $1.50, and for 45 cts. additional a copy of "Some Who Led" will be mailed to you post paid. The book is not on sale independent from the Messenger. You cannot buy it at any price by itself. It goes with the Gospel Messenger. Send us your subscription to the Messenger, with your remittance of $1.95, and the book will be sent to you at once and your name placed on the Messenger list for one year.

Brethren Publishing House
ELGIN, ILLINOIS

THE GOSPEL MESSENGER

THANKSGIVING NUMBER

Vol. 61. Elgin, Ill., November 23, 1912. No. 47.

Thanksgiving.

By Chas. D. Bonsack.

Thankful? Most certainly we ought to be. It sweetens life for us and other folks too. It is the fragrance of love, the lubricant of our social machinery. It aids digestion and helps to keep body and mind normal. It is the soul of good manners. In it meanness and morbidness alike vanish. With the thankful heart, the inner light never fails. It is the joy of harvest to the man of faith, the noonday of Christian experience. It is the sweetness of life and countenance that one brings back from a season of thoughtfulness of the Loving Father.

But some say, "I have little to be thankful for." That is only because we "have eyes and see not." Our difficulties only temper our lives for more sensitive service. The clouds give added coloring and beauty to the light. Problems bring us to the Lord that we may not forget, and go astray. There are no victories without battle, no heroes without difficulty. The night of failure only precedes his voice, calling from the shore in the morning, to "cast our nets on the right side of the ship." Paul says, "Be thankful for all things," and he knew.

Is it easy to be thankful? No. It is not natural, but Divine. Naturally we remember one day of affliction better than a year of health. One unkind word sours us more than a hundred can sweeten. What then? Let us do as David,—bring ourselves under discipline, and insist upon it,—"Bless the Lord, O my soul, and forget not all his benefits."

New Windsor, Md.

The Many Benefits.

By S. S. Blough.

The call for our national Thanksgiving Day embodies a request for all to give thanks. Such an institution should bring great benefit, to justify its existence. On it men remember with gratitude the blessings received from their Creator, though not only then but always should we say with Paul, "Thanks be to God who always leadeth us in triumph."

Thanksgiving, as old as the race, can not be limited in its form of expression or its field of action. Being in the heart, it manifests itself in various ways.

Thanksgiving brings many benefits and, as an institution, is highly beneficial to the race. It tranquilizes life. Paul says, in Philpp. 4: 11, "I have learned in whatsoever state I am, therein to be content." The recognition of blessings, and thankfulness for them, brings the mind into a tranquil state, a satisfying calm which meets any condition and sees enough of blessing to elicit gratitude. Again; the Psalmist recognizes the refining influence of thanksgiving. "It is good to sing praises unto God, for praise is comely." The refined life,—a partial result of thanksgiving,—remains so through constant thankfulness.

Thanksgiving is attractive. When a very little act is rendered, a kindly "thank you" manifests a fine degree of refinement and renders the recipient attractive.

Thanksgiving is wholesome. Who has not felt the glow when he expressed a hearty "Thank you." How inspiring when, in a prayer, due thanksgiving has been rendered to God for blessings received! Mind and spirit, in turn, influence the body, thus helping to make life what it ought to be.

Jesus has given us a splendid example of thankfulness which may well be followed. Do not neglect to be thankful, for abundant benefits follow the truly thankful.

North Manchester, Ind.

Thanksgiving and Thanksliving.

By Ezra Flory.

Like other noblest qualities of life, thanksgiving is something that grows by practice. Most people believe that somehow they ought to be thankful, but expect thankfulness to happen automatically, when the proper time comes. It does not depend upon circumstances; it depends upon us. There may be much prayer; vigilance about our moral lives; earnest sympathy for others' sorrows, and still a feeling that something is lacking. That something is the need of real schooling in thanksgiving.

If a hundred more good things were added, they could not make us more thankful unless we worked for that spirit. Ambassador Bryce said, "We have as much material prosperity as is good for us." Moses warned Israel, lest in their prosperity they forget God (Deut. 8: 11).

"Back of the loaf is the snowy flour,
Back of the flour the mill,
And back of the mill is the wheat, the shower,
And the sun and the Father's will."

Something must happen within. The Psalmist, feeling the growth of the thankless spirit, said, "I will be glad and rejoice in thee." It takes a profoundly-exercised soul to thank God under circumstances where the ordinary soul sees no possibility for thanks (Matt. 5: 12), and yet the prevailing tone of the New Testament is thankfulness. A steadily-complaining attitude introduces a sort of falseness into our whole situation, but meeting complaints with thanksgiving will put heart into people and deepen one's influence for good.

3525 Colorado Ave., Chicago.

"PRAISE YE THE LORD"

O MEN! grown sick with toil and care,
Leave for a while the crowded mart;
O women! sinking with despair,
Weary of limb and faint of heart,
Forget your cares today, and come
As children back to childhood's home!

Follow again the winding rills;
Go to the places where you went
When, climbing up the summer hills,
In their green lap you sat content,
And softly leaned your head to rest
On nature's calm and peaceful breast.



Walk through the sear and fading wood,
So lightly trodden by your feet
When all you knew of life was good,
And all you dreamed of life was sweet;
And let fond memory lead you back
O'er youthful love's enchanted track.

Taste the ripe fruits of orchard-boughs;
Drink from the mossy well once more;
Breathe fragrance from the crowded mows,
With fresh, sweet clover running o'er;
And count the treasures at your feet,
Of silver rye and golden wheat.

Go sit beside the hearth again,
Whose circle once was glad and gay;
And if from out the precious chain
Some shining links have dropped away,
Then guard with tender heart and hand
The remnant of your household band.

Draw near the board with plenty spread,
And if in the accustomed place
You see the father's reverend head,
Or mother's patient, loving face,
Whate'er your life may have of ill,
Thank God that these are left you still.

And though where home hath been you stand
Today in alien loneliness;
Though you may clasp no mother's hand,
And claim no sister's tender kiss;
Though, with no friend or lover nigh,
The past is all your company—

Thank God for friends your life has known,
For every dear, departed day—
The blessed past is safe alone;
God gives, but does not take away;
He only safely keeps above
For us the treasure that we love.

—Phœbe Cary.

BIBLES AND TESTAMENTS

If thumb index is desired on a Bible add 30 cents. Name stamped in gold on Bible 20 cents. Name and address 30 cts. All the following prices are postpaid.

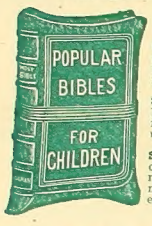
BRETHREN PUBLISHING HOUSE ELGIN, ILL.

Self-Pronouncing Text Bibles.

Without References or Helps. Contains Six Maps of Bible Lands, Printed in Colors.

Specimen of Type.

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
2 Saying, Where is he that is born



1102 MOROCCO GRAIN CLOTH, limp gold, side and back titles, round corners, red edges. 50c

1115 FRENCH SEAL, limp gold back and side titles, round corners, red under gold edges. 90c

1115 FRENCH SEAL, divinity circuit, head bands and marker, round corners, red under gold edges. $1.05

Reference Bibles.

Containing Atlas, and Fifteen Colored Maps of Bible Lands. Self-pronouncing. Minion Type, 16mo. Size 4⅜x6½ inches.

Specimen of Type.

MINION, 16mo. Size, 4⅜ x 6¾ inches.

19 ¶ And the border of the Cā'nān-ites was from Sī'dŏn, as thou comest to Gē'rar, unto ¹Gā'zā; as thou goest, unto Sŏd'om, and Gō-

1412 EGYPTIAN MOROCCO, divinity circuit, head bands and marker, round corners, red under gold edges. $1.55

1430 SEAL GRAIN MOROCCO, divinity circuit leather lined, round corners, red under gold edges. $1.90

1436C ALASKA SEAL, divinity circuit, grained leather lining with fly leaves to match, silk sewed, silk head bands and marker, round corners, red under gold edges. (This style has Concordance.) $2.65

Holman India Paper Reference Bibles.

Beautifully printed on an entirely new India Paper, which has wonderful opacity, marvelous thinness, beautiful color-tone, strength and durability. Not the least important feature of this remarkable paper is that while it bulks but ⅝ of one inch to 1,000 pages, the printing on one side does not show through to the other. Contains authorized Old and New Testaments and Maps only. Self-pronouncing. 16mo. Minion Type, 16mo. Size 4⅜x6½ inches.

1412X FRENCH MOROCCO, overlapping covers, grained lining, head bands and marker, round corners, red under gold edges. $1.90

1430X FRENCH SEAL, divinity circuit, lined with leather, head bands and marker, round corners, red under gold edges. $2.25

1436X ALASKA SEAL, overlapping covers, leather lining, silk sewed, round corners, red under gold edges. $3.00

Reference Edition.

With References and Topical headings prepared by the American Revision committee. Marginal readings are at foot of each column. Twelve Indexed Maps. Bourgeois, 8vo. Size, 5¼x8 inches.

Specimen of Type.

Jabesh-gilead, who had stolen them from the ¹street of ᵉBeth-shan, ᵇwhere the Philistines had hanged them, in the day that ᶜthe Philistines slew Saul in Gilboa: 13 and

ᵉ Josh. 17 18. 3
ᵇ 1 S. 31
ᵈ Josh. 17 11
ᶜ ch. 21

167 EGYPTIAN SEAL, limp, round corners, red under gold edges. $1.70

172 EGYPTIAN SEAL, divinity circuit, round corners, red under gold edges. $1.90

173 EGYPTIAN SEAL, divinity circuit, leather lined to edge, round corners, red under gold edges. $2.60

Nelson's India-Paper Edition.

Same as above on India paper. Only ⅞ of an inch thick.

172X EGYPTIAN SEAL, divinity circuit, silk sewed, round corners, red under gold edges. $3.40

173X EGYPTIAN SEAL, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. $3.85

174XB PERSIAN LEVANT, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. This has the button flap. $5.00

Holman's Teachers' Bible.

Young People's Edition.

Printed on fine white paper from good, clear type, small compact size, and containing References, Concordance, Subject Index, Self-pronouncing Dictionary of Scripture Proper Names, Four Thousand Questions and Answers on the Old and New Testaments. Thirty-two Full-Page Illustrations, etc. Nearly Four Hundred Pages of Carefully Selected Helps. Fifteen Maps in Colors. Self-pronouncing.

Specimen of Type.

MINION, 16mo. Size, 4⅜ x 6¾ inches.

19 ¶ And the border of the Cā'nān-ites was from Sī'dŏn, as thou comest to Gē'rar, unto ¹Gā'zā; as thou goest, unto Sŏd'om, and Gō-

4310 EGYPTIAN MOROCCO, divinity circuit, round corners, red under gold edges. $1.65

4330 FRENCH SEAL, divinity circuit, lined with leather, head bands and marker, round corners, red under gold edges. $2.05

4336 ALASKA SEAL, divinity circuit, grained leather lining with fly leaves to match, silk head bands and marker, round corners, red under gold edges. $2.60

Ideal Large-Type Teachers' Bible.



Printed on fine white paper from the sharpest and clearest Bourgeois Type plates. Easier to read than any other large type teachers' Bible.

Contains all the following Helps:

A Teachers' New Ready Reference Handbook which gives the salient and essential information needed in Bible study.

A New Practical Comparative Concordance, with nearly Fifty Thousand References to the Authorized and Revised Versions of the Bible.

A New Illustrated Bible Dictionary, Self-Pronouncing, Illustrated with nearly One Hundred and Fifty pictures, and containing more subjects than are given in the bulky three and four volume Dictionaries.

Four Thousand Questions and Answers on the Bible. A valuable help to all Bible readers.

Fifteen New Maps Printed in Colors. In these Maps the boundary lines are given greater prominence and printed with more distinctness than in any others published. Self-pronouncing. Absolutely Flexible Bindings.

Specimen of Type.

BOURGEOIS, 8vo. Size, 5¼ x 7¾ inches.

28 ¶ And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nĕth'ĭ-nims, and all they that had separated themselves

4710 EGYPTIAN MOROCCO, divinity circuit, round corners, red under gold edges. $2.20

4730 FRENCH SEAL, divinity circuit leather lined, round corners, red under gold edges, head band and marker. $2.60

4735 ARABIAN MOROCCO, divinity circuit, leather lined, round corners, red under gold edges, head band and marker. $3.35

4775 GENUINE TURKEY MOROCCO, divinity circuit, leather lining to edge, silk sewed, silk head bands and marker, round corners, red under gold edges. $4.00

India-Paper Edition.

Teachers' Bible, Self-Pronouncing, containing helps, etc., as above, but omitting Questions and Answers. Bourgeois, 8vo. Size, 5½x7⅞ inches, and only 1⅛ inches in thickness.

736X ALASKA SEAL, divinity circuit, grained leather lining to edge, with fly leaves to match, silk sewed, silk head bands and marker, round corners, red under gold edges. $5.10

786X LEVANT, divinity circuit, smooth purple calf lined to edge, silk sewed, round corners, red under gold edges. $7.00

Absolutely Flexible Home or Desk Bibles.



The bindings are in fine leathers. The covers are absolutely flexible; can be rolled up or turned over, back to back, without danger to the sewing or binding. The only Bibles that will stand such a test.

As a home, family or desk Bible it is an ideal volume. It has a register in which can be kept a record of the family. It is compact, of convenient size for daily family reading. A good table or desk Bible, always at hand for immediate use. An appropriate Sunday-school Bible.

The large type in this Bible is ideal for the old folks to read and is appreciated by them.

Contents.—Old and New Testaments in the King James Version; References; Nine New Maps in Colors, and a Beautiful Family Record. Size of Bible when closed is 6⅛x9 inches.

Specimen of Type.

AND it came to pass, that when Isaac was old, and ᵃhis eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

2002 MOROCCO GRAIN CLOTH, stiff boards, gold side and back titles, rounded corners, red edges. $1.45

2014 FRENCH SEAL LEATHER, round corners, red under gold edges, gold titles, silk head bands, and purple silk marker. $2.45

2022 FRENCH SEAL, divinity circuit, linen lining and fly leaves, head bands and marker, rounded corners, red under gold edges. $2.85

2032 SEAL GRAIN MOROCCO, divinity circuit, grained leather lining to edge, head bands and marker, rounded corners, red under gold edges. $3.50

The Preachers' Bible.



1736XF.

Thinnest Complete Bible Published. Printed on a beautiful thin India paper, which is opaque, tough and durable. Contains only the Authorized Version Old and New Testaments, with References, and fifteen Fine Maps printed in colors.

A unique feature of the binding is that the circuit or overlapping cover is extended over the front and fastened with a button. This forms the space between the leaves and the back cover into a natural portfolio, which can be used to hold sermon papers and other essential memoranda. Most practical and useful device ever added to a Bible for Preachers.

Bible measures 5⅛x7⅞ inches. Only ⅝ of an inch thick.

Specimen of Type.

Black Face Type. 8vo. Size, 5⅛ x 7⅞ inches.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

No. 1736XF ALASKA SEAL, overlapping cover with turn over and button, leather lined to edge, silk sewed, silk head bands and marker, round corners, red under gold edges. $4.25

Nelson's American Standard Revised Bibles.



The American Standard Revised translation is more intelligible than any other version, because it substitutes modern equivalents for obsolete words. Words of the old version ordinarily misunderstood are replaced by others newer and better.

The spelling is in harmony with existing orthography.

The punctuation is greatly improved.

The grammar is in close conformity with present usage.

Most important of all The American Standard Revised Bible gives the exact meaning of the original better than any other version.

The Sunday School Times says it is "the standard translation of the Bible for the English-speaking world."

Black-Faced Reference Bible.

This is the largest type in the smallest compass, a black-faced, self-pronouncing reference edition of the American Standard Bible that is sure to become popular. Twelve Maps. Minion, 16mo. Size, 4¾x7 inches.

Specimen of Type.

37 And he will say, ᶠWhere are gods,
The rock in which they refuge;
38 Which did ᵍeat the fat of

152 EGYPTIAN SEAL, divinity circuit, round corners, red under gold edges. $1.65

153 EGYPTIAN SEAL, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. $2.15

154 PERSIAN LEVANT, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. $3.05

Our Concordance Edition.

These Bibles contain no helps except concordance and maps. Self-Pronouncing Text.

The Combined Concordance combines Complete Concordance, Subject Index, Scripture Proper Names, Obsolete and Ambiguous words in one A-B-C list. It also gives the correct pronunciation and interpretation of Scripture Proper Names and has over 10,000 references to the revised version where it differs from the King James version. Long Primer 8vo. Size, 5⅝x8⅜ inches.

Specimen of Type.

IS, 5, 6. *of the patric*

3875.
14,
5. 6.
ish.
18. 24.

sixty and two years, and he ᵈÉ-nŏch:
19 And Jā-rĕd lived after he É-nŏch eight hundred years
begat sons and daughters:
20 And all the days of Jā-rĕd

3592 EGYPTIAN SEAL, divinity circuit, round corners, red under gold edges. $2.20

3594 PERSIAN LEVANT, divinity circuit, leather lined to edge, round corners, red under gold edges. $3.60

Nelson's India-Paper Edition.

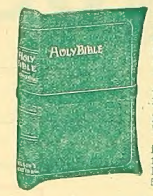
Only one inch thick. The Thinnest Printing Paper in the World.

2073X EGYPTIAN SEAL, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. $4.00

2074X PERSIAN LEVANT, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges. $5.70

2077X SEAL SKIN, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges. $9.00

Concordance Edition of the American Standard Revised Bible.



Containing the Bourgeois type Bible with references, and the Combined Concordance prepared specially for the wording of the American Standard Edition, and 12 Maps, with an index to every place mentioned on the maps.

The marginal readings are placed at the foot of each column. Bourgeois, 8vo. Size, 5¼x8 inches.

Specimen of Type.

1. 11
10
4
3. 28
18:
29
25
29

22 ᵍAnd David spake unto Jehovah ᶠthe words of this song in the day that Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul: 2 and he said,

2072 EGYPTIAN SEAL, divinity circuit, round corners, red under gold edges. $2.45

2075 LEVANT, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges. $5.90

Our India-Paper Edition.

Long Primer. On India paper.

3592X EGYPTIAN SEAL, divinity circuit, round corners, red under gold edges. $3.85

3594X PERSIAN LEVANT, divinity circuit, leather lined to edge, round corners, red under gold edges. $5.25

Holman Red-Letter Teachers' Bible.



Special printings in RED are the words of Jesus in the New Testament and the Prophecies in the Old Testament, also passages referring to portions of the Old Testament quoted or alluded to by Christ are printed in RED. Red lettering in Reference Columns of the Old Testament directs the reader to some particular utterance of Christ, in which the corresponding quotation or allusion may be found. Besides these features it contains all the helps that are usually found in a Teachers' Bible. Four thousand questions and answers.

Authorized version. Fifteen new maps printed in colors.

Specimen of Type.

BOURGEOIS, 8vo. Size, 5¼ x 7¾ inches.

28 ¶ And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nĕth'ĭ-nims, and all they that had separated themselves

812RL FRENCH SEAL, divinity circuit, grained lining and fly leaves, head bands and marker, round corners, red under gold edges. $2.75

830RL FRENCH SEAL, divinity circuit, lined with leather, head bands and marker, round corners, red under gold edges. $3.00

Self-Pronouncing Testaments.

Size 3⅜x5⅞ in.

2300 CLOTH BOUND, red edges, square corners. 14c

2303 RUSSIA CLOTH, limp, gold back and side titles, round corners, gold edges. 35c

2313 FRENCH MOROCCO, limp, gold back and side titles, embossed bands top and bottom, round corners, gold edges. 65c

2316 FRENCH SEAL, divinity circuit, gold back and side titles, linen lined, red under gold edges. 90c

Large Type New Testament.

A favorite among the older folks. Clear type. Self-pronouncing.

Specimen of Type.

PICA, 16mo. Size, 5¼ x 7¾ inches.

THE book of the generatio of Jē'sus Christ, the son Dā'vid, the son of Ā'brā-hăm.

2902 MOROCCO GRAINED CLOTH, limp, gold back and side titles, round corners, red edges. 60c

2913 FRENCH MOROCCO, limp, gold back and side titles, round corners, gold edges. $1.10

2915 FRENCH SEAL, divinity circuit, gold back and side titles, round corners, gold edges. $1.43

Art, Red-Letter Testament.

Beautifully illustrated with 63- full-page colored plates. Brevier Antique Bold Face Type. Size 4¼x6¼ inches.

Specimen of Type.

opened the eyes of one that was born blind.
33 If this man were not of God, he could do nothing.
34 They answered and said unto him, Thou wast altogether born in sins, and dost thou

10. od
CHAPTE
Christ is the door, shepherd. 19 Divisions. 22 He professeth he is Christ, unity with the Fall

30RL CLOTH, grained in imitation of leather, round corners, gilt edges, gold side title. 85c

32RL FRENCH MOROCCO, divinity circuit, round corners, red under gold edges, silk head band and marker. $1.35

34RL PERSIAN MOROCCO, divinity circuit, leather lined, round corners, red under gold edges, silk sewed, silk head band and marker. $1.65

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 61. (New Series Vol. 51) **Elgin, Ill., November 23, 1912.** **No. 47.**

AROUND THE WORLD

Balkan Allies Again Victorious.

Nov. 18 Servian troops succeeded in taking Monastir, Turkey's chief stronghold in Macedonia. This is a strategic center, about 400 miles due west of Constantinople, and the victory gained by the Servians is the more complete since 50,000 Turkish soldiers and forty-seven guns were taken. Naturally the Sultan is now quite anxious to secure terms of peace at any cost, and is making a frantic appeal to the powers to that effect. His former arrogance has given place to deep dejection. Judging by present prospects, the days of the Ottoman Empire in Europe seem to be numbered. It is to be hoped that peace may now be declared at an early date.

A Triumph of Science.

To send a warning of threatened danger from a volcanic eruption, is doubtless a new and most remarkable achievement of science. Accurate investigations at the seismographic branch of the National Observatory at Mexico City, Mexico, enabled the officials to send a warning to Guadalajara, a city of 150,000 inhabitants, to the effect that, according to indications, the city is built on the crater of a volcano, which may burst open at any time,—likely within one year's time. Already increasing earthquakes, sulphurous fumes, etc., point out impending danger, but whether the inhabitants will heed the timely warning, remains to be seen. Man, as a rule, is very loath to "flee the wrath to come."

The Value of Thorough Training.

Those who may doubt the value of agricultural education, when applied practically to the various details connected with the home, the barn, and the fields of the farmer, need but glance at the notable record achieved in France. Since the introduction of its excellent course of agricultural training, fifteen years ago, there has been a most pronounced gain in annual crop production, until the last season showed a total increase of $500,000,000 over and above the annual output fifteen years ago. These figures illustrate the value of thorough training more emphatically, perhaps, than mere assertions. But why not extend the benefits of thorough training to the spiritual realm? The church of today, more than ever before, needs trained men in all its various avenues. "Study to show thyself approved," says Paul, and his advice deserves to be more earnestly heeded.

The Realm of Faith.

Wonderful, indeed, are the resources available to those who, in full assurance of faith, draw near to the Giver of all good. This thought is newly emphasized by a recent report of the George Mueller Orphanage in England, showing that last year $175,000 was received for the ample support of the institution, without a single solicitation save at the Throne of Grace. The Orphanage extended its care to 230 more children, while 157 went out into the busy arena of life, fully equipped for the responsible duties awaiting them. Seventy-five years ago George Mueller (now deceased) began this work of orphan rescue. Poor in this world's goods, but rich in faith, he depended wholly upon the Lord, and there was not a day in his experience that the gracious promises of the Word were not most remarkably verified. It is blessed, indeed, to walk by faith and not by sight, knowing the power of him in whom we believe.

The Great Prize—and Others.

Paul assures us of his determination to "press toward the mark for the prize of the high calling of God in Christ Jesus,"—a purpose most ennobling, and hence highly commendable. Many of his supposed followers in this twentieth century, alas, seek for prizes altogether dissimilar. A prominent New York daily assures us that the St. Thomas Aquinas (Catholic) church on Ninth Street, near Fourth Avenue, Brooklyn, recently resorted to a euchre tournament, in order to raise funds for a new parochial school. We are told that nearly 5,000 people assembled in the church, and that the 500 card tables, placed there, were constantly crowded by eager contestants for the valuable prizes offered. And all this,—gambling, pure and simple,—was carried on with the full knowledge of Mayor Gaynor, he having been there in person, and given it the endorsement of his presence! In St. Louis, Mo., members of the same denomination are now making use of a lottery scheme in disguise, to raise money for church purposes. The whole affair is in brazen defiance of the law, but what of that,—they say,—as long as it is for the church? In both instances given it is presumed that "the end justifies the means." The Word of God tells a different story, and there is no appeal from its verdict.

An Important Discovery.

No disease to which flesh is heir is more dreaded than the "white plague," and thousands have vainly tried to escape from the grasp of the grim destroyer. Now Dr. Friedrich Franz Friedmann, of Berlin, Germany, comes forward with the claim that he has not only discovered a cure for tuberculosis in every form, but also that an inoculation with his remedy confers absolute immunity from the white scourge. Dr. Friedmann has been working for a number of years along these lines, and claims that, out of hundreds of cases treated, a large number have already been cured, while the others show evident signs of improvement. While this discovery is rightfully arousing the most intense interest in the medical world and new hopes among the afflicted, one can not but wish that sin-stricken souls might, with equal alacrity, avail themselves of the remedy for the dreadful leprosy of sin, since the cure is absolutely sure, and promises complete immunity.

Cholera Spreading Among the Turks.

Whatever hopes the Turks may have had, of holding the line of fortification at Tchatalja, are likely to be shattered by the malignant outbreak of cholera within their ranks. At present writing five hundred cases, daily, are being reported, and the total number already exceeds 6,000. And while the sudden attack of the dread disease is rapidly disintegrating the Turkish forces, it is also a most formidable check upon the Bulgarian advances, as, according to latest advices, cholera has already invaded their camps also, which are situated on the same grounds where the disease claimed its first Turkish victims. Grossly deficient sanitary provisions are charged with being responsible for the outbreak of cholera among the Turks, and this is probably true. Nature's rulings are inflexible. A persistent disregard of known laws of sanitation is sure to bring its harvest of disease and death. "As we sow, so shall we reap," and there is no escape from the stern decree.

The Threatening Specter of Anarchy.

Once more anarchy has proved itself the hidden foe of law and order,—the assassin of him who, in the discharge of his administrative duties, happens to incur the disapproval of the lawless gang. Nov. 12, Jose Canalejas y Mendes, Prime Minister of Spain, and one of its greatest statesmen, was shot and killed by Manuel Pardinas, a young anarchist. The assailant, after firing four shots at his victim, attempted to end his own life, though he was still conscious when arrested by the police. It appears that the Premier knew for some weeks that an attempt upon his life was to be made, and it was in the face of known danger that he went about the discharge of his daily duties, not knowing when the hand of the assassin would end his life. To anarchy and its exponents the words of Jude may be applied with considerable fitness: "Trees whose fruit withereth, . . . twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."

Bible Cities Newly Made Prominent.

The recent capture of Saloniki,—the second seaport of European Turkey,—by the victorious forces of Greece, brings into public notice a city that figured prominently in the career of the apostle Paul. It was then known as Thessalonica, and together with Berea,—now Veria,—is familiar to every Bible student. Here, at Thessalonica, Paul made his home during the year 53. Here he found a synagogue and many Jews, but "certain lewd fellows of the baser sort" formed a mob, "and set all the city in an uproar," the complaint being that the proselyting Christians "that have turned the world upside down have come hither also." Acts 17 tells us that Paul and Silas were finally compelled to flee to Berea (Veria), the people of which city they found "more noble than those of Thessalonica, in that they received the Word with all readiness of mind, and searched the scriptures daily whether these things are so." At the present day Saloniki boasts of many more synagogues than it had in the days of Paul, for at least 80,000 Jews reside in the city. For centuries it has been a city of refuge for the Hebrew race, when, driven out of the various countries of Europe, they were given here the glad hand of welcome.

Hindu Opposition to Caste.

Judging by recent reports from India, the fetters of caste,—Christianity's greatest barrier,—are gradually being loosened, not only by missionary influences, but also by native conviction of its utter uselessness. At Belgaum, Southwest India, a weaving establishment not only employs Brahmans as well as low castes in its factory, but requires duties of the high caste workers that ordinarily no Hindu of standing would perform. A lawyer of the above city, in discussing this subject, said, "Caste must go. At our high school, boys of all castes drink from a 'Christian' well, and frequently indiscriminately from the same cup." A convention of Hindus at Allahabad, called to consider social questions, declared that "caste, the social and religious tyranny that for centuries has deprived India of the choicest blessings, must be abolished." These are "signs of the times" truly encouraging.

British Labor Men Against War.

Is universal peace to be ushered in by the concerted action of the world's laborers? Tom Mann, the prominent labor leader of England, is urging united endeavors along that line. Already he has formed members of British labor organizations into anti-war societies, imbuing them with the avowed determination to put a decided check upon a contemplated war by immediate cessation from all labor, and a firm refusal to enter army or navy. Similar societies are to be formed in the other principal European countries also. If the organizers should succeed in this undertaking, it would undoubtedly cause a profound change in the military status of the respective countries. It is generally admitted that a united stand against war by the world's workers, would practically settle the question. "Peace and good will to all men" may soon become the ruling spirit of the world's nations if the sturdy toilers are permitted to carry out their plans.

Renewed Efforts for Bird Protection.

Additional emphasis has been given to the important subject of bird preservation by the recent annual meeting of the Audubon Society. A circular letter, embodying the salient results of the deliberations, gives facts and figures, astonishing in their magnitude. It is shown that five million men and boys are slaughtering birds in this country, and that, in consequence of the wanton destruction of our feathered friends, insect pests are inflicting an annual loss of at least $420,000,000 upon the nation. In tardy reparation, Congress is to pass an enactment at its coming session that will hereafter provide adequate protection throughout the United States. Competent ornithologists declare that already incalculable harm has been done to the agricultural interests by the heedless slaughter of birds in the past,—an injury so far-reaching that even the best of care, during the next fifty years, will not wholly eradicate. In this, as in all other "disturbances of the balance of nature," as arranged by the mighty Hand of God, man must pay the penalty. So swift and sure is this retribution that all can readily learn the lesson that it will not do to trifle with the well-arranged and never-failing plans of God, whether in the realm of nature or that of the spirit.

The Cigaret in China.

In a previous issue we mentioned the strenuous endeavor of the American tobacco trust to fasten the cigaret habit upon the people of China. Missionaries are daily confronted by the sorry sight of hundreds of English and American salesmen, going to even the most remote sections of the country to distribute the noxious cigaret by the million, and pasting up catchy advertisements relating thereto. As might be expected, missionaries have taken a decided stand against the cigaret propaganda, and have issued literature against the pernicious practice. We would judge that their campaign has been fairly effective, for already the salesmen have appealed to the British consul at Chengtu, and the American consul at Chungking, to prevent this "undue restraint of a legitimate Anglo-American industry." In one case a tobacco hireling actually assaulted a missionary. All this trade extension activity is a humiliating admission of the commercial greed that stoops to the most debasing methods in order to fill its coffers. Clearly, "the love of money" is deliberately seeking to fasten the vile cigaret habit upon the unfortunate people of China. "The love of souls" inspires the missionary to save the perishing millions of that great country, through the power of the Gospel, but his work is made doubly hard, as long as additional vices are shamelessly forced upon the people by so-called representatives of western civilization.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Thanksgiving.

BY B. F. M. SOURS.

Springtime wove her fabric fair,
With the pollen on the air.
Summer spread the fields abroad
Gay with wheat and golden-rod.
Hay-time came and blossoms went;
Summer seemed on changes bent;
Bloom and fruit and joy were ours
Till the autumn's crimson bowers.

Over all the hillsides green
Glowed the summer's happy sheen.
Over pasture-bells at even
Bent the glittering stars of heaven.
Autumn winds on vesper air
Stole with message unaware,
Till we hail Thanksgiving Day,
We, the hearts that praise and pray.

All the year from heaven above
Glowed with the Good Shepherd's love.
All the year his sheep he led
By still waters. Peace o'er head
Thrilled with the rest, with gladness keen
While we slept 'mid pastures green;
For what evil could betide
With our Shepherd for our guide?

Gratitude? O heart of mine,
Thou art fed by Love Divine!
Over all life's tangled maze
Love controls. Then let the praise
Swell from life and lip and tongue
From a heart forever young;
Let Thanksgiving come to stay—
Not to pass with one brief day.

O my Father! Heaven above
Tells the story of thy love!
All the hills of April flowers
Zephyrs breathe from heavenly bowers.
We await the happy even
And the silver stars of heaven,
And the psalmody of rest,
And the waking with the blest.

Mechanicsburg, Pa.

Thanksgiving Day.

BY DAVID M. ADAMS.

"Let us come before his presence with thanksgiving" (Psalms 95: 2).

THANKSGIVING DAY, as an institution, has been observed annually in this country for nearly three centuries. Practically, it is a national harvest festival, observed first by the Pilgrim Fathers at Plymouth in 1621, and repeated often during that and the ensuing century.

During the Revolutionary War, Congress repeatedly recommended the setting apart of a day to be devoted exclusively to thanksgiving and prayer. Washington appointed such a day in 1789, after the adoption of the constitution, and in 1795 for the general prosperity and welfare of the nation. Since 1863, when Lincoln set the example, the Chief Executives of our nation have always issued proclamations recommending the observance of the last Thursday of November as Thanksgiving Day.

It is gratifying, indeed, to peruse the pages of history, devoted to an account of the early observance of the day under consideration. However, our reasons for observing such a day must not be based on a matter of history, nor find their source in an official proclamation. Inward gratitude and not human entreaty should prompt the individual to manifest his appreciation of, and express his thanks, for the blessings received from the Giver of every good as well as every perfect gift.

No person more greatly appreciates the Thanksgiving proclamation, issued by the President than does the writer. It should be gratefully received by every American citizen. But to regard a day as a day of thanksgiving solely out of respect to the President's proclamation, or merely because it is customary to do so, is to reduce one's observance of the day to a mere formality. Like the Sweet Singer of Israel, we should be constrained by gratitude for blessings received, to "come into his presence with thanksgiving."

If any nation on the face of the earth has cause to be thankful, it is ours. Though a heterogeneous gathering of people from all the nations of the world, we have, to a very great extent, been bound together in a common interest, and a national fellowship that has made us, from a social point of view, almost like one common family. While it is true that the political, moral, and religious life of the national family, as a whole, has not been what the true Christian citizen has desired, yet there has been, and is, today much for which to be thankful. We should be grateful that our nation, as such, recognizes the fact that there is a God, and that he deserves our worship, our gratitude, and our devotion. May the time never come when America shall be like some of the nations of the Orient,—practically regardless of God.

In spite of surface appearances, and despite the fact that social evil and political corruption has always been in evidence, in spite of the clamor of critics and pessimists, it must be admitted that strong ethico-religious threads are to be found in the woof and warp of our national life. For this we should be profoundly thankful.

Again; we should be thankful for our national peace. During the past year there has been no great war waged in this country. Barring political wrangles and strifes, peace has practically reigned throughout our borders as a nation. To a very great extent ours is a history of relative peace in a stormy and warlike year. All the various sections of our country are at peace, each with the other. We know no North and South, no East and West, but just one united country. Surely God has wrought at the basis of our national life. May he speed the day of world-wide and universal peace!

We should also be grateful for material blessings and abundant harvests in our land. He who tarried in the home of Mary and Martha has vouchsafed unto us rich domestic blessings. He who was a teacher sent from God has blessed our schools. He who plucked the golden ears of corn on the Sabbath day has richly blessed us in basket and in store. Oh, it is simply wonderful how our Heavenly Father has blessed the American people materially! Bountiful harvests everywhere from the lakes on the North to the gulf on the South, and from the rock-ribbed Atlantic on the East to the peaceful slopes of the Pacific on the West. Up and down our valleys, and across our plains can be seen the munificence of the God of love. Granary, corn-crib, mow, attic, pantry, and cellar, bespeak the liberality of him who ever careth for his children. Flocks and herds have fallen under the butchers' knife in order to gratify the desires of the human palate. Rich treasures have been exhumed from the earth, and have contributed to our happiness and comfort. "And summer sun and howling storm and drifting snow," says one writer, "have brought luxuriant contributions to our tables." Oh, "give thanks unto the Lord, for he is good; for his mercy endureth forever!"

I also wish to consider, briefly, our civil and religious liberties. We owe God a debt of gratitude for what we enjoy in this respect. While millions of our fellow-men are ruled by despotisms, we worship God in our own way, and are "permitted to lead a quiet and peaceable life in all godliness and honesty." There is no official interference with the honest utterance of truth. We occupy our rostrums without fear of invasion. Freedom of press and speech is one of our most cherished rights. Commissioned by the risen Redeemer to preach, we go forth unhindered and unmolested.

We have no State religion. I glory in the fact that there is not, on all our statute books, one law that gives advantage to one religious denomination over another. In the sight of the law, all are equal. This should create within us a deep feeling of gratitude.

But we must not expect one day of thanksgiving to atone for three hundred and sixty-four days of grumbling and ingratitude. The true Christian is one who fills every day with praise and thanksgiving. Possibly we offer our thanks before meals, but are there not many blessings that are worth "a grace" as well as our daily meals?

In conclusion permit me to say that we should express our gratitude in some tangible way. It should be expressed not only in loving words but in holy deeds. Thanksgiving Day should be a day of active charity. If God has blessed us we should reciprocate by helping others who are not so well conditioned as we are. Thanksgiving, as an act of worship, will be incomplete and, therefore, faulty unless one's loaf is shared and another's burden is lightened.

This is a glorious age in which to live and for which to work. "Let us come before his presence with thanksgiving," showing our gratitude in word and deed; for gratitude unexpressed in this way contracts, withers, and dies; but shown in charitable actions and generous deeds, grows deeper and stronger.

Cerro Gordo, Ill.

Why Give Thanks?

BY H. A. STAHL.

PSA. 65: 11 says, "Thou crownest the year with thy goodness, and thy paths drop fatness." Our reasons for thanksgiving, personal and national, are many.

How thankful should we be for life! "It is of the Lord's mercies that we are not consumed." "Why should a living man complain?" We are alive; "we are not consumed." Perhaps we complain of our hardships and deprivations, but we are all far above the extreme point of want, and therefore have much occasion for giving thanks.

Our prosperity has been the greatest of any year in our history. Never before were farms so fruitful. Never before did mines yield such stores of wealth. Never before were mills and factories so busy. Never before were men so generally employed. Never before was labor so abundantly rewarded. "Praise waiteth for thee, O Lord. . . . Thou crownest the year with thy goodness, and thy paths drop fatness."

Our gratitude is due also because of the peace that the nation has enjoyed during the year. There is no strife within our borders. Our national flag is as much honored in one part of the country as in another. Our dear church always stood for peace, and preached and lived out the peace doctrine. Today all civilized nations stand on the side of the church and even advocate peace principles. Peace conferences are held, to establish a universal law for the settling of all disputes by arbitration.

Our gratitude should go up to our God that our nation is recognized today as a mighty leader among all nations. It has come into a place of power of which its people during the last century hardly dreamed, and which, even in this year, is a surprise to mankind. America has preserved the integrity of the Chinese Empire, and has reversed the policy of mighty kingdoms. Its power has been exercised not for its own enlargement, but for the welfare of all mankind.

We should thank God for the piety that stands out so prominently in the nation as well as in the church. There are prayers for religious quickening, and signs of its coming in so many places that those who are looking for new revelations from God are persuaded that we are entering upon a new era of a national reaching out after spiritual ideals. Christians are coming into a closer fellowship for united effort to impart the blessings of the Gospel of Christ to all men. Our material wealth is great and growing, but our greatest cause for thanksgiving is that this wealth alone does not satisfy. There is a longing for the things that fulfill Divine ideals in man.

There are many more today of the poor in spirit, the meek, the merciful, the peacemakers, those who hunger and thirst after righteousness, those who are persecuted for righteousness' sake, whose is the kingdom of heaven and who shall be called the sons of God.

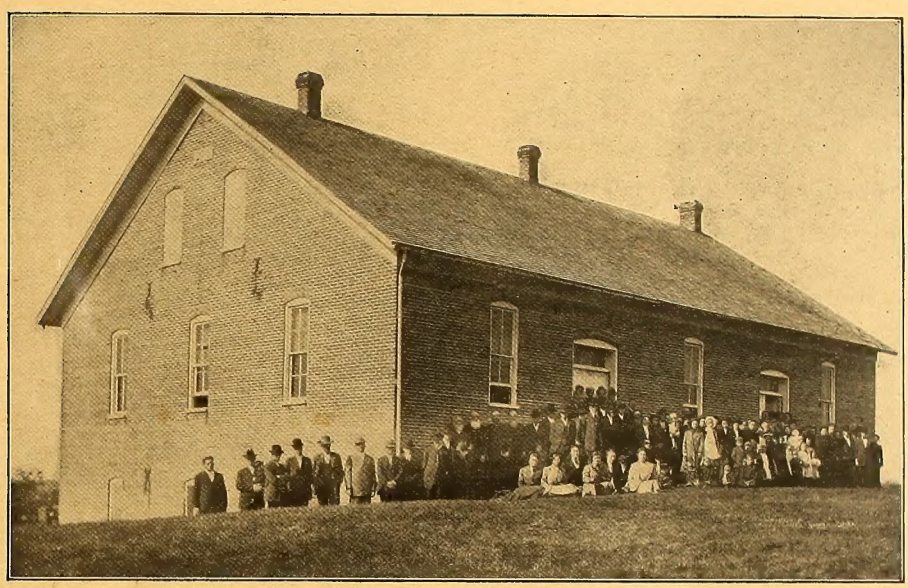
May we, then, as sons of God, come before our Lord with joyful thanksgiving for all the blessings that we enjoyed during the year! And may we be very grateful to our God for the increase and prosperity of our dear church during the year!

Glade, Pa.

The House of the Lord.

BY J. O. BARNHART.

Without belfry or steeple to call it to view,
Still stands the old church, just as when it was new.
Although half a century's circled away,
Untarnished by time 'tis still standing today,
Its walls just as fair, its foundation as strong,
As when it first sheltered the reverent throng.
'Tis so old, a real part of the landscape it seems,
Like the woods and the sky, and the fields and the streams,
And if some sojourner on life's weary way,
As in olden time should ask also today,
"What meaneth these timbers, these pillars, these stones?"
To every inquirer then let it be known
That 'twas by God's gentle, beneficent hand,
Our fathers were led to this beautiful land!
That they followed his counsel, by day and by night,
As did Israel the pillar of cloud and of light:
That he ever was with them through all of the way,
And with heavenly bread gave them strength for each day,
And to show to the world that they did not forget
The God upon whom their affections were set,



OAKLEY CHURCH, ILLINOIS.

In the early fifties a few brethren from Pennsylvania and Indiana settled in the Sangamon Valley, Macon Co., Ill. In May, 1856, they were organized into a working body. The first official was Bro. John Metzger, an elder. Bro. Leonard Blickenstaff was a minister in the second degree, and Bro. Jonas Wolf, a deacon. In 1866 they had increased, and spread out sufficiently to be divided into three churches,—Cerro Gordo, Milmine and Okaw. In 1867 a church was built for the East Branch, three miles from Milmine, and one for the West Branch, three miles west of Cerro Gordo, called the Cerro Gordo church. This grew until it was again divided in 1884. The east half having erected a church-house in the town of Cerro Gordo, retained the old name, while the west branch, worshiping in the old church, herewith shown, was called the Oakley church. The first official body consisted of Bro. David Frantz as elder; Brethren A. L. Bingaman and A. J. Nickey as assistant ministers; Brethren John Blickenstaff, Solomon Hufford and Leonard Blickenstaff, deacons. The present elder is Bro. D. J. Blickenstaff, with Brethren W. T. Heckman and I. D. Heckman as assistants in the ministry.

Becomes of this beautiful building a part,
For ye are God's temple, a priesthood Divine,
For whom the Shechinah through all the years shines.
And all built upon Christ, the Chief Corner Stone,
For unto himself no one liveth alone,
And as shoulder to shoulder together we stand,
Consider the temple, how noble and grand!
Behold the chief stone, 'twas cut out without hands!
Undiscovered for ages in the mountains it lay,
Its beauties all hidden by mire and clay,
Till God sent his prophets to Zion to raise,
A temple for mortals to pray and to praise.

They came and they toiled, and prayed day after day,
And year after year, till their hair had grown gray,
And till God called them up to his temple above,
And gave unto others their labor of love,
And thus wrought out his plan till the "fullness of time"
Should come to complete his temple sublime.
And when all was ready and each stone in its place,
Save one which it lacked,—the chief corner to grace,
Then this stone was brought forth from a pile of debris,
And was placed where all nations it beauties can see.
Then the house was complete; yes, complete, but not done,
Nor while time shall be marked by succession of suns,
And unto their children the story to tell,
This temple they reared where God's Spirit might dwell.

At once, with bold courage and unflagging zeal,
Through many privations which we can not feel,
Through tempest and sunshine they wrought for our weal.
For they built for the future, those old pioneers,
Behold the result of their toils and their tears!
They are gone from the earth, but their work shall remain,
And repeat their life-story again and again,
And every heart leaps with pure joy at the tale,
And hope fills the spirit just ready to fail.
Her faith, by good works was made perfect indeed,
In tilling the soil and in sowing the seed,
And rich are the harvests we're reaping today,
While angels are bearing the soul sheaves away.
And we raise a glad song to the God of all grace
That the "lines fall to us in such pleasant place,"
And while we give praise for this heritage grand,
Faith hears also a song from the angelic band.
As our song blends with theirs, these material walls
Dissolve all away into spiritual halls,
And we see now, a court of the temple of God,
Just like unto those which the saints have all trod,
A spiritual house that shall never decay,
While ages on ages shall circle away.

On the firm Rock of Ages its foundation lies,
And its towers and pavilions are lost in the skies,
And each one who serves God with all of his heart,
Shall the house of the Lord be finished indeed,
For his glorious kingdom, like small mustard seed,
Is ever increasing and still shall increase,
Till all nations find rest in this temple of peace.
And every year they're enlarging its walls,
And in every land they are building new halls,
And raising new courts to the praise of his name,
Who was and is now and forever the same.

Then walk around Zion, consider its walls,
Its towers and domes, its courts and its halls,
Its steps and its pillars, its windows, its doors,
Its table, its altars, its ceilings, its floors,
All fashioned by one Master Workman Divine,
Who builds by the plummet and who hews to the line,
But his mercy is great and his wonderful love,
And he sent his own Son that great mercy to prove,
And establish a house where his saints may find rest,
And where in his worship their souls should be blest.

Oh, not to the visible temple alone,
Constructed of wood, and of brick, and of stone,
Do his children all gather on each sabbath morn,
But to the "general church of all the first born,"
Whose names in God's Book are written above,
And to the "spirits of just men made perfect in love,"
And a company of angels, who stand round the throne,
Or come down at God's bidding, to care for his own,
And to all of the world who are servants of God,
And who walk in the path that the Savior has trod.
Some are dead, some are here; some are over the sea,
But we all are but children of one family.
So in the old church, while we worship today,
As God, in his Gospel, has shown us the way,
While we're raising the heart, and bowing the knee,
There are worshipers too, that our eyes can not see,
While these walls with God's praises are echoing loud,
We're surrounded, indeed, with a numberless cloud
Of witnesses true, who once stood in our place,
And who fought the same fight, and who ran the same race.
All their names and their deeds time would fail us to tell,
But many there are who remember them well,
And while for their voices we listen in vain,
Deep engraved on our hearts shall their image remain.
And unto their memories we e'er will prove true,
And press on in the work that they left us to do,
And each sin that besets and that weighs our souls down,
We will cast off and patiently strive for the crown.

Then forth to the fields with a shout and a song,
We will gather the lost in a numberless throng,
And thus will we honor the Father above,
As we honor the saints whom we knew and we loved.
And when all our meetings upon earth are o'er,
And when in the vineyard we labor no more,
When God, who is watching us, says, "'Tis enough,"
And rewards all who fight and who stay by the stuff,
When our voices are silent, our hands cold and still,
And they carry us out to a grave on the hill,
When in God's tabernacle he assigns us a place,
If some become pillars the temple to grace,
I shall be satisfied with this humble reward,
To be a doorkeeper in the house of the Lord.

Oakley, Ill.

Thanksgiving.

BY H. L. ALLEY.

AGAIN the time of the year is here when our heart should turn in special gratitude to God. The President's proclamation to set apart a day for thanksgiving and praise should not be unheeded; and more gladly still should we respond to the yet louder call that comes to us from the year overflowing with blessings, inviting us to be truly thankful for the many blessings it has brought.

Our fertile soils have yielded abundantly. Our garners are filled with golden grain, and the trees, bending low with luscious fruit, are being lightened as the farmer gathers in his winter store. Autumn, with the "frost upon the pumpkin and the fodder in the shock" is here, and while there is joy in the sowing time, there is greater reason for rejoicing when our hopes are realized and we really possess the bounties sought.

As a nation we have had another year of peace and prosperity. No great calamities have befallen us. We have been free from famine and pestilence such as some countries have suffered. No inward wars have sought to disrupt our Federal Union and it is hoped that even the slight political disturbance will ultimately work out for the good of the nation.

The institutions which have for their aim the betterment of mankind, have gained in power and influence during the past year. The peace movement has experiencd a steady growth and the principles of universal peace are winning their way into the hearts of men of all nations throughout the world. The temperance cause continues to rescue county after county, and State after State from the jaws of the rum demon, and various other reforms are being instituted to bring the masses to a higher and more refined plane of living. The kingdom of Christ is extending its borders even into the most remote and abject conditions of heathendom, causing darkness and superstition to flee before the light and knowledge which it brings to the children of men. The churches at home are becoming more united upon the fundamental principles of the Gospel, seeking in unison the great goal of Christian endeavor.

All these and many other things give us abundant cause for thanksgiving and as we seek to be really grateful we are made to inquire as David of old, "What shall I render unto the Lord for all his benefits toward me?"

Surely he who has blessed us so richly deserves true praise. But from whence must this praise proceed? Who can render acceptable thanks to him? Can the beasts of the field, who have no knowledge? Can the lily that he so beautifully clothes, or the

grass that he causes to grow? These can and do, in a measure, serve him, their Creator, but they are not able to render thanks for his goodness. Man is the only being who can be intelligently thankful for benefits received. The poet may sing of nature, praising God for his goodness, but his song is the product of his imagination and is not inspired by facts. Man alone can be truly thankful and it is when we most manifest the spirit of thankfulness that we come nearest to the perfect likeness of him in whose image we were made. To be ungrateful, then, would show that we are fearfully debased; and to receive our blessings with no more thought of God than a beast which chances to find a full crib, would reveal our emptiness of the Divine nature.

Would that all might hail with joy the return of our national Thanksgiving Day, and encourage the continuance of the custom, for it is a thing in itself for which we should be thankful. It is a great opportunity to call the attention of the masses to the love and goodness of God; but the real Christian has three hundred and sixty-five thanksgiving days every year. He does not keep these days by feasting and reveling but each day he endeavors to show his gratitude by doing the things that please the Great Giver.

Why should we not be thankful? Surely it is as true now as ever before that "it is a good thing to give thanks unto the Lord." Were we seeking merely our own personal happiness, we should find it "a good thing to be thankful." Indeed, is it not true that the grateful heart within itself is a blessing? And the individual who is truly thankful can not but be happy. All we possess is a gift from God, and we have nothing to give him in return but the gratitude of our hearts for all his benefits. This we owe to him, and there is peace and joy in the thought that we have endeavored to pay our just tribute of praise.

The thankful spirit is one of the best antidotes to the misfortunes of life. He who meets every trial with the feeling that it could have been worse, that others have greater trials, and that God has given him many blessings still, is far more able for life's task than he who is continually pining.

We have all met the unthankful. How uncomfortable they make all who associate with them feel! They are always complaining and seem to think that their lot is ever to have misfortune. Their friends can not appreciate them highly enough, or do enough to please them. Being miserable themselves, the very atmosphere about them makes one melancholy and sad, and desirous to part from their company.

How beautiful, in contrast with such a character, is the thankful man! His presence is like sunshine. Downcast we may come into his presence, but he will smile away our grief and cause us to forget what may have been unpleasant in the past. How good a thing, then, it is to give thanks.

We should give thanks unto the Lord because it is pleasing to him. Selfishness may prompt us to come to him with our petitions but nothing but love will cause one to pour out his soul in thanksgiving and praise. Thus he is pleased when our love for him is expressed in our gratitude for his daily blessings. Continued favors often come to us in return for thanks offered for former blessings. The parent delights in bestowing additional gifts upon his child who shows a real appreciation for gifts already received; and likewise our Heavenly Father will multiply his blessings upon his children who, through obedience to the truth, prove that they are grateful for the blessings already received.

Have we been ungrateful in the past? Have we overlooked a hundred blessings and gone on sorrowing all the day long because we lacked one thing which our heart craved? Has God blessed us anew today, although yesterday we did not thank him for his gifts? Oh, let us awake and respond to the call to be thankful! Let us show our gratitude by passing on to our brother in need a portion of our abundant supply of bounties, and God will give us new blessings, even the blessing of a new heart which will impel us to offer our all to him, and so make "life, death, and that vast forever, one grand sweet song."

Bridgewater, Va.

Our Chief Thanksgiving.

BY IDA M. HELM.

"The joy of the whole earth is Mount Zion" (Psa. 48: 2).

In the midst of earthly victory and innumerable temporal blessings, the Psalmist did not forget the Giver of every blessing, but in a transport of gladness he turned his face toward the Holy City and broke forth in a sweet song of Zion.

In these times we observe Thanksgiving Day amidst great prosperity. In our gladness for flocks and herds and stores of grain, for house and fire, and clothes and food, and the many blessings that we can not number, we should not forget the Great Provider,—the Source of every temporal and spiritual blessing. We should remember that, should he cut off this earth from his benevolence, in a short time this world would be one of darkness, cold and death. By the smiles of his love, by the power of his might the earth is clothed with garments of green and gold, and filled with beauty, fragrance and melody. How strange that greed and graft should grow out of these God-given blessings,—this temporal prosperity! Why should we try to amass a fortune, when everything belongs to the Giver? While the day of life lasts, why not work for the riches over there,—the wealth that is everlasting?

We may turn from the transitory pleasures of earth, and the sordid grasping, and open our hearts in all humility, in songs of praise and thanksgiving, for the blessings of the kingdom. We may take a look into hovels, dark with want and woe, and take a share from our plentiful Thanksgiving dinner and a supply of clothing from our wardrobes, and open our purse-strings a little wider, that more of our gold and silver may go out, dispensing blessings among the needy, and gathering jewels for his kingdom. If we must make a struggle with self against the diverting influence of prosperity, we may yield our self-will to his will, and he will be our strength. Then our hearts will overflow with the joys of thanksgiving.

We should render thanks for all our temporal blessings. But, after all, the Christian's greatest thanks are for the progress of the kingdom. His chief joy is in seeing large portions of earth's vast dominions annexed to the kingdom of Christ,—wrenched from the power of the evil one. The best way a Christian can express his thanks is by his life and service every day. He can make every day a day of glad thanksgiving.

Ashland, Ohio.

The Little Brashes.

BY OMA KARN.

Once, somewhere, in a book or paper, picked up for the moment, I read a legend. It pictures two angels who every morning come to earth. They are the angels of requests and the angel of thanksgiving. Each carries a large basket. To and fro, all day long, they go, gathering up the prayers of the people. In the evening, when they meet at the portals of heaven, the angel of requests is staggering under a basket filled to overflowing, but in the basket of the angel of thanksgivings only a few expressions of gratitude are to be seen.

Beautiful and touching, but is it not also full of stern, living truth? Most of us do more or less praying, but, as a rule, is not more of it along the line of request than that of gratitude? Are we as polite toward the great Giver of all good as we are toward our neighbor at the dining table? No matter how often we ask him to pass to us different kinds of food we say, "Thank you" every time. How often does our Heavenly Father hear this expression sincerely,—not formally,—from our lips? Ten lepers were healed but only one returned to thank the great Healer. Where were the nine?

Few of us have the spirit of simple gratitude, possessed by the old colored slave woman who, the day before Thanksgiving was painfully burned while trying to save the home of her master from being destroyed by fire. The next morning she was approached by this same infidel master who, with a strong emphasis on the word "this," in a half-teasing, half-sneering tone, said, "Well, Mammy, what have you got to be thankful for *this* Thanksgiving Day?" Raising her bandaged hands toward heaven with the freedom of the old-time Southern foster-mother, the aged negress promptly exclaimed, "Heben bless your soul, Massa! Why 'my cup runneth over!' What is this po 'lil brash among the mount'ins of marcies de Lawd has heaped around me?"

Wise heart! Losing sight of the little "brashes" and forgetting the few thorns amidst the mass of roses, to look upon the countless blessings which had flooded her days with sunshine, and strewn her nights with stars.

Ought we not to feel as grateful? Surely God is the Giver of favors great, constant, multiplied! Surely we ought to recognize these favors, think of them, refuse to be careless of them.

'Tis true, now and then there is a brash,—a hard time, a steep place, a disappointment, a failure. But what are these, compared with the benefits that attend our footsteps and crown our days? David speaks of "the multitude of his tender mercies," and Isaiah tells of "the multitude of his loving kindnesses." True and beautiful words!

While the teaching of the optimist, that it is not best to permit one's mind to retravel the highway of the past, is very good, yet it is sometimes well to illuminate our troubled and care-darkened vision by sending the mind over past days and weeks and months and years. If we sum up, correctly, the two sides of our life, and weigh the two sums in the proper balance, we will be surprised at the weight of the sum of the bright side. Favors come trooping back to memory in such numbers that we stand amazed. This mind-exercise is very good entertainment for Thanksgiving Day. It invokes the true thanksgiving spirit as nothing else can. As these gracious favors pass in review before us, we find ourselves moved by a warm, thankful feeling toward the One who has been so good to us.

We even find ourselves offering up gratitude for the very thing which, at the time it occurred, seemed so hard and disappointing. Looking at it now, in the proper spirit, we find it, too, was a favor,—a test to learn whether or not we were worthy, or ready to receive the blessing that the great Giver was eagerly waiting to bestow. Whether we failed or made good, have we not reason to be thankful for these tests which schooled the mind in faith, in patience, in long-suffering and in the many virtues that go to form a perfect Christian character? "I thank thee for burdens too heavy to be borne alone," prayed one whose burdens had been of such weight that he had been forced to share them with his Heavenly Father. In this companionship he found far more than that of which he had been denied,—earthly companionship.

Can we not all think of something in this line to be thankful for? The little brashes are not pleasant, we know. But oh, why permit ourselves to be overcome by them, and so lose sight of the great, large blessings continually flowing to us from God's exhaustless supply?

"Bless the Lord, O my soul!
And all that is within me
Bless his holy name.
Bless the Lord, O my soul
And forget not all his benefits."

May this sacred anthem ascend from many grateful hearts this Thanksgiving Day of nineteen hundred and twelve!

Covington, Ohio.

The Spirit of Thanksgiving.

BY J. KURTZ MILLER.

What day brings to our minds more delightful associations than Thanksgiving? Does the day not stand out by itself on the calendar? Upon this day our minds are spontaneously reviewing the past and present, and we even glance into the future.

After taking a careful survey, the heart pours forth its grateful tribute to the Great Father above, for all his goodness through another year. To say the

least, none of us measure up, in spirit and real gratitude, to the extent that God's gifts to us really deserve. When have you taken fifteen minutes really to reflect upon God's goodness to you? Take time and see the result. If you do not turn your eyes heavenward, and out of a glad heart say, "I thank thee, Father," your experience will differ from that of the most grateful people I know. We are hearing so much faultfinding these days,—so much twanging of the old harp of pessimism,—that we must conclude that some people are wonderfully out of touch with God.

Who of us does not have sorrow, trouble, disappointments and sad experiences come into his life? Oh, for eyes to see that these things are laden with blessings in disguise, for which we should say, "Lord, I thank thee for this talent of sorrow, and will praise thee with the voice of thanksgiving, for my salvation is of the Lord and not man" (A. T. Pierson).

We need to remind ourselves, again and again, of the fact that nothing can touch the life of a child of God, but what that very thing, under the abundant grace of God, will enrich our spirit and make us, who are exercised thereby, nobler sons of God.

I think I shall never forget the words of gratitude from our beloved Brother Beahm, as he was coming back to health from his long illness. He said: "I am grateful for all of it." Many of us have as yet not learned to change the "d" in "disappointment" to "h," and have it read, in our life experience, "His appointment."

Let us get into the spirit of thanksgiving, cost it what it may, and remain there, ever singing a new song unto the Lord! The song of praise, for what has been done should be the heart-felt expression of all.

The newspapers publish the sin of the world. Were they to begin to publish all the good things done, they would not have paper enough to record them. Have we not been overlooking ten thousand good things of this past year and magnifying the evil about us? Have we any right to find fault with anything or anybody, if we can not improve conditions? Why, then, be pessimists and destroy the spirit of gratitude in your heart? The Lord God Omnipotent reigneth! Jesus is seeing the travail of his soul, and is going to be satisfied. May we catch the spirit of thanksgiving and sing a new song unto Jehovah!

358 Sixtieth Street, Brooklyn, New York.

Looking Backward.

BY CHARLES H. KELTNER.

THE practice of observing Thanksgiving Day originated in New England at an early date, was made national by the proclamation of President Washington, in 1789, and was revived by President Lincoln. As the day approaches, we again think of its colonial origin, and our imagination carries us back to the days of the sturdy Puritan fathers, who, from the earliest days of their settlement, lived lives of piety and sobriety.

But, when our attention is again attracted to the deeds of these New Englanders, let us not forget those men and women whose lives and deeds have meant so much to us, who are members of the Church of the Brethren. I refer to that band of eight pious persons who assembled, at early morning, in the beautiful valley where the clear waters of the Eder touch green meadows, near Schwarzenau, and entered into a covenant with God to observe the teachings delivered to the apostles and practiced by the early Christians. It was there that Alexander Mack, after first being immersed by one of the number, administered the rite to the seven others, dipping each three times. Perhaps the members of this little band were the first Protestants to observe this apostolic practice.

Moreover, our minds may carry us back to Christmas Day, 1723, when the same rite was performed in Wissahickon Creek, by Peter Becker, admitting Martin Urner, his wife, and four others, into the organization of this church in America,—that being the first baptismal service in this land. May we find time, in our Thanksgiving musing, to notice many of the commendable deeds of the early fathers in our own church! Their sufferings of persecution, their departure from their fatherland, their trying ocean voyages, the long, tiresome preaching tours of the pioneer preachers, the religious influence of the Macks, the Urners, Johannes Naas, Christopher Sower, and the host of others who were instrumental in carrying the Gospel beyond the mountains and across the prairies,—all these are worthy of our careful consideration. In fact, our own church history is a record of deeds of bravery and acts of charity. Our early preachers were eloquent men; our church leaders were well trained and influential in their day. Let us thank the good Lord this twenty-eighth day of November for the good men and women who contributed to the welfare of our own church in early days, and added greater strength to the citizenship of the country we love.

Mt. Morris, Ill.

Orphans' Home Finding Society.

BY C. FAHRNEY.

WE are now incorporated and ready to do business legally, in making contracts to place children that are homeless, or not properly cared for, into good homes, where they will be cared for and brought up under Christian influences. Thus they will be material by which God may carry on his work here, and finally they may enjoy one of those mansions Christ is preparing for all of his followers, instead of being out in the sinful world, without homes, without Christian influences, exposed to all the temptations peculiar to a boy or girl who does not have a home. Most important of all, by means of our society good parents will be provided for all such.

We appeal to the readers of the MESSENGER, in the Idaho field, where we are laboring, to give this work their earnest, prayerful attention, and to report to us any children that they can find who are homeless, or cruelly treated, or whatever the condition may be. Also report to us any worthy homes that would be willing to take one or more of these children, always giving name and address of parties, so that we may further correspond with them, to find out their preferences as to the child wanted. It will save time and expense if we have applications for children in advance of receiving them. In the early start of our work we will have to depend on the assistance of our brethren and sisters in helping us to find needy children as well as securing homes for them,—especially until the work is more fully known.

A lack of needed funds, in the starting of this work, will not permit us to do much traveling, to introduce our movement. While we have had very encouraging donations up to this time, there has been considerable expense in getting started, and it is the object of the Board to save as much of the funds for the placing of children as possible. We hope that our readers in Idaho will give us their assistance by furnishing needed information, as well as by giving of their means. Send all money to the secretary, Bro. A. L. Gorham, Payette, Idaho, and all information, as to children and homes for children, to the writer, President and Manager.

N. Twin Falls, Idaho.

Giving Thanks.

BY MARTHA E. LEAR.

"I will give thanks unto Jehovah with my whole heart" (Psa. 9: 1 a).

"Rejoice in the Lord alway and again I say, Rejoice" (Philpp. 4: 4).

MANY blessings have come to us temporally, for which we rejoice and thank the Lord. The rain, the sunshine, the bountiful crops, health and the beauties of nature, have been ours to enjoy and we praise him for them.

But many times I am made to feel that too much may be thought and said about these temporal things, of which Jesus said, "Take no thought."

Should we not be much more anxious about our souls' prosperity? Let us stand up to the measuring line of the Gospel and see if our souls have grown an inch or two during the past year. If they have, then we have much cause for thanksgiving. Now for the test:

Are we finding, in the study of God's Word, more wisdom, power and blessing to our hungry souls?

Is the "secret closet" dearer and sweeter as we commune with the Father day by day?

Can we claim the blessedness of Matt. 5: 11, 12 and "rejoice and be exceeding glad" when persecuted for righteousness' sake?

Do we love our enemies (Matt. 5: 44), and is it easier to "turn the other cheek" than it was a year ago?

Have we been helping more of the unsaved to find their Savior?

Are we bearing more fruit? "Herein is my Father glorified that ye bear much fruit" (John 15: 8 a). But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5: 22, 23). Contrast these with verses 19, 20 and 21 of the same chapter for a good test.

Are we willing to "suffer the *loss* of *all things* that we might gain Christ"?

Do we love the world less and our brethren more and thus prove we love God (1 John 2: 15; 1 John 4: 20)?

"Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2).

531 Stewart Avenue, Decatur, Ill.

PRAIRIE CITY, IOWA.

Our series of meetings, conducted by Bro. W. H. Hood, with Sister Hamer as chorister and helper, closed Oct. 24. Bro. Hood did good work for us. We had splendid meetings. Four were buried with Christ in baptism, and others are thinking seriously. Each evening brought more responsibilities and new inspiration, as our dear brother unfolded to us the Scriptures that are to make us wise unto salvation. Sister Hamer visited in several homes while here, leaving many lasting impressions for good.

Our love feast of the 24th was an enjoyable one. Bro. Samuel Goughnour, of Des Moines, was our only visiting minister present, and his talks were an inspiration to all. Brethren Frank Millicent and Benj. Neiswander were elected to the deacon's office and, with their wives, duly installed on Sunday morning after Sunday-school. Bro. Goughnour remained over Sunday and assisted us in the service. He gave us some excellent sermons. There were two old sisters at our love feast,—one eighty-four years and the other eighty-six years of age. The oldest one rode eleven miles to the feast.

Bro. Abram Wolf and wife are visiting here now, and Bro. Wolf has given us some good sermons. He gave us a fine talk on Sunday morning. His subject was, "The Family of God." Bro. Amos Moomaw also gave us a good, practical thought on the lesson. Seeing these old soldiers of the cross so enthusiastic in the Master's work, should enthuse our young ministers with a greater desire to move out on the promises of God with more zeal than in the past.

Bro. Elmer Fouts, of the Monroe County church, dropped in on us on Sunday, and in the evening gave us a sermon on "Soul Winning," which was much appreciated. So, in all, we have had a feast of good things, for which we praise God. Bro. Buckingham, our elder, has been taking a much needed rest, and we know he has a treasure of good things in store for us in the future.

R. D. 2 Monroe, Iowa, Nov. 12. Jennie Alexander.

MINNEAPOLIS, MINNESOTA.

Our church will enter into a series of revival sermons next Sunday, Nov. 17, with Bro. D. H. Keller, from Bethany, in charge. The church has, for weeks, been actively engaged in special prayer services preparatory to the meetings. Several more members will move into this congregation yet this month, which will raise our number to over sixty. Some outside the fold have expressed themselves as being willing to enter the fold during the meetings. We are laboring to have a number of others come also.

We are much in need of clothing for those in want. No clothing has been sent in this fall. If any of the churches in the District can assist us, we shall be very grateful. It requires close management for the laboring class to pay rent and live on what is left. Fuel and clothing are expensive and many of them are unable to get what they should have. All the assistance we will be able to give, therefore, is very gratefully accepted by the parents in these homes. This is a city of 320,000 people, with many poor about us. D. Warren Shock.

1210 Twenty-fifth Avenue, Minneapolis, Minn., Nov. 12.

THE ROUND TABLE

The Old Emmert Cemetery.

BY J. G. ROYER.

Nov. 10, I spent with the Brethren at Franklin Grove, and in the afternoon had the pleasure of visiting the cemetery at the old "Emmert" meeting-house, four miles west of Franklin Grove, Ill. Here I was permitted to look upon the tombstones of nine elders,—only one, Bro. Joseph C. Lahman,—being represented in the book which I prize so highly,—the book offered by the Publishing House as a premium with next year's GOSPEL MESSENGER.

Following I give what I hastily gathered from the several epitaphs, by the aid of Bro. C. M. Suter, who accompanied me to the cemetery:

Names	Born	Died	Presided
Joseph Emmert,	1783,	1862,	nine years.
Samuel Lehman,	1806,	1874,	six years.
Andrew Deardorff,	1798,	1877,	sixteen years.
Levi Raffensberger,	1818,	1908,	five years.
Daniel Deardorff,	1824,	1903,	seventeen years.
Levi Trostle,	1830,	1908.	
Joseph C. Lahman,	1832,	1897.	
Samuel C. Lehman,	1834,	1899.	
D. B. Senger,	1850,	1908.	

The first five of the nine presided over Rock River, now Franklin Grove church from 1845 to 1898, when the present incumbent, Bro. C. M. Suter, became presiding elder.

The last four were also ordained by this church. Two of them, Brethren Jos. C. Lahman and Samuel C. Lehman, moved out of the congregation before they were called to "higher ground," but the remains of both were brought to be laid to rest in this beautiful, well-kept cemetery.

Here, Bro. Editor, is a church of the Brethren, the second one organized in Northern Illinois, prosperous today, which has not been slack in ordaining elders, and in whose cemetery rest the remains of every elder ordained here who has died.

Mount Morris, Ill.

The Abuse of Thanksgiving.

BY NETTIE C. WEYBRIGHT.

IN prose and poetry, song and story, from press and pulpit, we are urged to be thankful for our many blessings, and faithfully to observe Thanksgiving Day,—yet are we really thankful? Shall the Chief Executive of our nation be more godly,—more faithful in urging us to worship and praise God, the Giver of every good and perfect gift, upon this one day in the year, than are we, as Christian people? Do we really observe the day as we should?

Has not the day, in many instances,—almost generally,—fallen from its high original purpose, degenerated into a day of feasting, revelry and merry-making? Who is to blame for this? An old brother, lamenting this condition, said recently, "When I see a flock of turkeys in the fall, I think of Thanksgiving, and when some one mentions the day, I think of roast turkey." Awful to contemplate! Has our religion fallen to this?

Whole families collect from far and near, to assemble around the festal board, absenting themselves from God's house, where the faithful ones should be gathered. Can we not rise above our physical desires, subdue our appetites for dainty and over-much feeding? What a poor light for a Christian to show to the world,—blessed far more abundantly than he is really worthy to receive! Why should we live as the unthankful,—striving and toiling for gain and pleasure, and doing but little to help ourselves or others?

Syracuse, Ind.

The Spirit of Thanksgiving.

BY MARY BEAM.

WHILE we should always have a spirit of thankfulness, it is good to have these special seasons of thanksgiving, with meetings and programs suitable to the occasion. Even the social features of the season are not to be despised.

In our everyday, busy life, when the mind and body are pressed with cares and duties, we do not always remember to be as grateful as we ought. These special occasions are the review lessons, when we hear sermons preached, prayers offered, songs sung, programs rendered,—all on the special theme of our blessings, and the spirit in which we should receive them.

These review lessons strengthen us for further effort. They enlarge our capacity for appreciation and gratitude. Our vision grows, and we thank the Lord for things perhaps unthought of before.

As our power, to enjoy and appreciate, grows, we remember to thank the Lord, not only for the material blessings, but for the power to *recognize* and *appreciate* these blessings,—the spirit of thankfulness. A blessing unrecognized is not a blessing as it might or ought to be.

Do we appreciate that greatest of all blessings, the atonement? How do we show our gratitude?

Trevilian, Va.

Manifesting Our Gratitude.

BY D. E. CRIPE.

To give thanks by word of mouth—the fruits of our lips—is easy, and requires no sacrifice, yet God is well pleased to receive even this much evidence that we are really grateful for the favors he bestows upon us.

Yet there is a broader, deeper and fuller sense in which we can show our gratitude to him from whom comes every good gift. This is by giving ourselves,—consecrating ourselves,—to him in return for all that he has given us. This means a life of devotion, of purity, of unselfishness, a life of service. This service need not, necessarily, be a public service, or a service in the church, but a service to our fellow-man, to any one that has need of us.

It also means that in our hearts we consecrate the blessings God has bestowed upon us—the worldly goods he has entrusted to us as stewards—and that we use them so they may become a blessing to others, who are not as greatly blessed as we are. In this way, only, can we manifest our gratitude, and prove to him that we are worthy of the blessings he bestows upon us.

This kind of thanksgiving is an offering that is well-pleasing to God.

Enid, Okla.

An Old-Fashioned Love Feast.

BY M. M. ESHELMAN.

TROPICO, CAL., still holds to the old way of observing her love feasts. The members and others meet at two o'clock in the afternoon, and listen to an awakening sermon. Then follows a brief intermission of about an hour. This is followed by a four o'clock service on self-examination. By this time the eager members are quite well warmed up with spiritual fervor, having had time to meditate and refresh their minds.

When six o'clock arrives, the brethren and sisters have been prepared for the exercises of the evening by preaching, by song, by prayer, by reading, by meditation, and by social intercourse. They enter into the observance of the ordinances with such high and holy hopes and aspirations that when they reach the end of the services they are, indeed, enthused and made much alive in the Spirit. Lord, ever give us the good, old-fashioned methods of Word and Spirit edification and infillment!

Los Angeles, Cal., 3231 N. Broadway.

A Thanksgiving Suggestion.

BY EVA M. BRALLIER.

ALLOW me to give a suggestion for family worship on Thanksgiving Day. Let the members of the family prepare themselves with paper and pencils, and when the family assembles take ten minutes to write down as many personal blessings as each can recall in that length of time. Last year we did this and we each recorded more than twenty blessings. The one hundred and third psalm is an excellent one to read, to get the spirit of true thanksgiving into our hearts. I think the family should sing together a song of thanksgiving to the Giver of all good gifts. May this bountiful year inspire us to keep a day of joyous thanksgiving to the Lord.

Curlew, Iowa.

We Thank Thee.

For the flowers that bloom about our feet;
For tender grass, so fresh, so sweet;
For song of bird, and hum of bee;
For all things fair we hear or see,
Father in heaven, we thank thee!

For blue of stream and blue of sky;
For pleasant shade of branches high;
For fragrant air and cooling breeze;
For beauty of the blooming trees—
Father in heaven, we thank thee!

—Ralph Waldo Emerson.

CHRISTIAN WORKERS' TOPIC

Have a Purpose in Service.

John 7: 17; 4: 34; 8: 29, 50.

For Sunday Evening, December 1, 1912.

I. That You May Succeed.—(1) Have a real desire to do God's will (John 7: 17). (2) It enlightens—"Shall know" (v. 17). (3) Then walk as "children of light" (Eph. 5: 8). (4) Your feet in his shoeprints (1 Peter 2: 21).

II. Learn to Say "No" to Self-will.—(1) Jesus did (John 4: 34). (2) He did not promote his own glory (John 5: 30). (3) We must follow his example (John 13: 15). (4) Make it more than our meat (Job 23: 12).

III. Learn to Say "No" to Self-pleasure.—(1) Do the things that please God (John 8: 29). (2) Then he will be "well pleased" with us (Matt. 3: 17; 17: 5). (3) Jesus did so when it meant peril (Philpp. 2: 8). (4) He received "honor and glory" for it (2 Peter 1: 17; Rev. 4: 11). (5) So shall we (2 Tim. 4: 8; 1 Peter 5: 4).

IV. Learn to Say "No" to Self-glory.—(1) Jesus sought not self-glory (John 8: 50). (2) To seek self-glory is to deny the Lord (John 5: 44; 12: 43). (3) Nor the applause of men (John 5: 41). (4) Do every duty to the "glory of God" (1 Cor. 10: 31).

Helps.—(1) Why did Jesus never take honor to himself? (2) Why should we follow in his footsteps (1 Peter 2: 21)?

PRAYER MEETING

Christians As Sunshine Makers.

Psa. 5: 11, 12; 32: 11.

For Week Beginning December 1, 1912.

1. **The World Needs Sunshine.**—The pleasant man or woman wields a magic influence. A smile will win where a snarl absolutely fails. God made both the sunlight and the night, but it is during the hours of sunshine that the world is at its best. Then it is that flowers are brightest, blossoms the sweetest, harvest ripening the fastest, and verdure growing most luxuriantly. Can we not apply the lesson to our daily walks and talks? Why should any one want to be a grouch, a churl, a perpetual nagger, a chronic fault-finder, an incorrigible pessimist? Mankind loves the bright, the cheerful, the pleasant. Why not be such (Gal. 5: 22; Eph. 5: 18; Col. 1: 11; 1 Thess 5: 16; Deut. 16: 11)?

2. **Cheerful, Yet Not Hilarious.**—The real "sunshine maker" does not, necessarily, always exhibit a laughing face or an exuberant joy. Life is too serious for mere frivolity. There are too many disappointments, too many cares, not to be oppressed at times with its more serious experiences. But we may always exhibit a gentle courtesy and reassuring optimism, though all around us is blackness. We can be cordial without being frivolous. Good fellowship can manifest itself in spite of reverses of fortune (2 Cor. 6: 10; 2 Cor. 8: 2; 1 Peter 4: 13; Psa. 4: 7; 5: 11).

3. **"Joy in the Lord" the Magic Key to Men's Hearts.**—Good cheer is the special attraction of the Christian soul-winner. The "holier-than-thou" spirit is not the kind that came down from Calvary. It is not the kind that builds up the work of the Lord in Sunday-school, Christian Workers' Meeting, and church services. "Life is real, life is earnest," but that need not drive sunshine from the soul. The most perplexing questions that meet us can be met by a spirit of optimism. The joy of being accepted by God as his children, should show itself in our face and in our life (Psa. 33: 1; 89: 15; 126: 5; Col. 1: 10, 11; Philpp. 2: 1, 2).

HOME AND FAMILY

A Song of Thanksgiving.

Thanks to our God is all our song,
Thanks for the faith that makes us strong,
Thanks for the care that shapes our ways,
Thanks for the love that crowns our days.

Thanks for the safety we've enjoyed,
Thanks for the hope by which we're buoyed,
Thanks for the peace that gives sweet sleep,
Thanks for the hours we need not weep.

Thanks for his promises fulfilled,
Thanks for the grace each day instilled,
All of our way, as he leads along,
Thanks to our God still be our song!

—Henry A. Cornell, in the Watchman.

A Thanksgiving Rosary.

BY ELIZABETH D. ROSENBERGER.

October was like a beautiful sunset,—all yellow and glowing. The leaves fell from the trees one by one. No storm of wind and rain had made the world desolate. There was only a quiet gathering together of masses of brown, red and bronzed leaves under the trees. With November the winds came, and as if to make up for too much Indian summer in October, it became cold and disagreeable. Storms and rainfall, followed by frost and cold, made an early winter. "There will be snow by Thanksgiving," said my brother Harvey.

"I am glad that we have most of the corn in the cribs. We did what we could when the days were pleasant. Now we shall soon be through with outdoor work," answered father, who thought, just then, about getting the crops into the barn, and properly caring for his live stock. He stood by the window now, and his gaze was directed toward the cornfield where the stalks were rustling and some of the shocks were lying on the ground. It had rained all night. Could they husk corn when it was wet and slushy? He decided that they would wait until about ten o'clock and then go to the field. In the meanwhile they would find work in the barn.

A smile lit up father's face as his mind reverted to Thanksgiving. "We may have snow by Thanksgiving, but what a wonderful year it has been! Seldom have we had better crops. Blessings have crowned all our days; the good God must be love himself to give us what he did, this year."

"You are right, father. God is love and I wish I could thank him for his tender care of us. I love Thanksgiving Day, and this year we shall make it a day to be looked back upon with gladness. Who knows, perhaps Jean may come home!"

"Why, yes. I shall write to her this evening." And then Harvey asked for his book-strap, and mother went to look for it. But we all understood that this was to be a special Thanksgiving feast, for whenever mother talked like that something was sure to come of it. We children had a feeling of reverence for the day, the outcome of mother's reading to us some of the psalms of gratitude written by David. It was a joy to praise the Lord when his love and blessings were talked about as naturally as the favors received from each other.

On the way to school we concluded that one of the ministers would likely be with us on that day, and Uncle Henry's, who had five children and lived ten miles away, might possibly be invited. We decided to ask mother to invite them, as their coming always marked a red-letter day for us.

Mother and father were thinking of Jean's homecoming. Jean was our oldest sister. We loved her and thought of her almost as we did of the fleecy white angel in one of our pictures. Jean was married, and we only dimly remembered her before that. It was eight years since she left us. She had come back often at first, but lately not so often. We had not seen her for two years. Would she come this year? Both father and mother found that question the one uppermost in their minds as they went about the house and farm. Their only girl, and perhaps they had indulged her too much, but how could they help it when her very presence seemed to glorify and irradiate the old farmhouse. Judging from what the neighbors said,—for Jean and her career were much talked about,—she must have been a rare beauty, an exotic growing in our common soil. We only knew that she had mother's brown eyes, deep and tender. Thinking of the look in them, that mother had last seen there, her heart was sore, for it was something she dimly understood. Jean had married well, the neighbors said,—a husband who took her to a large city where the ways were different from ours. When she failed to come home at Thanksgiving and Christmas, they were once at Palm Beech, then at Cairo, Egypt, then at Nice or Florence, and so on. She had not written often this summer, so mother and father wrote frequently, telling her all they could, about themselves and the old place.

How can I describe this change which had come? Father and mother felt it keenly but knew not what to do. That Jean should be so taken up with this new, strange world into which she had come, as to care less for them, was at first incomprehensible, an unknown terror, dark and mysterious, which they dared not meet. "My Jean," said mother, as if that fact alone must hold Jean loyal. "My own little girl," wrote father , in his old-fashioned chirography, and thought that the outpouring of his love must win a response from Jean. Then came her last visit. She had said she loved them all, but it was so plain to her father that she had lost all the old interest in their home. Her mother's loving heart could suggest no subject of interest and Jean shortened her visit on account of a party which she could not forego. She had given them gifts and talked lovingly to them at parting, but her mother went to her own room, when no one saw her, for several hours after Jean's departure. Father understood and never, in any way, gave voice to any disappointment in Jean. Not even to each other did they admit that Jean was growing away from them; that they were losing their one ewe-lamb.

Do you know that mother prepared all our Thanksgiving dinners with her own hands? She had apple butter and plum butter, and quince preserves, that were the despair of other women. She baked her own mincepies and fruitcake and crullers. As for the pumpkinpies, you find none such in these days. Old-fashioned dainties and viands, well cooked and wholesome, filled the pantry shelves and Harvey and I looked at them, wishing that Thanksgiving Day would come sooner. You may be sure we did not have the feast to ourselves. "Why should we be selfish with the blessings the Lord has given us?" asked father.

"To be sure, father; we could find no comfort in being selfish. We must not forget to ask the Ryfinger girls and Tom Haines." Now the Ryfinger girls were not girls,—they had been fifty years before,—and as for Tom Haines, no one ever invited him to sit down to a feast excepting father. A selfish Thanksgiving should leave a bad taste in any one's mouth. Mother set the big table the day before, so as to have more time in the kitchen on Thanksgiving Day. A letter came the day before, too, from Jean, saying that she was very sorry to disappoint them all but she had a house party at their country place during Thanksgiving week. She ended with a promise to be with them on Christmas Eve.

Of course, we went to church on Thanksgiving morning,—drove three miles to the meetinghouse. Most of the church members were there and I wish you could have heard the sermon. Here are some of the things our minister said:

"We talk of giving thanks. David was 'thankfull,'—full of thanks. Is it not a good world that holds all we need for the bodily supply? Surely, we owe our thanks to a good God. Some never learn this. One may go through several universities and have many diplomas, and yet be ignorant of the finest of all arts,—that of helping God to make this world a good one to live in. You can not make up for the lack of God and his truth by eating fine dinners or extravagance. No, you shall hunger still, till your soul dies within you. If you do not harbor God in your soul, you will have the devil, and then follow baseness and decay. If you eat and drink and be merry today, do it to the glory of God."

As we listened, we treasured up his words of counsel, for we knew that he was sincere and loved us. Then we drove home. It was snowing fast, and the fields and woods were covered with a fleecy mantle. Uncle Henry's came. So did all the other invited guests,—all excepting Jean. The dinner was wonderful, and there were fragments left. Mother had us carrying baskets to other people. She was blessed in her giving and she said, "The poor are a blessing to us if we do what we should by them. It is not the rich only who are sent to the poor." Truly they said that a world of only rich people would not be a happy world. No one would have a chance to do good; no one could be full of thanks for favors received because there would be none given—no gratitude if every one were rich.

"The best part of our feast is always that which we do not eat ourselves." It was father who made this remark while he was helping mother to put away some of the chairs, and placing the books and papers where they were usually to be found.

The evening came at last. The sun set in a wall of gray clouds like battlements in the West,—a sure forerunner of snow and storm. We had counted the rosary of our blessings once more. What of those who have darkened households and desolate hearts, shall they not give thanks? "Though he slay me, yet will I trust in him," said Job after a whirlwind of trouble had swept everything he most cared for out of his reach. The true Thanksgiving has its psalm of praises for the poor and afflicted. It is not a feast for the rich and happy alone. We need to thank God that he defeats our purposes and denies our wishes. God lives and his life sweeps our little lives within the circle of his unchanging love.

Covington, Ohio.

A Contrast.

BY JAMES M. NEFF.

For two years I have been isolated from the Brethren, sojourning in the foot-hill country on the western slope of the Sierra Nevada Mountains. During all this time I had not had the privilege of listening to a sermon by the Brethren except what I preached myself. As long as I was able to preach, I had an ambition to be out on the frontier where I thought my ministry was needed, but for several months I had not had the privilege of attending public worship of any kind, and as I grew weaker I yearned for fellowship with my people.

Recently I removed with my family to Lordsburg and have located within less than three blocks of the church. Across the alley and down the street, on the same block, and across the street on the next block, and the next, and the next, and the next, in all directions, are the homes of Brethren. Again and again our hearts are cheered by their friendly calls and kindly ministrations. They have supplied me with a wheel chair and every Sunday morning a brother from across the alley pushes me down to church.

On the first Sunday after our arrival there was an attendance of 286 at the Sunday-school and apparently a good many more at the preaching service that followed. And there one of our gigantic preachers delivered a sermon so masterly, so powerful and so full of holy fire that it was easy, for the time being, to forget all else and let our souls feast themselves upon the heavenly manna. Besides these services there are the Christian Workers' and Sunday evening preaching services, mid-week Bible class and weekly meetings of the Sisters' Aid Society. Then, too, the good and convenient school facilities for the children help to make this not only materially, but spiritually and educationally, a land flowing with milk and honey.

Would that I might remain in the midst of all these good things! But the urgent physical needs of my poor body call me away into the lighter air and more continuous sunshine of the desert. May the Lord be with me there. If he will, I go soon.

Lordsburg, Cal.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THE first week of December a congregation is to be organized in Des Moines, Iowa.

BRO. L. C. SCAGGS, of Virginia, announces the change of his address from Nace to Riner.

AT Pimpalner, India, where Bro. Pittenger has the work in charge, twelve were recently baptized.

AN elder desiring to change church location is requested to write Bro. B. F. Shirk, Plattsburg, Mo.

BRO. N. F. BRUBAKER is engaged in a series of meetings in the South Fork church, near Hotchkiss, Colo.

IT was D. K. Clapper, and not D. S. Clapper, who held the revival at Brownsville, Md., reported in our last issue.

THE series of meetings at Parsons, Kans., conducted by Bro. B. E. Kesler, closed with six entering the church.

BRO. H. J. LILLY has been selected to represent the First District of Arkansas and Southeastern Missouri on the Standing Committee.

WITH Bro. J. J. Shaffer doing the preaching, the series of meetings at Fairview, Pa., resulted in five putting on Christ in baptism.

ON account of ill health of their little daughter, Bro. Wm. Shidler and wife, of Osceola, Ind., are spending the winter in Mississippi.

A SERIES of meetings in the West Branch church, Ill., with Bro. C. S. Garber doing the preaching, closed with twenty-four entering the fold.

A REVIVAL at the Liberty church, Cedar Grove congregation, Va., Bro. I. M. Neff dealing out the Word, closed with five baptized and one reclaimed.

WORK on the new church in Des Moines, Iowa, is progressing nicely, and the purpose is to have the building dedicated before the end of the year.

BRO. W. R. MILLER, who writes about some fine meetings at Morrill, Kans., is now at Salem, the same State, and expects to be at Darlow next week.

IN the interest of Christianity, China is disposed to undertake big things, having extended an invitation to the World's Eighth Sunday-school Convention.

DURING some evangelistic work by Bro. I. D. Heckman at Ottumwa, Iowa, nine signified their purpose to accept Jesus as their Savior, and to live the Christ-life.

TWENTY accessions and one awaiting baptism are reported at a meeting held in the Rummel house, Shade Creek congregation, Pa., by Bro. M. J. Brougher.

AT Lime Rock, W. Va., eight were recently added to the church,—five by baptism, and three returning to the fold. The preaching was done by Bro. John A. Arnold.

THE meetings at Decatur, Ill., with the pastor, Bro. J. W. Lear, in charge, are growing in interest. Ten have applied for membership, and others are likely to enter the fold.

WE have just received notice of the death of Bro. Jonathan W. Blough, an aged elder residing at Hooversville, Pa. He passed away Oct. 16, aged nearly eighty-seven years.

WE are running extra copies of this issue, and would be glad to place some of them where they will be appreciated, and where they may prove helpful in securing subscribers.

A REVIVAL at Fraternity, N. C., conducted by Bro. Emory Crumpacker, of Roanoke, Va., closed with seventeen putting on Christ in baptism, and one restored to fellowship.

THE protracted meeting at West Goshen, Ind., closed with twelve accessions by confession and baptism, and two reclaimed. Bro. George Swihart, of Roann, did the preaching.

THE series of meetings at Sterling, Ill., with Bro. O. P. Haines, of Rockford, preaching the Word from day to day, closed with five accessions to the church,—four baptized and one reclaimed.

OUR correspondent for the Salem congregation, Ohio, says that the series of meetings at that place is still in progress, there being twenty baptized, several awaiting the rite and one restored to fellowship.

THE recent series of meetings at Meadow Branch, Md., lasting three weeks, closed with eight making the good confession and putting on Christ in baptism. The services were in charge of Bro. B. B. Garber.

GLANCING over the Minutes of the District Meeting of Southern Indiana, a copy of which has just reached our desk, we notice that Bro. L. W. Teeter has been chosen a member of the Standing Committee for 1913.

BRO. L. H. ROOT, of Colorado City, Colo., is devoting the winter to evangelistic work and is open for engagements after the close of this month. At present he is conducting a series of meetings at Oberlin, Kans.

BRO. P. D. FAHRNEY, M. D., of Frederick, Md., has arranged to change his place of residence to Hamilton Boulevard No 827, Corner Park Lane, Hagerstown, same State, and after Dec. 5 should be addressed accordingly.

BRO. W. E. ROOP still continues his revival work at Mechanic Grove, Pa., with several applicants ready for fellowship. He finds the church wide-awake. Some of the members drive nearly ten miles in order to attend the services.

THE last of December Bro. D. L. Miller has an engagement to deliver a series of talks at Daleville, Va., on "Church History." From there he goes to Bridgewater for the same line of work. After this he has planned to return to his home at Mount Morris.

THE revival meetings at Elgin are still in progress, and Bro. Rarick is doing some good preaching. His address last Sunday morning, on "The Value of the Soul," was especially appreciated. The attendance is encouraging and the weather is fine. Several have already applied for membership.

OUR people, and thousands of others in West Virginia, are delighted. At the recent election the saloons were voted out by a majority of 70,000, and this, too, in spite of the fact that the liquor men are said to have spent over $3,000,000 to oppose the prohibition amendment. So writes Bro. E. T. Fike, of Eglon.

IT has been ascertained that of the sixty-five chaplains in the United States Army, sixteen are Catholics, fourteen Episcopalians, twelve Methodists, seven Presbyterians, seven Baptists, three Congregationalists, two Unitarians, two Lutherans, and one each Christian and United Brethren.

BRO. I. B. WIKE, Writing Clerk of the late District Meeting of Middle Indiana, is asking us to say that Bro. Landa Kreider is Sunday-school Secretary of the District. The name was overlooked in printing the Minutes of the meeting.

"*The Brookville Missionary Worker*," is the title of a little local monthly published in the interest of the congregation at Brookville, Ohio, where Brethren J. Calvin Bright and John W. Fidler are elders in charge. We have been favored with a copy of the initial issue.

BRO. J. W. RARICK, late of Muncie, Ind., has retired from the farm, located at North Manchester, where he may now be addressed, and is planning to devote most of his time to evangelistic work. In fact, the rest of his life is to be spent in the active work of the ministry.

THIS week we are giving a number of our contributors, who have something to say on Thanksgiving, full sway, and while this issue is out of the ordinary, we feel quite certain that it will be appreciated by all of our readers. Not for years have we published so many real good and interesting Thanksgiving articles.

BRO. J. H. CASSADY, of the West Johnstown church, Pa., believes in ministers working their territory thoroughly. During the last four years he has held seventeen series of meetings in his congregation, and in that time over 300 souls have been added to the fold. Nov. 10 he closed a revival in the Morrillville house, D. Street, with fifteen baptized. Several sermons were devoted to "The Second Coming of Christ," and a number of strong doctrinal addresses were delivered.

SPEAKING of the editorials in our issue of Nov. 9, Bro. D. M. Adams, of Cerro Gordo, Ill., under date of Nov. 13, writes: "They deal with some of the live questions of the day. The one entitled 'Baptism, Its Purpose,' is both timely and well written. There is a great deal of false teaching with reference to the purpose of this sacred rite. I am thankful for the effort you are making to counteract it. I wish to state publicly that I consider the editorials of the GOSPEL MESSENGER worth the price charged for the entire paper."

NEXT week we are to begin a series of illustrated articles by Sister Nora E. Berkebile, late of India, that are to run a few months into next year. They will probably prove as interesting as anything that has appeared in the MESSENGER in a long while. In these articles the inner domestic life of India will be portrayed as never before presented to our people. Those receiving a sample copy of this issue will not care to miss a chapter in the narrative, and for that reason they should subscribe at once, saying that they wish their subscription to begin with No 48. Let it be understood that the story is a real one, that the pictures are made from actual photographs, and are therefore true to life.

THE poem on Page 739 will greatly interest thousands of our readers. Accompanying the poem, will be found a half-tone of the Oakley church, for years known as the "Brick Church." Your Office Editor attended services in this church over forty-three years ago, and here we listened to some strong addresses by such men as Brethren R. H. Miller, Paul Wetzel, Daniel Vaniman and Henry Davy. Those were grand days for the cause of the Master. We thought nothing of driving fifty miles across the country to attend a feast at the Brick Church. We are reminded of Brethren John Metzger, Joseph Hendricks and David Frantz, spiritual shepherds, who were at all times deeply concerned about the salvation of the people with whom they were brought in contact. Then we recall the welcome one received at such meetings, and the spirit with which the worshipers entered into the services. We have never experienced anything to excel it. It was simply grand to live in those days. The people of today may be better educated, and better cultured than were most of those early settlers, but they can not surpass them in real heartfelt piety and spirituality.

A BIBLE, Missionary and Sunday-school Institute at Meyersdale, Pa., begins on the evening of Dec. 9, and closes the 13th, with Brethren W. B. Stover, T. T. Myers and D. Webster Kurtz in charge. A splendid program has been arranged for the occasion, and will be published in our next issue.

PLEASE do not delay one or two weeks before sending in your church news. If possible, write the very next day after a meeting closes. Some wide-awake correspondents will mail their reports the same evening, or early the next morning. At any rate, we want early reports of all church incidents worth mentioning in the MESSENGER.

The Mission Home Plan.

ON page 747, this issue, will be found a communication from Bro. J. Kurtz Miller that furnishes occasion for these remarks. We are told of the city mission home that has certainly proved a blessing to our cause in Brooklyn. Here is a building that serves as a home for the minister's family, a place for regular church services, and an ideal lodging place for members who may have occasion to spend a few days or a few weeks in the city, to say nothing of the accommodations for our foreign missionaries, as they come and go. Those who secure temporary lodging at the mission, look upon it as a home where they can find congenial surroundings and a commendable spiritual atmosphere.

We like the idea of a mission home of this type, conducted on the plan described by Bro. Miller. We like the idea of a homelike center for our people in a large city. It is good to have a home and a mission combined in such a way as to afford a place for services, as well as a lodging place for members who travel. The custom of charging members for rooms and lodging is also a good one. It does away with the burden of free lodging that has proved so expensive and burdensome for some of our city missions. Not only so, but it helps to pay the expenses of the mission,—a very important consideration.

We ought to have a mission home of this type in all of the large cities, where we are sustaining missions. The home would constitute a center around which our church interests, for any particular city, would cluster. To this center members, when stopping in the city, could go for lodging. Here the mission workers would conduct regular services, and here young brethren and young sisters, working in the city, might secure lodging, with most helpful religious surroundings. To this home their parents and their relatives could come when visiting them. For young members, working in a city, such a home would be of untold value and might be the means of saving scores of them for the church.

It is unfortunate that we did not establish such a mission home in Chicago twenty years ago. With half of the money spent for mission work in the city, a splendid building could have been erected and equipped. The income from the rent of rooms and lodging would have supported the mission work. Then think of such a home for a score or more of young members who work in the city! Think of the influence of such a home on the lives of young brethren and sisters. Then consider the conveniences of this kind of a home for members visiting the city. Then think what a religious center for our people it would have grown into by this time.

We can not, however, go back and remedy the past, but we can profit by past experiences, and should now plan for the future. We should have a real mission home in Indianapolis, Chicago, St. Louis, Kansas City, San Francisco and some other cities. These homes should be made the center of our church interests in the cities where located. Instead of supplying money for meetinghouses, why not provide money for mission homes in the large cities, where we desire to open up mission work? These homes would afford accommodations for the mission workers, for all the church and Sunday-school services, and for members desiring to secure lodging or rent rooms. In this way a carefully-conducted mission home might be made self-supporting.

In an article like this we can not discuss the question at length. We merely introduce the subject, believing that the mission home plan, if properly developed and managed, would enable us to accomplish a greater work in cities than we have ever dreamed of undertaking.

THANKSGIVING.

O give thanks unto the Lord; call upon his name: make known his deeds among the people. Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever. Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness.

Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens.

Let them praise the name of the Lord: for he commanded, and they were created. Let everything that hath breath praise the Lord. Praise ye the Lord.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Remember his marvelous works that he hath done; his wonders and the judgments of his mouth.

Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins.

Be careful for nothing; but in everything, by prayer and supplication with thanksgiving let your requests be made known unto God; that ye may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust; who giveth food to all flesh; who executeth judgment for the oppressed; who giveth food to the hungry.

He giveth to the beast his food, and to the young ravens which cry. He giveth snow like wool: he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters to flow.

He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. He watereth the hills from his chambers: the earth is satisfied with the fruits of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth.

He maketh peace in thy borders, and filleth thee with the finest of the wheat.

Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.

O give thanks to the Lord of lords: for his mercy endureth forever.

Misunderstandings.

AT least ninety per cent of the differences that arise between us and our friends result from a lack of understanding in the start. To know well, and fully to understand a proposition, is to avoid misunderstandings. Never enter into an agreement, either verbal or written, without a full and clear knowledge of every point involved. Time spent in this way is well spent. It will pay big dividends in the end. If full knowledge and a clear understanding were had, between those who enter into business relations, thousands of our prosperous lawyers would find themselves clientless, and law-suits would diminish more than one-half.

When misunderstandings do come, the wisest possible thing to do is to meet face to face, talk over the differences, and arrive at an understanding. Here the Master's injunction will be found invaluable, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." This rule can not be improved upon. An experience of more than half a century enables the writer to say that not a single failure has been recorded when the rule was followed in the Christ spirit.

The thing to do and the only right course of procedure, when a difference arises between you and your brother or friend, is to seek at once a personal interview, a face-to-face and heart-to-heart talk. There are few misunderstandings that will survive such a meeting and such a talk. Don't attempt to settle a difficulty by correspondence. Get together, pray together, asking God to help you to come to an understanding, and you will find your misunderstanding vanishing into thin air.

Bok says it is easy to write ourselves into all sorts of snarls, and the more we write, the worse the tangle becomes. The very best way to straighten it out is to arrange to talk things over. What we say when we talk is explained by the expression of our faces,—it can be read in the light of the eyes and in the smile,—and we can see at once whether our meaning is clear, or, where it is misunderstood, by the way it is received. When we write, the words stand for themselves, and sometimes a word may mean any one of several things. It is next to impossible to get the real spirit of the writer into a letter. It would do us all good, if, instead of writing about our differences, we would more often go half way, and more, in a frank, generous spirit, to meet and shake hands, and say what we really mean. Life is too short for misunderstandings, particularly those that a personal meeting and a personal word will brush away. Real friendship is too precious and rare to be risked in uncertain correspondence. In a face-to-face talk, heart-to-heart talk, when both parties are anxious to settle a difficulty, and both are actuated by the Christ spirit, the word failure is not written in the vocabulary, and the best of all is that each will be a brother and a friend. D. L. M.

The Perfect Thing.

THERE are not many perfect things in this world of ours. There are many things tending in that direction, because it is a most desirable point to reach. Perfection is the insignia of wonderful things,—things for which the world is starving, struggling, wrestling and laboring. It is only by reaching this standard that full and satisfactory power can be had, to do the most desirable things that seriously engage the minds and desires of men and angels. From our inmost and most earnest longings of the soul comes swelling outward and upward the greatest desire of all desires,—"Give me perfection, that I may meet God's purposes and be like him."

The Bible tells us of but one thing that is really perfect. And what is it? It is the "Law of the Lord." "The Law of the Lord is perfect," because in it is the power that converts the soul, and it is the only thing in the world that can do this most wonderful of all things. In this world we have powers and powers, but among them all we have no power that can change a sin-polluted and guilty soul into a pure, white, clean and blood-washed saint. In it we have all the elements of the miraculous given as an incentive to human possibilities. It is a soul condition to which we are invited, yea, more, we are urged to seek it, not for the Father's sake, but for our own uplift, that we may have the power to do all things that will be for our own betterment, as well as that of our fellow-men. "Be ye therefore perfect, even as your Father which is in heaven is perfect," is the expressed desire of him who died that we might align ourselves with the highest for which God created us.

The apostle Paul had the power of perfect thought in his mind, when he was made to say: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1: 16). As Jesus Christ is the expression of God's law,

in him we have the ideal of perfection, and in his plan of salvation we have God's law fully expressed and given to us that we may be made the subjects of this power, and thus be encouraged to go forward toward perfection.

And why should we not be encouraged to make all possible effort to strive unto perfection, when we have the assurance that by so doing we can have the power that we need and want, that we may attain to the things that tend to our highest good and the things for which our Savior sacrificed so much?

O how blind we seem to be in reference to the things that pertain to our highest good in this life, as well as in the life to come! How many of us strive and struggle for things that burst as bubbles at the grasping, and yet our disappointments soon pass away, and we are ready to try it again. When our expectations are met, many of them are deceptive and give us no real or lasting value. There is in them nothing that gives us the things that we desire or need, to make us what God would have us be and do.

As the desirableness of growing towards perfection must be patent to all, the question comes to us with great and growing interest: "How can we succeed best in getting into so very desirable a state or condition?" We are glad that in this we are not left in the dark. The Father sent his Son, Jesus Christ, into the world, not only to open the way out of darkness into the light, but to live the way before men in such a manner that all we have to do is to follow after him in our daily living. His was the Perfect Life, as he said himself: "I am the way, the truth and the life." "He that believeth on me, though he were dead, yet shall he live." This following is begun by applying God's Law to our own lives. "The Law of God is perfect, converting the soul." In our fallen and sinful state we can not follow Jesus unto salvation. "We must be born again."

Our first birth was of the flesh, and therefore our lives are fleshly. We mind the things of the flesh, and these are the things that we desire most and strive after, hence the importance of a changed mind. This can be realized only through a new or changed life. This change comes from being born again of water and of the Spirit, in which we have both the theory and the process. The theory is in the changed mind, heart and purpose, as exemplified in the new birth. The process is expressed in the law of the Lord, as given by the Christ. "He that believeth and is baptized shall be saved," or placed in a saved relationship with God, the Father, Jesus Christ, the Son, and the Holy Spirit. The men and women, thus born, are "no more foreigners,—aliens from the commonwealth of Israel and strangers from the covenant of promise,"—but now "fellow-citizens with the saints, and of the household of God."

In doing this we place ourselves in the position of getting right with God. And when we once get right with God we must determine in our mind and heart that for us to be able to go on to perfection we must stay right with him. And as we pray: "Give us each day our daily bread," so must we pray, as we receive this daily bread, "Help us to use the strength and life which are given us, in work and service for the Master."

The life which we now live is purposely short that we may the better devote it all in preparation for living the long, the better, the eternal life with our Father God, his Christ and his saints in the heavenly city.

H. B. B.

An Unscriptural Method.

Our attention is called to an unscriptural method of conversion that is only too common. A minister, on meeting an earnest woman, asked her if she was saved. She said, she was not, but wished she could feel that she had been accepted of God. The minister exhorted her to put her whole trust in the Lord, while they would engage in a season of prayer. At the close of the prayer service, the woman said that a change had come over her, and she felt that the Savior had accepted her, had cancelled her sins and now she could go about her duties happily, realizing that she was a child of God. The minister accepted her simple confession, had her name entered on the church roll, and she is now regarded as a member of the church. There is a great deal of this kind of so-called conversion going on. The whole process rests on a mere statement of faith, with no intention whatever of doing what the Master has said should be done by those who would inherit eternal life. It is a case of faith without obedience,—the acceptance of Christ while refusing to accept his teachings. We read of no conversions of this kind in the New Testament. When the 3,000, on the Day of Pentecost, inquired after the way of salvation, they were told what to do. The same course was followed in consummating the conversion of Saul, the eunuch, the jailer, Cornelius and others. The New Testament method is clear, it is simple, and there is no reason why it may not be insisted on in every instance of professed conversion. It is this decided looseness in teaching that is leading honest men and women to rely upon methods that are not in keeping with the Written Word.

Our Offering at Thanksgiving

With the ever-growing activities of the Brotherhood come multiplied calls for help. Never were there so many avenues open for the charitable person to help the real needy. All this is good and very good. A growing Christianity means a self-sacrificing Christianity, and if ever a member of the church will not spend uselessly or foolishly, but give according to his increase, the treasuries of the Lord will be replenished and the kingdom will speedily come on earth.

At this glad Thanksgiving time the General Mission Board urges the members of the church to remember the work on the foreign fields. The Lord is prospering the efforts of the church abroad; the church has pledged her support to it; souls are being gathered in; and he who loses sight of this larger world opportunity loses sight of the best blessing of all. In the homeland are needs that should be supplied; they may be spiritual as well as physical. In heathen lands the spiritual darkness and wretchedness are such that, did Christians know, they would be more earnest yet to send the Bread of Life to the hungry. In the joys of Thanksgiving, forget not the work of the church abroad.

Address your contributions to the General Mission Board, Elgin, Illinois. Those donating a dollar or more to the work under the General Board, may, upon request, receive the "Missionary Visitor" one year.

Galen B. Royer, Sec'y-Treas.
Elgin, Ill.

Environments.

Years ago the rule was established not to have the waste water from the kitchen of our home emptied near the house. Before we had sewer conveniences, the waste water and slop from the kitchen were placed in a bucket and emptied some distance from the house, usually in a cesspool, into which fresh ground was thrown occasionally. When a hole was full it was covered with fresh earth and another one made. This was done for two reasons: First, to have nothing near the house that would invite flies, and, second, to render the home environments as sanitary as practicable. The idea was to foster good health, a pure atmosphere, and the eliminating of the fly nuisance. It is possible for people to improve their environments by inviting the helpful,—physically, mentally and spiritually. In guarding the home, we think of the physical conditions, for the home should have healthful and pleasant surroundings. Then we think of the mental conditions, such as will encourage study and helpful thinking. Under no circumstances should the religious environments of the home be overlooked. The spiritual atmosphere should be such as to encourage right living. In fact, everything that tends to make the members of the family better, should be encouraged, while the things that have the contrary effect should be avoided. And what we are here saying, respecting the family, may apply to individuals. In a very large measure any one may improve his own environments. At least, he can regulate them by encouraging the things that are helpful and uplifting, and repelling the influences that are detrimental. Many a man has made life a success, for the reason that, early in life, he settled the question of his own environments.

Church Letters.

Members who receive letters and move from one congregation into the territory of another are not supposed to carry their membership in their pockets for six months or more. As soon as they reach their new location, and get settled down, they should pass in their church letters, and in this way reëstablish their membership. There should be no excuse for neglecting their duty in this particular. When one, after a reasonable time, fails to hand in his letter, it is quite natural for the officials to wonder what is the trouble, and they have a right to be concerned about matters of this sort. Not only so, but there is nothing to be gained by holding a letter, while, on the other hand, there is much to be lost. One who resides within the bounds of a congregation for months without producing his letter, or without giving a reason for his neglect, justly exposes himself to criticism, and has no one but himself to blame, should the members lose confidence in him. It is to be feared that some members do not value their membership as highly as they should, and for that reason they become careless and neglect the reëstablishing of their fellowship when moving from one congregation into another.

Pushing the Lord's Work.

Writing concerning a congregation, where he held a fruitful revival, one of our evangelists says: "The elder is a live-wire man, and is pushing the Lord's work." This reminds us of what a very successful farmer one time told us. He said he made it a point always to push his work, and not allow his work to push him. We are needing a lot of these live-wire men in the eldership,—elders who will push the Lord's work. Paul was that kind of a man. Thank the Lord we have a number of these active elders, but we do not have enough to go around. Let us pray the Lord to send us more faithful, efficient, wide-awake and energetic elders. Place an elder of this type in charge of each congregation, and the ministerial problem among us will be solved in less than five years.

Loyalty of Sunday-school Teachers.

Referring to the loyalty of Sunday-school teachers, the editor of the *Church at Work*, the Huntingdon, Pa., local paper, says: "If any teacher in a Brethren Sunday-school is not sure that New Testament baptism is immersion, he ought to lay down his work and step out. The same is true in reference to feet-washing and nonconformity. Our teachers should have strong convictions on the doctrines of the church, and should be ready and anxious to teach them. If our teachers were more loyal to the church, many of the extremes in dress might be avoided. It is surely not amiss to teach against many of the vain and silly fashions of the present time, and yet how rarely it is done! Our teachers should think of this matter."

The Sleeping Problem.

A lady once said that her hardest problem was to sleep when she could not sleep. While in bed, she she spent many restless hours when she should have been sleeping. A public speaker of fine ability told us that he solved the sleep problem by repeating, during his waking moments, the scriptures that he had committed to memory, often repeating whole chapters. He found that the process almost invariably induced sleep, while, at the same time, improving his memory and helping him to good thoughts. He found it true, as stated in Psa. 127: 2, that the Lord "giveth his beloved sleep." Those who give the plan a fair trial are likely to have the promise fully verified in their experience.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

TEMPERANCE BULLETINS.

These Bulletins are free. They have been edited by Eld. J. W. Lear, Chairman of the General Temperance Committee. They are valuable in arranging for temperance programs of any kind. District and Local committees, ministers and Sunday-school workers may secure them without cost. Those in stock must go out now. Send a postal at once to Brethren Publishing House, Elgin, Ill., and ask for a supply.—Do it now!

W. M. Howe, Sec. Gen. Tem. Com.

1012 Bedford St., Johnstown, Pa., Nov. 9.

OMAHA, NEBRASKA.

Oct. 28, Brother and Sister W. R. Miller came to us. Bro. Miller gave us seven of his illustrated Bible Land lectures. During these meetings we had the largest average attendance in the history of the Mission. All who attended were much interested. A number of new families are becoming interested in our work.

Sunday, Nov. 17, beginning at 6:30 P. M., we shall hold our love feast. Thanksgiving Day we expect to have services both forenoon and afternoon, with dinner at the church for all who attend. We have arranged for a four weeks' Bible Institute during the month of January, to be conducted by one of the workers from Bethany. This will afford a good opportunity for the brethren and sisters of our District to visit the Mission and, at the same time, have the advantage of Bible study and instruction. We hope a large number will avail themselves of this opportunity. Those who contemplate coming should address the writer for further particulars, and arrangements concerning lodging, etc. M. R. Weaver.

2517 Lake Street, Nov. 8.

OUR NEW LOCATION.

We arrived at Newton, Kans., the last of October. On the first Sunday in November we had the pleasure of meeting a number of the brethren and sisters of this Mission. They have a good church building, well arranged. They have Sunday-school, Christian Workers' Meeting, and two preaching services each Sunday.

The sisters are doing a splendid work in their Aid Society. The outlook for the work here is promising. Newton is a beautiful town and well located, with a population of more than eight thousand. It is situated in the midst of a rich agricultural section and has fine water. Good health abounds. The citizens of Kansas are to be commended for their zeal in the prohibition work. Such an endeavor is a great blessing to any people. It is the first step toward a moral reformation. We hope that the time will soon come when every State in the Union will follow the example of Kansas and close the saloons.

Brethren passing this way are cordially invited to stop off and visit us. We ask an interest in your prayers for the Lord's work at this place.

Leander and Mary Smith.

110 E. 10th St., Newton, Kans., Nov. 5.

MINISTERIAL AND DISTRICT MEETINGS OF NORTHEASTERN OHIO.

The Ministerial and District Meetings of Northeastern Ohio convened in the Chippewa church, near Smithville, Oct. 1 and 2.

The sessions opened with a Temperance program on Tuesday evening. Some real facts concerning the liquor traffic and the white slave trade were given.

At 8:30, Wednesday morning, the Ministerial Meeting was called to order, and the following officers elected: A. F. Shriver, Moderator; S. S. Shoemaker, Assistant Moderator; Edw. Shepfer, Reading Clerk; W. D. Keller, Writing Clerk. Many important problems and phases of the minister's work were discussed. It was a commendable feature of the program that every assigned speaker was present. Thirty-six of the ministers of the District were present. We also had with us Eld. L. H. Dickey, of Northwestern Ohio, whose presence and help were much appreciated.

Wednesday evening was our Missionary Meeting, at which time the mission work of the District was considered.

A meeting of the sisters, to discuss the Aid Society work of the District, was held between the afternoon and evening sessions of the Ministerial Meeting, with Sister W. D. Keller in charge. The sisters decided to ask for a place on the program for next year, and this was granted by the Ministerial Meeting. Sister Emma Rohrer was appointed as secretary for the Aid Societies of this District.

On Thursday morning the District Conference convened. The organization resulted as follows: Eld. Noah Longanecker, Moderator; Eld. G. S. Strausbaugh, Assistant Moderator; S. S. Shoemaker, Reading Clerk; the writer, Writing Clerk. Much business concerning the work of the District was considered and disposed of pleasantly. On recommendation of the District Mission Board it was decided to change the number of members of that Board from five to three.

A query, asking for the consideration of the "Rebaptism" question, was sent to Annual Conference.

Reports given by the District Mission Board, Missionary Secretary, Temperance Committee and Sunday-school Secretary, were interesting, and showed progress.

Under the head of elections: Bro. R. R. Shroyer was elected delegate to Standing Committee of 1913; Bro. W. L. Desenberg, alternate; Bro. Aaron Shriver, District Missionary Secretary; Bro. H. M. Hoff, District Treasurer; Sister W. D. Keller, Sunday-school Secretary.

After the reading of suitable resolutions, the meeting closed, to meet at the West Nimishillen church next year.

W. D. Keller, Writing Clerk.

Ashland, Ohio, Nov. 2.

INDIA BOUND.

If one were to judge from the big pile of letters that came from all parts of the Brotherhood for the late outgoing missionaries, it would seem that no one would need to be told that Nov. 2 four new missionaries set sail for India. All told, about 300 messages, containing words of good cheer, came. This includes those for Bro. Long's, which I have returned to him in Virginia. Many were the regrets that he could not sail at this time.



The Mission Home.

From Oct. 30 to Nov. 2 we entertained (including the missionaries) twenty-eight people in the Brooklyn Mission Home, and still had room for more. We are splendidly equipped to take care of our people on such occasions, and we are more than paid, when we see the manner in which our people appreciate this Mission Home. Rates for lodging and board are very reasonable for all who come to see the missionaries sail. Our people are always welcome to stop with us, at any time that they happen to come to New York. In fact, we urge you to patronize the Mission Home, as it is to your profit in saving a big hotel bill, and to our gain, as our small rate keeps the mission machinery nicely going, in the way of keeping up the Home. A party of five of our brethren recently paid $15 for a single night's lodging in a New York hotel. However, they said that they did not know that we had a Mission Home in New York City, until I, by chance, met them the next day on Broadway, and informed them of the fact. No Messenger reader hereafter will make this mistake, as we are allowed space in the Messenger for a cut of the Home, and we feel sure that you will, from now on, remember that this Home is also yours, any time you wish to come to New York City.

On the last night that our missionaries were with us, we had one of the most impressive farewell services that we, as yet, have had on an occasion of this kind. The program consisted of missionary hymns and a number of short speeches. Then we had voluntary prayers from those whose hearts were warmed up by the occasion. It was a service long to be remembered by those who are interested in missions. On Saturday, Nov. 2, bright and early, we went to Hoboken, to see the "Cincinnati," of the Hamburg-American Line, carry away from the homeland our four outgoing missionaries. There were to have been six, but, on account of ill-health, Brother and Sister Long tarried behind for a later date of sailing. At 10:45 the notice was given for all visitors to leave the ship, and then, amid many tears, mingled with joy and sadness, the parting farewell was said. All stood up bravely under the pangs of separation. It did our hearts good to see the heroic manner in which Brother and Sister Eby, of Ohio, gave their daughter, Anna, the last parting kiss and farewell words. It reminded me of these words:

"Go, my fair child, thy way for Jesus, and we will go our path for him.
True, we shall be soon far apart, and yet not afar—
Only a thin veil hangs between the two pathways we tread for him,
He looketh both thy way and ours, and thus we are near."

"We pray thee, Blessed Jesus, to journey with us,
In weal, in woe, do thou not forsake;
For this is our hearts' solace and sure comfort,—
Thou knowest well the path that we must take."

The near relatives of Brother and Sister Heisey, and Sister S. Olive Widdowson were also here with a warm interest in the noble mission to which these four young people have consecrated their lives. As the large, stately ship moved away from us (slowly but surely), we began exchanging farewells with our handkerchiefs, and kept it up until our loved ones faded from our vision. We then committed them to the Great Eye that has perfect vision, and each of us turned homeward, there to fill our little corner for the same Master.

They are now sailing on their way. They are among the "few" who can go. We are among the many who can "give and pray." May we do our part bravely and well, and thus be coworkers together in the noblest work that God ever planned for his redeemed children. And may we ask no greater wages than this: "We have helped his kingdom to come."

J. Kurtz Miller.

358 Sixtieth Street, Brooklyn, New York, Nov. 2.

REPORT OF THE DISTRICT SUNDAY-SCHOOL MEETING.

The annual District Sunday-school Meeting of the First District of Arkansas and Southeastern Missouri was held in the Austin church, Austin, Ark., Oct. 29. The meeting was opened with devotional exercises by Eld. H. J. Lilly. The topics were then discussed and proved to be very interesting.

Isolated and scattered as we are, these meetings are a great inspiration to us, urging us to greater zeal in the Master's cause. One good feature of the meeting was the fact that only one of the assigned speakers was absent. We are greatly in need of more help along this line of church work. Are there not some earnest Sunday-school workers, who can be spared from their present fields of labor, and who would be willing to come to the First District of Arkansas and Southeastern Missouri to help in the good work which has been begun?

May we have the prayers of God's people everywhere, that the time will soon come when this District will have an awakening to greater activity in Sunday-school work!

Ida Mahler, District Secretary.

Rombauer, Mo., Nov. 3.

OLD FOLKS' HOME OF SOUTHERN PENNSYLVANIA.

A very enjoyable love feast was held Nov. 3 at the Brethren's Old Folks' Home in the Southern District of Pennsylvania, situated in the Upper Cumberland congregation. Eld. Samuel M. Stouffer, of Greenspring, Pa., officiated. Ministers present were Bro. Israel Bowser, of the Codorus congregation, and Bro. W. I. Sheaffer, of the Upper Cumberland congregation. A number of deacon brethren from the Upper Cumberland congregation were also present, and assisted in making the occasion a very pleasant one. The spacious dining hall of the Home was filled with members of the Upper Cumberland congregation, together with neighbors and friends, who came in to witness the impressive scene. It was touching, indeed, to see those dear old saints seated at the Lord's tables, and obeying the teachings of our blessed Lord and Master. I was never present on a love feast occasion at which one's mind was more keenly directed to the time when our dear Savior will come forth and gird himself, and serve his saints. The occasion was a very encouraging one for our new steward and matron, Brother and Sister Angell, who came to the Home quite recently. Such Homes are God's great blessing to the needy saints, and every Christian ought to be willing to aid in the carrying on of such institutions. A great reward is in store for all who give of their means that our dear aged brethren and sisters may have a pleasant and Christian home in their declining days. W. I. Sheaffer.

Huntsdale, Pa., Nov. 9.

NORTHERN MISSOURI.

The District Sunday-school Meeting of Northern Missouri met in Holt County, at the Squaw Creek house, Oct. 23. Six schools were represented by eleven delegates.

Bro. E. G. Rodabaugh was chosen Moderator and Sister Lucy Mason, Clerk. The program, as printed, was followed, and many helpful thoughts were offered.

The Christian Workers used the evening hour, discussing live topics pertaining to their work. They were not lacking in zeal or enthusiasm.

On Thursday the Ministerial Meeting was organized, after devotional exercises, by choosing Bro. M. E. Stair, Moderator, and G. W. Ellenberger, Clerk. The absence of many of our ministers was quite noticeable, but those present are certainly better prepared for their responsible duties. An offering of something over $24 was collected for District Missions.

At 9 A. M. on Friday, the District Meeting was called to order by the retiring officers. Seven churches were represented by four sisters and eight brethren. Bro. G. W. Ellenberger was chosen Moderator, M. E. Stair, Writ-

ing Clerk, and E. G. Rodabaugh, Reading Clerk. The meeting was then opened by Scripture reading and prayer. North Saint Joseph petitioned to be recognized as an organized church. Their request was granted.

Some changes in the rules were made which, we believe, will be for the better.

Bro. B. F. Shirk was chosen District Sunday-school Secretary, in place of Bro. E. Mohler, resigned. As District Missionary Secretary, Bro. M. E. Stair was reëlected. Bro. Frank Van Pelt was chosen a member of the District Mission Board. Bro. S. B. Shirky was chosen to represent our District on Standing Committee, with Bro. M. E. Stair, alternate. Considerable business came before the meeting, but a kind, Christian spirit was manifested throughout.

One influence of the meeting was that some resolved not to miss another District Meeting. The Lord willing the next District Meeting will be held next October, near Plattsburg, in the Smith Fork congregation.

Polo, Mo., Nov. 5. M. E. Stair, Writing Clerk.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS.

Springdale.—Our church met in council Nov. 2, at the home of the writer, with our elder, Bro. Watts, presiding. We were pleased to have Bro. C. P. Rowland with us at this meeting, and prevailed upon him to stay until our love feast, the following Saturday, at 10 A. M. He preached six soul-cheering sermons during the week, and also officiated at our love feast. Marked interest was shown by those who came to see the observance of the ordinances, and we trust that many good impressions have been made. Our Sunday-school is progressing nicely, and while our members at this place are few in number, we feel that the Lord is working with us and leading us on to do more and better work in the future, than we have ever done in the past.—L. W. Strong, Springdale, Ark., Nov. 11.

CALIFORNIA.

Fresno.—Nov. 2, at 7: 30 P. M., our church met to organize our little band of workers at this place. Bro. H. Elkenberry, of Raisin City, and Bro. D. R. Holsinger, of Laton, Cal., were our presiding elders. Church officers were elected as follows: Bro. A. D. Bowman, elder in charge; Sister Miriam Rhoads, secretary; Bro. Jas. Boyd, treasurer; Sister Eva Williams, church correspondent. We expect to elect the other officers soon. We had a very pleasant meeting. Bro. Elkenberry also preached a very interesting sermon on Sunday. Our series of meetings will begin Nov. 17, to be conducted by Bro. A. Hutchison, of Kansas. At the close of the meetings we expect to have a love feast, which will be our first one for Fresno. We have a good Sunday-school, and also good preaching services, every Sunday and Sunday night, and Bible reading every Thursday at 7: 30 P. M.—Eva C. Williams, 669 Rasinia, Fresno, Cal., Nov. 13.

Oak Grove church enjoyed a two weeks' series of meetings, closing Nov. 3, conducted by Bro. J. Harman Stover. The members enjoyed Bro. Stover's sermons and were strengthened in the faith, and encouraged to go on in the work. We trust much good will result. Our Sunday-school and church services hold their own in attendance, though the gains are not as great as we wish.—Linnie Coffman, Laton, Cal., Nov. 7.

Santee.—Brother and Sister Witmore, our delegates to the District Meeting, have returned to us again, and gave us the reports of the meeting Nov. 2. Yesterday morning our Sunday-school gave a temperance program. All rejoice that Bro. Wilmore's health has been sufficiently restored to enable him to take up the work here now. Oct. 26 Bro. L. S. Yoder, of Glendale, Ariz., gave us three fine sermons. We are still in need of ministerial help.—Anna R. Hyatt, Santee, Cal., Nov. 11.

IDAHO.

Fruitland.—Bro. Grant Fisher and the writer have been chosen delegates to represent the Fruitland school at the Annual State Sunday-school Convention of the Church of the Brethren, to be held in the Fruitland church on Thanksgiving Day, Nov. 28, at 9 A. M. The programs are now printed, and show an interesting and practical line of topics for discussion. We trust the attendance may be large and enthusiastic. Trains leave Payette for Fruitland daily at 7 A. M. and 2: 45 P. M.—S. J. Kenepp, Payette, Idaho, Nov. 11.

Payette Valley.—Oct. 23 Bro. D. M. Click, who is laboring in the interest of Bethany Bible School, was with us and delivered an able sermon in the Fruitland house. The following evening Bro. C. M. Yearout, of Morrill, Kans., began meetings in the Fruitland house. He labored very earnestly each evening for two weeks. The meetings closed Nov. 6, with a love feast. Bro. Yearout officiated. As a direct result of the meetings seven confessed Christ and were buried with him in baptism.—S. J. Kenepp, Payette, Idaho, Nov. 7.

ILLINOIS.

Batavia church held a pleasant love feast Nov. 10. Quite a number of ministers and others were present from the Chicago, Elgin and Naperville churches. Eighty-five communed. Eld. J. H. Moore officiated. In the morning our elder, J. M. Moore, preached a very spiritual sermon, preparatory to the evening service. On the evening of Nov. 3 Bro. Galen B. Royer presented the needs of China and India in a strong and impressive way. Friday, Saturday and Sunday, Nov. 15-17, we expect to have Sister Eva Trostle, of Chicago, with us to give us instruction in music.—Mrs. E. E. Eshelman, 137 Church Street, Batavia, Ill., Nov. 12.

Sterling.—Oct. 20 Bro. O. P. Haines, of Rockford, Ill., commenced a series of meetings for us, closing with a love feast Nov. 10. Bro. Haines labored faithfully and proclaimed the Word with power. Splendid interest and attention were manifested at all the meetings, both by the members and outsiders. Four were baptized, and one was reclaimed. Others were very much impressed, and we hope that the good seed sown may bring forth more fruit. The members feel that they have had a spiritual refreshing, as was manifested by the solemnity which prevailed during the feast. Many outsiders were present, and much reverence was shown. The seating capacity of the church was more than taken. Some had to stand during the entire service. The prayers and good wishes of this church go with Bro. Haines, as he returns to his field of labor.—Lillie A. Frantz, 310½ Ninth Avenue, Sterling, Ill. Nov. 13.

West Branch.—Bro. C. S. Garber, of St. Joseph, Mo., came to this church on the evening of Oct. 19. The meetings began on Sunday evening following, which continued three weeks, closing Nov. 19. Twenty-four dear souls were received into the church. Others were deeply convicted of sin.—Julia Brantner, Polo, Ill., Nov. 13.

INDIANA.

Cedar Lake.—We held our council Nov. 9. The election of the Sunday-school officers for 1913 was held, with Sister Lottie Rynearson as superintendent, and Sister Irma Urey as secretary. Our Sunday-school is increasing, and good interest seems to be prevailing. Our churchhouse is almost completed, with the exception of the doors for the partition, and the chairs for a platform. We are grateful for the improvements, and are now in the midst of a revival, conducted by Bro. A. F. Wise, with good attendance.—Sarah Holman, R. D. 3, Avilla, Ind., Nov. 10.

Fairview.—We held our love feast Oct. 19. It was an ideal evening and an ideal meeting. The members from adjoining congregations were well represented. Visiting ministers present were Brethren David Dilling, Albert Bridge, D. C. Campbell, J. C. Stinebaugh, Jeremiah Barnhart and David Barnhart. Bro. Albert Bridge, of Monticello, officiated. On Sunday morning we had our regular Sunday-school work, followed by preaching. The subject used was, "The Sleeper Aroused." The meeting was closed by singing "When the Roll Is Called Up Yonder, I'll Be There." An aged sister, not having that hope, came forward and was restored to fellowship with the people of God.—Emma E. Wagoner, R. D. 19, Colburn, Ind., Nov. 11.

Goshen (West Side).—The church at this place has just closed a most interesting series of meetings, conducted by Bro. Geo. Swihart, of Roann, Ind., beginning Oct. 21, and closing Nov. 11. Bro. Swihart preached many doctrinal sermons to the edification of all present. Twelve put on Christ in baptism. A young husband and wife were reinstated. A wayward one decided to remain with the church.—Mrs. Osie Brumbaugh, 317 Denver Avenue, Goshen, Ind., Nov. 12.

Loon Creek.—We held a love feast Oct. 27. The services of the day began with Sunday-school, after which Bro. J. W. Fidler, of Brookville, Ohio, conducted the self-examination service. Dinner was served at the church, and in the afternoon Bro. Fidler again addressed the congregation. The evening services were conducted by Bro. Fidler, assisted by Bro. H. B. Wike. Other ministers present were Brethren D. W. Paul, William Ulrich, and our aged brother, John Elkenberry. A large number of members surrounded the Lord's tables and enjoyed a spiritual feast. Oct. 28, Bro. J. W. Fidler began a series of revival meetings at this place. After one week's work, two little girls were made willing to follow Jesus. The next Sunday evening one more, a father, stepped out on the side of right. The meetings closed Nov. 12. After the evening services baptism was administered,—a beautiful and impressive scene. Bro. Fidler labored earnestly for the salvation of souls, while here, and won the friendship of the people. All feel strengthened and ready to continue the Lord's work.—Mrs. M. Paul, R. D. 6, Huntington, Ind., Nov. 13.

Manchester.—Our series of meetings, conducted by Bro. G. S. Flory, of Covington, Ohio, has closed. The attendance was very large. We know that the Holy Spirit was working with souls, for thirty-three were made willing to accept Christ, and we believe that others were almost persuaded. The prayer meeting has voted $5 to the cause of temperance in the Manchester church. We also sent $5 to Sister Martha B. Shick, of Chicago, to aid her in her noble work. The primary department of our Sunday-school is also at work. The children have, for some time, been supporting a boy in India. This year they have more than paid their dues, and are now planning further work. The Christian Workers also deserve credit for the work they are doing.—Ella M. Cottrell, 726 N. Sycamore St., North Manchester, Ind., Nov. 8.

Notice.—We hereby desire to remind the churches of the Southern District of Indiana that the last District Meeting decided that the various churches should send the amount of their assessed valuation, as found on the auditor's books of their respective counties, to the undersigned, not later than Jan. 1, 1913. We hope that all the churches will comply with the above decision without further notice.—John F. Shoemaker, Sec.-Treas., Shideler, Ind., Nov. 10.

Organ Creek.—We met in quarterly council Nov. 9. Our elder not being present, Bro. Kreider officiated. There was not much business to be transacted. Sister Kreider was reelected Sunday-school superintendent, with Sister Jennie Morris as secretary. Bro. Josiah Hoover was reëlected "Home Mission" solicitor. Sister Unger was reëlected as solicitor for our church fund.—Sallie E. Cart, R. D. 1, North Manchester, Ind., Nov. 10.

Osceola.—We met in council Nov. 9, with our elder, Bro. Wm. Shidler, presiding. We decided to hold our series of meetings this fall, beginning Dec. 14, to be conducted by Bro. Christian Metzler, of Wakarusa, Ind. Our elder, Bro. Shidler, and his wife and daughter, will start to Mississippi Nov. 12, where they expect to spend the winter, on account of the ill health of their little daughter. We are sorry to have them leave us, but hope that the trip and change of climate will benefit the little girl's health. Our church selected Bro. Schwalm, of Wakarusa, to fill Bro. Shidler's place as elder until his return. The church elected Bro. Harrison Shidler as Sunday-school superintendent for another year.—Benjamin Burket, Elkhart, Ind., Nov. 11.

IOWA.

Council Bluffs.—At the request of a dear aged brother, L. S. Snyder, living near Missouri Valley, Iowa, a few members gathered at his home for a love feast Nov. 9. Five brethren and five sisters surrounded the Lord's tables. Bro. Snyder has been long in the Master's service. He is now in his ninety-third year, and has been blind for several years. At the close of the meeting he gave a splendid talk, which brought tears to all eyes. He seems to be ready for the Master's call, "Come up higher." The work at our Mission is progressing nicely. Our attendance at Sunday-school, Nov. 10, was sixty-five. We were glad to have Bro. Andrew Hutchison and wife with us in our morning service. Because of his physical condition he could not preach in the evening.—Homer F. Caskey, 823 Avenue F., Council Bluffs, Iowa, Nov. 11.

Des Moines.—At our members' meeting, last Tuesday evening, it was voted to organize as a separate congregation. The new officers will be elected at the next meeting, Wednesday, Dec. 4, and enter upon their duties Jan. 1. Work on the new church is moving along as rapidly as could be expected. Plasterers are now at work, and if present plans carry out, we will dedicate before the new year. Attendance at preaching services and Thursday evening prayer meeting is very encouraging. Our young members are active in public prayer, testimony and song. They often put older Christians to shame by their zeal.—Virgil C. Finnell, 1335 E. Tenth Street, Des Moines, Iowa, Nov. 11.

Franklin County.—We had a pleasant day for our love feast Nov. 2. At 2: 30 P. M. we met in examination service and were addressed by Bro. W. H. Hood, of Greene, Iowa. At 8 P. M. we commenced our communion service, with Bro. Harvey Gillam officiating. A number of visiting members from Greene were present. Our aged brother, William Lawson, and wife, of Iowa Falls, were also with us during the meetings. On Sunday Bro. W. H. Pyle, of Greene, Iowa, gave us an interesting and encouraging sermon. Dec. 9 we expect to open a two weeks' Bible term, conducted by Bro. W. J. Barnhart.—F. K. Allen, R. D. 2, Dumont, Iowa, Nov. 13.

Grundy County.—The "World's Temperance Sunday" was a day full of readings, recitations, lectures, songs and prayers for the temperance cause. Many good thoughts were brought out. While we are grateful for the advance of our fair State and county, along temperance lines, yet we realize that, through drug stores and mail order houses, much liquor is still being sold. We pray that the day may soon come when all Christian people of our country will not only believe in temperance, but come out boldly, in the power of God, to do the things that will rid our country of this awful curse. Our pastor read a letter of love and encouragement to the late converts, from our dear Brother and Sister Royer, who won the love and good will of the entire community, while laboring so earnestly with us during the meetings. We rejoice greatly in what has been done, and praise the Lord for his ever-abounding goodness to us.—Hannah C. Messer, Grundy Center, Iowa, Nov. 11.

Marshalltown.—Things are moving along nicely here, at the Old People's Home. Some improvements have been made, inside and outside, that add much to our comfort. Bro. Myers, confined to a bed of affliction five weeks ago, has become very helpless. He needs our sympathy and our prayers. We expect two more inmates soon, which will make sixteen. Some of the Waterloo people,—Brethren W. H. Lichty and Samuel Fike, Brother and Sister Switzer, and Bro. J. J. Berkley, gave us a short call the other day. We enjoyed their short stay with us. Before they left, we gathered in the large room and had a season of worship. We were very grateful for their encouraging words to us. How sweet it is to be remembered by brethren and sisters at a Throne of Grace! Those who are not interested in this Home, should visit it and see for themselves what it means,—whether it is a blessing or not.—Lizzie Hilary, Old People's Home, Marshalltown, Iowa, Nov. 14.

Ottumwa.—Our church enjoyed another spiritual love feast Oct. 20. Bro. I. D. Heckman, of Cerro Gordo, Ill., officiated. On account of sickness, not all of the members were present, and on account of other meetings there were not many members present from our sister churches. But Bro. Heckman entered into the meeting in such a way as to cause the Spirit to be manifested and felt. We held our series of meetings following the love feast. The weather was fine, but the election was at hand and the campaign was raging. Yet, in spite of all this, the interest continued to grow and the crowds to increase, while Bro. Heckman broke to us the Bread of Life in a most impressive and powerful manner. Nine souls expressed their desire to live a better life. There were others under conviction, and many thought that our meetings closed too soon. While the city problems and Satan's strongholds are to be fought against and overcome, pray for us.—S. L. Cover, Ottumwa, Iowa, Nov. 13.

KANSAS.

Burr Oak church held a very pleasant communion service Nov. 2. Seventy-eight surrounded the Lord's tables. Just before the evening service one letter was read and accepted. —Emma J. Modlin, Burr Oak, Kans., Nov. 6.

Peabody church met in council Nov. 8. Our elder, Bro. J. J. Yoder, presided. Bro. Jacob Funk was ordained to the eldership. Brethren J. J. Yoder and M. J. Mishler conducted the installation services. Bro. Jacob Funk was chosen elder for one year; Bro. Harley Hoover, secretary; Bro. W. G. Hoover, treasurer; Sister Alice Depler, solicitor; Bro. Jacob Funk, Messenger correspondent. We reorganized our Sunday-school Nov. 10. Bro. Harley Hoover was chosen superintendent, and Sister Neva Rowland, secretary-treasurer. We expect Bro. Wm. Lampin to conduct our series of meetings, beginning Dec. 29.—Katie Yost, Lock Box 181, Peabody, Kans., Nov. 11.

Prairie View.—Bro. S. E. Thompson began a series of meetings for us Oct. 28, which continued until after our love feast, Nov. 9. As a result of Bro. Thompson's efforts, twelve accepted Christ. His work among us was very much appreciated, and the church is strengthened and revived. Bro. Thompson also officiated at our love feast.—Louie Yiengst, Friend, Kans., Nov. 13.

Scott Valley.—Our church held a love feast Nov. 9. A number of visitors were present. Among them were Eld. John Sherfy, of Mont Ida, Eld. S. E. Lantz, of Verdigris, and Eld. J. S. Sherfy, of Neal. The latter officiated. About forty members surrounded the Lord's tables. On Sunday following Bro. F. R. Smith was ordained to the eldership. Bro. J. S. Sherfy began our series of meetings the same day, with good crowds and a splendid interest.—Purnia Smith, Waverly, Kans., Nov. 11.

Verdigris.—Our series of meetings began Nov. 9, conducted by Bro. S. I. Arnold, of McPherson, Kans. We are having very good meetings and a reasonably good crowd. The meetings will continue at least another week. Our love feast will be held Nov. 23, at the country house.—C. A. Quakenbush, Olpe, Kans., Nov. 15.

Wade Branch.—Bro. F. E. McCune came to this place Oct. 27, and began a series of meetings. Although the weather was inclement for a few nights, the attendance most of the time was good. Our council was held Nov. 6. Our elder presided. One letter of membership was received. The visiting brethren made a favorable report. Sunday-school officers were reëlected, with Bro. F. S. Royer as superintendent. Our love feast was held on the following Saturday evening. Bro. I. H. Crist, of Kansas City, officiated. Eld. H. E. Crist was also with us. We were glad to have a large number of visiting brethren and sisters present from adjoining congregations. The spirit of the meeting was uplifting, and it was, indeed, a feast to the soul. The services, the following day, were also good, and largely attended. In the morning Bro. Chas. Crist, with his wife, was advanced to the second degree of the ministry. The meetings closed Nov. 10, with a large crowd and good interest.—Ada Lauver, Paola, Kans., Nov. 13.

LOUISIANA.

Roanoke.—We met in council Nov. 9. Eld. A. A. Sutter presided. Considerable business was disposed of. Bro. Isaac Frantz will hold a series of meetings for us in January, 1913. We decided to have our love feast Dec. 21. Officers for church, Sunday-school and Christian Workers' Meeting were also elected. Our dear aged deacon brother, L. Sutphin, who has served our church as treasurer for more than twenty years, asks the church that, on account of feeble health, he be relieved. Bro. A. A. Sutter was chosen elder for 1913; Bro. R. M. Harris, treasurer; the writer, correspondent; Bro. A. F. Lewis, clerk; Sister Dorothy Sutter, librarian; Bro. Jacob Longanecker, solicitor at Roanoke; Bro. S. A. Sutter, at Jennings; Bro. I. H. Smith, chorister; Bro. W. L. Bowers, Sunday-school superintendent; Sister Rhoda Robinson, secretary-treasurer; Sister Gertrude Longanecker, president of the Christian Workers' Meeting. On account of poor attendance and lack of interest, the Sisters' Aid Society was disorganized. One was added to our church by baptism since the last report. —J. I. Miller, Roanoke, La., Nov. 12.

MARYLAND.

Brownsville.—Oct. 12 Bro. D. S. Clapper, of Meyersdale, Pa., began a series of meetings at the Brownsville church, closing Oct. 29. Bro. Clapper labored earnestly while with us. He preached every evening and twice on each Sunday, and also visited among the people during the week, comforting the sick and suffering, and pleading with the unsaved. His sermons were strong and instructive. The congregations, with few exceptions, were large and attentive. Five were received by baptism, and one was reclaimed. We had intended to close our meetings with the love feast on Oct. 26th,—largely attended and a rich spiritual feast,—but the interest was so good and seemingly increasing, that we decided to continue the services a few days longer. We closed on the 29th, with excellent interest. The Sunday following our love feast Bro. S. F. Spitzer was advanced to the second degree of the ministry.—Geo. W. Kaetzel, Gapland, Md., Nov. 10.

Frederick City church assembled in council Wednesday evening, Oct. 30, with our elder, Bro. G. S. Harp, presiding. The object of the meeting was to hear the annual report of the visiting brethren, and to make arrangements for our love feast. Nov. 9 the love feast was held. About 200 members surrounded the Lord's tables. It was a rich, spiritual feast. The visiting ministers present were Bro. M. R. Flohr, of Chambersburg, Pa., Brethren J. S. Weybright and John Flohr, of Thurmont, Md., Brethren G. S. Harp and C. N. Freshour, of

lyersville, Bro. Jesse R. Kline, of Johnsville, and Bro. J. O. Williar, of Mount Airy. Bro. Weybright officiated. The house was filled with interested spectators, and the best of order prevailed. Brethren Kline, Williar and Harp remained and preached for us on Sunday morning, to a large audience. Our quarterly council will be held Dec. 11.—R. A. Nedrow, 121 East Fourth Street, Frederick, Md., Nov. 14.

MICHIGAN.

Clarksville.—Bro. W. W. Slabaugh, a teacher in Bethany Bible School, will conduct the work at our Sunday-school and Bible Institute, to be held in the Saginaw church, Dec. 22 to Dec. 29. This will be a great opportunity for all to advance in Christian effort, and will give us spiritual visions of the great need of consecrated lives. We urge each church and Sunday-school to be represented. May we have the earnest prayers of all workers!—Sarah Long, Secretary, Clarksville, Mich., Nov. 15.

MINNESOTA.

Notice.—Dec. 1 Eld. J. F. Souders, of Preston, Minn., will begin a Bible term for us, giving Bible lessons in the daytime and preaching at night. Knowing that in Bro. Souders we will have able help, we hope for a successful meeting, and hereby ask you all to pray earnestly to that end. We are especially anxious that some, in whom we are deeply interested, might be added to our number.—Samuel Bowser, Hancock, Minn., Nov. 10.

MISSOURI.

Fair View.—Our church met in council Nov. 9. Our elder, Bro. J. B. Hylton, presided. Seven letters of membership were granted. Some of the church officers here moved away. New officers were chosen. Bro. J. B. Keith was elected clerk; Sister Lula Keith, correspondent and Messenger agent; Bro. Edmond Hylton, chorister. Bro. Garst of the Peace Valley church, Mo., began a series of meetings for us on Saturday night, Nov. 9. Our collection amounted to $5.35.—Maggie Miller, Macomb, Mo., Nov. 13.

Mount Hermon.—Eld. N. N. Garst, of the Peace Valley church, came to our place Oct. 26, and commenced a series of meetings the same evening. He preached in all fifteen sermons. Owing to some very rainy weather the attendance was small sometimes. The best of attention was given to the preached Word. There were so accessions to the church, but we trust that the seed sown may germinate and bring forth fruit in the near future, to the glory of our Heavenly Father. A special council was called Nov. 2, for the purpose of electing a deacon, and the conducting of an ordination service. The writer was ordained to the eldership. Bro. Walter L. Hylton was elected to the deacon's office and, with his wife, duly installed. Eld. B. B. Hylton assisted Eld. Garst in the ordination and installation service. Our series of meetings closed with a love feast Nov. 8. Eld. Garst officiated. Nineteen members surrounded the Lord's tables. Good attention and good order prevailed throughout the meeting.—N. A. Duncan, R. D. 3, Norwood, Mo., Nov. 11.

South Saint Joseph Mission.—We have again entered upon our mission work, after spending a vacation in North Dakota. We arrived here Nov. 2, and found the members generally in good health, and very glad to have us return. A mother with her little girl called at our door for clothing this evening. She seemed to be very much in need. She attributed the illness of herself and the children to the lack of sufficient clothing to keep them warm. She said that, as her husband had to support the family, they were content to let him wear the underwear in order to face the exposure. We can give away almost any kind of clothing.—E. N. Huffman, 502 Ky. Ave., St. Joseph, Mo., Nov. 7.

St. Joseph.—Nov. 11 I arrived home from my meetings in Northern Illinois, during which twenty-three souls put on Christ in baptism. I start for Garrett, Ind., Nov. 19, to hold a series of meetings there, and from there I go to Walkerton, Indiana State, to hold a series of meetings, which will complete my work for this year. In the fore part of January I expect to go to the State of Washington to hold a series of meetings for the East Wenatchee church. If there should be a call for another series of meetings in the West, after this one, I may be in position to hold it. Write me at my home, 5217 Swift Avenue, St. Joseph, Mo.—C. S. Garber, St. Joseph, Mo., Nov. 15.

NEBRASKA.

Logan Grove church met in council Oct. 24, 1912. Eld. A. J. Nickey and wife presided. This being our annual visit, not much business came before the meeting. The brethren reported all to be in love and union. We decided to have our love feast Nov. 30. Seventeen members surrounded the Lord's tables. We were only a few in number, but the Spirit of the Lord was present with us. Bro. Nickey held a three weeks' series of meetings for us, at three different places. He delivered the Word with power. One old soldier came out, and accepted Christ in baptism. Others, like King Agrippa, were almost persuaded to become Christians. Bro. Nickey was chosen as our elder in charge.—Sister Ingabee Andrews, Sandy, Nebr., Nov. 5.

Red Cloud.—Our church met in council Nov. 7, with our elder, Bro. N. B. Wagoner, presiding. With a few exceptions, a favorable report of the annual visit was given. At love feast, Nov. 9, Bro. J. Edwin Jarboe conducted the examination services, after which the members seated themselves around the Lord's tables. Bro. N. B. Wagoner officiated. On Sunday morning Bro. Jarboe preached for us, and in the evening Bro. N. B. Wagoner preached. We enjoyed these meetings, and great good was derived from them.—Ella I. Eshelman, Red Cloud, Nebr., Nov. 11.

OHIO.

Ashland.—The church at this place met in council Oct. 31, with Bro. W. D. Keller presiding. All the present church officers were reëlected. We decided to install a baptistry into the church, and also arrange for more Sunday-school rooms. Nov. 9 Bro. Noah Longanecker, of Hartville, Ohio, and Bro. Wm. Dessenberg, of Ashland, Ohio, met with us and ordained our pastor, Bro. W. D. Keller, and Bro. C. A. Helm as elders. In the evening we surrounded the Lord's tables and enjoyed a spiritual love feast. Bro. Longanecker officiated. We much appreciate the presence of visiting ministers. Brother and Sister Keller are instilling new life into the church. They are enthusiastic and earnest in their work.—Ida Helm, Ashland, Ohio, Nov. 10.

Chippewa.—We held our love feast Oct. 26, with a good attendance. Brethren A. I. Heestand, Eli Holmes and Howard Helman were present. Bro. Floyd Irvin was elected to the ministry. Nov. 9 we held our council. Bro. D. R. McFadden presided. Since our last report two were received into the church by baptism.—Florence Ebie, R. D. 1, Creston, Ohio, Nov. 12.

Lovington.—In the absence of our pastor, we were glad to welcome Eld. Jesse Baker, of North Star, among us. He preached a most helpful and inspiring sermon on our duty as pensioners of God's bounty. We believe that many resolved to give more liberally to the Lord as a result of Bro. Baker's entreaties. Eld. Moses Cruea preached, using the Bible as his subject, and urging our study of God's Word. The Judge of our Juvenile Court spoke to the men, and Mrs. Christian, an officer of the Juvenile Court, spoke to the women, one evening. Both addresses were interesting. Eld. D. D. Wine of this place preached a good sermon, one Sunday morning. All enjoyed these various services. Our elder, John Heckman, of Illinois, came among us, and arrangements were made for a love feast. The brethren were visited and a council meeting was held, at which much business was disposed of satisfactorily. Not an unkind expression marred this meeting. Several meetings were held before the communion service, at which Eld. Heckman spoke most feelingly on the heart preparation for our communion. We were glad for Elder L. T. Holsinger's stay and earnest exhortations. "The best love feast we ever had," was the general verdict at the close of our meeting. It was the most largely attended of any in our new church.—Elizabeth D. Rosenberger, Covington, Ohio, Nov. 15.

Ft. McKinley.—Our love feast was held Nov. 9. About 150 members surrounded the Lord's tables and enjoyed a spiritual feast. Good order prevailed throughout the meeting. A number of ministers were present from other congregations. Sister Bright gave an interesting talk to the children on Sunday morning. A collection of $17.60 will be sent to the Cincinnati Mission. Our series of meetings will begin sometime in the near future.—Jesse F. Coy, 320 W. Third Street, Dayton, Ohio, Nov. 13.

Junction Mission.—Bro. Joseph Guthrie came to this place Oct. 28, and preached fourteen sermons. We feel sure that some are near the kingdom, and we are praying for them that the seed sown may produce fruit in the near future.—Edna Miller, R. D. 10, Defiance, Ohio, Nov. 11.

Lower Stillwater church met Nov. 13 in quarterly council with Eld. L. A. Bookwalter presiding. Brethren John Calvin Bright and William Minnich were with us. Their assistance was very much appreciated. Two letters were granted. We decided to continue our singing each Sunday evening. This has created great interest, especially in our young people, and proves to be quite a help to our church services. We have decided to do some repairing to our churchhouse. Bro. Alva Oren was together with his wife, advanced to the eldership, Brethren Bright and Minnich officiating.—Maude Etter, R. D. 1, Clayton, Ohio, Nov. 14.

Maumee.—My wife and I, and our daughter, drove to our church, fourteen miles distant, last Sunday. Bro. Guthrie, of Lima, Ohio, had held protracted meetings there, but though these meetings had closed, he returned again on Sunday, and preached the Word with power. Finally, my wife, who had been a Catholic, and my daughter, Goldie, came forward and demanded baptism. We drove three miles to the Maumee River, where they were buried with Christ in baptism,—we trust to walk in newness of life. My long-continued prayers have thus finally been answered.—J. H. Topper, Hicksville, Ohio, Nov. 9.

Mohican.—Bro. A. W. Harrold began our series of meetings Oct. 17, which continued until Oct. 29. As a result of these efforts, two were received into the church by baptism, and one by confession. Our love feast was held Oct. 26. A goodly number surrounded the Lord's tables. Bro. Harrold officiated. Ministers present from adjoining congregations, besides Bro. Harrold, were Brethren D. M. Brubaker, Wm. Dessenberg and Silas Weidman.—Lena Leaman, West Salem, Ohio, Nov. 13.

Ross.—Bro. B. F. Honeyman, of near Dayton, was with us Nov. 2. One dear soul was baptized that day.—Katie Shellaberger, Rockford, Ohio, Nov. 12.

Silver Creek.—Our church met in council Nov. 9. Our elder, Bro. J. W. Keiser, presided. Bro. Wm. Marks was reëlected to the office of trustee. Bro. J. W. Keiser was again chosen to act as our elder for a period of three years. The writer was chosen correspondent. A number have pledged themselves to support an orphan in China. We expect Bro. George Studebaker, of North Manchester, Ind., to begin a series of meetings at the Hickory Grove house on Thanksgiving evening.—(Mrs.) Ottie Fisher, R. D. 1, Pioneer, Ohio, Nov. 14.

Swan Creek.—Recently I began meetings at this place, the home church of Eld. D. G. Berkebile, brother of Steven Berkebile, India missionary. From here I go to Fostoria, Ohio, the home of Eld. L. H. Dickey. I trust much good may be accomplished. There has been a pressure brought to bear upon me for meetings. I would say that I am engaged until March 1, 1913. I could serve some church in the early spring, and I am open for calls for the fall of 1913. May success attend the efforts to save souls everywhere!—Reuben Shroyer, Delta, Ohio, Nov. 16.

Toledo Mission.—Bro. C. W. Stutzman gave us a good sermon which was indeed helpful and interesting. We have a good attendance at Sunday-school, which makes our little band of workers feel encouraged to do more and better work for the Master. We are using "Kingdom Songs."—Fay Kaser, 628 Leonard Street, Toledo, Ohio, Nov. 14.

OKLAHOMA.

Ralley.—To the brethren who would like to come West, I would say there are six or seven members of the Brethren church here. One is a preacher, and one a deacon. This is a prairie country, very level and nice, with good soil. Land is reasonably cheap at present, as the country is new. If you write, please enclose stamp for reply.—E. F. Burrow, Ralley, Okla., Nov. 13.

Thomas.—Bro. Moses Deardorff has just closed a refreshing series of meetings at this place. He is fearless in denouncing sin in all its forms. Many of the lodge people of the town came out to hear his sermon on secret societies, and we believe that great good was accomplished by his efforts. We enjoyed a very spiritual love feast Nov. 1. About seventy-two members communed. Bro. Deardorff officiated. We were glad to have Eld. John R. Pitzer, of Cordell, with us several days during these meetings. Our Christian Workers have decided to support an orphan in China. Our District evangelist, Bro. James H. Morris, began a series of meetings Nov. 10, at the Swan schoolhouse, about ten miles from Thomas. He is assisted by Bro. W. B. Gish, of Thomas.—Elsie K. Sanger, Thomas, Okla., Nov. 11.

OREGON.

Portland.—Bro. C. Fitz stopped with us for a few weeks' visit with relatives and friends, while on his way to California, where he expects to reside. He preached several good sermons for us. Several letters have been read since our last report. One was received by baptism.—Nellie Carl, 1125 Albina Avenue, Portland, Oregon, Nov. 7.

PENNSYLVANIA.

Conestoga.—We held our first local Sunday-school Workers' Meeting of the Brethren church at the Bareville meetinghouse, Nov. 9, in the afternoon and evening. Bro. D. S. Myer was chosen moderator; Bro. A. P. Wenger, secretary; Bro. R. E. Myer, treasurer. An address of welcome was given by Bro. D. S. Myer. Topics assigned to different members were ably discussed. The Round Table talk was very interesting, conducted by Bro. J. W. G. Hershey. Sister Leah Shaffer conducted the song service. Brethren and sisters from other congregations were present. The meeting was well attended and the interest was good. Both the aged and the young enjoyed these services, and good impressions were made.—Mrs. Sallie Pfautz, Bareville, Pa., Nov. 10.

East Petersburg.—Bro. Rufus P. Bucher, of Quarryville, Pa., will have charge of a series of evangelistic services in the Church of the Brethren meetinghouse at East Petersburg, beginning on Sunday evening Nov. 24, to continue for several weeks.—A. S. Hottenstein, East Petersburg, Pa., Nov. 16.

Ephrata.—Nov. 10 we had an all-day Temperance Meeting, conducted by the local Temperance Committee. Bro. Jesse Ziegler, of Royersford, Pa., delivered the morning sermon on the subject of "Our Citizenship." The afternoon session consisted of essays, recitations, select readings, music, and an address by Prof. H. K. Ober, of Elizabethtown, Pa. In the evening Bro. Ober delivered a sermon on the subject of "Temperance." His sermon was one of marked interest, and the lessons he presented should warn all, who touch the deadly cup of woe and sorrow, never to take it up again, as it may mean death to some one. All of these sessions were well attended. The interest shown was splendid. May the temperance cause grow so much that our noble State will go "dry" in the near future.—J. M. Neff, Ephrata, Pa., Nov. 12.

Germantown church held her love feast Nov. 14. Eight ministers were present. Bro. J. M. Booz, of the Upper Dublin church, officiated. We had a very pleasant meeting, with a good attendance. On Sunday evening, Nov. 10, the teacher-training class of eight held its graduating exercises. Bro. M. G. Brumbaugh gave the address. On Sunday, Nov. 24, Bro. J. Kurtz Miller, of Brooklyn, N. Y., will preach for us.—Anna Swigart, 6611 Germantown Avenue, Philadelphia, Pa., Nov. 16.

Huntingdon.—Our love feast was held on Sunday evening, Nov. 3. The attendance was large, and all seemed to think we had a good meeting. One Friday before, one young lady was baptized. Our Sunday-school is growing. Special efforts are being made by live workers, and the results are apparent. No Sunday-school worker should be satisfied while there are men, women and children in the community not in Sunday-school. Tuesday evening, Nov. 11, we held our monthly church meeting. One of the items for consideration, just now, is the securing of a pastor for the church and school. Last Sunday evening there was a rally of the Sunday-school workers of the town. Two services were held,—one down town, the other in the Brethren church, in the west end of town. Both were well attended and full of enthusiasm.—Eleanor J. Brumbaugh, Huntingdon, Pa., Nov. 11.

Indian Creek.—Our series of meetings opened Oct. 19. Bro. E. W. Edris, of Fredericksburg, Pa., conducted the services. These meetings were especially enjoyed by the older members, as the preaching was in German. Bro. Edris labored very faithfully among us, calling on the members during the day, and preaching each night until Nov. 3. Nov. 2 was set apart for our love feast. The attendance was not so large as it has been on previous occasions, but we had a spiritual feast. Brethren F. P. Cassel, Benj. Hottel, Levi Ziegler and P. A. Smith were with us from the adjoining churches. The Sunday-school and Missionary Meetings will be held in our church Nov. 23.—Hannah R. Shisler, Vernfield, Pa., Nov. 10.

Little Swatara.—Our love feast was held Oct. 22 and 23, at the Ziegler house. A number of visiting brethren and sisters were with us, among them the following ministers: John Utz, Jacob Price, Adam Shopa and Wm. Oberholtzer. Eld. Price officiated. One was received into the church by baptism during the feast, and one was reclaimed. An interesting program was observed at our local Sunday-school meeting at the Union House, Nov. 2, afternoon and evening. The meetings throughout were very encouraging and interesting. Bro. J. G. Hershey is expected to open a series of meetings at the Union meetinghouse Nov. 16. Another series of meetings will be held at the Ziegler house during December by Bro. Henry Sonon.—H. M. Frantz, Myerstown, Pa., Nov. 14.

Upper Canowago church enjoyed a very inspiring Sunday-school meeting at East Berlin, Pa., Nov. 10. Several interesting topics were discussed by Bro. J. H. Keller, District Secretary, of Shrewsbury, Pa., and Eld. J. A. Long, of York, Pa. Privilege was given for general discussion. Among those present, taking an active part, were Eld. D. H. Baker, of Hanover, Pa., Bro. H. H. Hollinger, of Lower Canowago, and others. The meeting was full of enthusiasm. One of our aged brethren thus expressed himself: "I was opposed to Sunday-school, but now I am in favor of it. If I would not be so old I would attend now." Our elder, Bro. C. L. Baker, followed by saying: "I am glad for what our aged brother has said, but wish he would have said more. He should have said, 'I will come,' as no one gets too old to learn."—Andrew Bowser, East Berlin, Pa., Nov. 14.

SOUTH DAKOTA.

Willow Creek.—Sister Emma Horning has been spending several weeks with us, here at the old home church, where she grew to womanhood. It was a joy to have her in our homes again, as well as to listen to her public addresses. An offering of $37 was given for the China Mission. Nov. 3 we had a good Temperance Meeting.—Eva Heagley-Hurst, Wetonka, S. Dak., Nov. 6.

TENNESSEE.

Pleasant View.—We met in council at the Pleasant View church, and attended to some business that had been deferred for some future time. After this Bro. F. G. Edwards was ordained to the eldership. Brethren C. H. Diehl and Bro. Austin Diehl officiated. On Sunday Bro. Daniel Bowman preached for us. He gave us good admonitions, which were listened to very attentively. We need more of these plain Gospel sermons preached throughout our land.—N. T. Lorimer, Jonesboro, Tenn., Nov. 14.

VIRGINIA.

Fairfax.—The new church at Dovesville was dedicated Oct. 27. Bro. J. R. Leatherman preached the dedicatory sermon, and continued preaching until Nov. 10, with a full house and much interest. Nov. 9 our love feast was held, which was something new to a large majority of this congregation. Thirty members communed. The house was filled with the people of the community, who gave the most respectful attention. The few members in that vicinity are greatly in need of a minister. There are homes for sale near the churchhouse, both small and large. Much good could be accomplished by locating a consecrated minister there in the near future.—Kate S. Miller, Oakton, Va., Nov. 15.

Lebanon.—Bro. W. K. Conner began a series of meetings Oct. 16, continuing until Nov. 4. One was reclaimed, and our church very much strengthened. Our love feast, Nov. 2, was well attended. Bro. W. K. Conner officiated. Nov. 10 Bro. Anfield Shiplet, of Bridgewater College, gave us an inspiring sermon.—S. Estella Garber, Mt. Sidney, Va., Nov. 16.

Bedoak Grove.—We met in council Nov. 9. Our elder, Bro. W. H. Naff, presided. Settlement was made for the com-

(Concluded on Page 752.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MARKLE, INDIANA.

Our revival meetings were in progress for two weeks, with Bro. D. B. Garber doing the preaching. Seven were baptized,—all from nine to fourteen years of age. Many earnest prayers are being offered in behalf of these young soldiers of the cross. We regretted to see our meetings close so soon, as there were older ones almost persuaded. Owing to the strain upon our minister's health, it was thought best to close these services.

Sister Eva Domer, of Canton, Ohio, was with us and gave her most earnest help in the song services. Her efforts were greatly appreciated. While here she won many warm friends outside as well as inside of the church.

At the close of our revival meetings our love feast was held Oct. 26. It was an all-day meeting, with a good attendance throughout the day. Besides our home minister, Bro. D. B. Garber, we had with us Brethren Aaron Moss, Daniel M. Byerly, Geo. E. Deardorff, Grover Wine, and

W. M. Ulrich. Bro. Moss gave a good gospel sermon in the forenoon, after which the installation of two deacons, Brethren Benjamin Bowman and Chas. Poorman, and their wives, was attended to.

After dinner we enjoyed an inspiring song service, led by Sister Eva Domer, assisted by Sister Effie Tuttle, of North Manchester, both of whom were with us during our love feast. Bro. Geo. E. Deardorff then ably addressed us. Bro. D. B. Garber followed with the usual instructions given to applicants for church membership. Baptism was then administered to those who came out during our revival services.

At 6:30 P. M. our examination services were held, after which the love feast services were very quietly engaged in. Quite a number from adjoining churches were with us. All seemed to be strengthened spiritually. The church was filled with outsiders, but the best of order prevailed. Brethren Wine, Ulrich and Byerly, in addition to Bro. Garber, were the ministering brethren present at our love feast. All brought our hearts and minds into close touch with the spiritual blessings of life.

Brethren Moss and Deardorff could not remain for our evening services, but we were glad for all the ministers and members of other churches that were present. We trust that their efforts may be of lasting good in our hearts. (Mrs.) Lillian Earhart.

Markle, Ind., Nov. 6.

ENID MISSION, OKLAHOMA.

It was our happy privilege to meet with the members at Enid on Sunday and Monday, Nov. 3 and 4. The members at this place have enjoyed a rich spiritual feast during the past two weeks. Bro. J. H. Morris, our District Evangelist, came to this place Oct. 20 and preached two weeks, closing on Sunday evening, Nov. 3, with a love feast. Forty-five members surrounded the Lord's tables. This was the first series of meetings and love feast ever held in this city by the Brethren. The interest was good throughout the meetings. Many heard the Gospel as they had never heard it before. Four made the good choice. Many more are counting the cost. Three were baptized. One, in the county jail, still awaits baptism. A sister was restored. One was received by letter.

On Sunday evening an election was held for a deacon, and Bro. V. K. Meek was chosen. We feel that the work at this place has been greatly strengthened. There is now a good band of willing workers here. They would be pleased to have members, passing through the city, worship with them at their place of meeting on Fourth and Randolph Streets. Members having friends or relatives in the city should write the pastor, Bro. J. R. Wine, 605 East Maple Street, who will gladly look them up. Enid Mission is located about thirty miles from our church building, but it is in the bounds of our congregation.

Nash, Okla., Nov. 6. Sarah C. Miller.

LONG BEACH, CALIFORNIA.

The old adage, "In union there is strength," is true in more than one sense, at different times and under various circumstances. Our city has had its peculiar conditions to contend with. While we are known to the world as a temperance city, yet during the last few years, under the old liquor ordinance, it was a task to get a jury to convict an offender of the law, on account of the careless construction of the ordinance. "The Brotherhood of Churchmen" caused a new ordinance to be drawn and, with the combined efforts of the Anti-Liquor League, pushed the new enactment to its passage, so that, hereafter, the "blind tiger" will seek have to seek another den.

Oct. 29, 1912, the new ordinance was placed before the people for their disposal. During the day it was evident that the women could largely decide the matter. All rejoiced when about seventy per cent of the votes were cast for the new and better ordinance,—a victory beyond expectation. It shows the interest the people are taking in this important work,—to make our surroundings what they ought to be. But what are we doing to improve the conditions by which men and women may have a spiritual uplift, and by which their desire may be to live and serve our Lord here on earth, so that, when their journey is ended, they may enter into the home beyond?

Long Beach is one of the most rapidly-developing cities in the United States. At present it has, approximately, 25,000 inhabitants. Building permits, thus far this year, represent a value of over $2,000,000 and the end is not yet. Are we, as Christian people, pushing the cause of Christ in the same proportion as earthly interests are pushed? If not, why not? A. L. B. Martin.

1415 Appleton Street, Long Beach, Cal., Nov. 1.

BIG SWATARA, PENNSYLVANIA.

Our love feast at Hanoverdale was fairly well attended. The best of order prevailed. Eld. S. R. Zug and Eld. G. N. Falkenstein officiated. Other ministers were present and ably assisted in the services. One brother, in the course of his remarks, stated that when he was young he attended a communion service, where a church official took down all the names of such as came to the altar to receive the bread and wine. Then those not coming were visited, and asked to give a scriptural reason for not so doing. He said it impressed him, at the time, as a good method of ascertaining the number of faithful communicants. Now, while not advocating such a method, it might be well to devise a plan by which all of our members could be induced to be present at the tables of the Lord, unless prevented by bodily ailments. In a membership of 300 it is sometimes difficult to know which of the members did not attend. Just the day prior to the feast one dear aged sister fell and broke her arm and, of course, could not be present. She had the sympathy of the whole church, as she was never absent when it was possible for her to be present.

Bro. John C. Zug, of Palmyra, Pa., conducted a series of meetings at the Linglestown house, which was greatly enjoyed by those present. Bro. Zug is growing in power, and the messages he brings make a burning impression. He has more calls than he can possibly fill.

The Children's Meeting was an excellent one. Bro. Frank Carpenter, of Palmyra, was at East Hanover and at Baker's in the valley; Bro. J. W. Meyer, of Lancaster, at Hanoverdale; Bro. Ralph W. Schlosser, of Elizabethtown College, at Hoernerstown. Bro. Schlosser was also at Hoernerstown four weeks ago, at our Temperance Meeting, when he gave the principal address, which was well spoken of. Quite a number of us had the pleasure of hearing Bro. Hutchison at Harrisburg, Pa. If any one knows his Bible, he does. His sermon on baptism was as good as any we have ever heard. There was not much room for doubt after he was through. We ought to have more strong doctrinal sermons than we are getting; also more sermons on the great love of God.

Union Deposit, Pa., Nov. 4. John J. Shiffler.

BEAR CREEK, OKLAHOMA.

Our church met in council Oct. 24, preparatory to our love feast, Oct. 25. The visiting brethren brought an encouraging report from the annual visit. Most of the time was spent in talks along the line of more personal spiritual development. Bro. W. G. Cook gave a good report from the District Meeting. We decided to get and distribute doctrinal tracts, to get the people interested in our series of meetings. We are looking forward to an effectual work during these services, to be conducted by Bro. J. F. Appleman and wife, of Plymouth, Ind.

Our Sunday-school is growing during the third quarter. The total attendance was 325. The total number of chapters read was 4,470, the total number of verses memorized was 144, and the number of scholars who read the New Testament through was six.

We held our love feast Oct. 25, at 6 P. M. Nine members surrounded the Lord's tables. Bro. W. G. Cook officiated. He read and explained the ordinances to the little audience in such a way that none could fail to understand. We trust that good and lasting impressions have been made. Bettie Stine.

Garber, Okla., Nov. 1.

SISTERS' AID SOCIETIES

CARTHAGE, MO.—The Sisters' Aid Society was reorganized Oct. 24, with seven members present. Officers were elected as follows: Sister Bussard, President; Sister Holmes, Treasurer; Sister Pratsman, Secretary. One comfort was sold at this meeting for $2. We have $5 in the treasury. Our collection was eleven cents.—Rosa Pratsman, Carthage, Mo., Oct. 27.

LINVILLE CREEK, VA.—The East and West Side Aid Societies of this congregation met representatives from Sangerville, Bridgewater, Green Mount and Timberville Aid Societies at the Old Folks' Home Sept. 17, to sew for the infirm and aged members of that institution. Twenty-two workers were present. Thirty garments had been cut out, and were ready to make. Among the things were six dresses, but the garments were not all finished that day. The collection of $3.10 was used to buy kitchen utensils for the Home.—Catherine R. Kline, Broadway, Va., Oct. 8.

OCTAVIA, NEBR.—The following is a report of our Sisters' Aid Society from October, 1911, to October, 1912. We held twelve regular meetings, with a total attendance of 104, and an average attendance of eight. The largest number of sisters present was twelve, and the smallest number present was five. Our free-will offering amounted to $18.72. The largest offering in one day was $4.50, and the smallest amount was seventy cents. We received $8.30 for work done; such as, quilting and making prayer-coverings. We sent a box, containing one and a half dozen prayer-coverings and two boxes of clothing to the Omaha Mission. We sent the Gospel Messenger to a sister for a Christmas gift for one year. We donated $10 for the Omaha Building Fund. Our total receipts for the year were $27.02, and our expenditures were $17.05. At our meeting last month we elected our officers for the coming year, with Sister Minnie Foust as president; Sister Lucy Strohm, treasurer; the writer, secretary. We desire that we may be able to do more in the future than we have done in the past.—Mary Ann Eberly, Octavia, Nebr., Nov. 6.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Brockus-Brower.—By the undersigned, at the residence of the bride's parents, Bro. Russell Brockus, of Meridian, Idaho, and Sister Vera Stella Brower, of Meridian, Idaho.—S. S. Redmon, Nampa, Idaho.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bechtel, Bro. Samuel, born in Washington County, Md., Feb. 8, 1829, died of apoplexy at the home of his son Christian, near Dallas Center, Iowa, Nov. 3, 1912, aged 83 years, 8 months and 24 days. He moved to Dallas County, Iowa, in 1876, and united with the Church of the Brethren soon afterward. He was married to Susan Cashman, Dec. 29, 1857. Four sons and four daughters were born to this union. One son and two daughters preceded him. He is survived by his wife, three sons, two daughters, three sisters and two brothers. Services at the Brethren church by the writer, assisted by his associates.—C. B. Rowe, Dallas Center, Iowa.

Bock, Sister Catharine, nee Hocklander, died at the home of her daughter, Mrs. Belle Matheny, in the bounds of the Dry Creek church, Linn Co., Iowa, Nov. 6, 1912, aged 79 years, 3 months and 14 days. She is survived by her husband, Samuel Bock, and seven children. Five children preceded her. At the age of twenty-seven she united with the Church of the Brethren, and remained faithful until death. During her sickness of four weeks she bore her suffering patiently. Services by the writer. Text, 2 Cor. 1: 3, 4.—D. W. Miller, Robins, Iowa.

Beeghly, John Myron, youngest son of John W. and Ida J. Beeghly, born in Montgomery County, Ohio, Jan. 14, 1907, died Oct. 28, 1912, aged 5 years, 9 months and 14 days. He fell from a farm wagon and was run over, being killed instantly. He leaves his parents, four brothers and five sisters. One sister preceded him in death. Services in the Bear Creek church by Bro. David Stutsman. Interment near by.—Sarah M. Smith, Dayton, Ohio.

Beery, Ephraim, eldest son of John K. Beery (deceased), born in Hocking County, Ohio, July 6, 1850, died at his home in Cerro Gordo, Ill., Oct. 20, 1912, aged 62 years, 3 months and 14 days. Services by Bro. John Flory, of the Old Order Brethren. He was a faithful member of the church since 1871, and served as a deacon since 1900. He leaves a wife and three children.—Salem Beery, De Beque, Colo.

Bice, Sister Mary Catharine, born Aug. 9, 1851, died at the home of her son-in-law, Joseph Bush, in the bounds of the Claar congregation, Bedford Co., Pa., Nov. 3, 1912, after a lingering illness of more than a year with dropsy, aged 61 years, 2 months and 24 days. Sister Bice united with the Church of the Brethren many years ago, and lived a faithful Christian life until God called her home. Sometime before her departure her desire was to have a love feast, and at the same time she was anointed. The family was blessed with ten children. Her husband and five children preceded her. She leaves an aged father, two sons and three daughters, two brothers and two sisters, two stepbrothers and two stepsisters. Services in the Greenfield Reformed church by Eld. F. C. Dively, assisted by Eld. A. I. Claar and Rev. H. H. Spohn, of the Reformed church. Text, Rev. 14: 13. Interment in the Reformed cemetery near the church.—Annie L. Dively, Claysburg, Pa.

Brubaker, Sister Elsie, nee Fowler, died at the home of her son, at Boundary City, Ind., Oct. 30, 1912, of the infirmities of old age, aged 82 years, 6 months and 6 days. Bro. Brubaker died in 1875, leaving her with the care of five small children. Sister Brubaker was a faithful member of the Brethren church. She called for the elders of the church and was anointed a short time before her death. Services at New Mount Pleasant in the Christian church by Eld. D. M. Byerly, assisted by Rev. J. H. Schrefler, of the Reformed church. Text, Rev. 21: 4.—D. A. Hummer, Camden, Jay County, Ind.

Cornwell, Mildred Ruth, daughter of Charles and Sarah Cornwell, died Oct. 15, 1912, at the home of her grandparents in Springfield, Ohio, aged 9 years and 4 months. Diphtheria was the cause of her death. She was buried the same day she died. Short services at the grave. On Sunday afternoon, Nov. 3, a memorial service was held at the Mission in Springfield by Bro. Rolland Leatherman. Text, Matt. 24: 42. Ruth was a bright little girl, and loved by all who knew her. Her mother preceded her in May, 1904. She has since made her home with her grandparents, William and Jane Donovan. Her father, four grandparents, two brothers and one sister survive.—Elsie Winget, R. D. 1, Springfield, Ohio.

Egolf, Angeline, daughter of Samuel and Mary (Daugherty) Heintzelman, born in Medina County, Ohio, Feb. 25, 1855. She came to Noble County, Ind., with her parents in 1864. She was married to Henry Egolf March 10, 1873, and was left a widow Aug. 13, 1902. She was the mother of ten children, eight of whom remain. Services by the writer at the Christian Chapel. Text, Eccl. 7: 1.—Walter Swihart, Churubusco, Ind.

Fox, Sister Sarah Jane, nee Dillman, wife of Jacob J. Fox, born near Logansport, Cass Co., Ind., April 25, 1837, died at her home, one and one-half miles east of Bunker Hill, Ind., July 13, 1912, aged 75 years, 2 months and 18 days. She was married to Jacob J. Fox Dec. 20, 1857. Six children were born to this union. Sister Fox and her husband were baptized into the Church of the Brethren Nov. 28, 1858. She is survived by her husband, four sons and two daughters; also four sisters. Services by Eld. S. T. Fisher, of Peru, Ind.—J. J. Fox, Bunker Hill, Ind.

Gardner, Ogga Logan, son of Mr. and Mrs. James Gardner, born Feb. 1, 1907, died Nov. 4, 1912, aged 5 years, 9 months and 4 days. He leaves his father and mother, one brother and one half-brother. Services by the writer at Moncoy's Chapel. Text, Matt. 10: 14. Interment in the Moncoy cemetery.—J. H. Argabright, Fairview, Newton Co., Mo.

Groscost, Mrs. Louisa, nee Spangler, died of asthma and heart trouble, in the bounds of the Mummert congregation, Adams Co., Pa., Oct. 25, 1912, aged 73 years, 11 months and 8 days. She was sick less than twenty-four hours. Eight children survive. Her husband died seven years ago. Many of her friends and relatives, living in York and Adams Counties, Pa., and in Carroll County, Md., attended the funeral in the German Reformed church in New Chester, Pa., where services were held by Rev. W. A. Korn, Ph. D., of New Oxford, Pa., and the writer. Interment in the adjoining cemetery.—W. E. Roop, Westminster, Md.

Heller, Sister Mary, nee Landes, wife of Jacob Heller, born in Darke County, Ohio, July 14, 1849, died Nov. 8, 1912, aged 63 years, 3 months and 24 days. She was married to Jacob Heller April 2, 1892, at her sister's home in Darke County, Ohio, after which she came with her husband to Indiana, to make her future home within the bounds of the Pleasant Dale church. Sister Heller united with the Chuch of the Brethren in 1870, and remained faithful. She was sorely afflicted for the last fourteen weeks of her life, with a disease that baffled the best of physicians. On investigation it proved to be a cancer just below the stomach, causing intense suffering. She was loved and respected by her neighbors. She is survived by her loving husband, two brothers, three sisters, and six stepchildren. Services by the home ministers. Text, 2 Cor. 5: 1.—John L. Kline, R. D. 2, Box 48, Decatur, Ind.

Herbst, Sister Sarah, wife of Bro. Charles Herbst, of York, Pa., died Sept. 20, 1912, aged 65 years, 9 months and 26 days. Sister Herbst was a faithful member of the church for many years, a kind wife to her husband, and a loving mother to her children, who are members of the church. Short services at the home on N. George St., this city, by Eld. Jos. A. Long. Interment at the Loganville church.—Abram S. Hershey, York, Pa.

Hertzler, Sister Annie, wife of Eld. S. H. Hertzler, died Oct. 26, 1912, after an illness of several months, aged 61 years, 5 months and 2 days. She was a member of the Church of

the Brethren for thirty-two years, and a noble example of Christian womanhood. To the young people of Elizabethtown College and to the town congregation she was known as "Aunt Annie," and her toothsome dishes and radiant disposition made one's stay in their home a pleasant one. Services in the Elizabethtown church by Brethren S. R. Zug, H. K. Ober and J. H. Kline. Interment in the Tunnel cemetery at Elizabethtown.—C. M. Neff, Elizabethtown, Pa.

Hiner, Sister Elizabeth, was the daughter of the late Henry Sanger, who with his family moved from Rockingham County to Highland County, Va., in 1850. This was one of the first Brethren families living in the county. Their exemplary lives and that of their near neighbor, George Wine, were instrumental in establishing the church of their choice among us. Mr. Sanger moved to Fayette County, W. Va., in about 1860. In 1856 Wm. Hiner married Miss Elizabeth Sanger. They took care of Mr. Hiper's parents until they died,—William and George Hiner being partners. After the death of Mr. Hiner's parents William moved one mile nearer the village of Doe Hill, where they established a very happy home. Theirs was the home of the traveling ministry of their church, as well as others who came their way. To them were born eight children. One daughter died in childhood. Another daughter died seven years ago. The rest, although scattered, were present when their mother died. Mrs. Hiner united with the church of her father's choice in her girlhood days. Soon after their marriage her husband also united with the church, and both took an active interest in church work. Mrs. Hiner was greatly afflicted for many years, but we have never known any one more patient in suffering. Her happy death should help her family to be ready to meet the departed one when the summons comes. The writer was her physician for forty-seven years.—H. H. Jones, M. D., Doe Hill, Va.

Hochstetler, Sister Sallie, daughter of Daniel P. Miller, born June 21, 1839, in Somerset County, Pa., died at her home in Arthur, Ill., Nov. 7, 1912, aged 73 years, 4 months and 16 days. She moved to Douglas County, Ill., in 1865. Services by the writer, assisted by Rev. Bradbury, of the Christian church. Text, 1 Thess. 4: 14.—John Arnold, Lintner, Ill.

Lehn, Nora Elizabeth, daughter of Francis and Harriet Lehn, died near Midway, Pa., Oct. 10, 1912, aged 3 months and 2 days. Four infant brothers preceded her in death. The parents and two daughters survive. Interment at Harnley's near Manheim, Pa. Services at the house by the writer.—A. H. Brubacher, R. D. 7, Lebanon, Pa.

Metz, Sister Anna, second oldest child of Brother and Sister Daniel Watters, born in Linn County, Iowa, Oct. 16, 1855, died at Lake Park, Iowa, Nov. 2, 1912, aged 57 years and 16 days. She was married to Bro. Nelson D. Metz in 1882, Sister Metz was one of a family of thirteen children,—twelve growing to maturity. She, with her husband, united with the Church of the Brethren on Thanksgiving Day, 1885. Several years later Bro. Metz was called to the deacon's office, in which capacity both served the church faithfully. She is survived by a husband, one daughter, two sons, and eleven brothers and sisters. Services at the home near Lake Park, Iowa, by Eld. Joshua Schechter, Jr., and at Waterloo, Iowa, in the South Waterloo church, by the writer, assisted by Eld. W. H. Lichty. Text (selected by our departed sister), Amos 4: 12.—A. P. Blough, Waterloo, Iowa.

Rench, Bro. Abraham, born in Miami County, Ohio, Feb. 20, 1827, died in the bounds of the Mississinewa congregation, Delaware Co., Ind., Sept. 30, 1912, aged 85 years, 7 months and 10 days. He united with the Church of the Brethren more than sixty years ago. Some fifty years ago he moved from Ohio to be near Eaton, Delaware County, Ind., where he resided until death. He was married twice, both companions having preceded him. He leaves seven children (including Rev. Geo. W. Rench, of the Progressive Brethren). Services by Eld. J. W. Rarick.—John F. Shoemaker, Shideler, Ind.

Schrock, Sister Elsie, nee Lichty, only child of Brother and Sister Ephraim Lichty, born near Waterloo, Black Hawk Co., Iowa, Jan. 25, 1876. She was married to Bro. Dennis F. Schrock, of Friedens, Pa., Nov. 24, 1897. At the age of twelve she united with the Church of the Brethren. Soon after her marriage her husband was called to the office of deacon, in which work she, together with her husband, served the church faithfully. She is survived by a father and a mother, a husband and three sons. On account of poor health the family had gone to California to spend the winter, but on the trip she contracted a cold which developed into pneumonia. She died at Lordsburg, Cal., on Sunday morning, Nov. 3, 1912, aged 36 years, 9 months and 8 days. Services at Lordsburg by Bro. P. B. Fitzwater, and at the South Waterloo church, Iowa, by the writer, assisted by Bro. W. O. Tannreuther.—A. P. Blough, Waterloo, Iowa.

Shepherd, Mrs. Mollie Ellen, nee Berry, born Aug. 28, 1886, died Oct. 26, 1912, aged 26 years, 1 month and 28 days. She was a daughter of Bro. Jonathan and Sister Hannah Berry. She was married to Jacob W. Shepherd May 16, 1908. She leaves her husband, an infant son, her parents, one sister and two brothers. Services at the White Horn church by Bro. P. D. Reed. Interment in the White Horn cemetery.—Nora McCollough, R. D. 2, Whitesburg, Tenn.

Sherfy, Sister Annie, nee Garber, widow of Bro. Frederick Sherfy, died of heart trouble, at the home of her daughter in Staunton, Va., Nov. 1, 1912, aged 65 years, 3 months and 19 days. She was a daughter of Bro. David Garber, and is survived by three daughters, two brothers, two sisters and two half-sisters. Her husband preceded her twenty-three years ago. A son and daughter also preceded her. Her body was brought to Beaver Creek, Rockingham County, for burial. Services by Elders H. G. Miller and Emanuel Long. Text, Isa. 3: 10.—Nannie J. Miller, Bridgewater, Va.

Stickler, Sister Effie, nee Sult, born in Grovertown, Ind., Dec. 25, 1875, died in the Plymouth Hospital, while undergoing a surgical operation Nov. 4, 1912, aged 37 years, 10 months and 10 days. She was united in marriage to Clarence Stickler. This union was blessed with four children. Sister Stickler united with the Church of the Brethren several years ago. While in the hospital she called for the elders and was anointed. She is survived by her companion, four children, her mother, three brothers and three sisters. She was a loving and devoted wife and mother. Services at Grovertown by Bro. J. F. Appleman.—A. Laura Appleman, Plymouth, Ind.

Stouffer, Bro. Jacob, died in the Back Creek congregation, Franklin Co., Pa., of heart trouble and dropsy, aged 66 years, 11 months and 20 days. He was a member of the Church of the Brethren for forty years. He is survived by a widow. Services at the Upton house by Brethren D. A. Foust, D. H. Neikirk and the writer. Interment in the graveyard adjoining the church.—J. D. Wilson, R. D. 5, Greencastle, Pa.

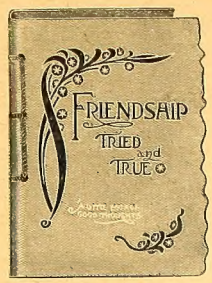
Strycker, Sister Grace M., died in the hospital at Maple Creek, Sask., Canada, Sept. 17, 1912, aged 17 years, 6 months and 6 days. She united with the church at the age of twelve years, and led an exemplary life. Her mother preceded her in death, lacking one week of two years. Interment in the Maple Creek cemetery. Services to be held later.—Maria L. Swihart, Kelvinhurst, Sask., Canada.

Yeagley, Susanna E., daughter of Brother Grant and Sister Maggie S. Yeagley, died of diphtheria at Lebanon, Pa., Oct. 9, 1912, aged 5 years, 6 months and 2 days. Burial services by Bro. A. Z. Brubaker. Interment at Midway. Oct. 3 a memorial service was conducted in the Lebanon church by Bro. A. Z. Brubaker and the writer. Text, Mark 7: 27 and Job 1: 21. One infant daughter preceded her. The parents, two sons and four daughters survive her.—A. H. Brubacher, R. D. 7, Lebanon, Pa.

Younkin, Paoli Darwin, infant daughter of Wesley Younkin, born April 24, 1912, died at the home of its grandparents, Bro. W. J. Kimmels, near New Centerville, Pa., Oct. 24, 1912, aged 6 months and 7 days. Services in the Middle Creek church by the writer. Interment in the cemetery near by.—Silas Hoover, Somerset, Pa.

FRIENDSHIP TRIED AND TRUE

This is a book of good thoughts. It contains short selections in verse and prose of the best things ever printed about friendship. An ideal gift book, originally and artistically made. Each page cleverly designed and illuminated



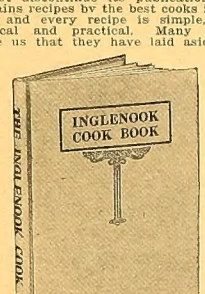
in three colors—gold, blue and black. Excellent printing on heavy egg shell paper. Bound in heavy double paper with linen finish and deckle edge. Tied with silk cord. Handsome cover design in colors. Size 5x6½ inches. 64 pages. Price, ...50 cents

In soft brown sheepskin covers, stamped in gold, ...$1.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

INGLENOOK COOK BOOK

The old edition of the Inglenook Cook Book gives such universal satisfaction and the demand is so great that we cannot discontinue its publication. It contains recipes by the best cooks in the land and every recipe is simple, economical and practical. Many cooks write us that they have laid aside all



other cook books and are using this one. The 66th thousand of this cook book has been printed and the demand still increases.

If you don't have a copy you need one. If you have one, get another for your daughter or friends. No gift will be more appreciated.

Size 5½x8 inches, 212 pages, bound in white washable oilcloth.

Single copy postpaid, ...35 cents
One Dozen, Prepaid, ...$3.50

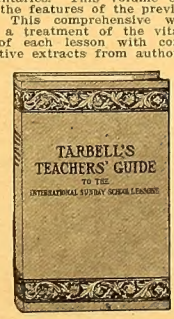
BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TARBELL'S TEACHERS' GUIDE

To the International Sunday-school Lessons

By Martha Tarbell, Ph. D.

This is one of the most complete as well as useful of all Sunday-school Commentaries. This volume embraces all of the features of the previous editions. This comprehensive work includes a treatment of the vital questions of each lesson with comments; suggestive extracts from authorities; a



method of teaching the lesson; a summary of the meaning and contents of each lesson; a study of the geographical setting, in fact, the object is, first and all, to present the very best Commentary on the lessons, with every conceivable help that modern science and modern methods can render. Printed in clear, plain type with many handsome illustrations, Maps, Diagrams, Etc. Large, 12mo, cloth.

Price, postpaid, ...$1.10

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

GOLDEN NUGGETS

This book represents some of the best of our book of "Golden Thoughts," which has been a great success. It makes a very artistic gift booklet. Each



page brilliantly illuminated in colors. Beautifully bound, cover design in colors. It is enclosed in an especially designed heavy envelope printed in colors. 20 pages. Size 5x6½ inches.

Price, ...25 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

GIST OF THE LESSON

By R. A. Torrey



For the busy teacher. To be carried in one's pocket. Spare moments to be improved, on trains, at home, when calling, between business engagements, anywhere, everywhere.

Great in its smallness and compactness. As Marion Lawrance says, "Boiled down and pressed, skimmed, strained, yet full, generous, helpful."

"To those who have possessed and used former issues that for this year will need no commendation. It is not only handy in form, but wondrously complete in what is necessary to the understanding of the lesson and its spiritual teachings.

Price, ...25 cents

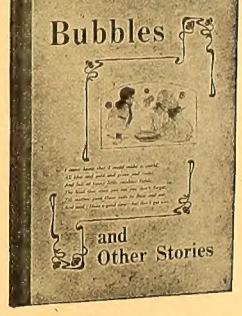
BRETHREN PUBLISHING HOUSE
Elgin, Illinois

BUBBLES

AND OTHER STORIES

Edited by Edna A. Newcomer.

The latest collection of Juvenile stories. Poems, bits of verse and stories that will entertain and instruct the little folks. "Bubbles," "The Runaway Goosie," "Muff," "A Riddle," "How Mabel Helped," "Philip's Pet," "Going to Bed," "A Catnip Tea," "The Doll Hospital," "What a Little Girl Prayed,"



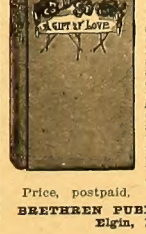
"Live Easter Eggs," "The Honest Old Toad," "Snowballing," "Ten Little Pumpkins," "Jimmy" Fishhook," and more than 60 others. Almost 100 illustrations, beautiful cover design. The most appropriate gift book of the season. Printed on good paper. Substantially bound in board covers. Sixty-four large pages.

Price, postpaid, ...30c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

GIFT OF LOVE

AND LOVING GREETINGS FOR 365 DAYS. Thirteenth thousand



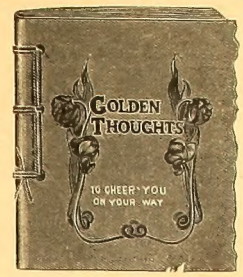
"The title of this dainty volume aptly describes its character. It has a Scripture text, with an appropriate stanza of poetry and comment for each day, and thus constitutes an excellent manual of devotion. All the texts chosen present some expression of God's love to man, and this indicates the significance of the title."—The Lutheran Observer. White cloth, silver top.

Price, postpaid, ...95c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

GOLDEN THOUGHTS

A collection of happy, helpful, cheerful thoughts with miles of smiles. Entirely different and a great improvement on any book of similar character. Each page illuminated. Appropriate for all people, on all occasions, in all seasons



and especially at Christmas. Bound in very heavy double paper with linen finish and deckle edge. Tied with silk cord. Beautiful cover design in colors, 64 pages. Size 5x6½ inches.

Price, ...50 cents

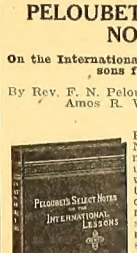
In soft brown sheepskin covers, stamped in gold, ...$1.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

PELOUBET'S SELECT NOTES

On the International Sunday-school Lessons for 1913.

By Rev. F. N. Peloubet, D. D., and Prof. Amos R. Wells, A. M.



The 1913 volume of Peloubet's "Select Notes" is the thirty-ninth consecutive volume. As a practical working interpretation of the texts chosen for the International Sunday-school Lessons it has rendered invaluable service to hundreds of thousands of Sunday-school teachers and biblical students.

Advanced methods of teaching, when deemed practical, have been incorporated into the treatment of the lesson; modern thought and the result of recent research are always found in this commentary, and all that is essential to the Bible student is presented in a condensed form and is arranged so that it can be easily and effectively used. Wherever the International Lessons are taught there can be found Peloubet's "Select Notes"—a volume regarded as indispensable by all who have ever used it. No teacher or student of the International Lessons or pastor can afford to be without this volume.

Price, postpaid, ...$1.10

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FRIENDSHIP NUGGETS

This book contains very fine selections in prose and verse about friendship. It makes a fine gift booklet that is inexpensive and yet is of high quality.



It is printed in gold, blue and black. Artistically bound and enclosed in an attractive heavy paper envelop. Cover and envelop having same color design. Size 5x6½ inches. 20 pages.

Price, ...25 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

NATIVITY

A complete Christmas service. "The Nativity" is a 16-page booklet with songs, words and music complete, with full order of services indicated, and two full pages of recitations. It is a dignified, cheerful and inspiring service from start to finish. It is printed on high-grade paper, with handsomely engraved cover design. We are sure you can make no mistake in adopting this service for your Christmas season, for there is none so good published anywhere else. Price **5 cents** per copy, postpaid; **55 cents** per dozen, postpaid; **$4.00** per hundred, not prepaid.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
The Mission Home Plan, ...745
Thanksgiving, ...745
Misunderstandings (D. L. M.), ...745
The Perfect Thing (H. B. B.), ...745
An Unscriptural Method, ...746
Our Offering at Thanksgiving (G. B. R.), ...746
Environments, ...746
Church Letters, ...746
Pushing the Lord's Work, ...746
Loyalty of Sunday-school Teachers, ...746
The Sleeping Problem, ...746

Essays,—
Thanksgiving Day. By David M. Adams, ...738
Why Give Thanks? By H. A. Stahl, ...738
The House of the Lord (a poem). By J. O. Barnhart, 739
Thanksgiving. By H. L. Alley, ...739
Our Chief Thanksgiving. By Ida M. Helm, ...740
The Little Brashes. By Oma Karn, ...740
The Spirit of Thanksgiving. By J. Kurtz Miller, ...740
Looking Backward. By Charles H. Keltner, ...741
Orphans' Home Finding Society. By C. Fahrney, ...741
Giving Thanks. By Martha E. Lear, ...741

The Round Table,—
The Old Emmert Cemetery.—J. G. Royer. The Abuse of Thanksgiving.—Nettie C. Weybright. The Spirit of Thanksgiving.—Mary Beam. Manifesting Our Gratitude.—D. E. Cripe. An Old-fashioned Love Feast.—M. M. Eshelman. A Thanksgiving Suggestion.—Eva M. Brallier, ...742

Home and Family,—
A Thanksgiving Rosary.—Elizabeth D. Rosenberger.
A Contrast.—James M. Neff, ...743

Notes from Our Correspondents.

(Concluded from Page 749.)

munion expenses. A collection of $4.93 was taken for some other church expenses. We decided to continue our Sunday-school during the winter. On Sunday, at 9:30 A. M., we met for Sunday-school. At 11 A. M. Bro. Asa Bowman preached for us.—Ella Bowman, R. D. 5, Box. 44, Floyd, Va., Nov. 11.

WASHINGTON.

North Yakima.—Nov. 6 we met in council at 7:30 P. M. Bro. Enoch Faw, of this place, presided in the absence of our elder. The visiting brethren gave a report of their work. Some unfinished business was left until our regular elder can be present. Our love feast was held on Saturday evening. On account of rainy weather, not many were present. Bro. Peters and his son, of Wenatchee, were with us, and also Bro. Eby, of Sunnyside. Bro. Peters officiated. Our Sisters' Aid Society has begun work again, after a vacation of several months. Sister Hertzog was chosen President; the writer, Vice-president, and Sister Bowman, Secretary-treasurer. Our Bible class still meets each week at the different homes. Our leader for this month is Bro. G. Replogle.—Amy Replogle, 115 North Fifth Avenue, North Yakima, Wash., Nov. 11.

WEST VIRGINIA.

Allegheny.—Bro. Ezra Fike, of Eglon, W. Va., came to this congregation Oct. 19 and began a revival, preaching each evening until Oct. 24. On the evening of Oct. 25 we held our love feast. A goodly number of brethren and sisters surrounded the Lord's tables. Bro. Jeremiah Thomas officiated. Oct. 26 we held our District Meeting, the different congregations being well represented. On Sunday Bro. Jeremiah Thomas preached to a full house of eager listeners. Bro. Ezra delivered most excellent sermons. As a result of these meetings, three of our young men came forward and were buried with Christ in baptism. Bro. Fike administered the rite on Sunday afternoon, after which he left for his home.—Lillie C. Moore, Bismarck, W. Va., Nov. 10.

Lime Rock.—Leaving our home on the morning of Nov. 7, we went to Lime Rock, about thirty miles southwest of the Maple Spring church, in Tucker County, along the Western Maryland Railroad. We preached there on Thursday and Friday nights, and on Saturday we baptized one applicant. In the evening we enjoyed a pleasant love feast with the members, and continued preaching on Sunday morning and at night, when four more applied for membership. After giving the proper instructions, we went, between nine and ten o'clock at night, to a mountain stream, where four applicants were baptized. Three were restored to fellowship. Others are nearing the door of the church militant.—John A. Arnold, Eglon, W. Va., Nov. 14.

Notice.—The District Meeting of the First District of West Virginia was held at Allegheny church, Grant County, October 26. Much business came up at the meeting. There were brethren present from far and near.—E. W. McAvoy, Onego, W. Va., Nov. 10.

NOT CLASSIFIED.

Mount Morris.—According to a decision in church council, some time ago, we assembled in special service on the afternoon of Sunday, Nov. 17, and held an election for two ministers. At this service Brethren Aaron Brumbaugh and Benjamin Summers were called to the office and afterwards installed. The wives of two other young ministers were received by the church during the same hour. Bro. W. B. Stover is with us again and his talks are greatly appreciated. Our Sunday-school superintendent has reported that during the month of October our school reached its highest record in attendance and collection.—Charles H. Keltner, Mount Morris, Ill.

Colorado City.—We are now ready to let the contract for our new church building. That is, we have about definitely decided as to the plan, size, etc., and the only thing that can hinder us from proceeding will be the failure of pledge holders to pay up within the next few weeks. We expect the Thanksgiving offerings from some of our neighboring churches, which they have promised us.—Bro. M. E. Ulrich, 2002 Jefferson Avenue, is treasurer.—E. F. Sherfy, 309 Jackson Avenue, Colorado City, Colo., Nov. 15.

Salem.—Our meetings are still in progress, and will continue over Sunday. Twenty have been baptized, one is to be reclaimed, and several are awaiting baptism, which will be administered on Sunday. Bro. Harvey Snell is giving us some powerful sermons. Next Monday he will return to Bethany Bible School with his family. A number of those who came out on the Lord's side are heads of families. The members are much built up.—John H. Rinehart, Union, Ohio, Nov. 16.

FIRST DISTRICT OF ARKANSAS AND SOUTH-EASTERN MISSOURI.

Our Ministerial and District Meetings were held in the Austin church, Ark., Oct. 30 and 31. Bro. W. T. Price was elected Moderator of the Ministerial Meeting; Sister Alice Woodiel, Reading Clerk; the writer, Writing Clerk. "The Lord's Day" brought out a very spiritual discussion. The day should not be a day of rest, but of activity; not of feasting the body, but of spiritual upbuilding. Three other topics were discussed with profit and interest. Bro. C. P. Rowland, of Lanark, Ill., also gave valuable assistance.

The District Meeting was organized by electing Bro. H. J. Lilly as Moderator; Bro. W. L. Woodie, Reading Clerk; the writer, Writing Clerk. By a unanimous vote, the courtesies of the meeting were extended to Bro. C. P. Rowland. No queries came before the meeting. The following officers were elected: The writer, a member of the District Mission Board for three years; Bro. Fayette Woodiel, Treasurer of the Board for three years; Bro. A. M. Bashor, member of the Temperance Committee; Sister Joe Swanger, Child Rescue Mission worker. Bro. H. J. Lilly was chosen to represent the District on the Standing Committee, with Bro. W. T. Price as alternate. The meeting adjourned to meet Thursday, Oct. 30, 1913.

H. I. Buechley, Writing Clerk.

Carlisle, Ark., Nov. 12.

BRIDGEWATER, VIRGINIA.

Oct. 13 our Sunday-school held Rally Day exercises. Many were present, although the weather was very unfavorable. Eld. I. S. Long and wife were with us. Bro. Long preached for us, and Sister Long spoke about her work in India. Both talks were very much appreciated.

We held our love feast Oct. 26. It being an ideal day, the crowd was very large. More attended than could be accommodated. Elders D. L. Miller and I. S. Long were with us. Eld. Miller officiated. On Sunday morning Eld. Miller preached to a large congregation, and in the evening he preached in the College Chapel.

Oct. 28 Bro. Chas. Long, from the Mill Creek church, began a series of meetings for us. After preaching four sermons, his health failed, and he was unable to continue. Then Bro. I. S. Long took up the work and preached for us until the Sunday evening following, when it was impossible for him to continue longer. We had eight excellent sermons, and the interest was good. We were very sorry that we could not continue these meetings longer, as we believe much good might have been done.

Nov. 9 we met in council. The meeting was opened by Eld. S. N. McCann. Eld. H. G. Miller was moderator. Four letters of membership were received, and several were granted. Sister Ollie Kerlin, Bro. M. M. Myers and Bro. John T. Glick gave very encouraging reports of the work done in our West Virginia mission territory during the summer months. They are all back in school now, better preparing themselves for the important work. We have a mission Sunday-school at Stemphley's Chapel, which has been kept up for about six months, with an average attendance of forty-five. Ida Fry.

Bridgewater, Va., Nov. 11.

MIDDLE DISTRICT OF MISSOURI.

The District Sunday-school Teachers' Institute was held at the Mineral Creek church Oct. 19, 20 and 21, conducted by Bro. I. B. Trout. Various Sunday-school topics were taken up and handled in a way that made deep impressions on the congregation. Quite a number of Sunday-school workers from various parts of the District attended these lectures, and we feel that each one received new thoughts and higher ideals along Sunday-school lines.

According to previous announcement the District Sunday-school Convention was to have convened on Monday, Oct. 21, at 7 P. M., but on account of the inclemency of the weather only a few came out, and the evening program was not rendered. Bro. David Bowman occupied the time by giving an informal address on the "Early Sunday-schools of the Brethren Church." On Tuesday morning the Convention reconvened, and, after devotional exercises, conducted by Sister Mollie Lentz, the several topics were discussed by speakers from various parts of the District. All the speakers seemed to be fired with the spirit of the previous Institute, and handled their respective subjects so as to drive the thoughts into the hearts of the hearers. The forenoon seemed all too short, and when, with the coming of noon, the meeting was brought to a close, many good thoughts had to remain unexpressed.

We believe that these meetings are of great value to our Sunday-schools and we hope that many more such meetings may yet be afforded us. Kenny Landes.

ANNOUNCEMENTS

DISTRICT MEETING.

Nov. 29, 8 am, Western Colorado and Utah, First Grand Valley church, Colo.

LOVE FEASTS.

California.
Nov. 28, 10 am, Reedley.
Dec. 7, Sacramento Valley.

Illinois.
Nov. 28, Mansfield.
Nov. 28, 6 pm, Cerro Gordo.

Indiana.
Nov. 24, Andrews.

Kansas.
Dec. 7, 10:30 am, Dorrance.

Maryland.
Nov. 28, Hagerstown.

Nebraska.
Nov. 30, Logan Grove.

Ohio.
Nov. 24, Lima.
Nov. 28, 10:30 am, Greenville.
Nov. 30, 10 am, Beaver Creek.

Pennsylvania.
Nov. 24, 6 pm, Everett.
Nov. 27, 28, 3 pm, Canowago, Bachmansville house.
Nov. 28, 9:30 am, Spring Grove.
Nov. 28, 7:30 pm, sharp, Bethany Mission, 3255 Kensington Avenue, Philadelphia.

Tennessee.
Nov. 24, 3 pm, West Bristol.

Texas.
Dec. 25, Manvel.

Virginia.
Nov. 30, Nokesville.

The
KINGSHIP SERIES

An entirely new addition of this popular series of booklets. Specially decorated arboral designs taken from forest and garden in entirely new colorings and treatments. Many have portraits or illustration for frontispiece. A special feature of this series is the strength of the authors whose columns are included. Each book has individual worth and of highest order. 12 mo, each, 22c, 5 or more your selection, each 20c.

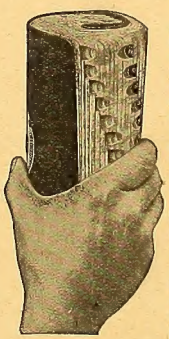


1. Across the Continent of the Years, By N. D. Hillis.
2. Breaking the Record, By Ralph Connor.
3. Bonnie Jean, By Annie S. Swan.
4. Brother Lawrence, The Practice of the Presence of God.
5. Bulbs and Blossoms, By Amy LeFeuvre.
6. Christie's Old Organ, By Mrs. O. F. Walton.
7. Dream of Youth, The, By Hugh Black.
8. Did the Pardon Come Too Late? By Mrs. Ballington Booth.
9. Fight of Faith and the Cost of Character, The, By Rev. T. L. Cuyler.
10. Greatest Need of the World, The, By Henry Drummond.
11. How the Inner Light Failed, By N. D. Hillis.
12. How to Learn How, By Henry Drummond.
13. Kingship of Self-Control, The, By Wm. Geo. Jordan.
14. Lend a Hand, By Charles M. Sheldon.
15. Majesty of Calmness, By Wm. Geo. Jordan.
16. Miss Toosay's Mission.
17. Nobody Loves Me, By Mrs. O. F. Walton.
18. Shepherd Psalm, The, By F. B. Meyer.
19. Swan Creek Blizzard, By Ralph Connor.
20. Where Kitty Found Her Soul, By Mrs. J. H. Walworth.

Address all Orders to

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

The New
Universal Self-Pronouncing
DICTIONARY



This book is based upon the solid foundation laid by **Noah Webster** and other lexicographers, thoroughly modernized by Charles Morris. In convenience of size, fullness of contents, logical arrangement, this Dictionary is especially adapted to everyday use for business men, teachers, students and the home.

Among the noteworthy features are the following:

It Contains All the Words in the English language in ordinary use including many new words that have recently come into use.

Words Are Divided Into Syllables.

The Proper Use of Capital and Small Letters is clearly indicated.

The Pronunciation of Each Word is shown by a clear and properly accented system of phonetic spelling.

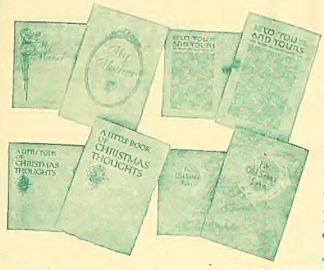
The Synonyms and Antonyms are given with the words themselves following the definitions.

Each Word and Its Derivatives are separately indexed instead of the suffix words and prefix words being crowded in with the definitions.

The Book contains 1,000 pages in large clear type.

Price, postpaid, $1.35

BRETHREN PUBLISHING HOUSE
Elgin, Illinois



Canterbury Wishing Books

THESE little booklets will be welcomed by every one who wishes to make an inexpensive gift that will be appreciated because of its message and beauty rather than because of its cost. Unique and artistic folded paper covers, sewed with silk. Each in a dainty envelope ready for mailing. Size 4¼x6¼. Price, postpaid 25c each.

A Little Book of Christmas Thoughts

This little book is dedicated to every one who has known the joy of playing Santa Claus, and has been transcribed for you by Edwin Osgood Grover. A collection of thoughts expressing the true spirit of Christmas.

A Little Book of Christmas Wishes

This little book contains a selection of hand-lettered Christmas quotations by different authors. The titles of a few of the quotations suggest how appropriate the book is as a gift at the Christmas season—A Christmas Thought of You, A Christmas Wish, Dicken's So have I, etc.

My Christmas Gift

Appropriate sentiments written by Edwin Osgood Grover including a Christmas Reminder, The Gift of Friendship, My Christmas Gift, etc. Hand-lettered throughout with holly and mistletoe designs.

The Perfect Year

Mr. Grover gives us in this little booklet the "Buoyant Spring," "A Golden Summer," "An Autumn Prayer" and "The Silent Winter," making this a suitable New Year gift also appropriate throughout the year. A wish for each of the four seasons.

A Little Book of New Year's Wishes

This is a collection of beautiful wishes from friend to friend which would brighten the year for any one fortunate enough to receive it. Hand-lettered throughout.

A Hand Shake

This little book will be prized for the warm friendly message that it conveys.

A Little Book of Friendly Wishes

Each page carries a hand-lettered quotation expressing the kind of wishes that both make and preserve friendships.

A Little Book of Birthday Wishes

The choice of a suitable gift for a birthday is always particularly difficult. This little book of hand-lettered birthday greetings, however, will solve the question for thousands.

My Mother

A tribute to Mother. Exquisite in sentiment and exceedingly dainty in make-up. Exactly what every one wants to give to their mother.

If Wishes Were Horses

A friendly wish by one who's been a long time walking. A delightful little poem by Mr. Grover beautifully designed and lettered, based on an old proverb that everybody knows, making a choice gift to a friend.

To You and Yours

A health from me and mine. A book with a sincere personal message and of friendly cheer.

For Old Sake's Sake

A beautiful toast to friendship. The book is artistically designed and is as beautiful as the message it brings.

Count Me In

The first and last lines suggest how appropriate the book is for a friendly gift. "When you count your many friendships—Do not fail to count me in."

Let's Be Neighborly

An ideal gift for a friend. It will appeal to all who believe that the gift of friendship is the greatest gift that one can make to another.

A Friend—Some Definitions of You

Some years ago a prize was offered for the best definitions of a friend. Out of thousands of definitions submitted, about forty were selected for special mention. This little book contains this selection.



FIRST STEPS FOR LITTLE FEET. By Charles Foster, author of "The Story of the Bible." **65c**
This book has been prepared for the instruction of very young children. It consists of separate passages of lesson; most of them quite short, and each one complete in itself. Just the thing for little folks just beginning to read.
328 pages with colored frontispiece and 148 illustrations. Printed in large, plain type.

BACKBONE. By S. DeWitt Clough. **50c**
An antidote for the blues and a sure cure for grouch. Its optimism and healthy good cheer gives the inspiration that enables one to look on the "Sunny Side of Life." A few of the Backbone Bracers are the chapters on Character, Cheerfulness, Purpose, Success, Opportunity, Progress, Worry, Persistence, Self Improvement, Training, Little Things, Courage, Self Confidence, Mistakes, Thoroughness, Enemies, Love, and a dozen other subjects. Eighty pages of gloom-dispelling philosophy, in prose and poetry, and hundreds of remarkably good sayings, mottoes and aphorisms of our famous men and women. Art covers and silk cord.

HOW TOMMY SAVED THE BARN. By James Otis. **45c**
A very beautiful story of how two old people kindly cared for three city children, with an account of How Tommy Saved the Barn. Intensely interesting.

BLIND BROTHER, THE. **40c**
A five-hundred dollar prize story about the Pennsylvania coal mines, written for the Youth's Companion, by Homer Greene. An intensely interesting story with a good moral. 166 pages, illuminated cover, cloth.

STRAWBERRY HILL. By Mrs. C. F. Fraser. **40c**
Fifth thousand. A very interesting story for the children.

DAILY TEXT BOOKS. Cloth, each 15c; Full Leather, flexible, 25c.
These editions are made from entirely new sets of plates. The type is clear and pleasing to the eye, while the addition of the etched headline lends a special charm to these little guides to daily devotion. 48mo, decorated headlines.
DAILY FOOD FOR CHRISTIANS. An entirely new edition of the most popular of daily text books. Each page has a dainty headline—the reproduction from original designs by Miss Lathbury.
DAILY TEXTS FOR LITTLE FOLKS.
DAILY COMFORT IN THREE-FOLD LINKS. A Precept, a Prayer, and a Promise for each day in the year.
DAILY PRAISE. A companion to "Daily Food."
DAILY PROMISES. The Promises of the Bible Selected and Topically Arranged for Daily Reading.

GIRL WANTED, THE. By Nixon Waterman. **$1.10**



This is a companion volume to "Boy Wanted," by the same author. There are eight chapters under these heads:—Choosing the Way, or Starting Right; Accomplishments, The Joy of Doing, Some Everyday Virtues, The Value of Sunshine, A Merry Heart, Golden Habits, The Purpose of Life. Each of these chapters is accompanied with a fine portrait of one of the great women of the world. Mr. Waterman writes in a style peculiar to himself and very winning. As sidelights to the words of the author, there appear on the margins of the pages 474 brief quotations of thoughts from the writings of the world's foremost teachers and philosophers of all times. The book is of interest not to the girl alone. The girl's mother will find it well worth reading, and her brother—well, he might even be curious to know, and profit by the "friendly thoughts" here published for the special benefit of the girl. 158 pages. Cloth.

STORY OF THE BIBLE. (From Genesis to Revelation). By Charles Foster. **$1.20**



Told in easy words adapted to all ages, especially to the young. 704 pages. 300 illustrations. Size 6½x8½ inches. Of all the books in the world the BIBLE holds first place; yet comparatively few persons read it through understandingly, and with the same interest as a modern book. The "Story of the Bible" changes all this, for it gives the whole Bible, from beginning to end, in an interesting story, in the form of a beautiful modern book. It is in short words, easy to read—made still clearer by 300 artistic pictures. This wonderful book is proved the BEST by its enormous sale of 600,000 copies in general use in homes throughout the land. Fine cloth, stamped in gilt and colors.

BIBLE ALPHABET AND STORY BOOK. **30c**



With each letter of the alphabet is given a picture illustrating some Bible scene, together with a little verse and Bible reference. The latter half of the book is taken up with short Bible stories and illustrations. In each opening the story occupies the left hand page and a full-page picture the right side. The illustrations are printed in colors, making the book attractive as well as instructive to children. Printed on linen. Will not tear or pull apart.

MEN BEHIND THE BARS, THE, or **LIGHTS AND SHADES OF PRISON LIFE.** By R. H. Sauders. **80c**
Here is a book with a mission. Some books are the products simply of the pens of professional book makers. But this is a book that comes to us with a solid and well-defined purpose. Its author has been with men of varied and varying experiences. He has had a great opportunity to study men in all sorts of moods and convictions. He has had opportunities such as come to very few men, to study motives in men when under temptation to commit offenses against laws divine or human. Many a valuable lesson can here be learned that can not be found elsewhere. 316 pages, bound in cloth.

WINSOME WOMANHOOD. By Margaret E. Sangster. **$1.20; gift edition, $2.50**



"A group of short essays divided into four parts. The first depicts all the relations to home and outside life of a young girl from fifteen years of age up to her wedding day."
The whole book is morally sound and thoroughly wholesome. The girl who reads it will be awakened to many of the minor ethics of life which engrossment in herself may have caused her to overlook.

MARKETING FOR MOTHER, OR MERRY TIMES FOR LITTLE FOLKS. **35c**



Containing delightful stories, simple rhymes and charming illustrations, designed to teach children the large and small letters of the alphabet, days of the week, numerals, months of the year, valuable lessons in natural history, etc. A wonderland for wee boys and girls, exactly suited to the youngest children. Beautifully illustrated with new and original engravings. Each page is a gem.

A COMPLETE LIST of Books, Bibles, etc., will be found in our new 1913 catalog. It is free. Send for it.

FIFTY YEARS AND BEYOND; OR OLD AGE AND HOW TO ENJOY IT. By Rev. S. G. Lathrop. **$1.00**



"They are the writings of the most eminent men, living and dead. It is by no means a gloomy book and can be marked as excellent on every page."—The Chicago Inter Ocean.
"It is a tribute to the Christianity that honors the gray head and refuses to consider the oldish man a burden or an obstacle. The book will aid and comfort every reader."—The Northwestern Christian Advocate.
8vo. Cloth. Sixty-fifth thousand.

STRAWBERRY GARDEN, THE. By Charles Barnard. **45c**
A very practical story concerning the Wellson family and their strawberry garden. How it was planted, what it cost and what came of it financially and sentimentally. The writer is a close student of human nature as well as a practical market gardener. A book of 104 pages, bound in cloth.



BIBLE PICTURES AND WHAT THEY TEACH US. **$1.25**
400 beautiful engravings; with full interesting descriptions of scenes in the Old and New Testaments. Printed in large, plain type. Size, 8½x10 inches. 320 pages. Bound in fine cloth, ornamental design, stamped in gilt and colors.

CHARLIE NEWCOMER. By W. B. Stover. **21c**



Five editions of this little volume have been printed. It is an inspiration to any child and will lead many of them to think of serving the Lord while young. Boys and girls enjoy reading it, and we do not know of a book which we can more heartily recommend, for it can have only a good influence over those who read it. It is the story of the life of a boy of our own day, though perhaps of a boy whose heart turned to the Lord earlier than is usually the case. Give it to the children to read and you will do them good. 69 pages.

JERRY McAULEY. R. M. Offord, LL. D. **95c**



A book of 304 pages bound in cloth. "It is a good thing to write and print and spread the life of such a man as the hero of this volume. It may kindle the flame in many other hearts. Christians in other walks of life than he tread may be stirred to better living, and some poor, sinning soul, some wretched and sinking soul, some poor sinner, almost as bad as Jerry was, may read it in his extremity and cry out as Jerry did, 'Lord save me, I perish.'"



ALONE WITH GOD. By J. H. Garrison. **65c**
A Manual of devotions, being a series of meditations and forms of prayer for private devotions, family worship and special occasions. A well-adapted book, which will be helpful to every minister, church official and Sunday-school superintendent, as well as every private member of the church. Cloth binding.

Send all Orders to

Brethren Publishing House

ELGIN ILLINOIS

SOME WHO LED

Subscribe for the Gospel Messenger and get the book

Who Are They? What Did They Do?

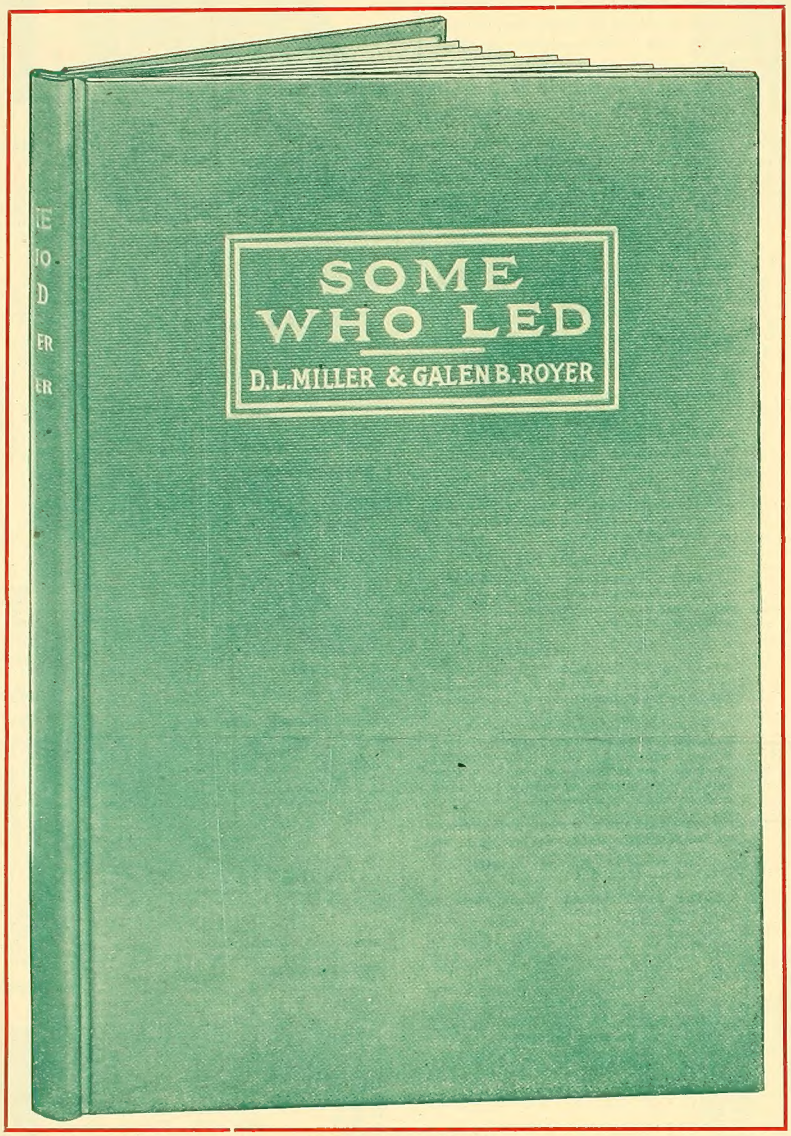
To read the book is to learn the answers to these questions, in full. Only a few of the men, with a hint as to their lines of work and strong characteristic personalities can be mentioned here.

Alexander Mack, Sr., founder of the Church of the Brethren; Peter Becker, first bishop of the Brethren in America; Christopher Saur, printer and publisher of the Saur Bible; Alexander Mack, Jr., poet, bishop of the church fifty years; George Wolfe, pioneer preacher and horseback traveler in the Mississippi Valley; Peter Nead, author of Nead's Theology; Henry Kurtz, pioneer editor and publisher of a Brethren church paper, the Gospel Visitor; James Quinter, the "Boy Preacher," writer, debater, evangelist," Abraham Harley Cassel, collector of the great Cassel Library; Robert Henry Miller, teacher, preacher, debater, author, college president; James Rufus Gish, father of the Gish Fund; Christian H. Balsbaugh, pen minister; Christian Hope, first foreign missionary of the Church of the Brethren; Jacob Martin Zuck, founder of the first Brethren School (Juniata College); George Blackburn Holsinger, music teacher and composer.

It contains interesting sketches of the lives of sixty-three of the leaders of the church, whom the Lord has taken to himself, the results of whose work on earth will endure and increase as the years march on. Forty-five of these sketches are accompanied by photographs of the subjects.

THE BOOK TELLS

of struggles against poverty, against discouragements, against misfortunes, against opposition, against inconveniences and of glorious triumphs in spite of all these. It preserves a mine of information that would otherwise not be preserved.



EXACT SIZE

GOD'S PROVIDENCE AND GUIDING HAND

finds no more enlightening and convincing mode of expression than in the lives of good and great men. Read this book and believe.

A BOOK FOR BOTH OLD AND YOUNG

It is a book of biography and history, combining interest and usefulness, with the joys of the revival of pleasant and tender memories, and the arousing of aspirations for larger service. It is printed on good book paper, contains 223 pages, substantially bound in green cloth, with back and side title stamped in gilt.

YOU NEED THE MESSENGER

It is the only paper that keeps you in touch with the doings of the church. Not only that but you will find it a food for the soul and encouragement and inspiration to labor for the Master's Cause.

ADD 45 CENTS

to the price of the Gospel Messenger for one year, which is $1.50, making $1.95 for both book and paper. This is the only way you can obtain the book. It is not for sale separately. We want every present reader to have a copy of this book. We also want to add a large number of names to our present subscription list, and for this reason make the extreme low price. Either hand your order to your agent or fill out the following blank and mail it to us today.

WHAT OTHERS —SAY—

"I have been reading the new volume of biography, 'Some Who Led,' with great interest. The authors have done a useful piece of work in recording the facts of these lives while they could still be obtained. The book is full of valuable information, but its chief value, it seems to me, is the inspiration it brings us. When we see what these men have accomplished, generally with inadequate preparation and against many obstacles, we ought to be encouraged to greater efforts. Their labors have made our opportunity. The lives of these leaders will inspire others to leadership. All of our young people especially ought to read this book."

Respectfully,
Jno. S. Flory,
Bridgewater, Va.

"I have this to say concerning the Miller and Royer book, 'Some Who Led.' I appreciate it very much and have been (as it were) living in the past, in the day and age of those faithful Brethren. I would not be without the book. Messenger agents should make special efforts to have one go to every subscriber. Especially should the young (as well as the old) members of the church have an opportunity to compare the present conditions and opportunities with those of the faithful fathers. The book, if circulated and read, as it should be, will be productive of much good."

Fraternally,
A. B. Barnhart,
15 E. Washington St.,
Hagerstown, Md.

"The volume by Miller and Royer entitled 'Some Who Led' gives a brief biography of brethren who were chiefly instrumental in shaping the character of the Church of the Brethren as we now find it. It is the only book of the kind and should be read by all our members, especially the young."

S. Z. Sharp,
Fruita, Colo.

"After perusing the new book, 'Some Who Led,' I pronounce it a veritable album of a number of our most valiant church burden-bearers, who have brought the church to us of the present. Its fraternal appeal is strong to me because they are all my own dear brethren and sisters of the common faith. It has been my happy fortune to see, and personally know, more or less familiarly, fifty or more of its characters and with quite a number of them was associated in important church work. The same is true of hundreds of others.

"It is especially dear to me because among its characters are the two evangelists, namely, Elders Hiel Hamilton and Samuel Murray, under whose preaching I united with the church.

"The book will surely prove a blessing to every one who will read it."

Fraternally yours,
L. W. Teeter, Hagerstown, Ind.

"I have read the book, 'Some Who Led.' The first question that struck me was, How did the authors hit upon so simple and appropriate a title? And what a splendid idea was the book itself—the compilation of these biographies of the fathers. Such a book is bound to do good. It is interesting, instructive and inspiring. Nothing stimulates to noble effort more than the example of others who have done noble things.

"I hope the book will have a large reading, especially by our young people who often have a very imperfect idea of the devotion and sacrifice of our own church leaders."

Yours sincerely,
Edw. Frantz, Lordsburg, Cal.

ORDER BLANK

Brethren Publishing House, Elgin, Illinois.

Dear Brethren:—Your offer of Nov. 23, 1913, is before me and I desire to take advantage of it. Enclosed find $1.95 for which please

(*extend my time one year on the Gospel Messenger)
(as a new subscriber enter my time to Jan. 1, 1914)

and send me a copy of "Some Who Led" postpaid to my address.

Yours fraternally,

Name .....

Postoffice .....

St. or R. F. D. ..... State .....

*Mark out the line that does not suit your case.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., November 30, 1912. No. 48.

AROUND THE WORLD

Fatal Initiation Ceremony.

Will humanity ever learn the utter foolishness of the so-called "mysterious ceremonies" of the average lodge initiation? At Westernport, W. Va., the "Loyal Order of Moose" employed an electric battery in the initiation of a candidate. While thus "branding" him on the chest, he suddenly passed away. Whether the electric current accidentally proved too strong, or whether, as is alleged, the excitement was fatal to the weakened heart action of the candidate, will probably be decided later on. Once more, however, the real fruits of secrecy have inadvertently shown themselves, because in this case they could not be concealed. "By their fruits ye shall know them," says the Word. But will humanity ever profit by the lesson?

The New Baptist Version.

Solomon said, "Of making many books there is no end." Were he living today, he might make the same observation regarding the many Bible translations put forth. After about twenty years of exhaustive effort the "New Baptist Bible" has just been completed, embodying the ripest results of scholarship. It has been the plan of those in charge of the work to replace all words of obscure meaning by those now in common usage and readily understood by all. Whether the new version will make material inroads upon the use of the American Revision and King James Version, remains to be seen. The religious world seems to be divided on the matter, and the general introduction of the Baptist version seems to be, therefore, somewhat problematical.

The Conflict in Eastern Europe.

Up to Nov. 24, no decisive action, looking toward a cessation of hostilities between the Allied Balkan Nations and Turkey, has been taken. The contending armies are still in battle array, and further engagements are likely to occur. The threatened difficulty between Servia and Austria, concerning the right to certain Albanian seaports, is likely to be satisfactorily adjusted, and a recourse to arms obviated. Turkish authorities are still endeavoring to overcome the cholera scourge that is seriously impairing their military forces. At Constantinople, the timely discovery of a plot, which was to overthrow the present form of government, has avoided complications that would likely have been disastrous to the Ottoman Empire as well as to thousands of Christians now residing in lands under Turkish control.

Interpreters of Prophecy.

Since the Turkish war bids fair to make important changes in the future affairs of the entire section, hitherto controlled by the Ottoman Empire, students of prophecy are giving free rein to the various views they hold, concerning the future of Palestine. Should the Turkish Empire be parcelled out among the powers of Europe,—as, they say, will surely be the case at some later period, if not now,—some disposition will have to be made of Palestine. Some of the prophetic minds insist that the Holy Land is certain to be an independent Jewish State. Others say that it will be placed under the control of Great Britain, but that it will become a center of influence for the Jews of the world. But since only the Great Ruler above knows what the future holds in store, it is well to leave all things in his hands. In whatever way prophecy is to be fulfilled, we may rest assured that the Lord's hand will direct the minutest details.

Is the Pulpit to Blame?

In a recent number of the "Century" a writer is attempting to diagnose the troubles affecting the church of today, and after investigating he has about concluded that the trouble is not in the pews but in the pulpit. The average congregation has quite often more stability than those supposed to be in charge of their spiritual welfare. In illustration he relates how a United States senator met three clergymen in different parts of the country, each one complaining about his inability to gain an audience. When the senator asked the first man if he fully believed the entire Bible as the inspired Word of God, the minister admitted that he had serious doubts along that line. The senator asked the second man if he believed in the future life, and was told by the minister that he did not believe in a personal immortality, though the essence of life was perhaps indestructible. The senator asked the third man, pastor of an orthodox evangelical church, if he believed in the Divinity of Jesus Christ, whereupon he was told, by that would-be shepherd of souls, that "all men are Divine." Probably anyone can see at a glance why the audiences of these ministers were necessarily small. The people were longing to be fed with the "Bread of Heaven," but their alleged spiritual leaders gave them but the barren husks of fine-spun theories and speculations.

A Frank Admission.

Though the Chinese Republic is beset by the various perplexities, incident to the establishing of a new form of government, its leaders are moving forward with commendable skill towards the accomplishment of their aims. Much is due to the sagacity of Yuan Shi Kai, the "man of the hour" in China, for no abler President could have been secured. His recent testimony to the superiority of the Christian religion is couched in the following significant words: "I am not a Christian; I am a Confucianist, but unless the ethics of Christianity shall dominate the scholarship of China, there is no hope for the republic." How his words put to shame many a "destructive critic" of the homeland who would belittle and expunge the very teachings upon which China's President bases the future hope of the republic!

The Czar's Wealth and Russia's Poverty.

In a recent report to the Emperor, Russia's Imperial Treasurer General assured him that "he need never suffer the stings of poverty, that he could buy out the American multi-millionaires, Rockefeller and Morgan, and still have enough left to talk business with Baron Rothschild." We find that the Czar's official allowance is $5,000,000 per year. His landed estates,—an area as large as the State of Nevada,—yield a revenue of $20,000,000 a year. His Siberian lands net him another $7,500,000. The Emperor's income from these sources is, therefore, not far from $33,000,000 per year. Contrasted with the great poverty of his oppressed and tax-burdened people, the Czar's multiplied millions emphasize, most vividly, the great inequality between ruler and subject in Russia, and also the lack of interest with which the autocrat views the deplorable condition of his people. How different the attitude of Christ, who, "though he was rich, yet for our sakes became poor."

Drifting into Secular Channels.

Time after time generous donors have endowed educational institutions for the furtherance of religious ends, but with the passing years many of these schools have gradually drifted into secular channels. The wishes of the original donors seem to have been somewhat neglected. Taking large institutions like Harvard and Yale, for instance, we find that both of them owe their origin and great influence to Christian men, Christian money and Christian ideals. Harvard, especially, was primarily intended for the training of Christian ministers. Today less than two per cent of its students are preparing for ministerial work. The future will likely bring a still more complete secularization. May it not be well, therefore, for Christian people, in general, to retain close control over institutions they build or endow, so that, in case the original purpose is not carried out, the funds still recoverable may revert to those who donated them, or serve some other good cause?

Legal Measures for a Better India.

Undoubtedly the faithful missionaries have done much for the elevation of woman in India, but it should also be remembered that the British Government has nobly responded to apparent needs by legal enactments to that end. It affords us pleasure to mention that the authorities now propose "to make it criminal for a parent, or other lawful guardian, to dedicate a girl under sixteen years of age to 'the service of a deity,'" which, plainly speaking, means simply a dedication to a life of infamy. This crime is to be punished with ten years of penal servitude. Questionable practices of priests, in plain violation of commonly-accepted principles of morality, are also to be prohibited. Briefly summarizing the contemplated legal enactments, it is the aim of the authorities to root out every phase of evil, flourishing under the guise of religion, as has been the case in the past. Such a move for the better is most commendable. Improving the affairs of a country by the best possible legislation, is a task of no small magnitude, and well worthy the cooperation and prayers of every lover of righteousness. While at times Great Britain's efforts for the upbuilding of India have been grossly maligned, the fact remains that no other agency has been of equal benefit.

A Much Needed Reform.

When, some time ago, Congress passed a law imposing severe penalties on persons guilty of shipping prize fight pictures from one State to another, it was a step towards better manners and morals. Now let there be a concerted effort, by all lovers of purity and righteousness, to induce Congress to pass a law, barring from the United States mails all newspapers that print disgusting details of such exhibitions of brutality. And while we are about it, why not extend the ban to each and every recital of criminal degradation by which public morals are in any way jeopardized? It may take some time to secure such legislation, but meanwhile let each householder be a law to himself by excluding from his home all grossly sensational journals, with their trashy reading and stories of scandal and criminality. The Christian can not afford to run the risk of having his household defiled by the "unfruitful works of darkness."

Our Costly Defensive Equipment.

Living,—as Americans fortunately do,—in a time of peace, it may be surprising to some, why the nation's military equipment should require multiplied millions. At least a partial explanation may be gained by noting the heavy expense attending the construction and maintenance of the modern guns, now being installed for coast defense, always remembering that, at best, the period of their actual usefulness is but very brief. Recently the first fourteen-inch gun of the type referred to was tested at the Sandy Hook Proving Grounds. Each shot fired from this mighty engine of destruction weighs 1,660 pounds, and cost $750. The gun itself was built at an expense of $130,000, and, with the best of care, can fire but 260 shots before it goes to the junk heap. "A foolish expenditure," you say? Yes, and the pity of it is that we,—a nation of supposedly sensible people,—keep right on with that sort of thing, wasting the national resources that might well be devoted to better things.

Safety of Missionaries Imperiled.

Under date of Nov. 20 it is reported that a massacre of Christians has begun in Jaffa, Palestine, and so serious is the danger that the Russian cruiser Oleg II., stationed at Piræus, has hurriedly departed for the imperiled section. Five Christian missionary stations are located in Jaffa. There is also an American mission orphanage. Of the 40,000 inhabitants of Jaffa, 10,000 are Christians. There are eight Christian churches and four Jewish synagogues. There is an English and also a French hospital. Washington officials have, for some time, been apprehensive of troubles on the Syrian coast, where religious differences between Mohammedans and Christians are perhaps more pronounced than at any other point in the Ottoman Empire, and steps are being taken by which American interests will be fully protected. Within twenty miles of Jaffa, which is the port of Jerusalem, there are three important American missionary stations. Up to the present but little danger has threatened the safety of missionaries in or about the seat of war.

Is Ours a Christian Nation?

While, as compared with others, our land is permeated by influences distinctively Christian, it is, perhaps, hardly fair to lay claim to the appellation "Christian" by reason of the actual preponderance of Christian professors within our borders. An exchange maintains that, out of our population of 90,000,000 (approximately), 20,000,000 are members of evangelical churches; 12,000,000 belong to other bodies (Catholics, etc.); 58,000,000 (including 12,000,000 children of a non-churchgoing age) make no religious profession. These are figures well worth pondering. If we consider, in this connection, the millions who march from the steerage of incoming ocean steamers to our shores, at the rate of nearly three thousand a day, we speedily realize the enormity of the problem confronting the forces of evangelical Christianity in the United States. Can we claim to be sincere in our foreign missionary enterprises, as long as we do not make an equally vigorous effort to reach the unconverted in the homeland, both native and foreign born? For each convert added to Christian missions in foreign fields, ten aliens come to our shores. To be properly assimilated, they must be Christianized. A failure to do so bodes ill to the very principles which have hitherto prospered our nation, and assured to us the many blessings we have enjoyed. More and more should the churches of our land come to a more complete realization of the sacred duties imposed upon them by the Great Commission.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

My Beloved.

8s and 7s.

BY JAS. A. SELL.

"My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved's and my beloved is mine: he feedeth among the lilies" (Canticles 6: 2, 3).

He is mine; I learned to love him,
He is more than life to me.
I have all for him forsaken,
And I want like him to be.
I will follow in his footsteps,
That my life may useful be,
I will labor in his service,
That his beauty I may see.

I will tell the world the story
Of his condescending love,
That they, too, may share the glory
We will have with him above.
He has promised not to leave me,
And I never will leave him,
He will be my stay and comfort,
When my vision groweth dim.

He came down to gather lilies
To transplant in fields of light,
In the blooming bowers of glory,
They will flourish without blight.
We can share in this blest labor,
If we strive some souls to win,
Point them to the loving Savior
Who will take away their sin.

Hollidaysburg, Pa.

Why Be Temperate?

BY D. C. REBER.

THE life of man is subject to extremes. This is so because he is endowed by nature with many capabilities enabling his energies to be expended in many ways. His career in life is not narrowed by heredity to a single sphere, governed throughout by instinct. He possesses the gift of reason and the power of choice. The first reveals to him the true way, the wise course. The second makes him the master of his own destiny through his decisions.

The possibilities of good and evil lie in man's desires. The objects of desire are pointed out by the intellect. This discriminates the lawful and the unlawful objects of desire. The will chooses the one or the other. Evil is unregulated and unlawful desire. To be temperate is to abstain from desiring and doing the wrong, on the one hand, and performing moderately and properly the right thing, on the other hand.

But why be temperate? Is it not sufficient if we do the right thing? Can the right thing be done in a wrong way? Yes. The motive is the essence of the deed.

First, there is the *personal* motive. The Greeks, participating in the Isthmian games, passed through ten months of severe training, enduring hardships, privations and fatigue in order to gain a corruptible prize. This was equivalent to honor or fame,—not the highest personal consideration. A large element of temperance is self-denial, but self-denial, practiced for the sake of hoarding, is not temperance. The hoarded treasure is not used properly, and so it is negative intemperance. Charity, practiced to advertise and praise the giver, is also tending to intemperance. Economy, practiced so as to attain riches in order to be admired, is another form of negative intemperance.

Asceticism, practiced by early Christians, is not true temperance; hence intemperance. There were two classes of ascetics,—the hermit or anchorite, and the monk or cenobite. The motive of asceticism seemed to be correct, namely piety or righteousness, but the manner of attaining it was through an improper use of the body,—*i. e.*, by mutilation, starvation, inactivity, and an unsocial life. Trying to avoid the sin of worldliness, the hermit committed the sin of intemperance. A Puritanic life is not necessarily a pure life. The life of the monk was less unsocial than that of the hermit, yet it was a life of imaginary virtues and vices. Social virtues can not be attained in reality by a life of seclusion. The repression of social instincts led to imaginary vices, that is, sins of thought which could not be actually committed. Ascetic Christianity was guilty of the sin of negative intemperance.

Neglecting to use God's bounties or our God-given powers,—such conditions as laziness, idleness, miserliness, slovenliness, uncleanliness must be classed as forms of negative intemperance, no matter what the motive may be.

Economy, charity, self-denial, usually classed as virtues, may become vices when practiced from selfish or impure motives. When we are temperate for hygienic reasons, so that we may preserve self, the motive is no longer expediency but duty, an ethical consideration. Our physical life is governed by laws which can not be violated with impunity. The life of temperance is lived in conformity to these natural laws of life, and thus health is preserved and the body, which Paul calls the temple of the Holy Ghost, is saved physically. Hence, to be temperate, is both expedient and right. Therefore, temperance is commanded in Holy Writ, and to be temperate because it is commanded, is to be actuated by a motive of duty, which, however, falls short of being the highest motive for the Christian.

The self-controlled life yields unalloyed happiness in its daily routine, and in the time of a crisis, as during a serious accident or a malignant disease, the chances for restoration to wonted health are greatly in favor of the life abstaining from tobacco, intoxicating liquors and excesses of any kind. A noteworthy instance is the speedy recovery of former President Theodore Roosevelt from the assassin's wound.

Second, there is the *social* motive. Pauline Christianity practiced positive temperance. Paul's abstinence was for the good of others (1 Cor. 8: 13) and for the furtherance of the Gospel of Christ. True temperance is Christian temperance. The moralist's temperance may not be Christian temperance, not being actuated by the highest motives. "Now they (Greeks) do it to obtain a corruptible crown but we (Pauline Christians) an incorruptible" (1 Cor. 9: 25). The Christian's incorruptible crown is eternal life, self-mastery, or salvation. The virtue of temperance is not the sole means of attaining the Christian goal, but it is a cardinal means of blessed righteousness. When the Christian has his vision (faith) fixed on the glory of God, and when his heart swells with the love of God, his course of life is so steady and self-controlled that it will swerve neither to the right nor to the left from the path of duty, but move constantly and consistently forward, for the sake of others and for the glory of the Father.

There are at least three factors in one's salvation, one Divine and two human. The Divine factor is God and Christ. The human factors are others and self. Our salvation is dependent on others in a two-fold sense,—the Gospel is brought to us through human instrumentality. And, again, when we have accepted Christ we can work out our salvation only by trying to bring others to Christ. In thus trying to influence others to accept Christ, we must first set a worthy example and thus, for others' sake, we deny self and are led to lead the self-controlled life.

If parents and teachers would realize the extent and potency of their influence, they would not smoke, chew, drink strong drink, curse, or engage in any form of intemperance. There is much to be desired yet, on the part of most Christians, before they attain the Pauline standard of temperance so far as their influence over the unconverted is concerned. It seems impossible for any one to obtain salvation through Jesus Christ who has not been instrumental in saving others. There is no one without some influence. No one can have the light of life and hide it so effectively as not to shed at least some rays into some dark corner.

Lastly, there is the *absolute* motive for temperance. This is being temperate because we *love* to be temperate and *hate* sin. Temperance for its own sake, for its own intrinsic worth, is the purest and highest motive. We love God, truth, purity and righteousness. We love to obey God's will, and live the truth as it is in Christ. In this way we glorify God in our lives. Living so far removed from sin, and living on such a high plane of freedom, temptations to be intemperate do not reach us. To the one who has been freed from the curse of intemperance in any form, the life of intemperance has no charms any longer. Self-mastery in its perfected state is, however, not attained suddenly or even in this life. But there are degrees of temperance. Who is temperate in *all* things? By the grace of God and a consecrated will, trained in the school of Christ, this ideal condition may be approximated.

Elizabethtown, Pa.

Scriptural Preaching.

BY DAVID M. ADAMS.

A GREAT deal is said and written, these days, about scriptural preaching. At a Ministerial Meeting I once heard a devoted sister say, "The great need of the church is scriptural preachers,—preachers who weave more of the identical words of Christ and his apostles into their sermons." On another occasion I heard an aged minister (referring to a sermon delivered by a noted evangelist) say, "Why, his sermon did not have an ounce of Scripture in it." Undoubtedly others have heard similar expressions.

Every fair-minded, intelligent person admits that the kind of preaching the Lord requires of his ministers is scriptural preaching. But what is scriptural preaching? Right here many good people differ.

Certainly, the kind of preaching in question is something more than the use of numerous quotations from the Bible. The Bible is our textbook of religious knowledge. It is our Guide and Inspiration to devotion and service. The presentation of its contents is one of the great duties of the Christian minister, but only one. He must not only present the Word of Truth, he must interpret it also. Yea, more. He must apply it. Primarily, his duty is to preach Christ. This requires more than merely quoting what the Bible has to say about him. Any person possessing a concordance and a reference Bible, and having an adequate knowledge of the English language can compile a number of scriptural references bearing on a given subject, and quote the same to an audience, but it requires a Spirit-filled minister to search out, present, and impress his auditors with the mind of Christ, in regard to said subject. The essence of the scriptural lies beneath the written lines. It is the spirit, not the letter, of the Word.

A preacher selects his text or his subject. Then, opening his concordance or his topical textbook, he proceeds to copy every verse which seems to have any bearing on the subject. Connecting these extracts with the sentences, or paragraphs necessary to conserve the sense, he imagines that he has a scriptural sermon, and perhaps the people say, one to another, "That was the gospel; that is what I call scriptural preaching."

Then, in their hearts, they say, "I wonder why that sermon was so ineffective."

After all, it may not have been a scriptural sermon. A scriptural sermon will inevitably produce good results. Why? Because it is alive. God's Word "shall not return unto him void, but it shall accomplish that which he pleases, and it shall prosper in the thing whereto he sent it." A sermon is not scriptural according to the amount of the mere letter of the Bible which is put into it. The scripturalness of it must be determined not on the basis of the letter, but of the Spirit "which giveth life." Not how many Bible quotations did the sermon contain, but, did it shed light on the Scriptures, did it reveal the mind of Christ—is the important question.

Scriptural preaching is preaching that presents, in whatever form of human language, the mind of Christ. It is well to give scriptural authority for our statements, but it wearies one's audience to

quote the Bible with too great frequency, or without the proper discrimination. It is one thing to quote Scripture. It is another thing to drive the Scripture home to the hearts of men. It is one thing to *quote* Christ. It is another thing to *preach* Christ who said, "If I be lifted up, . . . I will draw all men unto me."

Merely mechanical Scripture preaching, which consists in quoting a great many passages, is a very easy thing for the preacher, but a tedious thing for the hearer. A real heart-to-heart talk, with God's love going from soul to soul, actually touching the hearts of men, bringing them to a vital union with the Son of God, is the essence of the Gospel.

Cerro Gordo, Ill.

Second-Hand Goods.

BY J. E. BARNHART.

For various reasons, articles of nearly every description, after being used for a time, are put upon the market to be sold. These "second-hand" articles can be bought either at private or public sales, or at second-hand stores.

Some people detest second-hand goods, while others seem to have a mania for them. Have you ever attended a public sale and noticed how eagerly some people bid on seemingly worthless articles because they think they are getting bargains?

To the average person the desirability or undesirability of a second-hand article depends upon what it is, and from where it comes.

There is little questioning, if any, about farm and shop tools, but when it comes to household articles, clothing, bedding, etc., the question as to "what it is" and "from where it comes," becomes a matter of great concern with the purchaser.

At a private or public auction, where the parties to the sale are well known, there is not so much question, but when one makes a purchase at a second-hand store, he has no idea whence the article has come, or who has previously used it. It may have come from a home of disease and filth. The former owner may have been white or black, a native or a foreigner. And more,—he has no idea how often the article has been bought and sold.

It sometimes happens that an article, after being used but very little, is returned to the dealer as unsatisfactory. The dealer, because the article is apparently new, offers it as a new article. And how we protest if we have even the faintest suspicion that we are about to be imposed upon!

Imagine our consternation if, after having purchased an article, we should learn that it had been used before, in a home of disease and filth,—perhaps in a house of prostitution. And yet we suffer ourselves to be duped and imposed upon nearly every day.

Did it ever occur to you, dear reader, that tobacco smoke is second-hand goods? The fumes thus exhaled are first used by the smoker. They first come from his mouth, or perhaps his nose. Then they come second-hand to us. They enter our mouths, noses and eyes, and we, in turn, pass the foul fumes on to others, and soon they become second-hand or worse.

Regarding these fumes we inhale, do we ever stop to think what they are, and whence they come? They may come from vile and filthy mouths,—mouths of foul breath and hideous oaths, mouths of white or black people, natives or foreigners, mouths of bums and fiends of the very lowest character to be found. Who can tell, from whose mouths and noses these fumes come to ours? And yet we are continually inhaling the vile and poisonous fumes and are expected meekly to submit.

Shall we continue to be thus imposed upon by these selfish second-hand dealers, or shall we rise up and earnestly protest against the defilement of the air by public smoking?

Many, many persons are rendered deathly sick by the nauseating fumes of tobacco, and yet the smoker unheedingly continues in his work of defilement.

Some persons may not object seriously to smoke from the mouth of a near friend,—a father, husband, brother, son or sweetheart, but when it comes from,—as it were,—a second-hand store,—*i. e.*, a mixed crowd such as is found on our streets, trolley cars, and public places,—we should think they would enter a vigorous protest. No matter from whom it comes, it is second-hand goods.

Father, husband, brother, son or lover, will you still persist in forcing your second-hand goods upon your dearest friends? "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7: 12.)

Donnelsville, Ohio.

The Terrible Night Life of Our Cities.

BY H. A. CLAYBAUGH.

After the workman has laid down his tools at the close of the day, after the sun has bidden farewell to the earth and its inhabitants, after the lights in the churches have been extinguished, and after the majority of Christians have prayed and retired for the night, then the multitudes, who do evil, hate the light and come not to the light lest their works be seen, take the liberty to turn on all the power that the devil will give them and run full force, practically unhindered, through the long hours of the night, until the stars and, perchance, the moon have been hidden by the greater light of approaching day.

In order that this statement may be grasped more readily, let us take a tour and learn some of the conditions for ourselves. Before going it will be well to have the purpose of our investigation in mind. One should never go merely for sight-seeing or curiosity, for we know that many have gone, and others are still going, with these motives,—never to return. If they do return, it may be with an empty purse, a bruised body, or ruined character. May we go after a season of prayer and consecration, receiving Divine approval and promise of guidance. In our pockets or hands let there be some good tracts, Gospel and Testament. On our lips let us have a message, to give as the Spirit directs, either in testimony or song. In our hearts let there be a love for souls, such as we find in Matt. 23: 37.

Leaving our prayer room about 6 P. M., we go down a certain street and arrive in a section that is, in many ways, one of the lowest in Chicago. Here are wide open saloons, many low class lodging houses, an army of unemployed men, many gambling-dens of the lowest type, and prostitution of the worst kind. Entering a cheap lodging-house, the first sight is a room filled with men; some reading the daily papers, some playing cards around an old table, some lying on the benches drunk, and some, in groups, are talking. The floor is filthy with tobacco juice and dirt of several months' accumulation. It is a striking thing to see so many young men and boys among the crowd. The cost of lodging ranges from five to fifteen cents per night. The five-cent bed is a board nailed to the wall, coverless and pillowless. As the price advances, the accommodations are better, but one advantage in the cheapest bed is that there is not so much room for vermin.

Coming out of this place, after giving all an invitation to services at a nearby mission, we see many open saloons around us. From the street, men can be seen in crowds standing along the bar, many holding on to keep from falling. Others are seated around tables, drinking and eating free lunches. We enter one of these places and push our way through the crowds to the rear, where we see men and women, often young girls, drinking and reveling in sin. A physician tells us that she visited about one hundred of these places and found no less than five girls or women in each place. Outside of the rear door we may see men lying in the dirt, sometimes in water and mud, unconscious of their surroundings, and that they are human beings. These have, perhaps, been thrown out by the owner or bartender. An invitation is given the men, who have not lost all that makes them men, to come to the Mission.

Then we go to the street corner, where a meeting is held, lasting perhaps one hour. The street meeting is followed by a service in the mission hall, where a short sermon is preached. Here testimonies are given, and souls are entreated personally, all for the purpose of bringing men and women in touch with Jesus Christ, the Savior of the world.

Leaving here about 9: 30 P. M., we take a car going south, and find ourselves in the Red Light District. Other nations are evil, other cities are corrupt, but this, in many ways, is one of the most wicked sections in the world. A large section of the city has been built and set aside for vice. It is a shame to any nation,—a disgrace to a city. It is a place where thousands of boys and girls are slaughtered on its altars every year. It is a place that many city officials think necessary. Here we join a company of missionaries, small in number, yet faithfully confronting the evils of the night. Perhaps ten thousand men and boys are surging to and fro on the streets, and in and out of these dens of destruction. Here are boys, whose mothers are at home, awaiting their return with anxious hearts. Perhaps some would be ashamed if their parents knew where they spend the night. Policemen are in evidence, trying to keep order, but in spite of their efforts there is quarreling, often the breaking of windows, fighting, and sometimes murders. Girls are seen staggering drunk on the streets, with eyes blurred, faces swollen and sometimes covered with eruptions and sores. The meeting continues through the night until 2 A. M., or sometimes later, when they close, not because the crowds leave but because the workers have exhausted their strength. We are surprised to find so many among the crowd who are anxious to know of the better way.

The next task is to get a car for home. Cars run all night. While waiting for a car, in front of a large dance hall, we see coming out, at this morning hour, crowds of young people. Many parents are ignorant of the dangers that attend a social dance. Crowds are now waiting for the next car. Finally, getting inside of a crowded car, men smoking, swearing and often fighting, we see a woman with, perhaps, a dozen men. They are quarreling, finally coming to blows. Then the car is stopped, the crowd of fighters is expelled and the car proceeds. Crowds are getting on and off the car, about 3 A. M., as the car moves onward.

We have seen very little of what is going on in the night, but as one looks on scenes such as these, week after week, and night after night, it stimulates a desire to do more or give more that the evils of the night may at least be checked, and that souls may be rescued from the vortex of vice, iniquity and injustice.

We often wish that a force or forces of workers could rest through the day and enter the night fresh, to battle against its evils. Never, until the Lord's people work with the same zeal and earnestness that the workers of evil labor, will more be accomplished for our Savior and his kingdom.

With saloons open all night, dance halls going, theaters, gambling rooms, and vice resorts reaping their harvest of money and souls, oh, that the church might come to the rescue with the sovereign remedy for all these evils, the all-sufficient means that will really satisfy a longing soul, and that will give the peace which this world can neither give nor take away.

3435 Van Buren St., Chicago, Ill.

Conversion.

BY W. R. DEETER.

While conversion may be, and is, applied to different things, in this article we want to look at it in the sense of a sinner turning to God, or turning from a bad life to a good life. As a rule it is a progressive work, not accomplished in an hour or even a day, yet there are exceptions, as in the cases of Saul and the jailer. No man can please God without faith, "for he that would come to God must believe that he is and that he is a rewarder of them that diligently seek him" (Heb. 11: 6).

Paul tells us that faith comes by hearing. The low-down sinner hears the Word preached and believes it, and he begins to feel anxious about himself. He hears the Word again, and each time he

hears it, it gets a stronger hold on him, and he begins to change his life. The faith he has in God, Jesus Christ, and his Word prompts him to turn completely around. Instead of reading the trashy literature that delighted him in former days, he now turns to God's Word and religious literature. Instead of the company of the wicked, and places of worldly amusement, he now seeks the company of good people, and the house of the Lord. His interest is not centered on the card table, the dancing hall, the theater, but his delight is in the law of the Lord, and in his law doth he meditate day and night.

As he meditates on the goodness of God, he is led to repentance (Rom. 2: 4). Like the Pentecostians, he demands, "What must I do?" Like the jailer he exclaims, "What must I do to be saved?" The Pentecostians felt they were sinners, and in the anguish of their souls they wanted to know just what to do to relieve them of their anguish of heart. Here we have sinners on the one hand, seeking earnestly what to do, and, on the other hand, we have an inspired man to tell them just what God wants them to do. We know he will tell them right.

What did Peter say? Did he tell them, "Come to the altar and pray until God speaks peace to your soul"? Had Peter said that, by the Spirit of God, that would have been just right, in the mind of some, but Peter did say, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38).

Well, if the penitent sinner of today asks the ambassador for Christ what to do, and he tells him, as Peter did, will he tell him right? Surely. If he tells him something else, will he tell him right? Surely not. We started with the low-down sinner. He heard, for faith comes by hearing. His faith changed his mind. By hearing preaching, the reading of God's Word, and meditating on the same, his life was changed. It caused him to repent, and now he is baptized and his former sins are remitted. As in the cases of the Samaritans, and the twelve whom Paul baptized at Ephesus, hands are laid on the baptized, and prayer is offered for the reception of the Holy Ghost. (See Acts 8 and 19 and Heb. 6.) Did not all the early Christians come this same way? The Samaritans did, the eunuch did, Saul did, the Corinthians, believing Saul's preaching, did, the jailer did.

The man who was once a sinner is now a saint. He has entered the Lord's army, and to reach heaven must live the Christ-life to the end of his natural life. He must observe the ordinances. Jesus said, "Teaching them to observe all things whatsoever I have commanded you." Duties daily and hourly come to him.

The truly converted man will obey from the heart that form of doctrine which was delivered unto him. Being, then, made free from sin, he becomes the servant of God. He has his fruit unto holiness, and the end eternal life.

Milford, Ind.

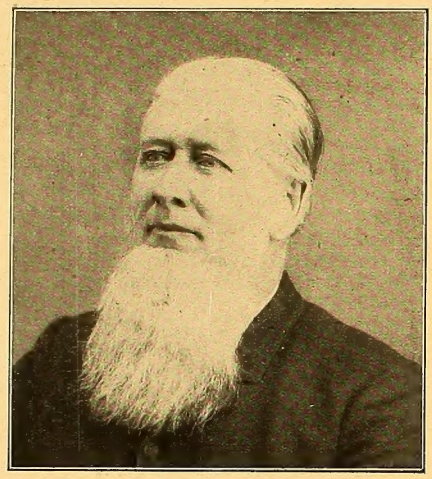
Elder Jeremiah Gump.

BY SADIE OBER, HIS GRANDDAUGHTER.

Eld. Jeremiah Gump, of Churubusco, Ind., was born May 7, 1829, in Miami County, Ohio, and died Nov. 18, 1912, aged 82 years. He was married to Sarah Shultz, of Huntingdon, Pa., in 1850, and three years later moved to Allen County, Ind., where he resided until his death. They moved into the woods and built up a very pleasant Christian home.

Bro. Gump and his wife united with the Church of the Brethren June 21, 1854. He was elected to the ministry in November of the same year, and advanced to the second degree of the ministry in 1857. In 1862 he was ordained to the eldership, and remained faithful to his calling, though in limited circumstances, and having but very little education. Only those who lived in those early days can know the many hardships endured. He cut the trees with which to build their large frame house, and cleared the fields. They raised a family of ten children. When one of their daughters died, leaving two little children, Grandpa and Grandma Gump took the little ones into their home and cared for them until they were grown, and moved into homes of their own. They lived on the same farm for fifty-nine years. Bro. Gump and his companion lived together sixty-two years less two months.

He often said that much of his success in the church work was due to his faithful wife, who would take care of the children and the home many days and nights, while he would go on horseback, through heat and cold, far and near, over bad roads and through all kinds of weather, to preach the blessed Gospel to a lost world. He baptized many and preached a great many funeral sermons, of people both in and out of the church.



Elder Jeremiah Gump.

He visited the sick and anointed many, and also united many in the holy bonds of matrimony. The writer was the eldest granddaughter and the first of the grandchildren whom he united in marriage. He was elder of the same congregation for almost fifty years, and had the care of many other congregations. He was active until just one week before he died. He attended the council meeting at the Pleasant Hill church, very near his home, where he loved to be and labor, and where he seldom missed a meeting. He took an active part in the meeting, and as he passed out, his youngest child, Jesse A. Gump, took his place as elder of the Pleasant Hill church.

Grandpa Gump was a large man, weighing about 200 pounds, and was well proportioned. He stood erect and his step was as quick and firm as that of many a young man. His sight and hearing were splendid. He had a very friendly nature, which won for him a great many friends. He was always talkative, and loved to converse on religious subjects. He was also fond of company, of which they had a great deal. Sometimes, on love feast occasions, their house and barn would be crowded with visitors, but all were welcome.

He spent many days as well as many dollars in the building of the Pleasant Hill church. He prayed earnestly that the members might be faithful in all things. He was always glad when the time came to go to the house of God.

Sometimes he and his son and two grandsons, who were called to the ministry a few years ago, sat side by side in the stand. For a number of years there were four generations of his own family represented at almost every meeting. Nothing seemed to do him so much good as to see the children, grandchildren, and great-grandchildren give their hearts to Christ.

He was much given to visiting the sick. On Tuesday, before he died on Saturday, Bro. Gump and wife visited the sick people in their little home town. He made it a rule of his life to speak to everybody he met. One time, as he was passing some one, he spoke, and the man who was with him said: "Did you know those people?" "No," was his reply. "Then, why did you speak to them?" He said, "It did not cost me anything."

He was a great lover of children and young people. He always had something of interest about which to talk to them. He loved to get a little child on his lap and talk and sing for it. He loved good singing, and greatly enjoyed the old hymns. It almost seems as though I could still hear him sing:

"Our troubles and our trials here
Will only make us richer there,
When we arrive at home."

"Take your companion by the hand
And all the children in a band
And bring them up at Jesus' call,
To own, to bless and save them all."

"Moments and mercies multiplied
Have made up all this day.
Moments came fast, but mercies were
More fleet and free than they."

Then I also remember "How Firm a Foundation," "Jesus Shall Reign," "Asleep in Jesus," "Arise, My Soul, Arise," "Holy Spirit, Faithful Guide," and a great many other hymns that he delighted in singing.

Grandpa was a man of very clean habits. He often said he believed that "cleanliness was next to Godliness," and that "order was one of heaven's first laws." Everything about his person, his home, and his church work, proved that he practiced what he preached along those lines.

When some were talking of a division in the church, he made this remark to me: "Well, Sadie, we do not want division, but union upon gospel principles,—'In union there is strength.'" He then said: "I have labored long and hard, trying to preach a plain Gospel, and have not shunned to preach it as best I could. If the good ship Zion must be wrecked, I am going to try to hang on to the pieces."

When news of his death came, a man that had long been a neighbor of his said: "I have lived all my life close to Uncle Jerry, and I don't think he ever gave anybody a word of wrong advice."

The dear wife and mother, who will now soon be eighty years old, and who misses him so much, has the sympathy of all who know her. They always enjoyed each other's company so much, and often said: "If I miss all the feasts of the earth, I want to be present at the marriage supper of the Lamb." Grandpa Gump enjoyed good health until the last sickness came, which only lasted a few hours. Then he took his departure to the heavenly home.

La Otto, Ind.

Phebe, the Deaconess.

BY DANIEL HAYS.

Phebe goes to Rome. She takes the Epistle to the Romans with her. Paul gives her the following letter of commendation: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also" (Rom. 16: 1, 2).

This is a model church letter. It states the following facts:

1. That Phebe was a sister.
2. That she is *our* sister.
3. That she is a servant of the church.
4. That the church of which she is a servant is at Cenchrea.

Paul now introduces her to the church at Rome with these requests:

1. "That ye receive her in the Lord as becometh saints."

2. "That ye assist her." How? "In whatsoever business she hath need of you." Why? "For she hath been a succorer (patroness) of many, and of myself also."

From this we infer that Phebe was a *business woman*,—that she had some means, that she was ready and willing to help others. When she went to Rome, Paul directs the membership at Rome to assist her, not directly, but in her business, that she might be able to continue in her work of benevolence. Paul

does not direct the church at Cenchrea to support her in Rome, neither does he direct the church at Rome to support her free from business cares, but to help her in helping herself in the things she may have need of.

Paul had an eye to business, in a practical, mutually helpful, way. Does he not emphasize the need of diligence in urging that we be not "slothful in business"? Does he not urge the duty of working with his own hands "the thing which is good, that he may have to give to him that needeth"?

Do we not, as a people, even now lack in personal helpfulness? We need to reach down and reach out in personal service more. We depend too much on others, in raising means, and too often urge others to do the things we ourselves should have done. We waste precious time and means by so doing.

Phebe was a helper to many,—not just a few, neither did she neglect Paul, though the apostle places himself last, with becoming modesty. More of the spirit of self, getting down and at it, in aiding others to do the same thing, would do away with the vaunted need of the so-called benevolent societies, orders or leagues of whatever name, whose philanthropy is measured by the funds contributed, or the honor received and the titles conferred.

When God wants a man as a ruler, a prophet, or a minister, he does not seek one among the idlers. Moses and David were called while herding sheep. Elisha was called while at the plow, and Paul himself was called while busy as a persecutor. When Paul looked about him for some one to carry his precious "Letter" to Rome, he chose the faithful worker, the noble Phebe, modest, benevolent and trustful. Paul's Letter went in safety, and the sister's name, which it bears, comes to us for our encouragement and imitation.

Broadway, Va.

Death and Judgment.

BY B. E. KESLER.

"THE Scriptures teach that the present Gospel age is the church's judgment day, or period of trial, and that the world's judgment day, or time of trial, will be the millennial age."—*Death the Wages of Sin, p. 15.*

This tract, with other publications issuing from the "Watch Tower" Publication Society, claims that the wages of sin is natural or physical death, and in no way embraces the second death, that penalty being inflicted in consequence of refusing eternal life during the millennial age. It claims that the only judgment for the church is in session now, and that the disobedient now, with all the present advantages and opportunities, have not a "fair and favorable trial," but will be given another opportunity in the millennium,—their judgment day. But what say the Scriptures? "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12: 14). Then the good and the bad must come to judgment, "And the angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day" (Jude 6). Then, if the theory of a second chance be true, Christ and the saints will have a time of it, giving both men and angels a one hundred years' trial, at least, and one thousand years at most. I wonder if those angels will go up and down the earth in angelic form, while men have the human form.

"It is appointed unto men [good and bad] once to die, and after this cometh the judgment" (Heb. 9: 27). Then the church has yet to come into judgment, and so Paul says: "For we must all [church and all others] appear before the judgment seat of Christ; that every one may receive the things done in the body [while he lived], according to that he hath done, whether it be good or bad" (Rom. 14: 10-12; 2 Cor. 5: 10). Then there is one common judgment for all, both saint and sinner.

"The Father judgeth no man, but hath committeth all judgment unto his son" (John 5: 22). But the son is not now seated on his judgment throne, so he is not judging the church now. Furthermore, the Son says: "And if any man hear my sayings, and keep them not, I judge him not" [saint nor sinner]: . . . but "the word that I spake, the same shall judge him in the last day" (John 12: 47, 48). Here Jesus tells us the word that he spake (not *shall* speak in the millennium) is to be our judge, and that the judgment is to be in the last day, not in the present day.

But "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory [not on it now]. And before him shall be gathered all nations, and he shall separate them one from another, as the shepherd divideth the sheep from the goats" (Matt. 25: 31, 32). Not a word is said about this age being the church's judgment day; not a word about 100 or 1,000 years of what Mr. Russell calls a "favorable opportunity for the wicked," who have rejected present opportunities, but a plain matter of fact of separating the nations, good and bad, one from the other, and assigning them to their proper place.

"And I saw the dead, the great and small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works" (Rev. 20: 12, 13). Here John, by vision, saw the judgment, just as Jesus said it will be. "The nations" (good and bad), the dead, great and small (good and bad), "were gathered," "were standing" before the throne. Judgment was in session, and the separation was being made.

Not a word is said about this age being the church's judgment day, and not a hint that those who refuse to obey will be given "another trial." Indeed, if God must give a second trial, why not a third, fourth, fifth, and so on, indefinitely? Does not God know that those who refuse now would refuse again, and that those who will not hear him that speaks from heaven now, would not hear him in the millennium, or be persuaded though one should return from the dead to warn them?

True, "Some men's sins are evident, going before unto judgment" (1 Tim. 5: 24), and that "if we discerned ourselves, we should not be judged" (1 Cor. 11: 31). But that does not excuse us from being at the judgment, for then it is that our reward will be given out (Rev. 11: 18). So we have to be there, or lose our reward.

"Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25: 30). This scripture represents a scene at the judgment,—the man with one talent, who has refused to use it. But Mr. Russell thinks he has not had a fair trial, and that it will take the Judge, in his case, at least 100 years, or at most 1,000 years, to decide whether this fellow must be cast out or left in!

Again; Jesus says: "Many shall say unto me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7: 22, 23). And yet Mr. Russell thinks these have not a fair trial and must be given another chance, and that the judgment must have 100 or 1,000 years to decide on their case. Then, too, Mr. Russell thinks the "foolish virgins" must have another trial,—that Jesus must open the door to them and consume 100 or 1,000 years to decide what he must do with them!

Now, if instead of constantly repeating this visionary theory, about somebody having a "fair and favorable" second chance in the millennium, he would cite us to the Scriptures that say so, we could believe it better.

There is not an intimation in the Scriptures anywhere about anybody having this "fair and favorable second opportunity." It is all theory, and that theory invented and paraded before the people by one man, in opposition to the combined intelligence of Christendom as it, at present, and for all the ages past, has viewed the subject. How many souls may finally be lost by vainly expecting to have another chance in the millennium, eternity alone will reveal. And what must be the awful doom of the man who, above all others, is vainly leading these deluded ones into an eternity of woe and misery, by persuading them to believe they have not a fair trial now, and it will be better in the millennium for them? Lord, deliver us from such delusion!

River Bend, Colo.

The Least in the Kingdom Greater Than John the Baptist.

BY J. G. FRANCIS.

THE "why" of this statement was recently submitted by the editor of the MESSENGER to be answered by some one else. We proceed to enter the open door.

By way of condensation, we say that the "least in the kingdom" is greater than John, because Jesus said it. His statement has his personal backing.

While John was a prophet of God, he was not enrolled under the banner of King Emmanuel. He was not sent by Jesus to build up his everlasting kingdom. To help build that which is eternal is a greater work than to prepare the way for such a work, just as the removing of old buildings, trees, rocks, etc., for the erection of a mansion, is a work less honorable than the erection of the mansion itself. The work of removal may be done by common laborers, but the work of erection requires skilled mechanics. Nor does the work of removal require the oversight of the architect and builder.

John could not stand before Jesus. He knew it and acknowledged it. John confessed that he needed to be baptized by Jesus. John baptized with water; Jesus with the Holy Ghost. John was of those born of women,—the greatest of them. Their work was natural,—was human. Those of the kingdom are divine. The Holy Ghost works through them. They are instruments,—mechanics,—of the Spirit's using.

A stronger man, though not an enemy, had entered John's house, and his goods were spoiled. The new family is the important thing. The friend of the bridegroom is not of it, though he rejoiceth in the bridegroom's coming. He who is born into the family of the prince stands higher than any attendant on the heirs of the kingdom. The family of the prince becomes heir with him.

As stated, each member of the kingdom has the backing of Christ. He has Christ before him in defense, Christ behind him in attack, Christ above him for direction, Christ below him for a foundation, Christ within his heart for strength, which strength is conserved for the upbuilding of every member of the body. Christ is his life. The works that Christ did, this man will do, and greater works than Christ did, because Christ went to the Father. Such a man is manifestly greater than John the Baptist.

Lebanon, Pa.

The Pastor's Relation to His Church.

BY EVA M. BRALLIER.

WHAT is the pastor's relation to the church? To the elder of the Ephesian church Paul said, "Take heed therefore to yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

To oversee and feed the church, then, is the duty of the elder; also of any minister, to a greater or less degree, depending upon conditions. Let us try to make a practical application of this truth to the church of the twentieth century.

The pastor should not be expected to perform all the work of the church but rather direct the energies of the members to this end. I believe if all pastors took this view, there would be double, treble, yes, ten times the results, with the same expenditure of the pastor's time and energy. Some one has well said, "It is better to set ten men to work, than to do the work of ten men."

The pastor's quick eye should note whether the Sunday-school is running smoothly, or whether there

(Concluded on Page 764.)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THE revival at Osceola, Ind., begins Dec. 8, instead of Dec. 12, as previously announced.

THE members at Manvel, Texas, expect to commence a series of meetings Dec. 8, Bro. J. A. Miller doing the preaching.

THE meeting at Girard, Ill., conducted by Bro. H. C. Early, closed with thirteen accessions by confession and baptism.

DURING the late revival efforts at Reedsville, Va., six were baptized, four await the rite, and one was restored to fellowship.

BRO. T. A. ROBINSON, of Denver, Colo., tells us that his street number is 1122 South Ogden, instead of 1922, as previously stated.

THE little band of members at Pearce, Arizona, was organized into a congregation Nov. 14, and will be known as the Mt. View church.

THE members at Potsdam, Ohio, expect to begin a series of meetings Feb. 1, Bro. Chas. M. Yearout, of Kansas, doing the preaching.

A REVIVAL meeting at Laurel Branch, Topeco congregation, Va., closed with eighteen baptized, one reclaimed, and one awaiting baptism.

BRO. O. J. BEAVER, of Pomona, Cal., is to begin a series of meetings in the Butte Valley church, that State, Dec. 1, to continue two weeks.

We are requested to state that Bro. Dorsey Hodgden's address is changed from Huntington, Ind., to 1534 Germantown Street, Dayton, Ohio.

TWENTY-FOUR baptized and one reclaimed are the fruits of some earnest evangelistic work done by Bro. Harvey Snell in the Salem church, Ohio.

BRO. A. C. ROOT'S address should be 766 North Seventy-Fourth Street, Seattle, Wash., instead of the address given in MESSENGER of Nov. 16.

FIVE were added to the Middle River church, Va., during a series of meetings, held by Bro. George Early at Wayside, a mission point in the above congregation.

THERE is rejoicing among the members at Milk River Valley, Mont., since the little flock has recently been organized into a congregation, fully prepared for active church work. Bro. J. E. Keller, of Enterprise, Mont., was with them in the work and is to be their elder for the coming year.

THE Daleville College, Va., special Bible Session is to be held Jan. 4 to 12. Brethren D. L. Miller, D. N. Eller, C. S. Ikenberry and T. S. Moherman are to have charge of the various parts of the program, and a profitable week's work is anticipated. The program will appear in next week's issue.

IN order to have this issue reach our readers in ample time, we go to press early enough that the entire issue may be printed and mailed before Thanksgiving Day.

DURING the year closing Sept. 1, at least a billion dollars was lost throughout the world by reason of strikes. There is no good reason for the continuance of such a woeful waste.

DURING the series of meetings, conducted by Bro. Granville Nevinger at Allison Prairie, Ill., five enrolled as soldiers of the Great Commander, and many others are seriously impressed.

BRO. S. A. HONBERGER, who writes us from 1705 East Ninth Street, Canton, Ohio, says that he and his wife are planning to spend the winter in Florida, possibly in the vicinity of Fort Myers.

BRO. D. M. GARVER'S series of meetings, recently held in the Middle River church, Va., resulted in five accessions by baptism, two restored, and three applicants. The members were greatly refreshed.

AT Red Hill, a mission point of the Bethlehem congregation, Va., Bro. J. A. Naff has just closed a most spiritual revival. Five entered the new life through the baptismal waters, and one was restored to fellowship.

UNTIL further notice, Bro. Samuel Bowser, of Hancock, Minn., may be addressed at Ankeny, Iowa. During the absence of Bro. W. E. West, who spends the winter at Mount Morris, he is to have charge of the work at Ankeny.

BRO. JOHN W. ROOT, of Buck Creek, Ind., who recently solemnized a marriage for mutes, says that he found Bro. John C. Collins, R. D. 2, Laporte, Ind., a splendid assistant in the sign language. Bro. Collins is one of our ministers.

OUR field agent, Bro. John E. Metzger, is spending the remainder of the year in Indiana, and writes us that new subscribers for the MESSENGER are being secured every day. He further says that our new premium book is taking well.

THE active interest now being taken in the Child Rescue Work, throughout our Brotherhood, is truly encouraging. He who is caring for a homeless orphan is doing a work distinctly commended by the Master, and one that will not go unrewarded.

THE Back Creek congregation, Pa., recently enjoyed a reviving series of meetings at the Brandt church, conducted by Bro. C. H. Steerman. Nine souls made the good choice, and the members were refreshed by a gracious spiritual outpouring.

A LARGE and most spiritual revival was recently enjoyed by the Union church, Ind. Bro. Geo. L. Studebaker began the meetings Oct. 27 and continued for three weeks. Nine souls accepted the terms of salvation and are now enrolled among the believers at that place.

THE special Ministerial Bible Term, under the auspices of the Berean Bible School, Los Angeles, Cal., begins Dec. 9, and continues twelve days. Bro. S. F. Sanger, of Northern California, and Bro. Walter S. Long, of Altoona, Pa., are among the instructors engaged.

BRO. ANDREW HUTCHISON, who is now preaching at Fresno, Cal., where he finds excellent spiritual conditions, says that Dec. 7 he begins a series of meetings in the Sacramento Valley church, and for a few weeks may be addressed at Glenn, Cal., in care of Isaac Overholtzer.

IN the Correspondence Department of this issue will be found a communication by Bro. C. E. Eller, of Salem, Va., directed especially to the First and Southern Districts of his State. It is evident that due attention is being given to our mission interests in that section of Virginia, and it is to be hoped that a like zeal may characterize every District of our beloved Brotherhood that has not already taken steps to the same end.

THERE is surely abundant cause for rejoicing in the Mont Ida church, Kans., since, during their recent series of meetings, of three weeks' duration, fourteen young people put on Christ in baptism. Bro. George R. Eller, of Grinnell, Kans., did the preaching.

BRO. J. G. ROYER, who was with the members at Batavia last Lord's Day, called at the MESSENGER sanctum on Monday of this week. He was on his way to Curryville, Pa., where he is to do some revival work. If all goes well he may not return home until February.

THE Sandy Creek church, W. Va., maintains a mission point known as "Glade Union." Bro. D. K. Clapper, of Meyersdale, Pa., was secured for a series of gospel meetings at that point, and his discourses aroused marked attention in the community. Eight put on Christ in baptism and one was restored.

MODERN inventions undoubtedly have their appropriate fields of usefulness, but when, at a recent Boston funeral, the phonograph was substituted for the minister, there was, to our mind, simply a voice akin to "sounding brass and a clanging cymbal,"—no real sympathy in harmony with the occasion.

AFTER spending the summer and fall at Wenatchee, Wash., Bro. G. W. Sellers has again returned to his old home, and his address will now again be R. D. 6, Bryan, Ohio. Bro. Sellers reports a pleasant sojourn in the West, and informs us that he expects to spend some time at Bethany Bible School ere returning home.

ONE by one the heralds of the Cross pass to their reward. Bro. Joseph Guthrie, of Hazelton, W. Va., died Nov. 12, 1912, aged nearly sixty-seven years. He is said to have been a man of sterling character and greatly devoted to the work of the church. A sketch of his life, prepared by Bro. Jeremiah Thomas, will be found on another page.

WE are apprised of the death of Bro. J. W. Hartsough, of Hoffland, N. Dak., who went to his reward Nov. 12, at the age of nearly fifty-four years. Bro. Hartsough was one of the pioneers in the establishing of our church interests on the frontier, and will be greatly missed among those who found him ever ready to assist in the work of the Lord.

THE revival meetings at Elgin, conducted by Bro. W. Carl Rarick, closed last Sunday evening with five accessions and others deeply impressed. The baptismal seene, at the close of the evening services, was a most impressive one. The meetings throughout were a refreshing from the Lord, to the membership as well as to others who met with us from evening to evening.

The Nezperce Herald, Idaho, of Nov. 14, publishes a splendid write-up of the dedication of the new house of worship recently erected in Nezperce by the Brethren. The building is a frame structure of the modern bungalow type of architecture, 50x35 feet, with an ell 20x35, and is said to present a handsome appearance. There are the necessary rooms for church services and also for Sunday-school conveniences. The house was erected at a cost of $6,000, and is a credit to our people, as well as to the city. The address for the occasion was delivered by Bro. C. M. Yearout, and was listened to by nearly 500 people. He followed with revival services.

CONCERNING the York Conference, Bro. J. A. Long, Foreman of the Committee of Arrangements, makes the following financial report: "We have held our final meeting of the Committee of Arrangements and closed up all business pertaining to the Conference of 1912. Our entire receipts were $15,204.00; actual expenses, $13,412.40; gross surplus, $1,791.60. A sum of money was contributed with the understanding that, if it is not actually needed, it shall be turned over to the Home Mission Board. After complying with these conditions, we still had a net surplus of $238.43, which was turned over to the General Mission Board, as instructed by Conference Minutes. Thanks to every one who helped to make the meeting a success."

Bro. J. F. Appleman is conducting revival services in the South Bend church, Ind., in the congregation where our departed brother, Geo. D. Zollers, did much of his effectual work.

The General Educational Board.

The General Educational Board, constituted at Des Moines, Iowa, 1908, was appointed under the provision of a report on the school question, then adopted, which sets forth the purpose and duties of the Board as far as the Conference has spoken on this particular point. It is proper that, when permanent Boards are appointed, their aims and duties should be clearly outlined; and then it is equally proper that such Boards should bear in mind their aims and duties as stated.

There are a few points in the report under which the Board was appointed that deserve special notice. The purpose aimed at was to bring about closer relations between the church and the schools. The queries before the Conference, that led up to the appointment of the Board, and the lengthy discussion of the general subject at the time of its appointment, all go to show the need of closer relations between church and school. So the Board was appointed, with a few general rules thrown around it for its guidance, with the hope that it might act as a mediator between the two, and thus establish conditions of confidence and coöperation. And so, the Board has understood from its beginning that this is to be its chief aim, anyhow for the present; and when this is done, a much broader field will open for the Board's activity.

The fifth section of the report says: "All questions arising as to teachers, textbooks, courses of study, athletics, church government, morals and religion, in connection with the several schools, shall be referred to the Educational Board for decision." This provides that when such questions arise in the schools, and the schools themselves fail to dispose of them in a satisfactory way, they shall be referred to the Board for decision; and in such cases the Board's decisions shall be respected. A few such matters have been referred to the Board, either in part or in whole, and they were very satisfactorily disposed of.

The ninth section of the report says: "The Educational Board shall have the same moral and spiritual supervision over the several schools whose property is not owned by State Districts, but recognized by Annual Meeting, as those owned by State Districts, and that such schools shall make full written reports annually to said Educational Board." This section states clearly what the Conference had in mind should be the relation of the Board to the schools. The intention was that the Board should exercise over the schools a general moral and spiritual supervision. The queries that came to the Conference from time to time on the subject, showed that this was the point of interest with the churches. The Conference did not contemplate, at the time of appointing the Board, that it should have much to do with the work of the schools, except as it bears on the religious interests of the church. In this the Board is expected to guard diligently the church's interest.

In the last years the relations between the church and the schools have grown closer. It is becoming clearer to the church, year after year, that she must have the schools, and on the other hand, it is becoming clearer to the schools that they are set for the interests of the church, that their interests lie in the church. Feelings have grown to be mutual, and each leans toward the other, so much so that the Board has felt warranted in outlining a policy, or line of action, much in advance of the original paper under which it was created.

The following is an inadequate statement of what the Board has in mind:

Art. 1.—The Educational Board shall endeavor to cultivate the most helpful and cordial relations with the schools.

(1) By affording opportunity for them to state their problems, plans, etc.

(2) By assisting, as much as possible, in the solution of the problems and in the general work of the schools.

Art. 2.—The Board will labor to establish conditions of confidence and coöperation between the church and the schools.

(1) By seeking to get the church to realize the need of the schools, their tremendous tasks, and the far-reaching influences of their work.

(2) By urging the duty of the church to give to the schools her full support.

(3) By urging the schools to merit and secure such support by doing their full duty in advancing the interests of the church.

(4) By insisting that all the teachers and managers of the schools, who are members of the church, shall exemplify and promote the teachings and practices of the church.

Art. 3.—We urge that all members of the church use their influence in directing students to the Brethren schools, and encourage donors to give the proper financial support.

Art. 4.—The Board will use its best endeavors to restrain worldly tendencies in athletics, dress and other matters.

Art. 5.—The Board will seek to create sentiment in favor of education generally, and especially among our own people.

Besides the foregoing, the Board recommends that at least one educational meeting be held in each State District annually, when the cause of education and the interests of the schools shall be brought before the people; that steps be taken to provide better pastoral care for the students at school; that it be made the special duty of some one to look after the spiritual needs of the students; that the church own the school property, take the schools fully over into her care, assume all responsibility, moral and financial, and direct the work; that the schools be endowed sufficiently to place them in position to take care of themselves and do business; that each school labor to build up an endowment; that the Board become a corporate body. A paper is to go before the coming Conference, asking that the Board be instructed to incorporate that it may handle money for school purposes, such as some donors may wish to place in its hands.

This gives a little idea as to the general attitude and policy of the Board. Not much has been accomplished, it is true, more than to get the bearings and "lay of the land." These, it would appear, have been pretty well ferreted out. And while not much has been done, it might as well be stated that not a great deal can be done under present conditions. So long as the schools are managed by a few individuals, and these few men are responsible for the schools in every way, including the finances, not much can be done by an outside Board. It is not just, not right, for one party to outline the policy of an institution and another party to be responsible for the outcome. That's exactly the situation in our schools today. And this situation makes it a delicate matter for the Board to dictate even in such matters as athletics, intercollegiate contests, etc., as much as I think, personally, that such matters should be discouraged according to the church's idea, for this has a decided bearing on the finances. When the church takes over the schools fully, directing them and assuming all responsibility, then a General Board could rightly have a controlling voice. In this case the Conference could appoint over the schools a strong, national board, and through it direct the school work. This would be fair; it would be logical. And the church, it seems to us, ought to be ready to take in hand and direct the work that will mean more to her in the coming years than any other line of work now in operation, bearing all the responsibility. Until such steps are taken, the Educational Board can do but little more than advise.

Within the last few months much has been said through the Gospel Messenger about the Educational Board and its work. Some of it was favorable, some unfavorable; some of it was true, some untrue. Much of what was said was written without regard to the decision that created the Board and outlined its duties; and the rule, that such Boards are expected to follow the duties as stated in their appointment, was fully ignored. In fact, the writing has been as if no statement of duty was ever made. Talk, without recognizing the point of the Board's anchorage and foreview, is belittling to both the Conference and the Board, and it destroys confidence on the part of both the church and the schools, which is the most essential condition on the part of both in working out the ends of the Board's appointment. It is to be regretted that those who are so close to the work, and who are supposed to know it, should speak so unadvisedly.

It has been said that the attitude of the Board is "repressive," and that it has inherited the "traditions" of its predecessors, the District Boards. Both of these statements are incorrect and misleading, and they do untold harm. They destroy the only ground upon which the Board can do business. To say that the Board has not accomplished much is true; the Board accepts it as true, and all know it is true. The Board makes no other claim. But when the general attitude of the Board is misstated, that is altogether another matter. That's serious. If it is true that the Board is headed in the wrong direction, it is time for alarm. So long as the Board is headed properly, though it may not be accomplishing much, there is ground for hope; but when it is known that it is faced wrongly, there is nothing left but despair.

But is the attitude of the Board "repressive"? Has it inherited the "traditions" of its predecessors? Look over the original paper that created it and the statement of its policy, so far. Its attitude is positively constructive, and not "repressive"; it has not inherited the "traditions" of its predecessors, for it has undertaken to develop such conditions as did not occupy the District Boards at all. One article of its policy may be "repressive,"—only one,—while all the rest are positively constructive. The general position of the Board is purely positive and constructive, while it must, to meet the duties imposed in its appointment, labor to suppress worldliness. Just like the church as a whole, she labors to suppress worldliness; but her general attitude and outlook are positively constructive. No one would think of stating it otherwise. So in the case of the Educational Board,—its attitude is not "repressive," but constructive; and it has not inherited the "traditions" of its predecessors, for it has undertaken matters not thought of by them.

H. C. E.

Unequal Yoking.

The idea of being yoked together is so common and well understood that it is unnecessary to take time or space to explain. It is the *unequal* yoking that we wish to consider in this paper.

Paul says to the Corinthian brethren: "Be ye not unequally yoked together with unbelievers." In yoking together we have the idea of mutual helpfulness, and any yoking that does not have this idea or purpose in it is unequal, and unjust as well. Ox teams are yoked together that they may draw heavier loads,—that is, two oxen yoked together will pull, with the same ease, more than double the load that two will pull, hitched singly. There is a kind of fellowship felt, even in animals, that is helpful to both parties. And because of this feeling, men and women often yoke themselves together in business or partnership, and if their motives are right, true and honest, it is helpful to them, and they succeed better than if they were to work singly and alone. Many reasons could be given why such yoking together is helpful to both or all the parties concerned. It is the unequal yoking that is undesirable and wrong, and there is much of this kind of yoking done in this world of ours.

We were reminded of this fact while on a trip through the eastern world. We were so deeply impressed with the sight that the picture is always looming up before us. As we passed through Holland, Germany and Switzerland, it was no uncommon sight to meet teams going to market in which were yoked together a woman and a dog, a woman and a cow, a woman and an ox. This, it seemed to us, was unequal in many ways. It was unequal in physical strength, unequal morally and socially, and unequal as discriminating between man and woman, for in all the unequal yoking there was not a single man to be seen thus toiling, and this fact, to us, made it all the more unequal.

But there is another unequal yoking, which brings us closer still, to the thought we had in mind

in the outstart. This thought is the yoking of men and women together in marriage,—the closest possible copartnership into which men and women can enter. "And the twain shall be one flesh." When we see men and women thus yoked together in the most unhappy spirit, quarreling and constantly at outs one with the other, we are always made to think of the unequal yoking. When a man and a woman pledge themselves in holy matrimony and, after a few more months and years, the husband becomes dissolute, drunken and worthless, necessitating the wife to go out washing, and do day's work to support her worthless husband, and feed and clothe the children, we have another case of unequal yoking. Such cases are in actual existence, by the scores and by hundreds, in our towns and cities all over the land.

When we see men and women live unhappily together because of their different religious beliefs, again we are reminded of being unequally yoked together, and in a very sad form indeed. Not only because thereby their own happiness and usefulness are largely destroyed, but because it unfits them, too, for living the true home life, and prevents them from bringing up their children in the fear of the Lord, as it is their duty to do.

This brings us to the question that is often asked, but not so easily answered: "Should men and women, belonging to different churches, intermarry?" Some would say, "No, certainly not," and quote our text to prove that their position is a right one. But it will be well for us to study this text very carefully before we come to such a conclusion. Let us see what Paul says: "Be ye not unequally yoked together with unbelievers." Our first duty is to find out Paul's interpretation of this word, if we can. And if we follow his thought from 2 Cor. 6: 14, to the latter part of the fifteenth verse, we would seem to get what he meant by an unbeliever. "Or what part hath he that believeth with an infidel?" Paul, it seems to us, draws a line of distinction between those who believe in God and in the Lord Jesus Christ, and those who do not believe,—the infidels. Taking this interpretation of it, we will have to find another text to prove that those who have different church relations should not marry each other.

It is possible for us to believe in God as our Heavenly Father, and Jesus Christ as our Savior and Redeemer, and yet differ in our methods of approach, and doing his service. Throughout the Scriptures we have many precious promises to those who believe in God, and who testify that Jesus Christ is the Son of God. Honest believers of that kind must not be classed with the unbeliever or the infidel. Paul did not do so; neither should we.

Sectism or denominationalism is a very sad condition into which the church of Jesus Christ has fallen, and it is not, in any way, right to excuse it or give encouragement to it. But from the fact that we are one of the sects or denominations, we must not be too severe in passing judgment on all the others. Our answer to the question will be given in our next. H. B. B.

Janitor Services.

Dr. Dixon is rather hard on church janitors. He says: "The Lord builds churchhouses and the devil ventilates them." While the devil may not direct the ventilation of our houses of worship, still there is a lot of bad work done along that line. Too many janitors have never given the theory of church ventilation any serious and intelligent thought. Then, on the other hand, very few pastors or elders ever have a talk with the janitor about his work. The man is left to do the best he knows, while others criticise him for not doing the right thing at the right time. There ought to be an understanding between the pastor and his janitor, and the temperature of the audience room should, in this way, be decided upon. While the pastor is conferring with the janitor, other parties should refrain from mixing in with their advice or suggestions. If they have anything to say, let them talk to the pastor and not to the janitor. In each audience room there should be a good thermometer, hanging where it can be consulted by the janitor without attracting attention. He will not miss it much if he keeps the temperature of the room at about sixty-seven. It should never go above seventy, and ought not to be lower than sixty-five. At all times the room should be well ventilated, but drafts must be avoided. Before entering the meetinghouse, the janitor should observe the direction of the wind, and then, so far as possible, ventilate from the direction opposite to the wind. If possible, get the temperature in the room up to seventy before the audience assembles, and then let it fall four or five degrees during the services. As soon as the congregation retires, throw open every window and door, and in this way thoroughly ventilate the building. Time should be given for every particle of the foul air to escape, and to be replaced by fresh air. No one can make a good janitor of himself without making his work a study, and attending strictly to his business. Three things are essential to an enjoyable service,—first good preaching; second, good song service; and last, but not necessarily least, first-class janitor service.

Sensational Subjects.

The church that permits an evangelist to publish a list of sensational subjects, to be treated in a series of meetings under her auspices, makes a very serious mistake. She not only lowers her standard, but she lowers the standard of Christianity in her community. The tendency of the method is to make the house of prayer a house of mirth, and to turn the pulpit into a fun-making rostrum. For the sake of the Master, who was always serious, and for the good of the cause she is representing, no church can afford to become a party to this kind of business. We receive, here at our desk, lists of sensational and ridiculous topics that we would not think of publishing in the Messenger. Such lists, circulated in the community, may draw the crowds, but they do not impress the sober-minded, thinking people. Religion is a serious thing,—too serious to trifle with in the way it is done by some men who pose as evangelists. If preachers would convert men and women, let them preach the Gospel and leave the sportmaking and sensational to the clowns and the comic stage actors.

Attending Love Feasts.

Judging from the reports coming to our desk, it would appear that some of our congregations are growing too indifferent about members attending the love feast services. A church of 100 communicants may have sixty of the home members at the Lord's tables, but where are the other forty? The absence of two-fifths of the members of any congregation from the love feast is too serious a matter to be overlooked. And especially is this true where the absence continues from year to year. It would be well for each pastor to ascertain why members of his charge absent themselves from the communion services. If it is a matter of pure indifference, it becomes his duty to admonish such regarding their obligations. Among these he may find some who are growing cold and need special encouragement. But, at any rate, we can not afford to neglect members who, year after year, turn their backs to the Lord's tables. This manner of living will, eventually, lead to a spiritual death,—a condition that is fearful to contemplate.

Teaching Better than Whipping.

There is a disposition upon the part of many preachers and writers to apply the gospel whip,—if there be such an instrument,—to the churches and the church members they would reform. So far as we can recall, the Master never authorized any of his spiritual shepherds to whip the sheep of his flock. Especially did he not authorize them to make a wholesale business of it. He did, however, instruct Peter to feed his sheep and also the lambs. Paul admonished the elders of Ephesus to feed the flock of God over which the Holy Ghost had made them overseers. All through the Scriptures we find the idea of teaching, and, in fact, there is no better way of developing a people than by teaching them. Just now we need wise and faithful teachers, men who know what to teach and how to teach it. Then they want to be men who are willing to teach aright. We feel confident that by proper teaching, people can be won to Christ, and if the teaching continues along right lines they can be moulded as vessels suited to the Master's use. But this can not be accomplished by whipping. One may whip his dog, and an hour later the dog will lick his hand. But if he whips his sheep, the animal may not forget it for a year. The followers of Christ are likened unto sheep, and despise the whip fully as much as sheep do. The successful method in developing them is teaching, and only those who are faithful, and know how to teach people aright, should be entrusted with the care of the Master's flock.

Some Who Led.

Referring to the book that is offered as a premium with the Messenger, Bro. L. W. Teeter, of Hagerstown, Ind., writes: "After perusing the new book, 'Some Who Led,' I pronounce it a veritable album of a number of the most valiant church burden-bearers, who have brought the church to us of the present. Its fraternal appeal is strong to me, because they are all my own dear brethren and sisters of the common faith. It has been my happy fortune to see, and personally know, more or less familiarly, fifty or more of its characters, and with quite a number of them I was associated in important church work. The same is true with hundreds of others. It is especially dear to me, because among its characters are the two evangelists, namely, Elders Hiel Hamilton and Samuel Murray, under whose preaching I united with the church. The book will surely prove a blessing to every one who will read it."

False Doctrine.

All over this country may be found men promulgating false doctrine in their sermons, as well as in the pamphlets and tracts they send forth. Some of these printed sermons, as well as a number of the pamphlets and tracts, are sent to us, with a request that we reply, through the Messenger, to at least a part of the misleading statements. We would like to comply with these requests but, candidly, we are too greatly pressed with work to read even a fourth of such printed matter and, of course, could not devote time to preparing the replies suggested. While the Messenger is "set for the defense of the Gospel," it can not give attention to all the erroneous doctrine spread abroad. Every paper has its limitations.

Remembering the Text.

Occasionally a committee, appointed to file complaints against their preacher for repeating his sermons, finds itself in a ridiculous attitude. It is related that a delegation from a certain parish, waiting on the Bishop of Toronto, Canada, preferred charges against their rector. Among other things they alleged that their pastor had a barrel of sermons, which he turned over year by year, and that on last Sunday he had repeated his discourse of just a year ago, and thus he continued endlessly in a circle. The good bishop asked, "What was the text?" None of them could remember. "I will write," said the bishop, "and tell him to preach the same sermon next Sunday, so that you may remember the text."

Standing for Peace.

We admire men who are strong enough to stand for principle. When Andrew Carnegie was asked to contribute towards defraying the expense of a silver service for the new cruiser, "Pittsburgh," he had the moral courage to say "No." He told the party soliciting him that he stood for peace and was not in sympathy with the engines of destruction. As he viewed it, there is no honor in having a war vessel bear the name of his city. All over this country we need men of right convictions, with backbone enough to stand for the right.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

COON RIVER, IOWA.

On the evening of Nov. 17 our congregation had a special meeting for the "Child Rescue Work." A special program was rendered, principally by eight orphans, ranging in age from ten to seventeen years. The majority of them are members of the church. "An Orphan's Experience" was given by our efficient church clerk, Bro. Wm. Cordis, who was left an orphan, with no relatives of any sort, at the age of five years. He was in an Orphans' Home two years. He had a varied and pathetic experience.

The Round Table, of seven topics, brought out many short and interesting talks, especially topic four, "The Joy of Fostering Orphan Children," as given by the foster parents present.

At the conclusion of the meeting, which lasted with unabated interest for more than two hours, a collection of more than $25 was taken for the Child Rescue Work of Middle Iowa. The Sunday-school collection of the morning was added, making in all nearly $30. Everybody in the large audience seemed happy, after having had a part in such a noble work. Brethren Jacob Long and Charles Knight are convalescing nicely after their severe accident.

Panora, Iowa, Nov. 18. J. D. Haughtelin.

FLAT ROCK CHURCH, VIRGINIA.

This church met in council Nov. 9. The forenoon session was devoted to the discussion of the following topic: "How Does Home Life Affect the Prosperity of the Church?" Our chairman of the topical meetings, Bro. J. W. Myers, presided. The topic for the next meeting is: "How Does Complying With the Order, Laid Down by the Church, Affect the Growth of the Church?"

In the business session Eld. D. P. Wine presided. The District Sunday-school Meeting will be held at the Cedar Grove church in May of next year. One was received by letter, and five letters were granted. The penny solicitors reported as follows: Cedar Grove, $19.03; Flat Rock, $11.50; Stony Creek, $2.02.

Bro. S. W. See began a series of meetings at the Stony Creek church Sept. 14. He preached nineteen sermons and baptized eight. Others are interested. Good interest was manifested throughout the meetings. Bro. I. M. Neff began a series of meetings at the Liberty church Oct. 26, and closed Nov. 15, with five accessions by baptism. One was reclaimed. The attendance was unusually large, and Bro. Neff preached strong, straightforward sermons.

Forestville, Va., Nov. 16. John E. Wine.

MISSION REPORTS.

From the beginning of the work we have seen more and more how easy it is to give reports that mislead,—not that they are intended to do so, primarily, but that their innate nature is such. For this reason we have all been unceasingly careful, rather to understate conditions than to say anything that would lead to exaggeration.

In the "Latter Rain Evangel" for September, 1911, may be seen a most striking report by a missionary in India. We know the man. He has spent several years in India,—not usually remaining very long at any one place. When he gets a feeling that the Lord would have him somewhere else, off he goes. He is a good man, in his way, and if he reads this he will smile, and say that Brother Stover understands too well what he is talking about. But his report, from which I quote, furnishes, perhaps, the most striking bit of exaggeration that has ever come under my notice. These are the very words: "We have been poisoned at least six times in our seven years in India,—no doubt by the natives putting the poison in our drinking water, etc., but the moment we notice anything like poison in our children, we rebuke the devil right there, and we have the victory, because Jesus has given us his Word."

To say the least, that is a slander on his native servants. More, it misrepresents the natives as a class. Also, it is a thrust at the parental nature of the British Government. Further; it reflects seriously upon his relation to the natives, for why should they want to poison him? Again, why should the children get a pain, and not he himself? Don't he drink water? Moreover, it suggests that he is fearfully careless concerning his drinking water. This means that he is not "onto his job," as a missionary in the Orient. And, lastly, his good wife, where was she? One is almost sure he could not have asked her to review the manuscript when he was making out this report.

But why such reports? People like to read them. They like the unusual. They enjoy the impossible. Besides, a "faith missionary" has to show that he has more faith than those who trust in other men. The "faith missionary" trusts in God alone, and eschews such matters as mission boards, which he calls man-made. I pity the "faith missionary." He says he pities me. I think, though, when he comes to making reports, the object is too apparent to allow a relish to the reading. They want you to contribute to their support and don't want to ask you for it. They may well ask whether the converts of others were really converted before they were baptized, for, surely, theirs are converted before being admitted to baptism. This is quite easy, for usually they have none to baptize.

Wilbur B. Stover.

Mount Morris, Ill.

OUR TRIP TO IUKA, KANS.

On the morning of Oct. 26 myself and wife left Quinter for Iuka, Kans., arriving there the same evening, where arrangements had previously been made to hold a series of meetings. This began on Sunday, Oct. 27, in the M. E. church, and closed on Sunday evening, Nov. 10, with a full house and good interest. As this is a new field, and our doctrine not so well known among the people, we spent most of the first week teaching along that line. The people gave earnest heed to the Word preached. We believe that a great work can be done at this place toward building up a church, providing a minister can be located here and preach and live out the doctrine as understood and practiced by the Brethren. One precious soul, a brother in the flesh to the writer, decided to renew his covenant with God, which caused much rejoicing in his family and among others. While there were no immediate accessions by baptism, we have reasons to believe that others were seriously impressed.

We wish to call the attention of the Mission Board of Southwestern Kansas to the importance of lending a helping hand in securing and locating a minister there. We were treated with the greatest of Christian courtesy by our sister churches, and received many hearty invitations to return again. We returned to our home on the evening of Nov. 12, and found all well. Praise the Lord for his continued blessings! There are six members residing at this place.

J. W. Jarboe.

Quinter, Kans., Nov. 16.

ALLEGHENY CHAPEL, W. VA.

Bro. J. T. Glick, of Bridgewater, Va., came to Allegheny Chapel June 9, and remained in West Virginia until Sept. 1. The report of the summer's work is as follows: Forty-two sermons were preached, two singing classes of two weeks' each were conducted; about seventy-five homes were visited; ten were baptized, and $106 was received. The report for Brush Run is as follows: Fourteen sermons were preached, four baptized, twenty-one homes visited, and $22 collected. The meetings began July 15.

Bro. Glick returned to Bridgewater College Sept. 1, but came again to Allegheny Chapel Oct. 4. Our love feast was held Oct. 5. About forty-three members surrounded the Lord's table. Bro. Glick officiated. He also preached the funeral of Sister Diana Varner on Sunday morning, Oct. 6. The church was crowded. After that meeting Bro. Glick went back to his work at Bridgewater College.

Our two elders, Bro. H. G. Miller, of Bridgewater, and Bro. Abram Thomas, of Spring Creek, Va., came to our place Oct. 13. The church met in council Oct. 14. Bro. Miller presided. One letter of membership was granted. A call for an election of two deacon brethren resulted in choosing Brethren W. Lee Wilmoth, William Varner and Brown Varner. They were duly installed. Our Sunday-school has been reorganized for the coming year, mostly with the same officers as last year. Bro. Chas. Spencer is our superintendent. We had good, spiritual meetings, and we believe many feel grateful to our Heavenly Father for the privilege of enjoying these blessed services.

Arbovale, W. Va., Nov. 10. C. S. Wooddell.

AMONG THE ISOLATED.

At the request of our District Mission Board wife and I left our home Oct. 26 for Macedonia, Iowa, to hold a few meetings at that place for the special benefit of Sister Nora Bolton. She resides near there,—at a distance of about forty miles from the Mt. Etna church, in which she holds her membership. She seldom hears the Brethren preach.

We began meetings on Sunday morning in a near by school-house, where a successful Sunday-school has been in operation for about two years. In this Sister Bolton plays an important part. The house was filled with mostly children and young people. One seldom gets into a community where a more respectable class of young people may be found. Together with the older people they were a great help and inspiration in the meeting. About fifteen minutes were spent each evening in a Bible reading, using mostly doctrinal subjects. The meetings closed on Wednesday evening, Nov. 6. Two precious souls were made willing to cast their lot with the Brethren. Others seemed to be favorably impressed, saying, "If the Brethren had a church here I would unite with you."

For the special benefit of Sister Bolten (who had not been to a love feast for a dozen years), and for our new members, a small love feast was held at Sister Bolten's.

From this place we went to the very hospitable home of Brother and Sister O. J. Nettz, near Atlanta, Iowa, about twenty-two miles from the Mt. Etna church. Bro. Nettz was in great affliction, suffering from a cancer in the mouth. He desired to be anointed, which was attended to on Sunday. Arrangements were also made for a love feast at their home on Sunday evening. Another isolated brother also came to the meeting. An automobile load of members came from the Salem congregation. Nine members communed. The service was enjoyed by all, especially by our afflicted brother.

On Monday morning we started for our home, arriving in the evening. Following are some of the things that impressed us on this trip:

1. Our isolated members are often not properly looked after, in regard to their spiritual needs, as much as they should be.

2. Eternity alone will reveal the great amount of good that these isolated members may do by living faithful to the church, the Bible, and their Savior. May the Lord abundantly bless them all!

J. D. Brower.

Leon, Iowa, Nov. 14.

WEST JOHNSTOWN, PENNSYLVANIA.

Our pastor, Eld. J. H. Cassady, closed a very successful three weeks' series of meetings Nov. 10, in our D Street (Morrillville) house. Fifteen souls were born into the kingdom, and others seem very near. Ten of these were fathers and mothers. Two,—a father and mother,—are sixty-seven years old. The meetings closed too soon. The little church has been wonderfully revived and strengthened. Sister J. H. Cassady led the song services during the first half of the meetings, and Bro. Replogle, of the Moxham church, led during the latter part. It was a glorious revival.

A special feature of the meetings was a series of sermons on "The Second Coming of Christ," and a number of strong doctrinal sermons. This is the seventh series of evangelistic meetings held by our pastor in the West Johnstown church within the past four years. During these meetings over 300 souls have been added to the church. He closed his work on Sunday evening in the D Street church. He began a similar campaign in the Pleasant Hill church, in the same congregation, on Monday evening, which services are now in progress. So far one has confessed Christ. The meetings are well attended and the interest is good.

Jerome E. Blough.

R. D. 5, Johnstown, Pa., Nov. 16.

MARTIN CREEK, ILLINOIS.

A fifth series of meetings (if memory setves us correctly) of two weeks' duration, conducted by Eld. Granville Nevinger, formerly of Beecher City, Ill., later of Rocky Ford, Colo., but now of Decatur, Ill. closed Oct. 27. Bro. Nevinger preached seventeen instructive sermons to attentive listeners, who seemed to appreciate the instruction given. Good order prevailed, and the house was well fulfilled. The good seed has been sown and, we pray, will bring forth an abundant harvest. The members have been built up in the faith, and feel like striving more earnestly and persistently to walk closer in the footprints of our blessed Redeemer.

Bro. J. W. Harshbarger, our elder for several years, but who, for the past three years, has resided at Liberty, Adams Co., Ill., in the mission field, was with us from Oct. 18 to Oct. 27. He presided at the council Oct. 19. The visit council and the regular quarterly meeting, appointed for Nov. 5, were merged into one session, and the business was disposed of pleasantly. Eld. Granville Nevinger has charge of this congregation for the ensuing year. He contemplates locating in Bond County by the first of January, 1913.

The weather was ideal during the two weeks' series of meetings, and the spirit was excellent. Fifty members, representing nine congregations,—Decatur, Liberty, Kaskaskia, Okaw, Romine, Pleasant Grove, Big Creek, Allison Prairie and Martin Creek,—surrounded the Lord's tables. Besides Bro. Nevinger, our ministerial help consisted of Brethren J. W. Harshbarger, S. S. Fouts, Daniel Ulery and John Arnold. Eld. John Arnold officiated at the feast and delivered a good sermon at 2:30 P. M. Sunday, Oct. 27.

Bro. C. A. Gruber, our home minister, preaches at Rock Branch, five miles north, the first Sunday of each month; and at Gilead, about seven miles southeast, on the third Sunday of each month. These are two mission points. We expect to begin meetings in the Court House in Fairfield about Dec. 1.

Our Sunday-school is getting along very nicely, under the management of Sister Belle Hyde and Bro. A. B. Hollinger. Our Christian Workers' Meetings are moving along with interest. Sister Amelia Leinard is president.

How thankful we should be for the privilege, and the season of refreshing, that has been ours to enjoy. The Mission Board of the Southern District of Illinois is to be with us from Nov. 23 to the 25th, which will no doubt give us more inspiration.

J. J. Scrogum.

Fairfield, Ill., Nov. 1.

The Pastor's Relation to His Church.

(Concluded from Page 757.)

is a misfit of teachers for this or that class, whether some classes need to be divided, etc., etc. You say the Sunday-school superintendent should see to such things. I grant it, but not all superintendents see such defects. Hence the necessity of the pastor being able to see and suggest, tactfully, a remedy for such conditions.

The pastor should watch over the prayer meeting. If it has become a drag, his mind should ferret out the cause, hunt it down, and having found it, suggest the remedy to the leaders of the prayer service.

The pastor should attend the Sunday-school teacher-training class. Frequently he should be its leader and a very live leader he should be indeed, putting much time into study that he may rightly direct the minds of the students, so that no time may be lost by side-tracking the lesson.

But why spend time enumerating all the duties of our pastor? He must be interested in the home department and cradle roll of the Sunday-school. The Aid Society should receive his attention and encouragement. In short, the pastor should be actively interested in every department of the church work.

Perhaps some one will ask, Will not the members think the pastor meddlesome if he takes all this oversight upon himself? My experience has been that people like to feel that there is a strong hand at the helm, guiding the ship. Of course, the pastor's suggestions must be tactful,—not as mandatory obligations but as loving counsel.

The pastor should look after the weak members of his flock. The faint-hearted ones should be encouraged. The wayward ones should be lovingly admonished. Direct your strong, dependable members to such ones to help them. A good minister will look out for weak points, doubts, etc., in his members. Then he will strive to build them up in the faith. It may be by a good heart-to-heart talk, or by handing them a little tract on the subject. If pastors oftener pursued this policy in dealing with weak and erring members, we would have less unpleasant business to attend to in our council meetings.

A faithful pastor will do a great deal of visiting. The sick-room will be cheered by his presence. The unsaved will be visited and warned by the man of God. It seems to me that the strong members should not expect the pastor to take so much time to visit them, except to confer with them concerning the different lines of work over which they have supervision.

In the foregoing we have quite an array of duties laid out for our pastor. Does it not look as though it would take all of one man's time rightly to perform these duties, with also the preaching of the Word and its study? If the minister's time is taken up with his pastoral duties (and I believe every minister's time may be, if he wakes up to the opportunities that lie around him) how shall he live unless the members support him? "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9: 14).

Now it may be possible that the minister can make a living and take care of the church, too, but every time he succeeds, he does it by neglecting some of the opportunities that lie at his door.

Then there is another difficulty which confronts ministers who would desire to give part of their time to the church and yet make their own living. Do you work in a store? Then your employer wants you six days out of a week and eight, ten, or twelve hours in a day. Where is your time for visiting and study? If you are a carpenter or a mason, it may be a little better. However, this is a very trying difficulty in either city or country. This strenuous twentieth century demands that a man be a specialist in his business, or drop out of it. I am not a minister but I am a minister's wife and many a time has my heart cried out that we were neglecting some who needed our care because my husband must needs go and labor for our daily bread. I believe that there is many a minister, in our beloved church, who would be willing to give *all* of his time to the Lord's work for just a bare support, trusting the Lord to take care of a rainy day.

Brethren and sisters, let us be sure that we are standing on Bible ground in this matter which so concerns the welfare of the church.

Curlew, Iowa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Covina.—Everybody loves the mother church. This was evidenced by the uplifting presence of the large attendance at our love feast Nov. 16. About 225, including four newly-born souls, the immediate result of a successful series of meetings, conducted by Bro. A. L. B. Martin, communed. On Sunday morning our local Temperance Committee held a service during the Sunday-school hour. Bro. Fred Chemberlen presided. Our large house was filled to overflowing. They gave us a good program. The principal part of the service was an illustrated talk to the children by Bro. J. W. Cline, of Pomona, on "Old Man Alcohol." Bro. Walter A. Long, of Altoona, Pa., gave us an inspiring sermon on "God's View of Man Through the Blood." We are taking new steps with increased energy.—Geo. F. Chemberlen, Covina, Cal., Nov. 18.

Patterson.—Our little congregation has been richly fed here, of late. Bro. Pullen, of Chicago, stopped off on his way home and gave us a much appreciated sermon. Last Sunday our District Sunday-school Secretary was with us. In the forenoon service he gave us a good discourse on the necessity of a Spirit-filled Sunday-school teacher. In the evening we had an informal meeting. This was surely instructive to all present, and all Sundayschool workers found out what they could do to make a better school. Our meetings will begin the first of next month. Pray that we may have a successful meeting.—Etta B. Haynes, Patterson, Cal., Nov. 13.

COLORADO.

Denver.—Our two weeks' series of meetings, conducted by our pastor, closed last night, with one applicant for baptism, and one reclaimed. We meet tonight to receive those two sisters into the church. We decided to meet Nov. 28, at 10 A. M., and spend the day in a Thanksgiving service and in the election of all officers for Sunday-school, Christian Workers' Meeting, temperance work, etc. In the evening the children will render a Thanksgiving program. We aim to spend the day at the church in songs, prayers and work for the Lord. Next Sunday evening we will render a special temperance program, under the auspices of our Temperance Committee. We have decided to hold our love feast Dec. 7.—T. A. Robinson, 1122 South Ogden Street, Denver, Colo., Nov. 18.

ILLINOIS.

Allison Prairie (Illinois).—Bro. Granville Nevinger, of Decatur, Ill., began a series of meetings for us Nov. 2. He remained over two weeks and preached eighteen inspiring sermons. Bro. Nevinger labored earnestly for the faith that was once delivered unto the saints. The attendance and interest were good, and five persons were received by baptism. The members were strengthened and encouraged. Others are near the kingdom. We held our council Nov. 14. Our love feast was held Nov. 16. Bro. Nevinger officiated. Our elder, Bro. S. W. Garber, and wife, of Decatur, came on Wednesday, Nov. 13, to assist in the meetings. We decided to have a minister locate near the church. We still continue our Sunday-school and Christian Workers' Meetings with interest. May the Lord bless our work here!—Flossie Moore Goff, R. D. 5, Vincennes, Ind., Nov. 21.

Coal Creek.—Our church met in called council in the Canton house Nov. 16. Eld. J. W. Harshbarger, of Liberty, and Eld. J. W. Switzer, of Roanoke, Ill., were with us. Bro. Oscar R. Redenbo was ordained to the eldership, and our dear young brother, Forest McVay, was called to the ministry and duly installed. Brethren Harshbarger and Switzer remained with us over Sunday. Bro. Harshbarger preached two able sermons on Sunday,—one at the Coal Creek house in the forenoon, and one at the Canton house in the evening. Bro. Switzer delivered an able sermon on Sunday forenoon in the Canton house.—M. L. Hahn, Canton, Ill., Nov. 18.

Hurricane Creek.—Our church met in council Nov. 16, with Eld. J. Blickenstaff presiding. He also preached on Saturday night, on the Lord's Day, at 11 A. M., and at night. He gave us Gospel truths to think about. Bro. J. F. Burton, of Maxwell, Iowa, is to conduct a series of meetings here in June or July of 1913.—Cornelius Kesler, Pleasant Mound, Ill., Nov. 18.

Mulberry Grove.—In compliance with a request from the people of that neighborhood, Eld. Henry Lilligh began a series of meetings at Koonce's Chapel Sunday evening, Nov. 10. He preached eight sermons. Four decided to follow Christ, and await baptism.—Edna G. Stauffer, Mulberry Grove, Ill., Nov. 18.

INDIANA.

Cedar Lake.—Our series of meetings closed last evening with a love feast, which was well attended. Three brethren, Samuel Perkins, William Freed and William Witt, with their wives, were elected to the deacon's office. We feel that the members here have been built up in the faith. Bro. A. F. Wine conducted our series of meetings most efficiently, and also officiated at the love feast. Bro. D. E. Hoover was also present.—Sarah Holman, R. D. 3, Avilla, Ind., Nov. 17.

Eel River.—Our series of meetings at the East house closed on Sunday evening, Nov. 17. Bro. Landa Kreider, of North Manchester, Ind., conducted the services. He preached strong, spiritual sermons. The interest and attendance were good. A husband and wife united with the church, and we believe that the seed sown will bring forth more fruit in due season. On Sunday morning, after Sunday-school, Bro. Kreider gave us a short talk on "The Sunday-school," after which he preached a touching sermon on the subject of "Heaven."—Lizzie Wolfe, Claypool, Ind., Nov. 19.

Flora.—Eld. C. B. Smith, of Morrill, Kans., closed a most interesting evangelistic service on Sunday. He labored earnestly for three weeks, and preached with power. Two souls were received into the church by baptism, a father and mother, whose twelve-year-old son was baptized a year ago. Eld. I. C. Snavely and wife, of Chicago, were with us Nov. 3. Bro. Snavely delivered a sermon in the afternoon, which was listened to by a large and appreciative audience. Nov. 17 our church met in special council. Eld. A. G. Crosswhite presided. Our annual visit was reported, and other business was transacted. One was received by letter.—Elmer C. Metzger, Flora, Ind., Nov. 18.

Howard.—The union Sunday-school Convention of the Howard, Upper Deer Creek, Lower Deer Creek and Bachelor Run churches was held at this place Nov. 10. The meeting was well attended. Bro. T. D. Butterbaugh, of Silver Lake, Ind., was with us. He preached for us on Saturday evening and on Sunday evening.—Goldie Henry, Kokomo, Ind., Nov. 18.

Mexico.—We enjoyed a love feast at this place Nov. 15. A goodly number of members surrounded the Lord's tables. Ministers present were, Brethren Aaron Moss, S. T. Fisher, Allen Oberlin, D. P. Klepinger, J. D. Rife, Peter Houk, I. B. Wike and J. H. Wright. Bro. Wright officiated. The following evening a few members met at the Old Folks' Home and held a communion service. This meeting was greatly enjoyed by many of the aged, who are not able to attend services at the church. Bro. Wright remained with us over Sunday, and preached three forceful and inspiring sermons. When the invitation was extended, on Sunday evening, two were willing to confess Christ. Bro. Wright's labors were much appreciated, as was shown by the attendance and interest during his short stay with us.—Bertha I. Fisher, Mexico, Ind., Nov. 18.

Osceola church met in council Nov. 9. Our elder, Bro. Wm. Shidler, presided. The time of our revival meetings was changed from Dec. 22 to Dec. 8. We reorganized our Sunday-school. Bro. Harrison Shidler was elected superintendent. Our elder asked to be relieved of his charge during the winter, as he is starting for Southern Missouri. Bro. H. M. Schwalm was chosen as elder during his absence.—Bert Pontius, R. D. 1, Osceola, Ind., Nov. 21.

Spring Creek.—Our church met in council Nov. 2. One letter was received and two were granted. We chose our Sunday-school officers for the year 1913, with Bro. Frank Hardman as superintendent, and Sister Hazel Hardman as secretary.—Clara M. Snell, North Manchester, Ind., Nov. 16.

KANSAS.

Mont Ida.—As a church, we have great reasons to rejoice, after having had such a glorious revival of three weeks' duration, closing last evening. Fourteen young people put on Christ in baptism. A number of others seem to be near the kingdom. Bro. Geo. R. Eller, of Grinnell, Kans., did the preaching. Much Gospel seed was sown.—John Sherfy, Mont Ida, Kans., Nov. 18.

Murdock.—We met in preparatory council Nov. 9. One brother was reclaimed. We began our series of meetings the same evening, to continue one week. Bro. Bowser, of Conway Springs, Kans., conducted the services. The attendance and interest were good. We held our love feast Nov. 16. There were thirty-six communicants. On Sunday morning Eld. I. G. Harris' wife was installed, and two letter of membership were granted.—Bertha Delp, Murdock, Kans., Nov. 21.

Parsons.—Bro. B. E. Kesler came to this place Oct. 27, and began a series of meetings, which continued until Nov. 13. Six were received by baptism. Our members were greatly built up during these services. We had a good attendance, considering some unfavorable weather. We held our love feast Oct. 26.—Mary Sharshel, Parsons, Kans., Nov. 14.

Washington Creek.—Bro. O. R. McCune, of Kansas City, Kans., came to us Nov. 10, to help in a series of meetings. He certainly made our duty plain, and fearlessly presented the truth. So far we have had three accessions. Others are near the kingdom. The attendance is increasing, and the weather has been ideal. We will hold our love feast Nov. 23.—H. W. Behrens, Lone Star, Kans., Nov. 18.

MICHIGAN.

Perry.—The work at this place has been much increased by the interest of the young people here. In our services the average attendance has been about twenty-five. While our work does not grow rapidly, yet we are not discouraged. Pray for us that our efforts may be the means of doing much good in this little village and in the surrounding country. We trust that the good seen sown here will bring forth fruit in due season.—Bessie Chumney, Shelby, Mich., Nov. 14.

Little Traverse church met in council Nov. 9, at the home of Bro. D. S. Kniesley. The business was pleasantly disposed of. We are still holding meetings every two weeks, after Sunday-school. Our union school has progressed very nicely thus far, but we expect to discontinue it at the end of this quarter. Bro. W. R. Stover gave us two very interesting lectures, some time ago, and we realize, to some extent, the work and need of the Gospel in foreign lands.—Mrs. Isaiah Stutsman, R. D. 1, Harbor Springs, Mich., Nov. 20.

Sunfield.—Bro. W. R. Stover was with us in the forenoon and evening of Oct. 31. He delivered two very good lectures, which were highly appreciated. Those who did not hear him missed a rare opportunity. Owing to the severe storm at this place that evening, a great many were prevented from coming. Nov. 3, Decision Day was observed. Two dear little Sunday-school children, a brother and sister, decided for Christ, and were baptized. We expect to have services on Thanksgiving Day. Our next council will convene Dec. 7. Our prayer meetings are moving along nicely. We are also studying "The Holy Spirit" in connection with those meetings.—Jennie Frantz, Woodbury, Mich., Nov. 19.

MISSOURI.

Broadwater.—Our church met in council Nov. 17. We held our love feast the same evening, beginning at six o'clock. Eld. H. J. Lilly officiated. Bro. Lilly preached two excellent sermons,—one at eleven o'clock on Sunday, and another one in the evening. We had large crowds and good order.—Ona Edwards, R. D. 4, Box 59, Dexter, Mo., Nov. 19.

Carthage.—We held our love feast Nov. 16. About sixty members surrounded the Lord's tables. The weather was fine, and altogether we had a good meeting. The visiting ministers present were Brethren Harvey and W. P. Burress, of Joplin. We expect to begin a series of meetings next Sunday.—Rosa Pratsman, Carthage, Mo., Nov. 19.

Centerview.—Nov. 17 our church met in council, with our elder, Bro. D. L. Mohler, presiding. Eld. Jesse D. Mohler, of Warrensburg, Mo., was also with us. We deeply regret that our elder insisted on being relieved of the work here, and only at his very urgent request did the church consent to do so. We chose Eld. Jesse D. Mohler as elder for the ensuing year. Eld. D. L. Mohler remained to preach for us on Sunday morning, and gave us an eloquent sermon on "Church Loyalty." We heartily endorse Bro. J. E. Miller's article, in the Messenger of Nov. 16, for its very valuable suggestions, which will certainly be very beneficial to declining country churches. —Elda Gauss, Centerview, Mo., Nov. 18.

Wakenda church met in council Nov. 9. Eld. E. G. Rodabaugh presided. One letter of membership was granted. Bro. J. F. Vanpelt was advanced to the second degree of the ministry. Sister Zuma Heestand, of Ohio, is with us now, conducting a singing class.—Grace Bowman, Hardin, Mo., Nov. 18.

MONTANA.

Milk River Valley.—Bro. J. E. Keller, of Enterprise, Mont., came to this place and organized us into a congregation, with a membership of thirty-one,—five deacons and one minister. There are about sixteen that have not yet handed in their letters. We have chosen Bro. Keller as our elder for one year. Our quarterly council will be Dec. 21. We would be glad if all who have not yet handed in their letters would do so at that time, if possible. We would also be glad if ministers, passing through here, would stop to visit us. We have a good country and need workers for the Master.—W. H. Meeks, Gildford, Mont., Nov. 18.

NORTH DAKOTA.

Pleasant Valley.—Our congregation met in council Nov. 2, with our elder, Bro. Amos Blocher, in charge. One letter was received, and three were granted. As our elder's time had expired, Eld. Isaac Miller was chosen to take charge of this church for one year. Bro. A. E. Stauffer was elected superintendent of the Sunday-school in the York church, and Bro. S. S. Blocher was chosen superintendent for the Hill church. Bro. Wm. Bixler, of Akron, Ohio, began a series of meetings in the York church Nov. 9. The weather was fair, but the roads were bad on account of the recent snow. The attendance, however, was encouraging, in spite of the obstacles.—Bertha B. Allen, York, N. Dak., Nov. 18.

OHIO.

Akron.—At our series of meetings, which began Oct. 27,

Bro. Kitson labored hard for the upbuilding of God's children and the conversion of sinners. No one was ready to yield now, but some promised to come soon. Our love feast was held on Sunday evening. A number of people witnessed these ordinances for the first time. Our work is hindered somewhat, because of sickness among us. During the meetings we laid to rest our dear Sister Luger. The Sunday-school Institute will be held here from Dec. 31 to Jan. 2—Jennie M. Shriver, 807 Coburn Street, Akron, Ohio, Nov. 19.

Baker church held a love feast Nov. 2, which was well attended. Elders Samuel Driver and D. D. Thomas were the visiting ministers. Bro. Driver officiated. At the close of the feast the church held an election for a deacon, which resulted in Bro. Leonard Jacobs being called. He, with his wife, was installed into office on Sunday morning. Nov. 9 the Sunday-school decided to give $15 for mission work, $10 of which was given to our District Orphanage. The remainder was sent to Bro. S. P. Berkebile. The following week the members packed three barrels of apples, pears and potatoes, etc., and sent it to Sister Martha Shick, of Chicago, to be distributed among the poor. Nov. 17 we held our Thanksgiving service. At this meeting an offering for World-wide Missions resulted in $22.61 being raised. This service was held Nov. 17, instead of at the regular time because the writer, who is the only minister here, expects to be absent for some weeks to come in evangelistic services.—G. A. Snider, Lima, Ohio, Nov. 18.

Blue Creek.—Bro. J. L. Guthrie, of Nevada, Ohio, was with us on Sunday evening, Nov. 10. He preached for us at our mission point at Briceton on Monday night. Since our last report, one has been baptized, and one reclaimed.—Sylva Stombaugh, Paulding, Ohio, Nov. 17.

Flat Run.—Bro. Geo. Strausbaugh held a two weeks' series of meetings at the Flat Run church, which closed Nov. 10. He preached sixteen reviving sermons. We feel that much good seed has been sown, and the fruit will be gathered later. —Elizabeth Daugherty, Danville, Ohio, Nov. 20.

Lincoln.—April 15 wife and I started from Bryan, Ohio, our former home, for Wenatchee, Wash., where our two sons are located. We spent the summer very pleasantly in the valley, with our children and the membership. We are now on our way home again. We had two services with the little band of brethren and sisters in Lincoln, Nebr., yesterday. We will stop at Bethany for a while. After that we will be at our former home, Bryan, Ohio.—G. W. Sellers, R. D. 6, Bryan, Ohio, Nov. 18.

Ludlow congregation held a love feast Oct. 26 in the Pittsburg house. About 400 members surrounded the Lord's tables. Brethren Jesse K. Brumbaugh and John Elkenberry were with us. Bro. Brumbaugh officiated. We had a very quiet and enjoyable meeting. On Sunday morning, at 9 A. M., we had a Children's Meeting, conducted by Sister Susie Forney Minnich, which was much enjoyed by all, and many lessons were given. After the Children's Meeting, Bro. John Elkenberry gave a very interesting and instructive sermon to a very large audience. Since our last report one has been added to our number by baptism.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio, Nov. 20.

Potsdam.—A combined council of the Salem and Ludlow congregations met Nov. 16, with Eld. Jesse Stutsman in charge. Eld. S. A. Blessing, of West Milton, Ohio, with other home ministers, was present. One letter was received, and three were granted. Sunday-school officers were elected for the year, with Bro. A. J. Johnson as superintendent. Christian Worker officers were also elected, with Sister Lola Kleppinger, as president. We expect our series of meetings to begin about Feb. 1, to be conducted by Bro. Chas. Yearout, of Kansas.—Mary Weisenbarger, R. D. 1, Laura, Ohio, Nov. 18.

Prices Creek.—Our series of meetings at the Cedar Grove house, conducted by Eld. J. O. Garst, of Dayton, Ohio, began Oct. 27 and closed Nov. 13. He preached twenty spiritual sermons, full of Gospel truths. The attendance and interest were good throughout. Three were baptized, and two desire to be baptized in the near future. We highly appreciated the efforts of Bro. Garst while in our midst.—Sylvan Bookwalter, New Paris, Ohio, Nov. 16.

Richland.—Our church met in council Nov. 9. Our Sunday-school was reorganized, with Bro. John Kline as superintendent. We decided to furnish a room in our Orphanage at Fostoria, Ohio. We also decided to extend an invitation to Bro. McFadden, to assist us in a series of evangelistic services in December, 1913. Our series of meetings, to be conducted by Bro. W. D. Keller, has been postponed a few weeks on account of diphtheria. Our congregation is in love and union, and full of the Spirit.—Ira E. Long, Mansfield, Ohio, Nov. 18.

OREGON.

Ashland church held a love feast Nov. 9. Forty-six members surrounded the Lord's tables, and it was indeed a feast to the soul. Eld. L. B. Overholser, of Talent, Oregon, officiated. On Sunday evening, instead of Christian Workers' Meeting, a temperance program was rendered by the children and the young people. This was very appropriate and much appreciated by all. A collection was taken to purchase temperance literature for distribution. Bro. Chas. W. Walruff, of Medford, Oregon, followed with a temperance talk.—(Mrs.) Cora B. Decker, Ashland, Oregon, Nov. 17.

PENNSYLVANIA.

Back Creek.—Our congregation held a series of meetings at the Brandt church, conducted by Bro. C. H. Steerman. He delivered seventeen very instructive sermons, and labored earnestly for the saving of souls. The members have been greatly revived. Nine dear souls stood for Christ. Eight were baptized, and one still awaits the rite.—Pearl Heckman, R. D. 1, Williamson, Pa., Nov. 17.

Fairview.—Bro. J. J. Shaffer, of Berlin, Pa., began a series of meetings Oct. 19, which closed Nov. 3. The sermons were spiritual and uplifting and much good seed was sown. The weather was fine and the meetings were well attended. Five were baptized Nov. 2. Bro. H. K. Ober, of Elizabethtown, Pa., is expected to begin a series of meetings in Williamsburg, Nov. 16, at another one of our meeting points.—J. B. Snowberger, Shellytown, Pa., Nov. 14.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—On Sunday evening, Nov. 3, at the close of the services, two precious souls entered the fold by baptism. The following Thursday evening we held our love feast. Considering the rainy weather, we had a good attendance. The ministers present were Elders J. T. Myers, M. C. Swigart, A. J. Culler, Wm. I. Book, M. G. Brumbaugh and D. W. Kurtz. Bro. M. C. Swigart officiated, assisted by Bro. A. J. Culler. Sunday morning, Nov. 10, we received three church letters. —Miss Wm. H. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Nov. 16.

Shade Creek.—Our church met in council Oct. 12. Bro. W. H. Fry presided. One certificate was granted, and three were received. We decided to hold a Bible Institute at the Berkey house, beginning Dec. 22. Bro. Earl Eshelman, of Bethany Bible School, is to conduct the meetings. Bro. M. J. Brougher, of Greensburg, held a series of meetings in the Rummel house. Twenty-four were received by baptism and one awaits the rite. The total number received into our church this year is seventy-one.—Stella Penrod, Windber, Pa., Nov. 16.

West Conestoga church held a series of meetings, lasting two weeks, at the Akron house. The services were conducted by Bro. I. W. Taylor. The attendance was very good,—better than at any time previous to this, at such meetings. The interest was also good. Two young souls decided for the Master, and were baptized soon after the close of the meetings. A number of others are near the kingdom.—Henry Nies, Lititz, Pa., Nov. 16.

Yellow Creek congregation has just enjoyed a gospel feast. Bro. R. T. Hull, of Somerset, Pa., began preaching for us Oct. 13, in the Yellow Creek house, two weeks prior to our love feast, and also for two weeks following, in the Bethel house. Four precious souls were buried with Christ in baptism.—I. E. Fluke, R. D. 7, Everett, Pa., Nov. 18.

TEXAS.

Manvel.—At our last council, Sept. 13, we decided to hold our love feast Dec. 25, to be preceded by a series of meetings, beginning on Dec. 15. The services will be conducted by Bro. J. A. Miller.—A. J. Hicks, Manvel, Texas, Nov. 12.

Montalba.—We were made glad, recently, by the locating of Eld. C. W. Davis, of Dunn, Tenn., with us, which adds three more to our small number. We now have regular preaching twice a month. We expect Eld. J. A. Miller, of Manvel, Tex., to be with us Dec. 8, to conduct a series of meetings. There is good sentiment toward the Brethren in this community, and we hope the time is not far distant when we can have an organized church at this place.—John Barnhart, Montalba, Anderson Co., Texas, Nov. 19.

VIRGINIA.

Bethlehem (Red Hill).—This is a mission point of our congregation. Bro. J. A. Naff was secured to hold a series of meetings at the above-named place, which began Nov. 3 and continued until Nov. 12. As an immediate result, five were received by baptism, and one was restored.—D. A. Naff, Naffs, Va., Nov. 18.

Middle River.—Bro. D. M. Garver, of Trotwood, Ohio, came here Oct. 27 and commenced a series of meetings. He preached twenty-one sermons in the Spirit and with power. We enjoyed his presence with us very much. As an immediate result of these meetings five received the holy ordinance of baptism, and two were reclaimed. We have three more applicants. We also enjoyed the presence of Bro. I. S. Long and wife for about a week in the meeting, who gave us much assistance.—J. F. Miller, Grottoes, Va., Nov. 19.

Mount Hermon.—We held our love feast Nov. 9. Brethren W. E. Lackey, L. E. Brubaker and Riley Flora were present. Bro. Flora officiated. The feast was enjoyed by all the brethren and sisters present. Nov. 15 Bro. Riley Flora came into our midst. Up to this time he has delivered four excellent sermons, helpful to all present.—Allie Mae Wells, Bassett, Va., Nov. 17.

Newport church held a love feast Nov. 9. Ministers present were Bro. C. L. Miller, of Martinsburg, W. Va., Bro. Ronk, of Bridgewater, and Bro. G. W. Painter, of Luray. Bro. Ronk officiated. Bro. Miller continued the meetings until Nov. 15. He preached five inspiring sermons. Two were baptized.—Jas. W. Wilson, Stanley, Va., Nov. 20.

Rolling Creek.—On Friday night, at 7 P. M., Bro. Henry Sheets preached for us, followed by Bro. W. H. Handy. On Saturday, at 11 A. M., Brethren Sheets and Handy also gave good talks. The members are in peace and love. Bro. J. C. Jones was ordained to the eldership. On Sunday, at 11 A. M., Bro. Jones preached a very interesting sermon, followed by Bro. Henry Sheets. On Saturday night and Sunday night we also enjoyed good sermons. We had large congregations and excellent order, and all seemed to enjoy the meetings. We expect to begin a series of meetings about January, to be conducted by Brethren Handy, Sheets and Jones.—Margaret R. Thompson, R. D. 1, Box 59, Seven Mile Ford, Va., Nov. 20.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

KEWANNA, INDIANA.

Our love feast, recently held, will long be remembered. Bro. J. D. Rife officiated. About twenty-eight members communed. The following Sunday we had heart-touching talks by Brethren J. G. Stinebaugh (present elder), J. D. Rife, and our former elder, Bro. I. B. Wike. Some good impressions were made during these talks. As we are under full control of the Mission Board, and do not have the privilege of choosing our elder, Bro. J. G. Stinebaugh, of Camden, was appointed to take the oversight of this church for one year. Our former elder, during his five years of administration, greatly endeared himself to us as a spiritual father, and, no doubt, will be missed in the community. While he had charge of this church we have greatly improved our house of worship. About fifteen members were baptized, and a number of letters were granted. On Sunday evening he preached his farewell sermon, which was a very touching one. A collection of $5 was raised and presented to him as a token of love. We trust that the Lord may spare him to do much good in other fields. W. Wilfert.

R. D. 1, Box 11, Delong, Ind., Nov. 19.

DEATH OF ELD. JOSEPH GUTHRIE.

Many hearts were made sad by the death of Eld. Joseph Guthrie. He was born June 1, 1846, and died at his home near Hazelton, W. Va., of lung trouble, Nov. 12, 1912, aged sixty-six years, five months and eleven days.

Eld. Guthrie was a member of the Church of the Brethren for about fifty-three years. At the age of thirty years, he was elected to the deacon's office, and acquitted himself nobly in this position. In 1881 he was elected to the ministry, and in about 1897 was ordained to the eldership. He lived and died in the Sandy Creek congregation, and, besides the writer, was the only elder in the congregation. He was a man of splendid character and respected by every one who knew him. He was a willing worker and a safe counselor. He will be missed, not only in the congregation where he lived and labored, but in the entire First District of West Virginia. He was frequently a delegate to District Meeting, and several times delegate to Annual Meeting. He stood firm on the principles of the Gospel, and proclaimed these principles in public and private. He labored faithfully in the high calling in which the church placed him, until his health failed. He had been declining in health for about two years. He consulted a number of physicians, taking treatment from several, but none brought about a recovery.

About eighteen months ago, he was present at our Ministerial and Sunday-school Meeting in his home congregation, and was anointed at his request. He attended and greatly enjoyed our communion meeting Sept. 28, 1912. He leaves a wife, three sons, and three daughters, all members of the church. There was an unusually large crowd present at his funeral.

Services conducted by the writer in the Brethren church at Sand Spring assisted by Bro. D. K. Clapper. The remains were tenderly laid to rest in the cemetery at that place. Jeremiah Thomas.

Bruceton Mills, W. Va., Nov. 19.

HAZELTON, W. VA.

The Sandy Creek congregation has one-third interest in a churchhouse at this place known as "Glade Union." A monthly appointment is kept up here and a Sunday-school is maintained six months in the year. It was decided to have a series of meetings sometime during the fall, if help could be secured.

Fortunately the services of Bro. D. K. Clapper, of Meyersdale, Pa., were secured. He began the meeting Nov. 2 and closed Nov. 17, preaching nineteen splendid gospel sermons. The sermons were listened to with marked attention. Members of different denominations were continually in attendance, and Bro. Clapper dealt out the plain, practical Gospel in such a manner, that apparently everybody in attendance became interested. As an immediate result eight put on Christ in baptism and one wanderer returned to the fold. Among those baptized was one Roman Catholic.

It is evident that impressions were made through the seed sown that will mature into a harvest in due time. Bro. Clapper came as an entire stranger to the community. He made himself at home in the many families he visited, and won the esteem of those of other denominations, as well as our own people. This is the second series of meetings held here by the Church of the Brethren, since this churchhouse was built. The interest in the Master's cause appears better here at present than at any previous time. We are hopeful of the future.

Bruceton Mills, W. Va., Nov. 19. Jeremiah Thomas.

UNION CHURCH, INDIANA.

We have been enjoying a feast of good things. Oct. 27 Bro. Geo. L. Studebaker, of North Manchester, Ind., came to assist us in a revival meeting. The following Saturday, Nov. 2, we held our love feast. Brethren Daniel Whitmer, Jacob Hildebrand, Hiram Forney, E. E. Shively and John Markley were the ministers with us. Bro. Geo. L. Studebaker led the meeting, and Sister Nora Shively led the song service. This was the largest and most spiritual meeting we have enjoyed for some years. Our revival continued two more weeks, and closed with good interest. Nine precious souls were born into the kingdom. Five of them were men from one Sunday-school class. Bro. Studebaker preached the Word with power, and the members have been strengthened by his three weeks' labor among us. Sister Studebaker enjoyed the latter part of these meetings with us also. Our Christian Workers will elect new officers soon. Our Sisters' Aid Society has elected the following officers for six months: Sister Estella Morelock, President; Sister H. O. Appleman, Secretary; Sister Edith Mock, Treasurer. Our home department and teacher-training work are moving along nicely. Our Sunday-school is increasing in number and interest.

Plymouth, Ind., Nov. 19. A. Laura Appleman.

FRUITDALE, ALABAMA.

Our church work seems to be progressing very nicely, considering the opportunity we have. Our three ministers are all busy and yet there is need of more work being done. At Burbank, a mission point we started last winter, where we have been holding services once a month, the interest has increased, and they have asked to have services twice a month. This is a place where we have no members, but where a few of the Gospel Messengers donated were put. We will endeavor to give them the desired meetings, even if we have to cut some other point short.

A brother in Iowa also donated several Gospel Messengers. At one place where I sent the paper, by means of his donation, one asked to be restored to fellowship, and one has asked for baptism. We hope for others to follow. Other persons donated Messengers also, and we know that many are reading them with much interest. I only wish we were strong enough here to do the work justice, and to follow up the work. In the last issue of the Visitor the pictures of our new missionaries to India are given. This makes us rejoice, but how great would be the rejoicing if we could see the picture of some wide-awake elder who was going to make the Southern field his life work. We have tried earnestly to accomplish this, but it seems as if failure is to be our lot. This effort is surely needed, as far as our belief and practice are concerned. Here in Alabama a new language does not have to be learned, and the missionary is living among a very clever and hospitable people.

Some of our brethren and sisters went to one of our mission points, a short time ago, where we have a few members, and held a love feast. A large assembly witnessed the scene, and it was truly a feast of love of which the little gathering partook. Nov. 23 some of our mem-

bers will hold a love feast in the country, some distance from Citronelle, where we have two members. This is another of our mission points. The people there also seem to be much interested,—so much that they turned over $1.50 for home mission work. While this is not a large amount, yet, considering things as they are here, it is very good. Brethren, pray that an elder may be put into the field here to devote his whole time to the work!

Fruitdale, Ala., Nov. 18. Francis M. White.

BIBLE LAND LECTURES.

Bro. W. R. Miller came to us Nov. 4, and left for Sabetha Nov. 11. While with us, he delivered six illustrated lectures,—the richest and best that we have enjoyed for a long time. The church, holding 450 people, was filled to its greatest capacity every night of the week.

He started us on Monday evening on an imaginary journey through the Bible Lands. Acting as a guide, he told us about every scene flashed on the canvas. We started at Rome, going through all the principal buildings and places made important by Paul's residence in that city. From Rome we went through many beautiful cities. We climbed Vesuvius, and viewed the ancient ruins of Pompeii. From Italy we crossed over to Greece and saw many interesting scenes. Next we were taken to Asia Minor and Palestine. We had the pleasure of beholding many places, made ever memorable by our Master's presence.

From Palestine we went to Egypt, the land of the Pharaohs. This was the home of the Jews while in bondage. Next we were shown the ancient city of Babylon, as well as scenes in Persia. India was the next country visited. Here we saw the life of our native members. Going on to China, we saw many interesting scenes. With some fine views in Japan our journey ended.

May the Lord be with Bro. Miller in his work, and enable him to do great good. Don A. Sawyer.

Morrill, Kans., Nov. 11.

NOTICE TO THE FIRST AND SOUTHERN DISTRICTS OF VIRGINIA.

Having been appointed District Missionary Secretary of Our District at the District Meeting of 1912, at Johnsville, Va., we are now asking the elders of each congregation in the First and Southern Districts of Virginia (as recommended by 1911 Conference, to arouse a greater interest in the Brotherhood in missionary work) to choose a Missionary Committee of three consecrated, active brethren, who are interested in missions, to organize and push the plan as rapidly as expediency will indicate.

I would be glad to visit each congregation and assist in this good work, but since we have no arrangements to that effect, I will promise you any help that I can give by correspondence until next District Meeting. We ask the clerk of each congregation to write us at the earliest appointment, giving the name and address of the foreman of the Committee.

I trust that each elder will respond to this request, at his earliest possible convenience, and I pray the Father's blessings may rest upon you and your work.

Salem, Va., Nov. 18. C. E. Eller.

CONESTOGA CHURCH, PENNSYLVANIA.

Nov. 9 this church had a great spiritual feast for the soul, as we gathered together under a specially-directed program, in a local Sunday-school convention. There was one session in the afternoon, and one session in the evening, especially devoted to the discussion of topics relating to some of the perplexities and hindrances to the great Sunday-school work. The speakers were taken mostly from our own local body, and all of them filled their positions most ably. Bro. Nathan Martin, our District Sunday-school Secretary, who has been emphasizing the merits of the local Sunday-school Meeting, gave us some very helpful points and suggestions.

This meeting has proved a decided success in our body. Those of our number, who had never attended similar meetings, expressed themselves as being much pleased. I can say, in behalf of this old mother church, that this is the kind of a meeting all local churches should have at least once each year. I am sure they will not want to be without it again. D. S. Myer, Moderator.

Bareville, Pa., Nov. 10.

PITTSBURGH, PENNSYLVANIA.

The attendance at Sunday-school and church services has increased these autumn Sundays, since a number of the summer visitors have returned to their city homes. During the summer months a number of our members leave the city, but we can not complain about the summer's attendance.

In the absence of a permanent pastor, Bro. Samuel Bail has been taking charge of the services and the regular pastoral work for the past two months and he has kindly consented to continue the work for us until we secure a pastor to locate permanently at this place. That his work is appreciated by the membership, is shown by the good attendance during the summer and fall. The services during the summer months were taken care of, in turn, by Brethren Samuel Bail, Herman Heisey, Arthur Culler, of Philadelphia, and Bro. Silas Hoover, of Somerset, Pa.

Sunday morning, Oct. 20, a dear sister from McKeesport, expressed her desire to live for Christ and the church, and at the close of the services received the baptismal rite. On Sunday morning, Nov. 3, another young sister was received by baptism.

We enjoyed our semi-annual communion services Sunday evening, Nov. 3. This was one of the best attended and most pleasant love feasts ever enjoyed by this congregation. Bro. T. Rodney Coffman, of Parkerford, Pa., officiated. He also gave us three inspiring sermons, previous to our communion, and the church has since unanimously called him to the pastorate.

The Sisters' Aid Society began work in September with renewed interest, after a few weeks' rest.

Our congregation was greatly saddened by the dreadful street car accident of Oct. 3, in which our active brother, R. H. Forney, was seriously injured. He is being remembered in public services and at the family altars in earnest and sincere prayer for his speedy recovery. All hearts have been made happy because of his recent removal from the hospital to his home, where he is slowly regaining strength. Lena M. Johnson.

1006 Greenfield Avenue, Pittsburgh, Pa., Nov. 10.

FRATERNITY, NORTH CAROLINA.

Bro. Emory C. Crumpacker, of Roanoke, Va., began a series of meetings at this place Oct. 27. We held our love feast on the evening of the 28th, Bro. Emory Crumpacker officiating. It was an inspiring service, much enjoyed by all present. The meetings continued each night for about two weeks, closing Nov. 8. Bro. Crumpacker gave us fourteen inspiring sermons. Seventeen were baptized, and one restored. The church is much built up and encouraged in her Sunday-school work. All the new members, except two, belong to our Sunday-school. It makes our souls rejoice to see our dear boys and girls give their hearts to Jesus and come to the church while they are young, "before the evil days come." We feel grateful to Bro. Crumpacker for his earnest and faithful work among us. We were glad to have his aged mother, his wife and little child with us for a few days. They came Nov. 5 and stayed till the meetings closed.

R. D. 1, Winston-Salem, N. C., Nov. 12.

Emma A. Spaugh.

WESTERN PENNSYLVANIA.

The Bible, Missionary and Sunday-school Institute of the above-named District will convene at Meyersdale, Pa., Dec. 9-13.

Monday Evening, Dec. 9.

7:30 to 7:45, Song and Praise Service.
7:45, Missionary Lecture by Eld. W. B. Stover.

Tuesday Morning, Dec. 10.

9:15 to 9:30, Song and Praise Service.—Led by a Visitor.
9:30 to 10:15, "James.—The Book in Preview."—T. T. Myers.
10:15 to 11:00, "The Gospel's Introduction."—D. W. Kurtz.
11:00 to 11:45, "Missions and the Church."—W. B. Stover.

Afternoon.

1:30 to 1:45, Song and Praise Service.—Led by a Visitor.
1:45 to 2:30, "James.—Faith Under Trial."—T. T. Myers.
2:30 to 3:15, "Gospel of Fatherhood and Sonship."—D. W. Kurtz.
3:15 to 4:00, "Missions and the Church."—W. B. Stover.

Evening.

7:00 to 7:15, Song and Praise Service.—Led by a Visitor.
7:15 to 8:00, "James.—How Faith Should Behave Towards Men."—T. T. Myers.
8:00 to 8:45, "The Gospel of the Kingdom."—D. W. Kurtz.
8:45 to 9:30, "Missions and the Church."—W. B. Stover.

Wednesday Morning, Dec. 11.

9:15 to 9:30, Song and Praise Service.—Led by a Visitor.
9:30 to 10:15, "Gospel of Kingdom Concluded."—D. W. Kurtz.
10:15 to 11:00, "Missions and the Church."—W. B. Stover.
11:00 to 11:45, "James.—Faith Controlling Speech."—T. T. Myers.

Afternoon.

1:30 to 1:45, Song and Praise Service.—Led by a Visitor.
1:45 to 2:30, "The Gospel of Faith."—D. W. Kurtz.
2:30 to 3:15, "Missions and the Church."—W. B. Stover.
3:15 to 4:00, "James.—The Sway of Passions not in Harmony with Faith."—T. T. Myers.

Evening.

7:00 to 7:15, Song and Praise Service.—Led by a Visitor.
7:15 to 8:00, "Gospel of Love and Forgiveness."—D. W. Kurtz.
8:00 to 8:45, "Missions and the Church."—W. B. Stover.
8:45 to 9:30, "James.—Summary and Conclusion."—T. T. Myers.

Thursday Morning, Dec. 12.

9:15 to 9:30, Song and Praise Service.—Led by a Visitor.
9:30 to 10:15, "Missions and the Church."—W. B. Stover.
10:15 to 11:00, "Introduction to Book of Colossians."—T. T. Myers.
11:00 to 11:45, "Gospel of Truth."—D. W. Kurtz.

Afternoon.

1:30 to 1:45, Song and Praise Service.—Led by a Visitor.
1:45 to 2:30, "Missions and the Church."—W. B. Stover.
2:30 to 3:15, "Colossians.—The Preëminent Christ."—T. T. Myers.
3:15 to 4:00, "Gospel of Liberty."—D. W. Kurtz.

Evening.

7:00 to 7:15, Song and Praise Service.—Led by a Visitor.
7:15 to 8:00, "Missions and the Church."—W. B. Stover.
8:00 to 8:45, "Colossians.—His Church."—T. T. Myers.
8:45 to 9:30, "Gospel of Joy."—D. W. Kurtz.

Friday Morning, Dec. 13.

9:15 to 9:30, Song and Praise Service.—Led by a Visitor.
9:30 to 10:15, "Colossians.—Warning against Heresy."—T. T. Myers.
10:15 to 11:00, "Gospel of Suffering."—D. W. Kurtz.
11:00 to 11:45, "Missions and the Church."—W. B. Stover.

Afternoon.

1:30 to 1:45, Song and Praise Service.—Led by a Visitor.
1:45 to 2:30, "Gospel of Peace."—D. W. Kurtz.
2:30 to 3:15, "Missions and the Church."—W. B. Stover.
3:15 to 4:00, "Colossians.—Exhortations and Injunctions."—T. T. Myers.

Evening.

7:00 to 7:15, Song and Praise Service.—Led by a Visitor.
7:15 to 8:00, "Missions and the Church."—W. B. Stover.
8:00 to 8:45, "Colossians.—Review and Conclusion."—T. T. Myers.
8:45 to 9:30, "The Gospel of Life."—D. W. Kurtz.

Lodging free; meals twenty cents each.

Committee, J. H. Cassady, Chairman; J. L. Weaver, Secretary; D. K. Walker, Treasurer; G. E. Yoder, H. S. Replogle.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Butterbaugh-Good.—By the undersigned, at his residence, Dallas Center, Iowa, Nov. 14, 1912, Mr. Clarence Butterbaugh and Miss Susie E. Good, both of Dallas Center, Iowa.—Morris W. Elkenberry, Dallas Center, Iowa.

Copeland-Peebler.—At the home of the bride's father, Bro. Geo. Peebler, Batavia, Iowa, by the writer [date not stated], Mr. Elmer Copeland, of Libertyville, Iowa, and Miss Irma Peebler, of Batavia, Iowa.—W. E. West, Ankeny, Iowa.

Easley-Keefer.—By the undersigned, at the residence of Mrs. Smith, 614 East Twenty-fourth Street, Los Angeles, Cal., Nov. 6, 1912, Mr. Carl B. Easley and Miss Lola M. Keefer, both of Los Angeles County, Cal.—M. M. Eshelman, Tropico, Cal.

Wagoner-Ogg.—By the undersigned, at the home of the bridegroom's parents, Brother and Sister W. J. N. Wagoner, Nov. 7, 1912, Bro. Perry Wagoner and Sister Cordia Ogg, daughter of Mr. M. Ogg, of Foley, Minn.—Wm. Elkenberry, Barnum, Minn.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bair, Sister ———, born in Stark County, Ohio, Aug. 11, 1832, died at the home of her son, Ed. Bair, 311 Brawley Street, Huntington, Ind. After eating a hearty supper she had gone to another room, and attempting to reach for a bottle of medicine, she dropped dead. She was past eighty years. Sister Bair was a member of the Church of the Brethren over forty years. She leaves four sons and four daughters. Services at the Clear Creek church, north of the city, by the writer. Text, Malachi 3: 17.—I. B. Wike, 661 Cline Street, Huntington, Ind.

Bartlebaugh, Sister ———, died in Johnstown, Pa., Nov. 6, 1912, aged 76 years. Being paralyzed, she had not walked for the last nine years. We held a private love feast with her shortly before her death. She is survived by nine children. Services in the Pleasant Hill church by Eld. J. H. Cassady. Text, Rev. 22: 13.—Jerome E. Blough, R. D. 5, Johnstown, Pa.

Bartmess, Sister Martha E., nee McDowell, wife of Bro. Joseph Bartness, born in Elkhart County, Ind., May 10, 1851, died at Elkhart, Ind., Nov. 5, 1912, aged 61 years, 5 months and 26 days. She leaves a husband, four children, a foster son and daughter. Sister Bartmess was a member of the Church of the Brethren for forty years or more, and lived a Christian life until death. Services at the Elkhart City church by Bro. E. L. Heestand.—Gladie S. Miller, 141 Garfield Avenue, Elkhart, Ind.

Blough, Eld. Jonathan W., died at his home in Hooversville, Pa., Oct. 16, 1912, aged 86 years, 11 months and 8 days. Services by the writer at the Hoversville house, Quemahoning congregation, assisted by Brethren W. M. Howe and J. E. Blough.—S. P. Zimmerman, R. D. 1, Hollsopple, Pa.

Brubaker, Elizabeth E., nee Ault, born at Goshen, Ind., July 27, 1848, died Nov. 5, 1912, near Ridgefield, Wash., aged 64 years, 3 months and 9 days. March 3, 1872, she was united in marriage to Bro. Henry Brubaker. Eleven children were born to this union. The husband, three sons and six daughters, one stepson and one stepdaughter survive; also three brothers and four sisters. She was a kind and faithful wife and mother, and an example of piety and good works. Services at Newberg, Oregon, by Bro. H. H. Keim. Text, "Be ye also ready." Interment in the Friends' cemetery.—Sarah A. Van Dyke, Newberg, Oregon.

Cook, Sister Magdalena J., born Feb. 22, 1838, died Nov. 3, 1912, at her late home in Dillsburg, Pa., aged 74 years, 8 months and 12 days. Sister Cook, nee Burgard, was united in marriage to Eld. Hezekiah Cook, Jan. 10, 1888. She was his second wife. She was a faithful member of the church for many years, in the Lower Canowago congregation. She is survived by her husband, three brothers and one sister, and eight stepchildren. Services by the writer at the Wolgamuth house, and interment in the Wolgamuth cemetery.—Henry Beelman, Dillsburg, Pa.

Duncan, Sister Effie J., wife of Jacob Duncan, and daughter of John and Josephine Cisor, died Oct. 24, 1912, aged 38 years. She was a member of the church from early childhood. She leaves five sons and four little daughters, her husband and father, one brother and one sister. She will be missed in our midst. As long as health permitted, she was regular at church services, and was faithful to her Christian duties.—Aaron Coy, R. D. 8, Dayton, Ohio.

Hiner, Sister Bettie, widow of Bro. William Hiner, died Nov. 5, 1912, at the home of her son, Joseph Hiner, near McDowell, Highland Co., Va., aged 75 years, 5 months and 10 days. She was a daughter of Henry and Susan Sanger. Her husband died in 1905. She was a faithful member of the church for many years. She is survived by five sons and one daughter. One daughter preceded her. Services at Doe Hill, Va., by Brethren H. G. Miller and Joseph Beverage, assisted by Mr. Wilson, of the M. E. church. Text, Isa. 3: 10, 11.—Nannie J. Miller, Bridgewater, Va.

Jacobs, Bro. James Mortimer, born Sept. 23, 1863, died Sept. 29, 1912, aged 49 years and 6 days. He was the only child of Wm. H. and Mary D. Jacobs. He was married to Minnie C. Ziegler March 26, 1885. Two sons and one daughter were born into their home. The eldest, at the age of three years, preceded his father. He leaves, to mourn their loss, a devoted companion, two children, and his father and mother. During his long sickness and suffering he manifested great patience. He was a devoted husband and a loving father. Before he passed to the other shore he expressed his faith in Christ, and united with the Church of the Brethren. Services by the writer, assisted by Bro. S. P. Early.—G. A. Snider, Lima, Ohio.

Kronk, Bro. Jacob, born in Ohio, March 25, 1824, died in Elkhart, Ind., Nov. 9, 1912, aged 88 years, 7 months and 16 days. He was the oldest man in Olive township, and also the oldest brother in the Baugo congregation. He was a member of the church about fifty-five years. His remains were brought to his old home in Wakarusa, where the funeral was held by Eld. E. Heestand, of Elkhart County, and the writer. Text, 1 Sam. 20: 18.—H. M. Schwalm, Wakarusa, Ind.

Motts, Christina, daughter of David and Christina Motts, born in St. Joseph County, Ind., May 28, 1878, died Nov. 8, 1912, aged 34 years, 5 months and 10 days. She died in the same house in which she was born. About eighteen years ago she united with the Baptist church, but later on joined the Presbyterian church. The father preceded her. She leaves her mother, three sisters and two brothers. Services by the writer, assisted by Burt Bontus.—H. M. Schwalm, Wakarusa, Ind.

Neal, Bro. Jackson, born Feb. 22, 1833, died at the home of his son, three and one-half miles west of New Enterprise, Pa., Nov. 9, 1912, aged 79 years, 8 months and 17 days. Two daughters and one son survive him. Services at the New Enterprise church by Elders L. F. Holsinger and D. T. Detweiler. Text, Job 14: 10. Interment in the cemetery adjoining the church.—W. H. Mentzer, New Enterprise, Pa., Nov. 18.

Niceswander, Susan, born in Cumberland County, Pa., June 22, 1829. In her youth she moved to Wooster, Ohio, where she married Bro. John Knup, June 22, 1852. This union was blessed with ten children, four of whom, with the father, preceded her to the spirit world. With her husband she moved to Iowa in 1854. She united with the Church of the Brethren about forty years ago and lived a Christian life to the end, Nov. 9, 1912. A few years previous to her death, she and her husband were both anointed. Funeral from her residence in West Chester by Eld. H. C. N. Coffman, after which the body was taken to Washington, Iowa, for burial, and interred beside her husband. Text, Heb. 13: 14.—Peter Brower, South English, Iowa.

Poister, Sister Anna, nee Muir, born in Fayette County, Pa., Dec. 20, 1853, died Nov. 11, 1912, aged 58 years, 10 months and 22 days. She was united in marriage to Bro. Charles Poister in 1871. To this union were born four children. The youngest child preceded her in death in infancy. She, with her husband, moved from Pennsylvania to Kansas in 1883, spending the last sixteen years of her life in Morrill. She was a member of the church for thirty-five years, and lived a devoted Christian life. At the time of her death she was in Ohio visiting with her aged mother. She was sick only a few days. Her remains were brought back to her home and laid to rest in the Morrill cemetery. Services by the Brethren. —C. B. Smith, Morrill, Kans.

Secrist, Rachel Ellen, wife of Chas. R. Secrist, died in the bounds of the Marble Furnace church, Ohio, Nov. 13, 1912, aged 45 years, 6 months and 3 days. In early life she united with the Church of the Brethren, but later in life affiliated with the M. E. church. The deceased had just passed through an operation at a Cincinnati hospital. She leaves a husband, three children, and several brothers and sisters. Two sisters and a daughter preceded her to the spirit land. From her earliest childhood, deeds of love and kindness characterized her life. Services at the Marble Furnace church by the writer, assisted by Bro. J. A. R. Crouser, and Rev. Hurst, of the M. E. church, making use of the theme, "From the Cradle to the Grave,—an Unavoidable Journey." Interment in the local cemetery.—Van B. Wright, Sinking Spring, Ohio.

Shrock, Sister Elsie, nee Lichty, wife of Dennis Shrock, and only daughter of Brother and Sister Ephraim Lichty, born at Waterloo, Iowa, Jan. 25, 1876, died at Lordsburg, Cal., Nov. 3, 1912, aged 36 years, 9 months and 8 days. Pleural-pneumonia was the cause of her death. She was married to Dennis Shrock about fifteen years ago. Three sons were born to this union. She united with the Church of the Brethren at the age of twelve years, and remained faithful until death. Sister Shrock came to Lordsburg with her family and parents a few weeks ago, to spend the winter. She contracted a "severe cold" on her way here, from which she never recovered. A short service was held in the church, here at Lordsburg, by Eld. P. B. Fitzwater, after which the remains, accompanied by her husband, three sons and her parents, were taken to Waterloo, Iowa.—Grace Hileman Miller, Lordsburg, Cal.

Snowberger, Sister Susan, born Oct. 12, 1837, died at her home in Red Haw, Wayne Co., Ohio, in the bounds of the Mohican church, Nov. 6, 1912, aged 75 years and 24 days. She was married to J. V. Davis Sept. 21, 1861. To this union one son was born who, with his father, survives. In 1877 she united with the Church of the Brethren, in which she remained faithful until death. Several weeks before she died she was anointed by Brethren David Worst and A. W. Harrold. Services by Bro. W A. Wiley, assisted by Bro. Worst. Text, Psa. 17: 15. Interment in the Red Haw cemetery.—Lena Leaman, West Salem, Ohio.

Tully, Sister Nancy, born April 25, 1827, in Preble County, Ohio, died Oct. 4, 1912, at her home near Claypool, Ind., aged 85 years, 6 months and 9 days. She was united in marriage to Thomas Tully in 1850. To this union six children were born. All of them preceded her in death; also a stepson. She was the last of thirteen brothers and sisters to pass away. Sister Nancy united with the Church of the Brethren in early life, and remained faithful until death. She was loved and respected by all who knew her.—Lizzie Wolfe, Claypool, Ind.

Turney, James, born in Caroline County, Md., Feb. 8, 1825, died Nov. 16, 1912, aged 87 years, 9 months and 8 days. The deceased had been ailing for some years. One year ago he was taken to the hospital at Clarinda, Page Co., Iowa, where he remained until his death. In the spring of 1839 he, with his parents, moved to Richmond, Ind., where they remained until the following fall, when they moved to Eliot township, Allen County. Here, in the forest, he grew to manhood among the Indians, spending many happy days with them. He was married to Miss Catharine Kelly Feb. 24, 1870. The following March they moved to Iowa. They lived at Carroll at the time of his departure. He leaves a wife, almost helpless from old age, and one brother. No children were born to this union. One adopted son lives on the farm. Services by Rev. H. P. Dudley, of the M. E. church.—J. B. Diehl, Carroll, Iowa.

Verner, Sister Elizabeth, nee Seitz, born Feb. 7, 1878, died Nov. 8, 1912, aged 34 years, 9 months and 1 day. She was married to Chas. Verner in 1897. Eight children were born to them. On the morning of Nov. 8 her husband, presumably while under the influence of liquor, entered the kitchen where Sister Verner and her eleven-year-old daughter were washing, and with a shot gun killed the mother instantly. He then tried to commit suicide, but did not die until nearly midnight. Sister Verner was baptized into the Church of the Brethren in 1893, and lived a consistent Christian life, in spite of her surroundings. Her remains were brought to the La Place church, where Bro. Geo. W. Miller conducted the funeral services. Interment in the La Place cemetery.—Elizabeth Eikenberry, Lovington, Ill.

Wagoner, Sister Catharine, nee Hicks, wife of Bro. John D. Wagoner, born in Franklin County, Pa., March 8, 1827, died Wednesday, Nov. 6, 1912, aged 85 years, 7 months and 28 days. In early life she moved to Washington County, Md., where she was married to Aaron K. Johnson, Oct. 8, 1848. To this union were born four children, only one of whom is living,—Mrs. Mary Becker, of this place. She was married to Eld. Abner Bowers Feb. 9, 1880, who died a few years later. Aug. 31, 1898, she was married to John D. Wagoner, who survives her. Sister Wagoner united with the church in 1852, thus serving her Master for more than half a century. Services in the home by the writer, assisted by Eld. Daniel Mohler. Interment in the West Frantz cemetery.—David M. Adams, Cerro Gordo, Ill.

Life and Sermons

OF ELDER JAMES QUINTER

We have just completed the Second Edition of this book and are filling orders every day. We feel certain that several of our customers neglected to place an order in advance, and have printed a few hundred copies besides those needed to fill the advance orders.

The work should prove helpful to thousands of our readers who know little of Bro. Quinter. In his day he was one of the most scholarly and devout men among us, and it will do the younger generation of members good to learn more of his life and experiences. His sermons will prove especially interesting.

The book contains 426 pages, large, clear print, on excellent book paper. The frontispiece is a splendid likeness of Elder Quinter and adds much to the appearance and value of the publication The introduction is written by Eld. H. B. Brumbaugh. Besides the interesting sketch of Bro. Quinter's life and labors there is a full account of the funeral services and numerous tributes of respect from his co-workers.

Part Two contains some forty of Brother Quinter's choicest sermons, delivered here and there throughout the Brotherhood.

The binding is an artistic cloth, on which back and side titles are stamped in white foil.

If you are interested, order today.

Price, postpaid, ...$1.00

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Popular White and Gold BOOKLETS

To Be Closed Out at a BARGAIN

We have in stock a limited number of these beautiful booklets, and to make room for new supplies, we are offering them at a special price, as long as they last. The regular price is 35c a copy, net. We offer them now at 25c a copy, or five copies for $1.00, postpaid.

All bound in white satinette or moire antique silk, padded cover, and illuminated with appropriate designs in gold and colors, tinted edges. Printed in tint, on heavy enamelled paper. From six to eight full-page plates in each copy, in gold and colors. Sizes 5¼ by 6¼ or 7 inches, in neat boxes.

The following are the titles:

The Child Christ.
The Story of Christ.
Jesus Lover of My Soul.
Jerusalem the Golden.
Nearer My God to Thee.
Abide with Me.
Diamonds from Scott.
Pansies from Shakespeare.
Daisies from Stevenson's Child's Garden of Verses.
Gems from William Cullen Bryant.
Gems from Oliver Wendell Holmes.
Violets from Tennyson.
Sapphires from Robert Burns.
Opals from Oliver Wendell Holmes.
Rubies from Lord Byron.
Flowers by the Wayside.
Thomas à Kempis.
Morning and Night Watches.

Remember the bargain price, 25c a copy or five copies for $1.00 postpaid. Order now.

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

"Some Who Led"

should be in every home. We have received many excellent testimonials.

REMEMBER, it only costs 45c with a year's subscription to the GOSPEL MESSENGER.



DID YOU EVER WANT SOMETHING THAT YOU COULDN'T GET?

The BEAUTY BOOKLETS

are what you want, and this is the place to get them

Their name gives an idea of their attractiveness, but they must be seen to be appreciated. Into each volume are gathered selections which are the cream of the writings of a certain author. You don't have to buy a complete set of the author's writings and pick out the best—the best is already picked out and put into a handsome booklet, 3½x5 inches, bound in good cloth, with gold title on side. Can be mailed in an envelope and makes an appropriate gift.

Look at the following titles and then say whether or not you can afford to do without them:

The Rain.
Scripture Memory Gems.
Lowell Memory Gems.
Holmes Memory Gems.
Shakespeare Memory Gems.
Bryant Memory Gems.
Longfellow Memory Gems.
Whittier Memory Gems.
Browning Memory Gems.
Wordsworth Memory Gems.
Lincoln Memory Gems.
Franklin Memory Gems.
Emerson Memory Gems.

10c each; $1.00 per dozen.

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

Outline OF THE Book OF Romans

By S. N. McCann

Minister, Sunday-school teacher, Bible student, get a comprehensive and intelligent grasp of the Book of Romans. This outline will be of great service to you. Nothing better of its kind, if as good, has been published.

The author of the outline has been a diligent and conscientious student of the Bible and has had long and varied experiences in the teaching of it. You get the benefit of his study and teaching.

40 pages bound in stiff paper covers. Price, postpaid, 15 cents.

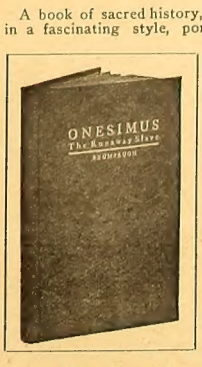
BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

ONESIMUS

The Runaway Slave

By ELD. H. B. BRUMBAUGH

A book of sacred history, and biography, which, in a fascinating style, portrays an interesting phase of Eastern life and the condition of Roman Society at the time when Paul wrote his epistle to Philemon. This little volume was not written in a day. Much patient research and careful study are clearly evinced throughout. Better not begin the reading of it at a time when you have an important appointment near at hand. When once you begin it you will not want to stop short of the end. It is a charming story of an elevating character. Bound in cloth with gold side title.



Price, postpaid, ... **75 cents**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—

The General Educational Board (H. C. E.), ...761
Unequal Yoking (H. B. B.), ...761
Janitor Services, ...762
Sensational Subjects, ...762
Attending Love Feasts, ...762
Teaching Better Than Whipping, ...762
Some Who Led, ...762
False Doctrine, ...762
Remembering the Text, ...762
Standing for Peace, ...762

Essays,—

Why Be Temperate? By D. C. Reber, ...754
Scriptural Preaching. By David M. Adams, ...754
Second-hand Goods. By J. E. Barnhart, ...755
The Terrible Night Life of Our Cities. By H. A. Claybaugh, ...755
Conversion. By W. R. Deeter, ...755
Elder Jeremiah Gump. By Sadie Ober, ...756
Phebe, the Deaconess. By Daniel Hays, ...756
Death and Judgment. By B. E. Kesler, ...756
The Least in the Kingdom Greater Than John the Baptist. By J. G. Francis, ...757
The Pastor's Relation to His Church. By Eva M. Brallier, ...756
Character Sketches from My Jungle Home.—Junnebai. By Nora E. Berkebile, ...759
Be a College Missionary. By Nettie C. Weybright, .759

The Round Table,—

John the Baptist.—Warren H. Ziegler. "If We Are Only Faithful."—Annie B. King. "Giving Till It Hurts."—Wilbur B. Stover. Report of Mothers' Meetings.—Martha V. Flory. Our Pioneer Preachers.—S. Z. Sharp, ...758

NOTES NOT CLASSIFIED

Yale.—Our prayer meetings continue to grow in interest and attendance. Last evening there were present those who had just arrived from Portland. Others were bidding us farewell, to start on their homeward journey, and still others, who expect to spend the winter in Colorado, are seeking a milder climate for their health. Thus there was rejoicing and sadness at the same meeting. The Christian Workers' Meeting continues to grow each Sunday evening. We expect Bro. I. W. Brubaker, of Grundy Center, Iowa, to begin a series of meetings Dec. 1, at this place. We trust we will receive the hearty coöperation of every brother and sister, that the work may be carried on successfully, and that much good may be done for the Master.—Allie Lookingbill, Yale, Iowa, Nov. 21.

Pax Branch.—We were made glad by having Bro. James A. Riner, of Braggville, W. Va., preach for us on Saturday night and Sunday, Nov. 16 and 17. The sermons were very interesting and instructive, and were well delivered to a large crowd.—E. A. Bowlen, Pax Branch, W. Va., Nov. 19.

Altoona.—While we, as a Sunday-school, are remembering our Brother and Sister Heisey in prayer, for a safe and pleasant journey, as they are bound for their much desired field of labor for the Master, we thought it might be of interest, to the readers of the Messenger, to know that Bro. Heisey is being supported by our Sunday-school, as our representative on the foreign field. It has long been the desire of our school to support a missionary worker. When we learned that Bro. Heisey would go as a missionary, our school decided that he should represent us, which offer he gladly accepted. Brother and Sister Heisey spent the latter part of September in our midst, during which time our Sunday-school held a Rally Day service of a missionary character. The offering, amounting to $70, helped to complete the amount required for the first year's support. We trust that our Sunday-school may be stirred to greater missionary activity, as our brother goes out from us, and that God may greatly use him to the saving of many precious souls.—Sadie L. Morse, Altoona, Pa., Nov. 20.

Peters Creek church met in council Nov. 16. The members were well represented. Eld. C. E. Miller presided. Bro. P. S. Miller, of Roanoke, Va., was with us. He led the opening prayer and gave us some excellent advice. Much business came before the meeting. This was the time to elect church officers. Sister Sina Garst was elected clerk; Bro. Price Garst, reelected treasurer; the writer, reelected correspondent. At the close of the service a volunteer collection of $140 was taken for general church expenses. We will have preaching services on Thanksgiving Day.—Miller C. Garst, Roanoke, Va., Nov. 21.

Tropico.—Nov. 2 we met at 2 P. M., as previously announced, to conduct services preparatory to our love feast. At the close of this meeting Elders George Bashore and Taylor duly ordained Bro. S. S. Garst, with his wife, to the eldership. After the examination service about sixty members surrounded the Lord's tables, Bro. O. V. Long, of Pennsylvania, omciated. Bro. Peter Forney, of Arizona, was also present. He gave us some very good instruction. On Sunday morning Bro. Long preached a soul-stirring sermon for us. —Ira Shively, 319 Orange Street, Glendale, Cal., Nov. 22.

Reedley church met in council Nov. 16, preparatory to our love feast. Our deacon brethren reported a very pleasant visit among the members. Several letters of membership have been granted since our last report. We were made glad to receive the letters of Eld. W. H. Shull and family, of Virden, Ill. The ministers that have visited with us and preached for us lately were Eld. Peter Forney, of Glendale, Ariz., and Bro. Brubaker, of Live Oak, Cal. Bro. Hollinger, our State Sunday-school Secretary, was with us two days, and in the evening gave us a very interesting and helpful talk.—Susie Michael, Reedley, Cal., Nov. 18.

Oak Grove church was the scene of an event, worthy of mention, Nov. 17. Our elder was absent at a mission point. The other active minister was called to attend a funeral on Saturday, too late to make provision for the next day's service. A good-sized congregation assembled, among whom was Eld. Harnish. He is aged, blind and frail, and for this reason has not preached for several years. That day, however, assisted by two faithful deacons, he filled the appointment, which, we believe, was to the glory and honor of the Master. Such incidents prove how God can raise up workmen in his vineyard. We thank him for the example.—Linnie Coffman, Laton, Cal., Nov. 18.

South Los Angeles.—Our pastor, Eld. W. H. Wertenbaker, commenced our revival services on Sunday, Oct. 27, continuing three weeks, with an increase of attendance each week. The members were strengthened, and want to do more for the Master. The splendid testimonies given at the close of our last meeting showed much appreciation of Bro. Wertenbaker's untiring efforts during the three weeks. Two accepted Christ and were baptized. Others were almost persuaded.—Mrs. W. H. Keim, 2425 Sixth Ave., Los Angeles, Cal. Nov. 19.

James River church met in council Oct. 19. Our elder, Bro. D. H. Niccum, presided. Bro. J. R. Smith, of Englevale, N. Dak., was also present. Two letters were received. The Sunday following we held our Harvest and Missionary Meeting. The visiting ministers present were Brethren J. R. Smith and D. L. Andes, of Virginia. These meetings were enjoyed by all. A collection of $9 was taken for the World-wide Mission.—Martha E. Newton, Bordulac, N. Dak., Nov. 22.

Covina.—Our series of meetings, conducted by Bro. A. L. B. Martin, of Long Beach, closed Nov. 16 with a love feast, after being in progress for two weeks. Four were received by baptism and the church was much strengthened. A number of visiting brethren were with us at the feast, among tnem being Bro. Walter Long, of Altoona, Pa., who delivered an able and helpful discourse on Sunday morning. Bro. J. W. Cline, of Pomona, occupied the Sunday-school hour in giving a temperance talk, which made a good impression on all present.—Eulalia Overholtzer, Covina, Cal., Nov. 18.

Camden.—We met in council Sept. 9. The election of officers was attended to. The former officers are continued, including our elder. We decided to have Thanksgiving services, and also to continue holding prayer meetings each Thursday evening. We have found these meetings to be a source of strength. Bro. Aaron Moss, of North Manchester, Ind., preached morning and evening Sept. 16. His sermon in the morning, on "Sanctification," was especially interesting and helpful.—Nellie Whitacre, R. D. 1, Pennville, Ind., Nov. 22.

Salem church met in council Nov. 21, with Eld. Wm. Minnich presiding. The visiting ministers present were as follows: Brethren J. C. Bright, E. B. Bagwell, J. W. Fidler, and Russel Wenger. One letter of membership was received and one was granted. Bro. Clarence Sollenberger was elected to the ministry. Brethren Noah Sollenberger and D. K. Rinehart were elected Sunday-school superintendents for one year. Oct. 20 Bro. Harvey Snell, of Bethany Bible School, Chicago, began a series of meetings which continued until Nov. 17. Bro. Snell labored faithfully and proclaimed the Word with power. Splendid interest and attention were manifested at all the meetings, both by the members and outsiders. Twenty-four were baptized, and one was reclaimed. Others were very much impressed. The members feel that they have had a spiritual refreshing. The prayers and good wishes of the church go with Bro. Snell, as he returns to resume his study of the Bible.—Josephine M. Folkerth, Union, Ohio, Nov. 23.

Laurel Branch.—This church, a preaching point in the Topeco congregation, has just closed a series of meetings, conducted by Bro. Joseph Bowman, assisted by Brethren A. N. Hylton and L. A. Bowman. Twenty came out on the Lord's side. Eighteen were baptized, and one was reclaimed. One awaits the rite. The members were much encouraged, and the meetings closed with good interest.—Lizzie Spangler, R. D. 2, Box 84, Floyd, Va., Nov. 21.

Prices Creek.—On Sunday evening, Oct. 27, Bro. J. O. Garst, of Dayton, Ohio, began a series of meetings at the Cedar Grove house. Twenty sermons, in all, were delivered. The meetings closed Nov. 13. The attendance was unusually good throughout the meetings. The sermons were delivered in the convicting power of the Spirit. Three were received by baptism.—Walter A. Petry, West Manchester, Ohio, Nov. 22.

LITTLETON, W. VA.

This is a mission point, about forty miles from any church of the Brethren. We have a small churchhouse, not free from debt yet, erected about two years ago. There is a wide field for mission work in this and the surrounding counties. For about forty miles east, and 112 miles northeast, there are no churches of the Brethren. We are located thirty miles east of the Ohio River in Wetzel County, with many hundreds of people along the Ohio Valley who know nothing of such a church as ours.

In August the Tri-County Sunday-school Convention of Western Pennsylvania was held here. All appreciated the meetings very much. Since then Bro. S. W. Bail, of Pittsburgh, Pa., preached two sermons for us Aug. 31, and Bro. A. Chambers, of Washington, D. C., preached twice Oct. 5. We are glad to have the brethren come, and would like to have the Mission Board of Western Pennsylvania send a minister regularly. The sisters, although very few in number, have organized an Aid Society and are doing what they can to help the good work. Our Sunday-school closed for the winter Oct. 31. We hope that some one will preach for us and encourage the members in this much neglected place. M. B. E. Wade.

Littleton, W. Va., Nov. 21.

TO TEMPERANCE WORKERS.

"The Boy in the Bible, and Another Boy" is the theme of "A Temperance Service in Song and Story," by Zillah Foster Stevens. It is published by The Sunday School Times, 1031 Walnut Street, Philadelphia. Send ten cents and ask for two copies of the above, and you will have enough copies to prepare for a temperance program that will be thoroughly evangelical and which will be appreciated by all Christian people.

Be sure that you supply yourself with Temperance Bulletins free of charge from the Brethren Publishing House, Elgin, Ill. These Bulletins should be in the hands of our people, and not on the shelves of the Publishing House. They have gone out all too slowly. They should be ordered now, to insure securing this helpful literature for temperance programs. W. M. Howe,

Secretary of Temperance Committee.

1012 Bedford St., Johnstown, Pa.

ANNOUNCEMENTS

DISTRICT MEETING.

Nov. 29, 8 am, Western Colorado and Utah, First Grand Valley church, Colo.

LOVE FEASTS.

Alabama.

Dec. 21, 5 pm, Fruitdale.

California.

Nov. 28, 10 am, Reedley.
Dec. 7, Sacramento Valley.

Colorado.

Dec. 1, Denver.

Illinois.

Nov. 28, Mansfield.
Nov. 28, 6 pm, Cerro Gordo.

Indiana.

Nov. 24, Andrews.

Kansas.

Dec. 7, 10:30 am, Dorrance.

Maryland.

Nov. 28, Hagerstown.

Nebraska.

Nov. 30, Logan Grove.

Ohio.

Nov. 24, Lima.
Nov. 28, 10:30 am, Greenville.
Nov. 30, 10 am, Beaver Creek.

Pennsylvania.

Nov. 24, 6 pm, Everett.
Nov. 27, 28, 3 pm, Canowago, Bachmansville house.
Nov. 28, 9:30 am, Spring Grove.
Nov. 28, 7:30 pm, sharp, Bethany Mission, 3255 Kensington Avenue, Philadelphia.

Tennessee.

Nov. 24, 3 pm, West Bristol.

Texas.

Dec. 25, Manvel.

Virginia.

Nov. 30, Nokesville.

Finger Posts on Life's Highway

Showing How to Succeed in Life

By JOHN T. DALE

A new book full of pointers which point in the right direction. A book for the young, the middle aged and the old.

The purpose of the author, in gathering the material, during many years, was to assist those who are striving to gain character, intellectual power, business success, and merited esteem of their fellowmen. Out of a long and varied experience he has been able to collect into this volume more than one hundred articles on that many different subjects, touching human life from almost every possible angle. It is not a novel nor a story, nor yet a long and dry treatise upon some abstract subject, but a collection of articles on everyday topics, written in language and style easy to be understood, making the points so clear that the way of a truly successful and happy life is more easily found. The book abounds in words of wisdom, caution and warning.

We have great hopes for the sale of this book, knowing that it will appeal to all classes with equal force, and be the means of accomplishing good wherever it goes. Should any of our readers be interested in taking an agency for it, write us at once. We can offer liberal commission. The book contains 620 pages, bound in cloth. Illustrated. Will be sent to any address, postpaid, for $1.50.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

WAR VERSUS PEACE

By Jacob Funk

The subject treated in this book is one which, more than any other, vitally concerns the civilized nations of the world, and the interest in it is growing. It is important that the people be intelligent on this subject. All need to know just the things that are herein given. The following subjects are taken up:

The Causes of War, The Evils of War, The Cost of War, A Brief History of the Peace Movement, and Ways of Advancing Peace.

The information concerning each of the above subjects is give in brief form and in a style which makes it interesting reading. It contains the cream of facts gleaned from many historical works, reports of conventions, published articles, etc.

The reading of the book gives one a clear vision of the horrors of war, the enormous cost in money and human life of it, and is sure to inspire greater zeal in the hearts of the people in the peace movement. It deserves a wide circulation.

175 pages, bound in cloth.

Price, per copy, 75c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE TWELVE

APOSTLES

J. W. Wayland

This is the only book of the kind offered to our people, and, indeed, it stands almost, if not altogether, alone as a volume containing the biographies of the twelve men whom the Savior chose as a central group—a nucleus from which all future effort takes its beginning. Ordinarily we think of them as a group. The author of this book portrays them as individuals. To know "who they are and what they did" of the men who were called to a position of such importance and responsibility is not only interesting but helpful to the Bible teacher and student. The book ought to have a place in every Sunday-school library, as well as in that of every minister and Sunday-school teacher. The material for this volume has been obtained at the cost of much thorough and painstaking investigation, and the reader is the reaper of the rich fruitage. 252 pages, bound in cloth. Price, 75 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 61. (New Series Vol. 51) **Elgin Ill., December 7, 1912.** **No. 49.**

AROUND THE WORLD

The Cross Is Not Driving Out the Crescent.

Here and there we note the assertion being made that, by means of the war recently waged by the Balkan allies against Turkey, "the Cross is driving the Crescent out of Europe." Even some of the religious papers are voicing that sentiment, losing sight altogether of the real mission of the Christ. How can we, in any way whatever, reconcile the gentle wooings of the world's Redeemer, with the awful carnage that has drenched the earth with the life blood of thousands? Had the spirit of Christ really ruled in the hearts of men, some way would have been found to solve the vexatious questions that gave rise to the war. The same rules that Christ would have us apply to individual differences of opinion, undoubtedly should govern nations. Why not make use of them?

Jewish Settlers Increasing in Palestine.

One-fiftieth of the total land area in Palestine is now owned by Jewish settlers who are there to stay. Almost three-fifths of the entire area of Galilee is under cultivation by Jewish farmers. Between Haifa and Jaffa there are long stretches of land controlled by the Jews. Many of the older citizens of Jerusalem can well remember the time when, barred out by a Turkish edict, the presence of a Jew was a rare sight in the city. Usually it was the means of attracting the stones and the curses of the fanatic rabble, predominating in the city. Now the Jews number 64,000. They are industrious, and wide-awake to every opportunity, proving, by their material prosperity, the truthfulness of Solomon's words, "The hand of the diligent maketh rich."

Sobriety Demanded by Railroads.

General surprise among railroad men has been caused by the recently-issued, drastic anti-liquor order of the Philadelphia & Reading R. R. Co. Whether on or off duty, its employés must not be seen in a drinking place of any kind. The penalty is ninety days' suspension for the first offense, and summary discharge from the road's employ for the second offense. The orders are definite and concise, and no excuse is accepted. Moreover, they apply to every employé of the company, from the track laborer to the man in the president's chair,—which is but right. In the spiritual realm of the Most High there is the same insistence upon obedience to orders. When the apostle entreats us "to watch and be sober," he expects a ready compliance by all, from the least to the greatest. No excuses will be accepted.

The Proof of a Theory.

When Mr. Nathan Straus, of New York, appalled by the increasing mortality among the infants of the great city, began his efforts for the pasteurization of milk, he was not only ridiculed, but openly attacked as an impractical theorist. Having, however, the courage of his convictions, and the means to carry out his plans, regardless of the expense involved, he silenced his critics by the unbounded success achieved. During last summer his laboratories supplied the purest of milk to over two thousand homes of the poor, and children who otherwise would have died from the fatal effects of impure milk, were safely carried through the sultry days of the summer. While Mr. Straus has thus proved himself a real benefactor to the children of the poor, there are countless other ways by which each of us may practically remember the needy,—both temporally and spiritually.

Are the Complainers Really Honest?

We hear so much, nowadays, about the increased and unduly high cost of living, that it is well, perhaps, to pry into the question with a view of ascertaining the "whys and wherefores." Admitting the fact that the ultimate consumer has to pay prices altogether out of proportion to the modest amount received by the original producer, there are other things to consider also, in the high cost of living complained of. Beyond all question, wastefulness and self-indulgence are not, in any way, befitting to those who so loudly complain of increased prices for butter, eggs, meat, etc. A report of the Commissioner of Internal Revenue informs us that, during the three months from July 1 to October 1, there were sold in this country 3,800,000,000 cigarets,—one billion more than during the corresponding months of the preceding year. Averaging the cost of these at one cent each, it would indicate that cigaret smokers of the country are impoverished at the rate of $38,000,000 every three months. Still more deplorable, however, than the mere loss of money, is the most pronounced physical deterioration that is sure to follow the continued use of cigarets,—a distinct and irreparable loss beyond all computation. Is the complaining about high prices really honest, as long as we spend so much of our money foolishly,—not only for cigarets, as shown above, but for the thousand and one things termed luxuries, which in no way add to our real happiness or our physical and spiritual well-being?

The "Social Evil" Can Be Curbed.

By some it is averred that the modern city can not wholly do away with the "social evil," that it is better to segregate a portion of the city as a "plague spot" for depraved humanity. Such a theory is not in harmony with the experience and observation of those who are well qualified to speak with authority. Mr. William J. Burns, the famous detective, recently addressed a large gathering in New York on social questions. He was asked whether he considered disorderly houses in a city really necessary. His emphatic reply was given instantly, asserting that it is not necessary, in any city of the earth, to pander to the vile passions of men. If humanity, in general, could be induced to think more fully on the "whatsoever things are pure," etc., there would be an immediate settlement of the question in harmony with the teachings of Holy Writ.

Making the Most Out of an Automobile.

While it is true, no doubt, that many who consider themselves prosperous enough to own an automobile, do not use it either wisely or well on the Lord's Day, there are exceptions, and one of these is referred to by the editor of the "Northwestern Christian Advocate." An earnest layman, a rural mail carrier in Wisconsin six days of each week, makes good use of his automobile on Sunday by traveling to three different points, where he superintends flourishing Sunday-schools. In our own Church of the Brethren we have members who use their automobiles to most excellent advantage by bringing to the place of worship those who otherwise could not come, by reason of the infirmities of old age, or because of other bodily affliction. Such a spirit of helpfulness is altogether commendable, and proves anew that "all things" can be made "to work together for good to them that love the Lord."

A Lighthouse in the Midst of Darkness.

Considerable apprehension has been felt for the safety of Robert College in Constantinople,—a center of religious education unexcelled by any other agency in that part of the East. Gen. Lew Wallace, United States minister to Turkey, 1881-1885, said shortly before his death, "I know of no institution in the world that is doing more real good for humanity than Robert College. It is training the young men who will be the future leaders of their country in freeing it from Turkish despotism." The rapidly-changing events of the last few weeks bring to mind a vivid realization of the truthfulness of Gen. Wallace's forecast. Robert College has been, and still continues to be, a power for good, and in the interest of the general welfare and uplift of those within its sphere of influence, it is to be hoped that, amid the vicissitudes of the present war, it may be preserved as a shining light "in the midst of the crooked and perverse generations" of the East.

Increasing Responsibility for Women.

The recent election has added four more to the list of States that are willing to give to women the same right to cast the ballot as has been enjoyed by the sterner sex for, lo, these many years. The ten States according this privilege are Arizona, California, Colorado, Idaho, Kansas, Michigan, Oregon, Utah, Washington and Wyoming. This, like other great questions, has its strong defenders as well as its bitter enemies. While none of us would feel like defending the lawless acts of the English "suffragettes," determined to secure voting privileges at all hazards, there is, perhaps, no good reason why women should not have the right to express their choice on questions affecting the general welfare of the nation, in such States as have given that privilege. Only one class of people have united in a most determined opposition to the conferring of the ballot upon women,—the liquor men of our land. They know that the votes of women,—first and last,—spell ruin to their traffic. This, by the way, is no small compliment to the women of our fair land,—an eloquent tribute to their good sense in doing away with liquor, if given the chance.

Temporary Suspension of Hostilities.

War, at best, is hideous in the extreme, and this has been especially true of the recent conflict in Eastern Europe. With a sigh of relief, therefore, we welcome the news, reported under date of Dec. 2, stating that, as soon as Greece consents, an armistice will be entered into by the respective contestants. While this agreement does not, of course, assure the immediate cessation of the war, it will, at least, suspend all actual engagements for eight days, with a further extension of seven days more, if necessary. It is hoped that during the armistice period arrangements for peace may be perfected, and if so, the short but bloody war will be at an end. While, probably, the Balkan allies may not secure all they had planned to obtain, Turkey will undoubtedly be left with but very slender possessions in Europe. In the interest of mission stations throughout the Turkish realm in Asia, early peace negotiations will be most desirable, and relieve much anxiety recently felt.

Trial of Labor Union Officials.

Officials of the Iron Workers' Association are still undergoing a scrutinizing investigation at the hands of the Federal Court, now in session at Indianapolis, Ind. The many dynamite explosions that have from time to time destroyed the property of those under the ban of the unions implicated, and which culminated in the destruction of the Los Angeles "Times" building, have justly aroused the indignation of the entire country. The confession and subsequent developments at the trial of the McNamara brothers, afforded an opportunity for a further investigation of the question in all its bearings, and this is now being attempted. So hideous appear the deliberate plottings of the union to destroy property and even life, that imagination can hardly conceive of human beings so debased. It is a story of crime unparalleled in modern industrial history. It well illustrates the words of one of old: "The heart of man is deceitful above all things, and desperately wicked. Who can know it?"

A Step in the Right Direction.

Should the people in local option territory be protected against the importation of liquor from license States? Temperance people insist that their rights should be respected, and they have endeavored, for the past ten years, to secure legislation to that end. Every time, however, the liquor interests, with the unlimited amount of funds at their command, have succeeded in thwarting the well-meant and earnest efforts of the temperance hosts. It is a matter of profound gratification, therefore, to learn that a National Convention is to be held at Washington, D. C., Dec. 16, to confer as to best methods of promoting Congressional enactments, looking to the elimination of all shipments of liquor into prohibition territory. This is a greatly needed and highly important factor in the future success of State prohibition, and it is to be hoped that the proposed Convention will evolve a plan really practical,—something that every temperance worker can bring to the respectful attention of the Congressman representing his District.

Interesting Missionary Information.

Latest statistics concerning foreign missions indicate that more than 7,000 missionaries, now in the field, were sent out from America; 9,000 from Great Britain; 21,000 from all other nations. America is credited with giving $12,000,000 annually, for foreign missions; Great Britain, $11,000,000; all other countries, $27,000,000. Thirty thousand native helpers on foreign mission fields are supported by America; 42,000 by Great Britain; 91,000 by the other nations. More than 10,000 mission schools are supported by American churches; 11,000 by British churches; 30,000 by churches of other lands. Medical missions have proved themselves a marvelous power, and their influence is constantly growing. From the simple dispensary they have developed into the most complete hospitals, and in them more human misery is relieved than in any other spot on earth. Despite the fact that the missionaries in foreign lands must continually battle with the most stubborn, age-old customs and prejudices, the fact remains that converts are far more numerous per church and per minister on the mission fields than in the homeland. Every dollar, spent in behalf of the heathen world, is sure to bring its fruitage of souls won for Christ, more abundantly, by far, than the same sum expended in the homeland. Looking at the achievements of the past, there is much to encourage, and yet the vast field, as yet untouched, should incite to still more consecrated efforts in the future.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Aims.

If I can sing a cheerful lay
To make some sad heart lighter;
If I can smile one sunny smile
To make some dark path brighter;
If I can say a hopeful word
To ease a heart in pain,
My living in this need-filled world
Shall not have been in vain.

If I can lend a strength'ning hand
To help a weaker brother;
If I can throw an arm around
Some little one or other;
If I can share some crust of bread
To ease some pang of hunger;
If I can give some kindly word
To someone who is younger;
If I can tell some soul of Christ
And prove it by my living,
I'll do the best that can be done
In this old world by giving.

—Hazel Gettels, in Northwestern Christian Advocate.

The Great Responsibility of the Christian Life.

BY S. N. McCANN.

"But thanks be unto God, who always leadeth us in triumph in Christ; and maketh manifest through us the savor of his knowledge in every place. For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life. And who is sufficient for these things" (2 Cor. 2: 14-16)?

THERE is, perhaps, no single passage of scripture that presses the very great and grave responsibility of the Christian life with more force than this one. It so impressed Paul that he closes it with the very solemn question, "And who is sufficient for these things?"

With the grave responsibility there is great reason for thanksgiving contained in the opening expression: "But thanks be unto God, who always leadeth us in triumph in Christ." The assurance of always being led in triumph should help us to realize the great importance of the work in which we are engaged. In the eyes of our Supreme and All-powerful Leader, our work is not for time alone, but for eternity as well. There may be apparent failures to one who only sees the time element, but to one who sees all, every child of God is being led in a constant, triumphant victory. The greatest heroes of earth must write failure, absolute failure, over most of their seeming triumphs, but the most humble, most obscure Christian has written over every work undertaken, even over his seeming failures, triumph, grand, glorious triumph. With such a Leader as Jesus, our Savior, and such assurance of victory, as to be always led in triumph, how can we fail to realize the grave responsibility of our work in life?

The spreading of his saving knowledge in every place is entrusted to us. It is through the redeemed ones of earth that God's saving power is to be manifest to the world. No wonder Jesus said, in his last duty enjoined upon his own, "Go ye, therefore, and make disciples of all the nations." The responsibility is ours, the always leading to triumph is his. Can we realize the importance of duty, and press on in triumph, even when, upon the face of our work, failure seems to be written? Yes, for Christ's own are not looking so much to *results* as to *duty*. Results are left in the hands of the All-powerful and All-wise Leader. His own only take him at his word of command and, like valiant soldiers, march on, even where they seem to see only defeat. They know their Captain and implicity trust him to lead to triumph in every conflict.

Marshal Ney, with Napoleon's "Old Guards," marched into the "valley of the shadow of death," at the command of Napoleon, at Waterloo, and so does every loyal Christian go forward without question to any duty that the Lord demands.

Marshal Ney and the Old Guards knew there could be only death for them, but, trusting the ultimate purpose of their commander, they never faltered. May every Christian show the same trust in Christ!

The gravity of our responsibility is brought out with great force when we are made to understand that "we are a sweet savor of Christ unto God, in them that are saved, and in them that perish."

The responsibility would not seem so great if we were a sweet savor of Christ unto God only, in them that are saved, but to place the responsibility of the lost to our account also, is surely a great and grave question for us to consider. This is surely the teaching of this scripture, and this double responsibility is most emphatically placed upon every child of God.

With such a responsibility, can we risk disobeying our Captain's orders? Can we risk looking after results? Dare we risk changing his orders, or in any way lay plans of our own, in order to secure results? Such a responsibility calls for a Leader that is wise and all-powerful. Such a Leader is ours. Why risk changing his written orders in even the smallest affairs of life? Our life, responsible for the saved, and responsible, at the same time, for the lost, is more than we risk without Divine Guidance. This is ours in the Revealed Word and in the indwelling Holy Spirit. How are we responsible for both classes? Were we to hear and heed the command,—"Go into all the world," God would have seed-sowers in all the world. These men,—Spirit-filled and Christ-incarnated, must harmonize with the Written Word, which the Spirit dictated. Men read and understand the Living Word, and others are drawn to God, the Incarnate Word, or repelled from God by the lives we live. Whether men are drawn to God and saved, or repelled from God and lost, is not altogether dependent upon us. Our real business is to live the true Christian life, and this may repel from God, or attract to him every individual with whom we mingle. If the true Christian life attracts and saves a man, he has fallen into God's plan for the redeemed, and is a sweet savor of Christ unto God. On the other hand, if the true Christian life repels a man from God, and he is lost, he has rejected God's plan by which he saves men, and is also a sweet savor of Christ unto God. The true Christian life, as exemplified before the world, has sealed the fate of the one for glory, and of the other for denunciation, according to God's Divine Will and Plan. The Christian is led in triumph as much in the one as the other. It is the business of the Christian to live the Christ-life and thus to be used of God to his glory. If we can realize the responsibility that is ours, as Christians, in relation to our fellows, we can not risk inconsistencies in our lives. We dare not take the responsibility of living in disobedience to God's Word in the smallest and seemingly most unimportant matter. If we, as God's Incarnated Word, do our own wills and not God's revealed will, what can God do with us?

If our lives are inconsistent, and we prove to be stumbling-blocks in keeping people away from God, I fear the awful curse of the Lord will be ours. I fear it must be said of the inconsistent Christian who, by his example, is leading others to the snares of the world, that it is profitable for him that "a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

God can only use the man whose life is wholly his, who, in the language of Jesus, cries, "Not as I will but as thou wilt," as "a sweet savor in Christ unto God, in them that are saved, and in them that perish."

Bridgewater, Va.

Bible Reading.

BY MRS. IDA M. KIER.

A CHARACTER in one of Harold Bell Wright's popular novels, says: "We build churches and do not worship in them; we buy Bibles, and do not read them."

Is this true of a so-called Christian nation, where churches and Bibles are numbered by the thousands? America has been called a nation of Bible readers, because the number of Bibles sold here is said to be greater than the sales of any other book.

It is true they are sold, but it is true, also, that they are not always bought to be read. By some, they are purchased for other purposes.

No home is considered complete without a Bible of some kind, and a costly Bible, with spotless, unsoiled leaves, shining, unscuffed binding, and bright, hard-to-open clasps, makes a beautiful ornament for the parlor table, but somehow it always looks as though it had never served its purpose.

Where there are hundreds who read their Bibles daily, and have gone through the Book from Genesis to Revelation, numbers of times, there are thousands who have never read half a dozen chapters in their whole lives.

Col. Robert G. Ingersoll, in one of his lectures, several years ago, made this sweeping statement: "I am probably the only one who has read the Bible through this year!" Perhaps he meant, by the assertion, that no one else had used his method of studying the Scriptures, as thousands of others had read it within the year, of course.

A noted evangelist, in commenting on this subject, not long ago, deplored the fact that, in spite of so many Bible Schools, fewer young people read the Bible today than twenty-five years ago. He further says: "It would seem as if the Bible were becoming obsolete; that we are living in a fast age; an age to which the teachings of this book are not adapted."

One trouble with the Bible readers of today is, that they do not treat the Bible as though it was the Word of God. For that reason it does not have the influence it should have, in shaping the lives of the masses.

Some who profess to be Bible readers, are sadly ignorant of the contents and meaning of the Book. Rev. Dwight L. Moody said: "Americans are not Bible readers."

Misquotations of the Scriptures can be made in almost any American church, and none will know the difference. Should a preacher be guilty of misquoting in a Scottish church, some elderly Scotch woman will be sure to come forward with her Bible beneath her shawl, and show him his error.

Then, too, people read their Bibles in different ways, and for different reasons. A certain young lady, who was a member of the Bible class in a fashionable church, closed her book one day, and said in a tone of relief: "Thank goodness, I can say I have read that Bible through! I have been ashamed all summer because I could not say I had read it."

She had read it from a sense of duty to her class, rather than from any desire on her own part, and it is obvious that she knew little or nothing about it, even then.

Thus some read the Bible merely to be able to say they have read it. Some read it for the sake of argument. Some read it because they are church members, and are ashamed to be wholly ignorant of its contents. Only a few read and search to understand.

While the teachings of the Bible are plain and simple, it requires much study, thought, and research, to comprehend some of its veiled truths. How important, then, to search the Scriptures!

Read your Bible, not merely to say you have read it but to understand it. Do not stop with the reading. Practice its teachings in your home and everyday life, as well as at church and on Sundays.

Gentry, Mo.

Fire.

BY S. Z. SHARP.

THERE is no material subject mentioned in the Bible more common than that of fire, yet we doubt whether one in a thousand, on the spur of the moment, could tell just what it is or give a logical definition of it. The ancients thought the material universe to be composed of only four elements,—earth, air, fire, and water. Now scientists tell us there are more than seventy elements, and that air and water are each composed of two elements, and that *fire is the continuous combination of two or more elements, as oxygen and carbon, and throwing off heat and light.*

Fire is used in the Bible in both a literal and a spiritual sense. In the discussion of this subject we shall notice:

1. The use of fire in connection with the Lord.
2. In connection with Christ.
3. In connection with the Holy Spirit.
4. In connection with sacrifices and worship.
5. In connection with purification.
6. In connection with destruction.

1. *The presence of God manifested by fire.* It was in the wilderness of Midian, while Moses was herding the flock of his father-in-law, Jethro, that he saw a bush burning with fire, yet the bush was not consumed. When Moses turned aside to examine the bush, the Lord spoke out of the midst of the fire, saying, "I am the God of thy father Abraham and of Isaac and of Jacob," and from that hour Moses became the special servant of God.

The next instance was when Moses had brought the children of Israel out of Egypt to the foot of Mount Sinai. We are told that "Mount Sinai smoked because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace and the whole mount quaked greatly." Out of the fire God spoke to all Israel and gave them the law.

When Moses had erected the tabernacle in the wilderness, as the Lord commanded, the Lord himself sanctified it. "For the cloud of Jehovah was upon the tabernacle by day and there was fire therein by night, in the sight of all the house of Israel throughout all their journeys."

When Jehovah made his presence to appear to Ezekiel, it was like a body of glowing metal and fire within it (Ezek. 1: 27), and to Daniel was revealed the Lord sitting in judgment when "thrones were placed and one that was the Ancient of Days did sit: his raiment was white as snow and the hair of his head like pure wool; his throne was fiery flames and the wheels thereof burning fire. A fiery stream issued and came forth before him" (Dan. 7: 9-10). When God clearly manifested himself, it was always in the presence of fire, for, as Paul says in Heb. 12: 29, "Our God is a consuming fire."

2. *Fire in connection with Christ.* Malachi speaks of the second coming of Christ in this way: "Who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap" (Mal. 3: 2). The same idea is expressed in Matt. 3: 12, where it is stated that "he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire."

3. *Fire in connection with the Holy Spirit.* The one important instance, when the Holy Spirit is spoken of in connection with fire, occurred on the Day of Pentecost when the disciples were filled with the Holy Spirit. "And there appeared unto them tongues parting asunder, like as of fire; and it set upon each one of them." This can not be construed as a baptism of fire, either in form or in purpose. In form it was no baptism or immersion at all. In purpose it was to signify that they were being endowed with the power to speak in the various tongues or languages represented that day by Jews from different nations.

4. *Fire in connection with sacrifice and worship.* Fire, in connection with worship, was an important agent from the beginning to the days of Christ. It is supposed that God manifested his acceptance of Abel's sacrifice by consuming it with fire. It is certain that the fire of the Lord came down and passed between the parts of the victim offered by Abraham (Gen. 15: 17). Under the Mosaic dispensation the paschal lamb was roasted with fire to signify the fiery ordeal which Christ, the true passover, was to suffer. The fat of all the sin offering and trespass offering was burned with fire. Fire was continually maintained upon the altar.

5. *Fire in connection with purification.* According to Num. 31: 22 every metal, as gold, silver, brass, tin, and lead, was purified by fire. Under the Christian dispensation "each man's work shall be made manifest, for the day shall declare it because it is revealed in fire."

6. *Fire in connection with destruction or punishment.* The world that was destroyed by water is "now stored up for fire, being reserved against the day of judgment and destruction of ungodly men" (2 Peter 3: 7). The Savior makes this distinction (Matt. 18: 9) between those who enter into life eternal and those who do not, "If thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hellfire." In Matt. 25: 41 we read, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels."

There is a class of religious teachers who claim that hell or Hades simply means the grave, and that "eternal fire" does not mean what it says, and is not eternal. If "eternal destruction" is not everlasting, how can "eternal life" be everlasting, since both terms are found in the same connection (Matt. 25: 46)? In Rev. 20: 13-14 we find that the *sea, death,* and *Hades* gave up the dead that were in them. If death and Hades mean the same thing, why are two different words used for the same idea? A more logical conclusion is that the grave or death gave up the dead bodies, as well as the sea, and Hades gave up the imprisoned spirits, and "If any was not found written in the book of life, he was cast into the lake of fire." Remember, this last act was after the resurrection, in general.

There was held, in Washington, D. C., a short time ago, a convention of The Bible Students' Association, who are followers of Pastor Russell, of the Brooklyn Tabernacle. There were about four thousand delegates present, who unanimously passed the following resolution: "We do not find the Bible to teach the doctrine of a literal hell fire or place of fire and brimstone for the punishment of the wicked."

Of course not. Literal or physical fire is for material things, and spiritual fire for spirits. Canon Hesen, of Westminster Abbey, aptly says, in alluding to the above resolution, "This is much like flogging a dead horse." Bishop Joseph Stephan, M. E. S., says: "The modern conception of hell fire is spiritual not physical."

Fruita, Colo.

The Heart's Conviction.

BY ABRAM S. HERSHEY.

In my observation of people and their actions, in the different walks of life, I am fully convinced that there are hundreds and thousands of men and women who are not true to their heart's convictions. Human nature seems to be weak, when it comes to openly declaring against popular ideas of wickedness, and to take a stand on the side of right, truth and righteousness. How many, many times does our "heart condemn us" as to our personal convictions and responsibilities in reference to the actions and deeds of those about us!

A good, honest Christian man may be working daily aside of one who continually uses the name of God in vain, makes light of the principles of the New Testament, is intemperate in many things, and has practically no use or regard for religion. But if this good Christian man never gives him a word of kind admonition, in reference to the course he is pursuing, though fully convicted and convinced in his heart of the wrong thus done, he should be impressed with his responsibility more fully. Who knows what a few words of kind reproof may accomplish in such cases? They might be the means of saving many souls from wretchedness, misery and eternal destruction.

There are hundreds of cases with which we come in contact, that afford an opportunity to strengthen our faith and confidence in the Lord, to save people through his servants. We must remember that the Spirit of God works by his Word through his followers. We are the instruments in his hands for good. We must endeavor to be true, faithful, pious and godly people, and in this way make our influence effective.

A good friend of yours may frequent places of doubtful propriety. You are fully convinced of the inexpediency, and are certainly convicted in your heart that he is doing wrong, and that it will finally end in ruin, but you "put off" saying anything to him about the matter until it may be too late, although you were fully conscious that you are "your brother's keeper" to the extent, at least, of giving him a few words of kind admonition (and Christian people must learn to admonish and reprove kindly). Such a reminder might have been sufficient to turn the very course of that person's life. A word in season might have been the means of ultimately saving his soul, but you failed to act upon your convictions.

We admit that it is sometimes very hard and unpopular to speak against the wrong-doing of persons,—even those who have been our friends,—yet there are many instances recorded in the Bible, of noble men and women, who not only kindly admonished or reproved their friends, but openly and publicly protested against the prevalent evils of their day.

There are many ways through which we can do good, which may only require a kind word, a good, kind act or deed, and perhaps only a smile, yet we pass on through life unconcerned and indifferent, regarding those around us. It is simply selfishness, absurd selfishness! Some of us (I use the "inclusive pronoun" because "we all come short"), who have apparently decided that we are among "God's chosen," yet we live and act as though it were only necessary to save one soul in the whole wide world, and that soul our own. How ridiculous, selfish, narrow and contracted some of us are! Let us look around and take advantage of every opportunity to do good to anyone, in any way, by any means!

York, Pa.

A Glimpse at a Great Law.

BY D. L. STONER.

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: . . . Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek)."—Matt. 6: 25-32.

Christ, in this marvelous Sermon on the Mount, thrice announced a fundamental law by which his followers are to be directed. Let us observe it. After first announcing the attitude that his followers should hold toward life, Christ uses the fowls of the air, the class birds, to illustrate. These birds do not sow nor reap, nor gather into barns. They do not eat the same food. Some are herbivorous, others are carnivorous, a few are both. They do not take the same drink. Practically, all take water, some drink blood, others take sap from trees and still others take juice from fruit and nectar from flowers. They are not clothed alike. Some have beautiful plumage while others are homely. Some are one color while others are another, yet God feeds, furnishes drink, and clothes them all. In giving them different kinds of food, shelter and clothing, he has decreed that their existence shall be by diversity. An attempt to live by uniformity would result in partial extermination. The carnivorous variety could not survive upon herbs. Those drinking nectar could not subsist upon blood nor water. To compel all to have beautiful plumage would drive out of existence those having homely attire,—as a rule the beautiful singers. Again, it is evident that *uniformity would mean death, while diversity gives life.*

In the second utterance of the great law, Christ uses the lily of the field, as illustrating a variety of plants. We observe that all lilies belong to the same class, *Angiosperms;* all belong to the same sub-class, *Monocotyledons,* and all belong to the same family. All have their carpels united; all have the same divisions of the perianth and similarly arranged; all live upon the same kind of food, drink the same drink, grow the same kind of tissue: and while they may differ slightly in habitat, yet all survive in substantially the same climate. Here we observe that God has decreed that all lilies survive by the same law,—un-

iformity. An attempt to make the lily live by diversity would invite death to the family. To compel the different kinds of lilies to take different foods, to drink different drinks, to live in different climates, to grow different kinds of tissue and to produce other than monocotyledonous seeds, would drive the family out of existence. Still God feeds and clothes them all. In this instance it is evident that *diversity would mean death, while uniformity gives life.*

In the third place, Christ uses the Gentiles (signifying all those people who were not of his own). We observe that they *sought* all these things: food, drink and raiment. Above we observed that the fowls in *not seeking* were given in diversity, that the lilies in *not seeking* were given in uniformity, both being supplied by God. Here we observe that the Gentiles, *seeking*, whether they find diversity or uniformity, are in both cases none of his. What did Christ mean to teach? Did he mean that his followers should seek uniformity in eating, drinking and raiment? Not necessarily so. This is denounced in the first announcement, where he gave in diversity. Did he desire to have his chosen ones be different in their eating, drinking and raiment? This, again, is not true, as this is denounced in the second figure, where he gave in uniformity. In the third place he denounces both, as secured by the Gentiles. Keeping in mind these observations, we plainly see that Christ showed the *wrong to be in the seeking, the contemplating, the desiring, the longing for.* Uniformity, as a gift of God (in the lily), is right; as a sought-for accomplishment in man (in the Gentiles) it is wrong. Likewise diversity, when God-given, is life, when man-sought is death.

The great law that Christ here announces is, that all *self-seeking is wrong.* It is the distinguishing characteristic of "gentileism." When an individual becomes self-centered, the thing he seeks becomes a barrier between himself and the purpose for which he was created,—service in the glory of his Creator. On the other hand, when an individual "loses his life for my (Christ's) sake, he shall find it." When one becomes altruistic-centered, the greatest amount of service is rendered. Here is the place for the intervention of the simple life. It furnishes our souls with an earthly house in which the landlord, the self, may unconsciously dwell, while he engages his whole life in the welfare of others. The great wrong of fashion is that it diverts the self to itself, and therefore comes between the soul and its expected service. Likewise uniformity may be so eagerly sought that our God-given talents are consumed upon ourselves, while the world goes begging for the gift of life; and that which seems most God-like may insert itself as a barrier instead of a fortress. The simple life, when made a means to an end, is a God-given fortress of great power. When made an end within itself, the *object of our seeking*, it becomes a man-accomplished, self-imposed curse. To realize one's unworthiness is a cardinal virtue if one does not stop here. When once we stop, it becomes an obstacle to growth. All self-centered activity, whether of egotism or unworthiness leads to one and the same pitfall. A realization of unworthiness, which leads to the recognition of the power of God in our lives, is the bedrock upon which the important law rests.

In conclusion the three essentials of the simple life are: (1) The knowledge of self's unworthiness and at the same time the power of God in our lives. (2) The unconsciousness of having such a life,—taking no thought of our eating, drinking and raiment. The third is arising, realizing that the Lord will not leave us nor forsake us, "so that we may boldly say, The Lord is my helper and I will not fear what man shall do unto me."

Ladoga, Ind.

"Thy kingdom come!" It is the missionary's prayer, uttered with all the fervor of his soul as he goes forth to preach the Gospel to the most distant nations of the earth. To help bring in that kingdom—to extend Messiah's sway over the hearts of men,—he makes his life one long living sacrifice, content if but one small province is added to the kingdom of the Christ.

THE SIMPLE LIFE IN CHRIST JESUS.

INTRODUCTION BY GALEN B. ROYER.

Under the above caption the subject of the Simple Life in Christ Jesus will be discussed by a number of our best writers in the church. Over one year ago the General Mission Board directed that articles on this subject should be prepared for publication. The task was assigned to myself. I was not necessarily to write the articles but to see that they were written.

No small task was before me. First the Simple Life is not just one or two things, as so many are prone to make it; but it is **everything** in the life of the Christian. And the tendency to maintain the one and to neglect the others, because they are harder to get at, has been a great drawback to its maintenance, in any respect, in many localities. But I do not want our readers to think of the inconsistencies, the failures, the deceptions and so on. Look at the noble army of faithful Christians who, in their daily walk, conversation, homes, business life, as well as on their person, display the Simple Life,—not worldliness as opposed to Christ but other-worldliness,—in harmony with Christ in all things. God bless these earnest, consistent, faithful ones; they are not too many; they are the preserving power of the church today.

Christ's ideal of the Simple Life is very beautifully set forth when he speaks of not being able to serve God and Mammon and pleads with his children not to strive for food and raiment as do the Gentiles, but to seek first the kingdom, for they who do, have every assurance of having all their needs supplied by God's wonderful hand; but the heart of unbelief on this point "seeks first," and so thoroughly possesses the souls of many in the church that all sorts of worldliness and gross inconsistencies in the Simple Life are manifest. If every Christian sought "first the kingdom" then these articles would be unnecessary. It is our lack of real consecration; our unbelief in his promises, bearing on this point,—so sinful that I fear it will rob many of heaven,—that leads us to all forms of complex worldliness and extreme freaks of profession in the Lord Jesus Christ. Back to Christ should be trumpeted in the ears of the Church of the Brethren as earnestly as anywhere else.

But as sanctification is a growth,—a life-long growth,—the church will always have to deal with this problem of the Simple Life. Some people grow faster than others in the divine life, are perfected more readily and are thus made meet for the Master's use in real service that much the sooner. Those who grow slowly may be sturdier,—as is the oak,—but it takes long, patient development to bring about the desired result. But that is just what Paul tells Timothy to do. Listen, every one who is zealous about having the Simple Life manifested just so and so: "And the servant of the Lord must not strive; but be GENTLE unto all men, apt to teach, PATIENT, in MEEKNESS INSTRUCTING those that oppose themselves (2 Tim. 2: 24, 25). Paul is referring to members of the church far from the standard, just like they are today, and how fitting are the Apostle's instructions! Not indifference to the situation; not harsh, cutting means as "house-cleaning" sometimes means; but "gentle," "patient" effort and "meek instructing" in the ways of righteousness. The Lord grant that this series of articles may help a little to instruct in the Spirit that Paul wished Timothy to do.

The series, as it is thus far prepared, covers the following subjects and writers:

The Simple Life in Christ Jesus—
In the Home, D. L. Mohler, of Missouri.
And Our Children, J. G. Royer, of Illinois.
And Business, A. G. Crosswhite, of Indiana.
And the Mercenary Spirit, P. B. Fitzwater, of California.
And Dress, J. W. Lear, of Illinois.
In the City, T. T. Myers, of Pennsylvania.
In Public School, Carman C. Johnson, of Pennsylvania.
In College, T. S. Moherman, of Virginia.
In Worship, Edward Frantz, of California.
And Church Edifices, John Heckman, of Illinois.

Others are in preparation.

The Simple Life in the Home.

BY D. L. MOHLER.

To live naturally, amid all the confusion and demands of modern social life and customs, is a rather difficult thing for most people to do. But the only way really to enjoy life is to meet the demands of our associations in as simple and natural a manner as possible.

In our effort to stand aloof from the ways of the world, and mould our lives according to the realms of the spiritual, there is a continual struggle within our being,—between a desire to have the mind renewed, and the life transformed; and the inclination to indulge our nature in the pleasures of social custom.

Modern life is complex in almost every relation. Perhaps never, in the history of the world, has humanity been so interdependent. Each of us is a unit in the sum total of social life. Unless we have the training properly to occupy our niche in the work of the world, we will either cause an unpleasant jar or drop out entirely. The training must be done largely in the home, supplemented by proper environments and education. But the simplicity of life consists in using every agency of progress without losing our individuality; in not being slaves to custom but making custom and circumstances the means of rising to the work that God intends we should do.

After all, the Simple Life is largely a matter of comparison. It consists in doing the things we do; using the conveniences we use; indulging in the luxuries we allow, because they contribute to real ethical and Christian culture. Thus the expression of the Simple Life changes from generation to generation. There was a time, in the history of our people, when carpets, spring vehicles, men's caps, women's cloaks, and many other things that we now continually use as things considered necessary, were thought to express vanity. Many of us can remember when musical instruments and bicycles were considered innovations, and were condemned. Today they are used without the thought of vanity. They are not purchased today so much to express a standing in society, as for their practical utility. To do a thing, to make a certain purchase, to act in a fixed way just because other people do so, is a violation of simplicity. We can not develop the individuality of our nature when we are bound by the arbitrary social customs in vogue; but we can when we do proper and right things because they are proper and right.

There are two extremes that mark departure from the simple life. The one most generally acknowledged is indulgence in the fashions, customs, tastes, pleasures, frivolities,—one, or all of them,—of the world about us. The other is the austere severity that forbids any adaptation to changed conditions. Anything that attracts attention to ourselves for the sake of attention, is a violation of simplicity. The incident of our conscientiousness in the indulgences we allow, or the restrictions we exercise, if these have not inherent merit within themselves, does not alter the fact in the case. Conscience is but a creature of education and is controlled largely by environment of early life, and subsequent idiosyncrasies. The Bible, the standard of ethics for the conscience, condemns alike indulgence in extravagance, and undue rigor in abstinence from allowable comforts and conveniences.

The Gospel does not lay down specific rules of detail in the simple life, but simply says, "Be ye not conformed to this world, but be ye transformed by the renewing of your mind," and many other passages of like import. It also says, "It seemed good to the Holy Ghost, and to us to lay on you no greater burden than these necessary things." It wisely leaves the defining of our attitude to society and prevalent customs to be adapted, by the church, to the times and environments in which we live.

The home is, first of all, a training school for the next generation. The home that exists for the mere pleasure of present existence, fails in its highest mission. The home, therefore, that denies, to its inmates, the elements of culture that prepares them to cope, on equal terms, with their fellow-men, in the questions of life, fails to prepare them fully for the work God intended they should do.

It is a very sordid idea that home should merely be a place to eat and sleep, and to be a headquarters for the accumulation of wealth.

The happiest homes are those where there is neither superfluous wealth nor grinding poverty. Too much money is a curse to children. They must learn to make sacrifices, if they are to be happy, and too often, where there is great wealth, either the children are so little trusted in its use that when they do inherit it, they waste it, not knowing how to use it, or else they are indulged in all their whims until they do not develop the disposition to deny themselves for the sake of others. Where there is grinding poverty,

the struggle for existence saps the energy of the home life, so that the individuality of the inmates is often embittered. I have often noticed that the happiest families are those where there is a constant demand for self-sacrifice, and yet the possibility of supplying home pleasures and culture.

The home must be made the center of attraction for the family. It must be made inspiring. The fountains of inspiration that send forth well-equipped men and women into the world, with the vigor of success, flow out from the threshold of the home. We have seen homes where all was swept away but love and devotion and yet there arose from the seeming wreck men and women who are a force for good wherever they go. One such I know, where a fortune had been lost through wasting sickness, from which the mother died, leaving a large family of small children. In caring for them the father was so reduced to poverty that he had nothing left for his children but himself. He gave himself unstintingly until he had not only fed and clothed them, but trained and educated them until now all of them, men and women grown, are scattered widely,—everyone working for the uplift of the world. They all remember that home, homely as it was, as the source of inspiration for making sacrifice to help save the world.

Love is the key to happiness in the home. It should be expressed in the simplest forms. Parents and children should live in constant, intimate association. There is a quality of refinement that can only be acquired by the training of children. The woman who has borne no children, and the man who has not sacrificed himself for his offspring, have never drunk from the springs of life, the nectar the Almighty gave as one of the greatest heritages of the race. A woman can hardly shine in society or indulge in club life and be the mother of her children that God intended her to be. Today there is a great stir for woman suffrage. A woman's kingdom is in the realm of home life; her subjects are her children; her power is her mother love. The man sometimes, perforce, must spend his day in the busy occupations of life, but should so arrange his hours of business that a portion of his time is exclusively for the home circle.

There was a custom in the generations past, sadly waning now, that contributed wonderfully to unity, integrity and purity in the home,—the hour of devotion, when aged sire and dame, the man and the matron, the youth and the infant joined in humble supplication and thanksgiving about the family altar. So many places there are now, in which I find a transient home, where the family altar has fallen into disuse; but what a comfort to the stranger, far from home, if told at morning or at night that it is the custom of the home to have family worship!

Home-life provides means of culture. Everyone has some talent, not only for utility, but for the adornment of life, that should be developed. To one it may be study,—books; to another, music; to another, something else. These things,—each and all,—bring comfort and refinement if cultivated according to the ethics of the Christian life. We should give to each one, as far as possible, the opportunity of developing the ability to enjoy life, as well as to work. In every home there should be such reading matter as appeals to the higher nature. In many homes I find the light, trashy literature of the day; and when I speak to the parents about good books and magazines, they say they can not afford them. Your child's life is more than meat and his body is more than raiment. Many a boy's life has been wasted, and many a girl deceived into ruin because of the low ideals, and oftentimes vile heroes of trashy novels. Guard well the reading matter of the home. What books, periodicals and magazines would Jesus approve? That should be the supreme test.

Music is an essential element in the home. It is natural for mankind to sing. Good music elevates; indifferent or vicious music degrades. Would Jesus endorse a musical instrument in the home? I believe that he would, if it were used to entertain the inmates in legitimate song service.

The pictures in the home are a strong factor in the moulding of ideals. I believe in pictures,—good pictures. But I have been pained to see, in Christian homes, on walls or on the center table, pictures almost shocking in their suggestiveness. When I see a woman decorate her home with half-nude pictures, whether on a calendar, a crayon sketch, or an engraving, I am impressed that she herself would be inclined to appear in that way, if society would permit it. The man that approves of that class of pictures, manifests an endorsement of the similar living image, if he dared to contravene social restraints. Never, in the pictures in your home, display the things you do not want your child to be.

Is it wrong to provide our homes with modern conveniences? I think not, if we have the means and do not thereby exalt ourselves above our associates or neglect to give to the Lord his portion of our income. Sometimes, however, it is better to deny ourselves in these matters when it leaves so wide a difference between us and our fellow-members. The right and wrong of such things is sometimes a matter of adaptation to our surroundings. I do not think that, within themselves, Jesus would disapprove of a furnace, or a water system or a good lighting plant, any more than he would condemn good modern farm machinery or a good barn. Any wrong in these things is not in the things themselves, but in the abuse of them.

Would Jesus condemn an automobile? In some cases, yes; in others, probably, no. It is unquestionably wrong to sacrifice home comforts for the questionable pleasure of an auto. Some people will mortgage their home, and eventually lose it in order to purchase a car, mainly because it is the fashion. This is wrong. It is wrong also to make a display of it, to the humiliation of those who are poor. But there is no more harm in an auto than in any other machine, if the owner is in a business that justifies the expense.

I do not suppose it is necessarily wrong, even, to own an automobile for pleasure, provided we can afford it and do not neglect to give to the Lord as he has prospered us; but it is wrong if we keep back the Lord's portion of our income. That is robbing God. But I have to think what a wonderful treasure could be laid up in heaven with the unnecessarily spent automobile money. This is not so much a wrong as a failure in securing a wonderful reward. During 1911 about one billion dollars was spent for the purchase and upkeep of automobiles in the United States. Do you suppose that one ten-thousandth part of this was spent by our own people? We are just about one-thousandth part of the population of our country. That would be $100,000 that our people spent for automobiles in 1912. Is that the simple life in the home? I fear not.

Thus we may consider many things which we employ and which we enjoy in our homes. The simple life in the home consists in using and adapting the conditions of modern life to the need and development of the inmates. In order to please God we must continually keep before us the query: "What would Jesus recommend me to do under the circumstances?" He is the arbiter of the simple life.

Leeton, Mo.

Home Again.

BY PAUL MOHLER.

It is hard to realize that our arrival in the homeland is only a year after our departure for what we thought to be a life-work in France. In experience, if not in time, the year has been a long one.

But we are home again and settled down, we think, to stay. Whatever our sojourn in France may have cost us in sorrow and disappointment, one thing it has given us,—a lively appreciation of the value of church and Sunday-school for a family. How eagerly the children did await the first Sunday at Bethany, with its Sunday-school, and how we grown-ups longed for the preaching services! And how good it was to meet those whom we knew and who knew us!

One does not expect to find many changes in a community in a year, but with schools it is a little different. I was really surprised to see how the student body at the Bible School had changed. My own former classmates are almost all out in the field somewhere,—five of them in China and one on the way to India. I am writing this letter in the home of another,—Sister Susie Forney Minnich. She tells me that it is not far to where Sister Hettie Stauffer Bright is living. And so I shall locate them one by one.

But what a strong school the new students seem to be! Those who insist that church workers should have high school or college training before taking their Bible work, should be encouraged to hear that the number of that kind of students is steadily increasing. It is certainly encouraging to every lover of the church to see so many strong young men and women preparing themselves for the work of the Lord.

When one who likes to preach is deprived of the privilege for awhile, he feels it. How often, during the past year, I have wished for the ability to stand before an audience and preach the Gospel of Christ in the very face of the learned infidels of France, but I could not. I was glad, then, when, on my return to Chicago, Bro. Jas. M. Moore told me that there was a call for me in Northern Ohio to preach a series of sermons. The Portage church, which had called for me, is a weak church, and the attendance, at first, was very small, but I am sure that it was as much pleasure for me to preach, even to that little group, as for them to hear. I am thankful to find that I need not be idle for even one day in the vineyard of the Lord. Thank God for our good homeland!

4341 Congress St., Chicago, Ill.

The Lord's Prayer.

BY SIDNEY E. HOPPMAN.

This perfect and all-inclusive prayer originated with God in heaven. Jesus Christ, the only begotten Son of God, is its Author. Through him God gives to us, for our use, a perfect form, and not only a form but a model prayer.

"Our Father, who art in heaven" describes our relationship to the Great Father and the dwelling place of God! In the first clause he expresses God's closeness to us, and in the latter his distance from us. The first expresses that closest of relationship and loving familiarity, while the latter demands the profoundest reverence.

The word "Father" takes our minds back to the relationship that we all have known from our childhood days to our own earthly father, whom we learned to love, respect, obey and esteem.

By the latter clause, "Who art in heaven," we contrast him with our earthly father, and so raise our minds to that matchless throne of God, where he dwells in all sovereignty and glory, and where our hope of salvation centers.

"Hallowed be thy name" is the first of three petitions pertaining to the kingdom of God. "Thy name" means that God himself be reverenced everywhere and by everybody. This reverence shuts out false conceptions of God, and brings us in a right attitude toward him.

"Thy kingdom come" is the second petition, and refers to that great moral and spiritual kingdom which God is establishing in this sin-cursed world, and whose subjects are those who have accepted God, and are marching under the blood-stained banner of Christ.

"Thy will be done on earth as it is in heaven" is a desire to see the entire earth obeying the first and second petitions and conforming to the great will of God. Now, having prayed three strong petitions for the advancement of God's cause, we turn to our own earthly needs.

"Give us this day our daily bread." This is a petition for the day's requirements and in a broad sense covers the entire physical needs for the day. When we pray for a day's needs only, we manifest that spirit of child-like dependence upon God, so much to

(Concluded on Page 780.)

THE ROUND TABLE

The Prophet and His Mission.

BY D. H. KELLER.

ONE of the world's great needs is met in the prophet. He comes as the mouthpiece of God to human souls. In his dealings with men God has deigned to use human instrumentality in carrying the messages of counsel and helpfulness. To this end "holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1: 21).

That the prophet may be properly authorized, his call has received prominent attention in the Word. So marked and clearly are these evidenced that not only the persons called, but those to whom they were sent were conscious of the very presence of the Spirit of God in their activities. However, in the manifestation of God to the prophet in his call, there was the fundamental fact of his purity, holiness and power, to such an extent that great abasement or humility apparently overwhelmed him whom Jehovah was pleased to call to his service. The great scope of work being clearly shown, the Lord graciously gives assurance in large measures of the ultimate outcome, even though the task in stupendous proportion is revealed.

Before engaging in the task his furnishment is thoroughly provided,—not only in matter, but strength, knowledge and wisdom. The barriers may, to human comprehension, seem insurmountable, but the Lord provides that which completely meets and accomplishes the end desired.

A prophet's service has many divergent activities. He not only assumes the role of the reformer, using his energies to cause a wayward and backsliding people to adjust themselves in their true relation to Jehovah, but he stands as the ambassador, carrying out the execution of matters of urgency in the realm of reconciliation, making known the mystery of the Gospel, and building up believers in the most holy faith.

To this end there is large need of maintaining a character of superlative parts. The crucial tests of his life are fraught with such dread responsibility, as to their eternal results, that nothing short of the realization of the ideal, as set forth by the apostle, in his pastoral admonitions to the spiritual son Timothy, can satisfy the one who is called of God to do the full work of the ministry with a willing heart.

3435 W. Van Buren Street, Chicago, Ill.

Seventy and Seven.

BY J. D. HAUGHTELIN.

THIS number occurs but once in the text of the Bible,—Gen. 4: 24. It indicates the years of our age but once in a long lifetime. A large majority of the people, born into this world, never reach it. These facts, with the (to me) impressive anniversary, indicating my years to be "seventy and seven," impress me seriously. But few of the associates of my youth are living. Why am I permitted to tarry? Perhaps my work is not yet finished.

Though I realize that the seeds of mortality in my body are developing rapidly, I am very thankful that I can hear, see, read, think and write. Thus time passes pleasantly and rapidly. Surely, I should use all my God-given powers to glorify his name!

As the "seventy and seventh" anniversary of my birthday can come to me but once, so the opportunities and events of life pass in solemn procession, never to return. Within my recollection, our nation and the church have made important changes. The nation has abolished lotteries, polygamy and human slavery.

The legalized liquor traffic, with its tolerated associate evils,—the brothel and white slave trade,—are now in the limelight before the people as a national crime. The government, as a partner, legalizes and tolerates this liquor evil, by reason of its share of the blood money in it. It is so because the people are willing that it be so. If the nation does not arouse and destroy this growing monster, it will destroy the nation.

The church has made commendable advances in her educational, publishing, Sunday-school and missionary work. Much remains to be done yet. The widening field affords many opportunities for every one to lay up treasures in heaven.

The opportunities for the young, to improve and use their God-given talents, are far superior to what they were in my youthful days. We rejoice to see our young people utilizing these advantages. More will be required of the coming generations than of those gone before.

Panora, Iowa.

Just to Think About.

BY JAMES M. NEFF.

I LIKE to think about heaven. It is a subject pleasant to read about or talk about, but when one is alone and doesn't feel like reading, I often find heaven a pleasant thing just to think about. The Lord has revealed to us enough about heaven to give us a pretty wide range for our thoughts.

I take pleasure in thinking sometimes, for instance, of the different degrees of reward the redeemed will receive over there. It doesn't hurt me a bit to think there will be many brethren there that I will have to "look up to." When I see how much fuller of service and sacrifice and consecration some men's lives here are, than mine, I think how just it will be that they should be rewarded accordingly over there. When I think of what pleasurable emotions we experience here by coming in contact with men of high talent and great faith, I wonder why similar experiences should not add to our joys in the world to come.

But some of you, perhaps, do not agree with me that there will be varying capacities for service or degrees of reward or places of honor in heaven. But you will agree with me if you will read Matt. 16: 27; 1 Cor. 3: 8; 1 Peter 1: 17; Rev. 3: 23; 22: 12. These texts, as well as many others plainly show that we are to be rewarded according to our works. And since we do not all work alike, our rewards can not be alike. This, then, puts us all on the same side of the question, with nothing to dispute about, but a beautiful and interesting subject, just to think about.

Palm Springs, Cal.

The Religious Vagrant.

BY DAVID M. ADAMS.

"Why gaddest thou about so much to change thy ways? Thou shalt also be ashamed of Egypt as thou wast of Assyria" (Jer. 2: 36).

WHILE the religious vagrant is not a positive hindrance to the Christian church, he is certainly not a help. He can not be depended upon. He lacks singleness of purpose. He is as variable as the wind, and as unstable as water. His spiritual appetite is somewhat capricious. Being hard to please, he seeks spiritual food at one place today and in another tomorrow. The thing necessary to appease his palate is found only on the table of his neighbors.

The religious vagrant, on account of his irregularity in attendance, is, in a measure, disqualified for church and Sunday-school work. It is he who is, as often as possible, at his post of duty at the hour appointed, who is looked upon as being a practical help to the church.

Cerro Gordo, Ill.

"The Lord Raised Up a Brother."

BY M. M. ESHELMAN.

FOR the encouragement of the sick I note how Bro. Freese, of Los Angeles, was restored to health by the Lord through his Word. After being sick about one week with typhoid fever, he called for prayer and the anointing with oil. Earnest and heart-felt prayer was offered by those present. He was unconscious for several days. In one week from the anointing he was able to sit at the table, and to eat his meals.

The Lord of heaven is not only able but willing to bring good health to his believing ones. Love and faith work mightily together.

3231 N. Broadway, Los Angeles, Cal.

Some Waste.

BY EDGAR ROTHROCK.

THE United States crop report, issued Nov. 1, says that the farmers of this country raised in 1912 the largest crop of corn ever grown in any country in the world,—3,169,137,000 bushels, worth, Nov. 1, $1,850,776,000.

This is enough corn, if loaded fifty bushels on a wagon,—the wagons, with the teams pulling them, following one another closely,—to form a line which would girdle the globe eleven times.

It is enough corn, if loaded in freight cars, to make a train 18,270 miles long, or to more than fill every mile of railroad in Illinois and Indiana in 1900.

It is enough corn, if divided equally, to give every man, woman and child in the United States and her territories thirty-four bushels, but not enough corn, if sold, to pay our liquor bill for a single year.

Carlisle, Nebr.

CHRISTIAN WORKERS' TOPIC

The Story of the Christ-Child.

Luke 2: 8-20, 40-52.

For Sunday Evening, Dec. 15, 1912.

(Getting ready for Christmas.)

I. The Promise of His Coming (Isa. 7: 14).

II. To Be Born in Bethlehem (Micah 5: 2).

III. The Visit of the Wise Men (Matt. 2: 1-10).

IV. The Gifts They Brought (Matt. 2: 11, 12).

V. The Flight into Egypt (Matt. 2: 13-15).

VI. The Return to Nazareth (Matt. 2: 19-23).

VII. His Life Outline.—(1) Whence he came (John 3: 31; 1: 1; 8: 58; 17: 5, 24; Col. 1: 17). (2) Why he came (Matt. 1: 21; John 3: 16, 17; Acts 5: 31; 1 Tim. 1: 15). (3) How he came (Matt. 11: 29; John 13: 5). (4) How received (John 1: 11, 12; Matt. 2: 11). (5) His humanity (Gal. 4: 4; Philpp. 2: 8; Luke 4: 2; John 4: 6). Some one has said, "The message of Easter is 'Think of heaven,' the message of the Fourth of July is 'Think of our nation,' the message of Thanksgiving is 'Think of your blessings,' the message of New Year's Day is 'Think on the passing time,' but the message of Christmas says 'Think of others.'"

Helps.—(1) Who was Christ's mother? (2) Who had foretold his coming? (3) Who first heard the news of his birth? (4) Where and how did they find him? (5) How did King Herod hear about him? (6) How did he try to find him? (7) How did he try to destroy him? (8) How was his plan defeated? (9) What gifts did the wise men bring? (10) What gifts can we bring to him? (11) How could boys and girls be like him?

PRAYER MEETING

The Ministry of Little Things.

Matt. 10: 42; 25: 34-40.

For Week Beginning December 15, 1912.

1. The Important Place of the Little Things.—The rank and file of the Lord's army may not be able to do the great things that add to the sum total of humanity's highest achievements, but they are the world-builders, after all. The nations are not moved by the great minds at the front of the procession, so much as by the mothers at the humble firesides, and the teachers in the public schools who have had the training of the intellects that, when rightly directed, have been the forces to bring about great events. The soil in which the stalk of corn grows, is the main factor in its growth and development,—all due to the ministry of little things. Men and nations are but the product of influences emanating from a thousand sources (Matt. 5: 41, 42; Mark 9: 41; Rom. 12: 9, 10; Col. 3: 12-14; 1 Peter 1: 22; 1 Peter 3: 8).

2. The Little Things and Their Power.—Christ commends him who, in self-forgetting love to his fellow-men, is a blessing to all whom he touches. The least act, though it be but "a cup of cold water," will not go unrewarded. Are your neighbors and friends the better because of your exemplification of the Christ-life, as expressed in the ministry of little things? Have you spoken the gentle, sympathizing word to the sorrowing when, in the hour of affliction, the jewel of the household was snatched away? Do you know that the magic of a smile, as you pass a child by the wayside, will be remembered with pleasure? Do you long for a foretaste of heaven? You may have it by helping the poor family near you, in their dire distress. "O the good we all may do as the days are going by." Thus we sing, but unless our life corresponds with our song, our words are but idle mockery. The ministry of little things brings us close to our fellows, and very near the great Father Heart of God (Rom. 15: 1, 2, 5; 1 Cor. 10: 24; Gal. 6: 2, 10; Heb. 13: 1-3; James 1: 27).


Madam Saheb

Character Sketches from My Jungle Home

By NORA E. BERKEBILE (Late Missionary in India)


Junnebai

No. 2.—Junnebai's Home and Mother.

ONE day I called on Junnebai. You see I did not have far to go. The larger house is ours and the smaller one is hers. You see the roof of hers at the end of ours and her front door, with her in front of it, is also easily seen in the picture.

The prickly-looking tree in the foreground is the stub of an old palm tree, and I am going to tell you some day what Junnebai has to say about this old tree.

When I got to the door I stopped. I peered through the doorway and saw Junnebai at work. It was rather dark inside, as is the case in most Indian houses and I could scarcely see her at first.

When she saw me she said, "Yah! Yah! Madam Saheb, yah!" This means, "Come, come, Madam Saheb, come!"

She said, "Sit down," and gave me the honored seat,—a stool several inches high. One may as well sit on the floor, for it takes no greater effort to get up from there, than is required when one has been sitting on the stool. But, of course, I would not refuse the stool, since she was so kind as to offer it to me, and it was offering the best she had, too, while she sat on the floor.

I had not been seated long when some one darkened the doorway. I look to see. It was Darheybai,—Junnebai's mother. I had been acquainted with her almost from the first, for when we got to our village, no one would carry water for us. Because we were Christians, they would not allow us to do it, and many were afraid to do it. The women had, many of them, never seen a white woman before and were very shy. The sepoys had to compel some to draw water, for we could not live without it. Darheybai drew it for several days until we could secure a regular water carrier. Thus she got into our house and we got acquainted. She helped me to get the house cleaned up and whitewashed, and helped to fix the floors. She proved to be a good worker.

Darheybai smiled and said, "Salaam" as best she could, for she had a large vessel full of water on her head. On top of that one was a smaller one, filled with water, and in her hand was an earthen vessel full. She stopped as she entered the room, took the water to the other room and then came and sat down in front of me on the floor.

Let me tell you how she was dressed. She had on a short-sleeved waist, called a "tsorlie." It is also short-waisted and cut so that the corners can be tied in front, just below the middle of the chest. Around her body was a long cloth called the "sardé." It varies in length but the ordinary sardé of the Marathi woman is eight yards in length while a fine sardé is as much as sixteen yards long. One girl showed me her wedding clothes. The sardé was sixteen yards long and of white silk. The waist was brocaded satin.

This sardé is well draped over the body except when at work. Then it is so wrapped around that the arms and legs are bare. The very very poor, out in the jungles, get a piece of cloth,—all they can afford,—and wrap up in it as best they can, but, poor things, they can scarcely make it answer for a dress, and sometimes come into the village almost nude.

The Gujerati and Parsee women wear the garment somewhat differently from the Marathi woman. The Parsees wear only silk and satin, while the Indian woman wears cotton as well as silk. Many of them can not afford the latter.

It is, when well put on, the most beautiful dress worn by women and I often find myself wishing that the women of the Occident had never known of any dress but this.

We are naturally awkward in the sardé when we put it on, because we are not accustomed to it and so also is the Indian woman in our garments, but had we worn it from girlhood, as they have, we could wear it as well as they can.

When among a lot of Parsee ladies we must certainly appear awkward in our American clothes, for they look so comfortable in their loose waists, and well-draped sardés of delicate tints. There is, in India, the same opportunity for wearing "costly array" as in America, but not the same chance for extreme differences in styles. What they wear now was worn ages ago by their grandmothers of the past.


OUR INDIA HOME.

But I noticed that Darheybai's dress was of the cheapest kind. It was rather scant, faded and worn, but clean as could be. She washed her other one when she went for water, for she usually changes and washes every day.

She had a long ring in her nose very much like the old brooches that were worn at the throat some twenty or thirty years ago. She had on several anklets, a few bracelets of glass and brass, and a silver armlet on each arm. This bracelet seems to be peculiar alone to the middle class Marathi women.

Do you "drink cigarettes, Madam Saheb?" asked Darheybai, as she rolled some tobacco in some leaves and made several. "O no," I said, "I never smoke." I was going to add that my country women do not smoke cigarettes, when I happened to think that the wife of a certain American consul, on the boat we were on, smoked cigarettes like any sport of the slums. I could not say what I wanted to say. And often I have found, since then, that there are other things we should be able to tell them about civilization that we dare not.

She asked Junnebai to go and finish her morning work. You see the cows are stabled around this room, tied to railings for that purpose. The chickens, too, sleep in the same room where Junnebai, her father, mother and two brothers,—Dahnu and Johnu,—sleep.

The cows had been turned out, so Junnebai took her "shane" basket and began to gather up the "shane" (cow manure). She scraped it up, and with her hands placed it into the basket. Then, taking a cloth and making a little flat roll of it, she put it on her head, placed the basket on it and carried it outside. She emptied it on the ground, formed it into flat cakes, and slapped them onto the wall of the house, where she left them dry in the sun. When well baked they use these cakes for fuel. This is the little girl's morning work. We often see as many as a dozen out in the roads and fields, gathering "shane." It is used in so many ways.

When Junnebai came in again she took her broom, made from swamp grass tied into a bundle, and swept the floor nice and clean. This done she sat down beside me and listened to what her mother was saying.

I told you before that Junnebai's house is made of mud and bamboo. The frame work is of heavy timbers and the outside walls and the partitions are formed by taking split bamboo strips and tying them to cross pieces with strings. Then there is daubed over this a mixture of "shane" and red earth.

The roof is thatched with rice straw and the floor is earth pounded down until it is firm and hard, and then coated with the "shane" mixture.

In the cook room, into which I could look but which I did not dare to enter because I was not of their caste, I saw the little mud stove, a few cups, some brass and earthen cooking vessels and the water vessels. The curry stone and roller were there too, but that is about all. One day later on, when trouble came, I was allowed to enter.

The Indian woman keeps her cooking vessels clean and bright, and is as proud of her brass and copper ones as the European is of her china. The battered brass and copper vessels, seen in many American drawing rooms these days are like the Indian woman's cooking vessels.

Poor Darheybai can not afford many such, for Babijee, her husband, is a drunkard and in India, as well as elsewhere, strong drink brings poverty and misery. She works hard, as also do her sons Johnu and Dahnu, but Babijee helps to live it up.

But time flies and I say, "I must go." "Go! go!" they both say, and I start out. I do not feel bad when they say, "Go," because that is their way. Because I could not muster up courage to say, "Go," I have often had Indian guests sit and sit when they were anxious to get home and to their work. Now I can say "Go," too, and know it is only polite.

They promise to come soon. Junnebai usually comes every day anyway, and I am glad she does.

(To Be Continued.)

The Head Veil.

BY DAVID METZLER.

THE design of the head veil for the woman, as taught by Paul, in 1 Cor. 11: 1-16, is beautiful, if properly understood. We need not consider arguments offered against it, since Paul's reasons for it are clear, and those who want the truth may have it.

The first reason assigned is headship. The order is stated thus, "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (v. 3). This is God's arrangement, not man's. If the man prays or prophesies with his head covered, he dishonors Christ, his Head. "Every man praying or prophesying having his head covered dishonoreth his head" (v. 4). He therefore, uncovers his head in honor to Christ. His uncovered head is a sign that he recognizes Christ as his Head, his authority, and that he is subject to him.

If the woman prays or prophesies with her head unveiled, she dishonors the man, her head. "Every woman praying or prophesying, having her head unveiled, dishonoreth her head" (v. 5). She, therefore, veils her head in honor to the man. Her veiled head is a sign that she recognizes the man as her head, her authority, and that she is subject to him.

This headship was designed by God in the *creation*. Paul does not say one word about the fall of either the man or the women, in connection with the veil. He bases no argument upon the fall; we, therefore, should not. He bases his first reason for the headship upon the *order* in which the sexes were created. "For the man is not of the woman, but the woman of the man."

(Concluded on Page 782.)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

THE address of Bro. Paul Mohler, late of France, is 4341 Congress Street, Chicago, Ill.

BRO. OLIVER H. AUSTIN, of McPherson College, is to spend his vacation in a series of meetings at Cushing, Okla.

BRO. ISAAC FRANTZ, of Pleasant Hill, Ohio, is now in the field as an evangelist, and will devote all his time to the work.

RECENTLY five entered the fold at Bethel, Eagle Rock, Va., as the result of a series of meetings held by Bro. J. T. Layman.

THE series of meetings at Blissville, Ind., Bro. Hiram Forney dealing out the Word, closed with thirteen accepting Christ.

BRO. DAVID KILHEFNER is in a two weeks' meeting at Shoemakersville, Pa. The attendance is reported good, and the interest fine.

ON Thanksgiving Day Bro. Geo. L. Studebaker commenced a protracted meeting in the Silver Creek church, near Pioneer, Ohio.

THIRTEEN young people entered the fold during the series of meetings at Larned, Kans., conducted by Bro. A. D. Sollenberger.

As the fruits of revival work done at Peach Blossom, Md., by Bro. W. K. Conner, of Harrisburg, Pa., nine were added to the fold.

NINE were baptized and one reclaimed during the series of meetings held by Bro. Albert Berkley in the Conemaugh house, Johnstown, Pa.

BRO. J. E. SWIHART, of Roann, Ind., is conducting revival services at Castine, Ohio, and may be addressed at that place for the present.

FIVE made the good confession and put on Christ in baptism during a week's meetings at the Wayside church, Va., conducted by Bro. Geo. Early.

SEVEN came out on the Lord's side and were buried with Christ in baptism during a revival at New Hope, Tenn., conducted by Bro. A. M. Laughrun.

ON Thanksgiving evening a protracted meeting was closed at Abilene, Kans., with eight baptized and one reclaimed. Bro. Charles Walter did the preaching.

BRO. D. S. FILBRUN, the pastor at Circleville, Ohio, closed revival services in his congregation, with three applicants for membership and two returning to the fold.

THE General Mission Board is expected to meet in Elgin sometime during the third week of this month. We can not, in this issue, announce the exact date.

AFTER closing his revival in Elgin, Bro. Carl Rarick spent one week at Muncie, Ind., resting up. He is now at home, ready for his regular pastoral work.

BRO. J. F. APPLEMAN is having some encouraging meetings at South Bend, Ind. Five have been added to the church, with indications of others applying for membership.

THE middle of the month Bro. G. Koolhof, of Cando, N. Dak., moves to San Marcos, Santa Clara Province, Cuba. He says he goes to Cuba to engage in mission work.

BRO. I. H. CRIST, of Kansas City, Kans., is changing his place of residence from 703 Packard Street to 14 South Boekee Street, and should hereafter be addressed accordingly.

THE special Bible Term, Manchester College, Ind., begins Jan. 6, and closes the 18th. Bro. J. F. Souders, of Preston, Minn., will conduct evangelistic services each evening.

THIS is Bro. H. C. Early's second week in his revival work at Lanark, this State. He is said to be doing some splendid preaching. The meetings will continue at least another week.

THE Bible and Sunday-school Institute for Southern Illinois, to be held at Girard, begins Dec. 28 and closes Jan. 1, with Brethren M. W. Emmert, J. W. Lear and D. M. Adams in charge.

BRO. M. J. HOFFMAN writes us that he is leaving Perth, N. Dak., this week, and hereafter should be addressed at Sacramento, Cal. He will be pleased to have members call on him as they pass through the city.

THE revival at Bradford, Ohio, conducted by Bro. Isaac Frantz, proved to be a very fruitful one. There were thirty-eight added to the church, and a number of others deeply impressed. A further report next week.

BRO. E. E. ESHELMAN, pastor of the church at Batavia, Ill., starts east about the middle of the month, and while in Pennsylvania will conduct a ten days' Bible Institute at the Windber house, near Johnstown, beginning Dec. 21.

IN the interest of Sunday-school work, in connection with the contemplated Teacher-training Book, Brethren Lafayette Steele and Levi Minnich, members of the General Sunday-school Board, spent several hours at Elgin last week.

SISTER ANNA M. EBY, on her way to India, writes us from Naples, under date of Nov. 15, saying that, while the voyage across the Atlantic was rather rough, still it was enjoyed by the entire party. Their ship for India left Naples Nov. 18, and if all went well the party should have reached Bombay on Tuesday of this week. For next issue we have a good communication from Sister Eby.

BRO. LEVI MINNICH, of Greenville, Ohio, wishes us to say, "The Sunday-school Teachers' Institute of Southern Ohio will be held in the Brethren church in Greenville, Holiday week, from Dec. 23 to Dec. 27, inclusive. Bro. James M. Moore, of Bethany Bible School, Chicago, and Brethren Otho Winger and S. S. Blough, of Manchester College, Ind., will be the instructors. Full program will appear later."

A SPLENDID work was done at a mission point, known as Headwaters, in the Sangerville congregation, Va., by Bro. J. W. Hess. Here he preached the Word until the whole community became stirred. A number were added to the fold,—twenty-one baptized and one awaiting the rite. The report reminds one of apostolic times, when appeals were made to men and women, who heard the Word gladly and accepted the truth to the pardoning of their sins.

ON account of the Balkan war, Bro. O. H. Yereman appears to have selected an unfortunate time to enter Asia Minor with his mother and sisters. We have no direct information from him, but a Kansas City paper says that he was arrested as a spy, but was released and set free after forty-eight hours. He got as far as the Island of Crete, where he was still detained when last heard from. He wrote that he was being treated kindly. His people, however, had been sent on to Smyrna.

REFERRING to our item last week, concerning the marriage of mutes, it was Bro. John C. Collins, who officiated, instead of Bro. John W. Root. The incident, as stated in a letter by the latter, was misunderstood.

SISTER NORA E. BERKEBILE'S second installment of "Character Sketches" will be found in this issue. The serial is to run a few months, and will prove to be intensely interesting. Those who neglected to read the first chapter, in last issue, should read it now, and then follow up with the second. Do not fail to call the attention of the young people to the serial. It will prove interesting to them.

WRITING from his home at Hollidaysburg, Pa., Bro. James A. Sell says: "Today, Nov. 23, I arrived at the sixty-seventh milestone of my pilgrimage. All my children and children's children, except one daughter-in-law, were home. All are living except one grandchild. I now start out to face scenes new and untried with the energy of a young man. My life has been a busy one, and the advance of years only opens new opportunities for work and usefulness. I enter upon another year, happy and contented, in my humble lot, and if I can not do as great a work as others, I will try to do what I can. Praise the Lord for his goodness!"

ON page 772, this issue, will be found the first installment of a series of articles on the "Simple Life." Over a year ago the General Mission Board decided that such a series should be published in the MESSENGER, and placed the matter of arranging for the articles in the hands of the Secretary of the Board. The articles, so far as completed, are now on our desk, and will appear from time to time, as space may be provided. Some of the essays are lengthy, especially the initial article, but that should cause no one to take less interest in the different phases of the simple life treated. These long winter evenings will afford plenty of time to read the long articles appearing in our columns, as well as the shorter ones.

IN the *Brethren Evangelist* for Nov. 20 it was said, editorially, that, according to the report of the Annual Conference of the Church of the Brethren, last year we had lost practically 5,000 members. On seeing the statement, we prepared a correction to be published in the present issue of the MESSENGER, but before going to press received the *Evangelist* for Nov. 27, containing the necessary correction. Here it said that instead of a decrease, there was an increase of 1,300, which, of course, is too low an estimate. The accessions, by confession and baptism, exceeded 5,200. This must be offset by those who died, as well as by some expelled. Then, on the other hand, there were a number of conversions not reported. But at any rate, the increase can not be far from 4,000 for the year.

THE Thanksgiving service in Elgin was well attended, Bro. Joseph Amick giving the address for the occasion. He was listened to with unusual interest, this being his first sermon, in our church for several years. Bro. Amick is now in his seventy-ninth year, enjoying good health, for a man of his age, takes much interest in the work of the church, but seldom preaches. In various lines, in years gone by, he has served the church much better than the younger generation knows. It was largely through his skill, as a financier and business manager, that the Brethren Publishing House was placed on such a splendid footing. Then, for years, he was treasurer of Mount Morris College, and helped in various ways in building up that institution. His third great work, as a financier, was in helping to establish the Old People's and Orphans' Home of Northern Illinois and Wisconsin. In carrying on his part of the work, in connection with these institutions, and other financial matters entrusted to him, one of the bankers at Mount Morris said that Bro. Amick passed more than $1,000,000 over his counter. We are glad that he can still be with us. While living quietly, having retired from active business, he enjoys meeting and hearing from his old friends. He seldom misses a service at church.

Preparation for the Love Feast.

A LETTER comes to us from a sister in a city where we have hundreds of members. The writer says that it is customary in her home congregation, on love feast occasions, for the brethren and sisters to assemble in a large meetinghouse late in the afternoon, when the self-examination service is held. At the close of this service the members vacate the room, so the tables can be arranged for the evening services. She then adds that four hundred or five hundred people standing around the building, on the sidewalk, and sometimes on the street, always attract a good deal of attention, and give occasion for some uncomplimentary remarks. The sister wishes to know how we conduct our love feast services in this part of the Brotherhood, hoping to find a method for doing away with the scene that must be enacted on the streets of her city each year.

We would not for a moment criticise the methods employed in any of our large congregations. That is not the purpose of this brief editorial. We will tell how we cut off occasions for spectacles of this sort, and leave it to others to solve their problems as we have endeavored to solve ours.

In most of the city churches in the West, as well as in other parts of the Brotherhood, it is customary to have the self-examination, or preparatory service the Sunday preceding the love feast. The day for this special meeting is announced, and the attendance is generally good, and the minister selected to preach is given time to prepare himself for this part of the service. As a result, the subject is treated in a very thorough manner, and is appreciated by the members. All of those present can listen to the discourse without being disturbed in the least by the feast preparations.

On the day of the love feast enough of the deacons and their wives go to the place of meeting in ample time to complete all necessary preparations for the evening service. At the hour announced for the feast, be it five or later, the members assemble and at once take their places at the prepared tables. A short devotional service, consisting of singing, scriptural reading, exhortation and prayer, is held, and then follow the regular love feast exercises. These services are conducted and concluded in the usual way. At the close the members can quietly retire from the tables and return to their homes, only enough of them remaining to set the house in order.

This method does away with any occasion for the street scene referred to by our sister, and probably will give as good satisfaction as could be desired. To have all the members assemble at a fixed hour, and find the audience room fully prepared for the feast, makes an impression on them that will not soon be forgotten. In our judgment, this is the ideal method.

The Roman Catholic Inquisition.

A RECENT reading of the horrors of the Inquisition has led the writer to make brief mention of the institution, and especially to quote, in part, a letter written by a Jew to the officers of the Inquisition after the burning at the stake of a Jewish maiden because she refused to deny Judaism.

Inquisition (Holy Office) was the name given to the spiritual court of the Roman Catholic Church for the detection and punishment of heretics or those who differed in opinion from the doctrines held by the hierarchy of that organization. One can only read the horrible cruelties and the inhuman treatment visited upon those who refused to accept Roman Catholicism as their religion with feelings of wonder that men could, on the one hand, inflict such excruciating agony on their victims and on the other how the sufferers were enabled to bear the infliction.

The Inquisition is so absolutely contrary to the spirit and teachings of Christ, that one wonders how it was possible that it ever became an institution of a church professing to follow Christ. In the Primitive Church there was no arrangement that could have borne even a remote resemblance to the so-called Holy Office. In every essential the teaching of Christ and of the Apostolic and Primitive Church was opposed to compulsory religion. It was not until about the beginning of the fifth century that a so-called Christian Emperor of Rome, Theodosius, imposed the death penalty for heresy. The action received the severe condemnation of Chrysostom and others, and it was six centuries later before the death penalty was again enforced. Then the ecclesiastical court condemned its victims and turned them over to the secular power for execution. Because of this, some apologists for Rome have asserted that the Catholic Church never shed blood. The fact that the Pope assumed authority over the temporal Governments, as well as over the spiritual, shows the fallacy of the claim.

In 1592 Cardinal Caraffa was authorized by the Pope to reorganize the bloody Inquisition. Soon after, he was elected Pope and, under the name of Pope Paul IV, he assumed the position of Chief Inquisitor. The death penalty, attended with the most horrible tortures and hellish cruelties that human ingenuity could invent, with imprisonment in dark and noisome dungeons, in the depths of old castle walls, were the means used successfully in stamping out every vestige of the Reformation in Italy.

But it was in Spain where the fires of the Inquisition, lighted for the conversion of the Jews, and destined later to consume their oppressors, burned with the most frightful results. In 1481 more than two thousand victims were burned to death at the stake. Don Juan Llorente, secretary of the Inquisition at Madrid, Spain, has lifted the veil of this most iniquitous instrument of Satan. He estimates that in eighteen years ten thousand two hundred and twenty victims were burned alive and nearly one hundred thousand were punished in various ways.

Space forbids a further description of this fearful period of persecution and the horrors of the Inquisition. The pity of it all is that these things are true and that they were perpetrated in the name of our blessed Christ. Oh, how our Savior has been crucified afresh by his professed followers and put to an open shame! Spain was, and is, a Christian nation; "she has set up more crosses in more lands, beneath more skies, and under that sign butchered more people than all the nations of earth combined."

After the burning of a beautiful, innocent Jewish maiden at the stake, a Jew wrote the following letter to the officers of the Inquisition. It was futile but it breathes so much the spirit of the Master, and is in such striking contrast with the Satanic spirit of their persecutors, that one can only read it with the feeling that, in the day of judgment, it will be more tolerable for the Jews who thus perished than for those who burned them to death.

The writer confesses that he is a Jew and yet claims to have respect for the Christian religion. He writes to the Inquisitors as follows: "You complain that the Emperor of Japan caused all Christians in his dominions to be burned by a slow fire. But he will answer, 'We treat you, who do not believe like ourselves, as you yourselves treat those who do not believe like you.'

"But it must be confessed that you are much more cruel than this Emperor. You put us to death who believe only what you believe, because we do not believe all that you believe. We follow a religion, which you yourselves know to have been formerly dear to God. We think God loves it still and you think he loves it no more: and because you judge thus, you make those suffer by fire and sword who hold an error so pardonable as to believe that God still loves what he once loved.

"You deprive yourselves of the advantage you have over the Mohammedans, with respect to the manner in which their religion was established. When they boast of the number of their believers, you tell them that they have obtained them by violence and that they have extended their religion by the sword. Why, then, do you establish yours by fire?

"We conjure, not by the mighty God whom both you and we serve, but by that Christ, who, you tell us, took upon him a human form, to propose himself as an example for you to follow; we conjure you to behave to us as he himself would, were he upon earth. You would have us become Christians, and you will not be so yourselves.

"But if you will not be Christians, be at least men; treat us as you would, if having only the weak light of justice which nature bestows, you had not a religion to conduct, and a revelation to enlighten you.

"If heaven has had so great a love for you as to make you see the truth, you have received a singular favor; but is it for children who have received the inheritance of their father, to hate those who have not?

"If you have this truth, hide it not from us in the manner you propose it. The characteristic of truth is its triumph over hearts and minds, and not that impotency which you confess when you would force us to receive it by tortures.

"If you were wise, you would not put us to death for no other reason than because we are unwilling to deceive you. We believe that the God whom both you and we serve, will not punish us for having suffered death for a religion which he forgave us, only because we believe that he still continues to give it.

"It is necessary that we should warn you of one thing; that is, if anyone, in times to come, shall dare assert, that in the age in which we live, the people of Europe were civilized, you will be cited to prove that they were barbarians; and the idea they will have of you will be such as will dishonor your age, and spread hatred over all your cotemporaries."

This appeal to the inquisitors incensed rather than mollified them and the prophecy in the last paragraph has been literally fulfilled. Looking back now upon man's inhumanity to man, in those centuries, the verdict is,—Heartless barbarism, the darkest blot on civilization, and dishonor and disgrace to the age in which these horrible cruelties were practiced.

D. L. M.

Whom Should We Marry?

THE title to this paper is not very expressive, or perhaps not expressive enough. But as it is a continuation of our paper of last week, it will be understood what we wish to say. The matter of our young people intermarrying with members of other denominations is a live one, and should demand our serious attention.

Today, in our own country, the Christian church is divided into two general divisions,—the Roman Catholics and the Protestants. We are classed with the Protestants, and rightly, too, because we have been protesting from the time of our organization, all along down through the years, and expect to continue in so doing. But in this we must be temperate, as in everything else,—give credit where credit properly belongs, and honor where honor is due. In all of our Christian churches we have honest and zealous believers in the truth, and in the church of Jesus Christ.

Now, the question with some of our people is this: Is it right and proper for members of our church to marry members of other churches who believe in God and in Jesus Christ, as we do, but differ in reference to the application of some of the ordinances and methods of administration, especially when we remember that such differences, on the part of the membership, are the result of church teachings and of home surroundings and influences? Because of what we have seen and learned, and because of actual results that have grown out of interdenominational marriages, we are not ready to take such a position, as it seems to us that, on the whole, our gain in such intermarriages has been greater than our loss. Of course, all other things being equal, we would advise our people always to marry persons of their own church.

This would seem both reasonable and natural, because marriage means homemaking, and to have a home in its fullest and best sense, there must be unity in its fullest sense, and this can be only where the husband and the wife are one in purpose and spirit. But, unfortunately, belonging to the same church does not always give this unity, and, fortunately, persons

belonging to different churches may, after their marriage, often most happily grow into this unity. There is a psychological reason for this, that we shall not discuss at this time.

We have said that, in order to have what we would call an ideal home, the husband and wife should belong to the same church. This is a self-evident fact, and in cases where they are not, it seems to us that they should be reasonable enough and Christian enough to work, live and pray to that end. To do this, one of the two must be willing to change his or her church relationship. This brings us to a most serious and important question: "Which one shall it be?"

Any exchange made between husband and wife should be for their mutual good. This is especially true of church relations. Now, if all churches could offer the same privileges, in observing all the teachings and ordinances given by Jesus Christ in the New Testament Scriptures, the exchanging would only be that of convenience and pleasure, and it would not matter which one would be willing to do the changing. But some churches, as shown in their creed or summation of belief, accept and live out more fully the ordinances and commandments of Christ. Members of such churches sometimes change their church relationship for identification with a church that has less to offer. To do this, when the safety of the soul is at stake, would be unequal and unreasonable. It seems to us that, in all cases where a difference of church relationship exists between man and wife, the agreement between them, as to which one should make the change in order that unity might exist, should be made on the basis that the one belonging to the church that has the least to offer, in the way of accepting the truth in its fullest sense, ought to be ready and willing to change and accept the church that has the more or the most to offer, in the way of doing the best possible service for the Master, and to do all the commands of Christ, as he has given them to us. This seems reasonable to us, because it is what we would wish and be willing to do if the case were our own. Such has been our experience, and we are glad to say that it worked out most happily and satisfactorily, as it always will when both parties are honest and sincere.

To illustrate our position more clearly: I am a member of the Church of the Brethren, which church believes that the Scriptures teach, "He that believeth and is baptized shall be saved." This baptism must be preceded by faith in God as the Father, and Jesus Christ as the Redeemer, and repentance for sins. Such baptism gives promise of remission of sins and the gift of the Holy Spirit. Following this, we have the after teaching: "Teaching them to observe all things whatsoever I have commanded you." In this teaching are included the ordinances of the Lord's supper, feet-washing and the communion, as well as all other New Testament teachings. I marry a wife who is an honest, sincere and zealous member of another church. She was baptized in her infancy, brought up and confirmed as a church member, partook of the communion as the Lord's supper, and had little or no teaching along the line of Christian doctrines, principles and duties.

Now, in forming our new home life, we were made to feel that we should be, first of all, united in our religious duties, and be members of the same church. To which church would honest reasoning say we should belong? To the one that accepts the New Testament, its doctrines, its principles and its commandments, as our only rule in faith or practice, or the church which receives her members by baptism, while they are yet infants, which precludes the possibility of faith, observes only a part of the ordinances, and ignores many of the most vital principles of the Gospel? It seems to us that any unprejudiced mind would say that the sanest, most reasonable thing to do would be this: "Let the one that has the least fall in with the one that has the most, the safest and the greatest amount of gospel teaching." The danger is not in having too much, but too little. It is unwise and dangerous to try to form a union so sacred and so far-reaching on anything less than on the truth. The man or woman who denies any part of the gospel truth, to please another, endangers his own salvation, as well as the one whom he tries to please.

H. B. B.

Going South.

We observe that an unusual number of our people are going South this season, some of them to build up homes and the others to spend the winter in a more congenial climate. A correspondent writes us that quite recently he met a dozen members in the depot at Jacksonville, on their way to different parts of Florida. We feel interested in the southward movement of our people. For years they have been searching out the best localities in the West and Northwest, and why should they not now look for homes in the South?

There is no reason why the Brethren should not be able to build up a large number of churches in the Southern States. The Baptists and the Disciples do not find it so difficult to reach the Southern people with their doctrines, and especially is this true of the latter. From late reports we learn that the Disciples have nearly 4,000 members and fifty churches in Florida. Some of these churches have been established by emigration, and others by evangelistic efforts. Their evangelists go out into the country and preach their doctrine, and in this way make converts.

As a rule, wherever the Disciples can succeed, we can get a good hearing if we will pursue the proper course. Generally speaking, our people and the Disciples are practically identical in their teaching until the candidate reaches the water. From that point on we differ. They employ the backward single immersion, while we make use of the forward triple form. They observe only one of the New Testament institutions intended for the converted, while we insist on observing all of them. Among our well-informed doctrinal preachers, the method of teaching from the pulpit is virtually the same as the Disciples, the difference being in what is taught.

With their method of teaching they succeed in building up strong churches, and the Brethren will also succeed when they put energy and intelligence into making a speciality of their doctrine, like the Baptists and the Disciples do. Send into the South one of our tame preachers, who does not have a clear conception of our doctrine, and is not very favorable to preaching doctrine at any rate, and he may wear himself out without accomplishing anything worth naming. If the people are to be moved to action, it must be done by plain, reverent, clean-cut preaching, and the preacher himself must live up to his profession. The people of the South have a high regard for the "parson" who knows how to magnify his calling spiritually, morally and intellectually.

Of course, our people will have to encounter the opposition of secret societies, and here will be found our most difficult problem in reaching the men. With the Baptists and the Disciples this does not figure, but with us it is an important consideration. Still this need not discourage us. If we would win, we must go straightforward with our well-directed preaching, and persist in keeping our whole Gospel plea constantly before the public.

Committee Work.

Has a committee from Annual Meeting or District Meeting a right to set aside and ignore any regular and well-established decision of Annual Meeting, and establish new customs and theories of their own?

We hardly think that a committee from Annual Meeting would be so thoughtless as to venture on such a revolutionary policy. All committees,—whether authorized by the General Conference or a District Conference,—must keep within the limits of the specific rulings of the Annual Meeting, when disposing of church difficulties or church work assigned them. To do otherwise, would lead to their being called to account by the body creating the committee. While all committees, sent out to help adjust matters requiring attention, are supposed to exercise some judgment and discretion, and even to employ diplomacy and clemency, within the bounds of propriety, they are never presumed to depart from the settled teachings of the General Brotherhood, or to compromise any of the church principles. One might as well think of the judge on the bench ignoring the law or the settled court usages, as to talk of a committee setting aside the principles or the settled usages of the Brotherhood. Such disregard for church regulations, upon the part of a well-informed committee, is scarcely conceivable.

The Messenger in the South.

At a mission point in Alabama, where services are held but once a month, the Messenger has been making its weekly visit to a number of homes not identified with our Brotherhood. Now these people are asking for meetings *twice* a month, and there are good prospects for an ingathering of souls. At another point, where the Messenger has also been sent, week after week, one has asked to be restored, and another has applied for baptism. No better evidence of the great missionary value of the Messenger can be had, than is found in the many expressions, constantly being received, and similar to those above quoted. At the special rate of but fifty cents a year,—where the paper goes to those who are not members,—almost any one can do practical mission work by sending several copies to those in search of the Truth. There are sure to be the best of results.

Free Salvation.

With a view of doing some good, and aiding his family, Bro. James M. Neff has published a neat little booklet, entitled "Free Salvation." The purpose of the booklet is to show that while salvation is free, still it is conditional. Salvation is for those only who accept Christ through faith and obedience. It is free, for the reason that no purchase price has been set on it. It is conditional, for only those complying with certain conditions have the promise of life eternal. The little treatise makes instructive reading, and ought to be widely circulated. Price, five cents; per dozen, fifty cents; per hundred, $4. Address all orders to Mrs. Florence Neff, Lordsburg, Cal.

Child Rescue Work.

At a special meeting in the interest of the Child Rescue Work, held in a wide-awake western church, eight orphans, ranging in age from ten to seventeen years, took part in the interesting program rendered. A resident member of the congregation, who was left an orphan at the tender age of five years, and who had spent several years in an orphans' home, gave a graphic and pathetic recital of his varied experiences. A keen interest in behalf of Child Rescue Work was thus aroused among the greatly interested audience. More of such meetings, with programs thoughtfully and appropriately arranged, are sure to be productive of good results.

Money for Tobacco.

One of our evangelists, meeting a few members who use tobacco but who say they are not able to pay for the Messenger, told them that people who had money to buy tobacco could well afford to pay for the paper. He was right. The man who reads the Messenger from year to year, and loves the paper, is not likely to waste much money on the tobacco habit. It is a money-saving proposition for him. At least, every time he reads an item like this, he will regret that he ever learned to use the weed.

Bad Literature.

Just think of it! In New York City a society having for its purpose the suppression of vice has seized 63,189 pounds of obscene literature, 836,096 obscene pictures, and arrested 200 people who were engaged in this illicit business. Suppose all this vile literature had been sent out to corrupt the minds of more than a million young people! But what kind of work is being carried on all over this country. A similar warfare on this depraving business should be waged in every city.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

NOTICE.

For some months I have had in contemplation the publishing of a Doctrinal Calendar, having, at the head of each monthly page, a picture pertaining to the doctrine and ordinances of the Gospel, as practiced by our Brethren. January is to have a picture of the birth of Christ; February, the crucifixion and death of Christ; March, the resurrection of Christ; April, a baptismal scene. Following these, there are to be treated the ordinances,—feet-washing, the communion, etc. Below each picture are found the Scriptures in support of the services indicated by the picture.

I have been in consultation with a number of our literary brethren, east and west. All of them encourage me in the publication. A number of our churches cheerfully aided me in securing the necessary photographs for the publication, and I fully intended to have the Calendar ready for 1913, but the proposed publication of the Calendar was more tedious than we anticipated. When we tried to arrange for its publication, we found engravers and publishing houses so crowded with holiday publications that our Calendar, if undertaken, would have been finished too late, to make us safe in its sale. Hence, I am compelled to say, to those who so kindly aided me, and to others who are looking for our Doctrinal Calendar, that we feel necessitated to defer its publication one year. In the meantime I shall try to improve my material for the Calendar.

Covington, Ohio, Nov. 20. I. J. Rosenberger.

MOUNT MORRIS COLLEGE MISSIONARY SOCIETY.

At the beginning of the current school year the reorganization of this Society resulted in the election of the following officers: President, J. Hugh Heckman; Vice-President, U. J. Fike; Treasurer, J. P. Holsinger; Secretary, Mary Heckman. The Treasurer's report for the past year shows the finances of the Society to be in an encouraging condition, due to the persevering efforts of the incumbent of that office, and the loyalty of the members in paying their obligations. In an informal way several speakers suggested methods by which the work may be improved, and these have been thankfully received. Members at a distance are also invited to make such suggestions. Action was taken to forward the work of Mission Study Classes. The program committee for the ensuing year consists of U. J. Fike, Mrs. M. M. Sherrick, and Harvey Swartz.

The Society held a regular meeting on the evening of November 17. Some special music was rendered and Bro. W. B. Stover gave a missionary talk. His remarks clearly showed that missionary activity on the foreign shores really does pay. He illustrated this thought by relating incidents from his own experience. We are made to feel an interest in these results, in proportion to our gifts and prayers. Bro. Lichty represents us in India. We share in his labors as we stand ready to support him in every way. Bro. D. L. Miller asked a blessing on the meeting. After this service Bro. Stover preached an uplifting sermon on "Giving." Mary Heckman.

Mt. Morris, Ill., Nov. 19.

MOUNTAIN VIEW, ARIZONA.

The members of the First Church of the Brethren in Southeastern Arizona, in the Sulphur Springs Valley, greatly enjoy the weekly visits of the Gospel Messenger, and are glad to hear from different parts of our beloved Brotherhood. We are also glad when we can give a good report of our work.

Eld. Wm. Trostle, of Pasadena, Cal., Eld. Wm. Stutsman, of Elgin, Ariz., and Eld. W. F. Wine, of San Simon, Ariz., assisted us in our pioneer work, attended by all the characteristics portrayed in the first part of Jude 3. We enjoyed the preaching services very much. On the evening of the 13th Bro. Wine broke unto us the Bread of Life. Our little schoolhouse was almost filled with brethren, sisters, neighbors and friends, anxious to receive the message. In the evening of the 14th Bro. Trostle delivered a discourse, which was indeed a spiritual refreshing.

After the services our organization was effected as follows: Bro. R. F. Shearer, church clerk; Bro. O. S. Pratt, treasurer; the writer, church correspondent. Eld. W. F. Wine was chosen as our presiding elder for the coming year, with Eld. Wm. Stutsman, assistant elder. Bro. Yoder, our permanent pastor, of Glendale, Ariz., will come to us in a few weeks, being sent here by the Mission Board of Southern California and Arizona. We feel to thank our worthy Mission Board for their careful study of our great need, and are grateful for the help they have extended to us.

We have twenty-five charter members. Another applicant is to be baptized as soon as Bro. Yoder has located with us. Others are counting the cost. We ask the sincere prayers of the Brotherhood in behalf of lost souls in this locality.

Our services continued each evening during the week. On Sunday we enjoyed an all-day service. We had Sunday-school at 10:30 A. M., and at 11:30 we had preaching service by Eld. Trostle. He preached to a crowded house of attentive listeners. A basket dinner was served from 1 to 2 P. M. At 3 P. M. we met again, when Eld. Wine broke unto us the Bread of Life. At 7 P. M. the Christian Workers' Meeting convened, Bro. Raphael Shearer conducting the services. We had a good lesson on Paul's earnestness. Bro. Trostle closed his work here with a chart lesson on the board, at 8 P. M., and left in the morning of the 18th for Glendale, Ariz., where other church work awaits his attention. May God's richest blessings attend him! (Mrs.) O. S. Pratt.

Pearce, Ariz., Nov. 18.

DEATH OF ELD. J. W. HARTSOUGH.

Eld. J. W. Hartsough was born in Ohio Feb. 25, 1859, and departed this life Nov. 12, 1912, aged fifty-three years, eight months and twenty-seven days. He was a ripe sheaf of golden grain for the Lord's garner.

Bro. Hartsough grew to manhood in Northern Indiana. He married Miss Sophronia Dawson Jan. 18, 1877. He joined the Church of the Brethren in 1881, was called to the ministry of the Word in 1889, and ordained to the eldership in 1891.

His Christian life was full of happiness. Upon no occasion did he tire in the Lord's work. Although he was a pioneer in North Dakota, and the father of a large family, he bravely endured the many hardships incident to the frontier life.

He came to North Dakota in 1895 and first located near Grand Harbor. From there he journeyed farther on, and homesteaded near Mylo. Going still farther westward, he settled in the Missouri River Bottom, known locally as "Nesson Bottom." Here he gathered his children about him, with the exception of one. At his new home he got on very nicely and was comfortably situated. He was the father of eleven children. He is survived by ten children and the loving wife of his youth. There are also several grandchildren and many other near relatives. Bro. Hartsough's death was caused by paralysis, preceded by a gradual weakening of the organs of the body, produced by hardship and exposure.

His body was laid to rest in the cemetery near his home Nov. 16, in the presence of a very large crowd of sympathizing neighbors and friends. It was remarked, over and over again, "He will be so much missed." Up to the time of his departure Sunday-school and preaching services were held in his home, but all this will now very likely be stopped.

Such, dear readers, is a brief account of the life and work of one who was greatly beloved. D. F. Landis.

Minot, N. Dak.

A MOUNTAIN TOP EXPERIENCE.

Sunday morning, at break of day, it was noticeable that a thin, white blanket was spread over the earth. From the chimney tops the smoke came rolling out. Winter has come, and artificial heat must be supplied.

At times of such sudden changes, on Sunday mornings, we always wonder about the attendance at Sunday-school. Many children come from homes where missionary work and assistance are greatly needed. Just then I remembered hearing the pastor's wife say that they had received, for the needy ones, a large package of clothing of all descriptions, suitable for winter wear. She said, "Two of the churches in Southern Ohio have assisted us graciously." Then I knew that soon she would be busy distributing these goods, where they were so much needed.

Thinking of this God-given wardrobe, I hoped for a good representation at Sunday-school and church. We hurried our work and started. Soon we met the children fitted out with new coats, shoes, stockings and dresses. I thought, How true, when Jesus said: "Your Heavenly Father careth for you." Ere long a goodly crowd was in attendance, but to my surprise the children, the men and the women continued to come. When the superintendent had called for an opening song, in which all joined, we noticed the double doors swinging open. Then the pastor and the president of the Men's Class Organization entered. Fifty-five men, in double file, marched into the church, stood in a half circle around the pulpit, and joined in singing, "Victory All the Way Along." This, I say again, was a mountain top experience for the Sidney church.

Bro. Smith's class of men is separate from the Bible class. It is made up from the men in shops, offices, grocery stores, meat markets, etc. Need I tell you that this has all been accomplished by heroic efforts? The city people in attendance greatly appreciate Brother and Sister Smith's work. These faithful workers have diligently labored for eight years, and have many times publicly expressed their appreciation of the many earnest supporters of the work in the Sidney church. Our greatest opportunities here are made possible through the Mission Board and the local churches of Southern Ohio. We praise God for it all. With such continuous progress we are in great need of a larger churchhouse, and more Sunday-school class rooms. We are patiently laboring on in hope of a larger house. We are just now preparing for a revival, to be conducted by Bro. J. W. Fidler. We desire the prayers of all the Messenger readers.

Sidney, Ohio, Nov. 25. Mrs. J. M. Brenneman.

THE PASSING AWAY OF SHEVANTIBAI, OF INDIA.

"Shevantibai is gone," were the words that fell like a stroke on our ears as we sat busily sewing. We hastened to her home and there lay her still form. The spirit had fled. There sat the sad-hearted husband with the youngest lad in his arms. The weeping children clung to the unconscious form of their mother. The crippled old grandmother moaned and sobbed, but Shevantibai spoke no more. She had gone to the land from which none ever return.

Shevantibai Yedke was born some forty-two years ago in a village of the Ahmednagar District. Her parents were then Hindoos and idol-worshipers. When she was about eight years of age, the Gospel was preached in their village through the agency of the American Marathi Mission, and her parents turned to Christ. As a little girl she attended the mission school in her village, pursuing her studies to the Fifth Standard.

She was married to Subvauji Yedke, a Christian of the same village, when she was about fourteen years of age. To them were born ten children. Four had gone before and were waiting to welcome their mother as she entered the heavenly home. Four daughters and two sons are left without the mother who was so dear to them. One daughter lives in the Dang Forests. Her husband is one of Bro. Pittenger's workers. The eldest daughter teaches English in the Girls' Mission School at Nagpur, and a third daughter is just completing her course in the same school. These three daughters were too far away from home, to return for the funeral.

Shevantibai was a Bible woman for about ten years. For the past four years she has been conpected with our own mission. A year ago she, with her husband and three of the children, was baptized into our own church. She was a ready learner of the Bible truths. For the past three years she was specially supported by the British and Foreign Bible Society. Her work was to teach women t read the Scriptures, and to read to those who can not read.

Her death came unexpectedly. She had fever for about ten days, but no one thought that it was a sickness unto death. Quietly and peacefully she fell asleep in the evening of Oct. 15, and the next morning her body was laid to rest by the side of the grave where sleep two of our own dear children. Alice K. Ebey.

Karadoho, via Dahanu, India.

DALEVILLE COLLEGE SPECIAL BIBLE SESSION.

This session, to be held Jan. 4 to 12, promises to be an exceptionally good one. We aim to give able instruction and discussion along the very lines you will want to know something about. Bro. D. L. Miller, of Illinois, will bring his many years of thorough study and observations, and make them practical for you.

The members in the original First District of Virginia and Tennessee are urgently invited to be present. You can not afford to miss this opportunity of only one week. Read below the brief sketch of what will be the themes for discussion:

Elder D. L. Miller.

General Government: A Fundamental Principle and Is of God. An Absolute Necessity. Society As Such Can Not Exist Without It.

Church Government: (1) General Definition. (2) Object of Church Government. (3) Authority for Church Government. (4) Forms of Church Government,—(a) Episcopacy; (b) Erastianism; (c) Presbyterianism; (d) Congregationalism; (e) Form of Church Government Developed by the Church of the Brethren. (5) The Ordinances and the Blood Covenant.

Elder D. N. Eller.

The Pedagogical Elements, As Found in Each of the Departments of Church Work,—Sunday-school, Aid Societies, Christian Workers, Pastoral Work.

Professor C. S. Ikenberry.

Teacher-training in Old Testament History, Life of Christ, Principles of Teaching, History of the Sunday-school.

Elder T. S. Moherman.

Lectures on God, Man, Christ, Holy Spirit, Things to Come.

A special course of practical addresses will be given by different elders and ministers of the District.

Jan. 4, at 2 P. M., the Botetourt Memorial Missionary Society will give a special program.

Jan. 11 will be Daleville College Day. The program will be made up by both faculty and students and other interested educators.

Address, Daleville College, Daleville, Va.

Only he who heeds the scriptural injunction and practices loving his enemies can truly love his friends.

COVINGTON, OHIO.

Yesterday we awoke to the first snow of the season. We had a good attendance at both Sunday-school and church. Bro. Geo. W. Flory preached a sermon on the power of right living, the fortress of good deeds, which is impregnable. His sermon was an inspiration to troubled, tempted souls, for he made clear to them that, while men disagree and argue about doctrine, or criticise our opinions, they stand silent before a blameless, Christian life. The Spirit's power was felt among us. Many said, "What a blessed service we have had!" In the afternoon, Bro. Flory preached at Bloomer, about five miles from here, to a most attentive congregation.

Our usual Sunday evening congregations are large. Last evening the church was soon crowded and the vast audience overflowed into the Sunday-school auditorium. Bro. Flory's subject was, "Thou 'Shalts' for Men." It was a wonderful appeal to men, to take their rightful place in the home and in the church. He deplored the fact that so many churches must be run by women because the men are indifferent to religion. Such sermons can not fail to achieve far-reaching results.

Nov. 23. Elizabeth D. Rosenberger.

The Lord's Prayer.

(Concluded from Page 773.)

be desired and so admirable in the trustful child of God.

"And forgive us our debts,"—a vital and important petition. It is an earnest one, on conditions named in the following clause, "As we have forgiven our debtors." The importance of this last condition is evident from the fact that the Lord goes back to this point at the close, and emphasizes this, assuring us that the Divine procedure will be just what our own is.

The third of the petitions for ourselves is: "Lead us not into temptation but deliver us from evil." Those who have been in sin, and have realized the cleansing power of Christ's blood, and have the assurance of forgiveness for past sins, will have a great desire to avoid sin in the future. They will have a sincere desire not to be led into sin, but rather into the paths of righteousness,—kept from that which is evil.

Now, then, the prayer has been fittingly closed and includes everything that the true child of God needs to pray for. For what could one desire, that is not included in the above petitions? Then, let us learn the great truths it contains. Let us ascertain Christ's purpose in giving it to us, learn its sacredness, and use it accordingly.

We, as a church, claim to follow all the teachings of our Savior. It was he who taught us to pray this prayer. No fact forces itself more frequently or painfully, upon our observation, as we go into some of the churches of our beloved Brotherhood, than that there is a growing tendency to discontinue the use of this priceless prayer.

Why should such conditions exist? Do we not believe that Jesus meant for us to pray this prayer? It was not given to be *said* in a cold, formalistic, Pharisaic way, but to be *prayed* in spirit and in truth, and with that earnestness of soul to that invisible Power, whose aid the soul invokes.

This prayer is the shield of our safeguard and protection. It is the key that opens to us the richest treasures of heaven. Therefore let us *use it*, and not abuse it.

3435 Van Buren Street, Chicago, Ill.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Egan church recently enjoyed seasons of refreshing. Nov. 1 Bro. Fred Chemberlen, of Covina, Cal., came to us in the interest of the temperance cause. Though young in years, he proved himself efficient and delivered four inspiring lectures. On the evening of Nov. 15 Bro. Dickey, of Lordsburg, Cal., came to us, and remained over Sunday. He gave us much spiritual food and officiated at our communion service Nov. 16. Twenty-nine members communed. Three have been received since our last report. Our young people have planned to support a native worker in India. We have a live Sunday-school, with Bro. O. G. Brubaker as superintendent.—Mary Yoder, Hemet, Cal., Nov. 29.

Live Oak church met in council Nov. 16, preparatory to our love feast. Bro. S. G. Hollinger, our Sunday-school Secretary, was present. On Sunday morning, at the close of the school, he gave us a talk. He also spoke to us at 6:30 P. M., on Sunday-school work. Brethren J. C. Seibert and J. W. Deardorff, of Empire, Cal., Bro. D. R. Holsinger, of Laton, Cal., and Bro. I. M. Eikenberry, of Raisin, Cal., stopped off here, on their way home from Chico. We were encouraged by their presence. Bro. Seibert preached for us at 7:30 P. M. He was listened to with much interest.—P. S. Hartman, Live Oak, Cal., Nov. 18.

COLORADO.

Colorado City.—Nov. 26 the first work was done toward the erecting of our new church building. A number of brethren with teams, plows, etc., are with us from the Antioch congregation, and are rendering valuable service in excavating for the basement. Yesterday (Thanksgiving Day) they worked till eleven o'clock, when we met in the home of Bro. M. E. Ulrich and enjoyed a Thanksgiving service, after which a bountiful dinner was served, to which all did ample justice. Then the brethren resumed their work again. An offering of $9.50 was received and donated toward the erecting of our building. We rejoice while we continue to receive donations from liberal hearts. May the dear Father bless every gift and giver to his glory and the advancement of his kingdom. Last Sunday Eld. W. H. Hood and wife and Bro. Russell, of Greene, Iowa, were with us in our services. In the evening Bro. Hood favored us with a splendid sermon.—Bettie Root, 535 Ehrich Street, Colorado City, Colo., Nov. 29.

Sterling church met in special council Nov. 16. The report of the annual visit, prior to our love feast, was given. Our love feast will be held Dec. 5, at 7:30 P. M. Bro. J. C. Groff, of Wayne, Colo., commenced a protracted effort here today.—Mrs. H. E. North, 204 Park Street, Sterling, Colo., Nov. 26.

IDAHO.

Winchester.—Our church met in special council Nov. 8. Our elder, Bro. Levi Eby, of Payette, Idaho, presided. The unfinished business from our previous council came up for settlement. Bro. J. C. Neher, of Nampa, Idaho, was with Bro. Eby.—Amanda E. Flory, Winchester, Idaho, Nov. 23.

ILLINOIS.

Canton (Coal Creek house).—A special meeting was called Nov. 16. Bro. J. W. Harshbarger, of Liberty, Ill., led the meeting. Bro. Forest McVey was elected to the ministry. Bro. Oscar Redenbo was ordained to the eldership. Bro. J. W. Switzer, of Roanoke, Ill., was present and preached for us on Sunday forenoon. He gave us a talk on the Sunday-school lesson. Bro. Harshbarger preached in the evening. The attendance was good. One sister has come into the fold since my last report.—Alice Rohrer, 806 North Main Street, Canton, Ill., Nov. 23.

Girard.—At the close of our revival, at Girard, a love feast was held Nov. 21 at the Old Folks' Home, for the benefit of our aged ones. About forty members communed. Among those who surrounded the Lord's tables were some dear young members who have lately entered the fold. The services were conducted by Eld. H. C. Early, of Virginia. This was one of the best attended and most pleasant love feasts ever held at the Home. All enjoyed a spiritual love feast, and seemed to be strengthened.—Kate Smeltzer, Girard, Ill., Nov. 30.

Mount Carroll.—We held a business meeting Nov. 26. Our elder, Bro. Keltner, presided. We reorganized our Sunday-school, and new officers were elected. Bro. N. Blough was re-elected superintendent; Bro. David Rowland was chosen as our elder for the coming year.—Lydia Phillips, Mount Carroll, Ill., Nov. 26.

Notice to the Churches of Southern Illinois.—The District Bible and Sunday-school Institute of Southern Illinois will be held in Girard, Ill., beginning Dec. 28 and closing Jan. 1. Brethren M. W. Emmert, J. W. Lear and D. M. Adams will assist as instructors. Let all who possibly can arrange their plans to attend these meetings. Let the Sunday-schools please remember the plan adopted to secure funds for the support of the work. A complete program will be printed soon.—I. D. Heckman, Cerro Gordo, Ill., Nov. 25.

Romine church observed Thanksgiving Day by a program given by the Sunday-school children, followed by a sermon by the home minister, after which a bounteous dinner was spread on the tables at the church. A collection of $4.31 was taken to be used for the church treasury.—Lizzie Fouts, Salem, Ill., Nov. 29.

INDIANA.

Belleville.—Our series of meetings, which has been in progress for the past three weeks, conducted by Bro. Hiram Forney, of Goshen, Ind., closed today. We had very good meetings.—splendid sermons each evening. Thirteen were made willing to accept Christ. Sister Forney was here also. We enjoyed her presence with us during these meetings.—Emma Marsh, R. D. 7, Box 43, Plymouth, Ind., Nov. 25.

Cedar Creek.—The congregation is in the midst of a glorious series of meetings, with Bro. C. S. Garber doing the preaching. We are having large crowds and good interest and attention. At this writing one has made the good choice. Many others are deeply impressed, and by the help of God we hope to see many souls brought into the kingdom at this place. Our love feast will be held Saturday, Dec. 7, in the afternoon. After the feast, Bro. Garber expects to bring the revival services to a close.—Sadie Ober, Laotto, Ind., Nov. 25.

Noblesville church met in council Nov. 23. Eld. Wm. Burcham presided. Bro. Burcham was reëlected as elder for another year. We decided to hold a series of meetings as soon as we can get a minister. A committee was appointed to procure one. Bro. James Hill, of Arcadia, gave us some very encouraging words. Since our last report one dear sister was reclaimed, and on Nov. 24 her husband came out on the Lord's side. Others are almost ready to follow their example.—E. E. Stern, R. D. 7, Noblesville, Ind., Nov. 28.

Pleasant Dale church met in council Nov. 23. In the absence of our elder, Bro. Geo. E. Swihart, Bro. J. L. Kline presided. Officers were elected for the year. Bro. O. V. Dilling was chosen Messenger agent and clerk; Bro. Thomas Griffith, treasurer; the writer, correspondent. We also elected our Sunday-school officers for the next six months, with Bro. E. E. Zimmerman as superintendent, and Bro. Chester Olwin as secretary. Our Sunday-school is progressing nicely, with an average attendance of eighty. Our contributions average about $6. We granted letters of membership to Bro. Eli Burket and family. We regret very much to have them leave us, but our prayers go with them to their new field of work in Onekama, Mich. We also decided to organize a Sisters' Aid Society in the near future. We enjoyed another very spiritual Thanksgiving service together. Three of our ministers gave us many good thoughts. An offering of a little more than $7 was given for the Bethany Bible School.—Victoria Stoneberger, R. D. 1, Magley, Ind., Nov. 29.

Somerset.—Bro. Geo. Deardorff, of North Manchester, Ind., recently closed a series of meetings at the Vernon house. He is an able speaker and preached the plain Gospel with great power. Four accepted Christ and were baptized. Sunday evening, Nov. 24, before the regular services, he conducted a Children's Meeting, which proved to be very interesting. Splendid interest prevailed through the entire meetings.—Oma M. Rife, R. D. 13, Box 21, Converse, Ind., Nov. 28.

IOWA.

English River.—This church met in quarterly council Nov. 23, Eld. H. C. N. Coffman presiding. The meeting was characterized by a spirit of love and forbearance. Sister Clemma Coffman was elected Sunday-school superintendent, and Sister Ollie Coffman, secretary. Bro. W. H. Brower was elected president of our Christian Workers, and Sister Elva Brower, secretary. We decided to hold a series of meetings at both churchhouses sometime during the next season. A committee was appointed to attend to some much needed improvement in our cemetery. Eleven certificates of membership were granted. Eld. H. C. N. Coffman was chosen as presiding elder for the next two years. Our services are fairly well attended, with good interest. Eld. C. B. Rowe is expected here in a few days, to conduct a series of meetings. Bro. Blough, of Waterloo, Iowa, is to conduct a singing class in January. We met at the house of God for Thanksgiving services on the day appointed. The ministering brethren of this congregation were all present, and gave short, pointed addresses, which made the meeting interesting and impressive. An offering of over $40 was taken, to help care for orphan and homeless children.—Peter Brower, South English, Iowa, Nov. 28.

Libertyville church held an all-day meeting on Thanksgiving Day. Ten families assembled. In the morning Bro. W. N. Glotfelty gave a talk, followed by some of the brethren. A Thanksgiving paper was given by Bro. Leonard Wolf. All these efforts were appreciated. A collection of $16.40 was taken for mission work. The sisters brought well-filled baskets for dinner, to which all did justice. This was the regular day for our council, which was held in the afternoon. Eld. W. N. Glotfelty presided. Three letters were granted. Our Sunday-school is interesting and the attendance is good.—Mrs. F. Glotfelty, Libertyville, Iowa, Nov. 29.

KANSAS.

Burr Oak church met for Thanksgiving services, and listened to a very good discourse by Bro. J. J. Ernst, of Phillips County, Kans., who is here visiting his aged parents. How we love to meet again with those with whom we often worshiped in days long gone by. Our Thanksgiving offering is to be sent to the Colorado City church.—Emma J. Modlin, Burr Oak, Kans., Nov. 29.

Chapman Creek.—We are in the midst of an interesting series of meetings, conducted by Bro. Chas. Walters, of Illinois. Ten dear souls gave their hearts to Christ. Eight of them have been baptized, one was reclaimed, and one was hindered by her husband. Others are very near the kingdom. The meetings will continue.—Henry E. Ward, R. D. 1, Abilene, Kans., Nov. 25.

Gridley.—District Evangelist, Bro. J. F. Campbell, of Parsons, Kans., conducted a series of meetings for two weeks at the Sunnyside schoolhouse, six and one-half miles northwest of Gridley. The meetings began Nov. 3 and closed Nov. 17, with a large attendance and the very best of order. The writer and one other resolved to take up their cross and follow Christ. One sister was reclaimed. Many others are thinking seriously. There are nine members in this community. We should like very much to have Bro. Campbell conduct another series of meetings at this place next spring.—Minnie Ropp, Gridley, Kans., Nov. 22.

Larned.—Nov. 3 Bro. A. D. Sollenberger, of Beatrice, Nebr., accompanied by his wife, began a series of meetings at this place, laboring earnestly until Nov. 24. Thirteen of our young Sunday-school scholars were baptized. The members were much encouraged and strengthened. Nov. 9 we held our love feast. Bro. Sollenberger officiated. The communicants numbered 103. We were glad to have with us Eld. G. W. Weddle, of Bloom, Kans., and a number of other brethren and sisters from adjoining congregations.—Edna Cook, Larned, Kans., Nov. 25.

Monitor.—Nov. 5 Bro. Chas. Miller, of Independence, Kans., came into our midst and remained with us two weeks. He gave us sixteen inspiring sermons. As a result of his faithful efforts three young souls united with the church through baptism. Bro. J. J. Yoder, assisted by Bro. Miller, officiated at our love feast Nov. 16. More than 100 members surrounded the Lord's tables, and we enjoyed a spiritual feast together. We expect to meet at the church for a special service on Thanksgiving Day. We ask an interest in the prayers of the Brotherhood in behalf of the Lord's work at this place.—Emma T. Stutzman, Conway, Kans., Nov. 25.

North Solomon.—Wednesday evening, Nov. 20, closed a very interesting series of meetings, conducted by Bro. R. A. Yoder, of Sabetha, Kans. Every sermon was a strong appeal to both sinner and believer. We were encouraged and strengthened in the most holy faith. Three were added to the church by baptism, and one was added by letter. Saturday evening, Nov. 9, we held our love feast. As it came in the midst of our meetings, it added a great deal to the services spiritually. Bro. Yoder officiated. Bro. Myers, of Lovewell, and Bro. Thompson, of Covert, were also with us.—Lewis Naylor, Portis, Kans., Nov. 23.

Oberlin.—Last evening closed our three weeks' series of meetings, conducted by Bro. L. H. Root, of Colorado City, Colo. Three sisters put on Christ in baptism. This makes five added to the fold at this place since the work was opened here, last April, by Bro. D. H. Heckman. We are few in number, but feel greatly encouraged, and the outlook is very promising for the building up of a large congregation here. The harvest is ready and more laborers are needed. Calls for preaching are coming often. We held our love feast Nov. 16. Fifteen surrounded the Lord's table. Nov. 17 we took up a collection of $7.34 to send to our District Mission Board. We have Sunday-school every Sunday and preaching twice.—Letha Heckman, Oberlin, Kans., Nov. 26.

Verdigris.—Our series of meetings closed Nov. 24. We trust much good was done. Our love feast, as stated before, was held Nov. 3, and a large number of members communed. Bro. J. E. Crist, of Grenola, Kans., and Bro. Jas. A. Stouder, of Fruita, Colo., were present. On Sunday morning the Sunday-school hour was used to elect two deacons,—one for the country congregation, and one for the Madison congregation. Bro. J. L. Quakenbush was chosen for the former, and Bro. Frank Elrod was elected for the latter. Both are young married men. Bro. Crist presided at the election.—C. A. Quakenbush, R. D. 1, Olpe, Kans., Nov. 26.

MARYLAND.

Baltimore.—Mr. Chas. B. McCrobie, of Kilmarnoc, Lancaster Co., Va., came into our midst a short time ago. After a study of the Word of God, he concluded to accept all the teachings of the Bible, and was baptized by Bro. W. T. Miller, at the Fulton Avenue church, Baltimore, on Thanksgiving Day. Other ministers present were Eld. John Smith, Bro. B. F. Angle and the writer.—Joshua S. Dorsey, 742 N. Eutaw Street, Baltimore, Md., Nov. 29.

Locust Grove church held a very pleasant love feast Nov. 23. It was a rich spiritual feast. Good order prevailed throughout the meeting. The visiting brethren present were A. P. Snader, R. A. Nedrow, G. S. Harp, S. H. Utz, J. M. Burall, S. K. Utz, E. J. Engler and Wm. Gosnell. Bro. Nedrow spoke in the afternoon, and Bro. Harp officiated at the feast. Brethren S. H. Utz and G. S. Harp preached on Sunday to large audiences.—Maggie E. Ecker, Mount Airy, Md., Nov. 27.

Meadow Branch church was favored with a very interesting missionary sermon by Bro. W. B. Yount, Nov. 24, which was delivered at the request of the local Missionary Committee of the church. Those who were present enjoyed a rare treat, in the way of "Bible Study of Religious Society." Bro. Yount has also agreed to preach our annual Thanksgiving sermon. Our Bible class, as usual, had a very good attendance on Wednesday evening, when its members, under the encouraging leadership of Bro. E. M. Bish, met at the home of Sister Sallie Myerly. Bro. Bish has made his home the regular place of meeting for the teacher-training class, during the winter. Owing to the absence of the writer, while holding a series of meetings, the teacher-training class in his charge met on the evening of Nov. 21. The regular time of this meeting is the first Thursday of each month. The "Life of Christ" is now being studied by the class. On the evening of Dec. 19 the class has arranged to begin the study of "The Church in Jerusalem."—W. E. Roop, Westminster, Md., Nov. 24.

MICHIGAN.

Grand Rapids.—Thanksgiving Day was indeed one of rich blessings to the church at this place. Our activities commenced the day previous and continued until about nine o'clock on Thursday evening. Tuesday and Wednesday we were receiving boxes and barrels of provisions from different

parts of the State, which made it possible for us to give out sixteen Thanksgiving dinners. This brought joy to the hearts of many, as we find many needy ones. In the afternoon we met for baptismal services. Four were received into the church, and a husband and wife will be baptized in a few days. This causes us to rejoice, as our number is now nearly thirty real live, active Christian Workers. In the evening, at seven o'clock, we met in our mission rooms and listened to an excellent program. Our mission quarters were taxed to their full capacity, which again showed the great need of a church building.—C. Walter Warstler, 902 Sutton Avenue, Grand Rapids, Mich., Nov. 29.

Marlboro.—Bro. D. E. Sower, of near Manistee, was with us from Saturday until Wednesday. Our meetings were held in the schoolhouse. Bro. Sower gave us some inspiring sermons. One was buried with Christ in baptism, as the result of these meetings. Others were much interested. Much good seed was sown. As a baptism in the village had never occurred before, it awakened much interest. The public school was dismissed, in order that all who wished to do so might witness the solemn rite. Many of the older ones were also present.—Maggie McSherry, Marlboro, Mich., Nov. 23.

MISSOURI.

Fairview church closed a two weeks' series of meetings Nov. 24. Four were added to the church by baptism. Bro. Garst, of Peace Valley, did the preaching. Our love feast was held on Saturday evening. A special council was held Nov. 20, for the election of two deacons. Brethren Floyd Hylton and Gass were chosen.—Lula Keith, R. D. 2, Mansfield, Mo., Nov. 30.

Shoal Creek.—Bro. C. P. Rowland, of Lanark, Ill., came to this place Nov. 10 and commenced a series of meetings the same day. He preached fifteen sermons. As a result of these meetings two were baptized into the church. Others seem to be near the kingdom. We had nice weather all the time during the meetings. The attendance was good. The house was filled almost every night. We had Bible study each evening before the preaching services began.—Virgie Argabright, Fairview, Mo., Nov. 23.

NEBRASKA.

Kearney.—Bro. I. C. Snavely, of Chicago, conducted a two weeks' Bible Institute for us, beginning Nov. 10 and closing Nov. 24, with a love feast. Five hours were spent each day and evening in studying the Bible. Good interest was manifested. Bro. Edwin Jarboe, of Red Cloud, was with us Nov. 15, in the interest of the State mission work.—Martha E. May, R. D. 1, Kearney, Nebr., Nov. 29.

Omaha.—Our church met in council Nov. 16. Our elder being absent, Eld. Meck presided. Church, Sunday-school and Christian Workers' officers were elected for 1913. Our love feast was held Nov. 17. Eld. Meck officiated. Two were received by letter, and one was baptized since our last report. Thanksgiving Day will be observed by a sermon, a dinner free to all, and a Christian Workers' program.—Elizabeth Saylor, Lake Street, Omaha, Nebr., Nov. 24.

NORTH DAKOTA.

Egeland church met in council Nov. 2. We decided to hold our revival meetings here this winter, which will begin Dec. 10. Bro. W. W. Keltner, of Williston, N. Dak., will conduct the services. Nov. 10 Bro. J. W. Shively preached our harvest sermon. A collection of $35 was taken. Half of the amount will be used for home mission work; the other half for the support of our workers in China. Our churchhouse, which was moved to town during the summer, has been repaired and is now in use again. We have reasons to be thankful for the progress in our Sunday-school work.—Gertrude Sharp, Egeland, N. Dak., Nov. 26.

Kenmare congregation responded to the President's Thanksgiving proclamation by meeting at their place of worship at 10:30 A. M., and rendering a special program, consisting of songs and recitations. All felt that the Lord had blessed them in their efforts.—Jennie Harris, R. D. 3, Kenmare, N. Dak., Nov. 29.

OHIO.

Ashland.—Since our last report a husband and wife were restored to fellowship, and two letters were granted. Sunday evening, Nov. 24, the Christian Workers gave a Thanksgiving program. Our Aid Society is arranging to give a missionary program Dec. 5. Bro. W. D. Keller expects to begin a series of meetings in the Green Spring church, Northwestern Ohio, Nov. 30. Sister Keller will address us Dec. 1.—Ida Helm, Ashland, Ohio, Nov. 25.

Beech Grove church met in council Nov. 23. Our elder being absent, Bro. B. F. Sharp took charge of the meeting. Two letters of membership were received. Two letters were granted. Bro. Wm. Hollinger was chosen Sunday-school superintendent. Bro. Charles Ginger was chosen as a member of our Temperance Committee. Bro. David Keener was chosen as president of our Christian Workers' Meeting. The writer was chosen as Messenger agent. Bro. B. F. Sharp stayed with us over Saturday and Sunday, and preached two excellent sermons. Bro. D. S. Filbrun will begin a series of meetings at this place Dec. 1.—Mary E. Rife, R. D. 1, Hollansburg, Ohio, Nov. 23.

Canton.—On the morning of Nov. 10 Bro. D. R. McFadden, of Smithville, Ohio, began a series of meetings which continued for two weeks. The best of interest and attention were manifested throughout the meetings, and the members were much encouraged and built up. We met again on Thursday morning in a Thanksgiving service, at which time Bro. Lee R. Smith, of Albion, Ind., preached for us. At the close of the service a Thanksgiving offering was taken for the purpose of placing the Gospel Messenger where it has not been a visitor in the past, and as a result of the same the Messenger will visit about a dozen families during the coming years.—A. H. Miller, R. D. 3, Louisville, Ohio, Nov. 29.

East Dayton church met in regular business meeting Nov. 22. Eld. D. M. Garver presided. Brethren D. C. Stutsman and Wm. Swinger assisted in the work. One letter of membership was granted. All church, Sunday-school and Christian Worker officers were elected for the ensuing year. We are glad to report that the Sunday-schools of this city have reopened, after having been closed on account of a diphtheria epidemic. Mr. H. C. Cridland, Secretary of the Montgomery County Sunday-school Association, recently visited our Sunday-school. In his address he stated that our school only lacked three points of being recognized by the State as a front-line Sunday-school. We felt encouraged to note that, though small in number, we rank among the efficient. Bro. Jesse Noffsinger delivered two able discourses for us Nov. 25.—Alice Tippy, 1430 May Street, Dayton, Ohio, Nov. 26.

Lima church met in council Nov. 8, preparatory to our love feast, with our elder, Bro. G. A. Snider, presiding. Bro. Chas. Wilkins, of Middleton, Mich., commenced a series of meetings Nov. 9 and closed Nov. 26. Four of our dear little Sunday-school boys were baptized. Others are almost persuaded. The love feast on Sunday evening was well attended. The ministers present were Brethren R. Spacht, Cool, Eavey, Early, I. J. Rosenberger, and Chas. Wilkins, who officiated. Three snapshots of the services were taken,—one while we were observing the ordinance of feet-washing, another while eating the Lord's supper, and one when the communion was being administered. This was done for some special work for Bro. I. J. Rosenberger.—Minnie Jacobs, 620 Linden Street, Lima, Ohio, Nov. 30.

Prices Creek.—Our Thanksgiving services were held in the Castine house at 10:30 A. M. on Thanksgiving Day. Bro. Geo. E. Swihart, of Roann, Ind., preached an appropriate sermon for the occasion. Bro. Swihart is conducting a series of meetings at the Castine house, having begun Nov. 24.—Walter A. Petry, West Manchester, Ohio, Dec. 1.

Strait Creek Valley.—On Saturday evening, Nov. 23, Bro. J. W. Fidler, of Brookville, Ohio, Field Secretary of the Mission Board, came to us and gave a splendid missionary address on "The Mission of the Church." As a basis of his remarks he referred especially to Luke 15: 10. A mission study class was organized with nine students, and prospects for more. The following morning our pastor gave us a sermon from Isa. 26: 1. His theme was "Our Strong City," referring to the distinctive principles and tenets of our beloved Fraternity. We expect Bro. Russel Wenger, of near Union, Ohio, to conduct our series of meetings for us sometime in January. Bro. Wright leaves for the White Oak church, this county, to engage in a protracted effort Dec. 7. We will meet at the church on Thursday morning for Thanksgiving services. Matters of necessity, relative to the putting on of our new church roof, are just about concluded. The sisters are attending to the carpeting of the aisles and rostrum. Pray for us and our work in this extremely needy field.—Senith R. Setty, Sinking Spring, Ohio, Nov. 25.

Upper Stillwater.—The series of meetings, which has been in progress at this place near Bradford, Ohio, since Nov. 3, has been remarkable for the interest and attendance. Eld. Isaac Frantz, of Pleasant Hill, Ohio, preached powerful gospel sermons. His discourses awakened spiritual conviction through his practical, vital messages, forcefully delivered. The meetings still continue with unabated interest. Two have been reclaimed, twenty-one have received the ordinance of baptism, and one is awaiting baptism. Others are near the kingdom. Since Bro. Isaac Frantz's wife died, he has decided to devote himself more fully to "the work of an evangelist."—Jacob B. Miller, Bradford, Ohio, Nov. 25.

Wooster church met in council Nov. 23, with Eld. A. I. Heestand presiding. One letter was granted. Sunday-school officers were elected, with Bro. M. G. Mumaw as superintendent, and Sisters Leatha Holmes and Edna Garber as secretaries. Bro. M. G. Mumaw was chosen president of the Christian Workers' Meeting, and Bro. C. C. Mumaw, secretary. Our Sunday-school treasurer had $40 on hand. We decided to give $10 to the World-wide Mission Fund, $10 to Bethany Bible School, $10 to send the Messenger to different ones, and $10 to be used for our own school. We also elected Bro. David Culler as trustee. Bro. Israel Hoover, the former trustee, resigned, expecting to go South for a while.—Mary Brubaker, Wellersville, Ohio, Nov. 29.

OKLAHOMA.

Monitor.—Our church met in preparatory council Oct. 31. The deacons gave a good report of their church visit. On the evening of Nov. 9 we held our love feast. Seventy-five members surrounded the Lord's tables. Six visiting ministers, besides five of our home ministers, were present. Bro. S. F. Niswander had charge of the evening services. Bro. J. R. Wine began our series of meetings the following evening, and remained with us two weeks, preaching eighteen cheering sermons. Two made the good choice, and others were almost persuaded. Sister Dora Cripe had charge of the song services, and did some splendid work.—Sarah C. Miller, Nash, Okla., Nov. 26.

PENNSYLVANIA.

Alderson Mission.—Oct. 19 Bro. David Kilhefner, of Ephrata, Pa., in company with Bro. J. H. Longanecker, of Palmyra, Pa., commenced a series of meetings at our Alderson Mission. They preached fourteen inspiring sermons, holding forth the Gospel's plain and positive commands with earnestness. We had good, attentive congregations all through. The Alderson Mission sends its thanks and gratitude to the Hatfield church for the one dozen Hymnals donated to our mission. The people are inquiring when we will have meetings again.—Isaac N. Smith, R. D. 1, Box 50, Alderson, Pa., Nov. 29.

Canowago.—Our love feast was held at the Bachmansville house Nov. 27 and 28. Twelve visiting ministers were present. Eld. Hiram Gibble officiated. Bro. John S. Baker was elected to the ministry. He and his wife were installed.—Edgar M. Hoffer, Elizabethtown, Pa., Nov. 28.

Johnstown (Conemaugh house).—Nov. 3 Bro. Albert Berkley, of the West Johnstown congregation, began a series of meetings for us and continued until Nov. 24. Bro. Berkley labored earnestly and preached twenty-six powerful sermons. Splendid interest and attention were manifested at all the services. Nine were baptized, and one was reclaimed. Two more are awaiting baptism.—Ada M. Beeghly, 724 Thomas Avenue, Johnstown, Pa., Nov. 25.

Lancaster.—Our love feast, held Nov. 10, was well attended. We observed a Children's Meeting the same day. The services were enjoyable and edifying. The visiting preachers with us were all from Pennsylvania. They were Bro. Henry Beelman, of Dillsburg; Bro. Nathan Martin, of Rheems; Bro. Jacob Myer, of Elizabethtown; Bro. Samuel S. Shearer, of Rheems; Bro. Amos Hottenstein, of East Petersburg; Bro. Milton G. Forney, of East Petersburg; Bro. Ralph Schlosser, of Elizabethtown; ——— Miller; Bro. I. M. Bowser, of York. Bro. Henry Beelman officiated at the communion service. Our series of meetings, conducted by our pastor, Bro. H. B. Yoder, resulted in five accessions to our number by baptism, and one reclaimed. One person made application for baptism, while very ill, but death came before his wishes could be carried out. The meetings were especially well attended by the members. Bro. Yoder is now holding a series of meetings at Palmyra, Pa. At the October council eight persons were received by letter, among them being the family of our deceased brother, Eld. Levi Whisler, of Florida, formerly of Lordsburg, Cal. One baptism was reported.—Emma C. E. Landes, 219 College Avenue, Lancaster, Pa., Nov. 30.

Ligonier.—Nov. 24 we enjoyed one of the most pleasant feasts ever held in this congregation. Our elder, Bro. P. J. Blough, was here and Bro. A. W. Fyock, of Johnstown, officiated, assisted by Bro. C. A. McDowell, of Bolivar, and Bro. Wm. Rummel, of Johnstown. Other visiting brethren and sisters were with us, which was encouraging to our little band of members. Not many outsiders were present, on account of a revival in a popular church.—W. E. Wolford, R. D. 2, Ligonier, Pa., Nov. 26.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—Nov. 10 we held Old Folks' Day, and it did our hearts good to see the dear aged ones, with their smiling faces. We know they went home happy and encouraged. Pastor Kurtz, each Lord's Day morning, before his regular sermon, gives a sermonette to the children, who sit together on the front seats and usually sing one hymn. This Sunday was "Chrysanthemum Day," and he gave them a very good object lesson on the chrysanthemum. At the close of the service each one, sixty years old and over, received a beautiful chrysanthemum. Some were also sent to the sick and shut-ins, who were unable to attend.—Mrs. Wm. H. B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Nov. 29.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—Thursday, Thanksgiving Day, we observed our love feast and communion services. We had a very good attendance and enjoyed a blessed, spiritual feast. The ministers present were Brethren J. T. Myers, D. W. Kurtz, Arthur J. Culler and Paul H. Bowman. Eld. Myers officiated, assisted by Bro. D. W. Kurtz.—Mrs. Wm. H. B. Schnell, 1906 North Park Avenue, Philadelphia, Pa, Nov. 29.

Spring Creek.—At present we are having a series of meetings at this place, which is proving both interesting and inspiring. The meetings are conducted by Bro. H. B. Yoder, of Lancaster City, Pa., and we look forward to the best of results. The Ministerial Meeting was very well attended, and the lessons, we believe, we shall never forget. The meeting has decided to have hereafter a full report printed of its deliberations, like that of Annual Meeting, which can then be purchased by anybody. Thereby such, as can not be present at those interesting services, may receive great benefit.—H. S. Gipe, Palmyra, Pa., Nov. 23.

West Greentree.—We began a series of meetings Nov. 9, at Rheems, which continued until Nov. 24. Bro. Joseph Masterson, of Oklahoma, had charge of the meetings. We believe that good was accomplished. On Thanksgiving Day we had services at Greentree.—S. R. McDannel, Elizabethtown, Pa., Nov. 29.

TENNESSEE.

Jonesboro.—At our services of Nov. 24 Bro. Beals, from Pleasant Valley, was with us. The attendance was small, but we were well entertained by our young brother. It is hoped that brethren who live close enough will attend our meetings, and assist in the efforts we put forth in the interest of the Brethren church.—N. T. Lorimer, Jonesboro, Tenn., Nov. 25.

Limestone church met in council Nov. 23, with Bro. P. D. Reed presiding. On Sunday Bro. John Hilbert and Bro. A. M. Laughrun were with us. Bro. Laughrun preached one of his inspiring sermons. Bro. Reed preached on Sunday night. Our series of meetings will begin Dec. 1.—Anna Arnold, Telford, Tenn., Nov. 26.

New Hope.—Bro. A. M. Laughrun, one of our home ministers, began a series of meetings at this place Nov. 2, continuing until Nov. 17. Seven precious souls came out on the Lord's side and were buried with Christ in baptism. The attendance was good at night. The members who attended these meetings seem to be revived and encouraged to press onward. Our quarterly council will be held Dec. 7.—Laura Saylor, R. D. 7, Jonesboro, Tenn., Nov. 23.

TEXAS.

Bethel church held a pleasant love feast Nov. 16. We were glad to have with us members from Portland, San Antonio, and Larned, Kans. Thirty-two communed. Eld. G. E. Wales officiated. Bro. A. W. Miller, of San Antonio, led the singing. Two letters have been received and two were granted since our last report.—Grace Wales, Kenedy, Texas, Nov. 26.

VIRGINIA.

Bethel.—We held our love feast Oct. 26. The membership was well represented. Bro. J. T. Layman was with us in our series of meetings. He preached twelve Spirit-filled sermons. Five accepted Christ. One of this number was reclaimed. Two have recently been baptized and one was reclaimed, who made his wants known since the meetings closed. We feel that this revival has brought the Spirit of Christ to many hearts. We all feel to return our thanks to Bro. Layman for his earnest labors with us, and hope he will be with us again in the near future.—J. W. Sumner, Eagle Rock, Va., Nov. 27.

Bethlehem church met in council Nov. 23, with Bro. L. A. Bowman presiding. "The Elder's Work" was the subject of a very interesting talk, given by Eld. George Bowman. One certificate of membership was received and two were granted.—Effie M. Webster, Boone Mill, Va., Nov. 28.

Botetourt.—We met in council Nov. 23 at the Troutville church, with Eld. D. N. Eller presiding. Eld. Jonas Graybill gave an excellent talk on "Continuing in Brotherly Love." This was touching and very much appreciated, because our division is to be made very soon. Three letters were received, and five were granted. The Mission Circle held a business meeting at the close of the council, and all were very grateful for the letter from Bro. Ross. Bro. S. C. Thompson, of Eagle Rock, Va., held a two weeks' series of meetings at the Cave Rock church. The members were much encouraged. By Bro. Thompson's earnest efforts and the Spirit's power, two were baptized and one restored.—Mrs. W. K. Murray, Roanoke, Va., Nov. 25.

Burks Fork church met in council Nov. 16, with Eld. A. J. Weddle presiding. Settlement was made for our communion expenses, and our officers were elected for the next year. Bro. Austin Hylton is our pastor for the coming year; Bro. E. A. Weddle, treasurer; Bro. F. M. Weddle, Messenger agent; the writer, Messenger correspondent and clerk. We will have services on Thanksgiving Day. We expect to have a series of meetings in the future, providing we can get a minister to conduct the services.—Maggie Hylton, R. D. 2, Floyd, Va., Nov. 26.

Middle River.—Bro. Geo. Early began preaching at Wayside, a mission point on the east side of the mountain in the above congregation, Nov. 10. He delivered eight sermons and worked up a good interest. The meetings were good. Five were received by baptism, and three more are awaiting the rite. This revival closed with a love feast. Forty-three members surrounded the tables of the Lord.—J. F. Miller, Grottoes, Va., Nov. 22.

Pleasant View.—Our dear brother, George Phillips, from near Crimora, Va., came to Walkers Chapel, in this congregation, Nov. 10, and preached for us. The meetings continued until Nov. 24. He labored earnestly and gave us a number of good talks. The interest was good, and we feel that we have been greatly benefited. Two young sisters were received into the fold.—B. W. Neff, Quicksburg, Va., Nov. 29.

Reedsville.—Our series of meetings, conducted by Eld. S. E. Hylton, of the Burks Fork congregation, this county, began Nov. 9. Eleven sermons were delivered. The attendance and interest were good. Bro. Hylton labored earnestly, preaching the Word with power. One was restored, six were baptized, and four will be baptized in the near future. The members were strengthened, and others seem near the kingdom. This is Bro. Hylton's first series of meetings. May the Lord richly bless him in his work.—Peter Hylton, R. D. 3, Floyd, Va., Nov. 23.

Snow Creek.—Bro. J. W. Rogers, of Fayetteville, W. Va., commenced a series of meetings for us Nov. 3. He preached ten excellent sermons. One dear soul accepted Christ. We feel that the church at this place has been greatly strengthened and revived. We held our love feast Nov. 9. Thirty-two members communed. Bro. Rogers officiated, assisted by Eld. Geo. W. Bowman.—Lottie Rogers, Vashti, Va., Nov. 22.

St. Paul.—Oct. 25 Eld. A. J. Weddle left his home, accompanied by several young brethren and sisters. He began meetings at St. Paul Oct. 26. On Monday, Oct. 28, Elders Samuel Spangler and Jesse Booth came to assist in the meetings, which continued until Nov. 1, with good attendance and interest. They held their love feast Oct. 31. Nov. 2 the brethren went to Selton and held three meetings, which were well attended, and very much appreciated by the members. On Monday they returned home.—Maggie Hylton, R. D. 2, Floyd, Va., Nov. 26.

Union Chapel.—A series of meetings is in progress at this place, conducted by Bro. J. W. Hess, of Spring Creek, Va., and Josiah Beverage, assistant, of near Monterey, Va. Bro. Jesse Wine, of Spring Creek, is leader of the song service. These three brethren seem to be filled with spiritual wisdom, as the Holy Spirit was manifested strongly in our midst. At the opening of these meetings there were only two members in this community, but after a series of twelve sermons, twenty-one souls have been made to walk in newness of life through the rite of holy baptism. Among these is a father, more than eighty-six years old; also a mother more than sixty-four years of age.—O. D. Simmons, Head Waters, Va., Nov. 23.

WASHINGTON.

Tekoa church met in council Nov. 16. Our elder, Bro. H. C. Longanecker, presided. Sunday-school officers were elected, with Bro. Arthur Roper as superintendent, and Sister Nellie Zimmerman as secretary. Christian Worker officers were also elected, with Bro. Robert Hiner as president, and Bro. Mark Erickson as secretary-treasurer. The writer was chosen church solicitor. Our three weeks' series of meetings, conducted by Bro. J. O. Streeter, closed Nov. 24. Two persons came forward to give their hearts to God. We held our love feast Nov. 23. The Holy Spirit was with us, and the Divine influence was felt by all present.—Sarah Erickson, R. D. 1, Tekoa, Wash., Nov. 29.

The Head Veil.

(Concluded from Page 775.)

Paul's further reason is based upon the *purpose* of the creation of the woman. "Neither was the man created for the woman, but the woman for the man." Since the woman was created *of* the man, "Bone of his bone, and flesh of his flesh," and *for* him, "A help meet for him," he, therefore, is her head,—so designed by God in the creation of the sexes. "For this cause (headship designed by God in the creation) ought the woman to have a sign of (the man's) authority on her head" (v. 10). It is a sign that she accepts her God-appointed place, and is, therefore, in favor with him. Since she accepts her God-appointed place, the veil also becomes a sign of her authority to pray and prophesy.

This headship is not arbitrary. It is in perfect accord with nature. The woman, naturally, looks to the man as her protector, defender, and provider, in whom she can trust, to whom she can look for help, sympathy and love, one in whom she can confide. The man, naturally, looks to the woman as the one who needs his help, protection and care. This relation is stamped upon our nature, and we can not help but respond to it. Here is the bond that unites the sexes. It is God's plan. Destroy it, and there will be disorder and confusion.

The second reason assigned is, "Because of the angels." "For this cause ought the woman have a sign of authority on her head; because of the angels" (v. 10). What have the angels to do with prayer? "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation" (Heb. 1: 14)? We have an example of their service and relation to prayer in 2 Chron. 32: 20, 21, "And Hezekiah the king, and Isaiah the prophet the son of Amoz, prayed because of this, and cried to heaven, and Jehovah sent an angel, who cut off all the mighty men of valor, and leaders and captains, in the camp of the king of Assyria." We have another example given in Dan. 9: 21-23, "While I was speaking in prayer, the man Gabriel [who is an angel] . . . being caused to fly swiftly, touched me . . . and said, At the beginning of thy supplications the commmandment went forth and I am come to tell thee."

These examples show clearly that the angels are "sent forth," in answer to prayer, to minister to us. If the woman prays with her head unveiled, and thereby disregards God's design in the creation, how can she expect God to send the angels to administer to her, while she disregards him? "Therefore, let her be veiled,"—because of the angels.

The third reason assigned is nature. "Judge ye in yourselves; is it seemly that a woman pray to God unveiled? Doth not even nature itself teach you, that if a man have long hair it is a dishonor to him? But if a woman have long hair it is a glory to her; for her hair is given her for a covering" (vs. 13-15). Paul, here, steps aside from the Word, and reasons from nature. The man naturally dislikes a "mannish" woman. He admires modesty and subjection, and these things the long hair expresses. It is woman's glory to live in her sphere. The woman naturally dislikes a womanish man. She admires bravery and courage in a man. What does a man want with long hair? It is a shame for him to step out of his place.

Praying unveiled, and cutting the hair off, is the same thing. "It is one and the same thing as if she were shaven. For if a woman is not veiled let her also be shorn" (vs. 4, 5). Since praying unveiled, and shearing the hair off, is the same thing, therefore the veil and the hair stand for the same thing. Paul explained that the veil is a sign of the woman's subjection. She recognizes the man as her head, therefore, the long hair is a sign of the same thing. The veil places her in right relation with the man on the spiritual plane. The long hair places her in right relation with the man on the natural plane. If she disregards the man on the spiritual plane, by praying unveiled, let her also disregard him on the natural plane. Let her be shorn, let her be consistent. But if she recognizes her place on the natural plane, if it is fitting for her to wear long hair, if it is a glory to her, let her also be veiled, and recognize her place on the spiritual plane. The Greek calls the covering on the spiritual plane "Kata-kalupto," and the covering on the natural plane,—the long hair,—"Peri-bolaiou."

The fourth reason assigned is custom,—"We have no such custom" (v. 16). No such custom as women wearing short hair, or shaving. No such custom as women praying with their heads unveiled. Paul found his reason for the woman wearing the veil in the design of the creation, the angels and nature, and now adds custom. His argument harmonizes. "But if any man seemeth to be contentious,"—that does not change God's design, neither man's relation to the angels, nor yet nature, nor custom. Man's contention never affected God's Word. The better way is to submit to it and receive the blessing intended for us.

The fifth reason assigned is the practice of the churches,—"Neither the churches of God" (v. 16). The church at Corinth was the only church out of order on this point. The example and practice of the apostolic church is the apostle's last reason. When the church at Corinth departed from their practice, she departed from the practice of the church of God.

The head veil is not a local affair with Paul. His arguments are universal. His message is directed to "all that call upon the name of our Lord Jesus Christ in every place" (1 Cor. 1: 2). It is not a question of interpretation,—that is clear. It becomes a question of inspiration.

May there be consistency! The veil stands for modesty, humility and subjection. May personal appearance, conduct and life harmonize therewith. May the bond between the man and the woman, and between them and God and Jesus, be made stronger.

Nappanee, Ind.

Was John Baptized?

BY I. J. ROSENBERGER.

I BECAME convinced that John the Baptist was not baptized, during my early investigations of the rebaptism question. My recent investigations have confirmed my first convictions. My reasons I briefly state thus:

1. *God's Method of Calling Men to Set Up a Dispensation, Or for Help Otherwise, Is Often Arbitrary.*

Elijah, the prophet, suddenly appeared in the arena, announcing to Ahab the coming famine, and that there should be no dew nor rain but by his word. Like Melchizedek he seemed to be "without father or mother, without descent, having neither beginning of days nor end of life." And when he came to leave the world, he went up by a whirlwind in a chariot of fire. He was allowed to return to earth on that rare occasion of the transfiguration. This prophet, too, was allowed to serve as priest in his contest with Baal. Elijah's appearance and work was arbitrary. But Elisha, his successor, was anointed,—called in the usual way.

Paul's conversion and call to the apostleship was out of the usual line: it was arbitrary. His own wording of his call is: "I certify you, brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Paul says of his apostleship that it was "not of men, neither by men, but by Jesus Christ and God the Father." His call was arbitrary. But when Matthias, the successor of Judas, was chosen, it was done by prayer and casting lots,—done in the usual way.

I point to John the Baptist as one of the most distinguished characters of the Bible. His coming and his mission were arbitrary. He was born when his father was stricken in years and when his mother was barren. They were filled with the Holy Ghost, and their child was filled with the Holy Ghost, even from his mother's womb. It is said: "And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." What need had a character like this of baptism? The record simply says: "There was a man sent from God whose name was John." His marvelous success is worded thus: "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan." Christ himself speaks of John in the most glowing terms. I again kindly inquire, What need has a man of being baptized, whose coming was made known by an angel, whose birth differed from nature's way, and who was filled with the Holy Ghost from his mother's womb; who drank neither wine nor strong drink, and who was great in the sight of the Lord? He was simply sent of God. John's coming, his being sent, and his work, were arbitrary,—out of the ordinary line.

In view of God's methods, as seen in the foregoing, and the supernatural, as seen in John's birth, manner of life, with his success as Christ's harbinger, it is not strange to conclude that he was not baptized. And I point to his attending circumstances, with their total silence as to his baptism, as proof of his not being baptized.

2. *The Fact That John Stated His Need of Being Baptized by Christ, Is Proof That He Was Not Baptized.*

The record reads thus: "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?" Persons who have been baptized, and feel the need of being baptized again, or request to be baptized again, thereby authorize *re*baptism. If John had been baptized and felt the need of being baptized again, he would have said, "I have need to be *re*baptized of thee." Hence, No. 1 clearly implies that John was not baptized, while No. 2 is proof positive, from John's own lips, that he was not baptized.

Covington, Ohio.

SISTERS' AID SOCIETIES

BUCK CREEK, IND.—The following is a report of our Sisters' Aid Society for one year, beginning Sept. 10, 1911, and ending Sept. 7, 1912: During the year we held twenty-nine all-day meetings, with an average attendance of twelve. We made 159 garments, quilted twenty quilts, knotted fourteen comforters, sewed 127½ pounds of carpet rags, made one carpet, and attended five sales. We held one business meeting. Our society decided to send $25 to a brother to get books. We sent $2 to Manchester College. To another brother we paid $1.15. We bought tin cups to use at sales. We also purchased a sewing-machine. The Aid Society also decided to provide funds for a partition for Sunday-school rooms. Our election of officers for the coming year is as follows: Sister Mary Burgess, President; Sister Mary A. Brown, Vice-president; Sister Bettie Replogle, Treasurer; the writer, Secretary. We made, during the year, $114.92.—Serena B. Current, Blountsville, Ind., Nov. 18.

NEWTON, KANS.—Our Sisters' Aid Society met May 18 to reorganize. We adopted the name "Dorcas Aid Society." Our officers elected were: Sister Grace Schul, President; the writer, Secretary-treasurer. Said officers held their positions until Oct. 30, when Sister Schul was sent to Hutchinson, Kans., to do missionary work in that city. During the time named above twelve members were enrolled, and fifteen meetings were held, with an average attendance of six. Our work consisted of making aprons, stocking-bags, quilt-blocks and comforters. We had $5.75 in our treasury when we reorganized, and Oct. 30 we had $45.65. We paid out for material and a sewing-machine $9.13, leaving a balance of $36.52. Of this amount $31.35 was raised through "The Larkin Church Aid Plan." We paid $30 towards a payment due our Mission Board Nov. 1. Our present officers for six months are Sister Mary Smith (our pastor's wife), President; Sister Elizabeth Pierce, Vice-president; the writer, Secretary-treasurer. We have fourteen members enrolled, and hope to accomplish much good for the Master's cause.—Lizzie Andes Lehman, 408 East Fifth Street, Newton, Kans., Nov. 22.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Bannister-McDaniels.—By the undersigned, Nov. 12, 1912, at the home of the bride's parents, Maxwell, Cal., Mr. J. E. Bannister and Miss Opal I. McDaniels.—W. E. Whitcher, Stonyford, Cal.

Long-Kieffaber.—By the undersigned, at the residence of the bride's mother, near Coal City, Owen Co., Ind., Nov. 10, 1912, Bro. Orville H. Long and Sister Bessie Viola Kieffaber, both of Owen County, Ind.—D. E. Bowman, Hagerstown, Ind.

Ryman-Huffman.—At the home of the bride's parents, near Luray, Va., Nov. 13, 1912, Bro. Edward A., son of Brother and Sister John Ryman, of Woodstock, Va., and Sister Sudie F., daughter of Brother and Sister Charles S. Huffman.—J. S. Roller, Timberville, Va.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baker, Sister Mary, nee Overholser, died in the Prices Creek congregation, Preble Co., Ohio, Oct. 27, 1912, aged 77 years and 4 days. She was a member of the Church of the Brethren for nearly fifty years. She was married to Samuel Baker Oct. 15, 1857. One son and one daughter were born to this union. She leaves one son, three brothers and three sisters. Services by the Brethren at the Sugar Hill church.—Walter A. Petry, West Manchester, Ohio.

Burnett, Sister Almira, nee Hylton, born in Floyd County, Va., March 13, 1840, died at her residence, in the Big Creek congregation, Nov. 19, 1912, aged 72 years, 8 months and 6 days. She was married to Samuel J. Burnett March 18, 1858. To this union were born fourteen children. Her aged husband

and eight children survive. She was a faithful wife and mother, and filled her place well in the church. She will be missed by all. Sister Burnett was a member of the Church of the Brethren for thirty years. Services at the church by the undersigned. Text, "Blessed are the dead which die in the Lord" (Rev. 14: 13).—A. W. Austin, Cushing, Okla.

Comer, Bro. James Harrison, born in Monroe County, W. Va., June 6, 1825, died Aug. 30, 1912, aged 87 years, 2 months and 24 days. April 29, 1846, he married Agnes Cummings. Unitedly they walked together sixty-six years and four months. Ten children were born to them, seven of whom are yet living. Bro. Comer and his faithful companion united with the Church of the Brethren forty-three years ago. He was ready to depart, and patiently awaited the summons. Services by the writer. Interment in the Bridgeport cemetery, Bridgeport, Kans.—E. E. John, McPherson, Kans.

Deeter, Sister Hannah C., daughter of Wesley and Elizabeth Pearson, born Aug. 14, 1832, died at her home in Troy, Ohio, Nov. 13, 1912. She was united in marriage October 30, 1850, to Rudolph Deeter, to which union seven children were born. Her companion and six children preceded her. One daughter survives her. She united with the Church of the Brethren sixty-one years ago, and so continued until she passed away. Services at Pleasant Hill, Ohio, Nov. 16, at 2:30 P. M., by Brethren Oran S. Yount and Jacob Coppock. Interment in Pleasant Hill cemetery.—Oran S. Yount, Troy, Ohio.

Eller, John B., born in Roanoke, Va., March 21, 1831, died at the Brethren Home in Greenville, Ohio, Nov. 18, 1912, aged 81 years, 7 months and 27 days. He leaves four daughters and one son. Bro. Eller was one of our charter members, entering our Home in 1902, soon after he became blind. He spent a great deal of his time in singing the old songs of Zion.—G. W. Minnich, Greenville, Ohio.

Findley, Minnie V., nee Holderread, born March 30, 1880, died at her home near Cleveland, Okla., Nov. 6, 1912, of blood poison. She gave her life to God when she was sixteen years of age. She was united in marriage to E. G. Findley Oct. 3, 1899. She leaves a husband, three sons and one daughter, her mother, four sisters and three brothers. Services in the Big Creek church by Bro. Alba Edgecomb, assisted by the writer. Text, Rev. 14: 13. Interment in the cemetery near the church.—S. G. Burnett, Ripley, Okla.

Fink, Miss Cathren E. Fink, born Jan. 28, 1838, in Northumberland County, Pa., died at her home in Portis, Kans., in the bounds of the North Solomon church, Nov. 14, 1912, aged 74 years, 9 months and 16 days. She moved with her parents to Illinois in 1855, and in 1866 moved to Nebraska. From there, in 1888, she moved to Kansas, where she resided until her death. She was respected by all who knew her. One sister survives her. Interment in the Crystal Plains cemetery. Services by the writer.—I. S. Lerew, Portis, Kans.

Hartsough, Eld. J. W., born in Ohio, Feb. 25, 1859, died in the hospital at Williston, N. Dak., of paralysis, Nov. 12, 1912, aged 53 years, 8 months and 27 days. He united with the church in 1881, was elected to the ministry in 1889, and ordained to the eldership in 1891. He was the father of eleven children. His loving wife and ten children survive. Services by the writer. Text, Psa. 90: 12. Interment in the cemetery near his home.—D. F. Landis, Minot, N. Dak.

Herrick, Marie Gray, born Aug. 24, 1829, in New York State, died at the home of her son, Clarence Herrick, Nezperce, Idaho, Nov. 5, 1912, aged 83 years, 2 months and 11 days. Services by Bro. B. J. Fike. Text, John 12: 24. Grandma Herrick was known for her kind Christian disposition. She attended the Brethren Sunday-school when not debarred by infirmities of old age.—Wm. H. Lichty, Nezperce, Idaho.

Kindell, Margaret, infant daughter of Brother and Sister E. H. Kindell, born Jan. 8, 1913, died Oct. 29, 1912, aged 9 months and 21 days. Services at the home in Troy, conducted by the writer, with interment in the Covington, Ohio, cemetery. Oran S. Yount, Troy, Ohio.

Knepper, Bro. Josiah, born in Franklin County, Pa., Nov. 21, 1838, died in Bosworth, Mo., Nov. 17, 1912, aged 74 years, 11 months and 26 days. Bro. Knepper was a member of the Church of the Brethren for about forty-eight years, and served as a deacon about forty years. He was married to Mary E. Harris. She died about twenty-six years ago. Five children also died in infancy. One son and three daughters survive, who mourn the loss of a kind and faithful father. Services by the writer.—George W. Clemens, R. D. 1, Stet, Mo.

Livengood, Sister Sarah, nee Keith, born in Darke County, Ohio, March 3, 1841, died near Marion, Ind., Nov. 13, 1912, aged 71 years, 8 months and 10 days. In 1860 she was united in marriage to Peter Livengood. Her husband and one son preceded her in death. She was a member of the Church of the Brethren for several years, and remained faithful. She was always gentle and true. She leaves several children. Services at the Vernon church by Bro. Otho Winger, assisted by Bro. Elsworth Weimer. Interment in the Vernon cemetery.—Oma M. Rife, Converse, Ind.

Messinger, Sister Sallie, nee Hoffa, born May 8, 1845, in Northumberland County, Pa., died Oct. 21, 1912, aged 67 years, 5 months and 13 days. She was the daughter of Jacob and Sarah Hoffa. When she was about six years of age she came with her parents to Illinois, where she was married to Michael Forney March 16, 1865. In the spring of 1869 the young couple emigrated to Falls City, Nebr., and later on moved to a farm north of Abilene, where they resided six years. In 1877 they moved to Abilene. To this union eleven children were born. Four sons and three daughters are still living. Mr. Forney died April 13, 1886, and on Oct. 10, 1889, Mrs. Forney was married to William Messinger, who had accompanied the Forney family from Illinois to Kansas. Deceased was confined to her bed more or less for four years, following a severe stroke of paralysis. She leaves her husband, seven children, one stepson, three brothers and seven sisters. Sister Messinger became a member of the Church of the Brethren forty-seven years ago, and remained faithful. She was hopeful in sorrow, patient in tribulation, constant in prayer, and lived her allotted span of life as becometh a child of the Most High. Services by the undersigned, assisted by Rev. T. R. Brandel, of the Reformed church, Abilene, Kans.—J. F. Hantz, Abilene, Kans.

Miller, Sister Eliza N., nee Cohenour, born in Orbisonia, Pa., July 31, 1835, died at her home in the Rock Creek congregation, Whiteside Co., Ill., Nov. 14, 1912, aged 77 years, 3 months and 14 days. Sister Miller was a faithful member of the Church of the Brethren for fifty-two years. It can truthfully be said that a mother in Israel has gone from us. Services by the writer on Sunday, at the Rock Creek church, where she attended services regularly for a number of years. She was the mother of six children, all of whom survive.—W. H. Eisenbise, Mount Carroll, Ill.

Shiplette, Herbert, son of Brother Samuel and Sister Carrie Shiplette, died Nov. 3, 1912, aged 28 years and 4 months. His death occurred at Baltimore, where he had been taking treatment for Bright's disease. His father, mother, two brothers, two sisters, two half-brothers and two half-sisters survive. Services at the Summit church by Brethren Peter Garber and J. T. Glick. Interment in the cemetery near by.—Elizabeth Miller, Mount Crawford, Va.

Wagoner, Sister Catherine, born in Franklin County, Pa., March 8, 1837, died at her home in Cerro Gordo, Ill., Nov. 6, 1912, aged 85 years, 7 months and 28 days. The deceased was a daughter of George Hicks and wife. In 1848 she was married to Aaron Johnson. This union was blessed with four children. The father and three children preceded her. In 1880 she was married to Bro. Abner Bowers, who died a few years later. In August, 1898, she was married to John D. Wagoner, who survives her. She united with the Church in 1852. Services by Bro. D. M. Adams. Interment in the East Frantz cemetery.—Anna B. Leedy, Cerro Gordo, Ill.

Post Card Albums

No. 1257. Bound in black imitation leather. Size, 10x13½. Gilt title on side. Holds 400 cards, 4 to a page. Postpaid, ...$1.50

No. 1256. Same binding as No. 1257. Size 9x11. Gilt title on side. Holds 300 cards, 3 to a page. Postpaid, ...$1.25

No. 1255. Same binding as No. 1257. Size, 7¾x9¾. Gilt title on side. Holds 200 cards, 2 to a page. Postpaid, ...$1.00

No. 1262. Bound in paper resembling imitation leather. The front cover is padded and has a pretty design stamped on in gilt. It has the appearance of a higher priced album. Size, 10x13½. Holds 400 cards, 4 to a page. Postpaid, ...95 cents

No. 1260. Same binding as No. 1262. Size, 7½x9½. Holds 100 cards, 2 to a page. Postpaid, ...50 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

How to Get It

THE BOOK

SOME WHO LED

One thing is sure, you want the book. What is it about? It gives brief sketches of the lives of some of the men who have been leaders in the Church of the Brethren—and most of these sketches are accompanied with the pictures of the subjects. The collection begins with the founder of the church, Alexander Mack, Sr., and picks out the most prominent and active ones as they appear in the march of the years, up to the beginning of the twentieth century.

The sketches are condensed, but give the main points about these venerable brethren's lives and activities, thus forming in reality a brief history of the birth and growth of the church and the extension of her work in America.

It is a book that will appeal to the old and to the young. To the former it will recall many happy meetings and associations with incidents of specially pleasant memories and scenes that are refreshing to the soul; to the latter it will come as an inspiration as well as a source of encouragement to continue in the good work begun, or perchance, to enlist in the noble cause in which and for which these devoted brethren lived and died.

Now, the way to get this good book is to become a subscriber to the Gospel Messenger. This is the one paper of general interest to the members of the Church of the Brethren, and of special value to them, in the way of bringing to them the current news of the activities in the Brotherhood, and articles on subjects of vital importance to the religious life, as well as items of general interest.

The regular yearly subscription price of the Messenger is $1.50, and for 45 cts. additional a copy of "Some Who Led" will be mailed to you post paid. The book is not on sale independent from the Messenger. You cannot buy it at any price by itself. It goes with the Gospel Messenger. Send us your subscription to the Messenger, with your remittance of $1.95, and the book will be sent to you at once and your name placed on the Messenger list for one year.

Brethren Publishing House
ELGIN, ILLINOIS

A CLOSING OUT OFFER

Following is a list of books of which a limited number of copies are left on our hands—not enough to justify giving them space in our new catalog.

Wishing to close them out, to make room for others, we offer them at the liberal reductions indicated. These are all excellent books. They are bound in cloth and will be sent postpaid at the bargain price.

ON THE OPEN ROAD. By Ralph Waldo Trine.
Author of "In Tune with the Infinite."
A little book containing a creed on wholesome living in seventeen brief, pithy paragraphs, each accompanied by a short discussion, elucidating the teaching of it.
Price, ...50c, NOW, 35c

THE PENDLETONS. By E. M. Jameson.
A book for juveniles, full of life, and of high moral tone. A fifteen-year-old wide-awake school girl, after having read it said, "It's just fine." 280 pages.
Price, ...$1.25, NOW, $1.00

THE DECISIVE HOUR OF CHRISTIAN MISSIONS. By John R. Mott.
The author discusses the following subjects:
The Non-Christian Nation's Plastic Changing.
Critical Tendencies and Influences in the Non-Christian World.
The Rising Spiritual Tide in the Non-Christian World.
The Requisites of the Present Situation: An Adequate Plan. 250 pages.
Price, ...$1.00, NOW, 75c

THE CHOICE OF BOOKS. By Charles F. Richardson.
The book treats of the **Motive and Habit** of reading; **What When** and **How Much** to read; What books to own; the **True Service of Reading,** etc.
Disraeli says, "We are now in want of an art to teach how books are to be read, rather than to read them." This book is a light along the way.
Price, ...85c, NOW, 70c

THE GLORY OF THE MINISTRY. By A. T. Robertson, M. A., D. D.
Dr. John Clifford says of the book, "The Author's words instruct, guide, cheer and inspire." The author says, "I have written this book out of love for preachers of the Gospel of Jesus."
Price, ...$1.25, NOW, $1.00

THE CHRISTIAN WORKER'S EQUIPMENT. By F. E. Marsh.
The author of this volume touches every important phase of the Christian Worker's equipment. It is invaluable to the Bible student and would-be soul-winner.
Price, ...$1.50, NOW, $1.25

THE FARMER'S BUSINESS HAND BOOK. By I. P. Roberts.
As the title indicates this is a book for the farmer. It is a manual of simple farm accounts and advice on rural law. 300 pages, cloth.
Price, ...$1.42, NOW, $1.10.

A YEAR BOOK OF SOUTHERN POETS. Edited by Harriet P. Lynch.
This is a book containing choice extracts from the poems of Southern authors—one for each day of the year. Bound in cloth, beautifully decorated.
Price, ...$1.25, NOW, 95c

JANET AND HER DEAR PHEBE. By Clarissa Dixon.
A beautiful story of the love between two natural, healthy little girls. Their hopes and fears and their innocent philosophy are set forth in their talks, their letters and their poetry—all genuinely childlike, amusing and touching.
Price, ...$1.00, NOW, 75c

ST. JUDE'S. By Ian Maclaren.
With an introduction by Ralph Connor. As in the author's other books, the reader becomes "conscious of that sudden rush of emotion, as the drill in the hands of this master of his art, piercing through the stubborn granite of canny worldliness, of rigid theological formalism, reaches the living spring of tenderness."
Price, ...$1.20, NOW, 95c

OFF THE ROCKS. By Wilfred T. Grenfell.
This is a story of the Deep-sea Fisherfolk of Labrador, by one who has given his life to the service of these people. It is an interesting, charming and withal, a pathetic story.
Price, ...$1.00, NOW, 70c

THE NEW PEEP OF DAY.
A little book written for the purpose of teaching children Bible lessons. The author of the preface says, "Many people now advanced in middle life associate The Peep of Day with their earliest and tenderest memories."
Price, ...50c, NOW, 35c

Send all orders to
BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TABLE OF CONTENTS.

Editorial,—
Preparation for the Love Feast, ... 777
The Roman Catholic Inquisition (D. L. M.), ... 777
Whom Should We Marry (H. B. B.)? 777
Going South, ... 778
Committee Work, ... 778
The Messenger in the South, ... 778
Free Salvation, ... 778
Child Rescue Work, ... 778
Money for Tobacco, ... 778
Bad Literature, ... 778

Essays,—
The Great Responsibility of the Christian Life. By S. N. McCann, ... 770
Bible Reading. By Mrs. Ida. M. Kier, ... 770
Fire. By S. Z. Sharp, ... 770
The Heart's Conviction. By Abram S. Hershey, ... 771
A Glimpse at a Great Law. By D. L. Stoner, ... 771
The Simple Life in Christ Jesus. By Galen B. Royer, 772
The Simple Life in the Home. By D. L. Mohler, ... 772
Home Again. By Paul Mohler, ... 773
The Lord's Prayer. By Sidney E. Hoppman, ... 773
Character Sketches from My Jungle Home. No. 2.—Junnebai's Home and Mother. By Nora E. Berkebile, ... 775
The Head Veil. By David Metzler, ... 775

The Round Table,—
The Prophet and His Mission.—D. H. Keller. Seventy and Seven.—J. D. Haughtelin. Just to Think About.—James M. Neff. The Religious Vagrant.—David M. Adams. "The Lord Raised Up a Brother."—M. M. Eshelman. Some Waste.—Edgar Rothrock, ... 774

NOTES NOT CLASSIFIED

Angels Rest.—Nov. 16 and 17 we enjoyed a very pleasant love feast. Ten members surrounded the Lord's table. Brethren M. J. Dickerson and I. F. Keith presided.—N. F. Kingrea, Lawton, Va., Nov. 26.

Barren Ridge.—Bro. E. E. Blough, of Manassas, Va., came to our place Nov. 10 and commenced a series of meetings, which continued until Nov. 23. We feel sure that good was accomplished, as the members have been strengthened. We had ideal weather and the meetings were well attended. Much interest was manifested, not only by our own people but by others.—Wm. H. Coffman, R. D. 2, Fishersville, Va., Nov. 25.

Logansport.—Last Thursday we met at our place of worship for prayer service, which was followed by a Thanksgiving sermon. At the close an invitation was given, when a wandering one returned to the fold and was restored to fellowship. As another hymn was being sung, a young woman stepped out on the Lord's side, requesting baptism. An offering of $5.11 was taken. This was indeed a Thanksgiving service for us. God be praised! We had baptism last Sunday.—Gertrude Oberlin, Logansport, Ind., Nov. 30.

New Freedom.—Bro. S. B. Myers, one of our home ministers, began a series of meetings in the New Freedom house Nov. 10, and continued until Nov. 24. He preached eighteen strong Gospel sermons. The weather and roads were very good during the meetings, and the services were well attended. The members were much strengthened, and a number were near the kingdom.—J. H. Keller, Shrewsbury, Pa., Nov. 30.

Huntington (Country Church).—Our elder, Bro. J. H. Wright, was with us Nov. 23 in our regular business meeting. Sunday-school officers were elected. Bro. Roy Wine will be our superintendent. Two letters of membership were granted. Recently Bro. Elmer Gilbert was here and preached for us, both in the morning and in the evening. Our number is small, but having love for one another, we hope to succeeed.—Bessie M. Miller, R. D. 9, Huntington, Ind., Nov. 30.

Fairview (Maryland).—We met in Thanksgiving services at the Fairview church at 10:30 A. M., and after appropriate services, conducted by the home ministers, a collection of $10.06 was taken for the India Mission. At the close of the services Brethren Frank H. Harvey and Silas Arnold were advanced to the second degree of the ministry. We all felt that it was good to be in the house of the Lord.—I. W. Abernathy, Wilson, W. Va., Nov. 29.

KANSAS CITY, KANSAS.

After having lived in the Kaw Valley territory in the south part of Kansas City, Kans., for the past eleven months, we find it too damp for us, with its many heavy fogs. We feel that, on account of our health, we must move to higher ground. Our decision was indorsed by the Mission Board, and we, therefore, change locations from 703 Packard Street, to 14 South Boekee Street. We will continue in charge of the work at the Mission church, just as before, and will give Central Avenue church such help as it may need.

Recently we received a number of sacks of clothing,—a donation greatly appreciated for our work here. By means of this we are having an increased attendance at our Sunday-school.

Please note our change of address. All clothing, etc., should hereafter be sent to the writer at 14 South Boekee Street, Kansas City, Kansas. I. H. Crist.

Nov. 24.

WOODBERRY CHURCH, BALTIMORE, MD.

Nov. 9 the members at this place enjoyed a very pleasant love feast. About 150 members surrounded the Lord's tables. Among this number there were a great many out-of-town members. Bro. F. D. Anthony, who recently located here, conducted the evening services. Sunday evening following our feast, the Washington City, Fulton Avenue and Woodberry churches held a joint Christian Workers' Meeting here, which was well attended by both the visiting churches. The program lasted about three hours, but was very interesting and the topics discussed were timely and instructive. We feel that this joint meeting has been a great benefit to the church here, awakening within us the true purpose of the Christian Workers' Society.

The following week Bro. Anthony conducted a series of meetings, which was very much appreciated by the faithful ones here. J. Arthur Smith.

845 Wellington Street.

CIRCLEVILLE MISSION, OHIO.

Last evening closed a two-weeks' revival effort here, conducted by our pastor, Bro. D. S. Filbrun. Seventeen well-prepared sermons were delivered, besides one funeral discourse, and a number of short prayer services in the sick chamber. One afflicted young sister came back to the Father's house, fully penitent, and nobly confessed her wrongdoing and backsliding. She then requested the anointing service. Thus far her life has been spared. Another afflicted sister was qualified for membership, but her physical condition has not yet permitted the administration of the rite of Christian baptism. Two applied for fellowship, and will be baptized soon, and another wanderer returned. This makes five, in all, whose hearts have been brought into saving relationship with the Master.

The plain Gospel was preached to these people. Some confessed they are not living as they should, but the extremely dangerous excuse was given, "I'm not quite ready." The weather was favorable, and the attendance and interest both were very good. The better these people become acquainted with our doctrine and faith, the more love and respect do they manifest toward the Church of the Brethren. Sin is rampant here, in almost every phase, hence we graciously plead for the prayers of the Lord's consecrated ones. Mina H. Bosserman.

954 S. Pickaway St., Circleville, Ohio, Nov. 25.

SPECIAL BIBLE TERM, MANCHESTER COLLEGE, IND.

The eighteenth annual Bible Institute will be held in the College Chapel Jan. 6 to 18. We will soon be able to announce the program which, we believe, will be interesting and instructive. Eld. J. F. Souders, of Preston, Minn., will conduct evangelistic services each evening. He will also give some lectures on "The Jew and His Co-religionist, the Mohammedan Arab." Bro. Souders was a member of the party of members who were robbed by Arabs in Moab, two years ago, and is prepared to tell something of these people. Elders Galen B. Royer, E. B. Hoff, and S. S. Blough will have charge of the class work. President Otho Winger will give lectures on Church History and Church Doctrines. Bro. Levi Minnich, who for years has been a member of the Sunday-school Committee of the Church of the Brethren, will give practical work along his line. Sister Cora M. Stahly, our music director, will teach classes in sacred music.

A number of special half-day programs will be given to Missionary, Ministerial, Sunday-school, and Educational Meetings. We purpose to make these meetings instructive as well as interesting. Able speakers will be assigned subjects which they will discuss with profit to all.

We anticipate a feast of good things, and earnestly solicit your presence. You can not afford to miss this grand opportunity of studying God's Word and better preparing yourself for the service of the Master and his church. Bring your Bible and Song Book. Expenses very reasonable. Boarding will be furnished in the College Dining Hall. The neighbors will kindly open their homes, and lodging can be furnished near by. Write for particulars. Geo. L. Studebaker.

North Manchester, Ind., Nov. 24.

TEMPERANCE ADDRESSES.

The General Temperance Committee is receiving calls for temperance literature from many different parts of the country. These calls are coming from Local Temperance Committees and laymen in the churches. It is impossible for our Secretary to answer all of these requests. Our organization provides that each State District be cared for by the District Temperance Committee.

We should like to impress upon the District Temperance Committee their duty in keeping in touch with the situation in their territory, and to provide for their needs, as they are in closer touch with the conditions of that particular field than the General Committee can possibly be.

The District Committee should see to it that the "York Temperance Addresses" are circulated in their respective fields. In these will be found a fund of information which will be of advantage in preparing sermons and temperance addresses, and will also provide reading matter for every household.

Now let every Local and District Committee get busy, and order a lot of these Addresses and see to it that they get before the public. If you are interested in educating your neighborhood on the subject, manifest it by pushing the circulation of these Addresses.

Write to the Brethren Publishing House for as many of these Addresses as you can dispose of. The House will be glad to furnish them in any amount you are pleased to order. They have been published for circulation. We are depending on you. J. W. Lear.

Decatur, Illinois, Nov. 23.

ANNOUNCEMENTS

LOVE FEASTS.

Alabama, Dec. 21, 5 pm, Fruitdale.
Indiana, Dec. 7, commencing in the afternoon, Cedar Creek.
Texas, Dec. 25, Manvel.

HOME DEPARTMENT
of the
Sunday School

The need of the Home Department is not limited to any locality. It is needed in every church no matter where that church may be. It is sadly needed in the great metropolis, with its unchurched millions. It is needed in the towns with their thousands outside of the Sunday-school. It is needed in the village and rural communities, where only a few are indifferent. It is needed in your school. It will work in every community whether city or country, where one or more persons are out of the Sunday-school.

OUR FIFTY-CENT HOME DEPARTMENT OUTFIT.

50	Home Department Leaflets, for use of Visitors in soliciting Members,	$0.25
50	Membership Cards,	.15
100	Student's Record and Offering Envelopes ..	.30
5	Visitor's Record of Canvass,	.05
5	Visitor's Quarterlies and Yearly Report Book,	.05
1	Home Department Superintendent's Report Book,	.02
6	"What, Why and How of the Home Department," for Superintendents and Visitors,	.30
Total,		$1.12

The Above Outfit for Fifty Cents.

If you are about to organize a Home Department of not over fifty members and five Visitors this outfit contains the supplies usually needed for the first year, with the exception of Lesson Quarterlies.

Send all orders to

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Special Holiday Offer
50c REDUCTION
Creation, Time and Eternity
By J. S. SECRIST

A book devoted to the unfolding of the great fundamental truths as found in science, nature and revelation. The work comprehends a large and most important field of research. Creation, Time and Eternity are subjects fraught with tremendous interest to every member of the human family. The author, evidently, has given much time, thought and research to these subjects. The headings of the chapters as here given, indicate to the reader the contents of the book:

Genesis and Geology Compared; the Origin of Man; the Age of Man; the Seven Covenants; the Seven Kingdoms of the World; Typology; the Church in Bondage; From Egypt to the Promised Land; the Forty Years' Wandering in the Wilderness; the Period of Time from the Conquest of Canaan to the Close of the Age of Types; the Cycles of Time; the Sabbath Year; the Jubilee Year; Revelation; the Threefold Life of Man and Its Powers.

The book is just out. It will interest you, give you much useful information and do your mind and soul good.

311 pages, good white paper, substantially bound in black cloth, title stamped on front cover in gilt.

Former price, postpaid, ... $1.65
Special Holiday price, postpaid, ... 1.15

Send your order now.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Has Your Renewal for
The Gospel Messenger
BEEN SENT IN?

Order Sunday-school Supplies NOW

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., December 14, 1912. No. 50.

AROUND THE WORLD

Romanist Oppression in Spain.

It was hoped that, with the proclamation of religious liberty for Spain, no further attempts would be made to enforce papal practices upon non-Catholics of that country. So strong, however, is the influence of Rome, that it is still a ruling power. During the recent celebration of a Catholic mass at a military post, a non-Catholic soldier refused to kneel at the call of the priest, nor did he consent to partake of the holy wafer proffered him. Disregarding the orders of his superior officers also, in this respect, he was finally sentenced to prison, though he had committed nothing that could be construed as an infraction of military discipline. And yet we are told that Spain grants to every one the liberty of worshiping God according to the dictates of his own conscience!

How Temperance Flourishes in Sweden.

Kiruna, the headquarters of the Swedish mining industry, affords a most decisive illustration of industrial success amid temperance environments. A German writer who recently visited the place was much impressed by the evident prosperity in evidence everywhere. All importation of beer, wine, and brandy, is strongly prohibited. While some might construe this as a serious infraction of the much vaunted "personal liberty," there is no trouble whatever at Kiruna on that score. There are no saloon-fights on pay-day, no abused and ill-treated wives, no neglected and degenerated children. The marked and almost total absence of misdemeanor and crime is, perhaps, the most forcible proof of the remarkable success attained by a thorough exemplification of temperance principles.

The New Trial in Korea.

Recently a new trial of the 106 Koreans, accused of attempts upon the life of Count Terauchi, the Japanese Governor-general of Korea, was begun at Seoul. The proceedings will arouse more than ordinary attention, as, owing to the missionary interests involved, they are of international importance. More than a dozen missionaries were present at the opening session, and as the case proceeds, more will likely be in attendance. The Japanese authorities give every assurance that the trial will be conducted under the fairest possible conditions, and that ample opportunity will be afforded the defendants to furnish proof of their innocence. Considerable exception having been taken to the first trial, it is thought that the present one will likely prove to be more satisfactory, and establish the innocence of at least some of the accused.

Anti-Military Campaign in France.

Previous reference has been made, in these columns, to the increasing anti-military sentiment in France, and especially so among the school-teachers. Such a condition, of course, is highly displeasing to the military authorities, and the more so since Socialists are openly espousing the same propaganda. At a recent session of the Chamber of Deputies, the announcement was made that 90,000 citizens have either eluded military service or deserted. A bill is now to be passed by which deserters and those otherwise eluding military service, are to be deprived of all their electoral and civic rights. Just what will be the outcome of the somewhat critical situation, remains to be seen. One thing is sure,—if the anti-military sentiment continues to gain ground, France will become a nation of peace, by reason of necessity, if not because of choice.

The Meeting of the Federal Council.

Beginning with the evening of Dec. 4 the Federal Council of the Churches of Christ in America has been holding its second quadrennial conference. The council represents thirty-two denominations and 17,000,000 members. Questions of considerable importance have been considered by this large and influential representative body, the topics embracing the following: "Uniform divorce laws, equal standards of purity for both sexes as a qualification for marriage, adequate alleviation of poverty, protection of the family, fullest possible development for every child, conservation of health," etc. While much was doubtless gained by the exhaustive discussion of the vital questions considered at the conference, the real benefit, after all, will depend upon the practical application, of the knowledge gained, to the local churches, and the faithfulness of those in charge of the work at the various points. Then, too, one can not but wish that there might have been, at the great gathering, a discussion of ways and means of returning more fully to the observance of New Testament commands and principles, so greatly disregarded by popular Christianity of today.

The World's Oldest Newspaper.

When Yuan Shi Kai, as President of the Chinese Republic, recently ordered the suppression of the "King Bao," he discontinued what is conceded to have been the oldest newspaper in the world. Long before the art of printing was known in Europe, the Chinese journal seems to have been in existence, for A. D. 400 is claimed as the date of its earliest appearance. The first edition was printed on ten sheets of yellow silk, fastened together neatly by silk cords, and a copy was sent to all the high officials of the Empire. For 1,500 years the journal was published, and while it may have answered its purpose for past generations, its evident lack of loyalty to the new order of things in China brought about its recent discontinuance. Loyalty, in any sphere of human endeavor, is an important element of success. The state can not flourish without loyal citizens, and the church of the Living God must depend for its real power upon the loyal support of her membership.

Help from "Egypt."

It is reported that a Presbyterian church at Calgary, Alberta, Can., arranged for a loan of $55,000 from the Independent Order of Foresters, for the construction of a church edifice. Considering the fact, repeatedly demonstrated, that "the borrower is servant of the lender," the church is now placed in a most peculiar and unfortunate condition. Whatever its opinions may be, as to the evils of secrecy, its hands are tied and its mouth is closed, in the exposure of the lodge and its concomitant evils. "By faith," we are told, "Moses forsook Egypt," preferring to cast his lot with the people of God, and trusting the Lord fully. May we not say that it is a decided lack of faith, when church people must go to the lodge for financial assistance? There is altogether too much dependence upon the help of "Egypt," nowadays. The Lord's people have no right whatever to compromise principle by affiliating with the known enemies of the truth. "Woe to them that go down to Egypt for help."

Endowment for Mothers.

Following the example of Australia, we note that Colorado, at its recent election, decided to assist the mothers of that State by such financial support as may be needed. Australia's Parliament gives $25 to any mother of a new-born child, hoping in that way to promote the growth and conservation of its scant population. In an area as large as that of the United States, Australia has but four and a half millions of people. French mothers, also, are recipients of a suitable allowance which, in the case of those in need, proves of great assistance in the proper fearing of their children. The advent of a new soul into the world should not be an occasion of despair, as so often it is, to many poor mothers, to whom the burden of self-support is almost crushing at a time when their entire vitality should be devoted to their offspring. Motherhood is a function so sacred, so important, that every nation can well afford to make the most ample provisions for those upon whom the future welfare of the race so largely depends.

In the Days of Old.

In illustration of the fact that "there is nothing new under the sun," the recent discovery of a fragmentary papyrus manuscript at Theadelphia, Egypt, seems to show that at an early day the high cost of food, excessive freight rates, etc., were vital questions, much as they are today. The manuscript, written in Greek, has been secured by the University of Pennsylvania, and, with some other papyrus documents, was found in the Fayoum district by recent explorers. The interesting document referred to speaks of a "collector of revenue," and gives the rate of taxation, as well as the rates of freight, charged on the various commodities, to carry them to Alexandria. Of chief interest are the various remonstrances, recorded as having been voiced by the ancient dwellers along the Nile, relative to the "high cost of living." Increased demand at Rome, for Egyptian products, seems to have caused a sudden rise in prices,—no more to the liking of the people then living, than is a similar inflation of living expenses to humanity of today. In every age of the world, man seems to have had his problems, just as we have them at present.

New York's Child Laborers.

That children of six, five and even four years should be employed in some of the vegetable canneries of New York State, often working from four o'clock in the morning until ten o'clock at night, seems almost incredible, and yet it is a fact attested by well-anthenticated evidence. Miss Mary Elizabeth Chamberlain was employed by the State Factory Investigating Commission of New York City to get the facts, and secured them by working as an employé at the different factories. She saw how children from four years up were employed in snipping beans, husking corn or sorting peas or beans, and declares that the sight of the little toilers, some of them with bandaged fingers, was pitiful in the extreme. The canners are free to admit that children of tender age are employed, but claim that their help is needed during the busy canning season. It would seem, however, that legal action should more fully protect the children.

Russia Gains Control Over Mongolia.

Taking advantage of the fact that popular interest is occupied with the crisis in southeastern Europe, Russia has quietly gained possession of Mongolia, hitherto one of the greatest of China's dependencies. Thus the Czar, by one stroke, has added to his Asiatic realm a territory, more than a million and a half square miles in extent, with a population of three millions, a large part of whom constitute the finest cavalry in the world. The territory in question is larger than half of the United States, and stretches from the Khingan Mountains on the east to the Great Altai Mountains on the west. On the north it is bounded by Siberia. While Russia, in concert with the other Powers, had agreed to maintain the integrity of China, this promise was not considered in any way whatever when an opportunity for territorial acquisition presented itself. Politicians may consider such an act "diplomatic sagacity;" to the unbiased observer the transaction appears to be a case of plain stealing.

The Weary Christmas Toilers.

Those of us, to whom Christmas is a season of hallowed associations, and who rejoice that God's Great Gift to mankind awakens a kindred spirit of beneficence in the hearts of both rich and poor, may scarcely realize that there is another side to the charming scene, entirely dissimilar. To the large army of clerks, employed in the city stores, Christmas is anything else but a joy, for to them it means long, hard hours, goaded muscles and harrowed spirits. Many of these are young girls, and even mere children, who frequently are taxed far beyond their strength, simply because the customers of the stores insist upon waiting until the last week or two before Christmas, to do their buying. A little thoughtfulness on the part of the people, in buying as early as possible, would obviate much of the useless, nerve-racking strain, so deplorably frequent, and would enable the weary and toil-worn clerks to snatch at least a little of the Christmas joy, of which all should have a share. Least of all others should Christian people hinder any one from the appropriate observance of the day, by reason of imposing uncalled for fatigue upon such workers during the days preceding the ever blessed anniversary of Christ's birth.

Columbus' Discovery Questioned.

It is the contention of Prof. A. H. Babcock, of the Anthropological Society, that history has improperly honored Christopher Columbus as the discoverer of America, and that this continent, or portions of it, was shown on maps, drawn before the alleged discoverer was born. At a meeting of the Society, Dec. 4, Prof. Babcock submitted proofs of the statement above referred to, and since then the membership is somewhat divided as to the point at issue. It seems to be conceded, however, that the coasts of Florida and Cuba were known to the Portuguese, Italians and Spaniards, as Prof. Babcock asserts, long before Columbus set out on his voyage. In testimony of this, the investigator produced reproductions of maps, dating as far back as 1414, to support his contentions. One of the maps,—a reproduction of one made by Martin Behaim, the noted geographer,—in 1492, shows Cuba and Florida, and is known to have been completed before Columbus returned from his voyage of discovery. The Atlantic currents,—in the opinion of Mr. Babcock,—doubtless aided in the discovery of the western continent at a date earlier than 1492. These currents, flowing westward from the Azores, might, under favorable circumstances, it is urged, readily have swept a vessel to the shores of either Florida or Cuba.

Our HOLIDAY BULLETIN

Send us your orders. We will make prompt shipments

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Holiday Specials.

No. 10 GL. — Gummed label, holly design, embossed, 10 in book. Size, 4x2⅝ inches. **Per Book, 10c**



No. 101. HOLLY SEAL. Printed in beautiful Christmas colors, heavily embossed and well gummed. Illustration actual size. 50 seals in box. **Per box, 10c**



No. 104. POINSETTIA OVAL SEAL. Illustration, actual size. Heavily embossed and well gummed. Printed in beautiful Christmas colors. **Per box of 50 seals, 10c**

No. 2835. CHRISTMAS GREETING STATIONERY. Consists of a neat folder of four pages, all blank for the message of the sender except the front page, which contains greetings and decorations. Very acceptable as Christmas letters as they are, and are made more personal and appreciated by having a written message from the sender. Each inserted in an envelope ready for mailing. **Per pack of three different designs, 10c; three packs for, 25c**

EXQUISITE CELLULOID TOP BLOTTERS. Beautifully lithographed in colors, size, 7¾x3¼ inches. 1. Christmas Holly, with words, "Merry Christmas." 2. Beautiful spray of lilies-of-the-valley, and Dr.



Van Dyke's "Footpath to Peace." There are three pieces of blotting paper, in red, white and blue colors, attached to each top by a button which is removable, and when the blotters are soiled they can be readily replaced with new ones. With ordinary care the blotter top will last indefinitely, making the article a beautiful and lasting souvenir. **Each, 15c; 2 for 25c, or $1.25 a dozen.**

No. 26.—CALENDAR MOTTOES. A fine card, 9x11 inches with embossed design of flowers. A series of six titles. The lettering in fine large type. Makes a very fine gift for a small price. The calendar pad harmonizes with the card. May be had in plain white or coloring. The coloring is very artistic with tinted card. These can only be described in part as they need to be seen to be appreciated. In ordering say which is wanted, plain white or tinted. **Each, plain white, 25c; Each, tinted and colored, 35c**

1. You never can tell what thoughts will do.
2. I expect to pass through this world but once.
3. Immortality will come to such as are fit for it.
4. Work a little, sing a little.
5. Half the world is on the wrong scent.
6. He has achieved success who has lived well.

Children's Friend Series



A series of Sunday picture books for the little ones. Nearly all of them are beautiful Bible stories and will prove very interesting to the children. Attractively produced with six illustrations in color and numerous line drawings. Very attractive picture board covers. Size 7¾x10¼ inches. Each **22c**; Set of six, **$1.20**

1. A Friend for Little Children.
2. Gentle Jesus.
3. The Story of Jesus.
4. The Words of Jesus.
5. A Moment's Thought upon Love.
6. We Are but Little Children.

The Winner Series

These are good wholesome stories, and can not fail to arouse the interest and attention of both young and old. No one will willingly lay down an unfinished book in this series; at the same time he will form a taste for good literature and will aspire to better living.

Well printed on good book paper and bound in handsome paper cover, 32 pages. Illustrated. **Each 10c. Per dozen $1.00.**

At the Stone House.
Lost Brothers of the Alleghanies.
My Trip Through Palestine.
My Trip Through Europe.

New Year Cards

No. 604. NEW YEAR GREETINGS. A few lines of poetry printed on a brown background with scroll effect at top and bottom, also shaded. From the bottom of the scroll hangs a red seal with the words "A Happy New Year," printed in gold. Holly and other decorations adorn the edges. Five designs. **Per pack of six, 10c; three packs for, 25c**

No. 34.—MOONLIGHT SCENE. An old farmhouse, stone bridge, old mill, church, the hunter and his dog. Embossed, printed in colors, decorated with sprigs of holly, leaves and flowers. Six varieties. Each has New Year's wish. **10c per pack; 3 packs for 25c**



Nos. 604 and 605.

No. 605. Same as No. 604, only different lines and slightly different designs, of which there are five different ones in the pack. **Per pack of six, 10c; three packs for 25c**

No. 19.—A pack of six cards, New Year greetings. Designs of country roads, ships, lighthouses, churches, an old mill, etc. Heavily embossed and highly colored. **Six cards in a pack, four designs, 10c; three packs, 25c**

CELLULOID FLORAL BOOKMARK—



All new and original designs. For rewards and gifts nothing prettier than these bookmarks can be imagined. The coloring is exceptionally fine. Opening at the lower edge of the design permits the page to be slipped in while the flower peeps out to show your place Size, about 1½x5 in. **Each, 6c; per dozen, 60c; per hundred, $4.50**

A set of eight comprising the following selections:

1. A Christmas Message — Wreath of Holly.
2. Twenty-third Psalm —Easter Lily.
3. Lord's Prayer—Purple Clematis.
4. Ten Commandments —Iris.
5. Books of the Bible— Pond Lily.
6. Beatitudes—Pansy.
7. Footpath to Peace—Violet.
8. The Corn and the Lilies—Lily of the Valley.

The Beauty Booklets

As little gift books they are handsome, appropriate for any person and any occasion. It is something that will be appreciated, not only for a day, but will be a source of continual joy and helpfulness. The size and weight of the booklet permit it to be sent by mail in an envelope. It is necessary that you see these booklets in order to appreciate them.

Each booklet contains eight pages, 3½ x5 inches, bound in cloth with beautiful cover design stamped in gold.

Each, 10c; per dozen $1.00.



The Rain.
Scripture Memory Gems.
Lowell Memory Gems.
Holmes Memory Gems.
Shakespeare Memory Gems.
Bryant Memory Gems.
Emerson Memory Gems.
Longfellow Memory Gems.
Whittier Memory Gems.
Browning Memory Gems.
Wordsworth Memory Gems.
Lincoln Memory Gems.
Franklin Memory Gems.
Tennyson Memory Gems.

Choice Envelope Booklets

We have been very fortunate in securing these twelve little books by famous authors. Each booklet has a message that cheers and leaves you better for having read it. Printed on heavy paper, with distinctive border design. Bound in paper cover, design printed in color. Enclosed in decorated envelope. Border, title page and envelope decorations from original designs made for each book. This size and class of booklets usually sell at 25 cents. Notice our liberal offer. Each, **15c**

No. 1. Beulah Land. By Theodore L. Cuyler, D. D.
No. 2. Centurion's Boy, The. By David James Burrell, D. D.
No. 3. Christmas Vision, A. By Mary B. Wyllys.
No. 4. Concerning Them Which are Asleep. By John O. Means.
No. 5. Daily Walk, The. By Alexander Smellie, D. D.
No. 6. House of Chimbam, The. By Edgar W. Work, D. D.
No. 7. How They Came to Bethlehem. By David DeForest Burrell.
No. 8. Land of Far Distances, The. By Edgar W. Work, D. D.
No. 9. Life Beautiful, The. By Wayland Hoyt, D. D.
No. 10. Man Who Pointed the Prodigal Home, The. By C. Dwight.
No. 11. On the Threshold of the Year. By Margaret E. Sangster.
No. 12. Valley and Mountain Top. Same author.

Lavender Series

Attractive little booklets of sentiment, made up of apt quotations, brief and to the point. These little booklets are very appropriate as gifts and may be used for conveying a sweet message at any season. Each, **10c**; Per Dozen, **$1.00**



1. Forget-me-nots for Kind Thoughts.
2. Heartsease for Happiness.
3. Ivy for Friendship.
4. Lavender for Memories.
5. Rosebuds for Love.
6. Violets for Comfort.

The Dolly Dimple Series

Pictures and stories for the little ones. Each book contains eighteen pages, of which several are in colors. Bound in picture boards. Size 6x8 inches. Each, **15c**; Set of eight, **$1.10**



1. Dear Dolly.
2. Ring o' Roses.
3. Chick-a-biddy.
4. Merry-go-round.
5. Pet's Picture Book.
6. Dolly Dimple.
7. Cherry Ripe.
8. Brown Eyes and Blue.

Padded Edition of the Poets



An exquisite edition of the World's famous poets. Well printed on good paper and handsomely bound in padded leather covers on new design, red under gold edges and round corners. Titles stamped in gold. A radical departure in the making of this well known line and the best Padded Poet on the market. **Each $1.00**

1. Bryant.
2. Longfellow.
3. Lowell.
4. Tennyson.
5. Whittier.
6. Wordsworth.
7. Snow Bound.
8. Hiawatha.
9. Lucile.
10. Evangeline.
11. Cary, Alice and Phœbe.
12. Lady of the Lake.

The Moment's Thought Series



Quite unlike anything issued heretofore, the "Moment's Thought" series wins immediate attention and admiration. Each of these booklets contains some 48 pages of extracts in prose and verse from the best authors of all times — and these selections are not "snippets," but of sufficient length to arouse and sustain the interest of the reader, who will recognize many firm favorites, and welcome as many less known but lovely lyrics of the heart. Such an astonishing amount of reading-matter, at so low a price, and in so acceptable a form, will be desired and acquired as soon as seen. With decorative covers in colors and gold, Each, **15c**; Per Dozen, **$1.50**

1. A Moment's Thought upon Cheerfulness.
2. A Moment's Thought upon Comfort.
3. A Moment's Thought upon Courage.
4. A Moment's Thought upon Friendship.
5. A Moment's Thought upon Love.
6. A Moment's Thought upon Patience.

Holly Series



This splendid series of dainty gift books consists of poems that are everywhere recognized as classics. Each poem is illustrated by engravings, the work of the best American artists. The cover is decorated with holly design. Each book neatly packed in an ornamental box. Size 7½x8 inches. Per volume, **43c**

Beauties of Tennyson, as selected from the Author.

The Bells, by Edgar Allan Poe.

Bingen on the Rhine, by Caroline E. Norton.

The Cotter's Saturday Night, by Robert Burns.

The Deserted Village, by Oliver Goldsmith.

Gems from Tennyson, as selected from the Author.

Greenland's Icy Mountains, by Reginald Heber.

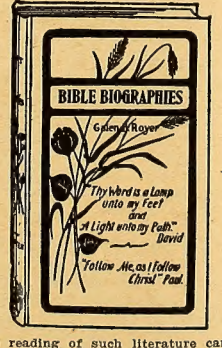
Lady Claire, by Alfred Tennyson.

The Night Before Christmas, by Clement C. Moore.

Bible Biographies for the Young

By Eld. Galen B. Royer.

Each volume contains the life story of a great character, told in simple, yet forceful, language. They can not fail to interest and instruct both old and young. No Sunday-school library is complete without a full set of these little books. Parents will do well to secure them for the home library.



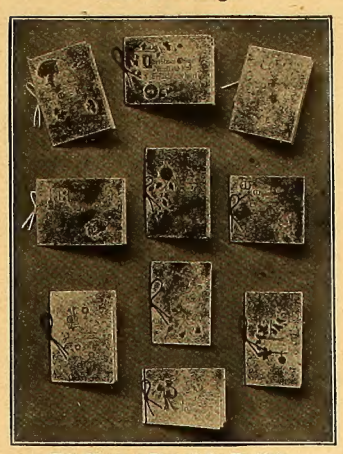
The reading of such literature can not but inspire our boys and girls to nobler and better living.

Per volume, 30c; Set of 12, $3.25

Twelve Titles—

Joseph the Ruler.
Samuel the Judge.
Moses the Leader.
Jesus the Savior. Vol. 1.
Jesus the Savior. Vol. 2.
Daniel the Fearless.
Ruth, the True-Hearted.
David the King.
Esther the Queen.
John the Baptist.
Elijah the Prophet.
Abraham the Faithful.

The Good Will Series of Christmas Greetings.



This Shows a Few of the Booklets.

Series No. 1 consists of ten selected booklets, containing carefully chosen verses, religious and secular. A pretty sentiment is embossed on the front cover in colors, and each booklet is beautifully decorated with holly, lanterns, horse shoes, etc. Each booklet is tied with a colored cord, and enclosed is an envelope. They will be highly appreciated by any friend, and make a gift of real worth and beauty. **Price per packet of ten booklets, 25c**

Series No. 2 is very similar to No. 1, but the booklets are larger and if anything more handsome. An elegant combination of cholce verses, appropriate sentiments, and highly embossed ornamentations of holly, ships, anchors, crosses, spinning wheels, lyres, etc. Each is tied with a colored cord, and enclosed in an envelope. They make a dainty and highly appreciated gift. All different designs as per accompanying illustration. **Price, per packet of ten booklets, 35c**

No. 51.—A PRETTY BOOKLET of eight pages. Greeting on the face of the booklet, embossed in gilt, with holly wreaths on four sides. Selected verses inside. Tied with a green cord. Ten booklets, four varieties, with envelopes, enclosed in a decorated, colored box. **Per box, 35c**

No. 92F.—BEAUTIFUL BIRDS, carrying greetings in sealed envelopes to the open window; also greeting and holly wreath, all embossed on the face of the booklet in gilt and colors. Also greeting and place for name of giver inside. Ten booklets, four varieties, with envelopes. Enclosed in a neat Christmas box. **Per box, 20c**

No. 93Q.—BASKET OF HOLLIES and assorted flowers and holly wreaths embossed on the face of the booklet; also a greeting. Four pages, with greeting and line for name of the giver inside. Ten booklets, four varieties, enclosed in a colored box, with open book, scroll and greeting embossed on cover. **Per box, 20c**

No. 94N.—HOLLY WREATHS tied with gold cords embossed on the face of the booklet. Four pages, greeting on the face and on the inside. Four varieties, two showing the date Dec. 25, in a gilt frame, the other two, the face of a clock. Ten booklets enclosed in a neat box with greeting and decorations on cover. **Per box, 20c**

No. 399. An exquisite booklet with a pretty landscape showing through the front cover. Selected verses on the inside. The whole is delicately tinted and tied with a dainty ribbon. Christmas greeting on the face. **Each, 10c; three for 25c**

No. 389. CHRISTMAS LETTERS. A neat folder of four pages, composed of fine quality white card board with embossed and decorated edges. On the front page are holiday greetings, embossed and lithographed in deep, rich colors, with a space for the name of the sender. The inside pages are blank except for a short Christmas verse at the top of the third page, in script lettering. Size, 4x6 inches. **Per pack of two, different designs, 15c**

No. 270. CHRISTMAS LETTER. Very dainty article, with a greeting engraved on the first page inside of an oblong panel. At the top is a very pretty decoration of flowers artistically draped. The folder (four pages) has fancy edges. The inside pages are left entirely blank for writing the message of the sender. There is also room on the name of the sender on the first page. Size, 4x6 inches. **Per pack of two, different designs, 15c**

No. 180. CHRISTMAS LETTER. Another tasty four-page folder, with the first-page greetings lithographed in a sunken panel in red, black and green. Above the panel is the sunken oval containing a bunch of leaves and berries and surrounded by a wreath of leaves, tied with a golden cord. At the top is a couplet expressing some sentiment of the Christmas time. On one of the designs is a circle within which is a winter scene showing a church all lighted up and two persons walking toward it. Space for the name of the sender is given. Fine quality of paper, with fluted edges. Size, 4½x6 inches. **Per pack of two, different designs, 15c**

No. 82. A neat little folder of good quality buff paper with greetings and tasty decorations on the front page. On the last page, which is folded in so as to be seen immediately upon opening, is printed a simple verse expressive of the sentiment of the season. On the innermost page is pasted (fastened only at the top) a beautiful lithographed picture representing a country scene, adding very much to the attractiveness of the folder. Size when folded, 3x5 inches. Each inserted in an envelope. **Per pack of two, different designs, 10c**

No. 83. Same as No. 82, only with a different design on front page and a different verse inside. Each in a neat envelope. **Per pack of two, different designs, 10c**

No. 84. Same as Nos. 82 and 83, but with different cover designs and verses. These also have a different lithographed picture inside. Each in an envelope. **Per pack of two, different designs, 10c**

No. 133. A four-page booklet, with covers, containing a Christmas wish in verse form inside. Front cover is decorated with flowers, etc., and a lithographed picture pasted on the first inside page is made to show through a panel cut out of the cover page. Booklet tied with silk ribbon at the back. Fancy printed verses on the third inside page. Extra quality roughened paper used for the covers. Each in a white envelope. Size, 4½x5¼ inches. **Each, 10c; three assorted designs for 25c**

12.—THE BEST WISHES SERIES. Size 3½x4½. A beautiful folder, handsomely embossed in colors and gold. Designs are mistletoe and holly. Each card is frosted which gives a very beautiful effect. Each folder is in a separate envelope. Eight designs. **Each, 5c: Six for 25c**

No. 4.—CHRISTMAS GREETING FOLDER. This is a very neat and unique folder containing on the inside a well-composed Christmas Greeting, printed on good quality paper in two colors, green and red. Red and green holly border. This is a novelty and will surely be liked by everybody. **Four for 10c; twelve for 25c**

No. 209. ENGLISH HANDMADE PRIVATE GREETING CARDS. This is also a four-page folder Christmas letter, in black and white only, but very neat. Greetings are engraved in script on the front page, with place for sender's name. The words, "A volume of good wishes" are embossed on an open book at the top, a broad hand with some leaves, also embossed, serving as a background for the book. The inside pages are entirely blank. Extra quality of paper is used, with roughened edges. These folders are exceptionally fine. Size, 4x6 inches. **Each, 10c**

No. 7236—41. ARTISTIC BOOKLETS. A series of six little books of eight pages each of verses illustrated with sprays of flowers, birds and landscapes. Four of the illustrations in each book are reproduced in full colors. Pages and cover are of stiff paper. Cover is ornamented with a small panel or circular "ollette" landscape with embossed frame and also decorated with gold and embossed flowers or holly leaves and berries,—in brilliant colors. Embossed illuminated titles. Each with envelope. Size, 5x6½ inches. **Each, 10c**

"Faithful Promises," by Charlotte Murray.

"Forget-me-not," by Frances Ridley Havergal.

"Lead Kindly Light," by Cardinal Newman.

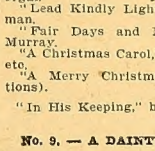
"Fair Days and Many," by Charlotte Murray.

"A Christmas Carol," by Georgiana Craik, etc.

"A Merry Christmas." (Various Selections).

"In His Keeping," by Georgiana Craik.

No. 9. — A DAINTY FOLDER. Appropriate Christmas greetings on front, with pretty Christmas verse on back of each. Frosted, Embossed. Size, 2½ by 4 inches. **Six different designs, envelope with each folder, 15c**



No. 155.—A HANDSOME FOLDER with Christmas greetings on front. Design of violets and autumn leaves. Embossed. Each in envelope. Size of card 3x4 in. **Two designs, 5c; Twelve for 25c**



No. 179.—A HANDSOME FOUR-PAGE BOOKLET. Designs of roses, carnations, pine cones and conventional designs. Heavily embossed. Printed in natural colors and gold. Each booklet tied with silk cord and tassel. Separate envelope with each booklet. Size, 3x4½ inches. Many designs. **Each, 10c**

No. 196.—A BEAUTIFUL FOLDER embossed in colors and gold. A very pretty marine view, new design. Christmas greeting on third page. Size, 2¾x4 inches. **Two designs, 5c; Twelve for 25c**



No. 712.—POINSETTIA CARD. Attractive card with beautiful embossed flowers in rich colors. Holiday Greetings on face of card. Size, 3¼ x 1⅞ inches. Ten cards in envelope. **For envelope, 10c**

No. 155. POPPY CARD. Unique gift dressing. Heavily embossed and printed in Christmas colors. Ten cards in envelope, **Per envelope, 10c**

No. 162. POINSETTIA MINIATURE CARD. Illustration actual size. Beautiful Christmas colors and heavily embossed. Twenty cards in envelope. **Per envelope, 10c**

Christmas Post Cards.

OUR CHRISTMAS LEADER. This is an elegant line of Christmas post cards. All are heavily embossed with gold and silver edges and rich yet delicate shadings in the colors. Something that is sure to please and will be kept as a souvenir of the Yuletide. We have bought these beautiful cards in such a quantity that we are able to offer them retail for less than most dealers sell them wholesale. **Per pack of ten cards, all different, 10c; Three Packs, 25c**

OUR HOLLY BOX SPECIAL, containing 25 Christmas and New Year post cards, nearly all Christmas, all different. Enclosed in a very prettily decorated box. These cards are of a high grade, usually sell at 2 for 5c. We have purchased them in such a quantity that we are able to make the following very special price: **Per box of 25 cards, 30c; per box of 100 cards, $1.00**

No. 36.—THE OLD ROAD, leading through the woods, past the farmhouse to the church. Printed in colors with holly wreath. Embossed in gold. Six varieties. **10c per pack; 3 packs for 25c.**

No. 39.—POINSETTIA FLOWERS, also holly wreaths and other flowers embossed in gold, on a white card. Printed in colors. Six varieties, each a different motto. **10c per pack; 3 packs for 25c**

No. 40.—EMBOSSED IN GOLD, with poinsettia and holly wreaths. Similar to No. 39, with different mottoes. Very beautiful. Six varieties. **10c per pack; 3 packs for 25c**

No. 48.—A MILL RACE, church, various kinds of autumn leaves, holly, etc. Embossed in gold. Six varieties, each showing a different scene. All very attractive. **10c per pack; 3 packs for 25c**

No. 51.—WATER SCENES, showing also an old homestead with windpump. Printed in colors. The colors of many hues reflected in the water, make an attractive picture. Six varieties. **10c per pack; three packs for 25c**

No. XS 434 SERIES.—These cards are actual photographs, and are of a glossy finish, toned in a soft sepia. Exceptionally popular with children. Designs are cats, dogs and children. Ten different designs. Sure to please. **Three for 10c; Three packs, 25c**

No. 10.—X S MOTTO SERIES. These motto cards are made by the celebrated Roto process. These cards have choice bits of Scripture all referring to Christ. Floral and landscape designs. Glosso finish. **Two Different Designs, 10c; Three Packs, 25c**

No. 14. — HOLLY. Postals of Quality. Printed on white linen finish card, gilt edge, with a Xmas wish printed in two colors. Initial illuminated in gilt, border of holly in colors and gilt. 12 mottoes. **Per Pack of Two, 10c; Three Packs, 25c**

No. 800.—HOLY LAND SERIES. Photo of cities from the Holy Land,—each card decorated with a floral spray of holly or a flower design, very appropriate for Christmas. These cards being actual photos. Many designs. **Per Pack of three, 10c; Three packs, 25c**

No. 820.—HOLY LAND SERIES IN COLORS. This series is the same as the 800 series only these are hand colored. The flowers are tinted in natural colors. The pictures are works of art, and must be seen to be appreciated. **Each, 5c; six different designs, 25c**

No. 2C.—A CHRISTMAS POST CARD that is sure to please. Printed from artistic types and designs on heavy, high grade post card stock. Holly and holly berries in green and red on tinted background. Gilt edge. Four mottoes. **Per pack of three cards, 10c; three packs, 25c**

No. GH.—A FINE CHRISTMAS GREETING card with embossed wording, pictures of robins in the snow. The birds and the boughs of trees are covered with glistening dew, each card in tissue envelope for mailing. **Per pack of two, 10c; three packs, 25c**

No. 517. CHRISTMAS HYMNS. These post cards have the season's greetings and a short hymn or poem printed on a silver tinted background, surrounded by bunches of holly. Printed in colors and embossed. Five designs. **Per pack of six, 10c; three packs for 25c**

No. 518. Similar to No. 517, except that the designs are somewhat different and they contain other greetings and other poems. Same general effect, five designs. **Per pack of six, 10c; three packs for 25c**

No. 524. CHRISTMAS HOLLY. The principal feature is a long bunch of holly and berries across the face of the card. Fitting greetings at the top and at the bottom. Fancy red and green border. Body of the card is white. Embossed in colors, five different designs. **Per pack of six, 10c; three packs for 25c**

No. 525. Same general design as No. 524. Different greetings. Same number of designs. **Per pack of six, 10c; three packs for 25c**

No. 15.—THE NIGHT BEFORE CHRISTMAS CARDS. Six different designs, each one representing a child watching for Santa Claus, who is seen with his large bundle of gifts. Cards are a dark blue, embossed, with artistic border. **Per pack of six, all different, 10c; three packs, 25c**

GOLDEN NOVELTY POSTAL CARDS.—A unique and elegant line of Two Leaf Mail Cards. Each containing a Bible text with appropriate selections from the favorite hymns, or extracts from the great writers, in illumined text, with illuminated initial letters and ornaments in gold and colors. Also handsome color plates; copies from the Old Masters, floral pieces and landscapes in full colors and gold. Christmas and Season Greetings in artistic designs, in silver and gold, our last page. Address side in red and gold. The whole beautifully lithographed in fifteen printings and gold on fine coated stock. Sixty numbers. **Each, 5c; three for 10c**

No. 18.—LIFE OF CHRIST CHRISTMAS CARDS. Post cards, four designs, with pictures illustrating four different periods in the life of Christ. Each card contains greetings and is printed on good quality cardboard in attractive colors. **Per pack of 12, 15c**

No. 521.—CHRISTMAS THOUGHTS. These postcards are very beautiful. The various designs are lithographed in red, gold, blue, grey, silver and other shades and show holly, berries, bells, birds and Christmas trees. The coloring is rich and the arrangement of the different parts is superb. Verses by different authors. Five designs. **Per pack of six, 10c; three packs for 25c**

No. 523.—POINSETTIA SCROLLS. The principal colors are red and green shading off into white around the edges. Short poems are lithographed in red and gold on a scroll in the center of the card. Poinsettia flowers are around the scrolls. Five different designs, with fancy edges. **Per pack of six, 10c; three packs, 25c**

Calendars.

THE UNCLE WALT CALENDAR. "Walt Mason is the Poet Laureate of the American Democracy. He is the voice of the people."—William Allen White.



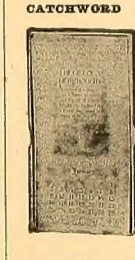
Walt Mason (Uncle Walt) is a limited de luxe edition of all that was funniest and sweetest in Mark Twain and Eugene Field and a dozen others we all love. This calendar contains 53 (one for each week) of Walt Mason's prose poems, regarding which the Hon. Champ Clark writes, "We need more of his kind of philosophy—better to sing a jubilate than a miserere." Artistically designed and printed in two colors, with the calendar form for the week on each page. Size, 6x11 inches, 53 pages and cover; each in a brown box. **Each, 50c**

CATCHWORD LINE-A-DAY CALENDAR.



This calendar contains an inspiration motto hand-lettered and set within a decorative border, for each week. Below is the weekly calendar, with the Line-a-Day feature for engagements, birthdays, etc. Each page is perforated at the top. Week by week the pages can be torn out, giving one a fine collection of sentiments by the world's best writers, as well as a diary of the year. Size, 6¼ x12¼ in. printed in two colors, 54 pages and cover; each in a brown box. **Each 50c**

CATCHWORD BLOTTERS, calendar for 1913. This blotter-calendar is similar in make-up to the Booklovers' Blotters, and contains a fine selection of friendly sentiments, hand-lettered. Printed in two colors on India blotter. A dainty gift for a friend at an inexpensive price. Size, 3¼ by 6 inches. The set of twelve blotters packed in a brown box.



Per set, 25c



BOOKLOVERS' BLOTTERS, calendar for 1913. These blotters are not intended to wipe out friendships, but to bind them closer and to make them more lasting. They consist of twelve bookish quotations artistically set within a broad decorative border. Under each quotation is a calendar form for one month, the series of twelve blotters serving a triple purpose as the conventional protection from soiled fingers and ruined stationery, a delightful companion for book-loving people, and a convenient calendar. Size, 3¼x5½ inches, printed in two colors on gray blotter. The set of twelve blotters packed in a neat box. **Per set, 25c**

STEVENSON FRIENDSHIP CALENDAR.



No one ever wrote more beautifully of friendship than did Robert Louis Stevenson. This calendar gathers up 12 of his choicest sayings about friendship and offers them month by month for your use and mine. Each quotation is hand-lettered and set within a decorative border, with a hand-lettered calendar pad below. This Friendship Calendar is printed in three colors on a double thick "Willow" stock (made to order for this calendar) with heavy deckle edge at bottom, tied with silk cord and tassel and encased in an attractive brown box. Size, 6x11 inches. **Each, 50c**

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

Alone, All Alone.

BY ROSIE S. MYERS.

It is sure to be broken,—friendship's chain.
The ties that bind will be severed again.
A link will be plucked out here, and one there,
By the angel of death, sometime, somewhere.
A loved one is called to give up his home,
And must leave this world alone, all alone.

No matter what our position may be,
Or what station we hold in society,
We may count our friends by the score or more,
But when the death summons comes to our door,
We must leave our friends, and kindred, and home,
And make the journey alone, all alone.

Our friends can minister to us when ill,
With blessed assurance our heart they fill.
They can smooth our pillow, speak words of cheer,
Tell us to trust God, and death not to fear,
But when the hour of departure doth come,
We must go on our way, alone, all alone.

We must leave our friends,—the place of our birth,
All the lovely things of this grand old earth.
Those who meet in God's house will nevermore
See us in our place as in days of yore.
We must leave them all, heaven bids us come,
And make the exit alone, all alone.

Alone in death,—a hard thought to endure
Had not Christ, whose life was sinless and pure,
When nailed on the cross, cried out when he died,
"Father, hast thou forsaken me?" thus he cried!
A lost world's sins he came here to atone,
And must pass through death, alone, all alone.

Curryville, Pa.

The Effect of Fashion on Morals.

BY MRS. B. F. WAMPLER.

THERE, perhaps, was never a time when the American people were so wild over fashion while, on the other hand, there never has been a time when Christian churches recognized the evil influence upon the spiritual and moral life of their members as they now seem to realize it.

Ever since its organization, the Church of the Brethren has stood for simplicity of dress. Time after time this important question has been discussed at our Conferences. It is now a recognized fact that, aside from any Scripture reasons for simplicity, the question has become a moral issue, and our young people need teaching to show them the evil effects that a daily worship at the altar of the Goddess of Fashion will have upon the lives of men and women.

Second to the liquor traffic I believe that fashion, in all its phases, is doing more for American corruption than any other agency.

In many Christian churches the people are so much interested in dressing and social life that they do not have time to devote to the spiritual life. Christmas, in many churches, means an array of costly apparel. The Easter season, in some places, is merely a time to display new gowns and fancy millinery. Why need we wonder at the slow spiritual growth under such conditions? It seems that many churches are mere social organizations. In a town in the New England States there is a church where the minister has employed a dancing teacher and has a dancing class in the church. He says they should learn to dance under Christian influences. In another church the members engage in card-playing several nights a week, often continuing on Saturday night until after midnight; then find it impossible to get up Sunday morning for church. With all this is associated the most fashionable dress, for people vie with each other in dressing for such occasions. The woman who is fully consecrated to her work, and devotes her life to help others, does not have time to study the fashion sheets, but prefers to spend that time in acquiring some useful knowledge.

If the American woman would dress more sensibly, much of the physical suffering would be eliminated. The tight clothing, so common among women, is the cause of much suffering. Because small feet are fashionable, people will spend hours in misery, wearing shoes that are two sizes too small. A woman who should wear a "6½" glove, will insist that a "5" is large enough for her. Because it is fashionable, young women wear low neck dresses and short sleeves, when furs would be more comfortable. It is not at all reasonable that the same clothes we wear in summer are sufficient to keep us warm in winter, yet I have known young people to remove winter wear, so that they might attend some social affair where it was fashionable to be dressed in low neck dresses and short sleeves. I have also known where the result of such action was pneumonia or consumption. When will we learn the lesson that if we disobey nature we must suffer sooner or later?

The morals of a country are largely what the women make them. A recent murder case in New York revealed the fact that the man was led to a criminal life by the immodest dress of women. A Christian woman should consider it a disgrace to wear a skirt so tight that her form may be seen, or dresses so low that Godly modesty is out of the question. We need not wonder that base, vile, lewd men are attracted to women who dress in that manner.

When we see women gaudily dressed, looking like walking advertisements of some jewelry store, it is not difficult to tell the aim and ambitions of that person. Young men are often attracted to young women who appear well dressed,—stylish if you please. They marry at the first impulse. Soon the glitter wears off and they find themselves wedded to a mere aimless woman, with no ability as a home-maker,—a dislike for the responsibilities of motherhood. In fact there are lacking those traits that make a woman a power in the home and one in whom her husband can safely trust. The husband becomes dissatisfied; they separate, having less confidence in humanity than ever before. Oftentimes the extravagance of the wife leads a man to financial ruin, and that very often results in moral ruin. I have known cases where the love of fashions has led women to spend more than a man could earn, breaking up the home to the extent of divorce. How many workingmen there are who enjoy no pleasure because they live a life of drudgery! Their hard-earned money is spent by an extravagant wife, or proud and thoughtless daughters,—simply that they may appear well in society. The result oftentimes is a drunkard's life, and associations in places where he may have passing pleasure.

It has been proved that many men remain single because their salaries, though large, are not sufficient to satisfy an extravagant wife. Some people tremble at the outcome of American home-life since so many conditions seem to threaten the purity and simplicity of our homes. No longer do we have, in many cases, the fireside and the gathering about the family table. A restaurant or rooms in an apartment house have been substituted, and many children do not know the sweetness of home-life because the mothers love society life and fashion better than they do home-making.

During the past year some of the best high schools of this country have passed strict rules relating to the dress of young women. In a certain Presbyterian school the girls are not permitted to wear jewelry nor low-necked dresses. If such institutions realize the evil effect of these things, what should we, as a church, do in reference to the growing tendency of fashionable dress? If young women knew that all our fashions are made by the disreputable women of Paris, certainly Christian women would not, for a moment, indulge in something that has such evil associations. Will we, as a church, gain spiritually by disregarding the simple dress? When we reach out after the worldly ideals, does it show we are striving for spiritual growth or will it mean spiritual decline?

It is the duty of every Christian woman to dress in an attractive manner, with neatness and Godly modesty, but it is time that we begin to teach regarding the effect of fashions on morals. Young women, shall we continue the simplicity that our church fathers taught or shall we reach out after the ever-changing fashions?

Let us prayerfully consider this question, for much of our influence and spiritual growth depends upon it. We will be a happier people, more contented, having more time for the Master's work, if we concern ourselves less about being like other people.

Being forced by fashion to change style several times a year, makes one restless, dissatisfied, always seeking something we do not have. Many of our sisters can testify to the fact that there is satisfaction in the simple dress. One's mind is not disturbed by the changing fashions, and by the feeling that to be out of style is as bad as being out of the world.

Young women, to gratify their love of fashion, will stoop to immoral acts to get money to dress, because their salary will not supply the means to dress in the way they desire. Hundreds of young women owe their downfall to the love of fashion.

In a recent address by Dr. Eaton, pastor of a large Baptist church in New York City, he appealed to the women to dress sensibly, economically and modestly, claiming that much of the sin of our cities would thus be eliminated. He also referred to the disgrace of the tight skirts.

In public life, as well as in school-life, this fact has impressed itself upon me. The students who are strongest,—mentally, morally and spiritually,—are those whose time is not given to foolish dressing and extravagant expenditure of money. The people who are leaders of fashion seldom have ability to lead along any other line.

A great wave of temperance is sweeping over this land, and we need it. The evils of the "white slave traffic" are being made public. Is it not time that an "Anti-Fashion League" be formed, that we may rid our land of this sin and that, instead of spending about $90,000,000 for millinery, the Gospel be sent to thousands each year who know not Christ? The American nation spends only $12,000,000 each year for missions. The American Federation for Sex Hygiene, gives some facts we should know. America spends annually the following amounts:

Immorality and the social diseases,	$3,000,000,000
Intoxicating liquors,	2,000,000,000
Tobacco,	1,200,000,000
Jewelry and plate,	800,000,000
Automobiles,	500,000,000
Church work at home,	250,000,000
Confectionery,	200,000,000
Soft drinks,	120,000,000
Tea and coffee,	100,000,000
Millinery,	90,000,000
Patent medicines,	80,000,000
Chewing gum,	13,000,000
Foreign missions,	12,000,000

The following is also taken from a publication of this organization: "The love of finery and dress, the opportunity of ready money at apparently little expenditure of time and effort, the first excitement of the dissolute life,—these, together with home restrictions, often fretfully applied, form the first causes of the lapse from the clean to the immoral life."

Shall we continue to show, by precept and example, where we as a church stand, or shall we allow the Goddess of Fashion to direct our thoughts and actions? God forbid!

Huntingdon, Pa.

Our Special Singing Problem.

BY EVA M. BRALLIER.

IN reading the GOSPEL MESSENGER, I see that some congregations of the Brotherhood have the special singing problem to solve. I should like to make a few suggestions out of my experience along that line.

The greatest apparent trouble seems to be the desire of some members to intellectualize the church service by means of a too liberal use of special singing, recitations, etc., at the expense of the spirituality of the service. I believe that there is a grave danger lying here, but is it not a fact that young people, as a rule, enjoy the intellectual aspect of the service rather more than the spiritual? I believe that it is not a fault but rather a characteristic of youth, with which we should be patient. These boys and girls are not full-grown men and women in Christ Jesus, as yet. We shall do well to remember that, and make provision for it in our services.

Suppose we allow for special singing, and a great deal of it, if there are many singers in a congregation. Now, when shall we have it?

To me it has always seemed best not to have much *special* singing at our regular services. But there are many seasons of the year when special programs are much appreciated. Christmas, Easter, and Thanksgiving, are good times for programs. Then we should have at least one temperance and one missionary program each year. Here are five programs in a year. Why not, on these occasions, encourage the young people to have all the special singing, speaking, etc., that they desire? All this, of course, of a proper kind for the Lord's house?

Well, so far so good. Now, who shall sing? Evidently it would not be wise to pick out a few of the best singers, and let them do it all, while those who can *not* do quite so well must sit back and not take part at all. No, no, that would be wrong. It would create a spirit of jealousy, and destroy all the good that may have been done by the singing. A thousand times better never have any special singing than to have it after this fashion. And I wonder if right here is not where the shoe pinches, after all, for not only children feel the slight of being left out, but parents feel it as well in their children's behalf.

I have heard special singing criticised severely, many times, by parents, when I knew the underlying feeling was jealousy. There is a place for every singer in special singing, if they sing their normal part, which for the men or boys is bass and tenor, and for women or girls, soprano or alto. If they do not sing a normal part, they may often, by a little training, be taught to do it.

Here are some of my favorite combinations of singers: Male quartettes, ladies' quartettes, mixed quartettes, and a large, mixed chorus. These, to me, afford the finest features of special singing, and the nearest approach to the heavenly chorus of angels.

Could not some consecrated brother or sister in each congregation train himself or herself as a leader in song, and then reach out and help the young people to express themselves in sweet songs unto the Lord?

Curlew, Iowa.

The Simple Life in Christ Jesus, and Our Children.

BY J. G. ROYER.

THAT children are an inestimable treasure, is the testimony of God's Word. "Lo, children are an heritage of the Lord. . . . Happy is the man who hath his quiver full of them" (Psa. 127: 3, 5).

In testifying his love towards us, God calls us children, as if there were no more excellent name by which to commend us.

Jesus, the eternal Son of God, when manifested in the flesh, *willed* to become a little child,—the Babe of Bethlehem. He also deemed children a pleasure and delight, taking them in his arms as little brothers and sisters. He kissed them and blessed them. He also uttered a severe threat against anyone who should offend the least of them, thus commanding that they be respected as himself. Jesus delighted in little children, not so much because of what they then were, as because of what they may and ought to become.

In giving children into the home, God honors the parents, not merely as his helpers to populate the earth (Gen. 1: 38), but more especially that the parents may have opportunity to exercise their soul-powers in rightly educating and training them for eternity. Parents, therefore, can not fully perform their duty by merely teaching their children to eat and to drink, walk and talk, and dress. These are merely subservient to the body, which is not the real man, but his tabernacle only.

Some one has said, "Parents should pray for a sound mind in a sound body." This is good and very desirable, as far as it goes; but the primary concern should be that of the soul, so that it may become, in the highest degree, adorned. The next care should be for the body, that it may be made a habitation worthy of an immortal soul. It is important to have a sound and a well-developed body; but a sound body can not, by its own excellence, make the soul good. On the contrary, a good soul will, by its excellence, render the body as nearly perfect as it can be. It becomes parents, therefore, to discharge their duty faithfully and zealously, in looking after the proper development of both the soul and the body of their children.

The simple life in Christ Jesus requires that children be early instructed in the moral virtues.

In temperance they should be taught to eat and drink according to the wants of nature; not eat greedily, or cram themselves beyond what is sufficient. They should be instructed in cleanliness, so that, as concerns food, dress, and the care of the body, they may be accustomed to observe decency. It is also especially necessary that the children be accustomed to speak the truth. On no account should they utter falsehoods, or speak of anything otherwise than it really is, either seriously or in mirth. They must also be trained in justice, so as not to take stealthily, or hide anything belonging to another, or to wrong another in any way. A love of pleasing others should also be instilled early, so that they may become generous, and not niggardly or envious. And by all means should children be taught to work. They should be *accustomed* to work, in order that they may acquire an aversion to idleness and indolence.

Yet more; children should be taught not only to speak, but also to be silent when needful. They should learn to keep still while others are speaking. This should be especially insisted upon during prayers both at the family altar and in the public sanctuary. They should be taught to respect superiors, and to revere their instruction; and they should learn to serve those who are older, with cheerful readiness. These are all essential ornaments of the simple life in a youth of culture; and children trained in them from their infancy will grow up well-bred and courteous. It will give to their deportment that modesty and gravity which will, as in the case of Jesus, bring them "in favor with God and man."

As a young and tender tree can be bent so as to grow this way or that, so little children can be trained to much good of every kind if childlike means are employed. The surest and most effective means is a perpetual good example on the part of the parents.

But above all other training and teaching, the "Simple Life" requires parents carefully and diligently to store the minds of their children with the truths of God's Word. Too many parents are satisfied with that outward piety which results from careful training in the moral virtues just spoken of. They seem to forget that a child has a religious nature, religious wants, and a religious end to accomplish. Parental training must include religion—heart-piety. Parents are commanded to give their children such training. The Scriptural precept, "Train up a child in the way he should go," and "Bring him up in the nurture and admonition of the Lord," is both a sanction and a Divine command for religious training. "My son, give me thy heart," is evidence that religion is heart-wisdom. We may use the head as an avenue to reach the heart, but nothing is accomplished in religious training until the heart is reached and surrendered. The heart is the only place where the seed of "the wisdom that is from above,"—wisdom that will make children "wise unto salvation,"—can be deposited. And who is better able to reach the heart than the pious parent,—the tender-hearted mother?

True, in the first years of a child's life, little can be effected. Yet, the beginning of our duty towards our children, and of theirs towards God, may then be laid. For although we can not teach piety to infants, we can, by exercising piety in ourselves as parents, lay in them the foundation of piety. We can, through prayer and holy dedication, surrender them to Christ the Redeemer, and implore for them his care and guidance.

We can pray and sing before or after meals, and so accustom our children to sit still, compose their little hands, and keep them so. Very young children may easily be accustomed to this, provided others set before them a good example. A little later they may be taught to bend the knee, look upwards and say little prayers. Still later they may be taught the Lord's Prayer,—not all of it at once, but the first petition. By and by the next, and the next, and so on. So also with the twenty-third Psalm and other Scripture passages.

That the religion thus taught, and the piety now taking root in the tender heart may not be hindered, it will be highly necessary to guard against occasions of evil. Every possible effort should be made to prevent that which is vile or impure from being presented to the eyes, or reaching the ears of children. And here, again, nothing proves more effective than a pure and holy life on the part of the parents.

To encourage Christian parents to give their children such religious education and training, God has given them many examples of eminent piety in the age of childhood as the direct fruit of early parental religious instruction. Look at the child Samuel worshiping the Lord. Look, too, at the cases of Moses and David, of Joseph and John the Baptist. All of these were brought up in the early knowledge of religion by pious parents. Such early religious training will be the guardian of a child's future life. It will fortify him against impending evil. It was Daniel's early religious training that preserved him against all the efforts to "heathenize" him during his captivity in Babylon. His early religious culture was the means of his preservation.

With such training and such surroundings, children at an early age will ask to be transplanted from the family-nursery to the church-nursery. There, with further teaching and training, they will be developed into comely sons and daughters of their Heavenly Father,—into strong men and women of God.

Such a family is a "household of God," that lives and moves in the sphere of the church. It looks up to the church, leans upon her, and labors to promote her interests. Its members, young and old, delight to live under the government and discipline of the church, as a faithful daughter lives under the control of a loving mother.

And when, by and by, the home circle is broken,—as it must be,—if the father or mother be the first to walk down to the dark valley, the prayers and blessings of those godly children will follow the departing one to the very edge of the dark river. And so long as those children live, their tears of grateful remembrance will not cease to fall upon the grave of the departed loved one.

In such a family-home, be it in the city or in the country, in a mansion of "riches untold," or in a "tent or a cottage,"—wherever such a holy, heavenly atmosphere prevails, there we have an "household of God," in which the children are living "the 'Simple Life' in Christ Jesus."

Mt. Morris, Ill.

The World's Unrest.

BY QUINCY LECKRONE.

THERE, probably, has never been a period in the world's history when there was such a universal unrest, touching such a diversity of human interests, as at this present time.

While in the midst of unparalleled prosperity, undiminished by current events, there is seen, on every hand, among all classes, a spirit of unrest and expectancy. The heart of every organized endeavor seems to be throbbing as though it were ready for a revolution.

New theories, new methods of propaganda, are so profusely offered and displayed as to cause time-honored and well-tried systems to be looked upon with a degree of suspicion.

Indeed, so intoxicated by unprecedented progress has the common mind become that it is no longer satisfied with that which brought about the world's present marked prosperity.

From this high tension, working in diversified directions, aiming at random for some point on which to focalize, there must come some result. Men feel that a wrong exists somewhere, that a cause, real or fancied, exists as a means of oppression, and when once a plausible avenue of relief appears, doubtless there will be centralizing of restless endeavor about it.

Without doubt this unrest is more largely in the world than in the church, yet it is true that multitudes are looking with criticism upon the church for not coming forward with the means of relief for their oppression.

The laboring class, in common, look upon the church as a failure, so far as their needs are concerned. What will be the result to the church if, in the course of time, the present unrest is allayed and this great body,—the laboring class,—is satisfied with its condition and yet realizes that the church had no part in bettering their condition? Will it not tend toward a still greater estrangement?

The laboring class are not, as a rule, in the churches today. If the church could, on condition of their becoming members of it, add a per cent to their wages, or make their daily task lighter, there is no question but that they would flock to it in great numbers, for by what easier method could they add to their income? But the church has failed to do this, and right well has it been that it has failed.

If the church by such a method should succeed, it would defeat the very purpose for which the church is here on earth. If the church should thus win to it vast multitudes, it would but emphasize and magnify the material things of earth and minimize the spiritual things of the higher life.

Too long, already, has the church held out the idea of temporal gain as a reward for membership, and too many are the poor and downtrodden who have tried it, only to be deceived and turned away.

On the other hand, if more holiness within, more righteousness, more heart's content, were magnified, to the exclusion of worldly considerations, much of the present world's unrest would disappear, for men would learn that, having food and raiment, therewith to be content. Men would learn to realize and better use the great blessings they now possess.

Thus the cause of their content would be attributed to the church, and thus would make of it a mighty power, controlling the restlessness of the world.

Royers Ford, Pa.

The Cedar of Lebanon.

BY NATHAN MARTIN.

"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon" (Psa. 92: 12).

In Bible times the cedar was the king of the forest. It headed the vegetable kingdom. Of King Solomon it was said that "he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall" (1 Kings 4: 33). The same idea of preëminence is found in the language of the prophet, "Howl, fir tree; for the cedar is fallen" (Zech. 11: 2). When the Psalmist wishes to express the mighty power of God, he says, "The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon" (Psa. 29: 5).

Evidently the leading thought in the mind of the sacred writer, when he uttered the words of the text was that the righteous should grow like the cedar of Lebanon in point of strength. Many other practical analogies, most of them very closely allied with this one, are afforded by a careful study of the subject.

1. *The Cedar Is Beautiful.*—A height of from fifty to eighty feet was not uncommon. From trees in the forest of Amanus boards were secured 80 feet long, from 6 to 8 feet wide at bottom and 2 feet or more at the top. Its long, thick branches grow almost horizontally from the trunk. Of one tree the circumference of the trunk was found to be 36 feet 6 inches, and the spread of the boughs 111 feet. The closely-woven, leafy canopy, spoken of as "fair branches and shadowing shroud" (Ezek. 31: 3), was one of the peculiar features of this wonderful tree. In every Christian life there should be that which appeals to others as beautiful. Beauty, shelter and comfort should be the blessings coming to those in his home and community. Many in the church today can attribute their connection with it directly to the winning influence of some consistent child of God.

2. *The Cedar Is Long-lived, and Continues to Grow Through Its Entire Age.*—It continues to grow through hundreds of years; in fact, one tree, in the forest of Mt. Lebanon, is believed to be two thousand years old. Furthermore, David says of the righteous, "They shall still bear fruit in old age" (Psa. 92: 14). Multitudes of cones, the fruit of the cedar, are yielded up to the very end of the cedar tree's life. And so with the Christian. The true Christian never thinks of the time when he shall cease to grow. His life remains fruitful to the end. Not a mushroom growth, but a steady growth, sometimes scarcely perceptible to himself, until the Master calls.

3. *The Cedar Is an Evergreen Tree.*—Whether exposed to the scorching rays of summer's sun, or to the ice, snow and chilling winds of winter, the cedar retains its life and freshness, never yielding to the change of elements. So with the true child of God. Whether under the heat of persecution or the chilling atmosphere of neglect, he remains ever the same, because his life "is hid with Christ in God" (Col. 3: 3). He is not the creature of circumstances.

4. *The Cedar of Lebanon Is Aromatic, Sweet-smelling.*—This feature renders it proof against the ravages of insects and dry rot. Housewives know that clothing stored in chests of our common cedar is protected against moths. How delightful must have been the aroma of a building constructed and finished almost entirely in cedar! This may be well likened to the virtues of the Christian,—faith, hope, love, mercy, cheerfulness, meekness, etc.,—which make Christians so agreeable. Let it also be noticed here that the same virtues which make the Christian agreeable are also his protection against the enemies which would otherwise eat out the very vitals of his spiritual being; for example, the Christian who is in full possession of the virtue of cheerfulness is not only agreeable to others, but is also saved from the ravages of despondency, envy and jealousy which makes one his own worst enemy. Decay is practically unknown among cedars. The roof of the temple of Diana at Ephesus is said to have lasted 400 years. The entire spiritual being of the Christian is permeated by the spirit of the Master, that, being "crucified with Christ," he may well say, "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2: 20).

5. *The Cedar Tree Is Capable of Great Endurance in Trial.*—After the trunk has been riven by lightning, torn and almost completely uprooted by the wind, the cedar still keeps right on growing and even bears its cones in this crippled condition. So in this life, affliction only develops and brings out the graces of the true Christian. After the physical frame has returned to dust, the spiritual life will live on throughout eternity.

6. *The Cedar Wood Is Susceptible of High Polish.*—This, though contradicted by some, is admittedly true. In Bible times cedar wood was much used for making images and carved work of all kinds. One of the most prominent characteristics of the true Christian is that of refinement. With all the coarseness and vulgarity that abounds in the world today, what great need is there of having every child of God a model along this line! How often have you been shocked by the use of an expression bordering on slang, right in the midst of a powerful and eloquent sermon!

7. *The Wood of the Cedar Tree Is Very Useful.*—The house of the forest of Lebanon had pillars and beams of cedar (1 Kings 7: 2). The wood was also used for masts of ships (Ezek. 27: 5). The true Christian is always careful not to have his religion begin and end with the avoidance of evil. He is not only negatively good, but positively good for something. Jesus went about doing good. Many times, in Holy Writ, are good works spoken of as a necessary result of the possession of the Master's spirit.

8. *A Readiness to Unite.*—This last characteristic of the cedar tree is, so far as the writer is informed, unique in the vegetable kingdom. The writer of Psa. 104: 16 says, "The trees of the Lord are full of sap; the cedar of Lebanon, which he planted." Botanists tell us that *when the branches of two adjoining cedars come in contact they soon unite.* Each branch pours out of its sap, the two are cemented together and finally grow together. This represents the fellowship of God's children. Wherever two of them meet, though strangers, personally, to each other, the Spirit of God in the one will mingle with the same spirit in the other, and the two easily unite, because common blood flows through the veins of both. This is not a clamoring for Church Federation. Oil and water can not be made to unite. There is but "One Lord, one faith, one baptism" (Eph. 4: 5). But, applying this point right in our own beloved Fraternity, every thinking, feeling brother and sister has, we are sure, sometimes been grieved over the lack of affinity between the members of the mystical body of Christ, the church. How, in the light of this analogy, or in the light of any other, along the same line, can we explain the distance and the coldness toward each other which we have sometimes noticed in those who claimed to have, in their spiritual veins, the same kind of sap as their brethren, and yet flatly refuse to have anything to do with them? Perfect love and the possession of the Master's spirit alone can bring about this close and living union, the greatest blessing that could ever come to us as a Brotherhood, because therein are comprehended all other blessings.

Rheems, Pa.

Our Chinese Mission Work in Chicago.

BY HETTIE F. BARNHART.

God is with us, and our united praises ascend to him for the way he is blessing our Chinese work here.

The Sunday-school attendance increased much earlier this fall than usual, as the hot, busy summer months closed and September added more teachers to our forces. The enrollment at present is thirty. Outside of the Sunday-school, five classes are held through the week.

One special matter of praise to the Father, and encouragement to us is, that some of our Chinese brethren are now able to help in the work. A Bible class is held each Sunday evening, immediately following the regular Sunday-school. This class, under the supervision of Sister Martha Shick, our superintendent, is taught by Brethren Moy Wing and Moy Gwong in their own language, to those especially who are thinking of coming into the church, so they may understand each step they must take.

Bro. Moy Woo, who has taken special interest in music, has been chosen chorister of the Sunday-school, and proves a good leader of the song service.

As the offerings were much more than were needed to meet the expenses of the school, it was decided that one offering each month be given to the support of a Boys' School in China and one a month to a Girls' School.

Brethren Moy Yoke and Moy Ping recently returned from a visit to China, but Moy Way, who had gone with them, was not physically able to return at present.

We are very happy in the Chinese work. These boys are so eager to learn the Bible that it is a great pleasure to teach them. How their countenances beam when a new truth opens up to them! They often express their joy and say, "I am so glad you teach me these things."

We are often amazed at the rapid growth in grace of some of these brethren, so soon after coming out of heathendom. Their lives are an inspiration to us, and we often feel that as we teach them we receive as much from them as they do from us. They are ready to obey the whole Gospel just as fast as they are able to read and understand it. They believe that every Christian should be a missionary, and why not? Is not this Christ's teaching? They want the gospel message to carry to their own people, and who can do it better than they? When they have the Gospel they are ready, for they have the language and understand their own people and their customs. Their constant cry is "our people." They love their nation just as much as we love ours. They often speak of China being so dark, but they look forward with joy to the day, and feel that it is not far distant, when their nation will be one whose God is Jehovah. Truly, China is white unto the harvest, and her teeming

millions are reaching out for the message of salvation. Shall they have it? We feel that one of the best and the quickest ways to evangelize China is to teach these who come to us, and then let them go back as message-bearers to their own people. There are four thousand of them, here in this great city.

319 So. Trumbull Ave., Chicago, Ill.

The Religious Holdback.

BY DAVID M. ADAMS.

PRESIDENT LINCOLN, on being asked why he kept a certain unfriendly member in his cabinet, said: "When a man is driving a fractious team over a a dangerous road it is a good thing to have at least one horse on which he can depend to hold back."

Now I will leave it to some one else to apply the philosophy of Mr. Lincoln's answer to the affairs of the national government. I refer to the circumstance merely for the purpose of introducing another class of "holdbacks," namely those who are qualified by the term "religious." They are found in almost every congregation. They are a negative and not a positive force. They apparently think wisdom will die with them. They can always see how things can *not* be done or why they *should not* be attempted. They are the ready-reckoners of the hour. Whenever there is a holy deed to be done they are always prompt with their estimates of cost and their prudent forecastings of grave deficiencies. They are good at calculating, in proportion as they are poor at believing.

The positive forces of the church believe in aggressive effort, in meeting the most appalling opposition, in taking risks in the interest of those things which ought to be, and possibly can be, done. They are courageous, and the only danger is that they may go too fast, or venture too far. They appreciate the service of a wise counselor, but ignore the pessimist. With them, to see a difficulty is to overcome it. Their slogan is: "We can do all things through Christ who strengtheneth us."

The holdbacks are cautious to a fault. They are disposed to see danger in every new movement that is inaugurated. They are entirely too conservative. They must always do what they have done, even though they fall asleep doing it. Suggest something new and, with Peter-like propriety, they will say (if not in words at least in substance): "Not so, Lord; for I have never eaten anything that is common or unclean." They are stereotyped in their ways. Propriety hinders them. Decorum is their death. Their standing argument is: "Better let good enough alone." "It is not the way we used to do."

Now every *live* Christian is a positive force. He is constantly doing things,—building churches, establishing and helping to maintain Sunday-schools, contributing to the support of missionaries, helping to carry on an aggressive temperance campaign, etc.

On the other hand, if you mention the foreign missionary cause to the holdback, he is very likely to say, "We have heathen enough at home." Mention the relation of the church to the cause of temperance, and he will say, "I don't believe in mixing politics and religion." He, apparently, never stops to ask himself whether the abolition of the liquor traffic is a moral or a political issue.

Let us not permit the holdbacks to put a damper upon our zeal. Let us be sure that the thing we contemplate doing is in harmony with the principles of righteousness and equity, and then, with an undaunted spirit, let us go forth to victory. Let us struggle against the spirit which would bind us hand and foot. "Where the Spirit of the Lord is, there is liberty." Remember that the positive forces in the church are the salt of the earth and the light of the world. They are leading and carrying forward the great work of the world's evangelization, and will finally be classed with "those that be wise" and "that turn many to righteousness," and "shall shine as the brightness of the firmament and as the stars forever."

Cerro Gordo, Ill.

Hell and Damnation.

BY B. E. KESLER.

THE doctrine of hell, as commonly held by the churches, is, by Mr. Russell, called "doctrine of devils," "hatched in the 'dark ages,'" "God-dishonoring," "love-extinguishing," "truth-beclouding," "saint-hindering," "sinner-hardening," "damnable heresy," and that those who teach the doctrine of hell do not themselves believe it,—"Have little or no faith in it,' "Do not really believe it."—*"What the Scriptures Say About Hell," pp. 4-7.*

From this it will be seen that Mr. Russell handles those who do not view this subject as he does, with "gloves off." He brands us as hypocrites, who teach "damnable heresy" which we ourselves "have no faith in, and "do not really believe." Now it is not our purpose to utter great swelling words and scathing denunciations of Mr. Russell, but we shall try to present the truth on this subject and incidentally show Mr. Russell's mistake. He says, "Sensible people do not believe it" (the doctrine of hell), p. 8. I may remark here that this tract, "What the Scriptures Say About Hell," reads more like what Mr. Russell vainly tries to make the Scriptures say. It is a peculiarity of his writings, generally, that he doesn't seem to find his theories taught in any of the commonly-accepted translations of the Bible, and so he makes bold to make his own translation as he goes, and in this way tries to cover up his assumed prerogative, to condemn as "heretics" and "hypocrites" all who do not bow at his shrine and accept his theories.

In order to evade the truth on this subject, Mr. Russell treats as symbolic and figurative all those passages in the Bible that refer to it, which is not so bad, after all, as his effort in this way to cover up the fact that it takes a real thing to symbolize or be a figure of another thing. For instance, the flood, a figure of baptism; the sacrificial lamb, a type or symbol of Christ; bread and wine, symbols of his body and blood. Not only so, but every symbol or figure must be real, and the thing symbolized or typified must be real. And Mr. Russell's illustration about the Jews, in their present dispersion, "having suffered all these years," and still suffering, shows this to be true. So there was a certain rich man,—the real thing,—and he in hell,—the real place.

Mr. Russell makes hell mean "grave," and I presume if he had been entrusted with writing the Bible, he would never have had the word "hell" at all. It would read just like his special translations and paraphrases. Hell would be left out.

Instead of reading the "damnation of hell," it would be damnation of the grave! "If God spared not the angels when they sinned, but cast them down to hell" would be "cast them down to the grave,"—buried them! Mr. Russell thinks hell is "a place of silence," p. 12. But Jesus says: "There shall be the weeping and gnashing of teeth" (Matt. 13: 42, 50). He says, "There is no knowledge in hell," p. 13, and that Jonah was in hell,—the fish's belly. But it occurs to me, that Jonah was very much alive and had a pretty fair knowledge of his surroundings!

Indeed, "hell," with Mr. Russell, seemingly means anything but hell. For instance, in Prov. 23: 14 it is "vicious ways." In Isa. 5: 14 it is "destruction." In Prov. 9: 18 it is "disease and death." And in Psa. 116: 3 it is "sickness and trouble," and so on, p. 15. It certainly must be a sorry theory that requires so much turning and twisting and dodging to support it. Jesus says (Matt. 5: 22), "Whosoever shall say, Thou fool, shall be in danger of hell fire." But Mr. Russell says, "In danger of the 'Valley of Hinnom,'—outside of the city of Jerusalem."

Jesus says, in Matt. 10: 28, "Be not afraid of them which kill the body, but are not able to kill the soul." But Mr. Russell says, if the body is killed the soul is dead too,—dies with it. "But rather fear him which is able to destroy both soul and body in hell." Here Mr. Russell's theory is that the Jews could kill the body in punishment for crime, and then God might still destroy the soul and body in the Valley of Hinnom, as if God had anything to do with the Jews' manner of disposing of desperate criminals! Jesus says: "It is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire" or "to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire" (Matt. 18: 8, 9), Mr. Russell would say, "Cast into the fire of the Valley of Hinnom."

But, it will be noticed, Jesus calls the fire into which all these are cast, an eternal or everlasting fire. Now, the fires of this Valley of Hinnom were not eternal; they had a beginning and an end. They began in the Jewish age and ended with them. They do not now exist. While some go into life,—evidently eternal life,—others go into the hell of eternal fire. Bad, to be sure, but nevertheless true. James says that "the tongue is set on fire of hell" (James 3: 6). Mr. Russell says, "Hell here is Gehenna, the Valley of Hinnom." Then the evil tongue is set on fire by the fires of Gehenna, the Valley of Hinnom, that were extinguished long ago!

Peter says, "God cast the angels that sinned down to hell" (2 Peter 2: 4). Mr. Russell's theory is, they were cast down to the fires of Gehenna! I wonder where those angels are now, since the fires have been extinguished? Jesus said of some wicked scribes, etc., "Ye shall receive the greater damnation" (Matt. 23: 14, 33). If hell means death,—destruction only,—how can one's damnation be greater than another? And in verse 33, How can ye escape the damnation of hell?" Where is the threat or warning in this case if "damnation" means only death,—what all the wicked will have to endure?

It will be noticed, in Mr. Russell's rendering hell by "Gehenna, or Valley of Hinnom," he has a real thing, a real place, real fire, real persons cast into it, real brimstone, and real burning. But, somehow, he fails to see the real thing it typified or symbolized,—the real hell as the Bible describes it. He makes this fire a symbol, and when the Bible gives us its real fire in hell, he symbolizes again, and while fire in this valley meant fire, fire in hell means something else! With such interpretation of the Bible we might establish any doctrine. If we may literalize when it suits our theory, and symbolize when we choose, then any doctrine is secure.

The peculiarity of Mr. Russell's teaching is, that in his treatment of this subject he symbolizes, theorizes, paraphrases and translates, until one hardly knows how he wants the Bible read. Take away his symbolizing and paraphrasing and special translations to suit his theory, and hell and damnation of the Bible stand out clearly in all their horror and torment, which God has seen fit to inflict on all those who "will not have the man Christ to reign over" them. David said: "The wicked shall be turned into hell (sheol, R. V.), and all the nations that forget God" (Psa. 9: 17). Here Mr. Russell says they will be turned "into the condition of death." Not satisfied with the Authorized or Revised Versions, he translates to suit his theory.

Again, he says this will not happen to any living now, for "all the nations do not know God, and so do not forget him." But Jesus says: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24: 14). So all the nations will yet know about God. Furthermore, it is only all the nations that forget God that are to be turned into hell. If hell here means the condition of death, as Mr. Russell says, what is there, as a threat or warning to the wicked? Do not all go into the condition of death,—the righteous as well as the wicked? How soothing it must be to the sinner to tell him he will not be turned into hell, on account of his sins in this life! Just live on in sin and in no fear of hell, for there is no such a place!

Dear sinner, do not be deceived any longer! Do not hesitate a moment! Make peace with God now, for "there is a hell to shun and a heaven to gain." How sad it will be if you let the vain speculations and theories of men cheat your poor soul out of life eternal by the false and fanciful theories about hell being a myth, and damnation a delusion!

River Bend, Colo.

THE ROUND TABLE

The Chosen People of God.

BY PAUL MOHLER.

WHO are the chosen people? Saul says (Eph. 1: 4-5), "He chose us in him before the foundation of the world, . . . having foreordained us unto adoption as sons through Jesus Christ unto himself."

To whom was he writing? "To the saints that are at Ephesus, and the faithful in Christ Jesus" (verse 1).

Were they Jews or Gentiles? Gentiles for the most part (ch. 2: 11).

Were not special blessings promised to the sons of Abraham? Yes (Gen. 17: 1-8).

Who are the sons of Abraham? The Jews said to Jesus, "Our father is Abraham" (John 8: 39), but Jesus said, "If ye were Abraham's children, ye would do the works of Abraham." Paul says, "Know therefore that they that are *of faith*, the same are sons of Abraham," and the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. So then they that are *of faith* are blessed with the faithful Abraham" (Gal. 3: 7-9).

But are there no special promises yet to be fulfilled to the Jews? Paul says, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. And if ye are Christ's then are ye Abraham's seed, heirs according to promise" (Gal. 3: 28, 29); also, "The Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel" (Eph. 3: 6). See, also, Rom. 2: 8-16, 28, 29; 3: 28-30; 4: 11-17.

4341 Congress Street, Chicago, Ill.

"I Want Hold of Your Hand Too."

BY JACOB H. HOLLINGER.

A CERTAIN Sunday-school superintendent was making a few calls, some time ago, in the interest of the school which he represented. As he went from house to house, quite a number of the children from his school followed him along the street, each one trying to get hold of his hands and to walk by his side. His attention was suddenly called to the fact that one little girl was following some distance in the rear, and was crying. The superintendent asked her what the trouble was, and she replied, "I want hold of your hand too."

My fellow Sunday-school teachers and superintendents, are you conscious of the fact that the little girl expressed, in that simple desire of hers, the exact relation which should exist between you and your school? Do you fully realize the tremendous responsibility of a child "having hold of your hand" while you are superintending your school or teaching your class? Do you enter upon your work with the consciousness that there may be those who are confidently depending upon you to help guide them to their spiritual destiny?

Some one has said that the relative position of those who play the most effective part in the conversion of young men and women is first the Sunday-school teacher; second the superintendent, and third the preacher or pastor. This being true, ought it not to awaken us to the fact that some one, indeed, has "hold of our hands," and that we, as Sunday-school workers, are responsible for the ultimate destiny of their soul?

323 D Street, S. E., Washington, D. C.

The Power That Saves.

BY IDA M. HELM.

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1: 16).

THE Word is God's chosen power to save the world, and preaching by a called ministry is his means of reaching all mankind. When Jesus was here, preaching and teaching, intellectual power and reputation was the ideal qualification insisted upon by the rabbis. Therefore learned men, even though they were unspiritual, were by them considered capable of teaching the Word of God, and men who never trod the way of righteousness took upon themselves the awful responsibility of teaching immortal souls the words of Everlasting Truth.

When Jesus sent out men to carry the Message of Life to dying humanity, he sent men qualified in mind and heart,—men endowed with power from on high, and they went fearlessly and boldly proclaiming the Message. It takes men and women who are walking in the way of life to lead others into the way of life. The most humble, God-fearing, consecrated men and women, qualified for presenting the whole Gospel in its purity, and endowed with the Holy Spirit, are needed today to preach and teach the Word. Such only can accomplish permanent results in conversion, and in building up and establishing the flock in systematic work of the church, and in loyalty to its doctrines and polity. There is an awful fate awaiting teachers who have "itching ears." Blessed is every congregation that has an elder set over it by the Holy Ghost!

Ashland, Ohio.

Having Faith in the Lord.

BY SADIE REDENBO.

A SHORT time ago an incident occurred that was marvelous,—a proof of what faith in the Lord will do. Our dear Sister McVay, of the Canton church, had been afflicted for seven years with a tumor. She had been getting worse until she was unable to lie down. She went to the hospital at Peoria, Ill., to submit to a surgical operation. She went praying, and with the assurance of many fervent prayers ascending unto a Throne of Grace in her behalf. The doctors told her the operation would be of no use and that it was just a matter of a few days with her. She insisted on the operation being performed. She had such faith in the Lord who, she felt, would restore her to health. The tumor, which weighed seventy pounds, was removed. She suffered little pain, had no fever, and was gone from her family only three weeks.

While talking with her, she made the remark, "I put my faith in the Lord and trusted all to him." This may show us that Christ will protect us, and care for us at all times, if we are rooted and grounded by faith in his love.

R. D. 1, Canton, Ill.

The Adversary.

BY MARY E. PRENTICE.

SOME time ago, on a pleasant wooded hill not far from my home, a coyote was seen sneaking along behind a rabbit, only a few feet away. It did not, as a dog would, openly chase the rabbit, but sneaking along very quietly, it meant to grab the rabbit as soon as possible.

Now, this rabbit reminds me of the Christian going along in this world,—perhaps doing the best he can,—but the devil is just behind him, ready to grab the poor Christian, should he blunder, and then to devour him. Satan is a sneak in the fullest sense of the term. He does not come up to the Christian and tell him he is ready for a battle, but, sneakingly, he comes along behind, to pounce upon him at any time.

Now, brethren and sisters, look behind and all around you for the "sneak." He is ready to devour you, if possible. "Fight the good fight of faith," be strong and courageous in the Lord, and he will keep you from your enemy!

Aline, Okla.

The Board of Education.

BY W. B. STOVER.

THAT our Board of Education is destined to take an important place in the growth and development of our church, is easy to see. It ought to do so.

Not long ago I heard that the Presbyterian Board of Education had recently received a gift of ten million dollars, and were now prepared to act liberally toward any Presbyterian school that——Enough! Now to the point.

It seems to me that those who desire to aid the cause of education in our church could be credited with praiseworthy insight and foresight if they would give their big gifts to the Board of Education, rather than to any particular college, except, perhaps, special gifts for the erection of new buildings or other special purposes.

Think over this a moment and see if you do not arrive at the same conclusion. I wish I had one million with which to start the ball a rolling.

Mt. Morris, Ill.

SUFFERINGS often make a greater sanctity, as some fruits and vegetables are sweetened by frost.

CHRISTIAN WORKERS' TOPIC

The World-Transforming Gift.

2 Cor. 9: 15; Luke 1: 46-55.

For Sunday Evening, December 22, 1912.

I. The Gift of God (John 3: 16).
II. The Gift of Life (Rom. 6: 23).
III. The Sustaining Gift (John 6: 33-35).
IV. The Measureless Gift (John 3: 34; 2 Cor. 3: 18).
V. The Gift of Love (1 John 3: 1).
VI. With Him Are All Gifts (Rom. 8: 32).
VII. Gifts.—(1) **God's gifts** (Jas 1: 17; 2 Pet. 1: 3; Rom. 12: 6; 8: 32). (2) Christ, the Gift (Isa. 55: 4; John 3: 16; 4: 10; 6: 32, 33; Rom. 5: 15; 6: 23; Eph. 2: 8). (3) Gift of the Spirit (Luke 11: 13; John 20: 22; Eph. 1: 16, 17; Acts 5: 32). (4) Gifts that come with Christ (Matt. 6: 33; Rom. 8: 32; Jas. 4: 6; 1: 5; Matt. 11: 28). "The message of Christmas will be more real to you if you think of what the world would be if we took away everything caused by Christ's influence—the hospitals of the world, homes for the unfortunate, the work of all missionaries, the growth of brotherly love, and the ideals of peace and good will to men."

Helps.—(1) Why did God send his Son into the world? (2) Why is Christ spoken of as a Gift? (3) How does God offer men his Son today? (4) How does Christ transform men? (5) How are even unbelievers affected by Christ's influence? (6) How has Christ transformed your life? (7) How can we help our Lord to transform us? (8) What is it that needs transforming in us?

PRAYER MEETING

What Bethlehem Means to Me.

Micah 5: 2.

For Week Beginning December 22, 1912.

1. Bethlehem and Its Associations.—How memory loves to linger about that ever significant place! It is known as the "City of David," but a greater than David lent added luster to the humble village. In the sacred environment of Bethlehem, the Psalmist of Israel once herded his flocks, and here the immortal lyric of the "green pastures" and the "still waters" was given to the world as a precious heritage to every believer,—a solace to generations yet unborn. Did David have a vision of those other shepherds in the same fields, keeping watch over their flocks by night? Did he anticipate the joyous angel chorus which burst forth in raptured song, "Behold, I bring you good tidings of great joy which shall be to all people" (Luke 2: 10, 11; Isa. 9: 6; John 7 42; Rom. 8: 3; Heb. 2: 17, 18)?

2. Bethlehem,—Small in Size But of Great Importance.—Here was not only the birthplace of the world's greatest poet, but also that of Israel's mightiest King. Though Bethlehem was but small, in size and population, there is no metropolis of earth, with all its wealth, power and teeming population, that has ever sent out such mighty influences for good. Like the bright star that hovered above it, so Bethlehem's radiance, through its exalted representative, shines down the ages, pointing out the pathway of peace to every troubled soul (Psa. 24: 7; Acts 5: 31; Rom. 8: 17; Philpp. 2: 9-11).

3. Bethlehem,—the "House of Bread."—When first that name was applied to the little cluster of dwellings on the gray hill-top, there was but scant thought that the "Bread of Heaven" would first be found there and that the world's need would there be met (John 6: 32-35, 50; 1 Cor. 10: 17; 2 Cor. 9: 10, 11).

4. Bethlehem and Its Well of Water.—David once longed for a drink of water from "Bethlehem's well by the gate." Through that same gate came forth One who spoke of "a well of water, springing up unto eternal life." May it refresh our souls (John 4: 13, 14; Rev. 21: 6; 22: 1, 17)!


Madam Saheb

Character Sketches from My Jungle Home

By NORA E. BERKEBILE (Late Missionary in India)


Junnebai

No. 3.—A Better Acquaintance with Neighbors.

"ARRAH, ARRAH, Mem Saheb," called Darheybai one day across the prickly pear and brush fence that divided her back yard from ours. I answered, and she said she was planting squash seed. I, too, was planting seed in the poor excuse of a garden, but the best we had until we got our own mission property.

She was interested in the seed from America. I gave her some tomato seeds, and she planted them carefully in her garden. She planted okra, calladium, corn and peppers. The Indian garden usually has a bed of calladium or elephant ear plants. These are tuberous, as you know, and the tubers, when cooked, are somewhat like the potato. The leaves are prized very highly by the Hindoo housewife. She puts peppers and a mixture of different things on the leaf, and then rolls it up and cuts it, when ready to serve. I have never learned to relish it much, for it usually has too many peppers to make it palatable to an American. They use a kind of "greens" somewhat like our sour dock. We enjoy this also very much. Fish are eaten by the middle and lower classes,—in fact by all who eat flesh at all. Minnows are washed and put into the kettle and a savory dish made of them.

Well, our garden seeds began to come up when the rains came. It rained, and rained, and rained. Darheybai's garden thrived, but mine looked sickly. Hers was higher, and she had planted seeds native to the soil and climate. The squash and native cucumbers began to climb the line fence. Large cucumbers, from eighteen to twenty inches long, hung on her vines. The squash vines did not stop at the fence but climbed on our house. Before they stopped growing they had reached two-thirds of the length of the house, and large squashes ornamented our tile roof. Darheybai said if the vines ran away up there, part of the squashes were ours, and nothing would satisfy her so much as for us to take part of the squashes.

A few of my tomato plants grew and bore fruit, and what wonderful things they were to Darheybai and her friends!

It had rained so much that my American cucumbers had been drowned out. The annual rainfall at Vada is from 100 to 120 inches and this falls between June 10 and Sept. 1. After that the sun comes out and things begin gradually to dry up, and until the next June the plants are well parched and dried up.

When the first rains came, sickness came also. A Catholic carpenter, from Mahim, died and people whispered about that it was cholera. Another man died, and then another and another, and we knew that the dread disease was about us. One evening Darheybai called for the Saheb. Danu, her son, had gone up north of town, to work in the rice field, had been taken with cramps and had been brought home. "Could Saheb please come and see if he could help?"—she asked. When her hands were eaten by lime, we gave her some salve which healed them, and now, perhaps, we could give Danu something. The Saheb went. Danu was lying on a bed in the cook room, but now we might enter, for the son must be raised up at any cost, and though we defiled it by our presence, we must enter and help the boy. All the medicines we had on hand for cholera were tried, and they were told that we would pray to our God, if they would not pray to their idol gods. They promised and did no praying or sacrificing in the house, but they asked the neighbors to do so, and chickens and cocoanuts were offered while the Saheb was working and praying. But at three o'clock in the morning Danu died. Had he lived, the idol gods would have received the honor.

Early in the morning another call came. The patelle's wife was ill. Both of us went. There she lay on the earthen floor, her body drawn up with cramps, and her body burning with intense fever. Only a few hours passed until she was carried out.

A near neighbor, the mother of four little girls, was the next whom we tried to help. She was well when she carried water for the breakfast, but by ten o'clock she, too, was dead. Back of our house were the low caste, Mahor and Chambars. They took cholera too, but they had more faith in the Saheb's God. They took the medicine and depended on the true God. They did not sacrifice to their idols. Out of eighteen cholera patients among them but one died.


JUNNEBAI'S MOTHER AND LITTLE SISTER.

At all hours of the night we could hear the groans of the dying and the wailings of their friends. Two and three times a night we would be called on for help. In every house near us some one had died. Our teacher said the dead in the bazaar were being dragged out like animals. The ninety-first Psalm became most precious to us now.

One morning our water-carrier did not come. We went to find him but he was not at home. They said his wife had died out in the field. We went out of the town and there, on a ridge, we saw her lying where she fell. Her husband took his boys, and was keeping them for shelter under a stone culvert. We coaxed him to bring the children and come to our house. His oldest boy took sick and in a few hours he died. His father took the other child,—a baby,—and went to his old home. As I think of it now I wonder why we were not afraid. I became ill and the Government doctor said it was cholera. His medicines being exhausted, and the disease still lingering, the best thing to do was to get away. There was no help but God's and his assistance we implored. Graciously he raised us up. One-sixth of the population had died,—so we learned from the town authorities. A few weeks' rest along the sea and we were ready for work again. Surely, the "Lord is a very present help in time of trouble." Many of our neighbors had died, but those who lived, loved and trusted us more, and would thereafter come for medicines for all sorts of diseases. We found we could often heal them and it gave us a greater opportunity to tell them of the true and living God.

Our deluded neighbors sacrificed to their idol gods in vain. In their desire to appease Murriebai (the goddess of death) they buried a water buffalo alive and made offerings of various kinds daily, but these all failed.

Darheybai felt very sad over the loss of her son, and knowing how we sympathized with her, made her a dearer friend than ever. She would come and weep, for you know she wept as one who had no hope. She did not expect to meet her son again. He took a lower birth, as their religious teacher told them, and so, of course, according to their idea of the transmigration of souls, there was not much chance of their meeting again.

(To Be Continued.)

Confess Your Faults One to Another.

BY ELIZABETH D. ROSENBERGER.

DANIEL WEAVER left the house without a word. He harnessed his horse and drove to town, mechanically speaking to his neighbors whom he passed on the road. They greeted him with a cheery "good morning," when for Daniel the sunshine and radiance of the day had departed. He impatiently wished himself somewhere else. He was tired of the same old neighbors and friends; he hated them all, and if there was an open route to some other place, he'd insist on moving. Maggie would object, of course, but that made no difference; he was tired of Maggie too, and she might as well know that he was master in his own house. He felt mean and ugly and cross, and didn't care who knew it.

When he came home at noon, he glanced towards the kitchen windows,—more from force of habit than from a desire to see Maggie. She was nowhere in sight,—busy in the cellar, likely. When he came into the house, she was not in the kitchen. Daniel went straight to the dining-room but she was not there, probably upstairs, doing some work. Maggie was always "doing some work" as the house proved. Its empty cleanliness oppressed Daniel, and for the first time a fear of something not being altogether right entered his heart. He passed into the living room and there, on the couch, lay Maggie, white and evidently suffering.

Thinking about it afterwards, Daniel found that it was something of a relief to find her like that. If she had been in the kitchen, as usual, no knowing how long he might have remained miserable. But lying there on the couch like that,—why, there was evidently nothing to do but to put his arms around her and beg her forgiveness for what he had said, and confess to her that he had been wrong when he blamed her for the broken harness. And Maggie confessed that perhaps she *had* held the lines with too slack a hand before the horse ran away.

Then Daniel found that Maggie had slipped and fallen, hurting her ankle in some way, so that she was forced to keep quiet for a week. But they both declared that her accident was not so bad as the previous trouble, misunderstanding, or quarrel, whatever you choose to call it. There was peace and harmony now, and love ruled supreme once more.

We have never taken seriously the assertion of some married folks, "We have been married many years and never had a quarrel." They probably mean that they have not come to blows or something like that. It is a mystery, indeed, if two people with some force of character, and strong convictions about life, can live together ten years without some sort of conflict. You are bound to differ, some time or other, and differ so seriously that in the argument that follows, something very like a quarrel is bound to ensue. We do claim that a woman can do much to avert altercation, but when she has washed and ironed and baked, all in the same day, her bones ache, and there is a numbness at the base of the brain. If her husband fails her then, she will say things she should not.

If the husband is doing his best to pay all bills and finds himself without a job, or if the shop has closed down or is only running half the time, he is likely to be worried, and an angry retort comes before he half realizes it. And then, anyway, if life is fairly pleasant what man or woman does not, once in a while, grow a little weary of perpetually yielding his will to that of another? And so they quarrel.

We may as well admit that married people do quarrel. Now the thing that most concerns us is the old question of Boss Tweed, "What are you going to do about it?" It is a matter of the gravest importance that we do the right thing. If we recognize this truth to begin with,—that no quarrel is ever patched

(Concluded on Page 800.)

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

BRO. W. B. STOVER is at Meyersdale, Pa., this week.

THE General Mission Board will meet in Elgin on Monday, Dec. 16.

THE West Greentree congregation, Pa., recently purchased a churchhouse at Florin.

THE winter term of Mount Morris College opened encouragingly, the enrollment being 206.

THOSE communicating with Bro. James M. Neff will, for the present address him at El Centro, Cal.

BRO. H. J. WOODIE, of Boonesville, Va., should now be addressed at R. D. 1, Box 54, Winston Salem, N. C.

As the fruits of Bro. G. S. Batzel's labors at Pleasant Ridge, Pa., seven were added to the church.

BRO. C. E. ELLER did some very acceptable work at Johnsville, Va., and twelve were led to accept Christ.

IN the Pleasant Valley church, Tenn., nine were recently baptized, and one is yet to receive the rite.

THERE were eight conversions during the late revival at Culson, Va., with one awaiting the initiatory rite.

CONCERNING the situation and needs in China, we have for next issue a good article from Bro. F. H. Crumpacker.

AT the close of the late revival at McVeytown, Pa., conducted by Bro. J. B. Miller, ten accepted Christ and were baptized.

AT Saunders Grove, Va., five were recently baptized and added to the church, Bro. John Crumpacker doing the preaching.

BRO. ISAAC FRANTZ, who is now engaged in revival work at Limestone, Tenn., has planned to spend the month in that State.

FIVE recently applied for membership and were received into the church at Roaring Spring, Pa., by confession and baptism.

EIGHT put on Christ in baptism, in the Upper Canowago church, Pa., during a series of meetings held by Bro. Adam Hollinger.

DURING the protracted meetings at Minneapolis, Minn.,—Bro. J. E. Keller, of Chicago, conducting the services,—five entered the fold.

SINCE the close of the series of meetings at Washita, Okla., held by Bro. Moses Deardorff, five more have been added to the church.

AT Williamsburg, Pa., a series of meetings was held by Bro. H. K. Ober, and five made the good confession and put on Christ in the rite of holy baptism.

EIGHTEEN were added to the church at Decatur, Ill., during the series of meetings, held by the pastor, Bro. J. W. Lear,—fifteen baptized, three reclaimed and one is awaiting baptism.

LAST week Bro. D. L. Miller delivered two talks at Bethany Bible School on "Church Government." The talks were very much appreciated.

THE special Bible term of Northern California will be held in the Oak Grove congregation, three miles west of Laton, beginning Dec. 23.

BRO. WM. E. ROOP, of Westminster, Md., is engaged in an interesting series of meetings in the First Church of the Brethren in York, Pa.

WHEN last heard from Bro. H. C. Early was having a good interest in his meetings at Lanark, and several have been added to the church.

OUR correspondent at Maple Grove, Ohio, reports five accessions to the church during some revival meetings, held by Bro. D. R. McFadden.

AT Bend Chapel, a mission point of the Peter's Creek congregation, Va., seven were recently received into the church by confession and baptism.

THE series of meetings at the Wolgamuth house, Lower Canowago congregation, Pa., conducted by Bro. J. L. Myers, closed with six conversions.

THE District Sunday-school Meeting of Southern Missouri and Northwestern Arkansas will be held in the Peace Valley congregation, White County, Mo., Dec. 29. The program will be published next week.

How many of our readers are arranging to send the Messenger as a Christmas present to some one? When sent for this purpose, the paper may be had for $1 a year. You can probably think of no better present. It is one that will last the year through and will be appreciated. Try it.

THE Sunday-school Institute of Northeastern Ohio, to be conducted by Brethren I. B. Trout and F. F. Holsopple, will be held in the Akron church, 807 Coburn Street, Dec. 30, 31 and Jan. 1. See special notice on page 802, this issue.

BRO. W. R. WEAVER, of Omaha, Neb., changes his place of residence from 2517 Lake Street to 2123 Warren Street, and should be addressed accordingly. The notice reached us too late for the change to be entered in the Almanac for 1913.

A SPLENDID work was done in the late revival at Hagerstown, Md., Bro. A. B. Miller conducting the services. We are told that thirty-one were baptized, and three restored to fellowship. Seventeen of the number are Sunday-school scholars.

BRO. J. F. BRITTON, of Bristow, Prince Williams Co., Va., who sustained some injuries last spring, and is not able to do much manual labor, has decided to devote his time and attention to evangelistic work. Those interested can communicate with him.

WRITING to this office from 323 D Street, S. E., Washington, D. C., Bro. Jacob H. Hollinger says: "It seems to me that the MESSENGER is constantly growing in interest, and we can hardly conceive of any member being so isolated as not to be interested in its contents."

THE Brethren Almanac for 1913 is in the hands of our printers and should be mailed before Christmas. It will contain more information and more reading matter than any Almanac yet put out by the House. Every regular subscriber for the MESSENGER is entitled to a copy free.

SINCE placing into type, on page 796, the list of District Meetings of which we have Minutes, we have received the Minutes of the meetings of Northwestern Kansas and Northeastern Colorado, Northeastern Kansas, and Southern Missouri and Northwestern Arkansas. These should be added to the list. We have also received a query from Southeastern Kansas. Add this to the list also.

BRO. M. M. ESHELMAN writes us that he is planning to retire from the Berean Bible School, Los Angeles, Cal., at the end of this month. After completing some literary work he has on hand, he contemplates a trip east, by easy stages, doing some preaching and teaching on the way.

BRO. D. K. CLAPPER, of Meyersdale, Pa., will conduct a series of meetings in the Farmers Grove church, Juniata County, under the auspices of the Mission Board of Southern Pennsylvania, beginning Jan. 4. He will also hold a meeting in the Second Church of the Brethren in York, Pa., beginning Jan. 19.

IN order to reach as many of our patrons as possible before Christmas, we are running four extra pages this week. These extra pages are occupied with notices of articles to which we call special attention. Look the advertisements over, and if you see anything that you wish, let us have your order without delay.

A NOTICE from the South St. Joseph Mission, calling for supplies that a Christmas dinner may be given to the poor, was crowded out of this issue. There is also a call for clothing for the needy. Those who wish to respond to this call should communicate at once with Bro. E. N. Huffman, 502 Kentucky Avenue, St. Joseph, Mo.

BY steadfastly opposing the Christmas tree performance in our churches, our people can show to the world that they do not believe in turning the house of God into a house of mirth. We have never heard of a Christmas tree program in any of the Brethren churches, and yet a note of warning along this line may not be amiss.

WE have notice of the death of Bro. George Mahler, of Rombauer, Mo., who passed away Nov. 26, after having served the church in the ministry a number of years. At the time of his death he had charge of several congregations in Southeastern Missouri and Northeastern Arkansas, and is said to have been very active in mission work.

A NUMBER of the fathers and mothers make it a rule to send the MESSENGER as a Christmas present to all their children that have left the parental roof. It is interesting to hear from such earnest and wide-awake people. It shows that they have the spiritual welfare of their children at heart, and are willing to do all in their power to keep them in touch with the church and her work.

THE Ministerial List in the Brethren Almanac for 1913 shows that we have 3,016 ministers in the United States, and fifty in other countries, making a total of 3,066, or seventeen more than were reported last year. The churches number 938. This is twenty-one more than were entered in the list one year ago. This does not include the churches in foreign countries, of which there are about twenty.

IN Bro. Galen B. Royer's Introduction to "The Simple Life in Christ Jesus" series of articles, as published last week, an error accidentally occurred. In third paragraph, end of sixth line, read "but the heart of unbelief on this point—*'seek first'*—so thoroughly possesses the souls of so many in the church that all sorts of worldliness and gross inconsistencies in the Simple Life are manifested." As printed, it reads "*seeks first,*" which is not the sense intended by the author. Please turn to the article and make the correction as noted.

ON page 788, this issue, we have a view of "The Effects of Fashion on Morals," as it is seen by a sister who moves in the society of the educated and cultured. In the course of a few weeks a pastor, who is doing a good work in a city, will discuss a similar question under the heading of "The Simple Life in Dress." We are glad to have our good thinkers speak out plainly on questions of this character. What they say will not only be widely appreciated, but it will do good. It is to be regretted, however, that there are those who never read such articles, and, of course, can not be helped by them. They must be reached in some other way.

Bro. John Calvin Bright and wife, of Brookville, Ohio, will start to Lordsburg, Cal., soon, with the intention of returning in the early part of next year. Those desiring their services, on their way home, can communicate with them. While Bro. Bright gives attention to preaching, Sister Bright makes a specialty of Bible Institutes and Bible Land Talks.

Bro. J. H. Miller, of West Goshen, Ind., writes us that his health has improved, so that he can do some evangelistic work. He has just returned from Salem, Stark Co., his State, where he found about sixty members, and where he held meetings for two weeks. The congregation has but one minister,—not in good health,—who lives six miles away. Some of the members are quite active, and with the necessary ministerial help much good might be accomplished. One was baptized, and one reclaimed.

Last March the *Pictorial Review*, New York, invited its readers to offer suggestions for a reform in Christmas methods, and received a hearty response from hundreds. It is believed that too much money is being wasted on Christmas, and that the extravagant custom has led poor people, and even people of moderate means, to invest more of their hard earnings in presents than reason and justice would dictate. To bring about a needed reform, a nation-wide organization, known as "The Sensible Christmas League," was started, and is growing rapidly. The idea is to work for a sensible and sane Christmas. And, by the way, the Messenger readers should fall in line with this reform movement, without the aid of a league. Christian simplicity should lead men and women to doing that which is reasonable. Christmas presents are proper, but there is no occasion for wasting money in that way. Give your friends something that is useful and will be appreciated, but do not try to rival each other in costly gifts.

The Enterprising Eldership.

Our attention has been called to a congregation, where the elder in charge is anything but aggressive in his church work or in his methods. His members are losing interest in the services, while the young people of the community are taking up with the other churches. Some of the young members say that they will either move into another congregation where there is some religious life, or they will leave the church altogether. In fact, the congregation is going to pieces under the eyes of the elder, and he does not seem to see it. Adjoining elders were called in to see what could be done, but since they found the elder sound in the doctrine of the church, and a strong advocate of the order, they did not see their way clear to do anything to better the situation.

This leads us to say that, in remedying unfortunate conditions, we sometimes approach problems from the wrong end. There are probably plenty of congregations where the elders are in perfect accord with the principles of the church, conform to the order of the church in a most faultless manner, but they lack life, push, spirituality and religious enterprise. They do not take into account that we are living in an age when people think, and want to be doing something in the interest of that for which they stand. Enterprising church members want the best of Sunday-schools, the best of prayer meetings, the best meetings possible for the young people, and good pulpit service. They are in the habit of putting life into their business, and now they want to see some life and enterprise about the work of the church. They chafe under the managements that permit the church to move along in the slow, even, quiet tenor of its way. They can not farm or carry on business in that way, and they are wondering why they must put up with lifeless methods in their church work.

When elders are called to a church of this sort, they should give the elder in charge to understand that a strict adherence to the principles and order of the Church of the Brethren can not atone for a lack in efficiency and enterprise. He should be made to understand that it is not sufficient for him to say that he is an earnest advocate of the order of the church, and that he is doing his best to have his members respect the order. He may be commended for his faithfulness in matters of this sort, but he should know that the overseer of a congregation must be as enterprising about his church work as he is expected to be in business circles, and if he can not put life, energy and intelligence into his church work, it is time for him to resign and give his congregation an opportunity to make choice of a more efficient and aggressive leader.

The time is here when something should be done along this line. A due regard for the principles of the church is an indispensable qualification for leadership in any congregation, but this can not atone for a lack of push and fitness. We believe that this point has been too often overlooked. Elders have been kept in charge of churches mainly because they were known to be loyal to the principles of the church, without taking into account the importance of efficiency and energy.

Any one who reads the Acts of the Apostles, as well as the Epistles, can see that the New Testament preachers were an enterprising body of men. They not only contended earnestly for the true faith, but they pushed their work. They were so energetic that they were accused of turning the world upside down. Now, that is the kind of men we need at the head of all our churches today. The mere fact that they are sound in the faith does not settle the whole problem. It settles only a part of it. In addition to being faithful, they must be diligent, and see to it that no part of the Lord's flock is neglected. They must look after the interests of the young people, as well as the older ones, and where this is not being done, it is important that the adjoining elders look into the conditions, and see to it that the proper remedies are applied.

End and Cause.

Every man and woman, born into this world, was born to an end, and for a cause. Christ's answer to Pilate was: "To this end was I born and for this cause came I into the world." He was not only conscious of the position he had to fill, and the end he had to reach, but he had the determination to get there, so that all his steps were made in that direction and with this one purpose in view. Paul was inspired by the same thought ever before him, so that, when he was made to feel that his life was drawing to a close, he was made to say: "I have finished my course." He was born into the kingdom of Jesus Christ to an end for a cause. "Cause" here means to produce a result, or to contribute thereto. His cause was to do determined and efficient service for Jesus Christ, whom he at first persecuted, but whom he now loved and in whose interest he wanted to labor for the salvation of sinners.

When we first became conscious of the fact that we had more to do in this world than merely to eat, drink, sleep, and try to get all possible enjoyment out of physical living, the question began to loom up before us: "For what was I born? Had God any cause and purpose in bringing me into this world,—any end for me to reach? If so, what was it?" And the more we thought about it, the more important it grew. We had the problem of our life before us to solve. It became a matter of great interest and grave concern, and so it continues to be. So it should be to all of us. And what would our answer be? Should it be required of us?

It seems to us that it would be well to keep the question always vividly before us, because the time will come when it must be answered, whether we are prepared for it or not. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5: 10). That means that we all have been born to an end, and that we have been given life for a cause. If we fail, in filling our mission and reaching the end which God intends we should reach, life to us will be a failure and a disappointment to our Father who created us, not only unto eternal life, but to joys unspeakable and full of glory.

But how shall we reach this end and fulfill the cause or purpose for which God created us? Is it a hard thing to do? Does it come within the range of our possibilities? No, it is not hard, because it is the will of our Heavenly Father that all (everybody) shall come to the knowledge of the truth and be saved. This truth we have within our easy reach,—in our churches and in our homes. It is offered to us on every hand. Not only so, but we are entreated of the Holy Spirit and by those who have tasted of its sweetness and of its power to save, to accept of its teachings and to enjoy the many blessings which are promised to those who will hear and obey.

Our Father in heaven gave us a being in this world that we might meet his gracious purpose of giving us the eternal life forever. "The way to this glorious end and purpose is so plain that even the wayfaring man, though a fool, need not err therein,"—need not fail in finding it, and entering therein. This way we have plainly set forth in the New Testament which, Paul declares, "is the power of God unto salvation."

In this Gospel we have the life and teachings of our Heavenly Father's only Son, who came into the world to open the way for us, to walk therein, which leads to and ends in his glorious kingdom. So, if we fail in fulfilling the cause and reaching the end, it will be because of our own indifference and neglect, and there is no fault upon the part of our Heavenly Father. This brings the thought to us, "How shall we escape if we neglect so great salvation?"

As we look around us and see how indifferent the world is in reference to religion and man's salvation, we are made to feel that the great lack of today, on the part of men and women, and even of church members, is a want of earnestness in seeking after the one thing needful. Their earnestness is too much and too fully centered on the things of this life. The great question is not, "What must I do to be saved?" but, "What must I do to get rich as quickly as possible?" The seeking of the kingdom of heaven is made a secondary matter,—a thing that can be attended to at our leisure; or after our own selfish ends and purposes have been attained through our own strength and wisdom. This is a most damaging and fatal mistake. Any success to which we may attain, in our own strength and by our own wisdom, is dangerous to our best and highest interests, because it is in direct opposition to the Lord's way. Let this great truth sink deep into all our hearts. "Of ourselves we can do nothing." "First seek the kingdom of God and his righteousness." First get right with God. Then and there we have the promise. Then all things will be added.

H. B. B.

The Tithing Question.

Judging from the letters coming to our desk, on the tithing question, it would seem proper that we say something on this subject. Our purpose is not to devote much space to discussing merits and demerits of tithing, but offer a few statements that deserve at least some consideration.

The question came before the Annual Meeting in 1906, and without discussion was spread on the Minutes one year, to be studied, and also to be discussed through the Messenger. At the Los Angeles Conference, in 1907, it was taken up and discussed at considerable length, some of our best speakers taking part in the exchange of views. Plenty of time was given to consider the question, and the speeches made filled over twenty-five pages of the Full Report. It is not likely that the subject will ever be more thoroughly discussed at any of our future meetings. Some of the speeches show marked ability in preparation and delivery.

In this meeting the distinction between the law of Moses, enjoining tithing, and the Gospel, was clearly brought out. It was also shown that, while tithing was an Old Testament institution, it was not carried over to the New Testament in either name or principle. It is a system of giving that does not measure up to the New Testament method and is, therefore, not endorsed by the Gospel. After devoting parts of two sessions to the question, the meeting finally settled on this answer: "This Annual Meeting would

encourage the growing spirit of giving, and urge each member prayerfully to study the Word, with a view of giving liberally and systematically, in the spirit of New Testament teaching, according to the method provided in 1 Cor. 16: 2; 2 Cor. 9: 6, 7, and thereby making it more nearly possible to carry out the loving Master's great command" (Matt. 28: 19, 20).

It will be observed that there is no tithing in this decision, the Conference making it a point to keep clear of the Mosaic law. In fact, the meeting refused to give the answer the least tinge of the tithing system, and this, too, after a full and free discussion in which able speakers on both sides had an opportunity of expressing their views. Those who wish to read up on the question should look up the Full Report for 1907, turn to page 53, and follow the discussion to the end. They will find some interesting and instructive reading.

After saying this much regarding the attitude of the Annual Conference on the tithing question, we wish now to state that it becomes the duty of the MESSENGER, in her teaching and influence, to conform to the recommendations of the Conference. It would, indeed, be a grave piece of inconsistency for a paper, owned and controlled by the Brotherhood, to teach one thing, while the Conference taught another. Surely, the church organ should not be expected to tear down what the church, through her Conferences, is laboring to build up. The MESSENGER management holds the same view on the question that the Conference holds, and even if we did not, we would most assuredly not be justifiable in using the church's property in an attempt to refute her teachings and her policy.

As stated in the onset, we do not, at this time, propose to consider the question in full; for, in defense of the position assumed by the Annual Meeting, a good deal might be said, but we wish to refer to a point or two. Reference has been made to Matt. 23: 23, where we have this statement made by the Master: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

It is held that "ought," in this instance, is as binding as it is in John 13, where Jesus enjoins the rite of feet-washing. It should be borne in mind that in Matt. 23: 23 Christ is not discussing a New Testament institution. He is simply showing up the inconsistency of the Pharisees in the light of the law that they pretended to teach and observe. He tells them how they minimize the more important matters of their own law, and magnify an institution out of due proportion. And, because of this, he calls them hypocrites, meaning "hypocrites" according to the teachings of their own law. This he did without the least thought of carrying the tithing system over from the Mosaic law, and making a New Testament institution of it.

Furthermore, as one reads from chapter to chapter about the money needed for the apostolic band as they traveled over the country, the money raised and laid at the apostles' feet to aid the needy, the money forwarded by the churches for the poor saints at Jerusalem, the money contributed from time to time to help Paul and others in their work, and the instructions given regarding the raising of money, we look in vain for the remotest hint about a tithing system for the church of Jesus Christ. The system recommended by Inspiration for the church is giving liberally, as the Lord has prospered his people, and if we would devote more time and attention to developing liberal giving along this line, we would accomplish much more than can be brought about by attempting to revive a Mosaic custom, and making of it a New Testament institution. It is too much like sewing an old piece of cloth onto a new garment. Under the Gospel we have something better than the old law teaches.

And while saying this, we are not filing objections to members, few or many, tithing themselves. It is probably their privilege. We think there is a better system, and this system is not only Gospel, but it is the system recommended by the Annual Conference, and the MESSENGER, of course, stands by the Conference as well as by the Gospel.

The Sunday-school College.

JUST now Des Moines, Iowa, is attracting a good deal of attention, on account of its unique Sunday-school College, with Prof. Walter S. Athearn, of Drake University, as the central figure. He conceived the idea of conducting a Sunday-school Institute in each city, along sensible lines, and making a business of it. The course extends over a period of over three years, and is intended to prepare men and women for efficient teaching in Sunday-schools. The idea is to get Sunday-school workers thoroughly interested in the best methods of study and teaching. The method is said to be as thorough as that employed in the best literary institutions. One week in advance all the questions for a given lesson are published in a local paper, and before being needed they are repeated, the questions for the next Sunday appearing in the same issue. This enables the Bible students, desiring to take the advance course, an opportunity to study the questions and be prepared to answer them when called upon by their teachers. The school is attended by hundreds of wide-awake men and women, who pronounce the plan a success in getting people interested in the study of the Bible. Among those taking an active part in the work we notice the name of Bro. Virgil C. Finnell, pastor of the Brethren congregation in the city.

District Meeting Minutes.

DURING the fall a number of District Meetings were held, and up to the time of going to press we have Minutes from the following only:

Northern Illinois and Wisconsin.
Southern Illinois.
Middle Indiana.
Northern Indiana.
Southern Indiana.
Middle Iowa.
Northern Iowa, Minnesota and South Dakota.
Middle Missouri.
North and South Carolina, Georgia and Florida.
North Dakota, Eastern Montana and Western Canada.
Oklahoma, Panhandle of Texas and New Mexico.
Texas and Louisiana.
Eastern Virginia.
Second District of West Virginia.

At as early a date as possible we should have a copy of the Minutes from each District, so we can publish a complete list of the papers that go to the Annual Meeting. This ought to be done soon. At present we have queries from only five Districts,—viz., Michigan, Northern Illinois and Wisconsin, Middle Iowa, Oklahoma, Panhandle of Texas and New Mexico, and Northern Iowa, Minnesota and South Dakota. It is made the duty of the Clerks of the District Meetings to see that we get the Minutes, as needed.

The Basis of Union in Baptism.

SOME time ago Mr. John T. Brown, a minister of the Disciple church, delivered an address at Salem, Ind., on "Christian Unity," in which he endeavored to present common ground on which the different Christian bodies might easily unite without compromising principles. The address was published in the *Christian Standard*, and we here quote what was said regarding common ground in baptism:

"The Greek Church, the Catholic Church, and all Protestant churches, tell us that 'immersion' is baptism. We are all agreed that immersion is baptism, but there are millions and millions who protest against substituting affusion for baptism. Since we all claim that immersion is baptism, and millions say affusion is not, why not accept the baptism about which there is no question? We are all agreed on this point."

This is all right, so far as it goes, but why did not the speaker say that all of these millions accept trine immersion as valid baptism, and that fully nine-tenths of them reject single immersion? And since they all agree on the validity of triple immersion, why not make that the basis of the unity for which we should labor? One thing is certain, the Christian churches can not unite on single immersion, for fully nine-tenths of those holding to immersion do not believe in the single dip. They hold that trine immersion is the form taught in the New Testament, and since the other tenth do not question its validity, reason would indicate that this, and this alone, should be looked upon as the only possible basis of union in baptism.

The Elder's Wife.

Does the rule given in 1 Tim. 5: 19 apply to the wife of the elder or to the elder only?

THE verse named reads thus: "Against an elder receive not an accusation, but before two or three witnesses." Paul lays down this rule for the elder only, and while it does not include the elder's wife, still the careful and devout wife of any elder, especially one who is active in his Master's work, should be regarded with more than ordinary consideration. The purpose of the rule is not to shield an elder in wrongdoing, but to protect him against those who, out of malice, might attempt to defame his character, and in this manner cripple a good man in his work. And while one misguided person might resort to such a policy, it is not likely that two or more would consent to unite in their efforts to destroy a useful and a devout man. For this reason the apostle lays down the rule that should govern like cases. The prudent wife of an elder is not exposed to such maliciousness. Hence there is no occasion for the protection in her case.

About Our Book.

OUR premium book is very highly prized by Bro. Chas. D. Bonsack, of New Windsor, Md. Here is what he says: "The book, Some Who Led, was received a few days ago. Yesterday I spent several hours going through its pages, which I did with pleasure and profit. When the lamp burns dimly within, and one is disposed to feel weary, and the church is not so energetic as we think it ought to be, it is a pleasure to take up a book like this, and thank God that we can be with a church in which have lived such patient, strong and courageous Godly men, as those mentioned in its pages. We have lost much by not having such a story sooner, and I trust now that it may be read by the younger men, and especially we trust that the good red blood they have, may be consecrated to Christ and the church for which these Godly men set the pace. I really hope the book may be largely circulated."

Not the Founder of the Church.

A CORRESPONDENT thinks that what was said on the last page of the Thanksgiving issue, about Alexander Mack being the founder of the Church of the Brethren, is misleading. He is probably correct. The statement was not made in the sense it is taken. We do not look upon Mack as the founder of the church, but as the first minister in the church. He assisted in organizing the little body in 1708, and was by the same body called to the ministry. He had no more to do in founding the church than the other seven who took part in effecting the organization. Or, to express the thought more clearly, Alexander Mack assisted the seven, associated with him, in reorganizing the church and in restoring the ordinances to their place in the church.

Catholic Ascendancy.

THIS is what *The Catholic World* of New York has to say concerning the purposes of the Catholics in securing ascendancy in this country. It ought to serve as a warning to all Protestant bodies in the United States: "The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislation must be governed by the will of God, unerringly indicated by the Pope. Education must be controlled by the Catholic authorities, and under education the opinions of the individual and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the church, even to war and bloodshed."

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

A NEW CONGREGATION BORN INTO THE BROTHERHOOD.

Nov. 30 Eld. G. W. Weddle and the writer, by appointment of the elders of the Southwestern District of Kansas, met with the brethren and sisters of Comanche County, Kans., in the home of Bro. B. F. Brubaker, for the purpose of assisting Eld. J. W. B. Hylton in organizing a congregation in that county. Thirteen church certificates were read. The organization proceeded as follows: Bro. C. D Hylton was elected as elder, with Eld. J. W. B. Hylton as assistant; Sister Ruth Brubaker, secretary; Bro. Roy Hylton, treasurer; Sister Mary Jones, Messenger correspondent; Bro. D. W. Jones, Messenger agent and missionary solicitor. Bro. Roy Hylton and Anna Brubaker are the choristers. Bro. B. F. Brubaker was ordained to the eldership.

It was decided to call the new congregation the Protection church. The members live from four to ten miles south of Protection, but this is their nearest railroad station and their postoffice address. C. D. Hylton.

Bloom, Kans., Dec. 2.

SANTA FE MISSION, CALIFORNIA.

Since our last report several members from various places have visited the Mission and favored us with excellent sermons. The work here moves on encouragingly.

Those present last Sunday night witnessed a very impressive scene. After preaching an earnest sermon, the minister announced a song and gave an invitation. The congregation sang, "Lord, I'm Coming Home." Then prayer was offered. During this time a young man, who just then realized how far he had traveled away from his heavenly home, sat with his elbows on his knees and his face in his hands, and audibly wept. Beside him sat his Christian mother, who lovingly put her arm about him, and wept too. It was a struggle with the powers of darkness, but finally there was a victory for the Prince of Peace, for after prayer, while another stanza was being sung, the young man arose and said, "I'm coming home." Then we were all made to rejoice in tears with this happy father and mother. The young brother will be baptized in a few days. Hattie Y. Gilbert.

3300 Griffin Ave., Los Angeles, Cal., Nov. 22.

BEAVERTON, MICHIGAN.

In the spring of 1912 we came among the brethren and sisters here, where we have resided since. We found them awake to their duty. We have a prosperous Sunday-school, with good attendance and good interest. Thirteen have been added to our number by the rite of Christian baptism, since June 1. Others are thinking seriously.

Nov. 23 we enjoyed a very spiritual love feast. We met in the forenoon and enjoyed the day together in the worship of God. In the evening we practiced the ordinances of God's house, with Bro. W. M. McKimmey officiating. Bro. Arnold, of the Coleman congregation, was also with us. Among the visiting members were Brother and Sister Henry Mishler, of the Eel River congregation, Ind., and Brother and Sister Noah Kreider, of the Sugar Creek congregation. This being our former home, we rejoiced to have those with us whom we love.

On Sunday morning we had Sunday-school, after which we listened to an interesting sermon, delivered by Bro. W. M. McKimmey, at the close of which one soul came out on the Lord's side. Bro. McKimmey preached for us until Thanksgiving evening. The Sisters' Aid Society rendered an interesting program.

We feel encouraged with the young people at this place, and are very much pleased with our location here.

R. D. 2, Beaverton, Mich., Dec. 2. Alice Ran.

ROCKFORD, ILLINOIS.

We have great cause to rejoice, because God has so bountifully blessed us. The work here is prospering. The attendance and interest are continually increasing. The attendance at Sunday-school has been about 120 for several weeks. Our pastor, Bro. O. P. Haines, was away for several weeks, conducting revival services for the Sterling church. In his absence we had with us Eld. J. M. Moore, of Chicago, Bro. John Lampin, of Polo, Eld. M. W. Emmert, of Mount Morris, and Eld. J. H. B. Williams, of Elgin. Our members greatly appreciated the efforts of these brethren, and are glad that they could be with us.

Sunday morning, Nov. 24, we had a service especially for the children. Our pastor's subject for this occasion was "Traps," using as a text Jer. 5: 26. These services are very interesting and instructive to the children, as well as to the older people. We are holding these meetings once each month, as a means of keeping the children for preaching services. The plan is working nicely.

Sunday morning, Dec. 1, our pastor will begin a revival at Polo, Ill. On that date we expect Bro. Franklin Eyer, of Chicago, to preach for us. On Thanksgiving evening we held our love feast. About fifty members surrounded the tables of the Lord. Among these were several who had never before enjoyed this privilege. Many expressed themselves that it was the best love feast they ever attended. We had with us Eld. D. M. Click, of Chicago, Eld. John Heckman, of Polo, and Eld. D. D. Culler, of Mount Morris. Bro. Click officiated. Several members from neighboring congregations were present. We desire to express our appreciation for these visits from our brethren and sisters. May they come often and unite with us in the great cause! Pray for us while we labor! Emma Barrett.

207 South Winnebago Street, Rockford, Ill., Nov. 30.

THE WORK AT MALMÖ, SWEDEN.

The Messenger made its appearance again today. It is a welcome visitor indeed. I have been too busy with other work to read it as I usually do,—from beginning to end as soon as it comes. But I have read over the editorials and glanced over the church news. We are made to rejoice over additions to the saints in the home land as well as in the foreign fields. While we can not report accessions by the score, or fifties, we are glad to report three additions to our number in Malmö. Within the last two weeks three sisters have put on Christ in Christian baptism. This has caused rejoicing, not only on earth, but in heaven. Several others are seeking the perfect way of the Lord. Our prayer is that their hearts may be open to the reception of the Holy Spirit, who will lead them to enter the strait gate that opens on the narrow way leading to eternal life.

A Young People's Association was organized several weeks ago. We have a membership of twenty-five, and prospects of others joining in the near future. This organization is patterned after our organized Bible classes. The object is to acquaint its members with God's Word, lead sinners to Christ, build up the saints in Christ, and teach all to be helpful and a blessing to others. The young need to be taught that the greatest blessings come from serving God and their fellow-men.

The sisters have organized a sewing circle. Though the membership is not so large, there are possibilities for growth. The few can, with their little, be a blessing in this noble work. Large families, low wages and high cost of living cause many poor families and needy people. Last winter there was much suffering among the poor and this winter the conditions are not much better. There is work here for an Aid Society. The sisters here desire the sympathies and prayers of the sister societies in the home land.

Our work is growing in responsibility and interest. As our responsibility grows, we feel the need of a Strong Arm to lean upon and Divine Guidance, that the Lord's will may be done. We need the prayers of the whole church. Brethren, pray for us! J. F. Graybill.

ON OUR WAY TO INDIA.

Severing Home Ties.

Our journey toward our new field of labor began on Oct. 29 when we bade farewell to our homes and boarded the train for New York. Leaving the place which has always been home to me, and separating from one who, since my childhood, has been a constant companion, though an aged grandmother she be, was indeed hard pulling on the heartstrings. But in this trying hour we realized the fullness of the meaning of the Lord's words, "My grace is sufficient for thee." Though this parting cost some tears, an inner joy filled our souls, and we were happy.

On to New York.

My journey to New York was brightened by the joy that parents, sister and a few dear friends were permitted to accompany me. Everything was bright and beautiful. Nature seemed to be at her best. Dressed in her gayest colors, she smiled down upon us from the hills and mountains of Pennsylvania. So we went on our way rejoicing. When we arrived in New York City, we were directed to the home of Bro. J. K. Miller, where we met the rest of our party and their friends. And what a blessing this home is! The door is open to those who come to bid a cheery farewell, and wish to spend the last few precious days with their dear ones before their departure. We shall not soon forget the few days spent here and the hospitality of this home. God bless this family!

Life's Disappointments.

A few days before leaving home we learned that Brother and Sister Long would not be able to return with us. Need I say we were disappointed? We had anticipated a pleasant voyage, with them as companions, and they would have been helpful to us in many ways, since they had traveled the way before. But a greater disapointment was theirs. They knew better than we the crying need of India, and the place they should fill. But we pray that all things may work together to bring more glory to the Father. Though we were disappointed, yet not a fear, not an anxiety, was ours. He who promised to be with us even unto the end of the age would go with us all the way. "He that sent me is with me; he hath not left me alone." Why should we fear with the promise of his Divine Companionship?

Parting Moments.

On the night before our sailing we enjoyed a farewell and consecration service at the Brooklyn Mission. These consecration services are a source of great strength and courage to those who go forth on their mission. Nov. 2 was the date for sailing. We arose early. What a beautiful morning it was! Through the crowded streets of New York and across the Hudson we wended our way to the ship's docks, at Hoboken, N. J. Our friends were permitted to go on board the ship and to take a look through the great ocean liner which should be our home for the next twelve days. It was a satisfaction and cheer to our dear ones to peer into the nooks and corners that should afford comfort and accommodation for those they love.

The Last Glimpses.

A few minutes before time for sailing, our relatives and friends bade us good-bye and took their places on the pier, to see the ship sail. While waiting, they were privileged to see two other liners sail out of port. At 11: 40 the mighty whistle blew, and the great vessel began to move out slowly but surely on the briny deep. What varied emotions were ours as we sailed away from our loved ones, away from our homes, away from our country! But as we turned our backs on our homeland and set our faces toward India, joy reigned within our hearts. We were on business for our King and we were happy. Pray that we may "fill full" our mission.

Our Home on the Waters.

When our friends were beyond our sight, we went down from deck to our cabin. What a bundle of steamer letters and packages were there to greet us! Right here I wish to thank my friends for the one hundred fourteen messages of good cheer and the boxes containing expressions of love and remembrance. God bless you all! Now a few words more about the ship which we called home in crossing the Atlantic. The "Cincinnati" of the Hamburg-American line is about six hundred feet in length and has a capacity of seventeen thousand tons. It is the largest vessel in the Mediterranean service, where it has been used a little more than a year. It is provided with all the modern conveniences, and affords every comfort. A maximum of about four thousand passengers can be accommodated, but there were some less than six hundred passengers on board at this sailing. Such a small passenger list is unusual at this season, for generally many foreigners are returning to their native country at this time of the year.

Ocean Experiences.

The first few days of our voyage we had a rather rough sea. We were four days in crossing the Gulf Stream. The current was so strong that we were carried northward about sixty miles out of our course.

The seventh day our eyes welcomed the sight of land, when the rock-crested Azores appeared above the horizon. We looked on them with untiring gaze as we passed. The green hills and valleys, dotted with white houses, were quite a relief to our eyes.

A few days later we caught sight of the northern coast of Africa. We had often prayed for far-away Africa, but when we actually caught a glimpse of it, we lifted our hearts in silent but fervent prayer for the deliverance of its people from the bondage of sin. As we entered the Strait of Gibraltar, Spain appeared on our left. We were impressed with the thought of God's universal protection as we looked upon the mountains on the borders of these countries. God not only protects his people, but his land also. Finally Gibraltar arose to greeet us. This vast mass of rock, rising abruptly out of the sea, is one of nature's wonders. This is the strongest fortification in the world, and England boasts of her possession of it. Our vessel stopped here several hours and several passengers left the ship.

Arrival at Naples.

On the morning of the 14th we sailed into the beautiful harbor of Naples. We went ashore and were soon busy arranging for our further voyage to Bombay. We sail from Naples the 18th and are scheduled to arrive at Bombay, India, Dec. 3.

Our little party of four are all well and happy. God has been very good to us all the way. He seems very wonderful to us, out on the great deep. We can now read Isa. 40 with a larger conception of God's greatness and power. We can lie down in peace, though the waves are high and the waters are dark, knowing that he careth for his own. In his presence is fullness of joy.

Naples, Italy, Nov. 15. Anna M. Eby.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA.

Fruitdale.—At the love feast at Citronelle, eight members took part in the services. It was greatly enjoyed by all. The Sunday following, two young men came out on the Lord's side and were baptized by Bro. Madison Wine. We are in great hopes for a church to be built up at that place. We have four members there at present. Our brethren and sisters, after returning to Citronelle on Sunday evening, attended services at the M. E. Church. By request, Bro. W. E. White preached for them, following their Christian Endeavor services, in which our brethren and sisters took an active part. —Francis M. White, Fruitdale, Ala., Dec. 2.

Oneonta.—Nov. 9 Bro. A. E. Nead, of Limestone, Tenn., commenced a series of sermons for us. He also assisted us in holding our love feast. Five brethren and four sisters surrounded the Lord's table. It was indeed a feast to our hungry souls,—the first ever held by our people in this county. The visitors looked on with much curiosity, but paid the best of attention. We trust good impressions were made. Bro. Nead preached to us in a plain, comprehensive manner. At present seven Virginia families are living in this community. At this writing another one is on the way to come here. One family is expected to arrive sometime this month. Bro. Samuel D. Zigler, of Harrisonburg, Va., expects to locate among us about the first of the year, to be our pastor. We have a fine climate, very wholesome, good water, agreeable people, cheap land, and plenty of work to do for the Master. Who will be the next to come?—J. M. Petrie, Oneonta, Ala., Dec. 1.

CALIFORNIA.

Imperial Valley.—Nov. 9 Bro. L. S. Yoder, of Glendale, Ariz., commenced a series of meetings at this place, continuing until Nov. 24. He labored earnestly and faithfully. Many good impressions were made. The members feel encouraged and strengthened. Nov. 23 we met in called council, prior to our love feast. Bro. W. Q. Calvert presided, as our dear elder was not able to do so, on account of sickness. The visiting brethren gave in their report. On Thanksgiving Day, at 11 A. M., we met for services. Bro. Peter Forney, of Glendale, Ariz., gave a good sermon on "Thanksgiving." Bro. Calvert followed with an examination sermon, and at 7:30 P. M. we held our love feast. Bro. Forney officiated. Fifty-three members communed. We were glad for the presence of several of the El Centro members.—Minnie E. Gillett, R. D. 2, Holtville, Cal., Dec. 1.

Lindsay.—Since our last report seven letters of membership have been received, among them being those of Eld. W. C. Lehman and wife, of Olympia, Wash. Four of our Sunday-school girls have also been received by baptism. Nov. 3 Bro. Hollinger, of Butte Valley, District Sunday-school Secretary, was with us and used the Sunday-school hour for instruction along the line of Sunday-school work. In the evening he was with us again, and one hour was devoted to round-table talks, which were much enjoyed. Then followed our regular prayer meeting service. The work is growing, and more helpers are needed.—Sadie Finch, Lindsay, Cal., Nov. 25.

Live Oak.—Our love feast was a pleasant one. Our first service was at 2 P. M., at which time Bro. Jesse Overholtzer, of the Sacramento church, addressed us. At 5:30 P. M. Bro. M. Blocher, of Sacramento City, opened the examination services. At 7 P. M. we surrounded the Lord's tables. Thirty-three members communed. Bro. Overholtzer officiated. Four visiting brethren and sisters were present. Two letters were received.—P. S. Hartman, Live Oak, Cal., Nov. 25.

Lordsburg church met in Thanksgiving services at 10 A. M. Bro. Walter E. Long, of Altoona, Pa., preached for us. His theme was "Thanksgiving to God Because He Has Called Us to His Service." His discourse was listened to with unusual interest by a large audience. The offering taken was $50.17. The Sisters' Aid Society remembered the needy in the way of Thanksgiving dinner baskets, and the children sang for the sick and shut-ins on Thanksgiving afternoon. We feel we had a day of blessings.—Grace H. Miller, Lordsburg, Cal., Nov. 30.

Patterson church met in regular council Nov. 29. New officers were elected for the coming year. Our Sunday-school superintendent is Bro. O. M. Welch. The president of our Christian Workers is Sister Myra Welch. The church chose Bro. J. N. Gwin, of Empire, as our elder for one year. Bro. C. E. Wolfe begins our series of meetings Dec. 1. At the close of the meetings we are to have our love feast.—Etta B. Haynes, Patterson, Cal., Nov. 30.

Santa Ana church held her semiannual love feast Nov. 23. We were glad to have so many brethren and sisters from other congregations with us. About eighty members surrounded the Lord's tables. Bro. Wine, of Glendora, Cal., officiated. We had several sermons, as our services commenced at ten o'clock. Meals were served at the church. Nov. 27 the sisters of our congregation organized an Aid Society, with Sister Sue Wine as president, to meet Dec. 6 for our first regular meeting.—Alta Colbert, Santa Ana, Cal., Nov. 28.

South Los Angeles.—Nov. 24 Brother and Sister W. H. Wertenbaker and Sister Rosa E. Calvert, our delegates to the State Sunday-school Convention, held at Redlands, Cal., gave us their best thoughts gleaned at the convention. In the evening of the same day Mr. George Barsoon, a converted and educated Turk, gave an excellent talk on Mohammedanism, and how he became converted to the Christian religion. His brief history of the Mohammedan religion, manners and customs were intensely interesting. Special services were held on Thanksgiving Day, conducted by Brethren N. J. Brubaker, C. W. Guthrie, and our pastor, Bro. W. H. Wertenbaker. Our Thanksgiving offering of $21.75 was given for the benefit of a sick brother. On Friday of the same week Sister Alice Vaniman, of Pasadena, Cal., addressed our Mothers' Meeting on the "Manners and Customs of the Natives of Sweden."—Mrs. W. H. Keim, 2425 Sixth Avenue, Los Angeles, Cal., Nov. 30.

IDAHO.

Boise Valley.—At our Thanksgiving Meeting Eld. J. F. Ulery preached an excellent sermon, after which an offering of $13.50 was raised, to be sent to Bethany Bible School.—Jennie S. Brower, R. D. 41, Meridian, Idaho, Nov. 29.

Weiser.—Nov. 10 Bro. L. E. Keltner, of Boise, Idaho, began an interesting and instructive series of meetings. Bro. J. E. Shamberger, of Fruitland, Idaho, led the song service. Two were baptized. The meetings closed Nov. 24. Our love feast was held Nov. 23. Bro. J. E. Shamberger officiated. Fifty members surrounded the Lord's table.—Mary Holl, Weiser, Idaho, Nov. 25.

ILLINOIS.

Astoria.—Our church met in council Dec. 3 with our elder, Bro. John W. Harshbarger, presiding. Two letters of membership were received and one was granted. Some officers were elected for the coming year. Bro. John Ruth is superintendent of the Astoria Sunday-school; Bro. Henry Clanin, superintendent of the Walnut Sunday-school; Bro. Edward Myers, superintendent of the South Fulton Sunday-school. Bro. H. H. Gruber was elected president of the Christian Workers' Meeting. Bro. George Bowser was chosen trustee, and Bro. George Mummert was chosen trustee for one year, to fill a vacancy. Bro. C. Mummert was reëlected treasurer. The church has chosen committees to make an effort to secure a resident elder for our congregation. We praise God for what he has wrought in this church.—Goldie Powell, R. D. 223, Astoria, Ill., Dec. 3.

Decatur.—The revival meeting in Decatur, Ill., conducted by Bro. J. W. Lear, closed Nov. 24. The sermons were full of spiritual power, and as a result the church was much revived. Sinners made to flee the wrath to come. Nineteen souls confessed Christ. Three were reclaimed, fifteen baptized and one awaits the rite. Others were deeply convicted, and we ask all who are interested in the saving of souls to remember us in our labors in this city.—D. W. Cripe, 1443 W. Dec. St., Decatur, Ill., Dec. 5.

Franklin Grove church met in council Nov. 30. Our elder, Bro. C. M. Suter, presided. We decided that our deacon brethren should make their annual church visit during the early summer months rather than in mid-winter. Bro. O. D. Lahman was elected superintendent of the temperance work in our congregation. Our Sunday-school was reorganized, with Bro. Ira Buck as superintendent, and Bro. Lloyd Group as secretary. Sister Ida Hawbecker was elected vice-president of our Christian Workers' Meeting. Bro. J. S. Zimerman, of Chicago, and Bro. O. F. Shaw, of Dixon, Ill., are to be with us in an eight-days' Bible Institute in January. We hope to secure some of our returned missionaries to come here, during the winter, and give us some missionary talks. Our Thanksgiving Day services were held at the church. Bro. H. L. Royer, of Dallas Center, Iowa, gave us an interesting Thanksgiving sermon.—Anna S. Buck, Franklin Grove, Ill., Dec. 2.

Girard.—Nov. 19 our congregation assembled in a members' meeting. We reorganized our Sunday-school, with Bro. Elmer Gibson as Superintendent, and Bro. Vernon Stutsman as Secretary. We decided to call for the District Sunday-school Meeting, to be held at our place during the Holidays. Our series of meetings, in charge of Bro. H. C. Early, closed Nov. 18. He did a splendid work while among us. Thirteen souls were born into the kingdom, and one was restored to fellowship.—Mamie Gibson, Girard, Ill., Nov. 22.

Yellow Creek.—We met in council Dec. 3, with our elder, Bro. P. R. Keltner, presiding. The members were all represented. Much business came before the meeting. This was the time to elect church officers. Bro. Milton Kuhleman was reëlected secretary-treasurer; Sister Ruth Blocher and Bro. Guy Keltner were chosen superintendents. Our elder was also reëlected for another year. We had a Thanksgiving program on the morning of Nov. 28, with a good attendance. We certainly enjoyed having so many of our new members with us at the council for the first time, and we are glad that they took such an active interest in the church work. We expect to have a program on Christmas eve. The writer was elected correspondent for the ensuing year.—Pearl Studebaker, Box 148, Pearl City, Ill., Dec. 3.

INDIANA.

Eel River.—Bro. David Metzler, of Nappanee, Ind., began a series of meetings at our West house Nov. 17, which continued two weeks. The sermons were much appreciated by all present. He preached the Word with power and gave a number of sermons along doctrinal lines. We trust much good will result. Many lasting impressions were made. The meetings closed Dec. 1, with a full house and good interest.—Orpha Butterbaugh, Claypool, Ind., Dec. 3.

New Salem congregation met in council Nov. 16, with Bro. John Stout presiding. Sunday-school officers were chosen for the coming term, with Bro. Fred Byerly as superintendent, and Sister Mae Hoover as secretary. Sister Lana Price was chosen president of the Christian Workers' Society, and Bro. Frank Groves was chosen on the Program Committee. We are in the midst of a very good revival, conducted by Bro. Edson Ulery. Splendid interest is manifested.—Maude Jones, R. D. 5, Syracuse, Ind., Dec. 2.

Ridge Schoolhouse.—Bro. Jacob Heistand, of near Walkerton, Ind. was with us again Dec. 1 and preached the Word for us. He took his text from Luke 18: 1-8. As our dear brother can perhaps not be with us again for a long time, our union Sunday-school presented him with $11.70.—Mrs. Geo. Carbiener, R. D. 23, Bremen, Ind., Dec. 1.

South Bend.—The First Church convened in special council Dec. 2, at 2:30 P. M. Bro. Graber was present and assisted in the work of the evening. Bro. Frank Kreider was elected elder in charge. The officers for the coming year were also elected: Bro. C. M. Wenger, Sunday-school superintendent; Bro. James Blake, President of the Christian Workers' Society; Charles Steele, church clerk. A definite missionary policy was outlined and adopted for 1913. The Boys' Department of our Sunday-school was granted the privilege of issuing a paper. They have wanted to do this for some time, and it may be the means of holding the boys, as well as providing a medium for church items and news.—Cora V. Wise, 126 N. Lafayette Street, South Bend, Ind., Dec. 3.

IOWA.

Des Moines Valley (Country house).—We met in an all-day session on Thanksgiving Day. Bro. Bowser, who is to be with us during Bro. West's absence, preached the Thanksgiving sermon in the morning. We were very glad to have with us Bro. Moore and family, Bro. Virgil C. Finnell and Bro. S. M. Goughnour, of Des Moines, and Bro. J. Q. Goughnour and wife, of Slifer. In the afternoon our regular council was held. Bro. Geo. Goughnour was elected trustee. The writer was chosen chorister and reëlected Messenger correspondent. A Thanksgiving collection of over $32 was taken for the Orphans' Fund of the Middle District of Iowa.—Lydia Bell, Ankeny, Iowa, Dec. 3.

Old People's Home.—Death has entered the Home and taken from our midst Bro. Myers. He suffered a long time, and we felt that it was a blessing he could go home to be at rest. He was not buried here. His children took his body to their home, and Sister Myers has now gone to live with her children. We miss them both. The rest of the old people are as well as usual. We are glad to report that a new minister, Bro. Swallow, from Colorado, has moved among us.—Lizzie Hilary, Marshalltown, Iowa, Nov. 29.

KANSAS.

Abilene.—On Thanksgiving evening we closed a very spiritual and successful series of meetings, held in the Chapman Creek church, Kans., by Bro. Chas. Walter, of Summum, Ill. These meetings opened Nov. 16 and grew in interest until the close. As an immediate result of Bro. Walter's earnest and untiring efforts, eight were baptized Nov. 24. One was reclaimed. This caused much rejoicing. Services were held in the church on Thanksgiving Day, and the occasion will long be remembered because of the many expressions of thankfulness heard that day. At the close of the evening service one more came forward, and will be received into the church next Sunday. There are now quite a number of young members among us who, we trust, will become active helpers in all the departments of church work, and be exemplary Christians wherever they may go.—Mrs. J. F. Correll, R. D. 1, Abilene, Kans., Nov. 29.

Appanoose.—We met in quarterly council Nov. 30. Bro. S. J. Heckman presided. Five letters of membership were granted. Our Christian Workers' Society, after being discontinued for several months, was reorganized, with Bro. J. M. Ward as president. Bro. Oscar Wiggins was reëlected Sunday-school superintendent. A Sunday-school board was also chosen. We decided to use "Kingdom Songs" in our Sunday-school, in addition to using it in our Sunday evening service. —Ada E. Beckner, Overbrook, Kans., Dec. 1.

Independence.—On Thanksgiving Day we had a temperance sermon in the morning by Eld. A. Wampler, of Fredonia, this State. He had a well-prepared sermon, and "temperance in all things" was explained. In the evening the Sunday-school rendered a good program on "Temperance and Thanksgiving." Songs and recitations were given. This service was enjoyed by all present. Nov. 10 two dear young sisters were restored to fellowship. Two have been dismissed by letter since our last report.—Pella Carson, R. D. 2, Box 8, Independence, Kans., Dec. 1.

Topeka.—We had an enjoyable love feast at this place Nov. 16. Fifty-five surrounded the Lord's tables. Visiting ministers present were Brethren I. H. Crist, S. E. Thompson, Isaac Hoover and C. W. Shoemaker. Bro. Thompson officiated. Sunday morning, Nov. 17, Bro. Thompson commenced a two weeks' series of meetings for us, which closed Dec. 1. Four dear souls were added to the church by baptism, and others are counting the cost. Bro. Thompson's labors among us were much appreciated. His sermons were Spirit-filled and a feast to the soul.—Minnie Mariner, 135 Kellam Avenue, Oakland, Kans., Dec. 1.

LOUISIANA.

Clarks.—Bro. Joel Glick, of Bay City, Texas, began a series of meetings for us Nov. 12. He remained over two weeks and preached fifteen inspiring sermons. The attendance was fairly good, and the attention was the best I have ever seen. The members were strengthened and encouraged. Others are thinking seriously. There is no church here. We should like to have a minister locate among us.—Isaac P. Wimer, Box 11, Clarks, La., Dec. 1.

MARYLAND.

Bush Creek.—Nov. 28, at 9:30 A. M., we assembled to spend an hour on church business. We decided to have preaching every Sunday, following Sunday-school. At 10:30 A. M. we had Thanksgiving talks by Elders S. H. Utz and J. M. Burall. A collection was taken for missions, amounting to $15.25.—C. E. Duvall, New Market, Md., Dec. 2.

Manor.—Bro. H. A. Stahl, of Glade, Pa., began a series of meetings in the Downsville church Nov. 10, which closed Nov. 24. The sermons were spiritual and uplifting, and the meetings were well attended. One decided for Christ, and was received into the church through baptism. Others seemed to be counting the cost. On Thanksgiving Day we had special services in the Manor church, at which time an offering of $25 was taken for Home Missions.—M. Portia Rowland, Fair-Play, Md., Dec. 1.

Peach Blossom.—On the evening of Nov. 9 Bro. W. K. Conner, of Harrisonburg, Va., began revival services at the Fairview house. The meetings closed Nov. 26. The weather was fine, the attendance good, and the interest unusual. Bro. Conner's blackboard illustrations and short talks each evening before preaching services, were very instructive and greatly appreciated. Saturday morning, Nov. 23, nine young persons were baptized. All except one are members of the Sunday-school. On the evening of Nov. 23 we had a very spiritual love feast.—C. Ellen Hutchison, Cordova, Md., Nov. 25.

MICHIGAN.

Black River.—Nov. 3 Bro. J. Edson Ulery commenced a series of meetings, which continued two weeks. He held forth the Word with power. Two were buried with Christ in baptism, and one was reclaimed. Nov. 9 we held our love feast, with Bro. Ulery officiating. We have organized a live Christian Workers' Meeting. Our Sunday-school is doing fine. New officers were elected, with Sister Emma Black as superintendent. Brethren, passing through Bangor on the Marquette, Grand Rapids and Chicago Division, are always welcome to stop off with us. Please notify the writer. We need your help.—L. A. Fisher, Bangor, Mich., Dec. 2.

Chippewa Creek.—Eld. J. M. Lair, of Custer, Mich., began a series of meetings at this place Nov. 14, which closed Dec. 1. He preached seventy-two spiritual sermons. While the attendance was not large at any time, the preaching was splendid. We trust that the good seed sown will germinate and bear fruit to God's honor and glory. On Thanksgiving Day we had preaching in the forenoon. Nov. 30 we held our council. Our elder, Bro. S. M. Smith, was not with us. Eld. J. E. Frederick presided. Sister J. M. Lair came here Nov. 30 and remained until the meetings closed. We took up two collections during our meetings,—one on Thanksgiving Day, and one at the close of the meetings. The total amount of money collected was $9.—Nora Jehnzen, Rodney, Mich., Dec. 3.

Long Lake.—The members of this church, and two families of our neighbors went, with well-filled baskets, about six miles southeast, to a schoolhouse, where we met others similarly supplied, and enjoyed a Thanksgiving service with them. We met a sister at that meeting, who told the writer that she had not been at a meeting held by the Brethren for eleven years. Many eager listeners were with us. Bro. D. E. Sower gave us a good sermon, after which we repaired to the home of Bro. Z. L. Bussear, where we all partook of a good dinner, with grateful hearts to our Heavenly Father. One lady told us that she enjoyed the day so well that she thought we ought to have another meeting soon again, like this one.—Daniel Landis, R. D. 2, Box 138, Manistee, Mich., Dec. 2.

Woodland.—Since our love feast, two letters of membership have been granted, and one has been received. Eld. M. Smith presided at our council Nov. 30. Two more letters were granted. We decided to have a series of meetings in the fall of 1913, and an evangelist was chosen for the same. Bro. G. F. Culler was reëlected a member of the Missionary Committee for three years. It was decided to organize a home department and a cradle roll in our Sunday-school, in the near future. Privilege was given to solicit our members for money to purchase the German Methodist churchhouse in the village of Woodland. Our Thanksgiving services were very pleasant. Instead of having a sermon, topics were handed out for short talks. Many excellent thoughts were given. An offering of $20 was taken, to be given to a young brother, who has been in the Grand Rapids Hospital for two weeks, suffering from blood poison. He is recovering nicely, and expects to return home this week.—Martha Smith, Woodland, Mich., Dec. 2.

MINNESOTA.

Winona.—Our church met in council on the evening of Nov. 26. One letter of membership was granted. Two letters have been received since. As our clerk (Bro. Schechter) is leaving us, the writer was elected to fill the vacancy. Sunday-school officers were elected for the year, with the writer as superintendent. Bro. D. H. Keller stopped with us en route to Chicago from Minneapolis, and on the evening of Dec. 2 gave a helpful and much appreciated sermon on "The Dedicated Life." Sister Baldwin, who has recently undergone an operation, is recovering nicely. She attributes much of her speedy restoration to the anointing service which preceded. She expresses her thanks to all who assisted in the financial burden. —Mrs. Herbert Richards, 552 W. Seventh Street., Winona Minn., Dec. 2.

MISSOURI.

Peace Valley church met in council Nov. 30, with our elder, Bro. F. P. Fike, presiding. Our love feast of Nov. 23 has been recalled, on account of sickness in the neighborhood; so we decided to have it Dec. 28. We will also have a Sunday-school convention Dec. 29. Our Sunday-school was reorganized. Sister Sarah Fike was reëlected superintendent, and Bro. George Spradlin was chosen secretary. Sister Iva Fike was elected president of the Christian Workers' Meeting. On Thanksgiving Day we had services in charge of Bro. N. N. Garst. A collection of $2.75 was taken for World-wide Missions.—Annie Diediker, Peace Valley, Mo., Dec. 2.

MONTANA.

Medicine Lake.—Nov. 23 Bro. Joseph Reish, of Medicine Lake, began a series of meetings. He preached ten sermons for us, much appreciated by all. We had a Thanksgiving service. A collection was taken for home missions, amounting

to $20.23. Bro. Bixler is to commence a series of meetings here soon. The weather, thus far this fall, has been ideal at this place.—Mrs. J. E. Keller, Enterprise, Mont., Dec. 20.

NORTH DAKOTA.

Surrey.—Bro. Amos H. Blocher was with us on Thanksgiving Day, and preached for us, after which an offering of $20 was lifted. The congregation will decide later what disposition to make of the money. Bro. Blocher also preached for us in the evening.—Manerva Lambert, Surrey, N. Dak., Dec. 3.

OHIO.

Akron.—The day before Thanksgiving we handed out baskets to poor families. We had praise services on Thanksgiving morning. No minister was present, so we spent the time in singing, praying and giving expressions of gratitude to God for his goodness and mercies shown us. A collection of $3.77 was taken. Our council will be held on the evening of Dec. 19, instead of on Saturday afternoon, Dec. 7. The Sunday-school Teachers' Institute is to be held at this place Dec. 31 to Jan. 2. We should like to have all who intend to come, and who want us to make arrangements for their lodging, to let us know soon, so we will know how many rooms we will need to arrange for.—Jennie M. Shriver, 807 Coburn Street, Akron, Ohio, Dec. 2.

Donnels Creek.—Bro. John Gump, of the Hickory Grove church, preached at the New Carlisle house, and Bro. L. R. Peifer at the country house on Thanksgiving Day. The collection at both places amounted to $32.03, and was given to the Springfield Mission.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Dec. 2.

Lower Twin.—Our church met in council Nov. 5, at the Gratis house. Eld. Aaron Brubaker presided. One letter was granted. Eld. Jonas Horning requested to be relieved of the oversight of the church, which was granted, and Eld. Aaron Brubaker was chosen in his stead. Our Thanksgiving Meeting was held at the Gratis church.—Ruth C. Kinsey, R. D. 4, West Alexandria, Ohio, Nov. 30.

Maple Grove.—Bro. D. R. McFadden came here Oct. 20 and held a two weeks' series of meetings. The weather and attendance were very good. Five precious souls united with the church by baptism. Nov. 17 Bro. J. J. Anglemyer was with us and preached two able sermons. Our Sunday-school superintendent, Bro. W. H. Gerber, and family, are in Chicago, attending Bethany Bible School.—Mrs. E. E. Desenberg, R. D. 7, Box 23, Ashland, Ohio, Dec. 3.

Newton church met in council on Thanksgiving evening, with Bro. George Mohler presiding. Sister Eva Kindell was reëlected Sunday-school superintendent. The Program Committee of the Christian Workers' Meeting was elected. A committee was also chosen to secure a pastor for this church. Our series of meetings will begin Jan. 5. One hundred dollars was given of the Miller Fund for the new building at Bethany Bible School. Three letters of membership were granted, and one was received. The writer was chosen Messenger agent.—Mary West, Pleasant Hill, Ohio, Nov. 30.

Oakland church met in council Nov. 30, with our elder, Bro. J. H. Christian, presiding. Two letters of membership were received, and four granted. Brethren S. S. Halladay and A. E. Aikey were elected superintendents of our Sunday-school. Sister Ella Miller was elected superintendent of the home department. Brethren Isaac Frantz and John Eikenberry were with us at this meeting. Their presence and help were much appreciated. At our Thanksgiving service an offering was taken for the World-wide Mission Fund. Our Christian Workers' Meetings are well attended, and much interest and activity are shown, not only by the members of the church, but also by our neighbors and friends. Bro. George Rairigh, of Pennsylvania, expects to be with us sometime in January, to assist in a series of meetings.—Maria Miller, Bradford, Ohio, Dec. 2.

Swan Creek.—Nov. 4 Bro. Reuben Shroyer came and remained with us until Dec. 1. He preached the Word with power. These meetings have been a blessing to us. Bro. Shroyer also gave us a very practical Thanksgiving sermon, after which $6.11 was raised for District Mission work. Bro. Paul Mohler will be with us at the West house Dec. 15, to conduct a two-weeks' Bible Institute.—Mrs. D. G. Berkebile, Delta, Ohio, Dec. 3.

Toledo Mission.—We were glad to have Bro. Arthur Sellers preach for us on Saturday night, Nov. 30. His sermon was interesting and instructive. Our Sunday-school is increasing in attendance and interest. Dec. 1 we reorganized our Sunday-school, with Bro. I. Eastwood as superintendent. Our school has increased to three classes, with an average attendance of twenty-five, which makes the outlook very promising for the future. Our present quarters, however, are not large enough to accommodate the crowds comfortably. We are also very much in need of a resident minister. Greater efforts should be made for the success of the Lord's work here in this large city.—Fay Kaser, 628 Leonard Street, Toledo, Ohio, Dec. 3.

Upper Stillwater.—In addition to my previous note, I will say that our revival, conducted by Bro. Isaac Frantz, closed on Sunday evening, Dec. 1, with an overflowing house and unabated interest. Two were reclaimed, and thirty-six baptized. Many of them are heads of families. The good of these meetings can not be estimated by the increase in numbers, for the weak ones were strengthened and the strong ones made stronger. Bro. Frantz will leave here Dec. 5 for another field. He is going to Limestone, Tenn., expecting to spend the month of December in that State.—Jacob B. Miller, Bradford, Ohio, Dec. 5.

OKLAHOMA.

Paradise Prairie.—Our members met in council Nov. 30. Our elder, Bro. N. S. Cripe, presided. Quite an amount of business was brought before the meeting. Two letters were granted, and some new church officers were elected. Bro. N. S. Gripe was chosen as our elder for another year; Bro. Frank Gaskin, treasurer; Bro. Frank Wolf, clerk; the writer, correspondent. New officers for Christian Workers' Meeting were also elected, with Sister Ora Barnes as president. We decided to have a program on Christmas Day at the church. Our Sunday-school is progressing very nicely. The attendance and interest are good. One has been added to our congregation by baptism since our last report.—Hettie Yiengst, R. D. 1, Coyle, Okla., Dec. 2.

Washita.—On Thanksgiving Day we met, as usual, for a special Thanksgiving service. Bro. Boyd delivered the sermon, after which a collection of $42.25 was taken. Twenty-five dollars is to be used for foreign missions, and the remainder for home missions. Five more precious souls have accepted Christ since our series of meetings, conducted by Bro. Moses Deardorff in August.—Mollie Yoder, R. D. 4, Cordell, Okla., Dec. 2.

OREGON.

Ashland church held Thanksgiving services. The sermon was delivered by Bro. C. D. Fager. A collection of $14.50 was taken for World-wide Missions. A Thanksgiving dinner was served in the dining hall, as all brought well-filled baskets. In the afternoon we sang many good old songs, closing with prayer. Thus the day was well spent, and we received a spiritual uplift.—(Mrs.) Cora B. Decker, Ashland, Oregon, Dec. 3.

Bandon church met in council Nov. 14. Bro. C. H. Barklow presided. Sister Zedia Barklow was chosen Sunday-school secretary. The writer was chosen Gospel Messenger agent and correspondent. We expect to hold our next council Dec. 28. Our Sunday-school is growing, with an average attendance of about fifty at present. We invite those, who are seeking a mild climate and a place to work for the Master, to come to Bandon.—Laura Knight, Bandon, Oregon, Nov. 27.

Newberg church met on Thanksgiving Day and had an informal service. A large per cent of those present took part in the meeting by giving expressions of praise and thanks; others, by timely admonitions. The spirit of the meeting was uplifting. Bro. John Dunlap was carried to the services in his chair, as he has been sick for several months and was unable to attend public worship. Two of our Sunday-school scholars were received into the church by baptism. Two letters of membership have been read since my last report. Sister Grace Moore was president of the Christian Workers' Meeting through the month of November, and Bro. Leslie Cullen will serve in that capacity during December. We would be very glad to have some minister move here and help in the work.—Sarah A. Van Dyke, Newberg, Oregon, Nov. 29.

PENNSYLVANIA.

Canowago.—Eld. Hiram Gibble, of Manheim, Pa., held our series of meetings at the Bachmansville house. He preached the Word with power. Brethren G. N. Falkenstein and H. K. Ober were present at the Children's Meeting in the Canowago house. Brethren Hiram Gibble and John C. Zug were present at the Children's Meeting in the Bachmansville house.—Edgar M. Hoffer, Elizabethtown, Pa., Dec. 2.

Conestoga.—Nov. 16 Bro. Amos M. Kuhns, of Union Deposit, Pa., opened a series of meetings at the Eby meetinghouse. He remained with us until Nov. 28, preaching every night and on Thanksgiving Day. The meetings were well attended. Bro. Kuhns preached the Word with power and made many friends while with us. Five young souls came out during the meetings, and three since the meetings closed. One is to be reclaimed. Others are near the kingdom. The meetings closed with a full house. Many expressed themselves that the meetings closed too soon. On Thanksgiving Day we took up a collection of $20.30 for the support of an orphan.—(Mrs.) Sallie Pfautz, R. D. 1, Bareville, Pa., Dec. 2.

Fairview.—Bro. Henry Sonon, of East Petersburg, Pa., began a series of meetings for us Nov. 16, which closed Dec. 1. The sermons were spiritual and uplifting, and much good seed was sown, which, we hope, will bring forth more fruit in due season. The weather was fine and the attendance was good. One young man confessed Christ.—(Mrs.) Annie Z. Balmer, R. D. 3, Manheim, Pa., Dec. 3.

Lower Canowago.—Nov. 24 we closed a two-weeks' series of revival meetings at the Wolgamuth house. Good interest was manifested by a large audience. Six were baptized. Bro. J. L. Myers, of Loganville, Pa., had charge of the meetings. Our church met in council Nov. 30, at the Wolgamuth house. Eld. Oliver Cook presided. All business of the meeting was quickly disposed of, with little dissenting sentiment. We will convene in council again March 28 at the Bermudian house.—G. W. Harlacher, Dover, Pa., Dec. 3.

Mechanic Grove church held her love feast Nov. 2. About sixty communed. Bro. J. S. Masterson, of Cement, Okla., officiated. Our feast was followed by a two weeks' series of meetings, conducted by Bro. W. E. Roop, of Westminster, Md. Four young souls were made willing to unite with the church. Our Thanksgiving services were conducted by our home ministers. The collection amounted to $7.—Mary P. Habecker, Quarryville, Pa., Dec. 4.

Montgomery church met in special council Nov. 16. Bro. Oran Fyock was ordained to the eldership, and elected to serve two years. Our Thanksgiving offering amounted to $7.38.—Mrs. Frank Fyock, R. D. 1, Rochester Mills, Pa., Dec. 2.

Parkerford.—The graduating exercises of our teacher-training class were held Nov. 10. There were twelve graduates. Eight members of the class read essays on different subjects studied in the course. An address was then given by Rev. Chas. Hunter, after which the teacher of the class, Eld. T. R. Coffman, presented the diplomas. A splendid program was rendered. We began a series of meetings Nov. 17. Our pastor, Bro. T. R. Coffman, did the preaching. Good interest was manifested. We had splendid song service each evening. Three of our Sunday-school scholars and one father have confessed Christ. Others are near the kingdom. The members have been strengthened and encouraged to do more for Christ.—Mrs. I. B. Keller, Parkerford, Pa., Dec. 3.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—On Sunday evening, Nov. 24, our pastor, Rev. Paul H. Bowman, gave us a practical sermon on "Self-examination." At the close of the service three dear souls put on Christ by baptism. The attendance was large, and we trust that many good impressions were made. On Thanksgiving evening we gathered around the Lord's table in our semiannual love feast and communion service. With few exceptions our members were all present, and our meeting was one long to be remembered. Our elder, Bro. J. T. Myers, officiated, being assisted by Brethren A. J. Culler, D. W. Kurtz and our pastor. A number of spectators were present who had never witnessed such a service. An impressive feature of the service was the quietness which prevailed throughout the evening. Solemnity and reverence seemed to be a part of the atmosphere. We feel that every soul went home happier and stronger.—(Miss) Lydia Humphries, 3105 Kensington Ave., Philadelphia, Pa., Nov. 29.

Spring Grove.—We began a series of meetings at the Kemper house Nov. 16. Bro. Hiram Kaylor conducted the services. The attendance and interest were good, and the sermons were inspiring. The meetings closed with our love feast on Thanksgiving Day. As a result of the labors put forth, four came out on the Lord's side. Two of them were received by baptism on Thanksgiving Day, and were thus permitted to enjoy the feast for the first time. Two still await the rite. Our love feast was well attended. Visiting ministers present were Brethren Kaylor, Cyrus Gibble and Hershey Groff. On the evening of Nov. 9 Bro. H. K. Ober, of Elizabethtown, delivered a temperance sermon at the Voganville house.—Florence L. Mohler, R. D. 3, New Holland, Pa., Dec. 1.

Spring Run.—We commenced a series of meetings Nov. 19, which continued two weeks, conducted by Bro. J. B. Miller, of Curryville, Pa. Ten were received by baptism at the close of the meeting. During the meetings an election for a minister was held, and Bro. Wm. Hanawalt was chosen. Our congregation was built up spiritually and numerically.—Lawrence Ruble, McVeytown, Pa., Dec. 1.

Williamsburg.—Bro. Ober, of Elizabethtown, came to us Nov. 16 and labored faithfully. The meetings closed Dec. 1 with a love feast. These services were largely attended, and our members were strengthened. Five were added to the church,—two by baptism, and three reclaimed. Since our last report, we also received one by baptism.—Mrs. Abner B. Dilling, Williamsburg, Pa., Dec. 2.

Woodbury.—Eld. J. B. Fluke, of Loysburg, Pa., preached a very able sermon for us at the Replogle house on Thanksgiving evening. An offering of $14 was received for home missions. Eld. J. G. Royer has begun a series of meetings at Curryville.—J. C. Stayer, R. D. 1, Woodbury, Pa., Dec. 2.

VIRGINIA.

Antioch church met in council Nov. 30, with Eld. Isaac Bowman presiding. Bro. J. A. Naff gave an interesting address. The members were well represented. The minutes of the last meeting were read and adopted. Two letters of membership were granted. A teacher-training class was organized, with Sister Bessie Lapradde as superintendent, and Bro. Z. E. Mitchell as her assistant. The writer was appointed church correspondent. Brethren J. A. Naff, J. E. Mitchell and J. Alfred Flora were appointed on the Temperance Committee. Our church treasurer gave an encouraging report. Bro. Z. E. Mitchell was appointed clerk; Eld. Isaac Bowman, reappointed Messenger agent. Bro. H. A. Flora was reëlected Sunday-school superintendent for 1913. We have the promise of Eld. P. S. Miller, of Roanoke, Va., to hold a series of meetings for us during the Holidays. Dec. 1 our Sunday-school met with a good attendance. At 11 A. M. Bro. J. Bowman preached for us on "Temperance." Our Thanksgiving offering amounted to $11.78.—Orpha L. Flora, Rocky Mount, Va., Dec. 2.

Browntown.—Bro. George Phillips, of Waynesboro, Va., came here Nov. 28 and preached a few sermons, which were much appreciated. He preached a few times in our homes and in our little church. We are always glad to have Bro. Phillips and other brethren preach for us. We live in the mountains of Warren County, Va., about seven miles east of Bentonville, on the N. & W. R. R. The Mission Board has been furnishing us with preachers during the summer and fall. Since winter is upon us, we may not have any more preaching services until next spring. We would be glad if any of our Brethren ministers, passing this way, would stop off and preach for us, at any time.—John Dofermire, Browntown, Va., Dec. 2.

Coulson.—Our series of meetings began Nov. 17 and closed Nov. 26, with eight accessions by baptism and one more applicant. Others seem to be near the kingdom. We had services each day and evening. Bro. Joseph Bowman, of Callaway, Va., did most of the preaching, but our elder, Bro. S. G. Spangler, of Floyd, Va., was present also, to help and encourage us. Bro. Johnson, of St. Paul, Va., was also with us a few days. Most of those baptized were young in years.—Sarah J. Hylton, Monarat, Va., Nov. 28.

Lebanon.—On Thanksgiving Day Bro. Peter Garber preached for us. We raised over $16 for the Staunton church. Nov. 30 Bro. I. S. Long gave us three good talks on India. An offering of $14.41 was taken for World-wide Missions.—E. Estella Garber, R. D. 1, Mount Sidney, Va., Dec. 3.

Midland.—A few days ago we met at the church and had a good Temperance Meeting. Speeches, recitations and songs were given. We had quite a crowd, and good order prevailed. Bro. Harvey J. Martin was Chairman. Nov. 30 we held our council at Midland. Our elder being absent, we did not do much business.—B. B. Switzer, Midland, Va., Dec. 4.

Mine Run.—Oct. 12 Bro. A. C. Miller came to us and began a series of meetings, which continued each evening until Nov. 20. He preached ten reviving sermons. Nov. 16 Bro. J. F. Britton came to visit relatives at this place. He remained with us ten days and preached thirteen interesting sermons. We held our council Nov. 26. Our elder, Bro. I. A. Miller, and Eld. E. E. Blough were with us. Three letters of membership were granted. Bro. J. W. Quann was reëlected Sunday-school superintendent. The members at Belmont were granted the privilege of having an organization at that place. We feel much strengthened by the brethren's work among us. —R. Anna Britton, R. D. 1, Box 21, Rhoadesville, Va., Dec. 2.

Notice to the Brotherhood.—On account of being hurt in my back, which disables me to do much manual labor, I now offer my services to any congregation who feels the need of some one to help them in a series of meetings. And while I can not be classed among the scholarly ministers, I can say with John the Baptist, "Behold the Lamb of God that taketh away the sin of the world." Hence I am ready to consider calls from congregations that are really hungering and thirsting for the Bread and Water of Life. Address me as given below.—J. F. Britton, Bristow, Prince William Co., Va., Dec. 4.

Pleasant Hill.—Our series of meetings closed on Sunday evening, Dec. 1. Bro. J. S. Showalter, of Roanoke, Va., conducted the services. He preached eleven strong sermons. Interest and attention were good. One united with the church, and we believe that the seed sown will bring forth more fruit. Our Thanksgiving sermon was preached from Rom. 16: 16. Our offering for World-wide Missions amounted to $6.05.—Ruth A. Hylton, R. D. 4, Willis, Va., Dec. 3.

Saunders Grove.—We met in council Nov. 17. Eld. Samuel Saunders presided. We began our series of meetings the same evening, which continued until Nov. 28. Bro. John Crumpacker, of Bonsacks, Va., conducted the services. He labored faithfully and proclaimed the Word with power. Splendid interest and attention were manifested at all the meetings. Five were baptized. The members feel much encouraged. Our love feast was held Nov. 23.—Jennie Saunders, Goodview, Va., Nov. 29.

Wayside.—Bro. George Early, from the Middle River congregation, Va., commenced a series of meetings Nov. 10, and preached for us a week. He gave us good sermons. Five confessed Christ and were baptized. One more, whose health would not permit baptism at the present time, is awaiting the rite. Others are deeply concerned. We held our love feast Nov. 18. Forty members communed.—W. B. McAlister, Mount Fair, Albemarle Co., Va., Dec. 1.

Woodstock.—The Sunday-school Institute, held in the Valley Pike church Nov. 23, was quite a success and much enjoyed by all who attended the meeting. On Sunday Bro. D. H. Zigler gave us an able sermon on "The Christian Home." On Thanksgiving Day we had a meeting at the Valley Pike church. Bro. Jos. M. Grabill gave us an interesting sermon. A collection of $7.28 was taken for our home mission fund. On Saturday our members met in council at the same place. One made application to enter the Old Folks' Home at Timberville, Va. Three letters of membership were granted.—M. H. Cupp, R. D. 1, Maurertown, Va., Dec. 2.

(Concluded on Page 802.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

TWO LOVE FEASTS.

The writer was called upon to officiate at two love feasts this fall, fully one hundred miles apart. The first was at a point along the line of the Western Maryland Railway, as it winds its way through fertile farms and prosperous towns, till it reaches the beautiful "Blue Ridge." This is the old home church of our well-known, departed elder, Bro. D. P. Sayler. The church is under the efficient care of Eld. T. J. Kolb.

The Rocky Ridge congregation, inspired by the charming day, convened with many of the members from adjoining churches, and together a most spiritual meeting was enjoyed. Many said it was one of the best and most largely-attended meetings held at this place for some years. A large audience, on the second day of the love feast, paid rapt attention to a profound sermon, forcefully delivered by Bro. John J. John. The writer, accompanied by his wife, was hospitably entertained in the pleasant homes of the congregation, realizing afresh the love of our Lord burning brightly on the altar of the hearts of his dear children here. Hearts were thus knit together in renewed love.

The second love feast referred to, was reached from our home by way of two steam railways and then by the fine trolley system that runs out of Lancaster City through one of the world's most favored garden spots.

It is made so mainly by the energy of the industrious, hardy and frugal Teutonic and Scotch-Irish blood, that has so largely given fame and prosperity to this choice spot on American soil.

Our young and growing evangelist, Bro. Rufus Bucher, met us at the trolley line in the evening, and we soon found a homelike resting place with his associate in the ministry of the Mechanic Grove church, Bro. P. M. Habecker, and his good wife. Their loving hearts constrained us to come in and abide with them. The next day we spent in company with Bro. S. H. Hertzler, the pious, devoted and wise elder in charge of the congregation at this place. The recent loss of his most amiable wife has thrown a shadow over his home, but the light of God's love still shines brightly in his soul, as he meekly bows to the decree of him who "doeth all things well."

The meeting was attended by members from both sides of the Susquehanna. To me these old-time love feasts have a rich meaning. Here we find members full of zeal for the Master's cause, strong advocates of the simple life. With Eld. J. A. Masterson, of Oklahoma, and Eld. U. C. Fasnacht, of the home congregation, together with the other ministering brethren before mentioned, the Bread and Water of Life were liberally dealt out to a most appreciative and real large audience. Here, on the evening of Nov. 2, the sisters broke bread to each other. After the meeting, farewells were tenderly spoken, with deepened interest in each other's temporal and spiritual welfare, and the earnestly-expressed hope that we shall meet again. W. E. Roop.

Westminster, Md., Nov. 24.

Confess Your Faults One to Another.

(Concluded from Page 798.)

up, no quarrel is ever really settled unless the offender has grace enough to confess his sin, and the offended one is loving enough to bestow pardon, we are coming to the heart of the matter. If you also perceive that this is psychologically true, you have learned what to do in case you have a quarrel. You may as well try to drink from an empty fountain as to make up a quarrel without a confession.

"It is the little rift within the lute,
That by and by will make the music mute,
And, ever widening, slowly silence all."

Confession is a necessity of our nature. However much we may desire to escape a confession of our wrongdoings, the spiritual truth lies right here,—we can never feel a true self-respect without confession. We may sneak around it,—many of us do,—we may bluff it out,—some do that,—but in so doing the heart is hardened; we become cold and brutal. All the fine things of life are laid aside. We have heard of people who never back down,—never admit that they are wrong. They grow wicked and base by their stubbornness. It is necessary to confess your fault to the one whom you have injured. It hurts to be injured, insulted or wronged, and such a one is suffering. Only by confessing your share of the trouble and saying, "I am wrong; forgive me," is such a hurt healed. And then the duty of forgiveness is just as imperative. It is humiliating to confess, only to find the offended one implacable. Sadness and suffering are sure to result.

The soul that can confess his sins and the soul that can freely forgive, will love forever. It is the cure of most unhappiness in this world. It is the secret of a happy marriage.

Hawthorne has made this truth immortal. When Arthur Dimmesdale, after swaying the hearts of his people by his eloquence, turned to the pillory and there, in the place where Hester had suffered years before, confessed his sin, his enemy sprang forward to stop him, "Madman, what dost thou do? All shall be well; I can yet save you." And when Dimmesdale went on, confessing his sin, his enemy said, "In all this world there was no place where thou couldst escape me save on this scaffold." In all this world there is but one place for wounded, broken, sinning hearts,—the place called Calvary. There is healing and recovery for the soul that repents, confessing his sin.

Covington, Ohio.

SISTERS' AID SOCIETIES

WORTHINGTON, MINN.—The Sisters' Mission Band at this place closed another term of six months Nov. 7. We held twelve meetings, with an average attendance of ten. The amount on hand from last term was $12.58; amount received for articles sold, donations and collections, $16.12; expenditures, $21.65; balance to next term, $7.05. New officers were elected as follows: Sister Minnie Schechter, President; Mrs. Millie Marquardt, Vice-president; Sister Mary Williams, Secretary; Sister Meda Fowler, Treasurer.—Bessie L. Standafer, Worthington, Minn., Nov. 30.

FRUITLAND (PAYETTE VALLEY), IDAHO.—The Sisters' Aid Society of this congregation was organized May 2, 1912, with Sister Katie Eby as President; Sister Mary Burnett, Vice-president; Sisters Katie Kenepp and Ella Kauffman, Superintendents; Sister Mattie Sargent, Secretary-treasurer. We have held twelve meetings, with an average attendance of fifteen, and a collection of seventy-seven cents. We have a balance on hand of $21.66, which we got by collections and the making and selling of articles, such as bonnets, prayer-coverings, aprons, comforters and quilts. We have bought and sewed for several poor families. Our society holds all-day meetings every two weeks (as a rule) at the home of one of the members.—Edna Eby Schubert, Secretary-treasurer, Payette, Idaho, Nov. 22.

NORTH MANCHESTER, IND.—We give a brief report of our Sisters' Aid Society, in this city, for the past year. We held twenty-two meetings, with an average attendance of fifteen. The general collections, including cash donations, amounted to $17.37, and 268 articles of clothing were received. During the first part of the year the industrial work was not itemized, but during the latter part fifty-five articles were made, including quilts, comforters, wearing apparel, etc. Our Relief Committee contributed cash for various needs as follows: To the primary Sunday-school $2, to an afflicted brother in California $5, to a sister who had a loss by fire $2, to a sister in Chicago, bereft of her dear one, $2.50; to Sister Schick, of the Brethren Mission in Chicago, $2; to a sister, acting as mute interpreter, $5; for the support of an India orphan, $20; paid out cash for relief, $38.50. Clothing, 237 articles, given to the Orphans' Home at Mexico, Ind., fresh air children, and a few mothers in Chicago, Chicago Mission, and also to private individuals at home, aged and afflicted ones, at Christmas time, 1911. A box of provisions was given to a private family, and a number of homes were remembered with donations of provisions for Thanksgiving. The members of our Visiting Committee reported ninety-seven visits made to aged and afflicted ones. Others made visits not reported. The Treasurer received cash for articles sold, general collections, donations, etc., $64.16. We paid out for general expenses $48.41, leaving a balance on hand, at the present time, of $16.15. Sister Lon Lantzenhizer is our President, with the writer as Secretary.—Lavina Brower, 408, corner Sixth and Wayne Streets, North Manchester, Ind., Dec. 3.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Gerber-Royer.—By the undersigned, at his residence, Nov. 21, 1912, Bro. John M. Gerber, of Wellersville, Ohio, and Miss Alpha B. Royer, of Orrville, Ohio.—R. M. Moomaw, Apple Creek, Ohio.

Hoover-Gerber.—By the undersigned, at his residence, Nov. 21, 1912, Bro. Harry F. Hoover and Sister Odessa M. Gerber, both of Wellersville, Ohio.—R. M. Moomaw, Apple Creek, Ohio.

Nevinger-Sadler.—By the undersigned, at the home of Sister Mary M. Sadler, Bro. Granville Nevinger, of Decatur, Ill., and Sister Mary M. Sadler, of Onekama, Mich.—Isaac M. Eikenberry, Onekama, Mich.

Maust-Wise.—By the undersigned, at the home of the bride's father, Bro. L. C. Wise, Wenatchee, Wash., Nov. 17, 1912, Bro. Earl Maust, of Carleton, Nebr., and Sister Bertha Wise.—C. E. Holmes, Wenatchee, Wash.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Barr, Sister Anna, daughter of Henry Barr, died of pneumonia in Intercourse, in the bounds of the Conestoga church, Pa., in her fifty-first year. She was sick only a short time, and was a good, quiet sister for many years. Services by the Brethren. Text, Psa. 90: 12. Interment in the Bird-in-Hand graveyard.—Sallie Pfautz, Bareville, Pa.

Bolton, Henry, died Aug. 27, 1912, aged 53 years. He was a son of Bro. Joseph Bolton (deceased), and belonged to one of those pioneer families who came from the Valley of Virginia in the early forties. His grandfather, Bro. David Bolton, was one of the first members of the Limestone church, and did much in organizing and building the first house of worship, being a deacon and one of the first trustees. Henry never united with the church, owing to bodily infirmities he had since his birth, and which prevented him from mingling with assemblies, yet he had a strong mind and was one of our most prosperous farmers. He gave directions for his funeral, and in his will, bequeathed some means to the cemetery. He leaves a wife, an aged mother, two brothers and two sisters. All were present at his funeral, except his mother. Services by the writer in the Limestone church, after which he was laid to rest in the cemetery near by, where his great-grandmother Byerly (who lived over ninety-three years), his grandfather, grandmother, father and brother,—four generations,—are buried side by side.—P. D. Reed, Limestone, Tenn.

Bowman, Sister Mary Anna, born in Union City, Ind., May 11, 1841, died Nov. 12, 1912, aged 71 years, 6 months and 1 day. She was a member of the church for several years. Two sons and two daughters, one brother and one sister survive her. Services by Bro. Harvey Snell and the writer.—J. W. Fidler, Salem, Ohio.

Brown, Bro. Israel, born in Adams County, Pa., Dec. 6, 1830, died in the St. Francis Hospital Nov. 17, 1912, aged 81 years, 11 months and 11 days. Dec. 25, 1862, he was united in marriage to Mary Ann Widder. To this union nine children were born. His wife, three sons and five daughters survive him. Bro. Brown united with the Church of the Brethren at the age of twenty-six years and lived faithful until death. He served in the deacon's office twenty-seven years. The last five years of his life he was entirely blind, but bore his affliction patiently. Just before he died he called for the elders and was anointed. In 1885 he moved with his family to Sedgwick County, Kans., locating near Kechi. Later he moved into the village of Kechi, where he resided until his death. Services by Eld. E. N. Baker and the writer. Interment in the Kechi cemetery.—S. P. Weaver, 1824 North Hydraulic Avenue, Wichita, Kans.

Brower, Sister Margaret, born on a farm near Gratis, Ohio, Oct. 5, 1823, died at the home of her son, Laban, west of Eaton, Ohio, Nov. 20, 1912, aged 89 years, 1 month and 15 days. She was the third of a family of thirteen children, born to Joseph and Catharine Dilman. April 1, 1843, she was married to Enoch Brower. Their union was blessed with two sons, who both survive her. She and her husband lived together, sharing each other's life's joys and sorrows for almost sixty-nine years. He preceded her only last March. In June, 1844, she and her husband united with the Church of the Brethren, and she remained a faithful member until death. Sister Brower was blind the last three years of her life. For the last year she declined rapidly, especially after the departure of her beloved companion, whose presence she sorely missed. She leaves two sons, four brothers and two sisters. Services by the writer. Text, John 16: 28.—B. F. Petry, Eaton, Ohio.

Crunkleton, Friend Joseph, died of pneumonia, at the home of his daughter in Upton, Pa., Nov. 21, 1912. His wife, Sister Elizabeth Crunkleton, preceded him a few years ago. He leaves six sons and one daughter. His moral life was an example to all. Interment in the Shank church graveyard. Services by Eld. D. A. Foust, assisted by Bro. John Wallech. Text, Job. 14: 14.—Mrs. L. H. Leiter, Greencastle, Pa.

Dotson, Sister Mary, nee Austin, born Dec. 13, 1844, died Nov. 17, 1912, aged 67 years, 11 months and 4 days. She was married to James F. Dotson June 6, 1867. Her husband died five years ago. She leaves four sons and four daughters. One child died in infancy. One son is in the West. All the others were at the funeral. Sister Dotson was a faithful member of the Church of the Brethren for over fifty-three years. She died at her old home in Green County very suddenly, from heart failure. Services by the writer, in the Pleasant Vale church (Cumberland Presbyterian), after which interment was made by the side of her husband.—P. D. Reed, Limestone, Tenn.

Freed, William D., husband of Sister Lydia Freed, born in Paris, Stark Co., Ohio, Aug. 18, 1842, died at his home in Montpelier, Williams County, Ohio, Nov. 29, 1912, aged 70 years, 3 months and 11 days. He was united in marriage to Lydia Brown Jan. 21, 1868. To this union were born nine children. Six of them are living. Two daughters preceded her in death more than thirty years ago, and the eldest son last February, leaving six children and his wife. He was a kind companion and father, and was respected in the community where he lived. Services by the writer.—J. W. Keiser, Alvordton, Ohio.

Fryman, Bro. Noah, son of Jacob and Cathrine Fryman, born near Earhill, Montgomery Co., Ohio, Aug. 2, 1835, died Nov. 26, 1912, aged 77 years, 4 months and 24 days. In 1859 he was united in marriage to Elizabeth Niswonger. Five sons and five daughters were born to this union. One son preceded him. He was a member of the Church of the Brethren for about fifty years and was always true to his church. He leaves his wife, four sons and two daughters. Services by Brethren Jesse Stutsman and Newton Binkley in the Pittsburg church.—Ruth Delk, R. D. 4, Box 118, Arcanum, Ohio.

Grafton, Sister Euphamie Grace, daughter of Milton and Sophronia Williams, born March 31, 1872, died at her home near Winamac, Pulaski Co., Ind., Nov. 18, 1912, aged 40 years, 7 months and 18 days. Nov. 1, 1891, she was united in marriage to Milo Grafton. Four children were born to this union. She and her husband united with the Church of the Brethren in 1898, and remained faithful until death. Nov. 9 she was anointed. Sister Grafton was bedfast over twelve weeks, but was patient through all her sickness. She is survived by her husband, four children, her mother, one sister and one brother. Services at the Paul Chapel church, by Bro. Chas. Oberlin. Interment in the near by cemetery.—Sarah Hahn, R. D. 1, Pulaski, Ind.

Hagues, Mary J., born July 4, 1850, near Mackinaw, Woodford Co., Ill., died near Secor, Ill., Nov. 5, 1912, after being sick only a very short time. She leaves a brother, who resides in Peoria, Ill. Services at the Oak Grove church by the writer. Text, Rev. 14: 13.—D. E. Eshelman, Low Point, Ill.

Hohfield, Sister Susanna, daughter of Michael and Elizabeth Hargleroad, born in Franklin County, Pa., June 12, 1856, died Nov. 7, 1912. She came with her parents to Nebraska in 1875. She was married to August Hohfield Jan. 21, 1877, and united with the Church of the Brethren in 1899, living a Christian life until death. She was preceded to the spirit world by an adopted daughter. Sister Hohfield was a devoted wife, a helpful neighbor, and will be missed by her many friends, and especially by her loving husband and adopted son, two sisters and six brothers, who survive her. Services by Bro. J. Edwin Jarboe, of Red Cloud, Nebr. Text, John 14: 1. Interment in the Juniata cemetery.—Mary Liveringhouse, Juniata, Nebr.

Hylton, Sister Elizabeth, died in the Burk's Fork congregation, Va., Nov. 24, 1912, aged 28 years and 9 months. She was married to Bro. Joseph Hylton nearly twelve years ago. Three daughters and one son were born to this union. About six months ago one little daughter preceded her. She and her husband united with the Church of the Brethren about six years ago. Services by Elders A. J. Weddle and S. E. Hylton. Her husband, three children, her father and mother, and several brothers and sisters survive. Interment in the family burying ground.—Maggie Hylton, Floyd, Va.

Hylton, Virginia C., born Dec. 17, 1847, died in the Burk's Fork congregation, Va., Oct. 1, 1912, aged 64 years, 9 months and 14 days. She was married to Eld. Joseph Hylton Oct. 24, 1865. Two daughters and one son were born to this union. She was a member of the Brethren church for about thirty-eight years. She leaves her husband and three children. Services by Elders Austin and S. E. Hylton. Interment in the Barringer cemetery.—Maggie Hylton, Floyd, Va.

Rumbarger, Lauren, born in Whitley County, Ind., March 18, 1857, died in the bounds of the Blue River congregation, Ind., Oct. 22, 1912, aged 55 years, 7 months and 4 days. He was married to Luella Vanhouten in 1884. To this union were born five children. The widow and four children survive. He was elected to the ministry when quite young but did little in the matter of delivering public discourse. He was, however, a strong Sunday-school worker and served his church faithfully in the capacity of Sunday-school superintendent for a number of years. He was one of the genuinely good, and people near and far alike speak of his exceptional integrity. It is sometimes hard to see why God removes a good man when the noon of life is barely past, but when one so true is called, we are forced to say, "Our loss is his gain." Services in the old Blue River M. E. church by Eld. Jesse Gump. Interment in the nearby cemetery.—Walter Swihart, Churubusco, Ind.

Luger, Altha E., daughter of Mr. and Mrs. I. L. Stites, born in Ebensburg, Ohio, May 3, 1887, died at her sister's home in Kenmore, Ohio, Nov. 13, 1912, aged 25 years, 6 months and 10 days. She was united in marriage to Nicholas Luger, who, with his little daughter, mourns her loss. She also leaves father, mother, three sisters and three brothers. She was received into the church by baptism several weeks before her death. Services by Brethren A. F. Shriver and J. W. Kitson. Interment in Glendale cemetery.—Jennie M. Shriver, Akron, Ohio.

Miller, Bro. Henry L., died Nov. 24, 1912, at Lincoln, Pa., aged 76 years. His wife died about a year and a half ago. Two daughters survive. He was a member of the Springville congregation for many years. Services private at his home. Interment in the Lincoln cemetery. Elders Amos Hostetsin and John Schlosser officiated.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa.

Moorman, Arabella, nee Rieley, born in Bedford County, Va., July 3, 1847, died Sept. 10, 1912, three miles south of Maysville, Mo., aged 65 years, 2 months and 7 days. She was one of DeKalb County's noble women, and to the bereaved husband and children a loving wife and mother. Mrs. Moorman had been in declining health for the past ten years, but her sudden death was a great shock to the family, as she was feeling unusually well on the morning of her death. When quite young she lost her mother. She was united in marriage to Jerry W. Moorman at Roanoke, Va., July 4, 1866. They moved to Clay County, this State, in 1868, and lived the five succeeding years in Clay and Clinton Counties. In 1875 they came to DeKalb County, and lived ever afterward at the place where she died. They reared a family of four sons and two daughters, who survive her. Two daughters died early in life. Services at the home by Rev. S. A. Smart, an old friend of the

family, after which the remains were laid to rest in the Amity cemetery, by the side of her children.—J. C. Moorman, Maysville, Mo.

Myers, Bro. Martin, born in Franklin County, Pa., Oct. 12, 1835, died of chronic bronchitis at the Old Folks' Home, near Marshalltown, Iowa, Nov. 25, 1912. He was married to Sarah Sollenberger Feb. 12, 1857. To this union were born eleven children. He and his wife united with the Church of the Brethren in early life. He served in the deacon's office in the bounds of the Dallas Center congregation, Iowa, many years. His wife, three sons and five daughters survive him. Services by the writer in the Christian church, Grimes, Iowa. Interment near by.—C. B. Rowe, Dallas Center, Iowa.

Myers, Martin, a member of the Old People's Home near Marshalltown, Iowa, born in Franklin County, Pa., Oct. 12, 1835, died Nov. 25, 1912, of chronic bronchitis. He is survived by his wife, five daughters and three sons. Services at Grimes, Iowa.—Mary E. Wheeler, Marshalltown, Iowa.

Overholt, Sister Edith S., nee Frederick, daughter of Jonas and Lydia Frederick, born Feb. 21, 1879, died Nov. 1, 1912, aged 33 years, 8 months and 12 days. She was married to Melvin E. Overholt Oct. 5, 1898. They had no children. She leaves her parents, her husband, three sisters and five brothers. All of them miss her greatly. She was the first to break the family circle. She had been sick for some time, but endured it patiently, and was continually looking on the bright side. The last few days she constantly grew worse, and finally passed peacefully away. Services by Bro. David Metzler. Interment in the Union Center cemetery.—Ethel M. Frederick, Nappanee, Ind.

Puterbaugh, Mrs. Maria, nee Shelby, daughter of Abram and Elizabeth Shelby, born Aug. 26, 1855, in Blair County, Pa., died at her home in Ottawa, Kans., Nov. 10, 1912, of cancer of the breast, aged 57 years, 2 months and 15 days. In 1867 she, with her parents, seven sisters and two brothers, came to Carroll County, Ill. In 1877 she gave her heart to the Lord and united with the Church of the Brethren. She served the Lord thirty-five years. In 1880 she was married to A. J. Puterbaugh. To this union two children were born. Her parents, three sisers and one brother preceded her in death. She is survived by her husband, two children, five sisters and two brothers. After short services at her home, conducted by the writer, the remains were taksn to the home of her sister, Mrs. N. A. Shirk, at Shannon, Ill., and services were held at the Brethren church by Bro. Frank Eckerle, of Lanark, Ill. Interment in the Brethren cemetery.—R. F. McCune, Princeton, Kans.

Putt, Wm. Henry, born Nov. 18, 1875, died at the home of his father, O. Putt, at Fishers Station, Nov. 17, 1912, aged 37 years, less one day. He leaves his parents, four brothers and two sisters. He spent thirteen years of his life as a miner in Colorado. Services at the home of his parents by Bro. J. Overholt.—C. Walter Warstler, 902 Sutton Avenue, Grand Rapids, Mich.

Rehman, Chas. J., born in Medina County, Ohio, Aug. 12, 1888, met death by drowning in Tuolumne River, near Modesto, Cal., Aug. 14, 1912, aged 24 years and 2 days. His death was a severe shock to his widowed mother, as well as to his relatives and friends. Services at the Wood Colony church by Bro. Oliver Cover, of the Old Order Brethren.—O. E. Messamer, Adel, Iowa.

Royer, Sister Elizabeth, wife of Bro. John Royer, Sr., died at her home, Belle Grove Square, Westminster, Md., Nov. 17, 1912, aged 73 years, 4 months and 21 days. She was an exemplary member of the Church of the Brethren for many years. She was a great sufferer for some years past, which she meekly bore with the greatest Christian fortitude. She was the mother of seventeen children. Her husband and seven children survive. (Brethren Jeremiah and Wm. Gelman are the only surviving members of her immediate family.) Services in the Meadow Branch church by Eld. Uriah Bixler. Interment in the adjoining cemetery.—W. E. Roop, Westminster, Md.

Shaffer, Sister Lizzie (Bard), died at her home in Bareville, in the bounds of the Conestoga church, Nov. 25, 1912, aged 58 years. She was the wife of Cyrus Shaffer. She leaves her husband and one son. Services and interment at the Bolands church.—Sallie Pfautz, Bareville, Pa.

Shimp, Bro. George E., born Feb. 25, 1835, near Reamstown, Pa., died Nov. 16, 1912, aged 77 years, 8 months and 21 days. His wife, Sister Shimp, preceded him nearly five years ago. Four brothers, two sons and four daughters survive. Services at the Mohler meetinghouse. Interment in the adjoining cemetery. Brethren John Schlosser, Abraham Royer and the writer conducted the services.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa.

Smith, Sister Susan, nee Shope, widow of Bro. Joseph Smith (the veterinarian), died Nov. 22, 1912, at her residence in Union Deposit, Pa., aged 81 years and 22 days. She suffered for about three years, and to her death was welcome, because it meant peace and rest to her soul. Her husband died about fourteen years ago. She was a member of the Church of the Brethren for many years, and always enjoyed herself in the Lord's service. She greatly endeared herself to her neighbors and family. She is survived by two daughters and one son. Interment at Hanoverdale, Pa. Services by Eld. John H. Witmer and Bro. Thomas Patrick.—John J. Shiffler, Union Deposit, Pa.

Surber, Bro. Andrew J., born Nov. 25, 1837, died at Arcanum, Ohio, Nov. 18, 1912, aged 74 years, 11 months and 23 days. He was united in marriage to Susan Bowers April 21, 1864. One son and two daughters were born to this union. He was a member of the church for a number of years. His wife, one son, two daughters and two sisters survive. Services in the U. B. Church at Arcanum, Ohio, by Brethren Jesse Stutsman and Newton Binkley.—Ruth Delk, Arcanum, Ohio.

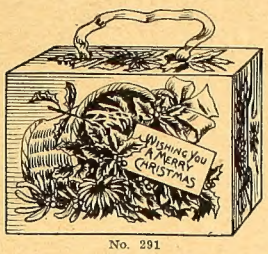
Teegarden, Bro. Arlo Cobry, born in Wabash County, Ind., Aug. 4, 1879, died in the bounds of the Crowson church, Lawrence Co., Tenn., Nov. 25, 1912, aged 33 years, 3 months and 21 days. He was united in marriage to Sister Eva Latshaw April 5, 1903. To this union four children were born. He united with the Brethren church when he was fifteen years of age, and has been a faithful member of the church since that time. He leaves a wife, four children, a mother, four sisters and one brother. Services by the writer at the Crowson church. Text, 2 Samuel 12: 23.—A. M. Bashor, Lawrenceburg, Tenn.

Thomas, Bro. Geo. W., son of the late Eld. Daniel Thomas, died at his home in Bridgewater, Va., Nov. 18, 1912, of lung trouble, aged 59 years, 1 month and 13 days. He had been in failing health for more than a year, but seemed to have improved somewhat during the summer. He was walking about the house and on the street less than an hour before his death, which was caused by an inward hemorrhage. He is survived by his wife (nee Barbara Glick), two daughters, two sons, one sister and one brother. His aged mother died Sept. 2. Services at the Bridgewater church by Dr. John S. Flory, assisted by Eld. H. G. Miller. Text, Rev. 14: 13.—Ida Fry, Bridgewater, Va.

Waltz, Hannah Adella, daughter of Jesse and Elizabeth (Huff) Ziegler, born in Noble County, Indiana, June 27, 1872, died at her home in Somerville, Texas, Nov. 10, 1912, aged 40 years, 4 months and 13 days. Sister Della lived within the bounds of the Blue River congregation, Ind., until about two years ago, when she went to Texas, and married Elmer Emerson Waltz. On the evening of her death she retired in her usual health. In half an hour she awakened her husband, saying, "I am going to die." A doctor was at once summoned, but before he arrived she had passed away. She leaves a brother and three sisters. Her body was buried in the beautiful Somerville cemetery. Memorial services were held in the Blue River church by the writer. Text, "I die" (Gen. 50: 24).—Walter Swihart, Churubusco, Ind.

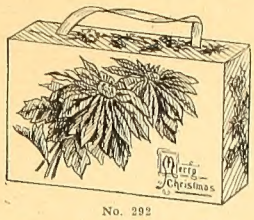
CHRISTMAS CANDY BOXES OR FILLERS

These are folding boxes made in unique and pleasing designs and are intended for enclosing candy, popcorn, nuts and other Christmas dainties. To be used as school, department and class gifts at the Christmas season. The time-honored "box of candy" will always be popular at Christmas time no matter what may be done regarding gifts of books, cards, etc., either by the school as a whole or by individual teachers. We have a ver, fine line of boxes for this purpose and the prices are lower than others ask. Please remember that we prepay all charges for delivery.



No. 291

291.—BASKET. New and attractive design. On each side of the box is a basketful of holly and a poinsettia with a Christmas wish. A spray of holly and poinsettia on each end as well as on top and bottom of box. Half pound size. Per dozen 20c; per 50 or more, each, 1c.



No. 292

292.—POINSETTIA Box. A very neat box printed in two colors with poinsettia design on white cardboard. A very neat appearing box with "Merry Christmas" on the front and "A Happy New Year" on the back. Half-pound size. Per Dozen 20c; per 50 or more, each, 1½c.



No. 293

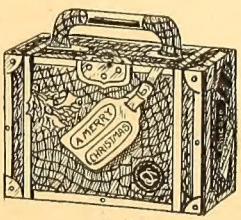
No. 293.—LITTLE FOLKS. On each side of this box are children playing. Some with sleds and others skating. On the front side are two children dressed in red, carrying small Christmas trees. The opposite side shows an old familiar Christmas design within a wreath of holly, with a Christmas wish at the top. Printed in colors on white cardboard. Half pound size. Per Dozen, 20c; per 50 or more, each, 1¼c.

294.—RED STAR. Children are always interested in receiving gifts for Christmas. This box is very appropriate. It is printed in red and green. It has the usual Christmas design; also a green and white star surrounded by two sprays of holly. Top, bottom, and ends of the box are plain red with white border, giving the brick effect. Half-pound size. Per Dozen 22c; per 50 or more, each, 1¼c.



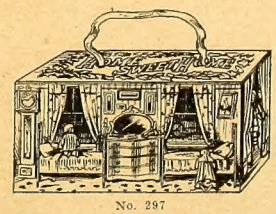
No. 295

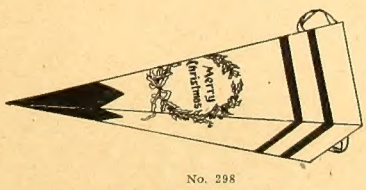
295.—CAMERA. A very neat appearing box in the shape of a camera, decorated in colors. Will please both old and young. Holds one-half pound of candy. Per Dozen, 25c; per 50 or more, each, 1½c.



No. 296

296.—SUIT CASE. New and taking box in the shape of a suit case, decorated in colors. This is a very tasty box and contains a Christmas Wish on the front. Half pound size. Per Dozen, 25c; per 50 or more, each, 1¾c.


No. 297



No. 298

297.—HOME SWEET HOME. An entirely new and very beautiful box. It shows a beautiful home scene printed in many colors. When empty it can be turned inside out and shows a very pretty home scene at Christmas time. Children will appreciate this feature of the box and keep it. Full directions with each box. Very interesting and appropriate for children. Half pound size. Per Dozen, 30c; per 50 or more, each, 2c.

298.—WREATH CORNUCOPIA. Very handsome design. Made of white enameled paper, with holly wreath and horseshoe design, printed in red. Per Dozen, 22c; per 50 or more, each, 1¾c.

ORDER EARLY—Because the mails and express companies are crowded at the Christmas season and this may cause delay. Send all orders to

BRETHREN PUBLISHING HOUSE :: :: ELGIN, ILLINOIS

TABLE OF CONTENTS.

Editorial,—
The Enterprising Eldership, ...795
End and Cause (H. B. B.), ...795
The Tithing Question, ...795
The Sunday-school College, ...796
District Meeting Minutes, ...796
The Basis of Union in Baptism, ...796
The Elder's Wife, ...796
About Our Book, ...796
Not the Founder of the Church, ...796
Catholic Ascendancy, ...796

Essays,—
The Effect of Fashion on Morals. By Mrs. B. F. Wampler, ...788
Our Special Singing Problem. By Eva M. Brallier, ..788
The Simple Life in Christ Jesus, and Our Children. By J. G. Royer, ...789
The World's Unrest. By Quincy Leckrone, ...789
The Cedar of Lebanon. By Nathan Martin, ...790
Our Chinese Mission Work in Chicago. By Hettie F. Barnhart, ...790
The Religious Holdback. By David M. Adams, ...791
Hell and Damnation. By B. E. Kesler, ...791
Character Sketches from My Jungle Home. No. 3.—A Better Acquaintance with Neighbors. By Nora E. Berkebile, ...793
Confess Your Faults One to Another. By Elizabeth D. Rosenberger, ...793

The Round Table,—
The Chosen People of God.—Paul Mohler. "I Want Hold of Your Hand Too."—Jacob H. Hollinger. The Power That Saves.—Ida M. Helm. Having Faith in the Lord.—Sadie Redenbo. The Adversary.—Mary E. Prentice. The Board of Education.—W. B. Stover, ...792

Notes from Our Correspondents.

(Concluded from Page 799.)

WASHINGTON.

Tacoma.—Bro. M. F. Woods, of Centralia, gave us fourteen inspiring sermons. One dear sister accepted Christ and was received into Christian fellowship. The members were much strengthened and good seed was sown. At our last council three letters were granted.—(Mrs.) Elsie Garman, R. D. 2, Box 258, Tacoma, Wash., Nov. 29.

WEST VIRGINIA.

Maple Spring.—We met in council Nov. 30. Eld. E. T. Fike presided. We decided to hold the Ministerial and Sunday-school Meetings on Friday and Saturday before the third Sunday in June. Bro. Yoder, of Pennsylvania, preached an excellent sermon on Thanksgiving morning. At the close of the service an offering was taken as follows: For World-wide Missions, $79.84; for home missions, $8.60; for Sister Helmick, $2.25; Sunday-school Thanksgiving offering, $17.14. This makes a total of $107.83. The offerings of the following preaching points are as follows: Brookside, $25.68 for World-wide Missions; Glade View, $8.95, plus the Sunday-school offering, $3.65, making a total of $12.60 for World-wide Missions; Accident, $30.32 for World-wide Missions. Total amount of offerings, $176.43.—Pearl A. Hamstead, Eglon, W. Va., Dec. 4.

Onego.—Bro. Israel Weimer came to this church Nov. 16 and preached thirteen inspiring sermons. One person united with the church. Bro. Weimer is an able speaker, and is loved by the people at this place. Nov. 24 we took up an offering of $6.61, which was sent to the Mission Board.—E. W. McAvoy, Onego, W. Va., Nov. 30.

Sandy Creek.—We held our Thanksgiving services as usual, at the Salem house. The attendance was good. Our elder, Bro. Jeremiah Thomas, preached a sermon from Psa. 116: 12. The Thanksgiving offering amounted to $12, and is to be used for foreign missions. Our Sunday-school and Christian Workers' Meeting are still progressing nicely.—Chester A. Thomas, R. D. 1, Brandonville, W. Va., Dec. 3.

NOT CLASSIFIED.

Notice to the Churches of Middle Missouri.—The apportionment of District expenses is now due, and should be paid into the treasury at once, as money is needed to meet bills now past due and unpaid. Please give this matter your prompt attention.—James A. Campbell, District Treasurer, Fristoe, Mo., Nov. 6.

Notice to the Sunday-schools of Southwestern Missouri and Northwestern Arkansas.—The District Sunday-school Convention is to be held in the Peace Valley congregation, White Church, Mo., Sunday, Dec. 29. Each school in the District is expected to be represented by delegate or by letter. Delegates are preferable.—A. W. Adkins, District Secretary, 1307 North Washington, Nevada, Mo., Dec. 4.

Saginaw.—Those desiring to attend the State Sunday-school and Bible Institute, held in the Saginaw church, Dec. 22 to 29, will be met at Elsie by notifying J. E. Albaugh, Bannister, Mich., R. D. 1. A cordial invitation is extended to all who can be with us.—Bertha Albaugh, Bannister, Mich., Dec. 4.

Notice.—The Sunday-school Institute of Northeastern Ohio will be held in the Akron church, 807 Coburn Street, Dec. 30, 31 and Jan. 1. Brethren I. B. Trout and F. F. Holsopple are the instructors. Bro. Trout's subjects are, "Church Doctrines" and "How to Conduct the Sunday-school." Bro. Holsopple's subjects are, "Sunday-school Organization" and "Methods of Work," with special subjects for each evening service. A full attendance of the Sunday-school workers of the District is urged, which will add much to the value of the Institute.—Claude H. Murray, Kenmore, Ohio, Dec. 7.

Portland.—For several weeks we have had the pleasure of worshiping with the Brethren in this city. The church here is not large in numbers but it is active and alive to the greater interests of the kingdom. The Sunday-school, under the supervision of Bro. Jacob Graftmiller, is doing much good, and gives promise of bringing many recruits to the kingdom ere long. The pastor, Bro. Arthur Hoppes, ably assisted by his good wife, is alive to his opportunities and is untiring in his efforts to enlarge the borders of Zion. We predict a bright future for the church of Portland. Just now the church is reaping the fruits of a union revival, being held in the city, and a number of accessions are reported.—John R. Snyder, Bellefontaine, Ohio, Dec. 6.

Dallas Center.—Nov. 17 Eld. S. M. Goughnour, of Des Moines, Iowa, gave us two excellent sermons. Though he is getting well up in years, his mind serves him very readily. When we see the faith, hope and sincerity of these aged veterans of the cross, it is an inspiration to us younger ones to live close to the teachings of God's Word. On Thanksgiving morning Bro. Burton, of Ankeny, Iowa, gave us a good Thanksgiving sermon, after which a collection of $25.72 was taken for the Child Rescue Work.—Maude A. Myers, Dallas Center, Iowa, Dec. 3.

Prairie Creek (Maple Corner house).—Nov. 13 Bro. George Mishler and wife, of Cambridge City, Nebr., came into our midst and began a series of meetings, which continued until Dec. 1. Sister Effie Tuttle, of Huntington, Ind., led the song service. Bro. Mishler delivered twenty-one inspiring sermons. One soul put on Christ in baptism. We feel that the members have been built up, and good impressions have been made upon outsiders. The interest was excellent at all the meetings, which closed with a crowded house.—Mary Ratliff, Montpelier, Ind., Dec. 6.

White Church.—Our council was held Dec. 4, with Bro. D. C. Campbell presiding. Much business was transacted. We have no minister yet to conduct meetings for us this winter, but Bro. H. C. Early has promised to be with us sometime next year. Our church clerk, church treasurer, Sunday-school superintendent, secretary, treasurer and teachers were elected for the following year, beginning Jan. 1.—Lelah Wall, R. D. 30, Clarkshill, Ind., Dec. 6.

Pasadena.—On Thanksgiving Day a goodly number were favored with a splendid program. A collection of $22.82 was taken, which will be given for the Lord's work in Arizona. Sisters Alice Vanlman and Betty Strole, our delegates to the Sunday-school Convention in Southern California, held at Redlands last week, reported an uplifting and inspiring meeting. —Bertha Harper, 343 North Mentor Avenue, Pasadena, Cal., Dec. 5.

Chestnut Grove.—Bro. James A. Riner recently held a series of meetings at Browns schoolhouse, and also one at the Kaymoore schoolhouse. Four expressed their desire to live for Christ and, after the close of the meetings, were received by baptism. Eld. Jacob S. Zigler also held meetings for a few days at Crooked Run. The interest and attendance are very good at these mission points. We met at the Pleasant View house on Thanksgiving Day for worship. Our offering amounted to $12.29. Eld. Jacob Zigler is conducting a music class for us now.—Anna F. Sanger, R. D. 1, Box 114, Fayetteville, W. Va., Dec. 5.

Beech Grove.—We met in council Nov. 30. Eld. E. O. Norris presided, assisted by Bro. Joseph Holder. Three letters were granted. On Thanksgiving Day about thirty members and friends met at the church, when Bro. Joseph Holder preached a Thanksgiving sermon. After dinner, all met again for a praise meeting. We expect Bro. Wm. L. Hatcher, of Summitville, Ind., to begin a series of meetings for us in February.—Hattie Shull, R. D. 38, Ingalls, Ind., Dec. 6.

Clarence.—We are still about our Master's business, here in Cedar County. Our regular church correspondent, Bro. Frank Myers, is absent, teaching school in Northern Iowa. On Sunday evening, prior to our national Thanksgiving, our Christian Workers had a very interesting service on the subject of "Peace and Blessing," as found in the Christian Worker Booklet. Many helpful thoughts were offered by those who took part in the service. It really paved the way for a good Thanksgiving service on Thursday following, which was conducted by Eld. J. D. Myers. This service was fairly well attended, a good sermon was delivered, and an offering of $16.80 was given for missions. During the past summer we took up special offerings for World-wide Missions, temperance, child rescue and missionary educational work. Although our membership has decreased by death and emigration, yet our offerings have increased. Bro. Aaron Long, who left us a few weeks ago, has bought a farm near our churchhouse, and will move back in the spring. We would be glad if many more would do likewise. I should like to correspond with brethren who would like to locate in a good farming country and work for the Lord.—John Zuck, Clarence, Iowa, Dec. 2.

Salem church met in special council on Thanksgiving Day. Much business came before the meeting. Eld. J. W. Shively was in charge of the meeting. Two letters were granted. We have Sunday-school and preaching services every Sunday.—J. W. Cripe, Newville, N. Dak., Dec. 5.

SOUTHWESTERN MISSOURI AND NORTHWESTERN ARKANSAS.

The District Sunday-school Convention of the above District is to be held in the Peace Valley congregation, Mo., Dec. 29.

Forenoon Session.

9: 45, Regular Sunday-school.
10: 45, Devotional Exercises.—P. L. Fike.
11: 00, Organization.
11: 15, Roll Call of Delegates.
11: 30, The Influence of the Sunday-school Worker in the Community.—I. L. Harris, C. W. Gitt, P. H. Killingsworth.
12: 00, Adjourn for the noon hour.

Afternoon Session.

1: 30, The Educational Qualifications of the Sunday-school Teacher.—Sister T. H. Wolf, F. M. Young, George Barnhart.
2: 00, How to Make Sunday-school Teaching More Effectual. —J. B. Hylton, Bro. Masters, N. A. Duncan.
2: 30, The Ideal Sunday-school, How Conducted.—C. O. Bogart, Emma Wine, J. H. Argabright.
3: 00, The Best Methods of Bringing New Pupils into the Sunday-school.—Sarah Fike, D. H. Wampler, R. F. Bowman.
3: 30, How Can We Make This Sunday-school Convention Beneficial to the Workers at Home?—N. N. Garst, Oren Harvey, A. Killingsworth.
Round Table.—District Secretary.

All speakers are urged to be present. Those attending from a distance should notify Bro. P. L. Fike, White Church, Mo., in due time to secure conveyance from the station to the place of meeting. Sister Ruth Deboard and Bro. Ernest J. Cline are the Committee. A. W. Adkins, Dist. Secretary.
1307 North Washington, Nevada, Mo., Dec. 4.

DISTRICT INSTITUTE.

The Bible and Sunday-school Institute of Middle Iowa will convene at the Panora church, Iowa, Dec. 18 to 20, 1912. A cordial invitation is extended.

The course, consisting of such vital subjects as Soul Winning, Parable Study, Prayer the Christian Workers' Problem, Illustrations, and the Sunday-school Work in its larger phases,—the organization, equipment and departments—will be handled by men of recognized ability in their special fields. Bro. J. M. Moore, of Bethany Bible School, will present the Bible Study, Devotional and Christian Workers' topics, while Bro. Virgil C. Finnell, of Des Moines, will conduct the Sunday-school Department. We are also planning to hear from workers of the District, regarding conditions and suggestions from the home fields.

All who come will be generously cared for by the Panora Brethren. Trains will be met on Tuesday afternoon (Dec. 17) and at other times if notified. Address, Irving Haughtelin, Panora, Iowa.

Marie Jasper, Dist. Secretary.

ANNOUNCEMENTS

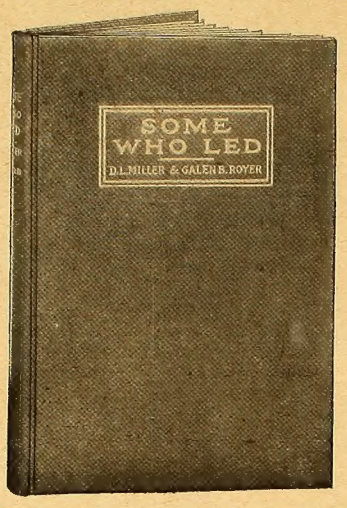
LOVE FEASTS.

Alabama, Dec. 21, 5 pm, Fruitdale.
Florida, Jan. 7, Zion.
Indiana, Dec. 7, commencing in the afternoon, Cedar Creek.
Texas, Dec. 25, Manvel.

Some Who Led

By D. L. MILLER and GALEN B. ROYER

A new book just off the press. In this book is recorded the lives of sixty-three of those who have been leaders in the Church of the Brethren. It was impossible to get photographs of all of these leaders, but as far as possible a photograph has been secured and a reproduction of same accompanies the life sketch.



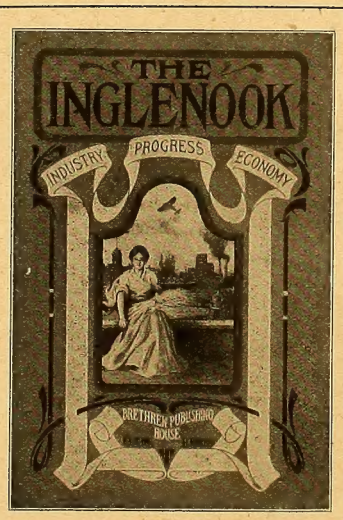
Space forbids giving much detailed information concerning this book.

This book is not for sale separately but given as a premium with a year's subscription to the Gospel Messenger for only 45c additional. Size of book, 5½ x 8 inches, 223 pages, bound in green cloth with back and side title in gilt.

Send $1.95 today and we will enter your name on the Gospel Messenger list one year and send you the book, "Some Who Led," to your address postpaid.

Order today.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.



THE INGLENOOK
offers a splendid line of
Holiday Premiums

Send a postal and ask for our Special Rates on Premiums

Brethren Publishing House
ELGIN, ILLINOIS

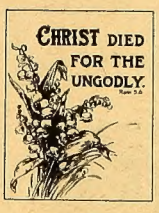
Wall Mottoes and Scripture Texts

SUITABLE FOR HOME AND SUNDAY-SCHOOL



No. 912—LIGHT HOUSE SERIES. Size 4½x10. Fine text cards on green and red card with outline of light house in silver and also silver lettering. **Each, 5c; Per Dozen, 50c**

Texts—
"The Light Shall Shine Upon Thy Ways."
"God is Our Refuge and Strength."
"Look Unto Me and Be Ye Saved."
"I Will Trust and Not Be Afraid."



3376—LILY OF THE VALLEY. Size 7½x6. A very pretty series of text cards with designs of Lilies of the Valley and Forget-me-nots on imitation marble cardboard. Very effective. Texts in silver. Corded. **Each, 5c; Per Dozen, 50c**

Texts—
"Ask and It Shall be Given You."
"Christ Died for the Ungodly."
"Thou Shalt Worship the Lord thy God."
"With God Nothing Shall Be Impossible."

No. 212—FLOWER EASEL. Size 5x9. A beautiful card in the form of an easel, embossed in gold with flowers inside of an oval. Four varieties. On one card are roses, on a second apple blossoms, on a third pansies and on a fourth, lilies of the valley. Under each oval is a motto. Under the roses is "Come Unto Me"; under the apple blossoms is "Walk Before Me"; under the pansies is "He is Our Peace"; and under the lilies of the valley, "Have Faith in God." **Each, 5c; Per Dozen, 50c**



No. 561—FLORAL STUDIES. Size 6x5. Four bold floral designs on dark panels and tinted backgrounds. Texts in silver. Corded. **Each, 5c; Per Dozen, 50c**

Texts—
"Watch with Me."
"God is Our Refuge."
"Rest in the Lord."
"The Lord Is My Strength."

No. 509—GLAD TIDINGS. Size, 8x6. A new series of Text Cards on enameled boards with fine landscape designs in panels. Texts in silver. Corded. Silver beveled edges. **Each, 10c; per Dozen, $1.00**



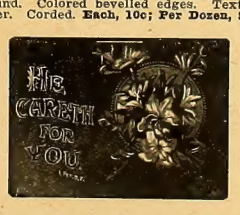
Texts—
"My help Cometh From the Lord."
"My Grace Is Sufficient for Thee."
"God is Our Refuge and Strength."
"Cast Thy Burden Upon the Lord."

No. 522—ROSEBUDS. Size, 8½x5½. Chromo designs of roses with dark background. Very choice. Texts in silver. Corded. Colored beveled edges. **Each, 10c; per Dozen, $1.00**



Texts—
"Hold Fast That Which Is Good."
"He Giveth Power to the Faint."
"Christ Is All and In All."
"Kept By the Power of God."

No. 560—HE CARETH. Size 8½x6¼. Four bold designs of favorite flowers in ornamental circular panels, on dark background. Colored bevelled edges. Texts in silver. Corded. **Each, 10c; Per Dozen, $1.00**



Texts—
"He Careth for You."
"The Lord is Thy Keeper."
"Christ Is All and in All."
"Certainly I Will Be with Thee."



No. 228—THE CHRISTIAN SERIES. Size 6¼x4¾. An exceptionally fine card for the price. Printed on white card with beautiful landscape pictures in colors. Border of picture and lettering in silver. **Each, 5c; Per Dozen, 50c**

Texts—
"We Ought to Obey God."
"Thou, God, Seest Me."
"Jesus Said, 'Love One Another.'"
"Jesus said, 'Learn of Me.'"



No. 474.—HIS JEWELS. Size 6x5. Fine chromo designs of children, with tinted borders. Texts in silver. Corded ready for hanging. **Each, 5c; Per Dozen, 50c**

Texts—
"He Careth for You."
"I Will Guide Thee."
"Seek Good and Not Evil."
"The Lord is Thy Keeper."



No. 510—HELPFUL WORDS. Size, 6¼x4¾. A new series of text cards on imitation velvet, with white border. Texts in white letters. Very effective. Corded **Each, 5c; Per Dozen, 50c**

Texts—
"Rest in the Lord."
"Trust in the Lord."
"God Is Love."
"Watch and Pray."



No. 564—FAITHFUL WORDS. Size 6x5. Four beautiful designs of favorite flowers in ornamental circular panels. Texts in silver below the circular panels making a very pretty effect. Corded ready for hanging. **Each, 5c; Per Dozen, 50c**

Texts—
"I Have Redeemed Thee."
"The Lord is My Shepherd."
"Lo, I am With You Alway."
"The Lord Is Thy Keeper."

No. 508—EVERLASTING LIFE. Size, 8¼x6¼. A new series with bold floral designs aerographed in colors. Gospel Texts in white letters. Corded. **Each, 10c; per Dozen, $1.00**



Texts—
"He That Believeth on Me."
"Him That Cometh to Me."
"Believe on the Lord Jesus Christ."
"The Gift of God is Eternal Life."

No. 118—PRAYER EASEL. Size 6x11 inches. Something new. They are printed in colors, with Forget-me-nots and Lilies of the Valley in each of the four corners. Very attractive. Four varieties. **Each, 10c; Per Dozen, $1.00**

Titles—
"The Lord's Prayer."
"The 23rd Psalm."
"Take My Life and Let It Be."
"Peace, Perfect Peace."

No. 55—MY PRAYER SERIES, HAND PAINTED. Size 8¼x5½. This is a series of artistic hand-painted wall cards. These are highly embossed on rough ivory cardboard with delightful views. The verses



are by favorite writers. Each with ribbon to hang. Sure to please. **Each, 15c; Per Dozen, $1.50**

Titles—
"Answered."
"Seek the Lord."
"Tender and True."
"My Prayer."
"A Happy Day."
"All Is Well."

No. 505—JOYFUL TIDINGS. Size, 10½x7¼. A new series of aerographed designs on art boards, beautifully tinted. Texts in white letters. Special value. Corded. **Each, 15c; per Dozen, $1.50**



Texts—
"Even Christ Pleased Not Himself."
"Your Life is Hid in God."
"As for God His Way is Perfect."
"My Words Shall Not Pass Away."

No. 557—BIBLICAL PICTURES. Size 10x7. Four fine biblical designs illustrating favorite Bible incidents. Corded. Silver blocked texts. **Each, 15c; Per Dozen, $1.50**



Texts—
"Set Your Affection on Things Above."
"The Lord Shall Preserve Thy Going Out and Thy Coming In."
"Commit Thy Way unto the Lord; Trust Also in Him."
"We Love Him, Because He First Loved Us."

No. 357—GOD'S HANDIWORK. Size 9¾ by 8. Corded. Thick board, with colored beveled edges. Beautiful combination designs of landscapes and flowers. Assorted texts and designs. **Each, 20c; Per Dozen, $2.00**

Texts—
"Set your affections on things above."
"The Lord bless thee and keep thee."
"Win Christ and be found in Him."
"Henceforth there is laid up," etc.

No. 541—THE POWER OF PRAYER. Size 10½x7¼. An entirely new series on art board. Designs of honeysuckle and wild rose, each delicately tinted. Flowers form an oval with texts in white letters inside. Very striking appearance. Sure to please. **Each, 15c; Per Dozen, $1.50**



Texts—
"Ask in My Name Whatsoever Ye Will and Ye Shall Receive."
"As Thy Days So Shall Thy Strength Be."
"Rest in the Lord."
"Casting All Your Care Upon Him."

No. 498—COUNTRY LIFE. Size, 12⅜x9¾. A new series on Art Boards with beautiful country scenes in ornamental border, making a charming set of text



cards. Texts in white letters. Corded. **Each, 25c; Per Dozen, $2.50**

Texts—
"Cast thy burden upon the Lord and He shall sustain thee."
"Jesus Christ the same yesterday, today and forever."
"Peace I leave with you, my peace I give unto you."
"Let not your heart be troubled."

No. 9837—LORD'S PRAYER. Size 9x12 inches. A card containing the Lord's Prayer printed in colors. The prayer is inside an oval-shaped wreath of flowers of a variety of colors. The effect is beautiful which, together with the motto, will prove a source of constant joy and helpfulness. This wall card is very artistic and must be seen to be appreciated. **Each, 25c; Per Dozen, $2.50**

No. 532—GLAD MESSAGES. Size 10¼ x7½. Landscape, waterscape and floral designs. These are one of the prettiest 15c



Mottoes we have. Texts in colors and gold. Mounted on thick white cardboard and varnished. 12 designs and mottoes. Corded. **Each, 15c; Per Dozen, $1.50**

No. 41—ART SERIES OF HAND PAINTED WALL MOTTOES. Size 9½x7¼. These are unquestionably beautiful. They are painted on substantial cardboard which is roughened and has gold beveled edges. Each would be of sufficient merit to make the mottoes well worth the price. The hand painting of these mottoes is wonderful. The shapes and colors of the flowers



and leaves are so perfect that one can almost smell the perfume coming from them. If you want an inexpensive yet very acceptable gift for a friend, you can find nothing better than these mottoes. **Each, 20c; Per Dozen, $2.00**

Titles—
"Proven."
"Abide With Me."
"A Wish."
"Aspiration."
"Good Night."

No. 418—PASSION FLOWERS. Size, 10x8. A pretty series of texts with fine landscapes in panel. Texts and design in silver. Corded. Colored edges. **Each, 20c; Per Dozen, $2.00**



Texts—
"As for God, His way is perfect."
"The Lord is my light and my salvation."
"The Lord will be a refuge in time of trouble."
"He is faithful and just to forgive us our sins."

No. 2891—CORNER STONES. Size, 13¼ by 9¾. Artistic Floral Groups, cunningly arranged around the texts, on substantial upright cards. **Each, 25c; Per Dozen, $2.50**



Texts—
"The ways of the Lord are right."
"Fight the good fight of faith."
"Kept by the power of God."
"Our sufficiency is of God."

No. 570—SCRIPTURE WATCHES. Size 2⅝x2. Beautiful designs of watches, surrounded by fine floral designs. Very choice and attractive. Texts in silver. Corded. **24 cards in box 25c**



Texts—
"It is Time to Seek the Lord."
"Trust in Him at All Times."
"My Times are in Thy Hand."
"Bless the Lord at All Times."

No. 500.—COLORED SCENES. Size 7x12. A series of six pictures printed in many colors, on good cardboard. These pictures are very lifelike and bring to the mind vividly the scenes of these incidents. **Each, 10c: Per Dozen, $1.00**

Titles—
"The Good Shepherd."
"Gifts of the Wise Men."
"The Adoration."
"Christ's Calming the Tempest."
"Christ in the Temple."
"The Miraculous Draught of Fishes."

No. 555.—PRECIOUS PROMISES. Size 13x10¼. Pretty floral designs with fine landscapes in ornamental panels. They are set in dark background which make a very pretty effect. Texts are in silver. Corded. **Each, 25c; Per Dozen, $2.50**
Texts—
"We love Him because He first loved us."
"His banner over me was love."
"The love of Christ constraineth us."
"Perfect love casteth out fear."

No. 502.—POPPIES AND TULIPS. Size 10¼x6⅝. A beautiful series of text cards on imitation velvet, with delicately tinted designs with fine landscapes in panel. Texts in white letters. This makes a very charming card. Corded. **Each, 20c; per Dozen, $2.00**



Texts—
"My presence shall go with thee."
"Certainly I will be with thee."
"My grace is sufficient for thee."
"Come unto Me, and I will give you rest."

No. 888.—DINING ROOM MOTTO. Size 10x11 inches. Corded. Silver beveled edges. Round corners. Heavy cardboard, with fine enameled surface. Green and maroon with silver text. Also in white with gold text. **Each, 25c; Per Dozen, $2.50**



Nos. 431 and 391.—HOME BLESSINGS. Texts on dark background. Corded. Silver beveled edges. An admirable wall text. Should be in every home. **No. 431,** size 13x9½. **Each, 25c; Per Dozen, $2.50. No. 391,** size, 18⅛x13. **Each, 50c**
Scripture texts and mottoes as follows:



"As for me and my house, we will serve the Lord."
"In this place will I give peace, saith the Lord."
"The Crown of the Home is Godliness."
"The Beauty of the Home is Order."
"The Glory of the Home is Hospitality."
"The Blessing of the Home is Contentment."
This card makes a splendid companion to "Christ the Head."

No. 538.—MY HELP SERIES. Beautiful designs of rose sprays, effectively tinted. Assorted colors on velvet boards. Texts in white letters. These cards have a very



striking effect and are sure to please everybody. Corded ready for hanging. **Each, 30c; Per Dozen, $3.00**
Texts—
"My help cometh from the Lord."
"Kept by the power of God."
"Cast thy burden upon the Lord."
"He is faithful that promised."

No. 777.—RULES FOR THE DAY. A splendid motto for the home. Size, 10x11 inches. Corded. Silver beveled edges.



Heavy green and maroon cardboard. Round corners. Bright silver texts. **Each, 25c; Per Dozen, $2.50**

No. 497.—OUR LIFE SERIES. Size 12x 9½. New series of verse cards on imitation velvet. Verses in white letters. Something quite new and very attractive. This



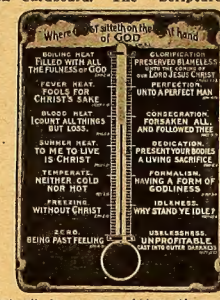
number continues the ever-popular imitation velvet series of which so many thousands have been sold. Corded. **Each, 30c; Per Dozen, $3.00**
Titles—
"Our Life."
"Good-night."

No. 551.—HIS GUIDANCE. Size 13x10¼. Four large, fine floral designs with landscapes arranged in cross-shaped panels. Very striking effect. Texts in silver which



also adds much to the beauty of the cards. Corded. **Each, 25c; Per Dozen, $2.50**
Texts—
"Fear not; for I have redeemed thee."
"I have loved thee with an everlasting love."
"Who shall separate us from the love of Christ?"
"The Father sent the Son to be the Savior of the world."

No. 390.—SCRIPTURE THERMOMETER SERIES. Size, 13x9½. Corded. Cut Out Shape. A novel Text Card. Reproduced in Silver and Colored letters on Red and Green Cardboard. The "Scripture Ther-



mometer" is a very interesting and instructive Text Card, illustrating by means of a Thermometer Chart the growth in Divine Grace. Assorted Colors. **Each, 25c; Per Dozen, $2.50**

¶ Scriptural Wall Mottoes will ever be one of the most attractive and least expensive home decorations

Beautiful Story Series



Stories from the Bible told in a manner that will be readily understood and followed by young readers. Profusely illustrated. Half vellum, decorated in gold and colors. A handsome picture on the cover of each book. **Each 22c**

1. The First Christmas.
2. The First Easter.
3. Once in Seven Years. The Story of the Jubilee.
4. With Hammer and Nail. The Story of Jael and Sisera.
5. Five Kings in a Cave. The Story of a great battle.
6. The Wisest Man. The Story of Solomon.
7. A Farmer's Wife. The Story of Ruth.
8. The Man Who Did Not Die. The Story of Elijah.
9. When Iron Did Swim. The Story of Elisha.
10. What Is Sweeter Than Honey? The Story of Samson.

What Is Worth While Series



A carefully selected list of helpful booklets. Choice gems of literature that are calculated to inspire and enthuse those who would be really and truly successful. Printed on good white paper and bound in imitation of white leatherette. Stamped decorations on side. Titles in gold foil. A dainty and inexpensive booklet of real value. Per volume, **32c.** Ten or more, your selection, each, **30c**

Blessing of Cheerfulness, The. By J. R. Miller.
By the Still Waters. By J. R. Miller.
Character the Grandest Thing in the World. By Orson Swett Marden.
Christ Filled Life, The. By Chas. Cuthbert Hall.
City Without a Church, The. By Henry Drummond.
Don't Worry. By Theodore F. Seward.
Face of the Master, The. By J. R. Miller.
Family Manners. By Elizabeth Glover.
Friendly Counsels. By F. B. Meyer.
Giving What We Have. By Anna Robertson Brown.
Greatest of Patience, The. By Arthur T. Hadley.
Hour of Opportunity, The. By J. R. Miller.
In Perfect Peace. By J. R. Miller.
Jessica's First Prayer. By Hesba Stretton.
Jim and His Soul. By W. J. Watson.
Loving My Neighbor. By J. R. Miller.
King of the Golden River, The. By John Ruskin.
Mary of Bethany. By J. R. Miller.
Miss Toosey's Mission. By Author of "Laddie."
Paths of Duty, The. By Dean Farrar.
Secret of Gladness, The. By J. R. Miller.
Secrets of a Happy Home Life. By J. R. Miller.
Self-Made Man in American Life, The. By Grover Cleveland.
Straight Shots at Young Men. By Washington Gladden.
Tell Jesus. By Anna Shipton.
True Womanhood. By W. Cunningham.
What a Carpenter Did with His Bible. By John F. Genung.
When Thou Hast Shut Thy Door. By G. H. C. MacGregor.
Young Men: Faults and Ideals. By J. R. Miller.
What Is Worth While. Brown.

Our Eureka Library



Suitable for Sunday-school or home libraries. An attractive line of books. They are printed on fine paper, daintily and durably bound in cloth in handy volume size. All excepting a few of the books are boxed. Gilt top. Each book has a beautiful design of flowers or scenery on the outside cover. **Single Copy, 35c**

1. Abide in Christ. Murray.
2. Autocrat of the Breakfast Table, The. Holmes.
3. Bacon's Essays. Bacon.
4. Black Beauty. Sewell.
5. Bracebridge Hall. Irving.
6. Black Rock. Connor.
7. Bryant's Poems. Bryant.
8. Child's Garden of Verses. Stevenson.
9. Christian Living. Meyer.
10. Christie's Old Organ. Walton.
11. Courtship of Miles Standish. Longfellow.
12. Cricket on the Hearth. Dickens.
13. Crown of Wild Olive. Ruskin.
14. Crucifixion of Philip Strong. Sheldon.
15. Daily Food for Christians.
16. Dog of Flanders, A.
17. Dream Life. Mitchel.
18. Drummond's Addresses. Drummond.
19. Emerson's Essays. First Series.
20. Emerson's Essays. Second Series.
21. Ethics of the Dust. Ruskin.
22. Evangeline. Longfellow.
23. Fairy Land of Science. Buckley.
24. Gold Dust.
25. Hiawatha, Song of. Longfellow.
26. Holmes' Poems.
27. Holy in Christ. Murray.
28. Idylls of the King. Tennyson.
29. Imitation of Christ. Kempis.
30. In His Steps. Sheldon.
31. In Memoriam. Tennyson.
32. Jessica's First Prayer. Stretton.
33. John Ploughman's Pictures. Spurgeon.
34. John Ploughman's Talks. Spurgeon.
35. Kept for the Master's Use. Havergal.
36. Laddie and Miss Toosey's Mission.
37. Light of Asia. Arnold.
38. Like Christ. Murray.
39. Lowell's Poems.
40. Manliness of Christ. Hughes.
41. Natural Law in the Spiritual World. Drummond.
42. Paul and Virginia. Saint Pierre.
43. Pilgrim's Progress. Bunyan.
44. Pleasures of Life. Lubbock.
45. Prince of the House of David. Ingraham.
46. Princess and Maude. Tennyson.
47. Omen of the Air. Ruskin.
48. Rab and His Friends. Brown.
49. Representative Men. Emerson.
50. Rollo in Geneva.
51. Rollo in London.
52. Rollo in Naples.
53. Rollo in Paris.
54. Rollo in Rome.
55. Rollo in Scotland.
56. Rollo in Switzerland.
57. Rollo on the Atlantic.
58. Rollo on the Rhine.
59. Sesame and the Lilies. Ruskin.
60. Shepherd Psalm. Meyer.
61. Sketch Book. Irving.
62. Stepping Heavenward. Prentiss.
63. Ten Nights in a Bar Room. Arthur.
64. Through the Looking Glass. Carroll.
65. Uncle Tom's Cabin. Stowe.
66. Vicar of Wakefield. Goldsmith.
67. Whittier's Poems. First Series.
68. Whittier's Poems. Second Series.
69. With Christ. Murray.
70. Zoe. By Author of "Laddie," etc.

Our Forward Library

These are all good, interesting stories, admirably adapted to the requirements of the home and Sunday-school. Bound in durable cloth with handsome cover design. Many of them are illustrated. Size 5¼x7½ inches. **Per set of 13 volumes, $5.00**

1. Columbus: or the Discovery of America. Cubbitt, ... $ .50
2. David, the Boy Harper. Smiley, .. .50
3. David Golding. Clark, ... .50
4. Divided House, A. Swan, ... .50
5. Forward March. Tuckleu, ... .50
6. Hazell & Sons, Brewers. Swan, .. .50
7. His Cousin, The Doctor. Baines Miller, ... .50
8. Life of the Seventh Earl of Shaftesbury. Bingham, ... .50
9. One Rich Man's Son. Super, ... .50
10. Philip Barton's Secret. Hawkins, .50
11. Story of Sodom. Kitchin, ... .50
12. Ursula Vivian. Swan, ... .50
13. Wrongs Righted. Swan, ... .50

$6.50

The Kingship Series



An entirely new edition of this popular series of booklets. Specially decorated arboral designs taken from forest and garden in entirely new colorings and treatments. Many have portrait or illustration for frontispiece. A special feature of this series is the strength of the authors whose columns are included. Each book has individual worth and of highest order. 12mo, each, **22c.** 5 or more your selection, each, **20c**

1. Across the Continent of the Years. By N. D. Hillis.
2. Breaking the Record. By Ralph Connor.
3. Bonnie Jean. By Annie S. Swan.
4. Brother Lawrence, The Practice of the Presence of God.
5. Bulbs and Blossoms. By Amy Le-Feuvre.
6. Christie's Old Organ. By Mrs. O. F. Walton.
7. Dream of Youth, The. By Hugh Black.
8. Did the Pardon Come Too Late? By Mrs. Ballington Booth.
9. Fight of Faith and the Cost of Character, The. By Rev. T. L. Cuyler.
10. Greatest Need of the World, The. By Henry Drummond.
11. How the Inner Light Failed. By N. D. Hillis.
12. How to Learn How. By Henry Drummond.
13. Kingship of Self-control, The. By Wm. Geo. Jordan.
14. Lend a Hand. By Charles M. Sheldon.
15. Majesty of Calmness. By Wm. Geo. Jordan.
16. Miss Toosay's Mission.
17. Nobody Loves Me. By Mrs. O. F. Walton.
18. Shepherd Psalm, The. By F. B. Meyer.
19. Swan Creek Blizzard. By Ralph Connor.
20. Where Kitty Found Her Soul. By Mrs. J. H. Walworth.

Golden Booklets

Decorated boards with embossed title and design on cover. Photogravure frontispiece. Tinted paper. Something on each page that will help and cheer. One page for every day of the month. **Each, 50c**

A Golden Month. By Henry Drummond.
A Golden Month. By J. R. Miller.

A smaller book, with beautiful embossed paper cover, tied with ribbon, containing two pages for each day of the week. Illustrated, **25c**

A Golden Week. By Henry Drummond.
A Golden Week. By J. R. Miller.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., December 21, 1912. No. 51.

AROUND THE WORLD

Smokers in College.

Of special interest, as to the deleterious effects of smoking, are the statistics of Dr. Frederick J. Pack, who has been making investigations along that line. In records of college examinations he found that seventy per cent of those who receive highest honors are non-smokers. On the other hand, seventy per cent of those who receive lowest marks are smokers. In the athletic field the physical inferiority of smokers is quite apparent,—strength and vitality being impaired at least fifty per cent. These are statements that are reliable in every way, and their significance should arouse serious thought. These bodies of ours should be cared for as becometh God's children. "Know ye not," says Paul, "that ye are the temple of God?"

Boys Who Disappeared.

No less than 210 boys disappeared from their homes in Los Angeles, Cal., within a single year. Captain of Detectives, Flanner, who had charge of the cases, as they were placed in his hands by the distressed parents, and who has given much attention to the circumstances attending this peculiar complexity of modern city life, raises a voice of warning that should be heeded, not only by those to whom it is primarily directed, but by parents in general. He declares that "undue and harsh restraint at home, the reading of trashy novels, and the frequenting of picture shows displaying criminal and immoral pictures," are largely responsible for the conditions above referred to. He maintains that home influences of the right sort are the all-important element of safeguarding a boy's future

The Governor's Plea.

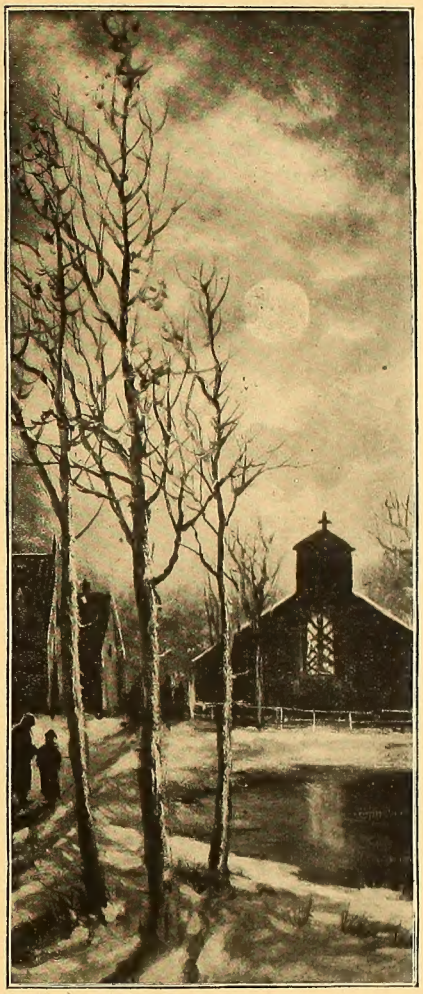
Recently Gov. Chas. S. Osborn, of Michigan, preached a sermon in Chicago, at the solicitation of his friend, Myron E. Adams, of the First Baptist Church. The Governor made use of the occasion to give some sensible advice on the question of plain attire in church. He made a strong plea for less ostentation and display, suggesting that the women of the church could do much along the line of greater plainness, were they to adopt, as a garment for church wear, an inexpensive black dress, such as even the poorest women could afford. He deplored the fact that many of the poor are kept away from the sanctuary because they can not compete, in their attire, with those who are more prosperous. The Governor's commendation of "modest apparel" is said to have been well received.

King George as a Bible Student.

Contrary to the usual conception of royalty and its life of splendor and ease, King George, Great Britain's beloved ruler, is not only a man of decidedly unassuming demeanor, but an earnest student of the Bible. In a recent reply to an inquiry from the secretary of the "Scripture Gift Mission," the august ruler states that, in accordance with a promise to his mother, Queen Alexandra, as far back as 1881, he has read at least a chapter of the Bible each day. Quite often, in the course of his reading, he analyzes, most thoroughly, a number of chapters each day, and feels greatly repaid for the effort put forth. If the ruler of a great and powerful nation can find time, amid the arduous duties of his high station, to study the Blessed Word, should not each one of us, in the humbler walks of life, be earnestly engaged in searching the Scriptures for a more complete knowledge of the truth?

Nine Million Oath-Bound Men.

It is startling, to say the least, that secret orders are not only holding their own, but that they are constantly increasing, both as to the number of lodges as well as enrollment of membership. A conservative estimate places the annual expense of lodge maintenance, throughout the United States at $20,000,000. This does not include the cost of sumptuous banquets, traveling expenses of officials, allowances to retired officers, etc., which are said to be fully $5,000,000 annually. A still greater expense is the maintenance of the so-called "death benefits," which annually run into multiplied millions. Realizing that much of this vast expenditure of money means large sums diverted from purposes distinctively religious, or of other direct benefit to humanity, one is puzzled indeed how men can continue to endorse the upholding of secrecy in its pernicious ways. Well may we apply the words of Paul: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."



WHEN CHRISTMAS COMES.

CHRISTMAS, with its peace, good will and delight, again cheers our hearts. For this little space out of the long, selfish year we are glad to heed the noblest promptings of the heart. We give freely of our love; we speak kindly words, rarer far than rubies. The world suddenly grows better, sin less enticing, and heaven nearer,—all because of the Child in Bethlehem's manger. How charming, were we to carry with us, throughout the year, the blessed joy of the happy Christmas tide!

A Commendable Gift.

Some weeks ago we referred to the "Big Sister" movement, by which young girls, brought before the Juvenile Court of New York, are taken in charge by individual volunteer workers and thus rescued from unfavorable surroundings. Mrs. William K. Vanderbilt, the founder of the movement, has already given $150,000 for a home in which these girls may be properly cared for. Now she has arranged to endow the organization with a further $500,000 to make the work permanent. One of the commendable features of Mrs. Vanderbilt's plans is the establishing of these girls on a large farm near Trenton, N. J., where they can be looked after under the most favorable environments. Such a plan, already put into active operation by the "Big Brothers" on a farm near New York, has proved its undoubted value as a reformatory measure, and is likely to be equally successful in the moral redemption of the girls. Worthy, indeed, is the effort that reaches out a cordial, helpful hand to the erring ones, to raise them to the better life that is a possibility for even the lowest.

Peace Delegates in Session.

That, with the advent of Christmas, the angry clash of battle array should for the moment subside, is certainly most acceptable. It is to be hoped that, with the opening session of the Peace Conference at London, Dec. 16, there will be material progress towards a mutually satisfactory agreement between the Balkan States and the Ottoman Empire. The leading European Powers will also, through fully authorized representatives, engage in special deliberations, as may be deemed necessary to protect their respective interests. Important concessions will likely be required of Turkey, and shrewd diplomacy will doubtlessly be exercised by the Powers to adjust matters satisfactory to all concerned.

Christian Giving.

A noted authority on church beneficence declares that there is too much "thirty-cent" Christianity, meaning, by this expression, that, since the more liberal among the church people of this country have of late increased their giving, an average of thirty cents a week to religious work in general has been reached. Were the entire membership of the Church of the Brethren to give an average of thirty cents per week to the work of the church, the treasuries,—congregational, District, and missionary,—would grow perceptibly. Many, of course, could and should do much better, but an average of thirty cents per member, paid in regularly each week to the work of the church, would be a decidedly hopeful advance in the right direction. That would mean over $1,500 a year for a church of one hundred members,—not a bad average, and entirely possible if there is a disposition to "give as the Lord hath prospered." Whether much or little, Christ can use the consecrated offering of our heart's devotion to his glory and the world's salvation.

Egypt's Efficient Governor.

It is generally admitted that not since the days of Joseph has there been as efficient management of Egypt's affairs as at present, under the competent leadership of Lord Kitchener. Though he has suppressed every tendency to political disorder with an iron hand, no one seems to grumble, and no one today is so popular with Egyptians of every class as Lord Kitchener. This is largely due to the fact that he is accessible to all, from the wealthiest pasha to the lowest field worker. Moreover, he can talk to each of them in his own language,—even in his own dialect. Then, too, he has made himself familiar with native ideas, aims and prejudices, and is always willing to consider their petitions, and to adjust difficulties with the utmost fairness to all. Above all, he sees to it that any decision made is promptly carried out. Many of Lord Kitchener's admirable methods might well be applied to the more successful admistration of church affairs. Competent leadership in the spiritual realm is a crying need of the age. The highest interests of the church demand consecrated leaders, amply qualified for the responsible duties entrusted to them.

Christianity's Inherent Power.

More distinctly than ever before has the utter insufficiency of Islam shown itself during the progress of the recent Balkan war. Compared with the uplifting and sublime teachings of Christianity at its best, Mohammedanism has proved itself as it really is,—a compromise with the world, the flesh, and the adversary of souls, without a single element to uplift and purify its adherents. A recent expression by a prominent leader of religious thought, forcibly brings to mind the marvelous superiority of Christianity. He tells us that the most conclusive evidence of the Divine origin of Christianity is its inherent power of self-reform. The corrupt mediæval church was brought in touch with the purifying agency of the Reformation, not by influences from without, but by men of unshaken conviction in her own ranks. These were men who, convinced of the power of Divine Truth, insisted upon a revival of purity and consecration. It is encouraging indeed that, amid the constantly-recurring departures of the church in past centuries, there was always,—somewhere within the body,—the leaven that made for better conditions,—a return to apostolic Christianity in all its purity. Our own beloved Church of the Brethren is a most emphatic illustration of the fact that the church of the Living God, as "the pillar and ground of the truth," has, within her ranks, forces that, amid the errors of the age, are bound to assert themselves by reason of their inherent power, thus proving a shining light in the darkness of a world's iniquity.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

The Christ Has Come.

BY B. F. M. SOURS.

It was dark, it was night, when the Savior came,
But the sky was all aflame,
And the angels, the heralds, to men told,—
They came from the streets of gold.
They told of the King, of the Conqueror,
Of the Prince of Peace who should vanquish war,
Casting earth in Love's holier mould.

It was dark, it was night, when the heralds came,
But the sky was all aflame
Where they stood,—those angels sent of God,
All valiant, glory-shod,
And the darkness dissolved, and the tears men shed
Gave place to the dawn's bright glow of red
And life's newer paths untrod.

It was dark, but the feet of the Prince of Peace
Scattered light, and made darkness cease:
There was gloom, but the King of kings away
Cast the enemies of day,
And,—O Christ, the joy of the years thou art,
And thy rainbows of promise are in my heart,
And the winter is turned to May!

It is light, for the Light of the world has come,
And the birds are no longer dumb:
There is life, for the Lord of life and death
Has breathed on us living breath.
Since the Prince of Peace has enshrined his love
In the hearts of men, songs that swell above
Have drowned war's wail of death.

Prince of Peace, in our hearts come, make thy home,
That our feet shall no longer roam.
Prince of Peace, sound the clarion o'er war's sway,
Till its din shall dissolve away,
Till the cannon's roar shall be heard no more,
And love shall reign from shore to shore,
Ere the eternal day.

The light has come, the Christ is born,
And the paths the flowers adorn;
The foretaste of the eternal joy
No night-winds can destroy:
And the hearts of men are revived again,
O Christ has come to the hearts of men,
With praise their glad employ!

It is joy, it is life, it is love-born thought,
Until life is all glory-fraught.
It is peace, it is toil, it is happiness,
For the Christ has come to bless.
O brother, engrossed by the daily care,
Forget not the Christ and the hour of prayer,
But feel his love's caress!

It is peace, it is heaven above at last,
When the earth-storms all are past;
It is life, it is Christ, it brings to me
This glad day's jubilee,
For the earth and the heaven shall pass away,
But the joy of this holy Christmas Day
Will be for eternity.

Mechanicsburg, Pa.

The Simple Life in Business.

BY A. G. CROSSWHITE.

THERE are times when we sit together in heavenly places in Christ Jesus, when the very atmosphere is redolent with the Spirit's power, and when the songs we sing are angels' whisperings. Such hours of peaceful, holy devotion remind one of Jacob's communion with God at Bethel, and we are loath to leave the place, but the time comes when we must forsake these oases and pursue our journey, even though it leads, at times, through the desert wastes.

How easy it is to serve God under such favorable circumstances; but duty calls the most devout worshiper from the altar and the happy home circle, to face the more tempting and trying realities of the commercial age, and the question is, Will his former profession, his spiritual training and service, hold as he enters the breakers? We call it smooth sailing when the sea is calm, the channel clear, and the propelling force favorable to a steady, rapid, onward course. Fortunate, indeed, would he be if such conditions always prevailed with the man of honest convictions who pursues an honorable vocation. But reverses will come and we must prepare for them.

To the man armed with the religion of Jesus there is nothing to fear so long as his cause is just and his strongest efforts are directed by wisdom, to a worthy and an honorable end. In business, as in everything else, we need the religion that holds as an anchor amid life's conflicts as well as in its peaceful joys. Jesus says, "Seek first the kingdom of God and his righteousness and all these things shall be added unto you." These added virtues may be slow coming, but remember that "Rome was not built in a day." It required four centuries of martyrdom to establish Christianity, and a century of civil wars to introduce the Reformation.

Have the courage to discharge a debt while you have money in your pocket. Have the courage to do without that which you do not need, however much your eyes may covet it, or its cheapness may recommend it. Have the courage to speak to a friend in a "seedy coat," though you are in company with a rich one and richly attired. Have the courage to wear your old clothes until you have the money to buy new ones. Have the courage to prefer comfort and common-sense environments rather than a butterfly existence and a strained relationship with your creditors. "A gold collar," says Josh Billings, "does not look good on a poor dog's neck."

Have the courage to acknowledge your ignorance rather than seek credit for knowledge under false pretense. Have the courage to adjust the scales and refund the shortage and to lengthen the yard stick, for neither the communion service nor the weekly prayer meeting can atone for a dishonest act. God demands restitution as well as penitence.

To the young man or young woman, possessed of the "Simple Life," there is an opening through personal worth, for the very appearance of such an applicant is satisfactory. A properly-trained child can be trusted anywhere, yet a feeling of responsibility and anxiety does not cease with the parent after the child has grown to maturity or gone from under the parental roof to meet the issues of life.

Joseph was a good boy before he ever entered Potiphar's court or manifested business tact in preparing provisions for the seven years of famine. One great character fortification was his ability to resist temptation,—the very thing that is most needed in the business career of young men and women today,—and which arises from so many sources and such unexpected quarters that one will often fall unless Omnipotent Power control the life so affected.

Let us first turn our attention to Job, the very embodiment of patience and clear-headedness under fire. He was a prosperous business man and withal possessed of a happy family, but Satan contended that his favorable surroundings influenced his piety, and would not be convinced until God turned Job over to him, in order that he might be severely afflicted; but in all this Job sinned not, and in the end he was more prosperous than before.

Another instance of the manifestation of the "Simple Life" was Mordecai, who sat at the king's gate, and sought not his own elevation, but waited patiently the execution of God's will. How different from Haman and how pertinent the Divine decree of abasement and exaltation!

Having selected a few old-time characters to show that it is possible to withstand temptations of different kinds and under different circumstances, the list is hardly complete without detailing a few characteristic traits of the Hebrew captive, Daniel. His business career was based upon the safe foundation of true worship and faithful service of the true God. As a young man he was pledged to total abstinence and plain diet, and as to his religion, he was neither afraid nor ashamed to pray to his God, however grave the result. Is it any wonder that he received official honor? Show me a young business man or woman with the spirit of Daniel, and I will show you a future reformer, a character whom God will protect and honor. Man was meant not to be the slave but the master of circumstances, and in proportion as he recovers his humanity, in every sense of the great, absolute word,—in proportion as he gets back the spirit of manliness, which is self-sacrifice, affection, loyalty to an ideal beyond himself, a God above himself, so far will he rise above circumstances and wield them at his will. It must be remembered that when the angel rescued Peter from prison, he only led him beyond the walls, and then left him.

"It must be admitted," says a man of ripe, commercial experience, "that trade tries character more severely than any other pursuit in life. It puts to the severest tests, honesty, self-denial, justice and truthfulness; and men of business who pass through such trials untainted are, perhaps, worthy of as great honor as soldiers who prove their courage amidst the fire and perils of battle. And, to the credit of the multitudes of men, engaged in the various departments of trade, we think it must be admitted that, on the whole, they pass through their trials nobly. If we reflect for a moment on the vast amount of wealth, daily entrusted even to subordinate persons, who themselves probably earn but a bare competency, the loose cash which is constantly passing through the hands of shopmen, agents, brokers, and clerks in banking houses, and note how comparatively few are the breaches of trust which occur amidst all this temptation, it will probably be admitted that this steady, daily honesty of conduct is most honorable to human naturé, if it do not even tempt us to be proud of it."

The business man knows what he can afford to pay his helper, and he figures that much depends on the temptations confronting those of vicious and extravagant habits. A renter was once asked how he could make ends meet by giving the landlord the "lion's share" of the proceeds of the farm. "Oh, that is an easy question," said he, laughing, "the farm I tend must always make my family a living."

There was significance in that remark, and the same principle applies everywhere, therefore it stands man in hand to give his employés living wages or suffer financial loss in the end, as well as an eternal retribution for having "oppressed the hireling in his wages." The servant can be pinched so long as his superior is paying him all that the business will justify, but when he finds that he is speculating on his services, rebellion and rascality may arise from provocation, and "the gainer is the loser."

The professional workman is more independent from a business standpoint than the common laborer, and yet "the servant is subject to his master" everywhere along the line. The man of principle is often subjected to the severest strains of conscience in quietly submitting and often becoming an accessory to fraud and corruption of the deepest dye, knowing that an exposure would mean his instant discharge as well as ostracism from such unprincipled grafters. What a practical business (?) education for an humble follower of the Lord Jesus Christ!

But let us suppose that such positions and such business managers are the exception rather than the rule. Yet, without a warning, such sad experiences might be considered fair samples of all business enterprises, and, through a correct interpretation of God's demands upon society, every phase of commerce would be branded as corrupt and degrading. If it can be admitted that the influence of the Christian religion can so affect the standard of business morality, then it logically follows that an actual demonstration of the "Simple Life" will accomplish still more; and what it will do for the employé, it will do for the employer, and, even more, for the field of opportunity is greater.

I remember, hearing years ago of an old merchant who, on his deathbed, divided the results of long years of labor,—some hundred pounds in all,—among his sons. "It is little enough, my boys," were his last words, "but there isn't a dirty shilling in the whole of it." His ideal had not been to make money but to keep clean hands.

A certain writer says, "The true test of any religion is the effect it produces upon the lives of those who profess it. And, indeed, the test of merit everywhere must be the power it possesses of accom-

plishing desirable results. In this age of the world men are not judged by what they claim to be able to do, but by what they are. Here is where the religion of our own country rises superior to the faith of the Mohammedan or Hindu lands; for while there is much hypocrisy in the church, and far too much worldliness, there is yet an absence of those sensual and brutal elements which characterize the religions of Arabia and the Ganges."

There are firms that require a certain standard of dress, hotel accommodations, etc., but there are none that even countenance participation in card games, billiards, drinking, smoking, or anything else that in any way reflects upon the Christian character of men and women employed by them. At least total abstinence along these lines will not bar the applicant, with any reputable firm. It is far better, anyway, to seek other employment than to be driven into temptation or to stifle religious convictions.

There are too many other good positions awaiting the man or woman who is not "for sale" at any price. The traveling men who conceived the idea of establishing the "Gideon movement" are to be commended, and no less praise is due the Y. M. C. A. organizers, in their efforts to counteract the evils and manifold temptations of our commercial age. Once in a while a man becomes a martyr because of his conscientious scruples, as did the author of the "Pure Food Law," recently, but frauds have been exposed, nevertheless, and the good work goes on.

Take it for what it is worth, but I venture the assertion that if the "Simple Life," as taught and practiced by the Church of the Brethren, could be carried into all legitimate phases of business activity, and the profession then strictly lived up to, we would witness a revival of the old-time honesty and square dealing, proverbial of the past age, when every man's word was as good as his bond.

Flora, Ind.

The Bible Memory and Devotional League.

BY S. N. McCANN.

"Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word" (Psa. 119: 9). "I will not forget thy word" (Psa. 119: 16).

As this year closes, with all its opportunities, and we enter a new year, bright or dark, as we improve or neglect our opportunities, let us start right and in the power and strength of Jesus we will win all the way. As many people like to start out on New Year with fresh resolves for more and better work, why not join the "Bible Memory and Devotional League" and thus start a work that you renew every day of the year?

Just one verse of scripture committed each day and just seven of the last verses committed, rehearsed each day, with devotion and prayer, will prove a blessing beyond measure to every one who does the work.

It will prove to be a means of keeping the mind pure and the affections centered upon the best and holiest things. It will cleanse not only the ways of a young man but the ways of all who will drink daily from this fountain of life.

There is not one thing asked in joining the League that every Christian should not gladly and willingly do, and not only do, but seek to get others to do likewise.

To commit one verse a day is a little thing, yet it helps us to really think the thoughts of God. A verse committed will give food for meditation and will be at our disposal so that we can meditate upon it if we will. The mind thus filled with good thoughts, helps to keep evil thoughts away, giving us the opportunity to cleanse our way.

Rehearsing at least seven verses will make us to say, "I will not forget thy Word. This will not only be true in a spiritual sense but it will be largely true literally also.

Some may feel discouraged because they forget what they have committed after a few months. This should not discourage any one. The young will not forget as readily as the old, yet none should be discouraged because, after a few weeks even, they can not rehearse what they have committed. All get the culture and the close, personal touch with God that comes from the assimilating of his thoughts.

The devotional and prayerful rehearsing of a small portion of the Word each day is what every Christian should do, whether he joins the League or not. No Christian can afford to neglect daily communion with God. The League asks a small portion of each day to be given to devotion and prayer. If we have not formed such a habit already, why not start out at the opening of this New Year with the promise to give at least a portion of each day to devotional and prayerful study of the Word?

The joy gained by daily committing and prayerfully rehearsing a portion of God's Word is enough more than to repay all the cost of time and labor. The benefit gained is equal, if not greater, than can be gained from any other source with as small an outlay of strength and time.

There is no Christian but will say, "It is a good thing and ought to be done." If three regular meals are required to keep our physical strength at par, how can we hope to get on spiritually without even one regular spiritual feast with God?

The *Missionary Visitor* will gladly furnish League cards for the asking. Send and get a few cards for yourself and your friends who will join with you in the good work.

Bridgewater, Va.

China.

BY F. H. CRUMPACKER.

It is not my purpose to write an essay on the country or the customs, neither on the religions nor on the politics, but I would like to write something of the needs of China. Again I am not going to cover the whole field, for I might say something that, in this particular place, is true and in other places they would know absolutely nothing about it. But I am in a position to know something of the needs of Ping Ting Chou and the surrounding country.

This country has several hundred villages in it and one might make a safe estimate by saying that a preacher has visited one-tenth of them. The other nine-tenths may have had a bookseller in one-third of them, but the other six-tenths are absolutely barren of so much as a visit from a Bible seller.

Now, what is the criticism? You are likely to say, "Well, Bro. Crumpacker, what have you been doing?" Well, I have been preaching on Sunday from one to three sermons. I lead services regularly several times in the week, and then make an occasional visit to the villages or small neighboring towns. The opening of a station is not an easy matter and considering the fact that we came to open the work before our ability to talk was sufficient to get on with the people, I can easily say that, after the language study was done, during these days here, there was not a big lot of strength to get out to these several hundred villages.

But all that does not tell of the needs. The need is the Gospel of Christ to a dying lot of people. There are so few of us to give it. Who will come to our help? In our town there are several thousand people, and one would think there were enough here to keep several people busy. Well, draw your own conclusions. I think nothing must have grieved the Lord more than to have seen the people going about as sheep without a shepherd. Now, dear brethren and sisters, do not consider that I have the eyes of the Master, but my heart fairly swells to overflowing when I see the thousands of people groping on and on and no one to lead. Today our services were well attended. We are so glad when we can see a few who are really getting interested, and want to tell their neighbors of the Master's love. But these are so few.

Today a letter came from the homeland. It brought two kinds of information. One was that somewhere in the Brotherhood some one was being disowned from the church because of a departure from our principles of plainness. This brought pain. The other told of the per cent of giving done by the various Districts. Again I was faint at heart. But then I thought of the work at hand and hurried away to tell the story of the Cross to the seventy-five or eighty people who had come to hear. Then I reflected again and as I look at the "inside information," I find that, taking the Brotherhood over, we give but a fifty-cent piece each for foreign missions. Some Districts go so low as eight cents per member. Oh, dear brother, will you not look up now and help us here in needy China?

During the last two weeks two men came to me for help in their villages. Another says he will furnish a preaching room and opium refuge quarters if we will put in a good man to tell the story. We do not have the man. We do not have the means. Our budget this year called for a certain sum. The opportunity came to open an Orphanage and the Mission opened it. At present the Mission treasury for the China Mission has less than a hundred dollars in it. Here are our twenty orphans to feed and clothe. Here are our hundreds of villages needing the Gospel. A few are actually asking for it, but we have no men, no money.

The General Board sees the need in China, and India as well, but their hands are tied because God's stewards are holding in a napkin what has been entrusted to them. How long must the overworked missionaries of India toil on,—a furlough due but no one to keep the work going while they go away for a few months to recruit? The China Mission is not to the furlough place yet, but we are in the sight of thousands of China's godless people, going blindly on. At the temple, where we were for a short time during the hot days of the summer, one could daily see sights that would make a tender heart bleed. Young boys, young men, old men and old women, would come and prostrate themselves before a goddess or a god made of clay and straw, and there they would pray to that lifeless, helpless thing to help them or some member of their family to be well. They would go away disappointed.

How different was the look that came to our dear school-boys' faces, one night, as we concluded a prayer. The weather was dry. We had asked our helpers and the schoolboys daily to pray for rain. The people of the place learned that we were praying for rain. And they were interested to know what would come of it. Some of these school-boys have parents as heathenish as a heathen land can furnish. But as the weather got dryer, we prayed the more. One night, at our regular prayer meeting, we were urging all the children to pray. Then the writer prayed a short prayer and when the meeting was dismissed, a light shower refreshed all nature. The joy that came to those dear little boys was beaming all over their faces. How different from the disappointed look as the poor souls leave their lifeless, idol prayers! Oh, God, forgive our unfaithfulness in prayer! The rains came a little later in abundance.

Are there not hundreds of dear brethren and sisters who want to divert the mind for a time from what they need to put on, to be seen of men, to a subject far greater? Help these poor heathen to put love in the heart, to make them fit to appear before the throne of God at the last day. Dear brother, whether erring in behavior or whether being used of God to take care of the flock at home, will you not again in his name, make one more appeal for the heathen? It means a few dollars of God's gift to you in some cases. In others it may mean the giving of a son or daughter, a brother or sister from the home, a brother or sister in the church but, in the name of a longing, loving Savior, will you not come, or give, or both to help, oh, the darkest kind of a soul, to know just a little of the "Light of Love." Jesus said, "I came that you might have light." Is there not some way to help? Will you pray the Lord to show the way that you can do the most good? In his Name I send this to the dear home church, hoping that some little help may be given from some direction to India's and China's perishing MILLIONS.

Ping Ting Chou, Shansi, China, Nov. 10.

Only a faith sufficient to believe beyond the seeing, and a love able to walk childlike and lowly with its God, are willing to acknowledge the stupendous mystery without losing heart and trust.


Madam Saheb

Character Sketches from My Jungle Home

By NORA E. BERKEBILE (Late Missionary in India)


Junnebai

No. 4.—Some of Junnebai's Playmates.

Just across the street lived Sundri and Dondie. "Sundri" means "beautiful" and Dondie means "a stone." Sundri was the baby about three years old and Dondie was perhaps six or seven. Poor Sundri might have been beautiful, had she had proper care, but her hair was matted and her face always so very, very dirty. Her eyes were large and bright and this was all that was really beautiful. Her father had run away and the mother did not have much time to care for the girls. She bathed them every day. At four o'clock we would be awakened by their mother, Ruckmalai, grinding the daily supply of flour to make the chowpatties for the day. While Sundri and Dondie slept, she ground the flour and made the bread. She took a pan and put flour in it and then poured in enough water to make a dough. To this she added salt. There was no soda or baking powder or yeast, for it is unleavened bread.

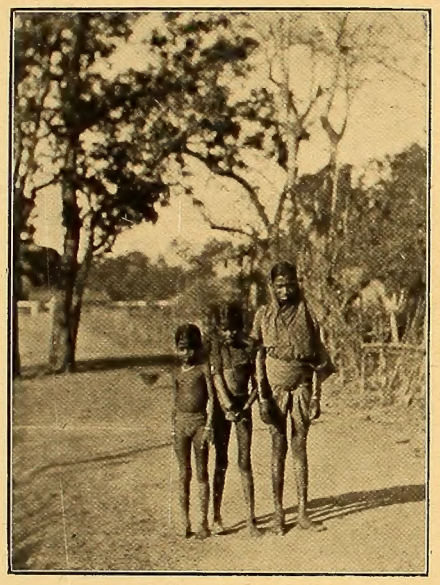
Taking a piece of dough, about the size we use for a pie crust, she puts it on the molding board on the floor. Then, getting down to it, she rolls it thin and then folds it. Again she rolls it thin and then folds it. This is repeated four times and then, when it is rolled thin enough, she puts it on an earthen plate over the open fire and lets it brown. She is most too poor to afford any oil or ghee (clarified butter) to grease the pan, so they eat the dry cake. It is carefully browned on each side and then, if they have it, they eat a piece of native sugar with it. But the girls must have their bath first, so she puts the bread aside and calls them up. They are sweetly sleeping on a coarse blanket, on the earthen floor. They have no pillows, no mattress, no springs,—just the hard ground floor. Their mother can scarcely get food enough to keep away hunger, so there is no use talking about a good native bed and a thick comforter. Besides this, all the little neighbor girls sleep this way, so they do not mind it.

The water in the brass cooking-vessel is now warm and the mother takes the girls out in the yard on a flat stone, and tin cup after tin cup of warm water is poured down over them. They run in to the fire and get dry. Sundri always screams at the top of her voice during this trying ordeal, while Dondie stands by, waiting patiently all the while. They wait until the mother makes tea. Then they offer a bit to the gods and proceed to eat. They have just the weak tea, a piece of chowpatti and perhaps a lump of sugar. Ruckmalai carries water from the well for the day, and then starts for the rice field.

Back of their house live four little girls. Their mother died with cholera. The oldest is Junnebai too, and she is about the same age as the other Junnebai. Then there is Dundi and Kushi and the baby, less than a year old. Poor little motherless girls! Often my heart has ached for them. Their mother seemed so kind to them and their father, too, seemed to be above the average in intelligence. He was often foreman of the road work and received a comfortable wage from the Government. When he died, all the care fell upon Junnebai. They seemed to love to go to the missionaries' home. Every Sunday they were in Sunday-school.

Junnebai had to carry water first; then she would come, carrying the baby on her hip. Kushi, a round-faced, curly-haired, bright-eyed little miss of three, would huddle up to me, pat my arm, and rub her head against me. She would not be satisfied until my arm was around her, hugging her close. Dear little girl, she wanted mothering. She always called me her "Madam Saheb." Baby wanted to come too, so Junnebai would put her into my lap, saying, "There, Madam Saheb, she's yours." Baby would cuddle down and go to sleep, perhaps dreaming of the mother who had often cuddled her to her breast and sung her to sleep.

Baby would not try to walk, so I promised her a dress when she could walk. Her limbs were weak, but when she got to be a year and a half old, she still made no effort whatever to walk. When the older girls knew that there was to be a nice dress coming when she walked, they began having her exercise her lower limbs, and gradually they grew stronger. When about two and a half years old, she began to walk well, and all were happy about the pretty dress. But Kushi wanted it, too, and wore it as often as baby did.


SOME OF JUNNEBAI'S PLAYMATES.

Another little girl lived near Junnebai, but she was high caste. Her father was a Purubu Brahmin, so she did not dare to associate with my other little neighbors.

She wore long skirts and lots of jewelry and did not work. But I think Sundri and Junnebai and Dundie and Kushi, and the rest, had a happier life than she. O yes, there was Lurdiki, too, but I will tell you more about her later on.

The girls play a game similar to "hop-scotch." They also play "hide-and-seek," "wood tag," and, of course, have their wooden dolls and a jolly good time making mud pies during the rainy season.

They are helpful little creatures, for all these belong to the Agri caste and are respectable working people.

The girls do not talk about school, for these have never been to school a day in their lives. They talk about the cheap jewelry they own, and the great event in the near future,—the wedding day,—or the next feast day when they shall have dainties to eat.

(To Be Continued.)

Christmas Giving.

BY CHAS. L. MOORE.

We are about to celebrate one of the greatest events the world ever knew,—the advent of Christ, the Son of God.

This anniversary is commemorated as a time of giving, because of God's wonderful gift to man. In the glad Christmas time every one is making a most strenuous effort to give something to some one else, with but little consideration of the ultimate results, more than the mere strengthening of the social ties.

What a power this Christmas giving might be, if it were so adjusted as to help souls to escape from the awful chasm of eternal destruction towards which they are being swept by the whirlwind of sin!

The mere possession of houses and lands is no evidence of a bank account in heaven, neither is poverty an evidence of sin. In the beginning we find Jesus among the poor and lowly.

They who have been oftenest bowed to earth with deep afflictions are nearest heaven, and as the rose never gives forth its sweetness until it is crushed, so human hearts need the correcting influence of the good Father's hand to bring forth the choicest blossoms of purity, love and faith.

Brumbaugh, N. Dak.

Death of Eld. Jonathan W. Blough.

BY JEROME E. BLOUGH.

Jonathan W. Blough was born Nov. 8, 1825, in a small log cabin in Quemahoning township, one and one-half miles west of Hooversville, Somerset County, Pa., and died in Hooversville, Oct. 16, 1912, aged eighty-six years, eleven months and eight days. His parents were Peter C. and Christiana Faith Blough, he being the second of a family of ten children.

His opportunities for an education were meager, being only those afforded by a four-months' subscription school. That he applied himself diligently to his studies is evident from the following "Letter of Merit" given him Feb. 4, 1841, by his teacher, Daniel Stufft: "Jonathan Blough has been a regular attendant of my school and has been under my care for the space of four months. He has made excellent progress in learning, such as writing, reading, arithmetic, etc., and above all, his most excellent behavior." He learned both German and English.

He was married to Susanna Boger Feb. 22, 1852, who was born in West Virginia July 31, 1825. Her father was Christian Boger, a deacon, and her grandfather, John Boger, an elder, who, at the age of seventy-three (1846) wrote a small book on "The Second Coming of Christ." Among her relations were the Cobers, Forneys, Fikes, Frushes, Bowmans and Bucklews, many of whom were prominent elders in the church. She united with the church in her early teens.

By occupation Bro. Blough was a farmer, having lived on the same farm from 1855 to 1900, when he moved to Hooversville. In June, after their marriage, he united with the church. Two years later he was elected to the office of deacon and in June, 1856, he was elected to the ministry, being the first minister installed in the Pine Grove meetinghouse, which had been erected the year previous. He was well advanced in years when he was ordained to the eldership.

Their home was blessed with two sons and four daughters, of whom one son, Eld. P. J. Blough, and Sister Ella Shaffer, of Hooversville, Pa., and Sister Annie Herring, of Nokesville, Va., survive; also twelve grandchildren and two great-grandchildren.

One daughter, Mary J., who was the first cook at the Huntingdon Normal School (now Juniata College), and was an earnest church and Sunday-school worker, died Aug. 25, 1893, at the age of forty years. Theirs was a model Christian home, and the spiritual atmosphere pervading the home had the effect of bringing the children early to the Savior. Brother and Sister Blough journeyed together, hand in hand, sharing each other's joys and sorrows, for fifty-nine years and six days, when, Feb. 28, 1911, she fell asleep in Jesus, leaving her aged companion to travel the remainder of the journey alone. Eld. Blough was a well-preserved man physically and it was only during the last few years that he failed very perceptibly, while his mental powers were unimpaired to the end. Sept. 29 kind brethren carried him to the church, across the street, where he enjoyed his last communion.

For fifty-six years Bro. Blough preached a free and a saving Gospel. Living in the extreme northeastern part of a congregation (Quemahoning), cover-

ing a large territory, made his ministerial labors quite strenuous. Many and long were the horse-back rides taken to fill appointments and to do general church work. During more than half a century his counsels helped to solve the church problems and direct the church into new lines of activity. He was among the first to see the need of Sunday-school, and partly through his efforts the first Sunday-school at Pine Grove was organized and maintained.

Down to the last years he enjoyed being in the Bible class, and taking active part in the discussions of the Scriptures. He scarcely ever erred in his explanations of difficult passages. He was a deep thinker and a persistent Bible student. This enabled him to quote many passages of scripture in his sermons. Most of his work was done around home, and he was not so widely known outside of the District. The first twenty or twenty-five years he preached in the German language, but when there was no longer any need for such services, he did what few men have done,—changed entirely to the English.

Being a strong advocate of education, he early became a supporter and patron of our church schools and our church literature; also of missionary activities. Five of his grandsons and another young brother were pall-bearers. Eld. W. M. Howe conducted the services in the house and Eld. S. P. Zimmerman and the writer at the church. Interment was made in the Maple Spring cemetery by the side of his wife, and near the graves of his co-workers, Elders Tobias Blough and Emanuel J. Blough, who preceded him to their reward.

R. D. 5, Johnstown, Pa.

Out on the Desert.

BY JAMES M. NEFF.

It was an incident in my experience not soon to be forgotten. I had bidden good-by to wife and children, had gone out to the street, and been helped into the automobile that was to convey me to the railway station. Wife and the four little girls had followed me from the house and now stood in a row on the curb. The machine was about ready to move when wife turned toward the house and hid her face, and left the little girls gazing after us as we rolled away. It was a parting of the kind that leaves a feeling of peculiar anxiety. For months my health had been on the decline. As one sympton would improve, another would appear, and on the whole I kept growing weaker and weaker. Was there a turning point to be reached by and by? Under what circumstances would we be brought together again? Such questions as these very naturally filled the mind.

But soon the train was speeding us away to the Southeast, through orange and walnut groves, alfalfa fields and vineyards, and Lordsburg and my dear ones were being rapidly left behind. It was only a few hours till the great iron horses were laboring up the San Jacinto mountain, from whose summit we were carried out upon the desert, the great domain of nothing—nothing but sand and wind and sunshine.

Our destination was Palm Springs, where I expected to spend the winter. Off the train at a way station, we had six miles to go by private conveyance. A team was awaiting us and we were soon on our way across the sandy desert. The wind was blowing a gale and the dust was flying. This was not so pleasant, by any means, but here was the oxygen I need to breathe, and the sunshine in which I need to bathe, so I must make the best of it.

Finally our destination was reached and proved to be somewhat disappointing. Few winter tourists had yet arrived and among the most conspicuous objects were a number of tents and tent-houses, scattered here and there, empty and abandoned, wind-wrecked and ragged. We drove up and stopped at a small, rough building in which the owner kept the postoffice, a little store and the only hotel in the place, where he entertained guests at the rate of fifteen dollars per week. Upon further investigation we found that a sanitarium there receives guests, and a few white people keep cottages and tent houses for rent, each catering to the demands of a few wealthy aristocrats that come in every winter, and at rates that are absolutely prohibitive to one of meager purse. Besides these there is an Indian reservation and a few Indians, all of which helped us to decide to look for a different location and more congenial companionship.

So, within three days after we leave Lordsburg, we are again aboard the train, speeding further southward with the sad reflection that every mile we travel increases the distance between us and the dear ones at home. (I use the pronoun "we" here usually, for through all this a brother accompanies me, faithfully looking after my wants.) We pass the Salton Sea, more than 200 feet below the ocean level, and going on down, into the Imperial Valley, stop at El Centro the same evening.

A Christmas Hymn.—Luke 2: 8, 14.

8s and 7s.

BY JAS. A. SELL.

God had promised a Redeemer
To our lost and ruined race,
He was made a helpless infant,
To display his wondrous grace.
When the world was wrapped in slumber,
In a dark and dreary night,
In a stable cold and lonely,
He was born to bring us light.

Chorus.

Kings and Prophets waited for him,
But had died without the sight,
And his coming now has scattered,
Rays of joy and heavenly light.

To the shepherds on the hill-sides,
Who were watching by their ward,
Angels brought the joyful tidings,
Of the birth of Christ, the Lord.
Heaven opened wide its portals,
And God's glory shone around,
And Judea's plains and valleys,
Seemed like sacred, holy ground.

Angels sang a song of glory,
Peace on earth and mercy mild,
They were sent from realms of glory,
To announce this little child,
And the music still is ringing,
Through the corridors of time,
It has blessed a world of sadness,
With its cadences sublime.

Hollidaysburg, Pa.

Desert, did I say? Well, hereabouts is a spot of desert that has been reclaimed by waters from the Colorado River, and here are flowers and trees and green fields and people and prosperity. Here they grow alfalfa and cattle and cantalopes and cotton. But all about is the great expanse of desert, and the desert air comes in from every side and the sun shines and conditions prevail that have made many sick people well.

But as to my own case,—am I to get well? The doctor shakes his head, pronounces my case hopeless and says it were better that I return to my family and quietly await the coming of the end. However, I am still trying to believe he is mistaken. I feel that the Lord has sent me out here to find the answer to the many prayers that have gone up for my recovery. And I still ask for you, one and all, to continue to remember me at a Throne of Grace to this end. I don't believe I am lacking in the spirit of resignation to the good Father's will. When once he indicates to me that my time has come, I think I can go cheerfully. Indeed, when once sure that my work is done here, I see no reason why I should not be glad and anxious to go. And I realize, at all times, that God sees farther and knows better than we and I rejoice that into such loving hands as his I can commit myself and mine.

El Centro, Cal.

Unoffered Gifts.

BY OMA KARN.

There is a painting by the famous artist, Tissot, representing the Wise-men as they start out to follow the new star that has made its appearance. They are pictured as emerging from a pass among the night-shrouded hills, perched in calm dignity high on their richly-caparisoned, brown camels. They are men of noble and kingly appearance. One is impressed with the air of resolution and assurance which even from canvas seems to breathe forth from their presence. Straight before them glitters a brilliant star.

It was this star, "The star at its rising," which had called them forth from the seclusion of their mountain-girt homes to follow it to where the promised King of kings was to be found. In all probability, taught by Jewish books, scattered throughout the East, possibly during the captivity, these fire-worshiping astrologers knew the time had arrived for the appearance of this King. The author of an old Latin hymn has beautifully expressed their situation in these words—

"'Tis now fulfilled what God decreed,—
From Jacob shall a star proceed:
And lo, the eastern sages stand,
To read in heaven the Lord's command."

And so, laden with their rich gifts, they start out across the desert to follow the Star-messenger. Thus early did the Gentiles begin to gather at the feet of Christ.

The heart is made to glow with admiration, as, in imagination, we follow these great men to little Bethlehem. One is made to wonder what were their thoughts as they found themselves amidst the humble surroundings of a Bethlehem home and were led into the presence of the peasant mother, Mary, and her little son, Jesus. They were looking for a king. What a strange place in which to find a king!

And here, again, one is made to wonder what would have been the result had these Wise-men lost faith at this critical and unfavorable moment? What if, disappointed and discouraged, and deeming this humble-appearing babe unworthy of their attention, they had turned back and gone back home, thinking they were mistaken in the sign that had led them there? Yes, we know that God's plan could have been fulfilled in some other way, as it always is when the faith-strength of those to whom he has entrusted some great part of the working out of that plan, falters and fails. But what a loss to the world in the losing of the simple faith-story of these star-led Wise-men!

And what is the world losing today through unoffered gifts? From his throne of glory, at the Father's right hand, with what feelings of sorrow and disappointment the King must look down upon the great army of the indifferent,—those who could, but will not,—those capable of performing the most valuable service and of laying the richest treasures at his feet, yet standing idle and unresponsive,—robbing God and robbing their fellow-men.

Closely allied with these, and doing just about as much mischief in the way of retarding the second coming of the King, are those who feel that they have nothing worthy of offering, and that the way in which they can help is so small and insignificant. What need of offer? Thus they, too, stand still.

To all so inclined, we would kindly suggest that they study the picture presented by the narrative of the young lad with the loaves and fishes. Had he refused to offer his small bit,—and what a small bit it was in that great assembly,—somebody else's gift would have supplied the need and somebody else would have received the blessing that true, whole-hearted giving always receives.

It is a rare and precious truth that we can give God the gifts that he wants,—gifts that he values. The Christ-message to us is, "Give to me through others." There is no one so humble, so poor, so handicapped but what he has something to give in this way. And there is no human being so low and degraded that he is unworthy of our bestowal. Ever since Christ came into the world, the flower of nobler humanity has been slowly unfolding. His spirit of lowly service is becoming the motive power of the world's higher development. We hinder the growth of this higher development when we refuse to offer our gifts.

Covington, Ohio.

THE ROUND TABLE

"The Fundamentals."

BY WILBUR B. STOVER.

Most of our ministers have received copies of "The Fundamentals," a splendid set of little, paper-bound books, which are sent free to all preachers, Sunday-school superintendents, and missionaries. They are most valuable, as I have come to see them. Each volume contains six or eight carefully-written essays on religious subjects by the ablest writers. For example, on one hand there are articles on "Inspiration of the Bible," "Prayer," "Missions," "Deity of Christ," "Divine Birth," etc. Then, again, there are articles on Mormonism, Millennial Dawnism, Christian Science, Higher Criticism, etc. If any preacher or Sunday-school superintendent has not received any of these nine volumes as yet, I suggest that he write to the "Testimony Publishing Co.," 808 La Salle Avenue, Chicago, Ill. Tell them who you are and that you would be glad to have these books, and have not as yet received them. You will get them if you do this. They are free of all charges.

In correspondence with the "Fundamentals" people, I have received from them a great concession for our young missionary workers. They agree to send the books to every Chairman or Secretary of our *Local Missionary Committees* on my recommendation. Each congregation that is careful to abide by the rulings of Annual Meeting has by this time one such Missionary Committee. It is a special consideration. The letter says: "We know that you will send to us only the names of such people as would use these books and pass on the good news to others." Again, "We will be pleased to place their names on our mailing list if, in your judgment, they are earnest Christian men, who will make use of the books." This means a set of the books to every Missionary Committee. We ought to have 900 Committees. Over 8,000 books are hereby offered free to our good people. If you are awake, you will jump at this opportunity.

I expect to spend December and January in Pennsylvania, so I will ask all the Committees, who avail themselves of this privilege, to write a postal card to the General Mission Board at Elgin, giving the names of the Chairman and Secretary of the Committee, the name of the pastor or elder in charge, the name of the congregation, and the name and postoffice address of the Chairman or Secretary to whom the books should be sent. Do not write a letter. Do not tell about anything else. Stick to the subject, as indicated in the sample letter shown:

Hagerstown, Md., Dec. 10, 1912.

Dear Brethren: We are gratified with the "Fundamentals" offer. It is our intention to use them to a good purpose, I assure you.

Our elder is W. S. Reichard, Hagerstown.

Missionary Committee: Chairman, I. B. Wideawake, Hagerstown, Md.; Secretary, U. R. Happyman, Hagerstown, Md.

Fraternally yours,

U. R. Happyman.

Send the books to the Chairman.

Congregation's name is Hagerstown.

The "Whatsoever Things."

BY MARY BEAM.

As the mind is fed, so thinketh a man. "As a man thinketh in his heart, so is he."

Paul, in Philpp. 4: 8, gives us a list of the things about which we are to think. A man or woman, whose mind from childhood has been well fed on the "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," will think on these things, and will be molded and strengthened by his thinking, and so fortified against evil, that evil will not tempt him.

Invariably the tempter wins with those who have first indulged in evil thoughts. How important it is that we are kept away from any and all things, that instigate impure, ungodly thoughts! Especially is this true of the young,—the boys and girls growing to maturity. As their hungry minds are fed, so is determined their susceptibility to outside influences, whether good or bad.

Parents should be very careful about their children's associates, about their surroundings, about their reading matter.

The mother who bewailed the fact that all her sons became sailors, although reared far from the ocean, learned that it was through the influence of a picture, in their home,—of a ship at sea. This picture constantly before them, made the boys *think* sea, and finally they followed the sea.

Evil associates in childhood will inject poison, the effects of which are very hard to overcome. An obscene book or paper may cause untold damage.

While in this life, we daily come in contact with both good and evil. It takes much prayer and careful training to keep the child's mind on the "Whatsoever things," and free from the objectionable things.

Let us strive to give our children the best things to feed their minds, to mold their lives and characters, and to fit them for eternity.

Trevilian, Va.

"Church of the Brethren" Not a New Name.

BY J. D. HAUGHTELIN.

In examining a lot of old "Certificates of Church Membership," I find three different printed forms,—no two alike. They are the only printed forms in the bunch. In all of them the church name is printed "Church of the Brethren." The last issue, in 1883, has the name printed in Roman Capitals, followed by (or German Baptists) in small italics in parenthesis.

The oldest comes from Pennsylvania, without any date, but, where the date should be, is printed 186—. This shows that fifty years ago, before the church was incorporated, the church name among the well-informed, was as it now is. The other one came from Illinois Jan. 11, 1874. Here is a trio of witnesses (about ten years apart), for the first thirty years of the last half century. Surely, the Holy Spirit guided the Bicentennial Conference on this much vexed question!

Panora, Iowa.

That Little Bonnet Again.

BY AMANDA WITMORE.

As I was traveling recently, going from Imperial County, Cal., to Santee Eljohon Valley, Cal., I changed cars in San Diego. As I stepped off the train in San Diego, I saw, in looking over the crowd, a sister's bonnet. She, at the same time, recognized me as a sister, and we, with mutual consent, met and formed an acquaintance.

Mine was the first bonnet she saw in the city during the three years she has lived there. She was glad to meet those of like faith, and as a result she and her husband visited us at Santee, eighteen miles from the city, where the Brethren hold regular services. They attended our services, and are now planning to hold services in the city also. Long may the principles of simplicity, as shown by our bonnet, be honored among us as a people! It certainly is a boon to the isolated when at a glance, they can identify our sisters.

Santee, Cal.

More Volunteer Workers.

BY AUGUSTA PROWANT.

On Thanksgiving Day Bro. D. D. Thomas and wife came to our place. Bro. Thomas preached for us on that day, and in the evening. He also preached a fine sermon at the U. B. church (Mt. Zion house) on Friday evening. He also preached for us on Saturday evening and Sunday forenoon.

We were impressed with Bro. Thomas' willingness to offer his service in the Lord's work. Then, too, we thought, if more of us, when contemplating a rest from our manual labors, would feel disposed to be engaged in the service of our Master, what an ingathering of precious souls there might be! Our own spiritual beings would be strengthened, others built up and Christ's name glorified.

Brethren and sisters, may we be more willing to be engaged in the service of our Master!

Continental, Ohio.

CHRISTIAN WORKERS' TOPIC

Things I Want to Do Better Next Year.

Philpp. 3: 12-14.

For Sunday Evening, December 29, 1912.

I. In My DailyTasks (3 John 5; Col. 3: 17).

II. In Bible Study (Psa. 1).

III. In Self-control (Prov. 16: 32).

IV. In Church Attendance (Heb. 10: 19-25).

V. In Missionary Gifts (2 Cor. 8: 1-5).

VI. In Personal Work (Acts 11: 25, 26).

VII. I Am Resolved—(1) To follow Christ better (Luke 14: 27; John 8: 12; 10: 27; 12: 26; 21: 22; Eph. 5: 1). (2) To strive better (Luke 13: 24; 1 Cor. 9: 25; Philipp. 3: 14; Col. 1: 29). (3) To work more (Philpp 2: 13; John 15: 4, 5; Eph. 2: 10; 1 Tim. 6: 18; Titus 3: 8, 14). (4) Pray more (Matt. 6: 6; Psa. 88: 1, 2; Luke 18: 1; 1 Thess. 5: 17; Acts 9: 11) I desire to be a better man, and a more loyal follower of Christ; to be more faithful to my church, and to read and study my Bible more; to be more in the spirit of prayer, and to do all the good I can to those around me. **Amen.**

Helps.—(1) How can I rectify a mistake I made last year? (2) How can I improve my home life? (3) What work have you done for Christ during the year? (4) What aim have you this coming year? (5) What hinders you from spiritual growth? (6) What is your motto for next year? (7) What work have you done for our Christian Workers' Society? (8) What new work should our society do, and how?

PRAYER MEETING

Things I Want to Do Better in 1913.

(From the Special Standpoint of the Prayer Meeting.)

Philpp. 3: 12-21.

For Week Beginning December 29, 1912.

1. I Will Help to Make Better Prayer Meetings.—Past meetings may have been good, but there is a chance for improvement. Right now, on the threshold of the new year, let there be resolutions like these: I will not forget to be present at every meeting, so far as possible, and take an active part. If compelled to be absent, I will not forget to remember the meeting in my devotions (Heb. 10: 25; Acts 2: 42; Psa. 22: 25; 35: 18).

2. Definite Plans for Church Work.—Did you ever sit down quietly and think out a well-defined plan by which to increase your own spiritual efficiency, thus helping the general work of the church? Perhaps you have, in the past year, done a little here and a little there, and in the end accomplished but little. A business man does not manage business in that way. Doing something for the Lord is the biggest sort of business, but you may make it little by not giving it sufficient attention. For next year there should be better plans for work, and a strong endeavor to work the plans (Gal. 6: 9; Isa. 40: 31; 1 Cor. 3: 9-15).

3. More Bible Reading and Prayer.—Have you a Bible or Testament within easy reach for daily reading? Do you give, to your Bible study, systematic effort and intelligent consideration? Do you take time to pray, or do you let worldly cares cheat you out of this mighty source of strength? There must be improvement along these lines if we would prosper spiritually. We must give ourselves time to read the Bible prayerfully, meditate on its precious truths, and commune with the Father (Psa. 119: 9, 11, 16, 105; 55: 17; 1 Thess. 5: 17).

4. More Consecrated Stewardship.—How about the money entrusted to you by the Lord? Have you kept a correct account of the Lord's share? We are Christians, and all we have and are belongs to God. Let us give him all that is due him (Luke 6: 38; 2 Cor. 9: 6-11; Ex. 25: 2).

TOPICS FOR PRAYER MEETING.

First Quarter, 1913.

For Week Beginning

Jan. 5, The Life Wholly Christed, ...John 14: 15-24
Jan. 12, Tactfulness in Christian Effort, ...John 4: 1-30
Jan. 19, Our Highest Expectations Realized, ...
.....Psa. 15: 1-5; 17: 15
Jan. 26, Getting the Most from Prayer, ...Psa. 34: 1-22
Feb. 2, The Secret of Knowledge, ..Prov. 9: 10; Hosea 6: 3
Feb. 9, The Church United in Service, ...Rom. 12: 4-10
Feb. 16, Opportunities That May Be Ours, ...Eph. 5: 13-21
Feb. 23, Submitting Ourselves to God's Plans, James 4: 6, 7
March 2, Characteristics of the True Christian, ...
.....Matt. 5: 1-12
March 9, "Come," "Take," "Learn"! .....Matt. 11: 28-30
March 16, "Christ Is Risen" (An Easter Meditation), ...
.....Mark 8: 31; 16: 1-8; 1 Cor. 15
March 23, The Test of Faith, ...Gen. 22: 1-14
March 30, What Seekest Thou? .....Psa. 27: 4-6

HOME AND FAMILY

A Christmas Hymn.

O'er Bethlehem's hills there shines a star,
It sends its radiant beams from far;
Proclaiming to a waiting earth,
The tidings of a Savior's birth.

Chorus.

Shine on, O Star of Faith, shine on;
O Star of Hope, we come! we come!
O best of gifts, sent from above,
Shine on, shine on, O Star of Love.

The Wise Men of the East, are there
With gold, and frankincense, and myrrh:
But, better far, to thee, we bring
These hearts of ours, O Christ, our King.

O Day-Star of our souls arise,
Send health and healing from the skies,
Give comfort by thine own sweet rays,
And help us as we sing thy praise.

Light of the world, shine on! shine on!
Till ev'ry heart to thee is won;
Fulfilling thus thy blessed Word,
That all shall know and love the Lord.

—A. Wadhams.

And on Earth—Peace.

BY ELIZABETH D. ROSENBERGER.

Glory sat, rocking slowly back and forth, all alone in the homely little sitting-room. There was a cold sleet-storm. The wind blew in wild gusts, beating the rosebush against the west window with a weird, dreary sound. Glory looked towards the window with something like fear in her eyes. "I do hope the storm will blow over till tomorrow," she said to herself.

In the lamplight, the same glints of red-gold showed among her heavy braids of hair that had made her mother exclaim when she saw her first little daughter, "Oh, we must call her Gloria; it is the only name that will suit her!"

The fluffy golden hair did harmonize with her name, but that was all. Dejected, tired, and dreading the coming days, there was no shining glory in the troubled brown eyes. "If this storm should get worse, how will Dolly and I bring home enough wood to last us through the cold weather?" Every day they had been carrying home all they could after school-hours. But it was slow work, and Glory feared that they might be snowed in, so that it would be impossible for them to carry enough to keep warm in this little cabin which they had chosen for their winter home.

Her thoughts wandered on. It was hard to live here; it was lonely. They had come in September, because mother had said it was the only place she could call her own. To this little cabin in the woods, father used to come in vacation times. He had a lease on the place. In September the woods were arrayed in autumnal splendor, and Glory had cried out that it was all too golden and beautiful, as they wandered under the mighty oak trees, the leaves rustling at their feet, bidding them welcome to their leafy depths. Then the rains of October had set in and soon the bare trees,—harbingers of a coming cold and storm,—tossed their naked branches at the call of the wind.

Glory sighed. After the trees were bare, something of the severity of the winter had crept into their lives,—its bleakness and pitiless cold. It was always cold, her hands were almost frozen that very afternoon when she came home with the wood, and Dolly's were no better. They had not let mother know; mother was unable to go out herself; she must must not be troubled. Oh, everything was hard since father had failed and gone away. Would he ever come back? Glory did not understand what had come between him and mother. She only hoped that father would come home, and that things would go on as they used to. "Will it be hard all the years?" she wondered with a little shiver.

There was a sound as if the branches of the trees were blown against the house. No, it was something else,—a knock. Glory was frightened, she dared not go to the door. Then she heard some one call her name, "Glory, let me in!"

Tremblingly she moved towards the door and unlocked it. The one outside pushed it open and then, "Oh, father!" sobbed the girl, as she lay in his arms.

But her father was thinking of the wife he had left, after a business failure had rendered him desperate. Could she forgive him and was it possible to begin again? He must know at once.

What was his joy to find that a reconciliation was not even needed. Glory's mother said, "Let the past go. There is peace between us now, and, oh, I am so glad." The storm increased in fury, but there was joy and gladness in the cabin the following evening. It was Christmas Eve and there were no gifts, and few comforts, but they were all happy. Nothing mattered; peace and good will had come to stay. And is not this the joy of Christmastide,—that you leave your gift on the altar and first go and be reconciled with the one who is at variance?

Christmas is here again with its peace and good-will and wonder! Oh, let us draw near, and let our hearts have their way, and go and be reconciled with the one whom we do not love as we should. At Christmas time the world is better, sin is more hateful and heaven is nearer. There is not a day in the year when love is so unfettered as on Christmas Day, when men are swept away by the current of unselfish kindness and good-will. The angels who wakened the sleeping shepherds on Judea's plains are chanting again the joy of the world.



GLORY AND DOLLY IN THE WOODS.

Perhaps bowed shutters and a house in shadow tell the story of grief and a separation, lasting while time endures. Then do not sit dumb through these days of Christmas cheer, nursing in your heart a sterile grief which has no harvest. Oh, the pity of it, if it is your lad or your little girl who can never again join your Christmas circle. And your heart goes back to the charming surprises you used to crowd into these short December days. The bright eyes, the joyful cry of one gone haunts you until these hours are dark with an anguish that only a mother understands. For you, too, there is something to do,—something that will make this Christmas a holy day. You can open your shutters and let the light of Christmas Eve shine out on your friends who mourn with you. Do this in memory of the one gone before, and do more than this,—open your purse and your heart and give to some other child the gifts which your own can not claim. Fill the vacant chair at your fireside. Our dead should be very near us at this time. It is because we can not forget them that we need to keep Christmas. In this way we help others to cherish their memory, and we have the blessing that comes to those who bring Christmas cheer to the sad and lonely.

Christmas is the blossoming time of the year, when sweet thoughts and kindly purposes take shape in generous deeds. If our year has been narrow and selfish, we shall have no true Christmas. Weeks and months of loving-kindness are needed to make this a day of joy. Let us be guided as were the Wise Men of old, until we come to the place where the Young Child and his mother are. Then let us lay our offerings of gold and frankincense and the purifying bitter myrrh of our griefs, sorrows and misunderstandings, at his feet!

Covington, Ohio.

Death of Eld. George Mahler.

BY M. ALVEN MAHLER.

Eld. George Mahler, of Rombauer, Mo., was born May 20, 1849, and died Nov. 25, 1912, aged sixty-three years, six months and five days. He was a son of John and Kathrin Mahler, and the oldest of thirteen children. He was born in Doylston, Wayne Co., Ohio. In 1855 he emigrated with his parents to Henry County, Ohio, and in 1856 they emigrated to Williams County, Ohio, where they settled near Kunkle. In 1865 his parents moved near Pioneer, Ohio, locating in the dense woods. Here they endured many hardships, and amid these Bro. Mahler grew to manhood. He worked at the carpenter trade and became a fine mechanic, following this trade all his life.

In 1871 he was married to Miss Lydia C. Grilinger. Four sons were born to this union, the writer being the youngest. Mother was taken away in my infancy, in 1880. The rest followed mother later. Father united with the Brethren church in 1878. In 1881 he was chosen to the deacon's office, and in 1883 he was elected to the ministry in the Silver Creek congregation, Northwestern Ohio, where he lived and labored for many years. He endured many hard journeys to serve his Master.

In 1883 he was married to Miss Mary A. Kimmell. One son was born to this union. In 1905 father moved to Missouri, and in that year the youngest and only son of the second marriage passed away. Then father moved back to Pioneer, Ohio, where he resided until 1910. From there he moved to Rombauer, Mo., where he became engaged in mission work in the First District of Arkansas and Southeastern Missouri. He had charge of the Farrenburg, Broadwater, Poplar Bluff and Little Brushy churches at the time of his death. He preached his last sermon Sept. 15, and shortly after began to fail fast in health. Tuberculosis of the bowels caused his death.

When he first came here, in 1910, the people wanted a churchhouse. The Brethren were too weak here, so they decided to build a union house. Father labored hard in this work, doing most of the carpenter work himself. He finished the church and dedicated it Dec. 24, 1911.

Father leaves a faithful companion, one son, one granddaughter, a niece whom he raised, and who was as a child to him, three brothers and two sisters. Services by Eld. H. J. Lilly at the Union church in Rombauer.

Rombauer, Mo., Dec. 7.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

FIVE recently applied for membership in the church at Covington, Ohio, and were baptized.

AT Beaver Creek, Va., seven put on Christ in baptism, Bro. L. A. Bowman holding forth the Word.

THE special Bible Term at Elizabethtown College, Pa., is announced for Jan. 15, and is to continue ten days.

A CONGREGATION, to be known as the First Church of the Brethren, was organized in Des Moines, Iowa, Dec. 4.

THE good revival in York, Pa., still continues, with an encouraging outlook. There are a number of applicants for membership.

AT the Dorrance Mission, Kans., six were recently added to the church by confession and baptism, and two restored to fellowship.

AT her late District Meeting, Northern California decided to pay her members of the Standing Committee $2 a day and expenses.

SINCE publishing the list of the District Meeting Minutes received, we have been favored with a copy of the Minutes of Northern California.

DURING the series of meetings at Fresno, Cal., where Bro. Andrew Hutchison delivered a number of addresses, six applied for membership.

A CHURCH, to be known as the Larned City congregation, has been organized at Larned, Kans., with Bro. J. Edwin Jones as elder in charge.

ON his way to Elgin, to attend the Board Meeting, Bro. Chas. D. Bonsack stopped at Huntingdon, Pa., and preached at the Sunday morning service.

BRO. C. P. ROWLAND, who is now engaged in a series of meetings at Greenwood, Mo., will go from there to Cabool, to remain there a few weeks.

A REVIVAL in the Washington Creek church, Kans., closed with nine making the good confession and entering the fold. One was restored to fellowship.

BRO. MAHLON BROUGHER, a young minister of Greensburg, Pa., held a series of meetings in the New Enterprise house, and twenty were added to the fold.

AN organization was recently effected at Aylesworth, Okla. This is a new section of the country for the Brethren, but the outlook for our work is good.

BRO. H. C. EARLY closed his meetings at Lanark, Ill., last Sunday evening, with a splendid interest, and five accessions. He came to Elgin early on Monday morning, to be present at the meeting of the General Mission Board.

WE would urge all of our ministers, who can do so, to attend some special Bible Term each year. The experience will help them intellectually as well as spiritually, to say nothing of the inspiration growing out of such gatherings.

THE revival at the Pleasant Hill meetinghouse, Johnstown, Pa., conducted by Bro. J. H. Cassady, closed with twenty-three putting on Christ in baptism.

UNTIL further notice Bro. George A. Branscom, of Melvin Hill, N. C., should be addressed at Kissimmee, Fla. He is spending the winter in that genial clime.

TEN were added to the church, during a series of meetings at the Petersburg house, Mountville congregation, Pa., Bro. Rufus Bucher doing the preaching.

BRO. A. C. WIEAND, President of Bethany Bible School, called at the House on Monday of this week, and while here spent a few hours with the Mission Board.

THE new church in Des Moines, Iowa, is to be dedicated Jan. 1. A number of ministers from other congregations are expecting to be present on the occasion.

AT Conestoga, Pa., Dec. 8, baptism was administered to eight persons, who had applied for membership during a series of meetings held by Bro. A. M. Kuhns.

THE series of meetings at Cedar Creek, Ind., Bro. C. S. Garber doing the preaching, resulted in seven baptized and one restored to fellowship. Three await the rite of baptism.

IN the second week of November about thirty natives were baptized in the mission at Ankleshwer, India, while more than that number were held for further instructions.

BRO. J. J. YODER, of McPherson, Kans., reached Elgin last Sunday evening, and was present at our evening services. He is here attending the meeting of the General Mission Board.

The Lanark Gazette, Ill., speaks very highly of the address delivered by Bro. H. C. Early on "Child Training" Dec. 8. It is said to have been the best talk ever given in the city.

UNTIL further notice, Bro. W. E. West, of Ankeny, Iowa, may be addressed at Mount Morris, Ill., where, with his family, he is spending the winter. During his absence Bro. Samuel Bowser and wife will look after the work at Ankeny.

AT an isolated point, twelve miles from Thomas, Okla., Bro. J. H. Morris, in a series of meetings, delivered twenty-two addresses, and as the fruits of the seed sown, five were added to the church, while three await the rite of baptism.

ON Thursday of this week the Committee of Arrangements, for the Annual Conference of 1913, will hold its first meeting at Winona Lake, Ind. In all probability the date of the Conference will then be settled, so it can be announced at an early date.

THE BIBLE NORMAL at McPherson College, Kans., to be conducted by Bro. I. B. Trout, will begin Jan. 14. Each evening during the Normal Bro. J. H. Cassady, of Johnstown, Pa., is to deliver evangelistic sermons. We hope to publish the program for the occasion next week.

THE GENERAL MISSION BOARD began its work in Elgin on Monday forenoon of this week, with Bro. D. L. Miller in the chair, and all the members present. We go to press too early to say anything about the work done, but may possibly have something to report in a later issue.

WRITING concerning Bro. J. F. Britton, of Bristow, Va., who is now in a position to hold revival meetings, Bro. I. N. H. Beahm says that he is a faithful and efficient preacher, and suggests that the churches make good use of him. Those interested should communicate with him at once.

BRO. OTHO WINGER, President of Manchester College, and the new member of the General Mission Board, reached Elgin early on Monday morning. He is getting a good run of the work of the Board. He reports an encouraging interest in the Manchester school, the enrollment at the present time being 225.

THE Old Order Brethren have decided to hold their Annual Conference for 1913 in the Peter's Creek congregation, Roanoke Co., Va. The date falls on Tuesday, May 13.

ON another page we are publishing the program for the Temperance, Sunday-school and Bible Institute of Southern Illinois, to be held at Girard, beginning Dec. 28 and closing Jan. 1.

BRO. E. H. EBY and wife, late of India, were at Elgin the first of the week, attending the Mission Board Meeting. They are now attending Bethany Bible School, and seem delighted with the work.

BRO. JOHN HECKMAN, elder of the church at Polo, Ill., informs us that Bro. O. P. Haines is having the best of interest at his series of meetings held at that place. Some have already applied for baptism. A further report will be given later.

BRO. JOEL A. VANCIL, of Ohio, has changed his place of residence from Hamler to Deshler, and should be addressed accordingly. While he is in charge of the church at Deshler, still he will soon be in a position to hold a few series of meetings.

UNDER date of Dec. 9 Bro. W. B. Stover says: "Yesterday morning I was in Pittsburgh, in the evening at Greensburg, and now I am here at Scottdale, where the Mennonite Publishing House is located. This afternoon I go to Meyersdale. Next Saturday I breakfast with Bro. Reichard, in Hagerstown, Md., and dine with my mother in Waynesboro. In the evening I preach where my father lies buried."

HUNDREDS of men and women, all over this country, are endeavoring to live in keeping with the following sensible declaration: "I will be brave enough to give where only love and sympathy and helpfulness make giving worth while. I will not turn Christmas Day into a day of barter and exchange. I will make those whom I love, and who love me, happy, and bring joy, as far as I am able, to those who otherwise would have no joy,—to the poor, the lonely, the ill, the old, the friendless, and the helpless."

ONE more issue and the present volume of the MESSENGER closes. Not one of our patrons should fail to read the paper next year, and in order that there may be no break in the paper reaching them each week, they should renew their subscription at once. In fact, the MESSENGER should be read by every member in the Fraternity. In some congregations the paper goes into every family where there are members. We wish this could be said of every church in the Brotherhood, and it might, if the work were pushed like it should be.

BRO. D. L. MILLER, who came to Elgin to attend the Board Meeting, was with us last Lord's Day, and gave our people two splendid sermons. He not only puts a great deal of work on his addresses, but he puts his very best efforts into their delivery. His manner of treating a subject indicates that, in the preparation, he has done his best on each and every part of his discourse. It pays any public speaker always to do his very best, but in order to do this he must not only prepare his subject matter, but he must get himself into a proper condition for speaking.

JUST before going to press with this issue we received a telegram from Lordsburg, Cal., stating that Bro. James M. Neff ended his gallant struggle for life last Sunday morning. His was a hard battle against disease. His marvelous faith and indomitable will power helped him to keep up the fight, under most discouraging circumstances, for more than twenty years, and he held out to the very last. Just a few days before the end came he sent us a hopeful communication, showing that he was still keeping up the struggle. It will be understood, of course, that the article which appears on page 809, this issue, was written some weeks prior to his death. Thus ends a brilliant life. Bro. Neff was a good scholar, a fine writer and an earnest Christian man. Our readers will learn of his departure with many regrets.

Bro. J. L. Myers' series of meetings at the Wolgamuth house, Lower Canowago church, Pa., closed with six accessions. The members were greatly refreshed by the spiritual awakening.

Bro. J. W. Hess, of Spring Creek, Va., did some effectual evangelistic work at Clover Lick, Pocahontas Co., his State. When he began his meetings, there were only two members residing at the place, but twenty-one applied for membership and were baptized, thus causing great joy.

We are wishing all of our patrons a merry Christmas. Lay aside your cares and enjoy the day. Think about good things, talk about the things that are pleasant and helpful, sing your favorite songs, tell your best stories, enjoy your gifts, though they be of little value, thank the Lord for all the good that has come your way, and the day will surely prove a blessing to your soul.

We are sure that more than half of the church members in the United States will waste more for unnecessary Christmas presents than they would think of spending for the preaching of the Gospel. Let each reader of the Messenger keep tally on the Christmas expenditures and see if we are not about right. What a blessing it would be if all of this wasted money could be devoted to works of charity!

We call special attention to what Bro. W. B. Stover has to say on page 810, this issue, about "The Fundamental" books. We have a full set of them, so far as published, and regard them as among the most desirable publications in our library. In these days, when destructive criticism and the New Theology are playing havoc with the faith of many, we know of nothing so helpful in refuting error as these Fundamental publications.

We have two communications from Bro. O. H. Yereman, who, when last heard from, was on the Isle of Crete, awaiting an opportunity to proceed to Smyrna. He gives an account of some very unpleasant experiences in Greece, and what he writes will be read with unusual interest. The first article will be published next week, and the other one a week later. While in Crete, Bro. Yereman stayed with three of his cousins, who are engaged in the mercantile business.

What Christmas Is to Us.

Whether correct or incorrect, December twenty-fifth will always stand for the nativity of Christ. As a matter of certainty, we know not the date of his birth in Bethlehem, but since the Christian world has accepted the day now called Christmas, we can do no better than acquiesce and observe the festival in the most appropriate manner possible.

Viewed from a spiritual angle, too much can not be made of the occasion. The festival represents a turning point in the religious history of the world. Whatever may be said in favor of the very best there is of the religion of the Jews and their devout ancestors, it can not be compared with the sublime principles taught by the Messiah. It was the coming of the Babe of Bethlehem that made these principles possible.

But, commercially speaking, we are making too much of Christmas. We think more of buying, selling and great gains than we think of the Savior and what he has accomplished for the human race. As soon as Thanksgiving is over we begin making preparations for the business side of Christmas. Goods of every class must be displayed, and the best possible inducements held out to purchasers. There is a demand for Christmas goods, the merchant stocks up his store, and until the last hour on Christmas Eve there must be a rush, not to honor the Lord and Master, but to buy and sell.

In this way the masses are led to lose sight of the real purpose for which the festival stands. At the birth of Jesus the heavenly host sang for joy. Even the shepherds from the Judean hills, when they had found the babe in the manger, rejoiced and spread the news abroad. With them it was not a matter of commercialism, but a matter of joy and consolation. There were not only songs, but there was a spirit of reverence upon the part of all those who understand the signification of the remarkable occasion.

Even in our gifts we may fail to recognize the real significance of the Christmas festival. We may think only of the giving and receiving of gifts, without once thanking the great Father for what he has done in making it possible to enjoy what has been brought about by the birth of his only begotten Son. And, while the occasion is more or less abused, even by some of the unwise customs in the giving and receiving of gifts, still there is much connected with the natal day for which we should thank the Lord and, in some appropriate manner, show our appreciation.

However, it is not the Nativity alone that has made it possible for us to enjoy the fruits of the Christian religion, but the life that Jesus lived, and the atonement, have their place in the chain of incidents that have led up to present joys and the salvation of souls. While thanking God for the gift of his dear Son, let us not overlook the fact that the Master's life, as well as his shed blood, were gifts also. Jesus gave his life that we might live.

But what does the natal day mean to us? If it means no more than business,—the giving and receiving of gifts,—it may prove a curse rather than a blessing. If we see in the festival nothing better and higher than commercialism, then there is certainly no blessing in the day for us. But if we recognize the Christ as the gift of God, given for our good and for our salvation, and are willing to accept salvation as a gift from heaven, then it is but proper that the day should prove a blessing. Let it be our prayer that the approaching festival may be an uplift to each of us. There is no reason why it should not be a day of great rejoicing. The heavenly host sang for joy, and why may not we give some expression of our happiness and appreciation?

Order of Service.

The question is frequently asked: "What is your order of service?" We are glad that, in answer to this question, our Annual Conference has wisely given this answer: "We do not think it expedient to fix any definite rule as to the manner of conducting our religious services." In the first place, we have no scriptural precedent for so doing. Christ, in addressing the people, had no set form in beginning his talks or in closing them, but was always governed by the immediate conditions or circumstances as he met them. As a result they were varied in their character,—sometimes quite unique and out of the ordinary, but, of course, always wise and proper.

But since then conditions have so changed that it would now seem proper, and even necessary that, for our public preaching services, we should have some form or order to conduct them in the most edifying manner. And by common consent we have, but our ways of doing so are not fixed by any definite ruling by our church as a body, and therefore they differ, in some respects, in different localities, as conditions and circumstances would seem to demand.

When we first began to attend preaching services they were held in a large, upper room in our homes, especially prepared for such a purpose, and always on Sunday morning. In opening, often several hymns were sung while the members, friends and neighbors were gathering. When the time had fully come, one of the ministering brethren would rise, announce and read a hymn, after which he would add some remarks by way of explaining, that all might sing with the spirit and the understanding. When this was done he would again announce the number of the hymn and read the first two lines, and then the congregation would unite in singing the lines read. And so the reading and singing would continue until the whole hymn was sung. Then would follow an exhortation to prayer. After this prayers would be offered by two or more, the last one closing with the Lord's Prayer.

The minister expected to preach,—because it was not generally known who would do the preaching,—would rise and read a portion of Scripture, in which was supposed to be found the subject matter for the sermon. He would make such remarks, or give such an exegesis as, at the time, would be prompted by the inspiration of the occasion. This talk was adjuncted by one or two speakers, if present, in the way of testimony to that which had already been said, or something relevant thereto. Then a closing hymn would be named and sung, after the same order as the opening one. Then an exhortation to prayer,—several praying,—a short parting hymn, the announcements for the next meeting, and finally the words, "In the fear of the Lord you are dismissed."

This was the order of service in our congregation for years and years. As the place of holding meetings was changed from our homes to schoolhouses, and later on again, to churchhouses, some changes in the order of service were gradually made.

After we were called to the ministry, we got out among the churches, especially east and west of us. We now think of a meeting in the West, where we were expected to preach. There were about five of the home ministers and six deacons present. In the opening, one of the deacons read the Scripture, the elder made some comment on the chapter read, another exhorted to prayer, another led in prayer, two more followed,—the last one closed with the Lord's Prayer,—a hymn was sung, and we were then introduced as the first speaker of the meeting. After we had talked our usual time, the four ministers made some remarks. They were followed by the six deacons, each bearing some testimony to the visiting brother's sermon. After this the service was concluded by singing a hymn and engaging in a season of prayer. The meeting did seem a little long to us, but the attention was good throughout and, we suppose, was considered nothing out of the usual order by the congregation. In some of the churches the order of service continues to be much in the same order.

Living in a city, as we do, having some four religious services each Sunday, we necessarily had to change to a shorter course. Our morning preaching is opened by announcing and singing a hymn, and reading responsively a Psalm or other scripture, followed by prayer. We like the responsive reading, because it affords every person present an opportunity of taking some active part in the service. It also encourages all to bring their Bibles with them to the house of worship, which is a commendable habit. After prayer the offering is taken in quietness and as an act of worship. The announcements are then made, followed by the discourse of the morning. The singing of another hymn, or the Doxology, and a benediction closes the meeting.

There are some deviations by our different congregations, and other places, no doubt, on the whole, quite as suitable and as satisfactory as our own. Therefore, we do not give our order of service as a pattern for others to follow, but because it has proven to be quite satisfactory to us. Our meetings are spiritual, uplifting, interesting, soul-satisfying and largely attended. And our desire is to make them soul-saving, by preaching the Gospel of salvation as given in the Scriptures. H. B. B.

The Evangelist's Pilot.

Taking it for granted that the evangelist should do some visiting and personal work during a series of meetings, and that he is a stranger in the community, and must, therefore, have a pilot "to show him the way," it is a difficult proposition to find a suitable person for this purpose. Almost any one knows the roads and the homes of the people of his community, and many know well enough where the visits should be made; but to have sufficient sense and judgment to know what to do in discharging such visits, is quite another question. The rare thing is to know when to talk, what to say, and when to keep still.

Where there is nothing to be done but to extend a social visit, the evangelist need not necessarily do much talking, especially if he is well worn out. It should not be expected of him. In such cases the pilot can step in and carry all, or nearly all, the con-

versation, while the evangelist spares his strength for places where it is really needed. The pilot should have judgment enough to know and fit himself into the situation according to the needs. Where a visit is intended only for better acquaintance and to promote love, the evangelist ought not to be required to burden himself against his feelings; he should be free to do as he feels.

In making visits to the unconverted, with the view of personal work among them, it is most important that the pilot should know how to behave. He has been a most perplexing fellow, in many cases. As a rule, these cases should be in the hands of the evangelist; he should control the situation. The pilot should keep still. In a few cases,—only in a few cases,—the pilot can throw in a word to advantage, and this requires the finest judgment to know when and how, so much so that the pilot should not take the risk often. For the most part he must keep still, and allow the evangelist to work the case, though he may be almost unable to refrain from saying something. It must be suppressed. If the evangelist can not work the case, it is not at all probable that the pilot can, for he had opportunity before the evangelist came, and will probably have opportunity after he is gone, and if the evangelist wants the help of the pilot, let him say so. When the evangelist has exhausted himself, without avail, let him, if he thinks so, turn the case over to the pilot.

I have been worried no little by zealous pilots. More than once, when in a hard pull with an unconverted man, and when the crisis was being reached, my pilot would press in and spoil matters, when he should have been as still as if he were keeping a wake over the dead. But he would get so full that it just seemed impossible for him to hold in. Most frequently, in a pause to give time to think and decide, when words are being weighed, and when words are ponderous things, the pilot's zeal would break out and upset things in quick order. It is too bad. It is the greatest misfortune.

In some cases the pilot is disposed to hurry unduly, and in others to dampen and delay matters. One case I distinctly recall, when the individual was in fine condition to make the decision, and I was laboring in the most intense state of mind, with the hope of carrying him to a conclusion, and the elder of the congregation,—my pilot at the time,—interrupted, and said something like this: "It is a serious matter; we must have time to consider; we must not be hurried." Of course, that settled it. I said no more. The poor, struggling fellow, all broken up with conviction, thought that if the elder so advises, it is the proper thing to do. If the elder will so advise, it is no strange thing if the people heed his advice.

After the location of the people is somewhat understood, it is best, as a rule, for the evangelist to visit the unconverted alone. It makes matters much freer, and opens the way for business as it can be done under no other conditions. In visiting among the members, it matters not whether the evangelist is alone or in company, except in a few cases. But in many cases of the unconverted, a great mistake is made if the evangelist does not do it alone. H. C. E.

The Polish Catholics.

The Polish *Kuryer*, published at Milwaukee, Wis., in the interest of the Poles, of whom there are 4,000,000 in the United States, is exposing the abuses to which the Poles have, for years, been compelled to submit. Nearly all of these 4,000,000 Poles are members of the Catholic church, constituting one-fourth of the entire membership of that body, and yet very little consideration is given to their rights. They have spent $200,000,000 for church property, and by shrewd manipulation this property, consisting of churches and school buildings, has been transferred to various bishops, who hold it in their own names. The Poles now demand that this valuable property, paid for out of their own earnings, be returned to them.

The Poles give annually over $40,000,000 a year for the maintenance of church property, for the support of churches and schools, and for the luxurious and extravagant living of priests and bishops, who enjoy the very best of life, while the working people must be taxed almost to the limit to furnish money, which many claim is recklessly squandered. The Polish Catholics demand that the church finances be administered only by laymen, selected for that purpose by the laymembers of the respective congregations. Other complaints have been entered and additional demands made, to which the high church officials turn a deaf ear. The bishops have the laity under their thumb and will keep them there, and at the same time retain possession of the church property and use the money raised as seems good to them. Of course, the Poles feel that their rights have been ignored, and that they are practically slaves of the priests, but what can they do? So long as they are in the Catholic body they must suffer and bear it. It is the policy of the church.

But this is the way it goes when a few high church officials run things. The rank and file of the membership give of their hard-earned savings for the support of their religious interests, but can have no voice whatever in the administering of affairs. In insisting on the church finances being administered by a board composed of laymembers, the Poles have probably hit on the plan that should prove helpful for some of the Protestant churches, as well as the Catholic church. And unless more care is given to church finances, it may come to this in more churches than one, at first thought, might suspect.

Bethany Bible School.

Dec. 8 we had the pleasure of enjoying the services at Bethany Bible School, 3435 West Van Buren Street, Chicago. The Sunday-school began at 10 A. M. Immediately after the Sunday-school closed, two, a young man and a young woman, were led into the pool and baptized. The scene was impressive. Then followed the preaching service, and the receiving of Brother H. E. Keller and wife into the deacon's office. Bro. Keller had been chosen at a previous meeting, but the installation was deferred until this time. All of these services occupied about three and a half hours. The attendance was large and the interest splendid. About Bethany there is an inspiration that is peculiar to the school, and it does one good to spend a few hours in such a spiritual atmosphere. At present there are about 190 students in the school, and they are all engaged in the study of the Bible. Some are here to prepare for more efficient work in the ministry. Others have mission work in view, while still others are preparing themselves for the various lines of church activities. Then there are those who love the Bible and come here to spend a few years in a careful study of the Word. In the way of teaching men and women how to study the Scriptures, and thoroughly indoctrinating its students, Bethany is doing a fine work. In fact, one of the chief aims of the managers of the institution is to so thoroughly indoctrinate young brethren and sisters that they can be depended upon for faithful, intelligent and efficient work among the churches and elsewhere. The new building, about twice as large as the present one, is enclosed and under roof. The inside will be completed as soon as money can be secured for the purpose.

The Union of Churches.

It is said that the business men of Savanna, Ill., have undertaken to bring about a union between the different churches of that city, maintaining that two well-equipped churches can do the work that is being done by all of them. Even the papers of the city are taking a hand in the movement, offering the use of their columns in the interest of the undertaking. The idea of the leaders in the movement is that of uniting the churches so they can be placed on a good working basis, and can be conducted on better business principles. Well, why not? The mode of baptism is probably the only practical difference between the Protestant churches in Savanna, and there is no good reason why they should not be classed accordingly, each group constituting one church. This could be continued until the members of both churches can unite on one form of baptism; then they can come together as one body. There is no Church of the Brethren in Savanna, otherwise a third church would be a necessity, for under no circumstances could our people consent to a union that would not recognize the whole Gospel as the rule of faith and practice. But, leaving the Brethren out of the question, we feel like urging the union proposed. It is the proper thing for the churches in all cities in this country. With this much accomplished, the way might be opened for doing more.

Matthew Eighteen.

Would it be proper for a committee, or any other party, to interfere with Matt. 18 proceedings before the case had reached the church in the regular way?

When the first step in a Matt. 18 case has been taken, there should be no meddling in the proceedings until the case has run its course and reached the church. Our people have been very strict regarding the method laid down by the Master in Matt. 18, and it will be found wise to continue this policy. It has saved the church much trouble, and has proven helpful to hundreds of members who had personal differences to dispose of. There may be instances, however, when aggrieved parties will not even attempt to dispose of their differences as directed in Matt. 18. In such cases the church may sometimes have to act. Occasionally two members have a difficulty that is too serious and too public to be left wholly to the process laid down in Matt. 18, and it becomes the duty of the church to take up the case and see that it is settled to the satisfaction of the body. In treating matters of this sort, we can not enter into details. Our purpose is to set forth principles, and let these principles be applied as needed.

Evangelistic Rebukes.

A leading evangelist, belonging to another denomination, but of Brethren parentage, has a strong article on "Special Evangelism" in his church paper. Deprecating the use of the "drag-net method" in revival efforts, the evangelist points out what he thinks is the better way: "I believe in personal work in the home, but never believed much in the 'rope and tackle proposition.' It takes too much rope to keep converts tied after we get them, and too much catnip tea and soothing syrup to keep them sweet. . . . Brother evangelist, let us be humble, hide behind the cross, preach the Word, suffer hardships, do the work of a true evangelist as did those of New Testament times, and tell the 'Old Story' to a dying world without fear or favor. Let us preach every sermon as if it were our last. Let us cry aloud as true watchmen on the walls of Zion."

The Annual Meeting Queries.

Some one has suggested that it is no part of our business to have to go through the Minutes of all the District Meetings to find the papers intended for the Annual Meeting. In this he is correct. Each District Meeting clerk should send us a copy of the Minutes of his District, with the papers intended for the Conference plainly marked. Or, if he can not send the printed Minutes, let him send a certified copy of the Annual Meeting business. As it is, we have to look over about 600 pages of closely-printed matter to be sure that we get all the Conference papers. And, by the way, this is not an easy task for a busy editor.

Too Much About Santa Claus.

Just now we hear a good deal more about Santa Claus than about the Savior. Were some intelligent being from the planet of Mars to visit some of our cities, during the next two weeks, he would doubtless reach the conclusion that Santa Claus is our national deity. And, by the way, there are Christian fathers and mothers who have a good deal more to say to their children about Santa Claus, these days, than about Jesus Christ. "Out of the abundance of the heart the mouth speaketh."

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

CHICAGO, ILLINOIS.

We held Thanksgiving services on Thursday at 10: 30 A. M., in the Hastings Street church. Bro. H. Garner preached for us. His sermon was especially addressed to the children, but enjoyed by all. After services, dinner was served to about 150 people. There were ninety-five of our Sunday-school children, some of their parents, and the helpers. Most of our provisions were sent by several Aid Societies in Indiana and Ohio, and two sisters in Southern Illinois furnished the butter. Napkins were sent by a Girls' Mission Band of Lordsburg, Cal. Other donations were also received. We surely want to express our appreciation and thanks to those who provided for this dinner. You would certainly have thought the dinner was appreciated, by the children and all, had you been here to witness.

Another phase of mission work was conducted this summer and fall, by the holding of street meetings on a corner near the church. The attendance was always large and good interest was shown. An invitation was given at the close of the meeting to attend the church services, which followed immediately. Not so many attended as we should like to have had, but we hope for better results next year. These meetings are now closed on account of the cold weather. Erma L. Mealow.

1413 West Fifteenth Street, Chicago, Ill., Nov. 30.

TEKOA, WASHINGTON.

The Tekoa church, Tekoa, Wash., has great reasons for rejoicing, because of the great showers of blessings through a revival at this place. During the past three weeks Bro. J. O. Streeter, of Chewelah, Wash., preached for us with convincing power. His subjects were ably handled as a teacher in the hands of God. Two souls made the good confession.

This church held a council Nov. 16, prior to the love feast Nov. 23. At this council officers were elected for church and Sunday-school. Sister Erickson was chosen church solicitor; Brethren Arthur Roper and B. F. Zimmerman were elected Sunday-school superintendents; Sister Nellie Zimmerman, secretary; Bro. R. F. Hiner and Sister Lena Hale, presidents of the Christian Workers' Meeting; Bro. Mark Erickson, secretary.

At the close of the revival the members surrounded the Lord's table, twenty-seven in number. It was a feast long to be remembered. The love feast service closing early, the congregation desired to remain longer in the house of the Lord, and enjoyed a short season of song praises, after which Bro. Longanecker, our earnest and devoted pastor, gave us words of encouragement.

The members are earnestly working together, in church, Sunday-school and Christian Workers' Meeting, for the upbuilding of the cause of Christ. Anna Zimmerman.

Tekoa, Wash., Nov. 25.

HEADWATERS, VIRGINIA.

Possibly this is the first notice that ever appeared in the Gospel Messenger under this head. This place is in the mission territory of the Sangerville congregation.

In response to requests for services here, the writer left home Nov. 9 and, after filling the regular appointments at the Hiner church and at Lynn Rock, Sunday morning and Sunday afternoon, respectively, drove ten miles to Headwaters, where arrangements had been made for services in the Union Chapel. Here we found a large and attentive audience. We soon learned that our doctrine was new to many in this community, as there were only two members residing here. No service had been held by the Brethren at this place for quite a while, yet the people were anxious to hear.

The interest and the attendance grew from the beginning, until a large crowd gathered each night to hear the words of eternal truth. Some even came eight, ten and twelve miles, to attend the services. Bro. Jesse Wine accompanied us and conducted the song services, which all seemed to enjoy very much. Eld. Josiah Beverage, of the Thorny Bottom congregation, also came over to assist in the services, and in the house-to-house visiting. His help was much appreciated. The meetings closed Nov. 19.

Twenty-two precious souls, ranging from fourteen to eighty-six years in age, accepted Jesus as their Savior. Twenty-one were received into the church by baptism, and one will be baptized in the near future. Of the number baptized there were two sets of three generations each. Of the one set the three generations were married, a husband, his father and his grandfather. Many others were interested and seemed to be near the kingdom. We praise God for his ever-abounding goodness to us. J. W. Hess.

Bridgewater, Va., Nov. 26.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CALIFORNIA.

Empire.—On Thanksgiving Day, at ten o'clock, services were held in the Empire church. Bro. A. M. White preached a most excellent Thanksgiving sermon, appreciated by all present. A collection of $25.60 was taken. It was decided to send $12.80 of this amount to Bethany Bible School, and $12.80 is to be put into the home missionary fund. Bro. C. H. Brown, of Clovis, N. Mex., began a series of meetings on Thanksgiving evening. One dear Sunday-school girl gave her heart to Jesus. The meetings will continue for a while. It was decided to have a love feast Dec. 14.—Myrtle M. Julius, R. D. 3, Box 213, Modesto, Cal., Dec. 4.

Glendora.—Bro. G. W. Kieffaber, of Lordsburg, preached for us on Thanksgiving Day. Our offering of $41.20 was sent to the General Mission Board. Dec. 1 Bro. Walter Long, of Altoona, Pa., who is spending the winter in the land of sunshine and flowers, preached for us in the morning and evening. We were thankful for his spiritual sermons. Since our last report several more have been received by letter.—(Mrs.) Temple Sauble Funk, Charter Oak, Cal., Dec. 4.

Los Angeles.—On Thanksgiving evening the joint Christian Workers' Meeting was held at this place. An interesting and helpful program was rendered. Several of the Chinese boys of the Berean Bible School Mission sang a song in their own language. It was much appreciated by all present. Since our last report Bro. O. V. Long, of Martinsburg, Pa., and Bro. J. J. Brower, of Reedley, Cal., were here and gave us good instructions from the Word of God.—Eva M. Frantz, 3125 North Broadway, Los Angeles, Cal., Dec. 3.

INDIANA.

Andrews.—Nov. 10 Eld. J. W. Norris, of Manon, Ind., began a two weeks' series of meetings at this place. He preached the Word with power. He confined his sermons more directly to the members. One was received by baptism. Much good was done in these meetings. Sister Victoria Stoneburner, of Magley, Ind., efficiently led the song services during the greater part of the meetings. The meetings closed Nov. 24, with a love feast. Ministers present were Bro. Grover Wine, of Huntington, Bro. J. W. Rarick, of North Manchester, and Bro. D. M. Byerly, of Magley, Ind. Bro. Rarick officiated. —Lydia Duncan, Andrews, Ind., Dec. 7.

Bethel church met in council Nov. 30, with a good representation of members. Our elder, Bro. Manly Deeter, presided. Visiting members present were Brethren J. Edson Ulery, Amsa Clem and John Stout. One letter was received. A report of the annual visit was given. Officers were elected for Christian Workers' Meeting. Bro. George W. Flory, of Covington, Ohio, is now working with us in a very interesting series of meetings.—Etta Neff, R. D. 1, Milford, Ind., Dec. 5.

Flora.—We met in council today, with Eld. A. G. Crosswhite presiding. It was an all-day meeting. Much important business came up. At this time Bro. Crosswhite's term as elder in charge expired. The church had, at a previous meeting, appointed the deacons to look after this matter. They reported that Eld. I. C. Snavely, of Naperville, Ill., was chosen to preside for the next year. His arrangements are such, however, that he can not take up the work here until June 1, 1913. The members, therefore, chose Eld. Henry Landis, of this place, and Eld. Gilbert Stinebaugh, of Lower Deer Creek, to be our elders until June 1. All church and Sunday-school officers were elected for the coming year. Bro. Moses Wagoner was chosen clerk; Sister Sarah Young, agent for the orphanage work; the writer, correspondent; Bro. Jerome Shegley, reelected superintendent of the Sunday-school.—(Mrs.) Mattie Weity, Flora, Ind., Dec. 5.

Maple Grove church met in the last council of the year Nov. 30. Our elder, Bro. Chas. Neff, presided. We reorganized the various departments for another year. Bro. Henry Fogelsonger will be our Sunday-school superintendent. Bro. Francis Mishler will be president of our Christian Workers' Meeting. Bro. Chas. Neff remains presiding elder. Our Thanksgiving services were quite well attended. An offering will be sent to the Brethren Mission at Grand Rapids, Mich. —Clara E. Burtsfield, New Paris, Ind., Dec. 6.

South Bend.—While in Florida, wife and I made a trip to the Brethren's colony at Indian Prairie, ten miles east of Arcadia, on a new railroad line that is now being built in DeSoto County, that State. The prospects are encouraging to build up a good congregation there soon.—Wm. Borough, 246 Elder Street, South Bend, Ind., Dec. 7.

Turkey Creek.—Today we held another enjoyable council in our church. Our elder, Bro. Henry Wysong, conducted the meeting. We elected officers for the coming year. Our present elder was reëlected. Bro. C. D. Butterbaugh will continue as president of the Christian Workers' Meeting, and Bro. LeRoy Fisher will be our Sunday-school superintendent. Our protracted meetings will commence sometime in January. Bro. Reuben Shroyer will have charge.—Bessie Butterbaugh, Nappanee, Ind., Dec. 7.

IOWA.

South Keokuk church met in council Dec. 7. We reorganized our Sunday-school for six months, with Sister Mary Wonderlich as superintendent. Bro. D. P. Miller was retained as our elder for one year. We have organized a Christian Workers' Meeting, with the writer as president, and Sister Glennie Williams as secretary. On Thanksgiving Day we met for services at ten o'clock. An offering of $17.11 was given for World-wide Missions.—D. F. Shelly, Ollie, Iowa, Dec. 9.

KANSAS.

Dorrance.—We met in council Dec. 4. The meeting was opened by Bro. J. Edwin Jarboe. Bro. O. H. Feller presided. One letter of membership was read and one was accepted. We elected our Sunday-school officers for another year, with Bro. Joe Garrett as superintendent, and Sisters Esther Garrett and Bertha Talheim as secretaries. Sister Viola Garrett is president of our Christian Workers' Meeting. We are in the midst of a series of meetings, conducted by Bro. J. Edwin Jarboe. Some are stepping out on the Lord's side.—Rebecca J. Rankin, Dorrance, Kans., Dec. 4.

Wichita.—We held our Thanksgiving services on Thanksgiving evening. Bro. N. E. Baker preached. The attendance was good. The Christian Workers also rendered a Thanksgiving program on the previous Sunday evening. At a recent members' meeting Bro. N. E. Baker was reëlected as our elder for another year. Sister Cora Weaver was chosen as city missionary. She would like to hear from any one who has friends or children in the city. Address her at 1824 North Hydraulic Avenue, Wichita, Kans. We expect to have a Christmas program by the children and young people.—Susie Jacques, 1109 Wabash Avenue, Wichita, Kans., Dec. 4.

OHIO.

Arlington.—Bro. E. B. Bagwell, of Bremen, Ohio, began a series of meetings for us Nov. 18, which continued until Dec. 5. He preached twenty-one sermons. One, who had previously applied for membership, was baptized. The members and friends appreciated his labors with us, and much good was done.—Anna C. Kuns, Brookville, Ohio, Dec. 7.

Greenville.—On Thanksgiving Day we met for preaching at 10: 30 A. M. Bro. Heisey, of West Milton, Ohio, conducted the services. An offering was taken at the close of the services, which will be used to send the Gospel Messenger to a number of families here in the city. At 6 P. M. we met for communion services. Bro. Paul Mohler, of Chicago, officiated. Bro. Heisey and Elders Samuel Blocher and B. F. Sharp were also present. We had a good meeting. At our council, previous to our communion, Bro. Hollinger was elected as our elder for the coming year. A committee was also appointed to make arrangements for the Sunday-school Institute, which will be held here during the Holidays. We expect Bro. George Rairigh, of Denton, Md., to assist us in a series of meetings immediately following the Institute.—(Mrs.) Anna Witwer, Greenville, Ohio, Dec. 3.

Painter Creek.—On the evening of Nov. 20 Bro. Paul Mohler gave us an address in the interest of Bethany Bible School. He also gave us a very instructive sermon on Sunday evening, Nov. 24. Bro. Lawrence Kreider, one of our ministers, and his family, are living in Chicago, temporarily. He and his daughters, Beulah and Goldie, are attending Bethany Bible School. Verona, a younger daughter, and Lawrence, Jr., are attending the city schools. Bro. Dorsey Hodgden, now of Dayton, is in the midst of a series of meetings at Red River. —Levi Minnich, Greenville, Ohio, Dec. 6.

Portage.—Bro. Paul Mohler, of Chicago, began a series of meetings for us Nov. 3, which closed Nov. 17. He preached seventeen excellent sermons. We feel much encouraged to go on in the Lord's work. We have preaching every two weeks by our home minister, Bro. J. P. Krabill.—Edna Dauterman, R. D. 1, Box 25, Portage, Ohio, Dec. 7.

Upper Stillwater.—Nov. 2 we held our love feast. We had a well-filled house and very spiritual services. Bro. I. J. Rosenberger officiated. On the evening of Nov. 3 Bro. Isaac Frantz, of Pleasant Hill, Ohio, began revival meetings for us. His sermons were Spirit-filled. Thirty-eight came out on the Lord's side, and many more were deeply convicted. The members have been greatly revived.—Ella Cable, Bradford, Ohio, Dec. 2.

OKLAHOMA.

North Star (Oklahoma).—Our church met in council Nov. 30. Our Sunday-school was reorganized, with Brethren Jacob Troxel and Arlie Niswander as superintendents. The writer presided. Two were baptized since our last report. We expect Bro. B. E. Kesler to begin a series of meetings here about Jan. 12, at the close of which we will hold a love feast.—S. F. Niswander, Caldwell, Kans., Dec. 6.

OREGON.

Lebanon.—We met at our church on Thanksgiving morning. Bro. Smith gave us an inspiring Thanksgiving sermon, after which all enjoyed a good, old-fashioned dinner, at the home of Sister Nipper. Deacon Arnold and wife, and Sister John Baltimore, of Albany, were also with us. These good, spiritual members did much to cheer us. In the evening we had Bible study at the writer's home.—Elmer J. Bacon, Lebanon, Oregon, Dec. 7.

PENNSYLVANIA.

Licking Creek (Pleasant Ridge).—At one of our regular preaching points we decided to have Bro. C. S. Batzel help us in a series of meetings. He commenced our meetings Nov. 23, and gave us good, spiritual food. Dec. 1 three precious souls renounced Satan. We continued these meetings until Dec. 4. On Wednesday afternoon we gathered at the waterside, where seven united with the church by baptism. There were six girls and one aged lady. Bro. Batzel delivered fourteen well-directed sermons for us.—Irvin W. Garland, Pleasant Ridge, Pa., Dec. 5.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—The "ministerium" held its monthly meeting on Monday, Nov. 25, at the parsonage. The subject for discussion was, "The Boy Problem." The ministerium consists of the ministers of the District, who meet together once a month to discuss practical problems, and such methods as are a help to the Master's work. The subject for the next monthly meeting is, "Modern Evangelism."—Mrs. Wm. H. B. Schnell, 1906 North Park Avenue, Philadelphia, Pa., Dec 6.

Upper Canowago.—We held a series of meetings at the Latimore house, conducted by Bro. Adam H. Hollinger, of Harrisburg, Pa. He delivered twenty very instructive sermons, and labored very earnestly for the saving of souls. The weather was fine. This was one of the best series of meetings we have had for years. Eight dear souls were baptized.—Andrew Bowser, East Berlin, Pa., Dec. 1.

West Greentree.—Our council convened at Rheems Dec. 3. Our elder, Bro. D. M. Eshelman, presided. A churchhouse was purchased recently in Florin, for which we appointed three trustees. The house bought had been used, some years ago, by Brethren, but for about five years we held our meetings in a hall. Considerable work was on hand, and a good spirit prevailed. Sunday-school officers were reappointed for the coming year.—S. R. McDannel, Elizabethtown, Pa., Dec. 5.

TENNESSEE.

Pleasant Valley.—Our series of meetings, which began Nov. 16, was conducted by Bro. Jesse Clark, assisted by Bro. A. M. Laughrun. Both brethren preached good sermons and ten united with the church,—all young people but one. Dec. 1 nine were baptized. One awaits the rite. The meeting closed on the evening of Dec. 1.—Effie Edith Miller, Jonesboro, Tenn., Dec. 5.

VIRGINIA.

Johnsville.—The church here is still prospering under the care of Bro. D. C. Naff, and has been much built up by the labors of Brethren J. H. Garst and C. E. Ellis, of Salem, Va. Bro. Garst came to Shiloh, Oct. 20 and labored earnestly about eleven days and nights, preaching and visiting in some of the homes. Shiloh is one of our preaching points, four miles northeast of Johnsville. Bro. Garst's labors were much enjoyed and appreciated by the church. Three professed faith in Christ. Bro. Eller commenced his meetings at Johnsville Oct. 31, which continued until Nov. 19. He labored diligently, both in the church and outside. Twelve were added to the church. Eleven were baptized on Saturday evening and one on Monday morning. Our love feast at this place was held Nov. 9. About eighty members surrounded the Lord's tables. Bro. S. Crumpacker of Bonsacks, Va., presided.—Ella M. John, R. D. 1, Catawba, Va., Dec. 5.

Trevilian church met in council Dec. 30, with our elder, Bro. I. N. H. Beahm, in charge. Much business came before the meeting, on account of it being near the close of the year. Bro. C. L. Snyder and Sister Sarah Beahm were elected Sunday-school superintendents for the coming year. Sister Martha Senger was reëlected president of the Christian Workers' Meeting. We are glad to report that Bro. A. C. Miller, a minister, and his family have located among us. There are many calls for preaching that can not be filled, on account of so few workers. Bro. William Beahm was chosen a member on the Temperance Committee, to work with the District Committee, in this congregation.—Emma Whisler Glick, Trevilian, Va., Dec. 5.

WEST VIRGINIA.

Accident.—On the night of Nov. 28 we met in the Accident schoolhouse for our first Thanksgiving Meeting. Bro. Ezra Fike preached a good sermon. Afterwards we took up our first Thanksgiving offering for World-wide Missions, amounting to $30.32. The Missionary Visitor was donated to a number of different families.—Ida M. Biddinger, Eglon, W. Va., Dec. 7.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

Butte Valley.—We met in council today. Eld. H. F. Maust presided. The report of the visiting brethren showed that the best of Christian spirit exists among us. Bro. Maust was re-elected elder for another year. Our Sunday-school and Christian Workers' Society were reorganized, with Bro. J. O. Snyder in charge of the former, and Bro. D. H. Withers in charge of the latter. We are now in the midst of an interesting and helpful series of meetings, in charge of Bro. O. J. Beaver. These meetings will close with a love feast Dec. 22. Our offering today, for Home Missions, amounted to $6.95.—S. G. Hollinger, Macdoel, Cal., Dec. 7.

El Centro.—Today three of our Sunday-school girls were received into the fold by Christian baptism. We are arranging for a series of meetings to be held soon after the first of the year. Our new churchhouse is nearing completion, and we hope soon to be located in our new quarters. The interest and attendance are excellent at all of our services. The children seem to enjoy the special children's sermons, the first Sunday of each month.—W. M. Platt, El Centro, Cal., Dec. 8.

Fresno.—Our series of meetings, conducted by Bro. Hutchison, closed Dec. 4 with a love feast. Forty members surrounded the Lord's tables. Several visiting ministers were present. Bro. J. J. Brower, of Reedley, Cal., officiated. The house was crowded with interested spectators. Excellent order prevailed. We feel that our little band of workers has been encouraged and strengthened by the plain Gospel truths presented to us. Our aged brother does not shun to declare the whole Gospel. As a result of his efforts six accepted Christ. Others are seriously impressed. Many lasting impressions have been made. We are sorry to have Bro. Hutchison leave us. During the meetings ten letters were received. The work at this place is growing, under the care of Bro. A. D. Bowman.—Eva C. Williams, 669 Rasima, Fresno, Cal., Dec. 9.

Pasadena.—We met in council Nov. 29, with our elder, Bro. W. E. Trostle, presiding. Three letters of membership were then read. The following officers were elected for the coming year: Bro. W. E. Trostle, elder in charge; Sister Effie Schrock, chorister; Bro. Benj. Shepp, treasurer; Bro. C. I. Schrock, clerk; Sister Alice Vaniman, Sunday-school superintendent; Bro. Olwin, president of the Christian Workers' Meeting. It was decided to hold our love feast Jan. 19. Sister Flora E. Teague, of Lordsburg, has been secured to conduct our teacher-training class, beginning the first of the year. Sister Edna Schrock will teach a class in music. To these classes all are welcome. Bro. G. W. Kieffaber, of Lordsburg, gave us a splendid sermon on Sunday morning, Dec. 1, on "The Church."—Bertha Harper, 343 North Mentor Avenue, Pasadena, Cal., Dec. 2.

COLORADO.

Antioch.—Yesterday three of our Sunday-school pupils, ranging in ages from nine to eleven years, entered the fold. Others are near the kingdom. We have recently organized a teacher-training class and a teachers' meeting. A Christmas program is being prepared by the Sunday-school.—Sadie Groff, Yoder, Colo., Dec. 9.

FLORIDA.

Zion.—Our members met at Bro. J. H. McKillips' home, near Herndon, on Thanksgiving Day for services, which were enjoyed by all present. Afterwards we had a bountiful dinner, furnished by the members and friends of the community. At this meeting we decided to begin a series of meetings Dec. 28, to continue about ten days, at Bro. McKillips' place. It is understood that during this time the annual visit will be made among the members. Jan. 4 we expect to have our council, to be followed by a love feast Jan. 7. A general invitation is given to all who can be with us.—Mary Sherfey, Dade City, Pasco Co., Fla., Dec. 3.

IDAHO.

Nezperce.—Bro. C. M. Yearout, of Morrill, Kans., commenced a series of meetings Nov. 10 and closed Dec. 1. He labored earnestly for us and proclaimed the Word with power. Splendid interest and attention were manifested during the meetings by the members and outsiders. The members were strengthened. Three were born into the kingdom. The meetings closed with a love feast Nov. 30. Examination services were held in the evening prior to the communion. Bro. Yearout officiated. About seventy-five members communed; some of them for the first time. The first love feast held in our new church will long be remembered.—Wm. H. Lichty, Nezperce, Idaho, Dec. 3.

Payette Valley.—Our members met in council Dec. 5, with Eld. J. E. Shamberger in charge. Church officers were elected for the ensuing year as follows: Bro. J. E. Shamberger, elder in charge; Bro. S. J. Kenepp, clerk; Bro. J. C. Himler, treasurer; Brethren J. E. Shamberger and L. C. Schubert, choristers; Sister Elsie Brubaker, correspondent; Sister Rene Eldredge, agent. The Payette Sunday-school was reorganized, with Bro. L. C. Schubert as superintendent and Sister Jennie Bohannen, secretary-treasurer. Officers were also elected for the Fruitland Sunday-school, with Bro. J. E. Himler as superintendent, and Bro. Harvey Hostetler, secretary-treasurer. The Fruitland Christian Workers' Meeting was reorganized, with Bro. H. G. Shank as president, and Sister Almo Shamberger, secretary-treasurer. Four have been received by letter since our last report.—S. J. Kenepp, Payette, Idaho, Dec. 9.

ILLINOIS.

Coal Creek (Canton house).—We observed Thanksgiving Day by having an appropriate program in the forenoon. At two o'clock the sermon was preached by the writer. On Sunday, Dec. 8, a few members met at the home of Bro. Silas Rihart, his wife having called for the anointing service. It was performed by Bro. M. L. Hahn, assisted by the writer.—Oscar B. Redenbo, R. D. 1, Canton, Ill., Dec. 11.

Hickory Grove.—This church met in council Dec. 5. Our elder, Bro. William Elsenbise, presided. The weather being unfavorable, not many were in attendance, but enough members to do business for the church. On Thanksgiving Day we listened to a splendid sermon delivered by our elder, Bro. Elsenbise. A liberal Thanksgiving offering was raised. Last Sunday we had the pleasure of having Bro. Rowland, of Dixon, Ill., with us. All enjoyed this very much. Dec. 15 we expect to begin revival meetings at this place, with Bro. H. P. Garner to do the preaching. Bro. Beard will lead the singing. Both these young brethren are from Bethany Bible School. Our Christian Workers have decided to support an orphan in China, and one year's support has already been sent.—Dora Gerdes, Mount Carroll, Ill., Dec. 11.

Shannon church met in business meeting Dec. 7, with Eld. D. Rowland presiding. Sunday-school officers were elected. Bro. Wm. McNutt will be our superintendent. Bro. J. P. Harris is conducting a series of revival meetings for us. He proclaims the Word in spirit and in truth. The attendance is not as good as we should like to have it, owing to the severe weather and bad roads.—Etta Kreider, Shannon, Ill., Dec. 12.

INDIANA.

Cedar Creek.—Our series of meetings, conducted by Bro. C. S. Garber, closed Dec. 7, with a very spiritual love feast. Bro. Garber preached twenty-one sermons, boldly declaring the truth of God's Word. We had large crowds and good interest. Thanksgiving Day was made especially impressive by asking the people to bring eatables or clothing for the poor. Such liberal donations we have not had for a long time. Many hearts were made glad, both those who gave and those who received. As a result of our church activity, seven have recently been baptized and three await the rite. One has been reclaimed.—Sadie Ober, Laotto, Ind., Dec. 9.

Eel River church met in council Dec. 7. Several letters of membership were read, and three letters were granted. Bro. Samuel Leckrone was reelected as our elder for another year. Our series of meetings at the Brick church will begin Dec. 22. Our home ministers will conduct the services until the evening of Dec. 25, when we expect Bro. Wm. Overholser, of Warsaw, Ind., to be with us, to continue the meetings.—Lizzie Wolfe, Claypool, Ind., Dec. 10.

Elkhart City church met in council Dec. 10. Eld. E. L. Heestand presided. Five letters of membership were received. Bro. W. U. Miller and Bro. Chester Barringer were elected superintendents of the Sunday-school for 1913. Bro. Lynn Groves and Sister Pearl Grosh were chosen presidents of our Christian Workers' Society. Brethren F. G. Paulmer, J. H. Grosh, Chas. Lauver, Chester Barringer and W. U. Miller were elected trustees for five years. Two delegates were appointed to meet with the General Hospital Board. An effort is being made to keep the new hospital in the hands of the Protestants. Our protracted meetings will begin Jan. 19. Bro. D. R. McFadden, of Smithville, Ohio, will do the preaching.—(Mrs.) Gladie A. Miller, 141 Garfield Avenue, Elkhart, Ind., Dec. 10.

Four Mile church met in council Dec. 7. Our elder, Bro. Carey Toney, resigned his charge of this church, and Eld. J. W. Rarick, who was present, was chosen to take charge of the work here. He remained with us until Sunday morning and preached a much-appreciated sermon. He expects to preach for us once each month. Our Thanksgiving offering of $18.66 was sent to the World-wide Mission. Our congregation has been divided, and the new organization is known as the Whitewater congregation.—Ethel Brower, Kitchel, Ind., Dec. 9.

Hartford City.—Eld. D. F. Hoover, of Middleton, Ind., came to us Dec. 7 and delivered three sermons,—one on Saturday evening, and two on Sunday. These sermons were very interesting and refreshing. In November we had the first meetings we have had at this place for three years and a half. Bro. D. R. Hardman came here Nov. 15 and preached three refreshing sermons. Nov. 18 Bro. Mahon gave us a very earnest sermon.—I. J. Howard, 612 West Kickapoo Street, Hartford City, Ind., Dec. 11.

Lagoda church met in regular council Dec. 7. Our Sunday-school was reorganized for the coming year with Bro. G. W. Kessler at the head of the organization. On Sunday Bro. Robert Miller preached a good sermon for us.—Lula Goshorn, Ladoga, Ind., Dec. 9.

Mississinewa.—We met in members' meeting Nov. 30, with Eld. J. A. Miller in charge. We were favored with the presence of Bro. Michael Flory, who assisted us in the work. Bro. Oliver R. Werking was appointed Messenger agent, to fill the vacancy caused by Bro. Ralph G. Rarick, who went to Manchester College, in Indiana. The District Meeting Finance Committee reported their receipts to be $162.62, and the expenditures $113.78, leaving a surplus of $48.84, which was turned over to the Home Mission Fund. We expect Bro. Reuben Shroyer, of Berlin, Ohio, to begin a series of meetings at our Union Grove house about Feb. 1. Yesterday Bro. Michael Flory, of Girard, Ill., closed a series of meetings at our Shideler house, with two applicants for baptism, and two reclaimed.—John F. Shoemaker, Shideler, Ind., Dec. 9.

Muncie Mission.—Nov. 19 we enjoyed a good lecture on the meaning and purpose of the annual visit. About one hundred were present. On Sunday evening, Dec. 1, three young ladies decided for Christ. One was restored. Others have expressed a desire to associate themselves with the church. On the evening of Dec. 8, about seventy members met for love feast services. One dear brother, who had forsaken the service of the Master, again took up the cross for his dear sake. The meeting was a most delightful service, and will be a bright spot in the lives of all who were present. The attendance at all of our services has increased, and the prospect for the work here is splendid.—Osie Lexington, Muncie, Ind., Dec. 10.

North Liberty.—Our series of meetings, held at the North Liberty house by Bro. J. L. Mahon, of Van Buren, Ind., began Nov. 10 and closed Dec. 8. The sermons were spiritual and uplifting. Good order prevailed throughout. Bro. Mahon delivered a very good sermon on Thanksgiving Day. An offering of $12 was given, to be sent to Sister Winnie Cripe in China, to be used as she sees fit. Sister Almeda Miller, of Nappanee, Ind., led the song service. It was a great inspiration. Three were received by baptism.—Dortha D. Foote, North Liberty, Ind., Dec. 11.

Plevna church, with a goodly number from the Santa Fe congregation, met at this place on Thanksgiving Day for services. Brethren Sherman Kendall and F. P. Hostetler led in the service, and our hearts were made glad as we recounted our blessings. A collection of $9 was taken. Our council convened Dec. 7, with Eld. Peter Houk in charge. Elders Amos Kendall and F. P. Hostetler were also present.—B. F. Kendall, R. D. 2, Box 31, Greentown, Ind., Dec. 9.

South Bend.—Nov. 18 Bro. J. F. Appleman and wife came to assist the Second Church of the Brethren in a series of meetings, which proved a spiritual uplift to this church and also to the community. A good interest was manifested in the meetings, especially among the young people. On Thanksgiving Day a father and son gave their hearts to God. It was truly a Thanksgiving Day to the wife and mother who had stood alone. On Sunday three more came forward, and were gladly received by baptism. Our hearts were touched when an aged father was led into the healing waters and came forth with a happy smile. This glorious meeting will long be remembered. Dec. 6 we held a special council and elected a minister. The choice fell on Bro. R. O. Roose. The writer was elected to the deacon's office. These, with their wives, were installed. Brethren Appleman, Horst and Cripe assisted Bro. Grater.—John W. Austin, 717 Van Buren Street, South Bend, Ind., Dec. 8.

Summit church met in business meeting Dec. 7. Eld. W. L. Hatcher presided. Brethren I. E. Branson and D. W. Bowman assisted in the work. Bro. Hatcher was chosen elder for the coming year. All Sunday-school officers were elected. Sister Ella Hatcher will serve as superintendent for the next year. One deacon was also elected and installed. Five letters of membership were granted. One letter was received. Brethren Wm. Monahan, E. C. Surber and J. W. Ribelin were elected as trustees. The members were well represented and all enjoyed a pleasant council.—Grace Hiatt, R. D. 26, Summitville, Ind., Dec. 8.

IOWA.

Brooklyn church met in council Dec. 6. Eld. J. I. Diehl presided. We decided to hold our series of meetings for the coming year the latter part of May, instead of in September, if Bro. Burton can be with us at that time. We were disappointed in not being able to have our meeting this fall. We had just commenced the meetings, when our evangelist, Bro. Percy Hodgden, of Indiana, was called home. Our Thanksgiving offering was given to our home minister.—Rose Connell, Brooklyn, Iowa, Dec. 11.

Council Bluffs Mission.—With much prayer and Christian unity the workers here are struggling with problems that confront all city workers. Some relief work is being done, though our supply is very limited. Some nice clothing has been sent in, for which we are very thankful. Steps are being taken to give a public dinner to the children on Christmas Day. Ever since the cold weather has come, the attendance at all of our services is good. At the close of our revival meetings, in which the Lord blessed us so abundantly, I announced that our revival had not closed, but would continue during each succeeding service, which has proven true. At our evening service, Dec. 1, a husband and wife gave their hearts to God and were baptized the next evening. Many are near the kingdom.—Homer F. Caskey, 823 Avenue F, Council Bluffs, Iowa, Dec. 9.

Des Moines.—With a charter membership of seventy-four, and a full corps of officers, the "First Church of the Brethren" was organized in this city on Wednesday evening, Dec. 4. Elders W. E. West, M. W. Elkenberry and S. M. Goughnour were present. Bro. West presided. Bro. Goughnour was selected as our elder for one year. The writer will continue as pastor for another year. The trustees are Brethren O. L. Shaw, Ira D. Faidley and Horace M. Custer; treasurer, Kenneth E. Smith; clerk, Sister Edna H. Crowe; president of Christian Workers' Society, Sister Sarah Smith; Messenger correspondent, Sister Minnie Wilson. Various other offices and committees were arranged for. The Sunday-school cabinet is: Brethren Walter M. Royer, superintendent; Jesse L. Thomas, and the pastor. Teachers are to be selected by the cabinet, and installed at the annual consecration service, Sunday, Dec. 29, at which time Prof. Walter S. Athearn, of Drake University, will deliver the address. With the splendid equipment at our disposal when we enter our new church, we hope to do much more efficient service in the various departments of the church work than has been possible in the past. Our dedication has been set for Wednesday, Jan. 1, 1913. Further announcements next week. Plan to be with us.—Virgil C. Finnell, 1335 E. 16th St., Des Moines, Iowa, Dec. 9.

Dry Creek church met in council Dec. 4. Bro. George Hagerman presided. Church officers were elected for the coming year. Services were held at 10:30 A. M. on Thanksgiving Day, at which time Bro. S. B. Miller delivered an appropriate discourse for the occasion. After the services an offering of $11 was taken. Our Sunday-school expects to render a Christmas program on the evening of Dec. 22.—Ruth E. Werner, Robins, Iowa, Dec. 7.

Garrison.—Dec. 1 Bro. J. Burton, of Maxwell, Iowa, began a series of meetings at this place, with Sister Martha Hamer, of Waterloo, Iowa, leading the song service. One gave his heart to Christ. Others are under conviction. The attendance and interest are good.—Estella Blough, Garrison, Iowa, Dec. 9.

Grundy County.—Our Thanksgiving offering was over $28 for the Minneapolis Mission. As Bro. Brubaker was away, helping in a series of meetings at Yale, Iowa, Bro. C. E. Schrock filled the appointment Dec. 1. Bro. S. B. Miller, of Cedar Rapids, was with us over Sunday, Dec. 8. Bro. M. W. Emmert, of Mount Morris, expects to be with us Jan. 12, to conduct a three days' Bible Institute.—Hannah C. Messer, Grundy Center, Iowa, Dec. 10.

Kingsley church held a Thanksgiving service at Kingsley. Eld. H. H. Wingert delivered the Thanksgiving message. A collection was taken and sent to the Minneapolis Mission. In the afternoon we held our council. We missed Brother and Sister Eisenbise, who at this time are visiting Bro. Eisenbise's mother in Kansas.—Kathryn Wingert, Kingsley, Iowa, Dec. 10.

Monroe County.—Our church met in council Dec. 7. As our elder was not present, Bro. E. S. Fouts presided. The membership was not well represented, and only a small amount of business was transacted. Bro. Peter Brower was chosen elder for another year. Bro. Willis Rodabaugh was chosen Messenger agent and the writer correspondent. Two have been baptized since our last report. We have just closed a very interesting series of meetings. Bro. Moses Deardorff, of Yale, Iowa, came Nov. 16 and preached each evening for nearly three weeks. Owing to the rainy weather, the attendance was small for the last few evenings, but the interest was good, and the members have been strengthened. On Thanksgiving Day we listened to an able discourse by Bro. Deardorff, after which a collection of $7.19 was taken, to be sent to the Child Rescue work.—Florence Foust, Fredric, Iowa, Dec. 8.

KANSAS.

Altoona.—We met in council, with Bro. Edwards presiding. Bro. W. H. Miller, of Independence, Kans., had been called here to assist in some special work. The writer was ordained to the eldership, and Bro. C. W. Brigner was installed into the first degree of the ministry, after which we took up the general work of the church. Bro. W. H. Miller was chosen as our elder in charge for the next year; Sister Belle Brigner, church clerk, and Bro. F. H. Boggs, Sunday-school superintendent. —F. E. Britton, Altoona, Kans., Dec. 10.

Dorrance Mission.—We are in the midst of a promising series of meetings. Six have already been added to the fold by baptism, and two have been restored to fellowship. Others have been hindered by their own loved ones. Dec. 4 we had an old-time love feast. Parents rejoiced to have children by their side,—obeying the commands of Jesus for the first time. Eld. J. Edwin Jarboe officiated. Last evening, after an earnest appeal to the people to "come out from the world," one dear mother stood for Jesus. Worldly organizations and pride keep many from making a full surrender to the Lord.—O. H. Feiler, Dorrance, Kans., Dec. 9.

Larned Mission.—Nov. 26 we met to effect an organization. Bro. H. T. Brubaker, of Lyons, Kans., and Bro. M. Keller, of the South Larned church, assisted in the work. Bro. Brubaker conducted the devotional exercises. We decided to be known as the Larned City congregation. Officers were elected as follows: Bro. J. Edwin Jones, elder in charge; Bro. F. M. Shirk, clerk; Bro. H. H. Kimmel, treasurer; Bro. E. S. Fox, trustee for three years, Bro. C. L. Burger for two years, and Bro. H. Kimmel for one year. Brethren John Brunk and C. L. Burger were called to the deacon's office. Bro. Brunk, with his wife, was installed the same evening. Bro. Burger and wife were installed on the Sunday following the organization, Dec. 1.—Pearl Parker, 423 East Sixth Street, Larned, Kans., Dec. 9.

Morrill.—Dec. 7 we met in council. Bro. Lampin, who is conducting meetings here, led in devotional exercises. Eld. C. B. Smith presided. Bro. C. B. Smith was elected to the pastorate; Bro. D. M. Saylor, treasurer; Bro. Wm. Haldeman, chorister, with Bro. Leland Haldeman as assistant; Bro. D. A. Sawyer, correspondent; Bro. Porter Kimmel, Messenger agent. Sunday-school officers were chosen, with Bro. Albert Sawyer as superintendent, and Sister Alta Eisenbise as secretary. Bro. David Eisenbise was elected clerk for the coming year. It was one of the best councils that we have had yet. Our love feast will be held the first evening after the close of our revival meetings, which are now in progress.—Don A. Sawyer, Morrill, Kans., Dec. 10.

Osage church met in council Dec. 7, with Eld. W. H. Leaman presiding. Our Sunday-school and Christian Worker officers are as follows: Bro. D. P. Neher, superintendent; Sister Emma Shidler, president. Bro. W. H. Leaman was chosen as our elder in charge for the coming year, and the writer, Messenger agent and correspondent.—Rilla Terflinger, Monmouth, Kans., Dec. 8.

Paint Creek.—Our series of meetings, conducted by Bro. J. F. Campbell, of Parsons, Kans., closed Dec. 8. The truth was presented kindly and forcibly to fair-sized, attentive audiences. Rainy weather and bad roads hindered some from attending. Two young sisters made the good choice. One has been baptized, and the other one will be in the near future. Others were almost persuaded. Dec. 6 we held our council, preparatory to our love feast. Nine letters were granted. Sunday-school officers were elected for one year, with Sister Maggie Ruthruff as superintendent, and Sister Pauline Moberly as secretary. Dec. 7 about forty members surrounded the Lord's tables and engaged in a love feast. Bro. Campbell officiated, assisted by Brethren Ruff and McCune. It was a very spiritual and helpful meeting. As the church needs more official help, an election was held and three deacons were

chosen, namely, Brethren I. G. Spitler, A. C. Buck and Dave Crumpacker. The two former ones, with their wives, and Bro. Crumpacker (an unmarried man), were installed after preaching services. These are all young brethren, well qualified for the duties awaiting them. The members have been drawn closer together and strengthened by these meetings. We were very glad that Bro. McCune could be here to help us.—Annie Richard, Uniontown, Kans., Dec. 9.

Rock Creek church met in council Dec. 10. Our elder, Bro. Wm. Davis, presided. Bro. J. E. Smith, of Morrill, Kans., also aided in the meeting. One letter was granted. Bro. Roy Davisson was reëlected church treasurer, and Bro. Frank Hoover, clerk for the year 1913. Sister Sarah Kimmel was elected church solicitor, and Sister Alice Kimmel, solicitor for Home and Foreign Missions for the coming year. Our church decided to organize a Christian Workers' Society, and elected Bro. Frank Hoover as president for six months. Our first meeting will be held Dec. 15. We decided to have a series of meetings in the spring, and appointed a committee to secure the services of an able minister for these meetings. The writer was chosen correspondent for next year.—Lizzie Hoover, Sabetha, Kans., Dec. 12.

Washington Creek church met in council Dec. 7, with our elder, Bro. W. A. Kinzie, presiding. Two letters were received and three granted. Our Sunday-school was reorganized for the coming year, with Bro. A. R. Weybright as our superintendent. Our Christian Workers' Society was also reorganized for another year, with the writer as president. Bro. W. A. Kinzie was reëlected as our elder in charge for another year. Bro. Wm. Weybright, of Overbrook, assisted in the work. An offering of $3.92 was taken for District Missions. On Thanksgiving Day we enjoyed a good sermon by our elder, after which an offering of $12.04 was taken for District Missions. Nov. 30 closed our series of meetings, which began Nov. 10, with Bro. O. R. McCune, of Kansas City, assisting us. He could serve us only two weeks, other work calling him away. Our elder then took up the work. These efforts resulted in nine baptized and one reclaimed,—all those baptized being above fourteen years of age. The attendance and interest were good, the weather ideal, and God's Word was dealt out fearlessly.—H. W. Behrens, Lone Star, Kans., Dec. 10.

MARYLAND.

Hagerstown, Md.—We have just enjoyed a glorious revival service, conducted by our pastor, Bro. A. B. Miller. These services began Nov. 10 and closed on the 28th with our love feast. The attendance was the best we have ever had. Oftimes the Sunday-school room and the church were filled. Bro. Miller certainly preaches the Word, and we praise the Lord for his coming among us as pastor. As a result, thirty-one were received into the church by baptism, and three were reclaimed, seventeen of whom are Sunday-school scholars. About three weeks prior to our revival services, four were received by baptism and one reclaimed. On Thanksgiving Day, at 4 P. M., we held our love feast, which was a most spiritual one. The attendance was large and we regret that we could not accommodate all who desired to commune with us. Bro. Miller preached a powerful sermon at the examination services on the subject of "having the heart right." Eld. Caleb Long, Boonsboro, Md., officiated at our love feast. May the power of God, as it was felt throughout these meetings, be with us in all our future labors, and thus inspire and qualify us for nobler living and acceptable service in his vineyard.—Gamma L. Krider, S S. Mulberry Street, Hagerstown, Md., Dec. 5.

Maple Grove.—Our church met in council Dec. 7. Eld. S. A. Miller presided, assisted by Brethren J. T. Greene and L. A. Peck. One certificate of membership was granted. Brethren Clyde Broadwater and J. E. Walls were elected and installed into the ministry.—Fannie King, Grantsville, Md., Dec. 9.

Meadow Branch.—Bro. W. B. Yount, Professor of Ancient Languages in Western Maryland College, preached the annual Thanksgiving sermon at the Meadow Branch church. The usual offering was lifted for missions, after a very spiritual and forceful sermon. The Sunday-school has arranged for a Christmas meeting and a treat for the children of the Sunday-school Dec. 14. Our council will be held on the same day.—W. E. Roop, Westminster, Md., Dec. 9.

Peach Blossom congregation met in council Dec. 5. The meeting was a very pleasant and profitable one. Six letters of membership were received. Sisters Lulu Sanger and Florence Walbridge and Bro. Frank Rittenhouse were appointed as the local Missionary Committee for the Easton end of the congregation. Officers for the two Sunday-schools and two Christian Workers' Societies were elected; and also a Program Committee for each Christian Workers' Society.—C. Ellen Hutchison, Cordova, Md., Dec. 9.

Pipe Creek.—On Thanksgiving Day Bro. J. J. John gave us a practical sermon, from Psa. 136. An offering of $30 was sent to the Eastern Shore of Maryland, to help in the building of a church at a mission point. Dec. 7 we held our council. Eld. C. D. Bonsack presided. Eld. Uriah Bixler was also with us, from Meadow Branch. We had a well-attended, pleasant and profitable meeting. Brethren John Hively and Walter Shader were elected to the deacon's office and, with their wives, duly installed. Bro. Alfred Englar was reëlected superintendent of the Sunday-school. We agreed to petition our congressmen, to vote in favor of a bill, soon to come before them, to prohibit liquor from being shipped into "dry" territory.—Eliza I. Englar, New Windsor, Md., Dec. 7.

York (First Church of the Brethren).—I am in the midst of a revival at this place, which began Nov. 30. In spite of much rainy weather, since the meetings began, the large church, seating about 600, has, with a few exceptions, been well filled, most of the time, with eager, interested listeners. The gospel food, dealt out here by the resident ministers, is bringing the desired results. The good missionary effect of the late Annual Meeting is still telling. A young father and mother from a good home came forward last evening, after the invitation at the close of the sermon, and are awaiting fellowship with the saints here. The Holy Spirit is striving for ascendancy of Jesus in the hearts of many more. There are happy hearts and happy homes among the Brethren here.—W. E. Roop, Westminster, Md., Dec. 9.

MICHIGAN.

Black River church met in council Dec. 7. Our elder, Bro. S. M. Smith, presided. Officers for the coming year were chosen. Our elder will be Bro. John Smith. Bro. Addison Ullery was here two weeks in November. Good interest was shown, and we had some blessed meetings. Two united with the church by baptism, and one was reclaimed. The church also held a love feast Nov. 9. Bro. Ullery was with us. We have Christian Worker Meetings every Sunday night. The writer is church correspondent and Messenger agent for 1913. —Selma Johnson, R. D. 2, Box 111, Bangor, Mich., Dec. 10.

New Haven church met in council Dec. 7. For a Scripture lesson Eld. C. L. Wilkins read the third chapter of James. Brethren George Emrick, Wm. Sowers and J. F. Sherrick were elected as a Finance Committee; Bro. J. W. Chambers, Sunday-school superintendent, and Bro. Ira Huffman, Messenger agent. Two letters of membership were granted. We decided to hold a series of meetings, beginning July 19. Eld. Robison, of Carey, Ohio, is here visiting his daughter. He preached for us on Sunday morning.—Allie L. Emrick, R. D. 2, Middleton, Mich., Dec. 9.

Saginaw.—Bro. W. W. Slaybaugh will hold a Sunday-school and Bible Institute for the District of Michigan in this congregation Dec. 22 to Dec. 29. The subjects to be discussed are: "Epistle of James," "Prayer," "Book of Romans," "Teacher-training," "Conversion," "Talks on Rescue Missions." All are requested to bring their Bibles and Brethren Hymnals, so as to help and be helped.—Sarah Long, Secretary, Clarksville, Mich., Dec. 12.

Sugar Ridge church met in council Dec. 7, with Bro. John M. Lair presiding. Bro. Henry Royer was elected Sunday-school superintendent, and Sister Lorena Williams was chosen president of our Christian Workers' Society. Other officers were elected, and five were received by letter. Eld. Jesse Stutsman, of Ohio, gave us two encouraging sermons Dec. 1.—Nellie Teeter, R. D. 1, Scottdale, Mich., Dec. 9.

Vestaburg.—We met in council Dec. 7. Our elder, Bro. J. E. Albaugh, was with us. Arrangements were made to secure Bro. Ira Hahn, to conduct a singing school prior to our series of meetings, to be held in February by Bro. J. E. Ulery. We also hope to have Bro. W. R. Miller give us his series of lectures on the Bible Lands. We expect to receive an applicant for baptism today, who, as mentioned in our last report, has been delayed by ill health.—C. E. Switzer, R. D. 1, McBride, Mich., Dec. 9.

MINNESOTA.

Big Lake.—Recently we bade farewell to our dear brethren and sisters of the Rock Lake church, N. Dak., and our associate workers of the District of North Dakota, and have now located at Big Lake, Minnesota, where there are several members living. Here we desire to build not only a temporal home, but also to take up the work of the Master in a new field. We pray that, in the Master's hand, the work may prosper and souls may be saved.—J. H. Brubaker, Big Lake, Minn., Dec. 11.

Minneapolis.—Our series of meetings, conducted by Bro. Keller, of Chicago, closed Dec. 1, having been in progress two weeks. Five were baptized. The members were strengthened and others seem very near the kingdom. Our council was held Nov. 30. On the evening of Dec. 1 a love feast was enjoyed by all present. Bro. Keller officiated. Twenty-eight surrounded the Lord's tables. The Sunday-school is preparing a Christmas program, to be given by the children.—Alsie Sharp, 3107 James Avenue, North, Minneapolis, Minn., Dec. 4.

Worthington church met in council Dec. 7, with Bro. J. Schechter, Jr., presiding. Two letters have been received since our last report, and one letter was granted. The Sunday-school was reorganized. Bro. W. S. Ramer was chosen as superintendent. A committee was chosen to select the Sunday-school teachers. Sister Mary Williams was chosen as a member of the Child Rescue Committee. A favorable report was brought in by the Lookout Committee. Our Bible term will begin Dec. 23, with Bro. Ezra Flory, of Bethany, as instructor. We extend a cordial invitation to any who desire to be with us. Sister Lelsa Schulz was elected president of our Christian Workers' Society.—Minnie Schechter, Worthington, Minn., Dec. 9.

MISSOURI.

Cabool church met in council Nov. 16, at the Greenwood house. The deacons gave a good report of their church visit. We enjoyed a very pleasant love feast Nov. 23. Bro. C. P. Rowland, of Lanark, Ill., officiated. At present we are having a series of meetings at this place, which is proving both interesting and inspiring. The attendance is good. Bro. Rowland is conducting the meetings. One has chosen "that good part," and many more are near the kingdom. On Thanksgiving Day services were held at the country church, at 10:30 A. M.—Florence Oxley, Mountain Grove, Mo., Dec. 8.

North Bethel church met in council Nov. 23. Our pastor, Bro. G. W. Ellenberger, presided. One letter of membership was granted. Sunday-school officers were elected, with Sister G. W. Ellenberger as superintendent, and Sister Maud Crist as secretary. Our series of meetings closed Nov. 26. The first meetings were conducted by Eld. Bucklew, of Corning, Iowa, and the last nine days our pastor did the preaching. Ten converts were received into the church by baptism. Splendid interest was manifested at all the meetings. Dec. 28 we held our love feast. Elders G. W. Ellenberger and S. B. Shirky were with us. Eld. Shirky officiated. About fifty members surrounded the Lord's tables. We had a very quiet and enjoyable meeting.—Nelle Crist, Skidmore, Mo., Dec. 7.

Oak Grove.—Nov. 9 Bro. J. P. Bailey commenced a two-weeks' series of meetings for us. Nov. 16 we met in called council to make preparations for a love feast. The visit was reported and the members were found in love and union, and willing to labor for the advancement of the kingdom. Four letters of membership were presented. We are glad for these members, though they are located thirty miles away, to one side of the main body. Among the number is Eld. John P. Bailey and wife. Nov. 23 we, with members of other congregations, enjoyed a very spiritual love feast. A large crowd of spectators was present, and good order prevailed. Bro. J. P. Bailey officiated. Sunday night, Nov. 24, our meetings closed with a full house of attentive hearers. Our brother preached the Word with power. The members were much strengthened, and one united with the church by baptism.—Abel Killingsworth, R. D. 2, Collins, Mo., Dec. 10.

Pleasant Hill.—Bro. B. E. Kesler, of River Bend, Colo., came to us Nov. 16 and held a two-weeks' series of meetings. The weather was fine until the last day, when the rain interfered with the last two sermons. The attendance and attention were good at all the meetings. The Word of God was dealt out in its purity, and those of other persuasions expressed themselves as never having heard the Word explained so clearly before.—Ruth A. Pulse, R. D. 10, Richmond, Mo., Dec. 8.

Shoal Creek church met in council Dec. 7. Bro. J. H. Argabright presided. This was the time to elect our new officers. Bro. Argabright was chosen as our elder for one year; Sister Sarah Early, church clerk; Bro. J. S. Early, treasurer; the writer, Messenger agent and church correspondent; Bro. F. M. Young, chorister; Bro. Lloyd Reece, secretary. Bro. J. W. Saylor was elected superintendent of our Sunday-school, and also president of our Christian Workers' Meeting.—Virgie Argabright, Fairview, Mo., Dec. 9.

Smith Fork church met in council Dec. 7. Bro. D. D. Sell presided. Our Sunday-school was reorganized, with Sister Cora Hoover as superintendent, and Bro. George Hoover as secretary. The Christian Workers' Meeting was also reorganized, with Bro. Frank Shirk as president. Bro. E. S. Shoemaker was elected church clerk. Bro. J. S. Kline tendered his resignation as elder in charge, but the church refused to accept it at this time, and asked him to continue as elder in charge until a resident pastor and elder can be secured. Our Thanksgiving offering, which amounted to $46.88, was sent to Bethany Bible School.—Emma Sell Winn, Plattsburg, Mo., Dec. 11.

South St. Joseph Mission is very busy planning interesting services for the Sunday-school children on Christmas. We have received such a small amount of clothing this fall that our supply has fallen far short of the demand, therefore we have to turn many away because of no help. We are using great care in trying to help where it is actually needed, and the burden of the work is appealing very much to us at present. The writer filled the appointment at Langdon, Mo., over last Lord's Day, holding three services for them with splendid interest.—E. N. Huffman, 502 Ky. Avenue, St. Joseph, Mo., Dec. 12.

MONTANA.

Troy.—Bro. L. H. Eby, of Payette, Idaho, came to this place Nov. 30 and preached two sermons, which were much appreciated by the members who live here. Eleven brethren and sisters reside at this place. While the attendance was not large, yet the interest was good. There is an opening here for the Brethren, but we are in need of ministerial help. There is no minister located among us yet. Troy is a small town, located on the main line of the G. N. R. R. It is a division point surrounded by a very fertile country. Land is very reasonable in price here as yet. Any brethren, passing through here, are invited to stop off and help us out. Please notify Bro. Samuel Ulery, Troy, Mont., as to time of your arrival.—Wilbur Brower, Troy, Mont., Dec. 10.

NEBRASKA.

Bethel.—Our council was held Dec. 7. Eld. Edgar Rothrock conducted the meeting. Bro. Rothrock was chosen as our presiding elder for one year. At a former council it was decided that hereafter we will elect our Sunday-school officers at our council meetings. Previously they were elected by the Sunday-school. Bro. Will Flory was reelected superintendent. Bro. Harry Teeter was elected president of the Christian Workers' Society. We expect to begin a Bible Institute Dec. 22. Bro. Keller, of Bethany, is to conduct the Institute.—Susan Rothrock, Carlisle, Nebr., Dec. 9.

Enders.—We met in council Dec. 7, to elect officers for next year. Bro. H. M. Flory was reëlected clerk; Bro. Edwin Flory, treasurer; Bro. Claude Sharp, Sunday-school superintendent; Sister Mary Flory, secretary; Sister Elizabeth Flory, church correspondent and Messenger agent, and Sister Iva Payne, superintendent of the cradle roll. Since our last report Bro. J. Edwin Jarboe was here to introduce the envelop system for soliciting State Mission Funds, which was adopted enthusiastically by the church at this place.—Orilla C. Ogle, Enders, Nebr., Dec. 9.

Lincoln church met in council Dec. 6, with Bro. S. E. Thompson, our pastor, presiding. Not much business came before the meeting, except the election of our church and Sunday-school officers. Bro. S. E. Thompson was retained another year as elder, and Bro. J. S. Gabel was chosen Sunday-school superintendent. Four weeks ago Bro. G. W. Sellers and wife, of Bryan, Ohio, on their way home from Wenatchee, Wash., stopped with us over Sunday, and preached for us most acceptably both morning and evening. Our pastor has been gone much of the time, lately, to other fields of labor, and the appointments have been filled by Bro. D. G. Couser. Our joint Sunday-school and Christian Workers' Meeting was held at Omaha yesterday. Eight of our members were present and report a good meeting.—Caroline Brown, Lincoln, Nebr., Dec. 9.

NORTH DAKOTA.

Berthold.—We held a very pleasant all-day meeting Dec. 1. It was a very cold day, and the attendance was not so large as it otherwise would have been, but a goodly number were present. After a short Sunday-school session, Eld. S. S. Petry, our home minister, gave us a Thanksgiving sermon that was both helpful and interesting. After this an offering of $73.06 was taken. Five dollars of this is to be used for the benefit of the home church, and $68.06 is to be sent to Bethany Bible School. There was an afternoon session of the Christian Workers' Meeting. A number expressed thanks for the many blessings they have received in the past. Many of our young people expressed their thanks on slips of paper for the "Thanksgiving Chain." Yesterday our Thanksgiving offering was increased by some who could not meet with us Dec. 1,—$1 being given for the home church, and fifty cents for Bethany Bible School.—Rose A. Beery, Box 347, Berthold, N. Dak., Dec. 9.

Rock Lake.—We held an all-day Temperance Meeting Nov. 24. In the forenoon Bro. J. M. Myers, of Minot, N. Dak., preached an excellent sermon. In the afternoon Brethren Myers and John Deal gave temperance talks. Our elder, Bro. J. H. Brubaker, is leaving us this fall and has tendered his resignation, which was accepted. Bro. Albert Sharp, of Egeland, N. Dak., has been chosen as our elder.—Maude Deardorff, Rock Lake, N. Dak., Dec. 10.

Williston.—Nov. 3 we held a Missionary Meeting. The children rendered a fine program. A collection of $18.31 was taken for Home Missions. Brethren Wagenman and Sherland were here on Thanksgiving Day, and preached for us. We certainly appreciated their visit with us. A collection of $31 was taken. Ten dollars was sent to the Child Rescue Home Society, at Fargo, N. Dak., and the balance was given to the China-Hilton Fund. Our church met in council Dec. 4, with our elder, Bro. D. F. Landis, in charge. Quite an amount of business came before the meeting, as it was the time to elect our church officers for the coming year. Bro. J. E. Joseph, of Surrey, N. Dak., was chosen as our elder for one year; Bro. O. A. Myer, foreman; Bro. Abram Miller, church trustee; Bro. B. Frank, treasurer; Bro. I. M. Kauffman, church clerk; Sister Lora Marsh, Messenger agent and correspondent. Our Sunday-school was reorganized. Sisters Marsh and Keltner were chosen superintendents, and Sister Urena Frank was appointed treasurer for the birthday offerings.—Mrs. O. A. Myer, R. D. 2, Box 101, Williston, N. Dak., Dec. 8.

OHIO.

Bear Creek church met in council Dec. 4. Our elder, Bro. J. W. Beeghly, presided. Three letters were granted. Bro. Frank Blessing was elected Messenger agent; Sister Dora Beeghly, recording secretary; the writer, corresponding secretary. Bro. Parker Filbrun was elected superintendent of the Sunday-school.—Sarah M. Smith, R. D. 14, Dayton, Ohio, Dec. 9.

Donnels Creek.—Dec. 7 we met in council at the New

(Concluded on Page 820.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MARKLE, INDIANA.

Bro. Otho Winger, of North Manchester, Ind., was here Nov. 23 and 24, and delivered two very interesting sermons for us. During the fore part of the week all the different denominations of our town held union home missionary meetings at the various churches here. The final missionary address was to be given in the Brethren church, with Bro. D. B. Garber as leader and director. He suggested that Bro. Winger be requested to be with us. He responded to the call, and we trust that his sermon was of much benefit to the people. His subject strongly emphasized the purpose for which we should live. He also remained with us over Sunday and preached for us, which, we feel, was a spiritual blessing to our souls. Bro. Winger has been with us on several occasions, and we are always glad for his presence.

On Sunday morning, as Bro. D. B. Garber was preparing to attend the dedication services of the Brethren church, recently built at Marion, Ind., he received the sad news of the death of his aged father, Bro. Christian M. Garber, of Dayton, Va. Realizing the fact that he could not be present at his father's funeral, he was glad to know that he had the blessed privilege of having his father accompany him home from the Conference, held at York, Pa., and to spend a few months of his earthly life with him here. It has not been very long ago that Bro. C. M. Garber started back to his home in Virginia, where death began to steal upon him. While he was

here with Bro. D. B. Garber, his son, he attended church services in the Markle house, and gave us a few encouraging words on "Our Christian Journey," which we shall long remember.

On Sunday evening, while his father lay cold in death, Bro. Garber delivered a touching discourse. He pointed out clearly that "it matters not what man may think of us as Christians, but that it does matter what we are in the sight of God, or what he thinks." His sermon was the more impressive, since for him it was a time of trial and bereavement. (Mrs.) Lillian Earhart.

Markle, Ind., Dec. 4.

SOUTH ST. JOSEPH, MO.

As we have only received two sacks of clothing this fall, we are very much in need of further supplies. Frequently we are told that children can not come to Sunday-school because they do not have the needed clothing. We have to turn away many calls for garments which we do not have. Some of the little ones are almost destitute of underwear. This appeals strongly to our feelings since winter is at hand, and we know that there are those who are not comfortably dressed.

We are planning to have nice Christmas exercises for the children, and we have thought it would be well to have a public dinner for our people, here in the Mission rooms, on Christmas Day. If there are any who would like to contribute to this dinner, we will be grateful for it, and we are quite sure it will be a blessing to many.

Dec. 2, by request, we went to Savannah, Mo., where we found five members without a resident minister or church services by the Brethren. Sister J. J. Hickman has lived there for five years, and has been an invalid for seventeen years. She gets around in her home by the use of a rolling chair. This ought to be a mission point for the Brethren.

We have one little boy in our Sunday-school who is clothed by the Junior Band of Christian Workers of Ray County, this State. This is certainly a good work, one that ought to be repeated by many.

Our series of meetings is to begin Dec. 29, to be conducted by Bro. L. H. Root, of Colorado City, Colo.

E. N. Huffman.

502 Kentucky Avenue, St. Joseph, Mo., Dec. 5.

ROARING SPRING, PA.

Since Bro. R. D. Murphy and family have returned, in September, the attendance at Sunday-school and church services has largely increased, which means much toward bringing men and women to Christ. This our pastor recognizes, and leaves nothing undone that might bring some one into the fold.

Sunday evening, Nov. 24, at the close of a strong sermon Bro. Murphy gave an invitation and five stood for Christ,—an aged mother, her son and his wife, and two young men. The interest aroused is growing rapidly. Others, we feel, will enter the kingdom soon.

Monday evening, Nov. 25, Bro. C. O. Beery, of Tyrone, Pa., Secretary of the District Mission Board, spoke to us about the needs of the District and also about general missions. He gave us a plan by which our giving may be systematized. At the close of this service, the five who stood for Christ on Sunday night, were baptized. This scene was impressive. A number of people from the town were greatly interested.

In our Sunday-school, Dec. 1, a special Thanksgiving offering was lifted, which amounted to $350. Of this amount the Aid Society contributed $56. Our organized church, though few in number, works with a zeal that accomplishes something. The members deserve much praise for what is being done. Our congregation is growing in all the different departments, which is largely due to the active interest of our pastor in each department. Our united efforts make us a strong body to work as colaborers with Jesus Christ. Clara B. Replogle.

Roaring Spring, Pa., Dec. 4.

A FEW WORDS TO THE SISTERS' AID SOCIETIES.

The officers of the general organization of the Sisters' Aid Societies have always desired to secure a complete list of the chuches having an Aid Society. Some churches have responded readily to our calls for this information and have given us a report of the work done, but in many cases we have not secured the desired information. We feel the need of a more united effort that the most efficient work may be accomplished, our system of distribution be improved, and methods of work be exchanged.

This need was presented to the sisters at our meeting, held at the Conference last spring, and after some discussion the officers were authorized to appoint some sister in each District to assist them in developing the work and interest of the Aid Societies.

Our sisters, whom we have asked to assist us, have, in the main, given encouragement by expressing a willingness to do the work assigned them. A few have not yet responded. We have made no appointments in Districts having an organization, but have endeavored to come in touch with the secretary or president chosen by the District.

Report blanks will be sent to each sister appointed, to assist us, and each will secure reports of the societies of her District.

Societies, please take notice! Do not send your report to the General President or Secretary, but to the one sending you the blanks, and she will forward them to the General President.

Dear sisters, let us double our energies! Let us make a great effort to increase the interest in this work. Our sisters' organization ought to be a real missionary factor.

Mrs. W. D. Keller, General President.

Ashland, Ohio.

SOUTHERN OHIO.

The eleventh Sunday-school Teachers' Institute of the above named District is to be held at Greenville, Ohio, on Monday, Tuesday, Wednesday, Thursday and Friday, Dec. 23, 24, 25, 26 and 27.

Monday Evening, Dec. 23.

6:30, Song and Praise Service.
7:00, Sermon,—Christian Manhood.—James M. Moore.

Tuesday Morning, Dec. 24.

9:00, Devotional Service. The Apostolic Church.—Otho Winger. New Testament Church Ordinances.—James M. Moore.

Afternoon Session.

1:00, Opening Service. The Ante-Nicene Church Fathers.—Otho Winger. Bible Study Methods Illustrated.—James M. Moore.

Evening Session.

6:30, Song and Praise Service.
7:00, Sermon,—The Christian Church.—Otho Winger.

Wednesday Morning (Christmas Day).

9:00, Devotional Service. New Testament Church Ordinances.—James M. Moore. The General Church Councils.—Otho Winger.

Afternoon Session.

1:00, Opening Service. Query Box. Bible Study Methods Illustrated.—James M. Moore. The Church of the Reformation.—Otho Winger.

Evening Session.

6:30, Christmas Praise Service. Class and Pulpit Illustrations.—James M. Moore.

Thursday Morning, Dec. 26.

9:00, Devotional Service. Teacher-training with the Great Teacher.—S. S. Blough. Christian Adornment.—James M. Moore.

Afternoon Session.

1:00, Opening Service. Miscellaneous Business. Principles and Methods in Teaching.—S. S. Blough. Class and Pulpit Illustrations.—James M. Moore.

Evening Session.

6:30, Song and Praise Service.
7:00, The Mission of the Sunday-school.—S. S. Blough.

Friday Morning, Dec. 27.

9:00, Devotional Service. The Prayer Veil.—James M. Moore. The Attractive Session.—S. S. Blough.

Afternoon Session.

1:00, Opening Service. Class and Pulpit Illustrations.—James M. Moore. Teachers' Lesson Preparation.—S. S. Blough.

Notes.

Expenses: Lodging free; meals at a nominal cost.
Song Service: From "Kingdom Songs." Bring your book!
Location: Greenville. Intersected by several railroads and the Dayton and Northern Interurban line, which provide most excellent transportation service.
Instructors: All especially fitted for their line of work. Bro. James M. Moore has spent several years teaching in Bethany Bible School, Chicago. Bro. Otho Winger, M. A., is president of North Manchester College, Ind. Bro. S. S. Blough, M. E., has charge of the Bible Department at that place.
Requisites: A Bible, note book, pencil, a desire to be better fitted for Christian service, and a prayer for the instructors and the success of the Institute.
Committee: Jacob Coppock, Chas. L. Flory, Levi Minnich.

SISTERS' AID SOCIETIES

TIMBERVILLE, VA.—After attending the Sisters' Aid Society at our Annual Meeting at York, Pa., and hearing the reports from the Juniors, we organized a Junior Aid Society at this place, with Sister Mary Wampler as President; Sister Ruth Miller, Vice-president; Sister Rebecca Wampler, Treasurer; Sister Rachel Anna Grim, Secretary; Sister Leda Zigler, superintendent. We met each Saturday afternoon until the beginning of the school term. Then we closed our society until vacation next year. We had twenty-four members enrolled, and twenty-two honorary members. Our work consisted of making plain and fancy aprons, dust caps, clothespin aprons, and piecing comforter-tops. We gave $1 and twenty quarts of fruit to the Orphans' Home, $2 to the India Orphanage, and $2 to the China Orphanage. We have $2.56 on hand to begin with next year. We hope to see reports from other Junior workers.—Rachel Anna Grim, Secretary, Timberville, Va., Dec. 4.

BELLEVILLE, KANS.—Our Sisters' Aid Society met Nov. 28, 1912, and elected officers for the next six months, with Sister Olive Ball as President; Sister Nora Ogg, Vice-president; the writer, Secretary and Treasurer; Sister Blanche Steward, Assistant Secretary and Treasurer, and Sister Susie Kinzie, Corresponding Secretary. Thirty-four meetings were held, with an average attendance of twelve sisters and neighbors. Our work consisted of making little boys' waists, aprons, dresses, shirts, comforters and sewing carpet rags. We collected $23.82 during the year, and paid out for expenses $13.72. We made and donated 267 garments; sent three boxes and one sack of clothing to the Kansas City Mission, and one box of calico, gingham, second-hand clothing, one comforter-top and $4.85 to a needy sister in Oklahoma. We have a balance of $5.25 on hand. We hope to do more and better work for the Master's cause in the future.—Mae Gish, Rydal, Kans., Dec. 2.

SANGERVILLE, VA.—The following is a report of our Sisters' Aid Society for the year of 1912: Nine meetings were held, with an average attendance of twelve. The average amount of collections, taken at each meeting, was $2.44; total amount of collections, $21.96. We received for coverings and goods sold, $25.79; amount of donations received, $2.27; amount received for other articles sold, $11.59. We donated $12 to mission purposes, and to the needy $23.20; paid out for other expenses $24.45. We had $16.61 in our treasury at the beginning of the year; total amount received, $61.66; total amount paid out, $52.13; amount in the treasury at the present time, $23.98. Our officers for the coming year are as follows: Sister Bessie Garber, President; Sister Sarah Driver, Vice-president; Sister Meda Garber, Treasurer; the writer, Secretary.—Fannie R. Miller, Bridgewater, Va., Dec. 8.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Bebb-Ruth.—At Reedley, Cal., Nov. 27, 1912, by the undersigned, Bro. Kenneth Bebb and Miss Pearl Mae Ruth, both of Reedley, Cal.—D. L. Forney, Reedley, Cal.

Claussen-Masterson.—By the undersigned, at his residence, Nov. 27, 1912, Mr. Ernest M. Claussen, of Los Angeles, Cal., and Miss Modena Masterson, of Long Beach, Cal.—J. Z Gilbert, 3300 Griffin Avenue, Los Angeles, Cal.

Fike-Kauffman.—By the undersigned, at his residence, Nov. 26, 1912, Bro. Jacob A. Fike and Sister Catharine Kauffman, both of Fayette township, Juniata Co., Pa.—C. G. Winey, East Salem, Pa.

Kollars-Greymier.—By the undersigned, at his residence, near Lima, Ohio, Oct. 24, 1912, Mr. George Sherman Kollars, of West Cairo, Ohio, and Miss Myrtle Belle Greymier, of Lima, Ohio.—David Byerly, Lima, Ohio.

Lee-Smith.—By Eld. Jesse Stutsman at his home, Nov. 27, 1912, Mr. Jacob Lee, of Franklin township, Darke Co., Ohio, and Miss Cora Smith, of Arcanum, Ohio.—Miss Ruth Delk, R. D. 4, Box 18, Arcanum, Ohio.

McCoy-Monroe.—By the undersigned, at the home of the bride, Dec. 1, 1912, Bro. George McCoy and Sister Bessie Monroe, both of Nash, Okla.—J. R. Wine, Enid, Okla.

Modrell-Patrick.—Nov. 28, 1912, by the undersigned, at the home of the bride's parents, Mr. and Mrs. W. E. Patrick, near Twin Falls, Idaho, Mr. Willis A. Modrell and Miss Mildred Patrick, both of Twin Falls, Idaho.—Fred A. Flora, Twin Falls, Idaho.

Mohler-Wolfe.—By the undersigned, at his home, near La Place, Ill., Dec. 1, 1912, Mr. John C. Mohler, of Virginia, and Sister Cora A. Wolfe, of La Place, Ill.—N. H. Miller, Cerro Gordo, Ill.

Roberts-Miller.—By the undersigned, at the home of the bride's parents, Brother and Sister Eli Miller, Ada, Ohio, Dec. 4, 1912, Bro. Carnott E. Roberts, of Harrod, Allen Co., Ohio, and Sister Laura E. Miller, of Ada, Hardin Co., Ohio.—Samuel Driver, R. D. 2, Lima, Ohio.

Schechter-Filbrun.—Dec. 5, 1912, at the East Wenatchee home of the bride's parents, Elder and Mrs. J. J. Filbrun, by the undersigned, Bro. David P. Schechter, of Winona, Minn., and Sister Olive M. Filbrun, of Wenatchee, Wash.—Chas. Noble Stutsman, Wenatchee, Wash.

Willever-Kingery.—At the home of the bride's mother, Sister Esther L. Felix, at Delphi, Ind., by the undersigned, Nov. 17, 1912, Mr. William C. Willever, of Crawfordsville, Ind., and Sister Laura E. Kingery. (The couple being deaf the service was performed in the sign language.)—John C. Collins, R. D. 2, Laporte, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arion, George, died at his home near Sangerville, in the bounds of the Sangerville congregation, Augusta Co., Va., Nov. 15, 1912, aged 68 years, 8 months and 18 days. While going home from the mill he was stricken with paralysis and never regained consciousness, living but a few days. He is survived by his wife and two daughters. Three sons preceded him in death. Services in the Sangerville Brethren church by Mr. Wheeler, of the Methodist church, of which the deceased was a member.—Annie R. Miller, R. D. 2, Bridgewater, Va.

Brumbaugh, Sister Rebecca, wife of Bro. Jacob D. Brumbaugh, of Clover Creek, Pa., died of cerebral hemorrhages Nov. 4, 1912, aged 67 years, 7 months and 3 days. The funeral was set for Nov. 6, but on that day her son, Bro. George H. Brumbaugh, died of intestinal tuberculosis, aged 33 years, 2 months and 1 day. Then the mother's funeral was recalled and both funerals were held Nov. 8. The mother and son were buried in the same grave. Sister Brumbaugh is survived by her invalid husband, two sons and three daughters. Services by Elders A. B. Burget and J. K. Brown. Text, Matt. 24: 42-45.—J. G. Mock, R. D. 1, Roaring Spring, Pa.

Cosner, Jesse, died Nov. 24, 1912, in the Allegheny congregation, W. Va., aged 91 years, 9 months and 1 day. Sister Catherine Cosner preceded him about eighteen years ago. He leaves three daughters and three brothers. "Uncle Jesse," was well liked by all who knew him. Interment in the cemetery near the side of his wife. Services by the writer.—Raphael Baker, Bismarck, W. Va.

Detwiler, Sister Sarah A., born near Loysburg, Pa., Dec. 13, 1824, died at the Morrison's Cove "Home for the Aged and Infirm," at Martinsburg, Pa., aged 87 years, 11 months and 20 days. Her remains were brought to New Enterprise, Pa., where services were held by Elders D. T. Detwiler and L. F. Holsinger. Text, Job 14: 14. Interment in the hill near the church.—W. H. Mentzer, New Enterprise, Pa.

Evers, Bro. John, died Nov. 29, 1912, aged 84 years, 5 months and 27 days. Bro. Evers was in his usual health, when, suddenly, he was stricken with paralysis, which was the cause of his death. He is survived by two sons and two daughters. His wife preceded him about eight years. Services at the Summit church by Elders Peter Garber and H. G. Miller. Text, Rev. 14: 13. Interment in the adjoining cemetery.—Elizabeth F. Miller, Mount Crawford, Va.

Fike, Galen Augustus, son of Peter and Minnie Fike, born Feb. 20, 1908, died Nov. 2, 1912, aged 4 years, 8 months and 13 days. Diphtheria was the cause of his death. Short services were held at the grave. On Sunday morning, Dec. 1, memorial services were held at the Meyersdale Brethren church by Eld. E. K. Hostetler. Text, Eccles. 9; 10. He is survived by his parents and one brother.—Ellen Mae Fike, Meyersdale, Pa.

Fisher, Bro. Joel, born in Franklin County, Va., Nov. 5, 1828, died at the home of his son George, near South Bend, Ind., Oct. 15, 1912, aged 83 years, 11 months and 15 days. He moved to St. Joseph County, Ind., when he was eight years old, and lived for seventy-five years on the farm where he died. He was married to Mary J. Mandecille Nov. 9, 1865. Ten children were born to this union. Four of them died in infancy. Four sons and two daughters survive. Sister Fisher died two years ago. Services at the Mount Pleasant church by Eld. J. W. Grater.—(Mrs.) Kate Peterson, South Bend, Ind.

Fox, Licetta, nee Penner, born at Gogolin, Germany, Feb. 1, 1862, died at her home near Graveiton, Ind., Nov. 28, 1912, aged 50 years, 9 months and 21 days. She came to this country in August, 1881, and was married to John W. Fox March 22, 1885. A few years later she united with the Church of the Brethren. Four sons and two daughters were born to this union. She leaves her husband, five children, three brothers and three sisters. She was a lover of her Bible and made it her study. She was a good worker in Sunday-school when she was able. She had the pleasure of seeing four of her children unite with the church. One died in infancy. Services by the writer. Text, Mark 14: 8; Luke 10: 42.—Henry Wysong, Nappanee, Ind.

Fox, Bro. Mathias, died of acute bronchitis at the home of his son, near Ottobine, Rockingham Co., Va., in the bounds of the Sangerville congregation, Nov. 25, 1912, aged 79 years. He was sick ten days. Six hours before his death he called for the anointing. He was a member of the Church of the Brethren eleven years. Surviving him are his second wife, who has been on a bed of affliction for several months, three sons and one daughter. Services at the Ottobine U. B. church by Bro. George W. Wine, assisted by Rev. Skelton, of the U. B. church.—Annie R. Miller, R. D. 2, Bridgewater, Va.

Geyer, Andrew J., born May 15, 1842, in Dayton, Ohio, died from the effects of a fall from a tower on the Lake Shore Railroad, South Bend, Ind., Nov. 17, 1912, aged 70 years, 6 months and 2 days. He lived only two and one-half hours after the accident. He had been a cripple for a number of years, and had to walk with two canes. He was united in marriage to Malinda Miller in 1863. Two sons and one daughter were born to this union. One son died in infancy. Two children, one brother and one sister survive him. Services by the writer at Goshen, Ind., assisted by Eld. I. L. Berkey. Text, Job 29: 18. Interment at Goshen.—Daniel Wysong, Nappanee, Ind.

Gross, Elisabeth, nee Fahnestock, born in January, 1842, near Covington, Ohio, died at her home in Covington, Nov. 19, 1912, aged 70 years, 5 months and 10 days. She was married to Jacob Gross in 1867. To them were born one son and two daughters, who are yet living. She was a consistent member of the Church of the Brethren. Twenty-two years ago she suffered an attack of typhoid fever which left her with a diseased limb. This finally resulted in uric poison, causing her death after years of dreadful suffering. She endured all with great patience. Services by Brethren I. J. Rosenberger and G. W. Flory.—Martha Gross, Covington, Ohio.

Hollinger, Harvey C., son of Brother and Sister Amos Hollinger, died Nov. 23, 1912, aged 24 years. His home was formerly near Union City, Ind., but the last three summers he spent in the bounds of the Fairview congregation near Osage, Sask., Canada. While here, he won many friends. On the night of Nov. 22 he met with an accident, which resulted in his death in a few hours. Services at the Fairview church by Bro. Harvey Stauffer. Text, Job 14: 12. Interment in the Fairview cemetery.—Jennie L. Heckman, Mutrie, Sask., Canada.

Hollinger, Sister Mary, nee Berst, born in Dauphin County, Pa., Sept. 25, 1849, died in the Martin Creek congregation, Wayne Co., Ill., Dec. 1, 1912, aged 63 years, 2 months and 6 days. She leaves her husband, Bro. Abraham Hollinger, with whom she lived but ten days less than forty-three years. They united with the church about a year before their marriage. Her sister, two sons and one daughter survive. Sister Hollinger lived a noble, exemplary Christian life. Services at the Martin Creek church by the writer. Text, Rev. 14: 13.—S. W. Garber, Decatur, Ill.

Kenepp, Bro. Jeremiah S., born in Juniata County, Pa., July 2, 1838, died in the Salem church, Ramsey Co., N. Dak., Nov. 28, 1912, aged 74 years, 4 months and 26 days. Bro. Kenepp was married three times. He is survived by his wife, two sons and one daughter. Services by Bro. G. W. Stong and Eld. J. W. Shively. Text, Matt. 14: 42.—J. W. Cripe, Newville, N. Dak.

Layman, Sister Mary C., born July 10, 1839, died at her home near Keezletown, Va., Nov. 22, 1912, aged 73 years, 4 months and 12 days. Sister Layman was a faithful member of the Church of the Brethren for many years. Surviving her are four children,—all members of the Church of the Brethren. Services by Eld. C. E. Long. Interment at Keezletown.—Pearl M. Showalter, North River, Va.

Lehman, Joseph S., born near Celina, Ohio, Jan. 30, 1865, died of pneumonia at his home near Crowson, Tenn., Oct. 12, 1912. He came to Tennessee in October, 1895. He married Bertha Tinsley. Four sons and three daughters were born to them. Two sons preceded him. He is survived by his wife and five children.—J. C. Shively, Crowson, Tenn.

Mahood, Bro. George Percy, died Nov. 24, 1912, aged more than 71 years. He leaves no relatives in this vicinity except a nephew of his wife. The latter preceded him just eleven months. Bro. Mahood was a member here for more than a year. Services by the writer. Text, James 4: 13-17. Interment in the Forest Lawn cemetery at Tropico, Cal.—D. W. Crist, 143 North East Lake Avenue, Los Angeles, Cal.

Mendenhall, Sister Levina, nee Deemer, born in Huntington County, Ind., May 5, 1869, died Dec. 2, 1912, aged 43 years, 6 months and 27 days. She was united in marriage to John Mendenhall in 1898. The same year she united with the Church of the Brethren. They had lived in Oklahoma and North Dakota, but for the last three years resided in Michigan. She died almost instantly from the rupture of a blood vessel of the brain. She leaves a husband, an aged father, five brothers and two sisters. Services by the writer in the Salamonie church.—I. B. Wike, 661 Cline Street, Huntington, Ind.

Oaks, Sister Lydia, nee Kuns, born in Montgomery County, Ohio, Dec. 17, 1824, died at the home of her son, Jacob Oaks, near Flora, Ind., Nov. 30, 1912, aged 87 years, 11 months and 13 days. She was married to Daniel Oaks Feb. 16, 1843. Of twelve children born to this union, seven survive her. She was baptized in 1846. Her husband was a deacon, and she assisted him faithfully in his duties as long as able. She was anointed before she passed away. Services at the church in Flora by Eld. A. G. Crosswhite, assisted by Eld. John Flora, of the Old Order Brethren. Her son, with whom she stayed when she died, is a member of that church. Text, 2 Tim. 4: 6-9. Interment in the Maple Lawn cemetery near by.—Mattie Welty, Flora, Ind.

Renberger, John Edward, the seventh son of Isaac and Nancy Renberger, born in Pleasant township, Grant Co., Ind., July 30, 1853, died Nov. 28, 1912, aged 59 years, 3 months and 27 days. March 16, 1878, he was married to Mary Frances Rife. To this union were born three sons and one daughter. He leaves a wife, three sons and one daughter, five brothers and four sisters. He united with the Church of the Brethren in 1881, and remained a faithful and earnest Christian worker until death. He was afflicted for about six years. Services at the Vernon house in the Somerset church, Wabash Co., Ind., by the writer. Text, Job 14: 2.—I. B. Wike, 661 Cline Street, Huntington, Ind.

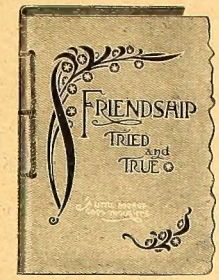
Shue, Nathaniel K., born Nov. 26, 1847, died near Elkhart, Ind., Nov. 30, 1912, aged 65 years and 4 days. He married Margaret M. Snyder Feb. 25, 1889, and resided in Elkhart County until 1894, when they moved to Kent City, Mich., and returned to Indiana in May, 1912. He leaves his wife, two brothers and one sister. Services at Elkhart Valley by the writer, assisted by Eld. John Mishler. Text, Psa. 8: 4.—Frank Kreider, Goshen, Ind.

Snider, Elmer E., born in Johnson County, Iowa, Nov. 1, 1869, died at his home in Washington County, Iowa, Nov. 30, 1912, aged 43 years and 1 month. Nov. 27, 1907, he was married to Anna Weaver. Five children blessed this union, one preceding the father in death. He leaves father, mother, two brothers, two sisters, his companion and four children. Early in life he united with the Christian church, but later in life he transferred his membership to the Methodist church, in which faith he died. Funeral in the Church of the Brethren Dec. 2. Text, "Jesus wept." Services by W. E. Berg.—Peter Brower, South English, Iowa.

Weaver, Bro. Samuel, died at his home Dec. 1, 1912, aged 77 years, 11 months and 16 days. He leaves an aged widow, two sons and two daughters; also two brothers and two sisters. Bro. Weaver was blind for several years. He died from a complication of diseases. Services by Bro. B. F. Lightner, assisted by the home ministers. Text, Heb. 11: 16. Interment at the Friends Grove meetinghouse.—Ida M. Lightner, Gettysburg, Pa.

FRIENDSHIP TRIED AND TRUE

This is a book of good thoughts. It contains short selections in verse and prose of the best things ever printed about friendship. An ideal gift book, originally and artistically made. Each page cleverly designed and illuminated



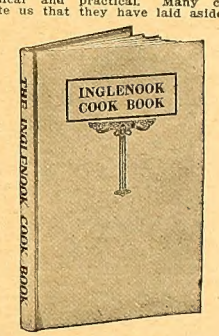
in three colors—gold, blue and black. Excellent printing on heavy egg shell paper. Bound in heavy double paper with linen finish and deckle edge. Tied with silk cord. Handsome cover design in colors. Size 5x6½ inches. 64 pages. Price, ...**50 cents**

In soft brown sheepskin covers, stamped in gold, ...**$1.00**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

INGLENOOK COOK BOOK

The old edition of the Inglenook Cook Book gives such universal satisfaction and the demand is so great that we cannot discontinue its publication. It contains recipes by the best cooks in the land and every recipe is simple, economical and practical. Many cooks write us that they have laid aside all



other cook books and are using this one. The 66th thousand of this cook book has been printed and the demand still increases.

If you don't have a copy you need one. If you have one, get another for your daughter or friends. No gift will be more appreciated.

Size 5½x8 inches, 212 pages, bound in white washable oilcloth.

Single copy postpaid, ...**35 cents**
One Dozen, Prepaid, ...**$3.50**

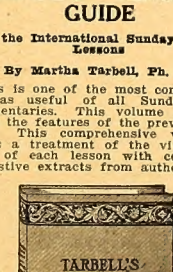
BRETHREN PUBLISHING HOUSE
Elgin, Illinois

TARBELL'S TEACHERS' GUIDE

To the International Sunday-school Lessons

By Martha Tarbell, Ph. D.

This is one of the most complete as well as useful of all Sunday-school Commentaries. This volume embraces all of the features of the previous editions. This comprehensive work includes a treatment of the vital questions of each lesson with comments; suggestive extracts from authorities; a



method of teaching the lesson; a summary of the meaning and contents of each lesson; a study of the geographical setting, in fact, the object is, first and all, to present the very best Commentary on the lessons, with every conceivable help that modern science and modern methods can render. Printed in clear, plain type with many handsome illustrations, Maps, Diagrams, Etc. Large, 12mo, cloth.

Price, postpaid, ...**$1.10**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

GOLDEN NUGGETS

This book represents some of the best of our book of "Golden Thoughts," which has been a great success. It makes a very artistic gift booklet. Each



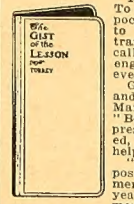
page brilliantly illuminated in colors. Beautifully bound, cover design in colors. It is enclosed in an especially designed heavy envelope printed in colors. 20 pages. Size 5x6½ inches.

Price, ...**25 cents**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

GIST OF THE LESSON

By R. A. Torrey



For the busy teacher. To be carried in one's pocket. Spare moments to be improved, on trains, at home, when calling, between business engagements, anywhere, everywhere.

Great in its smallness and compactness. As Marion Lawrance says, "Boiled down and pressed, skimmed, strained, yet, full, generous, helpful."

"To those who have possessed and used former issues that for this year will need no commendation. It is not only handy in form, but wondrously complete in what is necessary to the understanding of the lesson and its spiritual teachings.

Price, ...**25 cents**

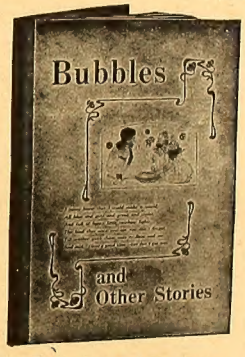
BRETHREN PUBLISHING HOUSE
Elgin, Illinois

BUBBLES

AND OTHER STORIES

Edited by Edna A. Newcomer.

The latest collection of Juvenile stories. Poems, bits of verse and stories that will entertain and instruct the little folks. "Bubbles," "The Runaway Goosie," "Muff," "A Riddle," "How Mabel Helped," "Philip's Pet," "Going to Bed," "A Catnip Tea," "The Doll Hospital," "What a Little Girl Prayed,"



"Live Easter Eggs," "The Honest Old Toad," "Snowballing," "Ten Little Pumpkins," "Jimmy Fishhook," and more than 60 others. Almost 100 illustrations, beautiful cover design. The most appropriate gift book of the season. Printed on good paper. Substantially bound in board covers. Sixty-four large pages.

Price, postpaid, ...**30c**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

GIFT OF LOVE

AND LOVING GREETINGS FOR 365 DAYS. Thirteenth thousand



"The title of this dainty volume aptly describes its character. It has a Scripture text, with an appropriate stanza of poetry and comment for each day, and thus constitutes an excellent manual of devotion. All the texts chosen present some expression of God's love to man, and this indicates the significance of the title."—The Lutheran Observer. White cloth, silver top.

Price, postpaid, ...**35c**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

DON'T FORGET

to order your Sunday-School supplies for the

FIRST QUARTER

THE GIRL WANTED

By Nixon Waterman

This is a companion volume to "Boy Wanted," by the same author. There are eight chapters under these heads: Choosing the Way, or Starting Right, Accomplishments, The Joy of Doing, Some Every Day Virtues, The Value of Sunshine, A Merry Heart, Golden Habits, The Purpose of Life. Each of these chapters is accompanied with a fine portrait of one of the great women of the world. Mr. Waterman writes in a style peculiar to himself and very winning. As sidelights to the words of the author, there appear on the margins of the pages 474 brief quotations of thoughts from the writings of the world's foremost teachers and philosophers of all times. The book is of interest, not to the girl alone. The girl's mother will find it well worth reading, and her brother—well, he might even be curious to know and profit by "friendly thoughts" here published for the special benefit of the girl.

158 pages, bound in cloth.
Price, ...**$1.10**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

COON'S SELF-PRONOUNCING COMMENTARY

ON THE SUNDAY-SCHOOL LESSONS



A Comprehensive Vest Pocket affair, containing The Sunday-school Lessons for 1913 with proper names divided into syllables, and with accent marks placed and vowel sounds indicated; also Revised Version changes, Golden Texts, Daily Bible Readings, Historical Settings, Lesson Titles, Suggestive Readings, References, Lesson Analysis, Practical Thoughts, and other Helps and conveniences.

Containing also the Topics for Young People's Prayer Meetings of Christian Endeavor, Epworth League and Baptist Young People's Union and also the Motto, Pledge and Benediction of each of these Societies.

Cloth, 22c; Morocco, 30c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE BRETHREN TEACHERS' MONTHLY

A Help That Helps

None better. So acknowledged by competent critics. Full in the way of general information, such as relates to time, dates, places, geography, biography, etc.

Able writers for different grades, primary, intermediate and adult. These special articles, together with those on the Gist of the Lesson, the Lesson in Everyday Life and the editor's expository words, make it all that might be desired.

Teachers in Brethren Sunday-schools need helps specially prepared for their work. This is what the Brethren Teachers' Monthly gives.

Pastor, Superintendent, see to it that the teachers in your Sunday-school are supplied with this excellent monthly, and they will be able to do better work than would be possible without it. It is concise, comprehensive, practical.

Single copy, per quarter, 16c; three or more copies to one address, per quarter, 13c, each; single subscription, per year, 60c.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Be sure to order a copy of

"Some Who Led"

TABLE OF CONTENTS.

Editorial,—
What Christmas Is to Us, ... 813
Order of Service (H. B. B.), ... 813
The Evangelist's Plot (H. C. E.), ... 814
The Polish Catholics, ... 814
Bethany Bible School, ... 814
The Union of Churches, ... 814
Matthew Eighteen, ... 814
Evangelistic Rebukes, ... 814
The Annual Meeting Queries, ... 814
Too Much About Santa Claus, ... 814

Essays,—
The Simple Life in Business. By A. G. Crosswhite, .. 806
The Bible Memory and Devotional League. By S. N. McCann, ... 807
China. By F. H. Crumpacker, ... 807
Character Sketches from My Jungle Home. No. 4.—Some of Junnebal's Playmates. By Nora E. Berkebile, ... 808
Christmas Giving. By Chas. L. Moore, ... 808
Death of Eld. Jonathan W. Blough. By Jerome E. Blough, ... 808
Out on the Desert. By James M. Neff, ... 809
Unoffered Gifts. By Oma Karn, ... 809

The Round Table,—
"The Fundamentals."—Wilbur B. Stover. The "Whatsoever Things."—Mary Beam. "Church of the Brethren" Not a New Name.—J. D. Haughtelin. That Little Bonnet Again.—Amanda Witmore. More Volunteer Workers.—Augusta Prowant, ... 810

Home and Family,—
And on Earth—Peace.—Elizabeth D. Rosenberger. Death of Eld. George Mahler.—M. Alven Mahler, ... 811

Notes from Our Correspondents.

(Concluded from Page 817.)

Carlisle house. Eld. L. R. Peifer presided. Three letters of membership were granted. Reports from the different committees were given. Bro. Cyrus Funderburg was reelected superintendent of the Sunday-school at the country house, and Bro. Ezra Frantz was reelected superintendent of the New Carlisle Sunday-school. For the Christian Workers' Society at the country house, Bro. I. W. Dredge was elected president; Sister Beulah Roof, secretary. For the Christian Workers' Society at the New Carlisle house, Bro. Roy Teach was elected president, and Sister Viola Musselman, secretary. The Sunday-school at the mission in Springfield was reported as being in a prosperous condition.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Dec. 9.

Logan church met in council Dec. 7, with Eld. A. Miller as moderator. One was received by letter. It was decided to secure Bro. Isaac Frantz, to conduct a series of meetings for us in August, 1914. Church officers for next year were elected, with Bro. A. Miller as our elder; Bro. J. L. Yoder, superintendent; Sister Flossie Mohr, church secretary; Bro. J. M. Wren, church treasurer; Sister Almeda Yoder, superintendent of the cradle roll; Bro. Geo. Dick, sexton; Bro. Alvin Mohr, chorister; Bro. Jesse Yoder, Messenger agent. The members of the Temperance Committee are Bro. J. M. Wren, Sister Almeda Yoder and Bro. Geo. Dick. The Missionary Committee is composed of Sister Almeda Yoder, Bro. Henry Royer and the writer. The church will purchase two dozen more Hymnals. The Sunday-school has decided to secure two dozen more "Kingdom Songs" for use in the Sunday-school. Our Thanksgiving offering amounted to $13.27 which was sent to the World-wide Mission Fund. The writer has been chosen church correspondent.—(Miss) Bertha L. Yoder, R. D. 5, Box 16, Bellefontaine, Ohio, Dec. 9.

Trotwood church met in council Nov. 19, with Elders J. C. Bright, J. W. Beeghly and A. L. Klepinger present. Eld. D. M. Garver presided. This being our annual visit, much business was presented. The deacon brethren reported a very pleasant visit, and the other items of business were disposed of in a Christian manner. Brother and Sister Chas. Cart were installed into the deacon's office. Our love feast was held Nov. 23. The attendance was large. Among the many visiting brethren present was Bro. Paul Mohler, who officiated. We all enjoyed this service very much. Bro. C. V. Coppock addressed the children on Sunday morning.—Ethel Bowser, Trotwood, Ohio, Dec. 5.

OKLAHOMA.

Aylesworth.—Dec. 5 we met at Bro. Brickey's home for the purpose of organizing the body of members into a church. The new organization will be known as the Aylesworth church. It is located in a new part of the State, where land is yet cheap, though, probably, as good as in any other part of the State. There are two ministers here already. Bro. Brickey was advanced to the second degree of the ministry. During his stay here, Bro. Pitzer preached two good and much appreciated sermons. On account of his work at home, he returned on Friday to Cordell, Okla. We continued the services over Sunday, having a good attendance and interested listeners. When contemplating a change of location, it will be to your advantage to visit this part of the South or to secure information regarding it.—James H. Morris, Cordell, Okla., Dec. 9.

Monitor.—We met in council Dec. 7, with our elder, Bro. J. H. Gordon, presiding. Church and Sunday-school officers were reelected, with Bro. J. H. Gordon as our elder for the coming year; Bro. I. H. Miller, Messenger agent; the writer, church correspondent, and Bro. Samuel Ayers as Sunday-school superintendent.—Sarah C. Miller, Nash, Okla., Dec. 9.

Thomas.—Bro. J. H. Morris came to our place on Saturday, Nov. 9, and preached in our home church on Sunday at 11 A. M. After that we went by team a distance of twelve miles, to a point where I had been preaching once a month for about a year. Here Bro. Morris began meetings the same evening. He preached twenty-two sermons, holding forth the Word with power. This is a new point, where not many know our doctrine, but all were eager to learn. We had large audiences from the start, and they so continued until the meetings closed. Five were received by baptism, and three await the rite. Others are near the kingdom.—W. B. Gish, Thomas, Okla., Dec. 10.

OREGON.

Williams.—We gathered at our church on Thanksgiving Day for services at 10:30 A. M. The forenoon was spent by the Sunday-school scholars and others, in speaking and reciting. Then we adjourned for dinner. Some boards were placed on benches outside the church, where we ate our dinner and enjoyed a good social time. In the afternoon Bro. John Teeter preached a fine sermon, after which a collection was taken for home missions, amounting to $3.27.—Jacob T. Moomaw, Williams, Josephine Co., Oregon, Dec. 9.

PENNSYLVANIA.

Harrisburg.—Our church met in council Dec. 7. Bro. G. N. Falkenstein presided. All church auxiliary officers were elected for 1913. We will hold a Sunday-school Meeting Dec. 10, and a Christmas service Dec. 22, at 10 A. M. Dec. 8 Bro. H. K. Ober, of Elizabethtown, Pa., preached to us in behalf of the Anti-Saloon League of Pennsylvania. He drew some vivid word pictures in describing the "vice mill" saloon.—Elton Peterman, 402 Crescent Street, Harrisburg, Pa., Dec. 9.

Johnstown (Walnut Grove house).—At a special council, several months ago, in response to an urgent call from the Sunday-school at this place, it was decided to take steps toward building a new church. We were greatly assisted in the movement by Dr. C. C. Ellis, of Juniata College, who preached three inspiring sermons, Nov. 29, 30 and Dec. 1. Bro. J. A. Myers, also of Juniata College, took charge of the afternoon service, Dec. 1, when subscriptions were secured for the new church. Bro. Myers also preached an excellent sermon in the evening. We are about to complete a study of the Book of Revelation, which our pastor, Bro. W. M. Howe, has been conducting during the past year. We considered it a rare opportunity to receive instruction in this book, and we feel that it has been a great blessing to the church.—Mrs. Geo. B. Wertz, 1025 Bedford Street, Johnstown, Pa., Dec. 8.

New Enterprise.—Bro. Mahlon J. Brougher, of Greensburg, Pa., a mission point in Western Pennsylvania, began a series of meetings in the New Enterprise house Nov. 9. Bro. Brougher preached sound doctrine, and his efforts were much appreciated. His wife was here with him. The weather was all that could be desired, and we had a good attendance at all the meetings. Twenty souls accepted Christ and were baptized. Thirteen of them were Sunday-school scholars. The meetings closed Dec. 4, with the best of interest. Others are thinking seriously.—W. H. Mentzer, New Enterprise, Pa., Dec. 8.

TENNESSEE.

Pleasant View.—We met in council Dec. 7 and 8, with Bro. Jesse D. Clark as our elder. We had a very good service Dec. 8, with a fair congregation. On the second Sunday in January we expect to commence a series of meetings at the Pleasant View church. We hope that all who can do so will join in with us and try to make the meetings a success.—N. T. Larimer, Jonesboro, Tenn., Dec. 9.

TEXAS.

Weatherford.—We have just closed a ten-days' series of meetings at this place. Bro. A. A. Sutter, of Roanoke, La., did the preaching. The interest was excellent, and much good was done in behalf of the members and the unconverted. One was baptized, and others were near the kingdom. We expect to have Bro. Sutter with us again next August, and we feel sure that much good will be accomplished.—E. A. Frantz, Weatherford, Texas, Dec. 9.

VIRGINIA.

Elk Run church met in council Dec. 7, with Eld. Jacob Zimmerman presiding. One letter was granted. We decided to continue our Sunday-school through the winter months. Bro. S. L. Huffman was reelected superintendent. We have recently repainted our church building, and now expect to paint the yard fence and outbuildings. We want to have a series of meetings and a love feast at the Moscow church sometime next spring. Our Thanksgiving offering amounted to $5.75, which was sent to the Orphanage at Timberville. Bro. I. S. Long came to us Dec. 7. He remained over Sunday and delivered three quite interesting and much appreciated lectures on India. A free-will offering of $10.25 was received, to be used for general mission work.—Sarah C. Zigler, Churchville, Va., Dec. 9.

WASHINGTON.

East Wenatchee.—Dec. 5, at 8 P. M., a group of our members assembled in the home of our dear elder, J. J. Filbrun, at the request of his faithful helpmeet, for an anointing service. Sister Filbrun has been ailing for some time, and finally had to go to a California hospital for help. So, before their departure, this sacred ordinance was administered in prayer and faith. Bro. Filbrun's earnest request is that the members engage in united prayer to God that she may be spared, to strengthen and encourage him in his work for the church. We are glad to welcome Bro. David Schechter, of Winona, Minn., to a place in the ministry here. He is the husband of Sister Olive Filbrun, one of our most faithful and consecrated workers. May the Lord prosper the work here, and grant his grace and comfort to Eld. Filbrun and wife that she may speedily be restored to us again. Their address for the present is Pomona, Cal.—Chas. Noble Stutsman, Wenatchee, Wash., Dec. 6.

SOUTHERN ILLINOIS.

The Temperance, Sunday-school and Bible Institute of the Southern District of Illinois is to be held at Girard, Dec. 28, 1912, to Jan. 1, 1913, inclusive.

Dec. 28, 6:30 P. M.

Praise Service. Recitation, Bennett Stutsman. Special Music. Temperance Address, D. M. Adams. Special Music.

Dec. 29, 9:30 A. M.

Devotional.
1. Review of Lessons of 1912.—M. W. Emmert.
2. Roll Call of Delegates. Response, What Has the Sunday-school Done for Me?
3. Good Homes and Sunday-school Depending on Each Other.—J. E. Wagoner.
4. The Sunday-school Opportunity in the Home and Nation.—I. D. Heckman.

1:30 P. M., Devotional.
1. What Constitutes a Live Sunday-school?—Irvin J. Gibson.
2. The Primary Teacher: (a) Preparation and Responsibility.—Anna Bowman Shearer. (b) Final Rewards.—Elizabeth Howe Brubaker.
3. What Constitutes Success in Sunday-school Teaching?—M. W. Emmert. Business.

6:30 P. M. Christian Workers' Sermon, M. W. Emmert. "Today's Young People, Tomorrow's Saved World."—J. W. Lear.

Dec. 30, 9:30 A. M.

Devotional Bible Study.—M. W. Emmert. Acts.—D. M. Adams.

1:30 P. M., Sunday-school Work.—J. W. Lear. Acts.—D. M. Adams.

6:30 P. M., The Pastoral Problem.—J. W. Lear. Sermon, M. W. Emmert.

Dec. 31, 9:30 A. M.

Church Government.—J. W. Lear. The Book of Genesis.—M. W. Emmert.

1:30 P. M., Acts.—D. M. Adams. Devotional Bible Study.—M. W. Emmert.

6:30 P. M., Acts.—D. M. Adams. Sermon, "Our Citizenship."—J. W. Lear.

Jan. 1, 1913, 9:30 A. M.

The Book of Genesis.—M. W. Emmert. Acts.—D. M. Adams.

1:30 P. M., Sermonizing.—J. W. Lear. Acts.—D. M. Adams.

6:30 P. M., Evangelism.—J. W. Lear. Address.—M. W. Emmert.

Committee: G. W. Miller, I. D. Heckman, Secretary, E. H. Brubaker.

ANNOUNCEMENTS

LOVE FEASTS.

Alabama, Dec. 21, 5 pm, Fruitdale.
California, Jan. 19, Pasadena.
Florida, Jan. 7, Zion.
Indiana, Dec. 7, commencing in the afternoon, Cedar Creek.
Texas, Dec. 25, Manvel.

The Story of the Gospel

By Charles Foster.



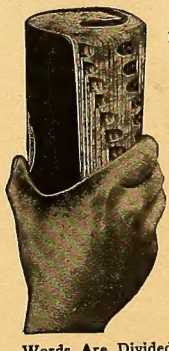
A Child's Life of Christ, printed in short, easy words. The language is so simple as to be easily understood by any child. The pictures illustrate the most important scenes. The events as related in the Four Gospels are not repeated, but the details of each event are placed in their proper order, thus making one full, complete and interesting account of the Life of the Master.

The value of this book to those who wish to instruct the young in the truths of the Bible can scarcely be overestimated. Its very general use, and the sale of more than 180,000 copies is proof of its merit and popularity. Bound in fine cloth, stamped in gilt and colors; with ornamental design. One hundred and fifty illustrations. 366 pages.

Price, postpaid, 65 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

The New
Universal Self-Pronouncing
DICTIONARY



This book is based upon the solid foundation laid by Noah Webster and other lexicographers, thoroughly modernized by Charles Morris. In convenience of size, fullness of contents, logical arrangement, this Dictionary is especially adapted to everyday use for business men, teachers, students and the home.

Among the noteworthy features are the following:

It Contains All the Words in the English language in ordinary use including many new words that have recently come into use.

Words Are Divided Into Syllables.

The Proper Use of Capital and Small Letters is clearly indicated.

The Pronunciation of Each Word is shown by a clear and properly accented system of phonetic spelling.

The Synonyms and Antonyms are given with the words themselves following the definitions.

Each Word and Its Derivatives are separately indexed instead of the suffix words and prefix words being crowded in with the definitions.

The Book contains 1,000 pages in large clear type.

Price, postpaid, $1.35

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

"Some Who Led"

should be in every home. We have received many excellent testimonials.

REMEMBER, it only costs 45c with a year's subscription to the GOSPEL MESSENGER.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Philpp. 1: 17.

Vol. 61. (New Series Vol. 51) Elgin, Ill., December 28, 1912. No. 52.

AROUND THE WORLD

Forty Illinois Towns without Church Buildings.

It may not be indicative of a thorough cultivation of the home field, but it is true, nevertheless, that forty towns in this State, having a population of nearly six hundred, have absolutely no church buildings whatever. This fact was brought out in a recent canvass of Illinois towns, and shows how even in a State far in advance of others, in general progress, there is still great need of evangelistic work in our very midst. Without question, other States would make equally discouraging showings, and some might prove to be even worse. May it be a reminder to each of us that there are fine opportunities for mission work at our very door. "Lord, what wouldst thou have me do?"

How Heathen Religions Got Started Among Us.

With constantly growing dismay is the Christian world of our land viewing the persistent increase of heathen religions in our very midst. Many can hardly understand how such things ever got started among us. According to recent admissions of well-known promoters of these cults it was the "World Congress of Religions" at Chicago, in 1893, that first introduced these various heathen religions into our land, and it was this very occasion that first suggested the possibility of actually establishing these teachings under the very shadow of churches dedicated to the worship of the Living God. It was this perverted idea of "human brotherhood at all hazards, no matter what religion," that sowed the seeds of the present invasion of heathenism among us, and by reason of it "many have erred from the faith."

Prohibition and the Colored Race.

Perhaps no man in the South is better fitted to speak with authority concerning the value of prohibition to the people of his race than Booker T. Washington. In a recent address he said: "Prohibition is the greatest blessing to my race since the emancipation proclamation of Abraham Lincoln. Nine-tenths of the lynchings are caused by idleness and the drinking of cheap whisky which clogs the brains of bad white men and equally bad colored men. As a practical proposition, economically, socially, industrially, morally and religiously, prohibition in the South is an untold blessing to my race." Mr. Washington strikes at the heart of the race troubles of the South, when he cites "idleness" and "whisky," together with "bad white men" and "bad colored men" as the chief factors of existing difficulties. Get rid of liquor, and most of human ills are cured.

Armenian Testimony for Peace.

Referring to the recent hostilities in the East, an Armenian journal truthfully says, "It is an old and dead belief that a nation is as strong as the powerful army she possesses, and that she is as mighty as her cannon is large. The fate and prosperity of nations is built, not on the field of blood, but on that of religious devotion and honest industrial toil." No truer words, as to the real strength of a nation, were ever uttered than those just quoted. History records the careers of nations once glorying in military prowess, that are now consigned to utter oblivion. Rome and the ancient Byzantium fell not because they failed to be amply equipped for national defense, but because there was moral decay that sapped the vitality of the nations. The greatest victories, after all, are the ones wrought under the kindly ministrations of peace.

The Folly of Indiscriminate Giving.

As wise stewards of the substance which has been entrusted to us by the Lord, all of us need to recognize more fully that it is just as important to give wisely and well, as to give liberally,—"as the Lord hath prospered." If the wealthy men and women of our land were to respond to even half of the miscellaneous appeals addressed to them, they would, ere this, have been entirely bankrupted, and totally unable to aid even the most worthy religious objects. Mrs. Harriman, the widow of the noted railway magnate, receives, in a single year, appeals for nearly double her entire possessions, and the services of two expert clerks are required to sift out the comparatively few calls which, upon investigation, prove to be worthy of assistance. But wisdom and close scrutiny in giving should not be confined to those of large possessions. Those in the humbler walks of life can well afford to pay due attention to their stewardship. At times the legitimate work of the church,—mission work and regular congregational expenses,—must suffer because of a lack of care in this respect. It is well to give liberally, but let us use due discretion as to the wisest bestowal of our beneficence.

Condemned by Their Own Testimony.

Strange as it may seem, there is no body of workers that appreciates the value of total abstinence more fully than the bartenders' union, most of whom never drink a drop of the stuff they sell. At a recent gathering of these liquor dispensers in Chicago, the propriety of forming a "Bartenders' Temperance Club" was discussed in all earnest. One of the enthusiastic defenders of the movement said, most significantly, "The fellow behind the bar must not drink if he expects to make good." We have no reason to doubt the accuracy of the statement; the bartender who made it was doubtlessly abundantly qualified to know. Bearing in mind the fact, however, that the man in front of the bar, also, "must not drink if he expects to make good," it is to be regretted that the timely caution of the saloonist can not be placed within reach of every patron of the bar, and also be impressed upon those who have not, as yet, yielded to the lure of the tempter.

Parental Responsibility.

Bro. S. W. Harbaugh, of South Bend, Ind., calls our attention to a speech recently made in Chicago by Governor Marshall, of Indiana, regarding more thorough Bible teaching in the home. It is true, undoubtedly, as emphasized by the speaker, that the Sunday-school, since its first inception in the days of Robert Raikes, has done a great deal of good, and yet it is to be regretted that, in too many instances, parents have thrown off all responsibility of home Bible training, under the supposition that the Sunday-school, with its weekly half-hour lesson, is all that is needed for the religious training of childhood. During his four years of official life, Gov. Marshall has come in touch with many cases in which executive clemency was invoked for some wayward son or daughter, but rarely has he seen a case of misdemeanor which might not have been entirely avoided had there been the right sort of religious influences in the home. Truly, we need a greater concern along this line.

The Bible in the West Indies.

Disturbed conditions in Hayti and San Domingo have not interfered, to any great extent, with the most excellent work of Bible distribution, now being carried on by the American Bible Society, whose agent, W. F. Jordan, is preparing to enter upon a still more active campaign in the near future. So beneficial has been the influence of the Bible upon the natives, largely given to voodooism, —one of the worst forms of superstition,—that the Haytian Government makes adequate appropriations in its regular and official budget for the purpose of Bible distribution. It is worthy of note that this is the only instance of an official recognition of the Bible to the extent of devoting Government funds to its more general introduction. Without question the Word of Life has proved its great power among the ignorant blacks of the island, bringing them out of darkness to a condition of comparative enlightenment, and making possible a still greater uplift, if competent evangelical teaching can be secured.

Increasing Missionary Efficiency.

We notice, in one of our exchanges, that the Baptist Home Mission Board in the Pacific Coast States appropriates not only funds enough for a most efficient Bible Institute, but also arranges that every member of their missionary force can be present, paying the expenses of those who could not otherwise attend. We note that they make these Institutes comprehensive enough to promote the efficiency of every worker, and all phases of church activity are given ample consideration. Best methods of Sunday-school work are accorded special consideration, and, doubtless, prove invaluable to those in attendance. It is especially this plan of defraying the expenses of needy missionaries to gatherings of this character, that is of specific value, and worthy of imitation elsewhere. The very ones to whom such an Institute is of chief importance, are often prevented from going by a lack of funds. This is a loss both to the workers and also to the District under whose auspices they labor. It is well to make provisions by which every one of these church workers may "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

No Liquor on Indian Reservations.

Whatever leniency there may be shown, at times, in the enforcement of prohibition principles in "dry" territory, there is no hesitancy whatever on the part of the National Commissioner of Indian Affairs, so far as the Indian Reservations are concerned. They must be absolutely "dry," which means that no liquor, in any form whatever, may be taken into the Reservations, either by the Indians or for the Indians. White men residing in those sections or traveling within their limits, must rigidly abstain from the use or possession of intoxicants. The firm attitude of the National Commissioner is most commendable, and will doubtless redound to the great benefit of our Indian wards. But why not extend the benefits of total prohibition to such of the States as have already declared themselves in its favor? Why not keep liquor from being shipped in, when these States have emphatically said they do not want it?

New Zealand's Disgrace.

In many respects New Zealand has surpassed other and older countries in commendable reforms, but, as already referred to, this can not be said of its "Compulsory Military Service or Defense Act," under the specifications of which, boys of tender age are compelled to be drilled in the art of war. At present two movements, "The Passive Resisters' Union," at Christchurch, and the "New Zealand National Peace Council" are putting up a brave resistance to the unjust decree. Boys who, because of conscientious scruples against war activities, refuse to submit to the military requirements, have been rigorously dealt with by the Government, heavy penalties being exacted. But even imprisonment,—often resulting in the serious injury of the youthful noncombatants,—has not shaken their righteous conviction. The Government is greatly perplexed by this unexpected resistance, and an adequate modification of the rigorous military law is already being considered.

Preparing for Warfare in the Air.

Encouraged by the fact that Greece has employed an airship with considerable success, in dropping deadly explosives into the very center of a strongly-fortified city which they were endeavoring to take, we are now told that Germany is preparing to construct a fleet of one hundred Zeppelin airships that will practically make her master of the air, as well as of the sea and land. Without question there would thus be possibilities of destruction afforded, undreamed of before, for neither the most formidable battleship nor the best protected shoreline could fully ward off the approach of the aërial destroyers as, under the cover of darkness, or at a great height, they would make their attack. How deplorable that the proudest triumphs of man's inventive genius should be perverted to the destruction of life, in obedience to the cruel demands of the war spirit, while there are thousands of opportunities by which a wisely-directed application of man's skill might greatly conduce to human welfare, and make this earth a veritable Eden,—a foretaste of the joys to come!

How China Views Fashion's Foibles.

Judging by an item in the "Peking News," the people in China, while wide-awake to all advantages of western civilization, are not blind to some of the foibles of fashion, unfortunately burdening the very nations of the West, whose ways and manners they are so anxious to imitate in other respects. An Englishman recently asked a Chinese gentleman of influence whether the ladies of his land would emulate the men, and adopt Western headgear, etc. In reply there was but a bland and child-like smile, but finally the following answer was elicited: "Do you not know that it is well-known among the Chinese that the reason so many European husbands look harassed and care-ridden, and the further reason why so many of your young men refrain from marrying, is this very question of fashions? Ladies' hats and other display cost so much that they spell ruin, and so we Chinese have told our women folk that we absolutely forbid them to follow Western fashions in this regard, whatever they may do in other directions." As a most logical testimony in favor of the "Simple Life" principle, so long and fervently cherished by the Church of the Brethren, the statement of the Chinese gentleman deserves serious consideration. We are reminded, in this connection, of the corroborative words of Mr. Wm. H. Ridgway, a valued writer in the "Sunday School Times," when he attributes the "placid and peaceful demeanor of our sisters" to the absence of fashion's irritating and tyrannic rule.

ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

It Is New Year's Day.

BY B. F. M. SOURS.

It is New Year's Day; I wonder
What it means.
Shall the feet that wander ramble
In new scenes?
Will I journey to the City
All whose palaces are fair?
Will I enter through the portal,
And find loved ones waiting there?

It is New Year's Day; I wonder
What it means.
In the harvest fields my weary
Spirit gleans.
Will the grain be full and golden
In the year that is to be?
Will my weary feet find comfort?
What is all the year to me?

It is New Year's Day; I shout it
Clear and strong.
It is New Year's Day! All homage
And all song
Be to thee, O Christ immortal,
King of all the realms of light—
Be to thee, O Son of Mary,
King of kings, and King of right!

It is New Year's Day; the conquest
Presses fast:
King of kings, Eternal Victor
At the last,
All the seers of all ages,
All the sages of all time,
Sang the one grand consummation,
One great victory sublime.

It is New Year's Day; earth trembles
As her Lord
Shakes the nations by his sceptre
And his word.
And old tyranny must vanish
'Neath the throne of Christ the King;
"On earth peace, good-will!" like clarion,
O'er the nations let it ring!

It is New Year's Day; no longer
As of yore
Are the shackles o'er the nations
Of the poor.
Love is tearing at the evil;
Wrong is writhing where it stood,—
Ah, New Year! the world, new-fashioned,
Feels the power of Jesus' blood.

It is New Year's Day; sing praises,
O my soul!
The heathen raged, the kings stood strong,—
Like tidal roll.
Laughter, peal on peal, Almighty,
Made the farthest heavens ring,
And the nations fell, adoring,
At the presence of the King.

It is New Year's Day; let China
Fill her mould.
Let the Church of Christ be lavish
With her gold,
That the Turk, the black, the farthest,
May no more be far away,
But that all may bow and worship
Ere another New Year's Day.

Mechanicsburg, Pa.

The Simple Life in Dress.

BY J. W. LEAR.

If allowed the privilege, the devil can debase the highest virtue into the lowest vice. He can prostitute the noblest work of God, and impregnate the sanctuary of the soul with the virus of hell. His unholy alliances and impious examples vitiate the innocent and pure, as do the smoke and gas of our cities the beautiful rose by the garden wall. The charms and graces of womanhood, and the strength and nobility of manhood, are alike dragged in the dust of infamy by this enemy of moral righteousness.

The race of life is coming to be exceedingly difficult. The runner encounters many seen and unseen perils. The more complex it becomes, the more difficult and dangerous the issue. There are so many rules of modern life, and so many exceptions to the rules, that one feels more than a trifle uneasy, lest he be counted a "back number." The more composite a thing is, the more difficult of comprehension. And what an annoying proposition, to want to be or do something and scarcely know how. We never feel free and easy, for fear we may become the subjects of sincere pity or open and outspoken ridicule.

Simplicity is normal and natural. It is opposed to gush and vain show. With it simulation is an unknown quantity. Its worth, in all walks of life, is far from being appreciated. However, its value is inestimable. To be natural is an enviable art. When desirous of embellishing noble virtues on the canvas, the skilled artist knows the value of simplicity.

Simple dress is both modest and beautiful. It manifests a meek and unassuming spirit. As the weather vane announces the direction of the wind, so the dress manifests the character of the wearer. If it is filthy, disarranged and inappropriate, it teaches its lesson. If gaudy, extravagant and immodest, it is simply the herald of a like spirit within. All unostentatious people are lovers of the delicate in dress. The sober-minded, with mental poise, and a keen sense of fitness, avoid the showy and extravagant, as any sensible person would the leprosy. Even where the form is not prescribed, people with good, hard sense always select the artistic design of the simple attire.

The manner of dress is thought, by some, to be of very minor importance. Their oft-repeated axiom is, "If the heart is right, all is right." Others argue with considerable vehemence, "that too much importance is being attatched to a problem of such small proportion. We can be engaged in matters of greater concern."

We admit readily that there are problems of greater magnitude. We also concede that the mere matter of dress should not occupy so much valuable time. But the question arises, Who has been guilty of magnifying this question out of all due proportion? Are the people who have been laboring for simplicity, and teaching against the foolish fashions of the age, the guilty parties, or shall we lay it at the doors of the people who are slaves to fashion's demands? Let common sense answer.

Listen to the conversations on the cars, on the streets, at the pink tea parties, in the parlor on the occasion of an afternoon call, and all public gatherings, and you will discover that the masses are not only interested, but absorbed in the question of apparel. The majority of people are better versed in the latest fashion and what is appropriate for certain occasions than they are with what it requires to be robed with righteousness. Many of them could tell you just how half of the people were dressed at the service in the Lord's house, but as to remembering the sermon,—"Well, what a treacherous memory I have," is the reply.

Visit the millinery departments, the show windows of the stores in our cities, or count the number of magazines furnishing fashion plates, and offering suggestions on the subject, and you will be ready to admit, that the question has assumed enormous proportions.

Modern dress has lost much of its beauty because of the lack of simplicity. Millions have become slaves to the intricate network of fashion's demands. Many would "rather be out of the world than out of style,"—not because it is more restful and economical, but because the carnal mind desires it.

We are scarcely accustomed to one form of dress until another is foisted upon us. Women are barely versed in making their present toilet, so they can attend to it without brain-fag, until the irresistible tide of public opinion, forces a strangely different style upon them. The whole business is a gigantic commercial scheme, engaged in by some millionaire merchants, who have discovered that the people are eager for something new and odd, regardless of cost or propriety.

The clothes, of course, do not make the character of the individual, neither does the wool produce the character of the sheep. However, it would be just as ridiculous, and I may say unnatural, for the Christian to wear the lustful creations, proposed by fashion, as for the sheep to grow a lion's pelt. The spirit of the individual is only known, as it is manifested through the actions of the body.

Romans 12: 1, 2 is, in a general way, one of the strongest scriptures upon this subject. Indeed, the entire chapter deals with the doctrine of simplicity. It would be hard to find more profound and logical reasoning than given here by the venerable apostle.

"I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." This scripture is in the form of an appeal. The "therefore" links what is to follow with the doctrines of grace taught in the previous chapters. The "mercies of God" is the ground of the appeal. The justified spirit, and the sanctified mind of the believer are to direct the body so that it will be acceptable to God.

Man is a triune being. The doctrine that teaches only the duality of man is unscriptural, dangerous, and dishonors God. God is a spirit. Man is also essentially spirit. Thus he is able to worship God. He also has a body. This he is to present to God. The body has no power over itself. "The body without the spirit is dead." The spirit can offer the body to whomsoever it wills. "Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; . . .?" By faith in God and his mercy, the spirit has been justified. If this is a living faith, working by love, the spirit at once begins to present the body to God. This is the first expression of obedience. This presentation must be by a renewed mind. The spirit restored has a new vision of God. The mind renewed has a new thought of God. The body, though still unredeemed, is to be dedicated unto God, looking toward the final redemption of the body. Paul had this thought in mind, no doubt, when he said: "I keep under my body and bring it into subjection."

The method by which this is accomplished, is according to the "good and acceptable and perfect will of God." The body is no more to be fashioned according to the world standard, but transfigured in harmony with the will of God. The spirit is God's. The mind is renewed by the will of God. The body, with all its functions and habiliments, is to be presented to God.

When we present something to another, we have no further claim upon it; it has passed out of our hands. It is then under the full control of the party to whom it has been given. It is in this case with our bodies. Paul said to the Corinthians: "Ye are not your own. Ye are bought with a price: Therefore glorify God in your body."

Our bodies are not our own to abuse, with unnatural and torturous articles of apparel. Every article of dress that hinders the body in rendering unto God a holy and acceptable service, is decidedly wrong. Many young ladies are dressing in such high-heeled shoes and such tight and unnatural garments that the proper functions of the body are destroyed. Some are life-long sufferers, and others fill untimely graves as the result.

Our bodies are not our own to advertise the lustful creations of the goddess of fashion. The short sleeves, low-necked dresses, etc., are very popular among women of loose character, and girls of a sporty disposition. They are also worn by some who profess godliness, but deny the power thereof. They are not worn, however, by women who have presented their bodies to God. The wearers of these indecencies are not proving "what is that good and acceptable and perfect will of God," for his will declares that women should dress in modest apparel with shamefacedness and sobriety.

Neither are our bodies to be used for the vain and extravagant display of jewelry and gaudy apparel. The pews in many houses of worship, when filled with would-be worshipers, take on the appearance of an advertising department of fashionable wares. Gold, pearls, precious stones, flowers, feathers and plumes, are in evidence on the fingers, wrists, ears, shirt fronts and hair, representing millions of dollars worse than wasted. Is a body thus decorated well pleasing unto God, when all about us are heard the

cries of widows and orphans, and the countless throng of the unsaved coming up in the ears of the "Lord of Sabaoth"? No, such a body is not acceptable, but an insult in the face of his word, which says, "Not the wearing of gold or pearls or costly array."

As members of the body of Christ we have no right to dress in such extravagant form that the poor will be kept away from the church service. Our Master said: "The poor ye have always with you, and whensoever ye will, ye may do them good." Neither does the fact that we can afford to do so, from a money consideration, give us license.

Surely a reform is needed. There is much room for improvement. We can truthfully say that this is one of the leaks causing the present financial distress. Experts are racking their brains to find the cause of the high cost of living. If we return to the simple life in dress we shall have made a long step toward curtailing the unnecessary expenditure of money, which certainly is the chief cause of financial ruin. However, the only successful way of bringing about a reformation in this, as well as all other moral issues, is by the process of transformation, by the renewing of the mind.

Here also lies one of the fruitful causes of prostitution. Many a young lady has sold her virtue to some inhuman wretch, that she might have the means to dress her body in the latest styles of indecency. Many a young man has had his animal passions aroused by the bold, flirting and obstreperous maidens walking the streets in their seminude attire. What horrible atrocities these costly robes try to cover. Where is the remedy? A transformation of the body by the renewing of the mind.

Is it expedient to have a form of Christian attire established by the church? Decidedly so, provided there is some variety, and a certain degree of latitude. The modiste, guided by the spirit of the age, directs the creations for the worldly people. Why should not the church, guided by the Holy Spirit, plan the creations for the Christian? She would surely be a better judge of a form of attire that would become people professing godliness.

A mode or form of dress has its value, not in the sense of salvation, but in the realm of education. This education will be directed in two ways. It will be a constant reminder, to the wearer, of the fact of his separation from the world, an abiding monitor, that humanity and simplicity are attributes of Christian nobility, and a badge that the wearer believes in and is a possessor of these essential graces. In the second place it will be a continuous protest, wherever worn, against the excessive and immodest forms worn by the worldly people.

Again, a form of dress has its value as a protection to the wearer. There is a spark of reverence in even the lowest of people for genuine Christianity. Many a woman, dressed in a distinctive religious garb, has gone about her work, unmolested and even respected, in places where one, dressed in the fashions of the day, would have been insulted.

It is also regarded as the insignia of purity and veracity. Many people have been trusted and signally favored although personally unknown to the benefactor, because of what the form of dress stood for. It has often been the point of contact which enabled one to get into the confidence of another and witness to him concerning the Christ.

A fixed form of dress also has its dangers, as all ceremonies have. It is simply a means to an end. It has no merit at all, unless the life within corresponds with the badge without. Nothing is more inappropriate than to see an irreligious person wearing a religious form of apparel. The clerical form of coat on a man who drives sharp bargains, is careless in his conversation, or is uncouth in his manners, is a disgusting incongruity. A lot of fussy hair, a face covered with powder and paint, and an eye which expresses the very personification of pride, all crowned with a bonnet worn as a badge of modesty and simplicity, is a combination bordering upon the ridiculous.

A form of dress may be used by designing people, who are hungry for worldly honor, who like office for the bounty thereof, or to satisfy their ambitions. To have the religion or office magnify them, rather than magnify the religion or office, is their fond desire. To this class of people the form of dress is a stool-pigeon to assist them in carrying their point, and, instead of being a mark of simplicity, is a badge of infamy and hypocrisy.

There is also danger to the wearer of a special cut in that he may become self-righteous and self-satisfied, and feel worthy of any position of trust and confidence, over and above his fellows, simply because he wears the regulation form of dress. To all such I would say that a special cut of clothes does not take the place of, nor make, brains. Neither does it, in itself, vouchsafe a true heart and a pious life.

It is valuable only as the real expression of a meek and worthy spirit according to that a man hath and not according to that he hath not.

In conclusion I would say that there is no necessity for anxious thought for raiment, neither will there be, if the life is hid with Christ in God. For the clothes, in this instance, would be the spiritual expression of a spiritual life. The solution of the problem lies in the fact of a complete transformation in the individual. A form or model is an advantage only as it assists the renewed mind in selecting a fitting garb, as an expression of the change.

Decatur, Ill.

The Salt of the Earth.

BY PAUL MOHLER.

I LIKE plenty of salt in my food; I like the taste of it. It is wonderful to me how the salt gets all through the food and imparts its own peculiar and distinctive flavor to every particle in the pot. It is in the food, yet not of it. The quantity may be very small, yet, what there is of it is always the same thing. It may be overwhelmed by quantities of other flavors and materials, but its character is not changed and its presence can be recognized. Any food may be given credit for its own peculiar flavors but for that which salt adds, we must credit the salt. Its glory it will not give to another.

"Ye are the salt of the earth,"—something in the world yet not of the world, giving it a savor peculiar, yet harmonious with all that is wholesome in human nature. A grain of this salt, a single Christed soul, will quietly but surely impart his characteristics to other souls in the family and community until each has been flavored, even if with just a little bit of his virtue. Many men who do not confess Christ manifest many Christian characteristics, patience, kindness, honesty and truthfulness. At some time they have been "salted" by contact with the salt. Generally you find that such men had Christian parents or associates. They have attended church or Sunday-school. They have read good books, which have imparted some of the principles of Christ. In some way they have been flavored by the "salt of the earth."

"If the salt have lost its savor,"—if it has become tasteless,—what good would such salt do? There are always foreign substances in the salt. When the true salt is gone and only the tasteless minerals remain, the residue is worthless, fit only to be thrown out and trodden under foot of man. But even if the true salt should or could lose its savor, it, too, would be useless.

A Christian without power is salt without savor. He has the form, perhaps, of godliness, but not the power thereof. There is no sharp contrast between such a life and that of the unbeliever, therefore it has no influence over the other,—it can not impart any virtue, for it has none to impart. It is tasteless to man, and nauseating to God. "I would thou wert cold or hot. So, because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth."

4341 Congress Street, Chicago, Ill.

Our Trip to the Western Schools.

BY JNO. CALVIN BRIGHT.

OUR Brotherhood has eight schools and colleges, over which she exercises a sort of guardianship. There are several other schools patronized by her over which she has no special control.

The Annual Conference of 1908 appointed an Educational Board to exercise supervision as above named. One of the duties of the Board is to visit the schools annually by a committee of her number. This year the committee to the western schools are Elders A. C. Wieand and Jno. Calvin Bright. It seems good to the writer to make a general report of our visit to the readers of the GOSPEL MESSENGER, believing that it will prove interesting and helpful.

Bethany Bible School.

Our first visit was to the Bethany Bible School in Chicago. Eld. Wieand being President of the school, requested Eld. Otho Winger, of Manchester College, to take his place. He kindly consented to do so.

We arrived at Bethany on the morning of Nov. 29, and visited with a number of classes during the day. At twelve o'clock we had a general educational meeting, attended by all the students of Bethany, and a number of visitors and friends. Eld. Winger addressed the meeting on "Christian Education." This was well received. In the evening we had a conference with the Trustees and the Faculty.

Bethany is a Bible School. Brethren Wieand and Hoff consecrate their time and labor free. Others get a limited support. Two hundred students are in attendance, sixty of whom are ministers. All seem to be in great earnest.

Her new building is enclosed and under roof. It looks twice as large as the first. It is well built and almost fireproof. It cost $60,000. Over one-half of this amount has been paid on the building; the remainder awaits the response of the generous donors.

Bethany has a Jewish Department, by means of which seventeen brethren and sisters teach a number of Jews in their homes. A Chinese Department, taught by twenty-three members, numbers thirty-three pupils, with thirteen converted Chinese. Bethany also has a Rescue Department. Other Departments are knocking at her door.

Bethany has all nationalities, and isms, and sins, at her door,—all the various forces massed in Chicago. May her votaries, panoplied by the Spirit's armor and power, go forth, and come out more than conquerors in the battle!

Mt. Morris College.

We arrived at Mt. Morris, Ill., late on Saturday evening, Nov. 30. We attended the various church services on the Lord's Day, Dec. 1. The writer spoke on "The Way to Heaven" in the morning, and Bro. Wieand, in the evening, discoursed on "Sacrifices." We spent two days at the College, visiting its various classes and departments. Bro. Wieand addressed the public educational meeting on Tuesday, Dec. 3, at 10 A. M., on the theme, "The Needs of Our Schools and the Purpose of the Educational Board." The snowstorm in the morning of Dec. 2 hindered the gathering of the Trustees, and no meeting was held with them.

The conference with the Faculty was of an individual character. The classes showed fine work. A number of the students take Bible work. Eld. Emmert has charge of this Department, and knows his field well. President J. E. Miller easily demonstrates his fitness as a leader in the educational field, and likewise all others seemed to know their place.

The burning of "Old Sandstone," the former year, seems only to lend or send a stimulus to Northern Illinois, in the cause of Christian Education. The Boys' Dormitory is approaching completion and Old Sandstone is well under way. It is being built for the various fields of Science, Domestic, Agricultural, etc., with a Museum. The old walls, built of native sandstone seventy-five years ago, were repaired. Cement pillars and floors, and iron and cement stairways, make it fireproof, and promise to make, what has been a landmark in Northern Illinois for many years, to be all the more conspicuous for another century or more. The people of that section of our great nation and Brotherhood are to be congratulated not only for this institution built by the indomitable energy of their forefathers, and bequeathed to them, but also for proving that they are worthy of such descent and

heritage by causing it, Phoenix-like, to arise out of its baptism of fire.

In connection with the work of Mt. Morris College I refer to my visit in the home of her most substantial supporters,—Eld. D. L. Miller and his good wife, Sister Lizzie Miller. It was our happy privilege to receive a broad welcome to their home, dine at their hospitable table, sleep in their cozy bed, inspect with interest their curiosities gathered from five of the great divisions of the earth, and worship around their altar. They dispense, with great pleasure, a fatherly, motherly hospitality and one could listen to their experiences for a long time.

We left in the afternoon of Dec. 3 and stopped at Lanark with Eld. I. B. Trout for an hour, and spent another good hour at their sanctuary, where we listened to one of Eld. H. C. Early's practical discourses, "How Old Should a Child Be When He Is Converted?" or rather, "How Young May He Be Received into the Church?"

McPherson College.

Dec. 4, at a late hour, we reached McPherson, Kans. Eld. J. J. Yoder whisked us to his home in his auto. Dec. 5 and 6 were spent in the fellowship of the school, its patrons and its Faculty.

Bro. Wieand having taken his Bachelor degree here, and having taught here several years, had a most pleasant experience. His various addresses were much appreciated and enjoyed. The usual visits and conferences were had.

The school seems to be enjoying a favorable outlook for success. Able men are at her head, and a substantial constituency are hers. She occupies a commanding position on an elevation east of the city of McPherson, as well as a central position on the plains of the West, admirably situated on three of the great railroads of the country. It seems to be the pivotal place for at least ten of the Districts of our Brotherhood.

McPherson College has an endowment of $60,000, including two good farms. The State demands $200,000 by 1917. She will easily reach it if her constituency half wake up to the situation.

A movement is on foot and promising an early realization, for the enlargement of the body of the Trustees and the ownership of the College by the various Districts of Oklahoma, Texas, Kansas, Colorado and Nebraska. What a mighty power for Christian education such a union would prove to be!

Twelve of the Bethany students had a quiet hour of the sweetest Christian fellowship in the parlors of the Girls' Dormitory on the evening of Dec. 6. Then Bro. Wieand turned his steps homeward and we arranged for our trip to Lordsburg, Cal.

Brookville, Ohio.



Madam Saheb

Character Sketches from My Jungle Home

By **NORA E. BERKEBILE (Late Missionary in India)**



Junnebai

No. 5.—The Purubu Brahmin Neighbor.

ONE day we asked our Brahmin teacher, "Which is the higher in the social scale, as considered by the Hindoo,—the Purubu Brahmin or his own class of Brahmins?"

He shrugged his shoulders and said, "What can I say? We say we are highest and they say they are. Of course the class I am in is considered to be the very highest." He was usually an humble man, and investigation proved that his class is really considered the highest.

But our Purubu Brahmin neighbor, Balarau, lived near us, and when calling on my neighbors I called on his wife and mother. The mother was fair, stout and cheerful, when she was not disabled by rheumatism. She ruled the household. The wife was always dressed well, had many jewels and seemed to do little work. They had two very sweet little girls. A sister-in-law of Balarau lived with them. It was said that her husband was a government clerk out at Mahim by the sea. Why she did not go to her husband, no one seemed to know. She was a beautiful woman but a perfect slave to this household.

She carried all the water from the well, and it must have required several barrels a day. Trip after trip she made, morning and evening, for Balarau must bathe three times a day.

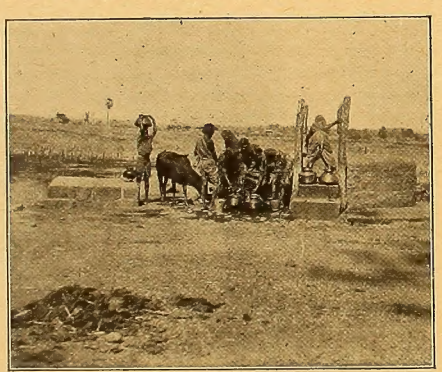
It requires no little amount of water for a Brahmin's ablutions. He stands on a stone and pours the water over him. Then, too, this woman must wash every day for the family. Balarau was always dressed in spotless white, except coat and turban, and quite often the coat was pure white.

His father had vowed to eat only rice, dahl, and milk, and Balarau had vowed to eat the same, so long as he lived. He was among the strictest of his caste, adhering to the letter of his religion. But what about the sister-in-law? I often stood at the door, watching her go past with vessel after vessel full of water. She always looked sad. She never seemed to talk with the other women at the well. The village well is the gossiping place for them all, but she never seemed to take any part in their conversation.

I asked Darheybai about her, but she could only tell me that her husband lived elsewhere and that this woman did all the work and was severely beaten by the rest in the house.

I tried to become acquainted with her, but she seemed to resent any approach at friendliness. The last time I saw her pass, I smiled at her and, oh, the hopelessness of the look she gave me!

Next morning a woman came in and said that the sister-in-law had disappeared during the night. I asked Darheybai, but she would just shake her head,



AT THE WELL.

shrug her shoulders and say, "What do I know?" Another neighbor said Darheybai had hidden the woman in her own house for a half day. Dear old Darheybai! Her sympathies and help were always going out to those who needed help.

Balarau had the well and part of the tank dragged, but in vain.

One day I asked a neighbor if the woman had returned. She whispered for me to be quiet and then she informed me that the final search was a farce, and that the woman had been murdered. Perhaps she was beaten to death,—who knows? We never saw her again and it is quite probable that the neighbors knew more than they cared to reveal, for Balarau is influential and what might he do, were they to reveal anything?

The dissecting-room of the Dispensary is just across the compound fence from our bungalow, and inside of a year four murdered women were brought there for the inquest. Different plausible stories would be told, but there is no doubt that in every case they were brutally murdered by husbands or other relatives. So long as I live I shall not forget the last time I saw my poor persecuted Purubu neighbor. Often I have regretted that I did not seek for better opportunities to win her confidence. Perhaps, then, I might have helped her to escape. But it is the same all over India. I believe that woman is helpless unless the Christians can help her. She has no independence. She is seldom consulted about her marriage. She is placed under the control of her mother-in-law when only a child. There are now in India over 2,200,000 wives under the age of ten, and 10,500 baby wives under one year of age. The baby wives live with their parents until about the age of ten or twelve. Missionaries have been agitating this question of child marriage, and the age of marriage has been raised from ten to twelve, in the last decade of the nineteenth century.

When the wife is at last the mother of a good-sized family, she reigns almost like a queen in her household. One day I was calling on a neighbor. Another neighbor was present. She has two sons married and they, with their wives and children, live at home.

The young daughter-in-law wanted to go and, before leaving the room, she fell at her mother-in-law's feet and put her lips to them. Then she got permission to go.

I asked what she did that for and the old lady smilingly said, after removing a cigarette from her mouth, "O, I'm her mother-in-law." They all laughed at my ignorance, and asked if we do not do the same in my country.

There is a maxim in Marathi which translated is: "Three days for the mother-in-law, and three days for the daughter-in-law." It means the same as "Every dog has his day," and they carry it out to the letter, too, it seems to me, for they do seem to forget to be as kind to their daughters-in-law, as they would have wished their mothers-in-law had been to them. They rule as they were ruled, and fortunate, indeed, is the daughter-in-law who is the pet of the household.

(To Be Continued.)

Notes from Ahwa, India.

BY FLORENCE BAKER PITTENGER.

THIS is the beginning of our cool season and already the nights are really cool. However, the greater part of the day is hot. While we greatly enjoy the cool ourselves, at times we are almost made to wish it were not so cold, when we see the suffering of the poor people around us. The great majority of them have practically no clothing, and how they do shiver and suffer! The saddest of it all is the fact that their miserable condition is largely due to the fact that all they have goes for liquor.

This is the harvesting time, and every day we see people bringing in the gathered grain and taking away liquor. They are to be pitied rather than to be censured. They have become slaves to the habit and the liquor dealers do all they can to make their business a success. Nothing but the blood of Jesus can free these poor people. We rejoice that a few have been made free, and a few more are asking for baptism. We hope soon to see them born into the kingdom. How true it is that with baptism the work is only begun. It takes time and much patience to plan and arrange for those who have been baptized, to get them on their feet,—both physically and spiritually. Even when we feel they are up, some seem so little able to stand alone. One of the present applicants has his own oxen and outfit for farming. He is the first one of means who has made the good choice.

Our greatest hope is in the children in our schools. Some are making splendid progress, considering that their ancestors, for generations, were illiterate, ignorant and superstitious. The school-children also come to Sunday-school, and some are quite apt in learning the gospel stories.

Each year following monsoon there is much fever among all the people. Here, in the jungle, we have it in all forms for several months. Sometimes we

are kept busy just looking after our sick. Many of the village people come in also for medicines. Just now there is less fever among our Christian people, and we hope that the worst is over.

We ask the prayers of God's children in behalf of the poor people among whom we live. It would be difficult indeed to think of a more needy people. They are oppressed on all sides by money-lenders and money-makers, by Government employés, pressing them into free service, by wild beasts destroying their crops, and, above all, by this awful liquor habit.

The loving Savior died for these and his blood can and will redeem them. Let us have faith!

Ahwa, Dangs, India, via Bilimora.

The Experiences of a Pilgrim.

BY O. H. YEREMAN.

MANY people travel and write their observations. Many have peculiar experiences, and often they are very interesting, even to others, but it is very seldom that one gets mixed up with belligerent nations during his travels, and hence I take occasion to jot down my experiences, hoping that they will prove both interesting and helpful to my numerous friends.

On the day I left America there were rumors of war. In fact, it was stated that the Greek consul of New York City had ordered the Greek ship *Macedonia* to cancel the tickets of her 2,000 passengers, bound for Greece, and ordered the vessel to proceed to Philadelphia, where she was to load up with arms and ammunition and then hasten to Greece.

On the fourth day out from New York the *Macedonia* passed us. She was making great haste. In passing she approached us so near that we could see that she had many soldiers on board, which verified, to our minds, the rumors that Greece was intending to declare war upon Turkey.

The *Martha Washington*, of the Austro-American line, on which we sailed, proved to be a good ship, and the only unusual thing about the voyage was that, aside from about ten hours of rolling, we had perfectly calm seas and smooth sailing.

Our stop at the Azores put us in touch with some of the territory of the Portuguese Republic. At Gibraltar we touched English soil, while at Algiers we saw the tricolor of the French Republic floating. Here we also found the *Macedonia*. She was surrounded by four war vessels, which Greece had just bought from the Argentine Republic, and they were waiting for the arrival of another warship from Marseilles, which was bringing an airship. Then they were to proceed to Greece. This, indeed, did look like war, and it was only a day or two after this that Greece did unite with Montenegro, Servia and Bulgaria in fighting the Turks.

We touched at Naples, which, with its crescent-shaped bay and smoking Vesuvius, is always interesting. Finally we arrived at Patras, Greece, where we left the *Martha*.

Here we came in contact, for the first time, with the real coloring of war. The markets were crowded with people. The streets resounded with the newsboys' call of "extra editions" of the daily papers, half a dozen or more times each day. The passenger service on the railroad to Athens was irregular and uncertain because of the transportation of troops. Everywhere the air was full of war.

Looking at the Greek with an American eye, we found him to be excessively pleasure-loving, taking life easy, given to mendacity and very excitable. Even the most ordinary daily business transactions are carried on with a scolding, angry tone of voice, and on extraordinary occasions I have seen them get so boisterous that I thought they would come to blows. But not so. In a few moments they quieted down and finished their business in the most friendly manner.

On the credit side of the books is the contented and cheerful disposition of the Greek and his strong religious nature. Just as it was in the days of Paul, who, while visiting Athens, said to the Greeks that they were too superstitious or religious (Revised Version), so it is today. One sees numerous churches on every hand, but hard by them are dens of vice and drink. The ordinary Greek, as he passes by the church, crosses himself three times, but the next moment he is likely to curse and swear, connecting the names of Christ and God with the most immodest and profane language. This, by far, is the most shocking thing to a stranger visiting the land of the Greeks.

Another condition, which is deplorable, is the great disrespect they have for their clergy. Inside the church doors they kiss the hand of the priest and do his behest, but when they get outside, they make all sorts of fun and speak very disrespectfully of him. In fact, this seems to be the tendency and general attitude of not only the Greek Church but also of the Russian Church and,—shall I say it?—we are tending that way in our own Brotherhood.

One day we spent at sightseeing in and around Patras. The hills which surround this place are rocky, rough and unproductive. How they manage to raise enough to live on, is somewhat of a mystery to those of us who are acquainted with the fertility of the soil in America and other countries. Still, with all this, Greece has her special products, in which she excels. After some inquiry I found that the growing of the vine and the olive tree, with the catching of fish and the raising of goats and sheep, form the principal natural resources of the land.

This is just the right kind of country for the goat. There are plenty of hills to climb for exercise and there are sufficient weeds and moss growing between the rocks to keep them alive. The farms are in patches. Here and there a fertile spot is cleared along the hillside and carefully cultivated with their crude oriental implements. Our American plows would not work here, for the land is so full of rocks and stones that an edge could not be kept on the plow.

In spite of the general poverty of the country, we found that prices were about as high as in America. These people, too, have felt the "high cost of living." Their bread, which is not near as white as ours, costs just as much. Milk is selling for twelve cents a quart at this time of the year. Eggs sell for two or three cents a piece, and a common farm hand is getting from seventy to eighty cents for a day's work.

At seven A. M., on a bright clear morning, we went aboard the *Michaelis*, a small vessel, which is to take us to Piraeus by way of the "Canal of Corinth." If you will take the trouble to look at a map of Greece, you will find that the country is almost divided into two sections by a neck of sea which starts at Patras and extends eastward nearly to Piraeus. A narrow canal was dug across this intervening strip of land and now small vessels can go across from the western seaport of Greece to her eastern port or vice versa.

It requires nine hours to complete the journey from Patras to Piraeus and the scenery which we beheld from the deck of the *Michaelis*, reminded us of the beauty of the inland sea of Japan, except that, instead of the verdure and fertility of the Japanese sea we have here monotonous brown mountains and rocky hillsides, with occasional patches of cultivated soil and a town or village along the coast.

We found Piraeus full of people. The hotels were crowded, but we finally found accommodations at one of them. It was about seven o'clock in the evening when I went out for a walk and came across some of the men who had come with us from America on the *Martha*. They were Armenians who could not talk the Greek language, and they were trying to buy some grapes from a peddler. When they saw me they appealed to me to translate for them and while I was doing this, a crowd gathered to look on. Presently a policeman coming along, stopped and asked me as to the men for whom I was translating. When I told him that they were Armenians from America, on their way to Turkey for a visit, he asked us to accompany him to the police station. Here they searched us, and, giving us no reason whatever, ordered us to be incarcerated. But I was not afraid. I pulled out of my pocket my passport from "Uncle Sam" and spread it before them. But they could not read English, and now it was night and the nearest American consul was some six miles away from me, at the city of Athens. How could I prove to them that I was a citizen of the United States, and that they did not dare to imprison me? I must tell more in another article.

Candia, Crete, Nov. 20.

(Bro. Yereman may be addressed at Smyrna, Asia Minor, via London.)

The New Hope of an Inheritance.

BY QUINCY LECKRONE.

IN the first Epistle of Peter we have an address to the strangers scattered abroad. They are designated, first, by their temporal condition,—being scattered, dwelling in various countries, estranged from their native land, Palestine, which had once been given to them. They are designated, second, by their spiritual condition,—*elect* according to the foreknowledge of God, *i. e.*, by his foresight or understanding. As an astronomer may determine far-off events in the movements of the heavenly bodies, so God, by his determinate counsel and foreknowledge (Acts 2: 23), set apart these people to be the recipients of his gifts.

Election is ascribed to the Father. He foreordained that we should be saved,—elected us to receive the gift of the atonement.

Reconciliation is ascribed to the Son. He made the atonement. He provided the means of grace.

Sanctification is ascribed to the Holy Ghost. This work was begun in regeneration and it is finished in complete obedience. The doctrine of the Trinity being at the foundation of all revealed religion, Peter, in this message, opens up to these scattered Jews a new and wonderful thought. They had once been delivered from bondage, and had been given the promised land, Palestine. Their hope was then (and it seems yet to be) in that *land*. They lost the land by disobedience, and likewise their hope was dying.

Peter, himself a Jew, and speaking as such, reminds them of the goodness of God in that he had begotten, *i. e.*, made them alive to a new hope. This hope is unlike the old hope in that the thing in which it was placed was *incorruptible, undefiled*, and that it would not be taken away, for it was reserved in heaven for them.

This new hope is based upon an inheritance that is reserved for a certain described people, who claim the inheritance "through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." These are now *heirs*.

It should be noticed that the "Free Gift," the gift of his Son, the gift of the atonement, is given for all and to all, to the *elect*, but the *inheritance* is reserved for the *heirs*,—you who are *kept* from being carried off into bondage by the enemy, to you who are kept by the joint power of God and your faith (v. 5), kept unto salvation ready to be revealed in the last day.

Life and immortality are taught in the Gospel. Sometime the veil will be lifted, and then the saints will be put *in possession of the inheritance*.

Royersford, Pa.

DENTON, MARYLAND.

We held our communion service on Thanksgiving Day. In the morning Bro. W. E. Roop, of Westminster, Md., gave us a good talk on Thanksgiving, and also led in the service preparatory to the communion in the evening. Although the weather was unfavorable, the love feast was largely attended. Bro. W. E. Roop officiated. Visiting ministers present were Bro. W. E. Roop, of Westminster, Md., and Bro. A. P. Snader, of New Windsor, Md. Dec. 8 we held our semiannual Missionary Meeting. The discourse was delivered by Eld. J. H. Beer. A collection of $13.80 was lifted.

In the evening of the same day our Children's Missionary Meeting was held. We had distributed $3.90 to the different Sunday-school children, to be invested and the proceeds given for missionary purposes. At this meeting the returns were brought in, ranging from twenty cents to $24. The whole collection from the investment of $3.90 amounted to $68.36. The banner returns were brought by Lloyd Holsinger, who invested twenty cents and brought in $24. Home and foreign missionary subjects were discussed by Elders G. S. Rairigh, J. H. Beer, Bro. Wm. Grabill, Sister Flora Swartz and Sister Mary Rairigh. Select music was rendered by the children.

Denton, Md., Dec. 12. Edna P. Pentz.

THE ROUND TABLE

HOME MISSION WORK AT DALEVILLE COLLEGE, VA.

About a year ago it was decided to undertake to do some practical missionary work in connection with the Bible Department of Daleville College. Inasmuch as Daleville is not a city, neither a large town, but only a small village, a place of work must be selected somewhere in the surrounding country. After some investigation, a place was chosen just two miles from the college, in a little community where the people scarcely ever go out to mingle socially with those in other places. They do not even go to church or Sunday-school.

Impelled by a strong desire to help others, and aided by the energy and sacrifice upon the part of a few individuals, a neat, comfortable, little chapel was erected, and in the month of October it was dedicated as a place of worship. At once a Sunday-school was organized, with officers and teachers from the college. Quite an interest was manifested from the beginning, and after visiting in the homes, soliciting members and securing their hearty coöperation, an attendance of from fifty to sixty was reached.

It was then thought advisable to hold a series of meetings, to continue at least for one week. These meetings began Nov. 24, conducted by the ministers from the Faculty and the student body of the college. The interest was such that it was thought proper to continue the services another week. The meetings closed Dec. 8, with a good interest and a Christian spirit. As an immediate result, eighteen have been baptized and one was restored to fellowship.

From the results, as here accomplished, I am impressed with the need of more home work. We have indeed, a splendid country, with a population aggregating 90,000,000, but only 20,000,000 of these are Christian even in profession. What are we doing to save the 70,000,000 that are lost? It seems to me that every congregation in the Brotherhood should be doing active missionary work in the home field, and that every individual member should be enlisted in this work. Let us open the work among the people around our own doors at once. Willing workers can usually be found among the ambitious young brethren and sisters, to conduct Sunday-school or any other religious meetings that might lead to the conversion of the unsaved. Let us catch the spirit of work at home especially, my beloved brethren and sisters! Let 1913 be a banner year in missions for the Church of the Brethren. If we do not work the home field, who will do the work for us? Shall the sheaves be left ungathered? Somebody is certainly responsible for the neglect of the all-important work.

Daleville, Va., Dec. 12. D. N. Eller.

WEST JOHNSTOWN, PA.

Eld. J. H. Cassady closed his three weeks' series of meetings at the Pleasant Hill meetinghouse Dec. 1, with twenty-three accessions to the church by baptism. The attendance and interest were excellent.

Thursday evening, Dec. 5, we had a largely-attended council in our Roxbury house. Eld. W. M. Howe presided. Much business was disposed of. Two letters of membership were granted. Our church has lost heavily, during the last year or two, by members moving away. We are glad, therefore, when others move among us. Lately Brethren James F. Ream and family, of Quakertown, Pa., moved into our congregation, near Cramer. Bro. Ream is a minister and will find plenty to do. At this council the following church officers were elected for 1913: Bro. J. H. Cassady, elder; Bro. J. P. Coleman, clerk; Bro. C. C. Weaver, assistant clerk; Bro. Jerome E. Blough, corresponding clerk; Bro. Andrew Blough, treasurer; Bro. N. W. Berkley and Elmer D. Blue, auditors. Provisions were made to continue the care of an aged, poor sister in the Old Folks' Home of Middle Pennsylvania.

During the past several months a number of our ministers filled appointments in the Bolivar, Greensburg, Johnstown, Quemahoning, Scalp Level and Middle Creek congregations. The willingness and efficiency with which our young ministers enter into the work, is most gratifying. During the past several years our congregation has furnished three regular pastors as follows: Eld. H. S. Replogle, Plum Creek and Glade Run; Eld. L. R. Holsinger, Red Bank; Eld. C. A. McDowell, Bolivar. We have ten ministers left. Nov. 3 the brethren and friends of the Viewmont church rendered a temperance program, consisting of songs, recitations, readings, and an address by Bro. W. H. Rummel.

Last evening an important event, in the history of our congregation, took place in the Roxbury house. Prof. O. R. Myers, of Juniata College, addressed a large class of teacher-training graduates. His text was, "It is better farther on," and his theme was, "A Four-square Worker." His address was interesting and practical. Bro. W. Z. Replogle, Superintendent of Teacher-training of Cambria County, followed with a few well-chosen remarks, after which he presented the diplomas to the twenty-five members composing the class,—seventeen from Viewpoint and eight from Roxbury. The class rendered two specially prepared anthems. A number of the members in these classes contemplate taking the seal course. This noon a number of our ministers are starting for our second Sunday-school, Missionary and Bible Institute of Western Pennsylvania, in Meyersdale, Pa.

R. D. 5, Johnstown, Pa, Dec. 9. Jerome E. Blough.

McPHERSON COLLEGE, McPHERSON, KANS.

For some time it has been the hope of the trustees of McPherson College to have the auditorium-gymnasium completed. Just before dismissing school for the Thanksgiving vacation the matter was laid before the student body. Following the lead of the senior class, they responded liberally in donating toward installing the heating plant into our new building. The student body alone raised close to $200, and faculty, friends, and trustees helped to swell the amount.

Regular school work is moving along harmoniously. Prospects look bright for an unusually large graduating class.

The college was very much pleased to entertain the committee of the General Educational Board recently. Pres. A. C. Wieand and Eld. John Calvin Bright were the representatives. Bro. Wieand's educational addresses were unusually well received by our audiences. He is one of our alumni and for years was connected with McPherson College as one of her professors.

The date of our annual Bible Normal is Jan. 14 to 19, 1913. It will be conducted by Bro. I. B. Trout, our Sunday-school Editor. The program arranged is as follows:

9: 00-10: 00, "The Church,—Doctrine, Government, and Work."—I. B. Trout.
10: 30-11: 30, "The Sunday-school,—Management, Work, and Problems."—I. B. Trout.
1: 30-2: 30, "Social Significance of the Teachings of Jesus."—Pres. J. A. Clement, Ph. D.
2: 30-3: 30, "The Bible,—How to Master It; How to Teach It."—I. B. Trout.

There will be four hours' instruction each day, arranged so as to accommodate the most people possible. Each night there will be a sermon by our evangelist, Eld. J. H. Cassady, of Johnstown, Pa.

This is a very strong program, and it should bring many workers and students from our churches in the Central West. Those who desire to speak in advance, for a place to stay, may write either to Eld. E. E. John or J. N. Dresher. Our people know how to take care of visitors. E. L. Craik.

Dec. 11.

ARCADIA, NEBRASKA.

Our love feast was held Oct. 20. We had expected some ministerial help, but were disappointed, so the home ministers broke the Bread of Life to the best of their ability. Bro. C. V. Stern officiated. Nov. 2 we held a love feast at Bro. Floyd Miller's place, about thirty-five miles northwest from our church. Nine members are living near there. One was received by letter at the time of our love feast. Nov. 12 and 13 Bro. J. Edwin Jarboe was with us in the interest of the District Mission work. On the evening of Nov. 13, with the assistance of Bro. Jarboe, Bro. A. P. Musselman was advanced to the second degree of the ministry. On Thanksgiving Day we had preaching services, conducted by Bro. Musselman. At the close of the service an offering of $8 was given for Bethany Bible School.

After services on Thanksgiving Day several of the deacons, with their families, brought their dinners to the home of the writer, that we might enjoy dinner with them. My wife has not been able to attend services for some time, and was not able to prepare dinner on that day. We certainly appreciated the kindness of these members on this occasion, as well as the kindness shown us by other brethren and sisters recently. When the members left us on Thanksgiving Day they presented us with several needed articles, besides leaving an abundance of good cheer.

Dec. 7 we met in council. Sunday-school officers were elected for next year, with Bro. A. J. Lybarger as superintendent; Sister Eva Fike, superintendent of the cradle roll, and Bro. J. C. Fike, superintendent of the home department. Our Christian Worker officers were elected for the next six months, with Bro. Roy Stern as president. We elected a committee to arrange our Christmas program. We intend to hold a series of meetings as soon as the preliminaries can be completed. We also elected our Missionary Educational Committee as follows: Sister Eva Fike for three years; Sister Ella Stern for two years; Bro. D. M. Ross for one year. J. J. Tawzer.

Arcadia, Nebr., Dec. 11.

SANGERVILLE, VIRGINIA.

Bro. A. S. Thomas, of the Beaver Creek congregation, began a series of meetings at the Emmanuel house Nov. 17, which continued each evening until Dec. 1. The meetings closed with a full house. Three dear souls were made willing to forsake sin, and join in with God's people. Others are counting the cost, and we trust they will yet decide for Christ. Thanksgiving services were observed at the Emmanuel and the Branch houses. A collection was held, amounting to $7, to be used for home missions.

Dec. 6 we held our council at the Sangerville house. Bro. A. S. Thomas, of Beaver Creek, and Bro. I. S. Long, from India, were present. Their presence and help were very much appreciated. Two letters of membership were received, and three were granted. Much business was disposed of. A collection of $9.58 was taken to send the Gospel Messenger to members and others, at one of our new mission points. Sunday-school superintendents were appointed for the three churches as follows: Sangerville, Brethren A. J. Miller and J. L. Driver; Branch, Brethren S. L. Wine and A. S. Driver; Emmanuel, Brethren J. S. Caricofe and J. W. Michael. At the beginning of the year we had 506 members. During the year seventeen were received by baptism and twelve by letter. Seven were reclaimed, twenty-seven letters were granted, and five died. At present we have a membership of 505. In our mission territory we had fifty-eight members at the beginning of the year. During the year twenty-two were baptized, four moved away, and five have died, leaving a membership of eighty-one in our mission territory. Annie R. Miller.

R. D. 2, Bridgewater, Va., Dec. 6.

CHRISTIAN WORKERS' TOPIC

How to Face the New Year.

Read Psalm 117.

For Sunday Evening, Jan. 5, 1913.

I. Face the New Year with the Old Book, Why?—(1) What are its attributes (Heb. 4: 12)? Of what value are these? (a) Gives power. Why? (b) Tells us of our wrongs. How? (2) What does it do for anyone who is born through it (1 Peter 1: 22-23)? (3) What is its relation to faith (John 20: 31; Rom. 10: 17)? (4) What does it do for a life (Psa. 119: 9-11; John 15: 3; 17: 17)? (5) It gives what (Psa. 119: 165)? How does it give this?

II. Face the New Needs with the Old Promises.—(1) What is their value? Why (2 Peter 1: 4)? (2) What is their extent (Matt. 6: 33)? (3) What are some promises that will be helpful during this year? (a) What four were given to Jacob (Gen. 28: 15)? Can these apply to us today? (Matt. 28: 20, etc.). (b) Name other helpful promises (John 14: 2, 3, 14, 16, 17, etc.). (c) Let each one present name one promise. (4) How can we let these promises help us?

III. Face the New Problems with the Old Gospel.—(1) Why? What of its power (Rom. 1: 16)? Where will the Gospel lead one? (2) How may we do this? (a) By being a student of it (2 Tim. 2: 15; 2 Peter 2: 2). How? (1) What opportunity is offered by the present cycle of Sunday-school lessons? (2) Give other methods. (b) By being in position to live it (Rom. 12: 1).

PRAYER MEETING

The Life Wholly Christed.

John 14: 15-24.

For Week Beginning January 5, 1913.

1. What We Gain If We Are Really Christed.—There will be many changes in our lives, in our methods of doing business, in our fellowship with neighbors and associates, in our habits of thinking, in our estimates of men and measures, in our family government and all else. "Old things will pass away; behold all things will become new." This world will be to us, in very truth, "A new earth wherein dwelleth righteousness." Our view of things will be more exalted; we will stand nearer to God, and will know and feel more of the purposes of God. The sordidness of life will pass away, and its very difficulties will become stepping-stones to higher attainments (2 Cor. 5: 17; 2 Peter 3: 13, 14; Gal. 2: 20, 21; Rom. 6: 8-13; Eph. 5: 2).

2. Its Unspeakable Blessings.—Though we may be homeless and helpless, bereft of all earthly comforts, all is well if we have but Christ! All is ours! The humblest cottage will be heaven's vestibule when Christ dwells within the heart. The reward of the righteous shall not fail. Lazarus had angel ministry to convey him from earth's misery to Abraham's bounty in the glory world. God can transform the veriest hovel into a palace of glory (2 Cor. 8: 9; Eph. 4: 13, 15, 24; Heb. 12: 2-4).

3. The Christed Soul Is Obedient.—The one great test of love to Christ is obedience to the Divine Will. Where there is no deep desire to obey the Divine commands, there is no absolute surrender to Christ,—the life is not wholly Christed (John 15: 10, 14, 16; 1 John 2: 3-6, 17; 3: 22).

4. The Comforter as Our Guide.—Christ has graciously promised to send the Comforter to abide with us and guide us into all the truth. We need this Comforter at all times, to lead us, to instruct us, to stimulate us, to reveal to us the difficult things in God's Word and Providence. He will not leave us desolate (John 15: 26; 16: 7-14; Rom. 8: 1-16; 23-27).

HOME AND FAMILY

A New Year Meditation.

BY J. KURTZ MILLER.

There's a NEW LEAF I'd turn, but what's the use?
I've turned some "forty odd" and spoiled, yes, spoiled, them all!
I say, sir, My evil instinct is surely inherited,
That an inborn trait responds to "that awful evil call!"
And why then, sir, is my punishment duly merited?

Is there ONE SIN, too strong to overcome and curb?
Have not others overcome? Why does "THE HEAL ING BALM" fail thee?
Why despair! Because of "evil instinct" inherited?
Have inborn traits made thy life quite forlorn for thee?
Cast away both "gloom and doom"! A NEW LIFE may be MERITED!

Back of our long, long ancestry of evil lies
A Great Father DIVINE! He, too, is thine!
All may claim this INHERITANCE, so heavenly and DIVINE!
For "THE LORD OUR RIGHTEOUSNESS" is NOW even nigh
To give unto the weakest who try, his Spirit from on high!

Thou hast a WILL! Thou must WILL, to pry up thy sins,
However deeply embedded in thy propensity,
Though strongly set! But wilt thou believe that stronger yet
Is the RISEN CHRIST, with TRUTH'S IMMENSITY?
He, too, is thine! Hast thou not rejected him, as yet?

O my soul! Thou art by nature a carnal world within!
Forces there be which lie deeper and stronger far
Than mortal eye doth see! But an ETERNAL EYE doth see and know,
Therefore a "wretched soul I be!" But, Blessed CHRIST, stay not afar,
Thy saving GRACE bestow! From my poor heart may PRAISES flow!

Hark, my soul, There is no height thou canst not climb with CHRIST!
Fix, then, thine eyes! for great may be thy triumphs, in time's futurity!
Have faith in GOD! Why longer doubt? This NEW YEAR'S DAY begin thy race
And daily, as you go, lean hard upon the "STAFF of GOD'S SECURITY!"
There is no human hope (hence Heaven's invitation) "Seek ye my FACE!"

Has earth one claim thy soul can not with CHRIST contest?
Why, why, O Brother, dost thou longer forge a chain, sufficiently welded,
To bind thy soul with fetters strong, a sin-cursed slave to be?
Thou art REDEEMED! "Know thyself PART OF GOD, THE ETERNAL SOURCE,"
Grasp thy Divine Inheritance! Naught can stand before thee, in the Spirit's FORCE!

358 Sixtieth Street, Brooklyn, New York.

The Unlit Lamp.

BY ELIZABETH D. ROSENBERGER.

And the sin I impute to each frustrate ghost
Is, the unlit lamp and the ungirt loin.—Browning.

Slowly, thickly, evenly fall the feathery flakes of snow, even as the successive stages of human experience settle down upon the life of man. Across the fields, I can see no sign of the hills which were so green in summer. Between me and them I see only the soft, slowly-moving masses which loom before me like billows of snow. The gray woods look strangely submerged in this sea of floating crystal. The dim, leaden sky gives promise of a long-continued storm. As I sit by the light, leaping blaze in the grate, the night darkens and my thoughts,—wayward and flickering,—run over the days of the old year. Old delights go and come, old troubles, too, crowd in on these last hours of the dying year; anxieties, which once distressed you, now are but vague memories of days that are gone forever.

Gone! How sadly we say it, and is there not a meaning in it? Gone! You whisper it to yourself, as you stand by a lonely grave in some country churchyard,—a grave which holds all that is dearest to you. Gone are the friends who have been dear and helpful, who protected your weakness and loved you. One by one they have gone, and you are left with your dreams.

"Like one who in the driving snow,
When all the untrodden paths are dim,
Hears far-off voices, faint and low,
Across the woodland, calling him
I hear the loved of long ago
Singing among the seraphim."

And as you loiter in dreams over the wide waste of what is gone,—a mingled array of failures and of triumphs,—you bless God for the joy of living. Then comes regret for what we might have been, for the weeks of labor seemingly wasted, the ambitions never realized. It is this of which Browning speaks when he deplores the unlit lamp. In the poem a man desired one thing, but it was not convenient to take possession at once, so he put it off for a day, and a week went by. He renewed his vow to gain what he wanted, but each day, as it passed, had a fresh cause for delay, so he thought it better to wait until he could get what he wanted easily, without making any foes, without any great exertion, without evercoming any difficulty. And while he waited, the weeks grew into months, and then the months lengthened into years, and still he dallied with his life purpose. But why continue the story? It is easily finished and we laugh with the poet "at idleness which aspires to strive." And we see, with him, the tragedy of the unlit lamp. A man must contend to the uttermost for his life's set prize, be it what it will.

As you read over again the story of the five foolish virgins who met the bridegroom with unlit lamps, you note their desperate efforts to retrieve their mistake. With the night wind moaning through the branches of the maple trees, just outside of the window, it seems as if some of their disappointment and regret were portioned out among us. Doors are closed against us also, and sometimes they are closed because we took no oil in our lamps. On this last night of the old year we see so clearly our failures, and sigh for another chance. But the time for that has gone by. We leave with reluctance the old familiar ways for the new and untried. Now is the time to "commit thy way unto the Lord, and put thy trust in him and he shall bring it to pass." But while our feet must travel unknown paths in the year before us, and our hands must busy themselves with a thousand activities, let us "look unto the hills" for that which belongs to us,—our help, our inspiration!

But much as there is gone, of life and of its joys, very much still remains, and tonight I see visions and dream dreams of the days yet to come. Home and heart are left; friends, too, who come in the evening hours, and cheer the hours with dreamy tales of the years that are gone. Perhaps the new year may bring fulfillment,—the thing for which we long may be ours before the new year wanes, if we work on and trust. There is a golden cord that draws the soul to the throne of God,—the cord of prayer. Why should we faint and grow weary when we can lay hold on the strength of God through prayer? Surely he will satisfy the soul with a banquet of love and beauty.

"He leads us on
Through all the unquiet years;
Past all our dreamland hopes, and doubts and fears
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'er clouded days
We know his will is done;
And still he leads us on.

"And he at last,
After the weary strife,
After the restless fever we call life,
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,
After our toils are past,
Will give us rest at last."

Covington, Ohio.

So Sweet and Comforting.

BY JAMES M. NEFF.

[The following, written by our dear Brother Neff shortly before his departure, will be read with unusual interest.—Ed.]

My good wife sent me a clipping, the other day, which reads as follows: "To keep on trusting God when there is nothing else to trust but God is to be led out into such triumph and joy as only God can plan and secure. It matters not what the reasons are for discouragement and despair. God is still at hand, and he can get the better of those reasons if only we let him do so by our simple, persistent trust in him."

I sit here in my own hired tent-house and read these lines over and over again, with joy and comfort to my soul. He who can so trust God has given his case fully into the Divine keeping and is resting there.

We read, somewhere in Holy Writ, that it is a fearful thing to fall into the hands of the living God. Will the child of God, the faithful, trusting child of God, when he comes down to the gate of death,—will he then "fall into the hands of the living God"? No, no! he has already placed himself there, he is already resting there, and so has nothing whatever to fear. But to have resisted God through all one's life, to have resisted him as long as resistance was possible, and then to be brought face to face with him in death,—this is to "fall into the hands of the living God," and this is a fearful thing.

Dear readers, have you placed yourself into God's hands fully, and are you resting there in peace and trust? It is the privilege of every child of God to do so. And such a relation to our dear Heavenly Father,—O it is so sweet and comforting.

El Centro, Cal.

HOTCHKISS, COLO.

Dec. 11 Eld. N. F. Brubaker, of Fruita, Colo., began a series of meetings at this place and continued for two weeks. One young man came out on the Lord's side. The meetings were well attended, especially by the members. Nov. 23 we held our love feast, at which twenty-two communed. Bro. Brubaker labored earnestly for two weeks. The Sunday following our love feast a Sunday-school Meeting was held, conducted by Bro. John Austin, of Fruita, Colo., our District Sunday-school Secretary. This was largely attended and greatly enjoyed. During the meetings we held an election for a deacon. Bro. James E. Sesser was elected and, with his wife, installed into office.

We contemplate the building of a house of worship as soon as, with the opening of spring, we can have the lumber sawed. We have 10,000 feet of logs cut. A part of this is already at the saw mill, and will furnish us with all the rough lumber we shall need. We have advantages here along such lines not enjoyed elsewhere. This is a good country. Land is reasonably cheap. Health is exceptionally good here. Information can be had by corresponding with the writer and enclosing stamp.

Hotchkiss, Colo., Dec. 14. George A. Dove.

PARSONS, KANSAS.

We met in council Dec. 4. As our elder was not able to be present, Eld. J. S. Clark presided. The members were well represented. Much business was disposed of. One of our trustees moved away. Bro. John Leaman was elected to fill the vacancy. Church officers were elected for one year as follows: Bro. J. C. Campbell, church clerk; Bro. W. H. Franklin, treasurer; the writer, church correspondent and Messenger agent. Sunday-school officers for the year were also chosen, with Bro. F. G. Bugg as superintendent, and Bro. Arthur Pefley, secretary-treasurer. Christian Worker officers were chosen, with Bro. J. C. Campbell as president, and Bro. Robert Clark, secretary-treasurer. A collection of over $5 was taken up for church expenses. We have a good band of loyal workers here. We cordially invite any ministering brethren, passing through our little city, to stop off, and encourage us along the way. If any members desire to change their location, we would gladly welcome them into our midst. Julia Cornelius Jones.

Parsons, Kans., Dec. 7.

BANGOR, CALIFORNIA.

Eld. D. L. Forney, of Reedley, Cal., began a series of meetings in our Fruitvale church, four miles from Bangor, on Sunday morning, Dec. 1. His sermons are clear and simple. After the close of the second week's meetings we will have our love feast, Dec. 14.

The weather, so far, has been delightful. This is plowing and seeding time in the foothills, so there were not as many out to our meetings, as should have attended. After the Thanksgiving sermon by our elder, Bro. M. E. Andrews, we spread our lunch upon the tables in the yard, and all enjoyed a meal together. The sun shone nice and warm. In the afternoon Bro. Myers told us how Thanksgiving Day originated. In the forenoon service our elder gave us Bible reasons why we should be thankful for the many blessings received during the year. Here, like in many other parts of the world, are many who are yet unsaved and need to have the Gospel preached to them. Ella R. Webster.

Bangor, Butte County, Cal., Dec. 10.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

PUBLISHED BY

BRETHREN PUBLISHING HOUSE

PUBLISHING AGENT GENERAL MISSION BOARD.

16 TO 24 SOUTH STATE STREET, ELGIN, ILLINOIS.

SUBSCRIPTION . $1.50 PER ANNUM, IN ADVANCE

EDITORS.

Editor, D. L. Miller.
Office Editor, J. H. Moore.
Assistant, L. A. Plate.

Corresponding Editors.

H. B. Brumbaugh, ...Huntingdon, Pa.
H. C. Early, ...Penn Laird, Va.
Grant Mahan, ...Omaja, Cuba.
Business Manager, R. E. Arnold.

Advisory Committee.

S. N. McCann, G. W. Lentz, P. R. Keltner.

☞All business and communications intended for the paper should be addressed to the BRETHREN PUBLISHING HOUSE, ELGIN, ILL., and not to any individual connected with it.

Entered at the Post Office at Elgin, Ill., as Second-class Matter.

FOURTEEN were recently added to the church at Spring Creek, Pa.

BRO. T. C. ROOT, of Oklahoma, changes his address from McWillie to R. D. 2, Box 15, Waynoke.

BRO. F. D. ANTHONY, of Waynesboro, Pa., changes his address to 852 Thirty-seventh Street, Baltimore, Md.

BRO. D. M. FIKE, of Los Angeles, Cal., is now in Arcadia, Fla. We presume he is spying out the country.

A MEETING at Rouzerville, Pa., Bro. C. H. Steerman doing the preaching, closed with six applicants for membership.

WHEN last heard from, Dec. 13, Bro. C. H. Brown, of Clovis, N. Mex., was at Empire, Cal., engaged in a series of meetings.

THE address of Bro. M. R. Weaver, of Omaha, Nebr., is 2123 Miami Street, instead of 2123 Warren Street, as stated in a former issue.

DURING the revival in the East Nimishillen congregation, Ohio, conducted by Bro. D. R. McFadden, seventeen put on Christ in the rite of baptism.

As the fruits of some earnest evangelistic efforts by Bro. J. O. Garst, at Eversole, Ohio, eight were added to the church by confession and baptism.

THOSE who use a typewriter, when preparing manuscript for the MESSENGER, will confer quite a favor on our printers by leaving double space between the lines.

MUCH church news has crowded the Financial Report of the General Mission Board, for October, out of this issue. We hope to find room for it next week

A REVIVAL at Wakarusa, Ind., conducted by Bro. P. W. Stuckman, closed with seven accessions to the church by confession and baptism, and one restored to fellowship.

THE South Poplar Ridge church, Ohio, with Bro. J. A. Gump conducting the services, is in the midst of an awakening revival. Several have applied for membership.

BRETHREN James M. Moore and Virgil C. Finnell, so writes Bro. J. D. Haughtelin, have been doing some good work in a Bible and Sunday-school Institute at Panora, Iowa.

A COPY of the Minutes of the District Meeting of Northern Missouri has reached our desk. We notice that Bro. S. B. Shirky is to represent the District on the Standing Committee.

OUR patrons should bear in mind that this is the last issue of the MESSENGER for 1912. A few thousand have not yet renewed their subscriptions for 1913. May we not hear from them at once? The sooner we hear from them, the sooner can we readjust our mailing list. Please do not delay. Why not renew today?

AT the recent District Meeting of Western Colorado and Utah, Bro. Salem Beery was chosen a member of the Standing Committee for 1913. One query goes to the Annual Conference.

BRO. J. H. BRUBAKER, late of North Dakota, has recently located at Big Lake, Minn., where he finds a few members, and where an effort will be made to establish a good working congregation.

WE are just in receipt of the Minutes of the District Meeting of the First District of West Virginia, and observe that Bro. Emra T. Fike has been chosen a member of the Standing Committee for 1913.

BRO. JACOB W. RARICK, of Muncie, Ind., who, accompanied by his wife and daughter, is spending a few days at Elgin, gave us a good, old-fashioned sermon last Sunday morning. His talk was much appreciated.

WHEN you renew for 1913 do not fail to add forty-five cents to the regular subscription price of the MESSENGER and get a copy of "Some Who Led." It is a book that should be in every library in the Brotherhood.

THE special Bible Institute, conducted under the auspices of Juniata College, Huntingdon, Pa., opens Jan. 10, and will continue until the 18th. See the well-arranged program for the occasion on last page of this issue.

CHRISTMAS coming in the middle of the week, makes it necessary to go to press with this issue one day in advance, and for that reason all church news received on Monday afternoon and on Tuesday, must be held over another week.

BRO. S. A. HONBERGER is now in Arcadia, Fla., where he and his wife have arranged to spend the winter. He says seven members recently came from Morrill, Kans., and others from different parts of the country were expected soon.

BRO. P. J. BLOUGH, of Hooversville, Pa., wishes us to say for him that the next Temperance Bulletin will be published very shortly. Any one having anything suitable for temperance programs will confer a favor by forwarding the same at once to him.

BRO. GERRETT KOOLHOF, of Cando, N. Dak., called at the office on his way to Cuba, where he is to spend the winter, at least. He goes to a section where an effort is being made to build up a colony of members, and may be addressed at Santo Domingo, Cuba.

THE program for the Bible Institute of Northern California, commencing Dec. 22 and closing Dec. 29, reached us too late to appear in our last issue, and as the Institute will be practically over when this paper is received on the Pacific Slope, the program is omitted altogether.

As a matter of correction, we are asked to publish the following: "The eighth word in the third line from the bottom of the first page of Minutes of District Meeting for the First District of West Virginia should read 'at' instead of 'by'—Marshall R. Wolf, Clerk, R. D. 2, Oakland, Md."

ARRANGEMENTS have been fully perfected for the dedication of the First Church of the Brethren at Des Moines, Iowa, Wednesday morning, Jan. 1, 1913. Bro. A. P. Blough, of Waterloo, Iowa, has been engaged to deliver the address for the occasion, while the song service will be conducted by Bro. Chas. M. Blough, of Johnstown, Pa. See special notice on last page, this issue.

RECENT agitation, as to ways and means of making religious papers pay their own publication expenses, saying nothing about a surplus, has brought out the seemingly well-attested fact that out of every 1,000 members but 250, at best, can be counted on as possible patrons of an official church organ. It will be gratifying to our readers to learn that the MESSENGER subscription list is not only fully up to, and even past, the highest showing, indicated above, but bids fair to go still higher from year to year. We are not content with reaching the highest mark now on record, but our aim is to break all records.

WE are requested to say that churches and Sunday-schools having old lesson charts, that are not torn, can do good by sending them to Bro. C. Walter Warstler, 902 Sutton Avenue, Grand Rapids, Mich.

BRO. W. B. STOVER, who is visiting all the churches in Southern Pennsylvania, may, until Jan. 10, be addressed at Waynesboro. After that date and until the 20th he may be reached at Huntingdon, in care of Juniata College. After the 20th, and for one week, he will be at Elizabethtown.

THE Bridgewater College *Bulletin* (Virginia), for November, contains an excellent program for the Bible Institute at Bridgewater, beginning Jan. 20 and lasting ten days. Among those secured to give special instruction are Brethren D. L. Miller, Galen B. Royer, S. N. McCann and I. S. Long. The revival service, each evening, will be conducted, by Bro. Royer.

WE have frequently referred to our people reëstablishing themselves in Florida, and now learn that Dec. 28 a congregation is to be organized on the Indian Prairie, near Arcadia. This is the southern part of the State and on the east side. The congregation will be composed of about thirty-five members, and when the organization is effected, that will make the second church for Florida.

BRO. J. F. APPLEMAN, now engaged in a revival in the Kewana church, Ind., writing concerning a late issue of the MESSENGER, says: "Looking over the last paper, it occurs to me that you will soon have to raise the sideboards, so the paper will hold all the good things you have for your readers." Well, the sideboards are already raised to their limit. It sometimes looks to us as though we may have to provide an extra set.

THE Brethren Almanac for 1913 will not reach our patrons in time to be regarded as a Christmas present, but we hope to have it serve as a very much appreciated New Year gift. At any rate, look for the familiar publication before the close of the year. It contains seventy-two pages, besides the cover, and is packed full of valuable and interesting information. Free to all regular subscribers of the MESSENGER, and ten cents a copy to all others.

IN many of our congregations temperance programs have been given with excellent success, and we see no good reason why there should not be similar efforts in all our congregations. Through the commendable activity of the General Temperance Committee an abundance of fine material is being placed at the disposal of our local committees, of which they should not neglect to avail themselves. See Bro. Howe's notice on Page 768, and get ready for a really live temperance meeting.

LAST week the Committee of Arrangements for the Annual Conference of 1913 held its first session at Winona Lake, Ind., and transacted considerable business, a report of which has been promised for next issue. We announce, in advance of the report, however, that the date of the Conference proper has been fixed for Tuesday, June 3,—four days earlier than the former Conference in 1910. Meetings will begin as early as May 28 and continue until June 7. We are to give full particulars next week.

BEFORE closing this volume of the MESSENGER we wish to thank our readers for their patronage, prayers, kind words and coöperation in the great work entrusted to us. They have patronized the paper well, and we trust they feel fully repaid for all that it has cost them. They have also been praying for our work, and often have we been told of the earnest prayers offered up for the success of the MESSENGER. Then many kind words have come our way. There has been no lack of encouragement, and this has proved a great help in performing the duties assigned us. Then, too, coöperation has been noticeable on every hand. Our people have been standing faithfully by their church paper, and it has certainly been our purpose to stand by the church and her work. Again permit us to thank one and all.

The Vindicator for November contains a list of the ministers of the Old Order Brethren. In 1908 and 1909 the list showed 230 ministers, and in 1910 there were 228. The list for this year contains 218 names, showing some decrease.

It is the wish of the Mission Rooms that ALL mail pertaining to the work of the General Mission Board, be addressed to the Board and not to any person in the office. If addressed to an individual and he is absent, the mail is forwarded and returned, causing unnecessary delay and often working harm. Let letters of a personal character only be addressed to individuals in the Mission Rooms.

THE temperance people of this country can not look to the Roman Catholic organizations for encouragement and support in their fight against the saloon evil. The Pope has instructed his people to steer clear of prohibition and all extreme views on the liquor question. This means that Catholics can run saloons, vote the liquor ticket, and do as much drinking as they see proper. The Catholic church may be considered strong, but it is not strong enough to face the liquor traffic.

THE District Meeting of Northern Iowa, Minnesota and South Dakota instructed its "District Mission Board not to ask for donations from the General Mission Board, except when absolutely necessary," and further directed that the District Board "urge the various congregations to more liberal giving for missions, both at home and abroad." This is sensible and shows that the District purposes to do what it can to help itself, before calling on the General Board for assistance.

OUR correspondent writes about ten being "cleansed" in the Lower Cumberland congregation, Pa., as the results following the revival held by Bro. D. C. Flory. The expression may be a little unusual, but it is scriptural, for we are told that "the blood of Jesus Christ, his Son, cleanseth us from all sin" (John 1: 7). Those who are buried with Christ by baptism (Rom. 6: 4), are not cleansed by the water, but by the blood with which they come in contact in the act of baptism.

BRO. O. B. STAUFFER writes us from Hot Springs, Ark. (General Delivery), saying that he is at that place for the winter and thinks that he is receiving some benefit. He says there are about forty-three springs there, varying in temperature, and that the conditions are such as to make the surroundings interesting. Not wishing to be idle, he is assisting in some Sunday-school work, and wishes to make use of supplies from our House. There is no Church of the Brethren near Hot Springs, though a number of our members visit the place year after year.

The Mission Board Meeting.

THE GENERAL MISSION BOARD was in session when we went to press last week, and for that reason we could say nothing concerning the proceedings. The meeting began on Monday forenoon, Dec. 16, with all the members present, and closed on Tuesday evening. A session was also held on Monday evening. The meeting was unusual for length, as well as for the ground covered. Questions were considered, relating to work in South America, Cuba, China, India, Jerusalem, and various sections of the United States.

Nothing, for the present, will be undertaken in South America. A suitable minister and wife have not yet been found for Cuba. It seems strange that, with all of our missionary enthusiasm, no one of proper qualifications volunteers for this field. The Board is looking for a young minister of some ability, well-established in our principles, with a wife who knows how to stand by her husband in the work of the ministry. Considering the amount of missionary teaching that has been done, the Board ought to have more applicants than it could use.

After canvassing the situation carefully, it was decided not to increase the force in China any further than was noted in our previous report. The school for girls will be given all necessary attention and support, while a proposed school for boys will be held under advisement. No change was made respecting the Orphanage, but its growth is likely to exceed what was first contemplated. The situation in India makes it advisable that more brethren, rather than more single sisters, be sent to that field, and, for the present at least, this will be the policy of the Board.

In both of these fields there is a growing need of a good physician. In fact, the absence of competent medical help has crippled the work more or less on every hand, and just now four physicians with their wives might be used to excellent advantage, though only two are available, viz., Fred J. Wampler, of Virginia, and Bro. A Raymond Cottrell, of Chicago. The former, with his wife, has been assigned to China, and the latter and his wife to India. All of them are well trained and splendid workers, and their coming will be hailed with joy by our missionaries on the field.

The Board decided that Bro. Galen B. Royer, Secretary and Treasurer of the Board, should visit the missionary stations in China, India, Denmark and Sweden. The trip will occupy at least eighteen months and makes a complete circuit of the globe necessary. Bro. Royer is planning to begin the trip sometime during the fall of 1913.

We can not take space to note in detail all the business transacted at this meeting, but will yet state that nearly $3,000 was voted to Michigan, Southeastern Pennsylvania, New Jersey and Eastern New York, Northern California, Southern California, Nebraska, Northwestern Kansas and Northeastern Colorado, and Southeastern Kansas, for District work. No loans were made to churches. A booklet, containing the questions on which proposed missionaries are examined, is to be printed, while some changes are to be made in the by-laws of the Board.

It is also hinted that a paper for Annual Conference is in course of preparation that will, in a measure, affect State Mission Boards that are not as aggressive as they should be. Taking the meeting as a whole, it was a good one. The Board realizes that while it is solving a number of problems, still there are others awaiting their attention.

Close of Volume Sixty-One.

ANOTHER year is past, and the time has come to record the words announcing the closing of another volume of the GOSPEL MESSENGER.

How rapidly the year comes and goes! In early life the years seemed to pass slowly, but now they come and depart quickly. One hardly gets down to steady work until the year is ended. We write an introduction to a volume and only a few months later must write the closing chapter. And, by the way, we have done this for nearly thirty volumes of our church papers, each time saying something different from what was said before, and yet the purpose has been the same,—to say for each volume, "This is the Alpha, and this is the Omega."

All of these volumes, when bound, make quite a showing. And were all this matter, which has appeared from week to week, brought out in book form, it would make over one thousand volumes, the size of "Our Saturday Night,"—books enough to constitute a large private library.

And yet it has been our duty, as well as our privilege, to examine and pass on practically all the manuscript entering into this work. And while it has been a task of years, the magnitude of which we never even dreamed of in the beginning, still it has been a labor of love. From the start we have been in love with our work. Generally speaking the task has been pleasant, and our cordial treatment, upon the part of the patrons, has been all that could have been desired.

Though the work has been pleasant, still there have been times when the reins had to be held firmly, and the paper, with its settled policy, moved steadily forward, regardless of criticism. When such periods come, one must nerve himself for the task, keep a cool head, a warm heart, do his full duty, and trust God for the outcome. We have taken an active part in piloting the MESSENGER through several crises, and have, at all times, felt that the hand of God was pointing out the way for his people, and in the end his purpose was clearly revealed.

During most of these busy years the affairs connected with the editorial management have moved along smoothly. We have been favored with congenial associates on the editorial staff, and together we have prayed, counseled and labored until the MESSENGER has been brought up to its present standard. But we are not content with present attainments. There must be something better farther on, and it is for this that we are striving. Even the best there is, in religious journalism, is none too good for our people.

Between the MESSENGER management and the general Brotherhood there have never been any strained relations, for the reason that we have always made the policy of the church our policy. The interest of the Brotherhood has been our interest, and we have felt that we are here to serve the church at large, rather than to have the church serve our ends.

And yet, while doing all of this, the expansion and the development of the church, as a body, have been kept constantly in view. From the beginning we have, each year, watched the steady upward movements of the church. We have not only observed this advancement from one plane of efficiency to a still higher one, but through the press we have encouraged every measure that figured in this growth and development.

And while this development has been marvelous,—almost unprecedented,—the MESSENGER has kept right in the front ranks, fully abreast of the most aggressive of safe workers. Our policy has not been to lead out and dictate the development of the church, but it has been to stay with the advanced workers of the Fraternity, and to grow and move up as the Brotherhood advances. In this way we have been made to feel that our work is the work of the church, and that the same spirit that directs and energizes us, is directing and helping the church. We feel that the MESSENGER and the church are workers together.

We feel confident that this policy has done much in bringing about the commendable unity among our people. We may differ, but we stand together. We may have our differences, but we do not magnify them. And while the MESSENGER recognizes these conditions, it has been our aim to keep the thought of unity, church development and loyalty to the Gospel steadily before our readers. It is this steady purpose of emphasizing the best there is in our claims, that has probably made of us the most thoroughly united people in this country.

And so thoroughly has our policy of standing by the church, and by her principles, become fixed in the minds of our people that they never stop to think about the probable policy of the paper for the next year, or for the years to come. They seem to understand that the MESSENGER and the Brotherhood are to stand together and to be directed by the same spirit.

But here end our reflections, and here we write the closing lines of the sixty-first volume of the MESSENGER. Here ends our work for 1912, and how well that work has been done, how well we have continued in the course, and how well we have kept the faith, is left for others to determine.

Location for Annual Conference East.

OF late years the feeling has been growing among the membership of the Church of the Brethren that we, as a church, should have more permanent places for the holding of our Conferences, and a move has already been set on foot to this end.

To accommodate the different parts of the Brotherhood, as now located, four permanent locations will be necessary: One in the East, one in the Middle West, one in the Far West, and one for the States beyond the Rocky Mountains and those bordering on the Pacific Coast. Already the Middle West has

tentatively selected Winona Lake, where our next meeting will be held. The Eastern Districts are also making a move in the same direction. At their last meeting they appointed a member from each District to serve on a committee, whose duty it is to visit the different accessible points that have been or may be offered, within the scope of the Districts concerned. After a careful examination of all the different locations, as to general suitableness, they are to report on at least several locations, which, in the judgment of the committee, seem best adapted to the wants of the Conference. Thus the Districts, represented by the members of the joint committee, will have full opportunity to judge as to the merits of proposed places. They will either confirm the report thus made, or take such further action as they may think best.

According to the purpose of the movement, the committee held its first meeting at Hagerstown, Md., on the first Monday of December, with the following members present: Bro. P. S. Thomas, Harrisonburg, Va.; Bro. I. W. Abernathy, Wilson, W. Va.; Bro. A. B. Barnhart, Hagerstown, Md.; Bro. Chas. D. Bonsack, New Windsor, Md.; Bro. P. S. Miller, Roanoke, Va.; Bro. J. M. Leatherman, Purgitsville, W. Va.; Bro. I. W. Taylor, Neffsville, Pa.; Bro. W. M. Howe, Johnstown, Pa.; and Bro. H. B. Brumbaugh, Huntingdon, Pa.

The meeting was organized by electing Eld. P. S. Miller, President, and Bro. P. S. Thomas, Secretary. The first business session was taken up in reading letters from the parties who have locations to offer. Thus we learned something regarding the character and desirability of the respective sites, and the inducements which they are holding out.

Following this, representatives of the different railroads, of Boards of Trade, and of towns, parks, etc., were heard. This gave our committee some material to work on and consider, which was done in an evening session, also held in the Board of Trade building. The facilities afforded by this building had been given over to our convenience, comfort and pleasure.

Before adjourning, it was decided to go to Penn Mar, located on the Western Maryland Railroad, on top of the mountain overlooking the Cumberland Valley with its beautiful farm homes, towns and villages. The party was accompanied by the passenger agent of the road, who took great pleasure in showing the advantages of the place, and describing the inducements it offered, in the way of accommodating the meeting and our people, in provisions for eating, sleeping, auditorium, good water, transportation, and such other things as are considered necessary to make it a desirable place in which to hold our Conference in comfort and with success.

The committee was pleased with the general appearance of things, as they seemed to us at this very beautiful summer resort on the mountain top, where sweet, pure air is abundantly plentiful and the scenery beautiful indeed. While there were some individual expressions of satisfaction, as to the suitability of the place, there could, of course, be no decision made, or even a preference shown, until all the places offered were seen, and the advantages and inducements were weighed and considered.

After viewing the place, and seeing all there was to be seen at the time, we again returned to Hagerstown and in the afternoon were taken in charge by the Board of Trade and given an automobile view of the city, her public buildings, her enterprises, her streets and her parks, present and prospective, for her citizens are wide-awake and have fine prospects for the future. Then we were shown prospective locations for the Conference, affording the desired facilities. Hagerstown people do not do things by halves and therefore it is hard to tell what, in the end, they may yet have to offer. The location would be central, the people are open-hearted, the Brethren have a good churchhouse there and a large and growing membership, and there are many other advantages that might be named. Our treatment, while there, was considerate and kind, so that we left the place with many pleasant recollections.

In the evening we went to Hershey, another proposed location, some thirteen miles east of Harrisburg, on the Reading Railroad. This place was started on a farm, some twelve years ago, by a farmer boy, who had a vision which has been growing by steps and jumps, so that we now find there one of the largest chocolate manufactories in the world, occupying buildings with a floor space of twenty-six acres, requiring over fourteen hundred cows to supply the milk used in manufacturing the chocolate. Half of the needed milk is raised on his fifty farms within the vicinity of this new and modern city. But it is not our purpose to give a description of this new wonder in the making of chocolate, and to refer to the building of a city at this time. We only wish to say that the place is offered as a suitable location for holding our Annual Conference. And as incredible as the story may seem, the place has much to offer in meeting our needs for the occasion. If the city continues to grow and develop as it has in the past, it may, by the time our Conference comes East, measure up pretty fully to our ideal of what we will need. To say the least, our committee was well pleased with our visit there and the inducements offered.

Just as we were finishing these lines we received a letter from Eld. P. S. Thomas, who recently made a visit to Mountain Lake Park of Maryland, located on the Baltimore and Ohio Railroad, in which he gives a good description of the place. He is much pleased with the location and the inducements there offered. Probably more will be given in the near future.

H. B. B.

Book Review.

George H. Doran Company, publishers, New York, have placed on our desk a number of well-printed and neatly-bound volumes, of which we make the following brief mention:

"The Women of Tact," by W. Mackintosh Mackay, $1.50 net. A splendid book on the women of the Bible. The purpose of the book is to make the women of the Old and New Testaments real to us in a very vivid way. It turns the faces of these women of other days to our own times and paints them in a modern environment in the light of today.

"The Rule of Faith," by W. B. Patterson, $1.50 net. A treatise on faith, in which the author holds that the inconsistencies of belief with the Christian church itself are largely responsible for the world's incredulity.

"Efficient Religion," by George Arthur Andrews, 75 cents net. It is maintained that religion must express itself in action rather than in thought, if it is to convince the world of its necessity. This is the key-note of Mr. Andrews' volume.

"The Afterglow of God," by G. H. Morrison, $1.35 net. Volume three of brief addresses on important Bible themes. Ought to prove helpful to some ministers.

"The Road of Life," by John Kelman, $1.25 net. While in his study of John Bunyan, Dr. Kelman here provides a spiritual Baedeker for the journey of Pilgrim-man. A wealth of historic and literary comment enhances the book's value to the topmost place, and provides for minister and teacher innumerable topics for practical application.

"Catch-My-Pal," by R. J. Patterson, $1 net. A story in the interest of the rescue movement, and narrating the story how Mr. Patterson derived his idea from Christ's calling of the disciples, 'Christ caught Peter, and Peter caught Andrew,' etc. Hence the Catch-My-Pal Movement, in which each new convert becomes responsible for the conversion of some one else.

"Efficiency in the Sunday-school," by Henry F. Cope, $1 net. A book supremely practical, containing expert advice as to the organization of the Sunday-school along modern lines.

"The Master of Repartee," by Cyrus Townsend Brady, $1.25 net. A live book, true to its title, some of it wise, some not so wise, but wise enough and witty enough to make the reader think.

"Life of Dr. J. R. Miller," by John T. Faris, $1 net. The story of the author, editor, pastor, friend, who, for more than a generation, impressed on the world the beauty and the possibility of living according to his own simple creed, "Jesus and I are friends." One of the best of books.

"The Preacher," by J. W. Jowett, $1.25 net. A book for preachers. It might be well termed a Pilgrim's Progress of the modern ministry. Overflowing with visions and counsels which kindle both mind and heart to enthusiasm, the main travel-ways of thought and conduct are mapped out, and the danger points are marked.

"The Ordinary Man and the Extraordinary Thing," by Harold Begbie, $1.25 net. These narratives are true stories gathered from the lives of men. They are typical of the profound and extraordinary changes of soul which may be experienced by the most commonplace persons. A book full of practical lessons and suggestions.

"Why Does Not God Intervene?" by Frank Ballard, $1.50 net. A treatise on stumbling-block problems. The author endeavors to answer, in the light of modern thought and science, many of the searching religious questions which arise in the personal religious life.

The "Psychology of the New Testament," by Scott Fletcher, $1.50 net. Another of the many books on the relation of the science of psychology to the New Testament religion. The work is scholarly, has breadth and will be appreciated by those interested in the science, whether they agree with the author or not.

"Preparing to Preach," by David R. Breed, $2 net. A most valuable book for the student and the minister alike, in the pages of which an exceedingly successful trainer of preachers steps down from the platform and writes very simple and to the point, out of strong conviction, clear insight and very wide experience, on the great subject of sermon preparation and delivery.

"The Hope of the Gospel," by J. D. Jones, $1.50 net. Dr. Jones,—schooled in the theological and social controversies of today,—knows how to be both mystic and practical, and how to preach with boldness while foregoing nothing of piety. He leads the way to a personal religion of certainty and quietness.

"Marriage, Its Ethics and Religion," by P. T. Forsyth, $1.25 net. An exceedingly interesting and valuable treatise on the marriage question. The author deals with the growing protest of woman, and with the institution of marriage in all its aspects—historic, individual, social, and religious. He reviews the various substitutes which have been proposed for the Christian ideal and traces their consequence if put into practice. It is a work well worth reading.

"The Historic Jesus," by David Smith, $1 net. Research and Biblical criticism have done much to unsettle the faith not only of trained theologians, but also of those unversed in the science of criticism—Christians of the pews, who are troubled by critical pronouncements. The work is full of valuable information, and while it is not, at all times, as clear and as forcible as we should like to see it, still it will prove helpful to a number of Bible students.

The last of this list, and fully as interesting as any of the volumes named, is "The Authoritative Life of General William Booth," founder of the Salvation Army, by G. S. Railton, $1 net. During the last forty years of his life none stood nearer to General Booth, with the exception of his family, than First Commissioner G. S. Railton. His biography is of world-interest—a chronicle of activities, a stern, brave fighting through half a century for the social betterment of mankind. A narrative of extraordinary fascination, free from excessive eulogy, which contents itself with fact-statements of the outstanding crises in a great career, it is the story of a man supremely in earnest. Nothing in the legends of mediæval saints surpasses this record in its heroism of self-abandonment and denial.

Any of these works may be ordered from the Brethren Publishing House.

Reaching Out.

Not far from Daleville, Va., there is a small community, composed of people who seldom attend church or Sunday-school. The Bible Department of the College decided to make the community a mission point, and as a result of some well-directed efforts eighteen accepted the New Testament conditions of pardon and are now members of the church. What was done in this community, might be accomplished at a thousand other points in the United States and Canada. The people will accept the Gospel if it is presented to them in a clear and reverent manner. The plan of salvation, as set forth by Christ and the apostles, is easily understood when presented in the right way, and there are opportunities all over this country for our people to do that kind of preaching. If we would succeed in converting men and women, we must take the Gospel to them and not wait for them first to come to us.

Ministers and Bible Terms.

A number of congregations should arrange to send their more active ministers to some of the special Bible Terms. If all of them can not be sent this winter, send the others next winter. At any rate, take up the question and see if the needed amount can be raised for the purpose. Since most of our ministers are receiving no support whatever from the churches they serve, it is but just that their home churches should be at the expense of a Bible Term or two for them. Money spent in this way will pay both the church and the preachers.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ...Mt. Morris, Ill.
H. C. Early, Vice-Chairman, ...Penn Laird, Va.
Galen B. Royer, Sec. and Treas., ...Elgin, Ill.
Chas. D. Bonsack, ...Union Bridge, Md.
J. J. Yoder, ...McPherson, Kansas.
Otho Winger, ...North Manchester, Ind.

Address,
General Mission Board, Elgin, Ill.

WYANDOT, OHIO.

We have had a season of refreshing showers in a series of meetings, conducted by Eld. A. C. Workman, of North Manchester, Ind., who came to this place Nov. 10. The services continued two weeks. Seventeen excellent sermons were delivered, besides two special talks, setting forth the New Testament teaching on "Plainness" and "The Prayer-covering," as understood and practiced by the Church of the Brethren. Sister Joe Early, of Lima, Ohio, conducted song services during the meetings, which added to the interest and spirituality of our meetings. The efforts of both workers were greatly appreciated and many friends were made while they were in our midst. One sister, who had grown cold, was made willing to renew her covenant, seeking reconciliation with Christ and the church. We were favored with ideal weather and good roads during our revival services. Wyandot church is very weak in numbers, and the work is suffering because no resident minister is stationed here. We had no preaching service from the time of our love feast, Oct. 19 and 20, until Bro. Workman arrived here Nov. 20. We are still corresponding with a minister who expects to change his location. We trust he may come into our midst. One letter of membership was received recently. May we have the prayers of all the faithful, that the work here may yet be strengthened.

Nevada, Ohio, Dec. 10. Mary L. Cook.

MANCHESTER COLLEGE.

The winter term is now in progress, with 225 students enrolled. Fifty of these are in the College Department. A number of these are planning to give their life to the service of the church. A good per cent of the literary students are taking more or less work in the Bible Department. There are eighteen in the Volunteer Mission Band. For the first time in the history of the institution, both dormitories are filled to the limit. Students are rooming in other homes because they could not be accommodated in the College homes.

The special Bible Term will be held Jan. 6 to 18. Elder J. F. Souders, of Preston, Minn., will preach each evening. Brethren E. B. Hoff, Galen B. Royer, J. F. Souders, S. S. Blough, Levi Minnich and wife, Cora M. Stahly and Otho Winger will be the instructors. A very interesting feature of the second week will be a two-hours' program, each day, devoted to the discussion of interesting questions on the following lines of work: Temperance, Sunday-school, Ministerial, Educational, and Missionary. Able brethren in Indiana and Ohio will deal with live topics.

You are invited to this feast of good things. Come and enjoy the worship, Christian fellowship and helpful instruction. There will be ample accommodations at a very moderate expense. Bring your Bible and Song Book. If any further information is desired, address the undersigned.

Otho Winger.

North Manchester, Ind., Dec. 14.

WESTERN COLORADA AND UTAH.

The District Meeting of Western Colorado and Utah, was held at the First Grand Valley church, Nov. 29.

The attendance was not large although each church of the District was represented. The organization was effected with Eld. S. Z. Sharp as Moderator; A. A. Weaver, Reading Clerk; the writer, Writing Clerk.

Much of the time was spent on requests and suggestions of the Mission Board. A resolution was also passed, petitioning Congress through our Congressman, to prohibit the importation of liquor into dry territory. One query was sent to Annual Meeting. Eld. Salem Beery is to represent this District on Standing Committee of 1913.

The evening of the 29th was given to a Missionary Program, with Bro. A. G. Rust as chairman. The speeches of the evening were very suggestive, and as a result definite plans were decided upon, to establish regular services in Glade Park, an isolated dry farming country, about twenty miles from this Valley.

It is so very common, at District Missionary Meetings that good speeches and enthusiasm abound, only to be soon forgotten. On this occasion, however, they materialized into the beginning of a great work in carrying out the commission, and enlarging his kingdom.

An offering of $23.74 was taken, to be used in defraying the expense of the new mission point. On Saturday forenoon (Nov. 30), the Ministerial Meeting convened, with Eld. Salem Beery as Chairman, and Bro. J. G. Van Dyke as Clerk.

Many helpful ideas were advanced in the discussion of the various means of helpfulness which the minister owes to the church. This was supplemented by what the church owes to the minister. Suggestions were also given as to what might be done to aid a pastor in making pastoral visits without financial loss to himself. More generosity and kindness were urged upon the members along this line. The religious training in the home was also emphasized and proved to be a very helpful part of the program. The practical side of Christianity was emphasized throughout the meeting.

Saturday afternoon was given to the Sunday-school Meeting, with Bro. B. H. Van Dyke as clerk. The interest with which the speakers entered into the subjects, indicates that the Sunday-school is a live issue in our District. The meeting was enthusiastic throughout. The need of sacrificing one's personal ideas and criticisms, so that greater harmony and efficiency might prevail in the school, was emphasized. Special attention was given to the subject of singing. All heartily endorsed more spirit as well as more accuracy in the song service. Much inspiration and encouragement was received from the discussion of other problems, which usually confront a Sunday-school.

In the evening a love feast was held, which gave renewed strength to the participants. Eld. Frantz, of Fruita, officiated. H. C. Wenger.

Grand Junction, Colo., Dec. 9.

Notes from Our Correspondents.

The Following Notes, Crowded Out of Last Issue, Are Given Space on This Page.

CANADA.

Battle Creek.—Our love feast was held Nov. 26. Our elder officiated. We had a very spiritual meeting. On Sunday, at 10 A. M., we had Sunday-school, after which the time was occupied by some very good talks. We have Sunday-school and preaching services each Lord's Day.—Maria L. Swihart, Kelvinhurst, Sask., Canada. Dec. 3.

Fairview.—Dec. 7 we met in council at 11 A. M. Our elder, Bro. M. N. Rensberger, presided. Sunday-school officers were elected, with Bro. W. H. Heckman as superintendent. Some good talks were also given in regard to Sunday-school work. —Jennie L. Heckman, Mutrie, Sask., Canada, Dec. 9.

FLORIDA.

Arcadia.—Eld. S. A. Honberger and wife, of California, are now with us, to remain for the winter and, we hope, longer. Eld. Gauby, of Kansas, and four other Kansas brethren are also looking for homes. They are pleased with our country, and we expect to have them locate here soon. Bro. Royal Eisenbise and family, and his mother, of Morrill, Kans., are moving here. They are accompanied by Bro. J. H. Kimmell and wife, who will remain for the winter. We have set Saturday evening, Dec. 28, as the date for the organization of the church at this point, and invite all who can, to be with us. Please inform your friends who reside in southern Florida. Notify the writer and we will meet you at the train.—C. H. Slifer, Arcadia, Fla., Dec. 10.

IDAHO.

Boise Valley church convened in council Dec. 7. Eld. J. F. Ullery presided. Our Sunday-school was reorganized for the first six months of 1913, with the following officers: Superintendent, Bro. D. W. Gray; secretary and treasurer, Bro. Roy Rhodes. Bro. J. F. Ullery was chosen elder in charge for the coming year. Arrangements were made to have a singing school in the near future. It was decided that the clerk make a church directory, to hang on the wall for convenience. —Jennie S. Brower, R. D. 1, Meridian, Idaho, Dec. 11.

Nampa church met in council Dec. 5. The members were well represented. Bro. Carl, of Portland, is to begin our series of meetings the second week in January. Bro. David Betts preached for us on Sunday evening and all enjoyed his sermon.—Amanda Garber, Nampa, Idaho, Dec. 11.

Nezperce.—Our members met in council Nov. 11. Brethren C. M. Yearout and J. C. Neher were present. They took the voice of the church. Bro. B. J. Fike was installed into the eldership, and Brethren Arthur Beckly and A. R. Fike were elected to the deacon's office. The Nezperce church now has a resident elder. Bro. Fike having disposed of his mercantile business, will give more of his time to the ministry.—Wm. H. Lichty, Nezperce, Idaho, Dec. 11.

ILLINOIS.

Okaw.—Our congregation met in council Dec. 7. Eld. Geo. W. Miller presided. All our church and Sunday-school officers were elected. Bro. Fred Buckingham was chosen superintendent of the Sunday-school at La Place, and Bro. Orville Landis as superintendent of the Centennial Sunday-school. Bro. Eldo Hendricks was chosen president of our Christian Workers' Meeting, while Sister Josie Landis will be the future president of the Centennial Society. Five letters were granted, and one was received. Our Messenger agent reported that he has placed the Messenger into a number of homes, in and out of the church, where they had not been receiving it. He used the funds set aside by the church for this purpose. Bro. Henry Wagoner will be our Messenger agent for the next three years.—Elizabeth Eikenberry, Lovington, Ill., Dec. 1.

Polo.—Our series of meetings, here at Polo, is going on with growing interest. Bro. Haines is doing good work for us. He preached to the largest congregations that have assembled in this church for many years. Three were baptized yesterday and others are near.—John Heckman, Polo, Ill., Dec. 16.

INDIANA.

Bethany church met in council Dec. 7 at the Bethany house. Bro. James Neff presided. We decided to send $25 of our Harvest Meeting offering to the church at Fruitdale, Ala. We also decided to have a revival at the Bethany house in the near future. Bro. Hollinger, of Greenville, Ohio, began a series of meetings at the Solomon Creek house, but having to leave on urgent business, Bro. Hiram Forney is now conducting the meetings there. At our council two letters were granted.—Artie Berkey, Syracuse, Ind., Dec. 12.

Howard.—Bro. Howard B. Martin, of Middletown, Ind., began a series of meetings on Thanksgiving morning, which closed on Tuesday evening, Dec. 10. We feel that much good has been done. We held our council Dec. 14. Eld. J. W. Flora presided. Our Sunday-school was reorganized, with Bro. Lon Ewing as superintendent, and Sister Edna Eikenberry as secretary.—Goldie Henry, R. D. 1, Kokomo, Ind., Dec. 10.

Landessville church met in council Dec. 5, with our elder, Bro. I. B. Wike, in charge. Bro. Oscar Endsley was re-elected trustee; Bro. Jacob Kitch, re-elected treasurer; Sister Julia Endsley, elected church secretary and also Sunday-school secretary; Bro. Marshall Pence, superintendent of the Sunday-school. As a committee to look after plans of raising money for the church, we appointed Brethren Noah Endsley, Elkanah Kitch, Oscar Endsley and Sister Anna Lee. Sister Julia Endsley was also chosen president of our Aid Society, and Sister Anna Lee as secretary-treasurer. Bro. Elkanah Kitch was elected president of our Christian Workers' Meeting. We decided to change the time of our council from the first Thursday in each quarter to the last Saturday, beginning at one o'clock.—Adelia Endsley, Landess, Ind., Dec. 13.

Loon Creek church met in council Dec. 14, with Eld. H. B. Wike presiding. Two letters of membership were granted. Bro. Samuel Funderburg was re-elected Sunday-school superintendent. We decided to hold our council meetings in the afternoon. Our Thanksgiving offering of $10 will be sent to the World-wide Mission Fund.—Nora M. Paul, Huntington, Ind., Dec. 14.

Pipe Creek church met in council today. Bro. Peter Houk presided. Three letters of membership were granted. Bro. Martin H. Huffman was re-elected superintendent of the Sunday-school. Bro. E. E. Dailey was elected as a member of the committee for the joint Sunday-school Meeting. Brethren John T. Hessong, William O. Graft and Jacob Wissinger were elected trustees for the church property.—W. B. Dailey, R. D. 8, Peru, Ind., Dec. 12.

South Bend (Second Church of the Brethren).—We met in council Dec. 13. Eld. J. W. Grater presided. The following officers were elected for next year: Bro. J. W. Grater, elder in charge; Bro. James Thomas, trustee; Bro. John Austin, treasurer; Bro. R. O. Roose, clerk; Bro. John Austin, chorister; Bro. L. F. Wilford, church correspondent and Messenger agent. Bro. Wm. Wertz was chosen superintendent of the Sunday-school, with Sister Jennie Coder as secretary. Bro. John Austin was elected president of the Christian Workers' Meeting. It was decided to put forth a special effort to visit the sick and the poor.—John Austin, 717 Van Buren Street, South Bend, Ind., Dec. 14.

IOWA.

Greene church met in council Dec. 7. Eld. W. H. Hood presided. Church and Sunday-school officers were elected for the coming year. Bro. J. D. Shook was chosen clerk; Bro. W. H. McRoberts, treasurer; Sisters Lizzie McRoberts and Maggie Shook, choristers; Bro. W. H. McRoberts, trustee for three years; the writer, Messenger correspondent. Bro. Edward Eikenberry was chosen superintendent of the Sunday-school, with Sister Laura Hoffert as secretary-treasurer. Since our last report ten certificates were granted. We are now engaged in a revival, which commenced on the first of the month. Bro. I. D. Heckman, of Illinois, is doing the preaching. He is giving us very practical and uplifting sermons to well-filled houses.—J. F. Eikenberry, Greene, Iowa, Dec. 12.

Ottumwa.—Thanksgiving morning a goodly number of brethren, sisters and friends assembled at the church to give thanks to the Lord who gives us every good gift. On Sunday night a young lady came forward, at the close of the services, and put on Christ by baptism.—S. L. Cover, Ottumwa, Iowa, Dec. 11.

OHIO.

Bellefontaine.—Eld. J. O. Garst, of Dayton, Ohio, began a series of meetings at this place Dec. 8. The attendance was small, but the interest was good, and we are enjoying some Spirit-filled sermons. One was buried in baptism this afternoon. The meetings will continue throughout this week.—Bessie M. Kaylor, Bellefontaine, Ohio, Dec. 15.

Hickory Grove.—Bro. G. A. Snider, of Lima, Ohio, came to us Nov. 23 and began a series of meetings at the Grove house, which continued each evening and on Sunday at 10:30 A. M. Bro. Snider conducted our Thanksgiving services, after which a collection of $29.66 was taken, to be divided between North Manchester College and World-wide Missions. The meetings continued, and on Tuesday evening, Dec. 10, we held our love feast. The meetings closed on Wednesday evening. Two boys, who applied for membership, will be baptized next Sunday. Bro. Snider held forth the Word of God with power. Our council was held Dec. 7. Six letters of membership were granted. One was received by letter. Bro. S. F. Studebaker was chosen Sunday-school superintendent for the Grove house; Bro. Chas. Karn, for the Charleston house. Bro. Studebaker is to succeed himself as a member on the Christian Workers' Committee. The writer was chosen corresponding secretary. —Quinter Neher, Tippecanoe City, Ohio, Dec. 13.

Middle District church met in council Dec. 12, with our elder, Bro. Jacob Coppock, presiding. Brethren Ira Grisso and John Cline were elected as members of the Finance Committee; Bro. J. P. Miller, clerk; the writer, correspondent; Brethren J. P. Miller and the writer were re-elected superintendents of the Sunday-school. Bro. J. Franklin Brubaker was with us Nov. 17 in the interest of the Sunday-school, taking the place of Chas. L. Flory, the District Sunday-school Secretary. He also preached for us.—C. V. Coppock, R. D. 2, Tippecanoe City, Ohio, Dec. 14.

North Star.—Our church met in council Dec. 7. Eld. S. Z. Smith presided. Our council meetings are growing better all the time. Bro. Smith is helping us to develop the true Christian graces. Officers for the coming year were elected, nearly all the present officers being retained. Sister Cora Rarick was chosen Messenger agent. Our Sunday-school work is progressing nicely. We have sixteen young brethren and sisters, who are quite an inspiration and help to the work. The work of the ministry falls most heavily upon Bro. H. J. Baker and wife. Last Sunday his sermon was directed mostly to the boys. His next sermon will have a special message for the girls. He has been teaching a class of about a dozen boys for several years, and has had the pleasure of seeing nearly all of them come into the church. Bro. David Hollinger will give a series of illustrated Bible Land lectures in the near future. Bro. S. Z. Smith is to conduct a series of meetings for us next June. Nov. 4 we enjoyed a visit from Bro. S. I. Driver and family, who were on their return to Ohio from Idaho. Bro. Driver preached a very good, practical sermon for us on "The Finding of the Book of the Law."—Lydia E. Miller, New Weston, Ohio, Dec. 10.

Prices Creek.—Bro. Geo. E. Swihart, of Roann, Ind., held a series of meetings at the Castine house, which closed Dec. 10. Nineteen sermons were delivered, all of them carrying sound doctrinal teaching. Four were added to the fold. The members have been strengthened and inspired with a deeper zeal. —Walter A. Petry, West Manchester, Ohio, Dec. 12.

OKLAHOMA.

Cheyenne.—Bro. S. Clapper, of Elk City, and Eld. John R. Pitzer, of Cordell, came to this place and organized us into a congregation, with a membership of twenty-five. We have one deacon. There are about nine that have not yet handed in their letters. We have chosen Bro. John Pitzer as our elder for a year. Bro. Jack Smith is our treasurer; Bro. Will Walls, secretary; Bro. Albert Bowman, Messenger agent. We have named our band of workers the Cheyenne church. Our Sunday-school, which was organized by Bro. Morris, our evangelist of this State, is still growing. We would be glad to have ministers passing through here to stop and see us. We have a good country and need workers for the Master. We have no regular minister here.—Lillie S. Smith, Cheyenne, Okla., Dec. 11.

Guthrie church met in council Dec. 7, with Eld. N. S. Gripe presiding. Two letters were granted. Church officers were elected for the coming year. Bro. Gripe will serve as elder. Bro. I. B. Niswander and Sister Lessie Lehman were chosen Sunday-school superintendents for six months. Since our last report we have been favored with sermons by Brethren A. L. Boyd, J. H. Gordon and J. H. Morris. We appreciated their help very much. We are always glad to have members stop with us when passing through the city.—Birdie R. Lehman, Guthrie, Okla., Dec. 8.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA.

Correction.—My communication in a recent issue should read, "Eld. W. F. Nine, of San Simon, is elder of Mountain View church," instead of "Eld. W. F. Wine."—(Mrs.) O. S. Pratt, Pearce, Arizona, Dec. 12.

CALIFORNIA.

Pomona church met in council Dec. 9. Eld. S. E. Yundt presided. All officers for the coming year were elected. Bro. Yundt will be our elder in charge; Bro. F. F. Henzie, Sunday-school superintendent, and Bro. Roy Wolf, president of the Christian Workers' Meeting. Bro. Long, of Altoona, Pa., recently gave us several excellent discourses.—Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., Dec. 11.

South Los Angeles.—Dec. 8 Bro. Walter S. Long, of Altoona, Pa., favored us with sermons in the morning and evening. His discourses were a spiritual uplift to all who were present. Dec. 13 our members met in council. Our elder, Bro. W. H. Wertenbaker, presided. Officers elected for the coming year are as follows: Bro. W. H. Wertenbaker, elder and pastor; Bro. A. J. Trostle, clerk and Sunday-school superintendent; Bro. J. D. Buckwalter, treasurer; Bro. W. H. Keim, trustee; Sister W. H. Wertenbaker, superintendent of the primary department; Sister J. D. Buckwalter, superintendent of the home department; Sister Sadie Bowman, secretary. Bro. W. M. Calvert was chosen president of the Christian Workers' Meeting, with Sister Edna Cropper as secretary. The writer was elected chorister and church correspondent.—Mrs. W. H. Keim, 2425 Sixth Avenue, Los Angeles, Cal., Dec. 14.

FLORIDA.

Zion.—Visiting brethren and sisters who were with us, during our meetings last winter, greatly enjoyed themselves among our little band of eighteen members. Our neighbors, also, are taking quite an interest in the work here. They never knew anything about the Brethren until our little band of workers settled here. This is a good place for our members to come and help in the Lord's work. We want brethren and sisters who are not ashamed to stand for Christ. Bro. J. V. Felthouse, of Seminole, Fla., will begin a series of meetings Dec. 28, and our elder, Bro. Abram Buck, and wife, of Santa Rosa, Fla., and Bro. George Branscom, of Melvin Hill, N. C., will assist. With these brethren and our minister, Bro. Joel Sherfy, we expect to have good meetings. Our council will be held Jan. 4. Jan. 7 we will hold our love feast.—J. H. McKillips, Herndon, Fla., Dec. 16.

ILLINOIS.

Mount Morris.—Our church met in regular quarterly council, Tuesday evening, Dec. 17, with a very representative attendance. It is being demonstrated that the evening hour is better suited to the needs of the majority of our congregation than Saturday forenoon, for since we changed to the present hour, the attendance has not only become much better, but people are more punctual in coming to the service. At our last meeting much attention was given to matters of a constructive character, and while there was some little difference among us concerning some of the details of procedure, all were united in a common effort to improve our present methods, as far as is conducive to more efficient service for the Master.—Charles H. Keltner, Mount Morris, Ill., Dec. 18.

Naperville.—Our revival meetings began Dec. 1 and closed Dec. 15. The meetings were conducted by our pastor, Bro. Isaac Beery. His sermons were very inspiring. Two of our Sunday-school children came out on the Lord's side. We are glad for this and hope that others will come soon.—Bessie M. Fry, 328 N. Center Street, Naperville, Ill., Dec. 18.

Sugar Creek.—Our regular business session was held on Saturday afternoon, Dec. 14. It was a very pleasant meeting. Five letters of membership were received. Our Sunday-school will continue through the winter months. On Thanksgiving Day our pastor addressed us. An offering of $7 was sent to the Home at Girard, Ill. We are looking forward to the time when Bro. J. F. Appleman will be with us in a series of revival meetings, the coming year. Sister J. M. Masterson was elected as our corresponding secretary for next year.—Anna E. Shearer, Auburn, Ill., Dec. 16.

Waddams Grove.—We held our quarterly council Dec. 7. There was a very small attendance, as the roads were rough and some of our members were not at home. Our elder, Bro. P. R. Keltner, presided. Brethren Fred Broze and Frank Starr were elected Sunday-school superintendents and Brethren Garver Masters and Harry Bogenrief were elected presidents of the Christian Workers. Two were received by letter since last council. Mr. Harnly of Zion City talked to us Dec. 8, in the interest of the Temperance question.—Albert Myers, Waddams Grove, Ill., Dec. 14.

INDIANA.

Blue River.—Our Thanksgiving Meeting was conducted by our home ministers. After a good sermon, a liberal collection was taken. Our Christmas service will be held at Bro. Jesse Gump's pace.—Neva Hire, Churubusco, Ind., Dec. 14.

Bremen.—Bro. I. S. Burns, of Goshen, Ind., began a series of meetings at the Riverside house Nov. 23, which continued three weeks. He preached the Word in its purity and with power. Three were baptized, and one was reclaimed. The attendance and interest were good. Services were held on Thanksgiving Day. The offering amounted to $11.26. We met in council Dec. 14. Our elder, Bro. J. S. Kauffman, presided. One letter was granted. Sunday-school and Christian Worker officers were elected for the coming year.—Ella Kauffman, Bremen, Ind., Dec. 16.

Clear Creek.—Bro. Chas. R. Oberlin and wife, of Logansport, Ind., were with us in a series of revival services from Dec. 1 to Dec. 15. Bro. Oberlin preached the Word with power, and we have reasons to believe that the good seed sown will bring forth much fruit. We held our council Dec. 7. Eld. I. B. Wike presided.—J. H. Neff, Huntington, Ind., Dec. 17.

Hudson.—Sunday evening, Dec. 7, Eld. J. W. Kitson closed a week's series of meetings at the Putt schoolhouse, two miles southwest of Hudson. Much good was done. Our brother's preaching is sure to result in good wherever he goes.—S. C. Perkins, Hudson, Ind., Dec. 14.

Laporte.—Bro. Lafayette Steele, Sunday-school Secretary of Northern Indiana, preached at the Ross house in the forenoon Nov. 24. In the evening he gave an address to the teacher-training class. There were five who finished the course and received diplomas. Our pastor, Bro. H. D. Bowman, began a series of meetings at the Ross house on Thanksgiving Day, which continued with good interest until Dec. 15. Three were baptized. Our council was held Dec. 14. One letter was granted. The election of church and Sunday-school officers resulted as follows: The writer, clerk; Sister Flora Riley, superintendent of the Ross Sunday-school; Bro. Rufus Barringer, superintendent of the Mission Sunday-school in Laporte. There will be a Christmas program Dec. 22. The Sunday-school teachers will be duly installed Dec. 29.—Rachel C. Merchant, R. D. 9, Box 126, Laporte, Ind., Dec. 16.

Pyrmont church met in council Dec. 14. Four letters were granted. Our Sunday-school was reorganized, with Bro. Frank Smeltzer as superintendent, and Sister Nina Ulrey, secretary. The trustees' time having expired, three new ones were elected. Several committees were chosen to serve the church in various capacities. A committee was elected and authorized to purchase new carpet. The church decided to secure the services of Bro. Chas. M. Yearout in a series of meetings the coming fall. Bro. Frank Smeltzer was reëlected church treasurer and Bro. Lewis Fenstermacher was elected Messenger agent. We expect Bro. J. Edson Ulrey to be with us in a ten days' Bible study, beginning on the evening of Dec. 21.—Lulu E. Ulrey, R. D. 4, Box 41, Delphi, Ind., Dec. 16.

Pleasant Hill.—We had an enjoyable love feast at this place Oct. 26, followed by a series of meetings, conducted by Bro. Peter Stuckman, of Nappanee, Ind., which continued three weeks. His sermons were very spiritual and uplifting. Five decided for Christ and were received into the church by baptism. Nov. 9 we held our regular council. We reorganized our Sunday-school for the next six months, beginning Jan. 5. Bro. Roy Gump was elected superintendent.—Elva Bosler, Huntertown, Ind., Dec. 16.

Rock Run.—We recently closed a series of meetings at this place, conducted by Bro. J. A. Guthrie, of Ada, Ohio. The interest and attendance were good. Bro. Guthrie preached the Word with power. His sermons, numbering twenty-six, were spiritual and uplifting. We all feel strengthened and encouraged. Four were baptized and received into the church. —Laverne Day, Goshen, Ind., Dec. 16.

Salem.—We commenced a series of meetings Nov. 13, which continued two weeks, conducted by Bro. J. H. Miller, of Goshen, Ind. One united with the church. We held our council Nov. 7. Our elder, Bro. S. F. Henricks, presided. We reorganized our Sunday-school. Sister Julia Joseph was reëlected Sunday-school superintendent, and Bro. Orval Warstler, secretary.—Clyde Joseph, Culver, Ind., Dec. 14.

Santa Fe (Copper Creek House).—We held our council Dec. 14. Our elder, Bro. J. D. Rife, was with us. We elected our officers for the coming year. We also elected our elder for another year, and installed Bro. Forest Hostetler, with his wife, into office.—Katy Hostetler, R. D. 19, Bennetts Switch, Ind., Dec. 16.

Union Center.—We met in council Dec. 14. Bro. J. R. Miller presided. Our elder, Bro. D. H. Anglemyer, was absent on account of affliction. He has undergone a very critical operation. We hope it will prove a success, and that he may regain his health and labor with us. Twelve letters of membership were granted. Sunday-school and Christian Worker officers were elected for the coming year. Bro. Geo. Mishler, of Nebraska, is with us, at present, in a revival effort. Much interest is shown in the meetings.—Minerva Eisenbise, Nappanee, Ind., Dec. 16.

Upper Deer Creek church met in council Dec. 7. Eld. Jacob Cripe presided. New officers were elected for the coming two years as follows: Bro. Warren Walker, treasurer; Bro. Frank Burrows, secretary; Sister Essie Smith, correspondent; Bro. John H. Emmert, Messenger agent. Bro. Frank Burrows was also elected Sunday-school superintendent for the coming year, with Bro. Marion Pullen as assistant.—Minnie Mummert, Walton, Ind., Dec. 14.

IOWA.

Muscatine.—Last Saturday evening we sat in council, transacting a large amount of business. Bro. West, our elder, presided. Bro. W. G. Williams was chosen superintendent of the Sunday-school; Sister Alta Williams, superintendent of the cradle roll; Sister Emily Wies, reëlected president of the Christian Workers' Meeting. A Missionary Committee was also elected, consisting of Bro. W. G. Williams, Sister Emily Wies and Amy Wren. A new location for our churchhouse was considered, and a committee appointed to take needed steps. Bro. West remained with us over Sunday and delivered two able discourses.—F. E. Miller, 406 Lowe Street, Muscatine, Iowa, Dec. 16.

Panther Creek.—Dec. 14 we met in council, with our elder, Bro. J. B. Spurgeon, presiding. Bro. L. A. Walker was elected superintendent of our Sunday-school, with Bro. Ray Bentall as secretary-treasurer. Bro. Harvey Spurgeon is president of our Christian Workers' Meeting. We expect Bro. J. E. Miller, of Mount Morris, Ill., to conduct a Bible term for us during the Holidays, and Sister Heestand, of Ohio, is to teach a singing class following the Bible term.—S. W. Book, Adel, Iowa, Dec. 17.

KANSAS.

Abilene (Navarre House).—Nov. 24 Bro. A. C. Miller commenced a series of meetings here and continued until Dec. 10. He is an earnest expounder of the truth. There were no accessions, but some are near the kingdom. On Thanksgiving Day we held services at ten o'clock. Bro. Miller gave us a good address. A number of the members followed with short talks. A collection of $22.50 was raised for the Child Rescue Work in Kansas. Dec. 7 our members met in council in the Navarre house. It was a very pleasant meeting. Bro. George Manon was chosen elder for one year; Bro. C. A. Shank, assistant; Bro. M. Ohmart, clerk; Bro. D. S. Strole, treasurer; Sister Lottie Larson, Messenger agent at Navarre, and Bro. Allen Mourer at Holland; Sister Myrtle Strole, correspondent at Navarre, and A. Mourer at Holland. Ten letters were granted. Three of these were for ministers. Our services here are well attended.—Benjamin Forney, Navarre, Kans., Dec. 15.

Bloom church met in quarterly council Dec. 7, our elder, G. W. Weddle, presiding. Our elder gave an admonition against our members going to places of worldly amusements, and taking part in same. Our Christian Workers' Band will have a special Christmas program Dec. 22.—Cassie Martin, Bloom, Kans., Dec. 11.

Emporia.—Eight members of our church met with Bro. Ezra Barnhart, at 1010 Union Street, to organize a Christian Workers' Meeting. Bro. Earl Barnhart was elected president; the writer, secretary-treasurer. We decided to use "Song Praises," and conduct our meetings in the usual order of the church. Sister Anna Barnhart was appointed leader for the first meeting, to be held at the Barnhart home Dec. 15, at 11 A. M.—Ethel Watkins, 1403 Highland Street, Emporia, Kans., Dec. 14.

Gridley.—Bro. S. E. Lantz was at our place yesterday. He preached two sermons and baptized the writer and another member. He appointed the writer as agent for the Messenger and the Brethren literature at this place. We are isolated. We shall write more later on.—Minnie B. Ropp, R. D. 1, Gridley, Kans., Dec. 16.

McPherson.—Dec. 5 Bro. E. S. Young, of Canton, Ohio, was with us and preached two sermons. At a recent council Bro. Hoffert was installed as a minister in the first degree. Brethren A. C. Wieand and J. C. Bright, members of the General Educational Board, visited McPherson Dec. 5. In the evening Bro. Wieand addressed an attentive audience of students and patrons. Our Sunday-school is preparing a Christmas program, to be rendered Sunday evening, Dec. 22. Officers, teachers and pupils are putting forth extra efforts to help the poor of our city missions on the occasion. Jan. 5 Bro. J. H. Cassady is to be with us in a series of meetings. Jan. 13 Bro. I. B. Trout will begin classes in Bible work.—Laura E. Folger, McPherson, Kans., Dec. 16.

Scott Valley.—Eld. J. S. Sherfy, of Neal, Kans., began a series of meetings at this place Nov. 10, which closed Nov. 26. He preached twenty spiritual sermons. Today we were favored with a sermon by our aged brother, James P. Harris, of New Murdock, Kans. Our attendance at Sunday-school is growing and the interest is good. We have a lively body of working members. Those who are looking for a good church home, where their services in the church will be appreciated, will do well to look at our country. Bro. F. R. Smith, and wife, are now attending Bethany Bible School. Bro. Smith is one of our ministers, and both being active workers, they are greatly missed.—Anna Miller, Westphalia, Kans., Dec. 15.

Victor.—Our love feast was held Nov. 16. Bro. L. W. Fitzwater, of Beverly, Kans., Bro. E. E. John, of McPherson, and Bro. J. W. Burgin, of Iowa, were present. On Sunday evening Bro. Burgin commenced a series of meetings, lasting three weeks. The Word was preached with plainness and power. Dec. 14 we met in council. Eld. A. C. Daggett presided. Three letters were received. Bro. J. M. Bradshaw was elected superintendent of the Sunday-school. A Sunday-school Board was also elected, consisting of the superintendent and two other brethren. This Board elects all other officers. Bro. Ernest Ikenberry was chosen president of the Christian Workers' Meeting, with Sister Alice Good as secretary. The writer was chosen church correspondent. We decided to hold a singing class during the Holidays. We are pleased to have Eld. Burgin locate with us in the spring.—Addie Wagner Thompson, R. D. 1, Waldo, Kans., Dec. 16.

MARYLAND.

Meadow Branch church met in council Dec. 14. Our elder, Bro. Uriah Bixler, presided. Two letters were received, and one was granted. Brethren Amos Wampler and E. C. Brown were appointed to aid in soliciting funds, to determine whether or not the report of the special committee to rebuild, if sufficient funds can be secured, shall or shall not be finally turned down. If the rebuilding report is rejected, for lack of ample subscriptions, then the old church will be repaired. All other committees reporting were favorably received. Our next semiannual love feast was set for May 10, beginning at 2 P. M. A local Bible term will be held in our Westminster church this winter, in charge of Bro. J. Kurtz Miller, assisted by the home ministry. Anticipating the Christmas Holidays with good cheer to all, the Sunday-school officers and teachers of the Meadow Branch Sunday-school met Dec. 14 and gave to the school 180 pound boxes of choice candy. We trust that the spirit of all Christmas gifts will be in gratitude for the Great Gift of God in giving to the world his Son.—W. E. Roop, Westminster, Md., Dec. 17.

MICHIGAN.

Lake View.—Our series of meetings, conducted by Bro. H. L. Fadely, of Middletown, Ind., commenced Nov. 24 and continued until Dec. 8. Bro. Fadely labored earnestly. Three were received by baptism and one awaits the sacred rite.—Ella Keith, Brethren, Mich., Dec. 10.

Sunfield church enjoyed a good Thanksgiving Meeting. We were ably addressed by our elder, Bro. H. W. Smith, and Bro. J. C. Harrison, after which several gave expressions of thankfulness to God for the dear young people who have united with the church during the year. An offering of $68.18 was sent to Bethany Bible School for the Building Fund. Dec. 7 we met in council. One letter of membership was received. We decided to have our next series of meetings the latter part of July and the first part of August. All church officers were reëlected for the coming year. We decided to have services on Christmas Day.—Jennie M. Frantz, Woodbury, Mich., Dec. 18.

Thornapple.—Dec. 14 we met in council at the East house. Our elder, Bro. S. M. Smith, presided. Bro. S. Weaver was chosen as a member on our Missionary Committee for three years. The following officers were reëlected for 1913: Bro. C. L. Lease, church clerk; Bro. Wm. Smith, church treasurer; Eld. S. M. Smith, to have charge of this church another year; the writer correspondent. It was decided to repair the inside walls of our church building as soon as convenient. Steps were taken to secure a minister to conduct a revival at each house sometime during the year. Bro. Walter Warstler, of the Grand Rapids Mission, was with us and gave a very interesting report of the work at that place, and also the great need of a churchhouse. We hope and pray that the members of the District of Michigan will all feel the need of this, and respond liberally.—Ora G. Mote, Clarksville, Mich., Dec. 14.

MISSOURI.

Mineral Creek.—Our series of meetings, conducted by Bro. J. Edwin Jones, of Larned, Kans., proved both interesting and inspiring. One young sister accepted Christ. One brother was reclaimed. At our Thanksgiving services an offering was taken after services. At our council in November Sunday-school officers were elected for next year. One brother was added to the church at this meeting. A short Christmas program is being prepared by the Sunday-school workers for Christmas Day. Our two missionary classes are arranging a missionary program to be given Dec. 29.—Leola Wenrick, Leeton, Mo., Dec. 14.

South St. Joseph Mission.—Our Sunday-school is doing well, and is growing so large that we are taxed to supply needed teaching forces, but there are many others who would come, if we could provide shoes and dresses for them. Our Missionary Reading Class is greatly enjoying the lessons on "India Awakening." This class meets every Tuesday evening, in connection with prayer meeting. Our Mothers' Meeting has more work to do than they can manage with the material provided. They meet every Thursday afternoon. Our church services are well attended and some seem near the fold. An invalid desires to be restored. He is now in the hospital, in a serious condition.—E. N. Huffman, 502 Ky. Ave., St. Joseph, Mo., Dec. 18.

MONTANA.

Glasgow.—Bro. Myers and Bro. Miller, of Williston, N. Dak., preached for us on Sunday forenoon and afternoon, and also on Monday evening. Nov. 30 Bro. Melvin Rensberger, of Osage, Canada, delivered a spiritual discourse. These brethren came as strangers to us. Their encouraging words did us good, and we feel grateful to the Lord for their gospel messages. We are few in number, and most of our members are young converts, but we rejoice in the work that has been started here. We pray that some ministering brother and other members may locate here.—Laura Foust, Glasgow, Mont., Dec. 14.

NEW JERSEY.

Amwell.—Brother William G. Nyce, of St. Peters, Pa., began a series of meetings at the Sand Brook house Nov. 17. The meetings closed Dec. 1. During this time Bro. Nyce delivered sixteen excellent sermons. There was a good attendance every evening, and great interest was manifested. Four accepted Christ, and were baptized on Sunday, Dec. 8, by Eld. Henry T. Horne. We were greatly encouraged by these meetings and hope soon to see others born into the kingdom.—Dora H. Hoppock, Sergeantsville, N. J., Dec. 14.

OHIO.

Castine.—Our church recently closed a most interesting and profitable series of meetings. Bro. George E. Swihart, of Roann, Ind., came here Nov. 24 and closed his meetings Dec. 10. He awakened quite an interest among the people. Even people of other denominations encouraged him in his stand for a whole Gospel. They expressed themselves as being tired of a half-way salvation. Four were added to the church. Three are heads of families in middle life. Many others felt the call to the higher life. Our members have been strengthened and inspired by our brother's clear, forceful teaching.—Katie Crawford, Castine, Ohio, Dec. 16.

Charleston Mission.—On Sunday evening we closed a very enjoyable two weeks' singing class, led by Bro. J. A. R. Couser, of Peebles, Ohio. The interest and attendance were good throughout the meetings. He also preached three interesting and instructive sermons. The class averaged about eighty in attendance. We expect Bro. Couser to be with us again in February, to give us another two weeks' course.—Emma Heisey, Chillicothe, Ohio, Dec. 16.

Cincinnati.—Dec. 15 Bro. D. M. Garver, of Trotwood, Ohio, closed a series of meetings, which continued for one week,

in the Cincinnati Mission. Sisters Ethel and Amy Kuns assisted in these meetings. We had eight inspiring sermons. The services were fairly well attended and enjoyed by all. Four decided to live for Christ. Two were baptized on Sunday and two are awaiting baptism.—Mabel Knoepfle, 4152 Chambers Street, Cincinnati, Ohio, Dec. 16.

Danville.—Our elder, Bro. C. J. Workman, preached a very interesting Thanksgiving sermon for us at the North Bend church on Thanksgiving Day, after which an offering of $18.20 was raised. Two dollars was added to it at our council, making a total of $20.20, to be used for World-wide Missions.—Elizabeth Daugherty, Danville, Ohio, Dec. 17.

North Poplar Ridge church met in council Dec. 14, with Eld. John Flory presiding. Church officers for the coming year were elected. Bro. Jay Hornish was elected Sunday-school superintendent and Bro. Sam Flory assistant. It was decided to secure the services of Sister Sadie I. Stutsman for our singing school in the spring. The Teacher-training class, organized this fall, is progressing nicely.—Jennie Flory, R. D. 2, Jewell, Ohio, Dec. 15.

Palestine church met in council Dec. 12. Eld. Henry Baker presided. Brethren Frank Baker and Ira N. Rife were chosen as Sunday-school superintendents for the coming year. Bro. Frank Baker was also chosen as trustee.—Elizabeth Baker, Greenville, Ohio, Dec. 14.

Pleasant Valley.—We met in council Dec. 14. Eld. S. Blocher presided. Officers for our Sunday-school were elected for the coming year. It was decided to have another series of meetings as soon as convenient. The meetings are to be at the Jordan churchhouse.—Bonnie Patterson, Roasburg, Ohio, Dec. 16

Sugar Creek.—Our council was held recently, with Eld. G. A. Snider presiding. Much business was transacted. Eld. David Byerly was chosen as our elder for the coming year. Bro. Isaac Miller was reëlected Sunday-school superintendent for the Pleasant View school for the next six months. Our Thanksgiving services were well attended. Bro. S. I. Driver, one of our ministers, who has spent the past three years in New Mexico and Idaho, recently returned to our congregation. He gave us an interesting Thanksgiving sermon, after which an offering of $25 was given. One-half of this is to be sent to our District Orphanage, and the other half was given to a poor family in our congregation. Our Sunday-school is preparing for exercises on Christmas Eve.—I. W. Byerly, Lima, Ohio, Dec. 15.

Upper Stillwater.—We met in council Dec. 7. Our elder, Bro. D. D. Wine, presided. Sunday-school superintendent and church officers were elected for the coming year. Bro. Jerry Hollinger will be our Sunday-school superintendent. Bro. John Ikenberry is the president of our Christian Workers' Society. Six letters were received, and one was granted. The members living in Bradford presented a petition for a place of worship, which was granted.—Ella Cable, Bradford, Ohio, Dec. 16.

OKLAHOMA.

Prairie Lake church met in council Dec. 7, with our elder, Bro. H. Booze, presiding. Church officers were elected for the coming year, with Bro. Booze as elder; Sister Mollie Beard, clerk; Bro. W. M. Rogers, treasurer; Bro. T. C. Root, Messenger agent; Bro. J. C. Beard, Sunday-school superintendent, secretary-treasurer and Messenger correspondent. It was decided to commence revival meetings about the last of March, to close with a love feast. Brethren T. C. Root and J. E. Beard were appointed as a committee to secure a minister to do the preaching. Bro. J. A. Root, of McWillie, Okla., is in the midst of an interesting revival at the Valley Green schoolhouse, sixteen miles southeast of the church. Our Sunday-school is progressing nicely. We have preaching morning and evening each Lord's Day. Bro. Booze preaches for us every two weeks. Bro. T. C. Root, our home minister, occupies the rest of the time.—M. E. Root, R. D. 2, Waynoka, Okla., Dec. 16.

South Prairie Lake.—Bro. Jos. Root and H. Booze filled the regular appointment at the Valley Green schoolhouse Dec. 1. They decided to hold some meetings while here. At the close of the Sunday-school Bro. Root took charge of the work, and during the days following delivered eleven spiritual sermons. We had, indeed, a good revival. All feel inspired, and were encouraged to press onward in the good work. Two came out on the Lord's side. Bro. Root goes from here to Kansas, to conduct some meetings close to Medicine Lodge, where he resided some twenty-three years ago. He has never had the pleasure of visiting the brethren and friends at that place since leaving there, until last Friday, when Bro. Root and wife accompanied the writer, by private conveyance, to Forest, Kans.—J. E. Sale, Aline, Okla., Dec. 17.

PENNSYLVANIA.

Conestoga.—Dec. 8 eight young souls united with the church here through baptism, as a result of a series of meetings conducted by Bro. A. M. Kuhns. Our council was held Dec. 10. Bro. S. H. Hertzler presided. The membership was well represented. One was restored to fellowship. We decided to hold another series of meetings at the Bareville house in the near future. Bro. D. S. Myer was reëlected superintendent of the Bareville Sunday-school, and Bro. S. R. Wenger as superintendent of the Earlville Sunday-school. An offering was taken for the benefit of the Home Mission Board.—(Mrs.) Sallie Pfautz, Bareville, Pa., Dec. 12.

Little Swatara.—Our church held a two weeks' series of meetings at the union meetinghouse, conducted by Bro. J. G. Hershey, of Lititz, Pa. His sermons were instructive and interesting. The attendance was very good. One confessed Christ and is awaiting baptism. Several were almost persuaded. Our council was held Dec. 9. Eld. E. M. Wenger presided. Sunday-school officers for our four Sunday-schools were all reëlected for 1913, with the exception of Bro. Emmanuel Balsbaugh, assistant superintendent at Frystown. Bro. Henry H. Frantz, trustee of the Frystown house, for about thirty-eight years, tendered his resignation, and the church appointed Bro. Jacob Z. Merkey as his successor. A liberal offering was taken for home mission work.—H. M. Frantz, R. D. 5, Meyerstown, Pa., Dec. 14.

Lower Canowago.—Our series of meetings began at the Wolgamuth house, Nov. 9, in charge of Bro. J. L. Myers, of Loganville, Pa. He preached, in all, nineteen sermons. The attendance and interest were good. Bro. Myers labored earnestly. Six put on Christ by baptism. The members were strengthened and others are near the kingdom.—O. W. Cook, Dillsburg, Pa., Dec. 16.

Lower Cumberland.—Bro. D. C. Flory, of Staunton, Va., came to Mechanicsburg, Pa., Nov. 23 and began a series of meetings at this place, which continued until Dec. 8. He preached twenty sermons, including the Thanksgiving sermon. Ten were "cleansed," ranging in age from eight to maturity. Our Thanksgiving Day offering of $40 for World-wide Missions is to be sent to the next Annual Conference. Three certificates were granted and three were received.—Clarence E. Long, 222 South York Street, Mechanicsburg, Pa., Dec. 14.

Mountville.—We held a revival at the East Petersburg house, which lasted over two weeks. Bro. Rufus Bucher, of Mechanic Grove, Pa., did the preaching. The interest was good and the house well filled during these meetings. Ten dear souls came out on the Lord's side.—Milton G. Forney, R. D. 8, Lancaster, Pa., Dec. 11.

Rockton.—One was baptized here this fall. Our council was held in the Greenville house Dec. 1. Bro. Jason B. Hollopeter began a series of meetings here, concluded by Eld. A. Fyock, and closing with a love feast Dec. 8. Both ministers preached the Gospel in its purity. Several are under conviction. Bro. Hollopeter preached our Thanksgiving sermon. Sister Hess, of Franklin County, Pa., was with us at that time.—Dallas B. Kirk, Rockton, Pa., Dec. 12.

Rouzerville.—Last evening a large congregation assembled to hear the closing sermon of a three weeks' series of meetings held in our church by Bro. C. H. Steerman, of Greencastle, Pa. His sermons were very instructive and uplifting. He presented the Word of God so plainly that any child could understand it. Our brother labored earnestly for the winning of souls to Christ. The meetings were well attended and much interest was shown. Six dear souls put on Christ. Four of them remembered their Creator in the days of their youth. Three of them were baptized Dec. 15. The other three are yet to receive the sacred rite.—(Mrs.) Dollie Brown, Rouzerville, Pa., Dec. 15.

Snake Spring.—Eld. M. C. Swigart, of Germantown, Pa., came to the Snake Spring Valley church Nov. 16. While with us he preached seventeen inspiring sermons. The church has been much revived.—D. M. Vanhorn, Everett, Pa., Dec. 12.

VIRGINIA.

Beaver Creek.—We met in council Dec. 13, with Eld. A. S. Thomas presiding. Four letters were received and five were granted. At a former council Sister Mae Albright offered to pay the fare one way to Chicago for Eld. A. S. Thomas, to attend the special Bible term at Bethany Bible School, if the church would pay the other half. It was decided to do so. We expect to have a series of meetings at Franklin in May, and one at Montezuma later in the year. The members of the Staunton church asked for $30, which was given them. We reorganized our Sunday-school at Beaver Creek Dec. 15. Our superintendent, Bro. S. E. Garber, was reëlected.—Nannie J. Miller, R. D. 2, Bridgewater, Va., Dec. 16.

Beaver Creek.—A series of meetings, conducted by Bro. L. A. Bowman, of Franklin County, Va., began Nov. 28. Twelve sermons were delivered. The attendance and interest were good. Bro. Bowman labored earnestly, and preached the Word with power. Seven united with the church by baptism.—Enoch Reed, Dulany, Va., Dec. 10.

Daleville congregation met in council for the first time at the Valley church Dec. 14. Eld. D. N. Eller presided. This is one of the three congregations resulting from the division of the Botetourt congregation. The membership was well represented. One letter was received. Officers for 1913 were elected as follows: Bro. L. C. Coffman, clerk; Bro. D. V. Shaver, church treasurer; Bro. B. R. Ikenberry, missionary treasurer; the writer, correspondent; Bro. C. W. Coffman, a member of the Temperance Committee for three years; Brethren Kari Ikenberry and Jacob Crowder, Messenger agents; Brethren B. R. Ikenberry and Kent Coffman, solicitors. It was decided to have six council meetings during the year. Officers of the Mission Circle were elected, with Bro. J. B. Peters as president, and Bro. Robert Nininger as secretary-treasurer. Six mission points were assigned to as many different ministers. The preaching at the Valley church is to be done by the resident ministers, jointly.—Annie Leah Eller, Daleville, Va., Dec. 16.

Head Waters.—Nov. 5, at the time of our loss by fire, we located near Clover Lick, in Pocahontas Co., W. Va. There being only two of us (wife and myself), as members of the Church of the Brethren, and no other members near us, we felt very lonesome. But, after a series of twelve sermons, preached by Bro. J. W. Hess, of Spring Creek, Va., twenty-one united with the church. So we feel that we have had God's richest blessings bestowed upon us after our loss. As we are the oldest members here, these young brethren and sisters naturally look to us as leaders. I am anxious to get the Messenger into their homes, so that they can read it and become better acquainted with the doctrine and principles of our church.—O. D. Simmons, Head Waters, Va., Dec. 11.

Peter's Creek.—Bro. C. E. Eller held a series of meetings at Oak Grove, beginning Oct. 10 and closing Oct. 20. There were nine conversions. Seven have been baptized. Bro. D. C. Wolf conducted a series of meetings at Bend Chapel Nov. 17 and preached fourteen sermons. Nine came out on the Lord's side. Seven were baptized and two reclaimed. The interest was good. Both of these places are preaching points in this congregation.—Miller C. Garst, R. D. 3, Roanoke, Va., Dec. 16.

Rolling Creek.—On Saturday we held our church council. Bro. J. C. Jones presided. He preached a splendid sermon. No important business came before the church. On Sunday, at 11 A. M., Bro. Jones gave us another good sermon, after which one man came forward. He will be baptized sometime in the future. Our church work is moving along nicely.—Margaret Thompson, R. D. 1, Box 59, Seven Mile Ford, Va., Dec. 17.

Valley Bethel.—We met in services on Thanksgiving Day with a goodly number present. Bro. A. H. Miller gave us a very appropriate talk. The Sunday-school children, who invested dimes, brought the proceeds, amounting to about $8, to be sent to the District Mission Board. A general collection was given, amounting to $8.20, to be forwarded to the Orphans' Home, at Timberville, Va. We expect to meet in council Dec. 28.—Vena S. Bussard, Bolar, Va., Dec. 15.

WASHINGTON.

East Wenatchee.—Nov. 16 we held our love feast at this place. Eld. A. B. Peters officiated. The attendance was quite good and a spiritual feast was enjoyed by all. On Thanksgiving Day each of our ministers gave a very appropriate and much appreciated sermonette. A collection of $7.05 was raised for the Home Mission Board. Dec. 7 our church met in council, with Eld. C. E. Holmes presiding. One letter of membership was received. All church officers were elected for the ensuing year. Bro. C. E. Holmes was chosen as presiding elder; Bro. L. J. Sellers, superintendent of the Sunday-school; Sister Olive Filbrun Shoechter, Messenger agent and correspondent. We regret very much the absence of two of our ministers, Brethren J. J. Filbrun and A. W. Buntain, who, with their wives, have gone to California to spend the winter.—Vinnie A. Sellers, Wenatchee, Wash., Dec. 9.

Seattle church is fortunate in securing Bro. A. C. Root, formerly of Grand Junction, Colo., as pastor. Those who have relatives or friends in Seattle, will please inform Bro. A. C. Root, 766 N. Seventy-fourth Street, giving name and address of such. They will then be visited and invited to our services. Many who have been attending our services in country districts, move to the city and do not look for the church. There is much to be done along this line in our large cities.—Alice Dull, 508 North Eighty-third Street, Seattle, Wash., Dec. 11.

WEST VIRGINIA.

Valley River.—Eld. H. A. Stahl, of Glade, Pa., came to us Nov. 26 and began a series of meetings, which continued until Dec. 8. He preached fourteen splendid sermons. The attendance and interest were good. The house was filled to overflowing part of the time. Four young sisters were received by baptism. Others are near the kingdom. The members were strengthened and encouraged. The baptismal services were made very impressive. Bro. Stahl has had considerable experience in performing the rite. With these four, 1,274 persons have received the rite of baptism at his hands. We held our love feast Dec. 7. Bro. Stahl officiated. There were twenty-three communicants. We had indeed a spiritual feast together.—W. J. Row, Junior, W. Va., Dec. 9.

WISCONSIN.

Worden church met in council Dec. 14. As our elder, Bro. J. G. Royer, was absent, Bro. W. H. Greenawalt took charge of the meeting. Two letters of membership were received. Officers for church, Sunday-school and Christian Workers' Meeting were elected. Bro. Henry Stryker was chosen superintendent. He, associated with a committee of two others, will select the Sunday-school teachers for the ensuing term. The business was disposed of in a short time in the spirit of unity.—Mildred A. Greenawalt, R. D. 2, Stanley, Wis., Dec. 14.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

PETER'S CREEK, VIRGINIA.

Nov. 16 Bro. D. C. Naff, of Roanoke, Va., began a series of meetings at Bend Chapel, a mission point in this congregation. These meetings continued until Nov. 28, when we enjoyed a blessed Thanksgiving Day. At ten o'clock we had members' meeting, and at eleven o'clock Bro. J. H. Garst, of Salem, Va., gave us a good sermon, reminding us of the many blessings that God has given us as individuals, as well as a nation. At this meeting Bro. C. F. Webster was with us. At three o'clock we gathered on the bank of the river, where seven souls were received by the rite of baptism. There were two fathers and two mothers; the others were young people. One young man, a member of the Missionary Baptist church, is "apt to teach," and we bespeak much usefulness for him in the Master's cause. Three were restored. The meetings closed with good interest. Others seem to be very near the kingdom.

R. D. 1, Salem, Va., Dec. 2. Emma Sutphin.

ANKLESVAR, INDIA.

Work has begun on the new bungalow here in good earnest. We have secured a Christian contractor, so we are relieved of very much of the detail work.

The weather is very pleasant this month, so we can work without so much fatigue. We are pushing the village work as much as possible and all four of us go out often. Sisters Himmelsbaugh and Ziegler are out much of the time. The work is very encouraging. There is a welcome for us everywhere, and new calls keep coming in. Today applicants were in from two villages where we have no teachers. The work is spreading and we hope that it is a real growth.

On Sunday, Oct. 27, I was out in the jungle where the District Mission Board is carrying on work. Some twenty of us spent the day very pleasantly together. Most were Christians. At 5 P. M., in the small creek near by, three men and three women were baptized. One of the women had taken her jewels off a month before. It was an encouraging occasion. Up to the present eighteen have been baptized in this work.

Last Sunday we had over a hundred people in, from about fifteen different villages. Some came for the first time. It was the day for baptism. In the examination of the candidates about forty were kept over for further instruction, and twenty-four men were baptized. Among the latter were some from three new villages, so you see now our work increases. But they have been under the instruction of teachers in the near-by villages.

On Sunday there were also a few women candidates but they still had their jewels on, and a few of them were untaught, so we kept them over for Monday when two removed their jewels, and were forthwith baptized. It is a cross to them to give up their jewels, though they are only brass, but it is a splendid test of their sincerity, and from this their friends and neighbors know that they have changed their religion and (we hope) their manner of living.

This week, after a ten days' illness the Jewish doctor of the town died, and we attended the funeral. People of every religion here were present. The Jewish community in India is very small; only a few were present. There was a short private service in the house, then a short service at the grave before it was filled, and again afterwards, before dismissal. Of course the service was all in Hebrew. Mohammedans assisted in carrying the body and burying it. No women went along to the burial, but they wailed greatly at home. There was no weeping at the grave. These people are not of Jewish descent but are proselytes, so their customs and manners are in many ways like those of Mohammedans and others in India. The doctor and his family were very friendly with us here.

Our opportunities are many and great. Pray for us.

Anklesvar, India, Nov. 15. J. M. Blough.

THE 1913 BIBLE TERM OF ELIZABETHTOWN COLLEGE, PA.

An interesting session of Bible study has been arranged at Elizabethtown College, to begin Jan. 15, and to continue ten days.

The following well-known and efficient Bible teachers will be present to inspire and instruct: Eld. J. G. Royer, of Mount Morris, Ill., will teach, one period daily, lessons in Homiletics, and a second period the last week, presenting The Great Teacher. Eld. Royer will preach each night during the first half of the term. Eld. J. Kurtz Miller, of Brooklyn, New York, will teach two periods daily from the First and Second Epistles of Peter. Eld. W. B. Stover, of India, will be present the last half of the term, teaching one period daily along the line of Missions, and preaching during the evening. Eld.

Jesse Ziegler will continue his instruction on Prayer. Eld. S. H. Hertzler will give instruction in Paul's First Letter to the Church at Corinth. Sister Lydia Stauffer will teach the Book of Psalms. Bro. H. K. Ober will present Sunday-school Pedagogy, and Sister Katherine Miller will give instruction in sacred music.

An Educational Program will be given Jan. 18 and a Temperance Program Jan. 19. Bible Term students will have the privilege of listening to a very excellent lecture entitled "The New Era," by Byron C. Piatt, Jan. 21.

To this spiritual feast all the elders and ministers, Sunday-school officials and teachers, and lay members of the Eastern District of Pennsylvania are most urgently invited, assuring a profitable time to all. If your ministers can not afford the expenses incident to attendance at this Bible Term, let the members solicit funds and send your ministers, believing that they, as well as the congregation, will receive untold benefits. Ask for the circular giving full information. D. C. Reber.

Elizabethtown, Pa.

THE SUNDAY-SCHOOL CONVENTION OF IDAHO.

The eighth annual State Sunday-school Convention of Idaho assembled at Fruitland on Thanksgiving Day. Last year the meeting was held at Twin Falls and next year, on Thanksgiving, it will be held with the Weiser Brethren.

Devotional services were led by Bro. J. C. Neher, Nampa. The address of welcome was given by Eld. Shamberger.

An organization was effected by the election of officers as follows: President, J. S. Flora; Vice-president, E. B. Sargent; Secretary J. C. Himler; Treasurer, Jacob Betts, Nampa.

After the roll call of delegates many topics of absorbing interest were discussed and after talks by various leaders, each topic was followed by general discussion.

Bro. A. L. Gorham, of Payette, as a gleaner, gave a summary of the day's program which was very interesting. In fact, the entire day was full of interest, and much benefit was gained by everyone in attendance. The church was well filled the entire day. Many visitors from Southern Idaho were in attendance.

Payette, Idaho, Dec. 9. S. J. Kenepp.

COVINGTON, OHIO.

During the last few years we have had only a few series of meetings in this church and those of short duration. None lasted for more than two weeks, if my memory serves me rightly. We have prayed and worked for the salvation of souls continually, feeling that only thus were we doing what God requires of us. On Sunday morning, after an eloquent sermon by Bro. Geo. W. Flory, our pastor, he asked the congregation to sing, "All hail the power of Jesus' name," and added that there might be some who would be willing to come to Jesus. We were gladdened by the sight of five precious souls coming forward for baptism. We trust that there are more to follow.

In Bro. Flory's absence, yesterday, Brother John Stover, of Bradford, preached an interesting sermon. Eld. D. D. Wine preached in the evening. We appreciated both sermons; they were helpful. Elizabeth D. Rosenberger.

Dec. 10.

GLENDALE, ARIZONA.

Nov. 20 Elders D. A. Norcross and William Trostle, of California, came to us. While here, they gave us a number of reviving sermons, thereby building us up in the most holy faith. We are glad for their help and encouragement. We pray that the Lord will continue to send his messengers this way to encourage us.

Nov. 24 we met in council. Eld. D. A. Norcross presided. Two letters were received. Much business was done. The church felt the need of having two more deacons, and proceeded to hold an election. Brethren Isaac Forney and Ira Jones were chosen, but not being present, will be installed later on. Bro. F. F. Durr was advanced to the eldership. Bro. Levi S. Yoder was advanced to the second degree of the ministry.

Nov. 27 a members' meeting was held, to finish the deferred business. Bro. F. F. Durr was ordained to the eldership, and Bro. Isaac Forney was installed into the deacon's office. Bro Durr was also chosen as our elder in charge of this place.

We desire that the Brotherhood will remember this church at the Throne of Grace. All members, when traveling, have a hearty welcome awaiting them here. The wholesome, spiritual feasts given us by the brethren who visit our church make us hungry for more of the Word. Bro. Durr and family have certainly been a blessing to this church. Bro. Durr preaches the Gospel fearlessly, not shunning to declare the whole truth.

Glendale, Ariz., Dec. 7. Ada L. Fagg.

POPLAR GROVE, INDIANA.

Our church convened in council yesterday. Eld. S. W. Blocher presided. Two letters of membership were granted to a family moving to Michigan. No change was made in our Sunday-school superintendents, and Brethren Preston Onkst and J. R. Halladay will have charge of the work for the next six months. Our teacher-training class lately held its first examination. On Thanksgiving Day Bro. C. R. Stocksdale preached for us, after which a collection of $10.29 was taken, to be used in sending the Gospel Messenger into homes where there are no members. Since our last report we had with us Bro. Joseph Longenecker, of West Manchester, Ohio, Bro. U. R. McCorkle, of Sidney, Ohio, and Brethren Oliver Royer and Solomon Bolinger, who are attending Bethany Bible School. All of these sermons were greatly appreciated.

Today we were pleased to have with us, in our services, Bro. F. J. Weimer, formerly of Poplar Grove, but now of the Pleasant Valley congregation. His sermon, on the theme of "Usefulness in the Lord's House," was very practical and instructive. We were reminded how the Lord calls to his service the children, as the fathers and mothers advance in age and are taken from our midst. Bro. Weimer is a lover of music and lends inspiration to the song service, as well as to the other services. Kathryn M. Royer.

R. D. 40, Union City, Ind., Dec. 8.

SISTERS' AID SOCIETIES

BARBEN RIDGE, VA.—The following is a report of our Sisters' Aid Society from November, 1911, to November, 1912: We held twelve regular meetings, with a total attendance of 118, and an average attendance of almost ten. The largest number of sisters present was fifteen, and the smallest attendance was five. Our work consists of making comforters, prayer-coverings and clothes-pin aprons. We gave $3 for clothing for poor children, $5 toward repairing the walls of the church, $2 towards getting a robe for a minister, $3 to the Orphans' Home, $1 to the District Mission, and $15 for an invalid chair, which we loaned to a poor sister. The total amount of money received for the year was $33.89, with $6.02 in the treasury at the beginning of the year, making in all $40. Our expenditures amounted to $38.31, leaving a balance of $1.69 in the treasury. New officers were elected for the coming year, with Sister Beatrice Harris as President; Sister Elizabeth Coffman, Vice-president; the writer, Secretary; Sister Elsie Crickenberger, Treasurer.—Elsie V. Alley, Fishersville, Va., Dec. 11.

ELK RUN, VA.—Our Sisters' Aid Society met Nov. 30 and reorganized for the coming year. The newly-elected officers are as follows: Sister Catherine Showalter, President; Sister Sarah Zigler, Vice-president; Sister Anna Huffman, Secretary; Sister Ada Huffman, Assistant Secretary; Sister Gertie Zigler, Treasurer; Sister Eliza Zimmerman, Chorister; Sisters Minnie Huffman and Anna Zigler, Outlook Committee. We held twelve regular meetings during the past year, with an average attendance of eight. Our work consists mainly of piecing comforters, making prayer-coverings, etc. We gave $15 toward the painting of the Elk Run church, $10 for blinds at the Moscow church, $10 to Bridgewater College, $5 toward the support of a brother who held a meeting at one of our mission points, $9 for Sunday-school curtains and library in the Elk Run church, $3 to the Orphanage at Timberville, and $2 to the church in Greene County. We donated one comforter each to two families who were burned out, sent the Gospel Messenger to one brother, and made a number of other small donations. We received from the former treasurer $9.52. Our free-will offerings during the year amounted to $21.46; total amount received during the year, $106.22; total amount paid out, $78.88, leaving a balance of $27.34 in the treasury.—Sarah C. Zigler, Churchville, Va., Dec. 9.

FREDERICK, MD.—Nov. 28, 1912, our Sisters' Aid Society met at the home of Sister Harrison, 25 East Fourth Street, this city, to organize for the year 1913. Ten members were present. The officers chosen are as follows: Sister Susan Harrison, President; Sister Strawsberger, Vice-president; Sister Bertie Harrison, Treasurer; Sister Anna M. Bopst, Secretary. We regret very much the departure of our retiring President, Sister Katie E. Fahrney, whose deep interest and service in the work for the past fifteen years will be much felt and missed. It was in her home that this good work had its beginning. We deeply feel the loss of our dear Sister Sappington (by death), whose name was one of the first to be recorded in this work, and her interest lived in it to the end. The report of the year's work is as follows: We made forty-six prayer-coverings, seventeen aprons, four quilts, with five on hand for sale, five bonnets, four clothes-pin aprons and broom mops, and twenty-seven bottles of fragrant cream. We received as donations $3.30; cash received, $70.41; cash paid out, $54.17; balance on hand, $16.24. We donated $5 toward church expenses, $30 toward the support of our pastor; also some donations of clothing and one quilt. At our last meeting, held Dec. 5, it was decided that each member pay the small sum of $5 per month, as a support to this work. We further decided to pay $30 toward the support of our pastor for 1913, and as much more as the success in our work will permit.—Anna M. Popst, Secretary, Frederick, Md., Dec. 14.

LONE STAR, KANS.—The report of our Sisters' Aid Society for the year ending Nov. 1, 1912, is as follows: We had an average attendance of twelve. Amount of money received, $65.60; money paid out for goods and other supplies, $32.69. We made seventy-four new garments and six comforters. A large number of garments were donated. These, with those we made, and $6.65 in cash, were sent to the Kansas City (Kansas) Mission. New officers were elected as follows: Sister Clara Postma, President; Sister Winona Ward, Vice-president; Sister Emma Weybright, Secretary; Sister Laura Miller, Treasurer.—Wegie Behrens, Lone Star, Kans., Dec. 7.

NEW HAVEN, MICH.—The following is a report of our Sisters' Aid Society for 1912: We held twelve meetings, with an average attendance of seven plus. We made eighty-four garments, nineteen comforters, five comforter-tops, three prayer veils, quilted the half of a quilt, and sewed eight pounds of carpet rags. Thirty-eight garments and two pair of shoes were donated. We sent one box, containing sixty-eight garments, six comforters, two pair of shoes and five bushels of apples to the Grand Rapids Mission. At the beginning of the year there was $1.14 in the treasury. There was donated $11.75. We earned $6.20. The Sunday-school gave a Thanksgiving offering of $3.56, making a total of $22.65. We spent for supplies $16.74, leaving a balance of $5.81 in the treasury. We reorganized Dec. 5, 1912, with Sister Lizzie Chambers, President; Sisters Nellie Wilkins and Elsie Isham, Vice-presidents; Sister Nettie Huffman, Secretary-treasurer. —Allie L. Emrick, Secretary-treasurer, New Haven, Mich., Dec. 9.

PLYMOUTH, IND.—Following is the report of the "Union Sisters' Aid Society," beginning October, 1911, and ending October, 1912: Enrollment, 26; meetings held, 21; total attendance of members, 239; average attendance, 11; total attendance of visitors, 50; average attendance, 2. During the year we made 140 garments, 11 sunbonnets, and various other articles, pieced several comfort tops, knotted 8 comforts, quilted 6 quilts and sewed 31½ lbs. of carpet rags. We received by donation $2.25; by members' fees, $25, for days' work, $14; for articles sold, $3.86. We papered one of the Sunday-school rooms in the church, bought 3 leather-upholstered pulpit chairs for the church. We gave clothing to the needy, amounting to $3.76. Total receipts for the year, $45.11; amount expended, $26.38; amount in treasury, $18.73. Our officers for the next six months are as follows: President, Sister Estella Morlock; Vice-president, Sister Lillian Sosoman; Secretary, Sister H. O. Appleman; Treasurer, Sister Edith Mock.—Lelia Burns, Secretary, Plymouth, Ind., Dec. 11.

SUGAR CREEK (East House), IND.—The sisters at this place organized their Aid Society Dec. 5, 1911. During the year we held nineteen meetings, with an average attendance of fifteen. We made eighty-three garments, quilted nine quilts, pieced and joined six tops, knotted seven comforters, pieced four tops, made nine prayer-coverings and two bonnets. We also sewed forty-one pounds of carpet rags. During the year we received $96.39. This includes free-will offerings, three sale dinners, sale of comforters and quilts, prayer-coverings and bonnets. Our expenses were $76.59. Out of this we bought new carpet for our churchhouse, which cost $22. To a needy family in our congregation we donated sixteen new garments, twenty-four yards of unmade goods, eighteen outgrown garments, and provisions consisting of flour, potatoes, lard, meat, butter and apple-butter. During the year we donated to the society eight quilt-tops, seven comforter-tops and quite a lot of patches for quilts and comforters. Dec. 12 we reorganized, with the writer as President; Sister Mauda Emley, Vice-president; Sister Minerva Kitch, Secretary-treasurer.—Dora Bollinger, South Whitley, Ind., Dec. 14.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

Clark-Funk.—By the undersigned, Dec. 1, 1912, at the home of the bride, Bro. John Clark, of Cando, N. Dak., and Sister Ruth Funk, of Crocus, N. Dak.—J. H. Brubaker, Big Lake, Minn.

Eby-Auding.—By the undersigned, at the residence of the bride's mother, Chicago, Ill., Dec. 11, 1912, Bro. E. Roy Eby and Martha M. Auding. At home in Sunnyside, Wash., after Jan. 1.—E. H. Eby, Chicago, Ill.

Eckerle-Gnagey.—By Bro. S. A. Blessing, Nov. 28, 1912, in the Church of the Brethren, West Milton, Ohio, Bro. P. F. Eckerle, of Lanark, Ill., and Sister Ada May Gnagey, of West Milton, Ohio.—W. H. Gnagey, West Milton, Ohio.

Ullery-Mast.—At Beatrice, Nebr., Dec. 8, 1912, by the undersigned, Bro. Charles Ullery, of Haxton, Colo., and Sister Ollie Mast, of Holmesville, Nebr.—A. D. Sollenberger, Beatrice, Nebr.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bowman, Sister Mary Jane, nee Crull, daughter of John and Mary Crull, born in Henry County, Ind., July 2, 1836, died Dec. 5, 1912, aged 76 years, 5 months and 3 days. Feb. 26, 1856, she was united in marriage to Aaron Bowman. In 1866 they moved to Huntington County, and settled upon a farm where they lived until her death. In 1869 she united with the Church of the Brethren, and has since lived a devoted Christian life. She was the mother of thirteen children, five of whom preceded her in death. She leaves an aged companion, four sons and four daughters. Services at the Salamonie Brethren church by Bro. I. B. Wike, assisted by Bro. H. B. Wike. Interment in the cemetery near by.—Nora M. Paul, Salamonie, Ind.

Feltwell, Sister Eliza, born April 12, 1829, at Long Sutton, Lincolnshire, England, died Dec. 10, 1912, aged 83 years, 7 months and 29 days. She moved to Brooklyn, Iowa, in 1887, making her home with her daughter, Mrs. Emma Warner, until the time of her death. Sister Feltwell was a constant sufferer, but bore her affliction with a Christian spirit. Services at the Christian church at Brooklyn, Iowa, by the writer. Text, Rev. 14: 13, 14.—John I. Diehl, Brooklyn, Iowa.

Flory, Jacob F., born near Staunton, Va., Aug. 2, 1839, died at his home near Lemoore, Cal., Nov. 15, 1912. In 1860 he was married to Elizabeth Grove. In 1861 he went to Iowa, where he united with the Brethren church. Some years later he favored the teachings of the Seventh Day Adventists, though he never united with that church. Mr. Flory was always an earnest student of the Bible, and had a great desire to see the Savior return to the earth. In 1872 he came to California, locating near Lemoore in 1881, where he was known as an honest Christian man. Services at the Armona Advent church by Eld. E. H. Adams, of the Advent church. Text, 1 Peter 1: 3-6. His wife and two daughters survive him, and were present at the funeral.—Linnie Coffman, Laton, Cal.

Fox, William Allen, son of John and Mary Fox, born near Dayton, Montgomery Co., Ohio, July 3, 1854, died Dec. 7, 1912, aged 58 years, 5 months and 4 days. He lived in Montgomery County until he was of age, and then came to Darke County, Ohio. Feb. 23, 1879, he was united in marriage to Sarah Ann Stonerock. One daughter and two sons were born to this union. One son died in infancy. Shortly after this his companion, Sister Sarah Ann, was called to the other world, leaving him with two little children. Feb. 18, 1888, he was married to Nancy C. Brining. One son was born to them, who died in infancy. Bro. Fox united with the Church of the Brethren when he was about twenty-four years old, and kept the faith until he was called home. He was in poor health for some time, being subject to heart trouble. He leaves his wife, two children (all members of the Brethren church), four stepchildren, two sisters and two brothers. Services at Willow Dell, in the Christian church, by Bro. H. M. Baker.—Lydia E. Miller, New Weston, Ohio.

Frick, Gladys Ruth, only daughter of Dr. and Mrs. Walter C. Frick, born July 19, 1911, died Dec. 8, after an illness of about twenty-six hours, aged 1 year, 4 months and 19 days. Two infant brothers preceded her. Her parents and one brother survive. Services at the Ogden Street Mission in Chicago by the writer, assisted by Bro. Cripe.—Harvey Snell, 3436 W. Van Buren Street, Chicago, Ill.

Groves, Sister Catharine, nee McCombs, born Feb. 9, 1824, died at the home of her daughter, in the bounds of the Monitor congregation, near Nash, Okla., Nov. 27, 1912, aged 88 years, 9 months and 18 days. She was united in marriage to Henry Groves May 25, 1853. Six sons and two daughters were born to this union. Her husband and five children preceded her. Two sons and one daughter remain. At the age of thirteen years she joined the United Brethren church, in which she held her membership until 1880, when she united with the Church of the Brethren, in which faith she died. Services at the Brethren church by Bro. J. H. Gordon, assisted by Bro. A. B. Diller. Interment in the cemetery near by.—Sarah C. Miller, Nash, Okla.

Hickey, three children of W. L. and Sister Hickey, died near Mountain Grove, Mo., in the bounds of the Cabool congregation, Mo., on the following dates: Ezra Lemuel died Nov. 3, aged 3 years, 11 months and 21 days; Wallace Orley died Nov. 17, aged 4 years, 10 months and 15 days; Mamie Clara died Dec. 10, aged 3 months and 26 days. These parents passed through a very sad experience, as all three children died within two months. Little Mamie was sick only a few hours. Services by the writer at the Greenwood house in the Cabool congregation. Text, Jer. 15: 9. The little bodies were consigned to the cemetery near by. This family has laid away thirteen children. The parents and four children survive. They have the sympathy of the entire community.—C. P. Rowland, Mountain Grove, Mo.

Martin, Bro. Jonathan, son of Emmanuel and Mary (Boocher) Martin, born Dec. 22, 1835, died Aug. 8, 1912, aged 81 years, 7 months and 16 days. He was born and raised in Ohio. He married Mary Martin in March, 1854. They came to Indiana about 1865. One child was born to them. He leaves six half-brothers and two half-sisters. The church has lost a faithful member. He was a deacon in the Church of the Brethren for many years, and always faithful. Services by Eld. Joseph Holder, of Pendleton, Ind. Text, Psa. 116: 15.—A. Krall, Pendleton, Ind.

McCracken, Bro. Sammie, son of Bro. Samuel and Sister Minerva McCracken, died Nov. 29, 1912. Services by Brethren A. M. Laughrun and A. E. Nead. Interment in the Limestone cemetery.—Anna Arnold, Telford, Tenn.

Meyers, Bro. Michael A., born at Salisbury, Pa., Jan. 26, 1835, died at the home of his daughter, Mrs. D. M. Cakerice, near Marshalltown, Iowa, Dec. 6, 1912, aged 77 years, 11 months and 20 days. His boyhood was spent in Pennsylvania. June 16, 1856, he was united in marriage to Anna Bueghley, of the same State. To this family were born six sons and five daughters, eight of whom are living. Bro. Meyers and family came to Iowa in 1865, and settled in the vicinity of Liscomb. Later on he lived in Marshall and Grundy Counties. In 1897 they moved to Cando, N. Dak., returning to Iowa just a few weeks before his death. When a young man he united with the Church of the Brethren and remained faithful through all the years. Services in the Christian church at Liscomb, Iowa, by the writer, assisted by the pastor of the church.—A. P. Blough, Waterloo, Iowa.

Ohmart, Sister Catharine, born in Montgomery County, Va., Jan. 5, 1837, died Nov. 21, 1912. She was the daughter of Samuel and Sarah Crumpacker. She was united in marriage to Noah Ohmart in Clark County, Ohio, Nov. 29, 1859. This union was blessed with five sons and five daughters. Two sons and one daughter preceded her. She is survived by her husband and seven children. Her husband has been blind for a number of years. She united with the Church of the Brethren in her youth (before she was married). She was afflicted with paralysis and other troubles for a long time, which she bore very patiently. Services at her residence in Collins, Mo., by the writer and Brethren John P. Bailey and A. Rodabaugh. Text, Rev. 14: 13:—Abel Killingsworth, R. D. 2, Collins, Mo.

Osborn, Sister Hettie, nee Cripe, died at the home of her son near Pomona, Mo., Dec. 7, 1912, of heart trouble, aged 68 years, 9 months and 3 days. Her husband preceded her several years. Four sons and one daughter survive. Sister Osborn united with the Church of the Brethren in her youth. Services at the home by the writer. Text, Rev. 22: 14. Interment at Conway, Kans., where her husband is buried.—P. L. Fike, White Church, Mo.

Overholtzer, Lois Belle, born at Princeton, Cal., Oct. 8, 1905, died at McFarland, Cal., Nov. 26, 1912, aged 7 years, 1 month and 18 days. Her life was brief, but her influence will be eternal. Services by the writer. Text, Job 1: 21. Interment at Covina, Cal.—Andrew Blickenstaff, McFarland, Cal.

Schrall, Sister Sarah, nee Sands, born in Fairfield County, Ohio, Dec. 4, 1849, died Oct. 22, 1912, aged 62 years, 10 months and 18 days. At about the age of twelve years she, with her parents, came to Indiana. July 21, 1871, she was united in marriage to Chas. Schrall. To this union five sons and five daughters were born. One son and one daughter preceded her. She leaves her husband, four sons and four daughters. She united with the Church of the Brethren in May, 1872, in which she lived as one of the mothers in Israel. She was a good neighbor, and will be missed in the church. Services by Eld. J. W. Norris. Text, John 7: 4.—J. A. Leckron, Jonesboro, Ind.

Smith, Bro. George W., born in Bedford County, Pa., July 11, 1853, died at his home near Reading, Minn., Dec. 7, 1912, aged 59 years, 5 months and 27 days. Bro. Smith was accidentally struck by a singletree, surviving his injuries but twelve days. He united with the Church of the Brethren in 1891 and lived faithfully until death. He was united in marriage to Mariette Wood in 1874. Four sons and one daughter were born to this union. They also reared an adopted daughter. One son preceded him. He leaves a companion, three sons and two daughters, one brother and three sisters. Services at the Brethren church by Bro. J. Schechter, Jr. Text, Psa. 23 (his favorite Psalm). Interment in the cemetery near the church.—Minnie Schechter, Worthington, Minn.

Teeter, Sister Rebecca Ann, nee Alford, born Nov. 4, 1834, in Lawrence County, Pa., died at her home near County Line, Iowa, Dec. 4, 1912. She was married to Abraham B. Teeter Feb. 10, 1853, who preceded her June 25, 1905. They came to Iowa in 1856 and resided there the rest of their lives, except about four years, from 1872 to 1876, during which time they lived in Pennsylvania. Sister Teeter was the mother of six sons and three daughters. Two sons and one daughter preceded her. She united with the Church of the Brethren in 1870, and died in the faith. Services at the home of Eld. J. G. Rarick and the writer. Interment in the Brethren cemetery.—W. N. Glotfelty, Batavia, Iowa.

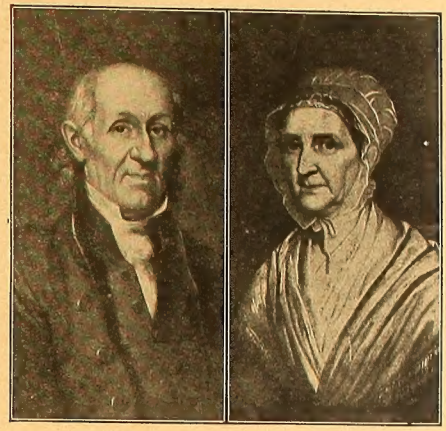
Warfle, Bro. Philip P., born in Huntingdon County, Pa., Dec. 28, 1818, died at the home of his daughter, Sister Sarah A. Hartman, Holland, Dickinson Co., Kans., Nov. 7, 1912, aged 93 years, 10 months and 9 days. Oct. 24, 1844, he was united in marriage to Mary Hill. To this union eleven children were born. His wife and three children preceded him. Deceased united with the Church of the Brethren about twenty-eight years ago, and lived a devoted Christian life. He leaves three sons and five daughters. Born and reared in Pennsylvania, he later on moved to Maryland, and finally located at Lyons, Rice Co., Kans. His wife died in 1903. In 1906 he lost his eyesight. Services (at his request) by Bro. C. A. Shank, assisted by Bro. Stouder, of Colorado, at the Holland church. Interment in the Fairview cemetery.—C. H. Hartman, Gypsum, Kans.

Wherley, Bro. John, born in York County, Pa., Feb. 15, 1833, died Dec. 11, 1912, aged 79 years, 9 months and 27 days. He was united in marriage to Catharine Stremmel in York County, Pa. Eleven children were born to this union. Five preceded him. Two sons and four daughters survive. All were present at the funeral except one daughter, who was in South Dakota with her daughter. Bro. Wherley came to this State from Adams County, Pa., in 1876. He united with the Church of the Brethren in his early years, and remained faithful until death. Interment in the South Fulton cemetery. Services from the home of A. H. Lind by the writer, assisted by Bro. J. C. Demmy. Text, Psa. 8.—Cyrus Bucher, Astoria, Ill.

Wogoman, Catharine, nee Brenner, born in Ohio, Nov. 23, 1833, died Dec. 8, 1912, aged 79 years and 15 days. She was living, at the time, with her children in their home near Olympia, Wash. She united with the Church of the Brethren at the age of twenty-two and lived true to her baptismal vows until death. She was united in marriage to Michael Wogoman, Dec. 31, 1854. To this union were born eleven children, three of whom preceded her. Her husband passed to his reward April 7, 1900. Services by the writer from 2 Tim. 4: 7-8. Interment in the local cemetery.—J. S. Secrist, Olympia, Wash.

"Some Who Led"

By D. L. MILLER and GALEN B. ROYER



PETER KEYSER

November 9, 1766—May 21, 1849

Elder Peter Keyser was a direct descendant of a notable Mennonite family of Europe. They suffered persecution as did our own brethren, and one of the family, Leonard Keyser, was publicly burned at the stake in August, 1527, because he strenuously refused to renounce his religious convictions. They were driven from place to place by the cruelty of their persecutors, until finally the family found refuge in the principal city of Holland, Amsterdam. Here they found rest for a time, but in 1668 Peter Dirick Keyser, the great grandfather of our Bishop Keyser, came to America and settled at Germantown, Pa. Here with others he found liberty to serve God, as he believed, according to his Word, and here the subject of this memoir was born November 9, 1766 His father was the first of the Keyser family to unite with the Church of the Brethren. He was baptized by Alexander Mack, October 5, 1769.

When the boy, Peter Keyser, Jr., was in his eighteenth year he was brought under conviction and had his second birth. He was received into church fellowship by Christian baptism, administered by Bishop Martin Urner, September 28, 1784. He was possessed of a remarkable aptitude for learning, was quick of perception and had a wonderful memory. His natural powers made it easy for him to commit entire chapters of the Scriptures to memory and this gave him unusual prominence among his associates and friends, and doubtless stimulated him to greater efforts in committing the Bible to memory. The remark was once made by the Rev. Dr. Philip F. Mayer that, "if by some accident, every copy of the Scriptures should be destroyed, it could be restored so long as Peter Keyser lived." The author of "Eminent Philadelphians" says of Brother Keyser: "He had the most intimate knowledge of the sacred Scriptures, both in English and German, and it is doubtful whether any other man could repeat them more accurately than he. It appeared as though he remembered the very words, verses and chapters of the entire Bible."

The above is only about one third of what is written about Bro. Keyser in the book "Some Who Led." You want to know about those leaders who did so much for the Church. There are sixty-two other biographies given. It took considerable time and expense to get together this information and publish it in book form. It is the only book of its kind published, and contains 223 pages. It is not for sale except in connection with a year's subscription to the Gospel Messenger, then it only costs 45c.

Either hand $1.95 to your agent and get the paper for a year and "Some Who Led" as a premium, or mail the amount to us.

Now is the time to act.

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

The JOURNEYS of JESUS

By W. CARL RARICK

THE purpose of this work is to give a plan whereby each pupil will work out for himself from the Gospels the Journeys of Jesus and record them in such a way that he will remember them. It is a note-book for the journeys of Jesus, containing seven outline maps, with instructions for marking the places, locating the events and tracing the journeys, also all the events in chronological order with their Bible references.

It is a most helpful booklet for the Junior, Intermediate and Senior classes in the Sunday-school in fixing in the minds of the pupils the facts concerning the travels of Jesus during his ministry.

Price per single copy, ...$ .10
Per dozen, ... 1.00

Brethren Publishing House
Elgin, Ill.

Peerless Webster

Self-Pronouncing

Dictionary

For the Vest Pocket



A strictly up-to-date book for everyday use.

Read what it contains:
51,200 Words and Meanings.
Key to Pronunciation.
Parliamentary Rules.
Postal Information.
Table of Weights and Measures.
Rules of Pronunciation and Punctuation.
The National Bankruptcy Law.
Legal Holidays.
Etc., Etc.

A most valuable pocket companion. This is a book everybody needs and is sold at a price which gives man, woman and child an opportunity to get one. Size, 5⅝x2⅝ inches. Bound in genuine Morocco gold edges, indexed. Price, 30 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

First Steps for Little Feet

By Charles Foster.

This book has been prepared to give children their first lessons in the Bible. It is printed in such short, easy words, and tells with such clearness and simplicity the prospects of Christian faith that little ones of five and six years of age can understand and learn from it. Bible stories are presented and the little learners are carried along through the Gospels—being made familiar with the chief incidents of CHRIST'S LIFE ON EARTH. A list of questions is printed at the close of each chapter or lesson, which may be of great assistance in driving home the lesson. The book contains 328 pages, with colored frontispiece and 148 illustrations. Printed from large clear type. Substantially bound in cloth.

Price, postpaid,.....62 cents

Brethren Publishing House
Elgin, Illinois.

TABLE OF CONTENTS.

Editorial,—
The Mission Board Meeting, ...829
Close of Volume Sixty-one, ...829
Location for Annual Conference East (H. B. B.), ...829
Book Review, ...830
Reaching Out, ...830
Ministers and Bible Terms, ...830

Essays,—
The Simple Life in Dress. By J. W. Lear, ...822
The Salt of the Earth. By Paul Mohler, ...823
Our Trip to the Western Schools. By Jno. Calvin Bright, ...823
Character Sketches from My Jungle Home. No. 5.—The Purubu Brahmin Neighbor. By Nora E. Berkebile, ...824
Christmas Giving. By Chas. L. Moore, ...824
Notes from Ahwa, India. By Florence Baker Pittenger, ...824
The Experiences of a Pilgrim. By O. H. Yereman, ..825
The New Hope of an Inheritance. By Quincy Leckrone, ...825

Home and Family,—
The Unlit Lamp.—Elizabeth D. Rosenberger. So Sweet and Comforting.—James M. Neff, ...827

NOTES NOT CLASSIFIED

Sugar Creek church met in council, with Eld. J. M. Masterson presiding. Five letters were received. The writer was elected correspondent for the ensuing year. Our Thanksgiving services were held at the Pleasant View schoolhouse. A collection of $7 was raised, which we decided to give to the Old Folks' Home at Girard. Bro. J. F. Appleman, of Indiana, has consented to be with us for a series of meetings sometime next August.—Fannie B. Masterson, Chatham, Ill., Dec. 14.

Head Waters.—Dec. 8 an appointment by Bro. J. W. Hess, of Sangersville, Va., was filled. He preached two sermons with great interest, and on the following Monday two more souls were received by baptism. A neighbor lady is ready to come as soon as her husband is willing to come also. She asks the prayers of the Brethren, to do all they can to bring him in.—O. D. Simmon, Head Waters, Va., Dec. 11.

East Nimishillen.—Nov. 2 we commenced a series of meetings at the Lake house, with Bro. A. I. Heestand doing the preaching. The meetings continued until Nov. 16. As an immediate result of these efforts one dear soul was received into the church by baptism. Nov. 28 Bro. D. R. McFadden commenced a series of meetings for us at the Brick house, continuing until Dec. 15. The weather and roads being good, the attendance was excellent, and the interest very good. The efforts put forth during these meetings resulted in seventeen putting on Christ in baptism. Others are counting the cost. —A. J. Carper, Middlebranch, Ohio, Dec. 16.

Lopeco.—We have just closed our series of meetings, conducted by Bro. L. A. Bowman, of Franklin County, Va. He preached eleven soul-inspiring sermons. One dear soul came out on the Lord's side. The attendance and attention were good, and the members are much encouraged. Fairview church, one of our preaching points, closed a series of meetings Dec. 8, which was conducted by Brethren Asa Bowman and William West. They preached eleven good sermons, which were very encouraging to the members. We trust more good results will follow.—Lizzie Spangler, R. D. 2, Box 54, Floyd, Va., Dec. 18.

Burks Fork.—Several of our members met for worship on Thanksgiving Day. Our home ministers gave us some good talks. The collection amounted to $3.82. We gave $2.57 to help a brother who was left with three little children to take care of, and $1.25 was sent for Foreign Missions. We had preaching Dec. 15 by Eld. S. E. Hylton. One young sister united with the church through baptism.—Maggie Hylton, R. D. 2, Box 36, Floyd, Va., Dec. 18.

Spring Creek.—We had a glorious season of worship during our three weeks' revival at the Palmyra house. The services were conducted by Bro. H. B. Yoder, of Lancaster, Pa. Twelve came out on the Lord's side. After Bro. Yoder's efforts, Bro. Frank Carper continued the meetings two nights longer, and two more resolved to live the better life. Dec. 1 two were baptized, and Dec. 15 twelve more were baptized. Our council was held at the Palmyra house Dec. 7.—Harrison Gripe, Palmyra, Pa., Dec. 17.

Empire.—I left Clovis, N. Mex., Nov. 25, on my way to California, and stopped at Yesso, N. Mex. I had two meetings with the little band of members at that place. Thence I went to Empire, Cal., and commenced meetings here Nov. 28. Here we have a warm, earnest band of God's children. Nine have already accepted Christ. The meetings are still in progress. A love feast was held here last Saturday.—C. H. Brown, Empire, Cal., Dec. 13.

DEDICATION AT DES MOINES, IOWA.

The Building Committee and members of the First Brethren church, Des Moines, Iowa, desire, in this public way, to extend an invitation to all members in the State, to attend the dedication of their new church.

The date is Wednesday, Jan. 1, 1913, and the dedicatory address will be delivered by Eld. A. P. Blough, of Waterloo, Iowa, at ten o'clock. Bro. John F. Burton, of Ankeny, Iowa, will speak to a junior congregation in the basement, at the same hour. At 2 P. M. another service will be conducted, at which all will be given opportunity to speak.

Those coming to the city on Tuesday evening are requested to come direct to the new church, at corner of East Sixteenth and Des Moines Streets, where, between the hours of 7 and 9 P. M., members will meet them and provide lodging. To reach the church from down town, take "Walker" or "East Fourteenth Street" cars, get off at Fourteenth and Des Moines, and walk two blocks east. Or take "Fair Grounds" or "Grandview" cars and get off at East Sixteenth and Walnut. Walk three blocks north. Virgil C. Finnell.

1335 E. Sixteenth Street, Des Moines, Iowa, Dec. 21.

ANNUAL MEETING TREASURER'S NOTICE.

Each State District has paid all arrears and the 1912 quota in full. I want to thank each District Treasurer for his prompt remittance, thus enabling me to make my collections early in the year, and prior to Annual Conference. This plan is much more convenient for me, and also gives the delegate the assurance that his District is not delinquent. A one-cent per member quota will be collected for 1913. A statement will be sent to each District Treasurer after Jan. 1, 1913.

C. M. Wenger, Annual Meeting Treasurer.

1207 Miami Street, South Bend, Ind.

N. B.—Will the brother who gave Otho Winger a check for $2.05 at York, Pa., intended for A. M. Treasurer, kindly send me his name and address, and the District to which the amount is to be credited.?—C. M. W.

THE BIBLE INSTITUTE OF JUNIATA COLLEGE BIBLE SCHOOL.

This Institute is to be held at Huntingdon, Pa., on the dates as given below.

Friday, Jan. 10.

9:25 A. M.—Chapel.
9:45 A. M.—Opening Address.—I. Harvey Brumbaugh.
10:30 A. M.—The Doctrinal Training of Converts.—A. J. Culler.
11:25 A. M.—The Worker and His Bible: The Bible as Literature and a Record of Divine Revelation.—A. H. Haines.
2:00 P. M.—The Sunday-school.—T. T. Myers, Leader.
2:45 P. M.—Book of Ephesians—Introduction to the Book.—T. T. Myers.
3:30 P. M.—The Boy Problem.—A. J. Culler.
4:15 P. M.—Missions and the Church.—W. B. Stover.
7:30 P. M.—Sermon.—W. B. Stover.

Saturday, January 11.

9:45 A. M.—Ministerial Education.—A. J. Culler.
10:30 A. M.—How We Got Our Bible.—A. H. Haines.
2:00 P. M.—The Minister and Social Problems.—A. J. Culler.
2:45 P. M.—The Annual Meeting of Sisters' Mission Band.—College Chapel.
4:15 P. M.—World View of Missions.—W. B. Stover.
7:30 P. M.—Sermon.—W. B. Stover.

Sunday, January 12—Stone Church.

9:15 A. M.—Sunday-school.
10:30 A. M.—Sermon.—W. B. Stover.
3:30 P. M.—Missionary Rally, College Chapel Address.—W. B. Stover.
6:15 P. M.—Christian Workers' Meeting.
7:30 P. M.—Sermon.—Martin G. Brumbaugh.

Monday, January 13.

8:30 A. M.—Library Period.
9:25 A. M.—Chapel Exercises.
9:45 A. M.—Sunday-school Problems.—T. T. Myers, Leader.
10:30 A. M.—Why and How Study the Bible.—A. H. Haines.
2:00 P. M.—Book of Ephesians—Election of Grace.—T. T. Myers.
2:45 P. M.—The Apostolic Age up to 100 A. D.—D. W. Kurtz.
3:30 P. M.—Life—A Trust Gladly Accepted.—J. G. Royer.
4:15 P. M.—Missions.—W. B. Stover.
7:30 P. M.—Sermon.—W. B. Stover.

Tuesday, January 14.

8:40 A. M.—Ministerial Conference, Pastors' Problems.—Jas. A. Sell, Leader.
9:25 A. M.—Chapel.
9:45 A. M.—Life at Its Best.—J. G. Royer.
10:30 A. M.—The Pentateuch and Joshua.—A. H. Haines.
11:15 A. M.—Temperance Round Table.—P. J. Blough.
2:00 P. M.—The Supremacy of the Church in the Roman World up to 590 A. D.—D. W. Kurtz.
2:45 P. M.—Book of Ephesians, The New Spiritual Body.—T. T. Myers.
3:30 P. M.—The Progress of Christianity until Constantine, 313 A. D.—D. W. Kurtz.
4:15 P. M.—Missions and the Church.—W. B. Stover.
7:30 P. M.—Sermon.—W. B. Stover.

Wednesday, January 15.

8:40 A. M.—Library Period.
9:25 A. M.—Chapel.
9:45 A. M.—The Founding of the Church in the German Nations up to 800 A. D.—D. W. Kurtz.
10:30 A. M.—Judges and the United Monarchy.—A. H. Haines.
2:00 P. M.—Sunday-school Period.
2:45 P. M.—Ephesians—Exhortation to Unity.—T. T. Myers.
3:30 P. M.—Growth of the Papacy to Gregory VII., 1037 A. D.—D. W. Kurtz.
4:15 P. M.—Educational Meeting.
7:30 P. M.—Sermon.—W. B. Stover.

Thursday, January 16.

8:40 A. M.—Present Day Problems, Especially Eugenics and Euthenics.
9:25 A. M.—Chapel Exercises.
9:45 A. M.—Full Sway of the Papacy in Western Europe to Boniface VII., 1294 A. D.—D. W. Kurtz.
10:30 A. M.—Divided Monarchy, The Exile and the Restoration.—A. H. Haines.
2:00 P. M.—The Subject of Temperance, How Best to Teach It?—F. F. Holsopple.
2:45 P. M.—Ephesians—Exhortation to Holiness.—T. T. Myers.
3:30 P. M.—Decline of the Papacy and Movements toward Reform up to 1517 A. D.—D. W. Kurtz.
4:15 P. M.—Missionary Instruction.—W. B. Stover.
7:30 P. M.—Sermon.—W. B. Stover.

Friday, January 17.

8:40 A. M.—Library Period or Ministerial Conference.
9:25 A. M.—Chapel Exercises.
9:45 A. M.—The Reformation to the Peace of Westphalia, 1648 A. D.—D. W. Kurtz.
10:30 A. M.—Devotional and Wisdom Literature or Hebrew Prophets.—A. H. Haines.
2:00 P. M.—The Sunday-school.—T. T. Myers.
2:45 P. M.—Ephesians—The Christian Armor.—T. T. Myers.
3:30 P. M.—The Pietistic Movement and the Church of the Brethren to 1780 A. D.—D. W. Kurtz.
4:15 P. M.—Missionary Instruction.—W. B. Stover.
7:30 P. M.—Sermon.—W. B Stover.

Saturday, January 18.

8:40 A. M.—Library Period.
9:45 A. M.—Christian Thought Since Kant and Missionary Activity.—D. W. Kurtz.
10:30 A. M.—Consecration Meeting.

All should come for the President's address and opening session Friday morning, January 10.

Please note the subjects to be discussed by Dr. Culler, on Friday and Saturday, January 10 and 11. These will be most helpful to ministers, teachers and Sunday-school workers.

Dr. Martin G. Brumbaugh will preach Sunday evening, January 12.

The tuition is free. Boarding and room, seventy-five cents per day. Single meals, twenty-five cents. Room, twenty cents.

R. D. Murphy, C. O. Beery, M. J. Weaver, A. E. Wilt, and others, have been invited to speak on special themes.

ANNOUNCEMENTS

LOVE FEASTS.

Alabama, Dec. 21, 5 pm, Fruitdale.
California, Jan. 19, Pasadena.
Florida, Jan. 7, Zion.
Indiana, Dec. 7, commencing in the afternoon, Cedar Creek.
Texas, Dec. 25, Manvel.

Finger Posts on Life's Highway

Showing How to Succeed in Life

By JOHN T. DALE

A new book full of pointers which point in the right direction. A book for the young, the middle aged and the old.

The purpose of the author, in gathering the material, during many years, was to assist those who are striving to gain character, intellectual power, business success, and merited esteem of their fellowmen. Out of a long and varied experience he has been able to collect into this volume more than one hundred articles on that many different subjects, touching human life from almost every possible angle. It is not a novel nor a story, nor yet a long and dry treatise upon some abstract subject, but a collection of articles on everyday topics, written in language and style easy to be understood, making the points so clear that the way of a truly successful and happy life is more easily found. The book abounds in words of wisdom, caution and warning.

We have great hopes for the sale of this book, knowing that it will appeal to all classes with equal force, and be the means of accomplishing good wherever it goes. Should any of our readers be interested in taking an agency for it, write us at once. We can offer liberal commission. The book contains 620 pages, bound in cloth. Illustrated. Will be sent to any address, postpaid, for $1.50.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

WAR VERSUS PEACE

By Jacob Funk

The subject treated in this book is one which, more than any other, vitally concerns the civilized nations of the world, and the interest in it is growing. It is important that the people be intelligent on this subject. All need to know just the things that are herein given. The following subjects are taken up:

The Causes of War, The Evils of War, The Cost of War, A Brief History of the Peace Movement, and Ways of Advancing Peace.

The information concerning each of the above subjects is give in brief form and in a style which makes it interesting reading. It contains the cream of facts gleaned from many historical works, reports of conventions, published articles, etc.

The reading of the book gives one a clear vision of the horrors of war, the enormous cost in money and human life of it, and is sure to inspire greater zeal in the hearts of the people in the peace movement. It deserves a wide circulation.

175 pages, bound in cloth.

Price, per copy, 75c

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE TWELVE
APOSTLES
J. W. Wayland

This is the only book of the kind offered to our people, and, indeed, it stands almost, if not altogether, alone as a volume containing the biographies of the twelve men whom the Savior chose as a central group—a nucleus from which all future effort takes its beginning. Ordinarily we think of them as a group. The author of this book portrays them as individuals. To know "who they are and what they did" of the men who were called to a position of such importance and responsibility is not only interesting but helpful to the Bible teacher and student. The book ought to have a place in every Sunday-school library, as well as in that of every minister and Sunday-school teacher. The material for this volume has been obtained at the cost of much thorough and painstaking investigation, and the reader is the reaper of the rich fruitage. 252 pages, bound in cloth. Price, 75 cents.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

